

FOURTH EDITION;—

OR, AN

IRISH-ENGLISH
DICTIONARY;

WHEREOF

THE IRISH PART

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

BUT ALSO FROM A GREAT VARIETY OF THE

BEST IRISH MANUSCRIPTS NOW EXTANT;

ESPECIALLY

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

By J. O'BRIEN.

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

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PREFACE

TO THE SECOND EDITION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ROBERT DALY.

POWERSCOURT,
August, 1832.

P R E F A C E

TO THE FIRST EDITION.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ir. *Ója*, M., genit. *Óé*, Lat. *Deus*, God; Ir. *anm* or *anam*, Lat. *anima*, the soul; Ir. *jntleac̃t*, Lat. *intellectus*, the understanding; Ir. *meam̃ojr*, Lat. *memoria*, the memory; Ir. *toj̃l*, Lat. *voluntas*, the will; Ir. *jnt̃jn*, Lat. *intentio*, intention; Ir. *m̃ej̃n*, M., Lat. *mens*, the mind; Ir. *pẽayun*, Lat. *ratio*, reason; Ir. *γp̃r̃j̃d*, Lat. *spiritus*, spirit; Ir. *bẽãta* and *bj̃t*, Lat. *vita*, life; Ir. *cõrp*, Lat. *corpus*, the body; Ir. *cp̃oj̃de*, M., Lat. *cor*, abl. *corde*, the heart; Ir. *cõr*, Lat. *pes*, the foot; Ir. *ũc̃t*, Lat. *pectus*, the breast; Ir. *pẽar*, plur. *p̃jr*, Lat. *vir*, a man; Ir. *bean* and *ben*, Lat. *Venus*, woman; Ir. *ãtãjr*, Lat. *pater*, a father; (vid. *atta* in the Gothic Glossary at the end of the *Codex Argenteus*, where it appears that this word had not the letter *p* as its initial in many ancient languages, not even in the old Greek, nor anciently in the Latin, as may be inferred from the word *attavus*.—See *ãtãjr* *infra*;) Ir. *m̃ãtãjr*, Lat. *mater*, a mother; Ir. *b̃r̃ãtãjr*, Lat. *frater*, a brother or cousin; Ir. *m̃aj̃lj̃r*, Lat. *malitia*, malice; Ir. *pẽall*, Lat. *fallacia*, treachery; Ir. *p̃j̃oj̃r*, Lat. *verum*, true; Ir. *bo*, Lat. *bos*, a cow; Ir. *tãrb̃*, pronounced *tarv*, Lat. *taurus*, a bull; Ir. *cabal* or *capal*, Lat. *cavallus*, a horse; Ir. *eãc̃*, plur. *ej̃c̃*, Lat. *equus*, a steed; Ir. *cū*, plur. *cãjn* or *cuj̃n*, M., Lat. *canis*; Ir. *cuj̃ñjn*, Lat. *cuniculus*, a rabbit; Ir. *gãbãr*, Lat. *caper*, a goat; Ir. *uãgñ*, M., Lat. *agnus*, a lamb; Ir. *cũac̃*, M., Lat. *cucullus*, the cuckoo; Ir. *cãt*, Lat. *catus*, a cat; Ir. *cõj̃r̃t*, M., Lat. *cortex*, bark; Ir. *cẽjr̃*, Lat. *cæra*, wax; Ir. *γ̃t̃añ*, Lat. *stannum*, tin; Ir. *or̃*, Lat. *aurum*, gold; Ir. *aj̃r̃gẽt* or *aj̃r̃g̃j̃ot̃*, Lat. *argentum*, silver; Ir. *jẽrn* or *jãrñ*, Lat. *ferrum*, iron; Ir. *cñãjb̃*, Lat. *canabis*, hemp; Ir. *cp̃ōc̃*, Lat. *crocus*, saffron; Ir. *cãj̃lc̃*, Lat. *calx*, *calcis*, chalk or lime; Ir. *t̃jr̃*, Lat. *terra*, land or country; Ir. *tãlb̃* and *tell̃ur̃*, Lat. *tellus*, *telluris*, ground; Ir. *cõr̃cãr̃*, Lat. *purpura*, purple; Ir. *am̃ajñ*, Lat. *amnis*, a river; Ir. *lõc̃* or *lãc̃*, Lat. *lacus*, a lake, or pool of water; Ir. *yẽãzãl*, Lat. *secale*, rye; Ir. *cp̃uj̃t̃neac̃t̃*, Lat. *triticum*, wheat; Ir. *ar̃bãr̃*, Lat. *arva*, *arvorum*, corn, or fields of corn; Ir. *gr̃ãñ* and *gr̃ãjnẽ*, Lat. *granum*, grain; Ir. *l̃jñ*, Lat. *linum*, flax; Ir. *ob̃*, pronounced *ov*, Lat. *ovum*, an egg; Ir. *cãj̃rẽ*, Lat. *caseus*, cheese; Ir. *lãc̃t̃*, Lat. *lac*, milk; Ir. *p̃juñ*, Lat. *vinum*, wine; Ir. *aj̃lm̃ajñt̃*, Lat. *alimentum*, food or nourishment; Ir. *g̃jneam̃ajñ*, Lat. *genimen*, a generation; Ir. *bal̃b̃*, Lat. *balbus*, a stammerer; Ir. *cal̃b̃*, Lat. *calvus*, bald; Ir. *cõẽc̃*, Lat. *cæcus*, blind; Ir. *m̃ãc̃uj̃l̃*, Lat. *macula*, a spot or stain; Ir. *mẽj̃r̃d̃peac̃*, Lat. *meretrix*, a harlot; Ir. *b̃r̃ũc̃t̃*, Lat. *ructus*, a belch; Ir. *cl̃um̃*, Lat. *pluma*, a feather; Ir. *mõd̃*, Lat. *modus*, a mode or manner; Ir. *nō̃γ̃*, Lat. *mos*, a custom or usage; Ir. *cl̃ãdm̃*, M., Lat. *gladium*, a sword; Ir. *lanñ*, Lat. *lancea*, a lance; Ir. *γ̃ãj̃g̃j̃d̃*, Lat. *sagitta*, an arrow; Ir. *põt̃*, Lat. *rota*, a wheel; Ir. *mõl̃*, Lat. *mola*, a mill-wheel, or the whole mill; Ir. *ob̃uj̃r̃*, Lat. *opus*, *operis*, work; Ir. *nẽãd̃* and *ñj̃d̃*, Lat. *nidus*, a nest; Ir. *γ̃oc̃*, Lat. *soccus*, a ploughshare; Ir. *p̃ōd̃*, unde Lat. *fodio* and *feodum*, a sod or piece of ground; Ir. *allõd̃*, Lat. *allodium*, an ancient property; Ir. *cãrã*, Lat. *charus*, a dear friend; Ir. *cp̃ẽj̃d̃*, Lat. *crede*, believe thou; hence Ir. *cp̃ẽj̃d̃jõm̃*, Lat. *fides*, belief.—N. B. These two words were in the Irish language before the knowledge of Christianity, as all people must have

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

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

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

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

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

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

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

What I have now advanced concerning the chief cause of the near affinity and agreement anciently remarked between the Latin and the Greek, may perhaps be found supported in some measure by the like affinity appearing in several instances between the Ibero-Celtic and the Greek in the following list of Irish, Greek, and Latin words. For whenever the Latin shews a radical affinity with the Celtic, as well as with the Greek, at the same time, I cannot but think we may conclude that such an affinity does not proceed from any mixture derived into the Latin from the Greek colonies anciently settled in Italy, but rather from the remains of that original agreement which subsisted in the primitive times between all the dialects of the Celtic nations, amongst which the Greek may justly be counted, especially before it was changed by the mixtures it received from the Phœnician and Egyptian colonies. Hence we may conclude that the Greek words in the following list which agree with the Ibero-Celtic and the Latin, are certainly of a Celtic or Celto-Scythian origin; and that the Latin words are immediately derived from the Celtic in the same manner, and not from the Greek, as I have before observed. In this list the Greek words are set down after the Irish; next, the Latin words that agree with both, in Italic characters, and then the English explication in Roman types. The letter M. shall be fixed after the Irish monosyllables, which strangers may mistake for words of two syllables. When it happens that the words resembling each other are not exactly of the same, but only of an *analogous* signification, their respective meaning and common acceptation shall be explained apart. The letters *Ir.* are to distinguish the Irish words, *Gr.* the Greek, and *Lat.* the Latin, in the following manner: *Ir.* αερ, *M.*, *Gr.* αηρ, *Lat.* aer, the air; *Ir.* αβερ, *Gr.* αβυσσος, *Lat.* abyssus, the sea; *Ir.* αργετ or αργιοτ, *Gr.* αργυρος, *Lat.* argentum, silver; *Ir.* all, *Gr.* αλλος, *Lat.* alius, another; *Ir.* αμαλ and γαμαλ, *Gr.* ὁμαλος, *Lat.* similis, like; *Ir.* ανκορη, *Gr.* αγκυρα, *Lat.* anchora, an anchor; *Ir.* αον and eun, *Gr.* ἐν, *Lat.* unum, one; *Ir.* αρ, *Gr.* αροσις, *Lat.* aratio, ploughing; *Ir.* αταρη, *Gr.* πατηρ, and αττα, (*quia voce ætate proveciores a junioribus, et altores ab alumniis olim nuncupabantur.*—Vid. *Glossar. Goth. in Voce Atta ad Celcem Codicis Argentei.*) *Lat.* pater, a father. The letter *p* was abusively prefixed by the Greeks and Latins to the original Celtic word αταρη or ατερ. *Ir.* bac and bacul, *Gr.* βακτρον, *Lat.* baculus, a staff; *Ir.* βητ and beατα, *Gr.* βιοτη, *Lat.* vita, life; *Ir.* βερη and βερηη, *Gr.* φερω, *Lat.* fero, to bring or carry; *Ir.* bō, *Gr.* βους, and *Æol.* βος, *Lat.* bos, a cow or an ox; *Ir.* brac, *Gr.* βραχιον, *Lat.* brachium, the arm, meaning all the hand down from the shoulder to the fingers, all comprehended; *Ir.* ban, *Gr.* βενθος, *Lat.* fundum, a bottom or foundation; *Ir.* cabūn, *Gr.* καπων, *Lat.* capro, a capon; *Ir.* calc, *Gr.* χαλιξ, *Lat.* calx, calcis, chalk or lime, or cement of limestone; *Ir.*

cnájb, Gr. καναβις, Lat. *canabis*, hemp; Ir. cējɾ, Gr. κηρος, Lat. *cera*, wax; Ir. cēat, Gr. ἑκατον, Lat. *centum*, one hundred; Ir. cɣɾe, a treasure locked up in a chest, Gr. κιστη, Lat. *cista* pro *arca*, a chest; Ir. cōɣɣ, Gr. καυλος, Lat. *caulis*, cabbage; Ir. colun, Gr. κολωνη, Lat. *columna*, a post; Ir. coɣ, Gr. πους, Lat. *pes*, a foot; Ir. cu, genit. sing. and nom. plur. cuɣn, Gr. κυων, genit. κυνος, Lat. *canis*, a hound or dog; Ir. cɾoc, Gr. κροκος, Lat. *crocus*, saffron; Ir. Dē and Dja, Gr. θεος, Lat. *Deus*, God; Ir. deɣc and deaɣ, M., Gr. δεκα, Lat. *decem*, ten; Ir. dɣɾ, two persons or things, Gr. δις, Lat. *bis*, twice; Ir. do, Gr. δυω, Lat. *duo*, two; Ir. eaɾɾ, Gr. ἥρως, Lat. *heros*, a hero; Ir. fájɾ and báɾɾ, Gr. φατης, Lat. *vates*, a prophet; Ir. fɣle, or fɣleaɾ, Gr. φιλοσοφος, Lat. *philosophus*, a philosopher or poet; Ir. feall, deceit or treachery, Gr. φηλεω, Lat. *fallo*, to deceive; Ir. feáz, Gr. φαγος, Dor. Lat. *fagus*, the beech-tree; Ir. fjon, Gr. οινος, Lat. *vinum*, wine; Ir. zɣán and zɣáɾne, Gr. γρανον, Lat. *granum*, a grain, or grain, meaning corn; Ir. lá and lō, plur. laɣona, Gr. λιον, in the compound word, γενεθλιος and γενεθλιον natalis dies, Lat. *lux*, a day, or day-light; Ir. lac or loc, Gr. λακκος, Lat. *lacus*, a lake or pool of water; Ir. lann, Gr. λογχη, Lat. *lancea*, a lance or sword; Ir. lɣn or lɣun, Gr. λινον, Lat. *linum*, flax; Ir. maɣaɾɾ, Gr. μητηρ, Lat. *mater*, a mother; Ir. mɣl, Gr. μηλι, Lat. *mel*, honey; Ir. mɣ and mɣoɣ, Gr. μην, Lat. *mensis*, a month; Ir. neabul, Gr. νεφελη, Lat. *nebula*, a cloud; Ir. nō, Gr. νεος, Lat. *novus*, new; Ir. noɾt or nuɾt, Gr. νυξ, Lat. *nox*, night; Ir. ola, Gr. ελαιον, Lat. *oleum*, oil; Ir. oɾt, Gr. οκτω, Lat. *octo*, eight; Ir. pɣan, Gr. ποινη, Lat. *pœna*, pain; Ir. peuma, Gr. ρευμα, Lat. *rheuma*, phlegm; Ir. ɣac, Gr. σακκος, Lat. *saccus*, a sack or bag; Ir. ɣcɣɾ, Gr. σκαφη, Lat. *scapha*, a ship; Ir. ɣbēɣɾ or ɣrēɣɾ, Gr. σφαιρα, Lat. *sphæra*, the sky, the sphere; Ir. ɣtájɾ, Gr. σταδιον, Lat. *stadium*, a furlong; Ir. taɾɾb, Gr. ταυρος, Lat. *taurus*, a bull; Ir. tjaɾna, Gr. τυραννος, Lat. *tyrannus*, a lord or king; Ir. toɣl, Gr. θελημα, Lat. *voluntas*, the will. The Ibero-Celtic monosyllable toɣl is the root of the Latin and Greek words, as well as of the Latin *volo*. Ir. tɾɣ, Gr. τρεις, Lat. *tres*, *tria*, three.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ABBREVIATIONS USED IN THIS WORK.

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

REMARKS ON THE LETTER α.

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

α was sometimes written for the ea of the moderns, as δαζ for δεαζ, good, &c. it begins all those diphthongs which in Irish are called *na cejtne hamajcojll*, or the four apthongs, viz. αο, αοj, αj, αε. Note that αο (which is a modern apthong, as is the triphthong αοj, and is substituted instead of αε and οε used by our old writers) is pronounced broad like *e* long, or the Latin *œ*, as in the words γαοζαl, an age, Lat. *sæculum*, and αογ, age, lat. *ætas*. The triphthong αοj is pronounced like *ee* in the English words *been, keen*, &c. but more nearly like *uj* in the Irish, for which it has been substituted by the moderns. It is an inflection of αο and formed directly from it, as from μαοl, bald, comes μαοjl and μαοjle, bald and baldness; γαοη, δαοη, produce also γαοjη, δαοjη, &c. so that the Irish triphthong in general is formed by adding an *j* to the diphthong, and thus serves to express the genitive case and other inflections of the same word, as αοj from αο, εοj from εο, jaj from ja, juj from ju, and uaj from ua. Analagous to the genius of the Irish language in this manner of inflecting the diphthong into triphthongs, it is observable in the Ionic inflections of nouns that they frequently use οιο for ου in the genitive case: and nothing more common in the Greek language than a vowel extraordinary, and sometimes two, added in the beginning, middle or end of words, that they may sound the sweeter, or that the verse may flow the more pompous and musical. Thus, for one example amongst many, the Phœnician tribe, who are called *Gephyraei* in the Latin edition of Herodotus, are written Γεφυραιοι in his Greek origi-

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

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

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

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

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

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

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

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

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

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

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

ḟOC2U01R ḡ2U01ḏḥ1LḡE-S2ICS-bḥE2U2L2 ;

OR, AN

IRISH-ENGLISH DICTIONARY.

ḁ.

ḁ, his, her ; ex. a *ḥeann*, his head ;
a *ceann*, her head.

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

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

ḁ is a sign of the present and pre-
ter tenses ; ex. a *deḡn mē*, I say ;
a *dūḃaḡnṭ ḡē*, he said.

ḁ is sometimes a sign of the future
tense ; ex. a *ḡṭ aḡ a ṭṭḡocḡaḃ*
ḡē, the place from which he
shall come.

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

ḁ is sometimes an interrogative, as,
a *bḡuḡl ḡē ann*, is he there ?

ḁ is also a sign of an affirmative ;
ex. a *ḡeaḃ*, yes, yea.

ḁ is sometimes a preposition equal
to *in* ; ex. a *ṭṭūḡḡ*, in the be-
ginning ; a *ṭṭeaḃ*, in a house.
N. B.—“ In old parchments it is
always written *ḡ ṭṭūḡḡ*, *ḡ ṭṭeaḃ*,
&c. before words beginning with
a consonant ; but before those that
begin with vowels, it was rather
ḡn that was prefixed instead of the

ḁ.

modern *an* or *a* ; ex. *ḡn ḡṭ*, in
a place ; *ḡn eaḡluḡḡ*, in the
church ; *ḡn eaḡcōḡḡ*, in the
wrong. But in the modern way,
when the Irish word begins with
a vowel, or with the letter *ḡ*, the
n in the preposition *ḡn* or *an* is
transposed and prefixed to the
word, and the vowel left by it-
self alone ; ex. a *nḡṭ*, in a
place ; a *neaḡluḡḡ*, in a church ;
a *nḡeall*, in pledge. This *nḡ* is
pronounced nearly as the *gn* in
the French word *Seigneur*, or
the double *nn* or *n̄* in the Spanish
Sennor.”

ḁ is prefixed to adverbs and nouns
of time ; ex. a *nallōḃ*, formerly,
or anciently, (vid. *allōḃ*) ; a *nḡuḡ*,
to-day ; a *mḡḡeaḃ*, to-morrow.
“ Remark the affinity between
ḡuḡ in the word a *nḡuḡ* and *huy*
in the French word *aujourd’huy*,
and between *mḡḡeaḃ* and the
Saxon word *morrow*.”

ḁ sometimes signifies *out of* or *from*,
like the Latin *e*, *ex* ; ex. a *baḡle*,
out of town ; Lat. *e villa*, a *ḥēḡ-
ḡḡnn*, out of Ireland.

ḁ is sometimes equivalent to the
Latin prepositions *in* and *coram* ;
ex. a *lḡṭaḡḡ* and a *bḡḡḡḡḡaḡḡe*,
before, or in presence of.

α in old writings signifies an ascent, a hill, or promontory, as also, a car or drag.
 α signifies also good luck or good adventure; vid. ἄδ; hence the compound word δον-ά, bad luck or bad accident. N. B.—From the above examples it appears that the single letter α in Irish, has almost as great a latitude of signification as the Greek απο, which signifies *in, from, out of, &c.*; Lat. *a, ab, e, ex. &c.*; Goth. *af.*
 αβ, an abbot, or rather a father. “N. B.—This word is of the same radical structure and signification as the Hebrew אבה, and the Chaldaic אבבא, as also the Greek and Latin *abbas.*”
 αβ, sometimes signifies a temporal lord.
 αβ, ex. *nán ab béo ē*, let him not live.
 αβα, a cause, a matter, or business.
 αβαῖ, the entrails of a beast.
 αβαῖδ, a bud; also ripe.
 αβαῖλ, and αβαῖλτ, death; also, dead, or expired.
 αβαῖν, say you, speak you; the imperative mood second person of the verb αβαῖναι, or αβῖναι, to speak.
 αβαῖντ, speech, an articulate form of expression.
 αβαῖντ, education, politeness, good manners.
 αβαῖντ, a custom, or manner.
 αβαῖ, a dwarf; αβαῖ, a proclamation.
 αβαῖ, a terrier, a little cur dog to unkennel foxes. It seems derived from the word αβ, the sound of dogs in barking by an onomatopœia, *hinc* αβαῖντ, the barking of a dog.
 αβαδ, a camp, or encampment; commonly called *longport*.

αβαλ, an apple-tree, also an apple; vid. αβαλ, Wel. *aval*.
 αβαν, a river; *rectius* αμαν; Lat. *amnis*.
 αβανταν, good luck upon any undertaking.
 αβαῖντ, the barking of a dog.
 αβῖντ, an advocate; *potius* αδ-βαῖντ.
 αβλαν, a wafer; αβλαν ῥοῖντ, the host or Eucharist.
 αβῖλ, vid. αδβαλ, terrible, dreadful.
 αβλαν, a portion of meat, fish, or butter, which a person may eat with his bread, vulgarly called *kitchen*.
 αβλαβαν, no αβλαβαν, mute, or dumb.
 αβῖντ, a mother-abbess.
 αβῖν, an eye-lid, plur. αβῖντ, vulgo *fabῖντ*. Corn. *abrans*.
 αβῖν and αβῖν, a speech, a saying, a poem; hence the diminutive αβῖν.
 αβῖν, a song, or sonnet, &c.
 αβῖν, to say, or speak.
 N. B.—Many of the Irish verbs are irregularly declined or conjugated; ex. αβῖν, I say; αδεῖντ, you say; αδεῖντ, he says; δεῖντ, we say; δεῖντ, ye say; δεῖντ, they say. Thus the verb αβῖν, which may be called defective, borrows most of its persons, not only in the present tense, but also in the entire perfect, from the verb δεῖντ; ex. αδῖντ *mē*, I said; αδῖντ *tū*, you said. This verb δεῖντ has a plain affinity with the *dicere* of the Latin, and the *dire* of the French.
 αβῖν, and αβῖν, the month of April.
 αβῖν, evil, naughty; also bad news.
 αβῖντ, forgiveness, absolution.
 αβῖν, and αβῖν, an apostle; plur. *εαῖντ* and *αβῖντ*.

αβγταλδα, apostolic.
 αβγταλδακτ, apostleship.
 αβυδ, ripe; also ready, expert, alert, thrifty. Sometimes written αρυδ, ripe, not unlike *apricus*, *a, um*, which is to the same sense.
 αβυλτα, able, strong, capable: Lat. *habilis*.
 αβυρ, a wild beast of any kind; *τεακ να ναβυρ*, a house in which wild beasts are kept; hence αβα-
 ρτηακ.
 αε, a refusing, a denial.
 αεα, with them; *νη βιον αεα*, they have not; *αγε*, with her; *αγε*, with him.
 αεαδεαδ, an inhabitant, a tenant.
 αεαα, an acre of ground; vid. *αεα*.
 αεααα, the loan of any thing; also, conveniency, or use.
 αεααακ, useful, necessary; also, obliging.
 αεαατα, profit.
 αεεαυλ, backwards; vid. *αυλ*.
 αε, but; vid. *αετ*.
 αεα, a mound or bank. *Cantabrice*, αεα, a rock.
 αεαδ, a field.
 αεαμαα, soon, timely; also, abridged; ex. *αεαμαα*; *brevi tempore*, soon, or speedily.
 αεαμαααεακτ, abridging, abbreviation.
 αεαα, and αεαα, sharp, tart, sour; Lat. *acer, acerbus*; Gall. *acre* and *aigre*.
 αεδμα, an expedition by sea or land; ex. *αεδμα* αεδμα, he went on an expedition.
 αεδμαα, an adventurer, a foreigner.
 αεδμααακ, the same, and more properly.
 αεααα, ability, capacity.—Mat. 25. 15.
 αεμυαα, a reproof, a reproach.
 αεαα, an angel.
 αετ, the same as αε and αεδ, but, except, save, only; Lat. *at*; ex. αε αμαα, save only; αετ αε-

αεα, however.
 αετ, a statute, decree, or ordinance; hence Lat. *actor* signifies a pleader at law.
 αετ, a condition, act, or deed; ex. *αετ να αετααβ γην*, upon them conditions; Lat. *acta*.
 αετ, a body.
 αετ, danger, hazard, or peril.
 αετααα, to ordain, or order, to pass an act in parliament.
 αελααδ, to chase, pursue.
 αελααδ, and αελααδ, the art of fishing, also a fishery.
 αελααδε, smooth, soft, also polite, civil, generous, like the Greek *αγλος, splendidus*.
 αεμαα, a circuit, or compass.
 αεμαααα, and αεμαααααεακ, puissant, plentiful, copious, rich.
 αεμαα, to heap together, to increase; Lat. *accumulo*, are; ex. *αεμαα αεμαα γε να αεμαα δα δεοα*, he heaped up the bones: *Old Parchment*.
 αεμαα, an assembly, or heaping together; ex. *αεμαα δεοα αεμαα δεοα*.—*Old Par.*; Lat. *accumulatio*.
 αεαα and αεααα, avarice, covetousness, penury.
 αεαα, an acre of ground; Lat. *acra*. This Irish word has a close affinity with the Hebrew *אכר*, a husbandman, *agricola*, and from this *אכר*, or the Irish *αεαα*, comes the Latin *acra* and *ager*.—Vid. *Buxtorf. and Opius Lexicons*.
 αεαα, *vulgo*, αεαα, Lat. *ac*. Gothic *gah*.
 αε is sometimes the sign of a participle, governing a second person; ex. *αε αεαα*, striking you; Lat. *te feriens*, αε αεαα, killing you, Lat. *te mactans*.
 αε is preposed in the old Irish to all verbs in the perfect tense of the indicative and the present of

the potential, indifferently, or in the same sense, as δο in the modern way of writing; ex. αδ γεγῶ-
 βαγ, I wrote, for δο γεγῶβαγ, αδ
 γεγῶβαινν, for δο γεγῶβαινν,
 I would write, Lat. *scriberem*.
 Αδ is a sign of the present tense
 sometimes, but often of the per-
 fect tense; ex. αδ βεβην, I give;
 αδ ἐλουν, I hear.
 Αδ signifies a or an; but always
 applied to the second person;
 ex. βῆαιδ τῷ αδ Sheanῖαδ αζυγ
 αδ πορφοκα, thou shalt be a
 proverb and a by-word.
 Αδαγ, a shock of corn, a sheaf or
 bundle of corn, or several small
 sheaves set together, to make
 one great shock or heap.
 Αδαμαντ, a diamond, the hardest
 and most glittering of all pre-
 cious stones called by the Lapi-
 daries a diamond, Lat. *adamas*.
 Αδαμ and Αδαμ, Adam, the first
 man.
 Αδαιη, an adder.
 Αδβατ, to die; ex. ηο αδβατ, he
 died.
 Αδβατ, slaughter, destruction.
 Αδφῖα, it belongs to you, it is
 your property; this is an imper-
 sonal verb like the Lat. *decet*.
 Αδ, a law; also fit to do any thing.
 Αδ, felicity, success, good luck;
 ex. αγ φεαρη αδ νῶ εαλῶδε,
 good luck is better than skill or
 art.
 Αδ is an intensitive or augmenta-
 tion of the sense, or signification
 of a word.
 Αδαβαιη, to sport or play.
 Αδαιγ, and αζαιδ, the face, or
 complexion, Gr. *Εἶδος*.
 Αδαιλγ, desire.
 Αδαιλγνε, the military law, or law
 of arms.
 Αδαρκακ and Αδαρκαμῶλ, horny,
 having horns.
 Αδαλ, a flesh-hook.

Αδall, dull, deaf, having the ears
 stopt up; (*rectius* οδall, from ο,
 an ear, and dall, dull or deaf,
 vid. ο;) hence the word αδall-
 τῶν, a stupid, dull fellow.
 Αδall, sin, corruption.
 Αδaltῖαιδε, an adulterer.
 Αδltῖανακ, the same.
 Αδaltῖανναγ, adultery.
 Αδαιμηαιγτεαη ē, let him be
 blessed or beloved, not unlike the
 Lat. word *adametur*, but that
 this Irish word is an impersonal.
 Αδαν, a pan, or large chaldron.
 Αδανν, the herb colt's foot.
 Αδαναδ and Αδανам, to kindle,
 to warm; ex. δο ηαδναδ αν
 τεjne, the fire was kindled; also
 to stir up, like the Lat. *adunare*.
 Αδαντα, kindled, warm, also exas-
 perated; α τῶ αν τεjne αδαντα,
 the fire is kindled.
 Αδνα, the kindling of the fire, the
 warmth or fervour of an action.
 Αδαναιη, to adore.
 Αδνα, adoration, hence ηδῖολαδῖα,
 idolatry.
 Αδαναδ, to join, to stick close to,
 Lat. *adherere*.
 Αδαηε, a horn; ex. αδαηε βῶ, &c.
 Αδαηεακ, horned, horny.
 Αδαηεην, a little horn.
 Αδαηετ, and Αδαηεταν, a bolster,
 a pillow, hence claon αδαιηετ, a
 pain in the neck, and by a me-
 taphor, ceannaδαιηετ γακα πο-
 βαιλλ, the chieftains and re-
 presentatives of every people;
 ceann αδαιηετ properly means
 a bolster.
 Αδαηεταν, a dream.
 Αδαγ, good.
 Αδβα and Αδβαδαν, instruments;
 ex. αδβα ceojl, instruments of
 music.
 Αδβα and Αδβαδ, a house room,
 or habitation, also a garrison, a
 fortress; it is very common to sig-
 nify a prince or great man's pa-

lace in old poems.
 αῖδακτ, a harmless or inoffensive
 jibing or joking.
 αῖδακτακ, jocose, merry, jesting.
 αῖδακτακ, gross or fat; in good
 plight.
 αῖδακκρεακ, a carder of wool or
 flax; *mna αῖδακκρεακ*, women
 hired for carding.
 αῖδαλ, quick, nimble, thrifty.
 αῖδαλ, prodigious, great, strange;
 ex. αῖδαλ μορ, exceeding great.
 N. B. This word has generally the
 same signification with αῖεϋλ,
 which in the ancient celtic did
 signify *air*, that element being
 still called *avel*, in the British
 language, (*vid. Lhuid's comp.*
voc. in verbo aer), hence δααῖ-
 εϋλ contracted into δα-δαλ, sig-
 nifies devil or spirit of the air,
 from which the Greek and La-
 tin *diabolos* and *diabolus*, *quasi*
dæmon aerius; in Irish *deam-*
an aer.
 αῖδαντρεακ, a sort of music con-
 taining three notes called by the
 Irish *geantreaige goltreaige*,
ruantreaige.
 αῖδαν, a cause or motive; ex. αν
 an αῖδαν ρην, therefore, for that
 cause.
 αῖδαν, a subject or matter to be
 shaped in another form; hence
 metaphorically, αῖδαν ραορν, an
 apprentice to a carpenter or a
 mason; αῖδαν ceandajge an
 apprentice, or the matter of a
 tradesman.
 αῖδανακ, or αῖγβανακ, lucky, for-
 tunate.
 αῖδαναρ, carded wool for clothiers,
 hence αῖδακκρεακ, *quod vide*.
 αῖδο, a proclamation, also a cry
 for war; every prince and tribe
 had one peculiar to them.
 αῖδκλαγ, joy, pleasure; also osten-
 tation.
 αῖδκλορακ, pleasant, ambitious,

vain glorious.
 αῖδουδ, joy, pleasantry, merriment.
 αῖδωκοϋδε and αῖδωκοϋδεακ, an
 intercessor, an advocate.
 αῖδωκοϋδεακτ, a pleading.
 αῖδϋλαγτ, a constitutional or right-
 ful sovereign installed according
 to law, from αῖδ a law, and ϋλαγτ
 a sovereign.
 αῖδϋατμαρ, detestable, odious,
 abominable; αῖδ in this word be-
 ing an augmentative of the sense
 and force of the word, *vid. αῖδῦατ*.
 αῖδζαρν, lawful, just.
 αῖδλακαδ, to bury, to inter, *vid.*
αῖδνακαλ, it is formed from *leac*,
 a stone laid over the grave.
 αῖδλακαν, a burial or interment.
 αῖδλαγτε, buried, interred.
 αῖδλαγκ, the desire.
 αῖδλανν, a youth or lad, one able
 to bear arms, from αῖδ, fit, and
 λανν, a sword or lance.
 αῖδλαδκδα, fit to take up arms or
 enter the military degree,
 αῖδμα, knowing, skilful.
 αῖδμαδ, timber.
 αῖδμαϋλ, an acknowledgment or
 confession.
 αῖδμαϋμ and αῖδμαϋζμ, to confess;
 ex. αῖδμαϋμ μο ϋεακαδ, I confess
 my guilt.
 αῖδμαλαδ, to confess.
 αῖδμολλ, wanton, desultory, nimble.
 αῖδμολαδ, to extol, to praise to
 one's face, from αϋδ, a face, and
 μολαδ, a praise.
 αῖδνακαλ, a submitting to the law
 of nature, a burial, interment,
 from αῖδα, law, *nae* or *naϋ*, man,
 and *cal*, observing or submitting
 to.
 αῖδναρν, and αῖδναρνε, villany,
 shamefacedness, confusion.
 αῖδναρνγεαν, it shames, *pudet*.
 αῖδναοϋ, old, ancient.
 αῖδναδ, and αῖδναϋμ, to worship,
 to adore, Lat. *adoro*; ex. *jodāl-*
αῖδναδ, to worship idols, or ido-

latry, also to adhere or join; αζ
αδριαδ don ρηζ, adhering firmly
to the king and his cause, Lat.
adhereo.
αδρια and αδριαγ, worship, adora-
tion.
αδριαε, to refuse, deny, reject.
αδουδ, a circle fire; *vid.* Martin's
west islands, p. 116.
αδουδ, *vid.* φαδουδ, to kindle fire.
αδουατ, horror, detestation.
αδουατμαρ, horrible, terrible,
dreadful.
αδουατμαρμεατ, abomination.
αε, no αοδ, the liver.
αε, αον, one, do ζαc αον, to each,
to every one.
αερ, the sky, or air, Greek and
Latin, *aer*.
αερδα, airy.
αερδατε, sky-coloured.
αεδ, the eye.
αεζε, the liver; more commonly
αοδα and ηαοδα.
αφογτ, gold; (*vid.* *Lhuyd's Comp.*
voc. in v. aurem.)
αφριαζζδ, to rise.
αφριοnn, the mass, or eucharistic
offering.
αζ, a sign of the participle of the
present tense; ex. αζ ραδ, say-
ing, αζ εαλδδ, stealing into a place
privily.
αζ, at or by; ex. αζ αν δοριαγ, at
the door, Lat. *ad*, as *ad ostium*,
αζ αν αμαjn, by the river, *ad*
vel juxta amnem.
αζ, with; ex. αζ αν αρηνηεγ, with
the cattle.
αζ, signifies, in the possession or
power of a person; ex. ρο ατα
αν βιαjl αζ Μυρca, the axe is
in Morrogh's possession.
αζα, whose, whereof; ex. αζα
ndεjn γε jonad, whose place he
supplies.
αζα, or αζαδ, leisure, time, or op-
portunity; ex. ηββφujl αζαδ αζαμ
αjn, I have not time nor leisure

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

demiror, stupeo, hence *awe* in English.

αζαc, warlike, brave.

αζαjδ, be merry, j. b̄j r̄ubac̄.

αζαjδ or αζαjζ, the face or complexion, also the front; ex. αζαjδ an c̄ata, the front of the army, hence αζαjδ signifies against; ex. am αζαjδ, against me; do c̄uajδ r̄e ajr αζαjδ, he prospered, but more properly written αδajδ, like the Greek εἶδος.

αζam, with me, or in my possession.

αζαmajm and αζαma, to revenge.

αζαρτ, revenge.

αζαρταc, vindictive, revengeful.

αζay, or αζay, and; in old parchments it is written acay; Latin *ac*.

αζαρτ, a bolster; *rectius* αδajm.

αζαρτα, deaf, also little, diminutive.

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

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

αζmaj, αζmajac, fortunate or lucky, happy, prosperous; anciently written amja.

αζnay, a pleading for, argumentation.

αζnajde, an advocate or pleader.

αζnad, to expostulate, also to challenge, to lay to a person's charge; ex. najr αζnad dja an c̄ajr r̄jn ojt, that God may not avenge or punish you for this crime; najr αζmajr ojt̄a ē, let it not be laid to their charge.

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

αζγal, generous, noble.

αj, i. e. cajnzen, a cause or controversy.

αj, a swan.

αj, or αoj, an herd, also a sheep, a cow.

αj or αoj, a region, country, or territory; plur. αojb; ex. αojb ljačajn, the country about Castle Lyons; αob maccojle, the country of Imokilly, &c.

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

αj, i. e. ējzre, or eolca, the learned.

αjb or αojb, a similitude.

αjbējz, the sea; Lat. *abyssus*, and Greek *αβυσσος*, also great boasting, vain glory.

αjbēreac and αjbyreac, wonderful, terrible, also enormous, strange, arrogant, surprising.

αjbčjzjz or αjbčjzjz, *rectius*, abčjzjz, the alphabet; *abecedarium*.

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

αjnbjzl, the alphabet.

αjcde, a veil.

αjce, with her, by her; ex. do b̄j ajce, she had.

αca, with them; ajze, with him.

αjce, led, as capull ajce, a led horse.

αjce, αjceac, and αjcejδeac̄, a leading; from the verb ajcjm, to lead; Lat. *ago*.

αjce, a tribe, also nourishment, also a desire.

αjce, near, close to, hard by, as am ajce, near me.

αjcpeac̄, power.

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

αἱμῖνος, disguise.
 αἱμῖνος, barren, steril.
 αἱμῖνος, temptation; also to tempt; ex. ἡ βαίλ ηε mac δέ ε αἱμῖνος ὁ δῖαβας, the Son of God was pleased to be tempted by the devil in the wilderness; vid. leabair breac.
 αἱμῖνος, time, season; Wel. *aim ser.*
 αἱν, honourable, praiseworthy, respectful.
 αἱνε, delight, joy, pleasure; Gr. *αἰνη, laus.*
 αἱνεα, and αἱνηος, joy; Greek *αἰνος, laus*; but the Irish word αἱν, which signifies honourable, respectful, praiseworthy, is more agreeable to the Greek *αἰνη* and *αἰνος*, and is in all probability the radical word.
 αἱνε, agility, expedition, swiftness; also music, harmony, melody; also experience.
 αἱνεαλας, rough, rugged.
 αἱνεας, manifold, copious.
 αἱνεας, rain.
 αἱνεα, ignorance, rudeness.
 αἱνεαας, ignorant, from αἱνεα, ignorance, which comes from an, the negative *quod vide* and *ἴσως* or *ἴσως*, knowledge.
 αἱνεα, impudence; also stingingness.
 αἱνεαας, rude, ignorant.
 αἱνεα, a foreign tribe, or strange people; ex. α ἑρῖος αἱνεα, in a foreign country.
 αἱνεας, rainy weather; *laete αἱνεας, αἱνεας uatmana*, a terrible squall of wind.
 αἱνε, naughtiness, badness.
 αἱνεας, brave, valiant, intrepid.
 αἱνεας, and αἱνεαςας, a buffoon; also an ingenious, fallacious fellow, an impostor, or a sycophant.
 αἱνεας, a doubt.
 αἱνεας, a champion, or great warrior.

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

ʒjŋjŋe, malicious, envious, spiteful.
 ʒjŋjŋeact, malice, spite; ex. crojŋe ʒan ʒjŋjŋeact ʒan ʒuat, a heart without malice or hatred.
 ʒjŋjŋamŋtŋc, too much, too powerful, too many, over-swaying, puissant.
 ʒjŋjŋm, or ʒjŋjŋm, a name; Lat. *nomen*.
 ʒjŋjŋne, anger.
 ʒjŋbŋjŋ, a beast, or brute animal; vid. bŋ.
 ʒjŋjŋmneamujl, famous, renowned, &c.
 ʒjŋjŋmŋjuŋad, to name, to mention.
 ʒjŋjŋmŋjŋte, named; ʒo haŋjŋmŋjŋte, namely.
 ʒjŋjoct, oppression.
 ʒjŋjŋoŋtŋc, oppressive, tyrannical, also inhospitable, compounded of the negative an and joct, clemency, humanity, hospitality.
 ʒjŋjŋoŋan, unclean, impure, compounded of the negative an and jŋoŋan, pure, clean, fit; Lat. *idoneus*.
 ʒjŋjŋom, or ʒjŋjŋm, a natural spot, or a disagreeable mark in the body; also a stain or blemish on a person's reputation.
 ʒjŋle, or ʒeapŋlŋg, a kind of creature with four legs and a winged tail always living on trees, called by the Irish cat cŋajŋn, i. e. a tree-cat.
 ʒjŋle, well-featured.
 ʒjŋleact, softness, smoothness.
 ʒjŋleannajm, to persecute; ʒjŋ le-anŋŋadmŋ tŋ, I will persecute you.
 ʒjŋleannajnt, persecution.
 ʒjŋleay, disservice, or great harm done to one's self. *Note*, it is the negative of leay, advantage, service to one's self; ex. ʒo ʒjŋ ʒŋ a leay, he acted wisely, and to his own advantage; ʒo ʒjŋ ʒŋ a ʒjŋleay, he conducted

himself unwisely, and to his own disadvantage; tŋ cŋmajŋle tajŋleaya ʒŋŋat, you are resolved to destroy yourself. I know no language that can express in one word the full meaning of either of these Irish words, leay, ʒjŋleay.
 ʒjŋleactŋom, oppression, injustice.
 ʒjŋleŋg, a swallow; corruptly, ʒŋjŋleŋg.
 ʒjŋmŋjŋ, a wonder.
 ʒjŋmŋeayayŋda, excessive, huge; also inordinate, intemperate.
 ʒjŋmŋeayayŋdaŋt, excess, intemperance.
 ʒjŋmŋjan, lust, passion, inordinate desire, concupiscence; ex. ʒjŋmŋjana na colla, the lusts or concupiscence of the flesh.
 ʒjŋmŋjanaŋc, lustful, intemperate.
 ʒjŋmŋjŋte, or ʒjŋbŋjŋte, beasts.
 ʒjŋn and ʒjŋ, a great circle; hence bel-ʒjŋ, (vulg. blŋŋŋajŋ) the great circle of Belus, i. e. of the sun, or the annual course of that planet through the ecliptic. *Note*. Upon these Celtic monosyllables ʒjŋ and ʒjŋn, the Latin words *anus* and *annus* have been formed.—Vid. *Remarks*.
 ʒjŋne, vulg. ʒŋjŋne, the diminutive of ʒjŋn, a small circle or ring; Lat. *annulus*.
 ʒjŋŋeayŋc, or ʒjŋŋeayŋc, hatred.
 ʒjŋŋŋjan and ʒjŋŋŋjanaŋc, and ʒjŋŋŋjanta, a furious, extravagant man.
 ʒjŋŋŋjanta, destroyed, broken down.
 ʒjŋteann, braced up, over-stiff.
 ʒjŋteay, an excessive or scorching heat, also an inflammation.
 ʒjŋteayŋjŋŋeact, idem; anteaŋŋjŋŋeact na ʒŋla, a great heat of blood.
 ʒjŋtŋŋean, ungovernable, inflexible. *Note*. In several of the preceding words beginning with ʒjŋ, that

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

Ajn, upon, or over; in all old writings it is *řōn*, as *řōn an tjn*, instead of *ajn an tjn*.

Ajn, numbered, from the verb *ájnm*, to number, or reckon; *đo ajn řē*, he reckoned.

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

Ajn, arise, *rectius* *ojn*, as in the word *mučōjnřže*, early rising.

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

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

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

Ajnbe, ribs.

Ajnbe, a story.

Ajnbe, ribbed, furrowed.

Ajnbeada, divisions; ex. *đo řjn-neadař tñj hájnbeada dá řlu-ažajb*, they made three divisions of their armies.

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

Ajnbyne, a multitude, a legion; *řđjn ajnbyne ajngjol řō řujdead ē enejnřeact lē řēnoc a bpař-načay*, he was seated amidst legions of angels with Enoc in Paradise.—*Vid.* *Leabař bneac*.

Ajnbyne, a host, or army.

Ajnc, the ark; Lat. *arca*.

Ajnc, a strait, or difficulty, great hunger; hence *ajncjřeac*, a hungry, starving man.

Ajnc, a lizard; *ajnc luacřa*, an emmet.

Ajnčeact, *potius* *ejnčeact*, heresy.

Ajnčeadal, a prophesy.

Ajnčeallad, sacrilege; from *ajn*, a robbing, and *ceall*, a church; Lat. *cella*, the same as *ceall-angajn*.

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

Ajnčeann, certain, positive, undoubted.

Ajnčjll, to lie in wait, or in ambush.

Ajnčjonn, aside.

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

Ajnčjř, a complaint, or expostulation.

Ajnčjř, meeting; *đo čujn řē ajnčjř ořřa*, he sent to meet them.

Ajnčjřt, the same; *ajn ajnčjřt an řjž*, to wait on, or be of the king's levee; *ajn ajnčjřt an třluaž*, to expect the coming up of the army.

Ajnčeac, ingenious.

Ajnčjll, i. e. *cojmēad*, keeping.

Ajnđ, a coast, a quarter or cardinal point; *ōn ajnđ řđjn*, from the eastern quarter, or from the east.

Ajnđ, loud, also public; ex. *ōř ajnđ*, publicly; *vid.* *ajnđ*, Lat. *arduus*.

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

Ajnđbead, to cut down.

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

Ajnđceannay, superiority, sovereignty, great power.

Ajnđe, height; ex. *čá hájnđe*, what height?

Ajnđe and *ájnde*, a sign.

Ajnđeana, the position or situation of a thing; ex. *đřoc-ajndeana a čača*, the disadvantageous position of his legion.—*Vid.* *Čajč-nejm řhojnđealbađ*.

Ajnđjntjnn, haughtiness, arro-

gance, high-spirited.
 Այնճոյնեաց, high-minded.
 Այնճեանայն, constellations.
 Այնճոյնցե, any kingdom governed by one person.
 Այնճոյնցեմեոյն, a curious, inquisitive, over-prying body.
 Այն, heed, care, attention; ex. տաճարն ծամ հայն ա խոյն an լաօյ, *vid.* Brody's poem.
 Այն, a fishing-ware.
 Այնեաց, careful, vigilant, circum-spect.
 Այնեաց, hostile, violent.
 Այնեաց, ingenuity.
 Այնեաձա and օյնեաձա, excellent, famous.
 Այնեամ and այնոմ, to number, to count; ex. ոճ ծո հայնեաձ ծոյն, that were numbered of them.
 Այնեանաց, a beginning.
 Այնեար, a bay or harbour.
 Այնեար, to satisfy.
 Այնեար, food, also pleasant.
 Այնեարց, the apple of the eye, the sight.
 Այնել, a bed.
 Այնցե, a herd; pl. այնցե and այնցեաձա.
 Այնցե, a place for summer grazing in the mountain.
 Այնցեաց, one who has many herds; of or belonging to a herd.
 Այնցեան, a rein; այնցեանա զնայն; the reins of a bridle.
 Այնցեանա, symptoms, signs, or indications; ex. այնցեանա an ծայր, the symptoms of death.
 Այնցոյծ, money, properly silver; Lat. *argentum*; Greek *αργυρος*, derived from the Celtic *arg*, white, which is like the Greek *αργος*, whence they derive their *αργυρος*, as well as the Lat. *argentum*; այնցոյծ beo, quick-silver.
 Այնցոյմ and այնյմ, to heed, to mind, to take care of, or observe; ex. մա այնցեամոյծ, if

we perceive or observe.
 Այնցոյն, a cow-calf.
 Այնցոյմ, to ask, seek, or demand.
 Այնցոյմ, to spoil, rob, or plunder, take or drive away; Lat. *arceo*; Greek *αρκεο*, *propulso*; and Hebrew *פָּרַח*, *fugio*; hence *ceallanցայն*, sacrilege.
 Այնցե, spoiled, plundered, ravaged.
 Այնցեաց, a spoiler, robber.
 Այնցեաց, also signifies bountiful, generous in bestowing silver; hence *Եաննա* of the Dalgassian princes is said to derive his surname այնցեաց, *quasi*, այնցոյծաց.
 Այնյոյ, spectres, visions.
 Այնյոյնա շոյնցե, the sign of the cross.
 Այնյոյնց, certain, particular, especial; չո հայնյոյնց, especially.
 Այնյոյնց, a prince, nobleman, &c.
 Այնյոյնցեաց, a sovereignty, principality; ex. այնյոյնցեաց Եայրլ, the sovereignty of Cashel.—*Old Parchment*.
 Այնյոյնեաց, a law.
 Այնյոյնեան, a fashion.
 Այնյոյնց or օյնեաց, clans, factions or parties; hence այնյոյնցեաց, an assembly; այնյոյնց, also signifies a cantoon, and corresponds with the Lat. word *regio*.
 Այնյոյն, ploughing, also agriculture, husbandry; Lat. *aro-are*; hence այնեամայն, ploughmen, i. e. յնայն.
 Այնյոյն, knowledge; այնյոյն, arise: այնյոյն and յնյոյն, history; յնյոյն *ազար ղեանցար-ձալա*, history and genealogy; *chronicum Scotorum*.
 Այնյոյն and այնյոյն, a rehearsal, or narration.
 Այնյոյն, an appointment; այնյոյն *catա*, an appointment for battle.
 Այնյոյն, to watch; ex. այնյոյն ղոյն, watch here; *vid.* *leabար երեաց*.

αϣλεααδ and αϣλεααμ, to
 lend or borrow.
 αϣλεααδ and αϣλεααζαδ, loan,
 also usury, or any extravagant
 gain arising from the practice of
 lending money; αϣλε, counsel.
 αϣλεαααα, ready or willing to
 lend money or any other thing,
 also he that lends.
 αϣλεαα, a fling, jostle, or toss.
 αϣλεααα, lent, adventitious, bor-
 rowed.
 αϣλεαααα, enterprising, adventu-
 rous.
 αϣλεαα, arms, weapons.
 αϣλεαα, a place; ζο ηαϣλεαα α ηαβ
 αν ηϣζ, to the place where the
 king was; αα ηαϣλεαα or ααϣλεαα,
 where, in what place, *ubinam*.
 αϣλεααααα, a belt worn by a sol-
 dier to fasten his armour on.
 αϣλεαααα and αϣλεααα, an order
 or custom.
 αϣλεαααα and αμηαααα, well
 born, or descended.
 αϣλεααα, a kind of measure.
 αϣλεααα, a herd of cattle; Lat.
armentum, plur. *armenta*.
 αϣλεαααα, honour, reverence.
 αϣλεααααα, venerable, respect-
 ful, as, α ααα αϣλεααααα, *vir-
 go veneranda*.
 αϣλεααα, an interdict, also a troth,
 vow, or promise.
 αϣλεαα, sloes; Greek εϣλεαα.
 αϣλεαα, pl. of ααα, the kidneys.
 αϣλεαα, a sitting or watching up all
 night; hence the diminutive αϣλε-
 ααα, which is the more common
 word.
 αϣλεαααα, cattle, chattels, *Mat. 12. 29*.
 αϣλεααα, a sitting up late.
 αϣλεααα, all together; Lat. *simul*.
 αϣλεααα, a sign; αϣλεααα αααααα,
 the sign of the cross, L. B.
 αϣλεαααα, the hinder part of the
 neck.
 αϣλεαααα, contemplation.
 αϣλεαααα, an article.

αϣλεααα and αϣλεααα, a pebble.
 αϣλεαααα, weariness, fatigue.
 αϣλεαααα, a soldier's whetstone,
 among the old Irish.
 αϣλεαα, a hill, also a fort of covert.
 αϣλεαα, dependence; ααα αϣλεαα ααα
 ααα, I depend upon him; hence,
 αϣλεααα, to depend, to have confi-
 dence in; as αϣλεααα ααα, I de-
 pend upon him.
 αϣλεαα, back, backwards; as ααα α
 αϣλεαα, backwards; ααα ααα αϣλεαα,
 to recall; hence αϣλεααα, resti-
 tution.
 αϣλεαα, a loan.
 αϣλεαα, free, willing; ααα αϣλεαα, no ααα
 ααααα, *nolens, volens*.
 αϣλεαα, damage or trespass.
 αϣλεαααα and αϣλεαααα, to clean, or
 examine the head or any part of
 a person's body.
 αϣλεαα, death, applied to a dead
 person; *hinc* αϣλεαααα, a shroud.
 αϣλεαα, a reproof, reprehension, or
 chastisement.
 αϣλεααα, a present, or free gift or
 donation; αα ααα ααα ααα αϣλεααα,
 he presented me, or gave me
 gratis; αϣλεαααα, freely, gratis.
 αϣλεαααα, a mountain; as αϣλεαααα
 or αϣλεαααα ααααα, the ridge of
 mountains, which part ααα αα-
 ααα from ααα ααα; *vid. αϣλεαααα*.
 αϣλεααα and αϣλεααα, a poem, also any
 ingenuity or invention; Latin,
astus.
 αϣλεααααα or αϣλεααααα, a tricking,
 ingenious, artful fellow, a cheat
 or impostor; Lat. *astutus*.
 αϣλεααα or αϣλεααα, out of it, or of
 her; αα ααα αϣλεααα, departing
 thence or thereout; compound-
 ed of αα, from Lat. *abs*, and α or
 α; αα αααα α αααααα αϣλεααα,
 she gave up the ghost.
 αϣλεαααα and αϣλεαααα, a journey
 or peregrination; ααα ααα α
 αααααα, during their journey;
 ααα αα αϣλεαααα, three days' jour-

ney; it now vulgarly means missing one's way, and disappointment in one's journey.
 Ujrdearužad and ajrtym, to remove from one place to another, to travel, or sojourn.
 Ujrdjact and ajrdēojneact, playing pranks, acting the impostor.
 Ujrealba, restitution, also to restore, or give back in specie.
 Ujyjeac, crafty, ingenious.
 Ujyjoc, i. e. ajr-joc, restitution *in æquivalenti*, repayment literally, also vomiting.
 Ujyjocað and ajrycm, to restore, return, give back.
 Ujryon, a diadem or crown.
 Ujryon, a relic; as ajryonna na naom, the holy relics; vid. tajre.
 Ujylear, a spring tide.
 Ujylejne, a shroud, the woollen covering commonly put upon the corps of dead people.
 Ujrljnz, a dream.
 Ujrljngeam and ajrljonžad, to dream; noc ajrljngeay, that dreameth.
 Ujrljnzteac, a dreamer.
 Ujyte, out of her or it, from it.
 Ujytear, a journey; vid. ajrdear; Lat. *iter*; ajrtjožad, to remove.
 Ujt, a place.
 Ujt, comical, strange, arch; hence ajtjor, pleasantry, drollery.
 Ujteam, a proof, a convincing argument.
 Ujteann, furze.
 Ujtjgm, to prove, to convince.
 Ujtjužad, to inhabit, or improve; ajteočajð mē, I will inhabit; azur do hjonncolnad an fjo-tal, azur do ajtjg jonajne, *et verbum caro factum est, et habitavit in nobis*.
 Ujt, quick, also sharp.
 Ujt, a ford, or kiln; ajt aojl, a lime-kiln; pl. ajtce, kilns.
 Ujtajðjm, and ajtnjm, to know, to

perceive.
 Ujtbe, the ebb of the tide.
 Ujtbeoðam, to revive; ajtbeoðað, *idem*.
 Ujtbeoðcajn, enlivening, reviving.
 Ujtbojn, blame, reproof; sometimes written ajtfjojn, and ajt-bojnt.
 Ujtbojnaç, a reprover, a censor.
 Ujtbojnað, to blame, censure, reprove.
 Ujtceay, appeared; ran ojðce nō ajtceay rojllye mōn, great light was seen in the night.
 Ujtceoðajm, to disapprove, dislike, condemn.
 Ujteac, a sow.
 Ujte, revenge.
 Ujtceay, a lady of pleasure.
 Ujtceay and ajtceayajðe, who-rish.
 Ujtcm, to pray or entreat.
 Ujtceo, a contradicting or gainsaying.
 Ujtcamajm, concise, compendious.
 Ujteað, to steal away, or retire privately.
 Ujteallaç, a second proof.
 Ujteannta, the commandments, also precepts, singular ajtne.
 Ujteannta and ajteantaç, known, also familiar, free, sociable.
 Ujteantay, acquaintance, knowledge: dujne dom ajteantay, one of my acquaintance.
 Ujtearniaç, a different person or thing, another.
 Ujtearniaç, a change; ajtearniaç çulajd, a change of raiment.
 Ujteayc, an admonition, advice, or lecture; vid. leabari breac, *passim*.
 Ujtejnge, resurrection; ajrejnge, *idem*.
 Ujtejngjm, to rise from the dead.
 Ujtgeajm, soon, short, generally applied to time; go hajtgeajm, shortly; *brevi tempore*, a short cut or way.

Այժեյն, like, or another one's self,
quasi reginitus.
 Այժենյմ, to regenerate.
 Այժեյնեամայն, a regeneration.
 Այժյծ, a serpent, which seems to
 be the asp; sometimes said to
 be a fiery, peevish person; Gr. *ατη*,
damnum.
 Այժյծյն, a little venomous creature.
 Այժյճ and այժյճե, giants; *vulgo*
բաժայճ; its singular is *աժաճ* or
բաժաճ.
 Այժյն, commanded; *ծօ այժյն չե*,
 he commanded.
 Այժյնյմ, to ordain, to order, to
 command or direct.
 Այժյննե, a firebrand; *vulg.* *բայժ-*
յննե; also a wart.
 Այժյն, father; *gen.* *աժառ այժյն*
նյմե, a serpent, an adder; *այժյն*
լալա, ground ivy.
 Այժյր, an affront, an abuse; also
 shame, confusion; *ex.* *նաօմայժյր*,
 blasphemy.
 Այժյրյմ and այժյրյաճաճ, to affront,
 to abuse, to shame; hence *այժ-*
յրեաճ, and *ծայնե այժյրեաճ*, an
 abusive reviling man.
 Այժյւծար, banishment, expulsion.
 Այժլե, an old rag.
 Այժլե, after; *ex.* *ճայժլե առ լաօյ*,
 after the poem; *ճայժլե աճամ*
ծյօնարեա, after Adam's exile.
 Այժմեալ, repentance, an after sor-
 row.
 Այժնե, a district in the county of
 Meath, anciently the estate of a
 tribe of the O'Caseys.
 Այժնե, knowledge, known; *նյօր*
բաժ այժնե, it was not known.
 Այժնե, a commandment; *առ ճայնա*
հայժնե, the second command-
 ment.
 Այժնյմ, to know, also to recom-
 mend; *այժյն նեամճա*, *այժնյմ*
մանամ յր մօ չրյօնաճ յէ լամայծ,
in manus tuas commendo spiri-
tum meum.
 Այժնեաճ, treasured or hoarded up.

Այժնե, an ox, bull, or cow.
 Այժնեաճ and այժնեաճար, repen-
 tance.
 Այժնյն, a sharp point.
 Այժնյննե, a calf.
 Այժնյօճաճ, to dethrone, or depose
 a sovereign. N. B.—The trans-
 lator of Dr. Keating's History,
 whose ignorance of the Irish lan-
 guage appears in every page of
 his work, translates the Irish
 word *այժնյօճաճ* into that of re-
 establishment on the throne,
 where he treats of the reigns of
Շայնբրե Լյրբեաճայն king of
Լեաժ-սայնն, and *Մօճ-ճօրն* king
 of *Լեաժ-մօճ*; the scope and
 sense of the history being therein
 directly contrary, as the reader
 may plainly see.
 Այժնյր, an imitation.
 Այժնյր, a report.
 Այժնյրյմ, to report; *ծօ այժնյր չե*,
 he reported it; also to imitate.
 Այժնյրեաճ, a rehearser or relater;
ex. *այժնյրեաճ չճեւլ*, a tale-
 bearer.
 Այժյճեար, *vulg.* *բայժյճեար*, reluc-
 tance, unwillingness.
 Այժնեաճ and այժնեաճաճ, dwelling,
 inhabiting.
 Այժչճնյօճաճ, to transcribe or copy.
 Ալ, i. e. *այլեամայն*; Lat. *alimen-*
tum, nurture, food.
 Ալ, a brood, or the young of any
 animal; *ա հալ օճ*, her young ones.
 Ալա, nursing; hence *ճալա*, i. e. *ծօ*
ալա, to nurse; *ex.* *այժյն-ճալա*, a
 foster-father; Lat. *alere*.
 Ալա, (*quasi* *alba* *ab* *albedine*), a
 swan; and Welch *alark*, a swan.
 Ալա, a wound.
 Ալա, *ալայճ*, skill or craft; *hinc*,
ալայճե, an art or trade, and
ալաճնաճ, full of artifice, comical,
 crafty.
 Ալա, wisdom.
 Ալա, speckled.
 Ալայմ, to hail or salute, sometimes

written γαλαμ δὸ γάλεαδαν na
 γῆ εἰ, they hailed him king.
 Ἀλαμ, to nurse, or foster; Lat.
 alo; οἰλμ, *idem*.
 Ἀλαμ, to sing, to praise, or pray
 to; ex. αλαμ Ὀα an ὀσμῆε;
 this verb is like the Heb. verb
 לָלַח, which signifies to praise,
 to worship, and adore; hence
 הַלְלוּהוּ, *laudate Dominum*.
 Ἀλαμ, white, bright, clear, fair.
 Ἀλban, Ἀλbajm, the name of Scot-
 land; Lat. *Albania* genit. na
 halban.
 Ἀλbanac, Scottish, also a Scot.
 Ἀλbajm, an halbard, or halbert.
 Ἀλφατ, a cause or reason.
 Ἀλφαλατ, hid or concealed.
 Ἀλza, noble, brave; Gr. αλκη,
Robur, Hisp. *algo*, unde *hi' d'*
algo, a well born man; Injy
 ἄλza, an old name of Ireland.
 Ἀλzar, or ἄλζγογ, a false inclina-
 tion to stool.
 Ἀλλ, universal, or all; as βῦαδ-*all*,
 or *all-βῦαδατ*, all-victorious or
 triumphant.
 Ἀλλ, or ὀλλ, great, prodigious, mon-
 strous, as also *αἰλε*, universel,
 is like the Hebrew לָא, *magnus*,
potens, *fortis*; *hinc* לָא *nomen*
Dei, לָא לָא, my God, my God.
 Ἀλλ, a bridle.
 Ἀλλ, and *vulgo* *εἰλε*, other, strange,
 another, is like the Gr. ἄλλος,
 and the Lat. *alius*.
 Ἀλλ, foreign, alien; hence *all-*
μῦρδα, exotic, that comes from
 a foreign country, (from *all*, and
μῦρ, the sea, or from *all*, fo-
 reign, and *μῦρ*, a habitation,) Lat.
transmarinus, δὸν ταὸβ αἰμ
 αἰλλ, on the further side; ταἰνγ
 γε α *nall*, or an *all*, he came
 from the opposite side, but com-
 monly, he came from beyond sea.
 Ἀλλ, wild, mad, *αἰλα*, i. e. *canis*
silvaticus, a wolf.
 Ἀλλ, a rock, or rocky cliff; by the

moderns, *αἰλλ*, *αἰλλ*, ex. *allclujt*,
 i. e. *πετρα clujt*; *juxta Bedam*
hist. lib. i. c. 12. munimentum
erat Pictorum.
 Ἀλλα, the name of a river in the
 County of Cork, which gives a
 name to a barony, called after it
 Oūhalla.
 Ἀλλαbajm, or *muc alla*, an echo.
 Ἀλλαbajm, a great army.
 Ἀλλαδ, to go to, to meet; Gall.
aller.
 Ἀλλαδ, a present.
 Ἀλλαδ, excellency, fame, greatness.
 Ἀλλαδ, savage; *allta*, *idem*.
 Ἀλλann, formerly, as a *n'allan*, in
 former times.
 Ἀλλεαμ, transposition; *allεαμ na*
βροκαλ, the transposition of the
 words.
 Ἀλλζλογ, mischief.
 Ἀλλζογτ, an orchard, *rectius* *αἰαλ-*
ζογτ, an apple-field; *vulgo* *oll-*
ζογτ.
 Ἀλλμῦματ, or *allμαματ*, a foreigner,
 a transmarine.
 Ἀλλμῦρδα, exotic, outlandish, of
 another country.
 Ἀλλμῦρδατ, barbarity, or extra-
 ordinary cruelty, ex. *allμῦρδατ*
na *Loclannac* *μὸ βῆ γαν βρεαμ*
γγη, he had the barbarity of the
 Danes in him.
 Ἀλλὸδ, ancient, also formerly; a
n'allōd and a *n'allūd*, in ancient
 times. *Note*.—This Celtic word
allōd is the original, upon which
 the Latin *allodium*, signifying
 ancient property, hath been form-
 ed.
 Ἀλλμαον and *allμjan*, a foreign ex-
 pedition, or voyage.
 Ἀλλταματ, other, diverse, opposite;
ταὸβ allταματ na *haman*, the
 other side of the river.
 Ἀλλτα, wild, savage; *beaτáγε all-*
τα, wild beasts.
 Ἀλλαγζ, wild; ex. *dam allαγζ*, or
daman alla, a spider, the black

worm of the wall, for *alla*, *falla*, or *balla*, are synonymous, Lat. *vallum*, and hence the English word *wall*.
Allajn, of a hind; *laoḡ allajn*, a fawn.
Almcaḡa, charitable, giving alms; *eleemosynarius*.
Almojnne, almonds.
Almyana, alms-deeds; Lat. *eleemosyna*.
Almajn, the country and residence of the famous Fion Mac Cumhail in Leinster.
Alpa, *γλλjaḡ alpa*, the Alps; *vid. Ajlp*.
Alt, a nursing; *ban-ajlte*, a nurse, Cantab. *banlitu*.
Alt, a high place, or edifice; see the word *ajlt*; Wel. *alth*, is an ascent; Lat. *altus*.
Alt, an action, deed, or fact; also an article.
Alt, a leap; Lat. *saltus*.
Alt, a part of any thing, a section of a book.
Alt, a joint: *eḡḡjn altajb*, between the joints.
Alt, the state or condition of a person or thing; ex. *a Thajḡḡ nā tataojn Tōrna: jḡ zan e an alt būn naḡallma*, Thady revile not the poet Torna, who is not in the way of accosting you; *ḡjḡ ḡ Clējne*.
Altōjn, an altar; Gen. *na haltōra*.
Altocḡa, visiting.
Altja, a foster-father; *ban-altja*, a foster-mother, or nurse.
Altjaḡaḡ, to move.
Altjomā, nursing; *aḡajn altjomā*, a fosterer, also to nurse or foster.
Altjannay, nursing; *vid. alajm*, to nurse; Wel. *aultruan*, a god-mother.
Altjaḡaḡ, and *altujḡjm*, to give God thanks; ex. *altujḡjm le ḡja*, I thank and glorify God.

Altjaḡaḡ, grace after meat. This word seems to be derived from the custom of our Pagan ancestors, who worshiped their gods *in altis seu excelsis*, on the summits of hills and mountains, as appears by the cairns or heaps still to be seen on the tops of high places in Ireland.
Altay and *alltay*, *altaḡt* and *alltaḡt*, wildness, savageness, barbarity.
Aluda, wounds.
Alajn, fair; *jḡgean alajn*, a fair daughter or lady.
Alujnn, time.
Am, time; *jḡjme ham*, before her time; *an am*, in time; pl. *aman*; ex. *τμoγza na ḡ cejḡne hamān*, the fast of the quatre tense.
Amā, the hame of a horse-collar, a kind of band about a draft-horse's neck; Gr. *ἄμμα*, a band.
Amac, a vulture, or any ravenous bird.
Amac, out; *ḡ ḡo amac*, henceforth, henceforward.
Amad, and *vulgo amjd*, a madman, a simpleton, a foolish, silly person, a fool; hence the diminut. *amadān*; Lat. *amens*.
Amadān, a fool, a madman.
Amadānaḡt, folly, foolishness.
Amadānta, foolish, ill-judged.
Amajl, broken.
Amajac, fondness; Lat. *amor*.
Amajca, a fondness, a being over kind.
Amajcac, fond, over kind, too indulgent.
Amajcaym, to be fond of, or kind to a person; *aḡ amajac*, *idem*.
Ambeat, quick, nimble, swift.
Ambejt, a being, essence.
Amḡojḡte, a godfather.
Am, raw, sour, bitter; ex. *jḡojl am*, raw flesh.
Am, a kind of fishing-net.
Am, even, also, but; Heb. *אם*,

etiam, quinetiam.

Αἰ, bad, naughty.

Αἰα and αἰαῖμ, to be raw.

Αἰαῖλ and αἰαῖλ, like unto, as;
Gr. ὅμαλος, and Lat. *similis*,
Wel. *hamal*.

Αἰαῖλζε, τῆρ αἰαῖλζε, Tyrawley
in Connaught.

Αἰάιν, only, alone, except.

Αἰαον, plurality, it is used also for
twins.

Αἰαῖ, music.

Αἰαῖς, a fault.

Αἰαῖς, behold.

Αἰαῖαῖμ, to see, to behold, to
look at.

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

Αἰαῖς, woe; αἰαῖς δαῖτ, woe
unto you.

Αἰαν Μῶρ, the river Black Water
in Munster.

Αἰανταῖ, *rectius* αἰῶνταῖ, good
luck or prosperity in adventure;
Gal. *avanture*, *bonne avanture*,
vulgo dicitur *anntū*; as, ἄζ
αζαῖ *anntū*; it also signifies a
perquisite, or royalty; ex. γέ
μαῖς δεάζ, ἀνέαζμαῖρ αἰαν-
τῶρ, sixteen marks, (as chief-
rent,) besides the casual perqui-
sites, or royalties.

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

Αἰαῖαῖ, doubt, suspicion, or mis-
trust; ζαν αἰαῖαῖ, without
doubt.

Αἰαῖαῖς, dubious, distrustful,
suspicious.

Αἰαῖ, a wild, ungovernable, or
mad man; τῆς na n'αἰαῖ, Bed-
lam; hence the dimin. αἰαῖάν
and αἰαῖός.

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

bacht is a soldier.

Αἰαῖάν, a dull, or stupid man.

Αἰαῖός, a silly woman.

Αἰαῖ, affliction, tribulation, sor-
row; an αἰαῖ μῶρ, in great
distress.

Αἰα, αἰαῖδ, and αἰαῖδ, so,
thus.

Αἰαῖαῖ, dumb, mute.

Αἰαῖ, impudent; *Brogan in vita*
Brigida; also importunate, trou-
blesome.

Αἰαῖ, unusual, extraordinary;
κατ ἐμῶδα αἰαῖ, a smart and
remarkable battle.—*Vid.* *Chro-*
nicon Scotorum.

Αἰα, *rectius* αἰα, a poem, hence
αἰαῖάν, a sonnet; *quod vid.*
αἰα ῥόλλε, a poem com-
posed for St. Columbus.

Αἰα, good, great, noble, prospe-
rous, lucky; αἰα ἀπὸ δὸ τῶα-
ταῖδ, *bona est scala populis*.

Αἰα, dark, gloomy, obscure.

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

Αἰαῖάν, a song, *rectius* αἰαῖάν.

Αἰαῖαῖ, a lax, a looseness,
or flux.

Αἰαῖ, a river; Lat. *amnis*.

Αἰα, mischievous, evil, bad.

Αἰα, to refuse.

Αἰα, time; κατ ἐ an τῶα, what
time? Lat. *tempus*.—*Vid.* *am.*
τῶα na m'αἰα, the fast of
the quatuor tempora.

Αἰα, a cupboard.

Αἰαῖ, or αἰαῖς, on the outside,
without doors, besides, without.

Αἰα, an ambush, ambuscade, or
surprise; also any violent attack
or onset; ex. αἰα ῥόλλε, surpris-
ing the camp or quarters
of an enemy; also protection;
ex. a *Chrijsot mac Oē*, τῶα-
μαῖτ ἄλε αἰα ἡαῖ, Christ,
Son of God, we all fly to thy
protection.—*Old Parchment*.

Amuyad, to hit; d'amuyadan na rajgeadōjijē ē, the archers hit him; also to level, or aim at.

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

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

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

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

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

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

An, water; also still or quiet.

An, true; also pleasant.

An, noble; also swift.

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

Anabujd, unripe, sharp.

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

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

Anac, anger.

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

Anacajn, danger, misfortune; also

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

Anad, delay; žan anad, *sine mora*.

Anad, danger.

Anaz, neat, clean.

Anažajd, against.

Anajc, a wound.

Anajc mē, save thou me.

Anajce, a saving, or protection.

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

Anacjll, restless.

Anajnbjead, insatiable.

Anajrt, soft, tender.

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

Anájx, backward, reversed.

Anajtnjd, unknown.

Anál, breath; Wel. *anadl*.

Anál, an annal; pl. anála, annals.

Análač, a chronicle, annals.

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

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

Anamčapa, a bosom friend; also a penitentiary; Jojep anamčapa cluana mjc nōjx, Joseph Penitentiary of Clonmacnois.—*Vid.* Chron. Sc.

Anam, rare; žo hanam, seldom, rarely.

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

Anba, prodigious, great, portentous.

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

Anbřajne, weakness, fainting; az dul an anbřajne, ready to faint; from the augmentative ana and řann, weak, feeble; hence anbřann. This word is commonly

pronounced *anūjne*.
Anbřann, weak, feeble.
Anbāy, a sudden, untimely, or unnatural death.
Anbřod, ignorant.
Anbřojl, brave, or courageous.
Anbjānac, sensual, lustful; *rectius* *an-mjanac*.
Anbōd, falsehood, villany.
Anbōrb, furious.
Anbřjč and *anbřujč*, broth; from *an*, water, and *břujč*, boiled.
Anbřojd, tyranny.
Anbuan, uneasiness, anxiety; pronounced *anbōjn*, as *lān d'an-buajn*, full of anxiety and surprise.
Ančajnt, reviling, or backbiting.
Ančajč and *ančajčeam*, a squandering, or extravagant spending.
Ancojre, a ship-anchor.
Andac, bad, also anger.
Andajč, sin.
Andāna, presumptuous, impudent.
Andon, although.
Andōččayac, presumptuous.
Andōččay, presumption.
Andualanayc, Cathechresis.
Andujne, a wicked man.
Anēal, a swoon; ex. *tejd anēal*, she fell in a swoon.
Anējy, a skin, or hide.
Anřa, *anřad*, *anřajd*, a storm, a tempest; ex. *an anřad lōjdājn*, in the swelling of the Jordan.
Anřac, or *anřadac*, overflowing, tempestuous.
Anřam, we will stay, or remain.
Anřlač, a tyrant, an usurper.
Anřōrlan, puissance, tyranny, oppression, usurpation; *anřōrlan na ločlanac acur na nřall mbūanna*, the tyranny of the Danes and other foreigners.
Anřa and *jnře*, but.
Anřanřac, a snare.
Anřattonnac, glittering.
Anřbajd, sin.
Anřbajd, valiant, stout, hardy,

courageous.
Anřclu, a champion.
Anřcřujre, an anchorite.
Anřlonn, adversity, danger; also oppression.
Anřlaod, a great cry.
Anřnāta, relations; also respite, delay.
Anřujč, to-day; anciently written *jn ujč*, and *jn ūj*, for *č* is not pronounced; it is the same as *hui* in French and *oy* in Spanish; Lat. *hodie*.
Anřūd, error, depravity.
Anřūdac, depraved, perverse.
Anřmaojn, hatred, pique.
Anřmjan, concupiscence, sensuality, excess of any thing, mostly applied to the passion of lust; from the particle *an* and *mjan*, a desire; plur. *anřjana*, *anřjana na colna*, the lusts of the flesh.
Anřjanač, sensual, lustful.
Anřmōř, very great; *řo hanřmōř*, exceedingly.
Anř, there, therein, in the said place.
Anřajčte, a cleansing or purifying.
Anřnad, i. e. *majll*, delay; *řan an-nad*, immediately.
Anřajd, a year.
Anřřocal, a word of course, a proverb.
Anřřajřm, an appellation, or naming.
Anřřa, in this very place, here; also in the; ex. *anřřa lō*, in the day.
Anřřa, beloved, dear.
Anřřačt, love.
Anřřtojł, lust.
Anřřan, in him; also then.
Anřontar, over.
Anřojy, now; *a nořa*, the same.
Anřořřajłt, a chasm, or great gap.
Anřřa, one in the next degree of honour to an *ollam*.
Anřřo, abundance.
Anřřo, misery, hardship, bad wea-



ther; from *an* and *no*, frost.
Ανια, the dregs of men, or meanest person; *ζῳλλα ανια*.
Ανιοῖδε, oppressed.
Ανιοῖδε, oppressed, hard set.
Ανυζαῖνε, a chasm.
Ανυζαῖνε, a clamour, or great cry.
Ανρανταῖς, a greedy-gut, a gorbelly.
Ανυῶζ, misery, adversity, hard cheer, affliction; *δο λαῖτ ανυῶζ*, to the afflicted.
Ανυῖν, then.
Ανυῖν, then.
Ανυῖν, then.
Ανταμιαῖνε, a strife, or debate.
Αντοῖλ, inordinate desire or will.
Αντοῖλμ, to lust after a thing, or be very desirous thereof; *δ'αντοῖλζ γῆ*, he lusted.
Αντοῖλζεαῖτ, an earnest or vehement longing or desire.
Αντομάλτοῖμ, a glutton; from *ανα* and *τομάλταμ*, to eat.
Ανυάβαμ, excessive pride.
Ανυάβνεαῖς, proud.
Ανυαῖμ, when, at the time that.
Ανυαῖγ, fierce or cruel.
Ανυαῖλε, baseness; also more base.
Ανυαῖζ, burdensome.
Ανυαῖ, down, from above.
Ανυαῖλ, mean, base, or ignoble.
Ανυν, or *ανονν*, over to the other side, beyond seas.
Αο.—*Note*, *αο* is used by our modern grammarians instead of the *αε*, and *οε* of the ancients, and *αοῖ* instead of *υῖ*, and are pronounced in the same manner. It has been already said that this substitution is very abusive, as it carries away the words from their radical propriety and affinity with other languages.
Αοῖδα, beautiful; *δνεαῖς αοῖδα*, *αοῖδαῖτ*, obedience; also beauty.
Αοῖ, fire.
Αοῖ, the liver.

Αοῖδα, the proper name of a man, equal to Hugo and Hugh in English; ex. *Αοῖδα ὑα Νεῖλλ*, Hugh O'Neil, *potius* Oeῖ; it is the same name as *Eudes* in French.
Αοῖδαῖνε, a pastor, a shepherd, a cow-herd.
Αοῖδαῖνεαῖτ, a keeping, or herding of cattle.
Αοῖδαῖν, detestable, horrible, odious.
Αοῖ, a stranger, a guest.
Αοῖ, or *α*, a swan.
Αοῖ, a confederacy, a compact, or agreement.
Αοῖ, instruction, knowledge, or discipline.
Αοῖ, honour, respect.
Αοῖ and *ῖ*, an island; ex. *αοῖ* or *ῖ* *Coluῖμ Chῖλλε*, an island in Scotland, where St. Columbus lived chief abbot.
Αοῖ and *ῖ*, a country; as *αοῖ* *Mac Cuῖλλε*, the territory of Mac Cuille, or the barony of Imokilly. *Note*.—This Irish word *αοῖ* or *ῖ*, signifying an island, also a region, or country, is quite analogous to the Hebrew *אִי*, *insula*, *regio*, *provincia*, an island; also a territory, or region.—*Vid. Opitius's and Buxtorf's Lexicons*.
Αοῖβ, neat, elegant, civil, courteous.
Αοῖβ, likeness, similitude.
Αοῖβε, pleasant, comely.
Αοῖβεαῖ, pleasant, a rejoicing, or merriment; ex. *μῖ* *αοῖβεαῖ*, rejoicing time.
Αοῖβεαῖ, fire, or a spark thereof; from *αοῖ*, fire; ex. *νά γῆῖδ αοῖβεαῖ ζαν ῖαδῖζαῖδ*, do not blow a spark or ember that is not kindled.
Αοῖβλε, a sign or mark.
Αοῖβλεῖζμ, to mark.
Αοῖβνεαῖ and *αοῖβνεοῖ*, joy, de-

light; *cum* *aojbnyr*, for delight.
aojde, youth.
aojdeadaç, well-behaved.
aojdeōz, a hair-lace, a fillet, a head-band.
aojde, a skilful or knowing person.
aojdeact, hospitality, succour, lodging.
aojdeactaç, hospitable.
aojdeðe, a guest.
aojl, the mouth; Cantab. *ahol*.
aojlbneō, a lime-kiln.
aojleac, a gazing stock.—*Nah.* 3. 6.
aojleac, dung; *aojljz*, of or belonging to dung; ex. *camn*, or *camnan* *aojljz*, a dung-hill.
aojleanda, excellent, fine, charming.
aojllyeōz and *ajllyeōz*, a caterpillar.
aojn, a rush.
aojn, honour.
aojn, in compound words is the same as *aon*, one, though *aojn* is never said but when the first or initial vowel of the second word of the compound happens to be of the denomination of *caol*, or small vowels; ex. *aojn-jntjn*, one mind; *aojn-ñjn*, of a single man; as *comnac*, or *cojm-mejc* *aojn-ñjn*, a duel; *aojn-nj*, any thing; but *aon-ñjn* and *aon-nj* is said very commonly and properly.
aojne, the vulgar and corrupt word for Friday; ex. *aojne an cēay-da*, Good Friday.—*Vid. infra* *dē* and *dja*.
aojnjm, to fast, or to abstain from flesh on Friday.
aojn and *ajñjn*, a curse or malediction; is analogous to the Hebrew *אָרֹר*, accursed, *maledictus*.—*Genes.* 3. 14.
aojnjm, to curse.
aojneaznad, a restipulation.

aojy and *aojre*, an oblique case of *aoγ*, *quod vid.*
aoi, lime; *aoiγon*, a lime-kiln.
aoiað, to plaster and to whitewash with lime.
aon, excellent, good; Cantab. *on*, the same.
aon, a country.
aon, or *haon*, *rectius eun*, one; the same as the Gr. nominat. neuter *έν*, genit. *ένος*, and Lat. *unus*.
aonaç, a fair, an assembly.—*Vid. aonteact*.
aonaç, a market-town in Lower Ormond.
aonai, alone.
aonaiact, singularity.
aonaiian and *aonaiida*, single, all alone.
aonaiacð, singularity.
aonball, *ajñ aonbal*, together.
aoncañnac, a fellow-citizen, or one of the same town or city.
aonda, a simple; it is the opposite of *cumayc*, a compound.
aonda, singular, particular.
aondaact, unity; *vulgo aontaact*.
aonrujñt, wallowing, 2 *Sam.* 20. 12.—*Bedel's Bible*.
aonnacánaç and *aonnacánda*, desolate, solitary; also particular; as *zo haonnacánaç*, in particular, only.
aonnacánaç and *aonnacánaγ*, desolation, or solitude.
aonylojne, of one surname.
aonta and *aontūzað*, celibacy, or the unmarried state; *oryne an aontūzað*, a man unmarried.
aonta, *aontað* and *aontuzað*, a vote, or consent.
aontaðac, willing; *zo haontaðac*, willingly.
aonteact, *corrupte et vulgo aonac*, a fair, an assembly, or convention; plur. *aontajze*.
aontajzjm, to obey, to consent to.

αονταυζ and αονταυζτε, united, agreed to.

αonnaμ, once, one time.

αογ-ζρεjne, the small County of Limerick, from the hill called Knockgreine to Limerick, the ancient patrimony of the O'Conuings, whose principal castle, near Limerick, was called Cαγrlean O'Conuινζ, or Castle Connell; αογ τημαζ, from Owny to Limerick.

αογ, age; ca haoγr τū, how old are you? Wel. oes.

αογ, a sect or kind of people, of the same condition, profession, or degree; which answers to the Latin and French *gens*: αογ ealaδan, the men of arts and sciences; αογ τεαδ, no cγuγl, musicians; αογ δάνα, poets; αογ ζαλαμ, the sick; αογ uαγal, the nobility or gentry; αογ οζ azuy eαγτα, young and old folks.

αογτα and αογμαμ, old, ancient.

αοτ, small, little.

αοτ, a bell.

αοτ, a crown.

αοτ, any servile work, especially ploughing.

αρα, an ape.

αρηαγnn, mercy.

αρηuν, an apron.

αρταc, mortal.

αραυζ, ripe; *id quod* αγβγδ, *quod vid.*

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

αμ, or αμ, upon; as αμ an δ'τα-λαμ, upon the earth; also at, or in; as αμ δ'τūγr, in the beginning; *vid.* αμ. It is written in the old manuscripts φαμ or φομ; English, *over*.

αμ, or αμ, when set before words of price answers to the English, *for*; ex. αμ δεγc брjоγa фгcгoδ αμγγδ do бμaγτεαδ an γlanaγζ-

τεογμ; it also agrees with *for* in other respects; as αμ olcαγ, for badness; αμ a neαcγb, for their horses.

αμ, by adding another word to it makes the same an adverb; as αμ αγr, or αμ δμuγm, backwards; αμ αonball, together, in one place.

αμ, is very often taken for a δεγμ; ex. αμ γε, says he; αμ γγ, says she; αμ γγaδ, say they.

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

αμ, ploughing, husbandry; αμ na άμ do бγ an τγμ, the land was ploughed; Gr. ἀρω, and Lat. *aro*.

αμ, a guiding or conducting.

αμα, a page, lacquey, or coachman.

αμα, a conference.

αμα, the loin; plur. άmana, the reins; ζαλαμ na nάman, a pain in the reins, or loins.

αμα, a country in the County of Tipperary.

αμαба, for the sake of, for.

αμαcαμ, motion.

αμαc, a ploughshare; also utensils for ploughing.

αμαc, strength, puissance, power; hence άμαcδαc, able, puissant: and άμαcδαγ, the same as αμαc.

αμαc, a bier; Lat. *feretrum*.

αμαcul, a cell, or grotto, a hut, &c.; we commonly call a desolate forsaken house τγζ αμα-γυγl.

αμαδ, strong, brave.

αμαδα, a severe punishment.

αμαδ, a ladder; ex. αμμα αμαδ do τuάταγb, *bona est scala populi*.—Vid. *Brogan, in Vit. Brig.*

Ἀναδ, a running.
 Ἀναγλαῦσα, the running of the reins.
 Ἀναδεαν, a desk, or pulpit.
 Ἀναγ-γῆγανα, the reins of a bridle; pl. ἀναγῆεana.
 Ἀναλλ, both.
 Ἀναμ, to plough; Gr. ἀρῶν, and Lat. *aro*.
 Ἀνάν, bread; derived from ἀν, ploughing, husbandry; as, ἀνάν ἐμυτνεαῖτα, ἀνάν ὄρνα, ἀνάν κοῖνις, &c.; Gr. ἀρῶν, *panis*.
 Ἀναν, a name of diverse hills or hilly places in Wales, Ireland, and Scotland; Gr. ὄρον, accusat. of ὄρος, a mountain.
 Ἀναν, the kidneys; γῆνᾶ na n'ā-nan, a tender love.
 Ἀναναλλ, a pannier.
 Ἀνανῆα, a pantry.
 Ἀνανῶν, a baker.
 Ἀναον, both; γῆνᾶ a naon, you both.
 Ἀναγ, a room, a house, or habitation; m'ānaγ, my house.
 Ἀνα, yet, nevertheless.
 Ἀναδ, havoc, destruction.
 Ἀναδαν, or ἀνῆαν, a host, an army.
 Ἀναδαν, corn, either wheat, oats, or barley, &c., particularly so called when in standing corn, or before it is threshed; Lat. *arva*, *arvorum*, fields of corn.
 Ἀναδανῆεαδ, scarce of corn.
 Ἀνε, an ark; Lat. *arca*; as ἀνε Ναοῖ, the ark of Noah.
 Ἀνε and ἀνεγ, a large chest in the form of a ship. The name of the ship *Argus* seems formed upon the Celtic ἀνεγ.
 Ἀνε, the body.
 Ἀνε and ἀνεῖαν, a little pig; also a dwarf.
 Ἀνεῖανῆεαλ, an archangel; otherwise ἀνεῖανῆεαλ.
 Ἀνεῖανῆεαδ, an archdeacon.
 Ἀνεῖανῆεα, henceforth, in like manner.

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

Արձար, supreme power, rather
impost.
Արձարօր and vulgo Եարօր, an
archbishop.—*Vid.* Եարօր.
Արձբաւան, a high-steward ;
potius արձբաւան.
Արձօտ, loud, noisy.
Արձաւ, a plough-ox.
Արձաւ, a pair of colours, an en-
sign.
Արձաւ, high, stately, bold.
Արձաւ, Արձաւ, the archiepis-
copal seat of the Primate of Ire-
land.
Արձօր and օրձօր, a thumb ; օր-
ձօր օր, the great toe.
Արձոլաւ, a chief professor of any
science ; as օլաւ յԵրանայ,
an antiquary, a chief chronicler,
օլաւ յԵրան, a poet.
Արձօր, *vulgo*, Բարձօր, the
lintel of a door.
Արձաւ, a monarch.
Արձաւ, gain, profit, advantage.
Արձեալ, a synod, an assem-
bly, or convention ; a contraction
of արձեալ.
Արձօր, a college, or university.
Արձաւ, a high priest, or pon-
tiff.
Արձաւ, to extol, to promote,
heighten.
Արձաւ, in the meanwhile.
Արձաւ, for.
Արձ, white ; Gr. *ἀργός*, *albus* ;
whence the Latins derive their
argentum, *ab albedine*, though
as properly from this Celtic word
արձ ; *unde* արձօր.
Արձ, milk.
Արձ, a champion ; from արձաւ,
to spoil ; hence արձաւ, valiant,
brave, military.
Արձ, the same as ար, an ark,
chest, bier, or coffer.
Արձ, famous, excellent, noble.
Արձաւ, or արձօր, a stopping, or
hindrance.
Արձաւ, to spoil, plunder, lay

waste, or destroy ; and արձաւ
is the same.
Արձաւ, a plundering, or robbing ;
hence Եարձաւ, sacrilege,
robbing churches.
Արձաւ, to keep, to herd.—*Vid.*
յօրձաւ.
Արձաւ, he or she kept ; ex. ար-
ձաւ լաւ արձօր Երան Բարձ,
custodiebat die
vehementis plurimæ oves in media
planitie.—Brogan, in Vit. Brigit.
Արձաւ, robbery, plunder, devas-
tation ; արձաւ, *idem* ; Զօր
Երան արձաւ Երան Բարձ,
so that Armagh was near being
ruined by pillage.
Արձօր, a destroyer.
Արձաւ and արձաւ, an argu-
ment, or proof.
Արձ, again.—*Mat.* 17. 23.
Արձօր, a high ill-judged aim,
high flight.
Արձօր, full of high attempts.
Արձօր, gathering, *rectius* Երան,
as Երան Երան, the feast
of the gathering ; hence Երան
արձաւ, a gathering or bringing
in the corn from the fields to the
barns or corn-yard.
Արձ, a weapon, arms ; Երան
արձաւ, with a hand-weapon of
wood. The Egyptian Hercules
is said to have used no other
arms but staves of wood.
Արձաւ, an army ; also weapons,
arms, an armoury ; it forms ար-
մաւ in the genitive.
Արձաւ, or արմաւ, an officer ;
hence is derived the name of Ar-
minius, the famous German gene-
ral.
Արմաւ, a check, or rebuke.
Արմաւ, slaughter.
Արմաւ, to worship, honour, or
reverence.
Արմաւ, արմաւ, *armorici*,
the Britons of Low Brittany.
This word is compounded of ար

and μορ or μαρ, both together signifying *ad mare*, or *super mare*.

αρματα, armed.

αρμαζν, to arm; αρμαζετε, armed.

αρμουνηται, let him be blessed; an impersonal.

αρν, the genit. of αρα, the loin, or flank; Scot. the kidney; ο να ηαρνηβ, from the loins.

αρναβ, a band.

αρναζν, to pray; *vid.* αρναζν, ρητεαδ, βατσαδ, αρναζεαδ, *prædicabat, baptizabat, orabat.* —Vit. S. Patric.

αρναζετε, *pro* αρναζετε, prayers.

αρολλ or αραλλ, a great deal, many, &c.; ζυρ ορδαζζ ραδ αραλλ δο ραζαλυβ ραν εομαρλε ρην, that they ordained many wholesome laws in that synod.—*Vid.* Annales Tighernachi, ad annum 1152.

αρολε, a certain, or another; ex. ρο ρολλρβδ ανζεαλ αν αρληνζε δ'αρολε ρεανορρ, ζο νυβαρτε, *cuidam viro sapienti Angelus in somnis apparuit et dixit, L. B.*

αρολε, or αραλλε, as much, as many more; ex. ρο ραζαβδ αν Καρδοναλ Παπαρο παλλνμ αν Αρδμαα, παλλνμ αν Αρε Αληατ, αζυρ αραλε α Αονααταβδ αζυρ ραν Μυμαν. Cardinal Papyron left a Pallium at Armagh, a Pallium in Dublin, and an equal number in Connaught and Munster.—*Vid.* Annales Tighernachi Clonmacnoisensis Archidiaconi.

αρρ, a stag, or hind.

αρραατ, an image, a spectre, or apparition.

αρραατα, tall, puissant, mighty, brave.

αρρααταρ, power.

αρραδ, ornament.

αρραδ, merchandize; pl. αρραδδε, pedlars' goods, &c.

αρρανηζ, convulsions; also a stitch.

αρηα, old, ancient, stricken in years.

αρηαντα, ancient.

αρητ, a bear.

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

αρητ, noble, generous.

αρητ, a stone; hence αρητενε, gravel, pebbles.

αρητ, a tent, or tabernacle.

αρηταρρεαλ, a quarry, or stone-pit.

αρηταζυλ, an article.

αρηταα, a ship; αρρηταα, *idem.*

αρητα, an artery, or vein.

αρηταζαδ, to do, or make.

αρηταζν, to sail.

αρηταυζν, to increase or enlarge.

αρηυρ, the way.

αρηυρζ, the neck.

αρ, out of; ex. αρ αν δ'ταλαμ, out of the ground; αρ αν τηρρ, out of the country; Lat. *abs.*

αρ, is equal to *am* and *is* in English; ex. αρ με αν τη αρ με, I am that I am; αρ αρητε δυτηρε ε, he is known unto thee.

αρ often comes before a comparative degree, and then always begins a sentence, (just as ηρ *but* always stands in the body of a sentence,) and is equal to the Latin verb *sum* in any person of the present tense; ex. αρ μο Οομναλ να Οονα, Daniel is bigger than Donogh.

αρ, a cascade, or fall of water.

αρ and αρα, a shoe.

αραα, shod.

αραδ, out of thee, from thee; αραμ, out of me.

αραδ, kindling; also stopping, standing.

αραρρρρρρ, to remove.

αραδ, to rest, or stay.

αραρηε, a shoemaker; Heb. רון, *ligavit, constrinxit.*

αyal, an ass.
 αyam, a stocking, or hose; Wel. *hosan*.
 αyaplaḡacat, magic, divination by herbs.
 αycaym, to ask for, to beg, to beseech; *mod aycajd bnyḡjde an euznayne an Rjḡ, qui postulavit a Brigida propter amorem Regis. Vid. Brogan.* The Saxon word *ask* is visibly of the same root.
 αycal, a conference, or talking together, conversation.
 αycal, a forcible onset.
 αycal, the flowing or swelling of the tide.
 αycal, an increase.
 αycal, ayḡall and ayḡallán, the arm-pit; oyḡal and ocyal, the same; Germ. *achsel*, and Belg. *oxel*, the arm-pit; Lat. *axilla*, Gall. *aiselle*.
 αycap, a guest; *nj bu bṛōnac an tacyap, non contristatus est hospes.*
 αycat, a soldier, or champion.
 αycū, and eaycū, an eel; aycū ayḡzṭe, a conger-eel.
 αycjṛt, tow, or wadding used in charging a gun; aycaṛtaç, *id.*
 αycnaym, to mount, to ascend, to come, to approach; also, to enter into; *daycnam flaṭay mjc mujne, ad intrandum in Regnum filii Marice.*
 αycnam, ascension.
 αyda, of them, out of them; a tajaḡ yḡád lán ayda fējn, they are self-willed; i. e. they are full of themselves.—2 Pet. 2. 10.
 aydap and ajḡjon, *vid. ajḡdeap*, a journey, *potius ajḡteap*.
 ayead, yes, yea; Wel. *ysser*.
 ayjon, a crown.
 aylac, a request, or petition.
 aylac, temptation.
 aylajḡjm, to beg, to request, to beseech; also to tempt; aylaj-

ḡjm oṛt, I beseech you.
 aylonnaḡ, a search, or discovery.
 ayna and aynaḡ, a rib; a aynajḡ, his ribs; Wel. *asen*.
 aynaç, ribbed, having ribs.
 aynaḡ and oynaḡ, a sigh, a groan.
 aynayac, a hewer of wood or stone.
 aynāannaç, a stranger, *potius ac-ṭnannaç*,
 ayḡajṛn, plates; ayḡajṛn pṛáajṛ an a lujḡḡḡnjb, greaves of brass upon his legs.
 ayḡujṭ, ayḡujṭ an ḡṛjan, it was sunset.
 ayṭapṭōjn, a porter.
 ayṭay and ayṭal, a spear or javelin; Lat. *hasta*.
 ayṭeac, inwards; leaṭta ayṭeac, flattened inwardly, compressed; ayḡjḡ or ayṭjḡ, within; also at home.
 ayṭnaym, to travel, to go afar off.
 ayṭnaym, to bear or carry aside, to remove.
 ayṭnannaç and aynannaç, a stranger.
 ayujḡ, from you, out of you.
 ayujḡead, kindling.
 ayum, from me, out of me.
 ατ, a rising in the skin or flesh, a swelling.
 ατ, milk.
 ατά mē, atájm, I am; a tá tu and a taojṛj, thou art; a tá yē, he is; a tá yjb, you are; *cjonux a tá tū? how do you do? Hisp. como esta tu?*
 αtaç, a request, or petition.
 atajm, to swell; *do at do cōy*, thy foot is swoln.
 atájmeaṭ, redemption.
 atajṛ, woe, desolation, destruction.
 atajṛeac, desolate, full of sorrow.
 atajṛeac, woeful, destructive; *cneac atajṛeac*, a destructive plundering.

ἄταν, garlands, *Acts*, 14. 13; also
 a sort of hood, cowl, or bonnet.
 ἄταγ, victory.
 ἄτακ, an attack.
 ἄτ, a ford; pl. ἄτanna; ἄτcljāt,
 Dublin; ἄτluájη, Athlone.
 ἄτ, just, lawful.
 ἄτα, *vulg.* φατα, a green, a plain,
 an open place, a platform; hence
 ceanaτα, the human face.
 ἄτα, the cud; *ruma*.
 ἄτακ, a giant; pl. αταγ; also a
 plebeian; *corrupte* φατακ.
 ἄτακ, waves.
 ἄτακ, a request.
 ἄτακ ζαογτε, a blast of wind.
 ἄταγλε, inattentiveness.
 ἄταγνη, embers, coals; *vulg.*
 φαγτηνη.
 ἄταγ, a father; αταγ βαγρδγζε,
 a godfather; αταγ αλτμoma, or
 αλτμannaγ, a foster-father; α-
 ταγ cleámna, a father-in-law;
 αταγ φαογρδγη, a father-con-
 fessor; Gr. πατηρ, and Lat. *pa-*
ter, Goth. *atta*, Cantab. *aita*,
 Frisiorum lingua, *haite*. Confer
 illud Pompei Festi: *attam pro*
reverentia seni cuilibet dicimus
quasi eum avi nomine appelle-
mus; hinc *attavus*. Hesychius
 says that the Cretans meant by
 the word *eittas* what the Greeks
 meant by τους πατερας; the old
 Greek word ἄττα had the same
 signification.—*Vid.* Francisci Ju-
 nii Glossarium Gothicum ad Vo-
 cem, *atta*, ad Calcem Codicis
 Argentei.
 ἄταγ-laya, the herb called ground-
 ivy.
 ἄταγ-δjobaδ, a patrimony; αταγ
 talaman, yarrow; Lat. *mellifo-*
lium.
 ἄταγ, reproach; also confusion;
 written also αγτηγ.
 ἄταγγη, to revile, to reproach;
 αγτηγη and αγτηγγῆζαδ, the
 same.

ἄταγγεακ, reviling, rebuking, &c.
 ἄταλ, deaf; *idem quod* αδαλ.
 ἄταρδακτ, a patrimonial right, or
 hereditary property.
 ἄταρδαγμ, to adopt, to make the
 son of another man capable of
 inheriting your own estate.
 ἄταρδαδ, adoption; also that which
 belongs to a person by the here-
 ditary right of kindred, or of
 adoption.
 ἄταρζαγδ, importunity, solicitation.
 ἄταρζαγμ, a conflict, or skirmish.
 ἄταρμακταδ, parricide, a *patre*
mactando.—Pl.
 ἄταρμῆζαδ, to exchange, to re-
 move.
 ἄταρμῆζαδ, a difference.
 ἄτακ, strength.
 ἄτακ, a different time.
 ἄτcaογη, a complaint; *vid.* εαγ-
 caογη.
 ἄτcaγναδ, a chewing the cud.
 ἄτcaγτε, worn, cast off.
 ἄτcantαγμεακτ, recantation.
 ἄτcaγητ, a repairing; also a re-
 newal of one's lease or other
 right or privilege.
 ἄτcaγτōγη, a restorer, or renewer
 of a lease, charter, or privilege.
 ἄτcaγγμ, to return; also to un-
 twist.
 ἄτcaγδα, returned; also twisted;
 ex. γνάτ ατcaγδα, twisted yarn.
 ἄτcογaδ, a rebellion.
 ἄτcογaγμ, to rebel.
 ἄτcογμεaγán, a register.
 ἄτcογμγη, short, abridged.
 ἄτcογμγη, an abridgment.
 ἄτcomamaκ, asking, or inquiring.
 ἄτcογηγτε, repaired, mended; ατ-
 cογῆζαδ, *id.*
 ἄτcηaδ, restitution, or restoration.
 ἄτcηaγμ, to restore, or recover.
 ἄτcayγze, a repeated request or
 petition; *vid.* cayγze.
 ἄτcayγγμ, to request, entreat, or
 beseech; ατcayγγμ ογτ, I pray
 thee.

ԱՇԽԱՅԻ, banishment, exile.

Atcun, a surrender.

ԱժԵՍՅԱՄ, to give up, to surrender;

ex. ո՞ւմ ածույրն ա թարգմանողն այն,

he gave him up his lands; also to

banish or exile out of a country.

Ածիսյծյմ, to open.

ἄλγας, a new growth, or a second growth.

ἄτρεχαῖν, to grow again.

ṯṯābajl, retaken spoils.

At̄ḡabajm, to resume.

ԱճձԱՅԻԾ, short.

Ἀττάρις, a brief, an abridgment.

at̃glacajm, to resume, to take
back.

atžlanaš, to cleanse anew.

Atglanta, refined, burnished, or polished.

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

atlagad, a delaying, or putting off.

Atlam, quick, brisk, nimble.

ἄτιλεττδε, requited, retaliated.—
Lhuyd.

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

Uṭṭam, store, great treasure.

Atnacajm, to give up, or deliver.

Անուածայմ, to repair, to make
anew.

Ἀἰτιναδαιγτέοι, a repairer, restorer.

Ἀτμεῶς, to improve, amend, or manure.

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

Ἀτμυζαδ, variableness, inconstancy.

Ἀἵμας ἤρξεν, he arose, or removed.—*F.*

Atijāḥ, to remove, to change.

Atnujzte, of captivity.

$\alpha\tau\gamma\bar{\upsilon}\eta\epsilon\alpha\delta\alpha\delta$, a second proof.

अतुमाम्, horrible, detestable.

at-uay-glad, redemption; *potius*
at-fuay-glad.

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

ατταγε, i. e. ad ταγε, hard by,
near you.

Ἀττεὸγάδ, a dwelling, or habitation.

Ἀττῆναϊδε, in the first place.—*F.*

ἄττην, furze, or gorse.

ἄτμῳδ, space.

Αὐδακτ, death.

Ἀδallaῖμ, to be deaf, or hard of hearing; *vid.* ἀδall; Pl. ex. Cl.

Augnaja, or *eaigna*, an exalted or noble prayer.

REMARKS ON THE LETTER *b*.

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

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

ba, were, have been, the preter-perfect tense of the verb *ḃjm*, to be, to live, Gr. $\beta\iota\omicron\varsigma$, *vita*, and $\beta\iota\omega$, *vivo*, ex. *do bá mē*, I was, *do bá tu*, you was, *do bá γē*, he was, &c.

ba, the plur. of *bō*, cows; Lat. *bos*, and Gr. $\beta\iota\omicron\varsigma$, *Æol.*

bá, good.

bá, death.

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

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

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

babaçt, sweetness, innocence; Lat. *babas*, a baby or fool; Gr. $\beta\alpha\beta\alpha\varsigma$, talkative.

bábán, a baby.

bábūn, a bulwark.—*Pl.*

bac, a hindrance or impediment; *bacajl*, *idem*; *do çai bac omm-çta*, he hindered them.

bacac and *bacað*, lame, halting;

nj b̄jōy coya an ðacajce jō-
nann, the legs of the lame are
not equal.
ðacajm, to hinder, to frustrate, or
impede.
ðacajreac, impeding, or obstruct-
ing.
ðacal and ðacol, a staff, a crosier;
Lat. *baculum*.
ðacálta, baked.
ðacán, the hinge of a door; aɲ a
ðacánaɲb, upon its hinges, from
bajc, which signifies a crooked
turn, or bending; Wel. *bach*, a
hook.
ðacatz, a captive, or prisoner.—*Pl.*
ex. Cl.
ðacc, a shepherd's crook; Gr.
βακτηρον, and Lat. *baculum*.—
F.
ðaccjm, to crooken, or make
crooked.
ðac, a breach; also a violent at-
tack or surprise.
ðac, drunkenness; Lat. *bacchatio*.
ðacajne, a drunkard, a baccho;
vid. bejce.—*Pl.*
ðacall, clipping, shearing.
ðacarı, an acorn; Lat. *bacchar*,
the herb lady's glove.
ðacla, a cup, or chalice.—*Pl.*
ðaclac, curled, frizzled.
ðacla, an armful.
ðac-lámac, disabled in the hand
or arm.
ðaclūbna, a surfeit from drinking.
Pl.
ðac̄toɲm̄an and ðac̄toɲán, the
noise of drunkards.
ðac̄oj̄dj̄m, to go by crutches.—*Pl.*
ðac̄tɲac, the name of an Irish
Druid, who is said to have dis-
covered to his prince, from an
eclipse of the sun, the Passion of
our Saviour the very time it hap-
pened.
ðacul, a stick, or staff; Lat. *ba-
culus*.
ðacul eayɲajc, a bishop's staff or

crosier.
ðád, a boat; Wel. *bad*, and Fr.
bateau.
ðadb, the north.
ðadb, a tract of land.
ðadb, the Roiston crow; also any
ravenous bird, as a vulture, &c.
ðadb, i. e. bean tuátaç, or bean-
ɲɲge, a fairy-woman vulgarly
supposed to belong to particular
families.
ðadb, a scold, a quarrelsome wo-
man.
ðáɲac, warlike.
ðazajɲ and bazajɲ, threatening;
a m̄bazajɲ, their threats.
ðazajɲt, *idem*; pl. bazajɲtaɲge,
threats.
ðáɲ, a battle; and báɲge, the
same.
ðáɲ, a kindness, respect, friend-
ship.
ðáɲ, a word.
ðáɲac, fond, kind, sympathetic.
ðáɲajm, to promise.
ðáɲalac, dangerous; baoɲalac,
the same.
ðáɲt̄noɲdj̄m, to wrangle, chide.
ðáj, the same; as b̄j, báɲ ɲé, he
was.
bajc, a twist or turn, a crooked-
ness or bent; Wel. *bach*, a
crook.
bajcbeayla, a solecism, i. e. a
crooked reasoning.—*Pl.*
bajcjm, to touch.
bájɲ, a wave.
bájɲ, love.
bájɲe, gratitude, alliance, amity;
a tá bájɲe mōɲ azam leɲɲ, I
have a great kindness for him.
bájɲe, prediction; and baoɲɲe,
the same.
bájɲeac, a comrade, or coadjutor.
bájɲeacay, grace or favour.
bájɲead, or bátað, to drown;
bájɲɲɲgeay ē, he will be drown-
ed; bájɲɲɲd an tɲɲ, they shall
overflow the land.

- bájdte**, drowned.
bájdjn, a little boat.
bájppjart, a toad.—*Pl.*
bájǵjm, to talk, to speak to.
bájǵjn, a waggon.—*Pl.*
bájǵle, a fawn; ex. *at cōnanc bñajceam acur bñū, acur bájǵle eatornu: rocajde do deat an mǵz, acur bñeat azá mǵbað a ƣaou, i. e. I saw a hart and hind, and a fawn between them; this tribe stalked through the plain, where they fell victims to a wolf.*
bajl, a place; hence **bajle**, a village, ball being the same.
b'ajl, put for *bað ájl*, as *njōn b'ajl lej ǵ mēj ƣteact*, he would not hear me.
bajl, prosperity, good-luck.
bajlc, bold; also straight.
bajllcneatað, trembling.
bajle, home, as *jmǵjǵ a bajle*, go home.
bajle, a city, town, or village; Lat. *villa*, quasi *billa*, *b* and *v* being correspondent and commutable letters; pl. *bajlte*.—*N. B.* This Celtic word *bajlle*, and the Lat. *vallis* are originally the same, as the ancients always built their habitations in low sheltered places, near rivers or rivulets.
bajllējn, a little bubble, a boss or stud.
bajllējn, drink.
bajlm, balm, or balsam.
bajlōǵ, a twig, sprout, or sucker.
bajn, the first person of the present of the imperative of the verb *bajnm*, to pull, cut down, or take from.
bajn, a drop; pl. *bajnnjǵ*, do *bajnnjǵ ljōntar láj ƣneac. Cujmjn naomta.*
bajnceadaç, authorized, an authorized person.

- bajncjǵ**, it belongs.—*Pl.*
bajncljámujl, a mother-in-law; *bajncljámujn*, a mother, or daughter-in-law.
bajncmjota, white clay.—*Pl.*
bajndeapǵ, flesh-coloured.
bajndja, a goddess; *bajndūjleam*, the same.
bájne, whiter, of the comparative degree.
bajne and **bajne**, milk; *bajne neaman*, thick milk; *vid. laçt.*
bajneact, the actions of a heroine, i. e. *eact ban, no mná*; also woman-slaughter.—*K.*
bajneayōǵ, a ferret.
bajnƣejr, a wedding-feast; *vulgo bajnjr.*
bajnfojd, first person of the future of the indicative of the verb *bajnm*.
bajnƣmjnyǵne, the epicene gender, from *bejn* put for feminine, and *ƣear* for masculine, and *nyǵne* a gender; but there is no such gender in the Irish, nor in the Hebrew, Syriac, or Chaldean languages, they having only two genders, masculine and feminine, proper to distinguish the two sexes, male and female, which is the office of a gender to do.
bajnƣneaznað, a bond, or stipulation.
bajnƣjd, they shall take.
bajnǵ, on a sudden, by surprise.
bajnǵeapnaçt, a goddess.—*Pl.*
bájnjǵde, rage, fury, madness; *ajr bajle jr ajr bájnjǵde*, mad and furious; also silly, lunatic.
bajnm, to belong to; *naç bajnjonn njr*, that doth not belong to him; *bajnjǵ*, they belong.
bajnm, to pull, to hew or cut down, to take from; *bajnm ƣop*, I pull a wisp; *bajnm cƣann*, I cut down a tree; *bajnm dǵot*, I take from you.

bajnjon and banda, female; leōn
 bajnjon, a lioness.
 bajnjaṣla, a countess.
 bajneanta, effeminate.
 bajnleōman, a lioness.
 bajnljaḡ, a doctress, or woman-
 chirurgion.
 bajnrjōḡan, a queen.
 bajnye, a feast; genit. of bajn-
 nyr.
 bajnyeac, retired, desolate.
 bajnyeazaḡ, desolation, destruc-
 tion.
 bajnrpjneōḡ, a sparrow-hawk.—
Pl.
 bajntjaṣna, a lord's lady.
 bajntneab, a widow; ʃan ad bajn-
 tneabajḡ, remain a widow.
 bajnce, strong, brave, valiant.
 bajndēyr, the end or point; ex.
 bajndēyr an clajḡm, the point
 of a sword.
 bajnead, a bonnet, or cap, or any
 sort of head-dress, from bām, the
 head, and ējde, or eādač, *clothes*. This word is otherwise
 written bjnead, and in the vul-
 gar Greek there is βιορητα, and
 in Latin *biretum*, Germ. *baret*,
 Ital. *baretta*, Slavon. *baretta*.
 bájne, a goaling, a military kind
 of exercise played with a ball
 and hurly, greatly practised
 among the Irish; bájne comōr-
 tajr, a great goal played be-
 tween two counties, or two baro-
 nies.
 bajnejn, the ribberies, or cross
 sticks, or side timbers, between
 the rafters of a house.
 bajnec, the froth of water, or any
 other liquor when boiled.
 bajnḡean, *rectius* bajnjn, a cake;
 bajneana ḡna, barley cakes;
 Lat. *farina*, in the Welsh *bara*
 signifies bread; and in the Gr.
 βορᾱ is any meat; in the Heb.
 ברות, any food, and Heb. ברה,

comedit, refecit se pastu.—Vid.
Buxtorf. Lexic.
 bajrneabuad and bajrabuadbaṣl,
 a trumpet, or sounding horn;
 do ʃējd a bajrabuad, he sound-
 ed his trumpet.
 bajrjḡean, a floor, a plot of
 ground.
 bajrjn, a firebrand.
 bájneac, perverse, angry, morose.
 bájndealḡ, a hair-bodkin.
 bajneadtrom, quick, nimble.
 bajrjal, a shoe-latchet; also the
 cover of a book.
 bajrjn, a cake of bread; *vid.*
 bajnḡean.
 bájnyeact, a satire.
 bajrjzōjḡ, the top of the wind-
 pipe.
 bajrjḡe, brawling.
 bajr, or bay, the palm of the
 hand; pl. baya and bayab, lán
 bajre, a handful.
 bajrcajl and bajrcnjot, red-
 raddle.
 bajrcne, a tree.
 bajrde, Baptist, as Eojn bajrte,
 John the Baptist.
 bajrdead, baptism; bajrtead and
 bajrte, *idem*.
 bajrdjm, to baptize.
 bajre, palm, or hand's-breadth.
 bajreal, pride, arrogance, haugh-
 tiness.
 bájreoḡaḡ and báruḡaḡ, to die,
 to perish; do cum náč bájreo-
 čaḡ ʃē, that he should not pe-
 rish.
 bajrḡjgneac, a barony in the west
 of the County of Clare, the es-
 tate of the Mac-Mahons of Tho-
 mond, but anciently of the
 O'bajrcjne.
 bajrjn, a bason.
 bajrleac, an ox.
 bajrḡjonn, flesh-coloured, red-
 dish.
 bájrteac, rain, severe weather;

genit. *bájr̥t̥j̥že*; an *boža bájr̥t̥j̥že*, the rainbow.
bájr̥teōjn, one that baptizeth.
baj̥teac̥, *vulgo* *boḁac̥*, a clown.
bájr̥te and *bájd̥te*, drowned.
bájr̥t̥j̥ḁ, *zo mbájr̥t̥j̥ḁ mē*, that I may blot out.
baj̥t̥jr̥, the pate; *baj̥t̥jr̥ an ċjnn*, the crown of the head; it is the genitive of *baṭar̥*.
baj̥t̥jn, a stick, or little staff.
bal, a place; *an bal*, or *an bal*, on the spot, instantly.
balac̥, a giant; also a conceited spark.—*Pl.*
balac̥, a fellow, (or as the Scots say) a chill, from *baōt̥-laoč̥*, a foolish lad.
balad̥, a smell, scent, or savour; Lat. *odoratus*; also the smell, one of the senses.
balaj̥že, profit, advantage.
balb̥, a stammering person, tongue-tied; and Heb. *בלב*, *confuse loqui*, unde *babel*, Lat. *balbus*.
balbad̥, to become mute, &c.; *do balbad̥an na b̥r̥eaz̥dealb̥a*, the false oracles were struck dumb; Lat. *balbutio*, and *balbucinator*.
balb̥an, the diminutive of *balb̥*, a mute, dumb, or tongue-tied person.
baj̥l̥be, the act of stammering.
balc̥, a hardness or crustiness in the surface of the earth, caused by dry weather.
balc̥, strong, stout, mighty; Wel. *balch*, proud, arrogant.
balz̥, a man of letters, or erudition.
balz̥, an open, or great gap.
ball and *bal*, a place, or spot; *ball cōmnuj̥z̥*, a place of habitation, or abode.
ball, a limb, or member; pl. *bajll* or *bojll*; Greek *μελος*, *membrum*.
ball, a stain, spot, or speck, either natural or artificial; hence *bal-*

lac̥, speckled.
balla, a wall or bulwark; Lat. *vallum*; pl. *ballaj̥de*.
ballán, a teat or dug.—*Pl.*
ballán, a shell; *ballán rej̥l̥ž̥j̥de*, a snail-shell.
ballán, a churn, or madder.
ballaj̥ndaj̥m, to divulge, or report.
ballay̥daḁ, a setting forth, a publishing, a declaration.—*Pl.*
ballž̥alaḁ, a plague.
ballnay̥z̥, the joints, the limbs.—*Pl.*
balloj̥r̥z̥teac̥, a lobster.
ballyz̥, a blot, spot, or speckle; pl. *ballyz̥ada*.
balma, balm.
balmuj̥žeac̥, to embalm.
balta, a welt or border; pl. *bal-taj̥že*.—*Pl.*
baltaj̥de, fetters, bolts.
bán, white; *láj̥r̥ bán*, a white mare; Lat. *canus*, by changing the initial letter *b* into *c*.
bán, true, certain.
bán, copper.
bán, waste, uncultivated; hence *paj̥nc bájn*, a waste field.
bán, i. e. *ř̥j̥r̥j̥nne*, truth.
ban, *pro bun*, the foot or pedestal of any thing.
ban, usual, common; *do ban* and *do loj̥z̥*, usually; and *banad̥*, the same.—*Pl.*
ban, light.
bana, death.
banab, an abbess.
banab̥, and *banab̥jn*, a sucking-pig.
banad̥, *zo banad̥*, usually.
bánad̥, to waste; *bánř̥uj̥žeap̥ ē*, it shall be wasted.
banaz̥ad̥, pillaging, or plundering.
bánaj̥ž̥jm, to make waste or desolate; also to blanch or whiten.
bánaj̥m, to grow pale.

banajr, a feast, or a wedding-entertainment.
 banajteac, serious.—*Pl.*
 banaltia, a nurse.
 banamalta, shame-faced.
 banana, a maid-servant.
 banayal, a she-ass.
 banb, or banbán, a pig, a slip.
 banba, an ancient name of Ireland.
 bancējle, a wife, or spouse.
 bancōjgle, a cup-gossip, a she-companion.
 bancōjmdeact, a waiting-maid.
 banconzanta, a midwife.
 bancuntajm, to stipulate.
 bancrujrtje, a woman that plays on a harp or violin.
 bancujrleanac, a woman-piper, or one that plays upon a wind-instrument.
 bajnjeadanaac, the same.
 banda, female, modest.
 bandē and bajndja, a goddess.
 bandrūad, or bandrūjde, a sorceress.
 hane, a wave.—*Pl.*
 banfājz, a prophetess.
 banfēadmanaac, a waiting-woman, or house-keeper.
 banflūzra, *fluxus muliebris*.—*Pl.*
 banflajt, a lord's lady.
 banfūadaac, a rape.
 banz, a nut.—*Vid.* Glossar. *Vetus*.
 banz, a reaping.
 banz, the touch.
 banzad, a promise.
 banzajrzēadaac, a woman-champion.
 banzal, the same; zai, or zaij-
 cead mná, *idem*.
 banmac, a son-in-law.
 banmātaja, a mother-in-law.
 bann, a marching, or journeying.
 bann, a band of men.
 bann, a law, or proclamation;
banna imperialia, the banns of

the German Empire; *banna matrimonialia*, the banns of marriage; hence also *bann eag-lujre*, ecclesiastic censure.
 bann, a deed or fact.
 bann, death.
 bann, a ball.—*Pl. ex. Cl.*
 bann, a censure, suspension, or interdict.
 banna, a band, or troop.
 bannaac, i. e. znjōmac, actual, or active.
 bannaac, a fox.
 bannaom, a woman-saint.
 bannlām, a cubit, a bundle; bannlām ēaduiz, a bundle of cloth.
 bannleannajm, to act the part of a midwife.
 bannrac, an arrow, a dart.
 bannraōjryeac, licensed, authorized.—*Pl.*
 bannrojn, a kind of griddle or bake-stone; Lat. *fornax, furnus, clibanus*.
 banōzlaac, a servant-maid; banōzlaac an tjauna, *Ancilla Domini*.
 banrac, a fold; banrac caoraac, a sheep-fold.
 banrac, a smock or shift.
 banrzal, a woman; ex. a banrzal, an peadaia, nī ar tuc dam an tē deia tu, woman, I know not the man, says Peter; ja tne banrzal tājnjz bāy don bje, it is by a woman that death came into the world.—*Vid.* leabair breac.
 banrzlāba, a bond-maid.
 banrcoz, a son-in-law.—*Pl.*
 banrēan, or banrēanaac, a mare-colt.
 banta, a niece.
 baozal, peril, danger; a mbaozal cata, in the perils of a battle.
 baozlaac and baōzalaac, perilous, dangerous.
 baojr, lust, concupiscence.

baoyr, levity, vanity, madness;
 baoyr na hōjge, the follies of
 youth; teač baoyre, a bedlam.
 baoyrcjōl, lascivious.
 baoyrteač, a brothel, or bawdy-
 house.
 baoyčnejdmeaž, credulous.
 baoy, fornication.
 baot, weak, soft, simple; cōmriāš
 baot, simple talk.
 baotčajrjž, riotous, profuse.
 bān, sometimes used for būn, your;
 bejtj azam bān njōžact ra-
 žart, you shall be unto me as a
 kingdom of priests.
 bān, a son; Heb. בר, *filius*, as
 בר יונה, the son of Jonah;
 daž-bān, a good son; *vid. the*
Irish Poem of Eocha O'Floinn;
 ex. ādriajm do Rjž na ndūjle
 do da-bān djon ān ndāojne.
 From this word bān comes the
 word bannān and bannānac, a
 young man; commonly pronounc-
 ed beannānac.—*Vid. beannā-*
nač, Scotice beirn.
 ban, a learned man.
 ban, or bann, the head or top of
 any thing; hence bannjn, *rectus*
 bannjōn, a cover for the head, a
 cap or mitre; cačbann, a hel-
 met; Wel. *bar*, the top of any
 thing.
 bān, the hair of the head.
 bān, the overplus of a thing; also
 advantage; as bān aoyre azyr
 fožlajm.
 bān, sway, excellency; ruž rē an
 bān, he bore the sway.
 bān, the top or summit of any
 thing; Armor. *bar*, and Cantab.
barua, hinc the Italian *barruca*,
 and the French *perruque*.
 bāna, to go, to march.
 bāna, anger.
 bāna, the palm of the hand.
 bānamajl, a supposition, a conjec-
 ture, or opinion; dnoč-bāna-
 majl, a bad thought or opinion;

do nējn mo bānamlač, according
 to my opinion or conjecture.
 bānamlajm, to suppose, or conjec-
 ture.
 bānamōtne, the plant called worm-
 wood; Lat. *absinthium*.
 bānann, a degree, or step; also a
 stroke.
 bānanta and bānantar, a war-
 rant; also confidence.
 bānantamajl, warrantable, authen-
 tic.
 bānantar, commission.
 bānba, severity.
 bānbjōž, the barbery-bush.
 bānc, a storm; also much.
 bānc, a small ship or bark.
 bānc, a book; unde bānc-lann, a
 library.
 bānd, a poet; Lat. *bardus*, pl.
 bājnd; Brit. *bardh*, a mimic or
 jester, a poet.
 bānday, a lampoon, or satire.
 bānndajžeact and bājndeamlact,
 a writing of satires, or other re-
 viling rhimes.
 bāndamajl, addicted to satires or
 lampoons.
 bānž, burning, red hot.
 bānn, a judge; Wel. *barn*, judg-
 ment.
 bānn, a fight or battle.
 bānn, *id. qd. bān*: dā bānn, over
 and above, also the height or
 top of any thing; bān-čujrljž, a
 stumbling, or falling headlong.
 bānn, bjūjn, cačbānn, a helmet,
 because worn on the head.
 bānn, the hair of the head; also
 the head.
 bānn, an end.
 bānn, suet.
 bānna, a bar.
 bānna, the fat of the pot; also
 grease.
 bānnac, tow; rnažte bānnajž,
 threads of tow.
 bānnacay, overplus; also great
 sway.



baṛnaḡal, the tops or lop-branches
 of trees; baṛnaḡlaç, *id.*
 baṛnaḡdeact, *id.* q. baṛnaçay.
 baṛnaḡḡjn, a mitre; *vid.* baṛ.
 baṛnaḡṛt, borage.
 baṛnaṃaḡl, gay, genteel.
 baṛnaçay, curled hair.
 baṛndōḡ, a box, a pannier, a ham-
 per.
 baṛnōḡ, a young girl; the dimi-
 nutive feminine of baṛ; baṛnōḡ-
 ḡjn, *id.*
 baṛnōḡ, a knot.
 baṛnōḡ, an oppression or stitch in
 sickness.
 baṛnōḡ, a grappling, or seizing, a
 fastening-hold taken in wrestling,
alias baṛnōḡ.
 baṛnōḡ, a wattle to make a wyth.
 baṛnōḡaḡm, to take fast hold of.
 báṛ, death; Heb. שׂוֹב, *putruit*,
fœtuit, 1 Sam. c. 13, v. 4, for
 death submits the body to stench
 and rottenness.
 bay, the palm of the hand; baya,
 the palms; būaḡlṛḡd ḡḡad a
 mbaya uḡme, they shall clap
 their hands at him.
 bayal, judgment.
 bayal, pride, arrogance.
 bayarçanay, the base in music.
 baybayne, a fencer.
 baybṛuḡdeac, lecherous.
 bayc, red or scarlet.
 bayc, round.
 baycaēḡd, a basket; baycēḡd, *id.*
 baycaḡm, a circle.
 baycannaç, lamentation; also
 stammering.
 baycaḡṛt, cinnabar.—*Pl.*
 bayc-çaynte, globular.
 bayc-çṛḡad, raddle.
 baydaḡd, a bastard.
 baye, the base, a basis.
 bayḡaḡm, to stop or stay, to check,
 to drown.
 bayḡaḡne, a mournful clapping of
 hands; ex. ḡo ḡaḡb an çataḡṛ

uḡle ḡo aonḡaḡṛ ḡuḡl, aḡuṛ bay-
 ḡaḡne.—*L. B.*
 býrloḡ, *carnificina*.
 bayojlle, a vassal, or tenant.—
F. C.
 bayṛa, fate or fortune.
 býṛuḡad, a putting to death.
 bat and bata, a staff or stick.
 batayl, threatening or terrifying.
 baç and ba, pl. of bō, kine, or
 cows; ḡeact mbaç, seven cows.
 báç, the sea.
 báç, a bay.
 báç, death, slaughter, murder.
 baçajnte, a booty in cattle.
 baçayṛ, baptism; ō ḡejn Çḡḡojṛt
 ḡo a baçayṛ, from Christ's nati-
 vity to his baptism.—*L. B.*
 báçam, to drown, to eclipse, to
 blot out, or cancel.
 báçam, to die, to perish; ad báç
 Muḡça, Morogh died.
 baçay, the top of any thing; ba-
 çay çḡnn, the crown of the
 head.
 baçḡoḡm, a kind of blue, or azure
 colour.
 baçlaç, a clown; *vid.* balac.
 baçlan, a calm.
 baçlaod, a hat; *galerus*.—*Pl.*
 baçnōḡd, a token.
 baçṛḡuṛt, a calm; also any part
 of a stream that does not flow
 rapid.
 baçṛoḡ, rosemary.
 bē, is; noç aḡ bē, who is.
 bē, night.
 bē, a woman; bean or ben, *idem*;
 pl. bēḡte, young handsome wo-
 men.
 bē, the visage, or face.
 bēb, he died.
 beaḡam, to die.
 beaḡ and beacán, a mushroom.
 beac, a bee; ḡaḡte beac, a swarm
 of bees.
 bēact, a multitude.
 beact, a circle, a ring, or com-

pass; *beaċt*, perfect.
beaċta, carriage, behaviour.
beaċtaĵm, to compass, to embrace;
beaċtaĵġte, perfected.
beaċdaġĵm, to certify or assure.
beaċdamajl, round.
beaċlanac, a place where bee-hives stand.
beaċlann, a bee-hive.
beaċnajaĵm, to grieve or trouble.
bēad, mournful or sorrowful news.
beadajaċt, sweet-mouthedness, or an epicurean taste.
beadajaċe, a lover of dainties.
beadajaċean, a scoffer.
bēadajaċeanaċt, scurrility.
beadajaċĵm, to act the parasite; also to love sweet things.
beadān and *beadānaċt*, calumny, talking ill of the neighbour.
bēadānac, calumniating, given to calumny.
beadaγ, that shall be.
beaγ, little; *διονγ αἷ αἷ beaγ γῖβ*, they that despise you; *beaγ nac*, almost, in a manner.
beaγān, a little, a small quantity; Wel. *bychan*, small.
beaγeazlac, void of fear.
beaγluāc, despicable, of little value.
bēal, a mouth; *bēal mōn*, a wide mouth; Wel. *bill*, Angl. *bill*.
beala, to die; *zac aon taĵĵn-γjoγ clōĵeam*, *γr ō cloĵeam at beala: leabaĵ bneac*, *qui utitur gladio, gladio peribit*.
bealac, a highway, a road or path; *bealac ān γlanajaġte*, *via salutis nostræ*.
bealad, anointing.
bēalbāc, a bit; *bēalbāc γrĵajaĵn*, the bit of a bridle.
bēalcaĵnteac, talkative.
bēalċnabaċ, hypocrisy, devotion in words; *unde bēal-ċnabaċ*, a hypocrite.
bēalδnajaĵm, to stop one's mouth,

to silence or nonplus.
bēaldūnajaĵm, *idem*.
bēalċotaĵajaĵn, a gargarism, or washing of the mouth.
bēalċotaĵazaċ, a gargling of the mouth, *id.*
bēalzac, prattling or babbling.
bēalγnāc, dissimulation, false love.
bēalajaċteac, famous; also prattling, talkative.
bealnāc, any language or tongue; *do deāγrγnajaċ γē dom zac nĵd na bēalnāc fējn*, he related all to me in his own language.—
L. B.
bealtajaċ and *bēaltan*, dirty, filthy.
bēaltajaċeacat, uncleanness.
bealtājne, a compact, or agreement.
bēal-τjne, or *bējl-τjne*, *ignis beli Dei Asiatici*; i. e. *τjne-bejl*, May-day, so called from large fires which the Druids were used to light on the summits of the highest hills, into which they drove four-footed beasts, using at the same time certain ceremonies to expiate for the sins of the people. This Pagan ceremony of lighting these fires in honour of the Asiatic god Belus, gave its name to the entire month of May, which is to this day called *mĵ-na beal-τjne* in the Irish language. Dr. Keating, speaking of this fire of Beal, says, that the cattle were drove through it, and not sacrificed, and that the chief design of it was to keep off all contagious disorders from them for that year; and he also says, that all the inhabitants of Ireland quenched their fires on that day, and kindled them again out of some part of that fire. The above opinion about the cattle is confirmed by the following words

of an old Glossary, copied by Mr. Edward Lhuyd: "da tene rojnmeč do žnjtey na ōmūte contjncet lajb monajb ſonajb: ažuſ do bejdjſ na ceatſa en- tſa oſ teomandujb ceča bljad- na." The mean ſenſe of which is, that the Druids lighted two ſolemn fires every year, and drove all four-footed beaſts through them, in order to pre- ſerve them from all contagious diſtempers during the current year.

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

bean, a ſtep, or degree.

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

beanađ and **beanajm**, to apper- tain or belong to; *an nĵ beanay ljom*, the thing that belongeth to me; alſo to touch, or meddle with; *nā bean ljom*; *vid.* **bajn**.

beanađ and **beanajm**, to reap, to ſhear, to cut; *do beanadaſ an ſōžmaſ*, they reaped the har- veſt; *beanſajđ mē a ceaan đj*, I will cut her head off; *rectius* *do bajneadaſ, bajnſead mē*.

beanađ, dullneſs, bluntness.

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

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

beanann, furniture, houſehold goods.

beancobaſ, a horn; **beancobaſa**, plur. **beancobaſač**, horned, hav- ing horns.

beanzán, a branch or bough; *beanzájſ do čſannajb tjuža*, branches of thick trees; alſo the tooth of a fork or trident.

béann, the top or ſummit of a mountain or rock; *đá beann deáž beanna béola*, the twelve

ſummits of **beanna beola**, high mountains in the County of Gal- way; alſo a promontory or head- land towards the ſea; as **bēn- eadaſſ**, the hill of Howth to the north-eaſt of Dublin. But notwithſtanding theſe examples it ſignifies properly any ſteep, high hill, ſeeing we find it ſo uſed throughout Ireland, Scot- land, and Wales; it is of the ſame origin with the Gr. *βου- voc*; in the Welch it is *pen*, as *pen-man-muir*.

beann, a horn, Lat. *cornu*.

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

beanna bajſce, a famous moun- tain in the extremity of the County of Derry in Ulſter.

beannač, horned, or forked.

beannačaſ, or **beannčuſſ**, i. e. **beanna bō**, cow-horns.

beannact, a ſalutation; alſo a be- nediction. It is properly written **beandačt**.

beannajžjm, to bleſs, to conſe- crate; alſo to greet or ſalute; *do beannajž ſē tſj cealla*, he conſecrated three churches; *be- annajžteaſ dujt*, God ſave you.

beannajžte, bleſſed, conſecrated.

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

beannužad, or **beandužad**, a be- nediction or ſalutation.

beannužte, bleſſed.

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

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

beaſ, a ſpit; *aſſ beaſajb ſada ſjonncojll*, on long wooden ſpits.

bēaſ, the beaſt called the bear.

beaſa, a judge.

beana, spears, or javelins.

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

beanað and *beijnm*, to take or carry away, to bring; ex. *bēa-
muð leō*, they shall take with them; *bejn leat amac*, bring away with you; Lat. *fero*, and Gr. *φέρω*, *porto*, *aufero*. Note that the imperative *bejn*, which is the same with *fej*, (the *b* as well as the *v* consonant being commutable with *f*,) agrees exactly with the Latin *fer*.

beanað and *beijnm*, to bear, to bring forth; *do bejn tonað*, to bear fruit; this, as well as the foregoing verb, makes its participle *bnejt*, as *az bnejt leō*, carrying away with them; *az bnejt clajne*, bearing children: and their perfect tense *muð*, as *do muð lej*, *do muð rj clann*; Lat. *fero*, to breed, bring forth, or bear; and Heb. *פרי*, *fructus*, and *פריה* *fructum edidit*; *b*, the initial in *beanað*, and *פ*, the initial in the Heb. *פריה*, making no difference; Goth. *bairan*.

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

bejan and *beajanaç*, a young

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

beabað, a boiling or seething.

beañbajm, to melt, dissolve, or liquify; also to shave the beard, rather than *beañmajm*.

beañbōjn, a barber.

beañz, a soldier, or champion.

beañz, anger.

bēañzaçð, diligence.

bēañla, a language, or dialect; *bēañla na fejne*, the Fenian Irish; *bēañla na bñjlead*, the Poetic Irish; *bēañla na deaž-
añzaj*, the style of the historiographers; *žnajt bēañla*, the vulgar Irish. It is now used for the English tongue, and is the same originally with the French *parler*, and the Italian *parlare*. The Irish etymologists derive it from *bēal*, the mouth, and *ñað*, a saying, i. e. any dialect or speech; but this seems an absurd derivation.

beājn, a breach, a gap, a notch, or crevice; *beājnajde ðmuje*, repaired breaches.

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

beañna, a spear, a spit; sometimes written *bjon*; *bjon jañujnn*, a spit of iron; Lat. *veru*, Wel. *cor*, and Ar. *ber*.

beañnaðan, a pair of snuffers; *ymōlodōjn*, the same.

beañnað, clipping, shearing, or cutting off; from *beañmajm*, to shave, or shear; *beañna rē*, he will shave; *az beañnað a çaonaç*, shearing his sheep.

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

beañnan, gall; also grief, smart.

beañnaz, angry.

beañnçōz, a razor.

beañnçōjn, any satirical or bitter-

tongued man.

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

beart, a judgment.

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

beart, said; the third person, per-
fect tense of the verb **bejnym**, to
say; **ad beart an fjle**, *vulgo*
adūbajnt an fjle.

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

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

beartajǵjm, to wield, or flourish,
as **az beartūǵad a črāojreac**,
wielding his spear, also to me-
ditate; as **do beartujǵ rē an**
znojōm, he meditated on the fact;
likewise to tuck up or gather, as
brjǵjōd az beartūǵad ā brajt,
Brigida trussing her garment; it
means to shrug or stir up; as

uz beartūǵad ajr fejn a mēo-
don a ajm azay a eādajǵe, he
manfully shrugged himself in the
midst of his military dress and
armour.

beartan, a cast, a shot, or stroke.

bearta, shaved, shorn; **zejnycjan**
bearta, a sharp razor.

bearta, boiled.

beartōjm, a barber, a shearer;
bēartōjm, *quasi* **banbatōjm**.

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

bēay, behaviour, manners; plur.
bēaya and **bēayajō**.

bēay, certain.

beaycon, a syllogism.

beaycnaǵad, an agreement, or ac-
commodation.

bēaynājōjm, to confederate.

bēayz, a harlot.

beaytan, a grievance.

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

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

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

beatac, a beast; pl. **beatajǵ all-**
ta, wild beasts; **beatajǵeac**,
the same.

beatajō, living; a **mbeatajō**,
amongst the living.

beatajǵjm, to feed, to nourish.

beatǵad, nurture, or bringing up,
education.

beatman, a bee.

beatodaac, a beaver.

beatra, water.

beatūǵad, to support, or feed.

bēd, a deed or action, a practice;

- bēd nač cōjn; Lat. *facinus*; Wel. *beth*, a thing.
 Ūēd, a mournful news, or dismal story.
 bēdƿōrnjōbāš, a commentary, a registering or recording of matters.
 bējc, an outcry, a roaring, a grievous crying.
 bējce and bējceac, crying out through grief, clamorous weeping. It is exactly equal to the Heb. בכי, בכה, and בכית, all words of the same signification, meaning loud or clamorous weeping, *fletus*, *ploratus*; vid. the Heb. verb בכה, *flevit*, *deflevit cum lamentatione*, et elevatione vocis, whence the Latin *Bacchus* and *Bacchanalia*.—Vid. *Henr. Opitius's Lexic*.
 bējcead, or bējcjm, to roar, or cry aloud; ex. cja taya bējceay cum an Rjž, who art thou that criest out unto the King?
 bējcjžjl, an outcry.
 bējcajnc, a bee-hive.
 bējcjm, to cry out loud, to roar.
 bējclējmneaċt, a dancing or skipping.—*Pl*.
 bējd, they shall be.
 bējl, of the mouth; pl. bējlžjb, is sometimes written.
 bējle, a meal's meat.
 bējlle, a kettle, or chaldron.
 bējlleán, blame, reproach; commonly said mejlleán.
 bējlt, or bajlt, a cingle; Ang. Sax. *belt*, Lat. *balteus*.
 bējm, a stroke or blow; pl. bējmeann; bējm clōjđjm, a stroke of a sword.
 bējm, sometimes signifies a step, a pace; Gr. βημα.
 bējm, a blemish, stain, or spot; žan bējm žan ločt, without stain or blemish.
 bējm, a beam, or large piece of timber.

- bējmceap, a whipping-stock.
 bējmneac, reproachful, contumelious, abusive; ex. njn bu najtjn bējmneac, *non erat serpens contumeliosus*.—Brogan. in Vit. Brigid.
 bējmneac, talkative.
 bējnjd, or bjnjđ, a cheese-runnet.
 bējne, a champion, or famous hero.
 bējne, the evening; so called from the bright appearance of the planet Venus at the setting of the sun and after; vid. *ben infra*.
 bējne, a separation, or disjunction.
 bējnjn, a little woman; Corn. *benen*, and Wel. *bennyn*, a woman.
 bējnn, from beann, a summit, or a top of a hill.
 benneōcujđ yē, he shall bless; vid. *beannužad*.
 bējnđjžjr, an anniversary feast or vigil.—*Pl*.
 bējnjatay, birth.
 bējnjm, vid. *beajad*.
 bējnyžjan, a razor.
 bējnt, two persons, whether men or women.
 bējnt, help, assistance.
 bējnt, a burden.
 bējnte, birth, *potius* born.
 bējrtjn, a dimin. of bjart, a little beast; Lat. *bestiola*; by the moderns it is taken for any little worm or insect; Lat. *vermiculus*; ex. ay eatal mōrn ljom an bējrtjn mbjžjr đfážajl, I am charmed to have found this little animal.—*Old Parchment*.
 bējyžjne, peace, quiet, ease, rest.
 bējyžjne, ointment, oil.
 bējrtne, a vestry.
 bējt, both, twain.
 bējt, to be; aj mbejt, being; đa mbejt, if it be.

bejt, a being, or essence, *rectius* *bjt*, *qd. vid.*
bejt and **bejte**, a birch-tree. Flaherty, *betula* vel *potius*, a beech-tree; **bejt** *rejm*, *b* or *b*.
hejteac, or **beatac**, a beast.
hejteamajn, bees.
hejtl, Bethel.
bejtnjun, the plant St. John's wort, Lat. *hypericum*.
bejtn, a bear, a fierce wild beast, has an affinity with the Hebrew *בהמה*, *brutum*, *bestia*, *fera*.
belna, a parish or district; ex. an *ljon tjne* an *zac tuajt*, an *ljon catnac* an *zac tjn*, an *ljon belna* an *zac Catajn*, *agur* an *ljon Daojne* *jn zac belna*.—*L. B.*
bemjr, we would have been; *gombemjr ajn am najr* an *daia hujn*, we would have been on our return a second time.
ben, or **bean**, a woman; Wel. *benyn*; Corn. *banen*. Note, this Celtic word *ben* is the radical origin of the Latin *Venus*, which means a woman, and may be as properly *benus* as *venus*, the *b* and the *v* being equivalent in most of the ancient languages. The genitive case of *ben* is *bene*, pronounced *benne*, in two syllables; ex. *dja bene*, corruptly *dja aojne*, *dies veneris*, Friday; and the genitive of *bean* was primitively and properly *beana*, which was likewise its plural; but now it is strangely and awkwardly corrupted into *mná*: *ben* is as frequently used in all old Irish parchments as *bean*.—Vid. *Poema Sancti Canici in Chron. Scotor. ad annum 532.*
benējgean and **benējgnjūgād**, a rape.
beo, cattle; **beo**, living, or alive; hence
beōda, lively, full of spirits.

beōdačt, vigour, sprightliness.
beōdajm, to quicken, bring to life.
beō-žajneam, quicksands.
beōjl, the genitive case of *beōl*, or *beul*; as *teazayz beōjl*, oral discipline.
beōl, the mouth.
beōlac, i. e. *beōlaoč*, an active lad, or man.
beōl-ojdeay, tradition, or oral instruction.
beō-luajt, hot embers, or rather hot ashes.
beō-nađanc, quick-sightedness, or discernment.
beō-nađancač, a quick-sighted or discerning man.
beōrač, bright, glittering.
beōtornac, ready to lie-in.
bernađ, the hair of the head.
ber, the belly; also a bottle.
ber, rent, tribute.
bercna, peace.
bercna, any land that is inhabited.
betepleač, the old law, or Old Testament; *řan mbetepleač*, in the Old Testament; Lat. *in veteri lege*; *nōjleač*, the new law, or New Testament. *Leabap breac passim.*
betlujrnjon, according to O'Flaherty, signifies the Irish alphabet, from its three first letters, *b*, *l*, and *n*.
berte, birch; Lat. *betula*.
beul, the mouth; also an orifice, or the open part of a vessel, or other thing.
beul, the false god Belus, to whom the solemn Druidish fires in Ireland were dedicated.
beulmac, or *beulbač*, the bit of a bridle; *beulmac řnjajn*.
bj, or *bjt*, a killing or murdering, ex. *Conal řo bjč řođa*, *řujž laza řo bj bejne řřjot*.—Vid. *Annal. Tighearn. Passim.*

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

b_j and beo, Gr. βιω, living, Ιῶνα mac Οἷ b_j, Jesus, Son of the living God; caɽɽɽɽɽ ʒač b_j a bjačad, every living thing must be supported and fed; caɽɽm a ccuála cluáy neač a b_j, *ubinam audivit auris viventis*.—Brogan.

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

bjačacš, *priapismus*.—Pl.

bjaš, meat, food, sustenance.

bjašmaɽ, plentiful, abounding with provision.

bjašta, fed, fat; daɽm bjašta, a stall-fed ox.—*Prov.* 15. 17.

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

bjaɽl, a hatchet, or axe; Wel. *buyall*; Suev. *beyel*.

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

bjaɽ, i. e. ʒonɽaɽ, that shall hurt or wound.

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

bjata, well-fed; *vid.* bjašta.

bjataš, a generous farmer, or hospitable man; *vid.* bjaštač.

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

bjčeaɽb, or bjčɽm, mercury or quicksilver.

bjččeaɽɽ, i. e. bjaš-ččeaɽɽ, a tavern, or victualling-house.

bjɽ, from beaɽ, little.

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

bjɽ, glue, or bird-lime.

bjɽl, good.

bjɽl, a beak or bill of a fowl.

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

bjle, a tree; bjle máʒ ašajɽ, a remarkable tree in the plain of Máʒ ašajɽ in the County of Clare, where the Dal-Cassian princes were usually inaugurated.

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

bjlle, a bill; bjlle dealuɽʒčte, a bill of divorce.

bjlle, poor, little, mean, weak. Cɽɽjɽɽɽ do ʒūjɽe nɽ hatač mbjlle, i. e. nɽ ʒuɽjɽe bočɽ Cɽɽjɽɽɽ do ʒūjɽe.

bjlleōʒ, a corruption of duɽlleōʒ, a leaf of a tree, or of a book.

bjlleoʒ-bájte, water-lily; Lat. *nymphaea*.

bjlleoʒa an Špoɽnc, colt's-foot; Lat. *tussilago*.

bjm, I am, I am wont to be.

bjnn, true.

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

bjnn. sweet, harmonious, melodious; Šɽajɽlmceatlač bjnn, a sweet Psalmist; aɽ bjnn do ʒuɽ, thy voice is sweet. It is very often prefixed to several words by way of a compound, as bjnn-bɽjačɽnačɽ, eloquence; bjnnčēolmaɽ, harmonious; bjnnʒuɽtač, melodious: its comparative is bjnnne, more sweet or melodious.

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

p̄jnn.
 b̄jnnē and b̄jnnjor, harmony, melody.
 b̄jnnēān, a bell; ζυγ̄ι beanað b̄jnnēān Ḥ̄j̄ar̄āj̄n aj̄n, an expression that signifies a formal excommunication by the ceremony of the bell, &c.—*Vid.* Chronic. Scotorum ad an. 1043.
 b̄jndjōl, a forehead-binder to dress children's heads.
 b̄jnnēadūj̄n, the hill of Howth near Dublin.
 b̄jnnēalta, pretty, handsome, neat, fine; Lat. *bellus*.
 b̄jnnēaltaç, musical, harmonious; from the melody of birds.
 b̄jnjð and b̄jnðean, calf's runnet, which is put into milk to thicken and consolidate it for cheeses.
 b̄jnēzēr and b̄jnēj̄z̄ne, vinegar or pickle; *quasi* z̄ēj̄ne an f̄jōna, the dregs or acids of wine.
 b̄j̄n̄ze, a bench, or seat.
 b̄jōðbuan and b̄j̄t̄buan, perpetual, everlasting; zo b̄jōðbuan, for ever; Lat. *perennis existentia*.
 b̄jocaj̄ne, a vicar, or subordinate to any ecclesiastic superior.
 b̄jocon, a viscount.
 b̄jōðanaç, a tattler or tale-bearer.
 b̄jōð, although, suppose, let it be; b̄jōð a f̄jāzn̄aj̄ze, for example, as witness.
 b̄jōðða, a guilty person; ex. ār b̄jōðða bá̄j̄r ē, he is guilty of death.—*Matth.* 26. v. 66.
 b̄jōðða, an enemy, an adversary.
 b̄jōzað and b̄jōzaj̄m, to rouse, to stir up, to startle.
 b̄jōzamājl, active, lively.
 b̄jōl, a viol, a kind of musical instrument.
 b̄jolān, water-cresses. This word is a corruption of b̄jor-f̄ēān, from b̄jor, water, and f̄ēān, grass.
 b̄jolaȳzaç, talkative, or prattling.
 b̄jolzaða, rowing, oaring.

b̄jon, n̄j b̄jōn aco, they have not usually.
 b̄jor and beān, a spit to roast meat on.
 b̄jor, water.—*Pl.* τ̄jobān and τ̄jobānað, a well or fountain; and τ̄jobānb̄jor, well-water.
 b̄joraç, a cow-calf.
 b̄jorān, a little stake, pin, or needle; the diminut. of b̄jor, a spit.
 b̄joraȳz, a fishing-bait.
 b̄jorbōza, a rainbow.
 b̄jorbūāfan, a water-serpent.
 b̄jorðaç, watery, full of water.
 b̄jorðoraȳ, a flood-gate, or sluice.
 b̄jorzōjn, a flood-gate, or dam.
 b̄joror, the brink of any water; from b̄jor, water, and or, the extremity or brink.
 b̄jor̄na, a king's fisher, a long-necked bird; b̄jor̄na-c̄mūj̄ð̄jn, the same, as also jār̄zūj̄ne cō̄j̄neac̄.—*Pl.*
 b̄jor̄nāj̄de, an osier, or twig.
 b̄jor̄mor, water-lily.
 b̄jor̄an, *mendose pro* b̄jolān, water-cresses.
 b̄jor̄an, silk.
 b̄jot̄, the world.
 b̄jot̄, life, living; Lat. *vita*; b̄jot̄buan, living for ever; b̄jot̄z̄nāna, always deformed. This is but another writing of b̄j̄t̄ and b̄j̄t̄buan; the former is nearer the Greek, and this latter nearer the Latin.
 b̄jot̄buāj̄ne, eternity, everlastingness.
 b̄jot̄buan, or b̄j̄t̄buan, life-everlasting.
 b̄jot̄buan, perpetual, everlasting, eternal.
 b̄jot̄z̄nāfað and b̄jot̄z̄nāj̄b̄teac̄t, cosmography, or a description of the world; t̄laçt̄z̄nāfað, geography; from b̄jot̄, the world, and z̄nāf̄fað, description; and from t̄laçt̄, i. e. t̄al̄m, the earth,

and *γραψαδ*, description.
βηρ, water, the inflexion of *βιορ*.
βηρ, short.
βηρῖον, metheglin, i. e. water-wine.
βηρῖδ, a sow for breeding.
βηρῖν, oosiness or moisture.
βηρνα, abounding with wells and fountains of water; hence the name of a town in the King's County, called *βηρνα*, English *Birr*.
βηρναε, standing or lodged water.
βηρτ, the plur. of *βερτ*, loads, or bundles.
βηρτ, a hilt, haft, or handle.
βηρ, a buffet, or box.
βηρεα, ease, a mitigation of pain at the crisis of a disorder.
βηρεα, prosperity, increase; hence *βηραῖαν βηρῖν*, the bissextile, or leap year, from the increasing day.
βηρεατ, the same; hence also *βηραῖαν βηρεατα*, a leap year.
βητ, a wound.
βητ, the world; hence *αἱ βητ*, any existing, or in the world; *δυνε αἱ βητ*, any man in the world.
βητ, any custom or habit.
βητ, a being, an essence.
βητ, life; Lat. *vita*.
βητ, or *βιοτ*, signifies perpetuity or continuance when it forms the first part in a compound, and may be rendered by *always*, as *βητῖον*, *semper*; vid. *βιοτ*, *βητ-βεο*, continual, ever-living.
βητε, female, belonging to the female sex.
βητεαμνα, a thief.
βητεαμαντα, stolen, or given to theft.
βητ-ῖον, always, everlasting life.
βλά, a town or village.
βλά, piety, devotion.—*Pl. ex. Cl.*
βλά, the sea; also a green field.
βλά, healthy, safe, or well.

βλά, a cry; *βλα*, yellow.
βλατ, a word.
βλαδζαμ, to cry.
βλάδ and *βλάδμν*, renown, reputation, fame; *αἱ βλαδνε βλάδ να ραοζαλ*, reputation lasts longer than life.
βλαδ, a part, or portion; vid. *bloz*.
βλάδαμ, to break.
βλαδαμνε, a flatterer, a soother, or wheedler.
βλαδαμνεατ, coaxing, flattering.
βλαζαμνεατ, a blast; also boasting; *vulg.* *ζλαζαμνεατ*.
βλαζάνταρ, a bragging or boasting.
βλαζμαν, boasting, or pretending to great matters of wealth, skill, or pedigree.
βλαζμανα, a brag, a boasting, noisy fellow.
βλαμνν, *rectius* *blonoz*, suet.
βλαμννεα, fat, full of suet.
βλαμνμ, to taste.
βλάμτ, plain, smooth: its comparative is *βλάμτε*.
βλάμτ, a blossom; vid. *βλάτ*, hence the dim. *βλάμτν*.
βλάμτφλεαργ, a garland of flowers.
βλάμτλζα, a pumice-stone.—*Pl.*
blame, sound, healthy.—*Pl.*
blanda, dissimulation.
blao, a whale.
blao, a shout, or calling; hence *blaoδμνζ*, constant shouting and bawling; Wel. *bloedh*.
blaoδōz, the same.
blaoδμνα, bawling, constant bawling.
blaoδōza, noisy, clamorous.
blaoγc and *blaoγz*, a husk, scale, or shell.
blaoγzaon, *rectius* *blajrcjn*, diminut. of *blaoγc*, the skull; more usually *plaoγzaon*, from *blaoγz*, or *plaoγz*, a shell.
blay, a taste or flavour; Lat. *gustus*.

blaya and blayda, palatable, well-tasted; *cajnt* blayda, well-accented words.
 blayað and blayym, to taste.
 blayda, savoury.
 blaydaçt, sweetness.
 blāt, a flower; also a blossom; *blāt na ceann*, the blossom of trees.
 blāt, a form or manner.
 blāt, praise.
 blātac, buttermilk.
 blātad, politeness, smoothness.
 blātūgað, to flower, to flourish; *blājteōcay rē*, he shall flourish, i. e. in issue and riches.
 blātūgað, to make smooth, to plane.
 bleačt, or bljočt, kine.
 bleačt, milk; also milky, giving milk; *hinc bō bleačt*, a milch-cow, or *bō bljočt*; in the Welch *blith* is milk; *vid. lačt*, milk; Lat. *lac*.
 bleačtajne, or bljočtajne, a wheedler, a soothing, undermining fellow, who strives to steal into your confidence in order to come at secrets, and then to betray them. Metaph. from soothing a cow's milk.
 bleačtajne, a milker of kine.
 bleažajm, to milk.
 bleačac, a bag or bags of corn for grinding.
 blejd, a cajole, or wheedle.
 blejdjneaçt, a coaxing, wheedling, or flattering.
 blējd and blejde, a drinking-cup, a goblet.
 blējn, a harbour or haven.
 blejčjm, to grind corn; hence *bleačac*, a bag of corn not yet ground; *do blejč an aḡajr*, to grind the corn.
 bleūn, the groin or flank.
 bljažajn, a year, *rectius* bljaðajn, to agree with the Welch *bluydhen*, and the Cornish *bledhan*.

—Vid. *Remarks on the letter d*.
 bljažanamajl and bljažantamajl, yearly; *go bljažanamajl*, every year.
 bljnn, the froth or spittle of a dead body.
 bljočt, product, fruit.
 bljoč, *vid. bleačt*.
 bljočan, an artichoke.
 bloac, a whale, *rectius* blaoč.
 bloc, or bloč, round.
 bloč, the fat of any beast.
 blocbannajm, to point, to make round and sharp of one end, like a top.
 bloð, a piece; *bloð do čloč mājln*, a piece of a millstone.
 blod, *aojb blojd*, now the barony called Lower Ormond in the County of Tipperary.
 bloðajdeōg, a piece or fragment.
 blož, a piece, portion, part; pl. *bložajb* and *bložanajb*.
 bložad, to crack, to break in pieces.
 blonož, fat, tallow, suet; mostly said to express the fat of swine, or lard; Wel. *bloneg*.
 blōr, a voice; *aliter*, *žlōr*.
 bloy, open, plain, manifest.
 bloyc, a congregation.
 bloycajne, a collector.
 bloycmaor, a collector.
 bloygač, a robust fellow.
 bloygað, a sound or report.
 bloygajm, to make a noise.
 blotlač, a cave or den.
 bluč, fatness.
 blunaz, lard; *vid. blonož*.
 bluyar, a great noise, or outcry.
 bo, a cow; Gr. by the *Æol.* βως, and Lat. *idem*, plur. *buajb*, Lat. *boves*; in the genit. and dat. singular it is inflected *bojn*, as *don bojn*, to the cow; Gr. βου, in accusat.
 bobay, *do obay*, I refrained, I would not.

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

bobzurnac, a blast.

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

boc, deceit, fraud.

boc, a blow or stroke.

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

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

bocad, a discussing or sifting a matter.

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

bocájn, hobgoblins, or sprites.

bocán, a covering.

boc, hey-day! an interjection.

bocd and *boct*, poor, distressed.

boctajǵjm, to impoverish.

boctajne and *boctajneact*, poverty, misery.

bōcna, the sea.

boct, a breach.

bocōjde, the studs or bosses upon shields.

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

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

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

bodac, a rustic, a clown, or churl.

bodamajl and *bodacamajl*, clownish, rustic.

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

bodōz, rage, anger, fury.

bōdōz, a heifer.

boz, soft, penetrable, tender.

bozac, a bog, moor, or marsh.

bozadac, gesture.

bozad, tenderness.

bozad, to stir, shake, or toss.

božan, an egg in embryo.

bozgluajreacd, floating.

boža, a bow.

božadōjn, an archer,

božajm, to bend like a bow.

božan, another writing of *bođan*, deaf.

božanrajm, to make deaf.

božajne, deafness.

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

bozluācajn, a bulrush.

bozluγ, *buzloγγ*, i. e. ox-tongue.—*Pl.*

bozūn, bacon.

bozūn, soft and fresh; *bōz*, soft; *un*, fresh.

bozuy, a *brozuy*, near, close to, hard by.

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

bojčde, poverty, misery.

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

bōjd, a bottle; *bōjde*, the same.

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

bōjdeal, a pudding.

bōjdējγ, drunkenness, rectius *pōj-tējγ*.

bojde, *potius bujde*, yellow.

bojdeacd, yellowness.

bojdēan, a yellow-hammer, a little bird.

bojdereacd, the yellow jaundice.

bojdeōjz, a goldfinch.

bojdlja, a puddle.

bojdmjγ, the month of July.

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

bojzbealac̃d, a stuttering or stammering.

bojzrjn, a box.

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

bojl, issue, success; also use.

bojzpr̃jart, a belly or maw-worm.

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

bojlyzean, the navel.

bojlyzean, the centre of an army; ex. *do b̃r̃ũj̃z̃ r̃ẽ a mbojlyzean acry no teann r̃ẽ a t̃tõrãj̃z̃*, he closed up their centre, and he strengthened their front.

bojlyzeanaib̃, hills or mountains, or any bulge.

bojltnead̃, to smell or scent; *bojltneoca m̃ẽ*, I will smell.

bojn; *vid.* *bo*.

bojnead̃, a bonnet or cap; *quasi a beann*, the top or upper part of a thing, the head; and *ẽjde*, a garment.

bojnne, on a sudden.

bojnneoz̃, a cake or bannock.

bojn, an elephant.

bojnbe, the compar. of *boib̃*, rank, cruel.

bojnbe and *bojnbeac̃d*, fierceness, roughness, barbarity; also rankness, luxuriancy, &c.

bojñb̃-b̃r̃j̃at̃rãc̃, boasting, or vain-glorious.

bojñce, a large hind.

bojñc̃r̃jad̃, a kind of fat clay or slime.

bojnceall, i. e. *ẽlj̃t*, or *á̃z̃*, a hind.

bojnceall, i. e. *zẽlj̃t*, a mad or wild man or woman who lives in woods.

bojnceájl, boasting, bragging.

bojnceall, a wild man; also fierce, cruel.

boj̃t̃ and *bõt̃õza*, cottages, huts, lodges; hence the Eng. booths; also a tabernacle.

bojteall, haughtiness, arrogance.

bojteall̃sa, arrogant, proud, presumptuous.

bol, a poet; also art or skill.

bolán, a bullock.

bolann, an ox-stall, a cow-house, a fold.—*Pl.*

bol, a cow.

bolb, a sort of caterpillar.

bolz̃, a bag or budget; Lat. *bolga*; antiq. *bulga*, et forsan *belga*; *bolz̃rãj̃z̃j̃t̃*, a quiver; quasi *bolga sagittarum*. Query, if the national name *Belgæ* may not be derived from their being noted quiver-bearers, as going always armed with bows and arrows; whence perhaps it was that Cæsar called them *Fortissimi Gallorum*. The Irish called the ancient Belgian Colony that came here from Britain, *ḡjn bolz̃*, i. e. *viri Bolgæ*, or *Bolgi*, which seems to be a proof that the Belgians had originally their national name from *bolz̃*, and the Irish historians remark that they were called *ḡjn bolz̃*, from being noted to carry leather bags about them. Query, if the national name *bulz̃ar̃j̃* may not be derived from the same origin.

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

bolz̃, a pair of bellows; *bolz̃ r̃ẽj̃d̃*, *idem*.

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

bolz̃, a blister.

bolz̃ac̃, the small-pox; pl. *bolz̃á̃j̃de*, blains, blisters, boils.

bolz̃aj̃m, to blow, or swell.

bolz̃án, dimin. of *bolz̃*, a small bag or a budget.

bolz̃án, *bolz̃án-rãj̃z̃j̃d̃*, a quiver; Lat. *pharetra*.

bolz̃án, the middle, or centre.

bolla, a bowl or goblet.

bollōz̃, a shell, a skull, the top of

the head.

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

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

bolōz, a heifer.

boltnūzad, to smell, to scent, or savour.

boltauiz, fetters.

boluiz, scented; *deaz-boluiz*, sweet-scented.

bolunta, fine, exquisite.

bomanaím, to vaunt or boast.

bomannačd, boasting, bragging.

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

bonn, good; Lat. *bonus*.

bonnaíne, a footman.

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

bonnyájizm, to dart.

boib, a swelling.

boib, fierce, cruel, severe; *zo boib*, severely, roughly; a *boib-zneadaib*, his terrible strokes.

boib, haughty, grand; *fean boib*, a proud man; also luxuriant, rank, rancid; as *feūn boib*, rank grass; *feōjl boib*, rancid meat.

boiba and *boibay*, *vid. boirbe*, haughtiness, fierceness.

bōird, a table.

bōird, the border or coast of a country, particularly the sea-coast; also the edge, brim, or extremity of any thing; *fá bōirdaib Ormūman*, on the confines of Ormond; *zac cūan for bōirdaib Čjrronn*, every harbour upon the coast of Ireland.

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

bōir, a bunch, or knob; hence *bōirčac*, crook-backed.

boir, great, noble, extraordinary.

boir, majesty, greatness; also pride, grandeur.

boirnača, a bladder.

boirna and *boirnaím*, to swell; *boirna*, a swelling.

boirnažac, warlike, puissant, valiant at arms; from *boir*, great, and *áž*, a fight, or feats of arms.

boirnam, to swell, to grow big and prosper.

boirnomōtur or *barriamōtar*, wormwood; Lat. *absyntium*.

boirnar, sodder.

boirbaim, to bail.

boirčorad, greatness, majesty, worship.

boirrujn, a haunch, a buttock.

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

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

boy, certain.

boyán, a purse or pouch.

boyaržajn, applause.

boybualad, applause, a clapping of the hands.

boyžajndead, applause.

boyžajndjm, to applaud.

boyluas, applause.

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

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

boyčad, a pillar or post.

boyuallaim, to extol or applaud; *id. qd. boybualaim*.

bōt, *bōjt*, fire; *vid. Lhuyd. Comparat. Etym.*; hence *dōjte*, a

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

botallać, furious, outrageous, mad.

boč, *bočōz* and *bočán*, a booth, cottage, hut, tent, or tabernacle.

bočac, a fen or bog.

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

brá, or *bráj*, an eyebrow; *dj brá dūba*, i. e. *dá mala dūba*, two black eyebrows.

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

bracaś, a harrow; pl. *řá brá-cuĵđjb ĵarujn*, under harrows of iron.

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

bracán, broth.

braccajle, or *bracjlle*, a sleeve, or bracelet; from *brac*, the arm, and *cal*, a covering, sheath.

braca, corruption, suppuration.

bracđ, hatred.

brácđ, substance, sap, or juice.

brácđac, *brácđamajl*, and *brácđmar*, substantial.

bráćt, *idem quod brácđ*.

brácōz, blearedness.

brácřūleac, blear-eyed.

brácřūleacćt, the same as *brácōz*.

bradán, a salmon.

bráđam, to oppress.

bradřuđ, an ambush, or lying in wait.

brážad, the gullet or windpipe.

brážad, the upper part of the

breast.

brážadřt, a truss or pack.

brážadřuĵđb, jibbets, *vulg.* *brann-řuĵđe*.

brajć, malt, *vulg.* *brajt*.

brajćeam, *brajć-đam*, i. e. *bneac đam*, from *bneac*, speckled, and *đam*, Lat. *dama*, a hart; *vid.* *bajžle*.

brajćne, a cat.—*F*.

brájž, the neck, or throat; *řjom-řjol do brážad*, about thy neck; *řád brážad*, under thy throat.

brájž, an hostage; also a captive or prisoner; pl. *brájžde*.

brájžđjan, *idem*; *brájždean řa-řř*, a hostage.

brájždeanar, captivity, imprisonment, confinement, also restraint.

brájžean, debate, quarrel; *brájžeanac*, quarrelsome.

brájžne, a bag, or budget.

brájžřlěad, a bracelet, or collar; *brájřlěad*, *idem*.

brajřlm, to reject, or slight.

brajřlm, to feel.

brajne, a beginning.

brajneac, much, many, plenteous.

brajnn, the womb, or belly.—*Pl.* *řomřa do brajnn*, or *do řrujnne*, the fruit of thy womb.

brajřeagnac, a false accusation, a slander.

brajřžěul, or *brejžřžěal*, a romance.

brajřřonlac, a reproach, false accusation.

brájřć, *řo brájřć*, for ever.

brajřćjm, to observe, to perceive, to spy; *do brajřć na dū řajžđe*, to spy or reconnoitre the country.

brajřćjm, to betray; *do brajřć řě*, he betrayed; *do brajřć an đejřćjobal a řhřájřna*, the disciple betrayed his Master.

brajřćbeařćac, treacherous.

brajřćđojř, an overseer, a discoverer.

bpaɣlɿn, *rectius bpaɣ-lɿn*, a veil, a sheet; *vulg. bapɿn*.

bpaɣtɿeamajl, or *bpaɣtaɿɖa*, brotherly, friendly.

bpaɣtɿɿɿn, a little brother; the dimin. of *bpaɣtaɿɿ*.

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

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

bpaɿaɿta, *ɖujne bpaɿaɿta*, an unpolished, ill-humoured man.

bpaɿ, poor.—*F.*

bpaɿ, black.

bpaɿ, a raven; *bpaɿ-ɖub*, a black raven or rook, otherwise *ɸjaɿ-ɖub*; *coc-bpaɿ*, a jackdaw; in Welsh it is the same, and means any crow; so *kigvrán* is a raven, *ydvran* a rook, *cogvrán* a jackdaw.

bpaɿ-ɖub, which means a black raven, was the name of a king of Leinster at the end of the sixth century, from whom sprung the O'Brains, now called O'Byrns.

bpaɿaɿ, fallow; *ɸeapɿaɿ bpaɿaɿ*, fallow-ground.

bpaɿɖubáɿ, a spider, a spider's web.

bpaɿann, a burning coal, or ember.

bpaɿannɿa, the collar bones; otherwise *bpaɿannɿa bpaɿaɿɖa*, because those bones support the neck; hence

bpaɿannɿa aɿɿaɿn, or *cɿɖocáɿn*, a brass or iron circle with legs, to support a brewing-pan, or large pot.

bpaɿannum, chess, a game played upon a square board divided into sixty-four small chequers: on each side there are eight men and as many pawns, to be moved and shifted according to certain rules; *an ɸɿtceall acur an bpaɿannam ban*, (*Old Parchment*),

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

bpaoc, i. e. *bpauc*, the border of a country.

bpaocɿ, eyebrows; *vid. in voce buɿ infra*.

bpaocɿɿlle, a crack.

bpaocɿlleaaɖ, a bounce, rushing, rattling.

bpaocɿn, a drop; pl. *bpaocɿn* and *bpaocɿɖ*.

bpaocɿnaɿ, i. e. *bpaocɿnaɿ*, sad, sorrowful.

bpaocɿnam, to drop.

bpaocɿnaɿ, gaping.

bpaocɿaɿl and *bpaocɿ aɿɿɿl*, yawning, gaping.

bpaɿ, brisk, active.

bpaɿ, fiction, romance.

bpaɿ, a hat; *bpaɿ-báɿ*, *bpaɿ-ɸolt*, and *bpaɿ-ɿɿuaɿɿ*, the same.

bpaɿaɿ, *bpaɿocɿaɿ*, the same as *bpaɿ*, quick, nimble.

bpaɿaɿɿe-buɿɿɖ, a table-tattler, a sycophant.

bpaɿaɿɿɿnaɿɖe, a sophister.

bpaɿcɿomɿaɿ, jousts, tilts, and tournaments.

bpaɿcɿomaɖ, counterfeiting, or falsifying.

bpaɿcɿomáɿm, to counterfeit.—*Pl.*

bpaɿɿallaɿm, a declamation.—*Pl.*

bpaɿɿán, the vulgar, or mob; *bpaɿɿaɿ* the same; *bpaɿɿaɿ ɿlúaɿɿ*, the garçons and servants of the army.

bpaɿɿeul, a fable, a romance.

bpaɿ, a cloak, or mantle.

bpaɿaɿ, a standard, or pair of colours.

bpaɿ, to spy, or observe; *luɿt bpaɿaɿ*, spies; *vid. bpaɿtɿm*.

bpaɿ, to betray; *vid. bpaɿtɿm*.

bpaɿ, to depend upon, to expect from.

bpač, i. e. mjlleað, destruction.
bpač, a fragment, a remnant.
bpač, design; a ταῖμα аз bpač
 oиt, I have a design upon you;
 also a dependance, an expect-
 tancy.
bpač, a mass, or lump.
bpač, malt.
bpač, zo bpač, for ever.
bpačac, continual, utterly.
bpačam, *vid.* bpačtm.
bpačajm, a brother, also a brother-
 religious, a friar, so said from
 the French *frere*, a brother;
 Lat. *frater*, also a cousin, or
 near relation; Gr. φρατωρ, one
 of the same tribe of people.
bpačcað, corruption, purulent mat-
 ter.
bpačtað, a caterpillar.
bpeač, a bribe.
bpeac, speckled, or of various co-
 lours; hence
bpeacán, a party-coloured, or
 striped stuff, anciently used by
 different people in their trowsers
 and cloaks; hence some of the
 Gauls were called Galli Braccati,
 and their country Gallia Brac-
 cata. Diodorus Siculus, lib. 6,
 mentions that the garments of
 those Gauls were rough and
 party-coloured, and calls them
braccæ. The Irish Scots pre-
 served this kind of garment to
 our days.
bpeac, a trout, from the various
 colours of its skin; pl. bpeac, and
 bpeacajb, dimin. bpeacjn.
bpeac and γαλ-bpeac, hops;
 leann zan blay zan bpeac zan
 bejnjužad, beer without taste,
 without hops, without sufficient
 boiling.—*Vid.* Lhuyd's Comp.
 Etym. in voce *lupulus*.
bpeacaoj, indifference.
bpeact, doubt.
bpeactnažte, different.—*F.*
bpeactán, wheat.

bpeactán, butter; Scot. custard.
bpeactnážad, mixture.
bpeacrolay, twilight.
bpeáz-črabað, hypocrisy with re-
 gard to religious worship or de-
 votion.
bpeān and **bpeun**, filthy, stinking.
bpeānað, to stink.
bpeāntay, a stench, an odious
 smell.
bpeay, a prince or potentate.
bpeay, great, mighty, pompous,
 grand; Wel. *bras*, large; also
 fat.
bpeay, a voice, a great noise.
bpeayal-mača, a large territory in
 the County of Armagh, which
 anciently belonged to the O'Don-
 negans, the O'Lavargans, and the
 O'Eidys.
bpeay-čataojm, a throne.
bpeay-čatajm, a royal seat or re-
 sidence.
bpeay-čolb, a sceptre.
bpeayda, chief, principal; also
 active, lively, &c.
bpeay-foja, a throne.
bpeaylang, fraud, deceit.
bpeaylann, a prince's court or pa-
 lace.
bpeay-ojncjyde, a prince's trea-
 sure.
bpeač, judgment, also a sentence;
 as **bpeač bunajb**, a definitive or
 irrevocable sentence.
bpeač, to give, tender, or offer;
 do bpeača leabaи do Cuimjn, a
 book was given to Cuimin.
bpeačac, judicious, critical.
bpeačam and **bpeačaman**, a judge.
bpeačamnay, judgment, discern-
 ment.
bpeačlá, a birth-day.
bpeačnač, Welsh, from Wales, a
 Welshman, *rectius* bpeočnač.
bpeačnážjm, to think, or con-
 ceive.
bpeačnay, a thorn, a skewer, a
 bodkin; the tongue of a buckle;

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

breatnūgað, to judge; also to look, or behold.

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

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

brecjn, a small trout; *vid. breac*.

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

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

brejfn, a hole; also a man's nail.

brejrne, a large territory or sovereignty in the province of Connaught, which comprehended the entire County of Leitrim, and most part of the County of Cavan, whereof the O'Ruarks were chief lords.

brejrneac, full of holes.

brejg, of a boor, or rustic.—*K*.

brejg, a falsehood, or lie; *vid. breaz*.

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

brejgeað, a violating or abusing.

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

brejrne, the compar. of *brean*, signifying more filthy or stinking.

brejrne and *brejrneact*, filth, stench, &c.

brejrn-tjne, now Bentry, near Callane hill to the west of Ennis, in the County of Clare.

brejrgte, moved, provoked, stirred up, &c.

brejrn, or *tejbrye*, the dropping or gentle falling of any liquor or liquid.

brejrym, a shout, laughter.

brejryjon, a writ or mandate.

brejt, to carry; also to feel; *vid. bearna* and *bejrym*.

brejt, a carrying, or taking away.

brejteam, a judge.

brejteamnar, judgment.

brejteamtac, judicious, keen in discerning.

brejrtjontojrn, a fuller.

brejrtjn, word; from *bryatar*.

breo, a fire, or flame.—*Pl. ex. Cl.*

breoç, a brim or brink.

breoçloc, a flint.—*Pl.*

breoçcuál, a bonfire, funeral pile.

breoçcojme, a warming-pan.—*Pl.*

breoçg, a Leveret.

breoçgað, to pound or bruise; *zur breoçgað azur zur brygað jáð*, so that they were bruised and battered; also to bake.

breoçajm, to bake.—*Pl.*

breoçleán, darnel; *vulg. bryaigleán*.

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

breon, a blot or blur, a spot, &c.

bry, anger.

bry, or *bryg*, a word; hence *bryatar*, a word or sentence.

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

bry, near, nigh, close to.

bryan, a word.

bryanna, i. e. *baryanta*, a warrant, an author, or composer.

bryanna, i. e. *mjreanna*, or *greamana*, parts or divisions.

bryar, a prickle.—*F*.

bryatar, a word, also a verb.

bryatar, victory or conquest; *rág-bam onr bryatar azur buájd, an Columcille re Dómnall Mac*

uoda.—Cl.

brybēadaidean, one that affects hard or difficult words.

bryce, brick; pl. brycjð.

brydeac, a dwarf.

brydeōz, a superstitious resemblance or picture of St. Bridget, made up on the eve of that saint by unmarried wenches with a view to discover their future husbands.

bryz, price, worth, value; ar ron nejte zan bryz, for things of no moment or consequence; do bryz zur, because that.

bryz, virtue, or force; do cail rē a bryz, it lost its virtue.

bryz, the meaning, interpretation, or substance of a thing.

bryz, strength, also a tomb.

bryzjd, Bridget, the name of a woman.

bryzjde, i. e. bryzde, hostages; zan zējll zan bryzde, without submission or hostages.

bryndealbad, a disguising, or cloaking.

brynn and brynzglōjd, a dream, or reverie.

brynndeal, portrayed.

brynneac, a mother, a dam.—Pl.

bryoēt, sorcery, a charm.

bryoēt, a colour, a complexion; vulg. dryoēt.

bryožac, efficacious, capable, effectual; also bitter, violent; nj bū cār bancač bryožac, *non dilexit contentiones muliebres vehementes*.—Brog. in Vit. S. Brigid.

bryožmar, powerful, strong, able, hearty.

bryojedje, an amulet.

bryollyzajne, a busy body, a meddler in other men's affairs.

bryon, inquietude, dissatisfaction.

bryon, a fiction, a lie; bryonn, the same.—Pl.

bryondačam, to paint, to counter-

feit.

bryonžaryac, a dream.

bryonzlad and bryonzlōjd, a dream, a reverie; a mbryonzlōjdjb, in dreams.

bryonn and bryaon, a drop.

bryoranznājde, a sophister.—Pl.

bryoranzajn, sophistry.

bryorž, pressed; also apt to break, brittle.

bryoržarynac, crackling.

bryoržlōnac, babbling.

bryorōz, a witch or sorceress.

bryotac and bryot-balb, Lat. *brito-balbus*, stammering, like a Briton, because the Britons seemed to the Irish to speak in a stammering and awkward manner.

bryotaajnyr, the British tongue.

bryotaajne, a stammerer, or stuttering person.

bryot, fraction.

bryrc, tender, brittle; also nimble, active; also open or freehearted.

bryread, a breach; also to break, to win; do bryr rē trj cata omyta, he broke three legions of them, *aliter*, he won three battles from them.

bryread, a wound.

bryrleac, a breach or derout of an army; ex. bryrleac mōr mājz mujrtejme, the bloody and general derout of the plain of Muirtemny.

bryrtjže, breeches.

bryrt and bryeac, signify speckled, spotted, party-coloured, or painted; hence bryrtjneac and bryrt-tjnnjor, the measles, as being a speckled or painted distemper; hence also bryotnac, or bryeatnac, a Briton, or Welshman, whence Britannia, compounded of bryrt, painted, and tājn, or tājn, an Irish or Celtic word, meaning a country, region, or dominion: thus Brit-tania means

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

br̃teaz̃laj̃ð, kind, gentle, courteous.

br̃o, old, ancient.

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

br̃o, much, many, plenty.

br̃oan, a fault or error.

br̃oay, old age.

br̃oc, a badger.

br̃ocac̃, dirty, ill-scented, odious.

br̃oc̃an, pottage.

br̃od and br̃aj̃ð, a goad-prick, a sting; cleac̃ br̃oj̃ð, a long club, with a goad at one end, to drive draft-horses.

br̃odojl, proud, saucy.

br̃ōz̃, a shoe, or brogue.

br̃oż̃, or br̃uż̃, a house or habitation; *vid.* br̃uż̃ *infra*; r̃j̃ż̃-br̃oż̃, a fairy-house; r̃j̃ż̃-br̃oż̃, a royal house.

br̃oż̃, sorrowful, melancholy.

br̃oż̃ac̃, lewd, lecherous, wanton.

br̃oż̃ad, increase, gain, profit, opulent; *ex.* ñj̃ br̃oż̃aj̃ðe ē an bea-ż̃an ran, he is not the more opulent for that trifle.

br̃oż̃aj̃ż̃jl, dirt or filth.

br̃oż̃ajn, excess, abuse.

br̃oż̃da, excessive, superfluous; also great.

br̃oj̃ce, a mole or freckle.

br̃oj̃cne, *idem.*

br̃oj̃cneac̃, freckled.

br̃oj̃ðjnēalta, embroidered.

br̃oj̃ðjnēj̃neac̃t, embroidery.

br̃oj̃ż̃joll, the sea-raven.

br̃oj̃nn, *vid.* br̃u, the belly or womb; toṛaḍ do br̃oj̃nn, Iōra, the fruit of thy womb, Jesus; t̃rē na br̃oj̃nn, through her belly; a mb̃oj̃nn an ēj̃rż̃, in the fish's belly.

br̃oj̃rż̃jm, to excite or provoke.

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

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

br̃olaỹzac̃, talkative, prattling.

br̃ollac̃, the bosom, or breast.

br̃ollaj̃ż̃, boldness, confidence.

br̃ollac̃, a prologue; ðjonbr̃ollac̃, the preface of a book or other writing.

br̃omaç̃, a colt; t̃r̃joçat br̃omaç̃ ayaj̃l, thirty ass-colts.

br̃omānac̃ and br̃omānta, rustic, rude, impertinent.

br̃omuṛṇūḍayac̃, too confident, too full of assurance.

br̃ōn, sorrow, grief.

br̃ōn-muj̃l̃jn, a mill-stone.

br̃ōn, a fasting.

br̃ōnac̃, sorrowful, mournful, lamentable, also sorry; ay br̃ōnac̃ an ñj̃ð, ē, it is a lamentable case or thing; ay br̃ōnac̃ mē don r̃ż̃ēul r̃jn, I am sorry for that account.

br̃onaḍ, destruction.

br̃on zaḅaj̃l, or br̃un-zaḅaj̃l, conception; from br̃ū and br̃ūn, a womb or belly; and zaḅaj̃l, taking or conceiving.

br̃onn, a gift or favour.

br̃onn, a track, or sign, an impression; maj̃r̃j̃ð dā ēj̃r na br̃onna, *exinde manent impressa ejus vestigia.*

br̃onn, the breast.

br̃onnaḍ and br̃onnajm, to give, to bestow, to present; br̃onñra r̃ē, he will bestow.

br̃onñr̃ż̃aoj̃le, a flux or lax.

br̃onñr̃ż̃aoj̃lte, distempered with the flux.

br̃onñta, bestowed, devoted, presented.

br̃onñtaỹ and br̃onñtanaỹ, a gift, favour, or present.

br̃or̃dūḡad̃, an incentive or provo-

cation; also to hasten, to make haste or expedition; do bnoγ-
dūjgeaduγ, they hastened.

b, oγzaδ, an exhortation, a persuasion.

bnoyna, a faggot or bundle, an armful.

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

bnoč, a mote.

bnoč, a straw; *vulg.* bnoč.

bnoč, broth; anbnyč, the same, from an, water, and bnyč, flesh, i. e. uγze feola, flesh-water.

bnočajne, a chaldron.

bnočajne, a butcher, or slaughterman.

bnočajne, i. e. nūajne, or nybe, down, fur, &c.

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

bnočlač, a boiling-pit; poll no jonad na mbeaybčar, feōjl a tčalmajγ.—*See* Keating's Account of the Method used by the Feinians, commanded by Fion Mac Cumhail, to stew their meat in pits dug into the earth.

bny, the womb or belly: the inflexions of it make bnonn, bnojn, bnojnne, bnyjnn, &c.; Wel. *bry*, Gr. βρυ and βρυν, *vox infantium potum petentium*.

bny, a hind, a deer; *vid.* bajžle *supra*.

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

bny, the borders or banks of a river; *vid.* bnyac.

bnyac, a bank, edge, or border; an bnyac na hamān, on the brink of the river; ne bnyac, by the coast; bnyac na heγp-
ze, the borders of Egypt.

bnyacān, a fawn.

bnyac-bajle, a suburb; and po-
bajle, *idem*.

bnyacda and bnožda, stately, great, magnificent.

bnyajd and bnyjd, *quasi* bnyjč; Lat. *brutum*, a peasant, a countryman.

bnyajdjγ, a dream.

bnyčd, a belch.

bnyčd, froth; also a blast.

bnyčdajm, to belch, to spring up.

bnydān, a salmon; bnydān ož, a salmon-trout.

bnydeaγ, a soliciting, or enticing.

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

bnydajm and bnyžajm, to pound, to bruise.

bnyγ, a grand house, or building, a fortified place, a palace, or royal residence. This Celtic or Irish word bnyγ or bnoγ is originally the same with the German, Gallic, and Hispanic, *brui-ga*, *briga*, and *broga*; whence the Latins formed the word *briga* at the end of the names of certain places, as *samarobriga*; *vid.* Caesar. Com. lib. 5. and *latobriga*; as also the Greeks their *Briga*, as *Ζηλαμβρια*, *Μεσημβρια*, *vid.* Cluver de Ger. Ant. l. 1. c. 7. where he even remarks, p. 61, that the ancient Celts pronounced this *briga* as *broga*, which is the same as the Irish bnoγ or bnyγ. This Celtic word bnoγ or bnyγ is the root of the word bnyjgean, signifying the same thing, *quod vid. infra*. From this same bnyγ or bnoγ, with the prefixed word all, a rock or rocky, the national name *Allobroγj* may naturally be derived.

bnyγajde, a husbandman, ploughman, or farmer.

bnyžad, or bnyjgead, a burgher, or farmer.

ḥuḡ, a monument; also a heap or lump.

hnuž, a town or borough.

bṛūḡad, a town or borough.
bṛūḡad and *bṛūḡajm*, to bruise,
 pound; also to oppress, hard-
 ship, &c.; *ḡṛṛ bṛūḡad taṛṛ moḡ*
jad, that they were oppressed
 beyond measure; *noč bṛūḡ-*
teṛṛ, that are bruised.

hūzajde, gormandizing.

бру, the belly, paunch; *vid.*
бру.

ἄνυδ, grief, anxiety, sorrow.

brujd, captivity; \bar{o} \bar{O} hajb \bar{j} zo
brujd na babilone cejtne glūjne
deaz, from David to the capti-
vity of Babylon are fourteen ge-
nerations.—*Matt.* cap. 1. v. 17.

hmujo, pricked or pointed.

Brude, a carrying or bringing.

brūjdeamajl, brutal, beastly; com-
parat. brūjdeamla, more bru-
tish.

Ḥrūjdeamlact, brutality, gluttony.

бруйдеаѣт, a colony; *potius* бруй-
жеаѣт.

brujdže, or brujže, a farmer, a husbandman.

ḡrujǵ, do ḡrujǵ rē, he boiled.

b nužje, a farm, or lands.

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

brūjġean, a palace, royal house or seat; *unde brūjġean caorġajn*.

It is like the *prain* of the Welsh, signifying a king's court; they also call it *priv-llys*, as the Irish do, with the same pronunciation.

N. B. Strabo observes, lib. 7, that *bria*, and in the accusat.

also, that Strabo, in the same book, 7th, says that the *Phryges* were formerly called *Bryges*, or *Bruges*, as the Greeks write it, and were a kind of Thracians :

“*Phryges antiquitus Bryges
Thracum genus.*” Quære an
non *Bruges*, ut revera Græcè
scribitur, (id quod *Hiberno-
Celtice* *Brugéj*,) quia domos
et civitates habitabant, sicque
distinguebantur a *Nomadibus*?

Byzgeanac, riotous, turbulent,
quarrelsome.

Chuzn, a chaldron.

Զրայր, the womb, or belly.

ὄμπνηδα, an apron.

Brujnneac, a mother, a matron, a nurse.

*h*nynteac, big with child.

hnyт, hangings, curtains.

Ḥnūjte, beaten, oppressed, bruised.

Հոյշ, flesh.

hrujete, sodden, boiled.

hruj'tean, a skirmish.

brujtean and brujtneac, heat,
warmth.

ῥηγνῆναι, to boil, also to bake.

Ծրայե and Ծրայեօյն, a refiner
of gold or silver, or other metal.

блжтнеаѣ, glowing, as in a furnace.

Hum, a broom.

Humajm, to vaunt backwards.

ḥnut, the hair of the head.

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

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

6. *brutćán*, broth or soup; *nuž* Jacob
 lejr an *brutćán* agur tug dá
 aťajr ē, Jacob carried the soup,
 and gave it to his father. *Lea-*
ban breac.

*b*ρ_υτ_ινε_ας, the measles, *variola*,
vid. *b*ρ_υτ.

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

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

*b*ū_aca_jr, the wick of a candle.

*b*ū_aca_jlle_aς, herding.

*b*ū_aς, food; also a bait.

*b*ū_aδα, victorious; *b*ū_aδα_aς, the
same.

*b*ū_aδα, estimable, precious; ὅγ_ρ
c_ρonn na ccloc m_bū_aδα, above
precious stones.

*b*ū_aδ-all, triumphant, all-victo-
rious.

*b*ū_aδ-α_ργ, a victorious champion,
a hero.

*b*ū_aδα_ργ_ατ, clamorous, shouting
with victory.

*b*ū_aδα_ρ and *b*ū_aδα_aς, victory,
triumph.

*b*ū_aδα_ρτα, troubled, afflicted, from
*b*ū_aδα_jρτ, trouble.

*b*ū_aδ_λa_jn, a judge.

*b*ū_aδ_μa_ρ and *b*ū_aδα_aς, swaying,
conquering, victorious.

*b*ū_aς, a toad; hence *b*ū_aς_ρe_aς
signifies poisonous; and *b*ū_aς_αn,
a young toad.

*b*ū_aς_ας and *b*ū_aς_ας, poison.

*b*ū_aς_ας, menacing, threatening.

*b*ū_aς_αn, a young toad; vid. *b*ū_aς.

*b*ū_aς_ας, a viper.

*b*ū_aς_ατα_ρ, an adder.

*b*ū_aς_ας, a tap or faucet.

*b*ū_aς, the top or pinnacle.

*b*ū_aς, the wick of a candle.

*b*ū_aς_ε, a wave.

*b*ū_aς, victory, conquest.

*b*ū_aς_εα_ς, to trouble, to afflict.

*b*ū_aς_εan, a throng or multitude;
rectius *b*ū_jς_εan.

*b*ū_aς_εμ, to overcome, to sway over.

*b*ū_aς_ερτ, tumult; also crosses,
affliction.

*b*ū_aς_ερ_εα_ς, to trouble, vex, perplex.

*b*ū_aς_ερ_εα_ς, vexation, discontent-
ment.

*b*ū_aς_ερμ, to molest, or disquiet.

*b*ū_aς_ερ_ρα_ρτ, a serpent.—*Pl.*

*b*ū_aς_εα_ς, to strike, smite, or thresh;
*b*ū_aς_ερ_ρς_ε ρ_ε ρ_ες_ε na e_adan, he
shall spit in his face.

*b*ū_aς_ερ_ρς_εα_ρ, a mill-pond.

*b*ū_aς_ερ, an ox-stall, or cow-house.

*b*ū_aς_ερ, a dairy-house; vid. *b*ū_aς_ε-
τ_εa_ς.

*b*ū_aς_ερ_ρς_ε, a mower or reaper.

*b*ū_aς_ετ_εa_ς and *b*ū_aς_ε, a dairy-
house, a summer-house or tent
for making butter and cheeses in.

*b*ū_aς_ετ_εn, a flail; *b*ū_aς_ετ_εan, the
same.

*b*ū_aς_εn, to loose or untie; α_ρ *b*ū_aς_εn
a *b*ρ_ος, untying his shoes.

*b*ū_aς_εn, to take.—*Mat.* 5. 40.

*b*ū_aς_εn, cutting, reaping; α_ρ *b*ū_aς_εn
mōna, cutting turf.

*b*ū_aς_εn, equality, comparison, pa-
rity; c_ρēd ē *b*ū_aς_εn na c_atu ρ_ρ
an cc_ρυτ_ινε_αςτ, what is the
chaff to the wheat?

*b*ū_aς_εn_ετ_εa_ςτ, constant care or
attendance.

*b*ū_aς_εn_ε, most durable, more last-
ing; α_ρ *b*ū_aς_εn_ε bla_aς na ρ_ao_ρal,
reputation lasts longer than life.

*b*ū_aς_εn_ε, perpetuity, continuance.

*b*ū_aς_εn_εo_jn, a reaper, or mower;
*b*ū_aς_εn_εo_jn_ρς_ε cōnnu_jς, hewers
of wood.

*b*ū_aς, water.

*b*ū_aς_ε, a remedy or cure.

*b*ū_aς_ε and *b*ū_aς_εμ, to thresh,
strike, smite; Gr. βολη, *jactus*.

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

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

būalcōmla, a mill-dam.

būaltāč and *būaltūnač*, cow-dung.

būan, lasting, continual. This word is often used in the first part of a compound, and always signifies perpetuity.

būan, good; Lat. *bonus*, Gloss. *vet.*

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

būana, a quartered soldier; *γυ-
ἀρτηροῦ* *nō būana aī zāč τῆς*,
a quartered soldier in every
house.

būanačt, forced or tyrannical quar-
tering, like that of the Danes on
the Irish; unfair or unjust bil-
leting; *būanačt na ločlannač*
aīī ſearaĵō Čĵĵonn, the unjust
quartering of the Danes, &c.;
it was called by the name *būan-
ačt*, because during the tyran-
nical oppression of these fo-
reigners, the Irish had no inter-
mission from this oppressive kind
of Danish quartering called *būa-
načt*, *quasi sit būanĵočt*, per-
manent entertainment.

būanaĵ and *būanačt*, perpetuity,
duration, perseverance.

būancūĵmne, a chronicle.

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

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

būānač, early in the morning.

buaĵ, the belly.

buaĵ, a breach or rout.

buaĵ, *bovibus abundans*.—Pl.

hubaš, threatening, menacing.

būbač, sly, crafty, wily.

būcla, a buckle.

buaš, the world; Wel. *byd*.

buaš, was.

būdeacaĵ, thanks, thanksgiving.

būz, a kind of herb, a leek; ex.
*deanica maī ſlāoĵ don būza ĵa
dā būāoĵ ceanra caoldūba*, her
eyes green as a branch of the
leek, and her two black small
even eyebrows.

buaž, a breach, a rout; *būĵč*, the
same.

oužān, an unlaidd egg that has not
yet a shell; or an embryo-egg;
vid. božān.

būzra, the box-tree.

bujceād, a bucket.

bujč, a breach.

bujčlējī, a buckler.

bujdēl, a bottle.

bujš and *būjšeac*, thankful, grate-
ful.

būjše, thanks; as *do beĵīīm a
būjše nē ōĵa*, I give thanks to
God: hence the common phrase,
a *būjše nē ōĵa ĵīn*, thanks be
to God for it.

bujše and *būjšeacš*, thanks, piety,
gratitude.

bujše, yellow; *čnē būjše*, yellow
clay; *bujše čonaĵl*, a plague in
Ireland, anno 665.—K. Perhaps
the same with the *vad-velen*
amongst the Britains.

būjše na nĵnĵean, the herb spurge,
the juice whereof is of so hot
and corroding a nature, that
being dropped upon warts it eats
them up; in Latin, *tithymallus*.

būjšeac, thankful, grateful.

būjšeacaĵ, gratitude, thanks.

bujšeacš, yellowness.

būjšeān and *būjšĵn*, a band or
troop of soldiers; plur. *būjšne*;
also a company or multitude.

būjšeacān, the yolk of an egg.

bujž-bujnne, bullrushes, the plur.
of *bož-bujnne*.

bujže, softer; the compar. degree
of *bož*; also softness.

bujžĵĵĵn, a bullrush; *rectius bož-
bujnne*.

bujzryn, a little box.
 bújl, the river Boyle in the County of Mayo.
 bujle and bujleas, madness, rage; an bujle, mad, crazy, or distracted; Lat. *bilis*.
 bujleamajl, mad, raging mad.
 bujleán, or bujljn, a small loaf of bread; τρι céd bujljn, three hundred loaves.
 bujlle, a stroke or blow.
 bujlz, a pair of bellows.
 bujlz, a distemper very noxious to cattle, especially kine, which is thought to proceed from the want of water; or from violent heat.
 bujlzleay, a blister.
 bujlzleayac, spotted, blistered, pock-holed; from bolzac, the pock, and leay, a spot.
 bujme, a nurse.
 bujmpjy, a pump, also the sole of a shoe, pronounced bujmpējy.
 bujnne, a tap or spout; a tap or spigot.
 bujnne, an ulcer.
 bujnne, a branch, a twig; hence boz-bujnne, a bull-rush.
 bujnneac, the lax, a flux, or looseness.
 bujnneán, a shoot, a young twig or branch; the diminutive of bujnne.
 bujnneán leána, a bittern.
 bujnnjze, that is troubled with the flux.
 bujnnjre, *rectius* bonnajre, a footman, a post-boy.
 bujntac, *vid.* bujnnjze.
 bujnbe, wrath, anger, severity.
 bujnbe, more robust, or wrathful.
 bújneas, or bújnneas, roaring, bellowing; bújnjd ayyajl, the braying of an ass; az jnznejm azur az bújn, ravening and roaring.
 bújneas, gore, or corrupt matter.

bujneáasac, *rectius* bojnáasac, puissant, warlike, brave; compound of bojn, great or extraordinary; and áas, battle or fight; *quasi* bojn-áasac.
 bújnneac, an outcry, a bellowing.
 bujnzejreac, a burgess, *rectius* bñujzejy, from bñuz, a town, or habitation.
 bujnnjn, now bujnen, a barony in the County of Clare, which anciently belonged to the O'Lochlin; its genitive case is bōjnne.
 bujzjn, a haunch or buttock.
 bujyte, a pouch, scrip, or satchel.
 bujyte, fire; *vid.* bojy.
 bujtealac, a large fire.
 bujtejy, a butler; bujteáasac, butlership.
 bul, a manner or fashion.
 bulla, a pope's bull.
 bulla, a bowl; ceannbulla, bowls of the chapter.
 bullac, the fish called Connor.
 bumbean, an old woman.
 bun, about, keeping; a mbun a ccaōnac, taking care of their sheep; a mbun a leabam, about his books.
 bun, the stump or bottom, or root of any thing; bun a neabajl, the rump; bun óy cjonu, upside down, topsy-turvy; zan bun zan bájn, without head or tail.
 bunas, the stock, or origin, root, &c.; bunas tnejbe, the stock or origin of a tribe or family.
 bunasūy, Lat. *fundamentum*, foundation, origin, radix; also authority.
 bunasūyac, authentic; zo bunasūyac, with authority; also radical or fundamental.
 bunajy, a foundation; also a dwelling, or habitation.
 bun-ajyteac, fundamental.
 bun-ajytjzm, to found or establish.

bun-čajleac, an old woman.

bun-čjor, chiefry, or chief-rent.

būndūn, the fundament; also any base blunder.

būndūnac, ungainly, blundering, silly; *dujne bundunac*, a clumsy, bungling, clouterly man.

bunn, work.

bunnán, a bittern.

bunnačā, rods or osiers; *do čar Jacob būnačā blāta breacda-čā rna ločnacajb aya čtomajl-djŕ na caerijž, an čan bjdjŕ dā nejč*, Jacob put speckled osiers in the ponds where the sheep were led to wash and cool themselves in the ramming season.—*Vid. leabari breac*, in Gen. c.

30. v. 37, 38, 41.

bunčop, hasty or sudden.

bunnučar, authority; *vid. buna-čur*.

bunnučarač, authentic.

būn, or *būn*, your.

būnač, exploits, military feats, great valour.

bunčajne, a burgess, a citizen.

čur, shall be; *nj hē ro būn ojžne oŕč*, this is not he that shall be your heir.

čur, the mouth.

čur, on this side; *an čaob a čur don amajn*, on this side the river.

čurčajm, to stop, to hinder.

čutajŕ, a boot.

REMARKS ON THE LETTER C.

THIS letter obtains the third place in the modern Irish alphabet, as it does in the Latin, and other European alphabets. Our grammarians distinguish it by the name of *Coll*, which is the hazel-tree in Irish, Lat. *Corylus*; and so every other letter of the Irish alphabet is called by the name of some particular tree of the natural growth of the country: for which reason the old Irish called their letters and writings *čeada*, i. e. *woods*; and so did the old Romans call their literary compositions by the name of *Sylvæ*, when they wrote on leaves of trees and tables of wood;* the Danes also called their runics by the name of *Bogstave*, for the same reason and in the same sense.—*Vid. Olaus Wormius de Liter. Run.* pag. 6, 7. The Irish C, or Coll, is ranked by our grammarians among those consonants they call *bož-čonjojneada*, soft consonants: though it is to be noted that this letter invariably preserves a strong sound wherever it stands in its simple and unaspirated state, whether in the beginning, middle, or end of a word; so that of its own nature it always carries the force of the Gr. κ, or the English *k*; but when it is aspirated by an *h* subjoined to it, or a full-point set over it, instead of the *h*, it then carries the soft, guttural, or whistling sound of the Greek χ, or the Spanish *x*.

Our Irish copyists have frequently substituted the letter *ž* in the place of *c*, which substitution is, indeed, the more natural, as they both may be regarded as letters of the same organ; and yet this exchange was not

* *Vid. Æneid. l. 6. Gellius, l. 11. c. 10. Sueton. de Claris Grammat. Cicero de Oratore, l. 3. Quintilian, l. 10. c. 3.*

always free from abuse, as it sometimes carried away the Irish words from their natural affinity with other languages, especially the Latin, thus: for *caḃar*, Lat. *capra*, a goat, they wrote *ḡaḃar*; for *camul*, Lat. *camelus*, a camel, and metaphorically, a simpleton, they wrote *ḡamul*; for *dejc*, or *dēac*, Lat. *decem*, they wrote *dēaz*; for *con* or *co*, Lat. *cum* or *co*, they write *ḡon*, or *ḡo*; as for *con a mbḡaḡtḡḡb*, Lat. *cum suis fratribus*, they write *ḡon a mbḡaḡtḡḡb*; for *co nḡallaḡb*, i. e. *con ḡallaḡb*, Lat. *cum gallis*, they write *ḡo nḡallaḡb*, &c. And, *vice versa*, our grammarians have as frequently substituted *c* in the place of *ḡ*, esteeming these two letters naturally commutable with each other, like *ḍ* and *ṭ*, as indeed they always were in most of the ancient languages. But it is particularly to be observed, that although the letters *c* and *ḡ* usurp each other's places, yet in the Irish language they never exchange sound or power, each invariably preserving its own natural power and pronunciation wherever it appears; for *c* is always a *κ*; and *ḡ* is as constantly a strong unguttural *γ*, excepting the case of their being aspirated by the immediate subjoining of an *h*. This property seems peculiar to the Irish or Cel. amongst the old languages, since we see in the oldest draughts of the Heb. and Gr. letters that the *א* of the former, and the *γ* of the latter, are marked down as having the force and pronunciation of either *g* or *c* indifferently; which is likewise the case in the Armenian, Æthiopian, and Coptic alphabets, as appears by the tables of Dr. Barnard and Dr. Morton. Thus likewise do all the other letters of the Irish alphabet constantly preserve their respective force and power, without usurping on each other's pronunciation or function, as it happens in other languages, wherein *c* often usurps that of *s*, as in the Latin word *Cicero*, as does likewise *t* when immediately followed by the vowel *i*, and then by any other vowel, as in the words *Titius*, *Mauritius*, *usurpatio*, &c. So that if Lucian had to deal only with the Irish alphabet, he would have had no room for the humorous quarrel and lawsuit he raised between the consonants of his alphabet for encroaching on each other, as those of most other alphabets frequently do, by usurping each other's function of sound and pronunciation. And this circumstance regarding the Irish alphabet is the more remarkable, as its whole natural and primitive stock of letters is but sixteen in number, the same as that of the first Roman or Latin alphabet brought by Evander the Arcadian, which was the original Cadmean or Phœnician set of letters communicated to the Grecians, and yet our sixteen letters of the primitive Irish alphabet were sufficient for all the essential purposes of language, each preserving its own sound or power without usurping that of any other letter; as to the *h* it is only an aspirate in the Irish language, and never entered as a natural element into the frame of any word; though indeed of late ages it seems to have put on the appearance and function of a letter when used as a prefix to a word that begins with a vowel, which happens only in words referred to females or the feminine gender: for in Irish we say *a aḡde*, *his face*; but as to the face of a woman, we must say *a haḡde*, where the *h* is a strong aspirate, and carries such a force as it does in the Latin *heri*, *hodie*, the Greek *ἥριος* and *Ἡρακλεος*, the French, *hero*, the English, *host*, &c. And as to the *p*, we shall, in our remarks on that letter, allege some

reasons which may seem to evince that it did not originally belong to the Irish alphabet.

One remark more remains to be made on the letter C, which relates to the aspirate or guttural sound, (the same as the Greek χ,) it is susceptible of at the beginning of a word; a remark which is equally applicable to the letter b, and partly to other consonants of the Irish alphabet: in all nominal words or nouns substantive, of whatever gender, beginning with c, and bearing a possessive reference to persons or things, of the masculine gender, the letter c is aspirated, but not so when they are referred to feminines: ex. a *céann*, (mascul.) *his head*; a *cóγ*, *his foot*: a *ceann*, (fem.) *her head*; a *cóγ*, *her foot*. So likewise in b: a *būacajl*, (mas.) *his servant-man*: a *beanγclába*, (fem.) *his servant-maid*; a *būacajl*, *her man-servant*; a *bean-γclába*, *her woman-servant*. But when those words, or any other nominals, are taken absolutely, and without reference to any thing, those of the feminine gender alone are aspirated in their initial letter, whether c or b: ex. an *cóγ*, *the foot*; an *bean-γclába*, *the maid-servant*; an *būacajl*, *the man-servant*. So that this prefixing of the particle *an* before nouns substantives, is one method of discovering their gender, but it does not hold good with regard to nouns beginning with d or t.

Cá, in Irish, is always an interrogative, and has various significations; as, *what?* ex. *cá ham*, *what time?* *cá dujne*, *what man?* *how*: ex. *cá feáγγ*, *how better?* *cá háγγde*, *how tall?* *whither*, or *where*: ex. *cá γacajd tū*, *whither art thou bound?* *cá bγγl tū*, *where art thou?* Lat. *qua*: *cá huáγγ*, *when?* *cá haγ*, *whence?* &c.

Ca, or *caγ*, a house.

Cab, the mouth; analogous to this word is the Gr. *καβη*, food, and the Lat. *cibus*.

Cába, a cloak; also a cap or covering of the head; Lat. *cappa*.

Cabac, babbling or talkative.

Cábac, a hostage; ex. *δ' γγlleadaγ ταγ anajγ zan cáγγ zan cábac*, *they returned without tribute or hostage.*—*Chron. Scot.*

Cabaza, a drab or quean, i. e. a common strumpet.

Cabajle, a fleet, or navy.

Cabajne, a babbler, a talkative fellow.

Cabajneact, a prating or babbling.

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

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

Cabaγ, a conjunction or union.

Cabaγ, a joint.

Cabaγta, joined.

Cabáγ, a goat.

Cabajγ, help, relief, succour. It is pronounced *couγγ*, Gr. *επιζουρος*, *auxiliator*.

Cabajne, a helper, assistant, &c.

Cabajγγγ, to help, to aid.

Cabán, a field, a plain.

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

Cabáγa, a shield or buckler: it is more properly a helmet or head-cover, for it seems to be the same as *caγ-báγ*, from *báγ*, the top or crown of the head, and

caṭ, fight.
 Cabarṭa and cabarṭaṭ, helpful, comfortable; luṭ cabarṭa, assistants, auxiliaries.
 Cablaṭ, a fleet.
 Cabōz, a jackdaw.
 Cabōz, a ransacking or plundering.
 Cábla, the cable of a ship; plur. cáblájde.
 Caḥna, *id. qd.* cabajṇ, succour, &c.
 Caḥnájzjṇ, to help, or succour; also to conspire.—*Pl.*
 Cabnaḍ, a coupling, or joining.
 Cabnajm, to bind or tie.
 Cac, the ordure or dung of man, beast, or fowl, and in its inflexions; *caca* is like the Gr. καῖξη, *stercus, merda.*
 Caca and cacajm, to go to stool, like the Gr. καῖξω, and the Lat. *caco, cacare.*
 Cáṭ, all, every, the rest; like the French *chaque*; cáṭ ejle, all the rest; *vid.* zaṭ; lṇzṣe cáṭ ajṇ a loz, the rest will pursue him.
 Caṭan dujt, *i. e.* cá tarḥa ḍajt? what use to you?
 Caṭnajm, to effect, or bring to pass.
 Caṭṭ, a maid-servant, bond-woman.
 Caṭṭ, the body; ṇō luḥḍ zo haṇ-zljḥ aṣ a caṭṭ, he quitted the prison of his body; *i. e.* he retired from this world into the converse of angels.—*Vid.* Chron. Scot.
 Caṭṭ, as fá caṭṭ, generally.
 Caṭṭ, a fasting, fast, &c.
 Caṭṭa, hunger.
 Caṭṭamajl, of or belonging to a servant.
 Cad, is an interrogative, and signifies *what*: as, cad ḍo ṇjṇne tū, what hast thou done? cad cuṣze, what for? Lat. *quid, quod.*

Cadajm, a fall, also hap, chance; Lat. *cado*; Wel. *codum*, a fall.
 Cadad, an eclipsis, or suppression of a letter which happens when the radical letter is not pronounced, though written in the beginning of a word.
 Cádajuy, *i. e.* cáṭajuy, whither? which way?
 Cadáγ, cotton; also the cotton plant called *bombast*.
 Caḍal, a basin.
 Caḍal, a skin, or hide.
 Cádaj, friendship, honour, privilege.—*K.*
 Cádajraṭ, respectful, honourable.
 Caḍla, *i. e.* cabajṇ, a goat.
 Caḍla, delightful, charming.
 Caḍla, the small guts.
 Cad-luḥḍ, the herb cudworth.
 Cadnama, equal, alike.
 Cadṇanta and cadṇanṣa, stubborn, obstinate.
 Caec, blind; Lat. *cæcus*.—*Vid.* caoṭ.
 Caem, a feast or entertainment.
 Cáz, a jackdaw.
 Caṣajlt, profit, advantage.
 Caṣal, the herb cockle.
 Caṣalajm, to spare; caṣal an ajḥ-bajṇ, to spare the corn; caṣajl ṣjṇn a Ṭḥajṇna, spare us, O Lord.
 Caṣalt, frugality.
 Caṣaltac, frugal, sparing.
 Caṣajṇ and coṣajṇ, a whisper, a secret.
 Caṣajḍ, legal, just.
 Caṣnajm and coṣnajm, to chew.
 Caṣ, or caoṣ, a way, or road.
 Cáj, *i. e.* cuac, the cuckoo; ex. ḍo zṇjḍjṣ cáj cucaṣneacṭ ajṇ beannajḥ na mbō; *i. e.* the cuckoos used to sing perched on the horns of the cows.
 Caṣbdean, a number, or multitude.
 Caṣbdean, a harlot or prostitute; also any depraved or debauched

person.
 Cājōne, friendship.
 Cājōjōjl, a chapter; Lat. *capitulum*.
 Cājōjōneac̃t, talkativeness, prating.
 Cājōme, a kind of neck ornament.
 —Pl.
 Cājō, a rock.
 Cājō, *vid.* cājō, a part or share.
 Cājōce, fine calm weather.
 Cājōe, where? wherefore?
 Cājō, i. e. *zeanamnujg*, chaste, pure, unspotted. It is generally pronounced *cājg* in the province of Munster.
 Cājō, order; also a manner or fashion.
 Cājōē, i. e. *ca ē?* who is he?
 Cājōe, dirt; also a blemish.
 Cājōeac̃, polluted.
 Cājōeamajl, becoming, decent.
 Cājōjōe, hides, skins.
 Cājōjōl, a sun-dial.
 Cājōmeab̃, or *cojōmeab̃*, acquaintance, friendship.
 Cājōmeab̃, fellowship in traffic.
 Cājōmeamac̃, conversant, acquainted; also a companion.
 Cājōne, the inflexions of *cājōnean*, *quod vid.*
 Cājōneán, a van to winnow withal.
 Cājōl, a condition or state; also quality.
 Cājō and cājōjōeac̃t, good disposition, the quality of a thing or person; a *deáig cājō*, his good name or good quality; a *deáig-cājōjōeac̃ta*, *id.*
 Cājō and a *ccājō*, behind.
 Cājō, a spear, a javelin.
 Cājō, an appearance.
 Cājōbe, a mouth, an orifice.
 Cājō-bearb̃, a cow-herd, from *cājō*, to keep, and *fearb̃*, a cow.
 Cājōc, a buckler.
 Cājōc, chalk, or lime; Lat. *calx*, *calcis*, and Gr. *χαλιξ*, *lapis ex quo cæmentum fit.*

Cājōceamajl, chalky.
 Cājōceanta, hard.
 Cājōcōjn, a little shield.
 Cājōcōjn, a disorder which affects the eyes.
 Cājōe, a country-woman; whence the dimin. *cājōjn*, a marriageable girl, a young woman: it is analogous to the Gr. *καλη*, *pulchra*, and the Heb. *כלה*, *sponsa, nurus*.
 Cājōeac̃, a cock; Wel. *keiliog*; this Irish word forms *cājōjg* in the plur; Lat. *gallus*, and Gr. *καλλος*.
 Cājōeayab̃, a lethargy.
 Cājōg, *vid.* *cealg*, a sting.
 Cājōgeamajl, pungent, pricking.
 Cājōjōeac̃t, a qualification; also a quality.
 Cājōjn, a girl; *vid.* *cājō*.
 Cājōll, loss; *ajmγji me cājōll* and *ajmγji le fažajl*, a time to get, and a time to lose; *cājōll na maōjne*, confiscation of goods.
 Cājōllcūla, i. e. *cājōllečūmla*, *γζέ-ala cājōllečeamla*, old wives' tales.
 Cājōlle, or *calla*, a veil or cowl given to a nun or monk; ex. *fo hūajji Mac-Cājōlle cājōlle uáir ceann naom̃ b̃rjōgde*; Lat. *posuit Maccaleus velum super caput sanctæ Brigidæ*.
 Cājōlleac̃, an old woman; *cājōlleac̃ dub̃*, a nun of the order of St. Benedict and others, who wore black hoods and habits, now passes as a common name for nuns of any order; *cājōlleaca dūba* in the plur.
 Cājōlleac̃ay, dotage.
 Cājōlleayg̃ or *cājōlljōyg̃*, a horse or mare.
 Cājōlleamajj, loss or damage.
 Cājōlljm, to lose, to destroy.
 Cājōlljm, to geld; *cājōllte*, gelded; also ruined, destroyed.
 Cājōllteánac̃, an eunuch.

Cajllteapnac, a place where shrubs grow.

Cajlmjon, a helmet.

Cajlljoz and cajleamajn, loss.

Cajlpjz, a sort of bottle or jug.—*F.*

Cajlte, or cajllte, lost, ruined.

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

Cajme, crookedness; also the comparat. degree of cam, more crooked.

Cájmean, reproved, blemished.

Cajmdean, a throng or multitude.

Cajmjy, a shirt.

Cajmpeay, a champion; Wel. *kampiur*, Armor. *kimper*.

Cájmye, a shirt, shift, or smock; the genitive case of cajmjy; Lat. *chamisia*; Gal. *chemise*.

Cajmyeoz, or camoz, falsehood, equivocation.

Cajn, chaste, undefiled; as, a *Mhujne a Mhatajn cájn*, *Maria Mater intemerata*; also devout, religious: *no bj yē cajn na cnejdjom*; likewise sincere, faithful; *bay conzajl cejnt-bneatac cajn*; Lat. *candidus*.

Cajn, dearly beloved, choice, &c.

Cájn, a rent, or king's tax, or amercement; *zan cájn*, without duties; *cujrjz yjad cájn*, they will amerce; *vid. cána*. It makes *cána* in its genitive case; ex. *tnē cojll a cána dān ccēad-atajn ādajm*, through our first parent's violation of the commandment: here *cajn* signifies a precept or commandment.

Cájnead, a dispraising, or reproving; Wel. *kuyn*, complaint.

Cajnrjcm, to fine, or amerce.

Cajndjzeact, quantity.

Cajnzeal, i. e. cljat, a hurdle.

Cajnzean, a rule, cause, or reason.

Cajnzean, a supplication or petition; ex. *do nād ljom cajnzean*

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

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

Cajnzean, in its inflexions makes *cajzne*, as may be seen in the competition between *leat-mōz* and *leat-cūjn*.

Cájnym, to dispraise or traduce; ex. *do cájn azuy do aojn yē jad*, he dispraised and satirized them.

Cajnnéal, a channel.

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

Cájnyeōjn, a bitter scolding person.

Cájnyeōraet, scolding and cursing.

Cajnyj, or caojnye, the face, or countenance.

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

Cajnteac, talkative, prattling.

Cajnteōjn, a babbler, a talkative person; *cajnteōjn majt*, a good speaker.

Cajntjc, a song or canticle.

Cajm, the gum.

Cajm, an image.

Cajmbjm, to shake or quiver.

Cajmbne, the name of several princes among the old Irish, the same as Charibert, the name of one of the kings of France; it is also the name of different territories; as, *Cajmbne Zabna*, or Carbury, in the County of Meath, anciently belonging to the O'Ronnans; *Cajmbne-aodba*, in the County of Limerick, now called Kenry, the original country of the O'Donovans and O'Cuileans, or Collins; also *Cajmbneaca*, in

the west of the County of Cork, first called *Corca-Luġde*, extending from Bandon to Crookhaven and to the river of Kinmare, anciently possessed by the O'Driscols, the O'Baires, O'Learys, O'Henagains, O'Flains, O'Cowhigs, O'Fihilla, O'Deada, O'Hea, O'Kiervic, &c.

Cauneac, pleasant, agreeable.

Cañicear, a twist or turn, as of a rope.

ὅμοιοι, the plur. of ὅμοιος, a friend,
 a bosom friend; Gr. καρδια, the
 heart or bosom; ὅμοιοι γάροι,
 kindred, relations.

ἑταῖρα, ἑταῖρα, or ἑταῖριον,
friendship, amity.

Cájnde, respite of time ; gan cájnde
 aji bjč, without any delay ;
 do caji rē aji cájnde, he pro-
 longed or delayed.

CÁJIDEAY, or CÁJIDJOY, a gossip ;
 CÁJIDJOY-CHJOYT, a sponsor to
 one's child at baptism.

Căindeamajl, friendly, favourable.

Ćajndjoć, friendly; Wel. *karedig*.

Сапчаман, shoemakers.

Сап-ѣад, a hart or stag; Armor.
karo.

Caſn̄jōr, *rectius* caḁnaĵgear,
Lent; from *quadragesima*.

Բարձր, to forbid, to prohibit,
to abstain; բարձր բեօյլ չան
տալլ, abstaining from unsalted
meat.

Cajlym, to beat, to strike, &c.

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

Caſſineac, (Σαζαντ) *quasi* κοῖοῖ-
neac, ὄν κοῖοῖν βιοῦ υἱὸν ἄ-
ϋονν, a priest, thus Clery; but
the true origin of the word caſſi-
neac is from caſſn, a heap of
stones, &c. on which the Druids
or Pagan priests offered sacri-
fices to Belus; whence the Ar-

mories have the word *belec*, to signify a priest.

Շարիյձյմ, to amend, to correct.

Carraice, or carraice, a rock, or bulwark; Gr. χαραξ, *vallum*; in its oblique cases, χαρακος, χαρακι, it corresponds with the oblique cases of this Irish word, to wit, carraice, or carraice; Wel. *karreg*, and Cornish *car-rag*.

Carraſceac and carraſceamajl,
rocky, full of rocks; carraſgea-
majl, *idem*: it is pronounced
carraſzūjl.

Χαριπτεῶν, a charioteer; also a victor or conqueror.

Сажные, a club.

CAJHT, or COJHT, the bark or rind
 of a tree. From this Celtic word
 the Latin word *cortex* is visibly
 derived ; and *charta*, paper,
 seems to be more properly de-
 rived from it than from the Gr.
 χαίρω, *quoniam salutatrix*, or
 the Gr. χαράσσω, *sculpo*, espe-
 cially as it is allowed that the
 ancients wrote upon the bark
 and rind of trees before the in-
 vention of parchment. N. B.
 the Irish word CAJHT signifies
 paper, or any piece of writing, or
 a book ; as the Latin *liber*, pro-
 perly signifying the inward rind
 or bark of a tree, used by the
 ancients instead of paper, for the
 same reason means a book ; and
 as the Gr. βιβλος also signifies
 a book, because the Greeks and
 Egyptians anciently wrote upon
 the bark of the Egyptian tree
biblos, or *bublos*, which was
 otherwise called *papyrus*, pa-
 per.

Çajır, a charter, deed, bond, or indenture; pl. *çajırteana*; also a card; pl. *çajırtağ*, and plur. *çajırtaç*, deeds, bonds, or indentures.

Cajrτ, a rock or stone.

Cajrτε, or cajrτ, a chariot or cart.

Cajrτ-ćeap, the nave of a cart-wheel.

Cajrτεōjn, a waggoner, a carter.

Cajrτjm, to clear out, pack off, or cleanse; *rectius* cajrταjm.

Cájγ, and gen. cájγε, cheese; Lat. *caseus*.

Cájγ, a regard; nj b̄rjl cájγ azam ann, I do not regard it; *rectius* cáγ; Gal. *cas*, *eodem sensu*.

Cájγ, a cause, a reason; *vid.* cūjγ; Lat. *causa*.

Cajγ, or cajγε, hatred, dislike, enmity; Wel. *kas*, hatred.

Cajγ, or cajγε, love, regard, esteem. It may seem extraordinary that any one word could at the same time bear two directly opposite significations, such as this word doth, according to the Irish verse following: cajγε mjoγcajγ, cajγε γεapc: do nējn na leabap lán-ćeapτ; but there are several examples of the kind in different languages, even in the Hebrew, wherein שׁקד signifies both sacred and execrable, as does ἅγιος in Greek, לָא in Hebrew; Lat. *altus* signifies either high or low, or height and depth; and so does *altitudo* in Latin; as the *O altitudo* of the apostle is the same as *O profunditas*. הָא in Heb. means air, water, or fire; הָב in Heb. signifies either convex or concave. All ideas as opposite to each other as love and hatred.

Cajrán, hoarseness.

Cajrcjam, curled hair.

Cajrcjamac, that hath curled locks.

Cájγε, cheese; Lat. *caseus*.

Cajrē, a stream of water or other fluid; pl. cajrj̄de; cajrj̄de fo-la, streams of blood.

Cajre, a wrinkle.

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

Cájγ, or cájγε, Easter; *corrupte pro* pajγc. Gr. *πασκα*, and Lat. *pascha*, and Chal. *idem*; a פסח, Heb. i. e. *transiit*; *quia angelus Ægyptiorum primogenitos occidens, Israelitarum domos sanguine agni conspersas et signatas transivit, illisque pepercit.*

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

Cajrjol, or Cajreal, the town of Cashel in the County of Tipperary, anciently the metropolis of Munster, being the regal residence of the kings of that province, and the archiepiscopal see of its metropolitans.

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

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

Cajrleōjn, a projector or maker of castles or towers.

Cajrpeabact, juggling, or the art of legerdemain.

Cajrjolaact, a battlement.

Cajτ, a sort, or kind.

Cájτ, where? whither? compounded of cá, what, and ájτ, a place; cájτ-ay, whence?

Cájτε, winnowed; luc̄d cájτε, winnowers of corn, &c.

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

Cájτεac̄, chaff, or the winnowing of corn.

Cajτεac̄, expensive; duyne cajτεac̄, an expensive, prodigal person,

Cajτεac̄ay, prodigality.

Cajteōg, butter.
 Cajteēōj, a spendthrift, a lavish-
 isher.
 Cájť, chaff.
 Cájťm, to winnow; *noč do cájť-
 ead*, which was winnowed; *cájť-
 ře tū jad*, thou shalt winnow or
 fan them.
 Cájťm, to consume or wear out, to
 eat; *do cájťře a lōn*, he consum-
 ed his store; also to fling or cast.
 Cájťřjđ, it becomes, it behoves;
 an impersonal verb; *an ccajťře
 mē*, must I?
 Cájťjocđ ajmřjře, a pastime;
cajťeam ajmřjře, *idem*.
 Cájťleac, chaff, husks, &c.
 Cájťřejm, sway in fight, triumph;
vid. řejm.
 Cájťřejmeac and cajť-řejmeam-
 ajl, triumphant, victorious.
 Cájťřejmjūžad, to triumph, exult,
 &c.
 Cajťjň, shag, *villus*. — Pl.
 Cajťjť and camťajť, a bodkin.
 Cajťte, how? after what manner?
 Cal, caleworts or cabbage, cales.
 Cal, sleep or slumbering.
 Cal, to keep safe, to preserve, sur-
 round, or comprehend; Heb. כָּל, *complexus est*.
 Cala, hard; also frugal, thrifty;
 Wel. *kaled*, and Arm. *kalet*, Gr.
 χαλεπος.
 Cala, a ferry, a harbour, port, or
 haven; Lat. *cala* and *cale*, hence
Caletum, Calais; *Burdi-cala*, or
Burdigalla, Bourdeaux; *vid.*
calejť.
 Calajnn, a couch, a bed-place.
 Calájřte, a college.
 Calajť, *vid. cala*, a ferry, harbour,
 or passage; Lat. *cala*.
 Calajm, to sleep; *vid. colajm*,
quod rectius est.
 Calb, the head; ex. *do calb ře
 clojć cřujđeala*, your head up-
 on a hard stone; Lat. *calvaria*.
 Calb, hardness, &c.

Calb, bald, bald-pated; Lat. *cal-
 vus*, Chald. ܚܠܦ, *decorticare*,
 and Heb. ִלֵּךְ, *tersus, politus*. —
Vid. Ezech. c. 1. v. 7.
 Calbać, a proper name of man, de-
 rived from calb, bald.
 Calbaćť, a baldness, or bare-
 headedness; Lat. *calvities*.
 Calbťay, Lat. *cothurnus*, a bus-
 kin.
 Calc, or cajlc, chalk or lime; Lat.
calx, calcis; and the Irish cajlc
 makes cajlce in its genitive.
 Calcađ and calcajřjm, to harden,
 to grow hard; *do calcuřž ře
 na cjon*, he fastened or hardened
 in his guilt.
 Calcajřťe, hardened, obdurate.
 Calcūžad, obduracy, obstinacy.
 Calejť, a ferry; hence *Caletum*,
 Calais; also a harbour, port;
vid. cala.
 Calž, a sword; *rectius colž*.
 Calž, a prick or sting.
 Calžac, sharp-pointed, prickly;
 also angry, peevish; the same as
 colžac.
 Calžaojř, cheat; *calžaojřeac*, a
 cheater.
 Calla, a veil, or hood.
 Callac, i. e. řeaycam-luć, a bat;
 Lat. *glis*, also a boar.
 Callájđe, a partner.
 Callajn, a town and territory in
 the County of Kilkenny, which
 . anciently belonged to the O'Glo-
 hernys, and a tribe of the Cea-
 lys.
 Callájň, the calends, or first day of
 a month; *Callájň bēlťejne*, the
 Calends of May.
 Callajře, i. e. bolľajře, or řeay
 žarma, a crier; Wel. *calur*, is
 one that cries; Gr. καλεω, *voco*;
call in English is of the same
 origin.
 Calleameacť, a constant calling.
 Callán, prating, babbling.
 Callán, the highest mountain of

Clare, belonging anciently to the district of *Uorb Ceonamajc*, which was the patrimony of the O'Hehirs.

Callánaċ, clamorous, noisy.

Callōjd, a wrangling noise, an outcry.

Calma, brave, valiant; *fean calma*, a brave man.

Calmaċt and *calmay*, courage, bravery.

Cam, a duel or combat.

Cam, crooked; Gr. *καμπτω*, *in-curvo*; in barbarous Lat. *camus*, *a*, *um*.

Cam, deceit, injustice; *fean gan cam*, a just man, a plain dealer.

Camað, to crooken, make crooked; Gr. *καμπτω*, *incurvo*, *flecto*.

Camajlte, rubbed, from *camajlte*, *vid.*

Camcōyaċ, bow-legged; Wel. *kam-goes*, bandy-legged.

Cámēd, how much? how many?

Camāċ, power.

Camal and *camajl*, a camel; Heb. *למל*, the Irish word *gamal*, a fool, a stupid person, is exactly like this Heb. *למל* in sound, letters, and almost in meaning, because the camel is known to be the most stupid of beasts.

Camāōjn, the first light or appearance of day; and is compounded of *caom*, beautiful, and *ōjn*, the east; Lat. *oriens*.

Camnájde, a building, or edifice.

Camlojrgneac, bow-legged.

Cam-mūgaŋlaċ, club-footed.

Camūjn, the bird wry-peck.

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

Camōzaċ, crooked, curled, winding; also quibbling; also meandering as a river; *fean camōzaċ*, a sophister or quibbler.

Camōjz, the temples of the head.

Campa, a camp, or encampment.

Camra, a draught.—*Matt.* 15. 17.

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

Can, what place? *can aŋ*, from what place?

Can, *pro gan*, without; *can cjal*, senseless, without reason; Lat. *sine*.

Can, a lake.

Can, i. e. *leaytaŋ*, bad butter.

Cána, a whelp or puppy; Lat. *canis*.

Cána, a moth.

Canac, standing water.

Cánaċ, tribute; and *cána*, the same, is like the Heb. *כניש*, *collegit*, *congregavit*.

Cánaċ, cotton, bombast.

Canad and *canajm*, to sing; ex. *do can ŋē*, he sung; Lat. *cano*.

Canajb, hemp; Gr. and Lat. *κα-vaβoc*.

Canajze, dirt, filth, &c.

Canbāy, canvas.

Canmūjn, pronunciation, accent; also an epithet.

Canmūjn, a dialect.

Canna, moths; otherwise called *cū fjonna*.

Canōjn, a rule or canon; Gr. *κανων*, *regula*; *canūn*, *idem*.

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

Canta, a lake, or puddle.

Cantājzēaŋ, an accent.—*Pl.*

Cantājl, auction, or a cant.

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

Cantálajm, to sell by auction.

Cantaċ, dirty, filthy.

Cantaōjn, a press; *cantaōjn fjō-na*, a wine-press.

Cante, as *cŋann cante*, the quince-tree; *ūbel cante*, the fruit thereof.

Cantjc, a song, or canticle.

Canuŋ, and *caonaŋ*, cotton.

Caob, a clod.

Caobán, a prison.
 Caob, a bough, a branch.
 Caoč, blind; Lat. *cæcus*; vid. caec.
 Caoča and caočajm, to blind, also to blast; ex. *τομαδ na fjne-amna an na ccaoca*, the fruit of the vineyard blasted.
 Caocjōr, or caojcjdjōr, a fortnight, or fourteenth night.
 Caode, how?
 Caodam, to come.
 Cáoza, or caōzad, fifty; ex. *cūjz dejc τη caōzad enjocτ*, an hundred and fifty foot soldiers.
 Caoj, a visitation, a visit.
 Caoj, lamentation, mourning.
 Cajoce, blindness.
 Caōjm, to lament, to grieve, or mourn: commonly written caōj-ōjm; *do cāoj mjre zo mōr*, I lamented grievously.
 Caōjl, from cáol, small.
 Caōjl, the waist; a *ττjmpcjol* a caōjl, about his loins.
 Caōjle, smallness.
 Caōjlle, land.
 Caōjm, gentle, mild, clean; from caōm: hence the family-name O'Caōjm, or the O'Keeffes; Wel. *ky* is dear or well-beloved.
 Caōjmeacay, society.
 Caōjm-γzjaτ, a buckler, a shield; also a scutcheon, *scutum*.
 Caōjmteac, strange; also a stranger.
 Caōjmteacay, strangeness.
 Caōjmteact, a county.
 Caōjmjn, the murrain, a noxious distemper of the same nature among cattle, especially kine and oxen, with the plague among men.
 Caojn, gentle, mild, sweet-tempered.
 Caōjne, the Irish lamentation or cry for the dead, according to certain loud and mournful notes and verses, wherein the pedigree, land property, generosity,

and good actions of the deceased person and his ancestors are diligently and harmoniously recounted, in order to excite pity and compassion in the hearers, and to make them sensible of their great loss in the death of the person whom they lament. *Note*, this Irish word, written by our late grammarians caojne, but anciently and properly cjne, is almost equal in letters and pronounciation to the Hebrew word קינה, which signifies lamentation, or crying, with clapping of hands, *lamentatio, plancus, ploratus*; vid. 2 Sam. 1. v. 17., and in its pl. קינים, *lamentationes*, vid. Ez. 2. 10; Wel. *kuyn* is a complaint.

Cajojnleac, stubbles, or stalks of corn left in the field by the reaper; vid. caojnle.

Cajojnjm, *potius cjnjm*, to lament with clapping of hands and other formalities; *do cāojn*, or *cjnγj* a báγ, she lamented his death; Heb. *יך*, *lamentatus est*.—Vid. *Henricus Opitius's Lexicon*; *do cjn*, *lamentatus est*.

Caōjn-dūtmacτ, devotion; cáon-dūtmacτ, *id.*

Caōjn-nayzay, a garrison.

Caōjn-τjnnτjge, a thunderbolt; from caoj and τjnnτjge, fiery, blazing.

Caōjn-beaytac, bearing berries.

Caōjna, a sheep.

Cajojne, sheep; also a sheep; and more properly written cjne, has a natural affinity with the Greek verb κειρω, to shear sheep, &c.

Caōjnle, a club, also a reed; dim. caojnljn, *quære an hinc caojnleac*, rather than caojnleac stubbles or stalks of corn left in the field by the reaper.

Caōjγ, a furrow.

Cajojγ, sometimes written for cējγ,

a young pig; *vid.* *cēyr*.
Caol, slender, small.
Caol, a calling.
Caolam, to lessen, to make slender.
Caolaġn, the small guts; Gr. *χολὰς*, signifies the bowels or interior parts of either man or beast.
Caol-ġoṭaċ, shrill.
Caol-máor, an apparitor.
Caom, gentle, mild, handsome.
Caom, little, small.
Caōma, skill, knowledge; also nobility; ex. a *caōma uġle clájr cūjnn*, all ye nobles of Leath-Cuin.
Caōmajm, to keep or preserve; also to spare; *caōmajn ġġnn a Thġajna*, protect us, O Lord; *nġōr caōmajn a mġlleaċ*, he spared not their destruction; *vid.* *caōmajm*.
Caōmān, the diminut. of *caōm*; it is the proper name of many great men amongst the old Irish, particularly of one of the princes of Leinster, from whom are descended the O'Cavanachs.
Caōmġa, poetry, versification.
Caōm-loġre, i. e. *caōmlaġrġm*, a moderate fire, or small blaze.
Caōmna, a friend.
Caōmna, protection, defence.
Caōmnaċa, to be able; *taġnġr ġoġlle mōr ann, ġo nā caōmnaċar neaċ a ġeāċaċ*, L. B. there appeared such a blaze of light that the earth was not able to bear it long, and that no body's eyes could bear to look at it.
Caōmajm, to keep, defend, protect, or maintain; also to spare; *ġo caōmnaċ beaġán*, a few were saved or spared. Note that this verb *caōmajm*, and the above *caōmajm*, are one and the same verb, being distinguished only by one letter, and always bear-

ing the same different senses.
Caōmnáġde, a companion, a bed-fellow.
Caōmġa, society, or association.
Caōmġaċ, an associate, comrade.
Caōm-teaċt, i. e. *coġmġdeaċt*, a company; hence *beanġcaōmġdeaċta*, a waiting-maid, or woman companion.
Caōm-naġġar, defence.
Caōm-ġaġġeōġr, a rehearser.
Caōnaġm, to resemble.
Caōnaġm, to hide or conceal.
Caōn-buġde, gratitude.
Caōn-ġūġnaċt, devotion; also fidelity.
Caōnaċ, moss.
Caōnta, private, hid, secret.
Caōr, a sheep; pl. *caōrġe*; Gr. *κοιος*, *aries*.
Caor, a berry; also a cluster of grapes or other fruit; *taġaġar a taġġopaġll caora apuġġe ūa-ġa*, their bunches bore ripe berries.—*Gen.* 40. v. 10.
Caora, *uvæ*, vel *botri*, the grains of raisins whilst on the vine or bunch, clusters, &c.
Caōr, a flash of light, or flame; *caōr ġġntġġe*, a thunderbolt.
Caōr-lān, a sheep-fold; Brit. *corlan*, *ovile*.
Caorġaġn, the quicken-tree; *cūāġle caorġaġn*, stakes of quick beam; S. Wel. *kerdin*; hence *bġuġġean caorġaġn*, an enchanted castle built all with quick-beam.—*Vid. Memoire de M. de C. Journal des Savans*, 1764.
Caōġruāċ, mildew.
Cap, a cart.
Capa and *capán*, a cup.
Capall, a horse; Gr. *καβαλλης*, and Lat. *coballus*. In some parts of Ireland *capall* is used to signify also a mare; Wel. *kephyl*; dimin. *capuġllġn*.
Capam, to renounce, disown.
Caġ, brittle, smart.

Cap, care.
 Capa, a leg, a haunch; *capa mujce*, a gammon of bacon.
 Capa, a friend, or dear person; Lat. *charus*, and Gr. *χαριεις*, *gratiosus*; plur. *cájpde*; as, *cájpde djongmála*, near or trusty friends; *capad* and *cájpjð* has the same signification; *vid. cájpde*. In the Welsh it is *kar*.
Capadaç, well-befriended, powerful in friends and allies.
Capadajm, to befriend.
Capadaç, alliance, friendship.
Capajð, or *capad*, a friend; *vid. capa*.
Capajteaçt, a debate, or dispute, a struggling.
Capájgeaç, Lent; Lat. *quadragesima*; Wel. *grauis*.
Capajm, to love, to affect; *cap*, love thou; *ðo çapaç*, I have loved: in the Wel. *kerais*, I have loved; *kara* and *kar*, love thou.
Capájçte, baggage, carriage.
Capán, the crown of the head.
Capb, a basket; Germ. *horb*, and Belg. *korf*.
Capb, a chariot, or litter.
Capbad, a coach, waggon, chariot, or bier; hence *capbadōjm*, a coachman; also a coachmaker; Wel. *kerbyd*.
Capbad, the jaw; *pjácla capbajð*, the cheek-teeth. Query if it be not rather *capbal*.
Capbal, the palate of the mouth; a *lán a çapbajl*, or *çapabajl*, in the midst of his palate.
Capb, a ship.
Capbanaç, the master of a ship, a captain of a ship.
Cap-bodajç, clowns.
Capbūç, intemperance, extravagant feasting, &c.; ex. *ðjūça gáca cējpde an capbūç*, intemperance is the worst of all bad habits. This word is of the same root

with the Irish *capaog*.
Capcap and *capcajm*, a prison, a gaol; Lat. *carcer*.
Capcap, a coffer; Lat. *arca*.
Cánda, or *cájpðjoç çjjoçt*, a gossip.
Capdaçç, to set or lay.
Capðjm, to send.
Caplam, excellent.
Capman, the ancient name of Wexford, now called in Irish *Loç-zajman*.
Cap-mozal, a carbuncle.
Capn, a province.
Capn, a heap or pile of stones, wood, or any other thing; *cápn aōjljç*, a dunghill, and commonly called *cápnnaōjle*; *capn-ajl*, a heap of stones; *capn-ajl cujnn*, i. e. *capn-cloç cujnn*. It is remarkable that on the summits of most of the hills and mountains of Ireland, the carns or piles of stones on which the Druids offered their sacrifices are still to be seen, even at a considerable distance. It was on those carns the Druids lighted their solemn fires in honour of Belus, on May-day, which we still call *lá Bejl-tejne*, as above remarked.
Capna, flesh; Lat. *carnis*, *carni*, of *caro*.
Capnaç, a heathenish priest: so called from the carns or stone-piles on which they offered sacrifices.
Capnað, riddance.
Capnajm, to pile, or heap up; hence the participle *capnça*, heaped up, or piled.
Cápnán, dimin. of *capn*, a heap.
Capn and *capna*, a cart, or drag; Gr. *kappov*, and Lat. *carrum*.
Capn, a spear.
Capna and *capnaçde*, the scald, or scald head, a scabby distemper that settles in the skin of the

head, is exceeding sore, and hard to cure; Gr. *καρω*, fut. 2 of *κεῖρω*, *scindo*, and Chald. *קרה*, *ægrotum esse*; as *καρηαιδε τινι*, is a dry scald.—*Lev.* 13. 30.

Καρηα, bran.

Καρηαc, stony or rocky.

Καρηαιζ, a great stone pitched on the end; Wel. *karreg*.

Καρηαν, a weed.

Καρηιαν, a reaping-hook.

Καρηυζαδ, punishment.

Καρητ, or *κορητ*, the bark or rind of a tree; Lat. *cortex*; vid. *καρητ* and *κορητ*, *idem*.

Καρηταc, made of bark.

Καρηταc, a cart-load.

Καρηταcα, deeds, charters.

Καρηταναc, charitable.

Καρηταναcτ, charity, brotherly love.

Καρητορητ, devout.

Καρη, money, or cash.

Καρη, fear; also a case, accident.

Καρη, the hair of the head.

Καρη, wreathed or twisted.

Καρη, *ζαν καρη ρε αν*, that he met him; *δο καρη ρε*, he went back.

Καρη; passionate, in haste; *α νγαρη*, immediately.

Καρηαc, an ascent.

Καρηαcδαc, a coughing.

Καρηαcδαιζε, the herb colt's-foot.

Καρηαcδαι, a cough.

Καρηαδ and *καρηαιμ*, to bend, wind, twist.

Καρηαδ, a bending, winding, twisting, spinning, &c.; also a wrinkle; *ζαν καρηαδ ιν εαδαν*, without a wrinkle in his face; *ζαν καρηαδ διονυςδε Ιουαιδ*, without returning to Herod.

Καρηαιδ, a cause or action, a process.

Καρηαιν, paths.

Καρηαιν, a kind of glimmering light or brightness issuing from certain pieces of old rotten timber when carried to a dark place:

it is commonly called *τεjne zealain*.

Καρηαιν, a thorn or prickle, a clasp.

Καρηαιν, a shower; Wal. *keser*, hail.

Καρηαιμ, to wind or turn; vid. *καρηαδ*.

Καρηαιμ, to scorn, to slight, or disdain.

Καρηαιν, a path; also a thorn.

Καρηαι and *καρηαιαc*, slaughter, havoc, carnage: has a close affinity with the Heb. *קשר*, *caro*, flesh.—Vid. *Opitius's Lexic*.

Καρηαιουδ, a complaint, accusation, a smart or severe remonstrance.

Καρηαιουδμ, to complain; *αζ καρηαιουδ ιjom*, remonstrating to me.

Καρηαι, a path.

Καρηαιμαναc, free.

Καρηαιναc, lightning, a flame or flash of fire.

Καρηβαιννεαc, a kind of small shellfish called periwinkle, otherwise called *βαιννεαc*.

Καρηαιν, a drinking-cup.

Καρηαι and *καρηαιτα*, wrapped; also twisted, braided.

Καρηαιλαου, curl-haired.

Καρηαιλα and *καρηαιλο*, frizzled wool.

Καρηαιλαc, children.

Καρηαιαc, havoc; vid. *καρηαι*.

Καρηαιαλ, a storm.

Καρηαιτ, chaste, undefiled.—*Old Par.* Lat. *castus*.

Καρηαιτεανβαιν, or *καρηαιτεανβαιν*, succory; Lat. *sichorium*; *καρηαιτεανβαιν να μωc*, dandelion; Lat. *taraxacum*.

Καρηαιτορη, a curled lock.

Καρηαιυηλα, a curled lock.

Κατ, *pro cad*, what? an interrogative.

Κατ, a cat; Gr. Vulg. *κατις*, *γατος*, *kata*; Lat. *catus*; It. and Hisp. *gato*; Fr. *chat*; Bel. *katte*; Russ. *kote*; Arm. *kas*; Wel. and Cor. *kath*; and in the Tur-

kish language, *keti*.
 Catajð, generosity.
 Catajǵjm, to honour, revere, or reverence.
 Cať, a fight, pitched battle; also an Irish battalion or regiment consisting of three thousand men; hence the Lat. *caterva*; Wel. *kad*.
 Cátað and cátam, to winnow; az cátað, winnowing; *vid.* cájt.
 Cataǵað, or catuǵað, temptation.
 Catajð, to wear; ex. catajð na hujǵeada na cloca, the waters wear out the stones; *vid.* caj-teað.
 Catajǵjm, to battle, to fight; also to prove or try.
 Catajn, pronounced Cahjn, a town or city; plur. catnaça, and in its inflections catnajǵ; Brit. *kaer*; Scythice, *car*; Antiq. Saxon. *caerten*; Goth. *gards*; Cantab. *caria*; Bret. *ker*; Heb. קרר; Phoen. and Pun. *kartha*; Chaldaice, *kartha*; and Syriace, *karitita*; Græce χαράκ. N. B. Malec-karthus, or Mel-karthus, i. e. king of the city, was an appellative of the Phœnician Hercules, said to be the founder of the city of Tyre.
 Catajɣ, a guard, or sentinel; ex. nō bɣ dōjnɣeoneact dub-nojɣ an no-catajɣ, their watch-guards or sentinels guarded the passes of the gloomy wood; *vid.* cajt-nějɣm tojnɣdealbajce.
 Catajɣeac, brave, stout, clever; ɣeaj catajɣeac, a brave able man.
 Cátam, to winnow; *vid.* cájt.
 Catáojɣ, a chair; catáojɣ eajɣɣe, a bishop's see; Lat. *cathedra*.
 Catajnda and catajndaç, a citizen; pl. catajndajǵ; do cūadaɣ catajndajǵ an bajle j ceōmajɣle,

consilium iniverunt cives.—Antiq. Membran.
 Cať-báɣɣ, a helmet.
 Cať-bajɣn, a commander or officer in an army; ex. jðjn cñjoct azuɣ cať-bajɣn, both soldiers and officers.
 Cať-ɣjn, warriors.
 Cajtɣjð, *vid.* cajtɣjð, ye must; cajtɣe mē, I must.
 Cať-labajɣ, or cať-labɣa, a military speech, or harangue of a general to his army before a battle.
 Cať-mjleað, colonels or officers of distinction.
 Catolɣce, Catholic; an cɣábað Catolɣce, the Catholic religion.
 Cajtɣujǵtēojɣ, a citizen.
 Catuǵað, fighting, rebelling, also temptation; do catujǵ ɣē, he fought or rebelled; ɣaon ɣjn o catuǵað, deliver us from temptation.
 Cē, the earth; Gr. γη; hence *geometria*.
 Ce, night.
 Cē, a spouse,
 Ceac, each, every: in old parchments written for ɣac, *qd. vid.*
 Ceacajɣɣ and do-cjɣɣ, or dočējm-njǵ, hard to march or travel in, inaccessible.
 Ceacajɣ, dirth, filth; also penury.
 Ceacajnda, or ceacajndaç, dirty, stingy, penurious.
 Ceacajndaç, penury, misery, stinginess.
 Ceacdaɣ, each, any, either; ceacdaɣ djoð, any of them; *vid.* ceactaɣ.
 Ceaclajɣ, to dig; nō ceacladaɣ, they dug.
 Ceaclað and ceaclajɣ, to hackle, destroy, violate.
 Ceacojɣ, a wetting, or moistening.
 Ceact, a lesson; *rectius* leact; Lat. *lectio*; hence ajcleact, a

lesson.

Ceact, power.

Cēacta, a plough, a ploughshare; hence camcēacta, the seven stars that roll about the pole: so called in Irish because they lie in a position which resembles a ploughshare.

Ceacta, either, any, each; also of two; Lat. *uter, utervis*.

Cead, leave, permission, license.

Cēad, an hundred: anciently written cēat, and pronounced ecēat or acēad; Gr. *εκατον, centum*.

Cēad, the first.

Ceadač, cloth.

Ceadač, talkative.

Ceadaġ, a sitting or session.

Ceadaġm, to permit, or give consent; also to dismiss or discharge.

Ceadal, a narrative or story; N. Wel. *chuedel*.

Ceadal, malicious invention; detraction, deceit; *gan cam gan ceadal*, without injustice or deceit; also a conflict, battle, or duel.

Cēadamaγ, in the first place, first of all; *imprimis*.

Cead-aon, Wednesday: a corruption of Oja-Źueden; *vid. dja*; Cead-aon a Luáġne, Ash-Wednesday.

Cēadfađ, an opinion, thought, or conjecture.

Cēadfađ corponđa, the senses.

Ceadfaġear, beastliness, sensuality.

Ceadal, blistered, full of sores.

Ceadlaġm, to blister.

Cea-druġdeact, geomancy, a sort of divination by means of small points made on paper at random, and by considering the various figures which lines drawn from these points represent, a ridiculous judgment is formed, and the future success of an ac-

tion is declared.

Cēadna, sameness, identity; *agur cēadna*, and in like manner; *maγ an ccēadna*, also, likewise. Cēad-náđbaγ, an element; so called from its being the first or primary ingredient in corporeal beings.

Cēad-tomaġlt, a breakfast.

Cēad-tuġmead, the firstling.

Cēad-tūr, an element, a beginning.

Cēad-ūaġγ, at first, the first time.

Ceadūġad, a permission.

Ceaduġġteac, allowable, lawful.

Ceal, use; also forgetfulness; *taγ ceal*, out of mind.

Ceal, concealing; Lat. *celo*; *vid. ceġl and ceġlt infra*.

Ceal, heaven; Lat. *cælum*; Gall. *ciel*.

Ceal, death.

Ceal-aġm, a hiding-place, a place of refuge.

Cealam, to eat.

Ceal-ġuac, a private grudge or pique.

Cealz, treachery, conspiracy; a *cceġlz*, *in insidiis*, in ambush.

Cealz, a sting or prickle; *aliter dealz*.

Cealz, deceit, malice, spite.

Cealzac, malicious, spiteful.

Cealzajde, more spiteful, more crafty.

Cealzajm, to lie in ambush, to ensnare; *má cealzán duġne*, if a man ensnare; also to sting; *do cealzad ġγ an mac-caom*, the youth was stung by it; also to allure, entice, spur on, or provoke to do a thing; also to seduce or turn a subject from his duty to his prince by bribery or promises of great consequence; *vid. Caġtġeġm Thoġmdeal*; *ġō cealz ġē O'Concūbaġγ agur O'Loclujnn taγ ceann dá Choγ-camġuad*: he (Turlogh) seduced

O'Conor and O'Loughlin from their allegiance and adherence to their prince, Donogh, son of Brien Ruadh, by promising them the two districts called the Two Corcamruadhs.

Cealzajne, a cheat, a knave.

Cealzajneact, a cheating; also tricks or pranks.

Cealzaonað, dissimulation.

Ceáll, a church; and in its inflexions cjl, plur. cealla; Lat. *cella*: for the word ceall doth properly signify a cell, or hermit's cave, though now commonly used to signify a church; hence ceall-þort means a cathedral church; *vid.* ceall-þort *infra*.

Cealla, (O'Cealla,) the family name of the O'Kellys, whose chiefs were dynasts or lords of the country called Ua Máine, or I Máine, in Connaught. Other chiefs of the same name, O'Kelly, but of different stocks, are mentioned in the Topographical Poems of O'Dubhagain and Mac Fearnail, as toparchs of different territories both in Leinster and Ulster. *Vid.* *Cambrensis Eversus*, from p. 26 to p. 29.

Ceallaç, the proper name of several great men of the old Irish: Ceallaç Mac Aod, Mac Maojl-joja, was the name of a holy archbishop of Armagh, an. 1106, who died at Ardpatrik in the County of Limerick, and was buried at Lismore in 1129.

Ceallaçán, (O'Ceallaçájn,) the family name of the O'Callaghans, descended from Ceallaçan-Caj-yl, king of Munster, an. 936: they were dynasts of the country called Pobul I Cheallaçájn, in the County of Cork, until Cromwell's time.

Ceallaç, war, debate, strife.

Ceallað, custody.

Ceallojn, muck, dung.

Ceallōjn, the superior of a cell or monastery; ex. *nj ceallōjn ná γub-ceallōjn tū*, you are neither superior nor vicar.

Ceal-mujn, an oracle, or prophecy, whether good or bad: probably compounded of ceall and mū-nað, instruction, admonishment; Lat. *moneo*; because the Pagan oracles were delivered from cells or grottoes.

Ceall-þort, a cathedral church, or an episcopal see.

Ceal-γtōl, a close-stool.

Cealt, apparel, raiment, clothes; hence

Cealtajjn, the same; cealtajjn δrūjðeacta, a magic dress.

Cealtac, a Celt, or Gaul.

Cealtajjn, a cause or matter.

Cealtajjn, a castle, a fine seat.

Cealtajjn, a spear, a lance.

Cealt-mujleōjn, a fuller.

Cean, anciently written for zan, without; Gall. *sans*; Lat. *sine*; ex. *cean njm, cean majtjm, sine felle, sine relaxatione, vel intermissione*.—*Vid.* *Infra* in Verbo Majteam.

Cean, or cjon, a debt, a fault, transgression, or crime; plur. ceanta, or cjonta; as, *majt dūjnn aj ccjonta, dimitte nobis debita nostra*.

Céana, alike, the same; an fear céana, the same person; *maj an cceána*, in like manner.

Céana, even, lo, behold.

Ceana, already; act ceana, nevertheless, howbeit.

Ceana, favour, affection; the genitive of cean, love, respect, fondness.

Ceanaç, buying; also a reward; a covenant.

Ceanaçjgm, to buy; *vid.* ceanaçjgm.

Ceanaí, a hundred.
 Ceanaí, fond, beloved; go ce-
 anaí, fondly, much esteemed.
 Ceann, white, or bald-faced;
rectius ceaníon.
 Ceannay, a remarkable town of
 the County of Meath, now called
 Kells, where a national council
 of the clergy of Ireland was held
 towards the year 1152; in which
 council Cardinal Papyron gave
 the first pallia to the four arch-
 bishops of Armagh, Cashel, Dub-
 lin, and Tuam, and also another
 remarkable town near Kilkenny.
 Cean-burzaí, the head of a
 burgh, a burgo-master.
 Cean-caom, a pair of tables to play
 with.
 Cean-caí, a metropolis.
 Cean-coí, the royal residence of
 the great Brien Boirbhe, king of
 Ireland, near Killaloe, in the
 County of Clare, otherwise call-
 ed *bajle an bōríma*, whence
 sprung the stream called *Út na*
bōríbe; from hence he had the
 surname of Brian-Boirbhe, or
 Brian-Borumha.
 Cean-claan, steep, headlong, &c.
 Céanda, *id. qd. ceána*.
 Céandaí, identity, likeness.
 Ceandáí, lice.
 Cean-dána, headstrong, impudent.
 Cean-íonán, white-headed.
 Cean-íne, the head or chief re-
 presentative of a tribe or family.
 Ceangal, a band; Lat. *cingu-*
lum.
 Ceangal, tied, bound.
 Ceangal, a restraint; a bond or
 covenant, a league; also a bunch,
 as of grapes.
 Cean-íab, rough, rugged.
 Ceanglaí, to bind, to join; cean-
 gōla tu, thou shalt tie up; no
 ceanglaí an naoí, the infant
 was swaddled.
 Ceann, the head; also the upper

part in building, &c.; also an
 end or limit; as, ceann-íne, a
 headland, or a promontory; na
 cean go, moreover; ceann-
 íadna, a captain, a demagogue:
 in its genitive case it makes *cínn*;
 as, *bataí mo cínn*, the crown of
 my head; hence the English
 king, being the head of his peo-
 ple or subjects.—*Vid. Luyd's*
British Etymol. p. 279. col. 3.
 The kan of the Tartarians and
 other Asiatic nations is of the
 same radical origin with the
 Irish cean.
 Ceannaí, a buying or purchasing.
 Ceannaí, a reward, or retribution.
 Ceannaí, i. e. *coníra*, a covenant,
 or league.
 Ceann-aí, the upper part of
 the throat.
 Ceann-aí, a bolster; ex. *bá*
caí a ceann-aí, his bols-
 ter was a stone or rock; speaking
 of St. Patrick's self-mortification;
vid. aí.
 Ceannaí, a merchant; also any
 dealing or trafficking person;
 pl. *ceannaí*.
 Ceannaí, merchandizing,
 trafficking, trading; *í cean-*
náí, a trading land.
 Ceannaí, to buy, or purchase.
 Ceanaí, insurrection.—*Mark* 15.
 7.
 Ceannay, authority, power.
 Ceannay, powerful, mighty.
 Ceannaí, a fillet; also a halter,
 or a horse-collar.
 Ceann-í, propitiation, mer-
 cy.
 Ceannay, mild, gentle.
 Ceannay, lenity, mildness.
 Ceannay, they went.
 Ceannay and *ceannayá*, to
 appease, to mitigate.
 Ceannay, a president or go-
 vernor.
 Ceann-í, the town now called

Kinsale, in the south of the County of Cork, at the mouth of the river Bandon, famous for an excellent harbour, and protected by a strong fort, called Charles-fort.

Ceann-tar, a canthred, the side of a country; Wel. *kant*, an hundred.

Ceann-tjñ, a headland, a promontory.

Ceann-tjom, sluggish, heavy, drowsy.

Ceann-uaγzneač, rash, thoughtless, precipitate.

Ceap, a block, or stocks; ceap-tujyle, a stumbling block; annyna cjp, or annyna ceapaib, in the stocks.

Ceap, a head; Lat. *caput*.

Ceap, the head or stock of a tribe or family; ex. ceap na cnaoibē Eōzan, Eugene is the stock of the branch.

Ceapačujnn, the town of Cappoquin, in the County of Waterford, on the bank of the Blackwater, to which place it is navigable from Youghal.

Ceapán, a stump.

Ceapánta, niggardly; also stiff and wrong-headed.

Ceap-γzaōjlm, to propagate.

Ceap, offspring, or progeny.

Ceap and ceapa, blood; also red, ruddy; Wel. *guyar*, like the English *gore*.

Ceapačad, wandering, or straying.

Ceapb, money, silver.

Ceapb, a cutting, or slaughtering, havoc, or massacre; hence the name of Óajne-ceapb, an Irish prince of the Eugenic race.

Ceapb, a rag.

Ceapbač, ragged.

Ceapb-čnájð, a severe reflection.

Ceapball, massacre, carnage.

Ceapc, a hen; ceapc fjanncač, a turkey-hen, or more properly

ceapc Inđjác, an indian-hen; plur. ceapca and cjp.

Ceapcall, a hoop; Lat. *circulus*.

Ceapcall, a block, like that of a carpenter.

Ceapcall, a bed, or bolster.

Ceapc-log, a hen-roost.

Ceapc-manjač, a pen or coup, wherein poultry are fed.

Cēapd, an artist or mechanic; also an art or trade; cēapd sometimes signifies a tinker or refiner; cēapd-ōjm, a goldsmith; cēapda, or cēapda fōzłomta, ingenious or skilful artists: in its inflexions of the singular number it forms cējñd and cējñde, and in the plur. cēapdač and cēapda. This Irish word cēapd, signifying a tinker, a man in any base or low employ, is like the Latin *cerdo*, which means a cobbler, a currier, a tanner, a tinker, a smith, or like artisan, that uses a base trade for gain; and it is not unlike the Gr. κερδος, which signifies gain, profit, lucre; and hence it is that the Greeks call the fox κερδω, from his ingenuity and artfulness to provide for himself; cēapd is any art, trade, or profession; ex. jác na njl-cēapd nēazγamujl, a place of all sorts of trades; and fejñ jlčēapdač, Jack of all trades; Wel. *kerdh*, a trade.

Cēapdájze, a tradesman, or artist; plur. cēapdaajzte.

Cēapdačt, a low or base trade: as above in cēapd.

Cēapdamajl, ingenious, artificial; well-wrought.

Cēapdamlačt, a being ingenious.

Cēapdca, a shop, a forge: in its inflexions cēapdcajn, pronounced cēapdujn, &c.

Ceapačuj, a grave.

Ceapma, the old name of Wicklow, a town and county in the

province of Leinster; *Dun Ce-
arma*, the town of Wicklow.
Cearmna, *Dun-Cearmna*, now call-
 ed the Old Head of Kinsale, a
 famous promontory in the south
 of the County of Cork.
Cearmnay, a lie, invention, or
 trick.
Cearn, a man.
Cearn, a victory.
Cearn, expense.
Cearna, a corner.
Cearnaban, a hornet.
Cearnac, four-square; put for
ceatarnac.
Cearnac, victorious; hence the
 famous champion *Conall Cearna-*
na had his surname of *Cearna-*
na.
Cearn-ajrnde, a trophy of victory.
Cearn-duajr, a prize given in any
 game of activity, as running,
 wrestling, &c.
Cearn-luac, the same as *cearn-*
duajr.
Cearn and *cearnad*, to kill, to
 slaughter, or destroy; also to
 die or perish; *do cearn re*, he
 died.
Cearnbac, spoil.
Cearnbac, a gamester at cards,
 dice, and such other games.
Cearnbacay, a gaming at cards,
 &c.
Cearnucan, a skiret.
Cearn, just, right, true; genit.
cjrt; Lat. *certus*.
Cearn, a subst., justice, right, equi-
 ty; genit. *cjrt*; *cearn-bejnte*,
 primogeniture.
Cearn and *cejnteac*, a rag, old
 garment, or piece of old cloth.
Cearn, little, small; *cearn a loc-*
ta, i. e. *beaz a loceta*.
Cearnajtjm and *cearnutjad*, to
 pare or shave; also to dress,
 prepare, or put in order; also to
 correct or chastise.
Cearnajtjeon, a corrector, a re-

gulator, &c.
Cearnajtjm, to cut or prune.
Cearn-lan, a house of correction.
Cearn-lan, the centre, or middle
 point.
Cearnutjad, a correction or chas-
 tisement.
Cearnutjad, *vid.* *cearnajtjm*.
Cear, obscurity, darkness.
Cear, irksomeness.
Cear, grief, sorrow, sadness.
Cear, i. e. *ad concar*, I saw.
Ceara, punishment, suffering;
 hence
Ceara, or *cearta*, punished, put
 to death; *aojne an ceara*,
 Good Friday, on which Christ
 suffered death.
Cearact, finding fault with, a
 grumbling; also a curse; ex.
mo cearact ajr, my curse upon
 him.
Cearact, an excuse or apology.
Cearactac, grumbling, dissatis-
 fied; also giving excuses.
Cearad, a passion or suffering; ex.
cearad ar ttrajna, the passion
 of our Lord.
Cearad and *cearajm*, to vex, to
 torment, to crucify, &c.; *do cea-*
rad ar an ccrojr, that suffered
 or was tortured on the cross.
Cearadon, a tormentor.
Cear and *cejrd*, a question, an
 enigma; plur. *ceardan*, doubts
 or queries.
Cearg, to ask or inquire about.
Cearla, an oar.
Cearlac, the coarse wool on the
 legs, tail, and hinder parts of
 sheep.
Cearna, a great want or necessity.
Cearnajtjeact and *cearnajtjl*,
 complaint, anxiety.
Cearnajtjm and *cearnajad*, to
 inquire, to be anxious, or solici-
 tous; also to expostulate, to
 complain.
Cearnac, or *cearnajtjeac*, com-

plaining, sad, necessitous; *go ceaynaġġteac cnyteazlac*, in fear and necessity.

Ceaytaġġm, to amend, to correct, or chastise.

Ceaytānac, a tormentor.

Ceat, to sing, or celebrate; ex. *no ceat Beanan man leannay*, Beanan sung as follows.

Ceat, one hundred.

Ceata-cam, rather *ceacta-cam*, the seven stars, or Charles' wain; called, from their appearance, by the Irish, *ceacta cam*, or *cam-ceacta*, i. e. the crooked ploughshare.

Ceatat, a singing, or composing.

Ceatpadaet, lust.

Ceatpad, an opinion, or conjecture; also a maxim or system; *ceatpad na heazlayre*, a maxim of the church; also a sense; *vid. ceadpad*.

Ceatpadae, sensible, judicious, reasonable.

Ceat, a sheep; and *ceatnaġd*, the same.

Ceata and *cjt*, a shower, as of rain, hail, or snow.

Ceataġn, four in number; Lat. *quatuor*; *ceataġn* and *cejtne*, the same.

Ceataġn-beannae, quadrangular, four-square.

Ceataġn-coġac, quadruped, four-footed.

Ceataġn-cūjnnēac, quadrangular.

Ceataġda, of or belonging to four; ex. *an cnyjnnē ceataġda*, the world, or terraqueous globe, so named from the four elements.

Ceataġdūjl, the world, the universe; from *ceataġn*, four, and *dūjl*, an element.

Ceataġb, a troop, a company, or multitude; Lat. *caterva*; hence *ceataġnac*.

Ceataġnac, a soldier, a guardsman, an attendant; Latin, *satelles*;

ceataġnac cojlle, a tory, because of frequenting woods to conceal and lie hid in.

Ceatnaġd, a sheep.

Ceatna, four-footed beasts, any kind of cattle.

Ceatnaea, *ceatnaeac*, forty in number.

Ceatnamanae, of a cubical figure.

Ceatnam and *ceatnaman*, pronounced *ceatnūġ*, a fourth part, a quarter; hence it signifies the leg and thigh, because they constitute the fourth part of a man, but it mostly passes for the thigh alone; also the quartan of a verse, sometimes expressed to signify the whole verse, consisting of four quartans.

Ceatnama, a trencher; also the fourth, as *an ceatnama blja-ġan*.

Ceatnaġn, four men or women.

Cect, power, might, strength.

Cect, *vulg. ceact*, a lesson, or lecture. This word was originally *lect*, the Celtic root of the Latin *lectio*, the initial *l* being changed into *c* by vulgar pronunciation; and as to the aspirate *h* it is but a late invention.

Ced, to shun, avoid, &c.

Ced and *cead*, an hundred.

Ced, or *cead*, first.

Cedae, a mantle, veil, or garment.

Cedae, stripes; also striking.

Cedaġd, to sit down, or rest; Hisp. *queda*.

Ceday, at first, first of all.

Ced-ġejn, the first born.

Ced-luġ, beginning; also non-performance.

Ced-luġ, the first shout or applause.

Cedaġd, a bed.

Cē-ham, when? at what time?

Cē-huaġn, the same.

Cēġd, first, former; often used in compound words; as, *cēġd-nġġġ*,

the former king; *cējd-ŋeaṭūjze*, the forerunner.
Cejde, a market, or fair.
Cejde, a green, or plain.
Cejde, a hillock, a compact kind of hill, smooth and plain on the top.
Cejd-ḡŋnneac̃t, ripeness of age.
Cejðce, or *cájdce*, till night, *quasi* *ḡo hojdce*, most commonly understood to signify ever, or at all; as, *ŋj ŋac̃ad ann cōjdce*, I never will go thither.
Cejdjl, a duel, conflict, or battle.
Cējdjn, a hillock, or little hill.
Cejḡ, a quay, or wharf.
Cejl, or *cejlt*, hiding, concealing; Lat. *celatio*.
Cējl, or *cējll*, sense or reason; *dá cūj a ccējl*, demonstrating, or putting in mind; *do ŋējŋ cējlle*, according to the tenor: it is the oblique case of *cjal*.
Cējle, a spouse, a husband, or wife.
Cējle, a servant; hence *Cējle-ðē*, *Colideus*, or *Coli-Dei*, an order of religious formerly subsisting in Ireland, England, and Wales, so called from being the servants of God: they were called *Cul-dees* in Great Britain.
Cējle, together; also each other; *dá cējle*, to each other; *ō cējle*, asunder.
Cejleab̃nað, leave, farewell; *do ŋnne cejleab̃nað dōjb̃*, he bid them adieu.
Cejleab̃nað and *cejleab̃najm*, to bid farewell, or adieu, to take leave of; *cejleab̃naγ ḡē*, he took leave.
Cejleab̃nað, a festivity or solemnization; Latin, *celebratio*; ex. *cejleab̃nað an ajŋŋjnn djaða*, the celebration of the holy mass.
Cejleab̃nað and *cejleab̃najm*, to celebrate, to solemnize; Lat. *celebro*, *brare*; ex. *aj tŋj fāṭajb̃*

cejleab̃naγ ḡolamujn do ḡ. Mjcéal, the festivity of St. Michael is solemnized for three reasons.—*Old Parchment*.
Cejlḡ, *vid.* *cealḡ*.
Cejl-ḡeallajm, to betroth.
Cējljze, sober, sensible; *ḡo cejljze*, sensibly.
Cejljm, to hide or conceal; *cejl*, hide you; *cejljŋom*, we shall conceal; Lat. *celo*.
Cejljūb̃na, a concealment.
Cejll, or *cjll*, from *ceall*, a church or cell.
Cejlle, of or belonging to sense or reason.
Cejlt and *cejlte*, hid, secret.
Cējm, a step, or degree; also gradation in any employ of life; *dējc cējmjona*, ten steps; *cŋu-ajðcējm*, an adventurous act; Wel. *kam*.
Cējm-ðealz, *rectius* *cjamðealz*, a crimping-pin, a hair-bodkin.
Cejmeaγaγ, geometry; from *ce*, the earth, and *meaγajm*, to survey.
Cējm̃jn, a fillet, or hair-lace.
Cējmleōḡ, a garret, fillet, or hair-riband.
Cējm̃jleac̃, a hair-bodkin.
Cējm-ḡjon, the same as *cejm-ðealz*.
Cējm̃jḡjm, to step, to go.
Cējm̃juḡad, a path, step, &c.
Cējn, whilst that; an *cējn b̃jad ann*, whilst that I am, or have a being; *vid.* *cjan*; *cējn ḡo tta-ŋjγteaγ*, till he comes.
Cējn, a *ccējn*, in foreign or remote parts; a *ccējn aḡaγ a b̃roḡaγ*, far and near.
Cejn-beaγt, or *cjn-beaγt*, a helmet; also any head-dress, as hat and wig.
Cejnmaeγ, oh happy! an interjection.
Cejnmoṭa, besides, without, except; *vid.* *māð-beaḡ*.

Cējnnlġat, grey-headed.
 Cējnnreacāð, to appease.
 Cējn, wax; cējn-beac, bees' wax;
 Gr. κηρος; Lat. and Hisp. *cera*;
 Gall. *cire*.
 Cējn, *corrupte pro* caon, a berry
 or cluster.
 Cējneac, of wax.
 Cējnbejneact, carving.
 Cējnd and cējnðe, occupation, a
 trade; luçt cējnðe, craftsmen.
 Cējnd-ðoraġe, sorcery, witch-
 craft.
 Cējnġn and cējnġn, a poultice or
 plaster.
 Cējnġocān, cġann-cējnġocāġn, wa-
 ter-elder.
 Cējnlġġte, conglomerated, wound
 up like a bottom of yarn.
 Cējnn, a dish, or platter.
 Cējnnġn, a plate or trencher.
 Cējnt, or cġnt, justice.
 Cējnt, an apple-tree.
 Cējnt, a rag; plur. cējnteacā,
 diminut. cējnteōġa.
 Cējnteac, ragged; pġeacān cējn-
 teac, a kite.
 Cējntle and cējntlġn, a bottom of
 thread or yarn.
 Cējnt-mēōðan, the centre; do cēan
 an macaom a cējnt-mēōðan
 na namād, the youth expired in
 the centre of his foes, or of the
 enemy.
 Cējġ, a lance or spear.
 Cējġ, a loathing or want of appe-
 tite.
 Cējġ, a basket, or pannier: hence
 cējġeān, a small hamper.
 Cējġ, grumbling, murmuring.
 Cējġ, a furrow.
 Cējġ, a sow: hence the diminutives
 cējġġn and ccējġeōġ, a slip, or
 young pig; Hebr. כבש, a
 lamb.
 Cējġeān, a small basket; also a
 hurdle; cējġeānac, or cġġeā-
 nac, a way made through shaking
 bogs by laying down hurdles

joined together.
 Cējġeōġ and cējġġn, a slip or
 youngling.
 Cējġneam, a wheening or grumb-
 ling of pretended poverty.
 Cējġnġm, to complain of poverty
 and distress where there is no
 real want; to be always mur-
 muring and grumbling.
 Cējġt, a question.
 Cējġt, cġn a cējġt, *rectius* cġġt,
 and cġġte, *qd. vid.* to hoard, or
 put up in store.
 Cējġteaġað, examination.
 Cējġtnġġġað, to inquire, examine,
 &c.; nġ cējġtneoðan mġġe, I
 will not be examined.
 Cējġm and cējġteað, a kind of
 vehicle or carriage made of osiers
 or other rods.
 Cējġne, four in number; cējġne
 cēuð, four hundred; *vid.* cea-
 ġaġn.
 Cel, the mouth.
 Cel, a prophecy.
 Cenēl, children; *vid.* cġnēal.
 Ceō, a fog, mist, or vapour; Gr.
 χιον, *nix*, snow.
 Ceō, milk.
 Ceō and ġceō, are of the same
 force with the Irish copulative,
 aġuġ, and.
 Ceōac, dark, misty, cloudy.
 Ceōact, darkness.
 Ceōðac, drunkenness.
 Ceō-bġaon, *vulg.* ceōðġān, a rain-
 ing mist, or misling rain.
 Ceōðġaġn, dew.—*Pl.*
 Ceodġað, *vid.* cēadġað.
 Ceōl, music, melody; luçtceōlġ,
 musicians; cġuġaġne ceōl-bġġn,
 an harmonious harper.
 Ceōlān, a little bell.
 Ceōlmaġ, musical, harmonious.
 Ceōmaġ, misty, dewish.
 Ceon, a lump or mass.
 Cēġġn and cējġġn, a poultice, or
 plaster.
 Cējġnġne, small plates or dishes;

ex. *gan colt fōn cnyb cejnne*,
i. e. *gan bjad go lūat aji mēj-
rjnjb*, without speedily serving
meat on their small dishes.
Cejteapnac, a soldier, a sturdy
fellow.
Cēud, for *cēut*, an hundred; Lat.
centum.
Cēud, the first.
Cēuna, the same; also likewise.
Cēuāt and *cēuajm*, to vex, also
to torture or crucify.
Cj, from *cjm*, to see; *mā cj rē*, if
he see; *do cjd rjad ojm*, they
look upon me; *an uāji do
chjfrjd rē*, when he shall see.
Cj, to lament; ex. *a macājn na cj*,
lament not young men.
Cj and *cja*, who? an interrogative,
answering exactly to the Lat.
quis, *cui*, the letter *q* and *c*
being originally the same, and *q*
in the immediate inflexions of
this word changed into *c*, as
quis, *cujus*, *cui*; *cja ar*, whence,
cja za, with whom.
Cja, a man, a husband.
Cja, what, whatsoever.
Cjab, or *cjob*, a lock of hair; *cja-
bajb cayda*, curled or braided
locks.
Cjabac, bushy.
Cjac, mist, fog; also sorrow, con-
cern.
Cjal, death.
Cjall, reason, sense, the meaning,
cause, or motive of any thing;
ex. *cnead an cjall fān*, &c.,
what reason or motive had you
to, &c.
Callā, *cjallmān*, *cjallmac*, and
cejlljde, rational; also of good
sense or prudence.
Cjallūgad, to interpret; also in-
terpretation; *cneđ cjallūjgear
tū*, what meanest thou?
Cjam, a lock of hair; Lat. *coma*.
Cjamajne, sad, weary.
Cjambacalac, curl-haired.

Cjan, long, tedious; ex. *ar cjan
lēam go bfaicfrjod tū*, I think
it long till I see you.
Cjan, long since.
Cjanačta, a large tract of land in
the County of Derry, which was
anciently the patrimony of the
O'Cathanes, and more extensive-
ly of the family of the O'Conors,
distinguished by the title of
O'Concūban *Cjanačta*, being
descended from *Cjan*, son of *Ollj-
ololjm*, king of the south half of
all Ireland in the third century.
Cjan-fulanž, longanimity, for-
bearance, or perseverance.
Cjan-fulanž, hard to be subdued,
invincible, proof against.
Cjan-mārtanac, continual, perpe-
tual.
Cjapađ and *cjapajm*, to vex, tor-
ment, or teize; *a tā rē ad cjad
azur ad cjadapad*, he is teasing
and tormenting you.
Cjapājl, a debate, strife, for con-
troversy; *az cjapājl*, striving.
Cjapālac, contentious, quarrel-
some.
Cjapāljge, a quarrelsome person.
Cjapāljm, to encounter, to quar-
rel.
Cjan, *vid. cjn*, *cjan meala*, a
honeycomb.
Cjan, of a chestnut colour, dark,
black; *don fōjn co clojdejē
tejnead don cat frju ala cjana*,
i. e. *succurrat cum gladio igni-
to, in certamine contra daemones
nigros*.—Brogan.
Cjanajde, or *Cjanujde*, Kerry, a
county in the west of Munster,
comprehending a great part of
the territory formerly called Des-
mond; was anciently ruled by
the O'Conors Kerry.
Cjanajdeac, one from Kerry; pl.
cjanajdjge.
Cjanajl, a quarrel, strife, or de-
bate; Gall. *querelle*.

Cjapálač, perverse, froward.
 Cjapoz, a kind of black reptile with many claws, called a chafer.
 Cjapyeac, a thrush.
 Cjaprujn, a kerchief; and cjan-rjn, the same.
 Cjapta, waxed; bnejd-cjapta, a searchcloth.
 Cjapajl, a dispute or quarrel.
 Cjb, a hand.
 Cjc, a greyhound; Wel. *cor*, and Arm. *ci*, a dog, bitch, &c.
 Cjcjr, to complain.
 Cjg, a hind, or doe.
 Cjgjm, to see or behold; cjm, the same.
 Cjll, the grave; also death; *cun-za ran cjl*, buried in the grave, but properly in the church or cell, the word *cjll* or *cejll* being no more than the inflexion of *ceall*; Lat. *cella*, which signifies a cell, a church, churchyard, grave, death, &c. N. B. Numbers of towns and villages, as also several bishops' sees in Ireland, begin with this word *Cjll*, as *Cjll-cajgne*, Kilkenny, *Cjll-daluad*, Killaloe, *Cjll-fjonabna*, Killfenora, both in the County of Clare; *Cjllala*, *Cjllmacduac*, both in Connaught.
 Cjll, partiality, prejudice: it is sometimes an adjective, and means partial, &c.
 Cjlljn, the diminutive of *cjll* or *ceall*, a purse or store of hoarded cash.
 Cjm, a drop.
 Cjm, money.
 Cjmceaptajgjm, to rifle or pillage.
 Cjme and *cjmead*, a captive or prisoner; *cjmjd*, *idem*.
 Cjmjm, to captivate, to enslave.
 Cjn-bejrt, a ruler, or governor.
 Cjncjgeajr and *cjncjgjr*, Whitsuntide; *quingagesima*, Lat.
 Cjne, a race, tribe, or family; Ang. Saxon. kind and kindred; Gr.

γενοϛ, and Lat. *genus*; also a nation or people; as *cjne Scart*, the Scottish race; also a surname or descent.
 Cjneadač, Gentiles.—*Matt.* 4. 15.
 Cjnead, *vid.* *cjnnjm*, *infra*.
 Cjneal, an offspring or progeny, generation or tribe of people; a sort or kind; also a family, a nation; Wel. *kenedl*; it is written *cjnēl*, *cjnēul*, and *cjnējl*. N. B. Several districts of Ireland have their ancient names from this word *cjneal*, by adding thereto the distinguishing appellative and origin of the tribes that respectively inhabited them: of these the following were remarkable, which I describe according to the account given us in O'Dugan's and Mac Fearnghill's ancient Topographical and Genealogical Poems.
 Cjneal-amajlze, a large territory in Ulster, the ancient patrimony of the O'Millanes and the O'Murchas.
 Cjneal-aoda, in the County of Galway, the estate of the O'Shaghnessys.
 Cjneal-aoda, a barony in the County of Cork, so called from one of the ancestors of the O'Mahonys, whose country it anciently was, as well as another district called *Cjneal-mbéjce*.
 Cjneal-feapádaice, in Ulster, the country of the Mulpatriks.
 Cjneal-fjacna, in the County of Westmeath, the estate of the Mac Eochagans.
 Cjneal-mbjgne, in the County of Tyrconnell, part of the estate of the O'Donnells.
 Cjneal-mbracuđe, in Tyrconnell, the country of the O'Brodids and the Mulfavils.
 Cjneal-naongura, in the County of Meath, the country of the

O'Heochas.

Cjnēal-neanza, in the country of Orgialla, the estate of the O'Gorans, the O'Linsheaghans, and the O'Breaslanes.

Cjnēal-neanza, in the County of Meath, the country of the Mac Ruarks.

Cjnēal, a kindness, fondness, &c.

Cjnēalta, kind, affectionate.

Cjnēaltay, kindness, fondness.

Cjnz, strong; also a prince or king; *vid.* cjnn.

Cjnz, stepping, or going.

Cjnzead, courageous, brave.

Cjnzteact, courage, bravery.

Cjnjd, inherent, or peculiar to a family.

Cjnmeat, a consumption.

Cjnmjola, a picture, or image.

Cjnn, the inflexion of the word ceann, the head; ex. baṭay mo cṛjnn, the crown of my head; hence the Anglo-Sax. word *king*, because the king is head of his people or subjects, the Irish *c* and English *k* being equivalent, as the two *nn* are to the English *ng*; *vid.* ceann *supra*.

Cjnn-beayṭay, sovereignty, dominion.

Cjnn-bejṛt, a helmet, a head-band, and any sort of head-dress.

Cjnn-bejṛtead, dominion.

Cjnn-eamujn, an ominous accident, or destiny; also chance; do cṛjn-eamujn, by chance; genit. cjnn-eamna.

Cjnn-ṛjon, bald-pated, also white-haired.

Cjnnjm, to agree to, assign, or appoint; ex. do cṛjnn-eadaṛ, they appointed; a tá ṛē cṛjnnṭe, it is decreed, it is certain; also to establish, resolve, or purpose; ex. do cṛjnn-eaḍ cōmajṛle aco, they resolved in council; also to excel, surpass; ex. do cṛjnn a ṛḡejm aṛ mṛnájḃ na ṛōḍla, she

surpassed all others in beauty; also to spring from, or be born of; ex. do cṛjnn an macáom o ṛjōḡajḃ Caṛṛjol, the youth was sprung from the kings of Cashel.

Cjnnjṛe-caṛṭac, a carter.

Cjnn-lṛṭjṛ, a capital letter.

Cjnnmṛolajm, to paint.

Cjnn-mṛjṛe, broken down.

Cjnnmṛjṛe, frenzy; also the vertigo.

Cjnnṭe, formed from the above verb cjnnjm, *quod vid.*, certain, assigned, or appointed; ḡo cṛjnnṭe, certainly, punctually; am cṛjnnṭe, the appointed time, &c.; also close, near, stingy; a tá ṛē cṛjnnṭe, it is certain.

Cjnnṭeact, positiveness, poor-heartedness.

Cjnnṭṛēun, obstinate, stubborn.

Cjnnṭeact, confidence.

Cjnnṭeagal, a coarse cloak or mantle.

Cjnnṭjḡjm, to appoint.

Cjōḃ, *vid.* cṛjáb, a lock of hair.

Cjōcaṛ, a starved or hungry hound; hence cṛjōcṛay, *infra*.

Cjōcaṛac and cṛjōcaṛḍa, of a canine appetite, hungry as a dog, greedy, ravenous.

Cjōc, a woman's breast.

Cjōcḷajḃjm, to change.

Cjōcṭ, a carver or engraver; also a weaver.

Cjōcṭaḍ and cṛjōcṭan, engraved work.

Cjōcṛac, *vid.* cṛjōcaṛac.

Cjōcṛay, an earnest longing, greediness, covetousness, &c.

Cjōcṛayán, a hungry fellow.

Cjōcṭajm, to rake or scrape.

Cjōḍ and cṛjōḍ, what? cṛjōḍ mējḃ, how many; *Lat. quid.*

Cjōḍáj, wherefore.

Cjōḍeá, wherefore.

Cjōḡal, a spindle-whirl; also a cycle; ex. cṛjōḡal ḡṛjanda, the cycle of the sun; *vid.* ḍuájṛn uṛ ḍūbaḡájṛn.

Cjol, an inclination, or propensity.
Cjol, death.

Cjola, *moderne* zjola, a servant who leads or drives a horse, or conducts a blind man; Lat. *calo, onis*; *vid.* zjolla.

Cjolaŋ, a vessel.

Cjolcač, a reed; *vid.* zjolcač.

Cjolōz, a hedge-sparrow.

Cjolŋataj, to chatter.

Cjoma, a fault.

Cjomaj, to card or comb.

Cjombal, a bell; Lat. *cymbalum*.

Cjomay, a border, brim, or extremity of any thing.

Cjon, a fault, guilt, sin; pl. cjonnta and cjonntajb; *cean* and *ceanta*, the same: in the Turkish language, *giunek*.

Cjon, love.—*Luke* 7. 2.

Cjonaytaj, to bear.

Cjončorŋan, a hook; Lat. *hama*.

Cjonda, written for *ceadna*, the same; *zo nájte cjonda*, to the same place.

Cjonŋata, occasion; also a quarrel.

Cjonmaj, because.

Cjonmalcaj, to bear.

Cjonn, *do cjon* zŋab, because; *ō cjon* *zo čejle*, from one end to the other; *a ccjon*, unto; ex. *do fjl řē a ccjon* *a ōžanač*, he returned to his young men; *zo bējltejne ajr a ccjon*, until next May.

Cjonnyj, a censor.

Cjonnta, iniquity, guilt, sin.

Cjonnuj, how, after what manner? whereby? *cjonnuj ŋjočtaj*, what needeth it?

Cjōnōz, a kernel; Lat. *acinus*; hence it also signifies the smallest coin, and in the Welsh, *keiniog* is a penny.

Cjon ŋačar, fate.

Cjon ŋačar, narrow-hearted, close, stingy.

Cjontac, guilty, wicked.

Cjontažad, a being guilty or accessory; also coition, copulation.

Cjontajžj, to blame, to accuse; also to have criminal knowledge, to sin.

Cjor and cje, the cud; *bō az cožnač a cje*, a cow chewing her cud.

Cjor, a comb.

Cjoram, to comb.

Cjorcat, a circle.

Cjor, *čub*, coal-black.

Cjor-žal, i. e. *žal-lam*, feats of arms. The explication given by Clery of this word, shows that *cjor*, in Irish, is equivalent to *lam*, a hand, and therefore like the Gr. *χειρ*, *manus*.

Cjormajje, a fuller; also a comber or comb-maker; ex. *mac an cjormajje zŋr an čejr*, the comber's son to his combs.—*Proverb*.

Cjorŋbač and cjorŋbaj, to mangle, to mortify, also to violate; ex. *cjorŋbač cujl*, incest; *rectius forsan corba cujl*; *vid.* *corbač*.

Cjorŋbač, to become black; *do cjorŋbač a čor*, his body was become black.

Cjorŋtač, lame, maimed.

Cjoj, rent, tribute, revenue; *řá cjoj*, tributary.

Cjoj, sin.

Cjojač and cjojačtač, importunate; also slovenly, dirty.

Cjojál, nurse-wages, i. e. the wages given to a nurse for nursing a child; from *cjoj* and *ál*, nursing.

Cjoj-čajn, tribute, a tax or assessment.

Cjočac, left-handed, awkward.

Cjočan and cjočōz, the left hand; Wel. *chuith* and *chuithigh*, sinister.

Cjočŋamač, mean, low, abject.

Cjočōz, the left hand.

Cjꝑ, a rank or file in battle; plur. cjꝑeada and cjꝑe, dejc ccjꝑe, ten ranks or files.

Cjꝑ, a comb.

Cjꝑ, joined, united.

Cjꝑan and cjꝑjn, a cock's comb, a crest, &c.

Cjꝑb, swift, fleet, expeditious; hence it also signifies a warrior, or gallant champion, swiftness and agility being requisite for a champion.

Cjꝑbyꝑe, a brewer.

Cjꝑējb, a tumult, or insurrection, a great noise or rattling; genit. cjꝑējꝑe, or cjꝑējbe.

Cjꝑjn, a crest, or cock's comb.

Cjꝑjneac, crested.

Cjꝑceap, a shepherd's crook.

Cjꝑde and cjꝑte, a treasury, or treasure: the Latin word *cista* signifies a strong box or coffer, very proper to preserve a treasure in.

Cjꝑde, a cake.

Cjꝑdean and cjꝑteanaac, a kitchen.

Cjꝑeal, Satan; ex. do lōdap uꝑle nē Cjꝑeal, they were all led by Satan. — *Vid. Hym. Phattraiice.*

Cjꝑeān, a little chest or coffer; cjꝑeānaac, *idem.*

Cjꝑel, low, as between two waters. — *Cl.*

Cjꝑꝑe, a romancer, a story-teller.

Cjꝑte, *vid. cjꝑde* and *cjꝑteanaac*; *vid. cjꝑdean.*

Cjꝑteanaad, rioting.

Cjꝑteap, ō cjꝑteap, seeing that; noc do cjꝑteap, that appears; map do cjꝑteap dajꝑ, as you please, as it seems unto thee.

Cjꝑt, a shower; pl. ceata.

Cjꝑtj, *vid. cj*; do cjꝑtj, you see.

Cjꝑcaltōjꝑ, a hearer, an auditor.

Cjꝑcajꝑꝑ, to walk.

Cjꝑclatajꝑ, con cjꝑclatajꝑ do caꝑꝑꝑean, i. e. your cause will be heard.

Cjꝑjl, music; *vid. ceol*; áðba cjꝑjl, instruments of music.

Cjꝑjn, meek, still, quiet.

Cjꝑjn, a gentle gale, or blast of wind.

Cjꝑjne and cjꝑjneay, tranquillity, gentleness.

Cjꝑjnꝑꝑm, to appease, to mitigate, to quiet, or silence; cjꝑjnꝑꝑeay ūmla, submission pacifies.

Cjꝑmāy, a selvage; also the border or extremity of any thing, the limits of a country, the extreme parts of a vessel, or of any other thing.

Cjꝑnāy and cjꝑnūy, silence; also a calm; a ccjꝑnāy, in quiet.

Cjꝑna, merchantable.

Cjꝑnam, to buy.

Cjꝑnꝑta, bought or purchased.

Clab, the mouth open; also a lip: like in sense to the French *gueule*.

Clabaac, thick-lipped, wide-mouthed.

Clabajꝑe, a blabber-lipped fellow, a vain babbler; Wel. *klabardhy*, to bawl; clabajꝑe mujlꝑn, a mill-clapper.

Clabap, clay, dirt, or mire.

Clabapnac, dirty, filthy.

Clab, scorbutic, mangy; Wel. *clav*, a sick person; *vid. clajbe.*

Clabꝑꝑap, a cloister; Lat. *claustrum*.

Clabōꝑ, a scoff or jeer.

Clabōꝑ, a blabber-lipped woman.

Clabꝑal, a column in a book or writing; ex. jꝑꝑe cēad clabꝑal, in the first column. — *L. B.*

Cladaac, the sea-shore.

Cladaac, dirt or clay, a clot; also slaughter.

Cladaajꝑe, i. e. cꝑeacadojꝑ, a pillager, plunderer, a rogue, a villain, in the vulgar acceptation.

Clad, a bank, mound, or ditch; Scot. a churchyard; W. *klaudh*, rectius *cluidhe*, or rather *clui*;

Lat. *clivus*, a bank or brow; as, in *clivo montis*, on the brow of the hill.
 Clazajm, to make a noise.
 Clazajne, a coward.
 Clazajnda, villanous; also lazy, idle.
 Clazajndaçt, villany; also sloth, sluggishness.
 Clazun, a flagon.
 Clajbe, from clab, the mange; also any cutaneous disorder in men or beasts, such as the itch, the scurvy, or mange: in the Welsh *clav* is a sick person; in Irish *clajbte*, or *claōjte*, is the same; and *claōjbteaçt* is sickness of any kind: is sometimes written *clajm* and *clajme*.
 Clajbjn, a tap, or spigot; also the latch of a door.
 Clajceōz, deceit.
 Clajceac, or clozacd, *rectius* clojzteaç, a steeple.
 Clajde, a burial, interment; Wel. *cladhy*, to bury.
 Clajde, to dig.
 Clajdjm, to lay the foundation; co hajm co clajd a boz, *ubi fundaverat suam ædem*.
 Clajdeam, a sword; Lat. *gladium*, quasi *cladium*, a *clade* ferenda. —*Littleton*. Wel. *kledhyv*.
 Clajz, a dent or dimple.
 Clajzeann, a skull.
 Clajm, and clajme, the mange, itch, or scurvy; *vid.* clab.
 Clajmyeac, scorbutic, mangy.
 Clajn, to engender or beget.
 Clájn, boards or tables; *vid.* clájn.
 Clájn-bējl, a lid or cover, as of a box, tankard, or pot.
 Clájn-ēadanaç, broad-headed, beetle-browed.
 Clájn-řjacla, the foreteeth.
 Clájnjm, to divide.
 Clájnjn, a small board.
 Clájnjneac, lame, maimed, going upon crutches or stools.

Clájnmyeac, the harp; genit. *clájn-řjze*.
 Clájnmyeojn, a harper, a fiddler.
 Clájnre, dealt, parted, divided.
 Clajr, a pit or dike; pl. *clayaca*; *clajr talmajn*, a clay-pit.
 Clajr, a stripe or streak.
 Clajrceadal, the singing of divine hymns, &c.; *tejd me deřjrl na řajte azur an teampujl, azur řadmajz na ndřajz zona bacujll lōra jona lājm, azur řrujte řjnjonn a Clajrceadal ujme*, they went to visit the regal seat and the church, Patrick following them with the staff of Jesus in his hand, while the clergy of Ireland attended him singing divine hymns in chorus. —*Vid.* *Leabair Breac Mheic Adōzajn*.
 Clajte, a jest or ridicule, a game.
 Clajte, a genealogical table.
 Clam, *vid.* clab, scorbutic; Wel. *clav*, sick.
 Clampaj, wrangling.
 Clampajac, litigious, wrangling.
 Clampaj, a brawling or chiding.
 Clanaç, virtue.
 Clanaç, fruitful persons.
 Cland, *vid.* clann.
 Clanmaj, fertile, fruitful, abounding with issue.
 Clann, *antiq.* *cland*, children, posterity; also a tribe, clan, or family, a breed or generation; hence the Ang.-Sax. *clan*. — *Note*. The names of several territories of Ireland begin with this word *Clann*, distinguished by the family names of the tribes that inhabited them; thus,
 Clambneyajl, a territory in the County of Armagh, the country of the Mac Cahanes.
 Clanna-āod-būjde, or Clanaboy, whereof there were two, one in the County of Antrim, and the other in the County of Down,

both formerly belonging to the O'Neills.

Clan-colmáin, a territory in the County of Meath, the O'Melagh-lins country, otherwise O'Mal-seachlain, formerly kings of Meath.

Clan-peargal, an ancient territory on the east side of Loch-Cuirb, in part of which the town of Galway now stands, and was the ancient seat of the O'Hallorans.

Clan-malagha, now Glenmalire, divided between the King's County and the Queen's County, formerly belonging to the O'Djōm-**ra**, or O'Dempsies, and others, several septs of the Strongbonian adventurers, in imitation of the old Irish, called the countries they had possessed themselves of, by names beginning with the same word **Clan**, as **Clanricard**, the country of the Burks, Earls of Clanricard, in the County of Galway; it was formerly called **Maōnmūjg**, and belonged to the O'Neachtains and the Maolallas, i. e. the Lallys: so likewise the country of the Fitzmaurices, lords of Kerry, was called **Clanmujrjg**, and several others, in the same manner.

Clann-majne, children, posterity, descendants of the male sex.

Clanna, a thrust.

Clannta, i. e. **adnajtean**, was buried or interred.

Claocla, alteration; also annihilation.

Claocla and **claoclajgm**, to change; also to weaken or reduce the power and strength of a person or thing, to cancel or annihilate.

Claoclod, the same as **claocla**, a change, &c.

Claojdead, a defeat, conquest, or destruction; Lat. *clades*.

Claojdm, to oppress, overcome, destroy.

Claojcte, overpowered, destroyed; also weak, disabled.

Clajm, from **clao**, partial, &c.; *vid. clao*.

Clao, partial, prejudiced, inclining to one party more than to another; **claoibnejt**, a biased sentence; also prejudice, partiality; ex. **dajne gan clao**, a man without deceit; also error; **taianz o clao**, *convertere ab errore*.

Clao and **clajne**, the inclination, propensity, or bent; **clao na colla**, the bent of the flesh; hence it signifies partiality or prejudice when a person favours one party's cause more than another's, and is thereby led to do injustice; hence it signifies also malice, deceit, injustice.

Claoajm, to incline, to bend towards, to have a propensity to a person or thing, also to deceive; Gr. and Lat. *κλινω* and *inclino*, to incline, &c.; **do clao rē ē fejn**, he bowed himself down; **do claoada ajm**, they deceived him, or proved false to him.

Clao-ajm, steep, inclining, &c.

Clap-jolay, the twilight.

Claj, and genit. **clajm**, a board, a plank, a table, or any plain or flat piece; ex. **a cclajajb a neudan**, on their foreheads; **a cclaj deadajn**, on thy face; **claj gualan**, a shoulder-blade; **a cclaj deajnajne**, on the palm of his hand; pl. **clajajb** and **clajaca**, also a plain or level.

Claj, and genit. **clajm**, a town in Thomond, which gives its name to the county, and is so called from *Thomas and Richard de Clare*, who made some conquests

in that country, being encouraged by the intestine divisions and wars of the O'Briens of Thomond and Arra.—*Vid. cajt-ſejm, and Cambden's Chorogr. Descrip. Hiber.*

Cláſac, bare or bald.

Cláſajneac, flat-nosed.

Clay, a lock; *vid. zlay.*

Clay, melody, harmony.

Clayba, a clasp.

Clé, partial, prejudiced, wicked.

Clé, left-handed; Wel. *kledh.*

Cleačd and cleačda, a custom or manner, a practice, or exercise; do ſejm a zcleačtajb, after their manner.

Cleačdač, constant, accustomed.

Cleačdajm, to use, to practise, to be accustomed; cleačd tū ſejn, use yourself; nĵm cleačd mē an boža do lūba, I never practised the bending of the bow; náſm cleačd an čujnž, unaccustomed to the yoke.

Cleaſna and cleaſnaſ, affinity; ačajſm cleaſna, a father-in-law.

Cleaſnač, familiarity.

Cleaſ, a play or trick; also game or sport; and cleaſajžeacč, a sporting or diverting; Heb. *שׁוּחַ*, *ludificatio*; *vid. Psalm. 44. 14. gen. clĵſ and cleaſa.*

Cleaſ, craft, or dexterity.

Cleaſac, joking, sporting; also crafty, cunning.

Cleaſájde, an artful man; also a mimic or humorous fellow.

Cleaſájdeacč, craft or subtlety; also sporting; až dēanam cleaſájžeacčta, playing tricks.

Cleač and cleačac, a stake, a rod, or wattle.

Cleačajſneacč, rusticity, rustic assurance.

Cleačáſd, steep, inaccessible.

Cleačaj-ſēd, a milch-cow.

Cleaččujſ, relations by blood.

Cleač-ſám, partiality or prejudice,

from clē, wrong, and ſámač, to row, viz. metaphorically.

Clejč, the genit. of clĵáb; the side, *q. vid.*

Clejčĵn, a basket, the dim. of clĵáb.

Clejſ, the clergy; Lat. *cleros.*

Clejſne, the island of Cape Clear in Carbury, in the County of Cork, which anciently belonged to the O'Driscols.

Clejſneacč, scholarship, clerkship.

Clejſſoč, a clergyman, a clerk; Lat. *clericus*; also a scrivener, notary, or secretary; Wel. *gleiriach*, an old man, or elder, like the Gr. *κληρικος*, a presbyter or elder.

Clejčte, a quill, or feather.

Clejčtean, a penthouse, or eves.

Clejčte, hid, concealed; ſō clejč, privily; ĵdĵm clejč aſ áſd, neither quite public nor quite private.

Clejčte, the top of a house, mountain, or hill.

Clejčteac, private.

Clejčteacč, a lurking.

Clejččm, to conceal, to keep private, &c.

Clejčč-ſĵoſzajſ, a private grudge.

Clē-laſac, left-handed.

Clēmaſa, mischief.

Clet and cletōž, a quill, or hard feather.

Clĵ, *vid. clē*, leač ſē lájſm clĵ, towards the left hand.

Clĵ, a successor in an episcopal see, or any church living; also a clerk obtaining a benefice, &c.; *vid. cōmaſba.*

Clĵ, the body; also the ribs or chest of a man.

Clĵáb, a basket, a cage.

Clĵáb, the trunk of man or beast's body being formed like a basket by the ribs and chest; in the genitive it makes clēĵč and clēĵče.

Clĵábán, a small basket, cage, a cradle.

Cljáðac, a wolf, as having a large trunk.
 Cljáðnac, the side, or trunk of a man's body; *vid.* cljab.
 Cljáðujn, a son-in-law; sometimes written cljamajn. N. This word is an abusive contraction of the compound cljab-ðajn, or cljab-ðajne, i. e. ðajne cléjb, an endearing expression, signifying one who is as dear to us as our heart or trunk.
 Cljár, the clergy; also any tribe or society; cljár ʒajʒeadaç, a band of heroes.
 Cljárájðe, a songster.
 Cljárájðeaçt, singing.
 Clját, the darning of a stocking or other garment by mending it cross-wise, in imitation of weaving.
 Clját, a hurdle of wattles.
 Cljaç, a harrow; cljaç ʒojrjðe, a harrow.
 Cljaç, or ʒljaç, *rectius* ʒljað, a battle.
 Cljaçac, a battle or conflict.
 Cljaçan, the breast or side.
 Cljaçōʒ, a hurdle; also the chine or back.
 Cljbjn and cljobōʒ, a piece.
 Cljbjr, tumult.
 Cljbjræað, peevishness.
 Cljcjð, to gather together, to assemble.
 Cljʒjng, a bottle.
 Cljobac, rough, hairy, shaggy; ʒljobac, *idem*.
 Cljobam, to pluck or tear in pieces.
 Cljobʒuna, a rug.
 Cljoboʒ ejc, a shaggy colt or horse.
 Cljolunta, stout, potent, hearty.
 Cljpe, a hook to catch salmon or other fish with; hence it signifies fraud, deceit, &c.
 Cljʒ, from cleaʒ, tricks, jokes, &c.
 Cljʒeað, a skip or jump.
 Cljʒjm, to skip or jump; cljʒjm

ar, to frustrate.
 Cljʒte, active, swift, expert; cljʒte ar a lājñ ðeʒʒ aʒuʒ clé, expert at each hand.
 Cljʒteaçð, dexterity, agility.
 Cljç, left-handed.
 Cljç, close; also true.
 Cljūð, squint-eyed.
 Clō, a nail, a pin, or peg; Gall. clou, Lat. *clavus*; ʒar tabajnt clo nʒarajnn tɾj na ðeapnanajb aʒuʒ tɾj na çoʒajb, mō lajʒeat çnannçur ar a éadajb, after piercing Christ's hands and feet with iron spikes or nails, they cast lots for sharing his garments. —*L. B.*
 Clō, a print or mark, a character: so called because the ancients wrote their inscriptions on the barks of trees and tablets with a nail of iron or brass; on account of which ancient custom among the old Romans also, an epoch is called æra.
 Clōca, a cloak.—*Matt.* 5. 40.
 Cloç, a stone; cloçce ʒajnjme, gravel stones; cloç-ʒneacta, hail-stone; cloç-tejne, a flint; cloç-taʒmanʒta, a loadstone.
 Cloçajm, to stone.—*2 Chr.* 2. 18.
 Cloca-uájʒle, pearls.—*Matt.* 7. 4.
 Cloç, the herb Henbane.
 Cloçac, stony or rocky.
 Cloçan, a pavement, a causeway; also stone steps to pass over small rivers.
 Cloçar, an assembly or congregation; also a convent.
 Clodaç, dirt, slime.
 Clōð and clō, print; *vid.* clō.
 Clōð, variety, change.
 Clōðajm and clōð-būalajm, to print a book, to stamp; clōðūʒað, the same.
 Clōð-būajlʒe, printed, stamped, impressed.
 Clōēdeae, the name of a river in the County of Cork, near Mal-

low, celebrated in Spencer's Fairy Queen.
 Cloz, a bell, a clock; Wel. *cloch*, and Gall. *cloche*; its dimin. is *clozġn*, a small bell; also a blister and a bubble.
 Clozad, a helmet; also a measure.
 Clozajm, to sound like a bell.
 Clozan, or *clozġ-ceann*, the skull; *clozġ-cjonn ġrūazac*, the hairy scalp; Wel. *clog*.
 Clozán, a little bell; *τῆς ναὸν μαρ cclozán*, three times nine bells.
 Clozajnac, a ringing or tinkling.
 Clozár, i. e. *cloz-cár*, a belfrey, or steeple.
 Cloz-ġnátad, the pin of a dial.
 Clojc-bějmnjġ, stamping.
 Clojce, from *clóc*, of or belonging to a rock or stone.
 Clojcead, a passport.
 Clojcneac and *clojcnean*, a stony place.
 Clōjde and *clad*, a ditch or dike.
 Clōjdjm, a sword.—*Matt.* 10. 34.
 Clozgean, the skull; Wel. *clog*.
 Clozġn, a little bell.
 Clozġjneac, curled, frizzled.
 Clozmeġ, the gnomon or pin of a dial.
 Cloz-ťeac, a steeple, a belfrey; *corrupte cuġlġťeac*.
 Clojġdean, the sense of hearing.
 Clějġjm, to hear.
 Clojťear, a brave or famous champion.
 Clom and *clojm*, a pair of tongs.
 Clonn, (the same as *colūman*, a pillar, or pedestal,) a chimney-piece; Vulg. Gr. *κόλονα*, Hisp. *coluna*, and Lat. *columen et columna*.
 Cloġ, a hearing, a report; *cloġ na ġean*, the hearing of the ancients. This word has a radical affinity with the Irish word *clūay*, an ear.
 Cloť, noble, generous, brave.

Cloť, fame, praise; Gr. *κλεος*, *gloria*; Wel. *clod*; and Ir. also *clū*.
 Cloťa, heard; *mo cloťa*, was heard.
 Cloťac, famous, illustrious, renowned; ex. *cloťac labġa*, *præclarus sermo*.
 Cloajġ and *clūajġe*, of the ear; *vid. clūay*.
 Cloťam, chosen, elected.
 Clū, praise, reputation, fame; Lat. *clueo*, to be famous; and Gr. *κλυω*.
 Claj, written *clajde* by an abusive modern orthography, a ditch, a coping ridge of earth; also a cliff; Lat. *clivus*.
 Cluajġ, adulation, flattery, blandishment.
 Clūajġ, a plain between two woods, also any fine level fit for pasture; Lat. *planum*, Angl.-Saxon. *lawn*, visibly of the same root with *cluajġ*.—Vid. *Lhwyd's Compar. Etym.* pag. 10. col. 1., for an initial letter being expressed in one Celtic dialect, and omitted in another. Note that several towns and bishops' sees in Ireland derive their names from this word *Clūajġ*; ex. *Cluajġ ūma*, now the town of Cloyne, a bishop's see in the County of Cork; *Cluajġ haġďneac aġay Clūáġ Mac Nōġġ*, in Leinster, &c.
 Clūáġġġe, a flatterer, a seducer, deceiver, &c.
 Clūáġġġeacť, flattery, deception.
 Cluajġ, to hear.
 Clūáġġġn, a porringer.
 Clūánaġġe, *vid. clūáġġġe*, a hypocrite.
 Clūay, joy or gladness.
 Clūay, the ear. With this Irish word the *cloche* of the French, the Welsh *cloch*, and Angl.-Sax. *clock*, have a visible affinity, as the ear is formed like a bell or

clock, whence *tympanum auris*, the ear's bell; *clūay-řájne*, an ear-ring; *clūay-řeōjd*, ear-pendant; hence *đūn-clūayac*, *řpaxτ-clūayac*, and *τnomclūayac*, all meaning dull or hard of hearing.

Clūayac, having ears or handles.

Clūay-máoťan, the tip of the ear.

Clūdađ and *clūdajm*, to cover up warm; also to cherish or nourish; Lat. *claudio*, *include*.

Clūdađ, a cover or coverture; *clūda leapťa*, a bed cover or bed-clothes; Angl.-Sax. *cloth*.

Clūdaťamajl, famous, renowned.

Clujceōz, fraud or deceit.

Clujće, a battle, a game.

Clūjd and *clūjdēan*, a nook or angle; *ny a cclūjd*, not in a corner.

Clujz, the pl. of *clōz*, a bell.

Clujzjn and *clōzán*, a little bell.

Clūjm, the genit. of *clūm*, a feather or down.

Clūjm-ealta, a feathered flock, or flock of birds; and *clujmealta*, the Royston crow.—Q.

Clujn, heard, from *clujnjm*.

Clujnjm, to hear; *clujnjđe*, hear ye.

Clujnřjn, to hear.

Clujnte, heard.

Clujnteōjn, a hearer, an auditor, &c.

Clujnteōmačđ, craftiness; *vid. clūajnjmeačđ*.

Clujřjm, to hear, *alias clōřřjm*; *vid. clōř*, &c.

Clūjteac, famous, renowned; Gr. *κλυτος*, Lat. *inclutus*, famous, renowned.

Clujťe, a game, play, or sport; *clujťte*, *clujťeada*, and *clujťe*, pl.

Clujťeada, a gaming, sporting, &c.

Clūm, a feather or down: also fur or hair, plumage, &c.: Lat. *pluma*.

Clūmac, feathers, plumage; *lán do*

clūmac, full of feathers; also of or belonging to feathers; an adjective, signifying full of hair, plumage, down, or fur, &c.

Clūmam, to pluck feathers; also to shear.

Clūmťac, feathered; also hairy; *vid. clūmac*.

Clutūzađ and *clutajřjm*, to chase, to run down; *az clutūzađ an řearř-řjad*, running down the hare.

Cna, good, gracious, bountiful; ex. *Mac Cřjomťajn řá cna me řzōjl*, i. e. the son of *Cřjomťan* was bountiful to the learned.

Cnabar, drowsiness, heaviness.

Cnádařme, a prating jester, a scoffer.

Cnadař-bářca, ships.

Cnaž, a knock, crack, &c.

Cnažac, rough or uneven.

Cnažacđ, sternness or sourness of look.

Cnažajđ, bunch-backed, bossed; Gal. *bossu*.

Cnažajme, a noggin.

Cnažajm, to knock, to rap, to smite.

Cnaž and *cnaōj*, a consumption, a phthisic; Gr. *κνωω*, *scindo*, *rado*, &c., seems to have an affinity with the Irish *cnaōj*.

Cnájb, hemp; *vid. canájb*.

Cnájd, a scoff, jeer, or flout.

Cnájdteac, a fret; also fretted.

Cnájdjm, to deride or ridicule.

Cnařžteac, sluggishness.

Cnájm-řjac, a raven, or vulture.

Cnařme, a buckle.

Cnám and *cnařm*, a bone.

Cnámařzađ, i. e. *cnámmařzađ*, the shambles.

Cnám-řuřžeađ, a cubit, from *cnám*, a bone, and *řuřž*, the arm, down from the elbow to the fist.

Cnaōj, a consumption, or phthisic.

Cnaōj, or *cnařž*, the plur. of *cnařž*, a maggot, or worm.

Cnaoḡḡm, to consume or languish;
 ata rē aḡ cnaoḡ, he languisheth;
 cnaoḡfḡḡean ḡaḡ, they shall con-
 sume away; also to gnaw or
 chew; Gr. *κνaw, rado, scindo*.

Cnaaḡḡte, consumptive, spent, &c.

Cnap and cnaḡpe, genit. a bunch,
 knob, or button; old English,
cnaep.

Cnapac, bunched or knobbed.

Cnapajm, to strike or smite.

Cnapán, a knob, bunch, or boss.

Cnaḡḡa, a ship; plur. cnaḡḡaḡa,
 Gloss. Vet.

Cnead, a sigh, or groan.

Cneadaḡm, to sigh or groan.

Cnead, a wound; cnead aḡ ḡon
 cneḡḡ, a wound for a wound.

Cneadaac, full of sores.

Cneamaḡḡe, a tricking, artful fel-
 low.

Cneay, man's skin; ḡḡle a cḡḡḡ,
 the whiteness of a man's skin.

Cneayḡa and cneayḡta, modest,
 meek, well-tempered.

Cneayḡacḡ, mildness, meekness,
 &c.

Cneayḡḡḡm, to heal or cure.

Cneayḡḡaḡ, a healing or curing.

Cneatḡom, a kind of horse litter.

Cneḡḡ-ḡḡoḡ, a scar.

Cneḡḡ-ḡḡoḡdaac, full of scars.

Cḡoḡḡ, originally signified a com-
 mon soldier or swordsman; ex.

ḡḡḡ cḡoḡḡ aḡaḡ caḡ-baḡḡn,
 both common soldiers and offi-
 cers. N. B. This word is of the

same origin with the German

knecht, which with them was

formerly the only word to signify

a soldier, what the Latins called

miles; and to this day *lanze-*

knecht signifies a foot-soldier.—

Vid. Cluver. Germ. Antiq. lib.

l. cap. 44. The Anglo-Saxon

word *knight* is visibly the same

as the German *knecht* and the

Irish cḡoḡḡ, and properly, as

well as originally, signified no-

thing else but soldier. But it
 seems that among the Saxons and
 Low Dutch, the knights be-
 longed rather to the horse than
 to the foot-soldiery; for *ridder*,
 the same as the English word
rider, is still the only word
 amongst the Dutch to signify a
 knight; and the Irish word ḡḡ-
 ḡḡḡ signifies the same, whether
 they had it originally in their
 language, or borrowed it from
 the English after their settlement
 in Ireland. *Cneoht*, or *cniht*, in
 old English, was not anciently
 any title of honour, but signified
 at first a boy or youth; as *leorn-*
ing cniht, a school-boy; and af-
 terwards (as it does yet in the
 Danish) a servant; for *cepe-*
cnihtas were market-slaves; and
knecht, with the low Germans,
 is now also degraded to signify a
 servant. “*Nam knecht quod*
nunc servum sive ministrum ac
famulum, olim nil aliud quam
militem denotabat.”—*Cluver.*
ibid. I find in Mac Craith's
 History of the Wars of Thomond,
 in the time of Thomas and Ri-
 chard de Clare, that the words
 cḡoḡḡ and ḡḡḡḡḡ are used
 synonymously. This word is
 therefore one of those, which
 from a mean original significa-
 tion, have ennobled themselves
 by degrees; as, to the contrary,
 other words, whose primitive
 meaning was honourable, have
 been degraded to an infamous
 sense; thus *latro*, originally sig-
 nifying a hired soldier, whose
 functions were rather honour-
 able, now means a highwayman;
 and *leno*, which meant a prince's
 ambassador, is so strangely de-
 graded as to signify nothing bet-
 ter than a pimp, or procurer of
 lewd women. On the other hand,

baro, which like *latro*, signified a hired soldier, is now become a title of honour and peerage. Again, *Tyrannus*, a lawful king or lord, now means an usurper or oppressor.

Cn̄jopaɲne, a poor rogue.

Cn̄jopaɲneact̄, acting the rogue.

Cn̄o, famous, excellent, generous.

Cnobað, a territory in the County of Meath, which anciently belonged to the O'Duains.

Cnoc, a hill.

Cnoc, the herb navew.

Cnocán, a small hill, a hillock, a heap.

Cnocánaç, full of hills.

Cno-mujne, a wood of hazels, chestnut-trees, or walnut-trees; Lat. *nucetum*.

Cnoɲáçay, honour.

Cnū and *cnuð*, a nut.

Cnūay, a collection.

Cnūayajm, to gather together, to collect, or assemble.

Cnūayajžte and *cnuayta*, gathered, collected.

Cnuay-apujž, fruitful.

Cnuðajne, a nut-cracker.

Cnujž, a maggot or worm formed in rotten cheese or corrupt flesh.

Cnum, or *cnum*, the same as *cnujž*.

Co, formerly written for the modern *zo*, as *cō-bɛaɲajb̄* *ʃɲɲonn* *ujme*, with the Irish forces in general under his command; *co* *ceayt*, justly.

Cōaç, i. e. *ɲuataɲ*, a violent pursuit. Note that *rhythyr* in Wel. signifies a violent attack, or vigorous onset.

Cōaɲð, a husbandman, a rustic, a clown; pl. *cōajɲde*. This word *cōaɲð* seems to have an affinity with the Anglo-Saxon, coward, a dastard, or faint-hearted man.

Cob, victory, triumph; hence *cob-çac* and *cobɲac*, victorious.

Cobaç, a tribute.

Cobaɲl, an enclosed place, not covered over head; Lat. *caula*; also a woman's stays.

Cobaɲɲ, or *cabaɲɲ*, help, aid, relief, assistance; Gr. *κουρος*.

Cobaɲta, *luçt* *cobaɲta*, assistants.

Cobaɲtaç, or *cabaɲtaç*, a helper, an assistant.

Coblaç, a navy or fleet.

Cobɲa, a shield or target.

Cobɲac, victorious; *cobɲac*, *beō-ða*, *calma*, *cēadɲataç*, epithets given to a sprightly, brave, sensible man.

Cobaç, stout, brave, valiant.

Cobtaç, victorious; hence it became the proper name of many of the Irish kings, and answers very nearly to the Latin word *victorinus*. N. B. *Cobtaç*, signifying victorious, was the proper name of an Irish Chief, from whom the ancient family called O'Cobtaɲç derive their name and descent: they were dynasts, or chief lords of the territories, now called Barryroe, east and west, in the County of Cork. They were of the Lugadian race, which gave the ancient name of *Coɲca-lujž* to all the southwest parts of the County of Cork, a name that is now reduced to only two parishes, separated by the river Eilean, which forms the harbour of Baltimore, and are called *Coçlujž*, a corrupt contraction of the word *Coɲca-lujž*. It seems the O'Cobtaɲçjɲ, Engl. O'Cowhig, were originally the most distinguished of the Lugadian families, since their chief is mentioned in the first rank, and with high distinction, particularly with regard to his hospitality, before the O'Flains and the O'Driscols, in the following ancient rhymes: O'Cobtaɲçcc *na naɲðccojɲ-ðɲɲ*;

Ὀ'φλαῖνν-ἀνδα, γο hejδijγε-
ōjl: τῆjūn do ējnn ajn jātajb
jean: τῆjūn nāc do clannajb
mjlead. Where the compound
word ἀνδ-ccoρν-οjn, signifying
tall and large drinking-cups of
massy gold, and not inferior, in
sublime combination of ideas, to
any compound epithet in Homer,
is pompously expressive of the
great hospitality of O'Coḃtaice.
Note that the verb do ējnn, in
the above rhymes, signifies to
reign as king. — *Vid.* ceann,
ejnn, *supra*. But a melancholy
remark, which remains to be
made, is, that of the two families
first mentioned in the just re-
cited rhymes, there is not, to my
knowledge, one individual now
existing that may be held in the
light of a gentleman, having
been all dispossessed long since
of their very ancient and large
properties; which indeed is the
case of many other Irish families
not less illustrious in former
times, who are now either quite
extinct, or reduced to a state of
perfect obscurity, for the reason
now mentioned.

Coḃtaic, a creditor; perhaps rather
a debtor. Clery explains it by
jean do ḃljgear fjaica.

Coḃ, manifest.

Coca, a boat; Wel. *kuch*.

Cōca, a cook; Lat. *coquus*.

Cōcajne, a cook; Lat. infinit. *co-
quere*.

Cōcajneac̃t, a cooking; also the
art thereof.

Coḃan, order, economy.

Coḃ-dujn, a buckler.

Coḃal, a net.

Coḃal, a cloak, mantle, or vestment;
coḃal γῆōjl, a satin cloak; also
a hood or cowl; ex. coḃal an
naom̃ bḃātan, the holy friar's
cowl; Lat. *cucullus*.

Coḃma, the parity of one thing to
another.

Coḃnoḃ, a shield or target.

Cod and coda, a piece or part;
lejt-ḃoda, of the half part; eán-
ḃoda, any part: it is mostly writ-
ten coḃ and coḃa in old manu-
scripts; pl. coḃcajb and coḃa-
najb; Lat. *quota*.

Cod, victory.

Coda, or ad ḃoda, i. e. ḃljḃjḃ, it
requires, it deserves. This word
is always used in an impersonal
sense.

Codaic, invention.

Codaic and cadaic, friendship.

Codaic, a mountain.

Codajle, a supping-room.—*Pl.*

Cōdál, or cōmḃal, a convention, or
assembly; also friendship, inti-
macy.

Codalta and codaltaic, sleepy, ad-
dicted to sleep; γῡan codalta,
a profound sleep.

Codajyna, contrary.

Coḃḃnaic, a sacrificing, an offer-
ing.

Coḃnaic, a lord, a powerful per-
sonage, or principal man in a
district.

Codlaic and codlajm, to sleep; do
ḃodlajḃ γē, he slept; cojḃeōl-
taoj, ye shall sleep.

Codlajnean, poppy.

Codḃama, equal, even.

Codḃamaic, a countryman, a rustic.

Codḃamaic̃t, equality, parity.

Codḃom̃ta, dujne codḃom̃ta, an
uncivilized man; also a stran-
ger.

Coem̃ or caom̃, little, small.

Coem̃, i. e. cōm̃-ēm̃; ojḃ aj jonan
ēm̃ agur ēγza, no luāt̃, as soon
as, as swift as.

Coḃna, a chest or box; Ang.-Sax.
coffer.

Coḃḃjn, a little box, or drawer.

Coḃaḃ, war, rebellion; also to wage
war or rebel; do coḃadaḃ an

aḡaḡḡ an annḡlaḡḡ, they re-
 belled against the usurper.
 Coḡaḡḡ, or caḡaḡḡ, just, lawful,
 equitable.
 Coḡaḡḡe-muḡllḡn, mill-cogs.
 Coḡal, the herb cockle.
 Coḡal, the beards of a barley-ear.
 Coḡamaḡl and coḡamaḡl, warlike,
 military.
 Coḡaḡ, a whisper; also an insur-
 rection, a conspiracy; ex. ḡo
 maḡbaḡ ē ḡo coḡaḡ ḡeaḡ mḡḡe
 ḡo haenḡleḡḡe, he was privately
 murdered by the unanimous con-
 spiracy of his own subjects, the
 people of Meath.—*Vid. Tighern.*
Annales.
 Coḡaḡaḡm, to whisper.
 Coḡaḡnaḡ, whispers.
 Coḡaḡaḡ, peace, amity.
 Coḡalc, a wash-ball.
 Coḡnaḡ and coḡnaḡm, to chew, to
 bite.
 Coḡoḡḡḡe, a well-ordered system.
 Coḡḡnaḡ, to conspire.
 Coḡḡaḡ, rebellious; also a warrior.
 Coḡūḡaḡ and coḡūḡ, conscience;
 ḡḡḡūḡaḡ an coḡūḡ, the scrutiny
 and examination of the con-
 science.
 Cōḡb, a company, a troop; Lat.
copia.
 Cōḡb and coḡbeaḡ, a copy.
 Coḡbḡjoḡ, ravenous, fierce.
 Coḡbḡe, a dowry, a reward.
 Coḡbḡe, a buying or purchasing.
 Coḡbḡḡḡm, to purchase or pro-
 cure.
 Coḡbḡḡḡe, bought, purchased.
 Cōḡbḡean, i. e. cōm-buḡḡean, of
 which it is a corrupt contraction,
 a troop, or company.
 Coḡbḡeoḡaḡ, to comfort.
 Cōḡbḡeana, confession.
 Coḡc, a secret, a mystery.
 Cōḡce, a mountain.
 Cōḡce and cōḡḡe, a fifth part: hence
 the word cōḡḡe is prefixed to the
 names of the five different pro-

vinces of Ireland, as they are es-
 teemed each a fifth part of the
 kingdom, though they are not
 all of an equal extent.
 Coḡcme, small, little.
 Coḡcḡ, children.
 Coḡcme, an udder.
 Cōḡḡce, again; also ever, conti-
 nually; ḡḡ cōḡḡce, never.
 Coḡḡeoḡlaḡ, to sleep or slumber;
 cḡēḡ ann a ccoḡḡeoḡlaḡ ḡē,
 wherein shall he sleep?
 Coḡḡc, always, utterly; also verily.
 Coḡḡe, chastity, continency.
 Coḡḡeaḡ, a fighting.
 Cōḡḡ-cḡḡaḡ, *rectius* coḡḡḡḡḡc, or
 coḡḡ-cḡḡḡc, a foreigner, a stran-
 ger.
 Cōḡḡcḡḡḡcay, the remoteness of one
 place from another.
 Cōḡḡ-cḡḡc, *potius* coḡḡ cḡḡḡc, a
 strange land, a remote country.
 Cōḡḡe, the fifth part of any thing.
 Cōḡḡe, a province, so called because
 Ireland was divided into five
 territories or provinces; *vid. sup.*
 cūḡḡ cōḡḡe na ḡēḡḡḡonn, the
 five provinces of Ireland.
 Coḡḡeaḡaḡ, a provincial.
 Coḡḡēal, a noise or clap.
 Coḡḡēal, a distaff.
 Coḡḡealta, a conference.
 Coḡḡeaḡḡ, judgment.
 Coḡḡeaḡḡ, asking a question.
 Coḡḡēay, or cōḡḡēḡḡe, five ways or
 manners, i. e. cōḡḡ-bēay.
 Coḡḡḡḡm, to rake up or kindle;
 coḡḡḡl an ḡeḡne, kindle the fire.
 Coḡḡḡḡm, to spare, to save, to lay
 up; ḡo coḡḡḡl moḡḡ nuayāḡ, i. e.
 eoḡan-moḡ, an ḡaḡbaḡ: eoḡan-
 moḡ, spared the corn, or laid it
 up; coḡḡḡl ḡḡnn a ḡḡḡaḡna,
 spare us, O Lord.
 Coḡḡḡll, a thought or secret; genit.
 coḡḡḡle.
 Coḡḡḡle, a companion.
 Coḡḡḡleaḡ, a train or retinue.
 Coḡḡḡḡḡm, to accompany, to at-

tend.

Cojzne, a spear or javelin.

Cojzrjż, a bound or limit.

Cojzrjżeac, a stranger, a foreigner.

Cōjzrjnn, five parts or divisions.

Cojlbjn, a small shaft; a stem or stalk of a plant.

Cojlce, a bed, bed-clothes; τρι
cojlceada na brejnnne, the three materials of bedding amongst the Fenii, or Fjana Ejjonn, according to romantic accounts, viz. barrużal cħann, caonnač, azur ūi-luačajr, branches of trees, moss, and green rushes.

Cojleayad, a lethargy.

Cojlējr, a quarry, or stone-pit, a mine; *corrupte* cojrēal.

Cojlén, or cojlēan, a whelp, puppy.

Cojleac, a cock.—*Mark* 13. 35.

Cojlce, the cholic.

Cōljyr, *rectius* cōljyr, cabbage; *vid.* coljr, Lat. *caulis*.

Cojll, sin, iniquity.

Cojll, and gen. cojlle, pl. cojllte, a wood, a grove, a wilderness; a ccojll dĵamajr, in a dark wood, or desert; cujn allajd na cojlle, the wolves of the forest; Wel. *kelli*, a grove; *vid.* zejlč.

Cojlleađ, a hog.

Cojlleađ and cojlljm, to blindfold, or make blind.

Cojlleađ and cojlljm, to trespass, to infringe, to violate; also to plunder, to geld, &c.

Cojllmĵn, a young pig.

Cojllte, woods or forests.

Cojllte Majbjneaca, a territory near Mitchelstown, in the County of Cork, formerly belonging to a tribe of the O'Caseys.

Cojllte, or cajllte, and cajllteá-nač, an eunuch; also gelded, lost, undone.

Cojl-mĵay, a wooden dish.

Cojlč and collajd, *vulg.* colan, a

young cow or heifer.

Cojlteamajl, woody, full of woods.

Cōjmčrjořlac, the confines of a country.

Cojmde, custom, practice, use.

Cojmde, a keeve, a large tub.

Cojmeata, a comet.

Cojm, the inflection of cōm, equal, answers exactly in sense to the Latin *con*, and often forms the first part of a compound; it is generally written by the modern grammarians cojm when an e or j becomes the initial letter of the second part of the compound: it was anciently written cōm without any alteration or addition; it implies as, so, or as much, equal, &c. N. B. This prefix cōm has occasioned that several words subjoined to it, have been corrupted from their true original formation, some of their radical letters being suppressed and lost by abusive contractions; first proceeding from vulgar pronunciation, and then continued and authorized by copyists, who had not skill enough to rectify the words by restoring them to their radical purity. And the prefix too has suffered in one of its radicals in some rencontres; for instance, in the word coymajl, which in its original formation was cōm ĵamajl, from the prefix cōm, and ĵamajl, similar, Lat. *similis*, the prefix has lost its last radical m; and its adjunct, ĵamajl, hath been reduced from two syllables to one. We shall occasionally take notice of some of those corrupted writings, guided by this rational maxim, that when the adjunct part of the compound word makes no sense by itself, it is to be rectified by restoring it to the frame of a known word, bearing

such a meaning as may be naturally reconcileable with that of the compound word in question.

Cōmde, a lord, laird, or master.

Cōjm-ḏē, or Caojḏḏja, according to some, the Trinity, from Cōm, and Ḑe or Ḑja, God.

Cōjmeaṛ, short, brief; *aliter*, cumajṛ and aṭcumajṛ.

Cōjmeaṛda, i. e. cōjm-meaṛda, of equal esteem or worth.

Cōjmaṛne, ḡan cōjmaṛne, without forewarning.

Cōjm-beaṛla, corrupted into cōmaṛle, a conference, or consultation by mutual talking or speaking, a council or synod; *vid.* cōm-aḡal and cōmaṛle, *infra*.

Cōjm-ḃejṛjm, to contribute.

Cōjm-ḃeaṅḡal, a joint, an union, league, or covenant; a conspiracy; also a conjugation.

Cōjm-ḃeaṅḡlaḏ, to couple, to unite.

Cōjm-ḃeaya, a protection.

Cōjm-ḃejmṛjḡjm, to accompany, to go together.

Cōjm-ḃljaṛajṛ, *vid.* cljaḃujṛ.

Cōjm-ḃneapaḏ, contraction.

Cōjm-ḃṛjoṛlaḃ, the confines of a country.

Cōjmḏeaḃ, safe or secure.

Cōjm-ḏēantaḃt, a composure.

Cōjm-ḏneṛmeaḃt, competition.

Cōjm-ḏneāḃta, conformed.

Cōjmeaḃ, like, alike.

Cōjmēadaḃ, a watch or guard.

Cōjmēadaḡḏe, a keeper; ṛeaṛ cōjmēada, *idem*.

Cōjmeadaṛjm, to keep, to preserve; also to beware, or take heed; cōjmēadṛujḏ tū, thou shalt keep.

Cōjmeadaḃ, coupling or joining.

Cōjm-eaṛḡaṛ, a conflict, a mutual strife or struggle; *corrupte* cojn-ṛeaṛ, *qd. vid.*

Cōjmējḡnḡjḡjm, to force or constrain, to oppress, to exact;

cōjm-ējḡnḡtḡ, ye exact; ḏo cōjm-ējḡnḡ ṛē, he urged; taṛṛaḡḏ an ṛjḡ jaṛ ṛjn ṇa ṛeaḃt mbṛaḡ-tṛe ḡona maḃajṛ, aḡuṛ ḏo cōjmējḡnḡ jaḏ cūm ṛeola mucḏṛe, the king urged the seven brothers (the Machabees) and their mother, to eat swine's flesh.

Cōjm-eṛḡe, associates, partners, allies.

Cōjm-eṛḡjm, to join with auxiliaries, to assist.

Cōjmēuḏ, a ward or custody, watch, &c.; ḃj tū aṛ ḏo cōjmēu be upon thy guard; cōjmēuḏa, as luḃt cōjmēuḏa, a guard.

Cōjmēuḏaḡḡe, a keeper, an observer.

Cōjm-ṛeāḏan, a troop, a company.

Cōjm-ṛeaṛ-coḡaḡḏ, a fellow-soldier.

Cōjm-ṛjoṛaḃ, conscious.

Cōjm-ṛneazaṛtaḃ, agreeable to, or corresponding.

Cōjm-ṛneazaṛaḏ, conformity.

Cōjm-ṛjḃjm, to dispose, or to set in order.

Cōjmḡleṛc, a conflict, or struggle in wrestling, running a race, or any other bodily exercise; *vid.* ḡleṛc.

Cōjm-ḡnē, or cōjm-eaḡna ḡeana na nēolaḃ, i. e. ṛjoṛ ḡaḃ ṛjḡ ḏaṛ ḡaḏ a ccōm-aṛṛjṛ ṛe ṛojlē, a chronologioal and historical knowledge.

Cōjm-ḡljṛnneaḏ, a fastening, or adhering to.

Cōjm-ḡneamaḡaḏ, a fastening, or adhering to.

Cōjm-ḡneamaḡjḡjm, to adhere, to cling to.

Cōjm-jaḃtaḃ, one of the same country with another; *vid.* jaḃ.

Cōjmḡḏeaḃt, guarding, attending; mnā cōjmḡḏeaḃta, waiting-maids.

Cōjmḡḏeaḃ or cōjmḡḡteāḃ, strange or foreign; also an out-comer,

stranger, or foreigner.
 Cōjmjoc and cōjmjuc, a comedy.—
Pl.
 Cōjm-jonann, even, equal, alike.
 Cōjm-leanza, a course or race.
 Cōjmljc, corrupted from cōjmžlejc,
 a struggle, particularly in run-
 ning a race.
 Cōjm-ljže, i. e. lānamnay, coup-
 ling.
 Cōjm-ljžjm, to lie together.
 Cōjm-ljonza, the even or regular
 march of an army: hence that
 Irish name or description of a
 camel, eac cōjmljonza, signify-
 ing a kind of walking-horse, be-
 cause he always walks with equal
 leisure.
 Cōjm-ljon, a multitude.
 Cōjm-ljonta, fulfilled, complete.
 Cōjm-ljontačt, a completing or
 fulfilling.
 Cōjm-meajtay, a comparison; *rec-
 tius* com-mōrtay.
 Cōjm-meay, equal.
 Cōjm-meay, a consideration, or
 comparison.
 Cōjm-meajajm, to compare.
 Cōjm-meajda, equal, of equal
 worth.
 Cōjm-mōrtay and com-mōrađ, a
 comparison.
 Cōjm-nājžjm, to dwell together, to
 inhabit. This is a corrupted
 contraction of the word com-
 tjonužžjm, compounded of com
 and tjonužž, which means fre-
 quenting a place; and com tjo-
 nužž means dwelling, or continu-
 ing in a place.
 Cōjmneac, mindful.
 Cōjm-neajtajžjm, to confirm, to
 strengthen.
 Cōjm-neajtajžte, confirmed; Sā-
 cramejnt cōjm-neajtajžte an
 Chmjoγdaγže, the Sacrament of
 Confirmation.
 Cōjm-neajtūzađ, confirmation.
 Cōjm-neay, a neighbourhood.

Cōjm-neajajm, to approach, to
 draw nigh to.
 Cōjmnjžjm, to remember.
 Cōjmnjūzađ, a remembrance.
 Cōjmneac, assistant.
 Cōjm-nealt and cōjm-nealtađ, a
 constellation.
 Cōjm-neanajm, to divide.
 Cōjm-nejmnjžjm, to assemble.
 Cōjm-nejn, *syntaxis*, or construc-
 tion, concord, &c.
 Cōjm-njačdanay, great want, or
 distress.
 Cōjm-njačdujn, to engender.
 Cōjm-njatujn, copulation.
 Cōjm-yeajam, equilibrium.
 Cōjm-yeacač, consequently.
 Cōjm-yeacačđ, consequence.
 Cōjm-yejceamajl, by consequence,
 consequential.
 Cōjm-γjžjm, to perceive; also to
 comprehend as in a sum.
 Cōjm-γjžte, provident, frugal.
 Cōjm-γneazađ, a connexion, or
 relation.
 Cōjmteacay, cohabitation, or living
 together in the same house.
 Cōjmteacajde, or cōjmteacač, a
 person that cohabits with another
 in the same house and family.
 Cōjm-tjžeay, cohabitation, or living
 in the same house.
 Cōjm-tjžeajac, one who lives in
 the same house with another.
 Cōjm-tjonal, an assembly, a con-
 gregation, a synagogue, or con-
 vent.
 Cōjm-tjorrtac, one of the same
 country, a countryman.
 Cōjm-tneanađ, a confirmation.
 Cōjmuc, a comedy.—*Pl.*
 Cōjmjn, a common.
 Cōjmjne, a brief, an abridgment.
 Cōjmpnead and cōjm-pneamađ,
 conception, generation.
 Cōjmpneamađ and cōjm-pneá-
 majm, to conceive; ex. đfojllyjž
 Ajnzeal an tjaγna do Mhuγne
 aγur do cōjm-pneamađ γj tneγ

- an Spjornad náom, *Angelus Domini Annunciavit Mariæ, et concepit de Spiritu Sancto.*
- Cojn, or cajn, (pl. of cū,) hounds; *vid. cū.*
- Cojnbeaḁ, a feast or entertainment; cojnbeaḁ coecjγ, a fortnight's entertainment.
- Cojnbeaḁaċ, a person who is invited to, or partakes of a feast; *Lat. conviva, Gall. convie.*
- Cojnbeaγfájd, conversation.
- Cojn-bjle, the dogberry-tree.
- Cojnbljoċt, a conflict or battle; sometimes, and better written, cojnfljoċt; *Lat. conflictus.*
- Cojncc, haste, speed, expedition.
- Cojnċjn, the brain.
- Cojndealz, counsel.
- Cojndealz, comparison, likeness, similitude.
- Cojndealz, a criticising.
- Cojndjūjn, as straight as.
- Cojndneac, cojndneac oγt, mischief on you.
- Cojndneac, instruction.
- Cojndneac, to direct.
- Cojndneazad, γonn cojndneazajd, here they separate, or branch out from each other.
- Cojndneazad, to fight or battle out.
- Cojndneaman, rage, madness, fury.
- Cojndnjγ, a dog-brier.
- Cojnead, reproof.
- Cojneal-bájte, excommunicated, accursed, detestable; cajndeal bájte, *idem.*
- Cojnēo, the dogberry-tree.
- Cojnfeayzan, the evening.
- Cojnfeayōjn, a confessor.
- Cojnfeayzanaċ, late.
- Cojn-fodaγjne, otters.
- Cojnfljoċd, a debate, a battle, a conflict.
- Cojnγjoll, a qualification.
- Cojnγjall, or cojnγjōl, a condition; aγ cojnγjōl, upon condition.
- Cojnγjallda, conditional.

- Cojnĵn, or cajnĵn, a rabbit; *Lat. cuniculus; vid. cū.*
- Cojnleōγ, a candlestick.
- Cojnlĵn, cojnle, and cajnleōz, a stalk, a bud.
- Cojnne, a meeting; jonad cojnne, a place of meeting, a rendezvous.
- Cojnne, ōγ cojnne, opposite; ōγ cojnne a nēadaγn, to their faces; do γjt γē na cojnne, he ran to meet him; aγ cojnne a ċējle, over against one another.
- Cojnne, a woman. This old radical word of the Celto-Iberians, is the same in origin as the word *quean* or *queen* of the Anglo-Saxons; *Lat. cunnus, ex. ante Helenam cunnus fuit causa terribilissima Belli.—Horat.*
- Cojnn-aċajγ, a father-in-law, a wife's father.
- Cojnneal and cajndeal, a candle; *Lat. candela.*
- Cojnn-neac̄ta, i. e. γaċta-con, the laws of hounds and of hunting.
- Cojnγjaγ, *vid. cozūγ, conscience.*
- Cojnt, a woman.
- Cojntjn, a controversy, a debate, dispute, or contention: γear cojntjnne, a contentious man.
- Cojntjnneac, contentious.
- Cojntjonojdeac, custom.—*Pl. ex. Cl.*
- Cōjp, a tribe or multitude of people, or military forces; *Lat. copie-arum.*
- Cōjp, a copy of any writing.
- Cōjp-γzγjōjn, a transcript of any piece of writing.
- Cojn, in compound words signifies false, as cojn-ċlējγjoċ, a false clerk.
- Cojn, or cajn, sin, guilt, iniquity, fault; lan do cojntjō γajlteaċa, full of bloody crimes; do γejγ a cojme, according to his fault.
- Cojn, solitary, lonesome.

Cōjn, just, right; *nān cōjn a ſeu-*
nam, that ought not to be done.
 Cojn̄ce, oats; Wel. *keirk*; cojn̄ce
ſjaðajn, wild oats; *anan cojn̄ce*,
 oat-bread.
 Cōjn̄d̄jn, a small cord.
 Cojn̄e, trespass.
 Cojn̄e, a chaldron.
 Cojn̄e, an invitation to any meeting
 or entertainment.
 Cojn̄eam̄an, coriander.
 Cōjn̄gn̄jom̄, satisfaction.
 Cōjn̄j̄ḡ, ranges.
 Cōjn̄j̄ḡjm̄, or *cuj̄n̄j̄ḡjm̄*, to sin, tres-
 pass, or offend; *do cōn̄uj̄ḡ mē*,
 I have offended; also to con-
 demn, to chastise, or correct;
cōjn̄eōca mē, I will punish, or
 correct.
 Cōjn̄j̄ḡjm̄ and *cōn̄ūḡað*, to mend,
 to repair, to trim, or dress.
 Cōjn̄j̄ḡte, dressed, amended; *go*
cōjn̄j̄ḡte, sprucely, neatly.
 Cojn̄jm̄, to teize.
 Cojn̄j̄peað, corruption; and *cōj-*
n̄j̄pteact, *idem*.
 Cojn̄j̄p̄jm̄, to corrupt or spoil.
 Cojn̄j̄p̄te, corrupted, depraved,
 wicked.
 Cojn̄j̄p̄teact, corruption, villany.
 Cojn̄m̄ and *cajn̄m̄*, a kind of ale
 among the old Irish; *vid. cujn̄m̄*.
 Cojn̄me and *cōjn̄meac*, a pot-com-
 panion.
 Cojn̄meōḡ, a cup-gossip.
 Cojn̄m̄jn̄, the dimin. of *cōjn̄mac*, a
 proper name of a man.
 Cojn̄neac̄, a part.
 Cōjn̄neac̄, *jārḡaj̄ne cōjn̄neac̄*, the
 king's fisher.
 Cōjn̄neul, a corner; Wel. *kornel*;
 it properly means the point of
 the interior space of any angle;
 a nook.
 Cojn̄n̄j̄neac̄, frizzled, curl-haired.
 Cojn̄n̄j̄d̄j̄all, a cupboard.
 Cojn̄pe, wicked, corrupt; *daojne*
cōjn̄pe, *potius cōjn̄p̄te*, de-
 praved or wicked persons.

Cojn̄neann̄aj̄m̄, to make round
 and sharp like a top.
 Cojn̄neann̄ cjoz̄oj̄l, a whirlgig.
 Cojn̄n̄-deabað, to fight with a
 spear; *ōjn̄ aſ jonnan cōjn̄n̄*
azur ſleað.—*Cl.*
 Cojn̄n̄c̄nead̄ōḡ, a screech-owl.
 Cojn̄n̄t, bark; Lat. *cortex*.
 Cojn̄n̄teōjn̄, a carter.
 Cojn̄, near to, hard by; *cōjn̄ na*
ſaj̄n̄ge, by the sea.
 Cojn̄beaſt, leg-armour, or a pair
 of greaves, or boots; also a shoe
 or stocking.
 Cojn̄cējm̄, a pace or step; *rectius*
cōj̄cējm̄, from *cōj̄*, a foot, and
cējm̄, a degree; *vid. cōj̄cejm̄*.
 Cōjn̄de, a coach.
 Cojn̄de, or *cōjn̄te*, a jury of twelve
 men for trying a criminal cause
 according to the law of Eng-
 land.
 Cojn̄eōna mē, I will prove, main-
 tain, or defend; *vid. cōj̄an̄aj̄m̄*.
 Cojn̄ḡjm̄, to still or quiet, to quell
 or allay; also to cease, to leave
 off.
 Cojn̄ḡlj̄ð, diligent, careful.
 Cojn̄j̄de, a footman.
 Cojn̄jn̄, a stem or foot-stalk.
 Cōjn̄jn̄, a great feast, or plentiful
 entertainment; *cōjn̄neac̄*, *idem*.
 Cojn̄-leaṭan, broad.
 Cōjn̄neac̄, *vid. cōjn̄jn̄*.
 Cojn̄neac̄aj̄m̄, to consecrate; Lat.
consecro.
 Cojn̄neacan, consecration; also
 blessing.
 Cojn̄neact̄a, consecrated, blessed.
 Cojn̄neaḡta, *idem*; *uj̄ge cōj̄-*
neact̄a, holy or consecrated wa-
 ter.
 Cojn̄neact̄an, consecration.
 Cojn̄n̄joḡað, sanctification.
 Cojn̄-n̄jom̄að, the scanning of a
 verse; i. e. *n̄jom̄að*, or *aĵneam*
cōj̄.
 Cojn̄teact̄, *potius cōj̄n̄teact̄*,
 hearing.

Cojyteōjɪ, a coachman.
 Cojyteōnnujɔ̃, *vid.* cojtaɣ.
 Cojɛ, and gen. cojɛɛ, a coracle, or small boat.
 Cojɛcead, public; γζολα cojɛceada, public schools; *vid.* cojɛceann.
 Cojɛceann, vulgar, common, public; cojɛceann don uɟle ɟujne, common to all men; ɟo cojɛceann, in general.
 Cojɛceannaɛɛɛ, community.
 Cojɛeojan, a limit or boundary.
 Cojɛɛɛ, an awl, a bodkin, &c.
 Col, an impediment or prohibition; Gr. κωλυω, *impedio*; col ɟaoɟl, the impediment of consanguinity; col cōm-ɟoɟujɣ, the impediment of affinity; colujɣɛ, i. e. caɟm-ɟojɣ ɛmɟojɣ, the impediment of spiritual relation, contracted in baptism or confirmation: this last is vulgarly called col ɟamujɣ, corrupted from col ɟam-ujɣɛ.
 Colaɛ, wicked, impious, prohibited, Caɟn colaɛ, impious Cain.
 Colajm, to hinder; Gr. κωλυω, *impedio*.
 Colajɟneacɛɛ, a colony.
 Colajɟɛ, a college.
 Colam, to plaster.
 Colamōjɪ, the fish called Hake in English.
 Colamujɪ, *vid.* colūmajɪ, colūmajɪ leapa, a bed-post.
 Colamna ɟeapɪb, a cow-hide.
 Colan, the body, flesh; do ceūɣa-ɟam an cōlann, they mortified the flesh; aɟɟeɟɟɟe na colna, the resurrection of the flesh.
 Colb, a post or pillar; also the stalk of a plant.
 Colba, a sceptre.
 Colba, love, friendship, esteem, regard.
 Colbajm, to sprout, or shoot forth sprigs.
 Colbɛa and colpa, the calf of the leg, the shank, the leg of a man

from the knee to the ankle.
 Colbɛaɛ, a cow-calf, a heifer.
 Colcaɛ, or colcaɟɛ, a bed.
 Colɟ, a sword.
 Colɟ, a prickle, a sting, a beard or awn; as of barley, colɟ oɟna, &c.
 Colɟaɛ, full of prickles or beards; also smart, lively; also fretful.
 Colɟan, a salmon.
 Colɟɛmōjɟm, to fence, to fight with a sword.
 Cōlɟɣ, cabbage; Lat. *caulis*.
 Coll, the hazel-tree: hence the letter c took the name of coll.
 Coll, a head.
 Coll, destruction, ruin.
 Collaɛ, or mōn-collaɛ, a fat heifer.
 Collaɛ and collajm, to sleep: sometimes written codlaɛ.
 Collaɛ, sleep, rest.
 Collajɛ, a heifer of two years old.
 Collajɛ, carnal, venereal.
 Collajm, to sleep; Heb. 𐤇𐤋𐤍, *somnium*.
 Coll-caɟll, a wood of hazel.
 Collcēnū, a hazel-nut.
 Coll-leabajɛ, a bedstead.
 Collɛaɛ, a fleet: written also cōb-lac.
 Colloɛaɛ, sleepy.
 Colm and colum, a dove, or pigeon; colūɪ, *idem*.
 Colma, hardness.
 Colmca, a dove-cote, a pigeon-house.
 Colm-lan, a pigeon-house.
 Colōɟ, a stake or collop.
 Colpa, a single cow, horse, &c.
 Colpaɛ, a bullock, or heifer; a young steer, a colt.
 Colɛ, meat, victuals; *vid.* in voce ceɟmɟɟe, *supra*.
 Colɛam and colɛajɪ, a plough-share.
 Colɛna, dark, gloomy, obscure.
 Colūbajɪɛ, coleworts, cabbage.
 Colum and colom, a dove or pigeon; Lat. *columba*, Wel. *clommen*,

Cor. *kolom*, Arm. *kulm* and *ku-lym*.
Colūman, a prop or pillar, a pedestal; Lat. *columna*, Wel. *colovn*, Hisp. *coluna*, Vulg. Gr. *κωλωνα*.
Com, the waist or middle, the body; *τjnnear cojm*, the bloody flux; also a defence, protection, guard; ex. *ḡá cōjm*, under covert, or protection.
Comac, a breach, a defeat; *comac an caṡa*, the defeat of the army.
Comadōjri, a romancer.
Comadōjriacḡd, a feigned story, invention.
Comajrice, protection.
Comajricejm, to protect or defend.
Comajriajm, to liken or compare.
Comann, communion, society.
Comari, the nose; also a way.
Comaric, a part or share.
Comaricteōjri, a protector.
Comaric, to kill.
Comar, the pulse; *vid. caryle*.
Comarac, efficacious, capable, able.
Comarṡ, mixture, a blending together; a *ccomajrṡ leari*, higgledy-piggledy.
Comarṡacḡd, a composition.
Comarṡṡnum, a chaos, or confused mass.
Comarṡmojl, *idem*.
Combac, a breach, defeat, &c.
Combájde, assistance, friendship.
Combrūjte, crushed.
Comḡajr, resembling, like.
Cōm, in compound words sometimes signifies so or as; *cōmarid*, as high; *cōm-dáojneac*, so populous; and *cōm-ḡadṡo*, this far; *cōm-mōri*, as great; *vid. cojm*.
Cōm, to keep, to preserve.
Cōmacḡd, might, power, ability; *ann do cōmacḡd*, in thy power.
Cōmacḡdaḡ and *cōmacḡdamajl*, able, capable, powerful; *camarac*, *idem*.
Cōmacmac, a circuit.

Cōmad, the two last quartans of a verse are distinguished by this name, as the two first are by that of *ḡeolaḡ*.
Comaḡ, an elegy; *rectius cūmaḡ*.
Cōmaḡ, preservation.
Cōmaḡ, a sigh or groan.
Cōmaḡ, or *cūmaḡ*, a bribe; also a reward, a condition, or article of peace, &c., a gratuity, hire, or recompense; ex. *breat nari cōjri a donca dujt: aji cōmṡajb ojri ná ajiṡjotṡ*, a judgment which you should not pronounce for gifts of gold and silver.
Cōm-azal, a conference, a council, from *cōm*; Lat. *con*; and *azal*, mutual talk or discourse: it is of the same import with *comajrle*, corrupted from *combe-ariḡa*, signifying talking, speaking, or conferring in common: *beariḡa* is of a Germano-Celtic origin, the same word with *parle*, *parler*, of the French.
Cōmajlle, being big with child, pregnancy, &c.
Cōmajlljm, to bear or carry.
Cōmajltjm, to join.
Cōmajmyeariac, cotemporary.
Cōmajmyearida, *idem*.
Cōmajnm, a surname.
Cōmajri and *cōmujri*, opposite, towards; *ar bui ccomajri*, over against you; *ari ccomájriṡne*, for us; *ḡá ccomajri na clojṡne*, for the children.
Cōmárbjm and *cōmajrṡjm*, to number, to count, or reckon; *do cōmájriṡjde*, ye shall count.
Comajre, a cry, an outcry.
Comajrice, quarter, or mercy.
Comajricejm, to cry out, to bewail.
Cōmajrle, an advice or counsel.
Cōmajrle, a convocation, council, or synod; from *cōm* and *beariḡa*, a speech, an arguing, or consulting; *comajrle breari nējrionn*, the general council of the Irish

nation.

Cōmajleac̃, a counsellor, adviser, &c.

Cōmajljǵjm, to counsel, to advise, to consult; do cōmajljǵ rē, he advised.

Cōmajtcead̃, competition.

Cōmajtceay, a neighbour.

Cōmal, the performance, execution, or accomplishment of a thing; ex. do r̃jor̃ br̃ajǵde nē cōmal na cūmajd̃, he desired to have hostages as sureties for the performance of the conditions.

Cōmal, bold, courageous, brave.

Cōmal, or cūmal, a waiting-maid.

Cōmal, or accōmal, to heap or join together; Lat. *cumulo*, *accumulo*.

Cōmalajm, to discharge an office or duty, to perform, fulfil.

Cōmalt and cōmalta, a foster-brother; Lat. *co-alitus*, from *alo*, *alere*, *altum*, et *aliturum*.

Cōmaltaç, fulfilled, performed, &c.

Cōmam, to defend.

Cōm-annan, like, alike; cōjm-jonnan, *idem*.

Cōm-aōnta, consent.

Cōm-aōntaçd̃, agreement, unity, concord.

Cōm-aōntajǵjm, to agree with one, to consent to; as cōm-aōntajǵjm an cōjmyeacead̃, *concedo consequentiam*.

Cōm-aōrda, cotemporary.

Cōmaj, opposite, *vid.* cōmajr̃,

Cōmajba, protection.

Cōmajba, i. e. cōm-řor̃ba, a co-partner in church-lands or benefices; also a successor to a see or other ecclesiastical dignities; Cōmajba řháttr̃jcc, St. Patrick's successor in Armagh.—*Vid. Colg. Triad. Thaumaturg.* pag. 293. 693. col. 1. and *War. Antiq. Hib.* cap. 17.—*Vid.* řor̃ba, Cōmajba řheadajr̃, the pope, or St. Peter's successor.

Cōmajba, a religious order of monks among the old Irish.—*Vid. Keat.*

Cōmajba, bean cōmajba, an abbess; bean cōmajba řjǵj̃de, the abbess of Kildare, or the successor of St. Bridget.—*Vid. Chron. Scot.*

Cōmajbaçd̃, a vicarage.

Cōmajdaçd̃, agreement, correspondence: in the composition of an Irish dán, or verse, cōmajda, or cōmajdūǵad̃, is an agreement and correspondence of two words in number of syllables, quantity of vowels and consonants of the same class.

Cōmajzuyn, a syllogism.

Cōmajra, and gen. cōmajran, a neighbour, *rectius* cōmujra, from cōm and ujra, the jamb or side-post of a door: a very natural expression of the mutual connexion and dependance of neighbours on each other.

Cōmajranaçd̃, a neighbourhood.

Cōmajta, a mark or token; cōmajta na c̃rojre, the sign of the cross; pl. cōmajtūǵe.

Cōmajtūǵad̃, a marking or pointing out.

Cōmajtūǵjm, to remark or observe.

Cōmajtūǵte, marked, remarked.

Cōm-br̃ūac̃, the marches or confines of a country.

Cōm-br̃ūac̃ac̃, bordering upon one another, conterminous.

Cōm-çajd̃neac̃, corresponding, a correspondent.

Cōm-çajd̃neact̃, commerce, traffic.

Cōm-çajd̃neac̃ay, commerce, mutual correspondence.

Cōm-çajnt̃, a conference; also controversy, an abuse, or affront; tuzadañ cōmçajnt̃ dá c̃ejle, they abused or reviled each other.

Cōm-çajōd̃jm and cōm-çaojñjm, to

condole, to bemoan.
 Cōm-ċapaĵdeacđ, *rectius* comċu-
 paĵdeact, mutual struggling or
 combat.
 Cōm-ċapn̄ta, heaped together.
 Cōm-ċeanġal, a confederacy; cōm-
 ċeanġal, also means any joint
 union or tie either in social life,
 or degree of affinity.
 Cōm-ċoĵġn̄ġ, a border or limit.
 Cōm-ċonġbāĵl, honour.
 Cōm-ċoġp, a corporation.
 Cōm-ċoġmūĵl, alike, suitable, con-
 formable. N. B. This word is
 corrupted and abusively con-
 structed; for the word coġmūĵl
 is a corrupt contraction of cōm-
 ġamūĵl; Lat. *consimilis*.
 Cōm-ċpaĵte, sprinkled.
 Cōm-ċpaġ, good-fellowship.
 Cōm-ċpaĵdeacđ, agreement.
 Cōm-ċpaĵnnġġm, to assemble, to
 convoke.
 Cōm-ċpaĵnnġuġad, a congregation.
 Cōm-ċpaĵnnġġte, assembled; a tāj-
 mġd annġa ġo cōm-ċpaĵnnġġte
 a naġnm Ōē, we are here assem-
 bled in the name of God; from
 cōm, Lat. *con*; and ċpaĵnne,
quod vid.
 Cōm-ċuġm, to dispose or set in
 order.
 Cōm-ċudpa māġġm, to equalize.
 Cōm-ċuġnġġte, congealed.
 Cōmċaġġm, or cōmduġġm, to build,
 ex. cōmduġġd teampoll dam
 ġġn ġonad ūd, build me a temple
 in that place. This word is a
 corruption of cōmċōduġġm, as
 the primitive buildings consisted
 chiefly of sods of earth; *vid.*
 ċōd, *infra*.
 Cōm-ċāĵl, or cōmċāĵl, an assembly
 or convention; a congregation,
 or convocation; cōmċāĵl coġt-
 ċean na clēġne, a general coun-
 cil; gen. cōmċāla.
 Cōm-ċaġnġnġuġad, or cōmċaġnġnġ-
 ġm, to confirm, strengthen, &c.

Cōm-ċalta, a foster-brother: it is
 pronounced cōalta.
 Cōm-ċaġ, an equal right.
 Cōm-ċlūta, a compact.
 Cōm-ċlūtađ, contribution.
 Cōm-ċlūtaġm, to frame, to join, or
 couple.
 Cōm-ċoġċ, as soon as.
 Cōm-ċuanađ, confirmation.
 Cōm-ċūtċaġġ, of the same kindred
 and country.
 Cōm-ċūtċaġaċ, a countryman, one
 of the same country.
 Cōm-ċlūta, assembled.
 Cōm-ċaġġaġm, to embrace.
 Cōm-ċoġuġ, consanguinity, or mu-
 tual proximity of blood.
 Cōm-ċūġġlead, a conference.
 Cōm-ċūĵl, consanguinity; cōm-
 ċlannaġ, *idem*.
 Cōm-ċuġtaċ and cōm-ċuġtaċđ,
 comfort; cōmċuġtaċđ an ġġo-
 mađ naġm, the consolation of
 the Holy Ghost; also confirma-
 tion.
 Cōm-ċuġtuġġtēoġn, the comfortor,
 an ġġomađ naġm an cōm-ċuġn-
 tġġtēoġn, *Spiritus Sanctus Pa-*
racletus.
 Cōm-ċuġmġm, to compose.
 Cōm-ċabāĵl, i. e. ōmaġn, harmony,
 love.
 Cōm-ċaĵl, of the same tribe or fa-
 mily: a Mhaġlġeacġaġnn mġc
 Ōomnaġll, Ōo clāġnn ġnġne
 cōmċaĵl.
 Cōm-ċaĵl, consanguinity; cōm-ċā-
 oġl, *idem*.
 Cōm-ċāġn and cōm-ċāġndeacūġ,
 congratulation, rejoicing.
 Cōm-ċāġnġuġad and cōmċāġnġ-
 ġm, to congratulate.
 Cōm-ċaġm, a convocation; do ċuġ
 ġē cōm-ċaġm aġn a maġtġb, he
 convoked their chiefs.
 Cōm-ċaġ, near, nigh at hand; ġlġġ
 cōmċaġn, a short or direct way.
 Cōm-ċġol, condition.
 Cōm-ċnaġ, genteel.

Cōm-ḡnoṭūḡaḏ, conversation.
 Cōm-ḡnumṭa, heaped together.
 Cōm-ḡotač, a consonant.
 Cōm-ḡuɹlɹm, to condole.
 Cōmḡuɹ, *rectius* cōmḡoḡuɹ, consanguinity, or more literally, mutual proximity of blood; *vid.* cōmḡoḡuɹ, *supra*.
 Cōmla, guards; a ḡján-cōmla, his aid-de-camps, or life-guards; *vid.* caɹṭneɹm.
 Cōmla, a horn.
 Cōm-labaɹɹɹ, a conference, or colloquy.
 Cōm-labɹa, the same.
 Cōm-labɹaɹm, to converse, or discourse together.
 Cōmlač and cōmlaoč, a comrade, or fellow-soldier; also a guardsman.
 Cōmlačṭūɹḡe, a foster-brother, one who should naturally be nursed by the same breast-milk that another was nursed with to his prejudice; Lat. *collactaneus*.
 Cōmlaḏ, a door; pl. cōmlaɹḡ; cōmlaɹḡ uɹḡe, sluices.
 Cōmlaɹm and cōmlaɹm, to rub.
 Cōmlaɹɹ, quiet, even-tempered.
 Cōmlan, a duel, a combat; ɹeaɹ cōmlan ceáḏ, a centurion: more properly a man who is so great a champion as to be able to encounter a hundred men.
 Cōm-laoč, *vid.* cōmlač.
 Cōm-ljōnaḏ, to fulfil.
 Cōm-lūadaɹ, conversation, company; ɹeačnaɹḏ a cōm-lūadaɹ, avoid ye his company.
 Cōm-lūaḏɹaɹm, to accompany.
 Cōm-lūač, as swift, as soon as.
 Cōm-lučḏ, partners, cōmlučḏ oɹbɹe, fellow-labourers.
 Cōm-lūḡe, alliance, confederacy, &c.; ḏo ɹɹnneadaɹ ɹḡḡe aḡuɹ cōmlūḡe, they made peace and alliance.—*Vid. Annal. Innisfall. in the reign of Mortogh-more O'Brien.*

Cōm-maōḡdeam, common joy or boasting; also congratulation.
 Cōm-máōḡḡm, to congratulate; also to boast together.
 Cōm-mōɹáɹṭneacáɹ, consanguinity.
 Cōm-mbɹáɹṭneacḏ, *idem*.
 Cōm-mbɹūḡaḏ, contrition.
 Cōm-mbɹuɹḡ and cōm-bɹuɹte, contrite.
 Cōm-mbūaɹḡneacḏ, a tumult, uproar, &c.
 Cōm-naɹḡaɹm, to compact or join together.
 Cōm-náɹḡe, a dwelling, or habitation.
 Cōm-nuɹḡe, as; a cōmnáɹḡe, always, continually.
 Cōm-nuɹḡḡm, to stand still or quiet, to rest; ɹan aḏ cōmnūḡe, stand still; also dwell or inhabit; *vid.* cōɹm-náɹḡḡm; ḏo ɹɹnneadaɹ cōmnáḡe, they dwelt, they pitched, *vid.* cōmṭjōnūḡḡm, *supra*.
 Cōmnuɹḡṭeac, continuing, permanent, staunch, steadfast, continual; cōmnūḡeac, the same.
 Cōm-ōḡláč, a fellow-servant.
 Cōm-ōɹḡne, co-heir; cōm-ōɹḡɹḡḡ ḏo Čhɹɹoɹḏ ɹɹnn tɹéɹ an baɹɹ-deaḏ, we become the co-heirs of Christ by baptism.
 Cōm-ōltōɹɹ, a pot-companion.
 Cōm-ɹáɹɹ, compassion.
 Cōm-ɹɹjōɹūnač, a fellow-prisoner.
 Cōmɹa, a coffin, an ark; cōmɹa buɹḡbuɹnne, an ark of bulrushes, as the cradle of Moses is called.
 Cōm-ɹac, a fight, conflict, engagement; ex. cōm-ɹac éɹn-ɹɹɹ, a duel. N. B. As the monosyllable ɹac in this compound word cōm-ɹac is absolutely unintelligible and unknown in the Irish language, it must therefore be looked upon as only the maimed remains of a right genuine word that lost some of its radicals in its junction with the preposition cōm; which has been the case of

nujž in the word *cōmnūjže*, of *ajrle* in *cōmajrle*, of *zur* in *cōmzur*, i. e. *cōmžozur*, of *dujžjm* in *cōmdujžjm*, i. e. *cōmžodujžjm*, &c. This monosyllable *rac* must naturally be a part of the word *brac*, which is also written *brajc* and *brojc*, all meaning the arm; Lat. *brachium*, which in its ancient and proper signification comprehends the shoulder and all the rest from thence to the fingers inclusively. *Antiqui humeros cum brachiis armos vocabant*, says Festus; and Celsus says that *brachium* meant the whole from the shoulder inclusively to the fingers' ends; which is likewise meant by the Irish word *brac*, *brajc*, or *brojc*: and as the Latins derived their word *arma*, fighting weapons, from *armus*, the arm, and *pugno pugnare*, to fight, from *pugnus*, the fist, because the first way of fighting was with the arms and fists: so in Irish the word *cōmbrajc*, or *cōmbrojc*, signified fighting or combating with the arms and fists, and is of the same import as the Latin *compugnare*, we have still the word *brojc* in common use to signify an effort or struggle, as, *ťajm a brojc lejγ*, I am making efforts at it; and also, I am struggling with or against him.

Cōm-racajm, to battle, to encounter; *do cōmrajc mē*, I fought.

Cōm-rád, a dialogue, conversation, pl. *cōm-rájdjb*, or *cōm-rájdťjb*.

Cōm-rájdjm, to talk together, to converse; *do cōm-rájd γē ne na deap-bráťajr*, he conversed with his brother.

Cōm-rájdťeac and *cōm-rájdťjže*, conversable, a good companion.

Cōm-ranžac, wrinkled.

Cōm-ročdajm, to meet.

Cōm-rožajn, election, choice.

Cōm-rojcjm, to choose.

Cōm-rojnn, a share or portion; *lučd cōmrojnn*, partakers.

Cōm-rujđjm, to concur.

Cōm-rūnajm, to impart or communicate as a secret.

Cōm-rūnūžad, a conspiracy; *lučť cōmrūjn*, conspirators.

Cōm-γájžjd, peace among you, quiet, rest.

Cōm-γanađ, everlasting, perpetual.

Cōm-γanađ, rest, quietness, &c.

Cōm-γžolájre, a school-fellow.

Cōm-γmužajm, to vomit.

Cōm-γnūad, a meeting or confluence of rivers or waters.

Cōm-γollay, a constellation.

Cōm-γruť, a confluence of rivers.

Cōm-γūanajd, he slept or reposed.

Cōm-γujrjžeac, a rival or competitor, a candidate.

Cōm-γpajrn, a wrestling or contesting.

Cōmťa and *comťac*, a companion or comrade; *feap comťa Eabrac mo bj azam, γē do deap-γžnajdťeac dom žac njđ do řja-řrujžjn de na bealra řejn*, a companion, who was a Hebrew, answered all my questions in his own tongue.

Cōmťa, a fidelity.

Cōmťac, a comrade, or close companion: derived perhaps from *cōm* and *ťeac*, a house, from cohabiting together in one house.

Cōmťajťe, a compact.

Cōm-ťajrnžťa, contracted.

Cōm-ťát, a commissure, joint, or closure.

Cōm-ťátajm, to join together.

Cōm-ťatťujže, a mutual old acquaintance.

Cōm-ťjonál, congregation.

Cōm-ťonjžjm, to agree with one, to consent to.

Cōmťray, a sweet scent.

Cōm-ṭrom, just, equal ; also equity, justice ; also ballast, or counterpoising ; ex. ceapṭ ḡr cotrom ; also nḡl ḡē cotrom, &c.

Cōm-ṭromáḡm, to balance, weigh, or poise.

Cōm-ṭrūaḡde, compassion.

Cōm-ṭūḡza, when first, as soon as.

Cōmua, a cousin-german ; ua is a son, or a son's son, or daughter ; and com-ua means two sons or daughters in the same second degree.

Cōm-ujbneōḡr, a pot-companion.

Cōmuḡd, a present.

Cōmmaḡm, a wife.

Commaḡce, a riding together.

Cōmmaḡtceay, a neighbourhood.

Commeaḡd, free quarters ; commeaḡd ō ḡamujn ḡo bēḡltḡne, free quarters from All Saints till May.

Commoḡr, the nose.

Comon, but.

Comōmaḡd, an assembly, congregation, &c.

Comōmaḡd and comōmaḡm, to gather together, to assemble ; do comōmaḡd na ḡlaṭa, the chiefs were assembled.

Compānaḡc, a companion, a comrade.

Compāntay, fellowship, society.

Compāy, a compass, a ring, or circle.

Compḡáḡd, a comparison.

Comḡaḡḡeay, a form or fashion.

Comḡuanad, rest.

Comṭaḡc, a companion.

Comuḡḡḡm, to mingle ; do comuḡḡḡ mē, I mixed.

Cōm-uyra, abusively written cōm-ayra, genit. cōm-uyran, a neighbour ; uyra, genit. uyran, signifies the jamb or side-post of a door : so that the compound word cōmuḡra, pl. cōmuḡrana, metaphorically signifies persons living in close connexion, and supporting each other as mutually as the two jambs of one

and the same door ; a very natural emblem and representation of the reciprocal duties of neighbours towards each other.

Con, sense or meaning.

Con-ablaḡc, a carcass ; Lat. *cadaver*.

Conaḡc, a murrain among cattle, which is of as pestilent a nature amongst them as the plague is among men.

Conáḡc, prosperity, affluence, worldly blessings : written also conáḡḡaḡc, and conáḡd, the same ; a conáḡc ḡḡn oḡt, may you benefit by it.

Conaḡc, a shirt, a smock.

Conaḡclonn, an equal, a comrade, a mate, a fellow.

Conaḡclonn, a kind of versification common among the Irish, according to the strict rules of which, the last word of a verse is the first of the next, pursuing the same order to the end, the last word of the whole poem being like unto the first. This is vulgarly called ḡadaḡḡḡn, or *Slabnaḡd*.

Conáḡd, prosperity, *potius* conáḡḡ.

Conaḡd, a greedy appetite ; also rage or fury ; hence maḡmaḡd conaḡd, a mad dog.

Conaḡdaḡḡe, therefore ; ex. ḡon aḡḡe ḡḡn, for which reason, a frequent expression in Irish.

Conal, the proper name of many great princes of the old Irish. Í. Conal Céaḡnaḡc, a prince of the Royal Ruderician race of Ulster, was a celebrated warrior about the time of the birth of Christ, according to our annals ; he was cotemporary and cousin of the same blood with the famous champion Cúculaḡnn. From this Conal the large territory of Ib Conaḡl Maḡḡtemne, otherwise called Maḡaḡḡe Chonaḡl, now a

part of the County of Louth, had its name. His chief descendants are the Magenís's, ancient lords of *Ib-Éatác*, or Iveach, a large territory now comprehending the two baronies of upper and lower Iveach, and other tracts in the County of Down; and the O'Mora's, or O'Mores, princes or lords of Laighiseacha, now called Leix, comprehending the two large modern baronies of Mary-burrough and Cuilleanagh, with other parts, reduced into a county, called the Queen's County, in Philip and Mary's reign. Mr. O'More of Ballyna is now the chief of this noble family. II. Conal Zolban, one of the sons of *Njal-Naojǵjallać*, king of Meath, and supreme lord of Ulster and Connaught towards the end of the fourth century. From this Conal Zolban, the country of *Cjnéal Conajl*, or Tirconell, now the County of Donegal, which was the ancient estate of the O'Donels, derives its name; and of which large territory this princely family have been sovereign lords from the fourth century to the time of King James I. of England. The great general O'Donel, field marshal, chief general of cavalry, governor-general of Transylvania and grand croix of the military order of St. Theresa, descended from a series of kings, princes, or counts, who have maintained their sovereign independancy, at least from the second century, down to the beginning of the sixteenth, in the reign of James I. of England, is now the chief of this princely family. III. Conal Zabna, from whom the country of *Ib-Conajl Zabna* derives its name, was the ancestor and

stock of the O'Conels, widely spread throughout the Counties of Limerick, Kerry, and Cork; that country, now comprehending the baronies of Upper and Lower Conello, in the County of Limerick, was more anciently called *Ṭṭṭ-bṛeapmone*, or otherwise *Ṭṭṭ-apmone*. The O'Conels, it seems, were dispossessed of that territory long before the twelfth century; for we read in the Continuator of Tighernach's Annals at the year 1155, that O'Cinealy and O'Cuileain were then the two kings of *Ib Conajl Zabna*, and that they killed each other in a duel or rencounter on a day of battle.

Conajl, *crom conajl*, a plague in Ireland, an. 540; *būjde conajl*, another plague which raged in Ireland, an. 1664.

Conajlbe, love, friendship.

Conajlbeac, upholding, assisting.

Conajr, a way, a road; and gen. *conajne*.

Conajnde, as, or alike.

Conajrt, *conajrt do cojn allta*, a rout of wolves.

Conajrleac, busily employed.

Conall, love, friendship; hence *conajlbe*.

Conar, a carcass, a dead body.

Conbājǵjm, to stop, stay, or withhold.

Conbajrcne, the dogberry-tree.

Conbūjdean, a guard.

Concljud, a conclusion,

Concūban, or *concūmar*, (from *con*, a contracted writing of *cū-oun*, *vid.* *ou* and *oujn*, i. e. a river-hound, or an otter, and *cūmar*, a lover of hounds or dogs, has been the name of several great personages of the old Irish: the family name O'Connor, whereof there are different septs descended from different stocks,

such as the great O'Connors of Connaught, who were the last kings of that province; O'Connor of Kerry, and O'Connor of Corcumroe, both descended from Fergus, son of *Roſſa Ruadh*, of the Ruderician race, hereditary kings of Ulster; and O'Connor Cianachta, a descendant of *Cjan*, son of *Olſolólujm*, who was supreme king of *Leat-moſ*, i. e. of Munster and Leinster in the third century. These different O'Connors, I say, were so called from one of their respective ancestors named *Concúbair*; and yet the descendants of other great princes of the same name were not called by that of O'Connor, such as *Concúbair Mac Neara*, king of Ulster, said to be a cotemporary of our Saviour, and *Concúbair O'Briſen*, surnamed *Ma Caſanaſ*, the fourth descendant of the great Brien-Bairbhe, which *Concúbair* died king of Munster and supreme king of Leinster, according to the Continuator of the Annals of Tighernach, an. 1142, wherein he is marked down as the eldest son of Dermot O'Brien, whom he had succeeded in the throne of Munster, an. 1120, as his younger brother, Turlogh, second son of Dermot, and ancestor of the O'Briens of Thomond, did likewise succeed this *Concúbair* in the same throne, an. 1142. The Genealogical Records of the Mac Brodines, hereditary antiquaries of the house of Thomond, and likewise those of the Mulconneries, not less famous genealogists, after setting down *Concúbair Ma Caſanaſ* as the eldest son of Dermot, mention the O'Briens of Clangibbon, whose chiefs resided

at Balyshyhan, now in the County of Tipperary, and the O'Briens of Coismagh, in the County of Limerick, as his direct descendants, and consequently the direct descendants of Brien-Bairbhe; I mean of all those of his posterity that bear the name of O'Brien, for it is well known, and is candidly acknowledged by the now-mentioned genealogists, that the Mac Mahons of Thomond and the Mac Donals of Darach, in the same country, are the true direct heirs of Brien-Bairbhe, they being the descendants of Mortogh Mor O'Brien, king of all Ireland, and eldest brother of Dermot O'Brien above-mentioned; and accordingly the Mac Mahons have preserved, as their arms, the three lions simply, which were the royal ensign of Brien-Bairbhe in all his battles; in the same manner that they are preserved as arms by the O'Briens of the direct line of *Concúbair Ma Caſanaſ*. This King *Concúbair* had his surname *Ma Caſanaſ* from the great number of castles and churches which he built in Munster, besides two sumptuous monasteries he built and founded at Ratisbonne for Irish Benedictines, now possessed by the Scots.—*Vid. Cambrensis Evers.* pag. 163, 164. And yet neither of the two families, the O'Briens or the Mac Mahons, are the direct chiefs of the Royal Dalcassian race: the Mac Eneirys of Castletown Mac Eneiry, in the County of Limerick, who are dispossessed of their large estate since King James the Second's time, are before them both in the order of lineal descent, being descended from the eldest son

of Mahon, king of Munster in the tenth century, and elder brother of Brien-Boirbhe, who succeeded him in that throne, and afterwards became monarch of all Ireland. Such has been at all times the instability of human grandeur and pre-eminence.

Conda, until; Lat. *donec*; conda táinje an taprdal, *donec venit apostolus*.

Condáijjyr, a countess.

Condáracd, rage or fury.

Condeazad, a separation.

Conduala, embroidery, sculpture.

Confad na fayne, the roaring of the sea.

Confuadač, a vulture.

Conza, the antlers or branches of a buck's or stag's horns.

Conza, an abbey of canons regular in the County of Mayo.

Conza, cotemporary.

Conzantač, an assistant.

Cōzayac, a kinsman; *rectius* cōm-foguyac.

Conzbáijjm, to keep, to hold; also to attend.

Conzbáijjteay, abstinence, temperance.

Conzbájl, a habitation, a house, a village.

Conzbálay, a stay, or support.

Conzbujrjzm a lájm, I restrain him.

Conzcajyr, conquest.

Conzájreac, to roar, to make a great noise.

Conzal, gallantry, bravery.

Conzmájl, to hold; conzmájd a láma an cojgeul, her hands hold the distaff; do conzbájd yé, he retained.

Conznajm, to help, assist, or succour.

Conznam, aid, assistance.

Conzra, a narrative, a relation.

Conzrájde, a relater or rehearser.

Conzrajm, cunning, craft, inge-

nuity.

Conzrajm, apparel, clothing.

Conla, or connla, witty, sensible, prudent; also chaste.

Conlač, straw, stubble, hay.

Conlan, healthy.

Conlan, an assembly.

Conmajcne, the old name of several districts in Connaught, so called, as our antiquaries assure us, from Conmac, one of the three sons whom Majdm Cnúac-na, the wife of Ojljoll, king of Connaught, bore, as we are assured, in one birth, for Fergus, an exiled king of Ulster, before the Christian æra. Thus Conmajcne, of Moyrein, divided into two parts, the one otherwise called Anzajle, or Anájle, as also Mijnter Maolmōrađa, in the County of Longford, the estate of the O'Farells, and the other called Mijntjyr Eolujr, in the Co. Leitrim, the ancient property of the MacRanells. In this partition I follow O'Dubhagain's Topographical Poem, with which Mr. Harris, Editor of Sir James Ware's works, agrees, in vol. 2. pag. 48; though the learned Mr. Flaherty (*Ogyg.* pag. 275.) assigns the part called Mijntjyr Eolujr in the County of Leitrim, to the O'Farells, and that in the County of Longford to the MacRanells. Conmacne of Dunmōr, now the barony of Dunamore, in the County of Galway, was the ancient estate of O'Sjodláj, according to O'Dubhagain. Conmacne Cújle Tola, now the barony of Kilmaine, in the County of Mayo, was the lordship of O'Talcapáj; and Conmacne Majra, in the County of Galway, was the country of O'Cađla, Eng. *O'Kelly*. This Conmacne is now the barony of Ballyna-

hinsy.

Conmaol, the proper name of some famous personages of the old Irish, particularly of the son of the great champion Cūculajnn, and of whose tragical fate of being killed by his father in a duel, neither of the two being personally known to the other, the reader may see a very moving account in a dissertation published in the *Journal des Savans* of the year 1764, under the title of *Memoire de M. de C. au Sujet des Poems de M. Mac Pherson*; it is distributed in seven pieces, between the months of May, June, (which contains two pieces in two different volumes,) August, September, and December, vol. 2, wherein is recounted the tragical story of Conmaol.

Conn, a meaning, sense, reason.

Connaċd, and gen. connacda, the province of Connaught; a cconnacdaib, in Connaught.

Connaċdaċ, a Conacian.

Connaċ, wood.

Connujll lōctamaċ, the lower barony of Connalla, in the County of Limerick, the ancient estate of the O'Cinealys, the O'Collins, and the O'Sheehans; but more anciently of the O'Conels.

Connajll ūāctamaċ, the upper barony of Conalla, in the County of Limerick, the patrimony of the Mac Ennerys.

Connajl, *vid.* congṁajl, to hold.

Connajl, prudent; *vid.* conla, *id.*

Connajl, a civil or polite farewell.

Connajncjm, to see or behold; do connajnc ṙē, he saw; do connajncay mullūjge na ṙlējbte, the tops of the mountains were seen.

Connajncle, i. e. boz, indulgent; connajncle ṙṙj ṙann, i. e. boz

ṙe dujne ṙann, to be indulgent to an infirm or weak man.

Connalt, i. e. teaċ cūjnn, or tea-mojn bṙēaġ, the royal seat of Conn of the hundred battles at Tea-mojn. N. B. Tea-mōj, or Teaċmōj, literally means a great house, or sumptuous building.

Connáo, a preserving, protecting, or building.

Connajta, earnest.

Connacay, do connacay dujt, it pleased you, i. e. *visum est tibi*.

Connṙōjd, controversy, debate; do bádaṙ aġ connṙōjd ṙjṙ, they were contesting with him.

Connṙōjdjge, a disputant, an argumentator.

Connṙōjdjgeaċt, disputing, controverting.

Connṙajṙme, a prince's court.

Connṙojṙbṙjm, to allege, or maintain.

Conojdjṙm, to heed or regard.

Conṙa, an agreement or compact.

Conṙa, a bier.

Conṙadōjṙ and conṙōjṙ, a bearer, one that carries a corpse.

Conṙajṙ, a consonant.

Conṙal, a consul.

Conṙtáblájde, or ṙjot-comájde, constables.

Conṙtal, counsel, advice.

Conṙabajṙt, chance, peradventure, peril, danger; ṙan conṙabajṙt, doubtless, truly

Conṙabajṙtēaċ, doubtful, dubious, dangerous, hazardous.

Conṙabajṙtaċ, *idem*.

Conṙaṙajṙm, to affirm, to allege.

Conṙajṙ, a doubt.

Conṙay, an account, a reckoning.

Conṙájll, opposition, adversity.

Conṙájṙda, contrary.

Conṙájṙdaċt, contrariety, variety.

Conṙájṙad, lean, poor.

Coṙajṙ, copper.

Coṙajṙ and comṙajṙd, a comparison.

Copōz, and copōza, copōz, in the
 genit. dockleaf; Lat. *lapathum*.
 Copōz, any large leaf of an herb or
 vegetable.
 Cor and cur, sent; ταν ēγ a cor
 an a hāj, after she had been
 sent back.
 Cor, a state, condition, or circum-
 stance.
 Cor, an cōr, so that, to the end
 that; cor zo mūnēde, that ye
 may teach; an cōr an bē, an
 ēan cōr, at all, in the least; an
 zac ēan cōr, by all means.
 Cor, music.
 Cor, a twist or turn.
 Cor, a throw or cast; also a round
 or circular motion.
 Cor, surety.
 Cor, odd, i. e. corra; ex. oīnean
 nō corra, even or odd.
 Cōra, rather, the comparative of
 cōr; ba cōra daj, it was fitter
 for you; corra, a weir, or dam.
 Cora, a choir: hence the Scottish
 word *coronach*, signifying the
 Irish cry; Lat. *chorus*.
 Cora, Ceann Chora, in the County
 of Clare, near Killaloe, where
 the famous Brien-Boirbhe had
 his court.
 Coraza, neatness, trimness.
 Cōra, a pair, a couple; cōra, two
 cows.
 Cora, cheese-runnet.
 Cōra, a champion, a hero; *vid.*
 curad.
 Cora, a recognizance.
 Cora, although.
 Cora, a curtain.
 Coranna, a territory anciently com-
 prehending Galenga, (now the
 barony of Galen, in the County
 of Mayo,) Lagna, or Lagne,
 now the barony of Leny, in the
 County of Sligo; and Coranna,
 the barony of Corran, in the
 same county.
 Coram, to turn.

Corb, a coach, a waggon.
 Corba, or curba, lewdness, incest:
 hence curba cur, perhaps more
 properly than the usual expres-
 sion ciorba cur, to signify in-
 cest.
 Corra, or curba, lascivious, lewd,
 incestuous. In the Slavonian
 language *curba* is a whore or
 prostitute; and *kurva* the same
 in the Hungarian.
 Corbad, a cast, throw, or fling.
 Corbad, the cramp.
 Corbairne, a cartwright, or coach-
 maker.
 Corboirne, a coachman; Lat. *rhe-
 darius*.
 Corc, a great round pot or chal-
 dron; hence corcán, a small
 pot; and corcōz, a bee-hive.
 Corc, children.
 Corcac, a moor, or marsh; any
 sort of low and swampy ground;
 hence
 Corca, the old Irish name of
 Cork, a large city built on a low
 marshy island, formed by the
 branches of the river Lee, a fa-
 mous sea-port, and the greatest
 mart of trade, for import, of all
 Ireland. The County of Cork
 is the largest in the kingdom,
 comprehending nineteen large
 baronies and three bishopricks,
 Cloyne, Cork, and Ross.
 Corca-bairne, a barony of the
 County of Clare, which anciently
 belonged to the O'Baiscins and
 O'Donals.
 Corca-eaclan, a territory in the
 most northern part of the County
 of Roscommon, anciently be-
 longing to the O'Hanlys and the
 O'Brenans.
 Corca-eatnac, a territory about
 Cashel, comprehending the tracts
 now called Onac and Coill na
 Manac.
 Corca-duibne, a barony in the west

of the County of Kerry, the ancient estate of the O'Failvies and the O'Sheas, as was also the barony of *Αοιβ Νάταε* in said county.

Corcaluīde, now called *Coſlūīde*, a territory of Carbury in the County of Cork, of which enough has been said at the words *cajribne* and *coſtae*.

Corcamrūad, a barony of the County of Clare, formerly the estate of O'Connor *Corcamrūad* of the Ruderician race.—*Vid. the notes on the names Concūban and Conal.*

Corcun, red, purple; *corcna*, *id.* hence the epithets *γρῦαδῆλε*—*zeal com-corcna* spoken of one that has a charming white and red in his complexion; Gr. *πορφυρα*, Lat. *purpura*. Thus the Ierno-Celtic often changes the *p* of the Greeks and Latin into *c*; as *cor* for *πους* and *pes*, *cáyc* for *pasca*, &c. &c.

Corcán, a pot.

Corcárnd, now the County of Longford, anciently the patrimony of the Mulfinnys, the Mac Corgavanes, the O'Dalys, the O'Slamanes, and the O'Skollys.

Corcōz, and genit. *corcōzge*, a bee-hive.

Corcraīde, a tract of the County of Meath, the ancient inheritance of the O'Higys.

Corδα, a cord or line; Gr. *χορδη*, and Lat. *chorda*.

Cormac, hath been the proper name of several great princes of the old Irish nation.

Cormac, surnamed *O'Cuīleanájn*, a prince of the Eugenic race, descended from Olljol-Olum, king of Munster, and supreme king of Leinster in the beginning of the third century, was proclaimed king of Cashel an. 902,

according to the Annals of Inisfallen, and at the same time exercised the functions of archbishop of that see. In the year 906 he was suddenly attacked by *Flann Mac Maolyraclun*, king of Meath, and supreme king of Ulster and Connaught, and by *Cearūbal Mac Muīre-zájn*, king of Leinster, who jointly plundered his country from Cashel to Limerick. In 907 *Cormac*, at the head of the forces of Munster, returned their visit, met and defeated *Flann* and all his forces collected from the northern provinces, on the plains of Moylena in Meath; marched from thence to Ulster and Connaught, and returned home victorious, bringing hostages from the different powers he had attacked. But in the year 908 *Flann*, assisted by the kings of Connaught and Leinster with all their forces, attacked *Cormac* and the Momonians on the plain of Moyailbhe, where he was defeated and killed.

Cormac, surnamed *Caγ*, i. e. beloved, son of the above Olljol-Olum, was supreme king of Munster and Leinster in the third century; he is the stock of the Dalcassian race, from whom descended the O'Briens, the Mac Mahons of Thomond, the Macnamaras, the O'Kenedys, and several other noble families.

Cormac, surnamed *O'Cuījn*, Son of Art, was king of Meath, and supreme king of the two northern provinces, after the middle of the third century. He was deposed by *Feγγur*, king of Ulster, notwithstanding the efforts made in his favour by *Cjan* and *Eoca Taobhada*, two sons of Olljol-Olum, who fought two

battles against *ƧenƧur*, in the second of which they both lost their lives; but *ƧenƧur* in his turn was defeated and slain at the battle of Criona by the hands of the renowned champion *ŁūƧ-ŁāƧa*, brother of *OllƧol-Olum*, and his army all defeated and routed by the forces of *ƧaƧƧ*, son of the now-mentioned *Ƨjan*, by whose prudence and valour, as well as by the extraordinary feats of arms of *ŁūƧ ŁāƧa*, that bloody battle was gained in favour of *Ƨormac*, who thereupon recovered his crown. The above *Ƨjan* is the ancestor and stock of the princely families of the O'Haras, of whom Charles O'Hara, of Nymph's Field, in the County of Sligo, is now the direct chief of the O'Garas, of the O'Connors of *ƧjānaƧā*, of the O'Carols, of the O'Meachairs, &c.

Ƨornclān, a cupboard.

Ƨorn, a horn; Lat. *cornu*.

Ƨorn, a drinking-cup, because anciently drinking-cups were of horn: hence the *cornucopiæ* of the Latins; Wal. *corn*; hence the name of Cornwall, from *corn-aill*, which signifies a horny cliff, as it jets out into the sea with horny precipices. — *Vid. Cambden in Cornwall*.

Ƨōrnað, a folding or rolling.

ƧōrnaƧm, to fold or plait.

Ƨōrnta, folded or wrapped up.

ƧorōƧ, a faggot, a bavin.

ƧorōƧn, a crown; Gr. *κορωνη*, and Lat. *corona*; *ƧorōƧn ƧrƧne*, *corona spinarum*.

ƧorōƧn-muƧne, the rosary, a set of beads.

Ƨorp, the body, a corpse; Lat. *corpus*.

Ƨorplēn, a winding-sheet, i. e. *lējne ƧorƧp*; Lat. *læna corporis*

vel cadaveris. Note. — Strabo observes that *læna* or *lena* is a Gallic or Celtic word. The Irish have no other word to express a shirt or inside garment but *len* or *lējne*.

ƧorƧorðā, corporeal, of or belonging to the body.

ƧorƧ, a snout, a bill.

ƧorƧ, a corner; *o ƧorƧuƧb na tal-mān*, from the ends of the earth; *an ƧorƧuƧb na haltōna*, upon the horns of the altar.

ƧorƧ, any bird of the crane kind; *ƧorƧ-ƧlāƧ*, a heron; *ƧorƧ-mōnā*, a crane; *ƧorƧ-ƧrƧān*, a bittern.

ƧorƧ, odd; *uƧmƧn ƧorƧnā*, the odd number.

ƧorƧ, a pit of water.

ƧorƧnā-māƧuƧb, the rabble.

ƧorƧnāƧ, a fetter, a shackle.

ƧorƧnāƧ, wavering or inconstant.

ƧorƧnāƧ, a marshy or fenny piece of ground.

ƧorƧnāƧn, a town and territory in the County of Clare, the ancient estate of the O'Heffernans and the O'Quins.

ƧorƧāƧƧl, gesture, stirring about.

ƧorƧāƧƧm, to move or stir; also to endeavour.

ƧorƧān, a sickle; *ƧorƧān bēanƧā*, a pruning-hook.

ƧorƧānāƧ, hooked, having hooks.

ƧorƧānƧā, crooked or hooked.

ƧorƧbām, to carve or engrave.

ƧorƧocāð, *ðeazla Ƨo ƧorƧocāð*, lest he persuade, or move.

ƧorƧtā, weary, fatigued.

ƧorƧūƧāð, a motion, also to move; *nƧ ƧorƧōƧā tū*, thou shalt not stir; *mān ƧorƧūƧƧeāƧ an Ƨjōlān ƧūāƧ a neāð*, as the eagle stirs up her nest; *ðo ƧorƧuƧƧ an talaƧ*, the earth shook.

ƧorƧuƧƧe, *idem*.

ƧorƧuƧƧeāƧ and *ƧorƧuƧƧeāƧ*, stirring, active, moving.

ƧorƧuƧƧeāð, injury; also anger.

Cοιταρ, debt.
 Cοιτα, of or belonging to sowing;
 ρjōl-cοιτα, sowing seed.
 Cοιτουη, the border or fringe of a
 garment.
 Cοιυδαη, coral.
 Cοιυζαδ, subst., an ornament; аз
 cοιυζαδ, mending or dressing;
 do cοιυζαδ, to dress out or
 adorn; cοιυζ-caτα, the dress or
 armour of a fighting man.
 Cογ, the foot, the leg, is like the
 Gr. πους and the Lat. *pes*; the
 letters *c* and *p* being often com-
 mutable with respect to the
 Greek and Irish.
 Cογ, consideration.
 Cογajδjm, to teach, to instruct.
 Cογajητ, a reply, defence, &c.
 Cογajη, a feast, a banquet, or re-
 past.
 Cογajη, a bed.
 Cογamaηl, alike; corruptly written
 cογmuηl, Lat. *consimilis*.
 Cογamlaδδ, similitude, a parable,
 a comparison.
 Cογan, a path.
 Cογanaηm, to keep off, out, or
 away, to defend, to preserve, to
 vouch a thing, to maintain and
 stand to it.
 Cογanta, kept off, defended, main-
 tained.
 Cογanta, perplexed, entangled.
 Cογantaδ and cογantōηη, the de-
 fendant in a process.
 Cογapaαα, fetters.
 Cογbōηη, an object.
 Cογc, a ceasing, failing, or giving
 over.
 Cογc, or cογz, an impediment or
 hinderance.
 Cογcējm, a step, or pace; from
 cογ, the foot, and cējm, a de-
 gree.
 Cογday, cost, expense.
 Cογdayαα, rich, costly, expensive.
 Cογzαδ, a stopping or suppress-
 ing.

Cογzαη, a slaughter, a havoc.
 Cογzαη, a triumph, a great re-
 joicing; zηjōm ρa hāηδ cογzαηη,
 Lat. *facinus magni triumphī*;
 and cογzαη zgleααα, victorious
 in fight.
 Cογzαηαα and cογzηαα, victo-
 rious, triumphant.
 Cογzηαα, slaughter, massacre; also
 of or belonging to the same;
 lām cογzαηαα, a slaughtering
 hand.
 Cογ-lom, barefoot.
 Cογ-luāt, swift-footed.
 Cογmuηl, like, as.
 Cογmuηleαδδ, imitation, likeness,
 or similitude.
 Cογnaδ, defence, preservation.
 Cογnam, to defend or maintain;
 noc do cογnadaηη, which they
 held; also to cost; do cογajη
 dam ōη, it cost me gold.
 Cογnam, a defence, or protection;
 аз cογnam a cηητ, defending
 his right.
 Cογnām, swimming.
 Cογnam, war, battle.
 Cογηαα, slaughter, massacre, &c.
 Cογταγαα, sumptuous, costly,
 Cογujzge, wild chervile; Latin,
chærefolium.
 Cοτ, a part, a share, a portion, or
 division; a *quota*.
 Cōta, a coat, an outside garment;
 cōta bán, a groat.
 Cotaηz, a good correspondence or
 harmony; zo mbejτ aōηta azuy
 cotaηz jδηη a zclannaηb zo
 bηāt, insomuch that union and
 harmony will always subsist
 among their children.
 Cotaηzjm, to be afraid.
 Coteajb and coteānauηb, in parts
 or pieces; *vid. cuηδ* and *cοτ*.
 Cοτ, meat, victuals; hence cοτū-
 zαδ.
 Cotaδ, a support, a preserving, a
 protection.
 Cotaηzjm and cοτūzαδ, to feed, to

support, maintain, &c.; *az co-tūḡaḡ a ḡejlbe*, maintaining his possession.
Cotan, a cough.
Cot-lōn, *viaticum*, or provision of victuals for a journey.
Cotūḡaḡ, (*vid. coṭaḡḡm*), a stay, or support; a rampart; also food or sustenance.
Cottuḡ, a mountain.
Cṛābaḡ, religion; an *cṛābaḡ Ca-toḡlḡce*, the Catholic religion; also more properly devotion; hence *bṛēaz-cṛābaḡ*, false devotion or hypocrisy.
Cṛāḡ, pain, anguish, torture, vexation.
Cṛāḡaḡm, to torment, to vex; *ḡo cṛāḡaḡaḡ*, they vexed; *cṛēḡ ḡān cṛaḡḡ tū*, why hast thou afflicted? Gr. *κρουω*, to strike.
Cṛāḡḡḡḡḡ, mortification.
Cṛāḡḡḡḡ, a religious order of people, any persons that mortify the passions.
Cṛāḡḡḡeac, devout, pious.
Cṛāḡḡḡeacḡ, devotion.
Cṛāḡḡḡe, tormented, vexed, afflicted.
Cṛāḡḡḡeacḡ, misery, by famine, hunger, &c.
Cṛaḡḡ, a rocky or craggy place; Wel. *kraig*, a rock or stone.
Cṛaḡmōḡ, gross, corpulent.
Cṛaḡmp-ḡāḡḡ, the torpedo or crampfish.
Cṛāḡn, a sow, the female of a beast.
Cṛaḡnḡm and *cṛeḡnḡm*, to gnaw.
Cṛaḡntḡejle, tough phlegm.
Cṛaḡḡe, shrunk.
Cṛampa, a knot.
Cṛanaḡ, a choosing by lots.
Cṛanaḡḡlaḡ, a carpenter.
Cṛanaḡḡe, a decrepid old man.
Cṛancān, a lot.
Cṛancuḡḡ, the bark of a tree.
Cṛandolḡ, lottery.
Cṛanḡaḡḡḡḡe, sorcery.

Cṛann, a tree; *cṛann cṛḡṡeac*, an aspen-tree; *cṛann ola*, an olive-tree; *cṛann-teannṡa*, a press.
Cṛann ḡoḡḡāḡn, a kind of music made by putting the hand to the mouth.
Cṛann ḡaḡl, lattices before the altar, for separating the laity from the clergy.
Cṛannḡa, decrepid; *ḡeān cṛannḡa*, a decrepid, stooping man.
Cṛannlaḡ, boughs or branches of a tree; also stalks of roots or plants; *corrupte clānlaḡ*.
Cṛann-ḡaḡn, a carpenter.
Cṛann-ṡaḡḡaḡḡḡ, a drawing by lots.
Cṛann-cūn, a casting lots; *ḡo ḡḡn-nēaḡaḡ cṛanncūn aḡn*, they cast lots for it.
Cṛann ḡaḡḡan, the herb henbane; Lat. *hyoscyamus*.
Cṛāḡḡ, a bush, a bough, or branch; *cṛaḡḡ coḡmneḡa ḡḡēul*, a pedigree; also the sway or chief honour of an action; *rect. cṛaḡm*; *quod vide ḡḡam-cṛaḡḡ*, the ancient occult manner of writing of the Irish Druids or Celts.
Cṛāḡḡaḡm, to sprout, or shoot forth.
Cṛāḡḡaḡn, or *cṛāḡḡḡḡn cṛnō*, a cluster or bunch of nuts.
Cṛāḡḡ Ṛuāḡ, in the County of Armagh, remarkable for the residence of the famous Ruderician champions *Cṛāḡḡe na Cṛaḡḡḡe Ṛuāḡ*.
Cṛāḡḡ ḡḡaḡḡḡm, to disperse, to propagate, to delineate, to explain, enlarge upon; also to set down a genealogical table of lineal descent; *cṛaḡḡḡḡaḡḡe an ṡḡoḡḡḡḡḡl*, the preaching of the gospel.
Cṛāḡḡḡḡn, a bush; diminutive of *cṛaḡḡḡ*.
Cṛāḡḡḡe, shod; *potius cṛāḡḡḡe*;



vid. cnyd.
 Cnáoŷŷn, a glutton.
 Cnáoŷ, a branch; Lat. *ramus*; either the Latins threw off the *c*, or the Celts prefixed it.
 Cnáoŷ, excess, gluttony, revelling; Gr. *ακρασία*, *intemperantia*.
 Cnáoŷaċ, a glutton, a debauchee, intemperant.
 Cnáoŷán and cnáoŷánaċ, *idem*.
 Cnáoŷŷotaŷaŷn, a gargarism.
 Cnáoŷŷlanad, gargling, or gargarising.
 Cnáoŷoŷne, a riotous spendthrift.
 Cnáoŷól, drunkenness, or excessive drinking.
 Cnapaċ, a contraction; also to shrink, to contract; also to crush.
 Cnaplūŷŷm, to fetter, to bind.
 Cnapŷa, wrapped, contracted.
 Cnapuŷŷuŷl, the twilight; Lat. *crepusculum*.
 Cnap, the body; diminut. cnapán and cnapŷŷn.
 Cnapŷaċ, a box, or small coffer; *vid. cnūŷaċ*.
 Cnaŷaċ, shaking.
 Cnaŷam, to shake; also to sprinkle.
 Cnaŷnaċ, a plashy bog, scarce passable.
 Cnūŷa, a pitcher, earthen pot, &c.; cnūŷa beōnaċ, a pitcher of beer.
 Cnē, the Creed.
 Cnē, dust, earth, clay; cnē na talman, the clay or dust of the earth.
 Cnē, the keel of a ship.
 Cneab muŷce ŷnaċ, hart's-tongue; *adiantum nigrum*.
 Cneacaŷ, a vestry.
 Cneac, a prey, booty, spoil; gen. cnejċ and cnejce.
 Cneac, an army, host, &c.; *potius* cneac-ŷlūa.
 Cneac, a wave, a billow.
 Cneac, blind.
 Cneac, woe, ruin; mo cneac, my ruin.

Cneacaċ, a preying or plundering, a ruining.
 Cneacaċōŷn, a robber, a plunderer, cneacŷōŷn, *idem*.
 Cneacċ, a wound, a sore, a stripe; cneacċa mŷc ōē, the wounds of the Son of God.
 Cneacċaŷnċeac, full of scars.
 Cneacċloŷŷaċ, full of scars or sores on the legs.
 Cneacŷaŷm, to mark or stigmatize, to burn with a searing iron.
 Cnead, or cned, i. e. cá-ned, from cá, i. e. what, and ned, i. e. thing, Lat. *res*, what, why, wherefore, for what reason; like the Latin *quare*, and more literally like the Latin *qua re de*, or *de qua re*; Ir. *ca ned*; in the Wel. it is *pa reid*, which is of the same root, *p* and *c* being commutable with each other; *vid. coŷ supra*.
 Cneada, clerkship, clergy.
 Cneadaċ, wounded.
 Cneadal, religious, worshipping.
 Cneadla, clergy.
 Cneadmaŷl, faith.
 Cneadmaċ, a chariot.
 Cneafōŷ, powder, dust, earth.
 Cneazaċ, rocky; also a cliff or crag; an cneazaċ na haŷlle, upon the crag of the rock; cneazmaŷ, rocky.
 Cneaznaŷŷm, to tremble.
 Cneazmaŷ, craggy, rocky, full of rocks or cliffs.
 Cneabŷŷeac, sacred, devout.
 Cneam-nūaŷl, the noise of people carousing.
 Cnean, a buying, or purchasing.
 Cnean-áŷŷ, a market-place.
 Cneanam, to consume.
 Cneaoŷam, to wound or hurt.
 Cneapaċ, contraction.
 Cneapal, entangling; *vid. cnaplūŷŷm*.
 Cneaplaŷm, to stop or stay, to hinder.

Cneapað, a bending or crooken-
 ing.
 Cneapal, a retaining or withhold-
 ing.
 Cneap, or cneap, a girdle; *vid.*
 cneap; Wel. *guregis*, and Cor.
grigis.
 Cneap, to set or lay.
 Cneap, narrow, strait; cneap-
 cāp, a narrow house; cneap
 muþ, an arm of the sea.
 Cneap, a shrine.
 Cneapam, to tire, to fatigue.
 Cneapūþað, a girding.
 Cneap, the form or figure of a per-
 son's complexion, or state of
 body.
 Cneap, a science; also knowledge,
 judgment.
 Cneapa, earthen.
 Cneapað, an hurdle of rods wat-
 tled together.
 Cneapa, faithful, religious, holy,
 consecrated.
 Cneapa, a sanctuary, or shrine;
 Wel. *krair*, a relic.
 Cneapaþ, Creator.
 Cneapaþaþ, a sanctuary.
 Cneap, a swan.
 Cneapað, a trembling.
 Cneapaþm, to make one tremble,
 to tremble.
 Cneapaþan, a shaking, or quivering.
 Cneapaþaþm, *idem quod* cneap-
 nūþað.
 Cneapaþūþað, to make one tremble.
 Cneapaþa, a wilderness.
 Cneapaþ, a creature.
 Cneapað, sinful.
 Cneap, wherefore; cneap le, where-
 with; *vid.* cneap.
 Cneap, the ore of any metal; ex.
 cneap-ūma, the ore of brass.
 Cneap-ūma, the ore of brass.
 Cneapdeam, or cneapþom, faith, be-
 lief; ann-þo Cneapþom Catoþ-
 lþe Abþtalþa, in the Catholic
 and Apostolic faith.
 Cneapþm, to believe, give credit to;

Lat. *credo*.
 Cneapþmeap, or cneapþmeap, faith-
 ful, believing; plur. cneapþmþþ
 and cneapþmeapþþ.
 Cneapþte, believed.
 Cneapþteþþ, a creditor.
 Cneapþm, a disease.
 Cneapþmeap, full of sores.
 Cneapþmþm and cneapþþm, to gnaw
 or chew; cneapþmþþ cneapþm, pick-
 ing of bones.
 Cneapþþoþ and cneapþaþ, rocky, full
 of rocks: Wel. *kreigiog*.
 Cneapþþm, to gnaw, to chew.
 Cneapþþneapþm, a scar.
 Cneapþþþ, a cup, madder, or pitcher.
 Cneapþþþþ, a little sieve.
 Cneapþþþþte, terrified.
 Cneapþþþ, a rail, or sieve.
 Cneapþþþm, to seduce.
 Cneapþþan, a girdle.
 Cneapþþan, religious, pious.
 Cneapþþan, old earth, or clay.
 Cneapþþþa, *vid.* cneapþ, why, where-
 fore.
 Cneapþ, the heart; *rectius* cneapþþ; Lat.
cor, cordis; *vid.* cneapþþ.
 Cneapþ, *pro* cneapþeap, trembling;
 cneapþ cneapþ, or cneapþeap, the
 aspen-tree.
 Cneapþað, earth, clay; cneapþ loþþe,
 a potsherd; þoþþeap cneapþað,
 earthen vessels.
 Cneapþaþa, earthen, made of clay.
 Cneapþaþ-luþ, a mole.—*Pl.*
 Cneapþaþþþe, a husbandman, a tiller.
 Cneapþaþa, rough.
 Cneapþaþþ, a sieve; cneapþaþþ meala,
 a honeycomb; Lat. *cribrum*.
 Cneapþþaþ, a wilderness.
 Cneapþþþað, a sifting; Lat. *cribro*
-are.
 Cneapþþ, swiftness, haste, speed; þoþþ
 cneapþþ, speedily; *vid. in voce* ceþþþ-
 þþþe *supra*.
 Cneapþþ, a land or country; *vid.*
 cneapþþ.
 Cneapþþþ, a buying, or purchasing.
 Cneapþþþ, a box, or small coffer.

- C_μmte_μτ, second milking.
 C_μjne and c_μjneac̃d, rottenness or withering.
 C_μjneam̃, clõc na c_μjneam̃na, corruptly for clõc na c_μjneam̃na, the stone of fatality, or fatal stone, or the coronation stone of the Scottish kings; it is commonly called the *l̃ja f̃ajl*. This famous coronation stone of the Irish Scots is now preserved as a great curiosity and monument of antiquity in Westminster Abbey.
 C_μjneam̃, to fall.
 C_μjnl̃jn, a writing-desk.
 C_μjnm̃jol, a wood-louse, a wall-louse.
 C_μjnm̃, to bite.
 C_μjrt̃eac̃, fretting.
 C_μjob̃, a jest, a trifle.
 C_μjoc̃, preferment; dō c̃uaj̃d r̃e a c̃c_μj̃c̃, he was preferred.
 C_μjoc̃, an end or conclusion, a period; τjgeãd c̃um c_μj̃ce, let it come to pass.
 C_μjoc̃, a region, territory, or kingdom; for example,
 C_μjoc̃ C_μjne, an ancient name of the baronies of Burren and Corcamruadh in the County of Clare, where Corc of the Ruderician race had been king before the birth of Christ, as we are assured by our genealogists.
 C_μjoc̃ õ f̃ej̃dl̃jme, a territory in the County of Wexford, the estate of the O'Murphys.
 C_μjoc̃ C_μalan, a territory in the County of Wicklow, anciently the property of the sept of the O'Kellys of the Lagenian race.
 C_μjoc̃ f̃lajnn, an ancient name of the province of South Munster, so called from f̃lann Cãt̃nac̃, an ancient king of the same.
 C_μjoc̃ na C̃ceadãc̃, a territory in Meath, the ancient property of O'Fallamaj̃n, Eng. O'Fallon.

- C_μjoc̃ Cnōbãd̃, also in Meath, the ancient lordship of O'Dubájn.
 C_μjoc̃ õ Majnz̃, a district in the Queen's County, the estate of the O'Coeluj̃r, i. e. the O'Keylys.
 C_μjoc̃ õ Mbaj̃nce, a territory between the King's County and that of Kildare, the ancient estate of the Mac Gormans.
 C_μjoc̃ õ M̃uj̃ge, a district in the Queen's County, the estate of the O'Coeluj̃r.
 C_μjoc̃-caj̃nb̃ne, otherwise called S̃jol M̃uj̃j̃eā̃d̃, a territory about Sligo, comprehending a good share of the barony of Carbury, the estate of the O'Conor Sligo.
 C_μjoc̃a Rōj̃r̃teac̃, the barony of Roch's Country, or Fermoy, so called in late ages; its former name being Mãz̃f̃ej̃ne.
 C_μjoc̃ñaj̃ž̃m̃, to end, to finish, or accomplish; dō c̃μjoc̃ñaj̃d̃ r̃e, he finished.
 C_μjoc̃ñaj̃ž̃te, finished, concluded.
 C_μjodãn, a leech; *sanguisuga*; also a woodcock; *potius* c̃neab̃an.
 C_μjol, a chest or coffer.
 C_μjom̃tan, a fox.
 C_μjom̃tan, the name of several kings in Ireland.
 C_μjona, old, ancient; also prudent, sage; Gr. κρινω, *judico*, seems to bear an affinity to this word; c_μjonlaõc̃, corruptly said c̃μannlaõc̃, an ancient or old man.
 C_μjoñ, withered, dry, rotten; connãd c̃μjoñ, rotten wood.
 C_μjonãjm̃, to wither, or fade, to decay, also to be extinct; ex. μō c̃μjoñrãd̃ ũjle ãc̃τ baj̃n-γ̃ljoc̃d̃, cejn mō̃ta Oōmñall, they all became extinct (or dwindled away into obscurity) all to female posterity, excepting Donald, (who had issue); ñj c̃μjoñf̃aj̃d̃ ã d̃uj̃lle, its leaf will not fade.
 C_μjoncan, a strife, a tumult.

Cṛjōncanajm, to strive or contend;
 a nuájṛi do cṛjōncanadaṛi ṛjom,
 when they contended with me.
 Cṛjonmon, a collection.
 Cṛjonna, wise, prudent, sage.
 Cṛjonnačd, wisdom, wit.
 Cṛjonnlac, touchwood.
 Cṛjog, a girdle, cingle, belt, or
 girding-string; Armor. *guris*;
vid. cṛear, idem.
 Cṛjogac, tight.
 Cṛjogac and cṛjogujd, written
 sometimes for žṛjogac, embers.
 Cṛjogd, Christ, the Messiah, and
 Saviour of mankind.
 Cṛjogd, swift, quick, nimble.
 Cṛjogd-ačajṛi, a godfather.
 Cṛjoglac, a limit or border.
 Cṛjoglac, a girding of the loins.
 Cṛjoglájžjm, to gird, to limit, or
 determine; do cṛjoglujž ṛē, he
 girded.
 Cṛjoglujžte, girded.
 Cṛjogt, Christ, our Creator.
 Cṛjogtal, crystal; Arm. *kristal*,
 Gr. *χρυσταλλος*, Lat. *chrystal-*
lus.
 Cṛjogtalamajl, transparent.
 Cṛjogta, girded.
 Cṛjogtamaajl, christian-like, hu-
 mane.
 Cṛjogtamačt, Christianity.
 Cṛjogtuč and cṛjogtujde, a Chris-
 tian; cṛjogdujž, *idem.*
 Cṛjotamaajl, earthen, made of clay.
 Cṛjotanač, trembling.
 Cṛjotcomadōṛi, a potter.
 Cṛjotnūžad, fear, dread, horror.
 Cṛjotnūžejm, to tremble.
 Cṛjotṛdabaṛie, a potter.
 Cṛjṛ-ceanzal, a swaddling band.
 Cṛjṛljon, sinews.
 Cṛjt, the back.
 Cṛjt, *aliter*, cṛjoc, a region or
 country; hence cṛjteac, is a
 countryman; and cōjž-cṛjteac,
 corrupted into cōjžṛjac, is a
 stranger, i. e. a province-man, or
 one of another province.

Cṛjt, or cṛjot, a trembling, or
 shaking; cṛjt-talman, an earth-
 quake.
 Cṛjt, and genit. cṛeata, a fit of an
 ague, the ague, a trembling;
 Welsh *kryd*, and Greek *κρα-*
δω.
 Cṛjt-dealbōṛi, a potter.
 Cṛjteac, shaking; cṛann cṛj-
 teac, an aspen-tree.
 Cṛjt-eazal and cṛjteazla, terror,
 astonishment; az cṛjt-eazal,
 trembling.
 Cṛjt eazlac, astonished, timorous.
 Cṛjt-žalan, the palsy; ṛō ṛlānūj-
 žead le lōṛa Ḍojll azuṛ ba-
 čajcc, bujdṛi jṛ lučt cṛjt ža-
 lajṛi azuṛ clajme, jṛ lučt žača
 tejdme ejle, &c., Jesus healed
 the blind and lame, the deaf and
 the paralytic, the lepers, and
 those who were afflicted with all
 sorts of disorders and sickness.
 —Leabaṛi bṛeac.
 Cṛjtjde, cause of fear and horror.
 Cṛjtjd, terrible, horrible.
 Cṛjtji, a drinking-cup.
 Cṛjtneal, a shower.
 Cṛjtṛe, sparkles of fire arising
 from the clashing of weapons.
 Cṛjudarnač, the hiccup.
 Cṛjun, a wolf.
 Cṛō, a hut or hovel; cṛō žēad, a
 goose-pen; cṛō mac, a hog-sty;
 Wel. *kran-moc*, and Cor. *krou-*
moch; also a fortress, or fortified
 place.
 Cṛō, death; cṛō, an iron bar.
 Cṛō, children.
 Cṛō, the eye of a needle; Gr. *κναιο*,
 the eye of a needle.
 Cṛio, strait or narrow.
 Cṛioan, correction.
 Cṛioč, a hand, a fist, a paw; ḍ cṛioč
 an mažžamajṛi, out of the paw
 of the bear; pl. cṛiočana and
 cṛiočanajb.
 Cṛioč-ṛṛjacājṛi, the herb crane's-
 bill; Lat. *geranium.*

Cpo6al, genital.
 Cno6y3a3b, clusters.
 Cnocán, a remarkable hill of the country called Aob3 3a3l3e, in the County of Kildare.
 Cpoć, saffron; Lat. *crocus*.
 Cpoć, red; Brit. *coch*.
 Cpoć, the gallows, or a cross to hang malefactors.
 Cpoćað, grief, vexation.
 Cpoćað, a hanging.
 Cpoćajm, to hang, to crucify.
 Cpoćam, a body.
 Cpoćam3 and cpoćam3að, a bier; commonly called cpoćam.
 Cpoćdō3m, a hangman.
 Cpoćmūaj3, the name of an idol amongst the old Irish.
 Cpoð, cattle, cows.
 Cpoð, a dowry, a wife's portion; hence colpa cpo3ð, a woman's portion in cattle.
 Cpoða, a slipper.
 Cpoða and cpoðaćða, valiant, brave; also smart, terrible; as cať cpoða: it is pronounced cpoða.
 Cpoðaćť, valour, bravery.
 Cpoða3de, an heir.
 Cpoð-6o3nn, a bunch of berries.
 Cpoð3ūta, the hand-gout; *chiragra*.
 Cpoðmajn, the wrist.
 Cpožall, the crocodile.
 Cpožan, i. e. Ráť C3ūaćajm, called also Re3l33 na R3o3, one of the regal houses of Connaught in the County of Roscommon.
 Cpo3beal, coral.
 Cpo3ćde, hanged; cpoćða, *idem*.
 Cpo3c3on, a skin, a hide, or pelt; Arm. *crochen*; genit. cpo3c3ne, and plur. cpo3c3nn.
 Cpo3de, the heart; do la3að a ćpo3de, his heart fainted; do 63 a ćpo3de a3 lať, his bowels did yearn; Gr. *καρδια*, and Metathesi, *cradia*; Lat. *corde*, abl. a *cor*, *cordis*.

Cpo3deact, a portion, or dowry; *vid.* cpoð; sometimes written cpo3deact.
 Cpo3deamajl, hearty, generous.
 Cpo3dean, a gallant, a lover, a sweetheart.
 Cpo3de 6mūd, contrition.
 Cpo3deō3, a mistress or sweetheart.
 Cpo3l33e an 6áj3, the extreme agonies of this life; also cpo3l33, infirmity, and cpo3l33ťeac, infirm.
 Cpo3m, genit. of cpo3m, crooked.
 Cpo3m333ať, or cua3m-333ať, a crooked target.
 Cpo3n3c, a chronicle, an annal.
 Cpo3n3c3m, to colour, to paint; Gr. *χρωνω*, *coloro*; cpo3na3m, *idem*, from cpo3n, *qd. vide*.
 Cpo3n3c3m, to correct.
 Cpo33, a cross; also cpo33e.
 Cpo333333l, a cross-prayer, i. e. with hands stretched across.
 Cpo33l33ne, a diameter.
 Cpo33-3l33e, a by-way, or road.
 Cpo3ť, shook; do cpo3ť mē, I shook; do ćpo3ťeada3, they trembled.
 Cpo3ťťe, waved, tossed; also sprinkled.
 Cpo3-loc, a place where malefactors are executed.
 Cpo3lo3ť3m, to give a mortal wound.
 Cpo3lo3ť33ťe, dangerously wounded.
 Cpo3m conajl, a plague; *vid.* conajl.
 Cpo3m, and genit. cpo3m, crooked, bending down; Belg. *krom*, Ger. *krumb*, Wel. *krum*.
 Cpo3mað and cpo3majm, to bow down, to bend; do ćpo3m 33o3 don 3ōðal, he bowed down to the idol; a3 cpo3mað, bowing or bending.
 Cpo3mān, a kite.
 Cpo3mān, the hip, or hip-bone.
 Cpo3mć3uać, a famous Irish idol.

C^{rom}-leac, an altar for heathenish worship, on which the Pagans offered sacrifices.
 C^{rom}moγz, *pro* zom-moγz, grey-eyed.
 C^{ron}, a sign or mark.
 C^{ron}, brown, dun-coloured, red; also swarthy.
 C^{ron}, time; δ^{ro}c^{ron}, want of time; Gr. *χρονος*, *tempus*.
 C^{rona}m and c^{rona}jz, to bewitch; also to blush for shame; *annyn nō c^{rona}jz Deadan*, hereupon Peter blushed for shame.—*Leaban breac*.
 C^{ron}án, the base in music; c^{ron}nán *Iácdarcanur*, *cantus-bassus*.
 C^{ron}án, any dull note; also the buzzing of a fly or other insect.
 C^{ronn}ōz, a kind of basket, or hamper.
 C^{ron}ōz, a roundle or circle, and figuratively a castle, fortress, &c.
 C^{ronta}jz, to loathe, to abhor, to detest.
 C^{roγ}, a cross; also a let or hindrance.
 C^{roγ}ac, streaked.
 C^{roγ}ad and c^{roγ}am, to cross, to hinder or debar a person from an action: c^{roγ}am o^{it}, I forbid you.
 C^{roγ}ad, a crossing, a stopping, or hindering.
 C^{roγ}ana^o, perverseness, peevishness.
 C^{roγ}ana^o, a kind of versification.
 C^{roγ}anta, froward, perverse.
 C^{roγ}ōz, a small cross.
 C^{roγ}na, i. e. c^{roγ}-n^{an}, a cross-road, or a cross formed by the intersection of two roads.
 C^{roγ}ta, prohibited.
 C^{rota}ac, crooked, hunch-backed; hence the family-name of the O'Crottys of Lismore, descended from Teige O'Brien, surnamed

C^{rota}ac, of the branch of Connor O'Brien, son of Mahon Maonmhuigh O'Brien, princes of Thomond in the fourteenth century. This descent of the O'Crottys is mentioned by Hugh Mac Curtain in his genealogical manuscript, wherein I perused it a few years since.
 C^{rota}ac and c^{rota}ac-ma^{ra}, a curlew.
 C^{rota}al, a cymbal.
 C^{rota}al, the rind of a kernel.
 C^{rota}tall, a kernel.
 C^{rot}, a form or shape; *cujⁿ tū fejn an a^{ite}ana^{ac} c^{rota}*, disguise thyself; its genit. is sometimes c^{roj}t or c^{ruj}t, as well as c^{rota}.
 C^{rota}, a cymbal.
 C^{rota}ad, a sprinkling; *do c^{roj}t γē*, he sprinkled.
 C^{rota}an, a bier; *vid. c^{ro}ca^{rb}*; also any vehicle.
 C^{ru}, blood, gore; Wel. *kray*.
 C^{ru}acán, a little town of Carbury in the west of Ireland, which hath a remarkable harbour or haven called Crook-haven.
 C^{ru}ac, a rick, as of corn, hay, turf, &c.
 C^{ru}ac^{ad}, a heaping.
 C^{ru}ac^{an}, as *Rá^t C^{ru}ac^{na}*, anciently the regal house of the kings of Connaught, situate in the County of Roscommon.
 C^{ru}ac-pá^{na}jz, the herb plantain; Lat. *plantago latifolia*.
 C^{ru}ad, a stone.
 C^{ru}ada^{jl}, covetousness.
 C^{ru}ad, hard, difficult, firm; hence signifies steel; c^{ru}aj^o, *idem*.
 C^{ru}ada^{ac}, of or belonging to steel.
 C^{ru}ada^{ajl}, hardship, distress, difficulty, stinginess.
 C^{ru}ada^{alac}, hard; also stingy, poor, also puzzling.
 C^{ru}ad-cujⁿz, rigour, slavery.
 C^{ru}ad-cú^jyeac, difficult.

Cṛuāḍ-mujn̄leac̄, stiff-necked, ob-
 stinate.
 Cṛuāḍ-nayz̄ta, entangled.
 Cṛuāḍōz̄ac̄, strict; zo cṛuāḍōz̄ac̄,
 strictly.
 Cṛuāḍōjze, distress.
 Cṛuāz̄ad, a strengthening.
 Cṛuaj̄ḍ, steel.
 Cṛuaj̄ḍeac̄, hardening.
 Cṛuaj̄ḍ-ḱeanz̄al and cṛuaj̄ḍḱean-
 z̄lajm, to tie fast, to bind.
 Cṛuaj̄ḍte, hardened; aṛḱar cṛu-
 aj̄ḍte, hardened or kiln-dried
 corn.
 Cṛuan, red.
 Cṛuay, hardness, rigour.
 Cṛub, a horse's hoof, or any cloven
 foot, as of a cow, sheep, &c.
 Cṛubad, to bend or make crooked.
 Cṛubān, a crab-fish.
 Cṛubz̄ojn, a flood-gate.
 Cṛub, *idem quod* cṛub, a horse's
 hoof; pl. cṛuba.
 Cṛubayc, of a crimson colour.
 Cṛubjn na yaona, dwarf-mountain
 bramble.
 Cṛuboz, a thrum, or thread in
 weaving.
 Cṛuca, a hook, or crook; cṛuca
 tṛeadūjze, a shepherd's crook.
 Cṛucaḱ, a heap.
 Cṛud, a milking; az cṛud na mbō,
 milking the kine.
 Cṛudajm, to milk.
 Cṛudaḱ, a belt, or sword-girdle.
 Cṛuḱeac̄ta, or cṛuj̄deac̄ta, a
 crow.
 Cṛuž̄alaḱ, hard or difficult.
 Cṛuj̄deata, hard.
 Cṛuj̄deayz̄, of a scarlet colour.
 Cṛuj̄ḍjn, a king's fisher.
 Cṛuj̄zneac̄ḱ, or cṛuj̄tneac̄ḱ, wheat.
 Cṛujm, thunder.
 Cṛujm ēadanaḱ, whole, entire;
 also a down-looking person.
 Cṛujmjm, to thunder.
 Cṛjmyl̄jnnēan, a bunch or gibbus
 on the back.
 Cṛujmṛeay, a priest.

Cṛujn, or cṛujnn, round, circular;
 Wel. *krun*.
 Cṛujneayad, a dizziness or giddi-
 ness.
 Cṛujnne, the globe of the earth,
 the world; *orbis terrarum*.
 Cṛujnn̄južad, an assembly, a con-
 gregation.
 Cṛujnn̄južad and cṛujnn̄jžjm, to
 collect, to assemble, to gather
 together.
 Cṛujnn̄jm, to wrangle.
 Cṛujnn̄joc, dew, mist, fog.
 Cṛujjz̄jn, a small pot or pitcher;
 as cṛujjz̄jn ola, a pitcher of
 oil.
 Cṛujj̄c̄, music.
 Cṛujj̄tjn, a lamp.
 Cṛujt, a harp, a crowd, or violin.
 Cṛujt, a bunch on the back.
 Cṛujteōz̄, a woman-crowder, or
 that plays on the violin.
 Cṛujt̄, ingenuous, lively.
 Cṛujte and -ac̄ḱ, prudence.
 Cṛujteōcam, I shall mention or
 prove.
 Cṛujt̄jn Tūaj̄t̄, the old Irish name
 of the country of the Picts.
 Cṛujt̄neac̄; a Pict; corrupted from
 bṛj̄tneac̄, derived from bṛj̄t;
 Lat. *pictus, variegatus*.—Vid.
Lhuyd. Archæol. tit. 1. pag. 20.
col. 3.
 Cṛujt̄neac̄ḱ, wheat; Lat. *tritium*.
 Cṛujt̄njz̄, the Picts.
 Cṛujt̄jn, crook-backed.
 Cṛujt̄jneac̄, crump-shouldered.
 Cṛujt̄jre, a crowder, a harper.
 Cṛum, bowed, crooked; *vid. cṛom*.
 Cṛuma, half a quarter of a yard.
 Cṛumajm, to bow or bend, to wor-
 ship.
 Cṛumān, the hip-bone.
 Cṛumān, a sort of hooked instru-
 ment used by surgeons.
 Cṛumānāj̄de, a turner.
 Cṛum̄, a worm, a maggot.
 Cṛām̄ar, bloody, full of blood.
 Cṛum-ṛūj̄leac̄ḱ, sourness of look.

Cn̄oꝝ, need, necessity.
 Cn̄pōtōꝝ, a blood-pudding.
 Cn̄-γζaoꝝleað, the bloody flux.
 Cn̄taꝝne, a musician, harper, &c.
 Cn̄uṭ, curds; Lat. *coagulum*.
 Cn̄uṭ, a form or shape; also the countenance; n̄ b̄uꝝ meara a c̄cn̄uṭ, worse in appearance; a c̄cn̄uṭ colajm, in the form of a dove.
 Cn̄uṭaꝝj̄gm, to prove, to aver, assert, or maintain; do c̄n̄uṭj̄g aꝝn ē, he proved the charge upon him; also to create; do c̄n̄uṭj̄g an Ṭj̄anna ne na b̄n̄ja-taꝝn am̄aj̄n neam̄ aꝝuꝝ talaꝝm, the Lord by his word alone created heaven and earth.
 Cn̄uṭaꝝj̄gṭe, created; also proved or experienced.
 Cn̄uṭaꝝj̄gṭeōꝝn, the Creator.
 Cn̄uṭuṭgað, a proof; also the creation.
 Cn̄uṭlaçð, a belt, a sword-girdle.
 Cū, anciently signified any dog; cū allaꝝð, a wild dog, a wolf; cū m̄j̄l, or m̄j̄ol cū, a greyhound; cū f̄j̄onna, a fur-dog, i. e. a moth or insect that gnaws clothes; commonly called léom̄an; but now the word cū is used to mean a greyhound only. Cū is like the Gr. κυων, *canis*, any dog; and in the pl. cūꝝn, like the Gr. κυνες, Lat. *canes*. The Irish word cūꝝn̄j̄n, a rabbit, is the diminutive of this word cu, Lat. *cuniculus*. Cu in the genit. makes con or cun. N. B. Plato in his Cratylus observes, that this Greek word κυνες, plur. and many others, such as πυρ, *fire*, Ir. uꝝ, and ὕδωρ, *water*, Ir. dūꝝ, were derived from the Phrygians, of whom Strabo, lib. 7, p. 540, says they were originally Thracians, and these were anciently of the Celtic nations.
 Cūa, flesh, meat; cūamaꝝgað, the

flesh-market or shambles.
 Cūa, a remarkable mountain in the barony of Burren and County of Clare.
 Cūabac̄an, a flesh-hook.
 Cuab̄n̄uṭð, itch, leachery.
 Cuac, narrow.
 Cuacca and coca, empty.
 Cūac, the cuckoo.
 Cūac̄ and cūac̄an, a bowl, a cup.
 Cūac̄ac̄, curled or frizzled.
 Cūac̄aj̄m, to fold or plait.
 Cūac̄an and cūac̄ōꝝ, a plait or fold.
 Cūac̄-γ̄nann, a vehement snoring or snorting.
 Cūað, to tell or relate; cūað do báot̄, to tell a story to an insipid person.
 Cūaꝝan, the hinder part of the head.
 Cūaꝝn̄an a b̄f̄eōꝝl, a kernel in the flesh.
 Cūaꝝð, do cūaꝝð γe, he went; do cūamaꝝ, a γ̄teac̄, we entered; do cūaꝝð γe aꝝ, he escaped.
 Cūaꝝl̄ḡne, a remarkable mountain in the County of Down; also a territory in the County of Louth, made famous by the romantic account of a general prey of cattle brought away from thence by Fergus, son of Roꝝra Ruað, king of Ulster, aided by Meꝝðb̄ Cn̄uaçna, queen of Connaught, in spite of all the valour of Cūc̄ullaꝝn and the rest of the famed champions of the red branch.
 Cūaꝝll and cūaꝝlle, a stake or pole, cūaꝝlleaða c̄aoꝝṭuꝝn, stakes of quick-beam.
 Cūaꝝn̄ð, a travelling or sojourning.
 Cūaꝝn̄ð, a visit; m̄ōꝝn cūaꝝn̄ð, the visitation of a prince or bishop.
 Cūaꝝn̄γ̄zeað, a volume.
 Cūaꝝn̄γ̄zean, that wherein a thing is wrapped.
 Cūaꝝn̄γ̄j̄gm, to roll, to wreath, to twist, or fold; also to wrap up.

Cūajyr̄ḡte, wreathed, wrapped up.
 Cūájrt̄, a circulation, also any circle; *ráor̄ncūájrt̄ na fola*, the free circulation of the blood; *ra cūájrt̄*, round about.
 Cūajrt̄, the country.
 Cūal, a faggot.
 Cūala, *do cūala mē*, I heard; *cja cūala*, who hath heard.
 Cūalann, a territory now comprehended in the County of Wicklow; *vid. c̄r̄joc̄ caalan supra*.
 Cūaljn, a bundle, a small faggot.
 Cūallač̄d̄, followers or dependants, also a colony.
 Cuallač̄da, a district in the County of Clare, the ancient patrimony of O'Dub̄ḡjn.
 Cūallāj̄de, a companion.
 Cūallāj̄deac̄d̄, society.
 Cuallāy, an assembly.
 Cūamān, fat, gross.
 Cūamān̄ḡač̄d̄, the flesh-market or shambles.
 Cūan, a bay, a harbour, a haven; plur. *cūanta*; *cūan loc̄a Țarman*, Wexford.
 Cūan, *loc̄ Cūan*, the ancient name of Strangford Bay, in the County of Armagh in Ulster.
 Cūanna, a hill.
 Cūanna, handsome, neat, fine, elegant, or artful.
 Cūān, crooked, perverse; Wel. *guyr*.
 Cuaj̄-cumaj̄r̄ḡ, a circular round, or tour.
 Cūānan, a sock.
 Cūām̄ō̄za, brogues made of untanned leather.
 Cūaj̄rt̄, *vid. cūaj̄rd̄*.
 Cūaj̄rt̄áj̄ḡjm̄, to seek out or search; *do cūaj̄rt̄aj̄ḡ tū mē*, thou hast searched me; *do cūaj̄rt̄aj̄ḡeadān na háor̄aj̄deadā*, the shepherds sought out; also to surround, to encompass.
 Cūaj̄rt̄ū̄ḡač̄d̄, a diligent search or inquiry.

Cūay, a cave, the hollow of a tree, a hollow place in the ground, a cavity in a rock or in any other thing.
 Cūay, *ad cūay*, it was told.
 Cūayac̄, hollow, full of holes or pits.
 Cūayac̄dač̄, or *cayac̄tač̄*, a coughing, cough.
 Cūayán, a hole, or cavity; dim. of *cūay*.
 Cūauj̄nne, worm-eaten nuts.
 Cubet̄, joking, sporting, or ridiculing.
 Cubacaj̄l, a bed-chamber; Lat. *cubiculum*.
 Cubad̄ and cubat̄, a cubit.
 Cubaj̄d̄, decent, becoming; *dām mo cubaj̄d̄*, upon my honour.
 Cubaj̄r̄, an oath; *tāḡ a cubaj̄r̄ ne na cōmal*, he took his oath he would perform it. *Vid. Tighern. Annal.*
 Cubal, apparel, raiment, vesture; particularly a religious habit.
 Cūbān, froth, foam; *mān an ccūbān an an aj̄r̄ge*, like the foam on the water.
 Cubay, a tree.
 Cūca, to them: pronounced *cū̄ḡta*.
 Cucamān, a cucumber.
 Cuccláj̄de, a narrow way.
 Cuč̄t̄, a colour, a kind, an image, or sort.
 Cuč̄tāj̄d̄, a maker, former, &c.
 Cuč̄tājn̄, a kitchen.
 Cuclaj̄de, a residence, habitation, &c.
 Cucullājn̄, the proper name of a famous hero of the Royal Ruderician race of Ulster, whose death is referred to the second year of the Christian era in the Annals of Clonmacnois, called Chronicon Scotorum; he was captain of the renowned band of champions styled *Cūnáj̄de na C̄náōj̄be Ruad̄*, i. e. the heroes of the red branch.—*Vid. conmaol and cu-*

ajlzne supra.
Cudajm, or *cadam*, to fall; Lat. *cado*.
Cudajmeayad, the falling sickness.
Cudal, bad, wicked, naughty.
Cudam, *cudam an tylējbe*, an eruption on the side of a mountain; also a fault in hair, when split and withered.
Cudamac, frail, corruptible.
Cudajman, the common people; hence
Cudajmanta, or *codajmanta*; as *dujne codajmanta*, a rustic, or unpolished man.
Cudajun, a sort of cap or hood.
Cud, or *cut*, a head.
Cudnod, haste, speed, expedition.
Cudōz, or *codōz*, the fish called haddock.
Cudrama, complete, regular, even, just.
Cud-γaot, an apoplexy.
Cufan, a cypress-tree.
Cufnōz, the same.
Cuzadya, or *cūzadya*, to you, unto you.
Cuzadta, or *cuca*, unto them; and *cuzajn*, unto us.
Cujb, a cup.
Cujb, a greyhound; Angl. *cub*.
Cujbejr, so much.
Cujbet, fraud or cheat.
Cujbneac and *cujbrijze*, bonds; *cujbrijze būn ccujnze*, the bonds of your yoke.
Cujbrijzjm, to fetter, or put in irons.
Cujbrijzte, bound, fettered.
Cujce, until; *cujce γo*, i. e. *γo nujze γo*, till the present time.
Cujd, a part, share, or portion; a *γē rjn ár ccujdne*, this is our share; an *cujd γojn*, the east part; gen. *coda*, plur. *cotcana*.
Cujd, a supper.
Cujdajun, a cowl or hood.
Cujdeacd and *cujdeacda*, or *cujdeactajn*, a company, troop, so-

ciety, &c.
Cujdeacdájzjm, to accompany, to attend.
Cujdead, help, aid, assistance, succour: sometimes written *cujdeazad*; gen. *cujdjō*.
Cujdeamajl, *dujne cujdeamajl*, an intruder.
Cujdeamajl, meet, decent, proper.
Cujdamalacd, decency, meetness.
Cujdbeacd, decency.
Cujdbeacdaç, parted, severed.
Cujdjz, *bean cujdjze*, a midwife; *vid. cujdead*.
Cujdjzjm, to help, to succour, to aid, or assist.
Cujdjzteac, an assistant or helper.
Cujdmead, a scoff, a jeer, or flout; also a scorning, ridicule, or derision.
Cūjz, five.
Cūjzead, the fifth.
Cūjze, or *cōjze*, a province; so called because Ireland was divided into five provinces, viz. Munster, Leinster, Meath, Connaught, and Ulster, therefore called *cūjz cōjze*, or *cūjze na hējjonnn*.
Cujze, or *cūjze*, therefore; *cūjze γo*, for this purpose; *cūjze* and *ūajd*, to and fro; *cūjze rjon*, unto him.
Cujzeal, a distaff.
Cujl, a fly.
Cūjl, a couch, a corner, a closet; also any private place; a *ccūjl*, in a private place or closet;
Cūjl Račan, Coleraine, a town in the County of Antrim, i. e. Ferny Corner.
Cujl, bad, wicked, prohibited; *cujba cujl*, prohibited incest; *vid. col*.
Cujlc, a reed.
Cujlce, any clothes.
Cujlceac, a cloth, veil, or hood.
Cujlceac, a steeple; *cujlceac clūana-ūma*, Cloyne steeple.—

This word is a corruption of *clog-ṭeac*.
Cūlceann, the noddle.
Cūldab, a beetle.
Cujleac, party-coloured.
Cujleán, a whelp, a kitling.
Cujleann, the holly-tree; Wel. *kelyn*.
Cujleayz, a jade.
Cujleayz, a horse.
Cujleat, *vid.* *cujneat*.
Cujleoz, a gnat, a little insect.
Cūljyreal, vile, little worth.
Cujllear, a quarry.
Cujlle, a quill.
Cujlle, black cloth.
Cujlleayza or *cujlajza*, *pleayza* *cujll*, hazel rods or twigs.
Cūlmjonnužad, abjuration.
Cujlyean, the quilt or tick of a bed.
Cūljyeōmna, a bed-chamber.
Cujlyjnnṭeay, delay, negligence.
Cujlt, a bed-tick; also a bed; Lat. *culcitra*. This word being found in Clery's vocabulary of old Irish words, shows it to be Celtic, and the origin of the Anglo-Saxon word *quilt*.
Cujlteac, a bake-house.
Cūjm, entertainment; *cujm*, from *com*, *ṣa na cūjm*, under his cover.
Cujme, hardness.
Cujmžad, a narrative, a relation, or story.
Cūjme, memory, remembrance.
Cūjme, a memorial, a record.
Cūjmeac, mindful.
Cūjmjžjm, to remember.
Cūjmjžteōjn, a recorder, a chronicler, or remembrancer.
Cūjmjžad, a memorial.
Cūjmnean, a share or portion; *ṣeact naṣa mo cūjmnean ṣo*, seven acres are my proportion.
Cūjmnean, a messing or eating together; a *tá ṣe am cūjmnean*, he messes with me.

Cujmjn, a little coffer or chest.
Cujmjn, cummin seed.
Cujmjn, and plur. *cujmjnjže*, a commonage, or tract of ground, the property of which belongs to no one in particular, but to an entire village or town in general. In France it is called *les communes*.
Cūjmlead, to intermeddle, or tamper with; an *te cūjmljoγ*, he that intermeddles.
Cujmne, protection.
Cujn, when.
Cujnad, mourning; *vid.* *caojne*.
Cumanz, strait, close, narrow.
Cūjneay, *rectius* *cūjneay*, rest, silence, quietness, a calm.
Cujneōčtaoj, ye shall keep.
Cujneōz, or *cujnnēoz*, a churn, also a can; Wel. *kynnog*.
Cujnz, a yoke, a band, a duty, or an obligation; a *cūjnz ṣōγda*, his bands of matrimony, a *cūjnz črabad*, his religious vows.
Cujnz, a yoke; *cujnz ṣōγda*, the yoke of marriage.
Cujnze, a solicitation, an entreaty; hence *ačcujnze*, a repeated entreaty or request.
Cujnzjm, to desire, solicit, require, or demand; *ṣjž leṣte-Cujnn do cūjnzeay*, Cain, the king of *leat-Cujnn*, demands his tribute.
Cūjnz-čeanzal, *subjugium*.
Cujnzōjγ, they used to keep or retain.
Cujnzjd, a request or petition.
Cujnzjn, a yoke of cattle; as *cujnzjn dam*, a yoke of oxen; *cujnzjneac*, *idem*.
Cujnzjn, a pair or couple; *cujnzjn capal*, a couple of horses.
Cujnzneac, a cart or waggon of two or more beasts yoked together; as *cujnzneac dam*, *cujnzneac capul*.
Cujnjcear, a coney-burrow.

Cujnjǵjm, to assuage, to mitigate.
 Cujnjn, a coney, a rabbit; *vid. cū.*
 Cujnn, the genit. of conn, the name
 of a king in Ireland; Lat. *quin-*
tus.
 Cujnne, a corner, an angle; Lat.
cuneus, Gall. *coin*, and Gr. γο-
 νία; hence the English word
coins or *quines* in architecture;
cujnne is also a border, and so
 is *coin* in French and English;
 hence the English word *coin*,
 mint-money, because it is marked
 or inscribed on its borders.
 Cujnyéal, a face or countenance.
 Cujntoꝛcujð γē, he will render,
 return, or recompense.
 Cujp, foam, froth.
 Cujpbeačta, birds'-claws.
 Cujpc, a knife.
 Cujpc, from coꝛc, a whittle, or
 swathe.
 Cujpcne, or Mačajne Cujpcne, a
 territory in Westmeath, now the
 barony of Kilkenny-west, was
 anciently the lordship of O'To-
 laꝛg.
 Cujpd, or cūjꝛt, a court.
 Cujpd, a trade; *vid. ceapd.*
 Cujpe, a chaldron.
 Cujpe, a throng or multitude, a
 troop or company; bað cuꝛpe
 deánma deǵnjm, a troop that
 achieved good actions.
 Cujpeat, the knave in cards; cuꝛ-
 peat aꝑꝛ cǵonáǵ γpējꝛjot,
 τꝛjoc, mujlljot, aꝑꝛ haꝛta, na
 máǵa aꝑ ꝑēaꝛꝛ ꝑan jmꝛt, *id*
est, the knave and five of spades,
 of clubs, of diamonds, and of
 hearts, are the best trumps in
 the game of cards.
 Cujꝛꝛjm, to tire, to fatigue.
 Cujꝛjm, to put or set, to sow or
 plant, to send, to invite; lučð
 cuꝛjꝛǵ, guests; ná cuꝛpeað an
 njð γjn oꝛt, let not this thing
 displease thee; cuꝛjꝛm aꝑ ccūl,
 to cancel or annul; cuꝛjꝛm mo

leába aꝑ γnám, I make my bed
 to swim; cuꝛjꝛm ꝑáꝛte beačta,
 no γlaꝛnte, to greet or salute;
 jꝛꝑꝛðe, to beseech; dūalač, to
 impose; aꝑ tūaꝛaꝑdal, to hire;
 cuꝛꝛ oꝛt do bꝛeacáꝛn, put on
 your plaid.
 Cujꝛjn, a small chaldron, a pot, a
 can, &c.; dim. of cuꝛpe.
 Cujꝛm, a kind of beer or ale
 amongst the old Irish; in the
 vulgar Greek κουꝛꝛꝛ signified a
 kind of beer or ale; and *curmī*
 in Latin is ale or beer, as is also
 the Welsh *kuru*; hence cuꝛjꝛm
 signifies a feast, banquet, or
 drinking-bout; ꝑačað dōl mo
 cuꝛjꝛme, I will go to drink.
 Cujꝛpe, wicked, impious, corrupt;
 duꝛne cuꝛꝛpe, *homo corruptus*;
 cuꝛꝛꝑteac, *idem.*
 Cujꝛpeačt, wickedness, corrup-
 tion; clann na cuꝛꝛpeačta, *filiī*
corruptionis.
 Cujꝛt and cuꝛꝛteōǵ, an apple-tree,
 a wilding.
 Cūjꝛt, a court or palace.
 Cūjꝛteamaꝛl, complaisant, cour-
 teous.
 Cujꝛteōčað, cꝛēð ꝑá cuꝛꝛteōčað,
 why should he reward?
 Cujꝛteōǵ, a kind of cup.
 Cujꝛteōǵ, *vid. cuꝛjꝛt.*
 Cujꝛtꝛꝛ, an eunuch.
 Cūjꝛ, a matter, a thing, a cause, a
 motive.
 Cujꝛcle, a private or secret affair.
 Cujꝛean, a crime.
 Cujꝛle, corrupted from cuꝛlye;
 Lat. *pulsus*, a vein, also the
 pulse; cuꝛlye abeað, liverwort;
 plur. cuꝛyleana and cuꝛlyb.
 Cujꝛleac and cuꝛyleačað, full of
 veins.
 Cujꝛleaz, a lancet.
 Cujꝛleán, or rather caꝛyleán, a
 castle; is more properly written
 caꝛꝛjolán, an augmentative of
 caꝛꝛjol, a word compounded of

caγ, a house in old Irish; Lat., Ital., and Hispan., *casa*, and jol, or aojl, lime; so that caγjol signifies a building of stone and lime-mortar, whence the house or court of the kings of Cashel was called Caγjol, at least as early as St. Patrick's time, as we see in the acts of his life; a fact which, besides many others, proves that the old Irish knew and practised the art of building with stone and lime-mortar long before they were visited by the English adventurers, contrary to the erroneous assertion of some English and Anglo-Hibernian writers. The old and strong castle of Castlelyons, in the County of Cork, was built with most excellent cement of lime-mortar by Cujlean O'Ujačájn, A. D. 1010, as appeared by an inscription on a marble chimney-piece, when the Earl of Barrymore was repairing it about the year 1722. In my old copy of the Annals of Tighernach and his Continuator, I find mention of several castles in different parts of Ireland long before the arrival of the English, who adventured with the king of Leinster; and of several other different castles in my copy of the Annals of Innisfallen; wherein, at the year 1124, I find mention of three castles built by the people of Connaught, one at Galway, another at Dunleodh, and a third at Cuilmaol. At the year 1137 it is mentioned in Tighernach's Continuator, that the people of Teabčá, or Teffia, in Westmeath, plundered the castles of Loch-cairigin, which had been built a long time before; and that in the year 1155 Roderick O'Connor, king of

Connaught, destroyed an old and strong castle at a place called Cujl-τράζ, which cost him the lives of a great number of his men; a clear proof that the castle was ancient and strong, from its cement having had time enough to consolidate with the stone: and finally, that in the year 1164 the same Roderick O'Connor built a large and strong castle at Tuajm dá žuá-lañ, i. e. the city of Tuam. But from the description Giraldus Cambrensis (*Itiner. Camb.* l. 1. c. 12.) gives of the castle of Pembroke, built, as he says, with rods or twigs lined about with sods of earth, "*ex virgis et cespite tenui*," by Arnulphus de Montgomery, son of the great Earl of Shropshire, and son-in-law to Mortoghmore O'Brien, king of Ireland, as appears by his letter to St. Anselm of Canterbury, (*vid. Syllog. Epist. Hiber.* p. 93,) by this description, I say, it would seem to appear that the English themselves knew nothing of the art of building with stone and mortar, since so great and opulent a man as Arnulphus did not put it in practice with regard to his castle of Pembroke, which was the more necessary, as he designed it for the preservation of the conquest he had made of the County of Pembroke; an event not long preceding the time of the expedition of the English adventurers into Ireland, since Gerald, surnamed Windsor, who was the father of Maurice Fitzgerald, one of the earliest of those adventurers, was the person whom this Arnulphus of Montgomery first appointed as keeper of his new-built castle of Pembroke.

And as to the old Britons, so far were they ignorant of the art of building stone-work that when Ninian, who converted the southern Picts, built his church of stone and lime-mortar, they called it *Candida Casa*, or white house, being the first structure of the kind, as Beda observes, that was seen in Britain.

Cujrleanac, i. e. *feadanac*, a' piper.

Cujrne, ice, frost.

Cujrneamajl, frosty.

Cujrnjgjm, to freeze, to congeal.

Cujrnjgte, congealed, frozen.

Cujron, wise, prudent.

Cujrte, a couch.

Cujt, the head.

Cujte, sound, healthy, well.

Cujteac, recompensing, or requiting a good or bad office as it deserves; *tajm cujteac lejy*, I am up with him.

Cujteac, a denial.

Cujteocad, a requital; and *cujteam*, the same.

Cujt-bejrt, or rather *cajt-bejrt*, an helmet, or head-piece; also a hat or bonnet.

Cujte, a trench; a *lan cujte*, in the midst of a pit; *cujte cajlce*, a lime-stone pit, a chalk-pit; also any deep moist place.

Cujteac, foam, froth; also rage, fury; *lan do cujtjg*, full of rage and fury; *cujtac*, *idem*; *amajl do yaoiad Odmnall O'Chujte na Leozan*, as Daniel was delivered from the fury of lions.—*L. B.*

Cujtjgjm, to requite, to recompense; *cujtlocajd ye njn*, he shall requite us.

Cul, custody; also a guard, protection, defence.

Cul, the back part of any thing; *cul-donuy*, a back-door; *cul-gzejne*, the back of a knife; *an ccul*, off, back, away; *fa cul*,

backwards.

Cul, a chariot, a coach, or waggon; *do tnejg a cula*, his coach failed.

Culajd, or *cul-eadae*, apparel, a suit of clothes, habit, &c.; *yeom-na culajd*, the vestry.

Culam, to thrust or push back.

Culantay, bashfulness.

Culamajn, cucumbers.

Culb, an artist.

Culboc and *bocgabai*, a wether-goat, a buck.

Culcajnjm, to slander, or backbite.

Culcajnt calumny, backbiting.

Culcajnteojn, a backbiter, a slanderer.

Cul-cojmejd, a guard.

Culgajnm, to recall.

Culla, a hood, a cowl.

Culla, a boar; *fyad-culla*, a wild boar.

Culljn, holly; *vid. cuileann*; *culljn-tmajg*, eringo, or sea-holly, a plant.

Cullojd and *cullojde*, a great noise, or rattling.

Cullojdeac, noisy, brawling, quarrelsome.

Culmajne, a wheelwright.

Culog, one that rides behind another.

Culpoc, a he-goat, a buck.

Culnadameac, circumspect.

Cultajdeac, preposterous.

Cultajnjgm, to retract.

Culujgeac, apparel.

Cum, the middle or waist; the body or trunk of an animal; *vid. com.*

Cum, a fight, a combat, a duel, or battle.

Cum, answers to the English particles *to* and *for*; as *cum ylejbe*, to a mountain; *cum bejt*, to be; *cum bui mbeata*, for your sustenance; *da cum*, in order to; *do cum cata*, in order to fight.

Cuma, *ay cuma ljom*, it is indiffe-

- rent to me, I care not.
 Cuma, a model, form, or pattern.
 Cumac, a breach or derout; cumac
 cojtéjonn, a general derout.
 Cumacda, a command.
 Cumað, or cammað, crookedness.
 Cumaðam, a fashioner, framer, a
 statuary; also a liar.
 Cumajl, do cumajl γé le jmeal a
 ēudaǵze, he touched the border
 or hem of his garment.
 Cumajlm, to touch; also to rub
 off, or wipe.
 Cumajlt, wiping; aǵ cumajlt a
 ðeōna, wiping his tears.
 Cumajneac, or cumaōjneac, com-
 munion.
 Cumajrc, a mixture.
 Cumajrcjm, to mix, blend, or min-
 gle.
 Cumajrcē, mingled, compounded.
 Crmal, a forfeit consisting of three
 cows; *vid. O'Flahert.* p. 296;
 it may signify the price of three
 cows, as tuǵ mé τη̄ cumajl ajr,
 it cost me nine cows.
 Cumajm, to shape, to form; do
 cūm γe, he shaped; cumajǵ do
 teanza cealǵ, thy tongue
 frameth deceit.
 Cumann, do cumann γé, he dealt.
 Cumann, common; also mutual
 friendship.
 Cumaojn fellowship, communion;
 also an obligation.
 Cuma, a valley; also the bed of
 large rivers, or of a narrow sea;
 whence the sea between Ireland
 and the Pictish country in North
 Britain was called Vallis Scy-
 thica; hence
 Cuma, na ττη̄ nuǵze, is the
 Irish name of the valley wherein
 the three rivers, Suir, Nore, and
 Barow, or rather Mearow, meet
 below Waterford, and form the
 harbour of that city.
 Cū-maia, literally signifies a sea-
 hound. This word has been the

proper name of several great
 men of the old Irish nation; it
 makes Con-maia in the genitive
 case, as Mac con-maia, the son
 of Cūmaia. The family name
 of the princely tribe of Dalcas-
 sians, called Mac na maia, is
 but an abusive pronunciation of
 the words Mac con-maia, i. e.
 the son of Cūmaia, one of their
 ancestors, descended from Conal
 Eac-luat, the fifth direct de-
 scendant from Coimac Cair,
 (from whom the Dalcassian race,)
 king of Munster and Leinster in
 the third century. The present
 chiefs of this noble family are
 John Macnamara, Esq. and Da-
 niel Macnamara, Esq., both of
 the County of Clare. Counsellor
 Macnamara of London, a lawyer
 of particular distinction, is the
 eldest son of the now-mentioned
 Daniel Macnamara, Esq. The
 brave Admiral Macnamara, who
 died at Rochfort soon after the
 beginning of the last war, be-
 longed to one of the chief
 branches of this ancient family.
 The chiefs of the Macnamaras
 were hereditary lords marshal
 of the kings of Thomond of the
 O'Brien race, and were charged
 with the function of proclaiming
 every new king on the day of his
 inauguration. — *Vid. Cairnejm.*
 Their ancient estate was the large
 territory called Τη̄uca céad Ib
 Cairjn, now one of the baronies
 of the County of Clare.
 Cumajajcc, derived from cuma,
 a valley; are a people living in
 a country full of valleys and hills.
 Thus the O'Briens of Cumajac,
 in the County of Waterford,
 were called Cumajajcc, as they
 inhabited the valleys between
 Dungarvin and the river Suir.
 N. B. Hence also the old Bri-

tons of Cumberland, whose language Mr. Lhuyd (Archæol. p. 226) remarks to have carried the closest affinity with the Irish of all the other British dialects, called themselves *Cumbri*, i. e. *Cumeri*, as Camden observes in his *Cumberland*, doubtless because their country consisted all of valleys and hills; and for the same reason the Britons of Wales were called by that name, whose original meaning and derivation they have utterly forgot, as they did that of several other words still in use amongst them, whose signification, as Mr. Lhuyd remarks in the Welsh preface to his *Archæologia*, is to be found in the Irish language alone: the deriving of the appellation of *Cumbri*, or *Cambri*, from the Gomarians, or from the Cimbri, seems to be but a modern and chimerical notion.

Cumayzajm, to mix, to mingle or join, to incorporate.

Cumay, strength, power; *feay cumayr*, a strong man; also a wealthy, powerful man.

Cumayac, strong, powerful.

Cumayz, a mixture, *id est cōm-meayz*; hence *cumayzajm*, to mingle or mix together.

Cūma, mourning, sorrow, grief, lamentation.

Cūma, a bribe, a reward, or condition.

Cūmac, strait, narrow.

Cūmacd, power, strength, ability.

Cūmacdac, mighty, powerful, puissant; compar. *cūmacdājze*.

Cūmadac, sorrowful, sad.

Cūmajnz and *cūmanz*, narrow; Wel. *cyring*.

Cūmajnze, narrowness.

Cūmajnzjm, to straiten, to make narrow.

Cūmajr, a selvage; *vid. cūmajr*.

Cūmal, a handmaid, a bond-woman.

Cūmal, obedience, subjection, &c.

Cūmalda, of or belonging to a servant.

Cūmanz, power, strength.

Cūmdac, defence, protection.

Cūmdac, a veil or covering; *cūmdac leapta*, bed-clothes; *cūmdac ojn*, a golden cover.

Cūmdac, the cover of a book; as appears by the following inscription on a silver cross upon the cover of a very old manuscript of the four Gospels in Latin, written in Irish characters by St. Columb Cille, an. 500; the inscription runs thus: *onajt acuy bendact Cholujmb Chjlle do fland Mac Mael-yechnajl do nuz Eneenn lay andejnad a Cūmdac ro; i. e. Oratio et benedictio S. Columbæ Cille sit Hanno filio Malachiæ Regi Hiberniæ qui hoc operimentum fieri fecit.* Concerning this inscription Mr. O'Flaherty made the following note, which I have seen in his own hand-writing, on page 434 of that inestimable manuscript: "Flannus hic Rex Hiberniæ decessit 8vo. kalendas Maii die Sabati, ut in MS. Codice Hibernico, quod Chronicon Scotorum dicitur, adnotatur anno Æræ Christianæ vulgaris 916, liber autem hic scriptus est manu ipsius S. Columbæ Kille per spatium dierum duodecim anno Domini 500, et postea subjungitur, hanc inscriptionem interpretatus est Rod. O'Flaherty 19. Junii, 1677."

Cūmdacta, fenced, guarded; *do cūmdajz re na catraça uile*, he fenced or protected the cities.

Cūmdajzjm, to keep or preserve, to maintain or support; also to build, rather to roof and cover a

building.
 Cūmzāc, straitness, distress; cūm-
 anzāc, *idem*.
 Cūmlajm, to rub or scrape, to wear.
 Cūmna, fragrant, sweet; bola cūm-
 na, a sweet smell.
 Cūmnoz, a sweet apple-tree.
 Cūmyzāl, a stirring about, or mov-
 ing.
 Cūmyzātā, moved, stirred, pro-
 voked.
 Cūmyzūzād, marching or journey-
 ing.
 Cūmtāc, bribery.
 Cūmul, or cūmal, a handmaid.
 Cūmtā, shaped or formed; deaž
 cūmtā, well-shaped; also a man-
 ner or fashion.
 Cumuy, power, ability.
 Cumayac, able, capable, active,
 strong.
 Cummayz, a mixture or compound
 in physie; Lat. *commixtio*; it is
 the opposite of eānda, a simple.
 Cun, a body.
 Cunablać, a filthy carcass, i. e.
 ablać *cun*, a carrion left to dogs.
 Cunabajneay, slothfulness.
 Cūnzanta, lućd cūnzanta, helpers,
 assistants.
 Cūnzay and cūnzuy, a co-opera-
 ting.
 Cūnznam, help, succour, aid.
 Cūnzjn, a couple; *vid.* cūnzjn.
 Cunna, friendship.
 Cunnaajne, do cūnnaajne mē, I saw.
 Cunnaņtāc, betrothed; from cūn-
 na, a pact or agreement.
 Cūnnla, modest.
 Cūnnnađ, a covenant.
 Cūnnnaťac, agreed upon.
 Cūntabajnt, doubt, danger; žan
 cūntabajnt, without question.
 Cūntay, account; njl cūntay ažam
 ajn, I have no account of it, I
 know nothing of the matter, also
 an account in dealing.
 Cupa and cupān, a cup.
 Cupan, conception.

Cūpla, a pair or couple, twins.
 Cūn, weariness, fatigue, also care;
 Lat. *cura*; hence cūntā, tired,
 weary.
 Cūn, difficult.
 Cūnać, a bog or marsh; cūnać
 mōna, a turf-bog.
 Cūnać, a body.
 Cūnać, a coracle, a kind of small
 boat.
 Cūnaćān, a skiff, a small boat.
 Cūnađ, an obstacle; nā cūjn cu-
 nađ an γρjonađ Ōe, oppose no
 obstacle to the spirit of God.
 Cūnađ, a champion, a warrior;
 plur. cūnājđe and cūnājđb.
 Cūnājđe na cūnājđe nūađ, i. e.
 the heroes of the red branch,
 were a band of brave warriors in
 the service of Concūban Mac
 Neayra, king of Ulster, said to
 have reigned before and after
 the birth of Christ; *vid.* Cūcu-
 lajn, *supra*.
 Cūnājžean, a can, a mug, a tan-
 kard; *vid.* cūjnjn.
 Cūnājžean, cheese-runnet.
 Cūnam, a charge or command, care;
 bjōđ a cūnam oņt, let the charge
 of it be on you; žeay cūnajm,
 a man of charge.
 Cūnamać, careful, solicitous, busy.
 Cūnamay, care, diligence.
 Cūnaťa, courageous.
 Cūnbjreac, an addition.
 Cūnceajr, flags, or bulrush.
 Cūnceajr, hair.
 Cūnmac, or Cořmac, surnamed
 Muž-ťeamna, ancestor of the
 Mac Carthys, was king of Des-
 mond from the year 1124, after
 the death of his uncle Thady,
 (elder brother of his father, from
 whom the Mac Auliffes,) to the
 year 1138, when he was treache-
 rously killed, according to the
 Annals of Innisfallen, by Der-
 mod Sugoch O'Connor Kerry, at
 the instigation of Turloz O'Đnj-

en, younger brother of Concubair O'Brjen na Cataraic, who was supreme king of all Munster and Leinster at the same time. In an old valuable manuscript of the four Gospels in Latin, written in Irish characters, first belonging to the king's library at Paris, (where Pere Simon ignorantly judged it written in the Saxon character,) but now to be seen in the British Museum at London, the following marginal remark in old Irish is found at the end of the Gospel of St. Matthew, p. 60: *yr mōr jn znm Cormac Mac Cártaiz do marbad O'Thordealbac O'Brjajn*, i. e. "the killing of Cormac Mac Carthy by Turlogh O'Brien is a very surprising act." At the end of the book appears the following Irish Note: "O'Rájd do Mael-brjzte O'Mael-uajz *qui scripsit hunc librum jn Armac* yr an bljajn no marbad Cormac Mac Cártaiz Rj-Beaycop Mūman. *U tájd yeo rjōr na Rjōzra an Eneann ran ajmrr ro*; i. e. *Mujr ceartaic Mac Néjl an Aljac; Cu-ullad Mac Concubair nj Ullad; Murca ua Maeléaclajnd nj Mjde; Ojarmajd Mac Murca nj Zajzean; Concubair O'Brjajn njz Muman; Thordealbac O'Concubair njz Conact; Zjolla Mac Ljaz Mac Ruzrjz a ccomorbuy Patnajz*; i. e. Pray for Mael-brjzte ua Mael-uajz, who wrote this book at Armagh in the year that Cormac Mac Carty, the Royal Bishop of Munster, hath been killed. The following personages are kings in Ireland at this same time, i. e. *Morzož Mac Néjl*, king of *Aljac*, or Ulidia; *cū Ullad Mac Concubair*, king of Ulster; *Morriož*

ua Maeléaclajm, king of Meath; *Ojarmajd Mac Murca*, king of Leinster; *Concubair O'Brjen*, king of Munster; *Torlož O'Concubair*, king of Connaught; and *Zjolla Mac Ljaz Mac Ruzrjz*, successor of St. Patrick at Armagh." It is to be noted, that this writer had no other foundation for styling Cormac *Royal Bishop of Munster* than because he had repaired the cathedral church of Cashel and two churches at Lismore, and was otherwise reputed a man of a pious and holy life, which is the character St. Bernard gives of him in his book *De Vita S. Malachiae*, according to Malachy's reports to him concerning Cormac, to whom he was doctor and director during his retreat at Lismore, after his dethronement by the faction of his brother Donogh. By virtue of these marginal remarks of the writer of that inestimable manuscript I have been enabled to furnish the keepers and overseers of the British Museum with a note, whereby the antiquity of that manuscript is ascertained, and fixed at the year 1138. This Cormac Mac Cártaiz was deposed by his younger brother Donož, assisted by Turlogh O'Connor, king of Connaught, an. 1127, and shut up in a monastery at Lismore; but before the end of the same year he was restored to the crown of Desmond by Concubair O'Brjen, and Donož was exiled to Connaught.—*Vid. Annal. Innisfallen, ad an. 1127.* This fact of Cormac being restored by Concubair O'Brjen is mentioned by St. Bernard in *Vita Malachiae*, chap. 3. But the particular reason of the surprise of

Μαελβρῑḡṡṡṡ at the act of Τυρλοḡ O'ḡrjen towards Cormac Carty, was because he was Cormac's son-in-law and his gossip, besides his having been bred up from his earliest days at Cormac's court, according to the friendly custom of the Irish princes, who often educated each other's children for riveting mutual confidence and good harmony. The fact of these several ties of friendship between Turlogh and Cormac, is attested in the Annals of Innisfallen at the year 1138, where it is said that Turlogh was Clḡamajṡ, Cajiḡ-djoḡ-Ḥhḡjoḡṡ, and Altḡom of Cormac Mac Carty, i. e. his son-in-law, his gossip, and his foster-child. The Chronicon Scotorum and the Continuator of Tighernach attribute the fact to Turlogh alone, without any mention of O'Connor Kerry; but the authors of the Annals of Innisfallen are more to be credited as they wrote in the very centre of Kerry.

Cupṡ, a cup; *vid.* coḡṡ.

Cupṡ, a corner, an end; ḡay an ccujṡṡ ejle don talam, unto the other end of the earth; also a site or situation.

Cupṡ, a pit.

Cupṡac, a bog or fen; mōḡṡ is drier ground than what they call cupṡac.

Cupṡel, plain, manifest.

Cupṡḡalān, a bucket.

Cupṡṡa, weary, tired, fatigued.

Cūḡa, a course or manner, a row, rank, or order; ceḡṡṡe cūḡa, four courses.

Cupṡacāḡ, a curse or malediction;

do ṡad cupṡacāḡ ḡoḡṡṡa, he cursed them.

Cupṡon, a learned man.

Cupṡṡaba, a bucket.

Cupṡūḡṡ, a courier or messenger; also an attendant; Lat. *cursor*; ḡṡḡṡṡṡ ṡō ḡoḡdeayṡṡṡ ḡḡlāḡṡ cupṡūḡṡ, i. e. ḡḡolla ṡupṡṡṡe ḡōṡ ceann ḡoḡa ḡon ḡalḡlee; then Pilate sent a messenger along with Jesus to Galilee.

Cuḡāḡ, a bending or inclining.

Cuḡal, courage.

Cuḡbōḡṡ, an object, a mark to shoot at.

Cuḡṡayṡ, diversity.

Cuḡṡōḡacāḡ, an objection, or argumentation; from cuḡṡōḡṡ, any object that may be disputed on.

Cuḡṡōḡajḡḡe, an opponent.

Cuḡṡōḡḡāḡḡṡṡ, to object.

Cuḡṡ, skin.

Cuḡṡajṡṡe, a tanner.

Cuḡṡṡṡṡ, ceremonies, customs.

Cuṡac, bob-tailed.

Cūṡal and cūṡal, bashful; cuḡl, *idem*.

Cuṡallāḡḡe, a companion, comrade, or partner.

Cuṡ, a head.

Cuṡa, rage, fury, fierceness, &c.; cuṡac, *idem*.

Cuṡac, furious, raging mad; leōn cuṡac, a raging lion.

Cūṡajleacāḡ, bashfulness.

Cuṡanlān, an onion, an earth-nut, or pig-nut.

Cuṡ-bāḡṡ, a helmet; *vid.* cuṡṡ-beḡṡṡ.

Cūṡ-bāḡṡ, the Irish name of St. Cuthbert; it is rather Cūbeayṡac.—*Vid. Chronic. Scot. and Tighernac. Annal.*

Cuṡḡanūn, a sort of Montero or Monmouth cap.

REMARKS ON THE LETTER ð.

THE letter ð, or Ðaɣn, which is so called from Ðaɣn, *the oak-tree*, is now the fourth letter of the Irish alphabet, and is ranked by our grammarians among the *cp̃uad̃-conɣoɣne*, or hard consonants; but by adding an *h*, or fixing a full-point above it, falls under the denomination of light consonants, called in Irish *conɣoɣne eád-ɣuoma*. In our old manuscripts ð and ɣ are written indifferently, as *caɣað*, or *caɣaɣ*, *a friend*; *ɣað*, or *ɣaɣ*, *them*, &c.; and this indifference is common also to the Greeks and Latins, as Gr. *ουδη* and *ουτη*, *neque*, &c., and Lat. *haud* and *haut*, *reliquit* and *reliquid*, *quodannis* and *quotannis*, &c. In the Greek language the third rank of the mute consonants is τ, δ, and θ, the middle consonant δ, respectively corresponding to τ and θ. Now it is to be observed that in the Irish language any word beginning with ɣ, will in its variations admit both ð and ɣ, as *ɣɣaɣna*, *a lord*, Lat. *tyrannus*, and Gr. *τυραννος*, a *δ'ɣaɣna*, *their lord*, *mð ɣɣaɣna*, *my lord*, and so on with every word whose initial letter is ɣ. The Irish ð corresponds with the Gr. δ and the Lat. *d*, as Ir. Ðɣa, *God*, Gr. accusat. *Δια* and *Θεος*, Lat. *Deus*: Ir. *dearɣað*, *to see*, from *dearɣc*, *the eye*; Gr. *δεσχω*, *to see*; Ir. *do*, *two*; Gr. and Lat. *δυω*; Ir. *ðɣɣ*, *two persons*; Gr. *δισ*, Lat. *bis*, *twice*; Ir. *déac*, or *déaɣ*, and *deɣc*, *ten*; Gr. *δεκα*, and Lat. *decem*. The Irish ð also agrees with the Gr. θ, or theta: as, Ir. *doɣaɣ*, Angl.-Sax., *door*, Gr. *θυρα*, accusat. plur. This Irish letter agrees in like manner with the Hebrew ɣ, or *dh*, which by putting a full-point over it becomes a ɣ, (*vid. the general remarks on the letter b*.) Ir. *ðɣɣɣ* or *ðɣɣɣ*, Lat. *dirigo*, *to direct*; Heb. *דָּרַךְ*, *via*, *iter*, and *דָּרַךְ*, *direxit viam*, *tedendit*; Ir. *ðaɣlle* and *ðaɣlleoɣ*, *the page of a book*; Heb. *דָּלֵת*, *folium*, *paginae libri*. The Irish language is industriously censured by some critics for admitting a superfluous ð or ɣ in the latter end of several words; but these censurers should consider that this redundancy of the letter ð was formerly observed in the Latin, of which we have a remarkable instance left us in Fabr. Iss. Antiq. Expl. p. 427: "Neve in publicod neve in privatod nevextrad Urbem de Senatuos Sententiad, &c." And we find a near coincidence of that redundancy in the Hebrew language; for as in the infinitive mood of several Irish verbs, such as *ɣeallað*, *to deceive*, Lat. *fallere*, *dearɣað*, *to see*, Gr. *δεσχω*, ð and its aspirate ɣ are not pronounced; thus in the Hebrew *הָרָא*, *to see*, *הָלָא*, *to toil or labour*. &c., the final letter ɣ, or *h*, is not pronounced, but like the Irish ɣ, becomes a mute or quiescent letter. Many other examples of redundancies, both of consonants and vowels, as also of barbarous forms of words in the old Latin tongue, may be produced from Signor Febretti's collections of ancient Roman Inscriptions, and other writings; and this barbarity of the Latin we may trace down to the time of the first Latin poets, such as Ennius and Nævius; nay even as far as Plautus, in whose time the Romans did not think themselves entitled to be excluded out of the number of the barbarian nations, since this poet not only calls Nævius *Poeta Barbarus*, but also says of himself, on occasion of his version of a piece of Greek into Latin, M. Atticus (for that was his name, Plautus being only a nick-name,) *vertit barbare*; whence it appears that Festus Pompeius

was well-founded in saying, that anciently all nations, excepting the Grecians, were called Barbarians. But the proud Greeks should in gratitude have excepted the Phœnicians, from whom they had received the knowledge of letters, and the Egyptians, to whom they owed their theology and mythology. And indeed the Latin may justly be looked upon as a mere Barbarian language, when it was written in such a style as appears in the following lines: “Quom ea res consoleretur, iovsisent censuere homines Pius V. oinversei virei, atque mulieres sacra nequisquam fecisse velet, neve inter ibei virei Plous duobus, mulieribus Plous tribus adesse velent, nisi de P. R. Urbani, Senatuosque Sententiad utei supra scriptum est Haice utei in conventionid ex deicatis ne minus trinum noundinum Senatuosque, &c.”—*Fabr. ibid.* p. 427. These two samples of the old Latin are enough to demonstrate that the language of the primitive Romans, much-famed as they have been, was at least as much charged with redundant consonants at the end of words as the Irish is thought to be: and if those who censure it for such redundancies of consonants did but look back and consider the kind of jargon their ancestors spoke and wrote about four or five hundred years since, and even to the end of Queen Elizabeth’s reign, they could not but acknowledge it to be a much more uncouth and rude language than the Irish ever hath been. It is a well-known fact that the sons or grandsons of the chiefs and leaders of those English who adventured into Ireland on the expedition in favour of the king of Leinster, and made settlements there under the protection of that prince, became so disgusted with their own native language, that they utterly abandoned and forgot it, and spoke no other than the Irish; insomuch that the English government judged it necessary to order an act of Parliament, whereby the English who settled in Ireland were strictly forbidden the use of the Irish language under certain penalties. To all which I shall add, that those censurers of the Irish language for a pretended redundancy of consonants, betray their want of knowledge concerning the true marks of the perfection and antiquity of languages, of which marks the most essential is *the preservation of radical letters*, which are properly the consonants. And in this very point the learned Mr. Lhuyd gives the Irish the preference of perfection before all the other dialects of the Celtic tongue, as may be seen in his *Archæologia*, pag. 23. col. 1. But it is moreover to be observed, that in reality there are no redundant or superfluous consonants in the words of the Irish language, though there are some that are not properly radicals, originally belonging to the frame of the words they are found in: of these non-radicals there are two sorts; the one consisting of consonants that are merely adventitious, of which there has been a good deal said in the remarks on the letter *ſ*; I mean those consonants that are thrown in between two vowels belonging to two different syllables. But as those adventitious consonants have the sanction not only of antiquity, but also of examples in Greek and Latin, and, I dare say, in most other ancient languages, they are not to be counted superfluous; especially as they are of particular use in easing the voice by preventing a disagreeable hiatus. Another kind of adventitious consonants is frequently found at the beginning of words, particularly when those words have a reference to per-

sons or things; as in the words ɑ n'dōjune, *their fists*, ɑn n'dōcay, *our hope*, ɑ ʒ'cjnn, *their heads*, where the consonants n and ʒ are naturally foreign to the words they are prefixed to, though the nature of the language absolutely requires their being prefixed in such circumstances; but the other sort of consonants, which are not properly radicals, are yet neither adventitious nor foreign to the nature of the words, but do rather necessarily arise from the inflections of nouns and verbs, and therefore cannot be redundant. Nor do those non-radical consonants clog the language, or render it disagreeable in its use; inasmuch as they are either mollified, or rendered entirely mute or quiescent by the aspirate h, excepting only the consonant brought in as an initial, which is always pronounced; but then it eclipses the radical consonant, to which it is prefixed, so that the word is pronounced as if that radical had no existence, though all radical initials are religiously preserved in the writing, for the sake of preserving the original structure and propriety of the language: a method which that candid and learned Welshman, Mr. Lhuyd, highly commends, and shows the abuses which the non-observance of it by the Welsh writers has occasioned in their language.—*Vid. Archæol.* p. 23. col. 1.

ðá, unto her or his, unto their;
ex. tuʒ ʒj ðá ʃeaj ē, she gave
it unto her husband; ðá čana
ʃejn, to his own friend; ðá
najmðjb, to their foes: where
note that ðá is a contraction of
ðo ɑ, as ðá ʃeaj is properly ðo
ɑ ʃeaj, ðá čana is ðo ɑ čana,
ða najmðjb is ðo ɑ najmðjb,
vid. ɑ, his, her, their.

ðá, of or from his, hers, or their;
ðá čojʒ, from off his foot; pro-
perly ðo ɑ čojʒ, *de pede*, ðá
cnejdeamujn, of her reputation,
&c.

ðá, or dō, two; ðá bljáʒajn dēaz,
twelve years.

ðá, if; ða ndáoμujð ɑn ccoʒūr
ʒjnn, if our conscience condemns
us.

ðá, is sometimes a sign of a parti-
ciple, as ðá jánað, asking, be-
seeching.

ðá, as ðá čojʒ, (going) on foot.

ðɑ, good: sometimes written ðaʒ
and deaʒ, (*vid.* ðja, God,)
ða-báμ, a good or hopeful son.

ðabač, a tub or large vessel, a vat,
particularly used in brewing;
pronounced *douch*, for ɑð and
oð, and very often oʒ, are pro-
nounced like *ow* in English in
the beginning and middle of
words.

ðabam and doðam-ʒojdeac, a buck-
et, a picher.

ðadað, a jot, a whit, a trifle, some-
what; nʒl ɑ ðadað, not a jot: it
is pronounced ðadam.

ðae, a man, a person.

ðae, or dūa, a high ditch or wall.

ðae, a house; μjōʒ-ðae, a pa-
lace.

ðae, a hand; μō ʒjn ɑ ðae, he
stretched forth his hand.

ðá-ʃoʒam, i. e. two vowels joined
in one syllable, a diphthong;
plur. ðá ʃoʒamujʒ and ðá-ʃoʒa-
nača.

ðáʒ, good; ðá and deaʒ, *idem*.

ðáʒam, wind.

ðaʒbmat, the ancient name of the
place now called ɑμδʃjnán, si-
tuate on the banks of the river

Suir.

Ḃájljáḡ, *potius* Ḃájm-ljáḡ, a church; ꝑḡḡ hujlljn an Ḃájm-ljáḡ, on the pinnacles of the church.

Ḃajce, of or belonging to a tribe, &c.

ḂajḂ, a father; mo ḂajḂ, my father, Wel. *dad*, hence the English *dada*; its diminutive is ḂajḂjn; Arm. *tat*, Cor. *tad* and *taz*, Rhæt. *bab*, and Turc. *baba*.

ḂajḂbjḡ, poor, or more properly, not rich; its opposite is ḡajḂbjḡ, rich, abounding; ḡajḂbjḡ acur ḂajḂbjḡ don čḡē, rich and poor belong to the earth, i. e. by death. This word ḂajḂbjḡ is but the negative of ḡajḂbjḡ, and is formed by a violent contraction of do-ḡajḂbjḡ or dj-ḡajḂbjḡ, compounded of do or dj, signifying *not* or *un*, and ḡajḂbjḡ, rich. Here it is to be noted, that our grammarians reckon ten negative particles in the Irish language, which are neam, an, am, ead, eaz, eay, dj, do, jn or jnḡ, mj; all these negatives enter as *prefixes* into compound words, wherein they frequently occasion a suppression of the initial radicals of the words they are prefixed to, as it happens in many of the words subjoined to the preposition com.

Ḃajḡ, drink; ḡō ōl a Ḃajḡ, he quaffed his drink.

Ḃajḡ and dojḡe, hope, confidence; ex. bjod dō Ḃajḡ uje ḡan ḡḡanna, let all your hope be in the Lord.

Ḃajḡ, fire.

Ḃajḡbjonayḡ, fuel.

Ḃajḡčjnnmjol, enamelling.

Ḃajḡead, a giving or delivering.

Ḃajḡjm, to give; Lat. *do*, *dare*.

Ḃajḡead, *quasi* Ḃajḡ-eaḡ, or aḡa, a good time or opportunity; also

great odds.

Ḃajḡnjḡjm, to establish.

Ḃajl, a decree, an ordinance.

Ḃajl, delay, respite.

Ḃajl, a share or portion; dūjl also means the same thing in the Gothic.—*Vid. Glossar. Gothic.*

Ḃajl a particular or separate tribe; as, Ḃál-cajḡ, the race of Com-mac Cajḡ, Ḃál-ajḡajḡe, Ḃál-ḡḡatac, &c.

Ḃajl, desire, willingness.

Ḃajl, a meeting; mōḡ-Ḃajl, an assembly or convention; Ḃajl čata, a pitched battle.

Ḃajlead, tradition.

Ḃajlejḡ, a scoff.

Ḃajljm, to give, to deliver; hence aḡajḡ Ḃála, he that gives in marriage; also to afford, to render, &c.; aḡajḡ Ḃála, the bridegroom's man.

Ḃajlče, dealt, parted, or divided.

Ḃajlčjn, the diminutive of Ḃalta, a Jackanapes, an impertinent, insignificant fellow, a puppy.

Ḃajlčjneay, or Ḃajlčjneacḡ, scurrility, impertinence.

Ḃajm, kindred, consanguinity; also a gang or company.

Ḃajm, *rectius* dom, a house; Lat. *domus*; hence Ḃajmljáḡ, any church made of stone-work.

Ḃajm, assent, free-will; dom Ḃajm, with my assent, voluntarily.

Ḃajm, a poet, a learned writer; Gr. *δανων*, a learned or knowing man, coming from *δauw*, *scio*, which as well as the Heb. *נער*, *scientia*, seems to correspond with the Irish adjective *deaz*, good; as *deaz-Ḃajne*, a good man; plur. *Ḃama* and *Ḃajme*, poets.

Ḃajmeac, a companion, or associate.

Ḃajm-ēadan, a frontispiece.

Ḃajm-ḡeōjl, beef; literally the flesh of oxen.

Ðajmjač, potent in relations.
 Ðajm-ljaž, a church; Ðajm-ljaž
 Čjarán, the Cathedral Church
 of St. Ciaran at Clonmacnois.
 Ðajmγjn, a damson-plum.
 Ðájn and dána, the gen. of dán, a
 poem; ex. znē dána, a kind of
 poem; feaγn dájn, a poet.
 Ðajnžean, sure, fast, close, secure,
 sometimes written Ðajnžjon.
 Ðajnžean, a fortification, fort, or
 tower; Ðajnžean, the town of
 Dingle in the most western part
 of Ireland, in the County of
 Kerry.
 Ðajnžean and Ðajnžjn, an assu-
 rance, a contract.
 Ðajnžneacđ, a bulwark, a fast-
 ness.
 Ðajnžnjžgm, to fasten, to confirm,
 to establish; Ðajnžnjžgm mo
 čunnađ nγbγe, I establish my
 covenant with you; do Ðajnžnjž
 mē an Ðajne nō bγ a bponc an
 báγ jonna čneγđjom, I confirm-
 ed the dying man in his faith;
 do Ðajnžnjž γē na cačnača, he
 fortified the cities.
 Ðajγ, the oak-tree; Brit. *dar*.
 Ðajnb, a kind of worm, some think
 the black worm.
 Ðajnbγe, an oak; also a nursery
 or grove of oak-trees; Lat. *quer-*
cetum.
 Ðájne, the proper name of several
 ancient kings of Ireland, corres-
 ponding perfectly with Darius.
 Ðajne, the genit. of Ðajγ, an oak-
 tree; also a wood.
 Ðájneacđ, bo aγ Ðájneacđ, a cow
 that is a bulling.
 Ðajγt, a clod.
 Ðajγt, a young cow or heifer.
 Ðajγteac, full of clods.
 Ðajγžjn, a writing-desk.
 Ðajte, coloured.
 Ðajteán, for Ðajdeán, a foster-
 father.
 Ðajt, quick, nimble, active, supple;

Ðajtγ, *idem*; hence Ðájγt, or
 Ðájγžge, the name of several
 persons, as Ðajtγ Mac ꝑjáčna,
 &c.
 Ðajte, revenge.
 Ðajteažacđ, revenge.
 Ðajteámajl, likely, comely, hand-
 some; Ðačámajl, *idem*; literally
 well-coloured.
 Ðajteámlacđ, comeliness.
 Ðajteayc, eloquence, a speech, or
 remonstrance.
 Ðajteayc, unanimously, with one
 accord; nō žeall γjad Ðačayz,
 they unanimously agreed and
 promised.
 Ðajteojγ, an avenger.
 Ðajtγ, *vid.* Ðajt.
 Ðajtle, i. e. do ajtle, after; *vid.*
 ajtle.
 Ðajtnγđ, sorry, bad for; aγ Ðajt-
 nγđ Ðam a báγ, I am sorry for
 his death; it is bad for me he
 died.
 Ðál, a division, portion, or lot;
 also a particular tribe of people,
 together with the country or re-
 gion belonging to such a tribe;
 hence
 Ðál-ayajde, a large territory in
 Ulster, comprehending the S.
 and S. E. parts of the County of
 Antrim, and the greatest parts of
 the County of Down: it derived
 its name from ꝑjáča-ayajde of
 the Ruderician race, king of
 Ulster, towards the middle of
 the third century; from him de-
 scended the Mac-a-bájγđ, Eng.
Ward, and the O'Dubazájγ,
 Eng. *Dugan*.—V. Ogyg. p. 327.
 Ðál-ꝑjatač, another large territory
 in Ulster, so called from ꝑjatač-
 ꝑjnn, king of Meath, soon after
 the beginning of the third cen-
 tury, (Ogyg. p. 301.) whose pos-
 terity settled in that territory.
 Ðál-ccayγ, the tribe or race of Čoj-
 mac Čayγ, king of Čeačmož, i. e.

of Munster and Leinster in the third century, from whom descended the O'Briens, the Macnamaras, the Mac Mahons of Thomond, &c.

Ḍál-*nyada*, a large territory in Ulster, possessed by a tribe, which were distinguished by the same name, and of whom the Dal-Riadas, or Dal-Rheudins, as Bede calls them, of Albany or Scotland, were only a detachment or party, which settled amongst the Picts of Albania, or North Britain, under the conduct of Fergus, a young prince of the Irish Dalriadan family in the year 503, according to the Annals of Tighernach.—*Vid. Memoire de M. de C. Journal des Savans*, an. 1764.

Ḍála, a relation, or historical fact; *ḡeancar ḍála*, genealogical relations.

Ḍála, news; also meetings, conventions, assemblies.

Ḍála, as to, as for; *ḍála na Muḡm-neac*, as to the Momonians; *ḍála an cáta*, concerning or as to what regards the battle; also like unto; *do ḡinne ḡe ḍála các*, he acted like the rest.

Ḍála, an oath.

Ḍála, *Slḡe Ḍála*, a place near Boiris of Ossery in the Queen's County; *Cnoc na Ḍála*, a hill in Kintire, where meetings were anciently held.

Ḍála, O'Ḍála, a family name very respectable in Ireland; whereof there are several septs descended from different stocks, viz. the O'Dalys of Munster, who sprung from the third son of Ængus, king of Cashel, who was baptized by St. Patrick; the O'Dalys of Ulster, of whose branch there were several kings of Meath, and who are of the same stock

with the O'Donels of Tyrconnell: of these O'Dalys of Ulster the O'Dalys of Connaught are a branch, who, according to Mr. Harris, (vol. 2. p. 50,) were co-partners with the O'Kellys in the large district of Hy-Maine. The late and present O'Dalys, celebrated oracles of the Irish and English laws, are the chiefs of this Conacian branch of the great O'Dalys of Ulster, the direct posterity of Conal ḡolban, son of *Nḡal Naḡḡjalac*, king of Meath in the fourth century; and the O'Dalys of Meath, of the posterity of *Nḡal Naḡḡjalac*, by his son *Maḡne*.—*Vid. Ogyg.* p. 401.

Ḍálaḡḡm, to assign or appoint.

Ḍalán *dē*, a butterfly.

Ḍalán, a great bulk.

Ḍallán *cloḡce*, any great or large stone, whereof many were erected by the old Irish throughout all Ireland as monuments of some remarkable achievements, with inscriptions on the same to explain the facts; all written mostly in their oghams, or occult manner of writing, not unlike the Egyptian hieroglyphics, which were in like manner inscribed on large stones, on obelisks or pyramids, and which could be explained by none but their priests, as the Irish oghams were by none but sworn antiquaries, or perhaps their Druidish priests.

Ḍalḡ, a lie, an untruth, or falsehood.

Ḍalḡḡa, sorcery.

Ḍall, blind, puzzled.

Ḍallaḡ and *ḍallaḡm*, to blind, to blindfold, or puzzle.

Ḍall-*ḡntḡnneac*, dull-witted, foolish, heavy.

Ḍallḡ, a leech.

Ḍalta and *ḍaltán*, a foster-child,

a disciple.
 Ðáltaç, betrothed.
 Ðamáɣte, damage, detriment, harm.
 Ðamanta, condemned, damned.
 Ðam, an ox; Lat. *dama*, a buck;
 ðam allta, a wild bull, a buffalo;
 ɣjað-ðam, a buck, or stag.
 Ðam, the dative case, unto me, i. e.
 do am.
 Ðamað, permission, liberty.
 Ðamað and ðamaɣm, to permit,
 suffer, or allow.
 Ðamán, an ox or bull.
 Ðamán alla, a spider; *potius* du-
 bán alla.
 Ðamay, dancing.
 Ðamðataɣ, i. e. do ɣuɣlnɣeadaɣ,
 they forbear.
 Ðamlán, an ox-stall, or a place for
 oxen to stand in.
 Ðamna, the matter out of which
 any thing is or may be formed:
 when spoken of a prince, as
 ɣjoð-ðamna, it signified a fit
 successor or presumptive heir of
 the crown among the Irish;
 which generally was the right
 of the Thanist, or eldest prince
 of the family. A modern able
 writer thinks ɣjoð-ðamna means
king-elect; in which he mis-
 takes the sense of his author,
 O'Flaherty, who positively af-
 firms that the presumptive suc-
 cessor was the Thanaiste, and
 that every one of the rest of the
 family that may be fit candidates
 for the succession were called
 ɣjoð-ðamna, which he explains
 by *regia materies apta ad reci-
 piendam regiam formam suæ
 familiæ*.—Ogyg. p. 58. The
 Thanist, i. e. the next in age and
 merit to the reigning prince,
 being one of his nearest kinsmen
 of the same name and blood,
 was generally looked upon as
 the future successor, agreeably

to the Tanistic custom; but as
 to a formal election in favour of
 any prince before the demise of
 the actual sovereign, not one in-
 stance of such a measure appears
 throughout the whole course of
 our old Annals.
 Ðamnað, a band, or tie.
 Ðam-naɣtaɣðe, a bullock.
 Ðam-oɣðe, a doctor or teacher.
 Ðampupa, a school-master.
 Ðamɣa, dancing; ɣe ðamɣáɣɣb,
 with dances.
 Ðamɣaɣɣm, to dance.
 Ðamɣōɣɣ, a dancer.
 Ðamta and ðamamaɣl, a student.
 Ðamnuɣɣm and ðamuɣnt, to damn,
 to condemn; noç ðamnuɣɣeay,
 who condemnest; ðaɣmnēōçuɣð
 ɣjað, they shall condemn.
 Ðan, work.
 Ðán, fate, destiny; do bɣ ɣē a
 n'ðán ðam, it was my fate, &c.
 Ðán, a poem, &c.; an ðányo, this
 song.
 Ðána, bold, impetuous; hence the
 old Celtic name of the Danube,
 which is Ðán-ou, the bold im-
 petuous river; oða, or oðuɣn,
 pronounced oua and ouɣn in
 the Irish Celtic, signifies a ri-
 ver; amuɣn is another Irish Cel-
 tic word for a river; Lat. *amnis*.
 Ðána, impudent, presumptuous.
 Ðan-aɣɣɣð, money-worth, goods.
 Ðánaɣoɣnɣɣoɣ, a fleet or squa-
 dron.
 Ðánaçð, boldness, presumption;
 also confidence; a tá ðánaçð,
 or ðanaɣɣeacð aɣam aɣɣ, I can
 make free with him.
 Ðanaɣɣm, to dare, to adventure.
 Ðanaɣɣ, a stranger, a foreigner;
 properly a Dane; Ðanɣɣɣ, Danes.
 Ðanaɣ, a nurse.
 Ðánða, fatal.
 Ðant, a morsal, portion, or share.
 Ðaōç and ðaçōɣ, a periwinkle, or
 sea-snail.

Ðaðǫ́all, a bit or morsal.
 Ðaðǫ́, a man.
 Ðaðǫ́l, a leech.
 Ðaðǫ́ne, men, mankind; the plur. of *ðujne*; *ðaðǫ́ne* *zaojl*, relations; *ðaðǫ́nǫ́ear*, relations, those of the same stock.
 Ðaðǫ́n-ǫ́nǫ́al, of one and the same family.
 Ðaðǫ́neac, populous.
 Ðaðǫ́n-ǫ́ne, a subjected people, subjects.
 Ðaðǫ́n-ǫ́jolla, a slave.
 Ðaðǫ́n-meayda, *luǫ́ð* *ðaðǫ́nmeayda*, task-masters.
 Ðaðǫ́nre and *ðaðǫ́nreacð*, dearth, scarcity.
 Ðaðǫ́nre, captivity; a *n'ðaðǫ́nre*, in bondage.
 Ðaðǫ́nrjn, captivity, bondage.
 Ðaðǫ́l, a bug, a chafer.
 Ðaðǫ́majrm, to ruin or demolish.
 Ðaðǫ́n, to raise up; also to ascend.
 Ðaðǫ́na, human; *an ǫ́ne* *ðaðǫ́na*, mankind; *ðaðǫ́nda*, *idem*.
 Ðaðǫ́nacð, civility, hospitality; also humanity; *ðjáðact azur* *ðaðǫ́nacð*, divinity and humanity.
 Ðaðǫ́ncon, the moral of a fable.
 Ðaðǫ́nǫ́ujl, kin, allied, related.
 Ðaðǫ́nǫ́aðǫ́jle, moral philosophy.
 Ðaðǫ́nnacð, *vid.* *ðaðǫ́nacð*.
 Ðaðǫ́nnacðac, civil, liberal, humane.
 Ðaðǫ́ntonraǫ́ǫ́teay, of the same birth.
 Ðaðǫ́r, guilty, condemned, captive.
 Ðaðǫ́r, dear, precious, costly.
 Ðaðǫ́rajm, to condemn, to convict.
 Ðaðǫ́raja, a slave.
 Ðaðǫ́r-ara, dear goods, dear ware.
 Ðaðǫ́r-bodaç, a slave.
 Ðaðǫ́rǫ́glac, a slave.
 Ðaðǫ́rta, condemned, convicted.
 Ðaðǫ́rzanrluáz, the lowest rank of men, the plebeians.
 Ðaðǫ́tajm, a sufficiency; *ðuáǫ́ǫ́rē* a *ðaðǫ́tajm*, he eat a sufficiency.

Ðar, by, or through, upon; *ðar* *anum* *Þhánaoh*, by the life of Pharaoh; Lat. *per*.
 Ðar, whose, whereof; *neac* *ðar* *ðajnm* *ǫ́ðzan*, a certain man whose name was Owen, i. e. *neac* *ðō* *ar* *buð* *ajnm*, &c.
 Ðár, unto our; *ðár* *cclojnn* *ǫ́ejn*, i. e. *do* *ár* *cclojnn* *ǫ́ejn*, to our own children.
 Ðar, *ðar* *ljom*, I think, in my opinion; *ðar* *leō*, in their opinion.
 Ðara, the second; *an* *ðara* *lá*, the second day; *ðarna*, the same, vulgarly said.
 Ðarab, whose, *vid.* *ðar*.
 Ðarabal, an oak-apple, galls.
 Ðaraç *derz* and *ðarǫ́z*, an oak; Wel. *deru*, Arm. *daro*, genit. *ðarujz*.
 Ðaraǫ́nǫ́neǫ́ead, thought.
 Ðaraǫ́nǫ́neǫ́jm, to think.
 Ðaraç, a home, a dwelling; *vid.* *árar*.
 Ðarb, a worm, a reptile.
 Ðarð, a coach or chariot.
 Ðarçajn, a mast or acorn; *az* *ðarçanað*, gathering acorns.
 Ðarçujze, (*Mac-Ðarçujze*), a family-name in Connaught of the same stock with the O'Connors and O'Rourks, and whose ancient estate was the large territory called *ǫ́neal* *luacájm*, in the County of Leitrim. N. B. This Irish name *Ðarçujze* is pronounced *Durchuy*, almost the same in sound as *Darcy*.
 Ðarðal, bad weather, severe time. *Pl. ex. F.*
 Ðarn, a school.—*Pl.*
 Ðarnǫ́oza, above or beyond kings.
 Ðart, to bull a cow; *zur* *ðart* *bojn*, that the cow was bulled.
 Ðartán, a herd or drove; Lat. *armentum*; *ðartán* *bo*, a herd of kine.
 Ðartaráðe, in the County of Roscommon, the country of the

O'Fins, the Mac Flanchas, and a tribe of the O'Carrols.
 Ðáracð, fierceness, boldness.
 Ðáracðac, compar. Ðáracðájze, presumptuous, assuming, impertinent.
 Ðata, pleasant, handsome, agreeable.
 Ðatan, a foster-father.
 Ðat, colour; Ðat brejze, a disguise, a false show, a bastard die; Ðata eazgraíla, various colours.
 Ðatað, dying, a tincture.
 Ðatað, a present, or favour.
 Ðataðōj, a dyer.
 Ðatajm, to dye, to colour.
 Ðatamlacð, honour, respect, decency; also comeliness.
 Ðatamay, decent.
 Ðatamajl, pleasant.
 Ðat-clōðac, party-coloured.
 Ðatnajd, a foster-mother.
 Ðatūzað, a dying, or colouring.
 Ðatūzað and Ðatajm, to dye or colour; aī na Ðatūzað Ðeajz, dyed red.
 Ðe, whence, from whence; also thereof, i. e. Ðo ē, of it.
 Ðē, the genitive case of Ðjá, God, *vid.* Ðjá.
 Ðē, the genitive of Ðja, a day, *vid.* Ðja.
 Ðeabað, haste, speed; Ðējn Ðeaba, make haste.
 Ðeabað, Ðeabajð, and Ðejbeað, a skirmish, a battle, or encounter; pl. Ðeabðtajb, and Ðejbðte, Angl. Saxon. *debate*.
 Ðeabajm, to hasten; also to battle, encounter, or skirmish.
 Ðeablaç and Ðeabðtaç, contentious, litigious.
 Ðeacaj, strange, wonderful.
 Ðeacaj and Ðeaclaç, hard, difficult; Ðeacaj lē Ðēanam, hard to be done.
 Ðeaccánaç, a Dane.
 Ðeac, better; Ða Ðeac, i. e. Ða

reánn: this seems to be the comparative degree of the word Ða or Ðaz, good.
 Ðeacað, to go to, to reach; zo ndeacað mē, that I may go.
 Ðeacaj, Ðealūzað, a separating.
 Ðeacaj, to follow.
 Ðeacaj, brightness; also bright, glittering.
 Ðeacdað, a law.
 Ðeacmað, the tenth; also tithe.
 Ðeacmūzað, a tithing.
 Ðeacnama, a decade; also the number ten; Ðejcnjū, *idem*.
 Ðeacmoiað, courtesy, affability.
 Ðeacna, separated.
 Ðeacnað, anger, indignation.
 Ðeact, divinity, Godhead; nī čnejdyeað jn fĵn-Ðeact na Tĵonojde fĵne, *non credebant in veram Deitatem*, &c.
 Ðeacta, dictates, doctrine, or instruction.
 Ðeactajm, to teach or instruct, to suggest or dictate; also to order or enact; also to debate.
 Ðeactajzte, taught, instructed.
 Ðeactōj, a dictator, a teacher.
 Ðeaclaç, hard, difficult.
 Ðeacmajc, difficult, hard.
 Ðeacmajnz, strange, miraculous.
 Ðeacna, more hard or difficult, the comparat. of Ðeacaj.
 Ðeacnaç, difficulty, hardship.
 Ðeað, or Ðeat, a tooth, sometimes put for the jaw; Lat. *dens*, *dentis*; sometimes it implies ivory; ex. zona Ðjanajb Ðeað, with ivory men, speaking of chess-game.
 Ðeað, meet, proper, decent, becoming; Ðaī ay Ðeað, as is meet; also kind for, or hereditary; Ðuð Ðeað Ðōjb atnaç-tajr Ðo Ðēunam, it was kind for them to do brave actions.
 Ðeaðaçð, godliness, religion.
 Ðeaðajl, a releasing.
 Ðeaðbal, wretched, woful.

Deaðmann, a moth.
 Deádojl, or deágujl, the separation of night and day, the dawn of day; deádojl na maidne.
 Deadla, bold, confident.
 Deadlay, confidence.
 Deafoḡanaċ, a diphthong.
 Deaḡanaċ, a Dane; Lat. *decanus*.
 Deáḡ, (O'Deaḡ,) the name of a family of the Dalcassian stock, whose ancient estate was the territory called Cjneál fearmajc, otherwise Cjjoċa Uáctanaċa, in Thomond.
 Deaḡ, daḡ or da, in the beginning of compound words signifies well, good, fair, as deaḡ-ánaḡ, a good house; deáḡ-labaḡta, well-spoken; deaḡ-cnejdmeaċ, faithful.
 Deaḡajj, swift or nimble.
 Deaḡaltajm, to recall.
 Deáḡaḡḡaḡ, a chronicler, antiquary.
 Deáḡanaċ or dejḡjnjoc, late, last; ḡo deáḡnaċ, lately; ḡan mbljáḡajn deáḡnaċ, in the last year.
 Deaḡbéaḡ, civility.
 Deáḡ-blayta, toothsome, dainty, well-relished.
 Deaḡ-bolaċ, sweet-scented.
 Deaḡ-boltan, a sweet smell, fragrance, odour.
 Deoḡ-foċlaċ, fair spoken.
 Deaḡla, salutation.
 Deaḡ-labaḡta, conversant, well-spoken, eloquent; deaḡ-labḡaċ, *idem*.
 Deaḡ-labaḡtaċ, an orator.
 Deaḡ-majḡeaċ, comely, handsome, beautiful.
 Deaḡ-majḡjḡjm, to adorn.
 Deaḡ-majḡjuḡaċ, an ornament.
 Deaḡ-mejḡneāċ, confident, hearty, deaḡ-mejḡneāmujl, *idem*.
 Deaḡnaċ, the last.
 Deaḡnaċ, frost.
 Deaḡ-ojdeayaċ, discreet.

Deaḡ-ōmduḡte, prudent, provident, well ordered or regulated.
 Deaḡnájdjm, to love sincerely.
 Deaḡ-tojleāċ, benevolence.
 Deaḡ-tejḡd, a good report, a fair character; also good news.
 Deaḡ-tojleāċ, favourable, friendly, bearing good will.
 Deaḡ-uajj, an opportunity; also an acceptable time, or favourable juncture.
 Deaḡla ḡo, for fear that, lest that.
 Deaḡt, wind.
 Deaḡteaċ, windy.
 Deala, kindred, friendship.
 Deala, a refusing or denial.
 Deala, a cow's udder.
 Deálaċd, a divorce, or separation.
 Dealán, a coal.
 Dealán de, a butterfly.
 Dealb and dejlb, the countenance, face, or figure of man or beast; Wel. *delu* and *deluad*.
 Dealb, poor, miserable; dujne dealb, an indigent man.
 Dealb, an image, a statue; dealbmujne, the image of the blessed Virgin Mary; dealb an bájj, the image or picture of death.
 Dealbaċ, resembling; hence Toḡ-dealbaċ, the proper name of several great personages of the old Irish, signifying a person who resembles *Thor*, the German name of Jupiter.
 Dealba, a framing or fashioning.
 Dealbadán, a mould.
 Dealbna, the name of several territories of Ireland, in different provinces, so called from Lújj-Dealbáod, a prince of the Dalcassian race in the fourth century, whose posterity settled in them territories: they were seven in number, according to our topographers: Dealbna-mōj, the lordship of O'fjnallan, dispossessed by Hugo de Lacy towards the end of the twelfth century,

who granted the same to Gilbert de Nugent, whose posterity became Barons of *Dealbna*, Eng. *Delvin*, and afterwards Earls of Westmeath. 2. *Dealbna-bez*, situate also in Westmeath, the estate of *O'Mael-callajn*. 3. *Dealbna-eatna*, now in the King's County, the estate of the *O'Coglan*s. 4. *Dealbna-tean Moj*, somewhere in Meath, otherwise called *Dealbna-jantaj*, the estate of *O'Scolujg*. 5. *Dealbna-nuadat*, now of the County of Roscommon, of whose proprietors I find no mention. 6. *Dealbna-cujlreabaj*, and 7. *Dealbna-reað*, both in Connaught, the latter to the west of Galway, between the two lakes of Lough-Curb and Lough-Lurgan.

Dealbtaç, pleasant.

Dealbtojn, a statuary.

Dealbtojneact, delineation, &c.

Dealbuj, misery, poverty; *njl aco act an dealbuj*, they have nothing but misery.

Dealz, a thorn, a skewer, a bodkin.

Dealzaç, sharp-pointed, prickly, stinging.

Dealzaml, scorpions.—2 *Chron.* 10. 14.

Dealznajde, unjust, unlawful; also a rebel or outlaw.

Dealnað, brightness, splendour.

Dealnaðaç, bright, shining; also likely, like to.

Dealnajdjm, to shine, to grow bright.

Dealujgjm, to part, to separate; also to depart, to quit, or go away; *do dealujg re nju*, he departed from them; *dealoca me jad*, I will separate or divorce them. This verb hath both an active and passive signification; the old Greek verb

διελειν is of the same origin, which signifies *dividere*, *separate*.

Dealujgte, divorced, parted, separated; *bjlle dealujgte*, a bill of divorce.

Deamal, a demon, or evil spirit.

Deamon or *deamon*, an evil spirit;

Gr. *δαιμων*, and Lat. *dæmon*.

Deam, want, lack.

Deamamujn, a mystery.

Deamra, *vid.* *djomaj*.

Dean, or *deann*, colour.

Deanaçdaç, vehement, grievous; *zo deanaçdaç*, bitterly.

Deanað and *deanam*, an action or deed; *doð deanamjo*, of thy making.

Deanam, to do, to act, to work, to make.

Deanam, come away, go on; *agedum*; *teanam*, *idem*.

Deanar, a space, a while.

Deancojne, a chaldron.

Deancloðaç, of changeable colours.

Deanma, *luçð deanma majt*, doers of good.

Deanmað, an effect.

Deanmar, an effect.

Deann, colour, figure, &c.

Deannam, to colour.

Deantuj, and genit. *deantujre*, rhyming, poetry; *luçt deantujre*, rhymers, poetasters.

Deaj, a daughter.

Deaj, a denial, a refusal, &c.

Deaj, great, large, prodigious.

Deaj, or *deuj*, or *deoj*, drops or tears; *toðaj deaj*, a fountain of tears. This word is written indifferently with *a*, *o*, and *u*, shows that these three vowels were written indifferently for each other.

Deaja, remark or notice. This word seems to be an auxiliary, and is so added to several verbs, as, *taðaj fa deaja*, remark or

take notice; *tağ yē fā deana oĩa*, he commanded or obliged them; *do beáñ fā deana*, I will cause, or bring to pass; also I shall take notice.

Deánað yē, he would say; *vid. deññm*.

Deanaoĩnteaç, despairing.

Deañbaññde, signs or tokens; *taññz tñat deañbaññde oĩle cūca*, *azuy ññi cñeĩd yñad*, the time of signs appeared to them, yet they believed not.

Deañb, sure, certain, true; *zo deañb*, truly, indeed.

Deañb, peculiar, particular.

Deañb, i. e. *cujnnēoz*, or *ballán*, a churn, a madder or milking-pail; *m'ōya ñe hō na deññbe*: *Iy o ná deññbe ññy an zññan*, i. e. *mo clūay ñe clūay na cujnnēozge*: *yñ clūay na cujnnēozge ññy an zññan*; *vid. azallam na noĩññdeañ*.

Deañbað and *deañbaçð*, experience, trial.

Deañbað and *deañbañm*, to try or experience, to prove; *do deañb yē ñad*, he proved them; also to avouch, to aver, or assert.

Deañbañayrc, a proverb.

Deañbañt, a touchstone.

Deañbann, a maxim, an axiom.

Deañbráñajñ, a brother; *deañbráñajñ añajñ*, an uncle; *deañbráñajñ máñajñ*, *avunculus*, the former being *patruus*.

Deañbráññeacð, a fraternity, society; *deañbráññañdaçð*, the same.

Deañb-ñññ, a sister.

Deañbñta, sure, certain, experienced, tried; *ñeañ deañbñta*, a man of experience.

Deañbñtaçð, experiment.

Deañbññad, alleging, protesting, or affirming; also an oath or swearing.

Deañbññad, to swear; *vid. deañ-*

bað.

Deañc, the eye.

Deañc, a grave, a cave, or grotto.

Deañcaball, an oak-apple, or galls.

Deañcañm and *deañcað*, to see, to behold; *Gr. deĩkw, video*.

Deañcñac, goodly, likely, handsome.

Deañz and *deañzán*, crimson, red; *ñeōĩl deañz*, raw meat or flesh.

Deañz, *Loç-deañz*, a large lake to the north of Enniskillen in the County of Fermanagh in Ulster.

Deañzajm, to make red, to paint a crimson or purple colour, to blush; also to kindle or burn; *do deañzad na yñeáññojde ññy*, coals were kindled therewith.

Deañzajm, to make or prepare; ex. *do deañzad a jomda*, his bed was prepared.

Deañzán, the fish called breame.

Deañzán, a flea.

Deañzán, purple or crimson.

Deañz-layad, red hot, flaming.

Deañmad and *deañmadajñe*, forgetfulness.

Deañmadac and *deañmadamajl*, forgetful.

Deañmajl, huge, very great.

Deañmajñ, is an adjective, which implies very great, excessive, extraordinary, violent, vehement; *zñad deañmajñ*, passionate love; *ñō zañ lonñay azuy ñeañ deañmajñ ē*, he fell into a terrible passion and anger.—*Vid. Azall. na Moĩññdeañ. Sñoc deañmajñ*, intense frost, *Annal. Tigh.*; as also, ex. *doññean moñ azuy ñalc deañmajñ ñan zejññeĩd yō*, heavy rain and intense frost in this winter.—*Vid. Annal. Tighernachi ad an. 1406*.

Deañmajñ, a wonder.

Deañña, the palm of the hand.

Deáíṇaḍ and deáíṇajm, to do, or act; *n̄j deáíṇa mé ɣoɣ*, I did not yet: the same as deáíṇaḍ.

Deáíṇaḍ, a flea: as also deáíṇzán and d̄neancad.

Deáíṇaḍōjneac̄ḍ, chiromancy or palmistry: the pretended art of telling fortunes by observing the inside of the hand.

Deáíṇajte, the same.

Deáíṇōjl, poor, wretched, miserable; hence d̄neolán or d̄neōjl̄n, a wren.

Deáíṇajz̄, to awake.

Deáíṇajzeac̄ḍ, vigilancy, watchfulness.

Deáíṇajz̄jm, to watch.

Deáíṇzajm and deáíṇcnaíjm, to polish, to file, or burnish; ex. *do deáíṇznajḍ ɣē an tōɣ*, he polished or burnished the gold; also to expound or explain; also to praise, to commend, to excel or surpass, &c.

Deáíṇzujte and deáíṇznujte, complete, finished, polite, bright, of good parts.

Deáíṇnūz̄aḍ, a making polite, complete, &c.

Deáíṇznujteac̄t, or deáíṇzujteac̄ḍ, politeness, excellence, elegance.

Deáíṇ-teac̄, a certain apartment in a monastery calculated for prayers and other penitential acts; deáíṇ-dūn and d̄n̄teac̄, *idem*; —*vid. Annal. Tighernachi et Chronic Scotorum passim*; ex. *deáíṇtaḍ c̄lledaɣa, aɣdamac̄a, cluana mac nōjɣ*, &c.

Deay, the right hand; Lat. *dexter, dextra manus*. It is remarkable how exactly the Irish agrees with the old Hebraic style and scriptural manner of expressing the four cardinal points. 1°. The Hebrew word יָמִין properly signifies the right

hand, Jerem. 22. 24; and is also used to denote the south, Job 23, 9, Psal. 89, 13, Jos. 15, 1, because the Hebrews in their prayers to God always faced the east, and therefore being considered in that position, their right hand was next to the south.—

Vid. Dav. Lex. Brit. Lat. Jamin, says he, *est mundi plaga Australis, ut quæ orientem aspicientibus orantium modo dextra est*. This form is also peculiar to the Irish nation and language, for the word deay, which properly means the right hand, Lat. *dextra*, as, *na ɣujde aɣ deay lájm, no aɣi deɣɣ dē*, sitting at the right hand of God, is the only word we have to express the south; ex. *Deay-Mūman*, South-Munster, or Desmond; *deɣɣc̄jɣt*, or *deɣɣjol c̄jɣjonn*, the south part of Ireland.

2°. The Heb. word שְׂמָלָה, which properly signifies the left hand, *sinister, sinistra manus*; as in Gen. 24, 49, and Gen. 48, 14, is used for the same reason to imply the north, *vid. Job. 23, 9*, which is the same with the Irish, for *tūajḍ*, properly the left hand, as *tūac̄* and *tūac̄allaḍ*, signifying a left-handed or undexterous man, is the only Irish word to point out the north; as *Tūad-mūman*, North-Munster, or Thomond; *Tūajɣc̄jɣt c̄jɣjonn*, the north of Ireland, or Ulster.

3°. The Heb. word אַחֲרָי, which properly signifies after or behind, *post, posterior pars*, as in 2 Samuel 10, 9, and Genesis 9, 28, is commonly used to imply the west, *vid. Job. 23, 8*; and the Irish word *jaɣ* properly signifying after, behind, hinder, as *jaɣ-bajɣde*, after baptism; *jaɣc̄á c̄*, behind all; *jaɣ-*

ball, the hind part or tail of a thing or beast; it is the only Irish word to express the west, as *Iaṁ-Mhūman*, West-Munster, *Iáirtaṁ Eḡṁjonn*, the west of Ireland. 4°. The Heb. word *בֵּרֶךְ*, which naturally means before, the fore part, *ante*, *anterior pars*, as in Ps. 55, 20, is used to signify the east, *vid.* Num. 23, 7, Isa. 11, 14, respectively to the above described position of the Hebrews in their devotion and prayers to God; or else according to the following explication of Henricus Opitius in his *Lexicon Hebræo-Chaldæo-Biblicum* in this last word *cedem*, where he says, *Cedem, ante, anterior; item oriens, plaga orientalis, quasi anterior pars respectu Adami creati versus solem orientem, juxta Rabbi Bechai ad Deuter. 33, 15.* In the same manner the Irish words *oḡṁ* and *oḡṁtear*, like the Latin *oriens* and *ortus*, are the only words in our language for signifying the east or eastern point, or the rising of the sun; and this word *oḡṁtear*, Lat. *ortus*, also signifies the beginning or fore part, as *jáirtaṁ* also means the end or hindmost part of any thing; ex. *O oḡṁtear zo hḡáirtaṁ a aoḡṁe*, from the beginning to the end of his age.

Deaṁ, neat, fair, elegant, handsome.

Deaṁ, order; *maṁ buð deaṁ*, as is proper, *uti decet*.

Deaṁaḡḡṁ, to dress, to adorn; also to mend or correct, to chastise; *do deaṁuḡḡ ṛē ē*, he fitted it; *deaṁuḡḡ do cláḡdeam*, gird thy sword, or arm thyself.

Deaṁam, to stay or remain.

Deaṁcað, the last.

Deaṁcað and *deaṁcact*, lees,

dregs; *deaṁgað fḡona*, the lees of wine, vinegar; *deaṁgað na ndaoḡne*, the mob or lowest class of men, the rascality, or rabble.

Deaṁlabḡa, elocution.

Deaṁuḡḡað, a mending; also an adorning.

Deatac, smoke, vapours, fumes.

Deataḡḡṁ, to smoke; *aḡ deatūḡað*, smoking.

Deataṁaḡl, full of smoke, smoky; *lḡn deataṁuḡl*, smoky flax; *deataca*, the same.

Deacaya, lo there, see, behold.

Decealt, cloth.

Decedḡaḡð, war, battle.

Deðbel, poor, miserable, unhappy.

Deðel, a calf.

Deðla, bold, impudent, presumptuous.

Deḡoḡdal, error.

Deḡmeḡṛneac, courage; *deḡ meḡṛnḡḡteamaḡl*, courageous.

Deḡade, care, diligence, circumspection.

Deḡbeað, a debate, a skirmish or battle.

Deḡbeað, haste, speed, expedition.

Deḡbḡðe, the first sort of *dándḡneac*, a kind of verse which requires that the first quartan shall end with a minor termination, and the second with a major termination, with several other rules to be observed.

Deḡc, ten; Lat. *decem*.

Deḡc-ðḡḡḡe, the decalogue, or ten commandments.

Deḡc-mḡ, the tenth month, December.

Deḡc-ḡḡtḡe, *decurio*, a serjeant or corporal.

Deḡcṛṇ, to see or behold.

Deḡde, obedience, submission.

Deḡdeað, the toothach; *vid.* *déað*.

Déḡde, two things, a double proportion, &c.

Deḡḡḡṁ, haste, speed, expedition.

Deḡḡḡneac, hasty, in haste.

ðeɣɣeað, a difference.
 ðeɣɣjǵjm, to hasten, to make haste.
 ðeɣǵ, fire, a flame.
 ðeɣǵ, *vid.* ðeaǵ, good, well, &c. in compounds.
 ðeɣǵ-jomčajɣ, well-behaved.
 ðeɣǵjonač, the last, the hindmost, the hindmost; ɣna láetǵb ðeɣǵjonač, in the last days, also late; ex. ɣo ðeɣǵjonač ɣan lá, late or far advanced in the day.
 ðeɣǵléan, a quire of paper.
 ðeɣǵ-ɣjodlaɣtɛ, goods.
 ðeɣl, a turner's lathe.
 ðeɣl, a rod, a twig, &c.
 ðeɣlb, the figure, or face of a person or thing.
 ðeɣlb, an adjective, signifying fine, fair, brave, sightly; formed from ðealb, whose genit. is ðeɣlb and ðeɣlbe.
 ðeɣl-beallač, the meeting of two ways; *Lat. bivium.*
 ðeɣlbjɣ and ðeɣlbōɣ, a little image or statue.
 ðeɣlceað, ill, bad, sad.
 ðeɣlceannač, having two heads, *biceps.*
 ðeɣleádanač, double-faced.
 ðeɣleadojɣ, a turner.
 ðeɣleala, the space of two days.
 ðeɣleanɣ, a two year old pig.
 ðeɣleay, grudging through covetousness.
 ðeɣl-ojðce, the space of two nights.
 ðeɣleɣoɣc, a hog of two years.
 ðeɣlɣ, a dolphin.
 ðeɣlɣjonnað, waste or havoc.
 ðeɣlɣjonnaɣm, to lay waste.
 ðeɣlɣne, thorns, prickles.
 ðeɣlɣneac, thorny, full of thorns.
 ðeɣlɣm, to turn with a lathe.
 ðeɣljɣ, the dim. of ðeɣl.
 ðeɣlljðjɣ aɣ, to lean upon; also to follow, to adhere, to stick to.
 ðeɣlljð, ðeɣlljð ɣjɣ, they part or separate from him.

ðeɣlljɣm, to part or separate; hence ðeɣlt, separation.
 ðeɣlm, a sound, a noise, or trembling.
 ðeɣlmjɣm, to make a noise.
 ðeɣlmuc, a pig of two years old.
 ðeɣlt, a separation, or setting a part.
 ðe-jltɣe, Druid idols.
 ðeɣm, lack, want; *Lat. demo.*
 ðeɣmeay, a pair of sheers; pronounced ðjor.
 ðeɣme, darkness; ðeɣme nu ndul, the obscurity of the firmament.
 ðeɣme, protection.
 ðeɣmjɣn, true, certain, sure; ɣo ðeɣmjɣn, surely; ðeɣmjɣn-ɣǵeul, a true account.
 ðeɣmjne, the assurance or certainty; ðeɣmjne do laoj, *veritas poematis.*
 ðeɣmjɣjǵjm, to ascertain, to assure, to affirm; neɣtɛ ðeɣmjɣjǵjm, things I affirm.
 ðeɣjɣ, ɣa ðeɣjɣ, even as.
 ðeɣjɣ, clean, neat.
 ðeɣjne, ardour, vehemence; also the comparat. of the word ðjɣn, *quod vid.*
 ðeɣjne, neatness, cleanliness.
 ðeɣjneacdač, rude, vehement, earnest, urgent.
 ðeɣjneay, violence, fierceness.
 ðeɣjneayac, fierce or cruel.
 ðeɣjneayac, quick, nimble, brisk.
 ðeɣjneayajɣe, lightning.
 ðeɣjnmeay, vanity.
 ðeɣjnmeac, void.
 ðeɣjnmeac, vain or frivolous.
 ðeɣjnmeaca, toys, trifles.
 ðeɣjnmeacōjɣ, a pedlar that sells small ware.
 ðeɣjnɣjǵjm, to vanish.
 ðeɣjnɣjɣn, a vain fellow, a trifler.
 ðeɣjnɣne, swift, quick, active, supple.
 ðeɣjɣ, says; aɣeɣjɣ ɣe, he says; *vid. ðeɣjɣm.*
 ðeɣjɣ, i. e. ɣeɣne ɣjajð, St. An-

thony's fire, the shingles.
 Ðeɣnb and ðeɣnbe, gen. of ðeapb,
 churn.
 Ðeɣnb-čljamuɣn, a son-in-law.
 Ðeɣnb-žnjom, an axiom, or maxim.
 Ðeɣnb-ljag, a touchstone.
 Ðeɣne, the deep or abyss.
 Ðeɣne, alms; az jamaɣb ðeɣne,
 or ðeapcað, asking alms or beg-
 ging.
 Ðeɣndjɣ, they used to say; *vid.*
 ðeɣnm.
 Ðeɣne, the end; ɣa ðeɣne, at last;
 zo ðeɣne, to the end; an ðeɣne,
 the rere; o ðeɣneað, out of the
 stern.
 Ðeɣneandac, late, also the last,
idem quod, ðeɣžjonac.
 Ðeɣɣe, a red colour; ex. ðeɣɣe
 a lj, the ruddiness of his visage;
 žne ðeɣɣe, a red appearance.
 Ðeɣɣeapɣ, a lake near Lower
 Ormond and Killaloe, formed
 by the river Shannon.
 Ðeɣɣejne, he made.
 Ðeɣɣjnnleað, i. e. jnnéal ðeapɣ,
 red cattle, red cows.
 Ðeɣɣlj, a buying or purchasing.
 Ðeɣɣ-ljagž, a surgeon.
 Ðeɣɣb, a secret, or mystery; ðeɣɣ-
 nɣb, *idem*.
 Ðeɣɣb, the last or hindmost.
 Ðeɣɣm, to speak, to say, to tell, or
 relate.
 Ðeɣɣm, i. e. ðjalžað, to dismiss.
 Ðeɣɣonnaç, the last; also late,
 latter, &c.
 Ðeɣɣlj, a present, a reward.
 Ðeɣɣmjde, i. e. ðjɣ-oɣɣmjɣn, dis-
 honour.
 Ðeɣɣnɣb, a secret, a mystery.
 Ðeɣɣnɣdeac, secret, hid, private.
 Ðeɣɣ, after; ðeɣɣ a ɣaoɣajɣ, after
 his pains.
 Ðeɣɣ, the right hand; *vid.* ðeapɣ;
 ðeɣɣe and ðeɣɣ are its genit.
 Ðeɣe, more handsome, more neat;
 also neatness, elegance; also
 dexterousness.

Ðeɣɣeapɣ, the southern point, the
 south quarter; ðeɣɣeapɣ na
 hEjɣonn, the south of Ireland.
 Ðeɣɣeapɣ-mbneaga, a territory
 of Meath, the estate of the Mac-
 Giolla-Seachlins.
 Ðeɣɣeapɣ ɣajžean, the County
 of Wexford.
 Ðeɣɣcjobal, a disciple or scholar.
 Ðeɣɣcnejde, discretion.
 Ðeɣɣcnejdeac, discreet, prudent,
 grave, sober.
 Ðeɣɣe, a suit of clothes; ɣuɣ Cjan
 a aɣm ɣa ðeɣɣe ðamɣa, Cian
 gave me his arms and clothes.
 Ðeɣɣe and ðeɣɣeacɣ, elegance,
 handsomeness, beauty.
 Ðeɣɣeac, or zo ðeɣɣeal, towards
 the right, southward,
 Ðeɣɣeacð, a dress, an ornament;
vid. ðeɣɣe.
 Ðeɣɣb, i. e. ɣeapɣanaɣb, lands;
 the plur. of ðeɣ, land.
 Ðeɣɣb, he sat, or rested; also he
 stayed, or remained.
 Ðeɣɣbɣm, to stay or remain; also
 to mend.
 Ðeɣɣb ɣuajɣcɣɣ, the North De-
 cies in the County of Tipperary,
 the estate of the O'Felanés.
 Ðeɣɣb Ðeɣɣeapɣ, the South De-
 cies in the County of Waterford,
 the estate of the O'Brics; but
 when the O'Felans were routed
 by the Eugenians, they banished
 the O'Brics, and maintained the
 Ðeɣɣb Ðeɣɣeapɣ.
 Ðeɣɣbocca, they agreed to, it was
 consented to.
 Ðeɣɣleann, a beam or ray of light,
 proceeding from some luminous
 body, as from the sun, &c.; ɣoɣ
 ðeɣɣleann žneɣne, upon a sun-
 beam.—*Vid. Brogan. in Vita*
S. Brigid.
 Ðeɣɣmjžm, to dress or adorn.
 Ðeɣɣmjneac, curious; ðeɣɣmjɣ,
idem.
 Ðeɣɣmjneacɣ, a proof, a quotation,

also a quibble, also a cunning way of talking, also curiosity, superstition.
 Ðeɣɽean, disgust, disrelish, abhorrence, disdain, loathsomeness, nauseousness, or squeamishness.
 Ðeɣɽeanaɣm, to hate, to abhor, or detest.
 Ðeɣɽɽɔn, a numbness; ex. *ðuá-dan na haɣɽne ɣáoɽa ɣeaɽba, azuɣ do cuɣneað ðeɣɽɽɔn aɣɽ ɣjáclaɣb na cloɣne*, the fathers have eaten sour grapes, and the children's teeth were numbed, *et dentes filiorum obstupuerunt*.
 Ðeɣɽbɣɽ, legal.
 Ðeɣɽbɽeazað, haste, a making speed.
 Ðeɣɽbɽɣɣm, to hasten, or make speed.
 Ðeɣɽɽe, separation.
 Ðeɣɽɽe, care, diligence.
 Ðeɣɽneamaɽ, a decade, also ten persons.
 Ðeɣɽneay, haste, speed.
 Ðeɣɽneayac, hasty, making haste or speed.
 Ðeneayajɣm, to make haste.
 Ðennað, variation.
 Ðeobɽonnta, consecrated.
 Ðeo, zo ðeo, for ever, always.
 Ðeoç, drink; *taðajɽ ðam ðeoç*, give me a drink; *ðɣɣe* in the genit.; *ɣloɣne ðɣɣe*, a glass of drink; plur. *ðeoçana* and *ðeoça*.
 Ðeoçað and ðeoçajm, to embrace tenderly, to cherish.
 Ðeoçajɽ, a difference or distinction.
 Ðeoðam, God willing.
 Ðeoðand, a deodand, or atonement to God for a violent death given a person, by disposing of the instrument of the person's accidental death to charitable uses.
 Ðeoɣðajɽe, i. e. *ɣjolla-coɽn*, a cup-bearer, a butler.

Ðeojɣ, therefore.
 Ðeojɣ, ɣá ðeojɣ, at length, at last, finally.
 Ðeojɣ and ðeɣɣ, for the sake of, because.
 Ðeojn, ðom ðeojn, of my own accord; *ðo ðeojn Ðe*, God willing.
 Ðeojɽeac, a slave, a porter.
 Ðeojɽeojɽ, *idem*.
 Ðeojɽeojɽeacɽ, going about from door to door.
 Ðeolajð, aid, help, succour; also a portion or dowry.
 Ðeolça, sotting, drinking copiously.
 Ðeolçajɽ, a present.
 Ðeonaç, or ðeonaɣɣteac, agreeable; *má ðeonaç leat*, if you please or vouchsafe.
 Ðeonaçð, *pudendum*.
 Ðeonaɣɣm and ðeonuɣað, to allow or grant, to approve, to like; *zo ðeonaɣð Ðjá*, God grant; *ðeonaɣð ðam tū molað o Oɣɣ Naomta*, *dignare me laudare te Virgo Sacrata*; *ðeonaɣð ɽɽoçajɽe ðo*, grant him mercy.
 Ðeontaç, voluntary.
 Ðeontaɣ, willingness; *ðeontaçð*, *idem*.
 Ðeonnaɣteac, willing.
 Ðeoj, a drop or tear.
 Ðeojajð, strong, stout, able-bodied.
 Ðeojajð, a surety that withdraws himself.
 Ðeojajð, disobedience.
 Ðeojajðe, a stranger, a guest, a banished man; also an outlaw, a vagabond; *ðeojajðe* and *ðeojajðeac*, *idem*.
 Ðeojajðeacɽ, banishment.
 Ðeojajðɣm, to banish or expel.
 Ðeojanta, strange; also expelled, cashiered; *ájɽnēɣ ðeojanta*, strayed cattle.
 Ðeojajðe, *vid.* *ðeojajðe*.
 Ðeɣn, a buffet, or box.

Ðēȳ, land; pl. ðēȳȳð.

Ðēȳ, a spot or speckle.

Ðeȳe, a number or multitude, a troop, &c.

Ðet, ðomaltȳ, no bȳað, victuals, food; Angl.-Saxon, *diet*.

Ðeuzȳðe, ȳo ðeuzȳðe Ðȳá, I wish, I would to God.

Ðēunam, let us make.

Ðēuȳ, ðēȳȳ, an ear of corn; ðēuȳȳȳ, ðȳȳȳȳ, or ðēuȳȳȳȳ, ears of corn.

Ðȳ, in the beginning of a compound is a negative.

Ðȳ, unto her, unto it, from her, i. e. ðoȳ.

Ðȳ, little; ðȳȳ am, a little while; ðȳȳmboȳ ann, for ðȳ am bȳȳ ann, was a little while there; ðȳȳmboȳ ȳē ann ȳo ecȳȳȳȳð an ȳuȳȳ, he was but a short while there when he heard the voice.

Ðȳȳ, written also Ðȳȳe, and Ðē in the genitive, is the sacred name of God in the Irish language. It has a plain affinity with the Gr. θεος, which makes δια in the accusative, as well as θεον; and with the Latin *deus* or *dius*, which was the ancient writing, the θ in the Greek being naturally commutable with δ, makes no difference with regard to the affinity, no more than the terminations oc and us, which are merely adventitious to the radicals θε and de, the same as the Irish ðȳȳe or ðē, Hispan. *dios*, Ital. *dio*, Gall. *dieu*, Wel. *dyu*, Arm. *due*, Corn. *deu*. The Greek and Latin grammarians have been trifling about different derivations of θεος or *deus*, according to their different fancies. Some would have it derived from τιθημι, *pono*; *quia Deus omnia ponit ordine*. Others from θεωμαι, *video*; *quia Deus videt omnia*. Some again from

θεω, *curro*, or from δεος, *timor*, *quia primus in orbe Deus fecit timorem*; or lastly, from the Heb. word ית, *sufficiens, satis*; *quasi qui sufficiens in se, vel a se sufficientiam et abundantiam omnino habet*.—Vid. Hen. Opit. Lexic. Heb.-Chald.-Biblic. in voce *Dai*. But might not another, with less grammatical erudition, be free to think it an absurdity to derive the word which in any particular language is the name of the supreme Being, from any word of the same language, or even of any other different language, of which it has been originally independent? In the Adamic language it is natural to think that no word was earlier in use than that which signified the great Creator of the universe, which consequently was not derived from any other word of that first language. When the Adamic tongue, which was preserved by Noah and his children, happened to be corrupted and diversified by the order of God, for the wise ends of dispersing the tribes and peopling the different regions of the habitable world, every particular tribe or nation had its peculiar dialect, new-fashioned as it was by order of Providence, with which the whole body of the people of which such a tribe consisted, proceeded on their progress towards the particular region designed them by the supreme Master of the universe. And as the knowledge of the true Deity was as yet generally preserved among the people of each tribe, at least until their general dispersion, and for some time after, it necessarily follows that one of the *principal* and

consequently *underived* words in every new dialect was the sacred name of God; it being both natural and necessary that every language should have a peculiar word to signify every particular object that is generally known among the people that speak it. It might, indeed, very naturally have happened that in some languages the name of the supreme Being may bear a close affinity, or even an identity as to radical structure, with the name of one of his attributes; which, though essential to him alone, may be applicable by way of an epithet to a created being in a limited sense. Thus in the old Spanish or Cantabrian language the name of God is *Joincoa*, and *unqui* is the word which in the same dialect signifies *good*, Lat. *bonus*, an attribute which is essential to the Deity, but applied as an epithet to any created being, is a derivative of a very limited sense, and consequently a very absurd origin to derive the name of God from. Thus also in the language I am writing these lines in, the word *God*, which in English, as in most of the German and Scytho-German, or Scandinavian dialects, is the sacred name of the Deity, bears a plain affinity with the Anglo-Saxon word *good*, Lat. *bonus*; and in the Irish language we have in compounds the word *dea* or *da*, and *de*, frequently written *deağ*, *dağ*, and *değ*, by our modern grammarians, all signifying *good*, Lat. *bonus*. It is also natural that a word which in any particular language signifies a created being that may be esteemed a just emblem of the Creator, should carry a near

affinity, if not an identity with that which is used as the name of the Creator in that same language. Thus, in the Latin tongue, the word *dies*, the day, bears so plain an affinity with the word *deus*, that Varro, who by ancient writers was styled *Doctissimus Romanorum*, doubtless thought himself very wise in deriving the latter from the former; thus preposterously borrowing the name of the prototype from that of the emblem, which should naturally be regarded as the derivative. In the Irish language there appears not only a strong affinity, but even a radical identity between the word which makes the name of the supreme Being and that which signifies *day*, or that part of the four and twenty hours in which we enjoy the light of the sun, as in the following words:

Djá, *djē*, and *dē*, all written indifferently to signify *day*, Lat. *dies*. It seems to appear from this identity between the sacred name of God and that of the day, in the Ibero-Celtic dialect, that the Celts, of whom the first Celtic colony that went to Ireland were a detachment, had but one and the same word to signify both God and the day; what, indeed, may carry the greater propriety, as the day is the most natural emblem of God that falls within the sphere of the senses. In the Irish language this word *djá* or *dē* is prefixed before the proper names of the week-days, agreeably to the manner of the Latins, and contrary to that of the French, Germans, and English, who subjoin their common name for a *day* after the proper names of the week-days. Thus,

as the Latins said *dies solis*, *dies lunæ*, *dies martis*, &c., so did the Irish say Ḍjá ḡúl, Ḍjá luaj̃n, Ḍjá máj̃ñ, &c. Of those proper names of week-days in the Irish language, five are of the Gaulish-Celtic, (upon which the Latin names have been formed,) and two of the German. Ḍjá-Súl was the Irish name of *Dies Solis*, or Sunday, before it was changed into Ḍjá-Ḍom̃na, according to the Christian style. Ḍjá-Ḳūoj̃n, Lat. *Dies Lunæ*, is still the Irish name of the second day of the week. Ḍjá-Máj̃ñ is the same as *Dies Martis*, by the Anglo-Saxons called *Theuts-day*, (Tuesday in modern English, from *Theut*, the German name of Mars, whence the national name *Theutones*. Ḍjá-bej̃ne, Friday, pronounced *Diaveine*, (vid. *ben* and *bej̃ne supra*,) corrupted first into Ḳj̃ne and after into Ḳoj̃ne, Lat. *Dies Veneris*, English *Friday*, from *Friga*, the German name of Venus; whence *frau*, the Dutch common name for woman or lady, as *bean* or *ben* is in the Irish language, and in the Latin *Venus*, (formed upon the Celtic *ben*,) signifying woman *per excellentiam*; and the last of the Irish names of the week-days derived from the Gaulish Celtic is Ḍjá-Sač̃ruaj̃n, Lat. *Dies Saturni*, Eng. *Saturday*; but the Irish names of the two middle days of the week, Wednesday and Thursday, are of the German Celtic. Ḍjá-Ḳeden, or Ḍjá-Ceden, (corrupted first into Ceadūj̃n, and after into Cead-Ḳoj̃ne, English, *Wednesday*, is visibly derived from the German name of Mercury, which is Woden or Weden. The Irish having no *w* in their

alphabet, use either *g* or *c* instead of it, as the French do; and even some of the German tribes said *Goden* for *Woden*, whence *God*, the sacred name of the Creator, is most generally used, with little variation of writings, amongst the German nations. Lastly, Ḍjá-Ṭhoj̃daaj̃n, pronounced Ḍjá-Oj̃daaj̃n and Ḍjá-Ḳj̃daaj̃n, (corrupted into Ḍjaḡdáoj̃n and Ḍaḡdáoj̃n,) is the Irish name of Thursday, literally derived from *Thor* or *Tor*, the German name of Jupiter, and which in some German dialects is written *Thordan*, *Thoran*, and *Tonar*, (vid. Cluver. German. Antiq. p. 196.) From this German name of Jupiter, the Irish words ṫoj̃an, *a great noise*, and ṫōj̃neac̃, *thunder*, are visibly derived. All nations attributed the thunder to the supreme power, whence the epithet *Tonans* is applied to Jupiter by the Latins, who very probably derived their *Tonitru* and *Tonare* from either the *Tonar* of the Germans or *Thracians*, or the *Taran* or *Taranis* of the Gauls, (vid. Lucan. lib. 1.) The Welsh and Cornish word *taran*, thunder, is visibly derived from *Taran* or *Taranis*, the Gaulish name of Jupiter; and so may Ḍjá-Ṭhaḡdaaj̃n, the Irish name of Thursday, be derived from the same Gallic name of that false God; in which case our Ḍjá-Ceden, i. e. Wednesday, would be the only week-day-name the Irish had derived from the German Celts, from whom we see the Latins must have derived, in all likelihood, their *tonitru*, and *tono*, *tanare*. Ḍjabaj̃l, i. e. Ḍj̃ aoj̃b̃j̃l, without fire.

Ðjabal, the devil; Gr. διαβολος, and Lat. *diabolus*, Wel. *diavol*, It. *diavolo*, Hisp. *diavlo*, Gal. *diable*; vid. ajbējl.
 Ðjablaǵde or Ðjabluǵde, diabolical, devilish, wicked.
 Ðjablað, double, or twice as much.
 Ðjácajn, sorrow, grief, weeping; Gr. δακρυω, *fleo*.
 Ðjácajac, sorrowful.
 Ðjaða and Ðjaðamajl, godly.
 Ðjaðačð, Godhead, also divinity.
 Ðjármaǵma, the midriff; Lat. *diaphragma*.
 Ðjáǵ, an end; a ndjáǵ, after; jndjáǵ ɣjn, afterwards; andjáǵ na neǵteann ɣo, after these things.
 Ðjaǵl, a dial.
 Ðjaǵl, quick, soon, immediately.
 Ðj-ájme, innumerable, infinite, that cannot be numbered.
 Ðjáll, submission.
 Ðjáll, a knapsack.
 Ðjáll, the arse or breech; hence Ðjáll and Ðjállajð, a saddle; Wel. *dilhad*, apparel.
 Ðjállajɾ, *quasi* Ðjáll-ájɾ, a saddle.
 Ðjálon, a diary, or day-book.
 Ðjámann, food, sustenance.
 Ðjámajn, unspotted, untainted.
 Ðjámajn, *quasi* máojn-Ðjaða, the substance of a church.
 Ðjámajn, vain, trifling; *idem qd.* Ðjmaojn, lazy.
 Ðjamar, i. e. Ðj-mōɾ, huge, enormous.
 Ðjamar, dark, occult, hid, secret; ɣo Ðjamar, secretly; Ðjamar na cojlle, the thickets of the wood.
 Ðja-maylað, or Ðja-maylǵað, blasphemy, the reproaching or dishonouring God, the ridiculing of religion, or speaking evil of holy things.
 Ðja-maylajǵteōjn, a blasphemer.
 Ðjámlað, a place of refuge.

Ðjámǵað, to make dark, or coloured.
 Ðján, vehement, violent; also nimble, brisk; comparat. ðējne.
 Ðjánajm, a place of refuge or safety.
 Ðján-čōmla, an aidecamp, also an officer of the life-guard.
 Ðjámaɾ, daily.
 Ðjámdajn, anger, also churlishness.
 Ðjámdajn, Thursday; *vid.* Ðja.
 Ðjarmajð, the proper name of several great princes of the old Irish. This name is a compound of Ðja, God, and armajð, the genit. plur. of the Irish word arm, Lat. *arma*, *armorum*; so that Ðja-armajð literally signifies the same as *Deus Armorum*, the God of Arms. Such is the exalted origin of this Irish name, which does not screen it from being at times a subject of ridicule to some of our pretty gentlemen of the modern English taste.
 Ðjarmajð, (Mac Ðjarmajð,) a family name in Connaught, of the same stock with the great O'Connors, kings of that province, being descended from ɾajðɣ an Čjčǵjl, i. e. Teige of the White Steed, of whom Roderic O'Connor, who was styled king of Ireland at the arrival of the English auxiliaries of the king of Leinster, was the sixth descendant. From the first and principal Mac Ðjarmajð, English, Mac Dermot, descended another chief of the same name, called Mac Ðjarmajð Ruað, or Mac Dermot Roe; as also the O'Crowlys of Munster. The estate of the principal Mac Diarmod in late ages was the country of Moylurig, now the Barony of Boyle, in the County of Roscommon; but more anciently the chief of

the Mac Dermots was supreme lord or prince of the following districts and tribes; viz. *Ṭṣṣ-olljolla*, *Ṭṣṣ-tuaṭajb*, *Ṭṣṣ-caṣṣṣṣṣṣ*, *Ṭṣṣ-ajne*, *Ṭṣṣ-neacṣṣajṣ*, and *Ṭṣṣ-néanda*. It is to be noted that the O'Connors and the Mac Dermots, as also the O'Rorks, the O'Reilys, and others, are descended from Brian or rather Briun, eldest son of *Ḑoṭa-Muṣṣ-Ṣeacṣṣōṣṣ*, king of Meath, and supreme king of Connaught and Ulster in the fourth century. From the above Brian, or Briun, the territories of Hy-briuin, in Connaught, are so called, as being possessed by his posterity.

Ḑajṣ, for *Ḑṣṣ*, two persons; *Ḑajṣ mac*, two sons; *Ḑajṣ ban*, two wives.

Ḑajṣ, for *Ḑéuṣ*, an ear of corn; pl. *Ḑajṣaṭa*.

Ḑajṣ, or *Ḑeajṣ*, the south; *Ḑajṣ-Mūman*, South-Munster, or Desmond; corruptly for *Ḑeajṣ*.

Ḑajṣṣajṣṣ, desert, desolate.

Ḑjbeadaṭ, negative.

Ḑjbeall, old, ancient.

Ḑjbeōjl, dumb, mute, tongue-tied, *quasi* aṣ *Ḑṣṣ* *bēōjl* *cum* *laḐajṣṣ*.

Ḑjbeaṣṣṣa, banished.

Ḑjbeaṣṣṣaṭ, a fugitive; also an exile or banished man.

Ḑjbjṣṣṣ, to rout, to banish, or send in exile.

Ḑjbjṣṣṣ, a banishing, exile, or banishment.

Ḑjḑ, from you, or of you, i. e. *ḑo jḑ*, or *ṣjḑ*.

Ḑjḑe, thirst, i. e. *Ḑṣṣ-jḑe*, want of drink.

Ḑjḑe, refusing, separating.

Ḑj-bealajṣ, without way or passage.

Ḑjbeaṣṣṣaṭ, a robber; *naōṣṣaṣ-Ḑjbeaṣṣṣaṭ*, *novem latrones*; also vindictive.

Ḑjbeaṣṣṣajṣṣ, to comfort or console.

Ḑjḑeṣṣṣṣ, *vid.* *Ḑjbjṣṣṣ*.

Ḑjḑeṣṣṣṣe, wrath, indignation, also vengeance; as *Ḑjḑeṣṣṣṣe Ḑé*, God's vengeance.

Ḑjḑṣṣe, an endeavour.

Ḑjḑṣṣeacṣ, diligent; also fierce, violent, unruly.

Ḑjḑlean, a part or division; *Ḑjḑlean ḑo ṣaṭ ṣṣṣṣe*, a division or part of every kind of cattle, also a couple, two; *ṣṣṣ a ṣṣeṣam ḑun Ḑjḑljṣṣṣ*, *amborum patrocinio innitimur*.

Ḑjḑṣṣe and *Ḑjḑṣṣeacṣṣ*, extremity.

Ḑjḑljṣ, vile, vulgar, of little worth.

Ḑjḑljṣṣṣ, to become vile or cheap.

Ḑjḑṣṣṣ, to banish, to exile, to rout, to expel, or drive away.

Ḑjṭeal, forgetfulness.

Ḑjṭeal, or *Ḑjṭṣeal*, more commonly *Ḑjṭṣṣṣṣ*, attempts, endeavours; *ḑéṣṣ ḑo Ḑjṭṣeal*, do your best, do your endeavour, a term of defiance.

Ḑjṭealṣajṣṣ, the shaft of a spear.

Ḑjṭealṣajṣṣ, a deer-park; an enclosed spacious field.

Ḑjṭean, a man beheaded.

Ḑjṭeannaṣ and *Ḑjṭeannaṣṣ*, to behead; *noṭ ḑo Ḑjṭeannaṣ*, that were beheaded.

Ḑjṭeannaṣ and *Ḑjṭneacṣ*, decapitation.

Ḑjṭeannaṣṣa, beheaded, executed; *ṣṣṣ Ḑjṭeannaṣṣa*, executioners.

Ḑjṭeṣṣṣṣ, to forget.

Ḑj-ṭneṣṣṣeam, want of faith, disbelief, incredulity.

Ḑj-ṭneṣṣṣeacṣ, an unbeliever, an incredulous person, an infidel.

Ḑj-ṭneṣṣṣṣe, incredible, hard to be believed.

Ḑjḑ, a woman's pap, a diddy.

Ḑjḑean, and *Ḑjḑṣṣṣ*, or *Ḑjṣṣṣ*, a fort, a sanctuary, protection, refuge; also a defence or preservation; *Ḑjḑean aṣ ṭṣṣṣ ṣan ṣál ṣan*

aodajne, a protection to undefended cattle; mo cūldjōjn, my protector.
 ðjðeannaĵĵm, to save or protect; do ðjōjn ȳ ē ē fējn, he saved himself.
 ðjðljocdað, delight.
 ðjðjl, great love or kindness.
 ðjōjn, *vid.* ðjðean.
 ðjōjonoĵm, a protector or guardian.
 ðjfeadaça, froward.
 ðjfejn, difference.
 ðjĵe, the genit. of ðeoc, i. e. of drink.
 ðjĵde, a commendation, a blessing.
 ðjĵde, gratitude; eád-ðjĵde, ingratitude; *vid.* caon-bujde, gratitude; so eád-bujde should be ingratitude, and eád-bujdeac ungrateful.
 ðjĵe, succour, also satisfaction.
 ðjĵe, condign or adequate.
 ðjĵm, to come to, or arrive at a place, time, or thing; zo ðjĵjð cum majtjōra, may they come to good; zo ðjĵjom cum bajle, till we arrive home, &c.; *idem quod* tĵĵm.
 ðjĵjn, or ðjn, to suck; do ðjĵjn an tuán, the lamb sucked its dam; cĵoc na ȳcĵjne majrĵ noȳ ðjn, woe be to him that sucked the breast of the shrine.
 ðjĵjona, morose.
 ðjĵneana, bald.
 ðjĵm, or ðjūzam, to cluck as a hen.
 ðjĵc, sorrow, pain; Gr. *δικη*, *jus*, *pæna*.
 ðjle and ðjljon, a deluge or inundation; uȳȳe na ðjljonna, the waters of the flood.
 ðjle, love, friendship, affection.
 ðjleaĵað, digestion; and ðjleaĵajm, to digest food; ðjleaĵta, digested.
 ðjleaĵlajm, to reverence or re-

vere.
 ðjleamajm, love, kindness, affection.
 ðjleay, or ðjljōȳ, dear, beloved, faithful; ajnm ðjleay, ðjllye and ðjllyeac, sincerity, fidelity, the proper name Gr. *δηλος*, certain; Wel. *dilys*.
 ðjlĵjonn, destruction, plundering, pillaging; zo ndeajnaĵð ðja dá lá don aon lá zo ttaĵnjz ðjlĵean clajne Canaan.—*Leabam breac*; God made two days of one day for the destruction of the Canaanites.
 ðjlĵjon and ðjlĵjonað, emptying.
 ðjlĵaðað, boiling, concoction.
 ðjlmajm, meet, proper, fit, becoming; nĵ ðjlmajm dom dol an Eȳȳpt, do ríað Maoȳe, &c., a feanta azuȳ a jmteacta an feað tȳjocad bljaȳan ȳjn nĵ ðjlmajm a cum fō lámajð an daoȳȳam ȳluaȳam a naomtact: it doth not become me to go into Egypt, says Moses, &c., his miracles and the course of his actions for thirty years were not proper to be put into the hands of the people by reason of their sanctity.—*Vid.* *Leabam breac meȳc Adȳȳajn*.
 ðjmĵȳjn, to see, to behold.
 ðjmeay, a bad name or reputation.
 ðjmeayajm, to undervalue or despise.
 ðjmeayta, of bad repute, vile.
 ðjmeaytaçð, disrespect.
 ðjme, protection.
 ðjmĵccjn, contempt, reproach.
 ðjmjn, certain, sure, without doubt.
 ðjmjn and ðjmneacð, provision, caution, heed.
 ðjmneacð, confidence.
 ðjmnĵĵm, to affirm, to avouch, to assert.
 ðjmnjðeac, sad or melancholy.
 ðjn, pleasant, delightful, agree-

able.
 Ðjne, like cjne, a generation; ð
 ðjne zo ðjne, from generation
 to generation; also an age.
 Ðjne, a beginning, also the first.
 Ðjneart, or ðeneart, the power
 of God.
 Ðjneart, imbecility, weakness.
 Ðjneartaġġm, to weaken.
 Ðjnġ, a wedge.
 Ðjnġm, to urge, also to thrust.
 Ðjnġm, custody.
 Ðjnġte, wedged in.
 Ðjnjač, a helmet.
 Ðjnm, to drink, to imbibe, to
 suck; *vid.* ðġġn.
 Ðjnmjač, idle.
 Ðjnn, from, off us, i. e. do jnn, or
 rjnn; leġġom ðjnn, let us leave
 off.
 Ðjnn, a hill, a fortified hill or
 mount; in the Welsh it is *din*
 and *tin*, and has the same signi-
 fication with the word *dun*; and
 hence the Roman *dinum*, *di-*
nium, and *dunum*, frequent ter-
 minations of the names of cities
 in Gaul and Britain, as *Londi-*
num, *Uxellodunum*, *Augusto-*
dunum, &c., and the old English
tune, now changed into *don*, *ton*,
town; *prætcaſſ ƿſj dē jn ðjn-*
nġb, *prædicabat de die in colli-*
bus.—Vit. S. Patric.
 Ðjnnē, a dinner.
 Ðjnnjſ, contempt.
 Ðjnnjſ, an oath.
 Ðjoacð, divinity.
 Ðjobað, to die without issue; ðjo-
 bað Eōġan, Owen died without
 issue.
 Ðjobað, an edge or point, a prick
 or sting.
 Ðjobanač, lawless.
 Ðjoōbaſ, disrespect, contempt.
 Ðjōb, of them.
 Ðjobað, death.
 Ðjobað, a portion or dowry; also
 any transitory or worldly inheri-

tance; *ſeac nġ ċjuſſ, nġ hoj*
ſeuna jnd noeb ðjobað beača
cē, the saint did not affect or
 regard the inheritance of the
 world, or things transitory; *nġ*
ſjſ mac Ðē aſ ðjobað, *non*
vendidit filium Dei pro transi-
toriis.—Brogan. in Vit. S. Bri-
 gid.
 Ðjobaġð, wicked, impious.
 Ðjobaġðm, to consume or destroy,
 ðjobaġġſġdear ġað, they will be
 consumed.
 Ðjobaġl, damage, loss, defect.
 Ðjoball, old, ancient.
 Ðjobaſta, banished, exiled.
 Ðjobſača, discovered.
 Ðjobuġde and ðjo-buġdeac, un-
 grateful, unthankful.
 Ðjobuġde and ðjobuġdeacſ, ingra-
 titude.
 Ðjo-čajſtjſm, to peel off bark, to
 decorticate.
 Ðjočmaſſe, theft.
 Ðjočolna, without body.
 Ðjo-čojmne, forgetfulness.
 Ðjo-čonaſſe, without any way or
 passage.
 Ðjočna and ðjočuſ, diligence.
 Ðjočſon, immediately, without
 time.
 Ðjočuġð, little, small.
 Ðjocſa, high, mighty, lofty, state-
 ly; *ſejn ſhġlġb aſ ðjocſa*, the
 descendant of Philip is most
 noble.
 Ðjođajlġn, an atom, a mite.
 Ðjo-đaojneað, a depopulation.
 Ðjo-đatajſm, to discolour, tarnish,
 or change the colour.
 Ðjođma, a fort, a fortification.
 Ðjō-đnað, to satisfy.
 Ðjō-dujlle, without leaves.
 Ðjō-ſulanġ, intolerable.
 Ðjō-ſlaġnn, exanguious, pale.
 Ðjō-ſōſčāġn, a mulct paid for not
 marrying; *potius* ðjo-ſōſčāġn.
 Ðjōġ, a dike or pit; ðġġ, *idem*,
 and genit. ðġġ.

ðjōzām, to enclose or entrench.
 ðjōzan, spiteful, revengeful; ðejlb
 ðjōzan, having revenge in his
 looks.
 ðjōzanta, fierce or cruel, revenge-
 ful.
 ðjōzantaçt, revenge; also cruel-
 ty, barbarous or savage fierce-
 ness.
 ðjōzabājm, to lessen or diminish,
 to lavish or squander; ðjōzājō
 a leanamājn, *nec diminuit ejus
 substantiam*, Brogan.; from ðjç,
 want, and zābājm, *vid.*
 ðjōzād, mischief.
 ðjōzann, plentiful; *quasi* ðjç-
 zājne or zannacūjre, not scant.
 ðjōzāj, high, tall, stately.
 ðjōzalaīm, to revenge; ðo ðjō-
 zāj bāy a atar fōmīta ran,
 he revenged upon them the
 death of his father.
 ðjōzalt, revenge, vengeance; ðjō-
 zaltay, *idem*.
 ðjōzalta, revenged.
 ðjōzaltac, revengeful, vindictive.
 ðjōzaltōjm, an avenger.
 ðjōzaltay, revenge, vengeance.
 ðjōzaltayac, revengeful.
 ðjōzajtājm, to behead.
 ðjōžbāil, damage, destruction.
 ðjōžbālac, hurtful, noxious, pre-
 judicial.
 ðjōžjona, morose.
 ðjōžla, revenge, also injustice;
 destruction; ex. ðmð azuy toyaç
 na ðjōžla, amāj jnnjyr jōye-
 puy na ytajm leabājm, i. e. zāç
 ujlē ējgjon azuy eāzcomlan
 azuy ðjōžla an pōbuyl Rōmānājž
 an an bpopall lūdūjžēac, the
 order and beginning of the (di-
 vine) vengeance according as it
 is recorded by Josephus in his
 history, to wit, every rapine, op-
 pression, and destruction of the
 Jews by the Romans. — *Vid.*
 leabājm bneac.
 ðjōžlujm, gleaning, as az ðjōžlujm

an aḡbājm, gleaning the corn.
 ðjōžna, contempt; also contemp-
 tuous.
 ðjōžnāy, rare; ðjōžnāy clōç, *rara
 virtus*. — Brogan.
 ðjōžnaða, morose, rude.
 ðjōžnaīj, constantly, frequently.
 ðjōžnozam, to belch.
 ðjōžnay, uprightness; ðjōžnay
 cnojde, uprightness of heart;
 also zeal, or ardent desire.
 ðjōžuīm, forcing, compelling.
 ðjōžnaīj, diligence; also a secret.
 ðjōjyr, a diocese.
 ðjōl, worthy.
 ðjōl and ðjōlayacð, sufficiency,
 satisfaction.
 ðjōl, an end.
 ðjōl, use.
 ðjōl, a selling; *vid.* ðjōlam.
 ðjōlaçt, blameless.
 ðjōlaçt, or ðjlleaceta, an orphan,
 i. e. naōjdeanan a t ā an ðjç
 laçta.
 ðjōlaçtcom, protection.
 ðjōlajdeacçt, payment.
 ðjōlajm, gleaning, leasing; also to
 write.
 ðjōlajmnyžteōjm, a weeder.
 ðjōlam, to pay; cājn ðo ðjōl, to
 pay tribute; ðjōlpa ye a mōjde,
 he will pay his vows; also to
 sell; as, noç ðo ðjōlað mān
 yejnbjreac, Wo was sold as a
 servant.
 ðjōlam, to renew or change.
 ðjōlamnac, written by the transla-
 tor of the Bible ðjōlmanac, and
 vulgarly pronounced ðjōlūnac,
 i. e. any hireling: it is particu-
 larly used to imply a soldier,
 which is properly a hireling;
 Lat. *soldurii, qui salario con-
 ducuntur*; *vid.* Littleton's Diction.;
 hence it signifies any brave,
 lusty, stout man; also a generous
 man, one different from the ple-
 beian or low class of men.
 The French call a soldier *soldat*,

from *solde*, hire, payment.
 ðjolanlay, fornication.
 ðjolarcojmeað, patronage, protection.
 ðjolarcōmajde, a guardian.
 ðjōlzað, forgiveness.
 ðjōlzaȝm, to dismiss.
 ðjollajr, apparel, raiment; Wel. *dillat*.
 ðjollmajn, faithful, true, sincere.
 ðjōl-manaç, a hired soldier; from ðjōl, pay; and *manach*, man, in the German Celtic.
 ðjōlūnta, valiant, stout, brave, lusty; also generous, hospitable; *vid.* ðjōl amnaç.
 ðjōlūntay and ðjōlūntaçð, hospitality.
 ðjom, from me, of me; do ðajr ðjom an tūallaç, he took from or off me the load, i. e. do mē.
 ðjomað and ðjombuáȝð, anger, indignation, displeasure; ðjomða, is the same; do rȝar rȝū fā ðjomða mōȝ, he parted them in great displeasure.
 ðjombáȝ, grief, sorrow.
 ðjombáȝaç, sorrowful, mournful.
 ðjombajl, waste.—*Luke*, 15. 13.
 ðjo-mbuán, unlasting, transitory, fading; beaȝa ðjombuán, transitory life; éadaç ðjombuán, fading or unlasting clothes, frail, perishable.
 ðjomða, *vid.* ðjomað, anger, displeasure, &c.
 ðjomðaç, displeased.
 ðjomálaç, profuse, hurtful; *vid.* ðjōȝbálaç.
 ðjomaltay, caution, notice.
 ðjomaōȝn and ðjomaōȝneaç, idle, lazy, vain, trifling, frivolous.
 ðjomaōȝneay, vanity, idleness; but more commonly pronounced ðjomaōȝnteay; ðjomaōȝneay a tȝaoȝall, the vanity of the world.
 ðjomayr, secret, private, dark, mystical.

ðjō-mōȝað, enfranchisement, freedom, liberty.
 ðjō-mōȝað and ðjōmōȝajm, to make free, to set a slave at liberty.
 ðjomōȝleað, a demolishing.
 ðjomȝnaçð, obscurity, darkness.
 ðjomȝnan, a mystery.
 ðjomȝnan, a hermit's cell.
 ðjomaltōȝȝ, a glutton; *potius* tȝo-maltōȝȝ.
 ðjo-molað, dispraise.
 ðjomolað and ðjo-molajm, to dispraise or find fault with.
 ðjomolta, blamed, censured, dispraised.
 ðjomoltōȝȝ, a slanderer.
 ðjomȝnaç, a temple.
 ðjomȝnaç, for ðjomaynaç, proud, haughty, arrogant.
 ðjomuy, pride, arrogance.
 ðjon, a shelter or protection, a covert or fence from the weather; do tȝēȝȝ ȝe a ðjon, he forsook his covert; fā ðjon, under protection; do çujr ðjon aȝȝ, he covered it.
 ðjōn, the second semimetre or leaȝȝann of a verse consisting of two quartans: it is more commonly called cōmað.
 ðjōnayȝað, a disjoining.
 ðjōnayȝajm, to ungird, to undo.
 ðjōnayȝȝa, dissolute.
 ðjongabáȝl and ðjongbála, and commonly written ðjongmála, worthy, meet, proper, suitable, fit to bear; ex. a Tȝȝanna dēȝn áȝay duȝȝ ȝeȝn ðjom ðjongbála doð cōmmōȝȝ daoȝðeað, O Lord, make me a habitation for thyself, worthy so great a guest; dá bȝáȝȝeað ȝeay a ðjongabáȝl, if she got a suitable husband; also fixed, firm; dōtçay ðjongbála, firm hopes.
 ðjongbálay, worthy.
 ðjongbálta or ðjongmálta, firm, fast, fixed.

Ðjonn, a hill or hillock; *vid.*
 ðjnn.
 Ðjonnán, a little hill.
 Ðjonnýðjǵð, even to.
 Ðjonnýǵe, unto, i. e. do jonn-
 ýǵe; *naður tū* ðjonnýǵe
 an Rǵ, thou shalt go to Cæsar;
 ðjonnýǵe na Teamnac. to-
 wards Tara.
 Ðjonñta, turning about.
 Ðjor̃, meet, proper, decent.
 Ðjor̃, a law.
 Ðjōnac̃, or ðj̃neac̃, just, right,
 equitable.
 Ðjōnac̃nac̃, lawless.
 Ðjōñãn, a dropping.
 Ðjōñanz̃am, to belch.
 Ðjō-ñađ̃aj̃m, to annihilate.
 Ðjōñz̃ađ̃, direction; ðj̃ñj̃ūz̃ađ̃,
idem.
 Ðjōñz̃aỹ, uprightness.
 Ðjōñma, a troop, company, crowd,
 or multitude; Wel. *tyrva*, Lat.
turba.
 Ðjōñmac̃, *quasi* ðj̃-ãj̃ñneac̃, nu-
 merous, infinite.
 Ðjōñna, quantity.
 Ðjōñý̃an, bad news; its correlative
 word is *ýjōñý̃an*, good news.
 Ðjōñũaj̃meac̃, an atom, a mite.
 Ðjōrc̃ or ðj̃rc̃, barren; *bō* ðjōrc̃,
 a cow that hath no milk.
 Ðjōrc̃án and *ǵjōrc̃án*, a grinding
 or gnashing of the teeth; also a
 chewing of the cud.
 Ðjōrc̃z̃ađ̃ and ðjōrc̃z̃aỹ, a noise or
 sound.
 Ðjōrc̃z̃ađ̃ and ðjōrc̃z̃aj̃m, to gnash
 the teeth; also ðjōrc̃z̃anãj̃m,
idem.
 Ðjōrc̃z̃aỹ and ðjōrc̃z̃aỹnac̃, the
 vulgar, the mob or rabble rout.
 Ðjōrm̃uz̃aj̃m, to snuff a candle.
 Ðjōrnađ̃m, smooth, without knots,
 even.
 Ðjōrp̃ōj̃neac̃ð, or ðjōrb̃ōnac̃ð, an
 argumentation, pleading, &c.
 Ðjot̃, of thee, or from thee, i. e.
 do tū.

Ðjōt̃-ćuj̃m̃, to force away, to
 drive off, to expel; do ðjōt̃ćuj̃
 ay an t̃j̃m̃ ē, he banished him
 the country.
 Ðjōt̃-lãj̃t̃m̃j̃ūz̃ađ̃, consumption, de-
 struction.
 Ðjōt̃neam̃, a wilderness, a desert;
 from ðjōt̃ and t̃nẽj̃ð, a tribe.
 Ðjōt̃ñũaj̃ll̃m̃, to unsheath.
 Ðj̃ne, a tribute.
 Ðj̃neac̃, straight, right; ðj̃neac̃
 ý̃aỹ, straight, upright; *ðán* ðj̃-
 neac̃, a verse or metre; also ge-
 nuine; Lat. *directus.*
 Ðj̃neac̃, frugal.
 Ðj̃neac̃ðaỹ, uprightness.
 Ðj̃neac̃t̃aj̃m, to geld.
 Ðj̃neac̃ð, a panegyric.
 Ðj̃neac̃z̃ađ̃, direction.
 Ðj̃neme, without way or passage,
 out of the way.
 Ðj̃ñbe, bald.
 Ðj̃ñj̃ǵ̃m̃, to straighten, to direct,
 or guide.
 Ðj̃m̃, numerous, plentiful, great;
nō *ǵeab̃t̃áõj̃* mãt̃aỹ ðj̃m̃ ãñ
bū̃ñ t̃t̃uñaỹ, *ýr* bẽj̃tear̃ ða *bū̃ñ*
nẽj̃ñ *ý̃j̃ñ* t̃j̃m̃ *ýeo*, you will be
 plentifully rewarded; or lite-
 rally, you will reap plentiful ad-
 vantage from your journey hi-
 ther, and will be obeyed and
 served in this country.—*L. B.*
 Ðj̃r̃, two, both, a pair, a couple, a
 brace; *ða* ðj̃r̃ ðeap̃b̃r̃á̃t̃aj̃m, to
 both his brethren; Gr. *dis*, and
 Lat. *bis*, twice.
 Ðj̃r̃, poor, miserable.
 Ðj̃r̃beac̃z̃aj̃m, to condemn or de-
 spise; *má* ðj̃r̃beac̃zan *ýē* tū, if
 he condemn you; also to pro-
 fane or violate, to unhallow.
 Ðj̃r̃bẽj̃t̃, twofold, double.
 Ðj̃rc̃j̃m̃, fierce, nimble, active,
 quick.
 Ðj̃rc̃nẽj̃ðe and -ðeaỹ, discretion.
 Ðj̃rc̃nẽj̃ðeac̃, discreet.
 Ðj̃reant̃ j̃ ðeá̃za, a territory of
 the County of Clare, the ancient

estate of the O'Deas.

Ḑḡḡḡ, sudden.

Ḑḡḡḡḡḡḡ, a disease.

Ḑḡḡḡ, love, friendship, esteem, fidelity, loyalty; also subjection; Ḑḡḡḡḡḡ, *idem*.

Ḑḡḡḡ, property.

Ḑḡḡḡ, a dye; ḡḡ ḡḡḡḡ Ḑḡḡḡḡḡ, playing at dice.

Ḑḡḡḡḡḡ, a dice-box.

Ḑḡḡḡḡḡḡ, deviating, uncouth, straggling.

Ḑḡḡḡḡḡḡ, to hide or conceal.

Ḑḡḡḡḡḡ, the aspergillum, used at Mass to sprinkle the holy water on the people.

Ḑḡḡ, Ḑḡ Ḑḡḡ, it remains.

Ḑḡḡ, want or defect.

Ḑḡḡ, to suck, to give milk.

Ḑḡḡḡḡ, difference.

Ḑḡḡḡḡḡ, industry, endeavour; *vid.* Ḑḡḡḡḡḡ.

Ḑḡḡḡḡḡḡḡ, a necromantic veil or cover, that makes things invisible, as is supposed.

Ḑḡḡḡḡḡḡḡḡ, to behead; Ḑḡ Ḑḡḡḡḡḡḡḡḡ ḡḡḡ Ḑḡḡḡḡḡ, they beheaded their rightful king.

Ḑḡḡḡḡḡḡḡ, an attempt or endeavour, also industry.

Ḑḡḡḡḡḡḡḡḡ, careful, diligent.

Ḑḡḡḡḡḡḡḡḡ, to endeavour, to do the utmost.

Ḑḡḡḡḡḡ, to refuse.

Ḑḡḡḡḡḡḡḡ and Ḑḡḡḡḡḡḡḡḡḡ, an orphan, or a motherless child, who consequently wants suck or milk; from Ḑḡḡ, want, and ḡḡḡ, milk; *vid.* ḡḡḡ.

Ḑḡḡḡḡḡḡ, dumb, speechless.

Ḑḡḡḡḡḡḡ, forgetful.

Ḑḡḡḡḡḡḡ, an hermitage or wilderness; Wel. *didreubar*; ḡḡ ḡḡḡḡ ḡḡ mac Ḑḡ ḡ ḡḡḡḡḡḡḡ ḡḡ Ḑḡḡḡḡ ḡḡḡ Ḑḡḡḡḡḡḡ, the Son of God was pleased to be tempted by the devil in the wilderness.

Ḑḡḡḡḡḡḡḡ, a hermit or anchorite, more properly Ḑḡḡḡḡḡḡḡḡḡ, a

man that has no society or common habitation with others, or one living separate from his tribe; *vid.* ḡḡḡḡḡ and ḡḡḡḡḡ.

Ḑḡḡḡḡḡḡḡḡ, lawless.

Ḑḡḡ, a long time, long since; Lat. *diu*.

Ḑḡḡḡḡḡḡḡḡ, to cast, to fling, to throw, to brandish, shake or quiver; ḡḡ Ḑḡḡḡḡḡḡḡ ḡḡḡḡḡ, throwing a stone; from ḡḡḡḡḡ, the arm.

Ḑḡḡḡḡḡḡ, refuge; Ḑḡḡḡ, the pip, a sickness of fowl.

Ḑḡḡḡḡ, to cry out, to exclaim; ḡḡ ḡḡḡḡḡ ḡḡ ḡḡḡḡ ḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡ Ḑḡḡḡḡḡḡ, ḡḡḡḡ ḡḡ ḡḡḡḡḡ Ḑḡḡḡḡḡḡḡ, Ḑḡ ḡḡḡḡ ḡḡḡḡḡ Ḑḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡ: when the saint saw the king and his army to deny Christ, and to adore devils, he rent his garment, and then cried out with a loud voice in the midst of the people.—*L. B.*

Ḑḡḡḡḡḡḡḡḡ, a sobbing or sighing.

Ḑḡḡḡḡḡ, or Ḑḡḡḡḡḡḡ, to cluck or cackle.

Ḑḡḡḡḡḡḡ, to drink off.

Ḑḡḡḡḡḡḡḡḡ, the eyes.

Ḑḡḡḡḡḡ, tender-hearted, flexible.

Ḑḡḡḡḡḡḡḡḡ, the same; hence ḡḡḡḡḡḡḡḡ, obduracy.

Ḑḡḡḡḡḡḡḡ, to suck; ḡḡḡḡḡḡ Ḑḡḡḡḡḡḡ, a sucking lamb; ḡḡḡ Ḑḡ Ḑḡḡḡḡḡ ḡḡḡḡḡ ḡḡ ḡḡḡḡḡḡḡḡ, who sucked the breasts of my mother.

Ḑḡḡḡḡḡḡḡ, a negative; ḡḡḡ Ḑḡḡḡḡḡḡḡḡ ḡḡ ḡḡḡḡḡḡḡḡḡ, the nine negatives of the Irish tongue.

Ḑḡḡḡḡḡḡḡḡ, a denial or refusal; ḡḡḡḡḡḡ ḡḡ Ḑḡḡḡḡḡḡḡḡ, he got a refusal.

Ḑḡḡḡḡḡḡḡḡ, to deny or refuse, to renounce, disown, cast off, &c.

Ḑḡḡḡḡḡḡḡḡ, *vid.* Ḑḡḡḡḡḡḡḡḡḡ.

Ḑḡḡḡḡḡḡḡḡ, difficult, hard; Lat. *durus*; ḡḡ ḡḡ Ḑḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡ, *non dura fuit necessitas*.

Օյւրնամ, to gulp or swallow ; to drink speedily.
 Օյւր, protection.
 Օլայջ, ծլայջեօջ, and ծլաօյջ, a lock of hair.
 Օլայմ, darkness.
 Օլաօյջ, ծլաօյջ չրւայջե, a lock of hair.
 Օլեաճ, law.
 Օլջեաճ, a separation.
 Օլջե, a law or ordinance ; Lat. *lege*, a *lex*, *d* being only wanting in that Latin word ; քար տաճարէս Օլջե, a lawgiver ; քար Օլջե, a lawyer ; լաճ Օլջե, lawyers.
 Օլջեաճ and Օլջեաճ, lawful.
 Օլջիճ, perfect, excellent,
 Օլջեաճ, lawful, just ; ալ Օլջեաճ a ծեւնամ, it is lawful to be done.
 Օլջեամայլ, just, skilled in the law ; ծայն Օլջեամայլ, a litigious man.
 Օլջեամնաճ and Օլջեանաճ, a lawgiver.
 Օլջեօյի, a lawyer.
 Օլջեյոնօյի, a magistrate or justice of the peace, whose care is to have the laws enforced.
 Օլջյմ, to separate.
 Օլյրեանաճ, or Օլյրյոնաճ, lawful ; նիլ չե՛ քարտ նա Օլյրեանաճ, it is neither just nor lawful, also rightful, legitimate ; as մաճ Օլյրեանաճ, a legitimate son ; նեամ-Օլյրեանաճ, unlawful, illegal, illegitimate.
 Օլոճ and Օլոճան, a strainer, a cullander.
 Օլոմ, to tell.
 Օլոմաճ, a denial or refusal.
 Օլոմայմ, to make plain or manifest.
 Օլոմայրյն, destruction.
 Օլսճ, a retribution.
 Օլսյջե, a loosing, releasing.
 Օլսյջ, active, nimble ; also prepared.

Օլայմ, a cloud, darkness ; also a blaze of fire.
 Օլայթյն, a little study or closet.
 Օլամ, much, plenty : commonly said Օլայ.
 Օլաճ, close, tight, confined ; Օլաճ յտօլ, a closestool ; Օլաճ-այմ-նեյճ, the defiles ; Օլաճ-ճյոն, a close guarding.
 Օլաճ, an enclosure, a cloister.
 Օլաճայմ, to shut in, or enclose, to compress.
 Օլաճայջե and Օլաճայճե, knit, compacted.
 Օօ, before nouns sometimes agrees with the Latin *tuus*, -a, -um, as ծօ լեաճար, *tuus liber*, your book, &c. ; it also sometimes corresponds exactly with the Latin preposition *de*, and signifies of, from, out of, at, concerning, &c., ex. ծօ լօ աչար ծօ օյճե, *de die et nocte*, i. e. by day, &c. ; ծօ լայմ, by the hand, or out of hand, *de manu* ; ծօ շրեյճ լեճյ, *de tribu Levi* ; լաճնամ ծօ առ լայ, *de morte loquamur*, i. e. concerning, or about ; ծայն ծօն տրլաճ, *unus de exercitu* ; ծեալճ ծեանտա ծօ լոյճ, *simulacrum de lapide factum*, &c. ; it still answers in sense to the Latin preposition *de* when added to pronouns, and is generally contracted ; as ծամ, i. e. ծօ մօ, ծօմ օր, *de meo Auro* ; ծօտ, i. e. ծօ տա, ծօճ օր, *de tuo Auro* ; ծա, i. e. ծօ ա, ծա օր, *de suo auro*, &c. ; and this contraction is always observed when a vowel is the initial letter of the word ; ծօր աչար ծայրջյոճ, i. e. ծօ օր աչար ծօ աչարջյոճ, *de auro et argento*, &c. Օօ is often a negative or diminutive, and often an augmentative, and implies a difficulty ; as ծօճօջճ, hard to be raised ; ծօ-մայնճե, hard to be taught ; ծօ-այմայնճե, innumer-

able; ðō-ćujmγjǵte, incomprehensible; ðōj-ðēaǵla, indivisible; ðōj-ðēalḃač, ill-featured; ðōj-ðēaγač, ill-bred: and in this it agrees with the Latin word *de*, which in compounds is sometimes a negative and sometimes an augmentative, as *despero*, to have no hope; *demens*, void of reason; and *de-amor*, to love passionately, &c.

ðo, sometimes signifies *to*; Lat. *ad*; ðōn māγzað, *ad mercatum*; ðōn amajn, *ad amnem*, i. e. *do an*; it corresponds with *ad* in the pronouns, as ðam, i. e. *do me*, Lat. *ad me*; ðujt, i. e. *do tū*, Lat. *ad te*; ðo, i. e. *do ē*, Lat. *ad eum*; ðj, i. e. *do j*, Lat. *ad eam*; ðujnn, i. e. *do jnn*, or *γjnn*, Lat. *ad nos*; ðjb, i. e. *do jb*, Lat. *ad vos*; ðar, i. e. *do ar*, *ad nostros vel de nostris*; ðar namujð, *ad hostes nostros, vel de hostibus nostris*. In this manner it seems to be the same as *ad* by a metathesis or transposition.

ðo, is often the distinguishing particle of the perfect and future tenses: ðo mjnne mē ðo cōmajnle, I have done your bidding; ðo cūajð γē, he went; ðo žēo-ḃajð uje ḃaγ, they will all die. As also of the conjunctive mood present tense: ðo mačajnn, I would repair or go; ðo γžnjō-ḃajnn, I would or could write. In old manuscripts the particle *ad* was used for *do* of the modern writers, as was the particle *nō*.

ðō, two in number; Gr. *δυω*, and Lat. *duo*; γá ðō, twice.

ðoacal, affliction.

ðō-ajmēač and ðō-ajmǵte, innumerable.

ðō-ačarhuǵ, immutable.

ðōb, and genit. ðōjbe and ðōjb, a

plaster; also gutter.

ðob, i. e. *do buð fējðjn*, perhaps, or it may be possible: sometimes written *dob ējðjn*.

ðob, a river or stream; Lat. *fluvius*; γnjč conucajb an ðob, *eis restitit fluvius*.

ðōḃajl, a daubing over.

ðōḃajm, to plaster or cement, to daub.

ðōḃajγ, immortal; ðō-ḃajγ.

ðo-ḃalað, a rank or rammish smell.

ðobaγ, obscure, dark.

ðobaγ and ḃūγ, water; Gr. *ὕδωρ*, *aqua*; Wel. *dyvr*, or *dur*; ðo-ḃancū, an otter or water dog; Wel. *dyvr-gi*, an otter; *vid. cū*, sup.

ðobaγ, the bound or border of a country.

ðobaγjōjḃeac, a pitcher, or bucket.

ðobaγt, mischief.

ðob, boisterous, swelling, raging.

ðobjōn, sorrow, grief, concern.

ðobjōnač, sorrowful, sad.

ðobjōnað and ðobjōnajm, to be sad or sorrowful.

ðocaḃal, a difficulty, hardship.

ðocaḃalač and ðocaḃlač, hard, difficult; γáočar ðocaḃalač, hard labour.

ðocaḃlačð, a difficulty.

ðōca, likely, probable; ðōcajǵe, more probable.

ðocajmeaγ and ðocaγ, hurt, harm, damage; cūm a ndocaγ, to their hurt.

ðocaγač, grievous, hurtful; Lat. *angustiatus, in angustis*.

ðōcaγ, hope, confidence; *al. ðōč-čar*.

ðōcaγač, confident.

ðocma, weak, incapable.

ðocmajt, lust.

ðočt, strait, narrow, close; γmejm ðočt, a close and fast hold.

ðočta, i. e. *teazaγjǵte*, instruct-

ed, taught; Lat. *doctus*.
 Ðoçtaʒm, to strain or bind hard.
 Ðoçtʒaʒl, luxury.
 Ðo-çujnʒeað, a disjoining or un-
 yoking.
 Ðoçum, an arbour.
 Ðod, to thy; ðod oʒlác, to thy ser-
 vant; *vid.* ðo.
 Ðōða, of two, *binarius*.
 Ðōðáʒl, or ðmoç-ðáʒl, bad news.
 Ðōðajʒʒ, difficult, hard; also dis-
 mal, sad.
 Ðo-ēç, sickness or disease.
 Ðō-ʒajçʒeaç, or ðō-ʒajçʒjonaç,
 invisible.
 Ðo-ʒáʒala, hard to be found; also
 rare.
 Ðoʒajʒʒ, anguish, perplexity; *id.*
qd. ðoʒʒann.
 Ðoʒaʒm, to burn, to singe, or
 scorch.
 Ðoʒʒa, sorrow, sadness, dullness,
 stupidity.
 Ðoʒʒann, anguish, perplexity; lá
 ðoʒʒajʒne, a day of perplexity.
 Ðōʒb, plaster, &c.
 Ðōʒbéalað, a daubing or plaster-
 ing.
 Ðōʒb, to them: sometimes for ðʒbb,
 i. e. ðo ʒʒb, to, or from you.
 Ðoʒbeaʒ, more rude or uncivil.
 Ðōʒbeaʒ, vice.
 Ðoʒbʒe, sacrifice.
 Ðoʒbʒʒç, ðoðaʒ, i. e. uʒʒʒe, and
 ʒç, i. e. aʒbaʒ, sowens or gruel.
 Ðoʒç, quick, swift; also early,
 timely: its comparative is ðoʒçce,
 the former, or foremast; *nʒ* buʒ
 ðoʒçce, earlier.
 Ðoʒçce, hope, or confidence.
 Ðōʒ-çeaʒnaç, two-headed.
 Ðoʒçʒm, to hasten.
 Ðoʒçme, i. e. ðo çumçta, ill-shaped.
 Ðōʒð, the hand.
 Ðoʒðce, ʒʒ ðo lō, i. e. ðo oʒðce
 aʒuʒ ðo lō, by night and by
 day.
 Ðōʒðeaʒʒla, individual, indivisible,
 spoken of a spirit.

Ðōʒðʒeann, a duel, i. e. ðʒeann
 no caç, and ðō or ðʒʒ.
 Ðoʒʒ, a potion.
 Ðōʒʒ, trust, confidence, hope.
 Ðōʒʒ, a manner.
 Ðōʒʒ, fire.
 Ðōʒʒ, a guess or conjecture, opi-
 nion, or supposition; Gr. *δοκεω*,
puto.
 Ðōʒʒ, a testimony.
 Ðōʒʒ, sure, certain, doubtless; ʒo-
 ðōʒʒ, truly; ðōʒʒ ʒuʒab, per-
 haps; ex. aʒ ðōʒʒ çʒʒ *nðe nʒ*
ʒʒocʒaʒð ʒōʒç; a tá çʒʒ laʒʒ
na ʒōca, aʒ ðōca ðo ʒoçðoʒʒ
 ðōʒb, it is certain that liars will
 not approach the kingdom of
 God; but liars have a kingdom
 (Hell) which they will undoubt-
 edly approach.
 Ðōʒʒeað and ðōʒʒʒm, to burn or
 consume; ðe ðōʒʒ mē, I have
 burned or consumed; also to
 destroy, to singe.
 Ðoʒʒēaʒ, a spear.
 Ðōʒʒʒm, to hope, to confide in.
 Ðōʒʒʒʒaʒ, a touchstone.
 Ðōʒʒʒʒom, injury.
 Ðōʒʒçce, pangs.
 Ðōʒʒēʒʒ, dark, obscure, mystical,
 i. e. ðō, negat., and leʒʒʒ, *mani-*
feste, the opposite of ʒoʒʒēʒʒ,
 evident.
 Ðōʒʒb and ðoʒʒʒe, dark, gloomy,
 obscure, dusky; çēo ðoʒʒʒe, a
 dark or thick mist; also sorrow-
 ful, mournful, sad.
 Ðoʒʒbeaʒ and ðoʒʒbʒoʒʒ and ðoʒʒ-
 ʒeaʒ, sorrow, mourning, trou-
 ble.
 Ðoʒʒʒeaʒ and ðoʒʒʒʒoʒʒ, sorrow,
 grief, trouble, affliction.
 Ðoʒʒʒe, sore, hard, or trouble-
 some.
 Ðoʒʒʒeaʒaç, grievous, sorrowful,
 sad.
 Ðoʒʒʒðeaçð, frowardness.
 Ðoʒʒʒʒ, difficult.
 Ðoʒʒʒʒ, doleful, grieved, melan

choly; *ar dojljg an beajr*, it is a melancholy action.
Dojlle, blindness; also dimness.
Dojm, poor.
Doj-mejr, infinite.
Dojmjn, deep, profound.
Dojme, depth, the deep.
Dojnean, hard weather, inclement times: its opposite is *rojnean*, fair weather. It is more properly written *do* or *don-γjn*; *vid. γjon*.
Dojn-dearg, of a reddish dun.
Dojnejm, deep.
Dojnte, intelligible.
Dojnte, a small black insect.
Dojnb, an attempt.
Dojnḃ, peevish, quarrelsome, dissatisfied, also hard or difficult.
Dojnḃcejm, to frame or model, to fashion.
Dojnbeacḃ, peevishness.
Dojnḃjor or *dojnbeay*, anguish, grief, sorrow.
Dojne, or *dujne*, a wood, (properly of oaks,) a grove; also any thicket; *ar an dojne*, out of the thicket.
Doj-neama, bye-paths, impassable places.
Doj-njarda, difficult, ungovernable.
Dojnmjdayad, lethargy.
Dojnre, the plural of *dojay*, doors.
Dojnreōjn, a porter.
Dojnreōjneacḃ, doing the duty of a porter.
Dojnteal, a sink.
Dojnreac, that sheddeth or spil-
 leth; *dojnreac-fola*, a blood-
 shedder.
Dojnreōjn, a spiller or shedder;
dojnreōjnteōjn, *idem*.
Dojnreay, affliction, misfortune.
Dojnrtjm, to spill or shed.
Dojte, burned; *catnaça dojgṭe*,
 burnt cities.
Dojte and *dajṭ*, quick, active,

nimble.
Dojṭceal, or *dojṭcṃoll*, niggard-
 liness, illiberality, or grudging;
nj majle me dojṭceal, not
 grudgingly, also loathing. The
 most proper English word I find
 for *dojṭceal* is churlishness.
Dojṭcṃollaḃ, churlish, grudging,
 and niggardly.
Dojṭjm, *dojgṭjm*, to singe; *do dojṭ*
an tejne jad, the fire singed
 them.
Dojṭjn, dark, gloomy, obscure.
Dojṭjn, ill-featured, ugly, deform-
 ed; also dull, unpleasant, ill-
 humoured.
Dojṭjn, a contract or covenant.
Dol, a kind of fishing-net.
Dol, a space or distance.
Dolajḃ, loss, detriment, defect.
Dolajḃ, impatient; also intoler-
 able.
Dolajmgen, a two-handed sword.
Dolay, grief, mourning, desolation,
ajmγjn cum dolay, a time for
 grief.
Dolay, i. e. *doṭceall*, abhorrence,
 disdain, loathing.
Dolayac, sad, melancholy, mourn-
 ful; also sick.
Dolḃ, sorcery.
Dolḃad, fiction.
Dolṣa, hesitancy, slowness.
Dolma, delay, loitering.
Dolubṭa, stubborn, obstinate, in-
 flexible.
Dom, a house; Lat. *domus*.—Vid.
Archæol. Brit. Compar. Vocab.
 p. 55, col. 3, in voce *domus*.
Doma, scarcity, want.
Domajn, transitory.
Domajm, speech.
Dom-ajm, i. e. *teac na najm*, an
 armoury, or magazine of arms.
Dō-majḃṭa, immortal.
Dō-mblay, the gall on the liver;
 genit. *domblajr*, also anger, cho-
 ler; deoc. *domblajr*, a drink of
 gall; from *do*, ill, and *blay*,

gustus.

Ðo-mblayða, unsavoury, ill-tasted, also insipid.

Ðo-mbūjðeac, unthankful.

Ðōmað, the second.

Ðōmajn, deep, hollow; ðōmajn, *idem.*

Ðōmajn, genit. the world; ðōman.

Ðōmajn-γζηjobað, or ðōmanζηά-
ba, cosmography.

Ðōman, the earth, the world, the
terraqueous globe; ζο lejt
jmeal an ðōmojn, unto the end
of the world.

Ðōmojn for ðojmaojn, bad, naught,
idle.

Ðōman, *pro* dūn, water; *vid.* do-
ban.

Ðomžnáy, hereditary; also a pa-
trimony, inheritance.

Ðomžnáy, propriety.

Ðom-ljoγ, a house surrounded by
a moat, or watered-trench, for a
fortification.

Ðōmnaç, or ðōmnaç, a great house,
also a church. The epithet moγ,
i. e. great, is generally subjoined
to this word when it means a
great building for residence, or
a church. Thus the church which
St. Patrick built on the banks of
the lake called Loch-sealga, near
Galway, was distinguished by
the name of Ðōmnaç-moγ, i. e.
the great church.—*Vid. Vit.*
Tripart. par. 2, c. 52, and *Ogyg.*
p. 374. Ðōmnaç-moγ O'heal-
ujzte, i. e. the great house of
O'Healy, is the name of a town
and large parish in Musgry,
westward of Cork, formerly the
estate of a very ancient family
called O'Healy, a name to which
the present Lord Chief Baron,
Hely Hutchinson, is an orna-
ment of high distinction.

Ðōmnaç, the Irish name of the first
day of the week, since the es-
tablishment of Christianity in

Ireland. In the heathenish times
it was called Ðja-Sul; *vid.* Ðja
and Ðē, *sup.*

Ðōmnał, pronounced Ðonal, the
proper name of several great
princes of the old Irish. From
an ancestor of this name the
princely family of the O'Donels
are so called.—*Vid.* Conal-zol-
ban, p. 125. Ðōmnał Zeaγlā-
mac, otherwise called Ðōmnał
na Nðanaç, was the eldest son
of Moγtožmoγ O'byen, king of
all Ireland, who made him king
of Dublin, an. 1115. This Ðo-
nał gained a complete victory
near Dublin over the forces of
Leinster, commanded by their
king, Ðonoç Mac-Murca, who
was killed in the action, as was
likewise O'Connor, prince of
Ibhfailge.—*Vid. Annal. Innis-
fall.* an. 1155. From this Donal
descended the Mac Donals of
Darach, who consequently are
the eldest and most direct de-
scendants of the great Brien
Boromhe, monarch of Ireland.—
Vid. Concuβuγna Caçanaç, *sup.*
pag. 126, 127. From Mahon,
the younger brother of this Do-
nał, are descended the Mac Ma-
hons of Thomond. Whether
the Mac Donels of Darach still
subsist with any becoming dig-
nity, is what I am not enabled
to ascertain with sufficient evi-
dence. If the family of the
Mac Donels, who are now in
great splendour in the County
of Clare, and whose chief has
been representative for that coun-
ty in the last Irish Parliament,
belong to this prince's race: it
is their interest to show and as-
sert it, as it would add a very
high lustre to their family.

The above Donal's eldest son,
Connor, was king of Thomond

in the year 1155, he was made prisoner by *Ṭurloḡ O'ḃriḡen*, ancestor and stock of the Thomond branch, from a motive of jealousy of the lineal right of succession in supreme authority, which Turlogh knew this prince Connor was vested with as the direct heir of Brien Boromhe; but he was delivered from his imprisonment the same year by the combined power of Turlogh O'Connor, king of Connaught, and *Deḡmōd Mac Muḡca*, king of Leinster; and after all, this unfortunate direct heir of Brien Boromhe had his eyes put out, or bursted, by his cousin Turlogh O'Brien, the stock of the Thomond branch. It was pursuant to this ambitious and bloody maxim of the O'Briens of the Thomond branch, that *Ḍonal-mōḡe O'ḃriḡen*, the son of this same Turlogh O'Brien, attended by a strong body of armed men, being come to make a treacherous visit to Mahon O'Brien, great grandson of *Connoḡ O'ḃriḡen Na Caṭaḡaḡ*, and then the direct representative of the eldest branch of all the O'Briens, violently seized on his person at his own residence in the castle called *Caḡylean ḡ Chonḡḡnḡ*, now Castle-Connell, east of Limerick, and there put out his eyes to render him incapable of asserting his hereditary right to the crown of Munster. This barbarous act was perpetrated by Donal O'Brien in the year 1175, who, by a just judgment, was dethroned before the end of the year by Roderick O'Connor and other Irish princes; but was restored after some interval of time by the assistance of his father-in-law, the king of Leins-

ter, and that of the English adventurers, more effectually than by the peace he made with Roderick, then styled king of Ireland.—*Vid. Annal. Innisfallen, ad an. 1175, 1176.*

Ḍōmnon, *ḡḡḡ-Ḍōmnon*, the name of a tribe of the Belgians who settled in Connaught, after inhabiting for some time the western parts of Britain, now called Cornwall and Devonshire, or Denshire, where, in the time of the Romans, they were called *Damnonii* by some writers, and *Danmonii* by others.—*V. Camden's Brit.* *Ḍūn-Ḍōmnan* was the name of a strong fortress and seat belonging to those Damnonians in Connaught; and *ḡoḡaḡ Ḍūn-Ḍōmnon* was the district in which it was situated.

Ḍōmnaḡcaḡm, to bind.

Ḍōn, of the, i. e. *Ḍo an*; *Ḍōn muḡnṭḡḡ*, of the family, or to the family; *Ḍon-aḡán*, of the bread, *de pane*, vid. *Ḍo*; *Ḍo ḡaḡḡ ḡe Ḍōn ṭḡoḡaḡ lá*, he called the light *day*.

Ḍon, mischief, evil.

Ḍon, although.

Ḍona, corrupt, awkward, ungainly, unfortunate; *ḌonaḡḌe*, the comparat.

Ḍonaḡḡaḡm, to destroy.

Ḍonal, (*Mac-Ḍōnaḡl*.) Engl. Mac Donel, the name of an ancient and princely family of the province of Ulster, whose large estate was anciently situate in Orghialla, a tract which now comprehends the Counties of Louth, Monaghan, and Armagh. The chief of this family, who is the Earl of Antrim, still enjoys a very considerable estate. The Mac Donels of Scotland are of the same stock, all being sprung from Colla-uais, king of Ulster

and Meath in the fourth century, one of the three brothers of the same name who destroyed Emania, the royal palace of the Ruderician race, ancient kings of Ulster, and put an end to the regal succession of that family in the year 347. The Mac Dowels, as also the Mac Rorys, lords of the Hebrides, or Western Isles of Scotland, and the Mac Shyhys of Munster, are sprung from the same stock.—

Ogyg. p. 362.

Donalán, (O'Donnalláin,) a family name, of which I find three different chiefs mentioned in the Topographical *Dán* of O'Dugan: one in Ulað, or Ulidia, now the County of Tyrone; another in Orgialla, and a third in Connaught. I am not enabled to point out the respective stocks of these three families of the same name. The estate of the O'Donelan of Tyrone was *Tealleac Naínbjct*, which he enjoyed in partnership with O'Feangul; that of O'Donelan of Orgialla, jointly with O'Flin, was *Ib Tuírtne*, and the O'Donolain of Connaught's ancient estate was the territory called *Clainbneall*. I suppose the present venerable Bishop of Clonfert is of this ancient family of the O'Donalans of Clanbreasail, or Cloinmbreassail, as the author of *Cambrensis Eversus* writes it, pag. 27, lin. 32.

Donamanc, naughtiness.

Donar and donur, distress, misery, misfortune, calamity.

Donn, of a dun or brown colour; *ejc donna*, dun horses; *donn-íabnac*, having dun or brown-coloured eyebrows.

Donn, pregnant.

Donn, *Teac Doínn*, the west of

Doíb Nátaic in Kerry, where Donn, son of Milesius, is said to have been drowned on his arrival in Ireland.

Donncú, (O'Donncú,) the name of a very ancient and princely family descended from Cas, the son of Corc, who was the grandfather of Ængus, the first Christian king of Cashel in St. Patrick's time. The O'Donoghues were first settled in the country now called the County of Cork, where they were supreme lords of that tract which extends from Iniskean to the borders of Bantry, and from thence northward to Ballyvurny and Macroom, comprehending the territory now called Ive-Leary, and all that part of Musgry which was called *Múrcuige j íhlaín*, extending from Ballyvurny to the river Dripseach, (for the O'Flins were a branch of the O'Donoghues.) In the twelfth century the chiefs of this family removed to Kerry, being hard pressed by the Mac Carties-Riagh and the O'Mahonys, and subsisted in great sway as proprietors of all the country about Loch-Lein and Killarney, until the late revolutions, when their estates were confiscated, and given to the present Lord Kinmare's ancestors.—*Vid. Annal. Innisfal.*

Donnoc and Donnoça, *rectius* Donncú, the proper name of a man, very common among the old Irish; hence Mac Donnoça, English, Mac Donogh, the family name of a branch of the Mac Cartys, descended from Dermot Mac Carty, the second son of Cormac íjon, who was Mac-Carty-more, and prince of Desmond, A. D. 1242. The large estate of this family was situate

in the country called Duhalla, westward of Mallow, in the County of Cork, where their grand seats and castles are still to be seen, all in the possession of the Earl of Egmont. Another family of the name of Mac Donogh, but of a different stock, had a considerable estate in the barony of Coran, County of Sligo, in Connaught; a barony which belonged first to the O'Haras ever since the third century, (vid. *Ogyg.* p. 334.) A branch of this ancient family of the Mac Donoghs of Connaught removed to the County of Clare, of whom descended Dr. Mac Donogh, the late Bishop of Killaloe.

Ðorad̃, a line or rule.

Ðoraj̃ð, intricate.

Ðoraj̃ð, strife, dispute, controversy, at variance.

Ðoraj̃ñgeac̃ð, frowardness.

Ðoraj̃, a battle or conflict.

Ðor̃aj̃, a door, Gr. accusat. pl. *θύρας*, Lat. *januas*, a *θύρα*, *dempto a θύρ*, Wel. *dor*, and Angl.-Sax. *door*.

Ðor̃ála, it happened, an impersonal verb; Lat. *contigit*.

Ðor̃ca, dark, black, dusky, &c. Observe the near affinity of the Irish Celtic with the German in this word, as in great numbers of other words throughout this Dictionary.

Ðor̃cad̃aj̃, darkness.

Ðor̃cad̃aj̃m, to darken, to make dark; *ðor̃coṭaj̃ an lá*, the day shall be darkened.

Ðor̃ð, a humming, or muttering; *hinc* *ðor̃ð mar̃ba*, the office of the dead, because it is commonly read with that grave tone which the French call *Psalmodier*. It is improperly said *ðor̃ð mar̃b̃*.

Ðor̃ðam, to hum like a bee; *ðor̃-*

ðanaj̃m, idem.

Ðor̃ðán, a humming noise, a buzzing.

Ðor̃ðaj̃lle, folding doors; from *ðor̃*, a door, and *ðaj̃lle*, a leaf, or board.

Ðor̃za, despicable.

Ðo-*ñj̃ar̃ta*, insatiable, ungovernable.

Ðor̃n, the fist; Wel. and Corn. *durn*, the hand.

Ðor̃n, a hilt, haft, or handle.

Ðor̃nán, a handful.

Ð'or̃-naỹz, a gold ring or chain, i. e. *naỹz* *ðo an ðor̃*.

Ðor̃nc̃aj̃, the haft or hilt of a sword; *aỹỹ ðo c̃uaj̃ð an ðor̃nc̃aj̃ aỹteac̃ and̃jaṭ̃ na lajnne*, the haft also went in after the blade.

Ðor̃nōz, a round stone.

Ðor̃n, anger, wrath, resentment.

Ðor̃n, very rough, harsh, &c.

Ðor̃nac̃, rough, rugged.

Ðor̃nda, austere, harsh, unpleasant.

Ðor̃nda, fierce, cruel.

Ðor̃ñỹr̃noct̃, a stirring to anger.

Ðor̃ñj̃ze, surly, grim.

Ðor̃ta, spilled or poured; *aj̃ na ðor̃ta amac̃*, which are poured out.

Ðor̃tað, a spilling, pouring; *ðor̃tað fola*, an issue of blood.

Ðor̃uāa, a line.

Ðor̃aj̃ñgeac̃, uneasy.

Ðor̃aj̃, a door; *vid.* *ðor̃aj̃*.

Ðor̃, a bush, bramble, or thorn; also a thicket; hence *ðor̃* signifies, figuratively, a thick body of men.

Ðor̃, froth or scum.

Ðor̃án, a little bush or bramble; *a meaỹz na ndor̃án*, amongst the bushes; *a ndor̃ánaj̃b̃*, in thorns.

Ðor̃an, to him, anciently written *ðor̃am*.

Ðō-*γz̃ñudac̃*, unsearchable.

Ðó-γζēul, a romance.
 Ðoγanta, troublesome, difficult.
 Ðo-γμαcta, obstinate.
 Ðó-γρjonnta, unsearchable.
 Ðó-γρrhoctē, stubborn, intractable.
 Ðot, or dod, to thee, to thy; i. e. do tu; dot taob, concerning thee, or on thy side.
 Ðótað, singeing, scorching.
 Ðotañ, a river; dotuñ, *idem*.
 Ðotañcluyr, a conduit-pipe.
 Ðótcuy, hope, expectation.
 Ðótcuyac, confident, hopeful.
 Ðótcuyad and dotcuyajm, to hope, trust, confide, or depend.
 Ðo-teazajrg, indocile.
 Ðo-tógtā, rejected; also hard to be reared.
 Ðñab, a spot or stain.
 Ðñaaçma, a dram.
 Ðñaz, fire.
 Ðñaz, anger.
 Ðñazajzeann, a fire-shovel.
 Ðñazbod, the lesser bear-star, i. e. the fiery-tail.
 Ðñazant, a flint; ðñazon, *id.*
 Ðñazon, a dragon.
 Ðñaje and ðñajg, a dragon; Gr. δρακων, and Lat. draco.
 Ðñajzean, a thorn.
 Ðñajg-bjonayrg, fuel.
 Ðñajgneac and ðñajgneog, a black-thorn.
 Ðñajn and ðñajnt, grinning; *vid.* ðñant.
 Ðñajnn, a hunch, or humpback.
 Ðñajnnearoñam and ðñajntjm, to grin.
 Ðñam, a sect of people, a community; ðñam daojne, any society of men.
 Ðñam, much, plenty.
 Ðñamabtajm, or ðñamlajm, to kick, spurn, stamp, tread, &c.
 Ðñamajt, a play, a comedy, or tragedy, any stage performance; Lat. drama, and Gr. δραμα.
 Ðñamam, to grin.

Ðñamðajm, to mutter or grumble.
 Ðñan and ðñanog, a rhyme or metre.
 Ðñant and ðñanntān, the snarling of a dog; also grumbling.
 Ðñantānac, snarling, envious, grudging, complaining.
 Ðñaoj, a druid, an augur, charmer, or magician; ðñaojte na hej-γipte, the wise men of Egypt; plur. ðñaojte, anciently written ðñūj and ðñūjðte in the plur.
 Ðñaojdeacð and ðñaojdeacta, magic, or sorcery; properly the druidish form of worship and sacrifices.
 Ðñaojgjon, thorns.
 Ðñáγda, zo ðñáγda, *hactenus*, hitherto.
 Ðñē, a sled.
 Ðñeaán, a wren; *vid.* ðñean.
 Ðñeaçamajl, a statuary.
 Ðñeac, or ðñjac, the figure or face of a person or thing; an image or portraiture, a statue; Wel. drych, a looking-glass, the countenance.
 Ðñeacac, drawn, figured, delineated; also fair, handsome, beautiful.
 Ðñeacāðān, a mould.
 Ðñeacāð, a portraiture.
 Ðñeacam, to figure.
 Ðñeacda, a troop.
 Ðñeacdam, to signify.
 Ðñeac-γōmplað, a platform, or ichnography, i. e. the representing persons or deities by certain figures, or by words.
 Ðñeact, a poem; also a draught or pattern.
 Ðñeact, an article.
 Ðñeacta, weakness.
 Ðñeazað, advertisement.
 Ðñeazam, to fight, to wrangle, &c.; also to certify or give notice.
 Ðñeam, a tribe or family; a band or company, a people, &c.; ðñam, *idem*.

Ðreamanaç, fanatical, mad, frantic.
 Ðreaman, madness, furiousness.
 Ðreamnaç, perverse, foolish.
 Ðreamnajm, to rage or fret.
 Ðrean, bad, naught.
 Ðrean, a wren; Wel. *driubh*.
 Ðrean, strife, debate, contention.
 Ðreanað, good.
 Ðreanda, repugnant, contrary, opposite.
 Ðreann, good.
 Ðreann, contention; also grief or sorrow, pain; gan ðreanna, without dispute.
 Ðreannad, rashness.
 Ðreannam, to skirmish or encounter.
 Ðreapañneacð, or ðrapaðōñneacð, a climbing, or clambering rather.
 Ðreapam, to creep.
 Ðreay, place, stead, turn; taðajm dam ðreay, give me a turn.
 Ðreay and ðreayōg, a briar or bramble; plur. ðryreaca.
 Ðreay-çojll, a thicket, or place full of brambles; ðreaymun, *idem*.
 Ðreçð, a tale or story.
 Ðreçenz, three persons.
 Ðrejbýe, a space; ðrejbýe ð ýjn, a little while ago; ðrejbýe, *idem*.
 Ðrejm, an endeavour or attempt.
 Ðrejmñneac, a gradation, or degree.
 Ðrejmñne, a ladder.
 Ðrejmñne-mujne, the herb centaury; Lat. *centaurium*.
 Ðreōgām, to grow rotten, to rot; also to wear out.
 Ðreōllán, a wren; ðreōllan teay-bujð, a grasshopper.
 Ðrey, news; a tale or story.
 Ðreybeañtaç, a tale-bearer.
 Ðreayð, a rehearsal or relation.
 Ðreyeamajl, prickly.
 Ðrycc and ðrajc, a dragon.

Ðrycc, angry.
 Ðrym, the back; also a ridge of mountains. N. B. The old natives of Lybia called Mount Atlas by the name of *Dyrim*, according to Strabo, l. 17, p. 645.
 Ðryodañ, gore, or corrupt matter; also dregs, lees, or sediment; ðryodañ na gçōbaç, the dregs, or last of clowns.
 Ðryodañta, mixed with dregs.
 Ðryogām, to drop or distil.
 Ðryopām, to climb.
 Ðryr and ðryrle, ðryrleac, a briar or bramble; plur. ðryrljð, ðryrjð, ðryreōga, ðryrteañjð, ðryrleaca, and ðryrteōgañjð; Corn. *dreez*, Wel. *dreysin*; the dimin. is ðryreōg, or ðryrleōg, ðryrleán, and ðryrjn. It is of the same literal construction as the Greek name of the oak-tree, *δρυς*; *vid.* ðryrjean, *infra*.
 Ðrytle, a sparkle; plur. ðrytle-anna.
 Ðrytljgjm, to sparkle, to shine.
 Ðryuc, a beak or snout.
 Ðryucað, ðo ðryuc a jolt aza ñað, his hair stood at an end as he spoke.—*Vid.* *Caithr. T'oidr*.
 Ðryucð, a standing at an end, as the hair of the head.
 Ðrō, a mason's line.
 Ðroblāyac, miserable, pitiful.
 Ðroç, and in its inflexions ðrojç, denotes bad, evil; ðrojç-çjonrgnañ, a conspiracy, or evil imagination; ðrojç-çnjom, a transgression, or bad action; ðrojç-çjon, bad weather: in the Wel. *drug* is bad, and *hin* is weather, as *drykkin*, bad weather; hence it signifies short, penurious, sparing.
 Ðroç, right, straight, direct.
 Ðroç, a coach wheel.
 Ðroçad, or ðrojçjod, a bridge; Ðroçad-áta, Drogheda, a well fortified town in the County of

Louth, on both sides the river Boyne, joined by a good bridge, seated near the mouth of the river, which brings up to it ships of great burthen.

Ðmoċanġaġ, mistrust, jealousy.

Ðmoċanġaġeac, jealous.

Ðmoċ-boltán, a bad smell.

Ðmoċd, black, dark, obscure.

Ðmoċ-ġocal, a malediction; a bad character given of one.

Ðmoċ-ġūġde, a bad prayer.

Ðmoċ-maġbað, murder, treacherous homicide.

Ðmoċ-mūġnte, saucy, insolent.

Ðmoċ-ţēad, a bridge.

Ðmoċ-ţūaġi, an ill omen.

Ðmoċ-ţūaġaġġbāġl, an evil report.

Ðmoġbel, hard, difficult.

Ðmoġċ-ġnġom, mischief, a crime, or wicked act.

Ðmoġċġm, to wrong or abuse, to do evil.

Ðmoġċlġam, shortness of breath.

Ðmoġċ-mēġn, ill-will.

Ðmoġċ-mēġneac, mistrust.

Ðmoġdeacð, *vid.* Ðmaðġdeacð, sorcery, divination, magic.

Ðmoġġean, the deep, or depth; *ġo toġbġġb aġuġ ġo nðmoġġeanajb, ġeġneay ay altaġb aġuġ ay enocaġb*, to the fountains and depths that spring out of high grounds and hills.

Ðmoġġneac, thorns.

Ðmoġmlġn, the dimin. of Ðmoġaġn.

Ðmoġ, a bay, a plait, a loop; also a quirk, a stratagem.

Ðmoġġa, a pair of pot-hooks; Ðmoġ, *idem*.

Ðmoġ, otherwise written Ðmoġm and Ðmoġ, genit. Ðmoġa and Ðmoġme, plur. Ðmoġana and Ðmoġda, the back, or back part of either man, beast, or any other object of the senses; Lat. *dorsum*, Gall. *dos*; seems to be one of those original words that have been preserved in most of the languages of the

posterity of Noah after the dispersion of the different tribes descended from his children. It is natural to think that the *confusion* or alteration of the Adamic language purposed by God for effecting that separation, and thereby peopling the world, did not so universally affect all the words of that first language, that, absolutely speaking, none of them should be preserved, even as to their primary radical structure, in different dialects formed by that confusion. The contrary appears in several words throughout the course of this Dictionary. This word Ðmoġ, when applied to the back of a man or woman, is understood to mean the higher part of the back towards the shoulders; as appears by its being synonymous to *mūġn*, Lat. *mons*, which, in both the Irish and Welsh, signifies *mount*, *hill*, or more properly the summit of any rising ground; for we say either *aġi mo mūġn*, or *aġi mo Ðmoġm*, indifferently, to mean *upon my back*. The genitive case of this word is either Ðmoġme or Ðmoġa, as *cnām Ðmoġa*, the back-bone. This same word, Ðmoġ or Ðmoġm, signifies also the back or ridge, or summit of a hill or mountain, and especially of such hills as are extended in the manner of a ridge through a long tract, like the Pyrenean Mountains, which run in one continued chain from the ocean to the Mediterranean. This word Ðmoġm, Ðmoġ, or Ðmoġ, makes the name of several hills both in Ireland and in the Irish parts of Albany or Scotland; and it has been observed above in the word Ðmoġm, that the old inhabitants about Mount Atlas,

who were the Getulians, called that mountain by the name of *Dyrim*, as we are informed by Strabo, lib. 17, which is of the same radical structure with the Irish *ðym*; and either Strabo or his copyists might have erroneously thrown in the *y* after *d*.

I strongly suspect that the word *dromedarius*, a kind of camel with two high bunches on his back bone, might have been derived from this monosyllable *ðiom*, because each of these bunches may be considered as a back or mount, and consequently these being the most remarkable badges of distinction in the frame of that animal, his name may very naturally be derived from the plural of the word *ðiom*, which is *ðiomða*, rather than from the Gr. *δρομας*, *velocitas cursus*, as imagined by Isidorus; for camels, as well as elephants, are naturally sluggish and slow, and all the celerity that can be attributed to their march, proceeds only from the length of their legs: in the same mechanical manner that the shepherds who stride away on the lands or wilds of Bordeaux upon tall stilts, on which they are raised about ten feet from the ground, go much faster by walking leisurely on their stilts, than they possibly could by running on foot with their utmost speed. I also suspect that the word *camelus*, meaning a common camel with only one bunch, or convex protuberance on his back, is derived from the Celtic monosyllable *cam*, which in Irish Celtic means crooked, convex, bowed; as in the words *cam-ðiomac*, crook-backed; *cam-coyac*, bow-legged; *cam-γῆδ-*

nac, hawk-nosed, or eagle-nosed; Lat. *nasi aquilini*, from being bunched or raised in a convex manner on its back; Gall. *camus*. And as the people of Lybia called Mount Atlas by the name of *Drim*, so it seems those of Egypt used the word *drom* to signify the summit or back of any mount or high ground: for I find in Strabo's description of Heliopolis, built, as he says, on a mount, *in aggere ingenti*, with a temple of the sun at the very summit, that a paved long square, raised ridge-way, which led into the temple, was called *Dromus*, according to Callimachus, cited by Strabo, lib. 17. It would be too tedious to name all the hills and high grounds that had their names from this word *drom* in Ireland and Scotland. Thus,

ðiom-γαιλεac, was the old name of the hill of Armagh. *ðiom-damgojne* was anciently that of the hill now called *Cnoclujnge*, or Knocklong, in the County of Limerick. *ðiom-φηνη* is a long ridge of high ground extending from near Castlelyons, in the County of Cork, to the bay of Dungarvan, in the County of Waterford, interrupted only by the channel of the Blackwater, near *ðiom-ana*, the seat of Lord Grandison. *ðiom-ceaz*, a place where several of the princes and nobles of Ireland assembled in council soon after the middle of the sixth century. *ðym-alban*, otherwise called *βῆαδ-alban*, by the Latin writers *Dorsum Albanicæ*, was the name of a long and high hill that separated the Northern Picts from the Southern. This same word enters as a component part into the names

or titles of some noble families of Scotland, Drommond, Drom-Lanery, &c.

Ðrom-ḡul, or Dromgole in English, the name of an ancient and respectable family of the Scandinavians or Fin-Landers, who adventured into Ireland in the years 852, 853, according to all our annals. These Scandinavians were afterwards the chief inhabitants of Dublin, and gave its name to a large territory near that city, which is still called Fingal. They continued in great power in these parts until the victorious monarch, Brien Boromhe, destroyed the greater part of them, and reduced the rest to a state of perfect dependance and subjection. Yet at the arrival of the English adventurers, brought over by the king of Leinster, there were many respectable families of those old Easterlings in Dublin and Fingal, who by the combined forces of the king of Leinster and his English auxiliaries, were obliged in process of time to retire, for the most part, to their country seats in Leinster and Ulster. The Dromgole family had anciently acquired a considerable landed property in the County of Louth, on which they built the strong castle of Dromgole's town, which was the place of their residence until the unhappy and murdering times of Charles the First and the usurper Cromwell, when a party of the parliamentarian regicides, commanded by one Anthony Townsly, hanged M. Dromgole, of Dromgole's town, at his own gate. — *Vid.* A Brief Account from the most authentic Protestant Writers, printed at London,

an. 1747.

Ðromadōjn, a drummer.
 Ðroman, a dromedary.
 Ðromajn, the back.
 Ðromana, renouncing or declaring against a thing or a person; ex. *cujm na Ðromana lejɣ*, I renounce to it, or to him.
 Ðromcla, a surface.
 Ðromaojneac, idle.
 Ðron, right, straight.
 Ðron, sure, steadfast.
 Ðrōna, as *dojb Ðrōna*, a territory in Leinster, anciently the estate of the O'Ryans.
 Ðronaδ, direction.
 Ðronajn, a throne.
 Ðronam, to affirm or avouch.
 Ðroncnojcɛ, perpendicular.
 Ðronduānam, to stop or shut close.
 Ðronɣ, a band or company; plur. *Ðronɣajb*, also a troop, multitude, or sect.
 Ðronnān, the back.
 Ðroɕanɣajɣ, fear.
 Ðroɕla, a rafter; also a wain-beam.
 Ðroɕlōjn, a carpenter.
 Ðrūaδ, a charmer or magician.
 Ðrūaɕajm, to commit fornication.
 Ðrub, a chariot.
 Ðrub, a house or habitation.
 Ðrubōjn, a cartwright, or coach-maker.
 Ðrucδ, a hearing; also a rising up.
 Ðrūcδ and *Ðrūcδan*, dew; Gr. *δρωσος*.
 Ðrucɕa dea, i. e. *joɕ* and *bljoɕɕ*, prosperity in corn and cattle.
 Ðrucɕān, whey.
 Ðrucɕjn mōnaδ, a sort of herb used in colouring hair.
 Ðrud, an enclosure.
 Ðruɣajne, a slave or drudge.
 Ðrujbeal, a dark place or recess.
 Ðrujcδjn, dew.
 Ðrujcδjn, a kind of reptile.
 Ðrujd, a stare; in the Welsh it is *dridu*, and in the Armoric *dret*.

Ðruiðjm, to draw, also to shut;
 do ðruið leō, he drew nigh to
 them.
 Ðruiðgean, pronounced ðruið-ēan,
 or ðruið-ēn, in two syllables, sig-
 nifies the black-thorn bush; its
 pronunciation, as well as its con-
 struction, is like the accusative
 case of the Greek word *δρυνς*,
 accus. *δρυν*, the oak-tree.
 Ðruijm, the back, the ridge of a
 hill or houses; a *ndruijm*, their
 backs; *ῥά ðruijm*, backwards,
 also the surface or outside of any
 thing; *ðruijm* and *ðruijm*; *vid.*
ðruijm.
 Ðruijn, needle-work, embroidery;
az ʃoðlajm ðruijne azuʃ deað-
lāma, learning to embroider;
ðjlye ðruijne, the pursuit of em-
 broidery.
 Ðruijneac, an artist, one that works
 with the needle.
 Ðruijneacay, practice in needle-
 work or embroidery; also artifice.
 Ðruijy, lust, one of the seven mor-
 tal sins which kill the soul.
 Ðruijyeac, a lecherous person.
 Ðruijyeamajl, lecherous, inconti-
 nent, unchaste, dissolute.
 Ðruijyjm, to play the wanton.
 Ðruijylann, a bawdy-house.
 Ðruiyteðjm, a fornicator.
 Ðruiya, a drum.
 Ðruiyadðjm, a drummer.
 Ðruiyāla, a house-top.
 Ðruiyan, the back; also the sum-
 mit of a hill, or other place.
 Ðruiyng, *id. qd. ðruiyng*.
 Ðruiy, lechery, fornication; *lučd-*
ðruijye, whore-mongers.
 Ðruiž, a harlot, or other unchaste
 person; Wel. *drythyll*, lasciv-
 ious.
 Ðruiž, foolish.
 Ðruižarmanžtōž, a bawd.
 Ðruižlabriajm, to blab out, or speak
 foolishly.
 Ðruižlann, a bawdy-house.

Ðruižðjm, a fornicator.
 Ðū, and *ðūc*, or *ðubac*, ink.
 Ðū, meet, just, proper, fit; also
 kind for.
 Ðū, a land or country; also a vil-
 lage, also a habitation, or place
 of abode.
 Ðūac, a proper name of several
 ancient Irish princes.
 Ðūad, labour, hardship, difficulty.
 Ðuadan, did eat.—*Gen.* 14. 24.—
Matt. 13. 4.
 Ðuadimui, laborious, hard, difficult.
 Ðuad-obajm, a handicraft, hard
 labour.
 Ðuae, a dwelling-house.
 Ðuajcñjūžad, to disfigure; *ay*
jomda ðneac aobda dá duajc-
njūžad ʃan cat ʃo, many a
 handsome face disfigured in this
 battle.—*Vid. Caŷt-nejm-ŷhojm-*
ðealbuž, ad an. 1310.
 Ðūajð, or *ðūajž*, evil.
 Ðūajl, *vid. ðūal*.
 Ðuajle, propriety.
 Ðuajne, surly, stern, ill-humoured.
 Ðuajnejb, so often.
 Ðūajy, a reward, a present.
 Ðual, part or duty, office; also
 meet, just, proper; *ðam ðūal ē*,
 to whom it belongeth, also kind
 for; *buð ðūal do ʃjn do ðea-*
nam, it was kind for him to do
 so.
 Ðūal, a law, &c.
 Ðūal, a fold, or ply of a cord.
 Ðūal, a lock of hair.
 Ðūalujðe, an engraver.
 Ðūalujðeay, sculpture, engraving.
 Ðūalam, to carve, or engrave.
 Ðūalzay, hire or wages, duty, &c.
 Ðūam, a city; Brit. *dinas*.
 Ðuan and *ðuanōž*, a rhyme or
 poem; and *ðuanajže*, or *ʃeap*
duajn, a rhymers or versificator.
 Ðuanarŷteaž, a senator.
 Ðūancñuižteacð, policy; *ðūan-*
žaojy, *idem*.
 Ðuam, a word, or saying; also a

metre or verse consisting of four quartans.
 Ðubajr̥t, an earnest prayer.
 Ðūb, black, dark; ðub-donn, a dark brown colour; ðūb-ðēadaċ, having black teeth; hence ðub signifies ink.
 Ðub, great, prodigious.
 Ðubac, a tub; ðubac-leamnaċta, a tub of sweet milk; pronounced douac.
 Ðūbac, melancholy, sad, dejected.
 Ðūbac, ink.
 Ðūbacur, sadness, melancholy.
 Ðūbadán, an ink-horn, or standish.
 Ðūbað, mourning.
 Ðūbajzējn, the deep; from ðub and ajzējn, ocean; ðūbajzējn na ƿajr̥ze, the bottomless depths of the ocean; *vid.* ajzējn.
 Ðubajlce, vice, the opposite of ƿubajlce, virtue.
 Ðuballað, want.
 Ðubalta, doubtful, uncertain.
 Ðubán, a hook, a snare; le ðubá-njb jayzaſneac̥ta, with fish-hooks.
 Ðubán, a kidney.
 Ðuban-alla, a spider.
 Ðub-ċorac̥, the herb maidenhair.
 Ðubċuſl, a beetle.
 Ðubƿocal, a word out of course, an enigma.
 Ðubžor̥majm, to be black and blue.
 Ðub-Łoċlonnaſce, the Danes, from Denmark; and the ƿjonn-Łoċlonnaſce, those from Norwegia.
 Ðubáz, a lake.
 Ðubnað, to say; ðubnað, it was said; maſa ðubajr̥t ƿē, as he said.
 Ðubloſte, melancholy.
 Ðub-ƿnámaſde, a diver; the bird called didapper.
 Ðubnaſ, a house, room, or habitation, also a gloomy wood; from

ðub and ƿoſ, a wood.
 Ðubſlān, defiance.
 Ðubſnaſt, foundation.
 Ðubtoſll, hæmorrhoi, the swelling of the veins in the fundament.—
Pl.
 Ðūbla, a sheath, case, or scabbard.
 Ðūblaſžjm, to double.
 Ðucaſ, a visage, countenance.
 Ðūċon, war, battle.
 Ðūd, the ear.
 Ðūd, or dūjd, a tingling or noisy buzzing in the ear, proceeding from an obstruction whereby the air that is shut up, continually moved by the beating of the arteries and the drum of the ear, is lightly reverberated.
 Ðūadſne, a trumpeter.
 Ðuda, chalybs, steel.
 Ðudōž, a pat upon the ear, a little stroke on it.
 Ðudōž, a measure of liquids containing a dram, commonly made of horn.
 Ðudōž, a trumpet or horn pipe.
 Ðuſbeal, quick, nimble, active.
 Ðuſbċjoſ, tribute; ƿá ðubċjoſ, tributary.
 Ðūſbċſde, a duke.
 Ðuſbe, darker, blacker.
 Ðuſbe, blackness; also ink.
 Ðuſbeacanaſže, depth.
 Ðuſbeall, swift or nimble.
 Ðuſbeaſta, vernacular, or peculiar to a country.
 Ðuſbelneac̥, a necromancer.
 Ðuſbzeann, a sword, a dagger.
 Ðuſbzeſnte, the Danes, i. e. the black nations.
 Ðuſbſlſaċ, the spleen.
 Ðūſblēad, a doublet.
 Ðūſžam, or dſžjm, to cluck as a hen.
 Ðūſl, an element; na ƿeſtſne dūlle, the four elements; also a creature.
 Ðūſl, delight, desire.
 Ðūſl, partition or distribution.
 Ðuſlſjſ, anxious, sad, melancholy.

Ðujle and ðujlējn, a leaf, a fold.
 Ðujleam, God, because Creator of all things.
 Ðujleamajr, God.
 Ðujleamanað, the Godhead.
 Ðujleamanta, of or belonging to the Godhead.
 Ðujleōga, folding doors, the leaves of a door, or the leaves of trees.
 Ðujlzne, wages, hire.
 Ðujljm, to take pleasure or delight; ðujljž mē, I desired, or I found pleasure in.
 Ðujlle, a green bough or leaf; also the leaf of a book.
 Ðujlleabair, leaves, a leaf of a book.
 Ðujlleabairac, full of leaves.
 Ðujlleacān, a book, or the leaf of a book.
 Ðujlleān, a spear.
 Ðujleōg and ðujleān, diminut. of ðujlle, leaf, either of a tree or book; also the fold of a door; Wel. *deilen*.
 Ðujlleōgað, leafy, full of leaves.
 Ðujlleūjr, of or belonging to leaves.
 Ðujlljžjm, to bear or bring forth leaves, to bud, to spring.
 Ðujllmjōl, a caterpillar; Lat. *convolutus*.
 Ðujm, poor, needy, necessitous.
 Ðujne, a man, either the male or female sex: it is a general name for man, like the Lat. *homo*; its root is the same with the Greek verb *δυναμι*, *possum*; vid. *feair* and *frj*, *infra*, Wel. *dyn*, C. *Den*, Ar. *den*, Ger. *daen* and *diener*, a servant, and Cantarbr. *duenean*, idem.
 Ðujneabað, manslaughter; *gað ole tɔg ran ðōman jðjr feall azur ðuneabað*.
 Ðujnn, to us, i. e. *do jnn* or *ɣjnn*.
 Ðujnojncneac, an assassin or murderer; *ad beart ɣjal frju; cja don ðjr ɣeo jr feair ljb do*

lēgjon cɔgajb, an ē ðairnabair,
Ðujnojncnjc, no an ē loɣa gan cjonnta.—Theabair breac.
 Ðujr, an oak-tree; hence the letter ð is called Ðujr; Wel. and Cor. *Dar*.
 Ðujrc, rude, rugged, surly; vid. *ðuajre*.
 Ðujre, a wood or grove of oaks.
 Ðūjr, stupidity, insensibility, Lat. *durities*, also obstinacy; ex. *do bj do ðūjr na hjmreayana nār tneɣɣjad an cat ɣurɣur an umon*, such was the obstinacy of the battle, &c.—*Vid. Cajtnejm Thoɣidealbajɣ, ad an. 1318.*
 Ðujɣ, a crow.
 Ðujɣ, a precious present or favour, hence a jewel.
 Ðujɣcjl, a sanctuary.
 Ðujɣeal, a spout.
 Ðujɣjolla, a client.
 Ðūjrjž, awaked; *ðūjrjžte, idem.*
 Ðūjrjužad and *ðurɣam*, to awake.
 Ðūjrjžjm, to awake, to rouse up.
 Ðujt, unto thee, i. e. *do tū*; *ðujt-ɣe, idem.*
 Ðujtbaɣr, deformed, ugly; also dark, gloomy.
 Ðujtjr na hojðce, the morning.
 Ðul, a snare or trap; also a fishing with nets.
 Ðul, the terraqueous globe.
 Ðul, a satyr.
 Ðul, to go; *do ðul tair*, to pass over; *do ðul a mūga*, to be lost; *ðul ar a naɣajb*, to proceed.
 Ðula, a pin or peg.
 Ðulbaɣr, doleful, unpleasant.
 Ðulcān, dirty, miserly, pitiful.
 Ðulcān and *ðulcānāð*, avarice, covetousness.
 Ðulcāob, a page.
 Ðuma, a place of gaming, as *ðuma ɣejlze*.
 Ðun, a strong or fortified house, a fortress, or fastness; a habitation built on a hill or mount, such a

position being generally the fittest for defence; but the true meaning of this word in Irish is a strong and well barricaded habitation, as appears from our having no other verb, at least in common use, to signify the act of shutting or making fast, but *dūnaim*, which in its second person singular of the imperative mood makes *dūn*, Lat. *claudere*, *occlude*. This monosyllable is one of those primitive and principal words that have been preserved in various different languages. *Dūn* was in common use in the Celtic of Gaul, and gave name to several places or habitations, as *Lugdunum Augustodunum*, &c. We find the same word used in the same sense in the Cantabrian or old Spanish; the Anglo-Saxon word *town* is of the same structure and meaning. It appears by the very name of the capital of Britain, I mean London, called both *Londunum* and *Londinium* by the Romans, that the old Britons had the word *dun* in their language. The name of that famous town is constructed of *long*, which in old Celtic signifies a ship, and *dūn* or *djn*: for in our old Irish the two writings are used indifferently, (*vid. djn*,) the compound of which signifies a town or station for ships. The names of a great part of the ancient strong habitations of the old Irish begin with the word *Dūn*, as *Dūn-cearma*, now Wicklow; *Dūn-cearmna*, now the old Head of Kinsale; *Dūn-glājne*, a regal house near *Sljāb Mjy*, in Munster; *Dūn-cljač*, another royal house near *Knocaine*, in the County of Limerick; *Dūn-Crjomčajn*, the palace of

an Irish king near the hill of Howth; *Dūn-žnot*, one of the regal houses of Munster near the Gailty-hill; *Dūn-da Leat-žlay*, now Down, a bishop's see in Ulster, the burying-place of St. Patrick, S. Columcille, and St. Bridget; *Dūn-Dubljne*, an ancient name of Dublin, literally signifying the castle of the Black Pool, the water of the river Liffey being very black towards the harbour; *Dūnna Sead*, Baltimore, &c.

The old Irish had four sorts of habitations, viz. 1°. *Cačajy*, a city; 2°. *baļe*, a town; Lat. *villa*, called also *baļle Mōy*, if a large town; 3°. *Dūn*, a strong or fortified habitation; 4°. *brūj-ženn*, otherwise called *brūž*.—*Vid. Cačajy* and *brūjžean* and *brūž*, *supra*, where it is remarked that those words are or were preserved in different other old languages in the same sense, and in the same radical structure.

Dūnað, a house, a habitation; also a camp.

Dūnað, a multitude.

Dūnaim, to shut up, to close together, to join; *ny fējdjy a dūnað*, it cannot be shut.

Dūn-āmaγ, a habitation.

Dūn-ljoγ, a palace.

Dūn-maγbað, homicide, manslaughter.

Dūn-maγbčac, a manslayer.

Dunn, a doctor or teacher.

Dūy, stupid, dull; *duyne dūy*, a blockhead; also hard; Lat. *durus*.

Dūy and *duoy*, water, *hinc dūylay*, watergrass, or water-cresses; Gr. *ύδωρ*.

Dūyājy, affable.

Dūmaγ, a house or room.

Dūyb, a distemper or disease.

Ðuinn, a fist, a hand; lán duinn, a handful.

Ðūntac, a temple.

Ðūnteac, a cell, a pilgrim's hut, or cabin; dūnteac dītneabaje naomta, the holy anchoret's cell, &c.

Ðuūnta, rigid, morose.

Ðu, in order to, that, to the end that; go ndeacajnn don cātajnn dū a b̄rağajnn neac dū ma bajl n̄jð dom ealajðjn, till I go to the city, to the end that I may there find some person who may want my goods.

Ðu, a fort; dū-ajt, a place of refuge, or safety.

Ðuayna, a client.

Ðuact and dūay, watchfulness.

Ðuycūmal, a woman-client.

Ðūyğajnn, a calling, appellation.

Ðuōzlac, a client.

Ðūtca, nature, or the place of one's birth.

Ðuācajn ollaṃanta, fee farm, feudam.

Ðūtajð, a land, a country.

Ðūtamajl, of a good family.

Ðūtca, genuine.

Ðūtca, an inhabitant; one from the same country.

Ðūtcað, diligence, kindness.

Ðūtcaðac, diligent, urgent, kind.

REMARKS ON THE LETTER e.

Ʒ is the fifth letter of the Irish alphabet, and the second of the five vowels, of the denomination of caol, or small vowels; it is sometimes short and sometimes long, and thus answers the Greek ε and η, as Capelles ingeniously observes of the Latin: *E vocalis*, says he, *duarum Græcarum vim possidet, nam cum corripitur, ε est, cum producitur η est.* It is in Irish called Ʒába, or Ʒáda, from eáda, the aspen-tree; Lat. *tremula*; which is commonly called Ʒnannc̄n̄jota, and is not unlike the name of the Greek vowel η, and the Heb. η. It is commutable only with I, and is very often, but especially in ancient manuscripts, written and used for I indifferently; and we find this indifference common to the Latins, as *Dii* for *Dei*, *heri* for *here*, *vespere* and *vesperi*, *cinis* and *ciner*, *impubes* and *impubis*, *omnis* for *omnes*, from *decem* is formed *undecim*, from *emo*, *premo*, is formed *redimo* and *comprimo*. Ʒ is the præpositive vowel in the five diphthongs and triphthongs, called na cūz̄ heáðba, or heabāð, or the five ephthongs, viz. ea, eo, eoɹ, eu, eɹ, and of these the Hebrews have eu, as Heb. *עו*; but the Gr. and Lat. have both εu and ei, as Lat. *heu*, *hei*, and Gr. εu, Lat. *bene*, Gr. ειδω, Lat. *video*, &c.

Ʒ a

Ʒ and ead, are negatives in Irish, as ē-dejm̄jn, uncertain.

Ʒ and Ʒē, he, it; c̄ja hē, who is he? n̄j hē Ʒo, it is not this.

Ʒ, an interjection importing grief;

Ʒ a

Lat. *hei*.

Ʒaban and eaban, mud, mire, &c.

Ʒabāð, the aspen-tree; hence the name of the letter Ʒ.

Ʒabnað, the Hebrew tongue; Ʒa-

éanar, the same.
 Éabnaðac, a Hebrew, one of the Hebrew nation.
 Éabnað, iron.
 Éabnon, a pan, a chaldron.
 Éabur, ivory; Lat. *ebur*.
 Éacceant, iniquity, injustice.
 Éaccōmlan, injustice, oppression.
 Éaccōmlajm, to omit.
 Éacconac, mad, doting, absurd.
 Éacconn, rage, madness, want of sense.
 Éaccon, or éazcon dujne, a silly, foolish man: for cc, or double c, is pronounced always like z.
 Éaccor̄z, the face or countenance.
 Éaccor̄z, a degree.
 Éaccor̄z, a framing or building.
 Éaccor̄majl, unlike.
 Éaccor̄majle and -leac̄d, disparity.
 Éac, a horse; Lat. *equus*; in the genit. sing. and nom. plur. it is eic̄; eac̄-cōjml̄onza, a dromedary.
 Éac, any.
 Éacac, having many horses.
 Éacac, ʒojb Éacac, a barony in the west of Carbury, in the County of Cork, the ancient estate of the O'Mahonys.
 Éac̄d and eac̄t, a condition, &c.; *vid.* ac̄t; also or, either, unless.
 Éac̄da, clean, pure, neat, decent.
 Éac̄dam, to do, to act.
 Éac̄lac, a servant, a post-boy, news-carrier; also a soldier's-boy, a knapsack-boy, a garson.
 Éac̄layz, a rod, a whip to drive a horse; from eac̄, a horse, and layz, a lash.
 Éac̄mac and eac̄monz, to happen or fall out; as eac̄mac dujne d̄jōb r̄jn zo mojn̄n don beaz b̄ja do b̄jod aco r̄ju, a man of them happened to be there, who distributed part of their small provision among them; eac̄monz tr̄a jn a mojl̄e dajm̄r̄jn cat̄ jōjn

h̄jreanur azur n̄jz na h̄ana-bja, at another time a battle happened between Hireanus and the king of Arabia.—*L. B.*
 Éacnac, blasphemy; j̄r follur z̄ur mo c̄ualabaj̄n anoj̄r an eacnac, *nunc audistis blasphemiam*.—*L. B.*
 Éac̄nað, horses.
 Éac̄nar̄, rowing.
 Éac̄nar̄, a fair.
 Éac̄t, an accident that moves sorrow or compassion; ar̄ mōr̄ an teac̄t t̄uj̄tm̄ T̄aj̄d̄z, Thady's fall is a great cause of sorrow.
 Éac̄t, an achievement, feat, exploit; ex. r̄ear̄ eac̄ta, a brave man.
 Éac̄t, a condition.
 Éac̄tamaj̄l, conditional; also having great performance.
 Éac̄tr̄nað, an adventure, or adventurous uncertainty; m̄njc ar̄ r̄ear̄m̄ eac̄tr̄nað n̄a āj̄nj̄z̄te, proverb.
 Éac̄tr̄man and eac̄tr̄mannac, a foreigner.
 Éac̄tr̄nōc̄aj̄m, a prey or spoil; also unmerciful.
 Éac̄tr̄nōc̄aj̄neac̄, merciless: but more commonly and properly ēad-tr̄nōc̄aj̄neac̄.
 Éad, is one of the ten negatives of the Irish in compound words, as eād-tl̄aj̄t, ēad-tl̄ātāc̄, undaunted, intrepid: these ten negatives are in the following Irish verse:
 Neam̄ azur̄ an, am̄, eaz, ear̄,
 E, ead dō, d̄j̄, nj̄ hoj̄d d̄j̄meaȳ.
 Inz, m̄j̄, n̄j̄ moð cejl̄ze.
 Dejc̄ nd̄j̄ult̄ād na ʒ̄aoj̄d̄jl̄ze.
 Éad, jealousy, also zeal; genit. ēada; bean ēada, a jealous woman.
 Éad, eūt, obloquy, reproach.
 Éadāc̄, clothes, raiment; eādāc̄ mojn̄, sackcloth.
 Éadāj̄z̄jm̄, to clothe, to cover.
 Éadājl̄, profit, advantage; *vid.*

eádál.
 Eádájlleac, an Italian.
 Eádajngean, weak, not strong.
 Eádajgneact, weakness.
 Eádajne, a jealous lover.
 Eádajmeay, the art of invention.
 Eádál, or eádájl, gain, profit; also a prey, spoil, or booty.
 Eádálac, profitable.
 Eádan, the forehead; aṛ meádan, on my forehead.
 Eádanán and eádnán, a frontlet.
 Eadajǵajne, corrupted from eadaj-γǵajne, divorce, or separation. Note that ea without a long stroke over it, as in this word, is pronounced like a, but with that sign over it, sounds like *ai* in the English words *maid*, *laid*, or as *a* in the words *trade*, *made*, &c.
 Eadajǵna, ingenuity.
 Eadajǵnajm, to know, to distinguish.
 Eadajǵūjde supplication, intercession; eadajǵūjde na náom, the intercession of saints.
 Eadajnaǵd, fraud, malice, deceit; also an ambushade; ṁō fáz eadajnaǵde jnn ǵac beallač ō ṁjn ǵo teamajṁ, i. e. he left men in ambushade on every road from thence to Tara.—*L. B.*
 Eadajǵajṁ, an interposer.
 Eadajta, noon, or dinner-time. This word I judge should be rather eatajta, i. e. between two; as the sun is at noon exactly midway between east and west.
 Ead-dojṁjǵjm, to naturalize.
 Eád-dojṁjn, shallow.
 Eád-dōtčay, despair.
 Eád-dōtčayac, despairing, desponding.
 Eád-dōtčayajm, to despair, to be out of hopes.
 Eád-ǵulang, intolerable; also impatient.

Ead, time, opportunity, season; ǵan eada, without time.
 Ead, yea, yes; nṁ head, not so, nay.
 Eadaš, an aspen-tree; also the name of the ae, and the diphthong ea; eabaš.
 Eadon, namely, to wit.
 Eadṁaj, jealous.
 Eadṁajne and eadṁajneact, jealousy.
 Eadmeōđanač, immediate; and ejdṁmeōđanač, mediate.
 Eádōjṁjǵjm, to despair, be out of heart.
 Eádōtčay, despair; *vid.* eád-dōtčay.
 Eadṁ and eadaṁ, in compound words is the same with jṁjṁ, betwixt, between; Lat. *inter*.
 Eadṁad, between thee, i. e. eadaṁ tū; eadṁam, between me, i. e. eadaṁ mē; eadṁajnn, between us, i. e. eadaṁ jnn, no ṁjnn; eadṁajb, betwixt you, i. e. eadaṁ jb, or ṁjb.
 Eadṁočd, plain, manifest.
 Ead-tajṁjṁočt, alienation, ill-will.
 Eád-tlájt and eád-tlátač, courageous, strong, undaunted, intrepid.
 Eád-tṁēojṁ, imbecility; also irresolution.
 Eád-tṁēoṁac, ignorant of the way; also weak.
 Eád-tṁom, light, brisk, nimble; also giddy.
 Eád-tṁomacan, eád-tṁomūǵad and eád-tṁujme, lightness, ease, comfort, riddance.
 Eád-tṁomán, a bladder: pronounced eadṁomán.
 Eád-tūalang, incapable, unable; aṁ eád-tūalang me aṁ a ǵulang, I am not able to bear it.
 Eád-ūṁlabṁad, a solecism.
 Ead-ūṁcam, of old.
 Eaz, is one of the Irish negatives,

as *eáz-cnūay*, sickness; *eáz-cōjn*, injustice.

Eáz, i. e. *eáγza*, the moon.

Eáz, death.

Eáza, ice; *lyce eáza*, flakes of ice.

Eazač, deep.

Eázam, to die, to perish.

Eázán, (*Mac-Eazán*), a family-name, whereof I find four different septs, two in Connaught, i. e. one in Breiffne, whose lordship was the district called *Clajnp̃earnamūjze*, and the other in Conmaicne, or *Sjól-anam-cujde*, who was toparch of *Clajndjarmada*, in the principality of *O'Madazajn*, or *O'Madjn*; another *Mac-Eazán*, who is otherwise written *O'heazán*, was one of the eight toparchs deriving under O'Carol in the country called *Ejle j Chearbūjl* or *Elia Carolina*, now partly in the King's County and partly in Lower Ormond, in that of Tipperary; and the fourth sept of the *Mac-Eagains* were dispersed through the Counties of Cork and Kerry, the chiefs of which were hereditary judges of the courts of Brehon-laws under the jurisdiction of the *Mac Carty-Mores*, kings of Desmond. A gentleman of this family of the *Mac-Eagains*, by name *Boetlač* or *Boetjur Mac-Eazan*, was the Roman Catholic Bishop of *Ross-Carbury*, in the reign of King Charles I. of England, who having engaged himself with a party of the confederated Roman Catholics, as their spiritual director, in an expedition tending to relieve the town of *Clonmel*, and being taken prisoner of war by Lord Orrery, was immediately, and without examination or trial, ordered to be hanged like

a common malefactor; contrary to the laws of war, of nations, and of common humanity.

Eazan, a bottom; hence *poll dub-ajzējn*, or *dub-eazajn*, an abyss.

Eazar, order; *do cūn γē a neazar*, he put in order.

Eazarajm, to set in order.

Eáz-bjnot, a carrion.

Eáz-cáojne, a sick or dying groan, or plaint; from *eáz*, death, and *eaojne*, plaint or moan.

Eázcaor, a sounding line.

Eáz-cōjn, falsehood, injustice; also wrong.

Eázcoγz, a face, form, figure, or countenance.

Eáz-cnūajd, sick, weak, feeble: more properly in the literal explication it means, not firm; Lat. *infirmus*.

Eáz-cnūay, infirmity, sickness.

Eáz-cūbajd, unfit, improper.

Eazla, fear, dread, apprehension; *eazla zo*, lest that.

Eazlač, fearful, timorous.

Eazlajm, to fear; also to frighten, or deter, to affright; *do eazlaj-deadar zo mōn*, they were exceedingly afraid.

Eazlajr, the church; Wel. *egluy*s, Lat. *ecclesia*, and Gr. *εκκλησια*, gen. *eazajlye*, or *eazlajre*.

Eazlajreac, of or belonging to the church, a churchman, or clergyman.

Eazlajreamajl, or *eazajlyreamajl*, becoming a clergyman.

Eazlan, a biting.

Eazlayda, ecclesiastical.

Eázmajr, without; *aneázmajr lájme*, without a hand.

Eázmajr, reputation, fame.

Eázmajreac, very great; *γιάδ eázmajreac*, very great love.

Eazmjn, about; *circa*.

Eazna, prudence, wisdom; *vid. azna*.

Eaznac, wise, prudent, discreet;

and eagnaíde, a philosopher.
 Eagnaic, or eacnaic, blasphemy;
 do mīnn an fear úd éacnaic, do
 nād an ragar, yr follay zo no
 cuallabair a noya an eacnaic,
 do freagair na Iudaij, yr bī-
 odba bair duinn ē, that man has
 been guilty of blasphemy, said
 the priest, it is evident that you
 have heard now the blasphemy;
 the Jews answered, he is our
 mortal enemy, or an enemy who
 deserves death; o do conairc an
 naom an mīj ag eacnaic Cīroyd,
 agur ag adnād deaman, when
 the saint (Patrick) saw the king
 blaspheme Christ and adore de-
 mons, &c.—Leábar breac.
 Eagnaic, a complaint, also resent-
 ment, also a cause of grief and
 sorrow; as jomda Eagnaic air
 Cīrīnn.
 Eagnaíde, a wise man, a philoso-
 pher.
 Eagnaídm, to complain, to ac-
 cuse.
 Eagnaic, querulous, full of com-
 plaints; nīr bu eagnaic, nīr
 bu ealc, *non querula neque ma-
 levola erat.*
 Eagnaic, love; ar eagnaic a
 mīc, *propter amorem filii*; vid.
 Brogan in Vita Brigidae; writ-
 ten indifferently eagnaic, or
 eagnaic.
 Eagnaicair, a mediator.
 Eagnaídm, to set in order.
 Eágnād, impotent.
 Eaz-ramajl, singular, matchless;
 from eaz, *non*, and ramajl, *si-
 milis.*
 Eázramajl, strange, surprising, ex-
 traordinary; also various, di-
 verse, mixed.
 Eázramla and eázramlaic,
 strangeness, variety, diversity.
 Eázramlūzad and eázramlājdm,
 to vary, to diversify.
 Eázramlūzad, a varying or chang-

ing.
 Eal, fainting; az dul a nēal, faint-
 ing; *vid. nēal.*
 Eala, a swan.
 Ealað and ealaðan, learning, skill,
 knowledge; also an art or sci-
 ence.
 Ealaðanta, artificial, curious, in-
 genious.
 Ealajdm, to stalk; also to steal
 away, to desert, &c.
 Ealajðeac, a revolter, or deserter,
 one that sneaks off, or steals
 away.
 Ealan, a fault, or flaw.
 Ealan, salt.
 Ealba, a herd, or drove.
 Ealc, malicious, spiteful, envious,
 &c.; nīr bu eagnaic, nīr bu
 ealc, *non erat querula, non ma-
 levola.*—Brogan in Vit. Brigid.
 Ealcmar, envious, spiteful; also
 lazy, sluggish.
 Ealz, noble, excellent; hence Inyr
 Ealza, a name of Ireland.
 Ealožad and ealužad, sneaking,
 stealing away.
 Ealujdm, to sneak off, to steal
 away; as do ealujgeadan don
 catraij, they got by stealth
 into the city.
 Eall, a trial, a proof, or essay.
 Eallabair, a vast number, a great
 multitude.
 Eallaic, a hearth; ar an teallaic,
 upon the hearth.
 Eallaic, a burden, or load.
 Eallaic, cattle of any kind.
 Eallaic, an artful trick.
 Eallaic, a battle.
 Eallaíge, household stuff, furni-
 ture.
 Eallam, wonder, astonishment.
 Eallam, cattle given by way of a
 portion.
 Ealycad, coziness.
 Ealta, repentance.
 Ealta, a flock, herd, drove, trip,
 rout, pace, &c.; ex. ealta eán,

a flock of birds; *ealta muc*, a herd of swine; *ealta dam*, a drove of bullocks; *ealta gabar*, a trip of goats; *ealta madūde allta*, a rout of wolves; *ealta arrajl*, a pace of asses; also a tribe or family, as *ealta glan tyluag uá ngeal ccajr*; *ealta mancaic*, a troop of the cavalry; *áitjb bjn-ealtaic*, places resounding with the melody of birds.

Ealtáide, white.

Ealtjn, a razor.

Eaman, the principal regal house of Ulster, anciently the seat of the Ruderician kings of Ulster.

Eamajn, double; and *eamanta*, the same.

Eamajne, wisdom.

Eampaio, a kind of stone.

Eán, *eán*, and *én*, a bird, a fowl; *éan fjon*, an osprey.

Ean and *an*, water.

Eán, any; *an eán-cōr*, in anywise, at all, in the least; *an zac eán cōr*, by all means; *vid. aon*.

Eanda, a simple in physical drugs.

Eanz, a year.

Eanz, a track or footstep.

Eanzac, a fishing net; also a chain of nets, such as is used for salmon and herrings.

Eanzac, a babbler.

Ean-glōr, of one voice or speech.

Eanzla, an anniversary feast.

Eanzlajm, a lining.

Eanzlajr, bad or weak drink with bread, as milk mixed with water.

Eanznam, generosity, also dexterity at arms, prudence, &c.; *a xē eanznam na Loclannaic do majr San Moğchorb ran*, the dexterity of the Danes (at arms) was known to be inherited by that Moghchorb.—*Vid. Annal. Innisfallen*.

Eanzrad, they advanced, or went

forward.

Eanlujeacōd, fowling.

Eannec, innocent.

Eányatad, at once.

Eantōz, a nettle; *neantōz*, *idem*.

Eántojrɣ, on purpose; also in one bulk; *deántojrɣ* is the usual expression.

Eán-tōrt, of any manner or sort.

Ean-uajne, one hour; *xean-eánuajne*, a way-faring man that stays not above an hour in a place.

Eanuc, a eunuch.

Eaondaicōd, an unity.

Ean, a head.

Eanaōd, fear, mistrust.

Eanajm, riding.

Eanam, to refuse, to deny; *deana-dan*, they refused.

Eanajr, the end.

Earb, or *xearbog*, a roebuck.

Earba, to tell or relate; *zo ndū-bajrt ojncjneac na raganr me hjoza, ajtcjm tu ajr Oja beo zon earba dujnn an tū Crjort Mac Oē*, so that the high priest said unto Jesus, I conjure you by the living God to tell us if you are the Christ the Son of God.—*L. B.*

Earb, an offer; also command.

Earba, an occupation or employment; *a xē fa hearba dō, bjč az jonzajne muc do Mhjlco mjč dal-Nanūjde jn djtneab na rlejde*, his occupation was herding swine for Milco, king of Antrim, in the wilderness.—*L. B.*

Earball, a tail; *ban an earbajl*, the rump.

Earbam, to bid, or command; also to rely or depend upon; *earbajm mjot*, I depend upon thee.

Earc, speckled; also red.

Earc, a cow.

Earc, a salmon.

Eapic, honey; also a bee.
 Eapic, a tax or tribute; jōc eapica,
 epic, or kindred money.
 Eapic, Heaven.
 Eapicad and eapicajm, to fill;
 eapicdāojr na rluajg, i. e. do
 ljonadāojr na rluajg.
 Eapicamajl, sweet, pleasant, agree-
 able.
 Eapicdat, coloured red.
 Eapicajll, a prop, post, or pillar.
 Eapicajle, a barring and hinder-
 ing.
 Eapicāom, noble.
 Eapicluācna, a lizard, an emmet.
 Eapicna, a deficiency, an eclipse.
 Eapicadac, a feast or solemnity.
 Eapicdanal, a piper, trumpeter.
 Eapicflajteay, an aristocracy.
 Eapicgabājl, a miserable state of
 captivity.
 Eapicgajm, to build, to frame, or
 make up; Gr. *εργειν*, *operari*.
 Eapicgabāḁ, to apprehend, or make
 prisoner; ex. an lubgōrτ jn-
 nan eapicgabāḁ jōra, the garden
 wherein Jesus was made prison-
 er.—*L. B.*
 Eapicgajne, prohibition.
 Eapicgajm, to congratulate; also
 to prohibit or forbid.
 Eapicgalan and eapicglan, a piper;
 also noisy, clamorous.
 Eapicgnajḁ, magnificent, worthy,
 virtuous.
 Eapicgnaḁ, to prepare a feast.
 Eapicgna, conception, quickness of
 apprehension.
 Eānlaḁ, noble, august, grand;
 hence Anglice, *earl*.
 Eānma and eānmājḁeaya, gallop-
 ping.
 Eānmaḁ, arms.
 Eān, for ōnna, barley.
 Eānnaḁ, jannac, or jannan, iron.
 Eānnaḁ, redemption.
 Eānnajl, a part or share.
 Eānnede, to watch, to take care
 of; agur b̄jro ronn ag eānnede

na hōga (Mājne) go ndeacajn-
 ye zur an Cajtjn dur an bra-
 gajn jnnte neac da mbajl njḁ
 dom ealeadjn tar ceann coda
 na hōge a noct; stay here to
 wait on the Virgin (Mary) till I
 go to the city, where I may find
 some person who may give this
 night's lodging and entertain-
 ment to the Virgin in exchange
 for some thing which belongs to
 my trade.—*L. B.*
 Eān, and genit. ejn and ejne,
 the end or conclusion; also the
 limit or boundary of a place;
 dujne a nean a dojre, a man in
 the declension of his years; a
 nean na t̄jne, in the limits of
 the country.
 Eān, a champion; Gr. *ηρως*, Lat.
heros; also noble, grand.
 Eānnaḁ, the spring; gen. eān-
 najg.
 Eānnaḁ and eānnūjḁe, wares or
 commodities, furniture, accou-
 trements, either personal or
 household.
 Eānnaḁ, a military suit, a complete
 armour; hence the English word
array.
 Eānnaḁjḁm, to spring.
 Eānnaḁjḁ, a mistake, a fault; Lat.
erratum; an ron a eānnaḁjḁe,
propter erratum.
 Eānnaḁjḁe, to be served or at-
 tended.
 Eānaḁ, a sickness, or disease; don
 teayaḁ fūajr a oḁgead, he died
 a natural death.
 Eānaḁnaḁ, expulsion, banishment.
 Eānaḁjḁm, expulsion, banishment.
 Eānajlle, dispraise, disparage-
 ment.
 Eānam, to make, or do.
 Eānamlān, or eānamlājn, an ex-
 ample, sample, or pattern.
 Eānal, a tail.
 Eānaōnta, eānaōntaḁ, and eā-
 naōntay, dissension, disagree-

ment; also disobedience.
 Eayaoⁿⁿtaç, disobedient, repugnant, rebellious.
 Eayao^{nt}ūgað, schism.
 Eayara, a cataract, a fall of water, a cascade.
 Eayarað, *idem*.
 Eayarað, a quarrel; eayárað do b^{no}rdad, to provoke a quarrel.
 Eayara^{ng}an, a tumult.
 Eayba, want, scarcity, defect, absence, also vanity; eayba b^{na}-gað, the king's evil.
 Eaybaj^{gm}, to want or lack.
 Eaybajn, the kingdom of Spain.
 Eaybal, an apostle.—*Matt.* 10. 2.
 Eaybalōjd, absolution.
 Eaybara^{ta}, or eaypo^{ra}ta, vespers, or evening prayers.
 Eayboz, or eaycop, a bishop.
 Eáyc, water, also old.
 Eáyc^{ajne}, a warning.
 Eayzal, a storm, a blustering wind; also a surprise.
 Eaycaⁿ, or eayzōⁿ, shooting into ear, as the corn does when it begins to form an ear.
 Eaycaⁿ, a fall; eaycaⁿ a mbéal beáⁿⁿan, to fall at entering a wide gap.
 Eaycana, an adversary, an enemy; from the particle eay, one of the Irish negatives, and ca^{na}, a friend.
 Eaycoman, dirty, filthy, nasty.
 Eaycomata, satisfied.
 Eaycomla, to die or depart this life; *re* bljá^gna azur cejt^{ne} fjtjd ba rlan do Phjlp an tan no eaycomla zur an ccōj^mdē, i. e. Philip was eighty-six years old when he departed this life to enjoy God.—*L. B.*
 Eaycong, water.
 Eaycong^{na}, a cry, or proclamation.
 Eayconn, an old man, an elder.
 Eayconn, the moon.
 Eaycna, a cup, a drinking vessel,

also a chaldron; á dubaj^{nt} lo-
 rep f^{nj} zjolla z^{na}d do eaycna
 naj^{ng}jt do cūⁿ a rac^{na}j^gjb
 Benjamjn, i. e. Joseph said to
 his house-steward, put my silver
 cup into the sacks of Benjamin.
 —*L. B.*
 Eaycnað, walking, stepping, or
 marching.
 Eáyc^a, the moon, also eáycán;
vid. dua^{jn} j dūba^gájn.
 Eáyc^{ajd}, easy, sensible; also nim-
 ble, active.
 Eayc^{ajne}, a curse or malediction,
 a cursing.
 Eayzal, a sound or noise.
 Eayzan, an eel; *rectius*
 Eayza, or rather eayzcū, an eel;
 from eay, or eayz, water, and
 cū, hound, and may properly be
 called a water-hound.
 Eayzleayað, confusion.
 Eayznað and eayzna^{jn}, to climb
 up, to ascend; hence Ojandajn
 Eayznað, Ascension-Thursday,
 so called anciently, but now it
 is commonly called Ojandajn
 Oeay-zabala, signifying the
 Thursday on which Christ sat
 on the right hand of God.
 Eayzul, a wave.
 Eayzde, conspicuous, remarkable.
 Eaylab^{na}, bounty, courtesy, affa-
 bility.
 Eaylájne and eaylájnte, a dis-
 ease; also infirmity or unhealthi-
 ness.
 Eaylán, sick, infirm.
 Eayloc, a lake, or pool, &c.
 Eaymaj^g, a lath or spar.
 Eaymajl, a reproach, or reproof.
 Eaymajl^{teac}, du^{jne} eaymajl-
 teac, a reproaching or chiding
 person.
 Eaynað and eaynam, a want of
 web enough for the loom.
 Eaynað, music; also a song, or
 any melody.
 Eaynað, time.

Eayōg, a weasel.
 Eayōman, a welcome.
 Eayōmōjd, or eayōg̃mōjd, dis-
 respect, dishonour.
 Eayōmōjdeac̃, disrespectful, dis-
 obedient.
 Eay-onōjn, dishonour, abuse.
 Eayonōjneac̃, abusive, unmanner-
 ly.
 Eayontac̃, rude.
 Eayōndūg̃aḏ, disorder, confusion.
 Eayonḡajn, contrition.
 Eayonḡajm, to hurt or offend.
 Eayonḡnaḏ, squeezing or crush-
 ing.
 Eaypuz-γpeajn, the herb ox-eye-
 daisy; Lat. *bellis major*.
 Eaynannájt, the world.
 Eaynaojte, loose.
 Eaynuad̃, a famous cataract of the
 river Earn, now called the Sal-
 mon's Leap, which divides the
 County of Donegal from that of
 Leitrim — Vid. *As*.
 Eayraot̃, health.
 Eay-ταρμαjnz, extraction.
 Eayūanaajm, to scum or skim.
 Eay-ūmal, disobedient.
 Eay-ūmlaḏ and eay-ūmlaḑ̃, dis-
 obedience, obstinacy.
 Eay-υρηūḑay, presumption.
 Eay-υρηamac̃, disrespectful, stub-
 born; also a rebel or revolter.
 Eay-υρηamaḏ and eay-υρηamaḑ̃,
 rebellion, disobedience.
 Eata, old, ancient; ōg̃ azuy eata,
 young and old; Gr. ετος, i. e.
annus, and Lat. *cetas*.
 Eatac̃, i. e. γεανōjn, an elder, or
 an aged person.
 Eatal, pleasure, delight; ay ea-
 tal leam, I am well pleased.
 Eatal and eatalaḏ, flight.
 Eatal, the world.
 Eata, gone, sent.
 Eetan, a ship.
 Eatla, prayers or supplications;
 ex. do n̄jñne Sam̃aḑ Ch̄jan̄ajn
 eatla cum Ōja f̄nj a ttjraḑ

ῥλάν δά νιοννέαῖῃ, the convent
 or religious community of Kie-
 ran offered up their supplications
 to God for their safe return.
 Εατλα, sadness, dullness.
 Εατλαῖμ, to fly; δὸ εαταῖλῖῃδαν
 ῥαν μῡῖμ, they flew into the sea;
 Lat. *attollo*.
 Εατοῖηα, between them, amongst
 them.
 Εατῖάταç, late.
 Εάτῖομάν, a bladder.
 Εάτῖμῡε, lighter; also lightness;
vid. εάδ-τῖομ.
 Εάτῖῥόεαῖηε, cruelty, no mercy.
 Εάτῖῥόεαῖηεαç, unmerciful.
 Εάτῖτῖομ, light, swift.
 Εάτῖτῖομᾰμ, to relieve, to make
 light.
 Εβεῖητ, or εβῖητ, topography.
 Εβᾰδ, the aspen-tree; also the
 name of the letter Ε.
 Εβῖηηῖ, to spring off or on.
 Εβῖηηεᾰδ, a skipping or leaping.
 Εβῖῥῖ, or εβῖεῥῖ, a hot coal or
 ember; εβῖῥῖ δεᾰηῖ, red hot
 embers.
 Εβῖον, a kettle, or chaldron.
 Εβῖλ, or ᾰῃῖεᾰλ, a coal of fire;
 dim. εβῖῥῖ, *supra*.
 Εεεναç, reproof, or reprehension.
 Εεεναῖηε, the time past.
 Εεεναῖηε, a prayer or interces-
 sion.
 Εεεοῖηῖ, model, shape, or appear-
 ance.
 Εεεῖᾰδαç, spiteful, unfaithful.
 Εεεῖᾰηδε, enmity, hatred, spite.
 Εεε, clear, evident, manifest; εεε
 ᾰν τᾰλαῖμ, the land is in sight;
 Lat. *ecce*.
 Εενα, eating, spending.
 Εεῖῖδε, apparent, manifest.
 Εδ, jealousy.
 Εδ, gain, profit, advantage.
 Εδ, to take, to receive, to handle.
 Εδ, defence, protection.
 Εδ, or εῖδ, cattle.
 Εδαοῖῖ, uncertain.

Eddnejmjm, to catch at.
 Edean, a receptacle.
 Edearb, false, uncertain.
 Edejgneac, gelded.
 Edel, prayers, or orations.
 Eðon and eaðon, to wit, namely,
 that is.
 Eðð, ugly, deformed.
 Eðjm, to catch, to apprehend.
 Eðjre, hostages.
 Eðjrgljmjm, to endure, to suffer.
 Eðjrmēodantōjm, a mediator.
 Eðman, jealous.
 Eðeact, effect, also consequence.
 Eðceant, iniquity, injustice.
 Eðcǵallað, absurd, silly, foolish.
 Eðjpteac, an Egyptian.
 Eðmuy, defect, lack, want.
 Eðljǵjm, to sparkle.
 Eðljt, an interjection.
 Eð, tribute, tax, or subsidy.
 Eð-dǵðe, ingratitude; from ead,
 negat. and dǵðe, gratitude; *vid.*
 dǵðe.
 Eðe and ējdeað, cloth, apparel,
 raiment, also an armour; ʒo
 njomad onconn, eac, aʒuy ējde,
 with many colours or flags,
 horses, and armours; cujm oñt
 tējde, put on thy brigandine.
 Eðeað and ejðjm, to dress, to at-
 tire; ējdeōctam ē, he shall be
 attired; do ējdǵ Saul Oǵbj,
 Saul armed David.
 Eðeadaç, harnessed.
 Eðeapbta, dissolute, loose; dāojne
 ejdeapbta, reprobates.
 Eðeapycam, to scatter or dis-
 perse.
 Eðean and genit. ejðne, ivy;
 dimin. ejðneán.
 Eðneac, full of ivy; Lat. *hedero-*
sus; hence Cluajn Hejðneac,
 in the south of Leinster, which
 in St. Fintan's life is interpreted
Latibulum Hæderosum.
 Eðeanán, the dimin. of ejðne, an
 ivy-branch or bough, an ivy-
 bush; caon ejðnejn, an ivy-

berry.

Ejðeanōʒ, another diminutive of
 ejðne.
 Ejðljod and ejðljom, a plea, a
 case; also a claim, or demand of
 debt.
 Ejðjðeac, a cuirassier.
 Ejðjmjn, doubtful, uncertain.
 Ejðjnte, doubtful.
 Ejðjor-ʒolay, twilight.
 Ejðjn, between, betwixt, amongst;
 Lat. *inter*.
 Ejðjn and fejdjn, to be able; nj
 fejdjn lejʒ, he cannot; it is not
 in his power.
 Ejðjn, a captive or prisoner, a hos-
 tage.
 Ejðjnceant, an equal distributive
 right; ʒr ʒadʒjn da mac dēaz
 ʒymael ʒona nejðjnceantajð,
 these were the twelve sons of
 Israel with their equal portions
 or rights.—*L. B.*
 Ejðjnceant ʒocal, an interpreta-
 tion.—*Vid. Old Parchment*.
 Ejðjn-dealūʒað and ejðjnðejlt, a
 difference, separation, or divi-
 sion; also a distinction.
 Ejðjn-dealūʒað and ejðjn-dea-
 lajm, to separate or divide, to
 distinguish.
 Ejðjnðjlgjn, a devastation, ravag-
 ing, &c.; as, ejðjnðjlgjn na
 cūʒe uʒle eatomna, the ra-
 vaging or devastation of the en-
 tire province between them.
 Ejðjn-ʒleō, a decree, or judg-
 ment.
 Ejðjn-ʒleōðajm, to judge, or de-
 cide.
 Ejðjnlēn, captivity; ʒum ʒmʒt a
 nejðjnlēn, that he was made a
 prisoner; *vid. Caʒtnejm Thoʒn-*
del, an. 1311.
 Ejðjn-meōðanaç, ʒo hejdjmeō-
 ðanaç, mediately, indirectly.
 Ejðjn-meōðantōjm, a mediator;
 also an interpreter.
 Ejðjn-mjnjūʒað, interpretation.



Ejdjr-mjnūgāð and ejdjr-mjn-
 ġm, to interpret.
 Eġfeuct, effect, sense, conse-
 quence; nġð ȝan eġfeact, a
 thing of no effect.
 Eġfeacðac, effectual; also sensi-
 ble.
 Eġfeacðamajl, the same.
 Eġfeayac, serious.
 Eġg-ceart, iniquity, injustice.
 Eġgcjállað, dotage; also stupidity,
 dullness.
 Eġg-cjállða, or ēġg-cjállajð, irra-
 tional; beatajðeac ēġgcjállða,
 an irrational animal.
 Eġg-cjnnte, innumerable; also un-
 decreed, unresolved upon; also
 not to be comprehended or con-
 ceived.
 Eġg-cneayða, impolite, rude.
 Eġg-cneayðacð, frowardness, rude-
 ness.
 Eġg-cmjona, imprudent.
 Eġg-cmjonnað, imprudence, folly.
 Eġgean, force, violence, compul-
 sion; dob ēġgean ðam, I was
 constrained; me hēġgean, by
 compulsion; ēġgean majğðjne,
 the rape of a virgin or maiden.
 Eġgean, lawful, rightful, just; ēġ-
 gean and ajr ēġgean, scarcely,
 hardly.
 Eġgeantac, necessary, indispen-
 sable; ȝaotajr ēġgeantac, hard
 labour.
 Eġgeay, a learned man; pl. eġȝe.
 Eġgeam, a crying, or roaring; gen.
 eġğme; ēġrð me mēġğme, hear
 to my cry.
 Eġgeamġðjr, a crier.
 Eġğjm, to cry out, to grieve, to la-
 ment, to bawl.
 Eġğjn, some, certain.
 Eġğjn, truly, surely, or certainly.
 Eġğljðe, mean, abject.
 Eġğljðeact, abjectness.
 Eġğne, a salmon.
 Eġğnjğjm, to force, to compel; ná
 hēġğnjğ mē, do not compel me;

also to ravish, or commit a rape.
 Eġğnjğte, forced, ravished, com-
 pelled.
 Eġğnjūgāð, a forcing, or compell-
 ing; also a rape.
 Eġȝeac, a school, a study.
 Eġȝrj, art, science, learning.
 Eġlcjm, to rob or spoil.
 Eġle, other, another; *rectius* ajle,
 ex. ȝear ajle; Lat. *alius*.
 Eġle uġ ȝhōȝurta and Eġle uġ
 Chearmabajl, two districts in
 the County of Tipperary, north
 and north-east of Cashel, the
 ancient estates of O'Carrol and
 O'Fogurty.
 Eġle, a prayer or oration.
 Eġleacðajm, to alienate, to part
 with, to pass away.
 Eġljğteðjr, a creditor.
 Eġljt and eġljð, genit. eġlte, a
 deer, a hind; Gr. ελλος, a fawn.
 Eġljūgāð, accusation, charging,
 calling to an account.
 Eġljūgāð and eġljğjm, to charge
 upon a person, to accuse; eġljğ-
 ðjr ȝējn a cēġle, let them ac-
 cuse each other; a tájm dom
 eġljūgāð aȝujb ȝe, I am called
 in question by you.
 Eġll and jáll, a thong; ȝo hēġll a
 bġðjȝe, to his shoe-latchet.
 Eġll, an ell or eln.
 Eġllȝeacð, burial, interment.
 Eġlne and eġlneð, uncleanness,
 pollution; mō ȝlan ðġa an te-
 ampul ðn uġle eġlneð, aȝur O
 áȝtmeab ðeamān ðá mājð ann,
 i. e. God cleansed the temple
 from all uncleanness and dia-
 bolical assemblies, or from being
 the habitation of devils.—*L. B.*
 Eġlnjğjm, to corrupt, to spoil; also
 to violate or profane.
 Eġm, quick, active, brisk.
 Eġme, a cry.
 Eġmeacð, obedience, compliance.
 Eġmjlt, dilatory, slow.
 Eġmjjm, or ēġğjm, to cry out.

עִמְלֵֿז, a dead coal.
 עֵֿן, or עָֿן, one, the same; עֵֿן-
 עֵֿנֶֿה, of the same family.
 עֵֿינֶֿאֶֿךָ, a face or countenance.
 עֵֿינֶֿאֶֿךָ and עֵֿינֶֿאֶֿכָּֿא, bounty,
 goodness; also courtesy, affa-
 bility.
 עֵֿינֶֿאֶֿלָֿן, protection, defence, or
 safeguard.
 עֵֿינְֿפֶֿאֶֿכֶֿם, at once; דֹּֿב עֵֿינְֿפֶֿאֶֿכֶֿם
 עֵֿינְֿפֶֿאֶֿכֶֿם, they went together.
 עֵֿינְֿזֵֿן, only begotten.
 עֵֿינְֿמֶֿךָ, of equal size.
 עֵֿינְֿפֶֿאֶֿךָ, any thing.
 עֵֿיפֶֿלֶֿךָ, to die or perish; אֲזַֿר
 עֵֿיפֶֿלֶֿךָ יָֿעִֿקֹֿב דָּֿא עֵֿימָֿא
 מִנָּֿא יִֿשְׂרָֿאֵֿל אֲזַֿר יִֿשְׂרָֿאֵֿל
 עֵֿיפֶֿלֶֿךָ, and he (Jacob) will die through
 sorrow, if he alone (Benjamin)
 does not return home safe to
 him.—*L. B.*
 עֵֿיפֶֿלֶֿךָ, an epistle, a letter.
 עֵֿיפֶֿלֶֿךָ, to transgress.
 עֵֿיפֶֿלֶֿךָ, a wasp.
 עֵֿיפֶֿלֶֿךָ, a heretic.
 עֵֿיפֶֿלֶֿךָ, a burden.
 עֵֿיפֶֿלֶֿךָ, עֵֿיפֶֿלֶֿךָ, עֵֿיפֶֿלֶֿךָ, the name
 of Ireland.
 עֵֿיפֶֿלֶֿךָ, a heretic.
 עֵֿיפֶֿלֶֿךָ, or עֵֿיפֶֿלֶֿךָ, heresy.
 עֵֿיפֶֿלֶֿךָ, a rising; עֵֿיפֶֿלֶֿךָ נָֿא
 זֶֿרֶֿךָ, sun-rising.
 עֵֿיפֶֿלֶֿךָ, assistants; עֵֿיפֶֿלֶֿךָ, aux-
 iliaries.
 עֵֿיפֶֿלֶֿךָ, to rise, to mutiny, to pass
 on or advance.
 עֵֿיפֶֿלֶֿךָ, a viceroy, or chief governor;
 נָֿא הֵֿעֵֿלֶֿךָ בָּֿאֵֿדֶֿךָ פֹּֿרֶֿךָ לְֿיָֿדָֿא
 פֹּֿרֶֿךָ אֲזַֿרֶֿךָ יִֿשְׂרָֿאֵֿל
 עֵֿיפֶֿלֶֿךָ, i. e. the governors of Judea, un-
 der Augustus, who were cotem-
 poraries with Christ.—*L. B.*
 עֵֿיפֶֿלֶֿךָ, an amercement, or fine for
 bloodshed, a ransom or forfeit;
 also a reparation.
 עֵֿיפֶֿלֶֿךָ, a command or government;
 דֹּֿב מִֿן־פַּֿרְֿאֹֿה יִֿשְׂרָֿאֵֿל
 עֵֿיפֶֿלֶֿךָ, i. e. Pharaoh
 afterwards committed to Joseph

the government of Egypt.—
L. B.
 עֵֿיפֶֿלֶֿךָ, *idem.*
 עֵֿיפֶֿלֶֿךָ, to ride, to go on horse-
 back.
 עֵֿיפֶֿלֶֿךָ, a summary or abridgment.
 עֵֿיפֶֿלֶֿךָ, rather עֵֿיפֶֿלֶֿךָ, is the name of
 Ireland in the Irish language.
 The names of countries, rivers,
 mountains, and other great ob-
 jects of the creation, had origi-
 nally some meaning founded in
 the nature of things, and gene-
 rally derived from some property
 or quality inherent to the object,
 which distinguished it in the
 eyes of the people, who gave it
 its name. This maxim is appli-
 cable to all such names of coun-
 tries as have not been borrowed
 from the national name of the
 people that inhabited them.
 Camden's derivation of the word
 עֵֿיפֶֿלֶֿךָ, the name of Ireland, from
 the Irish word יִֿשְׂרָֿאֵֿל, the west,
 seems absurd for two reasons:
 first, because the Irish word יִֿשְׂרָֿאֵֿל,
 strictly and properly means only
after, (Lat. *post* and *postea*,) or
behind, as behind one's back;
 and does not signify the *west*
 but relatively to the position of
 persons facing towards the east
 at public prayers and sacrifices
 offered to the Deity, according
 to the practice of all antiquity,
 both sacred and profane.—*Vid.*
Deay sup. In this position the
south is called by the name of
 the right hand in Irish; and the
north by that of the left hand;
 and as the Irish word יִֿשְׂרָֿאֵֿל signi-
 fies *behind*, so it also means the
west, relatively to the position
 now explained, and not other-
 wise; for if a person turns his
 face towards any other point,
 the word יִֿשְׂרָֿאֵֿל is applied to what
 is behind his back, even when it

is turned to the east. Secondly, Ireland is not properly to be counted a western country, but relatively to Britain and the lower parts of Gaul and Germany, and so on in that line; but we do not find that the word *ιαη* was ever used by any of the people of those parts to signify the west. And as to the old natives of Ireland, among whom this word signifies the *west*, in the improper and relative sense above explained, it seems contrary to the propriety of language and common sense that they should have formed the name of their country from its western position, which was only relative to others, and not to *them* who were the inhabitants; nor is it natural to think that they would have given it a name of so insignificant an import as that of its being situate in the west of Britain, or the Lowlands of Gaul and Germany. The name is certainly of the pure Ibero-Celtic dialect, and must have had some meaning founded in the nature of things, in its original and radical formation, which indeed has been somewhat altered by vulgar pronunciation, but not very materially, as we shall see. As to Bochart's Phœnician derivation of the name of Ireland from *Ibernae*, i. e. *ultima habitatio*, the remotest habitation, to show its insufficiency we have but to observe, that though this Phœnician word *Ibernae* may plausibly pass for the original of *Ibernia*, the Latin name of Ireland, yet it would be a very awkward and unnatural origin for *Ερην* or *Ερην*, the genuine Celtic name given it by the old natives, which in its primitive

form afforded a very plain original both to the Greeks for their *Ιερυν*, *Ιερνις*, and to the Romans for their *Ibernia*, as we shall see by and by. Nor is it certain that the Phœnicians of Carthage and Gades did not know any habitation or land more remote from them, even to the west, than Ireland; since all readers of antiquity must allow that Pytheas of Marseilles, (of the fourth century before the Christian era,) whose city was never so famous for remote navigation as Carthage and Gades were in ancient times, discovered the island of Thule, which, according to the most probable opinion, is that we now call Iceland, situate in a meridian considerably more westward than that of Ireland.

But to return to the original Irish name of Ireland, and to show that it was the true archetype of the words *Ierne* and *Ibernia*, I shall first observe, that I am strongly inclined to the opinion that the word *Ερην* or *Ερην* is but a contraction of the words *Ι-ιαην*, more properly written *Ι-ερην* or *Ι-ερην*, compounded of *Ι*, *an island*, and *ιαην*, *ερην*, or *ερην*, the genitive case of *ιαην*, *ερην*, or *ερην*, Engl. *iron*, Lat. *ferrum*; so that *Ι-ιαην*, *Ι-ερην*, or *Ι-ερην*, literally signifies an island of iron, or a land abounding with mines of iron, copper, and tin, such as Ireland is well known to have been at all times; for which most useful productions it well deserved the first rank amongst the islands called *Cassiterides*, especially as its tin and iron excelled those of all other countries in quality as well as in quantity. The plural of this

compound word *j-eyjn* is *jō-eyjn*, also *jō-eyjon*, signifying lands of iron mines; upon the former of which writings the Latin word *Ibernia*, used by Cæsar, Plinius, Solinus, Tacitus, and Orosius, hath been formed, as that of *Iberione* used by Antoninus in his Itinerary, and by St. Patrick in his Epistle to Coroticus, hath been struck off from the latter. But the Greek name *Ιερν*, as it is written by Strabo, Claudian, and Stephen of Bizantium hath been visibly copied from the original Irish name in its singular number; I mean from *j-eyjn*, or *j-eyjn*. And a much more ancient author than any of the three now mentioned, uses the same word *Jeune* for the name of Ireland, I mean the writer of the book *De Mundo*, addressed to Alexander the Great, either by Aristotle, according to some critics, or by his cotemporary, Theophrastus, according to others.—*Vid. Usher. Antiq. Brit. p. 378.* But the author of the *Argonautics*, who calls Ireland by the name of *Ιερν*, being either the old Thracian Orpheus, who is personated in that very ancient work, or at latest Orpheus of Crotona, a favourite of Pisistratus, the Athenian tyrant, cotemporary of Darius, the deliverer of the Jews, as Suidas informs us by the authority of Asclepiades; it follows that, inasmuch as this ancient author's *Ιερν*, hath manifestly been formed upon the Irish name *j-eyjn* or *j-eyjn*, or its contract *eyjn*, this name, and the country which bore it, as well as the inhabitants whose language it belonged to, must have been known, at least by

historical report, to the Greeks, as early as the sixth century before the Christian era; that being the age of the three cotemporaries above-named: an antiquity (says Usher, *ibid.*) which far surpasses the earliest mention the very Romans could show of their name in any known author. I am grossly mistaken if any mention of the Roman name can be found in Herodotus, whose writings are by a whole century later than those of Orpheus of Crotona.

Ejnyr, an era, or account of years;
Ejnyr clajne uj Mhaōjl-Chonnaíre, the chronological history of the Mul-Connerys.

Ejnyr, a friend.

Ejnyr, mistrust.

Ejyle, a fragment.

Ejyljoč, destruction.

Ejne, a fragment.

Ejnead, a gift, present, or favour.

Ejnym, to require or call for;
ejnygčear cjoa Connačt, the rents of Connaught were called for; also to give liberally; Lat. *largior*; *zunab amla rjn no ejnead cjoa Caerajr*, for thus Cæsar's tribute was paid.—*L. B.*

Ejnr, a shield.

Ejnr, or *earr*, the end; *vid. earr*.

Ejnr, snow; hence *leac-eynr*, ice, or congealed snow: it is commonly written *adan*, which appears to be an abuse, inasmuch as the Welsh have *eira*, the Cornish *er* and *irch*, the Armorican *erch*, to signify snow.

Ejnyrce and *ejnyrce*, a trunk or stump.

Ejnyrm, to arise.

Ejyr, a band or troop.

Ejyr, a footstep, a trace, or track.

Ejyr, the genit. of *jáyr*, fish; *ejyrz*

also in the plural.

Ǝjʀceact, exception or exclusion.

Ǝjʀcjm, to cut off; also to except or exclude.

Ǝjʀdeact, hearing, attention.

Ǝjʀðjm and Ǝjʀdeað, to hear, to listen, to be silent and attentive.

Ǝjʀeað, a seeking, or hunting after, a research.

Ǝjʀean, or Ǝjʀjon, him, himself; i. e. Ǝ jʀn.

Ǝjʀeayʀtajm, he prayed.

Ǝjʀejʀʒe, resurrection.

Ǝjʀʒjnn and Ǝjʀʒ-ljnn, a fish-pond.

Ǝjʀʒjm and Ǝjʀcjm, a ridge of high lands or mountains; Ǝjʀʒjm ʀja-da, the bounds of North and South Ireland.

Ǝjʀjbjm, to drink.

Ǝjʀjðjm, to sit.

Ǝjʀjl, Ǝjʀeðlaç, rude, ignorant, unskilful.

Ǝjʀjm, to trace.

Ǝjʀjm, near, close at hand.

Ǝjʀjnnjl, weak, infirm.

Ǝjʀjððan, unclean.

Ǝjʀjomal, valour, courage, bravery.

Ǝjʀjomlájm and Ǝjʀjomplájm, a pattern, model, or example.

Ǝjʀjç, debate, discord, disagreement.

Ǝjʀljnn, weak, infirm; cajʀleán Ǝjʀljnnneaç, a pregnable fortress.

Ǝjʀljʀ, neglect, mistake, or forgetfulness.

Ǝjʀmeaç, lying, false.

Ǝjʀmeaç, unready.

Ǝjʀneact, an orphan.

Ǝjʀneðeað, to loose or untie.

Ǝjʀteact, death.

Ǝjʀtjm, or Ǝjʀðjm, to hear.

Ǝjʀte, and diminut. Ǝjʀteðʒ, a quill, a feather; also a wing; ajʀ Ǝjʀtjb jolajm, on eagles' wings; Ǝjʀteaç Ǝjʀʒ, fishes' fins; hence Ǝjʀtjneaç, winged; onçon ðejʀ-ʒejʀtjneaç, a flag variously co-

loured.

Ǝjʀte, an addition, a wing put to the ploughshare when worn; hence Ǝjʀtjne signifies a ridge.

Ǝjʀteaccajl, volatile.

Ǝjʀteaç, a refusal.

Ǝjʀteallaç and Ǝjʀtjollaç, flying, bouncing.

Ǝjʀteaç, a lie or untruth, a mistake.

Ǝjʀteaç, an oak.

Ǝjʀtjçjm, to abjure; also to falsify, also to refuse or deny.

Ǝjʀtjneaç, a wilderness.

Ǝjʀtjne, an end, conclusion, &c.

Ǝjʀtjm, danger, hazard.

Ǝjʀtleað, flight; Ǝjʀtleðʒact, *idem*.

Ǝjʀtleðʒ, a bat; Ǝjʀtljm, to fly; ðo Ǝjʀtl jē, he flew; cōm-luaç azay Ǝjʀtjollay an ʀjola, as swift as the eagle flies.

Ǝjʀtleðʀaçð, flight or flying.

Ǝjʀtjne, a trench, a furrow; a nej-tjyb an maçajjne, in the furrows of the field.

Ǝjʀttneðʀaç, feeble, weak, unguided.

Ǝla, a swan.

Ǝle, or ealc, bad, naught, vile, malicious; *vid.* ealc.

Ǝlçajjne, grief, sorrow, pain.

Ǝleatʀajjm, an election.

Ǝleatʀajjn, a bier; *Lat. feretrum*.

Ǝleatʀaç, one that carries a bier, a bearer.

Ǝll, or jall, a flock, a multitude.

Ǝll, hazard, danger.

Ǝll, a battle; ʒo ðʀuájjn Ǝjʀne jomað ell, that Ireland underwent many battles.

Ǝllea, elecampane.

Ǝlteayájðeaçð, warmth, heat; Ǝlteamlaçð, *idem*.

Ǝlton, steep, up hill; *Lat. acclivis*.

Ǝn, a bird; *vid.* Ǝojn.

Ǝn, éan, and Ǝjn, in compound words signify of one, or of the same; as laçð Ǝjntjçʒe, men of

the same house, the household;
ējnċjnead̃, of the same family;
ējnmējð, of the same bigness;
 also with the word *ḡac̃* pre-
 mised, it signifies each or every;
ḡac̃ ēandujne, every man; *ḡac̃*
ēan t̃yrealb̃, each drove or herd.
Enċeanaḡḡ, the comb of a cock or
 other bird.

Eneac̃ and *eneċ̃*, a shirt or smock.

Eneaclann, a reparation or amends.

Enne, behold, see; Lat. *en*.

Eō, a salmon; Wel. *eog*.

Eō, a peg or pin, a bodkin, a nail,
 a thorn; *eō-a ḡlējḡ*, the sharp
 end or point of his spear.

Eō, praise; also good, worthy, re-
 spectable.

Eō, the yew-tree; also any tree.

Eō, a grave, or place of interment,
 a tomb.

Eōb̃nat̃, head-clothes, a coif, or
 cap.

Eōca, the proper name of a man;
 Lat. *Eochadius*.

Eōcaḡḡ, a key; plur. *eōċnaċa*.

Eōcaḡḡ, a brim, a brink, or edge.

Eōcaḡḡ, a tongue.

Eōcaḡḡ, a young plant, a sprout.

Eōcaḡḡ Māḡe, an old name of
 Brury, the chief regal house of
 all Munster in ancient times.

Eōḡan, the proper name of several
 great men among the old Irish.

Eōḡan-mōḡ, surnamed *Moḡnūazað*,
 was king of Munster in the se-
 cond century. During his mi-
 nority his kingdom was invaded
 and possessed by three usurpers,
 who enjoyed it by equal shares.
 They were supported in their
 usurpation by *Con-cēad-Chaċ-*
aċ, king of Meath, and his allies
 in the northern provinces; not-
 withstanding whose power, com-
 bined with that of the usurpers,
 the young Momonian hero not
 only recovered his kingdom, but
 forced *Con-cēad-Chaċaċ* and

the northern princes, whom he
 had defeated in ten successive
 battles, to come to an equal di-
 vision of all Ireland, whereof he
 possessed himself of the south
 moiety, by right of his great an-
 cestor Heber Fion, who had en-
 joyed the same half of the whole
 island, according to our histories.
 Eogan Mor's successors in the
 throne of Munster, who have
 been all of his posterity, were
 generally styled kings of *Leaċ-*
moḡ, i. e. Mogh's moiety, which,
 as I have said, was the south-
 half of all Ireland. This prince
 has been the common stock of
 the O'Briens, the Mac-Cartys,
 the O'Mahonys, the O'Sullivan,
 the O'Haras, the O'Carols, the
 Macnamaras, the O'Kennedys,
 and many other noble families.

Eōjn, John; *Soḡb̃ḡeul an Naom̃*
Eōjn, the Gospel of St. John.

Eojn, *ēan*, *ēun*, and *ēn*, a bird;
ḡūjðe ēojn, *sessio alitis*.—Vit.
 S. Brigid.

Eojnḡjaðaċ, fowling, birding.

Eojn-ḡealḡajne, a fowler.

Eōl, knowledge.

Eōlaċ, expert, knowing; also a
 guide or director.

Eōlay, art, science, knowledge.

Eōlcaḡḡ, sorrow, mourning, grief,
 concern.

Eōlcaḡḡneac̃, sad, sorrowful.

Eōlḡaḡ, knowing, skilful.

Eōlujðe, a guide or director.

Eōluḡ, knowledge, direction.

Eonadán, a cage or aviary.

Eond̃naoḡḡm, to divine, to con-
 jecture future events by the flight
 or pecking of birds; *ēonḡaḡḡm*,
 the same.

Eōnb̃nat̃, a coif or head-dress.

Eōḡna, barley.

Eōḡ, *ad ēoḡ*, it was said.

Eḡ, great, also noble.

Eḡa, a denial.

Εἵμας, apparel.
 Εἵκεῖλλον, a pole or stake.
 Εἵκεῖν ἀσφαλῶς, most certain, assuredly.
 Εἵμετε, transitory, not lasting.
 Εἵμενον, a burden or carriage.
 Εἵμενος, an Irishman; *rectius* εἵμενος.
 Εἵμενος and Εἵμενος, Ireland.
 Εἵμας, a sign, or foretoken, a prognostication of some event; εἵμας τῆς ἀπορίας τοῦ Χριστοῦ, the sign which marked out the passion of Christ.—*L. B.*
 Εἵμος, οἵζμος, and εἵμενος, ice.
 Εἵμω, a saint or holy person.—*Brogan.*
 Εἵμω, an end, *vid.* εἵμω, also the tail or fin; ex. α δεικτέον εἵμω με νεῖμω βραδύν, ἀγύρ ζαῖ εἵμω εἵμω, written also αετμε; as αετμε βράζαδ βραδύν, the fins of a salmon.—*Vid. Tighern. Annal. an. 1113.*
 Εἵμω, an error, or mistake.
 Εἵμω, opposing.
 Εἵμω, deviating.
 Εἵμω, death.
 Εἵμω, a ship; ἡ δαῖμας ἀόν εἵμω τμε γαν μωῖν ἡμω, any floating vessel; *potius* εἵμω or εἵμω.
 Εἵμω, a mute.
 Εἵμω, an Ethiopian.
 Εἵμω, death.
 Εἵμω, age; ἡ μωῖν ἀόνδε ἀγύρ εἵμω, i. e. ἡ μωῖν ὀζε ἀγύρ ἀόνδε, after being vic-

torious in youth and in old age; *vid.* εἵμω.
 Εἵμω, an eunuch.
 Εἵμω, to awake a person.
 Εἵμω, unhandy.
 Εἵμω, incapable, unable.
 Εἵμω, εἵμω, and εἵμω, jealousy.
 Εἵμω, *vid.* εἵμω, cloth; εἵμω λῆμ, a handkerchief or napkin.
 Εἵμω and εἵμω, to clothe or dress.
 Εἵμω, lucre, advantage, profit; *vid.* εἵμω.
 Εἵμω, or εἵμω, the forehead.
 Εἵμω and εἵμω, to die; α τῆμας ἀγ εἵμω, we perish; εἵμω τῆμας, thou wilt perish.
 Εἵμω, wrong, injury.
 Εἵμω, injurious.
 Εἵμω, an infirm person.
 Εἵμω, sickness, infirmity; εἵμω na πῶλα, the infirmity of the flesh.
 Εἵμω, or εἵμω, irrational.
 Εἵμω, matchless, various.
 Εἵμω and εἵμω, escape; δὲ εἵμω γῆ, he stole away.
 Εἵμω, slumbering; νεῖμω, *idem.*
 Εἵμω, an escape.
 Εἵμω, a bird, a fowl; εἵμω, fowls.
 Εἵμω, galloping, riding.
 Εἵμω and Εἵμω, ὁ Εἵμω, the famous lake of Earn in Ulster.
 Εἵμω, light; *vid.* εἵμω-τῆμω.

REMARKS ON THE LETTER ϣ.

ϣ is the sixth letter of the Irish alphabet, and is called by our grammarians *Conyoyh* λῆγ, or a weak consonant. By fixing a full-point over it, or subjoining an *h*, it loses all force in the pronunciation, as *don ϣῆμ*, or a ϣῆμ, is pronounced *don eam*, or a *ym*, to the man, O man; a ϣῆμ, his generosity, is pronounced a *ējle*, &c. It is called *ϣῆμ*, from *ϣῆμ*,

vulgo ƿearnōz, the alder-tree; Lat. *alnus*. It is the same with the Hebrew ו, because the figure and sound of both letters are very nearly the same; this letter agrees in many words with the Latin *v* consonant, as ƿear, *a man*; hence in the obliques and plural, ƿjɹ, Lat. *vir*, ƿjor, *true*, Lat. *verus*; ƿjon, *wine*, Lat. *vinum*; ƿocal, *a word*, Lat. *vocalis*; ƿejʒl, *a vigil*, Lat. *vigilia*. It often corresponds with the Greek φ, as ƿájɔ, pronounced ƿájɔz, *a prophet*, Gr. φαις, and Lat. *vates*; ƿeall and ƿala, *deceit, cheating*, Gr. φαυλος, Lat. *vilis*; ƿeaza, *a beech-tree*, Gr. φηγος, Lat. *fagus*, &c. When a dotted or aspirated *b* is prefixed to ƿ, it is pronounced like *v* consonant; as from ƿaɔa, long, abɹaɔ, is pronounced *a vad*; a ɔɹuajɹe is pronounced *a vuaire*. It is evident that the Greeks and Latins have also observed a close original affinity with regard to the letters *f*, *b*, *v*, and *ph*, *b* for *v*; Lat. *cibica* for *civica*; Ir. beaɹa, *a spit*, Lat. *veru*; and again *v* for *b*, as *aveo* for *abeo*, and sometimes *b* for *f*, as *bruges* for *fruges*, as Cicero relates, and Ir. bun, *the bottom of any thing*, Gr. βενθος, and Lat. *fundum*; Ir. bɹejɹm, *a terrible sound*, Gr. βρεμω, Lat. *fremo*, to sound or rattle: and again *f* is used for *b*, as *sifflare* for *sibilare*, which the French call *siffler*; hence we commonly say *suffero* for *subfero*, &c. We find that β was anciently used among the Greeks for φ; and Plutarch tells us that the Macedonians always said Βιλιππον for Φιλιππον; and Festus says that they used αλβον for αλφον, Lat. *album*. Note that in words beginning with the letter ƿ it is quite eclipsed, and of no force in the pronunciation, when it happens by the course of speech that ɔ, t, m, or bh, is prefixed to it; ex. ɔɹeɔjɹl, *of flesh*, ɔɹear, *of or to a man*, are pronounced ɔeɔjɹl, ɔear, &c., tɹear, *thy husband*, tɹeɔjɹl, *thy flesh*, are pronounced tear, teɔjɹl; mɹear, *my husband*, mɹeɔjɹl, *my flesh*, are pronounced mear, meɔjɹl, &c.; áɹ ɔɹjɹ, *our men*, áɹ ɔɹearan, *our land or ground*, are pronounced as if written áɹ ɔjɹ, or *ar vir*; áɹ beaɹan, or *ar vearan*; so that the initial ƿ is quite eclipsed, and taken no notice of in the pronunciation, though it always stands in the writing for preserving the radical frame of the word.

ƿá, under; ƿán ccláɹ, under the table: it is also written ƿē and ƿō.

ƿá, is sometimes the sign of an adverb; as ƿá cūl and ƿá ɔɹuajɹm, backwards; ƿá ɹeac, apart, distinctly, separately, also alternately; ƿá tɹuajɹjɹm, towards, to, about, as it were; ƿá ɔejɹe, at length; ƿá ɔɔ, twice; ƿá tɹj, thrice.

ƿá, is sometimes a preposition, and signifies to, unto, into, also upon;

ƿán cɔjɹll, to the wood; ƿán maɔaɹɹe ɹejɔ, into or on the open field.

ƿá, answers in sense to baɔ, and means was, were, singular and plural; as ƿá hɹ an tɹjɹgean, she was the lady; ƿá teajɹe azay ƿá olc mɔ laéte, few and evil have been my days; na mná ƿá ɹjɹne, of the elder woman, i. e. of the woman that was the elder.

ƿabal, a fable or romance; Lat.

fabula; pl. ƿabajl.
 ƿabal, an expedition or journey.
 ƿabaltay, *pro ƿaƿaltay*, profit, benefit, a return of gain, an income; an te bay lūƿa ƿaƿaltay, he that has the least income.
 ƿabān, favour, friendship.
 ƿabna, a veil, a curtain; hence ƿabna, the hairs of the brow, and lids of the eye; pl. ƿabnaje.
 ƿabna, the month of February.
 ƿabtojnre, negligence.
 ƿabtojnreac, careless, negligent.
 ƿacajm, matter; Lat. *materia*; also a cause or reason, a motive.
 ƿacajn, a calling; also a temptation.
 ƿacajn, a fighting or engaging.
 ƿacajll, full of woods.
 ƿact, a battling or fighting.
 ƿad, long, either with respect to length of time, or the extent of any thing; cá ƿad, how long; ƿad ō ƿjn, long ago; ƿad ūad, far off; ƿada dĵneac, long or tall, and straight; ƿē mĵle ƿada an njan, a road six miles long.
 ƿad, length; an ƿajd, in length, also all along; an ƿad, whilst.
 ƿada, long, tall.
 ƿadaƿad, or ƿadūƿad, a lengthening or prolonging; also a kindling; ƿadūƿad an tejne, the kindling of the fire.
 ƿadaĵĵm, to lengthen or prolong, also to kindle; written also ƿadajm; nĵ ƿajdeoċtāoj, ye shall not prolong; do ƿadūĵƿeac tejne, a fire was kindled; also to incite or provoke.
 ƿadājl, lingering, delay.
 ƿadālac, lingering, tedious, dilatory.
 ƿad-clūayac, long-eared, flap-eared.
 ƿad-coyac, spindle-shanked, long-

legged.
 ƿad-ƿujlŋzeac, long-suffering.
 ƿad-ƿulanĵ, longanimity.
 ƿad and ƿadb, a mole.
 ƿad, cut.
 ƿadb, a question or enigma, a knot.
 ƿadb, a raven, or Royston crow.
 ƿadb, a mole, a knob, bunch.
 ƿadb, a fault; also a widow.
 ƿadbān, a mole-hillock.
 ƿadlajd, loosing.
 ƿadlajm, to distinguish.
 ƿadt, breath.
 ƿaetad, to kill; ex. ƿaetay le ƿharaoh dá ndeacajnn ann, ol Maojnre, Pharaoh would kill me if I had gone there, says Moses.
 —L. B.
 ƿaete and ƿaeteac, laughter; genit. and plur. ƿaetbe, rather a disposition for laughing; ƿaeteac an ĵajne, an appearance of laughter.
 ƿaƿa, an interjection, O strange!
 ƿaƿam and ƿaƿbam, to quit or leave, to forsake; ná ƿaƿ ƿjn, do not forsake us.
 ƿaƿajl and ƿaƿbajl, a leaving behind, or abandoning.
 ƿaƿa, or ƿoƿa, a spear; hence an attempt or offer.
 ƿaƿajl and ƿaƿajm, to get or procure, to gain, to receive; ajmĵn nē cajll aƿay ajmĵn le ƿaƿajl, a time to lose and a time to gain.
 ƿaƿaltac and ƿaƿaltajreac, profitable, advantageous.
 ƿaƿaltay, gain, profit, advantage.
 ƿaƿnajm, to favour or befriend; *rectius ƿabnajm*.
 ƿajc, a sparkle.
 ƿajce, a stitch; as ƿan ƿajce don lejne, without a stitch of the shirt.
 ƿajcealac, evident, plain, manifest.

ƿajcealac̃, evidence.
 ƿajceamajl, of a moment, in a trice.
 ƿajceall and ƿajcjl, wages, reward, salary; plur. ʒo bƿajcjl̃b̃, i. e. ʒo d̃t̃ũãñãỹd̃ãl̃ãj̃b̃.
 ƿajceallač, a lamp, a light, a candle; also luminous.
 ƿajcead̃ and ƿajcjm, to see, to behold; ñac̃ ƿajceann, aʒuƿ ñac̃ cclujneann, which neither sees nor hears.
 ƿajcƿjn, a seeing; also sight; ʒan ƿajcƿjn, without seeing.
 ƿajcƿjonač, visible, that may be seen.
 ƿajde, longer, also length; ñj aƿ ƿajde, longer, further.
 ƿajdeōʒ, lot, chance.
 ƿajd̃, he went; do ƿajd̃ ʒañ alp̃a uʒle, he passed beyond the Alps.
 ƿajd̃ and ƿajʒ, a prophet; Lat. *vates*.
 ƿajdead̃ōjm, a prophet.
 ƿajdead̃ōjmeačt̃, the gift of prophecy; also prophecy.
 ƿajdeam̃ujl, prophetic; also apt to criticise, also happy in expressions, witty.
 ƿajdjm, to give up, to yield; do ƿajd̃ a ƿƿjonač ʒũaƿ, he yielded up the ghost.
 ƿajʒ, a prophet; *vid.* ƿajd̃; an ƿajʒ D̃ōmnall, Daniel the prophet; beanƿajʒ, a prophetess; ƿjle aʒuƿ ƿajʒ, *vates*.
 ƿajʒle and ƿajʒlead̃, words; also conversation.
 ƿajʒlead̃, ivy.
 ƿajʒjn, a sheath or scabbard; Lat. *vagina*.
 ƿajʒjm, to speak, to talk.
 ƿajl, a ring, a wreath, a collar, an ouch; pl. ƿajlʒe; ƿajlʒe d̃ōñ, collars or ouches of gold.
 ƿajl, a sty; ƿajl muʒce, a pig-sty.
 ƿajl, company, society; an ʒʒeul̃ dob̃ aʒt̃ l̃jom̃ dõ c̃leʒt̃; ñj jñjʒ-

ƿjnñ a bƿajl̃ ban, I would not tell a secret in the company of women.
 ƿajl, the hiccup; a ʒā ƿajl̃ oʒm̃, I have the hiccup.
 ƿajl, liberal; ƿajl, fatal; Jñjʒƿajl, one of the old names of Ireland, supposed to have been derived from the ʒʒaʒƿajl, or the fatal stone used at the coronation of the Scottish kings.
 ƿajlbējm, a blasting, as of corn.
 ƿajlbe, lively, sprightly; also a man's name; hence the family-name of the O'Falvys, anciently lords of J̃beʒāʒa in Kerry.
 ƿajlbead̃, vegetation.
 ƿajlbeaƿ and ƿajlbeačd̃, liveliness.
 ƿajlbjʒjm, to quicken or enliven.
 ƿajlc, any gap or open, also a hair-lipped mouth; do c̃añ ʒē ƿajlc̃ aʒñ, he broke his jaw.
 ƿajleabač, death.
 ƿajleōʒ and ƿajlneōʒ, a hillock.
 ƿajleōʒ, the hiccup.
 ƿajlʒe, d̃ōj̃b̃ ƿajlʒe, a territory in the County of Kildare, the ancient estate of O'Conor ƿajlʒe.
 ƿajlʒjm, to beat.
 ƿajll, a kernel; also a hard lump of flesh; *callus*.
 ƿajll, *rectius* aʒll, a cliff or precipice; ƿajll̃ āñd̃, a high cliff.
 ƿajll, advantage, opportunity; ex. do ƿuaʒñ ʒē ƿajll̃ aʒñ, he took an advantage of him.
 ƿajll, leisure.
 ƿajlleač and ƿajlljʒe, neglect, failure, omission; ʒan ƿajlljʒe, without fail.
 ƿajlljʒjm, to fail, to neglect, or delay; Gall. *failir*.
 ƿajlte, welcome; cuʒjm̃ ƿajlte, I welcome; also a salutation, or greeting.
 ƿajlteač, welcoming, agreeable.

ƿajltjǵjm, to welcome, to greet or salute.
 ƿajltajǵað, a bidding welcome; also a saluting or greeting.
 ƿajltjn, an intermeddler in other men's business.
 ƿajn and ƿajne, a ring; *rectius* ajn; ajne, a circle, a ring.—*Vid. Remarks on a.*
 ƿajne, a wart; ƿajtjne, *idem*.
 ƿajne, a weakening, or lessening; hence an-bƿajne, fainting, or great weakness.
 ƿajnz and ƿanz, a piece of Irish coin.
 ƿajnz, or ƿanz, a raven.
 ƿajnze, a light, insignificant fellow.
 ƿajnnad, the hair of the body; also the hair or fur of a beast; *rectius* ƿjonnad.
 ƿajne, ignorance.
 ƿajn, watch thou; the second person singular of the verb ƿajm, to watch; Gall. *gara*.
 ƿajn, the rising or setting of the sun.
 ƿajnb, weeds; ƿajnb azur ƿjne-antān, weeds and grass of a mossy nature.
 ƿajnbne, a notch, or impression on a solid substance; also a fault, a stain, a blemish.
 ƿajnce, extent.
 ƿajnce, a diocese, a parish, an episcopal see; ƿajnce Chlūana, the diocese of Cloyne.
 ƿajnceall, a reward.
 ƿajndnejr, a bramble.
 ƿajne, a watching, also watchfulness, also a watch; az ƿajne, watching; lučd ƿajne, the watchmen; ƿajne na majdne, the morning watch.
 ƿajneōz and ƿajleōz, a hillock.
 ƿajnzreōjn, a spy; tñj ƿajnzreōjne an ǵac nōd, three spies on

each road.
 ƿajnjǵ, a parish.
 ƿajm, to watch, to guard.
 ƿajmzrjonac, a brave, warlike champion.
 ƿajmead, site, position, situation.
 ƿajmmjm, a train or retinue.
 ƿajmjcjm, to obtain, to get.
 ƿajmze, the sea; plur. ƿajmzjde.
 ƿajmzreōjn, or ƿear ƿajmze, a seaman, a sailor.
 ƿajmzeanz and ƿajmznz, wide, large, spacious.
 ƿajmznze, plenty; also largeness, extent.
 ƿajmjon, upon.
 ƿajmznzjm, to increase, to enlarge or augment; an uajn ƿajmzeōnzar ƿē, when he shall extend.
 ƿajnte, a feast.
 ƿajnte, or ab ƿajnte, soon, quickly, immediately.
 ƿajrcne, violence, compulsion, force; adcoda ƿajrcne nō-ƿajrcne, violence deserves violence, i. e. repel force by force.
 ƿajrcne, cheese: written also ƿajrzne.
 ƿajrz and ƿajrcead, a fold, a pound, or pinfold.
 ƿajrgead, a squeezing or pounding.
 ƿajrgeamajl, flat, compressed; also spungy, yielding, that may be pressed.
 ƿajrzjm, to wring or press, to push or bear hard upon.
 ƿajrzte, squeezed, compressed.
 ƿajrzteán, a press.
 ƿajrjǵjm, to remain.
 ƿajrnejr, intelligence, relation, or rehearsal.
 ƿajrnejǵjm and ƿajrnejrm, to certify, to evince or prove, to tell or relate.

ƿáɣɾeanōɣɿ, an augur, or soothsayer, a prophet.
 ƿáɣɾɿne, an omen, or prophecy;
 ƿean-ƿáɣɾɿne, a soothsayer;
 ɿnoc-ƿáɣɾɿne, a bad omen.
 ƿáɣɾɿneac, a wizard.
 ƿáɿceay and ƿáɿcēɣɿ, fear, apprehension; ɣan ƿáɿcēɣɿ, in safety, without apprehension.
 ƿáɿteac, fearful, timorous.
 ƿáɿt and ƿáɿa, a field, a green.
 ƿáɿt, heat, warmth.
 ƿáɿt, apparel, raiment.
 ƿáɿte, the hem of a garment.
 ƿáɿɿɣɿɣɿ, reluctance, dread of bad consequence.
 ƿáɿɿm, the hem, or border of any cloth or garment.
 ƿáɿɿoltōɣɿ, a broker.
 ƿáɿɿleōɣ, a lapwing, or a swallow.
 ƿáɿt-lɿɣɿ, a wardrobe.
 ƿáɿtɿɣɿōɣɿ, the yeoman of the robes, or he that keeps the wardrobes.
 ƿáɿneann, a liking.
 ƿáɿɿe, the south, or the southern point.
 ƿáɿɿeac, southward, southern.
 ƿál, a fold, a pinfold, &c.
 ƿál, a wall or hedge; ƿál ɿɿɿ, a thorn hedge; Lat. *vallum*.
 ƿál, a king or great personage.
 ƿal, much, plenty.
 ƿal, guarding or minding cattle.
 ƿala, or ƿalla, spite, malice, fraud, treachery; Lat. *fallacia*.
 ƿalač, a veil or cover, a case, &c.; ƿalač ɣɿɿobač, a shag-rug, an Irish mantle.
 ƿalačda-ɿɿonn, according to Dr. Keating, are places in the open fields, where ɿɿon Mac Cúmaɿl and the other champions of their times used to kindle fires.
 ƿalaɿɿm, to hide or cover, to keep close.

ƿalam and ƿolam, empty, void.
 ƿalamnūɣad, dominion, sovereignty; ƿalamnay, *idem*.
 ƿalaɿɿteōɣɿ, who covers or hides.
 ƿalajnn, a mantle, or Irish cloak or covering.
 ƿalamacđ, pacing, ambling, &c.
 ƿalataɿ, chastisement.
 ƿalbac, one troubled with the hickup.
 ƿalc, barren, sterile.
 ƿalc, frost; also sterility proceeding from drought; ex. ɿoɿnean moɿ aɿay ƿalc ɿēamam ɿan ɿejmneac ɿo, great rains and hard frost this winter.—*Vid. Annal. Tighernachi*.
 ƿalead and ƿalajm, to hedge or enclose.
 ƿalla, dominion, sovereignty.
 ƿallajnn and ƿallán, wholesome, healthy, salutary; ɿeazayɿ ƿallajnn, wholesome instruction; also sound, safe, fast.
 ƿallajne and ƿallajneay, health, soundness.
 ƿallamnacđ and ƿallamnūɣad, rule, dominion.
 ƿallamnaym, to govern, to rule as king.
 ƿallamnay, a kingdom or dominion.
 ƿallán, sound, healthy, safe; *vid. ƿallajnn*.
 ƿallán, beauty, handsomeness.
 ƿalljnn or ƿallajnn, a hood or mantle, a cloak; Lat. *pallium*.
 ƿallɿa, deceitful, fallacious; Lat. *falsus*.
 ƿallɿacđ, philosophy; also deceit, fallaciousness.
 ƿallay, sweat; *rectius allay*.
 ƿalmuɿ, a hole.
 ƿalna and ƿalamacđ, pacing, ambling, &c.; eac ƿalna, a pacing horse.
 ƿalnaɿɿm, to pace or amble.
 ƿalya, false; also sluggish.

ƿaltanay, an occasion or pretence, also a quarrel or enmity; a ƿfaltanayr ne Ceallaćán, at enmity with Callaghan.

ƿalūmajn, a sort of coarse garment.

ƿám, under me, or mine; ƿám clejt, under my roof; ƿám cō-rujb, under my feet, i. e. ƿamo.

ƿa'n, *pro fá an, per apostroph. ut apud Græcos*; into, or upon, or under; ƿán ƿƿajrge, upon the sea, or by sea; ƿán zcojll, into the wood; ƿán zclár, under the table.

ƿán and ƿána, prone to, propense.

ƿán and ƿánað, a declivity, an inclined position, a descent; ne ƿánujð, down headlong; ðo ƿjt ƿōn ƿán, he ran down.

ƿán, a wandering or straying, also a peregrination, or pilgrimage; caōjre ar ƿán, strayed sheep.

ƿán, a church or chapel, a fane; Lat. *fanum*; as ƿán lobuyr, near Dunmanway, in the County of Cork, the chapel or church of St. Lobus.

ƿanajcťeac, mad, frantic, fanatic.

ƿanajm, to remain, to stay, or continue; ðo ƿán rē, he stayed.

ƿanajt, a territory in the County of Tyrconnel, anciently possessed by the Mac Swineys and the O'Doghertys; mac rujbne ƿánajt. *Udmjr* was more particularly the estate of the O'Doghertys.

ƿanz and ƿajnz, a raven.

ƿanz, a thin coin of gold or silver; gold foil, or leaf-silver; ƿajnz ndeanz ōjr, a piece of red gold.

ƿán-leac, the same in literal meaning, as cjom-leac, an altar of rude stone standing in an inclined position.

ƿann and ƿanna, weak, infirm, feeble.

ƿannƿat, ignorant.

ƿanntayr, weakness, languishing, or propensity to faint.

ƿanntayreac, fainting, inclining to faint.

ƿannujðjdeac, negligent, careless.

ƿaoban, an edge; ƿaoban clōjðjm, the edge of the sword.

ƿaobanać, sharp or keen-edged; also active, nimble, supple.

ƿaobanajm, to whet or sharpen.

ƿaoćōz, a periwinkle, or sea-snail.

ƿaoð, or ƿaoj, the voice; hence ƿaojzle, or ƿujzle, words or expressions, language; ðƿaoj jonnamajl oizáj, your voice as melodious as the organs.

ƿaoðbað, to shout, cry aloud, or proclaim, &c.

ƿaoz, punishment.

ƿáoj, below, underneath; ƿáoj bun, underneath.

ƿáoj, Lat. *vicis*, Gall. *fois*; ƿáoj ðō, twice; Gall. *deux fois*.

ƿáoj-rjn, i. e. ƿō na řamajl řjn, for that reason.

ƿaojćeanbajrre, or ƿaoj-ćjmjrre, an usurer.

ƿaojćeanbām, to lay out money at interest.

ƿaojðeam, a messenger.

ƿaojðjm, to sleep or rest; ƿō ƿaojð ƿōr lejc, he slept on a rock, speaking of a saint.

ƿaojðjm, to go; ƿō ƿaoj rē, he went, also to send; ðo ƿaojð a řpjomad ar, his spirit left him; ƿaojte teacda, messengers were sent.

ƿaojð, a voice, a noise, or sound; *vid. ƿaoð*.

ƿaojleac and ƿaojljð, glad, joyful, thankful.

ƿaojljzjm, to rejoice, or be glad.

ƿaojllean, a sea-gull.

ƿaojljð, the name of February.

բօյմ-ճյալ, interpretation.
 Բօյնամ, to indulge.
 Բօյնեւթան, mildness, gentleness, good-nature.
 Բօյնեւթ, foolish, silly.
 Բօյրեւթ, aid, help, succour; also mending in or after a sickness, recovering.
 Բօյրյօք and Բօյրյօյն, a confession or acknowledgment of a guilt; մայլե յե Բօյրյօյն աւր յե լօրծօյլջեար, with confession and contrition.
 Բօյրյօյն, to confess; յաւայծ մե Բօյրյօյն մօ քեպայք ծօն արծ-դադար, I will go and confess my sins to the high priest.
 Բօլ, patience, forbearance; also a prop or support.
 Բօլ, wild; Բօլեւ, a wild dog, a wolf, *quod vid.*
 Բօլեւթ, learning, also learned; քեպնքօլա, a learned man.
 Բօլեւթ, the falcon, or large kind of hawk.
 Բօլեւ, a wolf, or wild dog; gen. Բօլեւթ, plur. Բօլեւթօյն; it is also used to signify a brave warlike man.
 Բօլրեւթ, burning, setting on fire.
 Բօլրնամ, swimming.
 Բօմայքեւթ, submissive, humble.
 Բօմ, consent, permission.
 Բօմեւթ and Բօմայք, to assent to, to bear with; յօյն Բօմ յե քեպարեւթ, he did not bear with opposition.
 Բօմեւթայն, a predecessor.
 Բօն, void, empty; also feeble.
 Բօյրամ, protection, relief.
 Բայ, Anglice, *for*; as քա՛ Բայ, wherefore, for what reason; Anglice, *what for*; from քա, a reason, and ա, upon which, or why.
 Բարեւ and Բարեւ, a mall, a mal-

let, or beetle.
 Բարալ, a sample or pattern.
 Բարալայք, to bear or carry; also to offer or present.
 Բարաւ or Բօրայն, alas! an interjection.
 Բարաւ, or Բօրաւ, solid, sober.
 Բարեւ-տննեւթ, a flaming thunderbolt.
 Բարեւայն, the major part of any thing.
 Բարեւայն, the lintel of a door.
 Բարեւ, to kill or destroy; յօ Բարեւ ա ճեւ, that they destroyed each other; յօ Բարեւ յօւթե ծա մայնայն, till a great number of his people were killed.
 Բարեւայն, that leaves behind.
 Բարաւ, or ծօր Բարաւ, to cast.
 Բարայքայն, to find.
 Բարեւ, or Բօրեւ, violence, force.
 Բարեւ, comparison; ա Բարեւ յե ճեւ, in respect of themselves.
 Բարեւ, with, in company with, &c.; ա լեւ ծօ Բայնա Բարեւ, the men that were with them; ծօ յայն ա մ Բարեւ, he sat by me; յայն Բարեւայն, along with us.
 Բարեւ, force, violence, anger.
 Բարեւայն, tombs.
 Բարեւայն, great, stout, generous.
 Բարեւ, explication.
 Բայ, void, empty.
 Բայ, increase, growth; ա ծա ղայ, the second growth.
 Բայնա-հեւն-օյն, a mushroom, i. e. a growth of one night.
 Բարեւ, desolate, desert; also a wilderness, also a road; ղեւն Բարայն, the old ways; also an edge or border; also stubble, waste grass.
 Բարայն, to grow, to increase;

deazla zo bƿárad ɣjád, lest they increase.
 ƿáramajl, growing or increasing; also wild or desert.
 ƿárcojll, a grove in its first, second, and third years.
 ƿáɣ-ƿolum, ruinous.
 ƿáɣ, a prison.
 ƿáɣadán, a sconce; also an umbrella, or small shadow.—*Pl.*
 ƿáɣad, a shelter, or refuge; maɣ áɣt ƿáɣad on ɣaoɣt, as a place of shelter from the wind: written also ƿoɣad.
 ƿáɣnaɣm, to purge.
 ƿáɣne and ƿáɣnéoz, a wheal or pimple, a measles.—*Pl.*
 ƿáɣtuɣad and ƿáɣtuɣjɣm, rather ƿoɣtuɣjɣm, to stop or stay, to seize or lay hold on.—*Pl.*
 ƿáɣtúɣad, rather ƿoɣtúɣad, a fastening, securing, or seizing.
 ƿáɣuɣad, a devastation, or laying waste.
 ƿát, a cause or reason; cɣed ƿát, wherefore.
 ƿát, skill, knowledge; also a poem.
 ƿát, heat.
 ƿát, the breath, a breathing.
 ƿátac, prudence, knowledge.
 ƿátac, or átac, a giant; ƿátac-túata, a plebeian.
 ƿátán, a journey.—*Pl.*
 ƿátɣajm, the hem of a garment.
 ƿát-oɣde, a schoolmaster.—*Pl.*
 ƿē, under; ƿē talaɣm, under ground; the same as ƿá, *quod vid.*
 ƿē, a rod for measuring graves.
 ƿē, a hedge, pound, or pinfold; ƿē ƿjád, a park.
 ƿeab, good.
 ƿēab, a widow.
 ƿeab, as, as if, &c.
 ƿeab, a conflict or skirmish; plur. ƿeabta, ex. a bƿeabta buð cɣóda an cɣuad, the champion

behaved gallantly in all his encounters.
 ƿeab, means, power, faculty.
 ƿeabal, loc ƿeabajl, an ancient name of Lough Foyle in the County of Derry.
 ƿeabay, goodness; az dul a bƿe-abaj, improving, growing better, also beauty; *vid.* ƿeabay, *idem.*
 ƿeabda, goodness, honesty; also knowledge.
 ƿeabna, February.
 ƿeabɣa, rent.
 ƿeabɣac, cunning, skilful.
 ƿeabɣ, beauty, comeliness, decency; dá ƿeabɣ do bj a ɣtaɣd, at his best state.
 ƿeac and ƿeac, the handle or stick of a spade.
 ƿeacad, a turning.
 ƿeaceɣd, they put, or set.
 ƿeacam, to bow or bend, to turn; ƿeacad an ɣajɣtɣtōɣn a boɣa, let the archer bend his bow.
 ƿeacc and ƿecc, a tooth.
 ƿēac, see, behold; *vid.* ƿēacajm.
 ƿeacad, a pick-ax, or mattock.
 ƿeacadōɣn, a wizard, a seer.
 ƿēacajɣn, a view or sight: pronounced ƿēucaɣnt, a glance.
 ƿēacajm, or ƿēucam, to look, to see, to behold; dƿēac ɣē, he looked; az ƿēacajɣn zo ƿɣjōc-naɣac, looking steadfastly; tɣɣ dƿēucaɣn, he came to visit.
 ƿeacɣd, time, turn, alternative; Lat. *vicis, vice*; ƿeacɣd naon, on a certain time, formerly; an tɣeay ƿeacɣd, the third time; ƿeacɣd nájll, another time, formerly, ɣac aɣle ƿeacɣd, every other turn.
 ƿeacɣd, a journey, an expedition.
 ƿeacɣd, danger.
 ƿeacɣajteaj, they shall be sent.
 ƿeacɣta, was fought: the same as cɣnta; ƿeacɣtaj cat, a battle was fought; also set, put, pitched.

feacna, *idem*.

fead, to tell or relate; *amajl ad fead leabair gljnn dá loç*, as the book of Gleann da Loch relates: also written *feat*; Greek dual, *φαρον*, from *φημι*, *dico*; Lat. *fatus*.

fead, a whistle; *feaduigjol*, *idem*.

fead, a bulrush.

fead, a fathom; *fjtcce fead*, twenty fathoms.

fead, an island.

feadað, a relation or rehearsal.

feadajm, to be able; *feadmaojð*, we can.

feadán, a pipe, a reed.

feadánac, a piper.

feadánajm, to pipe, or whistle.

feadajlajc, the old law, or the Old Testament; *vetus lex, veteris legis*.

feadantact, possibility.

fead-ğujle, lamentation.

fead, extent; *ar fead na harja uje*, throughout the extent of all Asia; *ar fead meolajr*, through the extent of my knowledge; *fead a nae*, whilst he lives.

fead, or *fjoð*, a wood; pl. *feáða* and *fjoðbujde*; hence *Injr na bfoðbujde*, the Island of Woods, or the Woody Island, a name of Ireland.—*K. do cum feáða, ad silvam*.

feádajmeact, a gift or present.

feádajmeact, strolling, or idling.

feadajm, to rehearse, or relate; *vid. fead*.

feáðan, a band, a troop, or company; gen. *feáðna*, as *cean feáðna*, a captain, or head of a troop or company of men.

feáðan and *feadanyanac*, wild, savage.

feadb, a fault or defect; also a widow; *vid. faðb*.

fead-cúa, venison.

feadmac, potent.

feadmadōjr, he that hath the use of a thing.

feadmajm, to make use of, to serve or administer to.

feadmanac, a governor, or overseer; also *feadmanac tje*, a steward, also a servant; *feadmantaç*, the same.

feadmantar and *feadmantaç*, superintendence.

feadm-ğlacajm, to make his own by possession.

feadm-ğnatūğað, usurpation.

feaza, a beech-tree; Lat. *fagus*, Greek Dor. *φαγος*, *pro φηγος*; *cajleac feáza*, a pheasant.

feazað, an old verb: the same as *feacað*, to see, behold, &c.

feal, bad, naughty, evil.

feal, *vid. feall*.

fealb, a kernel, or a lump in the flesh.

fealcayð, austere, harsh; also deceitful, knavish.

fealcájðeact, sharpness, sourness, knavery.

fealcájðeay, a debate or dispute.

feall, treason, treachery, conspiracy, murder.

feallam, to deceive, to fail, &c.; *nj fealla me opt*, I will not fail thee; also to brew mischief for a person, to conspire against; Gr. *σφαλλω*, Lat. *fallo*.

feallya, philosophy; *dob eaz-nujde a bfeallya*, was skilled in philosophy.

feallyam, a philosopher.

feallyamnacð, philosophy.

fealmac, a learned man; also a monk or friar.

fealyamnac, a sophister.

fealtōjr, a traitor, or villain.

feamacay, superfluity.

feamnac and *feamajn*, sea-ore, or sea-rack; Lat. *alga*.

ƿeancad̃ and ƿeanzcad̃, wrestling or writhing, crookedness.

ƿeancay, genealogy.

ƿeannōz, a Royston crow; also a whiting.

ƿeannta, full of holes.

ƿeá, good; ƿeá, better; ƿeá-na, *idem*.

ƿear, a man, also a husband; in the genit. and vocat. singular and nominat. plur. it makes ƿj, Lat. *vir*; in compound words it is generally written ƿj in all cases, as ƿj-gejn and ƿj-gejneac̃, (Lat. *virile genus*), corrupted into ƿjjon and ƿjjonac̃, a male, or of the male kind; and thus, by the by, bujnjon and bujnjonac̃, a female, or of the female kind, have been corrupted from ben-gejn and ben-gejneac̃. In the Irish language the radical and primitive frame of the *leading* words in compounds is generally better preserved in the conjunct than in their single state, though the *subsequent* word in the compound very frequently suffers either an alteration or an amputation of some of its radicals, of which several instances are observable in this dictionary. The above compounds, ƿj-gejn and ben-gejn, show us that ƿj and ben were the true original Celtic names of *man* and *woman*, upon which the Latins have formed their *vir* and *venus*: for *Venus*, though set up for a goddess, signifies no more than mere *woman*, the emblem of all beauty, according to the Pagan mythology. The Irish having no *v* consonant in their alphabet, always used either an aspirated *b* or an *f* instead of it, which, by the by, was likewise the *Æolic v* consonant, called the *Æolic digamma*,

as they always pronounced it like an *f*. The words bján and bjánaç, changed sometimes into bjónán and bjónánaç by the abusive rule of *Leatán le Leatán*, show us also that anciently this word was written bj as well as ƿj.

ƿear, ƿear, or ƿear, green grass or verdure; Gall. *verdeur*, Lat. *viridis, viride*.

ƿearad̃ and ƿearajm, to act like a man, to fight; ex. do ƿearad̃ cat̃ mōi-ƿujleac̃ eatorma, a very bloody battle was fought between them.

ƿear-ajm, a hay-loft, or hay-yard.

ƿearad̃ac̃ and ƿearamlac̃, force, might, power.

ƿearamlac̃, manliness.

ƿearaml, manly, brave.

ƿearán, a quest, or ring-dove; ƿearán-breac, a turtle.

ƿearanda, a countryman, a boor, or farmer.

ƿearann, ground, land, or country; ƿearann clojdjm, sword-land.

ƿearann-ƿajnɣjl, or ƿajnɣeal, a territory eastward of Limerick, the ancient estate of the O'Conuings, called *Sajnɣeal*, i.e. *Sajn-angeal*, the apparition of an angel, where St. Patrick baptized *Cañtan-ƿjonn*, king of North Munster, ancestor of the O'Briens, &c.

ƿearayad̃, imitation.

ƿearayōj, an ape or mimic.

ƿearb, a cow.

ƿearb, a word; Lat. *verbum*.

ƿearb, a wheal or pimple, any bunch or protuberance on the skin or flesh.

ƿearb, goodness.

ƿearbad̃ and ƿearbajm, to kill, destroy, or massacre.

ƿearbán, the herb crowfoot.
 ƿearbajne, a herdsman.
 ƿearbōlg, a scabbard or sheath;
 also a budget or bag, as ƿear-
 bōlga ƿa cōjm zac ƿjn djob,
 every man of them carried budg-
 ets under his arm; *vid.* bōlg.
 ƿearbōg, the roebuck.
 ƿearceall, a territory between the
 Counties of Kildare and Meath,
 which anciently belonged to the
 O'Molloys; in Irish O'Máolmā-
 ad.
 ƿearcūðnead, threefold.
 ƿearcū, a champion; also man-
 hood, courage.
 ƿearða, male, also manly.
 ƿearðact, manhood.
 ƿearg, anger.
 ƿearg, a champion or warrior.
 ƿeargač, angry, passionate.
 ƿeargačd, anger, passion.
 ƿeargajm, to vex or fret; ná
 ƿeargajd tū ƿejn, do not fret
 thyself; do ƿeargūðnead ē, he
 was angry or fretted.
 ƿearmojge, a territory in the
 County of Antrim, anciently the
 estate of O'Čjańajn and O'Čjg-
 eńna; also a large and very
 pleasant tract of land in the
 County of Cork, now called the
 Barony of Fermoy, and the half
 barony of Condons. In the old
 Irish it was distinguished by the
 name of ƿjn-majge ƿejne, i. e.
Viri Campi Phœniorum seu
Phœnicum, from the people that
 were its inhabitants, who pro-
 bably were a party of the Gadi-
 tanian Phœnicians, for which
 opinion some reasons may pos-
 sibly soon appear in another
 work. This territory was pos-
 sessed from the third century to
 the tenth, by the O'Čomycńajg,
 or Cosgras, and the O'Dugans.
 Of the former branch descended

the Saint Malaga (*vid.* Colgan,
 Act. SS. in Vit. Mologæ) and
 the great Čuana, son of Čajlcjn,
 Dynast of Čloč-ljatmujn, near
 Mitchelstown, celebrated for his
 great hospitality and liberality
 in the seventh century. Of the
 latter branch there were two
 chiefs, each called O'Dugan, one
 residing at Čatajn-duzajn, near
 Doneraile, and the other at
 Čūnmanajn, now called Manain,
 near Kilworth. These families
 were the offspring of an Archi-
 Druid called Možnūt, in the
 third century. The O'Keeffes
 encroached upon these old pos-
 sessors towards the tenth cen-
 tury; and they again were dis-
 possessed by the Flemings, the
 Roches, and the Condons in the
 thirteenth century: the Roches
 obtained in process of time the
 dignity of Lord Viscount of
 Fermoy, now extinct since the
 death of the late Lord Roch,
 Lieutenant-General in his Sar-
 dinian Majesty's service, and
 governor of Tortona.
 ƿearmajc, strong or able men,
 altogether courageous.
 ƿearmaj, full of grass.
 ƿearn, and genit. ƿearna, dimin.
 ƿearnōg, the alder-tree; hence
 it is the name of the letter ƿ in
 Irish.
 ƿearn, good.
 ƿearn, a shield.
 ƿearna, the town of Ferns, a
 bishop's see in the County of
 Wexford.
 ƿearna, the mast of a ship; do
 čuajd rojrean clanna Mjlead
 ran ƿearna rjajl, the youngest
 of Milesius's sons climbed up
 the mast.—*Chron. Scot.*
 ƿearnājde, masculine.
 ƿearn, better; ar ƿearn, best;

an cūð būr feánn don ola, the best of the oil.

feann̄da, manly, brave; also of or belonging to a man.

feann̄daçt, manhood; rather goodness.

feann̄ra, a verse.

feann̄rad, *vid.* feann̄ryde, plur. a strand-pit; hence it is the name of a place adjoining Rostellan, near Cork harbour.

feann̄rad, a spindle; feann̄rad na lājme, the ulna, or ell, or the lowest of the two bones of which the cubit consists.

feann̄ran, a short verse.

feann̄rcal, a man; cjonar nō zejn-taoj rjn, ol rj, ðjn n̄j feadañ azur n̄j fjonab̄ra feann̄rcal zjn bā bēo, how shall that come to pass, (says Mary to the angel,) for I know not and will not know a man while I live.—Leab̄an b̄neac. This explication of the ancient Irish Paraphrast is agreeable to that of St. Austin and other holy fathers, who from this answer inferred the blessed Virgin had made a vow of perpetual chastity; Lat. *quomodo fiet istud, quoniam virum non cognosco*.—Luc. 1. 34.

feann̄rda, a pool, stagnant water.

feant, any good or virtuous act; feanta fējle, acts of generosity.

feant, a miracle; feantajb̄ āñ tt̄janna, the miracles of our Lord; hence feantam̄ajl, miraculous.

feant, a grave, a tomb; feant-laoj, an epitaph.

feant, a country or land.

feanteam̄ajl, miraculous.

feantaj̄jm, to bury.

feantajlle, a funeral oration.

feantujn, rain; corrupted from

feant-γ̄jon, a word which is compounded of fean or fēn, green grass or verdure, and γ̄jon, weather; so that feant-γ̄jon literally signifies grassy weather, i. e. weather productive of grass or verdure, for which effect rain or moisture is absolutely necessary. The opposite of this word feant-γ̄jon, is cnuad-γ̄jon, signifying a drying or scorching weather; zanj̄b̄jon, corrupted from zanj̄b̄-γ̄jon, is rough, boisterous weather; and zanj̄ll̄jon, a corruption of zall-γ̄jon, means very severe weather, as if it blew from a strange country.

feantm̄olað, a funeral oration, an epitaph.

feantullaç, a territory in the County of Meath, which belonged anciently to the O'Doolys.

feay and fjoγ, genit. fjr, knowledge; n̄j feay dūjnn, we know not.

feayac, knowing, skilful; feayam̄ajl, the same.

feayaz, a fibre.

feaycañta, late, in the evening.

feaycoñ, the evening; Lat. *vesper*, Gr. ἑσπερος; jāñ r̄ūjðe feaycoñ, after the setting of the evening star; ð m̄ajðjn zo feaycoñ, from morning till evening.

feaycoñluç, the dormouse, or field-mouse; also an insect that buzzes and flies about in the evening.

feaycnaç, late.

feayda, a feast or entertainment.

feayda, or feayta, a festival, or festivity.

feayda, hereafter, henceforward, forthwith.

feayfoçan̄zað, a gargarism; feayz̄lan̄að, *idem*.

feayz̄al̄ajðe, a herald.

feayzoñ, a separation.

ƿéarōg, a beard.
 ƿeartneac, a muzzle.
 ƿeat, *idem quod* ƿeað; Lat. *fari, fatus*.
 ƿeat, music, harmony.
 ƿeat, learning, skill, knowledge.
 ƿeatað, the sight.
 ƿeatal, the face or countenance.
 ƿeatal, a bowl or cup.
 ƿeatan, fur or hair.
 ƿeatgáojleað, the palsy.
 ƿeb, whilst, as long as.
 ƿebarajǵm, to correct or amend.
 ƿec, weakness, feebleness.
 ƿed, a narrative or relation.
 ƿedajm, to tell or relate; ad ƿeað, i. e. do jnnj; ƿeancar ad ƿedajm, I speak of genealogy; amajl ad ƿeað leabam na cceap, as is related in the book of Regal Rights.
 ƿed, hard, difficult.
 ƿedan, flight.
 ƿejb, as.
 ƿejb, a long life.
 ƿejb, good.
 ƿéjc, or ƿéjt, a vein or sinew; don ƿéjc do cnap, of the sinew which shrank; plur. ƿéjte and ƿéjte-anna.
 ƿéjteamnac, a debtor; mar majtmjð dá ƿéjteamnajb ƿéjn, *sicut et nos dimittimus debitoribus nostris*.
 ƿejðjl, just, true, faithful, chaste.
 ƿejðljðe, a follower.
 ƿejðljðjm, to continue true and faithful; mar cƿejðjom bunað j ǵjl leatya, azur ƿejðljūǵað ann, ǵlānpadya tū, if you embrace the faith, and persist true and faithful therein, I will cure you.—*L. B.*
 ƿejðm, use, employment, necessity; dá zcu ƿ a ƿejðm annya ccampa, to employ them in the camp; mar njð zan ƿejðm, as

a thing of nought; zac ƿejðm ejle, every other necessary business.
 ƿejðm-čéayam, to usurp.
 ƿejðmǵljc, provident.
 ƿejðm-ƿealðajǵm, to make a thing your own by long possession.
 ƿejðjl, faithful, &c.
 ƿejðjn, able, possible; coming from ƿeadam, *possum, valeo*, and answers all the persons singular and plural, as ƿejðjn ljom, leat, &c.
 ƿejðjn, or ƿeadam, nj ƿeadam mj- ǵj ǵjn, I do not know that.
 ƿéjz, bloody, with effusion of blood.
 ƿéjz, sharp; ex. ƿob ǵzjač ƿo ƿocbna ƿéjze, *sit noster clypeus contra arma acuta*.
 ƿejze, a warrior, champion, or slaughterer; plur. ƿejzjb.
 ƿejze, the top of a house, hill, or mountain.
 ƿejzljz, long.
 ƿejzljzjm, to catch or apprehend.
 ƿejl, a ƿejl, secretly.
 ƿéjl and ƿéjle, and ƿéjǵjl, the vigil of a feast; sometimes the feast itself; ƿéjl Mjčjl, *vigiliæ Michaelis*.
 ƿéjle and ƿéjleacð, generosity, liberality; cojne ƿéjle, a kind of furnace or chaldron that was formerly in constant use among the Irish bjátaǵjb, or open house-keepers; hence in the Welsh *felaig* signifies a prince.
 ƿejle, arrant, bad in a high degree; ex. ƿejle bjteamnac, an arrant thief; ƿejle ƿnéazac, an arrant liar.
 ƿejljor, the second sight.
 ƿejljor, vanity, a trifle.
 ƿejljorac, frivolous, trifling.
 ƿejljorlabjðjn, a whifler, a vain fellow that talks of trifles.
 ƿéjlne, a festilogium, or a calen-

dar of vigils and feasts of saints, or other solemnities.

ƿéjlteac̃d, a feasting, or keeping of holidays; b̃nejt-ƿéjlteac̃d, the solemnity of one's birth-day; ƿéjl̃tjūg̃ad, the same.

ƿejm̃deac̃d, denial, refusal.

ƿejmean, the feminine gender.

ƿejmjneac̃, feminine, effeminate.

ƿéjn, self; t̃u ƿéjn, thyself; ē ƿéjn, himself; j̃ad ƿéjn, themselves; also own, proper; jona am ƿéjn, in its proper season.

ƿéjne, a farmer, or husbandman, a boor, or ploughman.

ƿéj̃ne, or ƿj̃ánaide, the Fenii, or the famous old Irish militia.

ƿéj̃n, a bier, or coffin; Lat. *feretrum*; ad c̃oncadari d̃a d̃am̃ alla zo ƿéj̃n eatar̃ta azur̃ an corp̃ ann, they saw two wild oxen and a bier slung between them, whereon a corpse was laid. —*L. B.*

ƿéj̃n, the genit. of ƿéar̃, or ƿéur̃, hay, grass; luc̃ƿéj̃n, a shrew, or field-mouse.

ƿéj̃n-ð̃ur̃, a bramble, or briar.

ƿéj̃nēac̃d, a ferret.

ƿej̃nge, anger, indignation; gen. of ƿear̃g̃.

ƿej̃n ƿeōjl̃ luj̃nge, the lower end of a mast.

ƿej̃nr̃, strength, courage.

ƿej̃nr̃de, plur. of ƿear̃rad̃, the pits or lakes of water remaining on the strand at low water or ebb; hence b̃el na ƿej̃nr̃de, the town of Belfast, in the north-east of Ulster, takes its name.

ƿej̃r, a convention, a convocation, or synod; as ƿej̃r team̃nac̃, the solemn convention of the princes and petty sovereigns of Meath at Tara; ƿej̃r Eam̃na, and ƿej̃r C̃ñuac̃na, the parliament of Eamhan in Ulster, and that of Cruachan in Connaught; ƿej̃r

Chaj̃rl, the parliament of Cashel.

ƿej̃r, an entertainment.

ƿej̃r, a pig, swine, &c.

ƿej̃r, carnal communication.

ƿej̃rte and ƿej̃rtear̃, entertainment, accommodation; ƿej̃rtear̃ ojd̃ce, a night's lodging.

ƿej̃t̃, honey-suckle; dujl̃leabar̃ ƿej̃te, the leaf of honey-suckle.

ƿéj̃t̃, a vein, a sinew; plur. ƿéj̃teac̃a and ƿéj̃teanna.

ƿej̃t̃, tranquillity, silence.

ƿej̃team̃, or ƿej̃tjom̃, to wait, or attend, to oversee; luj̃g̃ r̃e a b̃ƿej̃team̃, he lies in wait; az ƿej̃team̃ õr̃ c̃jonñ, overseeing.

ƿej̃team̃, a taking care of, looking at; ƿej̃team̃ d̃jt̃ceallac̃, earnest expectation; genit. ƿej̃tme, luc̃d ƿej̃tme na ƿeult̃an, star-gazers.

ƿej̃tjde, a beast.

ƿej̃tj̃r, to gather, or assemble; also to keep, or preserve; non ƿej̃tj̃r, i. e. ño c̃ojm̃eadũj̃r, you kept or preserved.

ƿéj̃tleōg̃, the husk or pod of beans, peas, &c.

ƿej̃tmeōj̃r, an overseer or steward.

ƿel, strife, debate.

ƿeleac̃an, a butterfly.

ƿelear̃tar̃ and ƿelẽr̃tom̃, or elẽr̃tom̃, a water-plant called a flag; Wel. *silastar* and *elestr*.

ƿel̃jn and ƿelōg̃, honey-suckle; vid. ƿej̃t̃.

ƿem and ƿemen, a woman or wife; Lat. *fæmina*, Gall. *femme*.

ƿen, a wain, a cart, or waggon,

ƿen-c̃eap, the ring of a cart-wheel.

ƿeneōj̃r, a carter, or waggoner.

ƿenēul, fennel; ƿenneul̃ ãtaj̃b, fennel-giant.

ƿeod̃aj̃d̃, hard.

ƿeōd̃nac̃d, a manner or fashion.

ƿeōjl̃-d̃ata, flesh-coloured, or car-

ƿljg, the herb chick-weed; Lat. *alsine*.
 ƿljor, *idem quod* ƿlajr.
 ƿljream, to water.
 ƿljač, wet, moist, dank, oozy.
 ƿljačam, to wet, to water, to moisten; ƿljačtan ē, let it be wetted or moistened, &c.
 ƿljač-γūleacđ, the disease of the eyes, when watering continually.
 ƿloc, lax, or soft; Hispanice, *floxo*.
 ƿlocar, or ƿlocar, a lock of wool, a flock.
 ƿlūn, meal, flower; otherwise ƿlūn, and metaph. ƿlūn or ƿlūn na bƿear, the choice of men.
 ƿō, under, into, &c., like ƿā and ƿē; also to, towards, at, with, &c.; *vid.* ƿā.
 ƿo, a king, prince, or sovereign.
 ƿō, good; *vid.* ƿj.
 ƿō, easy, quiet, unconcerned; ƿōj ljomγa mo luγgjođ, I am unconcerned for my small stature.
 ƿo, in compound words implies fewness or rarity, also smallness; ƿo-bajlljđe, a few strokes; ƿo-đobajr, thin or little water; ƿo đajne, a mean man.
 ƿō, honour, esteem, regard; ƿō ƿan ƿōrjčjnt, without honour or relief.
 ƿōact, i. e. ƿjaƿrūjge, inquiring, asking; as ƿōact γzeāl don deōrūjge, ask the stranger what news.
 ƿoajrn ƿoγlamta, swarms of learned men.—*Keat*.
 ƿobajr, begun, commenced.
 ƿobajđ, quick, swift, nimble.
 ƿo-bajlte, the suburbs of a city.
 ƿobajr, sick, infirm, weak.
 ƿobajr, a salve or ointment; ƿo-bajr na γūl, eye-salve.
 ƿobjr, because, because that.
 ƿobajđe, tawny, yellowish.
 ƿōbtan, a thistle.

ƿoc, obscure.
 ƿocal, a word; Lat. *vocalis*; a vowel, also a promise; ƿocal-mazađ, a scoff, a taunt, or by-word.
 ƿocal-ƿrēumact, etymology.
 ƿocal-ƿrēumajge, an etymologist.
 ƿocar, profuse, prodigal.
 ƿocajde, scoffing; *vid.* ƿocajđ.
 ƿocajđe, a disease, a disorder.
 ƿocajn, a cause, a motive, or reason.
 ƿocajn, disturbance, quarreling.
 ƿocajr, along with; am ƿocajr, along with me, in my company; ān bƿocajr, with us.
 ƿocall, dirt, filth, corrupt matter.
 ƿocan, food, fodder, provender.
 ƿocan, young and tender in the blade.
 ƿocla, a den, or cave; ƿocla leō-man, a lion's den; ƿocla ƿō, the seat or mansion house of a lord.
 ƿocmad, scorn, contempt.
 ƿocnac, a reward or recompense.
 ƿocnad, banishing, or routing; a bƿocnad an uγlc do tujt Eāmon, in banishing iniquity Edmond lost his life.
 ƿocnaje, happiness, bliss, felicity.
 ƿocnar, the bosom.
 ƿocnar a ƿearr ann, her grave was dug there.—*Chron. Scot*.
 ƿočt, interrogation, or asking a question.
 ƿocajde, or ƿocajđmeađ, a flout, a jeer; also derision, scorn, contempt.
 ƿocajđmγm, to scoff, to mock, to jeer, to deride, to scorn.
 ƿocajđmeac, joking, deriding, jeering; also a mocker, &c.
 ƿocla, a proposition, a maxim.
 ƿoclōj, a vocabulary, or dictionary.
 ƿod, art or skill.
 ƿōđ, a clod of earth, glebe, soil,

land, &c.; hence the Lat. *fodio*, to dig, and *feodum*, or *feudum*, a fief, or fee.

Ƒodač, wise, prudent, discreet.

Ƒodálajm, to divide, to distinguish.

Ƒodōnujđ and Ƒodčnum, fiends, furies.

Ƒod, knowledge, skill.

Ƒodájl, a division; also releasing, or dissolving.

Ƒodájlj, to loose or untie; *vid.*

Ƒodálajm, to divide.

Ƒodb, a cutting down.

Ƒodjn, *vid.* Ƒonn.

Ƒodōnd, the humming or murmuring of bees, any loud noise; also a conspiracy or plot.

Ƒoduine, any man in low life, a plebeian.

Ƒodnuáj, perceiving.

Ƒoŕjáda, a yard, a park, or enclosure.

Ƒoŕajl, to teach, or instruct; also to dictate; *no Ƒoŕajl ƕe jad uje*, he dictated them all (to his clerk.)—*Vid. Anal. Tighern.* *Vid.* Ƒoŕađ, *infra*.

Ƒōŕaj, do Ƒōŕaj ƕē, he commanded; *vid.* Ƒōŕnađ; also to publish.

Ƒoŕ and Ƒoŕađ, is the radix of the word Ƒoŕlajm, and of the same signification; as do Ƒoŕ ƕē dōjb ƕát a ƕunaj, he instructed them with the intent of his expedition; *vid.* caŕŕējm Ƒhojndeal.

Ƒoŕ, entertainment, hospitality.

Ƒoŕa, a dart, also an attack, a rapt; hence Ƒoŕmaŕač, a sea-robber, or pirate.

Ƒoŕajl, an inroad into an enemy's country, robbery, &c.

Ƒoŕalajm, to plunder, to spoil; derived from Ƒoŕ, a rapt, *quod vide*.

Ƒoŕalūjđe, a robber; ƕeajƑoŕala,

the same.

Ƒoŕal, the whole.

Ƒōŕanajm, to do good, to suffice, to serve.

Ƒōŕanta and Ƒōŕantač, good, prosperous, serviceable.

Ƒōŕantačđ, goodness, prosperity, sufficiency.

Ƒoŕaoč, a gentle gale or blast.

Ƒoŕaj, a sound, a noise, or voice; also a tone or accent; dájŕoŕaj, or deaŕŕoŕaj, a diphthong; and ƕeajŕoŕaj, a triphthong.

Ƒoŕaj, echoing, resounding, loud, noisy, clamorous.

Ƒoŕajajm, to make a noise, to tingle.

Ƒōŕbanán, a thistle.

Ƒōŕlajm, learning, instruction.

Ƒoŕlamčeač, a novice, an apprentice, a scholar; Ƒoŕlujnte, the same.

Ƒoŕlama and Ƒoŕlamča, learned, ingenious; ceájđ Ƒoŕlama, skillful artists; sometimes written Ƒodlamča.

Ƒoŕalajm, to commit trespass, to rob; *vid.* Ƒoŕ.

Ƒoŕlajam, to grow pale.

Ƒoŕlamajm, to learn; deŕla ŕo bŕolajmŕeá olc, for fear you should learn vice.

Ƒoŕlūŕađ, a ransacking, or robbing, &c.

Ƒōŕlujnte, a scholar, or apprentice, a novice.

Ƒōŕmaj, the harvest.

Ƒōŕmoŕač, a sea-robber, a pirate; *vid.* Ƒoŕ.

Ƒōŕnajđ, enough.

Ƒōŕnajm, to suffice, to do good; *vid.* Ƒōŕanajm; also to serve, to be in slavery; do ceatŕa ƕebe Ƒōŕnajđ, *quotuor familiis inser-viebat*.—*Vit. S. Patricii*.

Ƒōŕnam, servitude, slavery, i. e. Ƒōŕnam, *in servitute*.—*Vit. S.*

Patric.
 ƿozlaʒm, to loose or untie.
 ƿōzmað, ƿozƿōzma, and ƿōzaʒm,
 a warning, charge, or caution;
 also a proclamation or decree,
 an ordinance or declaration.
 ƿōzmað and ƿōzmaʒm, to warn or
 caution, to order or decree.
 ƿoztaʒta, a district in Leinster,
 possessed anciently by the O'Nua-
 lans.
 ƿozuʒ, near, at hand; a ƿozuʒ
 do, near him; its comparative
 and superlative is ƿozʒe, or
 ƿozʒe, nearer, or next.
 ƿoz, i. e. Cnámcojll, the name of a
 place near Cashel.
 ƿozceall, i. e. ƿozmaʒl, a day's
 hire or wages, a salary, &c.
 ƿozcʒll, to provide or prepare; ʒō
 ʒaðan tʒi ʒlʒaʒana aʒ ƿozcʒll
 na ƿleʒʒe ʒʒn, they were three
 years preparing for that feast.
 ƿozðoʒun, quick, smart, ready.
 ƿozðeʒtaʒ, is sent, gone, &c.;
 anʒʒn ƿozðeʒtaʒ ʒʒlaʒd cuʒ-
 ʒuʒ ƿozceann ʒoʒa, ʒo tʒʒað-
 ʒað dā aʒallað, then Pilate sent
 a messenger for Jesus that he
 may come and speak to him.—
L. B.
 ƿozðneac, a little image.
 ƿozðneacða, likeness.
 ƿozʒð and ƿozʒðe, patience, for-
 bearing.
 ƿozʒðeac, patient, forbearing.
 ƿozʒðeað and ƿozʒðoʒm, to bear
 patiently.
 ƿōʒʒn, a green plat, a mead.
 ƿozʒe and ƿozʒʒ, nearer, or
 next; nʒ aʒ ƿozʒe, nearer; do
 ʒʒ ʒe ƿozʒe don ʒʒʒ, he was
 next to the king.
 ƿōʒl, a while; ʒo ƿōʒl, yet, as yet,
 also a little while; ƿan ʒo ƿōʒl,
 stay a while.
 ƿozlbeama, fierce, cruel, terrible.
 ƿozlbeʒm, a blast, also a scandal

or reproach; ƿozlbeʒmʒuʒað,
idem.
 ƿozlceaðmað, adjuration, conjur-
 ing.
 ƿozlceaðtoʒm, a conjurer.
 ƿozleaba, a truckle-bed.
 ƿozlēað, a fillet, a woman's coif.
 ƿozleanaʒm, to follow, to go after,
 to hang after.
 ƿozleapbað, death.
 ƿozleayʒn, an asp.
 ƿozlleacða, a research.
 ƿozlleact, a track, a footstep.
 ƿozllēaʒ, the bud of a flower.
 ƿozllʒʒeac, negligent, sluggish;
 written for ƿaʒllʒʒeac.
 ƿozllʒʒeac and ƿozllʒʒteac, pro-
 perly means hidden, latent, which
 does not exteriorly appear. Our
 old parchments of medicine use
 it frequently in this last sense.
 ƿozllʒʒʒm and ƿozllʒʒuʒað, to re-
 veal or discover, to express, de-
 clare, or manifest; ʒo ƿozllʒe-
 ðeac maʒnm, that I may declare
 my name.
 ƿozllʒʒte, manifested, made plain.
 ƿozllʒʒuʒað, a manifestation, or
 declaration, discovery.
 ƿozlmean, a bad dress.
 ƿozmeal, consumption.
 ƿozmðʒn, in expectation of.
 ƿoz-neal, a little cloud.
 ƿoznʒe and ƿoznʒeðʒ, the ash-
 tree.
 ƿoznʒʒ, wells, springs, or foun-
 tains.
 ƿoznʒʒon, i. e. ƿoznʒe-amʒn, the
 name of a river in the County of
 Cork and barony of Fermoy.
 ƿōʒm, help thou; ƿōʒm oʒt ƿēʒn,
 save thyself.—*Matt.* 27. 40.
 ƿōʒm, a ship's crew, any number of
 people stowed in one place; pl.
 ƿuʒʒne; hence *fuirion*.
 ƿozmðʒm, to be present.
 ƿōʒmðʒʒaʒma, an adverb.

Ƒojnbuoc, force, power.
 Ƒojnceadal, instruction, exhortation, admonition, also a lecture, &c.; Ƒojncejdeal, *idem*.
 Ƒojnceadalajm, to teach, instruct, or admonish.
 Ƒojnceann, the end or conclusion; 3o Ƒojnceann na talman, to the end of the earth; also the front or forehead.
 Ƒojncejobal, a reinforcement.
 Ƒojndejnec, more excellent.
 Ƒojneamajl, steep, headlong.
 Ƒojnedjm, to prevent.
 Ƒojnegean, violence, constraint.
 Ƒojne, old, ancient; also perfect.
 Ƒojneacdb, old age; also perfection.
 Ƒojn-Ƒjacla, the foreteeth.
 Ƒojngealla, witness, testimony.
 Ƒojngjol, a declaration, manifestation, &c.; Ƒojngjol na Ƒjnjne, the manifestation of the truth.
 Ƒojngjolaajm, to prove, to declare.
 Ƒojngljde, nobility.
 Ƒojngljde, true, certain.
 Ƒojngljdyr, they used to swear.
 Ƒojngneam, a building; Ƒojngneagad, a building, *ædificium*.
 Ƒojngnjgm, to build.
 Ƒojnjaiaac, preposterous.
 Ƒojnjfjgm, to perform, or execute.
 Ƒojnjgm, to stay, to wait, or delay.
 Ƒojnjgtjn, aid, help, relief, succours; Ƒojnjgtjn do lucd an Ƒojg, a relief to the afflicted: also written Ƒojnyn and Ƒojn-tjnt.
 Ƒojnjm, to bless or make happy, to relieve or assist; also to heal, to save; Ƒojn ommujnn a Thjanna, help us, O Lord.
 Ƒojnjmeal, the utmost part, the furthestmost limit; also the circumference of a circle; ex. on

meodon 3o Ƒojnjmeal, a centro usque ad circumferentiam.
 Ƒojnjmealac, a front; also extrinsic, on the outside.
 Ƒojnjomriaδ and Ƒojnjomriaδtead, a ceremony.
 Ƒojnjomriaδteac, ceremonial.
 Ƒojnleatan, extensive, large; 3o Ƒojnleatan, at large, in an extensive ample manner: but in old parchments it signifies in general, universally.
 Ƒojnljon, much, many.
 Ƒojnljonaδ, a completion; also a supplement.
 Ƒojnljonaδ and Ƒojnljonaajm, to complete, to make perfect.
 Ƒojnljonta, complete, perfect.
 Ƒojnm, a form or manner, an image.
 Ƒojnne, dwellers, inhabitants; na yeann Ƒojnne, the old inhabitants; the plur. of Ƒujnjon and Ƒujnjne.
 Ƒojnnead, inclination; an Ƒojnnead, headlong.
 Ƒojnneant, oppression, high hand; ag jmjt Ƒojnnt ommujnn, oppressing, or laying a heavy hand on us.
 Ƒojnnejl, manifest, apparent.
 Ƒojnnead and Ƒujnnead, harrowing.
 Ƒojntbe, a cut, or cutting off.
 Ƒojntbneatnūgac, divination.
 Ƒojntc, black, swarthy.
 Ƒojntc, i. e. Ƒojntujg, a shoe.
 Ƒojntojn, enough.
 Ƒojnteagayg, rudiments, or introduction.
 Ƒojntjbe, slaughter, massacre; Ƒojntjbe Dealbnaia hoymūjgjb, the massacre of the Delvins by the inhabitants of Ossory.—*Chron. Scot.*
 Ƒojntjl, able, strong, hardy; Lat. *fortis*.
 Ƒojntjle, the comparat. and su-

perlat. of *fojntjl*, signifying more hardy, and most hardy by prefixing *nj bux*, or *nj ax*, to imply the comparative, and *ax* to signify the superlative; *nj bux fojntjle*, more hardy or brave; *an fēan ax fojntjle*, the hardest, &c. N. B. The Irish have these particles *nj bux* and *ax*, and no other, to distinguish and form their degrees of comparison, as the English *more* and *most*.

fojntjle and *fojntjleact*, patience, greatness of soul, as in pain, sorrow, or even the agonies of death; also courage, hardiness, and intrepidity in dangers, labour, or difficulties, like the cardinal virtue *fortitude*.

fojx, leisure; *an fojx*, vacant, or free from business.

fojxcjonnač, backbiting, malice.

fojxžjžjm, to approach.

fojxjm, to stop or rest.

fojxte and *fojxtjne*, a resting, or residing.

fojxtead, hire, hiring, wages; from the verb *foxtužjžjm*, to hire.

fojxteanač, serious, also arranged, in good order; *gluaž fojxteanač*, a well-ordered army when on their march.

fojč, about.

fojčne, woods.

fojčnejb, hunger.

fōla, a short day, a little while; *vid. fōjl*.

fōla, a garment.

fōla, the genitive of *fajl*, blood.

fōlabna, a good speech, pleading, or reasoning.

fōlač, a covering.

fōlač, hid, secret, private; a *bfo-lač*, hidden; Lat. *clam*, in *occulto*; Goth. *fulgin*, *occultum*.

fōlačtajn, toleration, forbearance.

fōlačtajn, water-salad, water-

parsnip.

fōlač, a cover, or covering.

fōlač, power, ability.

fōlača, cattle.

fōlajd, a wimple or muffler.—*Is.* 3. 23.

fōlajžeač and *fōlajžteac*, secret, private, hid.

fōlajžjm, to cover; *do fōlajž rējad*, he covered them over; *do fōjlead na rlejbte*, the mountains were covered.

fōlam, empty, void, vacant.

fōlajajm, to command; also to offer, or proffer.

fōlajnam, or *fōlajalam*, an offer.

fōlajnajdeact, equality, parity.

fōlajnajdeac, equal.

fōlajntōjrn, an emperor.

fōlajntnajd, a sufficiency, enough.

fōlajntnajdjm, to satisfy.

fōlay, a shoe, sandal, or slipper.

fōlcad, a cleansing of the hair by washing the head; *fōlcad cjnn*, *idem*.

fōlcad and *fōlcajm*, to water or moisten, to cleanse by water, to steep in water.

fōlrajd, whole, entire.

fōlž, active, nimble, quick.

fōllač, a kind of water-gruel; also any covering or garment.

fōllač, government.

fōllajrn, *vid. fāllajrn*.—*Luke*, 5. 39.

fōllačman, a grace, ornament.

fōllačnūžad, a ruling or governing, as a prince.

fōllačnūjžjm, to rule or govern, to sway; *jr jonnat zejn fūjžjor an Čaōjreac fōllačnajžfear a pōpul fejn*, in thee will a Chief be born who shall govern his people.—*L. B.*

fōllay, or *fōllay*, plain, evident, manifest, public; *zo fōllay*, openly, in the day-time; *man*

ay ƿollay, as is manifest.
 ƿollycad, a scalding.
 ƿollyjǵjm, to make apparent, or manifest, to discover.
 ƿollayzlan, clear, loud; le guz ƿollayzlan, with a loud voice.
 ƿolmac, that makes hollow or empty.
 ƿolmajǵjm, to make empty; do ƿolmajǵead ē, it was emptied.
 ƿoloycajn, a tad-pole; *ranunculus*.
 ƿolorz, a burning of heath.
 ƿolt, the hair of the head; zo nuje an ƿolt lǵat, even unto hoary hairs; also a tail; ex. conuǵjǵd ƿe a ƿolt, he moveth his tail.—*Job*, 40. 17.
 ƿoltcjb, a leek.
 ƿoludad, to be active or nimble.
 ƿoluajmneac, stirring, active, nimble; also prancing; ƿtead ƿoluajmneac, a prancing steed.
 ƿoluamajn, a giddy motion; also a running away or flying; a skipping.
 ƿoluaj, a footstool.
 ƿoluǵjeac, hid, secret.
 ƿolumajn, bad clothes.
 ƿomamǵad, obeisance, humiliation.
 ƿomaj, harvest, autumn.
 ƿomajda, autumnal.
 ƿomjǵjeac, half drunk.
 ƿomori and ƿomoraac, a pirate. It is recorded in Irish Histories that a certain race of foreigners, distinguished on account of their piracy, by the name of ƿomajǵ, formerly infested this nation, and were at last overthrown and banished by Lǵjǵ Lám ƿada. This word is understood by some to mean a giant, for Cloacán na ƿomajǵ, in the County of Antrim, is rendered the Giant's Causeway; ƿomoraajǵ, or rather

ƿoǵmoraajǵ, properly signifies sea-robbers; from ƿoǵ, rapt or plundering, and mori, muji, or maj, the sea; *vid.* ƿoǵ.
 ƿonamad, jeering, or mockery; ƿonomad, *idem*.
 ƿonamadac, a jeering person.
 ƿonamadajm, to mock, to deride.
 ƿonn, land, earth.
 ƿonn, delight, pleasure; a desire, or longing; a tá ƿonn oim, I long very much.
 ƿonn, a tune or song; a bƿonnujǵ dǵada, in hymns.
 ƿonn, inclination, desire; ƿonn azay ƿajǵjǵjor, inclination to act, accompanied with a dread of bad consequence; *vid.* ƿajǵjǵjor, *supra*.
 ƿonnad, a journey.
 ƿonnaaj and ƿonnmaj, willing, inclined, or prone to.
 ƿonnaajneac, inclination, propensity, willingness.
 ƿonnra, a hoop.
 ƿonra, a band.
 ƿonrajne and ƿonrǵoj, a cooper.
 ƿontabmajm, to rejoice, or be glad.
 ƿor, before; *Angl.* *fore*, in compound words.
 ƿor, over, or upon; ƿor ƿeajǵ Ejjonn no ejn an macáom, the youth excelled all the Irish; also beyond, into, &c.
 ƿor, discourse, conversation.
 ƿor, protection, defence.
 ƿor, enlightening, illumination.
 ƿora, a seat, or bench; ƿorada, *idem*.
 ƿorabajǵ, early, ripe, or before the time; *præcox*.
 ƿoraaj, a watchman.
 ƿoraǵjeac, fierce or cruel.
 ƿoraǵjeac, fierceness, cruelty.
 ƿoraǵjm, or ƿajjm, to watch or guard.

φορᾱγγιον, or φορᾱοιον, a forest;
also the kennel of a fox, or the
haunt of any wild beast.

Лонажъ, excess, superfluity.

Forájllm, to offer; dforájll rē
dojb rjē ručajn, he offered
them an everlasting peace.

Пора́жѣнъ, a journey.

Forajnm, a pronoun ; also a nickname, an epithet.

բօրայր, a watch or ward; անդա
բօրայր, in the ward; ան
յոնաձայն բօրայր, in the lurk-
ing places; *rectius* բօրխայր;
also those that lie in ambush.

Ῥομᾱτμῆαδ, remembrance.

Loñán, anger, wrath.

Forán, a short verse, or versicle, a song.

Foránta, angry, resolute, presumptuous.

formaorōglac, old, ancient, an old man; formaorbean, an old woman.

power, knowledge, understand-
ing.

Ford, a ford in a river.

Конар, old, antique, ancient.

ῥοπαρ, increase, or augmentation.

Foray, a law; also a foundation;

foray-ſeaya, a history; foray-
ſocal, an expoſitor or etymolo-
gicon.

Fornayda, grave, sedate, sensible.

Forbearance, gravity, sobriety.

Fornayna, illustrated.

Forb, a landlord.

Forba, land; Gr. *φορβη*, Lat. *herba*; also glebe-land, or the lands annexed to a church; hence the word *cōmforba*, or *cōmforba*, a successor in a see or church-living; *cōmforba* *Ṣáttḡaṡḡ*, St. Patrick's successor in the see of Armagh; it also signifies a lay possessor of part of the lands annexed to a church.—*Vid. War. cap. 17.*

Antiq. Hib. et Girald. Camb. Itin. Camb. l. 2. c. 4. Also a partner in a benefice, such as those laymen who enjoy part of the tithes of a parish by way of impropriation.—*Vid. cōmφορβα.*

Corba, a tax, or contribution.

Горбацъ, i. e. сужд на маѣѣ.

Forbad, cutting, slaying, or slaughtering.

Forbajr, to grow or increase ; zon
ajne rjn nō far azur nō for-
bajr zorta djjm ann, in conse-
quence a great famine increased
there.

Forbajyt, increase, profit, emolument.

FORBAJY, a conquest; do déanam
forbajy fōr Éirynn, to make a
conquest of Ireland.—*Vid. An-
nal. Tighearn. et Innisfallen.*

forban, banns of marriage, any
proclamation or edict.

Conban, excess, extravagance.

Forbay, a snare or ambush; *vid.*
cajtréim.

Forbnat, a cloak, the upper garment; γκαναγ janam a forbnat, she afterwards spread her cloak. — *Brogan.*

Forþraoyleað, mirth, rejoicing.

Long, firm, steadfast.

Forcað, to teach, instruct, &c. ;
 ʒr a ʒǵajljē ʒr cōmlājne ʒō
 forcað loʒa a eaybula ʒn na
 ʒūnaʒb dʒaða, it was in Galilee
 Jesus instructed his apostles
 fully in the divine mysteries.—
L. B.

Forcan, violence; also a wooden hook.

φοῖαγμα, or φορῶγμα, a command, an order, or decree.

Forcaojn, a catch, or quirk; a caption in words.

Forcongna, persuasion, advice, in-
stigation; ex. 30 nō ađnad ɣad
maca Iɣnael an cōjmde frj

ƿonconzra hellj an ƿajð, so that the Israelites adored God throughout the persuasion and solicitations of the prophet Heli.

L. B.

- ƿonconzra, a command.
 ƿonconzrajm, to bid or command.
 ƿonconzeann, the foreskin.
 ƿoncmajð, superfluity, excess.
 ƿoncomal, a binding together.
 ƿoncnajð, superfluity, excess.
 ƿoncnajð, rising or dawning; ƿoncnajð majðne, the dawning of the day.
 ƿoncut, the fore part of the head.
 ƿonðal, erring or straying.
 ƿonðab, a lid or cover; an ƿonðabujð mo ƿul, upon my eyelids.
 ƿonðanc, the light; also plain, manifest.
 ƿonðnojn, a loin; ðð ƿonðnojnjb, from thy loins; also the womb of a woman.
 ƿonðulaç, erroneous.
 ƿonējzean, force, a rape, violence; but ējzean is the common word for a rape.
 ƿonējzneaç, violent, ravishing, &c.
 ƿonƿ, a guard.
 ƿonƿajne, a watch, or ward; *vid.* ƿonajne.
 ƿonƿajneaç, watching; also a watchman.
 ƿonƿajnym, to watch or guard; also to lie in ambush.
 ƿon-ƿocal, a by-word, a proverb.
 ƿonƿujneōz, a window-shutter; a wire or lattice before a window.
 ƿonzaajm, a convocation.
 ƿonzaajm, to provoke; also to call together.
 ƿonçal and ƿonçall, a lie, fable, or romance.
 ƿonçalajm and ƿonuǰǰljm, to tell, relate; nān ƿonǰuǰl zō, that told or invented no lies.

- ƿonçant, the fore part of the head.
 ƿonzar, a river in the County of Clare, which glides through Clonrod, Ennis, and Clare.
 ƿonzlacajm, to prevent.
 ƿonzla, for the most part; *plerumque*.
 ƿonzla, election, choice.
 ƿonzuǰn, a wound.
 ƿonzo, i. e. ƿēð, jewels, or precious things.
 ƿonze, sincere, true.
 ƿonzonz, a rudiment, or trial of skill.
 ƿonlan, force, power; hence an-ƿonlan is oppression, tyranny; ƿonlan is also superfluity, excess of any thing.
 ƿonlajm, leaping or bouncing.
 ƿonmaç, an increase, a swelling.
 ƿonmad, i. e. ƿnūt, envy, a mortal sin.
 ƿonmalaç, a hireling.
 ƿonmaǰajl, of good form or figure.
 ƿonman, a type or mould.
 ƿonmna, much, a great deal.
 ƿonneant, violence; *vid.* ƿonneant.
 ƿonnzajne, a command, an offer.
 ƿonnzabǰjl, hardness.
 ƿon-ondear, a rudiment.
 ƿon-ōrða, renowned, famous.
 ƿon-ōrðūǰað, predestination.
 ƿonnaç, an angling rod; also a perch.
 ƿonnajd, near to, hard by; also towards.
 ƿonnēljm, to shine forth; also to manifest, or discover.
 ƿonnožeana, served, did service, or good.
 ƿonnuma, fringes.
 ƿonnuma, sent.
 ƿonranajm, to shine.
 ƿonraoǰltean, divination.

ƿōƿƿaƿte, fore-knowing.
 ƿōƿtan, or ƿƿƿtean, tied, or bound up.
 ƿōƿtaƿ, a straw.
 ƿōƿta, a seat.
 ƿōƿtan, plenty; ƿōƿtan ƿƿƿē, abundance of cattle; ƿōƿtan ƿƿōƿde, a stud or breed of horses.
 ƿōƿtƿl, strong, hardy, patient; ƿōƿtƿl la ƿaot, strong for labour; also courageous, brave; ba ƿōƿtƿl an ūaƿƿ ēaƿa, he had fortitude at the hour of death; laoc ƿōƿtƿl, a courageous champion; Lat. *fortis*; vid. ƿōƿtƿl.
 ƿōƿtƿaƿƿ, a rising; ƿōƿtƿaƿƿ maƿƿne, the dawning or rising of the day.
 ƿōƿūaƿ, a bastard red, reddish.
 ƿōƿuƿ, knowledge; ƿōƿuƿ ƿeaƿa an ēƿƿƿnn, *Notitia Hiberniæ*.—K.
 ƿōƿ, yet, still, also; aƿƿ ƿōƿ, but yet, but moreover.
 ƿōƿ and ƿōƿaƿ, a delaying, staying or resting, fixing or pitching, also a prop or buttress, a wall or ditch; Lat. *fossa*; ƿōƿ-tƿƿ, the wall of a house; Wel. *fos*; hence the word ƿōƿ-long-ƿōƿt, an encampment, a camp; from ƿōƿ, pitching, and long-ƿōƿt, a tent; which is again compounded of long, any covering or tent made of timber or other matter; and ƿōƿt, the area or surface of ground upon which the house or tent is drawn; lƿa muca ƿaƿaƿ ƿōƿ, *cum porcorum grege iugiter permansit (Patricius puer.)*
 ƿōƿaƿ, an atonement.
 ƿōƿaƿƿ, cessation.
 ƿōƿaƿ, a stopping or resting; ƿan ƿōƿaƿ, without delay; ƿōƿaƿ cōm-bƿaƿc, a cessation of arms, or fighting.
 ƿōƿaƿ and ƿōƿaƿm, to stay or rest,

to pitch, or lodge, do ƿōƿuƿƿ ƿē, he rested.
 ƿōƿclajm, commonly said and written oƿƿclajm, to open, to unlock; ƿōƿƿcēoltuƿ būƿ ƿūƿle, your eyes shall be opened.
 ƿōƿcuƿlƿe or ƿōƿƿaƿlƿe, opened, open; ƿō ƿōƿcuƿlƿe, publicly, openly.
 ƿōƿƿaƿ, a shadow, or shelter from heat or cold; vid. ƿaƿƿaƿ; Wel. *kysgod*.
 ƿōƿlong, a mansion, or dwelling-house.
 ƿōƿlongƿōƿt, an encampment, a camp; vid. ƿōƿ, *supra*; do ƿƿƿneadaƿ ƿōƿlong-ƿōƿt, they encamped; aƿ deunam ƿōƿ-long ƿōƿt, encamping; aƿ tƿēƿƿean a bƿōƿlongƿōƿt, raising the siege, or decamping.
 ƿōƿƿa, i. e. ƿtƿeātƿūƿaƿ, releasing, dissolution.
 ƿōƿƿolajc, heavenly, superior; ƿon an ēeātƿl ƿōƿƿolajc, *sonus, seu concentus superiorum civium*.
 ƿōƿtam, to hire; also to stop; do ƿōƿt ƿē an laoc, he stopped the champion. In contracts it is applied in engaging a house, a room, or the like, and has the same meaning with the French word *arreter*.
 ƿōƿt, a giant.
 ƿōƿt, raging, storming, violent.
 ƿōƿtaƿtƿnaƿdeac, a glutton.
 ƿōƿta, a foundation.
 ƿōƿta, taken away, or out of.
 ƿōƿtaƿ, a cough.
 ƿōƿtaƿ, a lake or pond.
 ƿōƿtannán, a thistle; Lat. *carduus*.
 ƿōƿtannán-beandƿƿte, blessed thistle; Lat. *carduus benedictus*.
 ƿōƿtaƿtƿneaca, suburbs.
 ƿōƿtlaƿnteaƿ, a novice or apprentice.

ƿoʈoʀzað, cleansing.
 ƿoʈʀaʒað, a bath; *am̃a ɔʃ an ƿoʈʀuʒað ʀenta ʃmpe bá deaʀ-
 glað, præclarum ipse quod bal-
 neum benedicendo vertit in cer-
 visiam.*
 ƿoʈʀaʒʃoʃʀ, a bath; pl. ƿoʈʀaʒ-
 ʈobaʃʀ, *idem*, i. e. a well of puri-
 fication or cleansing.
 ƿoʈʀaʒaʃʀ, to bathe.
 ƿoʈʀom, a great noise or rustling.
 ƿoʈūʒað, a beginning.
 ƿouʀ, or ƿoʒaʃʀ, diphthongs or
 triphthongs; *nʃ ʀoʃʀtear an
 ƿoʒaʃ na ʈoʈaʃb, the diph or
 triphthongs are not divided into
 different syllables or sounds.*
 ƿʀaʒ, a woman, or wife; *Ar. graʃ,*
and Wel. guraig, Ger. frau, or
frai.
 ƿʀaʒ, a hand.
 ƿʀaʒ, a shield or buckler, because
 worn on the hand to defend the
 body.
 ƿʀaʒʀeazað, a floating.
 ƿʀaʒʒ, a bush of hair.
 ƿʀaʒʒ, the sea.
 ƿʀaʃʀc, France.
 ƿʀanncaç, a Frenchman, French;
bolʒaç ƿʀanncaç, the French
pox.
 ƿʀanncaç, or *luç ƿʀanncaç*, a
 rat.
 ƿʀaoç, heath, ling; *Hisp. breco,*
and Lat. erica.
 ƿʀáoç, hunger; *ƿʀaoç ƿʃacal,*
fretting or hungry teeth; also
rage, anger, fury.
 ƿʀáoçajðe, fretful, furious; *ƿʀá-
 oçda, idem.*
 ƿʀaoçõʒ, wortleberry.
 ƿʀao-çeaʀç, a heath-poult, or
 grousehen; pl. *ceaʀca ƿʀaoʃç.*
 ƿʀaʃ, a shower.
 ƿʀaʃ, ready, active.
 ƿʀaʃaç, fruitful, showery.
 ƿʀeacaʃʀ and ƿʀeacaʃ, use, prac-
 tice, frequency; *le ƿʀeacaʃʀ na*

Sacrameʃʀte, by frequenting
 the Sacraments.
 ƿʀeacaʃ, witness, testimony.
 ƿʀeacaʃán, a wrestling-school, or
 any place of exercise.
 ƿʀeacnūʒað, exercise; *ƿʀeacnū-
 ʒað, idem.*
 ƿʀeacʀaʃʒʃʀ, to exercise or ac-
 custom, to discharge an office or
 duty.
 ƿʀeacʀaʃʃc, the present time.
 ƿʀead, a pillaging or plundering.
 ƿʀeazaʀað, or ƿʀeazʀað, an an-
 swer.
 ƿʀeʒaʀaʃʀ, to answer, to make
 answer.
 ƿʀeʒaʀtaç, answerable, account-
 able.
 ƿʀeʒaʀtõʃʀ, a respondent or de-
 fendant.
 ƿʀeazʀaʃʀ, to work or labour.
 ƿʀeazʀaʃʃc, conversation.
 ƿʀeazʀaʃ, labour.
 ƿʀeazʀaʃcaʃʀ, to converse.
 ƿʀeazʀað and ƿʀeazʀaʃʀ, to an-
 swer or reply; *do ƿʀeazʀaʃʀ ʀé,*
he answered.
 ƿʀéam and ƿʀéamaç, a root; also
 a stock, or lineage.
 ƿʀéamað and ƿʀéamaʃʀ, to take
 root, to root; *vid. ƿʀéamað.*
 ƿʀeanc, to make crooked, to
 bend.
 ƿʀeancac, winding or turning.
 ƿʀeapað, medicine.
 ƿʀeapað, a running, bouncing, or
 skipping away: otherwise writ-
 ten *ƿʀeabað.*
 ƿʀeayc, upwards.
 ƿʀeayabʀa, opposition, reluctance;
*ʀʃʒ ʒan ƿʀeayabʀa, a king with-
 out opposition; ʀʃʒ ʒo bʃʀa-
 yabʀa, rex cum reluctantia, aut*
æmulorum principum renitentia.
 —*Vid. O'Flaherty's Ogyg. pag.*
486.
 ƿʀeaydal, serving, waiting, at-
 tending; *bean ƿʀeaydaʃʀ, a*

waiting-woman, a nurse-tender,
or charing-woman; ƿneaytal,
idem.
ƿneaydalajm, to wait, to attend,
or serve.
ƿneaygabájl, ascension into hea-
ven.
ƿneaygam and ƿneaygabam, to
climb, to ascend.
ƿnecojméud, to reserve.
ƿnēmac, fundamental.
ƿneycj, a reflection, or suppo-
sition.
ƿneycne, brittle, withered.
ƿneyljg, anger, resentment.
ƿneunajde, a foundation.
ƿneunajdjm, to found or establish.
ƿnġ, or ƿnġa, in old Irish manu-
scripts is the same as our mo-
dern aġ or ne; ƿnġ, the same
as leġ, or nġ; ƿnġom, as lġom,
or nġom; ƿnġot, as leat, or
neat; ƿnġu, as leo, or nġu;
ƿnġnn, as lġnn, &c.
ƿnġalta, freed.
ƿnġocnam, care, diligence, circum-
spection.
ƿnġocnāmac, diligent, careful, cir-
cumspect; ȝo ƿnġocnāmac, care-
fully.
ƿnġoćtalajm, to fry or parch.
ƿnġoćtān and ƿnġoćtājl, a frying-
pan; ƿnġoġ-ajġean, *idem*.
ƿnġoġġnajm, to answer.
ƿnġotal, a word, interpretation;
ƿean ƿnġotajl, an interpreter;
rejmƿnġotal, politeness.
ƿnġotbnuć, a refusal or denial.
ƿnġot-ćantajneacć, recantation.
ƿnġot-ćoġdeay, antipathy.
ƿnġotola, a covenant.
ƿnġotolam, service, attendance.
ƿnġotnāđajm, to contradict.
ƿnġotrājlġdean, that shall be
served.
ƿnġycanć, an answer.
ƿnġycjm, to hope.

ƿnġycj, hope, expectation.
ƿnġymbeanć, to betray or deceive,
to kill or murder; ex. neac
ƿnġymbeanć a Ƣhġanna: nġn-
bad ġle a lġbeanna; ȝo mbean-
ćajd nāmajd a ćeann: a ġa-
bajr, ġr a đujbġeann; i. e.
whoever shall betray his Lord,
let his habitations be not nume-
rous, let his enemies deprive him
of his head, and of his horse,
and of his sword.
ƿnġyneġđ, he told or said.
ƿnġnġnnle, attendance.
ƿnġoġćabġad, they stood up, or
arose.
ƿnġć, đo ƿnġć re, he was found, or
he behaved or acted; đo ƿnġć
ȝo majć lġom ē, he behaved well
to me.
ƿnġć, a wild mountainous place;
ƿnġoġć, heath, has an affinity
with this word; hence ƿnġćne,
quod vide.
ƿnġć, profit, gain, advantage.
ƿnġćbeanćtajm, to object, or con-
tradict.
ƿnġćbuaġlteacć, is often used in
old parchments which treat of
medicine; as leġġoġ ƿnġćbuaġl-
ćeacć, *medecina repercussiva*, a
healing, or preserving remedy.
ƿnġććeđġajđ, a witnessing, a tes-
timony.
ƿnġćeōġlte, lućđ ƿnġćeōġlte, ser-
vants, waiting men or women,
attendants; *rectius* ƿnġćeōġlte.
ƿnġćġġđ, attending, serving, wait-
ing.
ƿnġćġr, earnest, eager, fervent.
ƿnġćne, an uninhabited wood or
mountain; ex. a bƿnġćne na
ćconajne, in the mountainous or
by-roads.
ƿnġćōġġean, a frying-pan.
ƿnġćreanc, a return of love, a mu-
tual regard.
ƿnġćeacć, a returning back.

ƒnoʒajm, wrong, or injury.
 ƒnoʒtɫɲ, a whirl.
 ƒnomad and ƒnomajm, to try, to taste, to examine, to inquire.
 ƒnomad, a trial.
 ƒnomta, tried, experienced; dujne ƒnomta, an experienced man.
 ƒnoʒ, dark, obscure.
 ƒnoʒal, a whirl.
 ƒu, under, into, &c.; like ƒo, ƒa, ƒe, *quæ vid.*
 ƒuac, a word.
 ƒuacajd, a jilt, a tricking, intriguing harlot.
 ƒuacay, a cry, an outcry; ƒuacay, *idem.*
 ƒuacayac, a den, a cave, a hole; a ta ƒuacayajze az na ʒjon-načajb, the foxes have holes.
 ƒuacd, cold, chilness.
 ƒuacda, an engraver.
 ƒuacdán, a sore on the heel occasioned by extraordinary cold, a kibe.
 ƒuad, a bier; Lat. *feretrum*.
 ƒuadac, a running away with, a rape; ƒuadac mná, the running away with a woman; lucd ƒuadajz, a press-gang.
 ƒuadacd, robbery, depredation.
 ƒuadajm, to snatch away, to sweep off, to run away with; do ƒuadajz an aman jád, the river swept them away; ƒuaduʒʒjm, *idem.*
 ƒuad and ƒuat, hatred, aversion.
 ƒuad, i. e. cnoćan, a bier.
 ƒuadman, odious, hateful.
 ƒuadmajneact, abomination, detestation.
 ƒuadan, haste; also a preparation to do a thing.
 ƒuadanać, active, diligent.
 ƒuadnad, to cross or hinder.
 ƒuaduʒʒeaz, ravenous.
 ƒuaduʒʒte, taken away, snatched away.

ƒuaʒajl, sewing or stitching.
 ƒuaʒala, a ring.
 ƒuaʒajm, to sew or stitch; ƒua-ʒalam, *idem*; do ƒuaʒeadau duʒlleoda ƒʒze dá cēʒle, they sewed fig-leaves together.
 ƒuaʒanta, proclaimed, published.
 ƒuaʒna, a proclamation.
 ƒuaʒnajm, to admonish, or proclaim.
 ƒuajd, a remnant.
 ƒuajdlean, anger, or fury.
 ƒuajdɲjm, to stagger or reel.
 ƒuajlʒead, to leap or skip.
 ƒuajlʒeadán, the ureter.
 ƒuajm, a sound, a rebounding noise.
 ƒuajmeamajl, resounding, rebounding.
 ƒuajmetuʒajz, the herb fumatory; Lat. *fumaria*.
 ƒuajɲ-ćneatajm, to shiver with cold.
 ƒuajne, cold.
 ƒuajɲ-ʒneadać, a warming blast.
 ƒuajɲjm, to find, to discover.
 ƒual, urine, also water.
 ƒualacʒad, to boil; do ʒnʒd Jacob amajl ʒɲn, azuʒ ƒualacʒa an mjonán azuʒ tuʒ dá aʒtɲ é, Jacob did so, and the kid being boiled, he gave it to his father.
 L. B.
 ƒualan, a chamber-pot.
 ƒualay, a tribe or family.
 ƒualaycájde, osiers, small twigs.
 ƒual-bnoʒtać, a diuretic, a medicine to provoke urine.
 ƒualjoʒz, the strangury.
 ƒual-loʒʒad, difficulty of urine.
 ƒuaman, a shade or shadow.
 ƒuaman, whiteness.
 ƒuaman, a rebound.
 ƒuamnajm, to sound, to rebound.
 ƒuamʒe, under me.
 ƒuan, cloth, veil, &c.
 ƒuanajm, to cover, to clothe.

fūan, cold, chilly.
 fūanað, a cooling, or making cold.
 fūanað and fūanaʒm, to make cold, to cool; ðfūan an anbʒuʒ, the broth is cold, to make cold, to cool.
 fūanaʒam, to nourish, cherish, &c.
 fūanālaç, cold, chilly; fūanānta, *idem*.
 fūanān, a spring or fountain; also any water wherein cattle stand to cool themselves.
 fūanaʒdaʒn, judicious; a mbʒeʒt ūʒdaʒn fūanaʒdaʒn, in the opinion of a judicious author.
 fūanbalað, an ungrateful scent, a stench.
 fūan-çnābað, hypocrisy, or in-devotion.
 fūan-çnāʒbteac, a hypocrite: it rather means tepid in acts of religion and devotion.
 fūandaçð, coldness.
 fūanað, a controversy.
 fūaʒcaʒn, fright, affrighting, or terror.
 fūaʒcaʒm, to put to flight.
 fūaʒglað, a ransom; also redemption; fūaʒgalt, *idem*.
 fūaʒglað and fūaʒglaʒm, to redeem, to set at liberty.
 fūaʒgluʒʒtēoʒn, or fūaʒgaltōʒn, the Redeemer or Saviour; Iōʒa fūaʒgaltōʒn an Çhʒne ðaona, Jesus, the Redeemer of mankind.
 fūaʒnað, to astonish; ðo fūaʒnað aʒuʒ ðo hʒmeaʒglað an luçt coʒmēada bʒ fōʒn an aðnacal, i. e. the guards of Christ's sepulchre were astonished and terrified.—*L. B.*
 fūaʒnuʒðteac, tumultuous.
 fūaʒt, hatred, aversion, abhorrence.
 fūaʒt, an image, a spectre, or ap-

parition.
 fūaʒtað and fūaʒtaʒm, to hate, abhor, or dislike.
 fūaʒtað, a detestation, or abhorring.
 fūaʒtaʒʒ, a den, or cave.
 fūaʒtōʒ, an armour or coat of mail.
 fūabal, or pabal, a general's tent, or pavilion; Lat. *papilio et prætorium*.
 fūba, a hurt, or scar.
 fūbtað, threats or menaces.
 fūð, amongst; aʒ fūð na lūaʒa, among the ashes.
 fūʒ, nōʒ fūʒ báʒ, i. e. ðo fūaʒn báʒ, that died.
 fūʒōʒ, a thrum, a loose thread, or end in weaving cloth.
 fūʒbʒʒe, an argumentator, or disputant; bʒ að fūʒbʒʒe, ná tʒʒēʒʒ tʒnoʒð, be a disputant, argue on.
 fūʒceacʒt, lust, leachery.
 fūʒðb, a knob or bunch.
 fūʒðeac, with joy or thanks.
 fūʒðʒn, gain, profit.
 fūʒðʒn, a word.
 fūʒðʒn, a veil.
 fūʒðʒn, a hireling.
 fūʒðʒne, attendants, servants, &c.; plur. of fūʒðʒn.
 fūʒðʒneac, naked, or exposed.
 fūʒʒeal, fūʒʒʒol and fūʒʒleac, a relic, also a remnant.
 fūʒʒeall, or fūʒʒall, judgment.
 fūʒʒeall, a word.
 fūʒʒʒm, to get or obtain.
 fūʒʒʒm, to leave, or forsake, to abandon; ðfūʒʒ a tʒʒn, he forsook his country.
 fūʒʒle, words or expressions, language.
 fūʒʒlʒm, to say or speak; to tell, relate.
 fūʒl, blood, gore.
 fūʒleac, bloody.
 fūʒleað, increase, profit, gain.

- ƒajlat, bloody.
 ƒajljde, blood-red.
 ƒajlm, to be; cájt a ɔƒajl tū, where art thou? *vid.* ƒjlm.
 ƒajlngeac, enduring, patient.
 ƒajlngeac, armed with a shield or spear.
 ƒajlleaɔ, a reward.
 ƒajlteac, bloody, cruel.
 ƒajlteaɔ, blood-shed.
 ƒajn, the end or termination of any thing; ƒajne láoj, the end of the day or evening; also a bound or limit; *Lat. finis.*
 ƒajneaɔ and ƒajnjm, to knead bread; hence perhaps baɔajjjon, i. e. baɔa-ƒajne, a cake of bread, *vid.* baɔajjjon; also to dress meat; maɔɔtaɔ leat mjonán azuɔ ƒajnnteaɔ ɔaɔam é azuɔ taɔaɔ do ɔɔaɔ, here it means dressed and prepared.
 ƒajneaɔ, a boiling.
 ƒajngeall, an idiot.
 ƒajnned, a window; tɔjɔ an ƒajnned, through the window; pl. ƒajnned.
 ƒajnnmed, foundation.—*Matt.* 7. 25.
 ƒajnnrean and ƒajnnreann, an ash-tree; *alias* ojnreoz and ojnrean.
 ƒajnnreoz cojlle, the herb called *virga pastoris.*
 ƒajnte, kneaded.
 ƒajnteoj, a kneader, a baker.
 ƒajnteoɔaɔ, the trade of kneading, or baking.
 ƒajneaɔ, delay; az ƒajneaɔ, staying, waiting, or expecting.
 ƒajneaɔaj, deliberate; zo ƒajneaɔaj, deliberately, also violent; zo ƒaocajze ƒajneaɔaj, fretful and violent.
 ƒajneaɔ, a preparation; also a feast.
 ƒajneanal, a chamber: rather unjnal.

- ƒajnjde, ready, prepared; also sensible, ancient, old.
 ƒajnjon, furniture; also the crew of a ship; also any assembled body or association of people; genit. ƒajnjne; ƒojne, pl.
 ƒajmeaɔ, a travelling, or going.
 ƒajmeaɔ, humiliation, lessening.
 ƒajmeaɔ, a seat.
 ƒajmeal, tired, fatigued.
 ƒajmjɔ, hard.
 ƒajnned, a furnace; *Lat. furnus,* a stove.
 ƒajr, active, thrifty.
 ƒajte, a sound, or reiterating noise.
 ƒajte, under her or it.
 ƒajt, a rag of cloth.
 ƒajtj, good land; from ƒo, good, and tj, land.
 ƒalaj, is a verb impersonal; it has the negative n̄j or náɔ before it, and then signifies must; as n̄j ƒalaj ɔam, I must; ɔé náɔ ƒalaj do ɔajmeaɔ, he must be called: when ɔob, ɔob for ɔo ba, or ɔo ba, &c., which are affirmatives, go before, it has a contrary meaning; as, az ƒalaj ɔujt, you are free, or at liberty; so that when a negative comes before this verb, it implies a necessity or obligation to do a thing; but an affirmative dispenses with the obligation, and sets at liberty, like the Latin verbs *caveo, timeo.*
 ƒalang, patience, forbearance; ƒalang ƒada, or ƒad-ƒalang; *Gr. μακροθυμία*, longanimity; also a foundation, a prop, or buttress; ƒalang t̄j, a prop or shorepost put under the weak parts of the wall or timber of a house to prevent its falling; also a stud or boss; le ƒalangajb ajjɔ, with studs of silver.—*Cant.* 1. 11.

ꝥulanzajm, to endure, to bear with; also to prop or support.
ꝥulla, a lie, falsehood, or untruth;
ꝥan ꝥulla, truly, sincerely, certainly.
ꝥulla, a leaping or skipping.
ꝥullon, an ornament.
ꝥullanꝥuꝥde, a sufferer; luꝥd
ꝥullanꝥuꝥde, sufferers, patients.
ꝥulnaꝥ and ꝥulyꝥuꝥt, corruption, corrupt blood, or gore; ꝥoll-
ꝥuꝥt, *idem*.
ꝥum, under me; i. e. ꝥu mē; ꝥū,
ꝥō, or ꝥā, *idem*.
ꝥun, land or ground, earth.
ꝥunaꝥay, expectation.
ꝥunaꝥl and ꝥunaꝥleam, an offering, a command; also incitement, instigation.

ꝥunaꝥn, plenty, abundance.
ꝥunaꝥalajm, to offer, to incite, provoke, &c.
ꝥunaꝥuꝥn, a prompting or exciting.
ꝥunaꝥuꝥde, a dwelling, resting, staying.
ꝥunaꝥanaꝥ, civil, obliging.
ꝥunaꝥaꝥd, ease at the crisis of a disorder; also comfort, relief.
ꝥunaꝥaꝥꝥjm, to help or relieve;
ꝥunaꝥaꝥꝥ oꝥꝥuꝥnn jon āꝥ neaꝥ-
baꝥꝥꝥ, he relieved us in our wants.
ꝥunaꝥaꝥꝥeōꝥn, a helper or comforter.
ꝥunaꝥajm, satiety, sufficiency.
ꝥūꝥa, under them; i. e. ꝥū ꝥad;
ꝥūꝥa-ꝥꝥoꝥ, underneath all.

REMARKS ON THE LETTER ꝥ.

ꝥ is the seventh letter of the Irish alphabet, and is ranked by our grammarians in the number of heavy consonants, called by the Irish Conꝥoꝥneada ꝥꝥoma, but when it is aspirated, or marked with an *h* subjoined to it, it is counted one of the light consonants, called Conꝥoꝥneada Eadaꝥoma. In this aspirated state, ꝥ being the initial letter of a word, is pronounced like *y* in the English words, *York, young, &c.*, or like the Spanish (*j*) consonant in the words *Jesus, Joseph*; but ꝥ, aspirated by a subjoined *h* in the middle or end of a word, is rendered quite quiescent or suppressed in the pronunciation. Thus the words ꝥꝥꝥeana, *a lord*, and ꝥꝥꝥ, *a king*, are pronounced ꝥꝥeana and ꝥꝥ; but ꝥ in its unaspirated and natural state has always the same strong power with the Greek *γ*. The very figure of the letter ꝥ in some of our old parchments is not essentially dissimilar to some of the cuts of the old Abrahamic and Phœnician ꝥ in the first alphabet or middle column of Dr. Bernard's table of old alphabets published by Dr. Morton. The Hebrews call this letter ꝥ, as we are assured by grammarians, from its crooked figure bearing some resemblance to a camel, which in Hebrew is called גמל, and, to observe it, by the by, *gamal*, as well as *camul*, is the Irish for a camel. In the Cadmean and Ionic alphabet, to be seen in the eighth column of Dr. Bernard's Table, this letter (*g*) is called *gamla*, which is but a variated writing of the Hebrew ꝥ, or the Syrian Ⲅ, as the *γ* of the

less ancient Greeks is likewise but a different utterance of the Ionic word *gamla*.

It hath been observed in the remarks on the letter C, that it is naturally commutable with ζ, both letters being of the same organ, and very nearly of the same power, and hence, in our old parchments they are written indifferently for each other; of which practice some examples have been cited. I cannot, however, but be of opinion, that this indifference should be limited, and that the general and unlimited use of it should naturally be deemed abusive; for the most ancient alphabets of the Hebrews, Phoenicians, Syrians, and Greeks have the א and ב, or the γ and κ, as two distinct letters of different powers or functions, and consequently those letters are to be regarded as two different radicals of words, in the original elementary formation of all dictions. The same indifference, or interchangeable use of the letters g and c in the Latin tongue, and the latter being generally substituted in the place of the former, appears from ancient Roman inscriptions, and most particularly from that of the Columna Rostrata, erected in honour of Dulus the Consul, whereupon were engraved the words *Macistratos, Leciones, pucnando, Carthacinenses copias*, instead of *Magistratos, Legiones, pugnando, Carthaginenses*. From the manner of this inscription some writers have concluded that the letter g was not in the Roman alphabet, nor used in the Latin tongue till after the first Punic War; and Plutarch informs us that it was brought in by Sp. Carvilius, wherefore Diomedes calls it *Nova Consona*. But there is this other foundation for judging that the Latins had the γ, or g, from the beginning, as a quite different letter from the κ: viz. that inasmuch as they received their alphabet from the Greeks, who had theirs from the Phoenicians; and as the Phoenician alphabet had always the א, or g, different from the ב, or c; both which different letters were also from the beginning in the old Ionic alphabet, as appears by Dr. Bernard's 8th alphabet, column 9th; of his table it follows that the Latins had also from the beginning both these letters with different powers or functions. Nor do I believe it will ever appear that the old Romans wrote *cenus, ceneratio, caudium*, for *genus, generatio, gaudium*, and other such words, which I cannot but think were always written with a γ, or g, different from c. The primitive Latin alphabet, as well as the old Ionic, contained the letter k or κ, which served for a c as well as for a k, in the same manner as the Ionic γ served for a g and a c. But as the letter k was not agreeable to the genius of the Latin tongue, to serve instead of which the Latins changed the γ into a c, and then made a separate letter of the γ, or g, which they removed into the seventh place, with a figure or shape not much different from their c, which remained in the place of the primitive γ. This change of place was doubtless what gave occasion to Diomedes to call the g a new consonant. The bare inspection of the old Latin alphabet derived from the Ionic, as it was used by the Romans about 714 years before Christ, to be seen in Dr. Morton's edition, column 17, will be sufficient to justify what hath been now advanced. In the meantime we should not have forgot to observe, that the name of the letter ζ in Irish, is ζοιτ, which signifies the *ivy-tree*, vulgarly called *eḵḵneán*, Lat.

hædera. Our grammarians commonly use cc, or double c, instead of ʒ, especially when the radical word begins with c, as, a ccoʒa, *their feet*, a ccjnn, *their heads*; which are pronounced a ʒoʒa, a ʒjnn: but the most correct manner of writing them and the like words is, a ʒ'coʒa, a ʒ'cjnn, &c.

ʒá, is sometimes put for aʒ; as, ʒá ʁmūajneāð, *thinking, meditating*; ʒá ʁáð, *saying, &c.*

ʒá, the same as cá; as, ʒá haʁ, *whence?* ʒá ʁað, *how long, how far?*

ʒa, or ʒač, a spear or javelin.

ʒabájʁde, *colewort, cauliflower, or cabbage.*

ʒaba, or ʒoba, a smith; n̄j ʁj̄č ʒaba, *there was no smith found*; plur. ʒabann, ʒajbne, ʒajbnj̄b; hence ʒabajneāčt, *smithery.*

ʒāba, *want, danger, need, occasion*; a nʒābajb ajmne, *in danger of rivers.*

ʒabájł, *to take, to make prisoner, to bind in fetters*; hence ʒabann, a prison, is like the word כבֿל, which in the Hebrew, Syrian, Chaldean, and Arabic languages signifies *ligavit, constrinxit, compedivit.*—Vid. Henricus Opius's *Lexicon Hebræo-Chaldaeo Biblicum.* ʒo ʒabað an laoc le b̄jod̄bajb, *the hero was made prisoner by the enemies*; cum a ʒabála, *in order to take him*; hence ʒabáltay, &c.; vid. ʒabam.

ʒabájł, *spoil or booty*; plur. ʒabála, also a conquest; leabam na ʒabála, *the book of conquests*; ʁeam ʒabála, a conqueror.

ʒabájł-cjne, the ancient law of Gavelkind, formerly used in Ireland, by which the lands of the chief house of a family were divided and subdivided among its branches or descendants; hence

the *Gavelkind* of the English, an universal custom amongst the Anglo-Saxons, as well as among the Britons and Irish.

ʒabal, the fork, or groin; ʒabal ʁj ʁ, or mná, a man or woman's fork, as well as groin; hence ʒablūʒað ʒejnealtaj̄ž, the branches of a family. Note, that ʒlūn and ʒlūjne, the knee, is also used in Irish to express a generation, descent, or degree of consanguinity, as ʒabal, the fork, is used to express the collateral branches; and this is agreeable to the style of the primitive Hebrews, who expressed their descents or generations from those inferior parts of man, as in Gen. cap. 49. 10. *Dux de femore ejus.*

ʒabáltay, any land-property or possession obtained by conquest or otherwise. It is now used to signify a farm or piece of land rented from a landlord to his tenant.

ʒabam, to take or receive, also to beat, also to pass, or go by; ʒabajb ajm, *take ye up arms*; ʒabajb lej̄, *receive ye him*; ʒo ʒabadaʁ ʒo čločajb aj̄, *they beat him with stones, or they stoned him*; an ʁeamann an ʒabamaj̄ čj̄ð, *the land we passed through*; ʒo ʒabadaʁ čj̄ann, *they landed*; ʒabam ab-ʁáj̄n, *let us sing songs*; ʒo ʒabadaʁ ʁejl̄b, *they took possession.*

Zabann, a gaol or prison: it is now more commonly used to signify a pound to confine cattle on account of trespass.

Zabarr, or **cabarr**, a goat; **zabar-enō**, or **zabar-lann**, a goat-fold, also a stable; **zabar ulca**, a goat's beard; plur. **zabna** and **zabnab**; Lat. *caper et capri*.

Zabarrac, skipping, bouncing; Gr. *γανρος*, *hilaris*.

Zabla, a spear or lance.

Zablaac and **Zablanaac**, forked, divided.

Zablaam, to spring or shoot out; *zo ngablōcuib aijr*, that it will sprout out again.

Zablan, a branch, the fork of a tree or branch.

Zablōz, any forked piece of timber used to support a house; also a forked instrument used in making hay.

Zablūgað, propagation, also genealogy; *zablūgað cloinne Eibjir fjin*, the genealogical branching forth of the posterity of Heber-fionn.

Zabnan, Goren, in the County of Kilkenny, anciently possessed by the O'Shillilanes and the O'Guidhthines.

Zabta, taken; *zabta na pñjorūnac*, taken prisoner.

Zabujn, or **zamaun**, a calf; hence **zabanaac** and **zabnaac**, a stripper, i. e. a cow that has a grown calf or heifer; as the word **laozljgeac**, or **lojlgeac**, is a milch cow, or a cow that lately calved; from **laoz**, a young calf, and **ljgeac**, a heifer, because the cow's first care is to lick her calf.

Zabla, a cable.

Zac, each, every; *zac ndajne*, each man; *zac naon*, every one; *zac uile*, all in general.

Zad, a withe, or twisted twig, or osier.

Zad and **zadað**, a stealing or taking away.

Zadað and **zadajm**, to take away, to carry off by stealth, to steal.

Zada, or **zadta**, stolen, taken away; *zadajðte*, *idem*.

Zadajðe, a thief.

Zadán, a voice, a noise.

Zad, or **zat**, an arrow, a dart; *do cun zad zear trj na cnojde*, he pierced his heart with a sharp dart; also a ray or beam; as, *zad-znejne*, a sun-beam.

Zad, a skirmish, fighting.

Zad, peril, want; *vid. zaba*.

Zadajm, or **zujðjm**, to pray, to entreat.

Zadarr, or **zajgearr**, a dog, a mastiff.

Zaduðge, a thief.

Zaduðgjm and **zouðjm**, to steal.

Zaf, or **zafa**, a hook, or any curved instrument; is like the Hebrew **ז**, which means a crookedness or curvature.—*Vid. Opius's Lexic*. Hence the name of the letter **p**.

Zafann, henbane.

Zag, a cleft or chink.

Zagaac, leaky, full of chinks.

Zagað, a cleft.

Zagað and **zagaam**, to split.

Zaj, or **zaoj**, a lie, or untruth; *zō*, *idem*.

Zajbne, the plur. of **zaba**, a smith.

Zajbneacð, the smith's trade.

Zajbteac, a person in want; also one that is constantly craving for relief; also complainant, querimonious; ex. *dajne zajbteac*, a querulous man.

Zajðbjn, a little study or closet.

Zajze, a proud coxcomb.

Zajze, stammering or stuttering.

Zajl and **zal**, smoke, vapour, fumes.

Zajle, or **zujle**, the stomach; analogous to the French *gueule*, the throat; hence the Latin *gula*

means gluttony.
 ʒajleað and ʒajlm, to evaporate.
 ʒajljn, a parasite.
 ʒajlmeað, flattery, soothing.
 ʒajll, or aðʒajll, he spoke to ;
vid. azalla.
 ʒajllceap, a duck or drake.
 ʒajlleac, the gum.
 ʒajlléan, a strange or foreign
 bird.
 ʒajlljan, a dart, or arrow.
 ʒajlljan, the name of a tribe of
 the Fir-bolgs, or Belgians, a
 colony that came to Ireland be-
 fore the Scots. From this tribe
 of Belgians, Cōige ʒajlljan, the
 Irish name of the province of
 Leinster, is supposed to be de-
 rived.
 ʒajlljm, to hurt.
 ʒajlljm, Galway, the chief city of
 the province of Connaught.
 ʒajllyeac, an earwig, a very nim-
 ble insect, dangerous to come
 near persons' ears.
 ʒajmcan, a skin or hide.
 ʒajmʒjn, a skillet.
 ʒajn, ʒajjneac, and ʒajnjm, sand.
 ʒajn, clapping of hands, applause.
 ʒajnceap, a pillory, a pair of
 stocks.
 ʒajne, hunger, scarcity.
 ʒajne, a shaft ; also sand.
 ʒajneamajr, a sandy-stone.
 ʒajneōjn, an archer.
 ʒajnz, jet, or agate-stone.
 ʒajnmejn, sandy ; le clocajb ʒajn-
 mejn, with gravel stones.
 ʒajjne, poorer ; the comparat. of
 ʒann, poor, needy.
 ʒajjne, a reed or cane, an arrow ;
 com dʒjneac le ʒajjne, straight
 as an arrow.
 ʒajjne, scarcity ; from ʒann,
 scarce.
 ʒajjneac, a place where reeds or
 canes grow.
 ʒajn, an outcry, a rejoicing, also
 laughter ; do mjn ʒajne, he

laughed ; ʒajn ʒola, a lamenta-
 ble weeping, or outcry.
 ʒajrbe and ʒajrbeact, roughness,
 harshness, tartness.
 ʒajrb-ēadaç, a coarse garment.
 ʒajrbeojl, big-lipped.
 ʒajrb-ʒjnn, rough weather, a tem-
 pest, or violent storm ; Wel.
garu-hin.
 ʒajrdeacur, pleasure, joyfulness ;
 ʒajrdear, *idem.*
 ʒajrdjan, a guardian.
 ʒajrdʒeac, or ʒajrduʒac, a re-
 joicing, or congratulating.
 ʒajrdjm and ʒajrdʒjm, to rejoice,
 or be glad.
 ʒajrdjn, a garden ; ʒajrda, *idem.*
 ʒajre, laughter.
 ʒajre, reparation, or amendment ;
 also good luck or auspices ; ex.
ʒen ʒajre ʒenajr, fælicibus
auspiciis natus est.—In Vit. S.
 Patric.
 ʒajreac, a bawling or calling.
 ʒajreac, a vault.
 ʒajrfecc, *gelasinus*, a dimple, or
 dent on the cheek.
 ʒajrz, a diver, or a cormorant ;
 and ʒajrzéann, *idem.*
 ʒajrzcan, a niece.
 ʒajrzjn, dung, ordure.
 ʒajrzjne, a diver.
 ʒajrzne, a pilgrim's habit ; ʒajr-
 zjn, *idem.*
 ʒajrjd, short, lately ; comparat.
 ʒajrde, sooner.
 ʒajrleōz, garlic.
 ʒajrm, to extoll, to rejoice, to
 laugh ; Gr. χαίρω, *gaudeo* ; do
 ʒajreadan an pobul, the people
 rejoiced.
 ʒajrm, to call, to bawl, or shout ;
 ʒajrm ajr, I call upon him ;
 ʒajredjr, let them shout ; also
 to invite ; ʒajrm-ʒcojle, a con-
 vocation ; ʒajrm-ʒjolla, a cri-
 er.
 ʒajrm, a title, a calling, or quali-
 fication.

3α111111, to call, to qualify, to dub.
 3α1111111111, a niece.
 3α11111111, a short form, or compendium.
 3α1111111111, a raven or vulture.
 3α1111111111, rocky, full of rocks or cliffs.
 3α11111111111, wanton.
 3α11111111111, lewdness, debauchery.
 3α1111111111, a short life; from 3εα111, short, and 111111, 111111, life; Lat. *sæculum*, Gall. *siecle*.
 3α111111, a narrow path.
 3α11111111, a garter.
 3α111, a torrent, or stream; plur. 311111; *rectius* 11111 and 11111; plur. 111111.
 3α11111, a gin or trap to ensnare rats, deer, or any beast; 3α111111, the same.
 3α1111111111, painting.
 3α111111, bravery, feats of arms; 11111 3α111111, brave men.
 3α1111111111, valiant, warlike, brave.
 3α11111111111, the doing valiant actions.
 3α11111111111, a champion; *rectius* 3α11 1111111111, from 3α11, a warrior, and 111111, a shield; *vid.* 3α11 and 3α1111, *infra*.
 3α111111, to flow; Angl.-Sax. *gush*.
 3α111111 and 3α111111111, a snare, gin, or trap, a wile; a 11111111111 an 1111111111, *in insidiis Diaboli*; *vid.* 3α1111.
 3α11111111, to trepan, or deceive.
 3α11111111, a crafty fellow; also ingenious, thrifty; 1111111111, *idem*; 11111111111111, a little bird of the same size with a wren.
 3α111111, a brief, an abridgment.
 3α11 and 3α111, smoke, vapour, exhalation; Lat. *caligo*.
 3α11, a puff, or gale, a steam, also heat; Lat. *caleo*, to be hot; 3α1

3α111111, a gale of wind.
 3α11, a blast, or flame; 3α11 11111, a blast or flame of straw.
 3α11, warfare, a battle, &c.; 3α1111111111, a duel; also courage, valour.
 3α11 and 3α111, kindred, relations.
 3α111111, a parasite.
 3α1111, valour, courage, fortitude; also valiant, brave; 11111 3α1111, 11111111, the brave or valiant; 3α11111, *idem*.
 3α11111, an enemy; Wel. *gelyn*.
 3α1111, a disease, or distemper; pl. 3α1111.
 3α1111111111, or ad 3α1111111111, they spoke to; from 1111111111.
 3α1111, rigour, hardness; Latin, *chalybs*, steel.
 3α1111111111, to be hot or warm.
 3α1111111111, the French pox.
 3α111111, stout, valiant, a champion.
 3α1111, a helmet, or military cap, a hat; Lat. *galea*.
 3α111, according to the modern acceptance of the word, signifies an Englishman; as, 111111-3α1111, the old English, or Strongbomians. The Danes or any other foreigners are in Irish writings called 3α1111; but the true meaning of the word is 3α1111, the Gauls, those from ancient Gaul, now called France.—*Vid. Remarks on the letter α*.
 3α111, a rock, or stone; plur. 3α1111111111.
 3α111, a cock; Lat. *gallus*; also a swan.
 3α111111111111, a trumpet, or clarion.
 3α1111, brightness, beauty.
 3α1111111111, a district in Meath, anciently belonging to a tribe of the 1111111111111111, or Hennesys; it was called 3α11111111111111, to distinguish it from 3α11111111111111, now the barony of

Galen, in the County of Mayo, anciently the estate of the O'Haras, descended from Cormac Galnzač, great grandson of Oljol-olam, king of Munster and Leat Mož in the beginning of the third century.

Žalluč, a rat.

Žallūnač, soap.

Žalma and žalba, hardness.

Žalpužad, divination.

Žaltač, or žalltač, a Gaul.—*Vid. Lhuyd Archæol. tit. 1. pag. 23. col. 3.*

Žamažneac, žo žamažneac, scarcely, hardly.

Žamažnjže, scarcity.

Žamal, a fool or stupid person; is the same in letters and sound with the Hebrew **חמל**, which means a camel, the most stupid of all beasts.—*Vid. Isa. 21. 7.*

Žamal, or camul, a camel.

Žam, winter; Corn. *guar*.

Žamann, a ditch.

Žamanja, the place called *Jmny*, in the County of Mayo.

Žamnač, *vid. žabuyn*, a stripper, or unbullied cow.

Žamuyn, or žabuyn, a calf, a yearling; maž-žabuyn, a bear; žabuyn-juad, a yearling deer.

Žan, without; Lat. *sine*; žan ōr, *sine auro*; žan mac, *sine filio*; *olim can* and *cean* in old parchments.

Žanažl, a rail, a fold.

Žanzažd, falsehood, deceit.

Žanzaždeac, false, deceitful; also pitiful, narrow-hearted.

Žanzaždeact, craft, knavery, deceit.

Žann, scarce, little, short.

Žannažl, lattices.

Žanja, a gander.

Žantan, hunger.

Žaod, a swan.

Žaoj, prudence, wisdom.

Žaoj, or žō, an untruth, or lie.

Žaojžeanța, idle, slothful.

Žaojžean, a false colour, a counterfeit.

Žaojžjol, an Irishman; also a Highlander of Scotland.

Žaojl, a family or kindred; žear žaojl, a kinsman; bjažajr-žaojl, a man of the same tribe or clan.

Žaojleaz, the Irish tongue.

Žaojne, good.

Žaojne, goodness, honesty.

Žaojž and žaož, wisdom, prudence.

Žaojž, from žaož, wind.

Žaojžneōž, a blast, or blowing.

Žaolam, to break.

Žaojžte, a whirlwind.

Žaojžmar and žaojžmar, prudent, skilful; žaož, *idem*.

Žaož, a dart; also a stitch, or shooting pain.

Žaož, the wind; žaož juad, a blasting wind; žaož žuažne-ājn, a whirlwind; anfaž žaojžte, a tempest.

Žaož, the sea.

Žaož, wise, prudent.

Žaož, pains; žaoža jnmeōdanača, interior pains.

Žaož, theft; mna-žaojžte, thievish women.

Žaoža, streams left at low water.

Žaožac and žaožānac, windy; žaožmar, *idem*.

Žaožmar, painful; cnead.

Žaožmar, a painful wound.

Žaožmajneact, pain or great anguish proceeding from a sickness or wound. This word is common in old writings of medicine.

Žaožmajžjm, to winnow.

Žar, desert, merit, or commendation.

Žar, near, nigh to; anžar, near, at hand; do žmužd ajmžjm anžar, the time drew near; jožar, very nigh; cōm-žar, equally

near, also short, not long since ;
 ʒamɣɪn ʒar, a short time, or
 while.
 ʒara and ʒaraç, useful, profitable,
 near, neighbouring.
 ʒaraban, bran ; Gr. κυρηβια.
 ʒaradân and ʒearradân, a re-
 gister, a note book.
 ʒarað, a gratuity.
 ʒarajleamâtaɣɪn, the great grand-
 father's sister.
 ʒaram, to gratify.
 ʒaramall and ʒaramuɣl, near,
 neighbouring ; also useful, com-
 modious.
 ʒarân, an underwood, a forest, or
 thicket ; ʒarɣârân, *idem*, a grove,
 or wood.
 ʒaraɣtaɣɪn, a great grandfather ;
 ʒaraɣtaɣɪn, ʒaraɣtar, *proavus*.
 ʒarbanac, rude, raw, inexpe-
 rienced.
 ʒarɓ, rough, rugged, uneven,
 coarse : it is often used in com-
 positions, as ʒarɓ-ɣonn, a bois-
 terous wave ; ʒarɓ-ɣɣɪn, a tem-
 pest : hence the Celtic name of
 the river Garumna in Languedoc,
 composed of ʒarɓ, pronounced
garv ; and amuɣn, river ; Lat.
amnis.
 ʒarɓac, a grandson.
 ʒarɓaɣɪɣ, a rough place.
 ʒarɓclûdað, a coarse blanket, or
 coverlet.
 ʒarɓ-çulajɣ, a frize coat.
 ʒarɓ-ʒajneam, gravel.
 ʒarɓlocc, a crag, a thicket.
 ʒarɓda, a guard ; also a garrison.
 ʒarɓda and ʒarɓdɣɪn, a garden ;
 ʒarɓda ɣɣɪneamna, a vineyard.
 ʒarɣ, austere, fierce, cruel ; also
 rough, firm ; also sore.
 ʒarɣacɔ, rudeness, roughness, cru-
 elty ; also soreness.
 ʒarɣac, an infant lately born ; so
 called from his screaming ; also
 any naked, idle, or starving
 child ; Scot. *garlach*, a bastard.

ʒarɣlac, a mole.
 ʒarɣmað, a calling.
 ʒarɣmadōɣɪn, a crier, a proclaimer.
 ʒarɣmajn, a post or pillar, a beam ;
 aɣar ba coɣmuɣl cɣann aɣad le
 ʒarɣmajn ɣɣɣeadōɣa, and the
 staff of his spear was like a wea-
 ver's beam ; ʒarɣmuɣn, *idem*.
 ʒarɣman, a gallows ; cūan loça
 ʒarɣman, the haven of Loch
 Garman, i. e. the town of Wex-
 ford.
 ʒarɣmâtaɣɪn, a great grandmother.
 ʒarɔɣɣe, the next.
 ʒarɣârân, a strong horse, a hackney
 or work horse ; perhaps a dimin.
 of ʒabar, a horse ; pronounced
 and written ʒearɣârân, or ʒɔɣɣ-
 ârân.
 ʒarɣnan, *vid.* ʒarɣârân.
 ʒarɣɣ-buâɣceac, clamorous, noisy.
 ʒarɣɣda, a garden.
 ʒarɣɣ-ɣɣac, a glutton.
 ʒarɣɣtōɣɪn, a crier, a bawler.
 ʒarɣɪɣ, liberality, generosity, boun-
 ty.
 ʒarɣɪɣ, a head.
 ʒarɣtân, a bonnet, a cap, or hat.
 ʒarɣta and ʒarɣɣta, a shout or
 great cry, a bawling, or crying
 out.
 ʒarɣua, a great grand-child's grand
 child, *adnepos*.
 ʒarɣ, the stalk or stem of an herb,
 a bough or sprout ; hence ʒarɣ
 signifies a growing boy or youth ;
 also a military servant ; plur.
 ʒarɣna, or ʒarɣnað, signifying a
 band of domestic troops or at-
 tendants of a great man, and
 anciently all mercenary soldiers :
 it is of the same grammatical
 construction with mac, plur. ma-
 cɣa. In Welsh and Armoric
guas signifies the same thing ;
 and in French *goujat de l'armee*,
 is a camp-servant. The above
 ʒarɣ and ʒarɣna is the radix of
 the word *Gessatae* and *Gessi*, of

the Gauls and Germans.

ƷaƷ, strength; also anger, wrath: more commonly written ƷuƷ.

ƷaƷ, at, to, into.

ƷaƷaƷm, to sprout, or shoot forth.

ƷaƷ-coƷb̃taċ, a midwife.

ƷaƷnaċ, the plur. of ƷaƷ, *quod vid.*

ƷaƷt, a snare, a wile; Ʒo ðeaƷla, nƷab̃taoƷ a anƷaƷƷte leƷƷ, lest you should be ensnared thereby, also a blast; ƷaƷt ƷaoƷte, a blast of wind.

ƷaƷt, an old woman; Armor. *gast*, a whore.

ƷaƷta, or ƷaƷða, ingenious, witty, skilful; maċám ƷaƷta, an ingenious youth; noċ ƷeƷnnjoƷ Ʒo ƷaƷta aƷi ċláƷƷƷeaċ, that plays very well, or judiciously, on the harp; like *casta*, femin. of *castus*, chaste; just as *agna*, qd. *vid.* is like the Greek *αγνα* and *αγνεια*. This word is at present used in a bad sense, and means a tricking, cheating fellow; ðuƷne ƷaƷta.

ƷaƷtaċð, ingenuity, skill.

ƷaƷtōƷ, a wile, a trick.

Ʒaċ, a spear or javelin; also a ray or beam; Ʒon a nƷaċaƷb̃, with their javelins; Ʒaċ ƷneƷne, a sun-beam.

Ʒē, Ʒēð, or Ʒēað, a goose; and plural Ʒēna, or ƷēanaƷb̃, geese.

Ʒē, *pro cē*, or cƷa, who? which? what? Ʒē ðaƷi maƷntƷƷi, who of our clan or people; Ʒē aƷ, from what place.

Ʒe, and Ʒē Ʒo, although; Ʒē táƷm, although I be.

Ʒeabaċ and ƷeabaƷm, to be found, to behave, to be; ðo ƷeabaƷmƷo uƷle báƷ, we will all die; Ʒeob̃taƷi mƷƷƷ Ʒo maƷt oƷt, I will deal well with you; má ƷeƷb̃tear an ƷaðūƷƷe, if the thief be found; ðo ƷeƷb̃ Ʒē loċt, he findeth fault.

Ʒeab̃táƷƷeaƷ, fear, dread.

Ʒeac̃ðaƷƷeac̃ð, a debate.

Ʒeað, a buttock or haunch.

Ʒeað, a spot; a star in the forehead of a horse or any other beast.

Ʒeað, a small plot of ground.

Ʒēað, *vid.* Ʒē, a goose.

ƷeaðuƷ, a pike or jack.

ƷēaƷ, or ƷēuƷ, a bough or branch, a limb or member; ƷáoƷ ƷēaƷaƷb̃ tƷūƷa ðoƷƷe mōƷƷe, under the thick boughs of a thick oak.

ƷēaƷaċ, or ƷēƷƷeamaƷl, branched, having boughs or branches.

ƷēaƷam, to branch or bud, to sprout forth.

Ʒeal, fair, white, bright; oƷðce Ʒeal, a bright night; Gr. *καλος*, *pulcher*.

Ʒealac̃án, the white of an egg, or of the eyes.

Ʒealac̃, and genit. ƷealūƷðe, the moon: it comes from Ʒeal, white or bright, as doth the *gole* of the Welsh, which means the light, also lunacy; Ʒear ƷealūƷð, a lunatic person.

Ʒealaċ, whiteness, also the dawn; Ʒealaċ an láoƷ, the clearing up or dawning of the day.

ƷealaƷm and ƷealaƷƷm, to whiten, to make white, to blanch.

Ʒealán, whiteness; Ʒealac̃án, the same; Ʒealac̃án oƷbe, the white of an egg.

Ʒealb̃an, or Ʒealūn, a sparrow.

Ʒeall and ƷƷall, a pledge, a mortgage; ðo c̃uƷƷeamaƷi aƷi b̃ƷeaƷmaƷnn a nƷeall, we mortgaged our lands; Ʒan Ʒeall ná b̃ƷaƷƷðe, without pledge or hostage; *vid.* ƷƷálla.

Ʒeallaċ, a promise; tƷuƷ Ʒē Ʒeallaċ ðo m̃náoƷ, he hath betrothed a wife.

Ʒeallaċ and ƷeallaƷm, to promise or devote; maƷi ðo Ʒeall Ʒē, as

he promised.
 Zeallamna, a promising, or promise; do nējn a zeallamna, according to his promise.
 Zeallamujn, promise or vow; zeallamujn pōr a, a marriage contract; le zeallamujn anma do, by promising him his life.
 Zealōg, salmon-trout, or a white salmon.
 Zealta, whitened; fear zealta ēudajg, a fuller.
 Zealtač, fearful, jealous, astonished.
 Zealtajge, jealousy.
 Zealtajgm, to dread or fear.
 Zeam, a gem, or jewel.
 Zeamānač, a servant, a lacquey.
 Zeamaj, a blade of corn; also corn in grass or blade.
 Zean, fondness; also love.
 Zean, a woman; jn-zean, a daughter.
 Zeanač, greedy, covetous.
 Zeanačd, chastity.
 Zeanajdjm, to deride.
 Zeanajj, January; calljon zeanaajj, the calends of January.
 Zeanajj, was conceived or born; from the verb zeanaajm, or zjnjm, Lat. *genitus*, Gr. *γινομαι*, *nascor*, *gignor*, *sum*; zeanaajj pāttnajcc a Nemptojj, St. Patrick was born at Nempthur, in North Britain; Neamtur, i. e. tūr Neamda, *turris caelestis*; zenajj fōr meōdon mājge, *nata est in medio campo*.—Vid. Brogan in Vita S. Brigidae.
 Zeanamlačd, grace, beauty, comeliness.
 Zeanamujl, graceful, comely.
 Zeanar, chastity.
 Zeanarac, chaste, modest.
 Zeanzajm, to strike or beat.
 Zeanmcnū, a chestnut.
 Zeanmnajde, pure, chaste, incorrupt.
 Zeanmnajdeact, chastity.

Zeán and zeánn, short, shortly.
 Zeanažad and zeunūžad, a soliciting, or enticing; also a sharpening.
 Zeanažjm, to sharpen.
 Zeanajt, holy, a saint.
 Zeanajt, wise, prudent.
 Zeanajt, a virgin; vid. zerajt.
 Zeanam and zeunam, to whet or sharpen.
 Zeanán, a complaint, a supplication, or remonstrance; a groan or sigh.
 Zeanánajm, to accuse, to complain.
 Zeanb, a scab; pl. zeanba, also the itch; zejnb, pl.
 Zeanba, bran.
 Zeanbač, scabby; also rugged.
 Zeanbajm, to grieve, to hurt, or wound.
 Zeancajread, smartness, briskness.
 Zeancūjre, subtlety, sagacity.
 Zean-cujreac, ingenious, subtle.
 Zeanncujg, chickens.—Matt. 23. 37.
 Zeanz, a blotch, or bile.
 Zeanz, fierce, cruel.
 Zeanza, a short dart or javelin.
 Zeán-glúajr, a gloss, or short note.
 Zean-leanajm, to pursue eagerly; also to persecute.
 Zean-leanamujn, persecution.
 Zean-mažad, a sarcasm, or bitter jest.
 Zeanmač, a tax or tribute; cōjm-žeanmač, a shot, share, or reckoning.
 Zeanmač and zeanmaajm, to cut; also to bite or gnaw; ar na žeanmač na pjoγujb, being rent in pieces.
 Zeanmač-zujrt, a quail.
 Zeanmán, a work-horse, a hack.
 Zeánn-fjad, a hare.
 Zeánn-fojjm, an abstract, or abridgment.

ʒeapnʒuɲ, a horse-leech.
 ʒeapnōʒ, fortune, fate, destiny.
 ʒeap-ɣmaçt, severity.
 ʒeapɪ, milk.
 ʒeapɪtōɲ, a carver, a hewer; ʒeap-
 tōɲ connuɪð, a wood-cutter.
 ʒeapnʒeacð, railing, satirizing.
 ʒeapnʒɪm, to whet or sharpen;
 also to scold or exasperate.
 ʒeapn, a gerund.
 ʒeapa and ʒeapað, a conjecture
 or guess; ʒeapa ðnoma ðnā-
 oɪðeacɪa, a nice kind of the
 Druidish sorcery, explained at
 large by Dr. Keating.
 ʒeapaðan, a shrub.
 ʒeapaðōɲ, a wizard, or charmer.
 ʒeapaðōnaçð, divination, sorcery.
 ʒeapam, to divine, or foretell.
 ʒeapnoʒað, superstition.
 ʒeapɪ, or ʒɪoɪɪ, barm.
 ʒeapɪal, a deed, or fact.
 ʒeapɪal, want, need, necessity.
 ʒeat, milk.
 ʒeata, a gate.
 ʒeð, a goose; *vid.* ʒe.
 ʒejbeal, and ʒeall, a pledge.
 ʒejbeal or ʒejbɪol, and sometimes
 written ʒejmɪol, chains, fetters,
 also confinement; pl. ʒejbleac,
 ʒɪblɪb, and ʒɪbleacajb; cean-
 ʒajlɪe a nʒejblɪb, tied in fetters.
 This word corresponds not only
 with the Hebrew, but also with
 the Chaldaean, Syrian, and Ara-
 bic languages, in the affinity of
 sound and letters, as well as in
 the identity of sense and mean-
 ing; since in the said dialects it
 is written כבל, *compes*, as in
 Psalm 105. 18. and Psalm 149.
 8. and in our Irish dialect ʒe-
 beal, or cebeal; *vid.* ʒabáɪl,
supra.
 ʒejbɪm, to obtain, to get.
 ʒejbɪon, fetters, prison; also any
 great distress; plur. ʒejbɪo-
 najb.
 ʒejbɪɣ, a valley.

ʒejblɪɪm, to fetter, or put in
 chains; also to pledge, to mort-
 gage.
 ʒejbeal, a fan.
 ʒejlɪneaznað, a stipulation.
 ʒejlɪoɣ, traffic.
 ʒejlle, gives or fetters.
 ʒejlle, submission.
 ʒejllɪɪm, to serve, to obey, to do
 homage.
 ʒejllɪm, *idem*.
 ʒejllɪoɣ, kindness, friendship.
 ʒejllɪɣne, submission, homage; a
 nʒejllɪɣne mɪc máɣne, *in servi-*
tio filii Mariæ.
 ʒejlmɪn, a pilchard.
 ʒejlt, or ɲnʒejlt, pasture.
 ʒejlt, a wild man or woman, one
 that inhabits woods or deserts;
 from the Irish coɪll and coɪllɪe,
 woods; Wel. *guylht*, a wild
 man; and Wel. *gelhtydh*, wood.
 This Irish word ʒejlt and coɪll-
 ɪe, and the Latin national word
Celtæ, the Celts, have an affinity
 with the Hebrew word מלך, *re-*
fugium, because the *Celtæ* fre-
 quented woods and groves either
 for their places of refuge and
 residence, or to perform their
 religious rites and other cere-
 monies.—*Vid. Tacit. de Morib.*
Germ. et Cæsar. Commentar.
 ʒejmɛan, restraint, bondage.
 ʒejmleacð, a bond, or chain.
 ʒejmɪe, winter; ɣan nʒejbɪe, in
 the winter; Gr. χειμα, Lat.
hyems, or *hibernum tempus*.
 ʒejmɪeacð and ʒejmɪɪm, to winter,
 to take winter quarters; ʒejm-
 ɪeðcujb, they shall winter.
 ʒejmɛacð and ʒejmɪeacð, to bellow,
 to low; Lat. *gemo*, *gemere*.
 ʒejmɪeac, the lowing or bellowing
 of cattle.
 ʒejn, a conception, an offspring;
 has an affinity with the Gr. γε-
 νος, and Lat. *genus*; as ʒejnɪm,
 to beget, hath with ɣɪνομαι.

- ʒejn, a wedge.
 ʒejneað, generation; also a spring-
 ing, or bringing forth.
 ʒejnealač, a genealogy, a pedi-
 gree, a family.
 ʒejneamujn, a birth; *ō na ʒej-*
neamujn ʒo a báy, from his
 birth to his death.
 ʒejneapálta, general.
 ʒejneōʒ, a gem.
 ʒejnjm, or ʒijnjm, to beget chil-
 dren, to generate; *do ʒejn*
Abraham Iʒaac, Abraham be-
 gat Isaac; *ʒijnʒjð tū mʒc aʒuʒ*
jnʒeana, thou shalt beget sons
 and daughters; Greek, *γίνο-*
μαι.
 ʒejnjolač, a family; *vid. ʒejnea-*
lač.
 ʒejnmoča, except, save only; ex.
do maʒbað uʒle jáð ʒejnmoča
Ōōmnall, they were all slain ex-
 cept Daniel; *vid. cejnmoča*.
 ʒejnteōjʒ, a sower or planter.
 ʒejntjleay, Paganism, idolatry;
ʒejntljʒeay, idem; hence *ʒejn-*
tjljʒeact, and sometimes pro-
 nounced *ðjntjljʒeact*, signifies
 witchcraft.
 ʒejʒ, suet, tallow; *ʒejʒ-čaoʒač*,
 suet; *ʒejʒ-ðam*, tallow.
 ʒéjʒe, more sharp, more harsh.
 ʒéjʒe, ʒéjʒeacð, and *ʒejʒt*, sharp-
 ness, sourness, or tartness.
 ʒejʒeac, greasy.
 ʒéjʒjm and ʒéjʒjʒjm, to whet;
 also to grease.
 ʒéjʒjntleacð, sagacity, subtlety.
 ʒéjʒ-mjnjūʒað, a gloss or short
 comment.
 ʒejʒneal, a granary.
 ʒejʒʒe, a brief, an abridgment.
 ʒejʒnjn, a snare.
 ʒéjʒʒeac, a girl.
 ʒéjʒʒ-ʒʒjač, a short shield.
 ʒejʒ, an order, or custom; *ʒeaya*
na ʒeamʒač, the customs of
 Tara.
 ʒejʒ, a vow, or protesting against

- a thing, an indispensable injunc-
 tion or prohibition; ex. *ay ʒejʒ*
ðamʒa bejč a mbjujʒjn aon-
doʒuʒʒ, I am forbidden to live
 or be in a house of one door;
vid. ʒeaya.
 ʒejʒ, a prayer.
 ʒéjʒ, a swan.
 ʒejʒeay būaʒ námað ʒnj ʒleaza,
 that obtains the cattle of his
 foes by the power of his lances.
 ʒejʒeac, entreaty.
 ʒejʒjle, as *tuat-ʒejʒjle*, a terri-
 tory of the King's County, the
 ancient estate of the O'Hivir-
 gins.
 ʒen, a sword.
 ʒen, a hurt or wound; *ʒeay ðoda*
ʒeana, a man that inflicts wounds.
 ʒenčʒjoʒ, a sword-belt.
 ʒendeabam, to fence.
 ʒendʒeanaʒʒe, a fencer.
 ʒendʒeanam, to fence, to scuffle.
 ʒeneʒálta, general, universal.
 ʒentljʒeac, a Gentile, a Heathen.
 ʒeōcač, a stroller, a vagabond, or
 vagrant; also a low parasite.
 ʒeōcajʒjm, to act the vagrant, to
 strole.
 ʒeōcamajl, strolling, vagrant.
 ʒeōčtōjʒ, a reveller, debauchee.
 ʒeōð-lann, a goose-pen.
 ʒeozna, a hurt or wound.
 ʒeōjlʒean, a fan.
 ʒeōjn, a confused noise.
 ʒeōjn, a fool, a foolish person.
 ʒeōʒadán, a shaft or arrow; also
 a small stalk; Lat. *arundo*.
 ʒeoyan, the belly.
 ʒeōč, for ʒaoč, wind.
 ʒeōč, the sea or ocean.
 ʒetaʒ, to hurt, or wound.
 ʒeuyčujʒeac, strict, rigorous.
 ʒabajʒ, a prostitute, or whore.
 ʒjal, the cheek, or jaw; ʒjall,
idem; Wel. *kill*.
 ʒjalbʒač, a neck-cloth, a cravat.
 ʒjall, the jaw.
 ʒjalla, softness.

ʒjall, and ʒjálla, hostages; also a pledge.
 ʒjbjɾ and ʒejbjɾ, a glen or valley.
 ʒjbne, thread.
 ʒjbne, aḍaɾc leaʒa, a cupping-horn.
 ʒjbne, a greyhound; ʒjbne ʒoɾ-tač, signifies a hungry hound.
 ʒjð, who, what; ʒjð bē aɾ bjɾ, whoever, whatsoever.
 ʒjð, though or although, nevertheless: but in this last sense it is generally written ʒjðeað.
 ʒjʒjlt and ʒjʒleað, a tickling.
 ʒjʒljm, to tickle.
 ʒjl, water.
 ʒjle and ʒjleacð, whiteness.
 ʒjle, more white, more fair; the compar. of ʒeal, also whiteness.
 ʒjlla, a servant; *vid.* ʒjolla.
 ʒjlljn, a gelding, an eunuch.
 ʒjlnemōʒ, a water-adder.
 ʒjnn, a wedge; ðjnn, *idem*.
 ʒjnealac, or ʒejnealac, a genealogy.
 ʒjneamujn, a bud or sprout.
 ʒjnell, an order of battle in form of a triangle or wedge-wise; *cuneus*; from ʒjnn or ðjnn, a wedge.
 ʒjnjm, to bud or sprout forth; ðo ʒjn an tūabam, pride hath budded.—*Ezek.* 7. 10. ʒjnʒe ɾē ʒēuʒa, it shall bring forth boughs.
 ʒjobac, rough or hairy, ragged; also a coarse rug.
 ʒjobal, canvas, cast cloth; also old fur or hair; a rag or clout.
 ʒjobalac, full of hair, ragged.
 ʒjobam, to tear.
 ʒjobōʒ, a rag; lán ðo ʒjobōʒajb, all ragged.
 ʒjoboʒac, ragged.
 ʒjoḍam, dung, ordure.
 ʒjoð, although.
 ʒjoðmān, a barnacle.
 ʒjoðtɾačt, or cjoðtɾačt, never-

theless, howbeit. This expression is very common in Irish, and is mostly used when the thread of a story is resumed, or when the historian returns to treat about the principal persons or actions of his discourse, and answers the Lat. *jam vero*.
 ʒjoʒac, dutiful, officious.
 ʒjoʒacð and ʒjoʒajneacð, officiousness.
 ʒjoʒajne, a client.
 ʒjoʒfōʒ, a female client; *officiosa*.
 ʒjoʒac, a bag, or budget.
 ʒjoʒajl, to follow or pursue.
 ʒjoʒm, a plain.
 ʒjole and ʒjoleac, broom, a reed or cane.
 ʒjolcamujl, made of broom or reeds.
 ʒjolecōʒ, a reed.
 ʒjolla, a servant, a footman; ba mɾɾ ʒjolla cupáɾn an ɾjʒ, I was the king's cup-bearer; ʒjolla ɾjʒ Ula, the king of Ulster's page; ʒjolla canbaɾð, a coachman; Lat. *calo*; ʒjolla ʒɾiáð, a prince or nobleman's chief servant of confidence.
 ʒjollaða an ɾlūaʒ, the baggage of an army, also the servants of the army.
 ʒjollamajl, of or belonging to a servant.
 ʒjollay, service.
 ʒjolmajm, to solicit.
 ʒjomac, or ʒljomac, a lobster.
 ʒjom, a lock of hair.
 ʒjon, will or desire.
 ʒjon, the mouth.
 ʒjonbaɾɾ, January.
 ʒjomajc, a noise or tumult.
 ʒjomacac, talkative.
 ʒjomacajm, to chat, or prate idly; Lat. *garrio*.
 ʒjomɾadán, ɾaočán, or ɾaočōʒ, a kind of periwinkle.
 ʒjomamān, a hungry fellow.
 ʒjomamāc, greedy.

ʒlanman, i. e. man ʒlan, clean wheat.
 ʒlanbárr, a good head of hair; bárr is properly the top or summit of any thing, but is here used for the hair of the head.
 ʒlanta, cleansing.
 ʒlantaʒbnead, clearness of expression, evidence.
 ʒlantōʒneac̃d, cleansing, weeding.
 ʒlantōʒrj̃ž, snuffers.
 ʒlaoð, bird-lime.
 ʒlaoð, a call.
 ʒlaoð and ʒlaoðajm, to call, to bawl, or cry out; do ʒlaoʒð an caʒleac̃, the cock crew.
 ʒlaoðac̃ and ʒlaoðuj̃ž, crying or bawling.
 ʒlaoʒð, a heap, or pile.
 ʒlaoʒðeamān, a wolf.
 ʒlay, and plur. ʒlayr, a lock, hold, &c.; a nʒlayarj̃b, in fetters.
 ʒlay, green, verdant; cʒann ʒlay, a green tree; also pale or wan; also grey; eac̃ ʒlay, a grey horse.
 ʒlayarj̃ne, a prattler.
 ʒlayajm, to become green; also to lock up, to fetter.
 ʒlayamajl, greenish; also somewhat pale or wan, greyish.
 ʒlayán, a sort of edible alga, or sea-rack; any sallad.
 ʒlay-bán, pale.
 ʒlay-ʒor̃t, a green plot.
 ʒlay-maj̃ž, a green plain.
 ʒlayōž, or ʒlūayōž, a water-wagtail.
 ʒlayruj̃že, greens to eat.
 ʒlayruj̃žjm, to make green.
 ʒlayuájne, green; and ʒlayʒear, grass.
 ʒlē, pure, clean; hence the compound ʒlē-ʒeal, exceeding white, from ʒlē, clean, and ʒeal, fair.
 ʒlē, open, plain.
 ʒlē, good; ex. ʒlē lʒomya a cōjm-dē ʒan cōl; beata boct ʒ

beʒt máonar, i. e. poor life, with solitude, is my great good and happiness.
 ʒleac, or ʒlejc, a fight, or conflict.
 ʒleac̃ad and ʒlacajm, to wrestle, to struggle; aʒ ʒljc rj̃r, struggling with him; ʒlejcʒj̃ð rj̃ad, they shall wrestle.
 ʒleac̃áj̃de, a combatant.
 ʒleáð, and plur. ʒleáðna, tricks, sham, humour; Gr. γελαω, *rideo*.
 ʒleažajm, to bear leaves.
 ʒlē-ʒlan, bright, clear.
 ʒleažnac̃, or ʒleacajr, a loud cry or shout.
 ʒlēajr, neat, clean, fair.
 ʒlēal, exceeding white, or clear.
 ʒlēalaj̃žjm, to blanch, or whiten.
 ʒlēamʒac̃, tedious.
 ʒlean, to adhere, to stick close to; do ʒleanʒad a láma don cōj̃ne, his hands clung to the chaldron.
 ʒleana, ʒleannac̃, ʒleantamajl, of or belonging to a valley; also steep, shelving.
 ʒlean, a valley; genit. ʒljnn, and pl. ʒleannta; Wel. *glyn*, Angl. *glin*.
 ʒleannajm, to adhere, or stick to.
 ʒleanam, to follow.
 ʒleanamajn, now called Glanworth, in Roche's country in the County of Cork, anciently the patrimony of the O'Keefes, kings of ʒleannamajn and its territory, but not in early ages; *vid. ʒearnamuj̃že*.
 ʒlean-ʒlej̃r̃ž, in the County of Kerry, the patrimony of the O'Donoghues of ʒleannʒlej̃r̃ž.
 ʒleanmalʒar, a district of aʒj̃b ʒajlze, in the County of Kildare, anciently the estate of the O'Dempsys and a tribe of the O'Hennessys.
 ʒlean-ōmʒa, a territory of the

County of Cork, between Ūman ūlla and Glean Sulcon, which anciently belonged to the Mac-Auliffs.

Gleamam, to follow.

Gleamtac, flexible, pliant.

Gleay, or gléay, a manner or condition, a method or means; aji gléay ejle, by other means; aji gléay, so that, insomuch that; also any machine, the lock of a gun, &c.; gléay maibta, a murdering instrument.

Gleayad and gléayam, to prepare, or make ready.

Gleayann, a storehouse.

Gleayta, provision; also prepared, provided, in readiness; also digested, or set in order.

Gleaytact, neatness, preparedness.

Glejcd, wrestling, justling.

Glej-geal, exceeding white, very bright, or clear.

Glejle and glejleacd, whiteness, pureness.

Glejne, much, plenty, a great deal; glejne majtjora, much good.

Glejne, choice, election; glejne laoc, a choice hero.

Glejmejy, a commissioner.

Glejt and glejtm, to keep; also to clear up, to manifest; also to cleanse.

Glejte, grazing; badam na hejc az glejt an feojn, the horses were grazing.

Glejt and glé, pure; also neat.

Gleō, a fight, an uproar, or tumult, disturbance, or squabble.

Gleōd, a sigh or groan.

Gleōd, cleansing, scouring, polishing.

Gleōdam, to cleanse; *vid.* glejtm.

Gleōjte, handsome, curious, tight, pretty, neat.

Gleōmann, cresses.

Gleten, glue.

Glete, clean.

Gléay, furniture, order; *vid.* gléay.

Gléayam, to prepare, to provide; gléay dam, get me, prepare for me; do gléay yē, he hath provided.

Gléayta, prepared, ready; on bō-ža gléayta, from the bent bow.

Gljađ and gljač, war, battle.

Glyb, a lock of hair.

Glyc, cunning, artificial, crafty.

Glyfjd, a noise.

Glyfjym, to prate, to make a noise.

Glyn, a generation; *corrupte pro* glun.

Glynzyn, drunkenness.

Glynym, to follow, to cling.

Glynn, light; also the sky.

Glynn, a fort, or fortress, a garrison.

Glynn, clear, plain; glynn-bnejt-njgeac, clear-sighted.

Glynn, from glean, a valley, vale.

Glynnne, a habit, or cloak.

Glynnneaytar, le neart dē do glynnneaytar, *hoc virtus Dei præstitit.*—*Vid.* Brogan in Vita S. Brigid.

Glynnjz and glynn, manifest, plain, clear, evident; zo glynn, clearly.

Glynnjužad, to observe closely, to see clearly.

Glynteac, flexible, pliant.

Glyocay and glyocay, prudence, ingenuity, cunning, wit in dealing; fear glyocay, a cheat.

Glyozar, a tinkling, or ringing noise.

Glyozar, slowness.

Glyoznam, to ring or tinkle.

Glyomac and glyomoz, a lobster; Scot. *gimmach*; glyomac-ypaj-neac, crawfish.

Glyorajne, a prating fellow.

Glyortajne, a glyster.

Glyū and glyūm, glue.

Glyuyta and glyuytac, slowness.

Glocar and clocar, glocarnac and clocarnac, breathing, res-

piration, snoring.
 ʒlojne, glass; amajl ʒlojne ʒeal-
 luʒeac, as transparent glass;
 also brighter, or more clear;
 also cleanness; from ʒlan, clear,
 transparent.
 ʒlōjn and ʒlōjne, glory.
 ʒlōjnʒjm, to glorify.
 ʒlōjnmjonac, ambitious, proud,
 vain-glorious.
 ʒlōjn-nejm, pomp, triumph.
 ʒlōjy-ljonta, full-stuffed, cram-
 med, thick set.
 ʒlonaʒd, a multitude.
 ʒlonmar, loathing.
 ʒlonn, a fact, or deed.
 ʒlōn, a noise, a voice, or speech;
 nj a nʒlōn doica, not in a dark
 or mysterious speech; do ʒajtjn
 an ʒlōn ʒo majt njy, the saying
 pleased him well.
 ʒlōn, clear, neat, clean.
 ʒlōnac, noisy, clamorous.
 ʒlōnam, to sound or make a noise.
 ʒlōnmar, or ʒlōnmor, glorious, fa-
 mous, celebrated.
 ʒlōn-maojōjm, to boast.
 ʒloʒajn, a bosom.
 ʒlōt, wise, prudent, discreet.
 ʒlōt, a veil or covering.
 ʒlūajn, pure, clear, clean.
 ʒlūajneac, brightness, neatness.
 ʒlūajy, a device, or invention;
 ʒlūajymjnʒe, glosses, or an ex-
 plication.
 ʒlūajye, cleanness, neatness.
 ʒlūajyead and ʒlūajyjm, to go, to
 pass, move, march; do ʒlūaj-
 yeadar, they marched, or they
 went on.
 ʒlūajyte, moved, stirred, pro-
 voked.
 ʒlūayac, gesture, motion; ʒlūa-
 rac na mball, the motion of
 the members.
 ʒlūayōʒ and ʒlayōʒ, a waterwag-
 tail,
 ʒlūjne, the knees; also the genit.
 of ʒlūn; also a generation.

ʒlūjneayac, the gout in the knee;
 i. e. gonagra.
 ʒlūjn-ʒeacajm, to bend the knee.
 ʒlujnʒ, the shoulder.
 ʒlujy-ʒeaza, full of green leaves.
 ʒlūn, a knee, also a generation;
 ʒay an tpeay ʒlūn, to the third
 generation or degree.
 ʒlūnajm, to kneel.
 ʒlūndoy, bandy-legged.
 ʒluy, light, brightness.
 ʒnāe, a man or woman, but more
 properly a woman, as γυνή in
 Greek is the name of woman.
 ʒnaʒlay, cudweed.
 ʒnajy, a woman's privy parts.
 ʒnaman, a sea-snail, or periwinkle.
 ʒnamūjl, peculiar, proper.
 ʒnaoʒ, the countenance.
 ʒnaoʒ, pleasant, delightful.
 ʒnāy, a custom.
 ʒnāt, a manner, fashion, or custom,
 a stature; ʒnāt-bēuila, the vul-
 gar tongue, the common Irish;
 do nejy a nʒnāʒa, according to
 their custom; do ʒnāt, always,
 continually.
 ʒnāʒac, common, continual, con-
 stant.
 ʒnāʒajʒjm, to accustom, to inure,
 to exercise; ma ʒnāʒajʒ yē, if
 he were wont.
 ʒnāʒay, experience.
 ʒnāt-caoʒ, a way much used, a
 beaten path.
 ʒnāt-cūjmne, tradition.
 ʒnē, a kind or sort, a manner or
 form; also a countenance, a spec-
 tre, shew or appearance; ex. do
 ʒnējʒb an bāy; ad conajc
 ʒnē mná, i. e. of the different
 sorts of death; I saw the ap-
 pearance of a woman.
 ʒnē, an accident, or outward sen-
 sible sign; ʒá ʒnējʒb aʒajn
 aʒay fʒona, under the accidents
 of bread and wine.
 ʒneac, do ʒneac, was born.
 ʒnj, a voice.

Žnja, knowledge.

Žnja, a tree.

Žnja, a servant; as *beart Ujcton*
frj žnja Mjlcen, dixit (Angelus) Victor, servo Milconis, (Patricio puero.)—Vit. S. Patric.
do rjž ajngeal fō žnja, regi angelorum inserviendo.

Žnja, a judge, or knowing person.

Žnjað, a doing service.

Žnjc, knowledge.

Žnjðjm, to bring to pass, to effect, to do, to make.

Žnjom, a parcel or division of land, which I think is the twelfth part of a ploughland.

Žnjom, or žnjom, a fact or deed, an action; plur. žnjomajta.

Žnjomač, actual; also active, busy.

Žnjomað, an action, an acting, or doing a thing.

Žnjomajta, deeds, or facts.

Žnjom-cumayac, powerful.

Žnjom-čōjm, an actor, or agent.

Žnjyžjm, to bring to pass, to effect.

Žnjyjm and žnjyžjm, to make, to do.

Žnjte, transactions, deeds.

Žnō, business; *tabajr ajne dōð žno, take care of your business; plur. žnōta and žnōtajže.*

Žnō, famous, remarkable, notable.

Žnō, jeering, or mockery.

Žnōačt, brave actions, bravery, courage.

Žnōdūžad, profit, gain in traffic; *žnōdūžad neam-jonmajc, dishonest gain; žnōžad, idem.*

Žnōdūžad and žnōdajžjm, to get or obtain, to profit; *žo ngnōdō-čajnn, that I may gain; also to appoint, or ordain; do žnōtuyž rē, he hath commanded.*

Žnōtač and žnōtajžeac, busy, active.

Žnōtuyže or žnōtuyžeac, the plur. of žnō; *trē jomad na ngnōtuy-že, for multiplicity of business;*

ōr cjonnn žnočūjde na babjlojn, over the affairs of Babylon.

Žnūac, leaky.

Žnūjy, the face; gen. žnūjre.

Žnūjy, hazard, danger; a *nžnūjy*, in jeopardy.

Žnūjy, a notch.

Žnūjy-meallam, to counterfeit.

Žnum, a dent, or notch.

Žnum, a heap, or pile.

Žnūmam, to heap up, to amass, to pile.

Žnūyað, a notch.

Žnūyac and žūyājžjl, the grunting of a cow.

Žo, is sometimes used for the dative and sometimes for the ablative cases, and signifies to, unto; as also with, together, or along with; *žo bajle āta-čljač, to the town of Dublin; žo hej-ryn, to Ireland; žo halla, unto the palace; žo majtjb lajžean, together with the chiefs of Leinster, also until; žo bēaltjne, until May; žo Čajyž, till Easter.*

Žo, is a sign of the conjunctive mood; *žo mbeannūjže an Čjžaj na rjb ažuž žo ccojmēada rjb, may the Lord bless and preserve you.*

Žo, placed before an adjective, makes it an adverb; as, *luač, quick; žo luač, quickly; žo cealzac, craftily; žo dana, boldly; žo hojcajlte, openly; aj ron žo, although; žo bejt, and žo žuy, until; žo hajt, quickly, swiftly.* Note, that *co* is often written for *žo* in old Irish manuscripts.

Žo, the sea.

Žo, or ža, a spear.

Žō, a lie; Wel. *gay*; Corn. *gou*.

Žob, a bill, beak, or snout.

Žobam, to bud, or sprout forth.

Žobán, a muffle; also any impediment or obstruction of speech

proceeding from an exterior cause.

Žobel, the harbour's mouth.

Žoba, a smith.

Žobajm, to lessen or diminish; ex. *nĭr žoĭb do rač a haĭdĭž, non diminuit de prosperitate hospitibus.*

Žoban, or žabani, a horse, but now it commonly means a goat, (also the sgad fish.)

Žobanĭ, a periwig.

Žogač, wavering, reeling.

Žogaĭlleačĭ, dotage.

Žogallač, the cackling of a goose, duck, hen, &c.

Žogam, to make much gesture.

Žogon, light.

Žoĭbĭn and žobáz, a little bill; also sand eel.

Žoĭbĭjoĭ, a false colour.

Žoĭc, a scoff, or taunt.

Žoĭd, theft.

Žoĭdealž, the Irish tongue.

Žoĭdĭm, to steal; do žoĭd ĭē mōĭ azur maĭržeač, he stole my gold and silver; cĭonnuĭ maĭ rĭn do žoĭdĭfemĭr, how then should we steal?

Žoĭžĭr, a tickling; Wel. *goglais*, and Gr. *γγλισμος*, and Hisp. *coxquillas*.

Žoĭl, prowess, chivalry; žaĭl, *id.*

Žoĭle, the stomach; also an appetite for eating.

Žoĭleamajĭ, grief, sorrow.

Žoĭlĭm, to grieve, to cry; do žoĭl ĭē žo ĭjomaĭcač, he cried excessively; Cor. *guilvan*.

Žoĭllĭne, žjolla žoĭllĭne, or žaĭllĭne, the devil.

Žoĭm, anguish, vexation.

Žoĭn, a hurt, or wound.

Žoĭn, a chapter, or paragraph.

Žoĭn, delusion.

Žoĭnĭm, to wound, to hurt.

Žoĭne, near; anžoĭne an ĭalla, nigh the wall.

Žoĭnĭd, a short space.

Žoĭnĭm, or žaĭnĭm, to call; do žoĭn ĭē he hath called; žoĭrfe tū, thou shalt call.

Žoĭnmĭn, woad.

Žoĭrneač and žuĭrneač, a gurnard.

Žoĭrĭrže, a dolt, a fool.

Žoĭrĭreač, a target.

Žoĭrĭt, genit. of žoĭt, a corn field.

Žoĭrĭt, sore.

Žoĭrĭt, salt; *salsus*.

Žoĭrĭt, žoĭrĭtač, greedy.

Žoĭrĭt-ĭrĭrĭreač, misery, calamity.

Žoĭrĭte, saltiness, sourness.

Žoĭrĭte, warm.

Žoĭrĭtĭž, a gossip.

Žoĭrĭte, a halter, or snare; do ĭač ĭudāĭ žoĭrĭtĭ ĭm a ĭrĭāžajĭ žuĭ maĭb de ē; maĭ do ĭĭrĭž; Judas (Iscariot) put a halter on his neck, and thus killed himself; as he deserved.—*L. B.*

Žoĭtĭne, a lance or spear.

Žola, gluttony.

Žolžajĭ, lamentation.

Žona, with, along with.

Žonač, a lancing or stinging, a stabbing, darting, piercing; also a wounding.

Žonačajĭne, the same; žonačajĭne rĭn, therefore.

Žonačĭnačĭrĭn, therefore, from whence, whereupon.

Žonta, wounded, hurted.

Žoon, light.

Žon, advantage, profit.

Žon, short.

Žon, laughter, also pleasure.

Žonam, to heat or warm; žonĭd rĭb ĭejĭn, warm yourselves.

Žonž, cruel, terrible.

Žonžajĭžĭm, to hurt or annoy.

Žonžlantōĭrĭ, a weeder.

Žorĭm, blue; ĭeap žorĭm, a Moor.

Žorĭm, noble, illustrious, excellent.

Žorĭmajĭ, to make blue or red.

Žorĭm-žĭlay, of an azure or blue colour; *glaucus*.

Žorĭmac, a brave sturdy servant or domestic.

3ormpōd, a passage through the sea.
 3orh, a coal or ember, a fire-brand.
 3orh, the force of poison.
 3orhzeacay and 3orhzeac̃d, dotage; also peevishness, surliness.
 3or̃t, the ivy-tree; also the letter 3.
 3or̃t, standing corn, a field, or garden.
 3or̃t and 3or̃ta, famine, hunger.
 3or̃t jnñre-3uá̃j̃re, the regal residence of the O'Shaghnessys in Uoib̃ F̃j̃anãc̃ in the County of Galway.
 3or̃tãc̃, hungry, greedy, starving; also sparing, stingy.
 3or̃tán, a hungry fellow.
 3or̃teō̃3, a sour apple-tree, a crab-tree.
 3or̃tū̃3ãd̃, hurt, wrong, oppression.
 3or̃tū̃3ãd̃ and 3or̃tãj̃3̃m, to hurt, to wound, to oppress.
 3or̃tj̃3̃eaỹn, the universal language before the confusion of tongues.
 —K.
 3ō̃ỹda, a spirit, a ghost, or phantom; plur. 3ō̃ỹdá̃j̃de.
 3õt̃, straight, even.
 3õt̃, a spear.
 3õt̃ãd̃, a vowel.
 3õt̃anãc̃, opprobrious.
 3õt̃nãd̃, a spear.
 3õt̃nẽj̃d̃, a spear to fight with; from 3õt̃, a spear, and nẽj̃d̃, fight, battle.
 3̃nabãc̃, notched, indented.
 3̃nabãd̃, an impediment.
 3̃nabaj̃re and 3̃nabõ3, a jester, droller, scoffer; an impertinent prattler, or talkative person.
 3̃nabam, to devour, to cram.
 3̃nabalãd̃, sculpture, engraving.
 3̃nablãj̃de, an engraver.
 3̃nab-lõc̃d̃, a great fault, an error, a blot; 3̃nab-3̃õrb̃, the same.

3̃nãd̃, or 3̃nõd̃, sudden.
 3̃ná̃d̃, or rather 3̃ná̃, love, charity; 3̃ná̃d̃ d̃ũt̃nãc̃dãc̃, tender love.
 3̃ná̃d̃, a degree, or gradation; Lat. *gradus*; 3̃ná̃dã eaccl̃ũj̃re, ecclesiastic orders, because they are conferred by degrees and interstices.
 3̃nãd̃án, an expeditious way to make corn ready for the mill by burning the straw: its meal is called lõj̃3̃neán.
 3̃ná̃dãc̃, loving, also beloved, dear.
 3̃nãdãj̃3̃, añ3̃nãdãj̃3̃, of a sudden.
 3̃ná̃d̃m̃ũr̃, loving; 3̃eaỹ 3̃ná̃d̃m̃ũr̃, a loving man.
 3̃ná̃d̃m̃ũj̃reac̃d̃, fondness, lovingness.
 3̃ná̃dũj̃3̃m, to love affectionately, to have a regard or friendship for a person.
 3̃ná̃dũj̃3̃e and 3̃ná̃dũj̃3̃te, beloved, dear.
 3̃nã3̃ãd̃ and 3̃nã3̃ãj̃m, to write, to inscribe; m̃j̃3̃j̃ eō̃3̃añ d̃õ 3̃nã3̃ añ leab̃ãr̃ 3̃õ, I, Owen, wrote this book. This Irish word 3̃nã3̃ãd̃ signifies also to grub or scrape up the earth, and is like the Greek verb 3̃3̃ã3̃ã, to write, to inscribe; and 3̃3̃j̃3̃obãd̃, to scrape up, also to write; Lat. *scribo*, to write: it is also written 3̃nãbãd̃, which can be easily reconciled with the Greek verb, as b, with which 3̃nãbãd̃ is written, is the corresponding tenuis of its aspirate the Gr. φ.
 3̃nã3̃ann, Knock Graffan, or Raffan, in the County of Tipperary, one of the regal houses of the kings of Munster in ancient times, where 3̃j̃ãcã M̃ũj̃lleat̃añ and other Momonian kings had their courts; it was to that seat 3̃j̃ãcã brought Cõj̃mac̃ Mac̃ãj̃r̃t̃, king of Leat̃-Cõj̃nñ, prisoner. In after ages it was the estate, together with its annexes,

ʒneallaʒ, clay, or loam.
 ʒneamaʒʒm, to hold, to fasten, to adhere, or stick to; do ʒneamaʒʒ rē an bʒt-čamnac, he put the thief into custody.
 ʒneamanna, the plur. of ʒnejm, morsels, pieces, bits.
 ʒneamanna, gripes or stitches in the side, belly, breast, &c.
 ʒneamūʒađ, a fastening, or binding, griping, also cleaving to.
 ʒneamuʒčte, fastened, clinched.
 ʒnean, gravel; Wel. *graiian*, and Arm. *gruan*.
 ʒnean-abal, a pomegranate.
 ʒneanac, long-haired, crested; Lat. *crena*, a crest.
 ʒneanaʒađ or ʒneanuʒađ, exhortation.
 ʒnean-ʒaʒnbeay, hairiness.
 ʒneanmaʒ, facetious, witty, lovely.
 ʒneann, love, friendship.
 ʒneann, a beard; also fair hair.
 ʒneannađ, graving.
 ʒneanta, carved, engraved.
 ʒneantayan, graving.
 ʒneanuʒʒm, to defy.
 ʒneay, a guest; pl. ʒneaya.
 ʒneay, genit. ʒnejʒ; ʒnejʒ cojmʒce, protection, preservation.
 ʒneay, ʒo ʒneay, usually, ordinarily.
 ʒneay, and genit. ʒnejʒ, fine clothes, embroidery; oʒn-ʒnejʒ, gold embroidery, furniture; hence ʒneayađ signifies to dress, or adorn; also to accoutre; ex. do ʒneayađ Maol-ʒjon an laoc, the champion Maolgin was accoutred or dressed in his military habiliments; obaʒn ʒnejʒ, embroidery, or any needle-work.
 ʒneayađ and ʒneayam, to dress, to order, to adorn; also to encourage, promote, or urge on.
 ʒneayajlt, an inn, or tavern.
 ʒneayajne, an innkeeper.
 ʒneayan, a web.

ʒneayajde, the distinguishing name of a shoemaker; but properly the maker of any furniture or embroidery.
 ʒneac, a noise, cry, shout, &c., pl. ʒneata.
 ʒneč, a hound.
 ʒneč, a nut.
 ʒneč, salt; *salsus*.
 ʒnejble, a gift or present.
 ʒnejdeal, a gridiron; also a gridle, or baking iron; Brit. *graddell*.
 ʒnejllean, a dagger, a sword, or poniard.
 ʒnejm, a task, a hard word, or difficult expression; also a hold; do muʒ rē ʒnejm, he laid a hold, also a bit or morsel; baʒnʒjđ ʒnejm ayujb, they shall bite you; plur. ʒneamanna.
 ʒnejm, a stitch.
 ʒnejmʒce, the herb samphire.
 ʒnejmʒʒ, old garments, trash, or trumpery, old lumber.
 ʒnejnbeac, the zodiac.
 ʒnejn-ʒeʒenn, the zodiac.
 ʒnejʒ, genit. of ʒneay, furniture, needle-work, any fine work; also fine clothes; ex. nʒ hʒnʒyteaʒ lōn ná bʒa acu ačt a bʒaʒađ lōʒep an a ʒaoʒnʒeacč, aʒuʒ muʒne aʒn a ʒnejʒ, they are not said to have any sustenance or food but what Joseph acquired by his trade of carpenter, and Mary by her needlework and embroidery.—*L. B.*
 ʒnejʒ, protection.
 ʒnejʒ-čjll, the sanctuary.
 ʒnejʒeacđ, a soliciting, or enticing.
 ʒnejʒ-ʒjolla, a client.
 ʒnejʒteōʒn, a carter, or wagoner.
 ʒnejt, a champion, or warrior.
 ʒnejt, a jewel, or precious stone; plur. ʒnejtne; jomađ do ʒnejt-čnʒb ʒeanaʒla, a store of va-

luable jewels.
 ʒrēljač, grey hairs.
 ʒreḡač, common.
 ʒreč, a guest, or present.
 ʒrjāda, a great warrior, a champion, or hero.
 ʒrjan, the sun; genit. ʒrējne.
 ʒrjan, the ground or bottom of a sea, lake, or river; Wel. *graiian* is gravel.
 ʒrjan, land; ʒrjan-bjlle, glebe-land.
 ʒrjanač, warmed with the sun; ʒrjanman, sunny, warm.
 ʒrjanān, a summer-house; also a walk arched or covered over on a high hill for a commodious prospect; also a palace, or royal seat; ʒrjanān Ojlg, the regal house of O'Neill in Ulster.
 ʒrjan-čloč, a dial.
 ʒrjanžamḡtač, the shortest day in the year, mid-winter.
 ʒrjan-mujne, blackberries.
 ʒrjanrajžjm, to dry in the sun.
 ʒrjan-ḡtač, the solstice.
 ʒrjb, an impediment.
 ʒrjb, dirt, filth.
 ʒrjb, a manger.
 ʒrjb, the feathers about the feet of hens, pigeons, &c.
 ʒrjb, a griffin; sometimes figuratively spoken of a fierce warrior; ʒrjb-jnžneac, a griffin; it is also written ʒrjom.
 ʒrjbeac, a hunting-nag.
 ʒrjm, war, battle.
 ʒrjm-cljač, a covert made of hurdles, used in sieges, a kind of a rude penthouse.
 ʒrjmeamajl, valiant, martial, brave.
 ʒrjmjḡgeōjri, a pedlar, a broker.
 ʒrjn, a piece, or morsel.
 ʒrjnn, workmanlike, artificial.
 ʒrjnn, a fort, or garrison.
 ʒrjnn, a beard.
 ʒrjnn, neat, clean; also decency.
 ʒrjnn, genit. of ʒreann, love, face-tiousness.

ʒrjnn, ʒo ʒrjnn, seriously, deliberately, profoundly, to the bottom, i. e. ʒo ʒrean; *vid.* ʒrean.
 ʒrjnnēac, a young man.
 ʒrjnnēad, to die, to perish.
 ʒrjnnēat and ʒrjnnjol, the bottom of the sea or river; ʒrjnnjol na maḡa, the bottom or the sand of the sea.
 ʒrjobalaḡ, closeness.
 ʒrjogčan, a constellation.
 ʒrjollḡaḡm, to strike or slap.
 ʒrjom-čallaḡre, a herald, one that proclaims war or peace.
 ʒrjom-čarbač, an armed chariot; the *currus falcatus* of the Britons.
 ʒrjom, a man's nail, a claw or talon; ʒrjom paḡtājn, a crab's claw.
 ʒrjomājžjl, a slight motion; Lat. *motiuncula*.
 ʒrjom-ḡrjōnac, hawk-nosed.
 ʒrjonac, or ʒrjanač, sunny, warmed with the sun.
 ʒrjonžal and ʒrjonžalacžd, care, assiduity, sorrow.
 ʒrjonžalac, industrious, careful.
 ʒrjonnojnjn, the herb turnsol.
 ʒrjonračd and ʒrjonacčd, the warmth of the sun, sunrising.
 ʒrjorač, embers, or hot ashes; gen. ʒrjorajd.
 ʒrjorač, an encouragement, an incitement.
 ʒrjorač and ʒrjoram, to whet, to encourage, to provoke, or stir on; also to rake up fire.
 ʒrjor-mujčnjm, to grow red, to colour up, or be ruddy; do ʒrjor-mujčnjž a lj, his complexion grew red.
 ʒrjorta, stirred, moved, provoked.
 ʒrjorūžad and ʒrjorujžjm, to kindle, to grow hot; do ʒrjor-rujž a ḡeapž, his anger grew hot.
 ʒrjot, the sun.
 ʒrjḡ, fire; also pimples, blotches, or pustules appearing on the skin

from the heat of blood.
 ʒrɣɣʒɣn, broiled meat.
 ʒrɣt, knowledge, skill.
 ʒrɣtáɣl, the noise or grunting of young pigs.
 ʒrɣteac, learned, wise, discreet, prudent.
 ʒrɣun, a hedge-hog.
 ʒrɔd, smart; also proud.
 ʒrɔd, the foam.
 ʒrɔd, ʒo ʒrɔd, soon, quickly.
 ʒrɔdán, a boat.
 ʒrɔd-janajnn, an iron bar, an iron crow.
 ʒrɔz, or ʒrúaz, the hair of the head.
 ʒrɔɣbleac, long-nailed, having large talons.
 ʒrɔɣz, a stud of horses, or breed of mares; Lat. *grex, gregis*; it is often improperly written ʒrɔɣd.
 ʒrɔn, a stain or spot.
 ʒrɔntac, corpulent.
 ʒrɔtal, sand, gravel, rubble.
 ʒrɔtlac, gravelly; also a gravel pit.
 ʒrɔtonac, corpulent.
 ʒrúad, the cheek.
 ʒrúaz, the hair of the head: mo ʒrúaz ljaɣra, my grey hairs.
 ʒrúaz, a woman, a wife; Wel. *gureig*; genit. ʒrúaz.
 ʒrúazac, a woman-giant; also a ghost or apparition, superstitiously thought to haunt certain houses.
 ʒrúazac, hairy, full of hair.
 ʒrúajd, from ʒrúad.
 ʒrúajm, ill-humour, dissatisfaction, sullenness.
 ʒrúajmɣn, a sullen fellow.
 ʒrúama and ʒrúamac, obscure, sullen, dark, cloudy, morose.
 ʒrúamacd, gloominess, sternness, grimness.
 ʒrúfajm, to engraft.
 ʒruɣ, a wrinkle.
 ʒruɣ, morose, sour, fierce, cruel.

ʒruɣ, weak, feeble.
 ʒruɣ, a lie, an untruth.
 ʒruɣac, wrinkled.
 ʒruɣd, malt.
 ʒruɣz, inhospitality, churlishness.
 ʒrullan, a cricket; Lat. *grillus*.
 ʒrunɣɣɣz, a truce, or cessation of arms.
 ʒu, or ʒo, a lie, or untruth.
 ʒuaz, a light, giddy, fantastical, or whimsical fellow, an unsettled, capricious person; its diminut. is ʒuajɣɣn; the Welsh have *guag eilyn* and *guag-ysprid* for a phantasm or whim.
 ʒuajllɣze, a companion.
 ʒuajndeáɣn, a whirlwind.
 ʒuajne, noble, excellent, great; hence ʒuajne was the proper names of some Irish princes.
 ʒuajne, the hair of the head; also the edge, or point of a thing.
 ʒuájɣ, danger; ʒuájɣ-beantac, enterprising, adventurous.
 ʒuál, a coal, also fire; ʒɣn náɣ ʒallán ʒnájɣ ʒɣɣ ʒuál, men whose complexions are altered by coal, (fires.)
 ʒuála and ʒuálann, a shoulder.
 ʒuála and ʒola, gluttony.
 ʒuálabɣann, a firebrand.
 ʒúanac, light, active.
 ʒuájɣ and ʒuájɣ, peril, hazard; a nɣuájɣ, in jeopardy.
 ʒuáɣacd, danger; also an adventure.
 ʒuáɣacdac, dangerous, dreadful; also painful; cnéad ʒuáɣacdac, a painful wound; a common expression in old parchments which treat of medicine.
 ʒúba, mourning; ʒol-ʒajɣ azuɣ ʒub, crying and wailing; also complaint, lamentation.
 ʒúba, a battle, or conflict.
 ʒúbɣac, mourning, sorrowful.
 ʒuɣajm, *pro ʒuɣajm*, to pray.
 ʒuɣb, a study, or school-house; also an armory.

Zudbač, studious, assiduous.
 Zūfunžojll, false testimony; bádaŋ
 oŋŋceannaŋce na ɣaɣaŋɛ aɣ
 jánað zūfunžojll anaŋž loɣa,
 ɣa ðeojž do ðeačadaŋ dá zū-
 funžille, the high priests sought
 false witnesses against Jesus, at
 length two false witnesses ap-
 peared.—*L. B.*
 Zuzanaŋž, the clucking of a hen;
 zuzajl and zuzallaŋž, the same.
 Zujbeŋneðjŋ, a governor.
 Zujðbaŋ, i. e. Saɣɣan, England.
 Zujðe, a prayer, entreaty, or inter-
 cession; mo zūjðe cum ðē aŋ
 a ɣon, my prayers to God for
 them.
 Zujðjŋ, to pray, to beseech, to en-
 treat; do zūjð ɣē, he prayed;
 zūjðjŋ tū, I pray thee.
 Zujljŋ, to weep, to cry, to bewail.
 Zujljŋne, calumny.
 Zujljŋneac, calumnious.
 Zujljŋnēžjŋ, to calumniate, to re-
 proach.
 Zujmjonŋ, a holy relic; zona zuj-
 mjonŋajb aɣuɣ a mbačajljb,
 with their holy relics and crosiers.
 Zujnčeaŋ, a pillory.
 Zujnjŋ, to prick, sting, or wound.
 Zujŋcead, a scar.
 Zujŋcejdjŋ, a little scar.
 Zujŋ, loc Zujŋ, a lake in the
 County of Limerick.
 Zujŋ-bŋjŋjŋ, to exulcerate.
 Zujŋjŋ, a spot, a blain, or wheal, a
 pimple.
 Zujŋme, blueness; also more blue.
 Zujŋmeacð, blueness.
 Zujŋnead, a gurnard.
 Zujŋreac, leaky, full of chinks.
 Zujŋrejŋ, a stocking.
 Zujŋjŋ, to flow; hence ɣajŋe, a
 stream; *Al. caise.*
 Zujteajŋ, a gutter.
 Zujteajŋ, denial, refusal; ad zuj-
 teajŋ, I refused.
 Zujtjŋneac, bashful.
 Zul, a crying out, a lamentation;

also the perfect tense of the verb
 zujljŋ; as do žul ɣē, he cried,
 or wept.
 Zulba, the mouth.
 Zulɣa, narrow.
 Zuma, a battle.
 Zun, the same as ɣan, without.
 Zunbuŋne, a spear or javelin.
 Zun, a breach.
 Zunlann, a prison, a gaol, or hold.
 Zunn, a prisoner, a hostage.
 Zunna, a gown; also a gun.
 Zunnca, a prison.
 Zunnaɣad, erring or straying.
 Zunta, wounded, also slain; nejljž
 na bɣeaŋ nɣunta, the burial
 place of the slain or of suicides.
 Zunta, an experienced, skilful,
 prying man.
 Zuntač, costiveness.
 Zuj and zujŋjŋn, a blotch, a pim-
 ple, a wheal.
 Zuj, that; zuj beannaŋž ɣat-
 tŋaŋce Eŋne, that St. Patrick
 blessed Ireland; so that; *Gr.*
 ɣaɣo, and *Gall. car* signify *for*;
Lat. enim.
 Zuj, brave, valiant.
 Zuj, zēajŋ, sharp.
 Zujcajleac, a pallisado.
 Zujna, a cave or den, a hole.
 Zuj, weight, or force, strength;
 duŋne ɣan zuj, a man of no va-
 lue.
 Zuj, to, unto, until; zuj aŋ áɣt,
 to the place; zuj a njuž, unto
 this day; zuj a mánač, until
 tomorrow; cja zuj, to whom.
 Zuj, death.
 Zuj, anger.
 Zuj, a desire or inclination.
 Zujmaŋ, valid, strong, powerful.
 Zujtal, a burden; *Wel. guystil*,
 a pledge; also ability.
 Zuta, puddle.
 Zuta, the gout.
 Zutač, or cutac, short, bob-
 tailed.
 Zut, a voice; aɣuɣ ɣēuc zut

O'Neam, and behold, a voice
from heaven.
Zuť, a bad name for inhospitality
or incontinency; do fuájh rj

zuť, she was exposed.
Zuťolájde, a cuckold-maker.
Zuťarhūdāyāc, confident.

REMARKS ON THE LETTER h.

h is not admitted as a letter into the Irish alphabet, nor otherwise employed in the Irish language than as a mere aspirate in the same manner as in the Greek. The Greeks anciently used h as a letter, and not merely as an aspirate. It was one of the characters of their most ancient alphabets, and it is well known that they wrote θεος with the different letters t and h, instead of θεος, written with the single letter θ. In the Irish language h is prefixed as a strong aspirate before words beginning with a vowel, and having reference to objects of the female sex: as a hājō, *her face*; a hōh, *her gold*. And secondly, when such words are preceded by the Irish prepositions le or me, *with*, or *by*, which takes place not only in ordinary words, as le hōh azyr le hājhōd, *with gold and silver*, but also in the names of countries, principalities, and particular clans; as, le h'Oghuījōb, le h'Ulađ, *with or by the people of Ossory, with Ulidia*. It is now called Uať, from Uať, *the white thorn-tree*.

REMARKS ON THE LETTER j.

j is the eighth letter of the Irish alphabet, and the third of the five vowels, of the denomination of caol, or small vowels. It is called jōđā, from jōđā, *vulgo jūbāh, the yew-tree*; Lat. *taxus*; and is not unlike the Heb. j, and Gr. ι, as to its appellative. The Irish language admits of no j consonant no more than the Greek; and it seems to appear by the following examples, that the Latins did not use it as a distinct character; for they wrote, as Priscian tells us, *peius* for *pejus*, and *eius* for *ejus*, &c. In our old manuscripts e and j were written indifferently one for another, as hath been observed in the remarks upon e. It is the prepositive vowel of those diphthongs which are called na cūjg jfjne, or the five iphthongs, from jfjn, *the gooseberry bush*, Lat. *grossularia*, viz. ja, jaj, ju, jaj, and jo; of which we find iu used among the Hebrews, as Heb. פִּי, Lat. *os ejus*.

j a

j a

j, an art or science.
j, in; j τjg, in a house.

j, an island; hence j Choluim Cjlle,
the island of St. Columbus; *vid.*

aoi, *supra*.
 Jáç, a salmon; jáç-cnájm, the bone of a salmon; co fñjt an fēud a meōdon jáç, *reperitur sentis in ventre salmonis*.
 Jáçdan, the bottom of any thing, a foundation, the lower part; Jáçdan Connact, the country of Lower Connaught in Ireland.
 Jáçdan çanuy, the *bassus cantus* in music.
 Jáçdanūjge, the lowest, lower, inferior.
 Jáçdað, a noise, or cry.
 Jáð, they, them.
 Jáðal, a disease.
 Jáðað, a shutting, closing, or joining; a n jáðað do ðorajr, when thou shuttest thy door; do hjáðað rúar go ðajngean, it was close, shut up; do jáðaður a ndojrre, they shut their doors.
 Jáðte, joined, close, shut up.
 Jáž, an island.
 Jáñceann, the noddle; Lat. *occiput*.
 Jáñ-ŕceant, the west.
 Jáñ-ŕneab, an habitation.
 Jáll, a latchet, or thong; plur. jáll-laca; jállaca a bñōza do ržaojle, to loose the latchets of his shoes; jállac, a latchet, or thong.
 Jáll, a flock of birds.
 Jálla çmann, shoes.
 Jáltōž leatajr, a bat.
 Jáñ, a weasel.
 Jáñ, after; jáñ rjn, after that, afterwards.
 Jáñ, *pro* ajr, at, upon.
 Jáñ, or ržan, back, backwards; also the west; Jáñ-Mūman, West Munster; òn jáñtar, from the west.
 Jáñ, black, dark.
 Jáñam, afterwards, *postea*; and jáñajn, *idem*; also thenceforth, again, anew, fresh.
 Jáñan, or jáñmann, iron; Lat. *fer-*

rum; Suec. *iarn*; Dan. *iern*; Mont. *iaain*; Wel. *haiarn*; and Arm. *uarn*; Hisp. *hierro*; Cimbrice, *jara*; Goth. *eisarn*.
 Jáñbeo, still in being.
 Jáñ-ðonn, a brownish black.
 Jáñ-ðrāoj, a remnant.
 Jáñfajðe, ward, or custody; að cōda oðar jáñfajðe, a patient ought to be taken care of.
 Jáñ-flaž, a feudatory lord, or one depending of another greater lord; from jáñ, after, and flaž, a lord, i. e. a lord preceded by another lord; hence the Saxon word *earl*.
 Jáñ-ccūlta, churlish, backward.
 Jáñzan, the groans of a dying man.
 Jáñ-žaož, the west wind.
 Jáñžujl, or jáñžal, a battle, a skirmish.
 Jáñžujleac, warlike, engaged in battles.
 Jáñla, an earl; *vid.* eárlam.
 Jáñlajŕjūžað, a preparation.
 Jáñmant, riches.
 Jáñmant, the issue or consequence of an affair.
 Jáñmat, offspring.
 Jáñmbēuñla, a pronoun; also any particle that is not declined, as adverb, conjunction, &c.
 Jáñmejŕge, matins, morning prayer; jáñ ŕteact on jáñmejŕge, after saying matins. — *Annal. Tighern. an. 1057*.
 Jáñmŕma, *vid.* jaŕmŕma.
 Jáñna, a chain of thread; also confusion.
 Jáñnacān, an iron tool.
 Jáñnájðe, Irons; plur. of jáñan, also of, or belonging to iron.
 Jáñndoe, a fawn.
 Jáñōž, a weasel.
 Jáñōž, anguish or grief.
 Jáñnajž and jañnatay, a request, a desire, or petition.
 Jáñnajm, to seek, to request, or

entreat, to demand or require;
 jaɾ aɾɪ ē, require it from him;
 jaɾɪaɾm oɾɪ, I pray you; jaɾɪ-
 fuɾð ɾē dēɾɪc, he shall beg
 alms.

Jaɾɪaɾtōɾɪ, a beggar, or petitioner;
 also a surgeon's probe.

Jaɾɪaɾɪuɾ, a petition, or request.

Jaɾɪun, iron; djaɾɪnaɾb coɾɪáncá,
 of barbed or hooked irons; *vid.*
 jaɾan.

Jaɾɾɾɪn, after; jaɾɾoðajɪ, *idem*.

Jaɾɾma, a relic, or remnant; as,
 jaɾɾma an báɾɾ, jaɾɾma an
 pēacað, also an incumbrance or
 burden; also a new year's gift.

Jaɾɾmac, beneficent, or generous.

Jaɾɪtaɾɾe, posterity, also descen-
 dants, also domestics; 70 blɪ-
 aɾajɪ do bɿ ɪɾnael ɾan mbabɪ-
 lōɪn maɾ aon le na cloɪnn aɾuɾ
 le an jaɾɪtaɾɾe, the people of
 Israel were 70 years in Babylon
 together with their children and
 posterity.

Jaɾɪtaɾɪ, the west country; from
 jaɾɪ, west, and taɾɪ, *pro tɿɾ*, a
 country; jaɾɪtaɾɪ ʃɾɪɪnn, the
 west of Ireland.

Jaɾačð, a loan, a thing lent.

Jaɾačðájðe, a creditor.

Jaɾalač, easy, feasible.

Jaɾačað, advantage, profit.

Jaɾc, or jaɾɾ, fish, fishes; pl. ēɾɾɾ
 and jaɾcuɾb; Lat. *piscis*.

Jaɾcað, to fish out.

Jaɾcaɾɪe, a fisherman; jaɾcaɾɪe
 caɾɪneac, an osprey.

Jaɾcaɾɪeacð, fishing, the art of
 fishing; also a fishery.

Jač, land; pl. jačajb.

Jač ō neačac, the south part of the
 County of Waterford, anciently
 possessed by the O'Brics.

Jačlu, a little feather; i. e. eɾte lu
 no beaɾ; also a small fin.

Jb, a country; also a tribe of peo-
 ple.

Jb, drink you; from jbm, to drink.

Jb, you, ye; ɾjb has the same sig-
 nification.

Jbeaɾɪ, marble.

Jbm, to drink, to imbibe; do jb
 ɾē, he drank.

Jbčeač, soaking, that drinks or
 takes in wet.

Jc, a cure, or remedy; dá luɾb jce,
 i. e. dá luɾb lēɾɾeɾɾ; jce, the
 genit. of jc.

Jce, is rendered balm in the Eng-
 lish version of the Bible—*Ezek.*
 27. 17.

Jceað and jcɪm, to heal or cure;
 jcaɾð luɾca aɾuɾ tɾuɾca, cu-
 rabat cæcos (*Luscos*,) et Le-
 prosos.—S. Fiechus in Vita S.
 Patricii. Also to pay for, to
 make restitution.

Jceað, a healing or curing; also a
 suffering, a paying for.

Jcluɾ, or jōcluɾ, a healing by
 herbs; from jc and luɾ, an
 herb.

Jc-luɾajm, to cure by the power of
 herbs.

Jð, good, honest, just.

Jdean-ɾalam, a space or distance
 of time or place; jdeanɾaɾ, the
 same.

Jdean-ɾolam, the same.

Jdean-ɾuajlle, the space between
 the shoulders.

Jdeanɾ and jodaɾɾ, towards.

Jdeanumnaɾ, a distance.

Jð, a wreath or chain, also a ridge;
 it is written sometimes jod.

Jð, use.

Jðo, or jōða, or jōɾa, the yew-tree;
 also the letter j; *vid.* jōða.

Jðjð, cold.

Jðɾɪ, betwixt, between; and in old
 books jndɾɪ; Lat. *inter*.

Jðɾɾɾeanaɾ, distance.

Jðɾɪ-dēalað, a distinction, or dif-
 ference.

Jðɾɪ-dɾeaɾ, distance.

Jðɾɪēɾɾ, the change of the moon;
 from jðɾɪ and ēaɾ or ēaɾɾa,

the moon.

Ἰδῖν-ἰδῖνῖζῖν, to interpret.

Ἰδῖν-ἰδῖνῖζῖν, interpreted.

Ἰδῖν-ἰδῖνῖζῖν, an interpreter.

Ἰδῖν-ἰδῖνῖζῖν, a mediator ;

Ἰδῖν-ἰδῖνῖζῖν ἰδῖν-ἰδῖνῖζῖν ἰδῖν-ἰδῖνῖζῖν, Christ is mediator between us and God.

Ἰδῖν-ἰδῖνῖζῖν, an interregnum.

Ἰδῖν-ἰδῖνῖζῖν, an interpreter of languages.

Ἰδῖν, hell ; and sometimes written Ἰδῖν and Ἰδῖν, is like the Lat. *infernum*, the ἰ being equal to the Lat. *in*, as in S. Fiechus Hymn. de Vita S. Patricii ; βαῖ γῆ βλῖαζῖνα ἰ φοζῖνα, *sex annis erat in servitute* ; and also ἰ γῖνῖν, *in visionibus* ; Wel. *yfern*. and Corn. *ifarn* ; Ἰδῖν ἰδῖν na βῖνῖν nῖν ἰδῖν ἰδῖν, hell is the mansion-house of inexpressible pain.

Ἰδῖν, hellish, of or belonging to hell.

Ἰζ, a ring.

Ἰ and ἰε, much, many, great ; also well.

Ἰ-βῖν, arch ; also of various ways and humours.

Ἰ-βῖν, Jack of all trades, of various trades.

Ἰ-βῖν, the same.

Ἰ-βῖν, well-featured or complexioned.

Ἰ-βῖν, variation.

Ἰ-βῖν, an emblem.

Ἰε, a great number of people.

Ἰε and ἰε, diversity, a difference.

Ἰε, ordure, dung ; genit. ἰεζ ; ἰεζ, a dunghill ; *vid.* αοῖ-λεῖ.

Ἰ-ζῖν, of all sorts, diverse, various.

Ἰ-ζῖν, very horrid and ugly ; ἰεζ ἰεζ, an ugly horrid beast or monster.

Ἰ-ζῖν, skilful.

Ἰ-ζῖν, an inn or lodging.

Ἰ-ζῖν, to vary or alter.

Ἰλλαν, the very same people, themselves ; Lat. *illi ipsi*.—Old Parchment.

Ἰ-λεῖν, a tome or volume containing many books.

Ἰ-ῖν and ἰ-ῖν, a serpent, a snake, an adder.

Ἰ-ῖν, a ball, a dance where many dance together ; *chorea*.

Ἰ-ῖν, distance.

Ἰν, butter ; gen. ἰν ; ἰν ἰν, selling butter.

Ἰν and ὑν, about, when it is prefixed to nouns of time, as ἰν ἰν ἰν, about this time to-morrow ; it also signifies along with, at the head of, when prefixed to other nouns ; ex. ἰν ἰν ἰν ἰν ἰν, Turlogh came thither at the head of the heroes of Meath.

Ἰν, a multiplying ; ἰν ἰν ἰν, that they may multiply.

Ἰν, use, custom, experience.

Ἰν, ἰν ἰν ἰν ἰν ἰν, the tree of transgression ; a ἰν ἰν ἰν ἰν ἰν, at noon day Adam transgressed : there is no person without a fault, or all men transgress.—*L. B.*

Ἰν, strife, contention, dispute ; ἰν ἰν ἰν ἰν ἰν, *idem* ; ἰν ἰν ἰν ἰν ἰν, the dispute of ἰν ἰν ἰν ἰν ἰν and ἰν ἰν ἰν ἰν ἰν, concerning superiority or excellency.—*A poem thus entitled.*

Ἰν, or ἰν, plundering, devastation, ransacking.

Ἰν, to walk round.

Ἰν and ἰν, and vulgarly said ἰν ἰν, far, remote, either with respect to time or place ; as,

cjñeas̃ ò ájt jmčjan, a people from a foreign country; tãnga-majr ay t̃jr jmčējn, we came from a remote country; ajm̃rjm jmčjan ò j̃jn, a long time since; am jmčējn dá ējr, a long time after.

Jmčjll, about.

Jmčjm, to go on, to march.

Jmčjm, to force, to compel, to rescue.

Jmdeazajl, protection; rōb jmdeazajl dār ccujre, *ut sit protectrix nostris turmis*.—Brogan.

Jmdeal, a league, or covenant.

Jmdearbas̃, a proof.

Jmdearbas̃ and jmdearbasjm, to prove.

Jmdearbas̃ta, proved, maintained.

Jmdearzas̃, a reproof.

Jmdearzas̃ and jmdearzasjm, to reprove or rebuke, to reproach or dispraise.

Jmdearzas̃ta, reviled, reproved, rebuked; ex. luc̃d jmdearzas̃ta, revilers.

Jm̃djoll, a feast.

Jm̃djol, guile, deceit, fraud.

Jmeact̃rajs̃, plough-bullocks.

Jmēas̃, jealousy.

Jmēas̃ac̃, jealous.

Jmēas̃ajre, a zealot.

Jmeazlas̃, terrible, frightful.

Jmeazlasjm, to fear.

Jmeal and jm̃jol, an edge or border, a coast; ò jmealas̃b na Halban, from the borders of Scotland.

Jmeayor̃zas̃jn, a striking on all sides.

Jmeōcam, we will go; jm̃teōcas̃ rē, he will go; *vid.* jm̃t̃j̃jm.

Jm̃feas̃as̃jn, a draught.

Jm̃f̃j̃d, or jm̃f̃j̃deac̃, a petitioner.

Jmeas̃, a marble.

Jm̃jas̃as̃, a coupling or joining together.

Jm̃leas̃as̃, unction.

Jm̃leas̃asjm, to anoint.

Jm̃ljm, to lick.

Jm̃rice, *vulgo* jm̃r̃j̃j̃e, a journey, or peregrination; zo nejr̃j̃e t̃jm̃rice leat, may your journey be prosperous to you.

Jm̃ricjm, or jm̃riceas̃, to remove, or change one's dwelling.

Jm̃jm, I go; Lat. *immo* or *remeo*.

Jm̃r̃j̃j̃e, an emigration, or changing from place to place; Lat. *immigratio*.

Jmleas̃as̃, a tome or volume.

Jm̃ljnn, the navel.

Jm̃ljoc̃an, the navel.

Jm̃ljoc̃ Ãjlbe, the name of one of the first episcopal churches in Munster, now called Emly, which is of late united to the see of Cashel. Its first bishop was Ãjlbe, who preached the Gospel in Ireland before St. Patrick's arrival in that kingdom.

Jm̃ljoc̃, bordering upon a lake.

Jmne, thus.

Jmnejr̃ẽj̃jm, to bind, tie, &c.

Jm̃j̃de, or jm̃j̃ñjom̃, care, diligence.

Jm̃j̃deac̃, careful, uneasy about the success of an action; anxious, solicitous.

Jm̃nr̃j̃, contention, disunion.

Jm̃nr̃jm, to yoke.

Jm̃p̃j̃d, a twig or rod.

Jm̃p̃j̃de, a prayer, petition, or supplication; járajm jm̃p̃j̃de õr̃t, I beseech or supplicate you; cujr̃jm d̃jm̃p̃j̃de, I beseech.

Jm̃p̃j̃deac̃, an intercessor, a petitioner.

Jm̃p̃j̃djm, to beseech, entreat, pray, request; jm̃p̃j̃djm õr̃t a r̃j̃j̃ m̃on na njl d̃ujle, I entreat you the great God of all the elements.

Jm̃p̃j̃re, an emperor.

Jm̃p̃j̃reac̃d, an empire,

Jm̃reacc̃as̃b, it happened or fell out.

Jm̃reay and jm̃reaỹan, dispute,

controversy, strife; *ay* *feárr* *imreay* *na* *uajgneay*, a proverb, literally meaning that dispute is better than want of society.

Imreayam, to strive or contest, to contend.

Imreayánaim, *idem*.

Imreayánujde, a contending person, a disputant.

Imrejmñjžm, to go about.

Imjym, to play, or divert.

Imjym, a riding.

Imycjn, a bed-room, or closet.

Imreacán, rage, fury.

Imreac̃t̃nac̃, a project.

Imreayzna, strife, contention.

Imynjom, heaviness, sadness.

Imynjom, care, diligence.

Imynjomac̃, anxious, solicitous, uneasy.

Imyublam, to walk about, to ramble.

Imteac̃d, a progress, or going, a departure; *imteac̃d* *ár* *ylūajze* *nō* *m̃jll* *ymn*, it was the departure of our army that ruined us.

Imteac̃d, an adventure, feat, or expedition; *fa* *meann* *ē* *na* *imteac̃taib̃*, *clarus est in suis gestis*.—*Vid.* *S. Fiech. in Vit. S. Patricii*.

Imteac̃dájde, one that is departing, the going man.

Imtjžm, to go, to march, to proceed, to depart.

Imt̃reayc̃nac̃, to wrestle; *do* *b̃j* *an* *tajng̃jol* *aguy* *Jacob* *an* *fad* *na* *hojd̃ce* *az* *imt̃reayc̃nac̃*, (*vid.* *Leabair breac*,) the angel wrestled with Jacob all night.

Imt̃jura, or *jomt̃ura*, adventures, feats; *vid.* *jomt̃ur* and *jomt̃ura*.

In, *præp.* *Lat.* *in*, and *Angl.* *in*.

This Irish preposition answering the Latin and English *in*, is always used in old manuscripts instead of *ann* used by the modern writers to express the

same; *Gr.* *εν*.

In, fit, proper; used always in compound words, as *in-fead̃ma*, fit or capable of doing a manly action; *in-nuad̃caim*, marriageable, fit to be married.

Ina and *inár*, than; *Lat.* *quam*; used in our old manuscripts; as, *ñj* *b̃fajl* *feam* *an* *Eym̃nn* *ay* *feárr* *inár* *an* *feayro* *zuy* *a* *ttánzajr*, the man you visited is as good a man as can be found in Ireland; *agallad̃* *Idhát* *tnajz* *aguy* *Cajllte* *mejc* *Ro* *náj*.

Inbe, quality, dignity.

Inbeac̃, in place, of quality.

Inbeac̃, come to perfect health.

Inbeam, pasture.

Inbeam, a river; *Inbeam* *Colp̃ta*, now the town of Drogheda, where the river Boyne discharges itself into the sea; *inbeam* *Scējne*, the river of Kenmare in the County of Kerry; *inbeam* *na* *mbánc*, the bay of Bantry; *inbeam* *Slájne*, the river Slaney in Wexford. This word should be more properly written *in-mam*, or *in-mama*, from *in*, and *mujm*, or *mama*, the sea, and accordingly signifies the mouth of a river, where it is received into the sea.

Inceanaajž, that may be bought, marketable.

Inc̃jnn, the brain.

Inc̃reac̃ad̃, blame, reproach; *ex.* *mē* *d̃inc̃reac̃ad̃* *tñjd̃*, to reproach me for it.—*Vid.* *Chron. Scotorum in introitu*.

Inc̃reac̃ad̃, gleanings or leasing corn.

Inc̃reac̃am, to consider.

Indeanta, lawful, practicable.—*Luke*, 6. 2.

Indjne, a fight, or engagement.

Indjōla, vendible, fit for sale.

Indljoγ, a court; *go* *tonac̃tajn* *dō*

go h̄jndljr ajr̄ceannaicc na
razant, till he arrived to the
court of the high priest.

Jneac̄, the lining of cloth in weav-
ing.

Jneac̄, hospitality, generosity, good
housekeeping; an tē r̄jrr̄jor
n̄j̄d̄ ar̄ zac̄ neac̄, n̄j̄ dl̄j̄gean dō
bejt̄ zan jneac̄, he that desires
the favour of others, ought to be
liberal himself.

Jneact̄neay, a fair or pattern, a
public meeting commonly called
Ojneact̄ay.

Jn̄feact̄am, to meditate.

Jn̄f̄j̄r, marriageable, fit for a hus-
band, as jon-mn̄á, fit for a wife;
jon-aj̄m, fit to take arms.

Jn̄f̄j̄oc̄ay, choice, election.

Jn̄f̄j̄r̄j̄, a swelling.

Jn̄ḡ, is one of the negatives of the
Irish language.

Jn̄ḡ, a neck of land.

Jn̄ḡ, force, compulsion.

Jn̄ḡaj̄ne, herding; jn̄ḡaj̄ne cáe-
nac̄, the herding of sheep.

Jn̄geay, a level.

Jn̄ged̄te, of twins in the womb,
that which comes to perfect
birth.

Jn̄ḡḡj̄ūjl, consequence, or conclu-
sion.

Jn̄ḡ-gl̄ajn, uncleanness, filth.

Jn̄ḡ-gl̄an, dirty, filthy, unclean.

Jn̄ḡjl̄t, feeding, grazing; jn̄ḡej̄l̄t̄j̄d̄
j̄ád, feed them; cájt̄ a n̄jn̄ḡjl̄-
t̄jn̄ t̄ū, where feedest thou.—
Job. 1. 14.

Jn̄ḡjn, or jn̄gean, a daughter; from
gean, like the Lat. *genitum*;
and jn̄ per metathesis pro n̄j̄ḡ,
which signifies a daughter; ex.
Maj̄ne n̄j̄ḡ, or n̄j̄ T̄om̄áj̄r, Mary,
the daughter of Thomas; Maj̄ne
n̄j̄ bh̄r̄j̄ajn, Mary O'Brien, &c.

Jn̄ḡnejm, ravening; also persecu-
ting; luč̄d̄ m̄jn̄ḡneama, they that
persecute me; ar̄ n̄jn̄ḡneam̄ūj̄ḡ,
our persecutors.

Jn̄ḡj̄r, a carpenter or mason's line.

Jn̄ḡj̄r, an anchor.

Jn̄ḡj̄r, affliction, grief, sorrow.

Jn̄gl̄ēj̄d̄, a hook.

Jn̄gne, the plur. of jon̄ga, nails, or
talons, hooks, claws.

Jn̄ḡnejm, persecution; as, con̄ác̄ an
t̄j̄ f̄aj̄lj̄jn̄ḡj̄or jn̄ḡnejm dō t̄aoj̄b̄
an c̄j̄r̄t̄, blessed is he who suf-
fers persecution for the sake of
justice.—Leab̄ar̄ b̄neac̄.

Jn̄ḡnejm̄teac̄, a persecutor; p̄ol
jn̄ḡnejm̄teac̄ na heaz̄l̄aj̄re,
Paul, the persecutor of the
church.

Jn̄j̄atār, or jn̄uj̄teay, a bowel or
entrail.

Jn̄j̄d̄, Shrovetide; Wel. *ynid*.

Jn̄j̄de, or jn̄n̄j̄de, the bowels or en-
trails; Lat. *interiora*.

Jn̄jl̄t̄jm, to feed, to graze; *vid.*
jn̄ḡjl̄t̄.

Jn̄j̄r̄te, weakness, feebleness.

Jn̄j̄r, an island; Lat. *insula*; plur.
jn̄n̄r̄j̄b̄; an jn̄n̄r̄j̄b̄ M̄ar̄a T̄or-
r̄jan̄ anay, jn̄d̄j̄b̄, r̄j̄ōme, in *in-
sulis Maris Tyrreni mansit,
ut memoratur*; jn̄j̄r na b̄f̄j̄od̄-
b̄uj̄de, *Insula Sylvatica*, an old
name of Ireland.

Jn̄j̄r, Ennis, chief town of the
County of Clare.

Jn̄j̄r-cealt̄nac̄, an island of pil-
grimage in Loc̄ Dejr̄geaȳt̄.

Jn̄j̄r-cāta, an island in the river
Shannon.

Jn̄j̄r-Ċōḡan̄áj̄n, Innishannon, a mar-
ket-town between Bandon and
Kinsale in the County of Cork.

Jn̄j̄r-beaz̄, an island near Balti-
more in the County of Cork.

Jn̄j̄r-ar̄c̄áj̄n, Sherky island be-
tween Baltimore and Cape Clear
in Carbury.

Jn̄j̄r-m̄ōr, on the river Feil in the
County of Kerry; also a large
island in the river Shannon,
where there is a famous monas-
tery, built by Ōnoḡ Cāj̄rb̄neac̄

O'bhjen, king of Limerick and Thomond.

Injr-caōnac, an island in the sea, near Cojō bhjcan, in the west of the County of Clare.

Injr-bo-fjnne, an island in the sea, in the west of the County of Mayo.

Injrcjgjn, a garden; jnnrjn μαγ-
rad Mjleada an Ejnġg Iora leō
ar an Injrcjgjn, i. e. ar an
zarnida mjōgda, zur tjnōjlyjad
cujge uje ġlūaġ na njūdujġ-
eac, (Leaban breac,) then the
soldiers of the Tetrarch convey-
ed Jesus out of the garden,
whereupon the entire multitude
of the Jewish people assembled
about him.

Injte, edible, fit to be eaten.

Inlead, and jnljm, to make ready,
to prepare; do hjnlead a ċar-
bad dō, his chariot was made
ready for him; also to dispose,
to set in order, to put in array;
do hjnlead an za bujlg, the
Belgian dart was set in order;
also to contrive or project; do
hjnlead cealg, an ambush was
laid; djnjll rē jntleacō, he set
his wits to work; also to flourish
or brandish; as, az jnjollūgāō
a ađar, brandishing his horn.

Inme, an estate, or patrimony; also
land.

Inmeardā, commendable.

Inmeōđanaċ, mean, moderate, also
inward; zo hjnmeōđanaċ, azur
zo fojnjmjolaċ, inwardly and
outwardly.

Inmeōđanaγ, temperance.

Inmujn, affable, courteous, loving.

jnmjonna, desirable.

Inn, us, we; like rjn.

Inn, or ann, therein.

Inn, a wave.

Inne, a bowel, or entrail; plur. jn-
njde.

Inneac, the woof.

Inneal, restraint.

Inneall, service, attendance.

Inneal, or jnnjoll, mien, carriage,
or deportment; also a state or
condition; also the order or dis-
position of a thing; also dress
or attire; ex. jnnēal tġge Tojn-
dealbajġ, the order of Turlogh's
house; jnnjoll tmoda catajō
Cūjn, the military order of the
troops of Conn; jnnjoll azur
ēazcoγz na mnā, the dress and
visage of the lady, or her gait
and visage; neac ar jnnjll, one
who is well prepared.

Inneam, increase, augmentation.

Innejōjm, to tell, to certify.

Inneōjn, an anvil; it is sometimes
given as an epithet to a brave
soldier or patriot, whom no dan-
ger or difficulty can deter from
maintaining an honourable cause,
ex. jnnēōjn Cozajō Cġġce-ġajl,
Ireland's brave defender; Wel.
einnion, and Corn. anuan, sig-
nify an anvil.

Inneōjn, the middle of a pool or
pond of water.

Inneōjn, in spite of; dam jnnēōjn,
in spite of me. It is mostly
written ajmdeōjn, and pronounc-
ed jnnēōjn. It may be properly
written jnġ-deōjn, from the ne-
gative jnġ and deōjn, qd. vid.

Inneōnam, to strike or stamp.

Innġeatajm, to think, to design, or
intend.

Innjl and jnnjolta, apt, prone to,
ready, active.

Innjl, a gin or snare; also an in-
strument; jnnjl, or jnnēal cġjll,
a musical instrument.

Innjle, cattle.

Innjll, a fort or garrison; as, mj
ġeazajō jnnjll, they besieged
the garrison.

Innjlt, a handmaid.

Innjr, distress, misery, &c.

Innjreac and jnnjryjm, to say, to



to tell, to relate; *ɔjnnjɣ ɣē*, he said; *ɕja ɔjnnjɣ ɔujɥ*, who told you of it? *jnnɣɥe*, told, related. *Jnnjuɔ*, a telling or relating. *Jnnljɣ*, a candle; *adan jnnljɣ*, the lighting of a candle. *Jnnme*, danger. — *Luke*, 5. 7. *Jnoɣcaɔ*, to kill or destroy; *ɔo bɣeayad ɔeadaɣ an ē jnoɣcajn ɔɔɣa azuɣ a báy ɔo ɕjnɣeada an ɣazajɥ*, no an ē a lejɣjon aɣ ɣan a mallajɥɥ, *L. B.*; i. e. that Peter may know whether the priest would resolve upon the death and murder of Jesus, or rather on setting him at liberty without any further question. This word *jnoɣcaɔ*, to kill or murder, and *jnoɣcajn*, murder, have a great affinity with the Lat. *orcus*, as these words are compounds of *jn*, fit for, and *oɣca* and *oɣcajn*. *Jnɣeaca*, to be sold, vendible. *Jnɣeacɥajɣ*, a pudding. *Jnnjom*, i. e. *ɥjnɣɣeadaɔ*, preparation. *Jnɣce*, a sign or omen. *Jnɣce*, or *jnɣcne*, a speech; also a gender, as *ɣjn-jnɣcne*, the masculine gender; and *bejn-jnɣcne*, the feminine gender; also the termination *éa* in verbs of the second person of the conjunctive mood, as, *ɔo ɕjɣeá*, *ɔá mbuájlɣeá*, &c. *Jnɣce*, a battle, or fierce assault. *Jnnɥe*, in her, in it, therein; *jnnɥe ɣejɣ*, in itself. *Jnnɥe*, a nut-kernel. *Jnnɥeac*, a way or road. *Jnnɥje*, a budget, bag, or wallet, a satchel. *Jnnɥjnn*, the mind, will, or pleasure; *aɣ mɣjnnɥjnn ɣejɣ*, out of my own mind. *Jnnɥjnnneac* and *jnnɥjnnneamaɣl*, high-minded, sprightly, also sensible, also hearty, jolly, merry.

Jnnɥ-ljom, treasure. *Jnnɥljomɕa*, a treasury. *Jnɣjobal*, passable. *Jnnɥe* and *jnnɥe*, therein. *Jnnɥeacɔ*, ingenuity. *Jnnɥeacɔac* and *jnnɥeacɔamaɣl*, ingenious, witty, sagacious, subtle, artificial. *Jnnɥuaz*, miserable, to be pitied, poor; *ɔajɥɣ jnnɥuaz*, *rustico egenti*. *Jobaɔ*, death. *Joc*, payment; *joc eɣɣce*, eirie, or kindred money; *joc ɣlájnnɥe*, balm, salve; *vid. jɕ*, gen. *jce*. *Jocaɣɔe*, a tenant, or farmer; *jocaoɣ*, *idem*. *Jocam*, to pay; also to suffer or endure; also to heal, cure, &c. *Jocaɣ*, payment; *jocaoɣ*, a tenant. *Jocɔ*, clemency, humanity, confidence, good nature. *Jocɔ*, children. *Jocɔdaɣ*, the bottom; *ɔul an jocɔdaɣ*, to sink. *Jocɔdaɣac*, lower; *ɥjn jocɔdaɣac*, the Netherlands; also lowest. *Jocluy*, a healing by herbs; compounded of *jocam*, to heal, and *luy*, an herb. *Jocluyajɣ*, to cure by herbs. *Jodállac*, an Italian. *Jodaɣɕuɣ*, an interjection. *Jodaɣɣolaɣ*, area, a court-yard. *Jodaɣmala*, the space between the eyebrows. *Jodaɣɣ*, towards. *Jodaɣɥamal*, a distance. *Jod*, the cramp, or any sort of pain. *Jod*, a chain, or collar. *Jod-moɣuajɣ*, a collar or neck-chain, so called from the judge, Moran, who wore it. *Joda*, the yew-tree: it is pronounced *joga*, and is the name of the letter J; Heb. *י*, and Gr. *ι*. *Jodal*, an idol. *Jodalacɔ*, idolatry.

Joðal-aðnað, idol-worship.
 Joðan, sincere, pure, clean, undefiled; hence eɣɣ-joðan, signifies polluted, defiled; ðǣ joðajn, a chaste or virtuous virgin; aɣn altōɣn joðajn, on the pure and clean altar.
 Joðana, pangs or torments.
 Joðat, diet.
 Joðbajɣt, an offering or sacrifice.
 Joðbeɣɣm, to offer; joðbuɣ tū, offer thou; ðo joðbnaðan, they sacrificed; joðbnaɣm, *idem*.
 Joðlan, a leap, or skipping.
 Joðlanað, a dancing, or skipping.
 Joðna, a spear or lance.
 Joðna, protection, safeguard.
 Joðnaç, valiant, warlike, martial.
 Joðnáɣðe, a staying or dwelling.
 Joðon and eaðon, to wit, *id. est*, *puta*, or *utpote*, *seu videlicet*.
 Jožan, a bird's crow.
 Jožajle, the pylorus, or lower orifice of the stomach.
 Jožlac̃ta, tractable.
 Jožlajɣtɣžead, to consume; no žuɣ ðjožlajɣtɣžead an uɣle žejnealac̃, until all the generation was consumed.—*Numb.* 32. 13.
 Jožnaɣ, uprightness.
 Jolaç, mirth, merriment.
 Jolaç, loss, damage.
 Jolazall, a dialogue.
 Jolam and jolanaɣm, to vary, to change.
 Jolan, sincere.
 Jolan, an eagle; jolan tɣmçjollaç, and jolan žneazac̃, a gier-eagle: ɣjolan is the radical word, but when its initial ɣ is aspirated it is pronounced jolan.
 Jolan and jolanðay, variety, diversity.
 Jolan, much, plenty.
 Jolanða, diverse, various, of another sort.
 Jolbūaðac̃, victorious, all-conquer-

ing, triumphant.
 Jolçnožac̃, comely, well-featured; also inconstant, various.
 Joldānaç, ingenious.
 Joldat̃ac̃, of diverse colours.
 Joldamɣa, a ball, or a dance where many dance together.
 Jolžā, or jol-žut, various tongues; leɣɣ an jolžajb, with various tongues.
 Jolmaoɣnɣb, goods and chattels in abundance.
 Jolmoðac̃, manifold, various.
 Jolnað, plur. uɣmɣn jolnaɣð, the plural number.
 Joltoncaɣ, variance, debate.
 Jomað, much, plenty, a multitude.
 Jomaðac̃ and jomaðamaɣl, numerous, infinite.
 Jomaðamlac̃ð, a multitude, abundance.
 Jomaðall, guilt, sin, iniquity.
 Jomažall, a dialogue.
 Jomažallaɣm, counsel, advice.
 Jomaɣð and jomað, envy.
 Jomaɣž, a border.
 Jomaɣž, campaign ground.
 Jomáɣž, an image.
 Jomáɣžead, imagination.
 Jomaɣlle, together: sometimes written jmmaɣlle; *Lat. simul*.
 Jomáɣnɣm, to toss, whirl, &c.; jománɣuɣð ɣē tū, he will toss thee; also to drive.
 Jomaɣnžjðe, decent, becoming, fit, proper.
 Jomaɣnžjðeac̃ð, decency.
 Jomaɣtɣm, to check; nɣ jomaɣt̃bē-ora tū, thou shalt not rebuke.
 Jomallɣan, the centre.
 Jomanaɣž, a proverb.
 Jomaɣba, a lie, an untruth.
 Jomaɣbajð, a debate, or controversy.
 Jomaɣbajðe, comparison.
 Jomaɣbay, sin, banishment; jomaɣbay aðajm, the banishment of Adam out of Paradise.
 Jomaɣc, a ridge.

Jomaneac, superfluous, abundant;
 zo hjomaneac, exceedingly, too
 much.
 Jomanead, abundance, superfluity;
 also arrogance.
 Jomancun, rowing, steering with
 oars; fear jomancun, a rower.
 Jomancun, tumbling, wallowing.
 Jomaycnað, an inn, or lodging.
 Jombač, the adjoining sea, or sea
 encompassing an island.
 Jombadað, an overwhelming; also
 to swoon, or fall into a swoon;
 do bj mo rþjonað ari na jombá-
 čað, *defecit spiritus*.
 Jombuájljm, to hurt, to strike sound-
 ly.
 Jomčajrjn, a looking or observing.
 Jomčaoimnar, a question.
 Jomčajmál, a tribute, custom, toll,
 &c.
 Jom-člojðmeað, sword-fighting.
 Jom-člojðmeōjm, a sword's man, a
 fencing-master.
 Jomčomanic, a petition, or request.
 Jomčōmanic, a present, gift, or fa-
 vour.
 Jomčōmnařt, strong, able.
 Jomčōmnař, a thesis: otherwise
 jomčōmriac.
 Jomčriajm, or jomprčriajm, to bear
 or carry, to deport or behave, to
 endure; djomčriar mē řējn, I
 behaved myself.
 Jomčrōř, a woman-porter.
 Jomčubajð, meet, proper, decent,
 also modest; mar ar jomčubajð,
 as it is meet.
 Jomða, a bed or couch; azur
 řljuča mē mjomða řem đeářajb,
*et lachrymis stratum meum ri-
 gabo*.
 Jomða, much, many, numerous.
 Jomða, a shoulder.
 Jomđoriar, the lintel of a door.
 Jomđriarř, a drawing to.
 Jomřorajl, superfluity, excess, ex-
 travagance.
 Jomřorřian, a battle, or skirmish.

Jomřorřian, a comparison.
 Jomřojceað, a bawling or crying
 out.
 Jomřojčjm, to cry out, to bawl, to
 squall.
 Jomřulanř, patience, long suffer-
 ing.
 Jomřabájl, erring or straying, shun-
 ning or avoiding; also to take
 or reduce.
 Jomřujm, a battle.
 Jomřujn, pangs, agony.
 Jomað, envy.
 Jomar, knowledge, judgment, eru-
 dition.
 Jomlájne, maturity, perfection.
 Jomlájneact, a supply, a filling
 up, an accomplishment.
 Jomlajteað, a rolling, turning, or
 winding.
 Jomlat, gesture.
 Jomlat, exchange; az jomlat a
 břarř, exchanging his clothes;
 jomlaōjð, *idem*.
 Jomluáðajm, to talk much.
 Jomlūazajl, wandering, straying
 away.
 Jomne and jmne, as this, thus.
 Jomojll and jomčōjrnēalač, full of
 corners, polygonal; jomčōjrne-
 ač, the same.
 Jomoltōjm, an altar.
 Jomor, (prop.) between; Lat. *in-
 ter*.
 Jomoriač, jmmeal, a border.
 Jomorian, a comparison.
 Jomaričad, a controversy, contest,
 or contention.
 Jomoridað, a reproach; also expos-
 tulation.
 Jomojřearcar and jomojřearca-
 řájl, (*vulgo* jomoriarcarjl,) a
 wrestling, or throwing down each
 other.
 Jomormo, or umormo, commonly
 written uo and oo in old manu-
 scripts, often serves more for or-
 nament than use in the speech,
 and is an expletive; it is some-

times rendered by the Latin conjunction *vero* used in transitions; ex. *Σηγορδαζτε λυδ na Κατα-
μας, Παζανυζε jomopno an
λυδ ejle*, the citizens were
Christians, and the rest were
Pagans; *cives Christiani fue-
runt, alii vero Pagani*.

Jomopɽajɽ, a comparison.

Jompōjzead, a turning, rolling;
also a reeling or staggering.

Jompōjzjm, to turn, or roll, to reel,
&c.

Jompōjzte, turned, rolled.

Jompōll, an error.

Jomɽiád, fame, report; also abun-
dant, plenty, multitude.

Jomɽiádað, thinking, musing.

Jomɽiájdeac and *jomɽiájteac*, re-
nowned, famous, eminent.

Jomɽiájdead, to move or stir, to
put in motion.

Jomɽiájɽjm, to publish, or divulge,
to report; also to repeat.

Jomɽiám and *jomɽiámað*, a rowing,
or plying to oars.

Jomɽiámajm, to row; *az jomɽiámað*,
rowing.

Jomɽiámajde, a rower.

Jomɽollað and *jomɽullajm*, to go
off or away, to depart, to err, or
stray.

Jomɽullað, a going or setting off, a
departing.

Jomɽuazað, an invasion, a routing
away.

Jomɽuazajm, to invade, to rout
away, to disperse.

Jomɽuazajne, an invader.

Jomɽujnjm, to assign, or appoint.

Jomɽzoltað, superfluity, excess.

Jomɽa, or *jomɽac*, envious.

Jomɽajnead, a digression.

Jomɽajneaz, a getting or finding.

Jomɽnūt, zeal, also envy; *būm nj-
omɽnūta ɽo*, your zeal.

Jomɽnūtōjm, a zealous lover.

Jomɽojnead, or *jomɽojnjuð*, a di-
gression; also a year.

Jomɽoltajm, free, voluntarily.

Jomɽotaɽð, wisdom, prudence.

Jomɽūɽ, departure, or going off;
lá a jomɽūɽa, the day of his de-
parture or death.

Jomɽūɽa, adventures, feats.

Jomɽūɽa, in the Irish language is
much the same with *dála*, and
signifies as to, as for, with re-
gard to; Lat. *quod attinet ad*,
&c.; ex. *jomɽūɽa an ɽlūaz
mūjmneac*, with regard to the
Munster troops, but as to the
Munster forces.

Jon, in compound words betokens
meetness, fitness, maturity, &c.;
as, *jon-ajm*, fit to bear arms;
jon-ɽzɽijobta, worth writing;
jon-ɽjm and *jon-mná*, marriage-
able.

Jona, whereof, in which.

Jonad, a place or room; *ɽeap
jonajð*, a lieutenant, a vice-
gerent.

Jonájne, the privy of a man or
woman; and a most decent word
for the same.

Jonamajl, as, alike, equal, well-
matched.

Jonann, equal, alike, of the same
length and breadth.

Jonan, a kind of mantle; *jonan
ɽiōjl*, a satin mantle.

Jonan, whither.

Jonanad and *jonanajm*, to clothe.

Jonanbað or *jonanbāð*, banishment,
exile, expulsion, a thrusting or
turning out.

Jonanbað and *jonanbajm*, to ba-
nish, to expel, to exile, thrust
forth.

Jonanbta, banished, exiled.

Jonanbɽjndejl, a sluice or flood-
gate.

Jonbajð, or *jonbūd*, the time or
term of a woman's bearing; as,
ɽájnjz jonbajð Elɽrabet; *bean
a ndejne hjonbajð*, a woman to-
wards the end of bearing time,

i. e. that will be soon delivered; it is pronounced *jonod*.
Jonbolzað, a filling; also a swelling or extention.
Jonbolzajm, to fill.
Joncamoy, usury, interest.
Joncamōjm, an usurer.
Joncojbce, saleable.
Joncolnað, incarnation; *joncolnað* *ar yłana jzēōma*, the incarnation of our Saviour; *do fea-rujzeað joncolnað Chrijoyd dū-jnn tpe teactajneact an ajn-zjl*, the incarnation of Christ was manifested to us by an angel.
Joncolnajzē, incarnate.
Joncollnūzað, the incarnation, the becoming incarnate.
Joncollnūzað and *joncollnajm*, to become incarnate, to be made flesh; *azuy do hjoncollnað an fpyotal, azuy dajtzj jonajnn, et verbum caro factum est et habitavit in nobis*.
Joncōmmjy, comparable.
Joncoygz, instruction, doctrine.
Joncoygzajm, to teach.
Joncoyztōjm, a teacher.
Joncnyal, an excrement.
Joncujb, a bowel or entrail.
Joncujm, capable, comparable.
Jon-dūjle, desirable.
Jon-dūjleamajl, the same.
Jonduy, so that; *jonduy zo*, or *jonduy zum*, so that.
Jon-fojnn, desirable.
Jon-fojman, a skirmish or battle.
Jonza, a nail, a hoof; *jonza ējn*, a bird's claw; *jonza mactjpe*, a wolf's claw; *jonza*, or *crub ējc*, a horse's hoof.
Jonzabájl, circumspection, prudence.
Jonzabájl, management, conduct, or regulation; to manage, conduct, guide, lead, regulate, also managing, conducting; *mōm jonzabájl anma njz: jōjm dāyact*

jy dymbnjz: ye danacal nj fū-lájm: nō docajm ē djonzabájl; the conducting a king is an important task: between the extremes of impetuosity and weakness: his person must be always preserved: hence it becomes most difficult to direct him.
Jonzabájl, to attack, also to subject or reduce; ex. *zo mo fajde a yaozal a njonzabájl*, that they would live the longer for attacking them.
Jonzabnyay, without question, doubtless.
Jonzájpe, ridiculous.
Jonzantaç, wonderful, surprising, extraordinary, strange; *njd jonzantaç*, a wonder, or miracle.
Jonzantuy, a wonder, or surprise, a miracle.
Jonzbajl, gesture.
Jonzglan, unclean; from the negat. *jnz* and *zlan*.
Jonzujm, matter.
Jonzujmjm, to keep cattle, to act the herdsman or shepherd; also to feed, to browse.
Jonznað and *jonzmað*, a wonder, an astonishment; *dob jonznað lejy*, he wondered.
Jonznata, the dead.
Jonlað, washing; *az jonlað a ēu-dajze*, washing his clothes.
Jonlajzē, washed.
Jonlajzēōjm, a washer; also an accuser, informer, or adversary.
Jonlajm, to wash.
Jonlat, a washing; a *njonlatajb ēazgramla*, in diverse washings.
Jonmall, heaviness, fatigue.
Jonmazajð, ridiculous.
Jonmay, treasure.
Jon-molta, commendable, praiseworthy.
Jonmajn, kind, loving, courteous; Gal. *debonnair*; a *uayajl jonmajn*, or *nō-jonmajn*, most loving or beloved sir.

Jonn, the head; *ō jonn zo bonn*, from top to toe.
 Jonnaclann, protection, defence, safeguard; also satisfaction, or amends for an injury.
 Jonnad, in thee, in you, i. e. *jonn tū*; jonnām, in me, i. e. *jonn me*; jonujnn, in us, i. e. *jonn jnn*, or *γjnn*, &c.
 Jonnajl, wash; *jonnajl haḡajḡ*, wash thy face; *do jonnal ḡē*, he washed, or *ḡjonnlaḡḡ ḡē*, *idem*.
 Jonnajneacḡ, a gift, or present.
 Jonnan, the same, alike, one of the same.
 Jonnaḡad, a hire, or wages, a reward.
 Jonnaḡ, therefore, thereupon.
 Jonncujneacḡ, grafting.
 Jonndūtḡaḡ, negligence.
 Jonnlaḡ, blame, or finding fault, accusation.
 Jonnlaḡḡjm, to accuse.
 Jonnlaḡḡteōjm, an adversary.
 Jonnlat, washing, cleansing.
 Jonnozḡajl, sprightliness.
 Jonḡajc, or jonḡujc, continent, chaste, honest, faithful; *ōḡ jonḡajc*, *virgo fidelis*.
 Jonḡacay, chastity, continency, fidelity.
 Jonḡad, to ruin, hurt, or damage; also devastation, spoiling, plundering.
 Jonḡadaḡ, laying waste, plundering.
 Jonḡoḡḡ, a word.
 Jonḡa, grief, sorrow.
 Jonḡac, sorrowful, fatal.
 Jonḡajḡe, or jonḡujḡe, an approaching to; ex. *jonnḡajḡe cujḡp an tḡajḡna*, the approaching to the Eucharist; also visiting or visitation; ex. *jonnḡujḡe mājḡe zo St. Elḡabēḡ*, the visitation of the blessed Virgin to St. Elizabeth; *jonnḡujḡe ḡhātḡajce ḡōḡi clējm Ulaḡḡ*, the visitation of St. Patrick to the

clergy of Ulster; also an attack or assault, a surprise.
 Jonḡajḡjm, to approach or come to; also to attack.
 Jonḡajḡeacḡ, an aggressor.
 Jonḡamajl, such, like.
 Jonḡḡātmaḡ, a looseness of the skin.
 Jonḡta, unawares.
 Jonḡtlay, long; *clojḡeam jonḡtlay*, a long sword.
 Jonḡtōḡajm, to roll, to turn, to tumble, or wallow, to wind; *ḡjonnḡajḡ aḡjḡ*, he returned.
 Jonḡuḡ, that; *jonnḡuḡ zo*, so that.
 Jonḡac, a tent for a wound.
 Jonḡacuy, fidelity, righteousness, continence.
 Jonḡan and jonḡanaḡ, an account or reckoning.
 Jonḡamajl, like, comparable.
 Jonḡamala, *idem*.
 Jonḡoḡcūḡad, illuminating, enlightening.
 Jonḡḡajment, an instrument.
 Jonḡujḡe and jonḡujḡeacḡ, an invasion, sudden assault, or attack; *jonnḡujḡe mājḡne tḡaḡad aḡj Eōḡan Mōḡ ḡe Conn jonna leabajḡ*, Conn of the 100 battles surprised Eogan Mor in his bed early in the morning and murdered him.
 Jonḡtōḡajm, to slight, scorn, disdain; also to turn, drive, or keep away.
 Jonḡbol, or eaḡ-ball, the tail or rump; from eaḡḡ, the end or extremity of any thing, and ball, a limb or part.
 Jonḡcōḡad, bad, evil, naughty; *uḡcōḡdeacḡ*, *idem*, *qd. vid.*
 Jonḡcōḡḡe, posterity.
 Jonḡdālta, certain, sure, continual.
 Jonḡujl, or jaḡḡajl, a skirmish, scuffle, battle, or uproar.
 Jonḡujḡ, a prayer or intercession.
 Jonḡlann, a cellar, buttery, larder.
 Jonḡa, a hasp; or spindle of yarn.

Iorpaſſ, the dropsy.
 Iorri-*taoſſeac*, the captain of the
 rere guard.
 Iorrlao^cna, *triarii*.
 Ior, or *r̄jor*, down; an *jor*, up;
r̄jor azur anjor, up and down.
 Iōra, Jesus, the name of our Sa-
 viour in the Irish language, as
 nearly as it can be adapted to
 the Hebrew: for our language
 having no *j* consonant, or *ʹ* in it,
 which is the same in the Greek,
 cannot as fully express it as the
 Latins, who say Jesus, when the
 Irish say Iōra, and the Greeks
 Ἰησους, all from the Heb. *yw*,
Salvator vel Salus, quod ipse sal-
vum faceret populum suum a
peccatis ipsorum, uti ait angelus.
 —Vid. *Slanaſſteōj*.
 Iorad and *joram*, to eat.
 Iorad, an eating.
 Iorcad, the ham, or ham-string;
do ſearr rē jorcada a nejc,
 he houghed their horses.
 Ior^{da}, a house, an habitation;
jor^{da} na mboct, the poor-house;
flajt-jor^{da}, a chieftain's house,
 a palace.
 Ior^{dán}, a cottage; the diminut. of
jor^{da}.
 Ior^{day}, or *ſejrdjor*, entertain-
 ment, accommodation.
 Ior^{dájl}, convenient, meet.
 Iorlann, a storehouse, larder, a
 buttery.
 Iorōjpe, hyssop.
 Iota and *jotán*, thirst.
 Iot, corn.
 Iot^cnaun^jſſm, to purvey or forage.
 Iot-lann, a granary, or repository
 for corn, a barn.
 Iot-loſga^d, a blasting of corn.
 Iot-mor, cockle.
 Iotman, thirsty, dry.
 Ipjn, the gooseberry-tree; also the
 name of the diphthong *jo*, &c.
 I^u, anger; Lat. *ira*, and Wel.
iredh, Angl. *ire*.

I^u, a satire, or lampoon; *vid.*
aojn.
 I^uclt, the side-post of a door.
 I^uena, scarcity, want; *j^uena anájn*,
 scarcity of bread.
 I^ual, an answer or reply; also sa-
 lutation, greeting; *njōm cajn rē*
j^ual ojm, he did not so much
 as speak to me.
 I^uonn, a field; also land, ground.
 I^une, a curse, or malediction, also
 blame, anger; *j^une Ōē*, the
 curse of God.
 I^uſſ, brass; *nj rajn j^uſſ azur*
afort, gold and brass are not
 alike; *afort*, i. e. *ōm*.
 I^uſſ, a friend, a lover.
 I^uſſ, a law; also faith, religion.
 I^uſſ, an assignation, or appoint-
 ment for meeting.
 I^uſſ, a description, discovery; also
 a record or chronicle; as, *j^uſſ*
cloj^{nne} ūj Mhaōjl-Chonaſſe, the
 historical and chronological re-
 cords of the Mulconnerys; plur.
j^uſſb, records, annals.
 I^uſſ, an era or epoch; hence *lea-*
ban j^uſſ, a chronology.
 I^uſſeay, a present.
 I^uſſeac, just, judicious, equitable;
ſearr j^uſſeac ejrjon do bej-
nead bnejtne fjōna, azur do
ſn̄j r̄jt jōjn ſac tūat azur
ſac Cjnēal: azur bá uá don
j^uſſeac ūbram ē an rjad, i. e.
 he is a just man who passed true
 judgments, and makes peace be-
 tween every tribe and kindred:
 also, he was the heir of the just
 Abram, say they; that is, he
 possessed Abram's equity and
 justice.—*L. B.*
 I^uſſj^c, lawful.
 I^uſſ-leaban, a diary, a day-book.
 I^uſſneantūga^d, a confirmation.
 I^uſſ, an end or conclusion.
 I^uſſ-rjtbe, the commander of the
 rere-guard; *j^uſſrēo^mūjbe*, the
 same.

1 π t, death.
 1 γ , a copulative like $\alpha\gamma\alpha$, and;
 beo 1 γ ma π b, dead and alive.
 1 γ , am, is; 1 γ m1 γ e, I am; 1 γ t \bar{u} ,
 you are; 1 γ γ e, he is; 1 γ j \acute{a} d,
 they are.
 1 γ , under; 1 γ n \acute{e} allu π b, under
 clouds.
 1 γ a, or 1 γ o γ a, but sometimes written
 γ a, whose, whereof; as, C π 1 γ o γ t
 1 γ a π u π l do π u α γ z α π l 1 π n, Christ
 whose blood redeemed us. It
 is never used in asking a ques-
 tion; as, whose blood redeemed
 us? which is rendered, c1 α 1 γ a
 π u π l do π u α γ z α π l 1 π n? i. e. who is
 he, whose blood redeemed us?
 1 γ z α γ , doubt.
 1 γ 1, she, herself.
 1 γ 1ol, or 1 γ real, low; o γ 1 γ 1ol,
 softly, privately; o γ \acute{a} π d α z α γ
 o γ 1 γ real, publicly and privately.
 1 γ le, lower, inferior, lowest.
 1 γ l \bar{u} z \acute{a} d, humiliation; and 1 γ l \bar{u} -
 z π m, to humble, to make low;
 1 γ l \bar{u} d γ 1 \bar{b} π e1 π , submit your-
 selves; 1 γ leo \bar{c} a π t α γ a, thou shalt
 be humbled.
 1 γ na \acute{e} l \bar{d} a, of or belonging to the
 Israelites; an popal 1 γ na \acute{e} l \bar{d} a,
 the Israelitish people.
 1 γ ra, in that; 1 γ γ a n \acute{a} 1 π , in that
 place.
 1 π e, a feather, or wing, a fin.
 1 π e, in like manner; Lat. *item*;
 also, to wit, videlicet; ex. 1 π e
 na c1 γ o γ a do lu \acute{a} dma π γ u α γ , I
 mean, or that is to say, the rents
 above-mentioned.
 1 π ce, a petition, favour, or request;
 ex. z \acute{a} c 1 π ce 1 γ o1 π π ce α γ d1 γ a π -
 na \bar{d} : a t \acute{a} a h1 γ a π na \bar{d} γ an π a1-
 d1 π : ab π a \bar{c} 1 γ o1 γ o m1 π 1 π : z1 \bar{b} e
 le γ 1 π te α π a1 γ ze; i. e. every
 petition which is fit to be called
 for is made in the *pater*, and
 therefore let all those who be-
 seech any favour repeat it often;
 also a prayer; ex. π on γ na \bar{d} a π

a Noeb 1 π ce: 1 π π la \bar{c} a 1 π 1 π e
 γ ea \bar{c} 1 π 1 π a, perducant nos
sanctae ejus preces ad regnum
coeleste liberatos a poenis.—
 Broganus in Vit. S. Brigid \acute{e} .
 1 π , corn; Wel. *yd*, Cor. *iz*, and
 Gr. $\sigma\iota\tau\omicron\varsigma$.
 1 π ea \bar{d} and 1 π 1 π m, to eat; d1 π γ e, he
 eat.
 1 π ea \bar{d} , eating.
 1 π d1 γ a γ , an ear of corn.
 1 π 1 π en, a car or dray for corn.
 1 π 1 π om π a \bar{d} , a murmuring, or grumb-
 ling; also slandering or back-
 biting.
 1 π 1 π om π a \bar{d} a π m, to slander, or back-
 bite.
 1 π 1 π om π a \bar{d} 1 π ea \bar{c} , slanderous, abu-
 sive, backbiting; te α nza 1 π 1 π om-
 π a \bar{d} 1 π ea \bar{c} , a backbiting tongue.
 1 π 1 π , a corn field; also the soil of
 any ground.
 1 π 1 π o π a, a head.
 1 \bar{u} b α π -c1 π n T π a1 π z, Newry, a town
 in the County of Down in Uls-
 ter.
 1 \bar{u} b α π , the yew-tree.
 1 \bar{u} d, day; an 1 \bar{u} d, or a n1 \bar{u} d, to-
 day; Lat. *hodie*, Gal. *huy*, Hisp.
oi.
 1 \bar{u} c α 1 π , fish-spawn.
 1 \bar{u} d1 π ea \bar{c} t, judgment; t \bar{o} z α 1 \bar{d} 1 π e
 1 \bar{u} b \acute{e} , α z α γ d \acute{e} a π a1 \bar{d} 1 \bar{u} d1 π ea \bar{c} t
 a1 π do π e1 π b \bar{u} π π ea \bar{c} t α π e1 π ,
 a1 π 1 π 1 \bar{a} 1 π , Pilate said, take
 you him (Jesus) and pass judg-
 ment on him according to your
 own law.—*L. B.*
 1 \bar{u} d \bar{u} 1 π ze, a Jew, also Jewish.
 1 \bar{u} l and e \bar{o} l, knowledge, art, judg-
 ment, science.
 1 \bar{u} lma π , wise, judicious.
 1 \bar{u} π , the yew-tree; 1 \bar{u} π tala π m, the
 juniper; 1 \bar{u} π c π 1 π ze, or u α π
 c π 1 π ze, juniper.
 1 \bar{u} π and u π , o π za π , plunder,
 slaughter.
 1 \bar{u} π a π , afterwards; 1 \bar{a} π a π , *idem*.
 Note. As it hath been forgotten

to insert at the proper place in this letter the names of such territories and tribes as begin with the words *jb* or *j*, it is judged expedient to mention the most remarkable of them here by way of an appendix to this letter. Such as

Jb-eacac, a territory in the west of the County of Cork, anciently belonging to the O'Mahonys.

Jb-laozajne, now Iveleary, a district in the same county, possessed, till the late revolutions, by the O'Learys, a branch of the old Lugadian race, and whose first possessions were the ancient city of Ross-Carbury and its liberties or environs.

Jb-conlua, a territory in the same County, anciently belonging to a branch of the O'Mahonys, who were dispossessed in late ages by the Mac-Cartys of Musgry.

Jb-mac-cujlle, now a barony of the County of Cork, possessed very anciently, and until the 12th century, by different petty chiefs, or toparchs, such as O'Caolujde, or O'Keily, O'Mactjne, O'Zlaj-rjn, O'Cjajajn, and O'bnezaajn, all either extinct, or reduced to an obscure state.

Jb-nanamca, otherwise called *Jb-ljačajn*, now a barony of the County of Cork, whose chief town is Castlelyons, the seat of the Earl of Barrymore, anciently the estate of O'Zjačajn, from whom *Castle-ljačan*, now Castlelyons, derives its name. This family is now reduced to a state of obscurity.

Jb-cconajl-začna, now the baronies of Upper and Lower Connella in the County of Limerick, anciently possessed by the O'Connels, and afterwards, till

the 12th century, by the O'Ci-nealys and the O'Cuileans: when the O'Connels were dispossessed of this large district, they settled in a considerable territory extending from *Sljab Luacna* and the river Feile, to *Clænglis*, on the borders of their former possessions.

Jb-čajlze, a large territory in Leinster, formerly possessed by the O'Connors Failge, jointly with O'bnožajm, O'Cjnaojt, or O'Kenny, O'Dujn, or O'Dun, O'Djomaya, Engl. O'Dempsey, O'haonguza, Engl. O'Hennessey, O'hamjrzjn, and O'Mamacaajn.

Jb-laozajne, or Iveleary, a territory in Meath, the ancient estate of O'Caolndealčajn, or O'Kendalvan, now, I suppose, a family of no great lustre, if not extinct.

Jb-brjujn-aj, *Jb-brjujn-brējrne*, and *Jb-brjujn-yečla*, three large territories in Connaught, anciently possessed by the posterity of Brian, son of Čoca Možme-šōjn, king of Meath in the fourth century, from which Brian the kings of Connaught derived their origin.

Jb-májne, or *J-májne*, a territory in Connaught, the ancient estate of the O'Kellys, descended from Collá-dá-črjoc, brother of Colla-uajr, king of Ulster soon after the beginning of the fourth century.—*Vid. Ogyg.* p. 366.

J-májle, or *Ua-májle*, a large territory in the County of Mayo, anciently the estate of the O'Mailys.

Jb-čjačna-ajdne, a large territory in the County of Galway, the ancient estate of the O'Heynes.

Jb-čjnčealac, a territory comprehending a great part of the County of Wexford, anciently possessed by the O'Kinsealaghs.

Ἰῆ-δῆῶνα, now a barony in the County of Carlow, anciently possessed by a branch of the Mac-Murchas or Kavenaghs.

Ἰῆ-ῖαζάιν, a territory in the Queen's County, now the barony of Tinehinch, anciently the estate of the O'Regans, but possessed in latter ages by the O'Duins or O'Dunns.

Ἰῆ-νέιλ, (south,) another name for the whole territory or province of Meath, after it was possessed by the posterity of Ἰῖαλῆαοῖζῖ-αλαῖ, king of that province in the fourth century.

Ἰῆ-νέιλ, (north,) a large territory in Ulster possessed by the great O'Neil, and different septs of that name, and divided into Tyrone, Tyrconnel, and other tracts.

Ἰῆ-ο-νεαῖ, a large territory in the County of Roscommon, wherein

stands Elphin, a bishop's see, which was part of the country of O'Connor Roe and O'Connor Donn.

It hath been also forgotten to insert at the word Ἰαῖπλαῖ, the name of an ancient family in the barony of Musgry and County of Cork, called O'Ἰαῖπλαῖτε, or O'ἡἸαῖπλαῖτε, Engl. O'Herlihy. They were first hereditary wardens of the church of St. Gobnait of Ballyvoorny, and were possessors for many ages of the large parish of that name. There are still several persons of this family existing in the light of gentlemen. They are descended from the Earnais of Munster. One of this family, who was Bishop of Ross, is mentioned among the sitting members of the Council of Trent.

REMARKS ON THE LETTER Ἰ.

Ἰ is the ninth letter of the Irish alphabet, and the first of the three consonants Ἰ, ῖ, ῖ, which admit of no aspirate, and are called by our grammarians κοῖνηοῖνεαῖα εαῖδ-τιομα, or light consonants. It is called in Irish Ἰαῖϣ, from Ἰαῖϣ, *vulgo cáirtan, the quicken-tree*, Lat. *ornus*. This letter being the initial of a word which has reference to the female sex, is pronounced double, though written singly, as, a lám, *her hand*, is pronounced al lám; as in the Spanish words *llamar* and *lleno*. Ἰ beginning words referred to persons or things of the plural number, is also pronounced double, as, a leaḃaῖ, *their book*.

Ἰ α

Ἰά, otherwise lō, lae, and laoj, the day; pl. laēna, laēte, lajonna, laēteana, laojte, or luḃte.—N. B. I was for sometime at a

Ἰ α

loss how to find any analogy or affinity in any other languages with these two words, lá, the day, and ojce, or rather ujce,

the night, and the more, as none appears either in the Latin or in the dialects of the Celtic countries, Gaul, Spain, and Germany. From these Celtic nations we have received the word *djá* for *day*, as, *djá-γῦλ*, *dies solis*; *djá-lūaj̄n*, *dies lunæ*; *djá-máj̄n*, *dies martis*, &c., in which the affinity with the Gallic, Spanish, and German languages, as well as with the Latin, is plainly preserved; and we have in like manner received from them our ancient word *noct̄*, *the night*, which is the same with the Spanish *noche*, the Gallic *nuit*, and the German *night*, as well as with the Latin *noctis*, *nocte*, from *nox*, and the Greek *νυκτος*, *νυκτι*, from *νυξ*. But for the word *lá*, the day, and *oj̄ce*, or *uj̄ce*, the night, corruptly written *oj̄d̄ce*, of the same pronunciation, after long examination I found no analogy, not even in the Greek, though chiefly composed of the Celtic, I mean, when I only considered its simple words for day and night, *ἡμερα* and *νυξ*, (the same as the *nox*, of the Latin;) but in a compound word of the Greek, *ἀκρονυχία*, i. e. *intempesta nox*, I find a plain affinity with our Irish word *oj̄ce*, or *uj̄ce*; and in the compound word *γενεθλια*, i. e. *natalis dies*, there appears a strong affinity between the Gr. *λια*, which here must necessarily signify *dies*, the day, and the Irish *lá* or *laoj̄*, but more especially with its plural *laionna*, days. These instances show, that simple words which have been disused in the Greek, are preserved in the Irish; as in general many words which are fallen into disuse in one lan-

guage, are preserved in others. *lá*, or *ljá*, in old Irish manuscripts is the same as *le*, with, along with; as, *lēj̄ḡj̄oγ canōjn lá* *German*, i. e. *legit canones apud Germanum*, speaking of St. Patrick. *Labán*, *láj̄be*, mire, dirt. *Labánač*, a vulgar man, a plebeian, a day labourer. *Labánta*, of or belonging to a plebeian. *Labaonađ*, dissimulation. *Labaj̄n*, a speech; *ag labaj̄n*, speaking. *Laban* and *labejn*, a laver, a ewer. *Labanađ* and *labnajm*, to talk; *do labaj̄n béal nē béal nj̄r*, he spoke to him face to face. *Labar̄ta*, said, spoken, of or belonging to speech; *nj̄gneay labar̄ta*, an impediment of speech; *fean labar̄ta*, an interpreter. *Labnađ*, speech, discourse. *Labnajm*, to speak. *Labnag*, a bay-tree. *Lača*, a duck or drake; plur. *lačajn*. *Lača ceannj̄uad̄*, the herb celandine. *Lačadōjn*, a diver; *lačaj̄ne*, *idem*. *Lačam*, to duck or dive. *Lačan*, gen. and plur. of *lača*, a duck; *noj̄lačan*, the plant called duckmeat; Lat. *lens palustris*. *Lačd*, a family. *Lačd*, milk; Lat. *lac*, *lactis*; gen. *lačda*; hence *leam-lačt*, and corruptly *leam-načt*, sweet milk, or insipid milk; from *leam*, insipid, and *lačt*, milk; *bo do glacađ aj̄n a lačt*, to feed another man's cow for the profit of her milk. *Lačtna*, a sort of grey apparel. *Lačna*, yellow. *Lađ*, a sending, mission. *Lađam*, to send. *Lađan*, a fork or prong.

Լաճարց, a thigh.
 Լաճ, snow.
 Լաճրայտ, rashness in demand or promise.
 Լաճնա, dumbness.
 Լաճրաճ, forked; also hasty.
 Լաճսլոց, a day's wages.
 Լաճոն, a thief, a robber, or highwayman; Lat. *latro*, *latrone*, and Wel. *lhadron*; *annɣjn nō čnočrat dā ladrian man aon ne hjoɣa*, then they hung two thieves along with Jesus.
 Լաճտամայլ, daily; *áɣ naxán laē-tamajl, tabájɣ dūjnn a njuž*, give us this day our daily bread.
 Լաջ, weak, feeble, faint; *laž-bea-ta*, low fare or diet; *laž-čnoj-deač*, faint-hearted; *laž-lámáč*, weak-handed; *laž-bɣjžeač*, discouraged, weak.
 Լաջա, praise, fame, honour.
 Լաջայջյմ, to weaken, lessen, or diminish; *ná lažuǰžeač būɣ ccnojdte*, let not your hearts faint.
 Լաջայրտ, a lizard.
 Լաջար and Լաջարոջ, a prong.
 Լաջճաճ, to lessen or diminish, to cut short; also a lessening, abatement.
 Լաջճայջտե, lessened, abated.
 Լաջրայն, a diminishing.
 Լաջրայն, freedom, liberty, as of a slave, a relaxation or remission; Lat. *laxatio*; *moջրայն* is the word opposite to it, which signifies servitude or slavery.
 Լաջտայրճե, an abatement in a bargain, a diminishing; *nō tuž ɣē lažtájɣde mōɣ dām*, he abated me very much.
 Լայճյն, leaven.
 Լայճրեաճ, a coat of mail; *vid. lūjɣrēač*; Lat. *lorica*.
 Լայճեաճան, or *lūjɣeacán*, a snare, or ambush, an ambuscade, or lying in wait.
 Լայճյմ, *pro lūjɣjմ*, to lie down.

Լայճյն, strong, stout.
 Լայճրեաճ and Լայճրեայ, strength.
 Լայճրե, stronger, strongest.
 Լայճրյջյմ, to strengthen; also to grow strong.
 Լայջե, weakness, infirmity; also more weak.
 Լայջե, a spade, shovel, &c.
 Լայջեան, a spear or javelin, a halberd; plur. *laǰne*; *zabay laǰean mōɣ jona laǰm, zo moջojn čnojɣt jona ɣljɣ dɣ, azuɣ ɣջojltɣ a čnojde aɣ a dō*, i. e. he took a great spear in his hand and wounded Christ in his right side, and severed his heart in two.—*L. B.*
 Լայջեան and Լայջյոն, the Province of Leinster, so called from the spears used by the Gauls in assisting Լաճրա Լոյնրեաճ against his opponent Ըոճտաճ Ըոյլլբրեաճա, according to Keating.
 Լայմ, from *lám*, the hand; *laǰm ɣe*, and *lám ɣjɣ*, near at hand, close to, hard by; *lám ɣju ɣan*, next to them; *taɣɣ lám ljom*, come near me; a *lám*, in custody; *do ɣuզadaɣ a lám leo jad*, they took them into custody.
 Լայմբայրբամ, to fence.
 Լայմ-ճեայրճ, handicraft, any mechanic trade; also a mechanic.
 Լայմ-ճեաճայր, captivity.
 Լայմ-ճյա, a tutelary god of the Pagans; *do ճոյճ Ղաճել Լայմճյա a hačar*, Rachel stole the idol of her father.—*L. B.*
 Լայմեաճ, or *lámjջյմ*, to handle; also to take into custody; also to dare or presume.
 Լայմթոյլեաճ, a handkerchief; *al-layan* is another name of it.
 Լայմ-ɣջյաճ, a buckler; Lat. *clypeus*.
 Լայմյջյմ, to handle, or put into

care; *do láimyrjgead an la-dronn*, the robber was put into custody.
lámtrjonač, desirous, eager; also given to chiromancy.
láj, fullness; *láj* *maia*, the tide, high water; in compound words, fully, as *láj*-*trjym*, fully dry.
láj-*bljažanač*, perennial.
láj-*čeačaj*, a guard.
láj-*čejmnjžym*, to wander or ramble.
láj-*črjocnažym*, to perfect or complete.
láj-*dēanta*, complete, finished.
láj-*neac* or *lujneac*, glad, joyful, merry.
láj-*neac*, armed with a spear.
láj-*ne*, the genit. of *lann*, a blade of a knife, sword, &c.; *do čuajd an dojnčur a rjeac andjajž na láj*-*ne*, the haft also went in after the blade.
láj-*ne*, or *láj*-*ne*, Latin; *ran teanžad láj*-*ne*, in the Latin tongue; the genit. of *lajtrjon*, or *lajdjon*.
láj-*ne*, filling, swelling; *an māj az láj*-*ne*, the sea swelling.
láj-*ne*, cheerfulness, merriment, joy.
láj-*nēoj*, or *láj*-*nēoj*, a Latinist; *láj*-*nēojntjž*, or *láj*-*nēojntjž*, the same.
láj-*mējleac*, a sacrilegious son.
láj-*nejdym*, to complete.
láj-*nrjoblajm*, to traverse.
láj, a mare; *láj*-*ajajl*, a she-ass.
láj-*ge*, a leg, a thigh; *ajrajn prajj an a lujrznjč*, greaves of brass upon his legs; it is also *lujza*.
láj-*ge*, rather than; *Đorjt-láj*-*ge*, the town of Waterford in Munster.
láj, the same as *lej*, with him; *láj* *fējn*, with himself. Used

in old parchments.
láj, a hand.
láj-*read*, to throw or cast; *anrjn nō láj*-*ret rejlljč* *fōr a žnūj*, then they cast spittles in his face; also to throw down, to destroy; *aj an da žū furgojle*, *nō máojd an fearjo (lōra)* *nō láj*-*read tar ceann teampul Ōē*, *ajur do dēanad a atčumač jāj trēdejnuj*, this man, say the two false witnesses, boasted thus: overturn the temple of God, and I will build it up again in three days.—*leaba* *bneac*.
láj-*č*, a multitude.
láj-*č*, milk; Gall. *lait*, Cor. *leath*.
láj-*č*, scales; *láj*-*č* *ōjn nō ajr-žjd*, silver or gold scales.
láj-*č* *amajl*, daily.
láj-*č* *ēj*, verjuice, &c.; *acetum*.
láj-*č* *jž*, from *lačac*, dirt, mire, puddle.
láj-*č* *ne*, a cow.
láj-*č* *neac*, the ruins of an old house; plur. *láj*-*č* *neaca*.
láj-*č* *rjžym*, to appear, be present, &c.
láj-*č* *j*, a lattice.
lám *aj*, a poet.
lám *anta*, ex. *mná lám* *anta*; *mulieres menstruatæ*; *j* *ajne do njnn Račel rjn*, *ōjn nj ba beaj acuron lám* *actajn mná lám* *anta*; *ideo hoc fecerat Rachel, quoniam apud eos mos invaluit mulieres menstruatas non tangere*.—L. B.
lám, a hand; *lám*-*ajm*, a hand-weapon; *láj* *aj láj*, hand by hand.
lám *ac*, of or belonging to the hand; *lučd lám* *ajž*, bow-men, slingers.
lám *ac*, a casting with the hand: now the word for shooting.
lám *žán*, a groping.
lám *an* and *lám* *ann*, a glove.

Lámcara, to handle, to take in hand.
 Lámcōmarτ, a clapping of the hands.
 Lámc-deanay, a restraint.
 Lámc-mujlean, a hand-mill.
 Lámc-riōd, a by-way, a foot-path.
 Lámuŷ, from lámac, shooting; do lámuŷ ŷē Ōōmnałd, he shot Daniel. More commonly spelled ládac.
 Lámac, to dare, to presume, &c.
 Lamna, a space of time; ō lamna aōn uŷōce zo lamna da blja-žan, from the term of one night to the space of two years.
 Lampriōz, a glow-worm.
 Lampūjde, lamps.
 Lan, or lann, a scale; pl. lanna; do beánpajd mē aŷ jáyž haŷm-njō ŷeayam aŷ do lannujō, I will cause the fish of thy rivers to stick unto thy scales.
 Lan, a church; vid. lann.
 Lán, full; Wel. *lhann*, Lat. *plenum*, Hisp. *lleno*.
 Lan, before, or in comparison of.
 Lána, a lane, or levelled walk; Lat. *planum*; hence Anglo-Sax. a lawn, or open place in a wood.
 Lánamajn, a couple, a married couple.
 Lánamnay, carnal copulation.
 Lán-būjdean, a garrison.
 Lán-čojne, a great or large chaldron.
 Lán-čōmlajm, to perform, finish, or accomplish.
 Lán-dajnzneacđ, perseverance.
 Lang, falsehood, treachery.
 Langún, the breast.
 Langán-briážad, the weasand.
 Langŷetjŷ, fetters, or chains.
 Langujn, a period.
 Lann, land. A Germano-Celtic word.
 Lann, a house, a repository or treasury; also a church.
 Lann, a veil; also a vizard.

Lann, a sword or knife; also a sword-blade or knife-blade; Lat. *lancea*, Gr. λογχη.
 Lann, a gridiron, i. e. ŷpejdeal, or riōjrdjn.
 Lannojŷ, a cow.
 Lannτaojŷ, a partition.
 Lanpūnc, a period, or *punctum*.
 Lanŷájde, a pikeman.
 Lántuŷba, a guard.
 Lán-tollad, perforation, a boring or piercing through.
 Laođ, partial, prejudiced.
 Laođda, bending, or inclining.
 Laoč, an active youth, a soldier, a champion; pl. laočna, a militia, soldiers.
 Laođ and laož, a calf; laož álujn, a fawn; Wel. *lho*, Ir. *lo*, as *lo-ljžeač*.
 Laođan, marrow, pith.
 Laož, snow.
 Laoj, hire, wages, &c.
 Laoj, the day; from lá; deŷne an lao, the evening.
 Laoj and laojđ, a verse, a poem; an lao do ŷjnnē ŷējn, the poem he composed.
 Laoj, the river Lee, which takes its rise in the barony of Ōojō Laožajne, in the west of Musgry, in the County of Cork, and divides its streams to embrace the city of Cork.
 Laojđeacđ, an exhortation.
 Laojđjm, to exhort or advise.
 Laoj-leabajŷ, a diary.
 Laoj-meōđan, noon-tide, mid-day.
 Laoj-nealt, the morning star, or the star of the day.
 Laojŷeac, now the Queen's County, the ancient estate of the O'Moras.
 Laom, a blaze of fire.
 Laomđa, bent, bowed, crooked.
 Laomđacτ, curvature, crookedness.
 Laomŷzuŷne, great, prodigious.
 Lapad, a paw or fist.
 Lapadán, a kind of sea-fish.

Λάμ, the ground or floor; also the middle, the centre; *do nonn γε jona lám jád*, he divided them in the midst; *a lám na δαμαῖζ*, in the midst of the oak; Wel. *lhaur*, Cantabr. *lurra*.

Λαρυμ, an alarm.

Λαραδ, a burning, lighting, or kindling; also lust, concupiscence.

Λαραδ and λαρυμ, to burn, light, or kindle; *do λαραδ an τεjne*, the fire was lighted; *do λαρ a ῥεανζ*, his anger was kindled.

Λαράν, anger, passion.

Λαράντα, subject to anger, passionate.

Λαράντακτ, the habitude of anger, the aptitude of being angry.

Λαρανακ, flames of light.

Λαρδ, ballast, lading.

Λαραν and λαρυνακ, a flame or flash; *λαραν τινντῖζε*, a flash of lightning.

Λατ, a foot.

Λατ, a youth, a companion.

Λατακ, dirt, mire, puddle; genit. *λαταῖδ*, *λαταῖζ*, and *λατῦῖζε*.

Λαταν, presence; *dom láτn*, in my presence; also near.

Λατανρε or λανρε, a thigh.

Λάταν, an assembly; also a place appointed; *λάταν an cáta*, the field of battle.

Λάταν, any private story or account.

Λάταν, strength, vigour.

Λαυα, an eyebrow.

Λέ, with, through; *τανηζ lé Μαι-νν*, he came with Maurice; *lé heazla*, through fear.

Λεαb and λεαbōζ, a piece or fragment.

Λεαb, a bed; *λεαb clūm*, a feather bed; *λεαb ῥlocan*, a bed of flocks; in the obliques it makes *λεαpτα*, *λεαbαῖζ*, and pl. *λεαpτακα*.

Λεαb, is also the name of several places in Ireland, which are by the common people called Λε-

abtaκα na bῑῑenne, the monuments of the Fenii, or old Irish champions; but they properly were the Druidish altars, on which they offered sacrifices to their idol gods, and are yet to be seen in different parts of the kingdom; as, *λεαbα Chaλλῖζ*, a very remarkable monument in Roche's country in the County of Cork; *Λεαbα Ohjámmada ῑr ῑνάenne*, near Bandrous in Sligo, also another of the same name at *ῑoll τῖζ Λῑάbánn*, in the County of Galway.

Λεαbαν, smooth; Lat. *liber*; also free; also broad.

Λεαbαν, a book; *λεαbαν bῑεac*, the speckled book of Mac Egan; *λεαbαν na cceanτ*, the book of Chief Rents, &c. by S. Benignus; *λεαbαν na ῑabála*, the book of Conquests; *λεαbαν Lecan*, the book of Lecan, a famous Irish monument, to be found at the college of Lombards in Paris; *vid. canτ, supra*.

Λεαbαν and λῑbeαν, a ship.

Λεαbανán, a little book.

Λεαbαν-lann, a library.

Λεac, a great stone, a flat stone; *an leacajb loma*, on bare stones; *λεac oῑdne*, a flake of ice; gen. *λῑc*; Wel. *llech*, Lat. *lapis*.

Λεacαν, the cheek.

Λεακτ, a grave, i. e. the bed of a dead man; Lat. *lectum*; also a pile of stones in memory of the dead; *λεακδ, idem*; *τανm-λεακτ mūnτnne ῑáπτοlánn*, the monuments of the people of Parthalan, whence Tamlachtan Abbey near Dublin.

Λεακτ, with thee; *λεακτγa*, thine, belonging to thee.

Λεακτ, a lesson.

Λεακτα, flattened; also molten.

Λεακтам, to spread.

Λεακτán, the diminutive of *λεακτ*,

a lesson, a lecture, or instruction, document; *zona cuimn̄uḡad̄ an ḡn̄joma rjn nō rḡrjḡb Maṡa an leaṡtan naom̄ta ro*, so that in commemoration of that action Matthew wrote this holy document.

Lead, do lead *re*, he said.

Leadán, teasel; Lat. *dipsacum*; leadan ljoṛta, the herb clotes, or burrdock; Lat. *persolana*.

Lead, an lead, or leaṡ, alternate.

Leádm and leádm̄an, a moth.

Leadnam, to tear, rend, mangle, maim; chiefly said of the body; leadnam lūṡneac̄, maobam rḡṡaṡ, let us cut down corslets, and smash shields; cujrp leadaṛta, mangled bodies.

Leaḡad̄ and leaḡajm, to throw down; also to fall.

Leaḡad̄, a fall; mojme an leaḡad̄, before the fall; also a throwing down, a spilling.

Leaḡujḡb, physicians.—*Mark*, 5. 26.

Leaḡad̄, a band, or bandage.

Leaḡam, or lejḡjm, to melt, to thaw, or dissolve; do leaḡ an talaṡ, the earth melted; do lejḡead̄ ē, it was dissolved.

Leaḡam, to read; *potius* lejḡjm, do lejḡ *re*, he read.

Leaḡtōjri, a reader, a lecturer.

Leaḡlajḡ, a rush or rushes.

Leaḡajm, to lick; also to clip or shear.

Leam, with me or mine, i. e. le mē, or mo; leam fējn, with myself; leam capal, with my horse: it is as commonly ljom.

Leam̄, foolish, simple; also insipid, without taste; oḡajn leam̄, a simple, insipid youth; blay leam̄, an insipid taste; leam-laṡt, &c., *vid.* laṡt; ḡo leam̄, indiscreetly: in the compar. and superlat. it is written leam̄a.

Leam̄, a rower, or oarer.

Leam̄án, the inside rind or skin of

a tree between the bark and the timber; also the elm-tree.

Leam̄ajn, the river Lein, which springs out of Lough Leune, near Killarney, and discharges itself into the ocean near Castle-main harbour.

Leam̄an, a moth, or any sort of night butterfly.

Leam̄-ḡanaṡt, fool-hardiness.

Leam̄-naṡt, *pro* leam-laṡd, sweet milk.

Lēan, or lēun, sorrow, ruin, destruction.

Leana, a meadow.

Leanam, to follow, to adhere, to pursue; do lean jād, no oḡrta, he pursued them.

Leanam̄ajn, to follow or pursue, a following or pursuing; ḡēam-leanam̄ajn, persecution; luṡd leanam̄na, followers or clients; Gr. 1. pers. plur. ελυνωμεν *ab* ελυνω, *sequor*.

Leanam̄ajn, goods, substance, or wealth; nj ḡjoḡajḡ a leanam̄ajn; Lat. *non diminuit substantiam ejus*.

Leanán, a pet or favourite; leanán rjḡḡe, a favourite spirit; also a concubine.

Leanántaṡd, whoredom, fornication.

Leanar̄taṡ, the plant called tormentil; Lat. *tormentilla*.

Leanb̄, a child, whether boy or girl; plur. lejnjḡb or lejnb̄.

Leanb̄án, a little child, a young child.

Leanbajḡe and leanbaṡ, childish, innocent.

Leanbajḡeaṡt, childishness.

Leanm̄ajn, emulation.

Leann, ale, beer; also any liquor; Wel. *llyn*.

Lēann, rather lēan and lējne, a coarse cassock worn outside the doublet; also a coat of mail; Lat. *læna*.

Leann, plur. leannta, the humours of the body; leanna dūba, melancholic humours.
 Leapta, of, or belonging to a bed.
 Leáir, with our; i. e. le áir; le áir bʰeairajb, with our men.
 Léair and léir, clear, evident, manifest; ar léair dam, it is plain to me, I see; *vid.* léir.
 Léair, much, a great deal; an raoḡal go léair, the whole world.
 Leair, the sea; tar leair, over seas, to a foreign country.
 Leair-dromair, the ridge of a hill.
 Leairg, a plain; genit. leirg; also a road or beaten way.
 Leair-madað, a dog-fish.
 Leair-taod, a spring tide.
 Léairtōird, a ball; camán ir léairtōird, a ball and hurley.
 Leair-uinjūn, a sea-onion.
 Leay and ljoir, a court; genit. leara; Ljoir-mōir, Lismore, in the County of Waterford.
 Leay, a glimpse; leay maðairc, a glimpse of light; nī fājecjm leay dē, I have not so much as a glimpse of it.
 Léay, a sore, a blotch, a bile; léay don bolḡajb, a mark or speckle of the small-pox.
 Leay, profit, good; do mīn a leay, he did well.
 Leay, a reason or motive; also a cause.
 Leay, the thigh; genit. lejre, *qd. vid.*
 Leayra and leayraça, the thighs.
 Leayrajjm and leayūḡað, to cure, or amend; also to manure, or cultivate.
 Leayajnm, a nickname.
 Leay-aṭair, a step-father; leay-māṭair, a step-mother; leay-mac, a step-son; leay-jnḡjon, a step-daughter; leay-clann, step-children; leay-deairbʰaṭair, a

step-brother; and leay-deirb-irjair, a step-sister.
 Leayg, idle, slothful.
 Leayḡamajl, given to sloth or idleness.
 Leayluán, a step-son; leayḡot, *idem.*
 Leaylūjdm, to lean upon.
 Leaymac, a step-son.
 Leayraç and leaytraç, the thigh, or groin; ar a leaytraç, upon his groin.
 Leaytar, a cup; also stale butter.
 Leaytar, or leaydar, a small boat.
 Leaytar, the vessels and furniture of a house; mō ljon tola uirḡe jirjir teaç zur báṭað an tjne, jr zur báṭair na leayṭair az rñam: oir bjd na leayṭair toḡta azamra; a flood of water filled the house, so that the fire was quenched, and the furniture floated on the waters: for you must know I have choice furniture.—*L. B.*
 Leayūḡað, healing; also amends, reparation.
 Leayūḡað, to heal or cure; do leayūjḡ rē, he amended; do leayūjḡeadar a çrēaṭa, his wounds were healed.
 Leatadaç, wide, large.
 Leat, half: in compound words it sometimes answers to the English word *ward*, as leat teay, southward; leat irjair, westward, &c.
 Leata, gain, profit.
 Leataç, divided, half.
 Leatadaajjm, to increase, enlarge, augment.
 Leatan, broad, spacious; Lat. *latum*, and Gr. πλατυν.
 Leatānaç, a page of a book.
 Leatar, leather; fear leayūjḡe leatair, a tanner.
 Leat-çrujnne, a hemisphere; also a semicircle.

leat-*cujd*, a half share.
 leat-*ḡnabal*, a farthing, or rather a halfpenny.
 leat-*laḡra*, somewhat weak or feeble.
 leat-*máir*, a buttock.
 leatnūḡaḡ and leatnaḡḡm, to spread abroad, or scatter; to enlarge.
 leatōḡ, the fish called plaice; Gall. *plie*; leatōḡ *bán*, sole; leatōḡ *mujne*, a large kind of turbot called talbot; a flounder is leatōḡ *dearḡ*, and leatōḡ *ḡḡor-uḡḡe* is a fluke.
 leatpōnt, the weight of eight ounces.
 leatḡan, half.
 leatḡannaḡ, partial.
 leatḡe, towards.
 leat-*mḡḡ*, a co-partner in government.
 leat-*mōjd* and lḡatmōjd, a ball to play with.
 leat-*mūaḡ*, somewhat red.
 leatḡuḡleac, having but one eye.
 leatḡḡaḡlḡeann, a board, a plank.
 leat-*tōmalta*, half-eaten.
 leat-*tḡomaḡ*, oppressive; also partial.
 leḡájd, a legate, or ambassador; leḡájd *an pápa*, the pope's legate.
 leḡájde, a legacy.
 lejbeann, a long stretch or stride.
 léjbeann, the deck of a ship; also a scaffold or gallery for people to stand on.
 lejcc, neglect; *dujgne lejcce*, a slothful person.
 lejcc, a precious stone. In Scotland it is the name of a large crystal, most commonly of a figure somewhat oval, which is put into water for diseased cattle to drink over it.
 lejcead, neat, elegant.
 lejceanta, precise, exact.
 léjdmeac, strong, robust.

lejdmḡḡe, an appetite.
 lejḡjun, a legion.
 lejḡeas and lejḡm, to permit, let alone, or desist from doing a thing; *náir lejḡjd ḡja*, may not God permit, or God forbid; *do lejḡeadaḡ ḡmḡta*, they pretended; Gr. *λεγω*, *desino*.
 lejḡeas, permission.
 lejḡeas and lejḡjom, a reading.
 lejḡeas and lejḡm, to read; Lat. *lego*, Gr. *λεγω*, *dico*.
 lejḡean, instruction, erudition, learning.
 lejḡear and lejḡjor, medicine, cure, remedy; also aid or help; genit. lejḡjor, *ḡear lejḡjor*, a physician.
 lejḡearaḡm and lejḡjorjom, to heal; *do lejḡjor ḡe mo cneada*, he healed my wounds.
 lejḡearḡta, cured, healed.
 lejḡeōjm, a founder, a refiner.
 lejḡjon, genit. lejḡjn, learning; *mac lejḡjn*, a scholar, a student.
 lejḡḡeōjm, a reader.
 lejḡḡeōjmeacḡ, reading.
 lejḡḡeal, any thing melted.
 lejḡm, a leap.
 lejḡm *Chúcuḡlujnn*, now Loop's Head in the County of Clare, where the Shannon discharges itself into the ocean.
 lejḡme, from leam, folly, simplicity.
 lejḡmjm and lejḡmḡḡḡm, to leap or jump.
 lejḡmneac, leaping, desultory.
 lejḡm-*ḡḡjan*, a razor.
 lejḡn, *loc-lejḡn*, a celebrated lake of Kerry in the west of Ireland, near which was the ancient estate of the O'Donoghues of Ross.
 lejḡnb-*bḡejḡ*, childbirth.
 lejḡnb-*luayḡa*, a cradle.
 lejḡne, a shirt, or smock.
 lejḡn, sight, perception.

l ējɲ, ɣo l ējɲ, together; ɣad ɣo l ējɲ, all together.
 l ējɲ, wise, prudent; also managing, close.
 l ējɲɣ, a plain; also a road.
 l ējɲɣ, a reason, a motive.
 l ējɲɣɲ, to counterfeit, to pretend.
 l ējɲɣɲ, a mall or hammer; and l ējɲɣɲ, the same.
 l ējɲɣɲɣ, utter destruction.—*Matt.* 24. 15.
 l ējɲɲɲ, or l ējɲɲɲɲ, consideration, reflection.
 l ējɲɲ, earnestness.
 l ējɲ, wherewith; also with him; do cūajɲ l ējɲ don cātɲajɲ, he attended him to the city; l ējɲɲɲ an talam tɲɲɲ l ējɲ, let the dry land appear.
 l ējɲɲ, a thigh; gen. of l ēajɲ; pl. l ēajɲɲ; abal mo l ējɲɲ, the knuckle of my thigh bone or hip; l ējɲɲɲɲ, a pair of trousers.
 l ējɲɲɲɲ, a pair of trousers, or breeches.
 l ējɲɲɲ, a step-daughter.
 l ējɲɲ, happiness.
 l ējɲɲ and l ējɲɲɲ, sloth, sluggishness.
 l ējɲɲɲɲɲ, slothful.
 l ējɲɲɲɲ, an excuse, or apology.
 l ējɲɲɲɲɲ, a step-daughter.
 l ējɲɲ, gruel.
 l ējɲ and l ēajɲ, half; l ējɲ ɣecel, half a shekle; also a side, a turn; a l ējɲ, distinct, apart, aside; o ɣojɲ a l ējɲ, since; ɣab a l ējɲ, draw nigh; aɲ l ējɲ, by turns; aɲ ɣac l ējɲ, on every side.
 l ējɲɲɲ, partiality.
 l ējɲɲɲɲɲ, to excuse.
 l ējɲɲ, grey, the genit.; also grey-ness.
 l ējɲɲ, mouldiness.
 l ējɲɲ, the shoulder blade.
 l ējɲɲɲ and l ējɲɲɲɲ, a plaice or flounder.

l ējɲɲɲɲ, i. e. l oɣad, a kneading-trough.
 l ējɲɲɲɲ, breadth.
 l ējɲɲɲɲ, the like, a peer, a paragon; a l ējɲɲɲɲ nác bɣaca mē ɲɲam, such as I never saw.
 l ējɲɲɲɲɲ, a novice, a smatterer.
 l ējɲɲɲɲɲ, l auɲɲɲɲ, a cathedral in Leinster.
 l ējɲɲɲɲ, i. e. l oclɲɲ, Denmark and Norway.
 l ējɲɲɲɲɲ, the coast or border of a country.
 l ējɲɲɲɲɲɲ, bordering, superficial, external; aɲ nɲɲɲɲ l ējɲɲɲɲɲɲ, our outward man.
 l ējɲɲɲɲɲ, a peninsula.
 l ējɲɲɲ, or l ējɲɲɲɲ, alike, or such.
 l ējɲɲɲɲ, partial, factious.
 l ējɲɲɲɲɲ, breadth.
 l ējɲɲɲɲɲɲ, separation.
 l ējɲɲɲɲɲ, of a side, together.
 l ējɲɲɲɲɲɲ, unjust in dealing.
 l ējɲɲɲɲɲɲ, partial.
 l ējɲɲɲɲɲɲ, to appear, or be in sight.
 l ējɲɲɲɲɲɲ, or l ējɲɲɲɲɲɲ, an apology or excuse; ɲɲ ɲɲɲɲɲ mɲɲɲ l ējɲɲɲɲɲɲ, I will not justify, or excuse.
 l ējɲɲɲɲɲɲɲ, to excuse, to apologize for.
 l ējɲɲɲ, aɲ an l ējɲɲɲ, on this side.
 l em, i. e. l e mo, with my; l em bɲa, with my staff.
 l emɲɲ, fatness.
 l enne, faces, or complexions.
 l eō, a lion; Lat. *leo*; vid. l eōn.
 l eō, with them; do tōɲɲɲɲɲ l eō ē, they took him with them; l eō ɣɲɲ, by themselves.
 l eōɲ, a cutting or mangling.
 l eōɲam, to flatter or soothe.
 l eōɲan, a moth.
 l eōɲanɲɲɲ, inconstancy.
 l eōn, a lion. This word is improperly written by several Irish copyists sometimes l eōman, and

at other times *lēoḡan*: ḡ and m having no original title in this word. It is naturally *leōn*, agreeing exactly with the Gr. *λεων* and the Lat. *leo*, and in its inflexions *leonis* and *leone*. The reason of this mistake proceeds from their often making out two syllables to answer the Irish verse, which would not be so easy if it had been written *leōn*.

Leōnað, a sprain, or violent stretching of the muscles.

Leōnaḡm, to disjoin, or hurt; *do leōnað mo cōr*, my leg was sprained.

Leōnta, sprained, disjoined.

Leōnta, lion-like, heroic.

Leōntačt, brave actions; also keenness of morals.

Leōn-ḡnḡom, satisfaction, the third necessary disposition in penance, and *leōn-ḡolḡeay* is contrition; ex. *neartaḡd mē a Čhḡaḡna čum mo čeanna ḡḡaolḡḡḡn maḡlle ḡḡa leōn-ḡolḡeay*, strengthen me, O Lord, to confess my crimes with contrition.

Leōr, reproof.

Leōr, light.

Leōram, to give light.

Leōrcnuḡm, a glow-worm.

Leōr-ḡa, a ray of light.

lēn, i. e. *lē aḡ*; *lēn leḡr tū*, whose thou art.

Leḡe, religion.

lēḡ, light; also illumination.

lēḡ, a bladder; *lēḡ laḡḡta*, a glyster.

leḡmob, the ureter.

lēte and *lēteacđ*, hoariness.

lečtḡom, affliction.

lēuḡuḡ, sight.

lēuḡ, a spot, or speckle.

lḡ and *lḡḡ*, plur. *lḡte*, colour; *aḡ lḡ na ḡuḡ*, of the colour of the soot; also the complexion or air of the face; *ḡompḡḡeadaḡ a lḡḡte ann*, the colours of his

countenance were changed.

Łj, the sea.

Łja, the same anciently with our
le or ne; Lat. *cum*; γεαναρ
Łja bacull, *benedixit cum ba-
culo*.

Łja, more; ba Łja a lōn ná a
řaōžal, agur ba Łja a čajteam
ná a řážajl, his acquisition last-
ed longer than his life; he spent
more than he acquired.

Łja, a hog, or pig.

Łja, hunger; nȳř žebēd ταντ ná
Łja, he was neither dry nor hun-
gry.

Łja, a stream or flood; nȳ šea-
čajš an Łja ar an amajn, the
stream did not forsake the river.

Łja, any great stone; Łja řájl, the
fatal stone, otherwise called cloe
na cĳneamna, on which the Scot-
tish kings were crowned.

Łjašřán and Łjašřjn, a little book.

Łjačac, hog's dung.

Łjač, a spoon.

Łjac, bad news.

Łjačd, a great many, a multitude.

Łjačlán, a spoonful.

Łjačřō, a hogsty.

Łjašbōž, a flounder.

Łjaž, a great stone; Łjož, *idem*.

Łjaž-šeałž, a bodkin, or rather a
clasp or buckle, adorned with
crystal or other stones of value.

Łjaž, a physician.

Łjařputōž, a hog's pudding; also
a sausage.

Łjař, a hut for calves or lambs;
Łjařa, *idem*.

Łjač, grey, grey-haired; also
mouldy; ařán Łjač, mouldy
bread.

Łjačžá, a violent dart.

Łjač-luačajš, a hoar-frost.

Łjač-luř, the herb mugwort.

Łjačřam, to slide, to roll.

Łjačřeō, a hoar-frost.

Łjačřōd and Łjačřōjd, a ball; also
a roller.

ʒjḃ, with you, i. e. lē jḃ, or ʒjḃ.
 ʒjḃēaḏan, a dowry.
 ʒjḃeapn, the same.
 ʒjḃeapn, a ship.
 ʒjḃeapn, plur. ʒjḃeapna, a house, or habitation; *vid.* ʒjḃjḃmbeapn, *supra*.
 ʒj-dealbṽta, painted.
 ʒj-dealbṽtōjḃ, a painter, or limner.
 ʒjḡjm, to lick; ḏo ʒjḡ ʒē, he licked; ʒjḡʒjḏ ʒūay, they shall lick up; hence ʒaoḡ-ʒjḡeac, *vulgo* lo-ʒjḡeac, a new-calved cow, from licking its calf; bō bleacṽ, a milch cow.
 ʒjḡjm, to permit, suffer, or allow; ʒjḡjm ojm, I pretend.
 ʒjl, a following or pursuing.
 ʒjle, a lily; plur. ʒjljḡe.
 ʒjlm, to follow.
 ʒjlṽeac, flexible, pliant.
 ʒjn, flax, or linen; Gr. λίνον, and Lat. *linum*; also a net; plur. ʒjonta, nets or webs.
 ʒjnḡeacḏ, a skipping or flying off; also a flinging or darting; ʒaḏ-ʒjnḡeacḏ, a flinging of darts; ʒaḏʒjnḡeac, a great archer or shooter. *Note.* Hence the name of a prince of the Iberian race, called Cormac ʒaḏ-ʒjnḡeac, son of ʒajḡ, son of ʒjan, son of Oljol-olum, king of the south moiety of Ireland soon after the beginning of the third century. This Cormac is the immediate stock of the O'Haras and O'Garas: from his surname, ʒaḏʒjnḡeac, the two territories called ʒaljnḡa-beḡ in Meath, and ʒaljnḡamōjḃ in Connaught, derive their names. This latter ʒaljnḡa, together with the territory called ʒajḡne, or ʒajḡnja, and the rest of the large tract known by the name of ʒojanna, was the ancient estate of the O'Haras. Cormac Gad-liongach's father, ʒaḏḡ, or ʒajḡ, son of ʒjan,

son of Oljol-olum, was the person who, with the assistance of ʒajḡ-láḡa, his grand-uncle, restored Cormac, son of Art, to his throne of the provinces of Meath and Ulster, by killing Fergus, the usurper of his crown, at the famous battle of Criona in the year 254.
 ʒjnḡjm, to skip or go away; also to fling or dart; ḏo ʒjnḡ cūm ʒaṽta, he betook him to his heels; ʒjnḡʒjḏ cāc an a lojḡ, the rest will pursue him; ḏo ʒjnḡ an bōjḏ na lojḡe an ʒḡjān ʒḡojṽḡēajḃ, he flung the sharp knife on board the ship.
 ʒjnḡjḡjm, to delineate.
 ʒjnḡḡṽtēojḃ, one that delineates or designs.
 ʒjnn, time; ʒe ʒjnn an ʒjḡ, in the time of the king, i. e. cotemporary with him.
 ʒjnn, a pond, any standing or lodged water; hence ʒuḃ-ʒjnn, Dublin, i. e. black-water; Gr. λυμνη, *lacus*.
 ʒjnn and ʒjnne, with us, unto us, ours; i. e. lē jnn, or ʒjnn; ay ʒjnn an ʒujḡe, the water is ours.
 ʒjnn-ēadaḏ, linen-cloth; ʒjnēa-ḏajḡ, of or belonging to linen-cloth.
 ʒjobajḃ, a lip; also a slovenly person.
 ʒjobajḃnaḏ, slovenly, awkward.
 ʒjobān, a file.
 ʒjobān, or ʒjobān, an elm-tree; *vid.* leamān; Wel. *lhuyven*.
 ʒjobōjḏeac, slow, or lingering.
 ʒjobḃaḏ, thick-lipped.
 ʒjoca, a cheek; leaca, *potius*.
 ʒjocadān, a chin-cloth.
 ʒjocōḃajḡ, liquorish.
 ʒjocōjḏ, a leopard.
 ʒjodājḃ, the litanies; ʒjodān an ūcajḡe, the herb teasel; Lat. *dipsacus*.

ljog, a stone; ljog mōr clojce, a great stone; fā ljog, buried.
 ljogad and ljogajm, to edge, to whet, to sharpen; az ljogad a lann, whetting their swords.
 ljogari and ljogria, a tongue.
 ljogda, strong, able, stout.
 ljogajr, power, ability.
 ljogda, fair, fine, soft.
 ljomam, to file, polish, or grind.
 ljomta, polished, burnished; lann leadahta ljomta, a keen-edged polished sword; also complete, perfect.
 ljomya, belonging to me; *vid.* leam.
 ljon and ljn, a net, a snare; plur. ljonra.
 ljon, a parcel, a number, or multitude; ljon cead fear, the number of a hundred men.
 ljonad, a filling, a swelling.
 ljonad and ljonajm, to fill; ljonad rjad, let them fill; noc ljonay do bajne azur do mjl, which flows with milk and honey.
 ljoncar, that which delights or pleases.
 ljonmar, plentiful, abundant.
 ljonmajne, abundance, plenty; ljonmajneact, *idem*.
 ljonn, ale, also any liquor; ljonn ruad, choler; *vid.* leann.
 ljonobajr, net-work.
 ljon-obrajde, a net-maker.
 ljonrad, a web; ljonrad dubajn allujd, spider's web.
 ljoy, a house or habitation; also a court or palace; also a fortified place; genit. ljr and leaya; but now its common acceptation is what the vulgar call Danish forts to be seen throughout all Ireland.
 ljoyda and ljoyta, slow, lingering, also tedious; cuppog-an ljoydajn ljoyda, the herb burdock; *Lat.* *bardana*.
 ljoydaact, tediousness, slowness.

ljočad, to be dismayed.—*Jer.* 8. 9; *vid.* lj.
 ljočra, hair.
 ljočradaric, pomp.
 ljr, mischief, evil.
 ljrjm and ljrcađ, to mean, or think of, to imagine; do team-pal Jeruſalem nō ljreryum fōr jōra do rād, azur nj dē nō bāoj brjačra jōra, ačt do teampujl a čujrp fējn, they imagined he spoke of the temple of Jerusalem, but his words were concerning the temple of his own body.—*L. B.*
 ljt, activity, celerity.
 ljt, happiness, prosperity.
 ljt, of old, formerly.
 ljt, solemn, festival; ljteamajl, the same.
 ljteay, solemnity, pomp.
 ljtjužad, astonishment, surprise.
 ljtjr, a letter or epistle; also a letter, as of the alphabet; plur. ljtreača; *Lat.* *littera*.
 ljtreača, plur. of ljtjr, a letter.
 lju, to follow or pursue.
 ljuž, or ljūm, a cry, a noise, &c.
 ljužajm, to cry out, to bawl or roar: written also ljūmajm.
 ljūn, slothful, sluggish.
 ljūnajdēay, sluggishness, idleness.
 ljūnn, a humour; plur. ljunta; ex. ljunta an čujrp, the humours of the body; ljunn dub, melancholy.
 ljunn, beer or ale.
 ljujam, to beat or strike.
 lō, or lá, the day; do lō, by day; j lō, in the day; lō gon-ojce, a day and a night; jrlō raytojce, both by day and by night. This is a corrupt contraction of the words jn ya lō azur jn yo nojce; do lō acur dojce is of the same signification.
 lō, a lock of wool.
 lō, water; fo ljnjb lō, in streams of water; *Gall.* *l'eau*.

Łobajncjn, a dwarf.
 Łobajr, craft, ingenuity.
 Łobaš, rottenness, corruption.
 Łobajm, to rot, to putrify; do łob
 rē, it rotted.
 Łobaj, a leper, one afflicted with
 the leprosy; lubaj, *idem*.
 Łobzać, a cow with calf.
 Łobnaš, or lašajr, the leprosy.
 Łobta, rotten, putrified.
 Łobtać, rottenness, putrefaction.
 Łoc, a stop or hindrance.
 Łocajm, to refuse; also to balk or
 hinder.
 Łoc, a place; łoc na ccaorać, the
 place of milking sheep; Lat.
locus.
 Łocc, a filthy mire.
 Łoć, a lough or lake; also the
 sea; ar łoć, by sea; Lat. *lacus*,
 Wal. *lhych*, Arm. *lagen*.
 Łoć, black, dark.
 Łoć, every, all; łoć duš, all black.
 Łoćajn, sea-rack, or sea-grass;
 Lat. *ulva*.
 Łoćán, chaff; łoćán noć rzařpear
 an žáoť, the chaff which the
 wind scattereth.
 Łoćán, a pool or pond of water;
 uřze łoćajn, pool-water; cor-
 muřl rē łoćanuřb ēřřž, like fish-
 ponds.—*Cant.* 7. 4.
 Łoćarman and lućarman, a pigmy.
 Łoćarajr, a shower of rain.
 Łoćd, a fault.
 Łoćdać, faulty; also criminal.
 Łoćdařžřm, to blame, to reprove.
 Łoćdařžte, blamed, censured.
 Łoćdužad, a blaming, or censur-
 ing.
 Łoćlonnać, a Dane, so called from
 their piracy at sea; from łoć,
 the sea, and lonnužad, to dwell
 or abide; or as others say, from
 łoć and lonn, which signifies
 strong or powerful; Duš-loćlon-
 nać, a Dane, and řjonn-loćlon-
 nać, a Norwegian. The word
 was originally łoć-lannać, from

loć, a lake, and lan or lann,
 land, a Germano-Celtic word;
 so that loć lannać literally sig-
 nifies a lake-lander, or one from
 the land of lakes. All the coun-
 tries about the borders of the
 Baltic are full of lakes; hence
 George Fournier, in his Geo-
 graphical description of the
 world, says that *dania* literally
 signifies *terra aquatilis*, which
 is the same thing as a land of
 lakes. It was doubtless from
 the Danes themselves the Irish
 did learn this circumstance of
 the nature of their country, which
 made them give them the Irish
 name of Łoc-lannařcc.
 Łoćřan, a lighted lamp or candle:
 it seems to be derived from ło,
 the day, or night; Lat. *lux*; and
 cřann, a staff or stick, such as a
 candlestick.
 Łoćřomařđan, otherwise mařđm
 řlējbe, a sudden breaking or
 springing forth of water out of a
 mountain.
 Łoćuřř and łoćuřřte, a locust;
 łoćuřřte ceannan, the bald lo-
 cust.
 Łoćajm, to arrive at, to contrive;
 also to seduce; łoćar uřle le
 cřřeal, they were all seduced
 by the devil.
 Łoćajn, the flank, or privy mem-
 bers.
 Łoż, a pit or dike of water.
 Łożán, a small pit or hole; the
 hollow of the hand; also the
 side of a country; lożán řuřar, a
 cold place.
 Łoža, an indulgence, or remission
 of sins, a jubilee.
 Łožad, a rotting or putrefaction.
 Łożajm, to rot, to putrify.
 Łożajde, a fool.
 Łożajmleać, foolery.
 Łožda, allowance; řan ložda,
 without any allowance or ex-

emption, &c.
 Լօջձա, an indulgence, i. e. an allowance or exemption from the rigorous observance of the ancient penitential canons.
 Լօջմար, excellent, famous, bright; ցօ յայժմ յօնա յազարտ Լօջմար, that he became an excellent priest.
 Լօջժա, rotten.
 Լօջժած, rottenness, putrefaction.
 Լօյժեամլած, or Լօյջեամլած, dotage, foolery.
 Լօյժ, a place.
 Լօյժեաձ, a candle, lamp, &c.; also any light.
 Լօյժեաձայր, a chandler.
 Լօյջ, weakness, infirmity.
 Լօյջեյ, logic.
 Լօյլջեաժ, or Լօ-Լյջեաժ, a new-calved cow, a new-milch cow; *vid.* Լօյջ and Լյջյմ, *supra*.
 Լօյմ-ձօյժբայլ, poverty, want.
 Լօյմ, *idem*; also the comparat. of Լօմ, bare, poor.
 Լօյմյ, a plaster for taking off hair.
 Լօյն, the genit. of Լօն, provision; Կաթլ Լօյն, the ammunition horses in an army.
 Լօյնար, light; also a gleam or flash of light, a reflected brightness.
 Լօյնարձա, bright, shining; Ըլօյժեամ Լօյնարձա, a brilliant sword.
 Լօյնարձաժ, brightness.
 Լօյնջար and Լօյնջյօր, the plur. of Լօնջ, a fleet, or navy.
 Լօյնջ-ձրյրեաձ, a shipwreck.
 Լօյնջ-հաօր, a ship-carpenter, or shipwright.
 Լօյնջրեօյր, a mariner, a pilot.
 Լօյնջրյջյմ, to sail, or set to sail.
 Լօյն, joy, gladness.
 Լօյնեաժ, glad, joyful, merry.
 Լօյնեյր, a flashing or lightning.
 Լօյնեաժ, bright.
 Լօյնեաձ, brightness; rather Լօն-

նա, or Լննա.
 Լօյննեաձ, to shine, or be bright, to illuminate; Ըսմ ցօ Լօյննեօժաձ յե, that it may glister.—*Ezek.* 21. 10.
 Լօյնջայրեաժ, inquiry.
 Լօյնջայմ, to look for, to inquire.
 Լօյնջ-ձեյրտ, leg-harness; also stockings.
 Լօյնջնյօմայմ, to requite, or make amends for.
 Լօյր, a flame.
 Լօյրժեառա, fierce, fiery, blasting.
 Լօյրժօն, a locust; Լօյրժօն Լնայրե Լյօնմարա ձօ Լյօնաձ նա նայրե աջար նա նյօնաձ, the places were all filled with swift locusts.
 Լօյրջ, burnt; *potius* Լօյրջե.
 Լօյրջյմ, to burn, to singe, &c.; Լօյրբյջեար յաձ, they shall be burned.
 Լօյրջնար, burning.
 Լօյրյ, a flame.
 Լօյրյ, a fox.
 Լօյրջնեան, burned corn; Ընան Լօյրջնեան, bread made of oatmeal, the oats of which had been singed, as is usual.
 Լօյրթեամայլ, slothful.
 Լօյրտյն, a lodging; also a booth, or tent.
 Լօյր, or Լօր, a wound, an ulcer, or bruise, also a plague; Ընրյն քեւսյձ Ըն յազարտ Ըն Լօյր, then the priest shall see the plague; մա ձյօն Ըն Լօյր Ըն քար ու Ըն մնաձյ յօնա շշեան, if a man or woman hath the plague upon the head.—*Levit.* 13.
 Լօյրթօջ, nettles.
 Լօյրթեալձայր, a rioter, or debauched fellow.
 Լօյրտյմ, to hurt or wound; մա Լօյրթեան ձամ քար ու ձեան, if an ox gore a man or woman; Ըն տե Լօյրթար, he that is wounded.
 Լօմ, bare; also lean.
 Լօմաձ, baldness; also shearing or

shaving.

Łomað and łomajm, to shear, to shave, or make bare; łomað caðmaç, to shear sheep; also to plunder or pillage; łomfuð ġē an tġm, he shall plunder the country; ġam łomað an long-þoġmτ, having plundered the palace.

Łomaðōġm, a shearer; also a plunderer.

Łomajm, a shield.

Łomán, an ensign, or banner.

Łomajrteaç, bare, bald, shorn.

Łománaç, a bald man.

Łomam, a fleece of wool; łomama, *idem*.

Łomamġajm, a devastation, or ravaging.

Łomamτ, a peeling, a shearing; *vid.* łomað.

Łomamτa, shorn, shaved; also peeled.

Łom-çoraç, barefoot.

Łommajm and łomlajm, to rub, chafe, or fret.

Łomna, a cord or robe.

Łomnoçð, naked, stark-naked.

Łom-noçduġġe, nakedness.

Łomnōġm, a harper.

Łomoġ, a shorn sheep.

Łommað, a fleece of wool.

Łomτa, peeled, or stripped.

Łomτōġm, a barber, a shearer.

Łōn and lōnn, food, provision; also a viaticum; lōn-çapaġll, baggage-horses.

Łon, or lun ðað, an ouzle, or black-bird.

Łon laġmġe, hip and thigh.

Łonaġð, he grew red, or coloured up.

Łonaġġ, a scoff or jest.

Łonaġzán, (O'Łonaġzáġm,) the name of a family, which derives its descent from Ōoncuán, younger brother of Ĥmġen Ĥōġmðe, king of Ireland in the beginning of the eleventh century. This

family were the ancient proprietary lords of the towns of Caher, Rehil, and the adjoining lands, till the fourteenth century, when they were dispossessed by high hand by the Butlers, ancestors of the lords of Caher

Łonça, a larder, a buttery.

Łonġ, the fish called ling.

Łonġ, a ship.

Łonġ, a cup.

Łonġ, a bed.

Łonġ, the breast.

Łonġ, a house, or residence; hence long-þoġmτ; *vid.* þoġ.

Łonġað, a casting, or throwing.

Łonġajm, or łonġajm, a ship's crew.

Łonġajm, to devour, or destroy.

Łonġay, banishment.

Łonġðmaġne, the prow of a ship.

Łonġ-þoġmτ, a palace, or royal seat; also a fort or garrison; also a camp, or sojourning place; ðaġmġ ġē a long-þoġmτ, he plundered the king's seats.—*K.*

Łonloġmġean, the gullet or throat; also any pipe.

Łonn, strong, able, powerful.

Łonn, anger, choler; ba łonn me ġudáġġġb an nġð adūbaġmτ Nġ-codemuġ, the Jews were angry at the words of Nicodemus.—*L. B.*

Łonnaġm, or łonnaġġġm, to be strong or powerful; also to reside, to dwell, or sojourn.

Łonnōġajm, a passionate youth.

Łonmaç, bright, shining; cloġ-ðeam łonmaç, a glittering sword, also brave, illustrious.

Łonmaġġġm, to shine, to be bright; ná łonmaġġeað an roluġ aġm, let not the light shine upon it.

Łonnūġað, an abiding or continuance; also a dwelling or sojourning.

Łōm, or leōm, sufficiency, enough; aġ lōm ġġm, that is enough; *Gr.*

λαυρος, copiosus.
 Λοις, murder; also fierce, cruel.
 Λοι-δαοταjn, sufficiency.
 Λοιζ, progeny or offspring; γεαν
 αζυγ λοιζ οριτ, a macájn, may
 you be blessed, good youth, with
 prosperity and progeny.
 Λοιζ, a footstep or track; αη λοιζ
 na γεαν, after, or in imitation of
 the ancients.
 Λοιζ, blind.
 Λοιζ, a troop or band.
 Λοιζα, a leg, the shin; also a stalk
 of a plant; λοιζα εραjn, the
 body of a tree; λε λοιζηνjδ ljn,
 with stalks of flax; λοιζα σεαε-
 τα, a ploughtail.
 Λοιζαδ, a searching, or inquiring.
 Λοιζαjm, to seek or search.
 Λοιζαjμεαεδ, a seeking, or pur-
 suing.
 Λοιζάναε, a sluggard.
 Λοιζ-βεjητ, a leg-harness.
 Λοιζjm, to wound.
 Λοι, the point or end of any thing;
 λοι α βαεajλε, the tip of his
 staff.
 Λοι, a tail; ζον α λοι, with its
 tail; Wel. *lhost*.
 Λοι, sake; αη βυη λοι, for your
 sake; α λοι, by virtue of; α λοι
 α ελδδjm, by virtue of his sword;
 α λοι α νεjητ, by his strength.
 Λοιαδ, a kneading-trough.
 Λοιεajn, a frog; plur. λujηζjonn;
 λοιζαν, *idem*.
 Λοιζ, lame; also blind.
 Λοιζαδ, a burning, a scalding, or
 searing; λε λοιζαδ ζαδjτε, with
 the scorching of a blast.
 Λοιζαδ and λοιζαjm, to burn, to
 singe, &c.
 Λοιζαν, childhood.
 Λοι and λοιτ, a wound, a hurt, or
 bruise.
 Λοι, a whore, or prostitute.
 Λοιαδ and λοιαjm, to hurt, to
 wound; also to commit fornica-
 tion.

Λοταη, a ruining; also a cutting
 or mangling.
 Λοταη, or λδταη, they went.
 Λοταλ, rather local, the plant call-
 ed brooklime; Lat. *anagallis*.
 Λοταη, a congregation, or assem-
 bly.
 Λοταη, a chaldron.
 Λοταη, cloth, raiment.
 Λοττ, a drinking party.
 Λυ, or λυζα, little, small; also less,
 smaller.
 Λυα, a foot; also a kick.
 Λυα, an oath; Wel. *lhu*.
 Λυα, water.
 Λυαε, price, wages, hire.
 Λυαεajη, a rush, or rushes.
 Λυαεajμ, to hire; δο λυαεujγεαδ
 ε, he was hired.
 Λυαεajμάν, a pigmy.
 Λυαεajη, a light, or lamp.
 Λυαεμδη, precious, excellent.
 Λυαεηα, of rushes; γλjαδ λυαεηα,
 a mountain at the borders of the
 County of Limerick and Kerry.
 Λυαδα, the little finger.
 Λυαδ, motion.
 Λυαδαjm, to speak or hint; ηj
 λυαδfjγεαη jαδ, they shall not
 be hinted; also to be in mo-
 tion.
 Λυαδjαjδjm, to report.
 Λυαζα and λυζαjδε, less.
 Λυαζαajη, a reward.
 Λυαζλαjη, fetters.
 Λυαζυτα, the gout.
 Λυαjδε, coition, copulation.
 Λυαjδεαετ and λυαjγεαετ, a re-
 ward.
 Λυαjδjcjη, the little finger.
 Λυαjζ, pleasant, cheerful.
 Λυαjγε, lead; pluma λυαjγε, a
 plummet.
 Λυαjγετε and λυαjτε, as soon as.
 Λυαjλλεαε, full of gestures, a mi-
 mic.
 Λυαjμαjμεαετ, volubility, specially
 applied to the faculty of speak-
 ing; οη λδ τυζ δjα λυαjμαj-

neact a tteanzajn dojb, fea-
dajt majt azur olc do labnad,
from the day whereon God gave
them a volubility of speech, they
can speak both good and evil. —

L. B.

- Luajm, an abbot; *vid.* luam.
Luajmijgte, a wave offering.
Luajmneac, leaping, jumping, ac-
tive; matzamazn luajmneac, a
ranging bear; cnojde luajm-
neac, a panting heart.
Luajt, dust, or ashes.
Luajtne and luajtnean, ashes.
Luajtneac, luajtneamajl, and lu-
ajtneanta, dusty, covered with
dust or ashes.
Luajtnead, dust, ashes.
Luajtnean, the same.
Luamajn, a veil.
Luamajn, a stirring; also a being
in motion.
Luam, an abbot, or prior; luam ljr
mojr, the abbot of Lismore.
Luam, or luamajne, a pilot.
Luamnaac, or luajmneac, volatile;
an teun luamnaac, a flying bird.
Luamnaad, an abbotship.
Luan, a loin; also a kidney.
Luan, a lad, a warrior, or cham-
pion; also a son.
Luan, a greyhound.
Luan, the moon; djá luajn, Mon-
day; *dies lunæ.*
Luanaajr, fetters or chains.
Luanaajrba, fettered, chained.
Luanaac, fetters.
Luajda, vulgar, common.
Luay, swiftness; le luay a cor,
by his swiftness; do tejt ye dá
luay, he stole away as swiftly as
he could.
Luaycaac, moving, rocking.
Luaygad and luaygajm, to swing,
move, or jolt, to rock a cradle.
Luayzanaac, used to swing or jolt.
Luayzanaad, the act of rocking a
cradle or swinging.
Luayzan, a cradle, or any other

- instrument for jolting.
Luayzanajde, a rocker or swinger.
Luat, the foot.
Luat, swift, nimble.
Luat, activity, agility; tpe jomad
luat a cūjr, by his great ac-
tivity of body.
Luata, of or belonging to ashes.
Luataad, a hasting, or making
haste.
Luatajm, to hasten, to make haste;
luatujjgd, hasten ye, or dis-
patch ye.
Luat-gajne and luat-gajne, joy,
gladness, &c.
Luat-gajnead, a rejoicing.
Luat-gajnjm, to rejoice, or be
glad.
Luatmaj, swift or active.
Luatmajc, a race-horse.
Luat-majcaac, a riding-messenger
in post.
Lub and luba, a thong, a loop;
hence it means a snare, or any
deceit in general.
Lub, a plait or fold; also craft, de-
ceit, subtlety.
Lubaac, sly, cunning, subtle.
Lubajne, a crafty or ingenious fel-
low.
Lubam, to bend or incline, to turn
or twist, to warp; do lub ye a
boza, he bent his bow.
Luban, a hoop, a bow.
Luba, the body; hinc lubnaaca, or
lujbneaca, the parts or members
of the body.
Luban, or loban, a leper.
Lubgor, a garden.
Lubna, the leprosy; also any weak-
ness or infirmity.
Lubna, work.
Lubnaac, leprous.
Luc, a mouse; luc fpanneac, a
rat; plur. lucajg; Corn. logaz;
its dimin. is lucog, a young
mouse; lucfej, a shrew or field-
mouse.
Luc, a captive, or prisoner.

Łuċajr, a glittering colour, brightness.
 Łuċajrman, a pigmy.
 Łuċbŕŭ, a white head of hair.
 Łuċd, folk; it answers the French gens very nearly; łuċd feayŭjġ-eaċta, spies, or scouts; łuċd bŕajġ, *idem*; łuċd fjonŕojle, parricides.
 Łuċd, a pot, kettle, or chaldron; ex. a łuċt no łuċd ȝájlte jaŕ ȝŭjġe feayċajr, she was fed out of a salted or larded pot after vespers, or sunset.—*Brogan in Vit. Brigittæ*.
 Łuċd, or łuċt, a quantity of any thing; as, łuċd mo ġłajce, my handful; also the loading of a ship or boat, or any load.
 Łuċłann, a prison.
 Łuċmajre, abundance.
 Łuċtaġre, a gulf, a whirlpool.
 Łŭd, appearance; oġr nġ đujne đntġġŕojt, aċt đjábál fō łŭđ đujne, for Antichrist is no man, but a devil in man's appearance.—*L. B.*
 Łŭġđajġjm, to lessen or diminish.
 Łŭġa, less, least.
 Łŭġa and łŭjġe, an oath.
 Łŭġa, thirst; also want.
 Łŭġnay, the month of August; lá łŭġnaya, the 1st of August.
 Łaj, a bough, or branch.
 Łajb and łajbean, an herb; plur. łajbeanna; le łajbeannajb ȝe-aŕba, with bitter herbs; maotán oġ łajbe, a bud of an herb.
 Łajbeancoŕaċ, having toes or fingers and legs; from łajbne, fingers, and coŕ, a foot.
 Łajbne, a dart or spear.
 Łajbne, the fingers or toes.
 Łajbne, a shield.
 Łajb-ŕjajġt, a caterpillar.
 Łajbŕjġjm, to arm with a coat.
 Łajbjn, a crafty fellow; also a handsome woman, i. e. one who has fine hair.

Łajbjneacđ, craftiness, cunning.
 Łajđ, he went; also he died; đo łajđ bŕjġjđ, Bridget died, or Bridget being dead: from an old verb łajđjm, which hath no other tenses.
 Łajđ, jaŕam joręp aȝur a ben ŕeompa ȝo bejġł luda đejŕ-nead an ċjora aȝur đjaŕad tġġe leapta, Joseph and his wife went afterwards to Bethlehem of Juda to pay the tribute, and called for a lodging.—*L. B.*
 Łŭjġe, a lying; a situation or position; also a going; also death; jaŕ łŭjġe đhujŕċjontajce, after the death of Mortogh; jaŕ łŭjġe ŕon ȝnajġe ȝłuaȝa, *post obitum patrocinator multitudini*, Brogan; *rectius* łŭjġe; Goth. *ligan*, or *lican*, jacere; Alem. *ligen*; Belg. *liggen*; Dan. *ligge*; Gr. λεγομαι, *cubo*: hence *lectus*, a bed.
 Łajđjđ mġntjnn, I am content or pleased; *placet mihi*.
 Łŭjġjm, to lie; đo łŭjġ ȝe, he lied.
 Łŭjġjm, or łŭjġjm, to swear solemnly.
 Łŭjđjn, the little finger; Wel. *llhudun* is the young of any animal.
 Łajȝ, the genit. of loċ; an łajȝ, of the lake.
 Łajġe, a proof; plur. łajġte.
 Łajġe, a chaldron, or kettle.
 Łŭjġe, a lying; Goth. *liga*, lectus, cubile. This word is ill-spelled łŭjġe, *qd. vid.*
 Łŭjġeacán, an ambuscade, or ambush.
 Łŭjġjm, to tear or rend; annyjn ŕod łŭjġeayġar oġŕejonnaċ na ȝaȝarġ a eudac, then the high priest rent his garment.—*L. B.*
 Łŭjġjoc, lying.
 Łajm and lejġm, milk.
 Łajmajn, a target, or shield.—*Pl.*
 Łajmljnn, a stream of milk.

℥ujmneac̃, the town of Limerick.
 ℥ujmneac̃da, an ensign or shield-bearer.
 ℥ujn, a sword or spear.
 ℥ujnḡb̃riḡread̃, a shipwreck.
 ℥ujnḡ-b̃riḡḡm, to suffer shipwreck.
 ℥ujnḡḡoḡ, a navy or fleet.
 ℥ujnḡḡeōmač̃d, a voyage by sea.
 ℥ujnjaḡḡ, a sword-fish.
 ℥ujnne, anger; also mirth.
 ℥njnneac̃, merry, jovial.
 ℥ujnnjoc, music; ℥ujnnjoc do b̃o-
 daḡ, music to the deaf.
 ℥ūjneac̃, or ℥ūḡḡneac̃, a coat of
 mail; Lat. *lorica*; gen. ℥ūjnjḡ;
 Gr. λορικιον, and the vulgar Gr.
 λουρικη; Lat. *lorica*, and Wel.
lhyrig.
 ℥ujḡ, the quicken-tree: hence it is
 the name of the letter l.
 ℥ujḡ, a hand.
 ℥ujḡḡm, to drink; ḡur ℥uḡat, that
 they drank.
 ℥ujḡḡm, to dare, to adventure.
 ℥ujḡḡot, bad, naughty, evil.
 ℥ujḡne, a flame, a flash; also a
 blush; ḡājnjḡ ℥ujḡne ann, he
 blushed.
 ℥ūḡḡe, swiftness, speed.
 ℥ulḡac̃, a soldier.
 ℥umaj̃n, a veil, or coarse cover; a
 sackcloth.
 ℥ūmaj̃ne, a diver.
 ℥unḡ, a ship; *vid.* lonḡ.
 ℥upaḡḡ, a swine.
 ℥upaḡḡ, the name of that sister of
 St. Patrick who was brought
 into Ireland along with him, and
 sold into captivity in the County
 of Louth, then called Maḡ-mur-
 temne.
 ℥unḡ, the end.
 ℥unḡa, the shank of the leg.
 ℥unḡa, see! behold!
 ℥uḡ, an herb, a leek: its dimin. is
 ℥ujḡḡn; Wel. *lhyseiyn*; pl. ℥uḡ-
 naḡde; ℥uḡmōḡ, the herb fox-
 glove; Lat. *digitalis*; ḡaḡbluḡ,
 the herb clivers; Lat. *aparina*;

ḡnonnluḡ, the herb groundsel;
 Lat. *senecio*.
 ℥uḡac̃, of or belonging to herbs.
 ℥uḡca, a lustre, or the space of
 five years.
 ℥uḡca, infancy.
 ℥uḡca, a cave, or subterraneous
 vault.
 ℥uḡca, blind; Lat. *luscus*; ex.
 ḡccaḡd ℥uḡca ḡa ḡuḡca, he
 healed the blind and the lepers.
 —*Vita S. Patric.*
 ℥uḡcuac̃, a caterpillar; ℥uḡc̃nuj-
 nōḡ, the same.
 ℥uḡd̃naḡ, a procession.
 ℥uḡḡaj̃ne, or ℥uḡḡan, a troglodite,
 or one that lives in caves.
 ℥uḡḡam, to lurk, &c.
 ℥uḡnaḡ, an herb; ℥uḡna na ḡeḡne
 b̃ōḡnjḡḡ, bear wortle berries; Lat.
radix idæa putata, sive *uva*
ursa. In Scotland they call it
lus na breilag; perhaps Doctor
 Merret's *vaccinia rubra foliis*
myrtinis crispis, may not be a
 different plant.
 ℥uḡna na ḡcōḡ, the plant clown's
 all heal; Lat. *panax coloni*.
 ℥uḡnaḡ na ḡḡalōḡ, berry-bearing
 heath.
 ℥uḡnaḡ, an herb-charm.
 ℥uḡḡaj̃ne, a flatterer, a pick-
 thanks.
 ℥uḡḡnaḡm, to flatter.
 ℥ūḡ, longing, earning; do b̃j a
 c̃noḡde aḡ ℥ūḡ, his heart longed,
 or his bowels did yearn.
 ℥ūḡac̃, the sinews or veins; aḡ
 ḡūaḡa a ℥ūḡac̃ aḡuḡ a ccuj ḡlj-
 onn, rubbing their sinews and
 veins.—*K.*
 ℥ūḡḡāj̃n and ℥ūḡḡāj̃ne, joy, glad-
 ness, rejoicing; le ℥ūḡḡan c̃noḡ-
 de, with gladness of heart.
 ℥ūḡḡāj̃neac̃, glad, joyful.
 ℥ūḡḡan, quick, nimble.
 ℥ūḡḡaj̃ne, more active or nimble.
 ℥ūḡḡaj̃neac̃d, nimbleness.

REMARKS ON THE LETTER M.

M is the tenth letter of the Irish alphabet, and is counted among the strong consonants, called *conγojneada teanna*; but when aspirated, among the light consonants called *conγojneada eádrnoma*, and then has the force of r consonant; as, a *máta*, *his mother*, a *maí*, *his virgin*, are pronounced a *ráta*, a *raí*; it is called *Mujn*, from *mujn*, *the vine*; Lat. *vitis*. As to its figure in the Irish and old Saxon, it resembles the Heb. מ, so called from the sound. It is often prefixed by an apostrophe (which cuts off the vowels annexed to it) to the beginning of nouns, whether they begin with vowels or with consonants, and then signifies *my* or *mine*; as, *m'anam*, *my soul*, i. e. *mo anam*; *m'eóluy*, *my skill*, i. e. *mo eóluy*; *m'fean*, *my husband*, i. e. *mo fean*, &c., wherefore it may be well called a præpositive pronoun. It is also added to verbs in the present tense, first person; as, *léjgjm*, *I read*, i. e. *léjg me*; *múnajm*, *I teach*, i. e. *múnajd mē*; Lat. *moneo*, &c.; and in this latter sense it may not be improperly called a subjunctive pronoun. We think it well worth observing here, that our language bears a perfect resemblance in the disposition of its pronouns to the manner of ordering them in the Hebrew; for the latter divide them into two classes, which they respectively called *prefixa* and *suffixa*, or præpositive and subjunctive pronouns: the præpositive are set before words, and the subjunctive are written in the end of words; both equally determine the person. M, when aspirated, is often confounded by our copyists with b aspirated, because they both sound like r consonant, as the Irish of a river is written *aman*, and more frequently, but abusively, *aban*, as also in the words *uáman* and *uában*, *fear*, *horror*. In these and the like doubts we should always have recourse to other languages, wherein we may find the radical letter; thus when we consider that *amnis* in Latin is the appellative of a river, and that *φοβον* in Greek is the appellative of fear, we may safely conclude that *m* is the radical letter in the former, and *β* in the latter; and consequently that the one should be properly written *aman*, and not *aban*, and the other *uában*, and not *uáman*. The like doubt often arises in the middle of certain words, where d and g are indifferently written; as for the Irish of a face or complexion we commonly write *ažajd*, and very rarely *adajd*; but by consulting the Greek we see it written *ειδος*, and thence may be convinced that our Irish word should be properly written *adajd*, and not *ažajd*. M is often set before b in the beginning of words, in which case b is not pronounced, although it be the radical letter; as, a *mbljažana*, *this year*, a *mbéaya*, *their manners*, a *mbrjátra*, *their words*, are pronounced a *mljažana*, a *mēaya*, a *mbrjátra*: b is sometimes changed into m, as *bean*, *a woman*, genit. *mnáo*, and plur. *mná*, *mnájb*; *bō*, *a cow*; genit. *mujn*, as *don mujn*. We find that the Æolians instead of μ often wrote β and π, which, as has been observed in their own places, are almost identically the same letter; as Gr. *βελλειν* for *μελλειν*, Lat. *debere*; Gr. *πικκυλος* for *μικκυλος*, Lat. *parvulus*; hence the Italians retain *piccolo*, to signify little; and again they write μ instead of

β and π, as *μαθουσα* for *παθουσα*, Lat. *patiens*; and Lat. *somnus*, from Gr. *υπνος*. The Latins familiarly eclipse *b* in some words, as for *submitto* we pronounce *summitto*; wherefore we should be the less surprised if such indifferences and dubious words be found in a language so much neglected and uncultivated as the Irish language has been for some ages past. It is to be noted, that though *m* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronunciation is sensibly observable, for example, between *τρεῖς*, a tribe, and *λεῖς*, insipid, as well as between *γλῶσσος*, a slave, and *ῥῆμας*, a swimmer.

ἄ and *má*, if; *má tá*, if so;
Corn. *ma*, if.

ἄ, a breach.

Mac, a son; genit. *mjc*, and plur. *macra*, young men; *mac-mjc*, a grandchild. It is sometimes used also for the young of brutes; as, *briomaic mac an agha*; *mac-tjre*, a wolf; *mac-leabair*, a copy of any book. It is prefixed to the name of several great families in Ireland.

Mac, clean, pure, &c.

Maca, dom *maca-ramla*, of my equals.

Macam, to bear, to carry; to treat as a child, to treat fondly.

Macám, a youth, a lad; *macán*, *idem*; ex. *macán ré mbladan déag*, a youth of sixteen years.

Macánta, mild, honest; *feair macánta*, an honest man, a man without guile; literally, child-like, innocent.

Macántar, or *macántaíd*, honesty.

Macaom, a youth or lad; Lat. *juvenis*; also a young girl; *macáom mná*, a young lady; *macaom búilljg*, a civil boy.

Mac-coinne, a daughter-in-law.

Maça, a plain for an army to fight

in; *maçajre*, *idem*; Gr. *μαχη*, *pugna*; now commonly called a milking-place.

Maça, a Royston crow; *mol maça*, a flock or flight of crows.

Maçajr, a plain; also a battle.

Maçajre, a fine level field or plain, commonly said of a field of battle; *vid. maça*.

Macdual, a sponge; *no njet aon dona mjleadajb agur do mad fjon rearb a macdual for njn ylaite, go tarud do loya dá ol*, i. e. one of the soldiers ran, and presented vinegar from a reed out of a sponge unto Jesus for his drink.—*L. B.*

Macloz and *maçlaz*, the womb, or matrix.

Maçt, a wave, or surge.

Maçtnad and *maçtnajm*, to deliberate on, to consider of; *mar do bejt mōnan ag maçtnad oit*, so as that many were astonished at thee.

Maçtnam, wondering; also deliberating.

Mácuil, a spot, defect, stain, or blemish; Lat. *macula*.

Mac-leabair, a copy.

Mac-mujjgeac, the fish called scallop, or the scollop fish, a

shell-fish.
 Macnaγ, licentiousness, wanton-
 ness; also kindness, fondness.
 Macnaγac, or macnaγreac, wan-
 ton, also tender; γo macnaγ-
 reac, fondly, tenderly.
 Macojm, a stranger.
 Macna, young men, or a band of
 young men, also male children;
 do mūγaδ an macna le Iojūaγδ,
 the male children were killed by
 Herod, macnaγde Eγγynn, in-
 fantes mares *Hiberniæ*.
 Macnaγδ, a disease, or distemper.
 Macnaγac, peevish, saucy.
 Macnejl, the fish called mackerel;
 macnejl, *idem*.
 Macγamaγl, the like, or the same,
 such as, &c.
 Mactaδ, a slaughtering, slaughter,
 also to slaughter or butcher;
 Lat. *macto*.
 Mactaδ, a wondering, or surprise.
 Mac-γoγaδ, adoption.
 Mac-γje, a wolf; literally the son
 of the plain, or country.
 Maδ, a hand.
 Maδaδ, or maδnaδ, a dog; maδaδ
 nūaδ, a fox; maδaδ alla, a
 wolf.
 Maδ, if.
 Maδ, an ecstasy, or trance.
 Maδ, for māγ, a plain, or field.
 Maδ, be it; δa maδ, if it were; γo
 maδ, I would it were.
 Maδa, unlawful, unjust.
 Maδam γejene, a rupture; *hernia*.
 Maδam, or maδm, a breach, a bat-
 tle, also a derout; gen. maδma,
 and plur. maδmann and maδ-
 mana; jmteact na maδma, a
 retreat from battle, also a flight;
 maδm, or maγδm γlējbe, a sud-
 den eruption of waters out of a
 mountain.
 Maδ-beaγ, few, little, a small share;
 ex. nō cγjonγat uγle act maδ-
 beaγ aγur bajn-γljoct cejn-
 mota maγγamujn, their posterity

dwindled away to a few, and
 some descendants of their daugh-
 ters, except Mahon and his pos-
 terity.—*Vid. the Mulconnerys*
in their genealogy of the O'Bri-
ens of Carrigoginneall. The
 word na maδ, or náma, is often
 set in the end of a phrase or sen-
 tence, and signifies only, alone;
 nj nγt toγa γom flejγγ δjōb
 act γōm flejγγ aγon nama, no
 fruit appeared on any other rod
 except on Aaron's rod alone.—
 γ. bneac.
 Maδmaδ, an eruption, or sally.
 Maδmann, a skirmish.
 Maδna, the herb madder.
 Maδnaδ, a dog, or mastiff; ma-
 δnaδ alla, a wolf.
 Maδnaγaγl, of or belonging to a
 dog; an nēalt maδnaγaγl, the
 dog-star.
 Māγac, cōγge māγac, the province
 of Connaught.
 Maγaδ, mocking, jeering; γear
 maγaγδ, a scoffer.
 Maγamaγl, joking, scoffing.
 Māγ, a plain, a level country. This
 Celtic word is Latinized *magus*
 by the Roman writers in the
 names of places, as *Rotho-magus*,
Novio-magus, &c.; Wel. *maes*.
 Our modern writers have cor-
 rupted it into *moy* and *muigh*.
 Māγ-aδaγn, a plain or field of ado-
 ration or worship, where an open
 temple, consisting of a circle of
 tall, straight stone pillars, with a
 very large flat stone called cγom-
 leac, serving for an altar, was
 constructed by the Druids for
 religious worship. These Druid-
 ish temples, whereof many are
 still existing in Ireland, were
 built in the same manner with
 that which was built by Moses,
 as it is described, *Exod. 24. 4.*
 consisting of twelve stone pillars
 and an altar; but the object or

the Druidish worship, at least in ages much later than the primitive times, was not, without doubt, the true God. Several plains of this name, ᄆᄇ ᄇᄇᄇᄇ, were known in Ireland, particularly one in the country now called the County of Clare, where the kings of the O'Brien race were inaugurated; another about four miles northward of Cork, now called ᄇᄇᄇ ᄇᄇᄇ ᄆᄇ-ᄇᄇᄇᄇ, from which the valley called ᄇᄇᄇᄇ-ᄆᄇ ᄇᄇᄇᄇ, derives its name.

ᄆᄇ-ᄇᄇᄇᄇ, now called Fingal, between Dublin and Drogheda, which anciently belonged to Meath.

ᄆᄇ-ᄇᄇᄇᄇᄇ, a district of the Queen's County, the ancient estate of a tribe of the O'Kellys.

ᄆᄇ-ᄇᄇᄇᄇ, a district of ᄇᄇᄇᄇᄇᄇ, in the County of Kildare, anciently possessed by the O'Keilys.

ᄆᄇ-ᄇᄇᄇ, a district of the County of Derry, possessed by the Mulbreasals and the O'Buyles.

ᄆᄇ-ᄇᄇᄇᄇ, a territory of the County of Antrim, the ancient estate of the Mac-Leans.

ᄆᄇ-ᄇᄇᄇ, a part of the County of Dublin, the ancient property of the O'Brachanes and other tribes.

ᄆᄇ-ᄇᄇᄇᄇ, a famous place in the County of Roscommon, the ancient patrimony of the Mac-Dermods.

ᄆᄇ-ᄇᄇᄇᄇᄇᄇ, now the County of Louth, or the greater part of it.

ᄆᄇᄇ, fish-fry.

ᄆᄇᄇ, a word or expression.

ᄆᄇᄇᄇᄇᄇ, a winter-lake.

ᄆᄇᄇᄇᄇᄇ, ᄇᄇ ᄇᄇᄇ ᄇᄇ ᄆᄇᄇᄇᄇᄇ, he cherished.

ᄆᄇᄇᄇ, kindred, relations; hence ᄇᄇᄇᄇᄇᄇᄇ, a progeny or off-

spring; also a tribe or clan.

ᄆᄇᄇᄇ, a stick, wood, timber; ᄆᄇᄇᄇ ᄇᄇᄇᄇᄇᄇ, a spindle.

ᄆᄇᄇᄇᄇᄇ, the shell called *concha veneris*.

ᄆᄇᄇᄇᄇᄇ, a midwife.

ᄆᄇᄇᄇᄇᄇ or ᄆᄇᄇᄇᄇᄇᄇ, a virgin, a maid.

ᄆᄇᄇᄇᄇᄇᄇ, virginity; also maiden-head.

ᄆᄇᄇᄇᄇ, a battle, or skirmish.

ᄆᄇᄇᄇ, a breach, eruption, or sally; also flight; ᄆᄇᄇᄇ ᄇᄇ ᄇᄇᄇᄇ ᄇᄇᄇ ᄇᄇᄇᄇᄇᄇ, the defeat of the English by the Irish.

ᄆᄇᄇᄇ, to tear or burst.

ᄆᄇᄇᄇᄇ, or ᄆᄇᄇᄇᄇᄇ, to be broke in battle, to be routed; ᄇᄇᄇ ᄇᄇ ᄆᄇᄇᄇᄇ ᄇᄇᄇᄇᄇ, and they were routed.

ᄆᄇᄇ, an affected attitude and disposition of the head and countenance, with a proud gait, &c.; thus it is said of a woman, ᄇᄇ ᄇᄇᄇ ᄇᄇ ᄆᄇᄇ ᄇᄇᄇᄇ ᄇᄇᄇᄇ, or a ᄇᄇ ᄆᄇᄇ ᄇᄇᄇᄇ.

ᄆᄇᄇᄇᄇᄇᄇ, or ᄆᄇᄇᄇᄇᄇᄇ, affectedly proud as to the exterior.

ᄆᄇᄇᄇᄇ, a place.

ᄆᄇᄇᄇᄇ, to defeat, to break an army; ᄇᄇ ᄆᄇᄇᄇᄇ ᄇᄇ ᄇᄇᄇᄇᄇᄇ, the foreigners were defeated.

ᄆᄇᄇᄇᄇᄇᄇᄇ, a master; Lat. *magister*.

ᄆᄇᄇᄇᄇᄇᄇᄇᄇ, a mistress; Lat. *magistra*.

ᄆᄇᄇᄇᄇᄇᄇᄇᄇᄇ, mastery; also magistracy; Lat. *magistratus*.

ᄆᄇᄇᄇᄇ, great.

ᄆᄇᄇᄇᄇᄇᄇ, a field.

ᄆᄇᄇᄇᄇᄇ, a salmon.

ᄆᄇᄇᄇᄇᄇᄇᄇ, a salmon-trout.

ᄆᄇᄇᄇᄇᄇ, malice; Lat. *malitia*.

ᄆᄇᄇᄇᄇᄇᄇᄇ, malicious.

ᄆᄇᄇᄇ, delay; ᄇᄇ ᄆᄇᄇᄇ, without delay; ᄆᄇᄇᄇᄇ, *idem*.

ᄆᄇᄇᄇᄇ, together with; ᄆᄇᄇᄇᄇ ᄇᄇᄇ, with her; ᄆᄇᄇᄇᄇ ᄇᄇᄇᄇ, along with you.

γῦλ, with his eyebrows; also a brow, as *mala an cnojc*, the brow of the hill.
Malajnt, change, exchange, alteration.
Malajtač, mutual, reciprocal.
Malajtaĵĵm, to change, or take exchange; *do malajtaĵĵr*, they traded; *do malajtaĵĵdeaj*, they exchanged.
Malajtūĵađ, an alteration, or exchanging.
Malcajn, a porter or bearer of burdens.
Malcajneacđa, of or belonging to the market.
Malcajneay, sale.
Malcam, to bear or carry.
Malcodač, one that sups or dines late.
Malcťajne, a porter.
Mall, slow, dilatory; Lat. *malus*; *mall cūm fejĵe*, slow to anger.
Malyačđ, a curse.
Mallūĵĵm, to curse.
Mallujĵe, or *mallujĵte*, cursed, accursed.
Malōĵđ, a flail; also a scourge; also a thong.
Malĵajĵm, or *malajtaĵm*, to exchange or barter wares.
Malĵatōĵi ajĵĵđ, an exchanger of money, a banker.
Mām, the hand or fist; Lat. *manus*; *lān mājme*, a handful.
Mām, vile, base.
Mam, a mother; *mo mām*, my mother; Wel. *mam*, Heb. מָם, *ma-ter*, Angl. *mama*.
Mam, might, power.
Mam, a hill or mountain; also a gap or pass through mountains.
Mama, a breast, or tit; Lat. *mamma*.
Mama, alone.
Mamay, might, strength, power.
Mana, the hand; Lat. *manus*.
Mana, a cause or occasion.

Manac, a monk or friar; Gr. *μοναχος*, and Lat. *monachus*; gen. *manajĵ*; Armor. *manach*, and Wel. *mynach*.
Manajĵĵr, or *manaoĵr*, a spear or javelin.
Mānama and *lāmazān*, a glove.
Mančac, of or belonging to monks.
Mančnum, a cheese-mite.
Mandĵacač, a mandrake.
Manĵ, moroseness, sourness.
Manĵ, a bag or budget.
Mann, wheat; also food, bread; like the word *manna*.
Mann, a wedge; *ĵeacť manna đōĵ*, seven wedges of gold; also an ounce.
Mann, a sin; also bad, naught.
Manntac, tongue-tied; one that muffles or stutters, or one that has lost the foreteeth.
Manĵac, a sheepfold.
Manĵađ, destruction.
Manĵay, motion, &c.
Mānta, bashful, modest.
Māntacť, bashfulness.
Manťajne, a lisping person.
Maoĵđm, a hard word.
Maoĵťmeac, vain-glorious.
Maoĵđeacđ and *maoĵđeam*, proclaiming, boasting; *noč maoĵđ*, who boasts, *Prov.* 20. 6; *nā maoĵđ tū fejĵn*, boast not thyself, *ibid.* 27. 3; also upbraiding, *Sam.* 15.
Maoĵle and *maoĵleacđ*, baldness; *maoĵle* is more bald.
Maoĵljnn, the summit or the brow of any ridge or hillock, as *maoĵljnn a cnojc*.
Maoĵl-ēadanač, bald-pated.
Maoĵn, love, esteem.
Maoĵn, worldly substance.
Maoĵĵeacť, stewardship.
Maoĵr, a pack, or bag.
Maoĵĵeōĵ, the same; diminut. of *maoĵr*.
Maoĵťĵeac, vain-glorious, boasting.

Maol̃t̃feacy, or maol̃t̃meacy, boasting.
 Maol̃t̃meac̃, an objection.
 Maol, bald; also blunt; Wel. *moel*.
 Maol, a servant; rather a shaved person devoted to some saint or religious order. It was anciently, out of reverence to saints, prefixed to the name of men in christening; as, Maol-Cholum-cille, which properly means St. Columba's servant or devotee; maol-Seacluinn, St. Seachluin's, &c.; in the same manner as *ḡolla*, ex. *ḡolla-Choluim*, *ḡolla-ḡáttḡajcc*, *ḡolla-ḡr̃ḡḡde*, properly signifying the servant of St. Patrick, of St. Brigit, &c.
 Maol-aḡeantač, dull-witted, stupid.
 Maolaḡḡm, or maoluḡm, to become dull or stupid; also to allay.
 Maoldoḡn, a sword; maoldoḡn ḡjonn-aḡḡḡd, a silver-hilted sword.
 Maon, mute, dumb.
 Maonay, a proper name.
 Maonmaḡḡe, a large territory of the County of Galway, anciently the estate of the O'Mulallys, English, O'Lally, and of the O'Neachtans, two very ancient and noble families. This territory is now called Clanricard, from Richard Burke, lord of that country.
 Maon, a steward; also a sergeant; maon among the Scots was anciently the same with Baron afterwards, and maon-mōn, with Earl; hence the royal family of Stuarts, Dukes of Lennox, took their name.
 Maot̃, tender, soft; ḡeōḡl maot̃, tender flesh; maot̃-ḡḡad̃, compassion.
 Maot̃án, a twig, osier, or bud;

also any thing that is soft or tender; also a cartilage or gristle; also the ear; also the xiphoides or cartilage terminating the lower end of the sternum.
 Maot̃la mača, acorns and fruit.
 Maot̃m̃uad̃, nice, or delicate.
 Maot̃-ḡūḡleac̃d̃, wateriness of the eyes.
 Maot̃ūḡad̃, a moistening or softening; a ḡajd̃ á čnāma aḡ maot̃ūḡad̃ ḡ ḡmḡoḡ, his bones are moistened with marrow.
 Maḡ, as, even as; maḡḡn, so, thus; maḡ an cceadna, likewise; also where; maḡ a ḡajd̃ ḡē, where he was; maḡ aon, together with, along with, as well as; maḡ aon ḡjomḡá, along with me.
 Máḡac̃, or a máḡac̃, to-morrow; aḡna máḡac̃, the day after, or the following day; jaḡ b̃ūḡ a máḡac̃, the day after to-morrow.
 Maḡay, ten thousand; Gr. *μυρίας*, and Lat. *myrias*.
 Maḡb̃, dead; also heavy.
 Maḡbaḡd̃, slaughter, massacre.
 Maḡbaḡd̃ and maḡbaḡm, to kill or slay; do maḡb̃ ḡē jaḡd̃, he killed them.
 Maḡbán, a corpse, or dead body; also the margin of a book, maḡbán leaḡaḡḡ.
 Maḡb̃-ḡḡuḡdeac̃t̃, necromancy, the art of consulting the manes of the dead.
 Maḡb̃nač̃ and maḡḡb̃ne, an elegy.
 Maḡb̃t̃ac̃, mortal, cruel.
 Maḡb̃t̃ōḡḡ, a murderer, a slaughterer.
 Maḡb̃ḡajd̃, a fort.
 Maḡc̃ and maḡc̃án, a horse; Wel. *march*. It appears that this word is both a Gaulish and a German Celtic; for in the first place, as to the Gauls, we learn from Pausanias, in his account of the invasion of Greece by the Gaul-

ish army, consisting of 15,2000 foot and 20,400 horse, under the command of Brennus and Achi-chorius, near three hundred years before Christ, that the Gauls called a horse by the appellative of *Maicán*.—*Vid. Paus. Phoc.* p. 335. This remark he makes on occasion of the remarkable circumstance, that every horseman had two servants constantly attending him, and destined to succeed in his post one after the other, in case their master happened to be killed; by which contrivance the 20,400 horse were equivalent to 61,200. The old Irish had the same custom, and called those servants that attended the cavaliers by the name of *ḡollaide Cín-eic*. And as to the Germans, the national name of the *Marco-manni*, so called for their being famed for good cavalry, shows, that they called a horse by the name of *Marc*.

Maicac, a horseman, or rider; *maicac aín-cljyde*, an ignorant or awkward rider; *maicac dájy*, a rehearser or reciter of a poem, who attended the *feair dána*, or poet; pl. *maicajy*.

Maicáideac, riding.

Maic-cojmljny, a horse-race.

Maiclaac, any provision of victuals, a large provision of food; *fojdyjy jn tūayal Iacob a mac Iōrep zona baacal jona lājy, azuy maiclaac bjy aín dá brájtjyb*, the noble Jacob sent his son Joseph with his staff in his hand, and a good store of provision to his brethren.—*L. B.*

Maic-lann, a stable.

Maicnejl, mackerel; *macnejl cá-pujl*, herring-hog.

Maic-ylūaž, cavalry, or an army of horse.

Maizađ, a market; Lat. *mercatus*, Wel. *marchuad*; also a bargain; *maizađ mupca*, a proverbial expression to imply a great bargain; otherwise called *bō ajy žad*.

Maizan, a margin.

Máyla, rich clay or soil; Wel. *marle*, and Germ. *marga*.

Maumy, marble; *cláir maumy*, a marble table.

Mauroy, rosemary.

Maity, a beef; *maity ōž*, or *ōž-maity*, a heifer.

Máity, March, also Mars; *mjy*

Máita, the month of March; *djá máity*, *dies martis*.

Maityá, for *maí atá*, such as.

Maityajm, to maim, to make decrepid.

Maitya, maimed.

Maityajy, life.

Maityanaac, durable, eternal.

Maityanaac, hopeful, blessed; *mac maityanaac*, a hopeful, happy son.

Maityanaad, eternity.

Maityujy, to live; *jonnuy žo bfeudad ye maityujy ad fočajy*, that he may live with thee.

Maityneac, a cripple.

Maityajžym, to maim.

Máy, if, i. e. *má ay*; *máy fejdyjy leac* a *nájneam*, if thou canst number them; *máy dōjž le neac*, if any man think, also whether; *máy a ndlūt no an jneac bjay*, if it be in the warp or woof.

Máy, a buttock, a flank, or thigh; *zona márajb lomnoed*, with their buttocks naked.

Máy, excellent, handsome.

Mayán, delay.

Mayán, check or reproof.

Mayánaac, slow, tedious.

Mayeas, then, therefore.

Mayla, reproach, scandal.

Mayladaac na cclojdeam, the clash-

ing of swords.
 Maylājǵm, and maylūǵaḏ, to de-
 fame, to revile, or blaspheme;
 do maylujǵ rē ajnm an Ṭjaṇna,
 he blasphemed the name of the
 Lord.
 Maylujǵeac and maylajǵteac, ig-
 nominiuous.
 Máta and máta ǵuṇ, although,
 how be it, nevertheless.
 Mata, great; also dark, gloomy.
 Mata, a mattress.
 Maṭ, good.
 Maṭ, fruit.
 Maṭ, a hand.
 Maṭa, Matthew, a proper name.
 Maṭaḏ, a pardon.
 Maṭajm, to forgive or pardon;
 majt dūjnn áṇ ḃṛjáca, *demitte
 nobis debita nostra*.
 Mátaṇ, a mother; Lat. *mater*,
 and Gr. *μητηρ*, which the Greeks
 derive from their verb *μαω*, *de-
 sidero*, because she desires good
 things for her children. But if
 it were a derivative, its radix
 would be more naturally to be
 found in the Irish language in
 the word *maṭ*, good, without
 bringing it in by an ellipsis, and
 in a strained manner, as in the
 Greek.
 Mátaṇ, gore, matter.
 Mátaṇ-ájl, the primary cause or
 principal cause of a thing.
 Mátaṇḏa, of or belonging to a mo-
 ther; áṇ tteanza mátaṇḏa,
 our mother tongue.
 Mátaṇḏaṭ, the right of a person's
 mother.
 Mátaṇoṇ, matricidium, or the
 murder of a mother.
 Máṭṛaḏ, doubt; ǵan maṭṛaḏ,
 without doubt.
 Maṭ-ǵaḃajm, or máǵ-ǵaḃujm, a
 bear, i. e. a calf of the plain, or a
 wild calf, because it is a kind of
 a wild calf; máǵ-ǵamujm is the
 true writing of this word, which

is corrupted into *maṭ ǵamujm*
 and *maṭamajm* by some of our
 modern writers of the Irish lan-
 guage. From this word *máǵ-
 ǵamujm* is derived the name of
 the ancient and princely family
 of O'Maǵ-ǵamna, otherwise writ-
 ten O'Maṭ-amna, Engl. O'Ma-
 hony, descended from Caṛ, bro-
 ther of Maḏṛnoṛc, the father of
 Ængus, first Christian king of
 Cashel, who was baptized by St.
 Patrick. The O'Mahonys were
 for many ages sovereign princes
 of the countries or districts call-
 ed Cjneál-eaḏ, Cjneál-Mbejce,
 Jḃ-Conlua, and all that part of
 Musgry which lies southward of
 the river Lee, and in later ages
 of the large district called Scull,
 together with that of Jḃe-Ḃaḃac.
 The ancient lustre of this prince-
 ly family hath been revived in our
 days by the great warrior Count
 O'Mahony, whose distinguished
 merit and qualities have survived
 in the Counts his sons, and most
 eminently in Count O'Mahony
 the younger, now Lieutenant-
 General of his Catholic Majesty's
 forces, and his Ambassador Ple-
 nipotentiary at the court of Vi-
 enna; one of the most noble-
 hearted Irishmen now living, ac-
 cording to all accounts. The
 ancient estate of this noble and
 illustrious branch of the O'Ma-
 honys was the territory called
 Ṭjobṇaḏ, in the County of
 Kerry.
 Mē, I, me; Lat. accus. *me*; Gr. *εμε*.
 Meaḃal, shame; also fraud, deceit.
 Meaḃalaḃ, or meaḃlaḃ, deceitful,
 fraudulent.
 Meaḃajm, the memory.
 Meaḃaṇaḃ, mindful.
 Meaḃṇa, a fiction, a lie.
 Meacan, a parsnip.
 Meacan ujljon, *alicampane*; Lat.

entila campana.
 Meacan buide, a carrot.
 Meacan-raioig, a radish; Lat. *raphanus hortensis.*
 Meac, hospitality.
 Meactioig, the ox next the plough.
 Mead, increase, bigness; genit. meid.
 Meadaigim, to increase, to augment, or improve, &c.; meideoica me iad, I will multiply them.
 Meadaigte, increased, multiplied.
 Meadai, a churn.
 Mead and meid, a balance, or scale; oim-mead, a scale to weigh gold; aig-mead, a scale to weigh silver; plur. meada and meadaib; i meadaib eagraimla, in unequal balances. *Note.*—This word has been ill-explained in the letter A at the word a-mead.
 Mead, metheglin, or mead; Gr. *μεθo, vinum.*
 Meadac, a stallion.
 Meadac, fuddled with mead, or abounding therewith.
 Meadaigim, to weigh or balance; also to consider.
 Meadail, a belly, a paunch.
 Meadai, talk or speech, a discourse; also merriment, mirth.
 Meadai, a forewarning of future events.
 Meadaiac, or meadaiada, cheerful, lively.
 Meadon, the midst, the middle or centre.
 Meadaiac, glad, joyful.
 Meadg, or meidg, whey.
 Meag, the earth.
 Meal and meall, a ball, any lump or knob; meall jme, a round cake of butter; meal na yul, the apple of the eye.
 Meall, a hill, hillock, or any rising ground of a spherical shape; hence the name of several lands in the west of Ireland; as,

mealla-bneac, meall na hoinnan, &c.
 Meala, *vid.* mjl; beagan meala, a little honey; Lat. *mel*, and Gr. *μελι.*
 Meala, a reproach.
 Meala, grief, sorrow; moir an meala a bay, his death is a cause of great grief; hence at-meala, repentance, recanting.
 Mealb, and diminut. mealbog, a satchel, or budget, a knapsack; gen. meilb and mealbogge.
 Meall and meallac, good, pleasant.
 Meallad and meallaim, to deceive, or defraud; cmeid fari meall tu me, why hast thou deceived me?
 Mealta, deceived, defrauded.
 Mealtioim, or mealltioim, a deceiver.
 Mealltioimeact, playing the cheat.
 Meam, a kiss.
 Meamaim, to kiss.
 Meambria, a shrine or repository of holy relics.
 Meambrium, parchment; Lat. *membrana.*
 Meamaim, the memory; Lat. *memoria.* Written more usually, but abusively, meadai.
 Meamaimaim, to remember; also to consider of; do meamaimaig diogbail doib, he studied their harm.
 Meamaimaigte, studied, considered of.
 Meamnamaim, to think.
 Meanad, an awl.
 Meanad, gaping or yawning.
 Meanaim, he thought of; ba moir do mairt no meanaim, *multa bona excogitavit.*
 Meanan, plain, clear.
 Meanfac, yawning.
 Meanfagad, yawning; and meanfajgeal, the same.
 Meanz, craft, deceit.

Meanzac, crafty, deceitful.
 Meanz-*ma*zde, sophistry.
 Meanma and meanman, courage, vigour; a meanma *cho*zde, their stoutness; also the will or desire, the mind or memory; *ta*-*za*z *a*z *ann* *b*u *mean*mu *n* *e*, bring it again to mind; also gladness, high spirits.
 Meanmac and meanamna, cheerful, in high spirits; corrupted from *mean*-*an*mac.
 Meanma^{na}z, thought.
 Meanm-lazge, dullness, laziness, weakness of spirits.
 Meanmna^zz, to regale, to gladden.
 Meanmu^zz, an exhortation.
 Meanmu *n*, joy, gladness; *ma*ctao *ama* *ma*lle *ne* *mean*mu *n*, ye will go out with joy.
 Meann, manifest.
 Meann, famous, or illustrious, celebrated; hence *lu*z *meann*, a Dal-Cassian prince, who recovered the entire Co. Clare from the people of Connaught, and added it to Munster; *ba* *meann* *jona* *jm*teacta^z, he was celebrated for his expeditions and actions.
 Meann, dumb.
 Meannad, a place, or room.
 Meannan, a kid; *meannan* *ae*z, otherwise *gab*z *n* *no*ta; a snipe; so called, as in frosty weather when it flies it makes a noise resembling that of a kid.
 Meanta^z, deceit.
 Meantuz, spearmint; Lat. *menta spicata*.
 Mean, quick, sudden; *zo* *mean*, soon.
 Mean, a finger or toe; *le*z *tead* *me*z, an inch.
 Meanaz^z, to err, or mistake.
 Meanazge, a fool.
 Meanazne, a slight or doubtful knowledge of a person.

Meanaznac, sobriety.
 Meanuz^z, a mistaking, or erring.
 Meanba, a lie, or fiction.
 Meanbal, a mistake; also random; as, *un*cun *mean*bu^z, a random shot.
 Meanballac, erring.
 Mean-dana, fool-hardy.
 Mean-dana^z, rashness.
 Mean-z^{na}z, fondness.
 Meanzanta, brisk; also obstinate.
 Meanzazge, *idem*; also perverse.
 Meanuzde, a district in the County of Galway, the estate of the O'Neachtans and the O'Mullallys, Engl. O'Lally.—*Vid.* *ma*-*on*mu^z.
 Mean, fruit, but particularly acorns; Wel. *mesen*, and Arm. *mesan*.
 Mean, measure; also a rod used for measuring a grave.
 Mean, a weapon; also an edge or sharp point.
 Mean, a pair of shears.
 Mean, a foster-child.
 Mean, a salmon.
 Mean, an advice, or opinion; also conceit.
 Meanza, worse, or worst.
 Meanzan, a lap-dog.
 Meanazne, just weight, or due measure.
 Meanam, to esteem; also to think, or suppose.
 Meanazda, temperate, frugal; *mean*azta, *idem*.
 Meanaznac^z, temperance.
 Meanaznac, *idem*.
 Meancaoz, a sounding-line, or plummet.
 Mean-*cho*z, a fruit-tree.
 Mean-*cho*z *nn*z^z, to gather acorns.
 Mean-cu, a lap-dog.
 Meanz, among, or amongst; *b*u *mean*z, amongst you; Arm. *meask*, and Wel. *mysk*.
 Meanzad, a mixture.
 Meanzad and meanzazm, to stir

about, or move a thing; to mix, or mingle; *náir meayz a láma an uyrze*, who hath not rinsed his hands in water.
Meay-zoriz, an orchard.
Meayōz, an acorn.
Meayuzm, to presume or suppose, consider, observe; *meay*, discern thou; *meay ē*, consider it; *mair meaytaoizj*, as ye suppose; *an uáir do meay rē an cātaiz*, when he had observed the city.
Meata, cowardly, fearful; *feair meata*, a coward.
Meatacō, cowardice.
Meat, decay.
Meata dāla, or *do meatdāil*, at least.
Meatac, perishable; also a degenerate person.
Mēatac, fat.
Mēataizjm, to grow fat; *do mēatuz tū*, thou art grown fat.
Meatajm, to fail; also to pine away; *arbaiz meataiz*, corn that fails.
Mēataz, the fat, fatness.
Mēatuzmaō, fatlings.
Mējd, bigness, magnitude, the supposed number or quantity; *an mējd do maiz*, that which survived; *an mējd do bī ran ccaatmaiz*, as many as were in the town.
Mejde, a stump, or stock, a trunk.
Mejdz, whey; Wel. *maidh*.
Mejdzamaizl, like whey, serous.
Mejdjre, the middle or midst.
Mējleac and *mējleac*, bleating as a sheep.
Mējleacō and *mējlm*, to bleat; Gr. *μελος*, *cantus*.
Mējzjollac, the bleating of a goat.
Mējzjollajm, to bleat like a goat.
Mejle, a hand-mill.
Mējleacō, bleating; *mējleacō na ttrēuō*, the bleating of the flocks.

Mejlg, death.
Mejlg, milk.
Mejlm, to grind; also to pound or bruise; Gr. *μυλειν*, Lat. *molare*; *do mejl rē*, he ground; *do mejledjz*, they did pound.
Mejll, a cheek; diminut. *mejlljn*.
Mejlljoc, the globe.
Mejlt, grinding; *az mejlt an abajz*, grinding the corn.
Mejlt, casting, or hurling.
Mejmeacō, a poem.
Mējn, the mind; Lat. *mens*; *mējn maō*, or *maizmējneac*, well-minded.
Mējn, or *mēn*, ore of any metal; gen. of *mján*.
Mejnn, quality; also a mien.
Mējnnēamaizl, affable, well-disposed.
Mējn, the genit. of *mēaz*, fingers or toes.
Mejnō, slow, tedious.
Mejnōe, weakness, dullness.
Mejnōe, a lie.
Mējnneann, a finger.
Mējndreac, a whore, a harlot; Lat. *meretrix*.
Mējndreacaz, fornication.
Mējre and *mjre*, madness.
Mejnz, rust.
Mejnze, an ensign, a standard, or banner; ex. *do tōzbaō mejnze mureā*; *az trāc ajzte ajz allmūrcujō*; the banner of the great Morrogh (son of Brien Boirbhe) was displayed, and struck a terror into his foreign foes.
Mejnzeac, rusty, full of rust.
Mejnzeall, roughness, ruggedness.
Mejnjn na māz, the herb agrimony; Lat. *agrimonia*.
Mējnleac, a thief, a rogue, a rebel; *a mējnleacā*, O ye rebels.
Mejntneac, feeble, fatigued; written also *mejntnjde*.
Mējz, a dish or plate; gen. *mējze*, dim. *mējzjn*.
Mejz, bad, wicked.

Mejreamnaġġm, to judge.
 Mejŕge, drunkenness; aŕ mejŕge, drunk.
 Mejŕġ, a judge.
 Mejŕġ, fairies; commonly called ŕġobġaġd.
 Mejŕġn, a little dish.
 Mejŕneac, courage; cuŕŕ mejŕneac oŕm, encourage me; mejŕneac and mejŕġnūġac, *idem*; also exhortation.
 Mejŕneamaġl, courageous; mġŕnġteamaġl, *idem*.
 Mejŕnġġm, to encourage, to nourish or cherish; to refresh or enliven, to exhort; mejŕnġġjad ŕġeġn, they encourage themselves; do mejŕnġġ mē, I have comforted.
 Mejŕġobāŕ, a bushel.
 Mejŕŕġ, ghosts, apparitions.
 Mēġt, fat, corpulent.
 Mēġteallaġ, a fatling.
 Mēġtġoŕ, fatness.
 Mele, a woman's coif.
 Mele, a sluggard; also a cowardly soldier.
 Melġ, death.
 Melġġ, the point of death; death-bed.
 Mēlġġm, to bleat as a sheep.
 Mēn or mġanaġ, ore.
 Men, a mouth; Wel. *min*, a lip.
 Mēn-maġa, a whale, i. e. bleġdmġol, or blāġ-mġol.
 Mēoġan, a means; also the middle or centre; Lat. *medium*.
 Mēoġanaġ, small; also the middlemost.
 Mēoŕ or mēuŕ, a finger.
 Mēoŕān and mēoŕaġān, a thimble.
 Mēŕtnġġm, to weaken.
 Mēteŕ, a veil or covering.
 Mētle and mētġl, a reaping.
 Mētġneay, a consumption.
 Mēud, greatness; *vid.* mēġd.
 Mēudal, the maw, a ventricle, or tripe.
 Mēuŕ and mēaŕ, plur. mēġŕ, a fin-

ger or toe.
 Mēuġay and mēaġay, fatness.
 Mġ and mġoŕ, a month.
 Mġaġ, a bag or budget.
 Mġaġ, honour, respect; also noble, honourable.
 Mġaduġġ, a hog or swine.
 Mġan and mġon, the will or desire, willingness; aŕ mġan leam, I purpose; an nġd aŕ mġan leġŕ do ŕġeunam, the thing he intends to do.
 Mġanaġ, ore; also a mine; cuġte no poll mġanaġ, a mineral or mine; a ŕġe Tġaġaŕmaŕ Mac ŕallamūŕn, Mac Iŕġal ŕuaŕŕ mġanaġ oŕŕ aŕ tġūŕ an Eġŕġn, aġuŕ a bŕoġtġġb oġtġŕ lġġe do bġod aġa beaŕbaġ, Tighermas, the son of Fallavan Mac Eirial, first discovered gold ore in Ireland, which was refined at Fothart, on the banks of the Liffey.—*K. ad annum mundi 3011.*—*Vid.* Flah. Oġig. p. 195.
 Mġandulġtaġ, abnegation.
 Mġanġay and mġanġuŕ, desire, appetite.
 Mġanġayaġ, longing, desirous of.
 Mġay and genit. mēġŕ, a charger, or dish; mġay ġluāyaġ, a porringer.
 Mġay, an altar.
 Mġc, the genit. of mac, a son; mac a mġc, his grandson.
 Mġcāġay, ingratitude.
 Mġcāġay, an affront.
 Mġcelme, an evil omen, or an ominous presage.
 Mġcēadŕa, indignation, *Jer.* 10. 10. displeasure.
 Mġcēadŕaġ, displeased with, vexed at, discontented.
 Mġcēġll and mġcēġall, madness, folly; aġā tū aŕ mġcēġll, thou art mad.
 Mġcēġllġġe, foolish, mad, senseless.
 Mġcēġllġġm, to rave, to doat.
 Mġcneayta, inhuman, uncivil.

Mjċmejdjom, unbelief.
 Mjð, the sight, or aspect.
 Mjðe, the County of Meath.
 Mjðeamaltaċ, frugal.
 Mjðeamujn, meditation.
 Mjðeanz, slender-waisted.
 Mjðjomalta, doubtful.
 Mjðjon, ill-coloured.
 Mj-ējfeacðac, vain, of no effect.
 Mj-žnjom, iniquity, lewdness.
 Mjžneann, disdain or loathing.
 Mjl, and in the genit. meala, honey; mjł fjajn, wild honey; beažán meala, a little honey; Gr. μελι, and Lat. *mel*.
 Mjl, or mjleað, a soldier, or champion; Lat. *miles*, and Wel. *milur*, Heb. מלך, *rex*.
 Mjlbjμ, mead or metheglin; from mjł, honey, and bjμ, water; as that liquor is made of honey and water.
 Mjlceō, mildew.
 Mjle, a thousand; plur. mjllte; mjłte ðo mjlljūnujð, thousands of millions; also a mile; τμj mjle, three miles; Wel. *mil*, Lat. *mille*; and mjlljaμe, a mile.
 Mjneac, a thorn, or bodkin.
 Mjljð, a soldier or champion.
 Mjljže, the point or article of death.
 Mjljžteac, wan, pale; composed of the negative mj; and ljže, the complexion, features.
 Mjljγ, sweet or savoury, well-tasted; from mjł, honey; Wel. *melys*.
 Mjlfeam, a soldier.
 Mjll, the plur. of meall, balls, knobs.
 Mjlleað, a ruining or spoiling.
 Mjlleað and mjlljm, to mar or spoil; mjllfjð an žonta an talam, the famine will destroy the earth.
 Mjlljuð, a bad sight, or a fascinating look.
 Mjlljfeacð, sweetness.

Mjllŷeán, any sweet thing, a sweet-
 meat; also cheese-curd.
 Mjllŷeán maŷa, a sort of sea-
 weed.
 Mjllte, ruined, spoiled.
 Mjllteōjŷ, an oppressor.
 Mjlltne, mjltneac̃, or mjljotač̃,
 bravery, gallantry.
 Mjlmēacan, a mallow.
 Mjlye, sweetness; also more sweet.
 Mjlte, plur. of mjle, thousands.
 Mjmeaŷajm, to undervalue, to de-
 spise.
 Mjmeaŷta, vile, mean.
 Mjmejŷnjžjŷm, to discourage, to
 terrify; cŷed ŷa mj-mejŷnjžtj,
 why do ye discourage, *Num.* 32.
 7; ná mjmejŷnjž, be not afraid,
Jer. 30. 10.
 Mjn, fine, tender, delicate; an ŷēuŷ
 mjn, the tender grass; žo mjn,
 gently, softly.
 Mjn, a plain, a fine field.
 Mjn, meal, flower; žo mjn oŷna,
 of barley meal.
 Mjn-bŷjŷjŷm, to bruise, to crumble.
 Mjndŷeac̃, a little image.
 Mjne, smoother; also smoothness.
 Mjne, pusillanimity.
 Mjneŷte, a feather.
 Mjneac̃, mealy.
 Mjneac̃d, softness, gentleness.
 Mjneagažad̃, politeness.
 Mjnaduŷta, unnatural, or ill-na-
 tured.
 Mjneallač̃, small cattle, sheep.
 Mjnŷēuŷ, grass.
 Mjnŷc, frequent; žo mjnŷc, often,
 continually; *Wel. mynyk.*
 Mjnjūžad̃, smoothness; also tam-
 ing.
 Mjnjžjŷm, to smooth or polish; also
 to explain.
 Mjnneac̃, a lie.
 Mjnneajžnáj, ignorance.
 Mjnūac̃, the herb milmountain, or
 purging-flax.
 Mjōādŷuŷ, untowardly, awkward.
 Mjōbal, unthriftiness.

Mjocajne, a present.
 Mjocajr, loving, affable.
 Mjocajrte, a monster.
 Mjocajr, ingratitude; also dis-
 esteem.
 Mjocadajrac, ungrateful.
 Mjoclū, dispraise, reproach.
 Mjoclūjteac, infamous.
 Mjocojnɣjoll, deceit, treachery.
 Mjocojnɣjollač, treacherous; ɣo
 mjocojnɣjollač, perfidiously.
 Mjocomtjom, unjust, unequal.
 Mjocujneay, a donation, or pre-
 sent.
 Mjodɔajɔ, protection.
 Mjodcūajrt, a whirlpool.
 Mjod-ɔūjlead, a loathing.
 Mjod-ɔūljɣjm, to detest, or abhor.
 Mjod-ɔūrtjačt, negligence.
 Mjodōɣ, a knife.
 Mjo-ɣojɣjɔ, impatience.
 Mjo-ɣojɣjɔdeac, impatient.
 Mjo-ɣmāmac, lewd, mischievous.
 Mjol, a louse.
 Mjol, any beast; mjol būjɔe, a
 hare; mjol mōr, a whale; mjol
 cɣjon, a moth; mjol ɣujle, a
 belly-worm.
 Mjolaɔajrtac, froward, sullen.
 Mjolač, brutish; also lousy.
 Mjolajneac, thoughtful, melan-
 choly.
 Mjolcajneacɔ, a soothing or flat-
 tering.
 Mjolcam, to flatter or soothe.
 Mjolcoman, a park.
 Mjolcū, and genit. mjolcujn, or
 mjolcon, a greyhound.
 Mjolycojteacɔ, eloquence.
 Mjolycojtj, eloquent, affable, *de-
 bonnair*.
 Mjoltōɣ, a fly; mjoltōɣ leačajr,
 a bat.
 Mjomayc, a lance, or spear.
 Mjomacānta, dishonest.
 Mjomacāntačt, dishonesty.
 Mjomad, scandal, reproach; from
 mj and moɔ, and therefore to be
 written mjo-moɔ, uncivility.

Mjomam, to reproach, or revile;
 also to profane; *potius* mjomō-
 dam; ɔo mjo-moɔajr majnm na-
 omčta, they profaned my holy
 name.
 Mjomujnjɣjn, diffidence, mistrust.
 Mjon, appetite, an earnest desire.
 Mjon, a letter.
 Mjon, small, little; mjon-ajrnejɣ,
 small cattle, viz. sheep, goats,
 &c.; Wel. *man*, Gr. *μιννος*,
attice, pro *μικρος*, *parvus*, and
 Lat. *minus*, comparat. *gradus*.
 Mjonač, bowels, entrails.
 Mjonač, metal.
 Mjonajne, impudence, assurance.
 Mjo-najneac, shameless, impu-
 dent.
 Mjonan, a kid; *vid.* *meannan*;
 Wel. *myn*.
 Mjonayɔrālačɔ, ministering.—
Mark, 1, 13.
 Mjonbɣūdmann, a haggess, or minc-
 ed meat.
 Mjonca, oftener; ɔay mjonca, of-
 tenest, comparat. of *mjnjc*.
 Mjonbɣujɣjm, to mince or crumble;
 mjonbɣujɣfjɣ jād a ccoɔujb,
 they shall be dashed in pieces.
 Mjonɣrajm, to gnaw.
 Mjonn, a bell.
 Mjonn, the head, the skull, or the
 crown of the head; ex. ɔajr
 mjonnaɣb na naōm, by the heads
 of the saints; hence the word
mjonn is adopted to signify a
 holy relic; and hence it signifies
 an oath, or solemn protestation
 made before God and man, be-
 cause immediately after the es-
 tablishment of Christianity in
 Ireland they usually swore so-
 lemnly by the relics of the
 saints; ex. *taɣ ɣē na mjonna*,
 he took his oath, or literally, he
 swore by the relics; ɔmojč-mjon-
 na, perjury; *mjonn-mjoɣɔa*, a
 diadem, or a regal crown.
 Mjonnajɣjm, to swear; *noč ɔo m-*

onnaḡ ḡē, which he swore.
 Ḳjonnán, a kid.
 Ḳjonn-ḡann, a short verse.
 Ḳjonnūḡaḡ, vowing, or swearing.
 Ḳjonnlaḡḡ, gentleness, mildness.
 Ḳjonḡḡaḡ, morose.
 Ḳjonuḡaḡ, a small pitcher.
 Ḳjonḡḡoḡ, a petty king or prince.
 Ḳjon-ḡūḡleḡ, pink-eyed.
 Ḳjontán, a small bird, a titmouse.
 Ḳjontay, mint.
 Ḳjo-ḡáḡḡ, ingratitude.
 Ḳjorḡaḡ, to kill or destroy.
 Ḳjorḡaḡlle and ḡjorḡūḡle, a miracle, or wonder, a prodigy; it is like the Latin *mirabile*; as, ḡj-orḡūḡlḡḡ Ḳē; Lat. *mirabilia Dei*.
 Ḳjorḡūḡleḡ, miraculous.
 Ḳjorḡūn, a private grudge.
 Ḳjoḡ and ḡḡ, a month; Wel. *mis*, and Cor. *miz*. We find that the Latins formerly wrote *mesis*, and not *mensis*; ex. *mesibus X. Florus vixit, et Silvana cum Niciati marito vixit, annis tribus et mesibus duobus*.—Vid. Fabretti, pag. 106, 110. And the Spaniards call it *mese*; It. *mes*.
 Ḳjoḡaḡ, the plant called purging-flax; Lat. *linum catharticum*.
 Ḳjoḡáḡḡa, displeased.
 Ḳjoḡcaḡḡ, spite, hatred.
 Ḳjoḡcaḡḡeḡ, spiteful.
 Ḳjoḡcaḡḡ, a curse.
 Ḳjoḡḡuḡ, grudge, or spite.
 Ḳjoḡám, rough, rugged, hard.
 Ḳjo-ḡuaḡḡneḡ, restless, troublesome.
 Ḳjoḡūḡ and ḡjoḡūḡneḡḡ, measure, mensuration.
 Ḳjoḡal, metal.
 Ḳjoḡaḡḡḡ, to displease.
 Ḳjoḡaḡḡḡoḡaḡ, disagreeable, unpleasant.
 Ḳjoḡaḡḡaḡ, unprofitable.
 Ḳjoḡuḡaḡa, a bad omen.
 Ḳjoḡḡḡ, a woollen glove.

Ḳḡ, a part, or share; na ḡeḡḡe ḡḡḡḡ, in four parts.
 Ḳḡ, the top or summit of a thing; ḡḡ ḡuḡḡa, superiority.
 Ḳḡe, levity, madness; ay ḡḡe, distracted.
 Ḳḡeann, a portion or share.
 Ḳḡeayūḡḡa, unreasonable.
 Ḳḡḡaḡḡḡa, untractable, unruly.
 Ḳḡ-ḡáḡḡl, transgression; also rebellion.
 Ḳḡle, a ball to play with.
 Ḳḡḡa and ḡjoḡḡ, myrrh, a sort of gum used in embalming dead bodies.
 Ḳḡḡaḡl, a myrtle-tree.
 Ḳḡ, a month; vid. ḡjoḡ.
 Ḳḡeannḡ, agreeable, adequate.
 Ḳḡḡeal, a calumnious story.
 Ḳḡḡ, I, myself; a ḡáḡḡḡ, *pro atá ḡḡḡ*, I am.
 Ḳḡḡḡḡḡḡ-deaḡḡ, bog-mint, *mentha aquatica*.
 Ḳḡḡḡḡḡ, foul play.
 Ḳḡḡeḡ, courage; ay ḡḡ ḡḡḡneḡ ayuḡ macnaḡḡ, the most courageous and fond.
 Ḳḡḡeannḡl, courageous.
 Ḳḡḡe, an ḡḡḡe me, am I the worse for it.
 Ḳḡḡḡ, weak.
 Ḳḡḡḡ, ḡḡ ḡḡḡḡ, it is time.
 Ḳḡḡḡ, time.
 Ḳḡḡ, the point of death.
 Ḳná, the plur. of bean, women or wives; dá ḡnaḡḡ, to his wife.
 Ḳnáḡlaḡḡ, bashfulness, effeminacy.
 Ḳḡḡ, an epitaph.
 Ḳḡ, a man, abusively written ḡḡ and ḡḡḡ, nearly of the same pronunciation with ḡḡ. This word ḡḡ must have been originally in the Latin tongue, or *lingua prisca* of the Aborigines of Italy, as appears by the Roman words *homo* and *nemo*; the former signifying *a man*, or *man*, and the latter *no man*; in which words the prefixes *ho* and *ne* are added

to the substantive *mō*, a man, as signs of the positive and negative. This word *mō* is preserved even in compounds of the Irish language, as in the compound word *lán-mō*, abusively written and pronounced *lán-mā*, a married couple, *lán* signifying entire, and *mō*, a man; because a married couple may be deemed only one entire man, or one flesh, according to the Scriptural expression, *erunt duo in carne una*.
Mō, my, mine; *mō cāpal*, my horse, &c.
Mō, greater; *nī bāy mō na*, more than.
Mōc, early, soon; *zō mōc aī mājdn*, early in the morning; Lat. *mox*.
Mōc-ābajd, ripe before its time.
Mōcd, promotion.
Mōct, great.
Mōctīāt, the dawning of the day.
Mōd, a manner or fashion; *aī an mōd γo*, after this manner; *taī mōd*, beyond measure; *aī mōd zūī*, in so much that; Lat. *modus*.
Mōd, work.
Mōd or *mōz*, a man; also a servant or slave; Lat. *homo*.
Mōdajdeay, husbandry.
Mōdamujl, or *mōmujl*, mannerly, well-behaved.
Mōdamlāct, mildness, gentle behaviour.
Mōdan, *īe mōdnujb*, in travail; said of a woman in child-birth.
Mōd-dām, a plough-ox.
Mōd-māīzād, a slave-market.
Mōdīajne, slavery, bondage; written also *mōzīajne*.
Mōzal and *mōzul*, the husk of any seed or fruit; *zō mōzlujb mō jūl*, to my eyelids; also the apple of the eye; also a cluster or branch.
Mōzallač, full of husks; also plentiful.

Mōz, written for *mōd*, a manner; *vid. mōd*.
Mōzājde, a husbandman, a churl, a labourer, or slave.
Mōzdoīn, a remarkable mountain and river in Ulster.
Mōzna, a salmon.
Mōzīajne and *mōzīujne*, slavery; also fealty, homage.
Mōzujd, mocking; *īe aī mōzujd*, a scoffer; *vid. māzāj*.
Mōjd, plur. *mōjde*, a vow, an oath; *mōjd zēanmnūjdeācta*, a vow of chastity.
Mōjd, *pro mējd*; as, *mōjd mean-man*, the height of courage.
Mōjde, greater; *ācd īī mōjde dējzīeadaīīan*, but they cried out the more.
Mōjde, ex. *mōjde mē*, I am the better.
Mōjdeāč, a votary.
Mōjdeām, boasting, bragging.
Mōjd, a *mōjz*, abroad.
Mōjdzeallač, a vow.
Mōjdīm, to vow or swear; also to ascertain; as, *māī mōjdjd bājīd*, as the bards make out; *māī aī mōjdjz tū mōjd dāmīa*, where thou vowest a vow unto me.
Mōjdē, devoted.
Mōjz, le *mōjz*, at most.
Mōjzēanēāī, happy is he; *mōjzēanēāī īe aī dō cōnāīīe an la γo*, happy is the man that saw this day; *mōjzēanēāī an tē*, happy is he: it is pronounced *munēī*.
Mōjl, a kind of black worm.
Mōjl, a heap cast up; Lat. *moles*.
Mōjll and *mōjlle*, delay or stay.
Mōjltīn, dim. of *mōlt*, a hogrel.
Mōjmeīnt, a moment.
Mōjn, a mountain; Lat. *mons*; *mōjn-mōī*, the long mountain which runs through the countries of Barret and Musgry; *mōjn an mullaīz*, a high mountain in the County of Tipperary.

Mōjn, turf; also a bog, where it is cut; genit. mona; Wel. *maun*, turf, fuel; poll mona, a turbery, or turf-pit.

Mōjn-ḡēu, a meadow, i. e. mountain-grass; ar mōjnḡēaiajb, out of meadows: it is abusively written mojnēa. N. B. This word shows that the Irish formerly used no other hay but what grew on coarse or boggy grounds.

Mōjnḡe, a peat pit, or turbery.

Mōjnb, an ant or pismire.

Mōjḡeayaḡ, the falling sickness.

Mōjḡ-ḡeant, justice, clemency.

Mōjḡējḡ, haughtiness.

Mōjḡ-ḡeantannaḡ, rainy.

Mōjḡ-ḡḡjḡḡeacḡ, magnificence.

Mōjḡ-mēanamnaḡ, magnanimous.

Mōjḡ-mēayaḡm, to magnify.

Mōjḡnējḡ, great streams of water.

Mōjḡ-ḡeḡeay, seven.

Mōjḡteacḡ, dregs; ar a mōjḡtjb, on its lees.

Mōjḡtēal, a cripple, or lame man or woman.

Mōjḡtēal and mōjḡtēul, mortar, or plaster.

Mōjḡteū, a pounding-mortar.

Mōjḡtjḡ, a mortise; also a tenon; ḡa mōjḡtjḡ, two tenons.—*Exod.* 36. 24.

Mōjḡleaba, an ethic book.

Mol, a congregation, a flock, or number.

Mol, loud, clamorous.

Mol mujlljn, the beam that turns round in a mill, and sets the whole in motion by the means of wheels that are affixed to it.

Molaḡ, praise.

Molaḡm, to praise; ḡo molaḡa a ḡnē, they commended his complexion.

Molaḡm ḡja, I praise God; Lat. *immolo Deo*, I praise or offer sacrifice to God.

Molán, rather malán, a small hill or brow.

Molbḡac or moltaḡ, praise-worthy. Mole, fire.

Molpa, great.

Molt, a weather. From this Celtic Irish word comes the French *moulton*, which is now written *mouton*; Angl. *mutton*, Wel. *molht*.

Moluacḡ, a marsh.

Molta, praised, extolled.

Mōma and mōmaiaḡ, stately, noble.

Mon, or muna, if not.

Mon, a trick, a wile.

Monaḡ, money.

Mōnaḡ, the genit. of mōjn, a mountain; a mōnajb, in the mountains.

Monaḡḡtjḡ, a monastery.

Mona, work.

Monaiaḡ, a shop, or workhouse.

Mong, the main or crest of a horse or other beast; mong-ḡteacḡ, a fine crested horse.

Mongay, roaring.

Monma and munba, murmuring, detraction.

Monua, alas!

Mō, great in quality or bulk. When spoken of animate things it is put after the substantive; ex. ḡeay mō, a great man, or a lusty man; capal mō, a big horse, &c. But when spoken of inanimate things, it is put before the substantive, as in these compound words; ex. mō-ḡalacḡ, arrogance; mō-ḡḡiajn, abomination; Wel. *maur*.

Mō, with a substantive plural signifies many; ex. mō-lajḡe, many a day, &c.

Mōmaḡacḡ, rottenness, corruption.

Mōmaḡḡm, to magnify.

Mōmálta, moral.

Mōmaltaḡ, morality.

Mōmán, a great number, a multitude; mōmán mō, a great many, a great quantity; Gr. *μυριας*,

Mūcājm, to extinguish, smother;
do mūcād an tejne, the fire was
quenched; noc mucay daōjne a
γζrjor agur a mjllead, which
drowns men in destruction and
perdition.

Mūcān, a chimney.

Mūcna, dark, gloomy; lá mūcna,
a day of gloominess.

Mucnac, hoggish, morose.

Mucnacd, grimness, moroseness.

Mucrajz, a gammon of bacon.

Mucayz, swine's grease.

Mūda and mūdūzād, a dying, or
perishing.

Mūdajm, an ankle; do neart uż-
ead mūdajmrajz agur bonnājde
a cōr, his feet and ankle bones
received strength; do bādaj na
hujzeada zo nujze mo mūzaj-
lan, the waters were up to my
ankles.

Mudla, to kill.

Mūza and mūzād, destruction;
noc do cūajd a mūza, which
was lost; tējd rē a mūza, he
perished.

Mūzajm, to kill, to destroy; also
to perish, to be put to death; do
mūzād an macra, the male chil-
dren were put to death; do mū-
zajdean jād le paobaj an clōj-
djm, they destroyed them with
the edge of the sword; nj mūzō-
cājd an dljze, the law shall not
perish.

Muzārd, the herb mugworth; Lat.
artemisia.

Muzart, ex. muzart muc mejt dī
do bneat, *porcum pinguem ipsi
dedit*, a hog.

Mūzrajde, slaves; nō mōmad mūz-
rajde, the number of slaves was
increased.

Mujceada, (Corca-mujceada,) the
ancient name of a large territory,
possessed since the tenth century
by the Macneirys of Castletown
Mac-Eniry, extending from the

river Mājz to the hill of Malla-
a-nojz, and Newcastle in the
west of the County of Limerick:
it comprehended all the lands
now called Claenglais, together
with the large parish and district
of Castletown Mac-Eneiry. This
family are the descendants of the
eldest son of Mahon, king of
Munster in the 10th century, and
elder brother of the great Brien
Boiroimhe.

Mujcfeōjl, bacon, pork.

Mujc, sadness, dullness.

Mujce, day-break; a mujce láoj,
at the dawning of the day.

Mujcjde, a swine-herd; mujcjde
Mjlco, St. Patrick, when a boy,
was the swine-herd of Milcon,
king of Dalajmrajde, or the east
part of Ulster, i. e. of the County
of Antrim.

Mūjcjneac, a low-lived person, a
plebeian.

Mujflēd, a muffler.

Mūjzjm, to fail or falter, to fall,
to be defeated; ex. do mūjzea-
daj a cōra paōj, his feet failed
under him; do mūjzead an cat
ajm Chonačtajb, the Conacians
were defeated; do mūjzjd a
žean zājne ajm, he fell a laugh-
ing.

Mujl or mujll, delay; mujll ējzde-
ačta, slowness of attention, or
defect of hearing.

Mujlajdeacd, an ill scent.

Mujleann and mujlenn, a mill; a
mujltjb, in the mills; Wel. *me-
lin*, Gr. *μυλη*, a mill.

Mūjlle, a mule; noc fūajm na
mūjlljde ran bfačac, who found
mules in the wilderness.—*Gen.*
36. 24.

Mujllead, to prepare.

Mujllean, a little bell; zona mujl-
leannajb ojm, with golden bells.

Mujme, a nurse.

Mujn, the back; ajm mujn, upon;

an do mājn, upon thy back ;
 Wel. *munugh*.
 Mājn and mājne, the thorn-tree ;
 also the name of the letter U ;
 also a bush or bramble.
 Mājnce and mājncead, a collar, a
 torquis, an ornament worn about
 the neck or arm ; mājnce ojn fá
 bñáğadajb na nūayal, golden
 collars about the necks of the
 nobility ; Lat. *manica*.
 Mājne, a bush ; also a mountain.
 N. B.—Several particular moun-
 tains in Munster are called by
 this generic name of a mountain,
 as are several others by that of
 mōjn, another generic name there-
 of ; Lat. *mons*.
 Mājneac, thorny.
 Mājnead, a teaching or instruct-
 ing.
 Mājneál and mājneúl, the neck ;
 dot mājneál, from off thy neck ;
 mājneál na lájme, the wrist ;
 Lat. *monile*, an ornament worn
 on the neck.
 Mājnjm, to teach or instruct ; mājn-
 fe mé dujt, I will teach you ;
 řan dūtajğ do mājnfeay mjre
 dujt, in the land that I will show
 thee ; Lat. *moneo*.
 Mājnjğneac, stout, confident.
 Mājnjn and mājnjğjn, hope, confi-
 dence.
 Mājnjūğad, possession.
 Mājnmear, hemlock.
 Mājnntear and mājntjn, men, peo-
 ple, a clan or tribe ; an mājntjn
 do bj na řarñad, the men that
 were with him ; mājntear an
 řjoğ, the king's people.
 Mājnjēad, a necklace, a collar.
 Mājnte, taught, also teaching ; as,
 lučd mājnte, teachers ; dujne
 deağ-mājnte, a well-bred man.
 Mājntear, family, people.
 Mājntearda, kind, friendly ; řpjo-
 ñad mājntearda, a familiar spi-
 rit.

Mājntearday, kindness.
 Mājnteōjn, a teacher.
 Mājn and mojn, the sea ; genit.
 mařa ; Lat. *mare*, Wel. *mor*.
 Mājnbleáğad, amazement.
 Mājnbñūčd, a high tide.
 Mājnceartac, or mājnceāřdac,
 the proper name of a man very
 common among the old families
 of Ireland, and literally signify-
 ing expert at sea, or an able na-
 vigator.
 Mājncoblac, a fleet or squadron at
 sea.
 Mājncmeac, a wave.
 Mājncū, corrupted into Mājncā,
 the proper name of a man among
 the old Irish, and literally signi-
 fying a sea-hound.
 Mājneac, a sailor or mariner.
 Mājneadac, the proper name of a
 man, signifying a mariner.
 Mājneadac, a sovereign, or lord.
 Mājnean, a woman.
 Mājneann, a dart or spear ; also a
 woman's name.
 Mājnfeact, a fleet ; ex. mājnfeact
 řeact řjčjd long me řejntjb, a
 fleet of 140 sail belonging to the
 Gentils, i. e. the Danes, com-
 monly so called by the Irish.—
Vid. Chron. Scot. ad an. 849.
 Mājnrjd, mājnrjd řē mé, he will
 kill me.
 Mājnrğēag, a frith, or narrow sea.
 Mājnrğejlt, a mermaid, i. e. řejlt
 mařa.
 Mājnrğneac, dull, stupid.
 Mājnrğneay, stupidity.
 Mājnrğjn, a great noise.
 Mājnrğjn, a burden, or charge.
 Mājnrğjneac, burdensome ; also
 poor ; řear mājnrğjneac, having
 a great family to support.
 Mājrn, a troop or company.
 Mājrn, natural affection.
 Mājrneac, fond, affectionate.
 Mājrneam, an overseer.
 Mājrnjğjm and mājrnjm, to burden

stood as comprehending the province of Leinster, as well as Munster.

Mūn, urine.

Mun, for, for the sake of; Lat. *propter*; mun γcát, for the shade.

Muna, unless, if not.

Mūnað, instruction; Lat. *monitum*.

Mūnam, to make urine.

Munam, a fact, or deed.

Munata, a champion.

Munban, a backbiting, a grudging; munabun, *idem*.

Munz, a mane, also hair; Wel. *mung*; munzþjōnn, a white head of hair.

Mūnloc, puddle, dirty water.

Muntonc, a neck-chain, or torques.

Mūr, a wall, or strong bulwark; Lat. *murus*; fá mūrajb mo t̃j̃ge, within the walls of my house; Fr. *mur*.

Mur, many, much; Gr. *μυριον*, *infinitum*.

Murac, the murex, or purple fish.

Mūrajm, to wall in, to immure.

Mūrcac, sad, mournful.

Mūrcay, sadness.

Murducān, sea-nymphs.

Murzabal, i. e. zabal-mara, an arm, or channel of the sea.

Murp̃ta, successful.

Murruyz, i. e. r̃j̃ayz na'mara, a sea-shore, or sea-marsh.

Murpanac, a subject.

Murp̃antac̃d, subjection.

Mūp̃ta I-manaćajn, otherwise Mūjnt̃ji Mhanaćajn, the ancient name of a territory in Connaught, which was the estate and lordship of the O'Beirns, descended from Ionpaćtać, son of Mūjpe-adać, one of the ancestors of the O'Connors of Connaught, who was in the 12th degree of descent from Coća-Mojmeđeōjn, king of Meath in the fourth century. (The O'Fallons of Clojnn-

uadać, are descendants of the same Ionpaćtać.) The late Colonel O'Beirn, in the Spanish service, cousin-german of her Grace the Duchess of Wharton, became chief of that noble and ancient family after her Grace's father.

Mur̃t̃ajle, *rectius* mar̃t̃ajle, a sea-flood, or tide.

Mur̃taj̃de, or mar̃taj̃de, seamen, mariners.

Mur̃tonað, the product of the sea.

Mūr or mār, pleasant, agreeable, or handsome; hence perhaps mūr̃zrajb̃de, i. e. mūr, pleasant, and c̃r̃j̃oc̃, a country, the name of several districts in Ireland; hence mūr̃je, or mār̃je, beauty, bloom; also prosperity.

Mur̃dañd, mustard.—*Matt.* 13. 31.

Mūr̃zaltaćd, watchfulness.

Mur̃z̃am, to be mouldy or musty.

Mur̃zan and mur̃zanaćd, mustiness.

Mūr̃zlajm, to awake; cá huajm mūr̃jeōlay mē, when shall I awake; mūr̃cajl ay do cōdlað, awake out of thy sleep.

Mur̃la, a muscle.

Mūt, any short thing.

Mut̃aj̃de, mouldiness.

Note.—Having not had time to insert at the word mac in this letter, some family-names which begin with that monosyllable, such as the Mac-uj̃bj̃, corruptly written Mãzuj̃bj̃, English, Maguire, the Mac-mā̃g̃-zam̃na, English, Mac-Mahons of Ulster, and the Mac-γuj̃b̃ne, or Mac-Swynys, of the same province, families which have not been hitherto mentioned in this dictionary, we shall therefore observe in this place, that the two former are descended from Colla-uaj̃, king of Ulster and Meath in the year 327, and that they were pro-

prietary lords and possessors of that whole tract of land which is now called the County of Fermanagh, excepting some territories that were the properties of other noble families of the same stock. The Lord Baron of Inniskillen is the chief of the McGuire family. Of the Mac-Swynys there were three chiefs, all descended from the O'Neils, viz. Mac-Swyny-Fanaide, Mac-Swyny-Badhuine, and Mac-Swyny-na-Dtuadh, i. e. Mac-Swyny of the battle-axes. The first Mac-Swyny was the stock of the two others. A party of these last Mac-Swynys made an adventuring excursion into Munster in the thirteenth century, where they became auxiliary troops to the Mac-Cartys of Musgry and Carbury, and acquired some landed properties deriving under those lords whom they served.

The Mac-Cartys being the most illustrious of all those families, whose names begin with Mac, should not be forgotten in this place. They are descended from Oljol-ólum, king of Munster in the beginning of the third century, by his eldest son Éogan-mór; their ancestors were for many ages kings of Munster, alternatively with those of the O'Briens, who descended from Cormac-Car, second son of Oljol-ólum, whom he succeeded

immediately in the throne of Munster. In later ages both families reigned at the same time: the O'Briens as kings of the province of North Munster, whose capital city was Limerick, whose arms are still the three lions, the true primitive escutcheon of the O'Briens; and the Mac-Cartys, as kings of South Munster, whose capital was Cork, both kingdoms being separated by a line extending from Dungarvan and Lismore, now in the County of Waterford, to Brandon-hill, in the County of Kerry. The Mac-Cartys derive their name, as well as their descent, from Cáir-tac, son of Sadoibneatac, who was grandson of Ceallaacán Cair-l, king of Cashel and South Munster in the year 939.—*Annal. Innisfal.* It is to be noted that this Carthach's second son, called Muirneatac, was the ancestor of the Mac-Cartys; and that the Mac-Auliffs, in Irish Mac-Amhlaidhe, were the only descendants of his first son, called Tadhg or Cairg, who died king of South Munster in the year 1124.—*Vid. Annal. Innisfal.* This most respectable family of the Mac-Auliffes are for the most part reduced to a state of misery and obscurity by the last revolutions, the last chief of the family, who died colonel of a regiment in Spain about the year 1720, having left no issue.

REMARKS ON THE LETTER N.

N is the eleventh letter of the Irish alphabet, is never aspirated, and is ranked by our grammarians among the light consonants, called con-

γοjneada ēadτjoma; when it is prefixed to γ in the beginning of a word it is reckoned among the robust, called conγοjneada τεanna, and then both letters are called ngeatal, or njatal, from njatal, a reed, Lat. *arundo*; it is called nujn, from nujn, the ash-tree, Lat. *fraxinus*; in Hebrew it is called נ, from the sound. It is often doubled, and then sounds strong, as ceann, a head, lann, a sword, τεann, strong. But a double nn is rarely written in Irish, a little stroke being set over the letter instead of it, thus ñ we find this manner was familiar to the Latins in ancient times, and by the ignorance of some copyists and engravers, has made many words dubious; for they often omitted n where they should always write it, as *clemeti* for *clementi*, *cojux* for *conjux*. The Greeks in like manner omitted ν in some words, for they wrote Ὁρτησιος for *Hortensius*, and Γαλλια Ναρβονεσια, Λουγδονεσια, and Ισπανια Ταρρακονεσια, for *Gallia Narbonensis*, *Lugdunensis*, and *Tarraconensis*. And the Latins did sometimes insert it where it had no right to stand, as in *conjunx* for *conjux*, *totiens* for *toties*, and *quotiens* for *quoties*. Because these writers and engravers did not understand the little bars or strokes set over some vowels to denote a long pronunciation, instead of which they wrote n or m; and again, when those bars had been intended to mean n or m, they ignorantly took them for the sign of a long syllable. And indeed these mistakes are not unusual among our Irish copyists, nor can a language, whose histories and writing depend on manuscripts, be free from the like errors. It is to be noted, that as this letter receives no aspirate, so it is never eclipsed by prefixing any other letter to it in the beginning of words. It is likewise to be noted, that the letter n at the beginning of words, which are referred either to objects of the feminine gender, or to persons or things of the plural number, is pronounced double, and very nearly with the same sound as gn in the French *Seigneur*, or n in the Spanish word *Sennor*; and this double pronunciation in like circumstances is common to the three consonants l, n, μ, as hath been already observed of the l, and shall be in like manner of the μ; thus, for example, in the word neaμτ, when we say a neaμτ, meaning *the strength of a woman*, the initial letter n is pronounced double, as it is in the same word a neaμτ, when it means *their strength*, and so in all other words beginning with n as a radical letter.

Νά, nor, neither; also not; ex. ná mjre, ná τυγα, ná jadγan, neither I, nor you, nor they; ná tabajμ, do not give.

Νά, or; ex. γan ὀμ ná ajμγjod, without silver or gold.

Νά, than; nj buy mō ná jad, greater than them.

Νa, in his; na aγajδ, in his face, i. e. against him, i. e. jn a.

Νa, a sign of the genitive case; ex. aμ aγajδ na nujγzead, upon the face of the waters.

Νa, a sign of the participle of the present tense; na lūjde, lying; na γūjde, sitting.

Νac, whether or no, is not; nac bγujl an dūtajγ ujle mōmad, is not the whole land before you; nac jōctan būμ majγjγdγmre an

cjor-cájn, doth not your master pay tribute.

Nác, as beaz nác, almost; ay beaz nác maibad mē, I was almost killed.

Nad, the buttocks.

Náda, nothing; Hisp. *nada*.

Nadmaijde and nadmcōmaṛta, earnest, an earnest penny.

Nadlūza, formerly, anciently; zon mjoṛbūljde nájl nadlūza, with other miracles formerly wrought.

—*L. B.*

Nádūjn, nature; Lat. *natura*.

Nadūṛta, natural.

Nae, naj, or nuj, a man or woman; hence naj-nán, or nujnán, a little man, i. e. a child or a dwarf. It was upon the latter part of this compound word that the Latins formed the word *nanus*, a dwarf, though in the Celtic it only signifies small or little.

Naē, a naē, yesterday. It may seem singular that the Irish sometimes say an lá naē, to mean yesterday, and an ujce noct, to mean this night, though either of the two words ujce or noct signifies a night, just as an lá, or an ju, signify the day, or this day. But the French use the same manner of expression when they say *au jour-d'hui*, which is the same thing as the day of this day, for the word *hui* signifies day, as does the Spanish *oy*, and the Irish *uj* in the word an *uj* or a *n'uj*; and the French carry the tautology still farther, when they say *le jour d'aujourd'hui*. As to this word naē, I can find no affinity for it in any other language, no more than for the Irish word *noejn* or a *naejn*, last night.

Naeb, dimin. naebōz, a ship; Lat. *navis*.

Najd, a lamprey.

Najde, who? which?

Najdme, a bargain or covenant.

Najdm-ceanglajm, to confederate.

Najdm na boṛūma, the obligation of paying the mulct called bō-ṛūma, *qd. vid.*

Nájl, another; feacð nájl, another time; nájle, *idem*; feacð nájle djožnáγ clōð, *alia vice rara virtus*.

Nájl-béal, a bridle-bit.

Nájmde, the plural of námad, foes, enemies.

Nájmdeanay, or námðanay, enmity, hostility.

Najndean, or naojndean, valour.

Najnz, a mother; najnz mōṛ, a grandmother.

Nájne, shame, bashfulness; a tá nájne oṛm, I am ashamed.

Nájne, clean, neat.

Nájneacð, bashfulness; *al. náj-njžacð*.

Nájnjže, more bashful, or shameful.

Nájnjžjm, to make ashamed, to shame; ná nájnjž mē, do not shame me.

Najjne, sure, certain.

Nall, hither; anonn azuγ a nall, here and there, to and fro.

Nall, a bridle or bit; caōzad eac zo nallajb oṛn, fifty horses with golden bitted bridles.

Nallana, the time past, formerly, anciently.

Nallūd, nallana, nadlūza, and nallōð, formerly; Lat. *olim*; a nallūd, or a nallōð, in days of yore. N. B. The letter N is abusively prefixed to all these common writings; for the true words are allūd and allōð.

Nalluγ, or alluγ, sweat; a nalluγ hájžte joγay tū aṛán, in the sweat of thy brows shalt thou eat bread.

Náma, námad, only, alone; *vid.*

máð supra.
 Náma and námað, an enemy, or foe; plur. nájmde and nájm-djb.
 Námaður, fierceness, enmity; námdanur, *idem.*
 Naoj, a man or person; *vid. na* and *nuj*, *sup.*; also the name of Noah; áic Naoj, the ark of Noah.
 Naoj, nine.
 Naoj, or noj, ship; Lat. *navis*; *vid. naeb* and *naebōz.*
 Naojde, a babe, a suckling. This, as well as naoj, is an abusive writing of *na* or *nuj*.
 Naojdeacda, the golden number.
 Naojdeacda, the nineteenth.
 Naojdeanan, a babe, an infant.
 Naojdeantacð, infancy, childhood; ðm naojdeantacð, from my childhood.
 Naojðjeað, teac naojðjeað, an hospital.
 Naojðjn, or naoj-ðjn, an infant, i. e. ðjn naoj, the offspring of a man; *vid. nujnán.* This is another abusive writing of *na* or *nuj*.
 Naojm, the plural of naom, the saints; naojm flajteamnajr, the saints of heaven.
 Naojmðnjðjm, to sanctify, or make holy.
 Naojmj, November.
 Naojm-joðað, a sanctuary.
 Naojneal, prowess, chivalry.
 Naojteacda, chief, principal.
 Naom, a saint, or holy man; also sacred.
 Naom-ajtjr, blasphemy against the saints or holy things; Oja-ajtjr is that which regards God.
 Naom-ajtjreac, blasphemous; naom-ajtjreōjm, a blasphemer.
 Naom-ajtjreað and naom-ajtj-rjm, to blaspheme; naom-ajtj-rjuðað, *idem.*

Naomallūðað, i. e. naom-mallūðað, a blaspheming, blasphemy; also to blaspheme.
 Naommallujðtēōjm, a blasphemer.
 Naom-ōojrreagað, consecration.
 Naom-ðojð, sacrilege.
 Naomta, holy, hallowed; as ðajne naomta, a holy man.
 Naomtaçð, holiness.
 Naomájðjm, to sanctify.
 Naon, certain; feaçð naon, on a certain time; lá naon, on a certain day.
 Naona, pronounced Naena, whence O'Naena, English, O'Neny, the name of an ancient and noble family of the province of Ulster, of the same stock with the great O'Neils, descended from the eldest son of Njal Naojðjalac, king of Meath and supreme sovereign of Ulster and Connaught in the beginning of the fifth century. The large territory of Cj-néal Naena was the ancient estate or lordship of the O'Nenys, from whom it derived its name, as they were the proprietary lords of it.—*Vid. the Topographical Poem of O'Dubagájn*, often quoted in this Dictionary.
 M. Mágeoðagájn, author of the French History of Ireland, whose knowledge of Irish genealogies was very shallow, as he could not read the Irish language, in which our genealogical records are written, mentions the family of the O'Nenys as being descended from one of the three brothers called by the same name of Colla, the eldest of whom was king of Ulster and Meath in the fourth century, princes of a collateral branch of the stock of the O'Neils. He does not say who of the three brothers the O'Nenys are descended from, (*vid. Hist. d'Irlande, tome 1. pag. 204.*)

note marginal,) nor could he have alleged any authority for such an assertion. The patrimony of the O'Nenys is situate in Tyr Owen, the O'Neal's country, far beyond the bounds of Orgialla, which was the territory of the descendants of the three Colláγ. The ancient lustre of the family of the O'Nenys is revived in our days in the person of M. O'Neny of Brussels, Count of the Roman Empire, Councillor of State to her Imperial Majesty, and Chief President of the Privy Council at Brussels.

Naonmān, nine; τῆς naonmān, twenty-seven.

Naoyza, or naoyzac, a snipe.

Naoyzajm, an inconstant man.

Naoyzajmeac, inconstancy.

Nām, that not; nām b'fējdjm lēo, that they could not; or, could not they? i. e. nā am.

Nām, shame; n̄ nām dujz ē, it is no shame for you.

Nām, good, happy.

Nāmab and nāmob, may it not be, let it not be; nāmab olc būm ττυμυγ, may not your journey be unlucky.

Naṛd, skill or knowledge.

Naṛdajm, to know, to be skilled.

Naγ, a band, or tie.

Naγ, death.

Naγ, an anniversary.

Náy, now Naas, a borough town, of the County of Kildare in Leinster, and formerly the metropolis of Leinster, so that Cṛjoc Nájγ was that whole province; the ancient family of the Mac-Moroughs or O'Cavanaghs were the hereditary princes and possessors of it, Náy ʒajžean, the royal seat of the kings of Leinster: it is otherwise called αγ ʒajžean.

Nayaḁ, a fair.

Nayaḁ, fame, or reputation.

Nayaḁ, noble, famous.

Nayajazteač, a Nazarite.

Nayc, a tie or band.

Nayc, a collar, or chain; nayc ὀjm, a gold chain; maḁna najc, a chained dog.

Nayc, a ring.

Nayzaḁ, an obligation.

Nayzajm, to bind or tie; hence nayzajze, bound, tied down to; also attached or devoted to.

Nayzajme, a surety.

Naycam, a defence or fortification.

Nač, a science.

Načajm, a snake; načajm njm, an adder, a viper, or other poisonous serpent.

Načan, noble, famous.

Nē, anē, yesterday; *vid. naē sup.* anē nām, whether or no; anē nām mējdjž tū ljom, didst thou not bargain with me.

Neac, a spirit or apparition; táj-njž neac čūžam, a spirit appeared to me. *Note.* This word is a corrupt contraction of the word neamač, a heavenly spirit, *quod vide infra.*

Neac, some one, any one; an tē būajlfeay neac, he that shall strike any one.

Neačtar, neither; ex. neačtar djōb, neither of them.

Neačtar, outwardly, without, on the outside.

Neaḁ, and genit. njde, dat. njd, a nest; do ejtjž dá njd fējn, she fled to her own nest; Lat. *nidus*, Wel. *nyth*.

Nēall, a trance, or ecstasy.

Nēall, a cloud; Wel. *niul*, Gr. νηφελη.

Nēall, noble.

Neambaožal, safety, security.

Neambaožalač, secure.

Neam, Heaven; genit. njme, Wel. *neve*.

Neamač, a heavenly spirit.

Neam, in compound words is a negative preposition; neam-foyač, unstable, wavering; neam-řjñe-unta, unrighteous; neam-đjađa, ungodly.

Neamajñ, a pearl.

Neamajre, terrible, cruel.

Neam ajteanta, unknown.

Neam alač, undefiled, i. e. neam-řalač.

Neam altač, smooth.

Neaman, a raven, or crow.

Neam-bunajteac, groundless.

Neam čnažač, without knots.

Neam-čojgjlte, unthrifty.

Neam-čojgjlteac, profuse, lavish; also open-minded.

Neam-čojmteac, free, generous.

Neam-čojnžeallac, ill-natured.

Neam-čomdač, negligent.

Neam-čorñac, unmoveable.

Neamčorñuñdeacđ, immutability, steadiness, constancy.

Neam-čñjocñac and neam-čñjocñuñžte, endless.

Neam-čubač and neam-čubajđ, unbecoming, improper.

Neam-čuñđ, poverty.

Neam-čuñdeac, poor, indigent.

Neam-čujmne, forgetfulness.

Neam-čumajržte, unmixed.

Neam-čuramac, careless.

Neamđa, heavenly, holy.

Neam-đljžteac, unlawful.

Neam-đuťñacđ, negligence.

Neam-řallja, unfeigned.

Neam-řajlljžteacđ, care, vigilance.

Neam-žañamajl, incommodious.

Neam-žean, hatred, enmity.

Neam-žlan, impure, unclean, profane.

Neam-žlajne, impurity, pollution.

Neam-žñatač, unusual.

Neam-žñotač, idle.

Neam-žulmañ, unskilful.

Neam-ločdač, blameless.

Neam-mañbtač, immortal; do-mañbtač, *idem*.

Neam-mbož, hard, impenetrable.

Neam-mbuan, transitory.

Neam-meayaññdačt, excess.

Neam-motužad, stupidity, insensibility.

Neam-nuall, an anthem, or hymn.

Neamonn, a diamond.

Neam-řojteamajl, sober.

Neam-řeaymač, inconstant.

Neam-řťñajceamujl, frugal.

Neam-řulmañ, churlish, morose.

Neam-ťabañtač, stingy.

Neam-ťañbač, ineffectual.

Neam-ťañbuñde, unprofitableness.

Neam-ťorťtač, unfruitful.

Neam-ťñocaññeac, unmerciful.

Neam-ťñuajlleađ, incorruption.

Neam-ťñuajlljđ, sincere.

Neam-ťurñuř, difficult.

Neam-ujñeaybač, not poor.

Neam-ullam, unprepared.

Neam-unčojdeac, harmless.

Neañ, an inch; also a span.

Neañ, a wave or billow.

Neañajđ, a nettle.

Neañajrž, that bindeth; neañajrc or ño neañajrž, he bound or tied.

Neañt and neañtōž, a nettle.

Neañ, a wild boar.

Neaññajm, to liken or compare.

Neañt, gen. ññt, power, strength.

Neañtañžjm, to strengthen.

Neañtbañ, or neañtmañ, strong.

Neañtūžad, a strengthening.

Neay, a hill, or fortified place.

Neay, a weasel.

Neay, a hurt or wound.

Neay, noble, generous.

Neaya, the next; añ mjořa ba neaya, the next month.

Neayan, the next place.

Neayrž, an ulcer, a bile; neayržojđ, *idem*.

Neayta, just, honest.

Neatay, manslaughter.

Nějđ, a fight or battle; also a wound received in battle.

Nejde, wind.

- Nējllj̄n, a small cloud.
 Nej̄mōij̄g, of no weight or effect.
 Nej̄m, or nej̄m, brightness, splendour; whence nej̄mj̄m and njā-maj̄m, to shine or be bright; hence neam̄, and genit. nej̄me, Heaven.
 Nej̄m and nej̄me, poison.
 Nej̄m, the same as neam̄, a negative in compound words; ex. nej̄m-čjontac̄, innocent; nej̄m-čj̄jnneac̄, false.
 Nej̄m-čēalzac̄, sincere.
 Nej̄m-čējlleac̄, rash, foolish; 30 nej̄m-čējllj̄de, unadvisedly.
 Nej̄m-čjon, disrespect.
 Nej̄meaδ, a poem; also a science.
 Nej̄meaδ, glebe-land; *quasi* neam̄-jac̄, holy or consecrated land.
 Nej̄m-δjomajleac̄, frugal, sparing.
 Nej̄meac̄, glittering, shining.
 Nej̄m-eazlac̄, bold, confident.
 Nej̄meδ, filth or dirt.
 Nej̄mj̄deac̄t, the same.
 Nej̄mējlnj̄de, uncorrupted, unviolated.
 Nej̄mj̄, ants' eggs.
 Nej̄mj̄m, to corrupt or spoil.
 Nej̄m-jonmuj̄n, morose, froward.
 Nej̄m-mēay, contempt.
 Nej̄m-mēata, confident.
 Nej̄m-mj̄rgeac̄, sober.
 Nej̄mneac̄, sore, aching; also passionate.
 Nej̄mnj̄, a thing of nought, or invalid; 30 čur ar nej̄mnj̄, to annihilate.
 Nej̄mnj̄gjm̄, to annul, or annihilate.
 Nej̄mj̄yeaδ, contempt.
 Nej̄m-γeaymac̄, inconstant.
 Nej̄m-γeaymac̄δ, inconstancy.
 Nej̄m-tej̄t, cold, cool.

Note.—The above negative prefix nej̄m hath been changed from its original form, neam̄, by our modern grammarians, in order to make it agree in compounds with words whose first or second

letter may be e or j, according to the abusive rule of coel le coel, &c.

- Nej̄t, a fight, battle, or engagement.
 Nej̄te, the plur. of nj̄δ, things.
 Nej̄teamajl, real.
 Meamaj̄n, madness.
 Mem̄an, a vulture, or Royston crow.
 Meō, and.
 Meōc̄, good.
 Meōj̄δ, bad, naught.
 Meōjl, pl. of nēul, *quod vid.*
 Nēul, a cloud; genit. nējl, and plur. nēojl, or nēulta; nēulta dūba na hoj̄δce, the dark clouds of the night.
 Nēul, light, a glimpse of light; 30 čonayc nēul na t̄jne, I saw a glimpse of the light of the fire; nēul 3rējne, a little sunshine; njl nēul maδaj̄c aj̄ge, he does not see a wink.
 Nēul, a fit; nēul t̄jnnj̄r, a fit of sickness; nēul buj̄le, a fit of madness; t̄aj̄mnēul, a trance; pl. nēulta.
 Nēul, a star; nēultaj̄b nj̄me, the stars of Heaven.
 Nēuladōj̄r, an astrologer.
 Nēul̄furn̄taδ, slumbering.
 Ngedal, a reed; also the name of the double letter n̄g, otherwise called nj̄atal.
 Nj̄, not: one of the Irish negatives, and the most common of all, like the Latin *non*; it is never used in compounds; nj̄ řēj̄δj̄r, it cannot be; nj̄ hē, it is not he; Goth. *ni* and *nih*, Lat. *ne* or *ni*, Gr. *νε* or *νέ*, Goth. *niu*, neque.
 Nj̄ or nj̄δ, a thing; 30 ac̄ nj̄δ řnā-muj̄, every thing that creepeth; plur. nej̄te; nej̄te talmaj̄de, earthly things.
 Nja, a sister's son.
 Njaδ, a champion; nj̄aδ, or nj̄at naj̄rc, *miles torquatus*.

Njaðay and njaðcay, valour, bravery.

Njal, a soldier or champion.

Njal, a letter.

Njamajm, to shine, to be bright.

Njamða, pleasant, bright; njama-mujl, *idem*.

Njamðaæt, brightness.

Njd, for znjd, they make.

Njd, manslaughter.

Njde, time.

Njž, or nj, a daughter, also a niece; ex. Májne njž Tomáj, Mary the daughter of Thomas; hence majne njž Bhñajñ, nj Nejl, Mary the daughter of Brien, of Neill, i. e. Mary O'Brien, or O'Neill; hence njžñ, corrupted into jnžñ, a daughter. The Welsh have *nith*, and the Cornish *noith*, for niece.

Njžjm, to wash; njžfjd řjad a neudájže, they shall wash their clothes.

Njžtjn, soap.

Njl, is not; njl řē, he is not. It is a contraction of nj būjl; *vid.* řjlm, or řajlm.

Njlm, to be wanting, to be absent, i. e. nj řjlm.

Njm, a drop.

Njmğljc, strong, impregnable.

Njm, to do, to make; ujme řjn do njmře řmdužad, wherefore I make a decree.

Njm, bitterness, sourness; žan njm žan majtjm, without sourness or slackness; hence njmneac, testy, peevish.

Njm and nejñ, poison; aťajñ, or naťajñ njme, an adder, a viper; any poisonous serpent.

Njme, or nejme, genit. of Neam, Heaven; njōžacť njme, the kingdom of Heaven.

Njmneac, poisonous, mortal; also peevish, passionate.

Njn, an image.

Njnžjn, sore, sick.

Njnrcj, one who interrupts another's discourse.

Njoða, real.

Njomða, bright, shining.

Njomam, to shine, to glitter.

Njomay, brightness.

Njomřžaojlte, scattered or dispersed.

Njon, or nujn, the ash-tree; hence the name of the letter N.

Njon, a wave.

Njon, a letter.

Njonać, catching; also forked.

Njonać, agreeable, pleasant.

Njonać, party-coloured, speckled.

Njonað, a prey or booty.

Njonajm, to prey.

Njoř, anjoř, from below, up; do būřead a njor tojbřeaca an ajžējn, the fountains of the deep were broken up.

Njpram, I would not be; njpram conajñclejť ajñ čnejć, I would not be always destroying or plundering my subjects; Lat. *non ipse essem*.

Njñ, or njon, i. e. nj añ, or nj ñō, comes before verbs of the preter-perfect tense of the indicative mood; ex. njñ būajl, he struck not. When it has bū after it, it has an adjective or participle coming just after them, and then comes the substantive if it be not understood; ex. njñ bū láj-djñ mē, I was not strong; njñ bū tōžta an teac, the house was not built. It sometimes has a pronoun after it: njñ bū leō j, she was not theirs; njñ is sometimes written nj ñō; ex. nj ñō būajl, he struck not.

Njñ is sometimes written for njñ, in the above different manners of using it.

Njñe, a wound; the gen. of neay, *quod vid.*

Njť, or njð, manslaughter; also a battle or engagement.

Njuž, i. e. *anjuž*, to-day; rather an *uj*, or a *n'uj*, *qd. vid. sup.*
Nō, nor, or; *nō zo*, until; *nō žur*, until that; *nō žur ojl rj an leanaš*, until she had nursed the child; *nō zo rernjoŕfa rē tū*, until he destroy thee.
Mo, this particle was anciently used instead of *do*; ex. *no būaj-ljŕ mē*, you struck me.
Nō, new; Lat. *novus*; *nō ajm*, new arms, *nova arma*; *nō-mōš*, new fashion; Lat. *novus modus*.
Mošajš, time, season.
Moč, which.
Moča and *nočaš*, ninety.
Močš, rather *nočt*, night; a *nočš*, to-night; Lat. *nocte*.
Močšajžjm, to make naked, to uncover, to strip or peel; *do nočš rē*, he peeled; *nā nočšujž būŕ ccjnn*, do not uncover your heads; *amajl nočšajŕ ŕean leašajŕ*, as the old books discover; *do nočš rē mē*, he hath stript me; *nočšujm šjb*, I explain to you.
Močšajžŕe, or *nočšajžte*, naked.
Močša, open, discovered.
Moš, an abbreviation, a difficulty; Lat. *nodus*.
Nōš, as *nōš leat*, observe or take notice; Lat. *nota*.
Mošajŕe, an abridger.
Mošajŕeačt, the method of using abbreviations.
Nōšajm, to understand; also to make a league or confederacy.
Nōš, noble, excellent.
Mošlaž, Christmas; Gall. *noel*; derived from *natalitia*.
Noeŕe, a seaman, a mariner.
Mošbjžjŕ, ordure or dung.
Nōšbjŕeač and *nōšbjŕte*, a novice.
Nōjn, noon, or the ninth hour of the day according to the Roman calculation of the day; *trāt nōna*, noon time.

Nōjn-šošča, an eclipse of the sun.
Nōjn-ŕealt, the evening star.
Nōjŕ and *nōŕ*, a manner or custom; *nōjŕ ažuŕ beačša*, carriage and behaviour; Lat. *mos*.
Nōjŕ, noble, excellent.
Nōjt, *anojt*, a church, or congregation.
Nōjteač, noble.
Nonn, a *nonn*, beyond, on the other side; a *nonn ažuŕ a nall*, to and fro, hither and thither.
Nōŕ, a fashion, manner, or custom; *do nōŕ an čēš moša*, according to the former manner; *do nōŕ rjn*, thus, even so, after that fashion; *do nōŕ na nužle čjneadač*, after the manner of all nations; Lat. *mos*; pl. *nōŕa* and *noŕajš*.
Nōŕ, knowledge.
Nōŕa, now, at present; a *noŕa*, now, at this present time.
Nōŕajžjm, to enact, or approve.
Moča, discovered.
Nua, strong; *do tmojd rē ŕe njād nūa*, he encountered a strong champion.
Nūa, new; *nūa ēadač*, new clothes.
Nuačolla, astonishing.
Nūačon, or *nōščun*, a companion, a bride, or bridegroom; *ŕean ažuŕ ŕonūačun leat*, I wish you prosperity and a happy companion, (wife or husband.)
Nuacojnŕeač, a harlot, or prostitute.
Nūaš, new. This word is often set before its substantive, and joined to it; *nūaš-žajll*, the new English; *nūaš-ŕjažnaŕŕe*, the New Testament; *nūaš-ola*, new oil. This word is sometimes written *nūaš*, but always pronounced *nōš*; Lat. *novum*, and Gr. *νέον*, new; Wel. *newydh*, and Cor. *nowydh*.
Nuajčteačš, news, tidings.

Muajð-*fejnðe*, a novice.
 Muajð-*mjlð*, an untrained soldier.
 Muajl, a roaring, or howling;
nuajl an leōjn, the roaring of the lion.
 Muajlm, to howl.
 Muajr, a *nuajr*, when; *ō nuajr*, seeing that.
 Muall, famous, noble.
 Muall, lamentation, mourning.
 Muall, an opinion.
 Muall *zan zaoj*, a true saying.
 Muallad and uallad, howling, or roaring.

Muall~~mu~~taç, howling, roaring.
 Muallzuba, *idem*.
 Muall~~mu~~rann, noble, generous.
 Muam~~an~~ōjr, embroidery.
 Muat~~aj~~z, heaven.
 Muajðð~~fe~~açð, a lone journey.
 Mu~~j~~ze, zo *nujze*, until; zo *nujze* *ro*, hitherto; zo *nujze mo bāç*, until my death.
 Mu~~j~~mjr, number.
 Mu~~j~~mjrjūzad, a numbering.
 Muna, hunger.
 Munn, a *nunn jr a nall*, to and again; *vid. nonn*.

REMARKS ON THE LETTER O.

O is the twelfth letter of the Irish alphabet, and the fourth vowel of the denomination of *leatān*, or broad vowels, and is therefore used indifferently with *a* or *u* in old Irish manuscripts, and in some words by the moderns, as *dēor*, *dēar*, or *dēur*, a *tear*; Lat. *lachryma*. And we find that the Greeks, especially the Dorians, did change their *av* into *ω*, as *τρωμα* for *τραυμα*, a *wound*; *ωλαξ* for *αυλαξ*, a *furrow*. The Latins anciently wrote *coda* for *cauda*; *plostrum* for *plaustrum*; *lotus* for *latus*, &c. In the Latin we also find *a* written for *o*, as from *creo* is formed *creavi* and *creatum*; and *u* has been sometimes taken for *o*, as *funtes* for *fontes*, *frundes* for *frondes*, *fretu* for *freto*, *Acherunte* for *Acheronte*, &c. In Lucretius, Plinius says that some states of Italy, particularly the Umbrians and Thuscans did not at all use *o*, but always wrote *u* instead of it. This letter is sometimes short and sometimes long, and therein corresponds with the Greek *ω* and *ο*. It is the præpositive vowel of the diphthong *ōjr*, so called from *ōjr*, the *spindle-tree*, vulgo *feōmuç*, Lat. *evonymus*; and we find this diphthong in the Hebrew, as Heb. *יג*, Lat. *gens*; as also among the Grecians, as *κοιλον*, *κοινη*, Lat. *coelum*, *cœna*.

o b

O, from; *ō çatajr zo çatajr*, from city to city; also whence; ex. *ō nabaçtaç*, whence is said.
 O, an interjection common to the Latins, signifying alas! woe is me!
 O, seeing that; *ō tājmr*, seeing that

o b

I am; *ō cōnnajmr mē do žnūjr*, since I have seen your countenance.
 O, an ear; Gr. *ους*, *auris*; hence *oðall*, deaf, from *o* or *ōž*, an ear, and *ðall*, dull. It is sometimes abusively written *aðall*,

and often *uðall*; ex. *mōya ne hō na deyrbe*, i. e. *mo cluāya ne cluay na meyrbe*.
Oða and *oðujn*, a river; *vid. Cluver. de Germania Antiqua*, pp. 638 and 694; hence the Celtic name of the Danube, viz. *Ōan-ou*, or *Ōan-oða*, signifying the bold river.
Obað, a denial, a refusal; *nj tju-ðrajn obað*, I should not refuse.
Obajm, to refuse or deny; *dob ye cat*, he refused battle, or giving battle.
Obajrne, swiftness, hastiness.
Obajr, work, labour; Lat. *opus, operis*.
Obajrjgjm and *obajrjužad*, to work or labour; Lat. *operor*.
Obajrjgte, and *contracte obrajgte*, worked up, handled with art.
Obann, quick, soon, nimble; *go hobann*, quickly, soon, presently; also hasty or rash; *nā bj obann le do beul*, be not rash in speech.
Obēla, open; *do rgōjltyjad cloča, azuy do badar na hajdnajēte obēla*, the rocks were rent asunder, and the monuments laid open.—*L. B.*
Oðan, or *uaðan*, and sometimes written *oðan*, fear, dread, terror; Gr. *φοβον, metus*; ex. *ar žnāð, ar oðan, na ar ŋuat*: *nā bejr*, (*bj ad bnejteām neamluat*:) *bnejt nār cōjr*, a *Ōhonca*, *dujt*: *ajr cōmtajb ojr no ajrgjot*; literally, do not pronounce sentence for love, for fear, nor for hatred; let your judgment be deliberate, i. e. not precipitate; *Donogh*, pronounce not an unjust sentence for presents of gold or silver.
Obo, an interjection, O strange! *proh*!
Oc, a poet; *jnnljb oc*, a band of poets.

Ocájd, business, an occasion.
Ocaj, and; often written for *acuj*, or *azuj*.
Ocaj, interest, or an annual rent; the same as *jocuj*, payment.
Oc and *uē*, oh! woe! alas! Wel. *och*, and Belg. *ach*.
Ocd, or *uēd*, a bosom, the breast; *bean hocda*, the wife of thy bosom; *lán a hocda*, her lapful; *ocd lájdjr*, *ocd laž*, a strong breast, a weak breast.
Očdač, good delivery of speech; *ar ŋeārr a očdač ná a ŋož-lujm*, his delivery surpasses his learning.
Očdmacað, adoption.
Očra, shoes.
Očt, eight; Lat. *octo*, and Gr. *οκτω*.
Očtmað, the eighth; Lat. *octavus*; *an točtmað cajbjdjol*, the eighth chapter.
Očtmožad, eighty.
Ocot, a shower.
Očrač, hungry; *ōjr jējon an točrač a ŋožmar ŋuay*, for the hungry eateth up his harvest.
Očraj, hunger; *očraj*, *idem*; *ŋear očraj*, a hungry person.
Očrajan, a glutton.
Očraj, hunger.
Oð, from thy; *ōd ŋonðmonnujb*, from thy loins, i. e. *ō do*.
Oð and *ožd*, music.
Oð, the point of a spear, the sharp end of any thing.
Oðar, pale, wan: written also *ožar*.
Oðarjan, the plant cow-parsnip; Lat. *sphondylium*.
Oðarač mullač, devil's bit; Lat. *succisa*.
Oðmōj, respect, homage.
Oðmōjač, respectful, dutiful.
Oŋrajdeac, a Druidish priest literally an offerer.
Oŋrājl, an offering, or oblation.
Oŋrālajm, to offer; *do oŋrālað*

an jōdbjnt jōdajn an a γon, the pure oblation was offered (to God) for him.

Oz, young; an τάογ ὄζ, the children, or youth; ὄζ jr ányá, young and old; ány náoy ὄζ, our little ones.

Ozacd, youth.

Ozán and ozánaç, a youth, a young man.

Ozam, the occult manner of writing used by the ancient Irish.

Ozánaçd, youth; ozántaçd, *idem*.

Ozbað, a territory in the County of Meath, which anciently belonged to the O'Heas.

Oz, the ear; *vid.* O.

Oz, whole, entire; zo hōz, entirely.

Oz, a virgin; gen. ὄζε, or hōza; an τὸζ γο-μόλτα, the Virgin most renowned.

Oz and ὄζδα, pure, sincere.

Ozdaçd, virginity.

Ozlác, a servant, a youth; also a soldier.

Ozlácay, slavery, servitude; also a servile kind of verse used in Irish in imitation of the pure kind of dans or verses, but is not confined to their strict rules, with regard to true correspondence or true union.

Ozloyzajn, a tad-pole.

Ozmaɿt, a heifer, a young beeve.

Oj, aj, or aoy, a sheep.

Ojbne, i. e. obajne, quickness, suddenness.

Ojbjd, obedience, submission.

Ojbɿzjm, to work, to cause or effect, to operate.

Ojbɿzçte, wrought.

Ojbɿzçteōji, a workman, a labourer.

Ojbɿjūzad, an operation.

Ojçt m̃j, October.

Ojdean, love, tenderness.

Ojde, a teacher, also a foster-father; ojde ɸaojɿjɿdn, a confessor; ojde alɿnoma, a foster-

father.

Ojdead, slaughter; also death.

Ojdçe, the night.

Ojdeacay, instruction.

Ojdeay, advice, also instruction; bēol-ojdeay, oral tradition.

Ojdç-mējɿleac, a night robber.

Ojde, a guest or traveller; d'ɸoy-zuɿl m̃jɿe mo dōjɿɿe don ojde, I opened my doors to the traveller; ñj bu ɸɿj ojɿjɿ ajçēay, she was not uncivil to strangers.

—*Brog. in Vit. S. Brig.*

Ojdeact, entertainment, a night's lodging.

Ojdead, death, got by any means; ojdead clajne Nējl, the decease of the children of Nial, ɸlojɿnzɸjɿd mē ajnm jr ojdead zac ɿjz, I will recount the names and deaths of each king.

This word is sometimes written ojzjɿd, and then seems to be of a radical identity with ēaz, death.

Ojdeay, cloç ojdeay, freestone.

Ojdji, and genit. ojɿɿe, snow; leac ojɿɿe, ice.

Ojdɿe, an heir, or heiress; ojɿɿe ceayt na cɿjçe, the rightful heir of the country; pl. ojɿɿjz. It is pronounced ojɿe, the d being quiescent: in old French *hoire*, plur. *hoires*; Lat. *hæres*, *hæredis*, where the *d* comes in as in the Irish; ojɿɿe, or ejɿɿe mánla, an heiress.

Ojdɿeacd, an inheritance.

Ojɸjzçe, an office.

Ojɸjzçeac, an officer.

Ojɸɿjon, vulgarly ajɸɿjon, the mass; literally, the sacrifice offered at mass. *Note.*—It will, I am confident, be allowed a self-evident position, that no language can have words significative of any such things or modes of things, as the people who speak it never had any sort of knowledge of, by being objects



either of their senses or their understanding; whence it follows, that the languages of the Heathenish nations, to which the Christian religion was preached and communicated, could not have had words expressive of its rites, sacraments, and mysteries, before they had learned them from the Christian preachers and missionaries. But it is to be observed, that as there was scarce any Heathenish nation which had not at all times the practice of offering sacrifices to their false deities, and adoring or worshipping them in their own manner; so the people of such nations must have had words significative both of every act of their religious worship, and of the persons and things that were employed in such acts; wherefore they must necessarily have one word to signify a sacrifice, another for adoration, a particular appellative for the person destined to offer the sacrifice, another for the thing upon which the sacrifice was laid and offered, such as we call an altar: thus, as the British Celts, according to the account of Mr. Rowland in his *Mona Antiqua*, p. 65, called their sacrificers by the appellative of *Offrydion*, from *offryd*, a sacrifice; and an altar by that of *crom-leach*, (a word, whose genuine and radical meaning neither Mr. Rowland, who vainly strives to derive it from the Hebrew, nor any other Welshman could understand, without the help of the Irish language,) so the Irish Celts distinguished their Heathenish priests by the appellative of *Ojfrjonnač* or *Ojfrjdeač* in the singular, and *Ojfrjonnaјcc*

or *Ojfrjdeaјcc* in the plural, from *ojfrjon*, a sacrifice; and an altar by that of *crom-leac*, a word which had two significations, the one as being a stone of an inclined position, from *leac*, a stone, and *crom*, bent or inclined; and the other, as being a stone, at which the people kneeled or bent themselves to adore their deities. The Irish had another sort of altars, which they called *Carn*, literally meaning a coped heap of loose stones, with a large flat stone at the top, on which the sacrifice was laid: those *Carns* are still to be seen on the summits of almost all the hills and high places of Ireland. Those who officiated at the *Carns* were called *Caјnaјcc* in the plural, and *Caјrneac* in the singular, whilst the priest who served on the plains, in the open temples, consisting of a circle of tall pillars of unhewed stone, with the altar called *crom-leac* at the east side of them, retained the generic name of *Ojfrjonnač* or *Ojfrjdeač*, a sacrificer. A third order of religious persons among the heathen Irish, was constituted by those they called *řáјd* or *бáјd*, Lat. *Vates*, a kind of prophets or soothsayers; whose profession became the object of so great horror after the establishment of the Christian religion in Ireland, that the Irish words *do beјm do na báјd tū*, proverbially signify the same thing with *diris devovere*, to give up a body to all the furies of hell. Strabo, in his fourth book, mentions three orders of people distinguished amongst the Celts, and whose persons were held in the highest veneration: the *Vates*, to whom he assigns

the function of offering sacrifices, and explaining natural causes; the Druids, who besides the study of nature, had care of all moral discipline, and were professed judges of all private and public causes, and even of martial affairs, being reputed the justest of men, *omnium opinione justissimi*; and the Bards, who were their poets. The Irish Celts had those three different orders of people; but they made a just and necessary distinction between the sacrificers and the *báird*; the latter being only a kind of magicians, and were not charged with the function of offering sacrifices. Now, to finish our remarks on the word *Oj-
fijon*, we have only to observe, that the first preachers of the Gospel in Ireland, finding the Irish had at all times that proper word to mean a sacrifice, thought it reasonable to let them apply it to the divine sacrifice of the mass; contenting themselves with an assurance of their believing it consisted of the body and blood of Christ offered to God the Father, for both the living and the dead. And this concession of those first preachers was the more reasonable and just, as the word *ojfijon*, a sacrifice, was much a more significative name for that divine liturgy of the Christian religion, than the word *missa*, which is taken from the words *ite, missa est*, said to the people at the end of mass for a form of dismissing them. The Irish were also left in possession of the word *ado-
nad*, to mean the adoration of the true God, which was one of the primitive words of their language, (*vid. mág-adojn, sup.*)

and of the word *bōrad*, corrupted into *pōrad*, to mean the sacrament of marriage; *vid. pō-
rad infra*. Thus also the words *creidjom, dōcay, and grád*, i. e. faith, hope, and charity, are primitive words of the Irish language.

- Ojg*, a champion.
- Ojgbean*, a young woman.
- Ojge*, a web fit for the loom.
- Ojge*, youth; *ann a hōjge*, in her youth; also younger.
- Ojgfean*, a lad, a youth.
- Ojg*, a virgin, or maid; *maí oíjg
fjor-glajn*, as a pure virgin.
- Ojge*, fullness, entireness.
- Ojge*, a file.
- Ojgeann*, a pan, a chaldron.
- Ojgean*, genit. *ojgjn*, snow; *Wel.
eira; leac-ojgjn*, ice.
- Ojgeanamajl*, icy, or frosty.
- Ojgid*, a sojourner, or guest.
- Ojgid*, death.
- Ojgjm*, to behold, or look upon.
- Ojgnejn*, a despotic power; also perfect obedience or subjection.
- Ojgneata*, frozen.
- Ojgneōg*, frost.
- Ojgjm*, to freeze or snow.
- Ojgťajna*, an heir-apparent to a lordship.
- Ojl*, from *ojljm*, or *ajljm*, to nourish or nurse; *no gurn ojl řj ē*, until she had nursed him; *do
hojlead ē*, he was educated.
- Ojl*, from *ōlajm*; *cum ojl*, to drink.
- Ojl*, a rock.
- Ojl*, infamy, ignominy; hence *ojl-
bējm*, reproach, a dispraise.
- Ojlbējm*, a reproach; also an offence; a stumbling block.
- Ojlbējmjm*, to stumble, to take offence.
- Ojlbrēo*, a funeral fire; *Lat. rokus*.
- Ojlceay*, a doubt.
- Ojlceayac*, doubtful.
- Ojle*, *aj ojlle*, and *ajojll*, another.

Ojleamnac, requisite; also nourishing.
 Ojleamnam, to educate
 Ojleamujn, nurture, food.
 Ojleán, an island; ojleánab, islands.
 Ojleap and ojleapac, a pilgrim.
 Ojleapnam, to go on pilgrimage.
 Ojleapca, a nursery.
 Ojleatap, a foster-father.
 Ojljpte, pilgrimage; ojljtpe, *id.*
 Ojljptecac, a pilgrimage; ojljtpeac, *idem.*
 Ojlle, or ujlle, greater.
 Ojllmead, balances.
 Ojlltead, a cable.
 Ojn and on, a loan or thing lent.
 Ojneac, mercy; also liberality; ná bjoð ann do rjnpead ojneac cuje, let there be none to extend mercy unto him, *Ps.* 109. 12; also respect, deference; tap ceann ojneac na cclejpeac, through the deference due to the clergy.
 Ojnec, liberal; bean ojnec, a generous woman.
 Ojnme, with; ojnme mjg mōjn, together with the great king.
 Ojnmjd, a fool, or silly person.
 Ojnmjdeac, foolish, silly.
 Ojnmjdeact, folly.
 Ojnpeac, an abandoned silly person; also a harlot.
 Ojn, for, because that; Gr. γαρ, and Gall. *car.*
 Ojn, golden, of or belonging to gold; *vid.* ōn.
 Ojn, the spindle-tree; hence the diphthong oj is so called.
 Ojn-beapc, good actions, precious deeds; compounded of ōn, gold; and beapc, a deed.
 Ojn-beapcac, great, precious.
 Ojnbjdn, honour, veneration.
 Ojnbjdjneac, venerable; a ōjg ōjnbjdjneac, *virgo veneranda.*
 Ojnec, a lap-dog.
 Ojnecadal, an instruction; also

doctrine.
 Ojnecapc, a hurt, a wound.
 Ojnecap, necessary, fit, proper; ex. zac jce ap ojneap djamnad, a tá a hjamnad ran pajdjn, every petition necessary to be demanded, is to be found in the Lord's Prayer.
 Ojnecapac, need, necessity.
 Ojnecapd, a goldsmith.
 Ojnecapac, a mess.
 Ojncjll, provision reserved for the absent.
 Ojncjll, against, in wait or expectation; an ojncjll an cata, against the fight; do bejt am ojncjll, to lie in wait for me.
 Ojncjllm, to bear or carry.
 Ojncjomac, gold-haired; Lat. *auricomus.*
 Ojn-cjnde, a treasury or bank of gold; a precious magazine.
 Ojn-deapc, noble, illustrious; compar. ojndeapca, more illustrious.
 Ojn-deapcam, to flourish, to be famous.
 Ojn-deapcap, lustre, excellency.
 Ojn-deapc, excellent, illustrious.
 Ojnecap, pre-eminence, supremacy.
 Ojnecapduy, an assembly.
 Ojnecad, as much, so much; also whilst; as, ojnead bejdj na mbeatapd, whilst they lived.—*Vid. Annal. Tighern. an.* 144.
 Ojnecad, or ojnjm, to befit or become; njn ojn do a deanam, it was not fit or convenient for him to do it.
 Ojnecaga, chief, excellent.
 Ojnecagajl, a waste house or habitation.
 Ojnecamajl, meet, proper.
 Ojnecam, a ploughman.
 Ojnecamna, meet, or proper.
 Ojnecamujn, an influence; ojneamna mjllce, sweet influences.—*Job*, 38. 31.
 Ojnecamnam, to adapt or make fit.

Oյրեար, pleasant ; oյրեար-ջլան, fine and clear.
 Oյրբյծ and oյրբյծեաձ, music.
 Oյրբյծեաճ, a musician.
 Oյրջրեայ, an ornament, a piece of embroidery wrought by a needle with figures or devices in gold ; from օր, gold, and շրեայ, an ornament.
 Oյրյծ, it is meet or convenient ; oյրյծ յե՛ ծամ, it is meet for me.
 Oյրյծ, or oյրեաձ, a quantity, as much as ; յեաճձ ոյրյծ, sevenfold ; oյրեաձ յր բեաճբայծ ծօ ծրեյժ լեօ, as much as they can carry with them.
 Oյրյմ, to serve ; oյրյծ ծօ, serve ye him ; ծօ ոյրբյծ, that they may serve.
 Oյրյր, or յրյր, a chronicle.
 Oյրլե, a piece, or fragment.
 Oյրլյմ, to cut off.
 Oյրմյծ, credit, respect.
 Oյրնեալտա, neat, elegant, ornamental.
 Oյր-նեյմյմ, to shine like gold.
 Oյրնեյր, *rectius* այրնեյր, goods, chattels, tackling, or any thing to work with.
 Oյրնեյր, a qualm of stomach, or nauseousness.
 Oյրոյմ, to ordain, to put in authority ; ծօ oյրնեաձ է յօնա ի ա- շարտ յօճան, he was ordained a pure priest ; յար նա օյրնեաձ նա իյջ ալ Շհաճմաճայն, after being proclaimed king of Thomond : it is sometimes written օյրոնյմ, Lat. *ordino*.
 Oյրյր, Oյրր, or Եօրայր, Europe.
 Oյրտեար, the east, or eastern parts of the world ; օն oյրտյր ; *vid.* յեայ. It also signifies “the day following.”—*Vid. Luke*, 13. 33.
 Oյրտեարաճ, eastern.
 Oյր-ծրեայ, an hyberbole.
 Oյրծեայ, an epicycle.
 Oյր-ճեյմնյաճաձ, eminence, or superiority.

Oյր-ճրեյճեամ, superstition.
 Oյրյօնայր, a taberd ; a habit formerly worn over a gown.
 Oյրյրե, an oyster.
 Oյր-րջրյծյն, superscription.
 Oյր-րյոյմ, to lie with the face upward.
 Ol, said ; ol յե, said he, or says he, like the common expression այր յե ; ol յյաձ, ol յյ, say they, says she.
 Ola, oil ; ծայլլեօջ ճրայնն օլա, an olive leaf ; Lat. *oleum, oleo*.
 Ola, *vid.* օլամ ; տեաճ օլա, a tippling house ; տեաճ առ օլլ, *idem*.
 Olաճ, given to drunkenness, or drinking to excess.
 Olաճան, immoderate drinking ; բեար օլաճայն, a sot or drunkard.
 Olայմ, to drink ; ծ'օլաճար առ յօմաձ, they drank to excess.
 Olann, wool ; ծ'օլայնն, of wool ; olann ռաօրաճ, sheep's wool ; Wel. *gulan*.
 Olարտ, a hone.
 Olարտար, an ungrateful smell.
 Olc, bad, naught ; also harm, damage ; as, olc առ շոյոմ, bad is the action ; ծօ հօլ ծօյծ, their foe ; also a substantive ; as, olc ռօյտեանն, a common detriment.
 Olcay, naughtiness, badness.
 Olc-labayրեաճ, blubber-lipped : the last part of this compound shows that labayր is a lip, like the Lat. *labrum*.
 Olcօծար, covetousness ; also pleasure ; also the name of some of the Irish kings and nobles.
 Olcay, badness ; ալ առ յօլցայ, for their badness.
 Oleaճ, soaking.
 Oleayաճ, usual, frequent.
 Oll, great, grand ; Gr. *ολος, totus* ; oll ալ, a vast havoc, or great slaughter.
 Olla, woollen.
 Ollam, ready, prepared.

Ollam, a doctor, or teacher; one well experienced in any science. The *Ar̃d-ollam* was the Archi-Poeta, or Poet Laureat of the king. This word, in its genitive case, forms *ollaman* in the same manner that *tallam* forms *talman*; *ollamujn* is the nominat. plural.

Ollamaj̃n, the learned; also instruction; genit. *ollamna*; *luēt ollamna*, teachers of the sciences.

Ollamanta, learned.

Ollamnūz̃aḁ, to instruct or teach; also to solemnize.

Ollam̃baṃ, a great army.

Ollaṭaḁ, resentment.

Olldáγ, or oldáγ, than, more than, rather than; ex. *ñj̃ f̃eacaḁ f̃jonñ doñ d̃m̃ojñz̃ daonã mojm-pẽ ñjam̃ beañ bũ áj̃llẽ olldáγ̃ añ b̃eañ γjñ*, i. e. *f̃jonñ* (*mac-cūjl̃*) never saw of the human species one more beautiful than that lady.

Olld̃naḁ, a funeral pile.

Olleaḁ, an affront, or indignity.

Ollmaṭaγ, great riches; ex. *ollmaṭaγ̃ añ t̃γaoḁaj̃l̃*, the goods of the world.

Oll-mucaḁ, having great herds of swine.

Oll-tūaḁ, a great ax.

Omaj̃l and omalaḁ, the same as *tomalaḁ*, to eat; *mõ omaj̃l̃ C̃m̃joγ̃t̃ m̃j̃l̃ aḁuγ̃ j̃áγz̃ j̃áṃ̃ nẽj-γẽj̃m̃z̃ẽ*, Christ eat fish and honey after his resurrection.—*L. B.*

Omaṃ, a trough; also a cupboard.

Oṃ, lonesome, unfrequented; ex. *ñáṃ̃ ab̃ oṃ̃ dõ m̃ūṃ̃*, may not your house be a desert; also raw.

Oṃan for oḁan, dread, terror.

Oṃneaṃ, an embryo.

Omna, an oak-tree; *omnã ñá̃ d̃ūaṃ-ḁaj̃b̃ añ γl̃ūaḁz̃*, trees which a

multitude could not clear away.

Omna, a lance or spear.

Om̃na, amber.

Om̃nann, a division, or share.

On and ojn, advantage, gain.

On, a stain.

On, sloth, laziness.

Ona, slow, sluggish, inactive, lazy.

Onz̃, clean, clear.

Onz̃, sorrow, grief, a sigh or groan.

Onz̃, healing, curing.

Onz̃, a fire, a hearth.

Onz̃aḁ or unz̃aḁ, anointing, or unction.

Onz̃aḁ or onz̃aj̃m̃, to anoint; Lat. *ungo*.

Onz̃b̃j̃ōñ, trespass.

Onz̃ta, anointed.

Onnaṃ, there is.

Onn, a stone.

Onn, a horse.

Onn, furze or gorse: hence the name of the letter O.

Onñconñ, a standard or ensign.

Onōj̃m̃, honour, respect; Lat. *honor*.

Onōmaḁ, honourable; comp. *onōmaḁz̃*, more honourable.

Onōmaḁm̃, to honour; also to reverence; *d̃onōm̃uj̃z̃ γē̃ Ōja*, he worshiped God.

Onōm̃uj̃z̃tẽ, honoured, revered.

Or̃, gold; Wel. *oyr*, Lat. *aurum*.

This Irish word has an analogy with the Heb. *ור*, *lucere, splendere, quia lucet et splendet aurum*.—Vid. Henric. Opit. Lex.

Or̃ or ōj̃m̃, for, because.

Or̃, a voice or sound.

Or̃, a border, or coast; *ō̃ ō̃m̃ z̃õ hō̃m̃*, from coast to coast; Lat. *ora*.

Or̃acuḁl̃, an oracle.

Or̃aḁán, the herb organy; Lat. *auriganum*; it is vulgarly pronounced *aḁaḁán*.

Or̃ájd̃, an oration; also a prayer.

Oram, to pray; *ōrujḁ do muirēa-
ḁac O'Dubthaig Seanōir Eij-
rjonn, orate pro Muiredaco
O'Dubthaigh seniore Hiberniæ.*

Oram, or orim, i. e. aji me, of or
on me; *cūjmijḁ orim, remember
me.*

Orbajne, mercy, goodness; *τρε
orbajne an Tjanna, through
the Lord's mercy.*

Orbann, a gold coin.

Orbjt, humble, mild.

Or-bujḁeac, the yellow pure, call-
ed *or*, or *topaz*, in the arms of
an earl or lord; or *sol* in that
of a king or prince.

Orc, and orcad, and orcajn, to
kill or destroy, to put to death;
Hisp. ahorcar, to hang; a *dū-
bajnt gurē eccoir Cijort do
orcajn*, he said it was unjust to
put Christ to death.—*L. B.*

Orc, a hen-egg.

Orc, a salmon.

Orc, or arc, a young pig; *baḁ
lūḁa j a ccjonn mjoḁa oldāy
orc crānac*, in one month's time
she was less than a young pig.—
L. B.

Orc, a prince's son.

Orcojlējn, a golden collar.

Orcraḁ, grief, sorrow.

Ord, an order; *ōrd beannaigḁte*,
holy order.

Orda, a piece or fragment.

Ordaigjm, to order; also to wish
or desire; *d'ōrdujḁ ḁōjb ḁeaj-
mōjn do deānam don pobal*, he
ordered them to preach to the
people; also to appoint or or-
dain; *maḁ ḁrdōcujḁ na brej-
teamajn*, as the arbiters shall
determine: it is written also *ōr-
duigjm*; *Lat. ordino, jubeo.*

Ordan, love, generosity.

Orda, golden, of gold.

Ordjn, a mallet.

Ordlac, an inch.

Ordōḁ, a thumb; also the great

toe: hence *ōrdlac* or *ōrlac* sig-
nifies an inch, or the breadth of
the thumb: *ōrdōḁ* is only the
diminut. of *ōrd*.

Ordūḁad, an order or decree; also
arrangement; *ordūḁad an dāna*,
the arrangement or disposition
of the poem.

Ordugjm, to order or ordain, to
set in order.

Ordugḁte, ordered.

Orgajn, an organ.

Orgajn, slaughter.

Orgruaḁac, yellow-haired.

Orlayta and *ōrlaytamajl*, shining
like gold.

Orim and *orimḁa*, upon me, i. e. aji
me.

Ormajdean, the morning, the break
of day.

Ormjanaḁ, gold ore, a gold mine.

Orn, slaughter, massacre.

Orna, barley.

Ornajḁte, a prayer.

Ornajgm, to adorn.

Orna, or ornḁa, on them; some-
times *forḁta*.

Ort, *ar ort*, he slew or killed;
also to ravage or plunder.

Ort, on thee, i. e. aji tū.

Orta, begone.

Orta, or ornḁa, a collect, or short
prayer; also a charm, but in
this last sense it is always said
arnḁa.

Orujḁ, on you; *orujonn*, on us.

Orumḁa, on me, towards me.

Or, above, over upon; *ōr cjon
na catḁac*, above or over the
city.

Or is sometimes used in compound
words, as, *or-cmejdeam*, super-
stition.

Or, a deer.

Or, is often prefixed to adjectives,
by which means they become
adverbs; ex. *ōr árd*, loudly or
publicly; *ōr jreal*, softly or
privately.

Oṛaḁ, or ṛoṛaḁ, a desisting, a cessation, or giving over; oṛaḁ cōmṛaṛe, an armistice, or suspension of arms.

Oṛaṁ, to desist from, to cease.

Oṛaṁ, the younger; *vid.* ṛōṛaṁ, or ṛōṛeaṁ.

Oṛcāc, eminent, superior to others.

Oṛcaṁ, the motion of the hands in swimming.

Oṛcaṁ, a leap or bound.

Oṛcaṁ, a guest, or traveller.

Oṛcaṁ, a combatant, a champion; also the name of one of the Irish champions, named also Uṛḡuṁ.

Oṛcaṁ, a ruinous fall.

Oṛcaṁda, renowned, famous.

Oṛcaṁlann, an hospital.

Oṛcaṁta, loud, clamorous.

Oṛcōmaṛḡṛṛe, a meteor.

Oṛ-čēṁṁḡḡṁ, to exceed or excel.

Oṛ-čēṁṁḡḡaḁ, preeminence, or superiority.

Oṛcuṁte, open, manifest; le lṛṛṁ oṛcuṁte jona lāṁ, with an open letter in his hand.

Oṛcul, the armpit.

Oṛda or ōṛta, a house; *Hisp. ostal.*

Oṛda, ṛḡ ōṛda, an inn.

Oṛdōṛṁ, a host, a landlord; m'ōṛdōṛṁ, my host.

Oṛḡaṁac, frail, brittle.

Oṛḡlaṁ, or ṛoṛḡlaṁ, to open; d'ōṛḡuṁl ṛē an dōṛaṁ, he opened the door.

Oṛ-ḡṛāḡb, a superscription; from oṛ, above or upon; and ḡṛāḡb, *Gr. γραφή, writing; Lat. scriptio.*

Oṛ-maṁtaḁ, surviving.

Oṛnaḁ, a sigh, a groan; aṛ ṛṁuṁe mo buṁleāḁ nā m'ōṛnaḁ, my stroke is heavier than my groaning.

Oṛnaḁac, groaning, sighing.

Oṛnaḡde, or oṛnaḡḡeal, a groaning.

Oṛnaḡḡṁ, to sigh, to groan.

Oṛḡaṁ, a back burden.

Oṛḡaṁaḡde, a porter or carrier.

Oṛḡaṁōṛṁ, *idem.*

Oṛṛōṛṁ, an hostler.

Oṛūḡde, or Oṛḡṁūḡde, Ossory in Leinster, the ancient principality of the Fitzpatricks, Irish, Mac-ḡjolla-ṛāḡṁuḡ, and of several other families, chiefly the O'Carols, descended from Ṭaḡḡ, son of Oljololum, king of Munster and Leinster, the O'Donchas of Goran, the O'Dubhshlaines, or O'Delanys, and the O'Brenans.

Oṛaṁ, labour, toil; hence duṁne oṛaṁ, a rustic, a labourer.

Oṛaṁ, sick, weak, wounded; ōḁ čūaladaṁ na hoṛaṁ ḡṁ, deḡḡ-ḡeadaṁ ḡo hobann, when the wounded heard that, they immediately arose.—*K. de Brien Boiroimhe.*

Oṛaṁ, wages.

Oṛṁac, *vid.* oṛṁac.

Oṛṁaṁ, a disease or disorder.

Oṛṁaṁac, sick, diseased.

Oṛṁaṁca, an hospital for sick and wounded.

Oṛṁac, dung, but particularly horse-dung, as būaltṁac or būaltac is peculiar to that of cows or oxen.

REMARKS ON THE LETTER ṛ.

ṛ is the thirteenth letter of the Irish alphabet, and ranked among the hard consonants, called in Irish *conḡoṛneāḁa cṁūāḁa*. It bears an

aspirate, and then pronounces exactly like the Greek ϕ , and is numbered among the rough consonants, called $\kappa\omicron\gamma\omicron\gamma\eta\epsilon\alpha\delta\alpha\ \gamma\alpha\rho\beta\alpha$. This letter is called in Irish $\rho\epsilon\gamma\tau\text{-}\beta\omicron\gamma$. Our grammarians do not inform us from what tree it borrows this appellative, and O'Flaherty is equally silent concerning it. But it seems quite obvious, that it can mean nothing else than $\beta\epsilon\gamma\tau\text{-}\beta\omicron\gamma$, or b soft, that is to say, ρ is only a soft or mollifying way of expressing b ; and the reason of it is, because originally they were the same letter, and ρ was not used in the Irish language before our knowledge of the Latin since the time of St. Patrick. In our old parchments we find these two letters taken indifferently one for another, as $\rho\mu\tau\alpha\varsigma$, a boor or rustic, for $\beta\mu\tau\alpha\varsigma$, Lat. *brutum*; $\rho\epsilon\gamma\tau$ or $\rho\gamma\alpha\tau$, any beast, for $\beta\epsilon\gamma\tau$, Lat. *bestia*; $\delta\omicron\rho$, to them, for $\delta\omicron\beta$; $\gamma\rho$, you, for $\gamma\beta$, &c. In like manner b is very often set before any word beginning with ρ , in which case ρ is not pronounced, although it seems to be the primary letter, as a $\beta\rho\gamma\alpha\eta$, their pain, Lat. *pœna*; a $\beta\rho\gamma\alpha\varsigma\alpha\gamma\lambda$, their danger, Lat. *periculum*; a $\beta\rho\epsilon\alpha\varsigma\alpha\delta$, their sin; pronounced a $\beta\gamma\alpha\eta$, a $\beta\gamma\alpha\varsigma\alpha\lambda$, a $\beta\epsilon\alpha\varsigma\alpha\delta$, &c.; by which we may plainly see how just the remark of Mr. Lhuyd, in his *Comparat. Etymol.* tit. i. p. 21. col. 1., is, "There are," says he, "scarce any words in the Irish, besides what are borrowed from the Latin or some other language, that begin with ρ , insomuch that in an ancient alphabetical vocabulary I have by me, that letter is omitted." Besides we find in the old Norwegian alphabet, which is the ancient Runic alphabet, that there is no difference between the figure of the characters b and p .—*Vid. Olaus Worm. Lit. Run.* p. 54. The Greeks did write them indifferently one for another, as Gr. $\beta\alpha\tau\epsilon\iota\nu$ for $\pi\alpha\tau\epsilon\iota\nu$, Lat. *ambulare*; $\beta\iota\kappa\rho\omicron\nu$ for $\pi\iota\kappa\rho\omicron\nu$, Lat. *acerbum*: hence it is, that in verbs which terminate in $\beta\omega$, they change it into $\pi\sigma\omega$ in the future tense, as Gr. $\lambda\epsilon\iota\beta\omega$, to leave, fut. $\lambda\epsilon\iota\pi\sigma\omega$, and not $\lambda\epsilon\iota\beta\sigma\omega$. And the Latins have followed their example, as, *scribo*, to write, perf. *scripsi*, and sup. *scriptum*, and not *scribsi*, and *scribtum*. And it is by reason of this identity between b and p , that the Latins say *pasco*, to feed, from Gr. $\beta\omicron\sigma\kappa\omega$; *papæ*, from Gr. $\beta\alpha\beta\alpha\iota$; *buxus*, from Gr. $\pi\upsilon\chi\omicron\varsigma$; *pedo*, from Gr. $\beta\delta\epsilon\omega$; *puteus*, from Gr. $\beta\upsilon\theta\omicron\varsigma$, &c. And the Greeks, to observe it by the by, have in like manner taken their $\pi\upsilon\rho\gamma\omicron\varsigma$, a tower or castle, from the Phœnicians, their first instructors in letters, in whose language it is *borg*, which is plainly of the same root with our Irish word $\beta\mu\omicron\gamma$ or $\beta\mu\alpha\gamma$, a strong or fortified place, also a lord's court or castle; whence the French *bourg*, the German *burgh*, and English *borough*, do in a larger sense signify a town, just as *castellum*, properly a fortress, is often used by Cæsar in his Commentaries to signify a town or village; and in the same manner that the Gothic word *gards*, properly a house or castle, doth sometimes mean a town, for *asgard* and *asburg* are the same. But to indicate the close mutual affinity of b and p , Quintilian assures us, that in pronouncing the word *obtineuit*, our ears rather perceive *optineuit*; in old inscriptions *apsens* is written for *absens*, *pleps* for *plebs*, *poplicus* for *publicus*, &c. And hence we familiarly say *suppono* for *subpono*, *oppono* for *obpono*. The Dutch pronounce *ponum vinum* for *bonum vinum*. By what has been observed we plainly see that b and p were originally the same letter, and that $\rho\epsilon\gamma\tau\text{-}\beta\omicron\gamma$ can be nothing else than $\beta\epsilon\gamma\tau\text{-}\beta\omicron\gamma$, or

6 mollified. Mr. Lhuyd remarks in the above cited place, that a considerable number of those words, whose initial letter is *p* in the British, begin in the Irish with *c*; ex. *paraid*, wherefore, Ir. *cnead*; Wel. *pryv*, a worm, Ir. *cnuim*; Wel. *prenn*, a tree, Ir. *cmann*; Wel. *pen*, a head, Ir. *cean*. And we find the like affinity in many words between the Greek and Latin, and the Irish language; as Ir. *Cáirg* and *Cáirga*, *Easter*, Gr. *πασχα*, Lat. *pascha*, and Chald. *ܢܦܨܬ*, which is derived from the Heb. *פסח* or *פסח*, Lat. *transitus*, the Passover; and Ir. *coir*, the leg, Gr. *πους*, and Lat. *pes*, Ir. *clūm*, a feather, Lat. *pluma*, Gr. *πτίλον* and *πτίλυμα*, Wel. *pluv*, &c. The same observation has been made by Vossius with respect to the interrogatives and relatives of the Ionic dialect: *Iones*, says he, *in interrogativis mutaut p in c, ita cos dicunt pro pos, hocos pro hopos, pro poios, coios, pro pote, cote; ce pro pe*. Mr. Baxter (*in Glossario Antiquæ Britannicæ*, p. 90,) remarks, that the oldest Brigantes, whom he esteems the first inhabitants of Britain, never used in their language the sound of the letter *p*, which was afterwards introduced by the Belgic Britains. If the old Brigantes were really of the first inhabitants of Britain, it would follow, that they were a part of the Guidelians, or Gaulish colony, which went over to Ireland, and whom Mr. Lhuyd evidently proves to have been the first inhabitants of all that part of Great Britain which now comprehends England and Wales. It hath been observed before, that the *lingua prisca*, or the primitive Latin tongue, was chiefly formed upon the Celtic, and the truth of this observation is abundantly confirmed throughout the whole course of this dictionary. This being premised as a fact, it follows that the following Celtic words, still preserved in the Irish, viz. *clūm*, *cujle*, (corruptly *cujle*,) *corcum*, or *cumcum*, *cland*, *cōjb*, *obuim*, *reēt*, were respectively the originals upon which the Latin words, *pluma*, *pulsus*, *purpura*, *planta*, *copiæ*, (*copiarum*), *opus*, *operis*, *septem*, have been formed, as mere derivatives from the respective Celtic archetypes above written; what indeed plainly appears from their consisting of a greater number of syllables. And hence I presume it may rationally be conjectured, that the primitive Latin words in the *lingua prisca*, formed upon the above Celtic originals, were *cluma*, *culsus*, *curcura*, *clanta*, *cobiæ*, *arum*, *obus*, *oberis*, *sectem*; and this conjecture is the more rational, as the primitive number of letters brought first into Greece by Cadmus, and afterwards to the Aborigines of Italy by Evander the Arcadian, consisted but of sixteen, as we are assured by Tacitus, Anal. ii., and by Plinius, l. 7. c. 56, which could not be, without excluding the letter *p*, as well as the *h*, which latter makes but an aspirate in several languages.

Ῥάβαι, a pavement; αἱ ἀν βρά-
βαι, upon the pavement.

Ῥάβανα, a heathen.

Ῥάβανα, heathenism.

Ῥάδε, a kind of torch made of

tallow enclosed in a long piece
of linen cloth, used by the poor
people.

Ῥαδ, the Lord's Prayer, from
the first word of it in Latin,

pater; it thence signifies any oration or prayer; plur. *πατρῆα*.
Πατριῆν, a set of beads, a rosary.
Παλιμῆν, the palsy.
Παλλῆν, a tent.
Παλμ, the palm-tree; *εῖαοβα παλμε*, palm branches.
Πανῆα, a pannel.
Πανῆς, strong.
Παντῆαμα, to ensnare or trepan.
Παντῆρ, a snare or gin.
Παντῆμας, to ensnare.
Πάρκ, a park or field.
Παριῆν, the palsy; *παριῆν μαρῆς*, the dead palsy.
Πάρκ, union, confederacy.
Πάρκτεας, a partner, or partaker; also free-hearted, loving.
Πατέος, butter.
Πατριῆν, a partridge.
Πάσ, suffering, or passion; *πάσ ἡ Σάναγῆτεος*, the passion of our Lord; Lat. *passio*.
Πάσδε, or *πάστε*, a young boy or girl, like the Greek accusat. case of *παις*, *puer*, which in the Doric dialect forms *παισδα*.
Πάσδην, dim. of *πάσδε*, a very young child.
Πάλας, a palace, or regal seat; Lat. *palatium*.
Παλμας, a rudder.
Πάπα, the pope; Lat. *papa*, and Gr. *παππα*, *pater*.
Πάρ, parchment.
Πάρδυν, pardon.
Παλιῆν, or *παπαλιῆν*, the palsy; Gr. *παρὰλιν*, Lat. *paralysis*, Wel. *parlas*, and Arm. *paralizi*.
Πάριος, a parlour, or lower room for the use of entertaining visitors.
Παριῆν, a parish.
Πάρμας, Paradise; a *μέοδαν*

Πάρμας, in the midst of Paradise.
Πάρμας, partaking.
Πάρμαςδε, a partner, or partaker.
Πάτα, a vessel.
Πάτα, a hare.
Πάταν, a leveret.
Πάταντας, thickness.
Πάτρυν, a patron.
Πέας, *πέυς*, or *πῆας*, any long sharp-pointed thing, the sprouting germ of any vegetable; gen. *πέης* and *πέης*, also a long tail; hence the peacock derives its name.
Πέαςας, sharp-pointed; also beautiful.
Πέαςας, sinful; also a sinner; plur. *πέαςας*; *ζῆας οἰκουμένη* *na πέαςας*, pray for us sinners; Lat. *peccator et peccatrix*.
Πέαςας, sin; Wel. *pechod*, Ar. *pechet*, Lat. *peccatum*; *πέαςας ἡ πρώτη*, original sin, or that of our first father.
Πέαςας, to sin; *δο πέαςας ἡμας* *uῖλε*, we have all sinned; Lat. *pecco*.
Πέαςας, a sinner; Lat. *peccator*.
Πέας, a horse.
Πέας, a couch or pallet.
Πέας and *πέαςας*, a veil or covering, a pall.
Πέας, a writing pen; Lat. *penna*, a feather.
Πέαςας, a pencil.
Πέαςας, a fencer.
Πέαςας, a pair of pinchers.
Πέαςας, a pearl, or precious stone; often used to express a great beauty.
Πέαςας, or *πέαςας*, a person; plur. *πέαςας*; *τῆς πέαςας na τῆς οἰκουμένης*, the three persons of the Trinity.
Πέαςας, a verb.

Peay and peayán, a purse.
 Peay-ğaduğge, a pickpocket.
 Peay-ladmon, *idem*.
 Peatpuyc, a halter.
 Pējc, a great tail; gen. pējce; *vid. pēac*.
 Pejce, a measure.—*Matt.* 13. 33.
 Pējcjollač, that hath a long tail.
 Pejlljc, a hut or booth made up of earth and branches of trees, the whole covered at the top with skins of beasts, anciently used in Ireland; in Latin it may be called *domuncula pellicea*; hence Pējlljce is the name of different places in the County of Cork.
 Pejljocán, a pelican.
 Pējnn, from pjan, punishment; Lat. *pœna*.
 Pējn-dljge, a penal law.
 Pejnnear, a pen-case, or ink-horn.
 Pejnpēacđ, *idem*.
 Pejncjol, a nook or corner.
 Pejne, a pear-tree; also a pear.
 Pejne, a pair or couple.
 Pejnead, rage or fury.
 Pejnjacujl, or pñjacujl, urgent occasion or necessity; also danger, peril; Lat. *periculum*.
 Pējnre, a row or rank; pējnryğge, *idem*; also a perch.
 Pejnylle, parsley.
 Pejrcēarñajne, a cutpurse.
 Pejrgēarñtōjn, a cutpurse.
 Pējrt, a worm, a monster, or beast; Lat. *bestia*; dim. pējrtjn; *vid. bējrtjn*.
 Pejrt, a musician.
 Pejtearñajcte, versed in ancient history, especially in sacred writings; ò ġrujrtjb beatarñajcte, from ancient hagiographers.
 Pejtead, music.
 Pejtearñlač, the old law or testament, (Lat. *betus, veteris*, and

Lex. *legis*), annyn do cōm-ylá-nūğgead ġac fajrtjne jōjn pejtearñlač agur nūajğ-fjağnajre dār taranğac do Chryjorđ, then all the prophecies, that regarded Christ in the old or new law, were fulfilled; bejtearñlač, *idem*.—L. B.
 Peneabjc, a perriwig.
 Pertejl, a pestle.
 Peťboğ, the letter p. *Flah. Ogyg.* p. 239. *ex Codice Lecano*.—*Vid.* the remarks on this letter.
 Pēurñla and pēarñla, a pearl.
 Pharyrjneac, a Pharisee.
 Pharna, from fajrjğjm, to watch.
 Pjağam, to hang up.
 Pjan, pain; genit. pējnnē; plur. pjanra, pangs; pjana, *idem*; Gr. *ποινη*, and *pœna*.
 Pjanađ, affliction.
 Pjanajm, to afflict, punish, or torment; ex. do pjanadar ē, they tormented him; pjanra ġad, let them be tormented.
 Pjağac, rough, rugged.
 Pjart, a worm, a beast.
 Pjb, a pipe; diminut. pjbán, a small pipe.
 Pjb, or pjp, and pjobán, or pjo-pán, a pipe; also the windpipe; Wel. *pib*, and Cor. *piban*.
 Pjc and pjč, pitch; pjc talmağge, slime; Lat. *pix, picis*, Wel. *pyg*.
 Pjge, a pie; pjge feōla, a pasty.
 Pjğjn, a penny; pjğñjn, *idem*.
 Pjlējn, a pillar.
 Pjlljm, *rectius* pjlleadajm, to turn, to roll; pjlljm ūajđ, to turn away, to drive back.
 Pjlljn, a panel, or packsaddle.
 Pjlljūr, a pillow.
 Pjlyējn, the fish called pilchard.
 Pjncñann, a pine-tree; ġēağa pjncñajnn, pine branches.
 Pjncjn, a gilliflower.
 Pjnn, is sometimes written for

bjnn, the inflexion of beann, signifying the peak, point, top, or summit of any thing, but is mostly applied to a hill or mountain.

Þjnteálajm, to paint.

Þjnteálta, painted.

Þjōbadōjn, a pipe-maker.

Þjōbajne, a piper; þjōbajne málā, a bagpiper.

Þjōbajneacđ, piping; ág deánam þjōbajneacđ, piping.

Þjōbam, to pipe.

Þjōbān, a small pipe.

Þjōbaŋ, pepper; Lat. *piper*.

Þjōbaŋ, a sieve; also a honeycomb.

Þjocōjd, a mattock or pick-ax.

Þjōlājđ and þjōlājτ, a prince's palace.

Þjōlājđ, Pilate, the Roman governor, who passed sentence of death on our Saviour.

Þjōlōjd and þjōlōjn, a pillory.

Þjon and þjonn, a pin or peg.

Þjonōr, punishment.

Þjonōrta, punished.

Þjōp-uŋrge, a conduit-pipe.

Þjōrājđ, a pirate.

Þjōrōjde, a parrot.

Þjōrŋa, a pear.

Þjōra, a piece; also a cup.

Þjōraŋnac, whispering.

Þjōrōga, *pro* þjreōga, witchcraft.

Þjp and þjōpān, the windpipe; *vid.* þjb.

Þjr, pease; þjr cāpal and þjr fjadajŋ, vetches.

Þjreānac, lentils, any kind of pulse.

Þjreōg, witchcraft, divination; lucđ þjreōga, sorcerers or wizards.

Þjreōgač, belonging to witchcraft; also a sorcerer.

Þjτ, a dike or pit.

Plá, a green plat, a meadow.

Placantačđ, coarseness.

Plāzajm, to plague.

Plājz, a plague or pestilence, a contagion; genit. plāža; óljāžajŋ na plāža, the year of the pestilence; Lat. *plaga*.

Plājneud, a planet.

Plājτjn, the skull; plājτjn an čjnn, the crown of the head.

Plājτjn, a little plate.

Plāna, a plane for smoothing wood; ŋe na plānujb, with his planes; hence it means metaphorically a fine plausible colour given to an action or story; do cur ŋe plāna ajŋ, he gave it a plausible colour.

Plannda, a plant.

Planndaājzjm, to plant.

Plaorž, a husk or shell; plaoržjn is its diminutive; Cor. *plysg*, Arm. *plyusken*; hence it signifies the skull; plaorž an čjnn, the shell of the head, or the skull; plaoržna nob, egg-shells.

Plaoržad, a sound or noise.

Plaoržam, to sound, or make a noise, to burst.

Plārtŋajzjm, to plaster.

Plārtŋajl, plastering.

Plāta, a plate.

Plēarž and plēaržad, a noise.

Plēaržajm, to crack or break, to burst; also to strike or beat.

Plod and plodān, standing water.

Pluc, a cheek; genit. pluŋce and pluŋc, pl. pluca.

Plucam, to puff up the cheeks.

Plucajne, that has great cheeks.

Plučam, to press or squeeze.—*Luke*, 8. 45.

Plucajneacτ, impertinence.

Pluŋc, a cheek; diminut. pluŋcjn.

Plumba, a plummet; Lat. *plumbum*, lead.

Plūn, or pulūn, powder, flower, meal; Lat. *pulver* or *pulvis*; plūn na b'fean, the flower or the choice of men.

Plūnaċ, full of meal.

Plutað, a breaking or tearing down.

Pobal, a people, a tribe, a congregation; Lat. *populus*; popal Oē, *populus Dei*; pl. pojbleaċa or pujbleaċa. *Note.*—This word pobal, or more properly pobul, is prefixed to the names of several particular territories of Ireland, and means not only the land but the people that inhabit it. Thus,

Pobul I Cheallaċájn, is the name of a territory in the County of Cork, extending from Mallow westward, on both sides of the river Blackwater, the ancient estate of the princely family of the O'Callaghans. The chief of this family was transplanted by Oliver Cromwell into the County of Clare, where he gave him a landed property, which was very inconsiderable in comparison of the large and noble estate he had deprived him of. The present chief of the family, who is Donogh O'Callaghan, Esq., still enjoys the County of Clare estate. A branch of this noble family followed the fate of King James the Second; of which branch Baron Louis Denis O'Callaghan, Grand Veneur to His Serene Highness the Reigning Prince Margrave of Baden-Baden, is now the direct representative. His daughter, Mademoiselle O'Callaghan, a young lady of great natural endowments, is lady of honour to Her Serene Highness the reigning Margravine. The princely family of the O'Callaghans is de-

scended from Morogh, the first son of Donogh, who was the only son of Ceallaċan-Cajrl, king of Cashel and Munster from the year 939 to 954, according to the Annals of Innisfallen. This descent of the O'Callaghans, from the elder son of Ceallaċan Cajrl, is warranted by a very authentic and well known manuscript called Duanaire Phjajr Feirtēan, formerly in the possession of Mr. Pierse Ferriter of the County of Kerry; in the genealogical part of which manuscript is to be seen the following note in the Irish language: Ceallaċan-Cajrl, mac buaċájn, ēun mac lejr, i. e. Donċa; dá mac le Donċa, i. e. 1^o. Murċa, a quo O'Ceallaċájn, aċur 2^o. Saorbheataċ, a quo Clann-Cárlajċ, Rjoċra Deaymūman. In English, Callaghan, king of Cashel, son of buaċán, had but one son, by name Donogh. Donogh had two sons; the first was Morogh, whose posterity were called O'Callaghan, from the name of his grandfather Ceallaċan-Cajrl; and the second, Saorbheataċ, i. e. Justinus, from whom descended the Mac Cartys, kings of Desmond. I find in Mac Fearchuill's Topographical and Genealogical Account of Munster, that O'Callaghan was the proprietary lord of the districts called Cjajrċe-Chajrċe and Cjnēal-Clájr-bea-raċ, between Cork and Kinsale, about the end of the twelfth and beginning of the thirteenth centuries.

Pobul I bhjajjn, in English, Poble Brien, now a barony in the County of Limerick, the ancient estate of a great and distinguished branch of the O'Briens

of the Thomond family, descended from *Concubair*, or Conor O'Brien, second son of Mahon-Menevy O'Brien, and king of Thomond, or North Munster, from the year 1406 to 1415, according to the genealogical accounts of the Mac-Brodines and the O'Mulconnerys, the former of whom were genealogists of the O'Briens and of all the Dalcassian race. Brien Duff, the eldest son of this Conor O'Brien, having not sufficient maturity of age to succeed his father in the kingdom of Thomond, according to the Thanistic Law, was obliged to leave the succession to his cousin-german, Teig O'Brien, son of *Brian Cat an Aonair*, an elder brother of Conor O'Brien, and ancestor of the Earls of Thomond. Brien Duff, in consequence of this revolution, settled in the above district of *Popul J Bhryen*, so called from him and his posterity, and whose principal town and seat was Carigoguinol. The present direct chief of this family is Daniel O'Brien, who lives at Glyn in the County of Limerick. A daughter of Mahon O'Brien, grandson to the above Brien-Duff O'Brien, was married to John Fitz-Thomas, Earl of Desmond, who died in the year 1536; *vid.* the *Leabair-Irre* of the said O'Mulconnerys, treating of the Earls of Desmond. Her name was *Mōn*, or *Mōna O'Bhryen*; her husband being the fourth son of Thomas, Earl of Desmond, beheaded at Drogheda an. 1476; they both lived in the barony of Kineatalloon, in the County of Cork, which was their only appanage, until John succeeded his three elder

brothers in the earldom. This lady, as soon as her husband became Earl of Desmond, obtained from him a grant of a considerable landed property in fee in the above baronies for her cousin-german, Turlogh O'Brien, who with his father, Morogh O'Brien, removed from Pobul Brien to Kineatalloon, to live on that property, soon after the beginning of the sixteenth century. The present Earl of Lismore is the direct descendant of the above Morogh and Turlogh O'Brien, and chief representative of this branch of the O'Briens of *Carigoguinol*.

Popul an Stacair, is the name of a considerable territory near the river Feil in the County of Kerry, which was the ancient estate of the Stacks, a family of good antiquity and distinction in that country. Their tradition imports that they came from Wales, and were settled in that district before the arrival of the English and Welsh adventurers, who came over as auxiliaries to the king of Leinster in the year 1172. This would seem to make it probable that the Stacks were a particular family of those warlike Danes, who having conquered England towards the end of the tenth century under their king Suene, were, for the far greater part, massacred, and partly dispersed by King Ethelred in the year 1002; by which sudden revolution, those who providentially escaped were obliged to take refuge in Wales and Ireland, in which latter country those of their nation were very numerous and powerful since the eighth century, until the ever-victorious monarch,

Brien Boiroimhe, gave the finishing stroke to their sway in Ireland, at the bloody battle of Clontarf, near Dublin, in the year 1014. Yet several particular families of the Danish blood remained in Ireland after this great event, and subsist there in good note to this day: such as the Copingers, the Goulds, the Cotters, the Dromgoules, the Trants, the Skiddys, the Terrys, and some others, who would fain pass themselves for Strongbow-nians, not considering that the Danes are more respectable in point of antiquity. But if my conjecture concerning the origin of the Stacks be contrary to the tradition of the family, I would not have it esteemed of any sort of weight. The chiefs of this family, who were always styled *an Stacac*, i. e. the Stack, made intermarriages with several families of ancient distinction and nobility in different parts of Munster. Richard Stack of Cambray, Esq., knight of the Military Order of St. Louis, and colonel in the French service, well known and distinguished for all sorts of noble sentiments, is now the hereditary chief of this ancient family.

Popub I Ealujte, is the ancient name of a large parish in the barony of Musgry and County of Cork, otherwise called the parish of *Donag-mōr*, the ancient estate of the O'Healys.—*Vid. Domnac-mōr, sup.*

Poc and *pocán*, a he-goat; *poc-nuað*, a roebuck. This word was first written *boc*; and all the words of mere genuine Irish that now begin with the letter *p*, formerly began with *b*.

Pōg, a kiss; genit. *pōjze*, plur.

pōza.

Pōzajm, to kiss.

Pojbleōz, a poplar tree.

Pojbljōc, the common people.

Pojbljze, public; *zo pojbljze*, publicly.

Pōjnye, a porch; plur. *pōjnyjze*.

Pōjnyjūn, a portion.

Pōjyzealla, to betroth.

Pojym, to lug or haul.

Pōjt, excessive drinking.

Pōjteamað, hard drinking; Lat. *potare*, to drink hard.

Pojtēmjāð and *pojtēmjōta*, pot-ter's clay.

Pojtjn, a small pot.

Pōla, a pole.

Pōlajne, a searcher of holes and corners.

Poll, a hole or pit; *poll-γμήν*, a nostril; *do tejlzeadau a bpoll ē*, they threw him into a pit; Gr. *πλολεος*.

Pollajne, a hole; *pollajmjz na γμήν*, the nostrils.

Ponc, a point or article; *ponc cmejdm*, a dogma of faith.

Pōnejne, beans; and *pōnajne*, *idem*.

Pont, austere, cruel.

Popa, a master.

Pōne, a pig; Lat. *porcus*.

Pojcān, a small pig.

Pojmajnde, a parish; Lat. *parochia*.

Pojmajndeac, a parishioner.

Pojt, a tune, or jig; ex. *pojt majnce*, a dancing jig.

Pojt, a fort, or garrison; hence

Pojt-lājze, the town of Waterford; hence also *bajlle-pojt*, a great seat, or noted town.

Pojt, properly is the area or plot of ground on which any building is drawn out; *Ceallpojt*, a ca-

thedral church; hence it means also a garrison; also a palace, or royal seat.

Πορτ, a port or haven, a bank.

Πορτ, a house; ex. πορτ-βιάτα, the house-feeding or stall-feeding of any beast.

Πορτάν, the fish called crab; πορτάν-ζλαγ, green crab; πορτάν-καпулл, spider-crab.

Πορτ-τρјајте, a stall-fed hog; from πορτ, a house, and τρјаτ, a hog: it is commonly pronounced πορτјајте.

Πόραδ, corrupted from βόραδ, or βοῦδ, the only word in the Irish language to signify marriage or wedlock. *Note.*—The Romans gave the appellative of *matrimonium* to the conjugal state; because by the solemn conjunction or contract of man and woman, the woman was put in the way of becoming a mother, *mater*, and raising a family. This was plainly giving a name to an *act*, that is derived from the effect of the same *act*, which seems an unnatural way of forming a language. The Spaniards have no other word to signify the conjugal contract but *casamiento*, which literally means housing, or taking a separate house to raise a family; because the young couple before their marriage were supposed to live with their respective parents, and had no houses of their own property: so that to mean that a woman is married, they say *esta casada*, she is housed; and of a married man they say, *esta casado*, he is housed, from *casa*, a house. This is likewise borrowing the name of an act from one of its consequences. But

the Irish word βόραδ, signifying the conjugal contract, is borrowed in a more natural manner from a material ceremony which accompanied the marriage of the ancient Irish, as well as that of the Germans, as we are informed by *Tacitus de Morib. German.* cap. 18. This ceremony consisted in the actual exhibition of the dowry, or marriage portion, at the time of the conjugal contract; and as this dowry, among the Germans, as well as the old Irish, consisted of nothing else but cattle, and more especially cows, *boves et frænatum equum*, as Tacitus says of German marriage portions. It is from thence that the ancient Irish called the conjugal contract by the appellative of βόραδ, or βοῦδ, which literally means to be endowed or portioned with cows, from the Irish word βό, a cow. It is to be noted, that the daughters among the old Irish never shared with the sons in the patrimonial estate in lands, which were equally divided between the male offspring, as amongst the old Germans;* wherefore such daughters as were portioned at their marriage had generally no other fortune but cattle; and the Irish language has no other word to signify a woman's marriage portion but γρηε or γβρηε, which literally means cattle. The men of quality amongst the old Irish never required a marriage-portion with their wives, but rather settled such a dowry upon them as was a sufficient maintenance for life in case of widowhood; and this was equally the custom of the German nobles,

* Teutonicis priscis patrios successit in agros mascula stirps omnis, ne potens ulla foret.

and particularly of the Franks.
 Pōɣda, married, joined in wedlock.
 Poyta, a post; аи na poydaǰǰb, upon the posts.
 Pota, a pot.
 Potadōɣ, a potter.
 Pōtaɣm, to drink hard, or to excess; Lat. *poto, potare*.
 Pōtaɣne, a pot-companion; pōtaɣne fǰona, a wine-bibber.
 Pōtaɣneac̃, potting or tippling.
 Potɣolac̃, a pot-lid.
 Poč, or anpoč, a bachelor.
 Pɣab, quick; zo pɣab, immediately.
 Pɣáɣɣn, earnest business.
 Pɣáɣɣneac̃, earnest; zo pɣáɣɣneac̃, earnestly.
 Pɣáɣɣ, brass; gen. of pɣáɣ.
 Pɣaɣɣeac̃, broth, pottage; Wel. *bresych*, Lat. *brassica*.
 Pɣann, a wave.
 Pɣeab, a bounce; do baɣneac̃ pɣeab aɣ, he was roused up.
 Pɣeabaɣ, a stamping or kicking; also palpitation, panting.
 Pɣeabaɣm, to kick, spurn, &c., to stamp; buáɣl led láɣm aɣuɣ pɣeab led čoyɣ, smite with thine hand, and stamp with thy foot. — *Ezek.* 6. 11.
 Pɣeabaɣne, a hearty brave man.
 Pɣeabaɣneac̃ɣ, acting bravely or gallantly.
 Pɣeabán, a leather clout, a patch, or piece of cloth, &c.
 Pɣeabán, a court.
 Pɣeabōɣ, a wenching jade.
 Pɣeac̃, hold! stand! stay! an interjection.
 Pɣeac̃án, a crow, any bird of the crow or kite kind; as, pɣeac̃án na cceac̃, a ringtail; pɣeac̃án ceɣɣteac̃, a kite; pɣeac̃án cnáɣmǰeac̃, a raven; pɣeac̃án ɣnǰneac̃, a vulture; pɣeac̃án ceannan, an osprey: written also

pɣácan; it is metaphorically said of any noisy, nonsensical person.
 Pɣeac̃oyne, a crier; Lat. *præco*.
 Pɣealáɣ, a prelate of the church, a bishop.
 Pɣɣac̃aɣl, danger; a bɣɣac̃aɣl mōɣ, in great danger; pɣɣac̃aɣl báɣɣ, the danger of death; Lat. *periculum*.
 Pɣɣceac̃, a pricking.
 Pɣɣm and pɣɣom, chief, great, prime; Lat. *primus*. In compound words it is nearly of the same meaning with the Greek αρχι; as, pɣɣom-ačaɣɣ, a Patriarch; pɣɣom-ceanac̃, a primacy, or first sway.
 Pɣɣomáɣ, a primate.
 Pɣɣmeac̃aɣl, the main beam.
 Pɣɣm-ǰlēaɣ, a beginning or foundation.
 Pɣɣmɣɣl, a firstling; pɣɣmɣɣl do čoyta abuɣ, the first of thy ripe fruits.
 Pɣɣmlɣoy, a principal fortress, or chief royal seat.
 Pɣɣobáɣ, secrecy; a bɣɣobáɣ, in private.
 Pɣɣobáɣdeac̃, private.
 Pɣɣoca, a sting fixed to the end of a goad to drive cattle with.
 Pɣɣocaɣm, to prick or sting.
 Pɣɣomda, wisdom.
 Pɣɣom-ɣɣáoy, an arch-druid.
 Pɣɣom-ɣaɣ, an ancient prophet.
 Pɣɣomlaoc̃, a prime soldier.
 Pɣɣom-longɣoyɣ, a royal seat.
 Pɣɣom-ɣeol, the main sail.
 Pɣɣom-čūɣ, a foundation, the first beginning.
 Pɣɣom-uáčdaɣán, the first superior of a house or society.
 Pɣɣom-uáčdaɣánač, a chief ruler.
 Pɣɣom-uáčdaɣánačɣ, chief sway or superiority.
 Pɣɣonɣa, a prince.

Ṗṛjontōjṛ, a printer.
 Ṗṛjōjṛ, a prior.
 Ṗṛjōyūn, a prison.
 Ṗṛjōyūnācđ, imprisonment.
 Ṗṛjotcāđ, a preaching.
 Ṗṛjotcājm, to preach or exhort;
 Lat. *prædico*.
 Ṗṛjotceac and Ṗṛjtceatōjṛ, a
 preacher.
 Ṗṛoantajṛ, provender.
 Ṗṛoḃal, a consul.
 Ṗṛōcadōjṛ, a proctor.
 Ṗṛōḡajṛ, rather Ṗṛāḡajṛ, care,
 anxiety.
 Ṗṛojṛdeal, a bottle.
 Ṗṛojṛmpeallān, a drone, a beetle.
 Ṗṛojṛnn, rather Ṗṛajṛnd, a dinner,
 a meal's meat; also voracious-
 ness; *nṛjṛ ḡojḃ Ṗṛojṛnn Ḳuḡajḃ,*
non minuit edacitatem Lugadii;
ḡajṛ caṡam mo Ṗṛojṛnne, after
 taking my meal; Lat. *pran-*
dium.
 Ṗṛojṛnnjūḡađ, to dine, to make a
 meal.
 Ṗṛojṛnn-ljōy, a refectory, or dining
 room.
 Ṗṛojṛnn-teac, idem.—*Vid. Chron.*
Scot.
 Ṗṛojṛtṛeat, prostrate; *ṛō ḃaḃajṛ*
na ḃṛaojṛte aḡuṛ anaḡṛte ṛo
lāṛ aḡ Ṗṛojṛtṛeat, aḡuṛ aḡ
ṛlēacṡajṛ do mac Ḍē, the
 Druids lay flat on their faces,
 prostrate, and bowing themselves
 down to the Son of God.—
L. B.
 Ṗṛomāđ, a proof.
 Ṗṛoyḃa, strong, able.
 Ṗṛuclajṛ, a den; *do lṛon ṛē a*
ūama le cṛejc, aḡuṛ a Ṗṛuclajṛ
le ṛuāḃađ, he hath filled his
 holes with prey, and his dens
 with ravin.—*Nah. 2. 12.*
 Ṗublḡḡ, public.
 Ṗucān, a pouch.
 Ṗūḃajṛ, powder.

Ṗūḃajṛac, powdered.
 Ṗūḃajṛ, hurt, harm; *ṛō lejc ṛaj-*
ḡjṛ jṛḃajḡ an ṡajṛḃ, aḡuṛ nṛj
ḃeāṛna ṛūḃajṛ ṛjṛ an ṡajḃ, he
 flung a dart after the bull, which
 did not hurt him.—*Old Parch-*
ment.
 Ṗūḃajṛacā, suppuration.
 Ṗujblḡḡe, ḡo Ṗujblḡḡe, publicly.
 Ṗujblḡḡjm, to publish, or pro-
 claim.
 Ṗujbljocānađ, a publican.
 Ṗujc, the plur. of *ṛoc*, buck-goats.
 Ṗūjcjṛn, a veil or cover over the
 eyes; also imposing on a man
 by fraud or artifice; *ṛūjcjṛnḡḡe*
ḃūḃa, idem.
 Ṗujlṛjḃ, a pulpit.
 Ṗujṛḡcnae, gold-foil; a thin leaf,
 or plate of gold or silver; a
 spangle.
 Ṗujṛleōḡađ, crested, tufted.
 Ṗujṛṡjṛn, a small fort, or turret.
 Ṗujṛḡjm, to beat or whip.
 Ṗujṛjṛn, the diminut. of *ṛujṛ*, a lip.
 Ṗujṛṡjṛc, a bottle; diminut. *ṛuj-*
ṡjṛcjṛn; Lat. *uter*.
 Ṗullōḡ, the fish called pollock.
 Ṗunc, a point, an article; *aōn*
ṛūnc, one whit, one jot, one
 tittle.
 Ṗunnaṛ, a sheaf of corn, or a bundle
 of hay or straw; *aḡ ceanzal*
ṛunnaṛ, binding sheaves; gen.
ṛunaṛnne; *ṛunān ṛējṛ,* a bun-
 dle of hay.
 Ṗupal, or *ṛoḃal*, the people.
 Ṗupal, and gen. *ṛujṛle*, or *ṛujṛle*,
 a pavilion, or general's tent; *ḡo*
ṛupal an ṛjḡ, to the king's pa-
 vilion; *do ṛjocṡ mac Ḳuḡajḃ*
jṛjṛn ṛupaṛl, Luig's son arrived
 at the tent; Lat. *papilio*.
 Ṗūṛ, neat, pure; Lat. *purus*; also
 the extract or quintessence of a
 thing.
 Ṗuṛḡaḃōjṛ and Ṗuṛḡaḃōjṛneacṡ,

purgatory.

Puttṇall, a lock of hair; ad conaṇe tṇjaṇ go bputtṇallaṇḍ dū-
ḍa, I beheld three black-haired
persons.

Py, a lip; a pyuzb meablaça,

out of feigned lips; le na bpa-
rajb, with their lips.

Puy, a cat.

Pután, a hare.

Putōz, a pudding; gen. putōzge.

REMARKS ON THE LETTER B.

THE letter *ℓ*, which is the fourteenth of the Irish alphabet, is not susceptible of many remarks. It is called *ℓaſc* by our grammarians, from the old Irish name of the tree, which in the vulgar Irish is called *τμωμ*, *the elder-tree*, Lat. *sambucus*, Gr. *ακτη*. This letter is one of the three consonants called *conſojneada éadτμωμα*, which do not admit of the aspirate *h*. In the remarks on the two others, which are *l* and *n*, it hath been observed, that in words or nouns substantive beginning with either of them, and referred to things or persons of the feminine gender, or to any things or persons in the plural number, those initials are pronounced double, though written singly. Thus, *a laſc*, *her or their milk*, is pronounced as if written *a llaſc*, or like the words *llamar* and *lleno* in Spanish; and *a neaſc*, *her or their strength*, is pronounced as if written *a nneaſc*, or like the *ng* in the French word *Seigneur*. Thus also in substantives beginning with *μ*, and referred to things or persons either of the feminine gender or of the plural number, the initial *μ* is pronounced double, and with a strong utterance, as *a μēuma*, *her or their rheum or phlegm*, is pronounced as if written *a μμēuma*, and very nearly as the aspirated *ρ* in the Greek word *ρευμα*. Another essential remark to be made on these three letters, *l*, *n*, *μ*, and which hath not as yet been made, is, that when they are initials of adjectives they are never pronounced double, of whatever gender or number the things or persons those adjectives are referred to, should happen to be. Lastly, it is to be remarked, that *l*, *n*, *μ*, are the only consonants of the Irish language which are written double, and this duplication frequently happens both in the middle and end of words, but never in the beginning, though they are pronounced double when initials in the cases above explained.

Rá, going, or moving.

Rábac, fruitful, plentiful.

Ṛabaš, to be; ṇababajṇ, ye were;
ṇabamajṇ, we were; ṇabadajṇ,
they were.

Nabaš, a precedent, example, or

warning; ex. *maḥṣ̄r* do beḥ *ma-
ḥad ḥā cōmaḥṣ̄r*, woe to him
that stands a warning to others;
do *ṭuḥ ḡē maḥad ḥo*, he fore-
warned him. This word is pro-
nounced *moḥad*, and is com-

monly written so.
 Ἠᾱc, a king or prince.
 Ἠᾱc, a bag or pouch.
 Ἠᾱca, a rake.
 Ἠᾱcam, to rake.
 Ἠᾱcam, to rehearse or repeat; ex.
 ἡᾱcᾱd ἡᾱcᾱda dan le Ὀῖα, I
 will henceforth repeat an hymn
 to God; hence ἡᾱcaἡᾱe, the
 poet's rehearser; also a ro-
 mancer.
 Ἠᾱcaἡᾱe, a romancer or rehearser;
 a talkative lying person.
 Ἠᾱcaἡᾱeᾱcᾱt, repetition; also ro-
 mance.
 Ἠᾱcᾱd, to go; ἡᾱca ἡᾱcᾱ, I will
 go; ὑᾱἡᾱ ἡᾱcᾱc ἡᾱe, when he
 shall go; ἡᾱcᾱᾱd ἡᾱcᾱd ᾱc cᾱcᾱt,
 they shall fade; ἡᾱcᾱc ἡᾱe ᾱ ἡᾱ-
 ocᾱᾱ, it shall sink.
 Ἠᾱcᾱcᾱm, to arrive at, to come to;
 ᾱᾱ ἡᾱcᾱcᾱᾱn dᾱcᾱb do lᾱcᾱcᾱᾱn ᾱn
 ἡᾱcᾱ, being arrived before the
 king.
 Ἠᾱcᾱll, a winding-sheet.
 Ἠᾱcᾱt, or ᾱd ἡᾱcᾱt, he arose, or got
 up.
 Ἠᾱcᾱt, a fit; ἡᾱcᾱt zola, a fit of
 crying; ἡᾱcᾱt zᾱcᾱe, a fit of
 laughing.
 Ἠᾱcᾱt, or ἡᾱcᾱt, a law or ordi-
 nance; Lat. *rectum*.
 Ἠᾱcᾱcᾱᾱe, a lawgiver, a judge;
 also a dairyman.
 Ἠᾱcᾱtᾱᾱ, giving laws, or legisla-
 tive; ἡᾱcᾱdᾱᾱ ἡᾱcᾱtᾱᾱ, Feilim
 the law-maker.
 Ἠᾱcᾱm, to give up, to deliver;
 Lat. *trado*.
 Ἠᾱcᾱᾱᾱeal, wandering, strolling.
 Ἠᾱd, a saying; ἡᾱd na ἡᾱeᾱn, the
 saying or report of the ancients;
 also a decision or award; ἡᾱz-
 bam ē cᾱm ἡᾱd cᾱcᾱcᾱᾱn, let us
 leave it to the determination of
 Owen.
 Ἠᾱdam, to say, or relate.
 Ἠᾱdᾱc, sight, view; ᾱ ἡᾱdᾱc,
 their prospect; ᾱd ἡᾱdᾱc, in

thy sight; ᾱ ἡᾱdᾱc ἡᾱcᾱcᾱᾱ,
 in open view.
 Ἠᾱdᾱcᾱᾱᾱm, to dream.
 Ἠᾱe, a field, or plain.
 Ἠᾱe, much, plenty.
 Ἠᾱe, a battle.
 Ἠᾱe, a salmon.
 Ἠᾱeᾱ, *potius* ἡᾱcᾱ, choice.
 Ἠᾱcᾱn, cᾱc Ἠᾱcᾱn, a beautiful
 hill near the river Suire, the
 centre of the primitive estate of
 the O'Sullivans, descended from
 Finin, elder brother of Failbhe-
 Flann, ancestor of the Mac
 Cartys.
 Ἠᾱz, a wrinkle.
 Ἠᾱzᾱm, meacᾱ ἡᾱzᾱm, or ἡᾱc-
 be, sneeze-wort.
 Ἠᾱzᾱcᾱt, i. e. ἡᾱncᾱdᾱᾱ, they
 reached.
 Ἠᾱc, motion.
 Ἠᾱc, or ᾱd ἡᾱc, he arose.
 Ἠᾱcᾱ, rape; ἡᾱcᾱ ἡᾱcᾱe, rape-seed.
 Ἠᾱcᾱe, meacᾱ ἡᾱcᾱe, a turnip.
 Ἠᾱcᾱ, was. This word is com-
 pounded of ἡᾱc for do, and bᾱc,
 was, and is never used in affirm-
 ing, but in asking or denying, as,
 ᾱn ἡᾱcᾱ? was there? ἡᾱc ἡᾱcᾱ,
 there was not; but do ἡᾱcᾱ,
 would be improper; its persons
 are ἡᾱcᾱc, i. e. ἡᾱc bᾱcᾱc, I was;
 ἡᾱcᾱcᾱ, i. e. ἡᾱc bᾱcᾱcᾱ, ἡᾱcᾱ, or
 ἡᾱcᾱe, i. e. ἡᾱc bᾱc, or ἡᾱc bᾱc, he
 was; ἡᾱcᾱcᾱᾱ, i. e. ἡᾱc bᾱcᾱ-
 cᾱᾱ, we were; ἡᾱcᾱcᾱᾱ, i. e.
 ἡᾱc bᾱcᾱᾱ, ye were; ἡᾱcᾱcᾱᾱ,
 i. e. ἡᾱc-bᾱcᾱᾱ, they were.
 Ἠᾱcᾱeᾱc, a queen.
 Ἠᾱcᾱcᾱm, to say, to relate; do ἡᾱcᾱ
 ἡᾱe, he said; ᾱz ἡᾱd, saying.
 Ἠᾱcᾱmᾱcᾱc, romance, silly stories, a
 dream; ἡᾱcᾱ ἡᾱcᾱmᾱcᾱc, a ra-
 domantade.
 Ἠᾱcᾱmᾱcᾱcᾱc, fabulous, gasconad-
 ing.
 Ἠᾱcᾱcᾱcᾱc, a saying, or report;
 ἡᾱcᾱcᾱcᾱc na ἡᾱeᾱn, the saying
 of the ancient.

Ῥάδτεαῖα, a contest, or a trial of skill for mastery; also a decision; παῖδαμ ἐμὸν ᾠάδτεαῖα ἔ, let us leave it to his decision.

Ῥάδτεονζα, a comma in writing.

Ῥάδτεαῖα, a prayer or request.

Ῥάδτε, a radish root.

Ῥάδτε, a laughing or laughter.

Ῥάδτε, elliptically corrupted from Ῥάδτε, or rather Ῥάδτε, an arm; *vid.* Ῥάδτε, or Ῥάδτε, and ἐμὸν.

Ῥάδτε, and Ῥάδτε-ἔδτεαῖα, a sleeve, wrist-band; also a bracelet.

Ῥάδτε, a ray.

Ῥάδτεονζα, a boor, a countryman.

Ῥάδτε, a cubit long.

Ῥάδτε, the genit. of Ῥάδτε, a churchyard; ἐλὰδτε ᾠ Ῥάδτε, a wall round the churchyard.

Ῥάδτεαῖα and Ῥάδτε, fatness, a being fat.

Ῥάδτε, to reach; Ῥάδτε Ῥάδτε Ῥάδτε Ῥάδτε Ῥάδτε, he attained not to these three.

Ῥάδτε, to abrogate, to abolish.

Ῥάδτε, or Ῥάδτε, the point of a sword or spear.

Ῥάδτε, ranges, ranks.

Ῥάδτε, a versicle, or short verse.

Ῥάδτε, to abolish.

Ῥάδτε, pleasure.

Ῥάδτε, he went.

Ῥάδτε, or Ῥάδτε, an account of, for the sake of.

Ῥάδτε, or Ῥάδτε, the same as Ῥάδτε-ἔδτεαῖα, fern, or brake.

Ῥάδτε, entreaty, intercession.

Ῥάδτε, or Ῥάδτε, it shined; *ex.* Ῥάδτε Ῥάδτε Ῥάδτε, the sun shined.

Ῥάδτε, fern.

Ῥάδτε, to happen; also to commit, to make; Ῥάδτε Ῥάδτε Ῥάδτε Ῥάδτε Ῥάδτε, that the Danes

made great havoc on the Norwegians; *vid.* *Chron. Scot.*; Ῥάδτε Ῥάδτε Ῥάδτε Ῥάδτε Ῥάδτε, a great heat happened.

Ῥάδτε, an oar; *Gr.* Ῥάδτε, and *Lat.* *remus* and *ramus*, a branch of a tree, such as an oar is.

Ῥάδτε, a way, or road.

Ῥάδτε, Ῥάδτε, and Ῥάδτε, a rower; *Wel.* *rhyvur*, and *Cor.* *reyadar*.

Ῥάδτε, a raving in a sickness.

Ῥάδτε, to row, or ply with oars.

Ῥάδτε, fat, gross, thick.

Ῥάδτε, buck-thorn.

Ῥάδτε, or Ῥάδτε, a piece, crumb, or morsel.

Ῥάδτε and Ῥάδτε, the truth, veracity.

Ῥάδτε, plain, manifest.

Ῥάδτε, nimble, active.

Ῥάδτε, noble, generous.

Ῥάδτε, a romancer, or storyteller.

Ῥάδτε, to make manifest.

Ῥάδτε, a rank, or order.

Ῥάδτε, a step; Ῥάδτε Ῥάδτε Ῥάδτε, the steps of a ladder.

Ῥάδτε, to abrogate, to abolish.

Ῥάδτε and Ῥάδτε, the bank of a river.

Ῥάδτε and Ῥάδτε, a wrinkle.

Ῥάδτε, wrinkled.

Ῥάδτε, a metre or verse; also an epigram.

Ῥάδτε, a part, piece, or division; *ex.* Ῥάδτε Ῥάδτε Ῥάδτε, the parts of the world.

Ῥάδτε, to begin or commence.

Ῥάδτε, to divide, to separate, to share.

Ῥάδτε, fertile, fruitful.

Ῥάδτε Ῥάδτε Ῥάδτε Ῥάδτε Ῥάδτε, partaking of.

Ῥάδτε, or Ῥάδτε, a thing.

Ῥάδτε, depredation or plunder; Ῥάδτε Ῥάδτε, a complete victory; Ῥάδτε, *idem*.

Ῥάδτε, a way, a road, a haunt; Ῥάδτε

ḡabadan an naon ḡneac̃, they took the straight way; naon na ḡljab̃ ay jnb̃f̃euñ ḡo, the range of the mountains is his pasture.

Naona, breaking or tearing.

Naonam, to turn or change.

Nap, any creature that digs or roots up the earth for its food, as hogs, badgers, &c.

Nay, a shrub.

Nayac̃, full of branches, overgrown with shrubs.

Náraj̃de, a Rambler, one that will not remain long in a place; said mostly of lewd women.

Nayaj̃ḡḡ, a blotch, a boil.

Nayán, an underwood, or brushwood; a place full of shrubs.

Nayc̃mann, a shrub-tree.

Nayc̃mad̃, to part.

Naymaj̃de, a shrub.

Naymaol, a sea-calf.

Naytãc̃, a churl.

Nat̃, motion.

Nat̃, prosperity, increase.

Nat̃, a surety.

Nat̃, fern.

Nat̃, wages.

Nát̃, a fortress, a garrison; also a village; also an artificial mount or barrow; ḡjoḡ-mat̃, a prince's seat; Nat̃ is the name of Charleville in the County of Cork.

Nát̃cũj̃c̃, Cashel, so called from Cõj̃c̃, son of Lú̃j̃ḡ, king of Munster.

Náta, a quarter of a year, or three months. N. B. This word carries all the appearance of being corrupted and changed from its true radical formation, in the same manner that the word bl̃ja-ḡajñ, a year, hath been corrupted from bel-aj̃nñ, i. e. the circle of bel, or belaỹ, or of the sun; Lat. *annus*.—Vid. *Remarks on the letter Ἀ*. I am therefore inclined to think that this word náta is only a corrupt writing of

the Ibero-Celtic word ãj̃ca or ãj̃c̃, an arch, Lat. *arcus*; because in the space of three calendar months the sun runs over an arch which makes the fourth part of the entire solar circle. We find an affinity between the Irish appellatives of all other parts of time, and the Latin or the Greek, or some other ancient language. Thus ḡjá or ḡē, the Irish for *day*, has a very near affinity with the Latin *dies*; and la or lo, plur. laj̃ona, another Irish word signifying the *day*, has a plain affinity with λιον̃ in the Greek compound γενεθ-λιον̃, *natalis dies*, as hath been observed at the word la, *sup.*; to which I shall add here, that the same word la or lo bears also an analogy with the Latin *lux*, which originally might have been lox, possibly changed into lux by the Umbrians, who were mixed with the Aborigines, and seldom or never used the letter o, but substituted u in the place of it.—Vid. *Remarks on the letter O*. Thus also ḡeact̃-maj̃ñ, the only Irish word for *a week*, has a striking affinity with the Lat. *septimana*, or *septem mane*; and the word aj̃nñ, in the compound bel-aj̃nñ, signifying the circle of Belus, is the Celtic root or archetype on which the Latin word *annus* hath been formed. It follows then, that by the rule of analogy the word náta should, in its proper writing, find an affinity in the Latin or Greek; which I do not see how it could, without regarding it as a corruption of the Irish word ãj̃ca, an arch; Lat. *arcus*.

Náta, running, racing; ḡl̃ũaj̃ream̃ cum̃ nat̃a, let us betake our-

selves to flight; Chald. 𐤏𐤍𐤕, *currere*.
 Raṭaṭ, a hough; raṭaṭa maṣṣ, the houghs of a beef.
 Raṭadaṣ, they ran.
 Raṭam, to make prosperous or happy; raṭaṣṣ ḏam, prosper thou me.
 Raṭamnaṣ, or raṭamnaṭaṣ, happiness.
 Raṭmaṣ, prosperous, happy.
 Rē, the moon; rē nūaḏ, the new moon.
 Re, with; re ṣūn ʿmoṣṣe, with purpose of heart, i. e. with secret pleasure; rē ṣaṣṣṣe, who is called?
 Re, at, also to, by, also of; re mo ṣaṣṣ, at my heels; laṣṣ re, re ṣaṣṣ, re coṣṣ, at hand, by the side, close by; re coṣṣ, together; maṣ a deṣṣṣ ḏmoṣṣ re ṣeanaṭaṣ, as some of the antiquaries say. Re is now commonly used for this re or ṣa.
 Rē, time; le'm rē, i. e. le-mo rē, in my time; ṣeṣṣ coṣṣrē, or coṣṣ rēṭaṭ, a cotemporary.
 Re, or aḏ re, he arose.
 Rēabam, to tear; aṣ rēabaḏ, tearing; ḏo rēabadaṣ, they tore.
 Reab, a wile or craft, a trick.
 Reabaṭ, subtle, or crafty.
 Reablanṣaḏ, a skipping or leaping; ḏo reablanṣadaṣ, they leaped.
 Reabṣaḏ, a skipping, playing, or sporting.
 Reac, (leam,) sell thou unto me; ṣṣ eṣṣon ḏo reac, it was he that sold; reacṣuṣṣeṣ ḗ, he shall be sold. This word is rather reṣc.
 Reacadōṣ, a seller.
 Reacam, to sell.
 Reaḥḏ, a law, or statute, an ordinance; Lat. *rectum*.
 Reaḥḏaṣ, a judge, a lawgiver.
 Reaḥḏaṣ, a dairyman.

Reaḥḏaṣṣ, a court of judicature.
 Reaḥḏaṣṣnead, a decree.
 Reaḥḏmāṭaṣ, a mother-in-law.
 Reaḥḏ-ṣaṣṣṣeac, licensed, authorized.
 Reaḥṣad, I will go; nṣ reacṣad aṣ maṣaṣṣ, I will not proceed further.
 Reaḥṣ, a man.
 Reaḥṣ, or ṣaḥṣ, he came.
 Reaḥṣ, a just law; Lat. *rectum*.
 Reaḥṣ, power, authority.
 Reaḥṣaṣ, a lawgiver, a king, a judge.
 Reaḥṣam and ṣaḥṣam, to arrive.
 Reaḥṣṣṣoṣ, a son-in-law.
 Reaḥṣan, a pipe, a reed.
 Reaḥṣōṣḏ, the reins of a bridle.
 Reaḥṣṣ, rage, fury.
 Reaḥṣṣ, a mad bull or ox.
 Reaḥṣṣaṣṣaḥḏ, eloquence.
 Reaḥṣṣaṣṣṣeṣ, a flux or lax.
 Reaṣ, night.
 Reaṣṣ-dall, purblind.
 Reaṣṣlōṣaṭ, resounding.
 Reaṣṣṣṣe, justice.
 Reaṣṣ, a ram.
 Reaṣṣṣ, a diminut. of reṣṣ.
 Reall and rēalt, a star.
 Rēaltān, an astrolabe.
 Rēaltanṣṣaṣ, *idem*.
 Rēaltṣuṣṣeṣ, a constellation.
 Rēaltṣūṣṣ, the star-chamber.
 Rēaltcoṣṣaṣ, an astronomer.
 Rēaltōṣṣ, a small star, an asterisk.
 Rēaltoṣṣ, an astrologer, or soothsayer.
 Rēamaṣ, a beginning.
 Rēamaṣ, a traveller, or wayfaring man.
 Rēamaṣ, foretelling, or prognostication.
 Rēamaṣ, pleasure, delight.
 Reamaṣ, thick, fat, gross; ēadaṭ reamaṣ, thick or coarse cloth; bō reamaṣ, a fat cow.
 Rēam-ʿmoṣṣeann, the foreskin, or prepuce.
 Rēam-lōn, a *viaticum*, or provision

for a journey.
 Neam-lōnājm, to make a provision for a journey.
 Neamōreāð, a rheumatism.
 Neamīajǵjm, to fatten, to make fat, &c.; do neamīajǵ rē, he became fat.
 Neamīūǵað, grossness, fatness, a growing fat.
 Neanza, the reins of the back.
 Neanna, stars.
 Neannajne, an astrologer.
 Neannān, a star.
 Neār, provision; neār ǵaǵan, a small provision.
 Neāract, a rising, or rearing up.
 Neārājð, a senior, or elder.
 Neārējðjm, to go, to proceed; neārīdada, they went.
 Neāran, to plead or allege.
 Neārcac, prattling, talkative.
 Neāronta, reasonable.
 Neārōrt, preservation.
 Neārtnajm, to bring back, or restore.
 Neāyūn, reason.
 Neāt, with thee, i. e. nē tū.
 Neatay, enmity, hatred.
 Neata, running, racing; uyrge neata, running water.
 Neatajm, to run; do neataðad, they ran, &c.
 Neatajne, or neatojne, a clergyman, a clerk.
 Nec, a thing done in haste.
 Neceamīnājm, to recreate or divert, to please or delight.
 Necne, sudden.
 Ned, to thy, with thy; ned ðear-
 bīātajm, with thy brother.
 Neðealbājm, to reform.
 Neðē, the fauns, or the gods of the woods.
 Neðjōl, to be sold.
 Neðnejm and neðnejmneacð, a climate.
 Neǵ, a cross or gallows; do bea-
 nīā ē do cum a nēǵe, he was brought to the gallows.

Nejb, with you, i. e. ne jð.
 Nejcðceadaç, licensed, authorized.
 Nejcjm, to sell, to vend; nejc aǵur ceannaç, buying and selling; also to sum up, to reckon or number; also to tell, relate, divulge; nā nejc bīēaǵ nē bīej-
 team ceirt; and, fear nā nejc-
 ceað nūna cājc, i. e. tell no lie to a just judge; and, a man who would not divulge the secrets of others.
 Nejd, i. e. nāe, a plain, a level piece of ground; ar ǵajnt lajce ajnōjǵe coēnca for meōdon nējde, *custodiebat Die pluviae oves in media planitie.*—Brogan; rna maçajnt nējde, in the plain fields.
 Nejd, nējǵ, ready, prepared; do nīnne rē a çarbad nējd, he prepared his chariot; do nīn-
 neada, na tjoðlajce nējd, they made ready the presents; a tājn nējd cum bāy d'faǵajl ar ron mo Thjajna, I am ready to suffer death for the sake of my Lord.
 Nejd, a rope, or wythe.
 Nejdeacð, ready service, officiousness.
 Nejdeacð, assent, agreement.
 Nejdjǵe, an agreement.—*Matt.* 20. 2.
 Nejdjm, to prepare or provide; to make ready; also to bargain or agree.
 Nejdteac and nējǵteac, a plain or level.
 Nejdteac, union, harmony, propitiation; also a covenant.
 Nejǵ, *vid.* nējd, plain, open.
 Nejǵdjm, to judge; do nējǵdōr fējn, they judged themselves.
 Nejǵlean, a plain for amusement or diversion; nejǵlean an nīnǵ-
 ce, the dancing ring.
 Nejǵ-ljoγ, a church, or shrine:

hence the word *nejljz*, a church-yard, may be deduced.
Nejl, a star.
Nejl, clear, or manifest.
Nejl, lawful, rightful; *njz nejl*, a rightful king; *zo nejl*, truly, verily.
Nejleaz, a church, a churchyard; Lat. *religio*.
Nejljz na njoz, a famous burying-place near *Cnuačan*, in Connaught, where the kings of Connaught were usually interred before the establishment of the Christian religion in Ireland.
Nejltn, an asterisk.
Nejm, power and authority, or great sway derived from military actions; as, *cajt-nejm*, sway or victory in fight, is like the Greek word *ρημα*, i. e. great feats, or military exploits. This Irish word *nejm* also signifies a series; as, *nejm njozna*, the series of regal succession.
Nejm, a way.
Nejm, a calling out.
Nejm, a troop or band.
Nejmeamajl, bearing great sway or authority.
Nejm-bnjatan, an adverb.
Nejm-cjnjm, to assign or appoint; *do nej-m-cjn je*, he predestined.
Nejmeac, proud, arrogant.
Nejmeamajl, of or belonging to the high ways.
Nejmeay, time; pl. *nejmje*; *nejmeay njz*, a reign.
Nejm-zeallajm, to pre-engage, to promise; *noc do nej-m-zeall je*, which he promised.
Nejmnjzjm, to go, to walk.
Nejmje, a club, or staff.
Nejn, will, desire, or pleasure; *dom nejn*, at my discretion; *nejn an njz*, the bidding or pleasure of the king, his commands.
Nejn, *do nejn a acfujne*, accord-

ing to his ability.
Nejn, a *nejn*, last night. Here the initial *n* is pronounced double.
Nejje, a span, i. e. about nine inches long.
Nejzjoban, a harlot, or prostitute.
Nejju, sooner than, before that; *djultfajd tu me fo tñj anoct*, *nejju zojneay an cojleac*, before the cock shall crow, thou wilt deny me three times this night.—*L. B.*
Nejjde, a rehearser, or romancer.
Nejrot, congealed; *zo nejrot ajmne*, so that rivers were congealed.—*Vid. Chron. Scot. an. 699.*
Nejmējmdneac, a harlot.
Nejteac, harmony, reconciliation; *az nejteac*, reconciling; *vid. nejdeac*.
Nejtec, a plain.
Nejte, a ram; gen. *nejtjz*; *nejte maobta*, a battering ram.
Nejtead, ramed; *a nuajm do nejtead na caojne*, when the sheep conceived.
Nejtjceōjn, a rhetorician.
Nem, with my, to my; *nem glōm*, with my voice.
Nemajn, pleasure.
Nemjeacajm, to foresee.
Neō, frost; Ar. *reo*, Wel. and Cor. *rheu*.
Neōleac, ice.
Neōleacajm, to freeze, to congeal, &c.
Neōmam, before me; *cajnm neōmam*, I propose, or design.
Neon, a span; the space from the top of the thumb to that of the middle finger.
Neñ, with our, i. e. *ne añ*; *do cūalamajm neñ cclūayajb*, we heard with our ears.
Neñ, unto him that, i. e. *ne ē añ*; ex. *neñ neac je jad*, i. e. *ne ē*

an neac γē jad, to whom he sold them.
 Nēn-čearc, a heath-poult, or grouse.
 Ne-yealadač, by turns, alternate.
 Nēubam, to tear.
 Nēulaš, a declaration.
 Nēult, a star; nēultan, stars; lučd fejtme na nēultan, star-gazers.
 Nēuma, phlegm, or any fluid humour flowing from the mouth or nose; is like the Greek word *ρευμα* in letters, sound, and meaning.
 Nēumamajl, phlegmatic.
 Nēum-ajtnjžjm, to foreknow; noč do nēum-ajtn γē, whom he foreknew.
 Nēum-čnoyceann, the prepuce; feōjl būn nēum-čnoyceann, *caro præputii*.
 Nēumjājdjm, to foretel; also to publish or proclaim.
 Nēuγunta, reasonable.
 Nj, or njž, a king or sovereign prince.
 Nja, running, speed; also chastisement, correction.
 Nja, the same as ne, *quod vid*.
 Nja, before, in comparison of.
 Nja, or do nja, he will come.
 Njabac, whitish, greyish, sky-coloured; ejc njabaca azuγ don-na, grizzled and bay horses.
 Njabaz, a lark.
 Njac, he came.
 Njacdanač, needy, necessitous; also necessary, needful.
 Njacdanay, want, distress, necessity; tne njacdanuy, for poverty or want.
 Njad, a running, or racing.
 Njad, correction; also taming or subduing.
 Njadaln, a bridewell, or house of correction.
 Njac, a cross, a gallows.
 Njažad, hanging; do njažad an taojreac, the chieftain was

hanged.
 Njažajm, to hang, or crucify, to gibbet.
 Njažal, a rule; also government; Lat. *regula*.
 Njažaltōjm, a ruler, or director.
 Njažalūžad, a ruling or directing.
 Njažajne, a hangman or rogue.
 Njažalta, devout, regular, religious.
 Njažalužjm, to rule.
 Njažlajžte, ruled, directed.
 Njažlajžteōjm, a ruler or governor.
 Njama, cač-njama, a complete victory.
 Njam and a njam, at any time, ever, always; a tátaōj njam a nažajš, ye are always opposing him.
 Njam, before; an lá njam, the day before.
 Njamac, *vid. njabac*.
 Njan, the road or way, a path; also a footstep; njan na γjnreár, the footsteps of the ancients.
 Njan, a span.
 Njan, the sea.
 Njan-čnujtn-tūajt, the country of the Picts.
 Njanužge, a wanderer, a traveller.
 Njanad, a pleasing or satisfying, a distributing.
 Njanajde, or fear njaná, an econome, or dispenser of eating or drinking; also any regulator of affairs.
 Njanam, to please or satisfy; jan-γujd a clann na bojčd do njan, his children shall seek to please the poor, to satiate the appetite.
 Njanča, content; also served.
 Njazy, a moor, fen, or marsh; cōmzar cojlle jγ njazy, the advantage of a wood and bog.
 Njbe, njbeōz and njbjn, a whisker, a single hair, a mustache; njbeznuajze, a single hair.
 Njcead, a kingdom.

Rjčjγ, a flame.

Rjdjpe, a knight; Lat. *eques*; *μj-deaμajl-beaμταc*, an armour-bearer, an esquire, or attendant. This word was introduced into the Irish upon the coming of the first English adventurers into Ireland, but our language had in it the original of this Anglo-Saxon word, which is *μajpe*, *quod vid.*

Rjž, i. e. *μajμzγεōjμ*, a spy.

Rjž, or *μj*, a king; plur. *μjžte*, Wel. *rhi*, Cor. *ruy*, Arm. *rue*, Gall. *roi*, and Lat. *rex*.

Rjž, the arm from the elbow to the wrist; *mo μjž*, my arm; *jδjμ a μjžjβ*, between his arms.

Rjž-čjγte, the royal fiscus, or treasury.

Rjže, a kingdom.

Rjže, reproof.

Rjž-fejnnjδ, a general, a generalissimo.

Rjžjμ a *leay*, is a particular form of expression in the Irish language, very often used to signify a person's consent or approbation of a thing.

Rjžjμ, to reach or stretch; also to consent; *má čj tū žadužje*, *an μjžfjδ tū lejγ*, if thou seest a thief, wilt thou consent with him.

Rjžjn, drowsy, sluggish; also stiff or tenacious; slow, dilatory, lingering.

Rjžjneacujγ, delay.

Rjž-mjonn, a diadem.

Rjžneac̣t, a gift, a favour, or present.

Rjžneay, or *μjžnjoγ*, delay; *μjž-neay labajta*, an impediment of speech.

Rjžnjžjμ, to make stiff; also to delay; *do μjžnjž γē a μajneul*, he stiffened his neck.

Rjžteac̣d, an envoy, or ambassador.

Rjžtjžjμ, to be wanting.

Rj̄m or *μj̄om*, number; Wel. *rhiv*.

Rj̄mjaδ, pride.

Rj̄mjm, to reckon, to number.

Rj̄nceaδ, dancing, or a dance.

Rj̄nceōjμ, a dancer.

Rj̄ncjμ, to dance; *do μj̄nceadaμ an γlūaž*, the army danced round.

Rj̄ncne or *μj̄nzne*, a lance or spear.

Rj̄n-fej̄tjom and *μj̄n-mac̣nam*, contemplation.

Rj̄nzeaδ, hanging.

Rj̄n-žējbjonna and *μj̄n-žejmljoča*, chains.

Rj̄nžte, torn, parted.

Rj̄nmeay, the scanning of a verse.

Rj̄nn, the point of a spear or sword, &c.; the picked or sharp end of any thing; also a peninsula or neck of land jetting into the sea, a promontory or foreland; in the Welsh *rhin* is a nose; hence *pen rhin* is a promontory; Gr. *ριν*, a nose.

Rj̄nn *μūjntjμ-bájpe*, a foreland and territory of Carbury in the County of Cork, which anciently belonged to the O'Baires, an ancient tribe of the Lugadian race. It would take up more than a whole sheet to mention all the neck-lands of Ireland whose names begin with this word *μj̄nn*.

Rj̄nn, music, melody.

Rj̄nn, a foot; plur. *μj̄nne*, feet.

Rj̄nn, the stars.

Rj̄nne, unto us, with us; *do labajμ γē μj̄nne*, he spoke to us.

Rj̄nne, the perfect tense of the verb *deanajμ*, which hath no perterperfect tense of its own, but borrows it; hence *do μj̄nne γē majṭ*, he hath done good, &c.

Rj̄nne, the understanding.

Rj̄nneac̣, sharp-pointed; *γajžead μj̄nneac̣*, a sharp arrow.

Rj̄nnfeac̣am, to design or intend; to forecast.

Rjnnjm, the heavenly constellations.
 Rjnnrējm, a constellation.
 Rjōban, a sieve; rjōban meala, a honeycomb; Lat. *cribrum*.
 Rjōblac, a rival.
 Rjōbōjd, a spendthrift.
 Rjōbōjdeačd, prodigality.
 Rjōbōjdjm, to riot or revel.
 Rjōčd, or rjūčd, the shape or likeness; a rjōčd majrb, as dead; da mbejnn ad rjōčd, if I was in your stead or place.
 Rjōcuajd, a plague, contagion, or pestilence.
 Rjōd, a ray.
 Rjōdnačt, a gift.
 Rjōž, or rjž, a king.
 Rjōža and rjōžamajl, kingly, princely.
 Rjōžacđ, a kingdom.
 Rjōžamajl, royal, princely.
 Rjōžan, a queen; Lat. *regina*; alias rjž-bean.
 Rjōž-čolb, a sceptre.
 Rjōž-čorōjn, a crown.
 Rjōždačd, a kingdom.
 Rjōž-dac, a palace or court.
 Rjōž-dajl, a royal convocation.
 Rjōž-damna, a king *in fieri*, or future king; a prince designed, or fit to be king.
 Rjōž-laoč, a prince; also a respectable old man.
 Rjōž-lann, a palace, or king's court.
 Rjōž-načajr, a cockatrice.
 Rjōž-pupajl, or rjōž-pabajlleun, and rjōž-boč, a king's tent.
 Rjōž-rlat, a sceptre.
 Rjom, with me, i. e. rje me.
 Rjom, a reckoning or counting; also a number.
 Rjomajm, to reckon, to number, or count.
 Rjomajrēacđ, arithmetic.
 Rjomajrjm, to reckon or number.
 Rjon, rather rjan, a way or road.
 Rjonajde, an engraver.

Rjonajdear, sculpture.
 Rjonajžjm, to carve or engrave.
 Rjonžac, a strong fellow.
 Rjonnač, redness.
 Rjorajčrjr, mimicking.
 Rjoralajžead, mimicking.
 Rjot, running, racing.
 Rjotač and rjotajm, or rēatajm, to run, to race.
 Rjotra, with thee; mōjde rjotra nā rjūran, rather with thee than with them.
 Rjreacđ, do rjreacđ, seriously, verily, in good earnest.
 Rjr, unto, to; rjr an trajlmceat-lajd, with the Psalmist; also unto him, with him, at him, &c., i. e. rje rē.
 Rjr, a king.
 Rjr, intelligence, knowledge.
 Rjr, arjr, a gain, a second time.
 Rjreac, a romancer.
 Rjržjneac, a brave soldier, or warrior; ex. taz žlejc na mjljd rjržjneac, he fought the battle of a warlike soldier.
 Rjrjon or rjrean, with him, along with him.
 Rjt, a course, a flight; lājm rje rjt na nujržead, by the water-courses.
 Rjt, an arm.
 Rjteacđ, a running.
 Rjtjm, to run; do rjt rē, he ran; rjtjd, they run.
 Rjtlearž, a kind of extempore verses or expressions suddenly put together in a poetic dress or manner.
 Rjū, unto them, with them.
 Rjune, with us.
 Rō, much, too much, very; rō lūat, very soon; rō majč, exceeding good; rō onōjrēacđ, very honourable. It is a sign of the superlative degree.
 Rō, first, before.—*Pl.*
 Rō, the same as do, which has no English, and is a sign of the

pret. tense; as *πῶ πᾶν*, he said.
Ῥῶ, to go to a place; *πῶ γὰρ πῶ*
Εἰς ἄνδ, till I reached to
 stately Emania.

Ῥόβα, a robe.

Ῥόβα ἰδεᾶς, very thankful.

Ῥόβα ἰδέ, a monument.

Ῥόβαν and *μαβαν*, to warn or ad-
 monish.

Ῥόβαν, a sieve.

Ῥόβεαζ, very small.

Ῥόβη, ancient, very old.

Ῥόβη, custody.

Ῥόβαν, a plait or fold, a wrinkle.

Ῥόβαν, a cottage or hut.

Ῥόβαν, a hood or mantle, a sur-
 tout.

Ῥόβαν ἰδεᾶν, very proper, de-
 cent, becoming; also civil, hos-
 pitable.

Ῥόβαν ἰδεᾶν, very courteous and
 obliging; also very powerfully
 befriended.

Ῥόβαν, a killing or slaughtering.

Ῥόβαν, to reach or arrive at a
 place; *πῶ πῶ δαδαν γο Καρῖοι*,
 they arrived at Cashel.

Ῥόβαν, *πῶ πῶ δαν γῶα*, by the
 mounting or ascent; *πῶ πῶ δαν*
πῶ πῶ δαν, which cannot be ap-
 proached unto; an arriving or
 reaching to any place.

Ῥόβαν, terrible, very dange-
 rous.

Ῥόβαν, the chiefest or best.

Ῥόβαν, a common guest or
 customer, one that haunts a place
 much.

Ῥόβαν, a lamprey.

Ῥόβαν, exceeding diligence,
 anxiousness.

Ῥόβαν, vigilant, over-careful.

Ῥόδ, the way or road; *πῶδ αν πῶδ*,
 the highway.

Ῥόδ and *πῶδ*, a thing; Lat. *res*.

Ῥόδα, a covering, a fence.

Ῥόδα and *πῶδα*, a lancing or
 searrifying.

Ῥόδα, prosperous.

Ῥόδα, was lost or undone, failed.

Ῥόδα, breaking.

Ῥόδο ἰνεᾶντα, very stormy or tem-
 pestuous; *αγ αἰμῶν πῶ δῶ ἰνε-
 ᾶντα*, it is a time of much rain;
 from *πῶ*, very, and *δο-ῶν-ῶν*,
 bad weather; so that *πῶδο ἰνε-
 ᾶντα* is a contracted compound
 of four simple words: *πῶ*, very,
δο is a negative, *ῶν* signifies
 good or happy, and *ῶν* is wea-
 ther. Thus this compound word
 signifies literally, very unhappy
 weather.

Ῥόδαν, jealousy.

Ῥόδαν, a nobleman, a peer.

Ῥόδαν ἰδεᾶς, earnest, careful, very
 diligent.

Ῥόδαν, a fox; *πῶν* and *πῶ-
 ῶντα*, the same.

Ῥόδαν ἰδεᾶν, to bring to pass, to
 effect.

Ῥόε, a field, or plain; *πῶδ*, *idem*.

Ῥό-ῶν, very hospitable.

Ῥό-ῶν, very gracious.

Ῥό-ῶν, an earnest longing.

Ῥό-ῶν, very willing, well
 pleased.

Ῥό-ῶν, a great cold.

Ῥόζ, an order, or custom.

Ῥόζ, choice; *πῶζα πῶν*, the
 choice of men; *πῶζαν* and *πῶ-
 ζαν*, *idem*.

Ῥόζαν, to choose, or make choice
 of.

Ῥόζαν ἰδεᾶς, chosen or elected.

Ῥό-ῶν, very sharp, very fierce.

Ῥόζαν, an election of soldiers.

Ῥόζαν, very angry, enraged.

Ῥόζαν, the election of a prince.

Ῥόζαν, digging; *πῶ πῶ δαν* *πῶ*
πῶ δαν *πῶ δαν*, *αγαν* *αγ*
πῶν *πῶν* *πῶν* *πῶν*, I
 cannot dig, and am ashamed to
 beg.

Ῥόζαν, very dangerous; also fight-
 ing, valiant.

Ῥόζαν ἰδεᾶς, very customary,
 much used or frequented.

Rōjbjn, a small rope or cord; a whisker or mustache.
 Rōjbneāda, excellent.
 Rōjbne, a lance or dart.
 Rōjcjd, zo rojcjd rjn, insomuch, so that.
 Rōcjm, to come to, to arrive at; also to appertain, or belong to; nī rojcjon mo majt cūžadʒa, my good doth not belong to you.
 Rōcʒaδ, a great cry.
 Rōjdeay, very handsome or pretty.
 Rōjgm, to arrive at, or attain to.
 Rōjgljc, very prudent or wise.
 Rōjgne, chief, or choice.
 Rōjgneazad, election; rojgnjg, *idem*.
 Rōjgm, to elect or choose.
 Rōjlbe, mountains.
 Rōljg, a church; a roljg jōdajl, in a church of idols.
 Rōlle, together; me rolle, together; *Lat. simul*.
 Rōllē, darnel, Zizania; rather majlēč.
 Rōjm, the city of Rome; gen. na Rōma.
 Rōjm, earth or soil; hence rojma adlajce, a burying-place; hence also roma, digging.
 Rōjm or rojme, before, before that, in comparison of, &c.; ran ajm-rjn rojme, formerly, of old, heretofore; an tē cūjroʒ rojme, whoever designs or intends.
 Rōjme, sin, iniquity.
 Rōjme, a pole, or stake.
 Rōjn, or rōn, a seal.
 Rōjn, the gen. of rōn, the crest or tail-hair of any beast; ēadač rōjn, hair-cloth.
 Rōjnjg, hairy, or full of bristles.
 Rōjnn, a share or portion.
 Rōjnnē, horse-hair.
 Rōjnnēaδ, a division.
 Rōjnnjm, or rujnnjm, to divide or share; do rojnn rē, he divided.
 Rōjnnpājpteac, sharing or partaking.

Rōjpējn, a tuck or rapier.
 Rōjyceall, a sentence, verdict, or decree.
 Rōjreal, the lowest, or most base.
 Rōjrmējpleac, a tory, a burglar.
 Rōjrm and rocjm, to reach or come to, to arrive at; zo rojrm am neam, may you reach heaven; da rojcead Dōmnall Ceann-coraδ, if Donald arrives at Ceanncora.
 Rōjryn, rosin.
 Rōjryr, angry, vexed.
 Rōjryre, anger, choler.
 Rōjryteac, the fish called roach.
 Rōjrytm, to arrive, to attain to; rojčjm, the same; rojčceōča rē, he will reach; zo rojčjd, until.
 Rōjrytjn, a gridiron.
 Rōjt, a wheel.
 Rōjtleōjn, a wheelwright.
 Rōjtnjm, to please.
 Rōjtme, or rojtnme, a babbler, a silly prating person.
 Rōjtmeačt, loquacity, silly speaking; also rhetoric.
 Rōjtmeaba, most prudent.
 Rōjtmem, a rushing, &c.; le rojtnem a čarbad, azur le tojmblēayzaδ a rojtlean, Jer. 47. 3; *a commotione quadrigarum ejus, et multitudine rotarum, ejus*.
 Rōjtnjč, rhetoric.
 Rōlaδ, a roll.
 Rōlajm, to roll.
 Rōmaδ, before thee; abajm rōmaδ, speak on; jmčjg rōmaδ, go forward, go on or away, i. e. rōjm, before, and tū, you.
 Rōmajme, a rower.
 Rōmajt, excellent.
 Rōmam, before me; do cūajδ mē rōmam, I went on.
 Rōman, brank, or French wheat.
 Rōmanač, a Roman.
 Rōmaj, digging; *vid. rōjm*; fear rōmaj, a digger.

Rōmamaim, to dig; noc mōmaitar
 le lājē, that is dug with mat-
 tocks.
 Rōmjanžuy, an earnest desire.
 Rōmōjde, greatness, excess.
 Rōmja, the sight.
 Rōmujb and mōmujbē, before you.
 Rōmujn, before us; mā čujmjb
 mōmujn, if we purpose or in-
 tend.
 Rōmpa, before them; nĵ bĵajb
 eazla omujb mōmpa, ye shall not
 be afraid of them; mōmpayan,
 before them.
 Rōn, a sea-calf; pl. mōjnre.
 Rōn, the hair of the mane or tail
 of a horse, cow, or other beast;
 mōjnne and mūājnne, is a single
 hair of the same; Wel. *rhaun*,
 horse-hair.
 Ronađ, a club or stake.
 Rōnadūrtā, very natural.
 Rōnřajt, hair-cloth.
 Rōnřalam, a rheumatism.
 Rōnn, a chain, a tie, or bond.
 Rōnnađ, a club or staff.
 Rōnnřažāđ, or mōnnřūžāđ, search,
 inquiry.
 Rōnt, fierce, cruel.
 Rōpa, a rope.
 Rōpajne, a rapier; also a treache-
 rous violent person.
 Rōřdaim, to run, or to race.
 Rōřtaim, to pour out.
 Rōř and mōřa, a rose.
 Rōř, science, knowledge.
 Rōř, pleasant, agreeable: hence
 the name of several places and
 towns in Ireland; as, Rōř-ajlj-
 ěne, the town of Ross, a bishop's
 see in the County of Cork; Rōř
 mac Čřumřtajn, the town of
 Ross in the County of Wexford,
 a harbour.
 Rōřal, judgment.
 Rōřam and mōřtam, to roast; nĵ
 mōřan an đujne ajmleayř, the
 slothful man roasteth not, &c.—
Prov. 12. 27.

Rōřbān, the apple of the eye.
 Rōřř, an eye; mōřř ālujn, a charm-
 ing fine eye; plur. mōřřajb and
 mūjřř.
 Rōřř, the understanding.
 Rōřř, a kind of versification used
 by the Bards of an army to ani-
 mate the troops to battle, other-
 wise called mōřřa cařa.
 Rōřřdallađ, an error or mistake.
 Rōřřta, roasted; also a roasting;
 đo nĵ řē mōřřta, he roasteth;
 řēōjl mōřřta, roast meat.
 Rōřř, a hoary white frost; *vid. řēō.*
 Rōřřřeđa, a bodkin.
 Rū, a secret; *id. qđ. řūn; vid. řūn.*
 Ruāđ, reddish; Wel. *rhydh*; Lat.
rufus.
 Ruāđ, strong, valiant.
 Ruāđbūjđ, of a reddish yellow.
 Ruāđčřjot, rudle, or red radle.
 Ruāđlajř and mūāđlajřjneay,
 choler; also the disorder called
cholera.
 Ruāřajne, any thing or instrument
 that drives another thing out of
 its place; mūāřajne řlajř, is
 the key of a lock, because it
 forces the bolt out of its place.
 Ruāřāđ, a banishing, or driving
 away.
 Ruāřajm, to put to flight.
 Ruāřčřlljm, to buy or purchase.
 Ruāřčřlte, bought or purchased.
 Ruājđ, from mūāđ; řan mūjř mū-
 ajđ, in the Red Sea.
 Ruājđneac, hair; ēāđac đo mūājđ-
 neac cařall, cloth of camels'
 hair.
 Ruājř, a flight; hence mūājřđejne,
 đo řĵnneadař mūājř-đejne, they
 wheeled about from the rere.
 Ruajm, a fishing line.
 Ruajnne, a hair.
 Ruam, a spade.
 Ruamnađ, reproof, or repreh-
 sion.
 Ruanaājđ, red, reddish.
 Ruanaājđ, strong, able.

Ruanaſſ, anger.
Ruanaç, lying, a liar.
Ruataſ, a skirmish.
Ruða, patience, longanimity.
Ruða, a hurt or wound.
Rūbĵn, a ruby.
Ruçaſl, a tearing or cutting.
Ruçð, stead, room; a *muçð* *Ēa-mojnn*, in Edmund's room; also almost: a *muçð* *bāſſ*, almost dead.
Ruçð, sudden; also vehement, earnest.
Ruçt, a swine.
Ruçt, a great cry, a clamour.
Ruðbluaſtne, saw-dust.
Ruðnaç, very straight.
Ruðnaç, a darkening.
Ruðnaçay and *muðnaçay*, length.
Ruž, the perfect tense of the verb *beſſm*, signifying to take, to catch; also to bear children or young; *do muž ſſ mac*, she bore a son; *do mužadoſ*, they caught; *do muž ſē oſſa*, he overtook them, &c.; *vid. ōēanað*, *supra*.
Ružað, *do mužað aſſ*, he was taken; *do mužað ſnžean do*, a daughter was born unto him.
Ružað, was hurt or wounded.
Rūžajne, a bar or bolt of a door, a latch.
Rūžað, hanging.
Ružmoð, a bonds slave.
Ruſbe, a hair; *ſē leſteað muſbe*, at a hair's breadth.
Ruſb, brimstone.
Ruſbeaçtaſn, a prop or support.
Ruſbne, a lance.
Ruſbneaç, armed with a lance, a spearman.
Ruſbneaç, strongly guarded, having a numerous band.
Ruſbneaða, great bands.
Ruſbĵn, a riband.
Ruſce, a rebuke, or reproach.
Ruſceaç, exaltation, or lifting up.
Ruſceað, a collection.

Ruſceat, an exalting, or lifting up, elevating.
Ruſcealt, was hid, or private.
Ruſðeað, a reproof, or censure.
Ruſðleay, very true, or faithful: a corrupt contraction of *muðſleay*.
Ruſſ, an arm; *bſſſ muſſ an çjonntaſſ*, break thou the arm of the wicked; *aſſ do muſſ*, upon thine arm; a *muſſ*, his arms.
Ruſmneað, casting, or throwing.
Rūſn-çlēſneaç, a secretary.
Rūſn-ðſamajſ, is properly and literally a dark secret; which may be properly called a divine mystery; pl. *muſn-ðſamſa*.
Rūſn-ðſamſaç, mystical, mysterious.
Rūſne and *muſnne*, horse-hair, a bristle, &c.
Ruſne, a streak.
Ruſnn and *muſnað*, a division.
Ruſnnecç, or *muſnnecç*, grass.
Ruſnnte, divided.
Rūſnneaçtōſſ, a secretary.
Ruſne, a champion, a knight; the root of the Anglo-Saxon *rider*; plur. *muſſſſ* and *muſneaça*; as, *aðbað muſneaç ſſ mu tſſajt*, an habitation of lords and princes.
Ruſneaç, famous, renowned, celebrated.
Ruſneaç, *idem quod muſne*; ex. *mátaſſ mo-Ruſneaç nſme*, *matter mei Domini cœlorum*.—Brogan in Vit. S. Brigid.
Ruſneaçay, lordship, dominion.
Ruſſſ and *muſſzan*, a vessel made of bark of trees.
Ruſſ, a way or road.
Ruſſ, an elder-tree: hence it is the name of the letter *R*.—*Flah*.
Ruſſeanta, hasty; *ſo muſſeanta*, hastily, by snatches; Lat. *rap-tim*.
Ruſſſ, a skirmish.
Rūſſſm, to smite or strike, to pelt at; *muſſzað*, *idem*.
Ruſſſm, to tear in pieces.

Rujt̃, an army, a troop.
Rujteac̃, going or moving, upon the march.
Rujtean, red hot, or blazing.
Rujtean, delight, pleasure.
Rujteanajm, to shine or glitter.
Rujteanay, glittering, brightness.
Rujtnead̃, a flame.
Rūjτjn, the ankle-bone.
Rulaδ̃, a slaughtering or massacre,
Rulajδ̃, he went.
Rūm, a floor; also a room; *μūm na μāta*, the floor of the fortress.
Rūmaj, a mine.
Rūn, a secret, secrecy, mystery.
 N. B. If Olaus Wormius had known that *μūn* is the common and only word in the old Celtic or Irish, to express the word *secret* or *mystery*, it would have spared him the labour of the long dissertation in the beginning of his book, *de Litteratura Runica*, to account for the origin of the word *runæ*, which was a mysterious or hieroglyphic manner of writing used by the Gothic Pagan priests, as he himself observes in another place. Tacitus observing that the Germans knew no literature, uses the terms of *secreta literarum*; and in the same manner the Germans having afterwards learned the use of letters, called their alphabet by the appellative of *Runæ*, from the Cimbric and Gothic word *runa*, a secret; plur. *μūnujδ̃*; ex. *μō bj̃ rē j̃ μūnujδ̃ an μjz̃*, he was one of the king's privy council; *jnnγjm μūn dujτ*, I tell you a secret; *an bj̃l μūn azad ajm?* have you any secret knowledge of the matter? *μūn azuy fajrñējγ*, a private and a manifested knowledge of

a thing; Wel. *rhin*, a secret or mystery; Sax. *girunu*, mysteries; Sicamb. *reunen*, obscure murmuring; Anglo-Saxon, *geryne*, mysteries; Cimbr. *runa*, arcana carmina vel notæ secretiores; and Gothice, *runa*, mysterium, item consilium.—*Vid.* Glossarium Goth. ad Vocem. *Runa*.
Rūn, a purpose or design; *μūn djongmalta*, a firm purpose; Goth. *runa*, consilium.
Rūnajz̃, dark, obscure, mystical.
Rūnajze, a discreet person, to whom a secret may be safely told; also any person that knows a secret.
Rūnajm, a council chamber.
Rūnbocan, a disguise or pretence.
Rūn-žμajbteōjμ, a secretary.
Rūnnad̃, a division; *μunnτajl*, *id.*
Rūnpájμteac̃, partaker of a secret.
Rūn-pájμτajm, to communicate, to advise with, or consult.
Rūnzojδ̃, rhubarb.
Ruy, knowledge, skill.
Ruy, a wood.
Ruyz̃, the bark of a tree; Wel. *rhysk* and *dirisgo*, to take off bark.
Ruyzajm, or *μuyzajm*, to make bare, to take the bark off a tree.
Rūyzajm, to strike vehemently, to pound, to pelt at.
Ruytaca, rude, rustic; Lat. *rusticus*.
Ruytacačt̃, rudeness, rusticity.
Ruytač̃, a boor, clown, or churl.
Rūytán, a lump, or hillock.
Rūta, a herd, a rout.
Rūta, a tribe of people; *μūta būncac̃*, the tribe of the Burks. This expression carries an honourable sense.
Rūt̃, wages.
Ruța, the fish called thornback.

REMARKS ON THE LETTER S.

§ is the fifteenth letter of the Irish alphabet, and is not ranked by our grammarians in any particular order of the consonants, but is called sometimes *ajmijð*, or *barren*, and sometimes *baɲn-ɲjoʒan na cconɣojneada*, or *the queen of the consonants*, because in the composition of Irish verse it will admit no other consonant to correspond with it; and our Irish prosodians are as nice and punctual in the observance of the *uajm* and *cōmōɲdūʒad*, or union and correspondence, as the Greeks and Latins are in the collocation of their dactyles and spondees. So that if an Irish poet should have transgressed against the established rule and acceptation of the consonants, he would be exposed to severe reprehension. We find in the Greek division of the consonants into several classes, as mutes, liquids, &c., that the letter *ς*, or *s*, is not ranked among any particular class, but like our Irish *ɣ*, is styled *suæ potestatis littera*, or an absolute and independant letter. In Irish it is called *ɣajl*, or *ɣajl*, from *ɣajl*, *the willow-tree*, Lat. *salix*. It is to be noted, that all Irish words beginning with the letter *ɣ*, and which are of the feminine gender, must necessarily admit of an adventitious *τ* before the initial *ɣ*, when the Irish particle *an* (which in signification answers to the English *a*, *an*, and *the*,) is prefixed before such words; in which case the *τ* eclipses the *ɣ*, so that the word is pronounced as if it had not belonged to it, though *ɣ* is always written to show it is the initial radical letter. Thus the words *ɣūjl*, *an eye*, or *the eye*; *ɣɲōn*, *a nose*, or *the nose*, when the Irish particle *an*, signifying *a*, *an*, or *the*, in English, is prefixed to them, are necessarily to be written *an τɣūjl*, *an τɣɲōn*, and pronounced *an τūjl*, *an τɲōn*. But words beginning with *ɣ*, which are of the masculine gender, admit of no adventitious letter as a prefix. Thus we say and write *an ɣljnneán*, *a shoulder*; *an ɣoluɣ*, *the light*; and this, by the by, is one method to find out the gender of words beginning with *ɣ*. It is also to be noted, that when *ɣ* is aspirated by subjoining *h* to it, which cannot happen but when it is an initial letter, it is thereby made quiescent, so that its sound is not distinguishable from that of a *τ* aspirated at the beginning of a word; for the words *a ɣūjl*, *his eye*, *a ɲeangā*, *his tongue*, are pronounced as if written *a hūjl*, *a heangā*.

§ a

Ša, in; ɣa čač, in the fight; ɣan
tʃʒe, in the house.

Ṣa, or bū, are signs of the comparative degree, and have n̄ always before them; ex. n̄ ṣa mō, or n̄ bū mō, more or greater; n̄ ṣa t̄neṣṣe, or n̄ bū t̄neṣṣe, stronger, or more strong.

५४

This *ra* is sometimes contracted when the word following it begins with a vowel; as, *atajm njōr oĵge ná ē*, I am younger than him, i. e. *nĵ būr oĵge ná ē*; *nĵr*, *pro nĵ ra*, or for *nĵ būr*; *vid. būr*.

Sa, or ja, whose, or whereof;

Χριστός γὰρ ἡμῶν δὲ αἵματι ῥῆνν,
Christ whose blood redeemed
us.

Sa, i. e. γὰρ α, and his or her's.

Sab, strong, able; ba γὰρ ἀγὼν-
ἀνὰ δὲ κλῶεν, strenuus erat in
exterminandis erroribus; γὰρ
ἀνὰ τῆν ἐναντίαν τὰς ἀμαρτίας ὁδοῖν:
ἀγὼν οὐκ ἀπὸ τῆς ἀμαρτίας; vid.
ῥῆνν ῥῆνν.

Sab, death.

Sabball, i. e. γῆννηρεῖς, a barn or
granary; ex. γῆννηρεῖς Ὁσίου, the barn of St. Patrick. It
should properly be written γα-
ball. — *Vid. Vita Secunda S.
Pat. apud Colgan. Not. 48.*

Sab, or γὰρ, a bolt or bar of a
door or gate.

Sab, spittle.

Saba, sorrel.

Sabán, γὰρ ἄνθρωπος, or γὰρ ἄνθρωπος, a
cub, or young mastiff dog.

Sábajl, saving, sparing, protect-
ing.

Sábalač, careful, sparing, not la-
vish, &c.

Sábalačm, to save or preserve; do
γὰρ ἄνθρωπος μοῦ βίαν, my life was
preserved.

Sabya, sauce.

Sábōjde, the sabbath; lá na γὰρ
bōjde, the day of the sabbath.

Sac, a sack or bag. This Irish
word γὰρ is nearly the same in
almost all the European lan-
guages; ex. Gr. σάκος, Lat.
saccus, Wel. sach, Ital. sacco,
Ar. sach, Cor. zah, Vulg. Gr.
σάκη, Ger. Belg. and Ang. sack,
Ang.-Sax. sace, Dan. sæck, Suec.
sack, Slav. shakel, Carn. sha-
kel, and Hungar. saak. Its di-
minut. is γὰρ, or γὰρ.

Sacaδ and γὰρ, a pressing or
straining.

Sacán and γὰρ, dimin. of γὰρ,
a small bag.

Sacán, an unmannerly, trifling

person.

Sacambuz, confession; ἀγὼν πο-
τὶς κομῶν ἀγὼν γὰρ ἀνὰ
ὁν ἐὰν, and he received com-
munion and confession from the
bishop. — *L. B.*

Sacam, to attack, or set upon.

Saccraige, baggage, or loading.

Sacraia, a pack-saddle.

Sadall, a saddle; γὰρ ἄνθρωπος
ἀγὼν γὰρ ἄνθρωπος ἀνὰ, with
bridles and saddles adorned with
silver.

Sadajle, neglect; ἀνὰ δὲ γὰρ
δο λέγει δὲ, τῆς λέγεις πο γὰρ
δajle, he omitted that pious
custom through sloth or neglect.

Sadb, a good house or habitation.

Sadb, the proper name of a woman
very common among the old
Irish.

Saēžlan, a king or prince; also a
judge; also a senior or elder;
also a pillar, as may be seen by
this verse: Saēžlan bneiteam,
buán a blajδ; Saēžlan γὰρ
nojn, γὰρ γὰρ: Saēžlan
γὰρ ἄνθρωπος ἀνὰ; ἀγὼν Saēž-
lan Colum nū.

Sagant, a priest; Lat. sacerdos.

Sagantaδ and γὰρ ἀνὰ, priest-
hood.

Sagantamajl, priestly, holy, pious,
becoming a priest.

Saž, a bitch.

Sažajδ, an attacking.

Sažal, nice, tender.

Sažam, to drink, or suck.

Sažanlaδ, delight, content.

Sažjn, a little bitch.

Sažmajne, a kennel or sink.

Sažrona, or more properly Saž-
ronjač, England; from Sažron,
Saxon, and jač, land.

Sažr and Sažronač, an English-
man; le Sažrajδ, by the Eng-
lish.

Sažrbeaηla, the English tongue;
from sax and parler, both of a

German origin.
 Sazrbēanlamajl, according to the English tongue.
 Sajbrējn, a saucer.
 Sajcōjállajt, a pack-saddle.
 Sajcēadač, sackcloth.
 Sajcγjot, they came, or arrived.
 Sajde, a seat.
 Sajðbjn, rich, opulent; γajðbjn azur ðajðbjn, i. e. ðoγajðbjn, rich and poor.
 Sajðbjnm, to make rich or wealthy.
 Sajðbneay and γajðbjnoγ, riches.
 Sajðeað, a sitting, a session, or assize.
 Sajð and γajt bneay, a treasury.
 Sajðjyte, a seat; γujðjyte, *idem*.
 Sajfean, a sapphire stone.
 Sajžeað, or γajžjot, a dart; Lat. *sagitta*; γajžjte njme, a poisonous dart.
 Sajžeaðōjn, or γajžjdjūn, and sometimes written γajžjteōjn, a soldier, but literally an archer, like the Latin *sagittarius*, from γajžjot, *sagitta*; because our standing army and soldiers anciently used bows and arrows for their offensive weapons.
 Sajžeaðōjneact, or γajždjūjneact, brave warlike actions.
 Sajžear, oldness, antiquity.
 Sajžnēn, lightning, a hurricane; topann, acur γajžnēn, thunder and lightning.
 Sajl, a beam; pl. γajlteaca.
 Sajl, or γajleoγ, a willow-tree; hence the name of the letter S.
 Sajl, an inflection of γál, a heel; a γál γan, his heel; ne na γálajb, at his heels, or close by.
 Sajl, guard or custody.
 Sajlbneazað, a rejoicing, or making merry.
 Sajle, the sea; ujγe na γájle, sea or salt water; Lat. *sal*; as, *in sale rubro*, in the Red Sea.
 Sajle and γájlleað, pickle.

Sajlēan, a salt-cellar.
 Sajleōγ, willow; Wel. *helig*.
 Sajlžjolla, from γála, the heels, and žjolla, a servant, a waiting-man, a page, i. e. *pedissequus*.
 Sajljm, to salute or hail; ex. ðo γájleadaγ na njž ē, they hailed him king.
 Sajljn, an arm of the sea which resembles a lake or great pond: hence it is the name of some places in Ireland; from γál, the sea, and lynn, a pond or lake.
 Sajll, pickle; also bacon, fatness, &c.
 Sajlljm, to salt, to season, or pickle; njðm γájlleað ē, it was not salted.
 Sajllte, salted or seasoned.
 Sajlγpjoγajð, a guardian spirit.
 Sajlteant, treading; γajlteōna tū, thou shalt tread; γajlteōnujð bonn ðo cōγ, the sole of your foot shall tread.
 Sajm, rich.
 Sajm, sweet; Lat. *suavis*.
 Sajm, a pair or couple.
 Sajmbeantac, bearing twins.
 Sajmbnjačražjm, to flatter, to speak fair.
 Sajmbnjocdam, to allure or entice.
 Sajmcealzað, hypocrisy.
 Sajmdjlle, a beetle or mallet.
 Sajme, delight, pleasure; lučð žnádūjžear γájme, men that love pleasure and ease; γájme-ačð, *idem*.
 Sajmžnjōγajm, to allure or entice.
 Sajmžnjōγað, enticement.
 Sajmnjžeað, a yoking or coupling.
 Sajmnjžjm, to yoke or couple.
 Sajmnjže and γájmnjžeačt, ease, quiet, satisfaction; γámar, *idem*, also a rapture.
 Sajmnjžeač, easy, satisfied.
 Sajn, unequal, unlike.
 Sajncneac, healed.
 Sajndnean, a sect or society; unde *Sanhedrim*.

Sajne and γajneay, variety.
 Sajne, sound; Lat. *sanus*.
 Sajneab, variation.
 Sajnjor and γajnjorán, etymology.
 Sajnym, to vary or alter.
 Sajne, a reddish purple, or a sanguine colour.
 Sajneayajm, to differ, to be unlike.
 Sajnt, covetousness.
 Sajntneab, an old family-house.
 Sáj, or γáj, is an augmentative particle often used in compound words, and signifies very, exceeding, &c.
 Sáj-bnjž, an attribute; *γr aon do γájbnjžajb na Ojadačta bejt ujl-eōlač*, omniscience is one of the attributes of the Divinity.
 Sajrde, sage; γajrde cnojε, mountain sage.
 Sajt, satiety, sufficiency; būr γájť your fill; Lat. *sat* and *satis*.
 Sajt, a joint of the back or neck.
 Sajt, or γajte, a swarm; γajte beac, a swarm of bees.
 Sajt, vulgar, vile; *nj zo majť ná zo γajt*, neither well nor ill, neither good nor bad.
 Sajt, a thrust or piercing; *cor-majl me γajťb clojđm*, like the piercings of a sword.
 Sajt, a treasure, a store of money; ex. *cēadaojn lujđ Iuday tar ořd: a lořz deaman, djožal gářz: cēadaojn, mo žab γajnt jm γajt: cēadaojn mo bñajt Jōya ářd*, i. e. on Wednesday Judas went from the society of the apostles by the direction of Satan, and covetous of the treasure proffered him by the Jews, betrayed Jesus our Lord.
 Sajte, a swarm; *vid. γajt*; also a multitude.
 Sajtze, a space.
 Sajteac, or γáťac, satiated, glutted.

Sajteamajn, a swarm of bees.
 Sajteay, vileness, cheapness.
 Sál, diminut. γájljn, and γálōž, a heel.
 Sal, dross; *me γal ajřzđ*, with dross of silver.
 Salac, unclean, dirty.
 Salajžm, to defile or pollute.
 Sálajm, to wait on, to follow.
 Salann, or γalan, salt; Lat. *sal*, Gr. *αλς*, Wel. *halen*, Ar. *halon*, and Cor. *holan*.
 Salannán, a salt-pit.
 Salárajm, to procure, to provide.
 Salářťa, procured, or provided.
 Salčad, dirt, pollution.
 Salčad and γalčajm, to defile; *ar na γalčad*, defiled, polluted.
 Salčar, uncleanness, filth.
 Salčūac, a violet.
 Sall, bitterness, satire.
 Sallann, a singing, or harmony; Gr. *πσαλλειν*, *canere*.
 Salmajne, a psalmist, a chorister.
 Salmajneacđ, a singing the psalms.
 Salm-čeatlac, a psalmist, *rectius* *pyalm-čeatlac*,
 Salm-čeatlad, a singing the psalms.
 Salmar, salty; *an mujr γalmar*, the salt sea.
 Salt, colour.
 Saltača, beams; *vid. γajl*.
 Saltař, a psaltar; it is the title of several Irish chronicles; as, *Saltař na Teamřac*, *Saltař Chajřl*, &c.
 Saltōř, a saltmonger.
 Saltřajm, to tread or trample; *do řaltař me*, I trod.
 Saltuřť, a treading or trampling.
 Sám, easy, happy.
 Sam, the sun; also the summer.
 Sámac, pleasant.
 Sámad, a congregation, or assembled body of people; *amřa řamad Sanct bñřťde*, i. e. the community of St. Bridgit was happy and famous; *Samad Chj-*

αμαρν, the religious house of Kieran.

Samajl, like, alike, equal; dom macayamla, to my equals; Lat. *similis*.

Samajn, all-saints'-tide; gen. ram-na; ojdce ramna, all-saints'-eve.

Samay, delight, pleasure.

Samayac, pleasant, agreeable.

Samaytdeanta, factitious.

Samguba, sea-nymphs.

Samlacay, a sample or pattern.

Samlajm, to resemble.

Samlut, brisk, active.

Samluzad, a similitude, or image.

Samna, *vid.* ramujn.

Samna, i. e. ram-riata, summer; from ram, the sun, and riata, a quarter of a year.

Samreayam, a distance.

Samtac, a helve or handle; ram-tac riadne, the handle of a spade.

San, in the, i. e. jr an, ran macajne, in the field.

San, *pro* sanct, holy.

Sancan, the same as a nonn agur a nall, hither and thither, to and fro.

Sanað, a releasing.

Sanape, red orpiment; Lat. *sandaraca*.

Sanay, knowledge; also a secret.

Sanay, a whisperer.

Sanay, a greeting or salutation; hence fejle mujne an tranajr, the annunciation of the Virgin Mary; also a farewell, an adieu.

Sanayan, etymology; also a glossary.

Sanayanujde, an etymologist.

Sanct, holy; Sanct Brjgjt, St. Bridget; Lat. *sanctus*.

Sanctojm, a sanctuary, or place of refuge.

Sandjonz, a sect.

Sannað, looseness.

Santaac, greedy, covetous.

Santaad, greediness, covetousness.

Santaajgm, to covet or desire, to lust; nj ranteoca tu bean na maojn dujne ejle, thou shalt not covet the wife or goods of another man.

Saob, silly, foolish; an raobcejl, bereft of reason; raob cnejdjom, heterodox faith; raobbad, hypocrisy.

Saobcejlle, of nonsense; the gen. of raobcejal, which also means the occult or parabolical sense of a thing.

Saobcojm, a whirlpool.

Saobcriabad, hypocrisy.

Saobcnejdeam, heterodoxy.

Saobdolba, enchantment.

Saobnor, anger, indignation; also bad manners.

Saobnorac, morose, foolish.

Saod, a track; also a journey.

Saozal, the world; also a man's life; also an age or generation; Lat. *saeculum*.

Saozalta, secular, worldly.

Saozaltact, a being worldly inclined.

Saoj, a worthy generous man; also a man of letters; plur. raojte.

Saojlm, rather rjlm, to mean, to seem, to suppose, or think; an raojleann tura, dost thou imagine or think? man do raojl rejjon, as he thought.

Saojm, the plur. of raoj, a carpenter; also a mason; also the inflexion of raoj, an adjective, which signifies free.

Saojnye and raojnyeac, freedom, liberty, a release; also baseness or cheapness.

Saojnye, of or belonging to a carpenter; tuad raojnye, a carpenter's ax.

Saojnyeac, free; zo raojnyeac, licentiously, too freely.

Saojnyeačd, the trade of a carpenter, joiner, or wheelwright; also masonry.

Saojnyeamajl, free.

Saojnyj, any art; also freedom.

Saojčceap, a pillory.

Saojte, a tutor, or guardian.

Saojteamajl, expert, skilful; also generous.

Saojteamlact, generosity.

Saoj, Lat. *faber*; ɣaoj-cɣajnn, a carpenter; ɣaoj-clojce, a mason.

Saoj, ɣá ɣaoj, woe unto.

Saoj, free; ɣo ɣaoj, freely, safely; dujne ɣaoj, a freeman, a burgess; lá ɣaojne, a holiday; also noble.

Saojad, an exemption or freeing; also a deliverance.

Saojajm, to free, to acquit, or rescue; O čealzajb an djabujl ɣaoj ɣjnn a Čhjaɣna, from the deceits of the devil deliver us, O Lord; ɣaojɣajjgeaɣ jad, they shall be justified.

Saojdáj, a freedom or privilege, a cheapness.

Saojdálac, cheap, free.

Saojɣanač, or ɣejnyɣanač, an unhired workman, a free labourer, or helper at a work.

Saojɣajjgm, for ɣaoɣajajjgm, to labour or work.

Saojteočad, tillage.

Saoč, labour, tribulation, punishment; pl. ɣaočajb; ex. ɣō ḏa-mattar, ɣaočujb, they endured punishment; ɣjč jaɣ ɣaoč, rest after tribulation.—*Brogan*. In old books it is commonly written ɣač.

Saoč, a disorder or disease; ɣaoč dnyjce, *lues venerea*.

Saočar, labour, toil, drudgery; lučd ɣaočajɣ, workmen; ɣaočar docamlac, hard labour.

Saočdam, a labouring ox.

Saočmar, toilsome, laborious.

Saočōjɣ, a torturer, or wrecker.

Saočpuyt, an imposthume.

Saočnac, servile; also hard or difficult.

Saočmajde, a working man.

Saočmajjčteōjɣ, a labourer, a husbandman.

Saočnyžad, tillage.

Sáɣ, very; Lat. *valde*, Germ. *sehr*; ɣán-majt, exceeding good; ɣo ɣán, greatly.

Sar and ɣarōz, a louse.

Sáɣžad, conquest, victory; az ɣánžad, exceeding, surpassing.

Sáɣajjgm, to wrong or injure, to force away; *vid.* ɣarūjčgm, to exceed, to get the better of in any exercise; do ɣánujč ɣē jad uje, he exceeded them all.

Sáɣajčte, forced, or taken by force, rescued.

Sáɣajčteōjɣ, a rescuer; one that takes away by force the goods or cattle of a person from the power of a distrainer who has them in his possession by law; also a conqueror; also an infringer; ɣáɣajčteōjɣ an dljčce, an infringer of the law.

Sáɣmajt, excellent.

Sarɣjč, an endeavour.

Sarɣulajb, strong.

Sarūžad, a rescuing or taking away a person by force of arms from a lawful power; also excelling, surpassing; also an injuring, or ravishing a lady.

Sáɣujčgm, to exceed or overcome; to injure or oppress; nɣ ɣajneoča tu ē, thou shalt not oppress him; bean do ɣarūžad, to ravish a woman; ɣarujčceay gljocay an lejme, wisdom exceedeth folly.

Sáɣujčteac, an oppressor, or extortioner.

Sáɣ, an instrument or means; also arms or engines at any work.

Sáɣ, capable; ex. nɣ ɣáɣ mačaya

ē, he is not capable of doing good.
 Sāra, (the first and second a being short,) standing; ex. *dejnīg-rē rāra*, as it is in old writings; but vulgarly, *dejnīg na rāram*, he got up, or stood up.
 Sāraċð, sufficiency.
 Sārað, satisfaction, comfort.
 Sāraġġm, to satiate, or satisfy; *rāreoca mē*, I will satiate; *rārfūġear mantoġl*, my desire shall be satisfied; Lat. *satio*; *rātaġġm*, *idem*.
 Sāraġġte, satisfied, satiated.
 Sārat, sufficient, is capable; ex. *Ōja nod ġuġdeað fñ ġaċ tneay, naċ moð rārat mo bēol*, in all adversities I pray to God as well as I can.
 Sāt, meat, victuals; also a sufficiency; Lat. *sat*.
 Sātāċ, satisfied.
 Sātāċ, a vessel of any kind.
 Sātāð, a thrust; *mā bejn rē rā-tāð aġn*, if he thrust him.
 Sātāġn, or Sātūġn, of Saturn; *Ōja Sātāġn*, Saturday.
 Sātāġm, to push or thrust; *do rāġt rē tñjoċa aġāon*, he thrust them both through.
 Sātāġn, the Sabbath.
 Sātbaċ, a helve or handle.
 Sātġaċ, or *raotġaċ*, diligent.
 Sbāġn, a quarrel or contest.
 Sbāġnamāġl, given to quarrels.
 Sbnoġaġlle, or *ġpnoġaġlle*, the dew-lap of a beast, a double chin, the gill of a cock, &c.
 Sc and *ġġ* are used indifferently, and are exactly of the same power and pronunciation; wherefore the reader is not to expect that the words which begin with *ġc*, shall be repeated below with the initial *ġġ*.
 Scabað, a scattering or dispersing.
 Scabat, a helmet; also a hood; also a scapular.

Scabam, to spread or disperse.
 Scabal, i. e. *ġcalān tġġe*, a booth, or hut, a shop, or scaffold; also a screen sheltering the door of a house from wind.
 Scabal, a chaldron, or kettle.
 Scabay, good.
 Scabāġġte, advantage, gain.
 Scaġa, a skiff, or cockboat; Lat. *scapha*, and Gr. *σκαφη*; *foðāġl-ġġoð ġcaġa*, they separated their ships.
 Scaġal, a scaffold.
 Scaġað, a straining or filtering.
 Scaġāġm, to strain, to cleanse.
 Scaġaġġte, strained; also purged or cleansed.
 Scaġċ, to finish, or bring to an end.
 Scāġl, a shadow.
 Scāġleāċ, shady.
 Scāġllaċð, darkness.
 Scāġlġm, to cast a shade.
 Scaġlp, a cave or den.
 Scaġnneay, a sudden irruption, or unexpected attack; *vid. caġt-neġm ðoġnðealðāġġ, passim*.
 Scaġn, any place where a thing is laid to dry.
 Scaġnt, the caul of a beast; *vid. ġġanān*, plur. *ġcaġntāċa*.
 Scaġnt, a thick tuft of shrubs or bushes.
 Scāla, a great bowl; plur. *ġcā-laġde*.
 Scal, a man; also a champion.
 Scalōġ, an old man; *vid. ġculōġ*, *infra*, dim. of *ġcula*.
 Scāluġde, balances.
 Scamġlonn, a prank, or villanous deed, *facinus*, *ġcamðan*, *idem*.
 Scanlūġað, a reproaching or scandalizing.
 Scannaġl, a slander, a scandal, or public bad example.
 Scannalaċ, scandalous.
 Scanġað, a surprise, a fright, or confusion.
 Scanġað, a scattering or dispersing.

Scanriájǵm, to scatter or disperse;
 also to confound, to affright;
 rcannriájǵead jad, they were
 affrighted.
 Scaoile, a looseness.
 Scaoilead, a loosing, or untying.
 Scaoilm, to loose or untie, to re-
 veal; also to scatter or disperse;
 also to set a drying, to unfold.
 Scaoilte, loosed or loosened.
 Scaoiltead, a looseness or lax.
 Scamad, a separation.
 Scamajm, rǵáoilm, and rneatnaj-
 ǵm, to unfurl, to unfold, to lay
 open for drying, to set a drying;
 ex. rǵanam jánam a forbriat I
 tairǵ for deyleann rnejne, she
 expanded her cloak in her house
 upon a sun-beam.
 Scamajm, to part, to separate; also
 to depart or quit; deagla go
 rcanrajdjr, lest they depart.
 Scamajm, parting.
 Scarlójd, scarlet.
 Scarta, separated, parted.
 Scarójd, *potius* rcóriájd, a table-
 cloth.
 Scát, a shadow, a shade, a veil, a
 cover of any thing; also a co-
 lour or pretence; also bashful-
 ness; also protection; an rcat
 do rcejte, under the protection
 of your shield.
 Scátac, shady; also bashful.
 Scátan; a looking-glass: it is the
 diminut. of rcat, a shadow;
 also a gazing-stock.
 Scátmar, timorous, fearful, bash-
 ful.
 Scé, the white thorn, or hawthorn.
 Scé, a casting or pouring out, a
 spilling.
 Sceac, a bush or bramble, a briar;
 genit. rcejce; pl. rceaca.
 Sceacóg and rceacnad, a haw-
 thorn berry, a haw.
 Scéal, genit. rcejl, a relation, a
 tale or story; na dnojc rceala-
 ro, these evil tidings.

Sceallán, a kernel; on rceallán
 go nuige an moǵuill, from the
 kernel to the husk.
 Scealp; a cliff; rá rcealpaib na
 ccariac, under the cliffs of the
 rocks.—Is. 57. 5.
 Scéalúide and rǵéalúide, a tale-
 bearer, a romancer; also a his-
 torian.
 Sceatac, bushy, full of bushes or
 brambles.
 Sceatnac, a vomit; also vomit-
 ing.
 Sceatriájǵm, to vomit.
 Sceile, misery, pity.
 Scéjm, a scheme, or draught.
 Scéjm, beauty, bloom.
 Scéjm-áid, *corrupte* rcumáid,
 high-bloom, or good plight, good
 habit of body in man or beast;
 dujne rcumáimujl, *rectius* rcej-
 maídac, a fat vigorous man.
 Scéjmeac, rcejmeamujl, hand-
 some, bloomy.
 Scejnmneac, quick, swift, nimble;
 go rcejnmneac, swiftly, quickly.
 Scejrnead, an eruption or gushing
 forth; also a bouncing; also
 sliding.
 Scejte, scattered, dispersed.
 Scéjtjm, to vomit, or spew out;
 rcejtjrjd an talam rjbge amac,
 the earth shall spew you out;
 also to spawn; do rcejt an tǵ-
 aǵro, this fish hath spawned;
 also to tell or confess any thing.
 Scenz, a bed; also a small bed-
 room.
 Sceó, and; in old books it is fre-
 quently used for agur.
 Sceó, much, plenty, abundance.
 Scéul, tidings, news; tugadair
 rceula cucayan, they brought
 word unto them.
 Scj and rcjam, beauty.
 Scjac, rcjatac, and rcjog, a haw-
 thorn.
 Scjam, beauty; gen. rcejme.
 Scjamac, fair, beautiful; comp.

ſcĵamajðe.
 Scĵamam, to beautify or adorn.
 Scĵan, a knife; gen. ſceĵne, plur. ſceana.
 Scĵač, a shield or buckler; genit. ſceĵte; lājĵ-ſcĵač, a target; Lat. *scutum*.
 Scĵač, a basket made up of interwoven twigs; gen. ſceĵte; lān ſceĵte, a basketful.
 Scĵač, ſcĵačān, a wing.
 Scĵačac, wearing shields.
 Scĵačān, a wing, or fin.
 Scĵačānac, winged; also barded.
 Scĵb, a hand or fist.
 Scĵb, a ship, or skiff; plur. ſcĵbeaða.
 Scĵberneōg, a hare; Wel. *sky-varnog*.
 Scĵbeað, the course or order of a thing; ex. ſcĵbeað beača, the course of life.
 Scĵle and ſgĵle, affright, consternation upon any approaching great danger; ſcĵle agur ſgan-
 nað, terror and consternation. This word seems to be the true Celtic original of the name of the famous terrifying gulf Scylla.
 Scĵnbēarčā, a razor.
 Scĵnnĵm, to spring, to gush out, to rush on a sudden; gup ſcĵnn an þuĵl amac, that the blood gushed out; deagla go ſcĵnn-
 fedĵr oĵt, lest they run upon thee; ag ſcĵnnēað amac, springing, breaking out, budding.
 Scĵobað, a ship's crew.
 Scĵobōl, a barn or granary, or any repository for Corn; Wel. *schybor*; in the Heb. שיבול means an ear of corn, and שיבולים, ears of corn; Lat. *spicæ*; vid. Gen. 41. v. 5; because the ears of corn and unthreshed sheaves are laid up in barns or granaries to be therein threshed and preserved.
 Scĵoĵ, a hawthorn.

Scĵorĵnam, to slide.
 Scĵoč, a dart or arrow; do čuĵĵ ſcĵoč jona ĵūĵl, he threw a dart in his eye. This Celto-Scythian word seems to be the root of the national name of *Scythæ*, the Scythians, quasi *Scittæ*, archers; hence the Germans express the *Schythæ* as well as the *Scoti* by the word *scutten*, i. e. *sagittarii*, shooters, archers, darters.
 Scĵtena, Scythia.
 Scĵč, weariness, fatigue; also rest; ſcĵčar, *idem*.
 Scĵulanĵ, a deserter, or a fugitive; ſcĵuĵlanĵ, *idem*.
 Scĵuram, to purge, or scour.
 Scĵurĵn, a scouring.
 Scĵuĵlanĵ, a fugitive.
 Scĵurĵa, a scourge; also affliction, woe.
 Scĵurĵaĵm, to whip or scourge.
 Scĵlābačt, or ſgĵlābūĵdeacð, slavery, servitude.
 Scĵlābað, a slave or bondsman; bean-ſgĵlābað, *ancilla*.
 Scĵlābajðe, a bondman, a slave.
 Scĵleo, pity, compassion.
 Scoĵl, or ſcol, a school; ſcolaĵne, a scholar.
 Scolāna, scholastic.
 Scolānačt, scholarship.
 Scoĵlteað, a cleaving or cleft; ſgĵoĵlteað don čarĵaĵg, the cleft, or crevice of a rock.
 Scoĵlčĵm, to rend or tear, to burst.
 Scolb, a battle or skirmish, a conflict; ſcolb na ſcĵan, a skirmish, or scuffle fought with knives.
 Scolb, a spray or wattle used in thatching; Gr. σκολοπς; Wel. *yskolp*.
 Scolb, a splinter, either of wood or of bone.
 Scoĵ, much, many, plenty; hence the English *score*, as three score.

Scor, a champion; hence Uycor, one of the ancient famous militia; also a band of heroes.
 Scor, a notch, or long stroke made by a knife or sword on any surface.
 Scōrajd, a table-cloth.
 Scōrn and γcōrnač, the throat.
 Scot-bēaηla, the Scottish tongue.
 Scot, a disease.
 Scot, the choice or best part of any thing; γcot na bpeaη, the best part of the army.
 Scot, a flower.
 Scrajyte, a sluggard, a slothful, indolent person; aγ cηjonna an γcrajyte jona baηamaηl fējn, the sluggard is a wise man in his own conceit.—*Prov.* 26. 16.
 Scrajyteačd, laziness, sloth.
 Scrajyteamaηl, slothful, lazy.
 Scrajyteamlact, a being slothful, or lazy.
 Scraηtā, divided, scattered.
 Scpeāčad, a squealing.
 Scpeāčajm, to squall, or cry out.
 Scpeadam, to cry out, to bawl; do γzpeadabaηi oηmya, ye cried out unto me.
 Scpeapal, a scruple in weight.
 Scp̄jn, a shrine; ex. γcp̄jn na nāom, the shrine of saints; Lat. *scrinium*.
 Scpjob, a scratch or scrape; also a furrow; γcpjobačd, a scratching or scraping.
 Scpjobajm, to scrape or scratch; also to curry a horse, &c.
 Scpjobān, a currycomb.
 Scpjobam and γzcpjobajm, to write or make an inscription; from the Celtic γcpjob; Lat. *scribo*.
 Scpjobaηj, a bill, an evidence; na γcpjōbneγj, these evidences.
 Scpjobnēoηj, a scribe or writer, a scrivener.
 Scpjobnēoηjneačt, writing.
 Scpjoγ, ruin, destruction; γcpjoγ na mūjnnτjne, the ruin of the

family.
 Scpjoγam, to destroy, annul, ruin, &c.; nā γcpjoγtaη amač a bpeacačd, let not their sin be blotted out.
 Scpjoγta, cleared out; also ruined.
 Scpjoγtōηj, a destroyer, a pillager.
 Scpobān, the crop, or craw of a bird.
 Scpūdačd, a search, an examination; γcpūdačd coηηγjaγ, an examination or scrutiny of conscience; Lat. *scrutor*.
 Scpūdaηj, to examine, to search.
 Scpūdujzte, examined, tried.
 Scuab, a sweeping broom or brush; Lat. *scopa*; and γcuab, *vasconum lingua*.
 Scuabačd, a sweeping.
 Scuabajm, to sweep or brush.
 Scuabta, swept, or sweeping; coγmūj ne fēaητaηj γcūabta, like a sweeping rain.—*Prov.* 28. 3.
 Scuabljon, a drag, or sweep-net.
 Scučγam, to pass, to proceed, to go.
 Scučd, a ship.
 Scuηjčd, a ceasing, or desisting; γcuηjčd aηneān, a giving over watching or sitting up late; also a collation at watching.
 Scuηjcm, to cease or desist; do γcuηj γē, he left off; γcuηjčd an tōjηneac, the thunder shall cease.
 Scalōz, an old man; Gr. σκελλω, *arefacio*; also a generous and hospitable man, who keeps a plentiful house and an open table in the farming way.
 Sdačad, a stopping or standing.
 Sdačajm, to stand, to stay, or remain; Lat. *sto*.
 Sdaηj, a history.
 Sdējz, a beefsteak, a slice of meat.
 Sdējz, γdējz bpažad, the gullet.
 Sdajall, a plank, or board; also a

chop or piece taken from any thing.

Ṣḍjall, a stroke, or stripe.

Ṣḍjobaṛt, a steward.

Ṣḍojm, a storm or tempest.

Ṣḍojmeamujl, tempestuous, stormy.

Ṣḍōl, a seat or stool.

Ṣḍajc, the gen. and plur. of ṛḍoc, a trumpet; ḡaṭ an ṛḍajc, the sound of the trumpet.

Ṣḍajpeall, wandering, roving.

Ṣḍūjṛ, a rudder; ṛē ṛḍūjṛ ṛō ḃjḡ, with a very small helm.

Ṣḍūjṛm, to steer or direct.

Ṣḍūjṛjaḡaḍ, a direction, or steering; *rectius* ṛḍjūjṛ, ṛṭjūṛūḡ.

Ṣē, he, him; literally, it is he, i. e.

ṛj ē, aḡ, and ṛj ē, ṛē ṭa ann, it is he that is there; ṛē mō ḃṛā-ṭājṛ, he is my brother.—N. B.

It is to be remarked that the Irish pronoun ṛe, which signifies *he, him*, is the same radically with the Hebrew pronoun *ו*, which means *he, him*, Lat. *hic, ille*, as the Irish pronoun ṛo, which means *this, that*, is like the Heb. *ו*, which signifies *hoc, illud*, this, that; and as the Irish ṛūd, meaning *that*, is not unlike the Heb. pronoun *ו*, *hoc, illud*.

—Vid. Buxtorf. Lexic. And it may be also here observed, that the Irish pronoun relative ṛj, always expressed to signify a female, is analogous to the Heb.

אשה, which means a woman, Lat.

mulier, foemina.—V. Gen. 2. 22.

Ṣē, six.

Seabac, a hawk or falcon; Wel. *hebog*.

Seabacōjṛ, a falconer, or fowler.

Seabaḡ, the spleen.

Seabacamujl, hawk-like, fierce.

Seaboḡdeac, straying, or wandering.

Seabṛac, certain, sure, true; beaṛt

ṛj ṛ ḡo ṛeabṛac, an action that was certain.

Seaca, the genit. of ṛjoc, frost; aḡ deūnam ṛeaca, freezing.

Seacajm, to freeze, or be cold; also to grow hard; ḍo ṛeacadaṛ a nēudajḡe, their clothes grew stiff.

Seacanta, hard.

Seac, a turn; ṛā ṛeac, by turns, alternatively.

Seac, rather; ṛeac cāc, rather than others; also else, otherwise.

Seac, on the outside; ḡo ṛejc, still, as yet; ṛeac ṛjana, free from, or out of the way of pain.

Seaca and ṛeacāḍ, by, aside, out of the way; ṛeaca ḍe, just by it; ṭaḡ ṛujl ṛeaca, he looked aside; cūajḍ ṛe ṛeacāḍ, it is passed; ṛējḍ cūm ḍul a ṛeacāḍ, ready to perish, or decay.

Seacāḍaḍ, tradition.

Seacāḍajm, to deliver; ṛeacō-ḍujḡ me ḡaḍ, I will deliver them.

Seacāḍṭa, delivered, or surrendered.

Seacūjḡe, further.

Seacūjṛe, beyond or before me; ex. ḍo ṭoḡ ṭū ṛ ṛeacājṛe, you preferred her to me, i. e. ṛeaca mṛe.

Seacajṛ and ṛeacūjṛ, shun thou, or avoid; ṛeacajṛ ṛḡēala ṛa-ḃujl neamḍjāḍa cajlleacūla, avoid profane old wives' tales.

Seacajṛteac, allegorical.

Seacam, beyond me.

Seacam, to pass by, to pass over.

Seacamajl, further.

Seacanta, separating; maṛ nāc ṛajḃ aonḃal ṛeacanta, where there was no way to turn; also unlucky, to be shunned; lá ṛeacanta, an unlucky day.

Seacantaḡ, straying, wandering.

Seacantaḡḍ, a shunning, or avoiding.



Seaccanz, the space of seven years.

Seacđuan and yeacđrud, a fold.

Seacđubala, sevenfold.

Seacđmađ, the seventh; an yeacđmađ nojnn, the seventh division.

Seacđmajn, a week; Lat. *septemane*, vulg. *septimana*.

Seacđmođ and yeacđmođað, seventy.

Seacđajrjm, to call aside or apart.

Seaclabnač, allegorical.

Seaclabnađ, an allegory.

Seac-luđđjm, rather yeacluđđjm, to lie apart.

Seac-loc, a park or field, i. e. a secluded place.

Seacmajlljm, to forget.

Seacmal, forgetfulness, oblivion.

Seacmall, digression; also partiality.

Seacmalta, forgetful.

Seacnađ, an avoiding, or shunning.

Seacnajm, to separate, to avoid, to escape; noc yeacnay olc, who avoideth evil.

Seacnajn, by or through; yeacnajn an mačajne, through the plain.

Seacojleaba, for another cause; thereabouts.

Seacnajt, filth, dirt.

Seacnán, an error, a straying; az dul an yeacnán, going astray.

Seacnanač, straying, erroneous.

Seacnōd, a by-way.

Seact, rather yečt, seven; Lat. *septem*.

Seactajr, without, on the outside; also before, beyond, or surpassing; Lat. *præ*; yeactajr rjōzajb Ejrēann, *præ regibus Hiberniæ*; yeactajr jonnadajb na talman, *præ omnibus locis terræ*.

Seactar, the number seven; yeac-

tar fear, seven men; *aliter*, moirerjōr fear.

Seact-dēaz, seventeen.

Seact-majn, corrupte yeactajn, a week, or seven days; literally, seven mornings. N. B. This shows that the Latin word *mane* is formed upon the monosyllable majn of the Celtic.

Sēad and yeōd, a jewel, a precious stone; hence it signifies a present or favour, or any worldly substance; ex. dī bu fōr yēada yantač, *non erat cupida rerum temporalium*.—Brogan in Vit. Brigid.

Sēad, a way or road; also a seat.

Sēad, the like, or likeness of a thing; cat cñōda zo ná najb a yēad ná a yamajl ann ynahajm-rjrb rjn, *vid. Chron. Scot.* concerning the battle of Clontarf; hence lejt-yējd, the counterpart of any thing.

Sēadal, a short time or space, a while; the same as yealad, by a transposition of letters only; yeal, *idem*.

Seada, the cedar-tree.

Sēadcojmēudájde, he that keeps jewels, or other precious things; Lat. *cimeliarcha*.

Sēadcōmarčta, an attribute; plur. yēadcōmarčájde.

Sead, yes, yea, truly; a yead, a yead, azur nī yead nī yead, yea, yea, and nay, nay.

Sead, a discourse, a dialogue.

Sead, an yead, by turns, alternately.

Sead, strong, able, stout.

Seada, a saw.

Seadam, to esteem, or value.

Seadam, to saw, to smooth, or plane.

Seadbajl, sawing.

Sead, the crop, or craw of a bird.

Seafajd, a heifer; hence yeanyeafajd, an old heifer, or a

three-year old heifer.
 Seafnað, a blowing, or breathing.
 Seafnaim, to breathe or blow.
 Seağ, esteem, respect; gan seağ,
 gan ruim a raogaltact, with-
 out esteem or regard to worldly
 affairs.
 Seağac, courteous, gentle.
 Seağac and seağa, a goat.
 Seağda, curious, ingenious.
 Seal and sealað, a while, a small
 space or distance; also course,
 or turn; Lat. *vicis*; aī ccōjm-
 ljonad a seala d'cōjn, as John
 fulfilled his course or turn; do
 sejm seala, according to course.
 Seala, a seal or signet.
 Sealad, a little while; sealað nō
 beağ zo fojll, yet a little while.
 Sealadaç, zo sealadaç, by turns,
 or alternately.
 Sealað, a sealing; aī na sealað,
 sealed.
 Sealajð, a cutting or hewing.
 Sealajðeacð, a vicissitude, or
 change.
 Sealanta, rigid.
 Sealb, a herd or drove; gaç aon
 tsealb, every drove.
 Sealb, possession; ann mo sejlb,
 in my possession.
 Sealb, a field.
 Sealb, a pretence, or colour.
 Sealbağad or sealbūğad, a taking
 possession.
 Sealbağjm, to possess, or enjoy.
 Sealbūğe and sealbadojm, a pro-
 prietor, or owner.
 Sealz, hunting, a chase.
 Sealz, the milt of swine; the
 spleen of man, or any animal.
 Sealzajne, any sportsman; but
 particularly a falconer or fowler.
 Sealzajneacð, hunting, or hawk-
 ing.
 Sealzam, to hunt, fowl, or hawk.
 Sealzbata, a hunting-pole.
 Sealta, sealed.
 Seaman and semeann, a small

nail riveted.
 Seaman, the herb trefoil; dimin.
 seamrōz; seamajī çapajll,
 horse-trefoil.
 Seam or sejm, mild, modest, keen;
 also small, tender.
 Seamrzanac, quick, soon.
 Seamrōz, clover, trefoil, worn by
 Irishmen in their hats on Pa-
 trick's day in memory of that
 great saint.
 Seamra, a nail, a peg; diminut.
 seamrōz, *idem*.
 Sean, prosperity, happiness.
 Sean, old, ancient; Wel. *hen*, Lat.
senex; it is often used in com-
 pound words, and goes before
 the substantive; ex. sean-dujne,
 an old man; sean-ajmryjī, old
 times.
 Seanaç, crafty, cunning, wily;
 hence the fox is called seanaç,
 or rjonac.
 Seanað, a denial or refusal.
 Seanað, a blessing or benediction;
vid. seanajm.
 Seanajd, a senate; Wel. *senedh*,
 Lat. *senatus*, a parliament of
 elders.
 Seanajd, to sow corn or other
 grain, to drop or pour down.
 Seanajde, a senator, or member
 of parliament; also an anti-
 quary.
 Seanajltyjryj, a decree.
 Seanajm, to bless; Lat. *benedico*;
 seunajr an çajlljğ comajl, *be-
 nedixit quandam sanctimonia-
 lem*; seunajr an nen luamnac,
benedixit avem volatilem.—Vid.
 Brogan. in Vit. S. Brigid.
 Seanajm, to refuse or decline, to
 deny; do seun se, he refused;
 zjbe seunfay mjre, whoever
 shall deny me.
 Seanamajl, or seanmajī, happy,
 prosperous.
 Seanaojr, old age.
 Seanağaz, a proverb, or old

saying.

Seanatair, a grandfather.

Sean-balað, a musty or stinking smell; from *yea*n, old, and *ba*-*lað*, or *bolað*, smell.

Seanbean, an old woman.

Seancay, antiquity.

Seanca, *yeana*ca, or *yeancū*ðe, an antiquary, or genealogist.

Seancōmar̃ta, an old token, a monument.

Seancūðe, an antiquary.

Seancūj̃me, tradition.

Seancuy, antiquity, a chronicle or register; also a genealogy or pedigree.

Seanda, ancient, antique, of an old date; *cj*nead̃ *yeanda*, an ancient nation.

Seandaçt, a being ancient.

Sean-foal, an old saying, a proverb.

Sean-foj̃ne, old inhabitants; the plur. of *fuj̃neann*; *no ðjōt̃cay* *γjád na ye*an-foj̃ne, they dispossessed the old inhabitants.

Seanz, slender, small, slender-waisted.

Seanzaj̃m, to make thin or slender; to diminish; also to grow slender.

Seanzal, wise, prudent.

Seanzán, an ant or pismire; *ejjjž* a *ccjonn* an *tye*anzáj̃n, go to the ant.

Seanzam̃átaj̃n, the great grandfather's or great grandmother's mother.

Seanzaj̃ð, a grandmother.

Seanzaj̃n, a conception or child near its time of being born.

Séanlj̃t̃, happiness.

Seanma, musical, of music; *luçð* *ye*anma, musicians; *feay* *ye*-anma, or *rej̃nj̃me*, a minstrel.

Sean-mátaj̃n, a grandmother.

Séanmuj̃ne and *γé*anmuj̃neact̃, happiness, prosperity.

Séanmuj̃, happy, prosperous.

Seanmōj̃n, rather *γe*rmōj̃n, a sermon; Lat. *sermo sermonis*. This Christian-Irish word *γe*anmōj̃n, hath been formed upon the Lat. *sermo*, *monis*, by admitting a metathesis, or a transposition of the letters *n*, *r*, commutably one in the room of the other, i. e. *γe*anmōj̃n, or *γe*armōj̃n. This word is vulgarly said *γe*anmōj̃n.

Seanmōj̃nj̃ðe, rather *γe*rmōntaj̃ðe, a preacher, or sermonist; vulgarly *γe*anmōntaj̃ðe.

Seanmōj̃nj̃m, to preach or exhort; also to proclaim; *tya* *γe*anmōj̃neay, thou who preachest.

Seanmōj̃, very great, huge.

Seannaç, a fox.

Seannaçaj̃žj̃m, to play the fox.

Seanōj̃n, an elder, or senator; *ná* *hjmðeayž* *ye*anōj̃n, rebuke not an elder; also an old bard or druid; Lat. *senior*.

Seanōj̃neact̃, or *γe*anōj̃nðact̃, seniority, old age.

Seanj̃ád, a proverb; *γe*an^{j̃}áj̃ðte *Sholaj̃m*, the Proverbs of Solomon.

Séanta, blessed; *γé*anta *j̃mpe*, blessed by her; *vid.* *γé*anaj̃m.

Seapaj̃m, to flinch back, or sneak off; also to pursue close; *cē* *žay* *γe*apnataj̃n an *γlūaj̃ž*, *quavis eum persequabantur turmæ*.

Seayb and *γe*aybaj̃ð, theft, felony.

Seaybaj̃ð, the rowers set in a boat.

Seayb̃, bitter, sour; Lat. *acerbus*.

Seaybay, or *γe*aybaday, bitterness, sourness; Lat. *acerbitas*.

Seayban, oats.

Seaybžal, blue, azure.

Seayboy, a deer, a stag.

Seayc, love, affection; Wel. *serch*.

Seaycaj̃m, to love, or be in love.

Seaycaj̃mjj̃nnj̃m, to reverence.

Seaycamaj̃l, affectionate, loving.

Seaycōž, a sweetheart.

Seancall, any flesh, delicate meat, the best of flesh meat; as *Deimod O'Duibjn* says to his wife *Gráinne*: *ar majt do cújd a Gráinne: cáina tuine la taob taine: reancoll na ccailleac feáda: la banna meáda mjne*; literally, my wife Grainne, your portion is excellent: the flesh of hogs that had their pasture on an entire country: the delicate flesh of pheasants; with horns of delicious metheglin. *Note*, the affinity between the word *reancoll* and the Greek word *σάρκα*, Lat. *carnem*, from *σάρξ, σαρκος, caro*; as also between the Latin *carne*, from *caro*, and the Irish *cáina*, in the above verse; all which words signify flesh or meat.

Seancóir, a gallant, a wooer.

Seanz, dry, withered.

Seanzajm, to wither, to pine away, to consume; *do reanz ré*, it withered; *do reanz an tjoimac me*, the drought consumed me; *reanzuid an blát*, the flower fadeth; *reanzaid*, they pine; *atáid az reanzad*, they mourn.

Seanzanaic, dried up, withered.

Seanzram, a consumption, or wasting away.

Seanzta, withered, dried up; also consumed.

Searmóin, a sermon; *vid. reanmóin*.

Seann, a youth, or stripling.

Seannad, extension; also yawning, or stretching.

Seannajm, to loose, or untie.

Seannán, an order, or custom.

Seannán, a swan.

Seann, or reann, theft, thievery.

Seann, a colt.

Seann, a sythe or sickle.

Seannaic, a colt.

Seannajg, or comán reannajg,

the herb pilewort.

Seannajm, to yawn, to stretch the limbs, as man and beast doth.

Seannajm, to reap; also to mow down, to slaughter, kill, or make havoc.

Seannáda, an edge or point; also having sharp edges; *canbad reannáda*, a chariot used by the old Irish, armed at every side of the wheels with hooks or sythes, like the *currus falcatus* of the Britons.

Seanton, a chief poet or bard; pl. *reantonna*.

Seantonna, art, skill, knowledge.

Seay, the board thrown out upon land for passengers to come in and go out of a boat.

Seayad, standing,

Seayad and reayajm, to rise up, to stand; *reayajm do*, I maintain, or uphold; *reayajm an azaid*, I oppose.

Seayal, a fan.

Seayam, standing up; *fanuid būn reayam*, stand ye still.

Seayg, dry, barren, as a cow that hath no milk; hence *reaygaide*, a barren cow, or as a well or brook when the water is drained; *cjóca reayga*, dry paps.

Seayga, or reaygad, sixty.

Seaygaic, seven battles.

Seaygaicd, a herd of barren cattle.

Seaygaide, a barren cow.

Seaygajm, at ease, well fixed or settled; *dajne reaygajm*, a warm cozy man.

Seaygajne and reaygajneact, coziness, being in a good easy way.

Seaygán, a shock or handful of gleaned corn.

Seayganaic, a bachelor.

Seaygan, soft, effeminate.

Seaygbó, a barren cow, a heifer.

Seaymac, stiff, steadfast; also valid; *pórad reaymac*, a valid

marriage; *neam-ŷearmac*, invalid.
Searmaċ, steadiness, constancy.
Searmaċ, a lad or youth.
Seayunta, prosperous.
Seatar, a study, or library.
Seatar, strong, able.
Seatar, a name of God, so called from *ŷeatar*, strong; in the same manner that *š* among the Hebrews is an appellative of God, from the same word *š*, which signifies strong, powerful.
Seataṙda, divine.
Seacnaċ, a body.
Sēd, a cow with calf.
Sēd zabāla, an increase.
Sež, milk.
Sež, an ox, or buffalo; a hind of the moose kind.
Sejc, a bone.
Sejċ, a combat.
Sejċ, an adventurer.
Sejčjm, to follow or pursue; *mo ŷejčdjŷ*, they followed; Lat. *sequor*.
Sejčtṁj, September.
Sejčjbzan, whensoever.
Sejcjn, the skull, or rather the pellicle of the brain.
Sejcne, rather *ŷejcjn*, gen. *ŷejcne*, a skull; *žur būajl jona bajtjoŷ ē, ažuŷ žur būjŷead a ŷejcjn don bējm ŷjn*, so that he smote him on the head, and with that blow broke his skull.—*K*. It properly means the membrane wrapping the brain.
Sejcjn, the film, pellicle, or thin skin that covers the guts; hence *mađm ŷejcne*, a rupture, or hernia.
Sejčrējd, secret.—*Luke*, 12. 2.
Sejde, delight, pleasure; also nice or delicate.
Sējdeaḋ, a blast.
Sējdean, *žajnjm ŷējdejn*, quicksand.
Sējdjm, to blow or breathe upon;

anúajr ŷējdŷear ŷē an ŷdoc žo ŷjnteaċ, when he sounds the trumpet long, or with a continued blast.
Sējdte, blown, blasted.
Sējž, a hawk; hence a champion is sometimes called *ŷējžjon*.
Sējžeođj, a falconer.
Sējžjon, a warrior or champion.
Sejžneán, or *ŷajžneán žaojte*, a hurricane, a tempest; *ŷajžneán* is also lightning.
Sejlb, possession.
Sejlċjde, a snail.
Sejle, a spittle; Gr. *σialος*, Lat. *saliva*; *nj čojžljđ žabajl do ŷejljđjb am ēudan*, they forbear not spitting in my face.
Sejleaċ, a willow.
Sejl-ēadač̇, a handkerchief.
Sejlž, hunting; also venison.
Sejljžjde, a snail.
Sejljžjm, to spit.
Sejlt, dropping; *ŷejlt čmjatar na meala*, the dropping of the honeycomb.
Sejm and *ŷejmjđ*, single, simple, of one sort.
Sējm, small, mean.
Sejmdnean, a duel.
Sejmleá, a chimney.
Sejne, elder; *ba ŷejne mē ná j*, I was elder than her.
Sejne and *ŷejneaċ*, old age.
Sejnŷrtj, corrupted from *ŷejnŷrtj*, a window; Lat. *fenestra*.
Sejnjm, to sing, or singing; *až ŷejnjm ažuŷ až damŷa*, singing and dancing; also playing on an instrument; *eōlaċ a ŷejnm*, skilled in playing.
Sejnŷjneaċt, eldership, seniority; *ŷejnŷjneay*, *idem*.
Sejnŷjneay, antiquity.
Sējpeal, a chapel.
Sejne, a meal of victuals; *do rājđ lŷaac fŷj Eŷau an ŷljab do ŷejlž žo ttužad ŷejne do, ažuŷ žo ttužad ŷan a beanaċ-*

ταρν δō αρν an γερε ρρν, Isaac commanded Esau to hunt in the mountain and bring him a meal, and that he would also give him his benediction for said repast.—*L. B.*

Sejn, a heel.

Sejnbe and γεjnbeacð, bitterness.

Sejnþjreac, a servant.

Sejncjn, a coat, or jerkin.

Sējndjn, the fish called pilchard.

Sejnʒ, clover or trefoil.

Sejnʒ and γεjnʒlj, a consumption or decay.

Sejnyc, silk, superfine silk; Lat. *serica*.

Sejnyc, strong, able.

Sejnycēan, a silkworm.

Sējnycēanac, an auxiliary, or helper; *vid. γαδρῶνα*.

Sejnrjn, a girdle.

Sejnt, strength, power.

Sejr, pleasure, delight.

Sejr, skill, knowledge.

Sejr, a troop, a band, or company.

Sejr, he sat.

Sejre, a tumult, noise, or bustle;

jr fada ō rejrrjb dāojne, nā ō foriconzājn an popujll ē, he is remote from the tumults of men and the murmurs of the people.

—*L. B.*

Sejreac, cheerful, pleasant, agreeable.

Sejreac̃t, pleasure, sensuality.

Sejreac̃ð, the sixth.

Sejrean, he, he also, i. e. *re* and *rrjn*, or rather *jr ē rrjn*, it is he; as *ejrrjon* is another writing of *ē rrjn*.

Sejrejl̃b, talk, discourse.

Sejrʒ, gen. *rejrʒe*, sedge, or bog-reed; Wel. *hesk*.

Sejrrjm, or *rejrrean*, six.

Sejrrjm, to sit.

Sejrrjūn, or *rrjorōn*, a session, or assizes.

Sejrrreac, a plough of six horses; i. e. *rejrrean-eac*; hence *rejr-*

reac̃ *rearrujnn*, a plough-land.

Sejrc̃e, a wife.

Sejrc̃eac, a wife; *ruz Abram rej-*
rrʒ do tūrrmeac̃ clojnnē, Abram gave wives to the first born.—

L. B.

Sejrc̃ and *rejr̃e*, a skin or hide.

Sejrc̃reac, the neighing of a horse, or the braying of an ass; also sneezing, or neeing; *le na rej-*
rrʒʒ rorllrʒʒjð rorlur, by his neesings a light doth shine.—

Job, 41. 18.

Selj̃de, *rejl̃de*, or *rejlm̃de*, a snail.

Semeann, or *reamanna*, small nails.

Sen, a birding net.

Sene, a supper; Lat. *cæna*.

Senʒjl̃b̃rõt, venison; rather wild-boar-meat; Gall. *sanglier*.

Sēod, or *reūd*, a jewel; plur. *re-*
ojð.

Sēodc̃a, a treasury.

Sēodc̃om̃ra, a tomb, or grand monument.

Seōl, a bed.

Seōl, a sail; *crann reōjl*, a mast.

Seōl, a weaver's loom.

Seōlad, a steering, or directing, a sailing.

Seōlad, the first semimetre, or *leat̃rann* of a verse, consisting of two quartans.

Seōlajm, to teach or direct; *az reōlad na nrl̃beur̃lad*, teaching the various tongues or languages, also to steer; *az reōlad a lojnz*, steering his ship; also to lead or drive; *do reōl a ʒabajm*, he drove his goats.

Seōlbata, a goad, a staff or club for driving cattle.

Seōlta, digested, or set in order.

Seōm̃ra, a chamber, or closet; *reōm̃rad na cculajð*, a vestry.

Seōm̃radōjm, a chamberlain.

Seōna *raoba*, augury, sorcery, or druidism.

Sepéal, a chapel.
 Senboy, a hart or stag.
 Seuc, fá yeuc, distinctly, separately; a ré bñjan tug rlojnte fá yeuc an feanab Eneunn, Brian Boiroimhe introduced distinct surnames amongst the Irish families.
 Séud, a way or path; réud fñjde, the path of a flesh-worm.
 Séudca, a jewel-house, a cabinet or repository of rareties.
 Seuntay, a stench.
 Sponnac, a perch.
 Sz and yc are, as I have already remarked, always indifferent.
 Szabájrte, robbery, rapine.
 Szabnac, ržabnōz, and ržabnujde, club-footed.
 Szadán, a herring; hence the English *shad*.
 Szadán-žanb, the fish called alewife.
 Szafajne, a bold hearty man.
 Szafánta, well-spirited, hearty.
 Szagam, to sort, to digest.
 Szajfññ, the stern of a ship.
 Szajzneán, a winnowing-fan.
 Szájl, a flame; also brightness.
 Szájlñ and ržájleōz, an umbrella, a little dish or plate.
 Szajlteann, a billet, or cleft-wood.
 Szajnñm, to chink or cleave.
 Szajpead, dispersing.
 Szajpñm, to disperse, to scatter.
 Szajpñteac, profuse or lavish.
 Szajñd, a smock.
 Szajñp, a scorpion.
 Szajñt, an ržajñtead, a bawling, a bursting; az ržajñtead a cñojde le žáññjde, bursting his sides with laughing.
 Szajñtéojñ, a crier, or bawler.
 Szajñtñm, to shriek, or cry out.
 Szál, a shrieking, or loud noise, a squall.
 Szal, a scorching; ržal žnéjne, sun-scorching.

Szalañ, huts or cottages.
 Szalam, to ring, or tingle.
 Szaldac, stubble.
 Szaldñut, a fornicator.
 Szallam, to trouble or disturb.
 Szallad, a burning or singeing.
 Szallajm, to burn or singe.
 Szallta, burned or singed.
 Szallta, bare or bald.
 Szamajl, scales.
 Szamal, a cloud; pl. ržamajl.
 Szam, the lungs, whose diminutives are
 Szamán, the lungs; and ržamōz, *idem*.
 Szamcñaoj, a phthisic or consumption of the lungs; ržamžalan and ržamžaoz, *idem*.
 Szanán, the caul or kell which covers the bowels.
 Szann, a membrane.
 Szannaññbuánta, confused, confounded.
 Szaojž, a rout, a herd, or drove.
 Szanb, ržanbāñ, and ržajñbññ, a ford, a shelf, or shallow place; Lat. *vadum*.
 Szanbajm, to wade.
 Szanbad, a pouring or sprinkling.
 Szandajne, a water-gun.
 Szandam, to sprinkle.
 Szandad, a separation, a digression, or excursion.
 Szata, a drove or multitude.
 Szatacāñ bō, a cow's tail.
 Szatacāñ, the secret parts of the body.
 Szataš, a segment, a shred.
 Szataš, a bickering or skirmish.
 Szatajne, or rcařajne, a spruce fellow.
 Szatañm, to shade.
 Szatam, to cut, or lop off; also to shade.
 Szatam, a while, a short space; ržubajl ržatam, walk a while.
 Szatlán, a booth, or shop.
 Szatman, sharp.
 Szatōz, the flower of horse-trefoil.

Sgeadaċ, speckled; also sky-coloured.
 Sgeallazaċ, wild mustard.
 Sgeallán, a slice; also a kernel.
 Sgealpam, to pluck or snatch, to pinch. N. B. The American word *scalp* is of the same.
 Sgealpōg, a pinch.
 Sgealpċa, snatched, taken away.
 Sgeamċiajnn, the herb polypody.
 Sgeamajm, to reproach.
 Sgejlbeapċaċ, a tale-bearer.
 Sgejl-ċeaċtaċme, a tale-bearer.
 Sgejmle, a skirmish.
 Sgejmljċjm, to bicker or skirmish.
 Sgejmjm, to skim or scum.
 Sgejmjolta, a scout.
 Sgejn, slight.
 Sgejnm, to bounce or leap up, to start; do *γγεjnn γj ūajnn*, she flew away from us.
 Sgejnmeaċ and *γγεjnmneaċ*, quick, swift, nimble.
 Sgejt, *rectius* *γcoċ*, the choice, or better part of a thing.
 Sgejtċjn, a little bush.
 Sgejtjnnyċjγ, the disorder called the quinsy.
 Sgeōg, i. e. *γcejtōg*, the hawthorn bush.
 Sgeun, astonishment, affright.
 Sgjbepneōg, a hare; Wel. *sky-varnog*.
 Sgjge, a jeering, or derision.
 Sgjgeamajl, scornful.
 Sgjgjm, to jeer or deride.
 Sgjgċe, ridiculous.
 Sgjlgme, gravel.
 Sgjlle, quick, or soon.
 Sgjlleōg, a small pebble.
 Sgjlljn, a shilling.
 Sgjmjolaċ, a scout.
 Sgjmlaċaċ, an excursion.
 Sgjneaċ and *γgjneal*, a leap or skip.
 Sgjneaċaċ, apt to start, skittish.
 Sgjneōg, a flight.
 Sgjjobċa, snatched away.
 Sgjoptaċ, active, busy.
 Sgjopmaċ, to slip, or stumble.

Sgjopċa, slipt, or fallen.
 Sgjopċán and *γgjopnōg*, a slipper.
 Sgjotál, ridiculous.
 Sgjγċjme, talkative, jesting.
 Sgjte, the fish called maiden-ray.
 Sgjċ, rest, weariness; also fear; do *lejgeadan a γgjċ*, they refreshed themselves; *gan γgjċ*, without rest or intermission; *laċte γgjte*, holy days.
 Sgjċeaċ, weary, tired, fatigued; *ay majċ taċaċ, jγ jad neam-γgjċeaċ ce cċen taċaċ*, they advance well, and are not fatigued, although they come from afar.—*L. B.*
 Sgjċjm, to rest or pause.
 Sglaċgjn, a draught-tree, or beam of a wain.
 Sglaċam, to scold or wrangle.
 Sglaċōjde, a glutton.
 Sglata, a slate or tile.
 Sgljgeánaċ, speckled.
 Sgoballaċ, a piece, or morsel.
 Sgojgnán, a fan.
 Sgojlt, a cleft, or slit.
 Sgojlċeaċ, cleaved or split.
 Sgojlċjm, to cleave or split.
 Sgojtċjn, the prime, or best.
 Sgol, *γgolċáċme*, a loud laughter.
 Sgol, a scull, or great quantity of fish.
 Sgolbanaċ, a stripling, a youth.
 Sgolbánta, thin, slender.
 Sgolōg, an olive-tree.
 Sgolōg, a husbandman.—*Matt. 21. 33.*
 Sgonajme, a trifler, a whifler.
 Sgonayāċ, the same as *γgonajme*.
 Sgonlabmaċ, to blab out foolishly.
 Sgonōg, a hasty word.
 Sgon, a stud of horses or mares.
 Sgonāċ, a lancing.
 Sgonam, to cut in pieces.
 Sgōrn and *γgōrnaċ*, the throat or windpipe.
 Sgorn *γnaċnaċ*, the pin or peg of a straddle, or car-saddle.

Sgorcajlbe, the epiglottis, or flap
 of the weasand, or gullet.
 Sgorṫanaċ, a stripling.
 Sgot, a shot, or reckoning.
 Sgot, a son.
 Sgrábaċ and ṽgrábanac, rough,
 rugged; also scarce, rare.
 Sgrábam, to wipe off.
 Sgrazall, gold foil, a thin leaf, or
 ray of gold, silver, &c., a span-
 gle.
 Sgrajbyeaċ, a hand-saw.
 Sgrajt and ṽgrajteōg, a turf, or
 green sod.
 Sgreaba baṫajr, the fees for bap-
 tism.
 Sgreabal, an annual tribute con-
 sisting of three pence enjoined
 on every inhabitant of Munster
 by their King Aongus, son of
 Nadfry, to be paid to St. Pa-
 trick; also a favour or present
 given by new married people.
 Sgreāċ, a moan, or screeching.
 Sgreācam, to make a noise, to
 screech, or whoop.
 Sgreācṫaċ, a jocose bantering.
 Sgread, a noise, or bawling out
 suddenly.
 Sgreadaċm, to make a noise, to
 squeal.
 Sgreadaċne, a crier, a bawler.
 Sgreazán, rocky ground; ṽgrejg,
idem.
 Sgreamžan and ṽgreazamajl,
 rocky.
 Sgreayda, destruction.
 Sgrjbjn, writing; Wel. *ysgriveny*.
 Sgrjbjr, notes, comments.
 Sgrjn, a shrine, or repository of
 holy relics; Lat. *scrinium*; do
 mċnn ṽgrjn ōrda um an cceann
 rjn Eōjn bajrte, azur do cuċr
 glay ajr, he made a golden
 shrine or repository for the head
 of John the Baptist, and then
 locked it up.—*L. B.*
 Sgrjjobaċne, a graving tool.
 Sgrjjobam and ṽgrábam, to scrape,

to scratch; also to write, to en-
 grave; Lat. *scribo*.
 Sgrjjobṫajr, the Scripture.
 Sgrubal, a scruple.
 Sgruajbleac, rubbish.
 Sgruta, an old man.
 Sgrmṫaċ and žalam ṽcṫutaċ, the
 itch.
 Sgrutaċ, lean, meagre.
 Sguajbljn, a drag, or sweep-net.
 Sguajne, a swarm or crowd of any
 sort of animals; when spoken of
 men, it is a word of contempt.
 Sgujbeċ, an esquire.
 Sgūlle, a scullion.
 Sgujrd, a shirt or smock.
 Sgujrm, to cease or desist from
 acting or working.
 Sgula, whose diminutives are ṽgu-
 lōg and ṽguljn, a withered old
 man; has an affinity with the
 Gr. verb σκελλω, *arefacio*, to
 wither or dry up.
 Scumárd, fat, good plight in man
 or beast; *vid.* ṽcējmárd.
 Sgutaċg, a stepping.
 Sj, her, she, i. e. jr j, or j ro;
 Wel. *hi*.
 Sja, far off, the utmost or remotest
 from you; ajr buṽr rja jn Eċ-
 mċnn, the farthest off place in
 Ireland.
 Sjabna, a fairy, hobgoblin, or
 imaginary being.
 Sjact, he came; ṽjaṫṫadaċ, they
 came.
 Sjad, they, it is they, themselves;
 i. e. jr jad.
 Sjaṫajl, sloth, sluggishness.
 Sjaṫan, confused, topsy turvy, with-
 out order.
 Sjan, a voice or sound.
 Sjanaċde, one that cries out, a
 bawler.
 Sjanaċdeacṫ, a yelling.
 Sjanmeṫ, an accent.
 Sjanaṽa, harmony, mournful me-
 lody; also pleasure.
 Sjanaṽac, doleful; also melodious.

Sjap, backwards, behind; *vid.*
dear.

Sjan, the west; leat ſjan, west-
ward. America is called An
Leat Shjan, because it compre-
hends the one-half of the globe,
and lies westward of the meridian
of Ireland.

Sjapajp, he sat; ſjapajp ſūjde
eōjn an ajlt; Lat. *sedebat ses-
sionem alitis in alto.*—Vid. *Vit.*
S. Brigid.

Sjat, a tumour or swelling.

Sjatajm, to puff or swell up.

Sjb, ye, you, i. e. jb-ſe; eatpumſa
aſur ſjbre, between me and
you.

Sjbēalta, civil.

Sjc, dry; Lat. ſjccur; ſjc-ſeāp,
hay, i. e. dry grass.

Sjdead and ſjže, a blast; ſjže-
ſaojte or ſjže-ſaoť, a blasting
wind.

Sjdeān ſaojte, a whirlwind.

Sjdeang, infamy.

Sjđjžjm, to prove.

Sjđjuccān, a reed or cane.

Sjže, a fairy or hobgoblin; lean-
nān ſjže, a familiar spirit; ſjž
ſaojte, a whirlwind, so called
because supposed to be raised
by the fairies.

Sjž-bnož, a fairy house, or the ha-
bitation of the fairies.

Sjžjn, a sign or token; pl. ſjžne;
Lat. *signum.*

Sjžjnſjžjm, to mark, or sign; Lat.
signo.

Sjžjp, silk.

Sjžjpeūn, a silkworm.

Sjžle, a seal; Lat. *sigillum.*

Sjžnead, a signet.

Sjžnead, a signing, or marking.

Sjžnejžte, signed or marked.

Sjlead, a dropping; also a spittle,
or any corrupt matter; also a
looking down, or seeing; ſjlead
na ſul, the twinkling of an eye.

Sjlm, to think, to suppose, or con-

jecture.

Sjlm and ſjolajm, to sow; aſ ſjl
a bſeapajnn, sowing their lands.

Sjlm, to drop or distil; do ſjlea-
dap na neama, the heavens
dropped; ſjlfjd mo žlōn maſ
đmuct, my voice shall distil as
dew.—*Cant. Moys.*

Sjlyjžjm, to shine.

Sjlt, a spittle; also an issue; cſe-
acdap ſjlt, a running issue;
also a drop.

Sjmlēap, a chimney; ſjmnē, *idem*;
aſ an ſjmnē, out of the chim-
ney.

Sjmontacđ, simony.

Sjmpljže, simple, mean, plain.

Sjmpljžeacť, simplicity.

Sjn, that, there; maſ ſjn, so, thus;
an ſjn, then, there, in that place;
an tan ſjn, then, at that time;
Wel. *hyn.*

Sjn and ſjon, the weather; some-
times put for snow.

Sjn, round.

Sjne, weather; generally under-
stood for bad weather.

Sjne, a woman's breast, a dug or
teat.

Sjne, the elder, eldest; from ſean,
old.

Sjneac, a wen.

Sjnead, a stretching or extend-
ing.

Sjnead, from ſejnjm, to sound;
do ſjnead a ſdoc tſj huājpe,
he sounded his trumpet thrice.

Sjneam ſeada, a yew-tree.

Sjnžjl, single.

Sjnjm, to stretch; do ſjn ſe, he
stretched.

Sjnm, a song or tune.

Sjnolač, a nightingale.

Sjnjn, the diminut. of ſjne, a nip-
ple.

Sjnn, us, we, i. e. ſo-jnn.

Sjnneac and ſjonnač, a fox; Heb.
שועל.

Sjnſjōp, an elder; ōn ſjnſjōp ſur

an γῶγγον, from the eldest to the youngest; this seems to be a compound of γῆνε and φαῖν, or φῆν; na γῆγγον, the elders; also a chief or head of a family. It likewise signifies the stock of any lineage; ex. γῆγγον ἐλαῖνε Μῖλεαδ, the eldest of the stock of the Milesian race.

Σῆγγον, a yew-tree.

Σῆγγον, the presbytery.

Σῆγγνεαὶ, eldership or seniority; also chieftainship, superiority, or supremacy; ex. γῆγγνεαὶ-φεαγῶγζε, supremacy of power and command in regal or princely succession by right of the eldest beard, i. e. by right of seniority, according to the Thannistic law; nῆ βφαῖλ γῆγγνεαὶ αἰὺτ οἰμυφα, you have no superiority over me.

Σῆντε, stretched; le láim γῆντε, with a stretched-out hand.

Σῆοβαλ and γῆοβαῖδ, a scallion, an onion.

Σῆοβαλ, a thorn, a pin.

Σῆοβαγ, rage, madness.

Σῆοβαγὰς, furious, frantic.

Σῆοκ and γῆοκάν, frost; γῆοκ λῆατ, a hoar frost; genit. γεακα.

Σῆοκαῖγτε, dried up, frozen; also obdurate.

Σῆοκαῖμ, to dry up, to grow hard, to freeze; Lat. *sicco*, to dry;

Gr. πσεκω, *arefacio*.

Σῆοκαν, hoar-frost.

Σῆοκαῖν, a motive or reason for doing a thing; also a natural cause, an occasion.

Σῆοδα, silk.

Σῆοδαμὰν, of silk or satin.

Σῆοδῆκαν, an atonement.

Σῆοδλამναῖμ, to leap or bound.

Σῆοζ, a long-squared rick of corn; diminut. γῆοζῶζ.

Σῆοζ, a streak; γῆοζα βάνα γρ δε-αῖζα, white and red streaks.

Σῆοζὰς and γῆοζαμὰν, streaked.

Σῆοζγυμναδ, a hissing whisper; *rectius* γῆοζγυμναδ.

Σῆολ, seed, an issue, a tribe or clan.

Σῆολαῖμ, to sow seed.

Σῆολαμναδ, snoring or snorting.

Σῆολαγταῖ and γῆολαγτμὰς, a flag or sedge, wild flower de luce.

Σῆολβρυγνεαδ, a nursery.

Σῆολβυρ, or γῆολμὰν, bearing seed.

Σῆολῆυρ, sowing; do γῆολῆυρ γε ῖ le γαλάν, he sowed it with salt; αῖμγῆον ἀντῆολῆυρ, seed or sowing time.

Σῆολῆυρτα, sown or planted.

Σῆολ φλαγρα, the running of the reins.

Σῆολζαμ, to pick and choose.

Σῆολλα, a syllable.

Σῆολλαμνεαμ, the scanning of a verse, which in Irish partly consists in the due proportion of syllables.

Σῆολλαμ, to strike or smite.

Σῆολληυρ, a diæresis.

Σῆολμὰν, fruitful; compar. γῆολμὰμνε.

Σῆολμὰδ, a stock or breed, an offspring; a γῆολμὰδ, his offspring; μεῖτεαδ do γῆολμὰδ Βάσαν, a ram of the breed of Basan.

Σῆολταῖζαν, a strainer.

Σῆολτμεαδ, a family.

Σῆολτῆυρλεαγ, the running of the eyes.

Σῆομ, them; the same as γαδγαν.

Σῆομβὰν, a cymbal.

Σῆον, i. e. ῖδ, a chain, a tie, or bond.

Σῆον, Mount Sion, or the Heavenly Sion.

Σῆον, any weather either good or bad; hence γοῖνγῆον or γοῖννεα, i. e. γοῖν-γῆον, good or happy weather; from γον, happy or good, and γῆον, weather; as also δοῖννεα, or δοῖνγῆον, bad or unfavourable weather; a compound of three simple words,

i. e. of the negative *do*, which answers to the English negative *un*, of *yon*, happy or good, and *ŕjon*, weather; so that *dojnjon* is a corrupt contraction of *do-ŕon-ŕjon*. Thus also *donuy*, misfortune or unhappiness, is a contraction of *do-ŕonuy*.

Sjona, delay.

Sjonan, genit. *Sjonna*, the Shannon, which is the principal river of Ireland, as long and as large as any in England, and as large as any in France.

Sjonráðac, single.

Sjonnað, a reproof.

Sjonra, a censor.

Sjon, continual; *zo ŕjon*, continually, always; hence *ŕjonnuyde*, eternal.

Sjonajtearriac, variable, inconstant.

Sjonbaŕ, thievery, theft.

Sjonbloŕzað, a rustling or rattling noise.

Sjonbnaoŕleað, the same.

Sjoncall, a circle.

Sjoncajnteac, a babbler; *amaðan ŕjoncajnteac*, a prating fool.

Sjoncaŕajm, to turn to and again.

Sjonða, a great favour, or present.

Sjonða or *ŕjonnajde*, everlasting; *zo ŕjonnajde*, for ever.

Sjonðajde, perpetual.

Sjonðajdeact and *ŕjonnajdeact*, perpetuity, eternity. Query, if this word may not be written *ŕjon-ŕjzeact* with more propriety? i. e. a constant or perpetual reign; for we say, *beata ŕjon*, or *ŕjonbeata*, to mean life everlasting; but both writings may be proper; for *ŕjon* and *ŕjonða* signify constant or perpetual, and from thence *ŕjonðadact*, signifies perpetuity.

Sjonðajðjm, to eternize.

Sjonŕujðljm, to condole.

Sjonðlacajm, to grip, or rough handle.

Sjonðnátaŕjm, to use often or much.

Sjonlámac, long-handed; also one that hath his hands always employed.

Sjonðb, sparing, frugal.

Sjonðŕðajm, to gape or yawn frequently.

Sjonri and *ŕjonnalaç*, broom-rape.

Sjonŕán, good news, or happy tidings; as *ðjonŕán*, i. e. *ðŕjonŕán*, is bad news. These words are more commonly written *ðunŕán* and *ŕunŕan*.

Sjonŕánaç, slow or tedious.

Sjonŕuyðjm, to linger or loiter.

Sjonŕajne, an executioner.

Sjonŕtam, to smite.

Sjonŕta, begged, entreated, requested.

Sjonŕðjm, a beggar, a petitioner.

Sjonŕðjm, a slut.

Sjonŕðjnear, a request.

Sjonŕ, down, below; *ŕjonŕ ŕuar*, topsy turvy, up and down.

Sjonra, a court or parliament.

Sjonŕma, a schism or division; also a private conference, or whispering.

Sjonŕmajne, a schismatic, or private whisperer.

Sjonŕta, a pet, or ill-bred child.

Sjonŕajde, a trifle, a jot.

Sjonŕ, or *ŕjŕ*, quietness.

Sjonŕbalriajð, having long limbs.

Sjonŕbolŕajne, a herald proclaiming peace.

Sjonŕbuán, perpetual.

Sjonŕcájn, peace.

Sjonŕcánta, peaceable, pacific; *zo ŕjonŕcánta*, in peace, peaceably.

Sjonŕcōmajde, a constable.

Sjonŕ laŕte, peaceable days.

Sjonŕlan, a strainer or filter, a cul-lander; also a sack.

Sjonŕlōð, peace, or the making a peace.

Šjotlōžam, to strain or filter.

Šjn, or řjōn, in compound words signifies continual; as řjōn-uřže, constant rain; řjn řjlt, continual dropping.

Šjncleacđajm, to exercise, to use much or often.

Šjndjolařm, to sell much, or frequently.

Šjnbjōđajne, a vain tattler.

Šjneam, a disease.

Šjnedřm, to be always handling.

Šjřm, to seek or inquire after; do řjneadař ē, they sought him out; noč do řjn do ēāř, who sought thy death; also to pray, beg, or beseech; as, řjřm ařm lořa Čřjōřt do čřočađ ařm čřuřř, I beseech Jesus Christ, who suffered on the cross; řjōē le řjōřčar ařce, whoever begs grace or mercy; also to search; ex. do řjřjž řjad řacřajže bhenřamřn, they searched the bags of Benjamin.—*L. B.*

Šjřjōmčřajm, to bear often.

Šjřřřam, a sheriff.—*Luke*, 12. 8.

Šjřneacč, poor, lean.

Šjřt, a little; *pauculum*.

Šjřt, a time, a while; čájřjž dá řanađ azuř do bř ařže řjřt řada, i. e. he came in search of him, and remained at his house for a considerable time.

Šjřteal, a cistern; also a flaxcomb.

Šjřt-řjřt, whist!

Šjřbeac, civil, of the city.

Šjřteřřnřn, a small cittern.

Šjřteōž, nice, effeminate.

Šjřt, peace, reconciliation, rest.

Šjřbe, continual, perpetual.

Šjřbe, a rod.

Šjřbe, a general.

Šjřbe, a city.

Šjřbeřn, a fort, a turret.

Šjřbeō, lasting, perennial; řjōč-buan, the same.

Šjřžljocař, policy, cunning.

Šjřbřřřteac, a rebel, rebellious.

Šjřt-břnož, the same as řjž-břnož, from řjž, a fairy, and břnož, a house; hence bean-řjže, plur. mná-řjže, she-fairies or women-fairies, credulously supposed by the common people to be so affected to certain families, that they are heard to sing mournful lamentations about their houses by night, whenever any of the family labours under a sickness which is to end by death. But no families which are not of an ancient and noble stock, are believed to be honoured with this fairy privilege: pertinent to which notion a very humorous quartan is set down in an Irish elegy on the death of one of the knights of Kerry, importing that when the fairy-woman of the family was heard to lament his death at Dingle, (a sea-port town, the property of those knights,) every one of the merchants was alarmed lest the mournful cry should be a fore-warning of his own death. But the poet assures them in a very humorous manner, that they may make themselves very easy on that occasion. The Irish words will explain the rest: An řa đařnjřon nuarř neařtařđ an břōn-žol: do žlac eažla cean-nuřđte an čnōřařcc: na đtaob řēřn nřř bāožal đōjbřřn: nř čāořnjđ mná-řjže an řōřt řan.

Šjřčeanžlařm, to confederate.

Šjřđřuřm, an old name of Cashel.

Šjřteal, a cup, or drinking-bowl.

Šjřteal, a body; řōř řjōčlařb, upon bodies.

Šjřžnřđřm, to reconcile.

Šjřřřř, strong men.

Šjřřeařc, constant affection.

Šjřřm, a sequel, or consequence.

Šjřřm, to pacify or appease.

Šjřřeac, the neighing of a horse,

Sladán, or *γλαῖδεάν*, a cough or cold.

Sláodnac, a hinge.

Slapan, a skirt, or the trail of a king or nobleman's robe; hence the nick-name of a king of Munster of the O'Brien race in the beginning of the 12th century, called *Concúr Slapan-γa-lac*, from his regal robes being often spattered with mortar by mounting on the scaffolds of masons in building his churches.

Slapanac, having long skirts.

Slapajne, a sloven.

Slapōg, a slut, or dirty woman.

Slay, killing or slaughtering.

Slayaḡdeacḡ, private grudge.

Slat, a rod, a yard; *γλατ ῖγοῖα*, a sceptre.

Slatbhojd, a goad.

Sleacḡ, a tribe or generation; *γλεacḡa Cōḡajn*, the tribe descended from Owen; otherwise *γljoct*, a race or progeny; *gen γleacḡa*, or *γleacḡa*, an heir of one's own issue.

Sleacḡ-cojme, a monument.

Sleacḡad, a lancing, cutting, or scarifying.

Slēacḡad, a bowing down, or worshipping.

Slēacḡam, to kneel down, to bow down, to fall down or worship; *ō nān γlēacḡ do Bhāal*, that bowed not unto Baal; *do γlēacḡ fā na cōγujb*, he fell at his feet; *mā γlēacḡdan tū ḡam*, if thou wilt fall down to me, or adore me.

Slēacḡdan, a kneeling.

Slēacḡajn, adoration.

Sleacḡam, to cut or dissect.

Slēaḡ, a spear or lance.

Slēaḡan, an iron instrument used to dig up turf, resembling a spade.

Sleamajn, smooth, slippery.

Sleamán, or leamán, an elm-tree.

Sleamán, smoothness, slipperiness; *capna γleamánajn*, a sledge.

Sleamnjḡm, to slip or slide; *γlejmeōca γē*, he shall slide; *γleamnjḡeádaḡ á cōγa*, his feet slipped.

Sleamnjḡad, a sliding or slipping; *γleamnjḡad taḡ aḡγ*, apostacy.

Sleamajn, plain, smooth, slippery; *γljḡte γleamna*, slippery ways.

Sleantac, a flake; *γleantac a fēola*, the flakes of his flesh.

Sleay, a mark or sign; also a side; also a ridge; *vid. γljoγ*.

Slējḡte, the plur. of *γljab*, *qd. vid.*

Slejḡte, a section or division.

Sleḡte, cutting, or striking.

Sljab, a mountain; also any heathland, whether mountain or plain; *mullajḡe na γlējḡte*, the tops of the mountains; *do fōlcad na γlējḡte*, the mountains were covered; *genit. γlējb* and *γlējbe*; *ḡjn an γlējbe*, the top of the mountain.

Sljaḡtaḡ, to pierce through.

Sljay and *γljayad*, the thigh, or the inner part of the thigh; *go nuḡe na γljayda*, to the thigh, also the loin; *aḡ a γljaydujb*, upon his loins.

Sljgeán, or *γljoḡán*, a shell.

Sljgeánac, sky-coloured; also spotted.

Sljḡe, a way, a road; *γljḡe an Cḡajna*, the way of the Lord; *fear γljḡe*, a traveller, a way-faring man; *pl. γljḡte, γljḡte γleamna*, slippery ways.

Sljḡebneac, indifference.

Sljḡteac, sly, artful.

Sljḡteadōjneacḡ, the practice of stratagems.

Sljḡteōnacḡ, craftiness.

Sljnn, a tile, or flat stone; *γljnn fḡdeadoḡa*, a weaver's stay or tackling.

Sljgneán and *γljgneún*, a shoulder;

rajteabaji le taob azur le
 rljinneán, ye have thrust with
 side and shoulder.
 Sljobam, to polish.
 Sljobnað, a draught.
 Sljobta, sharp-pointed.
 Sljocð, seed, offspring, a tribe,
 descendants, posterity; dá rlj-
 oçt, of his descendants; and dá
 rljocçt, two families.
 Sljocçt, a track or impression;
 rljocð a çora, *vestigia pedum*
ejus.
 Sljocçt, a troop or company; a
 rout, or multitude.
 Sljoncam, to beat.
 Sljor, a side; plur. rljorajb and
 rleayajb; rleay, the same;
 rljor dutájg, the side, or a
 ridge of a country.
 Sljr and rljreðg, a little thin
 board, a lath.
 Sljrçejmnyžað, a digression.
 Sljrneac, chips; rljjrneaca að-
 majo, chips of timber.
 Sljuðacac and rljuðacánaç, horn-
 ed.
 Sljužteað, a stratagem.
 Sloç rjne, a flake of snow.
 Slod and rlodán, standing water.
 Slojde, a section or division.
 Slojžte, beaten; as doba jr rla jž-
 te, of beaten work.
 Slojžneað, a sword.
 Slojnn, a surname; plur. rlojn-
 te.
 Slojnnjm, to give a surname; rlojn-
 fjd rē, he shall surname; do
 rlojnnneað ē, he was called;
 also to tell, repeat, or recount;
 nō rlojnnrjad dō na tōrza fá
 na ttánzadaj, they explained
 to him the reason of their com-
 ing; rlojnn dūjnn a nojžeaða
 azur a nanmanna, relate to us
 their deaths and their names.
 Slūaž, an army; also any multi-
 tude of people; rluaž jmjcjd,
 a marching army; Lat. *agmen*;
 plur. rluajžte. This word has

a plain affinity with the Anglo-
 Sax. *slaughter*.

Slūajžeaçð, an expedition.

Slūayad and rluayžad, a shovel
 or instrument used in throwing
 up clay or rubbish.

Slučam, to stifle, to overwhelm.

Sluðac and rluðacán, a horn.

Sludra jž, or rlaodraç, a foun-
 dation; rluðra jž na talman,
 the foundation of the earth.

Služajne, a glutton, or spend-
 thrift.

Služam, to swallow, to devour; do
 rlu jžan talam jad, the earth
 swallowed them; rlu jžr jžear
 jad, they shall be devoured.

Služtán and rluž-poll, a whirl-
 pool.

Slujnn, a telling or declaring.

Sluyam, to dissemble, or counter-
 feit.

Šmacð, reproof, correction; fáoj
 rmacð, overawed, under disci-
 pline.

Šmacða and rmacðajžte, tame,
 gentle, corrected, or chastised.

Šmacðam and rmacðajžjm, to cor-
 rect; rmacðoçu jð mē, I will cor-
 rect.

Šmacðūžað, chastisement, correc-
 tion.

Šmacçtað, *id. qd.* rmacðūžað.

Šmacçtan, a penal law, a penalty.

Šmacçtlonž, a house of correction.

Šmadán, or rmuðán, smut, or soot.

Šmadánaç, smutted.

Šmalán, a hillock; rather malán,
 the diminut. of mala, a brow of
 a hill.

Šmao rnaç and rmao rçrnaç, a car-
 tilage or gristle; rmao rçrnaç
 rnojn, a nostril.

Šmao gal cno, the husk of a nut;
 rather mo gal.

Šmaolaç, or rmo laç, a thrush.

Šma rnaž, an emerald.

Šmeacað, a palpitation, or pant-
 ing.

Smeac̃ and γμεῖcc, the chin;
 hence the dimin. γμεῖζjn, *idem*.
 Smeac̃, a nick, a fillip.
 Smeaη, grease or tallow; genit.
 γμεaηa.
 Smeaηaδ, a greasing or unction.
 Smeaηaηm, to grease or anoint.
 Smeaηtaδ or γμεaηηaδt, greas-
 ing.
 Smeaηta, besmeared, or daubed
 with grease, oil, or tallow.
 Smeaηtačán, a kitchen brat, or
 lickplate.
 Smējd, a nod, or wink.
 Smējdeaδ, a nodding, or winking;
 also a hissing.
 Smējdjm, to nod or beckon, to
 wink; also to hiss; γμεῖjδfjd
 γē, he shall hiss.—*Is.* 7. 18.
 Smejz, and dimin. γμεῖζjn, the
 chin.
 Smejηne, a spit or broach.
 Smēuη, blackberry, or bramble-
 berry; Lat. *morum rubi*, Gr.
 μoρoν.
 Smjzēadač, a chin-cloth.
 Cmjoη, marrow; also strength; as,
 ηjl γmjoη ann, he has no strength,
 a figurative expression.
 Smjot, an ear.
 Smjot, a small portion of any
 thing.
 ʒmjota, of or belonging to the ear.
 Smjyctjm, to smite.
 Smjyctjn, dimin. of γmjycte, a short
 thick stick.
 Smojzleaδ, dirt, smut.
 Smōl, the snuff of a candle; also a
 coal or ember; γmōl deaηz, or
 γmōlač deaηz, a live coal.
 Smōladán, or γmōladōjη, a pair of
 snuffers.
 Smōlžlantōjη, a pair of snuffers.
 Smotán, a block or log, a stock;
 aη a γmotánujδ, at their stocks.
 Smūajneaδ, a thought or reflection.
 Smūajηm, to think, to imagine, or
 devise; γmuajη oηmγa, think of
 me.

Smūajηtjūžad, meditation.
 Smuž, a snot; γmuža, *idem*.
 Smužajžjl, nose-phlegm.
 Smužajm, to blow the nose.
 Smūjd, vapour, smoke.
 Smūjdeamaηl, smoky.
 Smūjdjm, to smoke or exhale.
 Smujzead, filth, dirt, &c.
 Smujzēadač, a handkerchief.
 Smūjηtjžjm, to imagine or design.
 Smujt, a beak or snout.
 Smutač, short-snouted.
 Smután, a block or log; *vid.*
 γmotan.
 Sná, or γnám, swimming or float-
 ing; ηo γná, he swam.
 Snaδ, a sup.
 Snádaδ, protection, defence.
 Snaδžajηm, an appellation or
 naming; an appeal.
 Snaž, the yexing or hiccup.
 Snažajδjl, a stammering.
 Snažajηdaηa, a kind of fowl;
 some think it the woodpecker.
 Snažlabηajm, to stammer or hesi-
 tate in speech.
 Snajδm, a knot; also a difficulty.
 Snajδjm, to protect or defend, to
 patronize; jaη lujde ηon γnajde
 γlúaža, *post obitum patrocina-*
tur multitudini.—*Brog.* in *Vit.*
Brigid.; ηon γnajdat a noeβ
 jtže, *protegant nos sanctæ ejus*
preces.
 Snajžeač, creeping.
 Snajždeoačd, chipping.
 Snajžjm, to creep or crawl.
 Snajmjaγ, a rout, a multitude.
 Snám, swimming; γnámaδ, *idem*.
 Snámajžjl, creeping or crawling.
 Snámajm, to swim or float; do
 γnam an tjaηan, the iron swam,
 also to creep; žač ηjδ γnámuγ,
 every thing that creepeth.
 Snám-luač, swift in swimming.
 Snámūjžjl, floating.
 Snaoj, a bier.
 Snaγ, decency, elegance; also a
 colour.

Snayman, neat, elegant.
Snayta, brave, gallant.
Snāt, a thread, a line; genit. *γnājte*; *δōn γnājte*, of wrought gold.
Snața, an easing or riddance of pain, grief, or any trouble.
Snātad, a needle; *obajr γnā-tajde*, needle-work; Scot. *snad*.
Snačajm, to sup.
Sneacđ, snow; *cloč-γneacđa*, hail, or hail-stone.
Snejđ, straight, direct.
Snejđ, little, small.
Snejđ, sadness, sorrow, vexation.
Snjž, a nit; genit. *γnjže*, plur. *γnjže* or *γneaz*.
Snjž, or *γjnead*, to stretch or extend.
Snjđjm, to distil or drop.
Snjžteac, creeping.
Snjom, sadness, heaviness.
Snjoma, a spindle.
Snjomam, to spin.
Snjγjod, he engaged or encountered.
Snjγjn, snuff.
Snō, the visage or appearance of a person or thing.
Snōjžeadōjm, a hewer; *γnojžeadōjm cloč*, a stone-cutter.
Snōjžjm, to hew or chip.
Snōjžte, hewn; *do cločujb γnojžte*, of hewn stone.
Snuad, a river or brook.
Snuad, the hair of the head; *γjđ řada a γnūad*, though his hair be long.
Snuad, the air of a man's countenance.
Snuadam, to flow or stream.
Snuad clajr, the channel of a river; Lat. *alveus*.
So, this, this here; *ar man γo*, it is thus; *γo ττj γo*, hitherto, heretofore; *an γo azur an γūd*, here and there; like the Hebrew defective pronoun *שׁ*, *hoc*, *illud*; vid. *γε*, *supra*.

So, this is; ex. *γo an řear*, this is the man, or here is the man.
So, in compound words signifies goodness, or an aptness or facility in doing; ex. *γoj-đealbac*, well-featured; *γoj-đeayac*, well-bred; *γočaoγza*, exhaustible; *γořajcγjona*, visible; *γo-čujž-γjona*, intelligible; *γoj-đeánta*, feasible; *do* implies the contrary; vid. *do*.
So, young; hence *γojγjom*, the younger or youngest.
Soaclac, easy.
Soad, a bed.
Soad and *γođ*, an eclipsing.
Soadđamajžead, towardness.
Soajlce, a good fashion.
Soajmme, vegetable.
Soalt, a good leap.
Soar, experience.
Soba, sorrel.
Soba-cřaob, rosberries.
Soba-talman, strawberries.
Sobalad, or *γođajl*, a fragrancy, or sweet scent.
Sobaltanačđ, a fragrancy.
So-blayřa, savoury.
Sobožta, moveable, pliable.
Soc, the pointed end of any thing, or any pointed thing, as a nose; *γoc mujce*, a pig's nose or snout.
Soc, a ploughshare; a beak or snout.
Socajr, safe, easy, secure; also plain, smooth; Lat. *securus*; negat. *docajr*, i. e. *do-γocajr*, difficult.
Socamal, rest, ease.
Socamlac, easy; *man γjn bjar γocamlac đujtye*, so shall it be easier for thyself.—*Exod.* 18. 22.
docamlac is the opposite, i. e. *do-γocamlac*.
Socán and *γojcjn*, the diminut. of *γoc*.
Socajđ and *γočujđe*, an army, a host, or multitude.
Socar, profit, emolument; *γočar*

na bfeann, the fruit of the land; negat. dočam, i. e. do-γo-čam.
 Sočanač, yielding profit or fruit.
 Sočayta, handy, manageable.
 Sočla, fame, reputation, renown.
 Sočlajnte, parted or divided.
 Sočlaočlojδ, easy to be changed, convertible.
 Sočlaonaδ, towardness.
 Sočlojδ, convertible.
 Sočoγ, a learned man.
 Sočōmajnte, conformable.
 So-čōmriajδ, affable.
 Sočōmtođa and γočōmtaoγ, convertible.
 Sočonnaδ, cheapness.
 Socna and γocnaγ, ease, tranquillity.
 Socnūžad, a quieting or assuaging, comfort.
 Sočnajoδ, a multitude of people; mostly applied in these days to a funeral; but anciently it meant an army, a troop.
 Sočnaje, for γočájnde, good friends.
 Sočnojdeac, kind, good-natured.
 Sočnujδjm, to assuage or mitigate, to quiet, calm, or appease.
 Sočuđe, a number or multitude; an assembly of people.
 Socul, ease, tranquillity.
 Sodał, proud; *potius* γotal.
 Sodaγ, trotting; a ta a čapal aγγi γodaγ, his horse trots.
 Sodaγajm, to trot.
 Sodaγnač, able to trot, strong and sound for marching.
 Sodaγtōγi, a trotter.
 Soδ, a turning or winding; also changing; *Loč fcaabajl do γoδ a bfuγl*, Lough Foyle (in the County of Londonderry) was turned into blood; *aγ γoδ fle-γγze Mhaoγγe á najtγi njme*, when Moses' rod had been changed into a serpent.—*L. B.*
 Sodaγnγ, still, quiet.

Soδam, to turn.
 Soδan, prosperous, happy.
 Soδoγnte, apt to pour out, too free in talking.
 Soδnaje, that may be easily shut.
 Soδōmač, a sodomite.
 Soδnač, a trotting.
 Soδnajm, to trot.
 So-řájγ, vegetative, apt to grow.
 So-řajγyeac and γo-řajcγjona, visible, apparent.
 Sořaγ, strong, stout.
 Sož, prosperity, and an-γōž, adversity; also good cheer.
 Sožac and γōžamaγl, cheerful, prosperous.
 So-žlacaγnte, acceptable, agreeable; ex. *mřaoγγjδjn do bejt γožlacaγnte azad a Thjarna*, my confession to be acceptable in your presence, O Lord.
 Sožluajnte, moveable; řejlnte γo-žluajnte, moveable feasts; also current, passable.
 Sožluájnte, tractable; also wavering.
 Sožnajaž, fair, comely.
 Sožnūjγeay, comeliness, beauty.
 So-žriádač, acceptable.
 So-žriájδjm, to love exceedingly.
 Sojb, the hand.
 Sojb, for γo, used in compounds; as,
 Soj-bēayac, well-bred.
 Sojb-γžēal, or γoγγžēal, the Gospel; literally, good or happy news; Gr. *ευανγελιον*, which literally means *bonus*, vel *prosperus nuncius*, Angl. Gospel, i. e. good spell or tidings. It is mostly written γoγγžēal.
 Sojb-γžēalaje, an evangelist.
 Sojb-γžēalajm, to evangelize, or preach the Gospel.
 Sojcead, a socket.
 Soj-čēadřata and γoj-čēadřatač, sensible.
 Soj-čēaγna, liberality, generosity.
 Sojceall, joy, mirth.

Sojčjm, to reach, to arrive, to come to a time or place; 30 70jčjd, until.

Soj-čjnēalta, noble, high-born; aor 70j-čjnēalta, the nobility.

Soj-čjnēalta7 and 70j-čjnēaltačd, nobility, nobleness.

Sojčle, pleasure, mirth, gladness.

Soj-čnejdče, credible, that may be believed or depended upon; n7l 7e 70jčnejdče, it is not credible.

Soj-čnejdmeač, a credulous person.

Sojčeač, a vessel.

Sojčēanta, possibly, easily done. —*Mark*, 9. 23.

Sojdjallač and 70jdjalta, rude, ignorant.

Sojždjū77, for 7a7ž7teō77, a soldier, an archer.

Sojždjū7ta, exercised in military discipline; also brave.

Sojžeač, for 7a7ž7t, an arrow or shaft; Lat. *sagitta*.

Sojžeam, a precious stone or gem.

Sojžne and 70jžnea7, pleasure, delight.

Sojžne and 70jžnē7n, a thunderbolt, a flash of lightning.

Soj-žnjo7mač, a benefactor.

Soj-žn777m, to do good.

Soj7bē7m, a thunderbolt, i. e. bē7m-707l, a flash or bolt of light; *vid.* 707u7. *Note.*—This compound word 7077bē7m shows that the Irish did anciently use the word 707l, as well as 7ū7l or 7u7l, to signify the sun; and the word 707u7, light, so nearly analogous to the Latin *sol*, is a corroborative proof of it.

Soj7b77, happy, cheerful; 30 7077b77, cheerfully.

Soj7b77ne and 7077b77neaačt, cheerfulness, good-humour.

Soj-leažta, fusible, or easily melted.

Soj7lē77, clear, manifest; 30 7077lē77, manifestly; a 7ača7e 707-

lē77, in open sight.

Soj-7lē77m, to manifest, to make evident.

Soj77eačd, a charm.

Soj77o77ta7 or 77o7a77ta7, and 7e777777om or e777777om, flags; *anna7a 777o7a77ta7*, in the flags. This is commonly called e7ea77ta7 and e7ea7777om, Wel. *elestr*, and also 777a77ta7.

Soj77lēa7, a cellar.

Soj77leōž, a willow or sallow, a dimin. ; from 7a77l or 7a77lleaač, *id.*

Soj777e, brightness, clearness.

Soj777eaač, bright, luminous.

Soj7777ž77m, to shine; also to make bright.

So77n, sound; Lat. *sonus*.

So77n, that, thence; ō 7077n, thence, from that time.

So77nčea77b, *Synalæpha*.—Pl.

So77nean, fair weather, i. e. 7077n-777on, from 707n, happy or good, and 777on, weather; Wel. *hion*; *vid.* 777on.

So77neanda, meek, well-tempered.

So77n77m, to sound, or make a noise.

So77n77ne, the genit. of 7077nean.

So77n77meaač, happy, fortunate.

So77n77neaač, a race-horse.

So-707mčua77, portable, supportable.

So77p77n, a handful, a wisp.

So7777, to the east; 7aōb 70777, the east, eastward; *vid.* dea7.

So777b, prosperous, happy.

So777b77ž77m, to prosper; 70777bēaačua7d 7ē, he shall prosper; ō 70777b77d an 777a77na, seeing the Lord hath prospered.

So777ce, clear, manifest, bright; a7 o777ce, or, a7 o777ceaa7, are the same.

So777ceaačt, brightness.

So777ēab7tačd, brittleness.

So777ēanta, serene.

So777e7d, convenient, agreeable.

So77777n, eastern, eastward.

So7777777aač, a baker's peel.

So7777te, readiness.

Sojrgēal, the Gospel; *vid.* γοῖβ-
ργεάλ.

Sojrgēalad, good news or tidings.

Sojrgēalajde, an Evangelist.

Sojrgl, proud, haughty.

Soj-γjnte, ductile, pliable.

Sojrgon, freedom, privilege.

Sojrgtean, a good habitation or residence.

So-jte, edible. This word is of two syllables, viz. γο and jte, both together meaning, easily eat; but according to our modern orthography it is γοῖδ-jte.

Sojte, till, until; γοjte an lá, till day.

Sojčjm, the same with γοῖčjm.

Sojteac, a vessel, a pitcher; *ann būm γοῖčtjčjb cmajn*, in your wooden vessels.

Sojteaz and γοῖt-leazán, a circle.

So-labna, affable.

So-lám, quick, ready; *go γolma*, out of hand.

Solárajm, to prepare or provide; *noč do γolárad*, who provided. Written more usually γολάτmajm, from γολάταμ, provision.

Solay, or γolay, light; Lat. *solis*, genit. of *sol*, the sun; the Gr. *σολος* signified a round ball thrown into the air in honour of the sun, but now it means a coit; Lat. *discus*.

Soláy, comfort, consolation; Lat. *solatium*.

Solárac, comfortable.

Solárajm, to comfort or console.

Solayda, bright, luminous.

Solaydačt, brightness.

Solaymaj, luminous.

Solaymajne and γolaymajneac, brightness.

Solátaμ, provision.

Solátaμajm, to provide, to prepare; *do γolátaμj γē deoč dūjn*, he prepared drink for us; *anūajm γolátaμay tū ē*, when thou hast

provided it.

Sollamujn, a solemnity; γollamujn na Cáyga, the solemnity of Easter.

Sollamunta, solemn, solemnized.

Sollamuntačd, solemnization.

So-ložta and γō-ložtač, venial, pardonable, what may be indulged; from γο, easy, and ložta, which comes from lož, an indulgence or pardon; *peacad γoložta*, *peccatum veniale*.

Soložtačt, slighness; γoložtačt an žnjm, the slighness of the fact.

Soma, plenty of swans.

So-majbta and γo-majbtač, mortal; and do-majbta, immortal.

So-majbtačt, mortality, or the mortal state of the body.

Somajcyn, a primrose.

Somlán and γjomlán, safe and sound.

Sōmpla, a pattern; *tōjmγjdjγ an γōmpla*, let them measure the pattern.

Son, sake, cause, or account of; *aj γon*, for the sake, or on account of; *aj do γon*, on your account, for thy sake; *aj a γon γjn*, nevertheless.

Son, a voice or sound; Lat. *sonus*; *mo cloγ cjan γon a nγajma*, *audiebat a longe vocem invocantium*.

Son, a word.

Son, good, profit, advantage; hence *γonay*, prosperity, and *γona*, prosperous; *do cūajd γjn cum γojn dam*, that turned to my profit.

Son, a stake or beam.

Son, or γonn, here, *pro annyo*.

Sona, prosperous, happy.

Sonajrte, strength, courage.

Sonay, prosperity, happiness.

Sonann, i. e. γon-γonn, fertile land, a prosperous soil.

Sonn, a club or staff; *a dūbajrte*

Էյնջե ԿԵՅՅճԹ, the office of a
 judge is to make peace.
 Տօ-տայճԿյօն, intelligible.
 Տօ-տայճե, sensible.
 Տօ-այրջեամայլ and Կօ-այրջեա՛,
 apt to be moist or waterish ; Կօ-
 այրջեյե, easy to be watered.
 Տփաճ or Կփաճ, a clod.
 Տփաճա՛, full of clods.
 Տփաճ and Կփաճաճ, a spade.
 Տփաճալ, a paddle, a plough-staff.
 Տփաճաճտա, mean, niggardly.
 Տփաճաճտաճ, niggardliness, low-
 ness of mind ; also slothfulness.
 Տփաճօրա՛, flat-footed.
 Տփաճ-ժլուարա՛, flat-eared ; also
 slow of hearing.
 Տփաճա՛, having lame or crooked
 legs, clumsy feet and heels.
 Տփաճ, a clod ; also useless ; Կփաճ-
 ժալամ, poor barren land.
 Տփաճ, signifies heavy, dull, un-
 fruitful, insipid ; but is mostly
 used in the composition of words.
 Տփաճեամայլ, sluggish.
 Տփաճեամաճտ, sluggishness.
 Տփաճիճյօն, dead or flat wine.
 Տփաճիմ, to benumb.
 ՏփաճԷյնեայ, lethargy.
 Տփաճ, a lame leg.
 Տփաճլեաճ, a check, or abuse.
 Տփաճլ, notable.
 Տփաճլիճն, a rascal.
 Տփաճն, a contention or a scuffle.
 Տփաճնիճեաճտ, contentiousness.
 Տփաճտ, a turf or clod ; Լե Կփաճ-
 տիճ, with clods ; Կփաճտ-մօճն,
 moist clods of turfs.
 Տփաճտեօրաճ, walking ; Lat. *spa-
 tiari*, to walk ; also playing.
 Տփաճտիմ and Կփաճտիճիճիմ, to
 walk, wander, or stroll ; Lat.
spatior.
 Տփալլա and Կփլլե, a wedge ; also
 the fragment of a stone for wall-
 ing.
 Տփալլայմ, to beat or strike.
 Տփալպայնե, a spruce fellow.
 Տփալպաճ, the bit of a bridle.

Spairán, a purse or pouch ; also
 the scrotum ; also a crisping pin.
 —Is. 3. 22.
 Spairn, a quarrel ; cuimh spairn ort,
 do thy utmost.
 Spairnaim, to dispute or quarrel.
 Spairnaimdeachd and spairnaimgheil,
 wrestling or quarrelling.
 Spairn-pupa, a champion ; a chief
 wrestler.
 Spairna, a spar or nail.
 Spairnaim, to fasten or nail.
 Spairran, the dew-lap of a beast.
 Speal, a scythe, or mowing-hook ;
 genit. rpeile ; obair rpeile,
 mowing.
 Speal, a little while.
 Spealadòir, a mower.
 Spealadòirneachd, mowing.
 Speisialta, especial, peculiar.
 Spèice, a prop or support.
 Speil, cattle.
 Speilp, a belt and armour ; mo
 rleacht do, agus mo rgaol an
 rpeilp do b' uime a b' fhaighne
 loya, he adored, and then laid
 down his belt and armour in
 Christ's presence.
 Speir, a sparrow-hawk.
 Speir, the ham ; plur. rpeirte-
 aca.
 Spèir, the sky, the firmament ;
 faoi an rpeir, under the air ;
 go nuige rpearta, unto the
 skies ; Gr. σφαῖρα, and Lat.
sphæra.
 Spice, a spike or long nail.
 Spid, spite, malice.
 Spideal, a spittle or hospital.
 Spideamail, spiteful.
 Spideamlaict, contempt.
 Spizead, a mock, a scoff.
 Spile and rpalla, a wedge.
 Spian and rrpionan, a goose-
 berry-bush ; Lat. *spina*, a thorn.
 Spionad, motion or action.
 Spionadac, a little stirring.
 Spionad, a spirit ; rrpionad na
 fheuntaicta, the spirit of

righteousness.
 Spjonadalta, spiritual.
 Spjonṭaca, the plural of ḡpejn, a ham or hough; do ḡeánni ḡe ḡpjonṭaca, or ḡpejneaca eac na ccaibad uile, he houghed all the chariot horses.
 Spjnyōz, a sparrow-hawk.
 Spjunað, a stirring up, or opening any heap of things.
 Spjunaġm, to stir up, to search or examine; do ḡpjuṇað an cūġ, the cause was examined.
 Splanc, a sparkle, a blaze, or flash of fire.
 Spleáð and ḡpleáðacay, flattery; also dependance, being under obligations.
 Spleað, boasting, vain glory; also a romance.
 Spleáðac, flattering, soothing; also dependant of, or obliged to; neamḡpleáðac, independant, under no obligations.
 Spleaġa, *idem quod* ḡpleað.
 Spočam, to rob; Lat. *prædor*.
 Spočajm, to provoke or affront.
 Spōðla and ḡpōlla, dimin. ḡpōjlġn, a piece of meat; also a fragment; plur. ḡpōllaġðe; majlle ne na ḡpōllaġðġb, together with the fragments.
 Spōl, a weaver's shuttle; ay luača mo laēte ná ḡpōl fġġeadoġa, my days are swifter than a weaver's shuttle.—*Job*, 7. 6.
 Sponc, sponge.
 Sponōz, a spoon.
 Spoj, a spur.
 Spojajm, to spur, or stir up.
 Spjacað, strength, vigour.
 Spne, a sparkle, or flash of fire.
 Spne, cattle.
 Spne, in Irish is the fortune or portion of a woman at the time of her marriage, which, as it properly signifies cattle, shows that all the fortune and riches given by the old Irish to their

daughters consisted in cattle, which were indeed their chief riches, as Tacitus de Moribus Germanorum, says also of the Germans; and so it was primitively with all other nations; but no marriage-portion was required with wives till latter ages, the husband being always obliged to endow or dower his wife; *vid.* pōrað.
 Spneazað, stirring up, provocation, reproof.
 Spneazaġm, to blame or chide, to reprove, also to prompt; ḡpneaz ē, reprove him; do ḡpneazadan, they did chide.
 Spnejðte, scattered, dispersed.
 Spnejġm, to scatter or disperse; do ḡpnejġ an popal, the people were scattered.
 Spneōta, a fragment; also a useless thing; also an opprobrious term, signifying a drone or idler; ḡpneōta ðujne, a drone of a fellow.
 Spnyoj, a twig or wicker.
 Spnyojan, the diminut. of ḡpnyōġ, a small twig; it is figuratively applied to a poor diminutive little fellow.
 Spnyūmacan, a budget or satchel.
 Spnyūnan, currant or corinth.
 Spnoġajlle, the craw of a bird.
 Spnot, the fish called sprat.
 Spnyūlle and ḡpnyūlleac, a crumb or crumble; dona ḡpnyūlleac-ajb, of the fragments; diminut. ḡpnyūlleōz.
 Spuaġc, hard or callous flesh; also the pinnacle of a tower.
 Spujnye, spurge or milk-weed.
 Spunyan, a gizzard, giblets.
 Spuġ, fear ḡpuġ, an eunuch.
 Sjab, much, plenty.
 Sjacað, a young twig, a shoot or sprout, a sucker.
 Sjacað, a tearing or pulling.
 Sjacajneacð, extortion, tearing

away.
 Sracam, to pull, to rob, or spoil.
 Srad, a spark of fire.
 Sradajde, idle.
 Sradajdeacđ, idleness.
 Srad and rradjn, a street, a lane.
 Srajdeōz, a matt.
 Sradjn, a lane.
 Sradjn, the herb shepherd's-pouch; Lat. *bursa pastoris*.
 Srajt, a layer, course, line, or swath of hay or corn cut down by the mower or reaper; rrajt arđajn, a course of corn when newly cut spread on the stubbles; řeur no arđajn ajr rrajt, grass or corn on the swath.
 Srajt, the quartering of soldiers.
 Srajt, marshy ground, a bottom or valley, or the side of a valley.
 Sram, a jet of milk gushing forth from a cow's udder.
 Sranam, to snore, or snort.
 Sranan, or rranan, a great hoarseness or rattling in the throat.
 Sranz, a string or strap.
 Sraod, or rraot, a sneezing.
 Sraojlleōz, a dirty mopsy, or slovenly woman.
 Sraonajm, to turn; do rraonad an cat řorřta, they were beat.
 Srat, a tax, or general impost.
 Srata, a valley.
 Sratajne, a stroller, who lives at the expense of others.
 Sratar, a pack-saddle, a straddle; Brit. *ystrodur*.
 Sread, a herd, flock, or company.
 Sreadajze, a herdsman.
 Sreadajzeacđ, herding.
 Sream, a stream; also a spring.
 Sreamajm, to flow.
 Sreanza, the strings of a bow; also drawing or extending.
 Sreanzać, stringed.
 Sreanzajm, to draw or extend, to pull or tear.

Sreanztar, a loadstone.
 Sreanztarac, an opprobrious word, said of a thin, raw-boned person.
 Sreatnajžjm, to wet or moisten; also to extend.
 Sreatnajžte, spread, scattered.
 Srejnzljon, a casting-net.
 Srian, a bridle; also a restraint; zo rrianarub a neac, even to the horses' bridles; do ćujr ře rrian rřr řejn, he restrained himself.
 Srianad and rrianajm, to bridle, to check, to pull down the power of an enemy.
 Srožall, a whip or rod.
 Srojn-ěadać, a handkerchief.
 Srol, satin or silk; coćal rrol, a satin hood; rroda azur rrol, silk and satin.
 Sron, the nose; Gr. *ριν*, Wel. *truyn*; rrona pollarřde, the nostrils.
 Srot, and dimin. rrotan, a brook or river; annrda rrotarub, in the brooks; lařm rřr un rrotan, by the brook.
 Srotad and rrotřumtar, sneezing, more properly rraotřumtar, from rraod.
 Srotřaoba, a gulf or whirlpool.
 Sruamac, having many streams, or a confluence of the same.
 Sruamac, puissant in numbers, of many hosts or armies.
 Sruđar, in small pieces; Lat. *frustatim*.
 Srujć, a speech.
 Srujt, knowing or discerning.
 Srut, the same as rrot.
 Srut, or rrujt, a man in religious orders, though not yet promoted to holy orders; a clerk, a man of letters; pl. rrujte.
 Srut-clar, a brook-channel.
 Srutlajm, to rinse or cleanse.
 Srutřleac, and rrut řleacť, a hannel.

Sta, stand; γτα, a αταγξ, aη Co-
 nal, stand you, plebeian, says
 Connal; γτα, stand you.
 Staba, a vessel.
 Stabajgm, to straddle.
 Stac and γταγε, a stake; diminut.
 γταcán, a thorn.
 Stacaç, (an Stacaç,) a title or
 style by which the chief of the
 Stack family in the County of
 Kerry was distinguished in the
 Irish language.—See an account
 of this family at the word Popul
 an Stacajcc, p. 357, where,
 through want of time to consult
 Colonel Richard Stack of Cam-
 bray, an undesigned mistake
 hath been committed in men-
 tioning him as the present chief
 of that family; whereas it hath
 since been made apparent to us
 from authentic titles, as also by a
 letter from the Colonel to Cap-
 tain Edmund Stack of Stack's
 town and Crotto, Esq., Knight
 of the Military Order of St.
 Louis, and Governor of the town
 and Castle of Landon in Gati-
 nois, that the latter is now the
 real chief of the Stack family.
 Stácað, a stack of corn.
 Stad, state.
 Stad, delay; gan γταð, without
 delay.
 Stadaǵǵl, a standing still.
 Stadaǵm, to stand, to cease, or
 stop; do γταð γē, he stood.
 Stada, a furlong.
 Stadtaç, apt or used to stop.
 Stadūjd, a statute.
 Stájd, a craft or wile.
 Stájd, a furlong; τρι γτάjde ón
 ccaτnagξ, three furlongs from
 the city. This Irish word γτάjd,
 derived from the verb γταdaǵm,
 to stand or halt, is analagous to
 the Gr. σταδιον, which is de-
 rived from the verb ισταμαι, to
 stand or halt; and also to the

Lat. *stadium*, which is likewise
 derived from the Lat. *sto, stare*,
 to stand.
 Σταδξ, or γτεǵ, the gullet or
 windpipe; γτεǵ bñáǵað, *idem*;
 γτεǵ majnτ, a beefsteak.
 Stájdman, stately.
 Σταǵne, a stair or step; γταǵ-
 neada, a pair of stairs.
 Σταγc, a stop or impediment, a
 stubbornness, or sturdy humour.
 Σταγn, a history.
 Σταγnǵeac, light.
 Σταγnτεóγn, an historian.
 Stal, or γταγl, a stallion, or stone-
 horse.
 Stalcaç, stubborn.
 Stalcan, a fowler; man an éun
 ay laǵm an γtalcan, as a bird
 out of the hands of the fowler.—
Pr. 6. 5.
 Stam, to stand; *vid. γτα.*
 Stán, tin or pewter; Lat. *stannum*,
 Gall. *estain*.
 Stanna, a tub, a vat.
 Staon, oblique, awry, askew.
 Staonað, a bias, a bending, an in-
 clination.
 Staonaǵm, to decline or abstain;
 nán γταon ó ǵleó, that never
 declined fight; also to curb or
 put a stop to; lám fǵál nán fu-
 nax do γταonað, a generous
 hand which could not be easily
 hindered.
 Staonaǵd, a crick in the neck.
 Stapal, a link or torch.
 Σταγza, a shield.
 Státamajl, stately.
 Steac, a γteac, within, i. e. γan-
 teac a γτǵ, within, in the
 house; do cuamajn a γteac,
 we went in.
 Steafōǵ, a staff or stick, a club;
 genit. γteafōǵe; ǵjolla γtea-
 fōǵe, was anciently a messenger
 or running footman, who carried
 letters from one place to another,
 so called from the long staff he

carried in his hand, as all running footmen still do.
 Steallajm, to squirt, or sprinkle.
 Steallajne, a glister; also a tap or fosset.
 Stejleac, laxative, loose.
 Stejlle, a lax or looseness.
 Stejnlijgm, to exulcerate.
 Stejnnle, the itch or mange.
 Stjall, a piece of any thing; γτjall feōla, a piece of meat.
 Stjallad, a rending or tearing in pieces.
 Stjallajm, to tear or break in pieces, to rend; do γτjal γē a ēudač, he rent his garment.
 Stjcjn, a little staff.
 Stjlljm, to divide.
 Stjōband, a steward.
 Stjōnam, to benumb.
 Stoc, a sounding horn, a trumpet.
 Stoca, a stocking.
 Stōcac, an idle fellow, that lives in and about the kitchen of great folks, and will not work to support himself.
 Stocajne, a trumpeter.
 Stojm, a tempest or storm.
 Stojmeac and γtojmameajl, tempestuous, stormy.
 Stol, a stool, a seat.
 Stopajm, to stop, to close.
 Stōn and γtōnay, store; τjgē an γtōnayr uje, all the store-houses.
 Stot-γrōnac, one that has a turned up nose.
 Straž, an arch or vault.
 Strajll and γtrajlle, delay, neglect.
 Strajlljm, to pluck or tear in pieces.
 Stranzad, a plucking or twitching.
 Stranzam, to pull or draw.
 Stranzlajm, to pull or twitch.
 Stranzta, pulled, plucked.
 Stranzad and γstranzajneac, strife, contention.

Stranzajne, a lazy fellow.
 Stranzajneac, laziness.
 Straojlead, a slut or sloven.
 Straojlead, a plucking.
 Straojleōg, a dragtail.
 Straojljm, to pull, to draw after.
 Strač, the stay betwixt the topmast and the foremast, whereby it is supported.
 Stračnajgm, to spread; do γdmat-nujg γē, he spread.
 Streacāla, a trifle.
 Streacāla, torn, rent, ripped.
 Streacālagad, sport.
 Streacālan and γtreacātan, a band or garter.
 Strjbjrd and γtrjjoburd, a whore, a harlot.
 Strjlljn, a garter.
 Strjoc, a streak; γtrjoca bāna jr deaiza, red and white streaks.
 Strjocac, streaked.
 Strjocad, a falling; also a submitting or humbling.
 Strjocajm, to fall, to be humbled, to submit; do γtrjoc a nāmad dō, his enemy submitted to him; γtrjocfajd γē, he shall submit.
 Strjolla, a girth.
 Strjopac, a whore, a prostitute; γtrjopac fji, a whore-master.
 Strjopacay, fornication; Gr. πορνεia; otherwise written γtrjapac and γtrjapacay.
 Strjopamajl, whorish.
 Strōcajm, to tear, to cut off.
 Stroda, a strand, a shore.
 Strojc, a shive, a piece.
 Strojgjn, cement, mortar.
 Strojll, γtrajll, delay.
 Strut, an ostrich.
 Stūad, a sheet, a scroll; γtūad don lūad, a sheet of lead; diminut. γtūadjn.
 Stūad and γtuajc, a pinnacle; γtūad an teampujll, the pinnacle of the temple; also the end of a house.

Stucac̃, stiff, rigid; also horned.
 Stujdeañ, study; *feañ γτυδε̃ν*,
 a student.
 Suab̃, mannerly, well bred.
 Suabaj̃, mild, gentle; also man-
 nerly; *γuabaj̃*, *idem*.
 Suac̃zan, an earthen-pot.
 Suad̃, prudent, discreet; also ad-
 vice, or counsel.
 Suad̃, learned men.
 Suajb̃neac̃, quiet, easy; *γuajb̃nea-
 rac̃*, *idem*.
 Suajb̃neaỹ, ease, quietness; *vid.*
γuajm̃neaỹ.
 Suaj̃g̃, prosperous, successful.
 Suajll̃, small, little; Wel. *sal*,
 mean.
 Suajll̃meaỹta, homely, ordinary.
 Suajm̃, a tone or accent.
 Suajm̃neac̃, quiet, calm, safe; *zo*
γuajm̃neac̃, securely, with safety.
 Suajm̃neaỹ, rest, quietness.
 Suajm̃neaỹrac̃, *id. qd.* *γuajm̃neac̃*.
 Suajm̃nj̃g̃m̃, to rest, to be at ease;
 also to ease or quiet; *noc̃ γu-
 ajm̃nj̃g̃jor̃ f̃uajm̃ na f̃aj̃r̃ge*,
 that stilleth the noise of the sea.
 Suaj̃nc̃, pleasant, facetious.
 Suaj̃nceaỹ, or *γuaj̃nc̃jor̃*, mirth,
 pleasantry, facetiousness.
 Suaj̃r̃-γ̃j̃nm̃, to turn up, to lie
 with the face up; Lat. *supinus*.
 Suaj̃te, kneaded, mixed.
 Suaj̃teact̃, a tempering or mixing
 together; also fatigue.
 Suaj̃teantaỹ, a flag or colour;
 properly the coat of arms paint-
 ed on the colours.
 Suaj̃teantaj̃r̃, a prodigy, or un-
 common accident, a portent.
 Suaj̃t̃neac̃, a soldier.
 Sual̃, a wonder; *ba γual̃*, it was a
 wonder.
 Suall̃, famous, renowned.
 Suañ, sleep; *γuañ codalta*, fast
 asleep; *γuañ τ̃nom̃*, a deep
 sleep, a trance.
 Suañ-aj̃m̃, a dormitory, or sleep-
 ing-place.

Suañ-ḡalañ, a lethargy.
 Suañmañ, inclining to sleep; *cod-
 la γuañmañ*, a gentle sleep.
 Suañmaj̃neac̃d̃, a being given to
 sleep.
 Suantãc̃, drowsy, sleepy; *ñj̃ bu
 γanc̃t̃ b̃nj̃g̃te γuantãc̃*, Saint
 Bridget was not drowsy or indo-
 lent.
 Suanãc̃, insignificant, trifling, of
 no account.
 Suanãj̃ge, cheapness, meanness.
 Suanc̃aỹ, mirth, drollery.
 Suanc̃pod̃, endowed.
 Suanãrac̃, mean, silly, trivial.
 Suaỹ, up, upward; a *nuaỹ*, down,
 or from above; *cuj̃r̃f̃j̃d̃ m̃e γuaỹ
 t̃u*, I will promote you.
 Suaỹmolaj̃m̃, to flatter or soothe, to
 magnify or extol.
 Suatãjñ, lasting, perennial.
 Suatãjm̃, to mix, to rub hard, to
 temper or knead; *γuatãj̃d̃ na
 mñã taoỹ*, the women knead
 their dough; *az̃ γuatã a l̃utãc̃*,
 rubbing their sinews; *moj̃r̃tẽũr̃
 zan γuatã*, untempered mortar.
 Sūb̃ or *γūḡ*, sap, juice, or mois-
 ture.
 Sūb̃ l̃aj̃r̃, *γūb̃ tal̃mañ*, and *tlac̃d̃-
 ḡūb̃*, a strawberry; *γūb̃ c̃raob̃*, a
 raspberry.
 Sūbã, pleasure, delight.
 Sūbãc̃, merry, cheerful; *b̃j̃d̃ zo
 γubãc̃*, sit you merry.
 Sūbãc̃aỹ, mirth, gladness.
 Sūb̃aj̃lce, a virtue; *dūb̃aj̃lce*, i. e.
do-γubãj̃lce, vice.
 Sūb̃aj̃lceac̃, virtuous; it is some-
 times applied to a pleasant,
 agreeable person.
 Sūbam̃, to suck.
 Sūb̃añ, juice or sap.
 Sūblãc̃, juice pressed, as out of
 apples, liquor.
 Sūb̃j̃r̃teac̃d̃, rather; *γob̃j̃r̃te-
 act̃*, brittleness, weakness.
 Sūb̃ytãj̃nt̃, substance.
 Sūcã, a river which takes its rise

in the County of Roscommon, and discharges itself into the Shannon.

Sucijð, easy.

Sūd, these, them; also there, yonder; *cja hjād rūd azad*, who are these with thee? *an a ron rūd*, because of them; *an rūd*, thither, there, yonder; *an ro azay an rūd*, here and there.

Sudnall, light, brightness.

Sūzac, merry, cheerful, pleasant.

Sūzajðjm, to be merry or droll.

Sūžan, a rope of straw or hay.

Sūž, juice or liquor; also the sap of a tree; also soot.

Sūžajnte, a swallow or gulf, a whirlpool.

Sūžam, to suck; *rūjžfjð rē an njm*, he shall suck the poison.

Sūž-majne, a swallow or gulf; also a glutton.

Sūžna and *rūžnað*, mirth, playing, sporting; *an ružanta*, of mirth. — *Jer. 25. 10.*

Sujbealtán, a parasite.

Sujbealtay, spunging or sharking.

Sujb, a strawberry-tree; South Welsh, *syvi*, and Cor. *sevi*.

Sūjde, a session or assize; the setting of any thing, as of the sun.

Sūjde and *rujdeacán*, a seat.

Sūjðjm, to sit; *do rūjð rē lājim nju*, he sat near them; *rujðfe me*, I will encamp; *rūjdeadar tǵmpcǵoll*, they besieged; also to set or plant; *rujdeōca tū jad*, thou shalt plant them; Lat. *sedeo*. It is improperly written *rūjžjm*.

Sūjðjm, to prove or enforce an argument; *do rūjdead aji ē*, it was proved against him; *do rūjdeadar jona fjnjne ē*, they maintained it to be a truth; Lat. *suadeo*, *persuadeo*, is of the same root.

Sūjðjom and *rujdeacant*, a proof.

Sujðte, in order, well-propor-

tioned; *fean rūjðte*, a well-proportioned man.

Sujðte, proved, maintained; a *tá an gñjom rūjðte*, the fact is proved.

Sujglead, a snot.

Sūjl, the eye; gen. *rūl*, pl. *rūjle* and *rūjljb*, from *rūjl*, the sun; because the eye is the light of the body.

Sūjl, hope, expectation; a *tá rūjl azam njr*, I wait for him.

Sujl, before that.

Sujlbjne, rather *rojlbjne*, delight.

Sujlmanzajne, a forestaller of the market.

Sujlmean, a wave.

Sujm, a sum; also respect or regard; *ná caji rūjm*, do not regard.

Sujnean, fair weather; *vid. rojnean*.

Sujneann, a kind of stammering.

Sujnjc, late.

Sujne, the sea-nymphs, or mermaids.

Sujnjð, nimble, active.

Sujnjž, a fool.

Sujnjže, courting, or wooing.

Sujnjžeac, a sweetheart.

Sūjrt, a flail; plur. *rūjrtjže* and *rūjrtteanna*.

Sujtcearnac, a present, or liberal donation.

Sujtean, the mob or multitude.

Sujtean, *vid. ruťajn*, everlasting.

Sujtjnze, merry, joyous.

Sul, the sun; Lat. *sol*; hence the old Irish called Sunday *Ōja Sūjl*, before the Christians called it *Ōja Ōomnajž*, or *Dies Dominica*; hence *rūjl*, the eye, because it is the light of the body.

Sulánajm, to procure or provide; *vid. rolánajm*.

Sulbajne, oratory, eloquence.

Sulbéjm, a bewitching by the eye.

Sul-čor, quick-sighted.

Sūl-naðane, foresight.
Sult, mirth, joy; Lat. *saltus*, dancing.
Sult, fat.
Sultmān, fertile.
Sultmān, pleasant, jocose.
Sultmāne and *γultmāneact*, mirth, facetiousness.
Sumān, a spring.
Sunac, a kind of plaid, or coarse mantle.
Sunn cājyleán, or *cājyleun*, a fortified or walled castle.
Sunḡaoṡ, boasting.
Sūnnaḡ, particular, special.
Sūntaḡḡ, quick, active.
Sūntnaḡḡ, strong, stout.
Sūn, a search or inquiry.
Sūnaḡm, to investigate, to make

diligent search or inquiry after a thing; ex. *lējḡ do na ḡaoḡṡḡb a ḡūn*, let the learned examine it.
Sunam, to fallow.
Sut, the weather.
Sutaḡḡe, or *ḡut*, soot.
Sutaḡn, or *ḡutaḡn*, prosperous; *ḡlḡḡe ḡutaḡn*, a prosperous way; also permanent, eternal, or everlasting; *cūnnnaḡ ḡutaḡn*, an everlasting covenant; *beaṡa ḡutaḡn*, life everlasting; *aḡ cōm-ḡutaḡn an Mac nḡḡ an ṡṡaḡn*, the Son is co-eternal with the Father.
Sutaḡneact, or *ḡutaḡne*, eternity; *ō tūḡ na ḡutaḡneacta*, from all eternity; *vid. paḡḡṡaḡ an anma*.

REMARKS ON THE LETTER τ.

Τ is the sixteenth letter of the Irish alphabet, and ranked among the hard consonants, called *conḡoḡneada cḡuāda*; it bears an aspirate, and then is numbered among the rough consonants called *conḡoḡneada ḡaḡḡa*, and pronounces like *h*. This letter is called *Teḡne*, but the explanation of that appellative is not given us by O'Flaherty, or any other Irish writer. The letter τ is naturally commutable with δ, they both being letters of the same organ; and accordingly in our old manuscripts we find them indifferently written, the one for the other, in the middle and end of words, but seldom or never as initials. In the remarks on the letter ḡ, and its being equally commutable with c, it hath been observed, that the unlimited practice of indifferently substituting the one instead of the other, could not but be abusive in some respects. And the same observation holds good with regard to τ and δ, not only because they are two different letters holding different places in all alphabets, and consequently of different powers and functions in the radical and original formation of words; but also because such an unlimited indifference in substituting those letters for each other in any particular language, cannot but be prejudicial to the affinity, which the words of that language may radically bear with words of the same meaning in other languages. It is to be noted, that the letter τ is used as an adventitious prefix before all Irish words beginning with a vowel, which are of the masc. gender, and are preceded by the Ir. particle *an*, which in Engl. signifies *the*; ex. *an tanam*, *the soul*; *an tēan*, *the bird*; *an tḡonḡnaḡ*, *the wonder*; *an tōḡḡḡear*,

the young man; an tuacctaíán, the superior. It hath been observed in the remarks on the letter γ, that words of the feminine gender beginning with γ must necessarily admit the letter τ as a prefix when preceded by the particle an, and then the initial γ is eclipsed or suppressed in the pronunciation; as in the words an τγλάτ, an τγύιλ, an τγῶν, &c., pronounced an τλάτ, an τύιλ, an τῶν. But this rule suffers one remarkable and curious exception, which is, that words of the feminine gender beginning with the letter γ, in which the initial γ is immediately followed by either τ or δ, will not admit an adventitious τ as a prefix; as in the words an γταῖμ, an γτῦμ, an γταῖε, an γτέῖε, an γδαῖτ, an γδαῖδ, &c., all of the feminine gender, as every one who is well versed in the Irish language may verify, by prefixing the articles ē and j, or γē and γj, to those words; which is a general and infallible rule, suffering no exception, by which the genders of all Irish words can be discerned; for no Irishman well-used to speak the Irish language will ever prefix the masculine article ē or γē before words of the feminine gender, nor the feminine article j or γj before masculines. It is also to be noted of this letter τ, that when it is aspirated with a subjoined h, it is thereby rendered quiescent and suppressed in the pronunciation; as in the word a ṭeanga, *his tongue*, which is pronounced a heanga. Another singularity occurring on this subject is, that words of the masculine gender beginning with γ, must receive the prefix τ when they are of the genitive case singular, depending on a substantive that precedes the particle an; ex. mulla an τγλέῖβε, *the top of the mountain*; béalbač an τγῖῖῖῖ, *the mouth-piece of the bridle*; ṃojm-čjal an τγῖῖῖῖῖ, *the forecast of the ant*; ḡljocay an τγῖῖῖῖῖ, *the cunning of the fox*. But in the genitive plural we say mullaḡ na γλεῖβε, bealbača na γῖῖῖῖῖ, ṃējm-čjal na γῖῖῖῖῖ, &c.

Tabaḡ, a taber or timbrel.

Tabaḡ, from tabḡajm, take thou; also give; tabaḡ doḡ aḡe, take thou heed; tabaḡ ḡamḡa, give unto me. When joined with aḡ it signifies to make, do, cause, or oblige; tabaḡ aḡ τρεaḡ, entice your husband.—*Ju.* 14. 15.

Tabaḡḡ, the sea; τaḡ tabaḡḡ, over seas.

Tabaḡḡe, a tavern or inn; ḡur na ττῖῖ τtabaḡḡḡḡ, to the three taverns; Lat. *taberna*; ḡeaḡ tabaḡḡe, an inn-holder.

Tabal, a sling; cḡann tabaḡl, the shaft of a sling, out of which they flung darts and stones;

like the Roman *catapulta*; Brit. *prentaval*.

Tabaḡṭana, a chieftain, a governor of a province or region; from tabaḡ, and ṭán or ṭáḡ, a region or country.

Tabaḡṭay and tabaḡṭay, a gift or present.

Tabaḡṭa, given up, delivered.

Tabaḡṭač, bountiful, generous.

Tabḡajm, to give; tabaḡ ḡam do lám, give me thy hand; aḡ tabaḡṭ báyḡ doḡḡ, killing them.

Tabul, a breeze or horse-fly.

Taca, a nail, or peg; also a fastening; Lat. *clavus*; hence taca is a surety, and tacaḡ, to pro-

mise, or be a surety for another's performance. They have a close affinity and analogy with the Heb. *יָרַח*, i. e. *fixit clavum, paxillum*.—Vid. *Opitius Lexicon Heb.*
Τακαῖδεαῖτ, a giving security, or being bound for another.
Τακαμαῖλ, firm, solid, able to resist.
Τακαμλαῖτ, or *τακαμλαγ*, firmness, solidity.
Τακαμ, provision; also gleanings.
Τακαμ, good, agreeable; *μαδ τακαμ leo*, if they please.
Τακα, scarcity.
Τακαλογζαδ, the itch.
Τακαμ, he came, he arrived at.
Τακαμ, a fight, battle, or skirmish.
Τακταδ, a choaking, or strangling.
Τακταμ, to choke or strangle; *τακτῆρῳζεαμ ē*, he shall be strangled.
Τακαμζ, a compass or circuit.
Τακαμζαμ, to encompass, surround, or embrace.
Τακαμζταδ, surrounded.
Τακοῖδ, a little nail or tack.
Ταδαδ, a thief.
Ταδαλ, the sense of touching or feeling.
Ταδαλ, a fleshfork.
Ταδαλλαμ, to visit often, to haunt, frequent.
Τάδαγζ, an account, news, or information; *τάδαγζ βάγζ*, an account or news of one's death.
Τάδβαῖτ, substance, consequence; also esteem.
Τάδβαῖδαῖ and *τάδβαῖταμαῖλ*, effectual, of consequence or moment.
Τάδβαγ, spectres or apparitions; plur. *ταδβαγρεαδα*, *idem*.
Ταδβαγ, solidity, firmness.
Τάδβαγ, a showing, or appearance.
Ταδβαγαῖ, solid, weighty.

Ταδζ, a poet.
Ταδζ, a man's name; like the British *teg*, which signifies in that language *fair*.
Ταδλαῖ, hard, difficult.
Ταδουζζ, *rectius* *αδ αδαζζ*, against thee.
Ταφαῖ, an exhortation.
Ταφαῖ, craving.
Ταφαζζμ, to press or urge.
Ταφαν, a yelping or barking; *νζ ῥεαδουζ αν μαδαδ ταφαν*, the dog cannot bark; *vid.* *τατφαν*.
Ταφαναμ, to yelp, to bark; hence it signifies to expel, to drive away, to rout; ex. *μῶ ταφαν ē δα ῥομβαζδ δῶτταγζ*, he routed or banished him from his native soil. It is more commonly written *τατφαν*; *τατῥεαναγταμ κοζν αλτα δζ*, the wolves were routed by her.—*Brogan*.
Ταζαῖδ, come ye on, or advance.
Ταζαμ, plead you; *vid.* *ταζμαμ*.
Ταζαμ, to deliver, or surrender.
Ταζαμ, an order, or course.
Ταζαμαδ, a pleading.
Ταζαμτα, of pleading; as, *ῥεαμ ταζαμτα μο κύγρε*, the pleader of my cause, or my advocate.
Ταζαμτῶμ, a pleader or advocate.
Ταζβαγζ and *ταζβάζλ*, a hap or chance.
Ταζαλ, a feeling, or the sense of feeling; Lat. *tactus*.
Ταζμαμ, to plead a cause; also to debate; also to speak; *ταζεῶμα με leo ē*, I will bring them to an account for it; also to challenge or bring to an account.
Ταζ, or *ταοζ*, silent, mute.
Ταζβεμτ, disparagement.
Τάζβλε, a small table, or tablet; *τάζβλε ϣζλεαδ*, plained tables whereon the Irish wrote before they had parchment; Lat. *tabula*.



Ταῖς, sporting, playing.
 Ταῖς, a dream or vision; an appearance, revelation, or discovery.
 Ταῖς, to dream; also to appear; δὸ ταῖς ἀγγελ, an angel appeared, or presented himself to; δὸ ταῖς δὲ ἑκάς, each one dreamed, or there appeared unto each.
 Ταῖς, an apparition, or vision; a ταῖς, in a vision; a ταῖς ἡ νύκτος, in the visions of the night.
 Ταῖς, to seem, or appear.
 Ταῖς, a showing, or appearing.
 Ταῖς, *idem quod* ταῖς; *vid. Num.* 31. 50.
 Ταῖς, a man's utmost endeavours.
 Ταῖς, a combat, a battle.
 Ταῖς, a beginning or commencing; ταῖς ἐαρινῶν, the beginning of spring.
 Ταῖς, theft, or petty larceny.
 Ταῖς, or ταῖς, a troop, or multitude.
 Ταῖς and ταῖς, a pleader, a disputant.
 Ταῖς, to apply, to adjoin.
 Ταῖς, or ταῖς, a mill-pond.
 Ταῖς, pleasant, delightful; also splendid.
 Ταῖς, delight, pleasure; also splendour.
 Ταῖς, an ambassador, a messenger.
 Ταῖς, objecting.
 Ταῖς, driven or forced away; μάχῃ ἀνὰ τὰς ταῖς, as the chased deer.
 Ταῖς, to banish or expel.
 Ταῖς, or τῶν, from τεῖς, a house.
 Ταῖς, or ταῖς-ῶν, i. e. ῶν ἁγία, a holy offspring; a name supposed to have been given to St. Patrick by the Druids before his arrival in Ireland.

Ταῖς, wages; Gr. τέλος, *vectigal*, and Gall. *taille*, tribute or taxes.
 Ταῖς, a sling.
 Ταῖς, I am; ὁ ταῖς, seeing that I am; ταῖς γὰρ ὁλὸς ἐγώ, I treat him ill.
 Ταῖς, death, mortality; also fainting; ταῖς ἀναστῆναι, an unusual distemper.—*Vid. Tighern. Annal. ad an.* 1044.
 Ταῖς ῥῶν, dead wine.
 Ταῖς, a burying carn, or heaps of loose stones raised by those who accompanied corps in time of paganism on the high way near the burying place, each person carrying a single stone to be thrown into the carn; hence the proverb ἡ ἐπιμνηστικὴ ἐλὸς ἀδ' ἐλὸς, an uncharitable expression.
 Ταῖς-νέυλ, a slumber, a trance, or ecstasy.
 Ταῖς-νέαλας, to slumber, or fall asleep; ἡ ταῖς-νέυλ ῥῶν γέ, he shall not slumber.
 Ταῖς, a natural death.
 Ταῖς, water; ῥολὰς-τάς, water-parsnip, or water-salad.
 Τάς, or τάν, a land or country, a region; ἀνὰ τάν γὰρ τεῖς δὸν Ἑλλην, the southern region of Ireland.—*Mac-Feargus Poem Topograph.*
 Τάς, a herd or drove of cattle; also any military spoils; plur. τῶν and τῶντε; τῶν βόων, a drove of cows; hence τῶν βόων κυρίων.
 Τῶν γέ, he came; τῶν γὰρ, we came; τῶν γὰρ, ye came; τῶν γὰρ, they came.
 Τῶν γὰρ, a reflexion, censure, reproach.
 Τῶν, a mass, a lump.
 Τῶν, vile, base, ordinary; comparat. τῶν, or τῶν-ἀδ, low

life, baseness.
 Ταμβε, ταμβα, and ταμβαῖτ, profit, advantage.
 Ταμβεαλαῖ, a ferry, or passage.
 Ταμβεανταῖ, profitable, beneficial.
 Ταμβῆεαῖ, a thigh.
 Ταμβεαδαιτ, prophecy.
 Ταμβ-εῖμνεαζαδ, a passage over.
 Ταμβερεῖ, desert, merit.
 Ταμβερῖοναῖ, mean, vile.
 Ταμβῖνζμ, to force, or thrust through.
 Ταμβεαδ, praise, commendation.
 Ταμβεαζ, provision, preparation.
 Ταμβεαλβ, showing, or representing.
 Ταμβεαν, a descent.
 Ταμβεῖμ, dispraise, disrepute.
 Ταμβεῖμνεαδ, disparagement.
 Ταμβεοργ, or ταμβῖνζ, a saw.
 Ταμβεαλ, an offering, or oblation.
 Ταμβῆεαζ, an imp or graft.
 Ταμβῖνζμ, to prophesy; ταμβῖνεαδαν, they prophesied; αζ ταμβῖνζνεαδ, foretelling.
 Ταμβῖνζμ, to seek, try, or endeavour.
 Ταμβῖνζμ, to escape, or get away; ex, νῖν ταμβῖνζ αον δῖοβ ζαν ταῖτα, none of them escaped destruction.
 Ταμβῖνζμ, prophecy or divination; νῖα ταμβῖνζμ γπλεῖαδαι, nor flattering divination.
 Ταμβῖνζ, a nail.
 Ταμβῖνζν, a little nail.
 Ταμβῖν, he came.
 Ταμβῖνζμ, to tender, or offer.
 Ταμβῖνζγῖον, an offer, or proffer.
 Ταμβῖνζμ, to live, to exist.
 Ταμβῖνζοργ-λυῖαῖτμ, saw-dust.
 Ταμβῖνζοτλαμ, fly over.
 Ταμβῖνζ, trusty; βῖαῖνζδε ταμβῖνζ, a hostage.
 Ταμβῖνζ, over, by, beyond; δο ζαῖνζ γῖε ταμβῖνζ, he passed by; ταμβῖνζ γῖν, nevertheless, not-

withstanding this.
 Ταμβῖνζ, a file.
 Ταμβῖνζμ, to shave off, or file.
 Ταμβῖνζεαῖτ, love, friendship.
 Ταμβῖνζ, love, friendship; α φαῖζαῖν δῖνζ αζυγ ταμβῖνζ, receiving promise of fealty and friendship.
 Ταμβῖνζμ, to love; also to stay, remain, or continue.
 Ταμβῖνζν, a tie or band; δῖεανῖνζδ βῖν ταμβῖνζν, form your alliance.
 Ταμβῖνζμ, dear, intimate, friendly, trusty.
 Ταμβῖνζμ, a tarrying, stay; a dwelling, or continuance.
 Ταμβῖνζ, moisture.
 Ταμβῖνζεαναι, from beyond sea, transmarine.
 Ταμβῖνζοργμ, to appear through.
 Ταμβῖνζεαλ, a circuit.
 Ταμβῖνζε, a nail, a pin, or peg.
 Ταμβῖνζμ, to draw or pull.
 Ταμβῖνζτε, drawn; αζυγ α ῖλῖνζδεαμ ταμβῖνζτε ῖονα λῖνζμ, and his drawn sword in his hand.
 Ταμβῖνζτεῖνζ, a drawer; ταμβῖνζτεῖνζ υῖνζε, a drawer of water.
 Ταμβῖνζ, was finished; ὁ ταμβῖνζ κομῖνζλε αν ναῖνζμ, since the saint finished his advice, *L. na z'ceant.*
 Ταμβῖνζ, strong, grand, pompous.
 Ταμβῖνζμνῖνζαδ, transition.
 Ταμβῖνζαναι, from beyond sea.
 Ταμβῖνζμ, to draw, to pull, or pluck; also to rend or tear.—*Matt. 7. 6.*
 Ταμβῖνζμ, a promise; τῖν ταμβῖνζμ, the land of promise.
 Ταμβῖνζεαῖ, the hinge of a door; also a threshold.
 Ταμβῖνζμ, to offer; δο ταμβῖνζῖνζδ δῖνζδ αν γαον ῖοννῖνζδ ῖαδ, they were offered to them very cheap.
 Ταμβῖνζῖνζα, an offer.

Ταιη-γλῆβαδ, from beyond the mountains.
 Ταιηγῶβλαῖμ, to pass over.
 Ταιητῆε, a circuit or compass.
 Ταιητῆζῖμ, to save.
 Ταιητῆυδ, news, or tales.
 Ταιητῆεὸραῖμ, to convey.
 Ταιητῆεὸρτα, conveyed.
 Ταιη, wet, moist, dank.
 Ταιηε, moisture.
 Ταιηε, any dead bodies; it is particularly appropriated to those of the saints, and signifies holy relics; ταιηε na naom̃, the relics of the saints, i. e. the bodies of the saints; as, mjonna na naom̃, the relics of the saints, literally the heads of the saints. The ancient Irish were used to take solemn oaths: δαη ταιηγῶβ, or mjonnajῶ na naom̃, respectively; and mjonna is yet retained among us for that reason to signify a solemn oath in general; *vid.* mjonn.
 Ταιηβεάναδ, a demonstration, or evidence; a vision, or revelation.
 Ταιηβεάναῖμ, to show; ταιηβε-
 άνφαη mῆηε δαῖτ, I will show thee; ταιηβεῦνφαῖδ ῆε ῖαδ, he will present them.
 Ταιηβεάντα, shown, presented; an ταιῖαν ταιηβεῦντα, the shew bread.
 Ταιηεαλλαῖ, espying, viewing.
 Ταιηεαλαδ, a betraying.
 Ταιηεαλαδ, to view, or observe, to reconnoitre; jompuῖδ aη ccū-
 la jaη ταιηεαλαδ na τῆηε, they turn back, after viewing the country.—*L. B.*
 Ταιηεῖμ, to lay up, to reserve; ταιηεῖδ ῆε ζεαη-ῆμαδ, he reserveth wrath; *vid.* ταιηεζῖμ.
 Ταιηεαλ, a journey, or voyage.
 Ταιηεαδ, moisture.
 Ταιηεαζ, restitution; it is an inflection of αῖηεαζ, or rather of

αῖη-ῖοε; δὸ ῆεῖμ a μαοῖηε βῖοη
 an ταιηεαζ, according to his substance shall the restitution be.—*Job*, 20. 18.
 Ταιηεαλβαδ, a representation, or likeness.
 Ταιηεαλβαῖμ, to personate or represent; ex. ταιηεαλβταη Cηῖοητ aη an ccηοῖη, Christ is represented on the cross.
 Ταιηε, a pledge, or stake.
 Ταιηε-αῖμ, an armory; Lat. *armarium*. According to Father Plunket it may also signify a storehouse, treasury, from ταιηε, store or treasure, and αῖμ, a place, a room.
 Ταιηεζῖδ, a hoarding or laying up.
 Ταιηεζῖμ, to keep, to lay up safe, to hoard; αῖμῆηη cūm ταιηεζῖδ, αῖμῆηη cūm cūm a mūza, a time to hoard up, and a time to cast away.
 Ταιηεζῖοδάν, a storehouse.
 Ταιηῆζῖμ, to be wet or moist.
 Ταιηεαηαζαδ, birth.
 Ταιητε, taches; δὸ δεῦνα τῷ cao-
 ζαδ ταιητε δῶη, thou shall make fifty taches of gold.
 Ταιητεαλ, a voyage or journey; also a straying or wandering; αῖ ταιητεαλ τῖοητα, wandering through regions.
 Ταιητεαλαῖ, a vagabond, a traveller.
 Ταιητεαλαῖμ, to stray, to travel.
 Ταιητῆζῖμ, to water.
 Ταιητεαμαῖ, momentary.
 Ταιητεὸζ, a moment.
 Ταιητεαηαῖ, exchange, traffic.
 Ταιητεαηζ, and *rectius* αῖητεαηζ, a repartee, a short smart answer.
 Ταιητεαῖ, peace, quietness; also peaceable, quiet; also depending of, or beholding to; ex. an φαῖδ δὸ μαῖηη Ὀηῖαν ηῖ ῆάβαη ταιητεαῖ ηε ηεαῖ ῆαν mῖητ, whilst Brian lived, I never was beholden to mankind.—*Annal.*

Innisfallen.

- Τάτλῆαζ, a surgeon.
 Τάτλῆζῆμ, to appease or mitigate.
 Τάτλῆοῦ, an excuse.
 Τάτμεαῦ, a loosening, releasing, or dissolving.
 Τάτμεαδ, remembrance, a memorial, a monument.
 Τάτνεαμ, splendour, brightness; τάτνεαμ na ζμενε, sun-shine, also pleasure, delight; τάτνεαμ mo ἐμοῦδε, the delight and joy of my heart; also love, affection.
 Τάτνεαμαῦ, bright, shining, fair, beautiful; also pleasant, agreeable; cōm τάτνεαμαῦ μῆρ an ἡῖαν, as bright as the sun.
 Τάτνεαμαρ, pleasantness.
 Τάτνημ, to please, to delight; do τάτνη an ἡῖδ ῆρ μῆρ, this thing pleased him.
 Τάλ, a cooper's axe or adze.
 Τάλ-δεῖρ and τάλ-κύλ, planes used by carpenters for the right and left side.
 Τалаῦ, or ταῦλαῦ, and ταῦλαν, dispraise, reproach.
 Τалаῦ, dissatisfied, murmuring.
 Τалаμ, the earth, ground, or soil; genit. talman; ἀτῆζτεοῖμῆζε na talman uῖle, the inhabitants of the earth in general.
 Τалаμ-ῑμυζῑῖαδ, an earthquake; do μῆρνεαδ τалаμ-ῑμυζῑῖαδ mōr ann, a great earthquake happened there.
 Τалаμῑδε, or талаμῑδε, of belonging to the earth; an ἐμῑρνε талаμῑδε, the terrestrial globe.
 Τалан, feats of arms, chivalry.
 Talca and таλce, force, vigour, courage.
 Talcánta, strong, lusty.
 Talcapa, a generous lover.
 Таτзад, a quieting, pacifying, or assuaging.
 Tall, beyond, over, on the other

- side; таοῦ tall don amajn, beyond the river.
 Tall, theft.
 Tall, a spoiling or robbing.
 Tall, easy; ζο nár tall aμῑom, so that they were not easy to be counted; *idem quod* μῑμῑ.
 Tallajm, to cut; Gall. *tailler*; ex. μο талаδ a ceann de, his head was cut off.—*Chron. Scot.*
 Tallajte, robbed, spoiled.
 Tallan, a talent.
 Tallbe, he that deprives or bereaves a man of a thing.
 Talltōjμ, a robber.
 Talman, the gen. of талаμ, the earth.
 Talmῑδε, of or belonging to the earth.
 Talpa, a mole. There being no moles in Ireland, the translator of the Irish Bible used this Latin word *talpa*, which may also be genuine primitive Irish, as the Celtic colonies who came from Gaul and Spain, and were acquainted with moles on the Continent, may naturally be supposed to have brought that Celtic name to Ireland.
 Talmadaμc, wariness, caution.
 Там, truly, certainly; Lat. *quidem*.
 Támac, dull, sluggish.
 Тамájlte, slothful; also weak, faint.
 Tamal, a space, a while; tamal majt, a good way, a good space; tamal beaz, a little while.
 Там, still, quiet.
 Там, the plague or pestilence; also an ecstasy.
 Тамájze, dullness.
 Тамам, to be silent.
 Taman, the trunk or body of any thing; a stump or block.
 Таманаῦ, a dolt, a blockhead.
 Тамánta, slow, sluggish.
 Тамántaμ, slowness.

Τάμναμ, to behead, to lop off, or detruncate; αζ τάμναδ पेदा, cutting down woods.

Τάμνῦαν, a trance, an ecstasy.

Ταν, at a time; αν ταν, when; αν ταν δο τεαγζαδ αν λαδμονν, when the robber died.

Τάν and τάν, in its inflections, a country or region, a territory; gen. τάνα; hence it is the termination of the names of several countries, viz. *Aquitania*, i. e. *aquæ terra*, *Lusitania*, *Britania*, *Mauritania*, *Turditania*; hence also the Irish word τάναγτε, a lord dynast, a prince or governor of a country; in the same manner that the Irish word τῆαμνα, Gr. τυραννος, and Lat. *tyrannus*, may be well derived from τῆμ, which in Irish signifies a country; and the more so, as *tyrannus* formerly and originally signified a king or lord of a country, exactly like the Irish word τῆαμνα, and was not used in an odious sense to imply a cruel governor or usurper till latter ages.

Ταναῖδε, thin, slender.

Ταναῖδεατ, thinness.

Ταναῖζμ, to make thin or slender, to diminish; also to rarefy.

Τάναγτε, a lord or dynast, a governor of a country. This word among the old Irish signified the presumptive and apparent heir to the reigning prince or lord, being always the oldest and most experienced of the family to command.

Τάναγτεατ, thanistry, or the thanistic law of regal succession formerly observed in Ireland, by virtue of which the oldest and most experienced of the family was entitled to succeed to the sovereignty or lordship immediately after the reigning prince

or lord, in whose life-time the thanist was commander and chief general of the forces; it is otherwise called διζγε τάναγτε.

Τάναγτεατ and τάναγτεαμν, swaying, or acting like a thanist.

Τάναγ, dominion, lordship, government; τάναγτεαγ, *idem*.

Τανκάμδ, a tankard.

Τάνζαδαν, they came; δο τάνηζ me, I came; τάνζαδ γε, he came.

Τανζμανζαδ, an environing, or guarding.

Τανζνατ, fraud, malice, or dissembled grudge; τανζατ, *id.* — *Tighern. Ann.*

Ταννάλαδ, the often bellowing of a cow by reason of some distemper; a ττανάλαδ αν βάγ, in the agonies of death.

Τανροjn, then, at that time.

Ταοδ, a side; δ ταοδ ζο ταοδ, from side to side; a τταοδ, of or concerning; ταοδ α γτζζ, within; ταοδ α μντζζ, without.

Ταοδατ, presumption.

Ταοδαδ, a commission.

Ταοδαμ, to incline, to join, or take part with; ταοδ δο γλῖζε μνγ αν ττῆαμνα, incline thy way unto the Lord.

Ταοδαμ, to trust, or depend on; νά ταοδῦδγε, trust ye not.

Ταοδάν, a rib or small beam laid on the rafters of a house; plur. ταοδάν.

Ταοδδjn, a commissary.

Ταοδτα, trusted, credited; also joined.

Ταοδτδjn, a creditor.

Ταοδτμον, great with child.

Ταοδγλῖζε, a by-way.

Ταοδβαλc, very puissant, mighty.

Ταοδαμνε, an apostate.

Ταοδδμ, to turn, to revolt.

Ταοj, a trope, a turning or winding.

Ταοj, deaf.

Ταοι, silent.
 Ταοιβμειγε, a commissary.
 Ταοιβμειτεαμ, a commissary.
 Ταοιβμειμνηυζαδ, a digression.
 Ταοι-ειεμ, a giddiness or dizziness.
 Ταοι-εαγαδ, a giddiness.
 Ταοιγεαδ, or τυιγεαδ, a chieftain, a general.
 Ταοιτεανναδ, silent.
 Ταοιτεανναδτ, silence.
 Ταοιωμαδ, a parricide, or one that kills father, mother, or brother.
 Ταομ, a fit of sickness; also rage, madness.
 Ταομ, a bit, a scrap, the least jot; *νηι ζαδ ταομ εαζλα ε α ccaτ, na a ccōmμειc, he never betrayed the least symptom of fear either in a general fight or in a single combat.*
 Ταομ, ooze, or water, that leaks through a ship.
 Ταομαμμε, a drawer, or pump.
 Ταομαμ, to draw or pump up; *δō ταομαδ αν τυιγζε dona hūaj-γλβ cum jβε, the water was drawn for the gentlemen to drink.*
 Ταογ, dough; Brit. *toes*.
 Ταοττδωμ, blame, dispraise.
 Ταοιcυα, a flesh-pie.
 Ταογζα, for τυγζα, rather; *νηδ buy ταογζα, before, sooner than.*
 Ταογζαδ, a pumping, a draining.
 Ταογζαμ, to drain; also to pour out.
 Ταογζδωμ and ταογζυδ, a person employed at the pump.
 Ταογζτα, drained.
 Ταρ and ταραδ, quick, active.
 Ταραδτ, activity, nimbleness.
 Ταραδμ, to hasten.
 Ταραδ, chance; also a good hit, or success; *μj-ταραδ, mischance, blunder, or miscarriage; dujne ταραδ, an active dexterous man.*
 Τάμ, contempt; *ταμcαμμε, idem;* also reproach, an under-valuing.
 Ταμ, out of, beyond, also by; ex.

νηι τάμμζ focal ταμ mo bēul, not a word came out of my mouth; αζ ζαβάλ ταμ do τjζ, going by thy house; also beyond, over against; ταμ an am-ajh, over the river.
 Ταμ, rather than, before; *ταμ cμann αμ bjτ ejle, more than any other tree; do τοζ μμμε j ταμ na hujle mñajb, prae omnibus illam elegi.*
 Ταμ and ταμμ, come thou; *ταμ μεμ, come thyself.*
 Ταμδαμμε, or ταμ-μαδαμμε, squinting.
 Ταμαμ, to go round.
 Ταμαμγεαδ, from beyond the mountains.
 Ταμαμπαδ, transalpine.
 Ταμβ, a bull; Gr. *ταυρος*, and Lat. *taurus*, Cor. and Arm. *taro*, It. and Hisp. *toro*, Montan. *tarw*, and Wel. *taru*.
 Ταμβάν, a little bull; and ταμμβωμ, *idem*.
 Ταμβα and ταμβαδτ, gain, profit; *αμγον ταμβα, for the sake of gain.*
 Ταμβαδ, or ταμμβεαδ, profitable, gainful; *neam-ταμβαδ, unprofitable.*
 Ταμβαμδ, a hindrance or impediment; also a misfortune.
 Ταμβαμζμ, to profit or benefit; *do ταμβαμζ γε ομμετα, it profited them.*
 Ταμβάντα, grim, stern; like a bull.
 Ταμβεμμμ, to transfer, to carry over.
 Ταμβδcναδ, a transmarine.
 Ταμβαμμμ, to pierce or thrust through.
 Ταμβτána, a parish-bull, a bull that is common to a whole district; from τάμ, a country or region.
 Ταμcαμ, sins or transgressions; ex. *μμμ an τυλάνυζαδ δάμμμ-τεαμ ταμ cεann γοcαμδε, a ndjla cμonna αμμμ ταμcαμ.*
 —L. B. The blood of our sal-

vation which will be spilled for many unto the remission of sins and iniquities.

Ταπκαρνε, contempt; λυδ na ταпκαρνε, despisers.

Ταпκαρνεαc, contemptuous, despicable.

Ταпκαρνηζjм, to despise, or contemn.

Τапceann, moreover, over and above.

Τапcean, though, although.

Τапcм γuajп, a dead sleep.

Τапcомlad, a going or marching.

Τапcоηajп, a ferry or passage.

Τапcоδac, nought, bad.

Τапδ, he gave.

Τапδapc, squinting, looking askew.

Τапeйr and тап eйr, after; тап eйr a cоп ap a hajp, after he had sent her back.

Τапфajпmeaδ, a passing, or ferrying over.

Τапфap, an apparition.

Τапфajпneδg, a casement.

Τапzaδ, a governing, or ruling.

Τапzaδ, an assembly.

Τапζпajδ, an expedition.

Τапzlomad, an assembly.

Τапζпδ, i. e. тапζ-γпδ, ill-coun-tenanced.

Τάпla, or тапlajδ γe, he happened, or it came to pass; do тапladap ap meйrze zo тапcaйp-
neac, they happened to be basely drunk.

Τапlajс, he threw or cast; тапlajсte, was thrown.

Τάпlajδjм, to meet; also to visit.

Τάпlajδjм, to draw together, as sheaves of corn to one place, in order to make a stack or rick.

Τάпlδδ, a draught, the bringing or drawing in corn or hay.

Τάпlδδam, to draw in, or bring together; also to seize or lay hold on; тапlajз anacajп, trouble fastens or seizes on.

Τапman, or тапman, a sanctuary,

or place of protection, like the Lat. *terminus*, or such land as belonged to the church, glebe-land, which formerly protected and refuged people in Ireland; hence it is still used to mean protection; as, τjζjм фад тапman, I require your protection, or I repair to you, as my sanctuary.

Τапmán, or тапmán, a great noise or rustling.

Τапmεпуtūzaδ, the transfiguration; ex. тапmεпуtūzaδ mјc Oē ap γlјaδ Thabor, the transfiguration of the Son of God on Mount Tabor.—*L. B.*

Τапna and таппna, cross, by; бōтап тапna, a cross, or by-road.

Τапnac and таппnјc, it was finished.

Τапnaδδ, frowardness, perverseness.

Τάпnoδδ, mother-naked, or stark-naked; from тапп, the lowest part of the belly; and noδδ, naked; hence it sometimes signifies the nakedness, or the secret parts of the body; a тапnoδδ, their nakedness.

Τапп, a clod, or lump.

Τаппан, a cluster; мап δjоglajм caop ajмγjп cпuaγajз na тапpán uјle, as the grape-gleanings of the vintage.

Τάпп and таппaδ, a belly or paunch, the lowest part of the belly.

Τаппaδтаjп, revenge; таппaδтаjп Oē oпta, oјп do мапбаδ dá cēad δjоb, the vengeance of God fell upon them, for two hundred of them were slain soon after.—*Vid. Annal. Innisfall.*

Τаппaδтаjп, it happened.

Τаппaδ, protection; also attendance.

Τаппaδ, a drawing, or draught.

Τаппaзáлаjде, a prophet, or

soothsayer.
 Ταρράζις, a prophecy.
 Ταρράζλας, to prophecy, or fore-
 tel.
 Ταρρανζτα, drawn, pulled.
 Ταρραγτας, it happened.
 Ταρρζιας, a journey.
 Ταρρηνζιρεατ, prophecy.
 Ταρρα, come thou.
 Τάρριταζς, to save or deliver ;
 τάρριταζς, τάρριταζς, α ριζ, as-
 sist, assist, O king. The ex-
 pression τάρριταζς, τάρριταζς, was
 a kind of a cry of war among the
 old Irish, signifying the same
 thing as *a moi, a moi*, among
 the French; ρας, ρας, i. e.
 take care, was another cry of
 war, the same as *qui vive*, or
garde, garde, in French.
 Τάρριταλ, preservation, safety ;
 also deliverance.
 Τάρριτας, to seize or take hold
 of; also to assert or affirm; *céad*
toisc maí τάρριτας, an hun-
 dred hogs, as I assert.
 Τάρριτας, to grow.
 Τάρριυδ, a drawing.
 Ταρρα, over, past; over them.—
Prov. 20. 26.
 Ταρρνας, a transom, or beam go-
 ing thwart a house.
 Ταρρναμας, to swim over.
 Ταρροβιας, transparent.
 Ταρροβιλλυζς, to shine through,
 or be transparent.
 Ταρρ, thirst, drought.
 Τάρραδορ and τάρραλαδε, a Sa-
 viour.
 Τάρραζς, to assist or defend.
 Τάρραλ, help, assistance; *ρεα*
τάρραλα, a helper; *ζαν τάρ-*
ράλ, without remedy.—*Prov. 6.*
15.
 Τάρραλας, to assist, to protect.
 Ταρρμας and ταρρμυς, dry,
 thirsty.
 Τας, a dwelling, or habitation.
 Ταςας, to dwell, or remain.

Ταρανας, slow, tedious.
 Ταρβανας, to reveal or show ;
 ταρβεαν, show thou.
 Ταρρον, a navy.
 Ταρρον, an assembly, a mark, or
 cavalcade.
 Ταρρομας, to march, to migrate.
 Ταρρ, a report or rumour.
 Ταρρα and ταρραδ, a task; *μα-*
ζιρτις ταρραδ, a task-master.
 Ταρρας, a slave or servant.
 Τάτ, slaughter; *τάτ na ζευμαδ*
a céρδ, the slaughter of heroes
 was his chief practice.
 Τάτ, solder, glue.
 Τάτ, withered.
 Τατ, a side.
 Τάτα, bail or surety.
 Τάταδ, they have; *τάταμ*, I have.
 Ταταζεας, conversant, acquaint-
 ed.
 Ταταζεαδ, use, familiarity.
 Τάτας, to kill or destroy; also to
 die.
 Τάτας, a sluggish, trifling fel-
 low.
 Τατας, to apply.
 Τατας, a nap of sleep.
 Ταταορ, heavy, dull.
 Ταταορ, a reproach; also con-
 tempt, disregard.
 Ταταορς, to reproach or despise;
 ex. *a Θαδζ ná τατορ Τόρνα*,
 Thady, do not despise or throw
 any reflection upon the Poet
 Torna.
 Ταταρ, he gathered together, or
 assembled.
 Τάτ-βέρς, a killing blow, literally;
 but it was anciently used to imply
 a certain kind of exercise or mi-
 litary game of casting darts out
 of the Irish *crann tabaí*, or
 sling.—*Vid. K. a mbáir Chon-*
naoí mje Óáς.
 Τατφαν, a barking; *vid. ταςαν*;
αταδ uíle na μαδρυζε balba,
η ρέαδαδ τατφαν, they are all
 dumb dogs, they cannot bark.

This word seems to be derived from *hax, hax*, the barking of a dog, hence it signifies to rout or drive away by force, to banish ; *no tatfan a yloct ax an ttn*, he banished his posterity out of the country.

Ṭāṭlaḵḵm, to tame or subdue, to pacify.

Tátlan, a reproach or calumny.

Ṭāṭūḡaḥ, a soldering, or sodering.

Ῥάτuḡḡm, I join, unite, or solder.

Tatuj̄ge, acquaintance; n̄l ta-
tūj̄ge azum aj̄n, I have no ac-
quaintance with him; do bādaj̄
na r̄lj̄gte mōna zan tatuj̄ge,
the highways were unoccupied.
—Jud. 5. 6.

Եւսոյցմ, I am accustomed or
used; Lat. *soleo*.

Ṭaṭuḵḡte and ṭaṭuḵḡteac, public, frequented; also familiar; ex. ḡṛḡonad ṭaṭuḵḡteac, a familiar spirit.

τῑ, an τῑ, he that, whosoever ;
δον τῑ, unto him that.

Te, hot, warm.

Teab̃ta, a large territory in Meath, which was anciently possessed by the O'Caharns, the O'Quins, the O'Confiachas, the O'Muirreganes, and the O'Lachtнанes, and Teab̃ta Soym, in said county, possessed by the O'Hagas.

Teacclajm, a collection.

Teaccmajr, a hindrance, or impediment.

Τεαῖ, a house ; genit. τῆς, ταῆς, or τοῆς ; τῆς na mboῖt aguy na noῖaμ, the poor-house and hospital ; plur. τῆςτε ; Lat. *tectum*, Gr. τεγος, means any covering or shelter from the weather.

Teac̃ad̃, *pro* tac̃tað̃, a strangling.

Teac̃d, coming to a place; az
teac̃d azuy az jmteac̃d, going
and coming, going to and from.

Teac̃da and teac̃daç, a messenger; ñj clujñfj̃geañ ɣut̃ do

teac̄dað n̄jð buy mō, the voice
of thy messengers shall no more
be heard, *Nah.* 2. 13; n̄jḡteac̄-
da, an ambassador, or envoy of
a king.

Teac̣da^gne, a messenger; plur.
teac̣da^gnɨb, the posts.

Teac̃da, meac̃t, an errand or mes-
sage ; also tidings.

Teactaj̃te, strangled.

Teactaδ, possession.

Тѣамаѣ, it came, or happened.

Teacmoc, riches, wealth.

Ṭēad, genit. ṭējde, a rope or cord,
a string or wire of a harp; hence
it is sometimes put for the harp.

Teadaſd, quick, active.

Tēadaǵde, a harper.

Τεαδαμναστόμη, an avenger.

Tēaḏam, to go; tēaḏam aṁ ccūl,
 to fail, or lie deficient; tēaḏam
 aṁ bēal, to prevent; tēaḏam
 me, to find or meet with; n̄
 tējḏeōmar mē m̄ot, I will not
 meet thee.

Teazayz, or teazayz, a teaching
or doctrine; instruction, advice,
direction.

Teazayza, sorcery, druidism.

Teagaycajm, to teach or instruct;
do teagajrg rē ē, he instructed
him; cōm zo dtejgeorgađ rē
tu, that he might instruct you.

Teazajr̥z̥te, instructed, taught.

Եւզայրճօյն, a teacher, a doctor; եւզայրճօյն ծոն ծլիճե լանոնճա, a doctor of the canon law.

Teağ, a house, a room; teağ
leapta, a bed-chamber; *vid.*
teac.

Teağ, a vapour, or exhalation.

Teağajr, a small room or closet;
also a case for the better pre-
serving of any thing.

Teagallac, most commonly teaglac, a house or habitation; also household, of or belonging to a house or family; teaglac an

ῥῆζ, the king's household; *teağ-lac pro teağ-lucd*.
Teağam, to heat or warm, to grow hot.
Teağlacay, soothing, flattering; also playing the parasite.
Teağlac, a sumptuous house, court, or palace; also a family or household.
Teağladac, fair-spoken.
Teağlajğm, to soothe or flatter.
Teağmajl, meddling, or interfering.
Teağmajm, to meet; *teağmam le cējle*, let us meet together; *do teağmajl oμτ*, to meet you; also to happen or fall out; *má teağmann*, if it happens; *cμed řá tteağman řo đūjnn?* why is this befallen us?
Teağmujreac, accidental, on adventure, at random.
Tealac, a loosing.
Tealğad, a casting, or hurling.
Tealla and *teallac*, the earth; *ōn teallac*, from the earth; Gr. *τιλος*, dung.—*Vid. Hesych.*
Teallacōğ, a domestic concubine.
Teallam, to steal; *tealyadan*, they stole.
Teallūμ, *idem quod tealla*, the earth; Lat. *tellure*, a *tellus*.
Teamajμ, pleasant, agreeable.
Teamajμ, Tara in Meath, the seat of the ancient kings of that province.
Teampull, a church or temple; Lat. *templum*; *ōř cujne an teampujll*, before the temple.
Tean, *vid. teann*.
Tēanam and *tēanum*, let us go; *tēanum řuay*, let us go up; *tēanum ann řjn*, let us go thither.
Teanam, to wreath or twist; also to mingle.—*Is. 9. 11.*
Teanđuađmeađ, fervency.
Teancojμ, a pair of tongs, or a pair of pincers; *lejř na tean-*

cujμjğjb, with the tongs; a *te-ancojμjđe*, his tongs.
Teanřajğğm, to press, to squeeze close, or wring hard.
Teanza, and genit. *teanzajn*, a tongue; also a dialect, tongue, or language; *řan teanzajn lajđ-ne*, in Latin idiomate, which was anciently written *đjnřua*; Suec. *tunga*, Dan. *tunge*, Belg. *tonge*; plur. *teanzta* and *teanztajb*.
Teanzay, a pair of pincers.
Teann, stiff, rigid; also bold, powerful; *řo teann lajđjμ*, bold and strong.
Teannađ, stiffness, rigidity; also violence.
Teannajm, to strain, to bind strait; *teannam μe ařuy řjř*, to embrace, to stick close to; *do teann řjř ē jđjμ a đá lajμ*, he embraced him between both his arms.
Teannajμe, the roaring of the sea in a cave.
Teannğuz, stiff and strong.
Teannlam, tinder-box fire.
Teannμađ, a shewing, manifestation, or discovery.
Teann-řájř, abundance, a full meal.
Teannta, a press, or bruising; *cμann teannta*, a wine press, or a cider-press; *neac a tteannta*, one in a strait, or in jeopardy; *teannta*, near, close by; *aoda řř teannta*, a pain in the reins, with an oppression.
Teannta, joined.
Teanntμajđe, grief, sorrow.
Teannořcanuy, *cantus medius*, or the counter-tenor in music.
Teaμbađ, a separation.
Teaμc, few or rare; *ař teaμc dá řμeřre nác řuajμ lēun*, there are few brave men but met with disappointments.
Teaμcađ and *tejμce*, fewness,

scarcity, rareness; *τεαμεα* *buǵd-ne*, a small number of men.
Teammann, a limit; Wel. *terwyn*, and Lat. *terminus*; also glebeland, protection; *δεῖτjδ* *τεαμmajn*, tutelary gods; *vid.* *ταμ-mann*; Gr. *τερμονες*, limits or boundaries.
Teammannōjn and *teamanujde*, a patron or protector; also one of the same country.
Tēamnam and *tēamnōdajm*, to escape, to recover; also to fall into a fit; *do tēamnajδ jōna cōdlaδ*, he fell asleep.
Tēamnōδ, a fall, hap, chance.
Tēamnōδ, a recovery from sickness, a convalescence.
Tēamnōdajm, to escape, to fly from, to evade.
Teay, heat, warmth.
Teay, the south; *an taobδ tēay*, southward.
Teayanzad and *teayanzajn*, a rescuing, or delivering from any hurt or danger.
Teayanzajm, to save, or rescue, to deliver from danger.
Teaybac, sultriness, heat of weather.
Teaybuala, hot baths.
Teaydaǵǵjm, to prove or try; also to fail; *nj tēaydōcujδ uájt*, there shall not fail thee.
Teaydūǵad, a trial.—1 *Pet.* 4. 12.
Teayzaǵajm, to preserve.
Teayzal, a singeing wind, a storm; also a wave or billow.
Teayzam, to cut or lop off; *zum teayzad a ceann dá cōlajnn*, till his head was parted from his body.
Teayǵnád, fervent love, zeal.
Teaymac, sultry, or warm weather.
Teaytaǵad, experience, trial, a discussing or sifting of a matter; also absence; *teaytūǵad*, also

signifies testimony.
Teaytaǵǵjm, to testify, or bear witness; also to lack, need, or want; *nǵn tēaytaǵǵ ejnnjδ*, nothing was wanting; *do tēaytaǵǵ ǵē*, he died.
Teaytájl, want, defect.
Teaytūn, a groat, four-pence; Ital. *testoni*, from *testa*, a head which was stamped on it.
Teayūǵe, hot, burning.
Teayūǵdeact, a heat, or warmth; *teayūǵdeact ǵola*, a heat of blood.
Teataδ and *tejte*, a flight, or running away.
Teataǵǵjm, to celebrate, or solemnize.
Teatam, to flee, or run away; *tejt*, flee thou; *do tejt ǵē*, he fled; *do tejteadaǵn*, they fled.
Teatna, the sea.
Teatna, the Royston crow.
Teōjm, to frustrate or disappoint; *do tejb ǵē*, he failed. It is now pronounced *tepjn*.
Tec, a bone.
Tedajδ, wild, fierce.
Tedannact, revenge, or vengeance.
Tedmneac, furious, headlong.
Tednōǵ, fierceness; also severity.
Tezeannac, a purchaser.
Teǵ, or *tejt*, hot, scalding.
Teǵbajl, ground-rent.
Tezum, a purchase.
Tejbjad, a drawing, or taking away.
Tejbearajm, to drop or distil; *tjbearajnn na ǵola*, the dropping of blood.
Tejbjde, physicians; *bēajla na tejbjδ*, a mixed Irish used by the physicians.
Tejc, he run away, or absconded; *vid.* *teatam*.
Tejcljde, quiet, peaceable.
Tējδ, he went; *vid.* *tēadam*, to go; *tējδ ǵē*, he goeth; *tējδ ǵjad*, they go.

Τέϛδ-cleapαjδe, a rope-dancer.
 Τeϛde, a smooth, plain hill; also
 a fair.
 Τeϛdm, a great loss; also death.
 Τeϛdmneac, perverse, quarrelsome.
 Τέϛδ-γjoblac, a rope-dancer.
 Τέϛδjn, a small cord or rope; the
 diminut. of τέϛδ.
 Τeϛgeamuy, shall happen, or be-
 fal; cϛed τέϛgeamuy δam ann,
 what shall befall me there.
 Τέϛζ and τέϛδ, go thou; from
 τεαδam, to go; τέϛζ a γτεac,
 go in; τέϛgeomajδ, it shall come
 to pass; ζο τετέϛgeomad, per-
 adventure.
 Τeϛζjollay, a salamander.
 Τeϛle, cϛann τεϛle, a lime-tree,
 or linden, Is. 6. 13; τεϛleaz,
 and cϛann τεϛleōjze, *idem*.
 Τeϛlzean, a casting, or throwing;
 also a vomiting.
 Τeϛlzym, to vomit; also to cast
 forth, to overturn; do τεϛlz bun
 ōr cϛonne, he overturned him;
 τεϛlzyδ γé, he throws; τεϛlzyδ
 γé amac jád, he shall cast them
 away; do τεϛlzeadam amac jád,
 they drove them out; τεϛlzym
 bϛeϛteamnay, to guess.
 Τeϛlz-ljon, a casting-net.
 Τeϛljzym, to refuse or reject.
 Τeϛljzym, to build.
 Τeϛljzteac, fertile.
 Τeϛljy, a house or habitation.
 Τeϛmeal, dross.
 Τέϛmeal, dark, obscure; also dark-
 ness; ϛōϛ tuáταjδ Εϛϛeann baj
 τέϛmeal, *super populos Hiber-
 niæ erant tenebræ*.
 Τέϛmeal, a shadow, shade, or co-
 vert; diminut. τέϛmealán.
 Τέϛmljūžad, a darkening, or ob-
 scuring.
 Τeϛnnbēalac, perverse, obstinate.
 Τeϛnne, power, force.
 Τeϛne, fire; le τεϛnnjδ, with fire.
 Τeϛnmead, a cutting or dividing,
 an opening.

Τeϛnneay and τεϛnnjor, a disease
 or disorder; τεϛnnjor clojnnē,
 labour or travail in childbirth.
 Τeϛnteac, lightning.
 Τeϛntpeac, a flash of lightning.
 Τeϛntϛjzym, to cast lightning.
 Τeϛnce, scarcity, fewness; *vid.*
 τεapc.
 Τeϛncϛeōlac, lean, meagre.
 Τeϛnead, a commendation.
 Τeϛnycjm, to fail, to be spent.
 Τέϛϛponta, three pound weight.
 Τeϛrbeϛt, increase, growth.
 Τeϛryδ, ζon τεϛryδ a τεamajϛ,
 that they halted at Tara.—*Chron.*
Scot.
 Τeϛryte and τεϛryte, a dropping
 or distilling.
 Τeϛt, hot, warm.
 Τeϛt, fly thou; *vid.* τεačam.
 Τeϛtceam, flight; do čujϛ čum
 τεϛtceam γlūajzte na neac-
 δϛannač, he put to flight the ar-
 mies of the strangers.
 Τeϛteaδ and τεϛtjom, *idem*, and
 genit. τεϛtme.
 Τeϛtmeac, a fugitive or renegade;
 τυϛtϛjδ a τεϛtmjzym uϛle leϛy an
 cclojdeam, all his fugitives shall
 fall by the sword.
 Τeϛtneayac, hasty, in haste; *rec-
 tius* δεϛtnjorac.
 Τeϛtpe, one that plays on a taber,
 or timbrel; Lat. *tympanista*.
 Τelač, a loosing.
 Τeϛljzteac, fruitful.
 Τelluj, the earth; Lat. *tellus*.
 Τeme, death; also weakness, sick-
 ness.
 Τeōjϛ, three in number, rather
 thrice; Lat. *ter*; τεōjα, *idem*.
 Τeōjϛ-ϛeac, a trident, or three-
 pronged instrument.
 Τeōjϛjolač, triumph.
 Τeōjϛ-jnneac, three-footed; also
 three-forked, that hath three
 points.
 Τeōl, plenty, abundance.
 Τeōl, a thief; μαϛ bajnteōla, as a

thieving woman.

Τεῶνα, gen. τεῶναν, a border, a bound or limit; γεγενητεῶνα an ἔσχατον, the ancient landmarks.

Τεῶνα, three or thrice, *idem quod* τεῶνι; τεῶνα λά αὐτῶς οἵδε, three days and three nights.

Τεῶνικαν, the space of three hours.

Τεῶνζαν-αἰαν, Lat. *tritavus*, the great grandfather's great grandfather.

Τεῶνχορα, three-footed; γυῖδε τεῶν-χορα, a tripod.

Τεῶν-ζαβλα, three-forked.

Τεῶν-ζαῖνδε, triumph.

Τεῶν-λαῖτεαν, three days' space.

Τεῶν-υῖλλεαν and τεῶνυῖλε, a triangle.

Τεῶν-υῖλλεαννα, triangular.

Τεῖννῶδ, to fall; ὅτε τεῖννῶδ ἵονα ῥόδλα, that he fall asleep.

Τεῖννῶδ, escaping.

Τετ, a taber, or drum.

Τετ, the north; τετε, *idem*.

Τετ, fine, smooth.

Τετῖν, Lat. *titan*, the sun; ἀμαῖλ τετῖν, like the sun. This word seems to be derived from the Irish word τεῖτ, hot, warm.

Quære, if the name of the people called Titans may have any connexion or affinity with this word τετῖν, which perhaps may be more properly written τεα-ῖαν.

Τεῦλλῶδ, ὅτε τεῦλλῶδ γέ, he stole away, or he withdrew.

Τεῦννῶδ, ἀγ τεῦννῶδ μαῖν βλάτ na λυῖβε, passing away as the flowers of the grass.

Τῖ, he who, him that; δὸν τῖ ἀτά, to him that is; ἀν τῖ αἶ οἶζε, the younger.

Τῖ, unto, to; from τῖζῖν, to come; ὅτε τῖ, until; ὅτε τῖ γο, hitherto; ὅτε τῖ ἀνοῖγ, until now.

Τῖ, design, or intention; δὸ μαῖ-δαῖ ἀν τῖ, they intended; δὸ

βῖ ἀν τῖ μο μαῖβτα, he designed to kill me.

Τῖααῖν, perverse, ill-disposed.

Τῖαῖν, prudence.

Τῖαῖν, a common haunter or resorter, a guest or customer.

Τῖαῖν, to attend, to accompany; also to go to, or arrive at; ex. ἵαν τῖαῖν δὸβ ὁ Χαῖ-γαῖ, after their arrival from Cashel.

Τῖαν, a stone, or testicle.

Τῖαζ, or τῖαζ, and τῖαῖζ, a bag, or wallet.

Τῖαζῖν, to come to; τῖαζῖν αἶ, they vanish; τῖαζῖν ἀν κο-μαῖν, I appeal.

Τῖανδα, dark, obscure.

Τῖανδα, slow, tedious; ἡῖν ἡῖν τῖανδα, it was an action of expedition.

Τῖαννα, a lord spiritual or temporal, a prince or ruler; Gr. τυραννος, and Lat. *tyrannus*, Brit. *teyrna*, all from the Celtic word τῖν, a country, because chief lord or king of a country; *vid. τῖαν, supra*. This word is taken in the Irish in a good sense as it formerly was in the Greek and Latin.

Τῖαννα, dominion, or lordship; Wel. *tyrnas*, Gr. *τυραννία*.

Τῖανπῖν, a testicle.

Τῖανπῖν, a tripe; Lat. *omasum*.

Τῖαν, a tide.

Τῖανζαδῖν, industry, contrivance.

Τῖανδα, laughter; τῖανδα, he laughed.

Τῖανγῖν, springing, spouting, overflowing; ex. τῖανγῖν na δῖλννε, the overflowing of the waters of the deluge.—*L. B.*

Τῖαν-ῖαν, the foreteeth.

Τῖαν, to laugh.

Τῖαν, a fool, one that is constantly laughing.

Τῖανδα and τῖανδα, given to laughing.

Ելծւոյմ, to spring; Ելծյր անյօյր a
տօբայր, spring up fountain.

ṭjǝ, teaǝ, and teač, genit. ṭjǝe,
a house; ṭjǝ ṭajɾǝjǝ, a store-
house; Wel. *ty*, a house.

τῆγε and τῆγεαὐδ, thickness, fatness.

Ṭjḡeamajl, domestic, of or belonging to a house.

Ṭjžean, a bag, or satchel.

Tjgeanna, a lord or sovereign.

This word is more properly written τῆαῖνα, by which it better agrees with all the other languages; but this corruption has been introduced by rhymers in order to make up three syllables. This epenthetical addition of letters, as well vowels as consonants, is indeed very common among the Greek poets, particularly Homer, who in the first line of his Iliad has two poetical additions of the like nature; *vid.* τῆαῖνα.

Τῆγεαμνα, dominion, lordship.

τῆς γῆς and τῆς γῆς ἀνδρῶν, husbandry; also house-keeping.

Ṭjǵearac, a house-keeper.

Ṭjḡeayajm, to manage a farm, to follow husbandry.

τῇ ᾧ, to go; also to come; μαρ
τῇ τῇ, as thou comest; δὲ τῇ
ᾧ ἐμὲ ἐλθόντα, if I come unto
you.

τῃ, a welt, or impression remain-
ing in the flesh after a wound;
an τῃ ḡlay nḡ deačayḡ de, the
green welt remained always.—
L. B.

File, much, many, a great deal.

τῆλεαδ, a ship.

τῆμ, and genit. τῆμε, fear, dread;
Lat. *timor*.

τjmceal, about, thereabout, be-
sides; τjmceal na macpaĵde,
beside the young men.

Երմեյլ-դեպիս, circumcision.

Ṭmčjll-ḡeapnam, to circumcise.

Τῃς ἅλλ-ἑαρητα, circumcised.

Ծյմոյլլ-էարչած, circumcision;
also to circumcise.

Ἐμὲ Ἰλλεαγγτα, circumcised.

τῆμειν, or τῆμειν, a circuit
or compass; also about, round
about.

Ṭjmcjollaṣ, a surrounding or environing; also ambition.

τῡμćjollajm, to encompass or surround; τῡμćjolltaoj, ye shall encompass.

ῥημὸς ἰσχυρῶς, surrounded or environed.

Ἰμδῖβε, a lessening or abatement;
also ruin or destruction.

Time, pride; also dignity, estimation. This is the root of the Latin compound word *estimo*, *estimatio*, which root is also preserved in the Greek *τιμη*, honour.

Time, heat, warmth.

τyme, fear, dread; Lat. *timor*.
This word τyme makes two syl-
lables, as if written τj-me.

Ṭymeac, hot, warm.

Ṭjmeal, or ṭjmjol, darkness; also a glimmering or shady light; ex. do čjm ṭjmeal bež, I see a little glimmer or shade of light.

Ṭjmealac, or ṭjmjolaç, dark, obscure; Arm. *teval*, dark.

Τιμαρναδ, to celebrate or solemnize; πο τιμαρνα γαοιρε an
 δομναγεc O Εαγβατα an
 τρατηυην go πυνηne μαγνδε
 δja λuajη, the festivity of Sun-
 day was solemnized from Ves-
 pers on Saturday until Monday
 morning.—*L. B.*

Τῆς, a minister, servant, or
 agent; τῶν δὲ an cēayda,
 the ministers or executioners in
 the crucifixion of our Lord.

Τῆς ἐκτέλεσης, ἐκτέλεσις, ἐκτέλεσις, ἐκτέλεσις.

τῆν, or τῆον, to melt or dissolve.

τ_{jn} , gross, fat ; also soft, tender.

Την, a beginning.

τῃνέρεακάδ, a prey.
 τῃνεῖορδαλ, a march.
 τῃνεαγ, thickness, closeness.
 τῃνζ and τεανζα, a tongue.
 τῃνζε and τῃννε, strange, wonderful, surprising.
 τῃνζε or τῃννε, almost, little wanting of; ex. τῃνζε νάκ αἱ μαρ-
 βάδ με, I was almost killed.
 τῃνῃμ, to thaw or dissolve.
 τῃνμ, the understanding.
 τῃνν or τεῃνν, sick.
 τῃνν, an inflexion of the adjective
 τεανν, strong, stout, bold, which
 is often prefixed to compound
 words, and forms the first part
 thereof, as τῃνν-εαγνακ.
 τῃννε, the letter τ according to
 O'Flaherty.
 τῃννεαγ, or τῃννῖορ, a disease, or
 sickness; τῃννεαγ αλτ, the gout;
 τῃννεαγ μὸν, the falling sick-
 ness.
 τῃννεαγνακ, stout, strong of body;
 literally, tough-ribbed.
 τῃννῃμ, a finishing or conclu-
 sion.
 τῃννῃερα, a portion or dower; *ῥά*
ἡ Ρεβέκκα ἀνέειπε βίαν ῥύαμιν
τῃννῃερα ῥαν δόμαν, Rebecca
 was the first woman living that
 was portioned or dowered.—
L. B.
 τῃνντεακ, lightning.
 τῃνντεαζαλ, corruption.
 τῃνντεάν, a hearth.
 τῃνντῃζε, fiery; *ῥάβδρου τῃνντῃ-*
δε, a burning ague; *λαγνακ*
τῃνντῃζε, a flash of lightning.
 τῃννρεαδαλ, instruction, judicious-
 ness.
 τῃντ, a ton weight.
 τῃντεανναγ, great haste, expe-
 dition; *δο τῃζεακτ τῃε τῃντῃν-*
νῃγ, to come in post haste.
 τῃοβαῖ and τῃοβῃαδ, a well; *ὁ*
τῃοβῃαῖδ, from the fountains.
 τῃοβῃαδάρῃαῃν, the Irish name
 of the town called Tipperary,

literally signifying the well of
 the country, or territory called
Ἀρῃαῖν.
 τῃοεῖαῖδ-ῃῃαδ, they shall come;
τῃοεῖαῖγ ῃε, he shall come.
 τῃοκ, a bag, or budget.
 τῃοδαλ, a title, epitaph, or monu-
 ment; *τῃοδουῖ ῃῃεαδακα*, flat-
 tering titles.
 τῃοδῃλακαδ, a gift or present.
 τῃοδῃλακαῖμ, to present or bestow;
δο τῃοδῃλαε ῃε δουτ, he hath
 given thee.
 τῃοδῃλαεεακ, bountiful.
 τῃοδῃνακαδ and τῃοδῃνακαλ, a pre-
 sent or offering, a favour.
 τῃοδῃνακαῖμ, to dedicate, to offer
 up, or deliver; *δο τῃοδῃναε δο*
ὀῃῃα ἀ κοῖρ αῖαῖγ ἀ ἀναμ, he
 offered up his soul and body to
 God.
 τῃοζαῖ, a tiger.
 τῃομαλταγ, victuals, eatables.
 τῃομαλλαῖμ, to eat; ex. *μαῖρε*
δαοῖνε νῃ τῃομαλλακ, *escis ho-*
minum non vescebatur.—Brog.
Vit. Brig.
 τῃομάναῖμ, to drive or turn away,
 to push or thrust off; *τῃομάῃν*
αῖμ, fall upon him; *δο τῃομάῃ-*
νεαδαῖ ῃαδ, they chased them.
 τῃομαῖζαδ, a collection.
 τῃομαῖζαῖμ, to collect, or gather
 together.
 τῃομαῖρῃαδ, a command.
 τῃομαῖρῃαῖμ, to order or com-
 mand.
 τῃομκαῖρε, pity, mercy.
 τῃομκοῖδεακ, tender-hearted.
 τῃομζαῖρε, a request.
 τῃομζαῖρῃμ, to ask or require.
 τῃομνα and τῃομῃαδ, a will or
 testament; *ἀν τῃομνα νῃαδ*, the
 New Testament; *ἀν ῃεαν τῃ-*
ομνα, the Old Testament; also
 a covenant.
 τῃομῃαῖμ, to make a will; also to
 swear.
 τῃομπάν, a timbrel, taber, or drum;

με τjompánujḃ, with tabers; Lat. *tympanus*.
 τjompánaċ and τjompánujḃe, a harper, a minstrel; mac an τjompánujḃe zuy an tēad, the harper's son to his harp, a kind of proverb.
 τjomγajǵjm, to collect, or bring together.
 τjomγúǵad, collection.
 τjomujn, do τjomujn γē a γρjοηad γúay, he gave up the ghost; dá τjomujnt fējn, cursing himself.
 τjonad, a melting or dissolving.
 τjoncaμ, attendance.
 τjoncajγjn, the sight.
 τjoncōγz, instruction.
 τjonnam, attendance.
 τjonnyċnad and τjonnyznam, a beginning; also a device, a project, or purpose; also a plotting or conspiracy; δμoc-τjonnyċnam and δμoc-τjonnyzajn, a bad beginning, or setting forth.
 τjonnyċnajm, to begin; do τjonnyznadaμ a ττυμy, they began their journey; do τjonnyċnadaμ olc, they devised evil; μαμ do τjonnyċajn mē, as I have purposed.
 τjonycum or τjonγzujn, a beginning.
 τjonnyzμα, a reward, a portion, or dowry.
 τjonnūμ, a slumber or nap; τjonnūμ codlata, a nap of sleep.
 τjonōl, a congregation, or assembly; γlúaǵ do τjonōl, to raise an army; τjonōl mōμ daojne, a great assembly of people; hence cōm-τjonōl, a congregation, or convention.
 τjonōlajm, to convene, to assemble; do τjonōladaμ a zcjonn a cējle, they assembled together.
 τjonγajǵjm, to assemble or gather together; τjonγúǵad, *idem*.
 τjonγanaḃ, a dropping, or flowing down.

τjonγanaajm, to drop, or distil.
 τjonycantaċ, adventurous, diligent, industrious; zo μajḃ an tōǵánaċ τjonycantaċ, that the young man was industrious.
 τjonycμα, a buying or purchasing; also a reward, a stipend.
 τjonγzjodal, a managing or projecting; also industry.
 τjontonaγ, haste, speed, expedition.
 τjonujǵ, frequenting, or dwelling from time to time in a place; hence the compound cōm-τjonnujǵ, (*corrupte* cōmnujǵe,) a constant dwelling.
 τjonūμ, a tenon; μοjμτjγ azuy τjonūμ, a mortise and a tenon.
 τjonūγ, a tanner's yard, or tan-house.
 τjopal, a water-spider.
 τjonam, threshing.
 τjoránaċ, a tyrant; Lat. *tyrannus*. This word is formed upon the Latin word *tyrannus* in its present acceptation, being introduced into the Irish language by those who probably did not consider that that Latin word was formed upon the Celtic word τjarna; *vid.* τjarna; and τjǵeajna, *supra*.
 τjoránaċτ, tyranny.
 τjorμocμαjc, a reward.
 τjorμαċ, drought.
 τjorμαjǵjm, to dry up, to make dry; no zo τjorμαjǵead na huγzēada γúay ōn ttalam, until the waters were dried up from off the earth.
 τjorμτα, the plur. of τjμ, countries.
 τjorμταċ, a countryman, of the same country; also a patriot.
 τjotal, a title; *vid.* tjodal, Lat. *titulus*.
 τjotan, the sun; Lat. *titon*; *vid.* τετjn.
 τjpead, a regulating, or disposing

of things in order.

Τῆρ, and genit. τῆρε, land, country, a region; Lat. *terra*, Wel. and Corn. *tir*, Hisp. *tierra*, Gall. *terre*, and Turcice, *ier*.

Τῆρ-βερτα, proper and peculiar to one's home or country.

Τῆρεϊβερταῖδε, a geographer.

Τῆρμ, dry.

Τῆρτεαζ, demesnes, a mansion-house.

Τῆρζ, thick; also latter, last; ex. τῆρζ ἴλαῖτ, the last king.

Τῆρρυδ, a well or cistern; *vid.* τῆρρυδ.

Τῆρρυδ, to give, to deliver up; *vid.* τῆρρυδ; *nj* τῆρρυδ τῆρ, thou shalt not deliver up; δᾶ τῆρρυδ τῆρ δᾶμ, which thou shalt give me.

Τῆρρυδ and τῆρρυδῆρ, to be mentioned, to be come, to happen; *nj* τῆρρυδῆρ, it shall not be come; *nj* τῆρρυδῆρ τῆρμ, there will be no mention made of me.

Τῆρζ, thick; *ρᾶοῖ* ῖεαζαῖδ τῆρζα, under the thick boughs; *αττῆρζ* *να* ῖρῆρᾶδῖρρεαδ, in the thickets of the forest, *Is.* 9. 18; Wel. *teu*.

Τῆρζ, the last; also the end.

Τῆρζα and τῆρζαγ, thickness.

Τῆρζ-μυλλεαν, a tucking-mill.

Τῆρζαζαδ, a condensing, or a making thick.

Τῆρδ, pleasure, delight.

Τῆρδ, a fair or market.

Τῆρδ, a garment, or vesture.

Τῆρδ-αῖρμ, a market-place.

Τῆρδαδ, a burying.

Τῆρδαῖζῖμ, to inter or bury.

Τῆρδαμ, to colour.

Τῆρδ-βῶζαδ, a quicksand, a quagmire.

Τῆρδ-βᾶῖλε, a market-town.

Τῆρδ-βῶτ, a booth, or tent in a fair.

Τῆρδ-ῶμῆρῶμᾶν, an instrument

to make floors smooth.

Τῆρδ-ῶμῆρῶμᾶν, an earthquake.

Τῆρδ-ῶμῆρῶμᾶν, the same.

Τῆρδζα, as τῆρδ τῆρδζα, a fire kindled for the summoning all the Druids to meet on the first of November to sacrifice to their Gods; they burned all the sacrifice in that fire, nor was there any other fire to be kindled that night in Ireland.—*Vid.* *K.* in *Τῆρδατ* *Τῆρδατῆρμ*, where more of their ancient customs before Christianity may be found.

Τῆρδζαῖαδ and τῆρδατῆρῖβε-ατ, geography.

Τῆρδμῆρ, pleasant; also smooth.

Τῆρδατ, a veil or garment.

Τῆρδατ, colour.

Τῆρδατ, the earth.

Τῆρδατῆρ, fumitory.

Τῆρδατ-ῖεῖρτ, geography.

Τῆρδατ-ῖρῖβ, a strawberry.

Τῆρδατ-ῖεῖρτ, the same.

Τῆρδατ, weak-spirited, timorous.

Τῆρδατ and τῆρδατ, a fair.

Τῆρδατ, or τῆρδατ, cattle; *ᾶῖρῆρῆρ*, *ῖρῖρῆρ*, and *ῖρῖρῆρ*, are of the same signification.

Τῆρδατ and τῆρδατῖζῖμ, to reduce, to weaken; Gr. *θλαω*, *elido*, *frango*.

Τῆρ, colour.

Τῆρ and τῆρζ, a pair of fire-tongs.

Τῆρ, a lie, or untruth.

Τῆρδατῖζεαδ, dissimulation.

Τῆρ, and genit. τῆρτα, fire; *ρῶρ* τῆρτ, upon the fire.

Τῆρδ and τῆρτ, envy; also indignation; also expectation; *δῶ* *ῖρ* *ῖε* *αζ* τῆρτ *λεατ*, he expected you; also he depended on you.

Τῆρταδ, envious, jealous; also a rival.

Τῆρταῖμ, to envy; τῆρταῖμῖζεαδαρ, they envied.

Τῆρτῶρ, a jealous lover.

Τῶ, dumb, mute; also silence; ex. *αγ* *ρῆαρ* *τῶ* *ῆα* *λαῖρῆα*, silence

is better than talkativeness.
 Τό, a tongue.
 Τόαμалаѡд, silence.
 Τοβαѡ, sudden, surprising.
 Τοβαν, a well; аз an ττοβαν, at the well; ττοβαν δѡυ, a fountain of tears; genit. ττjobna, from δοβαν, water, or δυ, *idem*; Gr. υδωρ.
 Τοβαѡ, to wrest; η̄ mō labeōnaγ τū a ccūγ do claonaδ le mo-pan do ττοβαѡ brejteamnaγ, neither shalt thou speak in a cause to decline after many for resting judgment.
 Τοβτα and ττοβα, chosen, elect; Heb. בּוֹט, signifies good; Lat. *bonus*. This word is commonly written τογτα.
 Τοκαδ, or τacaδ, prosperity.
 Τοκα, love; also loving.
 Τοκα, choice.
 Τοκαγlt, digging; also a mine or quarry.
 Τοκαлта, dug, digged.
 Τοκαmlaγδ γεαѡτ lānamno acuy δa f̄τγδ ne mac m̄leαδ, forty-seven married couple marched along with the son of Milesius.
 Τοκαγ, a causeway, a pavement.
 Τοκαγ, a crowd or multitude, a great quantity; ττοκαγ mōp ēγγ, a great shoal of fish.—*Vid. Tighern. Annal.*
 Τοκαγ, a dowry.
 Τοκαγaγγ, the winding of thread on a bottom of yarn, &c.
 Τοκαγaγγγ, to wind up.
 Τοκαγaγτα, wound up.
 Τοѡд, a fit or trance; τοѡд γaγl, a fit of crying or weeping.
 Τοѡд, a bed-tick.
 Τοѡд, silence.
 Τοѡдаѡ and τοѡдаmaγl, quiet, still, silent.
 Τοѡдаγm, to be silent; do τοѡда-даγ, they ceased speaking, or were silent.
 Τοѡѡγm, a slow step or pace.

Τοѡлаγm, or τaѡлаγm, to dig, to root, to rase out; do τοѡγl γε amaѡ ѡαδ, he rooted them out; τoγѡeolayδ τū, thou shalt dig; τoѡaltaoγ loγ, ye dig a pit; τoѡlayδ zo nuγe a h̄oѡдаγ, raze it to the foundation.
 Τοѡγa, a gift or present.
 Τοѡτ, a piece, or fragment.
 Τοѡтам, to silence.
 Τοѡта, chosen, *pro* τογτα.
 Τοѡγl, γaγ τοѡγl mē, that I digged; *vid.* τοѡлаγm.
 Τοѡγγ, or τaѡγγ, the cutaneous disorder called the itch; also any itching.
 Τοѡomlaδ, a stepping or striding.
 Τοѡдаγ, silence.
 Τοѡдеγnam, punishment.
 Τοѡоѡaγде, the time to come, or future time.
 Τοѡγaγ, the topaz stone.
 Τοѡaγде, chosen, choice, select; meγγe τnom oγγta o f̄jon to-γaγде, they were very drunk from choice wine.—*L. B.*
 Τογбаγl, a taking; also a shewing, or demonstrating.
 Τογбаγm, to take, to raise or lift up; do τoγ γε a γūle γūaγ, he lifted up his eyes; τoγγѡ-бaγδ γε γūaγ do ѡeann, he shall lift up thy head; also to carry or take away.
 Τογa, a choice; τoγa дуγne, a good man.
 Τογaγm, a summons or citation of one or more to appear; ex. do ѡγγ τoγaγm aγ ѡnaδaγb Connaѡτ zo Cruaѡγγ, he summoned the champions of Con-naught to Cruachan.
 Τογaγm, a prayer or intercession; also a petition or request.
 Τογam, to choose; τoγ amaѡ δūγnn daoγne, choose us out men; do τoγ γε, he hath chosen; τoγγa mē, I will choose. This verb is always pronounced to-

bajm and tob, and more properly written so, as the Hebrews have טוב, *bonus*, plur. טובים, agreeing perfectly with our toba, or tobta.
 Tož-žut, consent, voice, suffrage.
 Tožta, chosen, elect. More properly written and pronounced toba, or tobta; Heb. טוב, *bonus*.
 Tožujl, a destruction, overthrowing, or laying waste; tožujl na Tpaoj, the destruction of Troy.
 Tožna, a choice; do μεν tožna a čnojde, according to the purpose of his heart.
 Tožnajm, to please with, or desire; no zo tožna γē fējn, till he please; also to choose; do tožnaδaμ, they chose; also to design or intend; noc tojzeδnyγ, that intendeth.
 Tožta, heaved, or lifted up.
 Toj, or taoj, a bearing, a birth.
 Tojbējm, a reproach, a stain or blemish; a ožž žan tojbējm, O immaculate Virgin (Mary.)
 Tojbējmeac, stained, polluted; also reproachful.
 Tojbnyjm, to appear; do tojbnead aņzeal, an angel appeared.
 Tojce, wealth, worldly substance.
 Tojce, an opprobrious name given to a young woman of bad behaviour.
 Tojceac and tojceamajl, rich, wealthy.
 Tojc, land or ground, a district or territory.
 Tojc, a natural right or property; tojc δaγt bejt ad nžž, you have a natural right to be king.
 Tojceal, a journey.
 Tojceamac, gradually, step by step.
 Tojced, an arrest; also confiscation.
 Tojcedte, confiscated.

Tojcjol, victory.
 Tojcjm, a going, or departing.
 Tojcjoydal, and commonly said toγdal, arrogance, presumption.
 Tojcjoydalač, or toγdalač, presuming, self-opinionated; it is sometimes taken in good part; as γlūaž tojcjoydajolač, a delightful army.
 Tojcnead, a fast.
 Tojδeamam, punishment.
 Tojδljž, a flame, or blazing fire.
 Tojfljun, heat, warmth.
 Tojfljunač, hot, scalding.
 Tojž, a house; *vid.* tžž.
 Tojžeamam, punishment, suffering.
 Tojl, the will or desire; δēantojl amājn, with one accord; Gr. θελημα.
 Tojleac and tojleamajl, willing, voluntary.
 Tojleamlačt and tojleay, willingness.
 Tojl-fejdmnžžjm, to enjoy.
 Tojljžjm, to be willing.
 Tojljžte, willing.
 Tojljužad, a willingness, or a being willing.
 Tojlle, a hollow or cavity.
 Tojlljn, diminut. of toll, a little hole.
 Tojljel, obstinate.
 Tojlteac, voluntary.
 Tojlteacd and tojlteamlačt, willingness.
 Tojlteanač, willing, voluntary.
 Tojmδjž, a tincture.
 Tojmfejnaznajm, to answer.
 Tojmljm, to eat.
 Tojmjeac, a farm.
 Tōjn, genit. of tōn, the breech.
 Tōjn, the tone or accent; Lat. *tonus*, and Gr. *τονος*.
 Tojneal, a trance; also astonishment.
 Tojneam, a salmon.
 Tojneam, a monument.
 Tojnjuδ, a coming, or going.

Ծօյրնեամ, death.
 Ծօյրնեալայցեօյր, a currier, a tanner.
 Ծօյրե լին, a spindle of thread; also a surgeon's tent.
 Ծօյր, a churchyard; Դեանտօյր, an old burying-place.
 Ծօյր, of or belonging to a church.
 Ծօյր, a pursuit, or diligent search after a person or thing; *an* Ծօյր, the pursuers; *a* Կա *an* Ծօյր *am* ծյայց, I am closely pursued.
 Ծօյրեաճ, pursuit; *a* ԿԾօյրեաճ, in pursuit.
 Ծօյր-ճեալճ, Turlogh, a man's name, i. e. one whose features or countenance resemble that of the Celtic or German god *Thor*, or Jupiter; whence the Germans and English say *Thorsday* or *Thursday*, for *Dies Jovis*, and the Irish *Օյա-տորճայր*, and *vulgo* *Օեար-ճաօյր*.
 Ծօյրճեարճ, delivered, given up.
 Ծօյրճեյր and ԿԾօյրճեարճ, a delivering, tradition; also a dose.
 Ծօյրճյր, delivered.
 Ծօյրճրեաճ, *idem quod* ԿԾօյրճեյր.
 Ծօյրճրյմ, to give, to deliver, to yield or surrender; also to assign or appoint; *ճօ* ԿԾօյրճր *Դե*, he hath delivered.
 Ծօյրճյեաճ, benumbed.
 Ծօյրճյեաճճ, stupidity.
 Ծօյրճյմյմ, to burden, to benumb.
 Ծօյրճյօր, a conception, or foetus.
 Ծօյրեամ, an elegy.
 Ծօյրեամ, from *օյրեամ*, a ploughman; *Դեւ* ԿԵւրքայճ *na* *laե*ԷԷ, *na* *mbեարքայճ* *an* ԿԾօյրեամ *այր* *an* *mbւանայցե*, behold the days will come, that the ploughman shall overtake the reaper; *rectius* *այրեամ*, Lat. *arator*.
 Ծօյրեյրնյցյմ, to walk stately.
 Ծօյրյցյմ, to pursue, to follow closely.
 Ծօյրյցե, pursued, chased.
 Ծօյրյօրց and Կայրյօրց, a saw; *le*

Կայրյօրցայճ, with saws.
 Ծօյրեալց and Կայրյօրց, a hindrance, an impediment, an opposition.
 Ծօյրեալցայմ, to prohibit, to oppose or restrain; Կայրյօրցեամ յաճ, let us forbid them; Կայրյօրց յաճ, do you hinder them; *եյա* Կայրյօրցօր *ե*, who shall restrain him.
 Ծօյրյօրցե, prohibited, restrained.
 Ծօյրն, a great noise; hence ԿԾօյրնեաճ.
 Ծօյրնեաճ, thunder; ԿԾօյրնյց, thundings; ԿԾօյրնյցե, of thunder.
 ԿԾօյրնյցյմ and ԿԾօյրնյմ, to thunder, to make a loud noise, to shout; *ճօ* ԿԾօյրնյց *Դե*, he shouted.
 ԿԾօյրնեաճաճ and Կայրնյւճաճ, a getting with child.
 ԿԾօյրնյցյմ, to impregnate, or get with child; *ճօ* Կայրնեաճ *յ*, she conceived.
 ԿԾօյրնյօր, fruit; *ալար* *Եյայճ* *a* ԿԾօյրնյօր *յօնա* *նայրեաճ* ԿԷյրն-Կյցե *եյրեալլայց*, and her fruit shall be a fiery flying serpent; also a conception.
 Կայրյօրմնամ, to carry over.
 ԿԾօյրԴե and ԿԾօյրԴ, a lamp or torch.
 ԿԾօյրԴեաճ, tired, fatigued; also heavy, sad.
 ԿԾօյր, the quantity of a thing, as how much, or how big; also the bulk; *նյլ* ԿԾօյր *ան*, it has no bulk.
 ԿԾօյրեան, useful, serviceable.
 ԿԾօյրեամայլ, fruitful, plentiful; *ար* *an* *մաճայրե* ԿԾօյրեամայլ, out of the plentiful field.
 ԿԾօյրեամլաճ, fruitfulness, plenty.
 ԿԾօյրեյն, a thin cake; *vid.* ԿԾօր; Gall. *tartine*.
 ԿԾօյրեյր, a tortoise.
 ԿԾօյրեյրԷ, the will, or desire.
 ԿԾօյրց, a journey or expedition;

also business; also a circumstance; plur. τοῖς and τούτοις; τούτοις na cūre, the circumstances of the affair or cause; αὐτὸς μοι τούτοις αἰσέ, my state is miserable with him.
 Τούτος, a wholesome lecture, advice, or admonition.
 Τούτος-βέοδα, expeditious, swift in performing a journey.
 Τόπος, smoke, vapour.
 Τόπος, a piece or fragment.
 Τόπος, whole, entire; Lat. *totus*.
 Τόπος, a conflagration, a burning of a house or effects.
 Τόπος, smoky.
 Τόπος, a whore, prostitute.
 Τόπος-leannán, a concubine.
 Τόπος-εἰς, a filly, or young colt.
 Τόπος, to perfume, to smoke.
 Τόπος, to burn or scorch.
 Τόπος, a churchyard.
 Τόπος, a church officer; τόπος ἀνδ-
 βρεῖαν. — *Vid. Chron. Scot. ad an. 765.*
 Τόπος, superfluity.
 Τόπος, destruction.
 Τόπος, a multitude.
 Τόπος, to pierce through, to penetrate; δὸς τόπος ἀν λαὸς ἡγῶ
 αὐτὸς, the hero was pierced through with the spear; *vid. tollam.*
 Τόπος, a hole, or crevice.
 Τόπος, a wave; plur. τολαῖς; τολαῖς, *idem.*
 Τόπος, a bed.
 Τόπος, proud, haughty; also warlike.
 Τόπος, *vulg.* poll, a hole, the anus.
 Τόπος, hollow; ἡ γῆρας τολαῖς, with hollow streaks.
 Τόπος, a head.
 Τόπος, a hollow, crevice, or cavity.
 Τόπος, to make a hole, to bore or penetrate; μα τολαῖς γῆ, if he shall bore; δὸς τολαῖς ἡ

γῆρας ἡ, we pierced them with arrows.
 Τόπος, piercing; ἡ τολαῖς ἀν νατῶν ἡ τολαῖς, eadon ἡ τολαῖς ἀν νατῶν ἡ τολαῖς cam, Leviathan the piercing serpent, even Leviathan, that crooked serpent.—*Is. 27. 1.*
 Τόπος, willingness.
 Τόπος, a bush, or thicket.
 Τόπος, *quasi* τὸν μαῖον, any rupture of water, as of a new rivulet or lake; τὸν μαῖον ἡ τολαῖς ἡ τολαῖς, the gushing or sudden springing of Lough Leune was heard.
 Τόπος, to eat; from τὸν μαῖον; αὐτὸς τὸν μαῖον αὐτὸς, eating his meal.
 Τόπος, to guess, to unriddle; also to weigh or measure; ἡ τὸν μαῖον αὐτὸς, neither shall silver be weighed; δὸς τὸν μαῖον ἡ, I measured; τὸν μαῖον γῆ, they shall measure.
 Τόπος, mensuration.
 Τόπος, threatening, or threats.
 Τόπος, measure.
 Τόπος-γῆ, a measure-yard, and γῆ-τὸν μαῖον, a yard-measure.
 Τόπος, protection.
 Τόπος, a patron, or protector.
 Τόπος, silence.
 Τόπος, a riddle, or paradox.
 Τόπος, thick milk, or curds.
 Τόπος, one that threatens, a swaggering fellow.
 Τόπος, the breech; genit. τὸν μαῖον and τὸν μαῖον; Gr. *νοτον*.
 Τόπος, a tune.
 Τόπος, a shirt, a covering, a garment; δὸς ἡ τολαῖς ἀν τολαῖς ἡ τολαῖς τὸν μαῖον ἡ τολαῖς, ἀμῶν αὐτὸς ἡ τολαῖς, Pilate got the shirt by casting lots, as John said.—*L. B.*
 Τόπος, a turncoat.
 Τόπος, or τὸν μαῖον, Lat. *unda*, a wave

or billow ; plur. *tonn̄ta*.
Tonn, a strengthening.
Tonn, a hide, skin, or pelt.
Tonn, quick.
Tonna, a tub, a ton.
Tonnaç, waved, undulated.
Tonnaç, glittering ; *μαρ λογνην*
δο γατ̄ tonnaγ̄, as the light of
thy glittering spear.
Tonnaç, a mound, or rampier.
Tonnað, poisoned water.
Tonnaγm, to raise in waves ; also
to dip in water ; vulg. *τομαγm*.
Tonnaðēγn, a tunning dish.
Tonn̄caytaç, a turn-coat.
Tonn̄gajl an uγze, the waves of
the water.—*Luke*, 8. 24.
Tonnōz, a duck or drake, any
aquatic palmiped.
Tonta, waved ; *μαρ οφράγl tonta*,
as a wave-offering.
Topnayca, a ball, a bottom, as of
yarn.
Top, a tower ; Lat. *turris* ; *τορ*
Neam-n̄uad̄, Nimrod's tower ;
τορ conuγz, an island in Tir
Connel, *Flah.* p. 170 ; *τορ clej-*
teac̄, a crest or tuft of feathers.
Top, a bush or shrub.
Top and *τοπαγ*, weariness, fatigue.
Top, a sovereign or lord ; from
Thor, a German god, to whom
the Germans dedicated the fifth
day of the week, by them called
Thoesday ; Anglo-Sax. *Thurs-*
day ; Ir. *Ójá-top̄dajn*.
Topad̄, regard ; also fruit, profit ;
plur. *τορητα* ; *η̄ γ̄uzadaγ na*
daoγne topad̄ ajn, the men set
no stress or regard on him, or
would not so much as answer him.
Topajðeac̄ and *τορηταç*, fruitful,
fertile.
Topajðteac̄, flexible, pliant.
Topajn, a sort of vermin that de-
stroy seed corn.
Topan, a sound, or great noise ;
δο çorruγz̄ an talam̄ le topan
a τταγtme, the earth shook at the

noise of their fall ; Wel. *taran* ;
also thunder ; ex. *τοpan acuy-*
γajz̄nēn, thunder and lightning.
—*Vid. Tighern. Annal. and*
Chron. Scot.
Topc, or *τυpc*, a hog or swine ; *δο*
b̄jatað a ττοpc, to fatten their
hogs ; *τοpc allta*, a wild boar ;
Wel. *turch*. From this Celtic
word is derived the Latin word
tursio, a sea-hog or porpoise ;
ταγtγz̄ topc allaγð a τρεud̄, a
wild boar usually came to her
flock.
Topc, the heart ; also the face.
Topcay, killing.
Topc̄bajll, *præcordia*.
Topc̄ajγ, he fell, or he died ; he
was killed.
Topc̄ajtγm, a throne.
Topc̄γajm, to fall down, to die, or
perish.
Topc̄ay, a ferrying, or passing over.
Topc̄mujn, the neck of a hog ; Lat.
glandium.
Top̄dan, an elegy.
Topz̄, a killing, or destroying.
Topla, a surety.
Tōp̄mac̄, an augmentation, or in-
crease ; also growing ripe for
bearing, as when cows are near
calving.
Tōp̄mac̄ajm, to magnify.
Tōp̄mažad̄, an increasing.
Tōp̄majz̄γm, to increase or aug-
ment.
Tōp̄majz̄teōγm, an augments, or
improver.
Tōp̄mán, a noise or sound ; *tōp̄-*
mán mōm, a great noise.
Tōp̄mánaγm, to make a noise, to
murmur, to tingle ; *tōp̄mán̄fujð*
a çluáγa, his ears shall tingle.
Topmujlt̄, as *τοmujlt̄*, eating.
Topnadaγm, to turn with a lathe.
Toppán, a crab-fish ; *pro πορτάν*.
Top̄mac̄, with child, pregnant.
Top̄mac̄t̄, round.
Top̄mac̄tajm, to make round.

Τορραῖται, going.
 Τόρραδ and τóρραμ, a watch, a guarding.
 Τόρραδ and τóρραμ, a wake, waking over a corpse by night.
 Τόρραμυμ, to watch, to guard; do cúajδ do τóρραμα a τρέαδ, *ivit ad custodienda pecora sua*; also to wake over a corpse; also to visit a holy place as pilgrims do; ex. cūmdujǵjδ team-poll dam jγ an jonad ūd dá τóρραμαδ ὁ οἰλῆτρεαῖυβ αῖ γαῖ jonad fō céatajγ ájγd na cnyjgne, build me a temple in that place, to be visited by pilgrims from the four quarters of the globe, *Old Parch.*; fleád τóρραjγ, a funeral feast.
 Τορρεῖα and τóρρεῖαμajγ, fertile, fruitful.
 Τορρεῖαμλαῖδ, fertility.
 Τορτ and τóρτεjγ, a cake, or little loaf; Wel. *torth*, and Cor. *torh*.
 Τορτ, by you, aside, i. e. ται τū; αἰ γαῖajγ τóρτ, passing by you; na lajτjδ do cúajδ τóρτ, the days which you passed.
 Τορταοῖ, confidence.
 Τορταοῖτα, confiding, or depending upon.
 Τορταοῖταῖ, a commissary,
 Τορταῖ, fierce; τóρταμajγ, *idem*.
 Τορυῖ, over you, i. e. ται jδ, or γjδ.
 Τόρυjγεαῖδ, pursuit, or pursuing, *Ios.* 20. 5; cnyjδ τóρυjγεαῖδ ορρα go luát, οἱ bearrταοj ορρα, pursue after them quickly, for ye shall overtake them; αἰ τóρυjγεαῖδ, pursuing.
 Τόρυjγjγ, to pursue; do τóρυjγ γε jadγan, he pursued them.
 Τορυjγε, over us, by us, i. e. ται jgne, or γjgne.
 Τορυγαῖδ, to fall, or be ruined, to be killed; go ττορυγαῖjγ γε cead djōb, that six hundred of them were killed.—*L. B.*

Τοραῖ, a beginning, a front, a foundation; a ττοραῖ, in the beginning; a ττοραῖ an cáta, in the front of the battle; ὁ αἰajδ ττοραjγ an ἡεατα jōcταjγ go nujγε αἰajδ ττοραjδ na cújγte, from the fore front of the lower gate, to the fore front of the inner court, *Ezek.* 40. 19; cnyjγjγ ττορυjγ, the foreskin; from the word τūγ, and therefore more properly written τυραῖ; *vid.* τūγ.
 Τοραjγjγ, to begin; a nuajγ do ττορυjγεαδαγ, when they began.
 Τοράνυβ, thorns; *vid.* δοράνυβ.
 Τοργῶjγ, motion.
 Τόρταλ, arrogance; *vid.* τóγ-ῖjογ-dal.
 Τόρταλαῖ, presumptuous, arrogant.
 Τορυjγ, former; μαγ an ἡεαταjγ ττορυjγ, as the former rain.
 Τοτ, a wave; also a sod, or turf.
 Τότα, the rower's seat in a boat.
 Τότcōmūa, a female cousin-german.
 Τότ, feminine, female.
 Τράcant, the ebbing of the tide.
 Τράcδ, a tract or draft; also a treatise; Lat. *tractatus*.
 Τράcδajγε, a historian; αμajγ fjadajγ na τράcδajγjγε, as historians relate.
 Τράcδajγ, to treat of; Lat. *tracto*, also to handle.
 Τραῖλαδ, to loosen.
 Τραῖτ, strength.
 Τράῖτ, the strand, bank, or shore of a river or sea; τράjγ, the same.
 Τράῖτα, a treatise, or discourse on a subject.
 Τραδ, a lance.
 Τραδánaῖ, quarrelsome, contentious.
 Τράjγbajγe, an old name of Dundalk in the County of Louth.
 Τράjγnōd, a way by the sea-shore.
 Τραjδ, quick, active.
 Τραjδε, first; a ττραjδε, in the

first place.

Τραjdeac̃, *pro* τροjdeac̃, a warrior.

Τράjz̃, the sea-shore; properly the shore at low water.

Τραjz̃jm, the ebb, to be at low water.

Τραjz̃jze and τραjz̃jzeac̃d, a tragedy.

Τραjz̃laiz̃teōjn, a spy or scout.

Τραjll, a kneading-tub, a trough, a tray.

Τραjll, a servant, or slave; hence the Saxon *thrall*, *enthrall*.

Τράjllj̃deac̃t, slavery.

Τραjnj̃z̃jm, to cull or choose.

Τραj̃tjm, to ebb.

Τραo-čluj̃te, tilts and tournaments, i. e. *Trojanus ludus*.

Τραona, a rail.

Τραonōjn, idle, lazy.

Τραonōraçd, leisure, ease.

Τραoçam, to lessen or abate; *do* τραoçam na huiz̃geaða, the waters were abated.

Τραpán, a bunch or cluster; *cnuá-γájz̃jð na τραpájn*, gather ye the clusters.

Τράγδα, ζο τραγδα, hitherto.

Τραγz̃riað, destruction, oppressing, or overwhelming.

Τραγz̃riajm, to oppress or destroy.

Τραγnán, a ledge; jðjn τραγnánuj̃b, between the ledges.

Τράτ̃, due time, or season, soon, speedily; *an* τράτ̃, when, as soon as.

Τράτ̃, prayer-time, the canonical hours; plur. τράτ̃anna; τράτ̃a maj̃ðne, matins, or morning prayer; hence it signifies morning time; τράτ̃-nōna, the prayers at noon, or the ninth hour, which is about three in the afternoon; hence it signifies the evening; *uj̃m* τράτ̃ nōna, in the afternoon; *an* τράτ̃ γojn, then, at that time.

Τρατ̃riaç, or τρατ̃ñjn, a little stalk

of grass; *buj̃jz̃ð a çuj̃buj̃z̃ amaj̃l* τρατ̃riaç ep̃jon, his hands or fetters break like withered stalks.

Τρέ, τρή, or τρέγ, through; Lat. *per* and *præ*; τρέ eaz̃la, through fear; τρή na çmojde, through his heart: τρέγ is seldom said but when the particle *an* immediately follows it; ex. τρέγ *an* baj̃rdeað, through or by baptism; τρέ na γz̃ej̃t̃, through his shield; τρέ γjn, therefore, through that; τρέ man, for that; Lat. *quoniam*.

Τρεab̃, a tribe or family; plur. *treabaj̃b* and *treab̃ta*; Lat. *tribus*.

Τρεab̃ac̃, pertaining to a tribe or family, or one of the same tribe.

Τρεab̃að, a ploughing, or cultivating.

Τρεabaj̃jm, to plough; *do* *treab̃* γē *an* maçaj̃ne, he ploughed the plain.

Τρεabaj̃ne, a ploughman; also a surety.

Τρεaban, a tribune.

Τρεaban, skilful, discreet.

Τρεablaçt, a family, or household; also tribulation.

Τρεablajm and *treablaiz̃jm*, to trouble or distrust.

Τρεab̃ta, earing, ploughing; also a village, a homestall.

Τρεab̃taç, a farmer or husbandman; also one of the same tribe; Wel. *xontreavak*, a neighbour; and *kiddtrevaug*, of the same town; Ir. *cōm-treab̃ac̃*, of the same tribe.

Τρεab̃taj̃ne, a ploughman.

Τρεabur, a stock, or kindred.

Τρεaceann, three heads, three tops, three ends.

Τρεaclað, a loosing.

Τρέað, a herd, a flock; *treað* z̃abaj̃m, a trip of goats.

Τρεaðan, a fast.

Τρεaðmo, wounds.

Τρεαδύζε, a herdsman; τρεα-
 δύζε καομας, a shepherd.
 Τρεαζ, a spear or trident; an
 βρεαδαν τῷ α ἑπορεον δο λο-
 ναδ δῆλινυβ κορηάναα? no a
 ceann le τρεαζυβ εἴγ? canst
 thou fill his skin with barbed
 irons, or his head with fish-
 spears.
 Τρεαζαμ and τρεαζδαμ, to pe-
 netrate, or pierce through.
 Τρεαλαμ, apparel; τρεαλαμ δο
 ἑν, thy head-cloths; also fur-
 niture; τρεαλαμ κοζαδ, instru-
 ments of war.
 Τρεαλλ, a short space, or time;
 ζαε με τρεαλλ, now and then.
 Τρεαμαζαδ, binding, obligation.
 Τρεαμαζγμ, to bind, tie, or fasten
 unto.
 Τρεαμαμ, through him; τρεαμ-
 πα, through them.
 Τρεανα, lamentation, wailing.
 Τρεαναδ, the week from Thursday
 before Whitsunday to the Thurs-
 day after.
 Τρεαναγ, abstinence; *vid.* τρεῖ-
 ζεαναγ.
 Τρεαν, strong, stout; le na τρεα-
 ναβ, by his strong ones, *Ps.* 10.
 10; comp. τρεῖνε.
 Τρεαριτα, art, science.
 Τρεαριταε, artificial.
 Τρεαγ, the third; an τρεαγ ρογην,
 the third division; an τρεαγ
 λεαβαν, the third book.
 Τρεαγ, by, or through; *Lat.* *per*;
vid. τρε; τρεαγ an μααγμε,
 through the plain.
 Τρεαγ, a battle or skirmish; plur.
 τρεαγαβ; ba εῖοδα α τρεαγ
 ε, he was brave in battle.
 Τρεαγ, adversity; *ex.* Οἷα νοδ
 ζυδεαδ ρηζ ζαε τρεαγ, nae
 mod γαγat mo βεολ, I pray to
 God in all my tribulations, as
 well as my tongue can speak.
 Τρεαγῦμα, dross; *Lat.* *scoria*.
 Τρεατα, plaster.

Τρεατ, or τρεαζ, a trident; τρεατ
 γαγζαμρεαετα, a fishing-spear.
 Τρεαταν, a wave.
 Τρεαταν, the sea, high water.
 Τρεαταν, a foot.
 Τρεατῦμ, a traitor.
 Τρεατῦμρεαετ, rebellion, treason,
 treachery.
 Τρεεεανν, three heads.
 Τρεδ, a flock, a herd.
 Τρεδεγνεαγ, for three days; γζα-
 ογλεαδγα τεαμ pul mo εἰμρ,
 αζυγ δμυρεαδ ε γαν τρεδεγ-
 νεαγ, I shall dissolve the temple
 of my body, and raise it up again
 after three days.—*L. B.*
 Τρεδεαναγ, or τρεῖζεαναγ, ab-
 stinence from flesh.
 Τρεφδ, blowing a blast.
 Τρεγβε, or τρεγβε, place, room,
 stead.
 Τρεγβεαεδ, vicissitude, or change.
 Τρεγδ, or τρογδ, a quarrel, or
 great scuffle; τρεγδ γδμν κομυμ-
 γαν, a quarrel between neigh-
 bours. Aristophanes makes use
 of the word *θρεττη* to signify
rixari, litigare, which Greek
 word his scholiast says he bor-
 rowed from the Barbarians.—
Vid. Pezron, ch. 4. in his Anti-
quity of the Gauls.
 Τρεγδμ, to pierce through, to pe-
 netrate; *Wel.* *treydy*, and *Gr.*
τραω, perfero.
 Τρεαδαδ, the same.
 Τρεγζεαλ, a departure.
 Τρεῖζεαν, a forsaking; τρεῖζεαν
 μωμ α λαμ na εἴγε, a great
 evacuation in the midst of the
 country.
 Τρεῖζγμ, to leave or quit, to for-
 sake or abandon; *νη* τρεῖζγμδ
 γε τῷ, he will not forsake thee;
νηδμ τρεῖζγ τῷ γαδ, thou didst
 not forsake them.
 Τρεῖζεαναγ, abstinence from flesh.
 Τρεῖζγε, virtuous qualifications or
 accomplishments. It is some-

times written τρεῖς; ex. na τρεῖς δὲ ἔχουσιν τοὺς ἰσχυροὺς, the qualifications necessary for a prince: this word wants the singular number; τρεῖς, *idem*.
 Τρεῖς τε ἀρεταὶ and τρεῖς ἀρεταί, virtuous.
 Τρεῖς ἔσθις, a loss; τρεῖς τρεῖς ἔσθις ἀπὸ τοῦ αἵματος, by the loss of his blood.
 Τρεῖς ἡμέρας, by, or through.
 Τρεῖς ἡμέρας, a space of time; ex. le τρεῖς ἡμέρας μόνον, for a long space of time.
 Τρεῖς ἡμέρας, corrupted from τρεῖς ἡμέρας, the zodiac.
 Τρεῖς ἡμέρας and τρεῖς ἡμέρας, might, power; compar. τρεῖς ἡμέρας.
 Τρεῖς ἡμέρας, a stout man, a champion.
 Τρεῖς ἡμέρας, a trench.
 Τρεῖς ἡμέρας, force, strength, also stronger; ἡ τρεῖς ἡμέρας τῷ νόμῳ, ἀγῶνι μὲν τῷ βούλῳ, thou art a stronger man, and hast prevailed.
 Τρεῖς ἡμέρας, a treasurer, as of a church.
 Τρεῖς, weak; also ignorant.
 Τρεῖς ἡμέρας, a champion, or warrior.
 Τρεῖς ἡμέρας, i. e. τρεῖς ἡμέρας, i. e. τρεῖς ἡμέρας, through thee.
 Τρεῖς ἡμέρας, to pierce or bore.
 Τρεῖς ἡμέρας, an ancient name of Drogheda in the County of Louth.
 Τρεῖς ἡμέρας, a leading, or directing.
 Τρεῖς ἡμέρας, a guide or leader.
 Τρεῖς ἡμέρας, to lead, or conduct, to guide; do τρεῖς ἡμέρας μόνον, I have led; τρεῖς ἡμέρας, that may lead; τρεῖς ἡμέρας ἡμεῖς ἡμεῖς, he will guide us.
 Τρεῖς ἡμέρας, led, conducted.
 Τρεῖς ἡμέρας, three parts or pieces.
 Τρεῖς, for, because, *propter*.
 Τρεῖς, three; τρεῖς ἡμέρας, sixty; Gr. τρεῖς, *ter*; Lat. *tria*.
 Τρεῖς, through thy means, for thee.
 Τρεῖς ἡμέρας, to triumph.
 Τρεῖς ἡμέρας, a march, a progress.

Τρεῖς ἡμέρας, a purpose or design, a plot, a devise; ὅνα τρεῖς ἡμέρας, from his purpose.
 Τρεῖς ἡμέρας and τρεῖς ἡμέρας, a traveller, a wayfaring man.
 Τρεῖς ἡμέρας, to go, to march, to proceed; do τρεῖς ἡμέρας ἡμεῖς, he marched or travelled; an ταν τρεῖς ἡμέρας μὲν δὲν Ἰσπανίαν τρεῖς ἡμέρας μὲν δὲν Ἰσπανίαν, whenever I take my journey into Spain, I will come to you.
 Τρεῖς ἡμέρας, to imagine or devise, to design or plot; bo ἡμεῖς τρεῖς ἡμέρας ἡμεῖς, because he devised; do τρεῖς ἡμέρας ἡμεῖς an ἀγῶνι an ἡμεῖς, he determined against the king.
 Τρεῖς ἡμέρας, weary, fatigued.
 Τρεῖς ἡμέρας, weakness, or lowness of spirit.
 Τρεῖς ἡμέρας, a wailing, or bemoaning.
 Τρεῖς ἡμέρας, the third part; δὲ τρεῖς ἡμέρας, two-thirds.
 Τρεῖς ἡμέρας, three by three; *terni*.
 Τρεῖς ἡμέρας, a triangle; also a three cornered bread.
 Τρεῖς ἡμέρας, a lord or king.
 Τρεῖς ἡμέρας, a hog or swine.
 Τρεῖς ἡμέρας, a wave.
 Τρεῖς ἡμέρας, a hill or hillock.
 Τρεῖς ἡμέρας, ὅς τρεῖς ἡμέρας, often.
 Τρεῖς ἡμέρας, through, utterly; τρεῖς ἡμέρας ἀμαρτία, altogether; *vid.* ἡμεῖς.
 Τρεῖς ἡμέρας, thirteen.
 Τρεῖς ἡμέρας, by us, or through us; τρεῖς ἡμέρας, by him.
 Τρεῖς ἡμέρας, a bush of hair.
 Τρεῖς ἡμέρας, bushy, hairy, crested.
 Τρεῖς ἡμέρας, a small torch.
 Τρεῖς ἡμέρας, three pound weight.
 Τρεῖς ἡμέρας, a trench.
 Τρεῖς ἡμέρας, tribulation or trouble; τρεῖς ἡμέρας ἀγῶνι δὲ ἡμεῖς ἀνὰ ἡμέρας εὐδαιμονία δὲ ἡμεῖς οὐκ, tribulation and anguish on the soul of every man who doeth ill.
 Τρεῖς ἡμέρας and τρεῖς ἡμέρας, thirty; τρεῖς ἡμέρας

οἶα cēad, a canthred or barony.
 Τηοῖα-cēad an ἑala, now called
 Cala Lujmne, the estate of the
 O'Ceadfas.
 Τηοῖαδ-cēad ὁ ccaγγjn, now
 called the barony of Tullow in
 the County of Clare, the estate
 of the Macnamaras.
 Τηοῖαδ-mēodanaç, now called
 West Barryroe in Carbury in
 the County of Cork, the ancient
 estate of the O'Cobhtaigh, or
 Cowhigs, and of the O'Fichiolaigh,
 or Fields.
 Τηοῖαδ-cēad çoricab-ajcejn, in
 the County of Clare, the ancient
 estate of the O'Bascoine, O'Do-
 nail, and O'Moelchorera.
 Τηοῖαδ-cēad-claḁaç, in Orgialla,
 the ancient estate of the Mac-
 Ionaγḡ, English, *Mac-Kenna*,
 originally of Meath, but in the
 middle ages settled in the Coun-
 ty of Fermanagh in Orgialla
 among the posterity of the Col-
 las, according to this Irish rhyme
 of O'Dubhgain in his topogra-
 phical poem: *Ῥγḡ an τηοῖαδ*
cēad Claḁaç: Mac-Ionaγḡ ad
ḑualabajr: bjle cējlljḑe çnoj-
ḑeac cljapac: Mjḑeac ē γjd
Opγjallaç.
 Τηjodγa, i. e. τηj τυγa, through
 thee.
 Τηjfoγan, a triphthong.
 Τηjomγa, by me, or through me.
 Τηjonōjd, the Trinity; Wel. *ytrin-*
dod.
 Τηjopal, a bunch or cluster of
 grapes; τυγadaγ a τηjopayl
 caoγa apūjḡe ḡaḡa, their bunch-
 es bore ripe berries.
 Τηjopay, tripes.
 Τηjγτ, sad, melancholy, tired; ba
 τηjγτ an laoc ὄn τηγayγ γan,
 the champion was melancholy for
 that expedition.
 Τηjγτ, a curse.
 Τηjυḑa, a canthred; ḑayne τaγ

τηjυḑa, a stranger; Lat. *ad-*
vena.
 Τηjγγ, three persons; τηjγγ mac,
 three sons.
 Τηjγγ, and diminut. τηjγγan, a
 pair of trousers, viz. breeches
 and stockings in one garment;
 τηjγγay, *idem.*
 Τηoçajne, mercy.
 Τηoçajneac, merciful.
 Τηoçlaḁ, a loosening.
 Τηoḑaç, quarrelsome, riotous.
 Τηoḑajγ, or τηoḡan, a raven, or
 bird of prey.
 Τηoḡ, children.
 Τηoḡa, miserable, unhappy.
 Τηoḡajγ, sun-rising.
 Τηoḡḡaç, or τηoḡḡḡeac, a foot-
 man, a foot-soldier; τηj cēud
 τηoḡḡaç, three hundred foot
 soldiers.
 Τηojaḡ, a helmet.
 Τηojç, an evil body, a bad person,
 also a coward.
 Τηojḑ and τηojḑeac, a fighting or
 quarrelling.
 Τηojḑγm, to strive or contend, to
 wrangle or quarrel; ḑo τηojḑ
 γē, he fought; τηojḑγḡ, fight
 ye.
 Τηojḑ and τηojḡ, a foot; τηojḡḡe,
 feet; τηj cēud τηojḑ an γajḑ,
 three hundred feet long. This
 word is most commonly written
 with a γ, as τηojḡ; though it
 should be rather written with a
 ḑ, τηojḑ; especially as the Welsh
 have *troed* to signify a foot. I
 am of opinion that τηojḑ should
 properly mean *planta pedis*,
 though it is now used to signify
 the foot, as the Irish word *coγ*,
 which properly meant the foot,
 being like the Gr. *πους*, and
 Lat. *pes*, is now used to signify
 the *crus*, or *tibia*, i. e. from the
 knee to the ankle. The Eng-
 lish *trod*, as *he trod*, has a close
 affinity with this Irish word τηojḑ.

Τροῖγε, sorrow, grief.
 Τροῖγῃν, a brogue, a slipper.
 Τροῖγ-leat̃an, broad-footed.
 Τροῖγτεac̃, a footman; cōγγδε, *idem*.
 Τροῖγτῃν, a sock.
 Τροῖγτῃν, a dizziness.
 Τροῖμc̃jll, a sanctuary.
 Τροῖμδε, tutelary gods.
 Τροῖμε, heaviness; also more heavy.
 Τροῖμεac̃τ, heaviness, weight.
 Τροῖγγεac̃δ, a fasting, or fast.
 Τροῖγγῃμ, to fast; δo τροῖγγεac̃-
 δαν, they fasted; na τροῖγγac̃δ,
 fasting.
 Τροῖγγτε, a threefoot stool, a tri-
 pod.
 Τροῖμc̃ljḡμ, to consume, or pine
 away.
 Τρομ, weighty, heavy; cōδlac̃
 τρομ, a deep sleep; μō τρομ,
 very grievous; also sad, pensive;
 Wel. *trum*.
 Τρομ, protection.
 Τρομ, blame, rebuke.
 Τρομam, to aggravate, to make
 heavy, to load or burden.
 Τρομάν, a great weight.
 Τρομανα, a client.
 Τρομβανōzlac̃, a woman client.
 Τρομβōδ, vervein mallow; Lat.
alcea.
 Τρομβυῖdean, a tribe, or clan of
 vassals.
 Τρομc̃aγajμ, a great shower.
 Τρομc̃ūmal, a woman slave.
 Τρομ-c̃ūγγeac̃, important.
 Τρομδα, weighty, grave.
 Τρομλυῖδε, the night-mare.
 Τρομλυῖδῃμ, to overlay; δo τρομ-
 λυῖδ γγ ajμ, she overlaid it.
 Τρομμ, the elder-tree.
 Τρομ-m̃at̃ajμ, a matron.
 Τρομ-ōzlac̃, a client.
 Τρομνα, or Τρομνάτ, a land or
 territory in Thomond, which was
 a part of the ancient patrimonial
 estate of the O'Briens of Aran,

descended from Ταῖγ-ḡlē, the
 third son of Dermot, king of
 Munster an. 1120, and the
 youngest brother of Concūban
 O'Br̃en, surnamed Na Caṡa-
 nac̃ and Glapanyalac̃, king of
 Munster immediately after the
 death of his father Dermot,
 from whose three sons, viz. Con-
 cūban, or Conor the First, Τομ-
 dealbac̃, or Turlogh the Second,
 and Ταῖδγ, or Thady, surnamed
 ḡlē, i. e. *fair*, descended all
 those of the name O'Brien,
 which were of the posterity of
 Ταῖδγ, or Thady, the eldest
 son of the great monarch Brien
 Boiroimhe. The O'Briens of
 Cuanaṡ and ḡhanna, are de-
 scendants of Donogh, a younger
 son of that monarch, and king of
 Ireland after his father. The
 O'Briens of Dub-τῃν-lajḡean,
 in the County of Wexford, were
 descendants of an elder stock
 than those now mentioned, being
 the posterity of Lorcan, king of
 Munster in the ninth century,
 and the grandfather of Brien
 Boiroimhe. The O'Briens of
 Clangḡbbon and Cōγγm̃āz̃ are
 the eldest descendants of that
 name of all the posterity of the
 monarch Brien Boiroimhe; those
 of the Thomond branch are the
 next, being descendants of Tur-
 logh, second son of Dermot;
 and those of ḡnan and Τρομνα
 are the third in rank, being de-
 scended from Dermot's third
 son: they were always sovereign
 lords of the Isles of ḡnan, in
 the bay of Galway, and of Τρομ-
 να, in the County of Clare, until
 the reign of Queen Elizabeth,
 as appears by an address which
 the mayor and sheriffs of the
 city of Galway wrote in their
 favour to that queen, wherein it

is mentioned that the corporation of that city paid them an annual tribute of a certain number of pipes of wine, in consideration of their protection and expenses in guarding the bay and harbour of Galway against pirates and coast-plunderers. An authentic copy of that address is possessed by John O'Brien of Clontis, in the County of Limerick, Esq., who is now the worthy direct chief of that princely family. We find in the Annals of Innisfallen that Taidhg Gle and his brother Turlogh, ancestor of the Thomond branch, were always at variance with each other, after the death of Conchubhar, their eldest brother, Turlogh took his brother Taig prisoner, an. 1145, kept him in confinement for some time, without regard to the interposition and guarantee of the holy Malachias, Archbishop of Armagh. Taig was afterwards revenged of Turlogh, by joining Dermot Mac Carty, king of South Munster, and Turlogh O'Connor, king of Connaught, against him, consequent to which junction, Turlogh was dethroned, and banished to Ulster, and Taig made king of North Munster an. 1162, but he was afterwards dispossessed by Turlogh.

Τρομῳήρ, a trumpeter.

Τρομῳα and τρομῳιλε, a tribe of vassals.

Τροπέρ, a trooper.

Τρογδαμάλ, serious.

Τρογδάν, a pace, a foot.

Τρογζα, a fast, or fasting. This pure Celtic word perfectly corresponds with θρησκεια in the Greek compound word εθελοθρησκεια, Lat. *voluntaria jejunia*, and rendered in the vulgate

superstitio, from the original Greek, chap. 2. v. 23. of St. Paul to the Colossians, where he alludes to the superstitious judaical fasts, observed without public authority, and according to the dictates of each man's will. Such were the fasts they observed on account of bad dreams, &c. — *Vid. Buxtorf. Synagogæ Judaicæ, caput. 13, circa finem.* But it may be added, that the Irish word τρογζα (or τρογζα τρογζεανα) perfectly corresponds with the above Greek word εθελοθρησκεια, not only in the second part of the compound, but even in the first, since the Irish word τρογζ means the will, Gr. *θελημα*, Lat. *voluntas*, just as the Greek εθελω signifies to will; Lat. *volo*.

Τρογτα, a crack.

Τρογταμάλας, seriousness.

Τροταλτε, wasted, consumed.

Τροτλατζτε, the same.

Τρυακάнта, compassionate.

Τρυαδ, lean, piteous.

Τρυαδυγ, leanness.

Τρυαζ, pity.

Τρυαζάν, a wretch, or miserable creature; Wel. *tryan*, lean.

Τρυαζάντα, lamentable.

Τρυαζε, pity, favour; δο ηδ τροαζε, they favour; also woe, misery; α τροαζε, alas! woe is me!

Τρυαζμελ, compassion, pity; also misery; μο τροαζμελ, my calamity.

Τρυαλ, a sheath or scabbard; αγ α τροαλ, out of its sheath.

Τρυαλλ, a body, or carcase.

Τρυαλλεας, a sheath, or scabbard.

Τρυαλλεαζαδ, profanation, a polluting or corrupting.

Τρυαλλιδεαετ, corruption.

τῆν ἀλλήλῃς and τῆν ἀλλήλῃς, to pollute, unhallow, or profane; ex. δο τῆν ἀλλήλῃς ῥε̇ an ceall na-om̃ta, he profaned the sacred church; ῥο̇ τῆν ἀλλήλῃς a anam ῥα cῥαογ, he polluted his soul with excess; also to deflower, ravish, or corrupt; ῥάη τῆν ἀλλήλῃς a ῥο̇ζα̇τ, whose virginity was not corrupted.

τῆν ἀλλήλῃς, a short life.

τῆν ἀλλήλῃς, a stammerer.

τῆν ἀλλήλῃς and τῆν ἀλλήλῃς, a stare, or starling; *rectius* δῆν ἀλλήλῃς.

τῆν ἀλλήλῃς, a kind of vessel; Lat. *trulla*.

τῆν ἀλλήλῃς, heavier; also heaviness.

τῆν ἀλλήλῃς, to enclose, or entrench.

τῆν ἀλλήλῃς, i. e. ceann, a head.

τῆν ἀλλήλῃς and τῆν ἀλλήλῃς, Jews' harps.

τῆν ἀλλήλῃς, a trumpeter.

τῆν ἀλλήλῃς, a player on the Jews' harp.

τῆν ἀλλήλῃς, the fish called cod.

τῆν ἀλλήλῃς, a suit of clothes; also a smelt or sparkling.

τῆν ἀλλήλῃς, goods, chattels, furniture; ῥο̇ τῆν ἀλλήλῃς, my stuff; τῆν ἀλλήλῃς τῆς, the furniture of a house.

τῆν ἀλλήλῃς, oarweed; Lat. *alga*.

τῆν ἀλλήλῃς and τῆν ἀλλήλῃς, to truss up, to gird the loins.

τῆν ἀλλήλῃς, you, thou; Gr. Dor. τῆν, Lat. *tu*, Gall. *tu*.

τῆν ἀλλήλῃς, silence.

τῆν ἀλλήλῃς, prudent, cunning; ἔδτῆν ἀλλήλῃς, imprudent, awkward.

τῆν ἀλλήλῃς, a going.

τῆν ἀλλήλῃς, a hatchet or axe; ἄγ τῆν ῥο̇ ἀλλήλῃς, thou art my battle-axe, *Jer.* 51. 20; ῥε̇ τῆν ἀλλήλῃς ῥε̇ ὀρδῆν, with axes and hammers; τῆν ἀλλήλῃς ῥναῖζτε, a chip-axe; Gr. *θῆν*, to strike; and Gall. *tuer*, to kill.

τῆν ἀλλήλῃς, fame, renown.

τῆν ἀλλήλῃς-ῥῆν, North Munster, or

the country called Thomond, reduced in latter ages to the County of Clare alone, the patrimonial estate of the Dalcassian princes, a considerable part of which remained in the possession of their chief descendants, the O'Briens, till the year 1741, when the last earl of that name died without issue, and the estate and title of Thomond came into an English family. The country now called the County of Clare was recovered from the people of Connaught by ῥῆν, Meann, one of the ancestors of Brien Boiroimhe. towards the end of the third century, and maintained ever after by his warlike posterity against the repeated attacks of the Conacians. The above ῥῆν Meann was king of Munster anno 280; *vid. deay supra*.

τῆν ἀλλήλῃς, dominion.

τῆν ἀλλήλῃς, hooks, crooks, or hinges, i. e. ῥαῖν, ῥῆν, or ῥῆν.

τῆν ἀλλήλῃς, a way, or road.

τῆν ἀλλήλῃς, bad, naughty.

τῆν ἀλλήλῃς and τῆν ἀλλήλῃς, wit, cunning, prudence.

τῆν ἀλλήλῃς, augury.

τῆν ἀλλήλῃς, the twilight.

τῆν ἀλλήλῃς, reproach, calumny.

τῆν ἀλλήλῃς, reproachful, calumnious.

τῆν ἀλλήλῃς, to accuse, or charge falsely.

τῆν ἀλλήλῃς, a scold.

τῆν ἀλλήλῃς, to be able.

τῆν ἀλλήλῃς, able, or capable; ἄγ τῆν ἀλλήλῃς ῥῆν, I am capable.

τῆν ἀλλήλῃς, a village, or homestall; also a fortified town.

τῆν ἀλλήλῃς, a moat, a hillock, or rising ground; hence τῆν ἀλλήλῃς and τῆν ἀλλήλῃς, a tomb or grave. This Celtic monosyllable τῆν is the root and original upon which the

Latin word *tumulus* hath been formed; and the Latin word *cumulas*, a heap, is but a corrupt writing of *tumulus*, by changing the initial *t* into *c*. Both these words are synonymous to *mons* or *monticulus*, as appears by comparing with each other.—*Justin. lib. 43. c. 1. Pausan. in Arcad. c. 43. and Dionys. Hallicar. Antiq. Rom. l. c.* But to return to the words *tuajm* and *tuama*, or *tuma*, which literally and properly signify a moat, hillock, or heap, and consequently or derivatively a tomb and grave: it is to be remarked, in justification of this derivative meaning of these words, that the graves of all persons of good note in ancient times were formed of coped heaps of earth in the shape of moats or hillocks; and the graves of great malefactors and persons put to an ignominious death consisted not of earth, but of heaps of loose stones raised in a coping shape to a great height, as appears from Josh. 7. 26. and 8. 29. and 2 Sam. 18. 17.

Tuajm, an opinion, guess, or conjecture.

Tuajm, *fa tuajm*, as it were, towards; *fa tuajm na glējbe*, towards the mountain; *fa tuajm do glājnte*, towards your health, or I drink your health.

Tuajmjm, to conjecture or guess.

Tuajmjrz, an account, or detail of; *tūajmjrz an cāta*, a detail of the battle.

Tuajmñn, a mallet, or beetle.

Tuajrceant, the north quarter; *mjr an tuajrceant*, unto the north.—*Is. 43. 6.*

Tuajt and *tuajte*, northern.

Tuajt, a tract, or territory.

Tuajteac, from *tuajt*, a country-

man.

Tuajtean, the north.

Tualajnz, patience.

Tualajnzjm, to endure, to bear patiently.

Tualanz, able or capable; *mjr tua-lanz mjrē*, I am capable.

Tualtaçd, possibility; *vid. tuajljm*.

Tuama, a tomb or grave.

Tuam-dā-ğualann, Tuam, in the County of Galway, the seat of the Archbishop of Connaught.

Tuam-ğrējne, a hill in the County of Limerick, now called *Cnoc-ğrējne*; *cnoc* is synonymous to *tuam*, both signifying a hill; Lat. *tumulus*, *mons*.

Tuamann, fierce, morose; *tañb tuamann*, a fierce bull.

Tuapoll, a whirlpool.

Tuap, an omen, presage, or forerunner; hence the Irish proverb, *mānta tñjm tuap plannda*, a dry March forebodes a seasonable growth of all sorts of plants.

Tuapa, satisfaction.

Tuapajm, to bode, or portend.

Tuapcajm, to knock, or smite.

Tuapzab, was taken.

Tuapznac cāta, the chief commander, or general of an army.

Tuapuzğbājł, a report, or character; *dnoc-tuapuzğbājł*, a bad reputation.

Tuapuzdal, hire, wages; *ğerñj-ğeac tūapuzdajł*, a hired servant; *ğear tuapuzdajł*, Lat. *mercenarius*.

Tuay, above, before; *vid. ğuay*.

Tuaygeant, northern, northward.

Tuayłazaçd, a releasing, or dissolving.

Tuata, and plur. *tuatajðe*, a layman, an illiterate person.

Tuat, the north; *vid. deay*.

Tuat, a lordship.

Tuat, a country, or district; gen. *tuajte* and *tuata*.

Tuata and *tuajteac*, rustic; also

the people in general; *tuata* *Eireann*, the people of Ireland. *Tuata de Danann*, the name of the fourth colony of Ireland. *Tuata-fiodga*, the name of some British gentry that used poisoned darts or arrows in Ireland in the time of Herimon, *K. ad A. M. 2737*. *Tuata-fiodbuide*, a district of the Queen's County, anciently possessed by the Macaboys. *Tuatac*, a lord, or sovereign. *Tuatacd*, a lordship, or seigniory. *Tuatal*, the left hand; also awkward, or ungainly; *an tuatal*, the wrong way, or awkwardly. *Tuatal*, the proper name of a man, common among the Irish Scots; it is the same as *Totilla* among the Goths. Many other Gothic names are observable among the Scots. *Tuatallac*, awkward. *Tuatalan*, an awkward, ungainly person. *Tuatamajl*, rude, rustic. *Tuataujrd*, sorcery, augury. *Tubajrt* and *tubujrt*, misfortune, mischief; *ma beanann tubajrt do*, if mischief befall him. *Tubajrteac*, unlucky, unfortunate. *Tuba*, a show, or appearance. *Tuc* and *tecc*, a bone. *Tuca*, a tuck, or rapier. *Tuccajd*, a cause, or reason. *Tucairajm*, to rub. *Tuca*, meat. *Tuct*, a form, or shape. *Tuct*, time, the same as *trac*; *tuct*, i. e. *an trac*, when, or as soon as. *Tuctajjm*, to choose. *Tudamlac*, carriage, behaviour. *Tudcadan*, they came; *tudcajd re*, he will come. *Tudcam* and *tudcajdm*, to come, to arrive. *Tuz*, gave, brought; *tuzad an*

talam fean, let the earth bring forth grass; *tuzajdyr na hujrgeada*, let the waters produce; *tuzadan uata*, they brought forth; *do tuz an Tjanna an zac uile cmann far*, the Lord caused every tree to grow. *Tuza*, rather *tujge*, straw. *Tuznajm*, to apply, to adjoin. *Tujdle*, or *tajdleac*, pleasant, delightful. *Tujdme*, a confederacy, or conjunction. *Tujdmeac*, a yoke-fellow. *Tujdmjm*, to join, to yoke. *Tujge*, straw; *nj tabarcaoj fear-da tujge don pobal*; *ejrjdyr azur cruinnjdyr tujge dojb fejn*, ye shall give the people no more straw, let them go and gather straw for themselves, *Exod. 5. 7*. *Tujjm*, to perceive or discern, to understand; *do tujg re*, he knew; *do tujg an pobal uile*, all the people understood. *Tujgre* and *tujgrjn*, the understanding; also skill, knowledge; *njl tujgre azam ann*, I have no skill in it; *tujgrjn olc azur maiteaya*, discerning good and evil. *Tujgreac* and *tujgreanae*, skilful, intelligent. *Tujle* and *tujle*, a flood, or inundation; plur. *tujltjde*; *do cuadan do tonna azur do tujle tojam*, thy waves and floods are gone over me.—*Ps. 42. 7*. *Tujl*, sleep, rest. *Tujlg*, a hill, or hillock. *Tujljjm*, to overflow. *Tujlm*, to sleep; *tujlyeadan mo deajca ruan*, my eyes slumbered: this word is oftener written *tujlyjm*; *con tujl cadlad cymeada*, *dormiebat somnum captivae matris*; *con tujl cac*, *dormiebant omnes*.

Τυλλε and τυλλεαδ, a remnant,
 something to the good; τυλε,
idem; τυλλε, more, an addition
 to.
 Τυλλεαμ, wages, hire; δο ἐρυπ-
 νηζ γγ ιαδ δο τυλλεαμ μερη-
 δηζε, she gathered them with
 the hire of an harlot.—*Mic.* 1.
 7.
 Τυλλμ, to augment or increase,
 to enlarge.
 Τυλλμ, to deserve, to earn; δο
 τυλλ γε α τυαμαγδαλ φα δο, he
 earned his wages doubly; δο
 μερη μαμ δο τυλλ α λαμα, as
 his hands deserved; δο τυλλ τυ
 βαγ, thou hast deserved death.
 Τυλλη, desert, merit; δο μερη α
 τυυλλη, according to their de-
 sert.
 Τυλλμ, to sleep; δο τυλρεαδαμ
 υλε ρεαδ να ηοηδε, they slept
 the entire night.
 Τυλλτε, earned, deserved.
 Τυλτμ, an old name of Λοτμα
 in Lower Ormond.
 Τυμζε, an oath.
 Τυμδε, cloca τυμδε, immove-
 able rocks.
 Τυμνεαμ, death; ιαμ δυμνεαμ,
 after death.
 Τυμνηδε, a den; τυμνεαδ βιο-
 ταμνα, a den of thieves; αζ
 δυλ α μυζα α βφαρυζιβ, αζυρ
 α γλεβτιβ, αζυρ α δυμνηζιβ,
 αζυρ α νυαμυιβ ταλμαν, wan-
 dering in wildernesses and moun-
 tains, and dens, and caves of the
 earth.—*Heb.* 11. 38.
 Τυμνηδε, possession.
 Τυμ, plur. of τωμ, towers, bul-
 warks.
 Τυμ, a lord, a sovereign, or gene-
 ral.
 Τυμβεα, or τυμμεα, bashful,
 shamefaced; hence αονζυρ τυμ-
 βεα was so called; *vid. K. ad*
A. M. 3813.
 Τυμςμζμ, to make sorry, to

grieve or trouble.
 Τυμςμεζ, a reward.
 Τυμνεαν, a troop, or multitude.
 Τυμνεαν, wheat.
 Τυμνεαν, a sparkle of fire, like
 that of iron from an anvil, or as
 lightning; ex. γεμνηδ τυμνε-
 αν αμ ζα,ε λεατ, sparkles flash
 on every side.
 Τυμνεογζ and τυμνογζ, a saw;
 φα τυμνογζαιβ, under saws.
 Τυμνηδ, a request.
 Τυμνηδ, an elegy.
 Τυμνηδ, a pillar, or supporter of a
 house or church; τυζ Σαμυον
 α ζυαυλλε ρηγ αν τυμνηδ ηο
 βαογ ρον τεα,ε, Samson laid
 his shoulders against the pillars
 that supported the house.—*L. B.*
 Τυμνηζμ, a tongue.
 Τυμνηζμ, a prince; also a judge.
 Τυμνηζμ, a pillar, or supporter.
 Τυμνην, the genit. of τυμνεαν,
 wheat; α μελτ τυμνην, grind-
 ing wheat.
 Τυμνηρ ταδε, conviction of theft.
 Τυμνηρ, a descent.
 Τυμνηρμ or τυμνηρμζμ, to alight
 or descend; δο τυμνηρμζ γε, he
 alighted.
 Τυμμεα, modest, bashful.
 Τυμμεαδ, modesty, shame-faced-
 ness.
 Τυμμε and τυμμ, weariness, sad-
 ness; λεζμμδ με μο τυμμε
 δμ, I will leave off my heavi-
 ness.
 Τυμμεα and τυμμεαμ, wea-
 ry.
 Τυμμζμ, to weary; δεαζλα ζο
 τυμμεοαμνη ιαδ, lest I weary
 them.
 Τυμμεαδα, a rehearsal, or rela-
 tion.
 Τυμμ, time; also quantity, consi-
 deration.
 Τυμ, a nobleman, a gentleman.
 Τυμ, a jewel; ομ-τυμ, precious
 jewels.

Τῦγ, from τῦγ, a beginning, head, or origin.
 Τῦγ, incense, frankincense.
 Τῦγbeanað, a front.
 Τῦγdeac, genit. τῦγδῖγ, a parent.
 Τῦγδῖγ, creation; τῦγδῖγ na cμῡnne, the creation of the world; also a beginning of any thing; *vid.* τῦγδῖγ.
 Τῦγρεac and τaoγρεac, a commander, or officer; τaoγρεac γλῡαḡ, the general of an army; from τῦγ or τῦγ; hence the family of Macantoish in Scotland, i. e. Mac an τῦγρεajcc, the son of the general, or head of an army; Lat. *dux. ducis.*
 Τῦγρεαμ, a censor.
 Τῦγγλλ, trespass.
 Τῦγλε, the hinge of a door or gate; do cμῡn dá τῦγλῖγḡb ē, he threw it off the hinges.
 Τῦγλεað and τῦγλῖγḡe, a stumbling; ceap τῦγλῖγḡe, a stumbling block; hence βαμῖατῦγλε, a headlong stumble; also a faltering in any affair; from βαμῖ, the head, and τῦγλε, a stumble; so that βαμῖτῦγλε signifies to fall headlong, to stumble.
 Τῦγλῖγḡμ, to stumble; nḡ bḡajḡḡb do cμῡn τῦγλεað, thy foot shall not stumble; do τῦγλῖγḡeadaμ, they stumbled.
 Τῦγλῖγḡe, stumbled, fallen, or tumbled down.
 Τῦγμεað and τῦγμεaḡað, delivery, travailing, or bringing forth young; laēte a τῦγμῖḡb, *dies pariendi*; bean τῦγμῖḡb, a midwife; μe mnáḡb τῦγμῖḡde, unto the midwives.
 Τῦγμῖḡḡμ, to bear or bring forth.
 Τῦγμῖḡḡeōḡμ, a parent; dáδτῦγμῖḡḡeōḡμῖḡb, to their parents.
 Τῦγτjun, a groat.
 Τῦγτεamaç, frail, ruinous, ready to fall.

Τῦτ, a side.
 Τῦτμ, to fall; do τῦτeadaμ jonnta γan, they fell into them.
 Τῦτμ, a fall; do μῡajμ γē τῦτμ, he got a fall; τῦτμ na laoç, the fall of the heroes.
 Τul, the face or countenance, the front or forehead; μō bμḡρεað a ccnáma, a γῡḡle aḡμῡ tul a nēadan; hence also tula na naom, the relics of the saints; also tula an τεampajl, the place where the bones and skulls are heaped up.
 Τul, a beginning, or entrance.
 Τul, more.
 Τul, quick, soon.
 Τul, a manner, or fashion.
 Τul, naked.
 Tula, a hill or hillock; Heb. **ל**, the same.
 Tulla, a green or common.
 Tulaç-ōḡ, in Ulster, the estate of the O'Hogans and the O'Gormleighs.
 Tul-bμeμcneac, spotted, freckled.
 Tulca, bands.
 Tulcaç and dulcánaç, hilly, full of hills.
 Tulcán, diminut. of tulaç, a hillock; sometimes written tulḡán.
 Tulcōmμajc, an assembly or congregation; μo τῡḡ a ḡjolla eōlay Shamyon ḡo teac tulcōmμajc na μḡḡḡḡτῖḡneac, his leader conducted Sampson to the assembly house of the Philistines.—*L. B.*
 Tulcμomaçd and tul-claonaçd, a declivity.
 Tulḡán, the same as tulcán.
 Tulḡanaç, hilly, uneven.
 Tulḡajμμ, to provoke.
 Tulḡlan, a handsome hillock.
 Tulḡlῡaγaçt, promotion.
 Tull-ballyḡada, spots, freckles.
 Tullōḡ, the fish called pollock.
 Tulaḡaμcaçd, foresight, providence.

Tulycán, a loosening.

Tulytaonacō, a declivity.

Τὸ ἄλλο, by mere chance, accidentally.

Tam, a bush; tumδmγ, a bramble bush; tūm ēlejteac, a tuft of feathers; cay tum, a curled lock.

Tuma, a tomb or sepulchre.

Tumaš, a dipping.

Tumajm, to dip; do tum yē a
meūn, he dipped his finger; do
tumadaṁ an cōta annya bḥujl,
they dipped the coat in the
blood.

τῦμτα, dipped.

Ṭūmṭajne, a dipper, or diver.

τῆν, dry, bare, alone; βῆαδ τῆν,
dry food, i. e. without drink.

Τῆν, a request, or petition.

Тун, a research.

Τῦρ, a tower; Lat. *turris*, Gr. *τυρσις*.

Τυμ, heaviness, weariness.

Ταμ, a journey, or tour; Gall.
tour.

ṭuṇa, much, plenty, abundance;
ṭuṇa nāmāḍ, a great deal of
 enemies.

Tunay and *tunuy*, a journey or expedition; do tjonnyzajn a tunuy, he began his journey; *tunuy* is also the state of a person or thing; cmed ē a tunuy, what is he doing, or upon; *tunay ceannūjze*, traffic.

Tunaygar, sea-ore, or sea-rack;
Lat. *alga*.

Τυρβύτ, a turbot, *rhombus*.

Ṭurḃajḥ, or urḃajḥ, mischance,
misfortune.

Тунѣа, riches.

Τυπὸμῆας, an assembly, or congregation.

Τὸ *τῆς ἡμέρας* *ἡμέρα*, the course of the sun from its rising to its setting; though it is sometimes used to signify sunrise, and oftentimes to imply the setting of the sun; from *τῆς*, a tour,

and ḡabájł, to take; Gall. *tour*,
i. e. the artificial day.

Tungajb, he took up.

Tunzabala, iniquity.

Tunzablać, guilty.

Тупознаѣмъ, to collect or gather.

Տւրլա՛ յո՛յր մոյր, the old name
of Arklow.

Τῦπλαç, is any ground covered with water in winter, and dry in summer.

Τυρνα, a furnace.

Τύμνα, a spinning-wheel.

Turnajde, a minister.

τῦμναῖμ, to humble; also to descend: it is sometimes written
 τοῖμνημ; δὸ τοῖμνεαδ̣ ceanaγ
 clann Cuinn, the power of the
 Conations was reduced or humbled;
 τῦμναῖμ na nd̄jomayaδ̣ μο
 δ̄leact, it is just to humble the
 proud; also to descend, or come
 down, as from a high to a low
 place; μαῖ τῦμν an̄ clōc̄ don
 τυλ̄jab, as the stone descends
 from the mountain: in this latter
 sense it is vulgarly corrupted
 into τῦμ̄ljon, as τῦμ̄ljn̄ dōt̄ c̄a-
 pal, unlight or descend off thy
 horse.

Ṭūḥnam, a descent.

Tūrnaṃ, rest, quiet; *n̄j tējd tūrnaṃ*, he is never at rest.

Τυρνῶν, a turner.

Τυρκόλας, frequent skirmishes
or engagements.

Τυρτηνα, a district of Orgialla, formerly possessed by the O'Flins, the O'Donnellans, and the O'Heircks.

Ταρταρ, a turtle; Lat. *turtur*.

Τιμηγ, a journey; *vid.* τιμαγ.

Tupuyán, a traveller.

τῦγ, a beginning, a foundation;
 αἱ τῦγ, in the beginning; also
 first; genit. τῦγ; αἱ τῦγ, or
 αἱ δῦγ, in the first place; hence
 τῦγεα, corruptly written ταιο-
 γεα, a leader, or duke; Lat.

dux, ducis, quasi dus, ducis, the x and the s being of the same sound in the Celtic as it is in French.

Ταυα, thou, even thou, thou also; eadnumya azuy ταυα, between me and thee.

Ταυκαρναδ, fiction.

Ταυδην, the beginning; ex. ο ταυδην accuy ο τβεαμχαν na δη-lynde, from the beginning and overflowing of the waters of the deluge.—*L. B.*

Ταυζα, rather; also the former; ηδ bux ταυζα, sooner, or rather than.

Ταυζα, incense.

Ταυλōζ, a leap or jump; vulgarly

τηυλōζ.

Ταυλōζαc, desultory, skipping, jumping; φυάμ τομμάμ na ποτάδ azuy jomnyāzad na neac azuy na ccaubad ταυλōζαc, the noise of the rattling wheels, and of the prancing horses, and of the jumping chariots.—*Nah. 3. 2.*

Ταυλōζαμ, to skip or jump; az ταυλōζα αμ na cnocuyb, skipping upon the hills.

Ταυμοδ, a bond-slave.

Ταυορναc, a parricide.

Ταταc, filthy, dirty; also ungainly, awkward.

Ταταγγλ, dirt, filth; awkwardness.

REMARKS ON THE LETTER υ.

υ is now the seventeenth and last letter of the Irish alphabet, which originally consisted but of sixteen letters.—*Vid. Remarks on the letter ρ.* Our grammarians call this vowel by the name of υ, which, according to Flaherty, signifies *heath*, vulgarly called *φραος*, Lat. *erica*. But should it not rather signify that noble ornament of the forest, the yew-tree, which in Irish is called *ύμ*, otherwise written *ύβυμ* and *յύβυμ*. υ is one of the three broad or grave vowels, and was used indifferently instead of *a* or *o*, not only in the Irish language, but likewise in the Greek and Latin. Cassiodorus observes that the old Latins made no difference between *u* and *o* in their manner of writing or pronouncing: *volt* being frequently used for *vult*, *colpa* for *culpa*, *præstu* for *præsto*, *poblicum* for *publicum*, and *hoc* for *huc*, as in Virgil's *Æneid*, "*hoc tunc ignipotens cælo descendit ab alto.*" And for the Greek *νυξ* the Latins wrote *nox*; for Gr. *μυλη*, Lat. *mola*; also *a* for *u*, as Gr. *κυλιξ*, Lat. *calix*; Gr. *μυδαω*, Lat. *madeo*; likewise *u* for *a*, as for the Greek *Ηεκαβη* the Latins wrote *Hecuba*; Gr. *καλαμος*, Lat. *culmus*; and in the Latin we find the *a* in the word *calco* changed into *u* in its compound *conculco*. The Irish alphabet has no *τ* consonant, to which an aspirated *b* or *β* is equivalent in power and pronunciation; as likewise in the Gr. a single *β*, or *beta*, serves for *v*; thus for the Hebrew word *בֵּיט*, the Greeks write *Δαβιδ*, as the Irish do *Δάβγ*.—*Vid. Remarks on the letters β and ρ.* υ is the initial, or leading vowel, of the three upthongs, *υγ*, *υα*, and *υαγ*, called *na τηγ hujlleana*, from *ujllea*, the honey-suckle tree; Lat. *caprifolium*. Scioppius and Carisius have remarked that a syllable may be formed

either by one vowel or by two or three, as in the word *aquae*, &c.; but Quintilian will not allow that three vowels can be united in one syllable, and Terencian joins him in the same opinion: *syllabam*, says he, *non invenimus ex tribus*. But a syllable of three vowels is very common, as well as easy and natural in the Irish language. The Hebrews have the diphthong *ui*, as in the word *יְהוֹיָכִן*, Lat. *revelatum*, &c.; as also a whole word consisting only of two vowels, as the Hebrew *יָם*, which signifies an island, region, or country.—*Vid. Opitius's and Buxtorf's Heb. Lexicons*. I would be curious to know how the ingenious Monsieur Bergier, who allows no radicals but consonants, would make out the radical formation of this Heb. word *יָם*, or of the Greek words *ύιου*, the genitive, and *ύια*, the accusative of *ύιος*, *filius*; and of many other words of a like frame in other languages, especially in the Irish, wherein words consisting of vowels alone are very frequent. Nor is M. Bergier's own language destitute of words of such a frame: the word *eau*, water, is an obvious proof of it, amongst many others. I should rather join in opinion with the learned and judicious author of the treatise on the Mechanical Formation of Languages, who reckons the vowels amongst the radical elements of all words. Their being commutable with each other should not deprive them of that privilege, no more than the consonants; many of which are equally interchangeable, and promiscuously used. Before we have done with the vowels it is fit to remark, that words beginning with a vowel, being of the masculine gender and of the nominative case singular, must admit of the letter *τ* as a prefix, when preceded by the Irish particle *an*, as *an tanam*, *an tuabam*, &c.

Ua, from; Lat. *de*, *ab*; ex. as, *ua jm*, i. e. *ua me*, from me; *ua jτ*, i. e. *ua tu*, from you; *ua jβ*, i. e. *ua γ jβ*, or *ua jβ*, from ye; hence

Ua, signifies any male descendants, whether son or grandson, or in any other degree or descent from a certain ancestor or stock; thus *ua β j j a j n*, signifies the son or any other descendant of Brian; *ua Ν έ j l*, the son, or of the posterity of Nial, &c. In latter ages this word *ua* has been changed into *O*, as *O'β j j a j n*, Engl. O'Brien, O'Neil, &c. In this manner it is used as a prefix to family names, and serves to distinguish families from each other by subjoining

the name of the ancestor which is regarded as the stock. Other Irish families are distinguished by the word *mac*, which strictly signifies a son, subjoining in like manner the name of the stock, as *Mac Cárta j z*, Engl. Mac Carty, *Mac Dōmna j l*, Engl. Mac Donel, &c.; and in this manner the word *mac* signifies a descendant, or posterity, as well as *ua* or *O*. *Ua* sometimes signifies an heir of one's own issue or posterity, as in the expression *δ j m j δ γ έ ζ a n u a ζ a n ά j τ j ú ζ a δ*, he died without heir or habitation. This word *ua*, signifying a son, is of the same root with the Greek *ύιος*, which makes *ύιου* in the genitive, and *ύια* in

the accusative; Lat. *filius*. The names of some Irish families of note, beginning with O or Mac, which have not as yet been mentioned in this Dictionary, shall be set down at the end of this letter, with an account of their respective stocks and ancient properties.

Uāban, fear, dread, horror; lá an ūabājn, the day of horror, or the dreadful day (of judgment.) In its inflections it forms ūabājn and ūabna. It is sometimes written oban, and sometimes improperly written uāman and oman, for the Greek φοβον, which is evidently of the same root, is written with b, and not m; Wel. *ovan*, Arm. and Cor. *oun*, Cantabr. *owna*.

Uāban, pride, pomp, vain-glory; Lat. *superbia*.

Uābanac, or uajbneac, proud, haughty, arrogant.

Uac̄d, a will or testament; fázbajm le huačt, I leave by my last will and testament; also I protest. Written sometimes užac̄d.

Uac̄dajm, the top, summit, or upper part of any thing; uac̄dajm na nujzgeada, the face of the waters; lám lájdjm an uac̄dajm, Gall. *vigueur de dessus*, the motto of the O'Briens; lám a nūac̄dajm, the upper hand in wrestling or fighting; ō uac̄dajm zo hjočdajm, from top to bottom.

Uac̄dajm, cream.

Uac̄dajm t̄jme, the upper part of Ormond.

Uac̄dajmac, uppermost, highest; bān na c̄māojbe uac̄dajmajze, the top of the uppermost bough.

Uac̄dajmān, a president, or governor.

Uac̄dajmānac̄d, presidency, supreme-

macy, sovereignty.

Uađa, or uajđ, from him; čujze azuy uađa, to and from him, to and again.

Uađbačđ, terror, horror.

Uađbāyac, terrible.

Uaž, a grave; an a huajž, upon her grave; čum na huajže, to the grave.

Uažba, a choice, election, or option.

Uajb, from you, i. e. ua, or ō jb or rjb; zuγ an ccujđ aγ rja uajb don talaṁ, unto the uttermost part of the earth; t̄jžjđ uajb, come ye forth.

Uajbneac, proud, vain-glorious.

Uajđ and uađajan, from him.

Uajž and uam, a den or cave.

Uajžmējm, full of arbitrary sway.

Uajzneac, lonesome, solitary, alone.

Uajzneay, lonesomeness, solitariness; lužjđ a nuajznejγ, they lurk privily.

Uajl, a wailing or lamentation; Lat. *ululatio*.

Uajl, a howling or cry; uajl con, the howling of a dog or dogs.

Uajle, vanity, pride, vain-glory; uajll jγ djomay an t̄γaožajl, the pride and vanity of the world; t̄mē a nuajlle, through their pride.

Uajll, famous, illustrious, renowned.

Uajlleađ, a roaring or howling.

Uajllfeartac, howling; a b̄fayac uajznejž uajllfeartajž, in the solitary howling wilderness.

Uajlljžjm, to roar or howl; do uajll mē, I have roared; uajlljm, *idem*; Lat. *ululo*, and Gr. ολολυζω.

Uajllmjanac, ambitious.

Uajlteart, or uáltart, the howling of a wolf, dog, &c.

Uajm, or fuajm, a sound, or report.

Uajm, notes on the harp; also concordance in verse.

Uajm, from me, i. e. ua, or ō me.

Uajm, a den or cave.

Uajmneac, dreadful, horrid, terrible; *potius uabanac, vid. uaban.*

Uajmñjgjm, to terrify; also to be afraid; *ná huajbñjgítear γjb mōmpa γūd, be not ye afraid of them.*

Uajn, a time or turn; also an opportunity; also respite; *ar ūajn, at leisure, or free from business; ūajn mujljnn, the turn of grinding in the mill.*

Uajn, the loan of a thing.

Uajneacδ, vacation.

Uajnn and uajne, from us, i. e. ua, or ō jne, or γjne; *jnnjγ dojb uajnn, tell them from us.*

Uajr, in old Irish manuscripts is often written for ōjr, which is always used when a reason is assigning for something lately affirmed, and answers sometimes to the Latin *enim, enimvero*, sometimes to *quia, or quoniam*; and to the English *for, because that*; *uajr njl a n'Albajn fear jr fearr jnay ē, for in Scotland there is not to be found a better man than him.*

Uajr, an hour; also once, on a time; *Lat. hora, Gr. ωρα, Wel. aur; an dá uajrre, these two times; a nuajr, when; an uajr γjn, then, immediately; ar ua-γjb, sometimes; mōrān duajrjb, often, many a time.*

Uajrjodaç, otherwise fearjodaç, subject to cold distempers, chills; hence aod ūajrjodaç was so called; *vid. K. A. D. 593.*

Uajr, noble, well-descended; *Colla uajr, Colla the noble, an Irish prince; uajr-jngean, a noble daughter.*

Uajrle and uajrljb, the nobility

or gentry; *uajrle Ejsnean, the nobility of Ireland.*

Uajrle and uajrleact, nobility, generosity.

Uajrljgjm, to nobilitate, or make noble.

Uajrljgjad, a making noble.

Uajr, from thee, i. e. ūa, or ō tu; *abajr uajr, speak out, say on.*

Uajrcnjt, horror.

Uajrj, or uajre, from her, or it, of her, i. e. ua, or ō j; *a njd fāγay uajre fejn, that which grows spontaneously.*

Uajrne, *menstrua muliebria*; *do cūajd Rachel a njonad jnclejte amajl mōbejt fjγ huajrne, agay an lajm dja fona τaob, Rachel in locum secessit occultum, et quasi menstrua pateretur, sedit super idolum patris sui.—L. B.*

Uajrne, green; also greenness.

Uajrne, a pillar, or post.

Uajrne, union; a poetical term, the same with cōmajdūgjad, or correspondence, but with this difference, that the former is used always in that sort of verse called *mānujgeact mōr*, and in that called *caγbājrne*.

Uajrne, the country now called Owny in the Counties of Limerick and Tipperary, the ancient patrimony of the O'Dinnahanes, and afterwards of the O'Ryans.

Uajrnjgjm, to prop or support.

Ualac, a burden, a charge; *dēad-τnomad na nualac τnom, to make light their heavy burden; do cūjr γē dualac ujrne, he charged or obliged her.*

Ualajgjm, to load or burthen.

Uallac, *pro eolac*, expert, skilful; *ay ē nob ualca, he was the most expert.*

Uallac, vain, silly, vain-glorious, ostentatious; also lewd; *dujne uallac ēadτnom, a vain, conceited coxcomb.*

Uallačán, a coxcomb.
 Uallačay, silliness, vanity, conceit;
 also lewdness.—*Ezek.* 16. 43.
 Ualmajǵm, to howl or roar.
 Ualmuṛnač, an outcry.
 Uámčayajm, to encompass or surround.
 Uam, a cave, a den, or oven; an
 uajm tǵnead, in a fiery furnace;
 uam talman, a subterraneous cavern,
 a souterrain.
 Uán, *rectius* uaǵn, or uaǵan, Lat.
agnus, a lamb; uán cáyza, the
 Passover, or the Paschal Lamb;
 plur. uánajb; Gr. accusat. ωον,
 Lat. *ovem*.
 Uán, froth, foam; uán taujne, the
 froth or foam of the sea.
 Uaṛač-mullač, the herb called the
 devil's bit; Lat. *succisa*.
 Uaṛač, temporary, of a short duration;
 nj bu uaṛač jm řearc n'Ōē,
 she was constant in the love of God.
 Uay, upon, more than, upwards, or
 above; Lat. *super*.
 Uayal, noble, well-descended; also
 a gentleman; also Sir; a uayajl
 jonmuyn, beloved Sir; pl. uajyle,
 gentry; also the nobility.
 Uač, fear or dread.
 Uač, the earth, or mould.
 Uač, a hawthorn or whitethorn;
 hence, according to the book of
 Lecan, it gives name to the letter
 h.
 Uač, a small number; taujreac
 an uata řocuǵde, an officer of a
 small number of troops.
 Uač and uačman, terrible.
 Uač, solitary, lonesome, or alone;
 aǵur ē an uač aǵur an aonay,
 and he was left solitary and alone.
 Uača. single; an ujbjn uata, the
 singular number; also solitary,
 lonesome.
 Uačad, a little, a small quantity, a
 few; an uačad būjǵne, having

but few attendants; do ǵajm-
 mead ṛjǵ ǵo ǵlējtnneac dē,
 aǵur ē ajm uatač a taujreaca,
 he was solemnly declared king,
 although he had been attended
 but by a few of his chieftains.
 Čajčṛējm Thoṛn.
 Uačamaǵl, single, solitary.
 Uačbáy, astonishment, surprise,
 wonder.
 Uačbáyac, shocking, dreadful, terrible.
 Uaččōmṛáč, soliloquy.
 Uč, the point of a thing; uč clōjǵ-
 jm, the point of a sword.
 Učal, an apple; maj ūčal a řul,
 as the apple of his eye.
 Učajne, a cottener or napper of
 frize or ratteen. The translator
 of the Bible interprets it a fuller;
 a řlǵe mōjn mačajne an ūčaj-
 ne, in the highway of the Fuller's
 field.—*Is.* 7. 3.
 Učajm, to abolish, or extinguish;
 ṛō učay ollṛáǵd, that will abolish
 pride and haughtiness.
 Uč, ah, alas! uč! an an Ōṛaoj,
 alas! says the Druid.
 Učd, the breast, the bosom; ad
 učd, in thy bosom; tauǵ učd ajm,
 he faced him, he assaulted; tauǵ
 učd an lojnǵ, he attacked
 the ship; ay učd, in the name,
 or for the sake of; ay učd Ōē,
 for God's sake; *rectius* učt, Lat.
pectus; *præfigendo litteram (p)*
et substituendo (e) loco (u).
 Učd-ēadač and učd-ējǵde, a breast-
 plate.
 Učtač, a stomacher, or breast-
 plate, *Is.* 3. 24; učtač ejč, the
 breast-plate of a saddle; also
 delivery in speech.
 Uč, that there; an tauč ūč, that
 side.
 Učbṛann, a joint.
 Učmač, an enclosure.
 Učmač, a withe used for shutting a
 wicket or door of a cow-house.



Udmall, quick, active, stirring; ná
bĵ fōr udmajlle, do not be go-
ing.
Uza, choice, election.
Uzað, birth.
Už, an egg.—*Luke*, 11. 12.
Užajm, plur. užamað, horse-har-
ness, or traces; a nūžajm an
camajl, in the camel's furniture.
Užamajm, to accoutre, to harness;
dūžmajð ġē, he saddled; uža-
majž na hejč, harness ye the
horses.
Užamta, harnessed, equipped, or
accoutred.
Užbujdeacán, for obbujdeacán, the
yolk of an egg.
Užda, an author.
Uždařay and uždařday, autho-
rity; Lat. *authoritas*.
Uždařayač, authentic; also pow-
erful.
Uždařaya, to authorize or em-
power, to authenticate.
Užra, a fight, a conflict, or skir-
mish.
Ujðj, a number; ujðj cōrj, the
odd number. This word should
rather be written ujmj, or nuj-
mj, as it has a plain affinity
with the Latin *numerus*.
Ujbne, a small pitcher, or can.
Ujbne, or jðne, drinking.
Ujð, care, heed.
Ujde, a journey; ujde ēun lá deaz,
eleven days' journey.
Ujð-ğjolla, a running footman.
Ujdeac, musical, harmonious.
Ujðjdeact, harmony, melody.
Ujge, a jewel, pearl, or precious
stone.
Ujge, a web; Lat. *tela*.
Ujge, or ojge, carded wool for
clothes to be spun into thread;
hence it signifies the drawing
out of a poem; also a poem it-
self.
Ujge, knowledge, skill, ingenuity,
or understanding; žan ujge, žan

ĵntleact, without knowledge or
understanding.
Ujgjnge, a fleet or navy; arð tá-
ojreac ujgjnge, an admiral.
Ujl, a contracted writing of ūjðjl,
a Jew; na hūjl, of the Jews: it
is only a variation of ūjð; Lat.
Judæus.
Ujlc, the plur. of olc, evils, mis-
chiefs.
Ujle, all; ujle cōmačtač, omni-
potent.
Ujle and ujlean, an elbow; also a
nook or corner; Cor. *illin*, and
Wel. *elin*, Gr. *ωλενη*, and Lat.
ulna.
Ujleacð, universality, generality.
Ujlečūmačdač, almighty.
Ujljð, all; žo hajljðe, universally,
all together.
Ujlle and ojlle, greater.
Ujlleann, an elbow; *vid. ujle*.
Ujlleann, the honeysuckle; hence
it is the name of the diphthong
uj.—*Vid. O'Flaherty*.
Ujlleannač, cornered, or having an-
gles; ceačar-ujlleannač, four-
square, or quadrangular.
Ujm, the earth; Lat. *humus*; *vid.*
um.
Ujm and ūma, brass or copper.
Ujmceallač and ūjmceallōž, any
close private place.
Ujmčrjt, an earthquake.
Ujme, about him, upon him; do
čujj ġē ujme a ēudač, he has
put on his clothes, he is dressed;
ujme, and ujme ġjn, therefore.
Ujmedjm, to encompass, to em-
brace.
Ujmřalřaytajm, *rectius* ujmřala-
řajm, to pace or amble.
Ujmj, a number; ujmj ðj, the
golden number.
Ujmleac and ujmleacán, the navel.
Ujmleacta, of the fashion of a navel.
Ujmmejřž, rust.
Ujmpe, on her; nĵ čujjřjð ġj
ujmpe a hēadač, she will not

put on her clothes.
 Ujmpljoc̄dajm, to embrace.
 Ujmneam̄aj, very fat.
 Ujn̄ce, a battle.
 Ujn̄ze, an ounce; *ujn̄ze dōj*, an ounce of gold.
 Ujnne, blind.
 Ujnneam̄, strength.
 Ujnnemejnt, ointment.—*Luke*, 7. 46.
 Ujnn̄jun, an onion.
 Ujnyj, is, or it is.
 Ujn, mould, earth; *o a ūjn*, O thou earth, *Job*, 16. 18; *ūjn-ljoγ*, a garden.
 Ujn, fire; *vid. aj*.
 Ujn̄cajl, a cricket; it may also signify the chur-worm, or fen-cricket; Lat. *gryllus*, i. e. salamander; Moufet's *grylla-talpa*.
 Ujn̄dūj̄ḡaδ, an eclipse, as of the light of the sun or moon, or of the consonants.
 Ujn̄d̄neac̄aδ, a delineation.
 Uj̄ne, more fresh; also freshness.
 Uj̄neaȳbač, indigent, beggarly; also needful.
 Uj̄neaȳbaδ, want, defect.
 Ujn̄f̄jacla, the fore-teeth.
 Ujn̄ḡaj̄ndeac̄aδ, a rejoicing.
 Ujn̄ḡj̄ol, a command.
 Ujn̄ḡneannač̄aδ, puberty, ripeness of age.
 Ujn̄jd and *uj̄neac̄aδ*, a share or portion, as much as.
 Ujn̄jd, whilst, or as long as; *ex. uj̄jd b̄j̄aȳ maj̄n aj̄m Ejj̄jonn*, whilst or long as a sea shall encompass Ireland.
 Ujn̄j̄real, or *uj̄n̄j̄j̄ol*, base, mean; also slavish, cringing.
 Ujn̄j̄rle and *uj̄n̄j̄rleac̄aδ*, lowness, meanness.
 Ujn̄j̄rl̄j̄ḡjm, to debase, or disparage.
 Ujn̄lj̄r, tools or instruments of a tradesman.
 Ujn̄lj̄oc̄an, a vomiting.
 Ujn̄lj̄oγ, a walled garden; from *ūjn*, earth, and *lj̄oγ*, a fort,

ditch.
 Uj̄nnēj̄r and *fūj̄nnēj̄r*, a furnace.
 Uj̄rne, unto her, upon her or it; *a nj̄ompōc̄aj̄d rē uj̄rne aj̄j̄r*, shall he again return unto her, or upon her? *dō muj̄r rē uj̄rne*, he overtook, or caught her.
 Uj̄n̄t̄neana, i. e. *fej̄nr̄de*, the pits of water remaining on the strands after the ebb; *for uj̄n̄t̄neanna na t̄r̄āḡa*, on the strand-pits.
 Uj̄r, humble, obedient; *dōn r̄j̄ḡ b̄adaaj̄ uj̄re*, they were obedient to the king.
 Uj̄redeōl̄ac̄aδ, supplication.
 Uj̄reōḡ, or *faj̄reōḡ*, a lark.
 Uj̄r̄ḡ, *uj̄r̄ze*, or *uj̄r̄ce*, and plur. *uj̄r̄ḡj̄de*, water; *f̄j̄oγ-uj̄r̄ze*, spring-water; *uj̄r̄ze beac̄a*, *aqua vitæ*; Scot. S. *uisgh*, and Turcice, *su* and *schuy*. This word *uj̄r̄ze* enters as part of a compound into the names not only of many places in Ireland, but also of several cities in England and elsewhere, which are situate near rivers, lakes, or marshy grounds. But it must be noted, that it has been corrupted by the Britons, Romans, and Saxons, into *ox*, *ex*, *ax*, and *ux*, which are only different expressions of *oγḡ*, *eγḡ*, *aγḡ*, or *uγḡ*, all signifying water or *uj̄r̄ze*; the Irish or Celtic *γḡ* or *γc* being no way different from the Latin and English *x*, which the French to this day call *sg*. Thus *Ox-ford*, or *Oγḡ-f̄oγd*, literally means *Water-ford*, and then agrees with Mr. Leland's definition *Ouse-ford*, from the river *Ouse*, or *Isis*, on which Oxford is situate, the word *ouse* itself being only another corruption of our *uj̄r̄ze*. Thus also *Oxus* is the name of a considerable river of Asia according to Pliny. *Ex-ceter*, the chief city of Devonshire, was

formerly called *Isca*, and now literally means *eyz* or *uyz-ca-tajr*, i. e. *water-town*, for *ca-tajr* signifies a town; in the old British it is called *Kaer-eask*. *Hex-ham*, in Northumberland, situate on the river *Tine*, was by the Romans called *Axelo-dunum*, both words literally meaning a town of water, or watery-town, i. e. *heyz-eyz*, or *uyz-ham*, water-town, for *ham* signifies a town; and *Axelo-dunum*, or *Asgelo-dunum*, i. e. *dun-uyzjūjl*; *dun* being the Irish for a town, and *uyzjūjl*, watery, of water. *Uxello-dunum*, the Roman name of *Yssoul-dun*, in the province of *Guienne*, is of the same root, as is *Uxella*, the Latin name of *Crocker-well* in *Devonshire*. *Usocana*, or *Uxocona*, was also the Latin name of *Oken-yate*, i. e. water-yate, or *jat*, which latter word in Irish means a region or country. Thus we find that the ancient name of *Adrianople* in *Thrace* was *Uscudama*, according to *Ammianus*, i. e. *uyze-dajm*, or the watery-residence, for *dajm* in Irish signifies a house or residence, like the above *dun*, and can in compounds be applied to a village, town, &c.; *vid. dajm supra*.

Uyzeamajl, or *uyzjūjl*, moist, moorish, fenny, of or belonging to waters; *tjr*, or *ajt uyzeamajl*, a watery region or place, a marsh.

Uyzejgjm, to water or irrigate.

Uyjrje, an oyster.

Uyjrje, or *urajje*, an usurer.

Uyjjanrajm, to humbly beseech, to entreat; Lat. *obtestor*.

Uyjjanrajac, importunate.

Uyjrneac, an ancient name of the County of *Longford*.

Ulaçd, colour.

Ulað, or *Ullað*, the province of *Ulster*, in the most northern parts of *Ireland*. *Ullajg*, or *Ull-tajg*, the inhabitants of that province, the *Ultonians* so called, according to *Keating*, from *Ollam Fōda*, who was king of that province.

Ulajd, a pack-saddle.

Ulbuaðac, all-victorious, triumphant.

Ulcac, the quinsy.

Ulca, a beard; *ulc fada*, having a long beard.

Ulla, a place of devotion; commonly said of a burying-place; *an tulla cnám na ccóm-briájt-neac*, the burying-place of the bones of their confreres; also a cross or calvary belonging to a cathedral church; *ulla an te-ampujll*, the calvary of the church; *ulla agur Clozár an Naojm Cholmájn*, the cross or calvary, and the steeple of *St. Colman*, first bishop of *Cloyne*, in the south of the County of *Cork*; *vid. tul*.

Ulla, now the County of *Down*, anciently possessed by the *Magnesses*.

Ullam, or *ollam*, a learned man, or proficient in any science; *ollam rē dán*, a professor in poetry; *áid ollam*, a poet-laureat; *ollam lejgjr*, a physician; genit. *ollaman*; *mūr ullaman*, an academy.

Ullam, ready, prepared, forward, apt; *ullam cūm upcōjde*, prone to mischief.

Ullamajm and *ullmūžad*, to prepare, or make ready; *vid. ullmajgjm*.

Ullcabćán, an owl; *atájm mar ulcabćán an nuajgnejr*, I am like an owl of the desert; *compánac do ulcabćánajb*, a com-

panion to owls.

Ullmājġm, to make ready, to procure or provide; *noċ do ullmājġ mē*, which I had provided; *do ullmājġeadau*, they prepared; *tan ullmōcuy ĵad*, when they shall make ready.

Ullmājġte, prepared, made ready.

Ullmōĵd, a preparation, provision.

Ullmūġad, a getting ready, a preparing.

Ulltaċ, *pro uālaċ*, a burden, a load, as much as one may carry on his back, or in his arms.

Ulltaċ, an Ultonian, or Ulsterman.

Um and ujm, when prefixed to nouns of time, signifies about; as, *ujm an amyō ȳo*, about this time; *ujm tġāc nōna*, about evening; and when prefixed to other nouns it implies along with, or at the head of; ex. *do tājnjȳ Toġrdealbāc ann ujm Ĵaoċujb toġȳġbeōda na Mĵde*, Turlogh came thither at the head of the active heroes of Meath. It is also used to signify meeting, when it immediately follows *tārlajm*, or *tanȳajm*; *do tārlajd ȳē ujm Ōhōmnal*, he met with Daniel: *um* signifies also about or upon, as *umajnn*, *umad*, *quod vid.*; *Wel. am*, *Lat.* in compounds *am*, and *Gr.* *αμφι*.

Um, with, or together with; *Lat. cum*.

Umad, about thee, or upon thee; *cujr do bġeacān umad*, put on thy plaid; *cujr umad*, dress thyself, i. e. *um*, *ujm tū*.

Umajnn, i. e. *um jnn*, or *um ȳjnn*, about or upon us; *a tā umajnn*, we are dressed.

Uman, human; *nadūjr uman*, human nature; *Lat. humanus*.

Umajre, a ridge; *alias jomajre*.

Umai, a trough; also diverse sorts

of vessels; *umai bajrde*, the baptismal font; *umai uȳȳe ċoȳrreazta*, the holy water-vessel; *a numai an ġjona*, in the wine-trough; *umai mac*, a hog-trough.

Umbraċajm, to embrace.

Umċaȳad, a vertigo, a dizziness.

Umċmoĵdeal, the pericardium, or membrane enclosing the heart.

Umdruĵdjm, to shut up close, to besiege.

Umdruĵdte, closed up, stopped up.

Umġaȳajm, to embrace.

Umġaoċ, a whirlwind.

Um-ġlacajm, to grip or grasp.

Uma, copper; *coȳre ūma*, a copper chaldron; it is sometimes used for brass.

Uma, *vid. uam*, a cave or den.

Umaĵl, heed, attention, consideration; *cujr a nūmajl dam*, put me in mind; *cġēd ġā a bġajceann tū an bġoċ atā a ȳūĵl do deapbġātau*, *azuy nāc cujreann tū a nūmajl an tȳajl a tā ann do ȳūĵl ġējn?* Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own.—*Matt. 7. 3.*

Umal, humble, obedient; *Lat. humilis*.

Umalacċd, humility, obedience.

Umalōĵd, agony; *umalōĵd an bāȳr*, the pangs of death.

Umlaċ, obeisance, submission.

Umlajġeacċt, humility, obedience.

Umlajġjm, to obey or submit, to humble; *ūmlajġ tū ġējn*, humble thyself.

Umlūġad, an humbling, or saluting with a low bow; *dā nūmlūġad ġējn*, humbling themselves.

Umlabġa, circumlocution.

Umoȳro, but, even, moreover; *vid. jomajro, umajro, idem*.

Umȳuĵdjm, to besiege.

Una, hunger, famine, want of victuals.

Una, the proper name of a woman, very common in Ireland; *nj bjon an teac a mbjon Una, lá ná leat gan nuna*, the house which Una governs is never a day or six hours without hunger and famine; *Una jngean njg loc-lonn fá mátajn dō Chonn Céad-catac*, Una, the daughter of the king of Denmark, was the mother of Conn Céadcatac.

Unfajnt, wallowing; *az unfajnt a galcan*, wallowing in dirt.

Unfajntajm, to tumble or toss, to wallow; *unfajntjg rjb fējn a lūajtnead*, wallow yourselves in the ashes.

Unz, unza, or jonza, the nail; Lat. *unguis*.

Unzað, unction, anointment; *unzað dējgjonac*, extreme unction.

Unzajm, to anoint; *an na unzað le hola a najnm an Tjajna*, *ungentes oleo in nomine Domini*; Lat. *ungo*.

Unzta, anointed; *neac unzta an Tjgeajna*, the anointed one, or the Christ of the Lord; *an azajð a unzta*, against his anointed.

Unza, an ounce; *vid. unze*; Lat. *uncia*.

Untay, a windlass.

Upca, sorcery, witchcraft.

Ur, fresh; *feōjl ūr*, fresh meat.

Ur, ūr, mould or earth; also the grave; *cujrfjð mē ran ūr jad*, I will bury them in the earth, or grave.

Ur, evil, mischief, hurt.

Ur, slaughter.

Ur, generous, noble-hearted; it is also prefixed as a part of a compound, and then signifies noble, commendable, as *ur jljoct*, a noble race.

Ur, a brink, or border; *eadon zo hūjn na fajnje*, even to the edge of the sea.—*Ios. 13. 27*.

Ur, a beginning; *an ūr-tozac na hojðce*, in the evening, in the very beginning of night.

Ur, heath; hence the letter U takes its name.

Ur, fire; hence *ur-cujl*, a cricket, or salamander, i. e. a fire-fly; *cujl an ūr*, or *na tejne*, Gr. *πυρ*, *ignis*; hence the Latin *uro*.

Ur, a moist place, a valley.

Ur, very; as *ur-gnána*, very ugly; *ur-jrjol*, very mean.

Urac, a bottle; also a pail, a small tub.

Uracct, a support.

Urajceacð, an accident, or primer.

Urajceact, a beginning; also a book for the education of youth.

Urajge, the former.

Urán, courtesy, affability.

Urðajð, a ward or custody.

Urðajge, bane, ruin, destruction.

Urðlajt, fruitful, abounding with blossom; *rjrm oit dējz do cajtme: a ablajnn ūr-blajt ēannujgte: dōd cajteam a cujrp an njg: majteam majlc jr majnznjm*; literally, O fruitful blessed host which I have now received, thou body of my king, I humbly beseech thee to pardon me my sins and iniquitous actions.

Ur-ðoç, a hut or cottage.

Urcajl, fetters, shackles; *urcajl rōna*, a fetter of hair.

Urcajlte, fettered; also forbidden.

Urcallaç, a heifer of a year and a half old; one of two years old is collajð; one of three years old is aoy dápa.

Urcōjd, hurt, harm, detriment, malice, mischief.

U^{ncōj}deac and u^{ncōj}deamajl, malicious, mischievous.
 U^{ncōj}djm, to hurt or damage, to bear malice.
 U^{ncōr}z, a preservative against any kind of evil; hence u^{ncōr}z, and vulgarly called u^{nna}hu^z, is a spell or superstitious kind of prayer, otherwise called aⁿta.
 U^{nc}āda^c, wretched, miserable.
 U^{nc}uⁿ, a throw, a cast, a shot; á^c an U^{nc}uⁿ, Shotford, a village of Westmeath.
 U^{nc}u^jdmēa^d, a denial, or put off, an excuse.
 U^{nc}u^jdmj^jzjm, to excuse.
 Uⁿda^jte, defect.
 Uⁿdū^ba, a darkening, or eclipse; ūⁿdū^ba na zⁿē^jne, an eclipse of the sun.
 Uⁿfō^maⁿ, autumn.
 Uⁿz^bajl, a lifting, or taking up.
 Uⁿz^ajndeay, rejoicing, or congratulation; ūⁿz^ajndeacay, *idem*.
 Uⁿz^ajndjm, to rejoice.
 Uⁿz^ajⁿ, an exchange, or alteration.
 Uⁿzⁿam, a feast.
 Uⁿzⁿamō^z, a gossip.
 Uⁿzⁿamō^jn and uⁿzⁿamaj^de, a guest; also a small feast.
 Uⁿzⁿāⁿna, very ugly, deformed, monstrous.
 Uⁿla and ūⁿlam, a lock of hair; hence it is put for the hair in general.
 Uⁿla^baⁿ, and genit. uⁿla^bna, utterance, the faculty of speech; zan a^jne zan uⁿla^bna, senseless and speechless.
 Uⁿla^jde, a skirmish, or conflict.
 Uⁿlajm, possession.
 Uⁿla^jte, quick, active, ready.
 Uⁿlam, quick, ready.
 Uⁿlām^ay, or uⁿlām^ay, possession; also the supreme power and authority; aⁿ t^{te}a^ct dūⁿlām^ay Eⁿjonn a ye^lbⁱ Gall, when the supreme power or dominion of

Ireland came into the hands of the English, Ca^jt-ⁿē^jm Tho^jn-deal^ba^jz, also captivity.
 Uⁿlann, a staff; uⁿlann ye^aza, the staff of a spear.
 Uⁿlāⁿ, a floor; ūⁿlāⁿ t^jze, the floor of a house; ūⁿlāⁿ bū^alte, a threshing-floor.
 Uⁿla^ta^jd, activity of body, tumbling.
 Uⁿ-lu^acāⁿ, green rushes.
 Uⁿma^z, Armoy.
 Uⁿma^jy, do uⁿma^jy, he resolved upon, or he intended.
 Uⁿ-mū^maⁿ, Ormond.
 Uⁿna^jdm, or ūⁿna^jdm, a knot or tie; also the pin or jack that fastens the wires on a harp.
 Uⁿna^jze, a prayer; plur. ūⁿna^jzte; do ⁿjⁿne ye ūⁿnā^jze, he prayed.
 Uⁿna^d, a surety; hence it signifies a good or warrantable author; also a defendant in a process.
 Uⁿna^d, a chieftain.
 Uⁿna^d-t^jz, household goods, furniture.
 Uⁿna^e, obedience or submission.
 Uⁿna^jd, ceann uⁿna^jd, the principal person.
 Uⁿna^jm, respect, obedience, honour, deference; ad^coda a^jm uⁿna^jm, the sword requires obedience.
 Uⁿna^jn, a stay, or support.
 Uⁿna^ma^c, respectful, submissive.
 Uⁿna^ma^cd, homage, submission.
 Uⁿnan na le^jre, the hip, or huckle-bone.
 Uⁿna^za^jm, to vomit; dūⁿla^jc ye jona hu^ct, he vomited in her bosom.
 Uⁿna^zaⁿ, vomiting; az ūⁿna^zaⁿ zo h^jomaⁿca^c, vomiting excessively.
 Uⁿnū^da^y, security, suretyship; also undauntedness, courage; don donay an tuⁿnū^da^y, suretyship attends the unfortunate.

U^uū^uḍayaċ, bold, confident, undaunted.

U^uya and u^uya^un, the side-post of a door; plur. u^uyanna; a^u u^uyanna^ub mo ḍō^uy^ue, at the posts of my doors; a^u ḍā u^uya^un^u, on the two side-posts; hence it signifies a bold, intrepid man; u^uya an ē^upe^uḍ^um, the faith's defender; hence the compound word cō^um-u^uya, a neighbour; Lat. *ursa*, a bear.

U^uyca^un and u^uyca^untaḍ, a cleansing.

U^uyō^ug, diminut. of u^uya, a little bear.

U^uyul, a pair of tongs; *quasi* f^uy^uul; Lat. *forceps*.

U^uṭa^uj^ude, an oath.

U^uulaḍ, an altar.

U^uu^uya, or f^uy^uu^uy, easy, feasible, practicable; u^uu^uya leam lē^uj^ug^uon ḍō, I can easily give it over; n^uj h^uu^uya l^uom, I can hardly.

U^uy, news, or tidings of any thing, a narrative or story.

U^uya, easier; c^ua j^uy u^uya a ṣāḍ, whether is it easier to say; n^uj h^uu^uya l^uom γo nā γ^un, this is not easier to me than that.

U^uya, just, righteous, true.

U^uyaċ^ut, power or faculty; j^uy u^uyaċ^ut ḍ^uj^ub^ue, you may, it lies in your power.

U^uya^uj^ude, easier; j^uy u^uya^uj^ude ḍu^uṭ an n^ujḍ γ^un a ḍē^uuna^um, thou mayst the easier do it.

U^uya^ub, death.

U^uγa, *pro* tū^uγa, incense; jōḍ^u-ba^uṭa lo^uj^uγe mē^uj^uteallu^uj^uγe to^uj^uṣḍē^uonaḍ du^uṭ ṣe hu^uγa ṣe^u-tead, I will offer unto thee burned sacrifices of fat cattle with the incense of rams.

U^uγa^una^um, to clear or rid.

U^uγa^un^u, play or sport, as in justling or wrestling.

U^uγa^un^uneac, cheerful, brisk, mer-

ry; also nimble, active.

U^uγa^un^uneacḍ, cheerfulness, briskness, activity.

U^uγa^un^uneacḍ, wrestling, struggling; also strife or contention.

U^uγū^uj^u, an usurer.

U^uγū^uj^uneacḍ, usury.

U^ulp, a fox; Lat. *vulpes*; otherwise maḍaḍ ṣūaḍ, γ^uonaċ, cū alla^ujḍ, f^ua^un^uce, f^ueō^unda, ṣoḍ^u-mu^un, and Cl^uā^umaċ.

Note I.—U being the last of the five vowels, as well as the last letter of the Irish alphabet, we think it proper to make one remark in this place, which regards all the vowels, and which is, that in the Irish language words beginning with a vowel, according to their natural and radical structure, are often disguised by abusively prefixing the letter f before the initial vowel. Thus, for instance, the words a^ull, á^un^une, a^utaċ, and a great number of others, which are taken notice of in the course of this dictionary, are frequently written and pronounced f^ua^ull, f^uá^un^une, f^uataċ, &c. And it seems this abuse has likewise taken place in the Latin, where in the word *acies*, for example, which in general signifies the front or fore-part, as well as the edge or point of any thing, such as the front of an army, is changed into *facies* when applied to the front or face of man or beast. And when the Romans omitted the letter f in the old Latin words *ferba*, *fœdus*, *folus*, *fortis*, and *fostia*, and wrote *herba*, *hædus*, *holus*, (afterwards *olus*,) *hostis*, *hostia*, it would seem as if they regarded the letter f as foreign or adventitious to those words from the beginning. Another abusive manner of masking

Irish words beginning with a vowel, proceeds from the Irish particle *an* signifying *the*; for when it precedes such words the letter *n* in that particle is detached from the letter *a*, and transposed as a prefix before the initial vowel; as in the words *a naǵde*, *a nēazojm*, *a njntjn*, *a nonōjm*, *a nuajm*, instead of *an aǵde*, *an ēazcojm*, *an jntjn*, *an onōjm*, *an uajm*, which is the proper and natural writing.

Note II.—Inasmuch as it hath been mentioned at the word *ua* in this letter, that a short account should be given at the end of the dictionary of some illustrious or noble families of the ancient Irish, whose stocks and former settlements had not been inserted in the alphabetical course of this work, it is just we should fulfil our promise with regard to the following families, viz.

I.—*Mac-Murca*, otherwise *Coem-ānac*, *Engl.* Kavanagh, the chief family of the province of Leinster, descended in a direct line from *Domnal Coemānac*, eldest son of Dermot, king of Leinster in Henry the Second's time, and the twenty-third direct descendant from *Caṛaojm-mōm*, who was king of Leinster and Meath in the year 174. The chief patrimony of this princely family of the Mac-Moroughs, or O'Kavanaghs, in ancient times, and before they removed to the barony of Idrona, in the County of Carlow, was the country of *Ive-Kinselagh*, which comprehends a great part of the County of Wexford. Thomas O'Kavanagh of Borass, in the County of Carlow, Esq., is now the worthy direct chief of the very ancient and noble house of the Mac-

Moroughs.

II. The family of *O'brājn*, now pronounced *O'brjn*, *Engl.* O'Byrne, are descended in a direct line from *brān-dub*, who died king of Leinster in the year 601, according to our annals, being direct descendant of *breayal bealajd*, who was the grandson of *Caṛaojm-mōm* above mentioned. The ancient estate of this noble family was the large district of *Trjuca Céad an Chumajm*, whose present name I do not know. I suppose it to be a part of the County of Wicklow.

III. The family of *O'ṭūaṭajl*, *Eng.* O'Tool, are descended from the same stock with the O'Byrns. Their ancient estate was the district called *Ḵ-Mujmajd*. I also find mention of their having been settled in the territory of *Imajle* in the County of Wicklow. The O'Brenans are also of the same stock, and were anciently settled in the territories called *Trjuca Céad I Ejm*, whose situation and modern name I am quite ignorant of.

IV.—The ancient and noble family of *O'Conojm fájlze* is descended from *Rorja-fájlze*, whom our antiquaries mention as the eldest son of *Caṛaojm-mōm*. The O'Duns and O'Dempsies are set down as branches of the house of *O'Conojm fájlze*, and O'Duinin is mentioned as a descendant of O'Duin. No other families are reckoned by our Seanchuys as the offspring of *Rorja-fájlze*, though I find the families of *O'brōzajm*, *O'cjonaojt*, *Engl.* O'Kenny, *O'heanzura*, *Engl.* O'Hennessy, *O'hamjrgjn*, and *O'mūmačajn*, mentioned as co-partners with O'Conor, O'Dun, and O'Dempsy, in

the possession of the district of *Ib Fálge*.—*Vid. Mac Fearguil's Topographical Poem*. A modern learned writer hath been led into a mistake in mentioning the O'Byrns and O'Tools as descendants of *Rorya-Fálge*. The Mac-Gormans are mentioned as the posterity of *Óáine Óanaic*, another son of *Caṭaojm-mōi*, and the territory of O'Wbajnce assigned as their ancient inheritance.—*Vid. Cambr. Evers. p. 27*. I have now before me a genealogy written in the year 1721, by Andrew Mac-Curtain, for Nicholas Mac-Gorman, Esq., who was then the Mac-Gorman, or chief of the family in the County of Clare. I find in the above-cited poem another family called O'Gormain, and not Mac-Gorman. The O'Ryans are likewise descendants of *Caṭaojm-mōi*, through Domhnal, son of Nathi, who was the sixth in descent from that king; as also the O'Murphys, through Phelim, son of *Eana Cjnyealaic*, a powerful king of Leinster in the fourth century, and the grandfather of the above Nathi. The O'Dwyers are thrown up to a higher antiquity than all the preceding families, as being descended from *Njacuib*, the great grandfather of *Caṭaojm-mōi*. The three last mentioned families have figured much higher in Munster than they had done in their own province. In this same province the family of *Mac-Ṣjolla-Ṗhádnajc*, *Engl. Fitzpatrick*, formerly sovereign princes of the large tract called Ossory, and now Earls of Upp. Ossory, derive their descent from *Conla*, son of *bneayal bneac*, from whom descended the above king *Ca-*

ṭaojm-mōi in the twelfth degree. The O'Carrols, descendants of *Cjan*, grandson of *Oljol-Olum*, king of Munster in the beginning of the third century, were also sovereigns of a part of Ossory, and the O'Donchas of another part.—*Cambr. Evers. p. 27*. We have likewise to observe that the chief families of Connaught are descended from two sons of *Eoča-Mojmédeōjn*, king of Meath in the fourth century, excepting the O'Kellys, the O'Maddins, the O'Lallys, the O'Neachtans, and the Mac-Egans, all descendants of *Colla dá Chrioc*, brother of *Colla Uajr*, king of Meath and Ulster an. 327. The two sons I have pointed at were *bujan* and *Ṗjacna*: from the former are descended the O'Connors, the O'Rourks, princes of Breifne, the O'Reyls, lords of a part of Breifne called *Ṣajntjm-Ṣaol-Moṛda*, the O'Flahertys, the O'Beirns, the O'Fallons, the O'Flins of *Clanmulmuana*, the O'Malys, the O'Bradys, or Mac-Bradys, a family of the O'Flanagains, (*vid. Flanagan. supr.*) the Mac Dermots of Moyluirg and Carrick, formerly princes of Tiroiliolla, &c. (*vid. Óajmajoḍ supr.*) the O'Molones, the Mac-Concannans, or Mac-Congenain, and others. From *Ṗjacna*, the second son of the same king, are descended the O'Seachnassys and the O'Dowds, the former through *Eoča bneac*, son of *Óatj*, king of Meath an. 405; and the latter from *Ṗjacna*, another son of the same *Óatj*. The O'Heyns of *Ib-Ṗjacna Uḍ-ne* are also descended from *Eoča bneac* through *Ṣuajne Ṣac-Colmajn*, so renowned for

his hospitality towards the middle of the seventh century, as was his cotemporary Cuana, son of Calcjn, lord of Fermoy, in the County of Cork, residing at his castle of Cloč Łjařuĵn, near Mitchelstown, from which castle he was called Łaoč Łjařuĵnne.

—*Vid. Keating in the reign of Conal Claon, King of Meath.*

The O'Cahils are of the same stock, and were co-partners with the O'Seagnassys in the district of Kinealae. The Maguires and Mac-Mahons, whom I have already mentioned, were also of the chief descendants of Colla ea Cĵĵoč, and formerly lords of all the County of Fermanagh; the O'Hagans, of the stock of O'Neil, were lords of Tullacoĵ in Ulĵĵa or Ulster. The families of O'Mořan, O'Mahadĵ, and O'Cuřna, English, Curry, the O'Łuĵnnęe, Engl. O'Linchy, the O'ŁeačŁabaĵn, English, Lawler, the O'Ĥeočagaĵn, all of Ultonian origin, are of the ancient Rudrician race of the kings of Ulster. The O'Hallorans of Clanfergail, the district of Galway, as also St. Finbara, the first bishop of Cork, were descendants of Caĵĵbęe, son of the above Brian, the first-born of King Eoča Mořmeđoĵn—*Vid. Ogyg. pag. 376.* There was another family of the O'Hallorans, formerly settled in the County of Clare, who descended from the stock of the O'Briens and the other Dalcassians.

In the province of Munster the families of the O'Keefes, the O'Dalys, the Macĵĵolla Čhodaĵ, Engl. Mackillecoddys, the Mac Čeĵleĵoĵĵ, Engl. Mackillegod, the O'Donovans, the O'Cuileains, the O'Moriartys, all de-

scended from the same stock with the Macartys, I mean from Eoĵan-mōĵ, son of Olĵol-Olum, king of all Munster in the third century. And in North Munster the following families of a noble origin have been likewise hitherto overlooked in this Dictionary, viz. the O'Gradys, the O'Quins, the O'Heffernans, the Mac-Coghlan, the O'Deas, the Mac-Clancys, the O'Muronys, the O'Conrys, transplanted to Connaught, the O'Kearnys; all descendants of Conal-Eač-Łuač, who was king of all Munster in the year 366, and was the fifth direct descendant from Cormac-Caĵĵ, king of the same province, and son of Olĵol-Olum above mentioned. The same Cormac-Caĵĵ is the stock of the O'Briens, who are his direct descendants, as also of the O'Kennedys and Macnamaras, whom we have already mentioned. From the same stock are also descended the Mac-Craiths, or Magraiths, the O'Lnergans, the O'Aghiarans, or O'Aherns, the O'Mearas, the O'Hurlys, the O'Seanchans, the O'Fogartys, the O'Duhigs, the O'Hehirs, and the O'Hickys. The O'Nunans, another ancient family hitherto not mentioned, were hereditary wardens or protectors of St. Brendan's church at Tullaleis in the County of Cork, and proprietors of the lands of Tullaleis and Castle-Lissin, under obligation of repairs and all other expenses attending the divine service of that church, to which those lands had been originally given as an allodial endowment by its founder.

V.—The family of O'Łaĵĵbęe, English, O'Garvey; a very ancient and noble family of

that great and famous district of Ulster, anciently called *Cnaob-Ruað*, and who are mentioned by *O'Dubagáin* as proprietary and hereditary toparchs or lords of the large territory called *Ib-Eacac-Cōba*, now called Iveagh in the County of Down, of which he mentions them as actual possessors in the thirteenth century, long after the arrival of the English and Welsh adventurers brought over by the king of Leinster in King Henry the Second's time. This family is descended from the same stock with Maginnis, Lord Baron of Iveagh, and O'Mora of Leix, in Leinster, I mean from the old Rudrician line, who were the first race of the kings of Ulster, and whose common stock, *Rūd-riġ-mōn*, was king of Ulster and Meath, and supreme sovereign of Connaught in the year 104, before the birth of Christ, according to O'Flaherty's computation grounded on our annals, that is to say, 1872 years before the present time. The O'Garveys, as well as the Maginis's and O'Moras, are descended from this king through the line of the famous warrior *Conal-Ceápnac*, and more immediately from *Eoca-Cōba*, who was likewise ancestor of Lord Iveagh, not of O'Mora, and from whom the country called *Ib-Eacac-Cōba*, now Iveagh, had its name. He was the twenty-second direct descendant from *Rūdriġ-mōn*, and the thirty-fourth ancestor in the ascending line from a Maginnis, called *Ájð Mac Ájn-ōjġ*, whose genealogy I have now before me in a manuscript of about 100 years. So that I compute this *Eoca Cōba* as the

thirty-seventh or thirty-eighth ancestor of the present Maginnis Lord Iveagh, as also of the present chief of the O'Garveys, who, I am well informed, is Robert O'Garvey, Esq., now settled at Rouen, in company with his brother Anthony O'Garvey, Esq., to whom Christopher O'Garvey, Esq., settled in the same city, is an uncle, being their father's younger brother. This family have been the founders and patrons of the parish church of the town of Newry, in the County of Down, whereof they were formerly governors, and wherein they have still their family tomb. They have preserved to this day, from the different wrecks and revolutions of times, a remnant of their very ancient and large estate, a land called Aughnagon, near Newry, one of the oldest tenures in all Ireland, or perhaps in any other country. The above Robert O'Garvey, Esq. is married to Miss Mary Plowden of Plowden-hall in the County of Shropshire, daughter of William Plowden, Esq. of the same place, and niece of the present Right Honourable Lord Dormer, a peer of England, and has by this lady two sons, James and Robert. It is remarkable that in the same place where O'Dugan mentions the O'Garveys as chief proprietary lords and possessors of Iveagh in the thirteenth century, he mentions the *Mac-Ájn-zuġa*, or Maginis, as then the lord and proprietary possessor of the district called *Clan-Ájð* alone, and not of Iveagh; whence it appears unaccountable why his successors took their title from the barony of Iveagh, of

which they became lords baron. I find mention of another family of the O'Garveys in O'Dugan, as possessors of a district called *Íb-Ónearyal-maca*, in the Co. of Armagh, descendants from *Colla Uair*, king of Ulster in the year of Christ 327, but of quite a different stock from the ancient Rudrician kings of that province. These two different families of the O'Garveys are also mentioned in *Cambrensis Eversus*, p. 26.

VI. The family of *O'Caidealráin*, the direct heirs and descendants of *Laogaire*, the second son of *Nial-Naoigialla*, and king of Meath and Ulster in St. Patrick's time, were lords of the country called *Ive Leary* in Meath, and as descendants and heirs of King *Laoghair*, the second son of *Nial* the Great, should be held in the next rank of dignity to the great O'Neils, amongst all the other families of the south and north Hy-Neils. I am not informed of the present state of this family.

VII.—We have mentioned in two different places in the dictionary the family of the O'Lallys, whose ancient and large estate was the country called *Maenmājge*, now *Clanricard*, in the County of Galway, of which they were dispossessed for the greater part by the Burks, Earls of that country; and now we are well informed that the late General Lally's family were the principal

branch and chiefs of the O'Lallys of *Maenmājge*, or *Clanricard*, and that Brigadier Lally, in the French service, is now the direct chief of that branch, which derives its princely descent from *Colla-dá-Chrīóc*, a younger brother of the above *Colla-Uair*, and who was likewise the stock of the O'Kellys, the O'Maddins, and the O'Neachtains, as well as of the Maguires and Mac-Mahons of *Oirgialla*.

VIII.—Though we have mentioned the O'Flins of *Cannaught* at the word *Flann*, a family descended from *Eóca-Mojmeadóin*, king of Meath and Ulster in the fourth century, and whose large estate was the district called *Clan-Maolnúana*, yet we forgot to mention that the present chief of that ancient family is *Edmond O'Flin* of *Ballinlagh*, Esq., and that the Right Honourable Lady *Ellen O'Flin*, Countess de la Hues of *Lahnes-Castle* in *Normandy*, is of the same direct branch of the O'Flins, her ladyship being daughter to *Timothy O'Flin* of *Clydagh* in the County of *Roscommon*, Esq. The principal seat of the O'Flins of *Connaught* was *Ballinlagh*, in the County of *Roscommon*, not far distant from the above *Clydagh*, and bordering on *Loe* *Phlajnn*, and *Slab* *Phlajnn*, which comprehends a large tract of ground, and formed a very considerable part of the ancient estate of this noble family.

THE END.

2369

