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SOME REMARKS
ON
THE CELTIC ADDITIONS
TO
CURTIUS' GREEK ETYMOLOGY.

BY
WHITLEY STOKES,
VICE-PRESIDENT OF THE PHILOLOGICAL SOCIETY,
AND
HONORARY MEMBER OF THE GERMAN ORIENTAL SOCIETY.

CALCUTTA: 1874.



To J. F. Campbell, Esq.
With the writer's kind regards.

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ON THE CELTIC ADDITIONS TO CURTIUS' GREEK ETYMOLOGY ^a.

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

'Αστὴρ πρὸν μὲν ἔλαμπεις ἐνὶ ζωοῖσιν Ἐψος,
Νῦν δὲ θωὰν λάμπεις Ἔσπερος ἐν φθιμένοις.

For here the young scholar, already renowned as a Sanskritist, has left the East for a time, and re-appeared, a veritable Hesperos, among the dead or dying languages of the Celt. Only, thank God, the ‘θανὼν’ is inapplicable, for Windisch has a long life of happy and useful activity before him. Curtius is indeed to be congratulated on having secured the aid of a linguist who has not only been trained in the best school of the new philology, but has also mastered the *Grammatica Celta*, worked at the Dublin MSS., and thus gained a considerable knowledge of Old-Irish,—the Gothic (as Schleicher called it) of the Celtic family of speech. How excellent a recruit the little band of Celtic scholars has obtained in Windisch may be seen from his review of Fick's *Wörterbuch* in Kuhn's *Zeitschrift* xxi, from his comparisons in Curtius' book of Ir. *cruaid*, *cobeden*, *comdiu*, *-dia* for *dés* = *δειξει*, and *máo*, and from the caution and judgment which his work almost invariably displays. It is to be regretted that Windisch has not yet made thorough studies of the British languages; for in the preservation of initial *y*, and the treatment of the combinations TN, NT, KS, SV, they stand on a higher level than the very oldest Irish; while their regular mode of dealing with the diphthongs *ai* and *oi*, with vowel-flanked *c*, *g*, *t* and *d* in anlaut and inlaut, with *cc*, *tt*, and *pp*, with the combination *sp* in anlaut and the combinations *dv*, *rv*, *lv* in auslaut, often throws valuable lights on the primeval form of Celtic words. Had Windisch, for instance, remembered the British forms corresponding with the Irish *teg* (*τέγος*), *tech*, he would never have doubted (No. 155) that the *ch* of *tech* (*τέγος*) is the representative (*vertreter*) of infected *g*. Had he known that Modern Welsh *dd* invariably represents an Old-Celtic *D*, that Modern Welsh *D* between vowels invariably represents a primeval *T*, he would not have confused, as he has done in No. 635, the derivatives from an Old-Celtic root ending in *D* (BAD ex GVADH, whence Ir. *bádud* ‘mergere,’ W. *boddi*, i. e. *bodhi*, Bret. *beuziff*) with those from a root ending in *T*,—Bhat (Ir. *báth* ‘sea,’ *baithis* ‘baptism,’ O.W. *betid* now *bedydd*, Br. *badez*: cf. O.N. *badh*,

^a Grundzüge der Griechischen Etymologie von Georg Curtius. Vierte durch vergleichungen aus den keltischen sprachen von Ernst Windisch erweiterte auflage. Leipzig, 1873.

A.S. *büdh*, Eng. *bath*),—and then added to these Celtic vocables the loanword *baitsim* (from *baptizo*), O.Ir. *baitzimum* (*baitzis-i* ‘baptizavit eum,’ Goidel^e. 87).

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

I.—CORRIGENDA.

First of all, on behalf of sound philology, I must protest against the use of O'Reilly's dictionary for scientific purposes. The book is quite untrustworthy: it swarms with forgeries and blunders: and its only value lies in the extracts which it contains from O'Clery and other old glossarists, whose explanations O'Reilly often misunderstands. Yet from this polluted source Windisch takes at No. 8 *art*^a ‘bear;’ at No. 54 *capat*; at No. 302 *aidhe* ‘house’ (a blunder for *acide*); at No. 411 *bar* ‘getreide;’ at No. 528 *dual* ‘toil;’ at No. 543 *leon*, *leoghan* ‘lion.’ It is to be hoped that these figments will be expunged from the next edition of Curtius' book. So, at No. 68 Windisch should not have cited Mr. Crowe's *celt* ‘hair.’ Windisch was long enough in Ireland to learn that certain self-styled Irish scholars are like some of the Pandits here in India, able to produce any word for any meaning, and any meaning for any word^b. *Celt* (anglicised *kilt*) means ‘vestis’ according to Cormac: (so O'Clery: *realt i. édach*), and belongs to *celare* and other words noticed at No. 30. In the passage referred to by Mr. Crowe (*issed étach fil impu celt asas tréu*, LU. 95b, the author uses *celt* to denote ‘hair’ just as Lucretius, v. 672, uses *vestis* to denote the beard as the *covering* of the chin.

^a Forged in imitation of the Welsh *arth*, just as O'Reilly has *sciberneog* ‘hare’ and *cae* ‘hedge,’ counterfeits of Welsh *ysgyfarnog* and *cae*.

^b Take a few examples from Mr. Crowe's *Seála na Esérgi*, Dublin, 1865:—

- p. 6, l. 23, *rotomlithe* ‘they were drowned’ (*rectè* ‘they were devoured’).
- p. 12, *is[s]ochna* ‘it is easy’ (*rectè* ‘there is power’).
- p. 12, *todochaide* ‘expectation’ (*rectè* ‘future’).
- p. 18, *hatar* ‘is possible’ (*rectè* ‘is found’).
- p. 20, *lucht ind remeca* ‘the previewists’ (*rectè* ‘they who die prematurely’).
- p. 22, *diafl in forbairt* ‘which goes to decay’ (*rectè* ‘which has the increase’).
- p. 24, *atchichestar* ‘shall be worshipped (?)’ (*rectè* ‘shall be seen’).

Take a few from his *Amra Choluim Chille* (Dublin, 1873):—

- p. 12, *achubus con : a anim glan* ‘O tree of bounds: O pure soul!’ (*rectè* ‘O fair conscience! O pure soul?’).
- p. 16, *dochendnaib* ‘of headlets’ (*rectè* ‘extempore’).
- p. 16, *águr* ‘I ask’ (*rectè* ‘I fear’).
- p. 26, *cen cholt ar cráib cernine* ‘without fruit on branch of cernine’ (*rectè* ‘without food quickly on a dish’).
- p. 34, *acestar* ‘he saw’ (*rectè* ‘is seen’).
- p. 44, *gair arrith* ‘Cry is attacking’ (*rectè* ‘short is her course’).
- p. 46, *utbeir cet* ‘prophecy says’ (*rectè* ‘who says cet, i. e. permission’).
- p. 52, *nodgeilsife* ‘has associated him’ (*rectè* ‘will take him into household’).

It is time to notice Mr. Crowe's mistranslations when, like dirt, they are ‘matter in the wrong place.’

At Nos. 129 and 443 Windisch's trustfulness in a dangerous guide has again misled him. At No. 129 he cites as cognate with *γέπαρος*, *grus*, etc. 'altir. (*grén* ?), gen. *griuin*', and refers to a quotation from *Lebor na huidre*, describing Cúchulainn's seven fingers, *con-gabáil ingne sebaic, co-forgabail ingne griuin*, which Mr. Crowe translates 'with the catch of the talons of a hawk, with the detention of the talons of a crane;' but which means, I think, 'with the grasp of a hawk's talons, with the clutch of a griffon's (?) claws.' Whatever *griuin* may mean ^a, it cannot be 'crane,' for a crane has blunt-nailed toes, which have no power of grasping or 'detention.' At No. 443, Windisch renders *ro-snaidet* by 'sie schwimmen stark.' This is a literal rendering of Mr. Crowe's absurd 'they strong-swim ;' but *ro-snaidet* is a preterito-present (Beitr. vii. 3) and simply means 'they swam.'

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

No. 190. Windisch puts Irish *géid* (W. *gwydd* f., Corn. *guith*, Br. *goaz*) with *χέιν* from *χένε*; he has not, however, explained how this is possible. *Géid* and the British words above quoted come from **gēdā*, **gēndā*, *gendā* (the Teutonic *ganta* ^b), just as W. *ysgydd* 'shoulder' f., Corn. *scuid*, Br. *scoaz*, come from **scēdā*, **scēndā*, **scendā* (the Skr. *skandha*): cf. the Latin *mētior*, *vēsica* (from *mentior*, *vensica*), the Gr. *μήτηρ*, *ηδοματ*, and other examples cited by Schmidt *zur geschichte des indogerm. vocalismus*, 118, 120.

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

No. 205. The Cymric 'stirenn,' here cited from Ebel's Zeuss, p. 120, is non-existent. The MS. (which, by-the-way, is Old-Cornish, not Cymric) has *scirenn* (W. *ysgyren*), Z. 1063, and the Mediæval Latin *stella* which it glosses does not mean 'star,' but 'splint,' the French 'estelle de bois.' *Scirenn*, Corn. *skyrenn* (pl. *skyrennou*, B.M. 3403), M.Br. *squezrenn* (leg. *squerenn* ^c), appear connected with *σκόλοψ*, *qui-squiliæ*, Curtius No. 114. So perhaps Ir. *scol-b* (*scoll tige*, gl. *tegulus*, Ir. Gl. No. 446).

No. 238. Here are two strange mistakes: First, *tair* 'come' has nothing to do with the root TAR. It is the 2d sg. *s*-conjunctive (here used as an imperative) of a verb of which *tairic* (= *do-air-IC*) i. *tig* 'venit,' O'Cl., is the 3d sg. present. No Irish word can end in *rs*, and *tair* stands for **tairs*, **do-air-s*, *do-air-IC-s*,

^a O'Clery explains *criun* by *mac tire* 'wolf' and *griuin* by *graineog* 'hedgehog.' Neither meaning suits here.

^b (anseres) e Germaniâ laudatissimi. Candidi ibi, verum minores *gantæ* vocantur, Plin. 10, 22, 27, cited in Smith's Latin Dictionary. Cf. OHG. *ganzo*, A.S. *gandra*, Eng. *gander*, A.S. *ganot*, *ganet*, Eng. *gannet* 'fulica.'

^c *zl*, *zr* for *l*, *r* are often found in M.Bret.: cf. *bouhazl* 'securis,' *bouclezr* 'bouclier,' etc.

just as *coméir*, the 2d sg. s-conj. of *comérgim*, stands for **coméirs*; but the *s* is found in the 3d pl. *tairset* (do-air-IC-sent) ‘veniant,’ Colm. H. 45, and the 1st pl. *comairsem* (*com-air-IC-sem*) ‘attingemus,’ Z. 467. The *s* is also lost in the 3d sg. *do-mm-air* ‘veniat mihi,’ *con-om-thair* ‘ut mihi veniat,’ *ni-m-thair* ‘ne mihi veniat,’ Z. 466. The root is ANK, and *tair* belongs to No. 424, not to No. 238. The second mistake is citing the non-existent *imthirid*: the word meant is *timthirthid* (do-imb-tar-i-titi-s) ἀμφίπολος, Beitr. vi. 471.

No. 267b. ‘Ir. *druim*,’ says Windisch, ‘geht auf **drosmi* wie *tirim* auf **tarsimi*.’ But these hypothetical forms would have given **dróimh* and **tírimh*, whereas the *m* in *druim* and *tirim* is hard^a. *Druim* (better *druimm*), moreover, is a stem in *men* (acc. pl. *tocraíd forn-drommand fri fraigid uli* ‘set your backs, all of you, to the wall!’ Mesca Ulad, LU. 19a). Read therefore ‘*druimm* (Gen. *drommo*, acc. pl. *drommann*) geht auf **drosmen* für **dors-men*.’ As to *tirim* it is probably from **tirimbis*.

No. 275. Here Windisch says that *daur* (gl. *quercus*) is for *daru*; but it is a stem in *e* not *u* (*cnu na darach* ‘nux quercus,’ Z. 260) and stands for **dair(ic)*, **dari*c. Before *r* or an infected dental, *au* is frequently written for *ai* (the infected *a*). See Zeuss 7.

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

No. 446. Old-Irish *ainm* is for **anme*, **anmen*, not, as Windisch writes, *anmi*. So No. 517 *sruaim*, another stem in *men* (dat. pl. *sruamannaib*, O’Dav. Gl. 117) is for **srōmen* = in form Lat. *rūmen*, in meaning *Rumo*, Στρύμων.

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

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

At p. 572 a serious error has been committed. The Old-Irish *tarb*, *delb*, *felb* are cited as examples of the hardening of *v* to *b*. Nothing can be more certain than that here, as in *Ioib*, *breib* and *barn* ‘vester,’ Z. 339, as in the Hiberno-Latin *bobes* (Z. 54) *corbus*, *fubonius* (Reeves’ *Columba xviii*) the *b* is a mere graphic representative of *v*. If the *b* in *tarb* were really a *b*, we should certainly have sometimes found the word written as *tarp* or *tarbb* (see Z. 60); but it is always *tarb* or *tarbh* in Mediæval-Irish MSS.^b; and we should have had *tarb* in the modern language instead of the actual *tarbh*, pronounced *tarv*. The Gaulish and Welsh forms *tarvos*, *tarw*, also speak unmistakeably for our theory.

^a So in *trum*, the Modern Welsh representative of *druimm*. For Modern Welsh *tr* = Ir. *dr*: cf. *trín* ‘battle’ = O.Ir. *drenn*, *trythyll* ‘voluptuous’ = O.Ir. *drettell* ‘deliciæ.’ See, too, Rhys, *Rev. Celtique*, i. 363.

^b In the *Criath Gablach*, as printed in the third volume of O’Curry’s *Manners and Customs of the Ancient Irish*, p. 486, l. 16, it is true that we find *tarbb*; but in the MS. (H. 3. 18, p. 251), of which I have a photograph before me, the word in question is distinctly *tarbh*.

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

II.—ADDENDA.

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

No. 1. p. 130. To the root AK belongs the Old-Irish *áinne* 'ring' (now *fáinne* with prosthetic *f*), Corm., which stands for **acn-nio* as the cognate Lat. *ānus* for **acnus*. To the nasalised form of this root, ANK, belongs the O.Ir. *éecath* for *éecath* (gl. hamus) Z. 1009 = *ecad* i. *saithecca* i. *biad necca* ('cibus mortis') i. *pisci*, O'Mule. Gl. H. 2. 16, col. 101 : the Med.-Br. *iguenn* 'hamus,' Cath., is from the primary form.

No. 2. Add the Old-Welsh *auc* (=āçus, ὡκύς) in *diauc* (gl. segnem), Juv. 93, Br. *di-ec* 'segnis,' 'piger:' the Welsh *egr* 'acer' = O.Ir. *aicher*: the O.Ir. verb *do-r-acraíd* (gl. exacerbavit), Z. 462, *doacraidi* (gl. exasperat), Ml. 28a, Br. *diegraff* 'exacerbare,' Cath. To the extended root AKS (whence δένεις) the Old-Welsh *och*, Beitr. vii, 412, now *awch* 'edge,' appears to belong.

No. 4. ἀκχός. Windisch (Vorrede, p. x) has put *asil* (gl. artus) to this Number. He might also add the diminutive *aislean* (gl. articulo), Goidel². 23, and the M.Br. *asquell* 'āla' (for **axla*).

No. 13. To the root DARK 'to see' the Welsh *drych* = Br. *derch* should be referred. Siegfried's ingenious explanation of Lat. *larva* ex **dar(c)va* (as *laurus* ex **daurus*, *lacryma* ex *dacruma*) is also deserving of notice.

No. 14. O.Ir. *adéos* i. *sloinnfed* no *inneosad* 'I will declare, or I will relate,' O'Cl., is for **ad-décsū*, where *décsū* = δεῖξω.

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

No. 22. Ir. *failc* 'a gap' (= W. *bolch*, *bwlch*?) belongs to *αὐλαξ*, οὐλός, etc.

No. 28. κάκη. Add W. *cach* m., where *ch* is from *cc*, Z. 151.

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

No. 30. With the root *kal*, Lat. *celare*, OHG. *hēlan*, the Welsh *celu* 'to hide,' 'to conceal,' is connected. In Irish the root is found not only in *cel-t*

'vestis,' but in the verb *fo-n-ro-chled*^a 'occlusi sumus,' Z. 483, and the substantive *cleith* i. *ceilt* 'concealment,' O'Cl., whence the adverb *fochleith* 'clam,' O'Don. Gr. 267, *cleth* (gl. *laterna*) Sg. 51b, and the following words cited by Nigra (*Reliquie Celtiche* i. 36n.), *elthith* (gl. *latex*), *inna cletha* (gl. *latebras*), *á-chlid* (gl. *latibulum suum*), *nu-da-chelat* (gl. *latentes*), *con-ai-ceit* (gl. *desimulavit*), *in-chlide* (reconditæ). The Irish *cell* is a loan from *cella*, here cited, and *caille*, which Ebel, Beitr. ii. 169, connects with *celo*, etc., is certainly (like W. *pall*) a loan from *pallium*.

No. 31. The Ir. *cél*, W. *coil*, *coel* 'augurium' are connected by Fick with *καλός*, the Celtic and Northern-European forms resting on **kaila*. The Ir. *célmuiñe* = W. *coelfain* 'glad tidings:' *an-ceoil* i. *uile orra* 'evils on them!' O'Cl., may also be here cited.

No. 32. W. *can*, *canaid* 'song,' Corn. *can*, pl. *canow*, Br. *canaff* 'chanter,' Cath., are cognate with *cano*, *kaváζω*. The Irish *cainte* 'satirist,' *caint* 'speech' may also be cognate, though the hard *t* is not easily explained.

No. 37. The Gaulish *gabro-s* (in *Gabro-sentum*, *Gabro-magus*, Glück, KN. 43), Ir. *garbar*, W. *gafr*, Corn. *gavar*, Br. *gaffr* 'cheure,' Cath., can hardly be separated from *κάπρος*, *caper*, etc. We must assume in these Celtic words an abnormal sinking of the tenues, which we also find in *gabál* = 'capere,' *κώπη* No. 34, and *goirt* 'bitter' = Lith. *kurtus*, Skr. *kaṭu*, 'sharp,' 'pungent,' and possibly also in *doich* 'swift,' *droch* 'wheel,' *infra*, at No. 178.

No. 41. O.Ir. *crip*, for **cīrp*, which O'Davoren 63 and O'Clery explain by *luath* 'swift,' is almost certainly cognate with *καρπ-άλιμος* and *κραυπνάς*. See further Corm. Tr. 143.

No. 42b. Ir. *cloch* 'stone' f. is = *κρόκη* here cited: *cora* 'stones,' Corm. Tr. 87, *cert-fuine* 'the flag on which bread is kneaded or baked,' O'Don. Supp., *calad* = *calat* (gl. *durili*) Z. 1064, also belong to this Number. Rhys, *Rev. Celtique* i. 364, also puts W. *corwg*, Irish *curach* 'a little boat' (cf. Lat. *carina*) and W. *caregl* with Skr. *karaka* 'cocoanut-shell' here cited. The Irish *curach* is from **euroch* = *euruca* (which actually occurs in Adamnán's Life of Columba, ed. Reeves, pp. 176, 177), the sequence *u-o* becoming *u-a* as in *pudar* from *putor*, *sdupar* from *stapor*, Corm. Tr. 167.

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

No. 45b. Ir. *scian* 'knife,' W. *ysgiēn*, are certainly cognate with *de-sci-scere*, (*σκείω*). So M.Bret. *squeiaff* 'coupper,' 'amputare,' Cath. = W. *ysgiaw*. Curtius' ingenious argument, p. 109, for connecting *scio* with *de-sci-scere* is

^a Fiacc's hymn, line 15, 'Robo-chobair dond-éirinn tichtu patraice forochlad' should, I now see, be rendered 'Patrick's coming was a help to Ireland, which had been shut up.' The allusion is to Galatians iii. 23 (Vulgate): 'Antequam autem venisset fides, sub lege custodiebamur, conclusi ad fidem quae patre facienda erat.' Correct accordingly my Goidelic², 130. Other blunders in the same book are corrected at the end of this Paper.

supported by the Irish *sliucht* ‘cognitio,’ Z. 878, which comes from the root SLAK, whence O.Ir. *ro-se(s)laig* (cecidit) and Goth. *slahan*.

No. 46. O.Ir. *col* ‘sin,’ Corm., seems cognate with κηλίς, *squalor*, &c.

No. 47. O.Ir. *céle* ‘socius,’ W. *celydd*, seems cognate with *callis*, κέλευθος, just as O.Ir. *sétche* ‘wife’ with *sét* ‘via,’ and Goth. *ga-sinthia* with *sinth-s*.

No. 48. O.Ir. *céle* ‘servus’ is cognate with κελῆς, *celer*, *colo*: *bua-chail*, W. *bu-gail* = βου-κόλος.

No. 49. The Irish preposition *cen* ‘sine,’ Z. 655, the adjective *cenathe*, and the adverb *in-chenadid* (gl. absque), Z. 608, seem cognate with κενέός, չնյա. No relations in the British languages except possibly *kyn* in the Corn. *kyn-byk* ‘a wether-goat,’ Lhuyd A.B. 65c.

No. 50. κέρας. The Old-Celtic forms κάρνον (σάλπιγγα) and κάρνυξ are well established (see Diefenbach *Origg.* 280) and should here be cited.

No. 53. Ir. *ceart* i. *beag* ‘little,’ O’Cl., is in form identical with *curtus*. The Br. *di-scar* ‘obruere,’ like Ir. *co-scéra* (destruct), tends to show that κέρω, etc., have lost initial s.

No. 54. κεφαλή. The Ir. *cabl* i. *cend* ‘head,’ Lebar Lecain Vocab. No. 149, (*im-chabl* i. *im-chind*, Book of Leinster, 161, b. 1, *do chalbh re cloich cruideata* i. *do cheann re cloich chriadh nó chruaidh*, O’Cl., s. v. *Cruideata*) seems, if we assume the ordinary metathesis of a liquid, identical with the κέβλη of Callimachus.

No. 57. The Corn. *ke* ‘i,’ pl. *kewgh* ‘ite,’ the M.Br. *quæ*, now *ké*, pl. *kít*, come certainly from the root KI, whence *kiw*, *cio*, etc. The Irish cognates seem to be *cáí* i. *slighe no conair* ‘a road or a path,’ O’Cl., *cian* ‘remotus,’ *cein* ‘time,’ *cach la céin ... in-céin n-aili* ‘modo ... modo,’ Z. 360 : cf. the Teutonic *tid*, *zeit*, *tími*, *tíma* from the root *dī*, in Skr. *diyate*, *dediya*, δίεμαι.

No. 59. Welsh *clo* ‘lock,’ *cloig* ‘hasp,’ should be put with *clavis* and the other words here cited.

No. 60. O.Ir. *cloen*, *clóin* ‘iniquus,’ Z. 31, *clóine* ‘iniquitas’ Z. 1007, is cognate with *clino*, κλίνω and other derivatives from the root KLI.

No. 62. Ir. *cloth* = κλυτός and W. *clod* ‘praise’ might also be added : ‘*la cluaissn*’ (sic !),—cited here from Mr. Crowe’s inaccurate^a edition of the

^a This is too indulgent an epithet. Consider the following (*pauca de plurimis*):—

p. 136, *finda ói-derga* ‘white-eared’ (rectè ‘white, red-eared’).

p. 138, *bes sáiniu* ‘which is more distinguished’ (MS. *bess áiniu* ‘which is more splendid’).

p. 140, *7 ecrat Medb 7 Ailell fidchell* ‘and Medb and Ailill arrange the chess-board’ (MS. *Imbrid medb 7 aillid fidchell* ‘M. and A. play chess’).

p. 140, *forri* ‘on it’ (MS. *óir* ‘of gold’).

p. 140, *dobor-chor* ‘of water-dogs.’ (rectè ‘of otters’).

p. 144, *asbeir is corrodalláus* (MS. *asbér is cor rodalláus*).

p. 152, *immim ... catnócaib ... diaidsiu* (MS. *immum ... catnócaib ... itládsiu*).

p. 150, *con dessar chucann* ‘will be set to us’ (MS. *condessar chuca* ‘will be asked of her.’)

The worst of all is in p. 154, where the double diminutive *fracenatan* ‘girl’ (*fracenatan* i. *caillin*, H. 2. 16, col. 657 : cf. *Banbnatan*, *Corenatan*, *Becnatan*) occurs in the acc. sg. *fracennatin*, but Mr. Crowe, not understanding this easy word, trisects it and gives us, without the slightest warning, *frace na tain*, which he renders ‘the woman of the herd.’

The quotations and translations in his notes are equally valuable : e. g.

p. 163, *nonburn aile friu* ‘another ennead [nine] by them’ (MS. *nónbur naile friu anair*, LU. 94, ‘another ennead to the east of them.’)

p. 164, *nónbos cachu urchara* (MS. *nónbor cachu urchair*), LU. 95b.

Táin bó Fráich, is in the MS. *lackuáiss* ngléssa, the *n* of the accusative appearing only in the anlaut of the following word.

No. 63. The river-name *Clóta*, now the *Clyde*, Ir. *Cluad*, gen. *cluade* in *Ail-Cluade* ‘rupes Clotæ,’ (gl. on Fiacc’s hymn, 1), now *Dumbarton*, is certainly connected with *cluere*, κλύζω, *hlu-tr-s*. So *Glana* (pura, clara) is the name of many Celtic rivers, Glück, K.N. 187 n.

No. 64. In Kuhn’s Zeitschrift xxi 429, Windisch puts Corn. *scouarn* (gl. auris) with the Hesychian (σ)κοφ ἀκούει. The *f* in Modern Welsh *ysgyfarn* is curious. The Old-Ir. adj. *con* has been equated with the Goth. *skau-n-s* *schön*, here cited, just as the synonymous *cáin*^a is certainly = O.S. *ski-n*, Eng. *sheen*. But the only equivalent of *con* is κανός, *καν-joç. Glück, KN. 68, puts the Irish *coun*, *cunn* ‘sense,’ ‘understanding,’ with κονέω; but *cunn* (ex **cug-no*, as *co-vinnus* ex **covigno*) is rather to be connected with Goth. *hug-s*.

No. 65. Welsh *cwch* m. ‘boat’ seems cognate with κόγκος, γαῦκha. So *truch* (gl. truncate), Beitr. iv. 423, from *truncus*.

No. 66. Ir. *cuach*, W. *côg*, Br. *eoc* ‘cucus,’ are all cognate with κόκκυξ, *cuculus*.

No. 69. The *erú* in *erú-fechta* ‘corvus prælii’ certainly goes with *corvus* and κόρυξ. See Corm. Tr. 39, and add the following glosses: *is erú* (i. *badb*) *fechta modcerneæ*, LU. 109a., *erú* i. *bodb*, *fechta* i. *cath*, II. 3, 18, p. 61a.

No. 71. Curtius doubtfully places κόρδαξ with κραδάω, Skr. *kurd*, *kurdana*. Fick 205 also adds σκόρδαξ from Mnesimachus. The root seems to occur in Celtic: Ir. *ceird* i. *ceimniugud no cing* ‘a stepping or going,’ O’Dav. 64: *mairg misceird*^b i. *mairg dia ceimniter* (leg. céimnígther) *in ceird sin* ‘woe to him for whom that journey is travelled,’ ib. O.W. (Br.?) *credam* (gl. vado) Z. 1053, for *cerdam*, Mod. W. *cerddaf*: Corn. *kerd* (gl. iter), M.Br. *querzet* ‘cheminer, aler.’ With Lat. *gladius* (for **cladius*), Slav. *korūda* here cited, the Irish *claid-eb*, *claimn* (= **cla-n-d-i-s*), *cloinn* Corm. ‘sword,’ *clainneb* ‘cleaver’ dat. sg. *clainniub*, T. B. Fr. 142, are certainly connected.

No. 74. κρέας, *caro*. The Irish *carna* i. *féoil* ‘flesh’ and *cairín* i. *feoil gan tsail* ‘flesh without fat,’ O’Cl., should be added.

No. 76. Root *κρι* in *κρίνω*, etc. Many British words belong to this Number. O.W. *eruitr* (gl. *pala*) Juvencus, p. 14, Corn. *croíder* (gl. *cribrum*), whence *kroddre* ‘to sift,’ D. 882, Br. *croerz*, and the O.W. *cri-p* ‘pecten,’ Z. 1059, now *crib*, Br. *crib* ‘paingne,’ Cath. The ground-form of the Irish *criáthar* is *crētra* (not as Windisch says, misled by me, *crētara*), Z². 166: the second *a* is an ‘irrational’ vowel. The Irish *ro-seailset* here cited belongs rather to No. 664, with *scailt* ‘cleft,’ etc.

No. 77. κρύος. Add Corn. *kriv* (ex **crūmo-*), W. *cri* ‘raw.’

No. 77b. O.Ir. *ein* ‘delictum,’ a *t*-stem, Z. 258, may have lost initial *s* and be cognate with A.S. *scinn-o*, *scin* ‘daemon,’ ‘nocivus,’ Fick 201, Goth. *shātha*, Gr. κτείνω, καίνω from *σκενjω, *σκανjω, Skr. *khata* from **skata*.

^a *con-rōiter* i. *cain ro(fh)itir*, LU. Crowe’s *Amra*, p. 38. *Con-fig figleastair* i. *cain no taitnemach cach figell 7* *cach sleachtain roscheastair* i. *rosfuachtnaig* i. *fria cholainn*, H. 2. 16, col. 698.

^b i. e. *mis-ceird*. So *mis-imirt* i. *droich-imirt*, O’Clery, *mis-cuis* ‘odium,’ Z. 864, (*cuis* = W. *cas*, Eng. *hate*). *Mis*. is of course = Goth. *missa*. *Mí* (aspirating) is perhaps = Skr. *mithu*.

No. 79. Ir. *cuach* ‘beaker’ = *caucus*, like *κύαθος*, belongs to the root *κυ*: also perhaps *cúana* i. *buidhne* ‘troops,’ O’Cl., and *cuanna* i. *cnoc* ‘hill,’ ib.

No. 80. Glück, KN. 28, compares Gaulish *cumba* ‘convallis,’ W. *cwm*, Old-French *combe* with *κύμβη*, *κύμβος*. *Cám* ‘a dell’ occurs in Modern Irish topography, but seems a loan from the English *coomb*. I have never met with it in a manuscript.

No. 81. Root *κυρ*, *κυλ*. Add Br. *cor-uent* ‘tourbillon.’ Besides the Irish words which Windisch puts with *κυλίω*, *κύρκος*, etc., there are Ir. *cul* ‘chariot,’ Corm. Tr. 39, and the extended root CRID in foChRIDigedar (gl. accingit), whence *cris* ‘girdle’ (ex *erid-tu) Z². 954 and M.Br. *crisaff* ‘succingere,’ Cath. So O.Ir. *cruiind* (*cur-indo-s), Br. *crenn*. So also O.Ir. *cromb* (*curumbo-s), W. *crom*, whence *cromman* ‘sickle,’ W. *eryman* ‘bending,’ ‘curved.’ That the Lat. *vārus* here cited stands for *cvārus* seems doubtful from its Celtic cognates—Ir. *fuar*, W. *gwyr*, Br. *goar* in *goarec* ‘arcus.’

No. 83. *κυ-νέ-w*. W. *cusan* (ex **custana?*) ‘kiss’ and Corn. *cussin* (gl. osculo) seem cognate with Skr. *hus* ‘amplecti.’

No. 83b. W. *cwb* ‘a concavity,’ ‘a kennel,’ if a genuine word, seems = *κύπη*.

No. 84b. W. *cyn* ‘wedge,’ if not borrowed from *cuneus*, is cognate with that word and *κῶνος*.

No. 86. With the root LAK (whence *λάκος*, *lacer*) Nigra, *Rev. Celtique* i. 153, puts O.Ir. *du-rig* (gl. nudat) and other examples, to which add *dirgetar* (gl. exuantur) MI. 136b., *du-n-dat-re-siu* (gl. quæ possit te ... exuerc) MI. 133a. *inderachtae l. huare narbu derachtae* (gl. successu prospero destitutum) MI. 18d., *ro-deracht* (nudatum, exutum est) Corm. B. s.v. *Disert*. These Celtic words, like *ράκος* (Æol. *βράκος*), may all have lost *v* in anlaut.

No. 90. Ir. *moaichfud* ‘magnificabit,’ SM. iii. 30, (*oa* = *â*, Goidel². 55), Ir. *mocht* i. *mór* ‘magnus,’ O’Cl., *mochtae* ‘magnified,’ ‘glorified’ = W. *maith* ‘ample’ (*cyn-faith*, *gor-faith*, *mawr-faith*) are cognate with the Lat. *macte* and the other words here noticed. And as metathesis of *r* is frequent, the Ir. *morc* (i. *mór* ‘magnus,’ O’Cl.) may be = *μακρός*.

No. 92. To the root MUK, whence *μυκτήρ*, *mungo*, etc., the Ir. *mucc* ‘pig,’ W. *moch* ‘swine,’ certainly belong.

No. 93. *νέκυς*. From a root ANK = NAK come Ir. *écaib*, *éc* ‘death,’ Corn., and Br. *ancou*, W. *angeu*.

No. 98. The Old-Welsh *pelechi* (gl. clavæ) Juv. 94, is either cognate with, or a loan from, *πέλεκκος* (*ch* ex *cc* as usual).

No. 99. *πενκη*. O.Ir. *bí* (gl. pix), Z. 21, *bide* ‘pieceus,’ Z. 792, W. *pygg*, Br. *pec*, are all loans. For the sinking of *p* to *b* cf. *brolach* = *prologus* and *bóc* (gl. osculum) Z. 28 = *pāc(em)*.

No. 100. Root *πικ*. O.Ir. *oech* ‘enemy,’ Corm., (with loss of initial *p*) is = A.S. *fāh*, Eng. *fog*, and (in form) Lith. *paika-s* ‘unniütz, dummm’ and is cognate with the OHG. *fēhjan* and other words here cited.

No. 102. Stem *πλακ*. Ir. *lecc* ‘flagstone,’ whence *lecán* (gl. lapillus) Z. 273, W. *llech* seems = *planca*: *liae*, gen. *liacc*, dat. *liicc*, a dissyllabic stem in *nc*, comes from a quite different root.

No. 106. The Irish *cerp* seems to belong to this Number. It is glossed by *teascad* ‘a cutting,’ O’Dav. 63, but rather means ‘sharp?’ *gorm-claidemh* *cerp cinntech or derg ima dorneur* ‘a blue sharp sword, red gold (is) settled (to be) around its hilt,’ and is = O.N. *skarp-r*, OHG. *skarph*.

No. 110. Stein *σκάρτη*. The W. *ysgarth* ‘offscouring,’ *ysgarthu* ‘to purge out,’ Ir. *aseartach* ‘stuppa,’ W. *earth*, belong either to this Number or to No. 53.

No. 111. Root SPAK, *σκεπτη*. W. *paith* ‘a glance,’ ‘a prospect,’ ‘a scene’ (Spurrell) = Lat. *-spectus* in *conspectus*, *adspectus*, *prospectus*, should be added.

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

No. 113. To *σκῦτος*, *κύτος*, *cutis*, *hûd* (root SKU ‘to conceal’), the Welsh *cwd* m. ‘cod,’ ‘pouch’ in *ceil-gwd* ‘serotum,’ and *far-god* [*ʃfar* ex *spar-*, Skr. *sphāra*, *sphira*, Lat. *spero* in *pro-spero*] ‘a big paunch,’ certainly belongs. The Ir. *ceo* ‘mist’ may also come from SKU. With *σκεῦος*, *σκευάζω*, (root SKYU, SKU, Fick, 209) I connect W. *ysgwd* ‘a push,’ ‘a jet,’ and perhaps Ir. *scoth* ‘flower.’

No. 116. *ἄγος*. See at No. 120.

No. 117. To the root AG belong Ir. *ágh* i. *cur* ‘pone,’ *ághaid* i. *cuirid* ‘ponunt,’ O’Cl., the simplex of the forms cited by Windisch: *aige* i. *graifne ech* ‘horse-race,’ Corm. Tr. 115, s.v. *mag*, *áigh* ‘contest’ (*áyfr*, Lat. *ind-ágón-*) i. *cath*, O’Cl., gen. *ága* (*déca a rígu rem n-agá*, Seirgl. Conc.: *indlema ind ága ernbais*, Rev. Celt. i. 37): *ár*, W. *aer* (ex **agro*), ‘battle,’ ‘slaughter,’ and *ám* (gl. *manus* ‘a body of persons’), Z. 268, a neuter stem in *men*, identical in every respect with *agmen*. In the British languages *g* disappears between vowels. We find accordingly W. *af*, *yd-af* ‘ibo,’ Z. 579, = Corn. *yth-af*, 580, Br. *aʃf*, 581, Cymr. *aet* (‘eat’), Z. 585, = Lat. 3d sg. imper. *agito*.

No. 120. *aīξ*. With Skr. *aja* ‘buck,’ ex **aga*, Rhys puts W. *ewig* ‘doe’ (ex **agīkā*); as with *ἄγος*, No. 116, he puts the Welsh adj. *ew-og* ‘guilty’ (ex **agāka*). The Ir. *agh f*, which O’Clery explains by *bó* ‘cow,’ occurs in the *Senchas Mór* ii. 238, 254, meaning ‘a bullock-calf,’ and is probably cognate with *aja*. The acc. pl. *aige* (cf. *litre*, Z. 246) means ‘deer’ in the Táin *bó Fráich*: *dosennat na uii. naige do ráith chruachan* ‘they chase the seven deer to Rathroghan.’

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

No. 122. Ir. *guaire* i. *uasal*, Corm. Tr., p. 91, is surely cognate with γαῦρος.

No. 123. *γάλα*. With the Skr. *jala-m* ‘water’ here cited cf. Ir. *gil* i. *uisge* ‘water,’ O’Cl.

No. 128. The original *a* of the root GAN appears in W. *ganedig* ‘natus’ (*geni* ‘nasci’), Br. *ganet* ‘ortus’ (*guenell* ‘nasci’). To the Irish words here cited should be added *in-gen* ‘filia,’ *gean* i.e. *bean* ‘mulier,’ O’Cl., *gean* i.e. *inghean*, O’Cl., and *gnia* (= γνήσιος?) i.e. *mac seathar* ‘filius sororis,’ O’Cl., a later form of which, *niae*, Windisch wrongly puts at No. 342. It is to be wished that Windisch had given his opinion as to the relation (if any) between the words treated under this Number and the numerous Celtic derivatives from a root CAN:—~~the Gaulish *enos* ‘filius?’~~ the Irish *cana* ‘cub,’ W. *cenaw* (cf. Gaulish *Canaus*, *Canavilus*?); *cenél* ‘tribe’ = W. *cenedd* f. γένεθλον, γένεθλη, Ir. *cinis* ‘orta est,’ Brocc. h. 4, 3rd pl. *ro-chinset*, *rochinnset*^a, Z. 464, *ciniud iar tuistiu* ‘bringing forth after begetting,’ Senchas Mór i. 256.

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

No. 133. γῆρανς. The Irish *gáir* ‘cry’ = W. *gawr*, should have been cited here. Also the O.Ir. *adgaur*^b (gl. *convenio* ‘I accost,’ ‘I sue’), Z. 428, whence *ad-ro-gar-t*, etc., Z. 455, *at-gairith*, Z. 994.

No. 133b. Ir. *glicc*, compar. *gliccu* ‘sapientior,’ Z. 276, *isin-glicci* (‘in astutia’), Z. 248, seems cognate with Goth. *glaggvus* and Gr. γλαυκός. The primeval Celtic form may have been **gla-n-c-vo*, *a* becoming *i* as in *ingor* = *ancora*, Z. 5.

No. 135. Root γνω. Add *in-gnaidi* ‘intellectus,’ Ml. 63a, *in-gnae* ‘intelligentia,’ Ml. 44d, *co asa-gnoither nand sechmadachte* (‘that it may be known that it is not a preterite’), Z. 743, *etar-gne* ‘cognitio,’ *etar-geuin* ‘agnovit,’ *itar-gnimim* ‘sapiens prudentia.’ The O.Ir. *gnáth*^c (‘solitus,’ ‘con-suetus’), Z. 16, and W. *gnawd* are identical with γνωρίς, (γ)notus, and should be here cited, as preserving (like Lat. *gnāru-s*) the original vowel. So Ir. *gnó* i.e. *oirdeire* ‘conspicuous,’ O’Cl., is = the Lat. *gnāru-s*, whence *gnāvare*, *nāvare* ‘to shew,’ ‘to exhibit.’ In the following Irish words from O’Clerly’s Glossary the *g* is lost, *nós* ‘custom,’ *noudh cearda* i.e. *oidhhearcaighim ealadha* [*noud* = Lat. *noto*: cf. *noodh* i.e. *urdarcughadh*, *nuithear* i.e. *oirdearcaigher*, O’Don. Supp.] *nois* i.e. *oidhheire*, *do-noisigh* ‘notavit,’ *noitheach* i.e. *oidhheirc*. With the other Latin *gnāvus* ‘active,’ the Irish *gnó* ‘business,’ *gnó(th)ach* ‘busy,’ are cognate. The O.Ir. *cía do-gnia* i.e. *cí a do aithéonta*, O’Cl., seems the 2d pers. sg. of a reduplicated future from the root *gná* ‘to know.’ Hence, too, the O.W. *am-gnau-bot* ‘conscientia,’ Z. 1056.

No. 140. ἐπείγω, ἕιγάμι. The Old-Irish *ing* ‘danger,’ *as-each-ing* *donforslaice taithmet anna Ignati* ‘from every danger may the commemoration of Ignatius’ name deliver us!’ Goidel². 122, seems to belong to this Number. So also O'Reilly's *ing* ‘force’ (cf. *di-ing* ‘impossibilis,’ Z. 863), *ing* ‘a stir,’ if only these words are authentic. O'Clerly glosses *ing* by *éigen* ‘necessitas.’

No. 141. Root *Fεργ*, ἔργον. Not only O.W. *guerg* (gl. *efficax*), but the Gaulish *vergo-bretus* and the O.Ir. *ferg* i.e. *laech* ‘hero,’ Corm. Tr. 80, O'Dav. 84, should be added. So, too, *com-orgair* ‘help,’ O'R., if the word be genuine.

^a Liquids in position are often doubled, Z. 41.

^b Wrongly connected (Kuhn's Zeitschrift, xxi 430) with ἀγείρω. See Z. 1021, *ad-gaur* l. *duttluchar*.

^c Hence *gnás* ‘consuetudo,’ Z. 25.

No. 142. Root *fεργ*, *ειργνυμ*. O.Ir. *braig* ‘chain,’ SM. i. 6, *braga* (gen. *bragat*) ‘prisoner,’ Corm. Tr. 24, go with *ι(Έ)εργω*, etc. Here *br* is from *vr* as in *bran*, *briathar*, *bróen*, etc.

And as *rg* often becomes *rc* (Z². 61), we may also compare the O.Ir. verb *do-farcaí* ‘eingit’ in the St. Gall verses (Z². 953):—

*Domfarcaí fidbaidæ fál
fomchain lóid luin luad nad céil
huas molebrán indlínéach
fomchain trírech inna nén.*

*Fomchain cói menn medair mass
himbrot glass de dindynaib doss.
debrath nomchoimmdiu cóima
cáin scribaimm foroid [n-óibda].*

Me cingit dumeti sepes:
mihi sonat merulæ cantus celer quem
non celabo:
super meo libello interscripto
mihi sonat melodia avium.

Mihi sonat cuculi loquela clara,
pulera,
in pallio glauco e summitatibus
arbustorum,
debrath (?) e meo domino epuli,
bene scribo ad symphoniam amoenam.

No. 146. The Ir. *lesc* (gl. *piger*) for **lecs* (as *lose* for **locs* = λοξός), n. pl. *leisce*, Z. 67, Br. *lausq*, is identical in form and meaning with Lat. *laxus* and should be here cited. Why (may I venture to ask) does not Curtius connect with λήγω here noticed the O.Sax. *slac* ‘hebes,’ Eng. *slack*, OHG. *slah*? As Aufrecht points out (*Trans. Philolog. Soc.*, 1867, p. 20), the Homeric ἄλληκτος, ἀπο-ἄλληξαι shew that λήγω has lost an initial consonant. So in the cognate Ir. *logmait* ‘dimittimus,’ *loghdha* .i. *lagsaine* ‘slackness,’ O’Cl., and in *lag*, O.Ir. **lac* ex *la-n-ga*, to be compared with *la-n-guidus*.

No. 150. Root *μελγ*. Add O.Ir. *tonlacht* (= *do-fo-mlacht*) .i. *bleghan* no *crudh* ‘milk or curd,’ O’Cl.

No. 152. The Ir. *ferg* ‘anger’ (= ὄφγί) is from VARG. The Irish forms *broghadh* .i. *biseach* ‘increase,’ *broghdha* .i. *iomarcach*, *broghain* .i. *iomarcaigh* no *eccoir* ‘excess,’ O’Cl., *brogais* ‘crevit,’ O’Don. Supp., come from VRAG.

No. 153. ὄρέγω. In *Rigid a laim seacha cotuc meis combiud doib* ‘he stretches his hand across her and brought them a dish with food,’ Tochmarc Becc-fola, H. 2. 16, col. 767, the Irish cognate means ‘porrigere.’ Ir. *rogh* .i. *geis* ‘prohibition,’ O’Cl., and *recht* = W. *rhaith* belong to this Number.

No. 154. O.Ir. *lig* [leg. *lig?*] .i. *dath* ‘colour:’ *mesir liga asa saoire* 7 *asa suthaine* ‘thou shalt estimate colours by their nobleness and by their lastingness,’ O’Dav. 103, seems cognate with ρηγεύει.

^a See Nigra, *Reliquie Celticae* i. 23, and note that *fidbaidæ* is the gen. sg. of *fidbad* governed by the subsequent *fál* (Z. 915): that the verb *fo-chain* means ‘sonat:’ *im chloc focain cethra* (‘for a bell which cattle sound?’), Senchas Mór i. 126, 142: that the adjective *luad* (better *lúath*) agrees with *lóid*, not with *luin*, the gen. sg. of *lon*: that *medair* is O’Clery’s *meadhair* .i. *caint no urlabhra*, and means neither ‘metri’ (=Ir. *metir*, Z. 915) nor ‘hilaris’ (Rev. Celt. i. 479); that *brot* is the dat. sg. of *brat* ‘pallium,’ and does not mean ‘espouse:’ that *debrath* is explained (?) by *délabrath* (*Debrath ebraise brath* .i. *loquella debrath din délabrath*, II. 2. 16, col. 99): that *cóima* is the gen. sg. of *cóim* ‘a feast,’ O’Reilly’s *caomh*; and that *coimndiu cóima* is to be compared with *fiadu firén na fledge* ‘dens justus dapis,’ scil. *encharistia*) Runmann in Land 610, fo. 10, a. r. In the last line *oid* may possibly be the acc. sg. of *oidh* (*oidh* .i. *ceol*, *odh* .i. *ceol*, O’Cl.) Fél. Juno 1. O’Curry’s rendering of these verses, in his *Manners and Customs*, etc., ii. 387, is a curiosity.

No. 155. Root *stey*. The Old-Welsh *tig* (in *bou-tig* ‘stabulum’) now *ty* pl. *tai*, Corn. *ti*, later *chy*, Br. *ty* ‘maison’ shew that the root to which the Celtic words are referrible ends in *g*, not *e*.

No. 156. Corn. *frâu* ‘crow,’ Br. *frau* ‘choe,’ ‘monedula’ point to a root SPRAG (= Skr. *sphurj*). Hence also W. *ffaeth* ‘eloquent’ ex **spracta*, **sprag-ta*: cf. A.S. *sprēcan*, NHG. *sprechen*. Other instances of British *F* from *SP* will be found at Nos. 113, 157, 176b. 390, 652, and compare:—

W. *ffroen* ‘nostril,’ Ir. *srón* (gl. *nasus*), Z. 23, ex **sprogna*, with *spargere* ;
W. *ffrwst* ‘haste’ ex **sprud-to*, with Goth. *sprauto* ‘schnell’;

Corn. *felja* ‘to split,’ Br. *faut* ‘fissura’ ex **SPALT*, with *spalten*.

No. 157. Br. *fæz* ‘vaincu’ ex SPAC-TA, like Zend *spaç*, seems cognate with *σφίγγω*, *spa-n-ge*, etc.

No. 158. With *ὑγρός* Siegfried equated the Ir. *úr* ‘fresh,’ ‘new,’ ‘green’ (*húrda* gl. *viridarium*, *hurdae* gl. *viridia*, *úrdatu* gl. *virore*, *n-uraigedar* gl. *cui virere*). Cf. W. *ir* ‘juicy,’ ‘fresh,’ ‘green.’ I doubt if *oss* (gen. *ois*, Senchas Mór i. 272) ‘deer’ (whence *oisín* ‘fawn’), a masc. *a*-stem = Skr. *vasta* ‘goat,’ has anything to do with the Welsh *n*-stem *ych* ‘bos’ which Windisch places under this Number. The Irish *ess* ‘ox’ (Corm. s. v. *Essem*) is the cognate word, and both may be referred to the root VAGH, No. 169.

No. 159. With *vegeo*, *vigeo*, *vigil* put also the O.Ir. *diuchtrad* ‘suscitatio,’ Z. 856, ex **di-og-t-rad*, **di-fog-t-rad*.

No. 165. O.Ir. *arg* ‘hero,’ Corm. Tr. 2, O’Dav. 48 (gen. sg. *airg*, Corm. s. v. *Lorg*, dat. pl. *argaiib*, Seirgl. Conc.) is certainly = *ἀρχός*: cf. also the following specimen of native etymology: *arg* [i.] *fiann* ‘champion’ i.i. *tiachar* (‘it comes’) ab Arg[iv]is i.i. *o greciaib* (‘from the Greeks’) *ar febus an occ* ‘because of their warriors’ excellence,’ O’Mulg. 57, H. 2, 16, col. 89.

No. 166. Root *ἀχ*, *ἄγχ*. Add *ochte* ‘angustia,’ Z. 68, *tachtae* (*do-achtæ*) gl. *angustus*, Sg. 60b., *tachlad* (gl. *aggens*), Sg. 14b., *cumcigim* (**cum-ac-igim*), gl. *ango*, Z. 435. The Gaulish *octo-* in *Octodurus* ‘arx in angustia sita,’ Glück, KN. 133, is also probably cognate.

No. 166b. Ebel, Beitr. ii. 174, puts O.Ir. *bróen* ‘pluvia,’ Z. 31, with *βρέχω*, *rigo*, Goth. *rign*. Here, as in *bran* and *briathar*, *br* is from *vr*.

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

No. 168. Fick² 391 connects *ἐλέγχω*, *ἔλεγχος*, here cited, with Ir. *lingim* ‘salio.’ The Ir. *lém* ‘saltus’ ex **léngevni*, O.W. *lummam* ‘salio’ ex **langvāmi*, are also cognate with Skr. *langh* ‘to jump over,’ ‘to disregard,’ ‘to violate.’

No. 169. Glück (Neue Jahrbücher, 1864, p. 599) connects with *vah*, *ὦχω*, *veho* the Gaulish *co-vinnus* (ex **covignos*, as Ir. *cunn* ex **cug-no-s*) and the Welsh *cy-wain* ‘vehere,’ *ar-wain* ‘ducere,’ *am-wain* ‘circumducere.’ To this Number may also belong the Irish *ess* ‘ox’ = W. *ych* (pl. *ychen* = Corn. *ohan*) ex **vexan* (see *infra*, at No. 589), Goth. *auhsa* (as the beast of draught), and Lat. *uxor* (as she who is led home: cf. *uxorem ducere*).

No. 173. Root *λεχ*. Add O.Ir. *laige* ‘concubitus’ (oc *laige la mnái*, Corm. s. v. *Orc tréith*. In *con-lé* i.i. *cob-lige* ‘coitus,’ Corm. Tr. 49, as in

the causal *la-ai l* i.e. *cuirid* ‘ponunt,’ O’Cl. (cf. Goth. *lagja, riθημι*), *ro-la-sid* ‘posuistis,’ Z². 464, the *g* is lost between vowels (Z². 63, 1083). In *nach laighfedh* i.e. *nach cuirfedh*, H. 3, 18, p. 210, and in the expressions *laigid for* ‘superiacet,’ ‘anteponitur,’ *ni laig for* ‘non superiacet,’ O’Don. Supp. (cf. Goth. *liga, κεῖματι*) the *g* is kept.

No. 174. Root $\lambda\epsilon\chi$. Add Ir. *ligur* ‘tongue,’ Corm., W. *llyaw* ‘to lick,’ Br. *leat*. So probably Ir. *biagh* ‘ladle,’ O’Don. Supp. (gen. sg. *na leighe*, acc. *leig*, Book of Aicill, 212) (= W. *llwy* ‘spoon,’ Br. *loa* ‘cullier,’ ‘cochlear’), which is certainly cognate with the Latin *ligula*, *li-n-gula* ‘spoon,’ ‘ladle,’ ‘skimmer.’

No. 176b. The W. *ffraw* (from SPRAG) ‘state of motion,’ *ffraw-dd*, ‘stir,’ etc., seem cognate with $\sigma\pi\acute{\epsilon}\rho\chi\omega\mu\alpha\iota$. For *ff* ex *sp* see No. 156.

No. 178. Root $\tau\rho\epsilon\chi$. The Old-Celtic *ver-tragos* ‘a swift dog’ is quite authentic, and should have been here cited. See Glück, Neue Jahrbücher 1864, p. 597. So also W. *tro* = $\tau\rho\chi\omega\varsigma$ (Br. *tro* ‘tour’), O.W. *traet* ‘pedes’ = Ir. *traigid*, Br. *troat* ‘pes.’ The Irish *doich* i.e. *luath* ‘swift,’ O’Cl., seems = $\tau\alpha\chi\upsilon\varsigma$ for *τακνες*, Skr. *taku* here cited. See above at No. 37.

No. 189. The Irish *gil* i.e. *lám* ‘hand’ (O’Curry’s transcript of the Brehon Laws, p. 1446) is identical with $\chi\epsilon\iota\varphi$ and the Old-Latin *hir*^a. So *gillae* ‘servus’ is to be compared in root and meaning with $\chi\epsilon\iota\varphi\omega\varsigma$, $\dot{\nu}\pi\circ\chi\chi\epsilon\iota\varphi\omega\varsigma$, in meaning with Lat. *mancipium*. *Geilsine* i.e. *munteras* ‘familatio,’ LU., cited by O’Don. Supp., is also connected: the suffix *sine* also in *coceilsine* ‘societas,’ and *fáithsine* ‘prophetia,’ Z. 77. The Brehon-law *geil-fine*, the junior division of the Irish family, perhaps meant originally the father and those of his sons who were in *mancipio ejus*. The root is *ghar* ‘rapere,’ whence also Lat. *hirudo*, Ir. *gil* (Corm. Tr. 83), W. *gel*, Corn. *ghel* (gl. *sanguissuga*).

The resemblance of Ir. *cron* in *dio-chron* i.e. *gan aimsir* ‘without time,’ O’Cl., to $\chi\acute{\rho}\circ\omega\varsigma$ here cited, is accidental. Fick 73 connects with $\chi\acute{\rho}\circ\omega\varsigma$ the O.N. *gran-n* ‘gray.’ This adjective seems identical with the Ir. *grant* i.e. *liath*.

No. 193. The Celtic words for ‘yesterday’ are possibly cognate with *heri* (**hesi*, **hjesi*), Ir. *(ind)hé*, Z. 609, W. *doe*, Corn. *doy*, Z. 617, 618 (ex **djai*, **jasi*?), Br. *dech*, Z. 618, ex **djehi*, as *pelloch*, Z. 298, ex acc. sg. **perjóhen*, **perjósen*.

No. 197. Here Ir. *gel* ‘white’ is put with $\chi\lambda\omega\rho\circ\varsigma$, *haris*, *helvus*. I would rather connect it with $\chi\alpha\lambda\text{-}\kappa\circ\varsigma$, No. 182. Curtius’ theory, here stated, that the *f* in *flavus* comes from *gh*, is rendered at least questionable by Irish *bla* (leg. *blá*) i.e. *buidhe* ‘yellow,’ O’Dav. 56 and O’Cl., whence the dissyllabic man’s-name *Bláán*, Fél. Aug. 10. See too Fick’s Wörterbuch² 381. ‘An. *blá-r*, Ahd. *blá* heißt auch *flavus* (nach Schade).’

No. 200b. The O.Ir. *gromma* ‘satire,’ *gromfa* ‘he will satirize,’ Corm. Tr. 86, *grim* i.e. *cogadh*, O’Cl., *gruaim* ‘morositas,’ *gruamda* (gl. *acer*), Ir. Gl. 1065, W. *grum* ‘a murmur,’ ‘a growl,’ all seem to belong to the root GIIRAM, whence $\chi\rho\acute{\epsilon}\mu\iota\zeta\omega$, $\chi\rho\acute{\rho}\mu\eta$, *fren-dere*, etc.

^a Another O.Ir. word for ‘hand’ is *cor*, acc. sg. *coir* i.e. *láim*, Fél. Dec. 12, (the Franciscan copy) in *ten-chor* ($\pi\nu\rho\lambda\alpha\beta\iota\zeta$), Z. 81. Cf. Skr. *kara*.

No. 201. O.Ir. *gert*^a i.e. *lacht* ‘milk,’ O’Dav. 94, was equated by Siegfried with Skr. *ghṛta* ‘ghee;’ and certainly belongs to the root GHAR ‘to sprinkle.’

No. 204. Here, following Glück, KN. 24, the Gaulish particle *ande*, the Irish *ind*, *inn*, are equated with *āvṛī*, Skr. *anti*, Lat. *ante*, etc. But, first, the Irish form (we know nothing certain of the meaning of the Gaulish *ande*) not only implies motion to or against (*ind-rid* ‘incursus,’ *ind-eoin* ‘anvil’ = W. *ingion*, Br. *anneffn*, all ex **ande-vani*), but also motion from something (cf. *ind-arpae* ‘ablatio’), and, secondly, the tenuis in the combination NT is always (so far as I know) preserved in Gaulish^b. In Irish (except in loan-words like *cland*=planta, *talland*=talentum) the dental is kept, while the nasal disappears, often lengthening the preceding vowel, as in *cét*, *tét*, *dét* = W. *cant*, *tant*, *dant*. We should accordingly expect the Irish cognate of *āvṛī*, etc., to begin with *ēt-*, and this actually occurs in *ētan* ‘forehead’ (dat. sg. *ētun*: *atrácht in lían láith asa-ētun* ‘the hero’s light ^c rose out of his forehead,’ Táin bó Cúalnge), which I unhesitatingly put with the Latin *antiae* ‘forelock,’ and the OHG. *endi* ‘forehead,’ Fick 425. The British cognate of *āvṛī* is (as might be expected) the Br. *ent*, Z. 616. The Latin cognate to *ande-*, *ind-*, *inn-* seems *ind-* in *ind-igeo*, *ind-ustria*, *ind-ulgeo*, *ind-āgo*, *ind-uo*.

No. 206. For *i-fhus*, *i-fhos* read *i-fus*, *i-fos*. Windisch should have noted here that in the *Lebar Brecc* and in Codex A of Cormac’s Glossary (from which he cites these forms) the dotted *f* is used not only to express the *f* infected by flanking vowels, but also the *f* changed to *v* by the influence of a preceding nasal. Ir. *tas* i.e. *comhnaidhe* ‘a dwelling,’ O’Cl. may be = *do-vastu*.

No. 208. *Saith* (i.e. *ionnmhas* ‘treasure,’ O’Cl.) ex **sati* and the synonymous *sét* ex **sant-o* are cognate with *έτεός*, *satya*, *sóth*. The Gaulish name *Santones*, is also referrible to this Number.

No. 209. O.W. *at-*, *et-*, Z. 900, Corn. *as-*, Br. *az-*, *at-* should be added to *ētū*, &c.

No. 211. *Fīralόç*. With *vatsa* Siegfried equated the Mediæval Latin (Gaulish?) *vassus*, W. *gwas*: cf. O.Ir. *ainder* (W. *anner*) ‘heifer,’ ‘young woman.’

No. 214. *πέτομαι*. O.Ir. *ētar* ‘impetratur,’ Z. 504, should have been placed with Goth. *fintha*. The Old-Welsh *ataned*^d ‘wings,’ *atanocion* (gl. *alligeris*) Rev. Celt. i. 360 (cf. Ir. *ethaite*, O’Don. Supp.) preserves the *a*-vowel. So the O.Ir. *aith* (gl. *pinna*) = **pāti*, *deāith* (gl. *bipennis*), which Zeuss, Gr. C. 301, wrongly puts among the examples of the diphthong *ái*. They should be transferred to p. 17.

No. 216. Root *στα*. The British cognates of *ἴ-στημι*, *sto*, etc., come from an extended root STA-M, losing the *t* as usual: W. *sefyll*, *safiad*, etc.,

^a *Cen gert ferbba* (sine lacte vaccarum) LU. cited in Corm. Tr. 37.

^b Cf. *argento-*, *carpento-*, *Nantuates*, *Commonitorios*, etc. *Candetum* for **canteton*, if genuine, is an exception.

^c I venture to connect *lían* (from **lueno-*) with Lat. *luna*, *lumen* (for **luena*, **luemen*) and Gr. *λύκνος* from *λύκρως*.

^d ‘Illa recondit (i.e. *renovat*) opus (i.e. *hī hataened*)’ gloss recently found by Mr. Bradshaw in the Oxford copy of Ovid’s *Ars Amatoria*.

Br. *seuell* ‘surgere.’ The W. *ystof*, Br. *steuffenn* are loans from *stāmen*. To the Irish words here cited add O’Clery’s *seise* i. *sesamh*. In his *stā* i. *seas* (= siste)—‘*stā a athaigh ar Conall*’—the *t* is kept.

No. 221. With *στρεψω* cf. *serbh* ‘theft’ (O.Celtic **stervā*), *fo-serba bega* i. *mingata* ‘petty thefts,’ O’Dav. 117: *searbhaidh* i. *goid* ‘theft,’ O’Cl., *siorbhai* i. *gadaigheacht* ‘thieving,’ O’Cl.

No. 222. *στρεπεός*. With this are connected not only Ir. *seirt* i. *neart* ‘strength,’ O’Cl., *ro-n-sert*, Fél. Ep. 11, *seiric* i. *laidir* ‘strong,’ O’Cl., but also O.Ir. *us-sarb* ‘death,’ Corm. : ‘gewiss,’ says Curtius, ‘heisst sterben eigentlich erstarren . . . Die Begriffe starr, fest, stark berühren sich hier vielfach.’

No. 227. Add to the derivatives from the root STAR the O.Ir. *có-sair* i. *leabaidh* ‘lectus,’ O’Cl., *sreith* (gl. strues) Z. 992, (gl. pratum) Sg. 20, W. *sarn* ‘causeway,’ *sarnu* ‘to strew’ and O.Ir. *fo-sernair* ‘is spread abroad’ (*fo-ser-nair* *senfocal* ‘vulgatur proverbium,’ O’Dav. 54). To the by-form STRU (whence Goth. *strauja*) we may refer W. *y-strewi*, *trewi* ‘sternutare,’ Br. *struyaff*, and Ir. *sreod* ‘sneezing,’ ‘the omen drawn from sneezing.’

No. 230. Three important Celtic derivatives from the roots TAN, TAM-P should be added—O.Ir. *tana* (*is-gann membrum*, *is-tanu an-dub* ‘parchment is scanty: thin is the ink,’ Z. præf. xii) = W. *teneu*, Br. *tanau*: O.Ir. *tonach* i. *léine* ‘indusium’ i. *brat* ‘pallium,’ O’Cl. ^a; and, lastly, O.Ir. *timpán* ‘a small stringed instrument (Corm. Tr. 163, *tet* i. *tiompán*, O’Cl.) played with a bow’ (O’Curry, *Manners and Customs* iii. 362), which has nothing to do with *tympānum* ^b, but is connected with the Lithuanian *tímpa* ‘sinew,’ the O.N. *thömb* ‘bowstring,’ and perhaps also with the Latin *tempus*, *templum* and *temptare*. The Ir. *tan* ‘time,’ *in-tain* ‘when,’ Z. 708, also belong to this Number.

No. 231. *Tám* i. *bas* O’Dav. 121 (*tám roselaig dúini* ‘pestilentia quæ occidit homines,’ Corm. 45), *tamh* i. *plaigh*, O’Cl. and its derivative *taimthiu*, Fél. July 2, etc., seem, like *tábes*, to come from the root TAK.

No. 234. The Ir. *tummud* ‘a dipping’ (n. pl. *tri tuinthea* gléso in *letraim dídenach*, Lib. Arm. 78 a. 2), *tumud na cainnell*, *Senchas Mór* ii. 252, is for **tumbuth*, **tungvātu*, Lat. *tinguere*, just as the neuter *n*-stem *imm*, *imb* ‘butter’ is = Lat. *ungen*. In the root-vowel the Irish form agrees with OHG. *thuncon*, *duncon*. Other instances of hard *m* (*mb*) from *ngv* are:—

Ir. *remmad* ‘to distort,’ Corm. s. v. *reimm*, = *(v)*rengvātu*, *þéμþeiv*, A.S. *vringan*, O.N. *rangr*;

Ir. *léimm* ‘leap,’ Z. 1053, ex **tēngven* (*langh* ‘salire’);

Ir. *cruim* i. *toirneach* ‘thunder,’ O’Cl., ex **crongvi*, O.N. *hrang*; and

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

No. 235. The Ir. *tuag* ‘bow,’ Z. 22, and *tál* ‘adze,’ Ir. Gl. No. 252, Goidel. 59, like *τόξον*, and the Slav. *tesla* ‘axe,’ belong to this Number.

^a *Tuinech* i. *cochall*, O’Dav. 120, is a loan from *tunica*.

^b Hence is borrowed Ir. *timpan* (with a short *a*), gen. sg. *timpain*: 7 *si oc senmaimm thimpain* 7 *oc cantain chiúil* ‘and she, Miriam, sounding a timbrel and singing music,’ LB. 118b, referring to Exodus xv. 20.

No. 236. W. *tlawd* ‘poor,’ ‘needy’ is = *τλητός*: cf. Ir. *tlath*; and with *τέλος*, meaning ‘tax,’ ‘duty,’ ‘toll,’ the Ir. *taile* (gl. *salarium*), Ir. Gl. No. 739, *tuarastal* (= **do-fo-ar-as-tala*) ‘hire,’ ‘wages,’ and W. *tal* ‘payment’ are certainly cognate. With Lat. *tollo* I would put Ir. *tall* i. *goid* ‘theft,’ O’Cl., *tallsad* i. *dogoidsead* ‘they stole,’ *ib.*, *teallsadar* (i. *dogoidsead*, *ib.*) = O.Ir. **tellsatar*. In the *c*-stem *teol* ‘thief,’ O’Cl., [n. pl. (*bain*)*teolaligh* ‘she-thieves’] an Old-Celtic **teulax*, we have the enhancement found in Skr. *tōlayāmi*. The Ir. *tlás* or *tlus* i. *áirnéis no spréidh* (= *pæda*) ‘cattle,’ O’Cl., and *tletid* ‘tollunt,’ O’Don. Supp., should also be added.

No. 237. The Irish *tét* i. *sligi* ‘road’ from **tem-ta*, Goidel². 171, may belong to the root *τεμ*. So *sét* (O’Clery’s *séd* i. *samhail*) ‘likeness,’ Fél. June 16, is from **sim-ta*: cf. Lat. *simitu*, *simul*.

No. 239. Root *τερ*. The O.W. *tarater*, Corn. *tardar*, Br. *tarazr* ‘terebrium’ should be added.

No. 241. In the Irish *tair*, *terad* ‘dry weather’ [*ba-tair* (i. *ba-terad*) *coidchi innagort* ‘there was dry weather till night in her field,’ Broce. h. 30] no trace of the *s* of TARS is discoverable; this *s* may therefore be regarded as a determinative, Fick 1013.

No. 242. The Old-Ir. *tethra* agrees in declension with *τέτραξ*. Its gen. sg. *tethrach* is glossed by *badb* ‘scallercrow’ in LU. 50a, top margin—Mac Lonan *dixit*:

<i>Mian mná tethrach</i> ^a	<i>atenid</i> ^b	‘The she-scallercrow’s longing is her fires’,
<i>slaide sethnach</i> ^c	<i>iarsodain</i>	Slashing of sides thereafter,
<i>suba</i> ^d <i>luba</i> ^e	<i>folubaib</i> ^f	Blood, body under bodies,
<i>ugail</i> ^g <i>tróga</i> ^h	<i>dir drogain</i> ⁱ	Eyes, heads (?), awful mutterings!

So O’Clery: *teathra* i. *badhb no feanog*.

No. 243. W. *tat* now *tâd*, Corn. *tâs*, Br. *tat* ‘pater’ are identical with *tata*, *τέττα*. Such words are unlikely to have been borrowed.

No. 247. Add O.Ir. *túithlae* (= **tū-tal-ia*), gl. *gibbus*, Z. 767: *túare* ‘cibus,’ Z. 247, may also come from the root TU.

No. 251. Ir. *dub* ‘dark’ is cognate with Goth. *daubs* = ‘deaf’ and *du-m-b-s* = ‘dumb,’ and *τυφλός* if this be for **θυφλός*.

No. 252. The Gaulish SVADV-RIX on the Besançon bronze knife (Rev. Celt. ii. 112) and the Irish name *Sadb* i. e. *Sadv*, all probably go with *sua(d)vis*, *ηδύς*, *svādu*.

No. 258. Root *δα*F. Corn. *dewi*, *dewy* ‘to blaze,’ Br. *devi* ‘brûler’ belong to this.

No. 259. With *δαι-δαλ-ο-ς*, etc. the Br. *daladur* ‘dolabra,’ ‘ascia,’ ‘dolabrum’ seems cognate.

No. 260. O.W. *or* *dometric* (gl. *domito*), Z. 1057, *ardomaul* ‘dociilis,’ Mart. Cap. 9. a. b., *ni cein-guo-demisauch* (gl. *non bene passa*, *estis*), Z. 1057, Br. *daauat* ‘brebis,’ might be here added to the derivatives from the root DAM.

^a i. *badb* ‘scallercrow,’ (Rev. Celt. i. 33), the *corvus cornix* or hooded crow.

^b i. *gle* 7 arm ‘battle and arms.’

^c i. *tâeb* ‘side.’

^d i. *suil* ‘blood.’

^e i. *corp* ‘body’ (so O’Clery, *lubha* i. *corp*).

^f i. *foferaib* ‘under men.’

^g i. *sáli* ‘eyes.’

^h i. *cend* ‘head.’

ⁱ i. *fúach* ‘word.’

No. 261. Ir. *daif* ‘a drink,’ Corm. Tr. 61, reminds one of δέπας οὐρον ‘eigentlich ein Maass Wein, von wo die Uebertragung auf das Gefäss leicht ist,’ Curtius No. 261. The desiderative (?) formations Ir. *dibhe i. tart* ‘thirst,’ O’Cl., and Gr. διψα (ex διπ-σα) possibly meant originally ‘a desire for a measure of liquor.’

No. 262. Ir. *dair* ‘inire vaccam vel ovem,’ gen. *dara*, Senchas Mór i. 144, ii. 45, *darmna*, Book of Aicill 230, O’Dav. 79, *con-da-ro-dar-t* ‘eam, scilicet vaccam, invit,’ Rev. Celt. i. 44, seem cognate with δαρθάρω and *dor-m-i-o*: cf. the use of the Germ. *be-schlafen*.

No. 264. Root δε. To this or No. 260 belong O.Ir. *tuidne* (do-fo-DAM-ia or do-fo-DE-mia) ‘colligatio,’ ‘conjunction,’ Fél. Oc. 17, Ep. 355, *oc-tuidme* Corm. s. v. Essem, *tuidnide* (gl. fixum), Z. 984.

No. 265. Root δεμ. Ir. *daimh i. teagh* ‘domus,’ O’Cl., should be added.

No. 266. δεξίος. In W. *deheu* ‘right,’ ‘south,’ Br. *deho*, the suffix resembles that of Goth. *taihs-va*.

No. 267. Root δερ. Br. *darn* ‘pars,’ W. *darn* ‘a piece or patch’ (whence the English verb *to darn*) should be added.

No. 269. The instructive Old-Welsh *duiutit* (-tit=Lat. -tūtem) ‘divinitas’ should have been cited, as well as the O.Ir. *doi* (*doi-duine* i. *dag-duine*, Corm.) = *divus*, δῖος, and *tré-denus* ‘triduum,’ Z. 302.

No. 270. Root δο. Add *dan airgil i. maoin no aisgidh airgid*, O’Cl., *dathadh i. tiodhlacadh* ‘a giving,’ ib.

No. 279. Root διδ. Ir. *ithim* ‘mando,’ Z. 429, here cited, seems rather connected with *ith*, W. *yd* ‘corn,’ an *u*-stem = *pitu*. But O.W. *esice* in *leu-esicc* (gl. cariantem), Beitr. vii. 388, now *ysig* ‘corroding’ is almost certainly from *ed-ticio-*

No. 280. Root διδ. The O.Ir. *sadb*, Corm., W. *haddef* ‘a dwelling’ certainly (like Skr. *sadman*) belongs to this Number, though the suffix is obscure. So *aitheallach* (ex *aith-sedlach* ?) i. *aith-suidhiughadh*, O’Cl. In *consádu* ‘I set together,’ Fél. Jan. 23, *adsuidet*, *arsaid*, SM. iii. 10, we have a causal meaning. In *adh* i. *dligheadh* ‘ge-setz,’ O’Cl., (whence *adha*, *com-adas*, etc.) the initial *s* seems lost, as in *amal* ‘instar’ and the negative prefix *am-* = *séni*.

No. 284. Fick 30 refers κέκαδον, κέκαδόμην, with Lat. *cado*, *cēdo*, to a root *kad* ‘gehen,’ ‘weichen,’ ‘fallen.’ To this I would refer W. *cwyddo* ‘to fall,’ in *dy-gwyddo*, *tram-gwyddo*, *cwyddol* ‘falling,’ and Ir. *casair* i. *cioth* ‘a rainfall,’ ‘a shower,’ O’Cl., ex **cad-tric*.

No. 286. Root μεδ. W. *meddwl* ‘thought,’ ‘mind’ belongs to this Number. Very beautiful is Windisch’s explanation of *coimdiu* ‘dominus’ as *con-midiu*. Compare *dia már midedar each ní* (‘a great God, who judges everything’) *Siaburcharpat Conculainn*, LU., and the Old-Norse name for ‘gods,’ *rögn*, as μέδοντες.

No. 288. Root ḥ. Corn. *eth*: *mar whek aga eth* ‘so sweet their odour,’ O. 1994. Here infected *d* in auslaut is regularly sharpened into *th*.

No. 291. Ir. *od* in *od-brann* (gl. talus = a Skr. **pada-bradhma*^a), whence *uide* ‘iter’ (= Vedic *padyā* ‘fusstritt,’ Grassmann), may (as Siegfried thought) have lost initial *p* and be connected with πούς, etc.

^a Cf. *qata-bradhma* ‘hundred-pointed.’

No. 298. With *á(F)uēd* (root VID) the Irish *fued*^a ‘cry,’ W. *gwaedā* are identical. From the root VAD I would derive the Ir. *fuidhir* i.e. *briathar* ‘word,’ O’Cl., and also the Irish *fonn* (from **fo-n-d*) ‘a tune,’ ‘a song,’ the root being nasalised as in Skr. *va-n-dē* ‘celebro?’ O.Ir. *ús* (ex **ud-tu*, **vad-tu*) i.e. *slonnadh no aisneis*, O’Cl., *im-thús* (= *imm-do-ús*) ‘history,’ *imthúsu* ‘tidings;’ and *fasc* (ex **valco*) ‘nuntiatio’ SM. i. 258.

No. 300. *vē-wp*. Add *os* (= **ud-ta*) in *os-bretha* ‘water-judgments,’ SM. i. 182. The nasalised form *fu-n-d* ‘aimm na déré’ occurs in LU. 45a with the meaning ‘tear.’ It also seems to occur in *di-unnach* ‘capitolavium,’ Corm., *diunnach* i.e. *glanadh o pheacadh* ‘cleansing from sin,’ O’Cl., and in *foinsi* i.e. *tiobrada no toibre* ‘wells,’ O’Cl.

No. 302. Stem *aiθ*. W. *aidd* ‘calor,’ ‘studium,’ Br. *oaz* should be added. The O.Ir. *éscē*, *éscā* ‘moon,’ Z. 229, (ex **ēd-cio*, as *usce* ‘water’ ex **ud-cio*) seems, like Lat. *eidus*, *idus*, Skr. *i-n-du*, referrible to a root ID.

No. 303. Root *āλθ*. To this Number surely belong Lat. *arduuus*, Gaulish *ardeo* (in *Ardu-enna*), Ir. *ard*.

No. 306. Root *īpvθ*. W. *rhuudd* ‘ruddy,’ Br. *ruz*, should be added.

No. 307. Root *θa*, *θη*. Add M.Br. *di-zonaff* ‘ablactare.’

No. 309. Root *θε*. Add O.Ir. *in-denim* (gl. debilitatum), Parker 115, pl. *indenmi* (gl. imbecilles), Z. 860.

No. 312. Fick 99 puts the Gaulish *dunum* (*dānon*) with *dhanu*, *θic*.

No. 313. With *θēw*, *θooč*, has been compared the Ir. *dó* in the common phrases *dó duit dotig* ‘go thou^b to thy house,’ LU. 45b.; *do duit uaim* ‘go thou from me,’ ib. 47a; *dó dūil iarom dia-saichthin* ‘go you then to her,’ ib. 110a. But, like *dothar* i.e. *abann* ‘river,’ *duithir na hoidehe* i.e. *maidin* ‘morning,’ O’Cl., it rather seems cognate with *ðīw*, *ðīrw*, OHG. *zūwen*, Fick^c. 95.

The verb *θīγw* ‘I sharpen’ here mentioned is compared by Fick 772 with O.N. *dengja*, A.S. *denegan* ‘to hammer.’ Whether he is right or wrong, these Teutonic verbs seem cognate with the Irish *dedaig* ‘compressit’ Goidel^d. 133, *lase for-ru-dedgatar* (gl. obprimendo), MI. 63a., *for-dengat* (gl. opprimentes), MI. 29a, *for-dingit* ‘opprimunt,’ LB. 39a, *for-dengar* (gl. deprimitur), MI. 57d, *for-diastar* ‘opprimetur,’ O’Dav. 77, 85, *for-n-diassatur* (gl. opprimi), MI. 39b.

No. 315. Glück (Neue Jahrb. 1864, p. 600) connects *Ἀνδράστη*, the name of a British goddess of victory, with Skr. *drsh* ‘vincere,’ and translates ‘die unüberwindliche.’ The Ir. substantive *dorr*, gen. *dorre* (= *θāpσοc?*) explained by *fearg* ‘ira,’ O’Cl., and the adjective *dorr* i.e. *aggarb no rogharbh* ‘harsh or very rough,’ O’Cl., may also belong to this Number.

No. 317. Root *θpe*. To this, I think, belong two Celtic words: Jr. *drogain*, which is glossed by *fúach* supra No. 242, and *dord* ‘susurrus,’ Corm. s. v. *adann* = W. *dwrdd*, whence O.Ir. *dordaid dam* ‘mugit cervus,’ LU., *fo-dordchu* (gl. susurratores), Z. 72. With *drog(ain)* cf. (τον)θορυγέω. In the neut. *n*-stem *deil-m* ‘sound,’ ‘thunder,’ the *r* has become *l*.

^a Dat. sg. *fuedil*, Corm. s. v. *bachall*.

^b Lit. ‘a going to thee.’

No. 319. *ōvpa*. The Gaulish *dvorico* should be cited as showing the Old-Celtic anlaut which agrees with that of *dvāra*.

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

No. 324. Ir. *fe-n-did*, *fennid* ‘champion’ seems from the root *vadh*. So perhaps the *s*-future *fess* i.e. *muirfidh* ‘occidet,’ O’Cl.

No. 325. Neither Ir. *uth* ‘mammula’ (cf. Lat. *uter*?) nor W. *uwd* ‘pap’ can possibly be cognate with *oīθap*. An Irish dat. pl. *indib* translated ‘udders’ in a gloss on the Book of Aicill, p. 228, is perhaps the Celtic relative required. The O.Ir. *indeb* ‘profit,’ Z². 789 (= *inneamh* i.e. *biseach* ‘increase,’ O’Cl.) may be in root = Lat. *über* ‘fullness,’ ‘richness,’ ‘fertility’ ex **vanfer*, **vanθer*.

No. 326. For the words which Windisch here erroneously refers to the root BHADH, we may substitute the following:—from the unnasalised form, we have Ir. *buiden*, O.W. *bodin* pl. *bodiniou* (gl. phalanges), *byddin* ‘a band,’ ‘a troop,’ O.Ir. *base* ‘monile’ (= **bad-co*), Corm. 7, with which W. *baich* ‘a burden,’ ‘bundle,’ Br. *bech* = Lat. *fascis* (ex **bhadei-s*) may, I think, be connected; from the nasalised form we have Ir. *band* i.e. *dliged* ‘lex,’ in the Vocabulary in the Lebar Lecain (= O’Clery’s *bann* i.e. *dligheadh*)^a *for-bann* ‘bad or false law,’ O’Don. Supp., *co-forbannach* ‘κακογομιστί’ (if one may coin a Greek word), LB. 60b, and the adjective *bind* ‘melodious,’ *bindiu* (gl. *sonorius*), Z. 275, which is to be compared with Lat. *fides* ‘the string of a musical instrument,’ and the nasalised forms *of-fend-ix*, *of-fend-imentum*.

No. 338. The W. *sarff* is identified by Ebel (Beitr. ii. 158) with Skr. *sarpa*: but it is probably a loan (like Br. *sarpant*) from *serp(ens)*.

No. 341. Cormac’s *rop* ‘animal rumpens’ (gen. *ruip*, acc. pl. *rupu*) may belong to this Number: his *rap* ‘animal rapiens’ to No. 331 (cf. Ital. *rappare*). From *rop* we have the abstract *roptene* i.e. *gairge* in H. 3, 18, p. 73, col. 3.

No. 343. The Ir. *aicc* ‘bond,’ O’Don. Supp., *aigter* (leg. *aicther*) ‘is tied,’ ‘is fastened,’ ib., *aice* i.e. *trehaire* ‘a surety’ (vas, vadis) ib., *aicde* i.e. *cumtach* ‘a structure,’ Corm., *aicde airgit* i.e. *dealg no fail* ‘a pin’ [cf. πάσσαλος, *palus*] or ‘ring,’ O’Don. Supp., *aicce* ab *accnla* (leg. *acula* ‘a little needle’) H. 2. 16, col. 88, all appear to have lost initial *p* and to come from a nasalised form (cf. *pa-n-go*) of the root PAG. What are *ágai umaidi*, LU. 24b?

No. 345. Παλάμη and *palma* are represented not only by the Irish *lám* (= **plāma*), but by the adjective *dilmain* ‘liber’ (= **di-plāmani*, lit. ‘e-man-cipatus’), compar. *dilmainiu* (gl. *liberius*), ML. The noun *palf*, which occurs in Welsh, Cornish and Breton, is no doubt a loan from *palma*.

No. 350. The *p* of *πατέομαι*, *pasco*, etc., is preserved in the Old-Irish compound *úr-phaisiu* (gl. cancer, morbus), Z. 268, where *paisiu* is identical

^a So Corssen refers Lat. *lex* (Osc. abl. sg. *ligud*) to the root LIG ‘im sinne der bindenden satzung.’

with (perhaps borrowed from) *pastio*, and *úr* (i. *olc*, Cormac) is cognate with $\pi\acute{\nu}\theta\omega$, *pūs*, etc. No. 383.

No. 351. Stem *nav*. Add W. *poues* (gl. *quies*), Z. 1053, and the Cornish *s-pauen mor* (gl. *equor*), where the *s* is prosthetic, as in Corn. *s-quenip* (Fr. ‘*guenipe*’), Bret. *s-clacc* (Fr. ‘*glace*’), *s-claer* (Fr. ‘*clair*’), Irish *s-túag*, *róξor*, *s-cipar* from Lat. *piper*, and *s-préidh* ‘cattle’ from Lat. *præda*.

No. 352. Ir. *li* ‘color,’ (gl. *gloriam*), Z. 623, W. *lliw* m., Br. *liu*, and the Ir. *alad* ‘speckled’ = Skr. *palita*, $\pi\epsilon\lambda\tau\nu\acute{o}\epsilon$, may have all lost initial *p* and belong to *livor*, cited under this Number.

No. 353. $\pi\epsilon\lambda\lambda\alpha$ (ex **πελνα*). Cf. Ir. *lenn* (gl. *sagana vel saga*), Z. 1063, O.W. *lenn*, ib., ex **plenja*, Lith. *plēne* ‘haut’ Fick, Spracheinheit 338.

No. 355. In O.Ir. *putte* ‘cunnus,’ Corm. Tr. 138, compared with $\pi\sigma\vartheta\eta$, and Lith. *pyzdā* we have possibly an example of the assimilation of *s* to *t*, (here from *d* prolected by *s*) which we certainly find in *nett* (W. *nyth*) = Lat. *nūdus* ex **nisdus*. The following apparent examples of this assimilation are given merely as conjectures for the criticism of competent philologists:—

att ‘tumor,’ Fél. Prol. 18, Z. 949; cf. *ōzoc* (ex *ōσδος*, Goth. *ast-s*), properly the *nodus* from which a branch springs;

bet ‘culpa,’ Corm. Tr. 20, ex **besdo-* [*βδέσ-μα*, *βδό(σ)λος*] as the nearly synonymous *páðar* ‘harm,’ ‘error’ from Lat. *putor*;

brót ‘stimulus,’ n. pl. *bruit*, LU. 93 = urdeutsch *brosda*, Fick 822;

ét ‘zelus,’ Z. 18: cf. O.N. *æsta* ‘etwas verlangen,’ Fick 688;

etiuth (leg. *étiuth*) = *vestitus*, Z. 802, *étagh* ‘vestis,’ Z. 810;

éitset ‘auscultent;’ *éit-s-ech-t* ‘auditus,’ Z. 996: cf. O.Lat. *oisdier*, *aισθ-έται*, Fick 429;

gataim ‘rapio’: cf. Skr. *hasta* ‘hand’;

rét ‘res,’ Z. 18, ex **rē-s-tu* (as *áis* ex **aiv-as-tu?*).

No. 357. The W. *pell* ‘far’ (*pellach* ‘ulterior’), Br. *pell* ‘procul’ certainly belongs to this Number. As to the liquids, O.Ir. *ire*, Z. 277, is = *περαιω* = *pell*, just as O.Ir. *ferr* = *variyas* = *guell*. This and other instances at Nos. 341, 351, 358, 366 shew how groundless is Windisch’s assertion (Vorrede, x) that ‘indogerm. *p* im Keltischen *nie erhalten ist*.’

No. 358. *περάω*. W. and Br. *go-br* ‘præmium,’ W. *go-brwy* ‘reward’ (Old-Welsh **guo-pr*, **guo-prui*), *gobryn* ‘merit,’ *gobru* ‘to compensate,’ M.Br. *gopr merdeat* ‘loyer de marinyer,’ *gopra* ‘loyer’ all belong to this Number. The Gaulish *rito-n*, O.W. *rit* now *rhyd* ‘a ford’ may also belong to it, if we assume the loss of *p*.

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

No. 360. *πέρνσι*. The form *in-uraid* (with one *n*), here cited from the Táin bó Fráich, is incorrect. It is an accusative of time, and should be *inn-uraid* or better (as in O’Mulconry’s Glossary, No. 748, H. 2. 16, col. 117), *inn-uraith*. The Celtic representative of the Gothic *fairni-s* ‘old’ here cited seems the Old-Ir. *iarn* in Cormac’s *iarn-bélre* or *iarm-bélre* ‘an obsolete word’ (see s.vv. *cloch*, *fern*). Here, as in the next words, we have loss of initial *p*^a.

^a So Ir. *ossar* is = Lat. *posterus*, and cognate with *πύματος*, etc., Curtius, p. 706.

No. 363. Root $\pi\iota$. Add O.Ir. *ith* ‘fat,’ O’Don. Supp. and Cormac s.v. *itharnae* ‘a rush-light’ (*filum scirpeum*): Corn. *itheu* (leg. *iteu*) gl. *ticio*, Br. etc. ‘brandou.’

No. 366. Root $\pi\lambda\alpha$. Add Irish *com-all* ‘pregnant,’ acc. sg. f. *comaill*, Brocc. h. 39: *comhaille* i.e. at *bronn* ‘pregnancy,’ lit. ‘tumor ventris,’ O’Cl. The form *rochomall* here cited by Windisch means *implevit* not *impleri*. The W. *lwydd* (ex **luid*, **lēd*) in *arg-lwydd* may be = $\pi\lambda\eta\theta\acute{\nu}\varsigma$ or $\pi\lambda\eta\theta\acute{o}\varsigma$. The original *p* is retained in Gaelic *pait* ‘plenteous,’ Corn. *pals* (*goleow pals leas myll*, P. 165, 3) and Br. *paot* * ‘beaucoup,’ ‘plusieurs.’

No. 367. *Liach* may perhaps be connected with the root $\pi\lambda\kappa$ plan-g-o, etc. It occurs in Z. 624, *ba nisse hirnaigde erru ba liach anepeltu* ‘it was right to pray for them: their perishing was lamentable.’ So O’Clery (in that excellent glossary which it is a shame not to reprint), *Liach* i.e. *ni as doilidh no as olc le duine*. unde *facha fer dá liach oir ba doilidh dó a athair do mharbhadh a ecath 7 a mathair d’ég aga bheire* “what is grievous or evil to a human being: *unde* ‘Fiacha, the man of two *liachs*,’ for it was grievous to him that his father was slain in battle and that his mother died in bringing him forth.”

No. 371. Root $\pi\omega$, $\pi\iota$, $\pi\omega$. W. *yfed*, Br. *evaff* ‘boire’ should be put with Ir. (*p)ibimm* = ‘bibo,’ and W. *di-od*, Br. *di-et* ‘boyre,’ with Lat. *potare*. The Ir. *at* i.e. *laith* ‘milk,’ O’Cl., *án* ‘a drinking-cup,’ Corm., and *ól* (*an ól meda* ‘the drink of mead,’ Brocc. h. 85) whence *ró-ólach* (gl. *erupulatus vino*), Goidel². 59, have all probably lost initial *p* and are connected with this root.

No. 378. Root $\pi\mu\alpha$. Add Ir. *láth* ‘heat of animals in the season of copulation,’ O’Don. Supp. The Ir. *luaih* ‘ashes,’ W. *lludw* come from a root (cf. Skr. *pru-sh*, *plu-sh* ‘to burn’) whose vowel is *u*.

No. 382. With Goth. *speiva* ‘spuo’ cf. W. *ffì*. The Br. *pifit* is borrowed from *pituuta*.

No. 385. $\pi\tilde{u}\rho$. Add Ir. *úr* i.e. *teine* ‘ignis,’ O’Clery.

No. 386. Fick’s suggestion (*Spracheinheit* 341) that $\pi\nu\rho\acute{\nu}\varsigma$ may be “das ‘reine’ Getreide”—cf. Lat. *purus*—derives support from the Irish *cruithnecht*, Corm. Tr. 33, which seems cognate with Lat. *scrutinium*.

No. 387. $\pi\tilde{a}\lambda\o\varsigma$. The O.Ir. dissyllable *haue* ‘nepos,’ Z. 229, (ex **páusio*?) seems to belong to this: cf. Lat. *pūsion-*, *pūsiola*. But *óa* ‘minor,’ = W. *iau*, Skr. *yavīyas*, and *oam* (leg. *óam*) ‘minimus’ have lost initial *y*.

No. 389. Root $\sigma\tau\alpha\mu$. To this Number belong Ir. *spréid* ‘a spark,’ Corm. *tenlam*: *spreite arfed senlebor* ‘scattered throughout old books,’ W. *ffrid*, *ffrit* ‘a sudden start,’ *ffrwd* = Ir. *sruth* ‘stream,’ etc. Here too I would put both $\pi\tau\acute{a}p-vv-\mu\acute{a}\iota$ and $\pi\tau\acute{a}\rho\omega$, in which (notwithstanding Curtius, 696) I venture to think that the $\pi\tau$ is not = the *st* of Lat. *sternuo*, *-sternare*, but comes regularly

^a For the loss of *l* before *t* in Breton cf. *aut* ‘ripa’ = W. *allt* ‘cliff,’ Corn. *als* (gl. *littus*), Ir. *alt* (*alt in maro* ‘the shore of the sea,’ LU. 23b): *auten* ‘rasorium’ = Ir. *alltan* (W. *ellyn*): *auter* ‘altare’ (W. *allor*): *faut* ‘fissura’ (W. *holtt*, *spalt*): *sauter* = psalterium (W. *sallwyr*), etc. The modern *paotr* ‘garçon’ which Bopp, I think, compared with Skr. *putra*, is really for **paltr*, and connected with Eug. *pultry*, Low-Germ. *pult* ‘lappen.’

from $\pi\hat{\epsilon}$, πj (Kuhn, Zeitschrift xi. 310), $\sigma\pi j$, ΣΠ (Curtius, p. 683). The root SPAR-G (whence Lat. *spargo*) also seems to belong to this Number. From SPARG come W. *ffreuo* (ex SPREGAM) ‘to gush,’ ‘to spout,’ and *ffroen*, Br. *froan* ‘naris,’ Ir. *srón* ‘nasus’ (ex SPROGNA).

No. 390. $\sigma\pi\lambda\gamma\tau$. Br. *felch* ‘rate,’ ‘splen,’ Cath., is identical with Ir. *selg* ex **spelgā*, the *g* becoming protracted and then aspirated after the liquid, and the combination SP producing F according to rule in the British languages.

No. 391. Root *sav*. Here the initial *sv* has, as usual, given rise both to *s* and to *f* in Irish. The verbal forms *fiu* (= **fefup*) ‘sopivit,’ pl. *feótar* (= **fefupantar*), *foaid* (= **fupata-i*) ‘sopiebat’ Goidel². 87 n., deserve to be quoted: also *socht* (= **sop-to*) ‘silence,’ *sochtid* ‘silet,’ Corm. prull, *sochtais* ‘siluit,’ LU. 22b, to be compared with $\sigma\omega\pi\eta$ ($\sigma\iota\sigma F\omega\pi\eta$), and the MHG. *swift* ‘schweigend,’ Fick 418. For the change of Indo-European *pt* to *ct* cf. *secht(n)* ‘septem,’ *necht* ‘neptis.’ The British forms W. *hun* ‘sleep,’ Corm. *fun* in *dy-fun* ‘sleepless,’ D. 2204, agree with the double form in Irish.

No. 393. The reflex of *βπαί*, as well as that of *βπο'*, is found in Irish, namely *faoi-sin* i.e. *fo no samhail sin* ‘under or like that,’ O’Cl. This form (spelt *foisin*) is found more than once in LU., e.g., *tanic in bliadain ass foisin*, 41a. So perhaps in Patrick’s hymn: *eretim treodataid foisin oendata(i)d in dulemain dail* ‘I believe in a Threeness, likewise a Oneness in the Creator of . . . ?’

No. 395c. $\beta\omega\mu\beta\nu\lambda\iota\varsigma$. Add O.Ir. *bólcha* (gl. papulas), Parker 134.

No. 396. $\beta\rho\alpha\chi\acute{\nu}\varsigma$, *brevis*. Compare W. *ber*, Br. *berr* ‘brief,’ Ir. *bearr* i.e. *gairit*, Gl. 89, *cum-bair* ‘brevis,’ SM. i. 182, *cum-bre* ‘brevitas,’ Z. 1050, *cuim-brigid* ‘breviare,’ Fél. Ep. 123: perhaps Ir. *breagh* ‘bellus,’ O’Don. Gr. 74, anglicised ‘braw.’

No. 400. W. *am*, Z. 674, keeps the original vowel of $\dot{\alpha}\mu\phi\acute{i}$, etc.

No. 404. $\delta\phi\text{-}ar\acute{o}\varsigma$. Add O.Ir. *ad-r-arbbai* ‘he abolished, expunged or left out,’ O’Don. Supp. (*arbai* = ‘orbavit?’).

No. 405. $\ddot{\alpha}\text{-}\phi\phi\acute{v}\varsigma$. The Irish gen. dual *brúad* (I have never met the nom. sg.) occurs in the following passage from Lebor na huidre 113b, describing the hero Cúchulainn, *Atá limsa bá frass donemannaib rolád inachend. Dubithir leth dubfolach ecchtarde adú brúad deirgithir partaing a beoil*, thus rendered by Mr. Crowe: ‘I should think it was a shower of pearls that was flung into his head. Blacker than the side of a black cooking-spat (?) was each of his two brows: redder than ruby his lips.’ Another form *bra* or *brai* (cf. OHG. *brâwa*) i.e. *mala* is given by O’Clery.

No. 406. O.Ir. *srub muicci* ‘a swine’s snout,’ Corm. Tr. p. 154, is surely cognate with *sorbeo*, etc.

No. 407. Root $\phi\alpha$. O.Ir. *ad-bo* i.e. *urfoocraim* ‘I proclaim’ i.e. *obaim* ‘prohibeo,’ O’Dav. 50. To the secondary root *bhan* belong Ir. *at-boind* ‘he proclaims,’ ‘inhibits,’ O’Don. Supp., (cf. O.N. *banna*, OHG. *bannan* Fick² 809), 3d sg. pres. pass. *ad-bonnar urfogartha*, O’Don. Supp. With $\phi\alpha\lambda\eta\rho\acute{\varsigma}$, $\phi\alpha\lambda\acute{\iota}\varsigma$, and other words noticed under this Number the O.Ir. *beltine*, *beltene* is perhaps connected: with *bel* cf. O.N. *bäl*, A.S. *bæl* ‘flame’: the *tine*, *tene* is the same compound suffix that we have in *gel-tine* ‘firewood,’ Corm. *fochonnad*,

and *cair-tine*, *cairddine* ‘friendship,’ Z. 777. The Greek φέγγος (ex *σπαν-γος) ‘light’ placed by Curtius under this Number cannot, I think, be separated from Skr. *pājas*, Lith. *spogalas* (Fick 413) and W. *ffaw* ‘radiance’ ex SPAGA.

No. 410. Root φεν. Add O.W. *et-binam* (gl. *lanio*), Z. 1052, *du-ben-ticione* (gl. *exsectis*), Mart. Cap. 42 a.a., Br. *benaff* ‘couper,’ Cath.

No. 412. Root φλα. Ir. *blor* (leg. *blór*) i. *glor* ‘noise,’ O’Dav. 57, *blór* i. *guth no glor*, O’Cl, belongs to the root φλυ. So the W. *blew* ‘crines,’ Z. 109, Corn. *bleu*, Br. *bleau*, *bleuenn*.

No. 413. Root φρακ. The Ir. *bárc* i. *iomad* ‘a multitude,’ O’Cl., is cognate with Lat. *farcio*, *frequens* here cited.

No. 414. φφάτηρ. Add O.W. *braut*, Corn. *braud* vel *broder*.

No. 415. φφέαρ. As the Ir. *tipra* is an ant-stem, the ground-form cannot be *do-ad-bravat*, as Windisch conjectures. I know not whether the verbs *do-e-prannat* (gl. *afluant*), Ml. 39d, *toi-prinnit* (gl. *influunt*), Goidel². 70, *do-r-e-prend-set* (*emicuerunt*) *ib.*, *do-n-e-prenn-et* (gl. *quo . . . liquefiunt*), Sg. 209b, are connected with Goth. *brunna*, but phonetically the connection is possible, for the Irish *p* is here a *b* protracted by the lost *th* of the preposition *aith*, Z. 880.

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

No. 419. Ir. *einech* = Old-Corn. (?) and Br. *enep* ‘face,’ Z. 838, 1060, should surely be compared with the Skr. *anīka*, Zend *ainika* here cited.

No. 421. árvá. Cf. the intensive prefix *an-*, *en-* in Corn. *an-auhel* (gl. *procilla*), W. *en-awel*, Br. *am-pref-an*, *am-poeson* ‘rubeta,’ Ir. *an-fad* ‘storm.’

No. 422. árvíp. Add W. *nerth*, O.W. *nerthheint* (gl. *armant*), Juv. 89.

No. 424. ēvēk. The root NANK is in O.Ir. *coim-nac-nar* ‘potuimus,’ and other forms, Z. 451. The root ANK is in Ir. *t-ic*, *tair-ic* ‘venit,’ *t-anac r-anac* ‘veni,’ M.Br. *di-anc* ‘deviare,’ Cath., Ir. *tecm-ang* (gl. *fors*), *agad* (gl. *fors*), *tocad* (gl. *fors*), *do-thoicedib* (gl. *fatis*).

No. 425. ēví, *antar*. Add O.W. *permed-interedou* (gl. *ilia*), Juv. 35 : Corn. *enederen* (gl. *exstum*), O.W. *ithr*, Beitr. vii. 398 = *inter*.

No. 428. ēvoç. Add O.W. *hencassou* (gl. *monimenta*), Juv. 49.

No. 429. Add to the derivatives from the root MAN O.Ir. *taith-met* ‘commemoratio,’ Fél. Ep. 131, 235, *foimtiu*, *toimtiu* ‘opinio,’ Z. 42. With the roots *μαθ*, *μαδη*, the Ir. *modh* i. *fear* ‘vir’ and *modh* i. *obair* ‘opera,’ O’Cl., seem connected.

No. 430. ναῦç. Add *noere* ‘nautas,’ O’Cl.

No. 431. Root νεψ. Add Ir. *nemed* (gl. *sacellum*), Gaulish *nanto* (gl. *valle*), Beitr. vi. 229.

No. 432. Ir. *nett*, gen. *nit*, Goidel². 84, W. *nyth* ‘nest,’ ex **netto-s*, **nes-to-s*, **nes-do-s*, No. 355, may, like Lat. *nīdus* ex **nīs-dus*, be cognate with *ra(σ)īw*.

No. 435. If we may assume that áru (gl. *rien*), Z. 264, a fem. *n*-stem, W. *aren*, has lost initial *n* (like Ir. *Uachongbail*, *escu*, *escongan* ‘eel,’ *ess* ‘weasel,’

Br. *effou* ‘ciculx,’ *azr*—now *aer*—*Ormant, Ormandi*) we might equate it with the Old-Latin **nefro* pl. *nefrones* ‘testiculi’ Festus, s. v. *nefrendes*, and thus connect it with OHG. *niero*, Gr. *νεφρός*.

No. 443. Root *rv*, *στυν*. To this Number belong Ir. *snuadh* i. *sruth* ‘flumen,’ O’Cl., *snuad* ‘caesaries,’ Corm., W. *di-nēu* ‘to pour,’ Br. *di-nou* ‘fondre.’ From root SNA, come Lat. *nare*, *natrix* ‘water-snake’ = Ir. *nathir* (gen. *nathrach* a. fem. c-stem), W. *neidr*. In the Ir. *snob* (gl. suber) Sg. 64, *snamach* (gl. suber), Ir. Gl. 391, W. *nauf* ‘a swim,’ Ir. *ro-sná* i. *dorinne snámh*, O’Cl., the *s* is preserved.

No. 448. *ωνος*. The O.Ir. *uin* (*oe-uain* ‘in commodando,’ Z. 634) is = *ωνή*, *vasna-m*. The Irish *oin* i. *iasacht* ‘loan,’ O’Cl., O’Dav. 109, is certainly cognate with *οἰνημα* here cited. The W. *echwyn* (*e-chwyn* ? *ech-wyn* ?) is obscure to me.

No. 449. Ir. *samud* ‘congregation,’ Br. h. 13, *saim* ‘yoke,’ Corm., *sét* ‘instar’ (ex *sam-ta*), Fél. June 16, *samh* in the phrase *samh-lat* i. *amail tu*, O’Cl., and O.W. *amal* ‘ut,’ Juv. 32, are all cognate with *āma*.

No. 449b. *āmuāw*, *meto*. Add O.W. *et-met* ‘retonde,’ Juv. 77.

No. 453. *ἡμι-*. Add the W. *hanter* ‘half’ ex SAM-ter, and the Ir. privative particle *am-*, Z. 860.

No. 459. Root *μαχ*. Ir. *mactadh* i. *marbhadh* ‘a killing,’ O’Cl., seems to belong to this Number.

No. 461. Root *με*. Add O.Ir. *methos* i. *erich* ‘a boundary,’ Corm., dat. sg. *methus*, Corm. Tr. p. 109; from the extended root ME-N, we have O.W. *menntaул* (gl. bilance), M. Cap. 12 b., and *montol* ‘trutina,’ Z. 1054; from the further extended root *MEN-S* we have *tomus* ‘mensura’ (= *do-fo-MENS-u*), O.W. *do-guo-misur[am]* (gl. geo), Z. 1052: Ir. *mesurda* (gl. modicum), Ir. Gl. No. 807, *mesraigthe* (gl. modestus), Z. 780. With the Old-Lat. *mānus* here cited compare the Ir. *muin* ‘good’ (*adfenar olce annuinib*, *adfenar maith muinib* ‘which renders evil to the ungood, which renders good to the good,’ SM. i. 256).

No. 462. The Ir. *magh* in *magh-lorg* i. *mór-lorg*, O’Cl., is identical with *μέγας*. The Ir. *maighne* i. *mór* ‘magnus’ points to an Old-Celtic **magnio*.

No. 467. Root *μερ*. Compare Ir. *mír*, W. *mèr* ‘particle.’

No. 469. *μέσσος* for *μεθίστης*. The prefix *mid-* occurs in at least four Old-Irish words: *mid-chuairt* ‘mid-court,’ Fél. Ep. 94, *mid-láui* ‘of mid-day,’ LU. 78a, *mid-nocht* ‘mid-night,’ Reeves, *Culdees*, 86, *im-mid-ais* ‘in middle age,’ LB. 71, lower margin. In H. 2. 16, col. 119 *leth* ‘half’ glosses *mid*.

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

No. 473. *μῆχος*. Add Ir. *mám* i. *cumas* ‘potestas,’ O’Cl. Whether Ir. *mám* ‘jugum,’ Z. 17, *com-mám* i. *bean* ‘uxor,’ O’Cl., *com-mamsa* ‘matrimonii,’ O’Dav. 70, belong to this Number, I do not venture to say. They are apparently cognate with OHG. *gi-mahhā* ‘uxor,’ ‘conjux,’ O.N. *mâg-r*, Goth. *mēg-s*, which Fick² 828 brings from the European root *MAG* = Indo-Germ. *MAGH*.

No. 474. Root *μηγ*, *μίσγω*. The Old-Irish *cummasc* ‘mixtio’ (not ‘commutatio’), whence *cummascthalai* ‘promiscua,’ Z. 182, stands for **cum-mese*,

the vocalic sequencee *u-e* regularly beconing *u-a*: cf. *aslusat*, *druad*, *Samual*, *toddiusgat* from **asluet*, **drued*, *Samuel*, **toddiusget*. There is therefore no ground for Windisch's conjecture 'cummasc . . . scheint des Vocals wegen abzuliegen.'

No. 476. O.Ir. *moth* 'nomen virili membro,' Corm., belongs to the root MAT, whence *μόθος*, *mathāmi*, *möndull*, *me-n-tula*, etc.

No. 485. *ὕμβρος*. Add O.Ir. *amor* 'a tub,' Corm. Trans. 15: the Gaulish river-name *Ambris* and W. *Ambir* are put by Glück (Neue Jahrbücher, 1864, p. 601) with *ὕμβρος*, etc. Gaulish *ambe* (gl. *rivo*), *inter-ambes* (gl. *inter rivos*), Beitr. vi. 229.

No. 488. Root *ἀρ*. Add Ir. *comh-al* *no ac-comh-al* i.e. *coimhcheangal*, O'Cl., *acom-al-tae* 'conjunetus,' Z. 479, *ad-com-l-atar*, Z. 473, arm or airm in *airmgein* i.e. *amra gein* i.e. *gein mhaith* 'marvellous birth,' 'a good birth,' O'Cl.

No. 490. *ἀρών*. Add *arincea* 'frumenti genus Gallicum,' Plin.

No. 491. O.Ir. *eirr* (gl. *curruum* princeps) Goidel². 57, gen. *erred* 'champion' is cognate with *ἀρσην*, the *rs* becoming *rr* as in *err* = *ars*, *tarrach* ex **tarsāeo* root TARS, etc.

No. 492. Add O.Ir. *rám* 'remus,' W. *rhwaw* 'shovel.'

No. 493. Ir. *briathar*, a fem. ā-stem, is = *Fṝytrpa*, VR becoming BR as often. The Skr. *brū* 'to speak' = Zend *mrū* here cited seems to occur in the Ir. *fris-brudi* 'renuit,' Ml. 44b, Goidel². 40, and O'Clery's *frioth-bruth* i.e. *diultadh* 'negatio,' and in the British *co-brouol* (gl. *verbialia*), Z. 1065.

No. 496. *εἰρός, vellus.* Ir. *folt*, W. *gwallt* 'hair' also come from the root VAR 'decken.' Hence too Ir. *fearn* i.e. *sgiath* 'shield,' O'Cl. So perhaps Ir. *uluidh* i.e. *srathar* 'packsaddle,' O'Cl.

No. 499. *εἰρήνης.* The Ir. *ferr* = W. *guell* 'better' = *varīyas*. The positive may be in the Old-Celtic names *Veru-cloetius* (Εὐρυκλῆς, *cloetius*, like κλειτός from root CIU?) and *Veru-lamium*.

No. 500. Root *ἱρ*, *orior*. The O.Ir. *aur-ur-as* 'cursura,' Goidel². 32, *com-thur-ur-as* 'incursus' (*com-du-air-UR-asta*), Z. 887, belong to this. Hence too the common word *turas* (= *do-ur-asta*) 'iter,' 'peregrinatio.'

No. 501. Root *Fop*. The Ir. *aire* 'vigilance' (now *faire* with prosthetic *f*, O'Don. Gr. 327) has lost initial *v* (*f*), like *olann* for **folann*: *filii* 'poet' seems cognate with W. *gwelwr* 'seer,' as Ir. *filis* (i. *seallais* 'vidit,' O'Cl.) is = W. *gvelas*. The W. *guarai* (gl. *scena*), Z. 1056, may also be added.

No. 502. *ἴρ-μή*. Add O.Ir. *sel* in the phrase *each-lu-sel* . . . *in sel uile* 'modo . . . modo,' Z. 560.

No. 503. *ἴρησις*, Lith. *erélis*. Add W. *eryr* 'eagle,' also *crydd*.

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

No. 510. O.W. *di-di-oul-am*, gl. *micturio* (not 'glisco'), Z. 136, 1052, like O.Ir. *fual*, is cognate with *ὤψος*, and this Welsh form supports Windisch's theory that the *f* in *fual* is prosthetic. The original *r* seems kept in Ir. *ferath* 'humor' (*ocuturgabail fri fual ocus ferath* 'raising thee up from water and wet,' O'Curry, *Manners and Customs* iii. 375) = W. *guyraut* 'liquor,' Corn. *gwyras*, Z. 812, 843. So in the O.Ir. *-fera* 'pluit' (*ni fera cil oen*

banne, Z. 952), *ferais* ‘pluvit’ (*ferais anmich* ‘it poured with rain’^a, Broce, h. 30, *ferais snechta móir forru* ‘a great snow showered upon them,’ Táin LU.), *firthain* ‘shower,’ and *diorain* (*dī-for-anī) i. *snigheadh no siledh fearthana no fleachaidh* ‘the dropping of a shower or of moisture,’ O’Cl. So perhaps in *foirthiu* (gl. marmora), Tur. 65.

No. 511. W. *erf-in-en* (O.W. *erb-in-enī) is, I think, cognate with ὄφυς. The modern Irish *raib* seems only a loan from Lat. *rāpa*.

No. 523b. Root *ἀλ*, *alo*. Add O.Ir. *ail* ‘esca,’ Z. 527.

No. 527. Root *ϝελ*, *volvo*. Add Ir. *fillim* (*ll ex lv*) ‘fleeto,’ Z. 983n.

No. 529. *ἔλαφος*. O.Ir. *elit* ‘doe,’ Corm. Tr. 68, W. *elain* ‘hind’ belong to this Number. Pictet’s *arr* ‘hirsch’ belongs either to No. 491, or to OHG. *far* ‘taurus’ ex *fars*, No. 376.

No. 536b. W. *lleibio*, *llepio* ‘to lick,’ and Br. *lipat* point to a root LAP. But W. *llyfu* points to a root LAB or LABH.

No. 540. *Losc* i. *bacach* ‘claudus,’ Corm. Tr. 104, acc. pl. *luseu*, Fiacc’s h. 34, is identical with *λοξός*, Lat. *luxus*. So *lesc* = *luxus*.

No. 544. With Latin *glis* (stem *glit*) I would connect the Irish *lestas* ‘vas,’ Z. 166, W. *llestr*, from *lit-tro. With ὄ(σ)λιθ-ρός and OHG. *slēffar* (lubricius) the Irish *stemon*, Z. 776, (ex *slib-no), W. *llyfn* ‘smooth,’ ‘sleek’ are probably cognate.

No. 545. *Libhearn* i. *clann* no *crodh* ‘children or goods,’ O’Cl., is cognate with the Lat. *libet*, *liber* here cited. The nom. pl. occurs in a note to the *Amra Choluimchille* (LU.) :—

<i>Nech frisbert athigerna</i>	“ Whoso hath betrayed his lord,
<i>nirbu(t) ile a liberna</i>	His children will not be many.
<i>corrucait namait achend</i>	May foes carry off his head,
<i>agabair is adubcend^b.</i>	His steed and his sword !”

No. 546. *λίω*. The Old-Welsh *lou* ‘louse’ in *leu-esice* (gl. cariantem), Beitr. vii. 388, now *lleu-en*, pl. *llau*, Br. *louenn* ‘pediculus,’ like the German *laus*, belongs to the root LU.

No. 547. *λύμα*, *λούω*. The Gaulish *lautro* (gl. *balneo*), Beitr. vi. 229, should be equated with *λούω*. So M.Br. *louazr* ‘alveus,’ *loet* ‘mucidus,’ *loedaff* ‘mucidare,’ Cath. The Ir. *lunae* ‘to wash,’ O’Don. Supp., and *con-luan* i. *eac na con* ‘dogs’ dung,’ *ib.*, are also connected with the words here cited.

No. 548. *λύγξ*. Ir. *loisi* i. *sionnaigh* ‘foxes,’ O’Cl., seems cognate with the OHG. *luhs* ‘luchs’ here cited.

No. 549. Root *(σ)λυγγ*. Add the O.W. *ro-luncas* (gl. *gutturicavit*), Br. *loncaff* ‘englouter,’ Ir. *longadh* i. *caitheamh* ‘consumptio,’ O’Cl.

^a Cf. the Latin *lacte pluisse*. Here *ánmich* is the dat. sg. of *áumech* (O’Clery’s *ainbheach* i. *deura iondha no fearthain* ‘plenteous tears or a shower’), gen. *ánbige*, Broce, h. 33, a fem. *ā*-stem: cf. the use of the dative *ceil* and *biuth*, Z. 917, 918.

^b AMRA, ed. Crowe, p. 56, where this easy quatrain is mistranslated. It is cited by O’Clery s. v. *frismbeart*, where O’Clery (thinking of the Latin *liburna*) renders *libhearn* by *longa*nir-but by *narab* ‘ne sit :’ but it is a future (= *ní* + *ropat*, *rubat* ‘erunt,’ Z. 498), not an imperative.

No. 569. *lsoeç, vishu*. Cf. Ir. *fiu* (ex **visu*) i. *cosmail* ‘similis,’ O’Cl.

No. 571. Root *sa*. The Ir. *síl*, W. *hil* : W. *had* ‘seed,’ Br. *hadaff* ‘serere’ may be added to *sémen*, *saian* and the other derivatives here mentioned.

No. 574. *σόβη*. The Ir. *ſobhaidh* i. *luath no ésgaidh* ‘swift or nimble,’ O’Cl. and perhaps the W. *chwaf* (ex **svaba-*) ‘a gust,’ ‘instantly,’ seem connected with the words here cited.

No. 577. Root *strang, strag*. The Ir. *sreang*, *sreangaim* here cited are genuine words, though probably taken by Pictet from O'Reilly, *srengais* ‘traxit,’ LU. 26a, *sreangadh* i. *tarraing* (*do-air-sraing*) ‘tractio,’ O’Cl. The root *strag* has in Irish lost the *s*: *tracht* (ex **trag-ta*, **stragta*) i. *neart* ‘strength,’ O’Cl., *rith tar tracht* ‘running beyond strength,’ O’Don. Supp., *dí-thraicht* i. *ainmheartmhar* ‘strengthless,’ O’Cl.

No. 579. *σῦς*. With this the Ir. *soec* (in *soec-sáil*, gl. *loligo*, Z. 30) = W. *hwch*, Corn. *hoch*, Br. *houch*, seems cognate. Grimm’s theory of a borrowing here by Celts from Germans (Eng. *hog*, NHG. *haksch*, Beitr. ii. 175) is overturned by the Irish form with *s*.

No. 582. *ᾶξων*. Add W. *echel* ‘axle,’ Br. *ahel*.

No. 583. *αὔξω*. O.Ir. *ásaim*, Mid. Ir. *f-ásaim* ‘cresco’ = *vakshāmi*.

No. 584. *ξεῖ*. The O.Ir. *fes* in *mór-feser* ‘a heptad of persons,’ Z. 313, lit. ‘a great hexad,’ *mor-fesser* LU. 21a, dat. sg. *morfessiur*, Fél. July 18, should have been cited, as well as the forms beginning with *s*. See Windisch, Kuhn’s Zeitschrift xxi. 428.

No. 585. *aiés*. In the Ir. *éte* i. *aois* ‘ætatis,’ *aos éta* i. *daoine aosda* ‘aged persons,’ O’Cl., we probably have another instance of the assimilation of *s* to a following *t* noticed above at No. 355.

No. 586. The Irish reflex of the Zend *av* ‘to protect’ *au-dio* and other words here cited is in the third sg. pres. -ó, -ói, -óei or -ai, all meaning ‘servat.’ Examples are numerous: *ni-m-ó do-legend-so* 7 *ni-m-chobrathar-side* ‘non me servat lectio tua (sacrarum literarum) neque me haec adiutat,’ Goidele. 180, (where it is wrongly rendered), *dobcir dig con-ói ríg dogní ceth* ‘dat potionem quae servat regem facinus committentem,’ LU. 98a, *con-n-oi* ‘qui servat,’ Z. 431, *co-ta-óei* ‘servat id,’ ib., *for-ta-com-ai-som* ‘servat id ille,’ ib. So O’Clery: *connáoi* i. *coimhedaidh no cumdaighidh*: 3d sg. pret. *con-r-óeth biu bath* ‘is qui servavit vitam mortuus est.’ Amra Chol. LU. 8b.: 3rd pl. pret. *con-r-oitatar*, Rev. Celt. i. 74, Passive *co-tam-r-oither* (*cotamrother* B.) ‘sine ut server,’ Fél. Ep. 69. The Welsh reflex of *au-di-o* is *ewi* ‘to listen.’ We can hardly separate the Bret. *couel* (ex **avelo*) ‘voluntas,’ Cath., from the Lat. *av-i-dus* here noticed.

No. 587. Root *ᾶF.* *ᾶω*. Add Corn. *anauhel* (gl. *procella*), W. *enawel*. As to the prefix see No. 421.

No. 589. *ἴαρη*. Add O.W. *guianuin* (gl. *vere*) ex **visantēna-*. See Beitr. vii. 235. In the Irish *errach* for *(*v*)*esrāca*, initial *v* has been lost, as in the following:—

aire ‘heed,’ OHG. *wara* ‘consideratio,’ ‘cura,’

ásaim ‘I wax,’ *asait clanda* ‘crescent plantae,’ H. 2. 16, col. 90,

ess ‘bos,’ W. *ych*, pl. *ychen* = Goth. *auhsa* from **rexan*,

é-t-ach ‘ves-ti-s,’ *étiud* = *vestitus*,
olani (W. *gulan*) ‘wool,’ *vellus*,
orec, *org* ‘cædere’ (*orcun* ‘occisio,’ Z. 738), (*F*)*ράκος*, *ράγηνος*,
oss ‘cervus’ = Skr. *vasta* ‘goat,’
remmad ‘distortio,’ *ρέμβω*, *ρόμβος*, **(v)rengvātu*, A.S. *vringan*.

Both *guianuin* and *errach*, like the Latin subst. *vernum*, may have been originally adjectives used with some word equivalent to ‘tempus’: cf. Luer. v. 802 ‘ova relinquebant, exclusæ tempore verno.’

No. 593. With *iréa*, *vi-men*, *witex*, etc., the following Celtic words are cognate: Ir. *fiamh* i. *slabhradh* ‘chain,’ O’Cl., Ir. *féith* (gl. *fibra*), Z. 19, W. *gwden*, Corn. *guiden* (gl. *cutulus*, i. e. *catulus* ‘a kind of fetter’).

No. 595. *öic*, *ovis*. Another form of O.I. *ói* is in the masc. *ia*-stem *ae-gaire* ‘shepherd,’ where *-gaire* (also in *in-gaire*), like the 3rd sg. pret. *ar-gair-t*, Broeck. h. 33, is to be compared with *ἀγέιπω* from **σα-γερ-ίω*, NHG. *kehren*, A.S. *cordhor* ‘heerde,’ ‘schaar.’ To connect *ἀμυρός* with *öic*, though phonetically possible (cf. *σεμυρός*) is doubtful. Where then would be the Greek reflex of *agnus*? *Ἀμυρός*, *agnus*, Slav. *agničč*, and the Irish diminutival ending in *-án*^a all go together: *ἀμυρός* ex **ἀβρος*, **ἀγρος*, Fick, *Spracheinheit* 53, where, however, these words are erroneously connected with Ir. *uan* ‘lamb,’ which (like W. *oen*) is = Lith. *avina* ‘wether.’

No. 602. Root *i*, *si*. Add Ir. *sín* i. *muinec* ‘monile,’ H. 3, 18, p. 73, col. 3, *sion* (= **sinu*) i. *idh no slabhradh* ‘collar or chain,’ O’Cl., *sinann* i. *slabradh*, H. 3, 18, p. 17.

No. 603. The locative of the pronominal stem *sa* occurs with the suffixed demonstrative *na* (cf. Lat. *si-c*) in the O.Ir. adverb *sín* i. *as amhlaidh*, O’Cl., who cites *IS sín téid an mal in a theach rígh* ‘thus the king went into his palace.’

No. 604. Root *s*. O.Ir. *suth* i. *lacht* ‘milk,’ *ont-suth* i. *on loimm*, Corm. s. v. *uth*, *suba* i. *fuil* ‘blood,’ LU. 50a. *Sabhrann* (the name of the river Lee near Cork) = W. *Hafren*, *Sabrina* (*br ex vr*), Gaulish *Savara*, *la Sèvre* (Pictet) are all from the root *su* here noticed.

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

No. 608. *ioσμήν-*. The O.Ir. *iodna* ‘arms,’ Petrie’s *Tara* 166, whence the adj. *iodhnach* i. *armaach no cathach*, O’Cl., and the O.W., Corn. and Br. *iud*, the first element of many proper names of men, are cognate with Skr. *yudh-ma*. Other instances of the preservation of the semivowel in Irish are *iüg* (= *iudic-*) in *iüg-suide* (gl. tribunal), Z. 183, and *iunad* gen. *iunta* ‘coitus (avium),’ O’Don. Supp., which seems derived from the root *yu* ‘jungere.’

^a This is the Old-Celtic *agnos*, of which the gen. sg. *-agni* frequently occurs on the Irish Ogham inscriptions, e. g. *Mailagni*, *Tulagni*, *Ulccagni*. The last word is = *Olcáin*, cf. Gaulish *VLKOS*, Rev. Num. 1861, p. 344, and perhaps Skr. *ulkā* ‘meteor,’ ‘firebrand.’ *VLCAGNVS*, the nom. sg. of Ir. *Ulccagni*, occurs (according to Mr. Rhys) on the Welsh stone at Llanfihangel-ar-arth. *Maglagni* (= the Ir. *Mailagni*!) occurs on the Llanfechan stone.

No. 613. The Ir. *áir* in *an-áir* ‘ab oriente,’ Z. 611, appears related to *ἵπτιος*, *ἥριος*, *ἅριστος*. (So Goth. *air*, O.N. *ár*.) That these words belong to the root US, VAS, seems improbable. But with this root I would connect Ir. *fáir* ‘dawn,’ Corm. = W. *gwawr* = Skr. *vāsara* ‘day.’

No. 620. Root *Fεπτός*, VAK. Add the following Irish words from O’Clery : *focht*-i. *iarfaighi(dh)* ‘questio ;’ *fuigheall* i. *briathar* ‘verbum ;’ *fachain* i. *foeighemh* no *glaodh* ‘monitio vel clamor ;’ *fa-n-g* i. *fiach* ‘corvus.’ The form *fiach* ‘corvus’ is from **vēco*, root *vec* (*vic*?), to which Curtius refers Lat. *convicium*, *in-vi(c)-tare*.

No. 628. *ἀπόσ*, *sucus*. In O.W. *dis-suncetic* (gl. exanclata ‘pumped out, sucked out’), Mart. Cap. 3. a. a., the *s* of the root SVAK is preserved. In other Welsh words (*chwaeth* ex **svahta* ‘savour,’ ‘taste,’ *chweg* ‘sweet’ ex **sveka*) the combination *sv* has regularly become *hv*, *chw*.

No. 630. Root *πεπτός*. Other British words from the root PAK are W. *poeth*, Br. *poaz* = *πεπτός*, Br. *poazat* ‘coquere.’ The Ir. *coice* ‘coquus’ and *cueenn* ‘coquina’ are apparently loans.

No. 631. Ir. *can* i. *tan no úair*, O’Cl. = Goth. *hvan*, Eng. *when*, should be added. With *é-keī*, *ci-s*, *ci-tra* mentioned in the note to this Number I would connect the Ir. *cé* (used in the phrase *for bith chē* ‘on this world,’ *cen-* in *cen-alpande* ‘cusalpinus,’ Z. 870, *cen-tar* ‘pars citerior’ and *cen-tarach* (gl. *citimus*, gl. *citra*), Z. 72, 781.

No. 632. Root *σεπτός*. The Old-Welsh *hep*, *hepp* ‘inquit’ occurs often in the Capella Glosses, and should be cited in preference to the Mediæval Welsh *heb*. The Ir. *aithesc*, Z. 67, ‘answer’ (**ati-s-co*) and *tairme-scc*, Z. 67, ‘prohibitio,’ not ‘perturbatio,’ **tarmi-s-co* should be added.

No. 634. Root *βαίνω*. Add Ir. *béim* i. *céim* ‘step,’ O’Cl. The Lat. *vadere* here cited may come from **va-n-dere* = Ir. *fonnadh* i. *foghlusacht no siubhal* ‘moving or travelling,’ O’Cl., just as *vācillare* from *vancillare*, Schmidt, Vocalismus 104. Anyhow *vālo* cannot be separated from *vadan*.

No. 640. W. *bwyd*, Br. *boet* ‘cibus’ = *βιορος*.

No. 643. Root *βοη*. Ir. *broth* 7 *bruith* i. *feoil* ‘caro,’ O’Cl., gen. *bruithe*, also belong to this Number, the *br* coming from *vr* as often. And the old *g* appears in *for-diū-guilsiter* (gl. *vorabuntur*), Ml. 84, *fordiueailsi* ‘absorpti,’ Ml. 59, and other such forms, Goidel^e, 25, *fordiuglantaid* ‘devorator,’ O’Mulg. Gl. No. 780 and in *gleith* i. *caitheamh*, O’Cl.

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

No. 652. The Welsh *ffw̄n* ‘breath’ (Gen. vii. 22, Dan. x. 17), *ffw̄n* ‘a puff,’ ‘sigh,’ (ex SPUNA) support Curtius’ theory that *φῦσα* and the other words here cited come from a root SPU.

No. 653. With *ἄφ-ρος*, *opēs*, the Irish gen. pl. *innan-anē* ‘divitiarum,’ Z. 1035, dat. pl. *donaib áníb*, Z. 1028, acc. pl. *anu*, Z. 240, seem cognate.

No. 654. Add the following from O'Clery: *bugh* i. *briseadh* ‘fractio,’ *buich* i. *briseadh*, *com-bocht* i. *dobris* ‘fregit.’

No. 655. Ir. *braigim* ‘pedo,’ *bruach* (gl. margo), Z. 22, seem cognate with *fra-n-go*, *brikan*. With (*F*)*φύγειν*, Ir. *failghis* i. *buailis no dobhris* ‘perculit vel fregit,’ O'Cl., seems cognate.

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

No. 657. *āλς*. Ir. *sál* ‘sea’ should be added. It occurs in the Book of Leinster, fo. 19. a. 2:—

<i>In-tocéb mo-curchan ciar</i>	‘Shall I launch my black skiff
<i>for-inn-ocean n-uechlethan n-án</i>	On the ocean broad-breasted, splendid?
<i>in-rag a-rí richid réil</i>	Shall I go, O King of bright heaven,
<i>as-mo-thoil fein ar-in-sál</i> ^a .	According to my own desire, on the sea?

The gen. sg. *sáil* seems to occur in *soec-sáil* (gl. *loligo*), Z. 30, where the *ái* (an infected *á*) is, wrongly, I think, treated as a diphthong.

No. 658. *βλάστη*. O.Ir. *bra-n-d*, *brann* in *od-brann* (gl. talus), Goidel². 57, is, I think with Nigra *Gl. Taur.* 63, from the root VARDII: cf. Skr. *bradhna* in *cata-bradhna* ‘hundred-pointed,’ A.S. *brant* ‘high.’ So Ir. *brú* gen. *bronn* ‘venter,’ Z. 264 and *bruinne* ‘mamma,’ ‘pectus,’ acc. pl. *bruinniu*, Z. 653.

No. 659. Root *βαλ*. Ir. *ferr* ‘better,’ W. *gwenn* (= Skr. *varyas*) should be added.

No. 660. Root *ϝελ*, Skr *var*. Many Irish words belong to this Number: *felmæ* (gl. *sæpes*), Z. 770, *fál* ‘hedge,’ Z. 953, SM. i. 236, *foil* i. *tech* ‘house’ (μυκή-*foil* gl. *stabulum* pororum, Z. 183), *fola* i. *brat* ‘cloak,’ O'Cl. etc.

No. 663. Root SVA R. The O.Ir. *selam* i. *neam* ‘heaven,’ (Lebar Lecain Glossary, No. 301) is cognate with *σέλας*, *ser-enus*, &c.; so also *sellad* or *silled* ‘to see,’ *sellach* ‘eyewitness,’ SM. i. 240, *sella* ‘eyes,’ T. B. Fr., where *ll* = *ly*, *ry* as in “Ελλη = *svaryā” (Kuhn). So perhaps in *aislinge* ‘a vision,’ **ad-sell-ang-ia*, Corm. Tr. 13. The forms *εἴλη* (ex *ἴ-ϝελη?*), (*F*)*αλέα* here cited seem rather to belong to a root VAR or UR whence Skr. *ulkā* ‘meteor,’ ‘firebrand,’ *ulmuka* ‘brand’ Fick². 182), W. *ulw* ‘ashes,’ ‘cinders,’ O.Ir. *ar-ul loscas tene*, Z. 949.

No. 664. Root *σκαλ*. Ir. *seait* ‘a cleft,’ *ro-ceachladar* (leg. *ro-che-chlatar*) i. *dotho-chludar* ‘fodierunt,’ O'Cl., *forroichlaid* (**fo-ro-ee-chlaid*) gl.

^a This is misquoted and the verbs are mistranslated in O'Curry's *Manners and Customs of the Ancient Irish* iii. 388. But this is nothing to a passage in the preceding page, where a prose proverb (*maraith serce cén mardda aithne a mállecán* ‘manet amor quaudiu manent opes, O M.’ Nigra, *Rel. Celt.* 22) is printed as verse and translated thus: “Twas my much-loved long-coveted treasure, to understand their warbling.” Take another specimen from the same book: King Conchobar, in the *Táin bó Cuailnge*, after seeing the feats of the boy Cúchulainn, says regretfully, ‘If (only) he had (i. e. could perform) the deeds of championship, even as he hath the boy-deeds!’ *Nicumedas arád, ar Fergus, feil atré in mac bec atresat a gnima óclachais leis*, LL. 47 a. 2. “It is not meet to say that;” says Fergus; “as the little boy will grow (literally ‘rise’) up, his deeds of championship will grow up with him.” O'Curry (ii. 362) renders this easy passage thus: “It is not proper to speak so,” said Fergus, “for according to the manner in which the little boy has performed his actions, (it is clear) he must (already) know the feats of championhood.”

effodit, Ml. 24c, *foechlaitis* i.e. *rotochlaidis*, Transcript of Laws by O'Curry 2014, *claide* 'ditch' = W. *cladd*, Br. *eleuz*.

Having thus suggested addenda to most of Curtius' Numbers ^a, I will now mention some of the phonetic changes in which the Neo-Celtic languages resemble Greek. Windisch, *Grundzüge*, pp. 394, 415, notices the regular Welsh, Cornish and Breton change of initial *s* before a vowel to *h*. But there are many more:—

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

2°. The loss of *s* in the combinations *σρ*, *σν*, *σμ*, Curtius, p. 681. This is common in Welsh: cf. *rhes* with Ir. *srēth* 'series'; *nedd* 'nit,' *nawdd* 'protection,' *nawf* 'a swim,' *noden* 'thread,' *notuid* 'needle,' with Ir. *sned*, *snálad*, *snám*, *snáthe*, *snáthat*; cf. too W. *nyddu*, Br. *nezaff* 'filer' with (*σ*)*νίχω* and ἔννη (nebat) ex ἔ-σνη; W. *mwg* = Ir. *múch* (*ainm dileas do dheataigh* 'a name proper to smoke,' O'Cl.), Br. *moguet*, with *σμύχω* for **σμύκω*, Fick 416; Ir. *much* i.e. *toirse* 'tristitia,' O'Cl., with ἐπι-σμυγ-ερός; W. *mynawyd* 'awl' with *σμυνή*.

3°. The change of *v* to *μ* before the labial nasal (ΤΕΜ ΜΥΣΙΑΝ, ΤΩΜ ΜΙΣΘΩΣΕΩΝ, Curtius, p. 532): cf. O.Ir. *am-mag*, Z. 214, *innam-miled*, *innam-moge*, Z. 216.

4°. The hardening of a medial by a following spiritus asper (Curtius, p. 425), as in ἄνθος *ant-h-os* = Skr. *and-h-as*. So the Old-Irish article (*s*)*ind* becomes (*s*)*int* wherever infected *s* (= *h*) follows ^b, Beitr. i., Z. 44. So the preposition *ind* (Gaulish *ande*) becomes *int* before infected *s*, Z. 878. So in the preposition *imb* = ἀμφί the *b* changes into *p* before infected *s*: *impu* = *imb-su*, *impod* = *imb-sód*, etc. So the *b* of *lebaid* 'bed,' gen. *leptha*, becomes *p* before *th*, pronounced *h*. A like phenomenon is the change into *f* (or *ph*) of the *v*-sound when followed by *th* (pronounced *h*): *dephthigim* 'dissideo,' Z. 62, a denominative from *debuith*, where the vowel-flanked *b* is infected. So in Modern Ir. *fairfe* = O.Ir. *fairbthe* (**fairvthe*) 'perfectus.'

5°. The change of *pj*, *λj* to *pp*, *λλ*, Curtius, p. 652, is paralleled by the Ir. *ferr* 'better,' = W. *gwell* = Skr. *variyas*, and by the W. *pell* 'far' ex **peljo-s* = *περαῖος*, and *oll*, *arall* = Ir. *uile*, *araile* (Rhys).

6°. As regards the generation of parasitic sounds, the British languages afford four interesting parallels to Greek: first, in the change to *p*, through the intermediate stage *kv*, of the *K* corresponding with Skr. and Zend *k*, *ch*, Greek (*κF*) *κ*, *κκ*, *π*, *ππ*, *τ*, *ττ*, Lat. *qv*, *c* (see Fick, *Spracheinheit* 6, 7, 62); secondly, in the growth of *v* to *gv* (Curtius, pp. 584, 586) both in anlaut and inlaut (*neguid* 'novus,' Ir. *og* 'ovum'); thirdly, in the growth of *g* to *gv*, which combination has then become *b*: this is found both in Irish and the British languages; fourthly, in the change of *j* into *dj* and then into *d*. This

^a To No. 55 κῆλον *çalja*, add W. *col* 'peak,' 'sting,' Ir. *cuil* (gl. *culex* 'stachelbegabt,' Schmidt die *Wurzel AK*, 52), Goidel. 57, W. *cylion* 'gnats.'

^b In the nom. sg. mase. *int-ech* (e. g.) comes from *(*s*)*ind-h-eco*, **sinda-s-ecvo-s*.

fourth change (the brilliant discovery of Mr. Rhys^a) is, so far as I know, confined to Welsh, Cornish and Breton.

III.—NOTANDA.

I shall now mention some 38 Greek words which have apparently their cognates in the Celtic languages, but which, with three exceptions, are either not noticed in Curtius' book, or only referred to for non-comparative purposes:—

βρόγχος, O.Ir. *bráge* (gl. *cervix*), Z. 255, (an ant-stem), W. *breuant* ‘windpipe;’

γαργάνη, *γαργάς*, Ir. *garg* ‘fierce,’ Corm. Tr. 88, also *gearg* i.e. *garg*, O.Cl.; *γῦρος*, Ir. *giugramn* (ex **gi-gur-anu*) ‘anser bernicula,’ Z. 21, Corm. Tr. 88, W. *gwyrain*;

ἐρείκη, (*ἐ-Φρείκη*), Ir. *froech*, gen. *froich*, Z. 918, W. *grug* ‘heath;’ *ἐρείκω*, *rec* (gl. *sulco*), Z. 1063, (Mod. W. *rhyg* ‘notch,’ ‘groove’); cf. *ἱρεικον χθόνα*;

ἥθεος, root VADH ‘heimführen,’ ‘heirathen,’ Fick 179. O.Ir. root VOD in *in-bod-ugud* ‘nubere,’ *in-both-igetar* ‘nubent,’ Z. 1034, *in-botha* ‘nuptias’ (*th* for *dh*), Tur. 48, Corn. *d-om-eth-y*, BM. 327 = Br. *d-im-iz-iff* ‘soy marier,’ ‘nubere;’

ἰν, Lat. *en*, O.Ir. *énde*, Corm. Tr. 69, = O'Clery's *énne* i.e. *féch no fionn* ‘see or know!'

Σολός, *Σολερός*, Goth. *dval-s*, Eng. *dull*, = Ir. and W. *dall* ‘blind,’ Ir. *cluas-dall* ‘deaf,’ lit. ‘ear-dull,’ O.Cl., s.v. *athaile*;

ἰσχ-νός, ex *σισκ-νος*, W. *hesp* ‘dry,’ ‘barren,’ Ir. *sesc*, W. *hespin* ‘a yearling ewe’ = *seisc*, Corm., s.v. Oi. pl. *sesci* ‘dry cows,’ SM. ii. 120;

κέντρον, W. *cethr*, Ir. *cinteir* (gl. *calcar*), Z. 67, ex **cent-tri*. The O.Ir. *cét* ‘a blow’ (*col-dam aidid crist na cét* ‘I know the death of Christ of the blows,’^b Harl. 1802, fo. 9b) = O'Clery's *céad* i.e. *béim*, is cognate with *κεντέω*, O.N. *hnjóðha*, NHG. *nieten*, Fick 31, 730;

κέρκος ‘cock,’ Hesych., Fick 35, Ir. *cere* ‘hen;’

κέστρον, Ir. *casair* i.e. *dealg* ‘fibula,’ *ceis* i.e. *sleagh* ‘hasta,’ O.Cl.;

κλάδος = *holz* (Fick, Spracheinheit, 310), Ir. *caill* ‘sylva,’ Z. 183, 815, gen. *calle*, Fiacc's h. 16, but dat. *caillid* LL. 10. b. 2, a *t*-stem (**caldit-*), W. *celli*;

κιῆμη, Ir. *cnám* ‘os,’ nom. pl. *cnamai*, Z. 1003;

κρόμυον, Ir. *crem*, W. *craf* ‘garlic;’

λόγχη, *la-n-cea*, O.Ir. *laigen*;

^a See *Revue Celtique* ii. 115, where Rhys equates *haidd* ‘barley’ ex **hahja* with Skr. *sasya*; *ardd-u* ‘to plough’ with Goth. *arj-an*; *Iwerddon* with *Iverjon(em)*; *trydydd* for *triliya*; Skr. *triliya* and *Uonedd*, *caredd*, *chwærwedd*, *gwyledd*, *llýfredd*, *moelredd*, *truedd*, *trugaredd* with the Irish fem. *yā*-stems *láine*, *eaire*, *serbe*, *féle*, *lobre*, *máile*, *tróige*, *trócaire*. The Welsh plurals in *edd* (Corn. *-eth*, Br. *-ez*) appear to have been originally collectives, identical in formation with Greek *ἄρρωτά*, *ἄνθρακτά*, *μυρμηκτά*, *γεοττά* and Skr. *gav-yā* ‘a number of cows,’ Curtius' *Grundzüge* 595.

^b See Matth. xxvii, 67: Mark xv. 9.: Luke xxi. 63, 64: John xix. 3. In Dr. Reeves' edition of the *Codex Maelbrigte*, O'Curry renders *aidid crist nacét* by ‘the fate of all-ruling Christ’! *Aidid*, I think, always means ‘death by violence.’

μαστός, ‘a swelling breast,’ Ir. *máss* ‘buttock,’ ‘the bottom of a vessel’ (*cen mas isin dabaig*, note to Fél. Nov. 24), also used in topography, as *μαστός* is used for a round hill or knoll;

μάταιος = Ir. *madae*, Fél. Ep. 227, *in-madæ* (gl. sine causa), Z. 609; *μέ-μ-φ-ομαι* (= *μεμέφομαι according to Pott), O.Ir. *mebul* ‘shame,’ Z. 711, W. *meflu* ‘to disgrace’;

μικρός for *μικ-*-*Foc*, Lat. *mac-ro-*, Old-Celt. *maqo-* ‘filius,’ Ir. *macc*, W. *map*; *δθόνη*, root VADH ‘binden,’ ‘winden,’ Fick 179. To this root, and not to BHADH, Windisch should have referred O. Ir. *co-beden* ‘conjugatio,’ *co-bod-las* ‘conjunctio,’ *coi-bd-elach* ‘necessarius, amicus.’ Had these words come from *bhadh*, they would have been *com-beden*, *com-bodlas*, *coim-bd-clach*. But they stand for *con-feden*, etc., as Ebel has seen, Z. 871, and the *b* is the graphic representative of *f* infected by the *u* of *con-*. Other derivatives from this VADH are: Ir. *fedan* ‘jugum,’ Corm. Tr. 79, W. *gwedd*, Ir. *fascud* (ex **vadeatu*), Corm. Tr. 77, Br. *goascaff* ‘stringere.’

οὐτάω, *ώτειλή*, Ir. *futhu* ‘stigmata,’ *sothib* ‘facibus,’ *co-sothea-sa* (gl. ut mordeam), Z. 1005, Lith. *voti-s* ‘wound’;

πέτ-ρα, *πέτ-ρος*, Ir. *áith* ‘fornax,’ W. *od-yn*. So *κάμυος* and Skr. *agmanta* ‘oven’ are cognate with *agman* ‘stone.’ “Die ältesten öfen sind jedenfalls steinerne herde oder in stein gehauene löcher gewesen, wie sie es zum teil bis auf den heutigen tag gebliben sind. Daher nante man sie auch ‘steine.’” Schmidt *Die Wurzel AK*, 66. -*πλοος*, -*πλονς* in *ἀ-πλόος*, *ἐπιπλοῦς*, Ir. *dia-bul*, *tri-pulta*, Ir. Gl. Nos. 930, 931;

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

σκαμβός, Old-Celtic *cambo-*, Ir. *camm*, Z. 857, Br. *cam* ‘boiteux,’ *σπαργή*, *σπαργάω*, (Skr. *sphurj*), W. *ffrau* ‘torrent,’ ‘gushing.’ That *σπαργάω* is connected with Lat. *turgco* (Curtius 689) seems very doubtful;

τητάω, O.Ir. *táid* ‘thief,’ *táin* ‘cattle-spoil’;

Triton (γένεια), etc., Ir. *triath* ‘sea,’ Corm. Tr. 156, *trethan* (gl. *gurges*), Z. 264, gen. *trethain* i. *mara*, Fél. Nov. 23;

φιλλός = Ir. *ball* ‘membrum,’ Z. 222.

χάλιξ ex *σκαλ-ιξ*, O.Slav. *skala* ‘stone,’ Fick 408, Ir. *calad* ‘hard,’ O.W. *calet*, Ir. *cailte* i. *cruas* ‘hardness,’ O.Cl.

χρέμπτομαι, *χρέμψις* ex **σκρεμ-π-τις* (Lith. *skrepeli*, Lat. *scrapta*, Fick 409), Ir. *croontaighim* ‘I loathe, abhor, detest,’ O.R., *crontaile* or *crointile* ^b ‘pituita,’ ex **scro-m-p-tal-ia*, as Br. *prount* ex *promptus*.

^a The ms. has ‘cuinhaut irruiimmein que det pæna eterna super illos.’ Other such plurals are *cemmein* (gl. *gradus*), and *enuciū* = *nomina*, Mart. Cap. 11 a. a, 11 b. b. Rhys, Rev. Celt. ii. 119.

^b The spellings *crontshaile*, *crointsheile* rest on one of Cormac’s absurd etymologies, Corm. Tr. 36.

One might easily lengthen this list of wild Celtic words; but *boni venatoris est plures feras capere, non omnes.* I now present this paper to Windisch in hopes that he will criticise my work as freely as I have criticised his, that he will choose from my citations what seems to him worthy of Curtius' admirable book, and that he will pardon my presumption because of my strong desire that nothing unsound should be added to that book, and that no unsteady superstructure should be raised on the foundation so well and truly laid by Zeuss and Ebel.

CALCUTTA, June 1st, 1874.

W. S.

ADDENDA.

No. 2. *Cem-ec-id* (gl. *lapidaria*), Z. 1061, = Mod.-W. *cys-eg-ydd* ‘pick-axe.’

No. 7. Root *ἀλκ*, *ἀρκ*. Add O.Ir. *timm-ure* ‘coareto,’ Z. 979; *du-immairethe* (gl. *artabatur*), Z. 884; *tess-ure* ‘defendo,’ ‘servo;’ *du-m-es-ure-sa*, Z. 881, 949, 953n; *do-nn-es-airefe* ‘nos servabit,’ Goidel². 133.

No. 85. Root *λακ*. In O.Ir. *at-luehur*, *dutt-luchur*, Z. 438, the *-luchur* is identical in root and meaning with Lat. *loquor*. The root-vowel *a* appears in the conjunctive *tod-laiger-sa* (gl. *postolem*), Ml. 38c.

No. 216. With the *στηρο* in *δύ(σ)-στηρος* I would put the *-san* in O.Ir. *cum-sanad* ‘quies,’ Z. 872, and *to-san* ‘station (?)’ Rev. Celt. i. 67.

No. 231. Root *τακ*. Add O.Ir. *ro-tachatar* (*fugerunt*), Ml. 44a; *ara-teget* (*quia fugiunt*), Ml. 48d; *in-tech* ‘path,’ Goidel². 155.

No. 235. Root *τεκ*. The O.Ir. *techtain* ‘habeo’ may be compared in form with *τικτω*, in meaning with OHG. *digju*. The infinitive *conuteccht* (**con-od-tech-t*, Ml. 139c, Goidel². 29) seems to belong to this root.

No. 507. From the root *vart* here cited comes the O.Ir. verb *ad-bart-aigim* (for *advartaigim*) ‘adverso,’ of which many forms are cited by M. Nigra, Rev. Celt. i. 152.

CORRIGENDA.

p. 1, l. 16, for ‘*cobcden*’ read ‘*olann, fual*;’

p. 6, No. 37, omit the last line;

p. 14, No. 178, omit the last two sentences;

p. 20, No. 325, omit the second sentence: *indib* is nothing but ‘*viseeribus*,’ ‘*medullis*;’

p. 31, No. 658, l. 2, for ‘I think with’ read ‘according to’ and before ‘cf.’ insert ‘but.’

GOIDELICA, SECOND EDITION.

Corrigenda.

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

- Pref., line 3, *for* ‘codex’ *read* ‘Berne, Leyden and Carinthian Codices ;’ .
p. 7, gl. 58, *for* ‘pray’ *read* ‘utter thanks ;’ gl. 65, *for* ‘seas’ *read* ‘waters ;’
p. 9, gl. 87, *for* ‘decoration’ *read* ‘robe ;’
p. 12, gl. 118, *for* ‘he offended it’ *read* ‘it denied him’ (*dodrolluind=do-dro-sluind*), Ebel, Z. 874; gl. 127a, *read* ‘tacmungad uadbran(n co . . .)’
— which surrounded (*him*) from ankle to . . . ;’ gl. 128 *for* . . . *read*
‘a kid (?)’, and with *innaric* cf. O.W. *enderic*, Beitr. vii. 411.
p. 13, gl. 138, *for* ‘cornered’ *read* ‘quartered ;’
p. 14, note, *for* ‘kindles’ *read* ‘warms ;’
p. 16, l. 16, *for* ‘goraim’ *read* ‘guirim ;’
p. 19, n. 26, *for* ‘apparent (*batoich = baldoich*)’ *read* ‘meet (*batoich*
‘conveniebat,’ Z. 639) ;’ n. 34, correct by reference to pp. 86, 91; n. 41,
for ‘to be naked’ *read* ‘it be night.’ (If we may read *cesu noctis*
aldu de, translate ‘quamvis sit nox est pulchrior eo’); n. 42, *for* ‘he
would not get’ *read* ‘there showers not even ;’
p. 24, l. 18 from bottom, *for* ‘road’ *read* ‘field ;’
p. 29, n. 34r, *for* ‘life’ *read* ‘soul ;’
p. 29, n. 30r, *read* ‘they deign not to inflict (?) upon them (any) other death
but striking,’ &c.
p. 31, l. 16 from bottom, *for* ‘the breast of a virgin’ *read* ‘a virgin’s breasts ;’
p. 32, 18c, *read* ‘conai[r]lemmarni ;’
p. 33, 19d, *for* ‘est’ *read* ‘erat ;’ 20a, *read* ‘donai[d]bset ;’
p. 34, l. 4, *for* ‘debebant’ *read* ‘debuerunt ;’
p. 37, 34d, *after* ‘doirethi’ *insert* ‘[leg. dōirthi ?] ;’
p. 38, l. 11, *for* ‘consumpsit’ *read* ‘consumptus est ;’ l. 5 from bottom, *for*
‘forrassissiu’ *read* ‘forrassissiu ;’
p. 39, l. 29, *for* ‘(leg. artatar ?)’ *read* ‘i. e., coaretatus sum.’
p. 66, l. 28, *after* ‘furnus’ *insert* ‘frenum ;’
p. 90, l. 14, *for* ‘family’ *read* ‘province,’ and correct Z. 639, l. 5, accord-
ingly ;
p. 102, l. 12 from bottom, *for* ‘there’ *read* ‘three ;’
p. 129, l. 8, *for* ‘imlabor’ *read* ‘indlabor ;’
p. 129, l. 5 from bottom, *for* ‘with his circuit’ *read* ‘to sojourn with him ;’
p. 130, l. 8, *for* ‘at Sletty in the North-West’ *read* ‘to the North-West of
Sletty ;’
p. 131, note e, *for* ‘jati’ *read* ‘gati ;’
p. 133, l. 16 from bottom, *for* ‘will . . . shall’ *read* ‘would . . . should ;
l. 3 of the hymn, *read* ‘not much of carping was found (in her): with
the noble faith of the Trinity (she lived);’
p. 142, hymn, l. 10, *read* ‘a town sheltered her: when she went (thence)
it protected hosts ;’

- p. 143, hymn, l. 25, *for* ‘calling’ *read* ‘herding ;’ l. 26, *for* ‘food’ *read* ‘stock ;’ l. 27, *for* ‘marvel’ *read* ‘triumph ;’ l. 30, *read* ‘there was dry weather till night^a in her field, though throughout the world it poured with rain ;’ l. 33, *for* ‘storm’ *read* ‘rain ;’
- p. 144, hymn, lines 51, 56 *for* ‘sent’ and ‘helped’ *read* ‘directed ;’
- p. 145, l. 19, *for* ‘dwelt (?)’ *read* ‘refreshed her ;’ note d, *read* ‘argenteum . . . mare ;’
- p. 146, l. 13, *for* ‘serca’ *read* ‘sancta ;’
- p. 149, l. 1, *for* ‘me’ *read* ‘us ;’ l. 12, *for* ‘love thou the sage,’ *read* ‘holy sage,’ (*sruith*, like *flaith*, is feminine, though applied to a male) ;
- p. 159, the first quatrain should follow the second, and l. 4 should run on with the last line of p. 158 ;
- p. 175, l. 2, *for* ‘501’ *read* ‘101 ;’
- p. 179, note 21, l. 4, *for* ‘airshetal’ *read* ‘airchetal ;’
- p. 181, last l., *for* ‘a shrine which gold accompanies’ *read* ‘a holy shrine which gold bedecks ;’ and with *con-u-taing* cf. *co-ta-u-taing* ‘eam protegit,’ MI. 36b. Have we here a nasalised form of the root (*s)tag*, No. 155, to be compared with *στεγνός*, *στεγνώω* ?
- p. 182, l. 12, *for* ‘an *udnacht*’ *read* ‘a palisade ;’

See also M. Nigra’s corrections of pp. 23—51, in the *Revue Celtique* i. 505, 506, and Prof. Windisch’s in the *Literarisches Centralblatt*, 15 März, 1873.

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

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

“ ‘I beseech the King.’—Bishop Sanctain made this hymn, and when he was going from Clonard westward to Matóć’s Island^b he made it. And he was a brother of Matóć’s, and both of them were of Britain, and Matóć came into Ireland before Bishop Sanctain. Now the *causa* is this: to save him(self) from enemies, and that his brother might be let come *in insulam* to him. *Scoticam*, etc.”

^a *coidchi*, O’Clery’s *chaidche* i. *go hoidhche*, *amhail adeir an muimhneach* (‘as saith the Munsterman’) *cá rabhadhais la choidhche* i. *ca hionadh ina rabadhas ar feidh an láoi gonuige an oidhche* (‘in what place hast thou been throughout the day until the night?’)

^b An islet in the lake of Templeport, country Leitrim, O’Curry’s *Lectures on the MS. Materials of Ancient Irish History*, p. 27, and see Z. pref. xiii and Rel. Celt. 21.

The latter part of the story of the Devil and S. Molling at pp. 180, 181 is very badly rendered. It should run thus :—

‘ Wherefore hast thou come ? ’ asked Molling.

‘ That thou mayst give me thy blessing,’ says the Devil.

‘ I will not give it,’ says Molling. ‘ Since thou deservest^a it not, thou wouldst not be the better thereof. What good were it to thee moreover ? ’

‘ O Cleric,’ says he, ‘ just as if thou shouldst go into a vat of honey and bathe therein with thy raiment, the odour thereof would be on thee unless thy raiment should be washen^b. ’

‘ Wherefore is this thy desire ? ’ asks Molling.

‘ Because, though thou givest nought of thy blessing to me, the benefit and goodness thereof will be on me externally.’

‘ Thou shall not have it,’ says Molling, ‘ for thou deservest^a it not.’

‘ Well then,’ says he, ‘ give me the full of a curse.’

‘ Wherefore wishest thou this ? ’ says Molling.

‘ Not hard to say, O Cleric,’ says he : ‘ on thy mouth will (then) be the venom and hurt of every mouth whereon gathers^c the curse on me.’

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

‘ Better were it for me that I should have a right to it. How shall I attain it ? ’

‘ By service unto God,’ says Molling.

‘ Woe’s me,’ says he, ‘ I render not this.’

‘ A . . . reading (of holy texts),’ says Molling.

‘ Thy reading saves me not^d, and this does not help me.’

‘ Fasting then,’ says Molling.

‘ I am fasting since the world’s beginning. Not the better am I.’

‘ Making genuflexions,’ says Molling.

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

‘ Go forth,’ says Molling, ‘ I cannot save thee.’

Then said the Devil, ‘ *He is pure gold*,’ etc.

^a -aire for airilli: cf. naichid airilset (gl. non promerentibus), MI. 54, airillind ‘ meritum,’ Z. 802.

^b nestá 3d sg. secondary s-fut. passive of nigim.

^c turga cf. tárgadh i. tionol no cruinniughadh, O’Cl.

^d ni-m-ó for ní-mm-ó i. supra, note on No. 586.

LIST OF ABBREVIATIONS.

- A.S. Anglo-Saxon.
Beitr. *Beiträge zur vergleichenden sprachforschung*, vols. i—vii.
BM. *Beunans Meriasek*, a Cornish Drama, London, 1872.
Br. Breton.
Brocc. h. *Broccán's hymn*, printed in *Goidelica*, pp. 137—140.
Cath. *The Catholicon of Lagadeuc*, ed. Le Men.
Colm. h. *Colmáu's hymn*, printed in *Goidelica*, pp. 121—123.
Corm. *Cormac's Glossary*, printed in *Three Irish Glossaries*, London, 1862.
Corm. Tr. *Cormac's Glossary*, translated by O'Donovan, Calcutta, 1868.
Fél. *Féilire Oengusso*, in *Lebar Breece*, pp. 75—106.
Fiacc's h. *Fiacc's hymn*, printed in *Goidelica*, pp. 126—128.
Fick. *Vergleichendes Wörterbuch der indogermanischen sprachen*, 1870.
Glück KN. Glück's *Die bei Caius Julius Cæsar vorkommenden keltischen namen*, München, 1857.
Goidel. *Goidelica*, London, Trübner & Co., 1872.
H. 2. 16. } MSS. in the library of Trinity College, Dublin.
H. 3. 18. }
Ir. Gl. *Irish Glosses*, Dublin, 1860.
Juv. *Codex Juvencii Cantabrigiensis*, Beitr. iv. 385, vii. 410.
LB. *Lebar Breece*, a 15th century MS. in the library of the Royal Irish Academy.
Lhuyd A.B. Lhuyd's *Archæologia Britannica*, 1707.
Lib. Arm. *Liber Armachanus*, a 9th century MS. in the library of Trinity College, Dublin.
Lith. Lithuanian.
LL. *Book of Leinster*, a 12th century MS. in the library of Trinity College, Dublin.
LU. *Lebar na huidre*, a 12th century MS. in the library of the Royal Irish Academy.
M.Br. Middle-Breton.
Ml. *Codex Mediolanensis*, Bibl. Ambros., C. 301.
NHG. Modern High German.
O'Cl. *O'Clery's Glossary*, Louvain, 1643.
O'Dav. *O'Davoren's Glossary*, printed in *Three Irish Glossaries*, pp. 47—124.
O'Don. Gr. O'Donovan's *Grammar of the Irish Language*, Dublin, 1845.
O'Don. Supp. O'Donovan's *Supplement to O'Reilly's Dictionary*.
OHG. Old High German. O.Ir. Old Irish. O.N. Old Norse.
O'R. O'Reilly's *Irish-English Dictionary*, 1821.
O.Sax. Old Saxon. O.W. Old Welsh.
P. *The Passion*, a Middle-Cornish poem, Asher, Berlin, 1862.
Rel. Celt. *Reliquie Celtiche*, ed. Nigra, 1872.
Rev. Celt. *Revue Celtique*, ed. Gaidoz.
Sg. *Prisciani Codex Sancti Galli*, in Z. and Rel. Celt.
SM. *Senchus Mór*, vol. i, Dublin, 1865; vol. ii, Dublin, 1869; vol. iii, Dublin, 1873.
Tur. *The Turin Glosses*, Goidel., pp. 3—13.
W. Welsh.
Z. Zeuss' *Grammatica Celtica*, ed. Ebel, 1871.





