

ETYMOLOGICA.

1. Ir. *tonn*, W. *ton*, 'wave'.

This words offers another example of the treatment in Celtic of initial *tu-* discussed recently by Vendryes in Meyer's Miscellany p. 286 ff. Celtic **tūon-nā* is to be connected with Lith. *tuañas* 'flood', *tuanis* 'swelling', Goth. *þwahl* 'bath'. Both **tūon-* and **tūol-* are extensions of the root of Lat. *tumēre*, Ir. *ton*. For the development of meaning from 'swell' to 'wave' cf. Gk. *κύμα* : ἔγχεος.

2. Ir. *lith*, Br. *lid* 'festival'.

Henry, Lex. étym. du breton. mod. p. 187, connects both words with Gk. *λητοργία*; this seems phonetically impossible. Pedersen's explanation of *lith*, *lid* and W. *llid* 'anger' as connected with Goth. *leiþu* 'Obstwein', Vergl. Gramm. I 132, is unsatisfactory for phonetic reasons (the Goth. word has probably the diphthong), and also on semantic grounds. The Irish word points to the idea of 'festival' in a religious sense rather than to that of 'feasting' ¹⁾. Should the Welsh word be compared with Lat. *līs* < *stlīs* (borrowed?). Ir. *lith* and Br. *lid* < **lit-* are to be connected with Lat. *lītare* ²⁾ 'to obtain favourable omens', with the alternation *lī:lī*. For the sense compare in particular *adrad lītha* 'worship of auguries', K. Meyer, Hail Brigit, p. 14, 14. *Līth* would thus mean, originally, 'a day for the taking of auguries'.

¹⁾ For this reason, too, Thurneysen's etymology (< **plētīs*), Stokes' Festschrift p. 30 ff., is to be rejected.

²⁾ For **lītare* with which Boisacq operates, Dict. étym. de la langue grecque p. 585, there is no authority.

3. Ir. *abann* 'lash'.

This form occurs with the above sense RC XIV 485, Eriu V 40. It is generally compared with W. *afwyn* 'rein', and so explained as the borrowed Lat. *habēnae*, cf. Vendryes, De vocab. hibern. p. 109, Pedersen o. c. I 210. But neither the form nor the meaning of the Irish word necessitates identification with the Welsh. *Abann* is the Lat. *amentum* 'the thong attached to the shaft of a spear'.

4. Ir. W. *galar*.

Pedersen, o. c. II 25 compares Gk. *χολέρα* 'Magenkrankheit'; other explanations are mentioned by Osthoff IF, IV 287. Against Pedersen's etymology must be urged that from the sense of the Irish word 'sickness', and from that of the Welsh, 'pain, sorrow' one would assume that the Celtic word had originally the meaning of 'uneasiness' rather than of 'disease', still less of any particular disease. The development of meaning from 'sorrow' to 'disease' is an easy one, and is illustrated by the Lat. *dolor* 'grief': *dolor laterum* 'consumption'. For this reason I would connect *galar* with Gk. *χαλᾶω* 'loosen', *χαλαρός* 'relaxed, languid'.

5. Ir. *īdan* 'pure'.

Whether this word is or is not the same as *īdan* 'faithful', the sense forbids comparison with Gr. *πεινός* 'level', Pedersen, o. c. II 57. *ἔμπεδος* cannot be used to support this etymology for the meaning 'steadfast' is given to it only by composition with *ἐν*- For *īdan* 'pure' we must postulate **idhenos*, and compare Skt. *idhyatē* 'is kindled', Gk. *ἰθαίνω* · *ἐφθονεῖν*, Hes. *ἰθαράτς* · *ἰλαράτς* id., *αἰθω*, *αἰθήρ*.

6. Ir. *bratān* 'salmon, large fish'.

For the suffix cf. Ir. *scatān* 'herring'. With the stem we may perhaps compare Gk. *βάτραχος* 'frog', Ion. *βάθρακος*, *βότραχος*, *βρόταχος* < **βράθαχος* < **gʷr̥dʰh₂*- cf. Boisacq, Dict. étym. de la langue grecque p. 116. As to the meaning, it is to be noticed that the name *βάτραχος* was applied to a fish of the *σέλαχος* variety, Arist. H. A. 5, 5, 3. This *σέλαχος* < **selm-* is to be connected with the Lat.-Celt. *salmō*, cf. *Salmōna*, a tributary of the Moselle, Ir. *selige* 'tortoise', Lith. *slėkas* 'earthworm'.

7. Ir. *sab*.

For examples of this word v. Glossary to Martyrology of Oengus ed. Stokes, London 1905. The spelling *saph* seems common, so in *F. ad* June 22, July 1. I take it to be the borrowed Lat. *sophus* < Gk. σοφός, cf. *fellsab* < *philosophus*. The meaning 'sage' would clearly suit in e. g. April 12 *sab sōer suidi Phetair*, July 1, *bās nĀrōin, sab sruithe*. The sense of 'strong' attributed to the word by the native lexicographers could easily develop from that of 'wise', 'clever'.

8. Ir. *ethre* 'end'.

Example of the word are: *sernait ethre nAuguist*, Fel. Oeng. Aug. 31, *sernait . . . Ochtimbir ard ethre, ib.* Oct. 31. *Ethre* comes from **petrio-*: Lat. *petere* &c. This group of words has the meaning of 1. extension in a space, Gk. *πετάρννυμι*, Lat. *patere*, 2. progress through a space, Skt. *pātati* 'flies', Gk. *πέτεται* id., Lat. *proteruos*, 3. aiming at something removed by a space, Lat. *petere*, with the additional idea of attainment as in Gk. *πεσείν*, 4. something that bounds a space, Goth. *fupa*, Mid.-H.-G. *vade*, 'fence', Welsh *etem* 'thread'. The development of meaning from *pātati* 'flies over' to *ethre* 'end' is well illustrated by the history of Lat. *terminus* 'boundary, end', Gk. *τέροθρον* 'end': Skt. *tārati*, *tarana-* 'crossing over', Gk. *τερέω*, *τέρετρον* 'bore', Skt. *pārūm* 'end': G. *fahren*¹⁾.

9. Ir. *torc*, W. *turch* 'boar'.

This word comes from *(s)*tor-ko-s*: Gk. *στερεός*, *στερρός* 'firm', Skt. *sthirás* id., G. *starr*, *stark*, *Stärke* (?). The development of meaning, 'strong': 'male animal' is common, cf. Lat. *uerres* 'boar': Skt. *vrshan-* 'strong, mighty'.

¹⁾ The development of meaning assumed here seems to me much more probable than that proposed by Marstrander, ZCP VII 384. The meaning 'feather', 'fin' O.N. *fiðri*, cf. Gk. *πέτρον*, Lat. *penna*, is based on 2. above, and not immediately connected with that of 'end'; though the two may occasionally coincide.