

¹ Words spelled according to the usual Italian orthography are put in parentheses, while those spelled phonetically are not, or only between '.

² The letters 'h, j, w' are, phonetically, only used in digrams, trigrams, etc.

³ The symbol 'lj' is the strong modification of weak 'lj,' not to be found in Italian.

⁴ The symbol 'nnj' is the strong modification of weak 'nj,' not to be found in Italian.

⁵ The symbol 'nġ' exists in Italian, but 'nh' does not.

⁶ The symbol 'ssh' is the strong modification of weak 'sh,' but the last does not exist in Italian, although it is very common in the vulgar Florentine and Roman pronunciation of the lowest classes. The Italian phrase (*pace in pace*), phonetically 'ppáshe inġ páshe,' *he feeds in peace*, becomes 'ppáshe inġ páshe.'

⁷ The symbol 'z' has no strong modification.

N.B.—(1) The sounds which I consider to be vowels have an asterisk prefixed.

(2) A dot between two consonants of the same kind indicates a stop.

(3) See the note on pp. 179-80 of my paper "Initial Mutations in the living Celtic, Basque, Sardinian, and Italian Dialects," in the "Transactions of the Philological Society, 1882-3-4."

XIII.—ON PROFESSOR ATKINSON'S EDITION OF THE PASSIONS AND HOMILIES IN THE LEBAR BRECC. By WHITLEY STOKES, D.C.L.

THE Lebar Brecc, or 'Speckled Book,' is a fourteenth-century vellum MS., now consisting of 140 leaves of the largest folio, written for the most part in double columns, which contain in some cases more than 80 closely-written lines. It belongs to the library of the Royal Irish Academy, by which learned body a lithographic facsimile was published in 1876. With the exceptions of a fragmentary history of Philip and Alexander the Great, the story called *Mac Conglinne's Vision* (which reminds one sometimes of Rabelais, sometimes of the *Bataille de Karéme et de Charnage*), two lyrical poems (in pp. 108^b and 186^a), and a copy of the old glossary attributed to Cormac, its contents are religious or ecclesiastical. The whole is in the Irish language, except two Latin hymns, a copy of the *Lorica* of Gildas, a *sermo synodalis*, some texts from a Latin translation (not always the Vulgate) of the Bible, and other portions of the homilies hereinafter mentioned. For the history of the Christian religion in Ireland it is of the utmost value, and it is a great repertory of the Old and the Middle-Irish languages. But for philological purposes it must be used with caution,

for the scribes were ignorant and sometimes careless;¹ and we find in every column instances of that confusion of *ch* and *th*, of *gh* and *dh*, of *mh* and *bh*, which has prevailed from the fourteenth century to the present day, and which makes most Irish MSS. and printed books either snares or eyesores to the etymologist.

Two of the divisions of this codex consist of Passions and Homilies. The Passions are those of Christ, six of His Apostles, John the Baptist, Stephen, Longinus, the Seven Sleepers, St. George, and Pope Marcellinus. The Homilies treat of the Epiphany, Circumcision, Transfiguration, and other events in Christ's life, of the incredulity of S. Thomas, of Pentecost, of Michael the Archangel, of the four saints most popular in Ireland—Martin of Tours, Patrick, Brigit and Columba, of charity, repentance, the ten commandments, the Lord's Prayer, fasting, the canonical hours, and other such matters. "It is nearly certain," says Professor Atkinson, "that the whole of the texts here printed are versions made directly from the Latin." This is quite certain in the case of most of the homilies, where each sentence of the Irish is preceded by the Latin original, which Prof. Atkinson, as a rule, omits from his texts. He thus, as M. Henri Gaidoz has remarked, "modifie la physionomie de l'original," and leads his readers to suppose that he has made his translation without assistance. The Latin appears to be the work of continental scholars, and hence we may account for the almost total absence from these documents of anything to throw light on the peculiar doctrines and practices of the Irish church, the manners, customs, laws, superstitions and folklore of the Irish people. The references in Professor Atkinson's texts (ll. 7515–7517) to the use of oil in (not before or after) baptism; to the mixed chalice (l. 6360); to an eternal purgatory (l. 4308); to future punishment by cold as well as by heat (l. 6397); to future reward by listening to the music of the birds in paradise (l. 6486), are about all that illustrate religious belief and usage. The catalogue of the

¹ e.g. *itcuatamar* 7^b, leg. *itcualamar*; *rorenachaas* 191^b, leg. *rofhremaigset*; *Tairisim*, 193^a, leg. *Tairisid*; *roglom larigdia* 162^b, leg. *roglórmairig dia*; *dorm-detar* 246^a 30, leg. *dorinde tár*; *suigiudud*, 192^b, leg. *suidiugud*.

accomplishments of the two daughters of Herodias (ll. 889–892) throws some light on the amusements of the ancient Irish, and the lists of the punishments legally inflicted (ll. 4198–4201 and 7332), illustrate their criminal law. Phrases like *tulach comdala*, ‘hill of meeting,’ l. 8255 (which the editor renders by “rendezvous”), are also racy of the soil. As to Irish superstitions, one may perhaps quote ll. 7315–7318 as to casting lots, poisons (philters?) of women (*uptha ban*), auguries given by birds (*glór én*, the *gotha én* of the Irish Nennius, p. 124, the Latin *oscines*), visions, the moon’s time, forbidden days, and prophecies by living men. The beliefs that when a king is righteous, ‘earth and sea, field and wood, lakes and rivers will be fruitful’ (l. 4285); that the first-born of an adulterer or adulteress will die prematurely (l. 7811); that for three days after its birth the lion’s whelp is lifeless, and is brought to life by the breath and roar of its father,¹ appear to belong to Irish folk-lore. So does the notion of the dropping well (ll. 6365–6367), which never increases in rain nor diminishes in drought;² and I have been unable to find a foreign source for the following fine legend, which occurs as a commentary on the text *Diligite iustitiam qui iudicatis terram* (ll. 4129–4145):

‘Love ye justice,’ that is, deliver righteous judgments, O kings of the world! For Solomon greatly feared the Lord when he was judging the people and passing sentences upon them. For one day he was before the noble king David, his father, when David was judging the people. And he upbraided David for his tardiness and hesitation in deciding. Whereupon his father said to him: “Come *thou*, my son, to-day upon the throne, that *thou* mayst search into and clear up the questions and the causes of the folk more quickly than I do. For thou art shrewder and sharper of wit and understanding, as is said in the proverb: *The younger thorn is always the sharper*.”³

¹ Compare the Pseudo-Turpin, ed. Ciampi, p. 47, ed. Castels, p. 33, and Philippe de Thaun in Wright’s *Popular Treatises*, p. 76.

² Compare Fiacce’s hymn, l. 29, where it is said of the well *Slán : nís-gaibed tart na lia* (nor drought nor flood used to affect it), and Pliny’s account of the well Manduria.

³ Compare *is luaithe mang ind mthair* (the fawn is swifter than its dam), Cormac’s Glossary, s.v. Mang. Other proverbs in Prof. Atkinson’s book are *is uaisle in clú ina ní-ór* (glory is nobler than gold), 7685, and *boeagl inecmais omain* (danger in absence of fear), 3010, a warning against over-confidence.

"Then went Solomon upon the throne, according to his father's order. And over his head there appeared to him the Hand of the Creator with a two-edged sword, threatening him with a sudden and awful death if he swerved, little or much, from the righteous judgment. And when Solomon saw that, he trembled greatly, and his blood turned to bone in him for fear of the one God. And then he entreated his father to beseech the Lord for him, and to grant him forgiveness for the vexation that he had caused him through want of knowledge. So then they both besought the Lord that He would protect justice, and that they might never pass an unrighteous judgment."¹

In the costly volume under notice Prof. Atkinson has printed, with funds supplied by the British Government to the Royal Irish Academy, the whole of these Passions and all the Homilies except those on the Transfiguration and the four saints, Martin, Patrick, Brigit and Colomb cille. He gives the texts in the Roman character. He has added a translation (sometimes paraphrastic, sometimes condensed, frequently erroneous) of the greater number of his texts;² and an elaborate glossary concludes his volume. In the following remarks I shall first notice the texts, secondly, the translation, and thirdly, the glossary.

1. THE TEXTS.

The texts, so far as I have examined them, are reproduced with reasonable accuracy from the codex.³ But this codex is, as I have hinted, not unfrequently corrupt, and the first criticism I have to make is that, except in three instances, Prof. Atkinson has not collated his texts with the versions contained in other MSS. No editor of an Irish text can dispense with this process. It is true that Prof. Atkinson appears to have collated his Passion xxix. (the Seven Sleepers) with Egerton 91, fo. 32, his Passion xxvii.

¹ See the *Revue Celtique*, ii. 382, 383, where this legend was first printed and translated.

² He has not translated the homilies numbered ix., xiii., and xxxvii. He has omitted to translate much of his homily viii.

³ Homily xiii. on the Circumcision is incomplete. Homily xvii., on the Transfiguration, is not given at all.

(Longinus) with Egerton 136, p. 85, and the first portion of his Passion xix. (Christ) with the Irish gospel of Nicodemus in the Yellow Book of Lecan. But these collations are far from complete, and he has wholly neglected Laud 610, ff. 11^b–14^a, which contains a copy of the Passion of Christ's Image (=Atkinson, pp. 42–48), and the fourteenth century Irish MS. in the Bibliothèque Nationale, which contains versions of no less than nine of Prof. Atkinson's texts—marked respectively III., IV., VII., XVI., XIX., XXVI., XXIX., XXXVI., and XXXVII.

Secondly, although Prof. Atkinson has discarded the so-called Irish type for Roman, he has not availed himself of the power which this sensible act has given him, to mark, by the use of italics, his extensions of the numerous contractions in his texts. He prints, for instance (l. 2829), *ro-grandaigsibair*. But this is a *vox nihili*. Had he used italics, as he ought, he would have printed *ro-grandaigsibair*, and then even tiros in Irish would have seen that this was an editorial error for the *ro-grendaigsibair* ('ye have bearded' or 'challenged') of the manuscript,¹ 162^a 45. A similar mistake is in l. 1630, where for the "*itert kal. Íuil*" ('on the third [day before] the calends of July') of the MS. 172^b 67, Prof. Atkinson gives us "*itat kalaind Íuil*," which is mere gibberish. So in l. 3302, where the Jews take Christ to Golgotha, the MS. 166^b 8, has *Dia mbatar tra oc imdecht iarna sét*, 'when they were going along their way'; but for *sét*, Prof. A. prints '*sróigled*,' and translates 'after scourging Him,' which would be *iarna shróigled*, with aspirated *s*. So, in l. 5396 (MS. 53^a 1), Prof. A.'s '*fer na leirai-sin*' should be *fer na leiraisnésen* 'the author of the clear (or complete?) declaration.' And in l. 5643 (MS. 56^a 10), his '*leth is aentudach ind aisneisen-se*' should be *leth [atóibi, i.] is aentudach, ind aisnéis-se*, the scribe having substituted the gloss for the lemma, without much regard

¹ Examples of the verb *grennaigim* are *grennaigit in macrad eisium imtech, d'imbadha friu* (the boys challenge him to come and mutually duck them), *Mac-gnímartha Find*, Rev. Celt. v. 200. *robdi ic grennugud na Troiandae co tístais asa cathraigh* (he was challenging the Trojans to come out of their city), H. 2. 17, p. 165^b. Hence the adj. *grennaigthech* 'defiant,' LL. 224^a.

for syntax. To these five specimens may be added an error which is made "about 400 times" (p. 645). The MS. on each of these occasions has the abbreviation "dī" (*i.e.* Old-Ir. *didiu*, G.C. 349, 712-13, later *diu*). For this Prof. Atkinson always gives the vox nihili '*din*.' So the compendium *dā* (*i.e.* *dano*, G.C. 700), he prints at least six times as '*dan*.'

Thirdly, he often bisects compounds, *e.g.* *cet chesad* l. 34, for *cétchésad*, and *fir dhuine* 5642, for *firdhuine*. We even have *na truaig* 8315-16, for *n-atruaig*,¹ *da muscach* 3042, for *damuscach*, and *tair sin* 6462, for *tair[c]sin*.

Fourthly, his use of the hyphen is generally needless and often wrong. He prints, *e.g.* *ro-gab*, *and-sin*, *di-a n-id*, *talam-chumscugud*. He might as well print in a Greek text *ἐ-λυσ-α*, *ἐν-ταῦθα*, *ὄσ-τις*, in an English *earth-quake*, in a French *le-quel*. The editorial error *ro-torned* l. 410, for *ro-t-or[d]ned*, 'thou hast been ordained,' can deceive no one. But when Prof. A. writes, as he does in countless cases, the articulated prepositions *cos-in*, *fors-in*, *fors-na*, *iars-in*, *iars-in-ni*, *is-in*, *is-na*, *las-in*, *res-in*, *tris-in*, *tars-in*, instead of *co-sin*, *for-sin*, *for-sna*, etc. (or better *cosin*, *forsin*, *forsna*, etc.), he misleads the tiro into the belief that the *s* in these compounds belongs to the preposition, whereas it is part of the subsequent article. To print in an Italian text *all-o*, *coll-o*, *dall-o*, *dell-o*, *nell-o*, *sull-o*, in an Old-French text *al-s*, *del-s*, would be similar blunders.

II. THE TRANSLATION.

I now proceed to consider Prof. Atkinson's translation of the Passions and Homilies. He states (p. 276) that he has not been anxious to give "a slavishly literal translation of the Irish text," but that he has not "passed over any real difficulty of which he was conscious." This one is bound to believe. But the limited extent of his consciousness will appear from the following specimens. I shall first give the

¹ In p. 958, l. 27, the (P) should be omitted after *n-atruaig*.

text, then Prof. Atkinson's version, and then a rendering which I fear he will denounce as 'slavishly literal.' The numbers refer to the pages and lines of Prof. Atkinson's book.

oirchindig craibdecha na hAssia 7 cristaige urmoir in oirth-oir uli, 'faithful overseers of Asia and very many Christians of all the East' (278, ll. 3, 4). Read: 'the pious principals of Asia and the Christians of the chief part of all the East'—*urmoir* being the gen. sg. of the substantive *urmor*, not, as Prof. A. supposes, an adjective in the nom. pl. masc. agreeing with *cristaige*.

suidigis in delb hi froigid a leptha in conair bui aiged a leptha 'he placed the image on the wall near which was the head of his bed,' 297, l. 22. The Irish is corrupt, but easily corrigible, even without reference to Laud 610. For *bui aiged a leptha* read *bui a aiged*, and then translate: 'he set the image on the wall (footboard) of his bed in the direction in which was his face,' i.e. in front of him.

icon Ebraide ut 'with such and such a Jew' (280, l. 36). Read: 'with yonder Jew,' *ut* for *út*.

aninde 'animosity' and 'savagery' (281, ll. 32, 36). Read in both places, 'senselessness,' Old-Ir. *an-inne*, from *inne* 'sense,' with the common negative prefix.

noco tanic digal . . . for Ierusalem 'till the time of the sacking of Jerusalem' (284, l. 11). Read: 'till vengeance (for Christ's blood) came upon Jerusalem.' So *tossach na digla* 'the beginning of the siege' (284, l. 17). Read: 'the beginning of the vengeance.' In the glossary, p. 642, *digal* (=Welsh *dial*) gen. *digla*, is rightly rendered.

basgaire co-serb écnech etuailngech 'wringing their hands, and being filled with the bitterness of intolerable cursings' (290, ll. 11, 12). Here Prof. A. has mistaken the adverbial prefix *co* for the prep. *co-n*=cum, the adj. *serb* for the subst. *serbe*, and the adjective *écnech* for the substantive *écnach*. Translate simply: 'clapping of palms bitterly, violently, intolerably.'

in uaim slebi Sirapti 'on Mount Soracte' (290, l. 37). Read: 'in a cave of mount S.'

máine bid 7 etaig 'abundance of food' (292, l. 9). Read: 'treasures of food and of raiment.'

romebaid lassar . . . dia gnais 'a light flashed over the face' (297, l. 14). Read: 'a flame brake from his countenance,' see p. 797, and note that *romebaid* is bad spelling for *rome-maid*, the act. perfect sg. 3 of *maidim*.

lecmít at ucht fessin hi cele breith bera 'we will leave it to thine own breast, with thyself to decide what sentence thou wilt pass' (297-8). Read: 'we leave hidden (lit. in concealment) in thine own breast the judgment thou mayst deliver.'

sossad 'seat' (298, l. 7). Read: 'station.'

oc fúr m'anma dia breith i flaith Dé 'watching for my soul to carry it into the kingdom of God' (304, l. 5). Read: 'preparing to carry my soul into God's kingdom.' Prof. A. confounds *fúr* with *faire*, Old-Ir. *aire*, cognate with the *area-nos* ('watchers'?) of Ammianus Marcellinus, xxviii. 3.

neméle 'remorse' (304, l. 13). Read: 'lamentation.'

Ba mor tra a dethitiu 7 a chair 'of great carefulness and stern rebuke' (305, l. 4). Read: 'great, now, was his care and his justice,' *cair*=*coir*, sg. gen. *corach*, p. 598.

[*s*]*ruthi* 'more famous' (306, l. 34). Read: 'more venerable,' *sruithiu* (gl. antiquior), the comparative of *sruith*.

eccraibdige 'unbelief' (309, l. 23). Read: 'impiety.' The corresponding adjective is also mistranslated: *coradu écraib-dechu* (impious champions) being rendered (314, l. 33) by 'unbelieving tyrants.'

cepp dar a chosa 'fettters on his feet' (316, l. 28). Read: 'a block (or stocks) over his feet;' *cepp* being=Lat. *cippus*, whence also Welsh *cyff*.

forcongair in rig roth mor do thabairt chuca 'the king had prepared a great wheel' (317, l. 25). Read: 'the king orders a great wheel to be brought to him.' In p. 721 the tense is mistaken.

Ro-immid Georgi 'His re-appearance astonished the king greatly' (318, l. 15). Read: 'George went about.' Here, as Prof. A. himself has seen (p. 761), *ro-immid* is a misspelling of *ro-imthig*.

boi indorus na cathrach cen adnocul . . . co n-estais biasta 7 ethaite he 'he (Stephen) lay . . . without burial at the gate of the city so that beasts and birds devoured him' (326, line 18).

Here are two mistakes. *Indorus* is here, not 'at the gate,' but a common nominal prep., meaning 'in front of,' 'before.' And *estais* is not, as Prof. A. supposes, in the indicative. The very next words (*acht ní ros-corb nách n-anmanna he*, etc.) show that the protomartyr's body was not devoured, but miraculously preserved. Read: 'he was (left lying) *before* the city (and) without burial, in order that beasts and birds *might* eat him.'

ail 'foundation' (330, l. 25). Read: 'rock.'

conanacar-su 'thou art able' (334, l. 5). Read: 'Thou hast been able,' this verb being the redupl. pret. sg. 2 of *conicim*. The enclitic form, (ní) *coemnacair* (leg. *coemnacar*), 'thou hast not been able,' occurs in the same line.

na lochranna for lasad isin loch 'light flashing on the lake' (337, l. 28). Read: 'the lights blazing *in* the lake,' i.e. the lake in which St. Paul's head was lying. That light or fire is emitted by a saint's relics is a commonplace in Irish hagiology. Here it comes from a holy head.

oirchis dinn ria n-amsir ar ndamunta 'save us from damnation before our time' (347, l. 23). Read: 'spare us before the time of our damnation,' i.e. 'don't torture us until we are damned.'

imluaidid i foendel he 'harass him with delirium' (347, l. 30.) Read: 'Drive him about into wandering.' *foindel* (gl. *peruagatio*) *MI. 121^b 8*. So *imluadit o demnaib* 'possessed by devils' (360, l. 8). Read: 'who were driven about by devils,' and compare Prof. Atkinson's texts l. 2210 and *MI. 90^d, 15, 135^b, 9*.

cech aincess olchena 'men sick of every evil' (356, l. 16). Read: 'every ailment besides.'

brisfemne delb 7 idal Mairt iarsin 'we will break the idol forthwith' (356, l. 26). Read: 'we will break the image and idol of Mars thereafter.'

dolad 'curse' (364, l. 14) 'distress,' p. 667. Read: 'charge'

or 'impost.' The word occurs in the acc. sg. (*gan doladh*) in the Four Masters, A.D. 1581, and in the dat. pl. (*dolaidib, dolodib*) in the Book of Deir.

co ndomblas ae 'of the bitterness of gall' (368, l. 13). Read: 'with gall,' lit. 'with bitterness of liver,' i.e. the bile, the bitter fluid secreted in the glandular substance of the liver.

ernail 'account' (371, l. 23; 379, l. 16). *Ernail*, properly 'kind,' 'species,' here means 'version' or 'recension.'

atathar do crochad 'who is being crucified' (377, l. 9). Read: 'who is to be crucified.'

frinde anair 'westward' (381, l. 32). Read: 'to the east of us' or 'in front of us.'

riana fásin 'at the sight of them' (383, l. 28). Read: 'at sight of him,' scil. the angel who appeared to the women at the holy sepulchre.

riched 'the kingdom of heaven' (388, l. 4). Read: 'heaven.'

ar mbidba a[r]ndis 'who is guilty before us both' (397, l. 30). Read: 'the enemy of us both,' and see Zimmer in Kuhn's Zeitschrift, xxx. 43.

ro-driúchtatar 'they raged' (399, l. 25, and p. 590, col. 2, l. 17). Read: 'they cried out.'

in rí talmanda, airrig he fri laim in rig nemdai, rendered in p. 405, l. 8, by 'the earthly king is a viceroy at the hands of the Heavenly King.' In the glossary the idiomatic expression *fri láim* is rendered by "under the authority of." It means "as vicar (deputy, substitute, proxy) for." See the Tripartite Life, Rolls ed. p. 28, l. 13, and the Four Masters, A.D. 1039.

córaidecht is rendered by 'arrogance' (405, l. 32), by 'violence' (409, l. 10), and by 'harshness' (609). It means 'wickedness.'

immarcraid (= *imm-fórcraid*) 'abundance' (406, l. 8, and p. 758). It means 'overabundance,' 'superfluity.'

erlathrigit (they) 'govern' (409, l. 24), (they) 'preside,' p. 685. It means 'they dispose,' 'arrange,' 'set in order:' cf. *lathar* (gl. dispositio) Ml. 42^b.

robriis cath fathri for Demun 'he there fought a battle against the Devil' (426, l. 13). This common idiomatic phrase means 'He, Christ, thrice defeated the Devil in battle,' literally, 'broke a battle thrice on the Devil,' *i.e.* successfully resisted the Devil's three temptations.

Cirine 'Quirinus' (458, l. 21; p. 500, l. 10). Read: 'Hieronymus' or 'Jerome,' and compare *Ml.* 103^d, 26, 124^d, 5.

ni dentar gait gan rún gaité 'stealing without the intention of stealing is not stealing' (486, l. 16). The bull is due to the translator. The Irish literally rendered is: 'theft is not committed without a secret intention of thieving,' or, in the language of Blackstone, there must be a vicious will as well as an unlawful act.

Many other mistranslations which I had noted I afterwards found silently corrected in the glossary, which no doubt was compiled with the instructive assistance of Windisch's *Wörterbuch*. Prof. Atkinson was naturally unwilling to publish a lengthy list of his peccadillos.¹ Fortunately for students of his book, the present writer has no such objection. Thus:

robiḡ 'shook,' 279, l. 5; *na díḡla* 'of the siege,' 284, l. 17; *romarbait* 'died,' 289, l. 20; *socraide* 'more suitable,' 290, l. 20; *mullóci* 'of a jug,' 294, l. 7; *noairnaigfēd* 'would have watched,' 297, l. 30; *scollis* 'burst' 301, l. 8; *timoircid* 'collects,' 301, l. 29; *oc adnad* 'fanning,' 305, l. 22; *lógmar* 'choice,' 305, l. 28; *ánchara* 'confessor,' 306, l. 30; *dí trath* 'a few hours,' 312, l. 27; *ní roerchoit dó* 'it availed just as little,' 317, l. 17; *mairg* 'fie,' 317, l. 29; *de* 'fire' 318, l. 25; *no adairtha* 'ye worship,' 320, l. 3; *a malarthaig* 'thou curse,' 322, l. 9; *ro-foidis* 'thou hast hurled,' 322, l. 26; *ro-s-clochaat Iudaide* 'whom the Jews crucified,' 326, l. 17; *fuaenad* 'angry feeling,' 322, l. 21; 'violence,' 353, l. 28; *níis facca he* 'he disappeared,' 327, l. 10; *dianaig* 'thou art hastening,' 335, last line; *díl* 'doom,' 346, l. 6; *fírinde* 'life,' 356, l. 5; *coferrda* 'fervently,' 357, l. 31; *fétait* 'they know how,' 362, l. 6; *díth* 'woe,' 362, l. 12; *ro-cumdaiged* 'founded,' 364, l. 5; *crochaisre* 'malefactor,' 368, l. 29; *mac merdrige* 'child of fornication,' 396, l. 32; *oc tocbail na clochi* 'raising the stones,' 371, l. 9; *boegal in*

¹ In p. 958 he says, "The translation is occasionally [!] corrected by the Glossary, *e.g.*" [he then gives six instances].

ecmais omain 'confidence in the absence of danger,' 372, l. 21; *garra* 'guard room' 381, l. 2; *amal ba lór leo* 'as was their wont,' 381, l. 10; *sochaide* 'others,' 382, l. 13; *alim* 'we implore,' l. 11; *torniteir* 'are gathered,' 387, l. 18; *crith* 'gnashing,' 391, l. 11; *gresacht* 'inspiration,' 392, l. 23; *oc fresgabail* 'taken up,' 393, l. 31; *cáincomrao* 'comfort,' 394, l. 31; *c[r]onugud* 'calamity,' 398, l. 2; *sostaib* 'citadel,' 399, l. 23; 'borders' (399, l. 28); *coro fegur* 'that I may assign,' 401, l. 21; *gillacht* 'childhood,' 402, l. 6; *airitiu* 'respect,' 403, l. 6; *toccráides* 'opposes,' 403, l. 11; *mo thimna* 'my law,' 403, l. 31; *forcetul* 'maxim,' 404, l. 24; *co réthinach* 'peaceably,' 405, l. 24; *troséthi* 'self-restraint,' 408, l. 15; *feill* 'deceit,' 408, l. 22; *airmitiu* 'acceptable,' 411, l. 28; *remies* 'lifetime,' 411, l. 31; *cumsanad* 'relief,' 412, l. 18; *aduathmara* 'desperate,' 412, l. 26; *aduathmar* 'hideous,' 412, l. 44; *etarfuarad* 'alleviation,' 413, l. 3; *ramór rodireccra* 'loud, anguished,' 413, l. 4; *imrim* 'entrance,' 419, l. 32; *fuacarthaid* 'enforcer,' 442, l. 14; *fochaide* 'infictions,' 452, l. 32; *cin tothacht 7 cin dethberius* 'without special validity and reference,' 452, l. 13; *taisselfthar* 'were shewn,' 453, l. 15; *cosa saiget* 'with his arrow' (!!) 453, l. 17; *faith* 'king,' 459, l. 35; *erladaigimm* 'I accept,' 464, l. 17; *adba bunaid* 'permanent abode,' 478, l. 27; *salchar* 'annoyance,' 481, l. 23; *scristair ass* 'is sundered from,' 483, l. 6; *a dhescad do thecht* 'to communicate contagion,' 483, l. 16; *adbar* 'argument,' 485, l. 6; *spreid* 'means,' 485, l. 25; *buaired* 'deterioration,' 486, l. 22; *aithne* 'heading,' 486, l. 30; *on ló* 'and therefore,' 486, l. 32; *crích* 'portion,' 488, l. 28; *guirt* 'vegetables,' 490, l. 5; *leimnech* 'onslaught,' 490, l. 9; *is direch tuicther so* 'this is exemplified,' 491, l. 10; *goiste* 'net,' 492, l. 19; *longphort* 'fort,' 494, l. 22; *crech* 'breach,' 494, l. 27; *connagut* 'we seek,' 498, l. 28; *craibdech* 'believing,' 502, l. 13; *coforbthe* 'spiritually,' 502, l. 26; *coduthrachtach* 'cheerfully,' 502, l. 32; *lecca lonna* [leg. *lomma*] *loisctecha* 'mighty red-hot battle-stones,' 507, l. 33; *ní tharraid* 'they had not caught,' 508, l. 5; *oirfitiud* 'mockery of song,' 508, l. 29; *cúile* 'corner,' 509, l. 31; 'nest,' 511, 7; *il-brethach* 'full of prejudices,' 510, l. 1; *dergud* 'neglect,' 511, l. 11; *fétún* 'hiss,' 511, l. 35; *sútrall* 'candle,' 511, l. 35; *lesugud* 'support,' 512, l. 3; *aprise* 'short-lived,' 513, l. 1; *tiugaið* 'stiff,' 513, l. 12; *éxamail* 'abundant,' 514, l. 1; *bantaisethid* 'treasure,' 514, l. 12; *cen éliugud* 'unquestioning,' 514, l. 14.

That any one capable of publishing such unlucky guess-

work should have undertaken a work like the present is one of those events which could happen only in Ireland.

III. THE GLOSSARY.

The glossary consists of 435 pages, closely printed in double columns, and must have cost much time and labour. The author has, for example, counted the number of times that the following words occur in his texts, though their meaning and use are perfectly well known: *and* (there) 'occurring 460 times.' *din* (leg. *didiu*) 'occurring about 400 times.' *indiu* (to-day) 'about 66 times.' *inni* (the thing) 'about 75 times.' *no* (or) 'about 150 times.' *oen* (one) 'about 180 times.' Such statistics may be desirable in the case of books like the Vedas, the Iliad, the Odyssey, or even the Divina Commedia. But to compile and print them for a set of Middle-Irish homilies, arbitrarily selected and in themselves nearly worthless, seems (to speak frankly) a foolish waste of time, labour, and money.

The errors of this, as of other glossaries, are those of omission, and those of commission. Of the former I have only found five instances, viz. *ail* 'rock' 1638 (where *in dail* should be *ind ail*). *an-inde* (senselessness) 129, 133; *atruag*¹ ('very pitiful' = Welsh *athru*) 8315, where Prof. Atkinson prints *na truaig* for *n-atruaig*: *costa* 'footprinted' 6335, which he mistakes for a Latin word;² *stelle* 'of a star,' 6983, 6985, which he mistakes for the gen. sg. of the Lat. *stella*, and *mosach* 'filthy,' 8299. But the latter are numerous. Those that are likely to mislead³ may be classified as follows:—

¹ Better *attruagh*, as in *Annals of Ireland, Three Fragments*, ed. O'Donovan, p. 46, line 17.

² The *Apodonia* in Prof. Atkinson's texts, l. 6335, is = *Apodanea* a pedis ibi vestigio impresso, Ducange.

³ Examples of errors which cannot mislead any one with the merest tincture of philology are in p. 521, s.v. *acall*-, where Prof. Atkinson says that the enclitic form is from 'the root *ad-glad*,' and in p. 892, where he says that '*ata*' is a 'root-form' used in the conjugation of 'taim.'

- a. Non-existing words.
- b. Oblique cases given as nominatives.
- c. Wrong insertions of marks of length.
- d. Wrong omissions of marks of length.
- e. Separations of the same word.
- f. Confusions of different words.
- g. Wrong meanings.
- h. Wrong etymologies.

I will now give specimens of each of these classes, and conclude by proposing etymologies of some of the words in Prof. Atkinson's glossary, which he has not traced to their sources.

a. NON-EXISTING WORDS.

accad 'striving' (?). This occurs in l. 341: *atar icaccad 7 ic cosnam fri Siluestar* (they were fighting and contending with Silvester), where we should obviously read *ic caccad*. *Caccad* for *cocad* (gl. bellum) ML. 103^d, 2, dat. *hua chogud* (gl. bello) 103^d, 5.

aichnim 'to commend.' A mere misspelling of *aithnim*, p. 535, the enclitic form of *aithenim* 'I commend.'

airmfhiugrad 'transfiguration.' 'No doubt *tairmfhiugrad*,' says Prof. Atkinson. The context shows that it is an error for *remfhiugrad* 'prefiguring:' cf. the pret. pass. sg. 3 *roremfhiugrad* 5106.

athardacht 'alteration' (?). The nature of a man and that of an angel are the same, according to S. Augustine; but, says the Irish homilist, *o dhapeccaid in duine dochóid se ina-thardacht ón aingel*, literally: 'when the human being has sinned he has gone into his (*in-a*) passing over (*tardacht* for *tartecht*) from the angel.' Compare *conscera brichtu druad tardechta arbelaib Demuin*, LU. 120^b. 6.

atoibim (?) 'to drink.' Inferred from *atoibet*, a scribal error for *atibet*: 'they quaff.' The s-pret. pl. 3 *atibset* occurs in the Franciscan *Liber Hymnorum*, p. 38.

atuaig 'from the North.' Misspelling of *atuaid* or *atuaith*. *d'aurthige* s.v. bend-chapur. Read: *daurthige*, the gen.

sg. of *daurthech*, *derthech*, or *durthech* 'oratory,' a very common word in Middle-Irish.

biastaige 'beastly.' Misspelling of *biastaide*, LU. 31^a. 1.

boccót 'spot.' The word meant is *boccóit*, O'Reilly's *boccóid*, a stem in *i*. Hence *bocoidech* (gl. *maculosus*).

budio (s.v. *buide* 'yellow'). I do not know whether Prof. Atkinson quotes this word as being Irish or Latin. It is neither. It glosses *millenis*, in LB. 199^a, and is an error of the scribe or facsimilist for *budib*, pl. dat. of Ir. *buide*=Lat. *badius*.

coimsig 'lord.' Misspelling of *coimsid* or *comsid*, as in LU. 40^a, 36; LL. 224^b.

comaigthech 'neighbour,' *comichib* 'stranger' (?). The first of these words is a misspelling of *comaithech*, the second of its dat. pl. *comaithechib*.

coss-galarach 'foot-diseased.' The word meant is *coss-galarach*. There is no such word as '*galarach*.'

cristaige 'Christian,' *cristaigecht* 'Christianity,' should be *cristaide*, *cristaidecht*.

cúimbrig 'correptionem,' cited under *cúibreach*, is a scribal error for *cúimbri*, the acc. sg. of *cúimbre* 'brevity.'

cúmdaigiud *. The form *cúmdaigthe*, which Prof. A. supposes to be the gen. sg. of this fabrication, is the acc. sg. masc. of the pret. part. pass. of *cúmdaigim*. The *cúmdaigthe*, which he also cites, is the nom. pl. fem. of the same participle.

dibrachad * 'dart.' This monstrous word is inferred from *dibrachti*, a scribal error for *dibracthi*, acc. pl. of *dibracud* 'a shooting.'

dí-luigim * 'to forgive.' The enclitic form of this verb is *dílgaim*, its non-enclitic (or 'orthotonic') form is *do-luigim*. Prof. A.'s *díluigim* is neither one nor the other.

dilige 'way.' This is a scribal error for *dliged*, the reading of Laud 610, fo. 13, b. 1. ("Is e sin *immorro* dliged 7 deimin follus tresa tainic inn imaign noem-so," etc.).

dluide 'tearing, rending.' Bad spelling of *dluige*, the verbal noun of *dluigim* 'scindo.'

driúchtain 'to murmur' (?). Fabricated from the *t*-pret. 3rd pl. *ro-driúchtatar*, a syncopated form of *ro-do-r-iucartatar*

'clamaverunt.' Compare the Old-Irish noun *diucrae* 'clamor' = *do-od-gaire*.

-erlangair. This curious word, the first letter of which is the second element of a diphthong, has been inferred from *foroerlangair*, i.e. *for-fœ-r-langair*, the redupl. pret. sg. 3 of *fulangim*, with the verbal prefix *for*.

ernaigim * 'to wait,' inferred from *ernaigtis*, a misspelling of *ernaidtis*, secondary pres. pl. 3 of *ernaidim*, or *irnaidim* as Windisch gives it.

-ernaligthi inferred from *na patri secht-ernaligthi* 8011, a scribal error for *na patre secht-ernaigthe* 'of the seven-prayered paternoster.'

fodbrachtaige 'consumptive person.' Bad spelling of *fo-brachtaide*. Cognate with the *anfobracht*, *anbobracht* of Cormac's Glossary and the *Ancient Laws*, i. 124, 140, the *bracht* of the *Lebar Lecain* vocabulary.

fuiagell 'remainder.' A misspelling of *fuidell*, as in L.U. 114^a, 25.

gennltige, *génntligecht* should be *gentlide* (as in Wb. 5^b), *gentlúdecht*.

glon-shnáthe 'model,' should be *glósnáthe* 'linea,' 'norma,' see Sg. 3^b 20, Ml. 35^d, 72^a 8, 145^b 5.

grandaigim * should be *grennaigim*, as above pointed out.

ialla-crann 'sandal,' should (if hyphens must be used) be *iall-acrann*, a compound of *iall* 'thong,' and *acrann* 'shoe' Ml. 56^b = W. *archen*.

iarnaige 'of iron.' Bad spelling of *iarnaide* 'ferreus,' as correctly written five times in Prof. Atkinson's texts. The dat. pl. *iarnaidib* is in L.U. 28^b.

imgrindim * 'to persecute.' The word meant is *in-grindim*, better *ingrendim*, a common verb, cogn. with Lat. *ingredior*. The 'imgrindfes' of the LB. is a scribal error for *ingrindfes*.

inbanda (?) 'stream.' This is nothing but *in banna* 'the drop,' 'the stream,' Prof. A. mistaking the article for a prepositional prefix.

indebar 'manure' (?). The passage in which this imaginary word occurs is *dogéna ór do indebar 7 do oitraigib na n-ech*, 'he will make gold of dung and of the excrements of the

horses,' where *indebar* seems to stand for *fhindebar*—the aspirated *f* being, as often, omitted. With **find-ebar* cf. *cann-ebar* LU. 74*, 23, = *cann-abar* .i. *cac*, O'Dav. 65.

ingreintig 'persecutor.' Bad spelling of *ingreintid*, or *ingraintid* ML. 130° 4, the personal noun of *ingrendim* above mentioned.

intlidge 'schismatic' (?) is a scribal error for *indluigthe*, LB. 251, b. 9, cognate with *dluigim* and *dluige*, supra.

*leirai**. This we have already seen to be a misreading of *léir-aisnéen* gen. sg. of *léir-aisnéis*.

malartnaig 'destroyer.' Bad spelling of *malartnaid*.

medontach 'mediator.' Inferred from the voc. sg. *medontaig*, bad spelling of *medóntaid*. Compare for the suffix *simontaig*.

muscach 'stream.' The word of which Prof. A.'s *muscach* is a fragment is *damuscach* 'outpour,' 'effusion,' which occurs twice in LB.: Dobert Gáteon tra in cnói n-olla forsin cloich co matain . . . conid ámlaid fos-fuair arabarach, 7 in damuscach usci oc tepersain esti (Gideon put the fleece of wool on the stone till morning, and on the morrow he found it thus: with the outpour of water dropping thereout), p. 126, l. 49; and in p. 164*, rop e mét a shoethair sium narba déni tepersain fhola oltás in damuscach allais tanic triana chorp (such was the greatness of His suffering that the dropping of blood was not swifter than the outpour of sweat that came through His body). Prof. A. bisects this word into *da muscach*. For another bisection see *tarr* infra.

ochad [M] 'sighing,' a scribal error for *ochbad* (pl. acc. *uchbada*, LL. 239*), or *ochfad* (LU. 51*), or for *ochsad*, F.

ochlai 'den.' The word meant is *fochla*. In Prof. A.'s "aochlai" the *f* (infected by the interjection *a*) is regularly omitted.

ordnige 'ordained.' Bad spelling of *ordnide*, *ordnithe*, the pret. part. pass. of *ordnim*, or of *ordnigthe*, the pret. part. pass. of *ordnigim*.

othrach 'dung.' The word meant is *otrach*, a very common form, of which *ochtrach* ML. 129°, 2 (pl. *octarche* Wb., 9°, 7), seems a doublet.

recrubar. The scribe's "dorecubar," LB. 163*, is mere carelessness for *do frecrubar*, the pret. pl. 2 of *freccrain*.

saith 'evil.' A scribal error for *saich*, Wb. 8°, 20: Ml. 86^d, 11: LU. 17^a, 23: LL. 64^b 15; 115^b 12; 280^b 28, 39, 44.

simontaig 'simonist.' Bad spelling of *simóntaid*.

*sorchaidim** 'to enlighten.' Inferred from *shorcaides*, bad spelling of *sorchaiges*, rel. pres. sg. 3 of *sorchaigim* 'I enlighten.'

tarr F. 'end.' This is a good instance of Prof. Atkinson's method. The homilist (fo. 108a), describing Judas after he had betrayed Christ, says that he had no hope that God's mercy would be offered to him, *cen sailechtu trocaire Dé dia thairsin*, where *thairsin* is obviously a scribal error for *thaircsin* (= *torcsin*, l. 521 of Prof. A.'s texts), dat. sg. of *taircsiu* 'to offer,' Ancient Laws, i. p. 208, l. 21. Prof. A., not understanding this easy passage, bisects *thair[c]sin*, adds an *r* to *thairr*, then invents a feminine *tarr* with the meaning 'end,' and, lastly, translates his *di-a thair-sin* by 'after that.'

*techailim** (?) 'to collect.' Inferred from the imperative sg. 2, *techail*, a scribal error for *tecmhall*, from *do-ec-mallaim*.

téchtaige 'frozen.' Read *téchtaide* 'solidified.'

tenntige 'fiery,' should be *tenntide* or, better, *tentide*.

teprenim 'to flow.' Inferred from the pret. *ro-theprenset*, a bad spelling of *ro-theprennset*. The non-enclitic (or 'orthotonic') form of this verb is *doéprennim* (with double *n*),—whence *doeprannat* (gl. affuant), Ml. 39^d, 2,—the enclitic is *teprennim*.

tercci 'want.' Bad spelling of *terce*.

testeman 'testimony.' Read: *testemin*, a loan from Lat. *testimonium*.

tustige 'parent.' Inferred from a nom. pl. *tustige* (mis-spelling of *tustidī*) and dat. pl. *tustigib* (for *tustidib*). The nom. sg. is *tuistid*, which occurs compounded in *tuistid-oircnid* (gl. parricida) Sg. 12^b.

ubtad 'scaring.' Inferred from *d' ubtad*, mere scribal carelessness for *d' fubthad*. The homilist says (p. 238, l. 7070) that the Devil, 'who holds the abbacy and kingship of this world,' has been terrified and outraged by Christ's fulfilment, *d' [f']ubt[h]ad 7 do sharugud tria chomailiud Crist*. Here *fubthad* is the verbal noun of *fobothaim* (gl. consternor, aris),

Sg. 146^b. But Prof. Atkinson actually writes 'prob. connected with *auptha*, *uptha*,' which is a corruption of *aipthi* (gl. *veneficia*) Wb. 20^b 20.

b. OBLIQUE CASES GIVEN AS NOMINATIVES.

actaib, 'the Acts of the Apostles.' The acc. pl. is *acta* (Rev. Celt. viii. 367), and so, doubtless, is the nom. pl.

adbuid 'dwelling.' Dat. sg. of *adba*, LU. 40^a, 38, and Corm.

airthirche 'eastern.' Gen. sg. fem. of *airtherach*.

athi (?) 'avenging.' Dat. sg. of *athe* or *aithe*, which, in p. 534, Prof. A. misrenders by 'sharpness, sharp rebuke.'

buaili 'resort, den.' Dat. or acc. sg. of *búale*, LL. 225^b, or *buaile*=Lat. *bovine*.

clug 'bell.' Dat. sg. of *clog*, *cloc* M.=W. *cloch*, pl. *clych*.

congaine 'contrition.' Gen. sg. of *congan*. Prof. A. quotes the passage in which his *congaine* occurs as "*tria c. cride*." It is *tria rath congaine cride* (through grace of contrition of heart). Compare *cen chongain cridi*, ML. 90^d 10.

cuibbrechtaige 'captive.' A scribal error for *cويمrechtaidi*, acc. pl. of *cويمrechtaid*.

cuthi 'pit.' Gen. sg. of *cuthe* borrowed (like W. *pydew*) from Lat. *puteus*.

deathi 'slothfulness.' Dat. sg. of *deáthe*, a deriv. of *deáith* 'unkeen,' 'sluggish' (=de+áith) LL. 54^a, 12. Compare *áthe* 'swiftness' (*ar áthi 7 inetrummy*, LL. 266^a). The Old-Irish *déid*, which Prof. A. compares, is=Lat. *dēses*.

décsain 'looking.' Dat. or acc. sg. of *décsu*, Old-Ir. *décsiu*.

dloigi 'disintegration.' Dat. sg. of *dloige*=*dluige*, F. the verbal noun of *dluigim* 'I rend, split.'

erissi 'heresy.' Gen. sg. of *eres*. Another gen. is *herais*, *eris*, *éiris*, Féilire, April 23. The nom. sg. is given by O'Clery as *éiris* i. *míchreideamh*, where the long *é* seems due to a *volksetymologie* (é-iris).

etarnaide 'snare.' Gen. sg. of *etarnaid* 'ambuscade.' O'Clery's *eadarnaidh* i. *cealg*.

firenchi 'righteousness.' Dat. or acc. sg. of *firénche*, derived from *firénach* (gl. *justus*).

forbaid (?) left untranslated. This is the dat. sg. of *forba* .i. fearann, O'Cl. Compare *darsin forbaid* (over the ground), LU. 117^b. *asa* [f']*orbbaid*, LL. 222^a, *da* [f']*órbaid*, LL. 229^b.

geim 'gem.' Dat. or acc. sg. of *gemm* borrowed from Lat. *gemma*.

gill, only in *i ngill* 'in pledge.' Here *gill* is for *giull*, the dat. sg. of *gell* (gl. pignus) ML. 27^a, 6.

lesci 'laziness.' Should be *lesce*.

-loscthi 'heated' [rectius 'burnt']. Should be *loscthe* or *loiscthe*, the pret. part. pass. of *loiscim*.

lúthraigi [rectius *lúthraige*] 'bolt, bar.' Acc. pl. of *lúthrach*. *margrétaí* 'pearl.' Nom. pl. of *margréit*, from Lat. *margareta*. The dat. sg. *margreit* is found in LL. 237^b, the dat. pl. *máirgretaib* in LB. 209^b. A strange nasalised form *margrent* occurs in LB. 138^b, 6.

*metrapoile** 'metropolis.' Gen. sg. of *metrapoil*.

miscen 'hatred.' Gen. sg. of **misciu*.

monotóre 'money-changer.' Pl. n. of *monotóir*=Lat. *monet-arius*.

nit 'nest.' Gen. sg. and nom. pl. of *net*=Welsh *nyth*, Lat. *nidus* from **nizdos*.

pappe 'vine-leaf' (?). Nom. pl. of *papp*=*popp*, LU. 97^a, 3, where it means 'bunch,' 'tuft.' Nom. sg. *bab* 'tuft, tassel' in the West Highlands.

penginde 'penny.' Nom. pl. of *pengind*=AS. *pending*.

-scoit. The compound *lin-scoit* 'linen sheet,' from which this word is inferred, is in the dat. sg. The nom. is *lin-scot*, where *scot* (O'Reilly's *scod*) is borrowed from ON. *skaut* just as *fuindog* is from ON. *vindauga*.

sollsi 'light.' Should be *sollse*, as in l. 1283 of Prof. A.'s texts.

speilp 'cloak' (rectius 'robe'). Acc. sg. of *spelp* from Lat. *peplum*.

stelli (better *stelle*, as in 6983, 6985) is the gen. sg. of *stell*, borrowed, like W. *ystwyll*, from Lat. *stella*: hence the name *Stellan* or *Stiallan*.

tóit 'a whole,' from Lat. *tota*, is the acc. sg. of *tót*, which occurs compounded in the name *Tot-máel* (gl. totum caluum), Book of Armagh 13^b, 2.

trill. Gen. sg. of *trell* 'a space of time.' So *hi cind trill fódai* 'at the end of a long while,' L.B. 221^b, 30. The dat. sg. is common in the phrase *iar trill* (for *triull*), 'after a while.'

The rest of Prof. Atkinson's lexicographical errors to be here noticed are of less importance, and will therefore, to save room, be printed in smaller type.

c. WRONG INSERTIONS OF MARKS OF LENGTH.

cnéd 'wound.' Should be *cned*.

démun 'demon, devil.' Should be *dëmun*, notwithstanding the diphthong of *daemon* (δαίμων), from which it is borrowed.

dliged 'law.' Should be *dliged*=W. *dyled*.

dóimin 'deep.' In the oblique cases *dóimne*, *dóimnib* the *o* is long by position and for that reason is marked as such. But the *o* in *doimin* (=W. *dwfn*) is short by nature.

fédil 'constant,' should be *fedił*. In *fédligit* etc. the *é* is long by position.

ibim 'to drink,' should be *ibim*=W. *yfas*, Skr. *piśámi*.

lógaim 'to forgive, remit,' should be *logaim*. In *lógthai-se* and *lógdar* (which misled Prof. Atkinson) the *o* is long by position.

martír should be *martir*=martyr, gen. martyrís.

míre 'fury, madness,' should be *mire*, a deriv. of *mer* 'mad.'

Prof. Atkinson's *clusal* 'enclosure,' and *namá* 'enemy,' are probably mere misprints for *clúsal* (from Lat. *clausula*), and *náma*.

d. WRONG OMISSIONS OF MARKS OF LENGTH.

aigedchach, 'hospitable,' *aigidecht*, 'hospitality,' should be *aig-* (O.-Ir. *óig-*), where the *ái* (*ói*) is a diphthong.

aigthide 'awful,' should be *digthide*, cognate with *ag*.

ailim 'to implore,' should be *áilim* or *diliu*, from **ad-lió*, $\sqrt{\text{lip}}$, whence also *λίττομαι* (Bezzenger).

airem 'number,' should be *árim*, or *árim* as in l. 4427. This, like W. *eirif*, is from *ad+rtm*. So *airmim* 'to count,' and its participle *airmide*, should be *áirmim*, *áirmide*.

alaind 'beautiful,' should be *álaind*.

baidim 'to drown,' etc., should be *báidim* 'I drown.' The verbal noun is rightly given as *bádud*, W. *boddi*.

banaim 'to grow white,' should be *bánaim*, a denom. of *bán*=*φᾱνός*.

basugud 'putting to death' (*bás*), should be *básugud*.

bel 'lip, mouth,' should be *bél*.

belra 'language,' should be *bélre*.

blaiith, 'blithe' [!] should be *bláith*.

cainim 'to bewail,' should be *cáinim*, where *ái* is a diphthong. Cognate are *accéine*, *éccéine* 'lamentation,' W. *cwyno*, *achwyno*, and perhaps Gr. *κινυρός*.

castel 'village,' should be *castél*, as we see from O'Clery's *sun-chaistél* .i. caislen daingen, from the doublet *castial*, the gen. sg. *caisteoil* in the Four Masters, A.D. 1595, and the gen. pl. *ic córgud chastial*, LL. 236*. The Lat. *castellum*, from which these Irish words are borrowed, must have been pronounced *castéllum*.

ced 'permission,' should be *céd*, O.-Ir. *cét*, Welsh *cann*. So the cognate verb *cedaigim*, *cetaigim* 'to consent,' should be *cédaigim*, *cetaigim*. So the verbal noun *cetugud*, p. 582, should be *cétugud*.

cetamus 'in the first place,' should be *cét-amus*, lit. 'first attack.'

cet-cruthaigim 'to create for the first time,' should be *cét-cruthaigim*.

cetna 'first,' 'same,' should be *cétna*.

complet 'complines,' should be *complét*, from the Low Latin *compléta*, officium ecclesiasticum quod caetera diurna officia *complet* et claudit, Ducange.

crich 'limit,' should be *crích*.

cu 'dog,' should be *cú*=Welsh *ci*.

de 'smoke,' should be *dé*, gen. *diad*.

deroil 'small,' *deroile* 'insignificance,' should be *deróil*, *deróile*.

ditiu 'protection,' should be *dítíu*.

ec 'death,' should be *éc*.

enirte 'weakness,' should be *énirte*.

escai 'moon,' should be *éscæ*.

fathacda 'prophetic,' should be *fáthacda*, a deriv. of *fáith*=Lat. *vates*.

genar 'was born,' should be *génar*.

legim 'to read,' should be *légaim*, notwithstanding the short penult of Lat. *lêgo*, from which it is borrowed.

leim 'leap,' *leimnech* 'leaping,' should be *léim*, *léimnech*.

len 'sorrow,' gen. *leoin*, should be *lén*.

log 'reward,' should be *lóg*.

lor-gnim 'satisfaction,' should be *lór-gnim*.

lothor 'ewer,' should be *lóthor*, *lóthur* (Cod. Bed. Carl. 39^b 4), or *loathar*, Sg. 67^b 5=λοετρόν, λουτρόν, or λῶτρον.

me 'I,' should be *mé*=Welsh *mi*, Lat. *mé*.

medonach, *melltoir*, should be *medónach*, *melltóir*.

metugud 'increasing,' should be *métugud*, a deriv. of *mét*=W. *maint*.

mi- negative prefix, should be *mi-*. Prof. A. writes correctly *mi-bés*, *mi-gnim*, *mi-imbert*, *mi-imbrim*, but in the same page *mi-chométaim* and *mi-dénam*.

mirbulta 'marvellous,' should be *mirbulta*, a derivative of *mirbuil* borrowed from Lat. *mirabile*.

morad, *moraim*, *morfesiur*, should be *mórad*, *móraim*, *mórfésiur*.

noemad, *noemaim*, *noemda*, *noemdacht*, all want a mark of length on the *o*. So does *noidendacht*.

oclach 'youth,' should be *óclach*, a compound of *óc*, *óac*=W. *ieuano*=(in form) Lat. *iuvenus*.

og-shlan 'wholly pure,' should be *óg-shlán*.

oige 'guest,' should be *óige* (where the *ói* is a diphthong).

osaic 'washing,' should be *ósaic* 'footwashing,' borrowed from Lat. *obsequium*.

plag-béim 'stripe, blow in punishment.' Read *plágbéim*, the *plág* being from Lat. *plága*, and compare *plágbuille*, pl. dat. *ó phlag-bullib*, LL. 244^b.

purgatoir 'purgatory,' should be *purgatóir*.

ranic perf. sg. 3 of *ricim*, should be *ránic*, as the Skr. *dnañca* should have taught Prof. Atkinson.

sailechtu 'hope,' should be *sáilechtu*, where the *ái* is a diphthong.

scribtha 'written' (pret. part. pass. of *scribaim*=Lat. *scribo*), should be *scríbtha*.

sena 'denial,' should be *séna*.

slanaigim, a denominative from *slán*, should be *slánaigim*.

snathat 'needle.' Read, *snáthat*: *snáthath* (gl. *acus*) Sg. 107^b 3.

so-chenel, *so-chenelach*, *spreid*. Read, *so-chenél*, *so-chenélach*, *spréid*.

tutt should be *tútt*.

ur 'earth, mould.' Read, *úr* or *úir*.

ur 'fresh, green.' Read, *úr*=Welsh *ir*.

e. SEPARATIONS OF THE SAME WORD.

addi 'abode,' p. 524, is the dat. sg. of *aite* 'house,' p. 535.

athi, p. 552, is the dat. sg. of *aithe*, p. 534.

degulta, which Prof. A. (p. 632) gives as the gen. sg. of an imaginary *deglad**, is the gen. sg. (with metathesis of *l*) of *deliugud* 'separation' (p. 633); and *ro deglad*, which he gives (p. 632) as the pass. sec. pres. 3 sg. [!] of an imaginary *deglaim**, is the pret. pass. sg. 3 of *deligim* (p. 633) 'I separate.'

copp 'fetter.' It means 'block,' 'stocks,' and, like W. *cyff*, is borrowed from Lat. *cippus*.

cetach [leg. *cétach*] 'hundred.' I think it means 'consisting of a hundred,' *na míle cétacha* 'the thousands consisting of hundreds.'

cista 'treasure.' It means 'chest,' and is an *ia*-stem formed from Lat. *cista*, as *airse*, *ancoire*, *caindelbra*, *camra*, *lunga*, *síta* respectively from *āpis*, *anchora*, *candelabrum*, *camera* (navis), *longa*, *seta*.

clerech [leg. *clérech*] 'clergy.' It means 'cleric.'

coblige 'cohabitation.' It means 'lying together,' 'copulation.'

coop 'lump, ball' (?). It means 'clod, clot, lump, mass,' but not 'ball.' The dat. pl. is written *caipaib* in LL. 4^b, 18, *Iarsain tancatar Tuatha Dé ina caipaib ciach* (thereafter came the Tuatha Dé in their masses of mist),¹ where *caipaib ciach* corresponds with the *nélaib dorchai* 'dark clouds,' of the prose account, LL. 9^a, 5.

coma 'terms, conditions.' It means 'a bribe,' 'gift,' 'subsidy.'

con-shlatt 'switch.' It means 'a dog-rod,' cf. *boc-shlat* supra.

deblén 'weakling, orphan.' The second meaning is wrong. *Deblén* [leg. *Déblén*] o ni[as]débilis, O'Dav. 75. The word is a diminutive either of a loan from Lat. *débilis*, or of a corruption of Ir. *dedbol*=*de-adbol*. See Glossarial Index to the Calendar of Oengus, p. ccxlv, and add *innan deibhlénán* (gl. pupillorum) MI. 127^b 3.

didin. Here *i n óin didin* is rendered by Good Friday. It means on any Friday, good or bad, literally 'on last fast,' Wednesday being the first fast in each week.

doit * 'finger.' Read 'hand,' and cf. *cúna doiti* (gl. cum manibus) Gildas' Loricæ. Cognate seems *doe lame* (gl. lacertus), Sg. 68^a 1, pl. gen. *innandoat* (gl. lacertorum) Aug. 92.

domattu 'want, greediness,' *domma* 'need.' They mean 'poverty,' and are the opposites of *sommatu* and *somma* 'wealth.'

duma 'cairn, mound.' *Duma* by itself never means 'cairn,' i.e. a heap of stones. This is *duma cloch* 'a mound of stones.'

éccraibdige 'unbelief,' *éccraibdech* 'unbelieving.' The former word means 'impiety,' the latter means 'impious.'

ecid 'he tells.' This is the enclitic form of the 3rd sg. perfect act. of the non-enclitic ('orthotonic') *adcuadim*, and means 'he (she, or it) told, related, declared.'

écomland 'anguish.' This is P. O'Connell's *eacomhlann* 'wrong,

¹ In Steinmeyer's Zeitschrift, xxxii. 318, note, Prof. Zimmer translates this by "darauf kamen die Tuatha Dé Danand in ihren nebelkappen." But the Ir. *caip*, *coop* has nothing to do (as he supposes) with the Mod.H.G. *kappe*, Mid.H.G. *tarn-kappe*.

foul play, injustice.' Examples will be found in LL. 93^a, 110^b, 115^a, 225^b, and see Windisch's Wörterbuch, s.v. *écomlond*.

epil 'he died.' This is the enclitic form of the 3rd sg. *present* indic. act. of *atbelim*, and means 'perishes.'

erohuitmed 'mitigation.' It means 'excuse.' See the Tripartite Life, Rolls ed. p. 184, l. 25.

on choimdid (s.v. *etaide*) 'from the Law.' The words mean, of course, 'from the Lord.'

faen 'subject.' It means 'weak, feeble.' Now spelt *faon* or *faoin*.

fiarut, prep. with gen. 'throughout.' This is a noun compounded of *fiar*=W. *gŷyr* 'oblique, sloping,' and *for* 'length,' governed by the prep. *dar* or *for*. It always, I think, means 'athwart, across.' Thus: *itconnarcsa aen . . . dar fiarut na faigthe* 'I saw one (coming) across the green,' LB. 213^b, 59, *for fiarut na hAssia moiri uli* 'athwart the whole of Asia major,' LB. 3^a. In a *chroicend do iumochar fiarut na cathrach* 'to carry his skin across the city,' LB. 177^a, it has become a nominal preposition. A similar phrase is in LB. 215, l. 50: *cingis dar fiarlait na faigthe* 'he went athwart the green.'

folmaiged [M] 'laying waste.' The passage in which this word occurs—*iarsin [ro]folmaiged leth na cathrach di*—is rendered by Prof. A. 'thereafter took place the devastation of half the city by it.' It means, of course, 'thereafter half the city was devastated by it.' Here the scribe or the facsimilist has omitted the prefix *ro* before the 3rd sg. pret. pass. of *folmaigim*. Prof. A. might, at all events, have known that *leth* was not a genitive sg.

for-etar, *for-fhetar* 'I am able, was able (to do).' The passage which he cites—*ní móti foretatar* (= *for-fhetatar*) *som sin*—means 'not the more did they know that.'

for-órda '(golden), glorious.' This word, in the nom. pl. masc., glosses 'summi,' and is a formation from *ord*=Lat. *ordo*, like Eng. *extraordinary*. Another *forórda* 'gilded' is a formation from *ór* 'gold.' Compare W. *gorouro* 'to gild.'

for-niatta 'desperate, furious.' The adj. *niatta*, of which this is a compound, is derived from *niath*, the stem of *nía* 'champion.'

fortail, *fortamail* 'strong.' The former word means 'prevailing,' 'predominant,' cf. *ba fortail me for cach rét*, LU. 16^b, *ba fortail furthi*, LL. 230^a, pl. n. *combtar fortaili for cerddib súithe gent-liuchta*, LL. 9^a.

fúr 'watching for, awaiting.' It means 'preparing,' as O'Donovan rightly renders the word in a passage quoted by Prof. Atkinson.

galar 'disease.' This is the usual meaning in Irish, but in

ll. 3360 and 4312 of Prof. A.'s texts *galar* means, as it does in Welsh, 'mourning, grief.' So in Laud 460, fo. 54^a: *uch uch á De, is trom in galar beith inémais inna fircharat* 'Alas, alas, O God, heavy is the grief to be away from the true friends!'

goire 'healing' (?). It means 'pietas,' 'pious tendance.'

iach-lind 'fish-pool.' It means 'salmon-pool,' *iach* being the stem of the c-stem *éoc=esox*, W. *eog*. A nom. *iach* (ex **esoco-*) also occurs: *iach* i. i. bratan, Leb. Lec. Vocab.

*idnaicim** 'to lead.' It properly means 'I give.' The phrase *in sét idnaices co* may be compared with the English 'the road that gives on.'

Is hé immaircess in t-ore-si co spirtalda. Translated in p. 481 by 'The offence is thus made the weightier,' in p. 760 by 'It is he to whom this burden is referable, is especially applicable.' Read: *is hé immar[ur]ess* etc., 'who carries the burden spiritually,' and compare l. 7355, *iss sin in t-ore trom beress in animm leis a n-ichtar iftern* 'that is the heavy burden which the soul bears with it into the bottom of hell.'

inchlanda 'brood' (?). It stands for *in-chlanda* 'implanted,' and is the pret. part. pass. of *inchlandaim*, spelt *in-clannaim* in Windisch's Wörterbuch, corresponding with Lat. *implanto* as *di-chlandaim* (W. *diblanu*) with *deplanto*.

itadach 'hungry.' This must be a clerical error for 'thirsty,' for the cognate substantive *titu* is rightly explained by 'thirst.'

lubair 'vow, prescribed duty.' This word merely means *labor*, from which Latin word it is borrowed.

mdin 'treasure; abundance, riches.' The second meaning is wrong: *mdin* for *móin*, cognate with Lat. *múnus* from **moinos*.

neméle 'sorrow, remorse.' It means 'lamentation' or (as O'Curry rendered it) 'bemoaning.' A cognate adverb occurs in the *Cogad Gaedhel re Gallaibh*, p. 62, l. 4: *co dub, domenmnach, truag, nemelech, torsech*, 'darkly, dispiritedly, wretchedly, lamentingly, sadly.'

nem-choimsi 'powerless' (?). But this would be *nem-choimsech*, cf. *comeig* LL. 223^b. *Nem-choimse* seems the opposite of *cuimse* 'commodus,' Wb. 14^a, 22^a, whence, perhaps, *coimsetu*, parsimonia.

oentuma 'marriageable.' I think this is an abstract noun, meaning 'celibacy,' 'the state of being unmarried,' from *óentaim* or *óintam* (gl. *caelebs*), Sg. 9^a, 16^a.

oided 'killing, death.' This word means 'tragical death,' but never 'killing.'

or 'top, side.' It means 'coast, edge'; or from **opro*, cognate with N.H.G. *ufer*.

orgánta 'organ-toned.' Rather 'horn-like,' 'pipe-like,' for *organ* (later *st-organ*, from its constant companion *stoc* 'trumpet'), meant 'horn' or 'pipe': see *ML*. 116^o, 8, and *ᾠργων* *fistula*, *Ducange*.

*rig** 'arm.' It is only 'forearm.'

seg '(milk), sap' (?). This is a good specimen of *Verballhornung*. For in his translation, p. 371, Prof. A. had rightly rendered *seg* = *Skr. sahas* by 'strength.' It is corruptly spelt *seadh* by O'Clery and his copyist O'Reilly.

siabrad, rendered 'quivering' in the translation (p. 508), is explained by 'magic blight' (?) in the glossary. I think it here means 'distortion.'

smút 'cloud.' It means 'smoke.' The host of demons in a *smút-chéo*, *Atk.* l. 7237, 'as a mist of smoke.' *smúitcheó diadh 7 dethaighé* 'a dark cloud of vapour and smoke,' *Four Masters*, A.D. 1600.

soasad 'abode, seat, position.' The second meaning is wrong.

srúith 'sage, senior, elder.' The first meaning is wrong.

srúthi 'majesty, dignity.' This word (rectius *srúthe*) means 'seniority,' 'venerableness.'

sum, som 'self, selves.' This pronominal 'nota augens,' rather means 'same,' with which word it is cognate. Compare *Goth. sama* 'derselbe.' 'Self' in Irish is *féin, féin, fodéin, fodéin*.

tart 'thirst.' This is the usual meaning, but in the only place where *tart* occurs in Prof. A.'s texts it signifies 'drought.' So, in *Fiacce's* hymn, l. 29, it is said of the well *Slán*: *níe-gaibed tart na lia* 'neither drought nor flood used to affect it.' So in the *Book of Lismore*, 146^b 2: *loddán samhraidh inuair dogheibh se tart mór* 'a muddy pool in summer when great drought has affected it,' and in the same MS. fo. 22^a, 2: *Bliadan tarta móir tháinig ann iarsin* '(it was) a year of great drought which came there after that.'

tortromad 'exceeding heaviness.' This word means 'pestering,' 'overburdening,' 'cumbering,' as in the homily on *S. Martin*, *Revue Celtique*, II. 393, and in *LU*. 79^a, 10.

tothlaigim 'to desire.' This, the enclitic form of *do-thluchim*, means 'I ask,' 'I request.' Root *tluk* = *Lith. √tulk*, whence *tulkas* 'interpreter.'

tútt 'smoke.' It is a living word meaning 'stench,' and should have been given as *tútt*.

dath gese [leg. *géo*] 'the colour of a goose,' s.v. *uan*. It means 'a swan's hue.' 'Goose' in Irish is *géd* = *W. gwydd*. 'Swan' is *géis*, gen. *gése*, cognate, but not synonymous, with (*h*) *anser*, *χίψ*, *gans*.

urmor 'very many.' It means 'a chief part.' In l. 3, *urmoir* is

the gen. sg. of a substantive, not, as Prof. A. supposes, the nom. pl. of an adjective.

I may add to these instances of mistranslation one or two of non-translation. Such is *dam dílend*, which expression Prof. Atkinson quotes s.vv. *dam* and *díle*, apparently without knowing that it means 'a huge (or mighty) stag.' See *Irische Texte*, Zweite Serie, 2 Heft, p. 182, for other instances of the gen. sg. of *diliu* (=Lat. *diluvium*) being used as augmentative. Such, again, is the expression *co dú* which occurs eleven times in Prof. A.'s texts. He rightly explains *dú* by 'place,' but seems (p. 591, col. 2) to think that the prep. *co* here means 'up to.' But here *co* certainly means 'at; ' and the phrase *co dú in-debert* (ll. 2986, 4407, etc.) lit. 'at the place in which he said,' corresponds with the Lat. *ubi dicit*, Trip. Life, Rolls ed. p. 64, l. 13.¹

h. WRONG ETYMOLOGIES.

acarb [pronounced *agarbh*] 'bitter,' "prob.=*ath-garb* with admixture of Lat. *acerbus*." It is borrowed from the Lat. *acerbus*, pronounced by British mouths *acerous*. So Ir. *carmhogal*, *balbh*, from Lat. *carbunculus*, *balbus*, pronounced *carvunculus balous* by the Britons, from whom the Irish learnt these words.

comus 'power' V *mid*. The root is *med*, seen most clearly in Gr. μέδορτες. Hence also Ir. *coimmdiu* 'lord' = *com-mediót.

mebaid [rectius *memaid*] is said to be 'really a redup. perf. from *√maid* to break forth.' The root is *mat* = Skr. *math*.

raith in *do-raith* 'quickly, immediately' is conjectured to be from 'ro-aith.' Prof. Atkinson doubtless means *ro-aith* 'very sharp.' But this would give *ráith*. The *raith* in *do-raith* seems to belong to the root *ret* 'to run,' whence *rethim* 'I run' and its perfect *ro-raith*.

tarfaid 'showed,' "perf. from *do-ro-√bad*." The root is *bhat*, whence also Lat. *fateor*.

tuais-cert 'North quarter.' The *s* belongs to the latter half of this compound, which is = *tuath* + *scert*, cf. *tuath-bil*. The *scert*, from **squerto-*, is = W. *sparth* in *do-sparth* 'division,' Rhys, *Rev. Celt.* II. 333.

¹ *co* seems to mean 'at' or 'as to' in the following instances: *iarsin tíe Eua asin taruth*: *bai for tír co tirmugud* (thereafter Eve comes out of the stream: she was on land a-drying) *Saltair na Rann*, 1685-86. *co adrad rohus do cach ardrig* (as to worship, he, Solomon, surpassed every overking), *ibid.* 7039-40, and see *ibid.* 3671, 5555. In *a bith co a léud do Choineulaind* (that she was being left by Cúchulainn) *LU.* 49^a, we have another example; and see *LL.* 106^b 30 (*co a fíolud*).

ETYMOLOGIES.

Having thus given specimens (*pauca de plurimis*) of the eight classes of errors in Prof. Atkinson's glossary, I have now to propose etymologies of some twenty-four of the words in that glossary, which he has not traced to their sources.

aird 'quarter (of the heavens), point (of the compass),' Gr. ἄρδus 'arrow-point.'

airecht 'assembly' = Welsh *areith*, now *araeth* 'speech.' So in Middle-High-German *sprache* 1. *sprache* 2. *zusammenkunft zum zweck einer besprechung*. The root is *req*, whence also Old-Slav. *reką* 'I speak' (Bezzenberger).

airgent (*argeint*?). From *argenteus*, Vulg. Matt. xxvi. 15.

arg M. 'coffer,' from Lat. *arca*, with change of gender.

blede 'goblet,' from A.S. *bledu*.

cocraid = *coclaid* 'weeds, tares,' Cormac, s.v. *Rot*, from A.S. *coccel* 'darnel, tares,'

condall 'stalk, stubble,' O.-Ir. *connall* (gl. *stipulam*) Sg. 66^b, 22, from Lat. *cannula*.

for-barach 'excellent,' identical in prefix, root and meaning with the ὑπερφερής of the LXX.

is 'below,' Welsh *is*, = Gr. εἶσω from ἐνσω. Thurneysen (Kuhn's Zeitschrift, xxx. 491) connects Latin *infrā*, *inferi*, *imus* from **ins-rā*, **ins-rī*, **ins-mo-s*.

lethar 'skin,' Welsh *lledr*, N.H.G. *leder*, Lat. *liber* 'inner bark,' from **lifro*, **liθro*.

luard 'heavy,' from Fr. *lourd*.¹

merce 'standard,' from *merge* (pl. *mergeda*, Atk. 2627), O. Norse *merki*.

mullóc, 'the cover of a paten.' A derivative, like *mullach*, 'crown of the head,' of **mull* = A.S. *molda*, Skr. *múrdhan*.

prap in *co-prap* 'suddenly,' *prapud*, from a British **brap* = Goth. *brahv* (*brahvs*?). The Irish *la brafad súla* = Goth. *in brahva augins*.

sab 'staff,' = Goth. *stabs*, A.S. *stæf*, O.H.G. *stap*, gen. *staves*, must be borrowed if Kluge is right in referring these Teutonic words to an Indogermanic root *stap*.

¹ The dat. pl. *égmið luardaið*, Atk. l. 8305, may be compared with *gair tromm* Atk. l. 771.

saich 'bad' (which Prof. A. misspells *saith*), cognate with Ir. *sechbaid*, *sechfaid* 'error,' and Lat. *sequior* 'worse.'

seg 'strength' (misspelt *seadh* by O'Clery)=Skr. *sahas*, Goth. *sigis*, A.S. *sigor*. In Gaulish it probably is the first element of the name *Sego-mâros*.

spelp 'robe,' *speilp* (gl. coopertorium) occurs compounded with *imm* in *im-spelp*, Corm. Gl. s.v. Ranc. It is a loan from Lat. *peplum*, with the prothetic *s* which is found also in Mid. Ir. *s-préid* 'cattle,' from *praeda*,¹ O.-Ir. *s-cipar* from *piper*.

stiúrad 'guiding, guidance,' a deriv. of *stiúr*, borrowed from some Teutonic word like A.S. *steor*, O.H.G. *stiura*.

stuag '(arch) rainbow.' This is the Old-Irish *tuag* 'bow' with the prothetic *s* found also in *s-targa* LL. 265^a, from A.S. *targe* or O.N. *targa*. Windisch has connected *tuag* 'bow' with Skr. \sqrt{tuj} .

sul 'before,' only used with verbs in the preterite, is for *sur*=(*ré*)-*siu-ro*.

terc 'scanty,' from **tersquo-*, cognate with Lat. *tesqua* 'deserts,' from **tersqua*.

tir 'land,' like Osc. *teerúm*, has lost initial *s*, and is cognate with $\sigma\tau\eta\rho\iota\gamma\xi$, $\sigma\tau\eta\rho\iota\zeta\omega$.

tomm 'lump,'= $\tau\acute{\upsilon}\mu\beta\omicron\varsigma$, Skr. *tuṅga*.

Prof. Atkinson ends his preface by saying: "No one can be more conscious than myself of the imperfection of my work, nor more desirous of having it corrected where it is wrong. For all instructive criticism I shall be grateful, to any other I am quite indifferent." Whether he will consider the present criticism "instructive," I do not know. But it is at all events well-meant, and the fourteen or fifteen scholars now living who are competent to judge will certainly say that it is well-founded.

¹ The Old and Early Middle Irish form was *préid*: cf. *leoman mór laiges for préid no for mart* 'a great lion that lies on a prey or on an ox,' LB. 212^b: cf. also the verb *pretæ* (gl. depredantium), ML. 134^b, 10.