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A GRAMMAR OF THE IBERNO-CELTIC, OR IRISH LANGUAGE.

THE SECOND EDITION, WITH ADDITIONS.

TO WHICH IS PREFIXED,

AN

ESSAY ON THE CELTIC LANGUAGE;

SHEWING THE

IMPORTANCE OF THE IBERNO-CELTIC OR IRISH DIALECT, TO STUDENTS IN HISTORY, ANTIQUITY, AND THE GREEK AND ROMAN CLASSICS.

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By Lieut. Col. CHARLES VALLANCEY, LL.D.
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AN

AN

ESSAY

ON THE

CELTIC LANGUAGE;

SHEWING THE

IMPORTANCE

OF THE

IBERNO-CELTIC, or IRISH DIALECT,

TO

STUDENTS

IN

HISTORY, ANTIQUITY,

AND THE

GREEK AND ROMAN CLASSICS.

MAXIMA PENDENT A MINIMIS.

——— FUGE QUO DESCENDERE GESTIS:
NON ERIT EMISSO REDITUS TIBI———

HOR.

TO

JACOB BRYANT, Esq;

AUTHOR OF AN

ANALYSIS OF ANCIENT MYTHOLOGY,

AND SEVERAL OTHER LEARNED WORKS,

THIS

GRAMMAR

OF THE

IBERNO-CELTIC

OR

IRISH LANGUAGE

IS DEDICATED

BY

HIS MOST DEVOTED,

MOST OBEDIENT SERVANT,

CH. VALLANCEY.

AN

ESSAY

ON THE

CELTIC LANGUAGE.

WHATEVER accompliſhment may conſiſt in the knowledge of languages, no language is really valuable, but as far as it ſerves to converſe with the living, or to learn from the dead.

In this view, the author is not ſingular in beholding the Iberno-Celtic or Iriſh language. It is the only language, left untaught, or unſtudied, which can be of uſe to the claſſic ſcholar, the hiſtorian and the antiquarian, of all Europe in general, and of theſe northern nations in particular.

The Celtic was the original language of the Gauls, from which nation theſe weſtern iſles were peopled. In theſe it was divided into four principal dialects, the Welſh, Corniſh, Armoric and the Iriſh. Theſe are, with reſpect to each other and the old Celtic of Gaul, as the ſeveral dialects of the German language, the Low-Dutch, Swediſh, Daniſh, Norwegian and Iſlandic; which are all deſcendants of one common mother, the Gothic. Not that ever ſuch a thing as a pure Celtic or pure Gothic, either did or could exiſt, in any conſiderable region, without dialects, no more than pure elements: But, by ſuch an original language is meant the common root and trunk, the primitive words, and eſpecially the peculiar conſtruction that runs through all the branches,

whereby they are intelligible to each other, but different from all kinds of ſpeeches beſides.

If the ſtudent credits the Iriſh writers, he will be checked in his firſt attempt to acquire this language; they will inform him that their language is divided into five dialects, viz. *bearla Pheni*, *bearla Brethun*, *bearla Dàn*, *bearla S'daire*, and *bearla Tebidhe*, or *gnath bearla*; (*a*) and that, if he ſhould be maſter of any four, he will be ignorant of the fifth. A man of erudition, tolerably ſkilled in Greek and Latin, will ſoon acquire every dialect, the firſt excepted, with more eaſe than he did the rudiments of the Greek or Latin. He will diſcover the fallacy of thoſe Iriſh writers; and perceive that there are but two dialects, the *Pheni* and the *Gnath*, i. e. the Phenian and the Common: the firſt was, like the Mandarin language of the Chineſe, known only to the learned; and the ſcience of juriſprudence was committed to this dialect.

Where the language of any ancient nation is attainable, a criterion is diſcovered for diſtinguiſhing accurately, the more remarkable features in the national character. Should the dialect be found deſtitute of the general rules of grammatical conſtruction and concordance; barren of ſcientific terms, and grating in its cadence; we may without heſitation pronounce, that the ſpeakers were a rude and barbarous nation. The caſe will be altered much, where we find a language maſculine and nervous; harmonious in its articulation; copious in its phraſeology; and replete with thoſe abſtract and technical terms, which no civilized people can want. We not only grant that the ſpeakers were once a thinking and cultivated people; but we muſt confeſs that the language itſelf is a ſpecies of hiſtorical inſcription, more ancient and more authentic alſo, as far as it goes, than any precarious hearſays of old foreign writers; ſtrangers in general to the natural, as well as civil hiſtory, of the remote countries they deſcribe.

In this view of tracing the origin and antiquities of antient nations, the author has been at the pains of making

(*a*) The Phenian dialect, the Brehon or Law dialect, the Poetic, the Hiſtoric, and the Vulgar dialects.

ing himſelf maſter, as far as his leiſure would permit, of the old language of Ireland, ſtill fortunately preſerved in ancient books, not in any jargon yet ſpoke by the unlettered vulgar; and he now offers the fruit of a part of his labours, in the following amended edition of an Iriſh Grammar, that other curious enquirers may learn with leſs difficulty, what he has acquired with toil and labour; and he offers it in confidence, that ſome more able pen may complete a taſk, now cleared from the many diſadvantages it has heretofore laboured under.

The earneſt recommendations of many learned men, not only of Great-Britain and Ireland, but of many other ſtates of Europe, to reſtore the primitive Iberno-Celtic, or Iriſh language (which, by being preſerved in all its purity in this ſequeſtered iſland, is the only key to the ancient hiſtory of thoſe great European nations, which like great rivers are never thoroughly known, unleſs you trace them to their ſprings) induced the author to this laborious undertaking.

The Iriſh language is free from the anamolies, ſterility and heteroclite redundances, which mark the dialects of barbarous nations; it is rich and melodious; it is preciſe and copious, and affords thoſe elegant converſions which no other than a thinking and lettered people can uſe or require. "Eſt quidem Lingua Hibernica, et elegans cum primis, et opulenta: ſed ad eam iſto modo excolendam, (ſicuti reliquas ferè Europæ Linguas vernaculas intra hoc ſeculum excultas videmus) nondum extitit hactenus, qui animum adjiceret; nullum adhuc habeamus hujus Linguæ Lexicon, ſive per ſe factum, ſive cum alia Lingua comparatum." *Epiſt. I. Uſſerii Armach. Archp.* 486.

In any other but the learned age we now live in, the Iberno-Celtic, or Iriſh language, although the living language of at leaſt one-third of His Britiſh Majeſty's ſubjects, would have continued to be deſpiſed. Intereſt, that powerful incentive of the human mind, has induced Europeans to ſtudy the *Aſiatic* languages; and, without that charm, the laborious works of the learned *Jones* had

been perused by the few, only, who delight in antiquated languages.

The language we are now going to explain had such an affinity with the *Punic*, that it may be said to have been, in a great degree, the language of Hanibal, Hamilcar and of Asdrubal; it must consequently be as acceptable to the classic scholar, as useful to the historian. It is the root from whence sprung the *lingua prisca* of the Aborigines of Italy, from which the *Latin* of the 12 tables, and afterwards the *Roman* language, was in great measure derived; it was in its original simplicity, the universal language of all Europe, and of great part of Africa and of Asia.

The learned Mede, in his 49th discourse, says, *Plautus* brings in a *Carthaginian* speaking almost pure Hebrew. In this he is mistaken; for the *Phœnician* was a corrupted dialect of the Hebrew; and the language of the *Pœni*, saith *Hierome*, is grown somewhat different from the *Phœnician* tongue, which words do manifestly imply it had been the same. In the essay on the antiquity of the Irish language, we have proved the *Punic* speech in Plautus, to be *Pœno-Celtic*. The *Phœnicians*, says professor Brerewood in his essay on the Diversity of Languages, were *Canaanites*, whose very name signifieth merchants, כנענים. Hibernicè *Ceannaidhe*, a merchant.

Many Celtic words are still retained in the laws of the 12 tables, and of the Decemviri, not much mutilated by the collector Sextus Papirius, Jur. Cons. Some of these have been ill explained by commentators both ancient and modern. The learned reader, desirous of collating these words with the Iberno-Celtic, is referred to Dionysius Halicarn. Edit. Sylburgii, where he will find a catalogue of the following words, extracted from these laws, viz.

Priscan	*Explained by*	*Derived from the Iberno Celtic*
ecfert	est efferendum	acbfeart, *to carry.*
endeacito	indicito	andachta, *to proclaim, decree, or enact.*
encommitiato	ito in comitium	an coimhimhthi, *to assemble.*
ollus	*not explained*	oll, *a corpse,* cadaver.

From

From which laſt is the Iriſh compound *oll-draga*, a funeral fire: *drag*, Hibernice, fire, is the root of the Latin *rogus*, a funeral pile; which word has much perplexed the Roman etymologiſts, ſome deriving it from ῥωγη, *fiſſura*, quod e fiſſis lignis fieret ſtrues, and others from rogari, quia cadavere lignorum ſtrui, ut uratur, impoſito, dii manes ſoleant rogari: from *drag* is alſo derived *drago*, a dragon, and its fiery epithets.

If we were to judge of the Celtic language from its affinity with almoſt every language of the known world, we might conclude with *Boullet*, that it was the primæval language. There is not only a great affinity between the Iberno-Celtic and the Hebrew, Perſian, and other oriental dialects, particularly the Arabic and old Perſic; but what is more remarkable, there is a ſurprizing affinity alſo, between the old Iberno-Celtic, or *bearla feni*, and the dialects ſpoken on the vaſt continent of North America.

Baron la Hontan in his voyage to North America, publiſhed in 1703, aſſures us that the *Algonkin* language is the maſter language of that country, and is underſtood by all the Indian nations, except two. The Algonkins ſay, they are the moſt ancient and moſt noble tribe on that continent: their name in Iriſh indicates as much, *cine algan*, or *algan cine*, i. e. the noble tribe; *all gain cine*, i. e. the moſt renowned nation, which is derived from three Phœnician words of the ſame ſignification, viz. אל, גנר, גנס, *al gand gins*. The Baron has favoured us with a ſmall vocabulary of this Algonkin language, from which we have extracted a few words for example.

Algonkin.		Iriſh.
bi laoua	it is charming	*bi luaigh* (*g* not pron.)
kak ina	every thing	*cach eini*
kak eli	all	*cach uile*
na biuſh malatat	it is not worth bartering	*na bi fiu ſe malarta*
ta koutim	come hither	*tar chuigim*
ma unia	aſſiſt me	*me uaithnighe* (pro. *uani*)
oki ma	a powerful champion	*oigh-macht*, or *oigh-magh*

Algonkin.

Algonkin.		Iriſh.
nip	murder	*níd*
gik	each	*gach*
iſca	water	*uiſce* (pron. *iſke*)
inis	an iſland	*inis*
bogo	ſoft	*bog*
ga	a lie	*gai*
makaun	a bear	*magh-ghambuin* (pron. [*maghawuin*)

The Algonkin *oki-ma*, a champion, may be analogous to the Iriſh *oigh-macht*, or *oigh-magh*, the former ſignifying a powerful champion, the latter a champion of the plains. *Macht*, in the *Priſco Gallico*, ſignified *power*, (ſee Pontanus) In the modern Iriſh this word is uſed with a compound, as *co-macht*, power. *Oigh-magh*, pronounced *Oigh-mah*; from this termination is derived the old Latin *magus*, as Rothomagus, Noviomagus, from the Celtic *magh*, and not from the Hebrew מגן *magun*, habitationem, as Pontanus conjectures: thus we have preſerved this termination in Ireland to this day, in the words Ardmagh, Rathmagh, Drommagh, &c. מגה *magh* vel *magh*, a pleriſque habetur proprium nomen, vel cognomen viri; quidam verò putant idem eſſe quod caſtrorum metatio. *Buxtorf.* —Thus in Jerem. xxxix. 3. And all the princes of the king of Babylon came in, even *Rab-magh*, &c.

r This great affinity between the Iberno-Celtic and the th Algonkin language of North America, and between the h Iberno-Celtic and the Punic, ſtrengthens the opinions of v Hornius and Robertus Comtæus Normannus, of peopling North America by the Phœnicians. Americanos omnes a Phœnicibus, ſive Tyrii illi ſive Carthaginenſes, ortos, & unam hanc gentem vaſtum illum orbem, & habitaſſe & detexiſſe. *Robertus, C. N.*

In Septentrionalem Americam triplici via perventum a totidem populis. Ex occidente Phœnices; ex ſeptentrionibus Scythæ; ex oriente Sinenſes. *Hornius de orig. gent. Americ.*

Phœnices vetuſtiſſimis temporibus extra columnas Herculis navigantes ingentibus ventorum procellis ad longinquos

quos Oceani tractus fuiſſe abreptos, ac multis diebus vi tempeſtatis jactatos, tandem ad ingentem inſulam in oceano Atlantico, complurium dierum navigatione a Lybia in occaſum remotam veniſſe; cujus ſolum frugiferum, amnes navigabiles, ſumtuoſa ædificia fuerint. Inde Carthaginenſes & Tyrrhenos harum terrarum notitiam accepiſſe. Poſtea Carthaginenſes, cum ſæpe a Tyriis & Mauritanis bello premerentur, Gadibus præternavigatis, & Atlantico provectos oceano, tandem ad novas has regiones appuliſſe, & coloniam duxiſſe; eamque rem diu tacitam ſervaſſe, ut ſi rurſum ſedibus ejicerentur, haberent locum in quem ſe cum ſuis reciperent.—Repertam a Carthaginenſibus fortuito inſulam; & in eam injuſſu magiſtratus commigraſſe plurimos: quod disfluente paulatim populo cæperit poſtea capitale eſſe. *Diodorus.*

Phœnices in Americam ex Africa & Hiſpania non infrequenter navigarunt. Author Strabo eſt, eos Atlanticum mare ingreſſos extra Herculeum fretum urbes condidiſſe. —Tradunt Appianus in Lybicis, Pauſanias in Atticis & alii, Carthaginenſes ſuis claſſibus omnia ſcrutatos. Et cum Lybiam circumnavigarunt, duce Hannone, quid obſtat quo minus in Americam quoque venerint? *Hornius.*

That North America was formerly inhabited by a nation more verſed in ſcience, and more civilized than the preſent, is certain from the late diſcoveries of Monſ. Verandrier and his companions, who travelled weſtward from *Montreal* in order to reach the *South Sea.* When they had traverſed many nations, of which no European had any knowledge before, they met with large tracts every where covered with furrows, which had formerly been ploughed; it is to be obſerved, that the people which now inhabit North America, never make uſe of horſes, oxen, or ploughs. In ſeveral places they met on the plains and in the woods, great pillars of ſtone, which to all appearance had been erected by human hands; their deſcription of theſe ſtones perfectly anſwers to our *Clogh-oirs*, at this day viſible all over Ireland. They found one in which was fixed a ſmaller ſtone, meaſuring 12 inches by 5, on which was an inſcription in unknown characters;

racters; this they brought to Canada, from whence it was ſent to France, to the Count de Maurepas, then ſecretary of ſtate. *Kalm's Travels.*—The authors of the Univerſal Hiſtory are of opinion, that ſome of the Americans were deſcended from the Phœnicians, and in confirmation of this, they obſerve, that in America there are found proper names, as well as civil and religious inſtitutions, cuſtoms, &c. which ſeem to be of *Punic* or *Phœnician* original. Hornius has been very prolix on this head. Father *Lafitau* has endeavoured to ſhow, from an affinity, or rather an agreement of cuſtoms, that ſome of the Americans are deſcended from the *Pelaſgi*; which is ſtill coming to the ſame point, for the Pelaſgi were of Phœnician extract.

The Latin language proceeded from the *Umbri*, and the Greek from the *Pelaſgi*, and both theſe were derived from the ſame *Aſiatic* origin as the Celtic. Umbrorum gens antiquiſſima Italiæ exiſtimatur. (*Plin. & Flor.*)—— Πολλὰ δὲ καὶ ἀλλὰ τῆς Ἰταλίας χωρία ὤκουν οἱ Ὀμβρικοὶ, καὶ ἦν τοῦτο τὸ ἔθνος ἐν τοῖς πολύν μίγα τὲ καὶ ἀρχαῖον· τὸ μὲν οὖν καθ' ἁρπὰς ἐκράτουν οἱ Πελασγοὶ τῶν χωρίων, ἔνθα τὸ πρῶτον ἱδρύσαντο, καὶ πολισμάτια τῶν Ὀμβρικῶν καθειλάβοντό τινα. (*Dion. Halicarn. Ed. Francf. p.* 15.)—But theſe Umbri were deſcended from the Gauls. Bocchus (Carthaginienſis) abſolvit Gallorum veterum propaginem Umbros eſſe. (*Solinus*).—*Cato, Amnianus & Auguſtus* in Sempron. all ſay the ſame. Græci primi in *Aſia* habitarunt, inde Jones, vel ut *Æſchylus* vocat Hebraicè, Javones in Europam trajecerunt (Cauſabon. de 4. ling. p. 14.) and adds this learned author, eſt enim veriſſimum, linguas cæteras in manifeſtiora, & magis expreſſa *Hebraicæ* veſtigia, & nunc ſervare, quò proprius ab antiqua & prima hominum ſede abſuerint. Propinquitatem hanc duplicem facimus, & ſitus & temporum ratione, proxime ad illius linguam acceſſit. Longinquitas verò, & locorum & temporum, alienationem ſubinde majorum intulit. Clarum hoc ex comparatione linguarum Syriacæ, Chaldaicæ, Arabicæ, Punicæ, &c. cum Hebraica; clariſſimum item, ſi Græcam linguam diligenter ſpectes (ibid. p. 19.) On this ground *Cumberland* and *Squire* have each ſtood in their proofs of the

the origin of the Grecians. Certum eſt primos Græciæ colonos ex *Aſia* veniſſe. (*Cumb. de orig. Gent.* p. 379.) The *Greeks* deſcended from the *Pelaſgi*; and that theſe were originally *Aſiatics*, and deſcended from one of the ſons of Noah, is an opinion agreeable to all remains of ancient hiſtory; nor indeed can it poſſibly be doubted by any one who pays the leaſt deference and regard to the Moſaic account of the world. (*Squire's Enq. Gr. Lang.* p. 144.)

The moſt antient language of Latium (ſays this laſt mentioned author) was derived from the *Pelaſgi*, who came from *Aſia*. And here I might quote the teſtimonies of ſome of the moſt learned amongſt the moderns; of *Voſſius*, *Scaliger*, *Kircher*, *Thomaſſinus*, and ſix hundred others, who from the moſt indiſputable topics, have proved the ſtricteſt affinity between the old Latin and oriental languages. The name of the primitive inhabitants of Latium, viz. *Sabines*, *Etrurians* and *Oſcans*, in a word, almoſt all the fragments of the *Oſcan*, or old Latin tongue, naturally fall under, or are all reducible to ſimilar roots in the Hebrew.

The learned *Ryckius*, 'tis true, ventures to aſſert the direct contrary of this: nor does he ſcruple to affirm that the *Oſcan* language was totally different both from the Greek and Hebrew. Though at the ſame time, the only proof that he pretends to offer his reader in ſupport of this opinion, is a catalogue of *Oſcan* words, collected chiefly from *Feſtus*, which, ſays he, cannot poſſibly be deduced from either of them.

We will here examine, as briefly as may be, moſt of the words mentioned by *Ryckius*, for there are not many of them, to which we will add the Hebrew and Iberno-Celtic roots; the firſt our author has over-looked, the latter he could have no knowledge of.

Oſce.

Caſcus, *Caſnar*, *Caſus*, Vetus. Thomaſſin derives all theſe from the Hebrew ww, or from jw, decrepitus. Hence the Chaldaic wwp (*caſis*) ſenex, and the Arabic ppp (*caſis*) idem. Iriſh, *cas*, decrepitus. *Eaſcon*, Senex.

Oſce.

Oſce.

Dalivus, inſanus, vel ſtultus. Gr. Δωλος. Hebr. דלל (*dall*) attenuatus, exhauſtus. Iriſh, *dall*, inſanus, confuſus.

Oſce.

Famel, Servus. Heb. עמל (*gnamaol*) laborare. Iriſh, *maol*, ſervus; *toth-maol*, ſerva; *fear-maol*, ſervus; *fo-maol*, ſervus regis; *gna-maol*, modus ſervitutis.

Oſce.

Medix, Magiſtratus. Gr. ΜΕΔΩΝ, Index. Heb. דין (*dún*) jus dicere, from whence the participle מדון (*madun*). Iriſh *meadhadhaim*, judicare.

Oſce.

Medix Tacitus. Summus Magiſtratus. *Medix*, as above. *Tacitus*, from the Heb. תאה (*tah*) diſponere. Iriſh, *tathadh*, diſponere.

Oſce.

Multa. Pæna, in genere, inquit Feſtus, vel, ut Varo, Pæna pecuniaria. Heb. מלט (*malat*) liberavit ſe. Iriſh, *mal*, tributum; *maloid*, flagellum, &c.

Dionyſius Halicarnaſſus, who well underſtood the genius and nature of the Roman language, ſays it was neither barbarous, or entirely Greek, but mixed with both. This author from Zenodotus Trezenus declares that the *Umbrians*, who deſcended from the *Gauls*, ſettled near the Tyber, and took the name of *Sabines*: that the Lacedæmonians ſent a colony into the Sabines' country at the time Lycurgus governed the kingdom of Sparta for his nephew, i. e. above one hundred years before the foundation of Rome.

Peloutier aſſerts, and labours to prove, that all the European nations were originally of the *Celtic* extract; more particularly the *Spaniards*, *Portugueze*, *Gauls*, *Germans*, *Scandinavians*, *Britains*, *Picts*, *Scots* or *Iriſh*, *Alpenines*, *Lygurii*, *Umbrians*, and ſeveral others of Italy, as well as ſundry others ſeated in *Ruſſia*, *Salmatia*, *Hungary*, *Poland*, &c. His aſſertions are too many and too copious to find a place in this preface, the reader is referred to the author. *Hiſt. des Celtes*, *l.* 1. *c.* 3. The Collation of the

Iberno-

Iberno-Celtic or Irish, with several languages, in the following pages, will confirm Peloutier's assertion.

La langue *Celtique* etant de la plus haute antiquitè (says Boullet) n'étant meme, ainsi qu'on l'a prouvè, qu'un dialecte de la primitive, elle a dû être la mere de celles qui se sont formées par la succession des temps dans les Pays qu'ont occupè les Celtes, ou Celto-Scythes. Le *Latin*, le *Gothique*, l'*Anglo-Saxon*, le *Theuton*, l' *Islandois*, le *Runique*, le *Suedois*, le *Danois*, l' *Allemand*, l' *Anglois*, l' *Italien*, l' *Espagnol*, le *Francois*, ayent ètè formès immèdiatement, ou mèdiatement, en tout, ou en partie, du Celtique, on doit regarder cet ouvrage comme un dictionnaire etymologique de ces langues, dans lequel on trouvera l'origine des termes qui les composent. *Mem. sur la langue Celtique par M. Boullet.*

It is not surprizing then, that we find such an affinity between the Irish, and all the European languages, particularly the old Greek and Latin. Some men who have only taken a superficial view of the Irish language have asserted, it was founded on the Latin, by the similarity of many words in both languages. Those, who think that the language introduced by the *Milesians* into this country was a mixture of *Iberian-Celtique* and *Latin*, seem to have founded their opinion on this passage of Strabo, in his third book, τελέως εἰς τὸν Ρωμαίων μετεβεβλητο τροπον, ουδε ται διαλέκτου της σφετερας ἔτι μεμνημένοι. *Adeo in Romanum immutatum morem, ut ne sui quidem sermonis meminerint.* But Strabo is here speaking of the Turdetani of *Bætica* in Hispania ulterior, and not of the Turdetani in *Celtiberia*; and both these nations were far distant from the *Hirmonii* of Brigantia, from whence came our Milesian colonies. *Du Cange* makes the same observation in his preface, p. 12.

The following pages will demonstrate, that the Irish did not borrow from the Latins any words, except such as are significative of the rites of the Christian religion; and that there is a great correspondence of syntax, idiom, and structure, between the Iberno-Celtic, or Irish, and the Hebrew, Chaldaic, Phœnician, and Arabic languages.

The

The Phœnicians were not ſo called by the Greeks from the palm-trees which abounded in that country, (Φοίνικες), and hence their deſcendants by the Romans *Pænos* and *Punicus*. The *Pæni* indeed named a part of their country *Iberi*, and ſo alſo in Spain they had the *Iberus* or *Ebro* River, that is, the river or country abounding with palms. The Iriſh for a palm is *iubar*, *iobar*, *ibar*, and Palm-Sunday in all the old kalendars is named *Domhnac an iubhair*; this name is ſtill preſerved in ſome counties, but the vulgar modern name is *Domhnac na bailme*.

The *Kabyles* of Africa, ſays Dr. Shaw (in his travels through Africa), from their ſituation and language, ſeem to be the only people of theſe kingdoms who can bear any relation to the ancient Africans; for it is ſcarce conceivable but that the *Carthaginians*, who poſſeſſed all Africa, muſt, in conſequence of their many conqueſts and colonies, have in ſome meaſure introduced their own language, of which we have a ſpecimen in Plautus; and a ſtill greater change muſt it probably have ſuffered from the ſucceſſive admiſſion of the Romans, Vandals, &c. into their countries. Thus much is certain, that there is no affinity at all betwixt what may be ſuppoſed to be the primitive words in the *Showiah*, (as they call this language at preſent ſpoken by the Montagnards) and the words which convey the ſame meaning in the Hebrew and Arabic tongues.

There is alſo a language of the mountaineers in S. W. Barbary called *Shillah*, differing in ſome words from the *Showiah*; but the meaning of theſe names I could never learn.——

Had the doctor been acquainted with the Iberno-Celtic or Iriſh, he would not have been at a loſs for the derivation of theſe words; *ſiol* is a tribe or clann, and *ſiol-adh* the great and good people or deſcendants; and *ſo-ibhe-adh*, which is alſo written *ſo-i-adh*, has the ſame meaning as *ſiol-adh*; they are common words in the Iriſh language at this day; hence *Siol-maliere*, *Siol-burn*, two baronies in the county of Wexford; *Siol-aley* in that of Wicklow; ſo likewiſe *I-berk*, *I-bercon*, *I-drone*, *I-keath*, *So-i-alt*, and many other

other baronies with the ſame prefixes, ſo denominated from the tribes or clans formerly ſettled there.

Doctor Shaw has given a ſhort vocabulary of ſuch *Showiah* words as he could collect; the great affinity of theſe with the Iberno-Celtic will appear in the following collation. He had not collected the language of the Shilhæ, but we ſhall treat of that hereafter.

I muſt here advertiſe the reader, that I am informed by Achmet Ben Ali, a learned Tuniſian who was in Dublin in the year 1780, and who had frequently trafficked with the *Showiah*, that it is the received opinion of his countrymen, theſe Montagnards were originally *Celts*, and accordingly they call them *Kelti*; he recollected all the words in Shaw, but could not add to the liſt; he has promiſed to favour us with a complete catalogue, and the copy of ſome inſcriptions in that language, now neglected by the Tuniſians.

Showiah.	*Engliſh.*	*Iriſh.*
ahrám aghroume	*bread*	arán
afuſe, avais	*the hand*	bhos, bhus, abhaiſe, *the palm of the hand*; and in the Showiah it implies *clapping the hands together.*
agees, agais	*cheeſe*	caſia, cais.
akham	*a houſe*	cai, cai-dhom.
akſheeſh	*a boy*	og-aos, oc-aos, *juvenis.*
akſoume	*fleſh meat*	agh-ſeamh, *bos-tenellus.*
aman	*water*	an, *water*; amhan, *fluvius.*
amoukran	*maſter*	muireadhacan.
anſern	*the noſe*	an ſrón.
arſh	*a town*	aras, *domus*, plur. araſith.
aſeegas	*a year, time paſt*	ſaigheas, *age, vetuſtas.*
aſſa	*to day*	ſai, *a certain ſpace of time.*
dukallee	*a little*	diocui-lu.
doſual	*bad, wicked*	do-fuala, *bloody-minded*; do fual, *a wicked tribe.*

Showiab.

Showiah.	*Engliſh.*	*Iriſh.*
dahm	*butter*	im, *butter*; breach-dan, *butter from the churn, becauſe ſpotted, or* breac *with the milk, hence* dan, *butter.*
eeiar	*night*	oidhche, ee.
ergez	*a man, heros*	ar-cas, *ſo we call a ſoldier,* as-cath, *from* as, *homo, and* cath, *prælium.*
ewdan	*the people*	daoine, *mankind,* ſhuidean, *plebs.*
aufkee	*milk*	keo, ceo, *milk*; amh ceo, *ſour milk.*
azgrew	*a ſtone*	aiſgra, eaſcra, *a low rocky ridge or cauſeway.*
jitta	*the body*	ſcit, *a bone*; ſciti, *the ſkin.*
illa, alee	*good, wiſe*	fiol-ala, *wiſe*; fiol-gli, *very wiſe.*
Taphoute	*the Sun*	Te-phoſt, *intenſe heat*; Te-bot, *the ſame.*
taſta	*a tree*	taiſtealac, *a wanderer in the woods*; *hence* taiſt, *a tree.*
alowdah	*a mare*	al-oidea, *literally a female horſe.*
thareet	*the feet*	truit, truid, Iriſh, *the foot.* troat, Armoricè, *the ſame.*

At the end of the Oratio Dominica, collected by the learned John Chamberlayn, printed at Amſterdam in 1715, (which contains fifty-two dialects more than are to be found in the London edition of 1700) are ſeveral curious *Diſſertationes ex occaſione Sylloges Orationum Dominicarum,* written to Chamberlayne by Nicolſon, Wilkins, Wotton, Leibnitz, Reland, &c. Among others is one from Jezrael Jones on the *Shilhæ* Language, which I ſhall here tranſcribe at length, and add thereto ſuch Iriſh words as have an affinity with this dialect.

DISSERTATIO *de* LINGUA SHILHENSI.

Ad ampliſſimum Virum D. Joh. Chamberlaynium.

VIR HONORATISSIME,

NULLUS mereo honorem quem mihi in communicatione laborioſiſſimæ æque ac utiliſſimæ tuæ Orationum Dominicarum collectionis exhibuiſti; vireſque mihi deeſſe ſentio, inſigne hoc Polyglottum ſpecimen epiſtolâ quadam illuſtrandi, præprimis cum nôrim multos viros clariſſimos feliciſſimô hoc jam peregiſſe ſucceſſu. Tentabo tamen (cum in magnis et voluiſſe ſat ſit) tuis ut obſequar imperatis, aliqua de *Shilhæ* vel *Tarmazeght* lingua hic apponendi, quæ ut à me *m'ſceba* in obſcuris deliteſcente pro ſolitâ tuâ humanitate benignè accipias, obnixe rogo.

Diverſæ linguæ hujus dantur dialecti in Barbaria, quæ ante Arabicam, primariam Mauritaniæ, Tingitaniæ, et Cæſarienſis provinciarum linguam ibi obtinuêre, et hodiernum inter Atlanticorum Sûs Dara et Reephean montium incolas ſolùm exercentur. Differentia dialectorum et ſermonis, inter hos et alios vicinarum provinciarum incolas, ea primô ſtatim auditu judicatur quæ eſt inter Wallicam et Hibernicam; aſt, ſi ſenſus vocum accuratè examinetur, planè alium de iis ferendum eſt judicium. Meis auribus *lingua Shilhenſis*, cum primùm illas regiones adirem, ſonum *Wallicarum & Hibernicarum in gutturali pronuntiatione vocum referebant:* Sic, cum mihi dactylos offerrent, dicentes "*Umz teeny*" (*a*) [ſume dactylos] illos me *igne* dactylos torrere velle credebam, cum tamen ignis in linguâ hâc *aphougho*, (*b*) vicino Hiſpanarum *fuego*, ſignificet. Multi montium horum incolæ, dentibus recluſis, ſibilantem

(*a*) *Teeny*, i. e. *dactylus*, the date tree.

(*b*) *Foigh, faigh, daigh*, all betoken fire; as *do fadiuga teine*, 1. *do foiuga teine*, he blazed up the fire. It holds in all compounds and ſynonima, as *fiogha*, burning with anger; *fiuca*, boiled; *fiuc-eac*, burning with luſt; *fogh-mhar*, 1. *fogh-mir*, harveſt, i. e. the diviſion of the year in the hot ſeaſon; *apuigh* 1. *aphugh*, ripened with heat, applied to corn, fruit, &c. hence the Latin *focus*. *Fuacht* in Iriſh alſo implies cold, chilline ſs.

tem loquendô edebant ſonum: Et cum, per aliquot tempus, in Sancta Cruce (prouti à Luſitanis, qui ante centum et quod excedit annos, eam imperio ſubjecerant, appellatur) degiſſem, integram provinciam et diſtrictum particularium ſocietatum hunc ſibilandi modum affectare invéni; an ut virum aliquem clariſſimum virtutumque famâ percelebrem imitarentur, an ut ſeſe ab aliis tribubus et provinciis diſtinguerent, non conſtat.

Lingua Shilhenſis vel *Tamazeght*, præter planities Meſſæ, Hahhæ, et provinciam Daræ vel Drâ, in plus viginti viget provinciis regni Sus in Barbaria Meridionali, quæ omnes *Ite (c)* præfixum habent, uti inter Hebræos ſub lege: Ite Benjamin, pro Benjaminitæ; Ite Hivi, pro Hivitæ; Ite Hitti, pro Hittitæ; Ite Jebuz, pro Jebuzitæ; ſic etiam *Ite Ben Omoran*; *Ite Meſegeena*; *Ite Otta*; *Ite Achas*; *Ite Stuckey*, quæ ampliſſima provincia ex multis *familiis* vel *Ites*, urbes, villas, muroque cincta loca, *Federts*, (*d*) *Agadeers*, (*e*) vel *Kerria* (*f*) vocata, inhabitantibus compoſita eſt. Nomina habitaculis hujus provinciæ impoſita magnam affinitatem cum aliis linguis habent: v. g. *Kerria* Hebraica vox eſt pro loco Jearim, *Kirriath Jearim*. Prope Saffy, ſub 32 latitudinis gradu, datur hujuſmodi locus *Kirriath Mohamed el Gregy (g)* vocatus, i. e. Munimen Mohametis Græci. Turrim appellant *burje*, (*b*) quod idem eſt ac *bourgh* vel *borrough*; caſtellum *Keiſarrea*, i. e. Cæſaris manſionem, (*i*) vocant. Sæpiſſimè diverſitas linguæ hujus in ſono tantum conſtitit, diverſimodè in diverſis provinciis

(*c*) *Iat*, *iath*, a diſtrict or region, often written in Iriſh with a ſingle *i*:—ſo alſo, *ibh*, a tribe or clan, is frequently written in the ſame manner, and is always prefixed, as in the foregoing examples of the Shilhæ.

(*d*) *Fódaithi*, living together under feudal tenure. *Brehon Laws.*

(*e*) *Aghaid-dae*, *no dúa*, murus altus.

(*f*) Urbs; *Kaer*, Welſh; *Kær*, Arm. *Kabar*, *no Kathair*, Iriſh.

(*g*) *Cathair Mohamed ell Greigi*, i. e. the City of Mohamed of the Grecian flock, i. e. tribe.

(*b*) *Burg*, a houſe; *burg-aras*, a great houſe; *bruige-dae*, the ſame.

(*i*) Nonne, *caiſe-aras*, *caiſe-lan*, a caſtle. See the note at *domus*.

vinciis uſitatô; et in nonnullis locis plurímas habent voces rem eandem exprimentes, (*k*) prouti apud Arabes, Royl Inſan, Ben Adam *virum*, Haſſan, Lavud, Zamel *equum* ſignificat, *Zamel* tamen et *Lowot* (*l*) frequenter et in quibuſdam locis pro Sodomita ſumuntur. Multa dantur Hebræa, Latina, Græca, Punica, ac Carthaginenſia vocabula in linguâ Shilhenſi; e. g. *Ayyel* (*m*) infantem et *Tayyelt* (*n*) ſervam in Shilhenſi ac Hebræâ ſignificat, voces tamen hæ etiam pro cervô et cervâ ſumuntur; et *Ayleth Shahar* cerva matutina in Hebræo erat, uti in noſtrâ bibliorum verſione redditur; *Zehhar*, (*o*) autem, et *Shahar*, admodum ſimiles ſibi voces, horam matutinam vel tempus auroræ apparentis, quum moſcharum clerici populum ad præces convocant, ſignificat. Shilhenſis populus eundem quem Arabes, Judæi, et Hiberni habent ritum mortem amicorum deplorandi, vociferando (*p*) *wiley! wiley! wiley! wogh! wogh! wogh! wogh! mogbt mootogh! wiley! wogh!* terram in ordine pulſantes, ſcalpentes vultum, et evellentes crines ſuos, dicendo *woe! woe! woe! woe!* cur mortuus es? *woe! woe!* Strepitus ſc: hic, ſimul ac anima corpus reliquit, aſſiſtentibus vicinis per dimidium horæ vel integram horam durat; poſtmodum doloroſas exclamantes cantilenas interogant mortuum, cur moriendo eos reliquerit, optantes ut mors eos potius ex hac vitâ eripuerit,

(*k*) See an example in *domus*.

(*l*) *Locht*, 1. *lochd*, 1. *lochda*, ſinful, guilty of heinous crimes.

(*m*) *Ail*, beautiful, innocent; *ail-leur*, a pet, a darling; *eilit*, a deer, hence the Greek *ellos*, a fawn; all from the Hebrew *aielet*.

(*n*) *Taille*, wages, one who receives wages, hence the Greek *telos*, veſtigal; and the French *taille*, a tax.

(*o*) *Seahar*, nomen Dei, from *ſeathar*, ſtrong, mighty; *Sar*, Chaldaicè princeps, and *ſahar*, congregare, e. g. *ſaith-beac*, a ſwarm of bees; *ſaidhea*, a ſeſſion; *tim-ſuha*, 1. *tiom-ſaidh*, to collect, to congregate; *tim*, 1. *timcheall*, a circuit, a compaſs, and ſo in all the compounds of *tiom*.

(*p*) *Bhuilé! bhuile! bhuile! och! och! och! mucht múchta! bhuile! och!* this is the Iriſh cry at this day at a funeral or wake, which in Engliſh is—madneſs! rage! deſpair! oh! oh! my ſwollen breaſt! deſpair! oh! *teid ſe a múchta*, he periſhed. This is the *wily nôs* of the modern Welch, the *buile noidhche* (or. *vuile nee*) of the antient Iriſh, and the *buile-lu* or *pille-lu* of the moderns.

et quod ipſis cum bonis reſiduis faciendum ſit. Et, ſi cognatus aliquot menſes poſt eos viſitaverit, renovant lamentationes, et ſepulchra mortuorum cum amicis adeunt, quæ (medina) civitatem mortuorum eodem quo Judæi ſub lege nomine appellant. Sed Hebræi illis in regionibus degentes ſepulchrum *Beitha Hyeem* domum vel manſionem vivorum; Shilhenſes, autem, *fallum deent waa-meetin.* (*q*) Habitus eorum ſimilis eſt *Hibernico*, involvunt enim ſeſe lodicibus vel *lickſeeas* (*r*) duabus ulnis largis et 3 vel 4 longis; mulieres Hibernicarum more liberos humeris circumferunt, duris laboribus aſſuetæ. Prolixos inſtitui ſermones de confuſione linguarum Babylonicâ cum diverſis eruditis Judæis in Barbariâ, præprimis cum quodam ex Euphran, cujus nomen memoriâ meâ excidit. Ipſe cum multis aliis Rabbinis credebat, Hebræam linguam univerſalem tum temporis fuiſſe, Deumque infinitos nôſſe modos Omnipotentiam ſuam commonſtrandi, et linguam illam in diverſiſſimas pro bene-placitô ſuo dialectos ſeperandi;

(*q*) *Fallum-deent-waa-meet-tin*, 1. *fallann deanta for meata tein*, an incloſure made for the dead, literally for thoſe who die of ſickneſs, i. e. a natural death; *fal*, *fail*, ſignifies an incloſure of every kind, as a ring, a bracelet; a rampart; *fail muice*, a pig-ſtye; *fail caora*, i. *caor-lann*, a ſheep-fold, and hence the Britiſh word fold.

(*r*) Our author here refers to that part of the antient dreſs of the Kelts or Gauls, which they called *breacan*; Scotticè, the *plaid*; it was named *breacán* from its ſpeckled or variegated colours, the general name in Iriſh is *bratlin*, *canabhas*, *bralin*; in Welch, *kynwas*, *chenlbiain*, *brykkan*, *gurthban*; in Corniſh, *lianguili*; Armor. *liſerguele*. *Lad*, *lod*, *lud*, and its diminitives *lodac*, *lodain*, ſignifies the flank or privy members, which are covered by the dependancy of this garment; hence the Latin, *lodix*; the Erſe, *plaid*; the Welch, *lbiain*, 1. *lodhain*, and probably the Britiſh word *lad*, a grown youth, owes its origin to this Celtic root, and not to the Saxon *leode*, as Dr. Johnſon thinks, for *leode* in Saxon implies people in general, ſo *lad* ſeems to betoken puberty, when decency required the *lodan* ſhould be covered; hence we find *lada*, *loda*, *luda*, in the Iriſh, implies a dreſs or decent appearance, now written *ludha*; the Armoric *liſurguele*, and the Corniſh *lianguili*, ſeem to be derived from *leig-ſios-ar guala*, i. e. hanging down from the ſhoulders; at this day the women in Munſter put on the *lick-ſhees*, i. *leig-ſios* to defend them from rain; this is done by hanging the petticoat over their ſhoulders, paſſing the head through the body-hole; it is a common dreſs in the winter, when out of doors.

andi; ipſe in opinione verſabatur artifices et inſpectores operis hujus, cæcitate, lippitudine oculorum, et morbo gutturali afflictos fuiſſe, quoſdam ſurdos, alios mutos factos eſſe, in ſumma ſpiſſam caliginem *Houſhech* (*s*) vaporemque intellectum eorum confudiſſe: alii affirmabant, Deum totaliter intellectum ac judicium ipſorum privaſſe, ſtupidoſque fabricatores reddidiſſe, pro ſummâ illorum ſuperbiâ cœlum aſcendere tentante. Sed hæc ὡς ἐν παρόδῳ, Nigri ex regno Tombotoo, in Barbariam venientes, intelligunt aliarum Nigritaniæ partium incolas; ut *ni mootii gooma* eſt, quomodô vales frater; et *ſay-borokoy* eſt, in bonâ ſalute, gratias ago tibi; *y gooma* (*u*) eſt frater, in Shilhenſi, et *wiltooma*, (*x*) ſoror; *yoos*, (*y*) filius; *yooilt*, vel *wilt*, filia; *ben* (*z*) et *bint*, filius et filia; *dada*, *baba*, pater; et *ymma*, *mamma*, mater, in Shilhenſi et Hebræâ linguâ. Adjiciam hîc exercitii gratiâ numeros Shilhenſes, prouti hodie in ſeptentrionali et meridionali Barbariâ in uſu ſunt; magnumque emolumentum itinerantibus accreſcere crederem

(*s*) *Oſcho*, i. *oiſceoach*, dark miſt; *tavaſac-ceo*, i. *ceo-tambaſac*, a very thick fog; *oſcho-maiſge*, a meteor, &c. from the Celtic *ceo*, the firmament; and *lum* vel *lamna*; a meaſured ſpace of time, is derived the Latin *cælum*, and the Engliſh *ſky*.

(*t*) The author does not ſay if this negro expreſſion is underſtood by the Shilhæ, but it comes very near the Iriſh, *ſobuacas-riit*, well; thanks to you; *ſo buarac*, well this morning. This is the Engliſh ſalutation, *ſo*.

(*u*) *Com*, *gom*, is kindred, as in *coim-preadh*, i. e. *gom-breadth* vel *bereith*, generation; *com-dhe* vel *gomde*, the chief of a tribe; *chwaer*, a ſiſter in Welch, *bugom*, a ſiſter in Hungarian, i. e. *ſhiur-gom* in Iriſh; hence the common Iriſh word *com-an*, i. *goman*, ſociety, from whence the Latin *communio* and the Engliſh *communion*; Iriſh *com-ac*, a companion, from *com* and *aice*, both ſignifying allied in blood. As we find *gomra* in the Welch ſynonimous with *cymro*; may not the *cimbri* be derived from the Iriſh *combrea*, i. *coim-bereith*, that is, born of one family; I am the more inclined to this etymology from the additional word *rug*, as *cummarug*, introduced by the Welch; for *rug* is the præter tenſe of the irregular verb *beirim*, to bear or bring forth, as we ſay at this day *do rug ſi mac*, ſhe bore a ſon, and hence the Latin *fero* and *fructus*.

(*x*) Seems to be compounded of *fuilt* and *com*, i. e. allied by blood.

(*y*) *Ua*, any male deſcendant, corruptly written *o* in the laſt century; *uas*, *uaſal* (Arabice *aiſil*) implies firſt born, nobly deſcended.

(*z*) *Ben*, *dada*, *mama*, are all common in the Iriſh as well as in the Hebrew.

derem, ſi omnium linguarum quarum orationem dominicam typis expreſſiſti, numeri appendicis loco inſigni tuo opere adjicerentur.

Yean	Unus yeat una.	
ſeen	duo ſnet duæ.	Aſhedeen viginti, *a* viginti *uſque ad* centum.
crat	tres	
kooſt	quatuor	
ſummoſt	quinque	
ſuth eaſt	ſex	Mille *eſt* whoaphoden, *in Shilhenſi*; *et* alphon, *vel* alph, *in Arabicâ.*
ſad	ſeptem	
tempt	octo	
tzau	novem	
murrow	decem.	

CATALOGUS *quarundam* SHILHENSIUM *Vocum.*

Latin.	Shilhenſis.	Iriſh.
Abenum, a cauldron	*Tophdua*	*Tob*, *top*, any boundary or border; as, *topair* a fountain, *tobhar* the bounds of a country. *pair*, Welch, a cauldron.
annulus, a ring	*elchottum*	*coit*, any round thing, compaſs, &c. or that makes a round hole; as, *coiteoran*, a limit or boundary; *coitit*, a cobler's awl—Hence the *coit* or *quoit*;—*el* an Arabic prefix. So alſo, any envelope; as, *cota*, a coat; and from *cro*, children, and *coit*, comes the *crocota* of Cicero: from the Celtic *cir*, finiſhed, joined, and *coit*, round, the Latins formed *circuitus*, *circuitio*, a circle or compaſs. Hence the French *cote*, and Engliſh *coaſt*.

apertus,

Latin.	Shilhenſis.	Iriſh.
apertus, an opening	*orzum*	*oſglaim.*
aſina, a ſhe aſs	*togboyult*	
aſinus, an aſs	*ogboyule*	
aurum, gold	*ourgh*	Iriſh, *ór*; Welch, *oyr*; Corniſh, *our*; Armoric, *aur.*
Bilanx, a balance, or ſcales	*laddla*	*laidhe*, *laitc.* Hence the proper name of men in Ireland, i. e. the balancer, or adminiſtrator of juſtice; as, *Mac Aodha Laidhi na lann.*
bonus, good	*roſi*	*ros*, good, knowing, ſenſible, agreeable. This is alſo a proper name in Ireland.
butyrum, butter	*ſmin*	*im*; Wel. *ymenin*; Corn. *manyn*; Ar. *aman.* Ir. *ſmeir* marrow; *ſmeirin* greaſy.
Camelus, a camel	*arom*	*earraim*, riding.
canis, a dog	*idee* (quia *bonus*)	*id*, good, faithful.—From whence the Italian *Id-dio*, God, *bonus Deus.* —*mad-radh*, a dog, from *madh* 1. *maith agus radh abaradh*, i. e. the faithful watcher or keeper; *id-lan* 1. *iod-lan*, ſkipping like a puppy; *id* 1. *iodh*, a dog chain.
capita, heads	*eaghfan*, *hemp*,	*eag* and *fan*, ſeparate and compounded, ſignify wiſdom, ſenſe, &c.
caput, a head	*haſhiſh* *eaghph*	

ciſterna,

Latin.	Shilhenſis.	Iriſh.
ciſterna, a ciſtern or hollow vault	*tanutfeet*	*tonn-phit*, 1. *pél-uiſce*, i. e. a pit for water—Hence *Naomh-ton*, the deity Neptune.
claudus, lame	*lorje*	*lorg-di*, exam. *modh-lorgdith*, vir claudus, i. e. defective in his legs; again in *brulorg-dith*, a lame deer.
vir claudus, a lame man	*boolorje*	*belorg-di*, a lame woman.
clavus, a peg, or pin	*elſummur*	*ſeama*; *el* is an Arabic præfix; Ir. *alſeama*, a great peg.
clavis, a key	*ſerrud*	Ir. and Arm. *ſerra*, *ſearra*, Ir. *ſearraim*, I put up, lock up; old French *ſerrer*.
collum, the neck	*urkub*	*arc-ub*, the point or ſmall part of the body.
coluber, a ſerpent	*elphaa*	*al-fa*, 1. *alfath*, ſapientiſſimus. *Quære?*
culter,	*chodemy*, *elmoos*	
Dactylus, the date tree	*teeny*	The ancient Iriſh grammarians ſay, each letter of their alphabet received its name from ſome certain tree, and the appellation of each letter correſponds therewith; but they could never expound the letter *t*, which they call *tinne* or *teine*;—the moderns may now fill up this gap.
deus, god	*erby*	*earb*, a ſacrifice; *earc*, 1. *earbac*, heaven; the word *comh-earba*, frequently occurs in the lives of St. Patrick, St. Bridget, &c. and by Colgan is ſometimes tranſlated a biſhop,

and

Latin.	Shilhenſis.	Iriſh.
		and at other times a monk; in all places it ſignifies a perſon dedicated to the ſervice of God, i. e. *earba*; and, from *earba* being ſtill retained in the language, to expreſs a ſacrifice or offering, it probably was the name of the ſupreme being before St. Patrick's arrival. —Hence in the Armoric, *erbed*, is to exhort. The Iriſh word for the maſs is *aifrion* or *aiphrion*, which is ſuppoſed by ſome to imply an offering, and to be derived from the Engliſh word an *offering*. In *Hyde's Relig. Vet. Perſ.* p. 439, is this paſſage, from the Saddu of Zoroaſtris: "Tertium eſt animæ patris & matris & aliorum propinquarum meminiſſe in *aphrinaghan*."
dies, a day	*ghoſs*	*go-aos*; *go*, a prepoſition, *aos*, time, age, &c. *feaſgar*, evening; alſo, a diviſion or ſeparation.
hodie, to day	*ghoſſa*	Welch and Arm. *goſper*, the evening.
Eccleſia, a church	*timſgeeda*	*ti-mo-as-guidhe*, the great houſe of prayer.
echinus,	*eenicf*	

equi,

Latin.	Shilhenſis.	Iriſh.
equi, horſes *equus*, a horſe	*eyeeſan* *ayeeſe*	*ais-dear*, a journey; *as-al*, an aſs; Welſh, *edhes'tyr*, a horſe, *i. e. eyes-ter*, from the Iriſh *ais-dear*.
Faba, a bean	*fool*	*faill*, the kernel of a nut, &c.
ficus, a fig tree	*Pkurmoos*	*gormas*, azure, alſo blue or red, or both mixed. Hence the curmes, curmi, or cochineal, an inſect ſo called, gathered from the fig-tree, which produces the carmine. Ir. *gormin*.
Gubernator, a governor	*umghor*	Ir. W. Corn. *gor*, advanced, high exalted. Arm. *guaran*, a governor. Ir. *om-gor*, a man exalted; *um-gor*, the ſame.
gummi, a gum that drops from trees. Plin. 13. 11.	*lick*	*leicce*, dropping ſlowly; hence the proverb *duine leicce*, a ſlothful fellow.
Idolum, an idol	*maboód*	
inequalis, unequal	*phirdy*	*fiar*, crooked; *fiar-da*, being crooked; Wel. *anghyfardal*.
inſula, an iſland	*ligzeert*	*leaga-ſirt*, any ſmall thing bound round.
Lignum, wood	*ickſhoden*	
linteum, linen cloth.	*Phitten*	*lionta*, webs of cloth; W. *bliaint*, linen.
longus, long	*tweel*	*tall*, a far off; *tuilla*, enlarged, lengthened.

lorum,

Latin.	Shilhenſis.	Iriſh.
lorum, a thong, cord, a bridle	*el-goomsma*	*iall*, a thong; *guimionn*, a cord; ex. *gona guimionnaibh agus mbacalaibh*, with cords and ſtaves.
Magis, a kneading trough, diſh.	*oogar*	*uaig*, a hollow or cavity.
malum, evil	*doonit*, *dunyiſan*	*dubh-ni*, and *dubh-nit*, murder; *duineas*, man-ſlaughter.
facere malum, to do evil	*ſacrdoonit*	*ſacar*; hence *ſacarbhuig*, confeſſion of ſins.
manus, a hand	*aphooſe*, (*pl.*) *yphaſſen*	*bais*, the palm of the hand.
marbor, marble	*laxjech*	*leac*, a ſtone; *leac-leas*, a poliſhed ſtone; *leac-ſabh*, a ſtone ſawed off.
margarita, a pearl	*zyohora*	*ſeóda*.
menta, the private parts	*naana*	*ionàire*, *namh*.
multum, much	*bezeph*, *yeaſer*	*baſſa*, *baſſabh*, proſperous; *ios*, ſtore, great plenty. — Thus *ios-lann*, a ſtore-houſe.
mutus, dumb	*ygleely*, (*ſignificat etiam innocentem & pauperem*)	*gle-gle*, poor, innocent; *glé liomſa a chroimde gan col*, a poor innocent ſolitary life is my lot.
Naſus, the noſe	*chumſur*	*cun-ſron*, the tip of the noſe.
noctu, by night	*tarwookt*	*ſanocht*, by night; *ſawocht*, 1. *ſamhoct*, early in the morning.

nodus

Latin.	Shilhenfis.	Iriſh.
nodus, a knot	*ockud*	*cnocad*, *barr-ogad*, *cnag*, *cnagad*; Wel. *cwgn*.
nomen, a name, fame, renown	*yſmown*	*is mo an*, he is famous. *Quære?*
non, no, not	*obba*	*cha*, in all the Celtic dialects.
nux, a nut	*'lguerga*	*coirce*, oats; *Quære?* from the huſk or ſhell; *l*, a prefix.
Obedientia, obedience	*lookert*	*lutaid*, *ur-lutaidh*, very obedient; *ur-lucta*, the ſame. —Hence *luch*, a captive; and *luch*, a mouſe, from its timourouſneſs; alſo, *luchd*, plebs, the common people; and from the Celtic prepoſition, *fo*, under; and *luch*, obedience; the Engliſh *folks*, appears to be derived.
oculus, an eye	*eln*, *tetten*, *awin*	*húil*, 1. *ſhuil-an*, the eye; 1. *tetin*, light, fire, &c. Wel. *ael*, the eyebrow: the ſalmon-fiſh is called *ein*, 1. *eighin*, in Iriſh, from its quick ſight.
os, the mouth, face, &c.	*eemough*	W. *ymadródh*, Ar. *genu*; Ir. *iomogh*, the teeth, ivory.
ovum, an egg	*tiggaly*	*tiag-gal*, ſignifies a white outſide covering; *ugh-gal*, a white egg.
Panis, bread	*oghorome*	*aran*; Wel. *bara-gwyn*, white bread; *greim*, in Iriſh, ſignifies to bite, alſo, a bit or ſlice; as in *greim-naràn*, a ſlice of bread; *bainfid greim aſuibh*, they

Latin.	Shilhenſis.	Iriſh.
		they ſhall bite you; and in another ſenſe, *do rug ſe greim*, he laid faſt hold. —Hence the French *grimper*, take a grimp or grip of any thing.
partes æquales, equally	*lickſua*	*leicc-ſoi*, implies done with great care and exactneſs; *leicceanta*, preciſe, exact; i. e. *leicc-deanta*.
perdix, a patridge	*uſkoor*, Mas. *teſkoort*, Fem.	
piſcis, a fiſh	*iſlim*	*iaſc-linn*, ſea-fiſh.
pluma, a feather	*yphraon*	*for-on*; Wel. *plyen*, the covering of a bird.
plus, more, above	*phla*	*fear-lia*, Wel. *chauer*; *fla*, *flath*, *flac*, ſignifies ſupreme, a lord, prince, &c. in all the Celtic dialects.
ponum, an apple	*tphab*	*taip*, any round lump.
pomum præcox,	*miſmaſh*	*meas*, fruit.
poteſtas, power	*backema*, *kowata*	*kuvacht*, 1. *comhacht*, *macht*, is power; but it is uſually compounded with the preposition *com*. See Pontanus de Priſco Gallico. From *macht* is derived *might*.
provincia, a province	*tamazeght*	*tan*, a region; *táiniſteacht*, thaniſtry.
pulcher, fair	*zent*	*ſoin*, fair; *ſoin-ſhion*, fair weather; *doin-ſhion*, bad weather.
bonus, *honeſtus*, good	*yrooa*	*avra*, 1. *ambra*.

purus,

Latin.	Shilhenſis.	Iriſh.
purus, neat, pure	*ſopby*	*ſo-fior*, *ſo-phur*, *fior-uiſce*, ſpring water, i. e. pure water; Wel. *pyr*.
Quadrans,	*lurbay*	
quantum, how much	*minſh*	*ca-mionn*, 1. *ca mheid*, how much; Wel. *pa gymmint*.
quintale,	*contar*	
quot, ſo many	*minnow*	*mionn air*, ſo many; *ca-mionn* and *ca-lion*, how many.
Rex, a king	*wgeleed*	*Uirgioladh*, a commander; Wel. *lhywydh*, rex.
rixa, a ſtrife, a quarrel, &c. an incendiary	*lockſum*	*logaidhe*, a fool; *loigiſm*, to inflame; *loſgaiere*, an incendiary; Corn. *laſky*; Ar. *loſkaduires*, the ſame.
Sal, ſalt	*tiſſint*	*toſan*, acutus. *Quære?*
ſenex, an old man or woman	*thſech* and *ſhech*	*ſeac*, 1. *ſeagh*, eſteem, reſpect; *ſeachlan*, an old man, i. *ſaeghlan*, a ſenior or elder.
ſera, a lock	*kuphel*	*combla*, a guard or defence; alſo, a door.
ſimius, *ſimia*, an ape, male and female	*zettote* *tazettote*	*toſas*. dumb, 1. *todhas*, *toſathoir*, one deprived of ſpeech; *Quære? vel à ſothaire*, a proud, ſpruce little fellow.
Terra, earth	*berr*	
Vacca, a cow.	*taphoneſt*, *azgar*	*aſcra*, a dry cow; *leaſtar*, butter.

veſtis,

Latin.	Shilhenſis.	Iriſh.
veſtis, a garment	*lickſua*	*leig-ſuas*, to put on; ſee the preceding note at *lick-ſees*.
vir, a man	*urgas*	*gas*, is the ſtalk or ſtem of any vegetable; alſo, a boy; *gas*, is alſo ſtrength; and *ur*, a prepoſition, very. —Thus *urgas*, may imply a man; we have alſo *gaſt*, an old woman.
Uva,	*zheeb*	

Et ſic, Vir Honoratiſſime, paucis lineis *indigeſtum* linguæ Shilhenſis ſpecimen incluſi, quod antequam occulis tuis offeratur, interque eruditorum virorum de variis linguis commentarios inſeratur, doctam, ut errores corrigat, manus adhibeas rogo.

Vale, Vir Clariſſime, meque patrocinio tuo ulteriore ac favore digneris qui ſum

Humillimus ac devinctiſſimus

Nominis tui Cultor,

Dabam Weſtmonaſterii,
24 Dec. 1714.

JEZREEL JONES.

The ſimilarity of manners, and affinity of language, between the Shilhæ and the Iriſh, is not ſurprizing, when we conſider that the immediate deſcendants of Japhet poſſeſſed not only all Europe, but all Africa and great part of Aſia; and it is probable that the Montagnards of every nation in Europe, as well as in Africa, ſtill retain the Japhetian dialect.

I am ſenſible of the ridiculous contempt juſtly thrown on Etymologiſts in general; yet it is allowed by every man of learning, that literature ſtands much indebted to the labours of this claſs of ſtudents. Even the learned

Menage

Menage was ſometimes miſtaken; but, had that author been acquainted with the old Celtic or Iriſh language, he would not have attempted to derive the Spaniſh word *al-fana*, a ſkittiſh horſe. (vid. Quix.) from the Latin *equus*, which produced that well-known witty Epigram.

Alfana vient d' *equus* ſans doute;
Mais il faut avouer auſſi,
Qu'en venant de la juſqu'ici,
Il a bien changé ſur la route.

All is a horſe, in the Iriſh language; ſo alſo, *eac*, *peall*, *marc*, *ſtiad*, *caball*, *gread*. *Cab-al*, vel *cappal*, is a riding horſe, from *cab*, the mouth, i. e. a horſe broke to the bridle:—hence the Latin *cabellus*, and French *cheval*. *Pe-all* is a diminutive, from *be* effeminate; and hence the old Engliſh *peallfrey*: *all-fâna*, a ſkittiſh horſe, from *fàn* to wander, to ſtray; *fàn* alſo is a declivity, or inclined poſition: *all-fonna* is a ſtrong horſe for a journey, from *fonnad* a journey; and this is the explanation of *Alfàna* in Pineda's Spaniſh Dictionary. *Eacfuin* is a horſe, at this day, in the Weſtern Iſles of Scotland, which were peopled by the Iriſh. So, alſo, in the Iriſh compounds, *diallod* is a ſaddle, i. e. on the *od*, or back or ridge of the horſe: the Engliſh *ſaddle* is derived from the Iriſh *ſaid* a ſeat, and *all* a horſe; *bridle*, from *brad* to govern, and *all* a horſe. *Aſal* is an aſs in Iriſh, from *aos* age, and *al*, becauſe that animal is remarkable for longevity: *cam-al* a camel, from *cam* crooked and *al*: hence, alſo, the *aloga* of the Gauls, i. e. *al-oiga*, i. e. horſe-champions. The *equus* of the Latins comes from the Arabic *haic* and Celtic *eac*. From the Celtic *all* comes the Greek ἄλογος equus and alſo Ἀλογάτως Præfectus Stratiotarum: from *all* a horſe and *gath* war, *gathoir* a warrior, a ſpearman, &c.

Many learned men have obſerved that the modern Spaniſh retains a great number of words, names and idioms, of Hebrew extract, but have been at a loſs how to account for it. Had *Aldrete* known any thing of the affinity there is between the Hebrew and the Celtic, he would eaſily have concluded that all theſe words and idioms, in the modern Spaniſh, muſt have come from the latter and not *from the former*; which would have removed all the difficulty,

culty, without having recourſe to the Arabic. He was led into this notion by the great conformity between this laſt language and the Celtic. Hence that ſurpriſing number of words and idioms, common to the *High Dutch* and *Arabic*, which has puzzled ſo many critics, and cannot be otherwiſe accounted for, than by ſuppoſing them to be of old *Celtic* original, which, like the old *Arabic*, was a dialect, or, as ſome chooſe rather to ſuppoſe it, both the Hebrew and they were dialects of the *original tongue*.

The famous and learned nations of France, Italy and Spain, ſays Lhwyd, cannot give a ſatisfactory account of thoſe languages (which *Menage*, *Aldrete* and many other learned perſons endeavoured to do, and indeed made laudable eſſays that way) if they do not arrive to ſome perfection in the knowledge of the *Iriſh* language; for the radices of their own languages are not to be found, but in the *Ibcrno-Celtic*, or *Iriſh* language; and (adds our learned author) a grammar ſhowing at large every variation of the verbs, nouns and rules of the Iriſh ſyntax, would be eagerly ſought for by the literati. And it is evident, from many authorities, that the Celtic prevailed in Gaul, after the Roman arms were withdrawn. Sidonius Apollinaris, who lived to ſee the end of the Roman empire in Gaul, thus writes to his friend Ecdicius, *tuæque perſonæ quondam debitum quod Celtici ſermonis depoſitura nobilitas:* and this will in great meaſure account for many Latin words common to the Celtic Gauls, conſequently to the Britons and Iriſh.—Nor had the Spaniards, or Carthaginians, made themſelves ſufficient maſters of the Latin tongue, in Cicero's time, to be able to converſe: *tanquam ſi Pæni, aut Hiſpani in ſenatu noſtro ſine interprete loquerentur.* L. 2. de div.

Le langage des Ecoſſois Montagnards, celui des *Irlandois*, qui ſont originairement des dialectes de la langue des Bretons, ſeront très utiles pour découvrir des termes Gaulois (ſays Boullet) I'ai puiſé dans les ſources que je viens d'indiquer tous les termes du dictionnaire que je donne; ainſi on ne pourra douter qu'ils ne ſoient *Celtiques*. On ſera entièrement confirmé dans ce ſentiment, lorſqu'-

avec

avec ſon ſecours on donnera la raiſon des noms des habitations, des fleuves, des montagnes des Gaules; noms qui ſe ſont conſervès dans tous les temps, & qui ſont ſûrement *Celtique*. (*Boul Mem. ſur la langue Celtique p.* 27.)

Poſtremo, ad perficiendam, vel certè valdè promovendam literaturam *Celticam*, diligentius linguæ *Hibernicæ* ſtudium adjungendum cenſeo, ut Lhwydius egregiè facere cœpit. Nam uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum, & Britanni emiſſio veterum Celtarum, Gallorum, Cimbrorum; ita *Hiberni* ſunt propago antiquiorum Britanniæ habitatorum, colonis Celticis, Cimbriciſque nonnullis, et ut ſic dicam, mediis anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum, & ex Cambris veterum Gallorum; ita ex *Hibernicis* vetuſtiorum adhuc Celtarum, Germanorumque, et ut generaliter dicam, accolarum Oceani Britannici Ciſmarinorum antiquitates illuſtrantur. Et ſi ultra Hiberniam eſſet aliqua inſula Celtici Sermonis, ejus filo in multò adhuc antiquiora duceremur. (*Leibnitz Coll. Etymol. vol.* 1. *p.* 153.)

To this opinion we will ſubjoin that of *Wolfgangus Lazius*, Germanos nos atque Hebræos eandem originem a *Noæ* poſteritate ac ſobole trahere, candidus lector intelligat. Atque ut ſinamus quòd appellationes populorum antiquiorum in Hebraicâ linguâ extent, Arabicâ Syriacâque pronunciatione, & Teutònicâ poſtremò, corruptæ parum, ut videlicet, עמבאר *Umber*, *Gamber*, & *Kymber*, tanquam populi diluvio ſuperſtites, fontem enim ipſi aquarum באר dicunt, et a גלים hoc eſt Gualli *Galli*, Gueltæ *Keltæ*, Guelgæ & lapſu temporum *Belgæ*, ab undis & fluctibus nominati illis. (*Lazius de gentium migrationibus p.* 18.)

The learned Mede confirms this opinion of Lazius. Diſcourſe 50, he ſays, Of the offſpring of *Gomer*, who were of him called *Cimmerii*, and had a city in their lot, called *Cimmeris*; of theſe Cimmerians, or Gomerians, *Thogarmah* lies only open by the Ægean Sea to the Mediterranean, and therefore ſent his ancient colonies that way, and gave original to the old *Gauls*, whom the Grecians called Γαλάται, and contractly Κιλται for Καλαται Cimbri: and of theſe Gauls, proves Cambden, came our antient

antient Britains, who yet retain the name of their grandſire *Gomer*, and call themſelves *Cumrah*.

A modern author has given us a more rational etymology of the words *Celti*, *Galli*, *Guideli*, which merits much attention. The Celts according to this author, came from the Eaſt, and bore this name before their migration; they are deſcended from the Tunguſi of Siberia (the Scythia intra Imaum of the ancients) ſubjects of the Ruſſian empire: the Oſtiacks call them *Kelm* or *Kuellem*, which, in their language implies a third part: the Arantzis Tartars call them *Tongæ-kſe*, that is, three people; from whence it may be concluded this nation was divided into three parts, one of which travelled weſtward, and had the name of *Celtes*, which is ſtill preſerved in the moſt numerous and moſt noble families of the *Tunguſi*: they dwell near the ſource of the river *Alden*, and are called *Keltaku*. The Celts increaſing in the weſt, were obliged to ſend out colonies, which accordingly took other names anſwering to circumſtances; ſome were called *Kalli*, *Galli*, *Kalatæ*, *Galatæ*: theſe reſted in one place, while others paſſed further: now, *kelt* in the oriental tongue ſignifies a fixed habitation, oppoſed to that of *Guideli*, which is to ſay wanderers, or literally a ſeparated people; from whence the *Kelts* who paſſed into Great-Britain and Ireland were called *Guideli*, and *Guithi*. *(a)*

A very learned German author, *(b)* who dwelt long in Ruſſia and Tartary, in the introduction to his travels into the north and eaſt of Europe and Aſia, has given the ſame origin to the Celts, and the ſame derivation of the words *Celtæ*, *Galli*, *Gadeli*.—"There is no doubt, ſays he, but that the *Celtæ* originally brought their name from the eaſt: for, the moſt ancient and moſt eminent among the prophane writers, mention no other names of nations but theſe three, viz. the *Greeks*, *Scythians* and *Celtæ*. *(c)* But the

(a) Mr. Bochat in his Memoires Critiques ſur l'ancienne Suiſſe. The Celtic reader will find much ſatisfaction in the peruſal of this Author, and alſo of Mr. Strahlenberg's works, printed at Stockholm, 1730.

(b) Strahlenberg.

(c) Compare Geſchichte du Teutſchen, D. J. Jac. Maſcou, p 4.

Celtæ in the weſt being ſo much increaſed, they were obliged to ſend out colonies, and to ſeparate themſelves: *(d)*. they who remained in their old habitations, as well as the others who ſeparated from them, and removed elſewhere, had thoſe additional names given them, which beſt ſuited their reſpective changes of circumſtances: ſome were called *Kalli* or *Galli*, others *Guideli* or *Guithi*, and others otherwiſe. In order to make this more evident, it is to be obſerved, that the eaſtern nations denoted a *permanent, ſettled dwelling*, or *eſtabliſhment*, by the word *kall* or *chall*; which word has its roots in the Hebrew, Chaldaic and Arabic tongues. *Chul* in Hebrew ſignifies to remain, to reſt, and its third perſon in the preter tenſe is *chal*, whence the feminine *chala*, ſhe or it, remains; as *Hos.* xi. *v.* 6. we read *chala*, it ſhall abide, viz. the ſword in the cities of Aſſyria. Hence comes the Chaldaic and Rabbinic word *Chail*, which denotes any thing ſurrounded with a wall or a fortreſs, built for the ſecurity and ſafeguard of its inhabitants. *(e)* So likewiſe in the Arabic, the word *chalad* ſignifies *perennavit, ſempiternus fuit*; *Hhall, ex itinere diverſatus fuit, quievit in loco aliquo (f)*. But the Turks and the Tartars have taken many words from this language, e. g. the word *kelan* in Turkiſh, denotes to ſtay behind, to tarry, to reſt ſafe. A fortreſs is alſo called *kalla (g)*. Several nations and cities in the eaſt have actually taken their names from this word. The famous Agus-chan founded the race of the *Kall* or *Ckal-atzes*. Tacitus alſo mentions one of theſe nations whom he calls *Calaci*. From this word *kall, call, chall*, to ſit, to ſtay or ſtand ſtil, the *Kalmucks* have obtained their additional name; for theſe and the *Mongals* having been formerly

(d) Eſpecially where he ſays, that we find no certain account what became of thoſe colonies which Sigoveſus carried over the Rhine.

(e) *Cal* in Iriſh has the ſame ſignification, viz. to ſurround, to keep ſafe, to preſerve; ſo *kalas* in Arabic is a caſtle.

(f) *Cail*, to remain or ſtay behind, in Iriſh.

(g) Callan is the name of ſeveral towns in Ireland, originally fortified. Chardin takes notice, that the city of Teflis was called *Kalla* by the Georgians, becauſe of its fortreſs; the Kalmucks and Mongals, whoſe language we ſhall hereafter collate with the Iriſh, call the Chineſe wall *Chalgan*.

formerly one nation, and the *Mongals* going into countries more northward, they that remained were afterwards called by the Tartars *Kall-umack*, the remaining family; *(b)* *umack*, with them ſignifying a family: nay, I am almoſt perſuaded, the name *Chaldeans* is derived from the ſame word; for all who firſt ſettled in the fortified Babylon, were then firſt called *Chaldim.*

Having now ſhown by ſeveral examples, the ſignification of the word *kall*; and that in the eaſtern countries it was cuſtomary to call nations by this name: and it being moreover known, that G and K are generally uſed promiſcuouſly, I think I may now, not only with more confidence affirm, that the *Celtæ* who ſtaved behind were called *Kalli*, *Galli*, *Kalatæ* or *Galatæ*; but the following obſervation will yet more confirm it: viz. that the brethren of theſe *Celtæ* who ſeparated themſelves from them, and went to Britain, were on the contrary diſtinguiſhed by the name of *Guidèli* or *Guithi (i).* For as the former word *kall* is a pure Scythian, Perſian and Tartarian name, ſo is this latter likewiſe; as is evident by the word *guida*, which ſignifies to ſeparate, to part, to divide, or to leave; *(k)* and the laſt ſyllable *li* or *elli*, denotes in the Tartarian language people, folk, *e. g.* the Turks call the Hungarians *Magiar-eli*, the Tranſylvanians *Erdel-eli*, and the Romans *Urcum eli.* The name *Celt*, as *Leibnitz* properly obſerves, ſhould be pronounced *Kelt*, with which not only *Stiernheim* agrees, but it is alſo alledged in *Biblioth. Angl. par Arm. de la Chapelle*, that ſome remains of this name are ſtill found in Ireland and Scotland; and that the *Fitſchit Gwideliene* were in former times, and originally, called *Keilſt* and *Keilt*, and here he at the ſame time obſerves, that the word *fitſchit* denotes *picti.*

(b) (Ir.) *Uim*, territory; *um*, together; *cail-um*, to remain behind together; *ua-mac*, deſcendants of the ſame branch.

(i) Vid. Biblioth. Angl. par Arm. de la Chapelle, tom. 5, part 2d. Amſterd. 1728

(k) (Ir.) *Cuid*, a part or portion; *an cuid ſoir*, the eaſt part; and *li*, ſignifies the colour or complexion of the face, which might alſo diſtinguiſh tribes and families; *eall* in Iriſh is a multitude; and ealta, a flock, herd or drove, alſo, a tribe or family.

The *Tunguſian* nations in *Siberia*, under the dominion of the Ruſſians, are the moſt dextrous people in thoſe parts, and much reſemble the *Italians*; they are the only people, who to this day paint their faces; the *Oſtiacks* call them *Kellem* or *Kuellem*. The greateſt tribe among the *Sabatzi Tunguſi* is called *Keltaku*, or *Kieltaku*; the Oſtiacks ſay they call them *Kuellem*, becauſe the nation was divided into three parts; all which evidently ſhows that a part of theſe nations were thoſe *Kelts* who firſt went into Europe, and were afterwards called Kalli, Galli, and Gwideliens." (*l*) This diſtinction of the ſame people into *Keltæ*, *Galli* and *Guideli*, offers a reconciliation between the ancient hiſtory of Ireland and that of the Gauls and Britons. The Iriſh always called themſelves *Gaoidhiol*, and aſſert they were of *Celtic* race; it is probable they were a new migration of the *Keltæ* of Aſia, long after their anceſtors were fixed in Gaul and Britain, and not being permitted to ſettle in Gaul, they were puſhed forward to Britain, and ſo to Ireland, with the appellative of *Gaoidhil-Keltæ*. Hence may ariſe the poſitive accounts of their Aſiatic origin, and of their leader *Gadelas*, i. e. wanderer (*m*). Some of the Gadelians being turned off towards Spain, paſſed through the *Celtiberians* (*n*), and from

(*l*) This derivation of the word *Keltæ* in no wiſe contradicts Tacitus or Cæſar; they both aſſert that *Celt* ſignified a man dwelling in woods, and ſeeing the Keltæ frequent woods and groves either for their places of refuge and reſidence, or to perform their religious rites and other ceremonies, and finding that the word in the Celtic language imported a woodman, it was natural for both the learned authors to miſtake it for the national appellative. *Ceilt*, *geilt*, in Iriſh at this day, means a wild man or woman, a ſilveſtrous perſon, or one that inhabits woods or deſarts, from the root *coill*, plural *coillte*, woods. Welch *gwylbt*, a wild man, and Welch *gelhtydh*, wood; theſe have a great affinity with the Hebrew word *celat*, refugium.

(*m*) This word is ſtill retained in the Iriſh *gad*, a wanderer, a vagabond, now opprobriouſly applied to a thief; it ſeems to be the root of the Engliſh *gad*, to wander. Dr. Johnſon is at a loſs for the derivation of this word; Skinner and Junius have been of little uſe to him.

(*n*) The idiom is ſo ſtrong between the Hebrew and the Caſtillan in the roots of proper names, that many writers have not been able to account for it, but by ſuppoſing that the Pyrenean Iberians were originally

from thence may have migrated to Ireland; hence the Mileſian expedition of the ancient Iriſh, and that great affinity in the ancient hiſtory of that people and of the *Gadeli* of Ireland, of which we have given a moſt ſtriking parallel in the introduction of the firſt edition of our Iriſh Grammar. This diſtinction may likewiſe account for the difference of dialect between the *Weſh*, *Armoric* and *Iriſh*, while the roots of the language remain the ſame in all. In the following pages, we ſhall ſhow the affinity of the *Kalmuc* language with the Iriſh.

There are evident marks that the Gadelian Iriſh did not deſcend immediately from the Gauls of the continent or of Britain, and at ſo late a period as the ingenious and learned hiſtorian Mr. Whitaker very properly aſſigns for their migration. At that time both Gaul and Britain had eſtabliſhed idol worſhip. The *Gadelians* of Ireland had at no time an idea of idol worſhip or of images; it was a crime never laid to their charge by the firſt Chriſtian miſſionaries into Ireland; no images have ever been diſcovered in their bogs, although very many of the moſt precious and coſtly ornaments and implements, uſed by the druids, have been and are daily brought to light.

The Gadelian Iriſh, like their Aſiatic anceſtors the *Keltæ*, worſhipped the ſupreme Deity under the emblem of fire. They honoured the Sun, Moon and Heavenly Hoſt, as the type of the Great Creator; the unhewn ſtones covered with gold and ſilver were only emblems of the ſame. From the particular regard ſhown by the druids to the number *three* (*p*), many have thought they had an idea

ginally of the ſame ſtock as the Aſiatic Iberians, and that theſe Aſiatic Iberians, I mean of Caucaſus, were originally a branch of the Hebrews. If theſe authors had a knowledge of the Celtic, they would have accounted more rationally for the affinity; for, as Bodin obſerves, moſt of the Iberian appellations are not to be ſolved either in the Greek or Latin languages. This ſudden remigration of the Celtæ through Gaul to Spain, is well explained by Lucian. (Pharſ. l. 4.)

——— profugique a gente vetuſta
Gallorum Celtæ miſcentes nomen Iberi.

(*p*) The miſletoe was ſacred to the druids, becauſe not only its berries, but its *leaves alſo grow in cluſters* of three, united to one ſtock.

The

idea of the Trinity: among others who have been miſled is the learned Schedius, page 120, *Celtas priſcos coluiſſe unum Deum* TAUT, *et tres perſonas S. S. Trinitatis*, HESUM *Deum patrem*, BELLENUM *Deum filium, et* THARAMIM *Deum ſpiritum S. in uno* TAUT *ſive Deo veneratos eſſe.*

Schedius can be rectified by the druidical hiſtory of the Gadelian Iriſh. There we find *Toit*, *Thoit*, i. e. unus, totus, vel ſupremus, was the appellative of the true God and Father of all, from whence the modern *Taid*, *Daid*, of the Iriſh, and the *Tad*, *Tat* of the Welch and Armoric. *Heſus* was an appellative of the Sun, diſtinguiſhed from *Bel* or *Beal*, and the name of the Planet is always affixed, as *Aos-greine*, *Aos-grian* (*q*). In the county of Limerick was a place particularly aſſigned to his worſhip, from whence the country to this day retains its name, and in its vicinity is *Cnoc-grian*, or the hill of the Sun. *Bel* or *Beal* is always uſed alone; the places aſſigned to his worſhip have commonly *tinne* or fire annexed to it. *Thor-rimmim* comprehended the Heavenly Hoſt together, or rather *Rimmim*, or *Rimmin* without the prefix, for *Tor* is Dominus. See the word *Rimmim* explained in an Eſſay on the Antiquity of the Iriſh Language, by the author of this Introduction. We will now follow Dr. Mede in his account of the Cimbri.

Aſkenaz, another family of the Cimmerians, ſays he, lies open to the North Weſt, and therefore ſent his colonies that way, and gave name to *Cimmerius Boſphorus*; and going along by *Danubius*, gave beginning to the *Germans*, whom Diodorus Siculus affirms to have their original from the Cimmerians; and the Jews to this day call them *Aſkenazim* of Aſkenaz; and themſelves retain the name of their grandſire *Gomer* both in *Cimbri*, and calling themſelves *German*, that is, *Gomeræans*; as the Syrians call the Aramæans, Armin; of which the Greeks form their Armenia: ſo of *Germen*, or *Gemren*, the Latins formed *Germania*; for *en* is a German plural, and it is

The Chriſtian Iriſh hold the *ſeamrag* ſacred in like manner, becauſe of *three leaves united to one* ſtalk.

(*q*) *Grian is the Sun, from gri*, to ſcorch, and *an*, a planet.

is no harder thing to form of Gomer, *Gemren*, than of Brother, *Brethren:* for we Engliſh are the Germans, *brethren*, and therefore alſo the ſons of *Aſkenaz.*

As for the language of the Iriſh, ſays Sir William Temple, it muſt be confeſſed, there is not left the leaſt trace by which we may ſeek out the original of this nation; for it is neither known, nor recorded to have been uſed *any where elſe* in the world, beſides Ireland, the Highlands of Scotland and the Iſle of Man, and muſt be allowed to be an *original* language, without any affinity to the old Britiſh, or any other upon the continent; and perhaps with *leſs mixture* than any other of thoſe original languages yet remaining in any part of Europe. (*Introd. to Hiſt. of Eng. vol.* II. *p.* 534.)

This ſtrange ſentiment of Sir William, proves he was not ſkilled in antiquated languages, yet he has here laid a fair foundation, for an ancient hiſtory of Ireland to be built on; for a nation and a language are both of an age; and if the language be antient, the people muſt be as old. In a former work we have proved this language to be as nearly allied to the *Punic*, as it is poſſible for any two dialects to be, proceeding from the ſame mother tongue; in a future work we propoſe to go further, to ſhow the oriental root from whence ſprung each Iberno-Celtic word.

We have now ſeen every nation in Europe looking up to the *Celtic* as their mother tongue. It remains to account for that ſimilarity of manners and cuſtoms, as well as affinity of language, which ſubſiſted between the moſt northern Celts and the eaſtern nations. This has been conciſely and learnedly handled by that ingenious antiquary Doctor Borlace, whoſe words we ſhall quote, from his hiſtorical and monumental antiquities of the county of Cornwall.

If it does ſufficiently appear, that the reſemblance betwixt the Celts and eaſtern nations, in language, manners, monuments and opinions, is no forced, diſtant and imaginary, but ſuch a real and cloſe reſemblance as uſually proceeds either from deſcent, or intimacy and converſe;

then,

then, it will be manifeſtly within the rules of reaſon to conclude, either that both theſe people had been, in former ages, parts of one community; or all along maintained ſuch an open commerce with each other as is neceſſary to produce a ſtrict uniformity in thoſe general national points. But, as no ſuch open commerce appears to have been between the Celts and the eaſtern countries, notorious enough to influence ſuch multitudes of people to a reſemblance of language, manners, monuments and opinions, that reſemblance cannot be accounted for, but by concluding them to have been once, one and the ſame people; and when this people ſeparated into many nations and became diſperſed into many countries, each portion carried that religion, thoſe cuſtoms, opinions and language with them, which they had, when, being united in a much larger maſs, they dwelt in one country.

As the ſettlement of this point will be of no little conſequence, let us firſt take a ſhort view of mankind united in one common ſociety, and then conſider, what general reſemblances they are likely to have retained, after their diſunion and ſeparation from each other.

Mankind continued together for ſome centuries after the deluge, and compoſed only one nation, ſeated in that country which was watered by the rivers Euphrates and Tigris, ſometimes called in general Syria, but more particularly diſtinguiſhed by the ſeveral names of Armenia, Aſſyria and Chaldæa. Being the children of one family (of Noah and his ſons) notwithſtanding the early difference which appeared betwixt Cham and his two brothers, their language was the ſame; and doubtleſs their religion, their cuſtoms and manners could not be very different, as long as they continued together; and together they continued, till vainly preſuming to build a city and a tower, whoſe top was to reach up even to heaven, and defeat the decrees of the Almighty, God thought proper to confound all ſuch airy ſchemes, and by miraculouſly introducing different languages, or at leaſt different dialects of the former univerſal language, made it neceſſary for thoſe who ſpoke one and the ſame tongue, to conſort together,

and

and ſeparate from thoſe, the ſpeech of whom they could no longer underſtand. Thus was mankind reduced to a neceſſity of forming as many different parties, or little nations, as they found languages among them; and being united thereby, as by ſo many links or chains, found themſelves under an equal neceſſity of moving off into different countries, to prevent confuſion, enmity and bloodſhed.

Although at the diſperſion, their language was altered ſo as that one party or family could not underſtand the ſpeech of any other, yet it was by no means neceſſary, to produce the effect deſigned, that all the different manners of ſpeaking ſhould be radically new, and in their grounds eſſentially different from that ſacred language which mankind firſt received from God himſelf, and in which they converſed ſo often with the Deity. Some learned men have thought they were entirely all new languages, which at the diſperſion were impoſed, and the old one deſtroyed; but on the other hand, many have with great juſtice obſerved, that the Hebrew language, was the mother of all languages; and thoſe who contend for the Syriac, ſeem to contend againſt reaſon, the Syriac, Armenian and Arabic tongues appearing to be but ſo many different dialects of the Hebrew; and it is evident by the many Hebrew roots, which ſhow themſelves in the northern languages, as well as thoſe of the eaſt, that however our languages may be innovated, mixed and altered, yet they have the Hebrew language at the bottom, as the general ground-work of all.

At the diſperſion of Babel, mankind was ſplit into many diſtinct nations, by the different languages impoſed; but it cannot be ſuppoſed that every thing elſe became different in the ſame ſudden miraculous manner; ſo thorough a change would have multiplied the miracle without reaſon; and indeed there are no grounds from ſacred writ to ſuppoſe it; therefore as to their cuſtoms, the eſſentials of their religion, and their manners, mankind continued the ſame as before the confuſion of tongues; and wherever they were diſperſed, there they cauſed, and for a long *time retained*, the manners and cuſtoms which were

were common to them all, when they made but one name in the plains of Shinar.

If we meet therefore, with many cuſtoms, religious, military and civil, generally practiſed by the inhabitants of Syria and the eaſtern world, and equally followed by the weſtern inhabitants of Gaul, Germany, Spain, Britain and Ireland; if we find monuments of the ſame kind in Africa and Sweden, or ſtill more diſtant regions, we are not to be ſurprized; but to conſider, that mankind travelled from Babel equally inſtructed in all the notions and cuſtoms common to them there, and that it is no wonder if ſome of the deepeſt rooted principles, and the moſt prevailing cuſtoms reached even as far as mankind extended themſelves; that is, to the utmoſt extremities of the earth.

Hence theſe obſervations may be drawn,

1. That in proportion to the ſtrength of this reſemblance, and the clearneſs of thoſe evidences, mankind may be ſuppoſed to have arrived ſooner or later, to their preſent ſettlements.

2. That thoſe monuments are moſt ancient, which bear the greateſt reſemblance to the monuments of the eaſt, as being neareſt a-kin to that ſimplicity, with which monuments were erected in the firſt ages of mankind; as authentic hiſtory and the remains themſelves of ſuch monuments do teſtify.

3. That mankind, having been once united and living together as one ſociety, their cuſtoms, manners, laws, languages and religion the ſame, it may not be an improper manner of explaining monuments and antiquities in the weſt, by having recourſe to the ſacred, and other hiſtories of the eaſtern nations; where if we find the figure, materials, ſituation or dimenſion of monuments, very much of the ſame kind with thoſe which it is our intention to explain, we need not doubt but they proceeded from one deſign, and that they are, though in the moſt diſtant countries, the remains of one and the ſame cuſtom, anciently common to mankind in their more united ſtate.

4. That

4. That the reſemblance which the ancient Cimbrians, Celts and Gauls, preſerved to the eaſtern nations, is very evident, as well from the Celtic language being ſo much indebted to the Hebrew, as from what we are elſewhere aſſured by the curious. Cimmeris & Phrygibus unam eandemque fuiſſe linguam (ſays Lazius, whom we have already quoted on this ſubject) which ſameneſs of language, in people divided by ſo many different nations and countries from each other, could proceed from no cauſe ſo obvious and probable, as that they had been once united.

The innumerable oriental-like monuments, with which every diſtrict of Ireland abounds, would ſwell a volume: theſe have hitherto eſcaped the notice of the curious, except the monument at New-Grange near Drogheda, the deſcription of which has been lately publiſhed in an ingenious and learned eſſay, by Governor Pownall, who endeavours to prove the inſcription and workmanſhip to have been done by the Phœnicians.

The tenets of the Celtic religion are not yet fully known, ſo that we are at a loſs how to account for their effects, which ſtill ſubſiſt in all parts of Europe. The knowledge of the Iriſh language will ſerve us as a clue to guide us through that intricate, but curious labyrinth of antiquity, a reſearch in which the learned are particularly intereſted, as it opens the moſt extenſive field for the diſplay of genius and erudition. By examining into the foundation of the cuſtoms which ſo long prevailed in Europe, we ſhall be led to a more diſtinct idea of the religion of our anceſtors, and conſequently of their policy and manners, than by all the pictures given us by the beſt hiſtorians, who often miſtake what they would explain, and explain what they do not underſtand.

The Iriſh language has been cenſured by ſome critics for admitting a multitude of ſuperficial and dead conſonants, particularly the letter *d*, or *d'*. We will ſhow that the ſame redundancy exiſted in the Latin, as another proof of its being derived from the Celtic: *neve in publicod neve in privatod neve in extrad urbem de Senatus ſententiad*,

tentiad, &c. (Fabretti. Inſcrip. Antiq. p. 427.) *Sei vir aut molier alter alterei nontiom miſeit, devortium eſtod: malier res ſouas ſibei habetod, vir molieri claues adimitod exicitoque.* (Laws of the Decemviri.) So alſo we find in the old Latin an adventitious *n*, as in the antient MS. copies of Virgil,—*Formonſum Paſtor Corydon*, &c. &c.

Dr. Hutchinſon, late biſhop of Down and Connor, in his defence of the ancient hiſtorians (p. 43.) acknowledges his ignorance of the Iriſh language; yet he has taken upon him to cenſure it for the number of dead conſonants with which it abounds, but withal is rightly of opinion, this indicates the antiquity of the language. The biſhop's ill-timed and erroneous criticiſm, tho' proceeding from the falſe information and ignorance of another perſon, (as he aſſerts) muſt not paſs unnoticed in a work of this kind. The compound word *laethe-ambail*, i. e. daily, (ſays he) is pronounced *labal*, ſo that there are here ſeven letters out of twelve, quieſcent. This is not true; for the word is pronounced *labawil*, and there is not one conſonant entirely quieſcent, for the *t*, with an hiatus, is pronounced *h*, and the *m*, with an hiatus, as *u* or rather as *w*, according to the rules of grammar.

The ſeminary of monks eſtabliſhed by Columba an *Iriſhman*, in the iſland of Iona, in the Sixth Age, ſeem to have been the only perſons, within the territories of the Scots, that could record events, ſays Dr. J. Mac Pherſon. Mr. Whitaker has fully proved the preſent Scots to have been a colony from the ancient Scotia or Ireland, conſequently theſe emigrators carried with them the uſe of letters.

We cannot doubt of the antiquity of the Iriſh characters (ſays Mr. Bochat) which are purely Greek, and only ſeventeen in number: the Iriſh do not include the four attributed to Palamedes, or the other four attributed to Simonides; ſo that the Iriſh muſt have received the alphabet of Cadmus, and not that of the Ionians.

The Iberno Celtic has been locked up from the learned through want of a grammar. Father O'Mollpy publiſhed his Grammatica Latino-Hibernica, in 12mo, at Rome, in 1677,

1677, which contains little more than the Proſody. Mac Curtin printed his elements of the Iriſh language in 12mo. at Louvain in 1728, a work much more defective than the former. There are many grammars in manuſcript, by various authors, equally deficient. All have neglected the auxiliary and irregular verbs; all the moderns, Molloy excepted, have warped the regulars into inflexions (in imitation of the modern tongues) which do not exiſt in the language; and in the pronouns, all have been ignorant, or ſhamefully negligent.

The reader who will accompany the author through the following pages, will probably ſay with the mild and elegant Melanchton, ſpeaking of the Hebrew, *me vix primis labiis deguſtare Hebraicas literas*; yet that great man declared, what Hebrew he had, helped him ſo much in his judgment of the greateſt matters, he preferred it before all the wealth of a kingdom.

That divine language is certainly moſt eſſentially neceſſary to enable us to penetrate further into the deep things which the ſpirit of God has laid up in his oracles, than we could poſſibly do by ſeeing them only in ſome tranſlation. None can be good divines, who are not good textuaries; and no divines, thoſe particularly who have the care of ſouls in this kingdom, can anſwer to their heavenly maſter, or to their country, their neglect of learning the Iriſh tongue, which is the only language underſtood by one half of their pariſhioners, and the only language in which they will receive inſtruction. *Plurimas amicitias taciturnitas ſola diſſolvit.* Η αγαπη ουδεποτε εκπιπτει. I wiſh you all had the gift of languages. I thank my God, I ſpeak more languages than you all, yet in the church I had rather ſpeak five words that convey my meaning to the conſtruction of others, than ten thouſand words in an *unknown* tongue. (*St. Paul's* 1 *Ep. to the Corinthians*, *ch.* xiv. 18.)

The learned Uſher was of opinion, that could our divines communicate the authorities drawn out of the ſcriptures and fathers, of that religion which was anciently profeſſed in this kingdom, it might prove a ſpecial motive to induce the Iriſh to conſider a little better of the old and

true

true way, from whence they have hitherto been miſled; *if they hear not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead.* Alas! they hear not the prophets,—they read not the goſpel!

The Iriſh bible begun by biſhop Bedell, and the new teſtament in the ſame language, printed at the private charge of the excellent Robert Boyle, are now only to be found in the libraries of the curious. They are printed in the Iriſh character, the uſe of which is loſt by the vulgar, which together with the high price of theſe books, fruſtrated the good intentions of the publiſhers. The old and new teſtaments, with the pſalms in metre, have been printed in the Iriſh language and Roman letter, and diſperſed thro' (*r*) the Highlands of Scotland, with the moſt happy effects. By the care and aſſiduity of the truly pious and reverend Mr. Moore, of Douglas in the Iſle of Man, the old and new teſtaments and the chriſtian doctrine have been tranſlated into the Manx dialect; and, by the benevolence of the biſhop and ſociety for promoting chriſtian knowledge, they have been printed and reduced to a moderate price.——Shall one million of inhabitants of this ſequeſtered country, be deprived of reading the ſcriptures and of judging for themſelves? Is there no biſhop Bedell,—no Robert Boyle now left among us?

The authors of the Univerſal Hiſtory, ſpeaking of the old Celtic language, ſay, that it was *almoſt* the very ſame that is ſtill preſerved by the Welch; that it retains ſtill ſo

(*r*) There needs no greater proof of the identity of the *Iriſh* and *Erſe* languages. Had the Erſe been a different dialect of the Celtic, the common people could not have underſtood the Iriſh bible: and, as a ſtronger proof, compare this Grammar with *the Analyſis of the Galic language*, by Mr. William Shaw, A. M. Edinburgh, 1778, to whom I am indebted for ſome amendments in this edition of the Iriſh Grammar.

"Though the Bible be the common book of Chriſtians, and to be met with in the language of every Proteſtant country, yet in Ireland and in the Highlands of Scotland, it is at this day a curioſity. Notwithſtanding that one-third of the miniſters of the church of Scotland, ſince the Reformation, daily preach in Galic, ſo little zeal for their own language prevailed, that the Bible is not yet tranſlated, and it is within theſe ten years, the New Teſtament has been attempted by one of their miniſters.

Shaw's Galic Grammar. Introduction.

ſo much of the admirable ſimplicity of the Hebrew Grammar and conſtruction, that one would be apt to conclude them only dialects of the ſame tongue, from which the other languages, (Greek, Latin, German) and even the Arabic ſeem to have ſprung.

Mr. Lhwyd, a learned man, well ſkilled in the conſtruction of his own language, (the Welch,) as well as in that of the Iriſh, Armoric and Baſque, is of a different opinion, and ſtrongly recommends the Iriſh as the maſter-key to all other Celtic dialects.

They are certainly different dialects of one and the ſame language; but the true orthography is preſerved in the Iriſh; yet the idioma of each dialect differs ſo much, as not to be underſtood in converſation.

For EXAMPLE.

The WELCH Dialect diſtinguiſhes caſes by *prepoſite* articles; it often changes the radical or primitive letter of a word according to the prepoſition, adverb, pronoun, or article it is affixed to, giving it ſometimes a harder, ſometimes a ſofter ſound, more for the ſake of melody than grammar; this is common to all the Celtic dialects we are here ſpeaking of, but in all, except the Iriſh, the *primitive* letter is loſt or caſt away, and only the *ſubſtitute* preſerved; the Iriſh write *both* without confuſion, and this gives that great ſuperiority to the Iriſh ſo often mentioned and admired by Mr. Lhwyd.

The ARMORIC Dialect prefixes articles, diſtinguiſhes caſes by different terminations like the Greek and Latin, and throws away the radical letter.

The BASQUE or BASCONGADA Dialect differs moſt eſſentially from all theſe; it *ſubjoins* the article to the noun, and varies the terminations in the article, the noun remaining the ſame in all its caſes and in both numbers; the pronoun likewiſe is ſubjoined to the verb, and varies in the perſons, modes and tenſes, while the verb remains the ſame in all; yet there is ſuch an affinity between the two dialects that father Larramendi, in 1748, publiſhed a Dictionary

Dictionary of the Baſque Language explained by the Iriſh (*s*).

The ERSE and MANX Dialects are the ſame with the Iriſh, but have preſerved ſome words in common uſe, grown obſolete in Ireland, and have introduced many from the Latin; all theſe, the Iriſh excepted, orthography the words from the ear, but the Iriſh retain the primitive conſonants; for example, the Iriſh word *tiarna* a lord or ſovereign, which is the root of the Greek *turannos* and of the Latin *tyrannus*, is written by the Welch *teyrn*; all proper, becauſe derived from the Chaldaic *tarn*, *torn*; but this word is written by the Manx *cheerna*, and by the Baſquanzas *jaun*.

Example of this word *jaun* and its article in the Baſcuenze dialect, from Larramendi's *Arte de la Lingua Baſcongada*:

	Sing.	*Plur.*
N.	jaun-á *or* jaun-ác	N. jáun-ac
G.	jaun-arén *or* jaun-aréna	G. jáun-en, jáun-ena *or* jáun-enac
D.	jaun-ari *or* jaun-arentzat	D. jáun-ai *or* jaun-entzat
Ac.	jaun-à	Ac. jáun-ac
V.	à jaun-á	V. à jáun-ac
Ab.	jaun-arèquin, jaun-agáite *or* jaun-agàbe, jaun-agán	Ab. jáun-acquin, jáun-agatie *or* jáun-acgabe, jaun-etan

In

(*s*) See Bochat Memoires Critiques ſur l'ancien Suiſſe. Dillon's *Travels through Spain*. The dictionary of father Larramendi has not *yet come to our hands.*

In this example; *Jaunagabe* and *Tiarnaibh*, (Ir.) and *Jaunagan* and *gan Tierna*, (Ir.) ſeem to have little affinity, yet, are they abſolutely of the ſame radix.

The great number of Synomina with which the Iriſh language abounds, and the preſervation of the radical conſonants (though not ſounded) renders it capable of being collated with all other Celtic dialects; for this reaſon, all writers on the Celtic language prefer the Iriſh; as, Leibnitz, Lhwyd, Gibelin, Pezron, Bullet, Larramandi and many others; for one example, take the Synonima for a houſe or dwelling.

Iriſh. Aras, ailt, both, bothog, bothan, beith, bacan, bacli, adbha, bruighe, cabancro, bruighean, cai, cais, caiſaol, caiſlean, congmhail, comhni, coni, dùn, dùnadh, dùnaras, dom, dae, domilios, duae, ioſda, long, lann, libhearn, lis, lios, rucan, ſeantreabh, oſda, oſta, ti, tigh, teach, teagh, tas, teilios.

Wel. Ty, tii; *Corn.* tſhyi; *Arm.* ti, tyic, tier; *Erſe* tyih, tigh; *Chineſe*, tien; *Heb.* bith, tih, tachat; *Arab.* beit, di; *Pun.* dar; *Japon.* ti-ra; *Gr.* oikos, tegos; *O Sax.* ti-gel, (a tile); *Baſch.* echea, etehe, teag; *Ital.* and *Span.* caſa, oſtal; *Fr.* maiſon, caſe; *Germ.* hauſs; *Belg.* huys; *Angl. Sax.* hus; *Got.* hus; *Engliſh*, houſe, ſty; *Sax.* ſtige, are of this root; *Iſland.* hus, huus, bu, bwth; *Dan.* and *Suec.* huus; *Sclav.* hiſha; *Bohem.* duom; *Dalm.* kuchya, crikua; *Pol.* dom; *Carinth.* keüſhen; *Croat.* kuzha; *Lap.* honeh; *Finnon*, honch; *Hung.* haz; *Turk.* euff, eff.

We ſhall paſs over the Lord's Prayer in the Shilhæ language of Africa, in expectation of a compleat vocabulary of that dialect; and ſhall only here obſerve, that, with reſpect to the probability of the *Showiah* and *Shilhæ* dialects of Africa being of Celtic origin, many ancient authors mention a colony of the Galls and Celts being eſtabliſhed in Africa.

THE LORD's PRAYER AND CREED,

Collated in ſeveral Celtic Dialects.

ENGLISH.

1. Our Father which art in heaven,
2. Hallowed be the thy name,
3. Thy kingdom come,
4. Thy will be done on earth as it is in heaven,
5. Give us this day our daily bread,
6. Forgive us our treſſpaſſes, as we forgive them that treſſpaſs againſt us,
7. And lead us not into temptation,
8. But deliver us from evil.

OLD WELCH.

From the Oratio Dominica.

1. Eyen Taad rhuvn wytyn y neofoedodd,
2. Santeiddier yr hemvu tau,
3. De vedy dyrnas dau,

BESCAYAN or CANTABRICE.

From Oratio Dominica. London, 1700. *Amſterdam,* 1715.

1. Gure Aita ceruëtam aicena,
2. Sanctifica bedi hire icena,
3. Ethor bedi hire reſumà,
4. Eguin bedi hire vorondatea ceruän beçala lurreanere.
5. Gure eguneco oguia iguc egun,
6. Eta quitta ietzaguc gure çorrac, nola gucere gure çordunèy quittatzen baitrauegu,
7. Eta ezgaitzàla far eraci tentationetan,
8. Baina delivra gaitzac gaichtotic.

MODERN WELSH.

From N. Teſtament. London, 1769.

1. Ein Tad yr hwn wyt yn y noefoedd.
2. Sanctteiddier dy enw,
3. Deled dy deyrnas,

4. OLD

OLD WELCH.

4. Guueler dy wollys arryddayar megis agyn y nefi.

5. Eyn bara beunydda vul dyro inniheddivu.

6. Ammaddeu ynny eyn deledion, megis agi maddevu in deledvvir ninaw,

7. Ag na thowys ni in brofedigaeh,

8. Namyn gvvaredni rhag drug.

MODERN WELCH.

4. Gwneler dy ewyllys megis yn y nef, felly ar y ddaiar nefyd.

5. Dyro i ni heddyw ein bara bennyddiol.

6. A maddeu i ni ein dyledion, fel maddeuwn ninnau i'n dy led-wyr,

7. Ac nac arwain ni brofedigaeth,

8. Either gwared ni rhag drwg.

CORNISH.

From the Oratio Dominica.

1. Nei Taz ba oz en nêv,

2. Bonegas boez tha hano,

3. Tha glaſgarn doaz,

4. Tha bonogath bogweez en nôr pokara en nêv.

5. Dreu dho nei dithma gen kenevyn bara,

6. Ha givians nei gen pêhou kara nei givians gele,

7. Ha na lêdia nei idn tentation,

8. By'z dilver nei thart drôg.

ARMORIC.

From the Oratio Dom.

1. Hon Tat pehiny ſo en enffaou,

2. Hoz. hano bezet ſantiſiet,

3. Devet deomp ho rovantelez,

4. Ho volontez bezet gret euel en euff hac en dovar.

5. Roit deomp hezieu hon bara pemdedhick,

6. Ha pardonet deomp hon offanſu euel ma pardonom da nep en deves ny offanſet,

7. Ha na permetet quet ez couezam en tentation,

8. Hoguen hon delivret a pechet, (drove) (drouc).

ERSE.

From the Confeſſion of Faith, by the Synod of Argyle. Tranſlated into Iriſh *for the uſe of the Church of* Scotland. *Edinburgh* 1725.

1. Ar nAthairne ata air neamh.
2. Go ma beannuighte hainimſa.
3. Go dtigeadh do rioghachdſa,
4. Deantar do thoilfi ar dtalmhuin mar ata air neamh,
5. Tabhair dhùinn a niugh ar naran laetheameuil,
6. Agus maith dhùinne ar bhfiacha, amhuil mhaithmuid dar bhfeicheamhnuibh,
7. Agus na leig ambuaidhreadh ſinn,
8. Acht ſaor ſinn o olc.

IRISH.

From the Chriſtian Doctrine. Paris 1742.

1. Ar nAthair ata air neamh,
2. Naomhthar hainim,
3. Tigiodh do rioghacht,
4. Deuntar do thoil air an talamh, mar do nithear air neamh,
5. Ar naran laetheamhuil tabhair dhùinn a niùdh,
6. Agus maith dhùinn ar bhfiaca, mur mhaithmid-ne dar bhfeitheamhnuibh fein,
7. Agus na leig inn a geathughadh.
8. Acht ſaor inn o olc.

IRISH.

From Book of Common Prayer. London.

1. Ar nAthair ata ar neamh,
2. Naomhthar hainm,
3. Tigeadh do rioghacht,
4. Deantar do thoil ar talamh mur nithior ar neamh,
5. Tabhair dhùinn a niudh ar naran laetheamhuil,

VULGAR IRISH.

From the Chriſtian Doctrine. Dublin. B. Corcoran.

1. Air nAhir ata air nau,
2. Neevhur hinm,
3. Tigu do riacht,
4. Deuntur do hoil air a talu mur nihur ar nau,
5. Air naran lehavil toir yun a nù,

IRISH.

IRISH.	VULGAR IRISH.
6. Agus maith dhùinn ar ccionta, mur mhaithmidne dhaibh do ciontaigheas ar naghaidh,	6. Agus maih yùn ar viacha mur waihmine dar vohavna fein.
7. Agus na treoraidh inn chum cathaighthe,	7. Agus na leig ſhin a gahu,
8. Acht ſaor inn o olc.	8. Ach ſeerſhin o olk.

MANX; or ISLE of MAN.	IRISH collated.
From the Principles and Duties of Chriſtianity. Liverpool.	
1. Ayr Ain tayns niau,	1. Ar Athairne ta annſa neamh,
2. Caſherick dy rou d'tennym,	2. Coiſreachtha go ro dtainm,
3. Dy jig dty reereeaght,	3. Go thig do righereacht,
4. Dt'aigney dy rou jeant, er y thalloo myr te ayns niau,	4. Dtaigine go ro deanta ar a thallamh mar ta annſa neamh,
5. Cur dooin, jiu, nyn arran gagh laa,	5. Cuir dhuinn an arran aniu, is gach la,
6. As leih dooin nyn loghtyn myr ta ſhin leih daaueſyn ta jannoo loghtyn nyn oi ſhin,	6. Is leig dhuin ar lochtana mar ata ſinn leig dhoibſean ata dheanadh lochdan an aigh ſinn,
7. As ny leeid ſhin ayns miolagh,	7. Is ni leig ſinn annſa milliuidh,
8. Agh livrey ſhin veih olk.	8. Acht (leabhara) ſinn bhe olc.

Whoever will be at the trouble of collating the Iriſh with the other Celtic dialects in this manner, will be convinced of the purity of the Iriſh dialect.

ICELANDIC & NORWEGIAN. *From Chamb. Oratio Dom.*	IRISH collated.
Ic. Fader uor thu ſem ert á Himnum,	Oir Fadht-athair, (*pronounced* fad-ahar) i. e. *our living father or father of life,*
N. Wor Fader du ſom eſt y Himmelin,	Neamh, Nimh, Neamhan, *Heaven,* Neamh-ailean, i. e. *beauteous Heaven,*
Ic. Helgeſt thitt Nafn,	Algaith dod n'Ainm, *be thy name immortal or praiſed,*
N. Gehailiget worde dit Nafn,	Go-algaith barrda dot nAinm, *that thy name may be ſupremely immortal or praiſed,*
Ic. Tilkome thitt Riike,	Tiolaca dhuin (*pronounced* tiolaca-goon) dot rioghacd (*pronounced* riokd) i. e. *preſent to us thy kingdom,*
N. Tilkomma as Riga dit,	
Ic. Verde thinn Villie, ſo a Jordo, ſem a Himne,	Beirdar do'n Hoille, ſo a budhan, ſamhal a Neamna, i. e. *Let thy will be given to us in this world as in Heaven,*
N. Din Wilia geſkia paa Jorden ſom handt er udi Himmelin.	Do'n Hoille (thoille) go ſcia ba a budhan, ſamal deantar ar ard Neam-ailin, i. e. *Thy will let ſhine forth on this world, as it is done in the beautcous Heaven above,* &c.

The

The ingenious tranſlator of Mallet's Northern Antiquities very properly obſerves, in his preface, that many words that were originally the ſame, are diſguiſed by the variations of pronunciation and orthography, as well as by the difference of the idiom; but ſtill is of opinion that the *Celtic* and the *Gothic* are not congenial: with great deference to this ingenious tranſlator, I muſt confeſs they appear to me to have been originally the ſame language. He quotes the German *Geheiliget* as derived from the Teutonic *helig*; the German noun is *heilig*, and *geheiliget* is the potential mood of the verb *heilig*, and both are derived from the Celtic *ealga*, *alga*, i. e. noble, immortal; in like manner the Francic *brot*, Cimbric *brodh*, Swiſs *brot*, Swediſh *brod*, High and Low Dutch *broodt*, Norſe *brauta*, Icelandic *braud*, Engliſh *bread*, Scottiſh *breid*, Daniſh *bred*, Friſic *bræ*, are all derived from the Celtic *bro*, a millſtone, and *brota* ground in a mill; in like manner the French *boulenger*, a baker, from the Celtic *bulin*, a loaf; the Latin *mola*, French *moulin*, Engliſh *mill*, from the Celtic *mul*, an axis or axletree of a wheel; thus we expreſs the axis or pole of the earth by the words *mulchuth*, *mulcheann*: the Saxon *hlafe*, Gothic *hlaibs*, Engliſh *loaf*, is derived from the Iberno-Celtic *laib*, *laibin*, *dlaibh*, i. e. Leaven, in like manner the Iriſh words *kiſt*, *kiſtin*, the French *gaſteau*, *gateau*, and the Armoric *goiſtel*, cake-bread, are derived from the Iriſh *giſt*, yeaſt or barm; the French *gauffre*, *gofre*, puff-paſte, ſeems alſo to be derived from the Iriſh *gabh*, *gav*, *gavail*, another name for barm.

The Reader will be pleaſed to underſtand, that when I quote the Celtic roots, I do not mean that whimſical jargon foiſted on us of late years by foreign authors, but ſuch roots as do really exiſt in the Iberno-Celtic at this day, and are to be found in the Iriſh Lexicons, imperfect as they are.

WALDENSE.	IRISH collated.
Oratio Dominica, plus centum linguis, London, 1700. *Oratio Dominica in diverſas omnium fere gentium linguas: editore J. Chamberlaynio, Amſterdam,* 1715.	
1. Our nArme (*t*) ata air neambh,	1. Air nArm ata air neamh,
2. Beanich à tanim,	2. Beannaichear t'anim,
3. Gu diga do riogda,	3. Go ttigea do rioghacda,
4. Gu denta du hoill, air talmhin, mar ta ar neambh,	4. Go deantar do thoil, air talmhan, mar ta ar neamh,
5. Tabhar dhim anmügh (*u*) ar naran limbhail,	5. Tabhair dhùin aniugh ar naran laethhamhail,
6. Agus mai dhùine ar fiach, amhail mear marhmhid ar fiacha,	6. Agus maith dhùine ar fiach, amhail mar maithmhidne ar fiacha,
7. Na leig ſin ambharibh,	7. Na leig ſin ambhuaribh,
8. Ach ſoarſa ſhin on olc,	8. Acht ſaorſa ſinn on olc,
9. Or ſletſa rioghta, comhta, agus gloir gn ſibhiri.	9. Oir is leatſa rioghacta, cumhacta agus gloir go'n ſiorraidhe.

The Reader muſt not confound this language of the Waldenſes or Vaudois of the Alps, with that of the Waldenſes or Vaudois of the low lands. The latter were ſo named from Peter Waldo of Lyons, the reformer, who lived about 1160. The Waldenſes (Gualldenſes, Walldaoine or Gall-daoine, i. e. men of Gaul) we are here ſpeaking of, bore this name ages before Waldo of Lyons exiſted. Hence ſome eccleſiaſtical hiſtorians remark, that it

(*t*) *Arm*, holy of holies. The verb is only uſed at preſent in the Iriſh, as *armbinim*, i. e. *arm-nim* I adore; *armhuintear*, i. e. *arm-deantar* let him be bleſſed, let him be adored.

(*u*) *dhim* is here the ſingular number; it is corrected in the next line but one, *dhuine* to us; *anmügh* ſeems a miſtake in the print, and ſhould be *aniugh*.

it appears another Waldo lived ſome hundreds of years before Peter Waldo. Moſheim properly cautions the readers, carefully to diſtinguiſh the Waldenſes of Lyons, from the Waldenſes or old inhabitants of the Vallies of Piedmont. Mr. Bochat in his *Memoires critiques ſur l'ancienne Suiſſe*, ſays, it is a certain fact that the Celtic language remained in Switzerland to a very late period; it is now chiefly confined to the *Patois* of the inhabitants of the *Pays de Vaud*.

That theſe Waldenſes had this name before Peter Waldo's exiſtence, is evident from a manuſcript dated in 1100, now in Cambridge library, depoſited by Morland ambaſſador from England to Turin (*x*). The hiſtory of theſe ſurprizing people has been written in German by Mr. Martinet, intitled *Kerkelyke Geſchiedenis de Waldenzen*, and printed at Amſterdam in 1765. In the ſame year an extract from it was publiſhed in the Bibliotheque des Sciences, Oct. Nov. Dec. From this extract we learn, that theſe Waldenſes are of a very ancient origin, of pure religion and ſimple manners; that they had formerly their own proper kings and governors, but in the thirteenth century became ſubjects of *Sardinia*; that they profeſſed Chriſtianity in the ſecond century at leaſt, and have invariably continued that profeſſion to this day; that, ſhut up in the Alps and ſeparated from the world by chains of inacceſſible mountains, they preſerve their ancient language, cuſtoms and religion, dwelling in the vallies of Lucerne, Peroufe, and St. Martin; that in 1110, the tenets of their religion and a catechiſm were compoſed in their vulgar tongue, and in 1120 an explanation of the Oratio Dominica was ſent abroad; and that their name Vaudois was given to them, becauſe living in vallies. It is probable the Oratio Dominica was copied by the London editor, and Mr. Chamberlayne, from whom we have collected it, from the Cambridge MSS; it is to be wiſhed they had quoted their authority, as it ſeems highly

(*x*) In Cambridge are manuſcripts of divers pieces of the Waldenſes, and amongſt them an old manuſcript of ſome books of the old and new teſtament. (*Allix on the ancient Churches of Piedmont*, p. 169.)

highly improbable, if not impoſſible, that two nations of people, though deſcended from the ſame original ſtock, ſhould have preſerved their language to this day with ſo little variation, as appears in the Iriſh and the Waldenſe, (the latter is even more grammatical than the former) ſeparated as they have been for ſo many ages and at ſuch a diſtance.

The Waldenſe language has not eſcaped the notice of the learned *Monſ. Court de Gebelin:* The dialect of the *Valdois*, ſays this univerſally learned author, is little known, and neglected by the profeſſed linguiſts. (*y*) The *Cimbri* of the Alps probably ſpeak a Celtic dialect alſo; I mean the *Sette Communi*, who eſtabliſhed themſelves in the Veroneſe and Vicentine mountains, but the greater part in the latter, after their defeat by Caius Marius and Lutatius Catullus. (*z*)

That the deſcendants of the ancient Gauls ſettled in the Alps, we have the authority of Polybius and of Livy of the ancients; of the moderns, Hondius, who, in his Geographical and Topographical deſcription of Italy, gives theſe people the ſame Celtic origin. He obſerves, alſo, that they call the paſture ground *alp farcn*; in Iriſh *alp fearann* is a grazing mountain, a mountain cloathed with ſoil: he adds, that they named Tuſcany *Tyrrhenia* or *Tyrrghenia* à turribus, becauſe abounding in towers; in Iriſh *torraighean* is a tower; accordingly the French geographers named this country Tourragoux.

Even in the low-land Patois of the Vaudois, quoted by Perrin, we find many Celtic words:

For

(*y*) Où regne un idiome peu connu, et meprisè des perſonnes qui font cependant profeſſion d'etre juges en fait de langues; cet idiome eſt le *Valdois*. (*Mond. primit. tom.* iv. *p.* 5.)

(*z*) In agro Veronenſi, inter populos quæ a Turre confinium uſque ad Rivoltellum habitant, reperiuntur duodecim millia ex Cimbrorum reliquiis, qui Semi-Germanica adhuc utuntur lingua, et in montibus verſus ſeptentrionem degunt. (*Ugbell. T.* v. *Ital. ſec. p.* 529.) *Cimbri* and *Cimrug* have the ſame meaning, i. e. born of one ſtock; the ſynonimous word in Iriſh is *Coim-Cliabbuin*. See *Cliabbuin, Rug*, in O'Brien's Dictionary of the Iriſh language.

For EXAMPLE.

Barb, paſtor a prieſt. In Iriſh *fearb*, *fearbaire*, *bfearb*, is a ſhepherd or herdſman: hence the Latin *berbix*, *verbix*; Fr. *brebis*; Ital. *berbice*. *Barb*, i. e. Zio, Lat. patruus. (Vocab. Cruſca.) The root of the word is *earb*, which in the Celtic is God: hence *earb* a ſacrifice, *fearb* goodneſs. St. Patrick and his ſucceſſors, in the ancient Iriſh MSS. are called *comh-earba*, *combh-arba*, *combhbharba*, which Colgan in one place tranſlates a prieſt (*ſacerdos*) in another a monk. *Com-earba* ſeems to be derived from *cam* to bow down, to adore, and *earba* the Deity. See *earba* in the *Shilbæ* tongue. The common appellation of a prieſt in Iriſh is *ſagart*, compoſed of two Celtic words of the ſame import as *com-earba*. *Sagad*, in Celtic and in Hebrew, is to adore, and *art* is another Celtic appellation of the Divinity. *Sagan* in Chaldaic is the name of the high-prieſt: hence the Greek and Latin *ſacerdos*. M. Cato, in his *Fragmenta de Originibus*, p. 513, ſays, *Sangni* gentilem pronuntiant Sabini, Sanctum Romani, *Sagum* Barbari et *Sagi* primi Thuſci, id eſt, Pontifices et ſacri expiatores. Cato did not know that *San-gni* and *Sagus* were ſynonima in the Celtic for one and the ſame thing, viz. *ſan* holy, *gni* an office, an action. *Sagus* is from the Celtic *ſag* adorare, whoſe Hebrew root is סגד *ſag*, i. e. procubuit adorandi cauſa, (*See Buxtorf and Hottingerus*) from whence the Iriſh *ſag* adorare, *art* Deum.

Diaugl, the Devil. This is the exact pronunciation of the Iriſh *diabhail*, compoſed of two Celtic words, *di* a deity, and *aibheil* evil, wickedneſs: hence the Greek *diabolos* and Latin *diabolus*.

Fenna a woman; Iriſh, *beun*, *bfean*, *femen*.
Amot, conſumed; Ir. *amutha*.
Luoc, a place, a ſcite; Ir. *loch*.
Aizo, here; Ir. *an ſo*.
Poble, the people; Ir. *pobul*.
Forngar, a raviſher; Ir. *Foreigeanoir*.
Ribuderas, luſtful; Ir. *ro-boderas*:
Obar, work; Ir. *obair*.
Al con, any one; Ir. *a ceann*.
Mod, mankind; Ir, *mod*. &c. &c.

The

The CREED.

ENGLISH.	BISCAYAN or CANTABRICE.
	This Creed is taken from the Symbole des Apoſtres, publiſhed at the end of Des Rue's Antiquities of France; dedicated to Lewis 13.
1. I believe in God the Father almighty,	1. Sinheſten dut Jainco Aita bothere gucitaco,
2. Maker of heaven and earth,	2. Ceruaren eta lurraren creaçalea baithan,
3. And in Jeſus Chriſt his only Son our Lord,	3. Eta Jeſus Chriſt haren ſeme bakoitz gure Jauna baithan.
4. Who was conceived by the Holy Ghoſt,	4 Cein concebitu içan baita Spiritu Saindua ganic,
5. Born of the Virgin Mary,	5. Sortu Maria Virginaganic,
6. Suffered under Pontius Pilate,	6. Pontio Pilaren az pian paſſionatu,
7 Was crucified, dead and buried,	7. Crucifiatu hil eta ohortze,
8. He deſcended into hell,	8. Jaufti içan da iflernetuara
9. The third day he roſe again from the dead,	9. Hereneco eguneam reſuſcitatu içanda hiletaric,
10. He aſcended into heaven,	10. Iganiçan da ceruetera.
11. And ſitteth at the right hand of God the Father almighty,	11. Jarria da Jainco Aita bothere gucitacoaren eſcuinean,
12. From whence he ſhall come to judge the quick and the dead,	12. Handic ethorteco da vicien eta hilen jugeatzera,
13. I believe in the Holy Ghoſt,	13. Sinheſten dut Spiritu Saindua baithan,
14. The holy catholic church,	14. Sinheſten dut elica ſaindu catholica.
	15. The

English.	Biscayan or Cantabrice.
15. The communion of ſaints,	15. Sainduen communionea,
16. The forgiveneſs of ſins,	16 Bekatuen barkamendua,
17. The reſurrection of the body,	17 Haraguiaren reſurrectiona.
18. And the life everlaſting.	18. Vicitze eternala.

Armoric.	Welsh.
Le Symbole des Apoſtres, from *Deſcription de la France, par Des Rues. Publiſhed in the Reign of Lewis 13th, without date. St. Petr. Lib. R. 5. 9. 63.*	*Common Prayer, London, 1674.*
1. Mea creet in Doue (*a*) en Tad (*b*) hollgalloudec (*b*).	1. Credaf yn Nuw Dad oll gyfoethawg,
2. Crouer an nof, hac an douar (*c*).	2. Creawor nef a daiar,
3. Hac e Jeſu Chriſt a map (*d*) unic, hon aoutro (*e*).	3. Ac yn Jeſu Criſt ei un mab ef, ein Harglwyddni,
4. Pehury ſon conceuet dre an Speret glan (*f*),	4. Yr hwn a gâed trwy yr ySpryd glân.
5. Ha genet eux an guerches (*g*) Mary en douex (*b*),	5. A ned o Fair forwyn,
6. Gouzauet (*i*) dydan Poncz Pilat,	6. A ddiddefodd dan Bontius Pilat,
	8. Cru-

The Armoric *explained by the* Iriſh. — (*a*) Dia. (*b*) Daid uile galladhac. (*c*) du, domhan. (*d*) mac aona. (*e*) uacdar, uactaran. (*f*) glan, *pure*. (*g*) geirrſeac, *puella, a girl*. (*h*) diadha. (*i*) gabh ſath, i. e. *was pierced or put to death*

ARMORIC.	WELSH.
7. Crucifiet, marou, ha ſebelyet (*k*),	7. A groeſhoeliwyd, a fu farw, ac a gladdwyed,
8. So bezet diſquennet dan y fernou,	8. A ddiſcynnodd i uffern,
9. An trede deiz ez eou dazſorchet a marou (*l*).	9. Y trydydd dydd y cyfododd o feirw,
10. Hac ez eou pignet enefaou (*m*).	10. A eſcynnodd i'r nefoedd,
11. Hac aſezet en tu de hou Dadoue an Tad hollgalloudec,	11. Ac y mae yn eiſtedd ar ddeheu-law Dduw dad all gyfoethawg,
12. Ahane (*n*) e deuhy do bare (*o*) en beou hac an marou,	12. Oddi yno y daw i farnu byw a meirw,
13. Mea creet en Speret glan,	13. Credaf yn yr ySpryd glan,
14. En Ylys univerſal,	14. Yr Eglwys lân gatholic,
15. Communion an Sent,	15. Cymmun y Sainct,
16. Remiſſion an pechedou,	16. Maddeuant pechodau,
17. Dazſorchen an quyc,	17. Cyfodiad y cnawd,
18. Hac an buhoz eternal,	18. A'r bywd tragywydol.

death. (*k*) *From the Latin ſepultus, derived from the Celtic* ſab, *death.* (*l*) marbhibh. (*m*) air neamh. (*n*) a thainic. (*o*) beara, ar bheo acas marbh. —— *By this method of collating the Iriſh with any other Celtic dialect, and the Iriſh with the Oriental tongues, the Reader will ſoon be convinced of the purity of the Iberno-Celtic or Iriſh.*

MANX.

MANX.

Principles of Chriſtian Duty. Liverpool, 1770 to 80.

1. Ta mee credjal ayns Jee'n Ayr ooilley niartal,
2. Chroo Niau as thalloo,
3. As ayns Yeeſey Creeſt, e ynrycan vac, nyn Jiarn.
4. V'er ny yentyn lioriſh y Spyrryd Noo,
5. Rug jeh'n voidyn Voirrey,
6. Ren ſurranſe ſo Pontius Pilate,
7. V'er ny chroſſey, marroo, as oanluckit,
8. Hie eh ſhees gos Niurin,
9. Yn tras laa jiree eh reeiſht veih ny merriu,
10. Hie eh ſeoſe gys Niau,
11. As te ny hoi er laave yeſh Yee, yn Ayr ooilleyniartal,
12. Dei ſhen, hig eh dy vriwnys ny bio, as ny merriu,
13. Ta mee Credjal ayns y Spyrryd noo,
14. Yn ſlaan-Agliſh caſherick,
15. Sheſhaght ny nooghyn,
16. Leiſh peccaghyn,
17. Irree reeſht ny merriu,
18. As y vea ta dy bragh farraghtyn.

VULGAR IRISH.

Teagaſt Creſtye; or, Chriſtian Doctrine. B: Corcoran, Dublin.

1. Kredim a Nia Ahir ule chuachtach,
2. Chruyor Nive agus talvan.
3. Agus an Ioſa Khreeſta, eenvakſin air Diarna.
4. Do gou on Spirid Neev,
5. Do ginu o Wirre oy,
6. Dulin pais fee Phoint Piloid,
7. Keſu, fuair baas, agus do hilku.
8. Chuai ſhees go hifrion,
9. Dery an tres la o warviv,
10. Chuai ſuas air nav,
11. Ta na heea ar dèis De Ahir ulechuachty,
12. As ſhin tukfas a vre vrehe air veoiv, agus air warviv,
13. Kredim ſan Spirid neev,
14. A neev Egliſh chutlike,
15. Cuman na neev,
16. Mahuna baky,
17. Eiſery na gorp,
18. Agus a vaha huain.

ERSE.

ERSE.

From the Confeſſion of Faith, tranſlated into the Iriſh language, for the uſe of the Church of Scotland, *by the Synod of Argyle. Edinburgh.*

1. Creidim a nDia an Tathair uilechumhacdach,
2. Cruthuightheoir neamh agus talmhuin,
3. Augus a nJoſa Crioſd, aon-mhacſan ar Tighearna,
4. Neach do ghabadh leis an Spioſad naomh,
5. Do rugadh le Muire oighe,
6. Do fhuiluing pais faoi Phontuis Philait,
7. Do cheſadh, do fhuair bas, do adhlacadh,
8. Do chuaidh ſios a nIfrionn,
9. Do eirigh air an treas la o na marbhaibh ;
10. Do chuaidh ſuas air neamh,
11. Do ſhuigh ar deaslaimh Dhe, a nAthar uilechumhachtaich,
12. As ſin do thiocfas do thabhairt breitheamhnuis ar bheothaibh agus ar mharbhaibh.
13. Creidim ſan Spiorad naomh,
14. Gu bhfuil Eaglais naomhtha go huilidhe,
15. Ann comhchomumn na Naomh,

IRISH.

From the Catechiſm or Chriſtian Doctrine. Paris, 1742.

1. Creidim a nDia Athair uilea-chumhachtach,
2. Cruthuigheoir neimhe agus talmhan,
3. Agus an Joſa Crioſd, a aon-macſin ar Dtighearna,
4. Do gabhadh o'n Spiorad naomh,
5. Do geiniodh o Mhuire oigh,
6. D'fulaing pais faoi Phoint Phiolaid,
7. Do crochadh, do fuair bas, do hadhlacadh,
8. Do chuidh ſios go Hifrionn,
9. D'eirighidh an treas la o mharbhuibh,
10. Do chuaidh ſuas air neamh,
11. Ata na ſhuidhe air deis De Athair uileachumhachtaigh,
12. As ſin tiocfas do bhreith breithe air bheodheibh agus ar mharbhaibh,
13. Creidim ſan Spiorad naomh,
14. An naomh Eaglais chatoilce,
15. Cumonn na Naomh,

16. Maithe-

Erse.	Irish.
16. Maitheamhnas na mbpeacadh,	16. Maitheamh na bpeachadh,
17. Eiſeirigh na colla,	17. Eiſeirghe na gcorp.
18. Agus a bheatha ſhuthain.	18. Agus an bheatha ſhuthain.

As an inconteſtable proof of the identity of the *Erſe* and *Iriſh* dialects of the Celtic tongue 200 years ſince; we here inſert a form of prayer, uſed by the inhabitants of the Weſtern Iſlands of Scotland, at ſea, after the ſails are hoiſted. This form is contained in the Iriſh liturgy, compoſed by John Kerſwell, afterwards biſhop of Argyle, printed in the year 1556, and dedicated to the Earl of Argyle.

Modh beandaighte Luinge ê ag dul dionſaidhe na fairrge.

Abrah aon da chach marſo, da.

Stioradoir.

Beanighidh ar long.

Freagra Chaich.

Go mbeandaighe Dia Athair i.

S. Beanoaidhidh ar long.

F. Go mbeandaighe Joſa Crioſd i.

S. Beanoaidhidh ar long.

F. Go mbeandaighe an Sbioſad naomh i.

S. Cred is eagal libh, is Dhia Athair libh?

F. Ni heagal ni.

The manner of bleſſing Ships going to ſea.

Let one of them ſay as follows, viz.

Helmſman.

Let us bleſs our ſhip.

Anſwer of the Crew.

God the Father bleſs her.

H. Let us bleſs our ſhip.

A. Jeſus Chriſt bleſs her.

H. Let us bleſs our ſhip.

A. The Holy Ghoſt bleſs her.

H. What do you fear, and God the Father with you?

A. We fear nothing.

S. Cred

S. Cred is eagil libh is Dia an Mac libh ?

F. Ni heagal en ni.

S. Cred is agail libh is Dia an Sbiorod naomh libh ?

F. Ni heagal en ni.

S. Dia Athair uile-chumhactach ar gradh a mhic Josa Crioſd, le comhfhurtach an Spioraid naomh, an taon Dhia tug cland Iſrael trid an muir ruaigh go mirbhuileach, agas tug Jonas adtir ambroind an mhil-mhoir, agus tug Pol Eaſpol, agas a long gona foirind, o anfadh iomarcach, agas o dheartan dominde; dar ſaoradhne, agas dar ſenadh, agas dar mbeandùghadh; dar mbreith le ſèn, agas le ſoinind, agas le ſolas, do chum chuain, agus chalaidh do reir a thoile diadha fein:

An ni iarrmoid air ag radha,

Ar nAthairne ata ar neamh, &c.

Abradh cach uile,

Bionn amhluidh.

H. What do you fear, and God the Son with you?

A. We fear nothing.

H. What do you fear, and God the Holy Ghoſt with you?

A. We fear nothing.

H. God the Father Almighty, who for the love of Jeſus Chriſt his Son, by the comfort of the Holy Ghoſt, the one God, miracuouſly brought the children of Iſrael through the red ſea, and brought Jonas to land out of the belly of the whale, and brought Paul the Apoſtle, and his ſhip and crew from the tempeſt, and from the dangers of the deep; deliver us, ſanctify and bleſs us; conduct us with happineſs and fair weather, and with comfort, to haven and harbour, according to his divine will:

Which we pray, ſaying,

Our Father which art in Heaven, &c.

Let all ſay,

So may it be.

See this alſo in Martin's Weſtern Iſlands, who mentions ſeveral very curious Iriſh MSS. written in Iriſh characters, to be ſeen in thoſe Iſlands.

It has been noticed by many writers, that in all Celtic dialects there are many Greek words; Mr. Bochat obſerves,

ſerves, that the Iberno-Celtic, or Iriſh, contains more pure Celtic than the Welſh, Armoric, or Baſque, and approaches more to the Celtic of the Nords and Schythes, and conſequently has leſs Greek. It would not be ſurprizing to find many more Greek words in any Celtic dialect, conſidering that the origines of the Greeks and Celts drew their language from the ſame fountain head.—vidit innumera vocabula, Germanis, Latinis, Græcis, & aliis per Europam nationibus, communia eſſe. Inde conjiciebat à communi fonte eam ſimilitudinem profectam, id eſt eâdem omnium illarum gentium Origine. Diſplicuerunt Goropii & Schrickii conatus, neque ſatisfaciebant novæ Cl. Bochardi, pro Phœnicibus, machinationes. Quare alia via rem aggreſſus, communem quandam linguam, quam *Scythicam* vocabat, MATREM *Græcæ*, *Latinæ*, *Germanicæ*, & *Perſicæ* ſtatuit, ex qua illæ velut *dialecti*, proficiſcantur. Non ergo vel Latinos à Græcis, vel hos à Germanis, quæ communia inter ſe habent, hauſiſſe, ſed ab eâdem, id eſt *Scythica* origine.——Lingua igitur *Scythica* apud antiquos notiſſima fuit ut & ipſa gens Scytharum, quæ Septentrionales *Aſiæ* & *Europæ* populos complectebatur. Antiquiſſima enim Orbis diviſio in tres partes fuit, quarum media Græciam, Italiam, Aſiam complectebatur; Septentrionalis *Scythia*, Auſtralis *Æthiopia* dicebatur. Strabone teſte. Scytharum iis genera *Arimaſpi*, *Sarmatæ*, *Hyperborei*, *Salæ* & *Maſſagetæ* ut idem author libro xi. refert. Sub HYPERBOREIS, *Hiſpanos*, *Gallos*, *Germanos*, *Illyricos*, *Britannos* complectebantur, quæ nationes in univerſum *Celtæ* vel *Celto Scythæ*. Jam vero omnes hos *Celto-Scythas*, id eſt *Illyrios*, *Germanos*, *Gallos*, *Hiſpanos*, *Britannos*, *Suecos*, *Norvvagos*, UNA LINGUA uſos.—Sic antiquam linguam *Græcorum* plane extinctam fuiſſe teſtantur, in cujus locum *Hellenica* ſucceſſerit, ſic tamen ut multa vocabula priſca retineret. Ita antiquiſſima linguarum Occidentis MATRIX eſt SCYTHICA illa, recentiores vero tres, *Hellenica* ſive *Macedonica* undè *Græcæ*, *Illyrica* unde *Slavonicæ*, *Getica*, *Thracica*, *Dacica* & *Danica*, unde *Germanicæ* dialecti. See Hornius's Preface to Boxhornius's Originum Gallicarum Liber.

Strabo tells us, that before his time, the Greeks introduced many words from the neighbouring Barbarians (the Celts). We have the authority of Phurnutius the Stoic, that they not only borrowed the names, but alſo the attributes of many of their Deities from the Keltoi; and this is the reaſon that the Etymon of thoſe names are only to be found in the Celtic language. Theſe authorities appear a ſufficient inducement to the claſſic ſcholar to ſtudy the Celtic language, which at one time ſpread itſelf all over Europe, moſt part of Africa, and great part of Aſia, in all which it is ſtill wonderfully preſerved in the mountainous and remote places.

We will add to this Introduction a ſmall liſt of words ſimilar in letter and ſenſe with the Greek, Latin, Arabic and Perſic; but will firſt ſhew the great utility of the Iriſh language in the explanation of ſome particular parts of the Greek and French Hiſtory.

There are few ſubjects ſo celebrated as the Conqueſt of the *Golden Fleece*, at the ſame time there are none that abound more in fiction. Euſtathius, of all the ancients, is perhaps the only one who gives a juſt conception of it: he ſays, it was a military expedition to recover the effects which Phryxius had carried to Colchis, and that the Ship *Argo* was the admiral of the fleet. *Arg*, in Iriſh is a chief commander; and *argan* is to prey or plunder; *argan-naoithe*, ſea pirates. Some critics have explained *Argo* to be the name of Jaſon's ſhip-builder, but it was evidently the title of the commander.

The French word for Chriſtmas-day, or the Nativity of our Saviour, is *Noel*, in Iriſh *nadhlog*. Corn. *nadelik*. Arm. *nadelek*. Welſh *nadolig*. Greek Θεογια.

Monſ. Nicat derives this word *Noel* from *Emmanuel*, i. e. nobiſcum Deus. Borel derives it from *nouel*, *nouvel*, *nouveau*. Menage from *natale*, i. e. *jour natal*. The word is pure Celtic; *nodlag*, i. e. natalitia, from the Hebrew נולח *nolah*, i. e. parior, to be brought forth.

Aguilanneuf, is an antient word uſed by the youth of both ſexes in ſome parts of France on the firſt of January, to demand a new-year's-gift. This cuſtom is derived from

from the Druids or Prieſts of ancient Gaul, who went on this day in great pomp to gather the *giu*, *giul or gliu*, *(Vile-ice;)* (*a*) miſsletoe or all heal. The Chief Druid climbed the Tree, and with the Secaris or Keltar, cut the miſsletoe; the other Druids received it, crying out *giul-ain-nuadh*, i. e. the miſsletoe of the new year; and it was thus diſtributed among the people. Hence in Burgundy the children and ruſtics aſk for their new-year's-gift by the word *giulaneuf*. This Pagan cuſtom is ſtill preſerved in Ireland by a ſet of mummers, who parade annually on that day in all parts of this kingdom; and the miſsletoe is hung up with great ceremony in many houſes in England on the ſame day. *Giu*, in Iriſh, means any gummy, viſcous ſubſtance, ſometimes written *giul-gliu*; ſo *giumbas* is a pine-tree, or rather the cone, and *gius* the Scotch fir; thus, *maide giùs*, a deal board. *Ain* is a ring or circle; hence the Latin annus annulus. The Iriſh for a year is Bel-ain (corruptè Bli-ain) that is, the Circle of *Bel*, the *Belus Apollo* of the ancients. *Bel* or *Beal* was the Aſſyrian, Chaldæan, and Phænician name of the true God, while the Patriarchal Religion was obſerved. And laſtly, *nuadh* is Iriſh for new; ſo that in this explanation there is no word forced. Indeed the Celtic bears ſo ſtrong an affinity with the Phœnician and Punic (*b*), that every nation of the Celtæ look up to the Phœnicians as their origin. Lord Briſtol, Biſhop of Derry, did me the honour to communicate to me a letter from a very learned Auguſtinian Monk at Rome, to his Lordſhip, in which is this remarkable paſſage, " *il eſt* " *ſingulier que le language actuel des Eſclavoniens ait beau* " *coup de relation au Celtique, & par conſequent avec l'Alle-* " *mand & l'Anglois: & que le feu Comte Abbe Grubbijick,* " *Eſclavonien de nation lui en ait trouvè avec le Phenicien* " *ſi fort qu'il donnait ſa nation une Origine Phenicienne:*

(*a*) The ιξο of the Greeks, which cannot be explained in that language.

(*b*) See Eſſay on the Antiquity of the Iriſh language, wherein is a collation of the Punic Speech in Plautus, by the author of this Introduction.

" *Le Chevalier Wortley Montague, qui eſt içi avec un Valet* " *Malabar, a rámaſſé environs cinque cent mots Perſans, qui* " *repondent parfaitement bien avec l'Allemand; l'Eſclavo-* " *nien auſſi a beacoup d' analogie avec le Perſan; donnes,* " *my Lord, un coup d'oeil aux Caracteres Perſans Anciens* " *dans Kempfer, & faites-en un confront avec les Pheniciens* " *& les Celtiques, il m'a paru d'y trouver beaucoup de reſ-* " *ſemblance.*"

Greek		Irish.
Αγὼν	a conflict	*agh.*
αηρ	air	*aer.*
ἄρρυ	acclamatio	*arrah!*
αροώ	to plow	*ar.*
ἄλλη (*fem.*)	another	*oile.*
αλλοτ	ſome time	*allòd*, formerly.
αγκυρα	an anchor	*ag-coir.*
ἄνθροξ	carbunculus	*ainteas.*
ἀναβολὴ ἀμβολὴ	delay	*anball* *anmball.*
ανωμαλια	unlike	*anambla.*
ανάτασις	extenſio	*anàt.*
αργης	candidus	*airgid*
ἄρα	therefore	*ag-ra*
ἄρα	hurt	*àr*
ἀροβέω	to repeat	*arba.*
αρω	congruo	*ar.*
ἄργυρος ἀργύριον	ſilver	*airgid.*
αργὸς	white	*arg.*

αργᾶς

GREEK.		IRISH.
αργῶς	hindrance	*argad.*
αργέστης	ventus qui Corus dicitur	*oir-gaoth*, Corus, the eaſt wind. *ar-gaoth*, a peſtilential wind.
αρ	loſs by plunder	*ar.*
αρνίον	a lamb	*uain.*
αρτ -ον	bread	*aran.*
αρανις	a ſtag	*arr.*
ασκητὴς	pugil	*aſcath.*
ἀθλητης	pugil	*athlaoch.*
ἀθλητικὸς	athleticus	*ath-lath*, i. e. a youth fit for the field of battle.
αὐλὴ	a hall	*ala.*
ἄὐλὴ	L. cala, an harbour	*cala.*
αὐριον	quickly	*ariamh.*
ἄὐσω	to dare	*aſadh.*
ἄὐτε	but	*acht.*
αρχω αρχων	dux	*arg.* *aireac.*
ἄρω	apto	*ath-rà.*
ἄνεμος	wind	*neidhe*, wind. *anal*, reſpiration.
ἀναγκαι	neceſſary	*anacrach.*
ανθυποφέρω	to object	*anfrithbhearadh.*
ἀνιαρὸς	ſad	*annàr.*
ανιάχω	to call out	*aneigidh.*

ανιγρὸς

GREEK.		IRISH.
ανιγρὸς	moleſtus	*anobcar*, 1. *anſhocar*.
ἀγγελλω	to tell	*agalladh*.
ἀγαθὸς	probus	*agh*.
βορὰ	victuals	*biath*; *bara*, bread.
βαθέως	profundè	*bà*.
βάθος	profunditas et altitudo.	*bathas* the top. *bathadh*, to drown,
βαίνω	to aſcend	*beann*, the ſummit.
βαῖον	ramus	*ban*, *bun*, the trunk.
βαχχεω	baccatio	*bach*, drunkenneſs.
βαχχευτὴς	drunk	*bachartach*.
βαλαύσιον	flos	*blath*.
βάλε	*indignationis adverbium*	*balb*.
βαλὴν	rex	*balg*, ſupremus, vir eruditionis.
βάρβαρος	barbarus	*bork*.
βαρδισαγν	corruptor mulierum	*bargcointeach*.
βάρον, βάρυτον	ſabina' *(herba)*	*bratros*; alſo roſemary.
βάρος	authority	*bar*, hence *barn* a judge
βαρις	navicula	*barc*.
βαρυάλγητα	gravi cum dolore	*barròg*.
βαρὺνθσ	morbo gravi laborans.	
βασιλεὺς	rex	*baſal*, judge.
βασιλὴ	regnum	*baſal*, ſuperbium.

βάκκλ

GREEK.		IRISH.
βάκηλος	ſtultus	*bathlac*, a clown.
βάτος	rubus	*batros.*
βαλανεῖον	a bath	*ballnidhe*, i. e. to waſh the limbs.
βάκτρον	baculus	*bacal.*
βραχίων	an arm	*brac.*
βράκος	veſtis lacera	*bracan*, the plaid, &c. thus, *briſti* breeches, i. e. veſtis diciſſa.
βράγχια	fauces piſcium	*breanc.*
βρομέω	crepito	*bruma.*
βοῦς	bos	*bo.*
βρύτεα	the reſidue of bruiſed grapes	*bruite*, bruiſed.
βλακικὸς	a blockhead	*blocan.*
βαπτω	to duck or dip	*baidhte*, dipped.
βιος	life	*bioth.*
βοαω	to low like a cow	*budha.*
γη	earth	*cè.*
γαδος	piſcis ὄνος	*ſcad*, a herring.
γάλα	milk	*gal.*
γαῦρος	hilaris	*gaireach.*
γλία	gluten	*gliú.*
γαρ	enim	*ar*, *oir.*
γλαὺξ	an owl	*glaodhach*, ſcreeching.
γραικὸς	anilis	*greag*, *grec.*
γύνη	a woman	*coinne.*

γαρ

GREEK.		IRISH.
γαρ	enim	*gur.*
γραυς σερι-φ	quæ in virginitate conſenuit	*gairſeach*, a wench.
γράφω	to write	*graffadh.*
γαρύω	to call	*goireadh.*
γέν	generation	*geine.*
γλῆν	lumen	*glinn.*
γλίχομαι	opto	*glacham.*
γλίχρως	avarè	*gliceas.*
γοργύρα	carcer	*carcar.*
ἑστία	penates, domus	*aſti*, in domo.
ἔννο	ſapiens	*nòs athine*, ſapientia.
ἔννοις	mentis compos	*annòs.*
ἔννυχ	nocturnus	*anoidhchc.*
εἰδ	the face	*aidheadh.*
ε	eum	*è*
εἶμι	to go	*eimi*, *immi.*
ἔδω	to eat	*itheadh.*
εὖ	good	*adh*, felicity.
εὐαγγέλιον	evangelium; bonum fauſtumque nuntium	*adh-agalla*, good tellings: *i. e.* goodſpell, godſpell. See αγιλλω.
ἶξὸς, γλοιός	viſcus, miſletoe	*ice*, *giùs*, *giùl.* This ſhrub had the name *ice* to heal; from the great virtues attributed to it by the Druids.—Hence it is called *uile-ice*, i. e. all heal.
κυων	a dog	*cu*, *cuan.*
κρανιον	the ſkull	*crain.*

κατα

GREEK.		IRISH.
κᾶτα	itane ?	*caite.*
κανναϐις	hemp	*cnaib.*
κάρυον	a nut	*cnu.*
καυλος	cabbage	*càl.*
κιστη	a cheſt	*ciſde.*
κρὸομαι	ebrior	*cuirme*, ſtrong drink.
κουρμι	curmi	*kura*, Welſh ; *korma*, Celtice, *ale.*

N. B. Phœnicè *chamra*, eſt vinum.

χειμὰς	hyems	*geim, geimra.*
καρδία	the heart	*croidhe.*
κυμαΐχη	carcer	*cumach.*
κροκὸεν	red	*croch.*
κηρος	wax	*ceir.*
κακοδαιμων	an evil ſpirit	*cacdeamhan.*
κάμπίω	to bow	*camadh.*
χάρτης	paper	*cairt*; alſo, the rind of a tree.
χὴν	a gooſe	*gè.*
κὸλον	cibus	*cothlón*, viaticum.
κὸρα	injuria	*coir.*
χροα	colour	*cru.*
κοινὸς	communis	*coitceann.*
κυρητες	curtes	*curaidh.*
καϐαλλος	a horſe	*cabail.*
χαινω	to deride	*caine.*
κοιλον	heaven	*cel.*
κοῖον	a pledge	*cinnſe.*

GREEK.		IRISH.
και	and	*ceo, ſceo.*
κοεῖν	intelligere	*cuimnidh.*
καλη	pulchra	*caile, cailin*; a young woman.
καλλονη	pulchritudo	
καθεδρα	a chair	*cathaoir.*
κρύοεις	rigidus	*cruadh.*
λῃστρικὸν	a ſea rover	*li*, the ſea; *aiſtreacàn*, a rover.
Ναυαρχία	præfectura Claſſis	*naoi*, a ſhip; *aireac*, a chief; *naoi-aireac.*
ναυαρχος	præfectum Claſſis	
ναυκληρία	the helm	*naoi-clar*, i. e. the board of the ſhip.— Hence probably, *clairſeac*, a harp; it has greatly the reſemblance of a helm.
Πολις	a city	*lios*, a walled town; *bal-lios*, *pallis*, *i. e.* Principis habitatio; the name of ſeveral places in Ireland; and the former reſidence of princes. See the word domus, (p. 49) the Celtic *lios* is from the Hebrew, *liſcha*, of the ſame meaning.—— Hence Liſmore, Liſtowel in Ireland, formerly cities; ſo alſo Liſboa, Liſbon in Portugal, &c. &c.
Τιταν	the ſun	*teth*, heat; *an*, a planet. *Tethan*, &c.

LATIN.

LATIN.	IRISH.
Accedo, *to come near*	aice, *near*, aicideadh
acclamatio, *acclamation*	ath-ghlaim
acclino, *to bend*	ath-chlaona
accurro, *to run*	ath-corru
acquiro, *to ſeek*	ath-iarra
admoneo, *to admoniſh*	ath-muna
adno, *to ſwim*	ath-naoi
adoro, *to adore*	adh-ra
adunare, *to warm*	ad-hanadh
aeger, *ſickly*	eag-crua
aegis, *a breaſt-plate*	eide
aegroto, *to be ſick*	eag-cruada
aeſtas, *ſummer*	teas, *heat*, aos-teas, *the time of heat*
aetas, *age*	eata ; aeta ; aoſta, *aged*
affinis, *a kinſman*	adh-fine ; fine, *a tribe*, adh, *lawful*
ager, *a field*	agh i. magh
ago, *to do*	aige
algus, *grief*	ailc, olc
alimentum, *nouriſhment*	oileamhuin
alius, *another*	oile
alo, *to nouriſh*	ala
altitudo, *height*	alt, alp
altor, *a foſterer*	ailtre, altaire
an, *whether*	an
anchora, *an anchor*	an-corru
angor, *anguiſh*	amh-gor, i. e. *to cry out with pain*
anhela, *breath*	anàl
Arca, *an ark*	arc
argentum, *ſilver*	airgead
aſſurgo, *to riſe up*	eſeirghe
aſtringo, *to bind*	ſtranga
atteſto, *to affirm*	atth-theiſte

baccatio

LATIN.	IRISH.
baccatio, *drunkenneſs*	bacc. *N. B.* beiciḋh *is alſo to roar out, to cry*
baculus, *a ſtaff*	bachal.
balena, *a whale*	bal-ain, i. e. *Dominus aquarum*
balbus, *tongue-tied*	balbh
balneum, *a bath*	ball-nithe, *a place to waſh in, or to bathe the limbs*
barratrum, *a gulf*	barath-aiṫ, *a place of deſtruction*
barbarus, *barbarous*	borb
calor, *heat*	cail, gail
calvus, *bald*	calbh
calx, *chalk*	cailc
camelus, *a camel*	cam-all, i. e. *a crooked horſe*
camurus, *crooked*	cam
camus, *a bit of a bridle*	cam-phus, *pulling the mouth awry*
canalis, *a conduit*	canail
candidus, *white*	cain, *ſpotleſs*
canis, *a dog*	can, cu, cuan,
cano, *to ſing*	cana
canticum, *a ſong*	cantaċ
capiſtrum, *a halter*	cap-aidhiſtear, i. e. *a girdle on the head*
carè, *dearly*	car
carnarium, *a butcher's ſtall*	carn-aire, *to have the care of meat*
carcer, *a priſon*	carcar
caro-carnis, *fleſh*	cairn
carpo, *to crop*	crapa
caſeus, *cheeſe*	caiſe
caſtellum, *a caſtle*	caiſiol, cais-alt
caſus, *misfortune*	cas, *danger*
carus, *precious*	car
clamo, *to call*	glama
cognomen, *a ſurname*	cogh-ainm, *a provincial name*

columbus,

LATIN.	IRISH.
columbus, *a pigeon*	colum
columna, *a poſt*	colamhna, i. e. *a ſupport*
cortex, *bark*	coirt
credo, *to believe*,	creide
creta, *fullers earth*	cre-ata, *earth which works like dough*
cruor, *blood*,	cru, *from* cru *red*
cubiculum, *a cubit*	cubhaidh, *the meaſure to the elbow*
cuculus, *a cuckow*	cuach
culina, *a kitchen*	cul-iona, i. e. *a back office*
culpa, *a fault*	culp
cunabule, *a cradle*	ciune-leinbh, i. e. *to rock children*
cuniculus, *a rabbit*	cuinin
cuppa, *a cup*	cup, cop, *from* gob *the mouth*
cyathus, *a cup or pot*	fial
dæmon, *a devil*	de-aman, *a wicked deity*
damnum, *damage*	damh
decem, *ten*	deic
decurio, *a captain*	deagh-cur
diminutus, *leſs*	minidh
diadema, *a diadem*	dia-dhaimh, *the gift of the gods*
domus, *a houſe*	domh, daimh
durus, *hard*	dur
dies, *a day*	die, i. e. *light*
diluo, *to waſh*	diliu, *hence* diliun, *the deluge*
dos, *a dowry*	dos, *the penſion of the ancient bards*
draco, *a dragon*	drac, *from* drag, *fire*
dulcis, *ſweet*,	dil
eccleſia, *a church*	eaglis, See lios, *domus*; aglais, *from* agh-*bonus*, & lios *domus*
elixir, *quinteſcence*	eilic-fhir, *cleanſed from droſs and filth*

emadeo,

Latin.	Irish.
emadeo, *to be wet*	maodh, *moiſture*
gallus, *a cock*	gal-los, *an undaunted hero*
gelaſcio, *to freeze*	geal-uiſce
hora, ὥρα, } an hour	u-air, i. e. *a numeration of time*
triſtis, *ſad*	triſt, *a curſe*
hoſpes, *a gueſt*	o-ſpeis, i. e. *free from dread*
iris, *a rainbow*	iris, *a covenant*
luna, λυν, } the moon	lu-an, i. e. *the leſſer planet*
poeta, *a poet*	po-aeta, i. e. *a relator of ancient hiſtory*
rivus, *a river*	ri-vir, i. bhir, *running water*

Irish.	Arabic and Persic.
	N. B. The words not marked with a capital are Arabic.
Abran, *the eye-brow*	aifan
airear, *fine*	ara P
abairt, *urbanus*	habar H
abhac, *a dwarf*	abrek, *a deformed man*, abeket, *diminutive*
abſdal, *an apoſtle*	abdal, *a monk*
abail, *almoſt dead*	abla
adhaill, *the dead*	ajal
abair, *to relate*	akhabir, *the title of many books of genealogy in Arabic, in Iriſh* ac-abair *to relate of the tribe*
aireac, *noble*	arek
ab, *reproachful*	ab
abairt, *idiom of ſpeech*	abiret
abheis, *auſtere*	abis
aithceas, *a whore*	atyk, ahir
aiſe, *hopeleſs*	ajiz
aiſe, *damage*	azur
airis, *knowledge*	arif

airs,

IRISH.	ARABIC, PERS. &c.
airs, *a watch*	aſs, *a patrole*
aiſdear, *a journey*	azim, azim-ſhedan, *to go a journey*
aiſim, *to apply*	azim
aiſin, *dependant*	aſim, *a labourer*
aſar, *magic*	azyh, *a magician*
aifir, *reproach*	afur, *adverſity*
ſhearc, *love*	aſhik, *a lover*
eaſad, *dying*	aſyd
eis, *a band*	aſy, *rebellious*
ac-cul, *backwards and forwards,*	akul, *a whirlpool*
ala, *wiſdom*	alim
all, *univerſal*	alum, *the univerſe*
ala, *a ſwan*	alik, *an oſtrich*
am, *a ſpace of time*	am, *a year*
amad, *a fooliſh ruſtic*	ammet, *plebeians*
abail, *death*	aber, *dying*
abair, *ſpeak, explain*	abair, *interpreting*
abhrann, *ſorrowful*	aberan, *weeping*
aon, *any one*	oyin
at, ath, *repetition, and is uſed in compounds for the Latin* re.	att, *repetition,*
artac, *noble*	atuk, *nobles, a freed ſlave*
atal, *deaf to the cries of an injured female,*	atl, *carrying off by force*
aiſte, *a poem*	aſas, *a ſong*
ais, *a hill*	aſas
ac, *a denial*	akk, *diſobedient*
adhas, *good*	ajuz, *heaven*
acras, *hunger*	ajuz
biobhas, *an enemy*	bujuz, *oppreſſion*
buidh, *yellow*	bihud P, *ſinged yellow by the fire*
bille, *ſmall, weak*	beil

beim,

IRISH.	ARABIC, PERSIAN.
beim, *a degree of rank of the ancient Iriſh, when by law they were allowed Garments of a certain colour*	behim, *of one colour*
bion, *beſt*	behin P
be, *a woman of diſtinction*	bibi P
beith, *a houſe*	beit
biad, *food*	bit
bi & bil, *good*	bi P
bigh, *gum, glue*	pikh P
bigin, *a hair-lace*	pichend P
bior, *a ſpit*	bire P, *an auger to bore with*
paiſte, *children*	piſki, *youth*, puſu P
paiſgheara, *a midwife*	piſhkarè P
bioſar, *ſpotted ſilk*	bisè P, *ſpotted*
bir, *water*	bir, *a well*
tob-bior, *a well*, i. e. *good water*	tob, *good*
aill, *a precipice*	alou.
anacar, *calamity*	anac.
anaice, *protection*	anayet.
anadh, *obſtinate danger*	anad.
ain, *luſt*	ain.
ain-mian, *luſtful*	ainit, *adultery.*
achd, *a decree*	ahd.
fal, *deſtiny*; *as in* liagh-fail, *the famous ominous ſtone*	fal *an omen*
caille, *an old woman*	kehle, P. kehil, A. *full of years.*
cuan, *a hill*; cua, *the name of many mountains in Ireland*	kuh, P. *a mountain* kua, *a Camel's bunch.*
ci, *who*	ki, P.
ceedfa, *why*	keifa.
cis, *rent, tribute*	kiſe, P.
mi *a month*	mahi, P.

meiſci

IRISH.	PERSIAN, ARABIC.
meiſci, *drunk*	meſt, P.
beimneac, *abuſive*	behem, P. *reproachful.*
biſeac, *increaſe. Hence* bliain biſeac, *the leap year*	*We have already ſhewn the derivation of* bliain *a year, from* bel-ain *the circle of Belus, (or Apollo); it is probable* biſeac *is an oriental word, introduced by Soſigenes, whom Cæſar conſulted on this intercalation, and which might induce Cæſar to place it on the Sextilis of March; from whence* bis-ſextilis. *But the Perſians, to make up the exceſs of ſix hours, inſtead of one leap year, regarded no ſurplus hours till they amounted to 30 days, when the 120th year* (bis-ſexaginta) *was made to conſiſt of 13 months, which year they call* bihrek.
bliain bireac, *the ſame.*	
badhb, *the north wind*	berd, *cold, frigid.*
badhb, *a ſpirit or fairy, ſuppoſed to haunt particular families, each having its particular* badhb	bad, P. *the wind.*
	bad, P. *the name of a genius, who like the Eolus of the Greeks, preſides over winds; he has the ſuperintendence of the 22d day of the month, which is called by his name: to ſwear by the wind was common with the ancient Iriſh.*
beadas, *be it ſo*	bad, P.
bar, *eminent*	bara.
baſſa, *fate*	bazur, P.
abra, *the eye-lid*	abru, P.
os, as, *an ear*	azn, A.—*Hence* aſan, Ir. *an aſs.*
as, *out of*	az, P.
as *a fall of water*	az.
airear, *to feed*	arha.
aireamh, *to number*	arim *one by one.*
arac, *a plowſhare*	aris, *a plowman.*
arac, *powerful*	aryah, *victory*, arik, *a throne.*
aiſeac, *crafty*	aſhur, P.
beice, *crying*	bika, beka.
bac, *a hindrance*	bekt.
bacaire, *a drunkard*	bekri, P.

IRISH.	ARABIC, PERS. &c.
beact, *a croud, a mob*	begſa.
bal, baile, *a town, a home*	baled *a city.*
balga, *a learned man*	bulga.
bean, *a woman, a wife*	benaj, P.
bann, *a legion*	bend.
bunadh, *ſtock, origin*	bunyad, P.
ban, *a ſon*	ben.
bum, *naked, in rags*	buhum *naked.*
bum-bhean *a miſerable old woman,*	
bunn, *a ſtructure*	beni.
bas, *death*	fawz.
fail, *ominous, fatal.—Hence the famous* liagh-fail *or fatal ſtone, uſed at the coronation of the Scottiſh kings, which was carried from Ireland to Scotland, and from thence to London*	fal, P. *an omen.*
finna, *troops, tribes*	fena.
eara, *fear, miſtruſt*	eru.
bruchd, *a belch*	arugh, P.
ſean-bean, *an old woman*	ſhenahber.
ſugh, *merry*	ſhukh, P.
miſce, *drunk*	meſik, A. meſti, P.
poſa, *a kiſs*	buſe, P.
pus, *the lips*	puz, P.
ceaſa, *puniſhed by law. Hence* aoine an cheaſta, *good friday*	cauſee, P. *a judge.*
bauſa, baiſi, *a kind of play, with a light ſtick whirled round*	bauſa.
bas, *a clumſy, awkward woman*	bauſa, *a woman with clumſy large hips.*
back, *a breach*	buk, beht.
buaire, *troubled in mind*	buyè, P.
aſa, *a ſhoe*	aſakiſet, *a ſhoemaker.*

dan.

IRISH.	ARABIC, PERS. &c.
dàn, *a poem*	dana, *a poet, a learned man*; A. and P.
aſaid, *to reſt*	aſayiden, P.
eaſc, *very old* } aos, *age* }	aſs.
bairſir, *a lampooner*	baſiri, P.
baois, *fornication*	bazire, P.
bah, bath, *the ſea*	bahe, P. *deep water.*
barrcath, *a helmet*	baraki, peraki, P.
bard, *a ſatire*	bard, P. *an ænigma.*
earb, *explaining*	arb, *the index or foreſinger;*
earc, *a cow*	arkh, *a bullock.*
irt, *death*	irtihal.
irſe, *genealogy*	îrs, *heritage*; el irs *a noble ſtock.*
eiric, *payment for murder*	erj, P. *price*; erſh, A. *a bribe to the judge.*
ara, *a country fit for paſture, as*, tiubbra-ara *now Tipperary.—Hence* barb-ara *Barbary in Africa.* See *barb* in the Waldenſe tongue.	ara, *paſtures.*
eilit, *a deer*	oilet, Heb. ellos, Gr. ur-let, A.
eirr, *ſnow*	eriz, *froſt.*
birred, } birran, } *a cap or hat*	birunè, P.
birrac, *fetid water*	birim, P.
bais, *the palm of the hand*	beyza, *the hand*, A.
biail, *an axe*	bil, P.
barn, *a gap*	bein.
binn, *true, manifeſt*	beyin.
binid, } binean, } *calves runnet.*	binu, P. pinu *butter milk*, P. bynuen, A. *butter milk.*
balc, *pride*	behlket.
bior, *water* } tob-bior, *a well* }	bir, A. *a well*; tob, A. *good.*

IRISH.	ARABIC, PERS. &c.
taibhſi, *an apparition*	tabiſh, *a familiar ſpirit*, P. *from* tabi *a follower.*
cach-búacar, *cow-dung*	achath alḅukar.
tar, *beyond, over and above*	tar, P. *top, ſummit.*
teactaire, *a meſſenger*	takhten, P. *to haſten.*
téas, *the weſt*	tezeiy, *the declining of the ſun.*
tuibhe, *ſtraw*	tibn.
teach, *a houſe*	tekht *the royal reſidence.*
ealc, *litigious*	alek.
obha, *a river*	obb, *water*, P.
ailg, ailgeas, *alms*	alik, *begging.*
all, *a horſe* all, *a bridle*	aleh, *a managed horſe.*
allamhar, *a great army*	*Quære if from the Hebrew* alam *congregatio, or the Arabic* alem *the royal ſtandard?*
paiſte, *children*	peché, P. *a child*; piſſar *a boy.*
tabhul, *a horſe-fly* crann tabhail, *a bow*	tapal, P. *large wings.*
tap, *a round maſs*	tabdan, P.
taoiſle, *chiefs*	taſyl, taaſil, A.; Tchi *Chineſe.*
taſaighthe, *inhabitants*	tajik, *citizens.*
deamhal, *hobgoblins*	tehwil.
ſeamar, ſeamrog, *trefoil*	ſimar, *bearing many leaves.*
Phìll, Fithill, Fitchill, *a cheſs-board, alſo the game of cheſs,*	Phìl *is the Perſian name of a principal man at this game, being the 3d.* The Arabian name of this piece is *als Phìl*, and means the elephant; from whence *Alphillus* uſed by the old Latin poets: The French call this man *fol.* I have not been able to find the Iriſh names of the men of this game, but it was univerſally played by the ancient

cient nobility of Ireland. Dr. Hyde ſays, the old Iriſh were ſo greatly addicted to cheſs, that, amongſt them, the poſſeſſion of good eſtates hath been decided by it: and adds he, there are ſome eſtates at this very time, the property whereof doth ſtill depend upon the iſſue of a game at cheſs. For example, the heirs of two certain noble Iriſh families, whom we could name, (to ſay nothing of others) hold their lands upon this tenure, viz. that one of them ſhall encounter the other at cheſs, in this manner, that which ever of them ſhould conquer, ſhould ſeize and poſſeſs the eſtate of the other. Therefore, ſays the Doctor, I have been told, they manage the affair prudently among themſelves; once a year they meet by appointment to play at cheſs: one of them makes a move, and the other ſays, I will conſider how to anſwer you next year. This being done a public notary commits to writing the ſituation of the game, by which method a game, which neither hath won, hath been, and will be continued for ſome hundreds of years. Even the learned may be impoſed upon!

I find in the old Brehon Laws, that one tax, levied by the monarch of Ireland, on every province, was to be paid in cheſs-boards and complete ſets of men. And that every *Bruigh* (or innholder of the States) was obliged to furniſh travellers with ſalt proviſions, lodging and a cheſs-board, *gratis*.

The game in India has ſeveral names, as

Scatrengi or *Schatrak*, i. e. of the King; *Seath-tracta* in Iriſh, ſignifies the tract, draught, or treatiſe of the King, or ſupreme; hence we have Seath-athair, i. e. *Seathair* in Iriſh, a name of God. *Sar*, Heb. a prince. *Syre*, Pers. God. *Shadh*, Heb. Deus. From whence the Iriſh *Saoi*, *Saoidh*, a man of divine knowledge, a man of letters.

Schah is King in Perſian, and *Schah mat*, the King is dead; in Iriſh *Seath mutha*, which is converted into *Check mate* in Engliſh. The Chineſe call this game *Phil*, i. e. the elephant, which is the ſame name as given it by the Iriſh, *Phill* or *Fithill*. *Cahûra* is another Indian name of a man at this game, ſignifying a pledge or hoſtage, in Iriſh *Cathurra*.

The

The *Iriſh*, *Iberno Celtic* or *Gaodhlic*, collated with the *Mungallic* or *Kalmuc* Language of *Tartary*.

THESE Kalmucs, Strahlenberg tells us, are not Tartars originally, though now ſo denominated by the Chineſe; among whom *Tar-tar* implies *Barbarus*; they are, ſays he, of a Scythian origin; the affinity ſhewn in the following liſt of words ſeems to agree with Martinet, who thinks the Iriſh are of Celto-Sythic race. We muſt here notice that *Tar* in the Iriſh as well as in the Chineſe tongue, implies *contempt*.

It is not to be ſuppoſed that the Siberians, from whom the learned Swiſs and German authors before-mentioned, draw the origin of the Gadelian Iriſh, can poſſibly have retained their primitive language to this day, conſidering they have paſſed ſo often under the ſword of various Conquerors; yet the affinity between the Iriſh and the Kalmuc language of Mongallia (as inſerted in Strahlenberg) is ſo ſtriking, we ſhall compare as many words as a work of this kind will admit. The *Kalmucs* extend from *Tunguſia* along the wall of China, through *Tibet* to *Leaoton*, and conſequently include the *Mantcheou* Tartars, whoſe method of writing is ſimilar to the *Ogham* of the ancient Iriſh, as will be deſcribed under its proper head in this edition of the Grammar.

KALMUC.	IRISH.
A, *I*	Am
abdara, *a bed, a cheſt*	abdairt, adairt, *a bolſter* imdai, *a bed*, bard, bardog, *a cheſt*
aſſun, *hair*	cas, caſſan, *hair of the head*

artzul

KALMUC.	IRISH.
artzul, *a handkerchief*	ciarſuir, ciarſul,
alta, *gold*	allad, *luſtre*
are, *a man*	ear, ar, aire
aretaka, *a cock*	ear-tacar, *heros*
æme, *a woman*	em, im, fem
ama, *the mouth*	men, *the mouth*, amac, *ravenous*
ara, *jaw-teeth*	carr, carbad, *the jaw*
acha, *a brother*	aice, *a tribe, one of a tribe*
ala buga, *a purſe*	bucan, buigſi
aroeku, *to ſweep away*	ruagaire, *to drive away*
arba buda, *barley*	arbhar-buidhe, *yellow corn or barley*
allaga, *the hand*	glac, *the hand*, lagar, *a fork, a prong*
abo, *hunting*	{ abo, *the hunting cry, and the war cry* abus, *a wild beaſt*
altanſubus, a pearl	ail ſaibreas, *a precious ſtone*
arion, *clean*	nairen, iodhan
acie, *a relation*	aice
alema-modo, *an apple tree*	amhal-maide, abhal-maide.
aſcun, *the evening*	ſcun-laethe; la, *a day.*
ajaka, *a cup*	cairteog, *a cup*; deoca *drink.*
arſlon, *a buffalo*	earſeg, *a buffallo*; lannoir, *an ox, bull or cow.*
ahlon-bun, *callico*	lin-bàn, *white linnen.*
artſchi, *I mutter*	arſè, *quoth he.*
æchæ, alchæ, *a mother*	{ ioc, iog, *a mother.* ail-ioc, *a mother nurſe.*
ainidſohi, *to drive out*	ainſidhidh.
achtol, *to cleanſe*	eacta, *clean.*
aſaka, *I throw out*	aiſioc, *to vomit.*
aſoc, *to enquire*	aſcadh.
ab-kobiſche, *I buy*	coibki, 1. coibhci, *bought.*
arky, *I break out*	riocuai, *a plague, a ſpotted fever.*
aſſoo, *I pray, I beg*	ſuiri, *to court, to ſooth.*

KALMUC.	IRISH.
ainæ, *I fear*	ahinne, 1. aghthinne, *fear*; amhan, *fear*.
apſchyri, *I bring*	aiſtri, *to bring or carry*.
arul, *a ſpindle*	oirle.
alun, *pannels of a ſaddle*	ulan, ullaid, *a pack ſaddle*.
argul, *to bore through*	araguil, *perforated*; aracuil, *convex*.
anni, *I underſtand*	ain, 1. aithne, *knowledge*.
ab-ſchird, *I find*	ſgarda, *to diſtinguiſh*.
ajahr, *late*	ſiar.
ala, *I kill*	ala, *a wound*.
alagdi, *I kill*	lorg, *a wound*.
æregi, *I ſeek*	iarraighi, *ſeeking*.
artſchi, *I ſcold*	ruſca, *to ſtrike or chaſtiſe*; reaſcach, *talkative*.
alaſko, *a hammer*	laſca, *to ſtrike*.
agutſchi, *good*	aghàs, 1. adhas.
ailſhi, *I go there*	aill ſo, *go there*.
alun, *a halter*	all, *a bridle*.
a-orkyl, *I leave behind*	ar cùl, *behind*.
æmnæ, *to cry*	eime, *to cry*.
æmetſchi, *I cry out*	geimni, *to roar as a bull or cow*.
anordæbel, *ſtays, jacket*	ainear dubale, *a woman's doublet*.
a medo, *I live*	meadhara, *lively*.
ædæſſon, *meal, flower*	taos, *dough*.
a biræ, *I vex*.	buairea, *to vex*.
aigra, *near*	agoire.
ara, *a bolſter*	airel, *a bed*; ear, *the head*.
artaga, *I ſet higher*	ardaga, *exalted*; ardtoga, *choſen magiſtrates*.
alagada, *a diſtaff*	coigeal,
ælgi, *I earn*	ailgeas, *alms, wages*.
arkedgi, *I overthrow*	argad, *to plunder*.
ætkæ, *I cut in pieces*	eiſci, *cut in pieces*.
buſſi, *a girdle*	baſc, *a circle*.

bytzychan,

KALMUC.	IRISH.
bytzychan, *a little box*	buſcan, bugſan.
boro, *rain, water*	bior, *water*; boro, *a common name of brooks, ſubject to floods in time of rain.*
bulgari, *a hide*	bolg.
byceſen, *to write*	fic, *the name of the ancient Iriſh ſtylus.*
bayan, *great, eminent*	ban, *a hero*; bannach, *eminent in the law.*
BURCHAN, GOD	BORRCHEAN, *Faſtigium Capitis*, i. e. *Dominus Dominorum.*
by, *I*	bim, *I am.*
bayſchin, *a houſe*	bothan. bachan
bugu, *a ſtag*	boc, *a he goat.*
bula, *burial*	beala, *death.*
bulack, *moraſs*	balac, *moraſs, marſhy places by the ſea ſide.*
b elen, *I prepare*	ollam, *prepared.*
b anildu, *I return*	anaill, *returned, from beyond.*
b aruldugi, *I avert*	riaghalùgha, *to over-rule.*
bolun, *horned cattle*	bol, lonnair, *horned cattle.*
bodzar, *I defile*	bod. (Quære.)
baienæ, *I have been*	ba me, bian.
billran, *I work in timber*	bile *timber*, rinne *made or done.*
baſſa, *yet*	fos, foſa, bfoſa.
burgaſu, *fir*	giuſa.
baga, *few*	beagan.
bydo-enæ, *a patridge* beaad-enai, *a ſparrow* byd-un, *a lapwing*	ean, *a bird.*
beæ, *I work*	bed, *work.*
b, aidgigi, *I live*	aitiuga, *to inhabit.*
baiehu, *I live to a great age*	baoth, *long life.*
b, ari, *I faſt*	aire, 1. aithreadh, *repentance.*
bailiydh, *I miſtake*	mealladh, *to miſtake.*
ba, *I commit ſin*	bai, *to do wrong*; ba, *death.*

bindaidu,

KALMUC.	IRISH.
bidnaidu, *hither*	anait-ud, *thither*
kitat, *a ſervant*	cacht, *a bond-woman*
	ancaite, *a ſlave*
camandu, *to thee*	cumduit, 1. chumdhuit.
chamtatata, *together*	camcacta, *the ſeven ſtars which roll about the north pole. Quære,* Kamſchatka?
chutien, *ſtale meat*	cùa *fleſh,* tin *diſſolved, melted.*
chormantzchi, *a cheat*	garmanac, *a ſcape-gallows.*
	coirmantac, *guilty of great faults.*
chorba, deceit	coirbe, *wicked, depraved.*
chankayla, *I cover*	cean-caille, *a covering for the head.*
chagahl, *I protect*	cagala, *to preſerve*
choſpoſa, *your ladyſhip*	
choblone, *I make known*	cobhail, *open, manifeſt.*
chukun, *children*	coict.
choraga, *a lamb*	caor-og, *a young ſheep.*
chorongoi, *cloudy*	ceo-rùnaigh, *a dark cloud.*
choy, *a ſheep*	choi, oi, caor.
chinei, *I remember*	cinni, 1. cuimhne, *memory.*
cha? *where?*	ca?
debell, *a ſhort coat*	dubala.
dàlai, *the ſea*	duil-lear; — duil, *element,* lear, *the ſea.*
doboel, *the people*	pobal.
daihla, *an alarm*	dàla.
dohla, *I ſing*	tola, *a choiriſter.*
diaro, *flame*	dai, *fire.*
dadaghi, *I command*	daigh, *a command.*
	daigh-nim, *I decree.*
dolga, *waves*	tuilg, *the ſea.*
dohla, *I give to drink*	dòl, *to drink.*
duge? *why?*	go tuige?
eme, *a woman*	em, im,
ere, *a man*	ear, ar, fear.
endur, *to day*	andiu.

caeholl,

KALMUC.	IRISH.
eacholl, *the beard*	ulca, ealca.
æmell, *a ſaddle*	am-all, *horſe-collars, the hames.*
giàma, *a goat*	gabhor.
giabu, *go out*	gabh-u, *take yourſelf away.*
gola, *a mountain*	roile; ARMORIC, yuhel.
gurbæ, *therefore*	gurab.
gerr, *a houſe*	darr.
guluag, *a young dog*	cu-luath,
gihl, *the year*	giul, *New-Year's Day*;—from the miſletoe diſtributed on that day by the Druids.
gorg-ol, *a turkey hen*	cearc, *a hen*; 1. kark.
ghed, *I loſe*	gad, *ſtolen.*
idee, *I eat*	ithidh, *to eat.*
kelle, *the tongue*	cel, kel, *the mouth.*
kun, *a man*	cean, kan.
kailuc, *a ſhirt*	culaidh, *cloaths.*
machtana, *I wonder*	mactaim.
nom, *a book*	naom.
nogen, *a lord or maſter*	nodh, nogh, *noble.*
nuur, *the face.*	gnuais, *the face*; naire, *a bluſh.*
nale, *thither*	nall.
kala? *when?*	ca la? *what day?*
katuc, *a woman*	coint, *a woman*; cacht, *a female ſlave.*
okyn, *a virgin*	oikin, 1. oighin.
kutuga, *a knife*	cutac, *cut off*; cuirc, *a knife.*
modun, *wooden*	maide; maidean *(dimin.)*
mocklau, *a ſervant*	mogh-laoi, *a hired ſervant.* mogh-ſaine, *a ſlave.*
mungu, *money*	monagh.
mori, *a horſe*	eiri, *to go on horſe-back.* marc, *a horſe.*
nurr, *the ſea*	muir, *the* ſea; niun, *a wave.*

otaga.

KALMUC.	IRISH.
otaga, *a knife*	meatog, bidog.
oo, *to drink*	ol.—*See* dohla.
oln, ula, *a mountain*	mual.
oelaen, *I ſay*	olam, *I ſay*; ol ſe, *quoth he.*
ſuun, *ſummer*	ſoin, *fine weather.*
ſsu, *a ſeat*	ſui, 1. ſuidhe.
ſudur, *a book*	ſuad, *a learned man.*
ſaar, *an ox*	ſearb.
tologi, *the head*	toll.
tymuhr, *an anchor*	ta-muir, 1. tath-muir, *a hold-faſt in the ſea.*
tulæ, tolo, *I pay*	diola, *to pay*; taille, *wages*
taiſhi, *a prince's ſon*	taoiſi, tuiſi, taoiſeac. *Hence* Mac-an-taois *or* M'Intoſh, *i. e. the ſon of a general, prince, or chief.*—Tchi, *a chief*, Chineſe.
Sui, ſuir, *water*	Suir, *water*; ſur, *the ſame in Welſh and Armoric.*

Hence the name of the great river Suir which runs by Waterford. *Suir* in the Iriſh Brehon Laws implies drink, as *ſuir agas biatha*, victuals and drink.

Kalmuc, *the ſons or deſcendants of the Kals or Kelts*	*Ceil-mic, Keilt-mac*

The Reader muſt recollect that theſe *Kalmuc* words were written by a German, conſequently the orthography differs from the Engliſh manner of writing, and the Tranſlator of Strahlenberg candidly acknowledges his ignorance in many places of the German explanations: under all theſe diſadvantages the affinity is ſo great, it muſt ſtrike every impartial reader.

From

From Bell's Travels through the country of the *Kalmucs* and Mongals we have ſelected the following:

KALMUC.	IRISH.
Kontayſha, *a chief*	Ceann-taoifi.
tuſh-du-chan, *a prince*	tuis-do-cheann.
ayuka-chan, *a prince*	aice-cheann, *i. e. head of a tribe.*
Kutuchtu, *the ſtate high-prieſt*; at whoſe death his ſoul is ſuppoſed to make choice of a youth, into whom it enters, and the ſub-lamas having diligently ſearched for this youth, at length find the Ku-tuchtu.	Kuth-tuchta, *the choſen or ſelected one, head or perſon.*
lama, *a prieſt*	lamais, *a learned man.*
Dalay-Lama, *the chief tribe prieſt*	Dala-Lamas. (dala, *a tribe.*)
Tomm, *a village, ſo called from the ancient ſepulchres found there*	tomm, tum, tuam, *a ſepulchre.*
iſky, *the final of every place ſituated on rivers, &c.*	uiſce, iſce, *water.*
Boro, *name of a river ſubject to floods*	bor, *ſwelling*; Boro, *a river in the county of Wexford.*
Bor-gualty, *a river ſo called*	gualti *is a name common in Ireland to rivers and mountains.*
toll, *a pit*	toll.
tylka, *a well made by ſinking in the deſarts*; *it commonly proves brackiſh*	tuilce, *the ſea, water, ſea-water.*
Bay-kall, *the ſea between the Deſart and Pekin, which is to be paſſed by ferries.*	ba-cala, *a ſea ferry*; *alſo a marine harbour.*

From

From Muller's Travels through the *Oſtiacks* of Siberia, we have collected the following:

OSTIAC.	IRISH.
Kamine maſla, *a greaſy ſtone found in the earth, which he tranſlates* beurre de pierre, *butter ſtone*	Cuamar-mas-aile, *a greaſy, excellent ſtone*
Oby, *a river*	Oba
Guba, *a gulph*	Gob, *a mouth*; go, *the ſea*; go-bel, *a harbour's mouth.*
Juva, *help*	Tiubhra, tiuvra, *help*; ti *into* J is common in the Manx and Baſque.
Nemen, *a name*	ainm
Sabats-ki, *a ſtrong dog which draws their ſledges*	Sabath-cu, *a ſtrong dog*
Knes, *the better kind of people*	Cneas
Scheitan, *the common name of their idols*	Sciathan, *a ſhield, a protector*
Scheitan, *a brazen gooſe alſo*	Sciathan, *the wing of a bird,* ge-ſciathan, *a wing of a gooſe*
Staric-ob-ſkii, *the Deity of the river Oby*	Starga-oba-uiſce, *the Guardian of the river Oby*
Ge gen Kutuchtu, *the regeneration* of Kutuchtu	Go-ginn Kutuchtu

If the bounds of this Eſſay would permit, we could here prove from ſacred and profane Hiſtorians that this vaſt continent of Aſia was peopled by the immediate deſcendants of Japhet, the acknowledged father of all Celtic nations. The learned Pezron has ſummed up many unqueſtionable authorities of this nature in his *Antiquities of Nations*; in the preface to which he notices his aſtoniſh-

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ment that Bochart ſhould have ſaid nothing of the origin of ſo great a people as the Celtæ; the firſt chapter of his ſecond book is entitled, *The Origin of the Celtic Language.* He then proceeds thus,

The Holy Scripture, which we ought to look upon to be the fountain of life and truth, in a few words diſcovers thoſe great and important things to us, which, without the help of it, muſt have been buried in eternal oblivion; for it is by it we are informed, that God, in making of man, beſides other endowments whether of Grace or nature, wherewith he was pleaſed to qualify him, gave him words to be the interpreters of his thoughts and the hidden receſſes of his heart. He endowed him with the gift of ſpeech from the very firſt time of his creation, that he might be able to celebrate his praiſes, and to live in community and ſociety with others of his own kind. I have ſhewn upon another occaſion at large, that this firſt language was preſerved by mankind, not only till the time of the Univerſal Deluge, but even to the building of the famous tower of *Babel*, ſince called *Babylon.*

The word *Babel* in *Hebrew* ſignifies *confuſion*, becauſe the Almighty at that time altered and confounded mens languages, in order to puniſh them for their pride and wickedneſs. Before that, there was but one language in the world; but on a ſudden there ſprung up ſeveral, which God was pleaſed to form in men, that their meaſures might be confounded and diſconcerted, ſince they ſpoke but one tongue before; and ſo by this confuſion their vain and fooliſh enterprize was quickly at an end. Mankind being aſtoniſhed with this puniſhment, and confounded with their vanity, were, however, brought to obey God's command, that required they ſhould people and repleniſh the earth, and therefore they left the land of *Shinaar* or *Babylon*, and quickly diſperſed themſelves into all parts of the world.

But here we are to obſerve from the authority of Divine Writ, that the heads of families or tribes having at that time different languages, began to form different people or nations. For example, the children of *Sem*, which in

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ſcripture are called *Elam*, *Aſſur*, *Arphaxad* and *Aram*, to mention no other, were no more than the heads of families before the confuſion of languages, but afterwards they became all of them heads of nations. So that from them came the *Elamites*, afterwards known by the name of *Perſians*; the *Aſſyrians*, *Chaldeans* and *Aramites*, otherwiſe called *Syrians*. The ſame thing is to be ſaid of the deſcendants of *Cham*; and how can it be denied in reſpect to the children of *Japhet*, who was the eldeſt of *Noah*'s three ſons.

This Patriach's eldeſt ſon was *Gomer*, and next to him *Magog* and *Madai*, (Gen. x. 1, 2) without our naming four more that are mentioned in the ſcripture. It is certain that *Madai* was the father of the *Medes*; the ſcriptures, and eſpecially the prophets, ſpeak no otherwiſe. *Magog* is alſo looked upon to be the Origin of the *Scythians* or people of *Great Tartary*: *Gomer*, who was the eldeſt, muſt certainly, as well as the reſt, be the founder of a people, and who could they be but the *Gomarians*? from whom according to *Joſephus*, the *Celtæ* or *Gauls* were deſcended (Joſ. b. i. l. 7.) And if *Gomer* was the true ſtock of the *Gauls*, as I have already made out by ſo many proofs and authorities, they muſt needs have a language different from other people, and that was the *Celtic* tongue. But to carry this name no farther, which indeed properly appertained to no other than the *European* provinces towards the *Weſt*, it was at firſt the language of the *Gomarians* in *Aſia*, then of *Sacæ*, afterwards of the *Titans*, and alſo of the *Cimbri* or *Cimmerians*. After all which, that is, a ſeries of many ages, it became at laſt the language of the *Celtæ*, who were better known by the name of *Gauls*.

The language therefore of the *Celtæ*, that fixed in *Gaul*, was from the firſt ages of the *Poſtdiluvian* world, the language of the *Gomarians*, who were ſeated originally in the *Higher Aſia*, towards *Hircania* and *Bactriania*; and it is not to be doubted but the language of the *Gomarians* was that of *Gomer*, who was their head and founder; and if it was the language of *Gomer*, it muſt neceſ-

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ſarily have been *one of thoſe formed at the confuſion of Babel.* All theſe deductions are ſo true, natural and well purſued, that I cannot ſee how they ſhould be denied. They are ſupported and confirmed by the ſcripture; for *Moſes*, after having in the tenth of *Geneſis*, enumerated the children of *Japhet*, and ſome of their deſcendants, at the head of all which he places *Gomer*, ſays, a little after, Theſe were they, who were diſperſed into ſeveral countries, into the Iſles of the Gentiles, every one according to their language, tribe and people.

As for the Iſles of the *Gentiles*, according to the *Hebrew* language, which is common in ſcripture, maritime regions or provinces are meant by it, that is, all thoſe countries you paſs into by ſea, as the *Leſſer Aſia*, *Greece*, *Italy*, *Gaul* and *Spain*, and other like places: But it is certain they were the poſterity of *Japhet*, that peopled all theſe countries. *Gomer* was his eldeſt ſon; the *Gomarians* were deſcended of him: Theſe, as well as others, poſſeſſed countries in the Iſles of the Gentiles. Joſephus ſays, that theſe *Gomarians* were thoſe who were called *Gauls*; they were the people therefore that filled *Gaul* with their colonies: I ſay nothing of my own here; all of it is grounded on ſcripture, and thoſe that have been at the pains to be the interpreters of it.

But let us not reſt here, for we ought to neglect nothing for the confirming a truth, which may be conteſted, becauſe it has in a manner continued hitherto concealed and unknown. It is certain from what has been offered, that the *Celtæ* who extended themſelves to the utmoſt boundaries of the *Weſt*, that is into *Gaul*, were the deſcendants of thoſe, who anciently bore the name of *Titans* (*a*). Callimachus, who flouriſhed in Egypt about

(*a*) An ingenious and learned author, a member of the Society of Antiquaries, London, lately publiſhed an *Enquiry concerning the firſt Inhabitants, Language, Religion, &c. of Europe*, in which he draws the origin of the inhabitants of Europe from the northern parts of Aſia, commonly called Scythia, whoſe colonies ſpreading ſouthward, ſettled near the Euxine Sea, under the general name of *Cimmerians*, by whom

two hundred and fifty years before our Saviour's time, was ſo ſatisfied with it, that he took delight to recount it, becauſe it ſeemed to tend to the honour of *Ptolomy Philadelphus*, his hero, and who played them a very ill trick. Theſe *Celtæ* were according to that author *Titanum poſteri*, or rather *Titanum ſera poſteritas*, the deſcendants of the Titans, and I may ſay their laſt and remote poſterity: If theſe *Celtæ* came from the blood of the *Titans*, it is not to be doubted but they preſerved their language, as being that of their fathers and anceſtors, and what I have ſaid before is a clear proof of it: but I have ſhown, in treating of thoſe princes who ruled over the *Titans*, that they were the cotemporaries of *Abraham*, and even of his father *Terah*; and that they were more antient than the reign of *Belus*, the father of *Ninus*, and the famous empire of *Aſſyria*. Here is antiquity equal with that of the ancient Patriarchs: but that is not all; for before theſe people, that in old times made ſo much noiſe in the world, bore the name of *Titans*, they had that of *Sacæ*, under which they performed greater things, as well in the *Higher Aſia* as in *Armenia*; part of which was ſeized by them. From theſe early times which come up almoſt to the diſperſion of *Babel* and the days of *Gomer*, the *Sacæ* and the *Titans* ſpoke the CELTIC tongue, as may be ſeen by ſeveral words that are ſtill in being, and by the proper names of thoſe princes and princeſſes that ruled over theſe *Titans*.

If to all theſe reaſons we join one proof, and that is, that the *Celtic* is even at this day, full of words, that in all appearance came from the Hebrew, and exceeding ancient, it

whom, in all probability, the other parts of Europe were afterwards peopled. The Greeks were Scythians, although *Scythian* and *Barbarian* became at length ſynonimous terms: Their very gods were of Scythian origin. However, ſays our author, whether the Titans were originally Scythians, the poſterity of Japhet, or whether they were Phœnicians, deſcendants of Ham; they were temporal ſovereigns, poſſeſſed large territories, and were otherwiſe greatly intereſted in the affairs of Europe, and probably in their time *one common language prevailed over Europe*, and the remains of ſuch are ſtill to be found in Biſcay, Armorica, Wales and Ireland.

it remains without diſpute, that this language was that of *Gomer* and his poſterity: and hence we may eaſily ſee that it had its origin in the country of *Babylon*, amidſt the confuſion of the firſt language. I cannot ſee that it could have any other beginning than this. But that is not ſo extraordinary a thing, ſince there are ſeveral other languages that can alſo boaſt of it. Thus I have given my thoughts of what might be ſaid with moſt ſemblance of truth, touching the origin of the *Celtic* language. But, before I proceed, I pray your attention to one particular: When the Almighty, after the appeaſing of his diſpleaſure by the univerſal deluge, which deſtroyed the wicked of the old world, came to give his bleſſing to the three ſons of *Noah*, whom he had reſerved for peopling the earth again, he bid them *multiply and increaſe and repleniſh the earth*. But, when their father *Noah*, ſome time after, gave them his benediction, he ſaid to *Japhet* his eldeſt ſon, GOD SHALL ENLARGE JAPHET, &c. which was a very prophetic bleſſing, and dictated by the ſpirit of God, who let him know that the bounds and poſſeſſions of *Japhet*, that is of his poſterity, ſhould be of a vaſt extent. In ſhort, the deſcendants of this ancient Patriarch poſſeſſed above half *Aſia* and all *Europe*, to ſay nothing of *America*. (*b*)

If things were ſo, which of the ſons of *Japhet* ought to have the greateſt ſhare in this propagation of his poſterity, and peopling the vaſt countries they were to enjoy? If we ſpeak according to the rules of nature and equity, his eldeſt ſon, who was *Gomer*, according to the ſcripture, muſt have

(*b*) By the Collation of the Iriſh with the languages of Siberia, in the foregoing ſheets, it is evident, the Celtic dialect was ſpoken and is yet preſerved on the northern coaſt of Aſia, from the *River Oby* to *Kamtzatka*; and, by the diſcoveries of our countryman Capt. Cooke, the paſſage from this coaſt to the Continent of America, is ſafely performed by boats from iſland to iſland: Capt. Williamſon, who was lieutenant to Cooke in theſe voyages, informed the author, that, from the middle of the channel between Kamtzatka and America, he had diſcovered the land on either ſide; this not only readily accounts for the peopling of America, but for the Celtic language being ſpoken on that great continent.

been the perſon. And in effect, it is what came to paſs, according to the ſingular diſtribution of God's providence, that orders all things according to his good pleaſure: for, it was from this *Gomer*, who ſettled firſt in the provinces of *Upper Aſia*, that in proceſs of time the *Celtæ* came; and theſe people were ſo warlike and numerous, that they poſſeſſed almoſt all the countries of *Europe*; and hence it was that on the one ſide, the cape of *Oby*, which is at the mouth of the river *Oby*, the farther part of *Muſcovy*, was antiently called *Promontorium Celticæ litarmis, carambucis lucis* (Plin. lib. vi. c. 13.) and that on the other ſide, *Cape Finiſter*, which is the fartheſt bounds of *Spain* and the weſtern point of *Galicia*, was alſo called *Promontorium Celticum*, from the *Celtæ* who poſſeſſed theſe countries of Spain.

The *Celtæ* were therefore antiently ſeated in both the extremities of *Europe* towards the Eaſt and Weſt. Beſides we have hiſtorians and geographers who fix the dwellings of the *Celtæ* from the *Danube* and the *Alps* in all the Weſt and North, wherein it may be ſaid they were not miſtaken. It was upon theſe authorities, that the moſt antient Greeks comprehended two thirds of Europe under the name of *Celtæ* or *Celto-Scythæ: Veteres Græcorum ſcriptores* (ſays Strabo, lib. 2.) *univerſas gentes ſeptentrionales Scythas et Celto-Scythas appellaverunt.* This learned man had already ſaid, in his firſt book, that thoſe antient Greeks gave alſo the name of *Celtæ* and *Iberi*, or rather that of *Celti-Berians* and *Celto-Scythians*, to thoſe people who lived towards the weſtern parts of *Europe*. His words are *Celtæ et Iberi, aut mixto nomine Celtiberi ac Celto-Scythæ appellati ſunt.* We ought to be ſatisfied from thoſe antient Greek authorities, that the provinces of Europe, as well towards the Weſt, as the North, were full of *Celtæ*, which gave *Ephorus*, who lived a little before the reign of *Alexander the Great*, occaſion to ſay, that *Celtica* was of a prodigious extent: *Ephorus ingenti magnitudine dicit eſſe Celticam.*

The antient Grecians we ſee underſtood very well that the *Celtæ* in antient times had poſſeſſed a great part of Europe,

Europe, and they plainly enough own it; but it is ſtrange they did not know, that the ſame *Celtæ* under the name of *Titans*, continued about three hundred years maſters of the *Leſſer Aſia*, *Thrace* and *Grecce* without exception; which I have ſo well proved when I treated of *Uranus*, *Saturn* and *Jupiter*, that it cannot be overthrown. On the other hand, the *Latins* ſeemed to be ignorant that one-third of *Italy* had for ſeveral ages been in the poſſeſſion of the *Umbrians* who were a *Gauliſh* or *Celtic* people. The ſame thing may be ſaid in reſpect to the *Sabians*, *Oſci* or *Opiqui*, the *Volſians* and *Brutians*, all of whom, and they were very antient, deſcended from the *Celtæ*; and indeed I cannot but wonder, that the *Romans*, either did not know, or elſe perhaps diſſembled it; the *Greeks* did the ſame in reference to the *Titans*; for the antient fragments which we have ſtill in our hands, both of the one and the other nation, would induce us to believe they were not altogether ignorant of the truth.

Be it as it will, it is plain from what I have ſaid, that the bleſſing of *Noah* in reſpect to *Japhet* was a prediction that was fully accompliſhed; that his poſſeſſions were vaſtly extenſive; but that he himſelf enjoyed ſo many countries and territories, no otherwiſe than by the poſterity of *Gomer*, his eldeſt ſon; that he ſettled many colonies in *Aſia*, and filled a great part of *Europe* with people that deſcended from him. It was by means of ſo many colonies that the language of *Gomer*, that had its beginning in *Aſia*, afterwards ſpread itſelf over all *Europe*, under the name of *Celtic*; for it was no otherwiſe known than by this, and that of *Gauliſh*, which is the ſame thing in the weſtern parts: While it remained in the *Eaſt*, I mean in *Upper Aſia*, it was conſidered no otherwiſe than the language of the *Gomarians*, who in proceſs of time had the name of *Sácæ*. Let us therefore now enquire in the firſt place, whether this ſame language was not enlarged, or did not undergo ſome mixture and change, before it left the provinces adjoining to the *Caſpian* Sea and *Bactriana*, for there it was it had its firſt beginning.

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That we may the more eaſily clear up this point, we are to remember that the *Gomarians*, who dwelt in *Margiana*, having, by reaſon of civil and domeſtic quarrels drove ſome of their people out, theſe paſſed over the high mountains lying to the ſouth of that province, and entered into a country, that to them was new and ſtrange; and theſe exiles were afterwards known by the name of *Parthians*: From them I have every good reaſon to believe the *Perſians*, who became ſo famous afterwards, were deſcended, though ſomething is to be ſaid of their neighbours of *Carmania*; and hence it is, that antient authors, as *Herodotus*, *Strabo* and others, call them ſometimes *Carmani* and *Germani*; there is no room to cavil about theſe two words, ſince they ſignify the ſame thing in the *Celtic* tongue, as much as *Warlike-men*. For here we are to obſerve by the way, that there are many words of that language ſtill to be found in the *Perſian* tongue, which we are not to wonder at, ſince the *Perſians* are deſcended from the moſt antient *Parthians*, and that theſe laſt were the progeny of the *Gomarians* afterwards called *Sacæ*, and the anceſtors of the *Celtæ*.

Moreover, the *Perſian* language, is in many things like the *Teutonic* or *High Dutch*; and this likeneſs is ſometimes ſo apparent, that very learned men have ſtood amazed at it; which they needed not to be, had they well conſidered that thoſe two nations, I mean the *Perſians* and *Germans*, had anciently received very numerous colonies, that came from the ſame people, ſuch as lived in *Upper Aſia*, known by the name of *Daes*, in Latin *Daæ* or *Dai*: for when they paſſed into Europe, they were called *Dacians*, and were the *Daci* of the Romans, who were often intermixed with the *Getæ*, and they made the antients ſometimes confound the two nations. I am now to obſerve, that the *Teutones* had their origin from theſe *Dacians* that came from *Aſia*, but more particularly from the *Phrygians*, as ſhall be hereafter explained. Theſe *Dacians* had ſeveral times ſent colonies amongſt the *Parthians* and *Perſians*, their neighbours; and it may be ſaid, that the *Arſacidan Parthians* reigned in Aſia mainly by their help. Theſe things

things conſidered, it is not to be wondered, that the *Perſian* language, notwithſtanding the changes it may have undergone, had antiently, and ſtill retains ſo much likeneſs in many things to the *Teutonic.* (*c*)

But as the Celtic tongue, in the early ages of the world, was communicated to the *Parthians*, and ſo to the *Perſians*, who were colonies of the other people; it has on the other ſide received many things from the *Chaldæans* long before *Abraham*'s time; for after the *Gomarians* had obtained the name of *Sacæ*, and multiplied very much in *Upper Aſia*, towards the countries of *Hyrcania* and *Bactriana*, ſeveral bodies of them being ſent out to ſeek their fortunes, fell into the *Greater Armenia*, and finding it to be a fine and delightful country, from whence they might promiſe great felicity to themſelves, they fixed there, and made a powerful ſettlement. And ſo the *Sacæ* or rather *Sacaſtena*, ſignifying the country of the *Sacæ*. The *Gomarian Sacæ* by this new ſettlement found themſelves to be neighbours to the *Chaldæans*, and, as it were, mixed with them: for in the firſt age of the *Poſt-diluvian* world, ſeveral of the *Chaldæans* retired into the mountains of *Armenia*, there the more eaſily to contemplate the ſtars, and to live with more ſafety from the invaſions of other people: and here it was the *Sacæ* learned thoſe diabolical notions of auguries, divinations, magic and enchantments.

The *Sacæ* made irruptions from *Armenia* into *Cappadocia*, adjoining to the *Euxine* ſea; and, not long after, paſſed into *Upper Phrygia*, under the conduct of *Acmon* and

(*c*) Perhaps, ſays our author, this diſcovery of matters that were ſo obſcure before, may be no unpleaſing thing to the lovers of antiquity. Had our author been acquainted with the Iberno-Celtic or Iriſh language, he would have found a much ſtronger affinity with the Perſian language, than in any other Celtic dialect; one half of the Iriſh is identically the ſame as the *Arabic* and *Perſian*. It is ſurpriſing our author did not recollect that *Titan* or *Tition* is Iriſh for the *ſun*, and that *Bartitithion*, i. e. born or deſcended from *Titan*, is the root of the word *Parthian*; ſo we ſay *Beart Albanach*, born of Scottiſh parents; and the modern word *Coſſac* ſeems to be derived from *Coic* a child or deſcendant, and *Sacæ*.

and his brother *Doeas*, who in all probability was his diviner; for in thoſe times kings and princes gloried to have ſkill in auguries and divinations, as well as in deluſions and enchantments: and here we are to obſerve a thing of ſome importance to what I have advanced, that theſe people came in a manner from the ſame ſtock and blood as the *Gomarian Sacæ*; for the *Phrygians* had *Aſkenez*, who in Scripture is mentioned to be the eldeſt ſon of *Gomer*, for their father or origin; and ſeeing we have proved that the *Sacæ* were deſcended from the ſame *Gomer*, it is impoſſible but theſe two antient and famous people muſt agree, and be like one another in many reſpects. Hence it is that the *Celtæ* or *Gauls*, who are the deſcendants of the *Sacæ*, and the *Teutones* or *Germans*, the poſterity of the *Phrygians*, have always had reſemblance in their cuſtoms and manners to one another.

It was in *Phrygia*, and under the government of *Uranus*, the ſon of that *Acmon* I have mentioned, that the *Gomarian Sacæ* began to change their name, and to aſſume that of *Titans*, which ſignifies an *earth-born man*. (See the note preceding.) This name grew famous in the reigns of *Saturn* and his ſon *Jupiter*, under whom the *Titans* ſpread themſelves more and more in *Greece*, *Italy*, *Sicily*, *Gaul* and *Spain*. And it may well enough be imagined, that their language became as extenſive as their empire, which laſted for ſome ages; this having always been the practice of victorious nations: And, therefore, when I ſhall aſſert that the language of the antient *Greeks*, I mean of thoſe who lived before the time of *Hellenus* and *Deucalion*, was full of *Celtic*, and when I ſhall add, that the language of the *Aborigines* or *firſt Latins* of Italy was enriched by that of the *Celtæ*, there will be no great difficulty to believe it, at leaſt, I cannot think I ſhall meet with much reluctancy in this matter.

Should we ſuppoſe for once, that the empire of the *Titans*, who were the anceſtors of the *Celtæ*, was ſettled over *Greece* and *Italy*, as indeed it cannot well be conteſted, a man would in ſome degree be eſteemed an *opiniatre* and unreaſonable, not to believe a thing that has ſuch a face of truth

truth, and has as it were ſcarce any thing to induce him to the contrary. And, if it ſhould ſeem ſtrange, that the *Greeks* and *Romans* ſhould receive any thing from *Barbarians*, it can be ſo to no other than to thoſe, who are but little acquainted with antiquity, or have not ſufficiently heeded what has been diſcovered to them on that head.

Thus far the learned Pezron: We ſhall now conclude from a more modern author (*Orig. de prem. ſociet. p.* 265.) On whatever part of the earth we caſt our eyes, will be found ſuch ſtriking veſtiges of the *Celtæ*, as will convince us, that there is no ſociety, no people, or empire, known in hiſtory, who can deny the *Celtæ* to have been their *firſt founders*.

OF

OF THE KNOWLEDGE OF THE ANTIENT IRISH IN ASTRONOMY; AND OF THEIR DIVISION OF TIME.

IN tracing this ſubject we muſt go back to the ages of Druidiſm in Ireland. In this country and in the Highlands of Scotland the Druids retained their ancient religion, pure and unadulterated, longer than in any other country round them. At the time of the introduction of Chriſtianity into theſe parts this religion was found to be almoſt as pure as the fountain head it flowed from, viz. that of the Patriarchs; and it is chiefly to the living monuments ſtill preſerved in this country and in Scotland, the public muſt be indebted for whatever information they may receive of the learning and tenets of this ancient order of men, who were not only prieſts, but philoſophers. Their religion was of the ſame antiquity with that of the Magi of Perſia, Brachmans of India, and Chaldees of Babylon and Aſſyria. All that has been written of theſe learned men and their tenets, cuſtoms and manners, as the authors of the Univerſal Hiſtory obſerve, is obſcure, and when diveſted of repetition, would not fill many pages. Toland promiſed much on this ſubject, which he never publiſhed. The Rev. Mr. John Smith, in his Galic Antiquities, has given us a conciſe Hiſtory of the Druids, more ſatisfactory than any thing of the *kind* yet offered to the public. Ireland affords

affords much materials of the like nature, yet unwrought, which ſhall be taken up at a future day. At preſent we ſhall confine this Enquiry to the ſubject of Aſtronomy, and we cannot open it in a clearer manner than by an extract of what Mr. Smith has ſaid on this head; viz. "With the origin, the Druids taught alſo the figure and "magnitude of the earth; but with what exactneſs there "is no account left by which we can determine. To "Geography, we cannot ſuppoſe they could be ſtrangers. "If they had loſt the accounts of their original migra- "tion from the Eaſt, yet the commerce which ſubſiſted "ſo early between Britain and very remote nations would "give our Druids an opportunity of knowing the ſitua- "tion of moſt of the countries at that time known."

"ASTRONOMY has been likewiſe ſtudied by this order; "and in the many long and hazardous voyages, which "men performed in thoſe days, without any chart or "compaſs but the ſtars to guide them, we have ſome "proof of their ſucceſs in it. The common name for a "ſtar is *ruith-uil*, i. e. the guide to direct the courſe (*a*). "But it is not only the motion and magnitude of the "heavenly bodies that the Druids are ſaid to have been "acquainted with. They ſeem to have taken a ſtill "cloſer view of them, and to have been no ſtrangers to "the uſe of teleſcopes. It muſt have been by this in- "vention that the *Boreadæ* (by whom *Hecateus* means the "*Bards* or *Druids*) of a certain Hyperborean Iſland, "little leſs than Sicily, and over againſt Celtiberia, a "deſcription which exactly anſwers to Britain, could "bring the moon very near them, and ſhow its oppacity, "with the mountains, rocks and other appearances upon "its ſurface. The manufacture of glaſs and cryſtal "found in *Carns* prove them to have been acquainted "with

(*a*) Mr. Smith might have added, that the word *cart* or *chart* is of Celtic origin. The Celtic name of a point of the compaſs is *ard* or *art*, a word ſtill uſed in Ireland and Scotland. The north by pre-eminence was called *an ard*, the higheſt point; hence *nard*, *nord*, *north*. *Ce* is the earth, and *ce-art* or *che-art* literally ſignifies the delineation of a nautical ſurvey, diſpoſed according to the proper bearings.

" with, and probably led them to, theſe diſcoveries. As " glaſs is ſaid to have been originally an invention of the " Phœnicians, and a ſtaple commodity of the city of " Sidon, it is poſſible the Britiſh Druids might, in the " courſe of their dealings, learn from them the art of " making, and applying it to practical and philoſo- " phical uſes. Nay, perhaps, it were more natural to " ſuppoſe, that our contemplative philoſophers were " themſelves the lenders, rather than the borrowers of " this invention. The proceſs of vitrifying even the " walls of their houſes, of which ſeveral remains are ſtill " to be ſeen in theſe iſlands, ſhews that they early prac- " tiſed the art in groſs; and it is but reaſonable to ſup- " poſe they would by degrees refine and improve it. " The very word *glaoine* or *gloine*, the Celtic name for " glaſs, being of Celtic and not of foreign extract, ſeems " to prove the art to have been their own. The ety- " mology of the word ſeems to be *geala* or *glao-theine*, " i. e. glued or brightened in the fire (*b*)."

It is reaſonable to think that a ſtudy which immediately brought man to the knowledge of the Great Creator, would not be diſcouraged, but rather promoted and encouraged, by the firſt Chriſtian miſſionaries in Ireland. Agreeably to this maxim, we find, that in the 8th century, the knowledge of the Iriſh in the true figure and formation of the earth, ſtood ſingle among the nations of Europe. *Firgil* or *Virgilius* (his Latin name) deſcended of an ancient and honourable family in Ireland, left his native country, and paſſed over to France, where he ſpent two years in the court of King Pepin, by whom he was kindly entertained for his learning and ſweetneſs of behaviour. He was then ſent by the king to *Otilo* Duke of Bavaria, to be preferred to the Biſhoprick of *Saltzburg*, and after two years ſtay in that province he received conſecration the 13th of June, 767. He is the reputed writer of the Gloſſary quoted by *Melchior Goldaſt*, in his notes on *Columban*, and a diſcourſe of the *Antipodes*, which

(*b*) This is not probable, for we find גרין *glin* to be the Hebrew word for glaſs; *glinim looking glaſſes*, Iſai. iii. 23.

which he moſt truly held, though againſt the received opinion of the antients, who imagined the earth to be a plain, and the heavens in ſome part to join it. (*Sir J. Ware's Iriſh Writers, 8th Cent.*)

Boniface was at variance with *Virgilius* a Bavarian prieſt, who however was a *native of Ireland*, among other things, becauſe he taught that the world was round, and that there were *Antipodes*. (*Maſcou's Hiſtory of Ancient Germans, b.* xvi. §. 26.) And, in *16th V. of Caſs. & Labb. Councils*, is Pope Zachary's 10th letter, which contains his damnation againſt this *Hibernian Philoſopher* VIRGILIUS.

Now, as no people have technical terms in their own language for any arts to the practice of which they were ſtrangers, we might infer, that all the arts, for which we have names that are indigenous, or of Celtic derivation, have been practiſed by the anceſtors of that nation. It is worthy of remark, that all the ſynonimous names of the earth, in the Iriſh language betoken *rotundity*; viz. *ge*, *ke*, *tlaſt*, *uim*, *tellur*, *teallac*, *uir*, *criadh*, *creat*. The firſt, *ge*, is of the ſame root as the Chaldaic גנג, i. e. *motus terræ*. The name of the mundane ſyſtem is *doman*, from whence the Greek δωμα the French *dome*, and Latin *doma*; and from *doman*, the Latins probably formed by metatheſes, the word *mando*, *mundus*. The Latin *Tholus* is alſo from the Iriſh *toll*, the root of three of the words above-mentioned, which alſo implies an orbicular figure; hence, *toll* the head.

To aſſert, on my own authority, that the Greeks and Latins borrowed ſcientific terms and appellatives from the Celts, I am ſenſible will have but little weight with the reader; but when, on the one hand, we are told by *Cornutus* the Stoic, that the Greeks borrowed moſt of the names and attributes of their deities from the Celtic language, and when, on the other hand, we are aſſured by *Diogenes Laertius*, that the *Celtic philoſophy* was the parent of the *Grecian*; and by *Plutarch*, that the Druids of the Britiſh iſles were well acquainted with the *conſtellations* and the

the *ſigns of the zodiac*; theſe ſcattered hints may probably gain more attention, and induce a more able pen to think this ſubject worthy of reſearch.

The Iriſh have ſuffered themſelves to be plundered of moſt of their ancient manuſcripts, that could tend to prove them to have been a learned and enlightened people. The Brehon laws are diſperſed in Spain, France, Italy, Germany and England. Treatiſes on Aſtronomy in the Iriſh language were common, not many years ago: not one is now to be found. Smith the hiſtorian had ſeen many: a few years ſince, there was one in the library of St. Sepulchre's in Dublin; this too has ſhared the ſame fate. The Iriſh may ſay with the prophet, *Do milleadh mo thabernacuil, agus do briſeadh mo chordadha uile: dimthigh mo chlann amach aſam, agus ni bhfuilid ann: ni bhfuil aon do ſhinfeadh mo loiſtin amach ni as mò, agus do chuirfeadh mo chuirtine ſuas.* Jerem. c. x. v. 20.

Yet, from the few aſtronomical terms to be met with in the lexicons, and from the mouths of the peaſants, we may gather ſufficient to affirm, that the Iriſh derived the knowledge of this ſcience from times of very remote antiquity.

In this collation, we ſhall follow the ſteps of two very learned French authors, Monſ. Gouget and Monſ. Court de Gibelin.

We find in the book of Job ſeveral paſſages, in which all the learned agree the conſtellations are ſpoken of: but they are very much divided about the preciſe meaning of the terms uſed in the original text of theſe paſſages. It muſt even be acknowledged, that, properly ſpeaking, we have only conjectures to guide us in determining preciſely what aſſemblage of ſtars is to be underſtood by the words which Job uſes. Yet theſe conjectures acquire a degree of probability approaching near to certainty, when we examine attentively the roots, the import, and analogy of the terms which Job employs; and eſpecially when we compare his expreſſions with thoſe which Homer, Heſiod, and the moſt ancient profane authors have uſed in ſpeaking of the conſtellations.

Gouget.

GOUGET.

The firſt ſtar named in Job is עש *aſh* or עיש *aiſh*. I imagine, that by this word Job deſigns that conſtellation which we call at preſent the *Great Bear*. The root of *aiſh* is עוש *ouſh*, which in Hebrew ſignifies to gather together, *to aſſemble*: this root, in Arabic, beſides this, ſignifies *to make a circuit*, to turn in a round, to deſcribe a circle. Theſe two ſignifications may very well be applied to the Great Bear.

The Great Bear, in fact, is a conſtellation compoſed of ſeven ſtars, nearly of an equal bigneſs. This group of ſtars makes a very viſible and very remarkable circuit round the pole. Whether, therefore, we derive the word *aiſh* from the Hebrew root *ouſh* to flock together, or from the Arabic *aouas* to make a circuit, both ſignifications perfectly agree to this conſtellation: but we have ſtill ſtronger reaſons to confirm this conjecture.

Of all the conſtellations which ſeem not to ſet, the Great Bear is undoubtedly the moſt remarkable. It probably is the firſt which

IRISH Collated.

Ais and *ois*, pronounced *aiſh*, *oiſh*, means to encircle, to bind round; *ex. gr. Ois-beas* an epycicle, from *ois* and *beas*, i. e. *modus*; *ois-breag* an hyperbole, from *ois*, and *breag* a falſity; *ais-ionar* a habit worn over all; *ais-leine* a ſhroud or winding ſheet. But *ois*, in many compounds, expreſsly means certain ſtars, as *ois-arlarghaet*, and *ois-lin*, magic or divinity by certain ſtars; *ois-lin*, charms of aſtrology; *ais-each* an expert aſtrologer; *eas-cai* the moon's orbit, *cai* a path, *eas-conn* the moon; and, probably from the obſervations made by mariners of this conſtellation, *eis* is the name of a ſhip.

eis is a band or troop of people flocked together;

ois, a flock of ſheep.

Ois, in all the Iriſh lexicons, expreſſes a beaſt or animal of ſome kind. In an antient gloſſary in my poſſeſſion, *ois de leola* is interpreted by *fiadhanta do leanmhan*, i. e. to hunt or purſue wild beaſts. The modern lexicon-writers have called it a deer; others a ſheep, from *ois* a flock.

was

GOUGET.

was taken notice of, and conſequently the firſt alſo which received a particular name. I ſhall prove elſewhere, that in all antiquity, and almoſt in all nations, that collection of ſtars has been deſigned by the name of an animal. *Aiſch*, in Job, is alſo an animal: "Can'ſt thou" (ſays God to Job) "feed Aiſh with his ſons?" This expreſſion repreſents to us the ſtars which compoſe the Great Bear, collected together in the heavens, like a flock which feeds in a meadow. Virgil ſays in the ſame ſtrain, *Polus dum ſidera paſcet.* We know that the book of Job, excepting the hiſtorical part, is written in a ſtyle highly poetical; this way of ſpeaking ought not therefore to ſurprize us. Let us remark further: *Aiſh* in Job is feminine, Ἄρκτος in like manner is feminine in Homer; *aiſh* is the firſt ſtar named in Job; the Great Bear is alſo the firſt conſtellation mentioned by Homer in his deſcription of the ſhield of Achilles.

This is alſo the interpretation of the moſt approved

IRISH Collated.

The Iriſh have ſeveral names for the Greater and the Leſſer Bear. The Leſſer is called *Maithghamhuin bainnean*, i. e. the ſhe bear of ſorcery: *Urſòg*, i. e. the young bear; *dragbad*, i. e. the wain or waggon,—for *drac* or *drog* is a cart-wheel, and *bad* a low open carriage, a ſmall boat, &c. Hence the *amaxa* of the Greeks, correſponding to *dragbad*. The Egyptians repreſented this conſtellation in their hieroglyphic figures, by a low carriage with four wheels, drawn by three horſes; and the Greek *amaxa* ſignifies alſo a wheel carriage. The Greater Bear is *Maithghamhuin*, i. e. the ſorcerous bear;—*Urſàn* the bear;—*Kam-kita*, i. e. the Northern *Kam* or *Kimah*; for *keata* and *kitac* is left-handed, which alſo implies the North.—It is remarkable that *Tuath* which is the common name of the North point, likewiſe implies *ſorcery*, as well as the *left-hand:* Hence *Tuath-cheird* .i. *Ceird Tuathamhail* .i. *Draoidheachtà*, ſay the gloſſariſts.

GOUGET.

Commentators. The author of the Hebrew Concordance by *aiſh* underſtands the Great Bear. It is alſo, adds he, the name of a certain wild beaſt. Further, this word in the Ethiopic tongue, ſignifies a certain fiſh which they call the *ſea-bear*. Aben Ezra, in his commentary on Job, ſays likewiſe, that *aſch* or *aiſch* is a northern conſtellation compoſed of ſeven ſtars. In another place, he expreſſes himſelf in this manner, "The conſtellations of the North are twenty-one in number; one of them is *Aiſch* and its ſtars, to the number of ſeven." And ſoon after he ſays, that the ſtars of the Great Bear are *Aiſch* and his ſons. Schindler and Leigh in their lexicons have interpreted *Aiſh* in the ſame manner.

The author of the Greek verſion of the book of Job has tranſlated the word *Aiſh* in the firſt place of the text where he found it, by the Pleiades πλειαδα, and in the ſecond by εσπερος the evening ſtar. This variation alone is ſufficient to ſhow that the authenticity of this

IRISH Collated.

In my Eſſay on the Antiquity of the Iriſh language, I have ſhown that the Iriſh name the cardinal points of the world as the antient Hebrews did, beginning with the Eaſt; thus,—*oir* the Eaſt ſignifies before you, in which poſition the South will be on the right hand, the North on the left hand, and the Weſt behind you; accordingly, the word *deas* is the right hand and the South; *tuath* the left hand and the North; *iar* behind and the Weſt. From *deas* the South, the Welſh formed *debay*, and the Armorics *dybou*. The Engliſh drivers of waggons ſtill preſerve theſe words; ſpeaking to their horſes to turn to the right, they ſay *djee*, *djeebu*, and to turn to the left they ſay *huat*. The French drivers ſay *djeea*, *adia*, and *à hurhuat*, and that theſe words did alſo imply the right and left hand, is evident from the vulgar proverb,

Il n'entend ni à dia ni à hurhuat,

He does not know his right from his left.

(*See Richelet and Couſtil.*)

interpreter

GOUGET.

interpreter is not to be laid in the balance with that of the authors I have quoted. Beſides, it is well known, that we ought not to pay any great regard to the Greek verſion of the book of Job. It was not done by the SEVENTY, they tranſlated only the Pentateuch, as it is eaſy to prove by the authority of Joſephus and Philo, and by ſeveral reaſons taken from a compariſon of the Greek verſions of the different books of the Old Teſtament. The author of the Vulgate is not more uniform: in the firſt place, he tranſlates *Aiſch* by *Arcturum*, a ſtar in Bootes; and in the ſecond, by *Veſperum*, the evening ſtar.

IRISH Collated.

Job, ch. ix, *v.* 9.—Which maketh Arcturus, Orion, and Pleiades, and the chambers of the South.

Iriſh.—Noch do ni Arcturus, Orion ⁊ Pleiades ⁊ ſeamra an taoibhe o deas.

Welſh.—Yr hwn ſydd yn gwneuthur Arcturus, Orion a Phleiades a 'ſtafelloedd.

Manx.—Eh t'er chroo Arcturus, Orion as Pleiades, as ſhamjryn y jiaſs.

All theſe have followed the Vulgate.

The Welſh name the Seven Stars *Seren y gogleydd*; the ſtars of the North and the Pleiades; *y ſaith Seren*, the Seven Stars.

Gogleydd is the North; and I believe the ſignification of the word cannot be ſhown in that language. *Go-gleid* in Iriſh expreſsly means the mariner's compaſs: *go* is the ſea, and *gleid* to guide, conduct, make manifeſt, &c. &c.

The word כימה *Kimah* comes next. We ſee clearly, that in the different paſſages where this word is uſed, it muſt be underſtood of ſome conſtellation remarkable for its relation to an agreeable ſeaſon. God ſays to Job, "Can'ſt thou

Kama-Keacta is the Iriſh name for one of theſe conſtellations. Mr. Lhwyd explains it by the plauſtrum of the Urſa Major; but from the compound *Keacta*, which means a plough, the proper token of the Spring of the year, there is great

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" bind the ſweet influences " of Kimah?" that is to ſay Can'ſt thou bind or ſtop the fertility of the earth, or prevent its producing flowers and fruits when Kimah appears? It is evident from the text, that by Kimah Job meant the conſtellation which in his time introduced the Spring.

The different ſignifications of the root of this word, both in Hebrew and Arabic, concur alſo in pointing out the ſame thing. *Kimah* comes from כמה *kamah*, which in Hebrew ſignifies *to deſire, to rejoice.* Of all the ſeaſons, it is the Spring which is undoubtedly the moſt deſired, and which is alſo productive of the greateſt joy and pleaſure. If we derive the word *Kimah* from the Arabic root *kaouam* or *kam*, this characterizes the Spring, at leaſt as diſtinctly. *Kam* in Arabic ſignifies *ſubigere mulierem*, and *to become warm:* now we know that the earth at the approach of Spring begins to become warm and to open its boſom. This is alſo the time when females of moſt kind of animals

IRISH Collated.

probability of this conſtellation being the ſame as the Hebrew *Kimah* of Job; and indeed ſerves to illuſtrate and confirm our learned author's aſſertion: and further *keam-ar* and *geam-ar*, corrupted from *keam-arbar*, is Iriſh for Spring corn, corn ſhooting into ear. *Kaom* is alſo lovely, gentle, mild.

The Iriſh have three other names for the *Pleiades*, viz. *Drithleana*, ſignifying ſparkling ſtars; *Treudean*, which literally implies a flock of birds; and *Cearcean*, i. e. the hen and chickens: the two laſt correſpond with the Hebrew name of this conſtellation; and the latter is the antient Etruſcan name of theſe ſtars, as we learn from T. Joan. Annius, (*de Antiquitate et Rebus Ethruriæ, p.* 349) " Rurſum locum generationis et patriam Pleiadum vetuſto vocabulo *Cercinas* Mauri vocant; ut Diodorus in 4 lib. indicat: nam ut quidem Talmudiſtæ dicunt, Scythæ et Arameei antiquitus Pleiades vocabant *Cercinas*, ſicut Latini Vergilias et *pullicinellas.*" In become

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become pregnant. It remains only to know what was the conſtellation which in Job's time introduced the Spring. Every thing leads us to think it was the Pleiades.

Beſides the two ſignifications of the Arabic root *kam*, which we have juſt now mentioned, it ſerves alſo to ſignify *a troop*, *a number*, *a multitude*. This ſignification agrees perfectly well to the Pleiades, with reſpect to the number of ſtars included in the conſtellation. Accordingly, this is the meaning of the name given to this conſtellation of ſtars in ſeveral languages. Πλειαδες in Greek ſignifies *multitude*, as does *kimah* in Hebrew, and *kaouam* in Arabic.

In fine, we ſee that the beſt verſions of the holy ſcriptures, by *Kimah* underſtand the Pleiades. Symmachus and Theodoſius have thus tranſlated it. The Talmudiſts ſay alſo that *kimah* ſignifies a mul-

IRISH Collated.

this ſenſe we find it rendered in the Chaldaic Bible, Job. ch. xxxviii, v. 32, זוגתא על אפרוחהא, *et gallina ſuper pullos ſuos*. Buxtorf. The German name of this conſtellation is *Die glukerin*, a word of the ſame import, from the Iberno-Celtic *glaic* or *gluic* a clutch of birds; from whence the Engliſh *clutch* and *to cluck*, as a hen with her young. Dr. Hill is therefore right in aſſerting, that all our denominations of the conſtellations, and the terms which we uſe in expreſſing the ſeveral heavenly bodies, have an earlier origin than we might imagine. (*Aſtronom. Dict. at Pleiades*.

Cam is alſo a multitude, but is always compounded of *daoine*, i. e. men. See *Camdaoine*, *Camdean*, *Caimhdean*, in our lexicons.

Cam-eacas ſociety; *aice* a tribe.

Job, *ch.* xxxviii. *v.* 31.—Can'ſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?

Iriſh.—An bhfeadan tuſa oireamhna millſe Phleiades do cheangal? no ceangail Orion do ſcaoileadh?

titude,

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titude, *a number of ſtars.* It is aſked in the Talmud, What is כימה *kimah?* Rabbi Samuel anſwers, This word ſignifies as it were *an hundred ſtars*; that is to ſay, *Kimah* is a conſtellation which includes a number of ſtars. Rabbi Jonas ſays likewiſe that *Kimah* is the ſame conſtellation which the Arabians call *Al-Thuraiya.*

We know that *Al-Thuraiya* is the name given by theſe people to the Pleiades, *(See Hyde.)* It is true that Aben Ezra by *Kimah* underſtands the *Hyades*, but this difference is not conſiderable, ſince both the *Pleiades* and the *Hyades* are included in the conſtellation of the Bull, and are very near each other.

Even Aſtronomy favours the opinion which we propoſe. Calculation ſhows us that the coſmical riſing of

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Manx.—Vod oo bannaghtyn milliſh y trilleen y lhiettal, ny kianglaghyn Orion y eaysley?

Welſh.—Arwymi di hyfrydwch Pleiades? neu a ddattodi di rwymau Orion?

The Iriſh and Welſh are poor literal tranſlations of the Vulgate.

The Manx have taken a liberty in the firſt part; thus—Can'ſt thou (bind) prevent the ſweet influences of the Seven Stars, or Trilleen? and in the ſecond have fallen into the Vulgate—or looſe the bands of Orion? *Trilleen*, i. e. *drithleana*, twinklers, ſparkling ſtars.

In Iriſh, *Al-Tuâ-Rae*, the great Northern ſtar. (See *Luna*, hereafter.)

Amos, ch. v. v. 8.—Seek him that maketh the Seven Stars and Orion.—The Engliſh verſion refers to Job before cited.

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the Pleiades about 3500 years ago, announced the return of ſpring. I have proved in my inquiry into the antiquity of Job, that this epocha agrees perfectly well with the time when, from the circumſtances mentioned in his book, he appears to have lived.

The author of the Greek verſion has tranſlated *Kimah*, in the firſt place by *Arcturus*, in the ſecond by *Pleiades*.

But in Amos *ch.* v. *v.* 8. where this word is alſo found, the Greek interpreter, either by deſign or otherwiſe, has omitted to tranſlate that part of the Hebrew text.

The author of the Vulgate has tranſlated *Kimah* three different ways, in the three places where it is found. In the firſt he renders it by *Hyades*, Job *ch.* ix. *v.* 9. in the ſecond by *Pleiades*, Job *ch.* xxxviii. *v.* 31. and in the third by *Arcturus*, Amos *ch.* v. *v.* 8. yet ſtill in the midſt of all this uncertainty, we ſee that both the author of the Greek verſion and the author of the Vulgate have admitted that the Hebrew word *Kimah* may mean the *Pleiades*.

IRISH Collated.

עשה כימה וכסיל
Orionem et Arcturum faciens, i. e. *Ipſe facit lucem matutinam.* Montanus.

Iriſh.—Jarruidh an te do nì na ſeact reulta agus Orion.
From the Vulgate.

Manx.—Shir jee huggeyſyn ta jannoo ny * ſhiaght rollageyn, as Orion.
* yn Trilleen.

Here the beautiful expreſſion of the Manx over the Iriſh tranſlation, is viſible to every Celtic ſcholar;—the ſenſe is the ſame. The Iriſh would run thus:

Siorruidh cughadſan ta dheanadh na (Drilleana) ſeacht reultana, is Orion.

Eternize to yourſelves him that maketh the ſeven ſparkling ſtars and Orion.

Welſh.—Ceiſiweh yr hwn a wnaeth y ſaith ſeren, ac Orion.

The Welſh is the Vulgate alſo, and as vulgar as the Iriſh tranſlation.—It would run thus in Iriſh:

Ceiſtnugh ar aon a gnathughadh a ſeacht reanna, acus Orion.

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The third conſtellation named in Job is כסיל, *Keſil*. Chima & Chefil has Faciens עש כסיל וכימה, Job ix. and 9. *Montanus*.

The root of this word is כסל, *kaſal*, which in Hebrew ſignifies to be *inconſtant*, *changeable*; in Arabic, to be *benumbed*, to be *idle*, to be *cold*.

There is reaſon to believe that by *Keſil* Job means the *Scorpion*. It is ſufficient to convince us of this, to examine the manner in which he expreſſes himſelf. God ſays to Job, Can'ſt thou looſe the bands of Kefil? that is to ſay, Can'ſt thou looſe and open the earth, which is ſhut up and benumbed when Keſil appears? Can'ſt thou then make it produce flowers and roots? Let us add to this what God ſays of Kimah, and we ſhall ſee by the characters which diſtinguiſh theſe two ſtars, that they are two conſtellations of the Zodiac, but two conſtellations which point out two very oppoſite ſeaſons.

In fact God ſays to Job, Can'ſt thou bind the ſweet influences of Kimah? that is to ſay, Can'ſt thou bind or ſtop the fertility of the earth at the riſing of Kimah?

Can'ſt

IRISH Collated.

Kaſſal, a cold, bleak ſtorm.
Kaſair, hail.
Keas, obſcurity, darkneſs.
Kas, the plague.
Kiſel, a low place between two waters.
Kiſne and *Kuiſne*, ice.
Kuiſlin, a pole; I think one of the poles of the world.
Keis, a flood, a winter torrent; and from the horrors of darkneſs, cold, &c. from the root *keas*, is probably formed
Keuſa, to torment, to crucify.
Kiſeal, Satan. This word occurs frequently in the antient MSS
Do lòdar vile re Kiſeal, they were all led by Satan. *Hymn. Patricii.*
The Jewiſh month *Kiſleu*, which anſwers to our November, ſeems to be derived from this ſtar *Keſil*, or from ſome word in the Hebrew now loſt, which was ſignificative of obſcurity, like the Iriſh *Keas*, *Keaſal*.

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Can'ſt thou prevent its then producing flowers and fruits? but in ſpeaking of Keſil, God ſays on the contrary, Can'ſt thou looſe the bands or cords of Keſil? that is, Can'ſt thou looſe and open the boſom of the earth which begins to be benumbed when Keſil appears? It is very clear that in this paſſage Job intends a conſtellation oppoſite to Kimah. We have ſhown that by Kimah Job deſigned the Pleiades; there is therefore no doubt but by Keſil he deſigned the Scorpion, a conſtellation oppoſed to Pleiades by almoſt one half of the heavens, and which then announced the approach of winter.

We find that Aben Ezra underſtood by Keſil, that ſtar of the firſt magnitude known by the name of the Scorpion's Heart, or of Antares. In his commentary on Job he explains himſelf thus, "The ſweet influences of Kimah, &c. Kimah, this, ſays he, is the northern ſtar, and Keſil is a ſouthern ſtar. Kimah produces fruits which are the delight of man, and Keſil does the contrary. Kimah is a great ſtar called the *Bull's Eye*, that is *Hyades*, and Keſil is a great ſtar called the *Scorpion's Heart*, that is *Antares*." The interpretation of Aben Ezra, which is the ſame with ours, agrees ſo well with the root of the word Keſil, which in Arabic ſignifies *to be cold*, *to be idle*, *to be benumbed*, and in Hebrew *to be inconſtant*, *to be changeable*, as the ſeaſon is at the beginning of winter.

Rabbi Levi Ben-Gerſon ſays alſo, that Keſil is one of the ſouthern conſtellations; that when the ſun enters into the ſign where this ſtar is to be found, the trees can no longer bring forth fruit, on the account of the cold which this ſtar brings with it.

GOUGET.	IRISH, Collated.
Laſtly, there remains the plural word מזרות *Mazzoroth*, of whom Job ſays,	*Job* ch. xxxviii. *v.* 32.—Can'ſt thou bring forth Mazzoroth in his ſeaſon?

that

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that they appear each of them in his ſeaſon, *chap.* xxxviii. *ver.* 32. Several commentators underſtand by this word the Signs of the Zodiac. This is the opinion of Pagnin, Schindler, and of the Author of the laſt Engliſh verſion, and of the French tranſlation of the Bible, printed at Cologne 1739. The Talmudiſts and Rabbi Solomon Iſaki have explained it in the ſame manner.

This opinion ſeems to be ſupported by the words of the original text. In fact, God ſays to Job, Can'ſt thou bind the ſweet influences of Kimah, or looſe the bands of Kefil? Can'ſt thou bring forth Mazzoroth (each) in his ſeaſon? Theſe laſt words, Can'ſt thou bring forth Mazzoroth each in his ſeaſon? placed immediately after the Pleiades and the Scorpion, ſeem to fix the ſignification of this word Mazzoroth. It can mean nothing but the Signs of the Zodiac, which appear above the horizon ſucceſſively. This explication is ſo much the more probable, that Job introduces Mazzoroth in the ſame breath, and immediately after he had ſpoken of two different ſeaſons, announced by two different Signs of the Zodiac.

The ſignification of the root of this word Mazzoroth is no leſs favourable to the explication which we propoſe. Mazzoroth comes from the Hebrew נזר Nazar,

IRISH Collated.

The Iriſh and Welſh are literal tranſlations of the foregoing.

Iriſh.—An bhfeadann tu Maſſaroth do thabhairt amach iona am fein?

Welſh.—A ddygi di allan Mazzaroth yn eu hamſer?

The Manx have expreſſed this paſſage more ſtrongly.

Vod oo Mazzaroth y chur magh ayns e imbagh? *i. e.* Can'ſt thou (at pleaſure) bring out Mazzoroth on the horizon—Can'ſt thou command any of the ſigns to appear on the horizon at thy pleaſure?

Here is a ſtrong affinity between the Iriſh and the Hebrew.

Nas is a girdle, band, &c. and alſo implies an anniverſary. *Nas-Samh* is the

cinxit,

GOUGET.

cinxit, incircled. No denomination can agree better to the Signs of the Zodiac, which form as it were a girdle, with which the earth is encircled. This is even the name by which this circle of the ſphere was originally deſigned.

IRISH Collated.

Zodiac. *Nas* is the name of a town near Dublin, ſo called from the anniverſary meeting of the States; for which reaſon the arms of Nas or Naas is a ſerpent *, the moſt antient ſymbol of an anniverſary. We find in Exod. *chap.* xxix. *v.* 7. נזר *Nazar* alſo to imply *corona*, *coronamentum*, all which has a moſt ſtriking affinity with our *Nas*. *Naſc*, i. e. *Nas-aice*, (from *aice*, a tribe) ſignifies alſo a ſurety or bondman given by the tribe to the king, for the performance of certain covenants.

* נחש Nahhaſh is alſo a ſerpent in Hebrew.

It is not from theſe few words I ground my conjecture that the Iriſh received inſtruction in Aſtronomy immediately from the antient Eaſtern nations; I think the following Collation of the *Iriſh* and the *Erſe* with the Hebrew and the Welſh, in the names of the planets, will ſtrengthen my aſſertion, or at leaſt will prove that the Welſh is a corrupted Celtic, and that the Iriſh dialect is the moſt pure; which has been already aſſerted by the learned Welſh antiquary, in his Archæologia Britannica, particularly in his Preface to the Welſh, I mean Mr. Lhwyd.

HEBREW.	IRISH.	ERIS or ERSE.	WELSH.	CORN.	ARM.
SUN.					
שמש Shemes	Samh		Hayl	Houl, Heul	
חמה Chamar	Grian	Grian	Heyluen		Heol.
חרס Cheres	Grioth	Grioth	Hyan		
חרסה Chereſa	Titin	Titin	Tês		
	Tiatan				

It

It is evident the Welſh have borrowed theſe appellatives from the Greeks, except the laſt Tês, which implies heat, as all the Iriſh and Erſe words do. *Samh* is the ſame as the Hebrew *Shemes*, which comes probably from the Arabic root *Shamaſh*, ſplenduit, micuit, or from two Hebrew words שׁם אשׁ i. e. *Sham* and *eſh*, which ſignify *it is fire*; ſo *aïs* is fire in Iriſh, and *aſſa* to kindle a fire; *Gri* and *Grioth* is to heat, to warm, to ſcorch. *Tith*, *Teith*, ſignifies a more moderate heat, and ſo does *teas*, from which the Welſh *tês*. *Titin*, with an aſpirate is *Tithin* or *Tihin*, from whence the common Iriſh word *tinne* fire, alſo to melt by the heat of fire; hence the Engliſh *Tin*, an infuſed metal, and *Tin-der*, i. e. in Iriſh *tin-dearg*, i. e. red fire.

The Iriſh adored the ſun and moon and heavenly hoſt. The Druids celebrated two days in the year to *Bal* or *Belus* with great pomp. On theſe days they collected their fire-rent, or hearth-money tax, if I may be allowed the expreſſion; viz. on the firſt day of May, called *Bal-tinne*, and on the ſecond of November, called *Bal-Saman*: the genitive of *Samhan* is *Samhna*, and the eve of this day is ſtill called *Oidhche Shamna*, or as the vulgar pronounce it *ee ouna*, and is now the eve of All Saints; and on theſe days malefactors were puniſhed with death by fire. *Chama* implies heat in Iriſh and in Hebrew. *Cam-oir* or *Caoma-oir* in Iriſh, is the Aurora or break of day, i. e. the riſing of חמה *chama* or the ſun. *Cam*, *Caim*, *Caom*, is warmth, comfort, pleaſure. *Caim-ais*, *Caimis*, *Caimſe*, a warm clothing, a ſhirt, a ſhift, hence the French *Chemiſe*.

חרס *Cheres* is the ſame as the Iriſh *Crios*, *Grios*, warmth, hence our *crioſac*, *grioſac*, hot embers; *grioſuicam*, to ſtir the fire, to beſeech with warmth, to provoke by heat of paſſion. *Creas*, *Greas*, warm clothing, and now vulgarly accepted as fine clothing.

Ceid-Shamh, the ſun's ſacrifice, is another name for May in Iriſh.

Hebrew.	Irish.	Erse.	Welsh.	Cor.	Arm.
Moon	Rè, Reh, Rea	Rè	y Lhyad	Lûr	Laor
לבנה Labanah	Eaſca, Eaſcar	Eaſca	y Lhoer		
ירח Iṛahh	Eaſcon	Eaſcon			
	Gealac	Gealac			
Arabice.	Luan	Luan			
חלאל Luna nova	Mi	Mi	Mis	Miz	Mis:
☉ Sol	Mios	Mios			

לבנה Labana comes from the root לבן laban, which ſignifies whiteneſs; *bân* in Iriſh is white; *laban* in Arabic is milk, in Iriſh *baine*; *Libanus*, Mons Lydiæ a candore nivium; Iriſh *Alban*. *Laban* in Iriſh has the oppoſite ſignification, i. e. mire, dirt; and this is not unuſual in the oriental languages. The ſame word often implies love and hatred, &c. ירח comes from the root רוח *ravah*, refrigerat, ſo does the Iriſh Rè, Rea, from the Iriſh *ravac* (rabhach) fruitful; *reidh*, *reih*, to prepare, to make ready, as the Hebrew *ravach*, is explained by Schindler, to prepare the earth for nouriſhing the ſeed. *Eaſca*, *Eaſconn*, has been already explained as the Hebrew word *Aiſh*; *gealac*, whiteneſs, from the Greek. *Luan* may probably be corrupted from the Hebrew *Labana*; but I take it to be originally Celtic, for *an* is a planet, and *luan* is the ſmall planet, in oppoſition to the ſun, the greateſt planet. The word *re* enters into many compounds in the Iriſh, as *re-alt*, a ſtar; *alt*, i. e. *altus*; *re-meas*, time; a certain meaſured ſpace of time, as a Lunar month, from *meas*, to meaſure, to eſtimate; *re-an*, a ſtar; *re-ir*, laſt night.

חילל Hebrew, Lucifer, Stella matutina.

חלאל Arab. Hilil, Luna nova.

חלל the root, *ſplendit*, Iriſh cleal, ghleal, clecal. The Welſh have no words any way like theſe. The ſynonimous for ſplendidus, are *yſplennydh*, *gloyu*, *diſglair*, *golæ*, *Cheuyrkedig*, *eglyr*, *enuog*, *hynod*, *nodedig*, *ardherkog*, *hardh*, *teg*, *hayu-uyk*.

The Iriſh *Eaſca* is probably the ſame as the Phenician אשרה aſkera, i. e. Regina *Celi*; et ut ſol reſpectu

lunæ

lunæ Baal dicitur, quod reſpectu lunæ ſit inſtar Domini, qui de ſuo decore & ſplendore uxori ſuæ communicat, ſic etiam Luna vocatur *Aſchera*.

The Arabic name of Lucifer אלפגר al-fagar, is derived from פגר fagar, rupit, dirupit, apertio, and *faggar* is pecator, impius, adulter; from whence the Iriſh name of Lucifer, or the morning-ſtar, is *faig*, which alſo means a ſparkle; and from that ſtar uſhering in the day, *faic* is to ſee plainly and diſtinctly; *faga* is alſo to wreſt, or force any thing from a perſon, to injure; *fagal*, *fogal*, to rob; *fogla*, treſpaſs.

GEBELIN.

Monde primitife, Tom. 4.

The Latin word *Calendarium* is derived from Calendæ or Calendes, a name given by the Romans to the Neomenia or day of the new moon, at the firſt day of the month.

This word Calendes, which appears to many to be the child or offspring of Chance, is preſerved in ſome countries. The firſt day of the ſolar year, that of the winter ſolſtice, that is, the Calendes in fact, are at this day named *Ichalendes*, in a country where the Romans had celebrated colonies, and where a dialect is ſpoken at this day, little known, and neglected by our profeſſed linguiſts; the dialect I mean is that of the *Valdois*.

IRISH.

The Names of the Calends in Iriſh are,

Callaind } the annual con-
Caileandon } vocation;

Feilire, the aera or record of feaſts;

Mileabhar, the month book;

Rimhleabhar, the book of numbers;

Caill, to name; *Calaire* a cryer; *Callaire*, the ſame. Hence *Call*, *Kill*, a church or place of convocation; Latin, *Cella*.

The *Valdois* are of Celtic origin. (See *Collation of the Waldenſe*, p. 54.)

Ichalendes, is the Iriſh *Sceal-ain-deas*; i. e. the orderly hiſtory of the year; *Sceal* is hiſtory; *ain*, year; and *deas*, ordering, regiſtring, &c.

The

GIBELIN.

The firſt day of the year in Provence, is named Calene, and the people of Bas Breton call a new year's gift Calanna; yet if the Valdois, Provençals, or Bas Bretons are aſked the meaning of the words Ichalendes, Calene, Calanna, they declare themſelves ignorant of the origin.

Calendar literally ſignifies a table of Calends, or of the moons of the year; but from whence is derived the word *Calendes*, and why applied to the firſt day of each month?

Kal or Cal is an original word, which ſignifies to cry out, to call, to aſſemble: It exiſts in the eaſtern and in the weſtern dialects.

In the Eaſtern dialects קהל Khal is to cry out, to aſſemble, to convoke; it is the Greek καλω, the old Latin Calo, the Gothic Kalla, the Swediſh Kalla, the Engliſh to call, the Iriſh *Galle* (*this is a miſtake I ſuppoſe of the preſs, there is no ſuch word as Galle, it is called Caill*) the Welſh Galw, the Bas Breton Gelu, which all

IRISH Collated.

The firſt day of the year in Languedoc is *gul-an-neuf*, (ſee Furretiere) as I have before explained. A new-year's-gift in all the Celtic countries was called *guil-ain-nua*, i. e. the miſletoe of the new year, which was preſented to the people by the Druids; it is of a different origin from *Calanna*.

The Iriſh MSS. particularly the annals, always expreſs the beginning of every month by the word *Calenda*. The Iriſh *Feál-ire* is literally the era of holidays. *Feál* is a holyday, a feſtival a vigil; it alſo implies a myſtery, a ſecret. *Feile* is a convocation, a fair, a market. This word is the root of the French *Veille*, a vigil.

The Celtic word for a church is *Eiglis*, and in old MSS. *Eacalis*. *Eig* is to cry out, to call, ſynonimous to *Cal*, and *lis* is a houſe, an incloſed place, from whence the Greek *Polis*, which we have ſhown to be of Celtic root in another place; but the Iriſh *Eacalis* and the Greek *Ekkleſia* appear to be derived from קהל

preſent

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preſent the ſame idea both in the noun and in the verb. Hence Kaleſia, Ekkaleſia, Ekklèſia in Greek, i. e. a convocation, from which the French Egliſe, the convocation or aſſembly, a word which ſeems to have little connection with calender.

Hechal templum, and *lis*, a proſeucha, a place of prayer.

From Calo, to call, the Latins formed Caluburriones, public criers; Comitia Calata, the aſſemblies of the people; Calendæ, the aſſemblies or convocation of the Neomenia, *i. e.* the Calends; Calendatim, the firſt day of each month; Calabra Curia, or Calabrian Palace, an edifice where Romulus held the general aſſemblies, and where the king of ſacrifices convoked the ſenate and the people, to hear the feaſts and ſacrifices announced.

The word Calendes therefore ſignifies the day of proclamation or of convocation; becauſe at that time, at Rome as well as at Jeruſalem and throughout the Eaſt, the perſons choſen for that function, announced to the people the appearance of the new moon, its duration, &c. and what were to be the days of feaſting and thoſe of working: it was called the day of convocation.

The Latin *Caluburrio* is certainly from the Celtic *Caill* and *buirea*; the firſt means to cry out, but the latter to bawl, to bellow, to roar out like a bull.

Cal-en-dæ ſeems to be the Iriſh *Cal-ain-dia*, the regiſtring or naming the days of the year.

Comitia Calata, is alſo from the Iriſh *Com-ti*, to be together in one houſe.

Calabra, i. e. *Cala-bra* is the aſſembling or convocation of the judges; *bra*, i. e. *breithmuin*, the judge.—See the *Antient Law Gloſſary*, *Collectanea*, No. 5. p. 17.

The Welſh name the Calendæ *Kalan* and *y dydh kynta bob mis*, the firſt days of each month. Corn. *Kalan*, *halan*, *deu halan guâv*. In Iriſh *dia kallain gimh*, the Calends of Winter, or All Saints Day.

The Welſh names of the Calendar are

Rhif-lyfr. Ir. *Rim-leabhar*.

tion

GIBELIN.

tion, becauſe the firſt day of the month was ſacred to this aſſembly of the people and to ſacrifices.

From thence comes another ſignification of the word Cal, which implies the revolution of the ſeaſons: This is the ſenſe of the Chaldean כלד Kald, and as this convocation of the people was proclaimed by the ſound of the horn, the word Cal in Chaldean, ſignifies alſo to ſound the horn; from whence the prophets uſe the expreſſion, *to ſound the horn on Sion*, implying to convoke the people, to harangue.

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Cyfrif-lyfr, a book of numbers.

Cofi eſtr, a book of memory, or of records.

The Iriſh *Calain-dair* and *Callain-deas*, ſignifying the myſterious or ſecret regiſtry; *deir* is a myſtery, or *dear* is a remark; and *deas* is good order, regularity.

Of the Word ALMANAC.

But as the Calendar is alſo named *Almanac*, we will trace the origin of this word. It deſcends from the Arabic, in which language it is the ſame as that of the antient Orientaliſts, the Hebrew, the Egyptians, the Chaldeans, &c. with ſuch difference only as a great diſtance of time naturally produces in all languages.

Al is an article *the*, *manach* ſignifies calculation; ſo that *Almanach* is the calculation of the days of the year, or revolution of the ſtars which regulate the days.

With great deference to this learned Author, the word *Almanac* can be better derived from the Celtic language.

Al, *all*, implies time, as in the compounds *allod*, formerly; *all*, time; *od*, paſt, gone; *allain*, a ſeaſon, i. e. *all*, time; *ain*, of the year.

Meann, *meannan*, *meanac*, is to manifeſt, to make plain.

Meana, foretelling.

All theſe compounded with *all* or *al*, would ſignify a Calendar, an *Almanac*.

OF THE
ANTIENT IRISH
DIVISION OF TIME.

FROM
Monſ. COUNT DE GIBELIN,
Monde Primitif, Vol. 4.

THE ſecond diviſion of time with the moſt antient nations, was by months or lunar revolutions.

The French word *mois*, a month, is derived from *men* the Egyptian name of the moon, from whence the Latin *menſis*, ſometimes written *meſis*, as we find it on ſeveral monuments; thence *meſe* in old French, a word ſtill retained in *Languedoc*, and by changing *e* into *oi*, the modern French have made *mois*.

The Hebrews called a month חדש *irbè*, which was the name they gave to the moon; and all nations follow the ſame idea. The Hebrews gave it alſo the name חדש *'hodeſh* or *chodeſh*, that is *renovation*, becauſe the moon is renewed in appearance every month.

But to diſtinguiſh the months, each had a ſeparate name; and as all nature recommenced in 12 months,

IRISH Collated.

THE antient Iriſh counted by the year, which they ſubdivided into quarters, months, days, &c.

The Iberno-Celtic word for month is *mi* and *mios*, compounded of *mi*, the moon, and *aos (ees)* age. *An* is a planet, hence *mi-an*, the month planet; *lu-an*, the leſſer planet; both ſignifying the moon. The Latin *meſis* and French *mois*, are both derived from the Celtic *mios*.

The Iriſh name of the moon is alſo *rè*, which not only implies a month, but any diviſion of time. Thus *ra*, *rai*, *raidh*, *rain*, a quarter of a year, a ſeaſon: *Earr-ra*, the Spring; *Samhra*, the Summer; *Fomharra*, Autumn; *Geimh-ra*, Winter. From the Hebrew *irbè* the Iriſh formed *iris*, an era, which alſo ſignifies a new-year's-gift, with the prefix *a*, *ath*, i. e. *athiris*, the

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the account of moons went no further.

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i. e. renovation of the era; from *bhodeſh* or *chodeſh* the Iriſh *chead*, firſt in order; *cheadas*, &c. The Quarters began with the firſt of May, in honour of *Sam*, or the Sun; *Earr-ra* was conſequently the laſt Quarter, as its name implies.

EGYPTIAN MONTHS.

The firſt Egyptian month and the firſt day of that month, the anniverſary day, was called *Thot*, the Egyptian name of Mercury, who according to them was the inventor of aſtronomical obſervations.

The Celts worſhipped the Supreme Being under the name of *Toit*, i. e. the whole, the great Almighty one; *toit*, *torrt*, *torract*, implies a great circle, ſuch as deſcribed by the heavenly bodies. *Toit* alſo implies frankincenſe, ſmoak, perfume. *Toit-an*, a conſtellation; likewiſe a conflagration. *Titan*, the Sun.

The name of a ſerpent in Iriſh is *nimh* or *niph*, with the adventitious *n* prefixed, as in *nAthair*, father, and many other words beginning with a vowel, and *athirnimh* is alſo a ſerpent. (See the next article.)

The ſecond month was *Paoph*, in Greek *Phiophi*, it begun at the autumnal equinox: This word is compounded of the Egyptian article *pa* or *pha*, and *oph*, a ſerpent, from whence the Greek *ophis*. This month was properly named, as the equinox happens at the time of the *head and tail of the Dragon* appearing.

Athyr, the third month, anſwers to the end of October and three-fourths of November: It bears the

Athir, as before obſerved, is a ſerpent; but if an antient Iberno-Celt was to deſcribe the re-appearance of

name

Egyptian Months.	Irish Collated.
name of the goddeſs *Athyr*, the ſame as the Venus of the Greeks, riſing from the boſom of the waters. The name of this month was given with great propriety, for then the inundations of the Nile ſubſided, the land appeared again, and verdure and vegetation took place.	land after a flood, he would uſe the word *ath-thir*: Hence we call a ford, or place lightly covered with water, *ath*; and the low grounds, overflowed in winter and dry in ſummer, are called *tir-loch*, or land-lakes.
Choeac, or *Choiac*, the name of the fourth month, is the ſame as the Hebrew חוק *Kuak*, or *Kæak*, which ſignifies verdure, ſtrength, power.	*Ceoca*, *Ceoc-leiſtiſe*, ſpring rains, growing weather; and that ever-green plant called *Plantain*, is named by the Iriſh *Cuac*, or *Kuak-Phadruic*, i. e. Patrick's evergreen.
Tybi, a name correſponding with the Hebrew *Tebeth*, commences at the Winter ſolſtice: It was properly named טוב *Tyb*, i. e. good, becauſe the ſun brings with it that heat ſo neceſſary to ripen the grain.	This ſeems to be the root of the Iriſh word *tub*, *tubh*, ſtraw, *i. e.* the ſtems of ripened grain, the radix of which is not now to be found in the language: The Egyptian word *tybi* probably had the ſame meaning.

Mechir is the ſixth Egyptian month; it began towards the end of January: This name has great affinity to the Perſian month *Mehir*, which finiſhes in January, and the Perſians underſtand by this divinity, according to Freret, *Cæleſtial Venus*, or the *Mylitta* of the Aſſyrians.

Phamenoth finiſhes at the commencement of ſpring: This name therefore was that of the moon which opens the ſpring; the moon by excellence, during which they announced the great news of the harveſt. The word is compounded of *pha*, the, and *men*, moon.	*Fa*, good, eaſy, quiet, honourable, eſtimable; *fami-an*, the excellent monthly planet.

Pharmuthi,

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Pharmuthi, the month anſwering to the end of March and three fourths of April, was the ſeaſon of Harveſt: it correſponds to the Hebrew month *Thamuz*, both which are compounded of *muth* or *muz*, written מוץ *mutz*, which ſignifies to threſh out corn.

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The ſeaſon of Harveſt or of reaping and gathering in the grain, and that of threſhing it out for uſe or for market, appear to be very diſtinct times or ſeaſons. I apprehend *pharmuth* to imply the harveſt only, and to be the root of the Celtic *phomar* or *fomhar* harveſt, which probably was formerly written *formhar*, from whence *fermoir* a farmer, and *farrann* plough-land. The Iriſh *muth*, *muthac*, ripe, fruitful, is derived from the Hebrew *muth*.

Pachon, the 9th month or end of April and nearly all May, is compoſed of *pa* and *chon* which implies the Egyptian *Hercules*, or the ſun become ſtrong; as Jablonſky has proved in his Egyptian Pantheon.

Payny, the 10th month, towards the end of which arrives the Summer ſolſtice, is according to Scaliger the name Pharaoh gave to Joſeph, i. e. פענח which has much affinity to the word *Pæan*, ſo celebrated in the Hymns of Apollo, and which ſome commentators tranſlate *Saviour*.

Epiphi, the 11th month, according to Scaliger, is the *Epaphus* of the Greeks, ſon

Conn, lord, ſupreme, ſtrong, powerful. Hence *Conn-cead-cathach*, or the hero *Conn* of the hundred battles; and the family names of *Conner*.

We cannot trace any affinity in theſe names of the Egyptian ſeaſons, with the Iriſh language; but it is evident that the antient Iriſh had borrowed part of the Egyptian worſhip. There are ſeveral monuments of antiquity ſtill remaining in this country, compoſed of circles of ſtones, with altars of the ſame materials, called at this day *magh-adair*, which

of

EGYPTIAN MONTHS. IRISH Collated.

of *Io* or *Iſis:* another author explains it by the Egyptian *phi* a ſon, and *Epi* the ſame as *Opis*; ſo that *Epiphi* is the ſon of *Opis* or *Oſiris*, huſband of *Io:* the *Epaphus* of the Greeks is conſequently a pure Egyptian name.

Meſori, the name of the laſt month, appears to be the ſame in Egyptian, Hebrew and Arabic.

To this we muſt add, that Herodotus in his ſecond book obſerves that the names of the days and months were called by the Egyptians after their Gods.

O'Brien explains a plain or field of adoration: It is certain that *mach*, *magh*, does ſignify a level plain or country, but in this inſtance it can have no ſuch meaning; for we find often the prefix *ard* high, and *glan* a valley, as *Ardmagh*, *Glanmagh*.—*Magh-adair* muſt therefore have another meaning; and for the explanation we ſtand indebted to the labours of the learned and ingenious Jacob Bryant, Eſq; author of the Mythology of the Antients, &c. &c. Antient temples had proper and peculiar denominations, taken from the deity to whom they were ſacred: it appears, therefore, the terms *magh* and *adair* were antient titles of the god there worſhipped, and very probably by the Celts were ſynonimous to *Belus*, as we often find *Bal* conjoined to *magh-adair*. *Mag* was a title of the deity in the Eaſt, whoſe worſhip was ſtiled *magia*, and his prieſts *Magi*. See Heſychius, at Μαγοι. In an antient gloſſary now before me, I find, *Muc* .i. *mugh* .i. *ainm dilios do dhiadhia*, i. e. *Mug* a proper name for the deity. According to Salmaſius, he was ſometimes called *Mog*, and by the antient Celts he was eſteemed the ſame as *Samothes:* This is a plain proof the anceſtors of the Iberno-Celts had a knowledge of this deity. Many of theſe monuments in Ireland are called *Beal-Atha-Magh-Adair*, which are the very terms, which a native of Egypt or Syria would have rendered *Baal-Ath-Mag-Ador*, and a Grecian Βαλ Αθ Μαγος Αδωρος. *Baal-Ath* is mentioned in ſcripture; and there was a ſacred fountain denominated from

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from this god, and called *Baal-Ath-beer*. (See *Joſhua*, *c.* ix. *v.* 8.) Hence *ad-ra* to adore, i. e. to addreſs *Ad* or *Mog*, from *ra*, *radh*, to addreſs, to pray to; from whence the Latin *oro*, *adoro*. And Baalmagon was the name of the city Moab. (*Ezech. c.* xxv, *v.* 9.) It is therefore evident that *Baal* and *Mag* were the ſame; and that *Baal* was the chief deity of the Iriſh will appear hereafter.

Of the ROMAN MONTHS.

The origin of the names of the Roman months will explain the names of the months uſed by the French and ſeveral other modern nations, as they borrowed their names from the Latins.

At firſt, the Romans named the months according to their numerical order; and moſt nations did the ſame: hence the four months September, October, November, December, *i. e.* the 7th, 8th, 9th, and 10th month, as they found them in order, beginning with the month of May or the Vernal equinox.

Nevertheleſs the Roman year did not always begin at that epoch; like many other people, they reckoned from *June*; hence the month is called *Junius*, from *junior*

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It is as plain that the Latins borrowed the names of the months from the Celts, as that the French borrowed theirs from the Latins. It will alſo appear that the antient Celts always begun the year with January, with which cuſtom all other European nations have at length complied: but the quarters begun with May.

The word *May* is here a miſtake of the preſs; the author certainly intended *March*, or the Vernal equinox.

The Iberno-Celts name this month *Mi-giune* and *Mi-gabhun*, or the month of calves; becauſe the cows drop their calves in this month: for this reaſon it the

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the younger, becauſe the year was renewed at this time, and for this reaſon *June* was ſacred to youth.

For the oppoſite reaſon the preceding month was called *May:* It terminated the year, and was ſacred to the *Old*, i. e. to the *Majores*, from whence the name of the month. They held it as a bad omen to marry in this month of decrepitude, and this cuſtom at length became a law, like many other cuſtoms, the reaſon of which we ſearch for in vain, as we do for the cauſe of this month becoming the fifth and June the ſixth, when they had commenced and ended the year.

It is not then ſurpriſing that the etymology of the name of this month has baffled the attempts of the learned Roman writers.

IRISH Collated.

was named *Oig-mi*, the month of the young; it is alſo called *Mi-mheaſmach*, or the month of the beautiful offſpring; and, with reſpect to the next great diviſion of the year by quarters, it is called *Mi-meodhain-ſamhradh*, or the middle month of ſummer.

The Latin *Junius* was readily formed from *gabhun* pronounced *giune*.

The month of May was ſacred to Belus, and is ſtill called *Mi-Baltinne*, the month of Baal's fire. In this month all criminals were tried, and the guilty burnt to death, *eidir Bheiltinne*, between two fires of Baal: This execution was probably miſtaken by Cæſar for human ſacrifices amongſt the Gauls.

During this ſolemn feſtival, marriages were forbidden: It was called the month of *Mai*, *Maidh*, or *Maith*, which ſignifies myſtery or ſorcery. *Maith-eas* is explained by the old Iriſh gloſſariſts by *Mai-fhios*, i. e. *druidheacht*, i. e. the knowledge of *Mai*, or *Druidical Myſtery*. The games inſti-

Some

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Some thought it was ſo called, becauſe the *Tuſculani* had conſecrated it to *Jou*, the greateſt of all deities. Cincius took it from *Maia*, the wife of Vulcan, becauſe at the beginning of May the Flaminus, or high-prieſt of Vulcan, ſacrificed to this goddeſs, which Piſo yet thought was called *Majeſta* and not *Maia*. According to others, *Maia* was the mother of Mercury. Cornelius Labeo ſays, *Maia* was the mother of the earth; the *great Mother* was therefore a proper name, and for this reaſon a *ſow in pig* was offered to *Maia*, as a victim ſacred to the earth; and that ſhe was honoured with Mercury, becauſe ſhe concurred with him in forming the voice: To prove this, he adds, that the temple of *Maia* was conſecrated on the firſt of May, under the name of the good goddeſs, the ſame as the earth, called alſo *Fauna*, *Ops*, and *Fatua*.

Fulvius Nobilior was the only one who approached the truth, in his *Faſti*, that Romulus gave the name of *Old men* to the month of

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tuted in honour of theſe, were called *May-games*, and are ſtill imitated by *mummers* and ſuch-like proceſſions, the youths being always armed, denoting *bloodſhed*. Marriage was not only forbidden, but all perſons married in the preceding year, were obliged to appear and account for their behaviour. The women walked in proceſſion, led by a perſon bearing a circle ornamented with flowers, and in the midſt was ſuſpended a ball of golden tiſſue and another of ſilver, in honour of Belus and the Moon; the latter part of this ceremony is ſtill preſerved in Ireland. The name of the year, as I have obſerved, is in Iriſh *Bliadhain*, corrupted from *Bal-di-ain*, or the ring or orbit of the god Baal: The name of a planet is *an*, probably from *ain*, but the title *Di-ana*, given to the moon, is certainly of this Celtic origin, which ſignifies the *god of planets*. *Rè* is alſo the moon, and *rean*, a ſtar, which is to ſay, the *moon's planet*; thus ſhe was called the Queen of heaven, the Queen of the planets. The

May

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May, and of *Youths* to the month of June. In the etymon of this word the Romans ſucceeded no better than in the former, ſome deriving it from Juno; others from Junius Brutus, who after the expulſion of the Tarquins, on the firſt of June, offered a ſacrifice on Mount Cœlius to the goddeſs *Carna*, protectreſs of the noble parts; and to whom, on this account, beans were offered on this day, from whence the Calends of June were named Fabariæ.

Iriſh have another name for a ſtar, as *re-alt*, i. e. the high moon; theſe are the ſtars in the great expanſe, whoſe orbits are not known, and this name evidently ſhows the knowledge the antient Iriſh had of aſtronomy. From *ain*, a ring or orbit, is derived the Latin *annus* and *annulus*.

We muſt not omit, that Plutarch, in his Roman Queſtions, aſks, from whence was derived the cuſtom of not marrying in May; and as he knew no other cauſe than other authors, he attributes it to antient cuſtom.

The Romans having tranſpoſed the commencement of the year to the vernal equinox, Mars or March became the firſt. They pretend this name was derived from *Mars* the father of Romulus, but this is a contradiction in fact, for October was ſacred to Mars and March to Minerva. The month of March was called by the Celts *Redmon*, or the inflamed moon, from whence the French *Lune rouſſe*, alluding to the dreadful effects which com-

The Celts always begun the year with January, which was named *Ceann-barr*, and *Cinn-barr*, *Chinn-barr*, and *Ginn-barr*, i. e. *Caput-capitis*, both words ſignifying the head or ſupreme; which gave the Romans the idea of repreſenting *Janus* with two heads: hence *barr* was the ſame as the Roman *calendæ*, and in general ſignified a month, from whence *September*, *October*, &c. of which hereafter. The Iberno-Celts called this month *Mi-mart*, i. e. the heifer

monly

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monly arrive at this ſeaſon: It could not be better explained in Latin than by the name of *Menſis Martius*, the latter word ſignifying inflamed, glittering, ſparkling, and ſuch is the planet Mars.

Aprilis follows, which literally ſignifies the month which opens; the boſom of the Earth being then opened from the Winter froſts; for this reaſon this month was ſacred to the Goddeſs of the Graces, called in Greek *Aphrodite*, or the Goddeſs of fecundity.

After *May* and *June* follow *July* and *Auguſt*. Theſe for a long time were called *Quintilis* and *Sextilis*, that is the fifth and ſixth month; but, when Julius Cæſar altered the Calendar, his name *Julius* was given to the firſt, and that of *Auguſtus*, his nephew, was given to the ſecond, when he ſucceeded his

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month; from whence the Latin *Mars*: they named it alſo *Rèdhè* or the *Fauns* month, *i. e.* the Genii of the groves: another name is *Mi-reaith*, i. e. the Ram's month, and in this month is the zodiacal ſign *Aries* or the Ram.

The name of this month in Iriſh is *Obrail* and *Obrail-eas*, i. e. the working month *operarius*, from the diverſity of employments which now engage the attention of the huſbandman; *obar* work, and *ileas* many. This month is alſo called *Aibreann*, or the ſtar *Aib*; and *Diblin*, a word I cannot explain; and, from it's order in the ſeaſons, it is named *Mios meadon earraich*, the middle month of Spring.

If the Iriſh had borrowed the names of the months from the Latins, they would certainly have adopted theſe of *July* and *Auguſt*; but we find no ſuch names. *July* is called *Buidhmi*, the yellow month, the colour of the meadows in this month; and *Mi-bo-bhuidh* the month of the yellow cow: its ſynonimous name is *Mi-guar-*

uncle

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uncle and had re-eſtabliſhed the Calendar. From *Auguſtus* the French formed *Aout*.

IRISH Collated.

thag or *Mi-guare*, i. e. the month of milch cows, from the abundance of milk given in this month. *Auguſt* is named *Oct-mi* or the eighth month from January; it is alſo called *Mi-lananas*, i. e. the month of bulling the cow; and *Mi-madrambail* or the dog month, from the effect of the heat of this month on that animal; hence the term Dog-days in our modern Almanacks. The Latin termination of *Quintilis* ſeems to be derived from the Celtic *tille* a return or revolution, that is the fifth revolution of the moon from March.

The four following months had no particular names: ſome Roman emperors endeavoured to call them after themſelves, ſuch as *Tiberius* for September, *Livius* for October; *Germanicus* and *Domitian* made the ſame attempt. *Nero* would willingly have given his name to April, *Claudius* to May, and *Germanicus* to June. *Commodus* gave all his names to the five laſt months, but the people deſpiſed theſe names, and adhered to antient cuſtom; and ſo they ſtill continue to be called, viz. the ſeventh, eighth, ninth and tenth months, although they do not properly fall in that order, as we have already ſhown.

Since the eſtabliſhment of the Engliſh government in Ireland, the Iriſh have adopted the vulgar reckoning in theſe four months, as *Seact-mi* or ſeventh month, September, *Oct-mi* or the eighth month, October; ſo that they have now two months named *Oct-mi*,—one after the vulgar reckoning, and the other after their more antient manner. *(See Auguſt, in the foregoing article.)* But they have other names for theſe months, congenial to themſelves, viz. September is called *Mi-finnfoloi*, i. e. the vintage month; *Mi-meadhoin-fomharadh*, i. e. the middle month of Harveſt. October is called *Mi-ſheaſri*, i. e. the plough month; and

i. e.

IRISH Collated.

Mi-deireannac-d'fhomhradh, i. e. the laſt month of harveſt. November is called *Naoi-mi* or ninth month, and alſo *Mi-dhu*, i. e. the black month, and *Cead-mhi-do-geimhradh*, i. e. the firſt month of winter. December is named *Deic-mi*, or the tenth month, and *Mi-chru-mdu*, i. e. the moſt black and holy month; and alſo *Mi-meodhain an geimhradh*, the middle month of winter. N. B. November was alſo ſacred to druidical ceremonies, and dedicated to *Baal-Samen*, which day now falls on the eve of All-Saints, and is called *oidhche Shamna* (or *ee owna.*) On the firſt of November a fire was kindled for ſummoning all the Druids to meet, in order to ſacrifice to *Baal-Samen*. They burnt the ſacrifice in that fire, nor was there any other fire to be kindled in Ireland that night. All fires were rekindled from the holy fire, on paying a tribute to the chief Druid. This feſtival was called *Tlachdgha*, which ſignifies orbit; it was meant to expreſs that *Belus*, or the ſun, had completed half his courſe. The Iriſh have dropped this annual fire, but it is ſtill preſerved in Scotland and in Wales; the latter know not the origin of it. (See *Letters from Snowden.*)

ROMAN MONTHS.

The two laſt months of the Roman year were January and February, and it was only in the reign of Charles the IXth they placed theſe at the head of all.

Januarius owes its name to *Janus*, or the ſun renewed.

Februarius is ſo called from the expiations and purifications ſacred to this month: It is derived from *februare*, to expiate, to pu-

IRISH Collated.

The Celts always begun the year with the month of *January*: the Iriſh name implies as much; it is called *Cain-barr*, *Cheann-bhair*, *Cinnb-hair* or *Ginn-bhair*, pronounced *Ginn-vair*, all expreſſing the ſame thing, i. e. *Initialis*, and literally *Caput-capitis*, for both words in this compound ſignify the head, or upper part. The tranſition to *Januar* was eaſy, and as the Latin Ja-

rify,

ROMAN MONTHS. IRISH Collated.

rify, to paſs through the fire, becauſe at that time the year finiſhed, and ſacrifices were offered for the dead, and for the expiring year. Thus they eſteemed it a month of bad omen, and for that reaſon the number of its days was leſs than that of the reſt.

nua implied a door or gate, to open the door of the new year was analogous to *Ceann-vair*. The Turkiſh *Khan*, the German *Hhans*, the Perſic *Chan*, the Engliſh *King* and *Baron* all owe their origin to theſe Celtic words; as alſo the Kalmuc-Siberian word *Burr-chann*, the name of the Great God, which literally means *Dominus Dominorum*, as we have ſhown before.

Barr ſignifying the top, head, &c. anſwered to the Latin *Calendæ*, and thus betokened the beginning of a month; hence *Feab-barr-ra*, February, or the Calends of the good moon, which is alſo named *Mi-chuir*, the ſowing month, i. e. *Sementarius*; it was alſo called *Faoil-lidh* and *Ceidmios d'on Earrach*, or the joyful month, and the firſt month of Spring; and from the Celtic *re*, *ra*, *raidh*, a diviſion of time, is derived the Latin termination *rius*, as *Janua-rius*, *Februa-rius*.

It is evident the antient Iriſh begun the quarterly reckoning from February, by which May was the firſt month of the ſummer quarter, for the third day of May ſtill retains the name of *treas la Samhra*, i. e. the third day of the ſummer quarter.

The impartial reader will now judge if the radix of the termination *ber* in September, &c. is not more probably derived from the Celtic *bar* than from the Latin *imber*, as Priſcianus and Iſidorus will have it; in which caſe, as Voſſius obſerves *October* would have more properly been named *Octimber*. The Romans alſo are indebted to the Celts for the word *Septemtrion*, the northern conſtellation; the termination of which word is evidently the Celtic *rinn* or *rionn*, ſtars, the plural of *reann*, hence *Septemtrion*, is literally the ſeven ſtars.

We

We will now purſue the learned *Gibelin* through the SAXON MONTHS, and ſhow that theſe people did likewiſe borrow the origin of the names of the months from their anceſtors the Celts, or Scytho-Celts.

MONTHS of the ANGLO-SAXONS.

The Anglo-Saxons inhabited the moſt northern part of Lower Saxony, extending to the ocean, at the time the Roman empire was overthrown by the invaſion of barbarous nations. Their language coming from the Eaſt, was the origin of the German, Flemiſh, Daniſh, Swediſh and Engliſh. The latter deſcended from the Anglo-Saxons, who conquered England, from whence it was called Angle-land or England, and brought their language with them. The venerable Bede, a learned Engliſhman, born towards the end of the 7th century, has preſerved the names of the months, as called by this people.

Their year begun with the Winter ſolſtice, at this epoch the month finiſhed, which was named *Giuli-Earra*, or the firſt *jule*, and the next month was called

IRISH Collated.

The Celtic was undoubtedly the mother of all the northern dialects, however they may be now diſguiſed and concealed from our view, but in the following liſt there is not the leaſt difficulty of diſcovering their origin by means of the Iberno-Celtic.

The months of December and January were ſacred to druidical ceremonies: In December the Druids cut and collected the *viſcum*, or ſacred miſtletoe with great pomp. This ſhrub is called in the Celtic *ioc*, i. e. to heal; *gius*, *giul*, i. e. viſcous, from whence the Engliſh *glue*. The *Giuli Earra* of the Saxons is therefore the gathering of the miſtletoe. On the firſt of January this ſacred ſhrub was diſtributed amongſt the people, and thence called *giul-abeirta*, i. e. the gift of the miſtletoe: This might have given

ANGLO-SAXON MONTHS.. IRISH Collated.

Giuli-aft-era, or the ſecond *jule*, which anſwer to our months of December and January. *Jul* then ſignified a revolution, a wheel, and hence every month was denominated *jul*, from whence is derived the Greek *Iolas*, nephew of Hercules.

Son-Monath, or month of round cakes. Bede gives this explanation, adding that *ſol* ſignifies in that language a cake. Theſe cakes they offered to the Queen of heaven, and they were round like her; from thence their name *ſol*, of which the Greeks made *ſolæ*, a diſk, and which was perhaps the origin of the word *ſoleil*, the ſun, if it was not more natural to derive it from his brightneſs, or from *feul*, becauſe he appears alone, outſhining all other planets when he appears. Thus Hickes in his notes on a Saxon Calendar, derives it from *ſol*, which he ſays ſignifies the *ſun* in all northern antient languages, and in a poem entitled Veluſpa. We

the name to the commencement of every month ſucceeding; but I believe the Iriſh *cuhal* or *guhal*, a head, a word ſynonimous to the word *barr* before deſcribed, ſeems to be the moſt proper derivation. The Erſe of Scotland ſtill call the ſpace between Chriſtmas-day and New-year's-day, *Yule*.

February is alſo the month of cakes with the Iriſh, a cuſtom handed down from moſt remote antiquity. (See *Antiquity of the Iriſh Language.*) The good woman of the houſe now makes theſe cakes in honour of St. Bridget, whoſe feſtival is obſerved in this month.

Sol is the original Celtic appellation of the ſun, from whence *ſolus*, light, and *ſolas*, comfort, all analogous to the benefits of this great planet; hence the Latin *ſol*, the ſun, and *ſolatium*, comfort. From the worſhip paid to this planet, in time of paganiſm, *Sollamuin* means a religious ſolemnity; hence *Sollamuin na Caſga*, the feaſt of Eaſter. *Sol-bheim* is a thunderbolt, i. e. *beim-ſoil*, have

ANGLO-SAXON MONTHS.

have ſhown that the Greeks offered cakes to the Queen of heaven about this time, and in this month, according to thoſe who make *February* or *Sol-monath* anſwer to the Athenian Elaphebolion.

Monath, a month, is derived from *mon*, the moon.

Hred or *Red-Monath*, March, *i. e.* the red month or red moon, becauſe of the intemperature of the air which uſually accompanies this month. Hickes explains the word by that of cruel, rigorous.

IRISH Collated.

a flaſh or bolt of light. The old Iriſh wrote it *sùl*, hence *sùil*, the eye, becauſe the eye is the light of the body: From this Iriſh word comes the Engliſh *ſun-beam*, the rays of the ſun, and the Spaniſh *abenn-ulas*, the eyelids, which an Iriſhman would write thus, *abran-shulai*, (the former *s* being aſpirated) a word amongſt many others that cannot be derived in the Spaniſh language.

The termination *ath* in *mon-ath*, is the Iriſh *ath*, equal to the Latin *re*, i. e. a repitition, and *monath* ſignifies *naemonia*, or renovation of the moon.

The ancient Iberno-Celts dedicated this month to the *Rèdhè*, the Genii of the woods, the Fauns, who are ſuppoſed to come forth at this ſeaſon: They called March alſo *Reit*, i. e. the Ram, *Aries*, the zodaical ſign of this month, and from theſe is derived the Saxon *Hhred-Monath*: *Readhg* alſo implies a raging mad bull, and *Taurus* very probably entered this month, at the diſtance of

ANGLO-SAXON MONTHS.

Oſter or *Eſter-Monath*, April, the month of the goddeſs *Oſter*. Some learned men think this name is derived from the feſtival of *Eaſter*, but that is ſubſtituting the effect for the cauſe. Spelman agrees that this is the name of a goddeſs called *Eoſter*. We muſt not here forget that *Aſtarte*, or the goddeſs *Aſtar*, was the moon of the Orientals, the Venus of the Greeks and Romans, to whom the latter dedicated this month.

Trimilkhi, May: This word is compoſed of *tri*, three, and *milkhi*, the action of milking. According to Bede, this name implies that the cows were milked thrice a day in this month.

IRISH Collated.

time we now refer to. *Read* does certainly ſignify fury, rage, as Hickes obſerves; but if the word had ſignified *red*, it would have been written *ruad* or *rua*.

Oſtar and *Otar* imply labour, work, &c. a word ſynonimous to the Iriſh *Obral*, the name of this month. *Aiſteoir*, *Oiſteoir*, likewiſe ſignifies mirth, cheerfulneſs, lewdneſs, from whence probably the goddeſs *Aſtarte*, and the Saxon *Oſter*. (See *Eſſay on the Antiquity of the Iriſh Language.*)

The Iriſh Reader will recollect the word *Aiſtore*, in the celebrated ſong of *Molly Aiſtore*, compoſed ſince the firſt publication of this Eſſay, a word moſt happily applied by the author.

Is it probable that there could be ſuch an abundance of graſs in this month, in the cold climate of our Saxon anceſtors, to afford this quantity of milk, when with all the manure of the great cities of London and Dublin, in theſe more ſouthern ſituations, the graſs is ſtill but low? or was it ever known that cows were milked thrice

Lida

ANGLO-SAXON MONTHS.

IRISH Collated,

Lida firſt and *Lida ſecond*, are the names of June and July. Bede thinks they were ſo called, becauſe the ſeas became navigable at this ſeaſon; and Spelman agrees to this derivation. Now one of theſe months finiſhes with the Summer ſolſtice, and the other begins with it; this is therefore the meaning of *Lida*, which in the antient language ſignifies *to go*, *to depart*, as Irhe has explained the word in his Scytho-Gothic Lexicon; from whence the Dutch word *leyden* to go; and from thence the Greeks formed

a day at any ſeaſon of the year? And how contradictory is this derivation to the old Saxon proverb, "Let May come early or late, it will make the cow quake." The Celtic language affords a more ſatisfactory explanation, analogous to this proverb. *Milkeo* is the name of the hoary dew ſo common in the month of May before ſunriſe, and *tra* is a ſeaſon; ſo that *tra-milkeo* is the ſeaſon or month of hoary froſt.

It ſeems the ſeas were frozen in May, yet the earth produced ſuch plenty of graſs as to afford three milkings! Monſieur Gibelin appears to be as diſtant from the true meaning of the word *Lida*, as Bede or Spelman. *Laid*, *laide*, is to bring forth young, and it is in the months of June and July, the cows drop their calves, for which reaſon June is named *Giun* or *Gabhan*, as has been already explained. *Lida* firſt and ſecond therefore means the months of the cows dropping their calves, and of the ſheep dropping their

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ANGLO-SAXON MONTHS.

the verb *eleuthein* to go, or to come.

Weod or *Wend-Monath*, Auguſt. Bede and Spelman derive theſe names from *weeds*, which ſignifies *tare* or *cockle weed*, and in general all kinds of uſeleſs plants. But this word comes from *weda* or *weida* to hunt: the word is in general uſe amongſt all the northern people, and is of the ſame origin as *wood*, ſignifying a foreſt. The hunting ſeaſon opens in theſe countries in the month of Auguſt.

Haleg-Monath, September, or the ſacred month, *i. e.* the month of ſacred ceremonies, without doubt referring to the Harveſt which terminates at this ſeaſon.

IRISH Collated.

lambs. From the root *laide* to bring forth, the Iriſh have *laoidh* a calf; and from this root is the Engliſh *to lay in*, *laid in*, meaning a woman has brought forth.

The author tells us in the next article, that then is the Harveſt ſeaſon; yet, whilſt the corn is on the ground, he would have this the proper time for the chace. The Iriſh name for Auguſt is *Mi-wadair*, i. e. the Dog month, or, as we call it, the Dog-day month; and from hence thoſe days are ſtill ſo denominated in our Almanacs. *Mand*, *mann* or *mhann*, or *whand*, as *Mi-mhainn*, in Iriſh means the month of wheat; this grain ripens in Auguſt. *Mann-ciſt* is a wheaten cake; from whence the French *manchet*, now written *minchette*, a wheaten roll; and the word *froment* wheat, is from the Celtic *bro-mann*.

We have already ſhown that the Saxon *Haleg* is derived from the Celtic *alga*, *ealga*, noble, great, ſupreme.

Winter-

Anglo-Saxon Months.	Irish Collated.
Winter-Fallith, or full moon of Winter, *i. e.* October. Winter ſeaſon begins in the northern countries at this period.	The Saxon word *Winter* is derived from the Celtic *fionn* white, and *tir* land, *i. e.* land covered with ſnow or white froſt. *Faol* is wild, rude, boiſterous.
Bloth - Monath, November, that is the month of blood; becauſe in this month they ſlaughtered the cattle, and ſalted the proviſions for the Winter food; and, as the entrails were offered to the gods, it is imagined this month owes its name to theſe bloody ſacrifices.	I do not believe that the cuſtom of ſlaughtering and ſalting proviſions, in this month, was general with the antient Saxons, or could poſſibly give name to this month. The name of November in Iriſh, is the laſt month of Harveſt, when the new grain was threſhed out, and is then called *bleath* or *bleoth*, i. e. corn for the mill; from whence *bleatha* to grind in the mill. *Bloth-Monath* therefore ſigniſies the threſhing month, or the grinding month. From the Iriſh *bleath*, pronounced *blè*, is derived the French *blèd*, *blè*, bread corn, and *petit blè* rye.
Giuli-Earra, December.	Has been already explained.

SUB HERCULE TUTUS.

A

GRAMMAR

OF THE

IBERNO-CELTIC,

OR

IRISH LANGUAGE.

b

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A GRAMMAR

A

GRAMMAR

OF THE

IRISH LANGUAGE.

CHAP. I.

Of the LANGUAGE *of the* ANTIENT IRISH; *of the* OGHAM *or occult Manner of Writing practiſed by the Druids, and of the antient* RUNIC OGHAM.

SOME learned men are of opinion that the Britiſh was the antient language of the Iriſh, and they labour to demonſtrate this aſſertion from the vaſt abundance of Britiſh words which the Iriſh uſe even at this day, either entire, or but little corrupted.

It is certain both the Britiſh and Iriſh were originally of the ſame Celtic or Scytho-Celtic deſcent, which being a dialect of the Hebrew, like the Phœnician, is the reaſon why the Iriſh language ſtill retains many Britiſh words in their purity; and the whole language appears to be no other than the Scytho-Celtic, refined by the Phœnicians and Carthaginians, who ſettled in Ireland at an early period. As a proof of this, I refer the reader to my Eſſay on the Antiquity of the Iriſh language, wherein the Punic language is collated *verbum verbo* with the Iriſh.

Many antient authors thought the Punic and Gallic (or Celtic) language, to have been one and the ſame. The learned Bochart, after proving almoſt every Gallic

word he could collect in the claſſic authors, to be of Phœnician extract, adds, "Conſtat igitur Gallos & Pœnos, "etſi propter commercia, vel communia bella, vel, quod "ſuſpicamur potius, propter vetuſtam aliquam Phœnicum "coloniam in Gallias deductam, alii ab aliis multa voca-"bula mutuati ſint. Non eſt tamen quod quiſquam pu-"tet, Pœnis & Gallis aut eandem fuiſſe linguam, aut "ſola dialecto diverſam: ita enim aſſerit Polybius." *Geog. Sacr.* p. 758.

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The great intercourſe of the Gauls with the Carthaginians, the travels of the *Phœnician Hercules* into their

country, and the conqueſts of *Annibal* in Gaul, are too well known to require any animadverſions here.

The Gallic *Ogmion* and the Iriſh *Ogham* conſequently are of the ſame Aſiatic original meaning, the elements of letters, and alſo all arts and ſciences in general. It is very remarkable that this word is not to be found in any vocabulary or dictionary of the Iriſh, and it is unpardonable in Dr. O'Brien to omit it in his dictionary, publiſhed at Paris in 1768, but which in reality is no more than an incorrect copy of Lhwyd's and O'Clery's works. Mr. Shaw has alſo paſſed over this word in his Galic dictionary, which in other reſpects is the beſt Celtic dictionary extant. Monſieur Bullet has alſo omitted it: this author has collected much of the modern Patois of France, which has miſled ſome late writers. Mr. Rowland, in his Mona Antiqua, p. 29, acknowledges that the Druids of Britain did not commit any thing to writing, but that the Druids of Ireland did record hiſtorical facts.

The *Ogham*, properly ſo called, was confined to the Druids: it conſiſted, according to O'Flaherty, in certain lines and marks, and their ſituations and poſitions, as they ſtand in relation to one principal line *over* or *under* which they are placed, or through which they are drawn. The ſaid principal line doth not ſtand in the place of any letter, but only ſerved for a rule or guide, whoſe upper part is called the *left*, and the under ſide the *right*, about, over, under and through which line the aforeſaid characters or marks are drawn, which ſtand in the place of vowels, conſonants, diphthongs, and tripthongs. An example of this kind of Ogham is given in plate I. fig. 10. and has a great reſemblance of the *Alphabeta Agarenorum ſeu Saracenorum in Africa*, given us by Kircher, and alſo by Dr. Bernard at the end of his table.

Such is the *Ogham* given and deſcribed by Mac Curtin, O'Flaherty and others. It is evident they paid little attention to the ſenſe of the following antient verſes, which fully and clearly deſcribe the *Ogham* to be made on either ſide of a line drawn from the top to the bottom of the page, ſo that it was written in the *Chineſe* manner. The letters *in this poſition* become the moſt eaſy and natural to be

be made or ſcratched on the wooden tables with the *feac* or *ſtylus* of the antient Iriſh. If the reader will compare this *Ogham* with Doctor Morton's tables of the Latins, *An. Dom.* 1, tab. xix. xx. and of the *Runicum e Gothico*, tab. xxv. he will find an aſtoniſhing ſimilarity in the letters. The principal upright line is called the *craibh* or *ſtem*, and the letters have all the names of certain trees or plants, as if growing out of the principal trunk, two excepted, viz. *Tinne* (T) and *Amhancall* (AO); (*a*) the firſt is the *date tree* in the *Shilhæ* language, as already deſcribed in the Introduction; and *Amhancall* is literally the *river-ferry* or paſſage; the antient Iriſh paſſed the rivers on wattles or hurdles, before the conſtruction of bridges; and this diphthong is the exact reſemblance of a hurdle.

THE OGHAM,

Explained by an antient IRISH VERSE.

Beith (b) *na haonar dom laimh dheis.*
Luis (l) *dis gan eiſleis.*
Fearan (f) *triur.* Sail (s) *ceathrar gan chear.*
Is Nuin (n) *con a coigear.*
Huath (h) *na haonar dom laimh cli.*
Duir (d) *dis go ndeighni.*
Tinne (t) *triur: ceathrar do* Coll (c).
Q( ) *na coigear ni chealam.*
Muin (m) *fiartharſna mor an modh.*
Dis do Gort (g); *triur do* Ngdal (ng).
Sdraih (sd) *na ceathrar gan doilge.*
Ruis (r) *na coigear comſoighthe.*
Ailm (a) *na haonar tarſna anuas.*
Onn (o) *dis go ndeagchnuas.*
Ur (u) *triur*; Eaghadh (e) *ceathrar na ceal.*
Is Ioghadh (i) *cona coigear.*

Eabhadh

(*a*) *Tinne*; Non datur hujus literæ expoſitio. *Amhancall*; Quid ſignificet ignoro. *O'Flaherty Ogygiæ, p.* 237.

Eabhadh (ea) *na cruis um an gcraobh.*
Oir (oi) *na buaile bhuig bhlath chaoin,*
Uileann (ua) *na luibh dom leath deas.*
Mar thuig ughdar is oircheas.
Ceithre fleasga a n Iphin (ia) *ard,*
Dom leath deas bhaineas gac Bard:
A hoct Amhanchall (ao) *male*
Do leataoibh cle na craoibhe.

TRANSLATION,

[Plate A. fig. 1.]

B *one ſtroke on the right hand*; L *two*; F *three*;
S *four neatly made, and* N *with five.*
H *one only on the left hand*; D *two*; T *three*; C *four:*
Q *with five, I don't forget.* (*b*)
M *is made ſtraight thorough with one ſtroke; give two to* G, *and three to* NG, *and* SD *with four is readily made.*
R *with five in good order.*
A *one only thorough, but inclining downwards*; O *two*; U *three*; E *four*; *and give five to* I.
EA *a croſs upon the trunk*; OI *a ſmall round knob reſembling a full-blown bloſſom.*
UA *a loop on the right: four rods croſſing each other is* IA, *and every Bard places them on the right hand*; *and* AO *they make diſtinctly with eight rods on the left ſide.* (*c*)

If the Reader compares this ſcheme with all the European characters, particularly with the Greek, Roman and Runo-

(*b*) This figure has no name in theſe verſes, or in the ſchemes publiſhed by O'Flaherty or M'Curtin. The firſt calls it *Queirt*, and gives it the form of the Roman Q, a letter not uſed in the Celtic. I imagine it to be the antient *ceò* (i. e. *agus* and) now written thus 7; and *ceo* vel *ſceo* is the hawthorn tree.

(*c*) The name of this diphthong alſo is not explained. It appears to be the wattling for croſſing brooks and ſmall rivers uſed by the antient Iriſh, called by the moderns *cleithog*: the name *amhancall* points to this explanation; *amhan* is a river, and *call* a ferry.

Runo-Gothic, he will ſee with what facility they may be formed on this primordial line.

Father Du Halde deſcribes a manner of writing uſed by the Mantcheou Tartars, reſembling this Ogham. (*d*) They write, ſays he, on the right and left of a maſter-ſtroke drawn perpendicular through the word. To this ſtroke they add others like the teeth of a ſaw, and theſe are the vowels. Theſe characters are of ſuch a nature that they are equally legible backwards or forwards; ſo that it is impoſſible to write any thing, but thoſe within view of the writing may overlook you, eſpecially if the characters be large. Strahlenberg proves theſe Tartars to be of Celtic race.

Some modern authors have treated the *Ogham* manner of writing as a fiction of the Seanachies and Bards, and have aſſerted that this alphabet never exiſted. Shall we doubt the authority of Sir James Ware? Shall we diſbelieve our eyes, when we behold the inſcriptions on many curious monuments of antiquity? In the Book of Balimote, a MS. fol. 146, is this remarkable paſſage. *Fiachra Mac Eacha Muighmheadhon (righ Eirin) do ghuin ſan gcath ro ſhroin for Muineachuibh i Gcaenre. A ecc dia gonaibh iar tteacht go Huimcuais Midhe: ro cladh a leacht & ro laigh a fheart for air ſcriobh a ainm Ogaim*; i. e. Fiacra, ſon of Eacha Moymedon, was mortally wounded at the battle of Caonry, wherein he was victorious againſt the Momonians; on his return to Hymacuas in Meath, he died of his wounds, his funeral leacht was erected, and on his tomb was inſcribed his *Ogham name*. N. B. According to the Iriſh hiſtory, the battle of Caonry was fought Anno Domini 380. This paſſage was tranſcribed for me by my ingenious friend Charles O'Conor, Eſq;

In the copy of the Book of Ballymote, in the Manuſcript Cloſet of Trinity College, Dublin, are many examples of Ogham characters. I have in my poſſeſſion one alphabet, copied from a book of Oghams by Dr. Sullivan, late Senior Fellow of that College, which in his opinion bids

(*d*) Du Halde's Hiſt. of China, vol. 4, p. 204.

bids fair to be an antient character. For the ſatisfaction of our readers, we have given a copy of this Ogham, (Plate A, fig. 2.) reſerving our obſervations at large on theſe characters for ſome future number of our *Collectanea de Rebus Hibernicis.*

The Iriſh antiquaries preſerved this *Ogham* as a piece of the greateſt value in their antiquities; and it was penal for any but the Druids to ſtudy or uſe it. "I have," ſays Sir James Ware, "in my cuſtody an antient parchment "book filled with ſuch characters." This book is now probably loſt, with many others as curious, collected by that learned man. Whether the Britons had the uſe of this *Ogham* is not very clear, ſince there are no remains of ſuch to be found among them: but it may be conjectured they had, from the name of the alphabet, which was called *Ogwidder*, a word apparently compounded of *og* or *ogam*, and *maide* which in its inflections makes *mbaide* (*waide*) aboard, i. e. the *Ogam board*, on which the antient Celts inſcribed the letters. Thomas Hearne, the antiquarian, in his preface to the Chron. of William of Neubrig. has given a plate of an *Ogham* intitled *Alphabetum Britannicum (e Cod. MS. perverteri in membranis) cui præfigitur hæc rubrica, viz. Nemnius iſtas reperit literas vituperante quidam (forte quodam) ſcolaſtico Saxonici generis, quia Britones non haberent rudimentum, at ipſe ſubito ex machinatione mentis ſuæ formavit eas, ut vituperationem et hebitudinem demeret gentis ſuæ.* (Plate A. fig. 3.) This Britiſh *Ogam* contains many characters ſimilar to thoſe of the Iriſh Ogham, fig. 2, but with different powers: the ſame is to be found in Hickes's Theſaurus, and in his Grammatica Anglo-Saxonica, and in his Grammatica Iſlandica are three *Ogams* intitled *Alphabeta Runica e Cotton. Bibl. MSS. (Galba*, A. 2.) which much reſemble this Britiſh Ogam in figure, but ſtill differing in power: from whence we may reaſonably conclude the *Ogam* was common to all the northern nations, and to the Iriſh, and that, at a certain period of antiquity, theſe characters had one and the ſame power in every Scytho-Celtic nation.

The

The *Cgham-beith* was permitted to the Bards. It was ſo called from placing the letter *beith* or b, inſtead of the letter a, &c. It was alſo called *Ogham-conſoine*, and is no more than, in writing, to change the vowels into conſonants, according to the following ſcheme, which ſhows that the conſonants placed under the vowels uſed in writing this ſort of Ogham, muſt be ſubſtituted in the room of the vowels over them.

a	e	i	o	u
bh	fc	ng	dl	ft

The ſame method muſt be obſerved in ſubſtituting conſonants for diphthongs,

ea	ia	ua	ao	oi
mm	ll	bb	cc	pp

The third Ogham, called *Ogham-coll* or *craobh*, is compoſed of the letter c, or *coll*, and formed by ſubſtituting that letter for all the vowels, diphthongs and tripthongs, repeated, doubled and turned: for example,

a	o	u	e	i
c	cc	ccc	cccc	ccccc

ea	ia	oi	ao	ua
ɔ	ɔc	ɔ	c	ɔ ɔ

O'Flaherty, in his Ogygia (page 233,) informs us, that, before the uſe of parchment or paper, the Iriſh wrote their letters on tables cut out of a beech-tree, and made even by a plane, which they inſcribed with an iron pencil or ſtyle; and theſe tables were named *oraiun* and *taible ſileadh*, i. e. philoſophic tablets; and, in contradiction to all antient authors, he ſays, the letters themſelves were antiently termed *Feadha*, i. e. *Sylvæ* woods,

woods, from the matter on which they were written; although our *Uraiceact* declares, they received this name from *Aimergin gluingeal*, or from *Feirtheirtne*, two remarkable poets, of which we will treat more at large in the next chapter.

Writing on boards, before the invention of parchment, was the practice of other nations alſo: to this Horace alludes in his Art of Poetry, *leges incidere ligno*, to carve their laws on wood. And the prophet Iſaiah, ch. xxx. v. 8. *Scribe ſuper buxum*, as the vulgar Latin hath it, *write this prophecy on the box tree*, which is taken for writing tables cut out of the box tree. Hence *codex* a book hath been derived by ſome from *caudice* the ſtock of a tree; whereas it is derived from the Iriſh *codach* a myſtical invention: thus alſo, *cortex* and *charta* paper are derived from the Iriſh *coirt* the rind of a tree, and not from the Greek *chairo*, quoniam ſalutatrix, or the Greek *charaſſo* ſculpo, as ſome have aſſerted. *Cairt* or *coirt* in Iriſh ſignifies paper, or any piece of writing or paper. So *liber*, the inner bark of a tree, from *leabar*, which in Iriſh ſignifies ſmooth, and hence in both languages, *liber* and *leabhar*, a book.

The antient Runor or Runic Ogham, deſcribed by Celſius, is formed on the ſame idea with our druidical Ogham, except that the Runic depends on the poſition of the ſtrokes between two parallel lines, inſtead of one line uſed in the Iriſh Ogham. Had Olaus Wormius underſtood the Iriſh language, he would not have been ſo perplexed for the derivation of the Daniſh word *Rún*, which means no more than a ſecret or myſtical manner of writing. The Tartars have a medal, on which are engraved certain characters not legible by them at this day: they are ſuppoſed to contain ſome ſecret charm; and four of theſe medals are hung about the necks of their generals, when they go to battle. They call them *Tcahruna*, which has been explained by ſome orientaliſts from the antient Perſic word *Tcchehar*, i. e. four, and the modern Turkiſh word i. e. *aijne* a mirrour. The Iriſh language affords a more rational explanation: *Taoiſeach* is a general, and *rún* a myſtery or ſecret manner of writing. The Tartar, Chineſe and Kalmuc-

Kalmuc-Mongul languages abound in Celtic words. *Tchi*, in Chineſe, is a chief or general, and of the ſame root and ſound as the Iriſh *Tuoiſi*. Had Celſius ſeen our Iriſh *Ogham*, he would not have challenged the world to produce ſuch another, as expreſſive as the Runic, on this ſide of Perſepolis. We ſhall here quote the paſſage and the plate from the author; and we are ſorry it is not in our power to quote any paſſage of our druidical Ogham, ſuch books not having fallen into our hands. "It is well "known," ſays Celſius, "*that there are ſtones* found in "ſeveral parts of Sweden, which were formerly ſet up as "obeliſks in memory of the dead: theſe monuments are "marked with the antient Runic characters. But in Hel- "ſingland, a province of North Sweden, there occur five "of theſe ſtones which have characters cut on them, that "differ from the common Runic: upon the introduction "of our modern letters, theſe Runic characters became "ſo little regarded, that their interpretation was loſt, "even to the Swediſh antiquaries, till the year 1674, "when Magnus Celſius" (grandfather to our author) "aſtronomy profeſſor at Upſal, revived their reading, "and drew up the following alphabet of them," (Plate I. fig. 1.) "ranged after the manner of the antients. There "are but ſixteen letters, and the words are frequently "diſtinguiſhed either by three points ſet perpendicularly "over one another, or by two at ſome diſtance aſunder.

"Among the ſeveral alphabets hitherto known" (adds Celſius) "it would be a hard matter to find one like the "foregoing, except the characters of the Perſepolis inſcrip- "tions, which have not hitherto been decyphered: for, "the letters generally made uſe of denote different ſounds, "according to their various ſhapes: whereas in this al- "phabet the ſame character often denotes a different "ſound, according to the diverſity of its place and atti- "tude between two parallels. Thus, a ſtrait ſtroke, "(fig. 1.) ſtanding perpendicular to the parallel lines, "ſignifies I, F, D, and S; for, when it joins theſe paral- "lels, it ſignifies I; when it reſts on the lower parallel, it "ſignifies F; on the upper, S; and when it touches neither

" neither of them, D: the ſmall wedge leaning to the " right, and placed near the upper parallel, denotes L; " in the middle, N; and O, near the lower parallel; a " line deſcending from the upper parallel, and making a " curve downwards to the left, ſtands for K; the ſame " placed contrariwiſe from the lower parallel upwards, " expreſſes R; and ſo of the reſt."

Fig. 2. repreſents the inſcription found on the ſtone at Malſtad: Celſius took an exact copy of it, anno 1725, in company with his uncle, Dr. Olave Celſius; it was wrote in a ſcroll repreſenting a ſerpent. On the outer limb or border is what is repreſented, Fig. 3.

In the firſt curvature, fig. 4.
In the ſecond ſnake dragon, as in fig. 5.
In the inner limb, as in fig. 6:
In the ſecond curvature, as in fig. 7.
In the firſt ſnake, as in fig. 8.
In the head of the ſnake, as in fig. 9.

which is to be read thus. Frument fst. ſtaina dina ftir Fiſiulfa; Briſaſum; in Briſi vas Lina Sun; in Lini vas Unar Sun; in Un vas Fah Sun; in Faha Duri Sun; in da Barlaf; in da Su Drunar; in da Lanaſr; in da Fidraſiv. Frumunt Fiſiulfa Sun fadir Unardſiar; Virſutum Stin dina Nuri Bala Stin; Arva vas Mudir Fiſiulfi. Siulfir vard Umlanti dis Uri-viſr. Sin vanu in Rimbium.

That is, Frumunt erected this ſtone to Fiſiulfi the ſon of Briſi; but Briſi was the ſon of Lini; but Lini was the ſon of Un; but Un was the ſon of Fah; but Fah the ſon of Duri; but he (the ſon) of Barlaf; but he (the ſon) of Drun; but he (the ſon) of Lanas; but he (the ſon) of Fidrafiv. Frument the ſon of Fiſiulfi made theſe monuments. We have placed this ſtone to the north of Bala ſtone. Arva was the mother of Fiſiulphi. Suilfir (or Fiſiulfer) was governor of this province. He dwelt in Rimbium.

There is a figure of this ſtone, in De la Mortraye's Travels, but with conſiderable errors, both in the letters and explanation.

CHAP.

CHAP. II.

Of the ANTIENT ALPHABET.

THE moſt antient grammar of the Iriſh language now extant, is the *Uraiceact na Neigeas*, (*e*) or Primer of the Bards, ſaid to be written by *Forchern* ſome few years before our vulgar (*f*) era, tranſcribed and illuſtrated by *Ceannfaolidh na foghlama*, or *Kinfaolidh* the learned, an author of the ſeventh century. The alphabet, according to this author, was originally named *bobel*, *loth*, &c. from the names of certain maſters who aſſiſted in compoſing

(*e*) A copy of this Uraiceact is in my poſſeſſion, and another is in Trinity-college library. Forchern lived in the reign of Conquovar M'Neſſa, who mounted the throne, A. M. 3937. (*Iriſh Hiſt.*)

(*f*) The Iriſh alphabet was arranged in different order from the alphabet of the Greeks or Romans; their antient vulgar figures were peculiar to this weſtern nation alone. And their names partly Phœnician, and partly vernacular, not only ſhow their Aſiatic original, but their great antiquity in this iſland alſo: the paucity of their number, and their diſtinct powers, ſhow beyond contradiction that theſe elements were imported into Ireland when letters were in their infancy; they were brought hither before the additional cyphers were invented, and before any commerce was opened between our anceſtors and the learned nations, and theſe extraordinary facts ſummed up together, fairly account for the uſe of letters in Ireland, from the firſt entrance of the Iberian Spaniards. *O'Conor's Diſſert. p.* 37.

The Iriſh certainly owe the knowledge of letters to their Celtic anceſtors. The Iriſh hiſtorians aver that the Carthaginians, or marine ſovereigns of Africa (ſo I tranſlate *Fo muireaig Afric*, and not African pirates as Keating's tranſlator has it) ſettled a colony in Ireland about 600 years before Chriſt, and taught the Iriſh the art of building: if ſo, the Iriſh language and letters might probably have undergone ſome alteration conformable to the Punic manner; But, what ſhall we ſay on the collation of the Lord's Prayer with the Waldenſis language, allowed by all hiſtorians to be that of the antient Gauls. There is more than an affinity, they are identically the ſame. I have already proved from very antient and reſpectable authors, that the primitive Gaulic and the Punic were ſo alike as to be thought one and the ſame language, which may account for ſoftening or aſpirating the harſh conſonants, both in the Waldenſis of the Alps, and the Iberno-Celtic of Ireland.

poſing the Japhetan language ſoon after the confuſion of tongues.

As the Grecians gave the name of Alphabet to the table of their letters, from the two initial letters, Alpha, Beta; and the Latins called their table Abcdarium, from their three firſt letters, A, B, C; ſo the Iriſh gave the name of Bobel-Loth, (*g*) to their antient elements, from the two firſt letters, B, L; and to their more modern alphabet, that of Bethluiſnon, (*b*) from B, L, N, which proves that N did formerly poſſeſs the third place; whereas in the preſent alphabet it takes up the fifth. The laſt and moſt modern name of the Iriſh alphabet, in conformity to the Abcdarium of the Romans, is Abigter.

The Number, Order, *and* Names *of the* LETTERS, *according to* Forchern's Uraiceact.

Order.	Figure.		Name.
1	B	b	Boibel
2	L	l	Loth
3	F	f	Forann
4	S	ſ	Salia
5	N	n	Nabgadon
6	H	h	Uiria
7	D	d	Daibhioth
8	T	t	Talmon
9	C	c	Caoi
10	Q	q	Cailep
11	M	m	Moiria
12	G	g	Gath
13	Ng	ng	Ngoimer
14	Z	ſd	Sdru
15	R	r	Ruiben
16	A	a	Acab
17	O	o	Oſe
18	U	ur	Ura
19	E	e	Eſu
20	I	i	Jaichim

21 Eo

(*g*) Ogygia, p. 221, 235. (*b*) Ibid.

Order.	Figure.	Name.
21	Eu eu	Eutroſius
22	Oi oi	Oirdionors
23	Ui ui	Uimealcus
24	Io io	Iodonius
25	Ao ao	Aofraim.

In like manner the Chaldeans named the five vowels, viz.

A	Abram
E	Eſai
I	Iſaac
O	Odum
U	Uria.

See Poſtellas de Literis Chaldaicis.

It is remarkable that in all the Iriſh alphabets except the modern one, (the order of which is copied from the Roman, and was introduced ſince Chriſtianity) the vowels follow each other; an inſtance not known in any other language; yet the labials, dentals and linguals are intermixed without order.

The Number, Order, *and* Names *of the* LETTERS, *according to* O'Flaherty, *from the* Book of Lecane.

Order.	Figure.		Name.	From Trees.
1	B	b	Beith	a birch tree
2	L	l	Luis	a quicken tree
3	F	f	Fearn	an alder
4	S	ſ	Sail	a willow
5	N	n	Nion	an aſh tree
6	H	h	Uath	a white thorn
7	D	d	Duir	an oak

Order.	Figure.		Name.	From Trees.
8	T	ꞇ	Teine (*a*)	*not expounded*
9	C	c	Coll	an hazel tree
10	Q	ꝗ	Queirt	an apple tree
11	M	ṁ	Muin	a vine
12	G	ᵹ	Gort	ivy
13	Ng	ŋᵹ	Ngedall	a reed
14	P	p	Pethpoc	*not expounded*
15	Z	ꞥ	Ztraif	a black thorn
16	R	ꞅ	Ruis	an elder tree
17	A	a	Ailm	the fir tree
18	O	o	Onn	broom or furze
19	U	uꞇ	Ur	heath
20	E	e	Eadhadh	an aſpen tree
21	I	ı	Idho	the yew tree
22	Ea	eá	Eabhaah	an aſpen tree
23	Oi	oı	Oir	the ſpine tree
24	Y	uı	Uillean	the honeyſuckle
25	Io	ıo	Iphin	the gooſberry tree
26	Ae	ae X	Amhancoll	*not expounded.*

Of theſe letters, the five laſt are diphthongs; Q, Ng, Z, are reckoned ſuperfluous conſonants, and are thrown out of the modern alphabet; ſo that the remaining letters are only 17, which compoſe the abgiter or alphabet now in uſe, and are placed in order as the Latin abcdarium.

The antient grammarians called the alphabet *Faoidh*, or *Faodh*, i. e. a voice, a ſound or language; becauſe ſuch letters are expreſſive of the voice and language. The moderns, to ſupport *their* hypotheſis, have corrupted this word to *Feadh* a wood; and from hence have denominated the letters after certain trees, three of which they are at a loſs to expound. According to *Neuman*, the Hebrew letters do each ſeparately ſignify the idea either of motion, ſpace, or matter; hence each Hebrew word is at once a name and a definition of the ſubject, and all objects in the natural and moral world muſt be known as ſoon as their

(*i*) In the Shilhæ language of Barbary, Teeny is a date-tree.

their names are known, and their ſeparate letters conſidered. The proper names of men being borrowed from ſuch ideas as *Adam*, i. e. red earth, it is more rational to ſuppoſe our learned anceſtors named their letters according to *Forchern*, from men, rather than from trees.

It now remains to account for the ſimilarity of the Iriſh to the Saxon character. From a compariſon of the two alphabets, it will not appear that either borrowed their letters from the other; the Saxon ȝ þ Ð ƿ Ƒ Ɛ Ɛ F I K L N Q R T X Y Z are all unknown to the Iriſh, although the language would well have admitted moſt of them; on the contrary, the pointed conſonants of the Iriſh (which are thoſe and only thoſe, to which the Hebrews add a *dageſch*) are unknown to the Saxons.

It appears to me, that both the Iriſh and the Saxons received their letters from the ſame fountain-head, the Phœnicians, or from the Scythians, who had them from the Phœnicians. Bochart has fully proved that the Phœnicians ſettled colonies in Germany and Gaul. To this author I muſt refer the reader, to avoid quotations, and ſhall only add two more reſpectable authorities. *Colonias porro ex Aſia in Germaniam acceciſſe, tam antiqua monumenta quam antiqua hiſtoria confirmant. Phœnices ſane ſeu Cananæos a terra ſua abactos illuc migraſſe ab Hebræis proditum eſt.* (*Sheringham de Anglorum Gentis Origine, p.* 68.)

Verum quidem eſt Gallorum literas à Græcis haud multum fuiſſe diverſas; ſed ex eo non ſequitur, Gallos eas à Græcis colonis accepiſſe. Germani veteres etiam literarum figuris, quæ Græcis non diſſimiles, uſi ſunt: *an ergo et hòs à Græcis accepiſſe dicendum eſt?* Scio in ea ſententia eſſe vetuſtiſſimos auctores, quorum Tacitus in libello de vita et moribus Germanorum, meminit.—Quod Taciti judicium hic obſervandum eſt, Græcis literis uſi ſunt Galli pariter et Germani; at non acceptis à Græcis, ſed *Scythis*, à quibus et ſuas Græci, Scytharum ſoboles, accepere. Earum Græcis ſimilium literarum veſtigia adhuc hodie ſuperſunt in literatura *Anglo-Saxonum*, quos ortu Germanos eſſe conſtat. (*Boxhornius Origin. Gallicarum, p.* 105.)

Abbé Barthelemy has copied many Phœnician inſcriptions and medals in Malta and Sicily, from which he has made a Phœnician alphabet, varying in many reſpects from ſome authors. Vide Mem. de Literat. tom. 30.

Plate 8, ſhows the Samaritan alphabets, from Duretus, Ambroſius, and Dr. Bernard; and the Phœnician from Abbé Barthelemy, with the Iriſh alphabet juxtafixed.

Spencer in his View of Ireland, p. 1548, aſſerts the Iriſh character to be Phœnician or Perſian, and to be brought by the Mileſians from Spain, he denies that the ancient Scythians had the uſe of letters.

CHAP. III.

Remarks on the LETTERS *of the* IRISH ALPHABET.

A.

A Is diſtinguiſhed by the moderns by the appellative of *ailm*, which ſeems to ſignify properly the *palm tree*, although O'Flaherty interprets it the *fir-tree*. It is ranked among the broad vowels; and in all the ancient manuſcripts, *a*, *o* and *u* are written indifferently one for the other, as *agas*, *ocas*, *agus*: thus among the *Æolians* we find *o* written for *a*, as *ſtrotos* for *ſtratas*, *ono* for *ano*; and the Latins have imitated them, writing *domo* for the Greek *damo*, *Fovius* for *Fabius*, *forreus* for *farreus*.

A was ſometimes written for the *ea* of the moderns; as *dagh* for *deagh*, good; *ao* and *aoi* are ſubſtituted for *æ* and *œ*; ſo *eoi* for *eo*, *iai* for *ia*, &c. ſo in the Ionic inflexions of nouns *oio* is the genitive of *ou*; this is moſt common in Greek verſe, to give a more ſweet and muſical ſound; thus *Gephyræi* (the Phœnicians) in the Latin edition of Herodotus is written *Gephyraioi* in the Greek original: theſe diphthongs and tripthongs are much leſs difficult to pronounce in the Iriſh, as their grammarians affirm that two or three vowels form but one ſyllable, although they allow them to be pronounced as two.

For

For this reaſon, the bards and poets frequently ſtretched out the words, and multiplied the ſyllables according to the exigency of the verſe. To do this, they threw in *d'* or *g'* aſpirated by *h*, in order to divide the ſyllable; and this has been ſo univerſally practiſed both in verſe and proſe, as to diſguiſe its radical *Celtic* ſtructure.

The Æolics did the ſame: thus *Jaones* was pronounced *Javones* or *Jafones*; thus *d* is inſerted between two vowels in many Latin words, both to diſtinguiſh the ſyllables, and to prevent an hiatus, particularly in compounds which conſiſt of the iterative particle *re*, and the following part or radix with a vowel, as *redarguo*, *redeo*, *redigo*, *redimo*.

This rule, together with that of ſubſtituting ſmall or broad vowels in the latter ſyllables, to correſpond with the vowel immediately following the conſonant in the preceding ſyllable, has been very deſtructive to the original and radical purity of the Iriſh language.

See the various ſignifications of this letter in the Syntaxis.

B.

B is a labial letter, and the firſt conſonant in the alphabet. In the Iriſh manuſcripts of a late date it is written for *p*; as, for the antient *duph*, *pa*, they write *dubh*, *ba*, for the *p* was only *b* ſoft, and this is its appellative in the Iriſh alphabet, viz. *B bog*, or *P poc*. Thus the Greeks *bikros* for *pikros*; and the Latins *poplicola* for *publicola*, *ſcribtum* for *ſcriptum*.

By putting a point over *b*, or by adding the aſpirate *h*, as in this grammar thus, *bh*, it ſounds like *v*: ſo the Greek *Barrhon* is written by the Latins *Varro*; *Birgilios*, *Virgilius*; *biote*, *vita*, in Iriſh *beatha* or *veatha*.

B in Iriſh approaches the ſound of the Hebrew *Beth* much cloſer than the Chaldean *Betha*, or the Greek *Beta*, being called in Iriſh *Beith*, and in Hebrew *Beth*.

The Iriſh conſonants, *b*, *c*, *d*, *g*, *p*, *t*, by a full point or an apoſtrophe over them, loſe their ſimple ſtrong ſound, and pronounce like the Hebrew conſonants, *bh*, *ch*, *dh*, *gh*, *ph*, *th*, which are ſimply and genuinely aſpirates.

Theſe Hebrew conſonants called *Begad-kephar*, i. e. *memoriæ cauſa*, by fixing a dageſch or point in the middle of them, do thereby loſe their aſpirate ſound, and pronounce ſtrong like the Iriſh conſonants, *b*, *c*, *d*, *g*, *p*, *t*; ſo that the Hebrew aſpirates may be changed into Iriſh conſonants, and thoſe reciprocally into Hebrew aſpirates.

This reciprocal affinity of the Iriſh with the Hebrew language clearly demoſtrates the antiquity of the Iriſh, and its ſuperiority in refinement over the neighbouring Celts, who have only in part made uſe of it, and have loſt the true ſound of double conſonants, as will evidently appear by comparing their pronunciation with their orthography.

The patriarchal ſcripture had no points, nay, the moſt learned rabbins affirm, was written with vowels: when this modern refinement, both in the Hebrew and the Iriſh, took place [*for the antient Iriſh manuſcripts are alſo without aſpirates*] I believe is difficult to determine: that the Britons or Welſh did not aſpirate their conſonants, is evident; and the Iriſh name for a ſtammerer is *Brito balbh* (Lat. *brito balbus*) becauſe they ſeemed to ſtammer and pronounce aukwardly.

C.

This letter preſerves a ſtrong ſound in its un-aſpirated ſtate, in all parts of a word; and is in its own nature equal to the Greek *kappa*, or the Engliſh *k*. When it is pointed or aſpirated, it then carries the ſoft guttural ſound of the Greek *chi*, or the Spaniſh *x*.

The Iriſh copiſts have often ſubſtituted G for C; and this was excuſable, as they certainly are letters of the ſame organ: thus for *cabhra* (Lat. *capra*) a goat, they wrote *gabhar*, now pronounced *gower*; for *camul*, *gamul*; for *deic* or *deac*, *deag*; and for *con gallaibh* (Lat. *cum gallis*) they write *go n'gallaibh*. And, è contra, they ſubſtitute *c* for *g*; *d* for *t*; as indeed they are in moſt of the antient languages, as appears by the tables of Dr. Morton and Dr. Barnard.

C never

C never uſurps the pronunciation of S, common to ſome languages, as in the Latin word *Cicero*, nor of *t* following the vowel *i*, in *Titius*, *Mauritius*: but when *c* is doubled, it ſounds like *g*; as *a ccín*, to be read *agín*.

See the letter G.

D.

In the antient MSS. *d* and *t* are written indifferently; as *carad* for *carat*, a friend; *iad* for *iat*, them: and this was common among the Greeks and Latins; as *oude* and *oute*; *haud* and *haut*; *quodannis*, *quotannis*. See more remarks on this letter in the preface, and in the letters A and B; to which I ſhall add, that in the Iriſh language there are no *redundant* conſonants, though there are ſome that may appear not properly radicals. Of the adventitious *d* I have already ſpoken; yet there is another kind of additional conſonant frequently to be found at the beginning of a word, particularly when ſuch words have a reference to perſons or things; as *a ndhòirne*, *ar ndhòchas*, *a gcinn*, their fiſts, our hope, their heads; where the conſonants *n* and *g* are foreign to the words they are prefixed to, yet the nature of the language abſolutely requires them.

Nor do theſe *non-radical* conſonants clog the language, or render it diſagreeable in uſe, for they are either mollified, or rendered quieſcent by the aſpirate; but then it eclipſes the radical conſonant, ſo that the word is pronounced as if that radical had no exiſtence. If the radical had been omitted, as is uſual in the Welſh, the Iriſh language could not have preſerved its original ſtructure and propriety.

E.

Is called by the Iriſh a ſmall vowel. It is ſometimes long, and ſometimes ſhort, and thus anſwers the Greek *epſilon* and *eta*, as Capellus ingeniouſly obſerves of the Latin *E vocalis*, ſays he, duarum Græcarum vim poſſidet, nam cum corripitur *epſilon eſt*, cum producitur *eta eſt*.

Its

Its appellative in Iriſh is *eadha*, not much unlike the Hebrew *beth*: it is commutable with *i* only; and the Latins obſerved the ſame, writing *Dii* for *Dei*, *heri* for *here*, *omnis* for *omnes*, &c.

F.

F is called a weak conſonant, becauſe by a point it loſes all its force; as *don fhear*, or *don f'ear*, is pronounced *don ear*; *a fhir*, *a ir*: it is the ſame as the Hebrew *vau*, and not unlike it both in ſound and figure: it agrees in many words with the Latin *v* conſonant; as *fir* a man, Lat. *vir*; *fion*, Lat. *vinum*; *focal*, Lat. *vocalis*: and in ſome it agrees with the Greek; as *feall* and *fala* deceit, Gr. *phaulos*, Lat. *vilis*.

When a *b'* pointed or aſpirated is prefixed to *f*, it ſounds like *v*; as *a b'had*, *a b'fuaire*, is pronounced *a vad*, *a vuaire*: *d*, *t*, *m*, prefixed to *f*, quite eclipſe it; as *dfeoil*, *dfear*, *tfeoil*, is pronounced *deoil*, *dear*, *teoil*; *mfheoil*, alſo *meoil*; yet it muſt always ſtand in the writing to preſerve the radical frame of the word.

G.

G is called a heavy conſonant; when aſpirated is reckoned among the light conſonants, and then is pronounced with a ſmall guttural, terminating with *y*; as *ghYork*, *ghYoung*, at the beginning of words; but when aſpirated in the middle it almoſt loſes its ſound, as *Tighearna*, *Tierna*; and aſpirated at the end of words, it quite loſes its ſound, as *Righ*, *Ri*.

In its natural ſtate it is as powerful as the Greek *gamma*, and in its form, in ſome of the ancient manuſcripts, reſembles the old Abrahamic and Phœnician *gimel* in Dr. Barnard's table.

Some aſſert the Hebrews call this letter *gimel*, from its crooked figure reſembling a *camel*; but all agree it betokens curvature; ſo in Iriſh it is called *gort* ivy, from the crooked figure of the ſtem of that ſhrub.

Of its commutation with the letter C, See C.

Some

Some have concluded that the letter G was not originally in the Roman alphabet, till after the firſt Punic war; and Plutarch informs us it was brought in by Sp. Carvilius, for which reaſon Diomedes calls it *nova conſona*: But this muſt be a miſtake, for the Latins received their alphabet from the Greeks, who had theirs from the Phœnicians, which always had the *gimel* or *g* different from the *caph* or *c*; both which letters were from the beginning in the old Ionic alphabet, as appears by Barnard's eighth alphabet, col. 9. and conſequently the Latins always had the letter *g*; for, I believe it cannot be proved they ever wrote *cenus*, *ceneratio*, *caudium*, for *genus*, *generatio*, *gaudium*; yet on the antient pillar of Duilius, we read the words *leciones*, *maciſtratos*, *pucnando*; and hence likewiſe it was uſual to write *Caius*, though it is pronounced *Gaius*, which made the Greeks accommodate themſelves to the Latin pronunciation, and render this word *Gaios*.

H.

Although the antient Iriſh authors uſed this letter H as a conſonant, and the moderns do the ſame in many words, they will not allow it a place in the alphabet. The *theta* of the Greeks was antiently wrote with T H, two diſtinct letters; and it is probable our Iriſh grammarians thruſt it out, much about the time the *theta* was introduced; it is to be obſerved that H preſerves the ſixth places in both the antient alphabets here given, and alſo in the *Ogham*.

Before nouns of the feminine gender, beginning with a vowel, H is ſtrongly expreſſed in the Iriſh as in the Engliſh. For example, *a haigh*, *a h'or*, her face, her gold, where the *h* is as powerful as in the Engliſh *head*, *hound*.

I.

I is one of the ſmall vowels, and commutable only with E; it is called *iodha*, which is not unlike the Greek *iota*, or the Hebrew *jod*.

The Iriſh do not admit of an J conſonant no more than the Greeks, and the Latins did not uſe it as a diſtinct

diſtinct character; for Priſcian tells us they wrote *peiius* for *pejus*, and *eiius* for *ejus*.

L.

L is a letter which admits of no aſpiration. This letter at the beginning of a word, which has reference to the female ſex, is pronounced double, although written ſingly: *a làmh* is pronounced *al làmh*, as in the Spaniſh words *llamar* and *lleno*. L, before ſubſtantives of the plural number, is alſo pronounced double, as *a leabhar*, their book.

The double *l* in Welſh is corruptly pronounced as *s*, and ſometimes as *fl*.

M.

M is naturally one of the ſtrong conſonants in this language, but is often changed to a light one by a point or aſpirate, and then it pronounces like *v*; as *mhathair*, *mhaighdion*, *vathair* or *vahair*; *vaighdion* or *vaidion*, or rather *wahair*, *waidion*, being ſmoother in ſound than *bh*: it is called *muin*, and in figure reſembles the initial *mem* of the Hebrew.

It is alſo a prefix and ſuffix pronoun, in which it bears a very ſtrong affinity with the Hebrew pronouns. See the chapter on Pronouns.

M is often ſet before *b* in the beginning of words, in which caſe *b* is not pronounced, although it be the radical letter; as *a mbliaghana* this year, *a mbeaſa* their manners, muſt be pronounced *a mliana*, *a meaſa*.

M is ſometimes ſubſtituted by the moderns for *b*; as *bean* a woman, gen. *mnaoi*; *bo* a cow, gen. *muin*; although the antient MSS. convince us *b* was preſerved throughout the declenſion. So the Æolians did the ſame; as *bellcin* for *mellein*, *picculas* for *micculas*; and hence the Italians retain *picolo* little. The Latins did the ſame, as for *ſubmitto* they wrote *ſummitto*.

N.

N is never aſpirated or eclipſed, and is called a light conſonant; but, when prefixed to *g*, it is called a heavy conſonant, and then both letters are called *Ngeatal*.

The

The appellative of N is *nuin*, which is ſimilar in ſound to the Hebrew *nun:* it is often doubled to give the ſtronger ſound; as *ceann*, *lann:* in MSS. the double *nn* is never wrote, but a ſtroke is ſet over the *n* thus n̄, which was formerly the cuſtom of the Latins, and by the ignorance of copiſts and engravers has often cauſed many dubious words; as, *Clemeti* for *Clementi*, *cojux* for *conjux*.

The Greeks in like manner omitted *n*; as *Horteſius* for *Hortenſius*; *Gallia Narboneſia*, *Lougdoneſia*, *Hiſpania Tarraconeſia*, for *Gallia Narbonenſis*, *Lugdunenſis*, and *Tarraconnenſis*: and the Latins inſerted where it had no right; as *conjunx* for *conjux*, *totiens* for *toties*, *quotiens* for *quoties:* all which has happened from the copiſts, not underſtanding the - over ſome of the vowels, only to denote the long pronunciation, and over others for the letter *n*. This is a miſtake frequent with our Iriſh copiſts, and all languages whoſe hiſtories depend on MSS. muſt be liable to the ſame error.

At the beginning of words pertaining to the feminine gender, or nouns, or words of the plural number, *n* is pronounced like *gn* in the French *Signeur*, or *nn* in the Spaniſh word *Sennor:* thus *a neart* her ſtrength is pronounced *an neart*.

O.

O is a broad vowel, and therefore uſed indifferently for *a* or *u*. The Greeks, eſpecially the Dorians, did change their *au* into *o*; as *troma* for *trauma* a wound, *olax* for *aulax* a furrow; and the Latins antiently wrote *coda* for *cauda*.

Plinius ſays ſome ſtates of Italy made no uſe of this letter, particularly the Umbrians and Thuſcans, but always wrote *u* inſtead of it.

O is ſometimes ſhort and ſometimes long, and therein correſponds with the Greek *omega* and *omicron*.

P.

P is ranked among the hard conſonants; when pointed or aſpirated it pronounces like the Greek *phi*. The modern

dern grammarians do not pretend to ſay from what *tree* it borrows its name; and it is obviouſly no more than B *ſoft*, and was not introduced into the Iriſh alphabet, before St. Patrick brought in the Roman; for in all the ſubſequent MSS. a clown is written indifferently *brutach* or *prutach*, *ſibh* or *ſiph*: for which reaſon B is often put before P; as *a bpian* their pain, *a bpeacadh* their ſins, pronounced *a bian*, *a beacadh*.—"In a very antient vocabulary I have by "me," ſays Mr. Lhwyd, "*p* is entirely omitted." So it is in the firſt alphabet in this grammar; and in the *Lit. Run.* of Olaus Wormius, there is no difference between B and P. The Greeks alſo wrote *bicron* for *picron*, &c. The Latins ſay *paſco*, to feed, from *boſco*, Greek; *papæ* from *babai*, *puteus* from *buthos*.

Mr. Lhwyd obſerves that many words, whoſe initial is P in the Britiſh, begin with C in the Iriſh; as, *praid* wherefore, Welſh, *cread* Iriſh; *pryv* a worm W. *cruimh* Ir; *prenn* a tree W. *crann* Ir; *pen* a head W. *cean* Ir. So likewiſe between the Greek, Latin and Iriſh, the ſame may be obſerved; as, *caiſg* and *caſga*, Ir. Eaſter, *Paſcha*, Gr. and Lat. which is derived from the Hebrew *paſach*; and *caiſg* is therefore a corruption.

Thus the Celtic words ſtill preſerved in the Iriſh, viz. *clumh*, *cuilſe*, *corcur*, *cland*, *cob*, *obuir*, *ſecht*, were reſpectively the originals upon which the Latins formed *pluma*, *pulſus*, *purpura*, *planta*, *copiæ*, *opus*, *ſeptem*, conſequently the primitive *lingua priſca* had *cluma*, *culſus*, *curcura*, *clanta*, *cobiæ*, *obus*, *ſectem*.

The alphabet firſt brought into Greece by Cadmus, and afterwards to Italy by Evander, conſiſted but of 16 letters, as we are aſſured by Tacitus and Pliny; which could not be without excluding the letter P, as well as H which makes but an aſpirate in ſeveral languages.

R.

R is a light conſonant, and ſuffers no aſpiration; its appellative is *ruis*; before words of the female ſex it is pronounced double, as has been obſerved on the letters N and

and L; except it be before adjectives, and then it is always pronounced ſingle, of whatever gender or number the things or perſons referred to ſhould happen to be.

S.

S is not ranked in any particular order of conſonants, but is called *aimrid*, that is *barren*; and by the Bards it is called the *queen of the conſonants*, becauſe in Iriſh verſe it will bear no other conſonant to correſpond with it; for the Iriſh Proſodians are as punctual in the obſervance of *union* and *correſpondence*, as the Greeks and Latins are in the collocation of their *dactyles* and *ſpondees*. So we find in the Greek diviſion of the conſonants into mutes, liquids, &c. that *Sigma*, like the Iriſh S, is ſtiled *ſuæ poteſtatis litera*.

Its appellative in Iriſh is *ſuil* or *ſail*: when the article *an* is prefixed before words beginning with S, if it be of the feminine gender, an adventitious T muſt be put before the S, and S loſes its ſound, unleſs in ſuch words the letter T or D follows the S; thus, *an ſtuirm*, *an ſtiur*, *an ſdait*, ſuffer no eclipſe; but *an sùil*, *an ſròn*, muſt be written *an tsùil*, *an tſròn*, which are pronounced *an tùil*, *an tròn*: but words of the maſculine gender beginning with S, admit not of an eclipſe; as, *an ſlinnean* a ſhoulder, *an ſolus* the light.

When S comes between two broad vowels, it is pointed or aſpirated, and then loſes its ſound, and is not pronounced; as, *a shùil* muſt be read *a hùil*.

T.

T is ranked among the hard conſonants: its appellative is *teine*, but the explication of it is not given by any modern grammarian; in the Shilhæ language of Africa, *teine* is a date tree. It is naturally commutable with D, as has been obſerved at the letter D: but this unlimited preſumption in ſubſtituting letters for each other, which hold different places in all alphabets, muſt be prejudicial to the affinity which the words of that language may radically bear

bear with words of the ſame meaning in other languages: thus the Welſh have commuted *th* for *dh* in the word *bothar* deaf, which in the radical Iriſh is *bodhar*, pronounced *bour*; but the Welſh pronounce it *bothar*, as the Engliſh do *th* in *mother*.

The letter T is a prefix before all words of the maſculine gender beginning with a vowel, if preceded by the article *an*; as, *an tanam* the ſoul, *an tian* the bird: it eclipſes the letter S in certain words. See S.

When T is pointed or aſpirated, it loſes its ſound, and is rendered quieſcent; as, *a theanga* his tongue, is pronounced *a heanga*.

U.

U is one of the three broad vowels, and uſed indifferently for A and O in the Greek and Latin as well as the Iriſh: See A and O. Its appellative is *U beath*, according to ſome of the modern grammarians, and *ùbhair* or *ur* the yew tree, according to others.

U is the initial or leading vowel of the three uphthongs *ua*, *ui*, *uai*. Sciopus and Carifius have remarked that a ſyllable may be formed of two or three vowels, as *aquae*; yet Quintilian will not allow that three vowels can be united in one ſyllable. But a ſyllable of three vowels is eaſy and natural in the Iriſh language. The Hebrews have the diphthong *ui*, as alſo words conſiſting of but two vowels; as, *ai* an iſland, a region, a country: the Iriſh have alſo ſome words of one vowel only; as, *a* a hill or aſcent, *o* an ear, a ſon, *i* an iſland.

As Monſ. Bergier allows no radicals but conſonants, how would he make out the radical formation of the Hebrew word *ai*, or the Iriſh words *a*, *o*, *i*, or of the Greek *uiou*, the gen. and *uiea*, the accuſat. of *uieus* a ſon; and of many others of a like conſtruction in other languages? He certainly overlooked the word *eau*, which in his own language ſignifies water. With great ſubmiſſion to Monſ. Bergier, the vowels muſt have been amongſt the radical elements of all words.

Theſe

Theſe remarks being premiſed, will facilitate the reader in the pronunciation, which we ſhall commit to rule in the next chapter.

CHAP. IV.

Of PRONUNCIATION *and* ORTHOGRAPHY.

GREAT objections are made to the pronunciation of the Iriſh dialect: the modern ſcholar calls it a barbarous language, becauſe many words are pronounced differently from the orthography. This is not a fault particular to this language; there is no dead or living language, wherein the orthography is ſo ſure, that there is neither difference nor doubt: to write exactly as we ſpeak, and an uniformity in orthography, are things morally impoſſible, and were never found in any language, not even in the dead languages, in which it would ſeem it ſhould have been fixed and determined long ago.

Letters are but arbitrary ſigns of the ſounds they repreſent; and thoſe ſounds are ſometimes ſo like one another, that it is very difficult to diſtinguiſh them. Some letters may be pronounced one way, when near other letters, which cannot be pronounced ſo, when near other letters different from the firſt; ſo that when they pronounce them otherwiſe, we are to accuſe the imperfection of our organs, and not the inconſtancy of the language or nation.

In the Iriſh language, there is a ſtronger reaſon for this difference, than in moſt other languages; and that is *etymology*, ſo much neglected in all modern languages. Monſ. Couſin, author of the Journal des Sçavans, was the firſt who ſtruck boldly at the root of etymology in the French language, writing *filoſofe* inſtead of *philoſophe*, &c. The French academy ſet up againſt Couſin, and pretended to keep to etymology, writing *eſtre* inſtead of *etre*; but they would not venture to write *faict* inſtead of *fait*, *cognoiſtre* inſtead of *connoitre*.

There

There would be another obſtacle to this method of ſpelling: learned men do not always agree in the etymology of words; what is then to be done? What we have ſaid of the French, may be applied to the Romans. Thoſe, whoſe mother-tongue it was, were ſubject to the ſame inconveniences in writing, as may be ſeen in what we have of Varro, in Cicero, Quintilian, Feſtus and ſeveral others. Cuſtom, which was often contrary to reaſon; pronunciation, the difficulty of well diſtinguiſhing ſounds that are alike; etymology, its uncertainty as to ſeveral words; have introduced among them the ſame variety and uncertainty as among other nations. Cicero does not always ſpell as Quintilian, nor Quintilian as Varro, nor Terence as Plautus. Let the Reader only compare the edition of Virgil, publiſhed by Heinſius, with any other edition, he will obſerve how different the orthography: yet Heinſius followed a very ancient and curious manuſcript.

Medals and Inſcriptions are not more certain guides: the orthography of theſe are often not the ſame, even when of the ſame age; and the fault of an unſkilful engraver has frequently given full ſcope to the grammatical critic.

The Romans made no diſtinction between V vowel and V conſonant: they alſo wrote QV inſtead of K; as, peqvdes, perſeqvtio, peqvnia. How was this V ſounded before another vowel?—If as a vowel, the *quis* would be a long ſyllable, ſince two vowels united in one ſyllable render it long; and the firſt ſyllable in *equus* would be long by poſition. So likewiſe they put *s* after *x*, as we read in Gruterus, *maxſumus*, *proxſumus*, *dixſerunt*, *vixſit*. Grammarians afterwards rejected the *s*, and extended this authority ignorantly, to words beginning with *s*, having the prepoſition *ex* in compound; ſo they now write *expecto* for *exſpecto*, *exiſto* for *exſiſto*, *exilium* for *exſilium*, and many others, where *s* cannot properly be omitted.

In the ſame manner the Celtic has been mutilated by the Welſh, Erſe, and Manx people; the Iriſh, by the early uſe of letters, and an attention to etymology, have the

the honour of preſerving this antient and valuable language in more purity than any other nation on the globe.

The Reader is referred to the collections of Roman Inſcriptions publiſhed by *Cellarius* and *Fabretti*; after a peruſal of theſe authors, he will not ſay the Iriſh are barbarous either in orthography or pronunciation.

CHAP. V.

Of the MODERN ALPHABET.

THE number, order, names, and pronunciation of the Abgitur, or vulgar alphabet now in uſe.

Order.	Figure:			Name.	Pronunciation.
1	A a	𝔄	a	Ailm	aw
2	B b	𝔟	b	Beith	beh
3	C c	C	c	Coll, ceith	k
4	D d	𝔇	d	Duir, deith	deh
5	E e	𝔢	e	Eadha	e French
6	F f	𝔣	f	Fearann	ef
7	G g	𝔊	g	Gort, geith	ɣ gamma, Gr.
8	I i	𝔦	i	Iogha	i French
9	L l	𝔩	l	Luis	l
10	M m	𝔐	m	Muin	m
11	N n	𝔑	n	Nuin	n
12	O o	O	o	Oir	o
13	P p	𝔭	p	Peith	peh
14	R r	𝔯	r	Ruis	r
15	S s	S	ſ	Suil	ſh
16	T t	𝔱	t	Teine	teh
17	U u	𝔲	u r	Ur	oo Engliſh
18	H h	𝔥	h	Uath	h.

Theſe eighteen letters are divided into vowels and conſonants.

Of

Of the VOWELS.

The vowels are five in number, *a*, *o*, *u*, *e*, *i*; whereof the three firſt, *a*, *o*, *u*, are broad; and the two laſt, *e*, *i*, are narrow.

In words of two or more ſyllables regard muſt be had to the correſpondence of the vowels; for, when the *laſt* vowel of the former ſyllable is a *broad* vowel, the *firſt* vowel of the following ſyllable muſt be *broad* alſo; and when in ſome *latter* ſyllable the vowel is *ſmall*, the *laſt* of the immediately preceding muſt be *ſmall* alſo.

Example:—*Du-ne*, a man, is falſe orthography, becauſe the laſt ſyllable ending in a *ſmall* vowel, the firſt muſt end in a *ſmall* one alſo, as *dui-ne*.

No vowel is ever to be doubled, as *ee*, *oo*, &c. in the ſame ſyllable.

The DIPHTHONGS, *or union of* two Vowels, *are* twelve.

	Example.
ao *as* y *or* i *in* bird	*ſaor*
æ *or* ae	*gaeth*
ai	*cail*
ea	*fear*
ei	*ceir*
eo	*ceol*
eu	*ſeud*
ia	*cliar*
io	*cior*
oi	*coir*
ua	*ſuar*
ui	*ſuil*

The TRIPTHONGS *are* five.

aoi	*caoin*
eoi	*feoil*
iai	*liaigh*
iui	*ſtiuir*
uai	*cuaird*

All

All which the grammarians diſtinguiſh by the Iriſh names taken from the leading vowels: thus the three firſt are apthongs, the four next epthongs, &c. The modern Iriſh make no uſe of *au*, *ie*, *oe*, *ue*, *uo*, all of which were in uſe formerly, for they antiently wrote *oe* where they now uſe *ao*; as *coel* narrow, now *caol*.

From this enumeration of the vowels, diphthongs, and tripthongs, it follows, that the vowel terminations of all the words in the Iriſh language are but the twenty-three following.

a	*la*, *ealadha*
ea	*fear*, *cuigear*
ia	*ciar*, *fiar*
ua	*fuar*, *dua*
e	*gne*, *file*
ae	*fae*, *lae*
i	*ni*, *li*
ai	*cail*
iai	*liaigh*
eoi	*feoir*
ei	*feil*
eoi	*feoil*
iui	*ſiuir*
oi	*coir*
eu	*ſeud*
uai	*cluain*
o	*cló*
ao	*caol*
eo	*beo*
io	*ſior*
u	*luch*
iu	*ſliuch*
aoi	*maoil*.

Concerning which obſerve,

1. That *eu*, *ia* and *ua* are always long; but the other diphthongs and all the vowels are ſometimes long and ſometimes ſhort.

2. That, as the vowels are divided into broad and narrow, ſo the diphthongs and tripthongs ending in *a*, *o*, *u*, are broad, and thoſe ending in *e*, *i*, are ſmall or narrow.

Of the CONSONANTS.

The conſonants are twelve in number, viz. *b*, *c*, *d*, *f*, *g*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, which are divided into mutable and immutable.

The mutable are ſuch as by a full point above them, or the addition of an *h*, as in this grammar, (thus *mh*) either alter or loſe their pronunciation: they are nine in number, viz. *bh*, *ch*, *dh*, *fh*, *gh*, *mh*, *ph*, *sh*, *th*.

The immutables are *l*, *n*, *r*, which always retain their ſound.

Some of theſe mutable conſonants, when an aſpirate or *h* is added, become other conſonants, which may therefore be called ſecondary or auxiliary mutes; and others are annihilated, the uſe of writing them being only to point out the radix, and to prevent the diſguiſing of the word.

The force of pronunciation of each ſecondary mute is ſo different from that of the prime, that, had cuſtom ſo prevailed, they might have been expreſſed by different figures or letters, as is commonly done in other languages, from whence ariſes the difficulty of finding the etymology, and the reaſon why this language has been ſo well preſerved.

The PRONUNCIATION *of the* SECONDARY MUTES.

bh or *b'* is pronounced as *v* conſonant; as, from *béol* a mouth, *do bheol* thy mouth, muſt be read as if written *do véol*.

ch or *c'* is pronounced like the Greek χ; as *mo chean* my head, *mo chos* my leg, muſt be read *mo χean*, *mo χoſh*; but when a ſmall vowel precedes *ch* in the *termination*, the *h* only is pronounced; for, though *each*, a horſe, is read *eax*; yet *eich*, horſes, muſt be read *eih*.

dh

dh or *d'*, and *gh* or *g'*, before a broad vowel in the beginning, has the pronunciation of *gh* ſoft or guttural; as *dhuit* unto thee, *Dhonald* Donald, is pronounced *ghuit* and *Ghonald*; but *dh* in the beginning before a ſmall vowel, or in the middle before any vowel, ſounds like *y*; as *a Dhia*, O God, is pronounced *a Ɣia*; *gradhach*, read *grayah*.

The pronunciation of *dh*, in *bodhar* deaf, is *bour*, which the Welſh have commuted with *th*, and which is pronounced by them as *bothar* would be in Engliſh. See remarks on letter T.

dh, when a termination, is pronounced only as *h*, and that faintly; as, *fleadh* a feaſt is read *fleah*.

fh or *f'* was probably pronounced heretofore as *h*, ſeeing we find the Spaniards uſe that pronunciation in words borrowed from the Latin, as *hierro*, *harrina*, *hermoſo*, for *ferrum*, *farina*, *formoſus*; but at preſent *fh* is not pronounced at all; thus *a fhir* O Man, muſt be read *a ir*.

mh or *m'* is pronounced as *v* conſonant, or rather as *w*; thus, *a mhathair mhaith* O good mother, muſt be read *a wahair waih*.

ph or *p'*, when before a vowel, is pronounced as *f*; as *a Pheadair*, *a Phoil*, *a Phadruicc*; but if a ſmall vowel (*e* or *i*) immediately follows in the beginning of a word, it is not at all pronounced; as *a Philib*, read *a Ilib*.

ſh or *ſ'* is pronounced as *h* alone, although *ſ* be commonly equivalent to the Engliſh *ſh*; ſo *ſean* old is to to be read *ſhean*, but *ſhean* or *ſ'ean* is to be read *hean*.

th or *t'* has alſo the ſame pronunciation; ſo *a thinnis chuthaigh*, O raging diſeaſe, is to be read *a hinnis χuaih*.

Of Double Letters.

When *l*, *m*, *n*, *r*, follow *ſ* in the ſame ſyllable, they are pronouced as if doubled; thus *ſliabh*, *ſrian* and *ſniamh* are to be read *slliav*, *ſrriav*, *ſnniav*.

cc in the beginning of words do pronounce as *g*.

tt in the beginning do pronounce as *d*.

2. That, as the vowels are divided into broad and narrow, ſo the diphthongs and tripthongs ending in *a*, *o*, *u*, are broad, and thoſe ending in *e*, *i*, are ſmall or narrow.

Of the CONSONANTS.

The conſonants are twelve in number, viz. *b*, *c*, *d*, *f*, *g*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, which are divided into mutable and immutable.

The mutable are ſuch as by a full point above them, or the addition of an *h*, as in this grammar, (thus *mh*) either alter or loſe their pronunciation: they are nine in number, viz. *bh*, *ch*, *dh*, *fh*, *gh*, *mh*, *ph*, *sh*, *th*.

The immutables are *l*, *n*, *r*, which always retain their ſound.

Some of theſe mutable conſonants, when an aſpirate or *h* is added, become other conſonants, which may therefore be called ſecondary or auxiliary mutes; and others are annihilated, the uſe of writing them being only to point out the radix, and to prevent the diſguiſing of the word.

The force of pronunciation of each ſecondary mute is ſo different from that of the prime, that, had cuſtom ſo prevailed, they might have been expreſſed by different figures or letters, as is commonly done in other languages, from whence ariſes the difficulty of finding the etymology, and the reaſon why this language has been ſo well preſerved.

The PRONUNCIATION *of the* SECONDARY MUTES.

bh or *b'* is pronounced as *v* conſonant; as, from *béol* a mouth, *do bheol* thy mouth, muſt be read as if written *do véol*.

ch or *c'* is pronounced like the Greek χ; as *mo chean* my head, *mo chos* my leg, muſt be read *mo χean*, *mo χoſh*; but when a ſmall vowel precedes *ch* in the *termination*, the *h* only is pronounced; for, though *each*, a horſe, is read *eax*; yet *eich*, horſes, muſt be read *eih*.

dh

dh or *d'*, and *gh* or *g'*, before a broad vowel in the beginning, has the pronunciation of *gh* ſoft or guttural; as *dhuit* unto thee, *Dhonald* Donald, is pronounced *ghuit* and *Ghonald*; but *dh* in the begiuning before a ſmall vowel, or in the middle before any vowel, ſounds like *y*; as *a Dhia*, O God, is pronounced *a Yia*; *gradhach*, read *grayah*.

The pronunciation of *dh*, in *bodhar* deaf, is *bour*, which the Welſh have commuted with *th*, and which is pronounced by them as *bothar* would be in Engliſh. See remarks on letter T.

dh, when a termination, is pronounced only as *h*, and that faintly; as, *fleadh* a feaſt is read *fleah*.

fh or *f'* was probably pronounced heretofore as *h*, ſeeing we find the Spaniards uſe that pronunciation in words borrowed from the Latin, as *hierro*, *harrina*, *hermoſo*, for *ferrum*, *farina*, *formoſus*; but at preſent *fh* is not pronounced at all; thus *a fhir* O Man, muſt be read *a ir*.

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Of Double Letters.

When *l*, *m*, *n*, *r*, follow *s* in the ſame ſyllable, they are pronouced as if doubled; thus *ſliabh*, *ſrian* and *ſniamh* are to be read *slliav*, *ſrriav*, *ſnniav*.

cc in the beginning of words do pronounce as *g*.

tt in the beginning do pronounce as *d*.

But when two conſonants meet in a compound word, they retain their primitive ſound; as *brait-tirim* is read, and uſually wrote alſo, *braitirim*.

d and *l* before *n* is changed into another *d* and *l*; thus, *na colna ceadna* is to be read *na colla ceanna*.

Of ECLIPSIS *and* SUPPRESSION *of* CONSONANTS.

The influence of conſonants on each other are of two ſorts, *eclipſis* and *ſuppreſſion*.

Eclipſis is when a primary or poſſeſſive conſonant is, by ſome other intervening, quite extinguiſhed or annihilated, the adventitious letter retaining nevertheleſs its pronunciation; as *air gciall*, where the poſſeſſive *c* in *ciall* is extinguiſhed by *g*.

The eclipſis *ng* is ſo far peculiar, that the *g* is not quite taken off, but is partly pronounced, as in the Engliſh, jointly with the *n*; as *ar ngort* our corn.

There are ſeven conſonants that ſuffer eclipſis, *b*, *c*, *d*, *f*, *p*, *s*, *t*, as in the following ſcheme:

			Examples.	To be read.	Engliſh.
b	Eclipſed by	m	*ar mbeul*	*ar meul*	our mouth
c		g	*agcath*	*agath*	in battle
d		n	*ar ndanachd*	*ar nanachd*	our boldneſs
f		bh	*ar bhfearann*	*ar vearann*	our land
f		d	*dfeoil*	*deoil*	your fleſh
f		t	*tfeoil*	*teoil*	thy fleſh
f		m	*mfear*	*mear*	my huſband
p		b	*ar bpeann*	*ar beann*	our pen
s		t	*an tſlat*	*an tlat*	the rod
t		d	*ar dteine*	*ar deine*	our fire.

Suppreſſion is when a ſecondary mute is deprived of the force of its auxiliary *h*, and thereby reſtored to its own genuine pronunciation, as if *h* had not at all intervened.

The conſonants thus eclipſed muſt never be omitted in writing, except in poetry, and that only ſeldom, and in the middle of compound words.

Conſonants

Conſonants of the ſame kind, capable of aſpiration, if placed immediately after another, in divers words, the firſt of them, whether aſpirated or not, ſuppreſſeth the aſpiration of the other: thus, *d*, *m*, *p*, do defend and keep one another reciprocally from an aſpiration; ſo likewiſe *c* and *g*, and *d* and *t*.

CHAP. VI.

Of the PARTS OF SPEECH.

THE antient Iriſh, like the Hebrews, reckoned but three parts of ſpeech, viz. noun, pronoun, verb. The moderns have nine, as the Engliſh, viz. article, noun, pronoun, adjective, verb, adverb, prepoſition, conjunction, and interjection.

Of the ARTICLE.

The article equivalent to the Engliſh *the* is *an*; but there is not any in the Iriſh anſwers the Engliſh *a*: thus, *tainig fear* a man came, *tainig an fear* the man came.

The article *an*, before all nouns maſculine beginning with a vowel or *ſ*, forceth *t* to be added; as, *an teadan* the face, *an ſrón* the noſe.

The article *an* adheres to its ſubſtantive in all caſes, excepting the vocative; but being placed before a dative or ablative, the prepoſition *do*, *o*, or ſome other comes before it, ſo that the *n* only remains; as *on duine* from the man, *don duine* i. e. *do an duine* to the man. See more of this article in the nouns.

The article *an* is declined in the following manner.

	Singular.		Plural.	
Nom.	*an*	maſc. and fem.	*na*	maſc. and fem.
Gen.	*an*	maſc. *na* fem.	*na*	
Dat.	*don*	[i. e. *do an*]	*dona*	
Acc.	*an*		*na*	
Voc.	*a* or *o*		*a* or *o*	
Abl.	*gan*		*gan*.	

The

The particle *o* preceding the ſurnames of men, made antiently out of the Chriſtian names, requires a genitive caſe; as, *O Domhnuil, O Neil, O Briain*, &c. and is alſo declined, which ſhews that it is properly a noun, and is a corruption of *ua*, a ſon or grandſon.

Gach, each, every, though placed by the Iriſh grammarians among the particles, is certainly an adjective, and of the ſame origin as well as ſignification with the Cantabrian or Baſque *gucia*, whereof the Spaniſh *cada* and the Latin *quot* were anciently only a variation of dialect. This article *gach* mortifies all genitives and datives ſingular, if the initials be capable of aſpiration.

As, which is called an affirmative article, is alſo no other than the Spaniſh *ès*, and the Latin *eſt*, and is a verb impersonal. See the *verbs*.

Ni, though called a negative particle, is an adverb equivalent to the Spaniſh *ni* in *ninguno* (ne unus) nobody. *Nach* is alſo a negative particle; and both *ni* and *nach* are prefixed to the preſent tenſe, and in the preter are changed into *nior* and *nar*; as, *nior mbaith an nídhſe* this thing was not good, *deirim nar bhfearr* I ſay not better: the contrary whereof is expreſſed by *gur*; as, *nar bhfearr è* he was not better, *gur bhfearr é* he was better.

Do and *ro* are called verbal articles, and are ſigns of the preter tenſe; as, *do chonnairc me* I ſaw or did ſee. The article *do* aſpirates the firſt letter of the verb, if it be capable of aſpiration.

Ag and *ar* are participial articles of the preſent tenſe, *iar* of the preter, and *ar ti* of the future; as, *ag rádh* ſaying, *iar rádh* having ſaid: *an, nar, nachar* are called interrogative particles; *na, do, ad, a* are affirmative; and *na, nach, nior* are called negative particles.

The interrogatives *an, nar, nachar* mortify the firſt conſonants of the following words if they be aſpirates.

CHAP.

CHAP. VII.

Of the SEPARATE PARTICLES.

THESE are indeclinable, and include adverbs, prepoſitions, conjunctions, interjections, &c. As they occur extremely often, the learner will find great advantage in being well acquainted with them. They are here placed in alphabetical order, that they may the more readily be turned to, when met with in this or any other book.

Of the ADVERB.

Adverbs are added to nouns and adjectives, to denote ſome circumſtance of the action or quality.

Note. All nouns adjective may be made adverbs by prefixing the article *go*, and all noun ſubſtantives by prefixing the article *ar*; as, *gò hole* badly, *ar druim* backward.

ADVERBS.

A, out of, from, in, in the preſence of
abhfócchair, along with
abhfóchair, *acèile*, together
abhfad roimhe, long before
abhfalach, incognito
achoidche, never
acciùnas, quietly, ſilently
accèin, far
accèin agas abhogus, far and near
accion, unto
ach, *acht*, *achd*, but
ach amhain, ſave only
acht ceanna, however
ach beag, almoſt
achdſòs, moreover
ad, a or an—in the ſecond perſon only—*biaidh tù ad ſheanràdh*, you ſhall be a proverb
ad adhaigh, againſt thee
afad amach, afar off
afad as ſo, afar off
ag, at, with, by, in poſſeſſion of
aga, whoſe, whereof
agcuan, aſhore
agcein, afar off
agus, and
agus marſin ſios, and ſo forth
agſo, here

agſoin,

agſoin, there
agcuinne atheactha, againſt he comes
ag sùd, there
aice, near
aiſde, out of it
air, on, by
aire dhuit, take care
amh, even, alſo
amhail, amhuil, like unto, as
amhain, only, except, alone
amharc, behold
amhárach, to-morrow
amhla, ſo as
amodh, in order
amuigh, abroad, out of
amimheas, in contempt
an? whether?
ann, at
anallòd, formerly
andìaigh a cheile, after one another
andeas, from the ſouth
an am, in time
aniar, from the weſt
aniu, aniugh, to-day
an ath là, next day
anaghaidh, againſt
aneinfheacht, at once
anairde, on high
annamh, ſeldom
anganar, whether or not
an eadh? is it ſo?
anè, yeſterday
andhuaire, twice
anall, over
annſa cheart am, in mean time
anios, upwards
anuas, downwards
an fad, whilſt
an fad agus an fogus, far and near
anuair? when? at what time?
anuair ſin, then, at that time
annſo, here, herein
anſoin, there
ansùd, there
an tan? when?
anoir, from the eaſt
anonn agus anoll, to and fro
anonn, over
anon, preſently
annſan mhaiddin, in the morning
annſan fheaſgar, in the evening
an ſin, then, there
an la riombe, the day before
an niarthrath, the day after to-morrow
anoirthidhear, after to-morrow
anois, now
anois is aris, now and then
angais, immediately
andiaigh, afterwards
anncois, near to, directly
anfeaſda, never
annsùd, there
ansò agus annsùd, here and there
ansò, here
angar, hard by
an aonar, alone
an ro fhearr, beſt, beſt of all

an trath, when, as ſoon as
an oiread oile, as much more
an oiread ſoin, ſo much
an chead ait, firſt, imprimis
an dàra ait, ſecondly
an treas ait, thirdly, *&c. &c.*
anòcht, at night
aon uair, once
aon uair ar ſon aniomlàn, once for all
aonar, alone
arfeadh, *arfad*, throughout
ar fud, amongſt
ar ais, back
ar adhaigh, againſt us
ar anuaire, now
ar naghaibd, againſt us
arfaid, in length
ar an iomlàn, by the bulk
ar ball, *ar an ball*, inſtantly, preſently
ar chor, to the end that
ar chor arbioth, not at all
ar aſhonſoin, albeit
ar an am, by that time
ar anoiread ſo, by ſo much
ar ccùl, back, off, away
ar ca mbeád, by how much
aris, again
aris is aris, over and over again
areir, laſt night
ar muin, upon
arſon, in behalf
ar ſeadh, by turns
ar ttùs, at firſt
ar ttùs no ar deiridh, firſt or laſt
aroill, another
ar ſon aniomlain, for good and all
ar ſon go, although
ar gach aon mhodh, by all means
ar gach aonchor, by all means
ar leith, by turns
ar gach la, day by day
ar uairibh, ſometimes
ar uaire, (the ſame)
as, out of
aſeadh, yes
athuaith, from the north
athuaigh, from the north
attoſach, firſt
as laimh, out of hand

Ba, under
ball o dhia huit, [ſingular] *ball o dhia hibh*, [plural] a morning ſalutation
ban, uſual, common
beagnach, almoſt
bhus, on this ſide, here
bil, good
biodh, although, ſuppoſe
biodh a fhiaghnaiſe, for example.
beagnach, forthwith
biothbhuan dhuit, long life to you
bithſhior, always, everlaſting
beidir ſin, it may be ſo
bithbheo, continually
bliaghanambail, yearly
bhogus, near
boinne, on a ſudden
boirbbhriathrach, boaſtingly

borraghach,

borraghach, warlike
bos, certainly
brainneach, much
bràth, *braith*, ever
brathach, utterly
bri, near, nigh
buain, parity, compariſon
buntop, haſtily
bun as cionn, topſy turvy
bun, about, keeping
gan bhun gan bharr, a cock and a bull ſtory
bunſgionn, on the contrary

Ca? what?
ca ham? what time?
ca duine? what man?
ca fearr? how better?
ca huair? when?
ca bas? whence?
cait? where?
caide? where?
cait as? whence?
càch, all, every
càch eile, all the reſt
cad? what?
ca è? who?
cachan dhuit? what uſe to you?
can, whilſt that
can as? from what place?
caidhe? who? what man?
can whithout, whilſt that, what place?
cad chùige? what for?
cad aruis? which way? whither?
cad arſon? for why? why?
càmèd? how much?
ca mhionca? how oft?
caode? how?
cat? what?
cèile, together
mur a cheile, alike
da cèilè, to each other
ò cèile, aſunder
o cionn go cheile, from one and tother
cail, behind;
accail, (the ſame)
cead, in welcome, permiſſion
cean, without
cean ar aghaidh, headlong
ceana, already
ceart is combthrom, juſt and true
ceidhche, *caidhche*, ever
cèin, whilſt that
cèo, *ſcèo*, and
chuige ſo, for this purpoſe
cha, not
cia hè? who is it?
ciodhar? wherefore?
ciodh? what?
cionas? how
ciod hmheid? how many?
ci, *cia?* who?
cìan, long ſince
cia as? whence?
cia man? how?
ciambar, becauſe
cia ga? with whom?
cia fhad, as long as
cia arſon? for what?
cia uime? about what?
cian o ſhoin, of old
co, *go*, with

codarnſna,

codarnſa, a codarnſa, on the contrary
coemh, as ſoon as
comhemh, as ſwift as
cogar, whiſper, hark you
coidhce, ever
ni coidhche, never
coimear, cuimear, in ſhort, briefly
coimheach, alike
coimhionnan, alike
coimheas, equal
coinne, os coinne, oppoſite
os coinne a nèadan, to their faces
as coinne a chèile, over againſt one another
cois, near to, hard by
coitcheann, common
go coitcheann, generally
combanann, alike
combaonta me, done, a bargain
combgar, nigh, near
comhluath, as ſoon as
combnuighe, always
combthuſga, as ſoon as, when firſt
combthrom nach mòr, even almoſt
comon, but
commaith le, as well as
conathaire, therefore
conairde, as, alike
connail dhuit, adieu, farewell
cor, ar cor, ſo that
cor go, to the end that
ar chor ar bith, at all, in the leaſt, in any wiſe
ar èan chor, at all, in the leaſt, in any wiſe
ar gach èan chor, by all means
còra, rather
cuige, therefore
crèad? crèd? what? why? wherefore?
crèad nach? why not?
crèad è? what is?
crèad fa? why? for what reaſon?
crèad ſo? how now?
crèad an modh? after what manner?
cuige, unto
chuighe is arìs, to and again

Da, if
da on, dà chois, on foot
da on àbhar, on purpoſe
dar, by, through, upon
dàr, whoſe, whereof
dar liom, in my opinion
dar leò, in their opinion
dàrab, whoſe, whereof
de, whence, from whence, thereof—With *go* before it, it becomes a relative: as, *go de an*, what; *go de mur*, how
deaghnach, the laſt
deagla go, leſt that
deara, nota bene, take notice
deire, fad heire, at laſt
go deire, to the end
deas, order
mar budh deas, uti decet
deaſcadh,

deaſcadh, the laſt
deachaſa! lo! ſee! behold
deigh, for the ſake of, becauſe
deighionach, the laſt
go deighionach ſan là, late in the day
dein, *fa dhein*, even as
deirionnach, the laſt, alſo late
deis, after
deò, *go deò*, for ever.
deòdham, God willing
deòigh, therefore, becauſe
fa dheòigh, at length, finally
deòin, *dom dheòin*, of my own accord
do dheòin de, God willing
deoirſeòireacht, from door to door
dia am, a little while
diail, quick, ſoon
diàrath, daily
dionnſùighe, unto
diù, a long time, long ſince
doibche, by night
do cionn gurab, becauſe
dòigh, ſure, certain
go doigh, truly
doigh gurab, perhaps
do la o lo, from day to day
dòmadh, the ſecond
dòn, of the
dòn, although
do reir, according to
do rombòr, by much
dual, duty, office, meet
dhar dual e, to whom it belongs
budh dual do ſin do dheanamh, it was kind in him to do ſo.
do bharr ar ſin, beſides that
da bharr, over and above
do gnath, always, continually
do àirmbighthe, numberleſs

E, *è*, he, who? what? it, is
crèad è? what is?
eàccòrach, erroneouſly
eadh, yea
ni headh, not ſo, nay
eadhon, videlicet, to wit
eanſathadh, at once
eantoiſg, on purpoſe
dèantoiſg, in one bulk
eàntſòrt, of any manner or ſort
eanuàire, one hour
fear eanuaire, a wayfaring man
eidir, between, betwixt
eigin, truly, ſurely
ar eigin, with much ado
an ait eigin, ſomewhere
nidh eigin, ſomewhat
neach eigin, one or other
einread, any thing
eiſimh, cloſe at hand
eiſmeach, unready
enne, behold, ſee

Fa, under
fa chùl, *fa drum*, backwards
fa ſeach, apart, diſtinctly
fa thuarim, towards, as it were

fa dheire,

fa dheire, at length
fa dhò, twice
fa thri, thrice
fa dheoigh, finally
fad o ſhin, long ago
fad uadh, far off
fada dìreach, long, tall, ſtraight
an fad, whilſt
ar faid, all along
failte, welcome, ſalutation, greeting
cuirim failte, I welcome
failte dhuit, welcome
fairthe, *abfairthe*, ſoon
faiſteach, ſouthward
fa'm, under me
fa'n, into, upon, under
faoi, below
faoi bhun, underneath
faoì, L. vicis. *faodhò*
faoi no thairis, more or leſs
faoi ſin, for that reaſon
farradh, with, in company with
fà ſeach, by turns
fè, under
feabh, as if, as
fèach, *fèuch*, See, behold
feadh, *ar feadh*, throughout
feadh a rae, as long as he lives
feardha, manly
fearr, better
as fearr, beſt
feaſcrach, late
feaſda, hereafter, forthwith
feb, whilſt, as long as
feibh, as
fiortharſna, quite through
fionn, *go fionn*, verily
fochair, along with
am fhocair, along with me
ar bhfocair, along with us
fo, under, into, towards
fo cleith, privily
foil, a while
go foil, as yet, yet
fois, *ar fois*, at leiſure, free from buſineſs
foith, about
fòla, a little while
fòr, before
for, over, upon
forraid, near to
fòs, yet, ſtill, alſo,
achd fòs, moreover
freaſc, upwards
fu, under, into, &c.
futha ſios, underneath all
fud, *ar fud*, amongſt

Ga, the ſame as *ca*;—
ga has, *ga fad*, &c. &c.
gach re là, every other day
gach là, every day
gan, without
gan ambrus, without doubt
gan eiffeacht, ineffectually
gan fhios, incognito
gar, near, nigh to
anghar, at hand
roghar, very nigh
comhgar, equally, near, ſhort, not long ſince
gar na dhiagh, ſoon after
garambail, near, neighbouring

gè? pro *cè? cia?* who? which? what?
ge, gè go, although
gearr, ſhortly
gidh? who? what?
gidh be ar bith, whoſoever, whatſoever
gidh, gidheadh, though, although
giodh, although
glor, clean, neat
go glor, cleanly, brilliantly

[*** *go* placed before an adjective makes it an adverb. — Note, *co* is often written for *go* in old manuſcripts.]

go aimhreidh, jarringly
go amadàn, fooliſhly, ill-judged
go bràth, ever
ni go brath, never
go bràth is go bràth, for ever and ever
go bladhmannach, boaſtingly
go bragairreach, braggingly
go breagha, bravely
go brioſg, briſkly
go baramblach, cenſoriouſly
go beacht, nicely
go beachtaighthe, compactly
go baothuaibhreach, ſcornfully
go bundùnach, awkwardly
go bacach, lamely
go bhfad daimſir, longer (in time)
go bliadhanamhail, yearly
go bòghar, go bòdhar, deafly
go bras, quickly
go baoth, indiſcreetly, capriciouſly
go baothantach, foppiſhly
go beòdha, lively
go bog, ſoftly
go bùidhioch, thankfully
go borb, harſhly
go bachtuighthe, with decency
go ceanamhail, fondly
go ceart, aright, rightly
go cairdeamhuil, friendly
go crionnadh, frugally, prudently
go cuthaigh, furiouſly
go ciùn, meekly
go cèimamhuil, gradually
go cruachroidheach, cruelly
go cruadhàlach, cruelly
go coithcoin, *go coitcheann* } generally, in general
go cuibhe, *go cuimſighthe*, *go cinnte* } duly
go caonraidhteach, eloquently
go codromadh, equally
go cinneamhneach, eventually
go clùdhamhuil, famouſly
go còirrioch, felonioſly
go cealgach, deceitfully
go cruaidh, with difficulty
go conntabhairteach, doubtfully
go còdha, go calma, manfully
go ceòlmhar, melodiouſly
go caoin, mildly
go cumhthach, mournfully

go carthannach, obligingly, charitably
go can, obliquely, crookedly
go cinneambnach, perchance
go ceanndàna, pertinaciouſly
go chrosànta, perverſely
go cloidheartha, cowardly
go coimſighthe, compactly
go coſmhuil, belike, alike
go corriach, felonioufly
go corrach, capricioufly
go cealgach, ſpitefully
go cleaſach, fraudulently
go claon, partially
go cruinn, cloſe
go comòruighthe, comparably
ga cuibheamhuil, competently
go creidiomhnach, credibly
go chòirtheach, criminally
go cuthaigh, madly
go crò ſda, croſsly
go cruadhogach, ſtrictly
go dallruighthe, dully
go dànardha, bluntly, boldly
go dè an? what? what thing?
go deimhin, certainly
go deimhin, deimhin, indeed, truly
go dèmur, how? in what manner?
go dè mur ta tu? how do you do?
go dluth, cloſe
go deas, aright
go direach, aright
go durchroidheach, ſpitefully
go drùiſeamhuil, carnally
go deigheannach, of late
go diadha, religioufly
go diogbaltach, revengefully
go dichiollach, diligently
go dobrònach, ſorrowfully
go drobhlàſach, laviſhly
go dùthrachtach, diligently
go deaghſholárthach, frugally
go drochaigeantach, grudgingly
go do-aireach, imperceptibly
go do-fhaicſiona, inviſibly
go dòlàſach, mournfully
go dathamhuil, gaudily
go dàſachtach, eagerly
go dèaghbhlaſda, deliciouſly
go diobhallach, diſadvantageouſly
go deorata, alias, otherwiſe
go damanta, damnably
go dorcha, darkly
go daonna, humanely
go diomhaoin, idly, impertinently
go dianairioch, deliberately
go doidheanta, impoſſibly
go dicheillidhe, imprudently
go doileighis, incurably
go duadhamhuil, laborioufly
go daingin, firmly
go eifeactbach, officiouſly
go fairſing, broadly
go feargach, angrily
go folain, healthfully
go firinneach, truly, indeed
go fonòdach, ironically
go fioſach, *go feaſach* } knowingly

go fial, } generouſly, plenti-
go fal, } fully
go fuathmhar, hatefully, enviouſly
go fiodhnach, evidently
go fiodhnuighthe, manifeſtly
go foillſighthe, demonſtrably
go follus, notoriouſly
ge fuilingtheach, paſſively
go fileambuil, poetically
go fathach, ſilently
go failligthteach, lazily
go follamhnadh, learnedly
go fogus, near
go fuar, *go failligh*, coldly
go finealta, finely
go foirmeambuil, articulately
go fuilteach, bloodily
go foisdineach, deliberately
go foil, yet, as yet, a little while
fan go foil, ſtop a while
go glan, cleanly, alſo diſtinctly
go greannmhar, jocoſely
go gèar, keenly
go grancambuil, angrily
go gràſamhuil, gracefully
go glic, cunningly
go grad, ſuddenly
go grod, proudly
go gearr, briefly
go geilleambuil, obſequiouſly
go ghuaſacht, dangerouſly
go gràdhach, lovely
go glamhsànach, murmuringly
go gradhmar, neighbourly, alſo amouroufly,
go gràineambuil, enormouſly
go garbh, roughly, curriſhly
go glaodh, lightly
go gaiſgeambuil, heroically
go humhal, dutifully, reſpectfully
go hanbhfann, faintly
go hionnruic, faithfully
go hoſguilte, demonſtrably
go haontoiſgioch, deſignedly
go hachrannach, difficultly
go heaglach, diffidently
go hamhruſach, doubtfully
go huathbhàſach, dreadfully
go huilidhe, altogether, point blank
go hainmhianach, proudly
go hobann, abruptly
go hantrathach, abruptly
go hionghlacuighthe, acceptably
go hintleachtach, acutely
go healadhanta, artfully
go hùr, afreſh, newly
go huaigneach, obſcurely
go hainrianta, obſtinately
go hiomurcach, oddly
go hannamh, not often
go haonaràmach, only
go haineòlach, ignorantly
go hiolmhaoineach, opulently
go héaſgadh, quickly
go hilchleaſach, mockingly, mimically, jeeringly
go hathchomair, briefly
go hiomarbhaidheach, comparatively

go hiomadamhuil, innumerably
go hairiocb, intentionally
go hinmheodhanach, inwardly
go hòrduighthe, fitly, orderly
go hamuidiòch, } fooliſhly
go hamadanta, }
go hainiochtach, oppreſſively, tyrannically, inhoſpitably
go hanacrach, grievouſly
go hiomlàn, fully
go hurus, glibly
go hiomurcach, exceedingly
go holc, ill, badly
go hucht, abreaſt
go huireaſbhach, imperfectly
go haibhſioch, imperiouſly
go heigceart, injuriouſly
go hurifioll, baſely
go hurchoideach, hurtfully
go hainfioſach, ignorantly
go honòrach, honourably
go hongglan, uncleanly
go leitheiſeach, jeeringly
go lionmhar, largely, plentifully
go luachmhór, preciouſly
go luthmhar, nimbly
go leanbhuidbt, chjldiſhly
go leiſge, ſlothfully
go lioſda, lazily
go leirmheaſta, conſiderately
go laidir, firmly, ſtrongly
go luathaghàireach, gladly
go leith, aſide, harkee
go leathan, widely
go luaithgleaſach, abruptly
go lag, feebly, weakly
go luath, in haſte, haſtily
go lochtach, faultily
go leath, half
go lòr, enough
go madh, I would it were ſo
go maith, well, very well
go maithle, as well as
go mianguſach, agog, eager
go mòr, greatly
go mòr mòr, eſpecially
go marbhthach, deadly, mortally
go milis, deliciouſly
go miombacànta, diſhoneſtly
go micheannſa, uncivilly, unkindly
go miochlúdhach, infamouſly
go miſneamhuil, ſprightly, lively
go malluighthe, curſedly
go muinteardha, friendly, kindly
go mioſguiſeach, miſchievouſly, maliciouſly
go moch, early
go mùinteach, mannerly
go mothaighthcach, ſenſibly, feelingly
go miorbhuilloch, miraculouſly
go meaſardha, ſoberly
go mìcthapa, ſlothfully, awkwardly
go meiſge, drunkenly
go mear, jocoſely
go minic, often
go meata, cowardly
go mall, tardily
go mealltach, deceitfully
go muinìneach, confidently

go naombtha, ſacredly
go nadurtha, naturally
go neambaireach, negligently
go nuadh, newly
go niadha, cleanly
go naireach, ſhamefully
go neamthoileambuil, involuntarily
go neimcheillidh, irrationally
go neimhneach, grievouſly
go neimhfiall, illiberally
go neamhfhoighdeach, impatiently
go neamhambraſach, indubitably
go neamhurchóideach, innocently
go puiblighe, publickly
go ro maith, extremely well
go ro deifirioch, over haſtily
go raibh ſeun maith ort, adieu, fare you well
go ſo leis ſa, here this way
go ſuaimhneach, ſecurely
go ſaor, freely, ſafely
go ſaoirſeach, licentiouſly
go ſeabhrach, ſurely, truly
go ſeich, ſtill, as yet
go ſiorruìdhe, for ever, eternally
go ſona, luckily
go ſonnaſach, fortunately
go ſonnràdhach, eſpecially
go ſiorruidhe, eternally
go ſuidhite, evincibly
go ſùgach, merrily
go ſuaill, famouſly
go ſòlàſach, comfortably
go ſobhlaſta, deliciouſly
go ſocòmbraidth, affably
go ſocra, } quietly, tran-
go ſochair, } quilly
go ſochròidheach, kindly
go ſoluis, diſtinctly
go ſocair, eaſily
go ſolèir, conſpicuouſly
go ſàſuighthe, contentedly
go ſannſach, covetouſly
go sìbhealta, civilly
go ſalach, dirtily, uncleanly
go ſiocanta, peaceably
go ſleamhuin, ſlily
go tarbhach, profitably
go tuathmhuil, awkwardly
go trom, heavily
go torrthach, fruitfully
go trathambuil, timely, ſpeedily
go tromcròidheach, penſively, heart-broken
go tròcaireach, mercifully
go truaighléanta, miſerably
go teagmhùſach, accidentally
go tuathallach, awkwardly
go tarcaiſneach, deſpicably
gur, that
gus, unto, until
gus anois, until now
Im am, about, along with
imchill, about
ina inas, than. (Lat. quam)
inn ann, therein
inneòin, and *aimhdheoin*, in ſpite of
inte, therein
iodars, towards

iomadach,

iomadach, infinite
iad re cheile, one with another
iomne imne, as this, thus
iomor, between
iomorro, but moreover, (Lat. vero)
iona, whereof, in which
ionnas, ſo that
iondus go, } the ſame
iondus gur, }
ite, in like manner
iaramb, afterwards
is coſmhuil, belike
imdhiaigh, after me
ionamhuil, as, alike
ionann, equal
iriall, greeting
ios, down
as mar ſiné, ſo it is
idir, betwixt, between
indir, the ſame
idir cleith as ard, neither publick or private

Lán laidir, hugely
le, with, through
leir go leir, together
iad go leir, altogether
leis, wherewith
leis ſo, herewith
leis an nidh ſo, here unto
le hoidche, by night
laetheamhuil, daily
leith a leith, diſtinct, aſide
o ſhoin a leith, ſince
gabh a leith, draw nigh
loch, every, all
le amoigh, at moſt
lór go lór, enough
aſlór ſin, that is enough
lór a feabhas, well, well, ſo much the better

Ma madh, if
ma tà, if ſo
madh, be it
da madh, if it were
go madh, would to God it were ſo
mar as, even as
mar ſin, ſo, thus
mar ſo, as this
mar an cceadhna, likewiſe
mar aon, together
mar aon riomſa, along with me
marta .i. mar ata, ſuch as
màs, if
matá, although
matá gur, nevertheleſs
moch, early, ſoon
modh, manner
ar an modh ſo, in this manner
tar modh, beyond meaſure
ar modh gur, in ſo much that
mòide, better
mòide me, I am the better
moidh, *moigh*, *a moigh*, abroad
mon muna, if not
mórlaithe, many a day
mormor, eſpecially
mun for, for the ſake of
muna, unleſs, if not

munab ail leat, if you will not

Na, nor, neither, not, or, than
na, in his
nacb, whether or no, is not, almoſt
naide, who? which?
nama, } only, alone
namadb, }
neach, ſome one, any one
neachtar, neither
neachtar, outwardly, without, on the outſide
neaſa, the next
neò, and
ni, not
nil, is not
nios, *aniós*, from below up
niugh, *aniugh*, to day
no, nor, or
no go, *no gur*, until
nocb, which
nod, *nod leat*, nota bene
noiread, *ſeachd noiread*, ſevenfold
noſa, *a noſa*, now, at preſent
nuair, *anuair*, when
o'nuair, ſeeing that
nuall gan ghaoi, fact, true, a true ſaying
nunn, *anunn is a nall*, to and again
nonn, *anonn*, beyond, on the other ſide
anonn agus a nall, hither and thither

O, from
o, ſeeing that ſince
o taim, ſince I am
ocas, and
oiread, as much, ſo much
oiridh, it is meet or convenient
os, above
os cionn, above or over
os ard, loudly, publickly
os isìol, ſoftly, privately

Re, with, at, to, by, of
re cois, together
re rùn croidhe, with all my heart and ſoul
reiſiù, ſoon, than
ria, before, in compariſon of
reir do reir, according to
rigim a leas, with all my heart, I conſent
reidh, done, it is a bargain,
ris, unto
rìs, *arìs*, again, a ſecond time
rò, much, too much, very
rò, firſt, before
rò, to (a place)

Sa, in
ſa, *iſa*, whoſe, whereof
ſan, in the
ſan ait is neaſa, next
ſceò, and
ſeach, rather
ſeach càch, rather than others, elſe, otherwiſe

ſeachd,

ſeacha, ſeachadh, by, aſide, out of the way
ſeacha dhe, juſt by
ſeachuimſe, beyond me, before me, in preference to me
ſeachnain, by or through
ſe ſin le radh, to wit, videlicet
ſeadh, yes, yea, truly
siar, backwards, behind
ſin, that, theſe
mar ſin ſo, thus
an ſin then, in that place
an tan ſin, at that time
ſior go ſior, continually
ſiu, before, that
ſiu, ſo, here
ſlàn leat, adieu, farewell
ſo, this, this here
as mar ſo, it is thus
go tti ſo, hitherto
an ſo & an ſùd, here and there
ſo, this is
ſo an fear, this is the man
ſoibh, as
ſoin, that, thence
o ſhoin, thence, from that time
ſoithe, till, until
ſoithe an là, till day
ſon ſake ar ſon, for the ſake
ar do ſhon, on your account
ar a ſhon ſin, nevertheleſs
ſuas, upward
anuas, down
Tairis, over, beyond, by
tàm, truly, certainly
tamal maith, a great way off
tamall ò ſhoin, a while ago
tamall beag, a little while
tan, at a time
an tan, when
tall, beyond
thall ar aghaidh, over againſt
taobh, a ttaobh, concerning
taobh aſtigh, within
taobh a muigh, without
tarſa, over, paſt
tarſna, thorough
ſior tharſna, through and through
te ti antè, he that, whoſoever
don tè, unto him that
don ti ata, unto him that is
ti, unto, to
go tti, until
go tti ſo, hitherto
go tti anois, until now
tre, trò, très, through, by
tre ſin, therefore
tre mar, for that
tar, out of, beyond, by
tar, rather than, before
tarla, it came to paſs
tuarim,
fa thuarim, towards, as it were
fa thuarim do ſhlainte, to your health, I drink to you
tuas, above, aloft
tucht, when, as ſoon as

tuille

tuille oile, moreover
tultaradh, by mere chance, accidentally
tùſga, rather, alſo the former
nidh bhus tùſga, rather than
Ua, from
uchd as uchd, for the ſake of
ùd, that there
uinſi, is, it is
um uim, about
um, with, together with
uruſa furus, eaſy, practicable
ni huruſa liom, I can hardly
uime, cuime ſin, therefore
uirid, whilſt, as long as
umorro, but, even, moreover.

Many familiar expreſſions are thrown into this liſt of Particles, which could not properly be arranged in any other place in a Grammar.

Conjunctions.

Ach, achd, but
agus, acus, is, and, for which a ſingle *s* is ſometimes put
araon, both
air an abhar ſin, therefore
an, whether, written *am* before *b, f, p*,
Biodh, although, ſuppoſe
beagnach, almoſt
Chum agus go, to the end that
Do reir, as, according to which
do bhrigh gur, becauſe
dar, by, through, upon. O that he may
Feibh, as
feb, whilſt, as long as
foir, for, becauſe
fòs, yet, almoſt
Ge, ge-go, giodheadh, although
go, gur, that. O that he may
Ite, almoſt, alſo
ionan, than
ionnas gur, ſo that
iommorro, ummorro, but
Ma, madh, if
mata, if ſo
mur an gceadna, alſo
muna, if not, unleſs
No, or
na, than
na cheannſo, moreover
Or, oir, for, becauſe
Sa, iſa, whoſe, whereof
Uimeſin, wherefore.

Prepositions.

Prepositions.

Prepoſitions before Nouns govern either the Genitive, Dative, or Ablative Caſes, and ſome the Accuſative.

Prepositions governing the Genitive Case.

Ar tùis, before, in the firſt place
an aghaidh, againſt, in front
timcheal, about
chum, unto
ar feadh, among, throughout, whilſt
ameaſg, among
ar ſon, for the ſake of
a laimh, in the poſſeſſion
attaobh, of, or concerning
andiaigh, after
ar ccùl, behind, off, away, backwards
a còmhnaighe, always
reir do reir, according to
oſcion, above, moreover
oſcoinne, oppoſite
achois, near to
re cois, hard by
trìd, by, through, utterly,
trìd amach, altogether
ionſaidh, unto
fa, unto, into
fán, unto the, into the.

Prepositions governing the Dative Case.

Do don, to
thall, beyond
taobh amach, the outſide
gan-fhios, without knowledge
ria, before, in compariſon of
ris, unto
amach out, without
mach as, out of.

Prepositions governing the Ablative Case.

Ag, at, by, with
aga, whoſe or whereof
go gus, unto
as amach, out of
faoi, under
thar tharis, over, beyond
tharais, backward
lamh-re, nigh to
le leis, with
ann, in
uaidh, ò òn, from
gan, without
ar air, upon
as, out of
uas, over, above
go, with
maille-le, with.

PREPOSITIONS governing the ACCUSATIVE CASE.

an, whether
faoi, below
air, upon
iar, backwards
eidir, between
go, unto
ſuas, up
anuas, down.

INTERJECTIONS.

a, oh!
e, alas!
fi, *fo*, fye upon it!
as truagh me! O woe is me
mo creach! my ruin
mo thruaigh! my miſery
mo naire ort! fye upon you
ſit, *ſit*, whiſt!
ſaraor! alas!
uch, oh!
maïrg, woe!
prèach, hold, ſtand, ſtay
aillileogh! come to me, help!
faſa, O ſtrange!
monuar, alas!
adnairighean, pudet
amharc, behold!
feuch, behold!
ogànach pù, holla boy! a call from the mother to her ſon
ceinmhear, O happy
ùch, *òch*, *òn*, hey ho!
hè, *hò*, *hò*, halloo
eiſt, huſh!
cèana, lo! behold
lurga, lo! behold
cuiduighadh! } help, help
cuideadh, }
cuideadh, }
boch! hey day!
bhuile, *bhuile*, *bhuile!* O madneſs, rage, deſpair
m' hucht mùchda! O my troubled heart, my ſwoln breaſt!
cuiſle mo croidh! darling of my heart!
mhùirnìn mo chroidh! my darling!
go ttreagmhuidh ole dhuit, woe betide thee
gur ba meaſa bhias tu, bad luck attend you
croidhe creathudh dhuit, curſe upon you
is breagha è, O brave
uchan! alack
mo truaighe aniugh, alack a day
malachd dho, curſe upon it
fa raor, woe unto
dia dhuit, good morrow
ſlàn ſeat, adieu, fare you well
ball o dhia dhuit, ſalutation at any time of the day.

CHAP.

CHAP. VII.

Of the PARTICLES *and* NEGATIVES.

CERTAIN conſignificative particles are turned into prepoſitions, and are prefixed to words in ſuch manner as to coaleſce with them, and to become a part of them, as

	Examples.
amh bad	*aimhdheoin*, unwillingly
an { *un*, Eng. (*in* Lat.) before a ſubſt.	*antrath*, unſeaſonable
an { great before an adjective	*anmhor*, very great
(*b*) *ath* } and *ais* } again	*athghabhail*, retaking *aiſealbha*, reſtitution *aithbhe*, the ebb of the tide
dagh } *deagh* } good	*daghmhuintir*, good people *deaghlaoch*, a good ſoldier
droch, bad	*drochmhuinte*, inſolent, ſaucy.
do } *di* } diminutive (as the Lat. *de*)	*domhuinte*, hard to be taught *dithreidthe* incredible *dicheannta*, beheaded
eas and *e*	*eaſcoman*, dirty *eaſcairdeais*, enmity *edeimhin*, uncertain *eaccruadh*, unhardy
feil, arrant, bad in a high degree	*feilghniomh*, a vile action *fealdhuine*, a very bad man
fo, good, it alſo implies fewneſs	*foighliocas*, prudent, cunning *fo bhuaillidhe*, gently beaten *fodhuine*, a mean man
in, fit, proper	*indeanta*, fit to be done *in fheadhma*, man-like actions

iom,

(*b*) This prepoſition anſwers to the iterative particle *re* in Latin and Engliſh, and is prefixed to verbs, &c. to denote a repetition in the Iriſh language.

	Examples.
iom, very, overmuch	*iombualadh*, much beaten *iombhadhadh*, a ſwooning *iomchoimhneart*, very ſtrong
mi, diminiſhing, very ſmall	*michiall*, folly *micheadfach*, diſpleaſed *miochàirdeas*, unfriendly
neamh, diminiſhing	*neamhthrócaireach*, mercileſs *neamhſhalach*, undefiled *neimhglich*, unwiſe
oir, good, precious	*oirbhearth*, good actions *oirbhidineach*, venerable
primh, or *priomh*, chief, beſt	*primhchial*, excellent underſtanding *priomhadhbhar*, chief cauſe *priomhthus*, a foundation *priomh athair*, or *p. athair*, (*pater*) i. e. chief father
riomh, before a reckoning	*riomhraidhte*, aforeſaid
ro, much, very	*róchairdeas*, much friendſhip *romhaith*, very good *roichliſde*, expert
ſo, apt	*ſo ghrádhach*, amiable *ſo ghlacaighthe*, acceptable
ſir, *ſior*, continual	*ſirſilt*, continual dropping *ſioruiſge*, conſtant rain
tiomna, the will	*tiomchuairt*, a friendly viſit *tiomchaire*, pity
tuath, ruſticity	*tuaithchleas*, ruſtic cunning
uir, very	*uiriſioll*, very humble *uireaſbhach*, indigent *urghranna*, very ugly
(*i*) *coimh*, equal, (Lat. *con.*)	*coimheaſda*, of equal worth.

da

(*i*) *Coimh*, the inflexion of *cómh*, equal, anſwers the Latin *con*, and often forms the firſt part of a compound; it implies alſo *as*, *ſo*, *as much*, &c. Several words ſubjoined to this prepoſition have been corrupted from

da or *ta* poſtfixed to the nominative of the primitive noun, do form a kind of adjective, called by the Iriſh grammarians *derivatives*, as *feardha* or *feartha*, manly, maſculine; *banda* or *banta* effeminate or feminine.

amh or *amhuil*, like, poſtfixed to the termination of nouns form the comparative noun, as from *ſeabhoc*, hawk, *ſeabhacamhuil*, hawklike; *cogamhuil*, warlike; *bruideamhuil*, brutiſh, &c.

in, *inn*, or *ionn*, meet, right, alſo forms a comparative noun, as *infhir*, maſculine, and *ionnmhna*, feminine, marriageable; but by abſtracting the laſt ſyllable of the genitive caſe, and ſubſtituting *in*, it forms a diminutive noun, as *firin*, (from *fear*) a little man; *beinin*, a little woman; *cuillin*, a little nut; *braithrin*, a little brother, i. e. a kinſman, &c. *óg* or *eog* alſo forms a diminutive noun, as *tuſlóg*, a little jump.

ach or *each* being ſubſtituted inſtead of the dative plural, forms an augmentative noun, as *toirrtheach*, fertile, from the dative *toirribh*; *eachach*, rich in horſes, from *eachuibh*.

mur or *mar*, added to the nominative, has the ſame ſignification as *ach*, as *fionmhuir*, abounding with wine, *adhuathmhar*, terrible.

The negatives therefore are theſe nine, *neamh*, *an*, *amh*, *eas*, *è*, *do*, *dì*, *ion*, *mi*.

The poſtfixes *aideh*, *uideh*, *ideh*, *aid*, *airc*, *óir*, *eoir*, form artificial nouns, as

ſnámh, ſwimming	*ſnámhuidhe*, a ſwimmer
cos, a foot	*coiſidhe*, a footman
foghail, robbery	*foghlúidhe*, a robber
brúgh, a belly	*brúghaidhe*, a glutton
ſealg, hunting	*ſealgaire*, a hunter

clairſeach,

from their true original formation, the radicals being loſt by abuſive contractions, to *cosmhuil*, which in its formation was *comh-ſamhuil*, Lat. ſimilis; the radical *m* is loſt, and its adjunct *ſamhuil* is reduced from two ſyllables to one. *Coimh* is a general compound in this language, and moſt commonly anſwers the Latin *con*; and in many words this compound is changed into *coin*, as *coindealg*, counſel; *coindiúir*, as ſtraight as; *coimhleonga*, the even march of an army: hence the Iriſh vulgar name for a camel is *each cóimhhlionga*, a horſe of equal pace; it alſo means a race horſe.

cláirſeach, an harp	*clairſeoir*, a harper
droma, a drum	*dromadóir*, a drummer
ùcadh, cotning	*úcaire*, a cotner.

Of the NOUN SUBSTANTIVE *and* ADJECTIVE.

Noun ſubſtantives are of two ſorts, proper and common; proper, as *Eoin*, John; or common as *cloch*, a ſtone.

All ſubſtantives are maſculine, feminine, or common.

All official proper names of men are maſculine; all names common to men alone, are maſculine, as *laoch*, a champion.

All nouns are either *primary* or *derivatives*.

Derivative nouns ending in *án*, *eán*, *ín*, *en*, are of the maſculine and feminine gender.

Derivative nouns ending in *aideb*, *aidh*, *aire*, *eoir*, *ach*, *or*, *each*, are of the maſculine gender.

All proper names of kingdoms, provinces, countries, rivers, are of the feminine gender.

All proper names, and common names of women, are of the feminine gender.

All nouns ending *óg* and *eog*, are of the feminine gender.

Nouns compounded of two ſubſtantives, always retain the gender of the latter word, as *bainriogh*, a queen, from *riogh*, a king, and *bean*, a woman, is of the maſculine gender; but *rioghbhean* is feminine.

The article *an* being placed before a ſubſtantive of the nominative caſe, beginning with a mutable conſonant, if the noun be of the feminine gender, the initial conſonant muſt be altered, aſpirated or mortified by the aſpirate *h*; but if the noun be of the maſculine gender, the initial conſonant remains in its own nature: as *an bhean*, the woman, (feminine); *an fear*, the man, (maſculine.)

The article *an* being placed before nouns beginning with *s*, if *t* be placed before the *s*, ſo that *s* loſeth its ſound, then that noun is of the feminine gender, as *an tſuil*, the eye; but if the noun admits not of *t*, then it is of the maſculine gender.

When

When the article *an* is placed before a noun beginning with a conſonant, and that the ſaid article is changed into *na* in the genitive caſe ſingular, that noun is of the feminine gender; but when the article *an* remains, *an* in the genitive ſingular, then the noun is of the maſculine gender, as,

Nom. *an fear*, the man
Gen. *an fhir*, of the man } maſculine.

Nom *an bhean*, the woman
Gen. *na mná*, of the woman } feminine.

When the article *an* is prefixed to an auxiliary conſonant of any noun ſubſtantive, if the noun be of the maſculine gender, that conſonant is aſpirated in the genitive caſe; but it is not aſpirated in the genitive of the feminine gender, as

Nom. *an fear*, the man
Gen. *an fhir*, of the man } maſculine.

Nom. *an chos*, the foot
Gen. *na coiſe*, of the foot } feminine.

Nouns of the feminine gender beginning with a vowel, in *an*, change *an* into *na* in the genitive ſingular, and require *h* for their initial in the ſame caſe, as

Nom. *an álainn*, the beauty.
Gen. *na hailne*, of the beauty.

But the moſt common diſtinction of genders is by obſerving whether *e* or *í* agrees with the noun: for when *e* agrees it is maſculine, and when *í* agrees it is feminine, as

is è mó cheann, it is my head, maſculine
is í mó chos, it is my foot, feminine.

It is peculiar to this language that the ſeveral noun ſubſtantives are compoſed of one vowel only, as *a* a hill, or any aſcent; *a* good luck; hence *don-a*, bad luck; *o* (*l*) an ear; hence *odhall* deaf, from *o* an ear, and *dall*, dull. When

(*l*) Greek ους. The O now prefixed to names, to ſignify the deſcendants in any degree from a certain anceſtor or ſtock, was formerly written

When the article *ar* is put before ſubſtantives it ſometimes anſwers the Engliſh word *for*; as *ar deich bpiòſa*, for ten pieces; *ar a neachuibh*, for their horſes.

Of the Declension *of* Nouns.

Subſtantives whoſe nominatives end in *ch*, or *c'*, always terminate the genitive in *gh*, as *manach*, a monk, gen. *an mhanaigh*, of the monk.

When the nominative ends in *dh* or *d'*, it terminates ſo throughout all the caſes except in the dative and ablative plural.

All nouns terminate in *aibh*, or *ibh*, in the dative and ablative plural

When the nominative ends in *adh*, the *dh*, upon variation, is changed into *th*, and the *a* is tranſpoſed, as *teangadh*, a tongue. Plural, *teangtha*, tongues.

The ancients uſed but three caſes, viz. nom. gen. and dat. The moderns have introduced ſix, as in the Latin, &c.

There are five declenſions.

First Declension.

Nouns of the firſt declenſion are ſuch as ending in a vowel, admit of no change but in the dative and ablative plural; as,

Sing.	Plur.
Nom. *bogha*, a bow	Nom. *na bogha*, or *boghadha*, bows
Gen. *an bhogha*, of the bow	Gen. *na mboghadha*, of the bows
Dat. *don bhogha*, to the bow	Dat. *dona boghadhuibh*, to the bows
Acc. *an bogha*, the bow	Acc. *na bodhadha*, the bows
Voc. *a bhogha*, O bow	Voc. *a bhoghadha*, O bows
Abl. *gan bhogha*, without a bow	Abl. *gan boghadhaib*, without bows.

Of

written *ua*, as *ua Brien*, *ua Neil*, now wrote O'Brien, O'Neil; *ua* ſignifies a ſon, and is of the ſame root with the Greek *uieus*, gen. *uious*, acc. *uiea*,

Of this declenſion be the following. *Tiagharna*, a lord; *marbhna*, an elegy; *croidhe*, an heart; *coire*, a cauldron; *cuimhne*, memory. Some nouns of this declenſion be maſculine, ſome feminine, and ſome common.

Second Declension.

Nouns ending in vowels, changeable in the caſes of the ſingular number, and allowing an additional conſonant in the dative, are of the ſecond declenſion; and if the vowel be broad, it is extenuated or made ſmall; and ſometimes do increaſe in the genitive caſe; as,

Sing.	Plur.
Nom. *déarna*, the palm of the hand	Nom. *na déarnana*
Gen. *na dearnuine*	Gen. *na ndearnana*
Dat. *don dearnuin*	Dat. *dona dearnanaibh*
Acc. *dearna*	Acc. *déarnana*
Voc. *a dhearna*	Voc. *a dhearnana*
Abl. *gan dearnuin*	Abl. *gan dearnanaibh.*

Some nouns of this declenſion do not encreaſe in the genitive, and in the plural the laſt conſonant is often tranſpoſed and put in the middle of the word.

Sing.	Plur.
Nom. *falla*, a grudge	Nom. *na falta*, grudges
Gen. *na faladh*	Gen. *na bhfaltadh*
Dat. *don fhalaidh*	Dat. *dona faltaibh*
Acc. *fala*	Acc. *falta*
Voc. *a fhala*	Voc. *a fhalta*
Abl. *gan fhala*	Abl. *gan fhaltaibh.*

Some nouns of this declenſion that have the laſt vowel broad in the ſingular, have it ſmall in the plural, as *mala*, the

uiea, Lat. *filius*; ſo *ua* in the ablative plural makes *ibh*, from whence *ibh* ſignifies a tribe, as *Ib'eragh*, *Ib'emaile*, &c. The word *mac*, a ſon, is uſed alſo for the young of brutes, as *mac an aſſail*, a colt aſs; *mac tire*, a wolf; ſo *mac-leabhair*, the copy of a book.

the eye-brow; plural, *na mailighe*, the eye-brows. Some do retain the ſmall vowel in both numbers, as,

Sing.	Plur.
Nom. *ſligbe*, a way	Nom. *na ſlighthe*
Gen. *na ſligbe*	Gen. *na ſlightheadh*
Dat. *don tſligbe*	Dat. *dona ſlighthibh*
Acc. *an tſligbe*	Acc. *na ſlighthe*
Voc. *a ſhligbe*	Voc. *a ſhlighthe*
Abl. *gan tſligbe*	Abl. *gan ſlighthibh.*

Third Declension.

Nouns having their laſt vowels broad, and being of the maſculine gender, and having the accuſative like the nominative, and retaining the laſt ſyllable broad in the dative, but extenuating it in the genitive, are of the third declenſion, as,

Sing.	Plur.
Nom. *foghmhar*, harveſt	Nom. *na foghmhara*
Gen. *an fhoghmhair*	Gen. *na bhfoghmhara*
Dat. *don fhoghmhar*	Dat. *dona foghmharaibh*
Acc. *foghmhar*	Acc. *foghmhara*
Voc. *a fhoghmhar*	Voc. *a fhoghmhara*
Abl. *gan fhoghmhar*	Abl. *gan foghmharaibh.*

Such nouns of this declenſion as have their laſt vowel long in the nominative, have a double genitive caſe, the one after the aforeſaid manner, and the other like the nominative, as,

Nom. *ſoighneann*, fair weather
Gen. *na ſoighnine*
and
Gen. *an tſoighnean*

Nouns ending in *oghadh* or *adh*, have likewiſe a double genitive, as,

Nom. *dealoghadh*, ſeparation
Gen. *an dealoighthe*, and *dealaighidh.*

Some

Some nouns do reaſſume their final conſonants in the dative and ablative plural; and in all, the nominative plural follow the genitive ſingular.

EXAMPLES.

Sing.		Plur.	
Nom.	*manach*, a monk	Nom.	*na manaigh*
Gen.	*an mhanaigh*	Gen.	*na manach*
Dat.	*don manach*	Dat.	*dona manachaibh*
Acc.	*manach*	Acc.	*manaigh*
Voc.	*a mhanaigh*	Voc.	*a mhancab*
Abl.	*gan mhanach*	Abl.	*gan mhanachibh*

Some of this declenſion do encreaſe in all the caſes of the plural except the genitive, which is like the nominative ſingular; as,

Sing.		Plur.	
Nom.	*éanach*, a fair	Nom.	*na héanighe*
Gen.	*an eanaigh*	Gen.	*na neanach*
Dat.	*don éanach*	Dat.	*dona heanaighibh*
Acc.	*éanach*	Acc.	*eanaighe*
Voc.	*a éanaigh*	Voc.	*a eanaighe*
Abl.	*gan éanach*	Abl.	*gan eanaighibh*

Nouns of one ſyllable encreaſing in the genitive caſe belong to this declenſion; as

Nom. *ſruth*, a ſtream
Gen. *an tſrotha*, of the ſtream.

A, *o*, *u*, being broad vowels are uſed promiſcuouſly in general, but in all monoſyllable nouns, the nominative plural follows the genitive ſingular; the genitive, dative, and ablative plural follow the nominative ſingular, and the accuſative and vocative plural do follow the dative ſingular; as,

Sing.	Plur.
Nom. *crann*, a tree	Nom. *na croinn*
Gen. *an chroinn*	Gen. *na ccrann*
Dat. *don chronn*	Dat. *dona crannaibh*
Acc. *an crann*	Acc. *na cronna*
Voc. *a chroinn*	Voc. *a chronna*
Abl. *gan chronn*	Abl. *gan chrannaibh.*

Some monoſyllable nouns do encreaſe in the genitive, and are extenuated in the dative; as,

Nom. *teach* or *teagh*, a houſe
Gen. *an toighe*
Dat. *don taigh* or *tigh*. So *maigh*, a field.

Fourth Declension.

Nouns of the fourth declenſion having their final vowels broad, if they be of the feminine gender, do encreaſe in the genitive, and are extenuated in the dative, &c. and the plural is formed by adding *a* to the ſingular; as,

Sing.	Plur.
Nom. *inghean*, a daughter	Nom. *na hingheana*
Gen. *na hinghine*	Gen. *na ninghean*
Dat. *don inghin*	Dat. *dona hingheanaibh*
Acc. *an inghean*	Acc. *na hingheana*
Voc. *a inghean*	Voc. *a ingheana*
Abl. *gan inghean*	Abl. *gan ingheanaibh.*

All monoſyllable nouns of one broad vowel do belong to this declenſion; as,

Sing.	Plur.
Nom. *cos*, a foot	Nom. *na coſa*
Gen. *na coiſe*	Gen. *na ccos*
Dat. *don chois*	Dat. *dona coſaibh*
Acc. *an chos*	Acc. *na coſa*
Voc. *a chos*	Voc. *a choſa*
Abl. *gan chois*	Abl. *gan choſaibh.*

Some

Some nouns of this declenſion do tranſpoſe their final conſonants in the genitive ſingular, and in all the caſes of the plural number, except the genitive; and alſo have their laſt vowels ſmall in the plural number, except in the genitive; as,

Sing.	Plur.
Nom. *aindear*, a young woman	Nom. *aindre*
Gen. *na haindre*	Gen. *aindear*
Dat. *don aindir*	Dat. *daindribh*
Acc. *aindear*	Acc. *aindre*
Voc. *a aindear*	Voc. *a aindre*
Abl. *gan aindir*	Abl. *gan aindribh.*

Some nouns of this declenſion have their laſt vowel broad, and do tranſplace their final conſonants in the genitive caſe; as,

Sing.	Plur.
Nom. *tulach*, a hill	Nom. *na tulchadh*
Gen. *na tulcha*	Gen. *na dtulchadh*
Dat. *don tulaigh*	Dat. *dona tulchaibh*
Acc. *an tulach*	Acc. *na tulchadh*
Voc. *a thuladh*	Voc. *a thulchadh*
Abl. *gan tulaigh*	Abl. *gan tulchaibh.*

Fifth Declension.

All nouns ending in a conſonant in the nominative ſingular, and having their laſt vowel ſmall muſt have the laſt vowel of the dative likewiſe ſmall, and ſuch nouns are of the fifth declenſion.

Some of theſe nouns have a double genitive ſingular, one like the nominative, and the other terminating in a broad vowel. In the plural they increaſe in all the caſes; as,

Sing.	Plur.
Nom. *foghluidh*, a robber	Nom. *na foghluidheadha*
Gen. *an fhoghluidhe*	Gen. *na bhfoghluidheadh*, vel-*a*
Dat. *don fhoghluidhe*	Dat. *dona foghluidhibh*
Acc. *foghluidhe*	Acc. *na foghluidheadha*
Voc. *a fhoghluidhe*	Voc. *a fhoghluidheadha*
Abl. *gan fhoghluidhe*	Abl. *gan fhoghluidheadh-uibh.*

Some nouns of this declenſion do encreaſe in the genitive ſingular by broad vowels; as,

Nom. *faghail*, getting
Gen. *na faghala*
Dat. *don fabghail*, &c.

Nom. *muir*, the ſea
Gen. *na mara*
Dat. *don mhuir*, &c.

or by an encreaſe of a ſmall vowel; as,

Nom. *luibh*, an herb
Gen. *na luibhe*
Dat. *don luibh.*

Some nouns of this declenſion do tranſpoſe their final conſonants in the genitive ſingular; as,

Nom. *inis*, an iſland
Gen. *na hinſe*
Dat. *don inis*, &c.

Some do alſo tranſpoſe the final conſonant in the dative and increaſe in the genitive; as,

Nom. *teambair*, pleaſure; or *Tarab*
Gen. *na teambrach*
Dat. *don teambraigh*, &c.

Some

Some monoſyllable nouns of this declenſion grow broad and encreaſe in the genitive ſingular; as,

Nom. *dair*, an oak
Gen. *na darach*
Dat. *don daraidh*.

Nom *fail*, a ring
Gen. *na falach*
Dat. *don fhalaidh*, &c.

and theſe do tranſpoſe the final conſonant in the plural, as *dairghe*, oaks, &c.

Nouns ending in *in*, do not alter in the ſingular, but encreaſe the plural with a ſmall vowel.

Sing.	Plur.
Nom. *cailín*, a girl	Nom. *cailínídhe*
Gen. *na cailine*	Gen. *na ccailinidhe*
Dat. *don chailín*, &c.	Dat. *dona caílíníbhibh*.

Of the ADJECTIVE.

An adjective is a word joined to a ſubſtantive to expreſs its quality; therefore adjectives are improperly called nouns, for they are not the *names of things*.

Adjectives may be formed from the genitive caſe of the noun they derive from.

Adjectives ending in a vowel do remain unalterable in both numbers, and are of the firſt declenſion; as, *bean thromdha*, a grave woman; *brat uaithne*, a green cloak.

Adjectives ending in a conſonant with a broad vowel going before it, if of the maſculine gender, belong to the third declenſion; if of the feminine gender, they belong to the fourth; but in the plural uumber they differ not, and do encreaſe by a broad vowel; as

Sing.	Plur.
Nom. *fear cealgach*, a deceitful man	Nom. *na fir chealghacha*.
Gen. *an fhir chealgaidh*	
Dat. *don fhior chealgach*	

Sing.

Sing.		Plur.	
Nom.	*bean chealgach*, a deceitful woman	Nom.	*na mna cealgacha*
Gen.	*na mna chealgaidh*	Gen.	*na mban ccealgacha*
Dat.	*don mnaoi chealgaidh*	Dat.	*dona mnaibh cealgacha*
Acc.	*an bhean chealgach*	Acc.	*na mna cealgacha*
Voc.	*o bhean chealgach*	Voc.	*o mhna cealgacha*
Abl.	*le mnaoi chealgaidh*	Abl.	*le mnaibh cealgacha.*

Adjectives ending in a conſonant, and having their laſt vowel ſmall, belonging to the fifth declenſion, if they be of the maſculine gender, do not alter in the ſingular; but if of the feminine, they encreaſe and tranſpoſe their final conſonants, in both ſingular and plural; as,

Sing.		Plur.	
Nom.	*fear ſaidhbhir*, a rich man	Nom.	*na fir ſhaidhbhire*
Gen.	*an fhir ſhaidhbhir*	Gen.	*na bhfear ſaidhbhire*
Dat.	*don fhior ſhaidhbhir*	Dat.	*dona fearaibh ſaidhbhire.*

Sing.		Plur.	
Nom.	*bean ſhuairc*, a pleaſant woman	Nom.	*na mná ſuarca.*
Gen.	*na mna ſuairce*		
Dat.	*don mnaci ſhuairc*		

Such as do thus encreaſe, have their laſt vowel broad frequently in the plural; as, *na fir ſhuarca*; and ſometimes ſmall, as *lámha míne cruaidhe*, ſoft ſtrong hands.

Degrees *of* Comparison.

As all adjectives expreſs quality, ſuch qualities muſt have proper forms to expreſs different degrees.

Some Iriſh grammarians allow of four degrees of compariſon, as the poſitive, the augmentative, the comparative, and the ſuperlative; as *white*, whiter; *very white*, or

or more whiter, and *whiteſt: geal roigheal, as gile, as roighile*; but the two firſt cannot properly be called degrees of compariſon, as they do not import any compariſon of the one to the other. Thus Shakeſpeare uſed the double comparative frequently;

" the Duke of Milan
" and his *more braver* daughter could controul thee."
TEMPEST.

and ſo have the tranſlators of the New Teſtament the double ſuperlative:

" After the *moſt ſtricteſt* ſect of our religion, I lived a
" Phariſee."—ACTS xxvi. 5.

which the tranſlators of the Iriſh Teſtament have kept in the ſingle ſuperlative according to the original; thus,

do reir riaghla a nuird *ro dhirighſe.*

There be therefore but three degrees of compariſon, viz. the poſitive, comparative, and ſuperlative.

The comparative is formed by prefixing *niòs* before a vowel; and *ni ſa*, and *ni bhus*, to the genitive ſingular of the poſitive, if the word begins with a conſonant; but the moderns always uſe *nios*, and ſometimes *as*.

The ſuperlative is formed by prefixing *ro* or *as*, and ſometimes both to the nominative of the poſitive; as,

Poſ.	Compar.	Superl.
geal, white	*niòſgile*	*roigheal*
fada, long (time)	*niosfaide*	*rofhada*
fada, long (ſpace)	*as faide*	*ro aſſia*
gar, *gearr* } near (ſpace)	*nios gaire*, *giorra* }	*roghar*, *roghairid*
gar, *gairid* } near ſhort (time)	*as gaire*, *giorra* }	*as neaſa*
ard, high	*nios airde*	*ro ard*
iſioll, low	*nios iſle*	*ro iſioll*
te, hot	*nios téo*	*ró the*
uruſa, eaſy	*nios uſa*	*ro uſa*
foirtil, hardy	*niosfoirtile*	*rofhoirtile.*

From

Sing.		Plur.	
Nom.	*bean chealgach*, a deceitful woman	Nom.	*na mna cealgacha*
Gen.	*na mna chealgaidh*	Gen.	*na mban ccealgacha*
Dat.	*don mnaoi chealgaidh*	Dat.	*dona mnaibh cealgacha*
Acc.	*an bhean chealgach*	Acc.	*na mna cealgacha*
Voc.	*o bhean chealgach*	Voc.	*o mhna cealgacha*
Abl.	*le mnaoi chealgaidh*	Abl.	*le mnaibh cealgacha.*

Adjectives ending in a conſonant, and having their laſt vowel ſmall, belonging to the fifth declenſion, if they be of the maſculine gender, do not alter in the ſingular; but if of the feminine, they encreaſe and tranſpoſe their final conſonants, in both ſingular and plural; as,

Sing.		Plur.	
Nom.	*fear ſaidhbhir*, a rich man	Nom.	*na fir ſhaidhbhire*
Gen.	*an fhir ſhaidhbhir*	Gen.	*na bhfear ſaidhbhire*
Dat.	*don fhior ſhaidhbhir*	Dat.	*dona fearaibh ſaidhbhire.*

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Nom.	*bean ſhuairc*, a pleaſant woman	Nom.	*na mná ſuarca.*
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ard, high	*nios airde*	*ro ard*
iſioll, low	*nios iſle*	*ro iſioll*
te, hot	*nios téo*	*ró the*
uruſa, eaſy	*nios uſsa*	*ro uſsa*
foirtil, hardy	*niosfoirtile*	*rofhoirtile.*

From

From this rule are excepted,

maith, good	lat. bonus
olc, bad	lat. malus
mor, great	lat. magnus
beag, little	lat. parvus;

which variations run through all the European languages, as depending on the Celtic, and not from the *caprice of cuſtom*, as Biſhop Lowth imagines. See Eng. Gram. p. 26.

Theſe irregulars are thus formed:

Poſ.	Compar.	Superl.
maith, good	*niosfearr*	*rombaith*
olc, bad	*nioſmeaſa*	*rò olc*
mor, great	*nioſmó*	*rombor*
beag, little	*nioſlúgha*	*robbeag*
mo, great	*móide*	*ro mbo.*

Between the comparatives is commonly placed the comparative conjunction, *iona*, than; as,

as fearr Peattar iona Pol.
Peter is better than Paul.

which is read thus, *as fearr Peadar na Pol*; but *na* muſt never be wrote inſtead of *iona*, for *na* is not a comparative, but a negative.

But the expreſſion of exceſſive is always turned by the adjective *dèarmhair*, from *dear*, great, prodigious; as,

gradh dèarmhair, paſſionate love.
ſioc dèarmhair, intenſe froſt.

EXAMPLE.

"*doinèan mòr agus falc dearmhair ſan gheimbreadh ſo*
"Heavy rain, and intenſe froſt in this winter."
ANNAL. TIGHERNACH.

CHAP. IX.

Of *the* PRONOUN.

BESIDES the pronouns common to other languages, there are peculiar to this, certain undeclinable cognomina, or pronominal participles, by the aſſiſtance of which, and the auxiliary verb *ſam*, or *taim*, (to be,) annexed to the ſubſtantive, all parts of ſpeech, are expreſſed. Theſe pronouns are compounded of certain prepoſitions, and are as follow:

Sing.	Plur.
orm, on me	*oruinn*, on us
ort, on thee	*oruibh*, on ye
oir / *air* on him, *uirre*, on her.	*orra*, on them.
thorum, on me, over me	*thoruinn*, or *thorainne*, over us
thorad, or *thort*, over thee	*thoruibh*, over ye
thairis, over him, it, her.	*thorra*, over them.
liom, with me	*linn*, with us
leat, with thee	*libh*, with ye
leis, with him / *leithe*, with her.	*leo*, with them.
agam, with me (poſſeſſion)	*againn*, with us
agad, with thee	*agaibh*, with ye
aige, with him / *aici*, with her.	*aca*, with them.

Orm and its derivatives are moſt commonly uſed to betoken the paſſions of the body: *Liom* and its derivatives to betoken the paſſions of the mind; and *agam* is uſually poſſeſſive.

EXAMPLES.

EXAMPLES.

ta tart orm, I am dry
is mian liom, I am willing
ta leabhar agam, I have a book.
ta ochras orm, I am hungry
is mian leat, you are pleaſed
cu ta ort? what ails you.

Sometimes they are reflective, and then the ſenſe is various; as,

ta gean agam ort, I love you.
ta leabhar liomſa agadſa, you have a book of mine.

There are alſo other pronouns compounded of certain prepoſitions, which ſerve indefinitely in ſpeech; theſe are,

Sing.	Plur.
chùgham, unto me	*chùghuinne*, unto us
chughad, unto thee	*chughuibh*, or *cucabh*, unto ye
chuige, unto him *chuici*, unto her.	*chughadhtha*, or *chuca*, unto them.
riom, unto me, along with me	*rinne*, or *riùne*, unto us
riot, unto thee	*ribh*, or *reibh*, unto ye
ris, or *riſion*, unto him.	*riù*, unto them.
ùaim, from me (diſpoſſeſſive)	*ùainne*, from us
uait, from thee	*uaibh*, from ye
uaidh, *uadhſan*, from him	*uathadh*, or *uatha*, from them.
uaithi, from her.	
umumm, on me, upon me	*umainn*, upon us
umad, or *umat*, upon thee	*umaibh*, upon ye
uime, upon him	*umpudh*, upon them.
uimpe, or *uirre*, upon her.	
rem, or *riom*, with me, or mine	*rèr*, or *re-ar*, with our
rèd, or *rèat*, with thee, or thine	*reibh*, with ye, or yours
rèr, with him, or his, unto him that.	*ruù*, with them, or their.

ròmham,

Sing.	Plur.
ròmham, before me *romhad*, before thee *roimbe*, before him *roimpe*, before her, it.	*ròmhuin*, before us *romhuibh*, before ye *rompa*, before them.
dìom, *dhìom*, from off me *dhiot*, from off thee *dhi*, or *dhiſe*, from off her, *dhe*, or *dheiſion*, from off him	*dhiunne*, from off us *dhibh*, from off ye *dhiu*, from off them.
dom, to my, or mine *dod*, to thy *da*, to his, *di*, to hers.	*do-ar*, to our *doìbhſe*, to your *doibh*, to their.
aſam, or *aſum*, from me, out of me *aſad*, from thee *as*, from him, out of him *aìſde*, out of her, it.	*aſaiunn*, or *aſainne*, out of us *aſuìbh*, out of ye *aſda*, out of them.
fùm, under me; *fùd*, under you; *fuidhe*, under him.	*fùinn*, under us, *fuibh*, under ye, *fùthfa*, *fùthaſan*, under them.

And theſe are often uſed ſignificantly when joined with a verb.

EXAMPLE.

Tar chùgham, come to me
a dubhart sè riù, he ſaid unto them
abair uait, ſpeak out; *tigidh uaibh*, come ye forth
ta ſgian uaim, I want a knife
an nì fhàſas uaidhe fein, that which grows ſpontaneouſly
cuir umat, dreſs yourſelf
cuir do bhreacàn umad, put on your plaid
do chur sè uime a euduch, he is dreſſed
ata umainn, we are dreſſed
rem ghlòr, with my voice
rèr ccluaſaibh, with our ears
red dhearbhrathair, with thy brother

do chùaidh me romham, I went on
ma chuirmìd ròmhuin, if we intend
cuirim ròmham, I intend, deſign, or propoſe
ataìd ſiad làn aſda fèin, they are full of themſelves
cuir cathaoir fùm, help me to a chair
ata ſe fùm, I have him in ſubjection.

Theſe compound-pronouns occur ſo often in ſpeech, the learner ſhould be perfect in them before he proceeds: they have not been explained by the Iriſh grammarians, and have extremely embarraſſed the learner.

Personal Pronouns.

Perſonal pronouns have the nature of ſubſtantives, and ſo always follow the verb; as *ata tu*, thou art; *olaim*, i. e. *óla me*, I drink.

The perſonal pronouns are three, *me*, *tu*, *ſe*, I, thou, he; and be thus declined;

Sing.	Plur.
Nom. *me*, I	Nom. *ſinn*, *ſinne*, or *ìnn*, *inne*, we
Gen. *mo*, of me	Gen. *ar*, of us
Dat. *dhamh*, to me	Dat. *dhuinn*, or *dhuinnibh*, to us
Acc. *me*, me	Acc. *ſinn*, or *inn*, us
Voc. *a miſe*, O me	Voc. *a ſinne*, O us
Abl. *diom*, *uaim* } from me.	Abl. *uainn*, or *uaibh*, from or with us or you.

Sing.	Plur.
Nom. *tu*, thou	Nom. *ibh*, *ſibh*, ye or you
Gen. *do*, of thee	Gen. *bhar*, of ye
Dat. *dhuit*, to thee	Dat. *dhibh*, unto ye
Acc. *thu*, thou	Acc. *ſibh*, ye
Voc. *a thuſa*, O thou	Voc. *a ibhſe*, O ye
Abl. *diot*, *uait* } from thee	Abl. *uaibh*, from ye.

Sing.

Sing.	Plur. Maſc. and Fem.
Nom. *ſe*, or *e*, he	Nom. *iad*, or *ſiad*, they
Gen. *a*, of him	Gen. *a*, of them
Dat. *do*, *doſan* } to him	Dat. *dhoibh*, to them
Acc. *ſe*, or *e*, him	Acc. *iad*, them
Voc. *a eiſean*, O he	Voc. *a iadſean*, O them
Abl. *uaidh*, from him	Abl. *uatha*, from them.

Sing.	Plur.
Nom. *ſi*, *iſi*, *i*, her	Nom. *iad*, *ſiad*
Gen. *a*, of her	Gen. *a*
Dat. *dhi*, to her	Dat. *dhàibh*, or *dhòibh*
Acc. *ſi*, or *i*, her	Acc. *iad*
Voc. *a iſi*, O her	Voc. *a iadſean*
Abl. *uaidhthe*, from her	Abl. *uatha*.

Of the INCREASE.

Pronouns expreſſing emphaſis, or oppoſition, do take the increaſe *ſe*, *ſean*, and *fein*, as *miſe*, I myſelf; *tuſa*, you yourſelf; *mefein*, I myſelf; *ſeſean*, *ſiſe*, himſelf, herſelf; or *ſifein*. *Fein*, is ſometimes added to inanimate things as, *iona am fein*, in its proper ſeaſon.

The poſſeſſive pronouns *mo*, mine; *do*, thine; *ar*, ours; *bhàr*, yours; are of the nature of adjectives, and be thus declined.

Sing.	Plur.
Nom. *mo*, mine, maſc. and fem.	Nom. *ar*, ours, maſc. and fem.
Gen. *mo*	Gen. *ar*
Dat. *dom*	Dat. *dhar*
Acc. *mo*	Acc. *ar*
Voc. *mo*	Voc. *ar*
Abl. *óm*	Abl. *uadha*, or *rèr*, i. e. *re ear*

NOTE.—*Ar*, before a vowel takes *n*, as *ar nathair*, our Father, and before *b*, takes *m*, as *ar mbuaibh*.

Sing.

Sing.		Plur.	
Nom.	*do*, thine, maſc. & fem.	Nom.	*bhur*, *bhar*, maſc. & fe.
Gen.	*do*	Gen.	*bhar*
Dat.	*dod*, or *dot*	Dat.	*do bhar*
Acc.	*do*	Acc.	*bhar*, or *bhur*
Voc.	*do*	Voc.	*bhar*
Abl.	*ód*	Abl.	*ua bhar*.

Sing. and Plur.

Nom.	*ſa*, *iſa*, *a*,	his or hers, alſo their
Gen.	*dha*,	of
Dat	*dha*	
Acc.	*a*	
Voc.	*a*	
Abl.	*ua a*	

CHAP. X.

Of the INCREASE *to* PRONOUNS.

THE poſſeſſive pronouns do not take the *increaſe*, but it is added to the following noun, as *mo lambſa*, my hand; and if an adjective follows it, it is added to the adjective as, *mo chloidheamh geurſa*, my ſharp ſword.

The broad increaſe of the firſt perſon ſingular is *ſa*, the ſmall increaſe, *ſe*, *ſi*; the firſt perſon plural when encreaſed ends in *e*, *i*, or *n*, *ni*, as *ſinn*, *ſinni*, *inn*, *inni*, we; and the broad increaſe of the ſecond perſon, is in both numbers numbers always *ſa*, *ſo*, *ſu*. The broad increaſe of the third perſon in both numbers of the maſculine gender is, *ſan*, *ſon*, *ſun*, as, *ſlaadſan*; *ſhocalſon*, his word: and the ſmall increaſe is, *ſean*, *ſion*; as, *a ſhúilſean*, his eye. The increaſe of the third number of the feminine gender is ſmall; as, *ſe*, *ſi*, *ſiſe*, *ſiſi*.

RULES *for the* INCREASED PRONOUNS.

When mention is made twice of the ſame perſon, the pronoun receives no increaſe in the ſecond place; as, *do chonarc*

chonarc meiſi thuſa, agus a dubhairt me riot. I have ſeen thee, and I ſaid to you, and not *riotſa*; but the increaſe is emphatically uſed where there is an oppoſition of perſons; as, *a dubhairt miſi riotſa, agus a dubhairt tuſa riomſa*, I ſaid to you, and you ſaid to me.

When a queſtion is aſked, in the anſwer the perſon always receives an increaſe; as, *cia do rinne ſo?* who did this? *do rinne miſi*, or, *do rinneaſa*, I did it.

CHAP. XI.

Relatives.

THESE are undeclinable, and are as follow:

A, or *a*, his, her, their, its, and ſometimes he, when prefixed to verbs, *a* is alſo a pronoun.

Sè, è, he, who
neach, noch, that, which
an tè, an ti, he who, him that.

Note. *è* is alſo an impersonal verb, and ſtands for *as, is*, is; for example, *crèad è?* what is?

cia, ce, who, which, what

ſó, that, this, here
ſin, that, there

ſo and *ſin*, make *ùd* and *sùd*, in the plural.

Examples.

Sing.	Plur.
An fear ſo, this man	*na fir ùd*, thoſe men
an fear ſin, that man	*na fir sùd*, or *sùd na fir*, theſe men.

a lamh, his hand
a llamh, her hand.
don ti ata, to him that is
an ti as oige, the youngeſt, he that is youngeſt.

To

To theſe may be added the indeclinable adjective, *go dè an*, what; i. e. *qui, quis, qualis.*

EXAMPLE.

Go de an nuaidheacht, what news.

Theſe relatives have a particular effect in the termination of verbs. See the rules of the verb active.

The feminine gender of the pronoun *a* is diſtinguiſhed by doubling the initial conſonant of the following noun, both in orthography and expreſſion, when it comes before ſubſtantives beginning with *l, n, r*, as in the aforeſaid example; but being prefixed to a mutable conſonant, ſuch conſonant muſt be aſpirated in the maſculine, and not in the feminine, as *a chluas*, his ear; *a cluas*, her ear: the ſame rule holds in the Spaniſh, and in the Welch.

The Iriſh annex the poſſeſſive pronouns to the nouns, ſo as that the whole may form one word, ſomewhat in the manner of the Hebrews, but with this difference, that in the Hebrew, the pronoun is ſuffixed or put after the noun, thus, *nepheth*, a ſoul, *nephſhi*, my ſoul; but in the Iriſh, it is prefixed thus, *anam*, a ſoul, *manam* for *mo anam*, my ſoul.

CHAP. XII.

Of PRONOMINAL ARTICLES.

THERE are alſo ſix pronominal articles, viz. *am, ad, as, abhar, a*, and theſe may be put for the perſonal pronouns, in the nominative and accuſative caſes only; theſe articles occur frequently in ancient Poets, and claſſical authors.

EXAMPLES.

Am is written for *me.*—*as am ſuilbhir* for *as ſuilbhir me*, I am merry; *na am buail*, for *na buail me*, do not ſtrike me.

Ad, for *tu*—*admaith*, for—*as maith thu*, you are good.

A, for

A, for *è—na a buail*, for *na buail é*, don't ſtrike him.

As, for *i—na as buail*, for *na buail i*, don't ſtrike her.

Ar, for *ſinn—as ar maithe*, for *as maith ſinn*, we are good.

Abhar, for *ſibh—às abhar mór*, for *as mór ſibh*, ye are great.

As, before a verb, and *ad*, before a noun, are ſometimes put for *iad—na as buail*, for *na buail iad*, don't ſtrike them—*as ad maithe*, for *as maith iad*, they are good.

But when *am*, *ad*, *as*, have the verbal articles, *do*, *ro*, before them, they loſe the vowel *a*, and the remaining conſonants are joined together.

EXAMPLE.

Dom buail, *rom buail*, for *do buail me*, I ſtruck; *dod buail*, *rod buail*, for *do bhuail tu*; *dos buail i*, *ros buail i*, for *do buail i*; and we find *ro* in this caſe oftener uſed than *do*.

CHAP. XIII.

Of the VERB.

THERE are five ſorts of verbs, viz. the active, the paſſive, the imperſonal, the auxiliary, and the neuter.

The accidents in the Iriſh verb are perſon, number, tenſe and mood.

The perſons are three, the numbers two, common to all languages.

The tenſes are three, viz. preſent, preter, and future; and the moods are two only, viz. the (*n*) indicative and

F the

(*n*) The modes and tenſes of the Iriſh (ſays the ingenious O'Conor) are confined to the order of nature, without running into the ſeveral modifications of modern tongues which commute ſimplicity for refinement, and ſolidity for needleſs delicacy. *Diſſert.*

Yet the modern Iriſh have attempted to imitate the potentials and ſubjunctives, &c. of the Greeks and Latins, to ſome of which they have no name, and ſome they call moods of moods. For the eaſe of the learner, and in conformity to the language of the day, we ſhall run the regular verbs through all theſe inflexions.

the imperative, as in the Hebrew. The infinitive is borrowed from the firſt perſon of the indicative.

Thus there is in the Iriſh, as in the Hebrew, but two moods, viz. the indicative and the imperative; for, the expreſſions of conditional will, poſſibility, liberty, obligation, &c. which form the optative moods in the Greek, and the ſubjunctive mood in the Latin, &c. are all formed by certain ſubjunctive auxiliaries, which are annexed to the indicative mood, and theſe either require a nominative or dative-caſe of the pronouns prefixed according to the ſubſequent rules.

Theſe auxiliary verbs may either be uſed ſimply, or with the noun ſubſtantive ſignifying the idea, annexed to the imperſonal verb *as* or *is*, to be, which in the preter takes *ba*, and in the future *budh*.

CHAP. XIV.

Of the AUXILIARY VERBS.

THE principal auxiliary verb in the Iriſh language is *ſam*, *ſum*, or *tſaim*, or, as now corruptly wrote, *taim*, to be, which is uſed on all occaſions as the verb *ſum* in Latin (which derives from hence,) and as the verb *être* or *ſtis* in the French, both of the like ſignification.

The other auxiliaries are *filim*, or *fuilim*, to be, which is a perſonal; *as* or *is*, often ſubſtituted for *taim*, and *caithfidh*, muſt, both which are impersonal; *adfia*, the ſame as *decet* in the Latin, is alſo an imperſonal, but ſeldom uſed.

Auxiliary verb *ſam*, or *taim*, to be.

Preſent.

Sing.	Plur.
ſam, *ſom*, *taim*, *ta me* } I am	*atamaoid*, *ata ſinn*, } we are
ta tu, thou art	*ata ſibh*, ye are
ta ſe, he is	*ata ſiad*, they are.

Preter

Preter.

Sing.		Plur.	
bhiòs,	} I was	*bhamar*,	} we were
do bhi me,		*bhi ſinn*,	
bha me or *bhi me*,		*bhi ſibh*,	ye were
bha tu, or *bhi tu*,	thou was	*bhi ſiad*,	they were:
bhi ſe,	he was		

Future.

béidh me,	I ſhall or will be	*beidh ſin*,	we ſhall, or will be
bèidh tu,	thou ſhalt, or wilt be	*beidh ſibh*,	ye ſhall, or will be
béidh ſe,	he ſhall, or will be.	*beidh ſiad*,	they ſhall, or will be.

Imperative

bi,	} be thou	*biodhmaois*,	let us be
bidhſe,		*bighidhſe*,	be ye
biodh ſe,	let him be	*bidis*,	let them be.

Participles.

armbeith, being *iar mbeith*, having been
ar ti bheith, } about to be.
chum abheith, }

Examples.

Sam inghean Ladhneachain, I am the daughter of Lenahan.

Go de mur ta tu? How do you do?

Rule.

When *taim* is put for the Engliſh verb *have* (as when *ſum* in Latin is put for *habeo*) the pronoun muſt be in the ablative caſe, and the ſubſtantive muſt ſtand without a negative; as,

Ta ſgian uaim, I have no knife, I want a knife.

Ta airgiod uaim, I have no money, I want money.

Or it may be expreſſed by the pronominal participle poſſeſſive *agam*, with a negative prefixed without any verb; as,

Ni (for *ni bhfuil*) *ſgiam agam*, I have no knife.

Nil argiod agam, I have no money.

Gò de ta ort? What ails you?

Auxiliary verb, *bim*, to be, to exiſt.

Preſent.

Sing.	Plur.
bim, I am	*biodhmaoid*, or *bi ſinn*, we are
bi tu, thou art	*bi ſibh*, ye are
bi ſe, he is	*bi ſiad*, they are.

Preter.

ro, or *do bhadhas* } I was *do bha me* } I was	*do bhamar*, we were
do bhadhais, or *do bha tu*, thou was	*do bha ſibh*, ye were
do bhadh, or *do bha ſe*, he was	*do bhadar*, or *do bha ſiad*, they were.

Future.

beidh me, I ſhall, or will be	*beidh ſinn*, we ſhall, or will be
beidh tu, thou ſhalt, or will be	*beidh ſibh*, ye ſhall, or will be
beidh ſe, he ſhall, or will be	*beidh ſiad*, they ſhall, or will be.

Imperative.

bi, be thou	*biodh maoid*, or *biodh ſinn*, let us be
biodh ſe, let him be	*biodh ſibh*, be ye
	bidis, or *biodh ſiad*, let them be.

Participles.

Preſent.	Preter.	Future.
ar mbeith being	*iar mbeith* having been	*ar ti bheith* about to be.

Auxiliary verb, *filem* or *fuilim*, to be.

Preſent.

fuilim or *bhfuilme*, I am	*fuilmid*, we are
fuil tu, thou art	*fuil ſibh*, or *fuilti*, ye are
fuil ſe, he is	*fuilid*, they are.

The

The preter, future, &c. are borrowed from *taim*; as, *bhi me, beidh me*, &c.

Note, This verb is never uſed but when a queſtion is aſked; as,

bhfuil tu reidh? have you done?

and is anſwered by the auxiliary *taim*; as,

taim, or *ta me reidh*, I have done
cait abhfuil tu? where are you?
taim, or *ta me anſo*, I am here.

From all theſe may be formed this irregular auxiliary:

Indicative Mood.

Preſent.

Sing.	Plur.
ataim, ata me, I am	*atamaoid, ata ſinn*, we are
ataoir, ata tu, thou art	*atathaoi, ata ſibh*, ye are
ata ſe, he is, it is	*ataid, ata ſiad*, they are.

Second Preſent.

as me, as miſi, I am	*as ſinn, as ſinne*, we are
as tu, as tuſa, thou art	*as ſibh, as ſibhſe*, ye are
as e, as eiſion, he is, it is	*as iad, as iadſan*, they are.

Subjunctive Preſent.

an me, an miſi, am I?	*an ſinne*
an tu, an tuſa, art thou?	*an ſibh, an ſibhſe*
an e, an eiſion, &c. &c.	*an iad, an iadſan.*

Perfect.

bha me, bhadhas, I was or have been	*bha ſinn, bhamar*, we were
bha tu, thou waſt, &c.	*bha ſibh, bha ſibhſe*
bha ſe, &c.	*bha ſiad, bhadar.*

Second

Second Perfect.

Sing.	Plur.
do bhios, do bhi me, I was or have been	*do bhi ſinn*
do bhi tu, thou, &c.	*do bhi ſibh*
do bhi ſe.	*do bhi ſiad.*

Future.

beidh me, I ſhall or will be	*beidh ſinn*
beidh tu, thou, &c.	*beidh ſibh*
beidh ſe	*beidh ſiad, beid.*

Future Negative.

ni bheith me, I ſhall not be	*ni bheith ſinn*
ni bheith tu, thou, &c.	*ni bheith ſibh*
ni bheith ſe	*ni bheith ſiad, ni bheid.*

Future Interrogative.

an mbeith me? ſhall I be?	*an mbeith ſinn*
an mbeith tu, ſhall thou, &c.	*an mbeith ſibh*
an mbeith ſe	*an mbeith ſiad.*

Optative Mood.

do bheinn, bhein, I would be	*do bheithmaois, do bhiadhmaois*
do bheithea, thou, &c.	*do bhiadh ſibh, bemìs*, we would be
do bheith ſe, do bhiadh ſe	*do bhiadhadh, do bhiadhadh ſibh*
	do bhiadh ſiad.

Imperative.

biodh tuſa, be thou	*biodhmaoid*, let us be
biodh ſe, let him be	*bithidh, bitheſi*, be ye
	biodh ſiad, let them be.

Infinitive.

Infinitive.

do bheith, to be.

Participles.

iar mbeith, having been
do bheith, to be, or about to be.

From this verb is formed the irregular *raibh*, was, which is compounded of the prefix *ro* for *do*, and *bhi* was, and is never uſed in affirming, but in *aſking* or *denying*; *raibh* is commonly pronounced *ro*; its perſons are,

Sing.		Plur.	
rabhas or *ro bhàdhas*,	I was	*rabhamar* or *ro bhàdhamar*,	we were
rabhais or *ro bhàdhais*,	thou waſt	*rabhabhair* or *ro bhabhair*,	ye were
raibh, *ro bhi* or *ro bhàdh*,	he was	*rabhadar* or *ro bhadar*,	they were.

Examples.

An raibh, was there? *ni raibh*, there was not; *go raibh maith agad*, I thank you, i. e. that good may be with you.

Auxiliary Verbs Impersonal.

The impersonal *as*, or *is*, makes *ba* in the preter, and *budh* in the future, and is always joined to a ſubſtantive; as,

to { *èìdir*, to betoken the potential *may* or *can*.
èigean, or *còir*, } to betoken the ſubjunctive, *ſhould*, *might*, *ought*, &c.

èigean and *còir* require the pronoun to be put in the dative caſe; *èidir* takes after it a participial pronoun.

Examples.

EXAMPLES.

Sing.	Plur.
is èigean damh, I ſhould, or ought, &c.	*is éigeann dhûinn*, we ſhould, &c.
is eigean dhuit, thou ſhouldſt, &c.	*is éigean dhuibh*, ye, &c.

is còir damh, I ſhould or ought, &c.
is éigean damh ſgriobhadh, I ſhould write.
is eîdir leat ſgriobhadh, thou mayeſt or canſt write.

The potential is alſo expreſſed by the verb *tigim* to come, and the participial pronoun *liom* and its inflexions; as,

ni thig liom níos mò òl, I can drink no more.

The imperſonal *caithfidh* betokens poſitive compulſion, *muſt* or *ought*, and requires the pronoun to be in the nominative caſe; as,

caithfidh me a dheannadh, I muſt do it.
caithfimaoid we muſt.

This poſitive is alſo expreſſed by the regular verb *cuirim* to put, and the ſubſtantive *fiacha* a debt or obligation, which is always uſed in the plural; as,

ata dfiachaibh oruinne, we muſt, or ought.
cuirim dfiacaibh ort, I compel thee, or oblige thee.

To cauſe to be done, is alſo expreſſed by *facaim*, cauſe, reaſon, motive; as, *cuirfeadh me dfiachaibh' a dheanadh*, I will cauſe him to do it; or elſe by *cuirim* to put, and *ualach* a burthen; as, *cuirim dualac ort*, I inſiſt that you do it; or by *deara*, remark, take notice; as, *tug sè fa deara fortha*, he obliged them; *do bhèar fà deara*, I will bring to paſs.

Fitting or *befitting* is expreſſed by *oir*, *oirimh*, or *oireadh*; as, *nir oir dho a dheanamh*, it is not fit or convenient for him to do it.

Reſtraint is expreſſed by *làmh*, a hand, formed into the verb *làmhaim*; as, *ni làmhaim imtheacht*, I durſt not go; *ni làmhuidh tuſa imtheacht*, you durſt not go.

The

The deprecative mood, *I wiſh, O that I could, would to God that*, is expreſſed by the ſuperlative adjective *fearr*, i. e. *beſt*, and the participial pronoun, with or without the imperſonal *as* or *is* prefixed; as,

bfhearr liom nach mbiadh cogadh ar bith
I wiſh there was no war.

But, when it betokens the perſon ſpeaking, then the emphatic adverb *go madh*, I wiſh it were, is always joined to *bfhearr liom*; as,

bfhearr liom go madh ſe amac mo bheul,
I wiſh it was out of my mouth.
bfhearr liom go madh ſnathad agam,
I wiſh I had a needle.

Rule.

When an auxiliary verb is joined to another verb, the *auxiliary* and *pronoun* go through all the variation of perſon and number; but the verb continues invariably in the third perſon.

Note, That *bah* and *budh* in ancient MSS. are uſed for both preter and future, as the Hebrew verbs are frequently wrote in the ſame tenſes indifferently; in the prophets particularly.

N. B. *fa* is ſometimes ſubſtituted for *ba* and *budh*.

CHAP. XV.

IMPERSONALS.

AS FIU, formed from *fiu* worth, value; as, *as fiu airgiod è*, its worth ſilver.

Cor, cur, ſent; as, *ar èis a cor ar a hais*, after ſhe had been ſent back.

Fulàir, with a negative prefixed, implies compulſion; as, *ni fulair dhamh*, I muſt; *ſe nach fulàir do ghairmeadh*, he muſt be called; but without the negative it has a contrary meaning; as, *as fulair dhuit*, you are at liberty; ſo that

that when a negative comes before this verb it implies an obligation to do a thing, but an affirmative diſpenſes with the obligation and ſets at liberty, like the Latin verbs *caveo*, *timeo*.

Nipſam, is uſed in ancient MSS. ſignifying I would not be; Latin *non ipſe eſſem*.

Cuma, indifference; as, *as cuma liom*, it is indifferent to me.

As, *is*, *e*, is; Lat. *eſt*; as, *cread è hoinmſe*, i.e. *thainmſe*, what is your name.

Fa, was; *fa hi an thinghean*, ſhe was the daughter.

Rò, to go to a place; as, *no gur rò Eamhan àrd*, till I reached to ſtately Emania.

Ar ſe, *ol ſe*, quoth he; *ar ſiad*, *ol ſiad*, ſaid they; theſe are regular verbs in the Kalmuc-Mongallic Language of Tartary. See Artſchi and Oeloen in the introduction or Eſſay on the Celtic language, *Kalmuc*.

Adſia, it behoves you; Lat. *decet*.

Arnuintear, let him be worſhipped.

Conn, ſenſe, reaſon; is alſo turned into an imperſonal; as, *do chonncas dhuit*, it pleaſed you.

Citear, from *cim*, to ſee; *O chitear*, ſeeing that; *noch do chitear*, that appears; *mar do chitear dhuit*, as you pleaſe, as it ſeems unto you.

Adeòs, it was ſaid.

CHAP. XVI.

Of the IRREGULAR VERBS.

THERE are many verbs in the Iriſh language apparently irregular as borrowing the preter and future tenſes, and ſome the imperative mood from other obſolete verbs, now not uſed but in thoſe tenſes; but the radical verbs are all to be found in the ancient manuſcripts, which proves this language to have been as perfect in its origin as the Hebrew, Perſic, or any other oriental dialect. Theſe irregulars being the moſt difficult part of the language

guage, and which from the deſcription given of them by Mac Curtin and Molloy, are ſufficient to deter any one from attempting to learn this language, (whereas they are not ſo numerous or more difficult than the Latin, French, or Engliſh) they are all claſſed in order in the following pages. Theſe irregular verbs are,

feudam, to be able.
deanam, *nim*, *ghnim* } to do
abraim, or *ad-bheirim* corrupted to *derim* } to ſay
tigim, to come
teadham, to go
chighim, to ſee
bheirim, to bear or carry, to bring forth young
cluinim, to hear
faghaim, to find
righim, to conſent

many of which have but one tenſe, and do reciprocally revert each to the other, according to the idioma of the ſpeech.

Irregular verb, *feudam*, to be able; the *poſſum* of the Latins.

Indicative Mood.

Preſent.

Sing.	Plur.
feudam, I may or can, I am able	*feudamaoid*, we, &c.
feudaigh tu, thou, &c.	*feudaigh ſibh*
feudaigh ſe	*feudaigh ſiad.*

Preter.

Preter.

Sing.		Plur.	
dfeud me,	I was able, &c.	*dfeudamar*,	we, &c.
dfeud thu		*dfeud ſinn*,	
dfeud ſe.		*dfeud ſibh*	
		dfeud ſeàd.	

Future.

feudfad,	I ſhall, &c.	*feudfamaoid*,	we, &c.
feudfaigh me,		*feuda ſinn*,	
feudfa tu		*feudfa ſibh*	
feudfa ſe.		*feudfaigh ſiad.*	

Second Future.

dfeudas,	I ſhall or will, &c.	*dfeud ſinn*	
dfeud me,		*dfeud ſibh*	
dfeud tu		*dfeud ſiad.*	
dfeud ſe.			

Optative.

dfeudfainn,	I might or could be able	*dfeudfamaois*,	we might, &c.
dfeudfadh tu		*dfeudfadh ſinn*,	
dfeudfadh ſe.		*dfeudfadh ſibh*	
		dfeudfadh ſiad.	

The reſt are wanting.

The ancients ſometimes make *feudam* an impersonal; as, *ionas mà fheùdam*, ſo that if we can.

Irregular

Irregular verb, *deànam*, to do, to make, to act, to work.

Preſent.

Sing.		Plur.	
deànam, I do		*deanamaoid*	we do
deànair	thou doſt	*deanaidh ſin*,	
deana tu		*deanaighſe*,	ye do
deanaidh,	he doth	*deanaidh ſibh*,	
deanaidhſe,		*deanaidſion*,	they do
		deanaidh ſiad,	

Preter.

do rinneas,	I did do	*do rinneamar*,	we did do
do rinn me,		*do rinn ſinn*,	
do rinnis,	thou didſt do	*do rinneabhair*,	ye did do
do rinn tu,		*do rinn ſibh*,	
do rinn ſe,	he did	*do rinneadar*,	they did do
		do rinn ſiad,	

Future.

dheanfad,	I will do	*dheanamaoid*,	we will do
dhenad,		*dheana ſinn*,	
dheana me,		*dheana ſibh*,	ye will do
dheanair,	thou wilt do	*dheana ſiad*,	they will do.
dheana tu,			
dheanaſe,	he will do		

Imperative.

deàn, do thou,		*déanamaoid*,	let us do
deanadh ſe, let him do		*dheanaidh ſe*,	do ye
		deanadh ſibh,	
		deanaidis,	let them
		deanadh ſiad,	do.

Supine.

deanta, done.

Participles.

Participles.

Preſent.	Preter.	Future.
da dheanamh, ag deanamh,	*iar ndeanamh,*	*arti dheanamh,*
doing	having done	about to do.

Interrogative.

cad adhéanas me? } what ſhall I do?
go de dheanas me? }
go de dheanas tu? what will you do?
cad é ta tu dheanamh? what are you doing?

Negative.

ni dhearnas é, I did not do it.
ni dheanfad, I will not do it.

Irregular verb { *nìm* / *ghnìm* } to do, to make,

Preſent.

Sing.	Plur.
nìm, I do,	*nìomaoid,* } we do
ni tu, thou doeſt,	*ni ſinn,* }
ni ſe, he doth,	*ni ſibh,* ye do
	ni ſiad, they do.

In like manner, *ghnìm.*

Preter, Future, Imperative, &c. &c. they take from the foregoing.

To do, is frequently expreſſed by the participle *da deanamh,* and the auxiliary verb *taim*; as,

Preſent.

taim da dheanamh, &c. I am doing.

Preter.

Preter.

bhi me da dheanamh, &c. I did do.

Future.

beidh me da dheanamh, I will do.

See the auxiliary verbs, p. 82.

Irregular verb, *abraim*, *ad bheirim*, corrupted to *berim*, *bearam*, *deirim*, to ſay, to relate, (lat. *fero*)

This verb was in general uſe among the ancients; it appears in many MSS. *ad bheart an file (fert poeta)* the poet ſaid it; now written *a dubhairt an file*; it differs only from *beart*, to carry, by having the *b aſpirated*, as *bh*, and ſo pronounced *v*.

Preſent.

Sing.	Plur.
abraim, or *derim*, I ſay	*a deirmid*, *a deir ſinn*, we ſay
deir tu, you ſay	*a deir ſibh*, ye ſay
deir ſe, he ſays	*a deirid*, *a deir ſiad*, they ſay.

Preter.

dubhras, *adubhairt me*, I did ſay	*dubhramar*, *a dubhairt ſinn*, we did ſay
dubhrais, *a dubhairt tu*, thou didſt ſay	*dubhrabhair*, *a dubhairt ſibh*, ye did ſay
a dubhairt ſe, he did ſay	*dubhradar*, *a dubhairt ſiad*, they did ſay.

Future

Future.

Sing.	Plur.
dearàd / *deara me* } I ſhall, or will ſay	*dearamaoid* / *deara ſinn* } we ſhall or will ſay
deara tu, thou ſhalt or wilt ſay	*deara ſibh*, ye ſhall, or will ſay
deara ſe, he ſhall or will ſay	*deara ſiad*, they ſhall, or will ſay.

Imperative.

abair, ſay thou, ſpeak	*abramaois*, let us ſpeak
abradh ſe, let him ſpeak	*abruidhſe*, ſpeak ye
	abraidis, let them ſpeak.

Supine.

abartha / *labhartha* } ſpoken.

Participles from *raidhim*.

Preſent.	Preter.	Future.
ag ràdh	*iar na radh*	*ar ti radh* / *chum aradh*
ſaying	having ſaid	about to ſay.

Interrogatives.

anabair tu? do you ſpeak? *andeara me?* ſhall I ſay?
andubhramar? did we ſay?

Negative.

ni abraim, I do not ſpeak.

raidhim, to ſay.

Preſent.

raidhim, I ſay	*raidhimaoid* / *raidhidh ſinn* } we ſay
raidhir, / *raidhidh tu* } you ſay	*raidhighſe* / *raidhid ſibh* } ye ſay
raidhidh ſe, he ſays	*raidhidſion* / *raidhidh ſiad* } they ſay.

beirim

Irregular verb, *beirim*, to bear, bring, carry, to give, to bring forth young.

Preſent.

Sing.		Plur.	
beirim, I bring, &c.		*beirmid*, or *bheir ſinn*,	we bring
beirir, or *bheir tu*,	thou bringeſt	*beirighiſe*, or *bheir ſibh*,	ye bring
beiridh, or *bheir ſe*,	he brings	*beirid*, or *bheir ſiad*,	they bring

Preter.

Sing.

do bheartas, or *bheart me*, *do rugas*, or *rug me*, *do thugas*, or *thug me*,	I did bear
do bheartais, or *bheart tu*, *do rugais*, or *rug tu*, *do thugais*, or *thug tu*,	thou, &c.
do bheart, or *bheart ſe*, *do rug*, or *rug ſe*, *do thug*, or *thug ſe*	he, &c.

Plur.

do bheartamar, or *do bheart ſinn*, *do rugamar*, or *do rug ſinn*, *do thugamar*, or *do thug ſinn*,	we did bear
do bheartabhair, or *do bheart ſibh*, *do rugabhair*, or *do rug ſibh*, *do thugabhair*, or *do thug ſibh*,	ye, &c.
do bheartadar, or *do bheart ſiad*, *do rugadar*, or *do rug ſiad*, *do thugadar*, or *do thug ſiad*,	they, &c.

Future.

Sing.		Plur.	
bèarfad, or *beàra me*,	I will bear	*beáramaoid*, or *beára ſinn*,	we will bear
bearfair or *beara tu*,	thou wilt	*bearaidhſe*, or *beara ſibh*,	ye
bearfaidh, or *beara ſe*,	he will	*bearaid*, or *beara ſiad*,	they.

Imperative.

beir leat,	carry thou	*bearamaois*,	let us carry
beireadh ſe leis	let him carry	*beirimid linn*,	
tugadh ſe leis,		*beiridh libh*,	carry ye
		beiridis leo,	let them carry.
		tugadis leo,	

Supine.

beirthe.

Participles.

Preſent.	Preter.	Future.
ag breith, carrying	*iar mbreith*, having brought	*arti bhreith*, about to bring.

Interrogatives.

ca rugadh thu ? where was you born ?
an mbeara tu leat è ? will you bring it ?

Affirmative.

Affirmative.

do rug ſi clann, ſhe bore children.
bearfad, or *beara me liom è*, I will bring it.

Negative.

ni thugas, or *ni thug me liom è*, I did not bring it
ni bhearfad, or *ni beara me liom è*, I will not bring it
ni rug ſi clann a riamh, ſhe never had children.

Irregular verb, *faghaim*, to find, to receive.

Preſent.

Sing.		Plur.	
faghaim,	I find	*faghmaoid*,	we find
faghair, or *faghaidh tu*,	thou findeſt	*faghaighiſe*,	ye find
faghaidh ſé,	he finds	*faghaidſion*, or *faghaidhſiad*,	they find.

Preter.

do fuaras, or *do fuair me*,	I found	*do fuaramar*,	we found
		do fuarabhar,	ye found
do fuarais,	thou foundeſt	*do fuaradar*, or *do fuair ſiad*,	they found.
do fuair ſe,	he found		

Future. From *gabham*. See this Verb in the Regulars.

ghèabhad, or *ghèabha me*,	I will find	*gheabhmaoid*,	we ſhall find
		ghèabhaidhſe,	ye ſhall find
ghèabhair,	thou wilt find	*gheabhaidſean*,	they ſhall find.
ghèabha ſe,	he will find.		

Imperative.

Sing.	Plur.
fagha tu, find thou	*faghamaois*, let us find
faghadh ſe, let him find	*faghaidhiſe*, find ye
	faghadis, let them find.

Supine.

faghalta, found.

Participles.

Preſent.	Preter.	Future.
ag faghail, finding	*iar bhfhaghail*, having found	*ar ti fhaghail*, about to find.

Interrogative.

an bhfhuair tu ? have you found ?
an bhfhuair tu do leabhar ? did you find your book ?

Affirmative.

do fuaras, I found it.

Negative.

ni eidir liom fhaghail, I cannot find it.
ni bhfuaras litir lamh uadh Sheamus,
I received no letter from James.

Irregular

Irregular verb, *tighm*, to come: its compound, *imthigm* to go, is irregular, except its participles.

Preſent.

Sing.	Plur.
tighim, I come	*tigheamoid*, we come
tighidh tu, thou, &c.	*tighidh ſibh*, ye, &c.
tighidh ſe, he &c.	*tighidh ſiad*, they, &c.

Preter.

taingeas, *thainig me*, I did come	*thangamar* *thainig ſinn*, we did come
thaingis, *thainig tu*, thou, &c.	*thaingabhair* *thainig ſibh*, ye, &c.
thainig ſe, he, &c.	*tangadar* *thainig ſiad*, they, &c.

Future.

tiocfad, *tiocfa me*, I ſhall or will come	*tiocfamaoid*, *tiocfa ſinn*, we ſhall or will come
tiocfa tu, thou, &c.	*tiocfa ſibh*, ye, &c.
tiocfa ſe, he, &c.	*tiocfa ſiad*, they, &c.

Imperative.

tar, *bi teacht*, come thou	*tigeamaois*, *biodhmaoid a teacht*, let us come
tigead' ſe, *biodh ſe teacht* let him come	*biodh ſinn a teacht*,
	tigeadh ſibh, *bighidh teacht*, come ye
	tigidis, *tigeadh ſiad*, *biodh ſiad a teacht*, let them come.

Supine.

Supine.

teachta, came.

Participles.

Preſent.	Preter.	Future.
ag teacht,	*iarr tteacht*,	*ar ti teacht*, or *chum teacht*,
coming	having come	about to come.

Interrogative.

bhfuil tu teacht? are you coming?
an ttiocfa tu? will you come?

Negative.

nìl me ateacht, I am not coming
ni thiucfad, I will not come
ni thaingeas, I did not come.

The preſent tenſe of this mood is commonly uſed with the participle preſent, and the auxiliary verb *taim*, as *ta me ag teacht*. See the auxiliary verbs.

Irregular verb, *teadham*, to go.

Preſent.

Sing.	Plur.
teadham, I go	
teidhir, *teidh tu*, thou goeſt	*teidhmaoid*, *teid ſinn*, we go
teidh ſe, he, &c.	*teidhighiſe*, *teid ſibh*, ye, &c.
	teidhidſion, *teid ſiad*, they, &c.

Preter.

Preter.

Sing.		Plur.	
do chuadhas, *do chuaidh me*,	I went	*do chuamar*, *do chuaidh ſinn*,	we went
do chuaidhis, *do chuaidh tu*,	thou, &c.	*do chuaighiſe*, *do chuaidh ſibh*,	ye, &c.
do cuaidh ſe, he, &c.		*do chuadar*, *do chuaidh ſiad*,	they, &c.

Future.

From *rachaim*, to go, to arrive.

N. B. *reachfad* is uſed in old parchments.

rachad, *racha me*,	I ſhall, or will go	*rachamaoid* *racha ſinn*	we ſhall, or will go
racha tu, thou, &c.		*racha ſibh*, ye, &c.	
racha ſe, he, &c.		*racha ſiad*, they, &c.	

Imperative.

aill, go thou; from *aillim*, now not uſed: but was in uſe as the old MSS. teſtify; as,

aill i le forthaig
veni huc, & ſuccurre.
Colgan in vitam S. Patricii.

From hence *aller* the French verb, to go.

imthigh, go thou	*imthighimaois*, let us go
imthigheadh ſe, let him go	*imthigheadh ſibh*, go ye
	imthegheadh ſiad, let them go.

Supine.

Supine.

imthighthe, gone.

Participles.

Preſent.	Preter.	Future.
ag imtheacht,	*iar nimtheacht*,	*ar ti imtheacht*, *no chum imtheacht*,
going	having gone	about to go.

Irregular verb, *righim*, to conſent, to reach, to ſtretch, to arrive.

Preſent.

Sing.	Plur.
righim, I do conſent	*righimid*, we do conſent
righir, *righidh tu*, thou, &c.	*righighiſe*, ye, &c.
righidh ſe, he, &c.	*righigh ſiad*, they, &c.

Preter.

rainic me, I did come	*rangamur*, we did come
rainic tu, thou, &c.	*rangabhair*, ye, &c.
rainic ſe, he, &c.	*rangadar*, they, &c.

Future.

righfid, { I ſhall, or will conſent	*righfimid*, { we ſhall, or will conſent
righfidh tu, thou, &c.	*righfi ſibh*, ye, &c.
righfidh ſe, he, &c.	*righfidh ſiad*, they, &c.

Supine.

Supine.

riachta, arrived.

Imperative.

caret.

The imperative is ſupplied by the participle *aontadhaco*, from *aontuigheadh*, to obey; or from the ſubſtantive *aonta*, a vote or conſent; as,

bi aontadhach
or,
tugadh aonta, } conſent to it.

ni rainic ſe gus an triurſo,
he attained not to theſe three.

rainic ſe ar fad,
he paſſed along. Joſhua xv. 3.

ma chi tu gaduighe, *an righfidh tu leis*,
if thou ſeeſt a thief, will thou conſent unto him?

N. B. This verb is commonly uſed with the ſubſtantive *leas*, a motive, cauſe, or reaſon, particularly in the preſent time, as *rigim a leas*, I conſent, I approve, I have cauſe, or reaſon to conſent.

Irregular

Irregular verb, *chìghim*, to ſee, or behold.

Preſent.

Sing:	Plur.
chìm, I ſee	*chìmaoid*, we ſee
chi tu, thou, &c.	*chi ſibh*, ye, &c.
chi ſe, he, &c.	*chi ſiad*, they, &c.

Preter.

do chonnairc me, I ſaw, or did ſee	*choncomar*, / *do chonnairc ſinn*, } we ſaw, or did ſee
do chonnairc tu, thou, &c.	*choncabhair*, / *do chonnairc ſibh*, } ye, &c.
do connairc ſe, he, &c.	*choncadar*, / *do chonnairc ſiad*, } they, &c.

Future.

chìſead, / *chiſi me*, } I ſhall, or will ſee	*chìghſamoid* / *chighſidh ſinn* } we ſhall, or will ſee
chiſidh tu, thou, &c.	*chigſidh ſibh*, ye, &c.
chiſi ſe, he, &c.	*chighſidh ſiad*, they, &c.

Imperative. From *feacaim*, to ſee.

feàch, ſee thou	*feàchamois*, let us ſee
feachadh ſe, let him ſee	*feachaidhſe*, / *feachidh ſibh*, } ſee ye
	feachaidìs, / *feachadh ſiad*, } let them ſee.

Supine.

Supine.

faichthe, ſeen.

Particles.

Preſent.	Preter.	Future.
ag feáchain,	*iar bhfeáchain*,	*ar ti feachain*, *chum feachain*,
ſeeing	having ſeen	about to ſee.

Interrogative.

an bhfaiceann tu ? doſt thou ſee ?
an bhfaca tu ? did you ſee ?

Negative.

ni fhacas, I did not ſee
ni fhacamur, we did not ſee
ni choncamur, we did not ſee.

Irregular verb, *cluinim*, to hear.

Preſent.

Sing.		Plur.	
cluinim,	I hear	*cluineamaoid*, *cluinidh ſinn*,	we hear
clunir, *cluin tu*,	thou, &c.	*cluinidh ſibh*,	ye, &c.
cluin ſe,	he, &c.	*cluinidh ſiad*,	they, &c.

Preter.

Preter.

Sing.		Plur.	
do chualas, *do chuala me*,	I heard	*chualamur*, *do chuala ſinn*,	we heard
chuailais, *do chuala tu*,	thou, &c.	*chualabhair*, *do cuala ſibh*,	ye, &c.
do chuala ſe,	he, &c.	*chualadar*, *do chuala ſiad*,	they, &c.

Future.

cluinfead, *cluinfe me*,	I ſhall, or will hear.	*cluinfeamaoid*, *cluinfe ſinn*,	we ſhall, or will hear.
cluinfir, *cluinfe tu*,	thou, &c.	*cluinfe ſibh*,	ye, &c.
cluinfe ſe,	he, &c.	*cluinfid*, *cluinfe ſiad*,	they, &c.

Imperative.

cluin, hear thou,	*cluineamaois*, let us hear
cluineadh ſe, let him hear	*cluinidhe*, here ye
	cluinidis, *cluineadh ſiad*, let them hear.

Supine.

cluinte, heard.

Participles. From *cloiſim*, to hear.

Preſent.	Preter.	Future.
ag cloiſtion,	*iar ccluiſtion*,	*ar ti cluiſtion*, *chum cluiſtion*,
hearing	having heard	about to hear.

Interrogative.

Interrog. *an cchuin tu?* do you hear?
nar chuala tu? did you hear?
nachar chuala tu? did you not hear?

Negat. *nior chuala me*, I did not hear
ni chluinim, I do not here.

Irregulars.

A Synopſis of the Irregular Verbs.

Preſent.	Preter.	Future.	Imperative.
deanam, nim, ghnim, to do	*do rinneas*	*dheanfad*	*dean*
abram, ad-bheirim, bheirim, deirim, to ſay	*dubhras, a dubhairt,*	*dearad*	*abair*
beirim, to carry, to bring forth, to give.	*beartas, rugas, thugas, ad beart, do rug, do thug*	*bearfad*	*beir leat*
tighim, to come	*taingeas, thainig*	*tiocfad*	*tar, tairr*
tcadham, to go	*chuadhas, chuaidh*	*rachad*	*teigh, aill*
faghaim, to find, to receive	*fuaras*	*geabhad*	*fàgha*
righim, to conſent	*rainic*	*righfid*	*bi aontadhac*
chim, to ſee	*do chonnairc*	*chifead*	*feach*
cluinim, to hear	*chualas, do chuala*	*cluinfead*	*cluin*

A Synopſis

A Synopſis of the Auxiliary Verbs.

Preſent.	Preter.	Future.	Imperative.
ſam, *taim*, *filim*, *fuilim* } to be	*bhí me*	*béidh mé*	*bidhſe*
bim, to be, to live	*do bhadhas*	*beidh me*	*bi*
raibh, was	*raibh.*		

Of Reciprocal Verbs.

Reciprocal or reflecting verbs are common to this language, as in the Hebrew, and require two perſonal pronouns, when the ſenſe is turned by the auxiliary verb *taim* to be; which is the moſt elegant and pointed expreſſion; nevertheleſs the ſimple verb may be uſed alone, as in the following examples.

codlaim, to ſleep.

Preſent.

Sing.

ta me mo chodhladh, or *codlaim*, I ſleep, or do ſleep
ta tu do chodhladh, or *codladh tu*, thou ſleepeſt
ta ſe na chodladh, or *codlaidh ſe*, he ſleeps.

Plur.

ta ſinn inar ccodhladh, or *codlamaoid*, we ſleep
ta ſibh bhur ccodhladh, or *codlaidh ſibh*, ye ſleep
ta ſiad na ccodhladh, or *codlaidh ſiad*, they ſleep.

Preter.

bhi me mo chodladh, I was aſleep.

Future.

Future.

beidh me mo chodladh, I ſhall, or will ſleep, &c.

Interrogative.

an raibh tu do chodladh? was you aſleep?
bhfuil tu do chodladh? are you aſleep?

Affirmative.

chodail me, I have ſlept
ta codladh orm, I am ſleepy.

Negative.

nil me mo chodhladh, I am not aſleep
nior chodail me, I did not ſleep
ni chcideoladh me, I ſhall not ſleep.

More Examples.

ta me mo dhùſgadh, I am awake
Interrog. *bhfuil tu do dhúſgadh?* are you awake?
Affirmat. *ta me mo dhúſgadh*, I am awake.
Negat. *nil me mo dhúſgadh*, I am not awake.

ta me mo ſheaſadh, I ſtand.
Interrog. *bhfuil tu do ſheaſamh?* do you ſtand?
Affirmat. *ta me mo ſheaſamh*, I do ſtand.
Negat. *nil me mo ſheaſamh*, I do not ſtand.

EXAMPLE.

as miſe ghonas, it is I who wounds; *ego ſum ille qui vulnerat*
as è ghonas, it is *he* wounds
is è ſgriobhas, it is *he* writes
as è ghonfas, he who ſhall wound
is è ſgribhfeas, *he who* ſhall write
an ti dhiaras, gheibh, *he who* ſeeketh, ſhall find
oir anti labhrus a dteanguidh choimh thighe, no anàithne
for *he that* ſpeaketh in an unknown tongue
ataid coſmhuil ris an lochàn noch *ſcabus an ghaoth*
they ſhall be like the chaff *which* the wind ſcattereth.

And this not only in the ſingular, but alſo in the plural number.

as ſinne *ghonas*, *we* are they who wound
as ſinne *ghonſeas è*, *we* are they will wound him:

which renders the ſenſe in Latin thus:

ego ſum ille, qui vulnerat, vel vulnerabit; nos ſumus illi qui vulnerant vel vulnerabant.

There is properly no infinitive mood in the Iriſh language, but inſtead thereof they uſe the plain verbal noun; as *ſmuainim eirghe*, I think to riſe. Sometimes the verbal article *do* is added to verbal nouns; as, *do ſmuaineas do bhualadh*, I thought to ſtrike you.

In the preter tenſe they uſe a circumlocution, by taking the preter tenſe of the verb with the article *gur* or *go* prefixed; as, *ſaoilim gur eirghe*, I think he roſe.

The negative of *gur* is *nar* or *nachar*, and the negative to *go* is *nach*; as, *ſaoilim nar eirghe*; and in the future tenſe they uſe the article *go*; as, *ſaoilim go ndheanadh*, I think he will do it.

The

The participles are formed by prefixing the particle *da* or *ag*, (at) to the preſent; *iar* (after) to the preter; *(p)* and *ar ti* (about) to the future. *Ag* is not always written before the verbs beginning with a conſonant; as, *ta me ſmuaintioghadh*, I am conſidering: but before participles beginning with a vowel, it is indiſpenſable. When the laſt word before *ag* ends with a vowel, and the participle begins with a vowel, the *g* only may be retained; as, *bha me'g eiſdeacht*, I was liſtening.

There are no gerunds properly belonging to the Iriſh language, but this part of ſpeech is ſupplied by the verbal nouns, with certain prepoſitions prefixed; as, *ionghona*, fit to be wounded, &c.

The ſupines end in *ta* or *te*, which form the participle of the paſſive voice, which with the auxiliary verb *ſam* or *taim*, go through all the tenſes; as, *gonaim*, I wound; *taim gonta*, I am wounded.

The preter tenſe takes *ad* or *do* prefixed to the verb; the ancient Iriſh always uſed *ad*; the moderns moſt commonly make uſe of *do*; and ſometimes prefix *ad* to the preſent tenſe, and ſometimes only *a*.

Verbs active are frequently uſed in this language in the participles only, particularly in diſcourſe, joined with the auxiliary verb *taim*, and its proper pronoun; as, *taim* or *ta me ag ſgriobhadh*, I write, or am writing: inſtead of *ſgriobhaim*, or *ſgriobhaidh me*, I do write.

There are two methods of conjugating the verbs active, viz. with the pronoun poſtfixed as in the Hebrew, or without it, as in the above example: When the pronoun is not uſed, each perſon has its proper termination; as in the preſent tenſe, the firſt perſon ſingular ends in *im*; the ſecond in *ir*; the third in *idh*: the firſt plural in *maoid*;

(p) Therefore when the Iriſh, making uſe of this participle, ſay, *we are after coming*, it is a literal and proper tranſlation of their own language, and not ſo expreſſed through ignorance, as the Engliſh, and the Engliſh alone, imagine; and before they attempt again to criticiſe on the Anglo-Iriſh, they would do well to conſider the grammatical conſtruction of the Iriſh language: do not the French ſay, après diner; as, Je ſuis après diner, I have dined, or am after dining.

the ſecond in *igheſe*, or *idheſe*; the third in *idſion*: the other tenſes have their changes alſo, as is fully ſhewn in the following conjugation: but when the pronoun is poſtfixed, the preſent tenſe takes the genitive caſe of the participle of the preſent tenſe of ſome verbs, and of others the laſt ſyllable only is cut off.

Note. Verbs do alſo receive an *increaſe* like the pronouns poſſeſſive; as, *ſgriobheoghadſa*, I will write, inſtead of *ſgriobhfa me*, I will write; *gonfaeſi*, ſhe will wound, inſtead of *gonfaidh i* or *ſi*. See the explanation of the *increaſe* in the Pronouns.

A regular VERB ACTIVE, *conjugated throughout its* Mpods *and* Tenſes, *according to the* Modern Authors.

gonaim, to wound.

Indicative Mood.

Preſent.

Sing.	Plur.
gonaim, I wound	*gonamaoid*, *gonmaoid*, we
gonair, thou, &c.	*gonthaoi*, ye
gonaidh, he	*gonuid*, they.

Negative, *ni*.

Preter.

do ghonas, I wounded	*do ghonamur*, *do ghonſam*, we
do ghonais, thou	*do ghonabhair*, ye
do ghoin, he	*do ghonadar*, *do ghonſad*, they.

Negative, *nior*.

Future.

Future.

Sing.	Plur.
gonfad, I ſhall or will wound	*gonfamaoid*, we
gonfaidh tu, thou	*gonfaidhe*, ye
gonfaidh ſe, he	*gonfaid*, they

Negative, *ni*.

Imperative.

goin, wound thou, or *goinſe*	*gonam*, let us wound
gonadh, let him	*gonaidhe*, *gonaidhiſe*, wound ye
	gonaid, *gonaidis*, let them wound.

Negative, *na*.

Potential.

do ghonfainn, I would or could wound	*do ghonfamaois*, we would or could wound
do ghonfeadh, thou	*do ghonfadh ſibh*, ye
do ghonfadh, he	*do ghonfaidis*, they

Negative, *ni*.

Deprecative.

Prefixes *gur* or *go*; *go*, requires *n* to be prefixed to the aſpirating conſonants.

gur ghonar, *go ngona*, that I may wound	*gurghonam*, *go ngonamaoid*, that we may wound
gur ghonair, that you	*gur gonaidh*, that ye
gur ghonaidh, that he	*gur ghonad*, that they.

Negative, *nar*.

Conſuetudinal;

Conſuetudinal.

Sing.	Plur.
do ghonainn, I might wound	*do ghonamaois*
do ghoineadh	*do ghonaidh ſibh*
do ghonadh	*do ghonaidis.*

Conjunctive.

The prefixes are, *da*, if; *ſul*, before; *gidhchum*, if when: *da* requires *n* before aſpirating conſonants.

da ngonſainn, if I would wound	*da ngonſamaois*, if we would wound.
da ngoinfeadh, if you	*da ngonſaidhſidhe*
da ngoinfeadh ſe	*da ngonfadh ſiad.*

Negative, *muna.*

ſul ghonas, before I wound	*ſul ghonam*
ſul ghonais	*ſul ghonaidh*
ſul ghonaidh	*ſul ghonadh.*
ſul do ghonam, before I ſhould wound.	*ſul do ghonmaois*
ſul do ghontha	*ſul do ghonadh ſibh*
ſul do ghonadh	*ſul do ghondaois.*

Sul has no negative: *gidhchum* has two, *na*, *nach*; *gidh* has *gionga*; and *da* has *muna.*

Infinitive.

do ghonadh.

Participles

Participles and Supine.

ag gonadh, wounding
iar ngonadh, after wounding
arti gonadh, about to wound
gonta, wounded.

The reader will plainly perceive the conſtraint this conjugation labours under. Moſt of the moods have but one tenſe, the indicative excepted; in the conſuetudinal and conjunctive moods, the ſecond perſon in the plural is wanting, and they are obliged to expreſs themſelves by a circumlocution with the pronoun *ſibh*.

Of the PASSIVE VOICE.

The verb paſſive in the Iriſh is imperſonal, and therefore always accompanied with a pronoun; the verb remaining the ſame in both numbers, except in the preter, where *adh* makes *aidh* in the plural.

The paſſive is formed by adding *ar* or *r* to the ſupine of the active, for the preſent tenſe; as, from

buailté, ſtruck; *buailtear me*, I am ſtruck.
ſgriobhtha, written; *ſgriobhtar me*.

The preter tenſe is formed by placing *do* before the inflexion of the preſent active; as, from

ſgriobhadh me, I do write
do ſgriobhadh me, I was written.

The future paſſive is formed by poſtfixing *ar* to the future active, accompanied with the pronoun; as,

ſgriobheoghad, I ſhall write
ſgriobheoghadhar mc, I ſhall, or will be written.

The imperative paſſive is alſo formed by poſtfixing *ar* or *r* to the ſupine active, accompanied with the pronoun; as, *ſgriobhtha*, written
ſgriobhthar me, let me be written.

This

This paſſive voice appears not to be of the original conſtruction in this Language, and in all parts of ſpeech it is more elegantly, and more expreſsly formed by the auxiliary verb *taim*, and the ſupine active, the imperative mood excepted; as,

taim gonta, I am wounded; inſtead of *gointear me*.

which rather expreſſes the imperative, than the indicative mood, and in ſpeech cannot be diſtinguiſhed.

ta me buailte, I am ſtruck; inſtead of *buailtear me*
bhi me buailte, I was ſtruck; inſtead of *do bhuileadh me*.

Example *of the* Passive Voice.

Of *gonaim*, I wound, according to the modern Grammarians; *gonta*, ſupine active, or participle paſſive.

Indicative Mood.

Preſent.

Sing.	Plur.
gointear me, I am wounded	*gointear inn*
gointear thu	*gointear ibh*
gointear è	*gointear iad*.

Preter.

do goineadh me, I was wounded. — *do goineadh inn—ibh—iad*.
do goineadh thu
do goineadh è

Future.

goinſhidhear me, I ſhall or will be wounded — *goinſhidear inn—ibh—iad*.
goinſhidhear thu, è,

Imperative.

Imperative Mood.

Sing.	Plur.
gontar me, let me be wounded	*gontar ſinn—ſibh—iad.*
gontar thu, be you wounded	
gontar è, let him, &c.	

Potential.

gonfaidhe me, I would, or could be wounded	*gonfaidhe inn—ſibh—iad.*
gonfaidhe thu è	

Deprecative.

gur ghontar me, that I may be wounded	*gur ghontar ſinn—ſibh—iad.*
gur ghontar thu, è, no i,	

Conſuetudinal.

do ghontaoi me, I would have been wounded	*do ghontaoi ſinn—ſibh—iad.*
do ghontaoi thu, è,	

Conjunctive.

ſul ghontar me, before I would have been wounded	*ſul ghontar ſinn—ſibh—iad.*
ſul gontar thu, è,	

CHAP.

CHAP. XVIII.

SYNTAXIS.

General Rules.

Rule I.

1. AN adjective and the article agree with a ſubſtantive, in gender, number, and caſe; as, *an chaora bhan*, the white ſheep; or, *a chaora bhan*, his white ſheep; *a caora bhan*, her white ſheep.

2. The poſſeſſive pronouns, *mo*, my; *do*, thy; and the maſculine *a*, his, its, have *h* aſpirate after the initial conſonant; as,

O dhia is tu mo Dhia. Pſalm. lxiii.

3. When the noun begins with a vowel, its aſpirate is loſt; as, *m'anam*: *d*, in *do*; thy, is changed into *t* before a vowel, and ſometimes this *t* is loſt, and the aſpirate aſſumed; as,

creud è hainm, what is thy name;

and often the poſſeſſive *a*, his, its, before nouns beginning with vowels, is ſunk and loſt; as,

dhóirt e anam amach, he poured out his ſoul:

but if *a* is feminine, then *h* muſt be introduced; as,

dhoirt sí a hanam amach, ſhe poured out her ſoul.

And ſometimes an *n* is prefixed to the poſſeſſive *a* in either gender; as,

le na láimh, with his hand.

The

The letter *A* has ſo many ſignifications, and ſerves ſo many uſes, we ſhall here explain them all.

A, his, her, their, its, that.
A is a ſign of the preſent and preter tenſes, and ſometimes of the future.
A is a ſign of the vocative caſe.
A is ſometimes an interrogative.
A is alſo a ſign of an affirmative.
A is ſometimes a prepoſition equal to *an*, *in*.
A is prefixed to adverbs and nouns of time.
A ſometimes ſignifies out of, or from.
A is ſometimes equivalent to the Latin prepoſitions *in*, and *coram*.
A for *ag*; the ſign of the preſent participle.
A ſign of the infinitive.
A a prepoſition *to*.
A, for *an*; the article *the*.

The liberty of the Poets, and the careleſſneſs of the moderns, have rendered it impoſſible to the natives in many places, to declare the true and real meaning of this letter. A few examples will inſtruct the learner in its general uſe.

A cheann, his head; *a ceann*, her head; *a cceann*, their chief; *a cclan*, their children; *abhun*, its bottom.
A deir me, I ſay; *a dubhairtſe*, he ſaid.
A Dhia, O God! *a dhuine*, O man!
A bhfuil ſe ann? is he there?
A ſeadh, yea, yes.
A ttùs, in the beginning.
A nallòd, formerly; *a niugh*, to day.
A bhaile, out of town; *a Hherinn*, out of Ireland.
A làthair, *a bfhiodhnaiſe*, before or in preſence of.
Is ſonadh an ti a *ghcibh eagnai*, *agus an duine* a *gheibh tuigſe*.
Happy is the man that findeth wiſdom, and the man that getteth underſtanding.

Rule

Rule II.

A verb agrees with its nominative after it immediately; as, *ſcriobh ſe*, he wrote; *ghlac ſiad*, they received.

Rule III.

When two ſubſtantives come together, the latter is put in the genitive caſe, which genitive alſo forms the adjective; as,

fear na fallainge deirge, the man of the red cloak:

which may alſo be kept in the nominative, by adding *go*; as, *fear go bhfhallaing n'deirg.*

Rule IV.

Two ſubſtantives coming together, belonging to the ſame thing, muſt be put in one caſe; as,

tabhair an leabhar don liaigh Dombnall,
give the book to the phyſician Daniel.

Rule V.

When two ſubſtantives come together, with the article *an* before each, the increaſe muſt be added to the firſt (ſee Increaſe) as,

an bheanſa an fhir, the wife of the man.

Rule VI.

The adjective agrees with its ſubſtantive in number only; as,

dona fearaibh geala, to the white men.

All adjectives ſignifying any affection of the mind, have the prepoſition *air* before the nouns following; as,

maith air fairge, experienced at ſea.
eolach air dhlighe, ſkilled in law.

Rule

Rule VII.

The meaſure of any thing has the prepoſition *air* before the dimenſion; as,

dha fhicid traigh air doimhnachd,
two ſcore feet deep, or in depth.

Rule VIII.

When two nouns of divers numbers or genders do belong to the ſame thing, the pronoun muſt agree with the noun which is the moſt principal in the ſpeech.

N. B. The poets do not obſerve this rule always.

Rule IX.

The interrogative and its anſwer ſhall agree in caſe; as,

cia ò bhfuair? from whom was it got?
uaimſe, from me.

Rule X.

The verb and ſubſtantive muſt agree in number.

Rule XI.

A verb going before many copulated nouns of the ſingular number, the verb retains the ſingular number; as,

tainig Domhnall agus Eoin don bhaile,
Daniel and John came to town.

Rule

Rule XII.

All regular verbs active govern an accuſative caſe; as,

muirfead fear no bean,
I will kill a man or a woman.

Except ſuch as betoken giving, preſenting, or ſpeaking to a perſon, which require the pronoun following to be put in the dative or ablative caſe.

Examples.

tabhair damh do lámh, give (to) me your hand
ag tabhairt bàis doibh, killing them, *i. e.* giving death to them.
aithnidh dhamh, I know, *i. e.* it is known to me.
agus ar na ghlacadh dhoibh, and when they had received it, *i. e.* when received by them. *Matt. ch.* xx. *v.* 11.
agus ar bhfreagra dhòſan, rè fear dhiobh, and he anſwered one of them, *i. e.* to one of them. *Matt. ch.* xx. *v.* 13.
labhraim riotſa, I ſpeak to you.
dinnis sè dhamh, he told me.

CHAP. XIX.

EXERCISES.

An ceathramhadh Caibedel deag, do chead Epiſtil naoimh Pòil chum na Gcorintineach.	*An ceathramhadh Caibedel deag, do chead Epiſtil naoimh Pòil chum na Gcorintineach.*

The fourteenth chapter of Saint Paul's firſt Epiſtle to the Corinthians.

1. Leanuidh an gràdh, agus biodh mìan na neitheann ſpioradàlta oraibh: achd go madh mò go ndéanadh ſibh fàidheadòireachd.	*1. Leanuidh an gràdh, agus biodh mìan na neitheann ſpioradàlta oraibh: achd go madh mò go ndéanadh ſibh fàidheadòireachd.*

1. Follow after charity, and deſire ſpiritual gifts (*ings*) but rather that ye may propheſy.

2. Oir an tì labhrus a dteanguidh (choimhthighe) nì rè daoinibh labhrus sè, ach rè Dìa. Oir nì thuigeann éunduine e: bìodh go labhrann sè ruindìambradh ſan ſpioruid.	*2. Oir an tì labhrus a dteanguidh (choimhthighe) nì rè daoinibh labhrus sè, ach rè Dìa. Oir nì thuigeann éunduine e: bìodh go labhrann sè ruindìambradh ſan ſpioruid.*

2. For he that ſpeaketh in an (*unknown*) tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit in the ſpirit he ſpeaketh myſteries.

3. Achd an tì do nì faidheadóireachd as ré daonibh labhrus ſe chum follamhnuighthe, chum teaguiſg, agus chum combfhurtachda.	*3. Achd an tì do nì faidheadóireachd as ré daonibh labhrus ſe chum follamhnuighthe, chum teaguiſg, agus chum combfhurtachda.*

3. But he that propheſieth ſpeaketh unto men to edification, to exhortation, and to comfort.

4. An

4. An ti labhras a dteanguidh (choimhthighe) a sè feìn fhollumhnuigheas sè: achad an an ti do nì fàidheadòireachd, follamhnuighìdh sè a neagluis.

4. He that ſpeaketh in an (*unknown*) tongue, edifieth himſelf; but he that propheſieth, edifieth the church.

PLEARACA NA RUARCACH.

THE FEAST OF O'ROURKE.

Tranſlated by DEAN SWIFT.

PLEARACA na Ruàrcach
A ccuìmhnean uile dhuine,
Da ttiucaidh da bhaicfeadh
S'da ccluinfeadh go foìll.
Seacht bhfithchead muc,
Mart agus càora,
Da ccaſgairt don ghaſraidh,
Gach àon, lò.
Na cèada pàl uiſge-beatha,
'Sna meadra dha lìonadh,
Ag èirghe air maidin,
Is againn a bhi an ſpòirt.

Do briſeadh mo phiopaſa,
Sladamh mo phòcaſa,
Guideath mo bhrìſdeſi
Loiſgeadh mo chlòcaſa.

O'ROURKE's noble fare
Will ne'er be forgot,
By thoſe who were there
Or thoſe who were not.
His revels to keep,
We ſup, and we dine,
On ſeven ſcore ſheep,
Fat bullocks, and ſwine.
Uſquebaugh to our feaſt
In pails was brought up,
An hundred at leaſt,
And a madder (*a*) our cup.
O there is the ſport,
We riſe with the light,
In diſorderly ſort
From ſnoring all night.
O how was I trick't,
My pipe it was broke;
My pocket was pick't,
I loſt my new cloak.

Chaill

(*a*) A wooden veſſel.

Chaill mè mo bhirrèad,
Mfallainn is mfilleàd;
O dimigh na gaireid,
Ar ſheacht mbeannacht lèo.
Spreag air an cclairſigh ſinn,
Seinn an Plèaràca ſin,
Prap dhuinn ſgàird don digh ſin:
A, sì ſo, an chuirm chòir.
Lucht leanmhuna na Ruarcach
Ag crathadh a ccleitighe,
Tra chuala ſiad turman,
Is troipleaſg a chèoil.
Gan aire air a ccoiſreagadh,
Ag èirghe as a leapacha;
Is a bhean feìn ar leathlaimh
Ag gach aon don chòip.

Budh làidir an ſeaſamh,
Don talamh, bhi fùthfa;
Gan rèabadh le ſodar
Is glugar ann gach bròig.

Slàinte agus ſaoghal chugad
A Mhaoileachluinn ui Aonagàin,
Dar mo laimh is maith adhambſas tu,
A Mhairſillnì Ghriodagain.

I'm rifled, quoth Nell,
Of mantle and kercher;
Why, then fare them well,
The De'el take the Searcher.
Come, harper, ſtrike up;
But firſt by your favour,
Boy, give us a cup:
Ay! this has ſome ſavour.
O'Rourke's jolly boys
Ne'er dreamt of the matter,
Till rouz'd by the noiſe,
And muſical clatter,
They bounce from their neſt,
No longer will tarry;
They riſe ready dreſt,
Without one *Ave Mary.*
They dance in a round,
Cutting capers, and ramping;
A mercy the ground
Did not burſt with their ſtamping.
The floor is all wet
With leaps, and with jumps,
While the water and ſweat
Spliſh ſplaſh in their pumps.
Bleſs you late and early,
Laughlin O'Enagain,
By my hand you dance rarely,
Margery Greenagan.

Sùd ort a mhathair
Go raibh maith agad a
Phadruig,
Sgag thuſa an ſgàla ſin
Siòs an do ſgòig.
Craith ſùinn an tſràideòg ſin,
Leathnoigh oruinn an chài-
theòg ſin,
An bagſa ſin Aine is
Graideòg le na òl.

Bring ſtraw for our bed,
Shake it down to the feet,
Then over us ſpread
The winnowing ſheet.
To ſhew I don't flinch,
Fill the bowl up again;
Then give us a pinch
Of your ſneezing,
Yane. (*a*)

Athair na ngraſa cè be,
Chifeadh an ghaſraidh,
Iàr lionadh a cecroicne,
Is ar laſadh ſan òl.
Bhi cnaimh-ruigheadh ba-
chuird
Ar fad ann gach ſgìn aca;
Ag ſtabadh 'ſa gearradh
Go leòr, go leòir.
Ceàd aithſhliſne darach air,
Laſadh gabhail trìd na
cheile;
Ag cnagadh, ag leagadh,
Ag loſgadh, 'ſa doghadh,

Good Lord, what a ſight!
After all their good cheer,
For people to fight
In the midſt of their beer!
They riſe from their feaſt,
And hot are their brains,
A cubit at leaſt
The length of their
ſkeans.
What ſtabs and what cuts,
What clattering of ſticks,
What ſtrokes on the guts,
What baſtings and kicks;
With cudgels of oak
Well hardened in flame,
An hundred heads broke,
An hundred ſtruck lame.

A bhodaigh as è mathairſe,
Chuir mainiſteir na Bùille
ſuas,
Sligeach is Gaillimh is
Carruig Dhrum-Rùſga fòs.

You churl, I'll maintain,
My father built *Luſk*, (*b*)
The caſtle of *Slain*,
And Carrick Drum-ruſk.

'*Se*

(*a*) *a Yane*, an Iriſh name for a woman.
(*b*) The original ſays, the monaſtery of Boyle, Sligo, and Galway.

Se Iarla Chilldara,
Agus biatach Mbuighne-
alta,
Doil agus daltrom me
Fioſraidh do Mhoìr.

The Earl of Kildare,
And Moynalta his brother,
As great as they are,
I was nurſed by their mother:
Aſk that of old madam,
She'll tell you who's who,
As far up as Adam,
She knows it is true.

Leagaidh an tàmad ſin
Buàilidh an ſtràimeàd ſin,
Cick *an ſa tarr is*
Cuff *an ſa tſròin.*

Come down with that beam,
If cudgels are ſcarce,
A blow on the weam
Or a kick in the A——

A SHREADUIGHE!

SHEPHERD, I HAVE LOST MY LOVE.

Tranſlated into Iriſh.

A Shreaduighe! do chaill
me mo ghràdh,
An bhfaca tu mo Anna,
Uabhar ann gach coille ſga-
thach,
Ar gach aon taobh na Banna.

Ar a ſonſa, dhfâg me mo
mhaòin,
Dhfàgus ſliabh ceòcha thall;
Dhfàg mo ſhread, mo phìob,
'ſmo chrùc,
Coillte glas, is abhuinn is
ſgàth,

Original.

SHEPHERD, I have loſt my love,
Have you ſeen my Anna,
Pride of ev'ry ſhady grove,
Upon the banks of Banna.

I for her, my home forſook,
Near yon miſty mountain;
Left my flock, my pipe, my crook,
Green wood ſhade, and fountain.

Ni iad chifidh me nios mò,
Go filligbinn ar ais leìſi;
Dimigh ſè gach aon sòlas,
Iontoigh sòlas chum dobroin.

Never ſhall I ſee them more,
Till with her returning;
Every joy of life is o'er,
Mirth is changed to mourning.

Ca bhfbuil mo chailìn ſpèireambèal geanamduil,
An ccaithfi-ſinn ſgarthadh ò cèile!
As trùagh miſi! dimigh sì,
Ta eagla orm go bràth 'sgo bràth.

Whither is my charmer flown,
Shepherd, muſt we ſever!
Wo is me! I fear ſhe's gone,
Alas! from me for ever.

CAROLAN'S RECEIPT.

MAS tinn no ſlàn atharlaigheas fèin,
Do ghluais me trà, agus bfhèirde mè
Air cuàirt an Seòin le ſocal dfhàghail
An Stafartach *ſaimh, nach gnàth gan cheìll.*

Adfbaca an mbeodhon àidhche, do bhiòdh ſe ag òl lion
Is air maidin arìſd a còrdial
As ſe thuig sè o na chèill, gur bhe ſiùd agleùs,
Le Toirdhealbhach caèch do bheòdhudh.

Scal air meisge, ſeal air buileadh,
Reùbadh teùd, 'sa dol air mire
A faiſiùm ſin a chleachtais, na ſgar leis go fòill;
Deirim arìſt e, agus innſim don tìr e,
Mas maith leat a bheith ſaoghalach, bi chaoidche ag òl.

CHAR.

CHAP. XX.

Of READING *the* IRISH CHARACTER: *Of the* LIGATURES *or* ABBREVIATIONS *uſed by the* antient *and* modern *Iriſh Writers.*

THE Iriſh, like all other nations, before the invention of printing, contracted their writing as much as poſſible, to ſave labour: the Iriſh manuſcripts of the four or five laſt centuries abound with theſe contractions; but thoſe of greater antiquity have only the ſame abbreviations as were common to moſt of the eaſtern nations.

Lhwyd and Mac Curtin have each given ſome few of theſe ligatures; but, as they afford very little aid to ſuch as are deſirous of ſearching into the hidden treaſures contained in the antient Iriſh manuſcripts, the ligatures are here fully explained; by which, and by the Iriſh characters being changed into the Roman in oppoſite columns, (a thing much to be coveted, ſays Lhwyd) the Iriſh language will be as readily obtained as any other whatever.

The Iriſh, before their converſion, were utterly unacquainted with the Latin language, without the knowledge of which St. Patrick conſidered that his new converts were incapable of reading the ſcriptures, the eccleſiaſtical offices, and other good books, and conſequently could not make ſuch a progreſs in learning and religion, as was neceſſary to give them abilities to inſtruct the reſt of their countrymen.

This therefore induced him to dictate the Latin alphabet to his new converts, to enable them to inſtruct others. On the other hand, his new converts, being well ſkilled in their native letters, with all the eaſe in the world became proficients in the Latin elements; inſomuch that we

are well aſſured *Fiech* (*c*) was ſo great a proficient, that he could read the Latin Pſalter in fifteen days; of which great progreſs *Hugh Ward* making mention, expreſsly interprets the alphabet taught by St. Patrick to be the Latin elements. Thus much in contradiction to *Bollandus* and others, who have unguardedly aſſerted that the Iriſh had not the uſe of letters before St. Patrick's time. I have in my poſſeſſion an old vellum manuſcript, treating of the ſtate of the Chriſtian church in Ireland, in the firſt century after St. Patrick's arrival, written in Latin and in the Iriſh character, beginning thus Primo omnes Catholicorum, &c. which has been copied by Uſher in his Primord, p. 913.

Of the LIGATURES.

Rule.

When any one of the five vowels is ſet over a conſonant, it carries the force of r (r) and its own either before or after; as,

a	e	i	o	u
t	t	t	t	t
tra	*tre*	*tri*	*tro*	*tru*
or, *tar*	*ter*	*tir*	*tor*	*tur*

When

(*c*) Feich, or Fiach, a diſciple of Dubhthach arch-poet to Leogair king of Ireland, was converted, and appointed biſhop over the church of Sletty, by St. Patrick, in whoſe praiſe he writ a hymn in Iriſh, containing 34 diſtichs, which is extant in an antient book of hymns, from which Colgan hath publiſhed it with a literal tranſlation into Latin. Fiach died early in the ſixth century. Another proof that St. Patrick introduced the Roman letter, is to be drawn from the Old Teſtament written on vellum by St. Columb Kill, ſucceſſor to St. Patrick, which is in the Roman letter; yet, at the beginning of that book, is a conveyance of land from the king of Meath to St. Columb Kill and his ſucceſſors in the abbey of Kells, written in the Iriſh character. This Bible is now in the library of Trinity College, Dublin.

When the letter ŋ (n) is ſet over any conſonant, it carrieth the force of ꞃa (ra) as,

ŋ	ŋ
ʒȯ	ꞇꞇ
ʒꞃaȯ	ꞇꞃaṫ.

When the ſmall ꞅ, thus written *s*, is ſet over a conſonant, it has the force of eaꞃ (ear) as,

ꞅ
ꝼ ꝼeaꞃ (*fear*) &c.

But if the ꞅ be doubled thus ꞅꞅ, the ꞃ muſt be doubled alſo; as,

ꞅꞅ
ꝼ ꝼeaꞃꞃ (*fearr*)

In words of more than one ſyllable, compounds excepted, all the middle conſonants do commonly belong to the precedent vowel; as, ꞇalaṁ, thus, ꞇal-aṁ, the earth.

The double conſonant muſt entirely follow the precedent vowel; as ʒeallaȯ, promiſe.

Diphthongs and tripthongs ſhould never be divided, ſo you are not to write or ſpeak ꝑi-aŋ for ꝑiaŋ, a pain.

Iriſh abbreviations commonly uſed in printed books are theſe following:

⁊	⁊	⁊	ꝏ	ꝯ	ꝯ	ꝯ	ꝯ	ḃ	ċ	ȯ	ġ	ṁ	ṗ	ṙ	ṫ
aʒuꞅ	aꞃ	aiꞃ	ao	aċꞇ	ŋŋ	ui	ea	bh	ch	oh	ʒh	mh	ph	ꞅh	ꞇh

F I N I S.

ERRATA.

Page 127, *verſe* 2, *l.* 3, For ηē, read μē.

——— *verſe* 2, The laſt letter (a) is inverted.

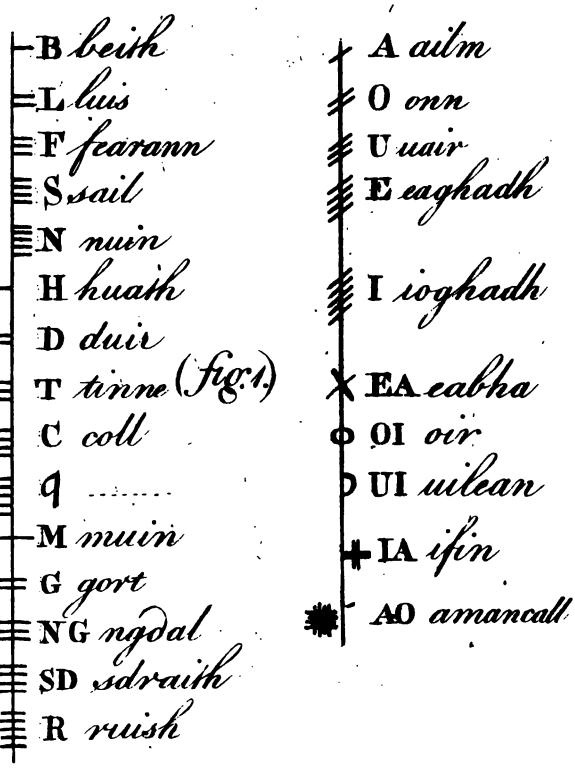
Page 128, *O'Rourke's Feaſt, in the 8th line of the Iriſh*, dele the Comma.

British Ogham *from T. Hearne.*

Figura	Nomen	Potestas
K	*alap*	*a*
	braut	*b*
	curi	*c*
	dexu	*d*
	egin	*e*
	fich	*f*
	guidir	*g*
	huil	*h*
	iechuit	*i*
	kam	*k*
	louber	*l*
	mum	*m*
	nihn	*n*
	or	*o*
	parth	*p*
	quith	*q* (*fig.* 3.)
	rat	*r*
	sung	*s*
	traus	*t*
	uir	*u*
	ieil	*x*
	ofr	*fy*
	zeirc	*z*
	aiun	*ae*
	estiaul	*et*
	equi	*eu*
	aur	*au*
	emc	*ei*
	hinc	*hinc*
	henc	*ego*
	elau	*ecce*
	utl	*uult*
	orn	*oe*

Impensis Viri cl. IOANNIS BRIDGES *de Bartun, juxta Ketoringis sive Kyteringas, in agro Northamptoniensi Armigeri. Pide Guil. Neubrigensis Chronica, Studio Tho Hearnii*

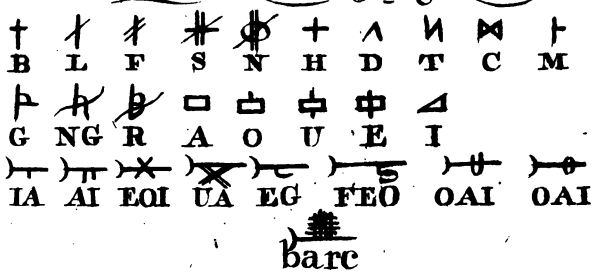
Irish Ogham *from Ancient MSS.*



(fig. 1.)

(fig. 2.)

From the Book of Oghams.



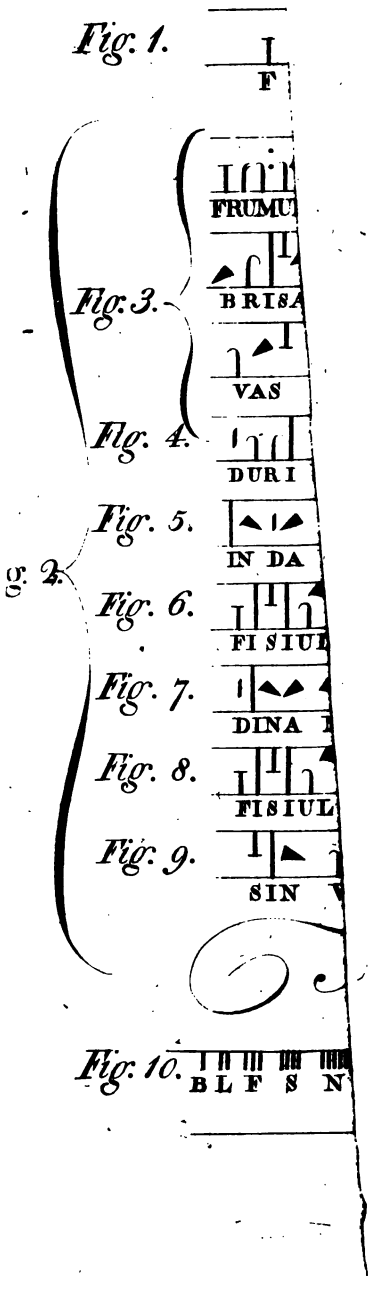


Fig. 1.
F
Fig. 3.
FRUMU
BRISA
VAS
Fig. 4.
DURI
Fig. 5.
IN DA
Fig. 2.
Fig. 6.
FI SIUL
Fig. 7.
DINA
Fig. 8.
FISIUL
Fig. 9.
SIN
Fig. 10.
BL F S N

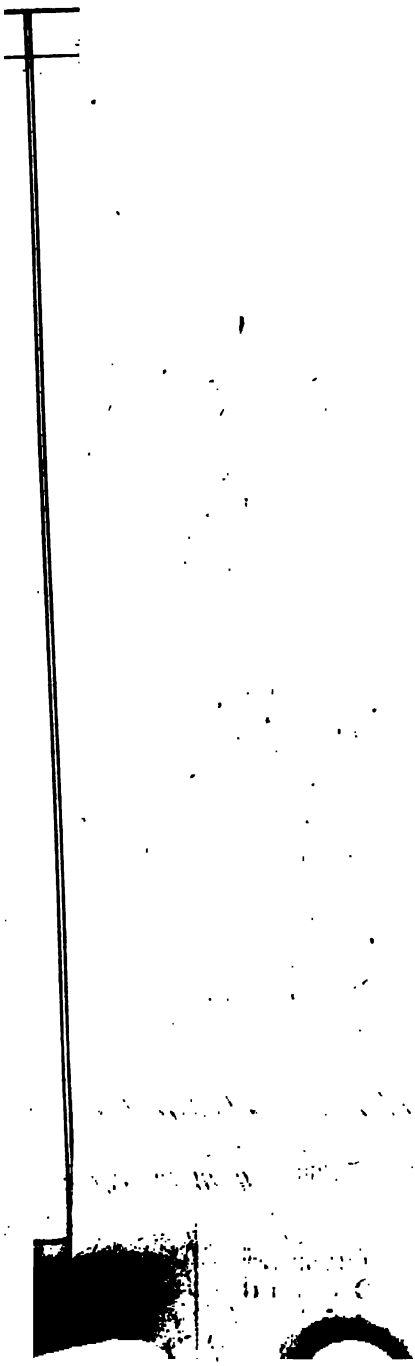
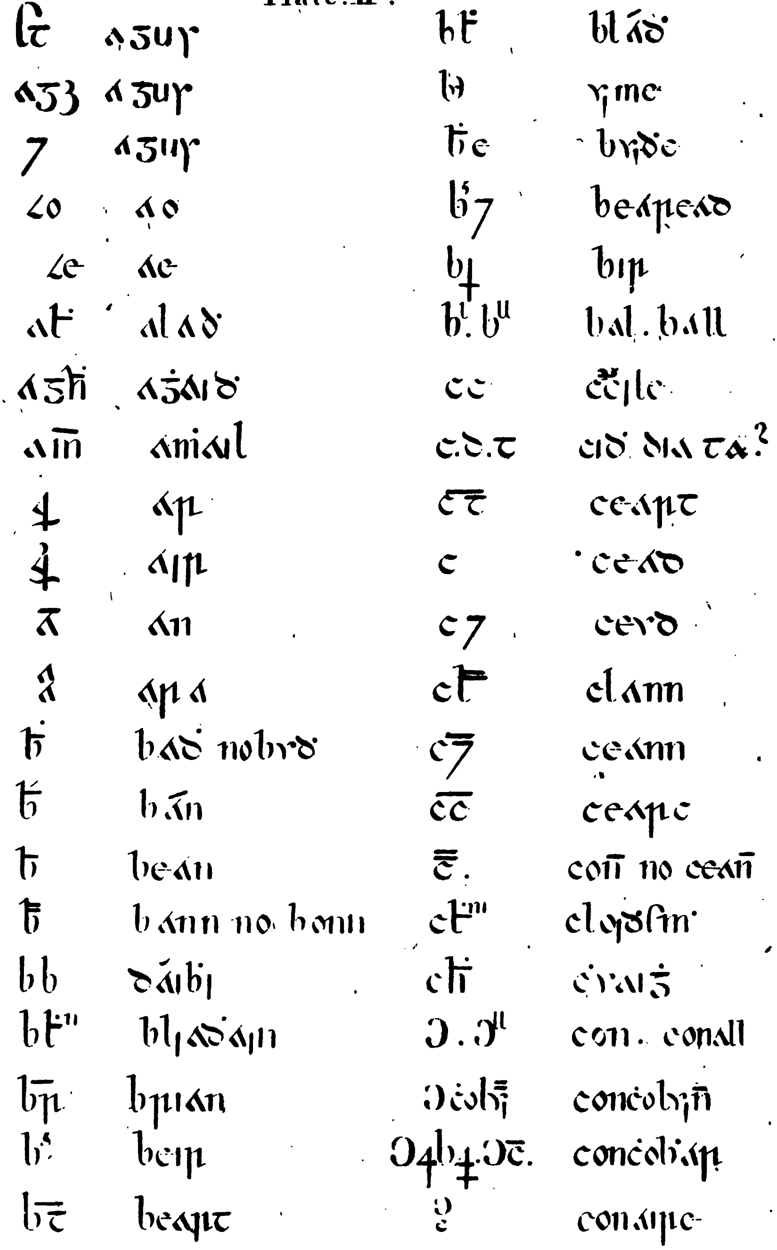


Plate. II.


agus
agus
agus
ao
ae
alad
agaid
amial
ar
air
an
ara
bad no bid
ban
bean
bann no bonn
daibi
bliadain
brian
beir
beart
blad
bride
bearead
bir
bal. ball
cid dia ta?
ceart
cead
ceud
clann
ceann
ceart
con no ceann
con. conall
concobrn
concobair
conaire

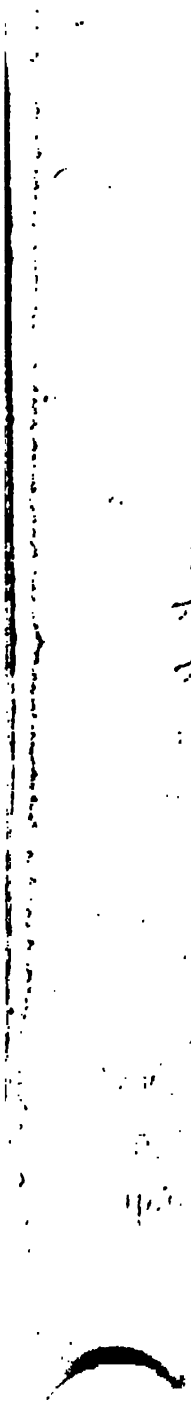


Plate. III.

cn̄.	cſrnac.	dd	do
c7.	ceadac.	de	duine
clr	cluar.	d.	donn
clē.	cloidiom	.d.	cuigead
cē.	ceann.	drm.	diarmuid.
cr.cx.	criosd	dz3	dursad
cb.	crabud	dd	daid
cct.	craiceacct	ee.	eile
(symbol).	croide	e.	eire
cc.	cuitaige	e	eirge
cuitin.	cuintimeac	n	eirinn
cōa.	cumrac	o	eirionn
cidē.	croideamhail	(symbol)	ea
ccccc.	cuige	e	ea
d.	deic	ē.	erein
dd.	deirdre	egn	eagnac
dk.	cairde	egl.	eaglair
dle.	dlige	7.	ead
dom.	doman	7.	eadan
domn.	domnall	7m	eadrom
d3.	dearg	eccor	eaccrionna
d.	di	gm	girremon

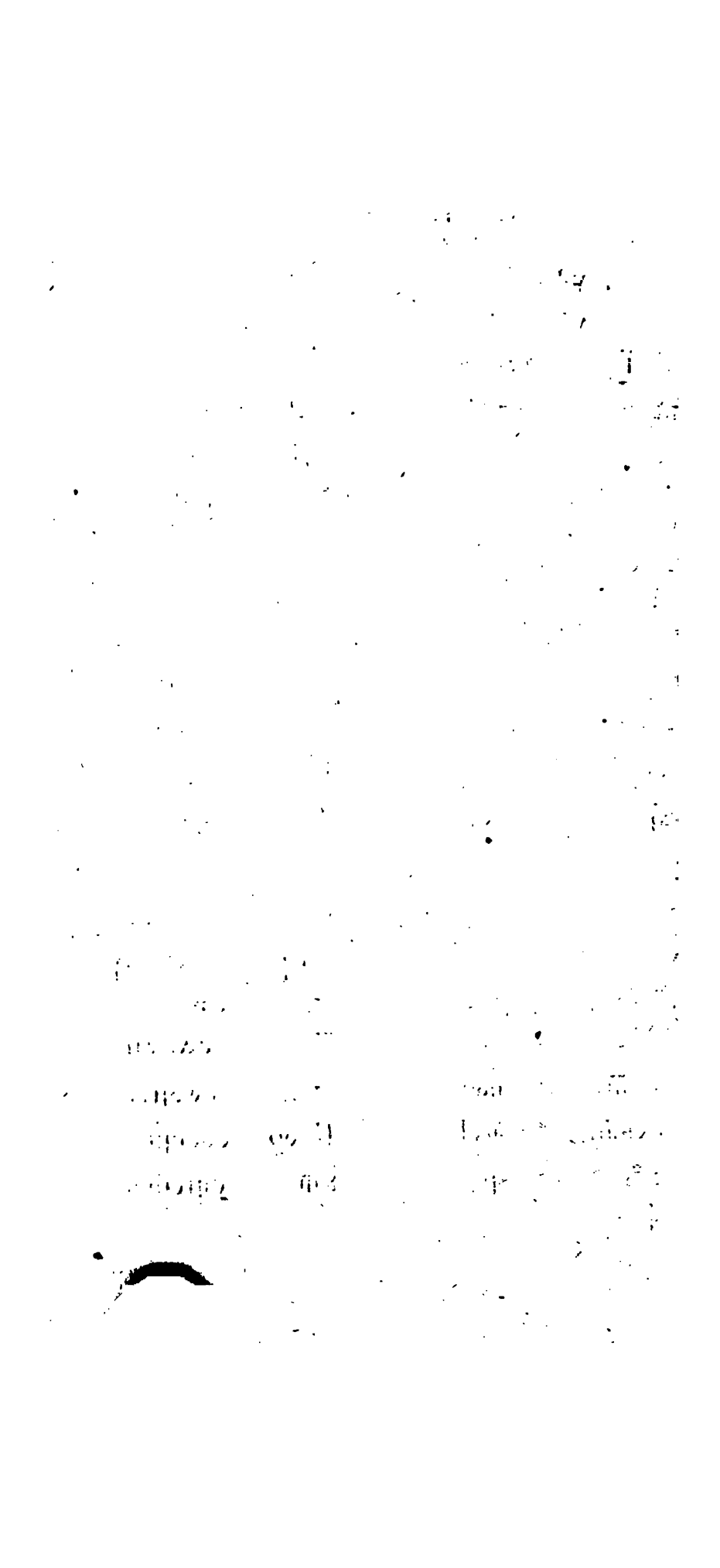
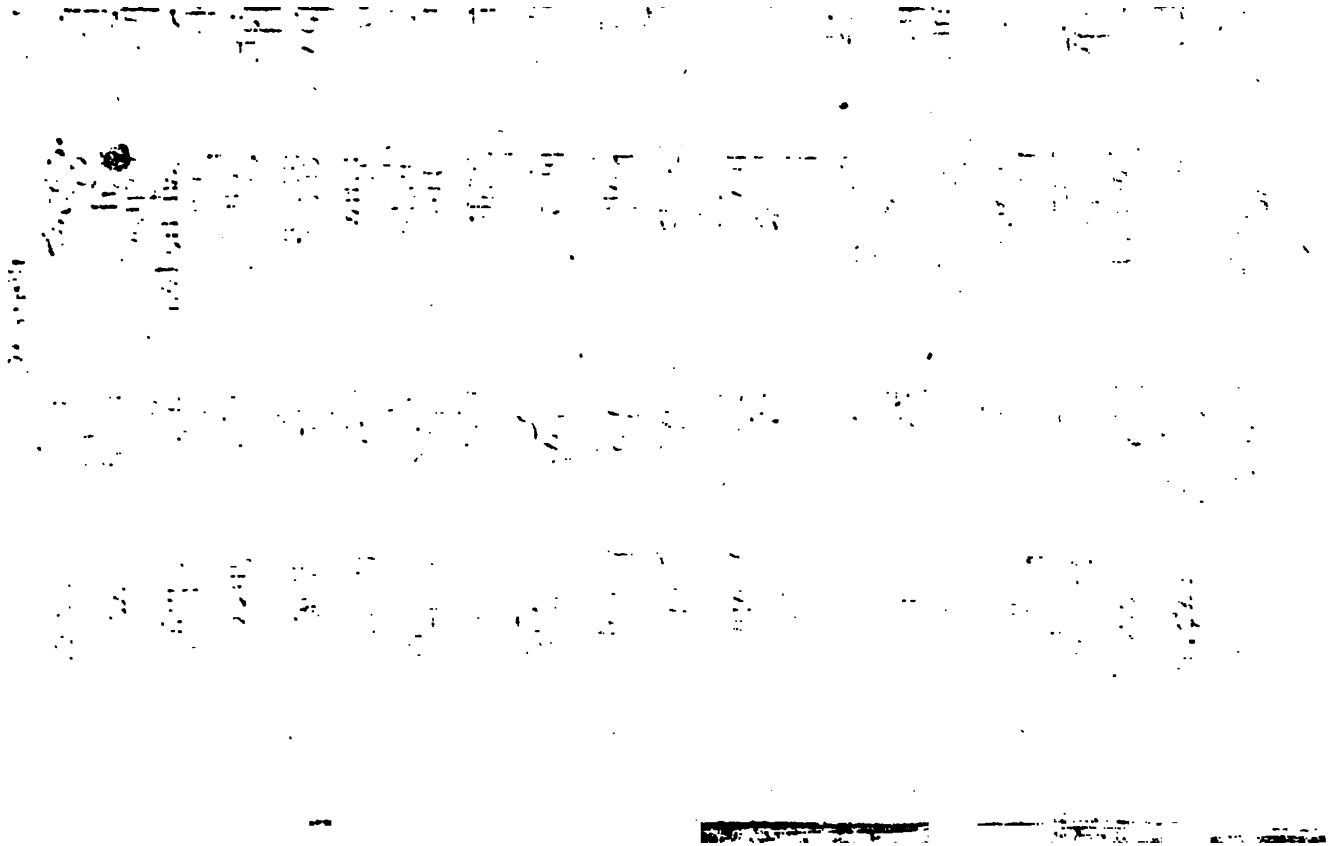


Plate. IV.

	for	ʒt	ʒlan
	féin	ʒ̄ʒ̄	ʒreiʒ
	foñ no fioñ	ʒt	ʒliad
fʒ	fearʒ	ʒt	ʒloñ no ʒleañ
	frat	ʒʒʒʒʒ	cr̄ʒe
	fead	ʒt	ʒliaid
	fir	ʒ̄ᵉaʒ̄	ʒréaʒac
ff	dáib	ʒ̄ᵃb.	ʒarb
	flann		
	flait no flead		
.	flead.	h .	uatad
	freaʒra	ħ .	hraiʒ
ʒ	flaitear	ħla.	eaʒla.
.	bfril	.j.	jodon
.	fada.	ɟ.	jr
.	failte.	.j̄.,	inʒean
	faine.	j̄m̄,	jmrrro
	ʒur	jj	eile
	ʒan no ʒo	jᵉc	eiric
ʒ.	ʒac	jᵉ	eirʒi
	eirʒe	K.	ca no cat
		ī̄t̄.	idir. no eadar

Plate V.

l.	clogad.	nt.nt.	neart.
ll.	dáil	ṅ. ṅ.	nac
ł.	lán no lón	nᵉ.	eirun
ł́.	lán	nt.	inte
ł.	no. na	ii.	nim
m̄.	mna	⁊c	&ca
.m.	míle	nᵃ	tigerna
m̄.	mait	nī.i.	ni mionra son
ṁ.	mol	ⓜ.	raine
ṁ. ṁ	mad	n.	nuad
mt̄.	mart	oo	oile
mq.	mnaoi	o.	onn
m7	mead	oṅ.	onac
mb.	mb	ᵉo	eirion
mᵐ.	imrim	p	per
mmm.	muintir	p̄	pean
m̄	mionn	pt	pairt
ui.	tritim	pt	pearla
thme.	thalmaire	pec.	peacad
melcl.	mileacloin.	p7.	peadar
mmda.	molmórda	pᵒpias	proprias



ꝗ.	cs	ſſ.	ſiꞃ.
ꝗꞃ.	csꞃiac	ſᵒ.	ꞃáꝺ
ꝗ̄.	ċsm	ſl.	ſluaġ
ꝗꝗl.	cscolꞃin	ſle	ſliġe
ꝗↄꝺ	cuc̄onaċt	ſl	ſlán
ꞃꞃ	ꞃꞃ	ſlꞇ	ſleaċt
ꞃꞃ	ꞃꞃ.	ſām̄	ſamail
ꞃ̇	ꞃaib		
ꞃᶜᶜ	ꞃug	ſaꞅ.	ſamiꞅꞅ
ꞃġ.	ḟaiꞃġe	ſġ	ſġéal
ꞃᵈ	ꞃuaꝺ	ꝺꞅ	ꝺáiꞅ.
ꞃᵒ	ꞃáꝺ	ſc	ſeaꞃc
ꞃ̄	ꞃann	ꞇ̄.	ꞇan
ꞃġ. ²⁄ġ.	ḟaiꞃ ġe	ꞇ.	ꞇiꞃ
ꞃꞃꞃ.	ꞇꞃiaꞃ	ꞇꞇꞇ.	ꞇꞃiaꞇ
ſ̄	aeꝺ	ꞇˡ.	ꞇoil
ſ̄	ſonn	ꞇ̇ˡ.	ḟailꞇe
ſc. ſc.	ſeaꞃc	ꞇ	ꞇé no ꞇeine
ſ̄	ſúaꝺ	⊙	ḟáilꞇe
ſꝺ.	ſeiꝺ.	ꞇc. ꞇç.	ꞇeaꞃc
ſꝺ.	ſeaꝺ	ꞇ.ᵍ ꞇ.	ꞇuġ

Plat. VII.

ʒ	tadʒ	.1.	edon i:e.viz!
		12	id est
n	timcioll	2	dó
ı.	tiʒearna	²l	dorir
ʒ.	triaʒ	2lʒ	dalta
ʒ	tamrr	3r	trear
l.	tamal	5 ʒ	cuiʒe
	rmurro	6	re
		7	asur.
	uile	b8:	boct. bor.
	ulad	m9	minlol
ł.	uilliam.	9c	nicoldce
	cuiʒ		
ı.	uirʒe		
lr	uasal		
	um.		
.m.	seactmain		
.nf.	dfuil . nfuil		
tf.	bfuil tfuil		
Xp.	Criord		
	ur		

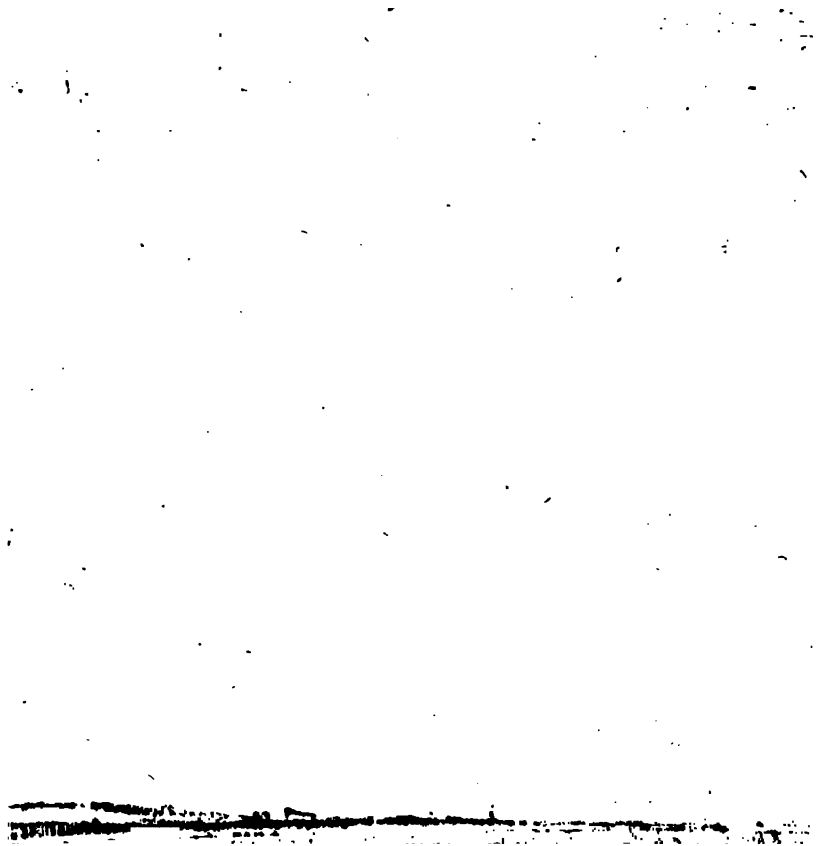
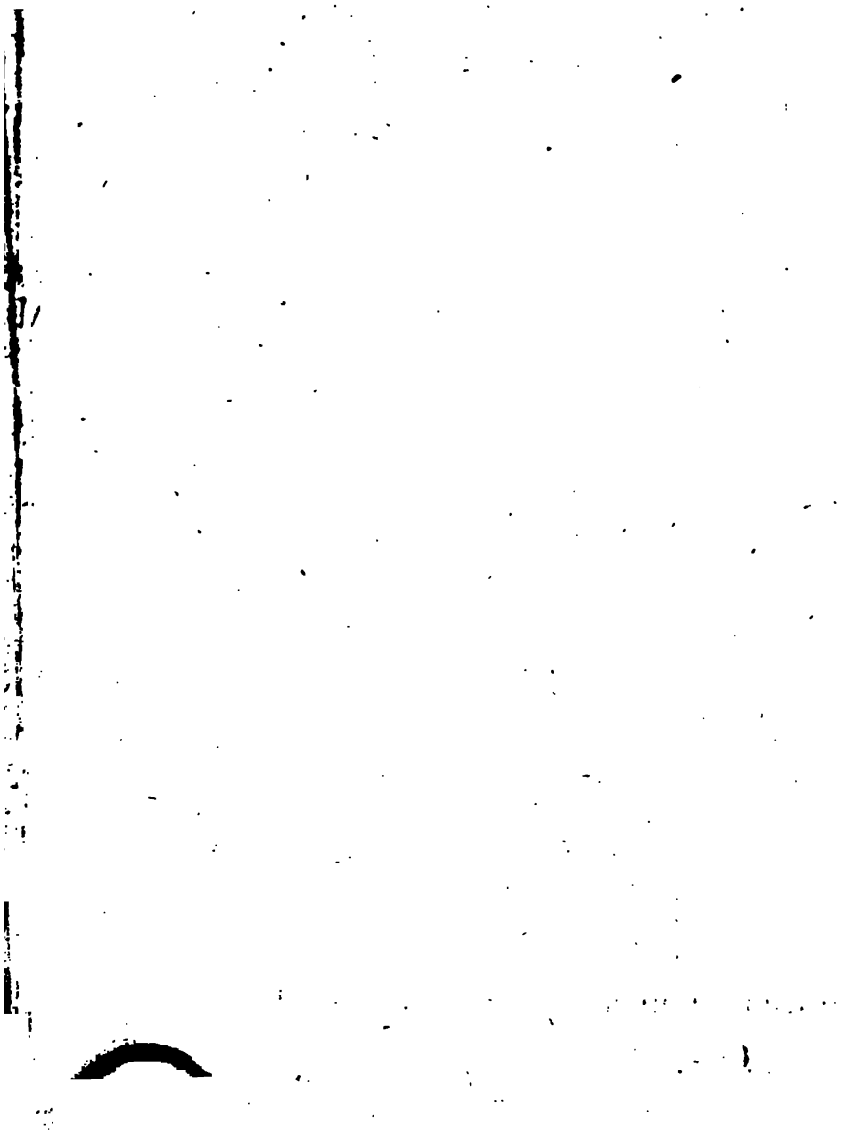


Plate VIII.

Samaritan from			Phoenician from	Irish	
etus	Ambrosius	Dr. Bernard	Ab Barthelemy		
					A
					B
					G
					D
					E
					V
				(Ss)	ſs
					H
			. . . .		T
					I
					CK
					L
					M
					N
					S
					O
			. . . . .	Ph: F	Ph.F
				. . . . .	t.s
					Q
					R
				. . . . .	ſh
				. . . . .	T

The Samaritan and Phoenician Alphabets Compared with the Irish.