

Review

Author(s): T. F. O'Rahilly

Review by: T. F. O'Rahilly

Source: *Gadelica: A Journal of Modern Irish Studies*, Vol. 1, No. 1 (1912), pp. 66-72

Published by: Gadelica: A Journal of Modern Irish Studies

Stable URL: <http://www.jstor.org/stable/30057832>

Accessed: 25-06-2016 07:06 UTC

---

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at

<http://about.jstor.org/terms>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).



*Gadelica: A Journal of Modern Irish Studies* is collaborating with JSTOR to digitize, preserve and extend access to *Gadelica: A Journal of Modern Irish Studies*

In the spoken language of to-day the idiom is a common one, especially in the noun *tabhairt suas* (= 'education'). *Tugaim suas* in this sense, if not directly modelled upon the English expression *to bring up*, must at least have been influenced by it.<sup>1</sup>

For kindred idioms in which *suas* appears one may compare the use of **congfhalm suas**, = 'I support, sustain (life, or a burden)': e.g. *chum a chongmhála suas*, 'para su vida,' Desiderius, p. 55; *congfhaid na smaóinidhsí a spiorad suas*, Sermons, 1711, p. 30, and similarly *ibid.*, pp. 20, 24, 28, 149, etc.; Dowley's Catechism, p. 154 (quoted *supra*); Donlevy, pp. 144, 416. Compare also the use of **suas** = 'alive, living,' common in the spoken language, e.g. *an bhean ba bhreághtha a bhí suas le n-a linn*; *ní fheacuis éinne atá suas a leithéid*; cf. also *táid na fallat suas fós* ('are yet standing'), *is géarr go mbeidh an tig suas* (= *curtha suas*, 'erected').

In Scotland **tighinn beò** is used in a sense very similar to that of the Irish *teacht i dtír*. Cf. *famhair a bha a' tighinn beò air tuirc nimhe agus air feòil dhaoine*, Tigh a' Bhlàir-Bhuidhe, p. 8; *co air a tha e tighinn beò?* 'What is he feeding on? What can be his means of subsistence?' MacLennan's Reader, p. 56.

T. F. O'RAHILLY.

---

## REVIEW.

Seanmóirí Muighe Nuadhad, an ceathramhadh imleabhar, i. SEACHT SEANMÓIR DĒAG do cumadh le SĒAMUS UA GALLCHOBHAIR Easbog Ráthabhóth. Ar n-a chur in eagar le PÓL BREATHNACH, sagart. Muintir Ghoill, 1911.

Bishop Gallagher's 'Irish Sermons' share with the later 'Pious Miscellany' of Tadhg Gaedhloch the distinction of being the most popular and widely-read Irish book ever issued from the press. But though twenty or more editions of the 'Sermons' had appeared, they had all been for many years out of print; and students and readers will accordingly welcome the new edition which has been prepared by Father Paul Walsh, and is issued as the fourth volume of the 'Seanmóirí Muighe Nuadhad.'

The present edition is distinctive in that the Sermons for the first time appear in the so-called Irish character. Different people will hold different opinions as to the advantages of the retention in Irish of a set of 'ornamental' characters which other languages have long since discarded; but in the case of Gallagher's Sermons there are, I think, special reasons which would make the ordinary form of the Roman character the more appropriate. There are probably not a few among the older speakers in Donegal who, thanks to the former editions of the 'Sermons,' would be able to read Irish if printed in "letters which are obvious to all" (to borrow Gallagher's own words), but to whom the same Irish dressed up in ornamental lettering will appear strange and foreign.

---

<sup>1</sup> O Mellan has *tógáil suas* in the same sense: *leithienont general na harmala juair tógháil suas a narm in righ Pilib*, 23 H 7, p. 10. *Tógaim* had acquired the sense of 'I rear' at least as early as Carswell: *bhur gcland do thogháil adteagasg fhoirfe fhior Chriosdaidhe*, Cars., p. 108.

So far as I have observed, from the edition of 1752 (the earliest I have seen) down to O'Reilly's edition of 1819, there was no attempt made to edit (in any strict sense of the word) these sermons; each edition being, or at least endeavouring to be, a close reprint of a previous one. O'Reilly was the first to do more than give a literal reprint, but, unfortunately, he thought himself called upon to try to 'improve' the language as well, and he thus set up a misleading standard for subsequent editors. Canon Ulick Bourke (1877) went further still, with the result that a good deal of what was most characteristic in Gallagher himself was eventually thrown overboard. The latest editor, Fr. Walsh, has made good use of the early pre-O'Reilly editions; and an idea of the superiority of his text to that of his immediate predecessors may be formed by anyone who takes the trouble to compare with it the text of the two sermons of Gallagher's issued in pamphlet form in 1900.

To give anything like a verbatim reprint of the early editions would have been impossible. The misprints are so numerous, and the spelling so careless and inconsistent,<sup>1</sup> that a fair amount of editing was indispensable in any new edition. And once liberty in matters of spelling is conceded to the editor of a text, the temptation is, no doubt, a strong one to go a step further and improve his author's grammar or vocabulary wherever he thinks fit.

As to the alterations which Fr. Walsh has introduced into his text, Gallagher's *re*, which to a large extent must have been a purely literary form in his day, has been changed to *le* throughout. On the other hand, the *-ibh* of the dat. pl., which Gallagher rarely employs, and which is dead in three-fourths of the Irish-speaking area and moribund elsewhere, has been affixed to every plural noun following a preposition; thus *osnaidh* is turned into *osnadh-aibh*, *falsúnaigh* into *feallsamhnachaibh*, and so on. But surely to have retained *ar na clocha* and the like, would not have been one whit more 'unclassical' than to employ such verbal forms as *nach gceideann tú, mar a ndéir*, and so on. The particle *do* is carefully restored before verbs and verbal nouns where in Gallagher, as in the living speech, it is either omitted or represented by *a*. *Mar*, contrary to spoken usage, is made to govern an accusative; thus Gallagher's *mur dhruithleoig* is changed to *mar dhruithleóg*, 27<sup>2</sup>; *mar an ársuidh*, to *mar an t-ársaidh*, 126. Forms savouring of dialect have in general been supplanted by more 'standard' ones; but in a number of instances they have been retained, e.g., *caraid*, *namhaid*, *roghain*, *colainn* (noms. sg.); *pronnadh*; *llig*; *máthara* (gen. sg.); *tríd* (= *tré*); *droimhe*.

Coming more particularly to questions of declension and the like, one notes that, outside the first declension, Gallagher shows a strong tendency to make the gen. (and for that matter the dat.) plur. of nouns identical with the nom. plur. But Fr. Walsh in nearly every case substitutes the grammarians' form, thus *an uile shórtí pian* (*piannia*, Gall.), 30; *in ionad na locht* (*lochta*, G.), 174; *ar son do námhad* (*naimhde*, G.), 28; *ag clos na mbriathar* (*mbriathra*, G.) *so*, 46; *críth cos agus lámh* (*cosa agus lámha*, G.), 43; *ceatha deór* (*deora*, G.), 46.<sup>3</sup>

<sup>1</sup> Gallagher's inconsistency is seen not only in matters of spelling (as where he uses *chum* and *an* indiscriminately), but also in the duplication of certain verbal and other forms such as *chonnacadar* and *chonnarcadar*; *dean* and *deanann*; *leanamaois* and *leanamaoid*; *nios mo* and *niosa mho*.

<sup>2</sup> The refs. are to the pages of Father Walsh's text. G. (or Gall., or Gallagher) stands for the text of the edition of 1752.

<sup>3</sup> But occasionally the original declension is inconsistently retained, e.g., *tuile deóra*, 164; *trí sórtí lámha*, 166; *fear na bhfíacha*, 35; *tucht na mionna móra*, 160.

So the constantly recurring *peacaidh*, 'sins,' which Gallagher used for all cases of the plural, appears in Fr. Walsh's edition as nom. pl., *peacaidh*; gen. *peacadh*; dat. *peacadhaibh*. Gallagher's non-declension of phrase-nouns is usually recognised in the recent edition, e.g., *le taobh cathair Ierusalem*, 32; *i n-aimhdheoin gach éagcóir*, 170; *leigthe chum cuid na comharsan*, 40. The verbal-noun in Gallagher is usually followed by the nom.-acc., which, however, Fr. Walsh almost invariably grammaticizes into the gen.; thus, *ag fagháil bháis obainn* (*bás obann*, G.), 38; *ag seinnm amhrán binn* (*abhráin bhinne*, G.), 3; *ag ól domblais* (*domlus*, G.), 3; *ag caoineadh na bpeacadh* (*na peacaidh*, G.), 59. The declension of adjectives also presents some difficulties. For instance, there is a strong tendency in modern Irish (which, of course, our grammarians ignore) to make the dat. sg. fem. of adjectives identical in form with the nom. sing. Thus, Gallagher writes *bparaluis mharbhthach*, which his latest editor changes to *i bparailis mharbhthaigh* (33a); and similar alterations occur all through the book.

On the last page of his edition Fr. Walsh gives a list (which is, however, far from complete) of the words occurring in the original which he has replaced by words of his own. Some of these substitutions are not very happy. Thus, *seód* is hardly a synonym of *preasánta*, a word which, moreover, has the authority of O Maolchonaire (1616) and of the author of 'Macaomh an Iolair.' Neither are *baoghlach* and *dainséarach* interchangeable; both are in use in the spoken language, but not as synonyms. *Dathadóir* which is made to replace Gallagher's *peintéir*, means only, so far as I know, 'a dyer.' The only authoritative word in modern Irish for 'painter' is *pinnteoir*, a word which has a history of five centuries behind it.<sup>4</sup> *Teistimhin*, inserted by the editor in place of *téixt*, is merely a twentieth-century resurrection of the Old-Irish borrowing of the Lat. *testimonium*; the modern Irish word is *téx(t)*, *téacs*. The word *geineardlta* has such authority<sup>5</sup> behind it that one would fancy it secure from any puristic attack; but Fr. Walsh has rejected it as being "English." A word like *devósion*, too, has the authority of writers like Flaithrí O Maolchonaire, Gearnon, Molloy and Mac Cuarta; and in any case it has an equal right to recognition with the corresponding adjective *devóideach*, which, dressed up in an artificial spelling (*deaghmhóideach*), is allowed to slip through. Even a word like *fts* (Eng. 'fees') is sponsored by such respectable names as O Bruadair, Egan O'Rahilly, Tadhg O Neachtain, and Brian Merriman. Sometimes, too, one notices that a word which was rejected in one part of the book has been allowed to stand in another, thus *párdún*, *armáilte*, *pléideáil*, *horántas*, *searbhónta*, *tréatúrach*, *fallsa*, are sometimes allowed to remain and sometimes discarded. Nor is it clear on what principle words were selected for expulsion; if such words as *réverens*, *instruimint*, *blaisbhéim*, *siúráilte*, *conclúid*, were thought too un-Irish to be retained, then a host of other words (such as *spáráil*, *cúirtéir*, *brimstón*, *pléisiúr*, *clóca*, etc.) should, with equal justice, have gone by the board.

<sup>4</sup> Cf. *pinntéil*, *pinntiúracht*, Maundeville (ZCP., ii.); *pintéireacht*, Rev. Celt., xxiii., 36; *pinnteoir*, *pinteálaim*, Stapleton, 68, 66; *pindeáil*, O.T., Ezec., xxiii., 14; *pinnteoirecht*, *pinnteoireachd*, Molloy, Luc. Fid., 33, 95; *pinnteálta*, Seán O Neachtain, H. 4. 23, p. 82; *pinntéil*, *pinntéarach*, etc., O'Begley, s.v. 'limn', 'paint.'

<sup>5</sup> It is used, e.g., in Harl. 546 (15th cent.), in 'Macaomh an Iolair,' and in the N.T. of 1602, as well as by the Four Masters, MacAingil, Keating, Stapleton, Gearnon, Dowley, Molloy, O Neachtain, Donlevy, and others.

Gallagher himself well understood that the first essential of a preacher is to be intelligible, and, as he tells us, he chose his vocabulary accordingly. Since his time, in proportion as the language has grown weaker, so has it become less capable (though, perhaps, more desirous) of expelling the foreign elements incorporated in it. It is a delusion to imagine that we can make Irish, with nine-tenths of its vitality gone, more "pure" than it was in Gallagher's day; and it is a waste of effort to attempt to do so. The danger that really threatens Irish is not "Anglicism" but death. Gallagher, when composing his Sermons, kept steadily in mind the fact that he was addressing, not the mouldering bones of his ancestors of several centuries previously, but the living men and women of his own day. But when words like *oirgne*, *inghreim*, *altan*, *airmhidín*, are substituted for some of his, there is a danger that, though a few purists may rejoice, the Irish-speaking congregation may begin to wonder what the sermon is all about. If a number of the words employed by Gallagher displeased his editor, the farthest he should in reason have gone would have been to suggest his own alternatives in footnotes. To attempt to decide by one's own prejudices what words are to form part of the language and what are not, is, to say the least, unsatisfactory. When the Irish writers of the last three centuries have been brought to light, and studied as they deserve, a good deal of what now passes for purism, whether in vocabulary, in grammar, or in idiom, will seem very foolish.

In comparing some portions of the text with the early editions, I have noticed some mistakes and omissions. *a fhliuchadh*, p. 16, l. 8, should be *a phlíuchadh*. *tar an rotha*, p. 137, should be *i lár an rotha*. *seo 'n-a*, p. 7, l. 17, should be *fo n-a*. *chum faoisidíne*, p. 41, l. 5, read *an fhaoisidín*. *an parailise*, p. 33, l. 29, read *na p*. *an fhaoisidín*, p. 33, l. 30, read *faoisidín*. *ar sgáth* (= 'as for,' *maidir le*), p. 39x, appears not to have been understood; the punctuation should be emended. For *a déanamh*, p. 36, l. 27, read *a (=do) dhéanamh*, and join with the sentence following. The Northern reduplicated form of the prep. *a* or *i*, viz. *anna (ina)*, was sometimes misunderstood; e.g., *'n-a dhá phoinnte*, p. 2, read *anna (=i) dhá bpoainte*; *i n-a gclú nó i n-a maoin* p. 37, for *i gclú nó i maoin*. On p. 37, l. 24, *a ndúil i n-a chur* should be *a ndubhshlán (d)á chur*. Gallagher's *ar chunntar* is wrongly altered to *ar chuantar*, pp. 24, 27, 175. Molloy, S. O Neachtain, and others use *cunntar* or *conndar* = 'condition'; Dinneen's *cuantar* is a mistake for *cúntar*, with *u* long by position. On p. 101 Fr. Walsh has *arm lámhaigh* where the second word is intended to be an improvement on the *siutallta* of the original, taken as if it were from a verbal-noun *siutáil*, 'shooting.' But this word *siutáil* has no existence in Irish, so far as I am aware; and *siutallta* is an evident misprint for *siurallta* (= *siuráilta*),—we find *arm suraillte* a few pages further on. On pp. 36, 61, the original *amaol* has been wrongly edited into *athmhaol*. The word apparently has the meaning 'remiss, indifferent'; I have met the corresponding noun, *amaoile*, in a similar sense, in 'Macaomh an Iolair'; *deagla go ccoideolaíds no go nimeochadh amaoile ar bith orra*, Reeves 826, p. 252 (cf. Ir. Texts Soc., x., p. 136, l. 103). On p. 66, l. 17, Fr. Walsh has *cádhas* where the old editions read *cadhgus (ní thuramh cadhgus no cuideamh dhoibh)*. The word is really *congas*, 'medicine'; cf. Mac Aingil's *Sgáthán* etc. (1618), p. 398, *lán do chongaisibh sdo cheirtinibh*; it is probably the same word as O'Clery's *cunghas .i. coimhghniomh*. A Donegal pronunciation is *cúgas* (Quiggin, pp. 65, 107), resembling Gallagher's *cadhgus*, and cf. the plur. *cóguisidhe*, 'medicines,' O'Doherty's 'Ceachta agus Comhradh,' p. 90 (given in Dinneen as if the *o* were

short). Cf. also the Scotch *cungaidh-leighis*: e.g., *an uair a sholair an Dia trócaireach cungaidh-leighis duinn, eadhon an Tighearn Iosa Críost, mar leigh d'ar n-anmaibh*, Baxter's 'Gairm do'n tSluagh,' p. 35.

Such omissions as I have noted for the most part consist of small words like *air, úd, gach, chomh*, etc., and are of no great importance. The only one I will mention is p. 24 x, where the following should be inserted after *féin*: *Bheirid párdún dóibh féin gan mhoill; acht párdún thabhairt don chomharsain, ní ar leith sin.*

At the end of his text Fr. Walsh gives a useful list of words supplementary to Dinneen's Dictionary. I here append some notes on a number of these:

**angadh**, "i. mailís nó p:acadh nó olc." The correct meaning is 'festering matter.' Gallagher employs it thus (1752 edn., p. 73): *Tairgfe sibh mur Antiochus, plastar a chuir air an gneadh an taobh muith, agus an tolc agus an tangadh an taobh stuith.* Quiggin ('A Dialect of Donegal,' p. 106) gives *angadh* (pron. *angguw*) = 'a festering sore.' The word is also used in Mayo, cf. *d'at an lurgan 7 iháinig eochar* (leg. *othar*) 7 *angadh* ("inflammation") *mór ann*, Im. Oireachtais 1899, p. 119. It is likewise applied to a bitter mental feeling, much as *rankle* is in English: as in Ml. MhagRuaidhrí's 'Beatha Aodha Uí Néill,' p. 126, *bhí angadh iarpuis* ("a venomous hatred") *ina chroidhe i n-aghaidh na nGaedheal*. The Southern *anagar*, 'corrupt matter, pus' (Sg. Ch. Mumhan, p. 89), appears akin not only to *angadh* but also to the Scotch *iongar* and O'Brien's *ionghuir* ("matter"), all these forms in *-r* being probably compounds of *gor*. The connection of *angadh* with the adj. *aingidh* is likely (cf. the meanings of *olc*), but requires to be proved. There is no authority, so far as I am aware, for *angadh* in the sense of the Mid. Ir. *andach*, 'evil, wrong, sin': though in the example quoted above *angadh iarpuis* is nearly synonymous with *aingidheacht*, 'malice, ill-feeling' (which is used by Gallagher in the spelling *ainigiacht*). An investigation into the various meanings of *aingidh* (M. Ir. *andgid*, from *andach*), viz. (1) 'sinful,' (2) 'malicious,' (3) 'fretful, peevish,' might help to throw some further light on *angadh*.

"**aradhain**": the 1752 edn. has *arraid*, which gives us the correct reading, *earráid*, and shows that in this case O'Reilly was right.

**celste, cealste**: in the phrase *ar ch. go = ar eagla go*. O'Growney heard the phrase *ar cheasta go*, 'for fear that', in the Irish of his native district in Meath, Archiv f. C. L., i., 158.

**cosgraim, consgraim**: Gallagher employs this word about seven times, writing it five times with the *n*, and twice without, and in all except two instances using it with an intrans. force, = 'I tremble, quake with fear.' Fr. Walsh apparently assumes it to be a dialectic use of *cosgraim*, 'I slaughter,' and for the hesitation between *co-* and *con-* he compares *cófhra* (recte *iomhra*; *cófra, córiha*, is a distinct word, and is not nasalised) and *cónra, comhgar* and *comhngar*. But these latter are only instances of the development of *cómh-* into *cón-*, and consequently can have no bearing on *cosgraim*, 'I slaughter.' This latter word, O. I. *coscraim* (*con-scaraim*), appears in Donegal and Mayo as *casgraim*, with the Connacht-Donegal change of *o* to *a* seen in *fosgadh* and some other words. Cf. *casgairt* = 'to strike; to thaw' (Quiggin); *dā cheusamh agus dā chascairt*, Gall. 183 (ed. Walsh, p. 157); *cascairt* = Lat. 'clades,' in a Northern sermon, Seanm. M. N., ii., 206; *tá an tír seo creachta casgartha*, and *bhí mé beagnach casgariha*, Mícheál

MhagRuaidhri (Mayo; Mac Mic Iasg., p. 29, Lúb na C., p. 18)<sup>6</sup>; *cosgairt* = to destroy, to spill (blood), to melt (of snow), Ml. O Máille (Galway).

On the other hand the Donegal *cosgraim*, 'I terrify,' can, I think, be clearly shown to be a descendant not of O. Ir. *coscraim* (which has however influenced it in more directions than one), but of a quite distinct word, *cumscaigim* (*cumhsguighim*), 'I shake, move' (trans. and intrans.). The *cumh-* of *cumhsguighim* was first altered to *comh-* on the analogy of other compounds, e.g., *go ndeachadar na dúile domhanda for comhsgughadh* 7 *for comhgluasacht*, 23 M 10, p. 75; *gur fhás crioth 7 comhbogadh 7 comhsguth a cnocaibh*, etc., *ibid.*, p. 76. An epenthetic *r* was introduced, probably through the influence of *casgraim*, e.g., *ag comhsgrudh agus ag méadughadh an chrábhaidh agus an teas-ghráidh*, Seanm. M. N., iii., p. 28. Here *comhsguighim* is used figuratively of causing mental emotion (much like *gluaisim*), = 'I excite, stir up.' Finally, *comh-* or *côn-* was shortened to *co-* or *con-*, probably on the analogy not only of *casgraim* but of such words as *musglaim*, *brusgar* in which the vowel before *sg* is kept short in Ulster, e.g., *co nar fhág cúirt gan chrithneadh, no halla gan bhriseadh, . . . no sith* (leg. *sidh*?) *gan chonsgradh*, H. 2.6., R. na L., fo. 62 ro; *consgradh* = *gluasacht chum aithrige*, 'to move (sinners) to repentance,' Gall., p. 50 (ed. Walsh, p. 42); *nach cosgróchtar le h-uathbhás an lae seo*, Seanm. M. N., ii., 206. This last example is typical of present-day Donegal usage, in which the literal meaning of the word no longer survives and its figurative sense has for the most part been narrowed down to 'I move to fear, I terrify.' Cf. the following from Craig: *chuir seo cosgradh agus crith-eagla ar an mhuilleoir*, Sg. Sgiurtha, p. 36 (and cf. p. 40, l. 2); *budh truaigh agus budh truacanta a gceól an oidhche sin: chuirfeadh se cosgradh air chroidhe cloiche a bheith ag éisteacht leó*, i.e. 'would move the heart of a stone (to pity),' Clann Lir, p. 26 (and cf. p. 23, l. 22).

**druighill**, only in the phrase *mur bharr druighill air* (ar mífhortún). Quiggin (p. 46) gives *mar bharr draoille* = "to cap all," and assumes that *draoille* = Dinneen's *dramhfhuihgeall*, which is most improbable. The real explanation is, I think, to be sought for in the expression *dlaoi mhullaigh* (cf. Quiggin, pp. 81, 131), lit. 'top wisp.' *Mar dhlaoi mhullaigh* is used figuratively as a synonym of *mar bharr*, e.g., *mur dhluadh mhullaigh ar a uaisle* ('por remate de su nobleza'), 23 M 3, p. 116. There would be a natural tendency to combine the two for greater emphasis, and it is but a short step from *mar bharr dlaoi mhullaigh* to *mar bharr draoi mhullaigh*, and thence to the stereotyped *mar bharr draoille*.

**duimhsidh** occurs twice with *-mh-*, four times with *-m-*, and always in the phrase *duim(h)sidh dorcha* (once, *dorcha duimsidh*), applied to a prison or the grave or to hell. It is probably a petrified survival of an oblique case of *duaibhseach*, a word which would be a suitable companion to *dorcha*: cf. e.g., *tres an [c]eó nduaibhseach ndorcha*, Ir. Texts Soc., i., p. 74; *a-ndún bhróghach dhuaibhseach ifrinn*, Rev. Celt., xxiii., p. 12. In Scurry's translation of Manni's 'Four Maxims' (p. ix., 1825) I find *a bpriosun dhuimsighthe dhorcha ithfrinn*, but Scurry was far from averse to using mere book-words, and the whole phrase was very probably plagiarised from Gallagher (cf. ed. Walsh, p. 168, l. 12).

<sup>6</sup> In Mayo *casgairt* has also the meaning "sleet" (Mac Mic Iasg.). This I take to be a variation of *clagairt*, 'heavy rain,' under the influence of *casgairt* = 'thawing.' *Clagairt* itself is a form of *clagairt*, *clagar*; for a similar interchange between *-s-* and *-sg-*, cf. O'Begley's *gliosgar* (s.v. 'gingle'), for *gliogar*.

**fulleachtach**, in *nios fuileachtuidh no na leomhain*, 'fiercer, crueller, than a lion.' Cf. *an fial-fhear fuileachtach tréan* ("spirited, noble-blooded"), in a Donegal song, Cloich Cheann Fhaolaidh, 2nd edn., p. 14; Scotch *fuileachdach*, 'bloody, sanguinary.'

**leannán peacaidh**, ".i. lorg peacaidh." The correct meaning is 'favourite sin, sinful habit.' Besides the instances in Gallagher cf. Donlevy (1742), p. 296: *dó'n mhuintir ag a bhfuil droichchleachtadh agus leannán peacaidh*, transl. "for those who are in habitual or customary sin." So *leandín peacaidh*, Sermons, 1711, p. 48. So in Scotch Gaelic: cf. Mac Eachen's *Cath Spioradail*, 2nd edn., p. 15, *tha an giomh no leannan peacaidh a thug as an rathad e a' cur oillt air* (in English: "he condemns that passion or criminal habit which occasioned his fall"); *nuair a bhitheas . . . leannan peacaidh ri smachdachadh*, *ibid.*, p. 13.

**mí-stáidh**: Gallagher twice uses this word:—*na sráidionna ghlanamh agus gan ní ar bith bheth ansa ród chuirfudh míostáidh air an bprionsa so*, ed. 1752, p. 89; (so far from thanking them) *sé dubhairt sé leo, lán do mhíostáigh, gan é féin*, etc., *id.* p. 62. Seán O Neachtain also uses it twice in his translation of Segnari's 'True Wisdom'; *an duine na namhuid ag Dia et a míostadhagh ag Dia*, *ag sluaigh neimhe uile* (H. 4. 23, p. 24), where the English version, as published in Cork, 1813, has: "while being an enemy to and hated by God, and all the heavenly host"; *go tíubhra so míostá co mór sin dhuit ar an uile ní nach bhfuidhe tú solás ionn ní ar biotí acht ionn*, etc. (*ibid.*, p. 100), which corresponds to the English: "which giving you an aversion for all other things, may make you find no delight henceforth but in," etc. In the Sermons printed in 1711 the word occurs at least once (p. 6): *biaidh . . . ar nuile mhíósdaidh a naghaidh creidigh go hiomlán ar natharradh*. The above instances, taken in conjunction with their contexts, show the meaning of *míostáidh* to be 'aversion, repugnance, dislike.' In Co. Mayo *míostainnc* has just the same meaning, and appears to be the local form of *míostáidh*: see Timony's 'Targaireacht Bhr. Ruaidh,' p. 13, l. 19, and Mac Mic Iasg. etc., p. 29 w. The Scotch *stá*, 'good, profit, advantage,' and *mí-stá*, 'harm, evil,' may be connected.

**sgíúralm**, pp. 76, 80, 95, 96 (these are the correct ref.). In only one of these instances has *sgíúraim* the meaning 'I scourge,' viz., p. 80, *cia go sgiúram sinn, ní sgriosann sinn*. In the other three the meaning is 'to scour, cleanse,' e.g., p. 95, *nigh agus sgiúr a choinsias le trom-dheóraibh na haithrighe*. Cf. for this sense *sgíur, nigh, agus glan d' anam*, Seanm. M. N., ii., 182. For the meaning 'scourge,' cf. *ibid.*, pp. 214w, 216 (ll. 9, 23). Ct. (in the v.n.) the forms *sgíúrsáil*, *ibid.*, p. 221; *sgíursiudh*, Gall., p. 204 (=W., p. 176).

**tobhalm**, pp. 20, 47, 89, 90, 115. (For *thaoibheochadh*, p. 47, read *thoibheochadh*). Dinneen's *tobhaim*, older *toibhghim*, 'I levy, I cause to be paid (to myself),' is unquestionably the same word; but Gallagher's usage (*tobhaidh se onóir damh*, = 'it merits honour for me' it causes honour to be paid to me') is uncommon. Exactly parallel is the double usage of the much commoner word *tuillim*: (1) *tuillim onóir* = 'I earn, or merit, honour (for myself); (2) *tuilleam sé onóir dam*, 'it merits (wins, earns) honour for me, brings me honour.' In the Sermons of 1711 *tobhaim*, or rather *tabhuighim*, is frequently employed in both senses, e.g., *nac[h] ar thab[h]aidh aonduine riamh deaghainm dhó féin san tsaóghal*, p. 19; *nach bhfoigheomadh ní ar biotí lé na shíothcháin do thab[h]ach dhúinn acht fuil a aonmhic-féin*, p. 139, and so pp. 7, 16, 18, 21, 30, etc. Cf. also Rev. Celt., xxiii., p. 20, *aithrisim dhuit go fírinnech gur-ab tú as mó tabhadh na bpianta dhúinn* where *thabhuigh na pianta* seems an obvious correction. *Tabhuighim* is still in use in both senses in Donegal (= (1) 'I earn'; (2) 'I cause, bring about'): see Dinneen, s.vv. *tamhuighim, tamhughadh*, and Quiggin, p. 57. T. F. O'RAHILLY.