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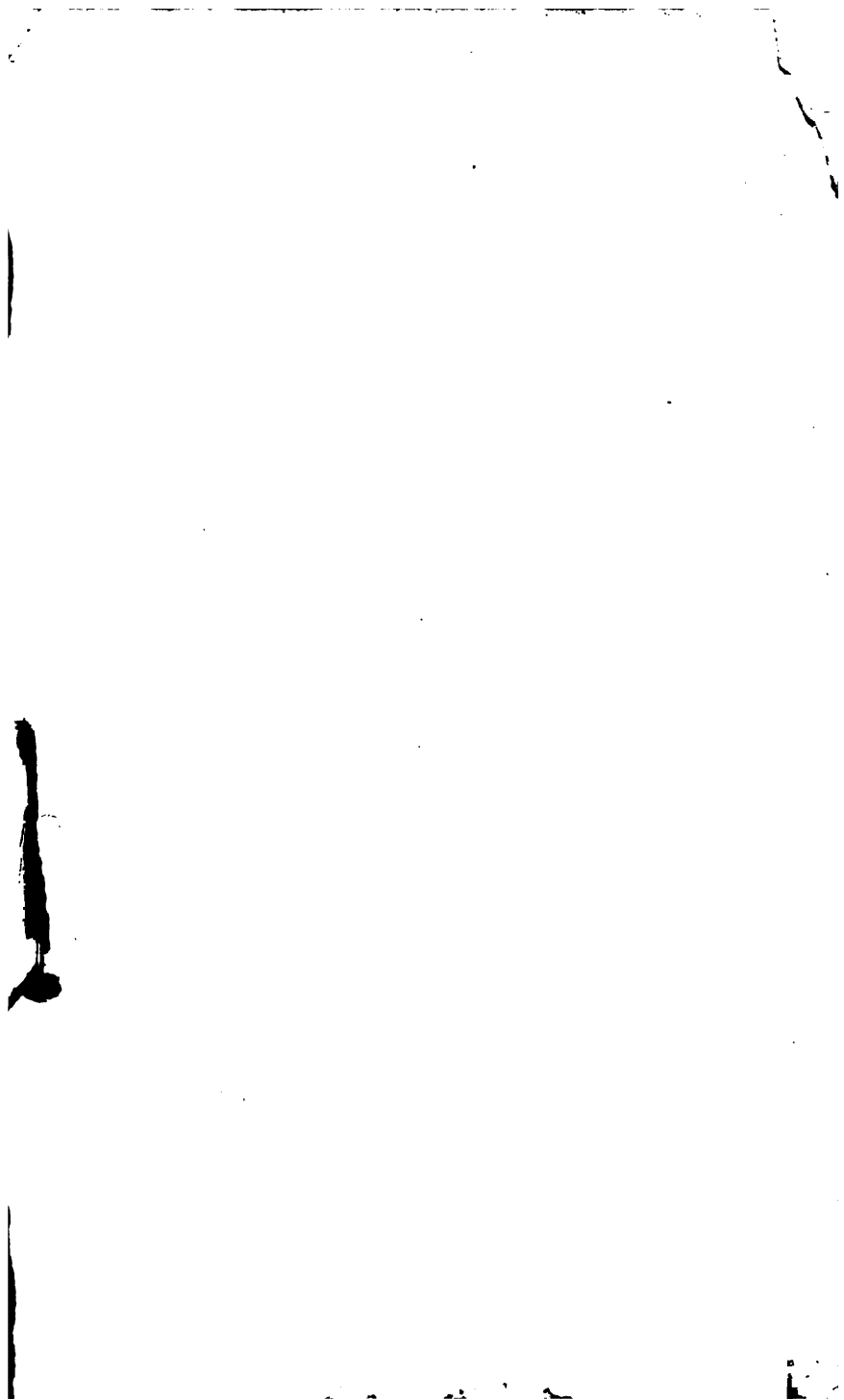


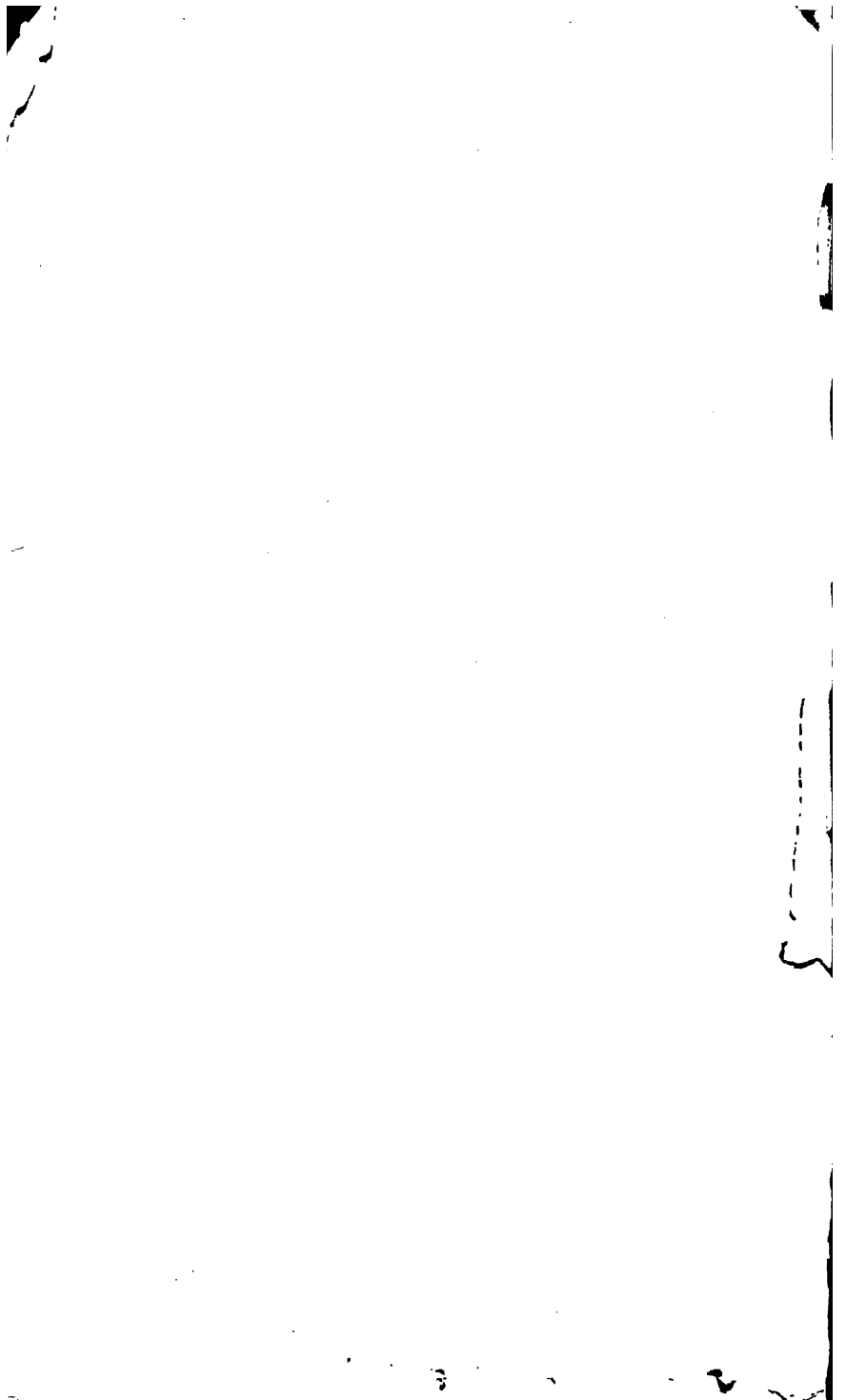
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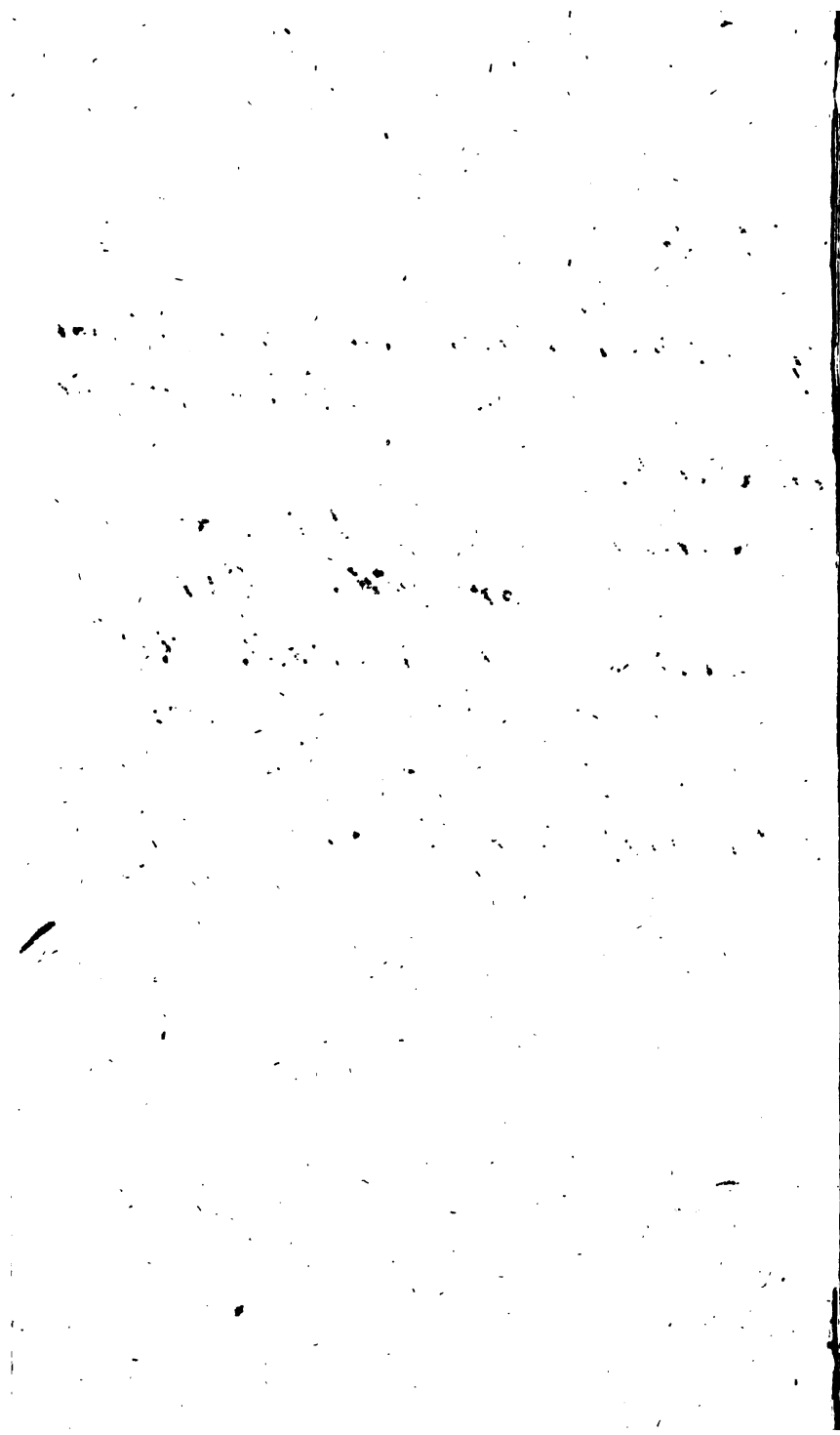


Ch. &c.

omnes hominum qui esse Primas
omnium rerum volunt,
ec sunt.

Trentii Conc. Act 2. S. 2
Var. Ed. P 192.

See Lexicon; title Wales, &c &c,
in the second Dictionary where
Wales occupies twelve pages - the
Celtic (not) six lines.



THE
O R I G I N
~~of the~~
LANGUAGE AND NATIONS,
 Hieroglyphically, Etymologically, and Topo-
 grafically DEFINED and FIXED,
 After the METHOD of an
 ENGLISH, CELTIC, GREEK AND LATIN
ENGLISH LEXICON.

TOGETHER WITH
 AN HISTORICAL PREFACE,
 AN Hieroglyphical Definition of CHARACTERS,
 A CELTIC General GRAMMAR,
 AND
 Various other Matters of ANTIQUITY:
 Treated of in a METHOD ENTIRELY NEW.

By ROWLAND JONES, Esq;

Of the INNER TEMPLE:

Celch is the Mother Language of most part of Europ

And God said, Let us make man in our image, after our likeness. Gen. i. 26.

So God created man in his own image, in the image of God created he him, male and female created he them. Ver. 27.

And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen ii. 7.

And out of the ground the Lord formed every beast of the field, and every bird of the air, and brought them unto Adam to see what he would call them, and what Adam called every living creature that was the name thereof. Ver. 19.

The ancient Briton *Μελιτην ἰσταν.*

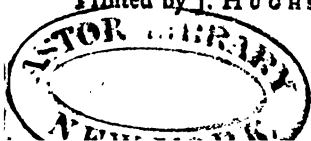
the first & most ancient
alone upon Earth.

} Preface p 27.

L O N D O N :

Printed by J. HUGHES, near LINCOLN'S-INN-FIELDS.

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NOV 20 1961
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P R E F A C E.

THE following sheets being taken from the first rude draught of a work compiled during a short recess from many years close application in business, will not, I am sensible, appear before the public in a dress or form suitable to the taste of the learned and polite reader; nor perhaps without other imperfections, from its being upon a plan and of a construction intirely new. However I have still some room to hope that the nature and design of the work will in some measure atone for any such defects with the candid and judicious reader; for an attempt towards restoring and fixing the ancient language, origin, and antiquities of the Celtic nations will not, I imagine, at this time, be deemed of little concern or utility to the public. If I could suppose myself more capable than the public of pointing out the many advantages accruing from a work of this nature, I might here give a detail thereof; but as that cannot be the case, I shall decline the unnecessary task, and hasten to the execution of what I have undertaken; hoping for the protection of the public, so far as the merit of the work will admit of; and submitting it in general, to their opinion, whether the illustrating, defining, and fixing the ancient language, origin and antiquities of the prisocial Cumbri, the gallant Galli and the primæval Celtes, with natural precision, will not accumulate honour, glory and dignity upon the Cumbri-Galli-Celtes, aid the operations of the human understanding, and tend towards the advancement of learning in general, or at least to the restoration of ancient knowledge; and as the confusion of language was productive of great disorders, disputes and disunion amongst mankind, it is to be hoped, that a step towards restoring their ancient language and antiquities may be a means of reconciling and reuniting such of them at least, as have sprung from the same root, and branched on the same stem, like the Cumbri-Galli-Celtes, who appear to be the fathers, or founders of the first nations of Asia Minor, Greece, Italy, ancient Gaul, Germany, Britain, Ireland, and most other countries of Europe.

The work in which I have engaged being to investigate the ancient language, as well as the origin and

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antiquities of the Cumbri-Galli-Celtes, naturally leads me, in the first step, to take a view of the different notions and opinions, which have prevailed amongst mankind touching the origin of speech. Human language has been considered by some, as nothing more than that of the Hottentots, which they supposed to be mere inarticulate sounds; others, with Mr. Lock, imagined, that it consisted only of mere arbitrary sounds, without any connection with nature. The ancient Romans fancied the origin and progression of language, to be the effect of chance, conveniency, or necessity; many of the ancient Greeks have with the divine Plato conceived language to be from divine inspiration; to which opinion many Christians and all Mahometans have adhered; but the prevailing general opinion at this time, in the Christian world, seems to differ from them all; for though they in some measure admit speech to be an immediate gift from God to the father of mankind, yet they assert that that gift was nothing more than making Adam sensible of a power, with which he had been indued to form articulate sounds, by which he might express his conceptions, but that God left the arbitrary imposition of those sounds to mankind; who have attained the use of speech, by a gradual invention of arbitrary sounds. As I have engaged in this work, to shew the original formation and construction of language, I shall postpone the making of any remarks upon those points, till after I shall have defined the nature and origin of language; to which end I shall begin with shewing the nature and significancy of the Celtic characters and letters.

Of Letters and Characters.

The character and letter o, being the alpha and omega, and as the indefinite circle of time and space, comprehending all nature, as well as all characters and letters, stands foremost in my alphabet. This character and letter in a more confined sense in the composition of language, seems to be a particle, representing a globe, the sun, a wheel, &c. in a primary sense, as the shape and figure of the character has some affinity or likeness to the objects themselves; and in a secondary sense, motion, heat, light, &c. as they are qualities belonging to the several external objects which this character represents; when it happens to be the only vowel in a particle or word, other letters are added to shew what kind of o it stands for, as in the Celtic word ol, all, the l is joined to express it to be the o extended, which will be farther explained under the letter l; but when an o stands by itself, it is either an interjection or a preposition, as o from, because the sun is

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at a distance from us; o, a note of admiration, because the sun is admirable; o is also a note of abhorring, which is the same as to say move from or away; but the more natural sound of this letter seems to be the note of admiration, which sound seems to be peculiar to man, as if he alone of all animals was to look upwards, from a, which is the first natural note of other animals; and in the Celtic it ought to be sounded like the English and Latin o; the w standing in the Celtic in the place of oo, ou, and the great o, and the w before made use of to express every admirable being, as God, man, animals, and other existences, as appears in the lexicon. The o also expresses the number which comprehends all numbers, and was so formed from its containing the several parts of the creation, &c. as appears in the lexicon under the several words which make up and express the several numbers to the number ten.

The letter i stands next in my alphabet, and which by its long stroke represents a line, and by the dot over it the sun, or light, that is, length or a line to the utmost bounds of sight; it is therefore made use of to express height, fire, a finger, firmness, &c. as appears in the lexicon, and as a line reaching to, it also stands for the preposition to, and for the pronoun me, as an upright figure like a man, a post, &c. It ought to be sounded like the Greek i, or the English and Latin i in the preposition in. Of this letter was composed the Celtic vowel y, that is, ij, which therefore is an attendant upon i, and a letter of sound only, but it enlarges the expression and the sound of the character i; and though it has two different sounds, they are both long, and mostly like the u in the English word but, and sometimes like i in him, but never as the i in like. The consonant j is no Celtic letter, but its sound is articulated by the particle si. The letter i also expresses motion, as the first natural cause of fire, though God alone may be said to be the efficient cause; hence it came, together with its auxiliary y, to express first, one, the first day's work at the creation, number one, &c. as appears in the lexicon.

The figure of the two characters a and e should be æ and ε, and they seem to be nothing more than a division of the globe o, or the elements of earth and water; the a is inclosed by the long stroke, but the ε is left open, resembling a double c, or action, to represent the water under the earth springing upwards, and forming the water above the earth. The letter a having the consonant r or r added to it, makes the Celtic ar, earth, or the a, or the founding a; for the r is a letter of

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found only, formed out of the letter p, with an s added as a tail to it, signifying that it is a sound upon p, which expresses things and parts, as will appear in the lexicon under the words Res, Peth, a Thing, Matter, &c. but the r may perhaps resemble the mouth of an animal uttering sound; hence r stands in the Celtic for the particle *the*, as what sounds is and *the* is the same as an existing thing or being. When a stands alone it is a conjunction, and of the same signification as the English *and*, and it ought to be sounded like the a in the Latin word *ad*, or the English *at*, but when it requires a longer, or graver sound it ought to be circumflexed, as in the word *âr*; otherwise it will be ar, upon, formed from *âr*, because we are upon the earth, as in the word *Arârat*, which in the language of Noe signifies returned upon earth, as it does in the Celtic, as compounded of ar-âr-at. The e has also the letter r added to it, to express the element of water, to which the letter b, signifying life, being also prefixed, the Celtic word *ber* for spring water was formed; er is also of the same signification as the English preposition *for*, but of itself it is a privative letter, frequently an attendant upon a, but never to be put for y, *the*, as in some lexicons; it ought to be sounded in the Celtic like the Greek epsilon, and the Latin and English e, and the aspirate h may be added to it when it happens to be the radical letter, or requires a long sound.

The letter c, as the half of o, signifying motion, expresses action, to which a being prefixed, the Celtic term ac was formed, to express the action of a, or action in general upon the earth; wherefore most Celtic words, especially those of action or the verbs partake of this term, either in their radical or terminative parts, though the a be frequently dropped, more particularly when a vowel follows the c in compounded words, as in the word *ci*, chief or first, which is a compound of ac-i, the action of i or the sun, that is, the first motion; the c also in many words appears as ch or ex, g or ng, which are its auxiliary consonants. The letter c, by virtue of these auxiliary consonants, varies and inflects, so as to express the cases, genders, numbers and persons, as well as the sounds of grammar, according to the pronoun or prepositive particle; as for instance, the word *ci*, signifying a dog, probably from his being the first animal brought before Adam to be named, (the words in the text, to see what Adam should call the beasts and birds, signifying to oversee, or in some sort to instruct) which in the nominative case singular is *ci*, and in the plural *cwn*, inflects thus, *i-chi*, her dog, *i-gi*, his dog, and *fy-ngi*, my dog; but *gast*, a bitch, formed from *ci-as-it*, it is a female

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a female dog, drops the initial consonant in the cases, as o-ast, from a bitch, at-ast, to a bitch, and or-ast, out of a bitch; and though the Celtic in fact needs but few grammatical rules, it may be proper here to observe, that the variation of the initial consonants are only betwixt those of the same organ of pronunciation, as gutturals with gutturals, aspirates with aspirates, dentals with dentals, labials with labials, and linguals with linguals; and that in the Celtic the figure of the character invariably determines the sound of the letter; but in many dialects of it the pronunciation varies so as to change a consonant from one class into another. The g is an assistant to c in expressing the lower kind of actions, as birth, growth, &c. whence it was shaped like a sheaf of corn, a bundle of faggots, &c. tied up at the middle. The sound of c in the Celtic seems to have been formed from the cracking of any thing, it being always to be sounded like a k, which is no Celtic letter, but the soft sound of the c before the vowels e and i in the English and Latin are in the Celtic expressed by the letter f; and its auxiliary consonants g, x, and ng, ought to be sounded as follows, viz. g as g in the English word give, the x or ch like the Greek x, or the guttural and palatal wh in the words whirl, why and when, and the ng like the flowing particle eng, in the word England; and though the character x has been made use of in the lexicon in the Greek and Celtic for the ch or x, it stands for and ought to be sounded like the eh, the English wh, or the Greek xi or chi.

The vowel u seems to be a compound of a double i, having the force of y, and a c, signifying action at the bottom, but open at the top, and without the dot of i, to express that the action is to be infinitely upwards; whence it was made use of to express up, height, one, universe, and invisible qualities and beings, as the double or uu does God, man, animals and beings; the u like the i in the English word him ought always to be sounded long, and the w like the English oo, or as a note of admiration.

The letter b is an i with a c or action at the bottom, and open at the top without a dot, shewing it to be the action of i upwards, and not downwards, like the letter p, to express dead things or parts of matter; whence the letter b expresses life, food, bread, beings, spring, &c. as a consonant; it ought to be sounded alike in all Celtic dialects; it has m and f for its attendants or auxiliary consonants, as in the inflection of the Celtic bara, bread, into fy-mara, my bread, and ith-fara, thy bread; but b is sometimes an auxiliary of p, as in

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pen, an end, high end or a head, i-ben, to the end, and fy-nhen, my end or head.

The letter *d* in its primary signification is a privative one, as having its action reversed of *b*, as if *d* and *b* had been an *i* and an *o* put together thus, *db*, and again divided into two equal parts, the one to express an affirmative and the other its negative; whence this privative is made use of as a consonant to express God, darkness, without, nothing, and various other ideas privative of action, life, light or sight. It is founded alike in all the Celtic dialects, and it has *dd* and *n* for its auxiliaries, as in *diw*, God, *at-ddiw*, to God, and *fy-niw*, my God; the *dd* is to be founded like the *th* in *the*; it also inflects into *th*, which should be founded like *th* in the English word with.

The letter *m* or *M*, from its shape, seems to represent hills and dales, and the waves of the sea, and as a consonant serves in composition to express earth, sea, about, mother, &c. in its primary sense, and in a secondary signification, death, greatness, dumbness, a mule, a wall, mountain, myriad, &c. it has no particular sound in the Celtic; but it has the letter *f* for its auxiliary, which in the Celtic supplies the place of *o*, and has a labial hissing sound like the English and Latin *v* consonant, which is *af* Celtic letter, and its inflection is as from *mam*, mother, to *i-fam*, his mother.

The letter *n* seems to be a diminutive or negative of *m*, as *d* is to *b*, and so it is made use of in expression, as in the words unseen, not, heaven, night, a nest, &c. It has no particular sound in the Celtic, nor any variation, but it is an auxiliary of *d* and *f*, as appears under the explanation of these letters.

The letter *τ* is an *i* without a dot, with a *c* at the top of it, shewing it to be shut or covered at the top, and that the action is downwards; whence it is made use of in composition to express the sky, the horizon, a temple, a thatch, a covering, and whatever resembles them in any respect between *a*, the earth, and *t*, the sky, as appears by the Celtic word *at*, to, which is compounded of *a*, the earth and *t*, the sky, that is, from the earth to the sky, and so in many other parts of the lexicon, where this letter is more fully explained. The radical or initial *t* changes into *d*, *n* or *nh*, and *th*, as in *tad*, father, *i-dad*, his father, *fy-nhad*, my father, and *i-thad*, her father. The *th* always sounds like the Greek *thetu*, and the *th* in the English word thin; but the *t* alone has no particular sound in the Celtic.

The letter *p* is an *i*, with a *c* at the top, and the reverse of

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of *b*; to shew that the action is downwards, and that it is first up at top; whence it is made use of as a divisor of *t*, and thence expresses all parts or things under the sky, as are of a more material and particular nature than what are expressed by *b* or *er*, as a part; a particular thing or kind of matter, a pair, a person, the end, head, first, how many, &c. but see the lexicon under the words Matter, Part, Thing, &c. It changes in the initial thus, pen, the end, i-ben, to the end, fy-mhon, my end, and i-phen, her end or head. It has no particular sound in the Celtic, and its variation into *ph* sounds like the English *f*, as does the Celtic double *ff* in the word *ffon*, a stick; but the Celtic single *f* has a labial lisping sound like the English and Latin *v* consonant, as in *fôn*, a stem, root or stock, formed from the inflection of the radical *bôn*, which inflects into *môn* and *fôn*, so as to express in a stock, and from a stock, as does the radical *Brigia*, a country so called; into *Mhrigia*; in *Brigia*, and *o-Frigia* from *Brigia*; to the loss of these inflections, and the want of gutturals; may in a great measure be imputed the great confusion in languages, and the mistakes of etymologists in defining names; as for instance; Herodotus could not tell why the Briges were called *Brigians* or *Phrygians*, as they were in or out of a particular country.

The character or letter *L* is compounded of the upright *i* to shew length, and a plane or superficial *i* or line, to signify breadth; it might have been made like a *T* reversed, if the opposite side of bodies, or all the parts of the globe had been visible or discovered. It seems to express extension, as in the Celtic words for space, place, less, a yard, the ground, the floor, a line, a breadth, an army, a family, a flock, &c. but a double *ll*, for the sake of the natural aspirate sound, is made use of in the Celtic for the radical, which inflects into the softer sound of the single *l*, as in *lle*, a place, *o-le*, from a place, and *i-le*, to a place. The single *l* is founded like the liquid *l* in the words *mula* or *mule*, but the double *ll* is to be founded like *lh*, as if *l* was prefixed to the English word *hiss*, and founded without the *fs*.

The *h* is an aspirate compounded of *i* and *s*, and it ought to be founded like the *h* in the English word *hiss*; and it may be made use of with an *e* to express a long *e*, but a circumflex might answer that purpose as well.

The letter *s* or *os* is a letter of sound, formed probably from the flowing motion of the waves of the sea, and founded like their hissing sound; which in the Celtic is *sio*, and *si-au* is the sound of water; whence probably the word sea.

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The κ, ϙ, υ, χ and ζ, being no Celtic letters, their several sounds are expressed by c, cw, f, cs, and s, and if the ancient Romans had not the letters ff, g, k, q, x, y, and z, as seems to be proved by Dausquius, how is it they had not their letters, as they are said to have had their language and origin, from the Greeks, but of this elsewhere; for I must proceed next according to my plan, to explain the formation and significancy of particles, in order to confirm the explication given of characters and letters, and farther to illustrate the original composition of the Celtic language.

Of Particles.

The orderly method and propriety in the composition of the Celtic language farther appears in the following definition of the Celtic particles, viz. ab by inflection from ap, is a compound of a-p, or a, the earth, to the top of p, the sky; whence it became an expression for from, and an offspring or a son; and also as p is a divisor of a, it signifies a part, a thing, &c. ac is explained under the character c, to signify action; ad, for at, to, is a compound of a, the earth, and t, the sky, that is, from the earth to the sky; ag is the same as ac; ah is an a high, or an interjection; al is a extended, that is, upon, or on a, the earth; am is about, or the place or country about; an is a negative particle formed of a-ni, that is, a no, or negative; ap is explained under ab; ar is explained under the letter a; as, is from a-s, that is, a merely sounded, which signifies low; at is defined under the particle ad; au, in a secondary sense, is water, but primarily from a-u, a spring out of a, the earth; eb, without, from the privative e and b, life; eg is the same as ag, or a, in action, or the earth growth, as under the word shoots; el, out of or below extension, or the surface of the earth; em is the same as ym, which see in the lexicon; en is ancient, heaven, &c. being an e negative or unseen; er is from e, water, and r, the; es is low, as the water is deep or low; et is the same as yet, and, &c. that is, from e to t; eu is from e-u, water springing up; ib is a transposition of bi, and signifies a termination, as the reverse of b; ic is the same as ig; id is the same as the Greek verb ideo, to see, and it is a compound of i-di, an action privative or unseen, thereby expressing the internal sight or thought; but see di; ig is i-g, or i, in action, as fire, heat, &c. il is l extended at the dot of i, signifying light in its primary sense; im is a privative particle, or i mute or dead; in is a negative particle, or i negative, tho' n is made use of as a positive consonant to express heaven and all invisible beings or existences;

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iffences ; ir is the founding i, or the founding fire, or the fire, for what founds is ; hence this particle is made use of in composition to express fire, heat, anger, &c. it or ith is from the verb id by inflection ; iu from i-u, is the springing i, whence it is made use of in composition to express action, as will be shewn in this preface, when the verbs come to be explained ; qb for ap is from the part ; och is the same as the interjection oh ; or oh fie, as appears in the lexicon ; od is the same as os, if, and it is a compound of o-id, as os is from o-fi, both signifying it is from, or it is action ; oe is the action of. e, water, to which an r being added, makes the Celtic oer, cold ; og is great, probably from the action of o, the sun ; oi is the o high, by way of a note of admiration ; ol is after, and compounded of o-il, from the light, a person walking after another being out of the light ; on or oni is if not ; op is from the part ; or is a border from o-r, the o or circle ; os is explained under od ; ub is the same as up, softened by inflection, and it is a compound of u-p, a springing to p or the sky ; ux is higher, or the action of u ; ud in a secondary sense is the howling of animals, from u-id, it is the animal ; ye or fe comes by inflection from the Celtic be in ber, spring water ; whence the Latin ver, a spring ; uff or huff is from u-ef, he is high or bold ; ug is the same as ux, higher ; ui is from w-i, the man or animal is high ; ul is sometimes used for ux, higher, that is l or extension at the top of the springing u ; um is u mute or dumb ; un is from u-n, an u negative, that is, no spring or action, and therefore used in composition as a negative particle, but in the Celtic it likewise expresses one, as has been defined in the lexicon ; ur or wr an animal or being, as an ox, man, or a being of a superior nature ; us from u-li, it springs, or it is a springing thing ; whence in the Celtic it is made use of as an expression for chaff, as úd is from u-id, of the same signification, and both these terms also signify growing corn ; wy or uy is an egg, from w-y, the animal ; ba is from bi-a, the earth animals, and signifies also the cry or calling of sheep ; see the word Bala in the historical part of the lexicon ; be in its most general sense is the same as pe, a part, from whence it comes by inflection ; but it may be observed here, that the e has no other signification in this particle, than to give the letter p a proper sound, as will appear in the lexicon, where the letter p is explained, as signifying a part, a thing, &c. without the addition of any vowel, and it further appears that this letter existed before language ; bi signifies life, food, being, &c. that is, an active b ; bo tho' frequently standing as a radical particle, the vowel a is to be understood

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as prefixed hereto, as in *bōa*, a stem, which is a compound of *ab-ion*, from *lon*, or *Japhet*, and *Boi*, the *Boians* or *Bavarians*, who at first were settled with, and a part of the *Cumbri* of *Italy*, is compounded of *ab-io*, from *Japhet*, or the sons of *Japhet*; whence the *Celtic* *bonedd* for nobility; it also stands for an animal, by a contraction of *bi-w*; *ca* is to surround or inclose the earth, and it also transfers itself in composition into *ca*, to keep or to shut; *ci* has been already explained under the letter *c*; *co*, tho' standing in words as a particle, is a contraction of *cau*, to shut or inclose, or of *ci-u*, men or animals together; but an *a* or *ae* is to be understood to be prefixed to signify action; *cu* or *cy* signifies together or first, as has been already explained; *da* is good, from *id-a*, it is the earth; *de* is an attendant or *da*, to express the numbers, &c. it is also an assistant to the privative *di*, which is from *d-i*, without action; see *d* explained; *du* is dark, from the privative *di*. It being not very material here to explain the particles formed with the letter *ff* or *f*, I shall only observe thereupon, that it is one of the letters that springs from the radical consonants, as if God Almighty had indued Adam with the knowledge of the radicals, with a power of inflecting them, so as to increase his language, as his understanding should from experience be enlarged; the letter *g* is likewise an attendant upon *c*, whereby words have been greatly multiplied, as in the word *geni*; which is from *ag-in*, acting in or to be borne; *ha* is an interjection of rejoicing, formed of *hi-a*; from the earth; *h* is also an aspirate to the letter *e*, as in *heb*, without, but *e* being a privative letter, it should not be made use of with an *h* only, to express a positive thing, as in the English word *he*, which ought to be *hi*; it is also joined as a consonant with an *i*, to express height, whence *high*; *ho* is an interjection of calling, from *hi-o*, from *high* or *far*; and which sense it retains as a particle in composition, as all other interjections do when joined in composition; hence it appears that interjections make up a considerable part of our language; *hu* or *hi* is *high* or *bold*; *la* is *al* transposed, and in its primary sense signifies *high*, *up*, *above*, &c. as in *law*, a hand, from *al* or *la-w*, a man's upper part; but in a secondary signification it means *powerful*, *strong*, &c. *le*, a place, is from *l*, extension, and the privative *e* to give it a proper sound, so that this letter and the *p* may be called vowels as well as consonants; *li* is also a transposition of *il*, a particle formed of *i-l*, or *i* extended, signifying *light*, or the rays of light; whence it came to be made use of to express a multitude, a nation, army, &c. and from thence again in a secondary sense, it is made use of to express a great power, strength, force, &c. *lo* assists

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le as lu does li, as appears in the lexicon; ma is a transposition of am, about, or the country or place about, from whence it became an expression for mother in the Celtic, the being the earth of animals, as pater and its inflection father, are part earth, in their primary sense; ma signifies mi ord, as e is attendant upon i, and as an auxiliary to a, it also signifies possession; mo is frequently a negative particle, as being composed of am-o, out of possession or existence; mūd or myd, from m-id, signifies that it is m, mute or dumb; na is not, or a negative particle, composed of ni-a, no earth or matter; ne is heaven, probably from in-e, a privative existence, or a place unseen; but see the lexicon; ni is also a negative particle formed of in-i, upon i, that is, out of sight; but see the lexicon for another explanation; no is frequently made use of as na, but it is a compound of in-o, out of existence; pa is a part, from p-a, a part of the earth; pe is the same, from p-e, part of the water; pi is a point, or p high; po is ap-o, from the sun; and therefore as in the Celtic, poeth, it expresses heat; for poeth is a compound of po-ith, it is heat, or from the sun, is inflecting into ith, or eth; and pu and py assist pi, as in pūr, pure, which is a compound of ap-ir, from the fire.

Of Verbs.

Having thus shewn the formation of particles of two letters, by way of a specimen, it seems sufficient to refer the reader to the lexicon for farther explanation of particles, syllables, and words; but in order to render the work more serviceable, I shall proceed on in this place to explain the Celtic grammatically, as well as rationally; and first of the verbs or words of action contained in the Celtic language. The ancient Celtic language has only the following verbs or words of action; except those formed of substantives in conjunction therewith, namely ac, which has been already explained, as signifying the action of a, the earth, that is, action in general, c being a part of o, which expresses motion, from the sun's motion, &c. ai or hai aspirated, that is, from a, the earth, to the top of i, and in Wales they still cry out hai, and in England hie, in the action of driving cattle, &c. whence the Celtic aeth, he went; id is a verb signifying it is, it seems or it is seen; iu has been already explained, as signifying the springing i, or i active; idiu is also a verb compounded of id and iu; mae is also a verb formed from am-ai, signifying it is about or in action; o also moves in expression as a wheel does upon the ground, as appears in the lexicon; sh in the Celtic signifies it is, it seems, or it sounds, and was formed from the hissing sound of the waves, therein expressing

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ing existences from sound, as id does from seeing; but it must be here observed, that there are no verbs, words, or expressions formed agreeable to the nature of smell, taste, and feeling, but these sensations are expressed by words framed from external objects; nor are colours expressed any otherwise than by a different privation of the general term light. Those the grammarians would call irregular verbs; but by being joined to nouns, pronouns, prepositions, &c. they form all the verbs in the Celtic language, and all its dialects, as un, one, makes uno, to unite; cyd, together, makes cydio, to join together; egin, shoots of corn, &c. makes eginno, to shoot up; glan, clean, makes glanhai to cleanse; ub, up, with an ax, for an ac prefixed, makes axub, to save or support, the particle verb ac, changing by inflection from ac into ag, ax, and ang, therein answering several of the rules of grammar.

Of the Celtic Cases.

The cases in the Celtic are also formed by the inflection of the consonants, as ty, a house, or fy-nhy, my house, make i-di, to a house, o-dy, from a house, and yn-ty, in the house.

Of the Numbers.

The numbers of nouns are expressed either by numerals, or with an addition of some of the above-mentioned verbs by way of a termination to the noun singular, where it is neither anomalous, as guartheg, cattle, or want the singular number, as tad, father, and ty, a house, make tad-au, and tai in the plural, by adding au and ai; cyn, a wedge, makes cynion, by adding the i-o-n, the high firmament o, or the sun; léf, a voice, makes llefoedd, and llef, a place, makes llefydd, from the verb id, by inflection of the d into dd, whence also the plural terminations od and edd; ag, eg, og, and ach are also made plural signs from the inflection of the verb ac; the plural is also formed by changing the a into e, its auxiliary, as caseg into cesig, or ei, as march, a horse, into meirch; and there are many other signs of the plural number formed from changing the radical vowel into its auxiliary vowel, as a into e, which may be seen in the lexicon; and many of the Celtic nouns being formed in the plural number, un, yn, or en, signifying one, were added to form the singular number; but as it seems unnecessary for me here to observe any farther upon this head, I shall go on to explain the genders of nouns.

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Of the Genders.

Tho' there may be found five genders of nouns in the Celtic as in the Latin, yet they seem to me to be more properly reducible to the masculine and feminine only; distinguishable by the feminine gender having the particle *as* or *es* signifying less or lowest, and sometimes the diminutive particle *en* for a termination; and also where the radical mutable consonant, having the particle *y* set before it, changes into one of its auxiliary consonants, as *dynas* a woman, formed of *dyn*, a man, and *as*, lower, which not only ends in *as*, but having a *y* set before it, it also inflects into *y-ddynas*, the woman.

Of Adjectives.

Nouns adjective are formed by adding to the substantive the following particles, viz. *aid* or *aidd*, *gar*, *ig*, *lid*, *og* and *us*, as *osn*, fear, makes *osnus*, fearful; *glaw*, rain, makes *glawog*, rainy; *dyfr*, the plural of *dwr*, water, makes *dyfrlyd*, watery; *fwrn*, a furnace, makes *firnig*, fierce; *gafael*, a hold, makes *gafaelgar*, holding fast or stickling; *morwyn*, a maid, makes *morwynaidd*, maiden-like, and *arian*, silver, makes *arianaidd*, belonging to silver; but these terminations are in fact nothing more than the abovementioned particle verbs, added to the substantives by way of a termination, in order to express action, instead of being prefixed as they are to the nouns for forming of verbs. The genders of nouns adjective are masculine and feminine, the former is the noun in its radical state, but the latter is the same word changed from its radical consonant into the auxiliary one, as *da*, good, into *dda*; and also by changing the radical vowel into an auxiliary or privative one, as *i* into *e*, in the word *melyn* yellow, into *melen*, the feminine gender; as to the numbers of nouns adjective, they seem to have been formed in the same manner exactly as the noun substantives; and with respect to the comparison of adjectives, *melyn* the positive degree, forms the comparative, by the addition of *ux* or *ax*, higher, making it *melynach*, and which in the superlative is *melynaf*, by the addition of the particle *af*; which probably is from *a-fi*, out of sight; *isell*, low, is, lower, and *isaf*, lowest; and *uxel*, high, *ux*, higher, and *uxaf*, highest; *cyn*, chief, and *môr*, great, also express the degrees.

Of Pronouns.

Tho' the pronouns are explained in the lexicon, and ought in the Celtic to be looked upon as nouns, it may not be improper

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proper here to give a specimen thereof, according to grammatical rules, as follows, viz. personal pronouns are mi, ni, ti, xwi, ef and hwynt, that is, I, we, thou, you, he, and they; the demonstratives are hwn, hon, hwnw, hoho and hynu, that is, this (male), this (female), this (thing), that (man), that (woman), and that (thing). The possessives are fy, my, or mine; dy, thy, or thine; ei, his, or her; ein, our; eu, their; and eiddo, one's own; which answer all the possessives; the interrogatives are pwy, who? and pa, what? the relatives are yr hwn, yr hon, yr hyn, yr un, and yr hai, that is, he who, she who, that or that thing, the one, and who or they that; and the derivatives seem to be much the same as the personals.

Of the Articles.

The articles are y or yr, *the*, instead of which some authors have erroneously made use of e and er; y commonly precedes a consonant, and yr, a vowel, but the y is frequently cut off by an apostrophe, as the relative pronoun r'hai, for yr-hai.

Of Adverbs.

The adverbs are to be met with in the lexicon, of which there are several sorts, as those of place, yma, here, yna, there, and draw, yonder; of time, as y-bore, in the morning, y-foru, to-morrow, and doe, yesterday; of order, as yn-gyntaf, yn-ail, yn-drydydd, yn-olaf, that is, chiefly or first of all, secondly, thirdly, and lastly; of asking, as pam, why? of calling, as o or hai, ho; of denying, as na, ni or nid, not; of affirming, as do, ie and felly, for yes, and it is so; of swearing, as myn-diw, by God; of exhorting, as iddo, into it, atto, to him, and arno, upon him; of choosing, as gwell, better; of forbidding, as na, do not; of gathering, as cyd, together; of doubting, as agatfydd, ond-odid, perhaps, or by chance; of warning, as dyd, hah or take care; of wishing, as o-na-ba, o that there were; of separation, as ar-wahan, separately; of diversity, as amgen, on the contrary; of vehemency, as rhy, too much; of shewing, as wele, lo or behold; of quantity, as llawer, much, and xydyg, little; of comparison, as cyn, before; of likeness, as felly or fal, like; of explaining, as fef, that is to say; and of interjections, as ha, hai, ho, hwi, o, ox, hoho, gwae, &c.

Of Conjunctions.

The conjunctions are copulatives, as a or ae, and; na or nac, nor; and hefyd, also, or likewise; disjunctives, as ai or neu,

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neu, or; discretives, as *er*, though, *eihr*, but or except; casual, as *cau*, and *gan*, whereas, and because; conditionals, as *o* or *os*, if; adverbatives, as *er*, or *eifoes*, nevertheless; exceptives, as *oni*, if not; electives, as *no* or *nag*, neither or nor; interrogatives, as *a*, *ai*, *oni*, and *onid*, is it, or is it not; and redditives, as *etto*, and *er hyny*, yet or still.

Of Prepositions.

The prepositions are of two sorts, viz. such as are set in apposition or separable prepositions, as *am-arian*, for money, and those that are joined to and inseparable from the word, as *amigylxu*, to surround; as the last sort may be all found in the lexicon, it will be unnecessary here to take any notice of them; but it may be proper to give a specimen of the former, as follows, *o* or *or*, of or from; *at* or *i*, to; *yn* or *mewn*, in; *er* or *am*, for; *wrth*, by; *heb*, without; *tros*, over; *trwy*, thro'; *cyn*, before; *drach*, behind; *erbyn*, against; *ger*, near to; *ux*, above; *is*, under; *ofewn*, within; *oddiallan*, without; *oblegid*, because of; *oflaen*, before; *ogulx*, about; *o'rtuol*, behind, or beside; *rhag*, before; *tu-ag-at*, towards, and *tu-ag-at-am*, as concerning.

Of Syntax.

Syntax or the rules of construction of words into sentences having nothing peculiar in the Celtic, besides what have been already explained on the different parts of speech; and the conjugations of verbs agreeing with the English, I have omitted all the other rules as unnecessary and tedious, being well assured that the properest, if not the only method of attaining a perfect knowledge of the Celtic is from conversation, or reading the bible, whole duty of man or some other Welsh books, which may be had in the English language; nor does the Celtic or any uncorrupt language need many grammatical rules; but the chief business of grammars, is to aid and supply defects and imperfections in languages.

Of Points.

The points in grammar, which divide sentences into members and periods, commonly supposed to be four, seem to me to be only three, namely a comma (,), a colon (;), which others call a semicolon, and a period (.). The term comma, from *cau-am*, signifies to shut about or to inclose, and the character seems to be a *c* reversed of the same signification; the colon is probably from the Celtic *calyn*, to follow, perhaps from the figure, to follow the action towards a period,

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or the dot of *i*, signifying the sun, or a pure perfect and full action, when a stop must necessarily follow. Besides all natural actions seem to consist of three parts, as when we laugh, we thrice exclaim the interjection *ho*; the first kind of notes in music were the dactyl, consisting of three notes, called feet, because accompanied with the *Io poean* or round o dance, which consisted of three feet or steps; and as language ought to be a just representation of nature, so a full action or a sentence ought to contain three parts.

Of the Origin of Numbers.

The Celtic method of numeration are explained in the lexicon, as framed from the six days creation, and other parts of nature, as follows, viz. *un*, one, from the universe or all things; *dau*, two, from *id-au*, it is the water; *tri*, three, from a transposition of the Celtic *tir*, land or earth; *pedwar*, four, from *p-id-o-ir*, they are the parts of the luminaries, that is, the sun, moon and stars, which were the work of the fourth day; *pymp*, five, from *p-am-p*, the things in the parts of the world, which expresses the fifth day's creation, namely fishes and birds; *xwex*, six, from *ox-w-ex*, the action of man and animals, expresses the sixth day's creation, viz. man and animals; *saith*, seven, is from *sa-ith*, it is standing, or *sa-aith*, action standing still, which was the day after the creation or the seventh day; *wyth*, eight, is from *xwith* wind; *nau*, nine, is from *en-au*, the sky or firmament water, that is, rain; *deg*, ten, is from *id-ig*, it is a heat or fire, that is, fair weather.

Of the Origin of Speech.

As in the course of this work, I have shewn the original plan, and construction of human speech to be intelligent, regular and rational, as the nature and qualities of substances, modes and relations of general subjects, are represented by general signs, either figuratively or orderly as the respective invisible qualities center in hieroglyphical objects, and those again abstracted and divided by circumstantial negative or privative particles, agreeable to the order of nature, in its formation out of the first elements, I shall here only observe in general, that it has been the opinion of the wisest part of mankind, that Adam was furnished with a scheme of language by God himself; that this seems to be implied by that passage of scripture, wherein God is said to have brought the beasts and birds before Adam, to see, or perhaps to oversee what he would call them, and by Adam's giving names to the several parts of nature agreeable to the property and qualities there-
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of, and as the deity appears to have made use of a form of speech, previous to the formation of Adam, in giving names to the several parts of the creation, which indeed seem to comprehend the genera of human speech, and as man is said to have been made after God's own image and in his own likeness, I think that language ought not to be considered as mere arbitrary sounds, or any thing less than a part, at least, of that living soul, which God is said to have breathed into man; and though the organs of parrots and other birds are capable of articulate sounds, they utter them only when they are taught, and that without any conception of what they express; else their progress in language would have advanced, so far as was necessary for their own preservation and conveniency; nor can the sagacity of the owl, whose opticks are adapted to see best in the dark, or the instinct of other brute animals, wherein they ape human nature, be any objection to the divine origin of language; neither is it conceivable that the human soul, a portion of the universal spirit, could of itself modify or frame abstract ideas or their signs, or those of mixed modes and relations, without a previous modification or interposition of the deity; and those primary signs transmitted from Adam amongst his posterity, and preserved at all times in some corner of the world, whereby such as once lost their language at Babel, might again recover a rational scheme of speech. It is also remarkable, that man of all animals in the expression of joy and admiration makes use of the o, which signifies eternity; but other animals seem to sound the letter a, signifying the earth; man also is upright, with his countenance towards heaven; but beasts look downwards upon the earth, as if their utmost joy and pleasure centered there. Besides all nature, according to the psalmist, declares this handy work of providence, even the dull sheep, though perhaps insensibly, calls out ba, which signifies an earthly animal.

Of the first Language.

There have been many nations, who have put in their claim for the honour of the first language; and though the Hebrew, Arabic, Chaldee, Syriac, Armenian, Chinese, Greek, Swedish, Coptic, Teutonic and Celtic have had their advocates, the Celtic seems to me to support the claim with the best proof. Historians are of late generally agreed, from some passages in Ezekiel and Jeremiah, Josephus, Berosus, Borchart and others, that the Cimbri, Gauls, Celtes and Germans are the descendants of Gomer and his eldest son Askenas; whose

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whose first settlements were in Phrygia. This fact seems to be confirmed in the lexicon, under the name Japhet; where the names mentioned in Genesis, as of the sons and grandsons of Noe, appear to be descriptive of the first nations and their settlements in Asia Minor, Thrace and Peloponnesus; and there are many other passages in scripture tending to prove, that those people inhabited the western parts; styled in scripture the isles of the Gentiles, that is, the isles or countries of the first or most ancient nations, according to the Celtic definition of the terms. About 700 years before the incarnation of our Saviour, Psammetichus king of Egypt, who had contended with all the world for this preference, was at last obliged to yield to the Phrygians, according to Herodotus, l. 2. after procuring two infants to be brought up in a solitary cottage, where none were permitted to speak in their hearing, and their uttering the word bekos or bicos, which appeared to be a Phrygian term for bread; and as this term is still made use of by the children in Wales, when they call for crumbled bread and milk, some regard ought from thence to be had to the ancient tradition of the Welsh, being descended from the Trojans or Phrygians, and that their language is the same as that first spoken in Phrygia. There are many ancient authors, who confirm this point of antiquity, as Aristotle, who admits that the Greeks had their letters and learning from the Gauls; Wolfgang, Lazius from the report of Marcellinus says, that the Greek letters were first brought to Athens from the Druids; and Plato in Cratylus owns that the Greeks borrowed many words from the Phrygians, as pur, fire, ydor, water, and cynas, dogs; Monsieur Pezron and Mr. Sherringham have produced many Greek and Roman names, which are definable only in the Celtic, in order to prove that the Greeks and Romans borrowed their language from the Celtes and Cisalpine Gauls, as Clodius from clod, praise, Cinna, an ancient chief, Cælius from celu, hidden and divine, Cornelius, Drusus, Livia, Sylla, Saturn, &c. and as most of the ancient names of persons and places, both of Asia and Europe, as well those before as those after the confusion of language, are defined in this lexicon; considering also the peculiar frame and construction of the Celtic, its retention of the original characters, sounds, and manner of composition, and its independency of all other languages, there seems to be no room to doubt its being the first speech of mankind; unless some Asiatic or other language should appear to have the like perfection, which neither the learned Bochart nor any other antiquary come to my knowledge have as yet been

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been able to shew. This seems to account for that remarkable passage quoted by Mr. Cambden out of Giraldus Cambrensis of an ancient gentleman of Wales asserting with some confidence, before Henry II. that though his preparations against the Welsh were great, yet that he should not prevail, nor should any other language or nation answer at the last great day for the greater part of this corner of the world. It may farther be observed from the learned and honest Mr. Sherringham and others, that Britain was unknown to the ancient Greeks, that the British language is the same as the ancient Phrygian language, which was the parent of the Greek, and that the Saxons as well as the Cumbri came from Phrygia.

*Of the antediluvian World, by way of Introduction to the
historical Connection.*

Having finished what I proposed in respect to language, I now proceed to examine into the origin and antiquities of nations, in order to connect the lexicon with historical facts; and by way of introduction to the postdiluvian affairs, it may be proper here to make some few remarks on the state of mankind in the antediluvian world. It seems pretty clear, without a commentary, from the first chapter of Genesis, where the divine majesty is mentioned, as saying, "Let us make man in our own image and after our own likeness, and let them have dominion over the other creatures, and that he had made man after his own image;" Gen. ii. 7. where God is said "to have formed man from the dust of the earth, and to have breathed into his nostrils the breath of life;" and from the significancy of the antediluvian names and numbers, as defined in this lexicon, that Adam was indued with an understanding capable of giving names to men, animals and things agreeable to the nature thereof; and was possessed of a method of numeration, formed from the most material occurrences of the first ten days of the world. This capacity and judgment God himself farther pronounces in the third of Genesis ver. 22. by saying, that man was become to know good and evil like the deity; and though Adam had sinned he had been punished and pardoned, and the worship of the true God seems to have continued by the sacrifices of Cain and Abel, till a second desertion from God by the fall of Cain; who probably by way of punishment for his crime was suffered to continue a vagabond from the worship of the true God, till the time of Enos; when mankind again began to call on the name of the Lord, according to Gen. iv. 26. The
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great length of man's age in the first world, also enabled him to make a greater progress in arts and sciences than the post-diluvians; unless Adam communicated his knowledge to Methusalem, or some other of his descendants, and so on to Noe, Japhet, Gomer and the succeeding Druids, who might have arrived in Italy, Gaul and Britain, before the death of Gomer. As to their religion and government, they are best guessed at from the practice of the first patriarchs and Druids, Japhet himself being a Druid, and probably the same as the Jupiter of the Heathens.

Of the Deluge.

After perusing many theories or conjectures touching the cause and manner of the deluge of Noe, formed from natural causes, traditions and heathen writers, I am at last obliged to recur to the place from whence I set out, namely, the 6th chap. of Gen. wherein it is said that God, looking upon the earth as corrupt, told Noe, that the end of all flesh was come, and that he would destroy them with the earth; that he would bring a flood of waters upon the earth, to destroy all flesh, wherein was the breath of life from under heaven; and that every thing that was in the earth should die, and every living substance that he had made he would destroy from off the face of the earth; that the waters in consequence thereof prevailed exceedingly upon the earth, and all the hills under heaven were covered; fifteen cubits upwards did the waters prevail, the mountains were covered, and all flesh died that moved upon the earth, both man and animals, except Noe and those with him in the ark. Here we are informed of the universality of the deluge, which seems to be the most material circumstance relative thereto; this universality also appears from the visible effects thereof; as craggy rocks, gutts and dingles in the tops of the highest mountains, adjacent soft and earthy bottoms, and trees, nuts, pebbles and shells lying at a great depth under ground; all caused by the violent retreat of the waters. Hence it seems pretty clear, that we are all the descendants of Noe as the sacred historian has informed us, the rest of the world having perished by the deluge.

Of the resting place of the Ark.

The deluge being abated, the ark rested according to Gen. viii. upon the mountains of Ararat; which according to Sir Walter Rawleigh, Goropius Becanus, and others, means no particular mountain; and so it appears from the Celtic defini-
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tion of the term; which signifies returned upon earth; Pез-
рози indeed imagined that; though this term had puzzled Bo-
chart, it meant Armenia; but as the Celtic explains that term
to signify a hilly country; he must have formed that notion
from the concurrent testimony of the several historians quo-
ted by Bochart, to prove that the ark rested upon mount
Taurus or Masis in Armenia, under which runs the Araxes,
which in the Celtic signifies below the ark; and where is also
situated the plain Araxene, signifying the country of the an-
cient ark. Hence rejecting the Sybilline verses, which plac-
ed the ark in Phrygia, and such historians as fixed it on the
Carduchi mountains, or the Caucasus, it seems most probable
that Moses did not mean by Ararat any particular hill of that
name, and that Noe's ark rested on mount Taurus or Masis in
Armenia; which very well answers Moses description of the
migration towards Babylon or Shenâr, as will be shewn here-
after.

*Of the first Possessions and Settlements before the Confusion
and Dispersion.*

In consequence of the investiture of the sons of Noe with
the possession and dominion of the earth by God himself ac-
cording to the seven first verses of the 9th chap. of Gen. their
first settlements were in Araxene or the plains of Ararat,
where they began to cultivate the earth; and from whence
according to the names of places Shem and Cham spread, as
they increased eastward along the banks of the Araxes, and
southward on the eastern banks of the Euphrates, so as to
occupy most of the country lying between the two rivers,
east and north of Shinâr or Babylon; where they arrived af-
ter a slow migration or sojournment of 400 years; but Ja-
phet with his family, except Madai, who remained behind,
settled at first upon the western bank of the Euphrates, and
from thence migrated along the coasts of the Euxine and Me-
diterranean seas, and very probably had extended their borders
over Asia Minor into Europe before the confusion of speech.
Thus were the isles of the Gentiles first divided amongst the
nations and families of Japhet, according to Gen. x. 5;
and as to their dwelling in the tents of Shem, which were the
other parts of Asia, as the possessions of Cham were in Afri-
ca, that prophecy seems to have been chiefly verified by the
migrations and conquests, of the sons of Madai eastward up-
on Shem's posterity, and afterwards those of the Greeks and
Romans; who also made the posterity of Cham their ser-
vants, agreeable to Genesis ix; but the enlarging of Japhet
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seems to relate to all future acquisitions, as the West Indies, &c. but it does not appear that Noe either had a right to give or did give away the new world amongst his children; or that he did any more than prophetically foretell what would be the lot of his sons, upon the indignity or injury done him by Cham; for God himself, as appears by the 7 first verses of Gen. ix. had before invested Noe's sons with the possession and dominion of all the earth, and ver. 19 expressly says that by Shem, Ham and Japhet was the whole earth overspread; chap. x. 32. says, that amongst them was the earth divided: after the flood; and chap. xv. 13 and 14. chap. xxxii. 15. Numb. xxxii. 20. Deuteron. chap. ii. 9. chap. iii. 18. chap. xxxii. Acts xvii. 26. and many other places in scripture, clearly shew that our times, possessions and limits upon earth were assigned us by God.

Of the Building and Confusion of Babel.

It is not very material where the ark rested, or where the first settlements were, if it be true that there was a spreading eastward before the sojournment towards Babylon mentioned by Moses, as most probably there was from their not reaching Shinâr till 400 years after the flood; and if the first settlements are rightly fixed in the lexicon under the names Japhet, Shem and Cham, as they seem to be according to several historians collected by Bochart, it is very probable that many of Japhet's descendants had founded the kingdoms of Troy and Sicyon, and settled in Europe before the confusion and dispersion at Babel; the name of Troy, as compounded of *tr*-*io*, signifying the town of Io or Japhet, that of Javan the place of Io, and those of Sicyon, Panonia, and many other names shew that they were founded by Japhet himself, and that his borders extended into Hungary. However Nimrod, whose name, from *nim-rad*, signifies no grace, arriving at Shinâr on the ancient land, mistrusting God's promise of not destroying the world a second time by water, and being fond of power and dominion, contrary to God's command in Gen. ix. 1. for replenishing the earth, persuaded a great multitude to assemble at Shinâr in order to erect a kingdom, with a famous tower, to prevent their being scattered abroad upon the face of the earth; upon which the divine majesty thought proper to go down and confound their language, so that they might not understand one another, or go on in building the tower; whence it was called Babel, that is, a confusion, or calling out like the noise of sheep; which was probably effected by the terrible appearance of the divine majesty in thunder and light-

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ning, and by the tumbling down of the tower; so that the Lord scattered them upon the face of the earth; and though the earth was then of one language, it does not appear that all mankind were present at this transaction; nor is it probable that after 400 years population they could all subsist upon one spot, or that the descendants of Japhet, who never mixed with the race of Shem or Cham, and amongst whom the isles of the Gentiles had been divided, would have quitted the possessions which God had allotted them to follow the tribe of Nimrod into a strange country; but what tends most-ly to prove that the Celtic received no alteration at Babel, is its perfectly retaining the first frame and construction, and its defining all ancient names of persons and places, before the confusion, in so natural, clear and rational a manner, as if those names were originally Celtic, without torturing either the sense or sound; which all other languages seem incapable of. I may farther add as to the time of the confusion, that the names of the sons of Jocktan appear to be the first that are indefinable by the Celtic; whence it may be presumed that they were the first names that partook of the confusion, Moses like a good and an honest historian, having made use of the same names and appellations of persons and places as had been given them by the people themselves; this rule should have been pursued by all other historians.

Of the first settlements of Noe's descendants after the Confusion.

Though the first settlements of Noe's descendants seem to be sufficiently fixed in the lexicon under the names of Japhet, Shem and Cham, it may not be improper here to see how this matter stands upon the foot of history. The sacred historian tells us, in Genesis x. 5. that by Japhet and his descendants were the isles of the Gentiles, that is, of the first nation, divided in their lands, every one after his tongue, after their families, in their nations, as he does in another place as to the race of his brethren, whose possessions, as appears from sundry historians collected by Bochart, were Asia eastward of the Euphrates, and Africa, except what had been allotted to Madai. If the sacred scripture has thus fixed the general limits of the sons of Noe respectively, it would be very absurd to seek for any of the descendants of Shem and Cham within the general boundaries or limits of Japhet, more especially as Moses has expressly declared, that the families or lesser nations dwelt within the borders of the head nation; and if it be true according to Josephus, Bochart, and sundry other historians, geographers and divines, that by the isles of the Gentiles was meant

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west Europe, it from thence must follow, that Gomer and his bands first settlements were westward of Media, so as to be at liberty to pass into Europe; and Ezekiel, chap. xxxviii. xxxviii. and xxxix. after mentioning Magog, Meshech and Tubal, as settled together in the north quarters near those that dwell in the isles, probably meaning Gomer and his descendants; Gomer and his bands are mentioned as dwelling north of Judea, and as having a trade to Tyre; and Akras his son, who must have been seated within the father's limits, is mentioned in Jeremiah li. 27. as settled westward of Armenia; and the names of several places also fix Akras on the Buxine sea. Riphath, Togarmah and Javan, with their descendants, are placed by Josephus, Bochart and others, in the same parts of Asia Minor as they are in the lexicon; Magog, Meshech and Tubal they have sent together by mount Caucasus into Russia, Tiras into Thrace, and Madai they left in Media. This origin, Pliny, Isidore, and others confirm, and they further testify, that the Gauls, Celtes and Oimbri are descended from Gomer. It is farther agreed, that the inhabitants of Wales are, as the name Walsh expresses them to be, descended from the Gauls, and they at this time know themselves by no other name than Cymbri, or their language by any other than Cymbraeg; and as they still continue to speak a language which will define all European languages, as well as the ancient names of persons and places, preferable to any other language, the people of Wales and their language still remain living witnesses of this part of antiquity. It is also remarkable, that the bible makes mention only of two nations or divisions of mankind in a religious view, namely, Jews and Gentiles, as in Isaiah xi. 10. it is said, that there should be a root of Jesse, which should stand for an ensign of the people; and to it the Gentiles should seek, and his rest should be glorious; in chap. xlix. 6. Christ is said to be a light to the Gentiles to the end of time; chap. lx. 1. the glory of the church is promised to the Gentiles abundantly; chap. lxii. that the Gentiles should see his righteousness, and that their church should continue to the end; Acts xiii. 46. says, that it was necessary the word should be first spoken to the Jews, but they would then turn to the Gentiles, according to the Lord's command, which when they heard they were glad and glorified God; and Romans ii. 14, 15. mentions, that the Gentiles had the law in their nature, and did it. Tertullian also asserts, that the Druids prepared the Britons to receive the gospel. By the Jews are to be understood the people of Judea, who were a mixt race of Shem and Cham; and by the Gentiles, the first

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first nation, or the descendants of Gomer, who were situated westward of the Euphrates in Asia and Europe. Hence those who placed the first settlements of the Celtes and Cumbri in the eastern parts of Asia, behind the Medes and Persians, and in Scythia, as having passed into Europe betwixt the Caspian and Euxine seas by mount Caucasus, instead of the Thracian Bosphorus, and by the way of Greece, appear to be much mistaken; and though such of them as went by the name of Celto-Scyths might have mixed with the Scythians in their first migrations in Europe, along the Euxine coast towards the Palus Meotis and the borders of Scythia, it seems very clear from ancient history, that the founders and first planters of Greece, Italy, ancient Gaul, Britain and Ireland, passed out of Asia into Europe over the Thracian Bosphorus, and thro' Greece.

Of the general limits of the Briges, Celtes or Cumbri.

The sacred historian having declared that the several families or petty nations had been fixed within the limits of the head or chief nation, it seems very proper, before I begin to trace the origin and migrations of particular nations, to endeavour to fix the general limits of the Briges, Celtes and Cymbri, who are generally allowed by ancient historians and geographers to be the founders of Gaul, Germany, Britain, and other countries of Europe. In order to which, I shall first take notice of some of the various names by which they have been known in the several countries which they inhabited. As they were the descendants of Japhet, they went at first in Asia Minor, by the names of Iones, Mæones and Trojans; as they increased and multiplied, the eldest branch of Ionians, who were the elder descendants of Gomer, as he was the eldest son of Japhet, assumed the name of Briges, signifying the first nation, or the first born; Javan's posterity continued the name of Iones, till they assumed those of Greeks and Helenes; as did Gomer's younger branches that of Mæones, or the great Ionians, until they took upon themselves the name of Teutones, as they were the descendants of Gomer or Mercury, who conducted them into Germany, where they were fixed. The Briges also, forming themselves into civil societies, building cities, and dividing their countries into combs or comots, assumed the name of Cumbri or Cumbriges, as appears from the names of their ancient cities in Asia and Europe, from the banks of the Euphrates to the most western parts of Europe; they were also called Gentiles, from the Celtic gunta-li, signifying the first nation; Briges still continuing the common appellation

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appellation of the Celtes and Cimbri; but such of the Briges as led pastoral lives, and hid themselves in woods and cells, as appears from the names of cells, woods, and places in Britain and Ireland, as well as from the names themselves, were distinguished by the names of Celtes, Celtiberi, Nemetæ and Demetæ, signifying that they had no fixed possessions, and hid themselves in cells, woods, and other hidden places, though within the limits of the Cumbriges, who always lived in cities and regular societies; but to such of them as intermixed with the Scythians in the earliest ages were given the names of Celto-Scyths and Nomades. The Phrygians were afterwards called Galli and Galatians, on account of their valour; and various other names and appellations have been given to, or taken by them during their migrations in Europe, as the Brigantes in Spain, Gaul, Germany, Britain and Ireland, which from bri-gunta, signifies the first or foremost Briges, they being the first or foremost possessors of these countries, and the Allo-briges, or the hilly Briges; but more of this matter when I come to consider of the several particular migrations in Europe. It appears from ancient historians and geographers, that those people were the same, and that their names and language have been fixed all over Asia Minor and Europe, as far as the borders of Scythia, of whom I will here instance a few, as Ezekiel xxvii. and xxviii. Josephus Antiq. l. i. c. 7. Bochart's Phaleg, l. iii. c. 10. who fix the Gomeri or Cumbri in the most western parts of Asia Minor. That the Gomeri were from Gomer may be seen from Eufat. com. Isidore, Origen, Hieron, Tradit, Zonaras, Bede, and others; Herodotus, l. vi. and vii. mentions the Briges in Macedonia and Thrace, and that their chief city was Mesumbria in Thrace, where they attacked Cyrus's army. Bochart has collected a great many authors to prove that the Gomeri and Cumbri were the same people; and Hesychius, Pliny, and the scholiasts of Aristophanes shew, that the Gomeri were also called Cerberii, and their country Cumerium Cerberion as well as Cumerium; that the Umbri or Cumbri were the Aborigines of Italy, that they were of a Gaulish original, that their language differed but little from the Eolic dialect of the Greek, and that the Celtes, Gauls, Cimbri, Sabines and Aborigines were one and the same people, appears from Cato in princip. origin. Servius in Æneid, l. 8. and 11, Dion. Hal. l. 1. Plin. nat. hist. l. 3. c. 14. Solinus from Boch. c. 8. Isidore, bishop of Seville, origin. l. 9. Tetzsch Scholiast 199. Pomp. Festus, Varro, Strabo, Florus, Justin, Josephus and Bochart's Phaleg, l. 3. and Sacr. Geogr. l. 1; Lycophron, Pliny, Strabo, Eustathius, Servius

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Servius and others have placed a colony of the Cumeri in Italy; Cæsar and Tacitus say that there was an ancient tradition that the Brigantes were the Aborigines, and that they came into Britain from the opposite coast of Gaul, and the names Aborigines seem to have been given to the Briges by the Romans, who very reasonably conceived that the name Briges was formed from the Latin ab-origine, and signified from the beginning; Cæsar l. 1. c. 4. mentions the Allobriges and Latobriges as possessed of a considerable part of ancient Gaul; Josephus and Zonaras say that the Gauls were formerly called Gomeri; Cicero called the Gauls defeated by Marius, Cimbri; on the shield of Belus their general was wrote Beleos Cimbros; Lucan calls the person employed to kill Marius, a Cimbrian, and Livy mentions him to be a Gaul; the person whom Virgil in his Catalects stiles the British Thucydides, Quintilian calls a Cimbrian; Pliny and Reinerius Reinecius say that the Gauls and Cimbri spoke the same language; Appian in his Illyrics says, the Celtes were called Cumbri, and spoke the Cumbri language; the Galatians of Asia Minor spoke the same language as that spoken at Treves, according to St. Jerome; Otho Frisingensis says; that a race of Cumbri settled at the mouth of the Drave; Procopius de bello Goth. says, that Britain was inhabited by the Frisians; Bede, that the Brigantes were the first inhabitants of Britain; and that the Gauls or Galatians were a different people from the Scythians appears from Florus, Livy, Justin, Polybius and Appian. But what makes this point still clearer is, that it appears from Davies, Llwyd, Lewis, Rowlands, Edwards, Williams, Sherringham, Pezron, Hicks, Wotton, Bullët and others, as well as from this lexicon, that the Celtic or Welsh is the mother language of most part of Europe, that it defines all ancient names of persons and places, and that the Welsh people, who continue to speak this language in great perfection, call themselves Cumbri; nor do the illiterate in Wales at this time know the meaning of the terms Wales or Welsh, which were given them by the Saxons, on account of their preserving the ancient Gaulish or Waulish dialect. And that all the Celtic words contained in this lexicon are still to be found in the living language of Wales, may be made appear, by examining a native of Carnarvonshire or Merionethshire, ignorant of every other language; thereby making use of Pflammeticus experiment a second time, to prove that the ancient Brigians, now Britains, are the first and most ancient nation upon earth. But lest any should still fancy the Celtic vocables contained in this lexicon to be of a Greek

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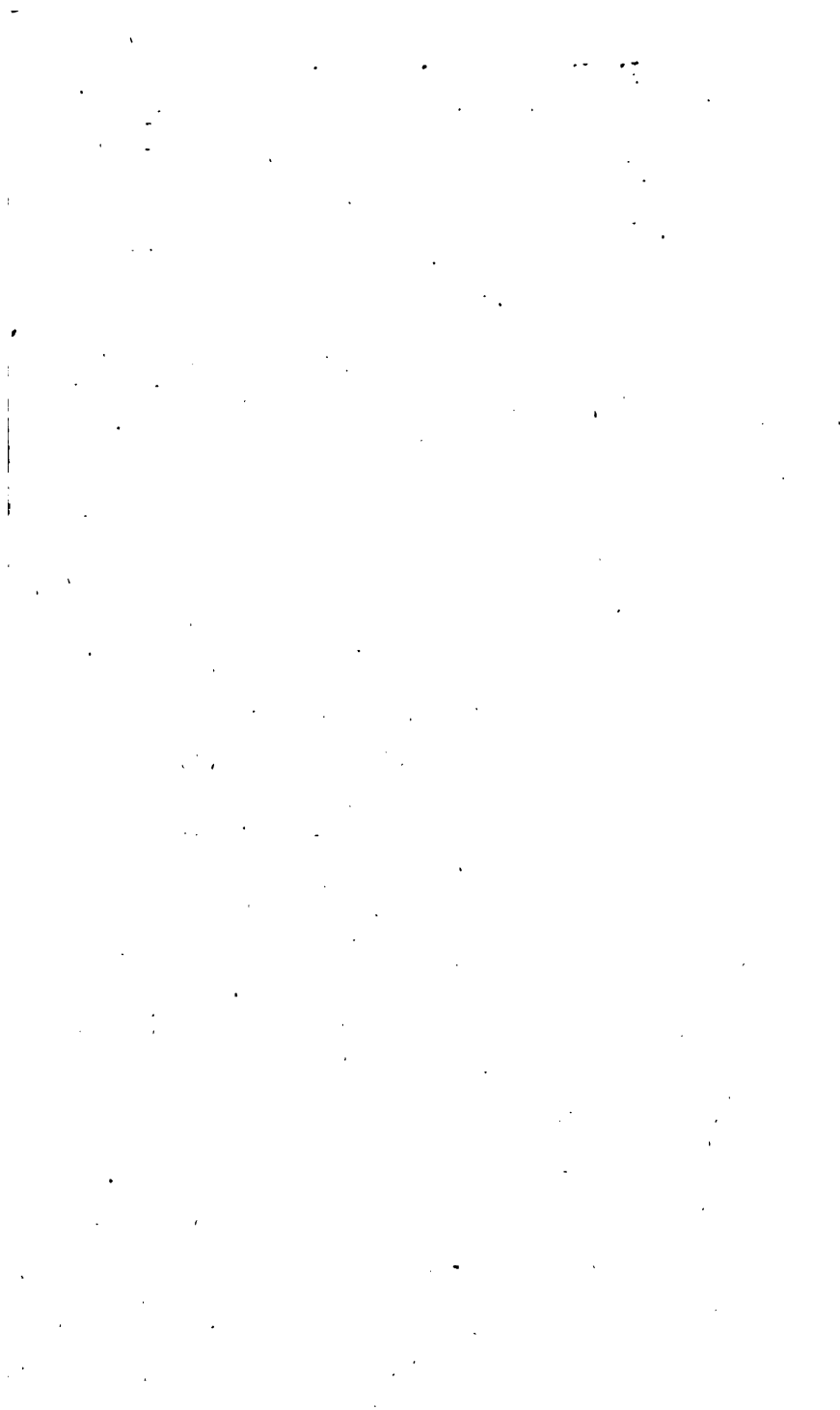
a Greek or Latin original, they should consider the antiquity of the Celtic, that the Greek and Latin historians themselves own, that they borrowed a great part of their languages from the Gauls, of whom the Latins must have had such parts of their language as differs from the Greek; its defining the names of ancient persons and places shews it to be the first language of Asia Minor, Greece, Italy, ancient Gaul, Germany and Britain; and that they were acquainted with the Roman and not with the Greek characters appears from Cæsar's Comm. 1-6. c. 48. where he says, that he had sent a letter to Cicero, wrote in the Greek characters, lest by its being intercepted, his councils should be made known to the enemy; nor had they any such intercourse with the Greeks, as to form their language from the Greek; neither doth it so nearly agree with the Latin, or the more modern Greek dialects, as the most ancient; but what seems fully to settle this matter is the original regular and intelligent frame and construction of the language itself, as to characters, letters, vocables and syntax, which are still preserved by the Welsh, without any deviation from the primitive characters, letters or sounds, whereas the Greek and Latin primitives abound with modern characters as well as sounds, and they have been also so refined, as to have lost a great many of the primitive sounds, whereof a judicious impartial reader will be fully convinced on a deliberate perusal of the lexicon; he may from thence, without any further assistance from history, also conclude the Celtic to be the first language of Europe, and the mother of the Greek, Latin, German, and most other languages of Europe, and consequently the people themselves to be descended from the Celtes and Cumbri; but it may be also proved from history, that the more northern parts of Europe, up to the borders of Scythia, were first colonized from the southern part of Gaul and Britain; more especially from the sea coasts of Armorica, to the remotest corner of Jutland, and all the countries lying on this side of the Hercynian forest.

Thus far I had proceeded, when I sent out proposals for publishing this work, with considerable historical additions, in two volumes in quarto, wherein I should have attempted to explain and illustrate the particular migrations and antiquities of every nation descended from the Celtes and Cumbri, agreeable to the first scheme of providence in the division of the earth, whereby the people who have gone by the names of Saxons, Angli, Norman, German, and others, would have appeared to be still dwelling within the limits of the Celtes and Cumbri, according to Gen. x, 5, and 32. with-
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out any intermixture with other nations, except the Phœnicians, Moors and Carthaginians in Spain, the Hunns in Hungary, and the straggling Celto-Scythians or Nomades towards the borders of Scythia; but not being sufficiently indemnified as to expences, I have sent out this smaller work, in hopes of engaging some abler pens and purses than mine, in the history of the Cumbri Galli Celtes. And tho' I have furnished myself with several abstracts from the historians and geographers, mentioned at the end of this preface, yet as the Welsh have so perfectly preserved their language and pedigree, and they were also possessed of many ancient traditions concerning their origin, religion, government and affairs, which are still preserved in the writings of their ancient bards, which may be met with in the hands of several families in England and Wales, I thought that these writings ought to be consulted before any thing be farther attempted towards illustrating the Celtic affairs and antiquities; perhaps some further aid may be had from the Scots, Irish, and Gallic manuscripts; and as the druids and bards when they were drove from their ancient seat in Britain, settled at last in Denmark and Norway, some helps might be expected from thence. But I hope that it sufficiently appears from this work, that the present inhabitants of the British isles, which are a part of the country called in scripture the isles of the Gentiles, are the descendants as well as inheritors of the ancient Phrygians, who appear to be the people stiled Gentiles in Isaiah xi. 10. and also the founders of ancient Gaul and the British isles, and who, without doubt, under the direction of providence, will remain in possession of their respective allotments, until *his rest* shall be glorious, not merely in an ecclesiastical sense, but before the end of time; so then, as in Romans ix. 16. "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."



The Authors before referred unto, with the times in which they wrote.

15th Century **T**HE several books of the old testament before Christ. wrote by Moses.

9th Cent. Homer's Iliad. Hesiod's Theognis. Dictis Cretenfis de bello Trojano. Apollodorus bibliotheca. Orpheus hymns on the Titans, and the Sybilline verses.

8th Cent. Isaiah, Jeremiah, Ezekiel, and Daniel.

5th Cent. Herodotus nine historical books, and Thucydides historia Græcorum.

4th Cent. Plato in Cratylo. Aristotle de mundo, and Joseph Ben Gorion.

3d Cent. Berosus de antiq. regnorum totius orbis, and Xenophon's expedition of Cyrus.

2d Cent. Polybius de rebus Græcorum, Romanorum, Pænorum et Celtarum.

1st Cent. Alexander Polyhistor. Diodorus Siculus bibliotheca universalis historiarum. Virgil's Æneid. Cæsar's Commentaries. Dionysius Halicarnasus Roman antiquities. Cicero de natura deorum et divinatione. Strabo's geography. Livy. Ovid's Metamorphoses. Trogus Pompeius in epitome by Justin. Phornutus de natura deorum, and Dionysius orbis descriptio.

1st Cent. of Christ. Josephus Jewish antiquities, wars, &c. Julius Solinus history from Bocchus. Pliny's natural history. Tacitus of the Roman annals, the German customs, and life of Agricola. Quintus Curtius de rebus Alexandri Magni. Lucan's Pharsalia, or of the wars between Cæsar and Pompey. Pomponius Mela's geography. Ælian's variorum historiarum. Silius Italicus de bello Punico. Plutarch's lives.

2d Cent. Ptolomy's geography. Justin's History from Trogus Pompeius. Appian de bellis civilibus. Minutius Felix Roman history. Diogenes Laertius lives of the philosophers. Lucian. Maximus Tirius dissertationes. Suetonius vitæ Cæsarum. Pausanias descriptio Græcæ. Tertullian. Origen against Celsus. Lactantius institutiones. Ammianus Marcellinus histor. Romanorum. Dion Cassius de rebus Romanorum. Claudian, ditto. Julius Capitolinus, Lampridius, Flavius Vopiscus, Eutropius, Vopiscus, Spartianus, de rebus & vitis Romanorum. Julius Firmicus de errore profanæ historiarum.

4th. Lactantius opera omnia. Eusebius evangelica præparati-

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one & chronolog. Sidonius Apollinaris variz narrationes de Gothis. St. Jerome.

5th. Procopius of the history and wars of the Goths, &c. Gregory bishop of Tours de origine & rebus Francorum. Gildas de excidio Britonum. Jornandes de bello Gothorum. Llywarch Hên, an ancient British bard. Trioedd, or Triades. Merddyn or Merlin. Brut y Brenhinoedd, or the history of British kings.

6th. Isidore bishop of Seville origines Galli. Taliesin, a British bard.

7th. Bede's ecclesiastical history, and Saxon annals.

8th. Asserius Menevensis annals and life of king Alfred. Nenius historia Britonum, viz. the monk of Bangor.

9th. Howel-dda's law, compiled from the Molmutian and Martian, and published in Latin and Celtic, by Wootton. Witikind de rebus Saxonum.

10th. Suidas historical Greek lexicon. Xiphilin epitome in Dionem.

11th. Hen. Huntingdon, Hoveden, (Roger) John of Salisbury, Simon of Durham, William of Malmesbury, and other English historians. Tzetzes, the scholiast of Lycophron. Geoffry of Monmouth historia Britonum, translated from Tisilio's history, with Merlin's prophecy, and some other things intermixed.

12th. Geraldus Cambrensis bishop of St. David's topography. Gervas of Canterbury and Ralph de Diceto, English chronicles.

13th. Walter, of Coventry. Mathew Paris, monk of St. Alban's.

14th. Mathew of Westminster, or Florilegus. Chaucer the poet.

15th. Olaus Magnus de rebus Gothorum. Leland's itinerary. Bodin's methodus ad facilem historiarum cognitionem. Sir John Price's historia Britannicæ defensio. Humphry Llwyd's glossary and topography of Wales. Ortelius geography. Lewis British history. Sir Walter Rawleigh's history of the world. Caius of the antiquity of Cambridge. John David Rhys grammar. Powell's British history.

1600. Bochart's Phaleg. Dr. Davis lexicon and grammar. Cluverius geography. Celarius ditto. Cambden's Britannia. Spelman's glossary and relicts. Gale's works. Selden's works. Skinner's etymologicon. Somner's lexicon. Usher's antiquitates Britannicarum ecclesiarum, or de primordiis, &c. Vaughan's remarks or British chronology and antiquities. Bishop Lloyd's history of ancient church government, and Mackenzie,

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kenzie, the Scotts advocate's, defence of their ancient Scottish line of kings. Bishop Stillingfleet's *origines Britannicæ*. Aylet Samm's *British antiquities illustrated*. Bishop Bale's *breviary of the British writers*. Hector Boetius *historia Scotorum*. Monf. Pezron *antiquites des Celtes*. Sherringham *de origine gentis Anglorum*.

1700. Rowland's *Mona antiqua*. Rollin's *ancient and Roman history*. Carte's *history of England*. Dr. Stukely's *works*, Toland's *letters*. Baxter's *glossary*. Edward Llwyd's *archeologia Britannica*. Bullet's *memoires sur la langue Celtic*. Pelloutire *histoire des Celtes*. Wynn's *edition of Dr. Powel's British history*. Howel's *institutes of general history*. *Stephanus de urbibus and particular lives omitted*.



Sundry errata and dark passages appearing upon a cursory reading of the Etymological Lexicon, are corrected as hereafter, viz.

Under **Abbot**, for **aba** read **abatos**. **Abolish**, for **aboleo** read **apoleo** for the Greek term. **Accent** may be read **hexos** for **ekos**, and so in some other places, though not very material. **Adieu**, r. **erof** for **enof**. **Altercate**, r. **altercor** for **alterco**. **Ancient**, some may chuse **antiquus** for **senectus**, and **hen** for **en**, an obsolete Greek term. **Angust**, as a substantive, should have had **angustia** and **agonia** classed therewith. **Anxious**, r. **dusarestos**. **Arable**, r. **arotos**, for **aratos**. **Arms**, r. **olene** for **alene**. **Ates**, **spodos** for **spydos**. **Asleep**, **koimis** is the substantive term made use of, because the adjective differed in its origin from the other words, and is probably in some other instances. **Audacious**, r. **thrasus** for **thrusus**. **Bacon**, r. **farx** for **carx**, though the latter is more agreeable to the origin. **Beard**, though **parcia** has been commonly applied as an expression for a chin, and **gension** for a beard, I take a contrary application to be more agreeable to the true significancy of the terms. **Beget**, for **genua** r. **gennao**. **Bitch**, for **kunos** r. **kuon**. **Blind**, r. **alaos** for **alas**. **Boil**, for **brusio** r. **brasso**. **Born**, r. **nasco** for **nasco**. **Bottom**, **pilos** may be read for **peloton**. **Bowl**, the Greek term **phiale** should be **phiale**. **Branch**, r. **klon** for **klen**. **Breast**, for **brun** may be read **preon**. **Capon**, **kapelos** is a huckster, so called from a capon, but **alektruon** is commonly made use of for a capon. **Care**, for **kedo** r. **kedeo**. **Carve**, **carpo** and **karpiso** signify to carp at or rebuke only in a secondary sense, but primarily they mean to scrape or carve. **Cataract**, for **rithos** may be read **rhothos**. **Choke**, for **pingo** r. **pnigo**. **Cinders**, for **aithole** r. **aithale**. **Cleared**, dele s in **lstor**. **Cluster**, for **staphula** r. **staphule**. **Coffin**, for **thesa** r. **theca**. **Combat**, dele the initial h in **hamilla**. **Connive**, r. **kammuo** for **kaminuo**. **Dance**, for **xoreai** r. **xoreia**. **Define**, r. **kathoriso** for **katheriso**. **Dike**, ditch and hedge, r. **lama** for **lamna**. **Dim** and **dirk**, r. **axluoeis** for **axluoesis**. **Dolorous**, for **dejeros** r. **deleter**. **Dread**, r. **orrodeo** for **arodeo**. **Dry**, r. **faucos** for **fankos**. **Father-in-law**, r. **ekuros** for **erukos**. **Fathom**, r. **orgyia** for **orgyx**. **Fenn**, r. **xarax** for **xarox**. **Fierce**, r. **bruxo** for **beuxo**. **Fig**, for **kuon** r. **sukon**. **Girdle**, for **cau-ar-cau-w** r. **cau-ar-cau-is**. **Hang**, r. **suspendo**. **Hear**, r. **kluo** for **clyo**. **Here**, for **idon** r. **idou**. **Journey**, dele h in **hados**. **Kidney**, **nephros** is the common Greek term. **Kingdom**, r. **anaktoria**. **Known**, for high march read high mark. **Learn**, **didasko** may be read for **diskeo**, though both of one original in a primary sense. **Liquid**, **xulos** is **liquor**. **Listen**, r. **akroao** for **akras**. **Meek**, r. **mokao** for **mokas**. **More**, for **metas** r. **mezas**, or rather **megale**. **Mule**, for **melon** r. **molos**, or **oureus**. **Orator**, the h in **rethor** to be transposed to the radical r. **Prince**, for **pris** read **prife**. **She**, for **ante** r. **ante**. **Shove**, dele the first i in **gwithio**. **Smoak**, for **pigo** r. **pnigo**. **Taste**, in the first class, read **geuo** and **gusto**. **Thumb**, r. **daktulos** for **dactulus**. **Wine**, r. **goinos**. There are also some seeming contradictions and doubtful passages in the topographical part of this work, as in the definition of the terms **Greek** and **Greece**, which is owing to the corrupt pronunciation of the c, in **Greece**; but as the original term was founded like a **kappa**, both terms originally meant the same, namely, **ge-r'-auc**, the water nation, and my giving several definitions of the same terms, is not from any doubt I had of the true origin, but in order to shew every kind of etymon, that the ancient language will admit of, as the names **Saxons**, **Batavians**, **Franks** and **Belgæ**, who appear from history to be chiefly descended from the **Morini**, or seamen of **Proper Gaul**, are expressive of their origin, viz. the **Belgæ** from **ab-il-auc-ge**, from the race of the water nation, the **Saxons** from **li-auc-sons**, the sons of the sea, the **Batavians** from **ab-ti-au**, from the water house, and **Franks** from **free in-auc**, free upon the water.

THE
ETYMOLOGICAL
AND
CRITICAL LEXICON.

A.

ABBOT; ABOD; ABBA; ABBAS. These words are from the particle a, and the Celtic primitive bôd, an abode, an abbot being always resident at one place.

ABLE TO BE; DIXON; IXUEIN; POSSE. Able is compounded of the particles a-bi-al, the high life; dixon is from id-uxa-un, it is the highest one; whence ixuein: posse is from p-o-ifa, a thing from being the lowest.

ABLE; ABL or GALLU; ALKEI; HABILIS. Gallu is from ag-al, an high action; whence alkei; able and the rest are explained under the last class of words.

ABLE; DIXONI; IXUO; QUEO. The Latin term comes from the Greek or Celtic, the rest are defined under the last class.

ABODE or HABITATION; BÔD; OIKEMA; HABITATIO. The Celtic word bôd is a compound of bi-w-id; it is man's living or dwelling; whence abode, habitatio and habitation: oikema is from w-cau-am, a shut or covering about a man, as oikema is from w-cau-fi, it is man's inclosure.

ABOLISH; DILEU; ABOLEO; ABOLEO. The root of these terms seems to be the Celtic word colli or olli, to be lost, with ab, di and ap prefix'd, signifying from or without, that

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is, to forgive; as for example, abolish is from ab-olli-si, it is from being lost.

ABOVE; AR OR GOR; YPER; SUPRA. Ar here ought to be pronounced short to distinguish it from ar or aar, signifying earth; but it seems to have had its origin from this term, because we are upon or above the earth; uper is from the Celtic y-pe-ar, the part above; supra is from si-p-ar, it is the part above, ar being transposed into ra; above is from the Celtic ub-ef, I is up, the Celtic f being of the same effect with the English v consonant.

ABOUT; AM; AMPHI; CIRCUM. The Celtic am seems to be a primitive composed of a-am, a round of hills, or surrounding mountains; whence amphi, with the addition of phi signifying me: circum is from the Celtic cirx-am, round about; and cirx is a compound of ac-ir-ux, the radical vowel being commonly dropped in Celtic compositions, though generally to be understood.

ABRUPT; RHWYGEDIG; APPOROX; ABRUPTUS. Rhwyg a rent, compounded of ir-w-ig, an angry man's action, is the primitive here; to which the prepositions ab and ap being prefixed, the other words were formed; so that a rent is the consequence of an angry man's action.

ABSCOND; DIRGELU; SUNGKALUPTO; ABSCONDO. Dirgelu is from di-ir-gel, to hide from the light; whence the Greek term was formed, with a small variation; abscondo and abscond seem to be compounded of the particles ab-ac-en-id, it is without acting high, on appearing.

ABSENCE; ABSEN; AMOUSAI; ABSENTIA. These words come from ab-si-ens, without being seen.

ABSOLVE; OLLIATU; APOLUO; ABSOLVO. Olliau is from oll, all or whole, and hai action; whence the rest; with the addition of the several prepositive particles abs and ap, which seem to be altogether unnecessary here; but see the words All and Whole.

ABSOLUTE; CWBL; APOLUTOS; ABSOLUTUS. The Celtic word cwbl seems to be compounded of ac-o-bi-al, the action of the high being; but the rest of the words are of the same origin with those in the last preceding class.

ABSONANT; ANGHYSON; KAKOEXOS; ABSONANA. Absonans and absonant are from ab-swn, from or without sound; anghyson is from an-cy-fwn, a disagreeing sound; kakoexos is from kakos bad, and echo a sound. See the several primitives whereof these particles are composed.

ABSORBE; RHYTHU; RHOPHEO; ABSORBEO. Rhythu is from or-ith, it is from, or drawing from, in its primary sense;

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sense; rropheo is from or-fe-*iu*, it is from or drawing from; absorbeo and absorbe are from ab from, and serbeo to sup; which in its primary sense from si-or-be, signifies that it is from a thing; and rhythu and rropheo in a secondary sense signify to widen, by stuffing till the thing be exhausted.

ABSTAIN; YMATEL; APALATTOMAI; ABSTINEO. These are composed of the several prepositives ab, ym and ap, signifying from, and stineo to stand, and at-dal, to hold from; that is, to stand or to hold from; but see the several primitives.

ABSTRUDE or PUSH AWAY; YMWTHIO; APOTHEO; ABSTRUDO. These are composed of the prepositives mentioned in the last preceding class, and the Celtic *troi-id*, it is turning, and whio to push or shove, composed of the Celtic participle *w-ith-o*, man to be from.

ABSURD; ANADDAS; AMATHOS; ABSURDUS. Absurdus and absurd are said to come from ab and surdus, deaf; but its primitive meaning from a-p-si-or-idu is, that it is a thing from seeing; anathos from an-addas is unapt; whence amathos. See Apt.

ABUNDANTLY; HELAETH; ALIS; ABUNDE. Helaeth is from hi-al-au-ith, it is high water or a flood; abunde comes from ab-unda, from the waves, whence abundantly; alis is from als the sea.

ABYSS; AFFWYS; ABYSSOS; ABYSSUS. Affwys comes from ffoes a ditch, which is from si-os, out of sight; whence the other words probably come; and bythos, commonly used to express a deep, is from be-ith-os, the part out of sight. See the word Ditch.

ACANTHA or THORN; DRAEN or EITHYN; AKANTHA; SPINA. All these words signify the prickly part of a thorn, gorse, snake, hedgehog, or any other prickly thing; eithin from eith-in, signifies, that it will go in; acantha from ac-yntho, is acting into; draen or thorn seems to be composed of drwy-un, through one; and spina is from si-pe-in, it is the part within.

ACCELERATE; BRYRIO; SPEUDO; ACCELERO. Bryrio is from bry-is-*iu*, it is from the hill lower or downward; pseudo is from is-pe-idu, it is a thing lower or downward; accelero is from ac-al-or-*iu*, it is an action from the height, or the motion of any thing descending.

ACCENT; ACCEN; EKOS; ACCENTUS. These are from ac-en and eko, signifying the sound of echo, the noise of animals, the hissing of waves, the cracks of fire, thunder, &c. whence the sound of ac was formed to express motion or ac-

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tion; and therefore made use of as the chief particle in the Celtic dialects for converting nouns into verbs.

ACCEPTABLE; CARIADYS; XARIEIS; ACCEPTABILIS. Cariadys and Xareis come from the Celtic caru to love, which is a compound of ac-ar-w, an action upon an animal, as amo to love is am-w, about an animal in a primitive sense; acceptabilis is from ac-capio, a taking or a seizing action.

ACCESS; ADWEDD or FORDD; EUEPHODOS; ADITUS or ACCESSUS. Adwedd is from ad-wedd, to the presence, and wedd is a compound of vi-id, he is seen; aditus is from ad-eo to go to; accessus is from ac-cado, to fall together, whence access; fordd is from fi-ar id, it is seeing the country; whence euephodos; via is from vi-a, of the same meaning; whence way.

ACCOMMODATE; CYRXU; XRAO; ACCOMODO. Cyrxu is from cy-erxi, to invite together; whence xrao; accomodo is from ac-com-modo, to be alike together; whence accommodate.

ACCOMPANY; CWMNI or CYDGANLYN; PARAKOLOUTHEO; COMITOR. Cwmni is from cwm-ni, we together, or in a more primary sense from cwm-ni our comot; accompany is from ac-cwm-pe-ni, together in our part of the comot; cyd-ganlyn is to follow together; parakolouthéo is from para at hand, and kolouthéo to follow.

ACCOMPLISH; CYFLYWNI; SUNPLETHUNO; COMPLEO. These seem to be compounded of cy, sun and com, with or together, lawn full, and ni we; but the Celtic seems to be the most expressive from cyfa whole, and lawn full, that is, to fulfill.

ACCORD; CYTUNO; OMONOIO; CONCORDO. Accord is from ac-cord, to tie together; cytuno is from cyd-uno, to unite together, or from cy-tynu to draw together; omonoio is from om all, and monos alone; concordo is from con-chor-da, to tie or chain together.

ACCORDING TO; YN OL or TUAGAT; KATA; SECUNDUM; Secundum is from secundus second, or after the first; yn ol is the same as yn ail the second; tuagat is from tu-ag-at, acting towards; hence kata by transposition.

ACCOST or ENCOUNTER; YMGYRO; ENGXEIREO; AGGREDIOR. Accost comes from ac-host, the action of an enemy, which see; encounter is from eng-contra, a great opposition; ymgyro is from ym-cyro, to fight together, which see; hence engxeireo; aggredior is from ag-cyr-id, it is an action of fighting; but cyr is from cry strong by metathesis.

ACCOUNT,

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ACCOUNT, RECKON or COMPUTE; RHIFO; ARITHMETO; NUMERO or COMPUTO. Account is from ac-com-pe-it, it is acting or putting parts together; hence also computo and compute; numero comes from nummus money, and rhifo to number; rhif number is from r'-hi-ef, it is the highest or chiefest; and summus and summa, a sum, are of the same signification.

ACCUE; XWANEGU; SUNAUXOMAI; ACCRESO. Accrue and accresco signify to strengthen, and the other words are to increase.

ACCUMULATE; TYRRU; ATHROISO; ACCUMULO. Accumulo is from ac-ymlaw, the action of filling up; whence accumulate; tyrru is from twr a heap, which see; athroiso is from a-tyrru-si, it is an heaping.

ACCUSE; CYHUDDO; KATHEKO; ACCUSO. The Celtic and Greek terms are from cyhoeddi to summon together, the method of accusing being to publish by a cryer a public meeting for determining by proof and argument, or battle, the matters in difference; accuso and accuse are from ac-causa, acting a cause. See Cause.

ACCUSTOMED; GNAWD; GNOSTON; ASSURTUM. All these come from ag-hynod, or gnostos, both signifying a notable or known action.

ACHE; AXOS or OXAN; AXOS; DOLOR. All these except dolor, have their origin from the Celtic ox, an interjection of weeping, which see; dolor is from the Celtic dolur; which is explained under the word Grieve.

ACHOR; CRAX; AXOR; ACHOR. Tho' these terms may have been possibly formed of the interjection ox, signifying oh fie! or from ach, a pain, it seems more probable that they have nothing more in their composition than ar-ux, higher upon, unless they come from ac-ar-ux, a gathering upon the upper, which seems most likely.

ACID; SUR; OXUS; ACIDUS or ACER. It is difficult to fix the etymon of these words, as well as all other expressions made use of to signify the sensations of taste, smell, and feeling; but they were properly formed by the assistance of the other senses, and accordingly the Celtic sur, seems to be a compound of si-r, the sound or hissing thing; hence acer; acidus and acid are, a-si-id, it is the sound; oxus is from ox-si it is ox or oh fie! that is, a note of exclamation made use of on tasting any thing sharp.

ACKNOWLEDGE; CYDNABOD; ΕΠΙΓΙΝΟΣΚΟ; AGNOSCO. These signify to know, think, or assent together; and are farther explained under the several primitives; see the word

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Know for a definition of the Celtic word *wybod*; and it may be farther observed here, by way of example, that *cydnabod* is from *cyd-ni-wybod*, we know or think together, and the English term is from *ac-know-all-ag*, the action of knowing all together.

ACQUIESCERE; **YSMWYTHO**; **EMMEUO**; **ACQUIESCO**. *Ysmwytho* is from *is-mwy-etto*, again more low; it being the easier state, and the flatter or lower any thing be pressed, the smoother it will become; hence *emmeuo* somewhat corruptly; *acquiesco* is from *ac-quietes* the action of rest, if it may be so properly expressed; and *quietes* is from the *xui-es* you lower.

ACQUIRE; **CEISIO**; **ANTEKOMAI**; **ACQUIRO**. *Acquiro* and *acquire*, seem to come from the Celtic *gyrru* to drive; which is from *gyr*, a flock or a drove of cattle, &c. formed of *cy-ir*, the together, or in a more primary sense, a collection of the rays of light, by which any multitude is commonly expressed; *ceisio* is from *ac-y-si*, it is the action of seeking or seeing for; the Greek term is from *anti-exo-mai* it is going forward.

ACRE; **ERW**; **PLETHRON**; **ACRA** or **JUGERUM**. *Erw* from *ar-w* is an ox land, or one day's plowing; *plethron* seems to have been formed from *ple* in *pleos*, and the Celtic *tro*, that is, a full turn; *acra* is from *ac-ar* an action upon the land, that is, a complete or one day's action; hence *acre*; *jugerum* is from the Celtic *jau-ac-ar* it is the yoke *acre*.

ACTION; **GWAITH**; **AITIA**; **ACTIO**. The primitive term for action is *ac*; *gwaith* is a compound of *ag-w-ith*, it is man's action; *actio* and *action* are from *ac-it*, it is action; *aitia* is from the Celtic *hai-it*, it is action; but see the Celtic verbs in the preface for a fuller explanation hereof; where it is explained to be a verb expressing the action of driving.

ADAPT or **PREPARE**; **CYMWYSO** or **DARPARU**; **EPARFUO** or **ARMOSO**; **PREPARO** or **ADAPTO**. *Cymwyso* and *armoso* are from the several prepositions signifying together, and *pwys* to weigh, the *p* inflecting into *m*; *adapto* and *adapt* are from *ad*, here signifying together, and *apt* or *a-p-da* the parts of good, as may be seen under the word *Apt*; *darparu* is from *id-ar-p-ir*, it is upon the point or foremost part, or to be upon a previous thing; hence the rest.

ADD; **DODI AT** or **XWANEGU**; **PROSDIDOMI** or **SUNAPTO**; **ADDO** or **AUGEO**. *Dodi at*, *addo*, *add*, and *prosidomi* are from *do* or *dodi*, to give; with the addition of the several prepositions *a-at* and *pros*; *xwanegu* is from *xwant* want, and *ag* action; whence the rest.

ADHERE or **STICK**; **GLYNU**; **KOLLAO**; **ADHÆREO**. *Glynu* is from the substantive *glyn*, compounded of *ag-al-yn*, acting in and upon; whence *kollao*; *adhæreo* and *adhere* are from *ad-hai-ar*

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ad-hai-ar acting to and upon; stick, from si-to-ac, signifies that it is an action to; but glyn in a more primitive sense, may from ag-al-en signify the action of the firmament, which is to attract, and so of the rest.

ADIEU; IODIU; ENOSO; AVE. These come from i-diu, eroso to God, except ave, which seems to be from a-vi, signifying away but live; or enoso may be from en-w-li, be to the high or divine being.

ADJOIN; CYSYLLTU; KOLLAOMAI; ADJUNGO. Adjungo and adjoin are compounds of ad-jungo to join together; the other terms are from cy and ko together, and oll, or ollt, signifying all, that is, altogether.

ADMIT, SUFFER OR TOLERATE; GODDEF; ANEXOMAI; ADMITTO OR TOLERO. Goddef is from ag-di-ef, it is a privative action; anexomai from an-ag-y-mai, it is a privative action; or from an-exo-mai, it is a privative exo, which is the same as e-ag, an action from, or to have; admitto and admit are from ad-mitto to send to; suffer is from is-upper, lower than the higher, or from si-o-ffer, it is bringing from; tolero is from dal-ar, to hold or keep upon; whence tolerate.

ADORE OR PRAY TO; GWEDDIO, DYMUNO, ADDOLI OF ATTOLYGU; DEOMAI OR PARAKALEO; ADORO. Attolygu is from at-di-ol-ag, an action to God almighty; addoli is from at-ddi-ol of the same sense; dymuno is from dy-am-uno, for uniting or appeasing God; whence deomai; gweddio is from gwedd, presence or form; parakaleo to call upon; adoro and adore may be primarily from the Celtic ad-ior, to the Lord, or may be from ad-oro to pray to; pray seems to come from the Celtic parhai, to be upon or last upon action. See the word Pray.

ADORN OR ATTIRE; GWISGO, HARDDU, AMDANO OF YMWISGO; ARTUO, KOSMEO, ENTYNO OR ENSKEUASO; ADORNÓ OR VESTIO. Gwisgo and Ymwisgo are from ag-w-is-cau, the action of putting a man under covering; whence vestio and enskeuaso; amdano is from am-dan, about the under part; thence entyno; harddu is from hi-ar-id, it is high bold or noble upon; whence artuo.

ADVERT OR CONSIDER; YSTYRIO; EPISTREPHO; ADVERTO. The Latin term is from ad-vertto to turn together; the other words are from styr consideration, or stir, with the several prepositions signifying together.

ADULTERATE OR COUNTERFEIT; CYFELYBU; CAPLEUO; ADULTERO. Cyfelybu is from cyfelib like; which is a compound of cyfel-ib, to be alike together; whence capleuo; adulterate and adultero are from ad-alter, to add

Another thing; counterfeit seems to be a modern term of contra and sic, to make against or to liken.

ÆQUILIBRITY OF EQUAL WEIGHT; MANTOL; TALANTION; ÆQUILIBRIUM. Mantol is from maint-oll, an equal quantity or weight, or all a quantity; talantion seems to be from ol-ántiao, all meeting; æquilibrium is from æqualibra, equal weight; and æquus is from y-ci-ru, it is the same.

AFFLICT; BLINO; THLIBQ; AFFLIGO. Blino is from bi-lai-in, in less life; whence the rest, &c. affigo may come from a-fi-lai-ag, the life less acting; which gave us the English word afflict.

AFFECTION; AFFAITH; PATHOS; AFFECTIO. These terms express a thing done or effected; which seems to be the cause of affection.

AFFORD; RHOI; PORISO; PRÆBEO or REDDO. Rhoi is from r'-hai-i, the acting to; reddo is from r'-ad-o, the giving from; poriso is from p-rhoi-fi, it is a thing acting to; whence the rest.

AFTERWARDS; GWEDI; EITA; POSTEA. Gwedi is from ag-o-id, it is an action from; eita is from hai-di, an action past or from; post is from p-os-id, it is a thing from; see the next.

AFTER; GWEDI; EPI; POST. After seems to be from af-tir, off the land; epi from e-pi, from the part; see the last class.

AGAIN; EILWAITH; AU; RURSUM. Eilwaith is from ail-waith, another work; again is from ag-in, act in or acting; au is the spring or action; rursum is from yr-súm, the sum, or rhoi-r-sum, to give the sum on the whole.

AGAINST; ERBYN; ANTI; CONTRA. Against is from ag-o-un-ft, it is acting from one; erbyn is from ir or er-be-un, not one, or a contrary thing; anti is from the negative an and id it is, that is, what is not is against what is; contra is from co-un-draw, far from being one together.

AGE; OES or HANES; ENOS or BIOS; ANNUS or ÆTAS. The origin of these expressions is from the earth's annual motion round the sun; the letter O expresses a globe, is, lower, being added to signify a lower globe, to distinguish this O omicron, or this world, or this life, from the O mega or great O, which signifies the sun's motion, or universal motion, or the continuance of the world; age is from o-ag, the action of O, or the annual course of the earth; hanes, enos, and annus, seem to be composed of hén-oes, old age; bios is from bi-oes, the age of life; ætas is from the Celtic hyd-oes, during life, or the age.

AGGLUTINATE;

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AGGLUTINATE; GLUDIO; PROSKELAS; AGGESTIVO. These seem to be from the Celtic *glud*, glue, or *ag-al-id*, it acts upon, with the several prepositive particles. See *Glue*.

AGGRAVATE; PRYDDHAU; EMBRITHO; AGGRAVO. *Pryddhau* is from *prydd-hai*, the action of driving grave; *embritho* is from *em-pryddhau*, to increase gravity; *aggravate* and *aggravo* are from *ag-gravis*, the action of making grave. See *Grave*.

AGGREGATE; CASGLU; AORLASO; AGGREGO. *Aggrego* and *aggregate* are from *ag-gyr-ac*, the act of driving a flock together; *casglu* is to bring a multitude together; whence *agelaso* by transposition of letters.

AGILE; XWIMWTH; EUKINETOS; AGILIS. *Agilis* is from *ag-i-le-is*, acting towards a lower place, or downwards; whence *agile*; *xwimwth* is from *ux-hai-mwy-aeth*, the higher the action the greater go; whence *eukinetos*.

AGITATE; CYNHYRFU or LAINIO; ELAUNO or KINEO; AGITO. *Cynhyrfu* is from the substantive *cynwr*, a tumult or disturbance, which seems to be a compound of *ac-yn-wr*, an action in man or animal; whence *kineo*; *lainio* is from *al-in-w*, a power in man or animal; whence *elauno*; *agito* and *agitate* are from *ag-at-w*, an action towards man.

AGONY; ING; AGONIA; AGONIA. These are from the Celtic particle *ing*, signifying to be strengthened.

AH or ALAS; GWÆFI; O MOI; HEI. *Hei* and *ah* signify from high; *alas* from *al-as* is high lower; *omoi* is *oh me*; *gwæfi* is from *ag-oh-fi*, the action of woe, or of *oh me*.

AID, STRENGTHEN or CORROBORATE; CYNORTHWYO; EPIKOURO or RHONUO; CORROBORO or AUXILIOR. *Aid* is from the word *add*, which see; strengthen, *corroboro*, *corroborate*, and *epikoureo*, are explained under the word *strong*; *auxilior* is from the Celtic *auxi-le-r*, the increasing of one's place; *cynorthwyo* is to share together; and *rhonuo* is from the Celtic *rhanu* to share.

AIR; AWYR or WYBR; AITHER or AER; ÆTHER or AER. *Awyr* is from *au-ir*, fire and water; *wybr* is a contraction of *au-bi-ir*, that is, water risen up as into life by fire; *air* is the same as *awyr*; as is *aer*; *aither* and *æther* are from *au-et-ir*, fire and water; *au*, *auc* and *aqua* properly signifying spring water; hence the *air* and *æther* seem to be nothing more than water rarified by the heat of the sun, proportionable to its distance therefrom.

AIR GOOD; AWYR DA; EUDIA; AERIS BONITAS. As to these terms see *Air* and *Good*; but it may be here observed, that *r* in *awyr* being only a sounding letter signifying the, the

Celtic

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Celtic *awyr da*, were by the Greeks converted into *auida*, or corruptly into *audia*, as the *i*, signifying fire ought to have been placed before the consonant *d*.

ALDER; GWERN; AGEIROS; ALNUS. *Gwern* is from *gwyr-in*, an action of growth upon the water; whence *ageiros*; *alnus* or *arnus*, as in *Lucan* and others, who mention the *arverni* as living in alder groves; *alnus* is from *al-in-au*, high upon the water; *alder* is from *al-dwr*, upon the water.

ALE; CWRW; KOURMI; CERVISA. The word *ale* seems to be from the Latin word *caleo*, to ferment or to be hot, and to be composed of *ac-al-au*, an action upon a liquid; *cwrw* is from *ac-ar-au*, an action upon a liquid; *kourmi* is from *ac-ar-m*, a great action upon a liquid; *cervisa* is from *ac-ar-au-fi*, it is an action upon a liquid.

ALIEN; ALLTUD; ALLOTRIOS; ALIENUS. *Alien* and *alienus* are from the Celtic *ail-un*, another one; *allud* is from *ail-tu-id*, it is another's possession; *alotrios* is from *ail-ti--iu*, it is another's possession, *ti* and *ti* being of the same signification in Celtic composition, as the *r* is a letter of sound only, and might be inserted or left out as was most suitable to the term to be composed.

ALIEN; ARALLU; ALLOTRIO; ALIENO. These are explained under the last class.

ALIMENT; YMBORTH; BROOMA; ALIMENTUM. *Ymborth* is from *ym-porth*, an increase of feeding; *brooma* is a great feeding; *aliment* and *alimentum* are from *allu-maint*, the power of growth or substance, and tho' commonly defined from *alo* to nourish, it is more likely that *alo* is from the Celtic *allu*.

ALL; OLL; OLOS; OMNIS. *Oll* or *ol* is a Celtic primitive, probably composed of *O*, signifying the circle of time, the universe, &c. and the character *L*, signifying extension; that is, height and length by the upright line, and breadth by the plane one; *o-m* in *omnis* is the omega, the great *O* of the universe, and ens existence.

ALLEY OR LANE; LŌN OR CADLIS; XUSTOS OR STENOPUS; XISTUS OR ANGIPORTUS. *Alley* is composed of *ail-le*, a place for another, a second or two; whence *alley*; *lŏn* and *lane* are from *le-un* a place for one; *cad-lis* is from *cad-lia*, the palace fighting or exercising place; *xustos* and *xistus* signify the sweating place, from the Celtic *xwil-tu*, the sweating possession or place; *stenopus* is from *si-tyna-pe*, it is the highest or straightest part; *angiportus* is from *ing-porth*, the narrow part.

ALLOW;

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ALLO; **LAWIS;** **APOBALLO;** **EXHIBEO.** *Lwisa* is from *law-f-o*, out of my hand; whence the Greek and English terms; *exhibeo* is from *ex-habeo*, to have out, which are explained elsewhere.

ALLUDE or **PLAY** **VO;** **XWARZAT;** **KARENTISOMAI;** **ALLUDO.** These are explained under the word *play*, with the addition of the particle signifying at.

ALLMIGHTY; **OLLALLUOG;** **OLOTELES** or **OLOKRATOS;** **OMNIPOTENS.** *Allmighty* is from *ol-m-ag-ti*, the all great acting power; *ollalluog* is from *oll-llu-og*, the all great power; *oloteles* is from *ol-ci-ti*, all possession and power; *olokratos* is from *ol-ery-tu*, all strength and possession; *omnipotens* is from *omni-potens*, all powerful.

ALMOST; **HATAK;** **KEDON;** **FERE.** *Fere* is from the Celtic *ber*, short; *redon* is from *hatax*, going on; *almost* is from *al-most*, most up, or at the height.

ALMS; **ELYSEN;** **ELEEMOSVNE;** **ELEEMOSYNA.** These seem to come from the Celtic *e-lyf-en*, the ancient palace, that is, the palace usage; or from *e-lyf-en-rnos*, the ancient custom of the palace; it being usual for the great men of the palaces amongst the Celtes to give away a great share of their substance by way of alms.

ALONE; **I HUN;** **OIOS** or **MONOS;** **SOLUS.** *Alone* is from *al-one*; *i-hun* is the one, whence *oios*; *monos* is from *mi-un*, me one; *solus* is from *si-ol-un*, it is all one.

ALREADY; **EISOS;** **EDE;** **JAM.** *Eisoes* is from *if-oes*, below or past the age or present time; *jam* seems to come from the Celtic *i-am*, the about; *ede* is from *e-id*, the existing; *already* is from *all-ready*.

ALSO; **HEFYD;** **OMOIOS;** **ITEM** or **ETIAM.** *Also* is from the Celtic *ail-fi*, it is another, or another sounding; *hefyd* is from *hai-fyd*, the world or life going on, *fyd* being from *byd* by inflection; *omoio* is from the Celtic *mwy more*; *item* is the same as *idem* the same; *etiam* is from the Celtic *eto-mwy*, again more, or *eto-am* for more or again.

ALTAR; **ALLAR;** **ARA;** **ARA.** *Allar* is from *al-ar*, high earth; *altar* is the same, from *al-tir*; *ara* is from *ar-ar* upon, or high earth.

ALTER; **ARALLU;** **ALLOIDO;** **ALTERO.** These come from the Celtic pronouns *ail* another, and *ar* and *tir*, both signifying country, possession, property, &c.

ALTERCATE; **YMRYSOŃ;** **ERISO;** **ALTERCOR** The English and Latin terms are from the last preceding class of words, with the addition of *dico*, to speak; *ymryson* is from *am-rheswm*, about reasoning; *eriso* is from *resis*, ratio or o-ratio;

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ratio; and rheswm seems to be from rhei-fwm, to give the sum; and fwm is from fi-wm, to see all, or rather from fi-am, to see about.

ALTERNATELY; OLYNOL; ENALLAX; ALTERNATIM. Olynol is from ol-yn-ol, after another, or from ail-yn-ail, another in second; the English and Latin are from alter-tim, another time or turn; enallax is from the Celtic eilxwaith, another or a second time or turn.

ALTITUDE; ALLT OF UKELDIR; YPSELOTES; ALTI-TUDO. Allt is a compound of al-ti, high possession or land; ukel-dir is the same; ypselotes is from y-pe-fi-al-ti, the part that is high land; the Latin and English terms are from the Celtic allt.

ALWAYS; BYTH; AEI; SEMPER. Byth is from by-id, it is life, being or existence; aei is from the Celtic hai, action or existence; always is from all-ways; semper is from si-am-p-ir, it is the about or the round of the higher parts, or the motion of the sun, &c.

AM OF I AM; WYFI; EIMI; SUM. Wyfi is from w-y-fi, me a man; eimi is from y-mi, the me, or my existence. sum is from si-am, it is the about or existence; am is the about or existence.

AMBIGUOUS; AMWYS; AMPHIBOLOS; AMBIGUUS. Ambiguus is from ambo-ag-iu, it is both, or a double action; whence ambiguous; amphibolos is from amphi-boule, a double will; amwys seems to be from amheuys, doubtful or suspicious, which is a compound of am-hai-es, about action or rest.

AMEND; CYWIRO; KATORTHÒO; EMENDO. Cywiro is from cywir, right or truth; which see; katorthòo is from kata-orthos, according to right; amend and emendo are from am-min-da, for a good end; and the Greek term orthos seems to come from ortha, a good end.

AMNESTY; ANGHOF; AMNESTEA; AMNESTIA. Anghoff is from the negative an and còf, remembrance; the other words are from the privative a and mnestis remembrance, that is, forgetfulness or oblivion.

AMPLE; HELAETH; PLATUS; AMPLUS. Helaeth is from hi-al-ith, it is high or long and broad; platus is from p-al-idju, it is a part or thing broad; amplus is from am-ple, a broad place; whence ample.

ANCHOR; ANGOK; ANGKURA; ANCHORA. These are from the privative an-ag-ar, a privative of action upon.

ANCIENT; HÈN (HÈN); SENECTUS.* Hèn and en are the same as heaven, which is ancient; ancient is from an-fi-en;

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ft, it is an heaven or ancient; senectus is from si-en-ux, it is the upper heaven; and hên is composed of hi-en, the high heaven; and en of i-ni, to nothing, or the unseen.

ANCLE; FÉR; SPHYRON; TALUS. Anclé is from an-ewlm, a knot; talus is from dal-ui, it is a holding or joining together; fêr seems to be a contraction of ber-ar, the short shank; sphyrôn is from si-pher-un, it is the shank one.

AND; A or AC; TE or KAI; QUE or ET. Ac in the Celtic is a particle signifying action in general, and here in particular it signifies to continue the action; a is the same as ac, it being usual in the Celtic to drop the consonant c, when it happens to be in the end of a word, and a vowel should succeed it in the next word; kai and que are from the two Celtic verbs ac-hai, both signifying action; te and et are from the Celtic etto, again; and, is from the Celtic ond, but; which see.

ANGEL; ANGE; ANGELOS; ANGELUS. These terms seem to be compounded of an-gel, a great light; but these particles ought to be eng-il, according to the Celtic orthography.

ANGRY; DIGIO or BROXI; IXTHEO or BRUXO; IRAS-COR. Most of these verbs will be explained under their substantives in the following class; but it may be observed here that digio is from id-ig, it is fire or heat; whence ixtheo; broxi from bro-ux, the upper country; thence bruxo.

ANGER; IREDD or DIG; ORGE; IRA. Iredd is from ir-id, it is fire or heat; whence ira; orgeis from ir-ag, a hot action; anger is from ang-ir, a great fire or heat.

ANGLE; CONQL; ANGKULOS; ANGULUS. These will be explained under Corner; but it may be observed here, that the particle ang stands here for narrow or streightned, as angle a streightned place, which in fact signifies an extensive place; but ing-le signifies a streightned or narrow place, as the letter represents a line, a point, a post, &c. and a, always breadth, extension, greatness, &c.

ANGRY; IRLAWN; ORGILOS; IRACUNDUS. See Anger; but ir-llawn is full of anger or heat; orgilos is from ir-ag-il-iu, it is an action of high anger or heat; iracundus is from ira-ac-en-idiu, it is an action of high fire or anger.

ANGUISH; AXWYN; AXTHOS; ANGOR. Angor is from ang-cyr, a great trembling; cyr is from ac-ir, the action of heat; axwyn is from axos, ache or pain; whence the rest.

ANGUST; ANENG; ANCONIA; ANGSTA. Aneng is from an-éng, not extensive or great; whence angonia; angust and angusta are from angonia. Here it may be remarked
once

once for all, that the particle ang is extension; engia so, as the letter e is an auxiliary to a, but ing always signifies freightness, though ang is made use of in angle.

ANIMAL; ANIMAL OF BIWIAD; SOON; ANIMAL. Animal is the same as animal; the m in mal inflecting into f in fal, and they are composed of a-ni-fal, to us like; but a stands here as in many other instances for the Celtic y, the; biwiad is from biaw-id, it is a living animal; soon is from si-w-un, it is an animal; here it appears that the Celtic w answers to the Greek oo, and that they both signify an animal.

ANONIT; IRO OF ELIO; ALEIPHO OF XRIO; ILLINO OF UNGO. Iro is from is, and elio from il; both particles express fire, heat, &c. which warms, nourishes, anoints, and gives sap to every thing; ungo is from yn-ig, at or in the fire or heat; anonit seems to be formed from the participle passive of ungo; the rest of the terms are from the Celtic.

ANOTHER; ARALL; ALLOS; ALTER. Arall is from yr-ail, the other or second; allos is from ail; alter is from ail-ter, another land, or place; another is from an-o-ter, from the land or place. See the word Second for the primary sense of ail.

ANOTHER MAN'S; ESTRONOL; ALLOTRIOS; ALIENUS. Estronol is from es-tir-q-un-ail, the property of one other; whence the rest; but see the last preceding class of words.

ANSWER; EB, or ATEB; EPO; DICO. Dico is from id-fi, it is found; answer is from an-si-wy, a man's found; eb is from e-bi, the life; atch is from id-eb, it is life; whence epo;

ANT OF PISMIRE; MORGRYGUN; MYRMEX; MYRMEA. Morgrygun is from maur-crygun, the great crumber; myrmex is from myr-mex or mira, a great crumb; pismire is from puif-mire, a great load, or weight; ant is probably from want, so called from his great application in providing against want.

ANVIL; ENGION; AKMON; INCUS. Engion is from eng-wn, the enlarging one; whence incus and akmon; anvil ought to be angvile or engvile, which, from engy-le signifies the enlarging place.

dusarestos **ANXIOUS, SAD OR HEAVY; TRWM OF TRIST; *DUSARETES; ANXIUS OR GRAVIS.** Trwm is from tir-wm, a heavy ground; trist is from tir-is-it, it is the lower ground; whence dusarestes; anxius is from ing-if-ju, it is a lower freight; whence anxious; gravis is from ag-or-vi-is, to go from the lower part; heavy is from hi-a-vy, high with me; sad is from if-id, it is low.

APPEAR; YMDDANGOS; PHAINOMAI; APPAREO. Ymd-dangos is from am-dangos, for shewing; appareo and appear are

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are from *up-pa-ár*, the upper part of the ground; *phaino* is from *phi-se*, a high view; *shine* is from *si-ca*, to see high, or to look like the sky.

• **APPEAR or QUIET**; **LLONYDDU** or **HEDDYXU**; **ELIHYO** or **HESUNASE**. **COMPLACO**, or **QUIESCO**. *Llonydd* is from *al-ai-id*, it is not high; whence *elinyo*; *heddyx* is from *hi-dias*; it is from acting high; whence *hesunaso*, *quiesco* and *quiet* by transposition; *complaco* is from *com-p-al-ac*, an action of shutting up an high thing; *appeare* is from *a-p-i-es*, a thing high lower.

• **APPEL**; **ARAI**; **MELON**; **MELUM**. These come from the Celtic word *mél* honey, or *melus* sweet, the *m* in *melus* inflecting in *f*, so as to change *melus* into *felus*, and *mél* into *fél*; to which the particle *a*, standing for the, being prefix, makes *a-fél*, the honey or the sweet thing; but see *Honey*.

• **APPREHEND**, or **LAY HOLD UPON**; **CYRAEDD**; **KRATRO**. **TENEO** or **APPREHENDO**. *Cyraedd* is from *ae-ir-o-id*, it is the action of the firmament; whence *kratros*; *teneo* is from *t-en-ir*, it is the firmament; *apprehend* and *apprehendo* are from *a-p-ir-en-id*, it is the firmament part or thing; *hold* is from *hi-ol-id*, it is the sun; all signifying probably the same as the Celtic *tynu* to draw, or the attraction of heat, which lays hold of a thing.

• **APPROACH**; **CYRXU** or **NEFAU**; **NASO** or **XORBO**. **ACCEDO**, or **APPROBINKO**. *Nefau* is from *nes* higher, the comparison of *agos* high, and compounded of *in-es*, come nearer or lower; whence *nasso*; *appropinquo* is of the same signification from *a-pro-pen-ux-or*; *approach* is from *a-pro-ux*, from the upper country; *accedo* is from *a-ci-id*, it is acting or coming together; *cyrxu* is from *cy-r-ax*, the acting together.

• **APT**; **ADDAS**; **EUTHETOS**; **APTUS**. *Addas* is from *a-da-en*, a less good; whence *euthetos*; *aptus* and *apt* are from *a-p-ta* for *da*, a part good; all signifying a lesser degree of good than the superlative.

• **ARRABLE**; **BRANAR**; **AROURA**; **ARVUM**. *Branar* is from *brauns-ár*, rotting earth; whence the rest, by transposition, and inflection of the *b* into *v* consonant, so as to make *ár-vrau*, the rotten earth, and *ár-brau-le*, the place of the rotten earth.

• **ARRABLE**; **HYAR**; **ARATOS**; **ARRABILIS**. *Hyar* is *protos* earth turned up; *aratos* seems to be from the Celtic *arat*, the plow; and the rest are explained under the last class.

• **ARCH** or **CHIEF**; **ARX** or **UXEF**; **EXATOS**; **SUMMUS** or **ARCH**. *Uxef* is the superlative degree of *uxel*, *ux* being the comparative, compounded of *y-ci*, the chief or first; *arch* is

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Is from yr-ux, the chief; chief is from ci-ef, it is the chief or first; exatos is from uxa-it, it is the highest. See for summus under the word Sum.

ARGENT; ARIAN; ARGURIÓN; ARGENTUM. These words all come from the Celtic yr-iawn, the satisfaction.

ARK; ARX or CIST; AORTE or KISTE; ARCA. Ark is from ar-cau, the shut upon; cist is from cau-eiste, a sitting chest, a coffer, coffin, &c. whence the rest.

ARM; BRAIX; BRAXION; BRACHIUM. Braix is from be-ar-cau, the part upon the chest or trunk, that is a branch; whence the Greek and Latin terms; arm is from the Latin term ramus a branch, composed of ar-am, upon the about of surrounding.

ARMPIT; CESAIL; MAXALE; AXILLA. Armpit is the same as armhole or part hid; cesail is from a bottom betwixt hills, which in the Celtic is called cesail from cau-is-ail, the sun lowers or shuts, whereby the bottoms of countries are shaded by the hills; maxale is from the Celtic counlud, sun-setting; axilla is from ac-es-il, the sun goes lower.

ARMS; AFFLE; ALENE; ULNA. As to arms see Arm; affle is from asael, to hold; whence the other words; though they are said to come from ollos, signifying the curvity of the arms.

ARMS; ARFA; ENTEA; ARMA. Arf the singular of arfau is from ar-fi, upon me; arma and arms are from ar-mi, upon me, mi changing into fi by inflection; entea is from en-it, it is upon.

ARRIVE, REACH or EXTEND TO; CYREDD; OREGO or PROSERXOMAI; EXTENDO or ADVENIO. Cyredd is from ac-or-id, it is acting to the border; arrive is from the Celtic or-ev, it is the border; reach is from or-ac, it acts to the border; orego is from or-ag, it goes to the border; whence the passive proserxomai with the addition of proq; and extendo and extend are from ex-tyn-id, it stretches out, or from ex-tanu-id, it spreads out.

ARROW; SAETH; OISTOS; SAGITTA. Arrow is from ar-row, upon a line or row; saeth is from syth, straight; whence the rest.

ART; DIXELL; TEXNE; ARS. Dixell is from di-cel, a dark secret; texne is of the same signification; ars and art seem to be from the Greek ares, iron; the making of which being probably the first invention or art. See Iron and Craft for a fuller explanation hereof.

As, or As LIKE; MEGIS; OS; SICUT. As is from a-fi, the light; megis is from mi-gi-fi, it is or he is a companion to me;

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me; like is from lui-ci, a fellow colour; ficut is from si-ci-tu, it is a fellow property.

AS or AS WELL; MOR or FEL; TOSOUTON; TAM or UT. Mor is from mau-ir, the great light or firmament; fel is from fe-il, it is light; or fe-il, it is the high I or extension of light; tam is t-mau, the great T or horizon; ut is the T or the horizon; ficut is from si-ac-t, it is from the horizon; tofouton is from tu-ifa-to-en, below the horizon or the sky.

ASCEND or LIFT UP; DERXAFU; ANIXO; ATTOLLO or ASCENDO. Ascendo and ascend are from ac-ac-en-id, it is low acting or going high, or to the sky; attollo is from at-ol, to the sun; lift is from al-ef-it, it is high; anixo is from en-uxa, the upper firmament, or from in-uxa, uppermost; derxafu is from tir-uxaf, the highest ground.

ASHES; LLYDW; SPLYDOS; CINIS. Ashes is from as-hi-fi, it is low high; cinis is from si-en-is, of the same signification; splydos is from if-p-al-idiu, it is a low thing acting high; llydw is from al-idiu, it is rising; so that the signification of these terms seems to be, a lower thing, that is, dust or earth rising up. spados

ASK; CREFU; XROSO; ROGO. Crefu is from ac-ar-fu, acting upon a being; xroso is from ac-ar-w-fi, it is acting upon a man; rogo is from ar-w-ag, acting upon a man; ask is a contraction of the German actian, which from ac-fi-un signifies an action upon one.

ASLEEP or SLEEPY; CYSGADUS; KOIMISIS; SOPORATUS. Cysgadus is from cwsg sleep; which is a compound of cau-w-fi-ag, the action of shutting an animal's sight; koimisis from cau-am-i-fi, shut about the sight; soporatus is from sopor, sleep, which comes from si-ap-wr, that is, sight and sound from a man; asleep is from a-fi-al-ap, the sight and sound is from being up.

ASPECT; AGWEDD; OPSIS; ASPECTUS. Agwedd is from ag-w-id, the action of a man's sight; aspectus and aspect are from a-spi-act, the act of the countenance; opsis is from w-p-fi, a man's seeing part.

ASS; ASYN; ONOS; ASINUS. Asun is from af-un, the lower one; as mule is from m-al, the great and high; whence asinus and ass; onos is from un-as, the lower one.

ASSENT; CYTUNO; SUNAINEO; ASSENTIO. Cytuno is from cyd-uno, to unite together; whence sunaino; assentio and assent are derivable from ad-sentio, to feel together; but their origin seems to be from synio or adsynio, to sound together; from si-un, one sound.

ASSIGN; PENODI; APODIDOMI; ASSIGNO. Penodi is from

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from pen-nodi, marking the head or end; perhaps from marking the cattle; apodidomi is from apo-di-do-mi, from thee to me; assign and assigno are from y-sign, the sign.

AT or TO; I or AT; EIS or PARA; AD. or APUD. I is length, to the dot over it, signifying the sun; at is from a, the earth, to t the firmament; para is from p-or-a, a part from the earth; to is a covering or the sky; eis is from e-i-fi, it is high; apud is from a-p-id, it is the p or the sky.

ATTEND or TARRY AT A PLACE; TARIO; TEREQ; SERVO. Tario, tereo and tarry are primarily from tri-âr-iu, it is plowed land; attend is from at-hand; servo is from is-âr-ve, it is the lower ground.

ATTRACT, FAIL or DECEIVE; FAELU or TWYLLQ; PALEUQ; FALLO or ATTRAHO. Faelu is from fe-o-il, it is from the light; whence paleuo, fallo and fail; twyllo is from id-o-il, it is from the light; deceive is from di-fi-ve, it is without seeing; attraho and attract are from ad-traho, to draw to, or ad-troi, to turn to.

AVANT; FI; APEI; APAGE or ABI. Fi is from f here standing for p a part, and i for high or far; whence apel and abi; apage is from a-p-age, go from this part; avant is from a-vi-aent, from me let them go.

Thrasus

AUDACIOUS; RHYFYGUS; THRUSUS; AUDAX. Audax is from hyd-ux, the length of height; rhyfugus is from rhy-fy-ag-iu, he is too much exalted or lively; thrusus is from id-rhy-fyth, he is too upright or strutting; audacious is from audax.

AUGER; TARADR; TERETRON; TEREBRA. Taradr and teretron are from tori-tir, to cut the ground; terebra is from tori-bro, of the same meaning; auger is from y-ag-âr, the acting in the earth, as if the first auger was for boring into the ground.

AUGUR; DEWIN; OIONOMANTIS; AUGUR. Dewin is from di-w-en, a dark or obscure man of the heavens; oionomantis is from oionos and maint, the great birder; augur is from au for avis a bird, and gur man.

AURORA; WAUR or AUROERA; EOS; AURORA. All these come from the Celtic aur an hour, and oera the coldest.

AUSTERE or FIERY; GERWIN; AGRIOS or AUSTEROS; AUSTERUS or FEROX. Austeros, austerus and austere are from w-îf-tir, a lower countryman; fierce is from fi-ar-fi, he is a country liver or dweller; gerwin is from garw-un, a rough one; agrios is from ag-âr-iu, it is a country action; ferox is from fi-âr-ox, a filthy country dweller.

AUTHOR; AUDWR, GWAITHWR or CYFIEITHWR; AÛTOURGOS;

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AUTOURGOS; AUCTOR. These seem to come from the Celtic waith-wr, a workman, or from au, signifying a spring out of the earth, and id-ur, it is a man, that is, he is a man that springs out of dead matter.

AUTHORITY; AUDURDOD; AUTHENTIA; AUTHORITY. These are explained in the last class.

AUTUMN; CYNHAUAF; OPORA; AUTUMNUS. Cyn-hai-ef, is the action of getting together; opora is from y-pora, the hour or seasonable part; autumnus and autumn are from y-tym, the time.

AWE; OFN; PHOBOS; METUS. Awe is from the interjection oh; metus is from ma-tu, a great power; timor is from ti-môr, a great power; ofn is from the interjection oh and fi-in, that is, ah me within; phobos is the same as phe-bomal, to fear, which is composed of phi-o-mi, life of me.

AWAY; PELL; TELE; PROCUL. Away is from a-way; pell is from p-al, the part high or far; tele is from ti-al, the high or far possessions; procul is from pro-ac-al, go to the far country.

AX; BWYALL; PELEKUS; ASCIA. Ax is from the Celtic hac, a cut; bwyall is from pwy-al, a powerful striking; pelekus is from p-al-ac-iu, it is a powerful acting thing; ascia is from hac, a cut.

AXLETREE; EXEL; AXON; AXIS. Exel and axle are from ac-el, the action of the sun; axon is from ac-en, the action of the sun or firmament; and ax is from ac-is, a lower action, the motion of the sun being the higher.

B.

BABE; BABAN; PAIDION; PUPA. These are from bi-ab-an, a little offspring.

BACK; CEFN; NOTOS; TERGUM. Cefn is from cau-fan, the inclosing part; back is from be-cau, the inclosed part; tergum is from ti'-r-cau-ui, it is the inclosing side; notos is from in-to-fi, it is the covering.

BACON; CIGMOX; XOIREIA; CARX; LARDUM. Bacon is *sarx* from bi-hog-en, the hog food one; cigmox and xoireia signify hog's flesh; see Hog and Fleth; lardum is a dried thing.

BAD or EVIL; MALL; MALLOS; MALUS. All these come from fall, the devil, the m infecting into f, he was called fall, from afal, or mal; an apple, on account of his tempting Eve with an apple; bad is from bi-ad to quit life; evil is from afal an apple.

B. A.

BAG or **SACK**; **SAX**; **SAKOS**; **SACHUS**. Bag is from be-gau, a thing to shut in or inclose; sax is from si-cau, it is a shut; whence the rest.

BAIT or **Nibble** at it; **KNITHIO**; **KNETHO**; **SCALPO**. Scalpo is from si-ac-al-pe, it is acting upon the part; Knithio and knetho are from ac-in-ith, it is acting upon it, ith being from id by infection; nibble is from in-be-al, upon the part.

BAIT; **ABWYD**; **EDESMA**; **ESCA**. Bait is either from bwyd, food, or be-at-it, to be at it; abwyd is the same as bwyd, and compounded of bi-w-id, it is the life of an animal; edesma and esca in a secondary sense, only signify food; but primarily they mean no more than the action of sitting down; that being probably the usual posture at meals amongst the Celts.

BAIT; **BAEDDU**; **BATEUO**; **BATUO**. These may come either from the Celtic baedd, a boar, or from be-at, a thing at.

BAKE; **POBI**, **MAEDDU** or **LAINIO**; **MATTO**, **LEIAINO**, **PEPTO** or **PTISO**; **PINŌ**. Bake is from bi-ac, the food action; pobi is from puyo-bi, to beat the food; whence pepto and ptiso; maeddu is to beat; whence matto; lainio is to beat, whence leaino; pinŏ seems to be from pi-in-si, it is upon the food, p being put for b.

BALD; **MOEL**; **MITYLOS**; **MUTILUS**. Moel is from moel a hill, which is barren, composed of m-al, great height; mitylos and mutilus are from m-ti-al-ui, it is the great high lands or possessions; bald is from be-al-id, it is the high part.

BALL; **PÊL**; **PALLA**; **PILA**. These are compounded of pe-l, an extended thing, or from pe-ol, the sun thing, that is, a round thing.

BANDY or **CROOKED LEGS**; **BAGLAU**; **BLAUSOS**; **VALGUS**. Baglau is from be-gau-al, a thing shutting upon; leg is from al-ag, acting upon; crooked is from cau-ar-ac-id, it is the action of shutting upon; bandy is from bend-y, the bend; whence the rest.

BANK OF A RIVER; **GLAN**; **AGIALOS**; **RIPA**. Ripa is from r'-p-au, the water part; agialos is from gau-al-au-si, it is a shut upon the water; glan is from gau-au-le-in, a place shutting the water within; bank is from be-in-auc, a thing, or a part upon the water.

BAPTISM; **BEDYDD**; **BAPTISMOS**; **BAPTISMUS**. Bedydd is from byd-iddo, life to time; the other words are from bab-ti-es-au, a child under water.

BAPTIZE; **BEDYDDIO**; **BAPTIZO**; **BAPTIZO**. These are explained under the last class.

BAR; **BAR**; **BALBIS**; **REPAGULUM**. Bar is from be-ar, a thing

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a thing upon; rep in repagum is the same as bar transposed; to which caul-am has been added, to signify shutting about; balbis is from b-al-bas, or be-is, a thing upon the bas, or the lower thing, that is, the roof, which were the firstbars or spars.

BARBAROUS; BARUS; BAROS OR BARBAROS; BARBARUS. All these are from the Celtic bi-ar-*iu*, it is a country life; but the terms in a secondary sense, also signify brutish, ferocious, voracious, &c.

BARD; BARDD; POIETES; POETA. Bard and Bardd are from bi-ar-id, it is being upon, or the man upon action; poietes and poëta, are from poieo, to make; which see.

BARGAIN; BARGAN; SUNTHEKE; PACTUM. Pactum is from pe-act-*iu*, it is a thing done or acted; syntheke is from syn-tithemi, to put together; bargaen and bargain are from bi-ar-ag, the beings or men are upon action; or from bi-ar-gan, the men are upon the song, from their noise at market time, or from its being usual to ring the bell in market time.

BARK; CYFARTH; KNYSAO; GANNIO. Bark is from bi-hark, the animal hark; cyfarth is from ci-a-frath, the dog will bite; knusao is from ci-n-yfu, the dog will bite; gannio is from cnoi, to bite.

BARK OF TREES, &c. PLISG; PHLOIOS; CORTEX. Cortex is from cau-r-ti-uxa, the upper sheet or covering; bark is from be-ar-cau, the thing covering, or shutting upon; plisg, is from pe-al-is-cau, the thing shutting upon the lowest; whence phloios.

BARLEY; HAIDD; AKOSTE; HORDEUM. Barley is from bara-li; that is, the family or household bread; akoste is from axos-ti, for the use of the house; hordeum seems to be from yr-id-ti-*iu*, it is the house corn; haidd is from had-tu, the house seed.

BARN; YSCYBOR; APOTHEKE OR SITOPHULAKEION; HORREUM. Ysgibor is from ysgib-ar, a covering upon the corn sheaves; barn is from bar-inn, the bread in; the Greek terms signify the grain chest; horreum is from hordeum.

BARREN; LLWM; LEIOS; GLABER. Barren is from ab-ar-en, from the high grounds; glaber is from ag-al-bri, from the high country or grounds; llwm is from al-am the highest possessions, or the high about; whence leios; or llwm may come from ll;-um, as trwm, heavy, does from tir-um, up the hill or mountain.

BARREN; ANFAB; APAIS; STERILIS. Barren has been defined

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defined under the last class; anfab and apais are from the privatives an and a, and fab or pais, a son or child; sterilis is from si-ter-il, it is high ground.

BARROW; BERFA; PHOREION; VEHICULUM. Barrow is from the verb bear; berfa and phorion are of the same signification; and vehiculum is from veho to carry, and the Celtic ceuol, an inclosed thing; but the primitive is hēr-ef, it is the bearer.

BASE; BĀS; BASIS; BASIS. These are composed of be-as, the lowest part.

BASKET; CAWELL; KALATHOS; CALATHUS. Cawell is from cau-al, to shut upon; kalathos and calathus are from cau-al-ith, it is the shutting upon; basket is from ba, or be-is-caud, inclosing the lower part.

BATHE; GOLXI; KLYSO; LAVO or BALNEO, Golxi seems to be from ag-al-auc, an action upon the water; whence klyso; lavo is from al-au-ve, it is upon the water; balneo is from b-al-in-au, a thing upon the water; bathe is from b-au-ith, it is the water thing.

BATHKEEPER; TROXWR; LOUTROXOS; BALNEATOR. Troxwr is from trwy-auc-wr, the man thro' the water; loutroxos is from louo to wash, and troxwr; the other words are explained under the last preceding class.

BATTLE, PLYMLLWYD; POLEMOS; BELLUM. Plymllywd is from p-al-ma-allu-yd, it is an high great and powerful thing; polemos is from p-al-a-mau-fi, it is a great and powerful thing; bellum is from be-al-iu, it is an high or powerful thing; battle is from be-it-al, it is an high or powerful thing.

BATTER; MATHRU; KATAPATEO; PESSUNDO. Mathru is from mi-a-throed, I with a foot; pessundo is from pes-in-do, to give the foot upon, or from pes-yntho, the foot upon him; katapateo is from kata-pateo, to kick at; batter is from be-at-r, the being at, or from pe-at-r, the foot at.

BAWL; GWAXIO; JAXO; VOCIFERO. Gwaxio is from gwae-ux, the higher woe or cry; bawl is from ba-w-al, the high ba or cry of an animal; jaxo is from ux in gwaxio; vocifero is from vox ferox, a fierce voice; which see.

BAY COLOUR; GWINAU; KUANOS; BADIUS. Gwinau is from gwin-au, the whiteness of water; whence kuanos; badius is from bi-au-idiu, it is the sight or colour of water; whence bay.

BEAM; CARFAN; KERKIS; TELA. Carfan is from cau-r-fan, to inclose the part; kerkis from cau-r-cae, to inclose

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close the inclosure; beam is from be-am, to be about or to inclose; tela is from to-le, the covering place.

BEAN; FAIAN; KUAMOS; FABA. Fajan seems to come from fi-hai-an, the food of the active one, that is, the bee; bean is from be-an, the bee one; faba is from fi-a-bi, the food of the animal; kuamos is from keoenos a bee; which see.

BEAR; ARTH; ARKTOS; URSUS. Arth is from ar-ith, it is the upon, that is, the animal upon; bear is the same by transposition; arktos is from ar-uxa-tu, on the upper side; ursus is from ar-isa-iu, it is upon the lowest; all implying it to be the animal that will be uppermost.

BEAR; ARWEDD; AIRO; FERO. Arwedd is from ar-w-id, it is upon an animal; whence airo; bear is to be upon; fero is from fe-ar, a thing upon.

BEARD; BARF; PAREIA; BARBA. Barf is from bi-ar-fi, life or growth upon me; whence the rest.

BEAST; BWYSTEIL; BIASTES; BESTIA. Bwysfil is from bi-w-sidd-fel, an animal that is like man; the rest are from the Celtic particles bi-as-it, they are the lower life or animals.

BEAT, BANG OF PAY; PWYO OF CURO; PAIO, KAIRDO OF KROUO; PULSO OF VERBERO. Beat is to be at; bang is from be-eng to be great or stout; pay, pwyo and paio are from p-hai or hwi, to drive a thing, or to drive with the feet; pulso is from pe-al-fi, the foot or thing is high or up; verbero is from ver-ber, to spring the shank; curo and the rest are from ac-ar-w, an action upon a man or animal.

BEAVER; AFANC OF GASTDWR; KASTOR; FIBER. Anfanc is from a-fi-in-auc, a liver or dweller in the water; kastor is from the Celtic gaff-dwr, a water bitch; beaver is from bi-a-ver, a liver or dweller of the springs; fiber is the same from fi-ber.

BEAUTIFY; YMWISGO; ENSKEUASO; ADORNO. Ymwisgo is from am-wisg, a garment about; whence enskeuasó; beautify is from be-aut-i-fi, to be out to fight; adornó is from ad-orno, to decorate. See Deck.

BECAUSE; AM; ENKA OF DIA; PROPTER. See the preposition For; because is from be-cause; am is from a-m, the hills and dales, or the parts about which visibly exist; whence am is made use of to express about, for, &c. enka is from en-uxa, the higher parts; dia is from id-a, it is the earth; whence da good; propter is from pro-pob-tir, the parts about or neighbourhood of every country or region.

BECKEN OF NOD; AMNOD; NEUSTASO; NUTO. Amnod is from am-nód, for a mark; whence the rest; except becken,

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which seems to be compounded of be-gwn, be it known, it having no relation to the sign of nodding.

BED; GWELI; KLINE; LECTUS. Bed is from be-hid, that is, covered or not seen; gweli, which seems to be the root of the other words, is from gwal-y, the form or seat of a hare, &c. which is also compounded of cau-w-al, covering an animal, or in a more primary sense shutting an animal from the light.

BEDSTEAD; ERXWIN; ERMA; SPONDA. Bedstead is from bed feat, or side; erxwin is from er-cau-w-in, the shut of a man in; whence came erma; sponda is from si-p-w-untho, it is a thing to put a man in.

BEE; GWENYNEN; KEENOS; APIS. Gwenyn, bees, is from ag-w-en the high or divine acting animal; whence keenos; bee and apis are from a-bi, the animal; that is, the eminent animal. See Poison.

BEECH; FAWYDD; PHEGOS; FAGUS. Fawydd is from fi-au-id, it is a watery growth or wood; beech is from bi-auc, the watery growth; phegos and fagus are of the same signification; but it seems possible that these words may signify the springing tree, as the primary sense of au or auc is springing, and in a secondary sense it was made use of to express spring water, and at length water in general, as in the Latin word aqua, water.

BEFORE; RHAG or CYN; PRO or GAR; PRO, PRÆ or ANTE. Rhag is from r'-ag, the action; gar is the same by transposition; cyn is from ac-in, in action; ante is from an-ti, before possession; pro and præ come from the Celtic pri, first, which is the same as bro or bri, the first country or possessions; before is from be-fore, all being expressive of the first motion or action, which went before other things.

Gennao

BEGET; GENI; GENA*; GIGNO. Geni is from ag-in, acting in; or from ag-in-ni, our acting in; whence the rest, except beget; which is from be-get, it is getting a being; and get is from ag-it, it is an action.

BEGIN; DEXREU; ARXOMAI; INCIPIO. Begin is from bi-ag-in, a being in action; dexreu is from id-ac-ar, it is upon action; whence arxomai; incipio is from in and capio, or perhaps from in-ac-pe-iu, it is a thing in action.

BEHOLD or OBSERVE; EDRIX; DERKO; ASPICIO. Edrix is from id-ar-ux, to see upwards; whence derko; aspicio is from a-si-p-ux, the seeing a thing upwards or high; observe is from ub-fi-'r-ve, it is the seeing upwards; behold is from bi-hi-al-id, it is seeing high.

BELABOUR; GWEITHIO or CAMAU; KAMNO; LABORA.
Gweithio

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Gweithio is from *gwaith*, work, which is a compound of *ag-w-at*, a man at action; *laboro* is from *law-be-ar*, a hand upon a thing; whence *belabor*.

BELCH; **BETHIRIO**; **PTAIRO** or **EREUGO**; **RUCTO**. *Belch* is from *be-al-ax*, a thing acting up; *betheirio* is from *beth-hai-ir*, acting up or high; whence *ptairo*; *ereugo* is from *er-hai-ux*, thing acting up; whence *ructo*.

BELIEVE or **CONFIDE**; **HYDERU**; **THARREO**; **CONFIDO**. *Hyder* is from *hyd-ar*, it is lying along upon, or relying; whence *tharreo*; *confido* and *confide* are from *con-fidd*, faith together; *believe* is from *be-al-ve*, it is a thing upon, or lying upon.

BELL or **CLOCK**; **CLOX**; **KODON**; **CAMPANA**. *Bell* is from *pell*, far; *clox* and *clock* are from *gal-ux*, a high-calling; *kodon* is from *uxa-don*, the highest tone; *campana* seems to be from *ux-am-pena*, high over our heads.

BELLOW; **BEIXIO**; **BOAO** or **MUKAOMAI**; **MUGIO**. *Bellow* is from *bi-low*, the animal lowing; *beixio* is from *bi-ux*, the animal's high; whence *boao*; *mukaomai* and *mugio* are from *my-ux*, of the same signification.

BELLY; **BOL** or **TOR**; **GASTER** or **KOILIA**; **VENTER**. *Tor* is the same as *twr*, a heap, which see; *venter* is from *vevn-tor*, the within or intestine heap; *bol* is from *bi-ol*, an animal's hollow part; *belly* is from *bol-y*, the animal's hollow part; *koilia* is from the Celtic *caul*, hollow.

BELONG or **APPERTAIN**; **PERTHYNU**; **DIATEINO**; **PERTINEO**. *Perthyn* is from *parth-hyn*, this part; whence *per-tineo* and *appertain*; *diateino* seems to be a corrupt term formed of *dia* and *thyn*, in *perthyn*, or it may come from *per* and *dia* and *tynu*, or from *parth-tynu* to draw towards one's part, as cattle do towards the part they were bred; *belong* is from *be-long*, to be long at or accustomed to a place.

BENCH; **MAINC**; **ASKANTES**; **SCAMNUM** or **BANCUS**. *Mainc* seems to be from *man-ux*, the upper part or situation; whence *bench* and *bancus*; *askantes* is from the Celtic *as-camdda*, a low step; whence *scamnum*.

BEND; **CAMU**; **KAMPTO**; **CURVO**. *Camu* is from *cau-am*, to shut about or to surround; *kampto* is from *cau-am-peth*, to shut about-apart; *curvo* is from *cau-ar-ve*, to shut upon it; *bend* is from the Celtic *ben-in-id*, it is the end inwards.

BENEFIT or **KINDNESS**; **CAREDIGRWYDD**; **XARIS**; **BENEFICIUM**. *Caredigrwydd* is from *caedig-rwydd*, free and beloved; *xaris* is from *caru* to love; *benefit* and *beneficium* are from *bene-fio*, or *facio*, to do good or well; *kindness* is from *kind*.

kind. See Kind, Love, &c. where these compounds are farther explained.

BENEVOLENCE; CARIAD; XRESTOTES; BENEVOLENTIA. These signify good will, and are explained under the several terms whereof they are composed; but it may be proper here to observe, that the adverb bene, well, comes from the Celtic pen or ben, chief.

BESIDE; EITHR; ATAR; PRÆTER. Eithr is from ei-tir, the high land; whence atar; præter is from pri-ter, the first land, which was the high land; beside is from be-aside.

BETTER; GWELL; KALLION; MELIUS. Gwell is from ux-b-el, the high firmament; kallion is from ux-al-en, of the same meaning; melius is the same from m-al-iiu; better is from bi-ter, two lands, as da good is from id-a, it is the earth.

BETWEEN; RHYNG; EN, EI OR METAXU; INTER. Rhing is from r'-in-gau, the inclosure; en is the same as the English in; inter is from in-ter, the in of the land; between is from be-tu-in, the thing that has the possession within; metaxu is from am-tu-uxa, about the upper side, or about the farthest part of the possessions; ei is the high, that is, the high part.

BEWAIL; WYLO; OLOLUO; EJULO. Wylo is from w-yl-o, mah from the light; whence the rest, with the addition of be in bewail.

BEWITCH; SWYNO; BASKAINO; FASCINO. Bewitch is from be-witch; swyno is from si-w-en, it is the man of the heaven; fascino is from fe-fi-en, he sees the heaven; baskaino is the same.

BEYOND; DRAW; PERA; ULTRA. Draw is from drwy-au, thro' the water; pera is from p-or-au, part out of the water; ultra is from au-le-trwy, the place thro' the water; beyond is a contraction of be-yonder, which is composed of ab-au-yn-tir, from the water into the land.

BIB; YFED; PINO; BIBO. Bibo is from bi-ab-au, life from liquid; whence bib; pino is from bi-in-au, life in liquid; yfed is from y-fi-id, it is the life.

BIBBE OR THE BOOK; BIBL; BIBLOS; LIBER. Book is from be-oc-cau, a thing from a covering, that is, the bark of a tree; liber is from al-lor, or bren, upon the tree; which see; and as to the rest they seem to come from be-bi-al, upon a growing thing.

BID; ANOC; ANOCOC; JUBEO. Bid is from be-id, be

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it; anog is from yn-ag, in action; whence anogor jubeg is from hai-biu, be active, or from heibio, pass by.

BIG; HYDR; ADROS; CRASSUS. Hydr is from hyd-r, the bold, lofty or confident; whence adros; big is from b-i-ag, an high active thing; crassus is from ac-ar-ila-iu, it is acting above the lower.

BILE; GWELI; APELOS; ULCUS. Bile is from bi-au-al, the powerful water of life; gweli is from aac-w-al, the powerful animal water; apelos is from a-bi-al-au, the powerful water of life; ulcus is a corrupt term by a transposition of gweli.

BILL or BEAK; RHIN; RHIN; ROSTRUM. Bill is from bi-al, and beak is from bi-ux, both signifying the upper, or the point part; rhin is from r-en, the higher part, or that next the firmament; rostrum is from the Celtic r-ytu-truyn, the consuming nose; and rhin may come from rhing, between.

BINDING; RHWYMUN; PERONE; FIBULA. Rhwymun is from rhoi-am-un, so put about one; perone is from p-ar-un, a thing upon or about one; bind is from be-in-id, it is a thing upon; fibula is from fe-bi-al, it is a thing upon.

BIND or CHAIN; TIDO; DEO; CATENO or LIGO. Tido is from tid, a chain, which is a compound of t-id, it is the firmament, which draws or attracts; teo is from t-iu, it is the firmament; cateno is from ac-t-en-iu, it is the action of the firmament; chain is from ac-en, the firmament action; ligo from al-en-ag, is the action of the firmament.

BIRD; ADAR or ADEN; ORNIS or PETEINOS; AVIS. Adar, birds, is from ad-air, to the air; aden, a wing, as well as a bird, is from ad-en, to the sky; ornjs is from w-r-en-fi, they are the sky animals; peteinis is from petheu-en-fi, they are the things of the sky; avis is from au-vi-fi, they are the sky livers or dwellers; bird is from bi-ir-id, it is the high or the sky liver.

BIRDLIME; GLUD; GLOIOS; VISCUS. As to birdlime see Bird and Lime; glud is from gau-al-id, it is the covering or sticking upon; whence gloios; viscus is from ve-if-cau, it covers the lower.

BIRTH or NATIVITY; GENEDIGAETH; GENETE; NATIVITAS or GENESIS. These will be explained under the words generate, generation, nation and nativity, except birth, which is from bi-r'-ith, it is the life.

BISHOP; ESCOB; EPISCOPOS; EPISCOPUS. Esgob is from ys-ca-o-bi, the keeper of life; whence the rest, with some transposition of letters.

BIT;

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BIT; TAM or TAMAD; TOMOS; SEGMENTUM. Bit is from bi-it, it is food; tam, tomos and tamad are from to-am, and to-am-id, the covering about, or what is covered; segmentum is from seco-maint, the cut substance.

BITCH; GAST; KUNOS; CANIS. Gast is from ci-as-it, it is the lower or female dog; as being the common expression for a female; and, being also commonly used for the Celtic verb id, it is; bitch is from bi-ast-it, transposed; kunos and canis are from the Celtic cian-as, the less, lower, and female dog.

BITE; CNOI; DAKNO; MORDEO. Cnoi is either from ci-yno, a dog there, or from hac-in, a cut in; dakno is from id-cnoi, it is a bite or cut; mórdeo is from the Celtic már-idiu, it is ravenous or voracious; bit is from bi-it, it is food, or it is eating.

BITTER; XWERU; PIKROS; AMARUS. Xweru is from ox-er-iu, it is an ox water, ox being a Celtic note of exclamation made use of upon tasting any thing bitter, or otherwise disagreeable to the taste; pikros is from p-ox-er-si, it is an ox or bitter water thing; amarus seems to be from aumare-ju, it is sea water; bitter is from bite-er, the biting water.

BLACK; DU; AITHOS; ATER. Du is from the privative di, dark; aithos is from a-thua-si, it is the darkest, thua being put for ddua, the superlative degree of du; ater is from a-di-r, the darkest, or perhaps from aith-in aithos, with the addition of r signifying the; black is from bi-lack, sight or colour lacking; and lack is from il-ac, from the light.

BLADDER; XWYSIGEN; KUSTIS; VESICA. Bladder is from b-dal-dur, a thing to hold water; xwyfgen is from aucw-si-cau-in, it is the shut in of animal water; whence kustis and vesica, though somewhat imperfectly.

BLADE; PALFAIS; OMOPLATE; SCAPULA. Palfais is from p-al-fa-is, a thing upon a lower part; scapula is from si-cau-p-al, it is a covering upon a thing, or upon the upper part; omoplate is from am-p-al-id, it is about or upon the upper part; blade is from b-al-id, it is a thing upon.

BLADE; LLAFN; LAMNA; LAMINA. Lasn and llamn are composed of lau-fin and min, the hand edge; and the English word here may be either from the same original with that defined under the last preceding class; or it may come from b-lau-id, it is the hand thing; but all these words are primarily from the same origin.

BLAME; BEIO; DIABALLO; CULPO. Beio is from b-ei-ju, it is a thing high; diaballo is from dia-ballo, to cast over;

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over; and ballo is from b-al-*iu*, it is a thing high; culpa is from ac-al-*p*, it is a thing acting high; blame is from b-al-*am*, a thing high about.

BLANCH OF WHITEN; CANNU; LEUKAINO; DEALBO. Cannu is from cann, white, which is a compound of ac-en, from the firmament; leukaino is from liu-can, a white colour; dealbo is from id-albus, it is white, which see; blanch is from the Celtic particles ab-al-en-*ux*, from the high firmament.

BLANDISH OF FLATTER; GWINEITHIO; SAINO; BLANDIOR. Gwineithio is from gwin-hei-*ith*, it is a white action; saino is a corrupt term from kaino in the last class; blandior is from ab-al-en-*id*, it is from the firmament; flatter is from f-al-*id*, it is a high thing or a white thing; blandish is the same as blandior.

BLASPHEME OF PROPHANE; DIFENWI OF HALOGI; BEBELÔ; PROPHANO OF BLASPHEMO. Dif-enwi is to misname; prophano and prophane are from prof-enwi, to name from or different; blasphemo and blaspheme are from bi-al-is-*phemi*, to call the high Being lesser; bebelô is from ab-hi-al-*w*, to detract from the divine Being; halogi is from hi-al-*w-ag*, acting bold towards the divine Being, or a bold calling or language of the divine Being.

BLEAT; BALAU; BLEXO; BALO. Balau is from bi-al-*w*, the animal call; whence the rest, with the addition of *ux* in the Greek, which makes it the animal high call, and of out in the English, signifying it is calling out.

BLESS; BENDITHIO; EUPHEMEO; BENEDICO. Bendithio seems to come primarily from ben-teithio, the chief or best going on towards the end; blefs is from the Celtic blâs, a taste or relish, or blys, a longing or lusting; the Greek and Latin words signify to speak well, and have lost their primary sense.

BLEW OF GREEN; GWYRDD OF GLÂS; XLOROS, GALASIS OF GLAUCOS; GLAUCUS OF VIRIDIS. Blew is from be-liu, it is a light thing; green is from ag-âr-*in*, the growth upon the ground, which is the grass; glas is from ag-al-*as*, the growth upon the lower part; the rest are from the Celtic, and further defined under the word Green.

BLIND; TYWYLL OF DALL; TYPHLOS OF ALAS*, CÆ-alaocus. Dall is from the privative di-il, without light; tywyll is from di-*o-il*, without the light of the sun; cæcus is from si-cau-*iu*, the sight is shut; blind is from ab-il-en-*id*, it being without the firmament light; alas is from a-il-*si*, he is from the light; typhlos is from di-phi-il-*si*, he is without the seeing light.

BLOCKISH

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Blockish; Pwl; Blax; Bardus. Pwl is from ap-o-il, from the light of the sun; blax is from ab-il-ux, from the high light; blockish is from ab-il-ux-ish, he is from the high light; bardus is from ab-ir-idiu, he is from the light or fire. Here it may be remarked once for all, that the initial and final vowels are generally dropped in the composition of words; or they may be from p-o-al, a thing from high, as under the word Blunt.

BLOOD; GWAED; AIMA; SANGUIS. Gwaed is from auc-w-id, it is the animal spring water; aima is from au-mi, my water; sanguis is from si-in-auc, it is the water or spring water within; blood is from bi-al-w-id, it is the high animal water of life.

BLOW, INSPIRE OR BREATH; XWTHU; PHUSO OR KNUO; FLE, FUNDO OR INSPIRO. Xwthu is from ac-w-ith, it is the animal action; physo is from phy-w-fi, it is the animal life; knuo is from ac-in-w, it is the action in animal; flow and blow are from fi and bi-al-w, life rising in an animal; fundo is from fi-untha, life within him, or from fi-unda, life waving; inspiro and inspire are from in-es-p-ir, a lower thing within higher; breath is from the Celtic bi-r-with, the animal wind.

BLUNT; PWL; AMBLUS; OBTUSIS. Pwl is from p-o-al, a thing from being high or from being the edge; whence amblus and blunt; obtusis is from o-be-tu-fi-es, the part of the side that is lower.

BLUNT; PYLU; AMBLUNO; HEBETO. These are explained under the last class of words, but the letters are somewhat misplaced, as in hebeto, which seems to be from hi-ob-y-tu.

BOAR; BAEDD; XOIROS; VERRES. Xoiros is from ux-ar-w-is, the animal riding the female; verres is from vi-ar-es, the animal upon the lower or female; boar is from bi-war, the riding animal; baedd is from bi-had-id, he is the seeding animal.

BOARD OR TABLE; BWRDD; UPEROA; TABULATA. Bwrdd seems to be from biw-r-id, it is the food upon; whence uperoa, with the addition of the Celtic y the, and also the English word board; tabulata and table are from tu-bu-al, the side or part the food is upon, or they may all signify the flat side or the flat part.

BOAST OR GLORY; AUXIO; AUXEO; GLORIOR. Auxio is from ux-iu, it is the higher or upper part or the edge of any thing; whence auxeo; glorior and glory are from ag-al-r, an high action; boast is from bi-o-as-it, it is life from being low.

BOAT

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BOAT or **SKIFF**; **CWX** or **YSGRAPH**; **KYMBE** or **SKAFE**; **CYMBA** or **SCAPHA**. **CWX** is from *cau-au-ux*, a vessel upon the water; whence *kymbe* and *cymba* somewhat corruptly; *yscraff* is from *ys-cau-ar-au-ef*, it is the vessel or shat upon the water; whence *skiff*, *skafe* and *scapha*; **boat** is from *b-au-it*, it is the water thing.

BODKIN or **NEEDLE**; **GWAEL**; **KALAMIS**; **CLAVIS**. **Bodkin** is from *b-ad-ac-in*, a thing to act in; **needle** is from *ni-id-il*, it is not seen or in the light; *gwael* is from *ag-o-il*, acting out of the light or sight; *clavis* is from *ac-le-vi*, acting out of the place of sight or light; *kalamis* is *ac-il-am-is*, acting from the place of light.

BODY or **CORP**; **CORF**; **XROOS**; **CORPUS**. **Body** is from the Celtic *bod-y*, the abode, which is a compound of *bi-w-id*, it is the living, dwelling, or abode of an animal; **corf** is from *cau-r-fi*, the chest of life; whence the rest.

BOIL; **PENDDYN**; **ELCOS**; **ULCUS**. **Ulcus** and **elcos** are from *w-al-cau-fi*, it is a gathering upon a man; **boil** is from *be-w-al*, a thing upon a man; **penddyn** may be from *pen-ddu-yn*, a black head within, or from *pen-ddyn*, a head upon a man.

BOILING; **BERW**; **BRASMA**; **EBULLITIO**. See the next.

BOIL; **BERWI**; **BRUSIO**; **EBULLIO**. **Berwi** is from *brasso* *ber-hwi*, the water in action; whence *bruso*; **ebullio** and **boil** are from *bi-au-al*, the water springing up.

BOLT; **BOLLT**; **BELOS**; **TELUM**. **Bollt** and **bolt** are from *b-al-it*, it is a thing high; *belos* is from *b-al-iu*, it is a thing high; *telum* is from *it-al*, it is high.

BONE; **ASGORN**; **OSTOUN**; **Os**. **Bone** is from *bi-o-ni*, the life of us; *asgorn* is from *as-gor-ni*, the lower nourishment or feeder of us; the Greek and Latin terms are from *as* in *asgorn*.

BOOK or **BARK OF A TREE**; **LYFRYN**; **LEPOS**; **LIBER**. **Lyfryn** is from *al-y-fren*, upon the tree, *fren* coming from *pren* a tree, by inflection; whence *liber* and *lepos*; **bark** is from *b-ar-cau*, a thing shutting upon or covering; **book** is from *b-cau*, the thing covering.

BOOT; **CURAN**; **KOTHORNOS**; **SURA**. **Boot** is from *a-bout*; **curan** is from *gar-un*, the leg or shank one; whence *kothornos*; **sura** is from *crus*, the leg or shank.

BOOTY or **PREY**; **HELFA**; **LEIA**; **PRADA**. **Booty** is from *about-y*, the about; **prey** and **prada** are from the Celtic *praidd*, a prey, which is a compound of *pry-idd*, it is the vermin; **helfa** is from *hel*, to drive together, which also is a compound

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compound of hai-al, upon the driving; whence leia; skolax, a Greek term for vermin, seems to come from the Celtic skly-faeth, a prey.

BORDER; OR or CWR; OROS; ORA or TERMINUS. Terminus is from the Celtic tir-min, the land edge; or, is from o-r, the o-inclosure or circle which incloses the inside; cwr is from cau-r, the inclosure; border is from b-or-dir, the part of the land inclosing; oros and ora are from the Celtic or.

BORN; GENI; GINOMAI; NASCO. Geni is from ag-in, acting in; whence ginomai; nasco is from in-si-ac, it is acting in; born is from b-or-un, life from one.

BOTH; DEUODD; DITTOS or AMPHO; BINI or AMBO. Deuodd comes from dau, two; dittos is from dau-it, it is two; bini is from ab-un, from one; whence ampho and ambo by transposition; both is from bi-ith, it is two.

or pilos

BOTTOM OF THREAD; PELLEN; PELOTON; GLOMUS. Pellen is from p-al-yn, a thing upon or covering the within; whence peloton; glomus is from cau-al-am, covering upon the about; bottom is from b-to-am, a thing covering about.

BOUGH or BRANCH; CÁINC or CLOFEN; KLADON; RAMUS. Cáinc is from ac-in-ac, growth upon a growth; branch is from the Celtic braix, an arm; clofen is from ac-al-ef-yn, it is a growth upon; whence kladon; ramus is from ar-am, upon the about or covering; bough is from b-ag-hi, a thing acting or growing high.

Bow; BWA; BIOS; ARCUS. Bow, bwa and bios are said to come from bw, a sound of terror, because the bow and arrow was a weapon of great terror before the invention of fire-arms; but it seems more likely to come from its bending form; or to be composed of the Celtic biw-a, a springing or forcing from, as arcus is from or-ac-iu, it is acting from.

BOWELS; COLYDD; KOLON; INTESTINUM. Colydd is from caul-id, it is the inclosed or intestine; kolon is from caul-in, the intestine or the shut within; bowels is from b-o-w-al-fi, they are the things from being upon an animal, or from b-o-ol, a thing from the light or out of sight; intestinum is from intus-tu-yn, within the inside.

BOWL, GLOBE or BALL; PÊL; PALLA; PILA. These signify the same as a bottom of a thread, or a part or thing covered, which are expressed by p-o-il, a thing from the light, covered or unseen; round bodies being commonly expressed by strata super strata, or coverings upon coverings.

phiale

BOWL; FIOL; PHIALA; PHIALA. These are of the same origin as those of the last preceding class.

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Box; **BLWX** or **Box**; **BUXOS**; **BUXUS**. These are from **b-al-cau**, and **be-cau**, a thing shutting upon.

Boy; **BAX** or **BAXGEN**; **PAIS**; **PUER**. **Bachgen** is from **bi-ac-in**, life or being from generating; **boy** is from **bi-w-y**, the living man; **puer** is from **ap-ur**, from a man, or the son of man; **pais** seems to be from **p-hai-si**, it is the active of living thing.

BRACELET; **BRAIXRIU**; **BRAXIOKISTER**; **BRACHIONISTER**. **Braixriu** is from **braix-ar-iu**, it is upon the arm; of which the rest seem to be composed.

BRAG or **BOAST**; **AUXIO**; **AUXEO**; **GLORIOR**. **Brag** is from **b-ar-ag**, a thing upon action; the rest are explained under the word **Boast**.

BRAIN; **MENYDD**; **MENYNX**; **CEREBRUM** or **MEMBRANA**. **Menydd** is from **am-en-yd**, the inclosed high end; **brain** seems to be from **bri-en**, the highest part; **cerebrum** is from **cau-r-bri-en**, the inclosed highest part; whence the rest.

BRAMBLES or **BUSHES**; **PERTH**; **BATOS**; **RUBUS**. **Perth** is from **p-ir-ith**, it is the burning things; **brambles** are from **be-ir-am-ble-si**, they are the burning things about the place; **bushes** is from **b-is**, the lower things; **batos** is from **b-it-es**, they are the lower things; **rubus** is from **r-be-es**, the lower things.

BRAN; **BRAN** or **RIXION**; **PITURON**; **FURFUR**. **Furfur** should be wrote **farfar**, it being compounded of **fe-ar-far**, it is upon the corn or bread, and which word **far** is from **fi-ar**, food from the earth, or bread; **bran** is from **bara-in**, upon the corn or bread; **rixion** is from **ruxa-un**, the upper shell; **pituron** is from **peth-ar-un**, of the same signification.

BRANCH; **CLOFEN** or **KANGEN**; **KLEMA** or **KLEN**; **klon** **RAMUS**. These are explained under the word **Bough**; but it may be farther observed here, that several parts of nature are named after the parts of the human body:

BRASS; **PRÉS**; **XREOS**; **ÆS**. These signify a thing lower or lesser than gold, from **p-aur-es**. See **Gold**.

BRAVE, **ADORNED** or **ELEGANT**; **TACCLUS**; **AGLAOS**; **ELEGANS** or **SPLENDIDUS**. **Tacclus** is from **to-cau-al-si**, it is the high covering, that is, like the sky, which is beautiful; **aglaos** is the same from **cau-al-iu**; **elegans** is the same from **al-cau-en**; **splendidus** is from **is-p-al-in-idiu**, it is a high thing upon a lower; **adorn** is from **ad-or-en**, at the border of the sky; **brave** is from **b-ar-vi**, a thing for fight or shew.

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BRAY;

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BRAY; BREFFY; BREMO; FREMO. These are of the same origin, and formed in consequence of hearing the cry or noise of animals, as *brefy* from *bri-fy*, signifies the country dwellers.

BREAD; BARA or BICCOS; BORA or ARTOS; PANIS or ESCA. *Bara* is from *bi-or-âr*, food from the earth; whence *bora* and bread; *panis* is from *p-in-as*, a thing in the ground; *esca* is from *as-ac*, from the ground or the lowest part; *artos* is from *ar-ti-as*, upon the ground; *biccus* or *biccus* is from *bi-auc-fi*, it is the liquid food; and though none of the Cumbri or Celtic lexiographers have adopted this famous term, it remains still a very common expression in North Wales; for when a child calls out for food, he cries *mam biccus mali*, that is, mother or nurse some crumbled bread and milk; hence arises a strong proof that the Celtic or Cumbri language is the same as the Phrygian; but of this elsewhere.

BREAK; RHWYGO; EREIKO; FRANGO. All these come from *ir-w-ag*, the action of an angry man; the consequence of a hot or fiery action being to break; but break is compounded of *bi-ir-ac*, the action of an angry being; and *frango* of *fi-ir-in-ag*, an angry being in action.

BREAK OF DAY, or AURORA; WAUR or AUROERA; AURION; AURORA. The English is from break and day, which see; the rest are from *aur-œra*, the coldest hour, the morning being the coldest part of the day.

also preon **BREAST; BRON; BRUN; PECTUS.** *Pectus* is from *p-ux-it*, it is the higher part; the other words signify the same as the brow of an hill; which see.

BREATH; ANADL; ANEMOS; ANHELITUS. See the word breath under Blow; and *anemos* under Soul; and as to *anadl* and *anhelitus*, they seem to come from *en-ad-al*, ens or existence rising up.

BREACHES; BRYCCAN; RAKOS; BRACCA. Though these terms in a secondary sense may signify a ragged garment, the force of the letters according to my rule of defining express a covering; perhaps from their covering the parts called the naked parts, *rakos* being from *r'-cau*, the covering, and the rest from *b-yr-cau*, the thing covering.

BREED or GENERATE; CENHEDLU; GENNAO; GIGNO. These come from the Celtic *geni*, to be born; which is composed of *ag-in*, acting in or coming into existence; but *breed* is from *b-ir-id*, it is into life. See Generate.

BRIBE or PRESENT; RHODD; DORON; MUNUS. *Rhodd* seems to be from *r'-ddod*, the gift; whence *doron* by transposition;

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fition ; munus is from mi-i-un-ju, it is me to one ; present is from pre-sent, to send before ; bribe is from bri-be, a thing before.

BRIDLE ; FRWYN ; XALINGS ; FRÆNUM. Bridle is from b-ir-dal, to hold the angry or spirited animal ; frwyn is from fe-ir-w-yn, it is upon an angry animal ; frænum is the same ; xalinos is from cau-lin-w-si, it is a line to keep an animal.

BRIER ; MIAREN ; BATOS ; RUBUS. Batos and rubus are explained under Brambles and Bush ; miaren is from am-âr-en, the one about the ground ; brier is the same as the Celtic miaren, from the inflection of the radical consonant, and leaving out en one, which made the plural mieri or bieri.

BRING ; CYWAN ; KOMISO ; GERO. Gero is from ag-ar-ui, it is being upon action ; bring is from b-ar-in-ag, a thing upon action ; cywan seems to be from cy-o-in, together from in ; komiso is from cwm-si, it is together.

BRISTLES ; GWRYX ; XAITE ; SETÆ. Gwryx is from ag-ar-ox, a growth upon a hog ; xaite is from ox-hai-ti, growth on a hog ; setæ is from suf-ty, a sow growth ; bristle is from bri-si-ti-al, it is a growth on the upper part.

BRITTLE ; BRAY ; THRAUSTOS ; FRAGILIS. Brau is from birhau, to shorten, which is a compound of ab-ir-hai, an action from high ; brittle is from bri-ti-al, short of height ; fragilis is from fsi for bir by inflection, and agilis ; thraustos seems to be a corrupt term from brau.

BROAD OR LARGÉ ; LLYDAN OR RHWTH ; PLATUS, LAUROS OR EURUS ; LATUS OR LARGUS. Lled and rhwth signifying breadth seem to be the primitives here ; and léd is compounded of l-id, it is l ; and rhwth is from r'wyth, the wind ; lauros is from the Celtic lawr, the ground ; largus and large are from laur-ge, the surface of the earth ; latus is from léd ; eurus is from r'wth.

BROTHER ; BRAWD ; ADELPHOS ; FRATER. Brawd is from bro-w-id, he is the same country or neighbourhood, as coming from the same mother, which see ; brother is from brawd, and ur-man, by inflection of the d into th ; frater is the same by inflection of the b into f ; adelphos is adelphor in the Eolic dialect, and a compound of ateilu-phro, th b in bro inflecting into ph or f, and the final r being transposed.

BROW OF A HILL, &c. BRON ; PRÒON ; CACUMEN MONTIS, &c. Bron is from bro-en, an high country ; whence pròon ; cacumen is from uxa-man, the highest part ; montis is from mau-en, great and high ; brow is from broa, country ; which see.

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BROWN; **LIUCOXDDU**; **LEUKOPHAIOS**; **FUSCUS**. **Leucoxddu** is from *liu* colour, *cox* red, and *du* black; **leukophaios** is from *liu* colour, *cox* red, and *phaios* black; **phaios** is from *fi-o-ft*, it is from light or fight; whence **fuscus**, with the addition of *cox* red; **brown** is from *bro-en*, the high country, which is commonly brown from the heat and dryness of the situation.

BROWSE or **DEPASTURE**; **PORI**; **PHERBO**; **PASCO**. **Pori** is from *p-or-i*, the end or head from high, that is, the head downwards; whence **pherbo**; **pasco** is from *p-af-ac*, the head acting low; **depastrure** is from *id-p-af-tir*, the head is low on the ground; **browse** is from *b-r-w-es*, the animal's head is low or down.

BRUISE; **CLAIS**; **MOLOPS**; **VIBEX**. **Clais** is from *ac-al-is*, an action upon a lower; **molops** it from *ma-al-p-is*, a great thing upon a lower; **bruise** is from *bri-is*, from the high country lower; **vibex** is from *ve-be-ux*, it is from a high thing.

BRUTISH; **HURT**; **BROTOS**; **BRUTUS**. **Hurt** is from *hi-âr-it*, it is the high country, or from *hi-ur-it*, it is a bold man; but rather the first, as the other words are from *bri-it*, signifying that it is the high country.

BUCK; **IWRX**; **DORX**; **CAPER**. **Buck** is from *bi-ux*, an high animal; **iwrx** is from *i-arw-ux*, the higher rough one; **dorx** is from *id-arw-ux*, it is the high rough one; **caper** is from *cap-hir*, a long or high top.

BUBBLE; **BOGLYN**; **POMPHOLUX**; **BULLA**. **Boglyn** is from *b-ux-lyn*, a thing upon the lake or water; whence the rest, with no material variation.

BUD; **BLAGURO**; **BLASTANO**; **GERMINO**. **Bud** is from *bi-id*, it is alive; **blaguro** is from *b-al-ag-âr*, a thing up from the earth; **blastano** is from *b-al-af-tan*, a thing high from under the ground; **germino** is from *ag-âr-min*, acting or growing on the edge of the ground.

BUDGET; **BOLGWD**; **BOLGOS**; **BULGA**. **Bolgwd** is from *bol-gwd*, a belly bag; whence the rest, except **budget**, which is from *buyd-gwd*, a meat bag.

BUFFALO; **BUAL**; **BOUBALOS**; **BUBULUS**. **Bual** is from *bi-al*, an high or powerful animal; whence the rest.

BUILDING; **ADAIL**; **OIKODOME**; **EDIFICIUM**. **Adail** is from *ad-a-il*, adding from the earth or ground up or high; **building** is from *b-adail-êng*, a great building thing; **oikodome** is from *uxa-tu-ma*, the highest great house; **edificium** is from *e-tif-uxa-iu*, it is the highest house.

BUILDING LARGE; **AMOGR**; **MEGARON**; **EDIFICIUM MAGNUM**.

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MAGNUM. These are explained under the last class of words, except amogr and megaron, the last of which is said to come from megas great, and airo to lift up; but amogr is from am-og-ir, great and high about.

BUILD or **ESTABLISH**; **SYLFAENU**; **THEMELIÐO**; **FUNDO.** Sylfaen a foundation is from isal-faen, the low stone; build is from b-al-id, it is a thing high; establish is from eista-be-al-isth, it is a thing standing up; themilðo is from thu-am-al-íu, it is possession great and high; fundo is from fe-untho, it is in or within it.

BULL; **TARW**; **TAUROS**; **TAURUS.** All but bull are from the Celtic taro, to strike; and bull is from bi-al, an high or powerful animal.

BULLOCK; **BYSTAX**; **MOXOS**; **JUVENCUS.** Bystax is from bi-ís-da-ux, an animal lesser than an ox; bullock is from ab-al-yx, from the high ox; juvencus is from jvanc, young; moxos is from m-ux-o-fi, he is from the great ox.

BULWARK OF A HEAP OF EARTH; **CARNEDD**; **KORTHUS**, **XARAKOMA**; **AGGER.** Carnedd is from cae-ar-en-id, it is an inclosure upon a height; bulwark is from be-al-ar-cae, a high inclosure; agger is from a-gaer, an inclosure; xarakoma is an high inclosure; korthus is from caer-idíu, it is an inclosure.

BUNDLE; **SELDREM** or **DREM**; **DRAGMA**; **MANIPULUS.** Bundle is from b-yn-dy-law, a thing in the hand; seldrem is from isal-dwrn, below or under the fist; dragma is from dwrn-cau-am, the fist shut about; manipulus is from manus-p-al-íu, it is the hand upon a thing.

BURTHEN; **BALX**; **BAROS** or **AXTHOS**; **ONUS** or **FASCIS.** Balx is from b-w-ux, a thing upon or above a man, or animal; baros is from b-ar-w-fi, it is a thing upon a man or animal; axthos is from ux-isth-w, it is above a man; onus is from yn-w-fi, it is upon a man; fascis is from fe-as-ux-fi, it is a thing above a lower; burthen is from b-ar-ddyn, a thing upon a man.

BURN; **LOSGI**; **PHLEGO**; **CALEFACIO.** Burn is from bi-ir-in, in the living fire; Llosgi is from al-o-ís-ag, the action of the high O or the sun below; calefacio is from calidus and facio, making hot; phlego is from fe-al-ig, it is the high fire.

BURY; **CLADDU**; **GLAPHO**; **SEPELIO.** Claddu is from cau-al-idíu, it is covering or shutting upon; whence glapho; sepelio is from si-p-al, it is a thing upon; bury is from b-ar-y, the thing upon.

BUSH; **TWYN** or **PERTH**; **BATOS** or **DAMNOS**; **DUMUS** or **RUBUS.** Twyn is from ti-w-yn, a man's habitation; du-

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mus is from tu-mi-iu, it is my house ; damnos is from tu-am-nos, a house for the night ; the rest are explained under the word Brambles.

BUSKIN ; CURAN ; KOTHORNOS ; COTHURNUS. Curan is from cau-ar-in shutting upon or inclosing ; whence kothornos, and cothurnus ; buskin is from be-is-cau-in, shutting upon the lower thing.

BUT ; OND ; AUTE ; AUTEM or SED. Ond is from o-en-id, it is the high or firmament O, or the sun, which moves, as but does in discourse ; but is the same as about ; aut is the same as at, to it ; sed is si-at, it is to it ; autem is from at-âm, it is about it.

BUTTER ; MENIN ; BOUTYRON ; BUTYRUM. Menin seems to come from mai-en-yn, it is the may one ; boutyron is from bou-tyru-un, the cow coagulated one ; whence the rest.

BUTTOCK ; MORDDWYD ; MEROS ; FEMUR. Morddwydd is from maur-ddwy-id, they are the great two ; buttock is from be-two-og, the two great things ; meros is from mawr, great ; femur is from fy-mawr, my great.

BUY or PURCHASE ; PRYNU ; PRIAMAI ; EMO. Prynu is from pri, for pris, a price, and in, upon ; whence priamai ; emo is from am for, and hai, action of driving ; buy is from b-huy, driving a thing ; purchase is from p-ar-ac-si, it is a thing upon action.

BY ; WRTH ; PARA or ANA ; PER. Per seems to be from p-ar, the part upon ; so does para ; wrth is from yr-tu-ith, it is the side ; ana is from the Celtic yna, there ; by is from b-y, the part or spot.

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CAC or SHITE ; CAXU ; XASO ; CACO. These are explained under the word Shite, and signify to put from or out, from ac-ac, acting from.

CACKLE ; CLWCCIAN ; KOKKUSO ; GLOCITOR. These are either from the sound, or from ac-al-wc, the action of cackling.

CALENDS ; CALAN ; KALENDAI ; CALENDÆ. These comes from the Celtic word glan or clan, the edge, margin or beginning.

CALF OF THE LEG ; CROTH ; GASTROKNEMIA ; SURA. Croth is from crwth, a hunch ; the Greek signifies the belly of the shank ; sura is from crus a leg ; which see ; calf signifies the knuckle of the leg.

CALL ; GALW ; KALEO ; VOCO. Galw is from ac-al-w, man's high action ; whence the rest, except voco, which is from vox, a voice, which see.

CALLOUS ;

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CALLOUS; CALED; XALEPOS; DURUS. Caled seems to be from uxa-le-id, it is the highest part, which is the hardest; durus is from the Celtic dur, steel, which seems to come from daq-ir, a double fire.

CALUMNY or CAVIL; CABL; DIABOLE; CALUMNIA. Cabl is from cau-bi-al, a shut upon sight, or deceiving; whence cavil; diabole is from dia-bi-al, against the visible light; calumnia is from cau-lui-mewn, shutting in the light; whence calumny.

CAMEL; CAMEL; KAMELOS; CAMELUS. These come from cam-al, crooked upon.

CANDLE or LINK; CANWYLL; LYXNOS; LYCHNUS or CANDELA. Lyxnos and lychnus are from leuix-nos, night light; canwyll is from cannu-o-yl, to see out of the light; whence the rest.

CANDLESTICK; CANWYLLBREN; LUXNON; CANDELABRUM. See the last class wherein candle is defined, to which has been added pren and stick.

CANDOUR; GWINDER; LEUKOTES; CANDOR. Gwinder is from gwin-id-or, it is from white; whence the English and Latin; leukotes is from lui-cox-id, it is a red colour, or the colour of fire.

CANE or REED; CORSEN or CAWN; KANNE; CANNA. Cawn is from ac-au-in, a growth in the water; corfen is from corf-en, the fen one; reed seems to be from ar-au-id, it is the watery ground; hence the rest.

CANCKER or CRAB; CRANC; KARKINOS; CANCER. Crab is from cau-ar-be, shutting upon a thing; cranc is from cau-ar-in-auc, shutting upon in the water; whence the rest.

CANTON; CANTREF; EKATONTES; CENTURIA. Cantref is from can-tir-ef, it is an hundred possessions, towns or townships; canton is from can-ton, an hundred towns or possessions; but this ton in its primary sense, seems to come from the celtic twyn, a bush, which is a compound of ty-w-yn, a man's house or habitation, or one man's abode.

CANTRED; CANTREF; EKATONTES; CENTURIA. These are explained under the last class; but it may be here farther observed, that tir, ter and ti signify possession and property, as well as land, country or earth; and that ton and town signified the possession of one family, at the first division of countries; when that family increased, it came to signify a township, or the possession of a multitude, but no determinate number; and the cantref consisted of an hundred families, who were land proprietors.

CAP; CAP; KAPA; CAPA. These are from cau-p, to cover the end or head.

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See ERRATA CAPON; CAPWL; †KAPÉLOS; CAPO. These come from cap-al, the high top.

CAR; CAR; KARRON; CARRUS. These are from ac-ar, acting upon, either of fighting or carrying.

CARCASE; CELAN; TELEXOS; CADAVER. Celan is from cau-al-en, the shut chest or case of one; carcase is the same from cau-ar-cas; cadaver is so from caiad-ar; telexos is so from ti-al-cau-w, man's house covering.

CARE; GOFAL OF CADWRAETH; KEDOS; CURA, Cura and care are from the Celtic cau-ar, to shut upon; cadwraeth and kedos will be explained in the next succeeding class; gofal is from cau-ef-al, shutting upon him.

KEDEU

CARE; CADW; KEDO; CURO. Cadw and kedo are from caiad-iu, it is shut up; the other words are explained in the last preceding class.

CARESS; CARU; ERAO; AMO. Caru is from ac-ar-w, an action upon an animal; whence erao and caress; amo is from am-w, about an animal, as to surround or clasp a person within the arms.

CARRIER; CARIWR; XARON; PORTITOR. The three first mentioned words are from car-wr, a car man; portitor is from porth-wr, a portman or ferryman; whence the Latin term porto was framed; as kartereo, carry, and cario, were from the Celtic word car.

CARRY; CARIO OF CYWEN; KARTEREO OF KOMISO; FERRO, PORTO OF VEHO. Veho is from ve-hai, he is upon action; ferq is from fe-ar, he is upon; cywen and komiso are explained under the word Import; and the rest under the last preceding class.

CART OF CAR; CAR; KARRON; CARRUM. See the word Car.

See ERRATA * CARVE; CARFIO; KARPISO; CARPO. These come from ac-ar-fe, or pe, it is acting upon.

CASK; CERWIN; KERAMION; TESTA. Testa is from to-is-to, a covering of a lower covering; cerwin is from cau-ar-win, a shut or vessel upon wine; whence keramion; cask is from cau-is-cau, a shut or covering upon a lower shut; vessel is from ve-is-al, it is upon a lower.

CASKET; CIBIN; or CISTAN; KIBOS OF KISTIS; CISTELLA OF CAPSULA. Cibin is from cau-b-in, to shut a thing within; whence kibos; cistan is from cist a chest, with the diminutive an; whence kistis, cistella and casket; capsula is from cau-p-fi-lai, a shut that is less.

CAST, THROW OF TOSS; LLIXIO OF TAFLU; THRULLEO, BALLO OF MEGALAUKEO; JACTO. Tafu is from t-ef-al,

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t-ef-al, it is up to the sky; **lloxio** is from **al-ac-iiu**, it is an high action; **megalauexo** is from **mega-lixio**, a great high action; **jacto** is from **j-ac-to**, an action to the sky; **ballo** is from **bal-iiu**, it is a high thing; **cast** is from **ac-is-t**, acting from low to the sky; **thrulleo** is from **truy-al**, thro' the height; whence **throw**; **tofs** is from **to-fi**, it is to, or to **T** or the sky.

CAT; **CATH**; **KATTES**; **CATUS**. These come from the two Celtic particles **cadw-tu**, to keep house, that is, the housekeeper.

CATARACT; **RHAIADR**; **RITHOS**; **CATARACTA**. **Rhaiadr** is either from **rhuo-dwr**, roaring water, or from **rhyd-dwr**, the ford water; the English and Latin words are from **cad-dwr-ux-id**, it is the falling of high water, or of water from above.

CAVE; **OGOF**; **OIKISKOS**; **CAVEA**. **Cavea** and **cave** are from **cau-vi**, a shutting from sight; **ogof** is from **o** for **y-cau-fi**, the shut or covering from sight; whence **oikiskos**.

CAUSE; **AXOS**; **AXOS** or **AITIA**; **CAUSA**. All these come from the Celtic **ox**, a complaint or lamentation; from its being made use of as a note of exclamation; but from its characters it signifies the action of **oh**, as **axos** from **ac-o-fi**, it is the action of **oh**; **aitia** is from **hai-it-ah**, it is the action of **ah**; the other words are nothing more than **axos** transposed.

CEASE or **DESIST**; **GOSTEGU** or **PEIDIO**; **APHISTEMI** or **PAYO**; **DISCEDO** or **DESISTO**. **Peidio** is from **ap-idiu**, it is from; **payo** is from **ap-iiu**, it is from; **gostegu** is from **ag-is-dig**, acting less angry; **desist** and the rest signify to stand from, and are explained under their component particles.

CELEBRATE; **MOLI**; **MELPO**; **CELEBRO**. **Moli** is from **m-ol**, the great all, that is, to magnify; **melpo** is from **m-al-p** the great and high thing; **celebro** is from the Celtic **celu-bro**, the hidden or divine country; whence **celebrate**; **praise** is from **bri-fi**, it is the high country.

CELERITY, **QUICKNESS** or **SWIFTNESS**; **CYNT** or **CWIT**; **OKUTES**; **CELERITAS**. **Cynt** is from **cy-in-ti**, the first in possession, or the foremost; **celerity** is from **cy-al-'r-ty**, the first upon the possession; whence **celeritas**; the rest are from the Celtic **cwit**, which is from **cy-w-it**, he is the first man or animal.

CEMENT, or **SAND** and **LIME**; **PRIDDGALX**; **XALIX**; **CEMENTUM**. **Cement** and **cementum** are from **cau-mewn-it**, it is the stopping in; **priddgalx** is from **pridd-galx**, earth, or sand and lime; **xalix** and **lime** are defined under the word **Lime**.

CENSURE or **CARP**; **CERYDDU**; **KAKISO**; **CARPO**. **Ceryddu** is from **ac-ar-id**, it is an action upon; **carpo** and **carp**

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is from ac-ar-p, an action upon a thing; censure is from ac-in-cur, an action in fighting; kakiso is from kakos, bad or evil.

CERTAIN; DILYS; DELOS; CERTUS. Dilys is from the privative di-lys, without a rejection; whence delos; certus and certain are from si-ir-idiu, it is seen or clear light.

CHAFE OF BE ANGRY; DIGIO; EXTHEO; INDIGNOR. Angry is from anger; which is from eng-ir, a great fire; digio is from dig, anger; which is a compound of id-ig, it is fire; whence indignor; extheo is from ig-xwithu, blowing the fire; chafe is from xwaf, breathing.

CHAFF OR SWEEPINGS; US OR USCUBION; SKUBALON; ACUS OR QUISQUILLÆ. Chaff is from ac-of, going off; us seems to express a lower kind of corn, which in Celtic is ud; acus is from ac-us, from the corn; as to the other words see Sweep.

CHAIN; CADWEN; KATHEMA; CATENA. These come from the celtic cadw-in, to keep or inclose within; and cadw-mewn, of the same signification.

CHAIR; CADR; KATHEDRA; CATHEDRA. Cadr is from cauad-ar, an inclosed seat; whence the rest of those words.

CHALK OF LIME; CALX; XALIX; CALX. Calx is from ac-lux, the active dust, whence the rest, except lime, which is from al-am, high about.

CHALLENGE OF VINDICATE; SIALENSIO; KATELENXO; VINDICO. Ve-in-digio, he grows angry, seems to be the origin of vindico, and vindicate; the other words signify that the sound grows louder.

CHAMBER; YSTAFELL; KAMARA; CAMERA. Ystafell is from eistaf-le, the sitting place; the other words are from the Celtic cau-mur, the inclosed wall.

CHANGE OF ALTER; NEWIDIO; AMEIBO; MUTO. Ameibo is from the Celtic am-heibio, for passing by; alter is from ail-tir, another possession; newidio is from newidd, new, which see; muto is from the Celtic mudo, to remove, but see Dumb; change is from ac-in-ac, action upon action.

CHANNEL; CANOL; SOLEN; CANALIS. These seem to come from the Celtic ceuol-in, hollow within.

CHAPPEL; CAPAL; KLISIA; CAPELLA. These are from cau-p-al, an high covered thing.

CHARACTER OF LETTER; ARGRAFF OF LLYTHYREN; XARAKTER OF GRAMMA; CHARACTER OF LITERA. As a right explanation of these words may be a step towards discovering by whom letters were first invented, or at least published,

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lished, it may be proper here to remark, that by a character is meant a real representation of nature, and by a letter a call or sound upon nature; *litera* being from *al-tir*, a call upon the land, and character from *ac-ar-tir*, action upon the land; but the Greeks had no such term as *tir*, as an expression for land or earth, nor the Romans 'till they arrived in Italy, amongst the Gauls and Celtes; neither had they made use of the particle *al*; *ar-graff* is from *ar-graff*, a view of the earth; which word *graff* is composed of *ag-ar-fi*, an action upon life; whence it seems probable that engraving with characters was the first method of writing; *gramma* is from *grafu* and *am* about, signifying a view of the world.

CHARGE; ARXIAD; ARXE; IMPERIUM. *Arxiad* is from *erxi* to command; which see; *charge* is *ux-ar-ag*, acting upon the earth; *arxe* is the same as *arxiad*; *imperium* is from *am-p-ar-ia*, he is over part of the earth.

CHARIOT; CERBYD; RHAIDON; RHEDA. *Chariot* seems to be nothing more than *car-it*, it is a car; *rhaidon* and *rhedra* seem to come from the Celtic word *rhedeg*, to run; which is a compound of *ar-hyd*, *ag*, an action upon the stretch or length; *cerbyd* is from *car-byd*, the life carriage.

CHARM or INCHANT; SWYNO; EPADO; INCANTO. *Swyno* is from *si-w-yn*, to see or sing upon a man; *charm* is from *si-ar-mi*, to see or sing upon me; *incanto* and *inchant* are of the same signification; *epado* is from *epi-ado*, to sing upon.

CHACE; HELA; HELAO; VENOR. *Hela* is from *hel*, to drive together; whence *helaø*; *chace* is from *ac-ci-fi*, it is acting or getting together; *venor* is from *ven-ar*, upon the coming in.

CHASTISE or CORRECT; COSPI; EKDIKEO; ULCISCOR or CASTIGO. *Castigo* and *chastise* are from the Celtic word *gosteg*, to silence, which see; *correct* is from the Celtic *cyro*, to beat; see *Beat* and *Correct*; *ulciscor* is from *al-fi-cau-ar*, high sound shut upon; *cospi* is from *cau-fi-ap*, to shut sound from, or to silence.

CHATTER or GOSSIP; DWNDRIO; TONTHORISO; MUSSO. *Chat* is from *ac-hi-at*, an action high at; *gossip* is from *ag-w-fi-up*, acting a man's sound up; *dwndrio* is from *ton-dau-in-rhuo*, the tone or sound of two in roaring, or making a noise; *tonthoriso* is from *ton-dau-ar-y-fi*, the tone of two upon the sound; *musso* is from *mau-fio*, much founding.

CHEAP, MEAN or VILE; GWÆL; PHAULOS; VILIS. *Gwael* is from *ag-w-o-il*, an action of man from the light
or

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or height; whence phaulos, vilis and vile; mean is from mae-o-en, it is from high; cheap is from ux-ap, from high.

CHEAR; HYFRYDU; PHAIDRÔ; EXHILARO. See the next.

CHEARFUL; HYFRYD; EUPHRON; HILARIS. Hyfryd is from hy-fry-id, it is the high ground; the Greek term is from the Celtic hy-fron, a high hill; hilaris is from the Celtic hi-le-ar, upon a high place; chearful is from chear-full; and chear is from the Celtic ux-âr, the upper ground.

CHEEK; BOX; STOMA; BUCCA. As to stoma see Mouth; box in the plural boxau is from bi-w-cau, the chest of man's food; whence bucca; cheek is from chew-cau, the chewing chest.

CHEEK BONE; GRUDD; GNATHOS; MAXILLA. As to the English see Cheek and Bone; grudd is from cau-r-id, it is the cheek or chest; whence gnathos; maxilla is from the Celtic moxa-le, the place of the cheeks.

CHEESE; CAWS; TUROS; CASEUS. Caseus and cheese are from the Celtic caws, which is a compound of cau-au-fi, it is closed or coagulated liquid or milk; turos is from the Celtic twt, a heap. See Coagulate and Milk.

CHERISH or INDULGE; EMWYTHAU; PARAMUTHIOMAI; SOLOR. Emwythau is from e-mwy-ith-hai, the making much; whence paramuthiomai; solor is from sol-ar, the sun upon; indulge is from in-id-al-ag, it is making much within; cherish is defined under the word Chear.

CHERRY; CERYSEN; KERASOS; CERASUS. Cerysen formed by adding en, one, to cerys, cherries, to form the singular number is from cer-is, a stone under; whence the rest.

CHEST; CIST; KISTE; CISTA. Cist and the rest of those words are either from cau-is-it, it covers an under, or from cau-eiste, the sitting chest; chests or coffers being still made use of in many parts of Wales to sit upon.

CHIDE; YMRYSON; ERISON; JURGO. Chide is from the Celtic cyd, together, that is, striving together; ymryson is from am-refwm, or from am-rhy-fwn, for being noisy; whence eriso; jurgo seems to be from j-ir-ag, the hot action.

CHIEF or EXTREAM; CY or ARX; AKROS; PRÆCIPUUS or EXTREMUS. Ci is from ac-i, the first action or motion; whence chief; arx is from yr-ux, the highest; whence akros; extremus and extream are from ux and terminus, a term or border; præcipuus is from pri-ci-p-ux, the first chief part above.

CHILD; PLENTYN; PAIDION; FILIOLUS. Child is from ac-hil-id, he is from our race or our offspring; plentyn
is

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is from plant-dyn, man's plant; paidion is from pais, a boy. See Son.

CHIMNEY; SIMNAU; KAMINOS; CAMINUS. These signify no more than shutting or inclosing from cau-mewn; but pibell seems to be the primitive Celtic term for a chimney, which is composed of p-ab-il-all, a pipe discharging out from the fire.

CHIN; GEN; GENEION; MENTUM. Mentum is from the Celtic mant, the jaw; gen is from ag-en, the acting or opening one; whence the rest.

CHISSEL; CYN; SPHEN; CUNEUS. Cyn is from cau-yn, shut in; whence the Greek and Latin terms; chissel is from cau-is-il, shut under or below the light or out of sight.

CHOKE; TAGU or MYGU; PINGO or ANGXO; SUFFOCO or ANGO. Mygu is from mwg, a smoke; suffoco is from si-fwg, it is smoke; tagu is from it-cau, it is shut up; pingo is from p-in-cau, the thing shut within; angxo and ango are from yn-cau, shut within; choke seems to come from suffoco, or from si-cau-ac, it is a shutting action or choeking.

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CHOLER; GERI; XOLERA; CHOLERA. Geri is from auc-ir-i, the rising hot water; the other words from auc-al-ir, are of the same signification.

CHOOSE; DETHOLI; EKLEGO; DELIGO. Detholi is either from id-oth-li, it is from the multitude, or from da-oth-li, the good from the multitude; eklego is ek-li-ag, acting or choosing from the multitude; deligo is from de-li-ag, choosing or acting from the multitude; choose is from ac-o-li, it is acting from, or choosing.

CHOP OFF; TRYXU; EKTRUXO; OCCIDO. Tryxu is from tory-ac, to cut from; whence ektruxo; occido is from ec and cædo or cado, to kill or to fall; chop is from ac-ap, acting from or chopping.

CHURCH; EGLWYS; EKKLESIA; ECCLESIA. Church or kirk is from the Celtic cyrx, a great meeting or concourse; eglwys is from cy-al-y-si, it is being together upon speaking or preaching; whence the rest.

CHYLE OF COAGULATION OF MILK, &c. CEULED; XULOS; CHYLUS. Ceuled is from cau-laeth, shut up or coagulated milk or liquid; whence the rest; but see Milk; where those terms are further defined.

CINDERS or ASHES; LLIDW; AITHOLE*; CINIS. Llydw *aithale* is from al-idiu, it is an high or rising thing; aithole is from aeth-al, acting high; cinis is from ac-en-si, it acts high; cinders is from cinis-de-ir, the dust of the fire; ashes is from as-hi-si, it is a low thing high or rising high.

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CIRCLE; CYLX; KYKLOS; CIRCULUS. Cylx is from cau-il-ux, the inclosure of the high light or the sun; whence kyklos; circulus is from cau-r, the frax, and cylx; whence circle.

CITY; DINAS; ASTU; CIVITAS. Dinas is from ti-nes, the nearer possessions or habitations; whence astu by transposition of the particles and dropping the n, whereby the sense is lost; city is from ci-ty, possessions together; civitas is from ci-vi-ti, living together in possessions.

CLACK; CLECIAN; KLANGOO; CLANGO. These come from ac-al-ac, an action upon ac, that is, action, or from ac-clec, the action or sound of clec.

CLANGOR; CLEGR; KLANGGE; CLANGOR. These are from the words defined in the last preceding class.

CLAP OF CLAP HANDS; CYRODWYLO; KROTALISO; PLAUDG. Clap is from ac-al-ap, an action upon a thing, or of sounding; cyrodwylo is from cyro-dwy-law, beating the two hands; whence krataliso; plaudo is from p-al-idiu, it is upon the part, or a sounding upon the part; al being the particle commonly made use of to express sound, calling, &c.

CLAW OR SCRATCH; CRAFU OR CNOI; KNAO; RODO. Crafu is from ac-ar-fi, an action upon me; whence scratch; knoi is from ae-in, acting upon, or from ci-yno, a dog there; whence knao; rodo is from the Celtic riod, rust; claw is from the Celtic at-law, the action of the hand.

CLAY; CLAI; XALIX; LUTUM OR CAUX. See Chalk and Lime; but clai and clay seem to be from cau-al-y, the shutting or closing upon; and lutum is from the Celtic le-tun, a tight or close place.

CLEAN; GLÂN; KALOS; PULCHER. Glân is from ag-al-en, an action upon the sky, or from the sky, firmament or heaven; whence clean and kalos; pulcher is from ap-il-ux-ir, from the high firmament light.

CLEANSE OF PURGE; GLANHAU; KLUSO; PURGO. Cleanse, glanhau and kluso are explained under the word clean; purge and purgo are from ap-ir-ag, from the action of fire.

CLEAR OF BRIGHT; EGLUR OF GLYW; AGLAOS; CLARUS. Eglur is from ag-liu-ir, from the colour of fire; whence clarus and clear; glyw is from ag-liu, from colour, or the action of colour or light; whence aglaos; the English word bright is the same as the Celtic berth, as appears in the word prydsferth, which is a compound of bi-er-it, it is life in the water, or from fi-er-it, it is seen in the water, or perhaps from bi or fi-er-ti, the property of seeing in the water.

CREARED

CLEARED (TO BE;) CLIRIO; KALLIEREO; LISTOR* litor
See the word Clear.

CLEAVE; RHANU OF RHUYGO; RHEGNUMI; FUNDO.
Fundo is from the Celtic fa-yn-dau, it is in two; rhanu seems to be from ur-ua, above one; as to the rest see the following class.

CLEFT OF A BREACH; RHWYG; RHEGMA OF RHAKOS; SCISSURA. Rhwig is from ir-w-ag, the angry man's action; whence rhegma and rhakos; breach is from ab-rhwyg, from an angry man's action; cleave is from the Celtic ac-li-ave, the action of the saw with it.

CLOAK; COXL; XLAMYS; CHELAMYS. Cohl is from cau-uk-al, a covering above the upon, or upper covering; whence the rest.

CLOATH; AMDANO; ENDUO; INDUO. Amdano is about him; whence enduo and induo; cloath is from cau-al-w-ith, it is a covering upon a man or animal.

CLOTH; GWSIG OF CARP; RAKOS OF ETHES; VESTIS OF PANNUS. Cloth is explained under the last class; pannus is from the Celtic pannu, to full; carp signifies a long garment, from cau-ar-p, a covering over the foot or lower part; whence rakes; gwsig is from cau-w-is-gau, man's covering above the lower covering, or the upper dress; whence ethes and vestis.

CLOUDY; NIWLIQ OF CYMYLOG; NEPHELOEDES OF OMIKLOS; NEBULOSUS. Cloud is from cau-ol-id, it is shutting out the sun or light; niwliq is from niwl or niwl, a fog or cloud, which is composed of ni-ol, no sun or light; whence nepheloedes and nebulosus; cymylog is from cwmwl, a cloud, which is a compound of cau-am-ol, shutting about, or covering the sun or light; whence omixlos.

CLUB; CLWB; KLABA; CLAVA. These seem to be from ac-law-b, a thing acting in the hand, or from cau-lau-b, a thing closed in the hand.

CLUCK; CLWCIAN; KOKKASO; GLOCITOR. These may be from the sound.

CLUSTER OF A BUNCH OF GRAPES; SWP; STAPHULA* staphule
RACEMUS. Swp is from is-up, above the lower, or a heap, from si-wp; staphule is from sti-a-phe-al, it is a thing high; racemus is from ar-if-am-iu, it is about the lower; bunch is from b-yn-cau, a thing covering.

COAGULATE; CEULO OF TYRRU; TURDO; COAGULO.
Coagulate is from the Celtic ceuog-laeth, shut or inclosed milk or liquid; whence also coagulo; ceulo is from ceuol-au, inclosed,

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inclosed, shut or coagulated liquid; tyrru is from twr, an heap; whence tyròo.

COAT OF MAIL; LLURIG; LORIKION; LORICA. Llurig is from al-ur-ig, upon a fierce or angry man; whence lorica and lorikion; coat is from cau-it, it is a covering, and mail from ma-al, is great and powerful.

COBBLE; HASSIO; AKEOMAI; SARCIO. As to those terms see Couple and Saw.

COCK; CEILIOG; ALEKTOR; GALLUS. Cock seems to be from ceiliog, which is a compound of galu-og, the great caller; and gallus is from the Celtic galu, to call; alektor is from alu, to call, ac action, and tor in tornis for ornis a bird in the Doric dialect, or from tor, and kaleo to call, transfosed into alek; but it seems too absurd to bring it from a-lectòr, a bed.

COCKLE; COCCOS; KOXLOS; COCHLEA. Whether this be from the fish wherewith the Greeks and Phœnicians dyed the scarlet or not, the Celtic coccos seems to express, the red or scarlet chest from cox-cau-si; and the other words the same from cox-cau-al, but they may signify nothing more than the covering of a water animal.

theca

COFFIN; ARX; THEKA; THESA* or ARKA. Arx is from ar-cau, to shut upon, the au being dropped, and the c converted into its auxiliary x, as is usual in Celtic compositions in the forming of nouns; coffin is from the Celtic cau-c-in, to shut me within; or from cau-fewn, to shut in; arca is from arx; theka is from cau, to shut, with a the or theta, which are of the same signification.

COLD; OER; RIGOS; FRIGUS. Rigos is from r'-ux-iu, it is the upper parts; frigus is from fri-ux-iu, it is the higher country; cold is from ac-ol-id, it is from the sun; oer is from o-ir, from the fire, or o-er from the water.

COLEWORT; CAUL; KAULOS; CAULIS. These terms express many things besides colewort, as man's yard, the shaft of a pillar, a stalk or a stem, &c. wort is the same as herb, or from a root, from o-root; caul or cal is from ac-al, acting high or erecting; whence the rest.

COLLAR; TENYN; DESMION or KEPHALEDESMION; CAPISTRUM or VINCTUS. Tenyn is from tynu-un, the drawing or leading one, but tynu is from ti-en, the fire or firmament property, which is to attract; collar is from ceuol-ar, shutting upon; capistrum is from caput-si-troi-am, it is to turn about the head; vinctus is from vincio, and desmion from desmeuo, to tye; kephaledesmion is to

tye

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tye about the head; see the several primitives in their places.

COLLECT; CASGLU; LEGO; COLLEGO. Casglu is from cy-ys-ag-lu, the action of bringing a multitude together; colligo is from cy-oll-ag, bringing all together; whence collect; lego is from li-ag, acting a multitude; or perhaps from li-al-ag, acting upon a multitude.

COLOUR; LLIW; XLOA or ELEE; COLOR. Lliu is from il-iu, it is light; whence elee; xloa is from ux-il, the high light; color is from ux-ol-or, from the high light; whence colour.

COLT; EBOL; POLOS; PULLUS EQUINUS. Ebol, polas and the rest are from ab, ap, and ac, the offspring, and ful or mûl, a mule, the m, b and f exchanging in composition and inflection.

COLUMN; COLEN; KOLONE; COLUMEN. Colen is from ac-ol-en, acting or holding all up or high; or towards the firmament or sky; whence the rest.

COMBAT; CYNEN or YMLADD; AGONIA or *HAMILLA; *amilla*
PUGNA. Ym-ladd is from am-ladd, for killing; whence hamilla; cynen is from cy-in-en, together upon heat or high; whence agonia; combat is from ac-am-be-at, an action for being at or beating.

COME; CYNYRXU; ERXOMAI; VENIO. Come is from cum or cum, together; venio is from vi-in, me within; cynyrxu and erxomai are from cy-in-yr-ac, the action of coming in together.

COMMAND; ERXI; ARXO; IMPERO. Erchi is from arx-hai, the driving action of a chief; whence arxo; impero may be either from ym-peri, bidding, or from am-p-ir, high over the part; command is the same as come-and; but the most primitive sense of the Celtic is from ar-ux, over the earth.

COMMISSERATE; TRYGARHAU; KATAXARISOMAI; MISEREO. Trygarhau is from tray-garu-hai, the action of loving thoroughly; whence kataxarifomai; the other words signify to be miserable together; but see Misery.

COMMIT or DELIVER; TRADDODI; EPITREPO; TRADO or COMMITTO. Traddodi is from dra-dodi, to give over or from; whence trado; epitrepo is to turn from; committo is from ac-omitto, to send from; deliver may in its primary sense come from de-le-ver, from the place of the water, or from de-le-over, from the place over, or over the water.

COMMODIOUS; CYMWYS or CYWIR; XRESTOS; COMMODUS. Cymwys is from cy-mwy-fi, it is being more together;

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ther; whence *commodus* and *commodious*; *cywir* is from *cy-wir*, true together; whence *xrestos*.

COMMON; **CYFFREDIN** or **CYNEFIN**; **KOINOS**; **COMMUNIS**. *Cyffredin* is from *cy-fro-idin*, they are the country together; *koinos* and *communis* are from *cy-oinos* and *unus*, both signifying one together; whence *common*.

COMMOTE; **CWM**; **KOME** or **ONGKOS**; **VICUS** or **VAL-LIS**. *Cwm* is the parent of those as well as many other words, as *cum* with, and *com* together, as used in composition, which also is a compound of *ci-w-am*, men together upon a spot; *vicus* is from *vi-cum*, dwelling together; *vallis* is from *vi-al-le*, living upon a place; *kome* and *commot* are from *cwm*; *onkos* is from *un-cae*, one city.

COMMUNION or **PARTAKING**; **CYMUN**; **KOIMONIA**; **COMMUNIO**. These are from *cwm-un*, one together upon a spot, or living upon the same part or country; but the Greek seems to be from *cwm* and *monos*, alone.

COMPANION; **CYDYMAITH**; **KOINONOS**; **COMES**. *Cyd-ymaith* or *ymdaith* to go or journey together; *comes* is from *cwm*; *koinonos* is from *koi-oinos*, alone together; *companion* is from *com-p-yn-iu*, he is together in the same part or country.

COMPANY; **CYMDEITHAS**; **KOINONIA** or **SYSITIA**; **SOCIETAS**. *Company* is from *com-pe-in*, in the same part or country; *cymdeithas* is from *cy-ymdaith*, travelling together; *sysitia* and *societas* are from *sy* for *cy*, together, and *asteiotes* and *civitas* a city; *koinonia* is from *cy-oinos*, alone together.

COMPARE; **CYFFELYBU**; **SYMBALLO**; **COMPARO**. *Comparo* and *compare* are from *com-par*, together alike or equal; *cyffelib* alike is from *cy-fel*, together like; *symballo* is from *sym* for *cym*, together, and *bal* for *fal*, like.

COMPEL; **CYMMELL**; **SUNELAUNO**; **COMPELLO**. *Cymmell*, *compel* and *compello* are from the Celtic *cym-pell*, together far; *pell* inflecting into *mell*; *sunelauno* is from *sun* instead of *cyn*, together, and *lainio* to beat or drive.

COMPLAIN or **BEWAIL**; **CWYNO** or **WYLO**; **KOOKUO** or **OLOLUO**; **EJULO**. *Wyllo* is from *w-yl-o*, a man from the light, that is, from being serene, or *ser-en*, the firmament stars; whence *ololuo*, *ejulo* and *bewail*; *cwyno* is the same as *axwin*, a complaint, compounded of *ox-w-in*, a man in *ox* or *woe*; whence *kookuo*; *complain* is from the Celtic *cwyn*, a complaint, and the English word *plain*, that is, a plain crying out.

COMPLY; **HEDDYXU**; **SUNARESKO**; **COMPLACEO**. These

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These words come from the several prepositives *sun* and *com*, and the particles *xu* and *hedd*, *efuxia* and *pax*, signifying peace together.

CONCAVE or **HOLLOW**; **CEUOL**; **KOILOS**; **CONCAVUS**. *Ceuol* is from *cau-ol*, all shut or inclosed; whence *kilos* and *hollow*; *concaue* is from *con-cau*, shut together; whence *concaue*.

CONCEAL; **CELU**; **KALUPTO**; **CELO**. All these come from the Celtic *cel*, hidden or secret, compounded of *ac-il*, from the light; whence *cell*, a cell; *cælum*, heaven; Celtic &c.

CONCORD; **UNDEB** or **CYDGORDIATH**; **ENOSIS**; **UNITAS** or **CONCORDIA**. *Undeb* is from *un-tyb*, one mind; whence *unitas* and *enosis*; *cydgordiath*, *concordia* and *concord* are from *cyd* and *con*, together, and *cordio*, to tie.

CONCOURSE; **YMGYRX**; **SYNTROXOS**; **CONCURSUS**. These are composed of *ym*, *fyn* and *con*, signifying together, and *cyrxu* to force or drive, which also is a compound of *ac-ir-ux*, the action of the high fire or the sun.

CONCUR; **YMREDEG**; **SYNTREKO**; **CONCURRO**. These are from *con*, *ym* and *fyn*, together; and *curro*, *redeg* and *trexo*, to run; which see.

CONDITION; **CYFLWR**; **KLEROS**; **CONDITIO**. *Cyflwr* is from *cyfle-wr*, a man's state; whence *kleros*; *conditio* is from *con* and *ditio*, power; which is from *dis*, wealth, a compound of *ti-si*, it is possession; whence *condition*.

CONDOLE; **CYDDOLURIO**; **SYNALGEO**; **CONDOLEO**. *Cyddolurio* is from *cyd-dolur*, grieving together; *condole* is from *con-doleo* of the same signification; whence the rest.

CONFIDENCE; **HYDR**; **HETOR**; **FIDUCIA**. *Hydr* is from *hyd-ar*, to rely on, or to be upon at all lengths; whence *hetor*; *fiducia* is from *fydd-uxa*, the chiefest; whence *confidentia* and *confidence*; but see *Faith*.

CONFIRM, **CORROBORATE** or **STRENGTHEN**; **CRYFHAU**; **KRATAIOO**; **CORROBORO**. All these come from *cryf* and *strong*; which see.

CONFORM; **FURFIO**; **DIAMORPHO**; **CONFORMO**. These are from the several prepositives, and *furf*, *forma* and *morphe*, a form.

CONGEAL; **TRWXU** or **TYRRU**; **TURDO**; **CONGELO**. *Tyrru* is from *twr*, a heap; whence *turdo*; *trwxu* is from *twr-ux*, an higher heap; *congelo* and *congeal* are from *cau-in-ag-al*, an action of shutting or closing upon.

CONGER; **CONGR**; **GONGGROS**; **CONGRUS**. These come from the Celtic *congl*, an angle, which see.

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CONGLUTINATE; **GLUDIO** or **CYSYLLTU**; **SUNKOLLAO**; **CONGLUTINO**. These come from con, or sun, and glut, glue; except cysylltu, which is from cy-si-ollt, they are all together.

CONGRUOUS; **CYMESURUS**; **ARMODIOS**; **CONGRUUS**. Cymesurus is from cy-mesur, equal measure; armodios is from ar-modios, upon a measure; congruus is from con-guru, to run or drive together.

CONJOIN; **CYDIO**; **SEUGNUO**; **CONJUNGO**. Cydio is from cyd-iu, they are together; conjungo is from con-in-ag, and seugnuo from seu-ag-in, both signifying together in action.

kammuo

CONNIVE; **CAMMU**; **KAMINUO**; **CONNIVEO**. Cammu is to bend; whence kaminuo; but llygad gamu is to bend the eye or to wink; connive and conniveo seem to be from camu-vi, to bend the sight, or from cannu-vi, to see me.

CONSCIENCE; **CYDWYBOD**; **SUNEIDOS**; **CONSCIENTIA**. Cydwybod is from cyd-wybod, self-knowledge; the other words are from sun-ideo, and conscio, to see or know together; but the Greek sun is from the Celtic cyn.

CONSENT; **CYDSYNIO**; **SUMPHROSUNE**; **CONSENSUS**. Cydsynio is from cyd-si-in, being together upon a sound; whence consensus and consent; sumphrosune is from sum-phren-si, they are of one mind.

CONSIST; **SEFYLL**; **EPHISTEMI**; **CONSISTO**. These signify to stand together.

CONSONANT; **CYSSON**; **SUNPHONOS** or **EUEXOS**; **CONSONANS**. These are composed of the several prepositions signifying together, alike or equal, and swn, sound, and phone, a voice; except euexos, which is from eu-exos, a good or bold echo.

CONSTITUTE or **APPOINT**; **TREFNU** or **SEFYDLU**; **APHORISO** or **KATHISTEMI**; **CONSTITUTO**. These signify to stand together; but see the several component parts.

CONSUME; **DIFETHA** or **YSU**; **ETHIO**; **CONSUMO**. Difetha is from di-ef-aeth, it is gone to nothing; ysu is from is-iu, it is less; whence ethio; consumo and consume are from ac-in-sum, acting upon the sum.

CONTEND; **YMEGNIO**; **EGONISOMAI**; **CONTENDO**. Ymegnio is from ym-egni, for force; whence egonisomai; contend and contendo are from con-tendo, to strive together; which tendo is from the Celtic tynu-id, it is drawing or pulling.

CONTINUAL; **DIGYFWNG**; **DIENEKES**; **CONTINUUS**. Digyfwng is from the privative di, and cyfwng, separation; dienekes

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Sienekes is of the same signification; **continuu** seems to be from the Celtic **cytuno**, to unite together, composed of **cyd-uno**, one together; whence **continual**.

CONTRACT; **CYDGASGLU**; **SUNELKO**; **CONTRAHO**. **Cydgasglu** is from **cyd-gasglu**, to collect or bring together; whence **synelko**; **contraho** and **contract** are from **con-traho**, to draw together.

CONTUMELY OF **REPROACH**; **ENLLIB**; **LOBE**; **CONTUMELIA**. **Enllib** seems to come from **llibin**, a soft or sappy person by transposition; whence **lobe**; **contumelia** is from **con** and **temno**, to despise; whence **contumely**. See **Reproach**.

CONVENE OR **MEET TOGETHER**; **CYHOEDDI** OR **CYFARFOD**; **KUREO** OR **KATHEKO**; **CONVENIO**. **Convenio** is from **con-venio**, to come together; whence **convene**; see **Come**; **meet** is from **am-it**, it is upon the about or the spot; **cyfarfod** is from **cyfar-fod**, to be near; or in a more primitive sense it may be defined from **cy-ef-âr-fod**, living together upon the same ground; whence **kureo**; **cyhoeddi** is from **cy-hai-id**, it is the action of driving or drawing together; whence **katheko**.

CONVERSE; **CYDTROI**; **DIATRIBO**; **CONVERSOR**. **Cydtroi** is from **cyd-troi**, to turn together; whence the rest, varying only in the prepositive particles; but see the word **Turn**.

CONVEY; **CYWAN**; **KOMISO**; **PORTO** OR **VEHO**. **Veho** is from **ve-hai**, it is action; **porto** is from **portus**; see **Import**, **Carry**, &c. where the words **convey**, **cywan** and **komiso** are also explained.

* **COOMB**; **CWM**; **KOME** OR **ONGKOS**; **CUMULUS** OR **ACERVUS**. Though these words are commonly made use of as expressions for a dead heap, yet in their primary sense they signify a city or an inclosed place, in which mankind had their dwellings, as **coomb** from **cau-w-am**, is a shut or an inclosure about a man; **cwm** is the same; so are **kome**, **ongkos** and **cumulus**; **acervus** is from **a-cau-ar-vi**, the shut or inclosure upon the dwelling.

COPULATION; **CYDIAD**; **SYNDESIS**; **COPULATIO**. **Cydiad** is a substantive formed of **cy-id**, they are together; whence **syndesis**; **copulatio** and **copulation** are defined under the word **Couple**.

CORD; **CORTYN**; **XORDE**; **CHORDA**. **Cortyn** is from **cau-r-tyn**, to shut or tye the draught; whence the rest.

CORN; **YD**; **SITOS**; **FRUGES** OR **SEGES**. **Corn** is from **côr-ni**, our food; **yd** is from **id**, it exists, and signifies existence or subsistence; whence **sitos**; **seges** is from **si-ag-ge**, it is from

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the earth or growth; fruges is from fri-ag-ge, the growth of the country.

CORNEL or **ANGLE**; **CONGL**; **ANGKULOS** or **GLOXIN**; **ANGULUS** or **UNCUS**. **Uncus** is from yn-cau, shutting in or narrow; **angulus** is from yn-cau-le, the place shutting in; **congl** is from cau-ing-le, a place shutting narrow or streight; whence the rest; but **ing** is also compounded of in-cau, shutting in,

CORP or **DEAD BODY**; **CORF**; **XROOS**; **CORPUS**. **Corf** is from cau-wr-ef, it is man's chest; **xroos** is from cau-r'-w, the man's chest; **corpus** and **corp** are the same as the Celtic; and hence the Celtic **cor**, food.

CORRECT; **CERYDDU**; **KATEGOREO**; **CORRIGO**. These words seem to come from the Celtic word **cyro**, to beat; which is from ac-ar-w, an action upon a man or animal.

CORRUPT; **LLYGRU**; **ALOXREO**; **CORRUMPO**. **Llygru** is from lle-gôr, the place of corruption; whence **aloxre**; **corrumpo** and **corrupt** are from gôr-am-p, corruption about the part; **gôr** in a secondary sense signifies a rottenness like that of addle eggs, but primarily nothing more than a gathering upon, from cau-ar.

CORRUPTION; **GÔR**; **IXOR**; **PUS** or **SANGUIS**, **CRUDUS**. These words are explained under the last preceding class; and somewhat farther under the word **Achor**.

COTTAGE; **CABAN**; **STEGE**; **CASA**. **Caban** is from cau-ben, a shut or covered top, benign probably the first kind of dwellings; **stege** is from si-ti-cau, it is a covered house; whence also **cottage**; **casa** is from cau-fi, it is covered.

COVER or **APPEAR FAIR**; **TEG**; **STEGO**; **TEGO**. **Cover** is from cau-over, shut over; **teg** is from t-cau, the covering at T, or the horizon; whence the rest.

COVER, SHUT, or INCLOSE; **CAU** or **TOI**; **STEGO**; **TEGO**. These are explained under the last preceding class, and under the words **Shut, Inclose, Thatch, &c.**

COVET, WANT or **DESIRE**; **XWENYXU**; **GLIXOMAI**; **CUPIO**. **Covet** and **cupio** will be explained under the following class, and the rest under the words **Want** and **Desire**.

COVETOUS; **CYBYDDUS**; **KIMBIX**; **CUPIDUS**. **Cybyddus** is from cybydd, a covetuous man, which is from cybyd, the world or life together, or a hoarder; whence all the rest, there being no other difference than what happened from the inflection of the consonants.

COUGH; **PESYX**; **BEX**; **TUSSIS**. **Pesyx** is from ap-es-yx, from low up; **bex** is the same; **tussis** is either from the
sound

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found of coughing, or a corrupt term from pefyx; cough is from ac-off, acting off.

COUGH; PESYXU; PSYXO; TUSSIO. These are explained under the last preceding class.

COUNTRY OF REGION; BRO, GWLAD OF CYRREU; PATRIS, XORA OF KLIMA; RUS, REGIO OF PATRIA. Country is from cau-in-tir, the land inclosed; region and regio are from âr-cau-in, the earth inclosed; bro is from bi-âr, the living or dwelling part of the earth; gwlad is from caule-id, it is an inclosed place, or a part possessed; of the same signification is klima, from cau-le-am; cyrreu is from cwr, a border, which see; patris is from peth-tir, part of a country; xora is from cwr; rus is from âr-iu, it is the country.

COUNTRYMAN OF HUSBANDMAN; GWLADWR; GEORGOS; AGRICOLA OR RUSTICUS. These are explained under the foregoing class, ur and man being added thereto.

COUNSEL OR ADVICE; PWYLL; BOULE; CONSILIUM. Pwyll is from ap-wyl, from the sun or light; boule is from ap-oule, from the sun or light; consilium and counsel are from con-fi-il-iu, it is seeing light together; advice, from ad-vi-fi, is to see to it.

COUPLE OR COPULATE; CYDIO; SYNDEO; COPULO. Cydio is from cyd-iu, it is together; whence syndeo; the other words from co-p-al, signify to be together with the part erected.

COUSEN; CAR; EKUROS; AFFINIS OR SOCER. Car is from caru to love, w hich see; ekuros is from e-kar, the couzen; focer is from fo, for co, together, and car, a coufen; coufen is from co-fi-en, he is one of us; affinis is from af-fin, bordering together.

COURTEOUS; CYWEITHAS; KOSMIOS; COMIS. Cyweithas is from cy-w-aith, men going together; courteous is from cy-wir-idiu, they are men together; comis is the same as comes a companion, and composed of co-mi-fi, he is together with me; as kosmios is from ko-fi-mi, of the same meaning.

COW; BIWX; BOUS; VACCA. Cow is from ux-w; biwx is from bi-ux; bous is from bi-ux, and vacca from vi-ux, all signifying a higher or superior kind of animal, there being three sorts thereof, viz. the bi-ox, or the filthy kind; the bi-ux, or a superior or higher kind, and the bi-w, the admirable kind, or human kind.

COWHOUSE; BEUDY; BOUSTASION; BOSTAR. Beudy is from biu-dy, an animal's house; boustasion is from bous-ti-fi-yn, it is the house the cow or cattle are within; bostar is from bos-to-ar, a covering upon the ox or other animal; cow-

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house needs no explanation, besides what may be met with under the component parts thereof.

CRACK; **AGENU**; **DIAXISO**; **SCINDO**. Aghenu is from ag-in-iu, it is acting into or within; scindo is from si-ac-ynto, it is acting within, or into it; crack is from ac-r'-hac, the action of a cut; diaxiso is from dia-xifis, nigh a cut.

CRAFT; **DIXELL**; **TEXNE**; **ARS**. Dixell and Texne are explained under the word Art; ars probably comes from the Greek term ares, iron, the making and fabricating of which being probably the first art; but see Iron; craft seems to be composed of ac-ar-ef-it, it is acting upon a thing.

CRANE; **GARAN**; **GERANOS**; **GRUS**. Garan is from gar-un, the shank one; whence the rest; and gar is from ag-ar, acting upon.

CREAM; **HYFAN**; **APHROS**; **APHROGALA**. Aphros is a froth or scum; aphrogala is from aphro-gala, the froth of milk; cream is from cau-ar-am, a covering over a thing; hyfan is from hy-fan, the upper part; and aphros in a more primary sense signifies a thing high upon a lower, from a-p-hi-ar-is.

CREATE; **CREU**; **KTISO** or **KREO**; **CREO**. Creu is from ac-âr-iu, it is an action upon dead earth or matter; whence kreo, creu and create; ktiso is from ac-ti-si, it is an action upon property; and tho' the Greek term kreo has been commonly used as an expression for ruling or governing, it can bear that meaning only in a secondary sense, viz. as ruling is an action upon property.

CREEK; **CRECIAN**; **KREKO**; **CREPO**. Crepo is from cri-p, a crying thing; the other words seem to come from cri-ac, a crying action, or from ac-r'-ac, acting the action, ac, action, being formed from the sound of a thing cracking.

CREEP; **CROPIAN**; **ERPO**; **SERPO**. Erpo is from ar-p, upon the part or feet; whence serpo and creep; or they may all come from cropian; which is from crop-in, upon the belly.

CRICKET; **CRICCIAD**; **KRANGE**; **TETTIGONIA**. These are from the sound, or from the Celtic crecian to crack.

CHRONICLE; **CRONICL**; **XRONICA**; **CHRONICA**. These are from xronos, time, which is from the celtic crwn-al, upon the round or time.

CROOKED or **CROOKBACKED**; **CRYTHOG**; **KYRTOS**; **GIBBER**. See the next.

CROOKED; **GWYR**; **GYROS**; **CURVUS**. Curvus is from cau-ar-ve, to shut or inclose upon it, or to bend; gwyr is from ag-o-ir, an action downwards; whence the rest.

CROSS;

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CROSS; **CRÔG**; **STAUROS**; **CRUX**. Crôg is from cau-ar-ux, to shut or fix high; whence crux and cross; stauros is from sta-ar-ux, to put or fix upon high.

CROWN OF THE HEAD OR SKULL; **CRUAN**; **KRANON**; **CRANIUM**. Cruan the primitive word is from cau-ar-en, an inclosure shut or covering on the highest end; from whence all the rest; except skull; which is from ys-cau-al, the high or top shut or covering.

CROWN; **CORON**; **KORONE**; **CORONA**. These are from the Celtic crwn; which see.

CRUEL; **CREULON**; **XALEPOS**; **SÆVUS**. Creulon is from ac-ir-al-yn, the action of the highest fire or heat within; whence cruel and xalepos; sævus seems to be from si-w-vis, an animal sounding force, that is roaring, snarling, &c. or a violent forcible animal.

CRUM; **BRUSION**; **PSIXION**; **MICA**. Brusion is from briwo, in the next class, and si-un, it is one; hence psixion; crum is from ac-ar-am, acting or throwing about; mica is from micws or bicws, crumbled bread. See Bread.

CRUMBLE OF TEAR; **TORRI**, **BRIWO** or **BRIFO**; **TRIBO** or **THRAUO**; **TERO** or **FRIO**. Torri is from twr-or, from the heap, or tîr-or, from the earth or matter; hence tear, tribo, thrauo, and tero; briwo or brifo are from bri-ef-ô, or bri-w-o, he is from the high ground; whence frio; crumble is from crum, in the last class.

CRUST; **CRWST**; **OSTRACON**; **CRUSTÆ**. Crwst is from cau-ar-isto, a shut or covering upon the lower or under strata; whence the rest.

CRY, LIKE A CHILD; **CYNIXIO**; **KNUSOMAI**; **VAGIO**. Cry is from the Celtic cri, a cry, which is a compound of ac-îr, an angry action; vagio is from ve-igio, he is angry; cynixio is from ac-yn-ig-ïu, it is an angry action, from digio, to be angry, or dig, anger; hence comes knusomai.

CRY OUT, OR CALL ALOUD; **LLEISIO**; **KLASO** or **LAKISO**; **CLAMO**. All these as well as the next class of words come from the Celtic primitives, llais, voice, cri, cry and galw to call.

CRY; **CRIO**; **KRASO**; **CLAMO**. See the two next preceding class of words.

CUB or **WHELP**; **CENAU**; **KUNIDION**; **CATULUS**. Cub comes from ci-ab, from a dog; cenau is a compound of ci-an-ïu, it is a little dog; kunidion comes from cian-ïdiu, it is a little dog; catulus is composed of the Celtic ci-y-tylu, the little family or household dog.

ÇUCKOW; **CÔG** or **CWCW**; **KOKKUX**; **COCCYX**. These words

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words seem to be derived from the sound of the bird ; but the Greeks and Romans here, as well as in most other cases, have deserted the true original signification of words for the sake of a termination or a more pleasing sound.

CUP ; **CWPAN** ; **KUPE** or **KUPELLON** ; **CUPPA** or **CALIX**. **Cwpan** is a compound of **cau-pe-un**, to shut or put a thing in ; the rest seem to be imperfect dialects thereof, except **calix**, which comes from **cau-al-auc**, a shut or cover upon a liquid.

CURABLE ; **JAXAUOL** ; **IASIMOS** ; **SANABILIS**. **Jaxauol** and **iacimos** come from the Celtic **iax**, well ; **sanabilis** is from **sanus**, sound or well ; **sanus** is from **sonus**, a sound, that is, the sound of an uncracked vessel ; **curable** is from **cyro**, to beat or cure ; which see.

CURL ; **CRYX** ; **GRUPOS** ; **CRISPUS**. See the next class of words.

CURLED HEAD ; **PENGRYX** ; **OULOTHRIX** ; **CRISPUS CAPIT**. **Pengryx** comes from **pen-cryx**, a curled head, and **cryx** is a compound of **cau-ar-cau**, a shut or closure upon an inclosure ; whence the rest of those words seem to be derived ; as **curle** from **cau-ar-al**, shut upon another.

CURL ; **CRYXU**, **KERXO** ; **CRISPO**. See the last foregoing class of words.

CUSTOM or **MANNER** ; **MOES** ; **MESON** ; **MOS** or **MODUS**. **Moes** is from **am-oes**, the age or life about us ; see **Age** ; hence **meson**, **mos** and **modus** ; **manner** is from **manner** ; **custom** is from **cy-ft-am**, what always stood about.

CUSTOM or **PORT CHARGES** ; **PORTHARIAN** ; **PORTHMEION** ; **PORTORIUM**. **Porth** or **port** is from **p-or-ti**, a thing from the part possessed ; **portharian**, **porthmeion**, and **portorium** are from **porth-arian**, the port silver or money ; or **porthmeion** may be from **porth-mewn**, the getting into port ; see the last class as to **custom**.

CUT or **FLAW** ; **FLAW** or **HAC** ; **PHLOIOS** or **XISIS** ; **SECAMENTUM** or **FISSUS**. These words, tho' used promiscuously, seem to have different significations ; as **hac**, **xisis** and **fissus**, an opening like a crack ; **flaw** and **floios**, a cut like a slit or slice almost broke off ; but **secamentum** seems to signify a slice cut off, or a scantling, from **feco** to cut, and the Celtic word **maint**, much or substantial ; **cut** is from **ac-it**, it is from ; **hac** is from **hai-ac**, acting from.

CUTTING ; **RHWYGIAD** ; **RHOUME** ; **SCISSURA**. See cutting under the word **Cut** ; **scissura** is from **si-hac-is-ir**, it is a cut low into ; the Celtic and Greek terms are from **r'-w-ig**, the angry man who rants, tears, and cuts.

CUT

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CUT or HURT; BRIFO; PRIO; SECŌ. Cut comes from the Celtic hac, a cut, as does feco; hurt is from hy-ār-it, it is high ground, which is rough; brifo is from bri-ef-īu, it is the high country or rough; whence prio.

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DANCE, BALL or PLAY; XWARE; XOREAI; CHO- xoreis
REA. Dance is from id-en-īs, it is up and down; ball and play are from the Celtic pela, to play with a ball; the other words are from ux-ar-hai, high or merry upon action.

DARKEN; TYWYLLU; ELUGISO; TENEBRESCO. See the next word.

DARKNESS; TYWYLLWX; AXLUS or LUGE; TENEBRÆ or CALIGO. As to the English, Greek and Celtic terms see the word Dim; caligo is from cau-il-ag, shutting light from; tenebræ seems to be from di-en-bri, from the high country or firmament.

DART, also a FALCON; DART or HOBEL; OBELON; TELUM. Dart seems to come from the Celtic taro, to strike; hobel is from hi-ob-al, bold from the height; of the same signification are the rest.

DAWN or BREAK OF DAY; BOREDYDD; PERIORTHRON; DILUCULUM. Boredydd is from b-oera-dydd, the coldest part of the day; whence periorthron; dawn is from day-in, the day in; diluculum signifies it is a little light, from id it is, and luceo to shine, which is from il-ac, the action of light.

DAY; DYDD; DAOS; DIES. Dydd is either from di-di, without darkness, or from id-id, it is seeing; whence the rest.

DEAD; MARW; MOROS; MORTUUS. Dead is from di-id, without being or existence; marw is from mae-ār-w, he is an earth man or dust; whence the rest; or marw may come from m-ar-w, silence or death upon man or animal, the letter m being frequently used as an expression for silence, dumbness, death, &c.

DEAFNESS; BYDDARWX; KOPHOSIS; SURDITAS. Byddarwx is from byddar, deaf, which is a compound of bi-ddaear, a clod life; deaf is from di-fi, without life; kophosis is from cau-phi, to shut in life; surdus is from the Celtic swrth, sluggish or blockish.

DEAR; CAREDIG; KARIEIS; CHARUS. Caredig is from

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defend and defendo are from the Celtic *ti-fin-to*, covering the borders of the possessions.

cathorise **DEFINE** or **FINISH**; **GORPHEN**; **KATHERISO**; **DEFINIO**. *Gorphen* is from *gor-phen*, upon the end; *katheriso* is from *katha-oros*, like as the end; *finish* is from *fin-ish*, it is the end; *define* and *definio* are from *id-fin*, it is the end; but the term *fin* was formed by the inflection of the Celtic *min*, an edge, the outside or the border; whence also the Latin words *finis* and *terminus*.

DEFORMED; **GWRTHUN**; **AMORPHOS**; **DEFORMIS**. *Deformis* and *deformed* are from *di-forma*, without form; *gwrthun* is from *gwr-thu-yn*, upon a black man; *amorphos* is from *am-wr-phos*, the covering of a black man; and *phaos* is from the Celtic *phi-os*, from *light*.

DEITY; **DIUDOD**; **THEIOTES**; **NUMEN**. *Diudod* is from *di-w-id*, he is the dark or obscure being; whence the Greek and English terms; *numen* is either from *ni-w-m-en*, the great unseen divine being; or from *en-m-n*, the great one in heaven.

DELAY; **AROS**; **MONE**; **MORA**. *Aros* is from *ar-os*, upon the from; *mora* is from *am-or*, for being from; *mone* should be more; *delay* is from *di-al-y*, the without being upon.

DEDICATE; **BLYSIG**; **OPALOS**; **DELICATUS**. *Blysig* is from *ab-il-is-ag*, from the action of the sun below, which is to ripen, sweeten, &c. *opalos* is from *op-al-o-fi*, it is from the high *o* or the sun; *delicatus* and *delicate* are from *id-al-ac*, it is the action of the sun.

DELIGHT; **DIFYRWX**; **TRUPHE**; **DELICIAE**. *Difyrwx* is from *id-fyr-ac*, it is a short action; whence *truphe*; *deliciae* and *delicate* are from *id-al-ac*, or *ti*, it is an high action or property.

DELIGHT or **PLEASANTNESS**; **DIGRIFWX**; **DEUKOS**; **DULCEDO**. See *Delight*.

DELIGHT, **PLAY**, **REJOICE** or **be GLAD**; **DIFYRU** or **XWARAU**; **XAIRO** or **EUPHRAINO**; **LETOR**, **LUDO**, **GAUDEO** or **DELECTO**. These are explained under the words *Dance* and *Delight*.

DELUDE; **GWATWAR**; **ATHURO**; **DELUDO**. *Deludo* and *delude* are from the privative *di*, and *ludo* to play; *gwatwar* is from *gwad-xwar*, a denial of playing; whence *athuro*.

DEMAND; **DYMUQ**; **DEOMAI**; **REQUIRO**. *Requiro* is from *re-quæro*, to seek back; *dymuno* is *id-am-uno*, it is for uniting or making an end; whence the rest.

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DEN; FAU; PHOLEOS or TAPHOS; FOVEA. Fau is from fo-w, a flight of animals; fovea is from fovi the flight of animals; pholeos is from pho-le-w, the flying place of animals; taphos is from tu-pho, the house of flight; den is from di-in, the dark inn. It may be here remarked that the w is an auxiliary of the u.

DENSE of THICK; TEW; THAMES; CREBER. Tew in its most primitive sense is from tu-w, man's habitation, which at first was probably a thicket; the English word thick seems to be from tewax, the comparative degree of tew, as the Greek thames does from the superlative tewa, with the addition of the verb si, signifying it is; whence dense.

DENT or TOOTH; DANT; ODOUS; DENS. Dant seems to come from di-untho, a division therein; whence the rest; as appears clearer from the inflection of the Greek and Latin terms.

DENY; NACAU; ARNEOMAI; NEG0. Nacau is from ni-ac, a negative action; whence nego; deny is from id-ni, it is a negative; arneomai is from yr-ni-mae, it is the negative.

DEPLORE; GALARU; KLAIO; PLORO. Galaru is from ag-al-ir, an action of a high call; klaio is from ac-al, a calling action; ploro and deplore are from p-alar, a high calling thing; or galaru in a secondary sense may be from galar-w, a man's cry or call.

DEPRECIATE, DESPISE or DEPRESS; DIBRISIO; ATHERISO; DEPRETIO or SPERNO. Dibrisio is from di-bris, without a price; whence depreciate and depress; despise is from di-y-p-fi, it is from the lower part, as the Celtic term in its primary sense may be from di-bri-is, from the lower ground, which is the most valuable; and atheriso may be thus derived from a-tir-is, from the lower ground; and sperno from is-p-är-ni, not of the lower part of the country.

DEPRIVE or DISPOSSESS; DIFEDDU; TETAO; PRIVO. These are explained under the word Dispossess, except privo, which is from bri-ve-o, from his own country; and difeddu, which is from di-fydd, without livelihood or substance.

DEPUTE or NAME; HENWI; OIMAI; NOMINO. Depute is to put for; and the other words are explained under the word Name.

DESCEND; DISGIN; KATABAINO; DESCENDO. Disgin is from id-is-ag-en, it is low from high; whence descend and descendo; katabaino is from kata-baino, to go back.

DESERTED; DIFEITHLID; APOLEIPHTHEIS; DESERTUS. Difeithlid is from di-faeth-le-id, it is an uncultivated place; whence apoleiphteis; desertus and desert are from di-fero, unfown; faeth is from maeth nursing, by inflection,
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and maeth is a compound of ma-au-ith, it is the milk mother or nurse.

DESIGN or **GUESS**; **AMCANU**; **SEMEIOMAI**; **DESTINO**. Am-ac-in, for acting within; semeiomai is from si-am-mae, it is for seeing; design is from id-si-ag-in, it is seeing an action within; destino is from id-si-ti-in, it is a seeing property within; guess is from ag-y-si, the action of seeing.

DESIRE or **PRAYER**; **DEISYF**; **DEESIS**; **DEPRECATIO** or **DESIDERIUM**. Deisyf is from id-saf, it is the lowest; desiderium is from id-isdar, it is the lower part; whence deefis and desire; pray is from the Celtic parhai, to last; deprecatio is from id-p-ar-ac, it is a thing upon action.

DESIRE; **DYMUNO**; **EPITHUMEO**; **DESIDERO**. Dimuno is from id-am-uno, it is for uniting; epithumeo is from epi-thumeo, of one mind.

DESIST; **GORPHWYS** or **PEIDIO**; **APHISTAMAI**; **DESISTO**. The Greek and Latin terms signify to stand from; peidio is from ap-idiu, it is from; gorphwys is from gorphwys, a weight upon or resting.

DESTROY; **ANRHEITHIO**; **ANAIREO**; **PERIMO** or **DESTRUO**. Destruo and destroy are from the privative di, and struo to build; anaireo is from the privative or negative an; and aireo to lift or raise up; anrheithio is from the privative an and rhaith action, which is a compound of r'-hai-ith, it is the action, ith being from id by inflection; whence rhaith came to be a Celtic expression for law, and from thence cy-fraith or cy-ef-rhaith, it is equal action.

DETEST; **YMRWTHOD**; **APOMARTUREO**; **DETESTOR**. Amwrthod is from am-wrthod, for refusing; the other words signify not witnessing.

DEW; **ARIEN** or **GWLITH**; **ERSE**; **ROS**. Gwlith is from ag-al-au-ith, it is from the high water; arien is from r'-au-en, the high water or the firmament water; erse and ros are from r'-au-si, it is water; dew is from id-au, it is water.

DEXTROUS; **DEHAUIG**; **DEXIOS**; **DEXTER**. Dehauig is the south side, from dehau, the south; which is a compound of ti-haul, the sun side; the other words are from ti-uxa-si, it is the upper possessions; and id-uxa-ter, it is the upper country. See the word South.

DIALECT; **DADLAWD**; **DIALEKTIKE**; **DIALECTICA**. These signify various reading and discoursing in the same language, peculiar to different countries; also the art of logick.

DIE or **DYE**; **DIS**; **KUBOS**; **TESSERA**. Dis in the plural disiau is from di-is, without a lower; dye is from di-i, without a high; tessera is from di-ifa-ar, without a lowest upon;

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on; kubos is from cy-be-si, they are equal parts. Here may be observed what has frequently occurred in the course of this work, a wilful perversion of the mother tongue, in order to quit their true origin, and to assume another superior to that of their real founders, with whom they were in a kind of civil war, as between the lower house of Ion; which were the Greeks, and the upper, who were the Phrygians or Trojans; and between the Romans and the Gauls, Germans and Britons.

DIFFER or **QUARREL**; **AMRAFAELIO**; **ANABALLO**; **DIFFERO**. Amrafaelio is from am-rhyfel; for war; quarrel is from ac-war-al, an action upon war; anaballo is from ana-ballo, to cast by; differo and differ is from di-fero; without bringing to.

DIG or **DELVE**; **PALU**, **CLODDIO** or **CEIBIO**; **SKALLO**; **PHALEO**, **GLAPHO** or **KEPAO**; **FODIO**. Palu is from p-al-ïu, it is raising up a thing; whence phaleo; glapho is from ág-al-ph, an action of raising up a thing; ceibio and kepað are from the Celtic word caib, a mattock; which is a compound of ac-yb, acting or rising up; dig is from id-ag, it is an action, it being perhaps one of the first actions; the rest of those words will be explained under Ditch.

DIKE or **DITCH**; **CLAWDD** or **FOES**; **LAKKOS**; **LAMNA** or **FOSSA**. See Hedge, Dig, Ditch and Foss, where those words are explained; and it may be here farther observed; that clawdd is from cau-al-id, is is an high inclosure; whence lakkos; foes is from fi-o-fi, it is out of fight; dike is from id-cau, it is an inclosure.

DILATE; **LLEDU**; **PLATUNO**; **DILATO**. Lledu is from le-du, a dark or obscure place; whence the rest; only platu-no is from p-le-du-in, in a dark part of a place.

DILIGENT; **DYFAL**; **EPIMELES**; **DILIGENS**. Dyfal is from di-fael, without fail; whence epimeles, with the addition of epi and changing the f into tn, when joined in composition according to Celtic rules; diligent and diligens are from the Celtic dilis-ag-ynt, they are certain upon action.

DIM or **DARK**; **TYWYLL**; **LUGAOS** or **AXLUOESIS**; **TENEROSUS** or **CALIGINOSUS**. Ti-wyll is from di-wyl, without sun or light; dim is from the Celtic di-am, dark about; dark is from di-ir-ux, without the high fire or light; the Greek words were formed by a transposition of the Celtic liuux, light; as to the Latin terms see Darkness.

DIP, **BATH** or **WASH**; **TROXI**; **XROSO**; **TINGO**. These are explained under the words Bath, Tinge, and Wash.

DIRE; **ARUTHR**; **EPARATES**; **DIRUS**. Dire and dirus

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are from *de-ir-ui*, it is from the fire; *arathr* is from *or-ith-ir*, it is from the fire; *eparates* is from *ep-ir-it*, it is from the fire.

DIRECT; **TYWYSO**; **TITUSKOMAI**; **DIRIGO**. *Dirigo* and *direct* are from *id-ar-ag*, it is acting upon; *tywyso* is from *ty-w-is*, lord or possessor of the lower man; whence *tituf-komai*.

DIRGE OF MOURNING; **GODWRIF**; **ODYRMOS**; **LUCTUS**. *Godwrf* is from *go-dwrf*, some noise; whence *odyrmos*; *luctus* is from *alu-ux-it*, it is a high calling or noise; *dirge* is from *id-ir-ag*, it is a high action; see *Dire*; mourning is from *mourn-eng*, to mourn greatly.

DIRK OF DARK; **DU OF TYWYLL**; **AXLUOESIS**; **CALIGINOSUS OF ATER**. *Du* is from the privative *di*, signifying the privation of light; *tywyl* is from *di-wyl*, no light; *axluoesis* is from *ac-lui-fi*, it is from the light; *caliginosus* is from *ac-lui-ig-en-o-fi*, it is from the action of the light of the firmament; *dark* is from *id-ir-ac*, it is from the light; *ater* is from *a-it-ir*, it is from the light; *dirk* is from *id-ir-ac*, it is from the light.

DIRT; **BAW**; **BORBOROS**; **STERCUS**. *Baw* is from *ab-w*, from an animal; *borboros* is from *baw-r-baw*, the dirt of dirt; *stercus* is defined under *Dung*; *dirt* is from *di-ar-it*, it is dark or black earth.

DIRTY; **BYDR**; **RUPAROS**; **SORDIDUS**. *Bydr* is from *b-hyd-ar*, a thing along the ground; *ruparos* is from *r-p-ar*, the thing upon the ground; *sordidus* is from *is-ar-di-idiu*, it is the dark low ground.

DISCERN; **CANFOD**; **KRINO**; **CERNO**. *Canfod* is from *ac-in-fi-id*, it is an action of seeing within; *cerno* and the rest may be either from *ac-r-in*, the action within, or from *fi-r-in*, the seeing within.

DISCOURSE; **XWEDL**; **KOINOLOGIA**; **COLLOQUIUM**. *Discourse* is from *id-ci-ac-a-fi*, it is a joint action upon sound; *xwedl* is from *cy-dadl*, a joint dispute, or a talk together; as to the rest see the word *Speak*, where they are explained, but the particle *co* is prefixed to this term, signifying together.

DISEASED OF MAIMED; **ANAVYS**; **NOSOS**; **INSANUS OF MORBUS**. *Anavys* is from the privative *an-vy-fi*, it is a privative, want or decay of life; *nosos* is from *ne-soos*, no life or health; *insanus* is from *ni-fanus*, unsound; *morbus* is from *am-or-biu*, for out of life, or from *mör-biu*, a mortifying or dying life; *maim* is from *ma-am*, for or about dying; *disease* is from the privative *dis* and *ease*.

DISGRACE; **ANMHARX**; **AIXUNE**; **DEDECUS**. *Anm-harx*

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harx is from an-parx, without honour or grace; disgrace is from the privative dis and grace; aixune is from a-uxa-un, from being the highest or upper one; dedecus is from di-décus, without honour or ornament.

DISH; DISGL; DISKOS; DISCUS. Disgl is from id-ífu-gau-al, it is the eating covering or vessel; whence the rest.

DISJOIN; DADGYSYLLTU or ANGHYDFOD; DIASEUGNUMI; DISJUNGO. Dadgyfylltu is from di-ad-gy-fy-ollt; without seeing or being altogether; anghydfod is from an-gydfod, without abiding together; diaseugnumi is from the privative di and feugnumi, to join; whence disjungo and disjoin. See Join.

DISPOSSESS or DEPRIVE; DIFEDDU; TETAO; DEPRIVO or DETRUDO. Difeddu is from di-feddu to dispossess or without possession; dispossess is the same; tetao is from ditu, without possession; detrudo is from di-tir-id, it is without possession; deprivo is from di-bri-ve, he is without country; whence deprive.

DISPUTE; DADLAU; DIALEGOMAI; DISPUTO. Dadlau is from di-ad-al-au, an action without leaving off or ceasing to speak or talk; dialegomai is from dia-lego, to speak different; disputo and dispute are from dif-puto, to think different.

DISSEMBLING or IRONY; YMDDIEITHRAD; EIRONEIA; DISSIMULATIO. The Latin and English words are from id-simulo; it is to liken; ymddieithrad is from ymddieithr, to estrange; irony and eironeia are from eiro-ni, a negative speaking, or in a more primary sense from yr-o-en-ni, not the sun or firmament light, that is, not clear. See the component parts of these words in their places.

DISTAFF; COGAIL; KONGKALOS or KALON; COLUS. Cogail is from co-ag-al, the acting together or winding upon; kalon is from cau-al-un, the winding upon one; colus is from cau-al-íu, it is the winding upon; kongkalos is from cau-in-cau-al; covering upon a covering; distaff is from di-staff, the darkened staff.

DISTILL; DISTELLU; STALASO; STILLO. Distellu is from id-íft-ál-au, it is from or falls from the high or standing water, or the sea, whence the rest.

DISTURB; TERFYSGU; TARASO; TURBO. Turbo is from turba, and taraso, from taraxe, both signifying a multitude, which is compounded of the Celtic tur-bi, a living heap; disturb is from disturbo; terfysgu is from tur-fi-fi-ag, the acting found; or the noise of a living heap.

DITCH or FENCE; FOES or CLAWDD; TAPHROS or
F 2 LAKKOS;

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LAKKOS; FOSSA or LAMNA. Fôs and fossa are from fi-os, from view or fight; fence is from fi-hence, view hence; ditch is from di-fi-it, it is unseen; claud is from cau-le-id, it is an inclosure, or a place shut; lakkos is from le-cau, a place shut, or an inclosure; taphros is from tir-phôs, inclosed possessions; lamna is from le-am, a place about or furrounded.

DIVERS; NEILLTUOL; ALLOIOS; DIVERSUS. Neilltuol is from naill-tu-al, upon the contrary side; alloios is from allos, another; diversus and divers are from ti-versus, the side against.

DIVEL or DEVIL; DIAWL; DIABOLOS; DIABOLUS. Diawl seems to be from di-ol, a being from the light; whence the rest; but diafal, another Celtic term for the devil, seems to signify satan, it being compounded of di-afal, the apple god.

DIVIDE; RHANU; DIAIREO; DIVIDO. Divido and divide are from di-vid, without being seen; that is, small; rhanu is from âr-en-iu, it is from the earth to the sky; diareo is from tua-ir-o, towards the high o or the sun.

DIVINE; DIWIOL; THEIOS; DIVINUS. Diwiol is from diu-ol, all God; divine is from diu-in, upon God; whence the rest.

DIVINER; DEWIN; THEASESIOS; DIVINUS. These are from di-w-en, the dark man of the heaven.

DOG; CI; KYON; CANIS. Canis is explained under the word Bitch; kyon is the chief one from ci-un; dog is either from di-ox, the dirty god, or from di-og, the great God, the Persians worshipping the great God in this emblem; ci is from ac-i, the first action or chief, probably so called from his being the first animal produced to Adam to be named.

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DOLOROUS; DOLYRUS; DOLEROS; DOLOROSUS. These come from the Celtic word dolor, dolor or pain, which is a compound of dial-ar, revenge upon.

DOME or HOUSE; TU; DOMA; DOMUS. Tu is from t-w, a man's covering; dome is from to-mi, my covering; doma and domus are the same; house is explained under the word house; t is the sky; to is from t-w, a man's sky or covering.

DOOR; DÔR or DRWS; THYRA; OSTIUM. The primitive sense in which these terms were composed, is from dwr, water, and os a mouth, that is, the mouth of the water; ostium from os-ti-iu, it is the mouth of the house.

DOORKEEPER; DRYSOR; THYROROS; OSTIARIUS. Drysor is from drwf-wr, the door man; thyroros is from thy-wr-os, the house door man; ostiarius is from os-ti-ur-iu, he is the house door man; doorkeeper is from door and keeper, which see.

DOUBLE;

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DOUBLE; **DWBL**; **DIPLOUS**; **DUPLUS**. These words are from duy-b-al, two things upon.

DOUBLE; **DYBLU**; **DIPLOO**; **DUPICO**. These are from the last preceding class.

DOUBLER or **PLATTER**; **DWBLER**; **TRUBLION**; **PATIMA**. See the word *Plattér*.

DOUBT; **TYBIO**; **DISTASO**; **DUBITO**. Those come from the Celtic tyb, a doubt or opinion; which is from di-bi, a dark seeing.

DOUGH; **TOES**; **STAIS**; **FARINA SUBACTA**. Dough and stais are from toes, which comes from tafu to heap, or tās an heap, as tas o yd, a rick of corn; farina is from fi-ār-in, food upon the ground or earth.

DOWN or **PLAIN**; **RHOS**; **AMALOTES** or **ISOPEDON**; **PLANITIES**. Planities is from ap-le-en-it, it is from the highest place; isopedon is from isa-p-dan, under the lowest part; amalotes is from ymul-i-ti, near the house, which were in bottoms; rhos is from ār-au-si, it is wet ground; down is the same as to be down, or low; plain is from ap-le-en, from the high place.

DRAGON; **DRAIG**; **DRAKON**; **DRACO**. These words are from the Celtic drui-ig, the fiery piercer, or the fire thro'.

DRAW; **LLUSGO** or **TYNU**; **ELKO** or **TEINO**; **TRAHO**. Tynu is from ti-en, the power or property of the firmament, which is to draw; whence teino; llusko is from il-is-ac, the fire action below; whence elko; traho and draw are from the Celtic tiro, to earth, turn the land, or draw in a team.

DRAW or **CUT OUT**; **LLINIO**; **PLATTO**; **LINEO**. Llinio is llyn, the shape or image; whence lineo; platto is from p-al-tyu, a thing upon the draught; see Draw and Cut.

DRAW OUT; **TYNU**; **ALLAN**; **APANTLAO**; **EXHAURIO**. See the words Draw and Out; exhaurio is from ex-hai-ar-iu, it is upon the aching out or drawing out.

DREAD; **ARSWYD**; **ARRODEO**; **REFORMIDO**. Arfwyd is from ār-is-w-yd, it is the low country animal; arrodeo is from ār-w-id, he is the country animal; whence dread; reformido is from r'-fi-ār-m-id, he is the great country dweller; but in a secondary sense they may come from the Celtic arw, terrible, which is from 'ār-w, a country animal.

DREAM; **BRYDDWYDD**; **ONAR**; **SOMNIUM**. Dream is from druy-mi, thro' me; onar is from the Celtic hun-ar, upon sleep; somnium is from si-omn-iu, it is seeing all; bryddwyd is from bri-id-w-id, it is man's seeing the high country.

DREGS; **TRWX**; **TRUX**; **FEX**. Tlwx is from tyru-ox,

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to mass, or gather filth together; whence dregs and trux; *sexis* is from *se-ox*, a filthy thing. See *Fox*.

DRINK; YFED; PINO; BIBO. Drink is from *drau-in-auc*, to draw in liquid; *yfed* is from *y-fi-id*, it is life or food; *bibo* is from *bi-ab-au*, life or food from liquid; whence *pino*.

DRINK; DIOD; POTON; POTUS. See the last preceding class; *diod* is from *da-au-id*, it is good liquid; *poton* and *potus* from *p-au-it*, it is a liquid thing.

DRIVE or EXPELL; HEL, GYRU, LAINIO, YRLID; ELAUNO; ELLAO or AGYRO; EXPELLO. *Gyru* and *agyro* are from *ag-ar*, upon action; *hel* is from *hai-al*, upon the action of driving; whence *ellao*; *elauno* is from *hel-in-iu*, it is driving in; *lainio* is from *al-hai-in*, upon the driving in or upon; *yrldio* is from *yr-al-id*, it is the upon; *expello* is from *ex-pello*, and *expell* is from *ex-pell*, out far; *drive* is from the Celtic *drau-ve*, far with him.

DRIVE, FORCE or COMPEL; GYRRU; AGEIRO or PHORUO; SUBIGO or AGO; see the words in the last foregoing class.

DROP; DAFN; STAGON; STILLA. *Dafn* is from *id-au-fan*, it is the small water; *mân*, small, changing into *fân*, when joined in composition; *stagon* is from *sti-ag-au-en*, it is from the high water; *drop* is from *dur-op*, from the water.

DROVE, FLOCK or HERD; GÛR, LLU or AIG; AGURE, ELE or AGALE; GREX or TURMA. *Gûr*, *agure* and *grex* are explained under the word *Drive*; *herd* is from *hai-ar-id*, it is the action of driving; *llu* is a multitude, which see; whence *ele*; *aig* is from *a-ig*, the sun beam; *agale* is from *aig-lu*; *flock* is from *flu*, for *llu* and *aig*; *turma* is from *twr-ma*, a great heap; *drove* is explained under *Drive*.

DROWNED, TO BE; BODDI; BYTHISO; MERGO or BAPTO. *Boddi* is from *bi-au-di*, life deprived by water; whence *bythiso* and *bapto*; *mergo* is from *am-er-ag*, the action of the water about; *drown* is in the water, from *dwr-yn*.

DRUNKEN; MEDDW; METHUSOS; EBRIUS. *Ebrius* is from *e-ber-iu*, he is in liquor; *drunken* is from *draw-in-auc*, to draw in liquid; *meddw* and *methusos*, are from *m-au-id*, he is much in liquor.

DRY; SYXU; PSEXO; SICCO. *Syxu* is from *si-ac-auc*, it is without liquid or wet. See the next.

DRY; SYX; SANKOS; SICCUS. *Syx* is from *si-ac-auc*, it is without liquid or wet; whence the Greek and Latin; *dry* is from *id-ar-hi*, it is the high grounds, which are commonly dry.

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DRYED UP; CRINO; XERAINO; ARESKO. As to dried up see Dry; crino is from ac-ir-en, an action of the firmament fire; whence xeraino; is from ar-syx, dry ground.

DUCK; HWYAD; UAS; ANAS. These signify the water birds or water one, and they are compounded of wy or au, water, and ad, the root of the word adr, birds, which is from ad, to; duck is from id-w-auc, it is the water animal; uas is from w-au-fi, it is the water animal; anas is from un-au-fi, it is the water one.

DUGS OR UDDER; PWRS OR TETHAU; EUPHOROS OR THETE; UBER. Dugs are from id-au-gau, it is the liquid chest or shut; udder is from au-id-ar, it is upon the liquid; tethau is from to-ith or id-au, the covering of the liquid; euphoros is from au-p-ar-w, the liquid thing upon an animal; whence the rest.

DULL; PWL; AMBLUS; HEBES. Pwl is from p-o-il, a thing from the light or being high; whence the English and Greek; hebes is from the Celtic heb, without, composed of hi-ab, from high.

DUMB OR MUTE; AFLAFER OR MŪD; ALALOS OR MUTES; MUTUS. Dumb is from id-um, it is the um or noise of a dumb person; mute, myd, mutes and mutus are from um-id, it is um; aflafar and alalos are from a or ap, from or without, and llafar and lalos, speech.

DUNG; TAIL; TILOS; STERCUS. Dung is from to-eng, a large heap; tail is from to-il, an high heap; whence telos; stercus is from fi-twr-ux, it is an high heap.

DURABLE; PARHĀYS; LIPARES; SEDULUS. Durable is from dūr, hard, and able; parhāys is from p-ar-hai-fi, it is a thing upon action; lipares is from al-p-ar-fi, of the same signification, as sedulus is from fi-id-al-ux.

DUST; LLWX; ILUS OR KONIS; PULVIS OR LUTUM. Llwx is from allu-ux, a power of rising high; whence ilus; pulvis is a thing of a rising power; lutum is from al-it-am, it is high about; konis is from ac-en-is, the lower acting high; dust is from the privative di, without, and ist, rest or stand.

DUTY; DYLED OR CYMWYNAS; KATHEKON OR OPHEILE; DEBITUM OR OFFICIUM. Dyled, opheile and debitum are explained under the word Debt; cymwynas is from cy-mwyn-fi, it is to be kind together; kathekon is from kath-exo, to have together or in common; officium is from ob and facio, to act towards another.

DWELL OR INHABIT; ANEDDU; NAIETAO; HABITO. Habito is from bōd, an abode; aneddu is from yn-y-tu, in the house;

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house; whence naictao; inhabit is from in and habito; dwell is from tu-w-al, the house over a man.

DYE; MARW; MOIRA; MORIOR. Marw is from mi-âr-w, me an earthly animal; whence moirao and morior; dye is from di-w, without being; whence the Greek dyo, to go under or disappear.

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EAGER; HEGAR; AGRIOS; FEROX. Hegar is from hy-ag-âr, an action of high ground, which is rough; whence eager and agrios; ferox is from fe-âr-ux, it is the high ground; there being no other method of expressing these ideas, unless hy-ag-r signifies the bold or rough action.

EAGLE, or HAWK; ERIR or GWALX; IERAX or AETOS; AQUILA or ACCIPITER. Erir is from yr-ir, the high one; gwalx is from ag-w-al-ux, an animal going the highest height; whence the rest.

EARLY; BORE; PROI; MANE. See Morning and the word Ear, whence early comes, as daily does from day.

EAR; CLYST; OUS; AURIS. Ear is from hi-ar, the higher; auris, yr-si, the sound; ous is from y-si, the sound; clyst is from cau-zl-si-id, it is the sound vessel.

EAR OF CORN; TYWUS; STAXUS; SPICA. See Ears and Corn; tyus is from tyf-us, growing chaff, or tyf-ÿd, the growing corn; whence staxus; spica is from uf-pica, the spikey chaff or spikey corn.

EARTH; ÂR or DAER; ERA; TERRA. Â signifies earth, 'r, a contraction of yr, the, being added thereto to express the earth; and with a farther addition of the, to âr or ear, as it is wrote in dacar, it made the English word earth; da in daear signifies good; era and terra are composed of âr, by transposition, and the addition of the letter t, which will be farther explained in the preface.

EASE; ESMWYTHAU; ESO; SEDEO. Esmwythau is the same as the English word smooth, and comes from esmwyth, smooth or soft, which is a compound of is-mwy, more low or lower; the other words come from is, lower, which is as much as to say, the lower a person sits the easier, or the lower or harder a piece of cloth or any other thing is pressed the smoother it will be.

EASY or READY; RHWYDD; RHADIOS; FACILIS. Ready, rhwydd and rhadios are from the Celtic rhydd, free, which is from ar-hyd, at length; easy is from the Celtic isa, lowest; facilis is from si-ifa-le-si, it is the lowest place.

EASTER;

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EASTER; PASC; PASKA; PASCHA. These come from pasco and eat; see the next class, and the words Browse and Feed.

EAT; BWYTA; BÒO; PASCO or EDO. Bwyta is from bwyd, which is from bi-w-id, it is the life of man; whence bòo, edo and eat; pasco in its primary sense is from p-as-ac, the head low in action, that is, to browse.

EBB or REFLOW; TREIO; ANAREO; REFLUO. Treio is from tîr-o, from the land, or from tiro, earthing, or the ground extended; anareo is from an-âr-au, the ground or earth without water, as rheo, to flow, is from âr-au, ground covered with water; refluo and reflow are from re-fluo, a return of the flood; see Flow; ebb is from the Celtic heb, without, which see.

ECHO; ECHO; EXOS; ECHO. Those come from the sound, and are frequently used in the several dialects, more especially the Greek, in the composition of words expressing sound; but the characters have also a meaning, as ac-ho, the action of ho, or the sound echo.

EDGE; AUX; AIXME or AKE; ACIES. Though these terms are applied to express a sharp or thin edge, yet aux in fact signifies nothing more than y-ux, the highest or upper part, nor edge any more than a hedge, which see; the others are of the same meaning, all signifying the outer part, as the edge of a country, garment, or any other thing.

EEL; LLYSYWEN; ENGXELEIS; ANGUILLA. Enxeleis and anguilla signify an angle; eel seems to be a corrupt term formed from anguilla; llysywen is from llys-w-en, the slimy animal. See Conger.

EFFECT; GRYMHAU; XRAINO; EFFICIO. Grymhau is from grim, force, which see; whence xraino; efficio and effect are from y-fe-ac, it is an action or a fact.

EGG; WY; OÛN; OVUM. Wy is from w-y, the animal; oûn and ovum are from w-ûn, an animal; egg is the same as the Celtic eg or egin, shoots of corn, seed, &c. Here it is to be observed that the Celtic w is of the same effect as the Greek oû, that the g in each dialect is an auxiliary of c, which is a part of o, and as such expresses motion or action, as do its auxiliaries ch or x, g, k and ng.

EIGHT; WYTH; OKTO; OCTO. Wyth or xwyth is the Celtic word for wind, out of which eight or eighth has been formed; okto is from xwyth, which is a compound of ux, higher, and wyth, wind.

EIGHTH; WYTHFED; OGDOS; OCTAVUS. See the word Eight, and observe that fed in wythfed, and vus in octavus

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us signify life, world or existence; which confirms the fig-
nification here given to numbers.

EITHER; **NEU** or **AI**; **E** or **EITE**; **AUT** or **VEL**. **Neu** is from ni-ai, acting or not acting; eite is from ai-di, action or a privative; whence aut; either is from ai-di-or, action or not action; vel is from vi-al, me or another.

ELBOW; **ELIN** or **PEN ELIN**; **OLENE**; **ULNA**. **Elbow** is from le-bow, the bow place; elin is from le-in, the place that bends or goes in; whence all the rest; pen is the end or the head.

ELEGANT; **HAYAX**; **HAGAIOS**; **ELEGANS**. **Elegans** is from al-ag-en, high acting one; whence elegant; hayax is from hy-ac, a high or bold action; whence hagaios.

ELEGY; **ALAETH**; **ELEGEIA**; **ELEGIA**. **Alaeth** is from al-aeth, upon the gone or dead; the rest are from al-ag, upon the gone.

ELEMENT; **ELFYDD**; **ELAMOS** or **STOIXEION**; **ELEMENTUM**. **Elfydd** is from el for ol-fyd, all life or existence; **elamos** is from el-am-si, all that is or is seen about; **elementum** and **element** are from el-maint, all substance; **stoiceion** is from si-to-uxa-yn, it is within the upper covering, or the sky.

ELEPHANT; **ELEPHANT**; **ELEPHOS**; **ELEPHAS**. **Come** from hyll-i-vant, ugly mouth or snout, or from hyll-i-faint, the prodigious or terrible in magnitude.

ELEVATE; **DERXAFU**; **EPAIRO**; **ELEVO**. **Derxafu** is a verb formed of tir-uxaf, the highest ground; whence **epairo**; **elevo** is from al-a-ve, high with it; **elevate** is from al-ev-it, of the same meaning.

ELEVEN; **UNA DEG**; **ENDEKA**; **UNDECIM**. **See One and Ten**, of which all those words except eleven are composed; but eleven is from al-even, that is, above the even, ten being the even number.

ELOQUENT; **LLAFARUS**; **LAMUROS**; **ELOQUENS**. **Eloquens** is from al-voco or loquor, to call high; whence **eloquent**; **llafarus** is from llef-fawr, a loud sound; whence **lamuros**; it is to be observed that **fawr** comes by inflection from **mawr**, so that **lamuros** is from llef-mawr, and **llafarus** from llef-fawr.

ELSE; **ARALL**; **ALLE**; **ALIAS**. **Arall** is from yr-ail, the second; **alle** is from ail; **else** and **alias** are from ail-si, it is the second.

ELSEWHERE; **LEARALL**; **ALLOTHI**; **ALIBI**. **Llearall** is from lle-arall or ail, another place; whence **allothi**; **alibi** is from ail and ibi, there; **elsewhere** is from ail or alios and xwr or cwr, part or corner.

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EMBERS; MARFOR; MARILA; FAVILLA. Marfor is from marw-fi-ir, the living fire dead; marila from marw-il, dead fire; favilla from fov-il, fled fire; embers from em-bi-ir, fire without kindling or burning.

EMBRYO; YMRAIN; EMBRYON; EMBRYO. Embryo, &c. are from am-bi-ir, and signify about kindling; so does ymrain from am-ir-yn, the fire about being in. See Embers.

EMINENT; ARDDERXOG; EXOKOS; EMINENS. Ardderxog is from ar-tir-uxa, over the highest land; whence exokos; eminent is from e-min-en, the edge of the sky; eminent is from e-min-en-ti, at the top of the sky or high possessions; but eminentis makes eminentis in the genitive case.

EMPIRE; ARXIAD; ARXE; IMPERIUM. Arx and arxiad come from arx, the chiefest; imperium and empire come from impero, to command; which is from the Celtic peri, to bid.

EMPTY; INSIPID or IMPERTINENT; COFG; KENOS; INANIS. Inanis is from ni-en-fi, it is not existing; coeg is from cau-o-ag, shut from action; whence kenos; insipid is from in-fi-p-id, it is an unseen thing; empty is from im-p-id, it is a privative thing; impertinent is from im-p-ir-ti-na-ynt, they are not the things of an high property.

ENCIRCLE or ENCOMPASS; AMGYLXU; KUKLOO; CIRCULO or AMBIO. Circulo and encircle are from en-circulus, in a hoop; see the next as to the rest.

ENCLOSE; CAU; KUKLCO; AMBIO. Amgylxu is from am-cylx, a hoop or shut about; ambio is from am-be-iu, it is about the part; kukloo is from cylx; encompass is from en-compas, a round; cylx is from ac-yl-ux, from the high light or the sun; whose figure seems round, or the action of the sun.

ENCREASE, See Increase.

END; PEN or TERFIN; PERAS or TERMA; FINIS or TERMINUS. Pen is from p-en, the firmament or sky part; tervin is from tir-fin, the land edge; whence term, finis and terminus; end is from en-id, it is the firmament or sky; peras is from p-ar-as, the lowest part of the earth; fin and min are both the same, but changed by inflection, or being put in composition from the radical min into fin.

ENDURE; AMYNEDD; DIAMENO; DURO. Duro and endure are from the Celtic word dur, steel, which endures; amynedd and diameno are from am-uno, for uniting or pacifying oneself; but the Greek term has the primitive di added thereto, which renders the sense, suffering, rather than contenting one's self.

ENEMY; ESGAR; EXTHROS; INIMICUS. Esgar is from
is-car,

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is-car, the lesser friend; whence *extros*; *inimicus*; is from the negative *in* and *amicus*, a friend, enemy is from *in* and *amo* to love.

ENIGMA; **DAMMEG**; **AÏNIGMA**; **ÆNIGMA**. *Dammeg* is from *di-am-ag*, an action dark about; whence the rest.

ENJOY; **LLEWA**; **LAUO**; **FRUOR**. *Enjoy* is from *in* and *joy*, which see; *llewa* seems to be from a lion, as *fruur* does from *fry-wr*, a countryman or ranger, both having the liberty of ranging the country at their will and pleasure; see the word *Joy*, for a further explication.

ENLARGE; **MWYHAU**; **MEGATHUNO**; **AMPLIO**. *Mwyhau* is from *mwy-hai*, greater action; *megathuno* is from *megos* and *thuno*, of the same signification; *amplio* is from *am-p-l-iu*, it is to extend a thing about; *enlarge* is from *eng-le-ar-ge*, to extend a part upon the earth.

ENLIGHTEN; **GOLEUO**; **SELAGED**; **LUCEO**. *Goleuo* is from *ag-ol*, it is the action of the sun; whence the rest, as *selageo*, from *si-il-ag*, *luceo* from *il-ux*, and *enlighten*, *in-il-ux-it-en*, all of the same signification.

ENOBLE; **HYNOD**; **GNORISO**; **NOBILITO**. *Hynodi* is from *hy-nôd*, an high mark; *gnoriso* is from *gnorimos*, and *nobilito* from *nobilis*, noble, which see.

ENOUGH; **DIGON** or **GWAL**; **ALIS** or **IKANOS**; **SATIS**. *Gwal* is from *ag-o-al*, the action of or from the sun; *alis* is from the same; *ikanos* and *digon* are from *i-ack-en*, or *id-ag-en*, it is from or the action of the firmament; *enough* is from *en-o-ux*, of the like signification; *fatis* is from *fat*, a compound of *si-a-t*, it is from the firmament.

ENQUIRE; **CEISIO**; **EXETASO**; **INQUIRO**. *Ceisio*, and *exetaso*, are from *ac-y-si-iu*, it is the action of seeing out; *inquiri* is from *in* and *quero*, instead of *quæso*, (the *r* and *s* being both letters of sound only) signifying the act of seeing into; whence *enquire*.

ENS or **BEING**; **BÔD** or **BYWYD**; **ON**; **ENS**. *Ens* is from *en* or *in-si*, it is *in* or existing; *being* is from *bi-in*, in life; *bôd* is from *bi-w-yd*, it is man's life; *bywyd*, is from *by-w-yd*, it is the life of a man or an animal; *on* and *ens* are the same as the English word *ens*, from *in-si*, in being.

ENTANGLE; **BAGLU**; **PAGIDEUO**; **ILLAQUEO**. *Baglu* is from *bax-al*, a hook upon; *pagideuo* is from *bax-idiu*, it is the hook; *illaqueo* is from *al-cau*, to shut upon; *entangle* is from *into-cau-le*, to be shut into a place.

ENTER, **GO IN**, or **VISIT**; **ANERXU**; **EISERKOMAI**; **INGREDIOR**. *Going* is from *ag-in*; *visit* is from *vi-si-it*, it is to see it; *enter* is from *in-tir*, in the land; *anarchy* is from *in-ar-ac*,

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in-ar-ac, to go upon the ground ; eiferkomai is from ys-ar-ac-mai, it is the act of going upon the ground ; ingrediō is from in-âr-ag-idiu, it is the act of going upon the ground.

ENTICE or ALURE ; LLITHIO ; PALEUO ; ALLICIO. It being still usual to mix meal and milk to entice or call in the hogs, &c. which in the Celtic is called llith, from llaeth, milk ; llithio is probably from thence ; paleuo is from p-alw, a calling thing ; allicio is from allu-fi, the calling found ; alure is from alu-yr, the calling ; entice is the house found.

ENTIRE or WHOLE ; OLL, IAX or LLWYR, OLLOS ; UGIES or OLOXLEROS ; INTEGER or TOTUS. As to whole, oll, and ollos, see All ; llwyr, is from ol-yr, the all ; olkleros is from ol-ac-lwyr, that is, all and llwyr ; iax is from y-ac or cy, to be all together.

ENTRAILS ; COLYDDUN ; ENKOILION ; INTESTINUM. Colyddun is from ceu-ol-ddyn, a man's hollow parts ; see Hollow ; hence comes engkoilion ; intestinum is from intus-dyn, within man ; entrails is from intro-le, the place within.

ENVY ; CYNFIGENU ; PHTHONON EXO ; INVIDEO. See the next.

ENVIOUS ; CYNFIGENUS ; AKAIOS ; INVIDIOSUS. Cynfigen is from ac-yn-ef-ig-en, an act in him hot within ; akaios is from ig-hai-w-fi, it is man's burning action ; envy is from in-vy, within me ; invideo is from in-fi-idiu, it is within me.

EQUITY, RIGHT or JUSTICE ; IAWN ; EUNOMIA ; EQUITAS. Equity comes from e-ci-ti, an equal possession or property ; right is from yr-ci-ti, an equal property ; justice is from i-w-ys-tr-fi, to man the possession is ; iawn is from y-a-w-yn, the earth in man ; eunomia is from eu-in-w-mae, it is a good in man.

ERECT ; DERXAFU ; EGEIRO ; ERIGO. Derxafu is from tir-uxaf, the highest land ; the rest come from âr-uxa, the highest ground.

ERR ; PALLU ; PLASO ; ERRO. Pallu is from ap-allu, from power ; whence plaso ; err seems to be a verb formed from the primitive word âr, the Greek ear, the Latin terra, or the English word earth, for to err is to wander up and down the earth.

ESTEEM ; PRISIO ; ESTIMAO ; ÆSTIMO. Estimao is from ys-ti-ma, the great possession ; hence estimo and esteem ; prisio is from pris, a price, which see.

EVACUATE or EMPTY ; ARLOESI or GWAEGHAU ; XOLASO or KENOO ; VACUO. Gwaeghau, kenoo, vacuo
and

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and evacuate come from the word cac, to shite; arloesi is from ar-loesi, upon spuing; whence xolaso.

EVADO or **ESCAPE**; **YMAXYB**; **UPEKDUMI**; **EVADO**. Ymaxyb is from ym-axyb, to save; whence the Greek term; evado and evade are from e-au-id, the being out of, or from the water; whence the English word wade; escape is from ys-ac-au-pe, the acting or coming from the water part.

EVEN or **EQUAL**; **GWASTAD**; **KATEIKOS**; **ÆQUUS**. Equus is from e-cy-iu, being together or equal; gwastad is from cy-y-ftad, an equal state; whence the rest, except even, which seems to be from e-van, the place, or en-van, the same place.

EVENING; **HWYR** or **GOSPER**; **ESPEROS**; **VESPER**. Evening is from e-van-in, the place in or set in; hwyr is from hwy-ir, the longest light, or the sun's course; gosper is from ag-if-p-ir, light going or acting to the lowest part; esperos and vesper are from if-p-ir, the lowest or latter part of light.

EVER; **BYTH**; **AEI**; **SEMPER**; also **POB**; **PAS**; **EVERY**. Ever and every are from y-ver, the spring; byth is by-ith, the life; aei is from ai, action; pob is from p-o-beth, part of a thing or part; pas is from pas, all, or peth, a thing; semper is from si-am-p-ir, it is the higher world.

EUNUCH; **SPADYDD**; **SPADON**; **SPADO**. These are from si-p-had, it is the feeding part, and di, o, or ni, without.

EXASPERATE; **GERWINO** or **CYTHRUDDO**; **KERXO** or **EXAGRIAINO**; **EXASPERO**. Gerwino is from ag-ir-w-in, a hot action upon man; whence exagriaino; kerxo is from cyr-ac, a being in action; cythruddo is a violent action; exaspero is from ac-si-p-ar; it is an hot or rough action; whence exasperate.

EXCITE; **CYNHYRFU**; **AGEIRO**; **EXCITO**. Cynhyrfu is from cyn-hyrddu, the first assault, from hai-ir-id, it is an hot action; ageiro is from ag-hi-ir, an high hot action; excito and excite are from ac-hi-it, it is an high action.

EXCLAIM; **BLOEDDIO**; **ANABOAO**; **EXCLAMO**. Bloeddio is from bloedd, a shout; whence anaboa; exclamo and exclaim are from ex-clamo, to cry out; see Cry, Shout, &c. where these words are defined.

EXCLUDE or **CULL OUT**; **CWLIO**; **EKKLEIO**; **EXCLUDO**. Cwlio is composed of cau-o-li, to shut from the multitude, or from cau-o-il, to shut from the light or sight in a more primary sense; whence the word cull, and the rest, with
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the prepositions ek and ex, signifying out, which here seem unnecessary.

EXCORIATE; **DIGROENI**; **EKDERO**; **EXCORIO**. These are composed of the several prepositions signifying without, and croen, skin, but ekdero is from caiad-ar, a covering upon. See Skin, Bark, &c.

EXECRATIONS OF CURSES; **RHEGAI**; **ARAI**; **DIRÆ**. Rhegai is from ir-ag, an angry action; whence arai; diræ is from id-ri-ai, it is an angry action; curses is from ac-ar-fi, it is an angry action; execrations is from ex-ac-ir-it, it is an angry action out.

EXHALE; **TARTHU OF TWYMNO**; **ANATHUMIASO**; **EXHALO**. Twymno and anathumiaso are explained under the word warm; exhale and exhale are from ex-au-le, out of the water place; tarthu is from id-au-ar-tu, it is the water upon the land.

EXHORT; **ANOG**; **ANOIGO**; **EXHORTO OF APERIO**. Anog is from in-ag, in action, or from an-nog, without startling; whence anoigo; exhorto and exhort are from ex-hai-or-it, it is the action of driving out light; aperio is from a-p-ir-iu, it is clearing a thing.

EXILE; **DIFRO**; **EXORISTOS**; **EXUL**. Difro is from di-fro, without country; exoristos is from ex-or-is-to, out of the lower border; exile and exul are from ex-il, out of sight.

EXIST; **DYRXAFU**; **UPARXO**; **EXISTO**. Dirxafu is from tir-uxa-fi, dwelling or living in the upper country or possessions. Uparxo is from y-p-är-ux, the upper part of the country; existo and exist are from ex-is-ti, out of the lower possessions; but these terms in a secondary sense signify to stand out, or to appear, tho' originally framed from the above mentioned objects of sight, whence most positive terms were formed.

EXPAND; **YMDANU**; **EKPETANUO**; **EXPANDO**. Ymdan-en, about under the firmament; ek-pe-tan-en, a thing out under the firmament; whence the rest.

EXPECT; **DISGWYLIO**; **EKDEXOMAI**; **EXPECTO**. Disgwyllo is from dis and gwilio, to watch; expecto and expect are from ex and spectro, to behold; ekdexomai is from ek and dexomai, to accept.

EXTEND OF INLARGE; **ENGU OF TANU**; **EKTEINO**; **EXTENDO OF AMPLIO**. Tanu, ekteino, extendo and extend are explained under the word Expand; engu is from eng-iu, it is extensive or great; as to amplio and inlarge, see Large.

EXTREAM; **CWR**; **AKROS**; **EXTREMUS**. Cwr is from cau-or,

and evacuate come fr
ar-loefi, upon spuin

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evado and evade
the water; whe
ys-ac-au-pe, th

EVEN or E
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FALL;
As to casus

LLITHRAD; OLISTHOS; LAPsus or CASUS.
and fall, see the next; lapsus is from al-pes-
foot

FACE; WYNEB; OPSIS; FACIES. Wyneb is from
w-yn-eb, man in speaking; facies and face are from
fac-ia, the founding or speaking part.
FACOT; FACEL; FAKELOS; FASCICULUS. Fagot is
from fac-ia, it is a fire thing; fagel is from fe-ig-al, a thing
from the fire; whence the rest.
FALL; FAELL; SPHALLO; FALLO. These are from
fall-ia, the fight out of the light; whence the rest.
FAIR or FORMOSUS. Glan is from ag-il-en; the action
of the upper light; prydu is from ap-ir-idiu, it is from
the fire or light; kalos is from ac-al-o-fi, it is from the
the light of the sun; abros is from ab-ir-o-fi, it is from the
the light of the sun; clear is from ac-al-ir, from the high fire;
clear is from glan; fair is from fire; pulcher is from ap-al-
clear from the upper light.
FAIR or MARKET; FAIR; FORON; FORUM. Those
words were formed from the people's appearing there.
FAITH; FYDD; PISTIS; FIDES. Fydd from fy-id, sig-
the eye or sight; whence the rest.
FALCON; GWALX; PHALKON; ACCIPITER. Gwalx
from ag-w-al-ux, an animal acting high; phalkon is
from ph-alkon, or al-ac-en, an animal acting high in the sky,
where phalkon; accipiter is from ac-capio-tir, the ravisher of
the hand, or ac-ux-p-tir, acting above the highest part of the

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extremus and
of the country.
ILLOS or GLE-
it is an animal ac-
from ag-w-il-ju; it is the
from e, the, and i in id,
AMRANT; BLEPHARA; PALPE-
and Brows; blew is from bi-
the, and am-ir-ynt, they are
blew-fi-ar, hair upon the
palpebra.

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up; llithrad is from al-traed, the feet up; whence

L OF FAIL; METHU; EMUO; CADO. Fall and fail from fe-a-il, a thing from light; cado is from ac-ad, act- or falling at; methu is from am-ith, it is on the ground; emuo is from am-iu, it is upon the ground.

FAMILY; TEILU or LLU; BELOS or OIKIA; FAMILIA or DOMUS. Teilu is from tu-lu, a house, family, or multitude; familia and family are from fama and lu, that is, a famous lu, or family; belos is from bi-lu, a living multitude; domus is from tu-mi, my house; oikia is from oikos, a house, which see; but llu signifies a nation or multitude, rather than a domestick family, tho' frequently made use of in compounds in the former sense; this term was formed by a transposition of il, which signifies the extension of light, or the rays of the sun.

FAMINE; NEWIN; PEINA; FAMES. Newin is from ni-win, no blessing, or from ni-o-en, no sun, in its more primary sense; peina is from pe-en-a, a thing not from heaven; fames is from fi-am-es, food about lessening; whence famine.

FAN, TO WINNOW CORN; WYNTYLL; LIKMOS; VENTILABRUM. Wyntyll is from wynt-tu-al, a high house wind, whence ventilabrum, with the addition of brun, a hill, which is wrong; likmos is from al-ac-mos, high acting wind; fan is from vannus, which is from ven in ventum, wind, and in it is.

FAR; PELL; TELE; PROCUL. Procul is from bro-uxel, a high country; tele is from ti-al, a high possession; pell is from p-el, the high part; far is from fe-hi-âr, it is the high ground.

FART; RHEXAN; RHENXO; CREPITO. Fart is from fie-art; crepito is from cri-p-idiu, it is a sounding thing; the rest are from r-eco-un, the sounding one; but rhenxo has been commonly made use of as an expression for snoring.

FAT; PASCUS or BRÂS; LIPAROS or PAXUS; PINGUIS, see the next.

FATNESS; BRASPER or IRWER; ARBINE or STEAR; ARVINA, ADEPS, or PINGUEDO. Most of these are explained under the word Suet; fat is from fi-at, at or sticking to an animal; brasper is from b-ar-is-dwr, a thing upon the lower liquid; irwer is from ir-w-ar, fresh upon an animal; arbine is from ar-bi-in, upon the inside of an animal; hence the rest, except pinguedo, which is from p-yn-cau-w-idiu, it is a thing covering an animal.

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ekuras

FATHER IN LAW; XWEGRWN; ERUKOS; SOGER
Xwegrwn, is from uxa-gwr-yn, the upper man; erukos is from yr-uxa-w-fi, he is the upper man; soger is from fi-w-es-ar, he is a man over the less.

orgyia

FATHOM; GWRYD; ORGYX; ORGYA. Gwryd of gwr-hyd, the length of a man; whence the Greek and Latin, except that the last syllable is cywx, as high, instead of hid, length; fathom is from fi-ddyfn, my depth.

FAVOUR; FAFAR; EUPHEMIA; FAVOR. Those words signify to speak well of, and come from the Greek word phao, and the Celtic lasar, to speak, which see.

FAWN; ELAIN; ELLOS; HINNULUS. Fawn is from fe-ai-un, it is an acting one; elain is from al-ai-un, an high acting one; ellos is from al-w-fi, it is an high animal; hinnulus is from hai-un-al-iu, he is an high active one.

FEAR OF AWE; OFN; PHOBOS; TIMOR. Ofn is from o-fi-un; i. e. oh me within; awe is from the interjection oh; timor is from ti-mor, great power; whence the rest.

FEAR; OFNI; PHOBEO; TIMEO. See the last preceding class.

FEAST OF BANQUET; CYFEDDAX; EUOXIA; EPULUM. Cyfeddax is from cy-fidd-ax, the chief living or feeding together; whence euoxia; banquet is from bi-en-ux-id, it is the high living or feeding; epulum is from y-p-al-iu, it is the high thing; feast is from fi-eifta, the sitting life, or the feeding sitting.

FEATHER OF PLUME; PLYAN; PTILON; PLUMA. Plyan is from p-al-en, a thing high in the air or sky; pluma is p-al-am, a thing high about; feather is from fe-at, the-air, a thing to the air; ptilon from peth-al-en, a thing high in the air; plume is from plumā.

FEED; PESCI; BOSKO; PASCO. Feed comes from the Celtic buyd, meat, or from fi-id, it is life; pesci and the rest come from pe-es-ac, the head down in action, as cattle in browsing. See Browse.

FEEL OF TOUCH; CNITHIO; THIGO; TANGO. Cnithio is from ac-intho, acting in or upon it. Thigo is from id or ith-ag, it is acting; tango is from tan-ag, acting under it; feel is from fe-al, it is upon it; touch is probably of the same original with thigo; and all these expressions seem to have been framed from a fish touching the bait, and vary perhaps according to the different method of fishing.

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FENN OF MARSH; CORS; XAROX; PALUS. Cors is from auc-ar-is, a wet low ground, whence xarox; marsh is from

mōr-is,

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môr-is, below the sea; **palus** seems to be from its being the pale or extent of the demefite, which was fenced or paled in; and **fen** is from fence.

FERRY or **CARRY** OVER; **PORTHWEITHIO**; **PORTHMEUO**; **TRAJICIO**. These are explained under the words **Carry**, **Cast**, **Import**, **Port** and **Porter**.

FERRY or **BOAT**; **PONT**; **PONTOS**; **PONTUS**. Tho' **pontus** has been used as an expression for a sea, it in fact means a bridge or ferry over a sea, or other water; for **pont** from **p-on-ti**, signifies to the part from our side; whence **pontus euxinus** must have been so called from its being the ferrying or carrying place; **ferry** is from **fero** to carry; which see; **boat** is from **b-o-at**, and thing from **to**, or from **b-au-at**, a thing at the water-side.

FERRYMAN; **PORTHWAS**; **PORTHMEUS**; **PORTHMEUS**. These are explained under **Ferry**, **Port** and **Man**.

FERTILE; **FRWYTHLON**; **EUPHOROS**; **FERAX**. **Fertile** is from **fi-ar-ti-al**, growth high upon the land or possessions; **ferax** is from **fi-ar-ux**, the growth of the earth high; **frwythlon** is from **frwyth-al-in**, fruit high upon; **euphoros** is from **eu-phi-âr**, high growth of the earth. See **Fruit**.

FERVENT; **BRWDUS**; **BRATHEIS**; **FERVEFACTUS**. **Brwd**, hot, is from **b-ir-id**, it is a hot thing; whence **bratheis**; **fervent** is from **fe-ir-ve-ynt**, they are hot things; **fervefactus** is from **fe-ir-ve**, and **factus**.

FICTION; **FUG**; **POIESIS**; **FICTIO**. **Fug** is from **fi-cy**, to seem like; hence **fiçtio** and **fiçtion**; **poiesis** is from **poieo** to make, and **fi** for **ci**, a likeness.

FIE; **FI**; **PHEU**; **FY**. These are of the same signification as the words **away** or **avaunt**, that is to be high or far.

FIERCE, TO BE; **BROXI**; **BEUXO***; **FEROCIO**. All these come from **bro-uxa**, the higher country; either because the inhabitants were fiercer, or the country rougher than in the vale, where were the cities and citizens. bruxo

FIFTEEN; **PYMTHEC**; **PENTEKAIDEKA**; **QUINDECIM**. See the words **Ten** and **Five**; whence those are composed.

FIFTH; **PYMED**; **PEMPTOS**; **QUINTUS**. See the word **Five**.

FIG; **FYGIS**; **SKUON***; **FICUS**. **Skuon** is from **fi-ig-un**, it is a fiery or hot one; **figis** and the rest are from **fi-ig-fi**, it is a hot or fiery growth. sukon

FIGHT; **CAD**; **MAXE**; **PUGNA**. **Cad** is from **ac-ad**, at action; **maxe** is from **ma-ac**, a great action; **pugna** is from **p-ag-in**, a thing in action; **fight** is from **fe-ag-it**, it is a thing in action.

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FIGHT; YMLADD or BAXU; MAXOMAI or HAMILLAO-MAI; PUGNO. Ymladd is from am-ladd, for killing; whence the Greek term; the rest are defined under the last class of words.

FIGURE, FORM or IMAGIN; DYXYMYG; XEMATISO; FIGURO. Figuro and figure are from fig-yr, the fiction or likeness; dixymyg is from id-cy-am-ag, it is for acting or making a likeness, whence xematiso and imagin; see the word Form.

FILLED or SATISFIED; CORAWGI; KOREO; SATIO. Corogi is from cor-og, a great feeding; whence koreo; satio is from si-a-t, it is from the earth to the sky; whence satisfied; fill is from si-al, high feeding.

**FILLY or FOAL; EBOLAS; POLOS; PULLUS EQUI-
NUS.** These are explained under the word Colt, with the addition of as, signifying a lesser or a female.

FILTHY or TO BE FOUL; BYDRAU; RUPAO; SORDEO. Bydrau is from bydr, dirty; which is composed of b-hyd-âr, a thing along the ground; sordeo is from is-âr-idui, it is the lower ground; rupao is from âr-p, the ground part; filthy is from f-al-ti-ith, it is a thing upon the ground; foul is from f-o-al, a thing from high or clean.

FIND; CAFFAEL; ALPHO; INVENIO. Alphi is from al-phi, upon view; caffael is from ac-fi-al, an action upon view; invenio is from in-vi-ni-iiu, it is within our sight; find is from fi-in-id, it is in sight.

**FINGER or THUMB; BAWD or BYS; DAKTULOS; DIGI-
TUS or POLLEX.** Bawd is from baw-id, it is the paw; bys is from baw-is, the less paw; pollex is from p-al-ux, the highest upon the paw; digitus is from id-ux-i-to, it is upon or above the covering; daktulos is from id-ux-to-al, it is above the upper covering; thumb is from to-am-be, a thing over the covering; finger is from fin-ux-ar, upon the upper edge.

FIRE; TÂN; PUR; IGNIS; The word tân is peculiar to the ancient Cumbri language; but ig and ir are therein used as particles in composition, to express fire, heat, anger, &c. it is a compound of ti-en, the firmament property; fire is from fi-ir, a living fire; pur is from p-ir, a fiery or hot thing; ignis is from i-ag-en, the action of the firmament, or action of i or fire of the firmament.

FIREBRAND; TEWIN; DALOS; DITIO. Tewin is from ti-o-en, it is the property of the firmament or the sun; ditio is from id-ti-o, it is the property of the sun; dalos is from id-al-o, it is the high o or the sun; firebrand is from
fire

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fire and brand, a compound of b-ir-end, a fire at the end.

FIRM or **STABLE**; **SAFADWY** or **SICR**; **STADIOS** or **STEREOS**; **STABILIS** or **FIRMUS**. Safadwy is from saf-idiu, it is standing; sicr is from si-cau-ar, it is shut upon; stereos is from si-to-ar, it is shut or covered upon; firmus and firm are from fir-ma, a great force or strength; see Strong; whence the rest.

FIRST; **CYNTAF** or **PRIF**; **PROTOS**; **PRIMUS**. First is from fir-ft, it is fire; pnf is from p-ir-ef, it is the fire part; cyntaf is from ac-ya-ti-ef, it is the action upon property; protos is from p-ir-it, it is the fire part; primus is from p-ir-m-iu, it is the great fire thing; hence it seems probable that the first thing or action was God's moving on the face of chaos, which was before a cold, dead, confused and dark mass or lump.

FISH; **PYSG**; **IXTHUS**; **PISCIS**. Pysg is from p-is-auc, things or livers under the water; fish is from si-au-es, livers below the water; whence the rest.

FIST or **FIGHT**; **LAINIO**; **ELAUNO**; **PUGNO** or **PERCUTIO**. Percutio is from per and quatio, to shake; and per is probably from p-'r, the foot, paw or part; lainio and elau-no are from lau-in-w, the hand upon man; see the next following class.

FIST; **DWRN**; **DRAX**; **PUGNUS**. Dwrn is from twr-ni, our tower or defence; fist is from si-ist, it is force; pugnus is from p-ig-ni, our angry or forcible paw or part; drax is from id-ir-ac, it is the angry actor.

FIT, **PROPER** or **DECENT**; **CYMWYS**; **IK ANOS**; **IDO NEUS** or **DECENS**. Decent and decens are from id-ci-un, it is equal one; ikanos is from the Celtic digon, enough; cymwys is from cy-m-iu, it is my equal; idoneus is from id-un-iu, it is one or the same one; fit is from fe-it, it is a thing; proper is primarily from bro-ber, land and water.

FIVE; **PIMP**; **PENTE**; **QUINQUE**. These terms were formed from the work of the fifth day's creation, viz, fishes and birds; and pimp from p-am-p, signifies beings or things in part of the world; five from fe-vi, is part of life; pente from p-in-ti, is part in the possessions; quinque is from ac-in, ge, acting upon the earth.

FIX or **FASTEN**; **BAXU** or **PWYOYN**; **PEGNUMI** or **PAXNDO**; **FIGO** or **FIBULO**. Fix is from fe-cau, a thing shut; fasten is from fe-fi-tyn, the thing is tight; baxu is from be-cau, a thing shut; whence paxnoo and pegnumi; pwyoyrn is

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from p-w-yn, a man's paw upon; figo is from fe-cau, a thing shut; fibulo is from fe-be-al, it is a thing upon.

FLAMĒ; FLAM or FAGEL; PHLEGMA or FLOX; FLAMMA. Fagel is from fe-ig-al, a thing upon the fire; flox is from fe-al-ig, a thing upon the fire; phlegma is from phe-al-ig-am, a thing upon the fire about, that is, flaming; flam and flame may be from fi-il-am, the living fire about.

FLAMING; FLAMIO; PHLOGREIS; FLAMMEUS. See the last preceding class.

FLATTER or BLANDISH; GWINEITHIO; SAINO; BLANDIOR. Gwineithio is from ag-o-en-ith, it is the action of the sun in shining; saino is from si-en-o, it is from the sun; blandior and blandish are from ab-al-en-id, it is from the firmament; flatter is from fe-al-at-her, he is high at her.

FLAW or BREAK; RHWYGO; RHEGNUO or PHLAO; FRANGO. Flaw is from f-al-o, a part for being off; frango is from f-ir-yn-ag, a hot thing in action; the other words are explained under the word Break.

FLAX; LLIN; LINON; LINUM. These are explained under Line, whence they were framed, by reason that lines were made thereof.

FLEA; BLINGO; GLUPHO; GLUBO. Blingo is from bi-al-in-cau-o, an animal covering from; glupho is from cau-al-phi-o, the covering on an animal from; whence glubo; flea is from fi-al-o, upon the animal off,

FLEECE; CNU; KODION; VELLUS. Cnu is from cau-in-w, the covering upon an animal; kodion is from cnu-id-ion, it is the sheep's covering; vellus and fleece are from vi-al-ui, it is upon the animal.

FLESH; CIG; KREAS; CARO. Flesh is from fea-ish, it is the flead or fleeced; kreas is from cau-ar-as, under the covering upon; caro is from cau-ar-o, the upper covering from; cig is from cau-ag, the covering off or from.

FLEXIBLE or PLYANT; HYBLIG; EUPLEKOS or KAMPULOS; FLEXIBILIS. Hyblig is from hy-blig, many folds; whence euplekos; kampulos is from the Celtic cam-p-al, a crooked or bent thing upon; plyant is from the Celtic p-alynt, they are things upon; flexibilis and flexible are from plig-be-al, a folded thing upon.

FLIGHT; FO; PHUGE; FUGA. Fo is from fi-o, out of view; phuge is from fi-ag, from view; whence fuga; flight is from fi-il-ag-it, it is from the view of the light.

FLING; TAFLU; BALLO; JACIO. Tafu is from di-afaelu, to quit hold; ballo is from ab-allu, to force from;
sing

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Fling is from *fi-al-eng*, force greatly up; **jacio** is from *i-ac-i*, the action up.

FLOCK or **SWARM**; **LLU** or **AIG**; **AGEMA** or **LAOS**; **AGMEN** or **TURBA**. *Turba* is from the Celtic *twr-bi*, a living heap; as to *llu*, *laos* and *flock*, see the word *Multitude*; though *flock* seems to be from *flu* for *lu*, and *aig*; *swarm* is from *fi-w-ar-am*, it is the animals about; *aig* is from *y-cy*, the company; whence *agema* and *agmen*, with the addition of *am*, about.

FLOOD; **LLIF** or **LLANW**; **KLUSIS**; **ALLUVIES**. *Llanw* is from *al-au-in*, the high water in; *klufis* is from *auc-al-fi*, it is high water; *llif* is from *al-ef*, it is high; whence *alluvies*; *flood* is from *fe-al-au-id*, it is the high water.

FLOOR; **LLAWR**; **ALOAS**; **HUMUS**. *Llawr* is from *lle-ar*, the place upon; whence *floor*; *aloas* is from *al-as*, upon the lower part; *humus* is from *y-am-iu*, it is the part about or upon.

FLOW; **LLIFO** or **LLIFEIRIO**; **REO**; **FLUO**. *Reo* is from *ir-au*, high water; the other words are explained under *Flood*.

FLOWERS; **BLODE**; **XLOA**; **FLOS**. *Blode* is from *b-al-o-id*, it is a thing from the sun; *flower* is from *f-al-o-yr*; *xloa* from *ux-al-o-a*; *flos* from *f-al-o-fi*, all signifying that it is a thing from the sun.

FLOW; **LLENWI**, **LLIFEIRIO** or **LLIFO**; **PHLEO** or **RHEO**; **ABUNDO** or **FLUO**. *Rheo* is from *r-hi-au*, the high water; *llenwi* is from *llanw*, a flood, which see; *llifeirio* is from *lif-r-au*, the water flood; *fluo* is from the Celtic *lifo*, to flow; *abundo* is from *ab-unda*, from the waves.

FLOUR of **MEAL**; **PEILLIAD**; **PAIPALE**; **POLLEN**. *Mill* being from *m-il*, the great light, from its likeness to the sun in many respects, as its round moving stones, its division of the corn into particles like those of light or the sun, and the flour being of the colour of the firmament; *peilliad* is composed of *ap-haul-id*, it is from the sun; *pollen* from *ap-ol-en*; whence *paipale*; *meal* is from *ma-al*, the sun.

FLY AWAY; **FOI**; **PHUGO**; **FUGIO**. See *Flight*.

FOG; **NIFWL**; **NEPHELE**; **NEBULA**. *Fog* seems to come from *fie-och*, or *oh fie*, perhaps from the smell of it; *nifwl* or *niwl* and the rest are from *ni-ol*, no sun.

FOAM; **BRÔX**; **APHROS**; **SPUMA**. *Foam* is from *fe-w-am*, a thing about a man; *brôx* is from *be-w-ar-ox*, a thing filthy upon a man or animal; *aphros* is from *a-phe-ar-w-fi*, it is a thing upon a man; *spuma* is from *fi-p-w-am*, it is a thing about a man.

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fi-o-id, of the same signification; **halog** is from **hi-al-o-og**, an action from the light or cleanliness; whence **gloios**; **foul** is from **fi-o-haul**, a life without sun or light, that is, the contrary of clean, which see.

FOUNTAIN, WELL or **PIT**; **FYNON**; **BOTHENOS** or **PEGE**; **FONS** or **PUTEUS**. **Fynon** with its derivatives are from the radical term **bôn**, a root or source of any thing; which from the nominative case **bôn**, changes in the accusative into **môn**, and in the ablative to **fôn** or **vôn**, so as to form these several dialects; this being so in various other instances, it ought to be remarked as one of the principal causes of these different styles; **pit** is from **p-hid**, the part or place hid; **pege** is from **p-cau**, the part shut; **well** is from **o-il**, from the light, that is, a dark place.

FOUR; **PEDWAR**; **TETOR**; **QUATUOR**. These signify the sun, moon, and stars, which was the business of the fourth day of the creation; **pedoar** seems to express as much by the letters, viz. **pe-id**, the seeing things or the stars, **o** the sun; and **a-ir**, the earth's light or the moon.

FOWL or **BIRD**; **ADERUN** or **ADENUN**; **ORNEON** or **PTENON**; **AVIS** or **VOLUCRIS**. **Adair** the plural of **aderun**, is from **ad-air**, to the air; **adenun** is from **aden**, a wing composed of **ad-en-un**, one to the sky, or the wing one; **bird** is from **bi-ar-id**, it is an aerial being or liver; whence the Greek; **avis** is from **au-vi-fi**, it is an aerial being; **volucris** is from **vi-al-ux-âr-fi**, they are the dwellers high above the earth; whence **fowl**; see **At** and **Air**.

FOX; **LLWYNOG** or **CADNO**; **KINADOS**; **VULPES**. **Fox** is from **fe-ox**, oh **fe**, or a filthy animal; **llwynog** is from **lwin-ox**, the bush dirty animal; **vulpes** is probably from **vi-al-pes**, swift-footed animal; but **kinados** and **cadno** are from **cinadu**, the barking dog.

FRAGMENT or **SCRAP**; **DARN**; **THRAUSTOS**; **FRUSTUM**. **Fragment** is from **f-ar-ag**, a great cut into a thing; **scrap** is from **fi-ac-ir-p**, it is a cut into a thing; **darn** is from **tori-in**, to break into; whence **thraustos**; **frustum** is from **frango**, to break. See **Break**.

FRANK, **FREE** or **LIBERAL**; **RHYDD** or **HAEL**; **ELEUTHEROS**; **LIBERALIS**. **Rhydd** is from **r'-hai-id**, it is an high action; **hael** is from **hai-al**, an high action; **eleutheros** is from **hael** and **rhydd**, whence also **liberalis** and **liberal**; **free** is from **fe-rhydd**, a free life; **frank** is from **free-in-ac**, free in action, or **free-in-auc**, free on the water.

FREEDOM; **HAELDER**; **ELEUTHEROS**; **LIBERTAS**. These are explained under the words **Frank** and **Liberal**.

FREEZE;

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FREEZE; RHEWI; RHIGOO; RIGBO. All these except freeze come from oer-ag, a cold action; freeze is from free-sa, circulation at a stand or stop.

FREQUENT; MYNYX; SUXNOS or THAMINOS; FREQUENS. Mynyx is from manax, smaller; frequens and frequent seem to be derived from fri-xuant, want to be free; suxnos is a word corruptly formed of ci, together, and nyx in mynyx; thaminos is also from mynyx, and tha for theo, to run.

FRIEND; CÂR; PHILOS; AMICUS. Câr is formed of caru, to love; which see; amicus is from am, in amo, and i-cy, the companion; philos is from phileo to love; friend is from fri-un-it, he is a free one.

FROG or TOAD; LLYFONT or CROUCIWR; MYOXOS, PHYSALOS or BATRAXOS; BUFO or CARCHOQUIOS. Llyfont is from lly-font, the family or multitude of the fountains; crouciwr and carchoquios are from their croaking noise; the Latin varying a little from the natural sound; frog is from fer for ber, and ôg, for ox, a filthy spring-water animal; muoxos is from my-ox-au-si, they are the numerous filthy water animals; bufo is from bi-font, the fountain animals, so is physalos; batraxos signifies the dirtiest and filthiest water animals; toad is from id-au-ad, they are at the water.

FROM; O; PEU or APO; DE, AB, or A. From is from fir-o-m, the great o or the sun; o is the sun, which is at a distance; peu and apo are from ap-o, from o or the sun; ob is from o-ab, from o or the sun; a signifies and, rather than from, but as and, signifies to go on, so in that sense a may signify from.

FRONT or FOREHEAD; TUBLAEN, TAL or TUPEN; METOPON or TELOS; FRONS. Front is from fro-un, the country before us, or in possession; forehead is from fore and head; tublaen, tal, tupen, telos, &c. in their primary sense, signify the country before us, or the part of the country in possession, which is the forepart.

FROST; RHEW; KRUS; GELU. Rhow is formed of oer, cold, which see; hence kruos; gelu is from ag-il-ju, it is from the light or heat; frost is from fro-st, the country at a stand; see also the verb Freeze.

FRUIT; FRWYTH; OPORA; FRUCTUS AUTUMNALIS or FRUGES. Frwyth is from fi-âr-o-ith, it is food from the ground; whence the rest, except opora, which is composed of ap-âr, from the earth or ground.

FRY; FRIO; PHRUGO; FRIGO. Frio is from fi-ir-ju, it is heating food; whence fry; phrugo and frigo are from fi-ir-ag, the act of heating food.

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FULL ; LLAWN ; PLEIOS ; PLENUS. Llawn is from al-in-au, the high water in ; whence the rest ; it having been usual in the dialects, to write ple for the Celtic lle.

FUME or FRET ; DIGIO or DYXRNU ; AGANAKTEO or DUXERAINO ; STOMACHOR or INDIGNOR. Digio is from id-ig-w, he is a hot man ; dyxrnu is from id-ac-ir-yn, it is an action of being hot within ; whence duxeraino ; aganakteo is from ag-in-ig-idui, it is an action of being hot within ; fret is from fire it, it is hot or burning ; fume is to smoke ; indignor is from in and digio ; stomachor is from sto-ma-ux-ir, it is from the great high fire.

FURNACE ; FWRN ; PHORNOS ; PHURNUS. Fwrn is from fi-yr-yn, a living fire within ; whence the rest.

FURLONG ; YSTOD ; STADION ; STADIUM. Furlong is from fur-long, the long or length of a furrow ; ystod is from eista-id, it is the stopping or standing ; whence the rest.

FURR or SKIN ; CEN, PIL, or CROEN ; SKUTOS or XROOS ; PELLIS, CUTIS, or CORIUM. Cen is from cau-in, a cover or shut upon ; whence skin ; croen is from cau-ar-en, a shut over or a cover on the upper part ; whence xroos and corium ; skutos is from fi-cau-to-is, it covers the lower stratas ; whence cutis ; furr is from fe-w-ar, it is upon an animal ; pil and pellis are from p-al, the part upon, or the upper part.

FURROW ; CWYS ; OLKOS ; SULCUS. Cwys is from ac-w-fi, it is the action of the cattle ; olkos is from ol-cwys, it is the track of the cattle action ; whence fulcus ; furrow is from fe-or-w, it is a thing from the cattle.

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GAIN, YNYLL ; ONEOMAI ; LUCROR. Ynyll is from yn-al, upon high or risen ; lucror is from al-ac-yr, the rising act ; gain is from ag-en, rising or acting high ; oneomai is from en-y-mae, he is high or in the sky.

GALE ; AWEL ; AURA ; AURA. Awel is from au-al, upon the water ; aura is from au-ar, upon the water ; gale is from auc-al, upon the water.

GALLEY or SHIP ; LLONG ; PLOION or NAUS ; NAVIS. Galley is from ag-al-au, acting upon the water ; ship is from shi-au-p, it is a water thing ; llong is from al-au-in-ag, acting upon the high water or the sea ; ploion is from p-al-au-yn, a thing upon the sea ; naus is from yn-aw-fi, it is upon the water, whence navis.

GANGRENE ; CANCR ; GANGGRAINA ; GANGRÆNA.
Cancr

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Cancr is from *cau-in-cau-ar*, a gathering upon the outside or covering; whence the rest.

GAOL or **BUTT**; **TERFYN**; **TERMA**; **TERMINUS**. **Ter-fyn** is from *tir-fyn*, the land edge; whence *terma* and *terminus*; *fyn* in *terfyn*, being from the radical *min*, an edge, which in the Celtic compounds always changes into *fyn*; **butt** is from *bi-out*, out of sight; **gaol** is from *ag-ol*, from the light, or out of sight.

GAP; **AGENU**; **XAINO**; **HIO**. **Agenu** is from *ag-in*, acting in or opening, whence *xaino*; **hio** is from *hai-o*, acting from; **gape** is from *ag-ap*, acting from.

GARBLE or **CLEANSE**; **CARTHU**; **KATHAIRO**; **EXPURGO**. **Carthu** is *ac-ar-tu*, an action upon the house, or from *ac-ir-ith*, it is an action of fire; whence *kathairo*; **expurgo** is from *ex-pur-ag*, an action from the fire, or a pure action; **garble** is from *ag-ar-bi-le*, an action upon the place of animals; **cleanse** is from *clean-fi*, it is clearing; see **Clean**.

GARDEN; **GARDD** or **CADLYS**; **ORXOS** or **KEPOS**; **HORTUS**. **Gardd** is from *ca-r-tu*, the house field; whence **garden**; **cadlys** is from *caiad-lys*, the palace inclosure; or from *caiad-le-ys*, the inclosed corn place; **orxos** is from *or-cae*, the inclosed field; **kepos** is from *cae-p-iu*, it is the inclosed part; **hortus** is *y-ar-tu*, the house ground.

GARMENT; **GWISG**; **IMATION**; **VESTIS**. **Gwisg** is from *cau-w-is-cau*, man's covering of the lower covering; whence **vestis**; **imation** is from *am-i-ti-en*, about the upper part; **garment** is from *cau-ar-mae-ynt*, they are covering upon.

GARNISH; **GWISGO**; **SKEUASO**; **EXORNO**. **Gwisgo** and **skeuaso** are from *gwisg*, a garment; **exorno** is from *ex-arno*, out covering upon one; **garnish** is from *cau-ar-ni-fi*, it is the covering upon us.

GARTH; **GARTH**; **AKRA**; **PROMONTORIUM**. **Garth** is from *cau-ar-ith*, it is inclosed ground; whence **akra** by transposition; **promontorium** is from *bro-meun-tir-iu*, it is a ground within the land inclosed, or the parts possessed.

GARTER; **GARDAS**; **SARGANE**; **FASCIA**. **Gardas** is from *tau-ar-to-is*, inclosing the lower covering; whence **garter** and **sargane**; **fascia** is from *fe-as-cau*, a thing covering or inclosing the lower.

GATE, **DOOR** or **PORT**; **DRWS**, **DÔR** or **PORTH**; **THYRA**; **PORTA**. **Gate** is from *go-at*, going at, or from the Celtic *caiad*, shut; **porth**, **port** and **porta** signify the ferrying place, from *pe-or-ith*, it is the part from; **drws**, **dôr**, **door** and **thyra** signify the mouth or entrance of the water, from *dwr*, water; whence

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whence Dover came to be so called from its being the ferrying place, or the mouth or gate of the water.

GENERATION; GENEDIGARTH; GENESIS; GENERATIO. See these defined under the following class.

GENERATE; CENEDLU or GENI; GENAO; GENERO. Geni is from ag-in, acting in, or getting into being; whence genao; genero is from gen-i-r, the getting in; whence generate, cenedlu is from geni-id-lu, it is begetting a family.

GENEROUS; CENEDLOG; GENAIOS; GENEROSUS. These are explained under the preceding class, and they signify a numerous family, as cenedlog from cenedl-og, a great family.

GENIAL; HYWLEDD; GAMELIOS; GENIALIS. Hywledd is from bai-o-al-id, it is the action of the firmament; genialis and genial are from ag-en-al-fi, it is the action of the high o, sun or firmament; gamelios is from ag-m-al-o-ui, it is the action of the great high o, or the sun or firmament.

GENTLE or SLOW; ARAF; PRAOS; LENIS. Araf is from ar-ef, it is the earth; praos is from ap-ar-fi, it is from the earth; slow is from si-al-o, it is from high; lenis is from al-in-is, upon extension or the surface of the earth lower, or from le-en-is, below a high place; gentle is from ag-en-ti-le, from the firmament, or from genta-li, the first family in a secondary sense.

GET or OBTAIN; EXWIN or CYRAEDD; EXO or KRATEO; OBTINEO. Get is from ag-it, it is from; obtineo and obtain are from ob-tyn, drawn from; exwin is from ac-o-un, acting from one; whence exo; cyraedd and krateo are from ac-or-id, it is an action from.

GIANT; CAWR; GIGAS; GIGAS. Cawr is from ac-awr, a man from the earth; gigas, which makes gigantis in the genitive case, and giant are from ag-ge-fi, he is earth born, or from the earth.

GIFT or DONATION; DAWN; DANOS; DONUM. Gift is from ag-i-fe-it, it is an action to him; dawn is from da-win, the good in man; whence the rest.

GIGGLE; CREXWENU; KANGXASO; CACHINNO. Crexwenu is from cryxu-wen, to wrinkle the face or countenance; whence the rest, except giggle; which is from gig-al, upon the gig, or ag-ig, an high or hot action.

GILLS; CRAGENAU; BRANXEA; BRANCHIÆ. Cragenau is from cau-ar-agen, a covering or shut upon an opening; gills is from cau-al-fi, it is a shut upon; branxea and branchiæ are from b-ar-in-cau, a thing shutting upon.

GIMLET or A PIERCER; EBILL; OBELOS; VERU or TEREPELLUM.

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TEREBELLUM. Ebill is from eb-il, from or out of the light or fight; whence obelos; terebellum is from tori, to break, and ebill; veru is from vi-or-*iu*, it is out of fight; piercer is from ap-ir-cau-ar, shut upon, from, or out of light or fight; gimlet is from cau-am-il-it, it is covered out of fight.

GINGER; SINSIR; ZINGIBRIS; ZINZIBER. These are probably of a foreign origin.

GIRDLE or GIRTH; GYREGIS; KESTOS; CESTUS or CINGULUM. Gyregis is from cau-ar-cau-wy shutting upon the lower or under covering; keustos is from cau-if-to, shutting the under covering; whence cestus; cingulum is from cau-in-cau-al-*iu*, it is shutting upon the covering; girdle is from cau-ar-to-al, an inclosure upon the covering; girth is from cau-ar-ith, it is a shutting upon.

GIVE; DO or DODI; DIDOMI; DO. Give is from ag-i-ve, acting to him; do is from id-o, it is from; dodi is from do-ti, it is from to; whence didomi.

GLASS; GWYDR or IOLWRX; HYALOS; VITRUM. Vitrum is from vi-trui, to see through; glass is from the Celtic glás, green or blue; gwydr is from cau-wy-drui, an inclosure to see through; iolwrx and hyalos are from y-llewirx, the light.

GLISTEN, GLISTER or SHINE; DISGLEIRIO, GOLEIO or LLEWXU; SELAGEO or LAMPO; LUCEO or FULGEO. These come from goleu, light, or ag-ol, the action of or from the sun; eglir, clear, from ag-al-ir, the action of the high light; llewix from il-ux, the high light; fulgeo from fe-il-ag, it is the action of light; luceo is from il-ac-*iu*, it is the action of light; selageo is from si-il-ag, it is the action of light; lampo is from il-am-p, light about the parts; shine is from si-en, it is the firmament.

GLORY; CLOD; KLEIOS; GLORIA. Clod is from ac-al-id, it is an high action; whence kleios; gloria is from ag-al-r, the high action; whence glory; kleios is from ac-al-*iu*, it is an high action.

GLUE; GLUD; GLIA; GLUTEN. Glud is from ag-al-id, it is acting upon; whence the rest.

GLUE; GLUDIO; KOLLAO; GLUTINO. See the last class of words.

GLUTTON; GLWTH; LAIMARGOS; GLUTO. Glwth is from glud, glue, which sticks like a glutton; whence the rest, except laimargos, which is from lai for glai-margos, a great stickler.

GLUTTONY; GLYTHNI; LIXNEIA; GULOSITAS. See the last class.

GNAW;

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GNAW; CNOI; KNAO; RODO. Cnoi may be either from ci-yno, a dog there, or from ac-in, acting in; whence knao and gnaw; rodo is from the Celtic rhwd, rust.

GO; HAI; CERDDED OF EWX; EIMI, ERKOMAI OR XOREO; EO. Eo is from e-o, the o or sun, which moves; ewx is from e-o-ux, the upper o, or the sun; erxomai is from yr-uxa-o-mae, it is the upper o, or the sun; whence xoreo; hai is explained in the preface to be the action of driving; whence eimi; cerdded is from ac-ar-hyd, an action upon the length.

GO AWAY; CYXWIN; OIKOMAI; ABOO. These are compounded of ag-o, and signify the action of the sun; the Celtic is from cy-ux-en, the first of the firmament, that is, motion; of which oixomai seems to be corruptly derived; abeo is from ab-eo, to go from.

GOAL; GEAL OF CEULE; KOILE; CAVUS. These may come either from cau-il or vi, to shut out from sight or light, and signify a dungeon or dark place; or from cau-le, a shut up or inclosed place.

GOAT; GAFR; KAPROS; CAPER. Goat seems to be a compound of ag-w-it, it is the active animal; gafr or gafryn is from ag or ge-fryn, the hilly generation; whence the rest.

GOD; DIW; DIOS; DEUS. God comes of the word good; diw or diu is a compound of the privative di-w, signifying dark or obscure being; whence the Greek and Latin words are derived. See Good.

GOLD; AUR; XRUSOS; AURUM. Gold is from ag-ol-id, it is from the sun; aur is from au-ir, the liquid fire; whence aurum; xrusos is from ux-ir-au, the higher liquid fire.

GOOD; DA; AGATHOS; BONUS. Agathos is compounded of ag-tha-fi, it is a good action; tha is from da, good, by inflection, and da is from id-a, it is the earth; bonus comes from bon-iu, it is the origin or stem; da is probably from this origin, because God himself was pleased to call the earth good.

GOOSE; GWYDD; XEN; ANSER. Those words come from the different sounds of the animal, viz. goose, gwydd, and xen from their blowing or fighting sound, and anser from the giggling or rejoicing they make when out of danger.

GORS OF THORNS; DRAEN OF EITHIN; AKANTHA; SENTIS OR SPINA. These are defined under the word Acantha, except gors, which comes from the Celtic gors, signifying heath; which see.

GOVERN OR REIGN; RHEOLI; KURIEVO; DOMINOR. Rheoli is from rheol, a rule or form, which is from rhi-ol, a prince after, or from arol, after; reign is from rhi-yn, a prince upon;

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upon; kurieuo is from the Celtic cyro, to beat or cure; govern is from gov, instead of cyf, signifying chief or head, and reign; dominor is from domus, and wr, man; which domus signifies a house or possession, from tu-mi, my house.

GOWN; HYGAN; KAUNAKE; TŌGA. Toga is from the Celtic to-uxa, the uppermost covering; kaunake is from cau-yn-uxa, the upper covering; hygan is from hy-gau-in, the highest covering upon or garment; gown is from cau-w-in, a covering upon a man.

GRACE; GRĀS; XARIS; GRATIA. These are from ag, action, and rheswm, reason, that is, the action of reason; see Reason for a further explication hereof.

GRAFF OF A YOUNG SHOOT; BRIGIN; PHRYGANON; SURCULUS. Graff is from the Celtic craffu, to have a view or glimpse of any thing; shoot is from see-out; brigin is from bri-gen, the first growth; whence phryganon; surculus is from sur-cal-al, above the covering part.

GRAIN; GRAWN; XONDROS; GRANUM. The true origin of these terms is from ag-âr-yn, the growth on the earth.

GRANDDAUGHTER; WYRES; UONE; NEPTIS. Nēptis is from ni-peth-is, a lower part of us; uone is from un-oni, one of us; wyres is from w-yr-is, a more distant female; grand is from ag-ir-en-id, it is the action of the firmament, as great seems to be from ag-ir-id, of the same signification; daughter is from id-w-ter, she is the mother of man. See Father and Mother.

GRANDMOTHER; NAIN; NENNOŚ; AVIA. As to grandmother see Grand and Mother; nain is from ni-a-in, our having been in; whence nennos; avia is from a-vi, have been, or perhaps the a in nain, &c. signifies the world, then it will read, she has been the world or mother of us.

GRANDSIRE; TAID; PAPPOS; AVUS. Grandfire is from grand and fire, or father, which see; tād signifies the seeding power, and taid that he was the tad, or the seeding power; avus is from the Celtic a-vu, he was; pappos seems to be an arbitrary term used by infants, perhaps from calling them babies, or mentioning the pap of breast to them.

GRASS; PORFA OR GWELLT; XLOE OR PHORBE; GRAMEN. Grass is from ag-âr-fi, it is the action or growth of the earth; porfa is from ap-âr-fi, food from the earth; whence phorbe; gramen is from ag-âr-man, action or growth upon the ground part; gwellt and xloe are from ag-o-al-ti, the action of fire on the land.

GRAZE; PORFAU; PHERBO; DEFASCO. See Grass.

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GRAVE;

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GRAVE; PRYDD; BARUS or PHRONIMOS; GRAVIS or PRUDENS. Prydd, barus, phronimos and prudens come from pri-id, it is ancient; gravis and grave are explained under the word Heavy.

GRAY; LLWYD; POLIOS; CANUS. Llwyd is from al-au-id, it is the cloud or rain; polios is from ap-o-al, it is from the clouds; canus is from auc-en-iu, it is the clouds; gray comes from auc-ir-y, the clouds or the water of the firmament.

GREAT; MAWR; MAGOS; MAGNUS. Great is compounded of the Celtic cri-it, it is strong, or as under the term Grand-daughter in a more primary view; mawr seems to be a compound of m, expressing the form of the world's surface, as hills and dales; au, the water, and 'r, the; whence môr, the sea; magos and magnus probably come from m-auc, the great water; or great may come from auc-âr-it, it is the earth water.

GREATER; MWY; MEISON; MAJOR. See Great, this being the comparative degree of it.

GREATEST; MWYAF; MEGISTOS; MAXIMUS. See Great, this being the superlative degree of it.

GREEN; GWYRDD or GLÂS; XLOROS; VIRIDIS. Glâs is from ag-al-as, growth upon the lower part, which is grass; xloros is from ac-al-âr-as, growth upon the lower ground, or the grass; green is from ag-âr-in, the growth upon the earth; gwyRDD and viridis are from the spring.

GREET; ANNERXI; ERXOMAI; SALUTO. Greet is from ag-ar-it, for id, the act of seeing; saluto is from fi-al-it, for id, to be upon the see or visiting; anerxi is from an-erxi, without bidding; erxomai is to go, but aspasomai, the common Greek term for greeting, is from the Celtic hyfpus, manifest, or to make known.

GRIEF; OXAIN; AXOS; MÆROR. Grief comes from the Celtic cri-ef, he is crying; mæror is from marw, to die; the rest come from the Celtic ox, or och, oh! an interjection of weeping. See O.

GRIEVE; DOLURIO; DELEO; DOLEO. Grieve is explained in the preceding class of words; dolurio comes from the substantive dolor, dolor, which is a compound of dial, revenge or punishment, and ar, upon; whence deleo and doleo are corruptly derived.

GRIND; MALU; MULIAO; MOLO. Power, force, strength, motion, &c. being expressed either by the sun or fire, here the word grind is composed of ac-ir-en-id, it is the action of the firmament fire, or of the sun; the rest are from m-ol, signifying the great sun, viz. m great, and ol, a lumi-

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nous moving orb; to which a mill has some resemblance, in the shape and motion of its wheels, but more in its separating power to the sun's rays.

GRIND THE TEETH; **RMINOCIAN DANEDD**; **BRUXO TAIS ODONTAS**; **FREMO**. As to grind, see Grind and Teeth; the other words seem to come from the sound.

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HA THEE; **ATATI**; **ATATAI**; **ATATI**. These signify to thee.

HA HA; **HA HA**; **E E**; **HA HA**. Ha is from hi-a, high from the earth or death, which is to rejoice; E is the water, which flows high as a person does in rejoicing; whence they are properly called notes or interjections of rejoicing.

HABIT OF CUSTOM; **DEFOD**; **DESMOS**; **RITUS**. Defod is from id-fyd, it is the world; Desmos is from id-es-moes, it is the past manners or customs; ritus is from r'-ti-fi, it is what is; habit is from y-bid, the world. See Custom.

HAIL OF HAILSTONES; **CENLLYSG**; **XALASAI**; **GRANBO**. Hail is from hai-au-al, an action upon the water; cenllysg is from ac-en-al-is-aug, the action of the firmament upon the lower water; whence xalasai; grando is from ag-r-en-au-ld, it is the action of the firmament water.

HAIR OF THE PRIVY PARTS; **CEDOR**; **KLEITORIS**; **PUBES**. Cedor is from ac-i-tor, the belly growth; kleitoris is from ac-al-tor-fi, it is a growth upon the belly; pubes is from p-ub-as, a thing upon a female; hair is from hai-ar, growth upon.

HAIR; **GWALT OF CYDUN**; **MALLOS**, **KODION** or **KIKINNOS**; **VELLUS** or **CINCINNUS**. Gwalt is from ag-wal-it, it is a growth upon an animal; whence vellus; cydun is from ac-ci-ld-un, it is one growing together; whence kodion; kikinnos is from cau-cau-in, the inclosed covering; whence the rest.

HALL; **LLYS**; **AULE**; **AULA**. Llys is from lle-fi, it is the place or palace; aule is from y-le, the place; whence aula; hall is from hi-le, an high place.

HAM OF KNEE; **GAR OF GLIN**; **GONU**; **GENU**. Gar is from ag-ar, acting upon; glin is from ag-al-in, acting upon; gonu is from ag-in, acting upon; whence genu and knee; ham is from hai-am, acting about or for action.

HAND; **PALF** or **LLAW**; **PALAME**, **XEEL** or **GUALOS**; **MANUS** or **VOEA**. Llaw is from allu-w, a man's power; palf

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palf is from **p-al-fi**, my high or powerful part; **xele** is from **uxa-le**, the highest place; **gualon** is from **uxa-le-yn**, the high part upon; **palame** is from **p-al-mi**, my high part; **manus** is from **mi-en-iu**, it is my high part; **vola** is from **vi-law**, my hand or high end; **hand** is from **hi-end**, the high end.

suspendo

HANG; **CROGI**; **KREMAO**; **SUSPENDEO**. **Hang** is from **hi-en-cau**, to fix high in the sky; **crogi** is from **cau-ar-ux**, to fix upon high; **kremao** is from **cau-ir-mae**, it is fixing high; **suspendeo** is from **suf-p-en-idiu**, it is to be up in the air.

HAP; **FORTUNE** or **CHANCE**; **DAMWEN**; **DAIMON**; **FORS** or **FORTUNA**. **Fors** is from **fe-or-fi**, is a thing without fight; **fortuna** and **fortune** are from **fors-dyn**, a man's lot; **damwen** is from **id-am-o-en**, it is in the world from the heaven; whence **daimon**; **chance** is from **ac-hi-en-fi**, it is from heaven.

HARBOUR; **ABER**; **POROS**; **PORTUS**. **Aber** in its primitive sense is from **a-ber**, from a spring, that is, a fresh water place; whence **harbour**; **poros** is from **ap-oros**, from a spring; whence **portus** in a primary sense.

HARD; **CALED**; **XALEPOS**; **DURUS**. **Hard** is from **hi-ar-id**, it is the high ground; **caled** is from **uxa-le-id**, it is the highest place; **xalepos** is from **uxa-le-p-fi**, it is the highest part; **durus** is from the Celtic **dûr**, steel.

HARE; **YSGYFARNOG**; **LOGOOS**; **LEPUS**. **Hare** is from **hi-ar**, the high upon, or long-legged; or from **hai-r**, the active; **lagos** and **lepus** signify the swift-footed; **ysgyfarnog** is from **ysgyrnog**, the bony.

HARM or **HURT**; **NIWED**; **ATAO**; **NOCEO**. **Niwed** is from **in-w-id**, it is upon man; **atao** is from **at-w**, at man; **noceo** is from **in-w-ac**, an action upon man; **hurt** is from **hai-ar-it**, it is an action upon.

HARP, **LYRE** or **GUITAR**; **TELYN** or **CRWTH**; **KYTHARIS**, **LYRA** or **XELIS**; **LYRA**, **KYTHARA** or **CHELYS**. **Telyn** is from **id-al-un**, it is the high sounding; **xelys** is from **uxal-fi**, an high sound; **lyra** and **lyre** are from **al-r**, the high sound; **harp** is from **hi-ar-p**, a thing upon high; **crwth** is from **cru-ar-ith**, it is a shutting, gathering, or hunch-backed thing; whence the rest.

HARROW; **OG**; **BOLOKOPEMA**; **OCCA**. **Og** is from **w-ag**, cattle action; whence **occa**; **harrow** is from **hai-ar-w**, action upon cattle; **bolokopema** is from **bo-al-ac-p-mae**, it is a thing acting upon the cattle or oxen.

HART or **STAG**; **CARW** or **ANIFAL**; **KERAOS** or **ELAPHOS**; **CERVUS** or **ELAPHOS**. See the word **Stag**.

HASLE; **COLL** or **CYLL**; **KORYLOS**; **CORYLUS**. **Coll** or

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cyll are from cau-ol, all shut, as a thicket; korylos and corylus are from cau-r-yl, of the same signification, or the light shut out; haste is from h-as-les, high over the place.

HAT; HET or PENTAS; PETASOS; PETASUS. Pentas is from pen-tas, the head covering; whence the Greek and Latin terms; het and hat are from hi-to, the high covering.

HATE; CASAU; STUGEO or AGAOMAI; IRASCOR or ODI. Agaomai is from ag-o-mae, he is going from me; stugeo is from st-ag-o, he is going from; odi is from o-id, he is off; hate is from hai-it, he is away; irascor is from ir-fi-ag-or, it is from an angry action; as to casau see Hatred.

HATRED; CAS; EXTOS; ODIUM. Cas is from cau-fi, shutting up sound; extos is from exos or eco-to-fi, it is the covering or shutting up of sound; the rest are explained in the preceding class.

HAVE or HOLD; CAEL; EXO; HABEO or OBTINEO. Cael is from ac-a-ail, an action from another; exo is from ac-o, an action from; habeo is from hai-ab, an action from; whence have; obtineo is from ob-tynu, to draw from. See Hold, &c.

HAUKE; HOXIO; XREPTOMAI; SCREO. Those are from the sounds, or from hi-w-ac, man acting up; hoxio is from hi-ox-iu, it is oxing or acting up; xreptomai is from xri-am-peth-mae, it is a noise about a thing; screo is from fi-cri, it is a noise.

HAUGHTY; UXDER; BRENTHOS; SUPERBUS. Ux-der is from ux-tir, high hand; brenthos is from brit-ti-fi, it is a hilly possession; haughty is from hi-ux-ti, the higher possession; superbus is from fi-up-ar-bi, it is a view of the high country; but in a secondary sense they all signify an high property.

HAWK or FALCON; GWALX; PHALCON; ACCIPITER. Gwalx is from ag-w-al-ux, an animal acting up high, or flying high; hawk is from hi-w-ac, an animal acting high; accipiter is from ac-hi-p-tir, acting to the highest part of the land; phalcon and falcon are from phi-al-ac-en, an animal acting high to the sky.

HAY; GWAIR; XORTOS; FÆNUM. Hay is from hi-ai, a high growth; gwair is from gwi-ir, an high growth; fænum is from fi-en-iu, it is an high growth; xortos is from ux-ac-ar-ti, the higher growth upon the possessions.

HE; EF; AUTOS; ILLE. } The first pronouns, I sig-
THOU; TI; TY; TU. } nifies existence, fi life, and
I; FI; EGO; EGO. } ego, action. The second pro-
 nounsthou, ti, ty and tu signify external possessions, properties, substances, qualities, &c. under the sky; and the third nouns

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nouns are from hi, high; ef, a view or sight; auto, aerial possessions or the sky; and ille from il-le, the place of the light or the sky,

HEAD; PEN, CAPEN OF CRUAN; KEPHALE OF KARENON; CAPUT OF CRANIUM. Head is from hi-id, it is high; pen is from p-en, the sky or high part; capen is from cau-pen, the covered end; kephale is from cau-p-al, covering the high part; cruan is from cau-ar-en, covering the high part; whence karenon and cranium; caput is from cau-p-it, it includes the part of the higher part; but cruan, &c. rather signify the skull.

HEAL; IAXAU; AKEOMAI OF IAOMAI; SANO. Sano is from fi-en, he is up; iaxau is from i-ux-hai, he gets up; whence the Greek and Latin words; heal is from hi-al, high up,

HEALTHY; IAX OF HOLLIAX; OLOKLEROS OF HYGIENS; SOLIDUS OF SALUBER. Iax is defined under the word Heal; holliax is from holl, all and iax; whence the Greek terms; solidus is from fi-oll-idiu, he is all found; saluber is from fi-al-ub-ur, he is a man up high; healthy is from hi-al, high up

HEAP; SWP OF TWR; SOROS; ACERVUS. Swp is from fi-up, it is up or high; heap is from high up; twr is from to-ar, a covering up; soros is from fi-ar-is, it is upon a lower; whence acervus.

HEAP OF STONES; CROMLEX; KROMAX; ACERVUS. Cromlex is from crwm-lex, the bending flat stones or slate; whence kromax; as to heap and acervus see the preceding class; unless acervus comes from curvo, to bend, wherein it would agree in sense with the Celtic; but carnedd from cae-ar-en-id, properly expresses an heap of stones, or a stone fortification.

HEAP OF PLACE TOGETHER; TASU; TASSO; COLLOCO. Colloco is to place together; tasu and tasso are from to-as, to cover the lower. See Heap and Place.

kluo

HEAR; CLYWED; CLYO; AUDIO. Clywed is from ac-alw, from calling; whence clyo; hear is from hi-ar, bold upon; audio from hy-idiu, it is bold, or they may come from clyft and ear, which see.

HEART; CALON; KEAR; COR. Calon is from ac-alw-yn, a powerful action in man or animal; kear and cor are from the Celtic cyr, a beating; heart is from hi-ar-it, it is bold or high upon it.

HEAT OF BOILING; IAS; SESIS; FERVOR. Ias is from i-au-fi, the water sounds; sesis is from fi-au-fi, the water is sounding;

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Sounding; fervor is from fir-au-ar, the fire upon the water; heat is from hi-au-it, the water is high; see boiling under Boil. Here it may be observed that fir signifies fire in life; or kindled, from fi-ir.

HEATH or GRIG; GRUG; ERIKE; ERICA. Grug is from ag-âr-uxa, the growth of the highest ground; whence the rest, except heath, which is from high-at-id, it is at the height.

HEAVE or ALLEVIATE; YSCAFNU or DERXAFU; EPAIROO or KOUPHISO; ALLEVO. Heave is from hi-a-ve, high with it; alleviate is from al-ve-at, high with it; yscafn is from ys-ac-ef-en, from low with it up; derxafu is from tir-uxaf, the highest land; koughiso is from yscafn; allevo and alleviate are from al-a-ve, high with it.

HEAVEN or HORIZON; NEF or EN; NEOS, OURANOS or KOILON; COELUM or TEMPLUM. There are many other expressions made use of to signify the ideas of heaven, which seem very confused; the Druids made use of un, one; or the universe, formed of u-yn, the Deity's existence; afterwards it came to be en, nef, neos, also cœlum or cel-en, the hidden en; high-en, horis-en, oura-nen, coil-en, and templ-en, from the sky's appearing of a concave form, and temples having anciently no other covering.

HEAVY or HUMDRUM; TRWM; AMPHIBARUS; GRAVIS. Trwm is from tir-wm, dead earth; humdrum is from hi-am, high or hills about, and trwm; amphibarus is from amphi-b-âr-iu, it is the part surrounding the country; gravis is from cau-ar-vi-si, it is shutting upon sight; heavy is from hai-o-ve, he is from acting. See Dumb.

HEDGE; CLAWDD; LAKKOS; LAMNA. Hedge is from high-edge; clawdd is from cau-le-id, it is an inclosed place; whence lakkos by transposition; lamna is from le-am, a place about or surrounded.

HEDGEHOG; DRAENOG; AKANTHA XOIROS; ERINACEUS. Hedgehog needs no explanation; draenog is from draen-hôg, the thorn hog.

HEEL; SYWDL; SKELIS; PTERNA or CALX. Heel is from hi-al, high upon; sywdl is from is-id-al, it is the lower upon; skelis and calx are from si-ac-al, and ac-al-ux, it is the supporter; pterna is from p-tir-in, the ground upon.

HELL or FURNACE; YFFERN; GEHENNA or KAMINOS; FURNAX, INFERNUM or GEHENNA. Yffern is from y-ffwm, the furnace; whence furnax, furnace and infernum; kaminos is from cau-mewn, shutting within; gehenna is from

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cau-en-o, a shut out of heaven; hell is from hi-o-il, far from the light; but swin is compounded of fir-yn, a fire within.

HEM or **BORDER OF A GARMENT**; **GODRE**; **KROSSOS**; **FIMBRIA**. Krossos is from the Celtic cwr-isa, the lowest border; godre is from cy-dir, the ends or limits, or first of the possessions; fimbria is from fin-bri, the edge of the country, or the first ends.

HEMP; **CYWARCH** or **CANAP**; **KANNABIS**; **CANABIS**. Cywarch is from cy-wr-ux, a growth equal to man's height; canap is from ci-n-pe, high as our heads; whence the Greek and Latin words; hemp is from hi-am-pe, high as my head, or hempen.

HEN or **COCK**; **CEILIOG** or **IÂR**; **ALEKTOR** or **ALEKTORIS**; **GALLUS** or **GALLINA**. Hen is from the Celtic hên, ancient; iâr is cold; ceiliog is from galw-og, the great caller; whence the rest; or cock may come from the Celtic cóg or cuckow; but it seems more probable that it is a contraction of ceiliog. See Cock.

HERB; **LLYS** or **LLYSIEU**; **XLOE**; **HERBA**. Herba and herb are from ár-bi, the life or growth of the earth; xloe seems to come from ac-al-o, a growth from or less than high; the Celtic is the lowest growth. See the next.

HERD or **FLOCK**; **AIG** or **LLIAWS**; **AGEMA** or **LOXOS**; **AGMEN** or **GREG**. Aig is from a-ig, the rays of the sun; whence agema, with the addition of mân, small; greg is from ag-ir-ux, from the higher fire; loxos, lliaws and flock come from il-ux, the highest light; herd is from hi-ir-id, it is the highest fire, but this is the primitive sense.

HERE; **HWDE**; **IDON**; **ITEM TIBI**. Here is from hi-ur, be brisk man; hwde is from hi-w-ti, be thou brisk man; idon is from id-w, see man; item tibi is from hi-am-ti, thou brisk about.

HERE; **YMA**; **ENTHA**; **HIC**. Yma is from y-am, the about, or i-am, about the i, or a point; entha is from yntho, within, or from i-in-ith, it is upon i; hic is from i-ac, the action of the i or point; here is from i-ar, upon the i or point.

HERETICK; **HERETIC**; **AIRETIKOS**; **HERETICUS**. Heretic is from the Celtic hîr-dig, a warm or long stickler; whence the rest.

HERITAGE; **ETIFEDDIATH** or **GLYDIAETH**; **KLEROS**; **HEREDITAS**. Etifeddiath and hereditas are from etifedd and hæres, both signifying heir, or from y or yr-ti-fydd, the possessor that is to be; glydiaeth is from glynu, to adhere; kleros is from glynu and ero, to adhere to the possessor.

HERMIT;

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HERMIT; ERMID; EREMOS; EREMITA. These seem to come from *wr-mid*, a mute or dumb man.

HERO; ARWR; EROS; HEROS. *Arwr* is from *ar-wr*, a great possessor of land, or governor, which was the origin of quality, as in the word *tyrant*, a prince, which is composed of *ti-wr-en*, an ancient possessor; whence the other words are derived.

HESITATE or DOUBT; PETRUSO; APOREO; DUBITO or HÆSITO. *Petruso* is from *peth*, some, and *rhuso* to startle; *dubito* and *doubt* are from *tyb*, to doubt, which see; *aporeo*, is from *ap-orao*, from seeing; *hæsito* and *hesitate* are from *hai-is-it*, it is action or less; the Latin for the Celtic *hai*, being *hæ*.

HEW or HAC; HACCIO or NADDU; XIASO; ASCIO or DECUSO. These come from the noise a person, makes in hewing, as *hi-w*; and *naddu* is from *nadu*, to make a noise, and *hac*, &c. is either from the persons noise, or as appears under the word *Cut*.

HICKET or CLUCK; CLYCCIO; LUSO; SINGULTIO. These come from the sound, but then the letters in all these cases are adapted to the sound, as here for example; *clyccio* is from *ac-al-ac-in*, it is an action upon the *ac*, and not action upon, which would not be expressive.

HIDE; CYDDIO or CELU; KEYTHO; OCCULTO. *Cyddio* is from *ac-id-iu*, it is from sight; of this primitive comes the word *keytho*, and from *celu*, *occulto*. See *Conceal*.

HIDE or SKIN; CROEN; XROAS or SKUTOS; CUTIS or CORIUM. *Hide* comes from the preceding word *hide*, as covering or concealing the body of an animal, and *skin*, *skutos* and *cutis* are from the Celtic *ci* or *cidd*, hidden; but *croen*, *xroas* and *corium* signify the covering or skin of an animal only; see the word *Flesh*.

HIGH or LOFTY; UXEL; UPSELOS; ALTUS. Also *al*, *tal* and *gallt*, in the Celtic; *al* is from *a-l*, the *a* or earth extended, that is, the surface of the earth; *uxal* is from *ux-al*, above high; *high* is from *hy*, high. See the preface.

HIGHEST; UXAF; EXATOS; SUMMUS. These are explained under the word *High*; *summus* comes from *swm-mwi-s*, it is a greater sum.

HILL; BRYN or ALLT; BOUNOS; COLLIS. *Hill* is from *high-al*; *collis* is from *uxel*; *bryn* is from *bri-en*, the country in the horizon, or a high country; whence *bounos*, though somewhat imperfect for want of an *r*, to make it bro.

HILLOCK; TWMPETH; THROMBOS; GRUMUS. *Twmpeth* is from *twyn-peth*, the bush or heap part; *thrombos*

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HEAP is from *twr-ann-beoh*, the heap about things; **HILLOCK** is above the hill or high; **GRUMUS** is from the Celtic *grymus*, substantial.

HIMSELF; **EF** or **YNTU**; **AUTOS**; **IPSE**. **EF** is from *e* for *y-fi*, the being; **IPSE** is from *i-pe-fi*, the thing that is; **YNTU** and **AUTOS** are from *yn* or *au-ti*, that is one property; himself signifies his own life or being.

HIND; **HART** or **STAG**; **CARW**, **EWIG** or **ANIVAL**; **KERAOS**, **AFIX** or **ELAPHOS**; **CERVUS**, **IBER** or **ELAPHOS**. **CARW** is from the Celtic *garw*, or from *ag-ar-w*, countrified or rough animal in action; whence *kerasos*, hart and cervus; **EWIG** is from *e-w-ig*, the angry or hot animal; whence *afix*, ibex and stag; **ANIVAL** is from *y-ni-fal*, like unto us; whence *elaphos*; **HIND** is from *high-end*, whence the English adverb, behind, and the verb hinder.

HINDER; **RWYSTRO**; **ERETUO**; **IMPEDIO**. As to **HINDER**, see the last class; **RWYSTRO** is from *rhwys-stro*, too much turning and twisting; whence *eretuo*; **IMPEDIO** is from *ann-pe-id*, it is about the feet.

HINGE; **COLYN**; **GINGLYMOS**; **CARDO**. **CARDO** is from *cau-ar-tu*, a shut upon the house; hinge is from *haag-eau*, a shut haag; **COLYN** is from *cau-hoel-in*, the shutting in nail; **GINGLYMOS** is from *cau-in*, the shutting, and **COLYN**.

HIS; **EI**; **OS**; **SUUS**. **SUUS** is from *si-w*, it is mans; **OS** is from *w-fi*, it is mans; **HIS** is from *he-fi*, it is his; **EI** is from *e-i*, to him.

HISS; **SIO**; **SIZO**; **SIBILO**. **HISS** is from *hi-fi*, a high sound; **SIO** is from *si-au*, the sound of the water; whence **SIZO**; **SIBILO** is from *si-ab-al-au*, sound from the high water or the sea, as that of the waves; the Celtic being from the hissing of the waves, and the city of Sidon, being from *si-don*, the hissing of the waves.

HISTORY; **YSTORY**; **ISTORIA**; **HISTORIA**. These are from *eiste-rhu*, a sitting chatt, or telling tales or stories.

HIT or **STROKE**; **PALFOD**; **PLEGE**; **PLAGA**. **Palfod** is from *palf-ad*, the palm of the hand to or upon; **plege** and **plaga**, are from *p-al-ac*, an act or stroke upon a thing; **stroke** is from *si-taro-ac*, it is a striking action; **hit** is from the Latin *ictus* a stoke composed of *i-ac-it*, acting high or bold, or from *hi-at-ti*, bold or high at thee or at a thing.

HO; **HO**; **HO**; **HEUS**. **HO** is an interjection of calling, composed of *h-o*, signifying the high *o*, or the sun, which is as much as to say, look upon the sun or see; **heus** is from *h-e-u*, it is the high *o* or the sun.

HOGS; **MOX**; **XOIRO**; **PORCUS**. As several of the fil-
thy

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My kind of animals derive their names from the Celtic interjection *och*, signifying *oh sic*, as the *m-ox* or *hi-ox*, for hogs, and the *he-ox* for a fox, so here hog is from *hi-og*, for ox, and *mox* is from *m-ox*, the large or great ox; *xoiros* is from *yr*, the, and *ox*; *porcus* is from *ap-yr-ox-iu*, it is from the ox or sow, that is a pig.

HOLD or **RETAIN**; **DAL**; **DOLEVO**; **TENEO** or **RETI-
NKO**. *Dal* and *teneo* are from *di* or *ti-al*, or *ti-lu*, signifying firmament property, or the attraction of the sun; the word *hold* is from *high-ol-id*, it is the sun or its attraction, or they may be from *id-al* and *id-en*, it is upon.

HOLE; **TWILL** or **CEUDWILL**; **KOTILE**; **CAVITAS**. *Twill* is from *di-ok*, without sun or light; whence *hole*; *ceudwill* is from *cau* inclosed, and *twill*; whence *kotyle*; *cavitas* is from *cau-vi-it*, it is shutting out light.

HOLLOW or **CELEB**; **CEUOL**; **KORLOS**; **CAVUS**. *Cavus* is from *cau-e-vi*, to shut from the sight; *hollow* is from *hi-o-il*, far from the light; the rest are from *cau-o-il*, shut from the light.

HOLLOW; **CAVOLI**; **KORLOS**; **CAVO**. These are explained under the last class of words.

HOLLY; **CELYN**; **GLEINOSIS**; **AGRIFOLIUM**. *Agri-folium* is from *y-cri-foliam*, the strong or fortified leaf; *celyn* is from *cau-al-yn*, shut up within; whence the rest, but somewhat mistaken, especially *holly*, from a supposition that *cau* in *celyn* signified action, whereby *hai*, action, has been prefixed to *olly* in *holly*.

HOLIDAY or **FESTIVAL**; **GWILLIAU**; **TELETAI**; **FERIÆ**. *Gwilliau* is from *gwyl*, a holyday, which is from *ag-o-haul*, the action of *funday*; *holyday* is from *hi-wyl*, the high holyday; hence *teletai*; *festival* is from *fast-wyl*, i. e. a holy fast; *feriæ* is from *fero* or *offero*, or the days for offering or bringing to the altar.

HONE; **AGALEN**; **AKONE**; **COS**. *Agalen* is from *ag-al-en*, action upon the highest part or edge; *hone* is from *hai-y-en*, an action on the higher or upper part; *akone* is from *ag-y-en*, an action on the higher part; whence *cos*, *cotis*, in the genitive case.

HONEST or **VIRTUOUS**; **DAIONUS**; **DOKIMOS**; **PROBUS**. *Daionus* is from the Celtic word *daiawn*, right good; *doki-mos* is from *digon*, sufficient; *virtuous* is from *virtus*, which is a compound of *wyr*, truth, and *idiu*, it is; *honest* is from *honestus*, or *hi-en-est*, it is divine; *probus* seems to come from the Celtic *profus*, approved; see it defined under the word *Prove*.

HONEY;

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HONEY ; MÊL ; MELI ; MEL. Mèl is not expressive of the taste of honey, but merely of the colour of it ; this like all other terms made use of, to signify any species of taste, are formed by some visible property of the subject, as here, the word honey is compounded of an aspirate, signifying high, and o-en-y, the sun ; mèl and the rest are from of m-il, the great sun, the world's sun or blessing.

HONEYCOMB ; CWYBR ; KERION ; FAVUS. Honeycomb is from honey-cau-am, to inclose or shut about the honey ; favus is from the Celtic fau, a little den or cell ; cwybr is cau-y-prif, the worm's inclufure ; kerion is from keros, wax ; which see.

HONOURABLE ; PARXUS ; ARXAIOS ; ANTIQVUS. Honourable is from the Celtic hèn-wr-able, that is, an able old man ; antiquus is from hèn-ti-ux, an ancient chief possessor ; parxus is from p-arx-iu, it is a chief or ancient thing ; whence arxaios and arxe, principium, beginning, &c.

HOOK ; BAX ; XAION ; BACVLUM. Bax is from b-cau, a thing shut ; xaion is from cau-un, a shutting one ; baculum is from bax-al-am, a shut about a thing ; hook is from y-cau, the shut.

HOOK, BILL OF SICKLE ; CRYMAN OR BILWG ; KROPION OR PELEKYS ; FALX. Cryman is from cau-ar-y-man, to shut upon a thing ; biwlg is from b-al-cau, a thing shutting upon ; kropion is from cau-ar-pe-un, a shut upon the thing within ; see Hook.

HOOP ; CYLX ; KYKLOS ; CIRCVLVS. Cylx is from cau-al-ux, an inclufure or shut on the highest or upper part ; whence kyklos and circulus, the r standing therein, in the place of the l in cylx ; hoop is from high-up, but these in their primitive formation are from the sun.

HORN ; CORN ; KERAS ; CORNV. Corn comes from corni, our feeding ; whence the rest ; see Bone ; or they may signify no more than ac-ar-en, growing upon the highest part or top.

HORN ; CYRNIO ; KVRISO OR KUREBAO ; CORNVBVS PETO OR PVGNO. These come from the preceding class.

HORIZON ; OR OR WYBREN ; OROS OR ORISON ; TERMINVM OR HORIZON. Or is from o-r, the circle or utmost bounds ; whence oros ; orison or horizon are from or-is-en, the border under heaven ; terminus is from tir-min-iu, it is the edge of possession ; wybren is from wbr-en, the high sky ; but it is to be observed that the particle tir, ti or t, all signify primarily the horizon, and possession or property in a secondary sense, as all things are under the heaven, or hōrizon, or between earth and heaven.

HORRID ;

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HORRID; **OFNADYS**; **PHOBEROS**; **HORRIDUS**. *Ofnadys* and *phoberos* are defined under the word *Fear*; *horridus* is from *hi-wr-idiu*, it is a bold man; whence *horrid*.

HORSE; **CEFFYL**; **KABALLOS**; **CABALLUS**. *Ceffyl* is from *cifil*, chief mule or animal; *m* in mule changing into *f*, by being joined to *ci*, whence *caballus* and *kaballos*; but *horse* seems to be of a different origin, viz. of *hi-w-ar-fi*, a high animal to sit upon, as the Celtic *marx* is from *m-ar-ci*, my sitting dog, or from *mar-ci*, a great dog or a great horse.

HOT or HEATED; **BRWDUS**; **BRATHEIS**; **FERVEFACTUS** or **FERVIDUS**. *Brwdus* is from *berw-idiu*, it is boiling; whence the Greek and Latin terms; *hot*, &c. is from *hi-au-it*, it is high water; or from *hi-o-it*, it is the high o or the sun.

HOURL; **AWR**; **HORA**; **HORA**. Those are from *y-or*, the round.

HOUSE; **TU**; **ETHOS**; **DOMA**, **DOMICILIUM** or **DOMUS**. *Tu* or *tiw*, is from *ti-w*, the possession or covering of a man; *ethos* from *e*, *the*, and *tu*; *doma* and *domus*, my house; *domicilium*, the house of me and my family.

HOW MANY; **PASAWLUN**; **POSOI**; **QUOT**. The Celtic is from *pe-fi-al-un*, the or what thing is above one; *posoi* is from *p-fi-o-i*, the thing that is from one, or the figure of one; *quot* is from *ci-o-it*, it is from *th* first; *how* is from *quot*; and *many* is from the Celtic *mân-y*, the small.

HUNDRED; **CANT**; **EKATON**; **CENTUM**. *Hundred* is from *un-dre-id*, it is one town, or cantred; *cant* is from *can-ton*, so is *ekaton* and *centum*; which was an inclosure or a conjunction of an hundred towns or villages; which see.

HUNGRY; **NEWYN**; **PEINAON**; **ESURIENS**. *Newyn* is from *ni-wyn*, no blessing; whence *peinaon*; *hungry* is from *high-eng-or*, high, or far from largeness; *esuriens* is from *yf-or-eng*, the being from largeness.

HUNT; **HELAW**; **ELAUNO**; **VENOR**. *Helaw* is from *hai-al*, upon the action of driving; whence *elauno*; *hunt* is from *hai-ynt*, they are upon action; *venor* is either from *venio-ar*, upon the coming or bringing in, or from *vi-in-ar*, upon ining the animal.

HURT or **CRUSH**; **NIWED** or **SIGO**; **ATAQ** or **AASKO**; **NOCEO** or **COMMUNO**. *Hurt* is from *hi-ar-it*, it is high upon; *crush* is from *ac-ar-is*, an action upon a lower; *figo* is from *is-ag*, a lowering action; *niwed* is from *in-w-id*, it is upon a man; *aasko* is from *figo*; so is *noceo*, a compound of *niw* in *niwed* and *figo*; *communio* is from *com* and *niwed*; *ataq* seems to be from the Celtic *atto*, to him.

HUSBANDMAN or **COUNTRYMAN**; **GWLADWR**; **GEOR-**
GOS;

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COG; AGRICOLA. Gwladwr is from gwlad-wr; a countryman. The other words are of the like origin.

HUSK; CIB; KIBISIS; SACCULUS. Cib is from cau-bi, a shut for food; whence kibisis; hulk is from hi-us-cau, the chest over the corn; sacculus is from si-cau-al-us, it is that chest or covering upon corn, the Celtic term us, chaff, signifying corn as well as chaff in composition.

HY or HIE; HWY; APAGE; APAGE. The English and Celtic terms are from the Celtic verb hai, which is defined in the preface; apage is from ap-ag, go from; but these are also farther explained in the introduction.

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I. FI; EGO; EGO. These are defined under the pronoun He.

JARR OF DISAGREE; AMRYFAELIO OF ANGHYSON; ANABALLOMAI OF DIAPHONEO; DISCREPO. Amryfaelio is from am-rhyfel, for war; anghyson is from an-cy-swn, not consonant; diaphoneo is dissonant; anaballoimai is to differ; discrepo is of the same signification, and disagree needs no explanation here:

JAY; COGFAN; KORAKIAS; GRACULUS. Cogfan is from cog a cuckow, and bran a crow; the Greek and Latin terms are from korax a crow, and the Celtic lu a family; jay is probably from the gaiety of its feathers.

ICE; RHEW; KREUOS; GELU. Gelu is from ceulo to coagulate, or from ceul-au, shut up water; rhow is from oer-au, cold water; kruos is from auc-oer, cold water; ice is from au-sa, standing water, it being eysc in the German.

ICHOR OF CORRUPTION; GOR; IXOR; SANGUIS CRUDUS. Gor seems to be a contraction of cau-ar, a gathering upon; crudus is from cau-ar-idiu, it is a gathering upon; ixor is from i-cau-ar, the gathering upon; corruption is from gor-up-ti-en, a gathering upon the upper or out-side.

IDEA; IDIW; IDEA; IDEA. Idu is from id, it is, it seems, or it is seen, it being from its being seen; so si signifies it is, because it sounds; but a farther explanation hereof is given in the introduction; and the Celtic word rhith, commonly made use of to express an idea, is a compound or r'-ith, for id, by inflection, signifying the idea.

IDIOT; HYRTUN; IDIOTES; IDIOTA. Hyrtun is from hi-ir-di-un, one without the high fire or light, as dull is from di-ol, without light; the other words are from idea-o-it, he is without ideas.

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IDLE ; SEGUR ; AERGO ; SECURUS. Idle is from the Celtic hyd-le, along or about a place; segur is from si-ag-or, he is from action; whence the rest.

IDOL ; DELW ; EIDOLON ; IDOLUM. Delw is from di-liw, the likeness of a deity; whence the rest.

JEST or JOKE ; GWATWORI ; XARIENTISOMAI ; JOCOR. Gwatwori is from ag-w-at-xware, the action of man at or towards playing; joke may be either from the Celtic gwaud or from io-ac, the action of io, as gwaud is from ac-io-id, it is the action of io or Jupiter; hence the rest; but see the word Play.

IF ; OS or AI ; EI ; SI. Ai is from a-hai, it is action or going on; whence ei; si is the same from si-hai, as os is from o-si; and if is from y-si, the being.

IGNOBLE ; ANLYDOG ; AKLEES ; INOBILIS. Anlydog is from an-ly-id-og, he is not a great family; aklees is from ac-lu-es, from a low family; ignobilis and ignoble are from ag-noble, from noble; which see.

IGNORANCE ; ANYSG ; AGNOSIA ; IGNORANTIA. Anyfig is from the privative an and dysg, learning; whence agnosia; as to the other words see the following class.

IGNORANT ; ANWYBODUS ; AGNOSTOS ; IGNARUS. Anwybodus is from an-wybod, without knowing; the other words are from ac, from, and nostos and gnarus, knowing; See skilful.

IMAGE ; DELW ; DEIKELON ; IMAGO. Delw is from di-llu, the colour or likeness of a deity; deikelon is from dei-ac-lyn, making the sign of a deity; imago is from i-ma-gy, like the great; whence image. See Idol.

IMBRUE ; TROXI ; EMBREXO ; IMBRUO. Troxi is from trwy-auc, thro' the water; embrexo is from em-ber-ux, the water over him; whence the rest.

IMMENSE or IMMENSURABLE ; ANFESUROL ; AMETROS ; IMMENSUS. These are from the several privatives in, an, and a, and mesur, metros, and mensura, a measure, which see.

IMMERGE ; BODDI ; BUTHISO ; MERGO. Boddi is from bi-au-di, life deprived by water; whence buthiso; mergo and immerge are from mer-gau, the sea shut about, or mer-ag, the action of water; but see Drown, which is the proper signification of the Celtic and Greek terms.

IMMODERATE ; DIFESUR or GORMOD ; UPERMETROS or AKRATOS ; IMMODICUS. Difesur is from the privative di, and mesur a measure; gormod is from gor-modd, beyond or above measure or manner; the other words are of the same signification; but see their component-parts.

IMMORTAL ;

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IMMORTAL; DIFARWOL; APHTHARTES; IMMORTALIS. Difarw is from the privative di, and marw, dead or mortal, which in composition inflects into farw; whence the rest, with a variation of the privatives.

IMMUTABLE; DIANWADAL; AMETABLETES; IMMUTABILIS. Dianwadal is from the privative di and anwadal, inconstant, which is a compound of the negative an, and adail, a foundation or building; or adal, to hold to; the other words are from the negative an and im, and the Celtic word mydo to remove.

IMP; IMP OF BRIGIN; PHRYGANON; SURCULUS. Brigin is from bri-ag-in, the first acting in or growth; whence phryganon; imp from i-am-p, signifies the things about or upon the ground; surculus is from sur-cau-al, above the covering or surface. See Graff.

IMPART OR COMMUNE; CYMUNO; KOINONEO; IMPERTIO. Cymuno is from cy-mwyno, to enjoy equally; whence the rest, except impertio and impart, which are from am-p-ar-it, about the same part of the country.

IMPEDE; GLUDIO; KOLUO; IMPEDIO. Gludio is from glud, birdlime; koluo is from ac-ól-ii, it is an after action; impedio and impede are from am-p-idii, it is a thing about the foot.

IMPIOUS; DIDIU; ATHEOS; IMPIUS. Diddiu is from di-diu, without God; atheos is the same, from the privative a, and theos, God; impious and impius, are from im-pius, not godly; and pius is from ap-deus, from God.

IMPLY; YMBLETHU; EMPLEKO; IMPLICO. These words are from ym and plyg, or pleth, a fold; which see.

IMPORT OR CARRY HOME; CYWAIN; KOMISO; IMPORTO. Carry is from carr, which see; cywain is from cy-wain, the meadow together; or ac-y-wain, the action of the meadow; or perhaps primarily from ci-iu-in, it is together in; whence komiso; importo and import are from im-porto, to bring or carry in. See Carry.

IMPOSSIBLE OR INSUFFICIENT; ANIGON OR ANIXON; AMEXANOS; IMPOSSIBILIS. Those are from the privatives im, in and an, and the several affirmatives, which see.

IMPOUND; GWARXE; GREGOREO OR PHYLATTO; CUSTODIO OR VIGILO. Gwarxe is from cau-w-ar-cae, shutting the animal on the field; whence gregoreo; phylatto is from phi-al-atto, a view upon or towards it; vigilo is from vi-ca-al, a view of the shut upon; impound is from am-p-yntho, to inclose a thing within; custodio is from cau-is-to-idii, it shutting below or under a covering.

IMPRUDENT OR UNWISE; ANOETH; ANOETOS; IMPRUDENS;

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PRUDENS. Anoeth is from the privative an and doeth, wife; whence anoetos; as to the rest see Prudent and Wise.

IN; YN; EN or EPI; IN. These signify the firmament or the sky, wherein things are contained; but see the preface for a fuller explication hereof.

IMPUDENT; HYFUS; ANAIDES; IMPUDENS. Hyfus is from hy-ef, he is high or bold; anaides is a compound of the negative an and aides, which is from the privative a and ideo, or idiu, to see or to be; impudens and impudent are from the privative im and pudens, shameful.

INABILITY; ANGHRYFDER; AKRATEIA; IMPOTENTIA. Anghryfder is from the privative an, and cryf, strong; whence akrateia; inability is from in and able, and impotentia is from the diminutive im and potens. See Able.

INCENSE; CYNEU or FAGLU; ANAKAIO or EKPHLEGO; INCENDO. Cyneu is from ac-en-iu, it is the action of the firmament or fire; whence anakaio, incendo and incense; faglu is from fe-ig-al, a thing upon the fire; whence ekphlego.

INCITE or EXHORT; ANNOG; ANOGO; INCITO or HORTOR. Annog and anogo are either from an-nog, without startling, or in-ag, in action; incite and incito are from in-ac-it, to be in action; hortor is from hai-ar-tir, acting upon the ground; whence exhort.

INCLINE; GWYRO; REPO; INCLINO. Repo is from ir-p-o, a thing from high; gwyro is from ag-ir-o, acting from high; inclino and incline are from in-ac-al-ni, in acting nor high.

INCLINABLE; HYBLYG; EUPLEKES; FLEXIBILIS. These come from the Celtic plyg, a fold, and inclinē, which see.

INCLOSE; CAU, CLOI or ARGAI; KUKLO, EIRGO or KLEIO; CIRCUMCLUDO or CLAUDO. Cau is from ac-au, the action of water, which is supposed to surround the earth; but see the preface for an explanation of these letters and particles; cloi is explained under the word Lock; argai is from ar-gai, to shut upon; whence the rest.

INCOGITANT or THOUGHTLESS; ANYALLUS; ALOGISTOS; INCOGITANS. Anyallus is from an-dyallt, without understanding; alogistos is from a-logos, without reason; incogitans and incogitant are from in-cogitans, and thoughtless from thought-less; see the several parts of these compounds.

INCONSTANT or UNEVEN; ANWASTAD; ASTATOS; INQUIETUS. These are from the several negatives in, un and an, and constant, esten, gwastad and quies, which see.

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INCREASE or **AUGMENT**; **TYFU** of **XWANEGU**; **THEID** **PHYO** of **SUNAGO**; **CRESCO** of **AUGEO**. Tyfu, theio and phyo are from ty-fy, the firmament life or growth; xwanegu, sunago, augeo, and augment are from ux-en-ag, the action of the upper fire; cresco and increase are from uc-ir-af-ac, the high fire acting upon the lower part.

INCREASE of **PROSPERITY**; **TYCCIAN**; **ENTUXIA**; **INCREMENTUM** of **PROSPERITAS**. These are explained under the words Increase and Prosperous.

INDIGENT or **NEEDY**; **ANGHENUS**; **ENDENS**; **INDIGENS**. Need is from ni-id, it is not; anghen is from ang-eng, not large; indigens, &c. are from in and egeo, to want.

INDISCREET or **UNWORTHY**; **ANGHYMWYS**; **ANAXIOS**; **INDIGNUS**. Anghymwys is from the negative an and cymwys, fit or proper; anaxios is from an and axios, worthy; so is indignus from in and dignus, worthy; as is also indiscreet from in and discreet, which see.

INFEB; **PERI**; **EISPHERO**; **INFERO**. Peri is from p-ar, to be upon a thing; whence the rest, with the particles prefixed, and the inflection of the consonant p into ph and f, as usual in Celtic compositions, according to the particle prefixed.

INFIDEL; **DIFYDD**; **APISTOS**; **INFIDELIS**. These are from the several privatives, and fydd, faith.

INFINITE or **BOUNDLESS**; **ANIBEN**; **APEIROS**; **INFINITUS**. These are composed of the several privatives, and pen, fin, and or, signifying end, edge or bounds, which see.

INFIRM or **WEAK**; **ANWASTAD**, **EGWAN** or **AROSGO**; **ATHENES** or **ARROSTOS**; **INFIRMUS**. Weak seems to be egwan transposed; infirmus and infirm are from in and firm, which see; anwastad is from an-wastad, unsteady; arafgo is from ar-osgo, upon bending; whence the rest.

INFLAME, **INCENSE** or **SET ON FIRE**; **CYNEU**; **ANAKAIO**; **INCENDO**. Cyneu is from ac-en-iu, it is the action of the firmament; whence the rest, except inflame, which is from en-fi-al-am, the fire, all about.

INFLECT or **BEND**; **CAMU**; **KAMPTO**; **INFLECTO**. Inflecto and inflect are from in and the Celtic plyg, a fold; and as to the rest see Bend.

INHABIT; **ANEDDU**; **NAIO** or **NAIETAO**; **INHABITO**. Inhabit and inhabito are from in-a-bod, in the abode; aneddu is from an-e-tu, in the house or possession; whence the rest; or naio may be from in-iu, he is in, and aneddu may be from in-id, he is in.

INITIATE;

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INITIATE; URDBO; ENXEIBEO; INITIO. As to these see the word Ordain.

INN OF RESTING PLACE; LLOXES; IOXE; DIVERSORIUM. Inn is from the preposition in; diversorium is from diversus, divers; lloxes is from lle-cau-fi, it is a shut up place or a place for shelter; whence ioxe.

INNOCENT; DINIWED; ANAITIOS; INNOCENS. These are composed of the privatives in, di, and an, and niwed, to hurt, which see.

INNOVATE; NEWYDDU; NDO; INNOVO. These are from newydd, new, and in, which see.

INQUIRE OF SEBK; CEISIO; EKETASO; QUERO OR INQUIRO. The r and s being mere letters of sound these terms are of the same origin, viz. pais, to seek, is from ac-y-fi, the action of seeing for.

INSIPID; DIXWAETH; DUXUMOS; INSIPIDUS. Dixwaeth is from di-xwa-ith, it is without taste or breath; whence duxumos; insipidus and inspid are from in-si-p-ldiu, it is a thing without taste or without sight, for the sensations of taste are usually expressed by terms formed by the sight, though the Celtic seems to intend somewhat more by the term xwaeth.

INSIST; IMEGNIO; ENIXOMAI; INSISTO. Imegnio is from ym-egnt, to enforce; whence enixomai; insisto and insist are from in-fo, to stand upon.

INSPECT; CRAFFU; EPHORAO; INSPECTO. Craffu is from ac-ar-fu, acting upon the sight or view; whence ephorao; inspecto and inspect are from in-specto, to look upon.

INSTIGATE; ANOG; ANOGO; INSTIGO. Instige and instigate are from in-fo-ag, be upon action; anog and anogo signify in action, or without startling.

INSULT OR EXULT; YMLAWENYXU; AGALLOMAI; INSULTO. Insult and insulto are from in-salto, to leap up or upon; ymlawenyxu is from ym, an increasing particle, lawen-uxa, the highest gladness or joy; agallomai is from ag-allomai, it is the action of dancing.

INTEGRITY; ANLLYGREDIGAETH; OLOKLERIA; INTEGRITAS. Anllygredigaeth is to be warm and incorrupt; olokleria is the same; integritas and integrity are of the same signification, ti and li both expressing power or property.

INTELLECT; SYNIAD; SYNESIS; INTELLECTUS. Syniad and synesis signify seeing within; intellect and intellectus are from into-il-act, an act of light within.

INTEND; YETYKIO; EPHISTEMI; INTENDO. Intend and

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and *intendo* are from *in-tendo*, into an end; *yfyrto* is to stir on, whence *epiftemi*.

INTIMATE; AGOS; MUXATES; INTIMUS. *Agos* is from *ap-oes*, the action of the age or of one year, that is, near; *muxates* is from *mi-agos-ti*, me near to thee; whence the rest.

INTRENCHMENT; GWERSILL; STAUROS; VALLUM. *Vallum* is from the Celtic *gwal* a wall; *gwerfill* is from *cau-ar-fi-al*, a covering or inclosure that is high or strong; *stauros* is from *fi-to-ar*, it is a covering upon; *intrenchment* is from *in-tir-in-uxa-maint*, the highest magnitude in the passions.

INVADE; AMGYRXU; EPIXEIRO; INVADO. *Amgyrxu* is from *am-cyix*, to surround with force; whence *epixeiro*; or it may be from *epi-xeir*, hand upon; *invado* and *invade* are from *in-vi-ad*, me in at or upon.

INVALID OR WEAK; DINERTH; ATHENES; INVALIDUS. *Dinert* is from *di-nerth*, without strength; whence *athenes*; *invalidus* and *invalid* are from *in-vi-al*, not high or powerful. See *Weak*.

INVENT; AMCANU OR CYXWIN; KIXANO; INVENIO. *Amcanu* is from *am-ac-in*, about acting; *cyxwin* is from *cy-ac-yn*, the first acting; whence *kixano*; *invenio* is from *in-vi-in*, upon seeing; whence *invent*.

INVITE; GALW; KALEO; INVITO. *Galw* is from *ag-al-w*, an action calling upon a man; whence *kaleo*; *invito* and *invite* are from *in-vi-it*, it is in to see.

INVOLVE; DAMBLYGU; ENKULISO; INVOLVO. *Damblygu* is from *id-am-plyg*, it is a fold about; *engkuliso* is from *en-cau-al-is*, shutting upon a lower; *involve* and *involve* are from *in-ve-at-ve*, it is upon, or to roll upon a thing, from *in-ve-ol-ve*.

JOIN; CYDIO; SEUGNUMI; JUNGO. *Cydio* is from *cyd-iu*, it is together; *seugnumi* is from *fy-ci-mi*, they are together; *jungo* is from *j-un-ci*, the being one together; *join* is from *fi-un*, they are one.

JOINT; CYMAL; KONDULOS; ARTICULUS. *Cymal* is from *cau-am-al*, the high shut or joint; *joint* is from *j-one-it*, it is the uniting; *kondulos* is from *cau-in-id-al*, it is the high shut or joint; *articulus* is from *yr-ti-cau-al*, it is the part shutting upon.

JOKE; CELLWAR; KLEUASO; JOCOR. *Jocor* and *joke* are from *io-ac*, the action of *lo*; see *Joy*; *cellwar* is from *ac-al-w-ar*, an high or merry action upon a man; *kleuaso* from *ac-al-w-fi*, it is an action upon a man.

JOURNEY; TAITH; HODOS; ITER. *Taith* is from *it-acth*,

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aeth, it is a going, which **aeth** is a compound of **hai-ith**, it is an action; **hodos** is from **hai-idiu**, it is an action; **iter**, from **aeth-r'**, the going; **journey** is from **go-ir-en-y**, the going into the end.

JOY; **GWAUD** or **XWARE**; **XARA**; **GAUDIUM**. **Xware** is from **ac-w-ar**, a man upon action; whence **xara**; **joy** is from **io-y**; the **io**, a note of exclamation, probably from the **io pzan**; **gwaud** is from **ag-io-id**, it is the action of **Io**; whence **gaudium**; and indeed **xware** may come from **ac-io-ar**, upon the action of **Io**.

IRE; **IREDD**; **ORGE**; **IRA**. **Iredd** is from **ir-id**, it is fire or heat; **orge** is from **ir-ag**, the action of fire or heat; whence **ira** and **ire**; but **ir** is also a compound of **i-r**, as may be seen in the preface.

IRON; **HAIARN**; **ARES**; **FERRUM**. **Haiarn** is a compound of **hai-ir-en**, the action of the divine fire, the art of making it being accidentally found out from the wood of mount **Ida's** being set on fire by lightning; whence the rest.

IRRIGATE or **WATER THE GROUND**; **DYFRHAU**; **ARDEVO**; **IRRIGO**. **Dyfrhau** is from **dyfr-hai**, the action of water or watering; whence the rest.

IS; **SI** or **ID**; **ESTI**; **EST**. Those are explained in the preface.

ISLAND; **YNUS**; **NECOS**; **INSULA**. **Ynus** is from **yn-au-fi**, it is in the water; whence **nefos**; **insula** is from **in-au-fi-le**, it is a place in the water; whence **island**.

JUDGE; **JUSTUS**; **DIKASTOS**; **JUDEX**. As to these terms see **Just**, **Justice** and **Equity**.

JUICE; **SUG**; **XULOS**; **SUCCUS**. These words are from **fi-auc**, it is liquid or moisture.

JUST; **CYFIAWN** or **DIGONUS**; **DIKAIOS**; **JUSTUS**. **Cyfiawn** is from **cyf-iawn**, equal right or satisfaction; **digonus** is from **digon**, sufficient; whence **dikaïos**; **justus** and **just** are from **i-w-fi-tu**, to man is the passion.

JUSTICE; **ISTUS**; **DIKASTOS**; **JUDEX**. See the words **Equity** and **Just**.

IVY; **EIDDEW**; **KITTOS**; **HEDERA**. **Eiddew** is from **hyd-yw**, upon or a long the yew; whence **ivy**; **kittos** is from the Celtic **hid-derw**, along the oak,

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KREN, SHARP or RAPID; **AWXUS**; **TAXUS** or **OXUS**; **ACUTUS** or **RAPIDUS**. **Auxus** is from **a-ux-is**, above

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the lower, upper or outer; rapid is from ar-p-id, it is the part upon; sharp is from si-ar-p, it is the part upon; keen is from ux-in, the upper upon; whence the rest,

KEEP; CADW; KEDEO; CURO. Cadw is from caiad-iu, it is shut; whence kedéo; keep is from cau-p, to shut a thing; curo is from cau-ar-iu, it is shutting upon,

KEY; AGORIAD; KLEIS; CLAVIS. Key is from the Celtic cau-y, the shut; kleis and clavis are from the Celtic cloi to lock; agoriad is from agor to open; which is compounded of ag-cau-ar, the act of shutting upon, or it may be from a-cau-ar-id, it is the shut upon. See Lock.

KID OR YOUNG GELT GOAT; MYN OR HYER; ERIPHOS; HÆBUS. Hæbus is from the Celtic hyd-w-fi, it is the riding animal; hyfr and eriphos are from hy-fi-ar, a bold rider; myn seems to be from mynydd a mountain; kid from ac-id, from being seen.

See ERRATA

KIDNEY; AREN; REN; REN. Kidney is from ac-hy-dni, our acting upon or riding one; aren is from ar-un, the upon or riding one; whence the rest,

KILL OR SLAY; LLADD; PLETO; CÆDO. Cædo is from fi-ad; lladd is from il-ad; slay is from si-lay; pleto is from p-il-at for ad; all signifying to restore, return back or up the sight, light, or sense; kill is from cau-il, to shut out the light.

KIND; MWYN; EUMENES; BENIGNUS. Mwyn is from m-o-yn, great fire within; whence eumenés; benignus is from ben, for pen-ignis, chief fire; kind is from ac-en-id, it is an action of the fire, or a warm action; see Kindle, Fire, &c.

KINDLE; ENYN; ANAUO; ACCENDO. Enyn is from en-yn, the fire in, for en is not only used for the firmament, heaven and horizon, but also for the element or quality of fire; whence anauo; accendo is from ac-en-id, it is the action of the fire; kindle is from ac-en-id-al, it is the action of the high fire; see Fire, Rain, &c.

KING; RHYX OR BRENIN; ANAX; REX. King is from ci-eng, a great chief; rhyx is from rhi-ux, a chief prince or governor; whence comes rex; anax is from un-ux, the chief one; brenin is from bri-en-un, the first, chief or ancient one; rhi is from wr-hi, a high man, or r'-hi, the high; ux is from v-ac, the action of y, or the spring, which is upwards.

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KINGDOM; TEYRNAS; ANGKTORIA^a OR ARXE; REGNUM. Kingdom is from king-dome, that is a king's possession or dominion; teyrnas is from ti-wr-en-as, the country under

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an ancient possessor; **regnum** is from **rex**; **arx** is from **ar-gè**, governed land.

KISS; **CYSANU**; **KUO**; **OSCULOR**. **Cysanu** is from **ci-fi-yn**, to make found together; **kuo** is from **ci-w**, man together; **kis** is from **cys**, in **cyfan**, a kiss; **osculator** is the same transposed, and **lor**, down, or rather **al-wr**, upon a man, that is, a kiss upon a man.

KITE; **BARCIT**; **IKTIN**; **MILVUS**. **Barcit** is from **bar-cyd**, the barbarous catcher; **iktin** is a transposition of the letters in **cit-en**, the firmament one; **kite** is from **cit**; **milvus** is from **m-al-vi-iu**, it is the great high animal.

KNAP; **CNEIFIO**; **KNAPTO**; **ARRODO**. **Cneifio** is from **cni**, a fleece; whence **knap** and **knaptō**; **arrodō** is from **ar-wid**, it is the animal covering.

KNEAD; **TYLINO**; **DEPSO**; **DEPSO**. **Tylino** is from **dau-lin**, the action of the two knees; **knead** is from **knee-id**, to put the knees to; **depsō** is from **dau-pes-o**, the action of the two feet.

KNEE; **GLIN**; **GONU**; **GENU**. **Glin** is the same as **glyan** to stick, originally framed of **ag-al-en**, the action of the sun, viz. its attractive quality, whereby every thing sticking are described; the rest come from **ag-en-iu**, it is the action of the firmament, but this definition seems to be too general for these terms, and they are best defined here from **ag-al-in**, the acting or joining upon.

KNIT, **WEAVE**, **PLATE OF WIND UP**; **PLETHU**, **DIRWIN** or **GWAU**; **PLEKO**, **EIROÓ** or **ATTO**; **NECTO**, **TEXO**. As to plait, **plethu** and **pleko**, see the word **Plait** and **Fold**; **knit** is from **cau-in-it**, putting in or together; **gwau** is from **gwe-hai**, the web action; whence **weave**; **dirwin** is from **di-ir-iu-yn**, it is to hide within; **wind** is from **y-in-id**, it is the putting in; **airoó** is from **y-ir-o-iu**, it is the putting out of sight; **atto** is from **y-to**, the thatch or covering; **texo** is from **to-ac**, the action of covering; **necto** is from **yn-cau-it**, it is covering or shutting in.

KNOCK; **COBIO**; **KOPTO**; **PULSO**. **Pulso** is from **p-al-fi**, the foot or part is high; **kepto** is from **ac-o-p-it**, it is an action of the foot; **cobio** is from **ac-o-be-iu**, it is an action of the foot; **knock** is from **ac-in-ac**, an action upon an action.

KNOW; **ADWEN** or **GWYBOD**; **GINOSKO** or **EIDO**; **SCIO** or **NOSCO**. All these come from the Celtic primitive **ydiu-un**, it is one; and from **g-w**, it is man; and **gwybod**, it is existing.

KNOWN; **NODOL**; **GNOTOS**; **NOTUS**. **Nodol** is from

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nôd-al, a high march; the rest come from the Celtic hy-nôd-ac, a high mark'd action,

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LABOR; POEN; PONOS; LABOR or PENA. Those are all explained under the word Punishment.

LACTEAL; LLAETHOG; GALAKTIKOS; LACTEUS. Those come from le-auc-ti, the family or house liquid; but see Milk.

LAD or YOUTH; GWAS; PAIS; SERVUS. Gwas is from ag-w-as, the lower acting man; pais is from pa-is, a lower thing; servus is from is-wr-iu, he is a man under or lower; youth is explained under Youth; lad is from lai-id, he is the less,

LADDER; YSTOL; STOLLOS; SELLA. Ladder is from al-adder, the high adder, or the riser; the rest are from y-it-al, the high stand; or rather from is-to-al, a covering above a lower, or a step above a step.

LAKE; LLYN; LLYN or LLAC; LENOS or LIMNE; LACUS. Lacus and lake are from the Celtic lac, a composition of le-auc, a water place; llyn is from lle-au-yn, a place for the water within; whence the rest.

LAMB; OEN; AMNOS; AGNUS. Oen seems to be from w-en, a white or blessed animal; wyn is white in the Celtic, and what is blessed, is therein called white, as du, black, or a privation of white, signifies bad or wicked; agnus is from ag-en-ois from the blessed sheep; amnos is from am-en-ois, the world's white or blessed animal; lamb is from al-am-bi, of the same signification.

LAME; CLOFF; KOLOS or KOLOBOS; CRAUDUS. Cloff is from cloi-ef, he is locked; whence the rest; but lame instead of lock is compounded of lo in lock, and am, upon; instead of cau, inclosed or shut. See Lock.

LAMENT or CRY OUT; GWAEDDI or GALARU; GOAO or KLAIO; LUGEO, DEPLORO or LAMENTOR. Lamentor and lament are from al for gal-maint, a great calling; gwæddi and goao, are from gwæe wood; lugeo and klaio, are from galw, to call; also galaru is from galw-ar, to call upon; deploro is from id-ap-alar, it is from weeping; see the next.

LAMENTATION; GALAR or ALAETH; IALEMOS; LAMENTATIO. These are defined in the last class of words; but see the word Call for a farther explication.

LAMP; LAMP; LAMPAS; LAMPAS. Lamp is from il-am-p, a thing about the light; whence the rest.

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LAMPREY; MORNIDR; MURAINA; MURÆNA. Lamprey is from al-am-pry, high for the prey; mornidr, is from mñor-nidr, the sea snake, or the sea hider or sneaker.

LANCE; LLAIN; LONGXE; LANCEA. Llain is from llau-in, in the hand, or from al-en, upon high; lance and the rest are from lau-en-ac, the hand acting high.

LAND; TYDDUN or TIR; ERA or XTHON; TERRA or TENEMENTUM. Tir is from ti-r, the possession; whence era and terra; tyddun is from ti-ddyn, one man's possession; whence xthon, tenementum and tenement; land is from le-untho, the inclosed place, or more fully le-in-id, it is a place within or upon.

LANE; LÔN or CWM; KOMION; VICULUS. Lôn and lane are from le-w-yn, man's residence; cwm, whence komnion, is from ci-w-am, shutting men together; viculus is from vi-cy-le-iu, it is a place to dwell together, the dwellings of the ancient Celtes during their migrations being in long streets running alongside of seas and rivers.

LANGUISHING; GALARUS; XALAROS; LANGUIDUS. Galarus is from ag-al-ar, an action high or powerful upon; whence xalaros; languidus and languishing are from al-eng-idiu, it is great and powerful.

LAP or KNEE; GLINIAU; KOLPOS; GREMIUM. See Knee; also observe that gremium is from cau-ar-mewn, the shutting in or inclosing; kolpos is from cau-ol-pe-si, it is an inclosed thing; lap is from al-p, to be upon a thing; gliniau is from glyn, a knee.

LAP or LICK; LLEIBIO; LAPTO; LAMBO. Lleibio is from llaiB, a licking, composed of al-au-bi, drinking up a liquid; whence the rest.

LARGE or BROAD; LLYDAN; PLATUS; LATUS. Large is from laur-ge, the surface of the earth; broad is from bro-id or ad, it is the surface of the country; llydan is from lléd, breadth, which is from le-id, it is place; whence the other words; or llydan may have been originally formed, of le-dan, the place underneath.

LAST; OLAB; LOITHOS; ULTIMUS. Last is from le-as-it, it is the lower place; olave is from ol-ef, it is after; which is from ol-ef, it is the shadow; whence the rest.

LASTING; PARHAUS; LIPARES; ASSIDUUS. Lasting is from last and eng, great; assiduus is from issa-idiu, it is the lowest; parhaus is from p-ar-hai, the part upon action; le-pares is from le, place, and parhaus.

LATITUDE; LLÊD; PLATOS; LATITUDO. Lled, the primi-

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primitive word, was formed of lle-id, it is the place, but see lle farther explained in the preface.

LATH, LATTICE OF BAR; CLÉDR; KLEITHRON; CLAUSTRUM. All those come from cloi-tír, i. e. to inclose the ground, with laths or rafters, which were our first buildings, when there were no other bars or fastenings, which has occasioned a different application of this word.

LAUD; CLÓD; KLEDON; LAUS. Clód which seems to be the root of all the rest, is a compound of ac-al-id, it is a high action; but the English and Latin have lost the signification of the letter c here, as in many other instances; the Latin word also wants the d, which the English has; so that the English did not borrow from the Latin, but from the Celtic, as appears here and in various other instances.

LAUGH; GWENU or GWAUDIO; GELAO or MEIDAO; RIDER. Gwenu is the same as guin, white or pleasant; composed of ag-o-en, the action of the sun; see gwaudio under joke; laugh is from al-o-ag, the action of the sun; gelao is from ag-al-o, the action of the high o or the sun, which smiles upon us; gwaudio is from ag-o-idiu, it is the action of the sun; or ag-io-idiu, it is the action of io or the sun; meidao is from ma-id-o, it is the great o or the sun; rideo is from ir-ido, it is the fire or warmth.

LAW; CYPRAITH or DEDDF; THEMIS; LEX. Lex is from al-ac, high action; law is from al-hai, high action, or rather from the Celtic lex, a slate or flat stone; which see; deddf is from id-a-fy, they are the things that are past; themis is from ti-ám-si, it is about property or possession; cyfraith is from cyf-raith, a covenant or acting together.

LAY EGGS; DODWY; OTOKEO; OVUMFARIO. Dodwy is from dodi-wy, to give eggs; ovum is from wy an egg, and pario is from p-or-iu, a thing from; otokeo is from oon, an egg, and tikto to bring forth.

LAYMAN; LYG; LAIKOS; LAICUS. Lyg is from lu-og, the great people, or multitude; whence laikos and laicus; layman is from llu-man, a man of the multitude; as clericus a clerk is from cau-or-laicus, to be shut out of or from the laymen.

LAZY; DIQG; OKNODS; PIGER or LAXUS. Diog is from al-ag, without action, or being inactive; whence oknodos; piger is from p-ag-or, a thing from action; laxus is from lai-ac-iu, it is less action; lazy is from leis-hai, less action.

LEAD MINE; PLWM; MOLURDAS; PLUMBUM. Plwm is

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is from p-al-wm, a thing up, from wm, or a dead or dark place; whence plumbum and molubdos; lead is from al-ad, up to.

LEADER or DUKE; TYWYSOG; AGOGOS; DUX. Tywysog is from tywys-og, a great leader; agogos is from ag-w-og-iu, he is a great leader; dux and duke are from duco; leader is from lead-wr, a leading man. See the next class.

LEAD; TWYSO or ARWEN; AGO or ARESO; DUCO or AUXILIOR. Ago is from ag-w, the acting man; areso is from ar-iffa, upon the lowest; twyso is from ti-w-is, a lord of the lower man; whence duco; auxiliior is from ux-lu-wr, a man over the multitude; lead is from lu-head, the head of the multitude.

LEAF; DALEN; PETALON; FOLIUM. Leaf is from al-ef, it is the upon or upper part; dalen is from id-al-en, it is the upon one; petalon is from peth-al-on, the thing upon; folium is from fe-al-iu, it is the upon thing.

LEAN; PWYSO; PIEZO; PRIMO. Pwyso is from pwys, weight; or from p-w-is, a thing upon a man; whence piezo; primo is from p-ar-mi, a thing upon me; lean is from al-un, upon one.

LEAP; LLAMMU; ALLOMAI; SALIO. Leap is from al-ap, up from; llammu is from al-am, up about, i. e. skipping about; whence allomai; salio is from si-al, it is up or high.

LEARN; DYSGU; DISKEO; DISCO. Learn comes from didasko lau-arno, a hand upon him; the Celtic disg, learning, is compounded of id-is-ag, it is the lowering action; whence the rest.

LEAVE; GADEL; LEIPO; RELINQUO. Gadel is from ag-id-il, the sun is from or return'd to rest; leipo is from il-i-pe, the sun to its end; linquo is from il-yn-cau, the sun sets or shuts; leave is from il-o-ve, the sun from or out of sight.

LEAVE OFF, LET PASS; GADEL HEIRIO; PARALLEFO; OMITTO. Omitto is from sending; the rest are defined under the last class; omitto is composed of the Celtic o, and the Latin mitto, to send.

LEECH or HORSE LEECH; GEL; BDELLA; HIRUDO. Leech is from llexu, to hide; gell is from celu, to hide; bdella is from bi-dall, a blind animal; hirudo is from hir-idiu, it is long.

LEFT HAND; LLAW, XWITH or ASW; SKAIOS or LAIOS; SINISTER or SCÆVUS. Llaw is from allu-w, a man's power, or al-w, height of man; whence laios; asw is man's least, whence skaios and scævus, sinister and xwyth; hand is from

from high end, or sinister may come from *si-in-ister*, it is in the lowest part; *scævus* from *is-ac-iu*, it is the lowest action.

LEG or **SHANK**; **GAR**, **COES** or **CLYN**; **SKELOS** or **CLEME**; **CRUS** or **CLUNIS**. All here seem to be a corruption of the Celtic, except the english word *leg*, which is from *al-ag*, acting upon; *gar* is formed of *ag-ar*, acting upon; *coes* is from *cau-w-is*, man's lower joint; *clyn* is from *cau-al-yn*, the joints, so that these words signify, the knee, shank and leg.

LEGION; **LENG**; **LEGEON**; **LEGIO**. Those words all come from the Celtic *lli-eng*, a great or extensive family of multitude.

LEND or **GIVE**; **RHOI**; **XRAO**; **MUTUO**, **DO**. *Lend* comes from *law*, hand, and end; *give* is from *ag-i-ve*, acting to him; *rhoi* from *or-hai*, an action from; *xrao* from *xeir*, a hand, i. e. to hand; *mutuo* from *mi-y-tu* or *ti*, me to thee, and *do*, to give.

LESS; **LLAI**; **ELASON** or **MEION**; **MINOR**. *Less* is from *le-is* or *es*, the lower place; *as* is *elason*; *meion* is from *main*, thin; *minor* is from *main-r*; the *lesser*; *llai* is from *le-ail*, the second place; whence *llai* and *elao*, to lessen.

LIBERAL, **FRANK** or **FREE**; **HAEL** or **HARDD**; **ELEUTHEROS**; **LIBERALIS**. *Hael* is a compound of *hy-acl*, upon being free or bold; *hard* of *hy-ar-dda*, bold or free upon goods; *eleutheros* seems to be composed of *hael* and *hardd*; *liberalis*, &c. of *liber*, free, and all.

LIBERTY; **HAELDER**; **ELEUTHERIA**; **LIBERTAS**. *Haelder* is from *hael-der* or *tir*, liberal possession or property; from whence the rest seem to be derived, except that *liberty* is to be free of land and water; but these terms in their most primitive meaning, express *hael* or *haul-dir*, sun-shiny possessions.

LIBIDINOUS or **LUSTFUL**; **ANLLAD**; **ASELGES**; **LIBIDINOSUS**. *Libidinosus* and *libidinous*, are from *libido*, lust, which is a compound of *al-bi-idiu*, it is high life, or a pleasant thing; *aselges* is from *y-si-al-ag-es*, it is the acting upon the lower or female; *anllad* is from *yn-al-hyd*, upon all a long; *lust* is from *al-is-it* or *id*, it is the high upon the lower, or the male upon the female.

LICK; **LLYFU**; **LEIXO**; **LINGO**. *Leixo* is from *al-auc*, the liquid up; whence *lingo* and *lick*; *llyfu* is from *al-y-fi*, up with the drink; see *Drink*.

LICKING; **LLAIB**; **LEIGMA**; **LINCTUS**. *Llaib* is from *al-y-bi*, the drink up; the rest are explained in the last preceding class.

LIT **MID**; **LLEXU**; **LEXO**; **LATEO**. *Llexu* is from *al-cau*,

can, to shut upon; whence lexo; lateo is from al-to, a covering upon; lie hid is from al-hi-di, without being up high.

LIE ALONG; GORWEDD; KUPTO; CUBO. Lie along is from al-long, to be upon the length; cubo is from ac-ub-o, from acting or being up; whence kupto; gorwedd is from ag-or-wedd, acting or going out of sight or presence.

LIFE; BYWYD; BIOS; VITA. Life comes from al-fi, for vi or bi, upon being; bywyd is from bi-w-id, it is a man or an animal life or being; bios, from bi-w-fi, of the same meaning.

LIFT UP, ASCEND OR ERECT; DYRXAFU; ANIXO OR EGEIRO; ATTOLLO OR ERIGO. Attollo is a compound of at-ol, to the sun or high; lift is from al-ef-it, it is high; ascend from as-ux-en-id, it is from low above the firmament; anixo is from yn-uxa, uppermost, or the highest; dyrxafu from dir, for tir-uxaf, the highest land; whence all the rest of those words, in their primary sense; but another explanation may be seen under the word Heave.

LIGHT; GOLEU OR GOLCINI; GLUNE OR GLENGS; LUMEN. Those words all come from the Celtic particles ag, ol, iu, it is the action of the sun or from the sun, and ag-ol-en, from the sun or firmament; the Celtic is frequently wrote golcini; whence gleini or light.

LIGHT; YSGAFN; KOUPHOS; LEVIS. Ysgafn is from yf-cafn, the hollow; whence koupfos; levis is from le-vi, the sun, place; light is derived from the preceding class of words.

LIGHTEN; GOLEUO; SELAGEO; LUCEO. Those verbs come from the substantives before mentioned.

LIGHT OR NOT WEIGHTY; YSCAFN; KOUPHON; LEVIS. The word light is a transfer of the former word, light; yscafn is from yf-cai-fewn, the shut or hollow within; whence koufon, and sky, in skyballon; levis seems to have been formed as under the word Light.

LIKE; CYFFELIB, FAL OR MAL; OMALOS OR IKELOS; SIMILIS. Mal or fal are from mi-al, or fi-ail, me to another, mi changing by inflection into fi; cyffelib signifies together alike, from ci-fal; similis from si-mi-ail, it is me to another; the rest are derived from the Celtic ail-ei, like another.

LILLY; ALEW; LEIRION; LILIUM. Alew is from al, here signifying the horizon, and liu, colour, white colour being described from the horizon; lilium and lilly, are from liu-il, light colour; leirion is from liu-ir, the sun, fire or light colour.

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LIMB; AELOD OF MAL; MELOS; MEMBRUM. Mal is from mi-al, my upon; aelod is from al-w-id, it is the upon of man or animal; melos is from mal; limb is from al-mi-be, the part upon me; membrum is composed of me-am-be-tr-ul, it is the part upon me.

LIMBER OR SOFT; YSTWYTH; NOTHES; LENTUS. Ystwyth is from ys-ti-wyth, the wind property; whence nothes; lentus is from li-ventus, the wind property; limber is from li-im-ber, the property in water; soft seems to come from ystwyth, as si-wyth-ti, it is a property of the wind.

LIME; CALX; XALIX; CALX. Calx is from ac-lwx, the active dust; whence xalix and calx; lime is from al-am, high about. See Chalk.

LIMIT OR TERMINATE; ORPHEN; ORISO; DEFINIO. Orphen is from or for yr-pen, the end; whence oriso and defnio; terminate is from tir-min, the edge of the land, and min is the nominative case of fin; limit is from le-min-it, it is the edge of the place.

LINE OF THREAD; LLIN OR LEYNIN; LINON; LINEA OR FILUM. Llin a line, llinin and linon are from al-en, high to the horizon, because a line is upwards; hence flax in the Celtic was called llin, and llian, cloth; thread is from the-ir-id, it is of the horizon or firmament.

LINNEN; LLYAN; LINEON; LINNEUS. Those come from the Celtic llin, a line, and llinin, thread; see the last class; also the word Flax.

LION; LLEW; LEON; LEO. Llew the primitive, is compounded of lli, for allu-w, a powerful animal; or from llu-ion, an Ionian race of animals.

LIONESS; LLEWESS; LEAINE; LEA. These come from the word llew-es, a lower lion, a female being always expressed by as, es, or is, according to the degree.

LIP; GWYFL; XELOS; LABIUM. Gwyfl is from cau-w-fi-al, an animal vessel or shut, in raising drink; xeles is from cau-ac-al-fi, it is the vessel raising up liquid; labium is from al-bi-iu, it is the drink raising; lip is from al-bi, the drink raiser up.

LIQUID; GLYB; XULOS; LIQUIDUS. Glyb is from auc-al-bi, it is the spring water or drink; xulos is from auc-al-fi, it is the spring water; liquidus and liquid are from al-auc-idiu, it is the spring water.

LISPING; BLOESG; BLAISOS; BLASUS. Bloesg is from bi-lais-ag, from the living voice; whence the rest; see Shout.

LISTEN; GWRANDU, AKROAS; AUSCULTO; GWYBODA

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fo is from ag-w-ar-nid-iu, he is not in the action a man is upon; that is, he is not speaking; akroso is from ac-w-ar-o, from the action a man is upon, or from speaking; listen is from al-fi-di-yn, not upon the al-fi, or high found; aufculto is from w-fi-ac-al-it, the man is from speaking.

LITTLE; BAX; BAIOS; PARVUS. Bax is from bach, in bachgen, a boy, which see; baios is from ap-w-fi, it is from or the son of man; parvus is from ap-r-vi-fi, it is from life; little is from il-tili, the race or seed of a family.

LIVE; BŪW; BROO'; VIVO. BŪw and bioo come from bi-w, life, being or animal; vivo from vi, life, and vo instead of w or oo'; live is from il-vi, living race.

LIVER; AU; ATOS; JECUR. Liver comes from li or il-ver, living or spring water; au is spring water; atos is from ador, water; jecur is from jau-eur, the curing water, or from i-auc-ir, the hot water, its office being to correct the blood.

LO THERE; DYNA; IDOU; ENI. Lo is from al-w, man high or far; dyna is from dyn-a, man from; idou is from id-w, see man; en is from the Celtic yna, there; which is a compound of yn-a, one from or in yonder place.

LOAD; BAIK; AXTHOS; ONUS. Load is from al-w-id, it is upon a man or other animal; baik is from be-ax, a thing upon; whence axthos; onus is from yn-er or en-w, upon an animal.

LOAF; TORTH; ARTOS; TORTA. Loaf is from al-ef, it is large; torth is from twr-ith, it is a heap; whence the rest; or as tor is the Celtic word for belly, torth may signify the belly heap.

LOCK or SHUT; CLOI; KLEIO; CLAUDE. Clo a lock seems to be the root here, tho' in itself a derivative of cŭl, which likewise is a compound of cau-il, shutting out the sun, or the recess of the sun.

LOCK; CLO; KLEITHRON; CLAUSTRUM. See the preceding class of words.

LOCK OF HAIR; CUDYN; KĒKINNOS or KOME; CIN-CINNUS or COMA. Cudyn signifies a man's lock; the rest come from cau-ci, shut together, and crinis, hair.

LOD or TRUNK; TRUNC or CORF; KORMOS; TRUNCUS. Log is from ak-cau, the shut upon or the chest; corf is from cau-ar-fi, the chest of life, or my chest, whence kormos; trunk, &c. are from trwy-in-cau, thoroughly shut in.

LONG; MAITH; MEKES; LONGUS. Long and longus come from le-eng, an extensive place; maith and mekes are from ma for mawt-aeth, that is, far or a great going.

LONGWHAILE;

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LONGWHILE; PELLA; PALAI; JAMDIU. See Long and While, as to longwhile; jamdiu comes from the Celtic i-am-diu, it is the about or now going; pella and pelai are compounded of pe-al, the highest part.

LOOK; EDRYX; DERKO or ATHEREO; ASPICIO. Look is from il-o-ac, action of light; edrux is from id-ir-ux, it is the light; whence derko; aspicio is from ys-p-fi-iu, it is the seeing; athereo is from at-ir-iu, it is to the sun, or to see.

LOSE or TO BE LOST; COLLI; OLLUO or OLLUMI; PERDO. Colli comes from ac-o-liu, acting from the light or light; whence all the rest; except perdo, which seems to be a compound of ap-ir-id, it is from or out of light or sight.

LOOSEN; GOLLWNG; XALAO; LAXO. Gollwng and loosen come from loose and colli, with the addition of eng; extensive; laxo comes from xalao, which comes from colli to be lost.

LORD; ARGLWYDD; KURIOS; HERUS or DOMINUS. Kurios is commonly derived from kuroo', to govern, as dominus is from domino; arglwydd is from arx-lliwio-id, he is a chief governor; lord is from liwio and ar in arglwydd, formed by metathesis; herus is from hi-ur, an high man, so that this word in all the different dialects signifies a governor or chief governor; but lord may come immediately from al-wr-id, he is the man upon or over; there are two other remarkable terms by which the Celtes expressed a lord, viz. iôn, composed of Io-un, the Iq or Japhet one, or the Ionian, and id; composed of io-ur, the man Io or Japhet, or the Ionian.

LOT or CONDITION; CYFLWR; KLEROS; SORS. Cyflwr is from cy-fle-wr, an opportunity or meet place for man; whence kleros; lot is from le-w-it, it is man's place; sors is from fi-wr-fe, it is man's feat; condition is explained under the word Condition, which see.

LOVE; CARU; ERAO; AMO. Love is from al-w-ve, it is upon man or animal; caru is from ac-ar-u, or w, an action upon an animal; amo is from am-w, an action about or encircling an animal, as man, woman, &c.

LOWER or SUPPRESS; GWARHAU; ANEIRGO; REPRI-MO. Lower is from low, which is composed of al-o, from high; suppress is from supra-is, above the lower; reprimo is from re-bri, down or back from the high country; aneirgo and gwarhau, are from ag-w-ar, an action upon man or animal.

LUBBER; LLABI; LOBAS; LONGURIO. Longurio is from longus-wr, long man; llabi and lobas are from al-bi, tall being or animal; lubber is from al-bi-ur, of the same signification, LUCKT;

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LUCKY; TYCIANUS; EUTUXES; FAUSTUS. Lucky is from al-ac-hi, high upon action; faustus is from the Latin word faveo to favour; tycianus and eutuxes are explained under the word Prosperous.

LUMP OR MASS; HERGOD; ONGKOS; MOLES. Moles is from ma-al-fi, it is great and high; hergod is from hi-ar-gauad, an high inclosure or shut; ongnos is from yn-cau-fi, it is an inclosure; mass is from ma-fi, it is great; lump is from l-am-p, a thing high about.

LUSTFUL OR UNCHASTE; ANLLAD; ASELGES; LIBIDINOSUS. These are explained under the word Libidinous, except unchaste, which is from un-cau-is-it or id, it is upon or covering the lower or female.

LYRE; TELYN OR CRWTH; KITHARIS OR LYRA; LYRA OR CITHARA. These are explained under Harp.

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MAD; YNFYD; ANOETOS; DEMENS. Mad is from the Celtic myd, mute or dumb, which see; anoetos is from the privative a and noetos; demens is from the privative di and mens; ynsyd is from yn-myd, he is dumb, or from yn-fi-id, he is without seeing.

MAGICK; DYWINIAETH; MAGIKA; MAGICA. As to dywiniaeth, see Augur; the rest have no other signification than magnus, megos or great, and ac, action, which see.

MAGNITUDE; MAINT; MEGATHOS; MAGNITUDO. Maint is from ma-in-ti, great in property, possession or lands; as to the rest see Great, to which ti, possession, is added, to form these terms.

MAID; GENETH; GYNE; VIRGO OR MULIER. Maid is the same as ma-id, she is a mother; geneth and gyne are from ag-in-ith, she is an offspring; virgo is from vir-ag, from a man or man's offspring; mulier is from ma-il-ur, the mother of man's race.

MAKE; GWNEID; AGO; AGO OR FACIO. Make is from mi-ac, my action; gwneid, is from ag-w-in-id, it is man in acting; ago from ag-w, a man's action; facio from fi-ac-iu, it is my action, mi infecting into fi.

MALLET OR HAMMER; GORDD OR MORTHWL; AIRA OR MALLEUS. Mallet is from ma-al-it, it is the great and high; hammer is from hi-ma-ar, high and great upon; gordd is from ag-ar-idd, it is acting upon; morthwl is from maur-id-al, it is the great upon; aira is high upon; malleus is great and

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and high ; of the same composition is the Celtic word *dul*, a stroke or blow ; which is a composed of *id-al*, it is upon.

MALE ; GWRW ; ARREN ; MAS. *Gwrw* is from *gwr*, man, which will be explained under *Man* ; or it may be from *ag-r-w*, acting upon animal ; *arren* seems to signify nothing more than *ar-un*, upon one ; whence also the Celtic *aren* for the reins, and *miharen*, compounded of *mi-ar-en*, my upon one, signifying ram ; *mas* comes from *ma-si*, it is the greatest ; male is from *ma-al*, the great upon, or the great rider.

MAN ; GWR ; ANER ; VIR. *Man* is compounded of *mi-un*, me one, as the Celtic *dyn*, man, is from *id-un*, he is one ; *gwr* is compounded of *ci-wr*, chief man ; or rather *w-r*, the animal or being by way of pre-eminence ; *aner* is from *en-wr*, one man ; *vir* is from *ur* or *wr* a man ; or man may come from *me-on*, or *môn*, as will be explained under *Germany*.

MANGER ; PRESEB ; PHATNE ; PRÆSEPE. *Phatne* is from *pao* or *phao-in*, the feeding or fattening place ; *preseb* is from *p-ir-si-bi*, it is the thing for food ; whence *præsepe* ; manger is said to come from the French manger, to eat ; but it seems more likely that the French comes from the English, and that manger is from the Celtic *man-gwair*, the place of hay, or from *mân-ag-ar*, acting upon or making small ; for it enters generally into the composition of the Celtic, but not the French language.

MANHOOD ; HYWRÉDD ; EUANORIA ; VIRILITAS. *Hywredd* is a compound of *hi-wr-id*, he is a bold or valiant man ; whence *euanoria* ; *virilitas* is from *vir-li*, signifying a powerful man ; *manhood* is from *man* and *hood*, signifying a manly state.

MANIFEST ; HYSPIŒ OR DILYS ; ASPHALES OR DÉLOS ; MANIFESTUS OR CERTUS. *Dilys* is from *di*, a privative, and *lys* a rejection ; whence *asphales* and *délos* ; *certus* is from *si-r-tu*, it as a thing or property ; *hyspis* is from *hy-ys-p-is*, to raise up, or to shew the part that is lower ; *manifestus* and *manifest* are from *mae-in-si*, it is seen.

MANNER OR METHOD ; MODD ; ETHOS ; MOS OR METHODŒS. *Manner* comes from *mannor* ; *modd* is from *am-œdd*, the age or life about ; *mos* is from *mœs*, or *am-œs*, the age or life about ; *ethos* is from *hyd-œs*, thro' or during the age or life ; *methodus* and *method* are from *am-hyd-œs*, for the length of an age or life ; see *Age*, *Custom*, *Life*, *Mannor*, &c.

MANNOR OR HAMLET ; MAENOL OR FAENOL ; EPAULION ; MANERIUM. It is probable that *maenol* is from *mae-no-lu*, there is there a family ; *manerium* from *mae-y-no*,

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ut, there is there a man; hamlet is from hame-lu-it, it is the home of a family; whence the leet; epaulion is from y-pe-li-yn, the place the family is in; whence palace.

MANY; LLAWER; POLUS or LAUROS; MULTUS. Many is from the Celtic man-y, the small; llawer is from oll-or, from all, whence lauros; polus is from ap-ol-iu, it is from all; multus is from m-alt-iu, it is greatly high. See how the Celtic keeps up to the first rules of composition, by a division or diminution of the general term which was first formed.

MARK; NÔD; DESMOS; NODUS. Nôd is from en-o-id, it is the firmament o, or the sun; desmos is from id-is-mau-o, it is the lower great o, or the sun; nodus is from nôd; mark is from ma-ir-ac, from the great fire or the sun; there are many words formed from the different qualities and effects of the sun, as well as the elements, &c.

MARKET; MARKNAD or PRYNIAD; EMPOREUMA; FORUM or MERCATUS. Marknad is from mi-ar-ac-neid, me upon making an act; whence mercatus and market; pryniad is from p-ar-neid, the thing upon being made; whence the rest.

MARROW; MÊR; MUELOS; MEDULLA. Mêr is from mi-er, my water or juice; marrow is from mêr-au, my spring water or liquid; muelos is from mi-al-au-si, it is my high or spring water; medulla is from mi-id-al-au, it is my rising or spring water or liquid.

MARRY; GWREICA or CYDIO; GAMEO; NUBO, or UXOREM DUCERE. Gwreica is from gwraig-ac, acting for a wife; cydio is from cyd-iu, being together; gameos from ag-am-w, acting for a woman; marry is from mi-ar-hi, me upon her.

MARSH or PALE OF A CITY, &c. GORS; AGROS; PALAS or AGER. Marsh is the same as the Belgic maerfch and composed of m-âr-auc-si, it is the great water or sea ground; gors is from auc-âr-si, it is water or sea-ground; whence agros and ager; palus and pale are from p-al-iu, it is a part or a thing high, from the custom of paleing out the marsh out of the pale of the cities, or cwms; or gors, &c. may come from cau-âr-si, it is the inclosed ground.

MARTYR; MERTHYR; MARTYR; MARTYR. Those come from the Celtic marw-ir-tir, to dye for the land; because they witnessed the truth for the good of their country, whereby future ages might be convinced of the truth.

MASSY; TRWM; STEREOS; SOLIDUS. Massy is from ma-si, it is great; trwm is from tir-wm, mute, dumb, or dead earth; stereos is from sto-âr-iu, it is standing or still earth; solidus; which should be wrote calidus, is from co-ol-idiu; it is altogether.

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MASTER ; MEISTR or DYSCAWDR ; DIDASKALOS ;
MAGISTER. Meistr is from mae-is-tor, he is a lower tyrant or lord ; from thence comes maffer ; magister is from the Celtic megis-tor, like a lord or tyrant ; discawdr is from id-is-ac-wr, it is the lowering action man ; whence didaskalos.

MATTER, THING or FACT ; PETH ; POIETES ; RES or OPUS. Peth is from p-ith, it is p, signifying a part or thing ; hence poietes ; opus is from y-p-iu, it is the p ; res is a p, with an s at the tail of it, to signify a sounding p ; thing is from ti-en, signifying the firmament or sky, things, properties and possessions being contained therein ; matter is from ma-tir, the great earth.

MATTOCK or PICKAX ; CAIB ; KABELIS ; SECURIS. Caib is from ac-ai-b, a thing acting high or up ; kabelis is from ac-be-al-fi, it is a thing acting up ; securis is from si-ac-ar-is, it is acting upon the low part or ground ; pickax is from pick and ax ; mattock is from am-it-ac, it acts about, or at the surface of the ground ; and caib may be from ac-a-ib, acting the ground up.

MAUL ; MAEDDU ; MATTO ; VERBERO. Verbero is from ver-ber, to spring the shank ; maeddu is explained under the word Beat, which see ; maul is from malleus, a mallet, which see ; matto is from maeddu.

ME ; MI ; EMON ; ME. Mi is from am-i, about i, or the place of ones being or existence, whence me ; emon is also from i-man, the place of i.

MEAD ; MEDD ; MEDOS ; MEDO. Those are composed of mi-au-id, it is my liquor, which definition seems to be manifested by another Celtic word for mead, viz. meddyglun, which is composed of mi-id-auc-al-en, my divine liquor.

MEAL ; BLAWD ; ALPHITON ; FARINA. Meal is from the Celtic malu to grind ; blawd is from b-al-w-id, it is man's high or chief food ; alphiton is from al-phi-it-un, it is ones high food ; farina should be wrote falina, it being composed of fi-al-un, ones high food, and the r being used for the l, in alphiton, upon a supposition that al in alphiton signified upon, as it does in many other instances, as well as ar.

MEASURE ; MESUR ; METRON ; MENSURA. Those words, excepting the Greek, are from mi and sure ; metron is from mi and trwm, heavy ; indeed the Latin has me, in, and sure, all signifying, let me be sure of weight.

MEAT ; BWYD ; BOTOS ; ALIMENTUM. Bwyd and botos, are from bi-w-id, it is man's or animal's life ; meat is from

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from *mi*, *my*, and *eat*; *alimentum* is from *ali* for *alli-maint*, to support the bulk or substance.

MEDICABLE; **IAXUS**; **IASIMOS**; **MEDICABILIS**. *Jaxaus* and *iasimos*, are from *iax*, healthy, which see; *medicabilis* is from *medd* or *medo* *mead*, whence *medicable*; for nothing was deemed a greater medicine than honey, by the Greeks and Celtes.

MEDITATE; **MYFYRIO**; **MERIMNAO** or **MERUO**; **MEDITOR**. *Mifyrio* is from *mi-fyr-iu*, I am short lived; *meruo* is from *mi-âr-iu*, I am earth; *merimnao* is from *marw-am-nae*, I shall dye; *meditor* is from *me-id-tor*, for *ter*, I am earth; whence *meditate*.

MEEK; **GWAR**; **PRAOS**; **MITIS**. *Gwar* is from *ag-w-âr*, the action of a man of the earth; *praos* is from *ap-âr-w-fi*, he is a man from the earth, that is, slow; *mitis* is from *am-it-îs*, it is lower than the earth; *meeek* is from *am-ac*, an earthly or slow action.

MEET; **CYFARFOD**; **KUREO**; **CONVENIO**. *Cyfarfod* is from *cyf-âr-fod*, to be together upon the same ground; whence *kureo*; *convenio* is from *con-venio*, to come together; *meet* seems to be from *me-hit*.

MELANCHOLY; **MELANXOLI**; **MELANXOLIA**; **MELANCHOLIA**. These are from the Celtic, *melan*, yellow, and *cholera*, which is compounded of *auc-al-ir*, water upon the fire, or boiling water.

MENACE; **BYGWL**; **APEILE**; **MINÆ**. *Minæ* is from the Celtic adverb of swearing, *myn*, by, as *myn jou*, by Jupiter; whence *menace*, with the addition of *fi*, it is; *bygwl* is from *pyg-al*, the goad or prick upon or at; whence *apeille*.

MEND, **AMEND** or **CORRECT**; **CYWIRO**; **KATORTHOO**; **EMENDO**. *Emendo*, *amend* and *mend*, in their most primitive sense, are from *min-da*, a good edge; probably they may also signify *am-min-id*, it is the edge end; *katorthoo* is from *kata* and *orthos* right, which is from *ur-ti-w-fi*, it is the man's property; *cywiro* is from *cywir*, to set right, from *cywir*, true together.

MERCHANDIZE; **MARKNADAETH**; **EMPORIA**; **MERCATURA**. See the word *Market*.

MERRY or **JOYFUL**; **LLAWEN**; **ELAROS**; **LÆTUS**. *Llawen* is from *al-w-en*, a man high in the sky; *claros* is from *al-wr-fi*, it is a man up or high; *lætus* is from *al-idiu*, it is high; *merry* is from *me-ir-y*, the being high.

METAL; **METTEL**; **METTALLON**; **METALLUM**. All those come from the Celtic word *meddal*, soft.

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METRE; RHIF; ARITHMOS; NUMERUS. See the word Number as to these.

MEW; MEWIAN; MIAULISO; MIALLIZO. Mew is from the noise of a cat, or from *mi-w*, my animal, but the first, most probable; mewian is from *mew-un*, the mewing one; the other words are from *mew-alw-fi*, it is the mew calling found.

MILE; MILLTIR; MILION; MILLIARE. These are compounds of *mil-tir* or *âr*, and signify a thousand paces of land; but how the thousand paces come to be called mil, is to be seen under the term Thousand.

MILK; LLAETH; GALA; LAC. The Celtic *laeth* is from *li-au-ith*, it is the family water or liquid; *lac* is from *li-auc*, milk, from *mi-li-auc*; and *gala* is nothing more than *lac*, transposed, and they all signify the same, viz. the family liquor, or my family liquor.

MILKY; LLAETHOG; THELASO; LACTEO. See the preceding word.

MILL; MELIN; MYLE; MOLA. See these explained under the word Grind.

MIND; BRYD; PHREN; MENS or PRUDENTIA. Mind is from *mi-en-ed*, it is my within or existence; *bryd* is from *bi-ir-id*, it is the living fire, or fire of life; *prudencia* is from *bryd-in-fi*, it is the mind within. See Soul.

MINE; MWN; NOMISMA; MONETA. All these come from the Celtic word *mwyn*, kind, unless *mwn* is from *môn*, or *ma-ion*, the great Ionians, who probably were the first workers of mine.

MINE; MAU; EMOS; MEUS. Mine comes from *mi-in*, in me; *mau* is from *i-mi*, to me; *emos* is from *i-mi*, to me; *meus* is from *mi-iu*, it is to me.

MINT; MINT; MINTHA; MENTHA. These seem to signify a growth at the house side, from *min-tu*.

MIRTH or GLADNESS; LLAWENYDD or HOEN; GANOS, LETITIA. See the word Merry; *hoen* is from *hi-w-en*, a man high to the sky; *ganos* is from *ag-en-w-fi*, he is a man acting to the sky; *glad* is from *ag-al-id*, it is acting high.

MISERY; YTLOTTA or TEULYBOREUA; ATHILOTES or TALAIPORIA; MISERIA. *Ytlotta* is from *y-tlotta*, the poorest; whence *athilotes*; *teuliboreia* is from *teylu-boreia*, the earliest family; whence *talaiporia*; *miseria* and *miser* are from *miser* or *m-is-wr*, a lower great man.

MIST; NIWL; NEPHELE; NEBULA. Mist is from *moist*, which see; *niwl* and the rest are compounded of *nj-*

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☉, no sun; **nebula** is from **ni-phi-al**, no seeing high; whence **nebula**.

MITRE; **MEITR**; **MITRA**; **MITRA**. These come from the Celtic **mi-tor** or **tiara**, a diadem, both being badges of sovereignty worn by the Phrygian princes or tyrants; see **Tyrant** and **Master**.

MIX; **MYSGU**; **MISGO**; **MISCEO**. These come from the Celtic **maes-cy**, to hold lands together or promiscuously.

MIXTURE; **MYSG**; **METAXU**; **MIXTURA**. These are from **mysg**, and **tir**, land; whence the Celtic **ymysg** and the English **amongst**.

MOCK; **MOCCIO**; **MOXAS**; **IRRIDEO**. All these, except **mokao** **irrideo**, come from the Celtic **mox**, a cheek; **irrideo** is from **i-rudd-id**, it is the cheek or chin.

MOIETY; **HANNER**; **HEMISU**; **MEDIETAS**. **Hanner** is from **hai-un-ar**, an action upon one; **hemisu** is probably from **hai-am-ifau**, an action about lessening; **medietas** from **medius**, half, which is from the Greek, the **s** being changed into **d**; or from **am-di-ju**, it is about dividing.

MOISTEN; **MWYDO**; **MYDAO**; **MADEO**. Those come from **am-au-id**, it is about the water.

MOISTURE; **DAGRAU** or **NODD**; **UGRASIA** or **NOTIS**; **HUMIDITAS**. **Dagrau** is from **id-ag-yr-au**, it is from the water; whence **ugrasia**; **nodd** is from **yu-au-id**, it is the water upon it; whence **notis**; **moisture** is from **am-au-is-tir**, about the water in the lower grounds; **humiditas** is from **am-au-idiu**, it is about the water.

MONASTERY; **MONAXLOG**; **MONASTERION**; **MONASTERIUM**. **Monastery** is from **monos-twr-idiu**, it is a lonely living heap or multitude; whence also the Greek and Latin; but the Celtic comes from **mon** or **man-cau-luog**, a place covered, or a dwelling for a multitude.

MONEY; **MWNAI** or **ARIAN**; **NOMISMA** or **ARGUROS**; **MONETA**, **NUMMUS** or **ARGENTUM**. **Argyros** and **argentum** are from the Celtic **ir-iawn**, the satisfaction; **money**, **mwynai**, **nomisma**, **moneta** and **nummus**, are from the Celtic **mwn**, a mine or metal.

MONODY; **MARWNAD**; **MONODIA**; **NÆNIA**. **Marwnad**, a dying song or noise; whence **monodia** and **monody**; **nænia** is from **nad**, a lamentation.

MONTH; **MIS**; **MEIS**; **MENSIS**. **Month** is from **moon-the**; **mis** is from **m-fi**, it is moon; whence **meis**; **mensis** is from **m-en-fi**, it is the moon in the firmament, but in a more primary view; **mis** is from **m-is-fi**, the lower great

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light; and moon is from m-o-en, the great firmament light or globe.

MOON; LLEUAD; SELENE; LUNA. Lluad is from aul-ad, the sun to it, or liu-ad, the light to it, thereby expressing it to be the sun's reflection; luna is from liu, in lleu-ad, and en, signifying the firmament light; selene has the addition of si, it is; moon is from m-o-en, the great globe in the firmament, but the Celtic seems to be the best expression.

MOOR, MARSH or FEN; MORFA; ELOS or PASSALOS; PALUSTRUM. Moor, marsh and morfa, are from môr, the sea, and in the Celtic fa, signifies a part or place; fen is from the Celtic fan, a place; passalos is from pa-als, the sea part; elos is from als, the sea; palustrum is from pa-als-trwm, the heavy sea part.

*megas
megale

MORE; LLAWER or MWY; PLEION or METAS; PLUS or MAGIS. Llawer is the comparative degree of lliaws, much; mwy is the comparative degree of mawr; more comes from mawr; pleion and plus, from lliaws; metas and magis, from mwyax, the superlative of mawr. See the several primitives.

MOREOVER; YMHELLAX; PORRO; PORRO. Moreover is a compound of more and-over; porro, from ap-ar, from upon or over; ymhellax is a compound of ym and pallax, signifying farther.

MORNING; BORE; PROI; MANE. Bore and proi come from the Celtic pe-oere, the coldest part; morning and morrow, come from manoerę, a compound of man, a place, and oere, coldest; from man, the Latin word, is probably a corrupt derivative.

MORROW; YFORI; AURION; CRAS. The English, Celtic and Greek here signify the morning; cras is formed out of cwr or oras, beginning, or from cwr-isa, the lowest part.

MORSEL; TAMAD; TOMOS; MORSELLUM. Tamad is from to-am-id, it is the covered about; tomos is from to-am-fi, of the same meaning; morsellum and morsel are from am-r-ifal, covering, or about the cover.

MORTALITY or DEATH; MARWOLAETH; MOIRA; MORTALITAS. All those come from marw, to dye. See the word Death.

MOSS; MWSOGL; MOSKOS; MUSCUS. Mwsogl is from am-au-fi-ag-al, it is a high growth about the water; the other words are from am-au-fi-ac, it grows about the water.

MOTHER; MAM; MAMMA; MATER. Mater is from ma-ter,

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ma-ter, my earth; **mam** is from **mi-am**, that is, my about, or my matrix or earth. See **Father**.

MOTHER-IN-LAW; **XWEGR**; **EKURA**; **SOCRUS**. Those come from **ux-y-gwr**, above the husband.

MOVE or **GO**; **SYFLYD**, **CYXWYN** or **MYNED**; **KINEO** or **SALEUO**; **MOVEO**. **Myned** is from **mi-yn-hyd**, **me** upon the length; **cyxwyn** is from **cy-ag-w-in**, the first action in man; **syflid** is from **sefyl-o-id**, it is the stand of **o**, which is to move; **saleuo** is from **sa-al-o-iu**, it is the stand upon **o**; **go** is from **ag-o**, the action of **o**; **move** is from **m-o-ve**, it is the great **o**, or the sun which moves; whence the rest.

MOULD; **MAMOG**; **METRA**; **MATRIX**. As to all except **mould**, see **Mother**; **mould** is from **mouldy**, because mouldiness covers a thing like a mould.

MOULDY; **LLWYD**; **POLIOS**; **CANUS**. **Llwyd** is from **liu-au-id**, it is the colour of water; **polios** is from **p-au-liu**, a water colour thing; **mouldy** is from **m-au-liu-id**, it is the colour of the great water or the sea; **canus** seems to come from the Celtic **cannu**, which see.

MOUNTAIN; **MYNYDD**; **OROS**; **MONS**. **Mynydd** is from **m-en-ydd**, it the great and high; **mons** is from **m-en-fi**, it is the great and high; **mountain** is from **maint-en**, of the same meaning; **oros** seems to be from the Celtic **yr-rôs**, the morafs or moor; or from **ar-as**, above the lower country.

MOURN; **WYLO**; **OLOLUSO**; **MEREO**. **Wylo** is from **w-il-o**, man from the light, that is, not ferene; whence **ololuso**; **mæreo** is from **mi-âr-w**, **me** an earthly being; **mourn** is from **mi-âr-un**, **me** an earthly one.

MOURNFUL; **GALARUS**; **GOEROS**; **LUGUBRIS**. **Galar**, a lamentation, is from **galu-ar**, calling upon; whence and from those in the preceding class are the other words.

MOUSE; **LLYGODEN**; **MUS**; **MUS**. **Llygoden** is from **lly-goeden**, the tree family; the Latin **mus**, in the genitive case **muris**, is from the Celtic word **mûr**, a wall; whence **mouse**. Here the antiquity of the Celtic appears prior to the other dialects, the term **llygoden** being formed before the building of walls, when mankind as well as mice dwelt in woods.

MOUTH; **GENAU** or **SAFN**; **STOMA**; **OS**. **Mouth** is from **mi-wyth**, my breath place; **os** is from **w-fi**, man's found; **safn** is from **fi-w-fan**, man's place of found; **stoma** is from **fi-w-man**, man's founding place.

MOWER; **MEDWR**; **AMETER**; **MESSOR**. **Medwr** is from **am-yd-wr**, a man about the corn; whence the rest, and **amyd**, bread corn.

MUCH;

M U

MUCH; **LLAWYB**, **POLUS** or **LAUKOS**; **MULTUS**. **Lliawb** is from llu, a multitude; lauros is from llawer, which is from llu-r, the multitude, or from ell-yr, the whole; much is from m-ux, above great; multus is from m-altus, more high; polus is from p-al-fi, it is a high thing.

MUCK, **DUNG**, **DIRT**, **FILTH** or **SWEEPINGS**; **SCYBION**, **TAIL**, **CAXU** or **BAW**; **SKYBALON**, **KAKKE** or **AMMODOS**; **QUISQUILLIE** or **FIMUS**. Most of those are explained under the different words mentioned in this class; muck is from ma-ux, great height; filth is from f-al-it, it is a high thing or a heap; tail is from to-al, an high covering or lay; quisquillie is from cau-is-cau-al-ju, it is a covering upon a lower covering, or stratum super strata.

MUD or **SLIME**; **CLAI** or **LLAID**; **ILUS**; **LIMUS**. **Mud** is from ai-id, it is about; slime is from fi-al-am, it is the about upon; clai is from cau-al-y, the slautting or sticking upon; llaid is from al-id, it is upon; ilus is from al-ju, it is upon; limus is from al-am-ju, it is the about upon, or the earth or soil sticking upon.

MUG or **POT**; **MWG** or **CROKAN**; **XUTRA**; **OLLA**. **CROKAN** is from ac-ir-cau-yn, the action of fire or heat shut in; whence xutra; mwg and mug are from mwg, smoke; pot is from p-hot, a thing hot; olla is from louo or lavo, to wash; which are defined under the word Wash.

MULE; **MÛL**; **MELON**; **MULUS**. **Mûl** is from mi-w-al, my high animal; the als being the lesser; hence the other words.

MULTITUDE; **LLIOS**, **LLY** or **CYWDI**; **LAOS**, **KYDOIMOS** or **PLETHES**; **MULTITUDO** or **POPULUS**. **Llu** and **lios** signify a family or multitude; whence laos and plethis; populus is from pob-lu, every family; multitudo is from m-lu-tu-idiu, it is the large or great family or teulu; cywdi is from cy-w-idiu, it is a community, or men together; whence kydoimos.

MURDER; **MWRDR**; **ANDROPHONIA**; **HOMICIDIUM**. **Homicidium** is from homo and caedo, signifying manslaughter; androphonia is from aner and pheno, of the same signification; mwrdr is from mwr-taro-wr, the secret striking of a man, or striking a man dead.

MURMURING; **GRWGNAX**; **GONGGUSMOS** or **MURMYR**; **MURMUR**. **Murmur** is from mur-mur, a secret or dead humming, or dumb sound; or mu-r, that is, the mute r, which signifies found; whence the Greek murmyro, to murmur; grwgnax is from eryg-nad-ox, a complaint in a hoarse or gagging sound; whence gonggusmos.

Musick;

molos
curvus

N: A

MUSICK ; MUSIC ; Mousike ; MUSICA. These come from the Celtic mau-si-ac, an action of great sound ; but musa is from mu-si, a humming sound, musing or studying.

MUTUAL ; CYDEL ; KATALLELOS ; MUTUUS. Cydel is from cyd-ol, all together ; whence katallelos ; muturus is from my-a-tu, me and thee ; whence mutual.

MUZZLE ; PENOR ; PHIMOS ; FISCELLA. Muzzle is from mu-si-al, a dumb upon the sound ; fiscella is of the same origin ; penor is from pen-ar, upon the head ; whence phimos.

MYSELF ; MYFI ; EMAUTON ; MEMR. Myfi is from my-si, my life ; myself is from my-si-al-si, it is my life ; emauton is from am-y-dyn, about the man, all signifying my own existence, tho' varying somewhat in the expression.

MYRIAD ; MYRIAD ; MYRIAS ; MYRIAS or DYCIES MILLE. As to decies mille see the several words ; the other words are compounds of mawr-ad, great addition ; whence the rest corruptly.

MYSTERY or SECRET ; DIRGELWX ; MUSTERION ; MYSTERIUM. Mystery is a compound of mau-sir, for dir, a great secret ; dirgelwx is from dir-gal-ux, a high powerful secret ; and dir a secret, is from the privative di-r, the privative or unseen.

N

NAIL ; EWIN ; ONUX ; UNGUIS. Nail is defined under the following class of words ; the rest signify nothing more than the uppermost, as nails, scales, &c. are.

NAIL ; HOEL ; HELOS ; CLAVUS. Nail is from ni-il, no light ; as does ho-el, from o-il, from light, and also helos ; clavus is from ac-il-ev, it is from the light.

NAKED ; NOETH ; NEDOS ; NUDUS. Those words come from the Celtic ni-di-id, it is not hidden ; but naked may come from ni-cau-id, it is no covering.

NAME ; ENW ; ONOMA ; NOMEN. Enw is compounded of e for y-yn-w, the upon being ; onoma has the addition of ma, signifying great ; whence nomen ; also name, by leaving out the last n, in nomen ; the signification of those words seem to be some great thing upon beings, from whence may be inferred, that language is not of a human composition.

NAME ; ENWI ; ONOMASO ; NOMINO. Those are from the words in the last preceding class.

NARRATE or RELATE ; AGORID or DANGOS ; AGOREVO

N E

or DIEGEOMAI; NARRO. Agorid is from ag-or-id, it is an action from; whence agoreuo; dangos is from id-eng-w-si, it is the enlarging a man's sight; whence diegeomai; narro is from in-ar, being upon, whence narrate; relate is from r'-aj-it, the upon it.

NARROW or STREIGHT; ING or ANENG; ANGONIA; ANGUSTIA. Aneng is from the privative or negative an, and eng, large or extensive; whence the Greek and Latin; ing is a contraction of aneng; narrow is from an-arrow; which goes straight forward, or in a line, as does a narrow place or passage; streight is from sit right, it is right or right forward.

NATION; CENEDL; GENOS; GENS. These come from the verb geni, to generate, in the most primary sense; but in a secondary view they may be said to come from ge-ens, earthly beings, tho' ge itself is nothing more than a contraction of gea, instead of ear, earth, it being formed of ge-a, the growing or generative earth, in order to distinguish it from the dead lumpish element, which ear or ar, expreis; nation is from nasco, to be born.

NATIVITY; GENEDEGAETH; GENETE; NATIVITAS. These are all explained under the words Born and Generate; see also the last preceding class.

NATURE; NATYR or ANIAN; GENE; NATURA. Natyr is from yn-y-tir, in the land; whence natura and nature; anian is from yn-y-en, under or within the sky; gene is explained under the word Generate.

NAVEL; BOGAIL; OMPHALOS; UMBILICUS. Omphalos is from am-phe-cilio-si, it is the part folded about him; umbilicus is from am-bi-al-cau, it is the part shut or folded about him; bogail is from b-cau-al, a thing shut upon or round; nafel is from an-ef-al, an upon him.

NAUGHT; COEG; KAKOS; MALUS. Coeg is from ac-ag, from action; whence kakos; naught is from in-act, unactive; malus is from im-al-ju, it is unalert.

NAUSEA or LOATHING; NAWSIA; NAUSIA; NAUSEA. Loathing is from al-a-thing, to up a thing; the other words are from naws, nature or disposition; this word naws is from yn-au-si, it is in the water. See Nature.

NAUSEATE; NAWSIO; NAUTIAO; NAUSEO. These come from nausea, a loathing, and not from navis a ship.

NEAR; GAR; PARA; PROPE. Prope seems to come from pro-pe, the part or thing from; para from ap-ar, from the thing upon; gar is from ag-ar, from the upon; near is from ni-ar, not the upon. See High.

NEBULOSE

N E

NEBULOSE or **CLOUDY**; **NIWLIQ** or **CYMYLOG**; **NE-PHELOEIDES** or **OMIXLOS**; **NEBULOSUS**. These are explained under the words *Cloudy* and *Nubilous*; which see.

NECESSARY; **ANGHENUS**; **ANANGKAIOS**; **NECESSARIUS**. The Celtic and Greek words are from *angen*, and the other words from *necessitas*, *fate*, or *necessity*, defined in the next class.

NECESSITY or **FATE**; **RHAID** or **ANGHEN**; **ANANGKE** or **XREIA**; **FATUM** or **NECESSITAS**. *Necessitas* and *necessity* are from *ni-cesso*, not to cease; *fatum* and *fate* from *fi-it*, it is life; *rhaid* and *xreia* are from *r'-id*, it is the or to be; *anghen* and *anangke* signify want, and are compounded of *an*, a privative signifying without, and *eng*, extensiveness or largeness.

NIECE; **NITH**; **UONE**; **NEPTIS**. *Nith* is from *ni-ith*, she is us; *niece* is from *ni-fi*, she is us; *neptis* is from *ni-p-ith*, she is a part of us; *uone* is from *w-o-ni*, a being from us.

NEEDLE'S EYE; **CRAU**; **KYAR**; **FORAMEN ACUS**. *Needle* is from *nid-il*, not seen; *crau* is from *cau-ar*, a shut upon, that is, in a hole; hence *kyar*; *acus* is from *a-cau*, the shut or hole.

NEED, **WANT** or **PENURY**; **PRINDER** or **ANGEN**; **APORIA** or **ANANGKE**; **PENURIA**. *Prinder* is from *prin-tir*, scarce of land; *angen* is from *an-eng*, not large; *aporia* is from *ap-âr*, from or without ground; *anangke* is the same as *angen*; *penuria* is from *p-ni-yr*, the thing that is not; *need* is from *ni-id*, it is not; *want* comes from *xwant*, or desire; which see; *Tlawd*; *Tlas*; *Egens*; *Needy*. See *Indigent*, *Want*, &c.

NEGLECT, **DISREGARD** or **LOOK ILL TO A THING**; **LLYGRHAU**, **DYFRAWU** or **DIAMGELEDD**; **OLIGOREO**, **KATAPHRONEO** or **AMELEO**; **NEGLIGO**. *Negligo* and *neglect* are from *ni-ag-al*, not upon action; *llygrhau* and *oligoreo* are from *llygr*, corruption or spoil, which is from *il-o-ag-ar*, the sun from acting upon; *kataphroneo* is from *kata-phren*, a contrary mind; *difrawu* is from *di-fraw*, without concern; *diamgeledd* is from *di-amgeledd*, without any care; it is composed of *di-am-ag-al-id*, he is without being upon action; hence *ameleo*.

NEST; **NYTH**; **NEOTTIA**; **NIDUS**. *Nith* or *nyd* is a compound of *ni-id*, not seen; from which the rest come; the vowel *y* is only a double *i*, framed purely to enhance and lengthen the sound of *i*.

NESTLE; **NYTHU**; **NEOTTEVO**; **NIDIFICO**. Those verbs come from the substantives explained in the last class of words.

N O

NET or **RIDDLE**; **RHUWD**; **GRUPHES**; **GRYPHES**. Net is from in-it; riddle is from ar-hyd-lu, upon or about the multitude; rawyd is from ar-w-hyd, upon or about the animals; gruphes is from cau-ar-phi, to shut upon animals; whence gryphes.

NEVERTHELESS; **EITHER**; **AUTAR**; **AUTEM**. These are explained under Still and Yet.

NEW; **NEWYDD**; **NEOS**; **NOVUS**. Newydd is from in-w-id, it is in being; whence the rest.

NIGH; **AGOS**; **ANGYS**; **PROPE**. Agos comes from ag-os, an action from; whence angys; nigh is from ni-ag, not from; prope is from pro-pe, the part or a thing from.

NIGHT; **NÔS**; **NUX**; **NOX**. These are all compounded of the Celtic privative ni-oes, no life, hence nidoes, signifies, it is not. See the word Age and Life, and many more words; and it is to be observed that nôs, in its original composition, was ni-o-si, no sun seeing; which is a better definition than the former, though oes is from the same original.

NIGHTINGAL; **EOS**; **OÛS**; **LUSCINIA**. Nightingal is composed of night-in-gal, for galw, to call; luscinia cannot come from lux or light, for it is a bird of night; nor can there be any other original found for it, than the Celtic liu-nos, moonlight, and cano or canw, to sing, i. e. the night singer; and eos and oos, were they wrote enos and onos, might signify the night bird, but as they are, they signify the bird, from e-oo.

NIGHTLY; **NOSAWL**; **NUKTERINOS**; **NOCTURNUS**. As to these, see the word Night.

NINE; **NAW**; **ENNEA**; **NOVEM**. This term signifies the rain, and is compounded of en-au, the sky or firmament water.

NINTH; **NAWED**; **ENATOS**; **NONUS**. These are defined in the last class of words.

NIT; **NEDD**; **KONIS**; **LENS** or **DIS**. Nedd is a compound of ni-id, not seen; konis from co-ni-si, a company not to be seen; lens signifies multitude.

NITRE; **NITR**; **NITRON**; **NITRUM**. These are from the Celtic yn-i-tîr, in the earth.

No or **NOT**; **Ni** or **NID**; **Ou**; **NON**. These express a privation of action, by their several vowels, o expressing the motion of the sun, i, the sun, by the dot, at top, and us, the spring, and the negative letter n; nid indeed seems to come from n-id, not seen or existing; and ou is from o from, because the sun is from us.

NOBLE; **RHIAIDDUS**; **GNORIMOS**; **NOBILIS**. Rhiaid-
dus

N O

duis is from rhi, a lord; the other words signify, to be well known, but the Greek word eugenes signifies to be well born; which is the common notion of nobility.

NOD; AMNOD; NEUMA; NUTUS. Nod is from the Celtic nód, a mark; amnod is from am-nód, for mark; whence the rest.

NOD or WINK; AMNEDIO; NUTO; INNUO. Wink is from w-in-ac, the eye in action; or from w-in-ac, a man in action; the other words are explained under the last preceding class of words.

NOOK, CORNER OF BAY OF THE SEA; CILFAX; KOLPOS; SINUS. Nook is from an book; bay is from b-au-hi, part of the sea high up; finus is from fi-in-iu, it is the inward sea; cilfax and kolpos are from ceuel-pe-iu, it is an inclosed part.

NORTH; GOGLEDD; BOREAS; BOREAS. Gogledd is composed of .gog, signifying great, or in a secondary sense, the race of Magog, and le, a place, that is, the place of Magog, or a great place; boreas comes from pe-oera, the coldest part; the word north is from in-oera-ith, it is the coldest; west is from y-es-ti, the lower possessions.

NOSE; TRWYN or RHIN; RWIN; NASTS or ROSTRUM. Rhin is from rhing, between, from the partition therein; trwyn is from trwy-in or rin, the thro' in or partition; nalus and nose are from nao, to flow; and rostrum is from r'-au-fi, it is the wet or watery, and trwyn thoroughfare.

NOSTRILS; FROENAU; RHINES; NARES. See **NOSE.**

NOT; NI or NID; OU; NON. Nid is a compound of ni-id, it is not, or not seen; id is a compound of i-di, without fire or light; ni is from n-i, no fire or light; non is from ni-o-en, no firmament or the sun; not is from no-it, it is no; ou should be oi, as compounded of o-i, from fire or light.

NOTABLE; HYNOD; GNOSTOS; NOTABILIS. Hynod is from hy-nod, a high mark; whence the rest; by metathesis, and changing the d into t.

NOTHING; DIM; OUDEN; NIHIL. Nothing is from no and thing; dim, from the privative di and m, figuring the surface of the globe, and from thence signifying great; nil, from ni-il, no light; ouden from y-dim, the nothing.

NOTICE; GWYBODAETH; GNOSIS; COGNITIO. Those words seem to have little or no origin, besides, what is explained under Notable, except that gwybodaeth is a compound of gwy-bid-aeth, to know the world or life past; this gives a fuller light to notable, &c.

NOVELTY OF NEWNESS; NEWYDD; NEOTES; NOVITAS.

O

TAS. Novitas is from newid-ti, to change possession; neotes, the same; newness, from newid; novelty, from newid, to change; whence new; and with the addition of id, it makes newid; but its origin is in-w, in being or existence.

NOURISH, SUPPORT, MAINTAIN OR UPHOLD; CYNAL; XILEUO; ALO. Cynal is from ac-yn-al, acting or holding one up; whence xileuo; alo is from al-w, an animal up; uphold is from up-hold; support is from si-up-port, it is the bearing up; nourish is from in-our-ish, it is the within us; maintain is from maint-yn, the substance within.

NOW; YN AWR; NUN; NUNC. Ya awr is from yn-awr, in the hour or this hour; now is from n'-aw, instead of yn-awr; nun is from yn-in, in the instant; whence nunc.

NUBILOUS; NIWLIQG; NEPHELOEIDES; NEBULOSUS. Those come from the Celtic niwl and nifwl-og, a great fog; niwl is from ni-ol, no light or sun.

NUMBER; RHIF; ARITHMOS; NUMERUS. Those are from the same origin as prif, primus, first, whence prif is defined to be a thing from the sun or fire, meaning probably the rays of light.

NUMBER; RHIFO; ARITHMEO; NUMERO. Those are explained in the last class; or rhif may come from r'-hi-ef, it is the heighth; for it signifies heighth as well as fire; and all particles of the several bodies they represent.

NURSE; TRIN OR MAETHRIN; TREPHO OR DIATREPHO; NUTRIO. Trin is from troi-ni, to turn us; mæthrin is from m-au-ith, it is the milk mother, and trin; trefho is to turn; nutrio is from ni-troi, to turn us, whence nurse.

NUT; CNEUEN; KARUON; NUX. Cneuen is from the plural cnau, composed of cau-in, shut-in, and en, one; karuon is from cau-ar-en, shut upon one; nux is in-cau, or xau, shut upon; nut is from in-out, the outside upon.

O.

O or OH; O or Ox; O or A; 'OH. Those are interjections, or notes or sounds of bewailing and abhorring; and the letters, from o-hi, and o-ux, signify from being high, that is, being low or sad; o is also a note of admiration as it expresses the figure of the sun, which is admirable.

O THAT THERE WERE; O BAE LE; ABALÉ; UTI-NAM. These are interjections of wishing, signifying oh that there were a place.

OAK;

OAK; DERW; DRYs; QUERCUS. Derw the plural number of derwen is from di-riw, the dark or secret kind; whence drys; quercus is from ci-ar-ac-iu, it is the chief growth of the earth; oak is either from cus in quercus, or from the Celtic y-ci, the chief.

OBEDIENT; YFYDD; EUPRITHES; OBEDIENS. Yfydd is from hy-fo-di, it is not high or bold; whence euprithes; the other words are from ob-hy-idiu, it is from high or bold.

OBJECT; BWRW ALLAN; PROBALLO; OBJECTO. Those are compounded of the prepositions ob, pro, and allan, signifying from or out, and bwrw, ballo and jacto, to cast or throw.

OBLIQUE, CROOKED or BENDING; LLEDDF, GWYR, OSGOF or PLYG; LOKOS, GYROS or PLAGIOS; OBLIQUUS or CURVUS. The Celtic plyg is from ap-al-ag, acting from high; whence plagios, obliquus and oblique; gwyr is from ag-o-ir, acting from high, which is bending; hence gyros and curvus; crooked is from ac-or-ux-id, it is acting from high; bend is from ab-en-id, it is from high; lleddf is from al-di-ef, it is from or with the heighth; lokos is from al-ax-o, acting from high.

OBSERVE or WATCH; DISGWYL; DOKASO; OBSERVO. Disgwyl and watch are defined under the word Watch; observe and observe are from ob and servo to keep; dokaso is from id-ac-si, it is the action of seeing;

OBSTRUCT or RESIST; GWRTHSEFYLL; ANTHISTEMI; OBSTRUO or RESISTO. Gwrthsefyll is from gwrthsefyll, standing against; anthistemi is the same; so are resisto and resist; left struct or structure should not be explained elsewhere, it may by proper here to observe, that it is composed of the Celtic particles is-tir-ax-it, it is acting from the lower ground.

OBTAIN; EXWIN or CYRAEDD; EPEXO or KRATEO; OBTINEO or PORRIGO. Exwin is from ax-o-un, an acting from one; cyraedd is from ac-or-id, it is an acting from one; whence the Greek terms; obtineo and obtain are from ob-tyau, drawing from; porrigo is from p-or-ag, a thing acting from.

OBTRUDE, PUSH, SHOVE or THRUST; GWTHIO; OTHEO; OBTRUDO. Most of those words are explained under the word Shove; but obtrudo is from the Celtic ob-troi-idiu, it is turning from; push is from p-o-si, it is a thing from; thrust is from trudo, which is a compound of the Celtic troi-draw, to turn away or far.

OCCASION; ARFOD; APHORME; OCCASIO. Occasio and occasion are from oc-causa, from a cause; see Cause; ar-

O N

fod is from ar-fod, upon existence; aphorme is from apo-or-mie from or-without force or violence.

OCEAN; EIGEON; OKEANOS; OCEANUS. Those words are from y-auc-en, the high sea.

OCCIDENT OF WEST; GORLLEWIN; DUSIS; OCCASUS. West is from o-es-it, it is the sun's lowering or going down; occasus and occident are from o, the sun, and cado falling; gorllewin is from gor-lle-o-en, above or beyond the place of the firmament o or the sun, or from gor-llu-ion, beyond the Ionian family, who were destined westward.

ODE; OWDL; ODE; ODE. Ode is from o-di, the divinround, which the priests performed round the altar dancing and singing in praise of the gods; but the Celtic seems to be composed of y-o-di-al, upon the divine round.

OF or FROM; O, ER, or ODDIWRTH; Uſo, Apo or PERI; A, AB or DE. The Celtic ap is compounded of a-p, a part, which is farther explained in the preface; whence apo and upo; peri is from p-ar, a part of the earth; o is explained in the preface; of is from the Celtic o-ef, it is o; from is explained before; er is from the Celtic ir, explained in the preface; oddiwrth is from o-di-wrth, not near o. See these particles and letters defined in the preface.

OFFENCE; LAB; BLABE; OFFENSIO. Lab is from law-ab, from the hand, or a stroke from the hand; whence blabe; offensio and offence are primarily from the Celtic fin-ac, an action from the edge; whence the English words fence and hence.

OFFER; OFFRYMU; PROSPHERO; OFFERO. Those words signify to bring to the altar, and though offerings were never difused they seem to be of modern composition.

OYSTERS; WYSTRES; HYISTRES; OSTREA. Those words are from au-is-tir-fi, they are within or below the water ground.

OLD MAN; GWRHEN; GERON; SENEX. These are explained under the words Old and Man; which see.

OLD WOMAN; GWRAX; GRAUS; ANUS. As to these words, see Old and Woman.

OLIVE; OLWYDD; ELAIA; OLEA. Olwydd, in the singular olwydden, is from oil-wydd, the oil wood; and oil is from au-ll, the sun or hot liquid; whence the rest.

OIL; OLEU; ELAION; OLEUM. See the word Olive.

OMIT; GADEL HEIBIO; PARALEIPO; OMITTO. Gadel heibio is from ag-ad-al-heibio, to rest from action; omitto and omit are from o-mitto, from sending.

ONE; UN; EN; UNUS. Un signifies the universe, or all things,

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things, as well as all numbers, as composed of u-in, space or existence; but see the preface for a farther explanation here-of.

ONLY or **ALONE**; **UNIG**; **OIOS**; **SOLUS**. Unig is from un-ag, the action of one; alone is from all-one; only is the same by transposition; solus is from the Celtic si-ol, it is all; oios is from y-i-o, the high o or the circle of time and space.

OPEN; **AGOR**; **OIGO**; **APERIO**. Agor is from ag-or, an action from; whence oigo; aperio is from a-p-or, a thing from; open is from y-p-in, a thing into.

OPERATE; **GWEITHIO**; **ERGATHO**; **OPEROR**. Gweithio is from gwaith, work, composed of ag-w-at, a man at action; ergatho is from ar-gwaith, at work; operor is from w-p-ar, a man upon a thing; whence operate.

OPPORTUNITY; **CYFARFOD**; **KAIROS**; **OPPORTUNITAS**. Cyf-âr-fod, to be together upon the same ground; kairos is from cy-âr-ïu, to be upon the same ground; oportunitas is from y-parth-un-ïdiu, it is the one or the same part.

OR; **NEU**; **NAI**; **NÆ**. As the English and, is from the Celtic ond, but, so is or, from the Celtic or, from; the other words signify in action, from in-ïu, or in-ai. See And, But, Either, &c.

ORATION; **ARAITH**; **RESIS**; **ORATIO**. These in their primary sense are from r'ïath, the language, and r'-si, the found; but in a secondary sense they seem to signify reasoning, which see.

ORATOR; **ARAITHWR**; **RETHOR**; **ORATOR**. These are *rhetor* composed of the terms in the last preceding class, and ur, man.

ORCHARD; **PERLLAN**; **POMERION**; **POMERIUM**. Perllan is from pêr-llan, the sweet yard; pomerion is from pom-mur-yn, a fruit place walled in; whence pomerium; orchard is from yr-cau-yard, the inclosed yard.

ORDAIN or **INITIATE**; **URDDO**; **ARMOSO** or **ENGXEIREO**; **INITIO** or **ORDINO**. Urddo is from ur-ddu, holy man; see the word Sacrifice; hence ordó, ordino and armoso; enxeireo is from eng-xeireo, to be greatly exalted; inítio is from in-thuo, to go into a holy state; whence initiate.

ORDER; **URDD**; **ORMATHOS**; **ORDO**. Ormathos is from ur-ma-thu, a great holy man; the rest are from urddo, explained under the word Ordain.

ORPHAN; **YMDDIFYD**; **ORPHANIA**; **ORBITAS**. These terms were formed from the child's parent being gone out.

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the world, as orbitas from the Celtic or-bid, out of the world, and ym-ddi-fyd, the deprived of life or the world.

ORIGIN; DEXREU; ARXĒ; ORIGO. Dexreu is from id-creu, it is creating; whence arxe and the rest.

ORNAMENT OF BEAUTIFUL COVERING; CASMAI; KOSMOS; ORNAMENTUM. Casmai and kosmos are from cás-mau or maí, a great or a May covering; ornamentum and ornament are from or-en-maint, the great firmament border, or perhaps from or-en-mai-ynt, they are the May great firmament border.

OTHER; ARALL; ETEROS; ALTER. Arall is from yr-aíl, the second; whence the rest.

OTHERWISE; ARALL; ALLE; ALIAS. These are from the same origin as the words of the last preceding class, except that the English word has the addition of wise, signifying a way or manner; which see.

OTTER; DYFRGI; ENUDRIS; LUTRA. Dyfrgi is from dyfr, the plural of dwr, water, and ci, a dog, which makes gi by inflection; enudris is from en-ydor, the water one; lutra is from lu-dwr, the water family; otter is from w-dwr, the water animal.

OVEN; FWRN; PHOURNOS, KAMINOS or LIGDOS; FORNAX. Ligdos is from le-ig-toes, the dough heating place; kaminos is from cau-mewn, shut within; fwrn, phournos and fornax are from fyr-un, the fire or hot one; oven is from ó-viewn, the inclosed.

OVER; TROS; PERA; TRANS. Over is from o-ver, out of or through the water; tros is from trwy-rhos, through the morafs or wet ground; whence trans; morafs is from mór-as, below the sea; -rhos is from r'-au-as, the ground below the water; whence the Celtic aros, tarrying or sticking in, as tros is to get through the morafs; pera is from p-or, the part from.

OVERCOME OR OUTRUN; CEFNU or TREXU; TREXO or NIKAO; VINCO, CURSU CONTENDO or PRÆCURRO. Cefnu is from cefn, the back, that is, to put one upon his back; trexu is from troi-ux, to turn upwards; whence trexo; but how the Greek word came to be made use of as an expression for running does not appear, unless to outrun may be to overcome; and curro to run may come from the Celtic gyru to drive away, or from cyro to beat; nicaio is to back or be tippermost; whence vinco and the rest.

OUNCE; UNS; OUNGKIA; UNCIA. These seem to be composed of un-si, it is one.

OUT; O or ODDIWRTH; EK or EO; EX. O and oddi with

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with are explained under Of and From; ek and ex are from ac, from; out is from the Celtic o-it, it is o.

OUT OF DOORS; ALLAN; ALLOTE; ALIAS. Allan is from o-lle-in, from the place within or in; allotte is from al-jau-ti, out of the place possessed; aliás is from o-le-si, it is out of the place.

OWE; DILEU; OPHEILO; DEBEO. Owe is from o-iu, it is from; debeo is from id-ab, it is from; dileu is from dal-y, the withholding; opheilo is from y-phe-ail, the thing of another; and dileu may be from id-ail, it is another.

OWL; TYLLUAN; ELIOS, GLAUX or AGIOLIOS; ULULA or NOCTUA. Owl is from w-o-il, an animal from the light; tulluan is from tywyll-un, the dark one; and tywyll is from id-o-il, it is from the light; ulula is from w-il-o, an animal from the light; noctua is the night one; elios is from e-il-o, the from the light; glaux is from ag-il-ux, from the high light; whence the rest.

OX; UX; BOUS; BOS. Ux is from u-ux, the higher animal; whence ox; bous and bos are from bi-ux, the higher animal.

OZIER or WILLOW; HELYGEN; HELKEN; SILER. Helygen, in the plural helyg, is from hil-auc, the water kind or race; ozier is from au-si-ar, it is upon the water; willow is from au-il-iu, it is the water race.

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PAIN; POEN; PONOS; PÆNA. Poen is from p-o-en, a thing from heaven; whence the rest.

PAINT; FUG; PHUKOS; FUCUS. Fug is from fi-cau, shutting out sight or light; whence phukos and fucus; paint is from pa-in-it, it is a thing upon.

PALACE; PLÁS; PALATION; PALATIUM. Plás is from p-lys, the court or hall part; whence the rest; hence also the word lect; llys is also a compound of llu-si, it is the family; and llw is from l-w, man extended.

PALE or BLEWISH; GLASOG; XLOROS; PALLIDUS. As to those see the next class of words, and the word Blew.

PALE; GLASWIN or GLASGOX; XLOROS; PALLIDUS. Pale and pallidus are from the Celtic pall-idiu, it is defective; glaswin is from glas-win, a white or light blue; glasgox is from glas-gox, a red or light blue; xloros is from ux-il-or-iu, it is from the higher light or white; and pale in its primary sense may be from ap-il, from the light or white.

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PALE or **STAKE**; **PAWL** or **SCOLP**; **SKOLOPS**; **PALUS**. Pale, pawl and palus signify a pole or a high thing; scolp is from si-câu-al-p, it is the shut upon the part; whence the rest.

PALM of the **HAND**; **PALF**; **PALAME**; **PALMA**. Palf is from p-al-fi, my high or powerful part; whence the rest, the m in mi. changing by infection into f.

PALSY; **PARLYS**; **PARALYSIS**; **PARALYſIS**. Paralyſis is from para-luo, to loosen from; whence the rest; but see Loosen, &c. for a more primitive definition.

PANNIER or **HAMPER**; **CAWELL**; **KALATHOS**; **CALATHUS**. Cawell is from cau-w-al, a shut upon an animal; kalathos is from cau-al-ith, it is a shut upon; whence calathus; hamper is from am-p-ar, about the thing upon; pannier is from p-in-y-ar, a thing upon the upon.

PAP; **BRON**; **BRUN**; **MAMMA**. Bron and brun are from the Celtic brun, a hill, which see; mamma is from the the Celtic mam the mother; pap is from p-up, an high part.

PAPER, the **BARK** of a **TREE** or **RUSHES**; **PAPYR**; **PAPYROS**; **PAPYRUS**. These terms are either from the Celtic pabuyr, rushes, or from some Egyptian word of the same signification.

PARADISE; **PARADWYS**; **PARADEISOS**; **PARADISUS**. Paradwys is from pera-dwys, the most profound sweetness; whence the rest.

PART; **PARTH**, **PETH** or **RHAN**; **MOIRA** or **POIETES**; **PARS** or **RES**. Parth is from p-âr-ith, it is a part of the earth; whence pars and part; peth is from p-ith, it is p; whence poietes; rhan is from or-un, from one; moira is from mi-or, my from.

PARTRIDGE; **PETRIS**; **PERDIX**; **PERDIX**. These are from peth-rix, the things in the furrow; or from peth-ris, the starting things.

PASSABLE; **HYFORDD**; **EUODOS**; **PERVIUS**. These are from pass-able; hy-ford, eu-o-dos, and per-via, signifying high or bold on the way.

PASSOVER or **EASTER**; **PASC**; **PAXA**; **PASCHA**. Pasc from pe-as-ac, to pass; whence the rest.

PASTURE; **PORFA**; **PHORBE**; **PASCUUM**. Pasture is from pas-tyr, the feeding land; porfa and phorbe are from pori, to feed; pascuum is from pasco, to feed, which see.

PATH; **LLWYBR**; **TRIBOS**; **CALLIS**. Path is from p-aeth, the part he went; callis is from calx, a heel; tribos is from tir-pous, the foot ground; llwybr is from lle-w-bri-ar, man's place upon the ground.

PATRIMONY;

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PATRIMONY; TREFTAD; PATROA; PATRIMONIUM. Treftad is from tref-tad, the father's possessions; the rest signify the father's land, or possessions.

PAVILLION, TENT, CHURCH or TABERNACLE; EGLWYS; KLISIA; ECCLESIA or TABERNACULUM. Temple is from to-am-p al, a covering over the high part or the sky; eglwys seems to be from cau-al-p-fi, a covering upon the place of sound; whence klisia and ecclesia; tabernaculum is from taberna, an inn or tavern, with the addition of cau-al, to shut upon; see Tavern; tent is from t-yn-t, a house or covering within a house or covering, which was the sky; pavillion is from p-avi-al-en, a thing that was the sky.

PAY; TALU; TELEO; LVO or SOLVO. See the next.

PAYMENT; TÁL; TELOS; SOLUTIO. Tál is from dial, without being upon; whence the Greek and Latin; payment is from the words pwyo and paio, to beat; see Beat.

PEACE; HEDDWX; HESUXIA; PAX. Peace is from ap-ai-fi, it is from action; pax is from ap-ac, from action; heddwx is from hi-di-ac, to cease being high; whence hefluxia.

PEACOCK; PAUN; TAÓN; PAVO. These seem to be from the Celtic word pin, or pinna in Latin; the p and t being frequently used for one another in the Greek and Latin; so that this animal takes its name from its pins or fine quills.

PEASE; PYSEN; PISON; PISUM. Pysen, the singular number of pys, is from p-ys, the end lower, that is, hanging down the head; whence the rest; or they may come from the Celtic p-us, the bill, or pecking corn.

PEDIGREE or GENEALOGY; AXAU; GENEALOGIA; GENEALOGIA. Genealogia is from genea-logia, a treatise upon generation, but see the word Generate for a more primitive origin; axau is the plural number of ax, by inflection, from ac, from; pedigree is from peth-ac-ar, a thing upon the ax or ac; this ac signifies an offspring, and the Scotch and Irish mac is nothing more than mi-ac, my son, or my offspring; nor their o prefixed to their names than the Celtic o, from, as in Obrien.

PENURY; PRINDER; APORIA; PENURIA. Prinder is from brin-tir, the hilly ground; aporia is from y-p-oera, the coldest part; penuria is from pen-oera, the coldest end; whence penury; so the Latin word parcus, sparing, comes from parcus; a park, which is a compound of p-ar-ux, the highest part of the ground.

PEOPLE; POBL or LLIOS; LAOS; POPULUS. Llios is from

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from lu, a family; and pobl is from pob-li, every family; whence the rest.

PEPPER; PYPUR; PEPERI; PIPER. This expression may be exotic like the spice which it expresses, yet the term seems to be somewhat Celtic, as if composed of p-ap-yr, a thing from the fire or heat.

PERFECT; PYRFEITHIO; DIAPRATTO; PERFICIO. These all come from the preposition per, thro', and facio to make, and from pyr-faeth, pure ripe or finished.

PERHAPS; AGATFYDD; TAXA; FORTASSE. Perhaps is from per-hap, by chance; fortasse is an adverb formed from fors, chance or hap, which see; agatfydd is from ag-at-fe-id, it is acting towards a thing; hence taxa, by transposition of the two first particles, signifying acting towards.

PERILOUS or DANGEROUS; ENBYDUS; KINDUNODES; PERICULOSUS. Perilous is from pyr-ill-w-fi, he is a man or animal very ugly; enbydus is from en-byd-iu, he is against life; kindunodes seems to signify that the dog is barking, from cy-yn-nydo; periculofus is from pyr-erkill-w-fi, he is an animal very terrible.

PERIOD; PYRNOD; PERIODOS; PERIODUS. These come from pyr-nôd, a pure or perfect mark; or from per-nôd, thro' mark, but most probably from pur-nôd, a pure full or compleat mark.

PERSON; PERSON; PROSON; PERSONA. It seems pretty clear that these terms were originally framed of pèr-son, sweet sound; tho' the Greeks corruptly changed it first into proso-phone, a distant sound, and afterwards into pèro-pon, the face, which they derived from ops, the eye, or opto-mai, to see; sôn also signifies existence, as compounded of si-un, it is one.

PERSUADE or EXHORT; ANOG; ANOGO; EXHORTO. Persuade is from pèr-si-w-id, it is a perfect or sweet voice or sound of man; anog and anogo are from an-ag, to incite; exhortor is from ex-oro, to excite.

PETTYCOAT; PAIS; XITON; TUNICA. Pais is from p-is, lower thing or part, called so from its covering the lower part, or as being an under covering; tunica is from tan-uxa, under the uppermost; called so from its being wore under the toga, which is a compound of to-uxa, an uppermost covering; pettycoat needs no explanation here; xiton is from uxa-tan, or tunica transposed, signifying under or below the upper.

PHLEGM; FLEM; PHLEGMA; PHLEGMA. These come from the Celtic fy-il-in, my fire within; or phlegma from phe-il-ig-ma, of the same meaning.

PIERCE

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PITCH ; PYG ; PISSA ; PIX. Those are explained under the word Tar.

PIT OF THE ARM ; CESEL ; AISSILLA ; AXILLA. Cesel is from cau-is-il, shut from the setting sun ; cesel is the same, as a bottom in a country, which being surrounded by hills, is soon covered from the sun.

PLACE ; LLE ; LE ; LOCUS. Place is a compound of three Celtic syllables, viz. pe-le-fi, it is a particular place ; lle, le or l signify place in general, space or extension, the ll being used instead of the single l here for the sake of the asperate ; see the L, the word All and the particle Le in the preface.

PLAGUE ; PLA ; PLEGE ; PLAGA. Pla seems to come from p-al-a, a thing upon the land ; the rest are from p-al-ag-a, a thing acting upon the land.

PLAIN, POLISH OR SMOOTH ; LLYFNHAU ; LEAINO ; ALLËVO OR POLIO. See the word Smooth.

PLAISH ; PLETH ; PLEGMA ; PLICA. Pleth and plait are from pe-al-ith or it, it is the part upon ; plica is from p-al-i-cau, the part shutting upon it ; plegma is from p-al-cau-mae, it is the part shutting upon.

PLANK ; PLANGC ; PLAX ; PLANITIES. Those are explained under the word Table.

PLANT ; PLANU ; PHYTEUO ; PLANTO. Planu is from pe-al-in, it is the part upon the within ; whence planto and plant ; phyteuo is from p-tyfu, the growing thing or part.

PLATTER, DISH OR DOUBLER ; DISGL OR DWBLER ; DISKOS OR TRUBLION ; DISCUS OR PATINA. Disgl is from dis-ag-al, with the action or motion upon or steady ; whence diskos, discus and dish ; dwbler is from dwbl-yr, the double one ; whence troublion and doubler ; patina is from patens, lying wide open ; of which signification is platter ; or disgl, &c. may be from id-is-cau-al, it is a covering upon a lower, or a vessel for the lower.

PLAY OR BE GLAD ; XWARAU ; XAIRO ; LUDO. Xwarau, (whence xairo) is a compound of ux-ar-hai, high upon action ; ludo seems to be from al-id, it is high, or it may be the same as owl by transposition of letters ; see the word Ode ; glad seems to come from ag-al-id, it is an high action ; play is from p-al-ai, a thing acting high.

PLEASANT ; HYFRYD ; EUPHRON ; HILARIS. Hyfryd is from hy-fry-id, it is high ground ; hence euphron ; hilaris is from hi-al-âr-is, high upon the lower ground ; pleasant is from p-al-as-ynt, they are things high, but hyfryd in a secondary sense signifies a high or bold mind or intention, from hy-fryd.

PLOUGH ;

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PLOUGH; ARADR; AROTRON; ARATRUM. Plough is from p-al-w-ag, a thing acting upon oxen or cattle; the other words are compounded of ár-troi, to turn earth, both from the Celtic.

PLOUGH SHARE or COULTER; CWWLTR; EULAKA; CULTER. All those words are derived from the Celtic cylllell-tír, the land or ground knife.

PLOUGH; ARDDU; AROð; ARO. Those verbs are formed of ár, earth; the Celtic arddu comes very near in sound to the English word earth; but plough comes from ploughing.

PLOUGHMAN; ARDDWR; AROTER; ARATOR. Come from the last class, and wr, man.

PLUCK or ROOT UP; DIWREIDDIO; EKRIsoð; VELLO. Diwreiddio is from the privative di and grwaidd or wraidd, roots; pluck is the same as the Celtic pal-ux, to dig up; or from pe-al-ag, acting a thing up.

PLUME or FEATHER; PLYAN; PTILON; PLUMA. Those are defined under the word Feather.

POET; PRYDYDD; POIETES; POETA. Poet, poietes and poeta are from poieo, facio, to make; prydrydd is from ap-dru-ydd, the offspring of the druids, and druydd is from di-riiu-idd, he is a dark or divine sort or kind; whence the oak trees came to be called derw.

POINT; BLAEN; BELONE; ACUS or CUSPIS. Acus is from a-ux, the upper part; cuspis is from ax-p-fi, it is the upper part; blaen and belone are from bi-al-en, the highest part or a thing up to the firmament; point is from the Celtic word pwýnt, composed of p-o-en-it, it is the part at the fun or firmament, which is the upper end of length or at the point.

POISON; GWENWYN; ION; VENENUM. Gwenwyn is from gwenynen, a bee; whence venenum; or they may come from ag-w-en-w-yn, an action of an animal upon or into man, which may be a bee; ion is from i-w-in, the animal in; poison is from p-fi-yn, a thing that goes in; venenum may come from the Celtic vewn-un-ni, it is a thing that goes into us.

POLE; PAWL; PATTALOS; PALUS. Pawl is from pa-w-al, a thing in man's hand; whence pole and palus; pattalos is from p-atal-w, a thing to support a man.

POLISH or SMOOTH; LLYFNHAU; LEIAINO; POLEO or ALLÆVO. See the word Smooth.

POLLUTE or DEFILE; DIWYNO or HALOGI; MIAINO or ALISGEO; INQUINO. Diwyno and miaino are from the privative di-wyn, from white; halogi is from hai-al-ag, from being a high action; whence alisgeo; defile is from di-fe-al,
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he is not high; pollute is from p-o-al-it, it is a thing from high; inquo is from in-ac-en, not an action high.

POND; LLYN; LIMNE; LACUS. Llyn is from le-au-yn, a place for water within; limne is from le-au-am, a water in place closed; lacus is from le-auc, a water place; pond is from p-au-in-id, it is a thing with water within.

POOR or MISERABLE; TLAWD; TLAS; PAUPER. Miser is from mi-is-ur, me a lower man; poor is from ap-w-ir, from a high-man; pauper is from ap-w-p-ir, from a man of a high part; tlawd is from di-al-w-id, he is from a high man tlas is from di-al-w-fi, he is from a highman.

PORT; PORTH; PORTHMOS; PORTUS. Those are from p-or-ith, it is the part from.

PORTER or FERRYMAN; PORTHWAS; PORTHMEUS; PORTITOR. See Port and Man.

POSSESS; MEDDU; MEDEO; POSSIDEO. Meddu is from am-idd, it is the about or possession; whence medeo; possideo is from p-as-idiu, it is the lower part or possession; possels is from p-as-fi, it is the lower part.

POST; POST; PARASTOS; POSTIS. Post is from p-eiste, a standing thing; parastos is from p-ar-eiste, a thing upon a stand.

POT or KETTLE; CROXAN; XUTRA; OLLA. Pot is from p-hot, a heating thing; kettle is from cau-it-al, it is shut or covered upon; croxan is from cau-ir-auc-in, inclosing the hot water within; whence xutra; olla is from an-al, upon the water or water vessel.

POTENT; CADARN; KARTEROS; POTENS. Cadarn is from caiad-ar-ni, an inclosure or a fortification upon us; karteros is from cau-ar-tir, inclosure or fortification upon the land; potens and potent signify to inclose the ground part.

POUND; PWYS; MNA; PONDO. Those signify weight.

POUND or KNOCK; DILIO; THLAO; TUNDO. Dilio is from dil a stroke, compounded of id-al, it is upon; whence thlao; tundo is from the Celtic tyn, tight; knock is from the Celtic cy-in-ac, together in action; pound is defined under the last class.

POUR OUT; BERWI; BRUO; FUNDO. Berwi is from ab-er-hwi, from the action of water; whence bruo; pour is from p-au-or, a part or thing from the water; fundo is from fi-au-in-id, it is life in water.

POWER, FORCE or STRENGTH; GALLU; ALKE; VIRES. Gallu is from ag-al, an high or powerful action; whence alke; vires is from ver, spring; whence force; power is from ap-ver, from the spring; strength is from strong, which see.

PRATE;

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PRATE; **XWEDLEUA**; **KOUTILLO**; **FABULOR**. **Xwed-leua** is from **xwedl**, a discourse, composed of **cy-w-ddadl**, men talking together; whence **koutillo**; **prate** is from **p-ar-it**, it is a thing upon it; **fabulor** is from **fe-bi-al-ar**, he is high upon life.

PRATLER; **LLAFARWR**; **LAMYROS**; **LOQUACULUS**. **Llafarwr** is from **llef-ar-wr**, a man upon the voice; whence **lamyros**; **pratler** is a contraction of the Celtic **parhai-at-al-ur**, a man lasting upon calling or talking; **loquaculus** is from **lo-quax**, which is composed of **alu-ac-ux**, an action of speaking high.

PRAY or **PETITION**; **DYMUNO** or **GWEDDIO**; **AYTEO** or **DEOMAI**; **PREO** or **ORO**. **Pray** is from **parhai**, lasting in action; **dymuno** is from **diu-am-uno**, for pacifying God; **oro** is from **ior**, lord; **deomai** is from **dymuno**; as to the rest see the word **Adore**.

PRE; **RHAG** or **WRTH**; **PRO**, **UPO** or **DIA**; **PRÆ**. These are prepositions used in composition, composed of **r-ag**, the action; **pre**, **pro** and **præ** are from **pri**, first, which see; **upo** is from **y-p-o**, the sun part; **dia** is from **di-a**, from the earth.

PREGNANT, **TO BE**; **CIWA**; **KUO**; **PRÆGNANSUM**. **Ciwa** is from **ciw**, a chicken; whence **kuo**; **prægnans** and **pregnant** are from the Celtic **pri-ac-geni**, the first act of generation; and **ciw** from **ci-w** signifies the first of the animal.

PRÆPARE or **MANAGE**; **DARPARU**, **PAROTOI** or **TREFNU**; **ENTREPISO** or **EPARTUO**; **PRÆPARO**. **Parotoi** is from **p-ar-it**, it is a thing upon; **darpau** is from **id-ar-p-r**, it is the thing upon; **trefau** is from **id-ar-fan**, it is upon the spot; **præparo** and **prepare** are from **pri-p-ar**, the first thing upon; **manage** is from **mac-in-ag**, it is an action; whence the rest.

PRESERVE; **DIFFIN**; **DIASOSO**; **PRESERVO**. **Diffin** is from **di-fin**, without end; **diasoso** is from **di-yfu**, without consuming; the other words are from **pri-servo**, to keep as at first.

PRESS or **WEIGH DOWN**; **PWYSO**; **PIESG**; **PRËMO**. **Pwys** is from **pwys**, weight; whence **pieso**; **primo** is from **p-ar-mæ**, it is a thing upon; **press** is from **p-ar-is**, a thing upon a lower; **weigh down** is from **e-high-down**, from high down.

PRESUME; **RHAGELAENU**; **PROLAMBANO**; **PRÆSUMO**. **Rhagelaenu** is from **rhag-fizen**, acting before the first, or the foremost action; the Greek term signifies to take before; the other

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other words are the same, from præ-sumo. See the primitive particles.

PRETEND; YMDANU; PROTEINO; PRETENDO. These are from the several prepositions ym, pre and pro, here only increasing the sense, and tanu, to spread about. See Spread.

PRETTY; TLWS; LEPTOS or ASTEIOS; LEPIDUS. Tlws is from t-al-w-fi, he is a man like the sky; leptos is from al-p-to, the high covering part; whence lepidus; asteios is from aster, a star, rather than from asteios, a city; pretty is from the Belgic braxt, composed of p-ar-uxa-t, a thing upon the upper covering or the sky.

PREY; HELFA; LEIA; PRÆDA. Helfa is from hel-fi, driving the animals; whence leia; prey is from the Celtic pry, a vermin; præda is from pry-id, it is the vermin, or to see for the vermin.

PRICE; PRIS; PRASIS; PRETIUM. Those are from p-ar-fi, it is a thing upon.

PRICK or URGE; PIGO; EPEIGO; STIMULO or URCEO. Pigo is from pig, a prickle, composed of p-ig, a warming or stimulating thing; whence epeigo; urgeo and urge are from ir-ag, heating action; prick is from p-ir-ac, a hot acting thing; stimulo is from sti-am-al, it is a thing for raising.

PRIEST; OFFEIRIAD; IEREUS; SACERDOS. Offeiriad is the bringer to the altar; sacerdos is from sacer-dos, the holy gift; iereus is holy; priest is from pri-est, he is the first or chief.

PRIME or FIRST; PRI or PRIS; PROTOS; PRIMUS. See First.

PRIVATE; PRIODOL; IDIOS; PRIVATUS. Priodol is from pri-id-ol, it is all his own; privatus and private are from the Celtic bri-ef-it, it is his country; idios is from the Celtic idiu, it is, or it exists.

PROCURE or OBTAIN; EXWIN or CYRAEDD; EXO or KRATEO; OBTINEO or PROCURO. Exwin is from ac-o-un, an action from one; whence exo; cyraedd is from ac-pr-idd, it is an action from; whence krato; obtineo and obtain are from ob-tynu, to draw from; procuro and procure are from pro-curo, to care for.

PRODUCE; TYNUALLAN; EPEKTEINO; PRODUCO. The Celtic and Greek terms are explained under the word Draw; the Latin and English are from pro-duco, to lead from. See Draw and Lead.

PROFIT; LLESHU; LUSITELEO; PROSUM. Lleshu is from lle-is, a lower or easier place; lusiteleo is from lesu-teulu, to ease a family; profit is from bro-fit, a fit country; profum

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Profum is from bro-is-am, the low country surrounded; that is, a valley.

PROMONTORY; RHIN; RHION; PROMONTORIUM. Rhin and rhion are from ar-en, high ground; the rest are from bro-maint-ar-en, a great country upon the height.

PROOF; PRAWF; PEIRA; PROBATIO. These come from the Celtic profi, to prove; which see.

PROPER; YDIW; IDIOS; PROPRIUS. Proprius in its most primary sense is from bro-ber-iu, it is land and water; whence proper; ydiw and idios are from id-iu, it is seen, or it exists, existing being always expressed by the same terms as are made use of to express seeing.

PROPERTY; EIDDO; IDIOTES; PROPRIETAS. Proprietas and property are from bro-ber-ti, possession of land and water; eiddo and idios are from idiu-ti, it is possession or property.

PROPHET; PROPHWYD; PROPHETES; PROPHETA. Prophwyd is from bro-fi-w-yd, he is the country seeing man; whence the rest.

PROSPEROUS; TYCIANUS; EUTUXES; PROSPER. Prosper is from bro-is-per, a country low at the water part; hence prosperous; tycianus and eutuxes are from tywax, thicket or fatter, the comparative of tew, thick or fat, which comes from the substantive tywn, a thicket, or one man's house or abode, which was a thick bush of fruit trees and flowering shrubs situated at the river side, where the birds resorted, resembling paradise; which is a compound of peradd-dwys, the most profound sweetness.

PROTECT; AMDDIFFIN; PROAMYNNO; PROTEGO. Amddiffin is from am-ti-fin, to surround or defend the edge or borders of possessions; proamynno is from bro-am-min, to surround the country edge or borders; min and fin both signifying edge, end or border, the m changing into f, by being joined in composition or inflection; protego and protect are from bro-tego, to cover a country, or in a more primary sense from bro-ti-cau, to shut or inclose the possessions or possessed part of the country.

PROUD; BALX or FROSTUS; PHROUDOS or BLAX; SUPERBUS or STOLIDUS. Balx and blax are from bi-al-ac, being acting high; superbus is from super-bi-iu, it is a being above high; stolidus is from stultus, a fool, which see; the other words are the same as proud, composed of p-ir-w-id, he is a man of a high part.

PROVE; PROFI; PEIRAOMAI; PROBO. Profi is from pro-fi, for fight; whence the rest.

PROVIDE;

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PROVIDE; **PRYNU** or **PAROTOI**; **PRONOUMAI**; **PROVIDEO**. Provideo is from pro-video, to see for; whence provide; prynu is to buy, and composed of pryn, a purchase, which is from pri-yn, the price upon; whence the Greek; see parotoi under the word Prepare.

PROVOKE or **IRRITATE**; **YMHERIO** or **GALWALLAN**; **ERETHISO** or **EKALEO**; **PROVOCO** or **IRRITO**. Ymherrio is from am-hy-ir, for high fire; galwallan is to call out; whence ekaleo; provoco and provoke are from pro-ycco, to call from; erethiso is from ir-tho-si, it is putting one on fire; whence irritate.

PRUDENT; **HYBWYLL**; **EUBOULOS**; **PRUDENS**. Hybwyll is from hy-pwyll, good counsel; whence euboulos; prudens is from pryd-en-si, it is an ancient, grave or divine form or countenance; whence prudent.

PUBLISH; **CYFFREDINO**; **PHANEROO**; **PUBLICO**. Publico is from pobl-ac, acting to the people or multitude; cyffredino is from cyffroi-din, to move the multitude; phaneroo is from phaino-yr-w, to shew men or people.

PUDDING, HASTY; **WYD**; **POLTOS**; **PULS**. Wyd is from au-yd, corn and water; pudding is from p-wyd-ing, a thing of corn and water; poltos is from p-au-al-toes, some water upon dough; whence the Latin word puls.

PUNISH or **BELABOUR**; **POENI**; **POINAO**; **LABORO** or **PUNIO**. See the next class of words.

PUNISHMENT; **POEN**; **POINOS**; **LABOR** or **PENA**. Poes is from p-o-en, a thing from heaven; whence ponos and pena; punishment having the addition of ish-maint, it is great; labor is from law-ber, the thing of the hand. See Pain.

PURE; **PUR**; **AGNOS**; **PURUS**. Pur, pure and purus are from ap-ir, from the fire; agnos is the same as ignis, a fire; or primarily from ig-an-o-si, it is from the firmament fire, or the sun.

PURGE; **CARTHU**; **KATHAIRO**; **PURGO**. Purgo and purge are from pur-ag, a pure or clean action, or the action of fire; carthu and kathairo are from ag-ar-tu, an action upon the house.

PURIFY; **PYRO**; **PHYRO**; **PURO**. Those are from the word pyr, pure, which is from ap-ir, from the fire, the Greek pyr and the English fire being from ap-ir, or sr-ir, the living or part of fire, or of the element of fire, which is expressed by ir, or tan, i. e. ti-en, the property of the firmament.

PURPLE; **PYRFFOR**; **PORPHURA**; **PURPURA**. Pyrffor is from ap-ir-fi-ir, the view or colour from fire, as red or scarlet

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scarlet is *cox*, from *ac-o-ux*, from the upper *o* or the sun; purple is from *ap-ir-p-liu*, a colour from a part of fire.

PURSE; PWRS; BURSE; BURSA. Those are all explained under the word *Dugs*.

PUT; DO or DODI; THO or TITHEMI; PONO. Put is from *ap-yt*, it is from; *pono* is from *ap-yño*, from there; do is from *id-o*, it is from; whence *tho*, and *tithemi*.

PUTRIFY; PYDRU; PUTHO; PUTREFACIO. *Pydru* is from *pwdr*, rotten; whence the other words, with the addition of *fio* and *facio*, to do or make. See *Rotten*.

PUTRID; PWDR; SAPROS; PUTRIS. *Pwdr* is from *p-o-dwr*, a thing from the water; *sapros* is from *si-p-or-au*, it is a thing from the water; whence the rest.

PYE or MAGPYE; PIOD; KITTA; PICA. *Pica* is from *pig-ac*, the active bill; *piod* is from *pi-w-id*, it is the bill animal; *kitta* is from *ac-id-w*, it is the active animal; *mag-pye* is from *m-ag-pi*, it is the great active bill; all signifying a chatterer.

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QUAKE or SHAKE; CRYNU; KRADAINO; QUATIO. As to the Latin and English see the word *Shake*; *kradaino* is from *crynu*, which is from *ac-ir-en*, the action of the firmament fire.

QUALITY; DULL or PETH; POIETES; QUALITAS. *Peth* is from *p-ith*, it is *p*, or a part; whence the Latin word *res*, by adding an *f* to the *p*; thence also *poietes*; *dull* is from *id-li*, it is property; *qualitas* and *quality* are from *xuali-ti*, separating property.

QUANTITY; MAINT; POSOTES; QUANTITAS. *Quantitas* and *quantity* are from *cau-yn-ti*, the compass of property, matter or a thing; *maint* is from *maw-yn-ti*, the greatness of property, thing or matter; *posotes* is from *posos-quantus*, or *peth*, a part, and *ti*, property or thing.

QUARTER or FOURTH PART; YPEDWAREDD; TETARTEM ORION; QUADRANS. Those signify that it is the fourth. See *Four* and *Fourth*.

QUASH; YSCYDIO or SIGLO; SEIO; QUASSO. Those are explained under the words *Quake* and *Shake*.

QUEST; CEISIO; XERCUO; QUÆSO. *Xercuo* is from the Celtic *cyrxu*, which, with the other words, are explained under the words *Seek*, *Shake* and *Shock*.

QUIET or GENTLE; ARAF; PRAOS; CICUR. *Araf* is from

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from *âr-ef*, it is the earth; *praos ls* from *p-âr-fi*, it is an earthly thing; *ficur* is from *fi-ac-âr*, it is an earthly action; *quiet* is from *quies*, rest, which see; see also the word *Gentle*.

QUIRE; CÔR; XOROS; CHORUS. All those words are compounded of the Celtic words *cau-w-ar*, a shut upon or inclosure upon a man or animal; *stall* comes from *eiste-al*, to fit upon, as *bovine*, an ox stall, &c. is from *bovi-le*, an ox place or a stall.

QUOIN; CYN; KONOS; CUNEUS. These come from *cau-yn*, shut in.

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RABBIT OR CONEY; GYNENGAN; DIORUX; CUNICULUS. *Gynengan* is from *cyn-engy*, an enlarging wedge; *coney* is from *cyn*, a wedge; so is *cuniculus*; *diorux* is from the Celtic word *diaru*, to earth; *rabbit* is from *âr-bet*, to bite or eat the earth, or from *âr-bi-it*, it is the earth dweller.

RAFTER; CLEDR; KLEPHTRON; TIGNUM. *Cledr*, or *cledren* in the singular number, seems to be framed of *cau-al-tir*, a shut upon the house or possession; whence *klephtron*; *tignum* is from *ti-cau-un*, to shut in a house; *rafter* seems to come from *r'-ef-ti-ar*, it is upon the top of the house.

RAIN; BWRW; OMBREO; PLUO. *Rain* seems to come from *r'-au-en*, the firmament water; *pluo* is from *ap-al-au*, the water from high; *bwrw* and *ombreo* are from *ab-ir-au*, the water from high.

RAINBOW; ENFIS; IRIS; IRIS. *Iris* is from *ir*, fire; *enfis* is from *en-fis*, the finger of heaven,

RAM; MAHAREN; ARREN; ARIES. *Maharen* comes from *ma-ar-en*, the one upon the ma or sheep; *arren* is from *ar-en*, the upon one; *aries* is from *ar-i-es*, upon the lower or female; *ram* is from *ar-am*, for *ma*, upon the sheep.

RAPID; RHAIBUS; ARPALÉOS; RAPIDUS. *Rhaibus* is from *r'-hai-be-iu*, it is an active thing; whence the rest, though somewhat corrupted.

RARE OR EXCELLENT; RHAGOROL; ARAIOS; RARUS. *Rhagorol* is from *r'-hi-ag-wr*, the high acting man; *rarus* and *rare* are from *r'-ir-w*, it is the high man; *excellent* is from *ac-fi-al-ynt*, they are action; high.

RASH; BYRBYWYLL; ABOULOS; TEMERARIUS. *Byrbwyll* is from *bir-pwyll*, short of counsel; whence *aboulo*; *rash* is from

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from *ir-ish*, it is hot; *temerarius* is from *twy-m-wr-iu*, he is a warm man.

RASHNESS; AMHWYLL; ABOULIA; IMPRUDENTIA. Rashness is explained under the word *Rash*; *fo* is *aboulia*; *amhwyl* is from *am*, a negative particle, and *pyll*; *advice*; *imprudentia* is from the negative *im* and *prudens*, compounded of *prud-en-si*, it is an ancient or grave form.

RAVISH OR SNATCH; RHEIBIO; RAPASO; RAPIO. As to all those, except *snatch*, see the word *Rapid*; *snatch* is from *si-en-atch*, it is the attraction or force of fire.

RAY OR SUN-BEAM; PELYDR; AKTIN; RADIUS. *Aktin* is from *ac-ti-en*, from the property of the firmament; *sun-beam* is from its resembling a large beam; *ray* is from *ir-a-y*, from the sun; *peplydr* is from *p-al-ad-ir*, a thing high to the sun; *radius* is from *ir-ad-iu*, it is to the sun, or *ray* may be from *ir-ad-hai*, it goes or acts up to the sun.

RB; AD; ANA; RE. As *ir*, fire, is the cause of action or motion, so *ir*, reversed or transposed, makes *re*, signifying the reverse of action that is matter; *ad* is from *at*, which see; *ana* is from *a-en-a*, that is, from the firmament to the earth.

REALM OF KINGDOM; TEYRNAS; TYRANNIS; REGNUM. See *Kingdom*, *Tyrant*, *King*, &c.

REACH; YSTUN; EKTEINO; PORRIGO. *Ystun* is from *ys-tun*, the stretch or tightness; *ekteino*, to stretch out; *porrigo* is from *pa-or-ag*, the part acting from; *reach* is from *or-ac-si*, it is acting from.

READ; DARLEN OR CASGLU; LEGO OR SULLEGO; LEGO. *Read* is from *ar-id*, he is upon it; *lego* is from *al-ag*, upon action; *darllen* is from *id-ar-al-in*, he is upon calling or speaking; *casglu* is from *ac-y-si-galu*, the action of the calling found.

REAP; MEDI; AMAO; METO. *Medi* is from *am-yd*, about the corn; whence *amao* and *meto*; *reap* is from *r'-ap*, the from or drawing from.

REASON; RHESWM; RHESIS; RATIO OR ORATIO. *Rheswm* is from *rhoi-fwm*, to give the sum; *fwm* is from *si-om*, to see all.

RECONCILE; ANIALEDDU; DIALLATTO; RECONCILIO. *Anialeddu* is from the privative *an-dial*, no vengeance; *diallatto* is from the Celtic *dial-atto*, vengeance to himself; *reconcilio* and *reconcile* are from *re-con-si-al-iu*, it is to be back upon the found together.

REDDEN; RHYDDO; ERYTHRAINO; RUEFFACIO. Those are explained under *Red* and the several other words whereof they are composed,

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RED ; COX ; KOKKOS ; COCCUS. Cox is from ac-o-ux, from the high o or the sun ; whence the Greek and Latin words ; red is from ir-id, it is fire.

REED ; CALAF ; KALAMOS ; CALAMUS. Calaf is from cal-ef, it is a thing to call upon ; reed is from ar-id, it is the upon ; whence the rest.

REGION ; BRO ; ORA ; ORA. Bro is from bi-r'-w, the man's dwelling ; region is from r'-ge-yn, the nation within ; ora is from w-ar, a man upon, or from o-r, the border.

REJOICE OF BE GLAD ; GWAUDIO ; GADOMAI ; GAUDEO. Those are explained under the word Joy.

REIN OF A BRIDLE ; AWEN ; HENION ; HABENA. Awen is from y-w-in, the animal in ; whence enion ; habena is from y-bi-in, the animal in ; rein is from r'-w-in, the animal in ; as to bridle, see Restrain.

REINS ; ARENAU ; REN OF NEPHROI ; RENES. Arenau, the plural of aren, is from ar-en, the high or upon one ; whence renes and reins ; nephroi is from in-phe-ar-i, the inward thing that is high or erected.

RELATE ; AGORID ; AGOREUO ; NARRO. Agorid is from ag-or-id, it is an action from ; whence agoreuo ; relate is from r'-al-it, it is the upon ; narro is from in-ar-iu, it is upon.

RENT OF RAG ; RHWYG ; RHOGME ; SCISSURA. Rhwyg is from r'-w-ig, the angry man, or the consequence of being angry ; whence rag, and rhakos ; scindo is from si-ac-en-id, it is the action of the firmament ; whence scissura ; rent is from ir-en-it, it is the firmament.

REPRESS ; GWRTHPWYSO ; KATAPIOSO ; REPRIMO. Gwrthpwyso is from gwrth-pwys, opposite weight ; whence katapiofo ; reprimo is from re-premo, to press back ; whence repress.

REPROACH OF REPRIMAND ; SENNU ; EPEXO ; REPRIMO. Epexo is from ap-exo, from having, that is, lessening ; reprimo and reprimand are from re-pri-mae, it is from a price or valuing ; reproach is from re-pri-ux, from a high price ; fennu is from si-en-ni, it is not high or divine.

REQUEST ; DYMUNO ; DEOMAI ; REQUIRO. Requirō and request are from re-queo, to seek back ; dymuno and deomai are explained under the word Pray.

REST OF EASE ; ESMWYTH ; HESUXIA ; QUIES. Rest is from r'-is-it, it is the lower ; ease is from e-is, the lower ; esmwyth is from is-mwy-ith, it is more low ; esuxia is from i-sax, lower ; quies is from esuxia by transposition.

REST OF SLEEP ; CYSGU ; ESUXAŞO OF AESAI, ab AEO ;
DORMIO

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DORMIO or **QUIESCO**. Sleep is from *fi-al-ap*, it is from up; *dormio* is from *to-ar-mi*, a covering upon me; *cyfgu* is from *ac-ifax*, acting lower; whence, and from the preceding class, the other words.

RESTRAIN or **BRIDLE**; **FRWUYN**; **FRASSO**; **FRÆNO**. *Frwyno* is from *frwyn* a bridle, which is from *fe-ir-w-in*, a thing to keep in an hot animal; bridle is from *bi-ir-id-al*, it is upon an angry or hot animal; whence the rest.

RETAIN or **HOLD**; **DAL** or **ATTAL**; **DOLEUO**; **RETINEO**. *Dal* is from *t-al*, the high firmament, that is, the attraction of the high firmament; *attal* is from *at-dal*, to hold to; *doleuo* is from *dal*; *hold* is from *hi-ol-id*, it is the sun, or the attraction of the sun; *retineo* and *retain* are from *r'-ti-en*, the firmament property.

RETIRE; **CILIO**; **KLINO**; **RECEO**. *Cilio* is from *cauil*, the light shut, or the sun set; whence *klinio*; *recedo* is from *re-cado*, to fall back; *retire* is from *or-tir*, out of the land or possession.

REVENGE, **VINDICATE** or **JUSTIFY**; **CYFIAWNHAU**; **DIKAO**; **VINDICO** or **JUSTIFICO**. *Cyfiawnhau* is from *cif-awn-hau*, an action of equal right; *dikao* is from *ti-cy-iu*, it is equal property; *justifico* and *justify* are from *justus* and *facio*, to make just; *vindico* is from *vi-in-dico*, to speak up on life; whence *vindicate*; *revenge* is from *r'-iawn-ag*, the right action.

REVEREND; **ANRHYDEDDYS**; **AIDESIMOS**; **REVERENDUS**. *Anrhydeddys* is from *un-rhydd-idiu*, he is a free one; whence *aidesimos*; *reverendus* is from *r'-ur-en-idiu*, he is an ancient or divine man; whence *reverend*.

REWARD; **GWOBR**; **GERAS**; **PREMIUM**. *Gwobr* is from *ag-o-bri*, an action from before, that is, a present, or a thing sent before a visit; *premium* is from *pri-mewn*, before going in; *geras* is from *gyru* to send; *reward* seems to be from *r'-e-ir-id*, it is the from to.

RIB; **ASEN**; **OSTEON**; **COSTA** or **OS**. *Asen* is from *as-en*, the roof or covering bone; *costa* is from *cau-os-it*, it is the covering bone; *rib* is from *ar-pe*, the thing upon; *osteon* is from *os-ti-en*, the bone on the upper side.

RICK or **CORN**; **TAS**; **THIS**; **STRUES**. *Das* and *this* are from *to-as*, covering the lower, that is, an heap upon a heap; *strues* is from *fi-to-ar-îs*, it is a covering upon the lower; *rick* is from *ar-ux*, upon the higher; *fe* Heap; and though the Greek term has been applied in a different sense, yet it seems to be from the same origin as the verb *tasso*, to heap or place together.

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RICH; BERTHOG; EUFOROS; DIVES. Berthog is from berth-og, a great heap; euporos is from eu-p-foros, a great heap; dives is from ti-ve-si, it is a property; rich is from r'-ux, the high or an heap.

RIDGE, TOP OF CROWN OF THE HEAD, HILL, &c. BRON OF CORYN; KORYMBOS OF PROON; CACUMEN. Bron is from be-ar-en, a part upon the sky; whence proon; cacumen is from cau-uxa-man, covering the upper part; coryn is from cau-ar-en, a covering upon the sky; ridge is from r'-uxa-id, it is the uppermost; top is from to-up, the upper covering. See Crown.

RIFT; AGEN; REGMA; RIMA. Agen is from ag-in, acting into; rift is from ir-ef-it, it is into it; the other words are from the Celtic rwyg, a rent.

RIGHT; IAWN; DIKAIOS; JUSTUS OF RECTUS. Iawn is i-w-yn, the in man; dikaios is from ti-gi-iu, it is equal property; justus is from i-w-fi-ti, it is the property of man; rectus is from r'-ac-tu, the act of property.

RIGID; GERWIN; RIGIOS; RIGIDUS. Gerwin is from garu-un, a rough one; the rest are composed of r'-ge-id, it is the country.

RIGOUR OF COLD WEATHER; RHIN; RIGOS; RIGOR. Rhin is from ar-en, the high country; the other words are from ar-ux-oer, the high cold country.

RIND OF BARK; RHISG OF FLAW; PHLOIOS; CORTEX. Rhisg is from ar-is-gau, a covering upon the lower; bark is from be-ar-cau, a covering upon a thing; rind is from ar-in-id, it is upon the within; the rest are explained under the word Pil.

RIVER; AVON; POTAMOS; FLUMEN. Avon or afon is from au-fon, the root or spring-water, or-from a-fon, from a spring; river is from r'-ver, the spring; flumen is from fluo, to flow and man, a place; potamos is from potos-au-môn, the spring drinking water.

ROAR; RHUO; ORUO; RUGIO. Rhuo is from r'-w, the animal; whence oruo; rugio is from r'-w-ag, the animal action; roar is from r'-w-ar, the animal upon it, or r'-w-âr, the country animal.

ROAST OR DRIED; CRAS; XEROS; ARIDUS. Aridus is from ir-idiu, it is hot or dry; cras is from ac-ir-fi, it is the action of fire; whence xeros; roast is from ir-o-est, it is from the fire.

ROAST OR DRY; CRASU; XERAINO; TORREO. Crasu is from ac-ir-fi, it is the action of fire; whence xeraino; dry is from id-ir-y, it is the fire. See the last class.

ROBUST; AGWRDD; IXUROS; ROBUSTUS. Agwrdd is from

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from ag-wr-id, he is an active man; robustus is from wr-biu-est, he is an active man; whence robust; ixuros is from ux-ur-fi, he is a high man.

ROCK; CRAIG; RHOX; PETRA. Craig is from cau-r'-ux, covering the height; rhox is from r'-ux, the height; petra is from peth-ir, the high part; rock is from r'-ux, the height.

ROE; IWRXES; DORKAS; DORCAS. Iwrxes is from i-w-ir-ux, the high hot animal; dorkas is from id-iwrxes, she is a roe; roe is from r'-w, the animal.

ROLL; RHOLIO; KUKLOO; ROTÓ. Rholio and roll are from r'-ol, the wheel; kukloo is from the Celtic cylx, a hoop; roto is from r'-o-it, it is the sun, which turns round.

ROOT; GWRAIDD; RHIZA; RADIX. Gwraidd is from gau-ar-id, it is the covered part; rhiza is from r'-ifa, the lowest; root is from r'-o-out, the from out; radix is from r'-di-ux, the not up.

ROOT UP; DIWREIDDIO; EKRIŖOO; ERADICO. Those are explained under the last class.

ROSE; RHÔS; RHODON; ROSA. It being usual to express any sweetness of smell or taste as honey, by the sun or fire, so here these terms are composed of ir-o-fi, it is the firmament o, or the sun.

ROŖIN; YSTOR; RETINE; RETINA. Ystor is from is-to-ar, covering or sticking upon the lower; rosin is from r'-is-in, upon the within; the rest are from r'-to-en, the covering or sticking upon.

ROT OR MAKE ROTTEN; PYDRU OR BRAENU; MARAINO OR PUTHOMAI; MARCEO OR PUTREO. Pydru is from ap-y-dwr, from the wet; whence puthomai and putreo; braenu is from b-r'-au-in, a thing with the wet within; whence maraino and marceo; rot is from r'-au-it, it is the wet.

ROUGH; GARW; XEROS; ASPER. Garw is from ag-âr-w, the action of a country man or animal; asper is from as-p-ir, the lower part higher; whence the rest.

ROUND; CRWN; TROXLOS; ROTUNDUS. Crwn is from ac-r'-o-en, the action of the sun; troxlos is from tro-ux-ol, the turn of the sun; round is from r'-o-en-id, it is the sun; rotundus is the same.

ROUT OR SNORE; RHONCIAN; RHENGXO; RHONGCHIZO. Those seem to come from the different sounds of snoring.

ROW; RHWYFO; ERESSO; REMIGO. Row and oar are the same as rhwyfo and or in ordo, signifying a row or order; eresso is from the Celtic rhesi, rows; this Celtic rhes is compounded of r'-hai-fi, it is an action straight forward;

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ward; rhwyf is also from r'-hwi-ef, of the same meaning; remigo is from rem-ag, the action of the row.

ROW or OAR; RHWYF; ERETINOS; REMUS. See the last class.

RUB; RHYGNI or CNITHIO; KNETHO or THRYGNAO; FRICO. Rub is from r-ub, upon; rhygni is from r'-ag-in, the acting upon; whence the Greek word; frico is from fe-ar-ac, a thing acting upon; cnithio is from ac-in-idiu, it is acting upon; whence knetho.

RUDDY; RHYDD; ERUTHROS; RUBER. Rhydd is ár-hy-idd, it is the high ground; which is of a ruddy colour; whence the rest

RUE; RHIW; RUTE; RUTA. Those seem to come from the Celtic rhiu-da, a good kind, and from rhiw, a compound of i-iu, it is hot; or ir-id, of the same signification.

RUMOUR; SÓN; PHASIS; RUMOR. Són is from swn, a sound, which see; rumour is from the Celtic rhu-mawr, a great roaring; phasis is from ph-(a, for) ar-si, a thing upon the found.

RUN or RIDE; RHEDEG or GYRRU; KYREO, REO or TREXO; CURRO. Rhedeg is from ar-hyd-ac, an action upon the length; whence reo, ride and run; gwyrru is from ag-ar-hai, an action upon the driving; whence kyreo and curro; trexo does not express running, but out-running, or over-coming, it being compounded of troi-ixa, to turn uppermost.

RUSH; PABWYR or BRWYN; BRUILLION or PAPERON; PYPYRUS or JUNCUS. Pabwyr is from pe-bi-au-ár, things growing upon watery ground; brwyn is from bi-ár-au-yn, growing in watery ground; whence the Greek; -rush is from ar-au-ihh, it is upon the water; juncus is from in-auc-si, it is in the water.

RUSH VIOLENTLY; RHYTHRO; OROVO; RUO. Rhythr, an assault, seems to come from ir-hi-taro, it is an high, angry, or hot stroke; whence the rest.

RUST; RHWD; ERUSIBE; RUBIGO. Rhwd may come from ar-hyd, all along, or all over it; or perhaps from ar-hai-it, it is acting upon it; more especially as rubigo is from ar-b-ag-iu, it is a thing acting upon it; hence the other words.

RUSTLING; TRWST; PSOPHOS; STREPIDUS. Trwst is from trwi-si-it, for id, it is a sound thro'; strepidus is from si-trwi-p-idiu, it is a sound thro' a thing; psophos is from p-si-o-phos, a thing it is from sound; rustling is from rust, in trwst, and al-eng, high and great.

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SACK; SAX; SAKOS; SACCUS. All those come from *si-cau*, it is a shut, or an inclosed thing.

SACRIFICE; ABERTHU; THUO or IEROO; SACRIFICO. Those words seem to deserve a more particular dissertation than this place will admit of; *sacrifico* is to make holy, but how does not appear from the term itself; *ieroo* is to anoint rather than to sacrifice; *thuo* seems to be the same as *thu*, in *aberthu*; but *aberthu* comprehends the manner of ancient sacrifices; for *tho' ber* in the Celtic signifies spring water, from *bi*, life, and *er*, the element of water, yet *berth* is the only Celtic word for a bush, except *twyn*, which signifies the habitation of a man; *thu*, formed from *diu*, God, signifies holy; God, as it is said by Moses, appeared to the Israelites in a burning bush, probably as a holy place, or a place of sacrifice; is it not therefore likely that the ancient method of sacrifice was to set a bush on fire, with the addition of holy water, perfumes, &c.

SAD; SAD or TRIST; THRAUSTOS; TRISTIS. *Sad* is from *si-ad*, sound ceased or at rest, for when a thing is at, it is at rest; *trist*, &c. are from *tir-isa-it*, it is the lower ground.

SADDLE; SHADELL; SATTO; SELLA. Those signify a steady place of the seat, from *sad-le*, and *si-at*.

SAFE; SAWYS; SOOS; SALVUS. *Sawys* and *soos* are from *si-w-si*, it is a sound animal; *salvus* is from *si-al-cy-iu*, it is all found; *safe* is from *si-a-fe*, he is found.

SAIL; HWYLIO; ELAUNO or PLEO; AGITOR or NAVI-go. *Sail* is from *si-au-al*, it is upon the water; *hwylio* is from *hai-au-al-iu*, it is to drive upon the water; *elauno* is *al-au-yn-iu*, it is upon the high water; *pleo* is from *p-al-au*, a thing upon the water; *agitor* is from *ag-i-dwr*, acting upon the water; *navigo* is from *navis-ag*, the ship action; see *Ship*.

SALT; HELIO or HALLTU; ALISO; SALIO. Those come from the Greek and Celtic terms *als* and *halt*, the sea or salt water, but being used for the sea merely on account of its height or largeness, they don't actually express the sensation of saltness; nor can any of the sensations of taste be adequately expressed in these or any other languages.

SALT; HALEN; ALS; SAL. Those are from *als* or *lyr*, the sea, which see; but it may be observed here that *lyr* is from *al-yr*, the high; and *als* is from *al-si*, it is high.

SALVE; ELI; ELAION; UNGUENTUM. *Eli* is from
y-al,

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y-al, the upon; unguentum is from un-uxa-'n-to, the uppermost on the upper covering; whence the rest.

SAME; EFK or HI; AUTOS; IPSE or IDEM. Those are the same as himself, herself, or itself, which are explained under the word Himself.

SANCTITY; SANCTAIDD; AGIOTES; SANCTITAS. Agiotes seems to be from ag-i-ô-ti-fi, it is the action of the fiery o, or the sun; the rest are from si-en-ig-ti, it is the property of the firmament fire.

SAND; TYWOD or TYWIN; AMATHOS; ARENA. Tywod is from ti-au-id, and tywin is from ti-au-yn, the side or possession upon the water; amathos is from am-au-tu, the possessions about the water; arena is from ar-in-au, the ground upon the water; sand is from sea-in-id, it is upon the sea.

SAP; SYG; XUMOS; SUCCUS. Those are all explained under the next following class.

SAPPY; GWLYB; XULODES; SUCCOSUS. Gwlyb is from ag-au-al-b, the action of water upon a thing; whence xulodes; sappy is from si-au-ap-y, it is from the water; succosus is from succus, which is from si-auc, it is the water.

SATISFY; CORAWGI; KOREO; SATIO. Corawgi is from côr-og, great feeding; whence koreo; satio is from sat, enough; whence satisfy, with the addition of fio, to make. See Enough.

SAVOUR; SAWYR or XWAITH; XUMOS; SAPOR. Xwaith is from xwa, a breath or steam; whence xumos; sapor is from si-ap-au-ir, it is from hot water; whence savour; or from si-a-au-ir.

SAW; LLIF; KLEITHRON; SERA. Llif is from llif, flood, from the flowing of the saw-dust; whence kleithron; sera is from sero, to saw, from the flowing of the seed out of the hand; whence also saw.

SAW; RHYGNU, LLIFO or BRIWO; RHEGNUMI or PRIO; SERRO. Serro and saw are explained in the last class; llifo, the most usual Celtic term for sawing, is from lif; a saw; the other words mentioned here signify nothing more than the acting in or upon; from r'-ag-in, and b-ar-iu.

SAY or DECLARE; DYWEDYD; DEIKNUMI; DICO. As to dico and deiknumi, both are of the same root, and explained under the term Answer; say is from si-hai, the action of found; dywedyd is from id-w-id, it is the man's seeing; declare is from dico-al-ir, the speaking upon a thing.

SAY I; EB; EIFE or PHEMI; INQUIO. Say is from si-hai, the sounding action or speaking; eb is from e-bi, the life

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life or seeing; *phemi* is from *phi-mi*; *my* life or fight; *in-quo* is from *in-ac-iu*, it is to be upon action.

SGABBY; CRAXOG; TRAXODES; SCABIOSUS. *Craxog* is from *cau-ar-ux-og*, a great covering or gathering upon the outside; whence *traxodes*, or from the Celtic *craxod*, of the same signification as *craxog*; *scabby* and *scabiosus* are from *scabies*, a *scab*, which see under the next class.

SCAB OR SCAR; CRAX; AXOR; SCABIES. *Scar*, *crax*, and *axor*, are defined under the words *achor* and *corruption*; *scabies* is from *si-cau-ub*, it is a gathering upon; whence *scab*.

SCARE-CROW; BWBAX; PHOBERON; TERRICULAMENTUM. *Bwbax* is from *bw*, a terrifying particle of sound only, used in the English as well as the Celtic, as when they say he cannot say a *bw*, or a *bo* to a goose, and *bax*, a child, that is, the frightful child; *phoberon* is from *phobeo*, to terrify, as is *terriculamentum*, from *terro-cau-al-maint*, a great thing covered over to terrify; *scare* is from *si-cau-ar*, it is a thing covered upon or dressed.

- **SCARE; TARFU; EIRGO; ARCEO.** *Arceo*, *scare*, and *eirgo* are from *ar-cau*; or *si-ar-cau*, it is a thing dressed or covered; *tarfu* is from *to-ar-ef*, it is covered over, as a scare-crow.

SCATTER; YSGWYD; SKEDAO; DISPERGO. Those are from the same original signification, as the terms *shake*, *quake*, *quash*, &c. as for example *ys-ag-o-id*, it is the action from.

SCHOOL; YSCOE; XOLF; SCHOLA. Those come from *is-ac-le*, the place of lowering the action or teaching.

SCION OR YOUNG SHOOT; IMPIN; EMPHUTEUMA; INSITUM. *Shoot* is from *see-out*; *scion* is from *si-en*, it is up; *impin* is from *un-pen-en*, one end up; the rest are from *phuteuo* and *fero*, to sow or plant, which see.

SCOLLOPED; YSCOLP; SKOLOPS; PRÆACUTUS. *Præacutus* is from *pre* and *acutus*, sharp, which see; the rest are from *ys-uxa-al-p*, the uppermost upon a thing, or above the edge, which see.

SCRAPE OR CARVE; CRAFT OR CARFIO; KARATTO; SCULPO OR RODO. The original term is from the Celtic *craftu*, which is a compound of *ac-ir-fe*, an action into a thing; *sculpo* is from *si-ac-p-al*, it is acting on a thing; *rodo* is from *ir-hai-id*, it is acting into; whence the rest.

SCRATCH; COSI; KNISO; SCABO. *Cosi* is from *ac-is-fi*, it is the action of easing; *scratch* is from *si-ac-ar-atch*, for *itch*, it is an action upon the itch; whence the rest.

SCRIBBLE OR WRITE; SCRIFENU; GRAPHO; SCRIBO.
Scrifenu

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Scrifenu is from **scrifen**, writing; which comes from **crasu**, to scrape, which **see**; write is a compound of **w-ar-it**, the man is upon; or from **ar-it**, upon it; the rest come from **crasu**.

SCULL; **CRUAN**; **KRANION**; **CRANIUM**. **Scull** is from **fi-cau-al**, it covers the upper part; **cruan** is from **cau-r-en**, the top covering; whence the rest.

SEA; **MÔR**; **ALS**; **MARE**. **Môr** is from **maur**, great; whence **mare**; **als** is from **al-fi**, it is or sounds high; **sea** is either from **fi-au**, it is the water; or a transposition of the word **hifs**.

SEA BANK; **TYWIN**; **THINOS**; **LITTUS**. As to those see the word **Shore**.

SEAL; **SÊL**; **SPHRAGIS**; **SIGILLUM**. **Sphragis** is from **fi-ph-ar-ag-is**, it is the act of signing or seeing a thing upon a lower; the other words are from **fi-al**, to be or to be seen upon.

SEAT; **GORSEDD**; **XOROS**; **SEDES**. **Gorsedd** is from **gor-is-id**, it is above the lower; **xoros** is from **ux-r-is**, above the lower; **sedes** and **seat** are from **sedd** in **gorsedd**.

SECOND; **AIL**; **ALLOS**; **SECUNDUS**. **Ail** is from **au-al**, the high water; whence **allos**; **secundus** and **second** are from **is-auc-en-idiu**, it is the water below the firmament.

SECRET; **CYFRINAX**; **KRUPHON**; **SECRETUM**. **Cyfrinax** is from **cyf-ar-in-cau**, shutting upon them together; **kruphon** is from **cau-r-phon**, shutting the voice; **secret** and **secretum** are from **fi-cau-ar-it**, it is shutting upon the sound.

SEE or **BEHOLD**; **EDRYX**, **IDIU** or **GWELED**; **BLEPO**, **DERKO** or **IDEO**; **VIDEO**. **Idiu**, **ideo** and **video** are from the particle **id**, it is, explained in the preface; **see** is from the particle **fi**, it is, also explained in the preface; **edryx** and **derko** are from **id-ir-ux**, it is or to see the high fire or light; **gweled** is from **ag-il-id**, it is the action of light; **blepo** is from **ab-il-p**, a thing from the light; **behold** is from **bi** for **vi-hi-ol-id**, it is seeing the high light of sun.

SEEK; **CEISIO**; **ETASO**; **QUÆSO**. **Ceisio** is from **ac-fi**, the action of seeing for; whence the rest.

SEND AWAY; **DANFON**; **APHIEMI**; **MITTO**. **Danson** is from **id-en-fon**, it is to the end; **mitto** is from **am-y-to**, about the border; **aphiemi** is from **a-phe-am**, out of the possessions.

SENSE; **SYNWYR**; **AITHESIS**; **SENSUS**. **Synwyr** is from **fi-yn-w-r**, the sight in man; **sensus** and **sense** are from **fi-in-fi-w**, it is man's insight; **aithesis** is from **eitha-fi**, it is the utmost sight.

SEPARATE; **GWAHANU**; **XAINO**; **DEHIŞCO**, **Gwahanu**

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nu is from ag-o-hai-in, an action from acting in or joining; whence xaino; separate is from si-p-or-it, it is a thing from; dehisco is from id-hi-is-ac, it is high from the low.

SEPULCHRE; BEDD; ABATHUS or TAPHOS; SEPULCHRUM. Bedd is from ab-idd, from being seen; whence abathus; taphos is from the Celtic tu-phoes, the ditch house; the rest are from si-ap-al-ux-ir, it is a part out of the high light.

SERENE or GENTLE; ARAFDEG or GLAN; AITHRIOS or GALENOS; SERENUS. As to those see the next class, and the words Fair, Clean, and Air.

SERENITY or CALM AIR; AWYR ARAF; AITHRA; SERENITAS. Awyr, air, is from au-ir, fire and water; araf is flow; and composed of ar-ef, it is the earth; whence aithra; serene is from si-ir-en, it is a warm or clear horizon.

SERPENT; SARPH; OPHIS; SERPENS. Sarph is from si-ar-i-ph, a found at his end; whence the rest.

SERVANT; GWAS; DOULOS or UPERETES; SERVUS or FAMULUS. Gwas is from ag-w-as, the lower acting man; doulous is from tuli-as, under the family; servus is from is-ur-ve-ju, he is an under man; whence uperetes; uperetes is from yper-i-tu-es, the lower over the house.

SET or PLACE; SEFYDLU; UPHISTAMAI; PONO or LOCO. Sefydllu is from sef-at-le, it is to a place; pono is from p-uno, a thing there; set is from sit, which is from is-ti, lower thou; place is from a place; loco is from the Celtic le-acu, a place there; as to uphistamai see the word Stand.

SEVEN; SAITH; EPTA; SEPTEM. These terms are taken from the day of rest after the sixth day of the creation; and the Celtic is from sa-ith, the action standing; seven is from fav-in, in or upon a stand; septem and epta signify to desist from the world, from ap-da, from the world, and sa-ap-da-am, standing from the world; see Good.

SEVERE; GERWIN or TRIST; AUSTEROS; SEVERUS. Gerwin is from ag-arw-in, a terrible action upon; trist is from tir-is-it, or isder, it is the low ground, or low, sad, or heavy; whence austeros; severus and severe are from sev-ar-is, it is the lower ground, or sad, &c.

SHADOW; CYSGOD; SKOTOS; UMBRA. Cysgod is from cau-y-si-ag-id, it is the shutting up or covering from seeing; whence skotos; shadow is from shade, which is composed of shi-o-id, it is from seeing; umbra is from am-be-ir, about the shining part.

SHAKE; SIGLO; SALEVO; QUATIO. Siglo is from si-ag-al, it is an action upon; whence salevo; quatio is from ac-idiu, it is an action; shake is from si-ac, it is action; but

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It is to be observed that *fi* in its primary signification signifies sound; for what sounds is or exists.

SHANK; **ESGAIR**; **SKELOS**; **CRUS**. *Esgair* is from *es-gar*, the ham, or the lower ham, and *gar* is from *ag-ar*, acting upon; *skelos* is from *is-ac-al*, the lower acting upon; *shank* is from *is-in-ac*, the lower action upon; *crus* is from *ac-ar-is*, the lower acting upon.

SHARP; **TOST**; **THOOS**; **ACUTUS**. There are no adequate terms to express the sensations of taste, so those were framed from the sharpness of a weapon, viz. *sharp*, from *si-hi-ar-p*, it is the high or uppermost upon a thing; *tost* is from *to-is-it*, it is the covering or edge upon the lower; whence *thoos*; *acutus* is from *uxa-tu*, the upper side; nor could an edge be expressed any otherwise than a hedge, or the upper or out-side. See *Hedge* and *Edge*.

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SHE; **HI**; **ANTE**; **ILLA**. *Hi* is the same as high; *she* is *fi-hi*, it is high; *ante* and *illa* are the same, all expressing a creature of an high value.

SHEAR or **CLIP**; **CNEIO**; **KNAO**; **TONDEO**. *Cneio* is from *cru*, a fleece of wool; whence *knao*; *shear* is from *cau-or*, the covering from, the Celtic *c* in *cau* being sounded like an *f* by the English, they at length wrote *shau* for *cau*, as *shire* for *caer*; *tondeo* is from *tumu-idiu*, it is drawing; see *Draw*.

SHEARS; **GWELLA**; **XBLE**; **FORFEX**. *Shears* is explained in the last foregoing class; *gwella* is from *ag-w-al*, acting upon an animal; *xble* is from *ac-al*, acting upon; *forfex* is *fe-ar-fi-ac*, it is a thing acting upon animals.

SHEEP; **DAFAD**; **OIS**; **OVIS**. As the cattle are called by the name of higher animals, so sheep are distinguished by the lower animals; as *ovis* from *w-is*, the lower animals; whence *ovis*; *sheep* is from *sa-pe*, the lower thing; or from *si-hi-ap*, it is from the high; *dafad* is from *di-w-ef-id*, it is a diminutive or the lesser animal. See *Lamb*.

SHEET; **LENELIAN**; **LINEOS**; **LINTRUM**. *Lenelian* is from *len-lian*, the covering linnen; *sheet* is from *cau-it*, it is the covering, the *c* in *cau* being exchanged for the *f*; hence the other words.

SHELL; **OROGEN**; **KONGXE**; **CONOMA**. *Orogen* is from *cau-ar-auc-en*, a covering or shut upon the sea one; *kongxe* is from *cau-en-auc*, the water shut one; *shell* is from *she-al*, instead of *cau-al*, a shut upon.

SHEPHERD; **BIGAL**; **BOUKOLOS** or **BOKEN**; **UPILLO** or **PASTOR**. *Bigal* is from *bi-gal*, the cattle caller; whence *boukolos*; *boken* is from *bi-cau-in*, the cattle shutter in; *upillo*

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upilio is from y-bi-alw, the cattle caller; pastor is the feeder; and shepherd is from sheep-herd.

SHEW; DANGOS; DEIKNUMI; MONSTRO. Dangos is from id-eng-fi, it is enlarging sight; deiknumi is from the Celtic discu-ni-mae, it is teaching us; shew is from si-w, man seeing; monstro is from mons-tir, the high or mountain part.

SHIELD; AES or TARIAN; ASPIS or THUREOS; SCUTUM. Tarian is from taro-in, striking upon; whence thureos; aes is from ai-es, lowering action or force; shield is from is-hai-al-id, it is lowering the action upon; scutum is from si-ac-to-am, it covers about force or action.

SHIFT or STRAIN; NITHIO or HIDLO; HETHEO; EXACERO or COLO. Strain is from the Celtic si-trui-un, it is the thorough one; shift is from cau-fe-out, shutting a thing out; nithio is from un-hai-igh-o, it is the one acting or throwing from; whence hetheo; hidlo is from hyd-le, spreading along a place; colo is from ac-al, acting upon; exacero is from ex-ac-ar, acting out upon.

SHILLING; SWLLT; STEREOS; SOLIDUS. These in their primary sense signify the founding sun, but secondarily the founding all or solid, as swllt from si-allt, it is the sun or all; whence solidus; shilling is si-ol-eng, it is the great all; and stereos is from st-ir-o-fi, it is the founding sun.

SHINE; LLEWRXU; LAMPO; LUCEO. Llewrxu is from lui-ir-ux, the colour of the high fire or light; luceo is from lui-uxa, the upper colour or light; lampo is from il-am-p, the light about the parts; shine is from si-en, it is the firmament.

SHINING; GOLEU; AIGLE; FULGOR. Shining is from si-en-eng, it is an extensive firmament; goleu is from ag-ol-iu, it is the action of the sun; whence aigle; fulgor is from fe-ol-ag-or, it is from the action of the sun.

SHIP; LLONG; PLOION; NAVIS. Navis is from the Celtic novio to swim; ship is from si-hi-p, it is a high thing; ploion is from p-al-au-in, a high thing upon the water; llong is from al-au-eng, large upon the water, this being the larger sort of ships.

SHIRT, SHIRT or WAISTCOAT; CRYs or CRYPAS; KYPASSIq or PREAMION; SUPPARUM. Crys is from cau-r-is, the lower covering; cryspas is from cau-ar-is-pe-fi, it is a covering upon the lower part; whence kypassis; supparum is from isa-p-ar, the lowest thing upon; pri-omion is from pri-mi-am, the first about me; shirt is from is-ar-it, it is the lower upon; shift is from is-ef-it, it is the lower thing; waistcoat is from waist and coat, which see.

SHITE; CAXU; XEZO; CACO. Caxu is from ac-ac, acting

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acting from; or from ac-ox, the filthy action; whence the Greek and Latin terms; the English word is from si-hai-out, it is acting out.

SHOCK or CONFLICT; YMGYRX; SUNKROUSIS; CONFLICTUS. Ymgyrx is from am-ac-ir-ux, an action of the high fire about; whence the Greek term, only varying the preposition; shock is from shake; conflict and conflictus are from con-flo-ac, an action of blowing or breathing together.

SHOE; ESGID; ASKERA; PERA. Esgid is from is-cauad, the lower covering; askera is from is-cau-ar, the lower covering upon; pera is p-ar, upon the foot; shoe is from is-iu, it is the lowest, or from si-hi-o, it is from high.

SHOOT; SAETHU; TOXEVO; SAGITTO. Saethu is from si-aeth, it is, or the sound is gone; shoot is from si-out, it is, or the sound is out; sagitto is from si-ag-it, the sounding act; toxevu is from id-exo, it is found.

SHOOTS, BUDS or SPROUTS; EGIN; GENNEMA; GERMEN. Egin is from ag-in, acting in; gennema is from ag-in-mae, it is acting in; whence germen; shoot is from si-out, it is out; bud is from b-o-id, it is part out; sprout is from is-p-or-it, it is from the lower part.

SHORE; TYWYN; THINES; LITTUS. Shore seems to come from sea-âr, the sea ground; tywyn is from ty-au-yn, possessions upon the sea; whence tywed, sand, and thin; lit-tus seems to be compounded of le-al-au, the place at the water.

SHORT; BYR; BRAXUS; BREVIS. Bir is a compound of ab-ir, from high; whence braxus and brevis; short is from si-hi-or, it is from high.

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SHOVE; GWITHIO; OTHEO; TRUDO. Gwithio is compounded of ag-o-ith, it is an action from; whence otheo; trudo is from troi-id-o, it is to turn from; shove is from shi-o-ve, it is from him.

SHOULDER; YSGWYDD, OMOS; HUMERUS. Shoulder is from shi-al-der, it is the high upon; humerus is from hi-mi-ar, it is high upon me; omos is from aio-mi, my bearing; ysgwydd is from ys-ag-w-idd, it is the man's action; or man's acting under.

SHOUT; CYDFLOEDDIO; SUMBOAΘ; CONCLAMO. Shout comes from si-out, the sound out; cydfloeddio comes from cyd-floedd, to sound or shout together; the rest are defined elsewhere.

SHOWER; CAFOD or BWRW GLAW; OMBROS or HYE-TOS;

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TOS; IMBER or PLUVIA. Bwrw, ombros and imber are defined under the word rain; cafod is from auc-ef-id, it is the water thing; shower is from fi-aw-it, it is the high water; glawio is from ag-al-au, an action of the high water; whence pluvia; hyetos is from hy-au-it, it is the high water.

SHROUD; AMDO; SINDON; SINDON. Amdo is from am-to, a covering about; findon is from fi-in-to, it is a covering upon; shroud is from fi-ar-w-id, it is upon a man.

SHUT or INCLUDE; AMCLOI or ARGAU; EIRGO or KLEIO; INCLUDO or CLAUDO. Those are explained under the word Inclose; but it may be farther observed here, that e in cau, as a part of o not only signifies a lesser shut or Inclosure than o, the universal circle, but also lesser motion or action, as the motion of o, is the greater or universal; the u added thereto signifies the water, which is supposed to inclose or surround the world; but see the preface:

SICKLY; CLAFUS; XALEPOS; ÆGRÈ. Clafus is from ac-al-fe-fi, he is from being upon high or sound; whence xalepos; sickly is from fi-ac-al; he is from up or high; ægre is from ag-ar, from high or up.

SIDE; TU or OXOR; HOROS; ORA. Side is from fi-tu, it is the side; the rest come from o for y-cwr, the edge or border, and from or, a border.

SIEVE; GOCR; KOSKINON; CRIBRUM. Gocr is from cau-o-cau-r, the inclosures or holes from shutting or keeping; koskinon is from cau-of-cau-in, shuts without keeping within; sieve is the same as sift, which see; cribrum is from cau-r-ber, the water shut or vessel, perhaps ironically, or for want of a better word; or from ac-ar-y-brin, the action upon high ground; it being usual to sift corn on high ground.

SIGHT; SYLW or TREM; SKOPE or THEOREMA; SPECULA. Sylw is from fi-il-w, it is man or an animal's light; sight is from fi-ag-it, it is the seeing act; trem is from id-ir-am, it is the fire or light about; whence theorema; skope is from fi-ac-op, it is from the eyes; specula is from fi-ap-occul, it is from the eye.

SIGNIFY; MYNEGI; MENYO; SIGNIFICO. Mynegi is from mi-yn-ag-i, me high in action; whence menyo; signify is from fi-ag-ni-fi-ac, the sounding act we are acting; whence signify.

SILENCE; GOSTEQ or ARAFWX; SIGE or ARRESIA; SILENTIUM. Arafwx is from araf-ac, a slow or dead action; arresia is from the Celtic ara-fi, it is slow; gosteq is from ag-fi-di-ag, a privative action of the action of sound; as to the rest see the next class.

SILENT or TO BE STILL; SIO or DISTEWI; SIGAD; SILEO

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SILEO or TACEO. Sio is from si-o, from found; distewi is from id-is-tewi, it is a lower holding ones peace; sigao is from si-ag-iu, it is from found; fileo is from si-al-o, from high found; taceo is from id-fi-o, it is without or from found; silent is from fileo; still is from si-di-al, it is from high, or from sti-al, upon a stand.

SILK; SIDAN or SIRIG; SERIKON; SERICUM. Sidan is from si-tu-en, it is the upper side or the upper covering; sirig is from is-ar-gau, a covering upon the lower; whence the Greek and Latin; silk is from is-al-cau, a covering upon the lower.

SILVER; ARIAN; ARGURION; ARGENTUM. Those are explained under the word Argent, which see.

SIN; PEXU; PTAIO; PECCO. Pexu is from p-uxa, the highest thing; ptaio is from peth-ai, the highest thing; pecco is from pexu; sin is from si-en, it is high.

SINCERE; DIDWYLL; ADOLOS; SINCERUS. Didwyll comes from di-dwyll, without deceit or darkness, which word twyll is composed of id-o-il, it is from the light; whence adolos; sincerus is from si-in-ac-ir, it is an inward warm action; whence sincere.

SINCERITY; DIRAGRITH; ANUPOKRITOS; SINCERITAS. Sinceritas and sincerity are from certus, certain; which see; diragrith is from di-r'-ag-rith, without the action of shew or appearance.

SING; CANU; KANAXISO; CANO. Sing is composed of si-eng, a high or great sound; canu comes from can, a song, which is a compound of ecco-en, a high or divine sound; from whence are derived the Greek and Latin vocables.

SINGE; DEIFIO; TYPHOÛ; USTULO. Singe is from si-in-ig, it is in the fire; ustulo is from ys-ti-ol, it is the property of the sun; the rest are from id-ef-i-o, it is a thing from the fire.

SINGLE or SIMPLE; UNPLYG; APLOOS; SIMPLEX. Unplyg is from un-plyg, one fold, see Fold; whence aploos, simple and fuple; single is from si-un-cau-al, it is one shut, covering, or fold upon.

SINISTER; ANHYLAW or ASW; SKAIOS or LAIOS; SINISTER. Anhylaw is from an-hi-law, without a free or ready hand; the rest are explained under Left Hand.

SINK; SYDDO; KATHISANO; SIDO. Sink is si-in-auc, to lower in the water; syddo is from si-au-id, it is to lower in the water; sido is from syddo; kathisano is from cau-tu-isa-in-au, to be covered in the inside of the water.

SIRRAH; HA; A; HA. Sirrah is from sir and ah, an interjection

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interjection of forbidding; composed of hai-a, from action or action to the earth, that is, a privation of action.

SIT; **EISTEDD**; **EZO** or **KATHIZO**; **SEDEO**. Eistedd, fit, and sedeo, are from the Celtic is-ti, lower thou; ezo is from the Celtic isa, lowest; kathizo is from ac-ti-is; act, or come thou lower.

SIX; **XWEX**; **EX**; **SEX**. These terms are formed from the sixth day's creation, viz. that of man and beasts, xwex fully expressing it, as compounded of ac-w-ox, the action of man and animals; whence the other terms.

SIXTH; **XWEXED**; **EKTOS**; **SEXTUS**. Those are nothing more than the sixth day's creation of man and beasts.

SKY; **WYBREN**; **OURANOS**; **COELUM**. Sky is from si-cau-y, it is the high covering or the bounds of sight; coelum is from cau-al-am, the high covering about; ouranos is from awyr-en, and so is wybren. See Air and Sky.

SKIFF or **FERRY-BOAT**; **YSGRAFF**; **SKAPHE**; **SCAPHA**. Ysgraph is from ys-cau-ar-au-fe, it is a vessel upon the water; whence the rest, except ferry, which see in its place.

SKILFUL or **INGENIOUS**; **CYWRANT**; **GNORIMOS**; **GNARUS**. Cywrant is from ac-wr-en-id, it is an high action of man, or a manly action; ingenious is from en-ag-in-w-fi, it is an high action in man; gnorimos is from ag-en-wr-y-mae, it is an high act of man; gnarus is from ag-en-wr-fi, it is an high act of man; skilful is from si-ac-al, it is an high action, and full.

SKIN; **CEN** or **CROEN**; **SKUTOS**, **RHINOS** or **XROOS**; **CUTIS** or **CORIUM**. All these come from the Celtic cau-yn, or cau-ar-yn, both signifying a shut in, an inclosure, or a covering.

SKIP; **LLAMU**; **ALLOMAI**; **SALIO**. Llamu is from al-am, high about; whence allomai; salio is from si-al, it is high; skip is from si-ac-up, it is an action up or high.

SKULL; **SHIOL**, **CORYN** or **CRUAN**; **KRANION**; **CRA-NIUM**. Coryn, cruan, kranion, and cranium, are from cau-ar-en, a shut or covering upon the high part or top; skull is from si-cau-al, it is a shut or covering upon.

SKY; **WYBR**; **AITHER**; **ÆTHER**. Wybr is from au-bi-ir, water brought into life or sprung up by fire or heat; aither and æther are from au-et-ir, water and fire; sky is from si-cau-y, it is high covering or the bounds of sight, or si-auc-y, it is the high water; but see Sky and Air.

SLACK; **LLAC**; **XALAROS**; **LAXUS**. Llac is from llai-ac, less action; xalaros is from lac-ar, less action or force upon; whence all the rest, as slack from si-lac, it is slack,

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and *laxus* from *lacau*, to slacken, or sicken in the Celtic.

SLACKEN; LLACAU; LANGEQ; PIGRESQ or LANGUEO. See the last mentioned class of words.

SLATE or STONE; LLEX; LITHOS; LAPIS. Those are explained under the word Stone.

SLAUGHTER; LLADDA; KLATOS; CLADES. Those are explained under the word Kill.

SLEEP or NAP; CWSG or HYN; KOITOS or UPNOS; SOPOR or SOMNIUM. *Cwsg* is from *cau-w-si-ag*, to shut a man or animal from seeing, thinking, &c. *hyn* is from *hai-yn*, action within; *sopor* is from *si-ap-wr*, fight from man; *somnium* is from *sio-mewn*, found within; *koitos* is from *cau-si*, shutting the house of fight.

SLEEP; HUNO; UPNŌO; DORMIO. *Dormio* is from *tar-mi-iu*, it is a covering upon me; *huno* is from *hai-in-w*, action within man; *upnōo* is from *y-bi-in-w-o*, the life in man from; *nap* is from *in-ap*, from being in or existing; *sleep* is from *si-al-ap*, fight is from being up.

SLENDER; MAIN; MINYOS; TENUIS. *Tenuis* is from *tena*, thin, which see; *slender* is from *si-al-en-dwr*, it is the firmament water; *main* and *minyos* are from the Celtic *min*, edge.

SLICE or SLIT; SGYREN; SKIROS; SECAMENTUM. *Sgyren* is from *si-ag-or-en*, it is acting from the upper part; whence *skiros*; *secamentum* is from *si-ac-maint*, it is from the substance or bulk; *slice* is from *si-le-ac*, it is from its place; *slit* is from *si-le-di*, it is divided from its place.

SLIP; LLITHRO; OLITHEO; LABOR. *Llithro* is from *al-y-troed*, the foot up; whence *olitheo*; *labor* is from *al-b-yr*, the foot up; *slip* is from *si-al-p*, the foot is up.

SLIT or CLEAVE; AGENU, RHANU or RHWYGO; KEO or RHEGNUMI; FINDO. *Agenu* is from *ag-en*, from the upper part; *rhanu* is from *or-yn*, from the upon; *findo* is from *fe-in-di*, dividing the part upon; *keo* is from *ac-o*, acting from; as to the rest see *Slice, Part, Divide, &c.*

SLOE; EIRINEN; ERINEON; PRUNUM. *Eirin, sloes*, as well as the shrub, are from *âr-yn*, upon the ground, or low; whence *erineon*; *sloe* is from *si-low*, it is low; *prunum* is from *p-ar-yn-iu*, it is a thing upon the ground.

SLOTHFUL; SWRTH; NOTHROS; INERS. *Sloth* is from *si-lo-ith*, the sight is low; *swrth* is from *si-or-ith*, the sight is from, or it is from seeing; whence *nothros*; *iners* is from *in-ars*, without art, or rather from *ni-ar-si*, not upon seeing.

SLUMBER;

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SLUMBER; HEPIAN; UPENDO; DORMITO. Slumber is from *si-al-umb-yr*, it is the being upon the dumb; the rest are explained under the word Sleep.

SMALL; BYXAN or MÂN; MINYOS or ELAXYS; EXIGUUS. Byxan is from *ab-ux-en*, from the firmament of the sun's rays; man and minyos are from *ma-en*, the great firmament; small is from *si-am-il*, it is the great light about; elaxys is from *il-uxa-iu*, it is the highest light; exiguus is from *ux-ig-iu*, it is the high fire, all signifying the sun's rays, which are small.

SMELL; FROENI; OSPHRAINOMAI; ODOROR. Froeni is from *froen*, a nostril; whence the Greek, with the addition of *os for ys*, the; smell is from *si-am-al*, it is all about; odoror is from *hyd-awyr*, along the air.

SMILE; GWENU or GWAUDIO; MEIDAO; SUBRIDEO. Those are explained under the words Laugh, Joy, Joke, &c. except the word smile, which is from *si-m-il*, it is the great light or the sun which smiles upon us; and though there may be some little doubt whether *gwenu*, &c. should not be explained *ag-w-en*, the action of the divine being, the contrary seems most probable; *meidao* is from the Celtic *amnod*, a wink.

SMOAK; MYGU; PIGO; SUFFOCO. See the next class, pnigo and observe that the *m* in *mygu* is in *suffoco* changed into an *f*, which is usual in the Celtic, *f* being an auxiliary letter to the radical *m*, which thus changes in inflection or composition.

SMOKE; MWG; THUMOS; FUMUS. *Mwg* is from *am-ig*, about the fire; *smoke* is from *si-am-ig*, it is about the fire; *thumos* is from the Celtic *twym-am*, about the heat; whence *fumus* by transferring the *th* into an *f*, which was a common practice with the Latins.

SMOOTH; LLYFN; LEINOS; LENIS. Smooth is from *is-mwy-ith*, the being more low or lesser; *llyfn* is from *lle-fân*, the place or part small; whence the Greek and Latin words.

SNAIL; MALWEN; XELENE; TESTUDO. Snail is from *si-in-a-il*, it is within from the light or fight; *malwen* is from *am-il-o-un*, one inclosed from the light; *xelene* is from *cau-al-en*, one shut upon; *testudo* is from *it-is-to*, it is under a covering.

SNATCH; RHEIBIO; ARPASO; RAPIO. Those are defined under the words Ravish and Rapid.

SNOREING; RHWNGC; RHONGXOS; RONCHUS. Those come from the sound.

SNORT; XWRNU; RHONGXO; RONCHIZO. Those come

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come from the sound, without any farther signification.

SNOW; ÔD or EIRA; NIPHĒTOS; NIX. Those signify no heat, as ôd, from o-di, without sun; eira is from oer, cold, which see; niphotos is from ni-pheth-o-fi, there is no part sun; nix is from ni-ig, no fire or heat; snow is from fi-ni-o, there is no sun; but it is possible that ôd may also signify whiteness, as o-id, it is the sun.

SO or AS; FEL or FELLY; OS or OUTOS; SIC or UT. Fel or felly are from fi or vi-al, the high sight; os is from o-fi, the bounds of sight; sic is from fi-cau, the shut or bounds of sight, or the horizon; ut is from y-t, the sky; so is from fi-o, the bounds of sight; whence the rest, as outos from ut and os, and as from a-fi, from sight.

SOAP; SEBON; SAPON; SAPO. Those seem to have been formed from the sound made therewith in washing, and as washing is compounded of au, the water, and ish, the sound made in washing, so the word sebon may be from fi-b-yn, the sounding one; whence the rest; or they may all come from fi-b-au-in, it is a thing in the water.

SOBER; DIFEDDW; NEPHON; SOBRIUS. Difeddw is a compound of di-feddw, without being drunk, see meddw, drunken; nephon is from ny-phi-yn, no drink within; sobrius is from fi-o-ber, he is from or without liquor.

SOFT; MEDDAL; MOLAKOS or AMALOS; MOLLIS. Soft is from fi-of-ti-en, it is from the property of the firmament; molakos and amalos are from am-al-cau-fi, it is about the firmament; meddal is from am-ti-al, about the higher parts or possessions; mollis is from am-ol-fi, it is about the height; all signifying the air.

SOFTEN; MEDDALU; MALAZZO; MOLLIO. Those are explained under the last class of words.

SOLDIER, FIGHTER or WARRIOR; CADWR or YMDREXWR; MAXETES or STRATIOTES; MILES or PUGNATOR. Cadwr is from ac-ad-wr, a man at action; ymdrexwr is from am-trexu-wr, a man for overcoming; as to fight and maxetes see the word Fight; warrior is from yr-w-ar, the man upon it; soldier is from fi-al-id-wr, a sound and powerful man; miles is from m-al-fi, he is a great power; stratiotes is from stratos, an army, or a great flock, composed of fi-twr, it is a powerful heap or multitude.

SOLID; OLLAWL or OLLGWBL; OLOKLEROS or ANTALLES; SOLIDUS, INTEGR or UNIVERSUS. Those are explained under All, One, Whole, &c. except solid, which is from fi-ol-id, it is all sound.

SOMETIMES;

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SOMETIMES; WEITHIA; EUTA; ALIQUANDO. Sometimes is from some and time, which see; euta seems to come from the Celtic etto, yet; aliquando is from ail-ac-yntho, another action therein; weithia is from y-cithia, the several goings, from the verb aeth, he is gone.

SON; MAB; YIOS; FILIUS. Son is from fi-own, it is his own; mab is from mi-ab, from me, or my offspring; yios is from y-o-fi, he is the from, that is, an offspring; filius is from fi-lu-ju, he is my family.

SOMEWHAT; PRTH; POI or TIS; ALIQUO. Peth is from p-ith, it is the p; tis is from t-fi, it is the t; poi is from p-ju, it is the p; aliquo is from al-ac-ju, it is an high action; somewhat is from some and what; but see the preface for a farther explanation hereof.

SOOT; HIDDIGL; LIGNYS; FULIGO. Hiddigl is from hid-ig-le, about or along the fire place; lignys and fuligo are composed of al-ig-ju, and fe-al-ig, it is all along the fire; foot is from fi-o-hit, for hid in hiddigl, it is all along the fire.

SORDID or FILTHY; BUDR, AFLERUS or GLWTHUS; RHUPAROS; ANALLEUTHEROS or GLOIOS; SORDIDUS. Budr is the same as pwr, rotten; asterus is from i-fleu-ar, his hair upon him; glwthus is the same as glwth, a glutton; sordid is from a sore or ulcer; as to filthy see Foul; the other words are from the same origin.

SORE; ARXOLL; ELKOSIS; ULCERATIO. Those signify a gathering upon, from yr-cai-al, &c.

SOUL or MIND; ENAID; NOUS; MENS or ANIMUS. Here is to be seen the conceptions had of the soul of man; the Cèltes called it the divine sight or existence by en-id; the English, by fi-oul, to see all; the Romans by mi-en, or en-imi, both signifying my existence; nous is either en-w, a divine being, or ni-w, our being.

SOUND; SWN or TÒN; PHTHONGOS, or PHONE; SONUS. Swn is from fi-w-yn, found in man or animal; ton is from to-en, the firmament found or thunder; found is from fwn; so is sonus; phthongos is from ph-thôn-ag, the action of living found; whence phone.

SOUR; SUR; OXUS; ACER. All those, except oxus, are from the sound of acid in fermentation, si signifying the sound, and ur, the whirring noise it causes; oxus is from och, a note of exclamation, uttered at the tasting of acid, and au, liquid.

SOUTH; DEHAU; MESEMBRIA; MERIDIES. Dehau is from di for ty-hau for haul, i. e. the side of the sun; the Greek

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Greek and Latin words, signify noon; or the place of the sun at noon; south seems to be of the same signification with the Celtic, and composed of *si-o-ra*, it is the sun's side.

Sow; **Hwx**; **Hus**; **Sus**. **Hwx** is from *hy-w-ox*, high dirty animal; whence *hus* and *sus*; **sow** is from *si-oh-w*, it is a dirty animal, as *fox* is from *fy-ox*, or *oh-fie*, an interjection expressing a dirty animal or a dirty thing.

SOW or **FASTEN TOGETHER**; **GWNIO** or **HASSIO**; **KASSYO** or **AKEOMAI**; **SUO** or **CONSVO**. **Hassio**, **kassyo**, **consuo**, **suo**, and **sow**, are from *ci* or *cau-si-iu*, it is a putting together; **gwnio** and **akeomai** are from *ag-y-in-iu*, it is the action of joining or putting together.

SPARE; **PEIDIO**; **PHEIDOMAI**; **PARCO**. **Spare** is from *si-p-r*, it is the *p*, or part; **peidio** and **pheidomai** are from *pe-idiu*, it is a part; **parco** is from *p-r-fi*, it is the *p*, or a part.

SPAWN; **HAD** or **SIL**; **SPERMA**; **SEMEN**. **Sil** is from *si-hil*, it is the race; **hil** is also a compound of *hai-al*, to get high; **femen** is from *si-am-in*; **sperma** is from *si-p-ar-am*; **spawn** is from *si-pe-yn*, all signifying that it is a thing from the earth; **had** is from *hai-a-id*, it is acting from the earth; mankind and animals being the earth of their seed.

SPEAK; **SIARAD** or **LLAFARU**; **PHRASO** or **LALAO**; **DICO** or **LOQUOR**. **Llafaru**, **laleo**, and **loquor**, are from the Celtic *lef-r-w*, the human voice; **phraso** is from *fe-ar-fi*, be upon sound; **siarad** is from *si-ar-id*, he is upon the sound; **dico** is from *id-fi*, it is the sound; **speak** is from *si-pe-ac*, the acting part of sound.

SPEAR; **SAFWY**; **SIBUNE**; **HASTA**. **Spear** is from *si-per*, or *si-pe-ir*, it is a thing into; see **Spit**; **sibune** is from *si-b-yn*, it is a thing in; **safwy** is from *saeth-fe-iu*, it is a darting thing; **hast** is the same.

SPIN; **NYDDU**; **NETHO**; **FILU** or **NEO**. **Filo** is of the same signification as the Greek *piloo*, to place thick together, so as to become *pe-il-o*, that is, the part from the lighth or covered; **spin** is from *si-ap-in*, the seeing from in or within, that is, the thing covered; **nyddu** is from *ni-idd*, not seen; whence the rest come; another derivation might be given of these terms, as they are expressive of a line, as *en-idd*, or *id*, but the first seems to be the best.

SPIT; **BËR**; **OBELOS**; **VERU**. **Bër** and **veru** are explained under the word **Bear**, unless they are derived from *be-ir*, a thing into; see **Spear**; **spit** is from *si-put*, it is to put; **obelos** is from *o* for *y-belos*, the dart, which see.

POERI; **POERT**; **PRUO**; **SPUO**. **Poeri** is a compound of *poer*, a cold thing, or from *ap-oer*, from a cold; the other words

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words have no other original; though they seem to differ somewhat in the sound.

SPITTLE; POER; PTUELON; SALIVA. Saliva is from *fi-al-au*, it is a rising water; *ptuelon* is from *peth-au-al-iiu*, some rising water within; *spittle* is from *fi-peth-al-in*, it is a thing rising within; *poer* is a thing from a cold, and *oer* in *poer* is from *o-er*, from the water.

SPLEEN; BLEDDYN; SPLEN; SPLEN. *Bleddyn* is from *bi-al-ddyn*, a forcer of man's life or being; the other words are from *fi-p-al-en*, it is a thing forcible within.

SPLENDID; GLOIW; AGLAOS; SPLENDIDUS. *Splendidus* is from *fi-ap-il-en-idiu*, it is a thing from the firmament or high light; *gloiw* is from *ag-il-iiu*, it is the action of light; hence the Greek and English words.

SPLINTERS or CHIPS; YSGLODYN; SKEDION; SECAMENTUM. *Ysglodyn* is from *ys-ag-al-ydyn*, they are the cuttings from the upper part; whence *skedion*; *chips* is from *ac-hi-p-si*, they are from the upper part; *secamentum* is from *fi-ac-mewn-ti*, they are the cutting in a thing; or from *is-ac-maent*, they are from the lower part; *splinter* is from *fi-p-al-in-ter*, they are the things from a stroke, or they may signify great cuttings.

SPOIL; YSPAIL or ANRHAITH; SYLE, SKULON or ENARA; SPOLIUM. *Yspail* is from *ys-p-o-il*, the thing without the sun, light or truth; whence *spoil*, *spolium*, *syle* and *skulon*; *anrhaith* is from *an-rhaith*, without law; whence *enara*.

SPOIL; YSPEILIO; SYLAO; SPOLIO. Those are defined under the last preceding class.

SPOUT or SPRING OUT ABUNDANTLY; PISTILLIO; BLUSO; SCATEO. *Pistillio* is from *p-is-at-al-iiu*, it is a thing from low, high, or upwards; whence *bluso*; *scateo* is from *is-ac-t*, a low thing to the sky; *spout* is *fi-p-out*, it is a thing out; *spring* is from *is-p-ir-en-ag*, a lower thing acting to the height; but see *Spring* for a farther explanation.

SPOON; LLWY; COXLOS; COCHLEAR. *Llwy* is from *law-y*, the hand; *coxlos* is from *cau-ix-law*, an utensil, or a vessel for the hand; *cochlear* is from *cau-ix-law-yr*, the utensil for the hand; *spoon* is from *fi-p-ou-yn*, it is a thing for liquid within.

SPORT; CELLWAR; XLEUE; LUSUS. *Cellwar* is from *ac-al-w-ar*, a man upon acting high; *xleue* is from *ac-al-iiu*, it is an high action; *lusus* is from *al-is-iiu*, it is a lower high; *sport* is from *is-p-ir-it*, it is a lower thing high.

SPREAD or EXTEND; TANU; TEINO; TENDO. *Tanu* is from *tân*, a fire, which spreads; *spread* is from *fi-p-ir-ad*, it

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it is the part at the fire; whence the rest; but see Fire for a further explanation.

SPRING or **PROSPER**; **FYNNU**; **PHYOMAI**; **ORIOR**. Fynnu is from fi-in, into life, whence phuomai; orior is from or-ir, from into; spring is from fi-p-ir-ing, it it a thing into.

SPROUT; **BLAGYRUN**; **BLASTOS**; **GERMEN**. Those are explained before.

SPUNGE; **YSPWNG**; **SPONGOS**; **SPONGIA**. Yspwng is from ys-p-au-in-cau, the thing wherein water lodges, or is inclosed; whence the rest.

SPUR; **YSPARDYN**; **SPHYRON**; **CALCAR**. Yspardun is from ys-p-ar-dyn, the thing for or upon driving or drawing; sphyron is from fi-ph-yru, it is the driving thing; spur is from fi-p-yru, it is the driving thing, for yru is to drive in the Celtic; calcar is from c, for f-al-ac-ar, it is the raising of action.

SPY; **SPIO**; **SKOPEO**; **SPECULOR**. Spy is from fi-p-y, it is the seeing thing; spio is from fi-p-iu, it is a seeing thing; skopeo is from fi-ac-p-iu, it is a thing acting to see; speculor is from fi-p-ac-al-yr, it is the thing acting upon sight or search.

SPY or **INFORMER**; **PROFWR**; **PHOROS**; **EXPLORATOR**. Spy is from fi-p-y, it is the seeing thing; informer is from in-fi-wr-am-r', the seeing man for fight; phoros is from phi-wr-fi, he is the seeing or searching man; profwr is from profi-wr, the proof man. See Form and Proof; but the Greek term seems to be the same as phor, a thief, so that the Greeks despised informers.

SQUANDER or **DISSIPATE**; **GWASCARU**; **SKORPISO**; **DISSIPO**. Gwascaru is from ag-w-is-cau-ar, an action of a man to lower a heap; skorpizo is from fi-cau-ar-p-is, it is to lower an heap; dissipo is from id-ifa-p, it is lowering a thing; whence dissipate; squander is from is-ac-yn-twr, a lowering action upon a heap.

STABLE; **SAFADWY**; **STASIMOS**; **STABILIS**. Those come from saf-idiu, and sta-be-al, signifying to stand or stand upon. See the word Stand.

STACK or **HEAP**; **TÂS**; **THIS**; **ACERVUS** or **STRUES**. Tâs is from to-as, or is, a covering or lay upon an under one; this is from to-is, of the same signification; acervus is from y-cau-ar-ve-iu, it is the covering upon a thing; heap is from hi-pe, a high thing; stack is from is-to-cau, to cover a lower covering or stratum.

STAFF; **BAGL** or **PASTWN**; **BAKTRON**; **BACULUS**.
Bagl

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Bagl is from *b-cau-al*, a thing shutting upon, or with a hook, or from *be-ag-al*, a thing to act upon; whence *baculus*; *bak-tron* is from *be-cau-trwyn*, a thing crooked at the nose or at the end; *pastwn* is from *p-yftun*, a thing to reach; *staff* is from *sta-fe*, a steady thing, or a thing to stand with.

STAG; CARW; ELAPHOS; CERVUS or FERA. *Carw* is from *garw*, rough or terrible; *stag* is from *st-ug*, it is ugly; *elaphos* is from *hylla-phi*, for *fi*, or *vi*, that is, the ugliest life or animal; *fera* is from *fi-arw*, a terrible animal; *cervus* is from *garw*.

STAIN; STAENU; SPILDO; MACULO. *Staenu* is from *fi-to-au-in*, it is a covering or spreading a liquid or wet upon; whence *stain*; *spildo* is from *fi-p-al-au*, it is a liquid or wet thing upon; *maculo* is from *am-auc-al*, liquid or wet about the part.

STALK OF A TREE; BONPREN; PREMNON; STIRPS. *Bonpren* is from *bôn*, a root or stump, composed of *b-on-en*, the part from high or the sky, and *pren*, a tree, from *p-ar-en*, a thing upon the sky or heighth; whence the Greek; *stalk* is from *st-al-ac*, it is from high; *stirps* is from *st-âr-p*, it is the ground part.

STAND; SEFYLL; ISTEMI; STO. *Sefyll* is from *fi-ef-al*, he is up; *stand* is from *st-en-id*, he is up; *istemi* and *sto* are from the Celtic *fyth*, upright.

STAR; SÊR; ASTER; ASTRUM. Those seem to be of the same composition, viz. *fi* or *st-ir*, the standing fixed, or seen fires or lights.

STARVE WITH COLD; RHYNU; RHIGEO; RIGEO. *Rhyneu* is from *oer-in-ieu*, it is cold within; *rhigeo* is from *oer-ag-ieu*, it is from the cold; whence *rigeo*; *starve* is from *st-oer-ve*, it is a cold thing, or from *st-oer-vi*, it is a cold life.

STATE; YSTAD; STASIS; STATUS. *Ystad* is from *y-sta-id*, it is the stand; whence all the rest.

STEAL; LLEDRATA; KLEPTO; CLEPO or FUROR. *Furor* is from *fe-ir-or*, it is from the light or out of sight; *clepo* is from *ac-il-p-ieu*, it is a thing from the light or out of sight; *klepto* is from *ac-il-p-ieu*, it is a part from the light; *steal* is from *fi-di-il*, it is without light; *lledrata* is from *lleia-twr*, the least stir, or in its primitive composition from *lle-di-ir-id*, it is the place without light or sight.

STEALTH; LLEDRAD; LATHRAIOS; FURTIVUS. Those are explained under the preceding class of words.

STEEP; MWYDO; MYDAO; MADEO. *Mwydo* is from *am-au-idieu*, it is the water about; whence the Greek and Latin words; *steep* is from *fi-dip*, it is dipped.

STEER;

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STEER; BYSTAX; MOXOS; VITULUS. Vitulus is from vi-tal-*iu*, it is a tall animal; moxos is from maw-yx-*iu*, it is a great ox; bystax is from bi-*is-it-yx*, it is an animal lower or lesser than ox; steer is from *is-it-ir*, it is the lower, or rather from *si-di-ir*, it is not the higher.

STEM OF TRUNK OF A TREE, FAMILY, &c. TRUNC, CYFF OF CENEDL; KORMOS OF GENEÄ; TRUNCUS, CAUDEX, CIPPUS OR PROGENIES. See Trunk, Corp, Body, Generate, &c. where most of those words are explained; cyff is from cau-*ef*, it is a shut or chest; kormos is from cor-*am-iu*, it is the covering about; caudex is from caud-*ux*, the upper covering or shut.

STILL; ETTO; ETI; TAMEN OF ADHUC. Etto is from e for y-*t-to*, the covering t, or the sky or firmament; eti is from y-*t*, the t, sky or firmament; tamen is from t-*am-en*, the covering about the height or firmament, sky, or the horizon; adhuc is from a for y-*t-ux*, the high or upper t. See At.

STING; CONYN OF DRAEN; KONOS, ONGKOS OR ATHERIX; ACULEUS OF CUSPIS. Conyn is from ac-*yn-un*, acting in one; whence konos and onkos; draen is from drwy-*un*, thro' one; atherix is from a-*drwi-ac*, the acting through; cuspis is from ux-*p-is*, higher than the lower part, that is, an edge; aculeus is from aux-*al-iu*, it is the upper edge; sting is from st-*in-ag*, it is acting into.

STINK; SAWRIO; OZO; OLEO. Sawrio is from si-*awyr-o*, it is from the air; ozo is from au-*si-o*, it is from the air; oleo is from au-*al-o*, from the high water or the air; stink is from si-*t-en-ac*, it is from the high t, the firmament or the air.

STINK; DRWGSAWYR; DUSODIA; FÆTOR. Drwgsawyr is from drwg-*is-awyr*, it is the bad lower air; whence dusodia; fætor is from fe-*it-aer*, it is the air thing.

STIR OF TUMULT; TERFYSG; THORUBOS; TUMULTUS. Stir is from si-*tur*; terfysg is from twr-*fysg*, signifying amongst the living heap; whence thorubos. See Tumult.

STIR OF MOVE; CYXWYN; KINEO; MOVEO. Cyxwin is from cy-*ac-in*, the first or beginning of an action; hence kineo; moveo is from am-*o-ve*, he is about o, or motion; hence move; stir is from si-*tyrf*, it is a multitude.

STOMACH OF BREAST; TOR; THORAX; THORAX. Tor is from to-*r*, the shut bag or chest; the Greek and Latin are from tor-*ux*, the upper covering or chest; stomach is from

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from *sto-ma-ux*, of the same signification; breast is from *bri*, first, and *sto*, for stomach.

STONE; LLABYDDIO; LITHOBOLEO; LAPIDO. Litho-boleo is from lithos and boleo, to cast a stone; stone is explained in the next class; lapido is from lapis, a stone; llabyddio is from lau-bi-idiu, it is an high forcible or strong hand.

STONE OF SLATE; LLEX; LAAS OR LITHOS; LAPIS. Llex is from lle-ux, the highest part or place; slate is from si-al-ti, it is the highest possession; lapis is from al-p-fi, it is the higher part; laas is from al-as, upon the lower; lithos is the same; stone is from st-en, standing high, or it is the high possessions, from si-ti-en.

STORM; TYMESTL; THYELLA; PROCELLA. Tymestl is from tym-si-ti-al, a time that is high or powerful; procella is from bro-uxel, the high country; thyella is the same, from ti-al; storm is from st-ir-am, it is angry about, or tymestl may signify that the surrounding sky is high.

STOUT; CADARN; KRATEROS; FORTIS. Fortis is defined under Strong, so is krateros; stout is from stand and out; cadarn is from caiad-ar, a shut upon or fortified.

STRAIN OR SIFT; HIDLO OR NITHIO; HETHEO; EXARCEO OR COLO. Those are explained under the word Sift.

STRAW; GWELLT; KALAMOS; CULMUS. Gwellt is from ag-al-ti, growth upon the ground; kalamos is from ac-al-am, it is a growth upon the part about, or the country; whence culmus; straw is from si-tir-o, it is from the land.

STRAWBERRY; MEFIS; KOMARON; FRAGUM. Mefis is from am-fe-is, about the lower parts; komaron is from ac-am-ar-un, the one growing about the ground; fragum is from fe-ar-ag-am, it grows about the ground; strawberry is from straw and berry, which see.

STRENGTH; CRIFDER; KRATOS; FORTITUDO. See Strong.

STRETCH OR STRAIN; RHYTHU OR TANU; EURUNO OR TANUO; DILATO OR EXTENDO. Stretch is from st-ar-t-ux, it is upon the upper t, or the sky, which is extended; strain is from st-ar-en, tanu is from t-en, dilato, from id-al-to, euruno from ir-en-iu, rhythu from ir-hy-ith, all signifying to be under the horizon, or extended under the sky.

STRIDE; CAM; BEMA; GRESSUS. Cam is from ac-am, to act or move about; gressus is from ag-ar-si, it is acting or going; stride is from st-ir-id, it is to stir.

STRIFE; AMLADD; AMILLA; CERTAMEN. Strife is from

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from *stir-ef*, it is a *stir*; *amladd* is from *am-ladd*, for *kill*ing; whence *amilla*; *certamen* is from the Celtic *am-drex*, a *strife*, by transposition, which is compounded of *am-troi-ux*, for *turning* uppermost.

STRIKE; TARO; TRAUO; FERIO. *Taro* is from *it-ar-w*, it is upon man; whence *trauo*; *strike* is from *fi-taro-ac*, it is a striking action; *ferio* is from *fe-ar-w*, it is a thing upon man; also *pwio*, *paio*, to push, and *dilio*, *thlao* to knock, of the same signification.

STRIVE; FIGHT or CONTEND; YMEGNIO, TEIRY or YMLADD; AGONISOMAI, DERIAO or ATHLEO; CERTO. See *Strife*. *Fight* is from *fi-ag-it*, it is a living or forcible action; *ymegnio* is from *ym-egni*, for force; whence *agonisomai*; *athleo* is from *aith-li*, driving force, power, or strength; also *teiry* and *deriao* to contend at high words.

STROKE; LAB; PLEGE; ICTUS. For *stroke* see *Strike*; *lab* comes from *law-ab*, from a hand; or *al-ab*, from high power or force; whence *plege*, with the addition of *ag*, action; *ictus* is from *ig-ti*, an angry power, or rather from *i-ac-idiu*, it is the action, fighting being called the action.

STRONG; CRIF; KRATAIOS or IXUROS; FORTIS. *Crif* seems to be a compound of *ag-ir-ef*, it is the action of the fire, or an hot action; *ixuros* from *ac-ir-iu*, it is an hot action; *fortis* is from *fe-ir-it*, it is an hot thing; *strong* is from *st-ir-eng*, it is a great fire or heat; *krataios* is from *ac-ir-itiu*, it is a fiery or hot action.

STRUGGLING; YMAFEL; PALE; LUCTA. *Ymafel* is from *am-afel*, for a hold; and *afel* is from *gafel*, a hold, composed of *ag-ef-al*, an action upon him; *pale* is from *p-al*, a thing upon; *lucta* is from *al-ac-id*, it is acting upon; *struggling* is from *st-wr-ag-al-eng*, it is a great action upon man.

STUBBLE; SOFL; STAPHULE; STIPULA. *Sofl* is from *is-o-fi-al*, the lower from the upper growth; whence the rest, *sti* being frequently put for *fi*, which is wrong.

STUDY; YSTIDIO; SPOUDASO; STUDEO. These are from the Celtic *astud*, *studious*, which is a compound of *as-idiu*, it is lowered or learned, lowering and learning being the same thing, as appears under the words *Teach* and *Learn*.

STUMP or STOCK OF A TREE; CYFF or TRWNC; KORMOS; CAUDEX. As to these see *Stem*, *Trunk*, &c.

STUPID; SYN; ASUNETOS; STUPIDUS. *Syn* is from *fi-ni*, not seeing; *asunetos* is from *a-syn-idiu*, it is from seeing; the other words are from *fi-di-pi-idiu*, it is a thing without seeing.

STUTTER or STAMMER; BALDORDD; TRAULISO or PSELLISO;

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PSPELLISO; BALBUTIO. Stutter is from si-di-utter, it is without uttering; stammer is from si-hammer, it is hammering; baldorid is from bal-ur-id, it is a bleating man; whence balbutio; pselliso is from ap-ifal-si, from a low sound; traulliso is from troi-lais, to turn one's voice.

SUBLIME; UXAL; UPSLOS; SUBLIMIS or ALTUS. Uxal is from ux-al, above high; upselos is from up-is-al, up above lower; altus is from al-tu, the high possessions; sublime and sublimis are from si-ub-al-am, it is up about the heighth.

SUCCEED; DYNESU; UPODOU; SUCCEDO. Dynesu is from dau-nesa, the two next; or from dyn-nesa, the next man; succedo is from is-ac-idiu, it is going lower; whence succeed; upoduo is from upo-duo, to go under or lower.

SUCK; SUGNO; MUSEO; SUGO. Sugno is from si-auc-in-w, it is the animal liquid; museo is from mu-si-au, it is the cow liquid; whence the rest.

SUET; GWER; STEAR; SEVUM. Gwer is from gau-war, a covering upon an animal; sevum is from si-w-am, it is about an animal; suet is from si-w-hyd, it is all along an animal; whence the rest.

SUFFICE; DIGONI; IKANÔO; SUFFICIO. Sufficio and suffice are from sub and facio; and the other words are explained under the word Sufficient.

SUFFICIENCY; DIGONEDD; IKANOTES; SUFFICIENTIA. These words are explained under the words Sufficient and Suffice.

SUFFICIENT OF JUST; DAIONUS or DIGONUS; DIKAIOS or IKANOS; JUSTUS or SUFFICIENS. Daionus is from da-iawn-iu, it is very good and right; digonus is from digon, enough; so are dikaios and ikanos; justus and just are from i-w-si-ti, to man is the possession; as to the rest see Suffice.

SUFFOCATE; MYGU; PNIGO; SUFFOCO. Those are all explained under the word Smoke.

SUGAR; SIWGR; SAKKARON; SACCHARUM. Those, if of a Celtic original, are from si-auc-ir, it is a liquid fire, all sweet things being from the fire.

SUM; SWM; SUMPAN; SUMMA. Those seem to be from swm, which is from si-ma-in, it is the greatest in or the utmost.

SUMMER; HAF; THEROS; ÆSTAS. Summer is from sum-ir, the chief heat; haf is from hi-au-ef, it is the high spring; theros is from it-hi-ir-au, it is the hot spring; æstas is heat.

SUN; HAYL; HELIOS; SOL. The Celtic is also wrote hoyl,

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boyl, and it is a compound of h-o-y-l, that is, the high fiery o extended; whence helios; sol is from si-o-l, it is the o extended; sun is from si-un, the seeing one.

SUNNY; HEULOG; EVELIOS; APRICUS. Apricus is from ap-ir-ux, from the high fire; as to the rest see the last class; the Celtic word for sunday is didd-sul, whence the Latin die-folis.

SUP, EXORB or EXHAUST; DIFRODI; RHOPHEO; SORBEO or EXHAURIO. Sup is from si-up, it is up; difrodi is from di-fro-id, it is without country, rhopheo is from or-phi, out of life or existence; sorbeo is from si-or-bi, it is out of life or existence; exaurio is from ex-âr-iu, it is out of the earth; whence the rest.

SUPPER; Cwynos; KOINOS; CÆNA. Supper is from swp-hir, a long supping; cwynos is from cy-w-yn-nos, men meeting together in the night; whence the rest.

SUPINE, or THE FACE UPWARDS; WYNEB I FYNU; UPTIOS; SUPINUS. The Celtic signifies the face upwards; and so do the rest.

SURELY; YNDDILIS; ALETHOS; CERTE. These are explained under the word Certain.

SWALLOW, GLUT or DEVOUR; GLYTHU or LLYNCU; GLYZO or LEIXO; GLUTIO or LINGO. Glythu is from glwth, a glutton; whence glut, glyzo and glutio; leixo and lingo are from llwnc, a swallow, which is from lawn-auc, full of liquid; swallow is from si-all-low, it is all low. See the word Glutton.

SWALLOW; GWENOL; XELIDON; HIRUNDO. Gwenol is from ag-w-en-al, the active animal on the sky; xelidon is from uxel-hyd-en, the high along the sky; hirundo is from hir-en-id, it is the high in the sky; swallow is from si-w-al, it is the high animal.

SWEAT; XWYS; IDROS; SUDOR. Sudor is from si-w-dwr, it is man's wet; idros is from the Celtic i-dwr, the wet; xwys is from ux-w-au-si, it is the wet upon man; sweat is from si-w-wet, it is man's wet.

SWEEP; SCYBO; SKOPEO or SAIRO; SCOPO. Scybo is from is-ac-ub, acting or taking the low up; whence the rest, except sairo, which seems to be from is-ir, the low up; but scopeo is commonly made use of as an expression for to search for.

SWEET; MELUS; MELIÉDES; MELLEUS or DULCIS. Melys is from mêl-iu, it is honey; whence melleus and meliedes; sweet is from si-o-it, it is the sun; dulcis is from id-o-il-si, it is the sun; but see Honey for a farther explanation;

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and melus, &c. may be derived immediately from m-il-ys, the great sun below.

SWELL; XWYDDO; ONGKOO or OIDAO; TUMEO. Xwyddo is from ux-w-idd-o, it is the action of an animal's growing higher; swell is the same, from si-w-al; tumeo is from the Celtic twymno, to warm or heat; whence the rest.

SWELLING or TUMOUR; XWYDD or CNWC; KUPHOS; GIBBUS or TUMOR. Cnwc is from cau-in-wx, a high gathering upon; kuphos is from cau-ef-iu, it is a gathering thing; gibbus is from cau-ub-iu, it is a gathering upon; as to the rest see the last preceding class.

SWIFT; CYWIT or CYNTAF; OKUS; CELER. Those are explained under the word Celerity.

SWIM; NOFIO; NEO or NETHO; NO or NATO. Nofio is from in-au-fe, he is in the water; the Greek and Latin are the same, from in-au and in-au-ith; swim is from si-au-am, it is the water about.

SYLLABLE; SYLAF; SYLLABE; SYLLABA. Sylaf is from sy-al-fe, it is putting sound together; whence the rest.

SYRINGE; XWISTRELL; KLYSTER; SYRINX. The English and Latin terms are from si-rhyng, a sound, or it is between; xwistrell is from xwis-trwy-le, a wet thro' a place, whence kluster.

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TABLE OF BOARD; **BWRDD or PLANÇ; UPËROA or PLAX; TABULA or MENSA.** Bwrdd is from bi-ar-idd, it is the food upon; whence board and uperôa; table and tabula are from to-b-al, a thing for a covering upon; planç is from p-al-in-cau, of the same signification; so is mensa, from am-in-cau.

TABOR; TABWRDD or TYMPAN; TYMPANON; TYMPANUM. Those are from to-bwrdd, and to-am-p-yn, a covered board, or a covering about a thing within.

TAIL; CYNFON or RHONELL; OURA or KERKOS; CAUDA. Tail is from the Celtic tu-ol, the hind part; cynfon is from cau-in-fon, a covering of the lower end; rhonell is from rhawn-al, the hair upon; cauda is from cau-id, it is a covering; oura is from w-ar, upon an animal; kerkos is from cau-r-cy-si, it is a covering on the lower end.

TAKE or DRAG; CYMERYD, LLÛSGO or CIPIO; AIREO or ALISKO; CAPIO. Llysgo is from al-is-ag, acting upon

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upon a lower; whence alisko; cipio is from ac-i-p-d, acting the thing from; whence capio; cymeryd is from ac-am-or-yd, it is an action about going from; take is from it-ac, it is from; aircō is from or-iu, it is from; or from a-ir-iu, it is from the earth up; drag is from id-or-ag, it is acting from.

TALENT; TALENT; TALANTON; TALENTUM. Those are from to-al-ynt, they are a great heap.

TALK or GOSSIP; XWEDLEUA; KOTILLO; GARRIO or FABULOR. Xwedleua is from xwedel, a discourse, so is kotillo; talk is from it-al-ac, it is an action of calling; gossip is from ag-i-si-ap, it is from the action of sound; garrio is from ag-ar-w, a man upon action; as to the rest see the words Prate, Discourse, &c.

TALL; TAL or UXEL; UPSELOS; ALTUS. Tal is from t-al, the high t, or the sky; the rest are defined before under the word Sublime.

TALLOW; GWER; STEAR; SEVUM. Tallow is from to-al-w, a covering upon an animal; the other words are explained under the word Suet.

TAME; DOFI; DAMAO; DOMO. Dofi is from tua-f, towards me; damao is from tua-mi, towards me; domo is from tua-mi, of the same signification, or from tu-f, and tu-am, a house about.

TAPESTRY; TAPIN; TAPES; TAPETUM. Tapin is from to-p-in, a covering upon a thing; tapes is from to-p-es, a covering a lower thing; tapetum is from to-peth-am, a covering about a thing; tapestry is from to-p-isder, a covering upon a lower.

TAR; TAR or PYG; PISSA; PIX LIQUIDA. Taris from to-ar, a thing covering; pyg is from p-gau, a thing covering; or sticking upon; whence the rest.

TARDY or SLOW; ARAF; OKNEROS; TARDUS. Araf is from ar-ef, it is earth; whence the rest, except slow, which is from si-low, it is low.

TARES; EFRAU; AIRA; LOLIUM. Efrau is from ef-âr-hau, it sows the earth; whence aira by transposition; tares is from it-aira, it is tares; lolium is from le-al-am, all about a place.

TARGET; TARIAN; DERMA; TERGUS. Tarian is from to-ar-ur, a covering upon one; tergus is from it-ar-gau, it is a covering upon; whence the rest.

TARRY; TARRIO or YMDROI; DIATRIBO, TEREQ or MENO; MANEO. Ymdroi is from amdroi, turning about; whence the rest, except maneo, which is from man-iu, being upon a place.

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TASK; TASKU; AXIOO; TAXO. Those words seem primarily to be from *it-ak-ag*, it is the lowering action; tho' the Greek term has been applied to express authority, worth, &c.

re **TASTE; XWAETHU; GEUSIS; GUSTUS.** See the next class. gavo gusto.

TASTE; XWAETH; GEUSIS; GUSTUS. Xwaeth is from *xwae*, breath, whence the rest.

TAVERN; TAFERN; OIKEMA; TABERNA. Oikema signifies a large house or an inn; tafernis from *ta-fer-in*, a house for liquor within; whence the rest.

TEACH; DYSGU; DIDASKO; DOÇBO. Dysgu is from *id-is-ag*, it is the lowering action; whence the rest. See Master.

TEAR; DAIGR; DAKRYON; LACHRYMA. Daigr is from *id-au-ag-ir*, it is wet from heat or fire; whence dakryon; lachryma is from *al-au-cri-ma*, the wet upon a great cry; teat is from *it-au-ir*, it is the angry wet or water.

TEAR; RHWYGO or TORRI; TRIBO or ERRIKO; TEREBO. Rhwygo is from *r'-w-ig*, the angry man; whence erriko; the other words are from *torri*, to break, which is from *it-or*, it is from.

TEAT; TETH; TITTHE; RUMA. Teth is from *to-au-ith*, it is the milk covering; whence titthe and teat; ruma is from *r'-au-am*, about the milk; or the milk covering.

TEMPERATE; TYMERUS; METRIOS; TEMPERATUS. Tymerus is from *tim-ir-lu*, it is the time of sun-shine; metrios is from *am-t-tir-o-fi*, the sun is about the country; temperatus and temperate are from *tim-p-ir-idiu*, it is a warm or serene time.

TEMPESTUOUS; TYMESTLOG; THUËLLODES; TEMPESTUOSUS. Tymestlog is from *tym-sith-ak-ag*, a time that is, acting high; whence the rest.

TEMPLE; TEML; TEMENOS; TEMPLUM. TEMPL is from *t-am-le*, a place covered about; temenos is from *t-am-in*, a part covered upon; whence the rest.

TEN; DEG; DEKA; DECEN; DEG signifies fair weather, and it is compounded of *id-ig*, it is heat or fire; whence deka and decem; ten is from *t-en*, the horizon; see the several numbers which make up ten. If it could be imagined that the antediluvian method of reckoning differed from the present, it would seem probable that the months of the former consisted only of ten days, which is the first revolution of the o, or number ten; but it is more likely that the method of reckoning was always the same.

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TENDER ; TYNER ; TEREN ; TENER. Those are from t-en-er, the horizon or sky water, that is the air, which is tender.

TENEMENT ; TYDDYN ; KTEMA ; TENEMENTUM. Those are from ty-ddyn, one man's possession.

TENT or PAVILLION ; PABELL ; PAPILION ; TENTORIUM. Pabell is from p-be-al, that is, p at the high part of the horizon ; tentorium is from t-en-to-ar-ui, it is the t-en covering upon, that is, the horizon or sky ; whence the rest.

TENTH ; DEGFEÐ ; DEKATOS ; DECIMUS. Those are from ten.

TERM, END or BORDER ; TERFYN ; TERMA ; TERMINUS. Those are all explained under the words Border, End, &c.

TERRIBLE ; OFNADWY or ERXYLL ; DEINOS ; TERRIBILIS. Terrible and terribilis are from taro-bi-al, to strike with high force ; erxyll is from er-uxel, the high, or from er-ac-al, the high or powerful action ; ofnadwy is from o-fi-yn-idiu it is oh me within ; deinos is from id-yn-o, it is the within oh.

TERRIFY ; DYXRYNU ; Tereo ; TERRIFICO. Tereo is from the Celtic taro to strike ; whence terrify and terrifico ; dyxryn a fright, is from id-ac-ir-en, it is an action of high anger, or of the firmament fire.

TERRITORY ; TIRIOGAETH of CYRION ; XORION or TOPARXIA ; TERRITORIUM. Tiriogaeth is from tir-i-gau-ith, it is the inclosed land ; toparxia is from it-p-ar-cau, it is the part shut upon or inclosed ; territory and territorium are from tir-i-to-ar-iu, it is the land inclosed about ; cyrion is from cwr a border, which is a compound of cau-r, the inclosure ; whence xorion.

TESTIFY ; TYSTIO ; PARISTEMI ; TESTIFICOR. Paristemi is from para-istemi, is to stand out or upon a thing ; the other words signify to stand on one side.

THATCH or COVERING ; To ; TEGOS ; TECTUM. To is the sky or horizon, which was the first covering ; but see the preface ; tegos is from to-gau, the sky covering ; tectus is from to-ux-it, it is the upper covering ; covering is from cau-ar-in, to shut upon the within ; thatch is from to-atc, it is a covering.

THEN ; YNA ; TOTE ; TUM. Yna is from yn-a, from in, or from the present time ; then is from the-in-ni, the not in ; tum is from tu-am, aside of the about ; tote is from it-o-tu, it is the side or one side.

THENCE

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THENCE OR **FROM THENCE**; **ODDIYNO**; **ENTHEN**; **INDE**. Oddiyno is from o-ddiyno, from thence; whence enthen by transposition, and also the rest; but in a more primary sense these terms signify the firmament.

THERE; **ACW**; **EKEI**; **ILLIC**. Acw is from ac-o, acting from; whence ekei; illic is from i-le-ac, acting to a place; there is from the-ir, the heighth.

THEREFORE; **AMHYNU**; **ARAGE**; **IGITUR**. Amhynu is from am-hyn, for this; arage is from ar-ag, upon action; igitur is from ag-iter, going a journey; therefore is from there and for.

THICKNESS OR **DENSITY**; **TEWDER**; **TARPHOS**; **DENSITAS**. See the words Dense and Thick.

THICKET OF **OVERGROWN BUSHES**; **DRYSNI** OR **TWYN**; **DRUMOS**, **TEMENOS** OR **THAMNOS**; **DUMUS** OR **LUCUS**. Thicket seems to be the same as tewax, thicker; twyn is composed of ty-w-yn, one man's possession or abode; as lucus, a grove, and llwyn, signify the habitation or possession of one family, from llu-w-yn, and from llu-w-cau, a man's family inclosure; dryfni is from deru-is-in, in below or under the oak trees; the Greek and Latin words come from the Celtic word twyn and dryfni.

THIEF; **LLEIDR**; **LEIESTES**; **LATRO**. Lleidr seems to be the primitive, and to be composed of lleia-dwr, least stir; thief is from di or thi-fi, the not seen; but see the word Steal for a more primitive definition.

THIGH; **MORDDWYD** OR **CLUN**; **MEROS** OR **GLOUTOS**; **FEMUR** OR **CLUNES**. Thigh is composed of two and high; morddwyd of mawr-ddwy-id, it is the two great; meros of mawr, and femur of fi-mawr, my great things.

THIN; **TENAU**; **ENDEES**; **TENUIS**. Those are compounded of it-en-au, it is the firmament water or the air, which is thin.

THINE; **TAU**; **TEQS**; **TUUS**. Tau is the primitive of all here; and as mau, mine, is from m, signifying the earth's surface, and au, water, so is tau from t, signifying the sky, and au, water, that is, mine are the possessions of land and water, but thine is the air.

THING OR **SOMETHING**; **PETH**; **TIS**; **ALIQUIS**. Thing is from t-en-ag, from the high t, or the sky; some is the same as sum; peth is from p-ith, it is p, or a part; tis is from t-fi, it is t, which means any thing under the sky; aliquis is from al-ux-is, under or below the sky.

THIRD; **TRYDYDD**; **TRITOS**; **TERTIUS**. All those come from thrice and day, which see.

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THIS; HWN; ODE; HIC. Hwn is from hal-w-yn, the man or animal present in action; hic is from hi-ac, he acting; ode is from w-id, it is the man; this is from it-hi-fi, it is him.

THISTLE; YSGALL; SKOLOS; CARDUUS. Ysgall is from yf-gau-al, covering upon the lower part; whence skolos; carduus is from cau-ar-idiu, it is a covering upon; thistle is from th-is-to-al, the covering upon a lower.

THORN; AITHIN; AKANTHA; SPINA. See Acantha.

THOU; TI OR TYDI; TY OR TYDE; TU. See those defined under the pronoun He; but tydi and tyde seem to carry the sense somewhat farther than what is there explained, as ty-di, thy possessions, or the possessions on thy side.

THOUSAND; MİL; XILIA; MILLE. A mile being a thousand paces comes from this word mİL; which though it be the root of those words, was formed of the Celtic word mil or mēlin, as if it signified the distance from the cwm to the mill, or rather the large power of the mill in multiplying and dividing; thousand, said to be of decem, ten, and cent, hundred, seems in its primary sense to come from the Celtic ti-eitha-cant, on the upper side of or beyond hundreds.

THRASH; DYLUDO; ALOAO; TRITURO. Dyludo is composed of dil-yd, to knock the corn; aloao is the same as the Celtic allu, powerful; trituro is from the Celtic taro, to strike; whence also thrash, with the addition of sh, signifying it is, that is, it is a stroke.

THREAD; EDEU; ITHOS OR NEMA; FILUM. Thread is from tro-edu, twisted thread; some of the rest are defined under the several verbs, which see under the word Spin; but edeu may have been formed of mythu, to spin, by leaving out the ny, not, and putting e, the, before deu, whereby id, to see, is transposed into di, not to see, that is, the not seen; nema is from am-ny, the about not seen.

THREATEN; BYGYLU; APEILEO; MINITOR. Threaten is a Celtic compound of troi-at-un, to turn at one; minitor is from min-taro, upon the edge of striking; bygylu (whence apeileo) is a contraction of bygwth-lau, to lift up the hand as if going to strike; bygwth seems to come from pyg-w-ith, an animal's, bill or beak, which in birds serves for a prick or point as well as a mouth.

THREE; TRI; TREI; TRES. Those are the same as the word tir, land, the letter i being transposed, and signifying earth'y possessions, or the land and water in the earth, the separation of which was the business of the third day of the creation;

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creation; it is compounded of t-ir, the t or sky, which contains therein the land, water, and all earthly possessions.

THREE-HEADED; TRIFFENIG; TRIKEPHALOS; TRICEPS. See Three and Head; triffenig is from tri-pen, three heads or ends; trikephalos is from tri-kephalos and triceps is from tri and caput.

THREE DAYS SPACE; TRIDIAU; TRIEMERIA; TRIDUUM. See Three and Day, whence those were composed.

THREEFOLD; TEIRFORDD; TRIXOS; TRIFARIUM. See Three and Fold, and Fordd, a way.

THREE HUNDRED TIMES; TRIKANWAITH; TRIAKOSIAKIS; TRICENTIES. See Three and Hundred.

THRICE; TEIRGWAITH; TREIS; TER. See Three.

THROUGH; TRWY; DIA; PER. Trwy and through are from t-t-wy; T by its upright line is heighth, the top one shews that the upright is to extend no farther than the sky, and therefore is made use of to express worldly possession, property, &c. r signifies sound, and wy, the air, that is, a sound from the earth, through air, to the top of T; per is the air part; dia is from t-a, from the earth to the sky; but see the preface.

THROAT; GWDDW; XUTER; GUTTUR. Throat is from through it; xuter and guttur are from xwyth-trwi, breath through; gwddw is from xwith-w, man's breath.

THRUSH OF BLACK BIRD; MYALKEN; KIXLA; TURDUS. Mialxen signifies my high finger; the rest signify the shitten.

THRUST; GWTHIO; OTHEO; TRUDO. See the word Shove.

THUMB; BAWD; MEQAS, DACTULUS*, POLLEX. Those *dahtulus* are explained under Finger.

THUNDER; TARANU OF CYRANU; BRONTAO OF KERAUNO; TONO OF FULMINO. Tyranu is from twr-en, the sound of the firmament or sky; cyranu is from ac-yr-en, the action of heaven or firmament; whence keraunò; tono is from tòn, a sound, or ti-en, the firmament property; brontao is from the same; thunder is from ith-en-twr, it is the sky or firmament sound; fulmino is from fe-al-am, it is high about.

TICK, IN CATTLE; TOROGEN; KROTON; RICINUS. Tick is from thick; torog is big-bellied; whence kroton by transposition; or they may all signify the acting in animal.

TICKLE; GOGLEISIO; GANGALISO; TITILLO.
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Gogleisio

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Gogleisio is from *gog-lais*, a great bawling; whence *gangelizo*, tickle and *titillo*.

TICKLISHNESS; GOGLAIS; GINGLISMOS; TITILLATIO. See the last preceding words.

TIDE, or FLOW AND EBB; LLANW and TRAI; SALOS and DIARROIA; FLUXUS or REFLUXUS. Tide signifies it is high, see the word *Flow*; ebb is from *eb* or *heb*, without; *llanw* is from *llawn*, full; *traï* is from *troi*, to turn; or from *tiro*, to earth; whence *diarroia*; *salos* is from *si-al-au*, it is high water; *fluxus* is from *fluo* to flow; and *refluxus* is to reflow.

TIGER; TIGR; TIGRIS; TIGRIS. Those are from *dig-r*, the eager or angry.

TIGHT; TYN; STENOS; TENSUS. *Tyn* is from *ti-en*, the attractive property or power of the firmament; *tight* is from *ti-ig-it*, it is the property or power of fire; whence the rest.

TIME; TERM OF HOUR; TYMOR, AWR or AMSER; HORA or XRONOS; HORA or TEMPUS. *Temporis* in the genitive case; *awr* is from *a-or*, the circle; whence *hora* and *hour*; *tymor* is from *it-am-or*, it is the about circle; whence *tempus*, *time* and *term*; *amser* is from *am-is-or*, the about lower or lesser circle; *xronos* is from the Celtic *crwn*, round, which see.

TIMID; CAXAD; KAKOS; TIMIDUS. *Timid* and *timidus* are from the Greek *deïma*, *timor*, dread or fear, which is compounded of the privative *di-ma-id*, it is without greatness; *caxad* and *kakos* signify shitten; which see.

TINGE; TROXI; XROOSO; TINGO. *Tingo* is from *to-jn-auc*, covered in water; whence *tinge*; *troxi* is from *to-r'-auc*, the water covering, whence the Greek.

TIRE or VEX; LAINIO; ELAUNO; VEXO or AGITO. *Vexo* and *vex* are explained under the word *Vex*; *tire* is from the Celtic *taro*, to strike; *lainio* and *elauno* are from *al-yn-w*, high upon man; *agito* is from *ag-at-w*, acting at man.

TO, INTO or UNTO; I or AT; PROS, PARA or EIS; AD or IN. *To* signifies the sky or firmament, so do *into* and *unto*; *i* is height or length; *at* is from *a-t*, from earth to the sky; whence *ad*; *eis* is from *i-si*, it is *i*; *in* is the firmament; *pros* and *para* are from *p-or-a*, that is, to the top of *p* from the earth, which is the sky; but see the preface, where these matters are explained.

TOAD; LLYFANT; MUOXOS; BUFO. *Llyfant* is from *llu-font*, the family of the fountains; *muoxos* is from *am-au-ox-li*, they are the filthy animals about the water; *bufo* is from

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from bu-fo, the beings of the fountains; toad is from it-wau-ad, they are the animals at the water.

TOASTED or DRIED; CRÁS; XEROS; ARIDUS. Crás is from ac-ir-si, it is from or the action of the fire; whence xeros; dry is from id-ir-hi, it is the fire high; aridus is from a-ir-idiu, it is from the fire.

TOGETHER; YNGHYD; AMA; SIMUL. Ynghyd is from yn-cy-id, it is being together; simul is from si-am-le, it is upon or about a place or spot; ama is from am-a, the about or the spot; together is from it-cy-at-âr, it is being together upon a ground.

TOLL or TINGLE; TINCIAN; KODONISO; TINNIO. Toll is from to-al, a high sound; tingle is from t-en-ag-al, an high action of sound; tincian is from t-en-ac-yn, sound or tôn. in high action; whence the rest.

TOLL; TOLL; TELOS; TELONIUM. Those come from the Celtic tal, payment, which see.

TONE; TÔN; TONOS; TONUS. Those are from ton, the firmament sound or thunder. See Toll.

TONGS or PINCHERS; GEFEL; XELE; FORCEPS. Forceps comes from the Celtic forx, a fork; gefel is the same as gafal, to lay hold of; whence xele; pinchers is the same as the word pinch; tongs, formerly tangs, is from tân-cau, to shut about the fire.

TOOTH; DANT; ODOUS, ODONTOS; DENS. Dant is from dau-ynt they are two or dented; tooth from two-ith, it is two; odontos is from o for y-dau-ynt, they are two; whence dens.

TOP; UXELFA, CORYN or CRIB; KOLOPHON, KORYPHE or KERAIA; FASTIGIUM or APEX. Top is from top, the sky or firmament part; uxelfa is from uxel-fan, an high place; whence kolophon; crib is from uxa-r'-b, the highest part; coryn is from uxa-r'-yn, the highest one; whence the Greek; apex is from y-p-ux, the highest part; fastigium is from f-as-ti-ux-iiu, it is a part above the lower possessions.

TOSS; LLIxiO; LIASO; JACTO. Llixio is from al-ac-iiu, it is an high action; whence liaso; jacto is from i-ac-it, it is an high action; tofs is from to-si, it is the sky.

TOWARDS; TUAGAT; KATA; ADVERSUS. Towards comes from tu-wr-ad, to a man's dwelling; tuagat is from tu-ag-at, to go to the house; kata is the same by metathesis; adversus is from ad-versus, turned to. See Turn.

TOWARDLINESS; TYEDD; ETHOS; INDOLES. Towardliness comes from towards; tyedd is from tua-idd, it is towards; indoles is from in-tylu, in the family, the primitive
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formation of the terms contained in the two last mentioned class, being from a persons getting out of a wild straggling sort of a life into a regular family way of living.

TOWER ; TWR ; TURIS ; TURRIS. Twr is a heap in the Celtic ; but this word, may have been originally composed of ti-wr, a man's house, but the modern signification, thereof seems to be the possession or house of a tyr or tor, a prince, lord or tyrant.

TOWN ; TREF ; POLIS ; URBS. Town is the same as the Celtic twyn, a bush or grove, wherein mankind at first resided, and it seems to be compounded of ti-w-yn, it is man's house or possession ; fortified bushes and groves, being the first towns of the Celtes ; tref comes from tir-ef, they are the the possessions ; polis is of the same signification, as many or multus, which see ; urbs comes from-twr or turris-bi, a heap of beings or a living heap ; or from the Celtic ur-bi, men's dwellings.

TRACE ; OLRHIO ; EREUNAO ; INDAGO. Olrhio and ereunao, seem to signify to roar after, or from ol-rhuo, after the cry ; indago is from in-id-ag-w, it is in the action of the animal ; trace is from it-ar-fi, it is upon the found.

TRADITION ; TRADDODIAD ; PARADOSIS ; TRADITIO. Traddodi is from tra and dodi, to give or deliver over ; whence the rest.

TRAMPLE OF TREAD UPON ; TROIDIO or MATHRU ; KOLETRAO ; PROCULCO. Troedio is from troed, a foot ; whence tread, mathru, koletrao, &c. proculco is from pro and calx, that is, from the foot.

TREASON ; BRÁD ; PRODOSIA ; PRODITIO. Prodosia is from pro and didomi to give up his country ; proditio is from pro and do, but primarily they come from brád, a compound of bro-ad, to desert the country ; treason is from tir and resign, that is, to quit or desert his country.

TREASURE ; TRYSOR ; THESAUROS ; THESAURUS. Trysor (whence the rest) is from drus-wr, a door man or door keeper, money, &c. being called treasure from its being heaped and locked up.

TREASURER ; TRYSORWR ; THESAUROS ; THESAURI-RUS. Those signify primarily a door keeper, but secondarily the keeper of treasure, or any valuable matters heaped together.

TREBLE ; TREBL ; TRIPLOUS ; TRIPLEX. Trebl or triblig is from three and plyg, fold ; whence the rest.

TREE ; PREN ; DENDRON ; ARBOR. Pren is from ap-ár-en, a thing from the earth high ; tree is from it-ár-hi, it is from the earth high ; dendron is from it-en-dir-o, it is high from the ground ; arbor is from yr-bi-hir, the high growth.

TREMBLE ;

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TREMBLE; CRYNU; KARKAIRO; TREMO. Cryni is from *cyr-in*, a shaking within; *karkairo* is from *cyr-curo*, a beating shake; *tremo* is from *taro-am*, striking or shaking about; whence *tremble*, with the addition of *ble* for *pob-le*, all over, that is, striking or shaking about, in every part.

TRENCH; GWERSYLL; STAYROS or KARAX; VAL-LUM. *Gwersyll* is from *cau-or-is-al*, inclosing from the low part; *trench* is from *tir-yn-ux*, the earth higher up; *stauros* is from *sto*, for *to-ar-si*, it is a covering or inclosure upon; *vallum* is from *vallis*, signifying ditch; *korax* is from *cau-ar-ux*, a high covering upon.

TRIBE; TEILY or TYRFA; PHYLE or TURBE; TRIBUS. See *Troop*, *Tyrant* and *Tower*; also observe that *teily* is from *ty-ly*, a house family; and that *phyle* is from *phi*, instead of *vi* or *bi-ly*, that is, a living multitude.

TRIBULATION; TRALLOD; TARAXOS; TRIBULATIO. *Trallo*d is from *tar-al-w-id*, it is a stroke upon a man; *taraxos* is from *taro-ac*, a striking action; *tribulatio* is from *taro-bi-al-id*, it is a stroke upon a being; whence *tribulation*.

TRIBUTE or TOLL; TRETH or TÁL; TELOS; TRIBUTUM. *Treth* is from *tir-ridd*, freeing the land; *tál*, toll and *telos* are from *talu*, to pay, which see; *tributum* and *tribute* seem to come from *tribe* and *utor*, accustomed, or *tribuo*, to bestow.

TRIDENT or THREE-FORKED SPEAR; TRYFER; TRINA; TRIDENS. *Tryfer* signifies three spits or spears, which see; the rest signify three-toothed.

TRIENNIAL; TRIRBLWYDD; TRIETES; TRIENNIS. As to those see *Three* and *Years*.

TRIPARTITE; TRIFARTH; TRIMERES; TRIPARTITUS. Those come from *three* and *part*.

TRIVET; TRIBEDD; TRIPOUS; TRIPUS. Those are from *three* and *feet*.

TROOP; TORF; TURBE; TURBA. Those being from the same origin as *tyr* or *tor*, in the word *tyrant*, as well as *twr* a heap and *si* or *bi* living, signify an heap or company of people, with a tyrant, prince or lord, at their head; also *byddin*, *pitana*, *aig*, *agale*, *lliaws*, &c. bear the same signification.

TROUGH; CAFN; KONGXE; CONCHA. *Cafn* is from *cau-fewn*, shut or hollow within; whence the Greek and Latin; *trough* comes from *trwy-cau*, shut or hollow through.

TRUNK; TRWNC; KORMOS; TRUNCUS. *Kormos* is from *cor* or *cau-ar-am*, the inclosed or shut upon about or on all sides; *trwnc* is from *trwi-n'-cau*, thoroughly hollow or shut; whence the rest.

TRUE;

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TRUE; CYWIR; ATREKES; VERUS. Cywir is from ac-y-wir, the action of truth, or primarily of man; whence the Greek and Latin; true is from it, it is, and rue instead of wir.

TRULY; NEU; NAI; NÆ. Truly is from true-li, true power; neu and the rest most likely come from the Celtic neu, heaven.

TRYAL; PRAWF; PEIRA; TENTATIO. Tentatio is from tynu-ati, to strip to it; tryal is from try-al, upon trying; peira is from p-ai-ar, a thing upon action; prawfi is from p-ar-hai-ef, it is a thing upon action.

TROUBLE; BLINO or TARO; TEIRO; AFFLIGO. Bli-no is from bi-al-un, force upon one; taro is from ti-ar-w, power or force upon man; whence teiro; trouble is from taro-bi-al, to strike with great force; affligo is from a-bi-al-ag, a force acting upon.

TUMULT; TERFYSG or TWRF; THORYBOS; TUMULTUS. Twrf is a multitude; terfysg is from twrf, and fysg, amongst; whence thorybos; tumultus and tumult are from tu-multus, many in a house, place or possession. See Stir.

TUN; KERWIN or TINELL; PITHOS or KERAMOS; DOLIUM. Tynell is from t-yn-al, a covering vessel or inclosure within high or large; tun is from tyn, in tynell; dolum is from t-al-iu, it is a large vessel; pithos is from p-i-to-fi, it is a thing of high covering.

TURBANT or TIARA; TALAITH; TIARA; TIARA. Turbant comes from twr-ben-it, it is the head heap; talaith comes from to-al-ith, it is the high covering; tiara is a compound of to-ar, a covering upon; and as ti also signifies property, power or possession, turbant may be an emblem of power or property.

TURN; TWRN; TORNOS; TURNUS. Those are from troi-un, to turn once or one turn.

TURN; TROI; TREPO; VERTO. Troi is from tro, a turning round, which is formed of it-ir-o, it is the round-or motion of the firmament fire or the sun; whence the rest, though somewhat corruptly, the n in turn, p in trepo, and v in verto, being unnecessary.

TURN WOOD; TYRNIO; TORNEUO; TORNO. Those come from troi-un, a turning one.

TWELFTH; DEUDDEGFED; DODEKATOS; DUODECIMUS. See Ten and Two, whereof those are composed, except twelfth, which is made up of two-ail-fifth, a second and two fives.

TWELVE; DEUDDEG; DODEKA; DUODECIM. Twelve
and

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and the rest are explained under the last word, save that the last syllable therein is five instead of fifth.

TWENTY; UGAIN; EIKOSI; VIGINTI. Twenty is from two tens; as deg signifies fair weather or a clear sky, so ugain is from ux-en, the upper firmament; eikosi is from uxa-si, the highest view or sight; viginti seems to come from ve-gunta, the first sight, that is, the element of light, or the firmament.

TWICE; DWIWAITH or DEUODD; DIS; BIS. Twice is from two-si, it is two; bis is from bi-si, it is two; dis is from dau-si, it is two; deuodd is from dau-idd, it is two; dwiwaith is from dau-aeth, two actions or goings. See the following class.

TWO; DAU; DUO; DUO. Dau is from id-au, it is water, both in and above the earth, or air and water; whence the rest.

TYE or TO LINK; TIDO; DEO; LIGO. Tido is from tid, a link, a compound of t-ad, t signifying the firmament, or the drawing property thereof, and ad to add or put to; whence deo and tye; ligo is from il-ag, the action of fire, which is to draw.

FYTHE; DEGWM; DEKATÆ; DECIMÆ. Degwm seems to come from deg-cwm, the tenth of the canton or comot; the rest signify tenth.

TYRANT; TEYRN; TYRANOS; TYRANNUS. Teyrn is a compound of ti-wr-en, an ancient possessor or proprietor; whence the rest.

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VACANT or EMPTY; GWAG; KENOS; VACUUS. Gwag is from cau-o-ag, shut up or hollow from action; kenos is from ac-in-o, from being in action; vacant is from ve-a-ac-int, they are things from action; vacuus is from ve-a-ac-iu, it is a thing from action.

VAIN; OFER; ATHEROS; IRRITUS or VANUS. Ofer is from o-fer, from a spring, or the current which exhausts the spring; atheros is from aeth-er, the going or running water; irritus is from ir-er-idiu, it is the water; vanus and vain are from ve-en, he is high; and irritus may be from ir-idiu, he is high.

VALE; CWM, GLYN or DIFFRYN; ANGKOS or AULON; VALLIS or VICUS. Cwm is from cy-w-am, men together upon a spot, or from cau-w-am, man's inclosure; glyn is from

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from *eu-li-yn*, to shut a family in; or from *cy-li-yn*, a family together within; whence *aulon*; *vicus* is from *vi-cwui*, the *ewm* way or *ewm* dwelling; *angkos* is an inclosure; *diffryn* is from *di-fryn*, without a hill or a bottom; *vallis* and *vale* are from *via-le-is*, a way in a low place.

VALIANTLY; **CRYTHAUS**; **IXUROS**; **VALIDE**. *Crythaus* is from *cryf*, strong; whence *ixuros*; *valide* is from *vi-al-id*, it is high or powerful life; whence valiantly.

VALLY; **GLYNN**; **AVLON**; **VALLIS**. Those are explained under the word *Vale*, and are of the same signification.

VAPOUR; **TARTH**; **ATHMA**; **HALITUS**. *Vapour* is from *au-up-o-ir*, a water up by the sun; *halitus* is from *hai-su-ab-idiu*, it is the water raising up; *athma* is from *au-ich-am*, it is the water about; *tarth* is from *t-au-ir-ith*, it is the water raised up by the firmament.

VARIOUS or **CHANGEABLE**; **ANWADEL**; **AIOLOS**; **VARIUS**. *Anwadel* is from *an-w-del*, a restless man; or a man without any hold; whence *aiolos*; *varius* and *various* are from *vi-ar-iu*, it is being out of the way.

UDDER or **DUG**; **PWRS** or **TETH**; **EUPHOROS** or **TITTHE**; **UBER**. *Teth* is from *t-au-ith*, it is the milk covering; whence *titthe*; *uber* is from *w-ber*, the animal liquid; whence *udder*; *dug* is from *id-w-gau*, it is the animal's vessel or purse; *pwrs* is from *p-w-ar-fi*, it is a thing upon an animal; *euphoros* is from *u-phwrs*, the purse.

VEIL; **LLEN**; **LAIPHOS**; **VELUM**. *Llen* is from *llai-en*, less sky or light, or from *al-en*, the one upon; *laiphos* is from *lai-fi*, less sight; *velum* and *veil* are from *vi-al-en*, or *vi-al*, a covering upon the sight.

VENOM; **GWENWIN**; **IOS** or **MANGANON**; **VENENUM**. Those seem to be derived from the Celtic *gwenyn*, bees; but see *Bees*, *Poison*, &c.

VERILY, **CERTAINLY** or **INDEED**; **YNDILUS** or **YNDIAU**; **ETOI** or **ALETHOS**; **CERTE** or **QUIDEM**. As to those, see *Certain*.

VERTUE; **RHINWEDD** or **RHINDDA**; **ARETE**; **VIRTUS**. *Arete*, *virtus*, and *virtue*, are from *ear* or *ver-ti*, signifying the property of the spring, or from *ver* or *er-id*, it is the spring or truth; *rhinwedd* is from *yr-en-wedd*, the countenance of the heaven or horizon, and *rhin-dda*, a serene sky.

VERY or **GREATLY**; **YNFAWR**; **MALA** or **MEGALIOS**; **VALDE** or **MAGNIFICE**. *Very* seems to come from *ver*, the spring; as to *greatly* and *ynfawr*, see the word *Great*; *mala* is from *m-al-au*, the great high water or the sea; *megalios* is from

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from *m-auc-al*, the great high water or the sea; *waldris* from *au-al-id*, of the same signification.

VESSEL; CIB; KIBOS; VASCULUM. *Cib* is from *cau-bi*, a covering or inclosure for drink; whence *kibos*; *vasculum* is from *vi-fi-cau-al*, it is a covering or chest for food or drink; whence *vessel*.

VEST; GWIG; IMATISMOS; VESTITUS. *Gwig* is from *cau-w-is-cau*, a man's covering over the lower; *imatismos* is from *am-y-ti-is-mae*, it is about the lower covering; *vestitus* is from *y-es-ti-to*, a covering for the lower side or part, whence *vest*.

VETCHES; GWIG; BIKIA; VICIA. *Gwig* is from *ag-o-eg*, an action of growth without a seed; whence the rest.

VEX or TORMENT; NYXU or CETHRU; NUSO or KENTEO; PUNGO or VEXO. *Nyxu* and *nyso* are from *ni-cau*, to shut us up; *cethru* and *kentoo* are from *cau-ti-ar-w*, to shut up man; *pungo* is from *p-in-cau*, a thing shut in.

VIGOUR; Egni; AKME; VIGOR. *Egni* is from *ig-yn-ni*, the fire or force in us; *ak-me* is from *ig-me*, my fire or force; *vigor* is from *ve-ig-wr*, it is man's fire, heat or force.

VILE; GWael; PHAULOS; VILIS. *Gwael* is from *ag-o-al*, acting from high; whence the rest; or *phaulos* may be from *ph-al-o-fi*, it is a thing from being high.

VILLAGE; PENTREF or CWM; KOOME or ANKOS; PAGUS or CONVALLIS. The *cwms* were the head-quarters of a tribe, fortified with a bank of earth; and *pentref* signifies as much from *pen-tir-ef*, it is the head of the possessions; see *Tribe*; *cwm* seems to be a primitive of the same meaning with the combs of the bees; *vicus* or *vicum* is from *vi-cwm*, living or dwelling together; *village* is from *vi-le-gi*, a place of dwelling together; *pagus* is from *pe-gi-iu*, it is a place or part together.

VINE; GWINWYDDEN; OINE; VITIS. *Gwinwydden* is from *gwin-wydd*, the wine wood; *vine* and *oine* are from *gwin*; *vitis* is from *vi-it*, it is life or food; whence *vita*, life.

VINEGAR; GWINEGR; OXOS; ACETUM. *Gwinegr* and *vinegar* are from *wine*, and *eager* or *egr*; the other words are from *oxiso* and *aceo*, to be eager, which were formed from the exclamation usually made on tasting any acid liquor.

VIOL; FIOL; PHIALE; PHIALA. Those seem to be from *phi-le*, a drink place.

VIOLENCE; RHYTHR; RHOISOS; IMPETUS. *Rhythr* is from *ir-hi-taro*, a high or bold striking; whence *rhoisos*; violence

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violence is from *vi-ol-en-fi*, it is the force of the sun; **impetus** is from *im-peth-ju*, it is a thing of force; and tho' this signification of *im* was unknown to the Latins, it is still preserved in the Celtic, and in its primary sense is from *i-m*, the great *i*, or the motion of the fire.

VIOLENT; **BIWIOG**; **BIAIOS**; **VIOLENTUS**. **Violentus** and **violent** are from *vi-ol-en-it*, it is life from the firmament; **biwiog** is from *biw-og*, a great life; whence **biaios**.

VIRGIN; **GWIRYF**; **KORE**; **VIRGO**. **Gwyrif** is from *ag-wr-ef*, she is from or free from man; **kore** is from *ac-wr*, from man; **virgo** is from *vir* or *wr-ag*, from man; whence **virgin**.

VOICE; **LLAIS** or **SWN**; **LOGOS** or **PHONE**; **VOX** or **SONUS**. **Swn** is from *si-w-yn*, sound in man or animal; whence **fonus**; **phone** is a living *tôn*; **vox** and **voice** are from *vi-exo*, a living-*exo*; **llais** is from *al-fi*, a high sound; **logos** is from *al-og-fi*, an action of high sound.

UMPIRE; **DIDAIWR**; **DIATETES**; **ARBITER**. **Didaiwr** is from *dido-wr*, the man chosen; whence **diaitetes**; **umpire** seems to be from *w-am-p-r'*, the man about the matter; **arbiter** is from *ar-peth-wr*, the man upon the matter.

UN; **AN** or **YM**; **AN** or **EM**; **IM** or **IN**. Those are all negatives or privatives used in composition, from *u-n*, no spring or action. See *un* under the explanation of the particles in the Preface.

UNANIMITY; **UNOLIATH**; **OMONIA**; **UNANIMITAS**. Those signify all one, or all of one mind.

UNCERTAIN; **ANILYS**; **ADELUS**; **INCERTUS**. **Anilys** is from the privative *an* and *dilys*, without being certain or sure; whence **adelos**; **incertus** and **uncertain** are from *in* and **certain**, which see.

UNCKLE; **EWYTHR**; **THEIOS**; **AVUNCULUS**. **Ewythr** is from *y-wr-ti*, the man of the house or family; **theios** is from *tu-w-fi*, he is a man of the house; **avunculus** and **uncle** are from *y-ve-yn-ix-lu*, he is of your family.

UNDER; **TAN**; **UPO**; **SUB**. **Tan** is from *t-in*, within *t*, or the horizon; **under** from *un-tir*, within the possessions; **upo** from *up-o*, from up; and **sub** is from *is-ub*, below up.

UNEQUAL; **ANWASTADOL**; **AESULOS**; **INIQUUS**. Those are from the several privatives and negatives, and the expressions for equal, which see.

UNION; **UNDOD**; **ENOSIS**; **UNIO**. All those words are formed out of the number one, without any addition, save *dod* in **undod**, which tho' commonly taken for a termination, is from *id*, it is.

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UNITE ; UNO ; ENO ; UNIO. Those words come from un, or en, one.

UNITY ; UNOD ; ENOSIS ; UNITAS. Those words are the same as Union.

UNKIND or UNGENTLE ; ANFWYN ; APENES ; IMMIS. Those are from the several privatives, and fwyn from mwyn, by inflection, signifying kind. See Kind, Gentle, &c.

UNLEARNED ; ANYSGEDIG ; APOXOS ; INDOCTUS. Those are from the several privatives, and dysg, learning, which see.

UNLESS ; ONI ; EIME ; NI or NISI. Oni is from o-ni, if not, which see, whence the rest, except unless, which is from the privative un and less, which also see.

UNTIL ; HYD ; EOS ; USQUE. Hyd signifies length, and it is a compound of hi-i-id, it is the high i ; eos is from i-o-fi, it is the high o, or the sun ; until is from unt-il, unto the sun ; usque is from o-fi-ux, it is the upper o, or the sun.

VOCAL ; LLAFAW ; LAMUROS ; VOCALIS. Vocalis and vocal are from vox, voice, which see ; llafar and lamuros are from the Celtic llef-mawr, or fawr, a great voice.

VOICE ; SWN ; PHONE ; VOX. Vox and voice are from vi-exo, a living echo or sound ; swn is from si-w-in, a man sounding ; whence phone with a phe for fe, instead of fi, which signifies it is.

VOID, VACANT or EMPTY ; COEG or GWAG ; KENOS ; VACUUS or INANIS. Void is from vi-o-id, it is from sight ; coeg and gwag are from cau-o-ag, shut out from action ; or from cau-ag, a hollow action ; whence kenos, vacuus and vacant ; empty is from the privative im-p-id, it is a privative an, that is, nothing ; inanis is without existence, from in-an-fi, it is without existence or being in.

VOMIT or BELCH ; XWDU ; EREUGO ; ERUCTO. Vomit is from ve-o-mi, the thing from me ; belch is from be-al-ox, the rising filthy thing ; xwdu is from ox-w-id, it is man's filth ; whence the rest, having wr, instead of w, for man.

UP ; UB ; UPER ; SUPER. U is composed of two i's without a dot, having a c, signifying action at bottom, but open at top, so as to extend beyond the dot of i, signifying the sun, that is, without a stop, or infinitely, so as to express invisible qualities or beings ; b is an i without the dot, or any stop upwards, having the action at bottom ; hence these two letters express up, as o-b, do down ; but this appears fuller in the preface.

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UPBRAID ;

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UPBRAID ; DANOD ; ONEIDISO ; EXPROBRO. Danod is from dan-nód, under a mark or notice ; whence oneidiso ; ex-probo is from ex and probro, to prove ; upbraid is from up-proved. See Proof or Prove.

UPON ; AR ; ARI or UPER ; SUPER. Upon is from up and on ; uper and super are from up-âr, above the earth ; ar and ari signify the earth upon which we stand.

UPROAR or STIR (TO MAKE AN) ; TYRFAU ; THORIBEO ; TUMULTUOR. Tyrfaui is from twrf, a found ; whence stir and thorubeo ; uproar is from up and roar ; tumultuor is explained under the word Tumult.

UPWARDS ; YFYNU ; ANO ; SURSUM. Upwards is from ub-âr-id, it is above the earth ; yfynu is from y-fân-u, the highest place or part ; ano is from in-u, signifying in the spring or upwards ; sursum is from is-ar-is-am, it is above or upon the lower part.

URINE ; DWRDYN ; OURON ; URINA. Those words are compounded of dwr-dyn or un, man's water, dyn being a compound of id-un, it is one ; but wr is the most ancient Celtic word for man.

USE or ACCUSTOM ; ARFERU or CYFARWYDDHAU ; XRAOMAI ; UTOR. Use is from y-û, the thing that is ; custom is from ac-y-fid-am, the action that is about or of the world ; arferu is from ar-fe-r', the thing that is upon ; cy-farwyddhau is from cyf-ar-wydd-hâi, acting upon a thing present together ; whence xraomai ; utor is from y-it-ar, the thing that is upon.

UTILITY ; LLES ; LUSITELEIA or OPHELOS ; UTILITAS. Utilitas and utility are from y-tili-ti, the family possession ; lles comes from li-es, the family easement ; ophelos is from o instead of y, phi instead of bi, and li, the food of the family or multitude ; lusiteleia is from the Celtic lesu-tilu, to profit a family.

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WALL ; MÛR, PARAD or CAER ; TEIXOS or MOIROS ; MURUS or PARIES. Mûr is from am-r', the inclosure ; whence moiros and murus ; parad is from p-ar-id, it is a part upon ; whence paries ; caer is from cau-r', the shut upon or inclosure ; teixos is from tu-xau, a house inclosure ; wall is from the Celtic gwal, composed of cau-w-al, an inclosure upon man or animal.

WANDER ; ALLTUO or NEILLTUO ; ALAINO ; VAGOR

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or ERRO. Vagor is from vi-ag-or, acting out of the way; erro is from ar-o, out of the land; wander is from w-on-tir, a man out of our land; alltuo is from ail-tu, another side, so is nailltuo from naill-tu, and alaino ail-in, of the same signification.

WANT; XWENYXU; XATEO; EGEO. Xwenyx is from xwant, want, composed of aux-yntho, an edge or desire in him; whence the other words.

WANTING (TO BE); PALLU; LEIPO; LINQUO or DESUM. Pallu is from ap-allu, from power; leipo is from laipe, less thing; wanting is from want; linquo is from lai-in-ac, less in action; desum is from di-swim, without or privative of a sum or substance.

WANT; XWANT; POTHOS or XETOS; DESIDERIUM or PENURIA. As to want, xwant and xetos; see Need and Want; penuria is from pe-ni-yr, the thing without being; desiderium is from di-sidd-yr, the thing that is not, or a privative; pothos is from peth-o-si, a thing that is from.

WARM; CLAIAR; XLIAROS; TEPIDUS. Clair is from ac-il-ar, the action of fire or heat upon; whence xliaros tepidus seems to be corrupted, but tepor is from id-ap-ir, it is from the fire or heat; warm is from o-ir-am, the high o, or the sun about.

WARM; CLAIARU, CYNHESU or TWYMNQ; THYMIAG, XLIAINOMAI or KANGXAINQ; EXCANDESCO, TEPESCO or CALEFACIO. Twimno is from to-am, a covering upon or about; whence thymiao; cynhesu is from cy-nes, nearer together; whence kangxaino; calefacio is from claiar and facio; tepesco is from tepor; excandesco is from ex and cynhesu.

WARM (TO BE); CLAIAR YMAE; XLIAROS RIMI; TEPEOI. See the two last classes.

WARP or THREAD IN THE LOOM; YSTOF; ISTOS; STAMEN. Istof is from is-to-ef, it covers the lower; whence istos, also stamen, with the addition of am, about; warp is from the Celtic we or gwe, and ar-pe, upon a thing.

WASH; GOLXI; LOUO or KLUSO; LAVO. Wash is from wa for au; water, and ish, the sound made in washing; golxi is from golx or gwlyx, wet, which are compounded of ag-au-il-ux, the action of water and fire; whence kluso; louo and lavo are from al-au-o, from the high water or rain; wetting is from au-it, it is the water.

WASP; CACWN; SPHEX; SPHECA. Wasp signifies an animal with a sting; sphex and spheca are from si-pig-it, it

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is a prick or a point; cacwn is from cac-ac-w-in, the shitten stinger.

WASTE; OFERU; RAIQ; PROFLIGO. Oferu is from o-fer, from a spring; raio is from or-au, from the spring water; waste is from wa for au-is-id, it is lowering the spring water; profligo is from pro-flo-auc, the water flowing from.

WATCHFUL; EFFRO; PHOURA; VIGIL. Effro is from e-fi-fro, the seeing the neighbourhood; whence phoura; vigil is from vi-ag-il, to see after sun-set or dark; watchful is from w-at-fi-ful, man at full sight.

WATCH; GWILIO; LUXNISO; VIGILO. As to watch and vigilo, see the last class of words; gwilio is from ag-o-il, acting out of the light; luxniso is from lewix-nos, the light of the night.

WATER; DYFRHAU; DEUO OR BREXO; RIGO. See the next word; rigo is from er-ag-iu, it is the action of water; brexo is from ber-ac-iu, it is the action of spring water; dyfrhau is from dyfr-hai, the action of water.

WATER; DWR; YDOR; AQUA. e, as the half of o, signifies the element of water, to which the sounding letter r, signifying the, being added, it makes er, the water, to which the letter b, signifying life, motion, &c. being prefixed, it makes ber, spring water, whence the Latin ver, a spring; au also in composition signifies water, liquid, &c. though in its primitive sense it means only a spring; dwr is from id-au-er, it is spring water; ydor is from the Celtis y-dwr, the water; c being added to au, to signify action or motion, makes auc, spring water, whence aqua; water is from au and dur.

WAVE; TON; DUME; UNDA. Wave is a compound of wa for au-ve for fi, living water; ton or don, in every case but the nominative, is from tön, sound; whence dunc; also unda by transposition.

WAX; CWYR; KEROS; CERA. Those come from ac-w-ir, an ointment from the animal.

WAX; CWYRO; KEROO; CERO. See the last class.

WAY; FORDD; POREIA; VIA. Fordd is from fi-or-id, it is seeing from, or se-ar-id, it is the part upon; whence poreia; via is from vi-a, seeing from or seeing the country; whence way; the Celtic term is still preserved in the English word ford and forth, a way through a water.

WEAK; EGWAN; XAUNOS; DEBILIS. Weak seems to have been formed by a transposition of the letters in egwan; debilis

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debilis is from the privative *di*, without, and *hilis*, the bile or choler, which is a compound of *bi-li*, powerful life; **gwah** is from *ag-w-en*, the action of an old man.

WEALTH; **GOLUD**; **OLBOS** or **PLOUTOS**; **OPES** or **DIVITIAE**. Wealth is from *wē* for *vi-al-ith*, it is all life; *olbos* is from *ol-bi-fi*, it is all life; *ploutos* is from *p-ol-tu*, part of all possessions; *divitia* is from *id-vi-ti*, it is life or worldly possession; *golud* is from *gy-ol-id*, it is gathering all together; *opes* is from *o-p-fi* instead of *li*, the things together.

WEARY, **SLACKEN** or **GROW LAZY**; **LLAESU** or **LLESGI**; **ENOXLEO**; **LASSO**. Weary is from the Celtic word *warhan*, to lower; *llaesu* is from *llaes*, slack, which is from *al-is*, high lower; whence the other words.

WEEPING or **WAILING**; **WYLOFENN** or **GWAEDD**; **GOOS** or **OLQULUMOS**; **LUCTUS**. See Mourn, &c. and observe that *wylo* and *gwaedd*, the primitives here, are from *w-o-il*, a man from the light, and *ag-w-o*, a man's action of woe or oh.

WEDGE or **COIN**; **CYN**; **KONOS**; **CUNEUS**. Probably this word was framed from a woman's, which was the first coin, and is a compound of *cao-yn*, to shut in.

WEEK; **WYTHNOS**; **EPDOMAS**; **HERDOMAS**. *Wythnos* is from *wyth-nos*, eight nights; *week* is from *wyth-ac*, eight actions, or earth's round of course; the other words signify seven days; here the Celtic and English agree, but they both disagree with the Greek and Latin, the former having begun to reckon at the creation, and the latter having lost the original way of reckoning.

WELL or **SOUND**; **IAX**; **UGIES**; **VIVUS** or **SANUS**. Sound is from *si-untho*, a sound in him; *well* is from *w-al*, the man is up; *sanus* is from *si-sa*, he is up; *vivus* is from *bi* or *fi-iv*, he is living; *iax* is from *i-ux*, the up; whence *ugies*.

WELL or **WELL DONE**; **WI**; **EUGE**; **EUGE**. See the last class; *wi* is from *w-i*, an high man; *euge* is from *eu-ag*, an high action.

WEST; **GORLLEWIN**; **DUSIS**; **OCCASUS**. West is from *o-es-it*, it is the sun setting; *gorllewin* is from *gor-lle-o-en*, above the place of the sun, or from *gor-lle-ion*, beyond the place of the Ionians; *occasus* is from the sun's going down, or from *og-ge-is-iu*, it is lower than the nation of Magog; *dusis* is from *id-o-is*, it is the sun's lowering or going down.

WHAT; **PAUN**; **POION**; **QUID**. *Quid* and *what* are from the Celtic *ix-id*, it is yours, the Romans having changed the guttural *ch* or *x* into *q*, and the English into *wh*, in which they

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they still perfectly retain the primitive sound of ch or x; pa-un signifies which one; whence poion.

WHEAT; GWENITH or PYRUD; PUROS; TRITICUM. Gwenith is from gwyn-yd, white corn; pyrud is from pyr-ud, pure corn; whence puros; triticum is from tori or tero, to break or grind.

WHO or WHAT; PWY, PA, PA UN; POIOS, POIA, POION; QUIS, QUE, QUID. Pwy is from p-w-y, the particular man; pa, the particular matter; pa-un, the particular one; whence the Greek; as to the rest see Who or Which and What.

WHEEL; RHÔD or TROELL; TROXOS or TORNOS, TURNUS or ROTA. Wheel is from wh, instead of ch, both being of one sound, with an a prefixed, making ax, ach or æc, signifying action and eel, the sun, i. e. the action of the sun; rhôd is from r'-o-id, it is the sun; so is troell of troi-ell, the turning sun; whence all the rest.

WHELP; CENAU; KUNIDION; CATULUS. Whelp seems to come from wh, instead of ax, signifying from or an offspring, and yelp; cenau is the same as ci-an, a little dog, which is a diminutive of ci, a dog, as is catulus of canis, and kunidion of kuan-idiu, he is a little dog; or whelp may be derived from whi for chi-il-ap, the offspring of a dog.

WHEN; PAN; OTAN; QUUM. Pan is a compound of pa-yn, the part of in or existence; quum, when, and otan, are of the same signification, from ax-in.

WHERE; PLE or PA; POU; UBI. Ple is composed of pa-le, what or the particular place; pa, pou, and ubi, come from the same original; where is a compound of what-âr, what earth.

WHET; HOGI; AKONAO; ACUO. Hogi is from hai-aux, acting the edge; whence the Greek and Latin terms; whet is from aux-it, it is the edge, the wh and ch or x being of one sound.

WHETHER; AI; EME or EITE; AN or UTRUM. Ai is from a-i, earth or action; an is from a-ni, earth or not; eite is from ai-it, it is ai, that is, earth or action; eme is from ai-am, earth or action; utrum is from ai-tir-am, action, of the part possessed; whether is from xwith-âr, earth or breath.

WHIRLWIND; CYRWINT or TROWINT; TROXOS or KORUFE; VERTEX or TURBEN. Whirlwind is from whirl, to turn and wind; cyrxwint is a violent wind; trowint is a turning wind; whence the Greek and Latin.

WHITE; GWIN; XIONEOS; NIVEUS. The only derivation

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vation of the Greek and Latin words is from *xion* and *nix*, snow; but as *xion* comes from *xeo*, fundo, to pour out, which has no relation to the idea of whiteness, some better etymology should be given; this word then seems to me to be a compound of *xeo*, to pour out, and *neos*, the sky or firmament; *niveus* as well as *nix* come from *neos*; *gwin* seems to be from *ag-o-en*, the action of the firmament; white is from *gwi* in *gwin*, and it, it is.

WHITEN; CANNU; KAIO; CANDEO. These seem to be composed of *ag-en*, signifying the action of the firmament or fire.

WHITING; GWNIAD; KOBIOS; GOBIUS. Whiting and *gwniad* are from white; *kobios* and *gobius* are from *cy-bi-au-fi*, it is the chief water food.

WHO or WHICH; PWI or PA; POIOS, POIA; QUIS, QUÆ. Who and which, and quis and quæ, are from the Celtic *y-xwi*, is it you? the other words are from *p-w*, what, or the particular man, or *p-a*, what, or the particular thing.

WHOLE or INTIRE; OLLAWL; OLOKLEROS; INTEGER. Integer is from *in-ti-ag-er*, in earth and water; *intire* is from *in-tir*, in the land; whole is from *ollawl*, which signifies all property, as *olokleros* does all lots or fortunes, which see in the proper places.

WHORE; PYTAN; PORNE; MERETRIX. *Pytan* is from *py-tan*, a filthy or dirty under, or from *pe-tan*, an under thing; *porne* seems to be from *p-arni*, the thing upon her; or from *phy-arni*, the phye upon her; whore is from *who-ar*, all upon her, who, as in whole, here signifying all; *meretrix* is from *merx-trix*, an unfortunate woman.

WIDE; RHWTH; EYRUS; LATUS. *Rhwth* is from *yr-with*, the wind; *eyrus* is from *eyros*, the east wind; wide as well as wind come from the Celtic *wyth*; *latus* is from *le-idiu*, it is place or the surface of the ground; but *rhwth*, &c. are more probably from *r'-o-ith*, it is the o, or breadth.

WIFE or WOMAN; GWRAIG or MERX; OAR or GUNE, GUNAİKOS; MULIER or UXOR. Woman is from *w-o-man*, an animal from man; wife is from *w-y-fi*, my animal; *gwraig* is from *gwr-ag*, from man; *merx* is from *mi-ur-ax*, my offspring; *oar* is from *wr*, man; *gune* is from *ag-un*, from one; *uxor* is from *ax-ur*, from man; *mulier* is from *ma-il-wr*, the great race of man.

WILL; EWLLYSIO; ETHELO; VOLO. *Ewllysio* is from *ewylls*, the will, which is composed of *y-w-al-fi*, the man upon seeing or thinking; *volo* is from *vi-al-w*, man upon seeing;

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seeing; whence will; ethelo is from id-al, man upon seeing or thinking.

WIND; GWYNT; ANETES; VENTUS. Gwynt is a compound of ag-wy-hynt, the puffing action of the air; whence the other words were formed, though very little of the original sound now remains; so fond were the Greeks and Romans of soft, smooth, and sweet sounds, that they relinquished the significancy of their vocables for the sake of it, but the Celtes and Hebrew nations abhorred it.

WINDING or TURN; TRÒ; STROPHE; VERSURA. TRÒ is from t-ir-o, it is the firmament o, or the sun; whence turn and strophe; as to winding see the next class of words; and as to versura, see the word Turn.

WIND UP THREAD, &c. DIRWIN; EIRDO; GLOMERO. Dirwin is from id-ir-o-n, it is the high o, en, the firmament o, or the sun; eirdo is from ir-o-iu, it is the high o, or the sun; glomero is from ag-al-o-mawr, the action of the great high o, or the sun; wind is from o-en-id, it is the firmament o, or the sun.

WINDOW; FENESTR; PHOS; FENESTRA. Fenestr is from fi-en-es-tir, the sight or light of the sky in the lower possessions or houses; phos or phoster is from phi-o-sis-ter, and fenestra is from fi-en-es-ter, of the same signification; window is from o-en-idiu, it is the light, or the o-en.

goincs **WINE; GWIN; GONTOS; VINUM.** Gwin is from ag-o-en, from the sun; or firmament o; whence the rest. It is observable here, as in all other instances of blessings, that they are said to come from the sun, fire, firmament or heaven.

WING; ASGELL; MASXALE; ALA. Asgell is from as-ag-al, lower acting or going high or up; whence the Greek and Latin words; wing is from w-en-ag, an animal acting or going high to the sky.

WINTER; GAUAF; XEIMA; HYEMS. Gauaf is from cau-haf, to shut up summer; xeima is from xei-ma, shutting in, whence hyems; winter is from wind-er, wind and water.

WIPE or CLEANSE; SYXU; SMEXO; TERGO or SICCO. Tergo is from it-ir-ag, it is the action of fire; cleanse is explained under the word Cleanse; wipe is from o-i-pe, a thing from the high o, or the sun; syxu is from si-ux-o, it is the upper o, or the sun; smexo is from si-m-ux-o, it is the great high o, or the sun.

WISDOM; SYNWIR; SOPHROSUNE; SAPIENTIA. Synwir is from si-in-wir, to see in truth; whence sophrosune; sapientia

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piencia is from si-pe-ens, to see a thing in its existence ; wisdom is from w-fi-dom, a man's seeing power.

WISH or **DESIRE GREATLY** ; **XWENYXU** ; **EUXOMAI** or **GLIXOMAI** ; **OPTO** or **GLISCO**. Xwenyxu and eukomai are from xwant, want, which see ; glixomai and glisco are from ag-al-xwa, an action from want ; opto is from o-p-do, oh the thing give ; wish is from o!-ish ; it is the o or oh ; as to desire see the word Desire. See the preface.

WITH ; **CY** or **CYD** ; **XUN** or **SUN** ; **CUM** or **COM**. Cy is from ac-i, the first action or motion ; cyd is from cy-id, it is the first or chief ; the others are from cy-am, together, about, or upon the same spot ; but with may be from within ; which see.

WITHIN ; **YN** or **YNTHO** ; **ENTOS** ; **INFRA** or **INTUS**. Within, yntho, entos, and intus, are from in-ti, in the house ; infra is from in-fro, in the country ; as to yn see In.

WITHOUT ; **HEB** ; **ANEU** ; **SINE**. Sine is from si-ni it is not ; without is from wyth-out, the breadth out, or from withand out ; aneu is from an-iu, it is not ; heb is formed of hai- b, from action.

WOE ; **GWAE** ; **ONAI** ; **VÆ**. Gwae is from ag-o-ai, the action of oh ; whence the rest were imperfectly formed.

WOLF ; **BLAIDD** ; **LUKOS** ; **LUPUS**. Blaidd is from biladd, the animal killer ; lupus is from lukos, by changing the k into p ; lukos is from la-kos, the sheep killer ; wolf is from w-la-ef, it is the animal killer.

WOMAN or **WIFE** ; **MERX** or **GWRAIG** ; **GYNE** or **GUNAİKOS** ; **MULIER** or **UXOR**. As to mulier see Maid ; uxor is from ax-wr, from man ; gyne is from ag-un, from one or an offspring ; wife is from w-fe, my animal ; woman is from w-o-man, an animal from man ; gwraig is from gwr-ag, from man ; merx is from mi-wr-ax, my offspring ;

WOOD ; **COED** ; **KALON** ; **LIGNUM**. Coed is from ac-o-id, the action or growth of the sun, or an high growth ; whence wood ; kalon is from ag-al-en, and so is lignum, signifying an high growth.

WOODCOCK ; **YSGYFFYLOG** ; **SKOLOPAX** ; **GALLINAGO**. Woodcock is from wood and cock ; gallinago is from gallina, a hen, and coed, wood ; ysgyfylog is from ys-gilf-og, the great bill one ; whence skolopax.

WOOL ; **GWLAN** ; **LENOS** ; **LANA**. Gwlan is from ag-w-lân, the growth upon the clean animal ; whence the rest.

WORD ; **GAIR** ; **REMA** ; **VERBUM**. Gair is from ag-w-uer, the spring or truth from man ; or from ag-wr, the action of man ; whence gwir, truth ; verbum is from ver-bl-um,

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my living spring ; or from *ur-bi-iu*, it is man's life ; whence *rema*, by transposition ; word is from *w-er-id*, it is the spring ; or from *wr-id*, it is man.

WORLD or **ORB** ; **BYD** or **FURFAFEN** ; **SPHAIRA** or **OIKOUMENE** ; **ORBIS**. *Byd* is from *bi-id*, it is life ; *orbis* and *orb* are from *yr-bi*, the life ; *world* is from *wor*, for *or*, in *orbis*, and *le-id*, it is the place ; *furfafen* and *sphaira* are from *fi-ir-fa-fan*, the great high place of life ; *oikoumene* is from *oikos-ma-en*, the high great house.

WORK ; **GWAITH** ; **ERGASIA** ; **OPERATIO**. *Work* is a compound of *w-ar-ag*, a man upon action ; *gwaith* is from *ag-w-ith*, it is man's action ; *ergasia* is from *ur*, or *er*, and *gwaith*, the work ; *operatio* is from *w-p-ar*, a man upon a thing.

WORTHY ; **ADDAS** ; **AXIOS** ; **DIGNUS**. *Addas* is from *a-dda-as*, a lesser good ; see *Apt* ; *worthy* is from *wr-dda-y*, the good man ; *axios* is from *ac-ux-w*, an high action of man ; *dignus* is from *id-ag-en-w*, it is an high action of man.

WOUND ; **GWELI** ; **OULE** ; **VULNUS**. *Wound* is from *w-yntho*, within or into man ; *gweli* is from *ag-w-al*, an action or cut in or upon a man ; *oule* is from *w-al*, upon a man ; *vulnus* is from *ve-al-in*, it is into or upon.

WRAP or **ENFOLD** ; **YMBLYGU** ; **EMPLEKO** ; **IMPLICO**. Those come from the Celtic word *plyg*, a fold, with the several particles prefixed, except *wrap*, which is from the word *warp*, signifying to bend, as the warping or bending of boards by the sun. See *Wrap*, *Fold*, &c.

WRATH, **HEAT** or **ANGER** ; **IREDD**, **GWYTH** or **TWYM** ; **ORGE** or **THYMOS** ; **IRA** or **TEPOR**. *Iredd* is from *ir-idd*, it is the fire ; *orge* is from *ir-ag*, from the fire ; *ira* is from *ir* ; *anger* is from *ang-ir*, a great heat or fire ; *wrath* is from *o-ir-ith*, it is from the fire ; *gwyth* is from *ig-o-yth*, it is from the fire or heat ; as to the rest see *Warm*, *Heat*, &c.

WREATH or **TORQUES** ; **TORX** ; **STREPTOS** ; **TORQUIS**. *Torx* is from *to-ar-ux*, a covering upon the upper coat or covering ; whence *torques* ; *streptos* is from *sto-ar-p-to-is*, of the same signification ; *wreath* is from *wra* in *wrap*, and *ith*, it is.

WRESTLE ; **AMAELYD** ; **SUMPALAIQ** ; **COLLECTOR**. *Amaelyd* is from *am-al-id*, it is for being upon or upper ; *sympalaio* is from *sym-p-al-iu*, it is for being upper ; *collector* is from *ac-al-ux-it-wr*, it is a man for being uppermost ; *wrestle* is from *wr-is-it-al*, it is the man for being upper, or upper upon the lower.

WRINKLE ; **CRYXU** or **RHYXU** ; **RUTIDÓO** ; **RUGO**. See the following class of words.

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WRINKLE; RHYX; RHIKNOS; RUGOSUS. Wrinkle is from cau-ar-ux, to shut or close upon the upper part; rhyx is from ar-in-cau-al, to close or shut upon the highest part; whence the rest.

WRITING; SCRIFEN; GRAPHE; SCRIPTURA. Scrifen is from ys-crafu-yn, the scraping in or upon; graphe is from crafu, to scrape; writing is from ar-it-in-ag, it is acting a thing; scriptura is from script-ar, a scraping upon.

WRY or CROOKED; GWYR or CAM; GYROS or KAMPULOS; CURVUS. Cam is from cau-am, to shut about; kampilos is from cam-pe-al, to shut upon a thing; gwyr is from cau-yr, the bent or shut; whence gyros and curvus; or from ag-o-ir, acting from high; wry is from o-ir-ya, the from high. See Crooked.

Y.

YARD OF A MAN; CAL; KAULOS; CAULIS. Yard comes from the Celtic yr-hyd, the length; cal, &c. come from ag-al, acting high, that is, a power of being erected and lengthened.

YARD or AREA; LLAN; ALOA; AREA. Yard is of the same origin as above; area comes from ar, upon; llan and aloa are from a-un-lle, signifying a or one place; or perhaps may come from lle-yn, an inclosed place.

YARD FOR SHEEP; CORLAN; AULE; CAULA. Those come from the above with the addition of cor, to signify inclosed, from cau-ar, a shut upon.

YEA; IA; ALLATE or EIA; IMO. Yea and Eia are from y-a, the earth; imo is from y-am, the about or the world; allate is from al-a-it, it is upon the earth; all expressions of affirming the existence of things from what is seen about.

YEAR; OED or BLWYDD; ETOS; ÆTAS or ANNUS. All those, excepting blwydd and year, are explained under the word Age; blwydd is from bi-al-oed, the present life or age; year is from y-ar, the upon.

YELLOW; MELYN; MELINOS; MELINUS. This term is borrowed from the colour of honey, which in the Celtic is mél, with the addition of yn, in, or upon; yellow is from y-ell-ow, for iw, it is the honey. See Honey.

YESTERDAY; DDOE or DOE; XTHES; HERI. Doe is from di-o, the day from; xthes is from ac-thi, the day from; heri is from hai-or, the gone from; yesterday is from yest-heri, it is yesterday.

YET;

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my living **ETTO**; **ETI**; **ADHUC**. Etto, eti, and yet, are compounds of and, to or at; adhuc comes from the Celtic word atox, to thee. See the several privatives; this is their common signification, but their original sense appears under the word Still.

YOKE; **IAU**; **ZEUGOS**; **JUGUM**. Yoke is from y-w-ac, the animal or cattle action; jau is from i-w-ai; the cattle action; zeugos is from si-w-ag, it is the animal or cattle action; jugum is from i-w-ag-iu, it is the animal or cattle action.

YOUTH; **IV'ENGCTID**; **NEOTES**; **JUVENTUS**. Neotes is from newydd, new; ivengtid is from ivanc, young, which is from i-ve-yri-ac, he is acted or come in; whence juventus; youth is from i-w-ith, it is a man.



T H E

HISTORICAL LEXICON.

A.

ABARIS or Apris, an Egyptian king, seems to come from ab, for ap, and Rhys, the son of Rhys, or a prince; he might have been a descendant of Rhesus, Thracian prince, who assisted the Trojans at Troy when besieged by the Greeks.

ABIDUS, a city of Phrygia Minor, comes from ab-ida-iu, is from Ida, the inhabitants being from thence. Here Alexander and Xerxes's armies passed the Hellespont.

ABRAM the patriarch is from ab-aram, his dwelling being at Haram, or ar-ham the land of Ham; or from ab-ar-ham, from the great Terah his father, for terra and ar-am both signify land about, or a place possessed; but after he had quitted Haram he was called ab-ar-ham, from the land of Ham.

ACAIA, lying west on the Ionian sea, and east on Sicyon, is from a-caua, the fields. Here is a sea-port called Olenus, from Olenus the son of Jupiter its founder, whose name from o-li-en-iu signifies it is from a divine race or family.

ACALIDE, wife of Tros, prince of Troy, is from uxa-li-ida, the upper family of Ida.

ACHILLES, a Grecian prince at the siege of Troy, is from ac-hil-li-es, from the race of the lower family or nation, he being a descendant of the lower house of Ion, and the Phrygian being the upper house of Ion or Japhet.

ACUITAIN, or **AQUITAIN**, is said to come from aqua water, and tania a country; but tania doth not mean a country, and this term signifies a country under, or at the water-side, from the Celtic auc-tan, as tan y mynith is at the foot of the mountain.

ADAM, the first man, is from had-am, or ad-am, the seed
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of the world; his female companion was called Eve, or E-ve, him, because she was taken out of him; their first-born, whom Eve said she had gotten from the Lord, was called Cain, is from ac-en, from the heaven; Abel from ab-el, from or the son of the light; that is, the same as Apollo, or the son of the sun. The next name mentioned in Genesis is the land of Nod, to which Cain retreated after God had set his mark upon him; now Nôd in Celtic or ancient British signifies a mark. The next is Eden, which from id-en, signifies it is the heaven. Then follows the descendants of Cain, viz. Enoch, from en-uch, the upper firmament or heaven; Irad from ir-ad, the firmament, or at the fire; Methu-ael is from me-hu-lael, the great high light, or the sun; Methu-ael is from me-tu-isa-el, the great possession below the light or firmament; Lamech, from al-am-ac, from the high covering, or the sky; or from le-ma-ux, the great high place; he had two wives, Adah, from had-ah, the seed of the earth, or the good seed; and Zillah, from is-il-ah, the lower race of the earth. Adah bare Jabal, from i-ab-al, the high sun, or from the high light; he was the father of the dwellers in tents; Jubal his brother, and a musician, is the same as Apollo, and composed of i-ub-al, the high light, or the sun. Zillah's son Tubal is from ti-ub-al, below the firmament, or from tu-ab-al, from the high house. His sister Naamah is from ni-am-ah, our earthly mother. Adam had another son called Seth, or si-id, or ith, it is a seed; God having appointed him as another seed instead of Abel; his son Enos was so called from enw-si, he is a name; for then men began to call on the name of the Lord. His son Cainan seems to be from ac-en-un, one from heaven, or from or the son of Enos. His son Mahalaleel is from ma-hal-al-eel, the race of the high great light, or the sun. His son Jared is from ir-ad, the firmament fire, or at the fire. His son Enoch is from en-uch, the upper firmament or heaven. These are all the names mentioned by Moses previous to the birth of Noah and the deluge.

ÆGINA, an island in the Saronic gulph, is from auc-in-a, water within the land.

ÆOLIS, or Ionia, a part of Asia Minor lying on the Ægean sea, is from io-lu, the family of Io or Japhet.

AFRICA, one of the four continents, is either from a-fri-ig, a hot country, or from a-fri-auc, or aqua, a country on the water, auc being a Celtic term for water.

ÆNEAS, son of Anchises, is from y-w-en-si, he is an ancient man.

AGAMEMNON,

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AGAMEMNON, a Grecian prince, who commanded the Greeks at the siege of Troy as generalissimo, is from ag-am-ma-ion, acting over the great Ionians.

ALBANIA, or Scotland, is from al-ben, the high or hilly end.

ALECTRYON, whom Mars trusted to watch the door whilst he lay with Venus, signifies a cock; which see under the word Cock.

ALEXANDER, is from a-lu-uxa-yn-tir, the upper family in the land, which was Phrygia, as Ionia was called the lower country. There have been many famous personages of this name, but the chiefest was Alexander the Great king of Macedon, who was probably descended from the house of Phrygia or Troy; perhaps from Paris of Troy, who was also called Alexander. There were several cities of this name, as in Phrygia Minor, at the foot of the mountains Amanus, on the Mediterranean sea, &c. which may be derived either from the name Alexander, or from al-auc-in-tre, a town upon the high water or the sea.

ALLOBROGES, signifies the hilly Briges; they were the people of Savoy and Dauphiny.

ALPES, means hilly parts; and the hills dividing Italy from France are so called.

ALYXOTHOE, king Priam's first queen, is from a-ly-uxa-oeth; she was from highest or upper family.

AMALTHEA and **MELISA**, the daughters of Melissus king of Crete; said to have nursed Jupiter with milk and honey, are from a-ma-laetha, the milk mother, and melis honey, or sweet.

AMULIUS, king of the Latins, is from a-mau-li-ui, he is the great family.

ANACUS, first king of Phrygia, is from ena-ci, the most ancient chief.

ANAS, a river of Spain, is from an-as the lower.

ANCHISES, a Trojan prince, is from en-ci-fi, he is an ancient chief.

ANDROS, an island in the Ægean sea, is from in-dwr-es, in the lower water.

ANCUS MARTIUS, fourth king of Rome, is from en-ci-lu, he is an ancient chief, and martius martial.

ANAXAGORAS, a noble philosopher, is from en-uxa-gwr, a high ancient or divine man.

ANTIOCH; a city at the foot of mount Taurus, in the upper part of Syria, is from yn-tu-ux, in the upper possessions.

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ANTENOR, a Trojan prince, is from an-ti-en-wr, an ancient or divine man from an ancient house. About his time perhaps began the fabulous descents from the gods, who are said to have been intimate with the mothers.

ANGEL, said to be derived from the Greek verb *angello*, to carry messages; but whence *angello* does not appear, its component particles not being to be met with in the Greek in any such sense; but as the Hebrew *ma-il-ux*, is an angel, or a great, high light, it is more probable that *angellos* is from the Celtic *ang* or *eng-il*, a great light or an angel, thereby expressing the only visible appearances of such spiritual beings.

ANTIPHUS, son of Priam and Hecuba, is from an-ti-ap-iu, he is from the ancient house.

APAMENE, in Syria, surrounded by the river *Orontes*, is from a-p-au-am, the part with the water about.

APOLLO, is from ap-haul, the son of the sun.

APULI, in Italy, is from ap-io-li, the descendants of *Io*, or from the Ionian family.

ARARAT, is from ar-âr-at, returned upon earth; it means no particular place, though *Pezron* thought it signified *Armenia*, but of this more elsewhere.

ARGONAUTS, signifies the sailors of *Argos*.

ARMENIA, divided by the *Euphrates* into major and minor, and the latter only possessed by the descendants of *Japhet*, is from âr-mini, the country of rocks, or a mountainous country.

ARMORICA, is from ar-mor-isa, upon the lowest sea, and not upon a sea, as it has been defined by others.

ARADIUS, a small island and town of *Phenice*, is probably from âr-au-idiu, it is the water country, an island being so called.

ARISBA, a city of *Phrygia Minor*, is from âr-is-be, the lower country part.

ARAR or *Saon*, a river of *France*, is from ara-r the slow, and *Saon* is from sa-un, the standing one, it being a very slow current.

ARGOS, an ancient city of *Peloponnesus*, to which *Homer* gives the epithet of thirsty, is from âr-auc-os, a country from the water, it being an inland country without rivers. Here were several cities called *Mycena*, from *maes-ena*, the most ancient field; *Troesen*, from tre-is-en, the old lower town; *Nemea* from nim-au, no water; *Epidaurus* from e-p-id-au-ar-iu, it is the part upon the water; and *Nauplia* from in-au-p-li, a place of a multitude, or a city upon the water. As most of the names of the *Argive* kings are defined under *Sicyon*
and

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and other places, they need not be repeated here. Those that are omitted are as follows, viz. Sthenelus from st-hen-lu, he is an old family; Danaus from da-ena-*iu*, he is good and ancient; Lynceus from ly-enax-*iu*, he is the older family; Abas from ab-as, from the lower or low; Pratus from pri-tu, the first possessor; Acrisius is from ac-yr-ifa-*iu*, he is the lower born; Perseus is from ap-ar-i'a-*iu*, he is from the lower country, which was the Ionian; Talaon is from tylu-ion, the Ionian family; Amphytrion is from am-ph-y-tyr-ion, over part of the land of Ion; Eurysthenes is from yr-is-ty-cn-fi, he is from the lower ancient house; Ægithus is from ag-is-ti-*iu*, he is from the lower house; Orestes from or-es-ti, from the lower house; Pentilus is from pen-tilu, the head or chief family; Ægiolus is from ag-io-lu, from the Ionian family; Temenus it from ti-m-en-*iu*, he is a great ancient possessor or lord; Cifus from ac-is-*iu*, he is from the lower; Lacidaus is from lu-is-da-*iu*, he is from the lower good family; and Meltas is from m-al-ti-es, the great and high of the lower family.

ARCADIA, situated in the heart of Peloponnesus, famous for breeding of cattle and its shepherds, is from ar-cadu, the feeding country, or rather grazing ground. Here were several high mountains, as Cyllene, from cy-al-en, even or together with the sky; Pholoe from ph-o-liu, part out of light or sight; Stymphalus from sty-am-ph-al-*iu*, it is standing over the highest part; Parthenius is from parth-ena-*iu*, it is the most ancient part; Lycæus from le-uxa-*iu*, it is the highest place; also called Olympus, from ol-am-p-*iu*, it is high over or above the parts. There were likewise several ancient cities, as Megapolis, from mega-p-o-lu-fi, it is the greatest place of a multitude, that is, the greatest city; Mantinea or Goriza, from main-tu-yn-a, the part on the water-side, or cwr-isa, the lowest borders; Pallantium, from pella-in-ti-*iu*, it is the farthest in the possessions; Mænalus from the mount it stood upon, is from ma-en-le-*iu*, it is a great high place; Tegea from ti-ag-au, the possessions from the water; Orchomēnon is from yr-uxa-man-un, the upper place one; Clitorium from the river on which it stood, which inclosed the country, and therefore composed of cau-al-dwr, the water shutting upon, or from cy-al-dwr, a city upon the water; Nonacris stood on the hills from whence the river Styx descended, which was famous for the strength as well as coldness of its waters, is from nen-au-ori-fi, it is the summit of the strong water; Horæa from hir-au, the long water, from its standing on the long river Alpheus, or from hi-ar-au, high upon the water; Stymphalus

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phalus is from sti-am-ph-al-au, standing at the end of the upper water; and Phialoa is from phe-al-au, part upon the upper water. The principal rivers here were the Styx, from sti-hi-auc, it is the higher water; Alpheus, from al-ph-au, water upon the upper parts; Neda, from nid-au, the unseen water; and those mentioned before. The ancient kings here were Pelasgus, from pella-if-ge-iu, he is the farthest lower nation; Lycaon from ly-uxa-ion, the upper family of Ion; Nietymus, un-uxa-ty-ma-iu, he is one from the upper great house; Arcas is ar-cau, inclosed ground, but his name more probably is from Arcadia; his three sons, Azan, Aphydas, and Elatus reigned together, and from thence their names from as-un, a-ph-yd-as, and a-al-tu-fi, signify the lower one, the part that is low, and, it is the upper possessions; Clitor is from cli for li-tor, a prince's family; Epytus is from ap-hy-tu, from the higher house or possession; Aleus is from al-iu, he is the upper; Lycurgus is from ly-cur-ux-iu, he is the upper border family; Echemus is from ux-am-iu, he is the upper part; Agapenor is from uxa-pen-or, from the upper end; Hippothous is from hi-ap-tu-iu, he is from the upper possessions; Cypselus is from cy-p-ifel-iu, he is a chief of the low parts; Laios is from le-as, the lower part; Bucolion is from b-ux-li-un, one of upper part family; Phialius is from phia-li-iu, he is a family of the higher parts; Pompus is from ap-m-p-iu, he is from, or the son of the great part; Polymestor is from ap-ly-m-ef-tyr, from, or a son of the great family of the lower land; Echmis is from ac-m-is, from, or the son of the great lower; Aristocrates is from ar-isa-tu-cry-it, he is the chief upon the strong lower possessions; and Hicetas is from hi-ci-ti-as, a high chief of the lower possessions.

ARON, son of Amram, is probably the same as the Celtic uren, a divine, rather than a mountain of praise, as is commonly supposed.

ARETHUSA, being fond of hunting, was so called from arthes, a she-bear.

ARISTOTLE, a famous philosopher, is from ar-is-teulu, the lower country family.

ARTHUR, a king of Britain, is from arth-ur, a man bear.

ARAXENE, a large plain in Armenia, through which the river Araxes runs, is from ar-arx-ena, the land of the ancient ark, and Araxes is from arx-es, below the ark.

ASCANIUS, son of Æneas, is from as-gen-iu, he is the lowest nation, viz. the lower Ionians.

ASTERIA, daughter of Cæus, on whom Jupiter is said to have begotten Hercules, signifies a star.

ASIA,

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ASIA, the first inhabited part of the earth, is from a-si for **ci**, the first or chief country; but see Syria, Mysia, Persia, &c.

ATHENS, or **ATTICA**, an ancient Grecian state, are from a-ti-en, the ancient possessions, and a-ti-uxa, the upper possessions; the rivers are Aisopus, from au-is-p-ui, it is water from the lower part; Cophissus is from auc-ph-isa-ui, it is the lower end water; Ibisus from i-b-is-ui, it is the lower spring; and Eridanus is from er-hedn-ui, it is the winged or swift. There at first were several kings, as Cecrops, from ci-ux-yr-p, a chief over the place; Cranaus from ci-yr-ena-iu, he is the most ancient chief; Amphictyon, from am-ph-ux-ty-ion, over part of the upper house of Ion; Erichonius from eru-xa-ti-ion-iu, he is the upper house of Ion; Pandion from pen-ti-ion, the head of the house of Ion; Erectheus is from er-uxa-ti-iu, he is the upper house; Aegeus is from ag-io-iu, he is from Io; Theseus is from ti-isa-iu, he is from the lower house; Mnestus is from m-en-isa-tu, a great ancient of the lower house; Demophon is from id-am-o-ph-ion, he is over part of Ion; Oxyntes is from ux-y-en-ti-es, over the ancient lower house; Aphydas is from a-ph-yd-as, he is the lower part; Thymates is from ty-ma-o-ti-es, a great lord or tyrant of the lower house; Melanthus is from am-al-en-tu-es, a high over, or a chief of the ancient lower house; and Codrus from ci-o-dir-is, a chief of the lower house or possessions.

AVERNUS, a lake in Campania, and the Arverni of Gaul, are from er-wern, the alder water, or ar-wern, the alder country.

AURORA, the goddess of light, or the morn, is from aur-oera, the coldest hour.

AUSTRIA, a country of Germany, of which Vienna is the capital city, signifies the eastern country.

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BABEL was called so from ba-bi-el, beings calling like bas, or sheep; it does not appear clearly whether there was a total deletion of the old language, or a temporary impediment of speech, occasioned by thunder and lightning, or other terrible appearance, wherein the divine majesty was pleased to visit those doers of iniquity, who had professedly undertaken to build this tower, in order to prevent their being scattered abroad upon the face of the earth, contrary to God's express command, as in Genesis ix. ver. 7. and Gen. xi. ver. 4 and 8. wherein Moses considers the building of Babel as a violation of God's command; hence this cannot be called an indifferent act. It

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seems probable that the elements, at least, of the original language were preserved, as the names and appellations of persons and places previous to the confusion, as well as those subsequent, are defined in this lexicon; unless the Celtic nation had no concern in the Babylonian affair; but it is likely that this language, as it thus defines the prediluvian as well as the postdiluvian names, and gives the etymology of languages preferable to any other, must have existed before the confusion of languages; and if all the world then spoke in one language, this must be it; nor can it be true that the Phœnicians were first possessed of letters, or that Cadmus carried them from the Phœnicians into Greece; but it seems most likely that he had them from the Druids, Etrurians or Unabri of Italy, the ancestors of the Celtes, where he had been in quest of his sister nation Europa; besides, it remains a doubt what country Cadmus was of; tho' supposed to be an Egyptian, from his naming the city he built in Bœotia Thebes, after the name of the Egyptian Thebais.

BABYLON city is from Babel and Ion, a street, which being the first sort of towns or cities.

BACCHUS, the god of wine, is from bi-auc-iu, he is the watry or liquid liver.

BARNSTAPLE in Somersetshire, formerly called Abertaw, from the river of that name, which seems to be the same as Abertavi, or Cardigan, in South Wales. This tends to prove that both places were inhabited by the same people, but which was first possessed is not very clear, tho' Môn or Anglesey is said to be the mother of Wales, and Abertavi as it is defined under Britain, seems to have a local signification.

BELEUS, PUL, or APOLLO, said to be an Assyrian god, signifies the sun, from ap-haul, from the sun, or the son of the sun. This Pul was the first Assyrian king.

BERHÆA, a country lying on the upper part of the sea in Syria, composed of ber-hi-a, the country upon the higher water.

BERYTUS, a city of Phœnice, from ber-ydiu, it is the harbour or watering place, which in Wales is a-ber, the harbour, or the spring or watering place.

BERNICII, from bri-yn-ucha, the upper hills.

BŒOTIA, joining on the east to Attica, but parted from it by the mountain Cithæron, or Cau-tir-ion, inclosing the land of Lion, said to have been so named from Bœotus, son of Neptune, so called from ab-au-ti-iu, it is the possession from or out of the water. Here are some remarkable places, as Thespia a town, from ti-es-pe, the lower part, or from ti-es-p-au, possession

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fession under or below the water; Aulis, a seaport, from au-li-fi, it is the water place; the streights of Thermopyle, from tir-ma-is-li, the land of the great family of Iis; the city of Thebes from ti-be-es, possession of the lower part, or perhaps possessors from the lower family, from ti-ab-es; the river Ismenus, on which it was situated, is from isa-man-iau, it is the lower part; here were seemingly by their names some of Cham's race, as Cadmus from cy-ad-mau-is, a great water or sea chief; Polydorus from ap-lu-dwr-iau, he is from or an offspring of the water family, that is, Cham, or Neptune; Labdacus is from lu-ab-id-auc, it is the family from the water; Laius is from lu-au-iau, it is the water family; Amphion is from ant-ph-ion, over an Ionian part, or over a part of Ion; Zethus from is-ti-iau, he is a lower possessor; Oedipus seems to be from au-ap-idiau, he is from or the offspring of the water, but the letters are somewhat displaced; Polynices is from ap-lin-auc-fi, he is the water-line; Eteocles is from e-ti-o-auc-lu-fi, he is a possessor of the water family.

BESBICUS, a Grecian island near the mouth of the Rhindacus, is from b-es-bi-auc, a part below the two waters; and Rhindacus is from rhing-dau-auc, between the two waters.

BOHEMIA, environed with the Hercynian forest, is from the Boii of Itali and Gaul; Prague, its chief city, is from pro, for bro-aug, for auc, the neighbourhood of the water, it being situated on the river Muldau, which is from ma-al-dau, the high great water.

BONDUCA, or **BON, DA, UCHA**, queen of the Iseni, from bon, stem, da, good, and ucha highest, that is, of the highest and best race; and not from du, black, as by Camden.

BOSPHORUS CIMMERI, lying between the Euxine and Tanais north and south; the Cimbri are supposed to have been drove from thence to the Cimbrica Chersonesus, now Jutland: their habitations here have been fabulously represented by the Roman poets as an inhospitable country, as sheltered from the sun by thick forests, so as to occasion a continual fog; whence the saying of Cimmeric darknes, but the names being Celtic, and the inhabitants a part of the Cimbri, who passed into Europe over the Thracian Bosphorus, they named this Bosphorus after the name of the other; and it appears that the migration of Gomer and his party extended thus far from historians.

BRACCA, or **BRACCATA**, or **GALLIA BRACCATA**, some derive from their trowles, but it seems to me to come from bro, country, and ucha, highest.

BRIGES or **PHRYGIANS**, distinguished by Apulius with the epithet

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epithet of first-born, is from bri-ge, the first nation or first-born; they being from Gomer, Japhet's eldest son; whence the country came to be called Brygia or Phrygia; the radical b changing into ph by inflection, which gave ground to what Herodotus observed on this occasion.

BRITAIN, including England, Scotland and Wales, formerly called Albion from Albania the ancient name of Scotland, composed of al-ben, the hilly end, is from bri-ti-en, the ancient possessions of the Briges, a name given by them to several other of their possessions in Asia as well as in Europe, viz. in Mysia, Spain, Gaul and Germany. In Cæsar's time the people of Britain were distinguished by the following names, viz. the Dunmoni, who were the Cornish and Devonshire people, so called from dun-moni, that is, the men of Môn, now Anglesey, which see; or from dun-mwn, the mining men; the Durotriges of Dorsetshire, so called from dwr-itrige, the inhabitants of the water; the Belgæ of Somersetshire, Wilts and Hampshire, from the Belgæ of Gaul, which see; the Atrebatii who possessed Berks, from the Atrebatii of Gaul, which see; the Regni are mentioned in several countries, as Italy, Gaul and Germany, but they took this name only from their situation, as dividing the Belgæ from the other Britons; the term being from rhing, between; the Cantii are from cynt or kynt, the first or foremost, or rather from cynthi, the first possessions; the first landing in this island being at Dover by the Brigantes; the Icenii of Suffolk, Norfolk and Cambridge, and I may add Essex, are from is-ceni or cyni, that is, below the Cantii or the first possessors; the Coritani, whose borders extended over Northamptonshire, Leicestershire, Rutlandshire, Lincolnshire, Nottinghamshire and Derbyshire, are from cyrau-tani, the spreading borders; the Dobuni of Oxfordshire and Gloucestershire are from tu-ben-ni, our upper side; the Cornavii of Warwickshire, Worcestershire, Staffordshire, Shropshire, and Cheshire are from curra-ni-vi, dwellers on our borders; Cattiuxlauni of Buckinghamshire, Bedfordshire and Hertfordshire, are from cau-ti-ux-law-ni, shutting or inclosing the possession on the upper hand, or above us; Trinobantes of London, to which part of Middlesex and Essex belonged, are from tre-in-i-bant, the town in the bottom, or from tir-in-i-bant, the land in the bottom, or perhaps from trinovant, the new town; the b, p and v being made use of promiscuously in the Celtic; but the former is most probable, as the name of London seems to be from lôn-din, that is, a long town, or a town of one long street; perhaps extending on the Thames side through a great part of

Middlesex

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Middlesex and Essex; the name Longborth, given it by Taliessin, signifying the port of ships, being no objection in this case, for as London was at that time grown eminent in that respect, it was a very proper description of it by the poet. The Demetæ, whom Pliny fixes in the country of Caermardden, Pembroke and Cardigan, are from dim-tu, no possessions or habitations; they being the same as the Celetes and Memetes fixed on the banks of the Rhine, but according to Ptolomy all North Wales was inhabited by the Silures, who by their name are descended from the Ordovices; it being composed of sil-uyr-es, the family or race of the lower people; and what induced Pliny to think they were the Nomades, was from those of the mountainous parts, as Radnorshire, &c. leading a pastoral life, like the Nomades; and indeed there remains some ground to call the people of Radnorshire the Demetes, for that county is still called by the Welsh Dyved, from di-vyd, signifying without abode, habitation or livelihood; Ordovicus is a Roman name given to the Cumbri of North Wales, and formed of or, from, and devises, the Devises of Wilts, which see; it was intended to express the same as Cumbri, or the men of the Comots, or regular dwellers in towns or villages; and as it was the seat of the Druids, learning, government, &c. according to Cæsar, Tacitus, and other historians, it must be supposed to be the most regular and polite part of Britain in Cæsar's time. The Brigantes, who as it is said inhabited Lancashire, Westmoreland, Cumberland, Yorkshire, and the bishoprick of Durham, is from bri-gunta, the first Brigian possessors; the Attadeni of Northumberland, who were the same people as the Brigantes, is from y-tu-dan-ni, the possessions below or under us; the Selgove, or perhaps Celgove, a people seated between the Solway and Dunbritton firth, according to Ptolomy, seems to be either from sil-i-ge-o-vi, the race of the nation without habitation or being, or from cel-ge-o-ve, the skulking or hiding nation without a being, who were the Celetes. As to the rest of the ancient names of the Britons, see Scotland.

Here follows a definition of the ancient names of rivers, towns; mountains, &c. as Voluba, now Falmouth, is either from vella-be for pella-pe, the farthest part, or voel-be, the barren hilly part; Uxcella or Lestuthiel is said to come from uxa-le, the highest place; but as it was called Uzela by Ptolomy, which from au-isa-le, is the lower water place or shore, it seems more likely that Uxfella is from auc-isa-le, of the same signification; and the rather because Lestuthiel is from le-es-tu-au-al, a low place on the water-side, which better agrees

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with the situation; Pendinas is from pen-dinas, a city at the high end, or sometimes the head city; Cenionis ostium is from cau-in, shutting in; Penrhyn is a promontory; Truro was probably so named before it had three rows or streets, neither was row a Cornish word; therefore as it stands upon the water, it may be defined from tre-ar-au, a town upon the water; as Arwenal seated hard by is from ar-en-auc, upon the ancient water; Roseland is from rhôs-land, a morass or marshland, and not the land of roses, which seldom grow plentifully along the sea coasts; Fowy is from fe-au-y, the water part; Leskard seems to be from le-es-auc-ar-id, it is a low part upon the water; Bodman is from bôd-môn, the abode of Môn, Dunmon or Cornwall, it being probably the chief town of the Dunmonii; or from bôd-mwn, the residence of miners; Lancelton is from lan-ca-es-tu-in, an inclosed town or city on the lower side; the river Tam-ar signifies a shutting in or inclosing the country; as the Thames is from tu-am-is, a shutting in or dividing the lower part, or the Cantii from the Iceni; Pensans is from pen-isa-au-in, the lower end within the water, or a peninsula or peninif; as the Cheronese called Meneg is from meun-auc, within the water; Tregony is from tre-auc-in-y, the town upon the water; Rosccarock is from rhos-cerig, the stony morass; Penrose, the end of the morass; Lanhidrock, from lan-hyd-ir-ux, an inclosed village upon the height; Trieru is from tre-riu, rising town; Cornwall is a Welsh corner. Devon from devn, deep, the country being a bottom; Tavistoke is from tave-is-ti-auc, the lower side of the tave water; the river Isca is from is-auc, the lower water; Exeter is from is-auc-tir or tre, the land or town upon the Isca; the combes here signify valleys or bottoms, in which were villages, which made up the comot or combe, so that the addition to the word combe is to distinguish the village or the particular part of the great comot. Dorsetshire is from dwr, water, and set for scite; Lyme is from le-au-am, a place upon the water; Weymouth is from au-y-ith, it is the water mouth, port, gate or opening; Melcombe is the same as honeycombe; Dorchester is from dwr-water, and Chester; the river Stour from is-dwr, the lower water; Bridport seems to be from brit-porth, the British port; Aukford is from auc-ford, the water way or a ford; Blanford from blaen-ford signifies the foremost, as Hindford does the hindermost ford, and so of the rest. Somersetshire is from sumer-site-shire; Glastonbury is from glasa-in-bro, the greenest in the country, called also in the British inis-wyrdd, the green island; also Avalon from aval-un,

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ur, the apple one; Bath is from the old British *boeth*, hot; the river Avon signifies a river; Bristow is from *bri-is-tu-au*, a country on the side of the lower water; it has been called by some *Caer-dwr-nant-badon*, that is, the city on the water of Bath valley; Wells may be either from the wells or springs thereabouts, or from its being inhabited by the Cornish or Welsh; it was called *Theodorodunum*, the town of the divine water. Wilts is said to have its name from the river *Wiley*, or the town of *Wilton*, but they all seem to me to come from the ancient British *willt* or *wilt*, wild; Chippenham is from *cau-pen-ham*, shutting up the end, or an inclosed place at the end of a valley or village, *ham* in its primitive sense being from *hi-am*, the part surrounded by hills, but afterwards signifying home, as the first habitations were fixed in bottoms; *Devices* is probably of the same origin as *Ordovices*, that is, the dwellers in streets; the river *Nader* is from *nider*, the not seen water; *Stonehenge* is from *stone-eng*, the great stones; they were also called *caer-gaur*, the city of giants; *Ambresbury* is from *umbri's-bri*, the *Cumbri* neighbourhood or country, which *Matthew of Westminster* calls *Pagus Ambri*, or the *Cumbri* street or village; *Cumerford* is from *cumbri-ford*, the way of the *Cumbri*. *Hampshire* is from *ham-p*, the ham part, or the part of hills and dales, which form valleys or hams, and shire from the British *caer*, a city or inclosed place or limits, by changing the *c* for an *s*; *Venta Belgarum* and *Trisanton*, but now *Southampton* and *Winchester*, are from *genta Belgarum*, the first of the *Belgæ*, or foremost possessions of the *Belgic Britons*; and from *tre-isa-in-tu*, the lowermost town in the possessions; there are also *Venta Silurum* or *Monmouth*, and *Venta Icenorum* of the *Iceni* of the same signification, they being the first cities founded or possessions fixed in those several places; here were the *Meanviri*, or the men of *Môn* or *Anglesey*, or from *mau-ion*, the great *Ionians*, or perhaps the miners in a secondary sense, as the *Ionians* might be the first miners; here were also the *Segontini*, the men of *Caernarvon*, which city being called *Segont*, here also stood *Caer Segont*, or the first city or part possessed; *Vindonium* from *vin-dun-iu*, it is a town upon the confines; *Brittendun*, a British town, and *Silchester* from *si-al-chester*, it is an high city; the isle of *Halen*, where salt was made, is from *halen*, salt; the isle of *Weight* or of weighing, in Latin *vecta*, or of carrying, and in the ancient British *gwaith*, of the work, it being probably the island mentioned by *Diod. Siculus*, to which the Britons were accustomed to carry their tin and lead for exportation;

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here stands Caerstroke castle and city, which from caer-es-bro-auc, signifies a city of the lower water country, or of the lower island; here was a great wood called Ringwood, from rhing-wood, that is, the wood between, as dividing the Rhegni from the Belgæ. Barkshire is from b-or-auc-shire, a part from the water; see Attrebatii under Gaul; Wallingford from wal-eng-ford, signifies the Wales great road; and it may be observed here that the English word ford in its primary sense means a way, from fi-ar-id, it is the view upon, and a ford only as a way through a water, and sometimes perhaps a rivulet, as the Celtic frwd; Spina is from si-p-ena, it is the most ancient part; Dunington is from dun-eng-ton, a great town; but ton seems to be a repetition of dun; Newbury is from new burrow in a modern sense, but the primitive signification of burrough, bury, &c. is a particular part or place inhabited as a neighbourhood; Reading is from rhyd-eng, the great ford; Inglefield is from eng-le-field, a great field, or from engli-field, the English field; the Bibroci of the hundred of Bray is from bi-bro-uxa, dwellers in the upper country; here stand Windfor and Eton, which from au-ton, signifies a water town; Abingdon is from ab-eng-dun, from or out of the great or old town. Surry or Surthry is from south-âr-y, the south country; Homesdale is from Ham-es-dale, the lower ham valley; Chertsey is from Cw-isa-ty, the lowest part of the possessions; Woking is from auc-eng, the great water; Guilford is from auc-al-ford, the ford upon the water; whence guild came to be made use of as an expression for a company. The river Wey is from au-y, the water; Oakham, signifies the oak, or water ham; Reygate is from R'-auc-at, at or upon the higher water; the river vanda-le, a part of a good place, or a water in a dale; Merton is from am-er-ton, a town upon the water; Kennington is from Kin-eng-ton, an ancient great town; Southwark is from South-ar-auc, south upon the water. Suffex is from South-es-auc, under the southern sea; Andrad's wald seems to signify the wild hundreds; Chichester is from cau-chester, the key city, or a city shutting up the boundaries; and in the old British, caer-cei or the key town; Lewes is from al-au-es, upon the lower water or upon the sea; Rye is from ar-au-hi, upon the high water or the sea; Arundal is from ar-en-dale, above or upon the ancient dale. Kent is from Kynt or Cynt, the first or foremost, that is, the first possessed part; Dover is from dwr, water, or from dor-ber, the gate of the water, or the port; Ritupinium is from rhyd-pe-iu, the higher ford, or the way port, now Richborough, from r'ux-brô, the upper country;

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country; Deal is from *dól*, an open plain or meadow; *Linne* or *Lemanis Portus* is from *le-au-am*, a place upon or about the water; *Rumney* is from *R'-au-ám-ni*, the water about us; *Anderida* may be from *en-dir-ida*, the ancient town or possessions of *Ida*; *Rocheſter* is from *r'-auc-cheſter*, a city upon the water; *Canterbury* is from *cúnta-bri*, the fiſt of the *Briges* or *Brigantes*; it is remarkable that the cuſtom of gavel or holding in kind, prevailed here and in North Wales. *Gloſter* is from *cloi-is-ter*, a key or lock of the lower country; but there are two other plauſible definitions thereof, that is, from the emperor *Claudius*, or from *Gloiu* and *Cheſter*, the bright or clear city. See *Cheſter*. *Aventon* or *Avon* on the *Severn* ſide, the river town; here was a ferry which the *Welſh* poſſeſſed till *Athelſtan's* time; *Tewksbury* ſeems to be from *dwi*, or *two-auks-bri*, the country region or neighbourhood of the two waters; *Corinium*; *Cýrau*, or *Ciren-cheſter*, from *cyrrau-ni-iu*, ſignifying that it is a city upon our confines or borders; here was a Roman military way towards *Gloſter*, and another croſſing it; the river *Churne* is from *cau-ar-ni*, ſhutting us in, that is, our borders, which ſomewhat lower joins the *Iſis*, ſignifying below the lower; *Auſt* is from *au-esti*, the poſſeſſion on the lower water; *Camden* is from *auc-am-dun*, a town upon or about the water; the *Severn* or *Havren* is defined under *Worceſterſhire*. *Oxfordſhire* is ſaid to be compoſed of *ox* and *ford*, but to derive it from *auc-ford*, the water ford, is more natural, as *Berford* is from *ber-ford*, the ſpring water ford, and *Dorcheſter* from *dwr-cheſter*, is the water city. *Buckinghamſhire* is from *be-auc-en-ham*, the great ham valley or village at the end of the water; as *Wickham* is from *auc-ham*, the water ham; and there are many more places in this country derived from the water and ham; *Stoney Stratford*, the ſtony ſtreet ford; it was alſo called *Lactorodun* from *lex-dur-a-dun*, the town or ſtreet of ſtones and water; *Marlow* is from the old *British* and *English* word *marl*. *Bedfordſhire* is from *bod-ford*, an abode at a ford; *Dunſtable*, ſaid to have its name from *Dun*, a famous robber in this part, but more likely from *dun-ftable*, a town of inns or ſtables. *Hertfordſhire* is from *hart-ford*, the harts ford; *Verulam* is from *ver-al-am*, high upon a ſpring; *Durocobrivæ* or *Redborne* is from *dur-cox-bri*, the country or neighbourhood of the red water. *Middleſex* is from *middle-ice-auc*, the middle of the water of the *Iceni*, or the *Thames*, or from *middle-es-auc*, the middle below the water, it not being ſituated in the middle of the *East Saxon* kingdom; *London* is from *lôn-dun*, the long or ſtreet town; *Chelſey* is from *cau-al-fi*,

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al-fi, a shutting upon the city; and **Putney** is from **p-out-ni**, a part out of us, or rather from **p-o-ti-ni**, a part from our possession. **Essex** is from **es-auc-iu**, lower on the Thames or Icenian water, as the limits between the Canti and the Icenii, or from **es-auc**, below the water; **Waltham**, a dwelling in a wilderness, or a wild ham; **Camalodunum**, now **Malden**, is from **auc-am-al-dun**, a town upon the water surrounding the part; here dwelt **Cynobelin**, signifying a king or chief of the line of **Beli**, from **cy-o-beli-lin**; **Harwich** is from **hi-ar-auc**, upon the high water or sea. **Suffolk** is from **south-folk**, the southern people; **Sudbury**, southern burrough; the river **Stour** from **es-dour**, the lower water; the river **Breton** is a British or Cumbrian town; **Ipswich** is from **i-p-is-auc**, the part on the lower water; **Rendilisham** is from **r-en-di-lis-am**, the ham or home of the ancient palace; **Dunwich** is from **dun-auc**, a town on the water. **Norfolk** signifies the northern people; **Windham** from **wyn-de-ham**, the home of **Wynn**, who changed their names to **Albiny**s, both signifying white, and were earls of **Arundel**; **Venta Icenorum** is from **genta Icenorum**, the first of the Icenii, or the first city of the Icenii, it being called **Caer Gunta**, the first city in British authors, now **Caester**; **Canterbury** or **Cantabrigia** is named after the same manner; the **Ordovices**, according to **Polydore Virgil**, **Angelus Capellus**, **Dr. Caius** and others, lived here; the river **Jare** is from **j-ara**, the flow; **Brancaester** is from **brân-caester**, the crow castle, and **Branodunum** is from **brân-dun**, the crow town, there being several places in **Wales** so named; the **Lyns** or **Lens** here are from **lyn**, a pool, as **Lincoln** seems to be, or if not, they must come from **lan**, a church, parish or village. **Cambridge** or **Cantabrigia** is from **cunta-brige**, the first of the **Briges** or **Brigantes**. See **Canterbury**. The river **Cam**, from **cum**, a valley or bottom, on which stood **Cambridon**, a town of the Cumbri; **Vandelbiria** may signify either the place of high ruined walls, or the **Vandal** neighbourhood; the ancient **Gerii** of the **Fens** signify the water generation, from **ge-er-y**, over whom reigned **Tombrit** in the time of the Saxons, perhaps a **Welsh Thomas**; **Andre** is from **an-dre**, the old town; **Ely** is probably from **au-al-y**, the high above the water, and rather than from **helig**, willows, wherein the **g** is lost; it seems more likely that it comes from **heli**, salt water; **Thorney** may be from **tir** or **tre-au-in-y**, the town or land in the water, as well as from a thorn, as most of the towns hereabouts are described from their watry situation; here are **Gogmagog hills** and **camp**s, which signify hills and camps of the **Scythians**, who were the descendants

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of Magog, and whom the scripture meant by Gog and Magog. Huntingdonshire, from its being woody, and abounding with all sorts of game, was called the hunting town; the river oufe is from ou-is, the lower water; Gormancheffer called also Durospontee, from dur-ifa-pen-ti, the lower or oufewater at the head of the possessions. Northamptonshire is from north-ham, or home; Brackley is from bri-auc-al, a country or neighbourhood on the water; Trepontium or Tourcester is from tre-pontydd, the town of bridges; Tourcester is from tur-chester, the tower city; Benavena is from bena-vanau, the head-quarters; Yardley is from hy-ar-ti-al, high upon the upper possessions; Oundle, from avondale, the vale or dale of the river Avon; Durobrivæ or Dormancheffer signifies the city or place of the small waters. Leicestershire is from le-ifa-ter, the lowest place of the land or possession; rather than from le and chester, the place of the city; Dunington is from dun-eng-ton, a large town; Loughburrugh is from al-auc-bro, a burrough country or neighbourhood on the water; Mowbray is from am-au-bri, a burrough or country surrounded by water; or from maw-bri, the greatest country or possessions; Verometum supposed to be burrow, is from ver-ani-i-tu, the springs about the possessions, or possessions about the springs; most places in this county being named from the water. Rutlandshire, from its being no county, but a free precinct, or from the rottenness or ruddiness of the soil, was called rhydd or rhudd-land, a free land, or a ruddy soil; but the former most likely from the custom of the horse-shoe. Lincolnshire is from lin-cwlm, a deep winding pool; or a gulph; it is divided into three parts, viz. Holland, called by Ptolomy Malraeth, signifying quicksands, is from hollow land; Kesteven is a bay, or from kest-viewn, within the coast; and Lindsey, the lower pool possessions; Belvoir castle, in the possession of the Manours, descended from the ancient Britains, Albanys or wynns, and the rous or rhys signifying a beautiful prospect; Stanford is from si-tan-fo-d, it is below the ford or way; Glanford is from glan-ford, the side of the ford or way. Nottinghamshire is from nyth-eng-ham, or si-nyth-eng-ham, that is, a ham, or home of a large nest, or it is large nest home; the river Trent is from truy-n-ti, thro' our possessions; Tuxford is from ti-auc-ford, the possessions or habitations at the water way, or ford; Welbeck is from wel-bi-auc, a spring water well. Derbyshire is from deer-by, the living, being, or dwelling of deer; Buxton is from bi-auc-ton, the town of the water of life. Warwickshire seems to be from war and wick, signifying a war fortification, but wick

seems

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seems to be a corrupt term; Henly is from hen-le, an ancient place, or from hen-ly, an ancient family; whence the river Alne is called from au-le-en, the water of the ancient place; Brimicham is from bri-ma-auc-ham, a great burrough in the watery ham or home; Rugby is from r'-auc-by, an abode upon the water; Barford is from bi-ar-ford, an abode on the ford or way; Alcester seems to come from al-auc-is-ter, upon the water of the lower land, cester here not signifying a city, as in many other instances; Coventry is from convent, and tre, town. Worcestershire, Wigornia, or Brangonium, is from au-ar-cester, the city upon the water, and auc-âr-in, a country upon the water; and brin-auc-in, a hill upon the water; or from bro-n-cau-ni, it is the possessions inclosing us; Malvern hills is from m-al-vren, great high hills; the river Severn or Havern is from si-au-vren, it is the water of the hills, and hai-au-vren, water driving or coming from the hills; or in a secondary sense, the water of the Malvern hills; the Tame river along the Herefordshire and Shrophire side is from ti-am, furrounding or about the possessions; hereon stands a town called Temebury, from teme-bri, the country, neighbourhood or borough upon Tame, as is Henley upon Thames in Oxfordshire; Shelfey seems to signify the boundary, as Chelsey in Middlesex does. Staffordshire is of the same signification as Waterford, but of a corrupt, seemingly Danish composition, of sti instead of si-au-ford, it is the water ford or way; Wolverhampton is from Al-ver-hampton, the high spring ham town; the river Trent is from tru-yn-ti, thro' our possessions; whence Trentham; Uttoxeter is from at-auc-cau-ter, upon the water shutting the possessions; Litchfield is probably from lech, a stone, and field. Shrophire is from si-au-ar-p-shire, it is a shire inclosing the part, and shire is from the old British caer, by changing the c, as if it had a soft sound, into s, and adding h purely to enlarge the sound, as is commonly done in the English; here on the river Clune, from glyn, a valley, is situated the famous hill of Caractacus, in Welsh Caradog; the beloved, from whom the Newtons of England are descended; Brugmoise, called Bridgenorth, is from bri-auc-mor-fe, it is a town on the great water; Uriconium, now Wroxcester, is from yr-cau-in, the inclosure or boundaries; or from yr-au-cau-in, the water shutting or inclosing; the river Tern seems to be from ter-in, in or upon the possessions, as probably dividing the ancient Cumbria from England; Drayton is from tri-au-ton, a town upon the water possessions; Shrewsbury was called by various names besides that already defined, as pengwern, the chief alder grove.

Salop

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Salop from si-al-p, it is the upper part; Ymwythig is from am-maith-auc, about or surrounded by the great water; Scropesbury from si-auc-ar-pe, it is the inclosing place, or the key town or burrough; Oswestry is from Oswald; Elefmer is probably from y-lus-maur, the great palace, this being settled by king John with his sister on prince Lewellin; Cherbury is from cau-ar-bri, a town upon the borders, or a key town. Cheshire or Chester signifies the city, and it is a corrupt composition from caer, which is from cau-ar, shutting upon or about; the river Dee is from the British duy, double, to which the Welsh add dur, which makes dur-duy, the double water; Nantwich is from nant-au-ux, the salt or high water bottom; Davenport seems to signify a deep port or gate. Herefordshire, or in the ancient British Hensfordd, is from hen-ford, the ancient way, and hir-ford, the long continued way or road; here are three large rivers, the Wye from au-y the water; Munow from myn-au, the boundary water; and Lug from al-auc, the upper or higher water. Radnorshire or Divid is from rád-in-or, grace or blessing from us; and di-vyd, without being or livelihood; their ancient Roman name being Dimetæ, from dim-tu, no possessions fixed or habitations; Knighton or tref-clo, near Offa's dike, from key-ton, a key town, and tref-y-clo, the lock or key town; the lands westward and northward are called Meillienydd, from the meillion or trefoils growing there; Rhaidr-wy signifies a cataract without wy, not from the water's falling, but the sound it makes, from rhuo-dur, the roaring water; wy is from au-y, the water; here are some of the Carnes or Carneddau, which Mr. Llwyd, in his notes upon Camden, seems to think to be barrows, or places of burials, because it was usual to heap stones on the graves of malefactors; whence as he thinks came the worst of traitors to be called carn-vradur, and the most notorious thieves to be called carn-lladron; but the word itself, from cau-ar-en, imports an inclosure upon an hill or height; and that they were fortified places is confirmed by those along the coast of the Irish Sea in North Wales, which the Welsh people call cyttieu gaeddelod as well as carneddau, signifying that they were the huts of the Celtes, or the Irish who infested that country; and the meaning of carn vradur, and carn lleidr, is an accessory to those crimes; carn in the old British signifying the handle of a weapon, and in a secondary sense an accessory, as the handle is an accessory to the blade, with which the wound is made; but it is not unlikely that many were buried at those places, as the people made them their chief residence, and repository of themselves and their plunder. Brecknockshire, from the large

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pool therein, is composed of *bri-ux-en-auc*, the country about the great water; the river *Usk* is from *is-auc*, the lower water; and so are *Ouse*, *Es*, &c. *Monmouth* is so called from its situation at the mouth river *Munow* or *Mynwy*; it was also called *Venta Silures* instead of *Genta Silures*, the first city of the *Silures*; *Abergavenny* on the confluence of the river *Usk*, is from *aber-auc-vana*, the port ferry or harbour at the water parts; the Romans called it *Gobanium*, from *auc-ban* for *van*; the part of the water; at *Newport* in this county was a military way; here as well as in many other parts, are many places called *Wenset*, *Wentland*, &c. from the the old British guent for *gynt*, signifying first set or possessed. See *Kent*, *Canterbury*, *Cambridge*, &c. *Glamorganshire* is from *Glad-morgan*, the land of *Morgan*, or from *gla-mor-gein*, the land of the seafaring nation; *Cardiff* situated on the river *Taf* or *Tav*, is from *caer a* city, and the river *Tav*, which is from *ti-au*, the water of the possessions; *Caerpheli* castle is from *caer-beli*, the city of *Beli*, the radical changing into *f* or *ph*, when joined in composition, *Caermarddenshire* is either from *caer-merddyn*, the city of *Merlin*, or from *caer-môr-ddyn*, the seaman's city; here is a place called *Cantrevexan*, or the little canton or hundred, *cantred* being an hundred villages. *Penbrokeshire* is from *pen-bro-auc*, the end of the maritime country; *Milford Haven*, the great high harbour, port or way; *Haverford* is from *hi-ver-ford*, the sea harbour; in this county are many of the cromlex's, supposed to be druidical places of worship; *maen figl*, or the shaking stone, thirty or forty tons weight, and *Menevia* or *Menau* or *St. David's*, from *mina-au*, the narrowest sea. *Cardiganshire*, which the Romans called *Ceretica*, and the old Britains *Aber Teifi* from the river of that name, signifying the water of the possessions, is from *caer-ti-auc* instead of *ti-au*, from whence *Teifi*, signifying the city of *Teifi*, or a city upon the water of the possessions; *Aberistwith* is from *aber-is-ti-au-id* or *ith*, it is the harbour or port of the lower water of the possessions. *Montgomeryshire*, or *Trefaldwin*, from *Baldwin's* town, and *Montgomer*, which probably was the name of the hill before the town was built, from whence *Roger de Montgomery*, earl of *Shrewsbury*, took his surname and title of earl; *Trallwyn* is from *tre-llwyn*, the grove town, or rather *tre-llyn* the pool town, it being in English called *Welchpool*. *Merionethshire*, is said to have been so named from *Merion* the son of prince *Conan*; but to me it seems to come from *ma-wyr-ion*, the great men of *Ion*; whence the *Meones* or *Phrygians* of *Asia Minor*; *Dolgelly* is from *dol-gelly*, the cell
vale;

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vale; Arlech, called Caer Collwin, is from ar-lech, upon a slate or rock; Dovi river is from ti-au, the water of the possessions, or from to-au, the inclosing water; Bala is from bale, the place of sheep; Sarn Halen at Festiniog, Craig Berwin at Llanbaderodyn in Cardiganshire; also from Brecknock to Neith in Glamorganshire; it is supposed to go over Sarn, Aberglaslyn to Cymmaes in Carnavonshire, and signifies the salt causeway. Carnarvonshire is from caer-n-arvon, the city Arvon, or upon Mon or Anglesey; it was called Snowden-forest, from Snowden hill; the comot of Llyn, called in Latin Langanum, is from llyn-cwm, the lake comot or hundred, it having been formerly covered by the sea; Pulheli is from pwl-heli, the salt pool; Nevin from in-au-van, a place in or upon the water; Mena is from minā, or main-au; the narrow water; Bangor from ben-chor, the head chor or choir; the river Conway is from cau-in-au-y, the inclosing water; whence Conway town; Diganwy is from ti-uxaconwy, the upper side of or beyond Conway. Anglesey or Môn, from English, and môn, a root or stem, or ma-ïon, the great Ionians; from whence the word môn seems to have been formed; Beaumares is either from beaumarsh a pretty marsh, or be-au-marsh, the water part marsh; Aberfraw is from aber-fro-au, the harbour in the water neighbourhood. Denbighshire is from the British dinbach, which is from de-in-be-ux, upon the upper part of the river Dee; Dyfryn Clwyd, or the vale of Clwyd, is from di-fryn-auc-al-hyd, without hills and water all along. Flintshire is from the flint-stones, which are very plentiful there. Yorkshire is from y-bro-auc, the neighbourhood of the water, the city being on the river Ouse, and it being in Latin Eboracum; Halifax is from hi-al-i-fe-auc, high upon the water part; it was at first, as it is said, called Horton, from hi-er-ton, a town high on the water; the river Aere is from ara, flow; Ouse from au-isa, the lower water; Penigent mountain is from pen-y-guynt, the windy end; Aberford, a harbour or shelter at the ford or way; the river Nid is from ni-id, not seen; Nidherdale is from nid-er-dale, a valley of the Nid water; the river Ure is from uer a spring; the river Calder is from auc-al-der, the high land water; the river Rhy is from r'-au, the water; whence Rhidale; Thersk is from ter-es-auc, land below the water; Stanemore is from si-tan-more, it is the spreading or extensive moor, or below the moor; Durham is from dur-ham, for am, upon or surrounded by water; the river Tees or Tiesis is from ti-au-es, the water of the lower side; Stockton is from si-tee-auc-ton, it is a town upon the Tees water; the Were is

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from ver, a spring; Aukland is from auc-land, the water land; Yarum is from ver-am, upon the water, or the spring. Lancashire is from lancester, which comes from lan-auc-es-ter, a country below the water side; whence the river Lune, Warrington is from au-ar-eng-ton, a great town upon the water; the river Dugless is from di-auc-less, the small black water; Manchester seems to be from man-chester, the part of the city, Westmoreland seems to be from west-môr-land, the west great sea or land; Kendale and the river Can are from cyn, the first or foremost part possessed; Abellabe, or Apelby is from a-bella-be, the farthest part; Amboglana is from am-be-auc-al-en, about the upper end of the great water; Kirby is from auc-ar-be, a part on the water. Cumberland is from cumbri-land, the land of the Cumbri; the Romans called it Cumbria, it being then a part of Cumbria or Wales; Ravenglas is from r-avon-glas, the green water; Tindale is from ti-in-dale, possessions in a vale; Carlisle is from cau-ar-is-le, a key or shut of the lower part; Workington is from ar-auc-eng-ton, a town upon the great water or the sea; Egremont is from auc-ar-mont, a hill on the water; Holm is from au-al-am, upon the sea; Langdale is from le-eng-da-le, a large family in a good place; Penrith is a promontory; the Esk is from es-auc, the lower water; Kirkfop is from cau-ar-auc-is-pe, the water inclosing or shutting upon the lower part; the Leven is from al-vin, upon the edge; Vallum or Picts wall is from the old British wal, a wall made of earth; mur being a stone wall. Northumberland is probably from north-umbri-land, the land of the northern Cumbri, and not from the river Humber, which was never a part of that country, but is divided therefrom by Yorkshire and Durham; the river Tine, rather than from tin, tight, seems to be from ti-ni, our possessions, as many other boundary rivers are named; Berwick is from ber-auc, the water harbour or port; Hexam is from hi-auc-am, the high water ham; Beltingham is from bi-al-ti-eng-ham, an abode on the farthest great possessions; Morpeth is from môr-peth, the sea part or port; Alnewick is from al-en-auc, upon the high water or the sea; Rothbury is from r'-au-ti-bri, a country region or neighbourhood, and perhaps in process of time a burrough upon the water; Rheadsdale is from r Al-if-dale, the lower valley ford; Glanoventa, instead of Glana-genta, the first shores, or the first possessed sea coasts; Gilderdale is from gil-dwr-dale, a valley on the water-side or edge; Morwick is from maur-auc, the great sea; but these wicks came afterwards to signify fortified villages; Tweed is from ti-au-id, it is the water on the side or borders.

C A

Byzalus, an ancient city of Phenice, comes from pybl-ius, it is populous.

BYTHINIA, called also Bebrycia, Mygdonia and Mariandynia, situated westward on the Thracian Bosphorus and the Propontis, south on the river Rhindacus and mount Olympus, north on the Euxine, and east on the river Parthenius, is from ab-y-ti-hena, from the most ancient house; Bebrycia is from ab-brigia, from Phrygia; Mygdonia is from mau-ge-dionia, a great nation of the house of Ion; Mariandynia is from maur-en-di-onia, the great ancient house of Ionia; Rhindacus is from rhing-dau-ac, between two waters; Olympus is from o-al-am-p-iu, it is a part or the end about the sun; Parthenius is from parth-ni-iu, it is our parts; here are other ancient cities, rivers and mountains, as Myr-lea, from myr-le, the sea-port or place; Drepane from tre-pena, the head town; Chalcedon from cae-al-si-ton, a city upon the sound of the waves, which was before called Procerustis, from bro-cau-ar-af-ti, a region shutting up the lower possessions; Heraclea is from hira-clu, the longest family. There are few of the ancient names of the kings of this country to be met with, and those seem to be of the race of the lower house, that is, Javans, as Dydalsus, from ty-da-lu-ys, the good house of the lower family; Boteras, from ab-y-tyr-as, from the lower possessions; and Bas, from ab-as, from the lower.

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CAD MUS, son of Agenor, king of Phenicia, is from ci-ad-m-au-iu, he is a chief of the great water; he is said to have brought sixteen letters, viz. a, b, c, d, e, i, k, l, m, n, o, p, r, s, t and u, into Greece, on his return from Europe, where he had been in search of his sister Europa, with whom Jupiter had run away in the shape of a bull; this seems to be a material circumstance towards shewing that Cadmus found these letters in Europe, and as they were brought to Greece, there was no other place in Europe more likely for him to find them than in Italy, or some of the Mediterranean islands, where he had been in search of his sister, or rather his sister nation of Europe; for the notion of Jupiter's running away with his sister seems to be a fable, signifying that Jupiter, like a terrible bull, had drove away part of the Phenicians into Europe, from whence Cadmus was to bring them back. See Europe and Deities.

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CADWALADER, from *cadw*, to keep, *wlad*, land and *ur*, man, i. e. defender of the land. Tacitus mentions one *Cadwalda*, a prince of the Suevi, whom *Wolfgangius Lazius* calls *Cadwalder*.

CADWGAN, governor, or rather chief governor.

CALCHAS, a Grecian soothsayer at the time of besieging *Troy*, is from *ac-lu-uxa-si*, he is from the highest or upper family.

CALIDONIAN WOOD in *Ætolia*, a country in *Peloponnesus*, where *Meleager* killed the *Calidonian boar*, and *Hercules* married *Deganira*, the daughter of *Oeneus*, is from *cely-dynion*, *mens cells* or hiding places; there were other woods, countries and places of that name, as in *Scotland*, the *Celidonian islands*, and promontory near *mount Taurus*, &c.

CAIUS, the name of divers chief men of *Rome*, is from *ci-iu*, he is a chief.

CAMBERIA or **CUMBRI**, **CIMERIA**, &c. are from the *Cumbri* people, who have been in possession of most part of *Europe*.

CÆSAR, the surname of the *Julian* family at *Rome*, which from *Julius Cæsar* became that of the succeeding *Roman emperors*, is from *ci-ef-âr*, a chief of the lower world or country.

CAMILLUS, a *Roman* chief, is from *ci-ma-lu*, the chief or lord of a great family.

CARINI, a people of *Germany*, and of *Scotland*, is from *car-i-ni*, cousin to us.

CAMBRIDGE, or **CANTABRIGIA**, is said to have been built by king *Cantabrius*, expelled *Spain* 375 years ante *Christi*, but more likely by the *Brigantes*, whose name it bears, and which from *bri-gunta*, signifies the first *Phrygians*, *Brigians* or *Briges*.

CAPPADOCIA, a country bounded by *Pontus* on the North, by part of *Armenia Minor* and *Lycaonia* on the South, by *Galatia* on the West, and by the *Euphrates* and part of *Armenia Minor* on the East, is from *cau-pe-ti-og-si*, it shuts up the part on the house or side of *Og* or *Magog*. *Pliny* says, that this term was borrowed from a barbarous word.

CAROLUS or **CHARLES**, is from *caru-ly*, a dear or beloved family, or from *chi-ar-le-es*, a chief of the lower part, or from *chi-ar-ly-es*, a chief of the lower family.

CARTHAGO or **CARTHAGE**, is from *cae-wrth-auc*, a city by the waterside.

CARACTACUS, is from the *British* word *caredig*, signifying

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ing affection, and not from teg, a lively colour, as per Campden in folio 30; teg having no such signification.

CARIA, a country of Asia Minor, lying on the Egæan sea, and joining to Ionia, called so from the Carian people, who being deemed neighbours and cousins to the Ionians, they were so called from car-ion, Ionian cousins; whence the Germans are partly descended.

CARPATHIS, a Grecian island, is from auc-âr-peth-ys, an island in the lower part, auc-âr signifying water-land, or an island.

CASSANDRA, a daughter of king Priam and Hecuba, so odious to the Trojans that they would not believe her, though prophetically inspired by Apollo, is from casa-in-dre, the most odious in the town.

CASTOR and **POLLUX**, who having freed the seas from pirates were worshipped as gods of the sea, are from auc-estor, lord of the lower water, and pe-al-auc, the head of the higher or upper water or sea.

CATILINA, a nobleman of Rome who conspired against his country, is from ci-ti-li-en, a chief or head of an ancient family.

CATANONIA, a country on the Euphrates and Lycaonia in Asia Minor, is from cau-tu-en-ionia, inclosing the ancient Ionian possession, that is, the Ionian borders; and Lycaonia is from ly-uxa-ionia, the upper Ionian family.

CATAMELUS, a prince of the Carni, seems to be the same as the British cadwel, and composed of cadw-ma-lu, a governor of a great family or nation.

CATO, a Roman name, is from cadw, to keep or preserve, and might mean a governor.

CECINNA, a nobleman of Rome, is from ci-îs-ena, the most ancient head or chief of the lower house.

CELETHI, a people of Thresprotia, bordering on Thessaly, is from celi-ti, the hidden possessors, as Thessaly is from ti-îfa-lu, the family of the lower house; Thresprotia is from tref-pro-si, it is a town or possession of the lower country.

CELTIBERI, a people of Spain, is from celtes-bri, the celt Phrygians, who were a mixture of Cimbri, Phrygians and Celtes, or hidden Phrygians.

CENTAURI, the first horsemen, are from centa-uir, the first or swiftest men or horsemen, they appearing on horseback as one creature with the horse, which went swift; they were also called the Hippocentaur, or the horse Centaurs.

CENT, **KENT** or **CYNT**, signifies first or foremost, it being the first landing place of the Brigantes in Britain.

CELTES,

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GALTA, according to Pezron and Carte, signifies warlike; others derive them from gale, milk, on account of their living on milk, but it seems to me to be derived from celu, to hide, and ti, possession, on account of their living in woods and cells, as appears from the names of various places in Wales, Scotland, and other countries.

CELUBRI, in Italy, is from celu, to hide, and bri, the Belgæ, who went also by the name of Celibri and Celubri, they being the same as the Celtes or hiding Phrygians.

CERBERUS, said to be a three-headed dog of hell, is from ci-erchus, the dog of Erebus or hell.

CERES and **IRIS**, the goddess of corn, daughter of Saturn and Ops, and mother of Proserpine by Jupiter, are from ir-is, the corn, and ci-r'-is, the chief of the corn.

CHARON, said to be the ferryman of hell, is from auc-ar-un, one upon the water.

CHERONESUS, of which there were several, as that of Thrace, from whence the others took their names, and those of Belpontnesus or Morea, Cimbrica now a part of Denmark, Taurica lying between the Euxine sea and the Fen Meotis and Aurea in India, is defined under the word Thrace.

CHIRON, said to be the son of Saturn and Phylira, whose upper part resembled a man and the lower a horse, is from chi-ur-in, a man upon a horse; he must have been one of the Centaurs. Phylira signifies upon a filley or a young mare.

CHIOS, a Grecian island, is from chi-au-fi, it is the chief

CHEDORLAOMER, mentioned in scripture to be the first king of Elam or Persia, is from chy-id-ar-lu-mar, he is a king or chief over a great nation.

CHALCIS, a city in Chalcidie, a midland country of Syria, is from cau-al-fi, or cau-al-fi-id-in, a city shut up, or shut up within, i. e. a midland country.

CHALYBONITIS, lying at the bottom or foot of Chalcidie, is from chalcis and bon-idiu, it is the root of Chalcis, or from chalcis-bon-y-ti-fi, it is the root of the possessions of Chalcis.

CHAM or **HAM**, the youngest son of Noah, is from hi-am, the upper country, or the part about, i. e. where they then dwelt; but it is to be observed here, that though the names of Shem and Cham seem to express the country they had possessed, it does not appear but that they were left together, to possess what they could, without any express title from

from God by the voice of Noah, for the tenth chapter of Genesis seems to be nothing more than a state and pedigree of Noah's descendants and of their first possessions, as nations and families. There seems to be some ground for supposing that Cham was the same as Neptune, the lord or possessor of the sea and sea coasts; but this will be further treated of under the word Neptune. Here we may observe, that Agenor the first king of Phenice, is said to be the son of Neptune.

CHRYSORRHOAS, a river in Syria, so divided as to become a bog or morass, compounded of auc-yr-rhos, the morass water.

CILICIA, bounded on the east by Syria, and the Mediterranean on the south; where Tarhis is said to have first settled and built Tarhissh, from ci-lu-isa, the first of the lowest nation, viz. the Ionians, as lying on the Mediterranean sea, which was deemed the lowest, as the Euxine was the highest, where the Phrygians or Gomerians were situated, or from the Phrygians reckoning themselves the chief or upper family, as coming from Gomer, the first born of Japhet. Here lie the ancient cities of Celendris, from ci-le-in-dir, the chief place in the land; Soli, from si-io-li, it is an Ionian family; Tarsus from tir-isa-iu, it is the lowest country, or from Tarhissh, whose name is defined under Japhet; Issus is from isa-iu, it is the lowest; Alexandria is from a-li-uxa-in-dir, the uppermost family in the land, or from al-auc-in-dre, a town on the water. The rivers here are the Piramus, from p-yr-am-iu, it is the part inclosing; the Cedrus is from auc-edn-iu, it is the flying river, or it may signify the waters of Eden; Lamus is from le-am-au, the waters surrounding a place; they were at first governed by the Trojans, according to Josephus, Strabo, &c. Homer mentions Ætio, father of Andromache, a prince at the siege of Troy, which is from y-ti-io, the house Io.

CISSEUS, king of Thrace, father of Hecuba, king Priam's second queen, is from ci-isa-iu, he is a chief of the lower parts.

CÆLO-SYRIA, may come from Celu-Syria, the hidden, hollow or inclosed, or the divine Syria, but the former is most likely, it being also called Syria Cava, the hidden and hollow, as surrounded with mountains.

COMMAGENE, a country in the upper part of Syria, composed of cwm, or com-mag-en, the upper great comot. Here probably the Cumbri or Comotbriges had an early settlement.

COLCHIS,

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COLCHIS, from Golchi, to wash, the sea washing its coasts; it is bounded by Iberia on the east, and the Euxine on the west, the names of persons and places seem to be Celtic.

COLONE, a city of Phrygia Minor, from *cae-o-lu-ion*, a city or citizens of the family of Jon or Japhet; Cynthius, said to be the first Trojan prince, is from *cynt-iu*, he is the foremost or the first.

COMATA OF GALLIA COMATA, in which Julius Cæsar included all that remained of Gaul unconquered in his time, is from *cwm* or *com*, a comot, a street or village; from whence the Latin *vicus*, making *vicum* in the accusative case, *vi*, life, being added to *cum*, to signify living together, not knowing that *cum* alone, as compounded of *cy-ani*, sufficiently expressed it, and it will appear by the name of Gomer, which is from *com-mawr*, the great comot and commagene in Syria, where his nation dwelt, at the time of the confusion and sundry other names of persons and places, defined in this work in Asia Minor, Gaul and Britain, that the Gallia Comata, where the *Cwm-bri*, or *Cum-briges* or the comot Phrygians, who were always regular dwellers in cities, as appears also from the names of the cities, villages and streets, from Asia Minor into Gaul.

CORINTH, at first called Ephyra, is situated at the isthmus of Corinth, is from *caer-in-ti-hi*, a city on the upper possessions; Ephyra is from *e-ph-yr*, the higher part; its citadel stood on a hill called Acrocorinthium from *a-cri-corinth*, the strength of Corinth; there also stands the mountain Pyrene, called so from *pyr-hên*, very ancient; there are also two port towns, the one called Leckæum, from *le-auc-iu*, it is the water place, and the other Cenchrea, from *cau-in-auc-ar*, an inclosure upon the water; there does not appear to be any names amongst their kings different from those defined of other parts of Greece.

CORCYRA, an island of the Ægean sea, is from *cwr-is-âr*, a part of the lower country.

CORNELIUS, a Roman name of their nobility, from *ci-r'-en-li-iu*, he is a chief or head of an ancient family.

CRETE, a large island lying between the Archipelago and the African seas in the Mediteraneam, so called from the *Cu-retes*, who first settled there; but it is now called *Candia*; see *Cu-retes*; here are many ancient cities, as *Ceratus*, also called *Gnosius*, from *cur-y-tu*, on the edge of the possessions; *Cydon*, from *cy-don*, the hissing of the waves, as standing within their sound, but afterwards it came to express a city on the waves or sea side; *Gortina*, from *cwrt-hyna*, the most ancient

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ancient city, or in its primary sense, the residence of the most ancient citizens or fellow dwellers, who probably were the Cimbri; Lycus, from le-ux, the upper place, or from ly-ux, the upper family; Cyrra the borders; Apton from ap-tre-ion, from the land of Ion or from ap-tir-ion, the offspring of the town of Ion; Heraclea is from hira-clu-au, the longest sea family; Rhithymna is from rhyth-y-man-au, the sea coasting breed; Hierapytna is from hira-peth-en, the longest divine part; here are two high mountains called Ida and Dicte, which are not easily to be defined; they seem to me to have been so framed, as to express different ideas, as perhaps in the most primary sense Ida might mean nothing more than I-da, the seeing place, or the place of prospect, or in a secondary sense, the place of the visionaries; I-da signifies the good, or the ground, the good ground or the place of the good; but Dicte seems to signify the highest possessions of ida, from id-uxa-ti; the names of those said to be ancient kings of Crete were Cretes, so called from the Curetes, which see; Tales from tu-lu-is, the lower family; Vulcanus is from ve-o-lu-can, he is from the colour of white; Rhadamanthus from rhad-a-maint-iu, he is gracious and great; Milinus is from m-lin-ys, the great lower line; Melisseus is from m-li-ifa-iu, he is the great lower family; Cydon from cy-ton, a lord of the sea or waves; Ateras from ap-tyr-as, from the lower country; Lapithas is from li-ap-ti-as, a family from the lower possessions; Asterius is from as-tir-iu, he is the lower country; Minos is from m-en-au-fi, he is great upon the sea; Lycausus is from ly-ac-as-tu, a family from the lower possessions; Deucalion is from di-auc-al-ion, the deluge or dark water upon Ion; Idomeneus from ida-m-iu, he is the great Ida; Meriones is from maur-ion-es, the great lower Ionians; and Etearchus from e-tyr-uxa-iu, he is from the upper country. Those people, from their names, don't seem to have had a regular hereditary succession of kings; but being mixed with the Phenicians and other foreigners, they degenerated from their ancestry into a corrupt trading people, and at last settled in Sicily.

CRYSE, an island of the Ægean sea, is from cwr-ifa, the lowest border, or part of the country.

CURETES, or Idæi Dactyli of Crete, Corybantēs of Phrygia, Telchines of Rhodes, and the Cabiri of Samothrace. In Phrygia they attended the mysteries of Cybele, and in Crete those of Jupiter; Bochart thinks they were called Curetes from the Crethims of the Philistine people; but they are more ancient; their name is said to be derived from the Hebrew word

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word *cabir*, great or powerful, and many more definitions there are; their numbers by some are confined to Jupiter and Bacchus, others mention Ceres, Proserpine, Pluto and Mercury; I shall take the liberty to differ in the explanation of those names from others, as follows; *Idæi Dactyli*, the most ancient name, seems to come from *ida-da-ucba-tyli*, the good upper family, or lords of *Ida*, the *Dactyl* or round ode being so called from them, rather than they from the ode; the *Corybantes* are from the old British *cyro*, or the Greek *kyrieuo*, to govern, and *ben-ti*, the upper house, which was that of *Phrygia*; *Cabiri* is to succour in the old British; *Curetes* is from *curo-ti-es*, to govern the lower house or possessions, in which *Crete* was situated; and as they are allowed to be religious men, it is not probable that they made use of any other shield than that of religion; unless they sung the odes for the preservation of *Jupiter*; and as to his being bred in *Crete*, that appears to be fabulous; *Telchynes* is from *tilux-in-es*, the family or lords over the lower possessions, to which *Rhodes* belonged.

CYNBELINE, chief or king *Beli*; not as some would have it from *cynvelin*, a yellow prince, but from *cyn-o-fell-lin*, a king from the line of *Beli*.

CYRRHUS, a city on the lower border of *Commagene* in *Syria*, is composed of *cwr-is*, the lower border.

CYBELE, a *Phrygian* goddess, also called *Berecynthia*, *Dindyme*, and *Idea*, is from *cy-beli*, the companion of *Beli*, *Belus* or *Apollo*; *Dindymene* is from *din-da-m-en*, the good, great and divine one; *Berecynthia* is from *bri-r-cynta*, the first *Phrygian*; *Idea* signifies a visionary; the poets and historians call her the mother of the gods, and that she had her name from a cymbal, a musical instrument; but it is more likely that the instrument was named after her; because made use of at her festivals; she is likewise said to be the daughter of *Meon*, the first king of *Phrygia*, got with child by *Attis*, whom *Meon* thereupon putting to death, she became intimate with *Apollo*, whereby she was ranked amongst the gods; she is likewise taken to be the wife of *Saturn*, or *Time*; and the same as *Rhea*, *Vesta*, and the *Bona Dea*; she is said to be the same as *Astarte*, the *Assyrian* goddess, or *Venus*; it is also said that she had a son called *Corybas*, from whom came the *Corybantes*; the *Sibylline* oracles are from *cybeli-line*, the line of *Cybele*.

CYAXARES, a king of *Media* and *Syria*, is from *cy-ux-ar*, a chief or king over the earth; tho' this may be the primitive sense of the word, the *Medes* probably carried the meaning still farther; for as they made use of the *Anubis*, represented

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by the shape of a dog, in their language called *ci*, they possibly instead of king of the earth, meant a god of the earth; especially as it appears from Herodotus that they called the people after the name of dogs, as *Cyrus Nurse*, *Cyno*, &c. and in the name of *Darius* the *ci* is changed into *di*, which makes it *di-ár-iu*, he is the god of the earth; see *Astyages*, *Darius*, *Cyrus*, &c. kings of Persia; and what is very remarkable, the names of the kings of Persia, in a literal translation, signify dogs, both male and female, as here *Cy-a-xares*, is a dog and his cousin.

CYPRUS is from *cy-p-ar-ys*, the chief part of the lower countries, it being a large fruitful island in the Mediterranean, wherein the Phenicians, as well as Ionians, seem to have been originally settled; its first chief city *Citium*, is from *cy-ti-iu*, it is the first possession; the rest of the names seem to be mostly of Ionian original.

CYCLADES, several Grecian Islands lying between the Egean sea and the Myrtoum, is from *cy-auc-al-ad-es*, a company from the higher to the lower sea.

CYTHERA, an island in the Ionian sea, is from *cy-tir-au*, the chief island or water land; there is another in the bay of Argos.

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DACIA, lying between the Borhytanes and Sarmatia to the north, the Danube to the south, Hungary westward, and the Euxine sea to the east, seems to be nothing more than a transposition of *geta* into *da-ge*, signifying a good nation, or the nation of *Ida*.

DACTILI. See *Curetes* and *Ida*.

DANI or *Danes* are from *da-en*, the good and ancient, or the ancient *dae*; they are said to be descended from the *Cimbri*; probably by the *dae* or *geta*, which came from *Phrygia*, which shews them to be a nation of *Ida*.

DIANA, the daughter of *Jupiter*, the chaste goddess of hunting, is from *dia-en*, the divine or heavenly goddess, rather than from *diana*, spotless.

DARDANIA, *Teucra* and *Troas*, ancient countries of *Phrygia Minor*, come from *tir-da-yn-io*, the good land in *Io* or *Ionia*; *ti-cri-io*, the strong possessions of *Io*; and *tir-io*, the land of *Io*, or *tre-io*, the town of *Io*.

DARIUS, king of Persia, is from *di-ár-iu*, he is the god of the earth; see *Cyaxares*, and the names of other Persian kings; *Deiphobus*, a son of *Priam* and *Hecuba*, seems to signify

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nify a divine son, or divine offspring; but if the letters were in their proper places, it would signify he is an offspring from the house of Io, from tu-ab-io-ob-ii.

DELLOS, a Grecian island in the lowest part of the *Ægean* sea, is from ti-al-au-si, it is a possession upon the high water or the sea; this island was famous for its temples and oracles, especially that of Apollo; here lies mount Cynthus from cy-en-ti-ii, it is the first or chief high possession.

DEITIES, Heathen. *Cælus* or *Ouranos*, said to be the father of Saturn or *Kronos*, signifies heaven, not in point of locality, but of time only, in which Saturn was born of *Vesta*, or *Terra*, the earth, who was also said to be the wife of Saturn; *Orpheus* and other historians, collected by *Bochart*, the best of antiquarians, in the first chapter of his *Phaleg*, tend to prove Saturn to be the common father of mankind after the deluge; the several names of Saturn herein defined under his name is a concurrent proof of his being the same as the person by *Moses* called *Noe*, for they all express that he was the son of the ancient water, he is mentioned by *Hesiod*, and other ancient authors, as having no less than forty-five brothers and sisters, but as they all signify the different planets, elements, and parts of the earth and water, as *Titan* the lower possessions, and *Rhea* the earth, by a transposition of the Celtic *âr*, earth, and seem to be a fabulous invention of the ancient Greeks, who were extravagantly fond of a great original, a definition of them would be of no service to history; to go on then with Saturn, his depriving his father of the power of generation, may allude either to the deluge, which cut off all mankind, except what was produced by the froth of the sea, and the mutilated members of *Cælus*, or to *Ham's* exposing of his father *Noe*, or perhaps robbing him of his generative powers, as *Moses* says in *Genesis*, that the world was peopled only by *Noe's* sons; the many actions and circumstances attributed to Saturn by the heathen writers, are by *Moses* imputed to *Noe*; which *Bochart* in the above-mentioned chapter has set in a comparative view, is a farther proof that *Noe* and Saturn were not different persons; tho' the Greeks for the sake of appearing ancient, have multiplied their gods, and out of Saturn made a *Cælus*; as out of *Jupiter* they made several *Jupiters*, *Belus*, *Apollo*s, &c. hence it will follow, that *Japhet* and *Jupiter* were the same, of which their names seem to be a strong confirmation; for both names were originally *Io*, or *Ion*, as appears by *Javan*, *Ion*ia, *Io* pæan, and many other names defined in this *Lexicon*; and *Moses* by *Io* or *Ia* meant the same thing as the Greeks did by calling *Jupiter* *Apollo* or *Belus*,

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Belus, and the Syrians and other nations in calling him **Bal**, that is the sun; and tho' **Moses** in describing the first possessions added **phe-at**, to signify the part at, the Romans were mistaken in converting this **fat** into **pater**, father, for **Javan** was their proper father or founder, as **Gomer** was that of the **Celtes**; the **Greeks** have made a god of him under the name of **Zeus**, a Term borrowed from the Celtic **diu**, from whence came the Latin **deus**; he was also the **Bal**, god, or father of nations; and the **jou-pater**, or divine father of the Romans, formed perhaps of **jou** the vocative case of **diu** in the Celtic, but the ancient Britains called him **jou**, as in **di-jou**, the day of **Jupiter** or **Thursday**; **Cybele** is defined in another place, whereby tho' she was called the mother of the gods, and the wife of **Saturn**, she seems to be the companion of **Beli**, **Belus**, **Apollo** or **Jupiter**, the son of **Sol** or **Saturn**; all those names from **ap** or **ab aul**, or **io-ap**, signify the son of the sun, or **ap**, from, and **o-ll**, the high o, or the sun; **Juno** and **Venus** seem to be the same, both signifying white, fair or divine; and tho' **Juno** is said to be the wife of **Jove**, and **Venus** of **Vulcan**, the former seems to be her name whilst she was living, and the latter after she was consecrated into a star; as was the case with **Mercury**, who was called **Mars**, after his demise, there being no other **Mars** besides **Mercury**; and the name being of the same signification, and composed of **merc** in **Mercury**, which is great; and also with **Diana**, who bore that name on earth, and after her translation into heaven that of **Luna**, or the moon; **Mercury** is defined under **Gomer**; **Bacchus** is defined under the name, but there does not seem to have existed any such person; so of **Aurora**, **Minerva**, **Pallas**, and the other superior goddesses; **Vulcan** is explained under **Crete**, he being a king of the country; **Neptune** seems to be the same as **Cham**, as will appear under the word **Ham** and **Neptune**; **Pluto** the brother of **Jupiter** and **Neptune** was probably **Sem**, who was so called from his residing in **Spain**, to which place he might have been drove with his **Phœnicians** by his brother **Jupiter**; where the **Phœnicians** may have remained 'till the time of **Hercules**, who drove them into their own country, under the name of **Geryon's cows**; the demigods of **Greece** and **Rome** were nothing more than their princes and great men; those of the **Gauls** and **Germans** were the same, tho' of different denominations, as **Seater** for **Saturnus**, and **Sol**, the moon, for **Luna**; **Teutat** and **Woden** for **Mars** and **Mercury**, and **Friga** for **Venus**, it being probably a corrupt term for the Celtic **vener**; besides many more petty deities; thus the seeming difference betwixt the **Germans**,

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Britains, Greeks and Romans as to the days of the week, their gods Woden, Teutat, Mercury and Mars, seem to be fully reconciled.

DIDO or **ELIZA**, the daughter of Belus, king of Tyre is from *ti-at-au*, possessors at the water and *e-li-ifa*, the lower family or dido may signify to cull out, as a colony from Tyre settled at Carthage, and it seems probable that Tyre was founded by the descendants of Tyras, after they had acquired the dominion of the Mediterranean sea, though Sidon might have been founded by the descendants of Shem.

DORIS or **DOVER**, from *dur*, water.

DUROVERNUM, a town and port in Kent derived from *dwr*, water and *wern*, alder, or perhaps from the Arverni's settling there.

DORIS, situated on the south of Thessaly is from *dwr*, water.

DORIS, a sea-nymph, daughter of Oceanus and Thetis, is from *dwr*, water.

DRUIDS, *Druidæ* or *Dryades*, said to be so called from *deru*, an oak, which they held in great veneration; but it seems to me to come from *di-riu-id*, it is a dark or divine sort or kind. See God.

DRUSUS, a Roman name, seems to come from *dru-si-es*, a lower or under druid.

DUNMONII, or Cornishmen, are from *duni*, a hill, and *mon*, end, i. e. hilly end, or from *dun*, men, and *Môn*, Anglesey, that is, the men of Anglesey; but see Britain for a fuller explanation.

DUMNORIX, from *dun*, man, and *rich*, chief.

DURIUS, a river of ancient Gaul, which falls into the Atlantic ocean at Oporto, is from *dur*, water, in a primary sense, but here, it ought to be taken to mean a doorgate or port, from *drws*, a door, which is also from *dwr*, water, in a secondary sense, from its being an opening into the water.

DYRACHIUM, a city of Macedonia, is from *tre-uxa-iu*, it is the uppermost town, or from *tir-uxa-iu*, it is the upper possessions.

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EBORACUM or **YORK**, is from *y-bro-auc*, the neighbourhood of the water, it lying on the river Ouse; York is from *ar* or *yr-auc*, the water, or upon the water; to which the ancient Britains added *caer*, a city, and called it *car-yfroc*, or *yr-fro-auc*, a city in the neighbourhood of the water.

EBRO or **IBER**, a river rising in Cantabria in Spain, and discharging itself into the Mediteranean is from *i-ber*, the water;

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water; E-ber is from the spring; and Ebro is from e-ber-au, water from the spring.

EDGECOMB, formerly wrote Eggcombe, seems to be from y, the, and cum, a canton or comot, or from auc, water, and cwm, or edgewm, a comot at the edge.

EIONEUS, ORNUS or OWEN, ancient names of Greece as well as Britain, Oeneus was father of Dejanira; who was married to Hercules; Eioneus was father of Rheus or Rhys of Thrace; there was another of that name at the siege of Troy. See Oenus.

ELIS, a country and city in Peloponesus, lying westward on the Ionian sea, is from e-lu-is, the lower family; Peloponesus is from pella-pen-isa, the farthest lower part; Olympia is from olympus; Salmone is from si-al-mon, it is at the root or lower end; Heraclea is from hira-cau-le, the longest inclosure or oldest city; Epine is from e-pen, the upper end; Tryphales is from tre-ph-al-is, a town upon the lower part; Samicus is from si-am-auc, it is the part about the water; Hypana is from hy-pena, the high or upper ends, and Phrixa is from phri-uxa, the upper country. The ancient kings of this country were Œtelus, from y-tuli-es, the lower family; Eleus from e-lu-es, the lower family; Augeas from o-ge-as, from the lower nation; Phyleus is from ap-y-lu-es, from the lower family; Agastenes is from ag-as-ti-hena-si, he is from the ancient lower house; Oxylus is from uxa-li-si, he is of the upper family, being of the race of Hercules; and Lafus from lu-isa-si, he is from the lower family.

ENGLISH NAMES of persons. The English surnames being very numerous and mostly taken from the common English names of colours, animals, towns, places and things, whose meaning are obvious to every English reader, I shall confine myself to a few only of such as are ancient and historical; which seem to be of two sorts, that is, those that have been framed out of the ancient British or Celtic, previous to the existence of the English name and language, and the most ancient of those since brought into use by the Saxons, Normans, Germans and Danes, many of which will be found explained under the words Saxons, Welsh, and Scotch; but a few more are here added as follows, viz. Abdy is from ab-dy, the son of a house or family; Arundel from the name of a place, explained under Kent; Astely and Aston, signify the lower family, and the lower town in point of situation; Aubin is from the ancient British particles au-ben, the water end, or a chief or head of the water; Bagot is from bigod, said to be composed of by-god; Bampfylde is from ab-ham-field, from the home

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field; Barrington is from barre-eng-ton, Barry's great town; but Barre is from the Welsh ab-harri; Berkly is the old British ber-cly, the water family; Bertie is from ber-ti, water possessors; Boscawen is from ab-es-auc-owen, the son of Owen on the lower water; Bromley is from bro-ma-ly, the family of the great possessions or country; Browse and Bruce from ab-rhys, the sons of Rhys; Burgoyne seems to be from ab-ur-guyn, from the man Gwyn; Burt from ab-ur-ti, the son of a man of possession; Burrel is from ab-ur-il, from the man of a family or a race; Butler or Boteler from bod-teilur, the abbot or residing family man; Byron from ab-yrien, the son of Urien or Uranus; Cadogan is explained amongst the Welsh; Calvert is from ac-il-vert for bert, from a Bertie, or from a high water possessor; Carey and Carew are from the British carw, a stag, or caru, to love; Carteret is from carter, a compound of cau-ar-tir, a borderer; Caswall is amongst the Welsh; Cavendish is under Ireland, but it may be from any ridge or back of hills in England or Wales; Chetwynd is from ac-ti-wyn-id, he is from the house of Wynn; see Wynn amongst the Welsh; Cholmley is from cwm-ly, instead of cwm-bri, the comot family; Cholmondely is from cwm-môn-deily, a family of the comot stock, or an ancient Môn or Anglesey family. See Cumbri. Clinton is from cli-endun, a man of an ancient clan or family; Clifford from clifford, the ford family; Clive from the old British cli-ve, he is a family; whence Cleveland; Cocks, Cox, Coke and Cooke, are from the old British coch, red; Codrington is from coed-r-eng-ton, a wood of the great town; Colley; Collet and Colleton, are from the old British cly, a family; Compton and Campden are from camp-dun, a camp-man or borderer; Cornwall, Cornwallis and Cornish, are from the name of Cornwall, which signifies a corner of Wales; as Conway is from the town of Conway; which see under Carnarvonshire; Cotton is a very ancient name, either from the old British gyttun, a sociable one, or from cy-tu-en, a chief of the an-house; Courtenay is from the British cwrt-ena, the most ancient court; Craven is from cau-ar-ven, inclosing or shutting up the part; Cunliffe from auc-in-li-ef, he is a family upon the water; Cust is from cau-is-ti, inclosing the lower possessions; Damer from tu-mer, the great house or the sea house; Daffwood is the same as under wood; Dawkins is the house of Hawkins; De Grey is from the colour, or rather from the Celtic de-cri, the strong; Devereux is from de, from, and eureux in France; Dick, Dickson and Dickenson, are from Richard, defined under the Welsh; Dormer may signify a sea port,

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port or a great gate; Duncombe is from *dun-cwm*, a man of the comot or valley; Edgcombe or Egcombe is either from *edge-combe* or *auc-combe*, the comot on the water; Eger-ton is from *auc-ar-ton*, a town upon the water; Elwill is from *il-will*, the race of William; Evelin is either from *evelin*, the line of Eve, or from *ev-line*, he is a line; Fane or Vane is from *vân*, the place, or from *Wynn*, a Welsh name; Fanshaw, a place below the water; Fazakerley, a family on the lower end of the water; Fiennes is the lower confines; Fermor is from *fir-mor*, a great man, or a seaman; Fitzherbert, the son of Herbert; Fitzwilliam, the son of William; Fitzmaurice, the son of Maurice; Fortescue is a man at the water side; Garth is a garden, or a home-field; Glanville is from *glanville*, the edge of a village, and seems to be the same in the old British, as *Townsend* in the English; Godolphin is the son or the action of a dolphin; Gore and Gower are the names of several places in Wales; and they may come from *gwr*, man; Grenville is a green valley; Greville is a grey valley; Grosvenor is either from *gro-es-van-ur*, a man below the sand part, or from *croes-van-ur*, a man of the cross place or cross turning, or perhaps from *Oswelstry*; Hanbury is from *hen-bri*, an ancient mountain possessor; Harcourt is high over the court; Harley is high over a family, or from *hir-ly*, an old family; Harvey is high in life; Hayes is from *Hay*, defined under the Scotch; Henly is literally the Welsh *hen-ly*, an ancient family, the Romans having added *fama to ly*, which in the Celtic signifies a family, and *hen* is the common word for ancient, and the English adjective *an-cient* is formed of the Celtic *an-si-hen-it*, it is an ancient or heaven; Herbert is another British name, from *hir-bert*, a long continued water possessor, or an ancient Bertie, or perhaps an ancient Britain; Hobart is a bold Bertie; Holburne is from *hil-bryn*, the hilly race; Holmes is the same as home; so is Hume; Holt is ancient; Howard is from *Hugh* or *hiw-ard*, a high ward, or *hy-ar-ti*, high over the possessions, or a bold governor; Howe is from the Welsh *hiw*; Hunt and Hunter are from *hi-ynt*, they are high; Jackson is the son of Jack; Jeffrys is from *Jeffry*; Jenkinson is from *Jenkins*; Jenins is from *jeny-en-si*, he is an ancient Jenny or Jane; whence Jenison and Jenings; St. John is under the Welsh; Ingram is from *ing-ar-am*, great over the neighbourhood; Isham is the lower home or ham; Irby the high liver; Irwin the Wynn; Keppel or Chapel, a chapel; Knight is from the Latin *E-quitus*; Langdale is from *li-eng-da-le*, a great family in good place; Lane is fair; Lascelles is a populous race; Laurence is from *laur-en-îs*, he is the ancient lower ground; Lee is from *le*, a place; Lenox is from *li-en-ux*, the high or ancient

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family; Liddel is from li-da-le, a family in a good place, or a well situated family; Lutterell is from luther-il, the race of Luther; Lyfter is from ly-es-ter, the family of the lower country; Manners is from mannor; Martin is from the British Merddyn or Merlin; Masham is from maes-ham, the home field; Mellish is sweet; Molineux is from ma-li-n-ux, a great high race; Monson, the son of man, or mon; Montague is from monta-ge, the mountain nation, perhaps the Allobriges a Celtic people; Mordaunt is from mor-da-ynt, they are great and good; Neville signifies new; Noel is from en-o-il, ancient of race; Norris is from ni-âr-es, we are from the lower country, or from en-wr-es, a low or humble old man; Norton is from nor-dun, a northern man; Palmer is from ap-ailmer, the son of Ailmer; Paterson is the son of Padern, a Welsh name; Pelham is the farthest ham or home; Penton and Pennington signify the town's end; Percy is defined amongst the Welsh; Petre and Peters is a rock; Petty, Pettit and Pit, signify little; Perceval is under Welsh; Pockock is from ap-cock, the son of a cock; Poulet is from ap-au-li-it, he is a son of the water family; Praed is from ap-râd, a gracious son. Prowse is the same as prys the son of Rhus; Pultney signifies upon the high part, or from ap-al-ti-ni, it may signify from our high or an ancient house; Rashleigh is the lower place; Reynolds is the ancient holder; Rolt is from r'-hold, theholt; Rofs is from rus; Ruffout is from rhus-out, out of Rhus; Russel is from rhus-il, the race of Rhys; Sackville from is-auc-ville, is a village on the water side; Saville is the same, from is-au-ville; Sandys, he is the ancient house; Saunders is an ancient possessor; Scawen is the son of Owen, or from is-auc-owen, Owen at the water side; Scudamore is the great house; Selwin is from sil-wîn, the race of Winn; Sewell is from si-au-il, he is the sea race; Seymour or St. Maur the great faint; Sherrard, he is over the country; Shelley is a high family; Shirley a governing family; Sibthorpe is from si-ab-thorpe, he is the son of Thorpe; Spenser is from si-pen-sir, he is the head of the country; Stanhope is from si-ti-en-hope, he is from the house of an ancient family, or the ancient house of Hope; Stanley is from si-ti-henly, he is from the house of Henly; Stanwix, he is at the water side; Starkie, he is upon the water; Staunton, he is below the town; Stourton, it is the water town; Sturt, a contraction of Stuart; Sutton and Hutton are from the ancient British hyttun, a bold man; whence also Totton; Talbot is from tilu-abot, the abbot family; Thynne, the ancient house; Treise, the lower town; Trelawney, the fullest or largest town;

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town; Trevanion is the ancient township; Trift is fadness; Venables, he is from the house of Vane or Wyn; Verney and Vernon, out spring or offspring; Villiers, a villager; Waller is a Welshman; Water is Welsh land; Watfon, his son; Whitmore, a great white; Wilbraham, a William of the ham neighbourhood; Wilkinfon, the son of Wilkin, or William's kin; Willoughby, a William water dweller; Willey, a William; Wilfon, the son of William; Winnington, a great Wynn town or man; Wodehouse, the house of wood; Worley, from the lower family; Wyndham is a Wyn of the ham; York is a sea coaster or a seaman, or from the city of York. See Saxon, Scots, Welsh and Irish.

EOLIS or **IOLIS**, from io-li-es, the lower family of Io.

EPHROS, situated on the west by the Adriatic sea, East by Etolia, on the south by the Ionian sea, and north by Thessaly and Macedonia, is from e-p-oera-iu, it is the coldest part; this was an ancient kingdom of the Æacide, or the sons of Idæ from æ-for y-ac-ida. Here were several ancient cities, as-Oricum from oera-cum, the coldest comot; which was situated in Chaonia or Ux-ionia, the upper Ionia; Pandosia from pen-to-ifa, the head of the lower borders; Cassiope from cae-ifa-pe, a city of the lowest part; Antigonion from en-ti-ge-ionia, the ancient possession of the Ionian nation; Phœnice from pen-ifa, the lowest part; Elaus from y or e-lu-is, the lower family; and Chimera from chim-ri for Cumbri, a Brigian comot; Ambracia from um-bri-cae, a city of the Cumbri, which was situated in Thesprotia, or id-es-bro-ti, it is a country of the lower house; Mæandria is from ma-ion-dir, it is the land of the great Ionians, which lay on the river Mæander; Cæstria is from cae-is-tir, a city in the lower country; (whence our Chester); Charadra from cae-aradr, the plough city. In Molossis or Mau-lu-ifa, the great lowest family, there are Dodona from to-ti-ion, the borders of the house of Ion; Passaron from p-ifa-r'-ion, the lower part of Ion; Tecmon is from ti-ac-mon, from the house of the great Ion; Phylace is from ap-hyl-ifa, from the lower race; and Horreum from oera-ui, it is the coldest. Here were the rivers Acheron, or auc-âr-ion, the water of the Ionian country; the lake of Acherusia from auc-âr-ifa, the water of the lower country; and the Ceraunian mountain from cau-ar-ion, it shuts upon Ion. The kings here seem to have been the same as the Thracian; as Pyrrhus from ap-rhys; Molossus from mau-lu-ifa-iu, it is the lower great family; Pielus from ap-y-lu-es, from the lower family, &c.

EPHORI, the Lacedæmonian magistrates, who were five in number,

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number, and like the tribunes to the Roman consuls, they were to the kings, from whom they could receive the people's appeal, is from e-phe-ar, the head or chief over.

ERICHTHONIUS, a king of Troas, is from er-ixa-thun-
iu, he is the highest or upper man, or from eurych-thun-
iu, he is the goldsmith, perhaps a tradesman and chief magistrate
rather than a king, though so called; but the former etymology
seems most probable.

EREBUS or EBERUS, said to be a river of hell, is from e-
ber-*iu*, it is the water; or from er-eb-ys, the water without a
bottom.

EUROPA or EUROPE, bounded southward by the Mediter-
ranean, westward by the western or Atlantic ocean, and east
and north by the northern sea and the river Tanais; some de-
rive it from the Tyrian Europa, but it seems to me to come
from oera-pe, the coldest part; see Epirus, and other places of
Greece. This Europa is said to be the daughter of Agenor,
king of Phenicia, whom Jupiter in the shape of a bull carried
into Crete; this proves that a colony of Phenicians settled
very early in Crete.

EUPHRATES, a large river rising in the mountains of Ar-
menia, and continuing its course through Armenia and Syria,
and dividing Arabia, Chaldea and Babylon from Mesopota-
mia; thence falling with the Tygris into the Persian gulph,
and called by the Arabs Schat-al-arab, from Si-auc-al-arab, it is
a water upon Arabia, seems to come from auc-phe-ar-at,
waters springing in Armenia or Ararat; this circumstance fa-
vours those who fix the resting place of Noah's ark on one of
the mountains of Armenia; it likewise seems very probable
that the first migration of Noah and his people from Ararat
was along the banks of the Euphrates to Babylon; for it
clearly appears from this work, that all the first migrations in-
to Europe were along the sea coasts and the banks of ri-
vers.

EUBEA, an island on the coast of Boetia, took its name
from Boetia. The chief city here is Chalcis, lying at the
lower water side, which is from cy-au-al-es, a city on the
lower water; there are other small islands hereabouts not
worth mentioning.

EVANDER, said to have slain his father and fled from Arca-
dia into Italy, is from evan-dir, the land of Ion or Javan;
Evan, Ion, Javan, John, and Owen or Oen, being of the
same signification in the ancient language, and Evenus and
Oenus appear to be ancient Greek names.

EUROPE, Herodotus, l. 4. and other historians could de-
rive

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rive from no other original than the Tyrian Europa, but it comes from oera-pe, the coldest part of the earth.

EXETER, said to come from the river Isca, or from the Roman legion Augusta secunda being stationed there, is compounded of is, lower, and auc, water.

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GADES, CADIZ or CALES, the lower part of Spain, are from cau-ti-es, or cau-al-es, inclosing the lower part; whence Gaditanum Fretum, or the Streights of Cadiz.

GALLUS, a river running from mount Olympus through Bithynia into the Euxine sea, the waters of which it was believed, inspired the priests of Cybele called the Galli by the strength of its minerals, so as to suffer castration in order to be qualified for the priesthood, is from gallu, powerful.

GAUL, the ancient country of the Cimbri, Gauls, and Celtes, included ancient Iberia, now Spain and Portugal, Gallia or France, and the Low Countries, &c. Germany, part of Denmark, Switzerland or Rhœtia, Vindelicia and Noricum, Savoy and Lombardy; also Gallia Cisalpina, containing Piedmont, Milan, Parma, Mantua, Venice, Genoa, and also Great Britain, Ireland, and other islands. Cæsar mentions only Gallia Belgica, Aquitania and Celtica, or Armorica, which were the countries remaining unconquered when he entered Gaul. The other parts, consisting of Spain, Portugal, Cisalpine Gaul or Gallia Togata, and Gallia Narbonensis or Bracata, now called Gascony, Languedoc, Provence, and Dauphine, and the sea coasts westward, had been before reduced by the Romans; nor has he mentioned the German country, &c. beyond the Rhine, as a part of Gaul, but he says that the Romans gave the name of Gauls only to such of the Celtes as lived between the Seine and the Loyre, and that the name Galli was of a Latin original; but by the bye it must have been a Latin word formed out of the British or Phrygian word gallu, powerful or valiant; the first mention of this term being of the river Gallus in Phrygia, whose waters were so very powerful as to make the priests of Cybele run mad. I shall here take notice only of Transalpine Gaul, which lies westward of the Alps, and is bounded by the Rhine, the German and British seas, the western ocean and the Pyrenean mountains, though it seems pretty clear that the Celtic countries extended eastward beyond the Danube, at least

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as far as the Neister and Cymbrica Cherfonefus, beyond which were a mixture of Celtes and Scythians called Celto-Scythes, but the countries beyond the Rhine are to be treated of under Germany and Scythia. The principal rivers of this country are the Rhine, which is from rhing, between, as dividing the Gauls and Germans; the Sequana, now the Seine, which divided the Belgæ from Gallia Propria, is composed of si-auc-guana, it is the weakest water; as the Liger, now Loyre, dividing Middle Gaul from Aquitania, is from lai-ag-er, the less acting water; the Garurana is from the Celtic garu, rough; the Rhodanus, now Rhone, from R'hedan-iu, it is the flyer; and the Arar from ara, slow. Those people are called by various names, as Belgica, from ab-il-au-ge, the offspring of the water nation, viz. the people of Britany, or from bi-al-auc, dwellers upon the water, which was the German sea; Armonica is from ar-mor-isa, upon the lower water, otherwise called Aquitania, from auc-tan, below or under the water, and Lugdunenses from le-auc-dan-si, it is a place under or below the water; the Pyrenees from pyr-hen, very ancient; the Narbonenses from ni-or-bonen-si, we are from the root or stem; the Allobriges, the hilly Briges; the Helveta from hil-y-ti, the race of the possessors; Britannia from briti-hena, the most ancient possession of the Briges. These countries were also divided into Bracata, from bro-ucha-ti, the possessors of the upper regions, and comata from cwm-ma-ti, the great comot possessors; the Cisalpine part of Gaul being called Togata, not till after they had put on the Roman toga, when they were made a province of Rome, and it not being to be supposed but that the manners of the Comata and Braccata were alike. Here were many other ancient divisions and descriptions of people and cities, as Marsseile, either from mar-sil, the great race, or from mâr-sil, the seafaring race; Glanateua, from glan-y-tu, the edge or borders of the possessions; Geneva, from gene-au, the mouth of the water; Lingones from lin-ge-ion, from the line of the Ionian nation; Sequani from si-auc-guana, it is the slow water, perhaps from their living upon the river Arar, or the slow river, or near the source of the Sequana; Rauraci from ar-yr-au-uxa, upon the upper water, they being seated near the source of the Rhine, which was likewise the upper river; the Tribocci from tir-be-auc-i, the lands or possessions upon the upper part of the water; the Nemetes from ni-am-ti-si, they are without fixed possessions or habitations; Vangiones from van-ge-jones, the descendants or sons of the Ionian nation; the Ubi, from au-bi, the dwellers in or upon the water;

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ter; Batavi, from bi-ti-au, dwellers on water possessions; the
 Toxandri, from tu-auc-in-tir, in the country on the water
 side, or possessions of a water country; Menapii, from mina-
 pe, the narrowest part; Morini, from môr-in, upon the sea;
 Aduatici is from a-tu-auc-ti, the possessions on the side of
 the water; the Nervii, from in-er-vi, livers or dwellers in
 or upon the water; the Attrebates from a-tir-ab-au-ti-es, the
 country from the water of the lower possessions, which was
 the British ocean; Ambinani, from am-be-au-en, about the
 end of the higher water, or the German ocean; the Vello-
 cafes, from vi-al-auc-es, dwellers or livers in or upon the
 lower water; the Lexovii, from al-auc-vi, livers upon the
 water; the Ebuovices is from e-bro-y-auc-es, the country
 or neighbourhood of the lower water; the Auleri, from al-
 er-is, upon the lower water; Biducasse is from bi-at-auc-ifa,
 dwellers at the lower water; the Unelli is from yn-au-al, in
 the sea or high water; the island Piduna from p-id-un-au, it
 is a part in the water; Abrincatui is from a-bri-in-auc-ti-iu,
 they are Brigians in the water possessions; the Rhadones are
 from rhyd-iones, the Ionian ford or passage; those of Vor-
 ganiun from vôr-ge-in-iu, they are the nation in or upon
 the water; Ingena from in-ge-in-au, an ancient nation upon
 the water; the Veneti are from vi-in-au-ti, livers in or upon
 the water possessions; the Brivates, from bri-au-ti-es, the
 first water of the lower possessions; Oismii is from au-is-am,
 about or the borders of the lower waters; the island Uxa-
 tes, from uxa-in-ti-au-es, the uppermost in the lower water
 possessions; Curiofolites is from cur-ifa-al-i-ti-es, the lower
 end or corner upon the lower possessions; Nannetes, from
 ni-am-ti-fi, they are without fixed possessions or habitations,
 who were the Celtes; Andres from yn-tir-es, within the
 lower possessions; Pictones is from pe-ux-ti-au-in-fi, it is a
 part of the upper possessions upon the water; Santones is
 from si-en-ti-au-in-es, it is a high possession on the lower
 water; Petrocorii is from peth-or-cyrra, part of the borders;
 the Bituriges from bi-dur-ixa-fi, they are dwellers on the
 higher water; Uasates from yfa-ti-fi, it is the lowest posses-
 sion; Tarbelli is from tir-bella, the farthest land; Elufates
 from al-yfa-ti-fi, they are above the lowest possessions; the
 Auscii from au-fi-uxa, the water that is uppermost; the
 Convenæ, from cau-in-vanau, the shutting in or inclosing
 the parts; the Tectosages is from tu-uxa-to-ifa-ge-fi, it is
 the upper side, top or covering of the lower country; Tolo-
 fates, from to-al-ifa-ti-fi, it is the top upon the lower posses-
 sions; Volcæ is from vi-al-cau, dwellers or livers upon the
 inclosures

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inclosures or borders; Volcæ Arecomici is from volcæ-r'-cwm-uxa, the Volcæ of the upper comot; the Cauares from cau-ar-es, inclosing or shutting up the lower parts; Voconti is from uxa-yn-ti, the uppermost in the possessions; Tricorii is from tir-cyrau, the land borders; Segalauni is from isa-ge-al-au-en, the lowest nation upon the high water, which was the Rhosne; Ruteni, from yr-ti-en, the high possessions; Gebena, the high ends; Devona, from devn, the deep, or from ti-von, the house of Môn, or the great Ionians; Arverne, from ar-vern, upon the alders or alder groves; Lemovices is from le-ma-vi-uxa, the great place of the upper dwellers, or from lu-mau-vices, the great comot family, or the Ordovices, which see; the Ædui, from y-ida, the Ida men or Trojans; the Boii, from ab-io, the sons of Io; Segusiani, from si-auc-isa-in, the race upon the lower water; the Leuci, from lu-uxa, the upper family; Treviri, the townsmen; Sueffones, from si-isa-iones, they are the lower Ionians; Gerforiacum, from ge-isa-r'-cum, the lower nation of the comot; here was Portus Iccius or Calais, from porth-uxa-iu, it is the upper port, and gal-uxa, the upper Gaulish port, which implies a lower; those were the first possessors of Britain; Parisii, from p-âr-isa, part of the lower country; Lutetia, from li-ti-isa, the family of the lower possessions; Rhemi is from R'-am, the part about or surrounding; Trecaffes, from tir-auc-isa, the land of the lower water; the Cornutes, from carnedde, which were coped heaps or mounts of stones brought together for the purpose of sacrifices, omens and burials; the Caletes of Belgia, from celi-ti, the Celtes, or the hidden possessors, who dwelled in woods and cells, leading a pastoral life; but such of them as went by the names of Cumbri and Galli were regular dwellers in cities from their first foundation in Asia Minor, as appears from the names of their ancient cities, from thence down to the most western parts of Gaul, Britain and Ireland.

GEPIDE, a Gothic or a Getic nation, is from ge-ap-ida, a nation from Ida.

GETÆ, or Goths, descended from the Dax, who were the Phrygians of mount Ida, and consequently Celtes, is composed of ge-da, the Ida nation, or a good nation, da being the Celtic term for good; it is a compound of id-a, it is the earth; and God said that the earth was good; hence the English term good, as well as the Greek agathos, was formed in consequence of the modern name Goth, assumed by the Getæ or Dax, and also the modern word God. It

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may be here observed, that such parts of the English dialect as differs from the Celtic, of which these terms seem the most distant, have been framed from the names and great actions of the people, as will appear from a perusal of the Saxon names of persons and places.

GERMANS, Teutones, Gomeri or Cumbri, and Marcomanni appear by their names to be the same people; the name Gomer mentioned in Genesis, and defined in this Lexicon, seems to be the first appellation; whence probably was formed the name Mercury, by a transposition of Gomer into mer-co, with the addition of ur, man, rendering the signification a Gomeri or a Gomerian man; the name Marcomanni is the same as Mercury, with a variation only of the old Celtic word ur into the modern term man, formed from the Celtic môn, a root, stem, or race; which also comes from the ancient Phrygian term Mæones, composed of ma-iones, signifying the great Ionians; hence those names become connected with the term Teutones; which is from teut, a contraction of Teutat, the name of Mercury, in the Celtic signifying the divine father, and Iones, which renders the sense the Ionians of Mercury, Teutat or Gomer, the eldest son of Japhet or Jupiter, the eldest son of Noe or Saturn; and who as all historians are agreed were the ancestors of the Gomeri or Cumbri, bri in Cumbri being only a different way of expressing the same people, as the Briges were the ancestors of the Meons; thence probably arose the notion that the Germans were so called from their being cousins of the Cumbri; this still confirms my notion, which is, that the name German comes from guyr-mæon, the great men of Ion; but as the language of the Cumbri, which is that of this Lexicon, gives the etimon of the German language, and defines the names of ancient persons, places, &c. there seems to be no doubt of their being of one and the same original; I shall therefore here proceed to explain those names. First then as to the principal rivers of Germany, viz. the Danube or the Ister, and the Tyras or Neister, are from dan-ub, below the upper; is-ter, the lower country; tyras, the lower country; and in-es-ter, within the lower country; this country was called the lower country, or the country of Tyras, as may be seen defined under Japhet, where it likewise appears that this country was part of Tyras's allotment, so that the German boundaries at first extended to the Neister; the Rhine is from rhing, between, it being the division betwixt Proper Germany and Belgic Gaul; the Vistula or the Weichsel, are from vi-is-tu-al, upon or above the dwellers of the lower possessions, and uch-isel, above the low, which

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which implies that it was the boundaries of the Germans, who were a part of the lower possessions, or the Celtes; the Draw is from drwy-au, the thorough water; the Morau is from mor-au, the great water; Nab from en-ab, from the height; the Necker is from en-auc-ar, the water in the high country; Regen from r'-auc-en, the high water; Vesper from au-is-r, the low water; the Elbe or Elve is from al-bi, or al-vi, both signifying the high spring; the Ems or Amisia is from am-is, or am-isa, surrounding the low, or lowest parts; the Lippe is from al-pe, the high part, as the Ysel is the low; at the source of the Rhine is the lake Brigantius, from Brigunta, the first Phrygians. Here follow the names of the ancient places, cities and people of Germany; that is to say, the Trebochi, whose city is Strasburg, from si-tra-ux-bro, it is a town or possession in the upper country, formerly Argentoratum, from r'-gunta-tre-iu, it is the first town, or from tre-bro-uxa, the town of the upper country; Triers is from tre-r', the town by way of preeminence, and whose inhabitants were called Treviri, the towns men; Ratibon, as lying on the river Regen, seems to be from ar-au-ti-es-bon, upon the water rising or having its root in the lower possessions; or perhaps on the water on the lower part of the country of the Boii; the Ambriotes is from Umbri or Cumbri and Iones, that is, the Cumbri Ionians; see Umbri explained under Italy; the Vandali from van-da-li, the sons of the good family, or the sons of the Dæ or Getæ; which signify the good and the good nation; Getæ-iones were the same as the Gothones; who were a mixture of the Getæ and Ionians; Vangiones from van, son, and Iones the Ionians; Hermæones from hir-mæones, the ancient or long continued Mæonians; Ingevones from en-ge-veones, the ancient Mæonian nation; a part of Carnarvonshire is called after this name; Hermunduri from hir-mæon-dyr-i, the ancient Mæonian possessions; the Varini were the same as the Morini of Gaul, signifying seamen or sea-coasters, the m changing into v by inflection; Saxones from si-ac-iones, they are the sons of the Ionians, or si-auc-iones, they are the sea Ionians, or si-auc-sons, the sons of the sea; the Angli from eng-li, an extensive family; the Cimbri from cum-bri, the comot Brigians, or the sociable Phrygians, who always dwelled together in towns, which some of the Celtes did not; the Nemetes from ni-am-ti, no fixed possessions, who were the straggling Celtes; Poii from ab-io, the sons of Io; Eburones from ab-uyr-iones, from the men of Ion; Brigantes the first Phrygians; Chauci from ge-auc, the water nation; Ubii from au-bi, water dwellers; Bructi is from bri-auc-ti, the water

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Brigian possessors; Frisii is from bri-isa, the lower Brigians; Chamavi from auc-am-vi, the dwellers about the water; Marfi, the seafetti; Ulspi from isa-pe, the lowest part; Siu cambri, the sea Cumbri; Iuliones from Iones, the Ionians; Semnones is from si-am-iones, the Ionians about the water; Tubantes is from ti-bant-es, the possessors of bottoms; the Dulgibini from dol-ge-bi-in, the nation dwelling in vales; Mattiaci is from am-tu-uxa, about the upper part of side; Allemani, the high or upper parts or upper men; Mænapii from mina-pe, the narrowest part; Carini from cau-ar-en, inclosing the higher country; who had the towns of Corlin, from cau-ar-le-en, inclosing the upper place; and Camin, from cau-am-en, inclosing or shutting about the upper part; Commagene from com-ma-ge-en, the great ancient cothot nation; there was another Commagene on the banks of the Euphrates; Lemovi is from le-am-vi, dwellers upon the borders; Caviones, the Ionians on the borders; Longobardi, either the ship bards, or the nation of an extensive country; Finingia is from fin-en-ge, a nation upon the borders; Hilleviones is from hil-viones, for maones, the radical m changing into v in composition, as in Vionedd in Carnarvon shire, signifying the race of the Mæones, or the great Ionians; Sitones from si-ti-iones, the water possession Ionians, or Ionians on the water side; Nerigon is from in-oera-ge-ion, the Ionians of the coldest country; Marchiofini is from marc-io-finia, the mark of the Ionian borders; Scritofinni is from si-cau-tir-finniau, it shuts the borders of the country; Lapiones from al-y-pe-iones, the Ionians of the upper part; Bruæterl from bro-auc-tir, the possessor of the water country; Itavones is from isa-ti-viones, the lowest Ionian possessions; Marfi, the marshes, or Fossa Drusiana, from foesi-dwr-isa-in, the dykes on the lower water; and the Quadi from auc-ti, the water possession.

GIGANTES, according to Pezron, means sprung from the earth, and according to Carte from gugproud, but gug signifies to frown, and the true definition of this word seems to be either from ge-gunta, the first born, or the first nation, or from ag-ge-si, they are from the earth, but the latter most probable.

GLAUCUS, son of Hippolocus, a fisherman; who having laid his fish on the bank, they no sooner tasted of an herb, than they leaped into the sea; which Glaucus perceiving, and tasting of the same herb, he also leaped into the sea, is from glau-ac-iu, it is the action of rain; which is drawn out of the sea, moistens the ground, and returns to sea again.

GORDIUS, a king of Phrygia, from a ploughman, who consecrated

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secrated his cart in the temple of Jupiter, was therefore called gwr-diu, the man of God; to the beam of this cart was fastened the Gordian knot, which Alexander the Great cut.

GOMER, or Gomer Gallus, is on all hands agreed to be the founder of the ancient Gauls, Celtes and Cimbri; there have been various attempts to define this name, and many are of opinion that Gomer and Cimbri are of the same signification; but it seems to me that Gomer is from gom or com-mer for maur, that is the great comots, and that Cumbri is from cwm-bri, the comot Briges, or in a more primitive sense from go-am-wir, the men dwelling together, or ci-am-bri, the Briges dwelling together, as in comots and villages; it is probable that the Gomerian nation were, at the time of the confusion at Babel, in Commagene in Syria, Commagene being of the same signification with his name, and the names of the several comots, divisions and cities in Syria, being purely Celtic, as appears by this Lexicon.

GREECE, is from ge-âr-is, the nation of the lower country; the people were also called Pelasgi, from pella-as-ge, the farthest lower nation; Hellenes from hil-en-es, the lower ancient race; Achæi from ach-i, a high offspring. Those are further exemplified under the names of the different states of Greece; but the name Greek may come from ge-r²-auc, the water nation.

GWRTHEIRN, is from gwr, man, and heirn, iron, a hardy man.

GYARUS, an island of Greece in the lower part of the Ægean sea, is from auc-âr-as, the lower water country or island.

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HALONESUS, a Grecian island in the upper part of the Ægean sea, is from hi-al-au-nesa, up the nearest sea, or the near high water.

HAMADRYADES, is from am-y-dryades, about the oak trees. See Druids.

HEBE, daughter of Juno, without a father, so called from heb, without.

HEBREW and Celtic vocables, which have any affinity, according to Dr. Davies, who understood both languages, and endeavoured to prove them of one origin, are as follows, viz. abreth, zebach, sacrifice; ach, iachaf, a stem; achwyn, horiach, accusation; adeiladwr, ardecad, a builder; adrodd, dauar, declaring; addoli, haddar, adoring; aeth, atha, he went; afange,

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afangc, atakah, a beaver; awch, jahah, edge; agen, chageuah, a chipk; agos, nagas, nigh; anedd, naueh, an inn; anos, anas, incite; ar, al, upon; arch, argaz, chest; archolli, chala, wounding; asgen, nezek, mischief; asgrwn, gorem, a bone; athro, thorah, a teacher; attal, atal, withhold; baban, babah, baby; bachgen, bachur, boy; bagad, gad, company; bagl, makel, a crutch; bala, balang, bleat; barr, beriach, bar; bara, barah, bread; bargaen, macar, bargain; bawd, bohen, thumb; bedd, beth, grave; bêr, beriach, a spit; bore, boher, morning; brás, bari, fatt; brawd, berith, brother; brith, barudh, pied; bryfio, barach, speed; buwch, bacar, a cow; bychan, pachoth, little; cadarn, cabhir, strong; caer, gadher, a shire or city; ceisio, kashadh, seek, callestr, chalamish, flint stone; cammu, caphaph, crooken; camel, gamal, camel; canu, nagan, sing; carrai, kesher, latchet; cas, caas, hatred; casglu, kashat, collect; .cau, gaiaph, shut; cawn, kaneh, a cane; cawr, gouer, a giant; cefn, gouah, back; ceg, chec, palate of the mouth; cell, cele, cell; cerded, darac, going; cerydd, gearah, correction; cipio, cabang, catch; clafychu, chalah, languish; clai, chol, clay; cleiriach, celach, an old churl; cliw, koll, call; coppa, gaph, a cap; corlan, cala,, sheepfold; corn, keren, a corn or horn; cnap, kanaph, a knot; crach, garau, a scab; crafu, garadh, scrape; crio, kara, city; croen, ngor, skin or covering; croth, cerefh, womb; crif, gafar, strong; cuchio, iacach, chide; cudd, cahadh, concealing; cwys, shucha, a cave, or a furrow; cylch, gelil, a circle; cynull, canas, collect; cyfgod, succath, shade; cyfgu, shacab, sleep; chwant, chamudah, want; chwech, shesh, six; da, tau, good; daear, erets, earth; dafn, nataph, drop; dagr, dakar, dagger; dail, dalish, leaves; dás, gadis, stack; dawn, neden, donation; delw, tselem, idol; diffig, fug, defect; diden, dad, teat; dilyn, dalah, follow; dinas, medinah, city; draen, dardar, thorn; du, deio, dark; dylluan, helil, owl; dyrchafu, arach, erect; egori, karang, open; efori, mahar, morrow; ellyll, elil, idol; emenyn, hemah, butter; enaid, anaph, mind; ewylls, hoil, will; frwyth, peri, fruit; fydd, pittah, faith; fyfg, chaphaz, speed; gadael, chadal, leave; gafael, kibbel, a hold; gafr, car, a goat or ram; galw, koll, call; gallu, iakol, valour or value; giau, gieh, sinew; gobr, copher, reward; goer, karar, rigour; gofal, aual, care or wailing; gorwedd, gahar, lie along; godod, iatfag, fet; gwael, kalal, vile; gwag, bakak, vacant; gwaith, ngeth, work; gual, cothel, wall; gwarr, ngaraph, nape of the neck; gweled, galah, look upon; gwîn, iain, wine; gwisg, succah, vest; gwlad, alil, land; gwr, geuer, man;

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gyrru, garash, run or race; hafn, hoph, haven; halogi, halal, unhallowed; halan, melach, Salt; hardd, hadhar, adorn; haul, halal, the sun or to lighten; heddiw, haion, this day; helig, alah, willow; herlod, icled, lad; hi, hi, sic; hiko, ialad, multiply; hir, erac, higher; hoedl, hedhel, life; hofi, ahaf, favour; hynod, nodang, known or notable; jach, chai, healthy; ing, nganah, narrow; joli, hillel, hollow; lamp, lapidh, lamp; llacau, tſalach, slacken; laeth, chalav, milk; llafn, lahav, blade; llen, lahag, learning; lleſg, ngutzal, slack; lleuad, levanah, moon; llew, laui, lion; llewa, lacham, swallow; lloſgi, ſalach, to burn; llyfy, lakak, lick; mah, ben, a boy; maen, even, a mount or rock; malu, chalam, to mill; mam, em, dam; marc, marak, mark; marchnad, macar, market; mawl, mahalel, laud; melus, malats, mellow or melifluous; meſur, meſurah, meaſure; mettel, metil, metal; morthwyl, halmuth, a mallet; mid, dom, damb; myſgu, mafak, mix; nag, manang, a negation; nodi, nodang, to note; noſio, naah, to navigate or ſwim; occhala, anach, a ſigh; oes, jeſh, is there; ogof, geveh, cave; oll, col, all; pabell, pelilah, pavillion; paſfu, pelah, delve; parth, be-ther, part; paradwys, pardes, paradise; paſg, peſach, paſſover; paſſio, paſach, paſe; pechod, paſach, ſin; pedwar, arbang, four; pig, pi, beak; pinagl, pinnah, pinnacle; plyg, palac, a plait; pori, bier, feed; porth, pethach, port; potten, bet-ten, paunch; pur, bar, pure; rhedeg, rahaf, run; rhes, feder, row; rhodio, radaph, ride; rhwyd, reſheh, riddle; rhwymo, ratham, wrap; rhyfeddur, hafar, admire; ſack, ſak, ſack; ſaer, haraſh, artiſcer; ſaith, chetz, ſhaft; ſaith, ſhebz, ſeven; ſal, zabel, vile; ſarph, ſaraph, ſerpent; ſevyll, ſatſav, ſtand; ſidan, ſadin, ſilk; ſio, ſhoa, ſounding; ſon, ſheon, ſound; ſugno, janak, fuck; ſur, ſeor, ſour; ſy, jeſh, yes; ſych, tſicheh, dry; ſymud, mut, move; ſynau, ſhainam, amaze; tam, taam, mouthful; tario, taradh, tarty; ti, at-tah, thou; tlawd, dal, poor; tomen, dōmen, dunghill; tref, tſor, a town or territory; trefn, tur, order; troi, jarat, turn; twyll, hetel, beguile; uchell, ngalah, lofty; uehenaid, anacha, a ſigh; yd, hittah, ſeed or corn; yfori, mahar, to-morrow; ymadroedd, imrah, oration; ymiud, mor, move; ymoſgor, magur, habitation; yſgeler, ſacal, wicked; yſpio, tſaphah, eſpy; yſtlus, tſad, ſide; yſtoſ, ſhetei, ſtair in the loom; yſtor, tſari, roſin; yſtun, jaſhat, extend. As I am wholly unacquainted with the Hebrew, I ſhall not pre-ſume to give any judgment thereof, but leave it to thoſe who have been at the pains of ſtudying it; but I will ven-
ture to ſay, that it is as like the French, German, English,

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or any other language as the Welsh; and if I might judge of it from the ancient names of persons and places, or from the origin of language, upon my plan of speech, I must needs say that it seems to be a very corrupt dialect.

HELLESPONT is from hil-ef-pont, the bridge or ferry of the lower or European race; it being the ancient passage of the Phrygians into Europe. See Japhet.

HECATE, signifies the moon, from hi-auc-ti, the high-water house.

HÉCTOR, a Trojan chief, and son of king Priam, who after he had done many feats at the siege of Troy, was killed by Achilles, and his body dragged round the city, is from hi-ac-tor, high acting lord.

HELENA, said to come from y lana, the fairest, and to have been daughter of Jupiter, by Leda, married to Menelaus, and seduced from him by Paris, is most likely from hil-en, the most ancient or divine race, epithets of ancientry being the most usual in the Trojan and Greek names of women.

HELENUS, son of Priam and Hecuba, is from hil-en-iu, he is of divine or ancient race.

HELENA, an island of Greece, is from hil-hena, the most ancient race.

HELVETIA, the thirteen cantons of Switzerland, signifies the race of the possessors, or from hil-veneti, the race of the Venetians.

HENGIST and Horsa, two sea captains or chiefs of those Saxons, who came to the relief of Vortigern, or rather returned to their ancient seats, which they quitted when the Romans took possession of the country, are from hen-guest, an ancient coaster, and wr-sea, a seaman, guest or keft signifying a coast or bay, as that betwixt Carnarvonshire and Merionethshire, and Kestevan in Lincolnshire.

HERCULES, in a secondary sense, as he was a terrible warrior, is from erkill-li, a terrible family; but in a primary sense, as he is said to be the son of Jupiter and Alcmena, it signifies from yr-uxa-li-si, he is the upper family, viz. the Phrygian, for I take it that the name Hercules means a nation or family, and not any particular person.

HERMIONES, a people of Germany, is from hir-moones, the long continued or ancient Meones, or great Ionians.

HESPERUS, son of Iapetus, and brother of Atlas, being expelled his country settled in Italy, and went to the top of mount Atlas, the better to observe the course of the stars, is from hesperus, the evening.

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HESUS or Mars is from huad, a dog, he being the barking Anubis.

HIERAPOLIS, a city of Phrygia, is from hira-polis, the longest or most ancient city.

HIPONEUS, a son of Priam, and Hecuba of Troy, is from hi-ap-ion-iu, he is the boldest son of Ion.

HOMERUS, the famous poet, said to be so called from his being blind, was also called Melesigines, from melesig-en, the sweet one.

HORATIUS, a Roman name, is from hi-ar-ti-iu, he is a bold governor; whence also Howard.

HORTENSIUS, a Roman name, is from hi-ar-ti-en-es-iu, he is a bold or high man, or governor over the lower ancient house; which was that of Ionia or Greece.

HUNGARY, or the ancient Panonia, lying on the Danube, is from Hun-ge-ar-y, the country of the Hun nation.

HUNNI or Hunns, a Scythian people, who after doing much mischief in Italy, Gaul, and other parts, about the year three hundred and seventy-six, at last settled in Panonia, which they called Hungary, is from hi-un, the high or bold ones.

HYPERBOREI, a remote people to the northward from Greece, is from uper-pe-oera, above or beyond the coldest parts, which must be ancient Gaul and Britain.

HYLLUS, son of Hercules, by Deianira, from whom the people of Illyria were called Hyllicenes, is from hyll, terrible or ugly.

HYDRUSIA or Tenos, an island in the Ægean sea, are from hy-dwr-isa, the lowest in the high water or sea, and ti-en-au-es, a possession in the lower water.

HYMELUS, a prince of the Marcomani, seems to be the same as the British Hy-wel, or Howel, in English, that is, bold and hardy, or rather from hy-w-al, a bold valiant man.

I.

JAPHET, the eldest son of Noe, is from I-o-ph-at, the part the sun is at, that is, the west. Moses in Gen. x. 5. expressly says, that amongst his descendants were divided the isles of the Gentiles, thereby meaning Europe, as is agreed on all hands. It seems to be a part of that wherewith Japhet was to be enlarged, and excepting Madais, the settlements of all Japhet's descendants, are fixed in Asia and Europe, westward of the Euphrates, by the most approved historians
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and geographers; the posterity of Shem and Cham being settled promiscuously in the western part of Asia and Africa. Japhet had seven sons, Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras; Gomer the eldest had three sons, namely Aschenas, Riphath and Togarmah; Javan had Elisha, Tarshish, Kittim and Dodanim, who were all the descendants of Japhet concerned in the first division of the world. In order to fix the first settlement of those people, it ought to be remarked on Genesis x. 5. that the meaning of those expressions, "every one after his tongue, after their families, in their nations," is, that the grandsons and their descendants who were the families, were settled within the limits of the sons who were the nations; so that Gomers followed Gomer, and Javans their father Javan. It seems universally agreed that Tyras's first settlement was in Thrace, extending his borders from the Thracian Bosphorus along the northern coast of the Euxine sea eastward, as far as the river Tyras, which his name confirms, as compounded of tir-as, the lower possessions. It is also agreed that Madai's first possessions was Media; which his name, the situation of the country, and several passages in Daniel, Esther, and other parts of scripture, which call Media Madai, likewise confirm. Next to Madai were Magog, Tubal and Meshech, of whom Ezekiel, chap. xxvii. and xxxviii. makes but one nation, which the best historians and geographers have fixed in the upper countries lying betwixt the Caspian and Euxine seas; this their names confirm, for Magog is a compound of am-auc-og, signifying about the great sea, which was the Caspian; Tubal is from tu-be-al, on the hilly side; and Meshech from maes-auc, signifies the fields or campaign country upon the water. Upon this country westward is the Lesser Armenia and Cappadocia, where Togarmah has been placed by ancient historians, as will appear from Bochart, and as his name expresses him to be, it being composed of ti-og-aram, upon the confines of the house of Og, or Magog the great Og, and Cappadocia from cau-pe-tu-oc-si, signifies that it shut or inclosed the part upon the house of Og. On Togarmah westward along the Euxine sea, in the country called Paphlagonia, historians have placed his brother Riphath; of which his name is descriptive, for it is composed of ir-phau-ith, signifying that it is the higher water parts. Still farther westward on the Euxine sea in Bithynia and Phrygia Aschenas, one of our ancestors, has been placed, and thence his name also fixes him, for it is composed of as-auc-en-as, lower on the lower higher water, which was the Euxine, the

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Caspian being the upper of the other higher water, and the Mediterranean being deemed the lower water; near him, at Troas, is supposed to be the residence of his father Gomer, being there conveniently placed in the van for conducting his bands or descendants thus fixed in his rear, over the Thracian Bosphorus into Europe, where he had sent Tiras before him in order to clear the country of woods and wild beasts; so that Gomer and his bands, as they are called in scripture, seem to have occupied this country and the pass of the Thracian Bosphorus in the form of an army, and so that none but his own people could possibly pass into Europe that way. Magog, Meshech and Tubal, had in like manner posted themselves at the pass by mount Caucasus, between the Caspian and Euxine seas, so that no other people could there pass into Russia and the other northern parts of Europe. Javan, whose name from Jo-van, signifies the place of Jo or Japhet, seems to have been settled with his descendants along the Mediterranean coast, from Phenicia to the most western part of Asia, seating himself in Ionia the frontier country, and having likewise sent before him into Europe his son Elisha, who from the name seems to have founded the city of Elis in Peloponnesus; and as the most western parts were deemed the lower, from the setting or going down of the sun in the west, so here it appears from Elisha's name that he was the lowest family, it being composed of e-li-isa, the lowest family. In Javan's rear, that is, upon Ionia eastward, within their father's limits, were seated his three other sons, which their names as well as ancient history manifest, for Tarshish, from tir-is-shi, signifies the lower country or possessions, those on the other side of the Euphrates belonging to Shem and Cham being the upper possessions; so that this country must be Cilicia, where he built Tarsus. Kittim is from auc-ti-am, possessions about the water, and Dodanim, or rather Rhodanim, from ar-au-id-am, the country surrounded by the water, which seems to be the isle of Rhodes, with the adjacent coast. Madai seems to have been left behind to push the other Japhetan nations forward into Europe, as he afterwards effectually did; so Magog and his bands or families passed into Russia, &c. Gomer and his bands into Thrace, Illyricum, Panonia, Italy and Gaul, driving Tyras before them till their arrival in Tyrrhenum or Tuscany, in several bands along the banks of the Adriatic and the Danube, as Rhiphath and Togarmah did another branch of the Thracian or Tyrsian nation or families along the Euxine coast, as far as the river Tyras, and so on over the northern parts of ancient Gaul, whilst

Alkenas

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Aſſenas drove the Italian branch of them from Italy into Spain, and from thence again over the ſouthern parts of Gaul; ſo that they lived, Nomades like, without fixed poſſeſſions; but after the peopling and cultivation of Europe they were conſolidated into one nation with the deſcendants of Gomer. Javan and his families continued in their firſt poſſeſſions, from whence they ſent colonies into Greece, Macedonia, Italy, and ſome parts of ancient Gaul. This account will ſcarcely admit of a contradiction, becauſe the living language of the Cumbri of Wales, who are owned by all to be the deſcendants of Gomer, ſeems to be the language of thoſe firſt poſſeſſors of the earth; nor is it probable that Gomer's deſcendants, who were to poſſeſs the iſles of the Gentiles, and now appear to be in poſſeſſion thereof, had their firſt poſſeſſions fixed eaſtward of Madai, and the poſterity of Shem and Cham. But ſee Shem and Cham.

IAPETUS, ſaid to be the ſon of Cœlum, a valiant man of Theſſaly, and father of Prometheus, is either the ſame as Japhet, or derived from i-ap-to, the ſon of the high covering or ſky.

IAPYGES, were probably the nation of Japhet, who were the firſt Curetes and Idæi Daſtili of Crete; who afterwards are ſaid to deſert their religion, wherefore they were conſumed by fire from heaven.

JAVAN, Ia or lo, and van, ſituation, that is, Io's ſettlements.

IBERIA, y, the, and ber, water, the watery country; it lies eaſtward on Albania, weſtward on Colchis, and north on mount Caucasus; the names here ſeem to be Celtic.

IBER, a river of Spain. See Ebro.

ICARIA, a Grecian iſland famous for its paſture, alſo called Doliche, is from i-auc-ar, the water country; and Doliche is from dôl-auc, the water or wet meadows.

ICENI, the inhabitants of Eſſex, come from is, below, and ceni, the Kentiſh.

ICUS, a Grecian iſland in the lower part of the Ægean ſea, is from i-auc-es, the lower water.

IDA, a mountain near Troy in Phrygia, and Crete, ſo called from Idæi Daſtili, reſiding there, or the mountain of the viſionaries.

IDÆI DACTILI, ſaid to be ſons of Minerva and Sol, or of Saturn and Alciope, called alſo Corybantæ, are deſcended under Curetes and Ida.

ILIUM or Troy, a city of Phrygia Minor, comes from hil or il-ion, the race of Iſo or Japhet.

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ILLYRICUM, extending along the northern coast of the Adriatic from Macedonia and Mæsia, on the east to the confines of Italy and Noricum westward, having Panonia on the north, and only Mæsia and Thracia betwixt it and the Thracian Bosphorus, is from *hil-wyr-y-cwm*, the race of the comot men, who were the Cumbri, or the comot Briges; but in a secondary sense it may be defined from *hill-wyr-y-cwm*, the terrible men of the comot. Those people were called Liburnians and Iapydes, from *li-bri-en-an*, ancient Brigian family, and *Io-ap-ida*, the Ida sons of Io, both signifying the Trojans or Phrygians; their cities along the sea coast were Sicum, from *fi-auc-am*, it is surrounded by water; Salona, from *fi-al-au-en*, it is upon the high water or the sea; Tragurium, from *tre-auc-ar-iu*, it is a town upon the water; Narona, from *nar-au-in*, upon the water of the Nar river; Onæum is from *au-in-iu*, it is within the water; Epidaurus is from *e-p-ad-au-ar-iu*, it is the part of the sea coast; Rizinum is from *âr-îs-in-au*, the lower country upon the water; Budua or Budoa is from *by-ad-au*, dwelling at the water; Olchinium is from *al-auc-en-iu*, it is upon the higher water; Lissus or Alesia is from *a-le-îsa*, the lowest place; Scodra or Scutari is from *fi-auc-tir*, it is the water country; Dalmatinum is from *ad-al-min-iu*, it is at the edge or border; Fianona is from *fi-îonia*, the edge or confines of Ionia; Tartatica is from *tir-îsa-ti-auc*, the lower land of the water possessions; Senia is from *fi-in-au*, it is upon the water; Loplica is from *al-p-îsa-auc*, upon the lower part of the water; Peschas is from *p-es-auc*, a part below the water; Ænona is from *en-au-in*, within the high water or the sea; Scordona is from *fi-caer-dona*, it is a city upon the waves; Iadera is from *i-au-dir*, the water country; and many more names of lesser note, which may be easily defined.

IMBRUS, an island opposite the Thracian Chersonesus in the Ægean sea, said to have been sacred to Mercury and the Cabiri, is from *imbri-au-es*, the Cumbri or Brigian lower water.

IOLE, daughter of Hyrtus, whom Hercules took from her father and gave to his son Hyllus, is from *io-li*, the Ionian line or race.

IONIA, situated on the Ægean sea in Asia Minor, took its name from Japhet; here Javan settled after his father's removal, and was thence called Javan or *io-van*, the place of Io.

IPHIGENIA, daughter of Agamemnon, who by the advice of Calchas a soothsayer was to have been sacrificed to Diana, is from *i-ap-uxa-geni*, she is from the highest birth.

IRENI,

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IRENI, of Norfolk, Suffolk, Cambridgeshire and Huntingdonshire, is from *ir-heni*, the most ancient; or from *er-in*, in or upon the water.

IRELAND, called by the inhabitants *Erin*, is from *er-en*, the water one, or from the *Ireni* of England; which see; *Hibernia* is from *y-ber-un*, the water one, that is, the island; *er-land* is the water land, or an island; the *Iberi* of Spain were so called from their dwelling on the *Iber*, which from *i-ber*, signifies water from the spring or a river. This island contains five different provinces, which seem to have been inhabited by as many different people. As *Munster*, from *môn-isa-tir*, the root of the lower land, or the lowest possession of *Môn* or *Anglesey*; in this province are the counties of *Kerry*, from *caer-y*, the city or shire; *Desmond* is from *tu-isa-mond*, the lowest part of *Munster*; *Cork* is from *caer-auc*, the city upon the water; *Waterford* is from *water-ford*, the water way or ferry; *Limerick* is from *le-am-r-auc*, a place surrounded by water; and *Tiperary* is from *ti-pe-âr-y*, the country side. *Leinster* is from *le-nesa-in-tir*, the nearest place in the land; or as it is also called *Lein*, it may be from *lein*, a part of *Carnarvonshire* opposite thereto; which see under *Britain*; this country was first inhabited by the *Brigantes*, and *Menapii* or *Mina-pe*, the narrowest part; *Kildare* is from *kill-da-âr*, the good hazle country; *Kilkenny* is from *kill-ken-y*, the ancient Cells, or the ancient hazle groves; *Carlogh* is from *caer-le-auc*, the inclosed place, or the city upon the water; *Meath* seems to be from *ma-ti*, the great possessions. *Conaght* or *Conaghtia* is from *cau-in-auc-ti*, possessions inclosed by water; *Tumond* or *Clare* county, from *tu-mond*, the *Munster* side; *Galloway* from *ge-al-au-y*, the nation upon the sea; *Maio* is from *am-au*, about or upon the water; *Sligo* from *si-al-auc*, it is upon the sea; *Letrim* is *le-tir-am*, a place upon the land; *Roscommon* is from *rôs-cwm-en*, the heath or high morafs comot. *Ulster* or *Altenia* is from *al-is-ter*, above the lower land, or *al-tu-en*, upon the higher side; *Louth* county is from *al-au-ti*, possession upon the water or sea; *Cavan* is the inclosing end; it is also called *Breany*, the hills; *Fermanagh* is from *fer-mannau*, the water parts; *Monaghan* from *mon-auc-in*, at the foot of the water, or from *my-ux-en*, the high mountain; *Armagh* is from *ar-ma-auc*, upon the great water; *Antrim* is from *an-en-tir-am*, a country upon or about the higher water; *Colrain* is from *cau-al-ar-en*, shutting up or inclosing the higher country; *Tiroen*, is the land of *Oen* or *Owen*; *Donegall* or *Tir-conel*, from *tu-en-cau-al*, inclosing the upper side and Tir-

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congl, the comer land; and indeed Tiroca may be from tir-au-en, the land upon higher water or the upper sea. Some of the people of this island were called the Brigantes and Menapii from those of Britain; the Luceni from le-isa-ni, our lowest parts; Velabri from vella-bri, the farthest Brigantes; Uterini from y-tir-mi, the land of us; the Oudiz from au-ti-au, they are the water possessors; they were also called the Coriondi, the borderers; but the Luceni and Velabri were also of Spain; the Iberi from i-ber, the dwellers upon the water; the Menapii from mina-pe, the narrowest part, which was that between St. David's and the province of Leinster; Blani is the foremost; the Cauci, from cau-auc, the water inclosing part.

IRISH names of persons are all English, Scots or Welsh, when they are stripped of their o's, fitz's and mac's, which signify son, as Obrian, Oneal and Ohara, are the sons of Brian, of Neal and of Harry; Fitzwilliam, Fitzgerald, and Fitzmaurice, are the sons of William, Gerald, and of Maurice; and Macklin, Macklean and Macgra, are the sons of Glin, Lane and Gray; neither have I been able to discover from the names of places, or otherwise, that the people of this island have a different origin from those of Great Britain; unless, as their historians contend for, some Spaniards have intermixed with them; but it would contribute very little to the honour or virtue of the nation, to be mixed with the blood of Moors, Phœnicians and Carthaginians.

ITALY, is from i-teuly, the families, or from *ida-ly*, the *ida* family or nation; whence also the Rutuli, as composed of *r-tuli*, the family; it was also called Saturnia, from Saturn. This country is bounded by the Tyrrhenian, Ionian and Adriatic seas, and the Alpine mountains, and it is considered as inhabited by three different people, called the Cisalpine Gauls, or those within the Alps, in the most western part; Proper Italy, which was the middle part; and those of Magna Grecia, or the most eastern parts next unto Greece. I shall follow these distinctions in order to see, if there be any ground for supposing Italy to have been at first planted by so many different people. To begin then with Cisalpine Gaul; the ancient names of people, cities and countries to be met with here are as follow, viz. the Lepontii, from lu-pen-ti, the family at the top of the possessions, one of whose cities was Brigantium, from bri-gunta, the first Brigians; Salassi, from si-isal-ly, it is the family in the lower part, whose city Oscala is from isa-le, the lowest place; Vedianti, from vi-tu-en-ti, dwellers on the upper or higher side of the possessions; the Taurini is from ti-au-ar-

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en, possessors on the higher side of the water; Segusiani is from si-auc-isa-in, they are on the lower water; the Cottia, from cyttia, the cottagers; Libicū are from lu-be-isa, the family of the lower part; they were also called Vercella, the men of the lower part, from wir-isa-le; also Laumellum, a powerful family, from llu-m-allu; the Canini, from auc-en-in, upon the higher water; Ligures are from li-auc-ar-es, the family upon the lower water; their ancient cities were Genoa and Savona, both signifying the mouth or gate of the water or sea ports; and Monæci from mon-isa, the lowest part. The Caspadana are from cis-pa-dan-au, within the part under the water, that is, the Po, or from cis-po-dan-au, within the Po's lower water; those are called Boii, from ab-io, the sons of Io; Lingones, from lin-ge-ion, the line of the Ionian nation; and Senones from sen-jones, the old Ionians; their cities were, Bononia, the Ionian root; Ravenna from ar-van-au, upon the water place; Parma from p-âr-ma, the great country part; Placentia is from pla-isa-in-ti, the lowest part of the possessions; Nuceria from nesa-r-au, the nearest to the water; and Mutrina from mau-ti-en, the great mountain or high possessions. Transpadana signifies the part above the Po; there were the cities of Comum, a comot; Bergomum, the water comot; Brixia from bri-uxa, the upper region; Mantua from man-tu-au, a place at the side of the water; Verona is either from ver, a spring, or wir, or viri-men, and Isonia. The Cenomanni here from Senones-man, the place of the Senones; the Veneti from van-en-i-ti, the place of the ancient possessions; Euganei from y-ge-hena, the oldest nation; Luvi is from lu-hi, the upper family; Infubres from in-isk-bri, in the lowest regions; and the Orobii from ar-au-be-i, upon the water of the higher part; and Carnii from cau-ar-ni-i, shutting up our higher part. In Italy Proper, or Middle Italy, are Umbria, or Cumbria, the c being dropped, either to distinguish it from the other Cymbri, or in its inflection, or being placed in composition, as when the word preceding it ends in g, the c in Cumbri is dropped in the pronunciation, for instance, Gwraig Cumbri, a Welsh word, is pronounced gwraig-umbri; Etruria from e-tir-r-au, the land upon the water, also called Tuscany, from ti-es-auc-yn, possessions on the lower water, and Tyrrhenia from tir-hen, the ancient land, it having been first possessed by Tyras, the son of Japhet; Sabini from isa-ben-i, the lowest end; Latinum from le-ti-en-ju, it is the place of the ancient possessors; Picenum is from pe-isa-ni-ju, it is our lowest part; Vestigni, from vi-es-ti-ni, the dwellers below our possessions; Marucini from mor-uxa-ni, the dwellers on our upper sea; Peligni

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ligni from *pe-al-auc-ni*, a part upon our water; *Samnites* from *si-am-in-ti*, it is about or inclosing our possessions; *Frentani* from *fryn-tan-ni*, under our hills; *Marfi*, dwellers in marshes; *Hirpini* from *hi-ar-pen*, upon the high end; and *Campani* from *cau-am-pen-ni*, shutting about our borders or ends. *Umbria* is said to contain the cities of *Arminium* from *ar-min-iu*, it is upon the edge or borders; *Pisaurum*, from *p-isa-ar-iu*, it is the lowest part of the country; *Fanum Fortunæ*, from *fan-fortun*, the fortune place; *Sena Gallica*, the ancient Gaul; *Cæsena*, from *cae-sena*, the oldest city; *Sarsina*, for *Carfina*, from *caer-sena*, the oldest city; *Urbinium*, from *ur-be-ni-iu*, it is our part; *Metaurense* is from *am-tyr-ni-fi*, it is about or upon our land; *Hortense* from *hi-ar-ti-ni-fi*, it is higher upon our land; *Sentinum* is from *sen-ti-ni-iu*, it is our ancient possession; *Æsis* from *au-i-fi*, it is the lower water; *Camerinum* from *cau-am-âr-ni-iu*, it is inclosing our country; *Iguvium* from *uxa-van-iu*, it is the upper part; *Mevania* is from *am-au-vanna*, about the water parts; *Spoletium* is from *is-pe-al-ti-iu*, it is the lowest part upon the possessions; *Tifernum* is from *ti-fer-ni-iu*, it is our water possessions; *Neuceria* is from *ni-uxa-ar-iu*, it is our upper country; *Camellaria* is from *cau-am-al-ar-iu*, it is inclosing the high or upper country; *Assium* is from *a-isa-iu*, it is the lowest ground; *Hispellum* is from *hi-es-pe-al-iu*, it is upon the part below the high; *Fulginium* is from *fe-al-auc-ni-iu*, it is a part upon our water; *Tudor* is from *tu-dwr*, the water possessions; *Narnia* is from *in-ar-ni*, it is our country; *Ameria* is from *am-er-iu*, it is about the water; and *Oriculum* is from *auc-r-cau-al-iu*, it is the water inclosing or shutting upon. There are the *Apennine hills*, which are from *a* for *v-pen-en-in*, the head or high end in the sky. *Etruria* is said to have contained the following cities or rather families, viz. *Volsini* from *vi-al-nesa-iu*, the high dwellers next to us; *Clustum* is from *cau-al-es-iu*, it is inclosing or shutting upon the lower part; *Perusia* is from *p-ar-isa*, a part of the lower country; *Cortona* is from *cur-ti-ionia*, the borders of the *Ionian* possessions; *Aretium* is from *ar-i-ti-iu*, it is upon the possessions; *Falerii* is from *fe-al-er-iu*, it is the part upon the water; *Volatæræ* from *vi-al-tir*, dwellers on high land; *Vetulonium* the old *Ionian* family; *Russellæ* is from *r'-isa-le*, the lowest place; *Tarquinius* is from *ti-ar-auc-ni*, possessions on our water; *Cære* from *caere*, a city; *Veiî*, from *vi-au-i*, the dwellers on the higher or upper water; *Luna* from *le-yn-au*, a place upon the water; *Pisæ* from *p-isa*, the lowest part, or *pe-is-au*, the lower water part; *Populonia* is from *pobl-ionia*, the *Ionian* people; *Talamon* from *tu-lu-môn*, the family of the *Mæones* or of *Maulon*,

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Ion, the great Ionians; **Cofa**, from *auc-ifa*, the lower water; and **Alfium** from *al-is-au-iu*, it is upon the lower water; the Sabines are either from *ifa-ben*, the lowest end, or from *fi-ab-en*, they are an ancient offspring. The Sabine cities were, **Cures** from *cwr-es*, the lower borders; **Nursia** from *ni-ar-ifa*, our lowest ground; **Eretum** from *ar-y-ti-iu*, it is upon the possessions; **Cutiliæ** is from *cy-tylu*, the first or chief family; and **Amiternum** is from *am-i-tir-ni-iu*, it is about or inclosing our land. In old Latium were the cities of **Tibur**, composed of *ti-ber*, possessions on the water; **Prænefte**, from *bri-nesa-ti*, the country next our possessions; **Gabii**, from *ge-ab-i*, a nation from the upper part; **Equi**, from *e-uxai*, the upper; or **Equiculi**, from *e-uxa-li*, the upper family; **Aricia** is from *ar-uxa*, the upper country; **Tusculum** is from *tu-ifa-ux-lu*, the lower possessions of the upper family; **Lanuvium** is from *le-en-vi-iu*, it is the highest dwelling place; **Alba** is from *al-be*, a high or upper part; **Rutuli** are from *r'-tu-ly*, the family; **Volcii** from *vi-al-es*, the dwelling below the heights or hills; **Aufones** is from *au* for *y-is-iones*, the lower Ionians; **Samnites** is from *fi-am-ni-ti-es*, it is about or surrounding our lower possessions; **Sabini** is from *ifa-ben-ni*, our lower end. In **Magna Grecia**, the names seem to be of the same original; as **Apulia** from *ap-y-lu*, from the family; **Lucania** from *lu-uxa-ni*, our upper family; **Calabria** from *cau-al-bri*, shutting or inclosing the country; **Brutii** from *bri-ti-i*, the upper or high side of the country; or rather from *bri-ti*, the Brigian possessions; **Rhegium** is from *rhing*, between; **Locri** from *al-auc-ar-i*, upon the water of the upper country; **Crotona** may be from *cwr-tyna*, the highest corner; **Elea** from *al-au*, upon the water; **Geryon** is from *gwyr-ion*, the men of Ion; **Pucetia** is from *p-ifa-ti*, the lower end of the possessions; and **Cerille** is from *cwr-i-lli*, the corner of the family. The rivers of Italy are **Po**, or *p-au*, the water part, also called **Eridanus**, or the flying one; **Druria**, or rather *dur-i*, the high water; the **Sessites**, from *fi-ifa-ti*, it is on the lowest side or lowest possession; the **Ticinum** from *ti-is-ni-iu*, it is our lower side; **Adda** is from *au-ad*, an addition of water; the **Ollius** from *au-al-iu*, it is the high water; **Minaus** from *man-is-iu*, it is the lower part; the **Tanarus** from *tan-ar-iu*, it is from the lower ground; the **Trebia** is from *tir-bi*, the land part, or from *tre-bi*, the town part; **Rhenus Bononiensis** is from *rhin-bon-ion*, between the race of Ion; **Arnus** is from *ar-n-iu*, it is our country; the **Tiber** is from *ti-ber*, the water possessions; the **Lyris** from *al-ar-is*, upon the lower country;

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country; Vulturius is from au-ul-tir-ni-iu, it is the water upon our possessions; Silarus is from sil-ar-iu, it is the low ground; Sybaris is from si-be-ar-iu, it is upon the lower part; Crathis is from auc-ar-ti-es, water upon the lower possessions; Aufidus is from au-fi-idu, it is the water of life, or my water; Aternus is from a for y-tir-ni-iu, it is our land; and Metaurus is from am-y-tir-iu, it is about or surrounding our land. The mountains are defined elsewhere. There were other appellations given to the first inhabitants of this country, as Aborigines, either from a-brigians, or from ab-origines, from the original, or a nation from the original in point of time, and not Terrigenæ or earth-born, for ge anciently did not signify earth, but birth or generation, whence the Greeks made use of it to express earth instead of ear, which signified dead, and not generating earth or ground; it is so applied in Pelasgi, a name of some of the ancient people of Italy, which signifies that it was the farthest of the lower nation, from pella-is-ge; the Coriolani is from cor-iol-le-ni, the corner of our part. There are a few of the ancient Italian kings of this country mentioned, as of Etruria, Latinus and Alba; Picus from ap-auc-iu, he is from the water; Faunus, from af for ap-au-un-iu, he is one from the water; so it seems probable that they meant one and the same person; Latinus, from al-ti-en-iu, he is upon or over the ancient possessors, in whose title Æneas is said to have arrived in Latium; besides those of the Aborigines, whose names are defined elsewhere.

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LACEDEMON, or LACONIA, so called from the name of the chief city situated on the south east of Peloponnesus, is from li-isa-ti-meon, the lowest family of the Messonian house; Laconia is from lu-ac-lonia, a family from lonia; Sparta is from is-parthi, the lowest part or port; Peloponnesus is from pella-pen-isa-iu, it is the farthest lower end. Here were also other towns; as Leuctrum from le-uc-tre-ru, it is a town upon the water place; Triclinus, from tre-nesa-iu, it is the next town; Gythium, from cy-gi-ru, it is the first possession; Heles, the city of the Helots, who were enslaved and fled from Greece; Thulaha is from thul for hil-en, an ancient race; Messenia is from maef-hena, the most ancient fields or champain country. The rivers here are the Eurotas, from au-r-ti-as, the water of the lower possessions;

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possessions; Smerus, from isa-man-iu, it is the lowest part; Thiasus is from thi-isa-iu, it is the lower possession; and the Scyras from si-aut-ar-as, it is the water of the lower country. The first kings here were of the Lacedæmonian line, as follows, viz. Lacedæmon, defined before; Amyclas is from am-y-clu-as, over the lower family; Argalus is from ar-uxa-lu, over the upper family; Cynortas is from cyn-or-tu-as, a chief from the lower house; Oebalus is either from heb-al-lu, without a high family, or from o-ba-lu, from what family; Hippocoen is from hi-ap-o-cyn, the high son of a king; Tyndareus is from dyn-da-riu, a good sort or a virtuous man, probably because Jupiter was supposed to have lain with his wife; Leda, from lu-da, a good family; Pollux is from ap-io-lu-ux, the son of the upper Ionian family, Jupiter being said to be his father; but Castor his brother, said to be the son of Tindareus by Leda, is from ac-as-tor, the son of a lower lord or tyrant; Menelaus is from ma-en-lu-iu, he is the great ancient family; Nicostratus is from in-uxa-stir-it, he is one of the upper house or possessions; Megapenthes is from mega-pen-ith, he is a great head; Orestes is from or-ef-ti-fi, he is from the lower house; Tisamenes is from ti-isa-man-fi, he is a lord, prince or possessor of the lower part. To these succeeded the Herculean line, as follows, viz. Eurysthenes, from or-ys-ti-hen-fi, he is from the ancient lower house; Agis is from ag-is, from the lower; Echestratus is from ac-ef-tor-tu-fi, he is a possessor from the lower tyrants or lords; Labotas is from lu-ab-tu-as, a family from the lower house; Dorystus is from tor-isa-iu, he is a lower prince; Agefilaus is from ag-isa-lu-iu, he is from the lower family; Archelaus is from yr-uxa-lu-fi, he is the upper family; Procles is from ap-yr-clu-es, from the lower family; Sous is from si-o-ys, he is from the lower; Eurytion is from or-y-ti-sion, from the house of Ion; Prytanis is from pry-ti-en-fi, he is from the first ancient house; Eunomius is from un-o-m-iu, he is one from the great; Polydectes is from ap-ly-ti-uxa-it, he is from the family of the upper house; and Charilaus is from cy-ar-lu-iu, he is a chief over the family.

LABIENUS, a Roman name, is from lu-ben-iu, he is a head or chief family.

LAODICEA, is from luod-uxa, the upper families, as is Laodice, the daughter of Priam.

LARISSA, a city of Phrygia Minor, is from laur-isa, the lowest ground, either as a bottom or the lowest part of the country.

L. Y.

LARES, the household gods, from li-âr-es, the family of the lower country, or from their mother Lara, who to evade Jupiter's addresses hid herself upon the bank of a river, and was thence called le-ar-au, the place upon the river.

LAVINIA, the daughter of Latinus, king of Italy, is from li-vin-*iu*, she is the family of Venus or Juno.

LESBOS or Pelasgia, a Grecian island, is from le-es-b-au, the lowest water place, and from pella-es-*auc*, the farthest lower water.

LEMNOS, a large island in the Ægean sea, is from le-m-in-au-es, a large place in the lower water; it was first inhabited by the Sapeans from Thrace, whose name is from isa-pen, the lower end, as the Sabines of Italy were so called from their being at the lower end of the Umbri or Cumbri.

LEROS, a Grecian island, whose inhabitants were very corrupt, is from lu-r'-au, the water family.

LEUCAS, an island in the Ionian sea, is from le-*auc-as*, a place in the lower water.

LECRAUX, or Campus Lapidus in Narbonenses, where Hercules fought the giant Albion, is from le-craug, the rocky place.

LIGER or Loire, a river of ancient Gaul, is from lai-ager, the less acting water; Garon being the roughest and the Seine the slowest. I am apt to think that the name Loegria was given to England from the name of the people inhabiting upon this river, who passed this way from Italy into Britain.

LOCRIS, a country of Peloponnesus, is from li-ac-âr-is, a family of the lower country.

LONGOBARDS. See Scandinavia.

LUCRETIA, a Roman lady, is from lu-cri-ti, a family of the strong house.

LUCULLUS, a nobleman of Rome, is from lu-ux-il-*iu*, he is of the race of the highest family.

LYCIANS, were a people seated in the lowest part of Asia Minor, on the Mediterranean sea, whose name seems to be composed of ly-isa-ion, the lowest family of Ion, or from ly-isa, the lowest family, for the Ionians deemed themselves the only good families; the Phrygians, the first nation, and the Thracians, Dæ, Getæ, Heneti, &c. the most ancient great possessors, which is expressed by the particles bri, li, and ti, which are commonly made use of in the names and appellations of the people; those people are said to have come into this country from Crete, but the first names of the country were Mylia and Tremile, that is, the great family, from
ma-ly,

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ma-ly, and the town or possessions of a great family or nation from **tre-ma-ly**.

LYCAONIA, a country of Asia Minor, situated eastward of Ionia and Lydia, is from **ly-uxa-ionia**, the upper Ionian family; as **Lycia** was the lowest.

LYDIA, a part of Asia Minor, at first called **Mæon**, from **ma-ion**; the great Ion or Japhet, is from **ly-ida**, the Ida family, or which is the same thing, from **ly-da**, the good family, as the Trojans or Phrygians deemed themselves the first nation, as descended from Gomer, the eldest son of Japhet; but the first definition seems more primitive. The kings of Lydia were named as follows; viz. the first was **Manes**, from **môn-es**, the lower stem; then **Cotys**, his son, from **ci-o-ti-es**, a chief of the lower house or possessions; his son **Atys**, from **a-ty-es**, the lower house or possessions; **Lydus**, from **ly-ida**, the family of Ida; **Alcymus**, from **a-ly-ux-mau**; the high great family; **Tmolus**, from **t-m-io-lu**, the great house of the Ionian nation; **Theoclymenus**, from **ti-ux-ly-m-en-iu**, he is the family of the ancient upper great house; **Marfyas** is from **m-âr-si-as**, he is the lower great country; **Iardanes**, from **i-âr-da-n-es**, the lower good country; **Alcæus** is from **a-li-uxa-iu**, he is the upper family; **Ninus** is from **in-en-iu**, he is the ancient one; **Argeon** is from **ar-ge-ion**, over the Ionian nation; **Leon** is from **li-ion**, the family of Ion; **Candaules** is from **ac-en-da-lu-fi**, he is from the ancient good or Ida family, these three last being of the race of Hercules, and called **Attyædæ**; from **a-ty-ida**, the house of Ida; then succeeded the **Mermnadæ**, of whom **Gyges**, who slew **Candaules** at his wife's request, for exposing her to **Gyges** when she was undressed, was the first; his name is from **ci-ge-es**, a chief of the lower nation, or of a low birth; **Ardayes** is from **ar-ti-es**, over the lower house; **Sadyattes** is from **si-y-ti-es**, he is the lower house; **Alyattes**, from **al-y-tu-es**, over the lowest family; **Cræsus** is from **ci-âr-es-iu**, he is a chief over the lower country; but his son **Pantaleon**, from **penteul-ion**, the head of the Ionian family, was set aside, and an end put to the Lydian kingdom by **Cyrus**.

LYTURSES, king of Phrygia, descended from **Oneus**, who came from **Gordius** the ploughman, and is said to have been fond of reaping and other rustic employments, is from **ly-tyr-ifa-fi**, he is the family of the lower country.

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MACEDONIA, situated between the Ægean sea on the east, and the Adriatic and Ionian sea on the west; south on Thessaly and Epirus, and north on the river Strymon, is from maesod-ionia, the Ionian fields, as its sea is called the Ionian sea; and Apollonia one of the chief cities, from a-pe-lu-ionia, a part of the Ionian family or nation; Torone from tir-ion, Ionian land; and Thessalonica from tu-isa-lu-ion-uxa, the lower part of the upper Ionian nation; Epidamnus, which the Romans ignorantly imagining to be an unlucky name, on account of the supposed particle dam therein, changed it into Dyrrhacium, is from e-pid-au-am-iu, it is the place surrounded by water, as Dyrrhacium is from tre-auc-iu, it is the water town; or from tre-uxa-iu, it is the uppermost town; Pella, the farthest; Pydna, is from p-yd-in-au, it is a part upon the water; tyrisa from tyr-isa, the lowest country; and many more towns, too numerous to be here inserted. This country was divided into different provinces, as Mygdonia, from mau-ge-id-ionia, it is the great nation of Ionia; Pelagonia, from pella-ge-ionia, the farthest Ionian nation; Cyrrethtis, from cyrreu-is-ti-fi, it is the borders of the lower possessions; and Deuroppius, from tu-oerau-p-iu, it is the part on the coldest side; and Paonia is from pe-ionia, the Ionian ends or borders; Grestonia, from cwr-isa-ti-onia, the lower borders of the Ionian possessions; Emathia, from am-au-ti, possession about the water; and various other names of parts of countries not worth inserting. Here are several mountains, as Pangeus from pen-ux-iu, it is the highest top or head; Scardus from syx-ar-idiu, it is the dry country; Hæmus from hi-am-ui, it is the upper inclosure; Athos from at-hi-o-fi, it is at the sun; and Olympus from ol-am-pe-iu, it is a part about the sun. Here are many rivers, as Pen-isa-au, the water of the lowest end; Aous from a-au-is, the lower water; Pepylicus is from pe-pella-auc, the farthest part water; Aliacomon from al-auc-mon, the water of the high spring; Erigon is from ar-auc-ion, upon the Ionian water, which seems to be the Axus, from ux-auc, the upper water; and Ethedorus from uxa-dwr-iu, it is the highest water; and several more lesser rivers not worth mentioning. The first inhabitants are thought to be from Argos, but from the names this country seems to have been planted by different nations, as Phrygians, Thracians, Ionians, Greeks, &c.

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MENELAUS, king of Sparta, married to Helena, is from *ma-en-li-iu*, he is of a great ancient family.

MERCURY, Hermes, or Teutaith, comes from *mi-ur-cur*, my man runner, or my messenger, and teutaith or teutat, from *diu-tad*, the divine father; and teu-taith signifies the god of journeys; he might have been properly called merchant in a secondary sense, or it may be primarily a transposition of the name Gomer, with the addition *ur*, man, viz. *mer-co-ur*.

MÆSIA, lying between Macedonia, Thrace, and the Danube, is from *maefa*, the champain country; it being of the same origin as Macedonia, and of Mysia in Asia; from whence this country was peopled. See Mysia and Macedonia.

MESSALINA, the wife of Claudius Cæsar, is from *m-ifa-lin*, the great lower line.

METELLUS, a Roman name, is from *ma-teilu*, the great family.

MIDAS, a king of Phrygia, is from *ma-ida-fi*, it is the great Ida; he being instructed by Orpheus in religious mysteries, and extremely religious as well as rich. See Ida.

MINERVA, from *min*, edge, and *arva*, arms, metaphorically signifying a sharp or witty person.

MINOS of Crete, from *miny*, mountains, probably from his dwelling in the mountainous part.

MOCCADELIS, a people of Mysia, from *ma-ux-da-li*, the great upper good or Ida family.

MOLIS and **Cymolis**, two Grecian islands, are from *m-au-al-is*, upon the great lower water or sea; and **Cymolis** the companion of **Molis**.

MOSES, the Jewish lawgiver, born in Egypt, so called because Pharaoh's daughter had drawn him out of the water, seems to be a compound of *mi-au-fi*, he is mine by the water. He is said to fly to Midian, where he was married.

MORAVIA, or **Marcommannia**, a part of Bohemia, and said to have its name from the river *Mora*, is from *ma-ar-vi*, dwellers in the great country.

MYCONUS, a Grecian island, is from *m-auc-yn-es*, in the lower sea or lower great water.

MYRLEA, a city on the Propontis in Bithynia, is from *mor-le*, a sea-port; it was also called *Apamea*, or *a-p-am-au*, the part surrounded by water.

MYSIA, a country of Asia, adjoining to Phrygia, by *Strabo* called *Abrettana*, having the *Ægean sea* westward, seems to be from *ma-fi-a*, the great chief or first country, or the great Asia, and in a secondary sense it may mean the land of the cities, as well as the first land; *Abrettana* is from *a-bri-ti-ena*,

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ena, the most ancient Brygian possessions ; whence the name Britannia.

N.

NAIADES, the water nymphs, is from navio, to swim. **NARBONENSIS**, or Gallia Narbonensis, or Bracata from Ni-or-bonen-si, i. e. we are from the root or stem. It contains one of the four parts of France, viz. Savoy, Delphiny, Provence and Languedoc.

NAXUS, a Grecian Island is from yn-auc-us. In the lower water or sea.

NEMETES, a people inhabiting about Spire on the Rhine, is from ni-am-ti-si, they are without fixed possessions.

NEPTUNE, is said to be a chief of the race of Ham, is from neo-pe-ton, to swim on the top of the wave ; he was the son of Saturn and Ops.

NISROCH, the chief deity of the ancient Assyrians, supposed to be Saturn or Belus, seems to be of the same origin as Saturn, from a corrupt composition of letters, as en-sa-r'-auc, it is the ancient water.

NOE, is defined under Saturn. There are many places called after his name, as Genoa in Italy ; Noe in Thessaly ; Noega in Spain ; and Noemagus in Narbon.

NOMADES, a people of Scythia in Europe, who were shepherds ; also a people of Asia near the Caspian sea, and of Numidia in Africa.

NUMA Pompilius, second king of Rome, of the Sabine tribe, and chose by the Romans, is from en-ma, great and ancient.

O.

OCEANUS, said to be the god of the sea, and son of Coelum or Uranus and Vesta, is from auc-en-iu, it is the ancient water, or high water.

OENEUS, king of Etolia, is from ion-iu, he is an Ion, or from o-ion-iu, he is from Ion.

OLYSSES, or Odysseus, a prince of Ithaca, at the siege of Troy, afterwards drove to sea by a tempest, which kept him from home ten years, according to Homer's odyssey, is from o-ly-isa-si, he is from the lower family, and o-tu-isa-si, he is from the lower house or possessions.

ORICUM, the chief city of Epirus, from oera, coldest, and cum, comot, or canton, Epirus being divided into three cantons, according to the scholiast of Aristophanes.

ORONTES, a very rapid river of Syria, whose water and fish are unfit for use, seems to come from or, for yr-hynt-si, it is the traveller.

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Ops, the daughter of Cælus and Vesta, and wife of Saturn, is from au-p-es, the water female off-spring.

ORPHEUS, son of Apollo, is from or-p-hi-iu, he is from the higher or upper parts.

OTREUS, a Phrygian king, comes from o-tir-iu, he is from the earth, as being the grandson of Gordius the ploughman; but Gordius and Midas were distinguished by their virtues.

OXFORD, or Rydychen in British, is said to mean the ford of oxen; Mr. Leland thought it should have been called Ouseford, as standing on the river Isis; but it seems to me to come from aux's-ford, the water way or ford; as many other British towns do, which terminate in ford.

P.

PALLADIUM, the image of Pallas, at Troy, which the Trojans imagined to have fallen from heaven, is from palla-idiu, it is Pallas, or from ap-al-idiu, it is from high, as Pallas is from ap-al-as, a female from high; she was also called Minerva, and said to be the daughter of Jove.

PALMYRA or Tadmor, a ruinous city and country in a great desert of Syria, where it is said Adam was created, are compounded of tad-mor, the great father, and of p-al-maur, the great head, p-al in the Celtic being equal to tad, as it signifies the high part, which is the head or parent, to which mawr or mor being added, they both signify, whether Adam was created there or not, a great parent.

PATHMOS, a Grecian island, is from p-at-au-es, a part upon the lower water.

PAROS, a Grecian island, is from pe-ar-au-si, it is a part surrounded by water.

PANONIA, bounded on the East by Upper Mæsia, on the west by Noricum, on the south by Dalmatia, and north by the Danube, being a part of the kingdom of Hungary, lying to the south of the Danube, is from pen-ionia, the Ionian end or part; it had the following ancient cities, viz. Amona, from a fory, the, and me-on from ma-ion the great Ionian; Vindonia, from vin-ti-ionia, the edge of Ionian; Scarabantia, from si-cau-ar-ben-ti, it incloses the end or head of the possessions; Sirmium is from si-ar-am, it is about or upon the confines of the country; Carniola, from caer-in-io-le, a city in or inclosing the Ionian part; Croatia is from caer-io-ti, a city in the Ionian possessions, or inclosing the Ionian possessions.

PAN, the god of shepherds, is from ap-en, the son of heaven or the sky.

PARIS,

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PARIS, son of Priamus, king of Troy, also a king of the Gauls, who built Paris, some derive from the British word par, a spear, but most likely it comes from ap-rhys, as he may have been a descendant of king Rhesus mentioned by Homer to have assisted the Trojans, pa, by metathesis being wrote instead of ap; also the Egyptian king Apries seems to come from the same original root.

PARTHIA, a country in Asia, called arach or ar-arch, signifying the land of the ark,

PARTHENIUS, a river in Bithynia, being its boundary on the east, is from partha, parts or borders, and ni, our.

PENATES, the household gods, is from pena-ti, the heads of the house.

PENELOPE, daughter of Icarus and wife of Ulysses, is from pena-li-ap, the offspring of the chiefest house; Icarus is from ix-ar-iu, he is the chiefest country.

PERENA, or Annaperena, a heathen goddess is from perena, very old or ancient.

PERSIA, also called Pars or Paras, Achemenia, Arsaca, and Iran, comes from p-ar-si for ci, the first or chief part of the earth; Pars or Paras from p-ar-ci, contracted; Achemenia is from a-cy-ma-en-iu, it is the ancient chief great country; Arsaca should be ar-ca-si, it is the first or chief country, and Iran is from ar-en, the old country; but this Persia must include Syria, which was the first country possessed after quitting Armenia, as well as Media, and not that where Elam the son of Shem was first settled. See Syria, Asia, &c.

PEARETHUS, a Grecian island on the Thessalian side of the Ægean sea, is from p-ar-y-tu-es, a part upon the lower side.

PHILYRA, said to be the daughter of Oceanus, by whom Jupiter is said to have begotten Chiron, is from ap-hil-yr-au, the offspring of or from the race of the water; Chiron is from ac-ir-au-in, the offspring of the water.

PHRYGIA, a country of Asia, bounded by Caria, Lydia, and Bithynia, is from bri-ge, the first nation, that is, the people who first formed civil government, who were the Trojans.

PHOCIS, lying between Thessaly and the bay of Corinth, is from ph-auc-is, part on the lower water; here lies Mount Parnassus, from p-ar-en-isa-iu, it is a high part of the lower country; also Helicon, from hi-al-auc-un, one high upon the water; and Cytheron, from sytha-r-un, the highest or uprightest ground; the river Cephissus in this country is from

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auc-ph-isa, the lower end water. The only great city here is Delphos, deriving its name from di-al-phos, a possession upon Phosis, or Delphi, from ti-al-p-hi, a possession upon the high part; here sat the court of Amphyctiones, so called from Amphiction the founder, whose name is compounded of amph-uxa-dyn, over the part the upper man; here were other cities called Cyrra, the borders, Cwr-isa, the lower border, Anticyra, from yn-ti-cyrra, the possessions upon the borders, and Elatea, from al-au-ti, possessions upon the water.

PHOENICE, a country in the lower part of Syria, is from pen-ise; the lowest end, pen becoming phen by infection.

PLUTO, said to be the god of hell, from his being king of Spain, which was so called from its lying westward where the sun sets, is from pella-tu, the farthest possessions, or pella-to, the farthest borders; Pollux, said to be the son of Leda, and brother of Helena by Jupiter, is from ap-ol-ux, the son of the high light, or the chief of the higher water.

POLYXENA, a daughter of king Priam, is from ap-io-ly-ux-ena, from or the offspring of the most ancient family of Io, or Japhet.

POLYTES, a son of Priam and Hecuba, is from ap-io-ly-it, he is a man from the family of Io.

PORTH, a port, of which there are many, as Porthguin, the white port, and Porthisa, the lowest port in Cornwall.

PONTUS EUXINUS, a sea dividing Asia from Europe, northward, is from auc-in-as, the lower upper water or sea; Pontus is explained under propontis; here the Askenas nation were first settled.

PONTUS, a country lying on the south coast of the Pontus Euxinus, between Bithynia and Paphlagonia, which the river called Halys, from halen, salt, divides from the former, according to Strabo, derives its name from the Pontus Euxinus, or from its being the ferrying place into Europe out of Asia, pont being the Celtic word for a bridge or ferry.

PORTIUS, a Roman name, is from ap-r-ci-iu, he is a chief offspring

PROCONESUS, a Grecian island in the Propontis, is from bro-auc-nesa, the nearest island, or the nearest water country.

PRIAM, a prince of Troy, when it was besieged by the Greeks, is from pri-am, first or chief over.

PROPONTIS, a sea dividing Thrace in Europe, and Bithynia and Mysia in Asia, and joining the Hellespont with the Bosphorus of Thrace, is from bro-pont, in the neighbourhood of the bridge or ferry, which seems to have been over the Bosphorus, from whence comes Pontus, in Pontus Euxinus,

for

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for pont is never made use of to express any thing in the Celtic, besides a bridge or ferry.

PROMETHEUS, son of Iapetus, said to be father of Deucalion, is from ap-r'-ma-ti-iu, he is an offspring of the great house.

PROSERPINE, daughter of Jupiter and Ceres, is from ap-r'-ser-pena, the offspring of the head Ceres.

PROTEUS, said to be the son of Oceanus, is from ap-r'-au-tu-iu, he is an offspring of the water house, or the house of Oceanus.

PTOLOMÆUS, king of Egypt, descended of Lagus a Grecian, in Alexander's army, is from ap-teulu-ma-iu, he is the offspring of a great family.

PUL or Belus, said to be the first Syrian king in the reign of Manheim, king of Israel in the 770th year before Christ, and 1570th after the flood, is defined under Belus; it seems to me, that there was always an Assyrian empire, and that the scripture mentioning the then king of Syria by the name of Pul, meant a king of Pul, or Japhet nation; but this kingdom of Syria don't comprehend Nineve, which was founded by Assur, of the line of Shem, from whence he was called Ninus; if this be so, chronologists may be much mistaken in their chronological calculations.

PYRHENIAN mountains, dividing France and Spain, is from pyr-hên, very ancient, that is, anciently inhabited.

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RHADAMANTHUS, king of Crete and Lycia, is from rhad-a-maint-iu, he is gracious and great; he was supposed to be the son of Jupiter and Europa, and one of the judges of hell, on account of his severity and justice.

RHEA, said to be Jupiter's mother's name, was formed by a transposition of the word ar earth.

RHENE, a Grecian island in the Ægean sea, is from r-au-ena, the most ancient water.

RHESUS, a prince of Thrace, who appeared at the siege of Troy with an army for the defence of the city; whose descendants seem to have settled in Italy, Gaul and Britain, is from rhi-às, a lesser prince, rhi-ux, or rex, a king, being the upper or chief prince. This seems to be the origin of some of the best Celtic names now in Britain; as Rhys, Rise, Rice, Roos, Rous, Ross; then with the addition of ap or ab, signifying a son or an offspring, were formed the names Prys, Prise or Price, Peircy, Percival, Prouse and Proffer; with the particle mau, great, prefixed, it made Mauris, Morris, Morry

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Morry and Murrey; and with the addition of hil, a race; it formed the name of Ruffel, Rouffel, Roswell, &c. It is somewhat remarkable, that the *Wessh Mauris* and *Morris* answer the Scotch *Murrey* and *Moreys*, and that they are both the same as *Marius*, the Roman general.

RHINDACUS, a river dividing Bithynia from Mysia in Asia Minor, rising near Mount Olympus, and falling into the Propontis, is from rhing-dau-auc, the water between two, or a boundary water.

RHINE, a river of ancient Gaul, rising in the mountains of Switzerland, running through Germany and Holland into the British sea, is from rhing between, it being the boundary betwixt the Celtic Belgæ, and the Germans.

RHINOCORURA, mentioned by Epiphanius to be the city where Noe divided the earth amongst his sons, before the confusion of languages, is from the Celtic rhanu-y-curra, dividing the borders or confines.

RHODANUS or Rhofne, a river rising in Switzerland, running upwards through the lake of Geneva southward into the Mediterranean sea, near Marseille, is from r'-hedan, the flying one.

ROMULUS and Remus are from r'-mau-lu, the great family, and r'-m-iu, he is great; or from rom-mau-lu, Rome's great family, and rom-iu, he is a Roman.

RUTHENI, a people near Auvern in ancient Gaul, is from r'-tu-hena, the most ancient house; whence probably Rutherford in Denbighshire.

RUTUPI, a port near Sandwich, at the mouth of the river Rother, is from rud-y-pe, the ford part.

ROADS, ancient British. It appears to me from the names of places in Britain, that many of the roads supposed to be Roman, were the works of the ancient Britains; but as this place will not admit of a long dissertation on this subject, I will here give only one instance; which may be a means of fixing the rest. This seems to be an ancient road leading from the isle of Wight to the isle of Anglesey, hitherto unknown; though several parts of it have been taken notice of, by several antiquaries as Roman works, leading a different course. This being to establish a new fact, and perhaps a material one towards fixing the antiquities of Britain upon a better footing than has hitherto been done, I shall take the liberty to observe, from Diodorus Siculus and others, that the Britains carried their tin, silver, lead, copper, iron, and other produce of their mines, by land to a certain island in order to be shipped off for Gaul, from whence they were conveyed

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veyed by land to the Mediterranean coast; and afterwards by the Greeks and Phœnicians shipped off for Greece, Tyre and other countries; as no island from its situation will answer this description, but the isle of Weight; and its name, in English, signifies the weighing place, in Latin the carrying place, and in the ancient language the place of the works, there seems to be great probability, of its being the island meant by Diodorus Siculus; whence it must follow, that there must have been good roads to it, at least from the different mining parts of the kingdom, as Cornwall and Wales; so that nothing more remains, than to shew the course of these roads. As to that leading towards Anglesey, the direction and course thereof appears from the names of places situated upon it; but before I enter upon an explanation thereof, I must here take notice, that the ancient Celtic word for a road, is fordd or ford; though in English it stands only for a way or passage through a water; hence this term whenever it be met with in the names of ancient places, means a way or a road; though perhaps in some more modern names, it may mean a ford, or a way through a water; this term is not only found in the names of places, situated in a direct line from the isle of Weight towards Anglesey; but it is also accompanied with another term or particle, expressing what road it was. I shall begin at Milford, from whence probably at low water there was a dry passage to the isle of Weight, over a British sarn, or causeway; Milford or Malford, from m-al-ford, signifies the great high road; from thence it passed on by Taditord to Fordingbridge, or the bridge of the great road; then to Charford, or the carriage road, where it left Hampshire, and entered Wilts at Langford, or the place of the great road, from le-eng-ford, it went on to Burtford, or the British road, then to another Malford, and to Stratford, or the street road or way; next it entered Old Sarum, or corruptly Sorbiodunum, from Caerbodun, the residing city; from thence it went by Dersford and Wilford to Ambresbery, signifying the country or neighbourhood of the Umbri or Cumbri, and called by Matthew of Westminster, Pagus Umbri, or the village or street of the Umbri or Cumbri; here stood an ancient Druidical temple, built by the Umbri, who passed here out of Italy, after the Tuscan order; the name Stonehenge signifying nothing more than the great stones, gives no light upon this matter; but I take Dr. Stukely, and Sir Inigo Jones, to have given the best account thereof, now extant; the road went from thence through Enford, or the ancient road to the Devises, or the divided streets; where it seems to be divided into three branches; of which one went westward, another towards

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South Wales, and the third towards North Wales. Here before I proceed it ought to be observed, that the ancient Cumbri, for the sake of water, and other necessaries of life, and to avoid mountains, fixed their roads as well as residence, in vales and bottoms, as appears from the names of ancient places, both in Gaul and Britain; and whenever they were to pass a deep river, and no proper materials to be had on the spot for erecting bridges, they spread the water by widening the channel, and laid therein pebbles and gravel, which made the river still shallower, and also afforded a good and firm passage, as still appears by many such fords, as well as their ancient names; when they came to a morass, they made a sarn or causeway of timber, brushwood, earth and gravel. Thus far, though somewhat crooked, and therefore in some parts of Merionethshire, called the crooked salt road or fordd Gam r' Halen, had its course along the banks of the Avon, which signifies the river, and empties itself at Milford. To pursue this road farther towards Anglesey, I find it near Calne, at a place called Cumerford, or the Cumbri-road, situated on another Avon, or the river that runs by Bath to Bristol; it continued its course with this river by another town called Malsford to Malmesbury, where it entered Gloucester, and so to Dursley, or the low or little water on the river Cam, and by Cambridge over the Severn; which being the most ancient ferrying place, was most probably the Trajectus of Antoninus, though some have placed it a little lower down the river; it from thence ran along another small river, through the forest of Dean to Welsh Birkford on the Wye, and so along the Wye by Walford or Wales road, Ross or the morass, Hew-Capel or Chapple to Mordford, or the great road, where it crossed the Wye, and entered Herefordshire, and so on to Hereford, or the long road, or as in the ancient British Henford, the ancient road; it running through the middle of this country, it followed the Wye by Monington, or the great mine town, Winforton or Minforton, the town on the road side, and Rhaiadr Gwy, the Wyefords in Radnorshire, to its source at the hill of Plymllimon, the great place of the Mon or Anglesey family, in Montgomeryshire, probably a place of worship of the Mon Druids. This being also a great mining country, the road seems to be divided here into several branches, as over Sarn Halen, or the salt causeway, at Llanbadern Odyn in Cardiganshire, and by Dinas Mywthy in Merionethshire, through Rhyd'r Halen or the salt ford over Sarn, or fordd'r Halen, or the salt road or causeway, at Mikneint, by Festiniog, to Aberglwyn in Caernarvonshire; it

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it afterwards followed the river Glaslyn by Kemeys to its source at Snowden hill; from whence it passed along the river Segont to Caersegont, the first city, probably so called from a city of the same name in Hampshire, but this town has been since called Caernarvon, and the other Silchester; and so over Mena or the narrow water, by a ferry into Anglesey, and so on to Aberfro, or the town or harbour upon or in the neighbourhood of the water; which has been the capital town of Anglesey, and the residence of the kings or princes of Gwynedd. Here it may be farther remarked, that the reason of calling the Welsh part of this road Fordd Halen, or the salt road, was the Welsh bringing back salt from the isle of Halen in Hants, in return for their ore, and of calling it the mine road in England was, because it brought mine thither. The city of Segont, in Caernarvonshire, was probably so called from another of the same name in Hampshire, where also stood the city of Brettendun. Here were also a people called the Meanviri or the miners, or the men of Môn; those were the people who possessed the isle of Weight, and so often defeated the Romans at sea; they of North Wales were also called Ordovices by the ancient geographers and historians, from their being of the Devizes, and dwellers upon the streets and in villages; they of Hants, Suffex and part of Surrey, were called Regni, from rhing, between, because they lived upon this street, which divided the Cantii, Icenii, Coritani, &c. from the Belgæ; the wood Anderida in Suffex, and Ringwood in Hants, seem to be their boundaries east and west; whether the first inhabitants of this place were the Brigantes of Kent, or the Britains of Armorica, who traded in the British mines, they were both the Brigantes of Gaul; and whether those of Kent came over into Britain before the commencement of the mine trade, is not very material; but it seems most likely that the people of Kent were the first inhabitants of this island, and that they passed here from Calais to Dover.

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SACSONS, rather than Saxons, a medley people, seated on the coast of Hampshire, in the north of Scotland and along the Baltic and German shores, who, whilst Britain remained under the Roman government, grew so great at sea, as to oblige the Romans to keep on foot a considerable army and navy under an officer, whom they stiled the count of the Saxon shore, for the purpose only of opposing the warlike Saxons;

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Saxons; whence those sons of the sea might give themselves the name of Sacsons, which from si-auc-sons, signifies the sons of the water; or it is possible that they called themselves Sacsons, from si-auc-ions, we are the water Iotians, as may be seen under Germany; and from thence the Romans, who had then the use of the letter x, might call them Saxons, or sacking sons, or from the Latin saccus, a sack, because they were accustomed to make depredations upon the Roman provinces, and carry away their plunder in sacks or bags, but to derive the name from their wearing a weapon called *seaxes* seems very trifling, that kind of weapon being then in use generally amongst the Britains, Gauls and Germans, and the letter x not being in use amongst the Germans, Celtes or Britains. As glossarists seem to be much mistaken in their definition of Saxon names, which has misled mankind, so as to suppose them to be of a different origin from the old inhabitants of this island, it may be proper here to give a specimen thereof; though there are many more German names explained in this lexicon. I shall follow Mr. Cambden, who has made the largest collection of this sort; he says that Alberic signifies all rich or powerful; it should be here observed, that names in their primary signification are appellative of countries, families, &c. but those of illustrious men have acquired a secondary meaning, consequential to their great actions, whereby new kind of dialects have been arbitrarily framed out of those names, merely from analogy, without regarding the origin of language, or the manners of the people, with consistency; as here in Alberic, which was originally composed of the Celtic particles al-ab-ric, the high son of a king; Alan, from al-en, a high one, or a divine, which Mr. Cambden says signifies a hound; Ælwin, from al-win, a high Win, (a British name) or highly blessed, which, according to Cambden signifies a great conqueror, as if the English word win came from the Latin vinco, to overcome; Albert, in its primary sense, from al-ber-ti, signifies a high or great water possessor, or it may be from al-brit, a high Briton or highlander; but in a secondary sense it may signify all bright, or all illustrious, according to Cambden; Aldrad, in its primary composition might be al-dir-id, he is a highlander, but Aldrad may also signify all gracious, but Cambden defines it altogether reverend, which is judging merely from analogy or guessing; this etymology seems to be confirmed in the name Alfred, which signifies, he is the high country, from al-fri-id; Alfwin, or Ælwin, said by Cambden to signify victorious aid, was originally formed of al-of-win, the high offspring of Win, a Briton; but as
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win also signifies blessed, this name admits of a secondary meaning, without defining the most illustrious Saxon names so absurdly, as to make some to signify hounds, dogs and nonsense, and others princes, kings and gods; Alben and Alphons, from al-ben, the high or hilly end or Scotland, which as per Cambden is white or high; Amery or Emerick are the same as the name Murry, and are composed of e, the, me for ma, great, and ri and rich, a king or prince, or from e-murry-ux, the chief Murry; whence the Latin rex, a king; but Cambden says at random that it means always rich or powerful; Arnold or Ernold, as by Cambden, honest, seems primarily to come from the ancient British name ur-en, in Latin uranus, signifying a divine man, to which has been added the English word old; besides Arnold is an ancient British name; but in what dialect or language Arnold signifies honest, will be difficult to find out; Athelward, a noble protector, according to Cambden, is from a-tili-ward, the family of ward, or a governing family; Atheling, a great family; whence the female name Adelin; Athelrad and Athelard signifies a gracious family, though Cambden says that it means noble in council; making ard to signify natural disposition; but if ard signifies any thing more than a termination, it must be the same as ward or rad transposed; Baldwin, according to Cambden, is a speedy conqueror, but to me it seems to be a compound of bold-win, a bold Win, a Cimbri Briton; Bert or Bertie might signify in its first sense a great water possessor, or a Briton; but when the name became famous it was made use of to convey the idea of bright, and thence the word bright was formed; Bardulph or Bertulph, according to Cambden, signifies fair help, thereby asserting that ulph, elph and wolph mean help, but it seems to me to come from bert-al-aph, or aph, the high son of a Bert or Berti, or the high son of a great water possessor, or of a Briton; Mr. Cambden conjectures that Bede signifies a man that prayeth, from saying beads, but it is as likely that it comes from the Latin pater, or the old British beder or bader, a father, or from the British name Bedow; Cambden says, that Bernard, a Saxon name, was the ancestor of the royal family of Brus of Scotland, and therefore defines it from the north British name bern, a child, and ard, a natural disposition, or a childlike disposition; and could it be possible for me to concur wholly in opinion with Mr. Cambden, I might add, that this is a farther confirmation that the Saxon names and words are of a British original, the word bern being from the Welsh bir or ber, little, and un or en, one, Bernard;
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in this way of defining must mean, the son of Ward, or of a governor; but I shall choose to define it consistent with Mr. Cambden's historical fact, from bru-en-ard, an ancient governing prince, or an ancient governing brus; see Rhys; from the Bernards Mr. Cambden also brings the Harringtons and Cottons, who are generally supposed to be ancient Britons; Bertran, fair and pure, per Cambden, seems to me to be from bert-un-en, an ancient Bertu one; Botolph is a help ship, according to Cambden, but I would bring it from bot-al-aph, the high son of an abbot, monk or resident; whence Talbot; Charles, as per Cambden, is strong or valiant, but I should define it either from charu-li, a dear family, or from chi-ar-li, a chief over a multitude; Conrad, per Cambden, is able counsel, but to me it seems to be a compound of cy-en-råd, an ancient gracious prince or chief; Cambden says that Cuthbert signifies either skill or knowledge, but I take it to be in its primary sense from cy-ti-bert, a chief of the house of Bertic, as Cuthwin is a chief of the house of Win; he says, that Cenric or Kenric is powerful in kindred, but I think that Kenric and Henry are of one and the same origin, and compounded of hen-rhi, or ci-en-ri, or ric, both signifying an ancient prince; he says that Kenelm is the defence of his kindred, and that Kenard is a kind affection to his kindred, but I take the former to signify an ancient leader, from ken-elm, and the latter from ken-ard, an ancient governor; Dunstan, from dun-si-ti-en, is a man of an ancient or divine house, but Mr. Cambden says that it signifies the same as Aron, a mountain of fortitude; alledging withal that stan is the superlative degree of any thing; this to me appears to be superlative nonsense, and a great mistake, occasioned from his not knowing the origin of language, for stan from si-ti-en signifies that it is an high or ancient house; Eadgar is from id-ge-ar, he is over a nation; but according to Cambden it signifies happy or honourable, and to prove it he says that ar in Earle is of that signification, but Earle comes from ar or ear-le, over a place; Edmund, as he says, signifies happy peace, and to prove it he produces an ancient law term mundbrech, for breach of the peace, but mundbrech signifies a fair or clear breach, and Edmund, from id-mund, signifies that he is fair; as Elmund is all fair; Ethelmund is a fair family, and Pharamund very fair; Eadulph, per Cambden, is happy help, which to me seems to signify an high offspring; Eadwin, as he says, is an happy victor, but to me it seems to signify that he is a Win, or a blessing, from id-win; Edward, by Cambden, is an happy keeper, but by me it is id-ward, he

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is a governor; Ealdred, according to Cambden, is all reverend fear, and Ealred, all counsel, but I take them both to signify all grace, or a high governor; of Egbert or Ecbert he makes always bright, but it seems to come either from egbert, the race or seed of Bertie, or a bright race, or from ac-bert, a bright son, or the son of Bertie, or a Briton; Elmer and Ethelmer he renders noble and renowned, but to me the former seems to be e-li-mer, the great family, and the latter, e-ti-li-mer, the great house, as Merwin, of which he makes a renowned victor, signifies a great Win, or a sea Win; Engelbert, he says, is a bright angel, which I render a bright Englishman, or rather from eng-li-brit, a great British family; Erchenbald, according to Cambden, is a powerful, bold and speedy learner, but I make it from ur-uchan-bold, the valiant chief one; he makes of Ethelbert, noble bright, but with me it signifies the British house, or the bright house, or the house of Bertie; Ethelstan is from e-tile-si-ti-en, a family of an ancient house, of which Cambden makes a noble jewel; Ethelward, he says, is a noble keeper, of which I make the ward, or a governor's family, from e-tili-ward; Ethelwold, as he says, is a noble governor, which from e-ti-li-old, means an ancient family, as Ethelwolp does a noble offspring of an high family, of which he makes a noble helper, as he does well reported of Everard, which I render a bold governor, from eu-ur-ard; Frederic is from fri-dir-ric, a king of the free country, but Cambden makes of it rich peace, as he does free peace of Freemund, which, from fri-mund, signifies a fair or free country; Fulke, from fi-al-auc, dwellers on the water, Cambden makes noble and gallant; Fulbert, he says, is full bright, and Fulcher, lord of a people, which in my opinion signify seafaring men; Gilbert is from ag-il-bert, from the race of a Briton or Bertie, or from a bright race, whereof Cambden makes gold-like bright; Giles is from ag-il-es, from a lower race; Godard, a good governor; Godwin, a good Win; Godrich, a good king; Godfrey, a good country; Grimbald, bold and strong; Gislebert is from ag-is-li-bert, from the lower British, Bertie or bright family, which, according to Cambden, signifies an illustrious pledge; Henry or Henricus is from hen-rhi or ric, an ancient prince, which per Cambden is ever rich; Henguest is an old coaster, from hen-guest; Horfa is from wr-sea, a seaman, of which Cambden makes horsemen; Harhold is from hi-ar-hold, high over the land or possessions, of which Cambden makes a love of the army; Herbert is from hir-bert, an ancient or long continued Berti, Briton, or wa-

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ter possessor; Herwin, an ancient Win, of which Cambden makes a bright lord and a victorious lord; Harman or Harmon is from hi-ar-man, high over the country; Hildebert is from hil-di-bert, a race of the house of Bertie, or British, or bright house, of which Cambden makes a famous lord; Hilary is from hil-rhy, a princely race, which Cambden makes merry and pleasant; Hugh is from hy-iu, he is high or bold, which Cambden says is a cutter or slasher; Humphry is from hi-am-phrie, high over the country, which according to Cambden is house peace; Hubert is from hy, high, and bert; Horatio is from hi-ar-ti-iu, he is high over the possessions; Ingram is from eng-ar-am, great over the land; Lambert is from al-am, high over, and Bert, probably from bert, signifying their water possessions, or from al-am-bert, high over Britain; Leofftan is from li-of-fi-ti-en, he is of the family of the ancient possessors, which per Camden is most beloved; Leofwin is from li-of-win, the family of Win, or a blessed family, which according to Cambden is win love; he says that Leonard is a lionlike disposition, which seems to me to come from li-o-en-ard, the family of an ancient governor; Cambden makes Leodegar; Leodwic and Leodpold, gatherer of the people, defender of the people, and a famous warrior, but they seem to signify the sea coast family, and ancient family, from leod-auc-ar or leod-auc, and leod-ap-old; Liwin, he says, is beloved, but it is more likely from li-win, the family of Win, or from a contraction of the old British Lewelin; Marmaduc is from mar-madoc, a great Madoc, who was a British prince, which Cambden says is more mighty; Norman is from ni-or-mon, we from the root or first stock, but Cambden, from northern men; Osbern, Osbert, Osmund, and Oswold, according to Cambden, signify a house child, domestical brightness, house peace, and house ruler; if os really meant a house they might have been better defined, born of a house or family, a bright house, a fair house and an old house, but they will admit of a different definition, as appears from what has gone before, besides os is an offspring from o-s; Othes is from o-ti-es, from the lower house; Philebert, from ap-hil-bert, from the race of Berti, is by Cambden defined very bright; Philip, from ap-hil-ip, from a high or upper race, Cambden says is a lover of horses, probably from the Greek, but see the term defined under Macedonia; Randal is from r-en-da-lu, the good old family, which Cambden says is corrupted from Ranulph, and signifies fair help, but Ranulph is from r-en-lu-aph, from the ancient family; Rheinhold is from r-hen-hold, the ancient holder or freeholder,

freeholder, which Cambden says is pure love; Richard, which per Cambden is a rich or powerful disposition, is from r'-ich-ard; the upper governor; Robert, per Cambden, famous in counsel, is from wr-ber't, a great possessor on the water, as Orland or Roland, from wr-land, is a land possessor, and Roger, from wr-ge-ar, is a man over a nation; Reinfréd is from r'-en-fri-id, it is the old countryman; Sigismund is from si-ge-if-mund, he is of the nation of the lower world; Sigebert is from si-ge-ber't, he is of the British or Bertie nation; Sigwárd is from si-ge-wárd, he is of the Ward, of governing nation; but Cambden says that Sig is victory; Swithin is from sweed-en, a Sweed man, of which Cambden makes very high; Theobald or Tibald is from ti-bold, a high or bold possessor; Theodore and Theodoric are the same as the old British Tudor, which comes from tuod-wr, a man of a great house or family; Tristram is from trist-ur-am, a grave governor; Turstan, unlucky; Uchtred is from ux-tre-id, he is over or above a town or tit; land; as Wales by the British poets is called Guilt Wallia, wild Wales, or a wild country, I take Walter, or Guálterus, to be from guilt-ter, the wild country; Walwin, from wal-wín, and Walguin, a Welsh Winn or Guin; Wárrést or Guarinus is from the British gerwin, terrible, if it be not the same as Urien, an ancient British name; William seems to be from the old British guillym, signifying to watch over, as Willifrid is to watch over the country; Wischard or Gulschard may be either from guisc-hardd, a handsome dress or appearance, or from ge-if-auc-ar-id, it is the nation below the water country; Wolstan is from au-al-si-ti-en, he is an ancient possessor upon the water; Wulpher is from au-al-ap-hir, an ancient son of the water; Wimund is from au-mund, the watery world, as is Wibert, the water Briton or water possessor; and many more names are defined in other parts of this Lexicon, which when they are compared with Mr. Cambden's definitions, will, it is to be hoped, justify the liberty I have here taken, to expose his laborious attempts of darkening the British antiquities, and defining the names of the people without any knowledge of the ancient language; but in this he is not singular, for it has been customary for most English antiquaries to guess at things, rather than resort to their ancient language, which would have unravelled the darkest parts of their affairs.

SABINES, of Italy, are from isa-ben-ni, our lower ends or borders, that is, of the Cimbri or Umbri of Italy.

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SALMONEUS, said to be king of Eolis, is from *fil-môn-ïu*, he is from the race of the Mæonians, or the great Ionians.

SACES of SCYTHIANS; as to Saces, see Scythians.

SATURN, is from the Celtic *fadwrn*, which is composed of *fi-a-dwr-en*, he is from the ancient water. He was worshipped by the Sabines preferable to Jupiter, by the name of *San-cus*, which from *fi-en-auc*, signifies that he is from the ancient water. The Greeks called him *kronos*, from *ac-r'-au-en*, from or the offspring of the ancient water; *Mofes* mentions him by the name of *Noe*, which from *en-o-e*, signifies from the ancient water.

SCRIPPO, a nobleman of Rome, is from *fi-ci-ap*, he is from or the offspring of a chief.

SAMOS, an island of Greece, near the continent of Asia, first inhabited by the Carians, is from *fi-am-au-es*, it is surrounded by the lower water; *Tembrio*, its founder, is from *tu-m-bri-ïu*, he is from the great Brigian house; its nobles were called *Geomeri*, and they are said to have made the first voyage to Tartesa or Spain, under *Coleus*; whose name seems to be the same as the ancient British *Coel*.

SAMOTHRACE, an island in the Ægean sea, near the coast of Thrace, is from *fi-am-au-thrace*, it is surrounded by the water of Thrace; it was also called *Imbri*, probably from *Cymbri*. *Diodorus Siculus* says that they had anciently a language not understood by any other people of Greece, whereof some words were then used in religious worship. It was sacred to the *Cabiri*, whose name in Celtic, as well as the *Hebrew*, signifies great and powerful.

SCIATHUS, a Grecian island on the side of Magnesia, in the Ægean sea, is from *fi-auc-ti-es*, it is the water of the lower possessions, or the water of the lower side.

SALAMIS, an island in the Saronic Gulph, is from *fi-al-au-am-is*, it is surrounded by the lower sea; it was also called *Porthmos*, from *porth-m-au-es*, the gate or mouth of the lower great water.

SCYROS, an island in the lower part of the Ægean sea, is from *fi-auc-âr-es*, it is the lower water land or island, *auc-âr* being a common expression for an island.

SCOTLAND, or *Albania*, is from *is-coet-land*, the land below the wood, that is, the Caledonian wood, where some of the ancient Britains inhabited, and to whom the southern Britains gave the name of *Scots*; the first name *Albania*, is from *al-ben*, the hilly end; from whence the whole island had the name of *Albion*. Those people in ancient authors, like the other Britains, are mentioned by different names, as, the

the Gædeni of Edenborough from ge-eden, the people of Eden or paradise; Selgovæ of Solway from cel-ge-o-vi, the lurking people without a being, who were the Celtes; the Novantes of Galway, &c. were probably from the Picts, or some other new colonies settling there; or from forming the straggling Celtes into a regular fixed way of living, like the Brigantes their neighbours; the Damni, of Clydfdale, Sterling, Lenox, Fife, &c. seem to be from tu-am-ni, the possessions inclosing us, as if it was the boundary betwixt Scotland and England; Caledonia is from celu-dynion, the hiding men, who were the Celtes; Væsturi or the Highlanders are from vi-uxa-tir, the dwellers in the highest land; the Horesti from yr-isa-ti, the lower possessions; the Meataæ from mauti, the great possessions; the Attacoti from a-ti-coed, the wood possessors, or the Scotch house; and the Picts from pu-x-to, a thing upon the covering or outside. Their nobility were called Thanes, from ti-en, the ancient possessors; and ab Thanes their descendants. The names of places here are much like those in South Wales, as the river Teify, whence Teifydale; the Tweed from the Taw in South Wales, and id, it is; whence Tweedale, and as the Scots lay claim to the British king Caractacus, who was from Cardiganfhire, it is probable that a colony from South Wales settled in Scotland, after the battle between Caractacus and the Romans; the Merchian are from marc, the marks or boundaries; Lauden is from al-eden, upon Eden; Bodeira is from bod-r-au, an abode on the water; Borthwic, the water port; Newbottle from neu-bod-le, a place of a new habitation; Edenbrough from eden-bro, the region of Eden; Leith from le-au-ith, it is the water place; Caer Guith or Guid from caer-guith, the city of the works; Linlithgoe is from lin-leith-auc, a lake of the water of Leith; Teviotdale another place seemingly from Dale and Teivy in South Wales; as Lauderdale is from the river Leider; the Duns are from Tuyn, a town or bwsh; as Dunglass, the blue town; Dunhill, the hill-town; Dunbar, the buorrhugh town; and Dundas, the town in a dale, or in a good low place; Cariddin seems to be the same, as a place of that name in Caernarvonfhire; Anandale is from the river Annan, and dale; Anan is from an-au-in, a water within, and dale from da-le, a good place; Niddale is from nid's-dale, the dale of the river Nid; which is from ni-id, not seen or hidden; Caer Laverock is from caer-lauer-auc, a city or an inclosed place with much water; Glancarn from glan-carn, at the side of a hill, i. e. in a bottom at the side of a hill; Wachopdal is from dale

and the river Wachop from auc-up, the upper or higher water; Penpont is the name of a parish in South Wales, so called from pen-pont, at the bridge end; Sanchar is from si-en-caer, it is an ancient city; Drumlanrick is from dru-má-lan-r-^{au} auc, the great Druid at the water side; Dumfriſe is from dun-fri-is, a town in a lower country; Galloway or Galwallia, the Gauls or Welsh Gauls, it being certain that the Menapii paſſed over into Ireland from St. David's head, as the Brigantes did from Mona or Angleſey; Leucopibia, or rather Leucobithia, the red or white cottages; where, as it is ſaid, the Engliſh inhabited; Bargeny, perhaps a contraction of Abergeny in South Wales; Dunur caſtle from dun-ar, upon the Dun; Carriſt ſeems to be from caer-uxa-ti, a city at the upper or high ſide; Ucheltre is from uxel-tre, a high town; there is a place of this name in Merionethſhire; Cunningham is from cyn-eng-ham, a king's home, or the home of a great chief; Arran from ár-au-in, a country in the water; Clyde from auc-al-hyd, water all along; thoſe people are a part of the Novantes, which confirms their being a colony of Picts; Sterling is from ſi-tir-le-eng, it is a large poſſeſſion, or from ſi-tre-le-eng, it is a town in an extenſive place; Aven is from Avon a river; Cumbernald ſeems to be from cum-bri-en-ald, an old Cimbrian town, where dwelt the barons of Fleming; it is alſo certain that ſome Flemings ſettled in a part of Wales; this barony is ſaid to be given them by the Brus's, who may be deſcended from the Prys's of Wales; Clydsdale is from the river Clyd mentioned before; Ranfrew or Reinfraw is from r'-én-fro, the ancient country or region; Lanrick is the ſame as the Welch Lanerch, an upper or higher yard, or incloſure; Gumrock is from cum-ar-auc, a valley upon the water; Glaſgow ſeems to be from glas-ge, the blue nation; Dumbarton is from dun-bro-ton, a borough town, or a hill or a high borough town; Loch Lomond is from le-auc, a place of water, and le-mond, a great place; Levinſtone is from lef-eng-es-ton, a town in a low extenſive place; Fife is from ſi-fe, a place of livelihood; Dunfermling is from dun-ferm-le-eng, a farm town in a large place; Lundoris is the ſame as Luyn-dirus, in Wales, ſignifying a thicket or overgrown buſhes; Banbrich from ben-bri-ix, at the top or end of the high country; Strathern is from ſi-traeth-ern, it is the ſtrand of Ern or the river Ern; which is from er-en, a high or ancient water; Tulibardin ſeems to be from tuly-barddyn, Merlyn's family; Argyle or Argathel is from ár-g-wyddel, the Irifhman's country; which is likewiſe called Dalreudini, from dal-reuda, the holding or tenure of Reuda, who brought
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a colony thither out of Ireland; Alcluith is from al-cluyd, upon or above the Clyde; Cantire may be either from can-tir, the hundreds, or from cau-in-tir, shutting in the land; Loughfinon is from lough-fin, a lough at the edge or confines; Lorn is from le-ar-en, a place upon the heighth; Braidalbin is from bro-hyd-al-ben, a country along the hilly or high end; Drumalbin is from trum-albin, the heavy albin, or the heavy hilly end; Bryn-albin, a hill at the hilly end; Perth is from perth, a bush or a thicket; Dunkell is from dun-kyll, the town of hazles; Ruthven seems to be the same as ruthun in Denbighshire, signifying a free or rotten rock or soil; Gowry is from gwyro, sloping; Scone is from si-cae-en, it is an ancient city; Arrol is from ar-au-al, it is upon the high or large water; Angus is from en-auc-iu, it is upon the water; Forfar seems to be from fordd-faur, the high way; Dundee is from dun-dee, for tai, the Dee town, which is probably from the river Dee in Wales; for they both must come from the privative di, dark or unseen; or from di-au, water unseen; Brochtycrag is from bro-ux-ti-craig, a country above the rock side; Aberbroth is from aber-bro-ith, it is a country upon the water, or upon a haven or harbour; Montrose is from mont-rhos, the morafs hill; Merins is from mor-in-es, low upon the sea; Marr is from ma-ar, the great country. Here are the rivers Dee; Aberdeen, is from aber-dee-in, that is, a harbour or port upon the river Dee; the river Ratra is from r'-au-troi-ar, the water turning earth; the river Doue is the same as that in Cardiganshire; Mufray is from Murry, the name of an ancient family, which see; here were seated the Vacomagi, a part of the Ordovices or Cumbri; Loquabre is from lough and aber, the mouth, port or harbour of the lakes; of this country was Fleance, who married Nesta, the daugther of prince Griffith ap Llewelin, of North Wales, whence the royal family of Stuarts; Rosse is from rhôs, a large morafs, or a wet heath; there were a people here settled called Cante, which signifies the first or foremost, being probably a part of the Brigantes, who first landed in Kent, and were from thence called Canti; Admanoch is from ad-man-ux, an upper country part; Tarborth is the same as Treborth in Anglesey, which is from tre-r'-borth, the port or ferry town; Cromer seems to be from cum-mer, the great comot; here were seated a people called Cerones, probably from car-iones, cousins of the Ionians, who were the people of North Wales, as the Merion or Mer-ïon, the great Ionians of Merionethshire; Ma-ion, the great Ionians of Anglesey; and Caernarvon the same; it being composed

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of caer a city, ar upon, and môn changing into vón in composition; Celimus or Killan, is the same as Celly-her and Kilan in Caernarvonshire, signifying an ancient cell or grove of hazles; Cathnes and Catini the inhabitants thereof, are from çau-ti-ni, inclosing our possessions or the borderers; but this name was from the Brigantes, Germans, &c. Strathnavern seems to be a corrupt term formed of si-traeth-navern, it is the Northern shore, or the shore of Navern; here were the Cornabii as in Cornwall and Britany signifying from corn-bi, dwellers in a corner; Tarvisium is from tervin-isa, the lower confines; Thule is from ddu-je, a dark place; Ockil hills from uxel, high or a high hill; Glen Lyon from glyn-ly-ion, the vale of the Ionian family; Drumond is from dru-mond, the great Druid, or the Druid hill, or from dru-mon-id, he is the Anglesey Druid; Dumblane is from dun-blaen, the foremost or farthest town; Loughfine is a lake upon the confines; Lochau is the water lake; Kintyre and Kintier, are from kin-tir, the first land, or can-tir, the hundreds; Dundee is from dun-dee, a town, and not a hill upon the Dee, dun being by mistake made to signify a hill, because the towns anciently stood upon the hills, as well as our groves and bushes; Brechin is from bri-auc-in, a country or possessions upon the water; Aberbrothock is from aber-bro-at-auc, the port or harbour of the country or region upon the water; Mearn is from ma-au-ar-in, a country upon the great water; Dunotir is from dun-o-tir, a town out of the land; Inerurie is from in-au-âr-riu, it is land upon the water; Bamf may be either from be-am-fise, the part about Fife, or be-au-am-fe, it is a part surrounded by water; Elgin is from al-ge-en, the ancient highland nation; Nearne is from in-au-âr-ni, our land upon the water; Killoffe is from kill-isa, the lower hazle grove; Badenoch is from be-at-en-ux, the part at the upper heighth; Iner nesse is from in-ar-nessé, the country of the river Nesse; and Nesse is from ni-au-ís, our lower water; the river Narne is from in-ar-ni, in our country; whence the country of Nearne; the Brae of Marr, the country of Murray; Dornoch is from darn-ux, the upper part. Here are the rivers Portneconter from porth-ni-ux-in-tir, our part in the upper lands; Unes from au-ni-es, our lower water; Strathnaver is from si-traeth-ni-au-ar, it is our shore upon the water; Cathnessé is from cau-ti-ni-es, inclosing our lower possessions or side; besides may other less remarkable places, which may be easily defined.

Here follows a specimen of Scots names, viz. Adam, Adams and Adamson, said to be of an Hebrew origin, is defined

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Sned in the Celtic, to be the seed of the world; Archibald is high and bold; Alexander is a Greek name, defined under Macedonia; Andrew, Andrews and Anderson, seem to be of an Hebrew origin; though made use of very frequently in Scotland; Abercrombie, from aber-r-combe, is the comot harbour; Acourt is the court; Broderic is from the old British ab-roderick, the son of Roderic; Boyd is the same as Abbot, both signifying an abode, from the British bôd; Bruce and Brus, are from ab-rus, the son of Rhus; Blair seems to be a corrupt term for an ancient family; Cochran from coch-ur-en, is the ancient red man, or a red prince; or from ci-ux-âr-en, a chief over the high lands; Cerr or Kerr is from the old British câr, a cousin or a dear person; Cenneth or Kenneth is from ci-en-ith, he is an ancient chief; Campel is from ci-am-p-al, a chief on the high borders; Conyngham is a chief of a great home or ham; Coutts is from cy-i-ti-es, a chief of the lower house or possessions; Craufurd from ci-ar-y-ford, a chief upon the road or passage; Charles from chi-ar-li-es, is a chief over the lower family; Cay is from ac-hay, the son of Hay; Cennedy or Kennedy is from ki-en-idiu, he is an ancient chief; Cardonel is from câr-donêl, Donel's cousin; Carmichael is Michael's cousin; Carnegy is a highland chief; Cathcart is a governor of the borders; Cinloch or Kinloch is from ci-en-li-ux, an ancient chief of the upper family; Ceith or Keith, he is a chief; Kintosh is from kin-tash, Tash's cousin; or in a more primary sense from ci-en-tu-es, a high chief of the lower house; Kinard from ci-en-ard, signifies an ancient chief over the possessions; Colvil is a chief over a village; Creighton from cry-dun, is a strong man, or from cry-ton, a strong town; Dalrymple from dal-yr-ham-ple, is a holder on the ham or vale part; Dalzel is from da-li-îs-il, a good family of the lower race; Donald is from dun-en-al-id, he is an highlander; David from da-vid, a good life; Dun, a man; Dundas from dun-da-es, a good lowlander; Drummond seems to be from dru-mon-id, he is a mon Druid, or from dru-mond, a mountain Druid, or the great Druid, it appearing from history that many of the Anglesey Druids retreated to Scotland, and thence to Denmark, when the Romans entered Anglesey or Mon; Duff seems to be the same as the Irish Taffe, both formed from the Welsh nickname Taffee for Davy or David, or from duf, black; Douglass is black and blue, or from tu-glass, the house of Glass; there being another house of Glass in Wales, called Guider; Elphinston from al-phen-es-ton, a head over the lower

lower town; Erskine from er-es-ki-en, an ancient chief below the water; Elliot from e for y, the, and liod, families; Forbes is from fe-ar-bi-es, he is over the lower dwellers; Fordyce from fe-ar-dy-es, he is over the lower house; Fletcher is from fe-li-tu-uxa-ar, he is over the family of the upper house or possessions; Frazer is from fe-ar-ifa-ar, he is over the lower country; Fergus and Ferguson are from ferry, a chief man; Garden and Gordon may be either a valiant man, or a chief over a town; Grant from ag-r'-en-ti, is the son of the ancient or upper house; Guthrie is from ag-ytir-hi, son of the high possessions; Gilmor is from ag-il-mor, the son of a great race, or from the race of Murry; Grahams from ag-r'-ham, is the son of a Home; Gray from ag-r'-hay, is the son of a Hay; Gregor from ag-cri-gur, is the son of a strong man; Hamilton is a high milton, or a high warrior; Hay is bold or noble; Hawley, the Hay family; Home or Hume are great possessors; Hope from hy-ap, is an high offspring; James, though a very common Scotch name, is of an Hebrew original; Irwin is a win or the blessed; Johnstone is from John's town; Ingram is an ancient possessor; Lenox from li-en-ux, is an ancient high family; Lovet is a little love; Lesley from le-es-ly, is the lowland family; Lyon is from ly-ion, an Ionian family, rather than from the English word lion; Lindsay from li-en-dy-ifa, an ancient family of the lower house or possessions; Levingstone, a large town, place or possessions; Lynch, an ancient high family; Mackenzie from mac-ci-en-es-au, a son of an ancient chief on the lower water; Mackay is the son of Cay; Macdonald is the son of Donald; Macdonel, the son of Donel, or of the upper house; Macduff, the son of Duff; Macdaniel, the son of Daniel; Macglashan, the son of an ancient Glas; Mackworth, the son of Worth; Maxwell is from mac-fewel, the son of Sewel; Macpherson is from Mac-parson, the son of Parsons, par changing to pher in composition; Macphedris is in like manner the son of Peters; Macleod is the son of Eliot, or of the clans or families; Macneal, the son of Neal; Maclean, the son of Lane; Macshene, the son of Jane; Macgregor is the son of Gregory; Macmorris, the son of Morris; Macgra is the son of Gray; Macnamara is from mac-en-murry, the son of the ancient Murry; Macgrath is the son of Garth; Macklin is the son of Glyn; Mackintosh is the son of Kintosh, which see; Middleton and Milton are from middle town, or signify a great warrior; Michel is from m-ichel, great and high; Molineux from ma-lin-ux, the great upper race;

Morton

Morton is from *mor-dun*, a great man; **Morey** is a great prince; **Murrey** is the same; **Melvil** from *ma-li-vil*, is a great town or village family; **Montgomery** is from *mont-gomer* or *Gomer's* hill in Wales; **Maitland** from *maith*, land, enlarged possessions; **Maule** from *mau-le* or *mau-li*, is a great family, or a great place or possessions; **Nairn** from *in-âr-en*, in the hilly country; **Napier** from *in-y-pe-ir*, is in the higher parts; **Ogilvey** from *uxel-vy*, the high dwellers; **Obrien** is the son of *Brian*; **Oswald** from *o-es-wlad*, is a descendant of the lower country; **Primrose** is the chief *Rofs*; **Pringle** is the chief of an ancient family; **Rofs** is from *rhys*, a lord; **Rollo** is from *rhi-al-iu*, he is a high prince; **Radcliffe** is from *rad-cli-ef*, he is a gracious family; **Scott** from the *Scotts* nation; **Sutherland** from the name of the country; **Sinclair** is the same as *St. Clair*; **Stuart** is from *si-tu-wart*, it is a house warden; **Sommerville** is a summer village; **Sempil** from *si-am-p-al*, he is over the highest part; **Sandilands** is the same as *sandy land*; **Strahan** is from *si-tir-hea*, it is the ancient possessions; **Seton** is from *si-ti-en*, it is the ancient possessions; **Talmash** is from *ti-al-mash*, possessions upon the marsh; **Weir** is from *wyr*, the men; and **Wemyss** or **Wemys** is from *y-am-is*, the lower country.

SCAMANDER, a river of *Phrygia Minor*, is from *si-auc-am-dir*, it is the water about or surrounding the possessions. It is said that this river was named *Xanthus* by the gods; those gods must have been the *Phrygians*, for the term *Xanthus* is of a *Phrygian* original, and composed of *auc-in-tu-iu*, it is the water upon the possessions.

SCANDINAVIA, comprehending *Sweden*, *Norway*, *Finnmark* and *Lapland*, anciently supposed to be islands, is from *si-cau-ti-in-au*, they are possessions inclosed within the water; this country was also called *Baltia*, *Basilia* and *Scandia*, all signifying possessions in or upon the sea or water; but the *Romans* after they became acquainted with the *Goths*, who then were called, or went by the name of *Cumbri*, therein including *Jutland*, or the *Cimbrian Chersonesus*, which has been defined elsewhere, called them the *Cimbrian islands*. As all ancient names of persons and places of this country were *Celtic*, the founders must have been the *Germans*, and *British Celtes*, who were also called *Cymbri* as might be illustrated by the *Triades*, and other *British* manuscripts, notwithstanding the northern historians, to the great prejudice of the *Celtic* antiquities, would fix the origin of the *Goths*, *Visigoths*, *Ostrogoths*, *Gætæ*, *Dacians*, *Gepidæ*, *Vandals*, *Sueves*, the *Franks*, *Heruli*, *Dacians* and *Lombards*, or *Lombards*,

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bards, in this country, as descended from the Scythians; and it is probable, that the name Longobard may be from Hlongbard, the ship bards, as well as from long beards, it being said in history, that they landed in this country in three ships.

SCYTHIA, is from si-uxa-ti, it is the upper possessions. Here it may be proper to define the names of such of their ancient kings as have come to our knowledge; as Scythes the first is from si-ux-ti, he is the upper possessor; Napis is from en-p-is, upon the lower part; Pithra is from p-itha-ar, he is over the farther part; Sagillus is from si-ag-al-lu-is, he acts over the lower families; Madyes is from am-ty-es, over the lower possessors; Thomyris is from ty-maur-is, the lower great house; Iancirus is from an-ci-ar-iu, it is a chief over or upon the earth, or perhaps from un and cyrus, a cyrus one; Indathyrsus is from un-da-tyr-is-iu, he is a good one of the lower possessions; Targitus is from tir-ux-idiu, he is the upper possessions; Calaxais is from cy-al-ux-is, a high chief above the lower; Scholipethes is from si-chy-al-y-peth-is, he is the chief above the lower part; Panaxagoras is from pen-ux-y-gwyr-as, the head over the lower people, that is, a chief over the people; Tanais is from to-yn-as, covering the lower country; Saulius is from si-al-y-is, he is upon or above the lower; Spargapifes is from si-p-ar-ux-p-fi-es, he is a thing above the thing that is lower, but there is a transposition of a syllable, for it ought to be si-p-ux-ar-p-fi-es, it is the thing or head high upon the thing that is lower; Arypethes is from ar-y-peth-es, upon the lower part; Scyles is from si-cy-al-es, he is the chief over or upon the lower; Oetamasades is from ux-tu-ma-isa-id, he is over the great lower house; Ariantes is from ar-ynt-es, over those that are lower; Atheas is from a for y-ti-hi-as, the high lower house, Lambinus is from al-am-ben-ys, high over the lower part. It may not be improper also to define a few names of places, &c. as mountains, viz. the Alaini Rhymici is from al-en-i, high in the sky, and rhym-yxa, the upper edge or circle; Noroffus is from en-ar-isa-iu, it is high upon the lower part; Aspifii is from as-p-fi-hi, it is the high part; Tapurini is from it-p-ar-en, it is the part on the sky; Sybees is from si-hi-be-es, it is higher than the lower part; and Anarei is en-ar-hi, high in or upon the sky; As also of other countries or nations, which are not formed out of the names already defined, viz. the Sætiani from si-ti-en, they are the higher possessions; Massei from maesau, the champain or open country; Asmani from as-man-i, the lower parts; Asiotæ from isa-ti, the lower possessions; la-

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xarte from *ixa-r^o-ti*, the upper possessions; *Malageni* from *ma-al-og-geni*, the nation of Magog; *Samnitæ* is from *si-am-mi-ti*, it is the possession about us; *Coraxi* is from *cwr-uxa*, the upper borders; *Galactophagi*, the milk eaters; *Oænes* is from *wya-en*, the egg ones or egg eaters; *Ariace* is from *yr-uxa*, the uppermost; *Anarici* is from *yn-r^o-uxa*, upon the uppermost; *Namastæ* is from *in-am-as-ti*, the lower possessions; *Sagaraucæ* is from *si-og-ar-uxa*, it is Magog's upper country; *Rhibii* is from *r^o-hi-be*, the high part, or perhaps from *Rhiphath*; *Davaba* a city is from *da-va*, for *van-bi*, the dwellers in a good place; *Malagetes* is from *Meshech*, which see under *Japhet*; *Iberia*, the water country; *Siberia*, it is the water country, or perhaps from *Iberia*; *Bactrians* is from *bi-ux-tir-en*, the dwellers above the high country; *Sogdians* is from *si-og-ti-en*, it is *Og's* upper possessions; *Sacks* seems to be a contraction of *seck* in *Mesheck*, their being used to plunder, giving it that signification in a secondary sense, or perhaps, though not so likely, from *si-ac-ge*, it is the active nation; *Sarmatia* is from *si-ar-ma-ti*, it is upon the great possessions or possessors; *Albania* is from *al-ben*, the hilly end; *Colchis* is from *golchi*, to wash, it being the sea coast of the Euxine; *Circassia* is from *cwr-ux-afia*, the Asiatic upper borders, or from *cau-ar-afia*, to shut upon Asia. Also as to rivers, *Rha* may be from *r^o-hi-au*, the higher water; as *Volga* is from *ve-al-auc*, it is the higher water; *Oby* from *o-b-y*, from the high part, or from *au-bi*, the springing water; *Lena* is the fairest or clearest; *Amur* is from *amyr*, impure, or from *am-au-r*, the water inclosing; *Helum*, from *hi-al-am*, the water inclosing the high or hilly country; *Iaxartes* is from *i-auc-ar-ti*, the water upon or bounding the possessions; *Oxus* is from *auc-iu*, it is the water; *Tyras* from *tyr-as*, the lower country, as *Neister* is from *in-es-tir*, in the lower country; *Palus Mæotis* is from *p-al-u*, part upon the water, and *am-au-ti*, possessions about the water.

SERTORIUS, a nobleman of Rome, and a confederate in *Sylla's* faction, is from *ci-ar-tir-iu*, he is a chief over the land.

SEMITRAMIS, queen of Assyria, is from *si-maur-am-is*, she is a great governess.

SENECA, an ancient Roman philosopher, is from *si-ena-ci*, he is a most ancient chief.

SELEUCIA, a city and country lying on the Mediterranean sea, towards Syria, is from *si-al-au-uxa*, it is the uppermost on the sea.

SEQUANA, or the Seine, a river dividing the ancient Belgæ from the other Gauls and Celtes, is from *si-auc-guana*, it is the

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the weakest water, the Garon being the roughest, and the Loire or Liger the less acting water.

SEMM, the second son of Noah, is from si-is-ham, he is below his brother Ham, or the country about; in Genesis ix. 26 and 27. Noah did not bless Shem with any worldly possessions; but cursing Cham or Ham in his son Canaan, he blesses Japhet, by saying that he should be enlarged, that he should dwell in the tents or possessions of Shem, and that Canaan also should be his servant; whereby it appears that he was in effect invested with the inheritance or dominion of the whole earth, without any express gift either to Shem or Cham, except by implication, only for a limited time; but the blessing (if any) belonging to Shem was of a meer spiritual nature; such as was afterwards bestowed by the patriarchs upon their descendants as a birthright; which Isaac could not recall in favour of Esau, though he could give him possessions, in consequence of the call of Abram. The several names mentioned in Genesis, as the descendants of Shem, signify the several nations descended from him, and their respective situations; and they are named as follows, viz. those called his sons were Elam, Assur, Arphaxad, Lud and Aram; Aram's three sons were Us, Hull, Gethur and Mash; Arphaxad had Shalah, who had Eber, of whom came Peleg and Jocktan; but as the names of their descendants seem to partake not a little of the Babylonian dialect, and Moses has expressly fixed their possessions to lye between Mesha and Shephar, a mount of the east, it may not be worth my labour to give myself any trouble concerning them; but as the other appellatives are of a Celtic original, I undertake the explication of them as follows, viz. Aram is from ar-am, the country about, or ar-hara, the land of Ham, which was probably Shinar or Babylon; Elam is from al-am, upon the about, or the country about; which was Aram's; Lud is from al-ad, adjoining to Elam's; Assur is from ash-ar, the lower country; Arphaxad is from ar-ph-ax-is-id, he is on the parts of the lower water; Shalah, his son, who must have been fixed within the father's limits, is from isha-le, the lowest place; Eber is from e-ber, the water, i. e. the Euphrates; Peleg his son, who settled in part of his father's possessions according to Moses, is from p-al-aug, the part up the water; and Jocktan his other son, is from i-auc-tan, down the water, that is, one up the river Euphrates, and the other down that river; the four sons of Aram must also have been settled in different parts of their father's country, as Us in a low,
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Hull in a high, Gether in a wet or water, and Massachussetts a plain country, which their names import. See Euphrates and other Assyrian names of persons and places; also Japhet, Cham and Adam.

SHENAAR or Sennaar, a country on the Euphrates, to which Noah and his descendants removed from Ararat, the resting place of the ark, and built Babel, is from *shai-en-âr*, it is the ancient country, probably from its being their antediluvian abode, where the ark was built, or from its being the paradise of Adam.

SICAMBRI, a people of Guelderland, situated between the Maes and the Rhine, is from *si-cumbri*, the sea Cumbria.

SIBYLLÆ or SIBYLS, is from Cybele, which see.

SICILY, a large island in the Mediterranean, is from *Sicyon-ly*, the family or nation of Sicyon, or from the *Sicani-ly*, the Sicani nation.

SIRACUSE, a city of Sicily, is from *si-ar-auc-si*, it is a city upon the water.

SIDON, a city of Phœnice a province of Syria, said to have been founded by Sidon, the eldest son of Canaan, is from *si-don*, the found of the waves, it lying upon the Mediterranean shore within the hissing sound of the waves of the sea; whence it was called Sidon, and from whence Sidon had his name.

SIMOIS, a river of Phygia, is from *si-am-au*, it is the surrounding or boundary water.

SIRIA, or Syria, the first inhabited part of Asia, is from *si* for *cy-âr*, the first country. This country lies westward of the Euphrates; but Assyria is situated eastward on that river; where Ashur the son of Shem founded a nation, who were called Ashur or Assyrians, rather than the country from Ashur, as some antiquarians have imagined.

SICYON, an ancient little kingdom in the north part of Peloponnesus, is from *si-cy-ion*, the chief or first city of Ion; see Peloponnesus; it was also called *Ægiola*, probably from *æ-gy-io-lu*, the first or chief Ionian family; who is said to have been the first king thereof in the time of Terah; his successor Europus is from *ar-y-p-is*, over the lower part; Telchis is from *teulu-ux-en*, the upper ancient family, Apis from *af* for *y-p-is*, the lower part, or from *ap-is*, from the lower, or the lower family; Thelxion is from *teuli-ux-ion*, the upper family of Ion; *Ægirus* is from *io-gur-iu*, he is an Ionian man; *Thurimachus* is from *tyr-ma-uxa*, the great upper possessor or lord; *Leucippus* is from *lu-uxa-p-iu*, he is the upper family; *Mossapius* is from *ma-ia-p-iu*, he is of the great lowest part; *Peratus* is from *ap-yr-tu-es*, from the lowest

est possessors; Plemneus is from ap-lu-ma-en-*iu*, he is from a great and ancient family; Orthopelis is from wr-ith-ap-lu-is, a man he is from the lower family; Marathon is from mar-a-thu-ion, a great from the house of Ion; Æchyreus is from uxa-ar-*iu*, he is the upper country; Corax from cy-âr-ux, a chief of the upper country; Epopeus is from ap-io-pe-*iu*, he is from Io's part; Laomedon is from lu-io-ma-dyn, a great man of the Ionian family; Polybius is from ap-io-ly-biu, sprung from the Ionian family; Inachus is from un-uxa-*iu*, he is the upper one; Phæstus is from ap-is-tu-fi, he is from the lower house; Adrastus is from a-dir-as-*idiu*, he is from the lower country; Polyphides is from ap-io-lu-pe-*id*, he is a chief of the Ionian family; Pelasgus is from pella-is-ge-*iu*, he is the farthest or lower nation; Zeuxippus is from fi-is-uxa-p-*iu*, he is the lower of the upper parts.

SOCRATES, an Athenian philosopher, is from fi-ø-cry-ti-es, he is from lower strong house.

SOLON, an Athenian lawgiver, is from fi-o-lu-ion, he is of the family of Ion.

SPAIN, separated on the north towards Gaul by the Pyrenian mountains, and on the other sides bounded by the Mediterranean sea, the bay of Cadiz, the streights of Gibraltar, the western ocean, and the sea of Cantabria, is from is-pen, the lower end; it was also called Iberia, from i-ber, the water, rather than from any Iberian colony from Mount Caucasus settling there; whence also the river Ebro; it was called Tartesa from tir-ty-isa, the country of the lower possessions; Lusitania is from lu-isa-tan-au, the lowest family or nation upon the water. Some of the towns here have Celtic names, as Orabriga, which from ar-au-brige signifies Briges upon the water; Talabriga is from tuly-brige, a Brigian family; Langobriga is from lan-auc-briga, Brigians on the water side; Merobriga is from mer-o-briga, Briges from the sea; Nemetobriga is from nim-tu-briga, no possession Brigians; Isallæcus is from isa-le-auc, the lowest water place; Amea is from am-au, about the water; Ebora is from e-bro-au, the neighbourhood of the water; Bletisa is from ble-ti-isa, part of the lowest possessions; Olisipo is from y-le-isa-pe, the place of the lowest part; also called Lisbon, from le-is-bon, a place at the lower root; Coimbrica or Coimbria is from Cumbri, the comot Briges; Tarraco is from tir-uxa, the upper country; Saguntum is from sa instead of cae a city, and gunta, first or foremost; the island Erytha is from er-eitha, the farthest or utmost bounds; Cantabria is from cynta-briga, the first or foremost Briges; Hierabriga is from hira-briga, the oldest

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oldest or longest Briges; the mountain Herminius is from hir-mini-*iu*, it is the long mountain; the river Durius is from *dwr*, water; the Celtiberi is from celti-bri, the hiding Brigians; Brigones is from brig-iones, the Ionian Brigians, or the first or chief nation of Ionians, Briges, from bri-ge, signifying the first nation.

STROPHADES, two small islands at the lower part of the Ionian sea, is from si-tir-au-ph-at-es, it is water land, or an island at the lower water part.

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TACITUS, CORNELIUS, a Roman historian and an orator, is from ti-isa-idiu, he is from the lowest house, who were the Greeks; and Cornelius is from ci-or-en-li-*iu*, he is a chief from the ancient family, who were the Umbri, Sabines, &c. the Aborigines of Italy, so called from their first name of Brigines, of the same signification as the Latin *ab origines*, that is, from the origin, or the first nation.

TADMOR, an ancient city of Palmyrene, which is supposed to be the place where Adam was created, is from tad-maur, the great father.

TAGUS, a river falling into the Atlantic ocean at Lisbon, is from tagu, to choak.

TARIXIA, situated at the mouth of the Nile, is from tir-uxa, the upper possessions.

TARTESSUS, a river of Spain, emptying itself into the gulph of Cadiz, is from tir-ti-ifa, the land of the lower possessions.

TELCHINES, who, according to Ovid's *Metamorphoses*, removed from Crete into Rhodes, is from teilu-ux-en, the chief divine house or family.

TELAMON, king of Salamis, and one of the Argonauts, who is said to have been at the siege of Troy, is from teilu-mæon, the family of the Mæones; whence the Celtic term *môn* for a root or stem, the Mæones being the most ancient nation descended from Japhet, and the name signifying the great Ionians or Japhetans.

TENEDOS, an island opposite Troy, in the Ægean sea, is from ti-in-au-id, it is a possession or country in the water; it went at first by the name of Leuchophrys, from le-auc-phri, a Phrygian water place. Here the Grecian fleet usually lay concealed, at the siege of Troy, according to Homer.

TEUCER, a Trojan prince, is from tu-uxa-ur, a man of the upper house.

THASUS, an island on the coast of Thrace, in the Æ-
gean

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gean sea, is from ti-au-as-iu, it is the lower water possession, or a water possession of the lower country, Thrace being so called, and this island might have been probably called Thrasus, and not Thasus.

Thera, a Grecian island, is from tir-au, water possession. Here was situated the city Cyrene, so called from caer-sna, the most ancient city; near it lay the island of Melos, which is from aim-al-au-fi, it is surrounded by the sea or high water.

Thessaly, a country lying between the Aegean sea on the east, and Epirus to the west, is from ty-isa-ly, the house or possessions of the lowest family. The mountains here are Olympus, from ol-ara-p-iu, it is the part about the sun; Othrys, from o-tyr-is, from the low ground; Pelion, from pe-al-un, the high top one; Ossa is from o-isa, from or not the lowest. Here is the plain of Pharsalia, from ph-ar-sal-iu, it is the low part of the country. Here are also several great rivers, as Peneus, from pen-au-es, water with its head in the lower part; Aliacmon is from al-auc-man, the water of the higher part; Erigon is from er-auc-en, the upper water; and Axios, from auc-is-iu, it is the lower water. The chief cities were Larissa, from laur-isa, the lowest ground or bottom; Demetrius seems to be from te-am-au-tre, it is a town upon or about the water; Pegasa is from p-auc-isa, the lower water part; Hypatha, from hy-petha, the high parts, and Pythion, from petha-ion, the Ionian parts. The kings here were Aeson, from isa-un, the lowest one; Jason the same; Pelias, from ap-li-as, from the lower family; the Argonauts, or the sailors of Argos sailed from this country in pursuit of the golden fleece to Colchis, on the eastern side of the Euxine sea; Acastus is from ac-as-tu, from or the son of the lower house; Achilles, the famous son of Peleus, is from achil-li-es, from the race of the lower nation, viz. the Greek nation, the Trojan being the higher.

Thrace, bounded on the north by mount Hæmus, on the south by the Egean sea, on the east by the Euxine sea, the Hellespont and Propontis, and on the west by Macedon and the river Strymon, is the same as Tyras, the younger son or nation of Japhet, whose name from tyr-as, signified the lower possessions, this nation or family being the first that settled there, as appears under Japhet. There were several ancient cities here, as Abdera, from ab-tiras, from Tiras; Oesima, from y-isa-mae, it is the lowest; Neapolis, from yn-au-p-al-fi, it is upon the water part; Tirida is the land of Ida, or the good land; Silymbria is from sil-yimbri, the Phrygian or Cymbrian

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Trias *træ*; **Mesembria** is from *mae-umbri*, the Cymbrian fields; **Imaros**; from *if-mar-au-si*, it is below the great water; **Enos**, from *yn-au-si*, it is upon the water; **Maronea** is from *mar-au-in*, upon the great water; **Styma**, from *si-ty-ma*, it is the great possession; **Discea** is from *ti-is-au*, a possession below the water; **Heraclea** is from *hira-cli*, the longest family; **Phrygia** is from *bri-ge*, the first nation; **Philea** is from *phe-al-au*, a part upon the water; **Anchialus** is from *yn-ux-al-au-si*, it is the uppermost on the water; **Auleum** is from *au-je-iu*, it is the water place; **Nessus**, from *yn-ef-tu-si*, it is in the lower possessions; **Hebrus** is from *hi-ber-iu*, it is the high water; besides other more modern cities. The mountains here are **Hamus**, from *hi-am-iu*, it is the high or upper inclosure or boundary; **Rhodes**, from *r-hyd-y-pe*, the length of the part or country; and **Orbelus**, from *yr-be-al-iu*, it is the high part. The rivers of any note are the **Hebrus**, from *hi-ber-iu*, it is the high water, or high spring water; **Strymon**, from *si-tyr-y-mon*, it is the land of the Meones, the great Ions, or the first land; the **Panyfus**, from *pen-ifa*, the lower end; and others of lesser note. Here is a peninsula called the **Thracian Chersonesus**, from *tir-as*, **Thrace**, and *cwr-ly-nesa*, the part or corner that is nearest, perhaps of the lower country, and so it is to the continent of **Asia**. It seems probable that a part of this country was first peopled by the Phrygians, who also planted at least the upper part of Macedonia before the Greeks got thither, and so prevented their getting over into Italy over the straits by sea, till many ages after they had got along the Adriatic coast into Italy, and stocked it with inhabitants. This country was divided between several small nations, as the **Dolonæi**, from *dol-hen*, the ancient dwellers in valleys or villages; the **Celetæ**, from *celu-ti*, the hidden possessors, which were from **Tyras**, as all were who had a *ti* in their names; the **Denceletæ**, wrote by mistake **Denseletæ**, is from *ti-en-celetæ*, the ancient possessions of the **Celetæ**; the **Bistiones**, from *ab-is-ti-iones*, from the lower house Ionians; from whom came the **Bessi**, signifying from *ab-ifa*, from the lower; **Odomantes** is from *o-tu-ma-ynt-es*, they are from the lower great house; **Cicones** is from *ci-ac-iones*, the chief offspring of the Ionians; **Edones** is from *ida-iones*, the **Ida** Ionians; **Brigi** or **Brigians** signify the first nation or first born; **Thyni**, from *ti-en-i*, the ancient possessors; **Pieres**, from *ap-rhis*, that is, the descendants of **Rhys**, or of princes or sovereigns, or a people governed by kings; **Odryæ** seems to be from *o-tyras*, descendants of **Tyras**, or of the lower possessors; ap,

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o, mac and fitz, at this day, signifying sons or descendants in Great Britain and Ireland; Medi is from ma-ti, the great possessors; Sapæi is from si-ap-æi, it is from the high, that is, the upper house. Here were many kings, whose names are partly the same as the British names, as Rhesus; Pirous, Imbrafus and Rignus, mentioned by Homer, which were the same as our Rhys, Rhix-mau, and Imbri-iu, that is, a lesser lord, a great lord, and he is of the Cumbri or the Phrygians; Teres, from tyras, a lower possessor; Sitalces, from si-tilu-aces, he is from the lower family; Scuthes, from si-cy-ti-es, he is a chief of the lower house; Perdicas, from puredig, purified; Amadocus, from a-ma-tu-ux-fi, he is from the great upper house, which seems to be the same as the British Madoc or Madox; Mesades is from m-isa-ti-fi, he is the great lowest house; Cotys is from ci-o-ty-es, a chief from the lower house; Cherobleptes is from cwr-ifa-ble-ap-ti-es, the lowest end of the place of the lower possessors; Ariopharnes is from ar-y-ph-ar-nes, over the nearest part of the lower country; Diegylis is from ti-uxa-ly-fi, he is a possessor or lord of the upper family; Sothymus is from si-o-ty-mau, he is from the great house; Safales is from si-isa-lu, he is from the lower family; Rhymetalces is from rhy-ma-tylu-ux, he is the great rhys, or prince of the upper family; Rhafcioporis is from rhy-ux-ap-rhis, he is a high Rhis ap Rhis.

TIMON, an Athenian, is from ti-môn, or meoni, the house of Mæon, or the great Ionians.)

TIMOTHEUS, an Athenian, is from ti-mau-tu-iu, he is a possessor or lord from the great house, which was that of Mæon, or the great Ionians or Phrygians; the Greeks or Javans being the lesser house of Ion or Japhet.

TISRI, a people of Italy, so called probably from Tyras, as being from Thrace, the first possessions of Tyras.

TITANS, according to Pezron, signifies born of the earth; Rowlands says that it is a compound of tyd-tan, the earth spreading, but the true etymology thereof in my opinion is titan, the lower possessions, Europe being esteemed the lower possessions, because the sun appeared to go down in setting in the west.

TITUS, a Roman emperor, is from ti-tu-es, a lord or possessor of the lower house, which was the Roman, the ancient Italians being the upper.

TRITONS, is either from trui-don, through the waves, or from tri-dant, three toothed or trident.

TROY,

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- **TROY**, a city of Phrygia, is from tre-io, the town of Iq or Japhet; whence the name Trojans.

TROILUS, son of Priam of Troy, is from tre-io-lu, the family of Troy.

TULLIA, daughter of Servius Tullus, a Roman emperor, is from teuly, the family, she being probably from the Italian family. See Italy.

TYNDAREUS, a prince of Laconia, in Peloponnesus, married to Leda, the mother of Pollux and Helena, begot by Jupiter, is from dyn-da-riu, a good or divine sort of man.

TYRE, a city of Phoenicia, is either from the Celtic tir or tre, a town or land possessed, or from Tyras, the youngest son or nation of Japhet, who seems to have given names to various other places, through which his nation migrated, as Thrace, the river Tyras, Tirsî, and Tyrrhenium in Italy, the Mediterranean sea, and probably to Tyre, after they attained the dominion of the Mediterranean sea; and though Sidon had been founded by the descendants of Shem, it is not clear to me, that the Tyrians or Phoenicians of Tyre were the descendants of Shem.

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W A L E S, a name still unknown to such of the inhabitants as are unacquainted with the English language, it being given to them by the Saxons, on account of their speaking the Gaulish or Waulish language; but the natives call this country Cumbri, and their language Cumbri-aeg, or the language of the Cumbri. The Romans called North Wales Genounia, that is, the ancient Ionian nation, which the Welsh also express by the name Guynedd. As there have been many attempts to shew, that this language, which I call the ancient Celtic, or the language of the Celtes and Cumbri, is not the first genuine language of Gaul and Britain, I am obliged here, from the nature of this work, and to prevent future mistakes amongst our antiquaries, who have of late been greatly misled from the right tract of antiquities, more especially the Scots and Irish, by seeking after a different origin from the Welsh to remove the grounds of this error; and as every thing that appears plausible in this respect has been advanced in the Archeologia Britannica by Mr. Edward Llwyd, a native of Wales, by the influence of Dr. Hicks and Mr. Wanley, and by an anonymous writer,

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✕ Enforcing Llwyd's scheme for destroying the antiquity of the Welsh, I shall confine myself to an examination of what those gentlemen have been pleased to offer on this occasion.

/ Mr. Llwyd, in order to prove that the Irish; and not the Welsh, were the first possessors of Britain, has attempted to shew, that the ancient names of places in Britain are to be defined only in the Irish language, and therefore instances Ifc, Ufc; or Efc, as names of rivers; which the Romans called Ifca and Otea; and the English Ex, Ux, &c. but if Mr. Llwyd had looked into Dr. Davis's lexicon, he would have seen under the word Fluxus, the Welsh word lac; a flood, which is a compound of al-auc, high water; and in many other places of that valuable work; he would have found, that auc and au in all compounded words signify water; whence the Latin term aqua; he might there have learnt that is is the common Welsh word for lower; which particles being joined, made Ifauc, or Ifc, signifying the lower water, without being obliged to force his definition out of the Irish Uisk; which seems to signify a liquid rather than water in general; and it may be here very properly retorted, that though there are many more rivers in England, Scotland and Wales called Avon than Ifc or Ufc, yet the word Avon is not understood in the Irish language to signify a river, though it be pretended that the Irish gave names to the British rivers, and were the first possessors of the country; but in the old British, au-yon is a water from the fount or spring; see the words Water and River for a more clear definition of these matters. So are the Irish words lex, kinuy, ban, drian and lexlia, which he produced for the like purpose, to be found in the old British, as lac, a lake; kin-au, a great water or river; ben, the top or high end; drem, a ridge, as in feldrem; and lexi, slates or grey stones. Thus we see from Mr. Llwyd's Archeologia Britannica, how necessary the Irish language is towards writing the British antiquities, and understanding the ancient British language. He goes on with saying, that it was unnecessary for satisfaction therein, to look farther than the British common names for a sheepfold and milch cattle; for who, says he, should know the reason for calling a sheepfold korlan, although he knew that lan signified a yard, if he did not know that the Irish called sheep caor. Let the Irish call a sheep what they will, I beg leave to say, that korlan or korlan is altogether a Welsh word, composed of kor-lan, a stall or feeding yard, as kor-yxen, an ox stall, &c. As to his guartheg blithion for milch cattle, guartheg is the common British word for cattle, and blithion

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is from the old British *bi-laethion*, milk cattle; so that these defects in the old British may proceed from Mr. Llwyd's being less acquainted with it than the Irish. His next step towards proving the Irish, whom he calls Guidelians, to be the only Celtes or Galli, is the production of the following Celtic names, which, as he says, are to be explained only in the Irish; he says, that *Allobrox* is from *eile-bruach*, another country; but it seems more probable, as those people were dwellers in the upper country, that it comes from the old British *a-lu-bro-ux*, signifying the family of the upper country, they being Celtes, as well as the Irish; *Aremorici*, he says, is from the Irish *armhurich*, a maritime people; but I have defined it under the word *Gaul*, to be from *ar-mor-ifa*, upon the lower sea; which corresponds with the other Gaulish names of places; *Alpes* is from *al-pe*, the hilly part; the river *Axona* he brings from his *Uisk*, which I may as well derive from *my auc-en*, the upper or higher water; *Bardus* may be from the old British *bardd*, as well as from the Irish *baird*; *Belgæ* he does not define; but says the Irish called them *fir-bolg*, but I have defined this name under *Gaul*; *Benna* is said to signify a cart; but for what purpose it was inserted, does not appear, unless it be to enlarge the catalogue; *Bondincus*, as he says, is from *hon a bottom*, and *gan* without; but more likely from *bon-di-in-auc*, water without bottom; *Bracca* according to Llwyd meant the highland plaid, called *brekan*; but it is differently defined under *Gaul*, viz. the upper country, and not the upper garment; he produces *Bolg* and *Bulga*, which are from the British *bol-gau*, a belly-bag; his *Cateia* a dart seems to be a Persian word; which would tend to prove the Irish to be Persians; so I can find nothing nearer it in the British, than *cath*, a cat, which darts at the mice; or *cad*, a chain, which to that sort of instrument was usually fixed; *Celtæ* is as he says the same as the *Cedil*, in the plural *Keiliet*, but it is more likely from the old British particles *celi-ti*, hidden possessors, which several names of places, as *Keli*, a cell, *celidinion*, the men cells, or the Caledonian wood, &c. seem to warrant; *Crupellarius*, a coat of mail, he derives from the Welsh and Scots, in which we agree; but not as to his bringing it from *cruban* or *crubell*, a crab fish; for *cruban* signifies crooked, and *crupellarius* is from *ciu-pe-al-ur-iu*, it is a strong thing upon a man; *Divitiacus* he says is common to the Welsh and Irish; but as he has not attempted to define it, I will; it is to be observed that *vaethu* or *faethu*, in the old British, is to nurse, to which the privative *di* being prefixed, it

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makes unnurſed or uncultivated ; and cy, a chief, being added, makes a chief or king of the uncultivated country ; or as he was king of the Belgæ as well as the Hedui, it may come from di-væth-auc, the uncultivated water place ; but the former ſeems moſt probable, the country of the Hedui being very woody in Cæſar's time ; and Cæſar does not always keep cloſe to the Celtic, but frequently gave names or appellations ſuitable to the quality and ſituation of perſons and places ;

Druid, Druids, a Britiſh word, he brings from the Irifh draoidhe, but how does not appear ; Dunum in the names of the Gallic towns, as Uxellodunum, &c. as he thinks, is an hill, but it ſeems to me to ſignify a town ; and Uxellodunum from uxel-le-dun, a town upon a high place ; ſee under Gaul ; and Llwyd himſelf in other places in a manner admits it ; Goefus a champion, he ſays, is from the Irifh gailgeath, but more likely from the old Britiſh gwas, a ſervant, which is a compound of ag-w-as, a man acting under ; ſo that it ſignifies any ſort of a deputy, as a champion, &c. as well as a common ſervant ; Leudus, an ode, he brings from the Irifh laiodh, but ſee it otherwiſe defined under the word Ode in the lexicon ; Magus he ſays is the ſame as the Irifh magh, a field ; but Magus ſeems to me to come from ma-ge, a great country ; for maes has been conſtantly uſed in Greece, Scythia, Italy, Germany, Gaul, &c. as well as in Britain, to ſignify a field or champain country, as appears in this lexicon ; Matiſco, a town in Gaſcoine, he takes to be the ſame as the Irifh mathuiſgo, ſignifying good water, but it ſeems to me to come from am-ti-yſ-auc, about the ſide of the lower water ; Palla he makes to be the ſame as fallain, a mantle ; but I take it to be compoſed of pe-al, the upper thing or covering, or a thing upon ; Vercingetorix, a general of the Arvernians, he ſays is the ſame as the Irifh fear-cean-turus, the head man of the expedition ; the Welch makes it yr-cen-ge-tor-ux, the chief lord or prince of the head nation ; and Vergaſſilanus the under general, from yr-cy-ifa-el-un-iu, he is the lower or under chief one ; but he makes it the ſame as the Irifh fear-go-faelen, the ſtandard bearer ; Vergobretus, which he ſays firſt induced him to believe that the Irifh came from the Gauls, is according to him from the Irifh fear-go-breath, the man that judges ; if this was an occaſion for his thinking that they are deſcended from the Gauls preferable to the Welch, it may be eaſily removed ; for the Welch language explains it, at leaſt in as clear and ſatisfactory manner as the Irifh ; ur-gv-reth, being the man of law, or the pronouncer of the law ; perhaps it will alſo agree as near with the origin of the

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term cyfraeth, the law, which is from cy-fraeth, the chief speaking; but see the lexicon. Such has been the force of Mr. Llwyd's etymologies, as unhappily to mislead many British historians, so as to destroy the true antiquity of their country. The anonymous writer who advanced somewhat ⁴ on Mr. Llwyd's plan in the etymological way, was the author of an essay on the antiquities of Great Britain and Ireland, printed at Edinburgh in 1738; he, after enforcing Llwyd's arguments, without any knowledge of the ancient British language, proposes the following instances; he says that the Severn is from the Irish sab, strong, and rian, the sea; how these particles came into any dialect of the Celtic, I cannot find out; for sab is certainly of an eastern original, and rian in the Celtic signifies the roaring one, and in the Irish dialect rian mair, may properly express the roaring sea; be this as it will, the Severn took its name from the Malvern hills, where it has its source, as appears in Worcestershire under the word Britain; he derives the origin of the Thames from Tamh-uifge, which he says is Irish for tame or slow water; but I will venture to affirm that Tame is as much a German or English term as Irish; and uifge, as has been before observed, is a compound of the old British particles is-auc, the lower water; but how it came to be applied as a general term for water, does not appear, unless it be composed of the old British ys-auc, the water; however the Thames being the borders of the Iceni, is from ti-am-ice, that is, about or inclosing the possessions of the Iceni; see Iceni and Thames under the word Britain. He brings the river Ouze, at York, also from the Irish uifge; but I have defined it from au-is, the lower water. He produces several names in Cumberland, which he calls a part of Cumbri or Welsh land, as the river Derwent or Derhene, which he defines from dear, great, and can, water; but without criticizing on the Irish dear, for great, and can instead of au, for water, it clearly seems to me to come from the old British dur-eng, the great water, or dur-en, the high water; the town Kefwick he says is from, ca-faigh, compounded of the Scottish cas, the foot, and aig, a hill; if this should appear to be a true Scottish name, it proves nothing more than that some Scotch people have been in possession of this place, as they have been in other parts of Wales intermixed with the Welsh, as well as the Welsh amongst them in Scotland, or that both languages were originally the same; but this name happens to be also found in the Welsh dialect, it being composed of cae-is-auc, a city or town below the water; and the name of Skiddow hill in
Cumberland

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Cambeland he brings from *se, the, cead, first, and a, a moun-*
tain; in the old British also si-kid signifies it is the chief; but
now he would make it out that the letter a expressed a moun-
tain, does not appear to me, tho' the character a expresses
the earth. He produces from Llwyd's letter to Mr. Rowlands,
the names Hychar for lakes, and banna for mountains in Rad-
norshire, but every body knows that the Welsh have lacc, a
lake, from le-auc, the place of water, and benna for high ends,
or hills, whence the Irish names seem to be derived, which
proves the people to be from the Welsh. The great antiqua-
rian Mr. Cambden, for want of a due knowledge of the
British, has been the means of misleading his country in re-
spect to their origin and antiquities; his definitions of ancient
persons and places being very trifling, inconsistent, and un-
historical; as in the word Britain, which he brings from the
British word brith, painted, or rather spotted; in support of
which definition he derives all the names of the British chiefs
from colours, as Cogidunus, Argentoraxus, and Segonax;
from coth, red; but from my knowledge of the Celtic, and
the correspondence they should bear with the other Celtic
names of princes, they seem to me to be composed of cy-ux-
dun, the first chief man; ar-genta-cy-ux-iu, he is the first
chief above or over; and si-ci-en-ux, he is an high and an-
cient chief; Maudubratius, Cartimandua, Togodumnus,
Bonduica, and Cogidunus, over again, from du black; but
they seem to me to come from mau-du-brys-iu, he is the great
house of Prys; cy-r'-ti-isa-mau-idiu, he is the chief of the
lower possessions; to-cy-dun, the chief man over, or chief
lord; and bon-da-uxa, the highest and best stem root, or
race; Wynn he says is the same as Venusius, and Immanu-
entius, and signifies white; but it ought to be observed that
wynn is also blessed; and as Venius and other Roman names
come from wynne, it seems unlikely that they took those names
from their painting themselves; and whatever may have been
alleged about the ancient Britains painting themselves, it is
not likely that any besides the Picts did so. He says that
Gwellw, in Welsh, is a water colour; and that Velloctatus,
Carvillius, and Suella, are from thence; but vella-cy-idiu, cy-
ur-velha-iu, and cy-ell, instead of vella or bella, all import
the most distant or farthest chiefs; or from veli-uxa-tu, the
upper house of Belus. He says that Cuniglasus is from glass,
blue; but I would derive it from cy-en-clu-is-iu, he is an
ancient chief of the lower clan; aur, gold, is, as he says, the
primitive meaning of Arviragus, and Cyngetorix, but they
more likely come from r'-ur-uxa-iu, he is the chiefest man, and
ci-en-tor-ux,

Cambden

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ci-da-for-ux, an ancient chief over the multitude. He says that a lively colour is called tag, and that Profulagus and Carastacus is from thence; but tag signifies fair or gentle, and Carastacus seems to be from caredic beloved; and Profulagus is from prof-y-tu-ux, a price or prince of the upper house; Melinus he brings from melin, yellow; but it comes from mo-li-un; one of a great line or race; Admainius he forces from minium, which he says signifies vermillion, but in what language does not appear; therefore I shall presume that it comes from the Celtic a-ti-m-in-ra, he is one from the great house. It may be proper here to add a few more names in support of and concurring with my own definitions, as Cynobelin, from cyn-o-beli-lin, a chief of the line of Beli; Orgetorix, an Helvetian chief, from yr-ci-tor-ux, the chief over a multitude; Dumnorix, the Heduan, from dun-mor-ux, a great man above or over; Iccius, governor of Rheims, is from ixa-iu, he is the uppermost; Viridovix, of the Unelli, or winn-ii, the race of Winn, is from ur-i-tu-ux, over the upper house; Comius of Aras is from ci-am-iu, he is a chief over; Induciomarus is from un-tu-uxa-mar-iu, he is one of the upper great house, probably the house of Mauris or Murrus; as Viridomaurus is from ar-y-tu-maur-iu, he is over the great house; Cassivellanus king of the Iceni, is from cy-isa-veli-lin-iu, a king of the Iceni of the line of Beli; Cativul-gus king of the Eburones, is from cy-ti-veli-ac-iu, he is a chief from the house of Beli or Apollo; Ambiorix is from an-i-bro-ix, over the upper country; Tasgetus king of the Carantes, is from ti-isa-ci-idiu, he is a chief of the lower house or possessions; Conetodunus is from cynta-dun-iu, he is the chief man; Ollovico and Teutomatus kings of the Niti-briges, or Initio-briges, the first Phrygians, are from O-lu-ux, from the upper family or nation, or from o-lu-vico, from the Combe family, and y-to-ma-tu, the lord of the great house; Convictolanus, a chief ancient magistrate of the Hedui, is from cyn-ux-tilu-en-iu, he is a chief over an ancient family or nation; Cotus is from ci-o-tu, chief of the house; Dumnacus general of the Pictones, is from dun-ma-ux, a great man over.

WELSH names seem to be of a Phrygian and Grecian origin, except some few scripture names, which tho' commonly supposed to come from the Hebrew, seem to me to be of a Celtic origin, as David, John, Peter, &c. which the Jews might borrow from the Phrygians; but a specimen of the most ancient British names, are derived as follows, viz. Alan, whence Alison, &c. is from al-en, a high one; Aldroen

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Is from al-dir-ion, the high land or house of Ion; Aled is from al-id, he is high; Anarad, is from an-ar-yd, he is an ancient governor; Angarad is from ang-ar-yd, he is a great governor; Anwyl, beloved; Arthur, a bear or fierce man; Arviragus from yr-ur-ux-iu, he is the chief man; Aubri, is from au-bri, a water Briton; Bevan is from ab-ewan, the son of Evan; Beli and Belin are from ab-il, or il-en, the son of the sun, Belus, Apollo; Beynon is from ab-eineon, the son of Eineon, which see; Bodvel is from bôd-vel, a handsome abode, or like an abbot; Bowen is from ab-owen, the son of Owen; Brennus is from brenin, the common Welsh word for a king, and compounded of ab-rhi-en, the son of an ancient prince; Bleddyn is from blaidd-un, a Wolfe one; Blederic is from bli-dir-ux, a family of the upper country; Britael or Brettel, signifies a British race, or from bert-ael, the sea-faring race; Brychvael or Maelyrich is from milwr-ux, a chief warrior; Bulkly is from ab-al-cly, the offspring of a high clan or family; Budec is from bôd-ux, the upper abode; Cadell or Catellus is from cadu-li, the governor or keeper of a people; Cadvael or Maelgad is from mael-cad, a fighting chief or governor; Cadvan is from cadu-van, the governor of a particular part; Cadwaladr and Cadwalon are from cadu-wlad-ur, and cadu-wlad-un, a governor of a country; Cadwgan is from cadw-cy-en, an ancient chief governor; Caius is from ci-iu, he is a chief; Caradoc or Caractatus is from caredig, beloved; Carreg a stone; Carne and Garnon, whence the Cavendish family, is a rock or rather fortification on a rock; Catigern, is the keeper or governor of the fortification on a rock; Cemeys is from cwm-ys, the lower valley or comot; Cloff or Clough, the lame; Clotten is from cli-ti-en, a clan or family of an ancient house; Coch whence Cox, Cock, &c. is red; Cael or Coilus is from cy-al, an high chief, or from ac-io-il, from the race of Io; Copen or Cynen is from cyn-en, an ancient chief, or from ac-ionian, an high offspring of an Ionian; Coitmore is from coed, or coet-maur, the great wood; Conway is from the town of Conway, which is from the river, and signifies the inclosing water; Corbet is from ac-herbet, the son of Herbert; Cynaston or Kinaston a chief or a cousin of Aston; Cynobert is from cyn-o-bert, a chief or ancient water possessor, or a chief from Berti; Cyffin, a borderer; Cynferth the chief strength; or a strong chief; Cynedda, a good ancient chief; Cynddelw aworhiptul chief; Cynfin, a chief on the borders, of which origin the Finch's seem to be; Cynval an ancient Beli chief; Cynvelin, a chief of the race of Beli, being the same as Cimbeline;

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beline; Cynric, an ancient chief or prince; hence many Saxon names; Cynvarch or Marchyn, a great high chief; Cysvelin or Cafwallon, the lower chief of the race of Beli; Davydd, David, Davy, Davies, Davison and Davidson, a good liver; Daniel seems to be of an Hebrew original, though a common ancient name in Wales; Dinant or Dinam, a deep or dark bottom; Dolben, is the head or chief valley, or meadow ground; Dunwal, a strong man, or a wall of a man; whence Weldon, by transposition of particles; Dubricius he is a bold one; Edern, the water one, or a seafaring one; Edmund, whence Edmondson, he is fair; Edwal, he is a wall or a valiant one; Edwin, he is blessed, or he is Winn; Edward, he is a governor; whence Edwards; Enicon, whence Bennion is from en-ion, a divine or ancient Ion or John; Eyton or Heaton, a bold man; Mytton is from ma-eton, a great Eaton; Elis, Elias, Elifon, is a Greek name, signifying the lower family; Evan is the same as Javan, Ion or John, that is, the son of Ion, which see; Gam is from cam, crooked; Geoffry, seems to be the same as Jeffry or Siaphry, which see; Goch, from whence the Chomli family, as it is said, signifies red; Gough, a smith; Glyn, a valley; Griffith, Griffin and Griffiths, from cri-fidd, strong faith; Guyn, white, fair and blessed; Guynis, a lower Guyn; Gugan expresses ab ig frowning terrible giant; Gurvil or Milur, a warrior; Guinwynwyn is guyn-wyn wyn, wyn thrice repeated; whence Gwon; Grono is the same as the Greek cronos or coron a Crown; Guythelin is from guith Elen, the vein or blood of Helen or ancient blood; Guendolen is from guindeuli-en, one of the ancient family of Wynn; Guilim or William and Williams are from ag-il-ma, from a great race; Gradlon is from gur-radlon, a gracious man; Guiderius or Guider is the same as Glas; Gurgant is from gur-gynta, the foremost or first man; Guálchmai is the May hawk or the great hawk; Guenhofar is from gueno-fawr, the great Gwen; Guaul is from ag-y-aul, the offspring of the sun or Apollo; Gytun, a sociable one, from cytuno to agree or be one together; Haryspogius is from Harris-ap-og-iu, he is the great son of Harris or Harry; Hawys is from hiw-ig, a lower Hugh, as Guinis is a lower Guyn; Helena, Elen, Elenor, Nelly, Neale and Nelson, signifies an ancient race; Heilin is from haul-en, the high or divine one or Apollo; Helic is from hil-ux, a high race; Henry, Henric, Harry, Harris, Harrison and Parry, from ap Harry, Pery and Perrin, an ancient prince; Henwin, from hen-win, an ancient Win; Hoel or Howel and Powel

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Powel are from **Haul**, the son and **ap Haul**, the son of the son; **Hiw** or **Hugh**, **Hughes** and **Pugh**, are from **hi-w**, a high or bold man; **Holland** from the name of **Holland**, in **Lincolnshire**; **Humphry**, **Humphrys**, from **Hy-an-bry**, high over the land; **Holbwrch** or **Holbrooke** is from **hil-bro-ux**, the race of the upper country; **Jago**, **James**, are common **Welsh** names, though probably of **Hebrew** origin; **Idwal**, he is the valiant; **Justin**, is a common **Welsh** name, but probably of the same origin as **Justinus**; **Jenkin**, **Jenkins**, **Jenkinson**, are from **i-en-cyn**, the ancient chief; **Jeffreys**, **Jefferson**, are from **i-aph-rys**, the son of **Rhys** or a prince; **Ithel**, **Bithel** or **Bethel**, from **ab-ithel**, are from **i-teili**, the family; **Ibil** is from **i-ab-il**, the son of a family, or race; **Iui** signifies ours or us; **Iôn**, **Joan**, **John**, **ap John**, **Jones**, **John-son**, are from **io-yn**, an **Io** one; **Jorwerth** is from **io-wr-arth**, an **Ionian** bear, or a fierce or bold **Ionian**; **Ivor** is from **i-wr**, the man; **Lewelin**, **Lionel**, **Leoline**, are from **li-io-llin**, a family of the **Ionian** line; **Lewis**, **Leweson**, are from **li-io-es**, the lower **Ionian** family; **Ludd** or **Lud** is from **lu-id**; he is a family; **Lucius** is from **lu-is-iu**, he is the lower family; **Lwyd** or **Lloyd** is either from **lu-io-id**, he is an **Ionian** family, or from **lwyd**, brown; **Lywarch** is from **llyw-arch**, a chief governor; **Maelor** or **Mellor** is the same as **Milur**, a warrior; **Maeloc** is from **ma-il-ux**, the great upper race, or **mil-ux**, an high warrior; **Mahael** is from **ma-hil**, the great race; **Madoc**, or **Madox** is from **ma-du-ux**, the great upper house; **Maelgwn** or **Cynvael**, by transposition, a chief warrior; **Maddin** is from **ma-dir-en**, the great high possessions; **Mahel** is from **ma-en-sil**, the great ancient race; **Madan** is from **ma-da-un**, the great good one; **Mathew**, **Mathews**, is from **ma-ti-iu**, he is the great house; **Mauris**, **Morris**, **Morrison**, **Murrey**, are from **mawr**, great, and **rhi** or **rhis**, a prince; **Marchydd** is from **mar-ux-id**, he is a great chief or governor; **Meilir**, **Miller**, are the same of **Maelor**, signifying a warrior; **Meredith** is from **maur-idiu**, he is great; **Miltwn**, **Milton**, or **Middleton**, is from **mil-dun**, a fighting man, or perhaps the same as **Hamilton**, which is a high **milton** from **hi-milton**; **Meiric** is from **mau-ric**, a great prince, it is the same as **Murrey**, **Morris**, &c. **Mervin** or **Merlin**, **Mervin** is **mer-vin**, the edge of the sea, and **Merlin**, is the sea-line; **Morgan** or **Cynvor** transposed, is from **mor-gyn**, a sea chief; **Morvid** is from **mor-vid**, a seafaring life; **Molwynog** is from **ma-li-wyn-ag**, an offspring of the great **Wyna** family; **Mortimer**, **Vortimer**, **Morty**, are from **mor-ti-ma-ar**, a great man from a great house; **Mostyn** is the same as **manners**, and signifies the ancient manor place; **Nenius** is from **en-un-**

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Theodore, Theodoric, from tu-da-rick, a princely good house, and not from theos doron; Tudwal is from tu-dawal, a good and valiant possessor; William, Guilim, Williamson, Wills, Wilson, &c. see Guillim; Urien or Warren, is from ur or wr-en, an ancient or divine man; whence Uranus; Uther is from y-ti-hir, the ancient or long continued possessor; Vortiger is from vaur-ti-gur, a man of the great house; Vortiper is from vaur-ti-pyr, the pure great house; Vichan or Vaughan, is little; Vortimer or Mortimar, see Mortimer; Wynn, Gwyn, Wyndham, &c. Wyn is explained under Gwyn; Wyndham is from wyn-de-ham, a Wyn of the ham; Walgan is from wal-ge-en, a valiant old family or nation; Walter, Walters, Watts, Watfon, Waterfon, Watkins, &c. the Welsh land; Wynefrid is from win-i-frid, a white, fair or blessed countenance; Welsh, Walfh, Wallis, Wells, those come from the name of the country, as Scott does from Scotland, Ireland from Ireland, English from England, Cornish, Cornwall and Cornwallis, from Cornwall, French from France, and Denis from Denmark.

WANDALS or Vandals, a Gothic or Getic people descended from the Dac, is from van-da-li, the sons or descendants of the Dac nation, who came from Mount Ida in Phrygia.

T H E E N D .



Historical Lexicon.

See

(dan)
scadia
Babel.
thens
abel.
eolia).
Britain
Bythimia
admus.
licia).
etc
reites
nglish Names
pirus.
aphrates
Paul
gete
Germans
Hebrew
paphet.
Myricum
eland,
Italy.
cedamon
C...

All from Wales.

All from Wales.

Macedonia
Phocis.
Roads from
the Isle of
Wight to
Anglesea
Saxons & not
Saxons,
Scotland
Scandinavia
Shem
Sieyon
Spain
Thefsaly
Thrace,
Latin, see
the word
Carrier in the
first part of
this Dictionary.

All from Wales.

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