
Celtic Cosmography

Part 7

Chapter Notes

Foreword

1. Marianne Macy in a paper entitled In Memory of Donald L. Cyr, Archeological theorist and publisher of Stonehenge Viewpoint quoting McSweeney, The Anomalist: <https://www.anomalist.com/milestones/cyr.html>
2. Donald L. Cyr in the Introduction to *The Celtic Connection*, p. 6.
3. Donald L. Cyr in *King Arthur's Crystal Cave*, p. 133.
4. Pokorny, Julius. *Indogermanisches-Etymologisches-Woerterbuch*, 1959.

Introduction

1. *Caesar's Gallic War*, translated by W. A. McDevitte, p. 120.
2. William W. Goodwin in *Plutarch's Morals, In the Orb of the Moon, of the Face Appearing*, p. 284.
3. W. F. Skene, *Book of Taliesin LV*, called *Kanu y Byt Mawr* in Welsh, from *The Four Ancient Books of Wales*, published in 1868.
4. *The Mabinogion*, translated by Lady Charlotte Guest in 1877, at sacred-texts.com; and quoted from Charlotte Guest, in *The Mabinogion*.

Part-One, Cosmology

Chapter I

1. Koine, from Greek koiné, a dialect or language spoken in a diverse cultural area and which has become the middle language, or again, used as a standard common language over a larger multi-ethnic area.
2. Koch, John T. A Case for Tartessian as a Celtic Language, *Acta Palaeohispanica X Palaeohispanica 9* (2009), pp. 339-351, I.S.S.N.: 1578-5386. URL: <http://ifc.dpz.es/recursos/publicaciones/29/54/26koch.pdf>
3. Keltos / Celtos, from the old Indo-European root *qel- > cel-, "motion" and past participle suffix -t-os /-t-a/-t-on, which means "to conceal, to hide" (Pokorny 1959). This root is akin to PIE. *quel-, Sanskrit kula- "home, household," with derivatives such as kulapà, "progenitor, head of the family" or kulata which generally applies to any son except one's own offspring, an adopted son, bought son and connotes an unchaste woman or an honorable female mendicant (Monier-Williams, 1899). Kilt, from Celuts, "draped garment," is of this same IE root. Hence the name Celt-os/-a/-on (attested Greek spelling Κελτος, Keltos), which stood for "lofty, high and noble" in the Old Celtic idiom (Monard 1998).
4. Elbe, Elb, from IE root Alba (white). In Old Celtic, Alba stands for "summit, height," and Albanos, "white." In Latin lore, Alba was the name of the first Latin king of Alba Longa, the first settlement of Rome.
5. Caesar, *The Gallic Wars*, Book VI, pp. 103-104.
6. Childe, V. Gordon, *Old World Prehistory: Neolithic*, in *Anthropology Today*, p. 162.
7. Monard, Joseph, *Hyperboréens et Proto-Celtes*, unpublished monograph, 1993.
8. Fomorii, Fomoir, Fomoir < *Uo-morioi, "under-sea dwellers."
9. Goidel, the English spelling for Irish Gàidheal, or Gàidheil to the plural; an alternative name for Gael, plural Gaeil.

Chapter II

1. Rig Veda, *Soma, Soma Pressed in the Bowls*, 9. 74, v. 6; translated and annotated by Wendy Doniger O'Flaherty, p. 123.
2. Epicure, *Lettre à Pythoclès, Notre monde, section 3*, French translation by Henri Lengrand.
3. Hittite tablets KUB XXXVI 44 and 60 KUBXII 1-10, translated by the author from French after Emilia Masson in *Le combat pour l'immortalité, Héritage indo-européen dans la mythologie anatolienne*.
4. Rig Veda, *Agni, The Child of the Waters*, 2.35, 4; translated and annotated by Wendy Doniger O'Flaherty, p. 105.
5. Irish Gaelic etymologies: Bile Tortan < Bilion Tortan, "sacred tree in the wetland," Eó Rosa or Ruis < Iuos Ruscia, "yew of the elder bush," Craeb Mugna < Crobios Mugni, "tree of the mythic salmon," Craeb Dathi < Crobios Datii, "tree of color;" Old Celtic etymologies from Joseph Monard's *Dictionnaire de Celtique Ancien*.
6. Luachair < Lucaria, "of splendor."
7. Stokes, Whitley in *Études celtique, The Prose Tales in the Dindsenchas*, p. 445.
8. *Dwi, "daylight," giving dies in Latin, Gaelic dia, Thracian, dios, Lithuanian diena. Or again, *deiwo-, "to shine," yielding *deiwo-, "god," as evidenced by derivatives: Celtic déuos; Latin divus / deus; Sanskrit deva / dyaus; Greek Zeus / dios; Hittite and Luwian šiuna-, or tiwaz-. Indo-European etymologies from Sergei Anatolyevich Starostin's site, *The Tower of Babel Project*. Database query to Indo-European etymology, 2005; URL: <http://starling.rinet.ru>
9. Aster, from the PIE root *h²ster- / *(a)s-ter-, "astral body," for both "sun" and "star;" c.f.: Hittite sittar, Greek aster, Armenian, astl / astg / asdg, Gallic sdira > sira, Old Irish will, Tocharian, sre / ściryē; Latin stella, Gothic, stairno, Sanskrit taras; Persian setare, Kalasha istari, "dried up;" Ossetian sthaly and Kurdish sterk / estere).
10. Planets <*ple-t(h)- "plain, a flat area in which we can move," from the PIE root *pell, *plae-, contraction of *plat-, taken to mean "plain" and "flat."
11. Old Irish tect > teacht, from the Celtic root tectos, literally "messenger, emissary," designating a wandering star or planet.
12. Milni in the Book of Ballymote, genitive case of miln and meln, from the Celtic adjectival root meln-os/-a/-on for "slow-moving, sluggish, indolent;" also abbreviated as N. Uih for: N. < Nucturos, "nocturnal," and Uih < Uosiros, "laggard, straggler (extending);" to be compared with the Gaulish names: Nucturos Uosiros.
13. Fothad < *uotadis, "a fundamental deity," from uotadion, "a pillar, a prop, a support, a beam." Aendia < Aenddia < Andedeuos "high god/superior god," also the god Andios, "the infernal." Trendia < Trenodeuos "mighty god, powerful," trena "superior force," the twilight sky. Caendia < Candodeuos, "white god," in wordplay with cando, "star," or Dagda < Dagodeuos, "good god," the daytime sky.
14. Christian-J. Guyonvarc'h and Françoise Le Roux in *La Société Celtique*, pp. 98 – 99.

Chapter III

1. Kalachakra, the wheel of time (cyclic) 2. A revolution time, a cycle which, in the Jain tradition, is in the form of one to twelve or macaws rays 3. The wheel of fortune or divine weapon.

2. *Valkimi Ramayana Book II*, Ayodhya Kanda, Book 2, Sarga 27, verse 8, translated by K.M.K. Murthy.
3. Rig Veda 6.54, verse 8.
4. Apollo Lykeios, "light," or Lukeio, "of the wolf," is from Leuky the island of light, the land of the blessed, also called Ortygia, floating and wandering island, the land that saw the birth of Artemis Apollo and was well rewarded, as it is found, by the will of the young god Apollo or the favor of Poseidon finally fixed in the sea by four pillars in the middle of the Cyclades islands. Apollo, which both hunter and protector of wolves, was the wolf-god, that is to say, the initiator, the master of initiations.
5. Brigid < Brigindo / Brigantia, "high nobility."
6. Imbolc < Imbiuolcaia/Ambiuolcaia, "lustration," by connotation, "around the she-wolf."
7. Taranis/Tarannos/Toranis, "amazing," Gaelic Tuireann/Tabharn < * To- Ueranos, "the Supreme," name of Tanaros in coalescence with the terms "lightning" and "thunder."
8. Elcmar < Uolcomaros, "big wolf." One of Ogma's epithets.
9. Pusan < * pHushen - the "master of swelling," shepherd god associated with spring, cf. Greek Pan.
10. Mog Ruith < Mogus Retiassos, "servant of the wheel" which, according to the Irish Christian tradition, is the disciple of Simon Magus. "John Rhys was of the opinion that the fierce denunciation of Christianity by the Irish Druids resulted in the apostate Simon Magus becoming identified in a manner with the pagan Druidic caste. Again, the word "Druid" was translated into Latin as "Magus," or magician, and as it was so frequently associated with Simon, the terms "Druid," and "Simon Magus," appear to have become interchangeable. Indeed, Simon was familiarly known in Ireland as "Simon the Druid" (Lewis Spence in *The Magic Arts in Celtic Britain*, 1999).
11. *The C  ir Anmann*, "Fitness of names," entry 287, pp. 407-408.
12. Bladud, deformation of the Welsh Bleiddud < Blediodunios, "wolfman," cf. the Armorican of Brittany, Blez of Bledios, and French, Blaise, "wolf."
13. Gadarn from the Brythonic Cateranos, "infantryman, footsoldier," and is of the same etymology as the Goidelic caternos / ceternos.
14. John Rhys in *Lectures on the Origin and Growth of Religions as Illustrated by Celtic Heathendom, The Insular Celts*, pp. 212-214.
15. Lewis Spence in *The Magic Arts in Celtic Britain*, p. 36.
16. Samhain, from the Old Celtic Semonios, "the sower," and punning with senamos, "ancestor, forefather."
17. Catmend < Catumandua, "tactician."
18. Cethern < Caternios, "from the troop;" Catarnos, "fearless."
19. Fergus Fal < Uirogustios, "man of choice," + Fal < ualos "wolf, authority, competence, and strength."
20. Cacht < cacto, "power;" Cacta, "servant."
21. Dron < druna / druma, "strong and healthy."
22. Laren < larinos, "river water."
23. Tlachtga < tlagtetica, "dressed in woolen garments."
24. Der- Droighen < dera, "girl" + dragena the "thrush."
25. Buan < bouendos, "ultimate cattle."
26. Fercorp < uirocorbos, "crow man."

27. Author's translation from Part Three of *The Prose Tales in The Rennes Dindshenchas*, Whitely Stokes edition, Tlachta, 110, p. 61.
28. Cuchulainn < cu-Cuslantios, "dog of Cuslanos, the hazel."
29. Finn / Fionn < uindonos, "beautiful, white, beautiful, splendid" or uindosenos, "beautiful, white, splendid" + senior, old, elderly."
30. Norma Lorre Goodrich in *Medieval Myths, Cuchulain*, pp. 204-205.
31. Setanta, from the Old Celtic sentonos "one that will go by foot, path walker;" senton "path." Therefore, this name derives from the Celtic root sentio / sintio for "path," hinting at sentio greinas, the sun's path.
32. Roth Ramach < ramaca reta, literally "rowing wheel," in ancient Goidelic and tasgopeilas reta or tarabarra the former Brythonic level would be the equivalent of the Hindu Kalachakra, the Wheel of Fortune or zodiacal circle. Also Talouaro/Talouero late, Talaro which is perhaps derived the word Tarot.
33. Fege Finn > feige Fion < uegta Uindi < uecta Uindoseni, "tour of Finn, or carting trip of Finn," or again given the propensity for puns, by connotation: uecos, "obligation (sacred) debt;" uecos/begos, "bent, curved;" ueicos, "community house;" uega, "fabrics, canvas." Fege Fin is usually translated as "circle of Finn," but in astrological context, it can also be argued that it meant: "Finn's common house," or "Finn's Hostel," which in this case, at the old level would have been spelled Ueicoi Uindoseni, literally, "(destiny) houses of Uindosenos."

Chapter IV

1. Letter from Joseph Monard dated 1998.
2. Ireland, if not in Western Europe: Eriu, "Ireland" / Erio, "West."
3. Crimthann < Cremtonos, genitive of cremto > cremo, "fear."
4. *Annals of the Four Masters*, Anonymous author, translated by John O'Donovan, Cork University electronic edition compiled by Emma Ryan.
5. Ladhra < Lathro, "the hearthstone."
6. Fintan < uidonos, "blessed," or uindosenos, "the elder blessed."
7. Anonymous author. *The Colloquy of Fintan and the Hawk of Achill* (Dialogue with the Hawk of Achill). Dublin, Royal Irish Academy, MS 12, 144. Based on an adaptation of Eleanor Hull, the passage quoted by John Matthews in Taliesin pp. 157 -159.
8. Plutarch's *Morals, Concerning the Face Which Appears in the Orb of the Moon*, Vol. XII, Loeb Classical Library edition, p. 181.
9. Diodorus, *Library of History*, Loeb Classical Library edition, 1935, Vol. II, 47, 4, p. 41.
10. David W. Anthony, *The Horse, The Wheel, and Language*, Last Speakers of Proto-Indo-European, p. 55.
11. Aes / aos > oed, from the Old Celtic root *aiuestu, as a parallel root to the PIE *aeiîôn.
12. The Latin expression for the clerical adaptation and revising of non-Christian beliefs and accounts in conformity with the Judaeo-Christian mindset.
13. *Annals of the Four Masters*, author unknown, M3500.1, Cork University Corpus of Electronic Texts Edition, p. 25.

14. Sanskrit etymologies and definitions: *Cologne Digital Sanskrit Lexicon*, <http://www.rz.uni-koeln.de/SFgate/welcome.html>.
15. Let's note that the name Crimthann was also given as Criomthann Nia Nair < Cremtanos netos narios, "the discreet warrior;" cremtanos, "the fox," literally "fearing," netos, "warrior," narios, "discreet;" the name must have coalesced with Criostail, "Christian."
16. Setlon, Gallic term for a thirty years period which derived from the Proto-Celtic root sailton, "time-lapse." Note that the Romans counted in hundred year periods called centuries.
17. Correspondence with Joseph Monard on the druidical ages, 1998.
18. *Annals of the Four Masters*, author unknown, M2242.1, Cork University Corpus of Electronic Texts Edition, p. 3.
19. The root is Nemedh Celtic Nemetos, "sacred."
20. *Annals of the Four Masters*, author unknown, M2850.1, Cork University Corpus of Electronic Texts Edition, p. 10.
21. Starn, from the Old Celtic Sdironos / sironos < dironos < dironos, "the starry, star-like;" title used for an astrologer.
22. Iarbhainel < isarobannalis, "sacred protector, the prophet."
23. Fearghus < uirogustios, "real/true choice, a man of choice."
24. Leithdheirg < leitodercos, "graying red."
25. Annind < anendos, "the endless."
26. Medb < medua, "drunkenness," a cognate of the Vedic Soma goddess Mādhavi.
27. Macha < magosia, the mother earth goddess whose name literally means "(sacred) plain."
28. Yba, coalescing with the Hebrew Eve, from Old Celtic Iua, "yew," hints at iua, "good, fair, propitious, stout, reddish, and valid;" if not Aebh / Yba < Aibo, "appearance."
29. Ceara < ceira, "black;" or maybe from Cera, "card, doe, hackle, oats, and wax."
30. Mag Bith, from Magos Bitous, or in the form of the compound Bitumagos, for "the great earthly plain."
31. *Annals of the Four Masters*, author unknown, M3266.1, Cork University Corpus of Electronic Texts Edition, p. 13.
32. Bolgos Uiroi or Bolgouiroi > Fir Bolg, "bag men," can be another name for Belgians > Belgioi, "bulky, chubby, corpulent."
33. Fir Gaileoin < Uiroi Gallion, "men of the Gauls," plural genitive case of Uiroi Galloi, in wordplay with Galloi, "foreigners" + Uiroi, "men," and Dumnonoi gold Dumnouiroi > Fir Domnan, "people Dumnu or the World." Note that Gallos, "stranger," was the name that the Galatai (Galatic Gauls) gave to the other Celts when they encountered them. This was misunderstood by the Romans who thought that gallus, "cock-rooster," was their ethnic name. The "Gallic rooster," as a symbolic animal of the Gallo-Romans, later became the heraldic animal of France. Archaeological evidence indicates that the boar was the animal symbol of the pre-Roman Gauls.
34. *Annals of the Four Masters*, Cork University Corpus of Electronic Texts Edition, M3303.1, p. 17.
35. Cath Maighe Tuireadh, "the battle of Magh Tured," literally, "battle of the plain of mounds," otherwise known as Sidhs, which were the earthly abodes of the Danann gods. These were the equivalents of the Hindu Lokas of the Vedic texts.

36. Tuatha Dé Danann, "the people, or tribe, of the goddess Danu;" from the Old Celtic Toutai Deuas Danunas. The Danunas are found in the Vedic literature as Danavas.
37. *Annals of the Four Masters*, Cork University Corpus of Electronic Texts Edition, M3500.1, p. 25.
38. Donn, Celtic Donnos, "the dark, brownish," the legendary lord of the dead.
39. *Annals of the Four Masters*, Cork University Corpus of Electronic Texts Edition, M2520.1, p. 5.
40. Partholon, presumably from the Old Celtic Bardolonos meaning "the bardic;" compare with ethnonyms Bardiloi and Barduloi, "the noisy," and adj. bardalis/-es / bardonalis/-es "of bardic quality;" Partolos, "team, troop, party, war party," seems unlikely since the term is from a P-Celtic or Brythonic root warranting an Old Irish Q-Celtic Cartholon, genitive of qartolos or qartis. The Celtic scholars Guyonvarc'h and Leroux took it to come from Bartholemy, formerly BarPtolemaios, "son of Ptolemy," the Hebrew apostle Nathanael Bar Tolmai.
41. D.P. Mc Carthy. *Chronological Synchronisation of the Irish Annals*, Department of Computer Science, Trinity College, Dublin 2. March 2005; URL: http://www.irish-annals.cs.tcd.ie/Edition_4/K_trad/K_synch.htm
42. *Annals of the Four Masters*, Cork University Corpus of Electronic Texts Edition, M1136.8, p. 1053.

Chapter V

1. Sonnocinx, literally the "march of the sun;" diuoblidnis stood for the lunar year; both these terms are notations from the *Coligny Calendar*.
2. Hesiod, *Works and Days*, *Poets moralists of Greece*, translated by M. Patin of the French Academy, Ed. Garnier Frères, Paris, 1892, p. 101-132.
4. Giamonios was most often thought to be a winter month but was actually set in May. Giamorotio or Giemmorotlio, dark winter semester marks the beginning of the annual cycle. The dark six months of the year were so-called because giamos, giemos, or literally, "green shoots," was the ancient Celtic name for "winter."
4. Joseph Monard, letter dating from 1996, author's translation from French.
5. Samrad < Samorotlio or Semorotlio, light summer semester, literally "summertime, the seed time."
5. Pliny the Elder Gaius Plinius Secundus, *Natural History*, Book XVI.
6. Beltaine, from the Old Celtic root Belotepnia > Belotennia, "bright fires," or "bonfires."
7. A passage from the *Geography of Strabo*, Book III, 4-16, translated by Joseph Monard from the original Greek text, February 1990.
8. Pliny the Elder, *The Natural History*, Book XVI, chapter 95, v. 2, 250, translated by John Bostock 1855.
9. Diuertomu, "intensely clear," the full moon in Gaul (ref. *Coligny Calendar*).
10. Atenoux, "renewal," new moon in Gaul (ref. *Coligny Calendar*).
11. Samonios, Gallic calendar month (ref. *Coligny Calendar*), is of the same etymology as the Irish Gaelic Samhain.

Chapter VI

1. The Gaelic *ath*, for “ford, or shallow crossing,” is from Old Celtic *atus*, while *ryd*, from O-Clt *riton*, is the Welsh equivalent.
2. Whitley Stokes, *Book of Leinster in The Colloquy of the Two Sages*, v. 2; online version by Mary Jones.
3. *The Battle of Godeu*, *Book of Taliesin*, Chapter XIII, 8, excerpt from *The Four Books of Ancient Wales*, an anthology by William F. Skene (1868), Sacred Texts:
<http://www.sacred-texts.com/neu/celt/fab/index.htm>
4. *The Wooing of Étaín*, *Yellow Book of Lecan*, paragraphs 1 and 6, pp. 143, 146 – 147; online version by Mary Jones.
5. Kuno Meyer, *The Voyage of Bran*, p. 34; online version by Mary Jones.
6. *Sidh* < **Sidos*, literally “residence, seat, retreat,” and connoting “peace.”
7. Radio Voice of Russia. Scientists have proven the existence of parallel worlds, October 8, 2012, URL: http://french.ruvr.ru/2012_10_08/Oxford-discovery-scientificworld-parallel/
8. Aristotle, *Metaphysics*, Book VI, Parts 3, 6, and 7.
9. Stokes, Whitley, *The Voyage of Mael Duin*, in *Revue Celtique*, Vol. 9, 1888-89, pp. 447-495 & Vol. 10, pp. 50-95.
10. Berresford Ellis, *A Dictionary of Irish Mythology*, p. 47.
11. W.Y. Evans-Wentz, in *The Fairy-Faith in Celtic Countries*, p. 334.
12. Prosper Pierre, Douarnenez, 1887, author’s translation from Anatole Le Braz’s French version in *Magiciens de la Bretagne*, pp. 280-282.

Chapter VII

1. *Caesar’s War Commentaries*, Book VI, Political and Social Organisation, translated by John Warrington, p. 103.
2. *The Triads of Ireland*, translated by Kuno Meyer, verses 54 and 220.
3. Dio Cassius, *Roman History*, Book LXII, Loeb Classical Library edition, 1925.
4. Lucan in *Pharsalia*, Book III, verses 398 – 405.
5. *Caesar’s War Commentaries*, Book VI, p. 103.
6. Stephan Fichtl, *Les peuples Gaulois, III^e – I^{er} siècles av. J.-C.*, p. 152.
7. Prudhomme, Nicolas. *Gaule Romaine: Temples, Archéologie et Patrimoine – Techniques de l’archéologie et de la valorisation du patrimoine*, décembre, 2017; URL: www.archeologie-et-patrimoine.com
8. *Cath Maige Tuired, The Second Battle of Mag Tuired*, translated by Elizabeth A. Gray, London, British Library, Harleian MS 5280, p. 25.
9. Geoffrey Keating, *The History of Ireland*, p.82.
10. *The Invasion of Nemed*, edited by Vernam Hull, *Modern Philology* 33, 1935, p. 122.
11. *The Invasion of Nemed*, Vernam Hull, p. 122.
12. *Lebor Gabála Éirenn*, Section VI. 59, 13; author’s translation from Christian -J. Guyonvarc’h and Françoise Le Roux’s French translation in *Ogam Celticum, Irish mythological texts I*, vol. 1, p.148.
13. *Lebor Gabála Éirenn*, R.A.S. Macalister translated by Guyonvarc’h and Le Roux, *Corpus Inscriptionum Insularum Celticarum*, Dublin, 1945, 1949, 2 t.

14. *The Second Battle of Moytura*, translated by Whitley Stokes, *Revue Celtique* 12, p. 57.
15. *The Second Battle of Moytura*, translated by Whitley Stokes, *Revue Celtique* 12, p. 59.
16. *The Second Battle of Moytura* translated by Whitley Stokes, *Revue Celtique* 12, p. 59.
17. *Thesaurus Linguae Hibernicae*, R. I. Best, verses 22, 23, pp. 146-47.
18. *Thesaurus Linguae Hibernicae*, R. I. Best, p. 131.
19. *Thesaurus Linguae Hibernicae*, R. I. Best, p. 133.
20. *Thesaurus Linguae Hibernicae*, R. I. Best, p. 132.
21. *Thesaurus Linguae Hibernicae*, R. I. Best, p. 131.

Chapter VIII

1. Hersart de la Villemarqué, *Barzaz Breiz, Chants mythologiques, Les séries ou le druide et l'enfant*, p. 2.
2. *An Irish Astronomica Tract*, author unknown, p.136.
3. George Calder, *Auraicept na Eces*, *The Scholar's Primer*, p. 47.
4. Monier-Williams, *Sanskrit dictionary*, 1899.
5. Quoted from *The Siege of Knocklong* translated into English by Seán Ó Duinn, p. 99.
6. *The Tripartite Life of St. Patrick*, translated by Whitley Stokes, p.23.
7. Iobairth < adbertotepnia, "fire sacrifice."
8. Marcus Annaeus Lucanus, quoted by Raymond Bloch in *Divination dans l'Antiquité*, p. 66.
9. John Williams in *The Barddas*, vol. 2, edited by J. Williams Ab Ithel, p. 385.
10. *The Barddas* vol. 2, p. 385.
11. *The Barddas* vol. 2, p. 387.
12. Helios, as Sol Invictus and driver of the sun's chariot, he assured the protection of both gods and mortals. Ever since the reign of Emperor Constantine, Christ's name was associated to Helios. In the *Life of Patrick*, Helios is the god the Irish saint invokes in prayer. At the level of Old Celtic, the mind was expressed as mana, or peila in Brythonic and qeisla in Goidelic, while the spirit was termed menmen.
13. George Calder in *Auraicept na n'Éces* pages 68 to 69.
14. Fomóir, a variant of fomoire, also famhair, or fuamhair in Scotts Gaelic, foawr in Manx, all deriving from the Old Celtic uomorios, "submarine, subaquatic."
15. Yspaddaden < spadonios, "the spaded."
16. Pencawr < pennocauaros, "the leader of the giants."
17. Taitiu < Talantio / Talantiu, "the Earth (deified)," the earth goddess.
18. Carmán < carmentis, "poetic," a Fir Bolg goddess of the earth whose three sons Calma, Dubh, and Olc, were defeated by the Tuatha Dé Danann.
19. Ethniu / Ethné / Eithne < Etiona, "of the country;" Ethlinn < eolanda < etulanda, "cornfield, wheatfield;" Birog < birago / uirago, "tomboy, butch."
20. Lenus < lenos, "powerful stream, abundant flow, influx."
21. Lir / Lyr < lero, "wave," particularly the ocean's wave.
22. Matrona was the root name of the Marne, Meyronne, and Moder rivers, literal meaning "matron."
23. Uscias < idscios, "(drinking) water."

24. Bánánach < banac-os/-a/-on < bonac-os/-a/-on, adj., "of white complexion;" bóccanach < bocconac-os/-a/-on, "white."
25. Awen < auentia, "inspiration, breath, inspired thought;" a variant of euentia, "justice, loyalty, right, and rectitude, probity." Also note that awen, is in no way a cognate of the Hebrew amen, and that is foreign in both etymology and meaning.
26. Aedd Mawr < Maros Aedus / Maros Aidus, "greatly ardent, fiery, the great (burning) fire;" Aedus / Aidus, the name of the "morning sun." Of the same root the Gallic ethnonym Eduen < aeduoi, "flaming, fiery, or passionate people."
27. Trystan was also spelled Drystan, Trysin, Drusdan, and Tristan in the Welsh and Breton texts.
28. Erbal < erbiapos / erriapos, "the cowherd."
29. Essylt < esuueleda, "good psychic, diviner, witch," also spelled Isolde, and Iseute.
30. March ap Meirchion, from marcos, "horse," mapos, "son," and moricenios, "coastal kin, family, relative;" cf. Goidelic Moricenia, "greater family, clan, tribe."
31. Celyddon < Caledonia, "of hardness," Caledonia, a province of northern Britain.
32. Bach Bychan < beccos beccanos, "the little infant, the toddler."
33. Golwg Hafddydd < golouaca samorotodiiios, "the glow of a summer day."
34. Gwalchmei > ualcomelios, "the yellow hawk."
35. *The Book of the Taking of Ireland*, section VIII – The Sons of Mil, 39, p. 394.
36. As Joseph Monard noted, this Nechtan should in no way be taken as a homonym of the Egyptian pharaoh's name Nectanebo. Irish literature, he was given as the father of Scota, mother of Scots. Scota, the daughter of Nectanebo? This enormous statement has to be dismissed entirely, one, because it is a historical and cultural impossibility and two, for all of its anachronisms. There were two so called pharaohs of the XXX dynasty in Greek by Manetho: Nektanebo, and Nektanabis, and more named by Plutarch: Nekhtnebtpepnefer I, Nektanebo (-377 to -359), Nekhterheb or Nektanebo II (-358 to -340). This contrived relationship was due to medieval Christian rewriting and is an historical impossibility. This suggests that the incongruous mention of Nectanebo in the Irish Texts proceeds from the exercise of a "depaganizing" effort under the pen of medieval transcribers. The earlier bardic tradition could have specifically mentioned a "daughter of Nechtan," or the mythonym Nechtan / Neqtan / Nehhtan, etc, but this entry was garbled by the copist monks. Scota and Nechtan were both Goidelic theonyms and Pictish anthroponyms. Nechtan as a brother of the Dagda, this name being a semantic parallel of the Latin Neptunus < *Neqtanos, a personal name attested both in classical literature and in epigraphy. Then there is a second explanation for this "daughter of Nechtan," as shown elsewhere, this theme was a late borrowing from the medieval *Romance of Alexander* translated from Latin in the 13th century into Middle English as *The Buik of Alexander*.

Chapter IX

1. Author's translation from Mathey-Maille *Histoire des Rois de Bretagne*, pp. 153 - 173, and Norma Lorre Goodrich in *Merlin*, Chapter 5, The Prophecy of Merlin, The Cosmic Conclusion, pp. 156-157.
2. Mars < Mavors < * Mawrtòs < mǎ-, "good" + * -wrt, "turn (of fate)," cf Marut.
3. Author's translation from Mathey-Maille's French version entitled *Histoire des Rois de Bretagne*, pp. 173 - 174.

4. After articles by Mike Baillie, Belfast, 1995-1999, Derek Ward-Thompson, Cardiff, 2004, and Dr. Tim Newfield of Princeton University in a paper entitled *The Global Cooling Event of the Sixth Century. Mystery No Longer?* 5/1/2016; URL: <https://www.historicalclimatology.com/blog/something-cooled-the-world-in-the-sixth-century-what-was-it>
5. *Letters of Cassiodorus*, Book XII, and letter 25, p. 519.
6. Caer Arianrod < Cateria Argantoretas, “the citadel of the silver-wheel, or fortress of the goddess Argantoreta.”

Part-Two, Symbology

Chapter I

1. Hippolytus, *Philosophumena*, Book I, XXV, p. 32.
2. Clement, of Alexandria, *Stromata* I, XV, 71, 3s. An early Christian Coptic Saint, from circa 150 to 215 CE.
3. *Annals of the Kingdom of Ireland*, p. 53 – 55.
4. Pokorny, Julius, *Proto-Indo-European Etymological Dictionary*. The Greek pélekus and Sanskrit paraśú for “war ax,” both from another PIE root: *p^helek^hu.
5. Pliny the Elder, in *Natural History*, Book 16, the Forest Trees, Chapter 95, on Historical Facts Connected with the Mistletoe.
6. Donald Cyr in *King Arthur’s Crystal Cave, King Arthur’s Dictionary*, Chapter two, *Datable Words (and Symbols)*, p. 15.
7. George Dottin, in *Manuel pour servir à l’étude de l’antiuité celtique, vêtements*, p. 166.
8. George Dottin, in *Manuel pour servir à l’étude de l’antiuité celtique, les personnes et les coutumes*, p. 171. Author’s translation from French.
9. Ridire Ruadh < uoreidoi roudioi, “red riders, cavaliers.”
10. Irfind < ire-uindos, “ultra-white,” ban < bônos, “pale, whitish,” finn, fion < uindos, “white, splendid.” Airgtheach < arecandotegos, the “white front house,” are- “before, in front,” candos “white,” and tegos, “house.”

Chapter II

1. Nemanach < nemonacos, “the skyly,” also called “the radiant one,” and a cognate of Nemglan < nemoglanos, “the holy sky.”
2. Oengus mac Oc / Aonghus mac Óg < Oinogustios maqos Ogios, “the first-chosen son of youth.”
3. Fand < uadnalo / uednalo > uennalo, “swallow.”
4. Art, from artos, “bear,” taken for the meaning of the name Arthur. It was Latinized as Artorius, and was from the Old Celtic root aretorios, “chariot driver;” and perhaps punned with artouiros, “bear man, berserker.”
5. Fianna < uicniios, “settler, resident warrior;” ueni, “clan members.”
6. Dea Arduinna is the Latin version of the Gaulish Deua Arduinna or Ardbinna, the “goddess of the slope.”
7. Afang Du < abancos < abonacos, “fluvial, beaver, river rat, water monster,” + qualifier du < dubis, “black.”
8. Gwyon Bach < uidion, “knowing, wise,” + becos, “bee;” beccos, “little, small, tiny.”

9. Tain Bo Cualgne, retold by Norma Lorre Goodrich in *Medieval Myths*, p.191.
10. The Old Celtic language had distinct names for the many types of cats, these were: cattos, "cat," mostly the wild cat; pilaxs, the mouse catcher, or barn cat; leo < leuo, "lion;" lucos, lugos, lugxs / rupnos, ruppos, rupios from ruphios, "lynx;" urleo, "wildcat" in Pictish. Cattos, "cat," punned with catus for "combat."
11. Irsan, is from erusanos, "crested," while Senchan is from senacos, "elder."
12. Luchtigern < lucotigernos, the mouse catcher, literally means "mouse lord."
13. Palug, stems from palucos, "defaulter, deadly."
14. Geis, gessa, from gestis < guedtis, "curse, obligation, prohibition, interdiction, idiosyncratic taboo."
15. Jérémie Benoît, *Le paganisme indo-européen*, p. 77.
16. The cock bird was called many names: cocos, caliacos / calliacos, and gantula > gattula, "capercaillie, spruce grouse;" in Old Celtic, calliacos punned with cailiacos / coiliacos, "soothsayer, prophet," cailica / coiliaca, "witch, pythoness."
17. In Old Celtic, she-wolves, or wolf bitches, were called uolca or bledia, there punning with bledsca, "harlot." This is because bitches in heat excite male dogs.
18. Cwn Annwn < cunoi andumni, "dogs of the underworld."
19. Berresford Ellis, Peter, *Dictionary of Celtic Mythology*, Cwn Annwn, p. 74
20. Twins, or Dioscuri, from the Greek Dioskouroi, from Dios (genitive of Zeus); akin to the Latin divus and Gaulish deuos for "divine," and kouroi, the plural of koros, koaros for "boy."
21. Loch, laccos, loccos, "lake;" Early Irish lacha / lachu < lacauos from old root word *lac- / *loc- "lake," and adjectival suffix -auos, "pertaining to lakes, wild duck," and punning with laccuos, "warrior." The Old Celtic names for duck were geguranna and sciatos.
22. Achill / Ochill, from uxellos, "the high one, high-perched;" the Celtic name for hawk being seabhac in Gaelic; seabhac < seabacos Celtic root on the tree's crest; poem quoted from John Matthews in *Taliesin*, p. 159.
23. Oillpheist < ollouetsis, "all-encompassing animal, a great beast," having the meaning of an oversized animal. Pheist < uetsis > ueθis, means sow, a yearling, and in wordplay with uestis, "feast," or "festivity," in general, a calendar feast.
24. *The Boyhood Deeds of Finn mac Cumhaill, Ancient Irish Tales*. ed. and trans. by Tom P. Cross & Clark Harris Slover. NY: Henry Holt & Co., 1936.
25. Bodball / Bodmall < baudlamia, "she fights," and connoting "the strong woman;" punning with boduuala, "the able crow."
26. Based on an adaptation of Eleanor Hull, from the passage of the *Hawk of Achill* quoted by John Matthews in *Taliesin* pp. 157 -159.
27. See Animal Cults in *Dictionary of Celtic Mythology* by Peter Berresford Ellis, p. 24.
28. Lindsay, Jack, in *Origins of Astrology*, p. 174.
29. The Celtic names for mermaid and merman were: Gaelic Morrigan, Welsh Morgane, and Morgan, from the Celtic root morigenos/-a, "sea child, born of the sea."
30. Merlin's original Welsh name, was Myrddin, Breton Marzin, Gaelic Merzen, from the Old Celtic Moridunios, for "man of sea, seaman, and sailor." Along with Merlinus, Aurelius Ambrosius was one of his Latin aliases.
31. Morfessa < marouesos, "of great knowledge," and can be taken to stand for "sea wise," from mori, "sea" and uesos, wise."
32. Peter Berresford Ellis in *Dictionary of Celtic mythology*, p. 160.

33. W. Y. Evans-Wentz in *The Tibetan Book of the Dead*, p. 236.
34. This probably has to do with the coming together of the two cycles; cold/dark is the feminine nature, and warm/hot, the masculine nature. These dueling aspects are found in the spirals of the horns and the coils of the snake. The spiral can also be taken to represent the unfolding of time and be taken to represent the druidical era. Along with many others, this view was also shared by the French writer, philosopher, and journalist Pierre Lance.
35. Lance, Pierre, *L'Hespéride*, Numéro 24.
36. Fii < fi, "anger, indignation, bad, corrupt," fi-, fi < ui-, from uico, "wrath, strife, fight," file < ueles < ueledos, "seer, druid-clerc," or/and fei-, yielding féil, "feast, festival," Fi- for fiach < ueiuacos > ueicos / uacacis, uacassis / uesacos, uisucios, "raven," and which may hint at many other names including fer, fir < uiros "man," with uracis for "woman," and uailos / uolcos, "wolf," or maybe uiacos, "ovine, sheep." Other names for raven in Old Celtic: brannos, lugos, adaegina, night-raven;" or crows: boduos, braua, craua, engnaca, and tetoria; not to confuse with blackbird, mesalcos. The compound mythonym Fircertne < uirocerdinios, also carries the radical fir- and has the meaning of "man of art, artisan, artistic man," a title which usually refers to a bronzer. See also Fer Cherdne Ferchertne, the royal bard. Again the theme of blacksmith associated with the wheel.
37. Cados Brannos / Brennos, which according to J. Monard was the likely Old Celtic or Brythonic form of Bran Vendiget / Bendigeid Bran, "blessed chief or raven;" see also Gaulish, Brannos / Brennos "raven, warlord." Bendigeid is from the Vulgar Latin Beniticus, "Blessed."
38. O'Curry, Eugene, (from a manuscript preserved in the Trinity College, Dublin), *Druids and Druidism in Ancient Ireland*, quoted from A Celtic Reader, compiled and edited by John Matthews, p. 46-47.
39. Fand, from Uednalo, also punned with uidno, "sight," and uasnia, "dawn, daybreak."
40. Trá Eóchaille < stratu iuocaldi, "Strand of the Yew Wood," was the old name for the surroundings of the present village of Beltra, or Béal Trá, "Strand at the Mouth (of the bay)." between the Ox Mountains and Ballysadare bay in County Sligo, to the north of Ireland. There are mentions in Irish mythology of a Firbolg king called Eochaid mac Eirc who fell there during the first battle of Magh Tuired. A cairn was known as the "stone-heap of Eothail's Strand," marks his grave. The sons of Nemed are also said to lie there to the west at the site of Leca Mic Nemed, or "slab of the sons of Nemed."
41. Quoted from the *Barddas*, p. 244, Taddiad Dyn, "The Origin of Man, Pryf," meaning "worm," was originally written prif in Welsh, and is thought to derive from the Latin primus, for "prime, first," as a conceptual link in the chain of the said Abred seen as an existential condition. Then goes on to add that: "There seems to be some allusion to the doctrine enunciated here in those lines by Casnodyn, A.D. 1290 – 1340; Trefnaistwern uffern affaith sathan; trefred I bryfed, le yd ymbrofan. Though didst prepare the slough of hell suitable for Satan; the habitation for worms, where they will be mutual strife."
42. Abred < abredio, "emancipation;" and connoting: abreida, adbrita, "transmigration."
43. Dryw < driuos, druuios < driuolos "gay, joyous," and punning with druios "of strength."
44. Dreoilin < druulonios, drilonios, "smart robin."
45. Laouenan < lauenios, "joyous, happy;" the crested wren was called bitriscos, or uitricos, in Old Celtic.
46. Gaidoz, Henri, Rolland, Eugène in *Mélusine, Recueil de mythologie*, pp. 74, 75.

Chapter III

1. *The Mabinogion*, quoted from John Matthews in *Taliesin*, p. 37.
2. Taliesin, *The Hostile Confederacy*,
3. Excerpt from a poem attributed to Sion y Cent or John of Kentchurch entitled *The Age and Duration of Things*, Iolo Morganwg manuscripts, cited by John Matthews in *Taliesin*, p. 165.
4. Sterckx, Claude, *Manuel élémentaire pour servir à l'étude de la Civilisation Celtique*, p. 146. Author's translation from French.
5. George Calder, *Auraicept na nEcéis*, pp. 273- 277.
6. Livy, Book XXIII, section 24, verses 6-13, pp. 864-65.

Chapter IV

1. *Book of Ballymote*, Manuscript compiled circa 1391; conserved at the Library of the Royal Irish Academy, Dublin. *Book of Ballymote*, The Journal of the Royal Historical and Archaeological Association of Ireland, Volume 1; Volume 3, 1876, original copy from the Library of the State of Bavaria, p. 207.
2. Ogmios / Ogma < ogambios, "champion, notcher;" etymologists have suggested that the meaning of the name Ogmios was of Greek origin having the meaning of "path" or "way," however this etymology is very doubtful; the Old Irish ogma is from the Old Celtic ogmon meaning "notch," thus punning with ogmo, "sudden grip, inhibition," and ogmio, "magic link;" according to Pokorny is from PIE root *ag- < *ag- in centum language, o-grade suffixed form *og-mo-, "furrow, track," and metaphorically, "incised line."
3. Soim < soimos / soibos, "magic, trick, illusion."
4. Tir na mBéo < Teres Biuontiion for "land of the lively."
5. Boand, Bofind < bo-uinda, "white cow," is a very late pun on boanda, "the ultimate cow." This early form is indicated by the semantic evolution to Boand > Boann. Conversely bo-uinda yielded Bo-finn as with the toponym Inis Bofhinn > Inishbofin, "Island of Bofind." At the Old Celtic linguistic level, Boanda, as "white cow," would have been rendered as uinda bouca. Boanda is confirmed in documented Gallic theonyms from continental Celtic epigraphy with personal names such as Boandos, Boendos, and other variants such as Bomofoendos. These are the masculine counterparts of Boanda and Boenda, which names are at the root of the Irish Boinne, or Boyne River.
6. Milky Way, called Belca Uindas Bouccas, "the track of the white cow," and Slabros Lugouos, "Lugh's chain," in old Goidelic. The Brythonic name was Uindos entos, "the white path."
7. Strabo, *Geography*, Book III, chapter 3, translated by H.C. Hamilton.
8. Arrianus, *Anabasis of Alexander*, Book I, Chapter 4, is generally considered to be the most reliable ancient account of the conquests of Alexander the Great. Author's translation from Cougny and Lebègue's French version: *Extraits des auteurs grecs concernant la géographie et l'histoire des Gaules*, Tome I, par Edme Cougny et Henri Lebègue.
9. Faol < uolcos "wolf," faolan < uolcinos and Welsh, bleiddwn < bledios, "wolf," and suffix -inos, "little, small," for "wolf-cub."
10. Nigel Pennick in *The Secret Lore of Runes and other Ancient Alphabets*, p. 133.

11. Banshee < Bean Sidhe < bnai sedi, "ladies of the Sidh, women of the otherworld," also connoting "women of peace."
12. A mid-wife was called idennica, and medicine-man, legios legis (brt), leagios/liagios (gdl), in ancient Celtic terms. The Gallic legis and Goidelic liagios are from the Old Celtic root lepagios, "formulator, negociator of formulas;" cf lepagis > leagis, "negociator, formulator."
13. Uath < aut-os/-a/-n, adjective, "terrible."
14. Old Celtic names for oak: deruos, "quercus robur," roua, "quercus pedunculata," or cassanos, "quercus petrae sessiliflora," medunta, "quercus pubescens lanuginosa," Taucinios, "quercus pyrenaica," gerris, "quercus cerris," tannos, "quercus ilex," os or usge, "quercus coccifera," drullia, "quercus tautia," garrica, "quercus haliphloeus, quercus tozza, and quercus suber."
15. Tan < tanda or Tine < tenes < tepnon / tepnia for "fire,"
16. Bormo / Boruos, nominal case of boruu "bubbly, boiling;" also named Boruoendos, "the ultimate bubbly one."
17. Segais, from the Goidelic root word Sagilias, "of the generous," also called fuarán Conlai < Uabero Conlanias, "the fountain of fulfillment."
18. Flesc < ulesca, "wand, stick, line;" Lam < lama, "hand;" and Luam < luamos, "pilot."
19. Colla Uais < coslos uassios, "Hazel bush," Colla Menn < coslos mennos < mendos, "Hazel the mindly," and Colla Dachrigh < coslos decsrixs, "Hazel, the right king."
20. Muiredach Muinderg < moritexs dergas monias, "the red neck mariner."
21. The Goidelic cognate for it was qertilis or ceirtilis. According to Joseph Monard, the term qertocos for crab-apple tree which was thought to be exclusive to the Goidelic speaking areas, as attested in continental toponymy is also found in French as croisier, and as crâsier in the Berry province, thus the terms cras and crouais for small crab-apples in the Berrichon dialect.
22. Avallon, from auallon < aballon, "the apple; also called Inis Ablach < Inicia Aballaci, the "Isle of the apple-orchard," in Irish myths. Emain Ablach, for Emania Aballaci¹² or Emania of the Apple-orchard, was the city where resided the godly Queen Macha (< Riga Magosia). Ablach / Afallach > aballacos, "apple orchard, a plantation of cultivated apple trees;" was also a god's name.
23. The Celtic Pleiades consisted two groupings of three plus the alpha star Maia, which in Old Celtic was called Maiia, "the great," and Cailleach Beara in Irish. Six are visible to the naked eye. These were the Fates described as cranes. The Greek knew them as the seven daughters of Atlas, namely: Maia, Electra, Calaeno, Taygeta, Merope, Alcyone, and Sterope.
24. Ancu, that is, an-cu from an-, "un, non," and cu, "dog," for "un, non, dog;" and which plays with 'ncu < ancu < ancous, ancauos "fatality, death."
25. Why Graif? ...In modern Gaelic, this word serves to name the left inclined vowel accent: à, è, ì, ò called the "accent grave" in French. Graif is from the Celtic root grauo, "groove, and writing." The verb grauô means "to engrave, to write," and grauos also means "letter."
26. Ruadh Rofessa < roudios rouesos, "the red of great wisdom;" cf. Rudiobos in Gaul.
27. Ifin < spionia, "woodland clematis."
28. Onn < onnos, from the Old Celtic: ocsna / osca > osna > onna, and at the Goidelic level, osnetus, or osnistu, all for "ash."

29. Eochaid < iuocatus, “who fights with yew,” or “clear fight.”
30. Xibeag < xibeccos, “small chi;” the proposed reconstructed alternative name for choad.
31. Forfedha < uorbentoi, pl. of uorbentos, “complementary, completing an enumeration or order.”
32. Iuchar < iucaros, “yew friend;” Iucharbha < iucarobos, “of the yew friend.”
33. The Latin name for honeysuckle was Caprifolium, literally, “goat-leaved.” Its Celtic name gabrotos, from gabros, “goat,” also carried this meaning.
34. Cath < catu / catus, “combat;” this term was used to qualify the world’s northern realm; East was blath, South was seis, and West was fis.
35. Fal lia < ualolicca, “the stone of might.”
36. Tathlum < talsmen molla, “sling ball.”

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Word Index

Albion

Ailill

Apollo

Apple, apple tree,

Arthur

Berresford Ellis, Peter

Birtch, birtch tree,

Bith

Blackthron

Book of Ballymote

Book of Lecan

Book of Leinster

Broom

Caesar, Julius

Cernunnos

Childe, Gordon

Coir Anmann

Coligny Calendar

Crimhthann

Cuchulainn

Cyr, Donald

Danu
Diviciacus
Dottin, Georges
Dumézil, Georges
Druid, Druids
Elm
Epicurus
Fomore
Fortune, Fortuna
Fothad
Four Masters
Furze
Guest, Charlotte
Guyonvarc'h, Christian -J., and Le Roux, Françoise
Hallstatt
Haudry, Jean
Hawthorn
Hazel, hazel tree
Heather
Hermes
Hesiod
Hesiod's *Five Ages of Man*
Himilco
Holly
Hyperborean
Indra
Ivy
Jupiter, god
Jupiter, planet
King Merope
Koch, John T.
Lance, Pierre
La Tène
Livy
Lucan
Lugh, Lugus
Mabinogion
Mahabharata
Mars, god
Mars, planet
Medb
Mistletoe
Mog Ruith
Monard, Joseph
Matthews, John
Mercury, god

Mercury, planet
Meton, metonic
Miled, Clan Miled,
Milesian
Milesius
Oak
Oengus mac Oc
Ogham
Ogygia
Partholon
Phaethon
Pliny
Pliny's *Natural History*, *Historia Naturalis*
Plutarch
Power, Maura
Reed
Rig Veda
Rowan, rowan tree
Saturn, planet
Shiva
Sironna
Starn
Stokes, Whitley
Strabo
Taliesin
Tlachtga
Tuatha Dé Danann
Venus, goddess
Venus, planet
Vidya
Vine
Williams, Edward, Iolo Morganwg
Williams, John
Yew
Zeus

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Elephant
Fish, Salmon, and Trout
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Hare, Rabbit
Hawk, Falcon
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Otter
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L, Luis, or Luisiu, quicken
N, Nion, ash
U (V: F), Fern, alder
S, Sail, willow
H, Huath, whitethorn, thorn bush
D, Dur, oak
T, Tine, holly
C, Coll, hazel

Q, Quert, apple
M, Muin, or Muinia, vine
G, Gort, ivy
Ng, Ngetal, or Giolcach, reed
Sd (Ð: Z), Draighean, blackthorn
R, Ruis, elder
A, Ailm, fir tree
O, Onn, broom, or furze
U, Ur, heath
E, Eadadh, trembling aspen
I, Ida, or Ioda, yew tree
EA, Easadh, aspen
Th, Tharan, Dair thoilm, holm oak
OI, Oir, spindle tree.
P, Peith, Pethbol, whitten, guelder-rose bush
Ui, Uilleann, honeysuckle
Ph (Bh) Féa, Phogos, beech tree
Io, Ia, Ifin, gooseberry
Xs, Xi Mor, mountain-elm
AE, Aemhancoll, wych-elm or scots elm

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