







Blair. 140

# Gaelic Names

of

Beasts (Mammalia), Birds, Fishes  
Insects, Reptiles, etc.







Conrad

# GAE LIC NAMES

OF

BEASTS (MAMMALIA), BIRDS, FISHES  
INSECTS, REPTILES, ETC.

IN TWO PARTS

I. GAE LIC-ENGLISH.—II. ENGLISH-GAE LIC

PART I. CONTAINS GAE LIC NAMES OR TERMS FOR EACH OF THE  
ABOVE, WITH ENGLISH MEANINGS

PART II. CONTAINS ALL THE ENGLISH NAMES FOR WHICH  
GAE LIC IS GIVEN IN PART I., WITH GAE LIC, OTHER ENGLISH  
NAMES, ETYMOLOGY, CELTIC LORE, PROSE, POETRY, AND  
PROVERBS REFERRING TO EACH, THERETO ATTACHED

ALL NOW BROUGHT TOGETHER FOR THE FIRST TIME

BY ALEXANDER ROBERT FORBES  
EDINBURGH

(FORMERLY OF SLEAT, SKYE)

EDINBURGH

OLIVER AND BOYD, TWEEDDALE COURT  
NORMAN MACLEOD, GEORGE IV. BRIDGE

1905

To  
THE MEMORY OF  
MY FATHER  
THE LATE REV. JOHN FORBES  
PARISH MINISTER OF SLEAT, SKYE  
A GENUINE CELT, AND ONE OF THE BEST GAELIC  
PREACHERS AND SCHOLARS OF HIS DAY

“Lean gu dluth ri cliu do shinnsir.”

1770  
30

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## R O I M H-R A D H

RUIBHSE, a chairdean Gaidhealach, a thuigeas ar canain, bu mhiann leam, mar is dual, facal no dha a radh mu'n oidhirp so a thug mi a chum a' chanain sin a bheothachadh, a mheudachadh, agus a theagascg. Tha nis aireamh mhór bhliadhna chánachan o'n a thug Gaidheal is Gaidheal lambh air an obair chliuitich sin, o am *Caraid nan Gaidheal* gu ruige so fhein, am aiseirigh na Gaidhlig Choisinn sibhse mar Ghaidheil mor-urram agus mor-chliu anns gach linn o shean mar ghaisgeich threuna, agus mar dhaoine coire; ach tha cliu eile agaibh ri chosnadh anns na laithean so, agus is e sin lan-eolas a bhith agaibh air maise, air milsead, agus air snasmhorachd na Gaidhlig, a chum i bhith na's taitniche leibh mar is eolaiche a chinneas sibh air a maise. Cha chreid mi gu 'n teid neach sam bith a leughas so as aicheadh gu 'm bheil e ro thaitneach eolas a bhith aige anns a' chanain sin, ma ta, air na beo-chreutairean a chaidh a chruthachadh romhainn air ar son, agus a tha 'gluasad 'nam mor-lionmhorachd air aghaidh na talmhainn, anns an adhar 's anns na h-uisgeachan. Chaidh sin a dhearbhadh le aireamh nan leabhrachaicean a chaidh a sgriobhadh mu'n deidhinn anns a' Bheurla, agus ann an iomadh canain eile.

C'ar son, ma ta, a bhiodh a' Ghaidhlig air dheireadh? Bu mhór am beud gu'm bitheadh, fhad 's a tha daoine ann a labhras, a leughas, agus a sgriobhas i, agus tha iad sin a' fas na's lionmhoire o latha gu latha.

Tha nis aireamh mhath bhliadhna chánachan o'n a bha feum agus iarraidh air leithid na h-oibre so, agus gu firinneach is fhad' o'n a bha e 'na chuis-iongantais leam fhein, gun tighinn air 'na chuisinaire, nach deachaidh a leithid—no na's fhearr—a sgriobhadh o chionn fada, agus a liuthad Gaidheal foghluimte a tha 's a bha 'n ar measg.

Tha nis faisg air deich bliadhna fichead o'n a thug mi fein lambh air an obair so, "a lion beagan is beagan, mar a dh' ith an cat an sgadan," ged nach robh 'nam bheachd idir leabhar a dheanamh dheth. Ach o nach robh mi faicinn duine sam bith eile fa run a leithid a sgriobhadh, agus o'n a chaidh an gnothuch a sparradh orm, so dhuibh a nis i.

Is math a ta fios agam gu 'm bheil moran mhearrachdan 'na m' obair, agus moran fhacal a dhith oirre bu choir a bhith innte; ach smuainich mi nach robh doigh na's fhearr air a' ghnothach sin a leasachadh na leigeil ris dhuibhse air fad na bh' agamsa air a chruinneachadh cheana, agus iarraidh air a h-uile mac is nighean mathar dhibh facail is seann nos eile a chruinneachadh 's a chur ri' cheile, mar a tha mi an so gu durachdach a' deanamh.

Cha ruig mi leas ruith-mineachaidh a dheanamh air m' obair: tuigidh sibh fein mar a leughas sibh i, agus mar a thuirt am bard og:—"Biodh sibhse 'dol a null 's a nall gus an ruig sibh grunnd na clais', cha'n 'eil air, ma tha e gann, ach na th' ann a thoirt as."

Tha 'n obair so agamsa criochnaichte fhad so co dhiubh; ach dh' iarrainn oirbhse, 'illean 's a nigheanan oga gu h-araidh ur guaillean a chur ris mar a thubhairt mi; oir tha is bithidh iomadh cothrom agaibhse nach robh agamsa.

Tha 'n obair—obair a Chruthachaidh—tlachdmhor innte fein, agus feumail air a h-uile doigh. Na ceadaichibh dhuibh fein a radh uair sam bith, "Ciod am feum a th' innte," no, "cha'u 'eil nin' agam gu suil a thoirt air a leithid." Tha 'm feum so innte co dhiubh, gu 'n toir e toileachadh mor dhuibh eolas sam bith fhaotainn, agus ciod e a's mo tha 'm beachd na h-uile neach na toileachadh fhaotainn. Cha'n e sin a mhain, ach is ma dh' fhaoidteadh gu 'm faigh sibh aite 's duais na's fhearr 'san t-saoghal so a chionn an t-eolas araid so a bhith agaibh. Ach tha mi 'n dochas gu 'n eirich sibh os cionn sin, agus gu 'n euir sibh romhaibh ur canain, ur cliu, agus ur n-eolas a mheudachadh air ghaol an eolais fhein, agus air sgath nan daoine o'n d' thainig sibh.

Tha e duilich leam a radh gu 'm bheil moran Ghaidheal a' fagail ar dutheachadh le canain bhlasmhор nam beann a' ruith gu siubhlach 'nam beoil, ach an ceann beagan mhiosan, air sgath naire neo-thlachdmhor, no o mhi-churam, nach aidich gu 'm bheil smid 'nan ceann dhi. Na bitibh dhiubh so, tha mi 'guidhe oirbh, Is fhada mu 'n cluinn sibh na Sasunnaich a' cur an seorsa canain aca fhein air chul ann an am no ann an aite sam bith. Agus c'ar son a chuireadh sibhse an fhior chanain sin a tha moran na's fhearr ann an di-meas air doigh sam bith? Tha daoin' ionnsaichte, eadar Shasunnaich is Eilthirich, am fad 's am farsuinn, ag aideachadh buadhan na Gaidhlig, agus togaidh iadsan gu taingeil an ni sin a tha sibhse a' leigeil air chall. Is masladh mor so. Mar a sheinn Mac Mhaighstir Alasdair:—

"Mhair i fos, 's cha teid a gloir air chall,  
Dh' aindeoin go is mi-run mor nan Gall."

## INTRODUCTION

IT was hoped at one time, that a short preface to this work would have sufficed, but in order to show properly the trend of the author's intentions, it has had to be extended in the form of an introduction farther than might be otherwise thought necessary.

For a long time a treatise on the various subjects hereinafter dealt with has been a "felt want," and the present work owes its existence to the efforts as after detailed to supply that want, as also the humble, but sincere, desire to assist by placing even a small stone on the ever-increasing cairn of Celtic literature.

A life-long love of Celtic subjects enabled material to be collected by me therefor from time to time, and the work might have seen the light several years ago, were it not that many persons were under the impression that the late "Nether Lochaber" intended writing a special work on Celtic natural history, than whom, indeed, no one was more capable. Alas! he died without fulfilling that expectation, and the material for the present work is the labour of upwards of a quarter of a century, collected not only from an innate love of the subject, but in the hope that it might prove of some use in the event of such a work being undertaken by "Nether Lochaber" as above referred to. In the course of inquiries which were made as to this, and also as to whether "Nether Lochaber" had left any MS. bearing thereon, it was suggested that as I had made the collection, it should form the basis of such a work, and great hopes were held out as to its ultimate educational success.

Though somewhat staggered at the suggestion, seeing no one else was likely to take the matter up, I commenced the arrangement of the material I had collected since 1873, and entered upon a systematic search for more, with the result, after various vicissitudes, and very great labour in the few intervals of a busy professional life, latterly also much hampered by sickness, of being now able to present to my fellow-countrymen, and others at home and abroad, the first work of the kind. The work is not

considered by any means perfect or complete ; indeed, it is far from being that, and my thinking so might justifiably be taken as an evidence of gross self-satisfaction or vanity, which is always a bar to progress. Despite this, it has been thought, in order to give it a definite chance of becoming complete, that the best course was to issue it as it stood, as a basis at least for a better and more complete work. This falls to be supplied by my fellow-countrymen and women, and others who can and should fill up the many blanks.

The leading difficulty in such a work as the present, has been that almost necessarily I have had to depend on myself mainly. Now that the work is in the hands of competent scholars, as well as those who are more or less acquainted with and interested in one or more of the subjects, what is wanting can be supplied, and what is wrong or faulty corrected.

It may be alleged that much of what is in this work has been already published somewhere. This is true, so far, but, as my experience enables me to say, this has been done only to a *limited* extent, and in a manner which renders it almost totally useless, scattered as it was, or is, over hundreds of different works, etc., and no possible plagiarism has been committed by bringing the materials together in a readable and interesting shape, suitable for ready reference. Though a part of what is here given is sometimes, and in some respects, accepted as history, strictly speaking, it may be alleged that it has truly not much of the historical about it, unless the fact of its having come or been handed down to us in a fair sequence of tradition from ancient times renders it so. All, however, is derived and extracted from old cosmogonical tales, myths of the forces of nature, and mythological legends, without which the history of the Celts—and perhaps many other races—can neither be properly understood nor written. The works I have gone over and consulted are very numerous, and the few lists of names found, chiefly of birds, given by others, were mostly in my possession from various other sources in some shape or other. All honour and thanks, however, to previous workers in this field, especially the late “Nether Lochaber,” and Mr A. Carmichael, whom I rejoice to feel is still with us. It is recognised as fair enough for a writer to borrow from any printed material without special acknowledgment, though it is an indispensable ceremony to do so when indebted to the MS. of another for anything that is printed as one’s own. This I have adhered to scrupulously. The opportunity, however, is here taken of expressing my great indebtedness to my Irish brethren for the benefit I have derived from the many Celtic works they have published and made available, and to the writers in the *Revue Celtique* for the guidance given throughout its learned tomes to such works, which go back, as in the *Annals of Tigernach*, *The Four Masters*, etc., to the year 322 B.C. or thereabouts.

This work does not profess to be a complete dictionary of the subjects treated therein, neither does it profess to be a scientific vocabulary, as either should include the whole "appropriate phraseology" of that science, which it will be seen at a glance it does not.

Classical nomenclature has been sedulously avoided, as that is considered by many a mere jargon, which rather obstructs than facilitates the acquiring a familiar knowledge of such a subject, which I fervently hope our Celtic and Highland youth of both sexes will shortly do. Some perhaps may find it useful, when conquered, that is if time and opportunity permit. It is thought, however, that nothing can be more appalling, not only to the eager and unclassical student, but even to the casual reader, than a regular and formidable array of more or less unintelligible and pedantic phrases, diverting his or her attention from the main object of curiosity, interest, and instruction, and, in point of fact, interrupting these entirely from the understanding. Where, however, a desire or craving exists for these "scientific" terms, reference can be easily made to the numerous existing works in English, etc.

In confining myself, therefore, to what may be called "bare names," I have done so because I consider that there is almost always more truth in the usual acceptance of general terms than in the apparently more precise and hard definitions of science. In such a work as this, these constitute a quagmire to be shunned. Common sense has given to words their ordinary signification, and common sense is the genius of mankind, and what is generally accepted as the general human and popular sense of words is what I think should be studied. Be this as it may, my chief aim and intention in issuing this work, even in its present shape, is to try and help in giving an impetus to the love I believe my fellow Celts have for Nature and poetry, in as simple a way as possible, for the study of Nature is a science, and whatever tends to assist such study is in itself poetical and refining. Emerson says that unpoetical science is false, and what race is more poetical and imaginative than the Celt? Goethe did not believe that a good naturalist could exist without this faculty, while Wordsworth says, "Nature never did betray the heart that loved her," and Nature and Nature's works are poetry, be it the humblest flower of the field, or the animal which feeds upon it. God Himself does not speak prose, but ever communicates with us by hints, omens, inferences, and dark resemblances, which may so far justify, if justification be requisite, the giving of many of the so-called superstitions throughout this work; and still another saying is "he prayeth well who loveth well, both man and bird and beast."

To draw the attention, therefore, of my Celtic countrymen and women, young and old, to the study of Nature, and thus quicken

and increase the above-mentioned impetus was, and is, a main object of this work.

The foregoing is not written by way of apology. A subject which is not only so captivating a science, but also the most humanising of all sciences, or at least closely akin thereto, requires none; as from an intimate relationship with our lower fellow-creatures we are supplied with many of our finest associations of tenderness, and thus advanced in the scale of humanity and civilisation, their society seems to temper man's natural injustice, and tone down his innate ferocity or inhumanity to his fellow-men.

In undertaking the compilation and issuing of such a work, I am fully alive to the possibility of some people saying that it can only be characterised as misdirected philanthropy and misapplied industry. With all due deference to individual opinions, this does not trouble me. I have felt, like many others before me, that the dry bones of Celtic indifference need more awakening, and if I am to be of any use in assisting to do so, I must have strong convictions, and not only have, but put them into practice. In this "process of wakening" every true Celt at least should enter appearance and take a hand, showing that he or she has practical convictions; it is demanded from them, and though the effect of want of immediate success may be depressing and dispiriting, patience must be exercised and profound faith. If the work is good, as I strongly consider it to be, it is bound to bear good fruit sooner or later; this has been well evidenced, even indeed within the last fifty years.

My department in such a work may be characterised or described as belonging to a species of the Celtic natural historian, to whose work there is no limit, whose functions are to hoard or collect material for a more comprehensive and special work or works on the respective subjects, to follow, it is hoped, some day; and this rather than the seeking to assist or guide people having more intimate acquaintance with, and knowledge of, the various subjects themselves. In the very numerous works on natural history, even in English, that is already done *ad infinitum*, but I take the liberty of stating that my idea of the painfully systematical arrangement or arrangements is, that it is not only to a great extent useless, but injurious in its would-be precision. These at least are my convictions. To deal here with the science of natural history would be ridiculous and out of place, if not injurious and presumptuous. Such research being far removed from the ordinary business of life precludes it being looked at even, much less engaging the notice of the average man or woman of the world, though from being so closely akin to our own existence, and so connected with our animal wants, natural history should claim and receive the attention at least of even the most indifferent, ignorant, or careless, while appealing to the most cultivated and refined. In support of the statement that natural history is akin to our own

life and wants, readers may be reminded shortly of the existence in the dim, distant past of what is known as "totemism," or the custom by which a stock (scattered through many local tribes) claims descent from, and kindred with, some plant, animal, or other natural object, which object is sometimes worn as a badge or crest. This still operates among all classes, Lowland and Highland, in a more or less marked form, even to this day.

Among the ancient Irish, for example, certain parties are given as being the direct descendants of a bird, a dog, etc., such as Conan, Cuchulainn, etc., and names named after animals were common in ancient Ireland, the Red Deer and the Wolves being tribes dwelling near Ossory, the descendants of the latter being alleged to transform themselves into wolves (*Revue Celtique*, Tome II.), Professor Rhys, from the frequency of dog names, inclining to believe in a dog totem in Ireland. (See the Book of Glendaloch.)

Aryans generally are supposed to have been totemistic, and as the Celts are thereof, their interest therein need only be referred to.

Most of the larger or more conspicuous animals were at one time endowed by popular consent with special qualities, good or evil, and specially human attributes were commonly ascribed to them; but this association of ideas, so far as regards religious beliefs, are comparatively modern, as the principal myths, as a general rule, have a local colouring—thus the wild boar and the wolf among races of Northern Europe; and, though widely remote, regions are found where the goose, for instance, is mixed up with the folk-lore or religious myths of the Hindus, Romans, Greeks, and the Northern European races generally. Totemism among primitive races, as well as serpent-worship, being owing to the widespread belief as to the mythical characters of certain animals, the names of ox, pig, horse, dog, etc., having, it is said, originated from some common root among all the main stems which have diverged from the great Aryan stock. In the South Sea Islands also, New Hanover for instance, it is interesting to note that every one is a fish or a bird in the shape of a human being.

The foregoing might be more fully treated, but I refrain from reasons of brevity, and now state shortly the plan of this work, which, on perusal, will be found to consist of two parts—Gaelic-English and English-Gaelic. In Part I. will be found all the Gaelic names or terms for beasts (mammalia), birds, fishes, insects, and reptiles, which I could manage to gather, with what has been thought to be the leading or best known and generally accepted English term or meaning therefor.

These, like all the subsequent lists of names, proverbs, etc., have, so far as possible, been alphabetically arranged for the purpose of reference. It is, however, surmised that many Gaelic names or terms are still wanting; these can only be supplied now

by others on reading this work, the names, etc., in which have been collected from all available sources, living and dead ; it is fervently hoped many will take the necessary pains to add and eke thereto. At one time it was my intention to distinguish obsolete words from those in general use, but finding great divergences of opinion everywhere, I deemed it best to give all *as found* generally in the various Gaelic and other Celtic dictionaries (even though obsolete terms are specified in some), books, magazines, newspapers, etc., etc., leaving each person to please him or herself. Words obtained from correspondents are also given *as sent*, unless palpably wrong, and for neither is it possible for me to accept responsibility beyond the faithful rendering. A few words are evidently Gaelicised, but not by me ; these are included for what they are worth. Gaelic could be formed for every or any term or name, scientific or otherwise, in any or every known work on such names, but, for obvious reasons, no such attempt has been made.

In Part II. I have been much more diffuse, which I trust will serve to atone for the bare simplicity at any rate of Part I. I venture to assert that the contents, now brought together for the first time, will be found exceptionally interesting and instructive to Celt and Saxon alike, not only from their innate value, but from the fact of their being available in such a convenient form. It is also hoped that the work as a whole may furnish future text-books for use in all our Highland schools at anyrate.

All the Gaelic names or terms which, as above stated, could be procured, will be found in their alphabetical order attached to each English name or term for which a Gaelic equivalent was found and given in Part I.

Having made a hobby of collecting Scottish and English terms, etc., in various dialects for animals, etc., I have given these also, so far as I have gone, but seeing dialectical dictionaries are now available, I do not consider this part anything like complete. The etymology also of both in a few instances is given : as to this latter I have not ventured far.

In the fourth section will be found what I believe will specially interest and instruct every reader, viz., CELTIC LORE, and here the difficulty has been what to select, and how to condense, compatible with clearness.

It may be considered by some that poetry or versification bulks too largely, but none could be omitted, and much—very much—has been held back, which would have elucidated and adorned any such work as this. Great worldly wisdom at least, as will readily be admitted, is and has for ages been contained in both poetry and proverbs (sean-nos or naodh fhios, the knowledge of nine persons (*i.e.* generations) according to the *Senchus mor*, where also we meet with “Annfhocal and Ionnrosg” for proverb—inn or sean-arasg), and poets, as is well known, have been, nay, perhaps, still are, the interpreters between man and Nature. I

venture to think, therefore, that Celtic readers at anyrate will not object to a single given line of such, but that they will find it excellent and refreshing, enshrining as our Celtic poetry and proverbs unquestionably do, the wisdom, pure thoughts, beliefs, and inspirations of our ancestors, it being well said "it is the song and the sentiment that makes the deed."

The last section, as will be seen, consists of Gaelic proverbs, attached and applicable to most of the individual subjects. These have been collected from numerous sources, primarily of course from Nicolson's splendid work, though in regard to this, as well as all the other material, it is impossible to give a list of the various publications or authorities consulted, even so far as these were kept, but the occasion is here taken to express my great indebtedness to the able and indefatigable writers whose works live for ever.

The friends who kindly assisted me are specially thanked, and grateful acknowledgment is here made to all. It is hoped they may consider this work worthy of the trouble they took in contributing to it, and that not only they, but many others, especially teachers in Highland schools, may consider it worthy of a practical place in their daily life and work.

In conclusion, I have to express regret that I have been unable to supply an index, but from the nature and arrangement of the contents I believe such will not be much missed, for where doubts exist as to meaning, a reference from one part to the other may clear up the difficulty, and though, as will be seen, repetitions may and do occur, viz., that several of the words are the same for different creatures in both Gaelic and English, these had to be given in every case as found in different sources, in most cases standard works of high authority. Here, it may be remarked, we are not so badly involved as the Chinese for instance, who have some words with forty different meanings, while we find the same word doing duty in French for a roe or doe and a shrimp or prawn.

Finally, I would take the liberty, my dear fellow-countrymen and women, of reminding you of a simple but beautiful belief of our ancient forefathers and mothers, as found in our Ossianic and other ancient poems, viz., that the ghosts or spirits of their forefathers, etc., flew or floated on clouds and rode on winds, rested together in their caves, and talked of mortal men and women, viewing with approval or disapproval their good or bad deeds; and that though Christianity has so far altered this belief, a substitute therefor exists in the belief and hope that those of our own more immediate ancestors, who have been taken, still view with a keen sympathy from their "place" the good deeds of those they have loved and left, and the carrying on of the work or works they themselves so ably forwarded while still with us; and seeing we are thus encompassed by such a cloud of Celtic

witnesses, does it not behove us all to carry on that good work, and so run and win the race that is set before us?—for win we must and shall—and, in the words of the motto of that Clan to which I have the honour to belong, “*Gun treorach gras sibh*,” “may grace you guide.”

ALEX. R. FORBES.

31 KILMAURS ROAD,  
EDINBURGH, *March 1905.*

## P A R T   I

### GAELIC-ENGLISH

NAMES FOR BEASTS (MAMMALIA), BIRDS, FISHES,  
INSECTS, REPTILES, ETC.

(ARRANGED ALPHABETICALLY)



## Gaelic-English

### NAMES FOR BEASTS (MAMMALIA)

#### A

ABACC, a beaver (Old Ir.).  
ABHAC, abhach, abhag, a terrier—  
“Abh,” the barking of a dog.  
ABHAIR, auar, a horse for cart or  
plough (aver).  
ABHRUN, a three-year-old goat,  
castrated.  
ABHUS, a wild beast.  
ADH (err. for agh), a heifer, a  
young cow, a hind, a fawn, a  
two-year-old.  
ADH-ALLUIDH, a buffalo, a wild  
cow, etc.  
AG, a cow, a deer.  
AGADH, an ox.  
AGH, aghan, a heifer, etc.  
AGH-ALLUIDH, a stag, etc.  
AGHAN-GOIRRIDH, a fox-coloured  
heifer.  
AGH-FEIDH, a fawn, a hind.  
AG-NA-DARA, a heifer in calf.  
AI, aibh, a herd, a sheep, a cow.  
AIBHREANN, a castrated buck  
goat, an aiver.  
AIBHSE, monster.  
AIDHRE (eithre, ox, bull, cow),  
flocks — “Greidh is aithre  
Mhanain,” the herds and  
flocks of the Isle of Man.  
(Dean of Lismore.)  
AIDREACH, a milch cow.

AIGEACH, aigh-each (og-each),  
a young horse, a stallion.  
AILBH, ailbhinn, aoilbhinn, a  
flock, a herd, drove.  
AILE (err.), aileach, a stallion.  
AILP, ailpe, an elephant.  
AINBHIDH, ainbhith, ainbhte,  
ainbhtean, a heifer, heifers,  
etc.; also a ferocious animal.  
AINLE, a wild cat.  
AINMHEADH, cattle.  
AINMHIDH, an animal, a beast.  
AIRC, a sow.  
AIRCHEALTRACH, a hind of three  
years, a cow, a hind.  
AIREACH-FADA, a pack-horse.  
AIRGE, airghe, arge, cattle, herd.  
AIRGHIR, a cow calf.  
AIRNDEAL, a stag.  
AIRNEIR, cattle.  
AIRNEIS, airnis, airnmheadh, a  
herd of cattle, etc.  
AIRSAER, a dog, a snapper.  
AITHEACH, a sow, a boar, also a  
cow.  
AITHRINE, aithrini, aithrinne, a  
calf (also aidhrine, etc.).  
AL, all, a horse.  
ALACH, a litter.  
ALAIRE, a brood mare.  
ALAM, a herd of cattle (Old Ir.  
W. S.).

ALBAN, albe, albin, small herd of cattle.  
 ALC, alce, an elk.  
 ALLABHAIR, allaidh, allmhedadadh, allamhadadh, a wolf.  
 ALLUM, a hind (Ir.).  
 ALMHA, almhine, alamb, alamhine (Ir. *Olum*), cattle.  
 AMAIN-FHEITHE, an amphibious animal.  
 AMHACH, a terrier.  
 AMHAS, a wild beast.  
 AMHLAIR, a monster.  
 AN-CHU, a fox.  
 ANMANDA, anmide, anmann, animal (Old Ir.).  
 ANTRELLACH, a boar (Old Ir.).  
 AODH, a sheep (hence aodhaire, a shepherd).  
 Aoi, a herd, a flock of sheep, a cow, cattle.  
 AOIDEACH, a cow.  
 AON-ADHARCACH, aon-bheannach, the unicorn.  
 AON-CHU, a war-hound.  
 AP, apa, apag, app, an ape.  
 ARACHD, arrach, arracht, a monster.  
 ARC, arean, a sucking-pig, a bear, a stag, a hind, a whale.  
 ARC CRANNACH, young of sow.  
 ARCHOICID, a staghound; archo-gaid, hunting dog.  
 AR-CHU, a chained hound, a mastiff, a fierce dog, a blood-hound.  
 ARC-MHUC, a male pig.  
 ARCRA, a cow (dry, Ir.).  
 AR-DHAMH, a plough ox.  
 ARINN, a forest deer.  
 ARPAG, a ravenous creature.  
 ARR, a stag, a hind, an elk.  
 ARR-CHOGAIDH, the hound that first winds or comes up with the deer (*arradiogaidh*).  
 ART, arth, a bear.  
 As, asain, asal, assal (fem.), asan, asana (pl.), an ass—as all or al.

As-CHU, a water dog.  
 As-CRODH, a dry cow or cows.  
 ATHACH, athaid, a monster, a fierce boar.  
 ATHARLA, a quey, a heifer.  
 ATHGHAMHACH, a cow two years old, calfless.  
 ATH-THALMHAIN, a mole.  
 ATH-UANACH, lambless sheep.

B

BA, cow, cows (bai, Old Ir.).  
 BAC, a hog or pig.  
 BAD-ALAN, a water vole.  
 BADARAIS, badaroisean, a monster (lit. a clump in the path).  
 BAEDH, a boar.  
 BAIDNE, an animal; baidnein, small group of.  
 BAIGHLE, a fawn.  
 BAILG-FHIIONN, white bellied cow.  
 BAINBH, bainbhin, banbh, a sucking or young pig.  
 BAINEACH, a mare.  
 BAINEASAG, baineasg, a ferret, she ferret.  
 BAIRCNE, a cat, a female cat, a white cat.  
 BAIRICEAN, baircin, baircean, baireacan, a ferret.  
 BAISLEACH, an ox.  
 BALGAIR, balgaire, a fox, a dog, an otter.  
 BANAICHE, the outer of two plough horses.  
 BANNACH, a fox.  
 BANSEAR, bansearrach, a filly.  
 BANSGAL, a whale, a leviathan, a monster.  
 BAODHAN, baoghan, a calf.  
 BAODHANN, an elk, a moose deer.  
 BARCNE, a cat.  
 BEABHAR, a beaver.  
 BEADAGAN, a yearling ram.

BEAN, a she goat.	BLETH, a whale.
BEANNACH-NIMHE, a horned monster.	BLIADHINACH, a yearling animal.
BEATHACH, a beast, a cow, animal, living creature (Welsh <i>beich</i> ).	BLIANACH, an animal which had died of starvation.
BEATHACHAN-FEOIR, lesser shrew.	BLIOCHD-LAITH, a milch cow.
BEATHADACH, beathodach, a beaver.	BLOACH, a whale.
BEISD, beist, a beast.	Bo, a cow; rarely, a fawn.
BEISD or biasd-na-sgrograig; the unicorn (Skye).	Bo-ALLUIDH, a buffalo, buffalo cow, a furious ox.
BEISD-DUBH or donn, an otter.	Bo-BEANNACH, horned cow.
BEISD-MHAOL, a seal, a sea calf.	Bo-BHAINNE, a milch cow.
BEITHIR, a bear, any wild beast.	Bo-IONMIARBHTA, a cow fit for killing (Islay charter, 1408).
BEO, beodail, beothir, live animals, cattle.	Boc, a buck, a he goat, a roe buck, an entire horse.
BEO-CHRODH, live stock; beochrod (Ir. W. S.).	Boc or bod-da-bhiorain, year old hart.
BEO-DHUIL, animal, living creature.	BOC-BHEALTUINN, a wild or unmanageable entire horse, said to be wilder about midsummer.
BEOTIACH, a beast, cow, animal, any living creature.	BOC-EARBA, a roe buck.
BEUTAIL, cattle, a cow, herds.	BOC-GOIBHRE, a buck or he-goat.
BIAS, biasd, biast, a beast.	BODACH, the lesser seal.
BINNE-BHEATHACH, a horned beast or animal.	BODACHAN, year old hart.
BIORACH, bioraiche, a two-year-old heifer, a cow, calf, a steer, a year old horse or colt.	BODAG, bodog, a heifer.
BIORAIDH, a bullock, a steer.	BOD-AGH, a heifer fit for bearing.
BIREID, biride, a breeding cow.	BO-GHAMHNA, a farrow cow.
BIRICHE, a filly.	BOIR, boirr, borr, an elephant.
BITH, bitheach, animal, beast, living creature.	BOIRCHE, an elk, a buffalo, large hind.
BLAD, bladair, blaideire, bleidire, a wolf.	Bois, boiscal, boisne, cattle (wild or of the woods).
BLADNAIT, blatnait, a weasel.	BOISCEALL, a hind, a deer.
BLAOC, blaoch, a whale.	BOL, a cow.
BLARAG, a whitefaced cow.	BO-LACHT, milch cow.
BLATII-MHEUL, or mhiol, sea monster.	BO-LAN, a full-grown cow.
BLEACH, bleachd, kine giving milk.	BO-LAOIGH, a milch cow, or cow with calf.
BLEANACH, a full-faced cow.	BOLLAG, a heifer, a bullock.
BLEID or bleidh-mhiol, a whale.	BORR-AGH, large hind.
BLEODHANNACH, full uddered milking cow.	Boss, a fat cow (Ir.).
	BO-URSAINN, the best cow, taken by a proprietor or other (of old) from a newly-made widow.
	BRAC, reindeer.
	BRACH, a bear, a dog.

BRAICH, braiche, braicheam, braicheamhail, a stag, a buffalo, a wolf, a badger.

BRAICNE, a cat.

BRAITHCHEAM, a stag, wild ox.

BRAMACH, a colt.

BRAM-UAN, a pet lamb.

BREAC, breach, a wolf or badger, a dog.

BREAC-LAOGH, a fawn, a spotted calf.

BRECH, a wolf, badger.

BREOG, a leveret.

BREOINN, a cat.

BREUN-FHOCULLAN, foumart, fulimart, polecat, etc.

BRIONAL, male seal.

BROC, brochd, a badger, a brock.

BROCAIRE, a fox (yelper).

BROGAIDH, a cow that puts with her horns.

BROMACH, a colt.

BROTH, a mole.

BRU, a hind, a deer.

BRUID, animal, brute.

BUA, buabh, a cow.

BUABHALL, buabhull, the unicorn, a buffalo.

BUAL, bualan, a buffalo, any horned wild animal, a furious ox, sometimes a horse.

BUAR, cattle, a herd of cattle.

BUC, buicean, buicein, buichin, etc., a young roe or buck hart.

BULTA, a colt.

BURRAIDH, a cat (bye-name).

BUS-DUBH, a dog (bye-name).

## C

CABALL, cabull, a mare, of old a horse broken to the bit.

CABARACH, cabrach, cabrach-crocach, stag (see Cabrach).

CABHAR, a goat (see Gabar).

CABON, a young dromedary.

CABRACH, cabrach-crocach, or nan croc, cabarach, a deer, a stag (lit. a horned one), antlered deer.

CADIHLA, cadhlan, cadhlas, cadla, a goat, a leader.

CAERNIDEACHT, cattle.

CAIDHEAN, a leader of a flock of goats.

CAILEACH, a sow.

CAILLEASG, a horse or mare.

CAIR-FHIADH, carbh or carr-fhiadh, a hart, a stag.

CAISIONNACH, a spotted cow.

CAITHNE, a two-year-old heifer.

CALLACH, a boar, a yearling calf, a bat.

CAMALL, camhal, a camel (lit. a crooked horse).

CAN, cana, canna, a whelp, a puppy.

CANA, canach, a porpoise, or little whale.

CANA-SIOGACH, a wolf cub.

CAOCH, caochag, caochan, a grampus, a mole, a blind beast.

CAOD, a cat.

CAOIS, a farrow pig, a young pig.

CAOIT, caoitein, a little cat, a kitten.

CAOR, caora, caorach, caoir, a sheep.

CAORA-BHEANAN, a ewe.

CAORA-BHEANNACH, many-horned sheep.

CAORA-CHEASLACH, coarse-wooled sheep.

CAPULL (see Caball).

CARLUM, a stoat.

CARNAG, a she terrier.

CARR, a stag.

CAS-FHIONN, a white-footed cow.

CAT, eatt, a cat.

CATCHAOTHAICH, or cat-choth-aich, draothaich, a wild cat.

CAT-FIADHAICH, do.

CAT-GRIOSAICH, a fireside cat.  
 CATHMHEAL, cathmhial, a charger, a war horse.  
 CEANNAN, small, active animal.  
 CEANN-CULA or cullach, a boar (leader).  
 CEANN-FHIONN, white-faced cow.  
 CEANN-FIONN, an otter (hoary head).  
 CEASG, ceast, a sheep.  
 CEATH, ceathmaid, a sheep.  
 CEATHRA, ceathramh, quadrupeds, cattle.  
 CEDIACH, a pet lamb.  
 CEIGICH, goats.  
 CEIREAN or cirein-croin, a supposed monster.  
 CEIS, a farrow sow or pig.  
 CEISIN, a young pig.  
 CER, cear, a stag, roe, hart.  
 CETTE, a sheep or lamb (Old Ir.).  
 CEUT, a sheep.  
 CI, an animal, a beast, a hind, a doe.  
 CI, eich or eigh-cingeach or ceangach, noble animal or stag, the leader. (Dean of Lismore.)  
 CICH, a greyhound, a dog.  
 CIDHEACH, eigheach, a fat lamb.  
 CIGH, a hind, a doe.  
 CIOB, cioba, a sheep.  
 CIOBA-CLOIMH, or cloimheach, a woolly sheep.  
 CIOCAR, ciocrach, a hungry or ravenous animal.  
 CIOG, a beast, an animal.  
 CIORA, a pet lamb or sheep, a sheep that feeds with cows, a cud-chewer.  
 CIR, cire, cireag, do.  
 CITEN, a lamb.  
 CIUBH, a dog.  
 CLEATHAR, cleathar-fead, fed, sed, a milch cow.  
 CLEOBAG, cleobag-each, clibeag, eliobag, a filly, a shaggy colt.

CLIABHACH, cliamhach, a fox, a wolf.  
 CLIUIN, a wolf.  
 COBHAR (see Gobhar).  
 COIBHEARAN, a dog.  
 COIBHEARAN-DOBHAR, an otter.  
 COIBHEARAN-MUIRT, a rabbit.  
 COILBHINN, coilmhinn, a young pig.  
 COILLEADH, a hog pig.  
 COILT, a heifer.  
 COINEAN, coineanach, coinedeach, a rabbit, coney.  
 COIN-FHODHAIRNE, otters.  
 COINNEAS, a ferret, dog-weasel.  
 COLAG, colam, colan, a young cow.  
 COLBTHACH, colbthaig, a cow calf, a heifer, steer, bullock, colt, a two- or three-year-old cow, a cow that has never calved, a cow.  
 COLBTHACH seamlach or sham-lach, an uncalved cow.  
 COLG-CHU, a hound.  
 COLLACH, a fat heifer, a boar, a yearling calf.  
 COLLAID, a two-year-old heifer.  
 COLPA, a cow or horse, a colt.  
 COLPACH, colpindach, a heifer, a steer, colt.  
 COMHLACH, or comhlachdaidh, a sucking-pig.  
 CON, a squirrel, a wolf.  
 CONADAL, stray sheep.  
 CONAIRE, hounds, a pack.  
 CONGEILT, a monster.  
 CONOEL, a female were-wolf (Ir.).  
 COR, corr, any undersized or diminutive animal, an odd or exceptional looking creature.  
 COTH, a cat.  
 COTI, a drove of sheep (Ir.).  
 COWDA, cowdach, a cow, a kittie.  
 CRAC-DHAMH, a stag.  
 CRAIN, a sow, a litter of pigs, the female of any animal.  
 CRAITNEAG, a bat.

CRANN-CHU, a lapdog.	CU-GHEARR or ghiorr, a wolf.
CRE, creubh, an animal (lit. life, being).	CU-GORM, a greyhound.
CREACHAG, a mole (Creach, blind O'C.).	CU-GORTACH, a greyhound.
CREICHE, selling cattle.	CUIB, cuibh, a dog or greyhound.
CRESPEIS, a whale.	CUILASG, cuileasg, a jade, a horse.
CREUTAIR, crentair-talmhaidh, creature, etc.	CUILEABHAR, a dog or greyhound.
CRIADH-LUCH, a mole.	CUILEAN, a whelp, a cub, a puppy, a leveret, a hound.
CRIBUS, a pig.	CUILEAN-MAIGHICHE, a leveret.
CRIBUS-MARA, a porpoise.	CUINEAL, a pig.
CRIONHAN, criomthann, a fox.	CUL, cul-bhoc, cull-bhoc, a wether goat, a buck.
CRIPUS, a stag.	CULA or cullach-cheann, a boar (leader).
CRIUN, a wolf.	CULLACH, a boar, a yearling calf, a fat heifer, male cat, a bat, a stallion.
CRO, a pig, cattle.	CULLACH-CUAIN, male seal.
CRODH, cows, black cattle, herds.	CULLDAH, a heifer (Ir.).
CRODH-CAOCH, crin, cruin, hornless cows.	CU-LOMNA, a tied dog.
CRODH-CREIC, selling stock, cattle.	CU-LORGAIH, a beagle, etc.
CROG, an aged or effete ewe, a sheep past bearing.	CU-LUIRGE, a beagle, bloodhound, gazehound, etc.
CROGAID, a small-horned sheep.	CU-MARA, a sea-dog or ranger, slow or sleuth-hound, a seal.
CRUIBH, a cat.	CUMHLACH, cumlah, a sucking-pig.
CRUIMEACHDA, cruimleachta, a sow.	CUNADH, stock cattle.
CU, a dog.	CUOBHAR (? cu-odhar), a beaver, an otter.
CUAIN, cuaine, a litter of whelps, a pup.	CUR, a horse.
CUAL, herds, cattle.	CURA, curu, a sheep.
CUALLACH, cattle, stock cattle.	CURSACH, cursair, cursan, a courser, a horse.
CU-ALLAIDH, allta or alluidh, a wolf.	CU-SEILGE, a hunting dog.
CUAN, a pack of hounds or wolves.	CU-UISGE, a water-dog.
CUANAL, sheep (flock).	
CU-CHOILLE, a wolf.	
CU-DONN, an otter.	
CU-DUR, an otter.	
CU-EUNAIDH, a pointer or spaniel.	
CU-FEOLADAIR, a bull-dog (lit.), flesher's dog.	
CU-FIONN or fionna, cu-fhada, a greyhound.	
CUGAR, sugarbhad, male cat, tame or wild.	
	D
	DABH, a cow.
	DABHASG or damhas, dathas, a fallow deer, doe, or buck.
	DA-BHLIADHNACH, a two-year-old calf or stirk, cattle.

DADHAS, dais, dathas (sec Dabhasg).  
 DAIRT, dartaiddh, a heifer.  
 DALLAG, a dormouse, fetid shrew, a mole; any little blind creature.  
 DALLAG-AN-FHEOIR, dallag-feoir or fheoir, a dormouse, mole, shrew.  
 DALLAG-AN-FHRAOICH, field shrew.  
 DAMH, an ox, buck, hart, stag, the male of the red deer.  
 DAMH-ALLAIDH or alluidh, a wild ox or stag, etc.; the pygarg.  
 DAMH-CABRACH, an antlered stag.  
 DAMH-DEARG, the stag of the red deer.  
 DAMH-FEIDH, a hart.  
 DAMH-FIADHAICH, wild ox, buffalo, pygarg.  
 DAMH-NARTAIDH, a bullock.  
 DAMHRA, a wild beast.  
 DAMH-URSAINN (lit.), door-posts ox—the best or only ox a widow had—due and taken, of old, by proprietor or other at death of husband.  
 DAOI, a wild beast.  
 DAOL, a fierce animal.  
 DARTACH, a two-year-old bull.  
 DARTAN, cattle.  
 DARTAN-EALLAIGH, herd or drove.  
 DATH-REODHA, a mole.  
 DEALTAG, a bat.  
 DEARG, a deer, red deer, mountain deer, roe (lit. a "red").  
 DEARGAINMHEADH, red cattle.  
 DEAT, deata, a one-year-old unshorn sheep.  
 DEATHAID, two-year-old sheep.  
 DEGHEL, deodhal, deoghal, a sucking calf.  
 DEIL, deileang, deile-mhuc, or deile-thore, a pig, a young two-year-old sow or hog.  
 DEILF, a dolphin.  
 DIALAG, dialtag, a bat.

DIANAG, dionag, a two-year-old sheep or goat, a hoggerel.  
 DI-MILLTEACH, a wandering, destructive cow or horse.  
 DINIE, a lamb (Old Irish).  
 DIOSC, diosg, a barren cow.  
 DOBHAR-CHU, doborei, dubharc, an otter hound, an otter; also beaver.  
 DOBHRAN, doran, doran-domh, douran, an otter, beaver, dog.  
 DOBHRAN, doran-leas-leathann, or leaslan, a beaver, an otter.  
 DOCOISLE, a whale.  
 DORCAN, durcan, a yearling bull calf.  
 DOR-CHU, dur-chu, an otter (see Dobhar-chu).  
 DRAINEAG, a hedgehog.  
 DRIOMAN-DUBH, a white-backed cow (Druim-fhionn).  
 DROBH, a drove of cattle, etc.  
 DROMADAIR, droman, a dromedary.  
 DUBHAG, a little black cow, etc. (Blackie.)  
 DUBH-RADAN, a sable.  
 DUBH-REABH, a mole.  
 DUIL, an animal, a being.  
 DURRAIDH, a sow or porker.

## E

EACH, a horse.  
 EACH-COIMHLIONGADH, a dromedary.  
 EACH-MARA, a sea-horse, the morse or great walrus.  
 EACH-REIDH, a hackney.  
 EACH-SITH, a fairy horse (fabulous).  
 EACH-UISGE, the water-horse—a fabulous animal.  
 EALLACH, eallaidh, eallamh, cattle given as a tocher or dot.

EALLAIDH-MEITH, fat cattle.

EALLBHA, ealbha, ealbh, a herd or drove of cattle.

EALPAIT, a monster.

EALTAG-LEUTHRAIGH, a bat.

EALT-ASAL, a "pace" of asses.

EALT-DHAMH, a "drove" of bullocks.

EALT-GHOBHAR, a "trip" of goats.

EALT-MHUC, a herd of swine.

EANNRAIDH, iannraigdh, a heifer (Suthd.).

EARAG, earrag, a squirrel.

EARB, earba, earbag, erb, a roe, a little roe.

EARC, erc, a cow, a heifer.

EARC, earca-iuena or incena, white cows with notched red ears—Caledonian cattle.

EARR, earra, earran-gheal, the pygarg (gazelle), lit. white-tail.

EAS, a weasel, etc.

EASAG, easaic, easan, easog, a squirrel, little weasel, stoat, ermine.

ECH, a horse (Old Celtic).

ECHTGE, cow, cattle.

ED, edal, eid, eit, eitibh, eitidh, eithithibh, eti, cattle.

EDEIGHNEACH, a gelded horse.

EIBHRIONN, eibhrionnach, eibhrionta, eirionnach, a young gelded goat.

EIGH, a roe.

EILID, eildeag (Ir. elt), a hind, a roe, the female of the red deer, the young of same.

EIS, eis-dhamh, esamh, esemb, an ox.

EIST, eitionach, a gelded horse.

EITLEAG, eitleog, a bat.

ELTA, eltlagh, a flock or herd.

EOTH, a horse (Old Celtic).

EOTHAN-BANAG, weak white-one, animal.

ERC, a cow, any animal of the cow kind (see Earc).

ERCA, cattle (Ir.).

Es, is, an ox.

EST, a horse (Old Celtic).

ETHIAR, ethier, a kind of beast (?).

EUDAIL, cattle.

## F

FABH, fadh, famh, a mole, or fabh-thalmhain, etc.

FABH, etc.—fhual, bhual, a vole or water-vole, also a mole; shrew-mouse.

FAINCE, fainche, fainchi, fainchu, a fox.

FALAIN, falaine, a whale.

FALAIRE, a pacer horse, a mare; also a "turfcutter," from rapidity of pace; a mouldie-wart, or moudiewort, etc., from turning up earth.

FALBHAIR, falbhan, a young calf (lit. a follower).

FALCAIRE, a horse, also a mole.

FAMHALAN, a water-vole, or earth mole.

FAOL, faolbhaidh, faol-ulaith, faol-chu, a wolf, wild dog.

FARA-LAOGH, a false calf, a lusus naturæ.

FAST, a reindeer.

FATH, fathbh, fath-mhugach, a mole.

FEADHAIN, fedan, a team of horses.

FEARAI, feiread, firead, a ferret.

FEARB, ferb, a cow.

FEARBOC, a roebuck.

FEAR-CHU, a greyhound, a male fox or dog.

FEAR-COINEIN, a buck rabbit.

FEASCORLUCH, feasgar-luch, a dormouse, a field mouse.

FEDOIL, cattle.

FEIN-EALLACH, cattle given in restitution.

FEINECREASADH, a ferret.  
 FEIS, a pig, swine.  
 FEITHDE, feithide, feithideach, a beast.  
 FELL, a horse (Old Celtic).  
 FEOCULLAN, focullan, foelan, a polecat, foumart, fulimart, weasel, ferret.  
 FEORAG, a squirrel.  
 FEORNACHAN, the small or lesser shrew.  
 FEOTHAN, a dormouse.  
 FERRA, cow, not milking.  
 FEUDAIL, feudal, cattle, herds, a cow.  
 FEUNAIDH, a cart horse.  
 FIACLACH-COILLE, a wild boar, a pig.  
 FIADH, a deer (lit. a "wild").  
 FIADH-BHEATHACH, a wild beast.  
 FIADH-BHIAST, wild beast.  
 FIADH-BHOIRIONN, a hind.  
 FIADH-CHAT, wild cat, polecat.  
 FIADH-CHU, a wild dog, a wolf.  
 FIADH-CHULLACH, mhuc, thore, etc., a wild boar, etc.  
 FIADH-FHIORIONN, a hart, male deer.  
 FIADH-FIONN, a roebuck (young).  
 FIADHMHUIN, fiaman, fiamoin, a hare, any wild animal.  
 FIAL, a ferret.  
 FIL, an elephant.  
 FIOLAGAN, a field mouse.  
 FIONN, fiun, fuin, a cow, a sow.  
 FIONN-CHU, a greyhound.  
 FIONN-FHOLAIDH, white kine.  
 FIONNAG-FEOIR, small or lesser shrew.  
 FIOR-AGH, two-year-old cow.  
 FIOR-UAN, a hog that has a lamb.  
 FITHAL (fith-ál) a calf.  
 FITHEAN, a hog, a boar.  
 FOBH-THOMAIN, a dormouse.  
 FO-CHRODH, inferior, little, mean, small cattle.

FOCHDALAN, etc., a polecat, etc.  
 FOILEDN, foilidh, a foal, a filly.  
 FOIR, a pig, a dog.  
 FOL, foladh, cattle, a dowry of cattle.  
 FOLUM, a cat.  
 FOR, a dog.  
 FORTHAN, stud of horses.  
 FUATH, fuath-arrachd, a monster.  
 FUMAIR, fumaire, a polecat or foumart.  
 FUINCE, a fox (see Faince, etc.).

**G**

GABAR, gabhar, gaur, a goat.  
 GABAR, gobar, a horse (Old Celtic).  
 GABHAINN, gabhuinn, gamhainn, gamhuinn, a yearling stirk, young bullock or steer, a cow of six months, also a deer.  
 GABHAR-FHIADH, or fhiadhain, a wild or rock goat, of old a horse (or gabar), a lean horse past work.  
 GABHLA, a cow with calf.  
 GABHNACH, gamhnach, a steer, farrow cow, a cow with a year-old calf, and still being milked.  
 GABHRACH, a flock of goats.  
 GADHAR, gaodhar, gaor, gaothar, a lurcher dog, hound, greyhound, mastiff.  
 GADHARAN, gadhran, gaidhrin, gaighear, a lapdog, spaniel.  
 GADHLAN, goats.  
 GAILEAG, a badger.  
 GALLA, galladh, gallag, a female dog, a bitch.  
 GALLACH, gall-luch, a rat.  
 GALLAN, a whale (Lewis).  
 GAMAL, a camel (see Camall).  
 GAOR, gaothar (see Gadhar).

GARLACH, garluch, garbh-luch, gearr-luch, gearraidh, a mole, also a rat.

GASGAN, gasgan-coin, a puppy dog.

GATA, a pig.

GEARR, gearrag, gearr-fhiadh, a hare, a young hare or leveret.

GEARRAN, a gelding, little farm-horse, work horse, hack, tit.

GEARRAN-OLACH, a foal.

GEARR-GHEAL, a mountain hare.

GEILT, an untameable animal.

GEO, a cow (Ir.).

GIBNE, gibne-gortach or prais-each, a greyhound, a cub.

GILLE-BOIDHRE, a fox.

GILLE-MARTUINN, a fox.

GILLIN, a horse.

GIONC, gion-chu, a dog, a ravenous or greedy dog.

GIUS, giusaiddh, a sow or pig.

GLADAMAN, gladamair, glaoid-heaman, a wolf.

GLAISNEUNT, a cat.

GLAISTIG, a goat-devil (fabulous).

GOBA-SAIL, a seal, a fat sea-lump.

GOBHAR (see Gabhar).

GRAID, graidh, a stud of horses.

GRAIDEACH, graideach, graide-hire, grairne, a stallion.

GRAINEAG, a hedgehog or urchin, a butter-bump (lit. the "Horrent one").

GRAITNEAG, a winged animal, a bat.

GREADAN, a mule.

GREADH, greadhair, a horse, a stallion.

GREAMA, greamach, greamaeitidh, grima, a streaked cow.

GRECH, a hound.

GREGII, a dog.

GREIDH, greigh, a herd, herd of deer, stud of horses, cattle, etc.

GRIB, gribh, griobh, a griffin.

GRIBEACH, a hunting horse, a nag.

GRIUN, gruin, a hedgehog or porcupine.

GROISGEACH, a hare-devil, a troll (fabulous).

GRU, a greyhound.

GRUNNAN, group of animals.

GUAL-FHIONN, a white-shouldered cow.

GUARAG, guarag - bleothaim, a cow, a milch cow.

I

IACH, a cat.

IALT, ialtag, ialtog, a bat.

IALL, a herd, a drove.

IAN, a weasel.

IAR, iarag, a weasel, any little animal or creature of a brownish hue.

IARA, a cat.

IARCHULLACH, a wild boar, monster.

IARNDOBH, a fawn.

IASG-MARA, a porpoise.

IATHLU, a cat.

IMEACHTRAIDH, plough bullocks.

INNEIL, innile, cattle.

IOBHLAIR, iolair, a swift beagle.

IOMACH, ionnach, a colt.

IOMAIN, a drove (Ir. himana).

IONNAIL, cattle.

IR, ira, ire, a squirrel.

IS, an ox.

ISEAN, young of small quadrupeds.

IUBHRAN, a castrated goat.

L

LABHALLAN, lamhalan, a shrew or vole, water shrew or mouse, supposed to be noxious; in some places, a weasel.

LABRAN, a young rabbit or hare.

- LAEB, laob, a cow (Old Ir.).  
 LAITHRE, a cow.  
 LAMH-FIUAL, water vole or mole.  
 LAN-DAMH, a full-grown stag or hart.  
 LANNAIR, lannoir, a cow.  
 LAOGH, laoi (Ir.), a calf of a cow or deer.  
 LAOGH-ALLUIDH, a fawn.  
 LAOGH-BHAILEACH, a fair, strong calf.  
 LAOGH-BAILGIONN, a white-bellied calf.  
 LAOGH-EILID, a fawn.  
 LAOGH-FEIDIL, a fawn.  
 LAOGH-LIGHEACH, a newly-calved cow.  
 LAOICIONN, lao'cionn, -laoghcionn, laoisgean, a stuffed imitation of a real calf.  
 LAOS-BHOC, a castrated or wether goat.  
 LAB, lair, laithre, a mare.  
 LARACH, a filly.  
 LEAS-LEATHAINN, a beaver.  
 LEE, a calf (Ir.).  
 LEIDIRE, a wolf.  
 LEOBHANN, leomhann, a lion.  
 LETH-ASAL, a mule.  
 LETH-CHOINEIN, a strange rabbit.  
 LETH-CHU, a lurcher dog.  
 LEUMNACH, leumadair, the jumping whale, grampus, dolphin.  
 LIA, a hog pig.  
 LIAS, a lamb.  
 LIBHEADAN, a leviathan.  
 LICHEACH, ligheach, a cow.  
 LIOBART, liocard, leopard, a leopard.  
 LIOBHGACH, a cow with calf.  
 LIONCAISE, a spaniel.  
 LOBHGACH, a cow with calf.  
 LOCHRAIDH, lochruidh, cattle.  
 LODHAINN, lothaiun, pack of dogs, leash.  
 LOGUID, a lean, starving cow.  
 LOILGEACH, luilgheach, lulgach, a newly-calved cow, a milch cow.
- LOIRCEAN, a stuffed imitation calf.  
 LOIREAG, a handsome, rough, or shaggy cow.  
 LOIREAN, a lamb, late of weaning.  
 LOIS, loisidh, a fox.  
 LOMAIDH, a shorn sheep.  
 LON, lun, an elk, moose-deer, a bison or buffalo.  
 LONACH-SHLIONACH, an alligator.  
 LORCHAIRE, foal.  
 LORGAIR, loirgear, lorgan, a pointer dog, a slow hound.  
 LOOTH, lothag, a filly, a foal, a colt.  
 LOTHAINN-CHON, a pack of dogs or hounds.  
 LOTHAIR, a greyhound, a dog.  
 LUAN, a greyhound, a lamb.  
 LUB, a roe, a wolf.  
 LUBHAN, lumhan, a lamb.  
 LUCH, luchag, a mouse.  
 LUCH-FHEOIR, a harvest mouse, field mouse.  
 LUCH-FHRANGACH, a rat.  
 LUCH-GHALLDA, a mole.  
 LUCH-MOR, a seal.  
 LUCH-SHITH, a fairy mouse or lesser shrew.  
 LUILGHEACH, lulgach (see Loilgeach).  
 LULAGAN, a stuffed imitation calf.  
 LULPAT, lupait, a pig, hog, swine.  
 LURCAIRE, lurchaire, a foal, colt.

## M

- MA, magh, or math-ghamhuinn, mangan, mathan, mathon, a bear, brown bear.  
 MACRAIL-CHAPUILL, a whale (Ir.).  
 MAC-TIRE, a wolf.  
 MADA, madadh, madradh, maduidh, a dog, any wild animal of the dog species, a wolf.  
 MADA-CHUAIN, grampus.

MADADH-ALLAIDH, allt, alluidh, or ullaith, a wolf.	MEILE, melenidh, meilinich, sheep; also jades, etc.
MADADH-DONN, an otter.	MEINNE, a kid.
MADADH-RUADH, a fox.	MEOINN, a cat.
MADADH-UISGE, an otter.	MIADUIG or miaduigh, a hog, a sow.
MAIDHEACH, madh-fhiadh, maigh-each, moigheach, common hare, maukin or mawkin.	MIAL, miol, a beast.
MAIGHEACH-GHEAL, white, blue, or mountain hare.	MIAL-BHUIDHE, mial-moighe, a hare.
MAISTIC, maistidh, a mastiff.	MIAL-BUIRN, a whale.
MAITHREACH, a mother cow or sheep.	MIAL-CHU, a greyhound.
MALLAN, mullan, a mole.	MIAL-MHARA, a whale.
MANG, a fawn.	MIAL-MHOR, a whale.
MAOISEACH, maoisleach, a roe, doe, heifer.	MIAL-RON, a seal.
MAOILEANN, maolainn, maoluin, a mule.	MIALTAG, mialtag-leathair, mioltag, a bat.
MAOLAG, maolan, a hornless animal.	Mi-CHU, a fox.
MAOS, a goat.	MIL, an animal (Old Brit.).
MARBH-CHU, a wolf.	MIL-EACH, a blood horse, a war horse.
MARBHUAS, many cows.	MIN-EALLACH, small cattle, sheep or goats.
MARC, marcan, meare, a horse, steed.	MINNEAN, minnein, a little kid, fawn, or male young of the roe.
MART, a cow.	MINNSEAG, mins, minsich, minnseach, minnseagh, a yearling she-goat, a goat, goats.
MASTIC, mastaidh, a mastiff dog.	MISE, miseach, a year old goat, a young kid.
MAT, mata, a pig or monster.	MODH-DHAMH, a plough ox.
MEAC-TREABHAIDH, the ox or horse next the plough.	MODH-SEARRACH, a filly or colt of a carthorse.
MEALTAG, a bat.	MOILTEAN, molt, a hogget.
MEANBH-CHRODH, meamnachair, meanachair, small cattle, sheep, or goats.	MOINEAS, moineis, female seal.
MEANN, a kid, young roe, goat.	MOLLA, sheep.
MEANN-BHOC, a year old he-goat.	MOLT, mult, a wedder or wether.
MEANN-EARBA, fawn.	MONG-STEUDACH, fine - crested steed.
MEANN - MHARA, men - mara, a whale.	MORC, a sow, a hog, a boar.
MEASAN, meas-chu, a lap-dog, pug, puppy.	MOR-DHAMH, cattle leader (Welsh, modrydav).
MEATHUSRADH, fatlings.	MORLO, a seal.
MEIDH-ALACH or allach, meith-eallach, fat cattle.	MOTH, the male of any creature.
MEIDH-EACH, meadhach, a stallion.	MOTH-CHAT, a tom-eat.
MEIGEADAN, a goat, kid.	MUC, a sow or pig.
	MUC-ABHUINN, a bear.
	MUC-AINIDHE, a sow with young.

MUC-BHIORACH, the beaked whale, bottle-nosed dolphin, porpoise.  
 MUC-DISGEARNACH, a fierce boar.  
 MUC-FHINN, a milk pig (brood sow).  
 MUC-FORAI, a house-fed pig.  
 MUC-GLASACH, a fatted pig.  
 MUC-MHARA, a whale, sea pig, hog, seal, porpoise.  
 MUCRAIDH, a herd of swine.  
 MUC-SGIDEIL, a whale.  
 MUCUIN (muc fhinn), a snouted pig or other animal.  
 MUGART, a hog.  
 MUILLE, muileid, mullaid, mulag, a mule.  
 MULBHACH, mulcha, mullach, a sea calf, a porpoise, a seal.  
 MULLAN, a mole.  
 MURDACHAN or murduchan (Ir.), a mermaid.

## N

NASC, nasg, nasg-chu, a chained dog.  
 NEAR, a wild boar.  
 NEAS, nas, ness, nios, a weasel, weazole, stoat, ferret.  
 NEAS-ABHAG, a ferret.  
 NEAS-GHEAL, stoat, ermine, white weasel.  
 NEAS - NAM - FUAR - THIREAN, the ermine or Armenian rat.  
 NEIMNEIME, non-exempt cattle (Br. laws).  
 Ni, nith, cattle, cows, flocks, herds.  
 NIMHE (neime), exempt cattle (Br. laws).

## O

OG-CHULLACH, a young boar, a grice.  
 OG-MHART, a young cow, a heifer.  
 Oe, oi, a sheep.

OIGEACH, a stallion, a young horse.  
 OIGH, a deer, stag.  
 OILBHIAST, a monster.  
 OILEABHAN, an elephant.  
 OIRC, oirene, a lap-dog.  
 OIRCEANN, a young sow or pig.  
 OISG, othasg, othaisg, a sheep or one-year-old ewe or yowe, a dry ewe, from "oi seasg."  
 OLUIDH, a cow, also a ewe.  
 ONCHU, a wolf, an otter.  
 ONN, a horse, entire horse, stallion.  
 ONNCHU, a leopard.  
 ORC, orca, orcab, orean, a whale, sea monster, pig, beagle, little hound, lap-dog.  
 ORMCHRE, a boar-hound, a leopard (Ir.).  
 Os, os-allaidh, an elk, deer, stag.

## P

PAINDEAL, a panther.  
 PAIT, paiteag, pata, pataire, patan, puta, putan, a hare, a leveret or young hare or rabbit, the young of any animal.  
 PARN, a whale.  
 PEACARACH, noxious animal, sinner.  
 PEALL, a horse (see Fell).  
 PEALLACH, a porpoise.  
 PEILEAG, peilic, a porpoise, sea hog.  
 PEISD, peist, piasd, piast, a beast.  
 PISEACH, progeny.  
 PISEAG, a kitten, moll kitten, young cat.  
 PISEAN, a tom-kitten.  
 PLIUTACH, a seal or sea-calf.  
 POIRCEAN, poircein, a little pig, a porpoise.  
 PONC, a goat.  
 PORC, porcean, a sow, a pig.  
 PORC-THRIATII, a stall-fed hog.  
 PRASACH, a fox.

PRASGAN, a small flock of animals.  
 PROCACH, one-year-old stag.  
 PURRAGHLAIS, a term for a cat.  
 PUS, a cat.  
 PUTAN, young animal.  
 PUTHAG, a porpoise, a grampus.

RUC, ruchd, rucht, a sow, pig.  
 RUDA, a ram or tup.  
 RUIG, ruige, ruta, a semi-castrated ram or other male animal, a ridgeling.  
 RUSTAG, a bear.  
 RUTHA, a hedgehog.

## R

RABAID, a rabbit.  
 RACHE, scent-hound.  
 RADAN, rodan, a rat.  
 RADAN Armenianach, the ermine.  
 RADAN-DUBH, black rat, NOT Hanoverian.  
 RADAN-UIR, a mole.  
 RADAN-UISGE, the eraber or water-rat.  
 RADMUINN, a fox.  
 RAINCHE, a fox.  
 RAISEAN, a goat.  
 RAITCH, raitche, ratche, rotch, a female dog, a bitch.  
 RAOINE, a young barren cow.  
 RAP, rob, rop, any creature that digs for its food, or that draws its food towards it, as cows.  
 RAS, raismhaol, a sea-calf, seal.  
 READH, readbag, a mad bull or ox.  
 REANG, a hare.  
 REASUALL, a whale.  
 REATH, reatha, reithe, a ram.  
 REIDHNEACH, a barren cow (Suthd.).  
 RIBHINN-CHRO, a barren ewe.  
 RIGE, a semi-castrated ram.  
 RINCHE, a cat, kitten.  
 ROCHNAIDH, a whale.  
 RON, ron-mulach, or nullach, a seal, sea-calf.  
 RORCUAL, rorual, a whale (rorqual?).  
 RUADH, ruadhag, a deer, hind, roe.  
 RUADH-BHOC, a roebuck, russet buck.

## S

SABHAIRLE, sabhan, a cur, mastiff.  
 SAGH, saghain, saigh, saith, samhan, a female dog, a bitch; a horse.  
 SAGH'ICTIRE, a she-wolf.  
 SAILETHEACH, a hind.  
 SAMH, a pig.  
 SAOI, saoidh, a mare (Suthd.).  
 SLOTH-DHAMH, a labouring ox.  
 SATH, cattle, drove.  
 SCOTAN, scothan, small flock of sheep.  
 SCUITHE, a pig.  
 SEACHBHA, seachbho, seachlach, seachlaogach, seagaid, a barren cow or heifer.  
 SEAD, seada, deer.  
 SEAFAI, a heifer.  
 SEAGHACH, a he-goat.  
 SEALANACH, starveling animal.  
 SEALBH, sealbhan, a herd, drove, number of cattle; a tocher or possession of cattle.  
 SEALTAIDH, a Highland pony (sheltie).  
 SEAMLACH, a cow that gives or yields her milk without her calf beside her.  
 SEANG, a roebuck, deer (lit. a slim one).  
 SEANNACHAN, a young or little fox.  
 SEARBHOS, searbo, searbos, serbo, a deer, roe, stag.  
 SEARG, seargan, a worthless animal.

SEARR, searrach, a foal, colt, filly.	SIREAD, a ferret.
SEASAICH, cattle (stand-bye).	SITHIONN, a deer (venison).
SEASG-BHA, or bho, seasaich, seasaid, seasaidh, seasgachd, seisgeach, seasglach, seasgrach, a barren cow, barren cattle, dry.	SLABIHRAIDH, slaibre, cattle, herds.
SEATHAID, a suckling ewe.	SLONNUDH, cattle, flocks.
SED, set, seod, a cow (as property), a cow with calf; deer.	SODAIR, sodarnach, a clumsy quadruped, a trotting horse.
SED, seod-ghabhta, a cow with calf.	SOGH-CHU, a greyhound.
SED-AINE, a milch cow (Ir.).	SOICH, soigh, a bitch.
SEGH, a wild ox, buffalo, moose, elk.	SOINNEACH, a racehorse.
SEGSAID, barren cattle.	SOMAR, wild sheep, chamois.
SEICHE, selling cattle.	SORDAN, an animal.
SEILMIGIR, a ram.	SPEIL, cattle, a herd, a drove, particularly of swine.
SENACH, sinnsenach, a fox.	SPEIL or speile-cheann, a pig leader.
SGABAG, sgarag, a cow salted for provision.	SPLIONACH, an ill-thriven animal.
SGAL, a calf.	SPREIDH, cattle, sheep; a marriage portion of cattle.
SGANN, sgann-sgriod, a herd or drove of cattle.	SREAD, sreath, a herd, troop, flock.
SGIATHACH, a white streaked cow.	SRIANACH, strianach, a badger.
SGIARNAG, sgiberneag, sgiobarnag, a hare.	STAL, stalán, stallan, a stallion.
SGLAMHACH, a hungry dog or mastiff.	STANGACH, a beast with upright horns.
SGONN-CHU, a vicious or surly dog.	STEUD, steud-each, a horse, steed, war-horse.
SGOR, a stud of horses.	STIALLAIR, stiallaire, stiall-chu, a badger.
SGROG, sgrogag, an old cow or ewe.	STUAIDH, a flock or herd of animals.
SGRUIT, a lean, hard cow.	SUAICEIN, a pet calf or lamb.
SIANACH, a monster.	SUIG, a pig.
SIDHEACH, sigheach, siogach, sithoch, a wolf.	SUMA, a pack-horse (O. C.).
SIDIN, a deer, venison (Ir.).	
SIGEAN, diminutive animal.	
SIOLACH, siolaiddh, a stallion.	
SIOLTACH, siomlach, a cow that yields her milk without her calf beside her.	
SIOME, sioma, a whale.	
SIONN, sionnach, a fox.	
SIOTA, a shot lamb.	

## T

TA-BEISD, or beist, tabh-bheisd, tapbheisd, a large seal.
TABHUAN, taifean, a sea-calf or lamb, a seal.
TACHAN, taghan, taoghan, the marten, pine marten, polecat, foumart, badger.
TADHGAN, a fox.
TAGHIAN-TARTAIDH or tutaidh, the (foul) foumart.

TAIFEEAN, a seal.	TRUITEAN, tuitcan, a badger.
TAIN, tan, cattle, cows, drove, flock or herd of cattle.	TRUTH, a vile beast; a shrew.
TAINTE, cattle taken as booty or spoil.	TUAIGHE, a bull (farm).
TAIRBHEAN, a bull-calf (Ir. tairbin, toirbin).	TULACHAN, tulagan, tulchan, an imitation calf presented to a cow to cause her to yield her milk.
TALLAN, a hind.	TUNGARLAGH, an old cow.
TAMHAIDH, a cow that stands, gentle.	
TARBH, a bull (tarb, Old Ir.).	
TARBH-BOIDHRE, a bull demon (fabulous).	
TARBH-COILL, a monster (fabulous).	
TARBH-TANA, a parish, district, or herd bull.	
TARBH-UISGE, the water-bull (fabulous).	
TARLAIDEACH, a working-horse.	
TAST, a reindeer.	
TEARC, a cow.	
TEINECREASADH, a ferret.	
TIGEAR, tiogair, a tiger.	
TIRICH, the horse that walks on or next the unploughed land.	
TLACHD or tlath-mhuc, a fat hog.	
TLAS, thus, cattle.	
TOCHRA, a small pig.	
TOLAIR, a hound, fox-hound.	
TOR, a bull.	
TORADHAIR, torathair, torrthair, a monster.	
TORC, a hog, brawn.	
TORCHOS, a calf.	
TORCHOS-BREIGE, a moon calf (fabulous).	
TORC-NIMHIE, a fierce or wild boar.	
TREUD, a drove, flock, herd of animals.	
TRIATH, a hog, sow, boar.	
TROID-EACH, a war-horse.	
	U
	UAGH or uamh-bheisd, a monster (generally fabulous).
	UAGHAN, uan, uanan, etc., a lamb.
	UDLAICHE, ullaiche, utlaiche, a stag, old hart; an ass in its fourth year.
	UILBH, a wolf (Suthd.).
	UILE-BHEISD, a beast monster.
	UILP, uilpean, ulpf, a fox.
	UIRCEANN, uircein, a pig, young pig, pigling, grice.
	UIRCEANN-GARAIDH, uircean-sona, a hedgehog.
	UIREACH, a mole.
	UIR-FHAMH, uir-reathabh, reathabh or reothadh, a mole.
	UIRIDH, a monster.
	ULAITH-FAOL, a wolf.
	ULMHACH, a wolf.
	URAISG, uruisg, a sprite, semi-animal, said to haunt waterfalls (fabulous); a bear.
	URBHEISD, a monster.
	URC, a sow, a whale.
	URCHALLACH, urchullach, a heifer of a year and a half old.
	URRAG, an urchin, a hedgehog.
	URS', ursa, a bear.
	URSAG, a she-bear.
	URSAN, male bear. } From Latin.

# GAELIC-ENGLISH NAMES OF BIRDS

## A

A, Ai, a swan.  
AAID, a magpie.  
AAR, an eagle.  
ABHAL, a ptarmigan (Sobieski).  
ACUIL, aguil (Ir.), an eagle.  
ADHARCAG, adharcan, adharcan-  
luachrach, adhaircean, a lap-  
wing, etc.  
AGAID, a magpie (lit. pert one).  
AIGNE, a swift.  
AILEAG, ailleag, aimhleag, ain-  
leag, amhlag, a swallow, storm  
petrel.  
AILMHIN, a brood.  
AINLEAG-MHARA, a sea-swallow,  
black martin, petrel, also  
AINLEAG-MHOR-DHUBH.  
AINLEAG-MHONAIDH, the Alpine  
swift.  
AINNEAMIAG, a phœnix (fabu-  
lous).  
AIRMHID, airmid, a swan.  
AISILEAG, asaileag, assilag, storm  
petrel, storm finch, alamonti.  
AITEIL, widgeon or wigeon.  
AL, alach, the young of birds,  
brood.  
ALA, alunn, a swan.  
ALBANACH, the coulterneb.  
ALC, alca, the great auk (extinct); also the kingfisher.

ALCHAOCHAN, the owl.  
ALMHIN, a brood.  
ALTAIN, a flock.  
AMAC, amach, ambach, a vulture;  
any ravenous bird.  
AMADAN-MOINTICH, the dotterel,  
snipe, ringed plover.  
AMHAS, amhasag, amhasan, amh-  
san, amhsainn, ansa, asan,  
gannet, or solan goose.  
ANTAR (an t-'ar—Old Etruse.),  
the eagle.  
Aoi, a swan.  
AOILEANN, a sea maw, gull.  
ARCUS, a hawk (aracos, Etr.  
Celt.).  
ARMHAIDH, armhuidh, a buzzard.  
ARSPAG, the larger species of  
seagull.  
ATEAL, the teal.  
AUR-COILLE, capercailzie, or cock  
of the wood, etc.

## B

BADB, badh or bodh, a vulture,  
royston, or scald crow; any  
ravenous bird.  
BAIDNE, baidnein, group of  
birds.  
BAIN-SPEIREAG, spiorag, spireag,  
a sparrow-hawk (female).

- BALAIRES-BODHAIN, ballaire or ballaire-bothain or böär, the common cormorant, larger species of white - breasted cormorant.
- BALLAN-OIR, ball-oir, a wren ; goldspot.
- BAOIS, the sparrow.
- BAOTHAIR, a snipe.
- BARDAL, a drake, a mallard.
- BEACH, beathag, a bird, in some places.
- BEALBHAN, beilbhean - ruadh, beileaman-ruadh, a kind of hawk, a buzzard or puttock.
- BEICEIN-GLAS, the spotted fly-eatcher.
- BEUL-BHINN, the nightingale.
- BIADHTACH, biatach, a raven, corbie or corby, glutton (Skye and Uist).
- BIDEIN, a chirper, a young bird or fowl.
- BIGEAN, bigean-beag, bigein, bigeun, any little bird, wren, rock pipit, meadow pipit ; the wee, little bird.
- BIGEAN-BAINTIGHEARNA, the mountain linnet or twite (Uist).
- BIGEAN or bigein-bride, oyster catcher.
- BIGEAN-MOR, the black shore-lark ; big-little bird.
- BIGEAN-SNEACHIDA, the little snow-bunting.
- BIORRA, biorra - cruidein, or cruitein, biorra - 'n - iasgair, bior-an-uisge, a kingfisher, halcyon ; spit of the fisher, long bill.
- BLEIDIR, bleidire, common buzzard, sorner.
- BLEIDIR-RIABIACH the honey-buzzard.
- BLEIDIR-TONACH or molach, the rough-legged buzzard, large-hipped or bunchy sorner.
- BOAG, bodhag, bothag, a sea-lark, sandy laverock, ringed plover, sandpiper.
- BOCAN-LOIN, boc-sac or saic, a snipe.
- BODACH-OIDCHE, the tawny owl.
- BOD-CHEARC, a hawk.
- BODDA, a redshank.
- BOD-FILI, redshank (Ir.).
- BODH, a ravenous bird.
- BOGACHAN, bog-an-lochan, the dipper; also wheatear.
- BOGANACH, a young puffin, or any young bird.
- BOG-AN-LOIN, a snipe, sand-piper.
- BOIDHEAG, a goldfinch.
- BOIGEAR, a puffin.
- BONNAN, bonnamain, a bittern.
- BONNAN-BUIDHE or liona, a heron, crane.
- BRAIGHEAL, broigheal, a cormorant, the sea raven.
- BRAN, bran-eun, bran-fhitheach, bran-orgain, a raven, rook, royston crow.
- BREACAN-GLAS or sgiobalt, the spotted fly-eatcher.
- BREAC-AN-T-SIL, breacan-buidhe, bricein - buidhe, the white, grey, or pied wagtail, yellow speckled little bird, or chaffinch.
- BREACAN or bricein-baintighearna, grey or pied wagtail, spotted lady.
- BREACAN or bricean-beatha or beithe, the chaffinch, linnet ; little speckled bird of the birch.
- BREACAN-BUIDHE, the yellow wagtail.
- BREAC-MHAC, breac-mhuc, breac-mhuch, a magpie.
- BREID-AIR-TOIN, the hen harrier, ring-tail hawk, hobey.
- BRICEAN, bricein, a linnet, chaffinch, green lint-white, shilfa, twite.

BRICEAN or bricein-buidhe, the yellow (or Ray's) wagtail.

BRICEAN-CAORAINN, the mountain finch.

BRID, bridean, bridein, brid-eun, a small bird; oyster-eater, sea-piet, St Bridget's bird (see Gille-bride).

BROD-GHEADH, a brood goose, a dam (E. McD.).

BROIDILEAG, broinn-dearg or deargan, broinileag, bru-dearg, bru-dhearg, bru-deargan, bruin-deargan, etc., the robin, robin - redbreast, ruddock.

BROLLACH-BOTHAIN, the black-throated diver.

BRU-GHEAL, a wheatear.

BRUILIN, a swallow (Ir.).

BUALAINDE, a sea-lark, wagtail.

BUATHAM, a bittern.

BUBAIRE, the common bittern.

BUCHTHUINN, buchuinn, the melodious duck.

BUDAGOC, budagoch, budagochd, butagochd, a snipe; also a woodcock in some places.

BUDHAIGIR, bugaire, buigire, a puffin.

BUICEIN-BAINTIGHEARNA, a wagtail.

BUIDEIR, buidseir, the butcher-bird, shrike.

BUIDHEAG, buidhean, a goldfinch, linnet; any small, yellow bird.

BUIDHEAG or buidhean-bhuachair, a yellow hammer, or ammer, yellow-yite, yeldrin, yorlin, etc.

BUIDHEAG-BHEALLAIDH or bheallidh, a yellow bunting, yellow-hammer, or ammer, yeldring, etc.

BUIDHEAN-COILLE, a goldfinch, bullfinch.

BUILG-EUN, a puffin.

BUINNEAN-LEANA or liona, a bittern.

BUIREIN, buiriche, bittern, the lowing-bird.

BUN, bunna, bunnan, bun-bhuachaill, the northern diver; also the bittern or heron.

BUNABHUACHAILLE, the great auk (MacDonald), also cormorant.

BUTHAID, buthaigear, buthraigear, a coulterneb, puffin (Barra, Harris, St Kilda, etc.).

## C

CABAN, cabon, a capon.

CABAR, cabhar, cubhar, a hawk; any old bird.

CABAR-COILLE, capar or capull-coille, caprioc, capur, the capercailzie, mountain-cock, great cock of the wood, wood grouse, etc.

CABHACHAN, cuckoo-titterer.

CABHAG, cabhog, cadhag, cathag, a jackdaw, jay.

CABHAG-DHEARG-CHASACH, etc., a chough or red-legged crow.

CAB-NAN-CUILEAG, the flycatcher.

CADHAG, the magpie.

CADHAN, the wild goose, barnacle or bernicle goose or duck.

CAI, the cuckoo's bird, tit or titmouse.

CAIDHEAN, a turtle dove.

CAIDHLEAN, water rail (Caidhlin, Ir.).

CAIFEAN, caifein, caifein-coille, chaff-chaff, chatterer, wood-chatterer.

CAILLEACH, cailleachag-cheann-dubh or duibh, a titmouse, colehood, coletit, colemouse, blackcap; little old-wife blackhead.

CAILLEACH-BHAN, the snowy owl.

- CAILLEACH bheag an earbaill, long-tailed titmouse; little old-wife of the tail.
- CAILLEACH, cailleachan - oidhche, an owl.
- CAILLEACH-CHEANN-GHORM, the blue titmouse.
- CAILLEACH-DHUBH, the shag cormorant.
- CAILLEACH-OIDHCHE, bhan or gheal, the barn owl or common owl.
- CAILLEACH-OIDHCHE mhór, the eagle owl, tawny owl.
- CAILEAG, callag, caltag, carlag, casgan-long, the black guillemot.
- CAIRNEACH, coirneach, the king-fisher, halcyon, osprey.
- CAISLIN-CLACH, the stone-chatterer, wheatear (err.).
- CALAMAN, calman, caluman, a dove, a pigeon.
- CALAMAN or calman-cathaich or cathaiche or cathaidh, the hoopoe or moulting dove.
- CALAMAN-COILLE, the ring-dove.
- CALAMAN-FIADHAICH, the rock-dove.
- CALAMAN-GORM, the stock-dove.
- CALAMAN-MARA, sea-dove.
- CALAMAN-NAN-CREAG or mara, the rock-dove.
- CALAMAN-TUCHAN, the turtle-dove.
- CALCACH, colcach, colcair, colgach, colgaire, coltaircheannach, coltrachan, comhdachan, conntrachan, connraigheachan, the coulterneb, puffin, eider duck.
- CALTAG, the auk.
- CAM'AICH, the wryneck.
- CAMA-LUBACH, the common sandpiper.
- CAM-GHLAS, the redshank, red-start, red-pole, purple sandpiper.
- CAM-GHOB, the common crossbill, wrybill.
- CAM-MHUIN or mhuineal, the wryneck.
- CANAIRI, the canary (corrupt).
- CANRANACH-DEARG, the waxwing.
- CAOCHAN, a bird. (Dean of Lismore.)
- CAOI, caolag, caolag-riabhach, the cuckoo.
- CAPAIS (Capys, Old Etrusc. Celt.), the falcon.
- CAS-CRE'FODH, heron.
- CATHAL, caothail, the long-tailed duck; wailer.
- CATHAN, the barnacle or bernicle goose, black-billed wild goose.
- CATHI-EUN-LEADAIN, the barnacle goose; war bird.
- CEANN-DEARG or deargan, the red-start, red pole.
- CEANN-DUBH, ceann-dubhag, the marsh titmouse, black red-start, the black-cap.
- CEANN-DUBHAN, the black-headed gull.
- CEANN-DUBH fraoich, the reed-bunting.
- CEARC, cerc, a hen.
- CEARC-CHEANNAN, the coot.
- CEARC-CIOILLE, a partridge, pertrick (improper).
- CEARC-CHRUTHACH, a partridge; horse-shoe hen.
- CEARC-CIREACH or cireanach, a crested hen.
- CEARC-FHRANGACH, a turkey hen.
- CEARC-FHRAOICH, a moorhen, female of red grouse; Attagen.
- CEARC-GHLOBACH, a hen with down-covered head.
- CEARC-GHREANNACH, a rough-feathered hen (a Russian hen).
- CEARC-GUR, a sitting or brooding hen.
- CEARC-INNSEANACH, an Indian or Guinea hen.

CEARC-OTRACH, common or barn-door hen.

CEARC-PHEUCAIG, pea-hen.

CEARC-THOMAIN, a partridge, pertrick.

CEARC-TIOPACH, a topped or tufted hen.

CEARC-SHEALBHAG, a hen or fowl paid of old to the falconer of the lord of the soil.

CEARC-UISGE, the gallinule or water-hen, moorhen, dab-chick, coot.

CEARRA-GHOB, an avocet.

CEARRSACH, the corncraik.

CEARSACH, the thrush.

CEATH, the jackdaw.

CEILIRICHE, the blue-throated warbler.

CEIRSEACH, the woodlark.

CEIS, a swan. (Dean of Lismore.)

CEOLAN, ceolan-cuile, the warbler, reed warbler.

CIABHAG-CHOILLE, the woodlark.

CIARSACH, the thrush.

CIOCHAN, ciochan-fada, the long-tailed titmouse.

CIOLAG, ciolachaire, ciolog, the hedge-sparrow.

CIRCEAN-CAORAINN, the mountain finch.

CIUTHRACH, the red-head.

CLABHAIS feach or fiach, the red-shank.

CLACHARAN, clochlainn, cloichearan, cloichrean, etc., the stonechat or chatter-quay, whinchat, wheatear; little mason.

CLAMHAN, the buzzard, moor buzzard, kite, glead, gled.

CLAMHAN-FIONN, the hen-harrier (Montagu's harrier).

CLAMHAN-GEARR or gearra-clamhan, the broad buzzard.

CLAMHAN-GOBLACH, a kite, etc., the salmon-tailed gled.

CLAMHAN-LOIN, the marsh harrier.

CLAMHAN-LUCH, clamhan-nan-earc, the hen-harrier, mouse-hawk.

CLAMHAN-RIABHACH, the honey buzzard.

CLAMHAN-RUADH, the kestrel.

CLEABHAR-CAOCH, the corncraik.

CLISGEIN, the swift.

CLUIMHEALTA, a royston crow; a flock of birds.

CNAG, a chnag, a chnagag-choille, crag, the pine gros-beak, woodpecker, little wood-rapper.

CNAIMH-BHRISTEACH, the ossifrage or osprey.

CNAIMHEACH, cnaimh-fhitheach or fhich, craimheach, creumhach, the rook, raven, crow, jackdaw.

CNAIMH-GHEADH, a fowl between a goose and duck.

COC-BHIRAN, the jackdaw.

COI, the cuckoo.

COIGREACH, the peregrine hawk or falcon.

COILEACH, a cock.

COILEACH-CATHA, a game-cock.

COILEACH-COILLE, a wood-cock, capercailzie.

COILEACH-DUBH, a black-cock.

COILEACH-FEADHA, the pheasant (Ir.).

COILEACH-FHEUCAIG or pheucaig, a peacock.

COILEACH-FRANGACH or turcach, a turkey-cock.

COILEACH-FRAOICH, heathcock, a moorcock, red game, grouse.

COILEACH-INNSEANACH, an Indian guinea fowl (cock).

COILEACH-OG, a cockerel.

COILEACH-OIDHCHE, an owl.

COILEACH-OTRAICH or an dunain, the common or barn-door cock.

COILEACH-PULAIDH, turkey-cock.

COILEACH-RUADH, a grouse, red-cock.

COILEACH-SPODHTA, a capon.  
 COILEACH-TOMAIN, a cock-partridge.  
 COILEACH-TURCACH-FIADHAICH, the bustard or curlew.  
 COINFHUADACH, the vulture ; dog-chaser.  
 COISDEARGAN, the redshank.  
 COLAR, a dove.  
 COLC, colach, colcach-borag, the eider duck, little auk, puffin.  
 COLCA, coleair, the great auk (extinct).  
 COLGAN, a dove.  
 COLLAIRE-BOAIN, bothain, or buthain, the cormorant, shag.  
 COLM, colman, colum, columan, a dove, a pigeon (see Calaman).  
 COLMAN-CATHAICH or cathaidh, the whaup, whoop, hoop, hoopoe or moulting dove.  
 COLMAN-COILLE, wood-pigeon, the ring-dove, cushat-dove.  
 COLMAN-CREIGE, the rock-dove.  
 COLMAN-GOBHLACH, the fantailed-pigeon.  
 COLMAN-TIGHE, the domestic pigeon (rock variety).  
 COLTAIR, coltair-cheannach, coltrachan, comhdachan, the puffin.  
 COLTRAICHE, the razorbill.  
 COMHACHAG, cumhachag, an owl, owlet, howlet ; the lamentor or mourner.  
 COMHACHAG-ADHARCAICHE, the long-eared or horned owl.  
 COMHACHAG-BHAN or gheal, the barn owl.  
 COMHACHAG-BHEAG, the little owl.  
 COMHACHAG-CHLUASACH, the short-eared owl.  
 COMHACHAG-DHONN or ruadh, the tawny owl.  
 COMHACHAG-MHOR, the eagle owl ; also tawny or snowy owl.

COMHACHAG-SNEACHDAIDH or bhan or gheal, the white or snowy owl.  
 "CONAN," conan-erion, the wren.  
 "CONAN"-COILLE, the wood wren, "Conan of the woods."  
 "CONAN"-CONUISG, the willow-wren ; "Conan of the whins."  
 CONASAG, conasan, conasgag, conasgan, the whinchat.  
 CORCAN or corran-coille, the bullfinch.  
 CORCAN or corran-ghlas, the green bullfinch.  
 CORN-EUN, the royston or hooded-crow.  
 CORR, corra, curr (Welsh, Garan), the heron, crane, stork (lit. "pointed, sharp").  
 CORRACHAN, the jackdaw, kae (Iona and Mull); cliff dweller.  
 CORR-BHAN or bhain or blub, the stork, white heron, white stork, the bittern.  
 CORR-CHAGAILTE, the salamander or fire-bird (fabulous).  
 CORR-CHAOCHE, woodcock (Ir.).  
 CORR-GLLAS, the heron, hern, stork, crane.  
 CORR-GHRIAN or ghrian, the common bittern ; also swan, turtle-dove.  
 CORR-GHRIBHEACH, ghriobhach, riabhach, riathach, sgriach, chrithich, the heron.  
 CORR-IASG, the crane, stork.  
 CORR-MHONA or mhonaidh, crane, the heron.  
 CORR-NA h-easgunn, the crane, bittern.  
 CORROG (Ir.), the crow.  
 CORR-SCREACHAG or sgriachaig, the owl, screech owl.  
 CORR-THON-DUIBH or an ton-dubh, the crane.  
 COS-DUBH, the black-legged wild goose.  
 COSGACH, cosgoch, the redshank.

- COSGARRACH, the kite (lit. a conqueror).
- CRA or cradh-gheadh, cra-gheal, shell drake or duck ; large wild duck.
- CRA-FHAOILEAG, black-headed seagull.
- CRAIGEACH, the black guillemot (Eigg).
- CRAIRDEACH, the crow.
- CRANN or erion-fhaoleag, the little gull.
- CRANN or erion-lach or lacha, the teal, wild duck, red-breasted merganser, diver, little duck.
- CRANN-DUBHAN, the black-headed gull.
- CRANNTACH, the curlew, lapwing.
- CRAOBH-BHIGEIN, the pipit.
- CREABAIRE, creabhar, creathar, creobhar, creothar, eriodhar, the woodcock.
- CREADH, creath, the swan.
- CREAGAG, the grey plover, rock goose, shell-drake.
- CREODHAR-GLAS, heron.
- CRIANAG, crionag-ghiubhais, the willow wren.
- CRIOCHRAN, the stonechat ; steanchel hawk. (Dean of Lismore.)
- CRIONAG, crionan, crionag-ceann-bhuidhe, the wren, mite bird, yellow-headed mite.
- CRIONAG-BHUIDHE, the golden-crested wren.
- CRITHANE (Ir.), erith-eun, the curlew.
- CRITHEIN, the common sandpiper.
- CRITHNEACHAN, the wheatear.
- CROMAN, the kite.
- CROMAN-BEAG, the jacksnipe.
- CROMAN-COILLTEACH, the woodcock.
- CROMAN-GOBLACH, the kite, gled ; swallow-tailed kite.
- CROMAN-LACHDUINN, lachaidh, lochaidh or luch, the kestrel, gled ; also small water-fowl.
- CROMAN-LOIN, snipe ; also marsh harrier or bog hunchback, woodcock.
- CROM-NAN-CEARC, hen-harrier, hen-hunchback.
- CROM-NAN-DUILLEAG, the woodcock.
- CROM-REOCH or riabhach, the buzzard kite.
- CRONAN, guillemot (Ir.).
- CROSSAN, a puffin or guillemot.
- CROTACH, crotach-mara or mhara, cruiteach-mhara, cruiteach, crutach, the curlew.
- CROTAG, the plover.
- CRUFECHTA, crow (Ir.).
- CRUIDEIN, cruitean, cruitein, the kingfisher, halcyon.
- CRUIMHEACH, a crow.
- CUAG, the pine grosbeak.
- CUAG, cubhag, cuach, cuachag, cumhag, cuthag, the cuckoo or gowk ; also the snipe.
- CUAIRSGEAN, the roller.
- CUBAIRE, the blackcock.
- CUBHALAG, the woodcock.
- CUBHAR, cuibh, a flock of birds ; a hawk.
- CUIBH, a bird ; a cock.
- CUILCEAG, cuilcean, the reed warbler.
- CUILLIONAG, cuireag, the mavis, thrush ; holly-bird.
- CULLACH-COILICH, a capon.
- CULLADH-CEACHI, a woodcock (Ir.).
- CUMHAG-BHOGADH-TOINE, the water-wagtail.
- CURACHD-SHIDE, the blue-bonnet, silk-cap.
- CURACAG, curcag, currachdag, currucag, the lapwing, pees-weep, peeweeet, sandpiper, teuchet, cappie.
- CURLIUN, the curlew.
- CURR, curra, the heron, etc.

CURRACHAG, the tufted duck.

CURRAG-BHAIN-TIGHEARNA, the great titmouse (lit. lady's nightcap).

CUTAG, the coot, plover.

CUTHAG, the water-wagtail.

CUTHAG-DHEARG or dhearg-chasach, the chough or red-legged crow (Skye) — (see Cabhag, etc.).

## D

DANAR, the peregrine.

DAORGAN, the lapwing, peeweeet (an t-adharcan).

DARAG-THALMHAIN, a kind of bird?

DARCAN, dearcan, a teal, coot, sparrow-hawk.

DARTAN, the teal.

DEARGAN, the kestrel, hawk, falcon, red-necked phalarope, steanchel, redstart, bullfinch.

DEARGAN-AITINN, a Lewis bird (lit. juniper darter).

DEARGAN-ALLT or alltaidh, the kestrel; also redstart.

DEARGAN-COILLE, a bullfinch.

DEARGAN-FRAOICH, a goldfinch, bullfinch.

DEARGAN-GIUBHAIS, the common crossbill.

DEARGAN-SEILICH, the common redpole or redshank.

DEARGAN-SNEACHDA, redwing, redling, snow-bunting, snow-redling, pine redbird.

DEOCH-BHIUGH or bhuidhe, the greenshank.

DHUBH-FHAOILEANN, the large gull.

DIODAIG, the linnet.

DIRID, the peeweeet or lapwing.

DOIREAGAN, do. (Badenoch).

DONNAG, donnan, donn-eun, hedge-sparrow.

DRANND-EUN, humming-bird.

DRATHAIN, drathain-donn, dreadhan, drean, dreathain, dreathan, dreathan-donn, dreathan-lan, dreellan, drethein, a wren.

DRATHAIN, ceann-bhuidhe, the golden-crested wren.

DREAUN, the corncrake.

DREIMNE, a cock (Ir.).

DRILLEACHAN or drilleachan-traghaid, the oyster-eater.

DRUID, druid-bhreac, druideag, druidean, the starling, little starling; stare.

DRUID-DHUBH or mhonaidh, the ring ouzle or mountain blackbird.

DUBHAN, a blackbird. (Dean of Lismore.)

DUBH-CHEANNACH, the black-headed gull.

DUBH-CHRAIGE, the ring ouzle.

DUBH-EUN, the crow, the diver.

DUBH-EUNACH or snaineach, the razorbill.

DUBH-FHAOILEAN, black-headed gull.

DUBH-LACH, the coot.

DUBH-SHNAMHAICHE, the diver, didapper.

DUBH-SNAGAN, the water-rail.

DUIBH-EUN, a blackbird.

DUIS, a crow.

DURADAN, a dove, pigeon, ring-dove, wood-pigeon.

## E

EACHTA? (trim one?). (Dean of Lismore.)

EALA, ealadh, the swan, hoopoe, whistling swan.

EALA-BHAN, the white swan.

EALA-BHEAG, the little swan. (Bewick.)

EALA-BHEAG-AN-SGADAIN, the black guillemot.

EALA-FHIADHAICH, the wild swan.  
 EALA-GHLAS, grey swan (cygnet).  
 EAL-EUN, a monstrous bird.  
 EALT, ealtain, a covey of birds (ealteun).  
 EAN, en, eun, eunlaith, a bird, a fowl, etc.  
 EANAG, a plover.  
 EARFHIAICH, glede. (Dean of Lismore.)  
 EARRAGHEAL, earrgheal, the whitetail.  
 EARR-DHEARG, the redstart, redshank, redpole, retdtail.  
 EARRGHAINMHICH, the common sandpiper.  
 EASAG, a pheasant.  
 EATHAIDH, birds.  
 EIDHION, ivy dove.  
 EIGIR, the small gull ; kittiwake.  
 EIR, eren, erun, eireag, a young hen ; pullet of first year.  
 ELA, elac, a swan (Old Ir.).  
 ERREACH, erreag, erreg-lannairich, falcon ; perhaps a sea eagle.  
 EosAG, a nightingale.  
 EUCAg, the pea-hen.  
 EUN-AILLE, the guillemot.  
 EUN-AN-AR, a bird of prey.  
 EUN-AN sneachd, the ptarmigan.  
 EUN-AN-SGADAIN or eun-dubh-an-sgadain, the guillemot, murre, marrot, scout, razorbill.  
 EUN-AN sneachdaidh, the snow-bunting ; snowfleck, redwing.  
 EUN-ARAG, orag, rag, the snipe.  
 EUN-BALLACH-A-GHART or bollach-a-ghort, the common bunting.  
 EUN-BAN-AN-SGADAIN, the gannet or solan goose.  
 EUN-BAN-AN-SNEACHDA, the ptarmigan.  
 EUN-BEALTAINN, the whimbrel.  
 EUN-BHUCHAIL or buchail, the wailer duck.  
 EUN-BOCHUINN, buchann, buch-uinn, sandlark, ocean bird ; melodious bird.

EUN-BRUCH (eanaraich), boiled fowl, etc.  
 EUN-BRUIDHNE, a parrot (lit. a speaking bird).  
 EUN-BUCHTHUINN, the long-tailed melodious duck ; a singing bird (see Eun-bochuinn).  
 EUN-CIRCE, a hen, chicken, pullet.  
 EUN-DUBH, the blackbird.  
 EUN-DUBH-A-CHRUBAIN, the black guillemot.  
 EUN-FIONN or an t'eun fionn, a male hen-harrier, kite, osprey.  
 EUN-FOGHLADH, the horn owl.  
 EUN-FOIRTHIR, a bird of passage.  
 EUN-FRAOICH, a grouse.  
 EUN-GHABHRAG, ghobhrag, ghorag, ghurag, eunrag, a snipe.  
 EUN-GLAS-AN-SGADAIN, the great northern diver ; "Holy Carrara."  
 EUN-GUR-LE-GUG, the storm petrel.  
 EUN-LIA or liath, the black grouse.  
 EUN-MOR-AN-FHASAICH, the pelican.  
 EUN-OTRACH, the barn-door fowl.  
 EUN-RAP, the corncraik.  
 EUN-RUADH, a grouse.  
 EUN-SNAMHIDH or snamhta, the coot.  
 EUN-SNAMH, any aquatic bird.  
 EUN-UASAL, a rare or foreign bird.  
 EUN-UISGE, a water bird or fowl.

## F

FABHCUN, facon, faolchon, a falcon.  
 FACHACH, faobach, the puffin, coulterneb, tomnoddy, shearwater, or young of same or other sea birds, fatlings.

FADCHASACH, the black-winged stilt.

FAD-MONAIDH, the little grebe, dabchick.

FAIDEAG, faithirleag, the green plover.

FAINLEAG, fainleog, fainnal (Old Ir.), fanlag, the swallow; storm petrel.

FAIREAG, fairleag, the lapwing, kittiwake, swallow.

FAIRIG, a dead bird.

FAIRSLEAG, the large gull.

FAITHIRLEAG, the plover.

FALC, the razorbill, guillemot.

FALCAG, the common auk.

FALLAG, fallaig, the sand martin.

FALMAIR, falmaire, the grey petrel.

FAMHLADH, famhlagan, famhlaich, the swallow tribe; swift, restless ones.

FAMHLAG, the sand swallow, sea swallow.

FAMHLAG-MHARA, the sea swallow, storm petrel.

FANG, a vulture; raven.

FANLAG, the petrel.

FAOGHAIDEACH, faoghalach, faolach, a carnivorous bird.

FAOILEAG-BHEAG, the little or lesser gull, didapper, diver.

FAOILEAG druimmeach, black headed gull.

FAOILEAG, faoighleann, faoil-eann, the seagull, seamaw, maw.

FAOILEAG garbhanach, black headed gull.

FAOILEAG-MHOR, the glaucus or great gull.

FAOLACH, a bird of prey.

FAOSG, a snipe.

FARAN, the turtle-dove.

FARMACHAN, the sandlark.

FARSPACH, farspag, fairspreig (Argyll), the great black-beaked or headed gull.

FASGADAIR, fasgadan, faisgeadair, a species of gull; a squeezer, presser, forcer, seizer of prey from other gulls; common skua, Arctic gull.

FEABHLAN, feadhan (Ir.), the seagull.

FEADAG, feadag-bhuidhe, the plover; green or golden plover.

FEADAG-GHLAS, the grey plover.

FEADAG-RIASGACH, the lapwing.

FEADHAN, the wild goose leader.

FEANNAG, fionnag, feannag-ghlas, the royston, or hooded crow, hoodie, rook, carrion crow, scald crow.

FEANNAG-FIREACH, the forest crow.

FEARAN, fearan-breac, the ring-dove, wood pigeon, queest.

FEARAN-BREAC or eidheann, the turtle-dove.

FEIDEAG, the green plover.

FEITHID, a bird of prey.

FERAIN, the eagle, "true bird" (Ir.).

FIACH, fidheach, fitheach, the raven, corby, feeder.

FIACHDAB or dubh, the raven (Ir.).

FIACH-GARBH, the vulture.

FIACH-MARA or fairge, the cormorant, diver.

FIDEAG, a small bird.

FILBIN, the lapwing, woodcock.

FILEAB-A-CHLEITE, the magpie.

FILI, redshank (Ir.).

FINNEAN, finneun, the buzzard.

FIOЛАIR, an eagle.

FION-EUN, a small bird.

FIONN, the hen-harrier.

FIONNAG, the crow.

FIONNAG, a vulture (Ir.).

FIREIN, fior-eun, fireun, an eagle, "true bird."

FLEIGIRE, the cormorant; flecked one.

FOILEARM, folaiream, foluirm, the seagull.

FOSG, fosgag, the lark; little lark.

FRANGACH, a magpie.

FRAOCH-CHEARC, the heather hen, grouse.

FRAOICHEAN, the heather chattering, whinchat.

FRIDEAN-FIONN, fridein, wren, mite; pale bird.

FUDAGAG, the woodcock.

FUIDSIDH, a craven fighting-cock (Fugie).

FUINCE, the crow.

FUISEAG, fuisseog, the lark (Ir.).

FUISLEACH, plover.

FULAMAIR, fulmair, fulmaire, the fulmar or grey petrel (see Falmair).

FUR-BHUACHAILLE, the great northern diver, black-throated diver.

## G

GABHA or gobha-uisge, etc., the kingfisher.

GABIAGAN, gobhacan, gobhagan, gocan, the titling, titlark, rock pipit; the small bird that follows the cuckoo.

GABHAR, the hawk; any old bird.

GABIAR-ADHAIR, gabhar-oidhche, the snipe, nightjar, goat-sucker.

GABILACHAN, gabhlan-gaoithe (Ir.), the swallow.

GABIRAG-BHEAG, the jacksnipe.

GAILL or gall-eun, a strange or foreign bird.

GAILL-CHEARC, a duck (foreign).

GAIR-FHITHEACH, the raven, vulture.

GAIRG, gairgeann, gairgear, gairgeire, gaigire, the cormorant, diver.

GAIRM-FHITHEACH, the crow.

GAISTEAN-CLOICH, the tomitit.

GALL, the cock; a swan.

GALLAN or gallun-strathaire, the sparrow (Old Ir.).

GALLAN-CURRA, the diver (Ir.).

GANRA, ganradh, gandal, the gander.

GAOB, the rain-goose.

GAOD, the swan; geese.

GARAN, gar-eun, the crane.

GARRACH, garrach-ghlas, garrag, a young rook, crow, carrion crow or unfledged bird.

GARRA-GART, garraidh-guirt, gort, gartan, the land-rail, corn-craik, quail.

GART-EUN, the quail—"Wet my feet."

GEABHRAG or geabhrog, geabhroc or gealbhroc, the tern, the sea swallow.

GEADH, ge, gedh, a goose.

GEADH-BHLAR, the white-breasted goose.

GEADH-DUBH, the solan goose.

GEADH-GAOB? the rain goose.

GEADH-GHLAS, the grey hag.

GEADH-GOT or got-gheadh, the brent goose.

GEALA-BIGEIN, the common bunting.

GEALAG, gealachag, gealan-coille, the white-throat.

GEALAG-BHEINNE, the common ptarmigan.

GEALAG-BHUACHAIR, the bunting or bunting.

GEALAG-DUBH-CHEANNACH or loin, the black-headed or reed bunting.

GEALAN, gealan-lin, gealbhan, gealbhan-lin, the linnet, lint-white.

GEALBHAN, gealbhonn, gealbhonn-glas, the sparrow, house sparrow; sometimes a swallow.

GEALBHAN-CUILINN, the bullfinch.

GEALBHAN-GARAIÐH, gealbhan-nam-preas, gealbhan-nan-creabh, the hedge or tree sparrow.

GEALBHAN-SGIOBAIL, bunting—barn sparrow.

GEARCACH, a nestling.

GEARCUIG, a brood.

GEARRA, gearradh-breac, the ringed guillemot, redshank, diver.

GEARRA, gearradh-goirt or gort, the quail; bird of "short famine."

GEARRA-CHLAMHAN, the common buzzard.

GEARRADH-DUBH-NAN-ALLT, water rail.

GEARRADH - GLAS, the black guillemot.

GEARRA-GHOB (see Cearra-ghob).

GEARRAN-ARD, the hobby.

GEARBHAL, gearrbhall, gear-bhuiil, the great auk, gare-fowl, rare fowl; or "the squat spotted one" (Icelandic, geyr-fugl).

GEARRCACH, the turtle-dove.

GEARR-SHEOBHAG, the ger-falcon.

GEASADACH, geasdach, the peacock. (Dean of Lismore.)

GEILT, geilt? (Dean of Lismore.)

GEINE, geis, geiss, the swan.

GEOCAIR, geoched, the wry-neck.

GIBEAGAN, gibodan, the ruff.

GILLE-BRIDE, bridein, brideun, sed-piet, the pied oyster-eater, St Bridget's servant (see Brideun).

GILLE-FEADAG, the dunlin (in winter).

GILM, the buzzard.

GIODHRAN, giugran, giuran, the barnacle goose.

GIURNAG, giurnan, the barnacle duck.

GLAC or gleac-nan-cuileag, the spotted fly-catcher.

GLAISEAN, glaiseun, the sparrow, rock pipit, finch, sedge-warbler, green linnet; "grey bird."

GLAISEAN-COILLE, the wood-sparrow, jackdaw.

GLAISEAN-DARAICH, the grey or green finch.

GLAISEAN-GOBACH, the hawfinch.

GLAISEAN-SEILICH, the pied water-wagtail.

GLASAG, glasog (Ir.), the wagtail.

GLASAN, grey phalarope.

GLAS-EUN, the falcon, kite.

GLAS-FHAOILEAG, the herring gull.

GLAS - GHEADH, the wild grey goose.

GLAS-LACHA, the wigeon.

GLAS-SHEOBHAG, the goshawk.

GLEORAG, the lark.

GLUASAG, the water-wagtail.

GOBACH, the hawfinch; nuthatch.

GOBACHAN, gobaidin, a shore bird.

GOB-A-CHOLTAIR, coulterneb.

GOBADALIRI, gobhar-da-liri, the sandpiper or shore-lark.

GOBAIR, the stone-chat, chitterer.

GOBAN, the young seagull or fowl.

GOB-CABHARRTA, the redshank.

GOB-CATHAINN or spaineach, the spoonbill.

GOB-CEARR, the avocet.

GOBHACHAN, gobhachan - allt, gobhachan uisge, the little grebe, dipper.

GOBHA-DUBH, gobha-dubh-nan-allt, gobha uisge, the water ouzle, dipper; blacksmith.

GOBHARRTA, gobhlan - bharta, gob-labharta, the redshank.

GOBHLACHAN, the swallow.

GOBHLAN-DUBH, the great or black martin.

GOBHLAN-GAINMHICH, gaineacha, gaineimh, the sand martin.  
 GOBHLAN-GAOITHE, the swallow.  
 GOBHLAN-MARA, the redshank, fork-tailed petrel.  
 GOBHLAN-MONAIDH, the Alpine swift.  
 GOBHLAN-MOR, the swift.  
 GOBHLAN-NAN-CREAG, the Alpine swift.  
 GOBHLAN-SIUBHLACH, the swift.  
 GOBHLAN-TAIGHE, the martin or small swallow.  
 GOBHLAN-UISGE, the little grebe, dab chick.  
 GOB-LEATHANN, the shoveller duck.  
 GOB-SGOLTAN, the nuthatch.  
 GOCAN, the attendant bird on the cuckoo; titlark.  
 GOCAN-CONUISG, the whinchat.  
 GOCAN-GOCHCAN, gochdan, the whinchat.  
 GOG-GHEADH, goch-gheadh, the young or small goose, gosling.  
 GOILLIR, goillire, the petrel.  
 GOINEAD, solan goose (Ir.).  
 GOLA-BHIGEIN, the common bunting.  
 GOLBHINEAR, guilbhinear, the curlew.  
 GORMAG, the hobby falcon.  
 GOS-SHEABHAG, the goshawk.  
 GOT-GHEADH, brent goose.  
 GRAILBEAG, the woodcock.  
 GRAILLEAG, graillig, the dunlin (winter).  
 GRAINEAG, the bittern; wild duck.  
 GRAMASGAR, a flock of birds.  
 GRIB-CHOLUM, feather-footed dove.  
 GRIOBH, the osprey. (Dean of Lismore.)  
 GRIONNAN, a group of birds.  
 GRU, the crane.  
 GUAISIN, gosling (Ir.).  
 GUALACH or gualachan, bunting.

GUGA, gou, the solan goose, gannet, or young of same.  
 GUGARLACH, a useless bird.  
 GUILBINNEACH, the whimbrel.  
 GUILBNEACH, guilbeann, guilbinn, guilmeach, the curlew (lit. the "beaked one").  
 GUIRAN, guirnean, guirenan, guireneun, the brent goose.  
 GUIS, the crane.  
 GULMAG, the sea-lark.  
 GUR, a brood of birds, poulties.  
 GURADNAN, the wren.  
 GURAGAG, guragan, the ring-dove, wood pigeon.  
 GURAICEACH, an unfeathered or unfledged bird.  
 GUR-LE-GUG, the stormy petrel, "hatch-with-a-song."

|

IAL, iall, a flock of birds.  
 IAN, iar, a bird, a fowl, etc.  
 IANRAG, the snipe.  
 IASGAIR-CAIRNEACH, the osprey, kingfisher; ostrich.  
 IASGAIR-DIOMHAIN, the common gull.  
 IOLAIR, iolrach, the eagle.  
 IOLAIR-BHAN, the white-tailed eagle.  
 IOLAIR-BHREAC, the spotted eagle.  
 IOLAIR-BHUIDHE, the golden eagle; the erne.  
 IOLAIR-CHLADAICH, the white-tailed eagle.  
 IOLAIR-DHUBH, the black eagle, ring-tailed eagle, golden eagle.  
 IOLAIR-FHIONN, the gier eagle, ossifrage, sea eagle.  
 IOLAIR-GHREUGACH, the gier eagle.  
 IOLAIR-IASGAICH or iasgair, the fishing or fisher eagle; osprey.  
 IOLAIRIN, an eaglet.

IOLAIR-MHAOL, the bald eagle.  
 IOLAIR-MHARA, the sea eagle, erne, osprey.  
 IOLAIR-MHONAIDH, golden eagle.  
 IOLAIR - RIABHACH, the sea or white-tailed eagle.  
 IOLAIR-SUIL-NA-GREINE, erne.  
 IOLAIR-THIMCHIOLLACH, the gier eagle.  
 IOLAIR-UISGE, the osprey or fishing eagle.  
 ISEAG, the lark.  
 ISEAN, chicken; young of any bird.

## L

LACH, lacha, a duck ; wild duck, grebe.  
 LACHADAIR, lachaire, the diver.  
 LACH-AN-SGUMAIN, the tufted or crested duck.  
 LACHAR, the vulture ; a large bird of prey.  
 LACH-BHINN, the long-tailed melodious duck, "Coal an' can'le licht."  
 LACH-BHULAR, the coot, the bald coot.  
 LACH-BHREAC, the golden-eye.  
 LACH-CEANN-MOLACH, the tufted duck.  
 LACH-CHINN-UAIN, the mallard, wild duck, golden-eye.  
 LACH-CHOLASA, the eider duck.  
 LACH-CRANN, the teal.  
 LACH-DHEARG-CHEANNACH, the pochard.  
 LACH-DHUBH, the velvet scoter.  
 LACH-DHUINN, the pochard.  
 LACH-EIGIR, little or dwarf duck.  
 LACH-FHIACAILLEACH, the toothed duck or goosander.  
 LACH-GHLAS, the wigeon, gadwall duck.  
 LACH-HEISGEIR, the velvet scoter.  
 LACH-LACHDUINN, the pochard.

LACH-LOCHANACH or lochlannach, the eider duck, dunter goose.  
 LACH-MHARA, the sea duck.  
 LACH-MHASACH, the pochard or dun bird.  
 LACH-MHOR, the eider duck ; St Cuthbert's duck.  
 LACH-RIABHACH, riach or ruadh, the wild duck (male).  
 LACH-SGUMANACH, the tufted or crested duck.  
 LACH-SHITH, the teal or elfin duck.  
 LACH-STIURACH, the rudder duck, pintail, or long-tailed duck.  
 LACH-STUACH or stuadh, the wave duck.  
 LADHRAN, ladhran-traghaid, the sandpiper or tripper, sand-snipe.  
 LAINNIR, lannair, lannaire, the blue peregrine falcon or hawk ; gleamer hawk.  
 LAINNIR-SHEILGE, the hunt gleamer hawk.  
 LAIREAG, the lark.  
 LAIR fligh, lairigidh, the pine grosbeak, woodpecker, knag ; a bird like a parrot.  
 LAMHAIDH, the razorbill, guillemot.  
 LAMHRAIG, lamhraig, the Allen hawk.  
 LAMPAR, a small or unfledged bird.  
 LANGACH, langaid, langaidh, langidh, the common guillemot.  
 LAPAIRIN, laparan, a grebe.  
 LASAIR-CHOILLE, the goldfinch, goldspink ; the green wood-pecker.  
 LEADAN, the barnacle or bernicle goose.  
 LEAN-GHIOBHRAG, leon-dhrag, the snipe.  
 LEARG, the rain goose cormorant.

- LEARGA, black-throated diver.
- LEARGA-MHOR-CHAOL, the red-throated diver.
- LEARTHAG, the lark.
- LEASG, the rain goose.
- LETHI-GHUILBNEACH, the whimbrel.
- LIA or liath-chearc, the heath-hen; female grouse.
- LIATH-TROI SG or truisg, liathruisg, the fieldfare, feltifare.
- LOCHD-FHITHEACH, the crow.
- LOLISEAG, the reed or sedge warbler.
- LOIREAG, the petrel.
- LON, lonag, lonan, lon-dubh, the blackbird, ouzel, merle, song-thrush; nightingale (Dean of Lismore), also wild swan.
- LON cheilearach or mhonaidh, the ring-ouzel.
- LON-UISGE, the common dipper; water-craw.
- LUAIREAG, luaireagan, luaiseagan, the storm petrel.
- LUATHARAN, luatharan ghas, the sea or sandlark, the common sandpiper.
- LUCH- or lucha-fairge, the storm petrel; Mother Carey's chicken (lit. sea mouse).
- LU-EUN, lus-eun, the mountain finch.
- LUMHAIR, lumhaire, the diver.
- LURGANACH, black-winged stilt.
- M**
- MAC-FRAOIR, the gannet; solan goose.
- MACHA, the royston crow.
- MANADH, meanadh, an owl (lit. the omen).
- MAOR-CHLADAICH, the redshank.
- MEAGADAN, meanman-adhair, meantan, the snipe.
- MEANGLAN, the creeper (lit. a branch).
- MEIRNEAL, merlin hawk; falcon.
- MERE, merg, the blackbird.
- MIAL-BIIRAN, the cormorant.
- MINIDH, an owl.
- MINI-GHOB, the avocet.
- MIONDAN, mionntan, the long-tailed titmouse, wren, tomtit; small bird.
- MNATETHRACH, the scall crow (R. C.).
- MOL, a flock of birds.
- MOLCHA, muacha, mulcan, mulcha, mulchan-mullach, an owl (horned).
- MONA or muna-bhuachaill, the Allan or Allen hawk; cormorant, diver.
- MOR-BHRAN or muir-bhran, the cormorant.
- MUIR-BHUACHAILL, the northern diver; red-throated diver (lit. sea-herd).
- MUIR-EUN, guillemot, "sea bird"; also quail.
- MUIR-GHEADH, muireadh, the wild or bean goose.
- MUIR-MHAIGHSTIR, the large white gull or Glaucus.
- MULLARD, a drake, mallard.
- MURLACH, the kingfisher; halcyon.

**N**

- NAOISG, naosg, naosga, naosg-amh, the snipe.
- NATHAIR-NIMH-SGLATHACH, cockatrice (fabulous).
- NEABHAN, neamhan, the royston crow, raven (flock of).
- NULLACH, the germander goose (lit. the howler or roarer).

**O**

- OBAG, the hobby falcon.
- ODHARA, odharag, odhra, odhrag, orag, the young cormorant.

ODHRA-SGAIRNEACH, a speckled bird; young dun bird, young serat or cormorant (lit. a speckled screamer or cheeper).  
 OIRC, the lapwing.  
 OIRLIGH, the eagle.  
 OISTRIC, the ostrich.  
 OLCADAN, an owl.  
 ORANAICHE, the blue-throated warbler.  
 ORRAG, a goose.

## P

PAIDEAL, padghal, paidgheal, the peacock.  
 PAIRTEAG, paitrisg, parraist, patraisg, patrisg, the partridge.  
 PARR, parra, parrachan, the jay; woodpecker.  
 PARR, para-riabhach, the honey buzzard.  
 PARR, para-nan-cearc, the kite; gled.  
 PARRACAIT, parrocait, the parrot, parroquet.  
 PASLAGHADH, the didapper; diver.  
 PEABH, peabh-cheare, the pea-hen.  
 PEABH, peabh-choileach, the peacock.  
 PEABH, peabh-eun, the pea-fowl.  
 PEACAG, pecoc, peucag, peucagach, peuchdag, the pea-hen.  
 PEACARACH, a bird of prey.  
 PEALARACH, the stormy petrel.  
 PEARSLAG, peatraid, peirleog, peirsteag, peirsteog, peurdag, pearlag, peurlag, peirleog, the partridge.  
 PEATA, peata-odhar, the cormorant.  
 PEATAG, the plover. (Dean of Lismore.)  
 PEATA-ODHAR, the cormorant. (Dean of Lismore.)

PEATA-RUADH, the puffin.  
 PEBH or peabh-shaileach, the pea-hen or fowl.  
 PEIRSTEAG-DHEARG-CHASACH, the red-legged partridge.  
 PEITEARACH, the petrel.  
 PEITIREACH, the stormy petrel.  
 PELAG, pelicein, peilocan, the pelican.  
 PIAGHAID-THRUISG, the partridge.  
 PIBHINN, the lapwing, peeweat; Dixhuit.  
 PIGIDH, the robin redbreast.  
 PIOGHAID, piaid, pighaid, etc., the magpie, piet.  
 PIOGHAID-GHLAS, the grey shrike.  
 PIORAIDE, piorraid, the parrot.  
 POLLAIREEAN, pollaran, dunlin; bird of the mud pits.  
 PREACHAN, preachanach, preachan-cheare, the crow, raven, kite, saddle-back crow, vulture, vulturina; any ravenous bird.  
 PREACHAN-CEANNAN (ceann-fhionn), the osprey.  
 PREACHAN-CEIRTEACH, the kite.  
 PREACHAN-CNAIMHEACH, cnaimh-flitheach or lithgheach, the raven.  
 PREACHAN-CRAOSACH, the vulture.  
 PREACHAN-GEARR, the buzzard.  
 PREACHAN-INGNEACH, the vulture.  
 PREACHAN-NAN-CEARC, the ringtail kite.  
 PUNAN, the bittern.  
 PUT, putan, young moorfowl or grouse.  
 PUTHAIG, the marsh harrier.

## R

RAC, a drake, a mallard.  
 RAILLEACH, the redshank.  
 REABHAG, reafog, reallog, the linnet, titling.

REABHAG-MHONAIDH or fhraoich, the mountain linnet, meadow pipit; heather lintie.

REAMHAG, reubhag, riabhag, the lark, field sparrow; "brindled one."

REAR, rearg, rear gag, rear gagán, reasg, the blackbird.

REIR or rer-chearc, the grouse; heather-hen.

REIRCEIRE, the plover.

RIABHAG, the sparrow.

RIABHAG-CHOILLE, the wood-lark.

RIABHAG-MHONAIDH, the tit-lark.

RIABHAN, oyster catcher or eater.

RIDGILEANACH, righguileanach, righ-uilleanach, the redshank, deer's-horn king; said to perch on deer's horns to give warning.

RIGH-NATHAIR, cockatrice (fabulous).

RFOGLACHAN, the wild duck.

ROBAN-ROID, the robin.

ROCAS, rocis, rocuis, rocus, the rook, crow.

ROCAS-DHEARG-CHASACH, the chough (Skye).

ROID or ruid-ghuilbneach, the bar-tailed godwit; stunted curlew.

ROID-GUILBNEACH, the stunted curlew.

ROISGEAN, ruisgean, an unfledged bird.

ROS-AN-CEOL, the nightingale (lit. rose-music).

RUADHAN-AILLE, the sparrow-hawk.

RUADH-BHIAST, the moorfowl, grouse; "redbreast."

RUIDEAG, the kittiwake.

## S

SADHARCAN, saoragan, saorgan, saotharecan, the lapwing, peewee; grey plover.

SCALLACHAN, sgallachan, an unfledged bird.

SCRAIB, the Manx puffin; shearwater.

SCRAICHEAG, sgraicheag-ghlas, sgrath-dheargan, the redwing.

SCRAILLIG, the dunlin.

SCREACHAG, sgriachag, seriachag-choille, oidheche, reilig or reilge, the jay, jay-piet, nightjar, screech-owl.

SCREACHAN-CRIOSACH or iongnach, the vulture, fang.

SCRIC, the thrush or mavis.

SCRILLEAG, the sanderling, sandpiper.

SEABHA, seabhach, seabhag, seabhag, seog, seothag, seothig, the hawk, falcon.

SEABHIAG-DHEARG-CHASACH, the red-footed falcon.

SEABHAG-FHEASGAIR, the hawk owl.

SEABHAG-GALLDA, peregrine.

SEABHAG-GEARR, gearr-sheabhlach, ger or Greenland falcon.

SEABHAG-GORM, mor-gorm, the peregrine falcon.

SEABHAG-GORM-AN-FHRAOICH, the merlin hawk.

SEABHAG-LOCHLANNACH, Iceland falcon.

SEABHAG-NAN uiseag, the hobby falcon.

SEABHAG-NA seilge, sealgair, the peregrine falcon.

SEABHAG-RIABHACH, the goshawk.

SEAGAIR, seigire, the kittiwake gull; small gull.

SEAGH-MOR, a vulture.

SEANAN, the kite.

SEAN-EUN, the owl (lit. the old bird); the eagle.

SEARPAN, a swan.

SEARRACH-RUADH, the buzzard.

SEIG, a vulture.

SEIGH, a hawk.

SEIGHENE (eun), a young hawk.

- SEINIOLACH, the nightingale.
- SEOG, the little falcon ; merlin.
- SEUMAS-RUADH, the puffin (Barra), bougir or coulterneb.
- SGAIREAG, the small gull, kitti-wake ; lesser black-backed gull.
- SGAOIGH, sgaoth, a flock or rout of birds.
- SGARBH, sgarbh-buill, the cormorant, shag, scarf, scart.
- SGARBH-A bhothain or abhuthain, the cormorant.
- SGARBH-AN sgumain or an uchd ghil, the shag, green cormorant ; crested scart.
- SGEIGEIR, sgeigire, the gander, " mocker."
- SGLIURACH, a young seagull.
- SGOLTAN, the nuthatch.
- SGRAB, sgrabail, sgrabaire, sgrapire, scrapire, the razorbill, shearwater ; Greenland dove.
- SGRAICHEAG, sgraicheaghlás, sgrath-dheargan, the red-wing.
- SGRAILLEAG, the common sandpiper.
- SGRIACHAN-CRAOSAICH, criosach or ingneach, vulture.
- SGRIOB, the shearwater gull.
- SGUGAIRNEACH, a useless or worthless bird.
- SGUILBNEACH, the curlew.
- SIOCAN, socan, the fieldfare.
- SIOLTA, the teal ; small wild duck.
- SIOLTA, sioltaich, sioltaiche, sioltainn, the red-breasted goosander, a cock or any male ; the teal.
- SIOLTAICH-BREAC or sioltan-ban or breac, the smew.
- SIONNACH, the crow. (Dean of Lismore.)
- SIONNACHLA, the weather gaw, seagull.
- SITEIRNIN, the bittern.
- SMAOL, smaolach, smeol, smeolach, smeor, smeorach, smeorach-bhudhe, the mavis, thrush, thristle-cock, throstle ; also linnet, ouzel.
- SMEORACH-AN t-sneachda, the redwing.
- SMEORACH-MOR or għlas, the missel thrush.
- SMILEACH, smileag, smiol, smiolach, smoltach, the nightingale.
- SMOGAIRNEACH, spogairneach, a cock.
- SMUD, smudan, the ring-dove, rock-dove, stock-dove, wood pigeon, timmer-doo.
- SMULAG, smutag, the cole tit-mouse, blackcap, " snorter."
- SNAG, a woodpecker, creeper.
- SNAGAIRE - DARAICHI, snagan, snagan-mor, the great-spotted woodpecker.
- SNAGAN-ALLT, snagaire-nan-allt, snagan-dubh, the water rail.
- SNAG-BREAC, the magpie.
- SNAIGEAR, the creeper.
- SNATHAG, the meadow pipit, heather lintie.
- SNEACAG, the common ptarmigan.
- SNOILEUN, the grey or blue tit-mouse ; bluecap.
- SOCAN, a fieldfare.
- SOMA, a flock of swans.
- SORACHAG, the jackdaw, jay.
- SORN, the eagle (Norwegian " Orn ").
- SPAGAIR-TUINN, spagaire-tuinne, the little grebe.
- SPAG-RI-TOIN, the dabchick or grebe.
- SPEARAG, speireag, speir-sheog, spiorag, spireag, the sparrow hawk, merlin.
- SPIDEAG, the nightingale, robin redbreast ; any delicately formed creature.
- SPIDEAG-MHUIRE, the robin.

- SPORAG, the house-sparrow.
- SPUILLIRE-BUIDHIE, the marsh harrier, "yellow spoiler."
- SRUALL, the ruall. (Dean of Lismore.)
- SRUTHI, struth, the ostrich.
- STAIRLEAG, the seamaw, black-headed gull (Badenoch).
- STALAG, stalc, the falcon; staring, stare.
- STANNAIRE, the buzzard.
- STARBAG, the hooded-crow (Harris).
- STEARDAN, stearnal, stearnan, steerneal, steerneal-mhic-Dhughail, the lesser tern, sea swallow; also bittern.
- STEARDAN-DUBH, the black tern.
- STEIN, a flock (stuaidhean).
- STREAPACH, the creeper, bark-speeler.
- STRUTH, struth-chamhull, the ostrich.
- STUAIDH, a flock of birds.
- SUIL-MHALAIR, suil-mhala-righ, suil-mha-righ, the cockatrice, basilisk (fabulous).
- SUIL-NA-GREINE, the eagle.
- SULAICHE, sulair, sulaire, the gannet, solan goose; any voracious bird ("Mae-Fraoir," the watchful-eyed).

## T

- TABHS, the gannet ("Caraid nan Gaidheal").
- TARMACH, tarmachan, tarmonaeh, tar-monadh, the ptarmigan, termagant.
- TARMACHAN-BEINNE, the mountain ptarmigan.
- TARMACHAN-TRAGHAD, the dunlin, shore ptarmigan.
- TARROCH, the kittiwake.
- TEARC-EUN, the phoenix (lit. rare bird).

- TEATHRA, the raven, royston crow.
- TODHAN, a bird of prey.
- TOGHMALL, slow-bird.
- TON-DHEARG, the redstart.
- TRAG, the snipe (Ross-shire).
- TRAGHNA, traineach, traon, traona, treanaire, trenna, treubhna, treunn, treunn-ri-treunn, trian-ri-trian, etc., the corneraik, land rail.
- TRAIGH-GHEADH, the tame or shore goose.
- TRASDAN, the common cross-bill.
- TRILLEACHAN-GLAS, the sandpiper.
- TRILLEACHAN-AN-TRAGHAID, trileachan, trileachan, trilleachan-traghaid or traighich, the sandpiper.
- TRILLEACHAN-TRAIGHE, the ringed plover, pied oyster-eater; seapiet.
- TRODAN, the starling.
- TRODHAN, troghan, the raven; a bird of prey, bittern, vulture.
- TROICHILEAN, the willow wren; trifler, little one, dwarf.
- TRUID, truideag, truidean, the starling.
- TRUIDLEAG, the mavis.
- TUILLEAG, tuliac, the common skua gull.
- TUINN, ducklings.
- TULCHABHCAN, an owl.
- TUMACHAN, tumair, tumaire, the dipper, diver, merganser.
- TUNNAG, a duck, drake.
- TUNNAG-DHEARG-CHEANNACH, the pochard, dun bird.
- TUNNAG-DUBH or dhubbh, the common scoter.
- TUNNAG-FHIACAILLEACH, the goosander, toothed duck, wild duck, mallard.
- TUNNAG-FHIONRIONN, a drake.

TUNNAG-GHLEUST, the velvet scoter; cunning or knowing duck.

TUNNAG-RIABHACH, the speckled or female wild duck.

TURCACH, turcaire, the turkey; Brazil or Brazil fowl.

TURTUR, the turtle-dove.

## U

UDACAG, udagag, udacag-cromnan-duilleag, udarag, the woodcock.

UISEAG, the lark, laverock, sky-lark.

UISEAG-A chàth, the chaffinch.

UISEAG-CABACH, eliabhaigh or topach, the tufted lark.

UISEAG-CHOILLE, the woodlark.

UISEAG-DUBH, the black shore-lark.

UISEAG-MIHARA or bhreac-namara, the sea coot or oyster eater.

UISEAG-MHOIRE, the crested lark; Mary's lark.

UISEAG-NA-TRAIGHE, the sea-pie.

UISEAG-OIDHCHE, the sedge warbler.

UISEAG-RIASGACH, the mountain plover.

UISEAG-SNEACHDA, the fieldfare.

UISEAG-THAPAIDH, the quick or clever bird; lark.

ULACAN, ulchabhachan, the screech owl.

ULLAID, an owl.

ULLAID-ADHARCACH, ullchabha-gan, the horned owl.

ULLAID-SGRIACH, the screech owl.

ULTAG, utac, utlag, uttag, the whinchat.

## GAELIC-ENGLISH NAMES OF FISHES

### A

ADAG, the haddock.  
AESC, a fish (Ir.).  
AICHEAN, the cockle.  
AILLIUBHAR, ailliuibhus, the salmon.  
ALA, the trout ; " speckled one."   
ALLABUS, the salmon ; great salmon.  
AS-CHU, an eel (conger).

### B

BAINTEAG, a small clam.  
BAIRNEACH, bairneag, bearnach, barnuigh (Arran), the limpet, cunner, barnacle.  
BAIRNEAG-CATHAN or coidhean, the barnacle or bernicle limpet, whence a goose is supposed to come.  
BALLACH, ballach-muir, a rock fish.  
BALLOCH, shellfish.  
BALLOISGTEACH, the lobster.  
BANAG, sea trout ; a grilse, young salmon.  
BEAN-IASG, a female or spawning fish.  
BEARACH, beerach, the dogfish, pricked or prickled.  
BEIDHEIDH or beididh, the lamprey.

BEILGEAG, a small trout.  
BEITHIR, a huge skate.  
BEOTHACHAN, beothaichean, jelly-fish, medusæ.  
BIAGAISH, the dogfish.  
BIATHAINN-TRAGHAID, lob or lug-worm.  
BIOR or biorag-lodain or lodainn, the bandstickle, banstickle, handstickle.  
BIORACH, the dogfish, spined.  
BIORAN-DEAMHNUIDH, the minnow.  
BIORASG, bait, shellfish.  
BIOR-BHUASACH, bhuan or bhusan, the water-serpent ; conger eel.  
BIOR-IASG, a prickly fish, sword-fish.  
BLADMALL, blad-mhial or mhiol, bledmall, bledmhial or mhiol, a sea monster.  
BLAGHAN, blaoghan, blocan, the whiting, whiting-pollack, or pollack.  
BLALAOGHAN, the wrasse.  
BLAOSGAN, shellfish.  
BOC-GLAS, a large dogfish ; shark.  
BODACH, bodach-ruadh, the cod-fish, codling, rock-cod.  
BOD-DUBH-MHUSGAIN, the black-skinned spoutfish or gaper ; hosefish.

- BOIREAL, the sea-borer or teredo.
- BONNAN, the sole (little).
- BRADAN, the salmon.
- BRADAN-BACACH, or pacaeh, the sturgeon.
- BRADAN-BRATHAINN, the turbot.
- BRADAN-LEATHAN, the halibut, turbot.
- BRADAN-SLIGCACH, sturgeon, also mullet.
- BRALLOCH, shellfish.
- BREAC, breachd, the trout.
- BREAC-BEACHIDAIDH, beadaidh, beididh, loach.
- BREAC-CEANNPAC, the turbot.
- BREAC-FEUSACH, the barbel.
- BREAC-GHEAL, the salmon trout.
- BREAC-MHARA, the mackerel, roaeh.
- BREALLACH, brollach, the small hosefish; also razor-fish or large cockle.
- BRENNIG, the limpet.
- BRIANTACIH, briantadh, the bream.
- BRIC-DHEARG, ruddock.
- BRICEAN, bricein, a small trout, parr, pricker, sprat.
- BRIONAIN, bruinnean or bruinnean-beo, sea anemone; jelly-fish, medusæ, phosphorescence.
- BROD-IASG, the needlefish, sword-fish.
- BROG, fishes' roe (E. McD., Gairloch, Loch Broom, etc.).
- BROINNFHIONN, salmon (white belly).
- BRONAG, bronnag, the gudgeon, gobic.
- BRONN-DHEARG, ruddock (E. D.).
- BRUDANOG, the young salmon (bradan og).
- BUACHAILL-AN-SGADAIN, the large ray or skate, northern chimæra; chimæra monstrosa.
- BUALADAIR, bualtan, bualtar, buailtear, the thresher.
- BUARACH-BHAOIBH or na baoibh or baoidhe, the lamprey, magic eel.
- BUIDHLEIS, buillis, black or rock goby.
- BUILGEAN, bulgan, the puffin or puffing fish.
- BUINNE or buinnean-beo, jelly-fish, medusæ.
- BULLACH, the conger eel, connor; also limpet.
- BURAGHLAS (borraghlas), the large dogfish.
- BURBAIGH, the whistle fish, bourbee.
- BURDAG, the minnow, shrimp.
- BUTHAID, puffin fish (E. M.).

## C

- CADALAN-TRAGHAD, shore sleeper, semi-dormant fish found on the shore.
- CAILEAG, the lythe.
- CAIMEACH, small trout.
- CAIRBEAN, cairbhean, cairbein, eearban, the basking shark, blue shark, brigde, brigdie, nautilus, pricker, sailfish, sun-fish.
- CAIRBEIL, a large eel.
- CAITEAG, caoiteag, the whiting.
- CAMUSFILLIUCH, the lythe.
- CANA, canach, canadh, the sturgeon, porpoise, porpus, grampus.
- CANDARAIG, foul salmon.
- CAOCHAG, spiral shellfish.
- CAR, fish, fish fry.
- CARABHANACH, carbhanach, car-mhanach-uisge, the carp, bream, lumpfish.
- CARAN, carran, carran-creige, the sea-cel, conger-eel; shrimp, prawn, stickleback.
- CARBH, the carp.
- CARNAG, the small fish found understones on ebb shore; cel.

CARRACHAN, carran, the small angler or devil-fish, frog-fish, "shoemaker," "cobbler."

CARRAGAN, a rock fish.

CARRANACHAICH, the carp.

CAS-BHAIRNEACH, the limpet (*euinea*).

CATHAN, the barnacle.

CAT-MHARA, the catfish, sea-cat, sea-devil, wolf-fish.

CEALT, the kelt.

CEANNAN-SIOLAG, sand eel.

CEANN-BARR or barrach, the jack fish, pike.

CEANN-DUBH, dubhach or dubhag, fresh water salmon.

CEANN-SNAOTH nan-iasg, salmon.

CEANN-TROMAN, the gurnard.

CEARBHANACH, the mullet.

CEIDEANACH, ceiteanach, coalfish (young).

CETTLEAG, the catfish.

CILEAN, cilig, a large cod.

CIOLACH, fish fry.

CIREIN-CROIN, sea-serpent (fabulous fish-monster).

CLAB, clabaran, clab or clarcioch, eich or cioccharain, the frog-fish, angler.

CLAB-DUBHA or claba-dudaith, cockles, clams.

CLIAMACH, cliomach, the lobster.

CLIATH, shoal of fish.

CLOIDHEAG, cloimheag, cloitheag, a small fish found under seaweed, etc.; the prawn, shrimp, small lamprey.

CNAMH-RIONNACH, cnaimh or crea- rionnach, the horse mackerel, bone mackerel.

CNODAN, crodan, crudan, crunan, etc., gurnard, gurnet (knowd).

CNOMHAG, enomhagag, enom- hagan, enocag, enogag, the large whelk or wilk, periwinkle, buckie.

CODAG, cudag, the haddock.

COGARN, periwinkle (large).

COIDHEAN, the barnacle.

COLLEAG, colliog, the cockle.

COILLE-BIONAN, sea animalculæ.

COLAGAN, colgan, the salmon, salmon trout.

COLAMAIDH, colemie, the coal-fish.

COLAMOIR, the hake, haket.

CONACHAG, the dog-whelk or wilk.

CONAN-MARA, the sea-urchin or hog, sea egg.

CORACHSHUIL, corashuil, a sole.

CORRAN, corrann-greusaiche, the small catfish, angler, etc.

CRAIGEAN, sea-serpent (fabulous).

CRAIMH-IASG, the cramp-fish, torpedo.

CREACH, creachag, creachag- seisreach, creachan, the scallopshell-fish, cockle; large-ribbed shellfish.

CREADHAIL, creathail, the lamprey.

CREAGAG, creagag-uisge, crei- geag, the perch, conger, a rock-fish, wrasse.

CREA'RIONNACH, horse or bone mackerel.

CREATHAILL, the lamprey.

CROGAN or cragan-feannaig, etc., the sea-urchin, echini; large periwinkle.

CROIS-NA-TRAGHA (crosta crad- had), crosgag, the starfish.

CROTAN, croitean, crottan, the gurnard, gurnet; hump-backed one.

CRUBAG, cruban, the crab.

CUACH, the cockle.

CUAN-MARA, sea-urchin.

CUDAIG, cudaige, cudainn, cudan, the cuddie, cuddy, young of coal-fish, saithe, lythe, cod, etc.

CUDAL, cuiteal, cuttle-fish.

CUIDEAG, cuiteag, the whiting.

CULLACH, conger eel.

CUMAN, the angler.

CU-MARA, dogfish.

## D

DAIRBEAG, doirb, doirbeag, a minnow; any small fish.

DALLAG, dallag-na-h- urlaich, dullag, a purblind dogfish, kingfish, small shark, leech; large dogfish.

DA-MOGULLACH, da-mhogullach, bivalve shellfish.

DAOCH, daochag, the periwinkle, buckie.

DEAL, deala, dealan, deal-tholl, the leech, lamper, eel, lamprey.

DEARGAD-THRAGHAD, shore or sea-flea.

DEARGAN, the bream.

DEILEAN, the gunnel fish.

DONNAG, the small brown eel-like fish got under stones on seashore; young ling, cockle, gaper, shellfish, hosefish.

DUBH-BHREAC, the smelt or spiraling; black trout.

DUBHLOCHAN, duileachan, trout.

## E

EACHAN, the clam.

EAGAN, the salmon.

EARC, the salmon, a trout (lit. speckled).

EAS, eascann, eas-chu, easmunn, etc., an eel.

EASAN, easann, the lance eel.

EASG or easgunn bheag, the grig.

EASG or easgunn-bhreac, the lamprey.

EASG or easgunn- mhara, the conger eel.

EASG-SHUILEACH, the conger eel.

EASGUNN-BHREAC, the lamprey.

ECNE, eigne, the salmon.

EISE, esse, a fish.

EISIR, eisire, an oyster; (pl.) eisirein, eisiridh.

EISIREAN, the scallop or clam.

EITHRE, the salmon.

Eo, eog, the salmon.

## F

FADHBHAG, faobhag, the common cuttle-fish.

FALAMAIR, falmair, the herring-hake.

FAOCH, faochag, fach, fachag, the periwinkle, buckie.

FAOCH-MOR, the loon or roaring buckie.

FAOL-IASG, the wolf-fish.

FARA-BHRADAN, a spent salmon.

FARA-BHREAC, a spent trout.

FARASG, dead drift fish.

FEANNAG, fionnag, a whiting, white trout, young salmon.

FEAR-IASG, male fish.

FEARTUINN or fearthuinn, the salmon (fear tuinn).

FEILTEAG, codfish.

FEUSGAN, feasgand, fiasgan, the mussel.

FIOGACH, dogfish.

FIR or fior-iasc or iasg, the salmon (lit. "true fish").

FLEOGAN, fleuk, fluke, the flounder; flat fish.

FORRACH, the perch (used as a land measure).

FREANGACH, pin-fish.

FRITH-IASG, fish-fry; bait.

## G

GABHAR, gabhar-mor, craw or crayfish, lobster.

GABHARAG, the gurnard.

GABHLACHAN, a young trout.

GADLUINN, gad-luinne, a salmon after spawning.

GAILEAG, the cockle.

- GAIL-IASG, the pike.
- GAIRIDEAN, gairidin, the periwinkle.
- GARBAG, garbhag, the rough flounder, plaice.
- GARBIAG, a sprat, small herring ; garvie.
- GARBHAN, sea-urchin.
- GARBHANACH, the silver haddock ; sea bream (Arran).
- GARRAN (or carran) gainmhich, small fish ; angler.
- GARROCHAN, a kind of shellfish ?, the angler.
- GEADAG, a large trout.
- GEADAS, gead-iasg, the pike, luce.
- GEALA-BHRICEIN, the sea-trout.
- GEALAG, gealog, the white trout ; salmon trout, grilse ; also an eel.
- GEASAN, saithe.
- GEILMHIN, geilmin, the pilchard.
- GIBBEARNACH, cuttle-fish.
- GIBNEACH, sea-urchin.
- GIDHREAN, giodhran, giodhrnan, giodhrsian, giuran, the barnacle.
- GILLE-FIONN, gille-fionn-brinn or truim, gille-fiunnd, gilleacha or giollacha-fionn (pl.), etc., the large periwinkle ; white buckie, whelk, wilk.
- GILLE-RUADH, the salmon parr.
- GILL'OG, a salmon.
- GIOBAN, the sand eel.
- GIOLCAM-DAOBHRAM, animaleculæ.
- GIOMACH, gliomach, the lobster.
- GIOMACH-CUAIN or giomach-spainteach, the craw or crayfish.
- GIORADAN, giorradan, the periwinkle, sea-snail ; also lamprey.
- GIREAD, the pike.
- GLAISEAN, the coal-fish in its second and third year ; grey fish.
- GLASAG, the female salmon, grey fish.
- GLAS-BHIREAC, the salmon trout ; salmon.
- GLAS-IASG, grey fish, viz., cod, ling, haddock, etc.
- GNAMHAN, gnomhan, the periwinkle ; sea snail.
- GOBAG, goibean, goibin, the dog-fish, sea dog, sand eel, little gab.
- GOBHACHAN, gobhlachan, the shad, parr, young trout, minnow, samlet, stickleback ; also mackerel.
- GOBHAR, the shad.
- GOIRN, goirnead, the gurnard, gurnet.
- GON-IASG, cramp-fish, torpedo.
- GREALNACH, grealsach, salmon or other kind of fish.
- GREASAICH, grealsach, greusach, greusaiche, griasaich, the sea devil, angler, bull-head, miller's thumb, shoemaker.
- GUBARNACH, the devil-fish, the angler.
- GUBARNACH-MEURACH, the octopus.
- GUDA, gudda, guisdean, the gudgeon.
- I
- IACH, iag, the salmon.
- IASG, fish.
- IASG-A-CHLAIDHEAMH, the sword-fish.
- IASG-AIR-CHLADH, a spawning fish.
- IASGAN, the mussel, shellfish ; little fish.
- IASG-AN-DONAIS, the devil-fish.
- IASG-DEILGNEACH, the stickleback.
- IASG-DRIOMAN, driumanach, the surmullet, red mullet, marked salmon.

IASG-DRUIMEIN, a salmon.

IASG-DUBH, salmon on return from the sea.

IASG-EIGIR (err.), seigir, a small or dwarf fish.

IASG-SLIGEACH, shellfish.

IUCHAIRNEAG, iucharag, iuchrag, the female fish, spawner.

## L

LAIMH-INNEACH, the octopus.

LANGA, the ling.

LANGAN, shotten fish.

LANGAR-ILEACH, the lamprey.

LAPADAN, a species of sea fish?

LEABAG, leobag, liabag, liadh-bhog, libeag, etc., a flounder, Loch Lomond flounder, flat, fluke.

LEABAG-BRATHAINNE, the turbot.

LEABAG-CHEARR, the sole.

LEABAG-MOR, the plaice.

LEAR, learg, or learg-mhadaidh, the dogfish, sea dog or fox.

LEATHAG, leitheach, leitheag, etc., a plaice, flounder.

LEATHAG-DEARG, the flounder, fluke.

LEATHAG-MARA, the turbot, talbot.

LIATHAG, salmon trout, young salmon fish; grilse.

LIATHGAD-MARA, the limpet.

LIUDH, liudhag, liuthag, the lythe, pollack.

LOBACH, lubach, lupach, the lobe-worm, sandworm.

LOISDIN, small kind of fish?

LON-CHRAOIS, the angler, etc.

LONG, loenge, the ling.

LUGAS, lugais, the sandworm, lobworm.

LUNASG, luin-iasg, the sword-fish.

LUNGACH, the sandworm.

## M

MAC-LAMHAICH, mac-lathaich, the catfish, angler, sea devil, fishing frog; wolf-fish (lit. "son-of-the-mud").

MAC-MURIGHEACH, the scallop.

MACRAIL, macreil, the mackerel.

MADADH, maideog, the mussel.

MADHAR, maghar, maodhar, spawn, young fishes; a kind of bait or lure.

MAIDEOG, the mussel (Harris), concha Veneris.

MAIGHDEAG, maighdeag-thraghad, maighdealag, the scallop, shellfish, cowries.

MAIGHIRE, the salmon, salmon trout.

MAIGHREADH, shoal of salmon.

MAIGHREULAN, maireulan, salmon trout.

MAIREUN, small salmon.

MAIRNEACH, a full salmon.

MAORA, maorach, maorach-ban, shellfish.

MANACH, the angel fish, monk fish, hooded skate.

MANGACH, the whiting.

MEANBH-BHEOTH, bheothach or meanbh-bhith, animalculæ (minute life).

MEAS, fish, salmon.

MERSGIRRA, the angler, etc. (Caithness).

MIAL, miol-gaileach, the barbel.

MIAL, miol-mara, a sea fish-monster.

MIAL-IOGNACH, spagach, a crab.

MIAL-MOR-A-CHUAIN, sea serpent.

MIN-IASG, mion-iasg, minnows; small fish.

MOGHNA, mugna, salmon.

MOIREAG, moireagan, moirneag, moireal, muragan, small shellfish found in logs at sea, borer, teredo.

MORGAN, dogfish.

MOR-MADAIDH, the pike.

MUASGAN, shellfish, said to open like a boot (Arran).

MUC-CREIGE, the wrasse.

MUC-LOCHA or lochaidh, the perch.

MUC-RUADH, the wrasse, old wife.

MUILLEID, the mullet.

MURSGIAN, the spoutfish, razor-fish.

MUIRTEACHD or tiughachd, medusæ or sea blubber (sea thickening), jelly-fish.

MURAG, murex or purple-fish.

MURCAN, the lumpfish.

MURGAN, murlach, murloch, mur-lauch, the dogfish, kingfish.

MURSAIG, the razor-fish.

MUSGAN, the hosefish, gaper, mussel, razor-fish (large).

## N

NAID, the lamprey.

NASAG, an empty shell.

NATHAIR-THRAGHAD, a small sand-fish or cel; shore or sea serpent.

NEAGHAN (Ir.), the cockle.

## O

OCHD-BHALLACH, the octopus.

OISIR, oisire, oistein, oyster.

ORAIR, perch.

ORC, salmon.

ORC-IASG, cramp-fish, torpedo.

## P

PACACH-CEARR, turbot, halibut, flounder.

PARTEAG, periwinkle, small shell-fish.

PARTAN, parrstan, portan, portan-tuathal or tuaithéal, crab, partan-crab.

PILLSEAR, pilchard.

PIOCACH, pieceach, coal-fish in its third and fourth years (ainie, liver of same).

PLEAICH (Ir.), the angler, etc.

PLUICEAN, the chub.

POLLAG, pollog-seirce, pollan, guiniad, gwyniad, powan, vendace (Lochmaben).

PRIOGGA-BREAC, the sturgeon.

PRONN, pollard fish.

PULLAG, pollack, lythe.

## R

RAC-MHARA or mhaighreadh, salmon.

REULT-IASG, starfish.

RIGH-NAN-IASG, salmon (king of fish).

RIONNACH, rineach, reannach, mackerel.

RIONNACH-UAIN, blue (real) mackerel.

Roc, a skate or thornback.

ROCHAID, rochnaid, rochnaidh, rochuaid, rochuaidh, lamprey.

ROISTEACH, roach, braise, bream.

RUADIAG, ruathag, crab.

RUASHUAL, rua'shuiil, the lamprey.

RUTH, rutha, skate or thornback.

## S

SACHASAN, sanndag, sand-eel, lesser launce.

SAMHNACHAN, samhnag, samhnán, river trout (large).

SAOIDHEAN, saidh, saidhean, saodhan, suian, suitheon, etc., coal-fish in its second and third year, sillock, saithe, seth, sethe.

SAOIDHEAN-DUBH, coal-fish in its fourth year (in some places err. named lythe).

- SARDAIL, sairdeal, sardan, sprat, sardine.
- SCARRAG, sgarrag, skate, ray.
- SCRIOBAG, sgriobag, cockle.
- SEIRDEAN, seirdin, pilchard; also sardine.
- SGADAN, herring.
- SGADAN, mhorlannach, pilchard.
- SGADAN-BLIA, bleac, bleachd, pale or shotten herring.
- SGADAN-GARBH, large herring or "Alewife."
- SGADAN-GEARR, sprats.
- SGADAN-GOILE, gut-pock herring.
- SGAT, sgait, sgata, skate.
- SGEITH-AN-ROIN, small jelly-fish, etc.
- SGEITH-NA-MUICE-MARA, large jelly-fish.
- SGIDDAIR, sgiodair, medusa.
- SGILDAIMHNE, minnow.
- SGIOLLAG, a minnow or small fish, sand-eel.
- SGITH, sgite, maiden-ray.
- SGORAG, limpet (roasted).
- SGORRACH, perch.
- SHUDE (Ir.), bream.
- SINE-BHOG, soft crab.
- SIOLAG, siolagag, siolagaig, siol-ghobach, sand-eel.
- SION, sion-giomach, craw or cray-fish.
- SLIGE-CHREACHAINN, scallop shell.
- SLIGE-NEAMHNUINN, pearl fish, oyster mother of pearl.
- SLIOG, sliogan, scallop.
- SMALAG, coal-fish in its second year, smelt.
- SNATHAD-MHARA, the needle-fish.
- SOLASTAR, starfish.
- SOLL, sonn, fish bait.
- SORNAN, thornback, small skate or ray.
- SPARNAG, spairneag, a shell.
- SPONG, sponge.
- SPRODH, sproth, a sprat.
- SRABAG, sruban, srubag, srubaire, the cockle.
- SRONACHAIDH, the sea stickle-back.
- STANGARRA, stickleback, stinger.
- STEALLADAIR, spout-fish, razor-fish.
- STEINLOCH, coal-fish, full-grown; stenlock.
- STIOM-EISG, stiomaire, ribbon-fish.
- STIREAN, stiornach, stirrin, sturgeon.
- SUIL-AN-TOIN, cuttle-fish.
- SUIL-CHARBH, silver haddock.
- SULT, fat herring.

## T

- TALAG, talog, roach.
- TAR, tar-dearg, targach, tarragan, tarragheal, char, "red-bellied one."
- TARBH-SHIOLAG, weever or viper fish; male of sand-eel?
- TARPAN, torpan, crab.
- TOINNEAMH, salmon.
- TOSG, torsg, tusk.
- TRAILL, traillé, traill-manach, tusk, torsk.
- TROSG, cod.
- TUARASGAR, turasgar, turasgair, shellfish.
- TULAG, guiniad, gwyniad; pollock, whiting.
- TURBAID, turbuit, turbot.
- TURCAN or turcar-mara, sea-snail, periwinkle.

## U

- UCAS, ugs, ugsa, usca, full-grown coal-fish, stenlock.
- UILE-BHEISD, lamprey.
- UILE-BHEISD a chuain, sea serpent.
- Uisir, uisire, oyster.

## GAELIC-ENGLISH

### NAMES OF INSECTS AND REPTILES

#### A

AIL-CUACH, lizard.  
AILSEAG, caterpillar.  
AINBHEACH, drone bee.  
AINLE, four-legged insect, said to have winged tail, living in trees, etc., green fly.  
AIRC, aire-luachrach, lizard, bee.  
ARTHID, viper, snake, serpent, asp.  
ARTHIDHEAN, any venomous creature.  
AITHIR, aithir-nimh, serpent.  
ALT, alp, alpluach (Ir.), lizard.  
AMA or Ana-bhiorach, centipede, small venomous insect.  
AMADAN-DE or leithe, butterfly, flutterfly; God's fool, grey fool.  
AM-FEAR-NIMH, serpent, the poisonous one.  
ANAMAN-DE, butterfly.  
AOILFEOG (Ir.), aoilseag, caterpillar.  
ARACH, a dragon.  
ARC, bee, wasp, lizard.  
ARCAN, arcan-luachrach, lizard, adder.  
ARC-LUACHAIR, eft, newt, lizard.  
ARD-FHEAR-NIMH, ard-fhear-gion-ach, asp.

ARPAG, snake, adder.  
ART-LUACHRA, a newt, etc.  
Asc, asg. asp, aspic, asp, adder.  
ATHAIR-NEI or nimh, serpent (lit. father of poison).

#### B

BAI-BHEISD or bhiast, toad.  
BAOIT, baoiteag, boiteag, worm, maggot, bait.  
BAOTH-SMUAIN, maggot.  
BEACH, beatag, beathmhan, bee, wasp, fly.  
BEACHAN-CHAPULL, horse-fly or wasp, hornet.  
BEACH-EACH, horse-fly or wasp.  
BEACH-MHOR, hornet.  
BEALBHAN ruadh, a frog.  
BEATHA, serpent.  
BEATHMHAN, bee.  
BEISD-DA-LIUNN, the tapeworm.  
BEISD-NIMH, the scorpion.  
BEISTEAG, dung-beetle (lit. little beast).  
BEITHIR, serpent, snake, viper, adder.  
BIATHAINNE, biathairne, earth-worm, beetle.  
BIOR-BHUAFAN, toad.  
BIOR-BHUASACH or bhuanas, water serpent.  
BLARAG, large bee.

BOB, worm, caterpillar, de- structive to bushes, etc.	CARNAN, carraig, cearnan, cock- roach.
BOFULAN, a toad.	CARRAN, field bug.
BOGUS, bug, timber moth.	CARTAN, flesh worm.
BOILG-BHIAST, belly-worm.	CA'-SPEACH, the hornet.
BOIREAL, borer worm.	CEANDAIL, lice.
BOLB, builb, caterpillar.	CEANN-PHOLLAG or phollan, ceann- simid, tadpole.
BOTUS, belly-worm.	CEARDUBHAN, ceard-dubhan, clear- duman (dung), ceard-fhiollan, cear- nabhan, cearnan, clear- radan, cearrallan, cearnallan, cear- raman, cearran, cearran- re (clay or earth), cearr- fhiollan, gearr-daolan, gearr- daolag, gearr-dubhan, etc., sacred beetle.
BRAN-DUBHAN, spider; spider's web.	CEARNABHAN, hornet.
BRATAG, fury, hairy or grass caterpillar, worm.	CEARRAN-CRE, clay or earth beetle.
BREABAIR or breabaire-smogach, spider.	CEARR-DAOLAN, or daolag, ceard- man, dung-beetle; the wrong or left-sided one.
BREAC-NATHAIR, brecnata (Ir.). locust.	CHUIBHELE-MHOR, moth (Arran).
BHIDE, ringworm.	CIARAG, beetle, bug, chafer.
BRIDEACH, grub (E. McD.).	CIARAN, brown or dusky bee.
BROBHADAN, grasshopper.	CIRCBHEACH, the hornet (Ir.).
BRUTAG, palmer worm.	CLEABHAR, cleithir, the gadfly.
BUAF, buaf-bheisd, toad.	CLEOD, the horse-fly.
BUAF, serpent.	CLOIDHE, cloidheag, the gadfly, cleg.
BUAFAIR, buafaire, adder, viper.	CNADAN, a frog.
BUAFAN, snake.	CNAPAN, cnapain, a louse.
BUAF-ATHAIR, or nathair, adder.	CNAMHIAG, enoimheag, enuimh, cruimh, etc., a worm, maggot, also insect, moth, etc.
BUAF-BHEISD, toad, adder.	CNUIMH-CHAIL, kail-worm, cater- pillar.
BUALAGAN-TIMCHIOLL, ringworm.	CNUIMH-GOILE, maw-worm.
BUALAGAN-TIMCHIOLL, ringworm.	CNUIMH-LOBHTA, the palmer worm, canker-worm, crump.
BUAIL-A-CHNAG or chrag, balm cricket.	CNUIMH-SHIODA, the silk-worm.
BUNNAN, black beetle, crawler.	COCHLA, a snail.
BURRAIS, burras, burris, burruis, caterpillar, worm.	COINEACHAN, a bee (foggy).
<b>C</b>	
CADLAG, slug.	COINNSPEACH, conasbeach, conn- speak, the hornet, wasp.
CAIDEAG, earth worm.	COLLAG, collag-lin or lion, the earwig.
CAILLEACHI-CHOSACH, cheslip. milliped.	
CAINNEAG, mote, small moth, mite.	
CAITEAS, catus; caddice, caddis or caddis-worm.	
CAN, canda, canna, moth.	
CAPULL-LIN, lint-beetle.	
CAR-CHUILEAG, humming or sing- ing fly.	
CARNABHAN, beetle.	

CONACHUILEAG, a fly; murrain of flies.

CONASRACH, a flea.

CONUIBHE, connuibh, conuich, conuiche, the hornet.

COR, a spider.

CORR or corra-chagait, the fire worm, salamander, glow-worm (imaginary); unusual brightness in fire portending frost.

CORR or corra-chosach or chosag, the cheslip, slater; any small insect found in chinks or crevices, etc.

CORR or corra-ghabhan, corra-ghobhlach, an earwig.

CORRA-CHAOGHAL, the grass-hopper.

CORR-MIL or miol, gnat, hornet, horse-fly (?).

CRAIGEAN, a frog, toad.

CRAMAG, a snail.

CRANAG, a frog.

CREABAIRE, the gadfly.

CREADHAL, the horse-fly.

CREITHLEAG, gadfly, eleg, cattle insect, breeze or brize-fly.

CRIODHAR, a leech.

CRION-MHIAL, erin-mhiol, the wood louse, wall louse.

CROITHEAMH, eruitheamh (Ir.), an insect.

CRUIMH-GHEALA, a glow-worm.

Cu, a moth, clothes-dog or gnawer.

CUAIRT or a chuairt-dhurrag, ringworm.

Cu-CNAMHA, a louse.

CU-FHIND, finda or fionn, a moth.

CUIDEAG, a spider.

CUIL, cuileag, a fly, insect.

CUIL-DUBH, a beetle.

CUIL-LIN, an earwig (Arran).

CUIL-SHIONMHAIN or shionnachan, the glow-worm.

CUIL-THEALLAICH, a beetle, cricket.

## D

DADMUNN, a mite; very small insect.

DAIRBEAG, doirbean, the tadpole.

DAIRBH, a worm.

DALLAG, a leech.

DALLAN-DE, a butterfly.

DAMHAN, dabhan, dubhan, droman, alluidh or eallaich, a spider.

DANNSAIR-DUBH-AN-UISGE, the water spider.

DAOIL, a leech.

DAOL, daolag, a beetle, chafer, worm, bug, caterpillar, leech.

DAOL-BHREAC, the ladybird, beetle, ladycow.

DAOL-BHUIDHE, yellow worm or caterpillar.

DAOL-CAOCH, a stag-beetle (blind).

DARB, dirb, a worm, reptile.

DAR-DAOIL, a venomous beetle.

DATHAG, worm in human body.

DEADHMAN, deadhmann, a moth.

DEAGHA, deagaid, a chafer, bug.

DEAL, deala, dealan, deala-eich, deala-tholl, deil, etc., a leech, horse-leech.

DEALAN, dealbhan-de, a butterfly.

DEALB, deilb, the water beetle.

DEALGAN-GABHAR, a lizard.

DEAL-MHARA, a sea leech, skate worm.

DEANGAN, an ant.

DEARBADAN, dearbadan-de, a butterfly.

DEARC, deare-bhallaich, dere, a lizard, speckled serpent or dart.

DEARC-LUACHAIR or luachrach, a lizard, asp, ask, esk, stellion, newt.

DEARGANN, deargant, deargad, dearnad, etc., a flea.

DEARGANN-TRAGHAID, a seashore flea.

DEARRAIS, a winged serpent (the perverse one).

DIAN, diane, a worm (Manx).

DIBHCHAILIN, a mite.

DIBHEACH, an ant.

DIBHRIUAINEACH, dioruanach, a mite.

DIRB, doirb, a worm.

DOCH-LUACHAIR, a lizard, newt.

DOINTE, a small black insect?

DOLL, a chafer (Old Ir.).

DRAGON, draig, a dragon.

DRAIC, a serpent.

DREALLAN or dreellan-teas-bhuidh, a grasshopper.

DREANGAD, dreangeuid, a flea (Ir.).

DREUGAN, a dragon.

DRIC, dragon, a winged serpent.

DROCH, a moth, cloth or wood worm.

DRUTHIAN, a snail.

DUBHCHAN, duchdin (Ir.), a reptile.

DUILL-CHUIL or dhaol, a beetle, black beetle.

DUILL-MHIALL or mhiol, the caterpillar.

DURADAN, a moth.

DURRAG, a worm, grub, maggot, caddis.

DURRAG-CHOMHLLAICH, the door or house worm.

DURRAG-FEOLA, the flesh worm.

DURRASAN, the grasshopper.

## E

EACH-LEIGH, the horse leech (Southend).

EARC, a bee (also honey).

EARC-LUACHRA or luachrach, a lizard; ant, emmet.

EIR, eirbheach, (Ir.) eirebheach, a wasp, hornet.

ESCUNG (Ir.), fen-snake.

EUNAN-DE, a butterfly.

## F

FAIRCHE, farachan, farrachan, death-watch beetle or insect.

FAL-CUIL, the breeze-fly (Ir.).

FEALAN, fiolan, fiolar, fiolum, the flesh-worm, earwig.

FEILEACAN, foileacan, a butterfly, may-bug.

FEOL-CHNOIDHEAG, chnuimheag, a flesh-worm.

FEURSANN, the cattlehide worm.

FIDEAG, a worm, tetter, ring-worm.

FINEAG, fionag, fionnag, a mite, small insect.

FINNEIN-FIONN, fionnan-feoir, the grasshopper; balm-cricket.

FIOLAN-FIONN, a parasite insect.

FOILEASAN, an asp.

FO-LOSCAINT or losgunn, a tadpole.

FORCHAR-GOBHLACH, the earwig.

FRI, fride, frideag, a worm, etc.

FUIL-EACAN or easan, an asp.

## G

GABHA or gobha-dubh, gobhachan, the balm-cricket.

GABHAR-BHREAC, the buck or bucky snail (striated).

GABHLACHAN, gobhlach, gobh-lachan, gobhlag, an earwig.

GADMUINN, an insect, nit.

GAILLSEACH, gaillseag, an earwig.

GALLA-THOLL, the bot worm.

GAOD, a leech.

GARTURAN, the dog-louse.

GASBADAN, gasbaid, gasbuidean, a wasp, hornet.

GATH-DUBH, the midge.

GEAL, gealadh, geal-tholl, etc., a leech, bot.

GEARR-DAOL, daolag, daolan or dubhan, the sacred beetle.

GEARR-GHUIN, a leech.  
 GEONAIHDH, gonaidh, a leech.  
 GEUR-LANN, the sheep-louse.  
 GILLE-CRAIGEAN, a frog, toad.  
 GILLE-NEAMHAG, the water adder.  
 GIUBAN, giubhan, guiban, a fly.  
 GIURNAN, a beetle, horned beetle, butterfly.  
 GLEITHIRE, the gad-bee, gadfly.  
 GLOTHAG, frog spawn.  
 GOBLACHAN, gobhlachan, the crane-fly, daddy-longlegs.  
 GOIMH, guin, a leech, a worm.  
 GONAIDH, a leech.  
 GREOLLAN, griathran, grillus, griullus, grollan, grullan, a cricket.  
 GUILLEAG, guileag, a leech.  
 GUILLEAG, guileag-chapuil, guileag-nam-each, the horse-leech.

## I

IOL-BHEISD, ilphiasd, a serpent, snake, adder, reptile.  
 IOL-CHOSACH, a centipede.

## L

LADRUN, a drone bee (Latin).  
 LAGHAIRT, a lizard.  
 LAMPRAIG, lamprog, the glow-worm.  
 LEAMHAN, night butterfly, moth.  
 LEOGHAN, a moth.  
 LEOMAN, leemann, leon, a moth, leech, night butterfly, weevil.  
 LEOMAN-FIODHA, a wood bng.  
 LEUMACH, leumachan, frog (leaper).  
 LEUMADAIR, the skipjack.  
 LEUMADAIR-FEOIR, the grass-hopper.  
 LEUMADAIR-UAIN, green grass-hopper.  
 LEUS-CHNUIMH, the glow-worm.

LIUBH or luibh-bhiast, the caterpillar (herb-beast).  
 LIUGAIR, liugaire, a newt (lurker).  
 LOCUSD, locust, the locust.  
 LOISGIONN, the locust.  
 LON-CRAOIS, the may-fly, water-spider, water-beetle.  
 LOSGANN, losgunn, losgunn-buidhe, or dubh, or nimhe, a frog, toad, pudding ("corruption," "leprosy").  
 LUS-CHUACH, the caterpillar (herb-curl).  
 LUS-MIDI, a scorpion.

## M

MAG, magach, magag, magan, maig, maigean, a toad, frog.  
 MARTLAN, the maw-worm, belly-worm.  
 MEACH, a bee.  
 MEANBH-BHIASTAG, an insect, vermin, etc.  
 MEANBH-CHNUIMH, mite, cheese-mite.  
 MEANBH-CHUILEAG, a midge, gnat.  
 MEAS-CHNUIMH, canker worm (tree or fruit).  
 MIAL, miol, louse (anciently any animal).  
 MIAL-BALLA, a wall louse or insect.  
 MIAL-CHAORACH, a cade, the sheep-louse, tick.  
 MIAL-CHOSACH, a centipede.  
 MIAL-CHRION, a moth.  
 MIAL-COILLE, the wood or tree louse.  
 MIAL-FIODHA, the wood or tree bug, etc.  
 MIAL-MHAG, mhagan, a toad (meal-maig, Badenoch).  
 MIAL-MHONAIHDH, the water-louse or flea.  
 MIALTAG, mioltag, a fly, gnat.  
 MOIL, a black worm?

MOIRB, moirbh, an ant, pismire.  
 MOIREAL, the borer, teredo.  
 MUDAG, the maw-worm.  
 MUILEAG, a little frog ; froggy.  
 MUILE-MHAG, mul-mhag or mhagan, a frog, large toad.

## N

NATHAIR, nathair-nimh, Na'r, athair-nei (Badenoch), poisonous viper, venomous adder, ask, esk, etc.  
 NATHAIR-GUN-PHUINNSEIN, a snake.  
 NATHAIR-SGIATHACH, a dragon (winged serpent).  
 NATHAIR-UISGE, the hydrus.  
 NIGHLEAN-IMHIR (inimhir), a serpent; "Ivor, Edward, or Uidhir's daughter."

## O

OG-LOSGANN, or losgunn, a frog ; young frog.

## P

PARTAN, a crab-louse.  
 PEIST, piast (Ir.), worm, serpent (lit. a beast).  
 PLAIGH-SHLAT, the blind or slow worm.  
 POLL-CHEANNAN, a tadpole.  
 PROIMBEALLAN, proimsheillean, a drone bee ; beetle.

## R

REUD, reudan, raodan, a moth, timber-insect, wood louse, weevil.  
 RIBHINN, righinn, a serpent (a name).  
 RIGH-NATHAIR, a cockatrice, basilisk, large serpent.

## S

SAITH, a swarm of bees.  
 SAR, sarag, a sheep-louse.  
 SCANN, sgann, a swarm of bees.  
 SEALAN, a sheep-louse.  
 SEAMANN, a small snail.  
 SEANANACH, a wasp.  
 SEANGAN, an ant, emmet, pismire.  
 SEILCHEAG, seilidh, seimhidh, etc., a snail, slug.  
 SEILEANN, scileunn, a eade, ked, sheep-louse, or tick.  
 SEILLEAN, a bee, heath, honey, humble, or field.  
 SEILLEAN-ACHAIDIH, a field bee.  
 SEILLEAN-DIOMHAIN, or lunndach, drone or idle bee.  
 SEILLEAN-MOR, bumble or humble-bee.  
 SEILLEAN-NIMH, a hornet.  
 SEILLEAN-SEIMHID, a snail.  
 SEIREACAN, seiteicean, etc., the silk-worm.  
 SGAIRP, a scorpion.  
 SGLIATAIH, a slater, cheslip.  
 SIGIREUN, sitiren, the silk-worm.  
 SIMID, a bectle.  
 SIOD-CHNUIMH, the silk-worm.  
 SLIGEANACH, a tortoise or turtle.  
 SMAG, smagach, smaigean, a frog, toad.  
 SMEACH, smeachan, a bee (Ir.).  
 SMUGAID-NA-CUBHAIGE, iphis fly.  
 SNAIGEACH, snaigean, a reptile.  
 SNASAN, a louse (O'C.).  
 SNEADH, sneamh, a nit.  
 SNEADHIAN, an ant, emmet, pismire.  
 SONASAN, a frog (Skye).  
 SOR, a louse.  
 SPEACH, a wasp, and venomous little creature.  
 SPIONTAG, maggot, kind of?  
 SRANNACHAN or srannan, a grasshopper.  
 STIOMAG, the caddis worm.

SUIL-BHALAIR, mhalaир or mhalaир, a cockatrice, basilisk.  
SUMAIRE, a leech, serpent, reptile.

## T

TABH or tamh-ard, a flying beetle.  
TABHUL, a horse-fly, breeze or brize-fly.  
TAIRBHEANN, a parasite insect, cattle insect.  
TARBH-NATHIRACH, the dragon-fly; moth (Arran).  
TARMACHU, tarmachan-de, a butterfly (white).  
TEANN-SHUIL, an insect.  
TEIGHIOLLAS, a salamander.  
TEINE, teinidh-de or dealan, a salamander, also butterfly.  
TEINE-CHIARAG, a cricket.  
TEINE-DE, the ringworm.  
TENTIDE, a dragon (Ir.).

TIOPAL, the water-spider.  
TOIRMEACHAN-DE, a butterfly (Arran).  
TOIRTIS, a tortoise or turtle.  
TOLLAG, the crab-louse.  
TORAIN, torair, toranach, grubs, insects, worms in corn or other grain.  
TORC or tuire-neimh or nimh, a reptile.  
TREADHAN, a louse.

## U

UAMHAG, a sheep-louse, tick.  
UBH-MHIAL, a nit.  
UILLICH'D, a frog.  
UIRCHIR, a cricket; fen-cricket, chir-worm.  
UIR-CHUIL', ureuil, the cricket, grasshopper (earth-fly); also salamander.



## P A R T   I I

### ENGLISH-GAELIC

NAMES FOR BEASTS, (MAMMALIA), BIRDS, FISHES,  
INSECTS, AND REPTILES,

ALONG WITH

1. OTHER NAMES;
2. ETYMOLOGY;
3. LORE, ETC.;
4. PROVERBS, ETC.



# ENGLISH-GAELIC NAMES FOR BEASTS (MAMMALIA)

## A

### ANIMAL (see also BEAST).

*Gaelic*.—Ainbhith (ferocious), aimhidh, amain-fheihe, an amphibious animal, ammarda (Old Ir.), ammann, ammide, arpag (ravenous); Baidne, baidnein (small group of), beathach, beich (Welsh), bitheach, beo, beo-dhuil, beothach, binne-bheathach (any horned), bith, blianach (starved), bruid, bual, bualan (any wild); Ceanan (small active), ceathramh, cethra (quadrupeds), ci, ci-cingeach (brave or brave thing), ciocar (ferocious), ciog, cor, corr (undersized, diminutive, odd), cre, cretoir (Shaw), creubh, creutair, creutair-talmhaidh; Dallag (any blind), daol, dearg, duil; Eothan-banag (weak white one, Triads); Feithde, feithideach; Geilt (untameable), greigh (flock of), grunnan (group of); Iarag (little brown), isean (young); Mil (Old Brit. or Celt. miol); moth (male); Peacarach (noxious one, sinner), pisceach (progeny of, also hunan), putan (young); Sealanach (starveling), sigean (diminutive), sordan (a kind of animal), splionach (starveling, worn-out); Treud (flock or herd of).

*English*.—Almark (fence-breaker), aneling (bearing only one at a time); Bangyal (collection of); Capel-thwaite (hobgoblin); Dotchell (small), drochle (small, stumpy); Heeder (any male), hacket, haiked, halkit, haukit, haulket, haulkit, hawked, hawket, hawkit (white-faced); Jabart, jabb (big, lean), jack, jam (ugly); Keel (large, untowardly), kemmin, kieb (small), knot (strong, thick-set); Laighe-braid (thick-legged, short-bodied); Morkin (abortive); Pack (flock of, “Chesh.”), ploud (square, flat); Rainle (big-boned, scraggy), rascal (useless, lean, “Palsgrave”), ronyon (mangy, Fr.), rother (horned, “Warw.”, rump (raw-boned); Scrab, serail, serallion (sickly, lean); Tanker (big, lean), tarle (small), telch (tame), trap (old, worn-out, “North”); Vrack (worthless).

*Etymology.*—From Latin *anima*, life; and the words *beathach*, etc., all mean *life*, from *bith*, *beatha* or *beo*, and all intimately connected with *bi*, to be. In Welsh, the word is *byd*, and has, strange to say, the meaning of *world*, which explains the Gaelic idiom “Duine air *bith*,” Latin *vita*, Greek *βίος*. The term *Binne-bheathach* as used refers to the horns, and reminds us of the Bible expression “Binnean an Teampuil.” It is in fact another form of *beinn*, mountains. In Welsh it appears as *peann*, a head or anything coming to a point, headlands, for instance, *p* taking the place in Welsh of our *c*—comp. *clann* and Welsh *plann*. In that case it is argued that *beinn*, *peann*, and *ceann* are but one word. In Welsh we have also the word “*erthyl*,” signifying an animal born before its time, which is thought to be cognate with “*earail*,” progressive, advanced, etc. Among many corrupt spelling of Gaelic names are “Aehnabeochan,” Achadh nam beothaichean, the field of the beasts, and “Blarintow,” Blar an damh, the field or plain of the ox. Among the old Egyptians the word *anima* meant the wind, which is supposed to be just the breath or life of an animal. Among animals, one speaks of *Ealt*, *ealta*, as a covey of birds, a drove of cattle, a trip of goats, a rout of wolves, a pace of asses, a sounder of swine.

*Lore*, etc.—An ancient Celtic belief existed that human spirits entered into animals such as the wolf, seal, etc., the latter especially, as can be gathered from many existing tales, being represented as human beings under an enchanter’s spell—“Mac no clann righ fo gheasan” (a king’s son or children under spells). See the tale “Eachsais Ulair,” etc., etc. Attributes also pertained to animals, such as to the horse, generosity; the lamb, gentleness, quietness; the lion, kingliness or royalty; the pig, sordidness; and the wolf, tyranny.

All animals are good foretellers of a change in the weather, rain, etc.; see Rev. Norman Macleod’s interesting article, entitled “Comharraighean air caochlaidean na side.” Animals are said to listen to everything that is said—notably the cat—and watch the expression of the speaker’s face, by which they even read his thoughts. It was apparently necessary to attribute the power of “human spirits” being in animals to account for the human form of thinking, thus perverting our observation by attributing to them such human form of thinking. A dog’s consciousness therefore is one of smell rather than sight, a world of the former alone is his world. Still, as Martin Tupper has it, “all things testify with one sad voice that man is a cruel master.” In “Finn’s Pastimes” Ossian tells of his father’s love for beasts and his delight in nature generally.

All animals have their leader, that of a flock or a herd being called “Ceannard” or “Ceanniul,” more properly “Snaodaire.” This (according to Skene) accounts for the Celts and Highlanders

being essentially monarchical, in certain respects imitating the lower animals (all they had to imitate) by following their chief. The terms for leaders of different animals will be found under their respective headings. These leaders are the first to rise and the last to lie down, and even when asleep, so permeated are they with the sense of their responsibility, they seem to be awake. A male is not necessarily the leader, among cattle at any rate this position is often assumed by a cow (*q. v.*). But whether male or female the leader is the least despotic animal in the herd, the most contemptible being invariably the most despotic, literally a bully, among men termed *spleadhaire*. Cowper, the poet, was most partial to all animals. He had as pets at one time five rabbits, three hares, two guinea pigs, a magpie, a jay, a starling, a squirrel, two goldfinches, two canary birds, two dogs, and one cat. From the largest sized mammal down to the wee worm or almost invisible maggot, all animals were endowed, at one time, with some charm or virtue to cure disease, as also some bane. Animals in their wild state have of course their lodgings or lairs known by certain names, a few are as follow:—a Badger, “earth”; Deer, “lodge,” “bed”; Fox, “kennel”; Hare, “forme,” in the East “small”; Marten, “tree”; Otter, “watch”; Rabbit, “sit,” “earth,” “burrow”; Wolf, “train”; Hart, “keeping.” The track of a hare is called “smeuse.” Each place has its special quota of mammalia, etc., but details are tedious to read; it may be mentioned, however, that there are just thirteen different species in the island of Lewis. Some different terms for a collection of animals are Bears, a sleugh of; Foxes, a skulk of; Lions, a pride of; Monkeys, a troop of; Oxen, a drove of; Swine, a herd of; Whales, a school of; Wolves, a pack of.

The endurance of the lives of animals is set forth in the following saying:—

Tri aois coin aois eich;  
 Tri aois eich aois duine;  
 Tri aois duine aois feidh;  
 Tri aois feidh aois firein;  
 Tri aois firein aois chraoibh dharaich.

Three ages of a dog the age of a horse;  
 Three ages of a horse the age of a man;  
 Three ages of a man the age of a deer;  
 Three ages of a deer the age of an eagle;  
 Three ages of an eagle the age of an oak tree (2800 yrs.).

The similarity between men and animals was used in various senses, generally unfavourable to the former, as in the following scathing comparison of a certain individual by Alasdair mac

mhaighstir Alasdair, in support (ironically), of the black Campbell :—

“Aodann graineig, tarr-aodann tuire,  
Com a chnaimh-fhithich 's nadur na muic ;  
Beul mhic (? mhuc) lathaich 's faileadh a bhrue,  
Spagan clarach, sailtean nan cusp.”

It may be translated :—

The face of a hedgehog, white face of a boar,  
Shape of a raven, and nature of the pig ;  
The mouth of the devil-fish, smell of the badger,  
Clumsy and club-footed with chilblained feet (soles).

He also added other verses still more biting, describing them or him as “Crane-footed, lobster-chested (Casaneurra, uehd a ghiomaich),” etc.

The beliefs and superstitions relative to animals will be given under their respective headings ; suffice to refer to one or two here, such as—An animal seen (the first time for the year) lying down, betokens sickness, etc., rising up, recovery, etc. If this seen in a dream at any time, it has much the same signification. An animal lying on its back and unable to rise unaided, is said to be “amealled,” or “awart,” or “aiwal.”

Sayings and proverbs as to animals are fairly numerous. The following are a few :—

A bheisd a's mo ag ithe' na beisd a's lugha, 's a bheisd a's lugha 'deanamh mar dh'fhaodas i.

The bigger beast eating the lesser one, and the lesser one doing as it may. A graphic expression of a great physical and moral truth.

Diuthaidh nam beathaichean firionn.

The refuse of male creatures. Said of a very contemptible man.

Feumaidh gach beo a bheathachadh.

Every living thing must have a living.

Is mor am beothach nach tiochd a muigh.

It's a big beast that there isn't room for outside. Ironically said of “big” people.

Leanaidh blianach ris na srabhan.

Lean flesh cleaves to straw. Said of worthless people who adhere to one another.

Ma mharbhas tu beothach Di-h-aoine, bidh ruith na h-Aoin' ort 'm feasda.

If you kill a beast (or animal) on a Friday, Friday's run (of ill luck) will be on you for ever.

Mionach a bheathaich is maoile air adhaireean a bheathaich is bioraiche.

The entrails of the blunter (hornless) beast on the horns of the sharper one (horned).

Mir am bial na beisde.

A bite for the monster beast's mouth. What the traveller threw out from his sled to save himself from wolves.

Na'm biodh an t-earbull na bu righne, bhiodh an sgiallachd na b'haide.

Had the tail been tougher the tale would have been longer. (See Nicolson's note hereto). This may be akin to "Ma bhriseas bun-fionn," etc., under PIG.

Paidhidh am feaman am fiarach.

The tail will pay the grazing, *i.e.*, each animal will pay for its feeding with the manure it leaves.

Seachd mial mhor mhara sath Cirein Croin.

Seven whales, or great sea animals, a Ciren crone's feed.

It is not known what this monster animal was, though it may well have been one of these "Giant fish-destroyers," so ably, *inter alia*, described by Dr Carmichael M'Intosh, which waged war in sea and on land against all and sundry as well as against each other, *viz.*, the gigantic Deinosaurs, some of which, notably the *Atlantosaurus*, reached to one hundred feet in length with a height of thirty feet, and proportionately awful of aspect.

The word "Beadagan" has been used to convey the idea of a contemptible, insignificant animal, though it bears the translation "puppy" here, in an extract from Rob Domh, *viz.* :—

"A bheadagain duibh  
Prab-shuil air chrith  
Mach a mo thigh."

You black, blear-eyed puppy, get out of my house. This appears applicable to a human animal.

A saying expressive of utter uselessness is "Is splionach thu (or e) gu talamh." You are (or he is) a worn-out creature down to the ground, or "bho d'gnos gu d' dhroll," from your snout to your hinder end.

At one time in Ireland a grade of farmer existed who was taken bound, *inter alia*, to keep one hundred of each kind of domestic animal. This farmer was styled "Brughaidh cedach," brughaidhe cedach, centurion brughaidh or farmer. Brug, brugh, a village, homestead, farm, hence burg, burgher.

St Ciaran, according to *Silva Gadelica*, was devotedly attached to animals, and tamed several wild ones, notably a boar, fox, brock, wolf, and doe, all which did his will, the first even pulling wattles and thatch for the Saint with his teeth, to help in the

construction of a cell, but the fox got into disgrace, having stolen the Saint's brogues. Another name for some kind of animal is "Sordan," and is to be found in a poem attributed to St Columbcille.

In the *Annals of the Four Masters*, a wonderful (at least to the artless Irish of 1472) animal is referred to as being sent to an Irish chief or king by the King of England, which is worth transcribing. "She resembled a mare and was of a yellow colour, with the hoof of a cow, a long neck, a very large head, a large tail which was ugly and scant of hair; she had a saddle of her own (the hump), she used to kneel when passing under any doorway, however high, and also to let her rider mount. Wheat and salt were her usual food, and she used to draw the largest sled burden by her tail," *i.e.*, after her.

'Tis hardly necessary to add that this was a camel or dromedary, mark the gender given.

**APE.**—Ab (Welsh), apa, apag.

Jaek (male), Jack-an-apes; Puggy; Seaby, spider-catcher; Yap (north).

This is given merely as there is reference to it in the Gaelic Bible. This remark applies to one or two others throughout this Work.

**ASS.**—As, asal, assal, asal-stalliach (zebra), (she) asan, pl. asana, asal-flhiorionn, jack-ass; Ealt-asal (a "paee" of); Udlache, ullaiche, utlaiche. (Welsh and Corn.) asyn; (Bret.) azen; (Manx) essyl.

Assene (old pl.); Bo-hacky, bronkus, buncus, bussock, buzzack, buzzock; Canoodle, eud, eudyuch, euddie, cuddie; Darlaston throstle, Dick, Dickie, Dick-ass (male), dobbin; Feldhasser (wild), A. S.; Jackass, jarsent, jasnack, jazzzen, jazzup (Line.), Jeremiah, Jerusalem, jessop, jessops, joggeny, jogenny, jubbin; Mangytow (Devon); Martin, moke; Ned, Neddy (male), nirrup (Dorset); Nooty, nutton (I. Wight); Rantipike, rantispike (Dorset); Shonto (I. Wight); Yarsent, yawney-box (Derb.).

The ass was not known in the Highlands till of late years, though Ossian is said to describe him in his wild state as "having feet like the whirlwind"; it is not and never has been numerous or much of a favourite in the North, though well able to compete with the Highland pony as regards standing a rigorous climate. Lightfoot, in 1792, says it was very rare in Scotland even, none being in the North. The utility of the ass in the North has thus never been properly recognised, and this shaggy-coated, sad-eyed, long-eared philosopher, with the chronic aspect of one who has seen better days and become chastened by misfortune, is the very

animal for the poor crofter. Highland dancing can hardly be associated with the ass, except in the opinion of those who think everyone an ass who does dance, nevertheless it is averred that he had something to do with the invention of the Highland Fling (heel and fling), while endeavouring to rid himself of an obnoxious rider. Of course, religious Celts are familiar with all the Scripture references to the ass, especially to the now discredited tale of Balaam's, not to mention Issachar's, braying under a double burden, typifying, it is said, the *union* of certain churches. The only further religious reference remarkable is that it is said to be "blessed," and to have a cross on its back ever since our Saviour rode on one into Jerusalem. Though the ass was and still is famous in the East, whence the Celts are said to have migrated some two or three thousand years ago, the lapse of time has, it is supposed, served to obliterate mutual memories.

Sibbald describes the ass as follows, "Asinus domesticus ingenio stolidus, corpore deformis, incessu tardus, animo timidus, capite grande, longis et latis auribus, corpore macileno est; exiguo eoque vili vivit pabulo, foliis, cardui, stamine et similibus." Not too complimentary certainly.

The braying of an ass is said to portend rain. Asses' milk is said to be a sovereign remedy for whooping-cough, also laying the patient where the breath of the animal can be inhaled. This latter cure is common to other animals, such as the cow and the sheep.

In the North it is alleged that a belief existed that all white hats were made from the skin of donkeys, and that the animals were stolen for this purpose.

Ghoideadh e'n crois o asail.

He would steal the cross off an ass. Said of a very mean and greedy fellow.

Is fhearr deagh chainnt na h-asail no droch fhacal faidh.

The good speech of the ass is better than the bad word of a prophet (Balaam).

These are the only Gaelic sayings in which the ass is mentioned—so far, at least, as we can find.

## B

BADGER.—Breac, breach, breech, broc, brochd; Gaileag; Srianach, stiallair, stiallaire, stiall-chu, strianach; Taghan, tuitean.

Badgerd, badget, bageard (More), bason, baud, baunsey, bauson, bauston, baustone, bawsin, bawson, bawsond, bawsone, bawstone, biter, boreson, bosen, houson, broc, brock, brofie, burran; Caniculus; Dasse (Caxton); Gray, gre, grey, gripper,

guisard; Melos; Pate (North); Sow-brock (Fife), sweetmart (Yorksh.); Taxus.

The name "bawsond," etc., given from white stripe on its face, the other names mostly explain themselves. The word "boreson" has been given as derived from boar or bear, but this is thought to be a mistake, as the badger belongs to the weasel family.

Though the badger is mentioned in the Scriptures in Exodus, Leviticus, and Ezekiel (in the 4th chapter of Leviticus, indeed, it occurs no less than seven times), it is now considered that the animal there meant was more akin to the seal tribe, though certainly badgers are still in Palestine. Badgers have been well known always in Scotland, and especially in the wilder parts of the Highlands, though Lightfoot gives place to a statement in his *Flora Scotica* that they were not known in the islands (Hebrides) in 1790. In a list of "Vermin" destroyed at Glengarry from Whitsunday 1837 to Whitsunday 1840, sixty-seven badgers appear, or rather were made to disappear. The badger was the only animal absent from a certain great historical feast made by Cormaek, son of Tadg, at which there was one hundred of every kind of four-footed animals. The badgers, as the tale of old says, were eventually sevened by aid of a Druid, Odran, who said they were human beings transformed by magie.

A badger's den is called in Gaelic "garaidh," and the place to which they resort "broclach," oftener "bracalach," which is also a proper name. Broc-lann is also another term for the den. Baiting a badger used to be a well-known cruel pastime, but he never yielded (true Celt that he is) without due retribution. His grasp and bite is noted, and in exemplification thereof the following German tale may be quoted. German, hunting badger in Scotland for the first time, pursues it to its *garaidh*, and impetuously inserts his hand; his friend, feeling his return past due, seeks him out and asks, "Hast thou then the badger got?" the reply being, "No, but me the badger has!" "Beat the badger" was an old Fife game played among boys, supposed to be the same as "Bannet fire," both being relies of the ancient ordeal of "running the gauntlet."

The badger is a quiet and inoffensive animal and by no means destructive, though it digs out and devours young rabbits. Its fossil remains are found in this country along with the extinct cave-bear, hyena, and tiger. It is concluded, from ancient remains found fossilised, among other places, in Redseraig, Suffolk, England, to be "the oldest known species of mammal now living on the face of the earth," though the hedgehog competes with it for priority, at least in Great Britain. Its den or *garaidh*, *broc-lann* or *luidh*, like that of many other wild animals, smells strongly, and a person of dirty habits has hence been called a "brock." In J. F. Campbell's *Sgeulachdan, or Highland Tales*, the saying "Broe agus

olc," a brock and evil, occurs. Badger and badness it has also been rendered, while in "Beannachadh luinge Chlann Raonuill," we find "Ballagan a bhruic ghruamich," which has been translated "the head of the surly badger," ballag signifying the skull, an eggshell, etc. Campsie Fells are said to afford cover to two different kinds of badger, one like a sow, the other like a dog. The Irish once considered the flesh of the badger a very great delicacy, and badger's ham was, so late as the beginning of the eighteenth century, said to be "the delight of many an epicure." In Ireland it was termed "bacon" or "saill."

In Adamnan's *Life of St Columba*, the name of a Pictish Magus is given as Broichan, rendered Brocan, from Broe, a badger. The head of the badger used to be worn specially by the Clan MacIvor as an additional embellishment to their *cuairain*, buskins, or Highland shoe (D. Story). Nowadays a badger sporan is often worn. The grease of a badger is about the best balsam or cure for wounds known.

The following saying brings us back to the days of bows and arrows. "An dorlach gun fhuasgladh a suanach a bhruic" (Ranald MacDonald), the quiver unloosed out of the badger's skin.

A' cur bruic a ladhran—al. a'cuir bhroc.

Kicking badgers out of his heels, *i.e.*, in a great rage.  
Am barail bh'aig a bhroc air a ladhran, barail bochd.

The opinion (or estimate) the badger had of its claws—a poor one.

Cha'n fhuiling am broc 'n a shloc ach e fhein.

The badger in his hole no company can thole.

Cho gnu ri broc.

As grippy as a badger.

Is e'm broc a's luaithe dh'fhairicheas fhaileadh fhein.

'Tis the badger that is quickest to feel his own smell.

**BAT.**—An ialtag; Callach, craitneag, cullach; Dealtag, diallag, dialtag; Ealtag-leuthraig, citleog; Graitneag; Ialt, ialtag, ialtag; Mealtag, mialtag, mialtag-leathair, mioltag.

Athern-bird (Somerset); Backe, backie, bak, bakkie-bird, bakke, barnmouse, bastat, bathymouse, batmouse, bawkie-bird, bit-bat, black-bear-away, brere-mus; Chipper; Flickermouse (Jonson), flinder, flindermouse, fliner, flintermouse, flitmouse, flittermouse, flitty, flittymouse; Glaik (Loth.); Haddabat, hatbat; Leathern-mouse or wings; Oagar-triumse (Shet.); Raamis, raamouse, raamse, raird, ramsh, ramished, rare, rattlemouse, raw-mil, rawmouse, rawmp, raymouse (Glouc.), rearie, rearmouse, ree-raw, reerd, reerie, reelrall, reelymouse, reermouse, reremouse; Vlitter.

The etymology of bakke is “a flying beast, a winged mammal, a leather flapper”; the name rear or rermouse is from the Anglo-Saxon “hreran,” to agitate; the term “chipper” from its cry of “chip chip.” (See Leviticus xi. 9.) From the frequency with which the word “bird” was connected with the bat, as in the case of “Athern-bird,” one of its oldest names, it is evident that the bat was included among the bird family till science assigned it its present place among mammalia; it is the worst walker of any four-legged animal. It is thought as unlucky to kill a bat as to kill a magpie. It was believed that “bit-bats” were generated from eggs sat upon by toads, while hatching. A bat can absorb and digest in one night, it is said, three times the weight of its own body.

A saying is “He is bitten by a barnmouse,” *i.e.*, he is tipsy. This it is thought might more appropriately read “barmouse.”

Thainig ialtag a steach, bidh frasan a mach air ball.

A bat has come in, showers will be out directly, or, it is going to rain.

#### BEAGLE (see Dog).

BEAR.—Arc, art, arth; Beithir, brach; Ma, magh or math-ghamhuinn, mangan, mathan, mathon, muc-abhuinn; Rustag; Urs, ursa, ursan (male), ursag (female), uraisg, uruisg.

The word “math-ghamhuinn” is composed of “math” or “mag,” a hand, and “gamhuinn,” a calf or stirk, literally the paw-calf or calf with hands, or paws.

The Mahons, McMahons, and Mathesons (Latin *Fitz Ursula*), all derive their name from the bear. Mahoun was the name of a certain famous Irish giant.

The brown bear, which neolithic man hunted, was known in Scotland till about the end of the eleventh century, whence, according to Lightfoot, the Caledonian bear, as it was styled, was exported to Rome “on account of its superior fierceness.” Strange to say no reference to the bear is to be found in Ossian’s (or the Ossianic) Poems. The names Artur, Arthur mean bear man, or bear male, from Art, Arth. Ceann-mathon was one of the seven signs or names of stars engraved on the shield of the chief of Artha. Ossian—Temora. It is stated that Malcolm III. permitted a “Gordon” to carry three bear heads in his banner for alleged prowess in destroying one that made great ravages in the country. One other clan at least had this previous to the Gordons.

Chuireadh e orrais air math-ghamhuinn.

It would sicken a bear. Real bad.

“A bear in vigour” was an expression used by the Celts of old to convey the idea of a vigorous hero—Art an neart. The

word "mathghamhain," generally Anglicised "Mahon" in old English documents, is now said to be commonly rendered "Matthew." The common name "Brown" is just "Bruin."

BEAST (see also ANIMAL).

Abhus (wild), ainmhidh; Beathach, beisd, beithir, beothach, bias, biasd, biast, bitheach, blianach (died from want), bruid; Caochag (blind); Damhra, daoí (wild); Ethiar or eithier, a kind of beast (?); Feithide, fiadh-bheathach (wild); Mial, miol; Peisd, peist, piasd, piast; Truth; Uagh or uamh-bheisd, uile-bheisd.

On-beast, behst, Diere, Beece (Ir.), the word mial or miol is found as "claon-mila," Hill-slope (haunting) beasts.

The etymology of the word "biasd" has been thought worth controversy, and, *inter alia*, has by one writer, the Rev. J. McKay, Canada, been connected, rightly or wrongly, with the word "paisd," a child. It is thought that this is rather far fetched; it is, however, given here for what it is worth. In Perthshire, Mr McKay says, the expression "graine pheisdean," a lot of children, is not unknown, as the expression "cha robh 'san eaglais an diugh ach graine pheisdean," there was only a few children in the church to-day, has been heard said. It is assumed, from our acquaintance with Perthshire Gaelic speakers, that the word "pheisdean" is only a corrupt pronunciation of "phaisdean," and, by a smaller sound of the letter "a," is easily arrived at. This we think tells against the spelling, as some desire, of the word "biasd" as "peisd." We may add that the Greek word for child is "pais."

In the Book of the Dean of Lismore we find reference made to "Aidhre an Lamacha," the beast of Lamacha, thought to be an animal famous or noted in the country for its ugliness. It is of course known that "aidhre" also signifies an animal of the cow kind.

In the book of St Albans, "Art of Venerie," we find it stated that the beasts of sports were divided into three classes, Venerie, Chase, and Rascal; in the first class were included hare, hart, wolf, wild boar; in the second fallow deer, fox, marten, and roe; and third badger (gre or grey), wild cat, otter, etc. Rascal means vermin, and here we take leave to state that the classification is open to amendment. In another place we are told that the tail of every beast has distinctive title, such as "single" for deer and wolf; "wreath" for boar; "scut or seud" for hares and rabbits; "brush, drag" for fox, etc.

Am fear a bhios air dheireadh beiridh am biasd air. He who is last the beast will catch him. The beast here is thought to be His Satanic Majesty, and the saying equivalent to "Deil tak the hin'most."

Am fear bhitheas trocaireach ri anam cha bhi e mi-throecair-each ri 'bhruid (ri beothach or ri 'bheothach).

He who is merciful to his soul will not be unmerciful to a beast (his beast or brute)—Carmichael.

Is mor am beothach nach tioehd a muigh.

It's a big beast that there isn't room for outside. This applies to "big" people.

Mionach a bheathaich a's maoile air adhaircean a bheathaich a's bioraiche.

The entrails of the blunter (hornless) beast on the horns of the sharper one.

BEAVER.—(Old Ir.) Abace; Beabhar, beathadach, beathodach; cuobhar, cu-odhar; Dobhar-chu, dobhran-donn, doborci, dobhran leas-leathann; dubhaei leas-leathann.

Beuer, bever, broadtail; Castor; Gleb. The British beaver is erroneously called the water rat or vole, it feeds on plants, shoots, bark of trees, etc.

BITCH (see Dog).

BLOODHOUND (see Dog).

BOAR (see also Pig).—(Old Ir.) Antrellach; Callach, collach, cullach; Fiaclach-coille, fiadh-chullach, fithean (muc-firionn); Muc, muc-cullach (Ir.), muc-diosarnach, muc-disgearnach-dearg; (wild) Near; Og-chullach; Tore, tore-nimh, triath.

Baru; Cingular; (castrated) Giller, gilt; Harkie, (three yrs.) hoggaster, hoglin; Libbert-sow; Purrs (Man, Shet.); (wild) Sang-leir, sanglere, singlare, singlere; Wilrone. The etymology of "tore" is just an t-ore, *the* pig, "Near," an fhearr, *the* one, akin to triath, a chief.

From the days of Diarmad, the reputed ancestor of the Campbells, the boar has had a somewhat prominent place given to it in song and tale, that family and the MacKinnons, etc., even boast or display as their crest the head and tusks of this unsightly hound-ripper. One slain by Malcolm MacGregor, eighth chief of Clan Alpine, in defence of David I. of Scotland, is said to be the origin of that clan's crest and motto.

The death of Diarmad, it has often been told, was caused by his foot being pierced by the spines or bristles of the wild boar he slew in Ben Gulban, some allege in Sligo, Ireland, others elsewhere in Scotland, but the real reason was his having hunted and slain such an animal at all. The boar was the soul, or at least contained the soul, of Diarmad's own foster-brother, unjustly slain by Diarmad's father, transformed into a boar of the wildest kind by the power

of Angus, at Brugh on the Boyne, a god who was Diarmad's special protector or guiding spirit, and he laid *geasan*, or spells, on Diarmad that he was never to hunt a boar—a very sensible precaution as it turned out. These *geasan*, however, had been laid upon Diarmad in his infancy, and the fact was unknown to him. Fionn knew, and, in his jealousy, persuaded him to his death. Though told to Diarmad at the time, he scorned to draw back and bravely or rashly rushed on his fate. Ben Laoghal, in Sutherland (among other places in Scotland), is said to be the exact spot where the above took place, the animal being circumstantially described as being "like a boat lying on the shore, long and broad and black!" For this, or "Mac o' Duine's boar hunt," see the Book of the Dean of Lismore (English), pages 31 *et seq.*

In ancient Gaelic poems we find the skin of the wild boar the appropriate costume for a hero, and in a rhapsody by Deirdri (Irish version), this line occurs, "Ardan, subduer of the luxurious boar."

In Ossian, Cath Lodhinn, Duan I., *inter alia*, evidence of the special distinction or honour of which the boar's head was a sign is given, as it is there said "Thoir ceann an tuire do cheann nan daoine"—The boar's head give to the chief of men. This is supposed by Dr Clerk to mean devoting the youth to the hunting of boars as his special vocation.

The Irish, and other Celtic warriors in ancient times, were accustomed to wear on their armour the skin of the boar, or other wild beasts which they had slain. In 1005 the then King of Uladh or Ulidia, Dubhtuinne, was surnamed "In Tore," The Boar. Ulysses is described as having "A boar's white teeth in order spread, grinning horrid o'er his head."

A boar's head garnished was, and still is, served on special banqueting occasions in other places than Celtic halls as the "chief" of dishes, and it will be observed that one of the names for the boar is "chief."

The wild boar originally abounded in the black wood of Rannoch. At a place near Oban, called Strontoiller (in English), a stone stands which is supposed to have been erected in the "dim distant past" to commemorate Diarmad's death from the boar, as above referred to. The most ancient and original forms of ancient art were found in the incised figures of animals, of which the boar stone at Essich, near Inverness, is said to be the most interesting illustration to be found in Scotland, though not perhaps Celtic in its origin, being supposed to have been formed before the Celtic art was elevated to the high standard of the Columban period.

In the Isle of Man, under the name "Purrs," boars were at one time subject to a special or particular tithe. The boar in common with other animals gives its name to many places, such

as the Bridge of Turk, the boar's bridge near the Trossachs or Trusadh, etc.

In support of the Ben Gulban story we have the following from *Seau Dana*.

“Mac o Duibhne air Gulbeinn, 's an torc le chraos fo chop mar bhuinne Laoire.”

The son of Duine on (the hill of) Gulban, and the boar with his mouth foaming (or frothing) as the torrent of Lora.

Singular to say Lora is in Argyllshire and Gulban said to be in Ireland.

Proverbs specially referring to the boar are mixed up with those attached to the pig (*q. v.*):—

A nadur fein a' tighinn 's a chullach.

His own nature asserting itself in the (young) boar.

Ma bhriseas bun-feann, bidh fios aig do mheall (cheam) co dhormaich an toll.

If the tail (skin end of the boar) break

Your head (lump) shall know

What has darkened the hole !

The foregoing saying has been attributed to two huntsmen (Celts) both in Scotland and Canada, and one account will be found in *Hogg's Tales*.

Cneamh-na-muice-fia', wild boar's garlic is said, but it is believed erroneously, to be called Hart's-tongue.

A familiar saying is that March (old style) should come in like a boar's head, *i.e.*, rough and wild.

BUCK (see DEER).

BUFFALO.—Adh or agh-alluidh ; Bo-alluidh, boirche, braich, braiche, braicheam, braicheamhail, buabhall, buabhall, bual, bualan ; Damh-alluidh, damh-fiadhaich ; Lon, lun ; Segh.

Other names—Bowgle, Elk, Moose.

BULL, BULLOCK (see also at Cow). — Aithre; Bioraidh, bollag; Colbthach firionn (three-year-old); Dairt (yearling), damh-nartaidh ; Ealt-dhamh (drove); Imeachtraigh, (Ir.) Laoi ; Maolan (hornless); Readh, readhag (mad); Tarbh, tarbh-tana, tor, tuaighe (herd).

Beefing (fed), bewgle (Hants.), bol (Weber), bole (A. S.), boo, bu ; Gale (castrated) (West), grogie ; Moylie (hornless); Scanterer (a wandering), slot (young) (North); Tike (small) (Coles); Urus ; Wesend, Willy (I. of Wight).

The bull is admittedly ancient, the zebu-bull is even held

sacred by the Hindoos, as also a white bull, which, being indulged, become nuisances to all the neighbourhood. The ancient Egyptians and Assyrians paid divine honours to the bull, raising him even to the skies as "Taurus" among the heavenly signs. The bull is the "coat-of-arms" of Joseph. In the North bulls are famed in fable, etc., a fairy bull is called "stiallaire" or "stiallaire ban," the great one or the great white (striped) one; it always lived in a loch. The most famous cattle raid, as Professor MacKinnon relates, is of Irish legend and called the "Tain bo chuailgne." It originated in a dispute between Queen Meave and her then spouse regarding the value of their respective goods and chattels. The property of each was found to be exactly equal, with the exception of a handsome bull, which belonged to the husband, the animal disdaining to belong to or be owned by a female. The queen heard that there was a still handsomer bull in Ulster, and the steps taken to obtain possession of the *Donn chuailgne*, as this animal was called, the subject of the romance. See Fingal, Duan I., page 577, as to a white bull; also see page 110 of *Literature of the Celts*, by Magnus Maclean for a vivid description of the fight between the two rival bulls in Queen Meave's country—Fionnbheannach and *Donn-chuailgne*.

To dream of a bull is the sign of "Cobhair a teachd" (coming help, especially to MacLeods).

The word "colpach," as applied to bullock, is used in the following lines (Ross Salm LI., 9).

" 'N sin bheirear colpaich dhuitse suas,  
Air t-altair naoimh gach toisg."

Then bullocks shall be offered up to Thee on Thy holy altar,  
each proper season.

Cha'n 'eil adharc cho cruaidh 's tha 'langan ard.

His horn is not so hard as his roar is loud.

Is tu fein a thoisich an toiseach mar 'thuirt an t-amadan ris an tarbh.

You began it yourself, as the fool said to the bull.

Thuit an tarbh-coill' orra.

The forest-bull fell on them. This perhaps should have been under "monster."

Reference is here made to Campbell's *Tales*, Vol. III., for a tale of the conversation in Gaelic between two bulls representing Scotland and England; and a stone near Loch Lomond called Clach nan tarbh, records the victory of the Scottish over the English bull.

A Celtic saying is, "Theid baile, gun fir-fearanin na tarbh bun os ceann."

A town without a landlord or a bull goes topsy turvy.

In the Isle of Man the water-bull or "theroo-ushta" is a spectre

of a bull with a human face, which may be seen roaming along the margins of the curragh or currach at midnight, but which plunges into the swamp and disappears on the approach of any person.

## C

CALF (see also at Cow).—Aidhrine, aidhrinne, airghir, aithirne, aithirni, aithrinne; Baodhan, baoghan, beisd-mhaol (sea, see seal), biorach, bioraiche; Callach, colbthach, colbthaig, collach, cullaeh (Ir.); Deghel, deoghal (suck), doreau (one-year-old bull); Falbhair, falbhan (follower), fara-laogh (false), fithal; Gabhnach, gamhnach; Laogh, laogh-bhaileach (fair), laogh-bailgionn (white-bellied), laoicinn, lao'cionn, (Ir.) lee-loircean, lulagan (imitation); Sgal, suacein; Torchos, torchos-breige (apparition), tulachan, tulagan, tulchan (substitute).

Bad (first year), beefer (fed), bob (young), bulchin (bull), busk, buss, bussa; Castling (premature), cauf, caulf, cauve, cawf, cawve, calf (A. S.), coaf, cofe; Essex lion; Kaw, kip (overgrown), kuff, kussie; Moakie, mockie (Clydesd.); moggy, muthy, muthy-calf, cauf, cawf, and cofe (young); Quaking cheat; Staggering-bob (unweaned); Tourkin (with another's skin on); Veal; Weill, wennel (weaned).

The etymology of the term "baodhan" or "baoghan" is "the happy, foolish, silly or jolly one." The word "laogh" is said to be from *leigh*, lick (a suckling), the word "aithrinne" is derived from the meaning quick or sharp against the points, *i.e.*, the teats aithe ri sine (*Rev. Celt.*).

It is hardly necessary to remind our readers that the calf was thought by the Israelites an appropriate form for an image to worship, perhaps this was on account of its simplicity. It is thought, perhaps on that account, lucky to see a calf for the first time in the year with its face towards one, even its side portends good.

One of Cuchullin's charioteers was called Loeg, *i.e.*, *laogh*, calf, while in an article by Stokes, we find the expression "Core (coire?) cobthaig" rendered "a calf's caldron." Of course the calf is referred to frequently in pastoral poetry; in the famous song "Crodh Chailein," given hereafter, we find—

"Gun tugadh erodh Chailein 'm bainn 'air an fhraoich  
Gun chuman, gun bhuarach, gun laoi 'ciomn, gun laogh."

The Norse word for calf has been given, as ably told by Professor MacKinnon, almost invariably as "Kalfr," to a small island near a larger one, the little island being, so to speak, the calf of the big one. Thus Manar-Kalfr is the calf of Man, there is also the calf of Eda. Kalfr is pronounced as in English with the *l* silent, and

appears in Gaelic as Calbh, the sound of the *l* being fully retained. Thus the Gaelic-speaking people call the Calf of Man *An Calbh Mannach*. An Calbh, the Calf (of Mull) is the name of the island that stretches across and almost landlocks the bay of Tobermory. On the north of Iona this name has been transferred from a little island to the farm on the adjacent shore, the island becoming *eilean Chalbha*, the island of Calf. Finisgaig (Fiann uisgeag, the white little water or streamlet) is fed by several smaller streams called "calves," of which the following lines are a description :—

'Nuair a bhios aon laogh aig Finisgaig theid gille Cùr,  
'Nuair a bhios da laogh aig Finisgaig theid each'us gille Cùr.'  
'Nuair a bhios tri laoigh aig Finisgaig cha teid Feachd no Fine Cùr.

When Finisgaig has one calf a lad can ford the Coor,  
When Finisgaig has two calves a lad on horseback can ford the Coor,  
But when Finisgaig has three calves neither Host nor Clan can ford the Coor.

(The little river being then a raging torrent.)

In the north end of Colonsay is *Meall-a-Chuilbh*, the mass or lump of the calf; in this case the island in the vicinity was no doubt once *Calbh*, though it goes now by a different name.

Other names of places have been derived from "calf" even from their being kept or enclosed in any place, as Cotan, Cotachan, etc., which in Lewis and Harris, according to Mr A. Carmichael, are terms for the enclosure of calves, whether this is a corruption of the English word "cot" or a form of coimhdeachan, a safe or secure place, a shelter, we are not told.

The term "calf," as is fairly well known, is frequently used by Celts as a term of endearment. Gillies gives :—

Mo laogh fein thu laogh mo laoigh  
Leanabh mo leinibh ghil chaoimh.

My own calf you, calf of my calves,  
Child of my gentle (or loving) fair child.

This comes from *Laoidh Osgair*; Fionn says of Oscar, a-dying—

Mo laogh fhein thu 'laoigh mo laoigh  
A leinibh mo leinibh ghil chaoimh  
Mo chridhe 'leumraich mar lon,  
Gu la bhrath cha'n eirich Osgar.

My own calf, thou calf of my calf,  
Thou child of my fair tender child,  
My heart is bounding like an elk,  
Not till the last day, rises Osgar.

The term "Corkyfyre" was in Skye applied to a calf supposed to be off a domestic cow by a wild or water-bull from the sea or loch. Also applied to an extra wild or spirited calf generally. In Ireland and parts of Argyllshire it is, or used to be, a practice when a calf was born, to crush an egg in the hand and thrust it, shell and all, down the animal's throat. A calf sometimes was dragged, immediately or shortly after being born, round the yard or place by the heels, for luck. Baoghan an cois gach bo, a calf (silly one) following each cow. "Buthach" means an instrument to prevent calves from sucking (J. M., Uist). Lia, liag or lias, means a calf's hut, also lamb's.

The term "erodhan" or "eroan," is one not much known, and may be explained as a piece of wood fixed in or tied to the mouth of a calf, like a bit, and round the back of the head, to prevent it sucking its mother when following. Another instrument used for the same purpose was and is called "biorach," being a nose-ring of leather with short spikes set in. A calf, therefore, fed from milk in pail is called a "sarrowing" calf, *i.e.*, a serving calf. A pudding made of a calf's entrails is called "creachan."

Cameron, in his Gaelic names for Plants, gives "Lus nan laogh," the calf or fawn's plant for oxpine, elsewhere orpine, golden saxifrael, or luck bean; it is said, when infused, to be a remedy for headache.

The following are a few Gaelic proverbs referring to the calf:—

Biodh e reamhar no caol's maирг nach beathaicheadh laogh dha fhein.

Be it fat or lean, pity the man that won't rear a calf for himself. (See Nicolson.)

Cead na caillich do'n laogh mhear.

The old wife's leave to the frisky calf—its own way, when she could hold it no longer.

Cuiridh aon trath air ais laogh.

One meal if it lack, calf will go back.

Fad a choise do'n laogh.

The length of his foot to the calf.

Feuch an laogh blar buidhe dhomh 's na feuch a chuid domh.

Show me the white-faced yellow calf, and not what he is fed on.

Foghnaidh feur nach d'fhas do'n laogh nach d'rugadh.

Grass that hasn't grown will suit the unborn calf.

Gheabhar laogh breac ballach 'an tigh gach arach la Fheill-Padruig earraich.

A spotted calf will be found in every cowherd's house on St Patrick's day in spring.

Is fhearr aon laogh na da chraicionn.

One calf is better than two skins.

Is ioma ni thig air an laogh nach do shaoil a mhathair.

Many things befall the calf that his dam never thought of.  
This applies to more than calves.

Is maирg a dh'araicheadh a laogh gu moilleach 's an galar  
guineach 'n a dheigh.

Pity him who would pamper his calf and sharp disease  
following. Specially applicable to children that are  
spoiled.

Is minig 'bha craicionn an laoigh air an fheill roimh chraicionn  
a mhathair.

The calf's skin often goes to market before its mother's.

Is minig a bha droch laogh aig deagh mhart.

Many a good cow hath an evil calf.

Is minig a bha laogh math aig boin sgairdich.

A skittering cow has often had a good calf.

Is minig a thainig air laogh mear galar nach do shaoil a  
mhathan.

A merry calf has often taken a disease which his dam never  
dreamed of (see before).

Is sleamhain an laogh a dh' imlicheas a mhathair.

Smooth is the calf that his mother licks.

La Fheill Phadruig bidh laogh boirionn anns gach airidh bho.

On St Patrick's day (17th March), there will be a female  
calf in every cow-fold (see before).

Laogh air bial-thaobh maoiseig.

A calf before a heifer. Said of procrastinators.

Laogh-buabhall an doruis.

The calf of the door-stall. Likely to be first attended to.

Ma cheannaicheas tu feoil, ceannaich feoil laoigh.

If (or when) you buy flesh, buy veal. Not the very best  
advice.

Oidhche Shamhna (31st Oct., or according to Whitley Stokes,  
1st Nov.), theirear gamhna ris na laoigh.

On Hallowe'en the calf is called a stirk.

Righneas na laoigh fhirinn.

The toughness of the bull calf.

CAMEL.—Camal, camall, camhal, camoll ; Gamal ; Onn.

This is said to be the only animal that cannot swim, and yet the  
name "Eas or ess-gamhuin," a water-stirk, has been found for it. In  
Rev. *Celt.*, Ir. vers. of Fierabras, we read of "Greis camail,"  
camel's grease, as a certain specific.

CAT.—Barene, braiene (black and white), breoinn, burraidh  
(bye-name); Caod, caoit, caoitean (little), cat, cat-draothaich, cat-  
fiadhaich (wild), cat-griosaich (fireside), catt, coth, cruibh, cullach  
(male); Fiaman (wild), folum ; Glasneunt ; Iach, iara, iathlu ;

Meoinn, moth-chat (tom); Piseag, pisean, purraghlais, pus; Rinene.

Badrons, badrms, bardie, bathrons, baudrans, baudrons, bawdrons; Venga, voaler; Wawler (Shet. etc.), wull-eat (wild).

Other names are also: Axencat (that lies in ashes); Birder (wild), boar or bore (tom); Calimaneo (tortoiseshell), Norf., carl-eat (tom), chat, chet; Evans (fem.); Foodin; Genet, ginnet, gib (castr.), grimalkin; Kisek, kisert, kit, kitteling, kitone, kitty, kitty-kyloe (Worc.); Lally-wow; Margery, mocha (black and brown), mouser; Skew; Three-thrummer (purring), tib (fem.), (Yorksh.); Wheen (fem.).

The etymology of this word is of doubtful origin, the word "puss" being derived from the sound made by cat spitting.

In *Scottish Myths*, R. C. MacLagan says that eat just signifies cat, also in its modern aspirated form "cath," a tribe, a battalion, according to O'Reilly, 3000 men. Connected with it is the Latin *caterra*, a hoop, and most probably *Ceatharu*, a troop, in Scottish Gaelic, and *ceatharnach*, a trooper, a stout, robust man, a soldier, a cateran, a "kern" as Sir Walter Scott has it. A eat-headed battalion is referred to on page 77 (English) of the Book of the Dean of Lismore. One of the Irish kings was called *Cairbar einn chait*, or Carbar of the cat's head, from wearing the skin on his casque or helmet. In the yellow book of Lecan, as in *Recueil Celtique*, Tome IX., warriors with eats' heads upon them are mentioned, one being a Gaelic champion "of the men of the Gael" in particular. Lady Gregory gives an account of cat-headed men, which Fionn fought and destroyed. An ancient Irish poem, "Tale son of Trone," i.e., Tale mac Troon or Treun, Tale the son of the firm or mighty, is called the cat-headed chief from the same reason, having had the armour of his head entirely covered with the skin of a wild eat, which made the knight appear as if he had a cat's head. Among northern nations the eat was sacred to the Goddess Frea. It was worshipped by Egyptians and buried with honours. In the East great honour or regard is still paid to cats, in Turkey special houses are built for them, etc. They were first domesticated in Egypt, a temple being dedicated to the goddess of eats, Bubastes Pasht, represented with a eat's head; cats are alleged by their non-lovers to be revengeful, treacherous, cunning, and generally dangerous. All eats are not really eats sometimes, but witches or demons, known in Gaelic at least as *eat shith*, being as large as a collie dog—or terrier, black with white spot on breast—*crotach agus murlach*—bowbacked and brindled or rough. One way or another an entirely black cat is said to be strong as to witehercraft.

The real wild cat was once very numerous in the Highlands, it is said by some to be now very scarce, and by others to be

totally extinct, but be this as it may, a record exists of "wild cats" destroyed at Glengarry from Whitsunday 1837 to Whitsunday 1840 of no less than 198, while—and this shows a distinction—78 house cats, run wild, were destroyed in same period. In 1896 Dr Hamilton, in his work on *Wild Cats*, says that the wild-cats' tree of descent is—

- 1st. The Pleistocene cats—*Felis catus magna* and *Felis catta minuta* of Schmerling—the cats of prehistoric period.
- 2nd. The wild cat—*Felis sylvestris*, before introduction of domestic cat in 500 B.C.
- 3rd. The wild cat, after introduction of domestic cat, 500 B.C. to 1200 A.D.
- 4th. The wild cat—*Felis catus* (of Linnæus), fifteenth to eighteenth century.
- 5th. The wild cat of our day, *Felis catus ferus*, mixed. This is altogether too perfect.

There are, or were, no less than two saints Cattan, while Sutherland in Gaelic is Cataobh (Cat taobh), the side of the cat country; Caithness is just the ness or promontory of the cats or those who took their name therefrom—the Catti. Many places named after the cat exist, such as Teachait (teach a chait), Cathouse, the before-mentioned Cataobh (which is the dat. pl. of cat), Beinn-a-chait, near Applecross, etc. It was in Sutherlandshire, as may be surmised, that the "Cat" men dwelt, but the Clan Cattan are not from the word "cat," but from Gille-cattan mor. The Cat crest is modern, though the motto in Gaelic is given as "Cat caonnagach meanmach le dream-chraos cruadail maoideadh; na bean domh gun lamhuinn." This condemns itself by its sheer elaborateness. Our dear old friend, "Nether Lochaber," was strong on cats, his recipe for cream-stealers is by having the left ear cut off, the following rhyme being given by him when narrating the above:—

A mhic a bhodachain lachduinn  
A bun Lochabar nan craobh  
Cleas a chait a dh' ol an t-uachdar  
Theid a chluas 'thoirt dhiot mu'n mhaoil.

Son of the whey faced carle  
From Nether Lochaber of trees  
Like the cat that stole the cream  
Your ear will be cut off close to your bare cheek.

Such a "milk-stealer" in Scottish is "screenge."

That cats wore gloves seems to be an almost established fact, even in the Highlands, from the above motto, and also from what Cameron in his Gaelic names for plants, etc., calls Navel-wort or

Wall penny-wort, viz., "Lamhan cat-leacain," the hill-cat's glove; elsewhere Cameron calls it leacan or loan (? lon) cat. The herb wild melilot is called "Cruban cait." Small headed cats are said to be the best hunters. The smallness of the wild cat's head in comparison with its body is notable, also the fact that the real wild-cat's tail is thicker at the "small" or point than at the rump is worth mentioning.

Cats had their value of old, though perhaps this is nowadays unknown or more honoured in the breach than in the observance; for instance, an old law actually existed among our Welsh cousins fixing the price of a cat, which was "as much corn as would cover her (note the sex) if hanging by her tail and touching the ground," this was exacted from the slayer. The natural life of a cat is said to be ten years.

Superstitions as to cats are, as is pretty generally known, somewhat numerous. For instance, a male cat coming into a house and being friendly to any one, is deemed a lucky omen. To meet a cat as the first animal for the year is lucky, but only to Mackintoshes (and members generally of the great Clan Cattan, it is said), for others it is untoward or *rosadach*, especially if the cat be black; a good antidote is to throw a nail or other piece of iron at it. If met first thing (outside) in the morning nothing will go well that day, and the party need not prosecute any projected journey, etc. It is unlucky for a cat to die inside a dwelling-house, and to shoot one is equally so—this fate game-keepers seem to escape. If a cat is cast over a fever patient it will effect a cure, but it should not be left alone with the patient or with an infant, as it is apt to lie on the mouth and suck the breath. By a cat's motions storms are foretold, washing her face always before rain, but she must make her paw go over her ears, and her back must be to the fire; cold weather may also be looked for. To make a cat stay at home oil or grease her paws, probably the effect will be that she will spend all her time at home licking them.

A cat should always be taken, according to one—the humane—version, when a family removes from one house to another. It is thought unlucky not to do so, and said to be a preventative against disease. Pussy should be "thrown" into the new house first, this is supposed to bear the burden of any disease, etc., left therein. Another—the inhuman—version is, in Ireland however, that it is best to leave poor pussy behind when flitting, though she may be taken to the new house in a few days. In Ireland a saying is, on entering a house, "God save all here except the cat." A cat sneezing indicates rain, and to dream of being bitten by one means the plotting of enemies. If a cat goes into a pot it is a presage of fish coming—or being brought into the house. These beliefs are common all over the North and West Highlands, and the Folk-lore Journals have secured several lately, one of which

is, if a cat is seen scratching on ground it is a sign of death, for it is looking for a corpse! If a cat leaps over a corpse, the first living person it leaps over thereafter is rendered blind; it also portends additional misfortune if it leaps over the house first, then the head of the house will die shortly thereafter. Though, as above shown, means are sometimes adopted to keep cats at home, some are so lazy and fond of the fireside as never to leave it or hunt, such cats in the North or Highlands are called "Cat-griosaich" or fireside cat, its equivalent in the South is called "Axen-cat." The first term is often applied to lazy men who are too fond of the fireside.

An ancient Celtic mode of invocation, or seeking for "information" by cats, called *Taghgairn*, was by the cruel practice of putting a live cat on a spit and roasting it alive until other cats appeared, and through one of their number answered the questions, to relieve it. For a full description of this horrible Pagan practice or rite see "Caraid nan Gaidheal," second series; an account is also to be found in James Grant's *Adventures of Rob Roy*.

In an Irish tale a famous cat is referred to and styled "Cat firionn Brighid Ni Mhathghambha," the male cat of the bear daughter St Bridget:—

Is cat Bhrighid Ni Mhath' uin  
A d' ith am bagun.

It was St Bridget's cat, the daughter  
of the bear, that eat the bacon.

St Bridget it is who was styled "the daughter of a bear," not the cat.

As will be presumed poetry has been composed in pussy's honour and sometimes otherwise; the following is "A Highland welcome to a cat," or "Failte Chait":—

Mile failte dhuit a chait  
Bho na thachair dhuit 'bhi m' achd  
Cuim 'nach leigteadh moran leat  
'S a liuthad bean a thug ro ghradh  
dhuit.

An tu an cat-fiadhaich bhiodh aig  
Fionn  
Ri fiadhaich bho gleann gu gleann  
An tu bh' aig Oscar an fhuilt fhinn  
Dh'fhag thu laoich fo dhochar ann?

An tu bh' aig Lughaidh MacLoin  
Cioid is fath nach cumhain an t-sleagh  
No 'n tu chuir an t-suil mu 'n tor  
No 'n tu bhuin ri Brian nam bladh?

A thousand welcomes to you, O cat,  
Seeing you've happened in my way,  
Why not give thee thine own way  
Thou animal so much loved by  
women.

Art thou the wild-cat Fionn had wont  
To hunt the game from glen to glen  
Or did the fair-haired Oscar own thee  
You left there heroes hurt and slain?

Did you belong to Looaidh MacLoin,  
Why did he spare the spear  
Or was it thou cast the eye o'er the  
hill  
Or was it you who dealt with Brian  
the famed?

An tu chaidh fo'n leirg a null  
 An la sin a shealg nam beann  
 No'n tu chuir an t-suil fa'n toll  
 No'n tu chrom gu cunnitas thall?

An tu chaidh gu Communach ciuin  
 Gu bruth-soluis nam ban saor?  
 Le maisealachd do dha shul  
 Dh' fhadh thu triuir dhiubh an trom  
 ghaol.

Mo thruaighe thusa Dhonnachaidh  
 Cha do thachair dhuit bhi fal'chaidh  
 Ma bheirear ort a nochd ionnsuidh,  
 Ionnsaichear dhuit air a chroich  
 dannsa!

Dona sin, a chait na cluaise  
 Tachdar thusa'n geall a chaise  
 Iocaidh do mhuineal a smuais as  
 'S i'n uair so deireadh do lath'sa.

A chait chruidh bu mhath do chliu  
 Bu luthmhor thu bho'n am so'n de  
 Miad nam builean fhuair do chroit  
 Thug iad dhiot an gruth 's an ce.

Dh' aithn' eas nach bu dileas duit  
 Lamban Catriona gu tric  
 Miad nan urehair a chaidh thatr'  
 Dhuits' a chait, cha chunradh glic!

B'fhearr dhuit 'bhi marbhadh luchag  
 An t-sealg an bu dual do phiseig  
 'Dol do'n bheinn a' mharbhadh uiseag  
 Air feadh chuisseag agus dhriseag.

Was it you went over the plain  
 Yon day to hunt in the hills?  
 Or was it you who looked 'neath the  
 hole  
 Or lent yourself to tale-telling  
 yonder?

Or was it you who went to the peaceful  
 Communon  
 The free woman's dwelling of light?  
 By the attraction of your two eyes  
 You left three of them there in love.

Pity you Duncan,  
 You did not happen to be in hiding,  
 If an attack be made on you to-night  
 You will learn to dance on the  
 gallows!

That's bad, O eat of the ears,  
 You will be choked, you cheese-lover,  
 A broken neck shall repay you,  
 Your last day has now come!

You hardy eat your fame is great  
 Active you've been since yesterday,  
 By all the strokes showered on your  
 back  
 They took from you the eurds and  
 cream.

You knew that Catherine's hands  
 were not  
 Always faithful unto you,  
 By all the shots that o'er you passed,  
 A wise arrangement for thee, O cat!

You'd better had been killing mice,  
 The hereditary game for kittens,  
 Going to the hill to slaughter larks  
 Among the rushes and brambles.

Another humorous poem in Gaelic, which consists of seven double verses and a chorus, is called "Oran nan cat." It was composed by one Niall ruadh mor or Niall mor ruadh, Neil MacVicar of Valley, North Uist, on the fate of a set of bagpipes, the skin bag of which had been devoured by some hungry horde of them. The piper is made to deplore the tragic fate of what he calls his *cruit chuil* whose "chords" were so rudely torn asunder, while the cats, sadder and wiser, are made to express their respective opinions on and reminiscences of their destructive conviviality. A Celtic legendary tale of the fifteenth century, entitled "Merlin," sets forth "King Arthur's fight with the great cat." It is in prose.

Proverbial sayings, etc., are as follow :—

A mhic a chait d'am bu dual am bainne ol.

Son of the cat, born to drink milk.

Am fear a bhios na thamh euiridh e'n eat air an teine.

A man who is idle will put the cat on the fire.

An uair a bhios ni aig a chat, ni e cronan.

When the cat has something he (or she) purrs.

Bean mhic agus mathair cheile, mar a bheith cat agus luch le cheile.

A daughter-in-law and her mother-in-law, like a cat and a mouse, all claw and paw—or *vice versa*. (Douglas Hyde's *Irish Proverbs*.) (See after.)

Be 'n eat ga thoirt an aghaidh a chuilge.

That were stroking the cat against the fur.

Be 'n fheoil ga toirt a ighnibh a chait e.

That were to take flesh out of the claws of the cat.

Be sin an diar ga iarraidh air a chat 's e fhein 's an dian mhiamhail.

That were asking a drop of (or from) the cat and the cat mewing clamorously.

Brogan air a chat! ; na 'm bitheadh na h-osain air rachadh e a enaimh na h-amhaich.

The cat with shoes on! ; had he the hose on he would break his neck (with conceit). Said of a conceited person who has little to be conceited about.

Cait a chinn bhig, 's bean a chinn mhoir.

The small-headed cat, the big-headed woman. The best.

Ce an eat marbh a chas ann mo shlighe thu.

What dead eat turned you in my way. It was deemed unlucky to come across a dead eat, or indeed any animal dead, on one's way or journey.

Cha chat mi fhein nach aithnich blathach.

I am not a eat that doesn't know buttermilk.

Cha chinn barrag air cui'd cait; or,

Cha bhi ce air eugainn cait.

The cat's milk makes no cream.

Cha dean cait maith ach a dh'aindeoin.

Cats never do good but out of evil intention (or in spite of themselves).

Cha dean eat miotagach sealg.

Cats with mittens won't catch mice (or cannot hunt).

Cha loisg seana chat e fhein.

An old cat won't burn himself.

Cha mhath bhi 'g innseadh nam briagan, mar d' uirt a chat 's a mhadadh 'ga shlugadh.

It's not good to be telling lies, as the cat said when the wolf ate him.

Cha 'n 'eil de mhath air fuighleach a chait ach a thoirt da fhein.

The cat's leavings are fit only for himself. Applicable to those who offer their leavings of any thing good they had.

Cha 'n urrainnear a thoirt de 'n chat ach an craicionn.

But the skin can be taken off the cat.

Cha shoirbh triubhas a chur air cat.

It is not easy to put trews on a cat.

Cha tig piseach air duine 'bheir cat (piseag) thar ullt.

Good fortune will not come to a man that carries a cat (kitten) over a burn.

Cha toirear o'n chat ach a chraicionn.

You can take nothing from the cat but its skin (see above).

Cho disgeir ri cat.

As nimble as a cat.

Cho lag ri cat.

As weak as a cat.

Cho mear ri piseig.

As lively as a kitten.

Ciod a dheanadh mac a chait ach luch a ghlacadh, neo a mharbhadh.

What would the son of a cat do but catch or kill a mouse?

Ciod e bheireadh cat ach piseag?

What would a cat bring forth but kittens?

Co dha a b' fhearr a b' aithne an cat a thoirt as a mhuighe, na do 'n fhearr a chuir ann e.

Who knows best to take the cat out of the churn but he that put her (it) in.

Cog air a chat, is togaidh e 'fhrionghan air.

Combat the cat and it will bristle up.

Coig caogad cat.

Five nine days = forty-five for a cat. The time of going with young. Caogad usually signifies fifty. (Here, as above, see Nicolson.)

Coltach ri cat 'Ic Aoidh, fhathasd 's an fheoil; or Tha e mar bha, etc.

Like Mackay's cat, still in the flesh.

Coltach ris a chat a' glanadh endainn.

Like the cat cleaning its face. This said to mean scheming or planning.

Falach a chait air a shalachar.

The cat's hiding of its dirt. Trying to hush up an offence after it has been exposed.

Faodaidh cat sealltuinn air righ.

A cat may look on a king.

Faodaidh luach sgillinn de chait sealltuinn 'am bathais an righ.

A halfpenny (pennyworth of) cat may look on (the forehead or face of) a king.

Faodaith e 'bhi gur duine math thu, ach cha 'n 'eil gnuis deagh dhuin' agad, mu 'n dubhaint Niall nam beann ris a chat.

You may be a good man, but you haven't the face of one, as Neil of the mountain said to the cat.

Fhuair thu tilgeil a chait anns san t' sabhal.

You've got the cast (or throw) of the cat in the barn (out). Gach cat a reir a gne, or gach cat an deigh a chineal.

Every cat after its kind.

Ge be 'chi no 'chluinneas tu, cum an eat mu 'n cuairt.

Whatever you see or hear, keep the cat turning. This refers to the horrid pagan practice before referred to of "Taghairm."

(See also Nicolson's *Proverbs* and Armstrong, *sub voce*.)

Is ann air a shon fhein a ni an eat cronian.

It's for itself the eat croons (purrs), or,

Is ann air a mhaith fhein a ni an eat creolain.

It's for its own good the cat purrs. This has been alleged as selfishness, and an addition is, 'S is fior an sgeul so a thaobh Mhic an Toisich, but it has to be explained that it was not that clan generally who are referred to.

Is ann glas tha h-uile eat is d'oidhche.

Every eat is grey at night—almost.

Is blath ful nan eat'nan craicionn fhein.

Cats' blood is warm in their own skin.

Is de'n eat a h-earball.

The tail is a part of the cat, or the tail is a proper appendage of the cat, meaning that a man may resemble the people he comes from.

Is e beatha 'chait sonas na luinge.

The cat's life is the prosperity of the ship. A strong belief exists that if a cat be killed on board ship or drowned therefrom—or even ill-treated—that disaster to the ship or crew is sure to follow.

Is e miann a chait a chniadachadh.

The eat's desire is to be caressed.

Is fheirrd e 'n eat a chuir ann (an eal).

It would be the better of the cat being put in. Poor broth or soup.

Is fearr feoil cait na 'bhi gun fheoil idir.

Cat's flesh is better than none. So it was thought during the Franco-German war.

Is mairg a dh' iarradh rud air a chat 's e fein a miabhail.

It would be a pity to ask something from the cat and it mewing (see before).

Is math a bhiodh na cait, gus an d'thugadh na luchain na cluasan diubh.

The cats would do well till the mice would take their ears off. (See Nicolson.)

Is ole a bhi slaodadh cait air earball.

It's ill to drag a cat by the tail.

Is trom an cat ri sior ghiulan.

The cat is heavy if carried constantly. As children try to do.  
Ithidh na cait fuigheal nan caolán.

The cats will eat the refuse of small guts.

Latha Fheill-Bhrighde bàine, bheir na cait an connadh dhachaidh.

On fair St Bride's (or St Bridget's) day, the cats will bring home the brushwood. (See note by Nicolson.)

Lethsgeul aran gu glacadh cait.

The excuse of bread (or food) to catch a cat. See Is fèarr feoil cait, etc.

Mar chat gu luch tha bean mic gu 'mathair-cheile.

Like cat to mouse, the son's wife is to her mother-in-law.

Miann a chait's an traigh 's cha toir e fhein aisid' e.

The cat's desire is on the shore, and she won't (or can't) go for it. Fish. (Not always.)

Na euir a chat dh'iarraidh blonag.

Send not the cat for suet.

Na'm biodh eugainn aig a chat's tric a rachadh e ga fheuchainn.

If the cat had standing milk, often would he go to try it.

'Nuair a dh'fhagas na cait am baile, bidh na luchan a' damhsa (rince).

When the cats leave the place the mice dance.

Seachd bliadhna saoghal a chait,  
Sin gu h-eibhinn agus ait;  
Seach sin cadal agus tur-chadal.

Seven years lives the cat  
Joyfully and cheerfully,  
All the rest is sleep, sound sleep.

Siubhal a chait a chaidh do'n eas dhuit.

The way of the cat that went to the waterfall to you.

Suil a chait air sioman.

A cat's gaze at a straw rope; not worth the trouble.

Tha'n cat's an luath, thig frasan fuar.

The cat's in the ashes, it's going to rain, (lit.) cold showers will come. The coincidence is frequently noted.

Tha sin sgriobht' 'am bathais a chait.

That's written on (or in) the cat's forehead. The self-evident.

Thaéchair an cat riut air barr na stairsich.

You met the cat on the threshold. Unlucky.

Tigh gun chat, tigh gun ghean gun ghaire.

A house without a cat, a house without cheerfulness or laughter.

Tri aois cait, aois coin.

Three ages of a cat the age of a dog.

CATTLE.—Aidhre, ailbh, ailbhinn, ainmheadh, airge, airneir, airneis, airnis (herd), alban, albe, albin (small herd), alniha, arge (herd), alanaine, aoi, aoilbhinn ; Baidne, beo, beodail (live), beothir, beutail (live), bleach (kine), bolacht, bois, bois-cal, buaibh, bualachd (drove), buar ; Caernideacht, ceathra, ceathraidh, ceathramh, cethra, cro, crodh, crodh-creic creiche no seiche (selling), cuallach, cunadh (stock) ; Dartan, dartan-eallaigh (herd or drove), dearginleadh (red), drobh ; Ealbha, eallach, eallaidh, eallaidh-meith (fat), eallamh, ed, edal, eid, eit, eitibh, eitidh, eithithibh, eltlagh, elta (flock or herd), erca (Ir.), eti, eudail ; Fedoil, fein-eallach, feudal, feudail, fionn-fholaidh (white kine), fo-chrodh (infr., little, mean, small), fol, foladh (a dowry of cattle) ; Gesca, small herds (Henebry), greidh, greigh ; Iall, indili (Rev. *Celt.*), inneil, innile, inilt, ionnail ; Lochraidh, lochruidh ; Meanbh-chrodbh, meathusradh (fatlings), meidh-alach or allach, meitheallach (fat), nin-eallach, mor-dhamh (leader), Welsh modryadav ; Neimneime (non-exempt, Brehon laws), ni, nimhe (exempt, Brehon laws), nith ; Sath (drove), sealbh, sealbhan, seasaih, seasgachd (herd of barren), seasglaich, segsaid, sgann, sganni-sgriod (drove), slabhraidh, slaibhre, slomnudh, speil, spreidh, sread, sreath, stuaidh ; Tain, tainte, tan, tlas, tlus, treud.

Drove, drove ; Elves (young) ; Fee (Germ. *vich*) ; Huff, humlag, hummell, hummell-doddy, hummie (hornless) ; Kine, kinsch, koorin (Shet.), ky, kye, kyloe (drove) ; Neat, nolt, nout, now, nowie, nowt, nowte ; Ollee, outlers (unhoused) ; Tavie (tamhaidh, tame).

The word “eudail” said to be from root “*ed*,” profit or gain. The English word “neat” is from Teut. “nut,” and Aryan “nud,” meaning useful, usefulness. In the book of the Dean of Lismore occurs “Greidh is aidhre Mhananain,” the herds and flocks of the Isle of Man. Caledonian cattle are peculiar to the North, the breed is still preserved in Chillingham Park and a few other places. For descriptions, see *Cadzow Castle*, also *Lesley*, and *Lays of the Deer Forest* by the Sobieski Stuarts, Vol. II.

These cattle, described by Bœthus (see Bellenden’s translation in Vol. I. of *Chron. Scot.*), are said to have been once plentiful in the Highlands of Scotland, while, as given in the Chronicles of Eri, Bœotia is just bo iath, the land of cattle. Sir Jacob Wilson writes that when the Romans invaded Britain, the stock in that country, which, on Cæsar’s authority, was abundant, consisted of the small Celtic cattle, the descendants of the *bos longifrons*, which retired with their Celtic owners before the invaders to the western

fastnesses of the island, where they remain to this day. A specimen of the short-horned Celtic ox—now said to be extinct—was unearthed near Kirkintilloch from a Roman camp the other day. Doubts therefore exist whether the Chillingham cattle, before referred to, are not merely the descendants of the larger cattle imported by the Saxons, and not the direct descendants of the aboriginal British *urus*. The Chillingham cattle are invariably white in colour with black muzzle, the horns fine and nobly proportioned, white with black tips, ears reddish brown, eye fringed with long eyelashes, bodies symmetrically formed with straight level backs, their fine shoulders enabling them to trot like match horses with amazing rapidity. The average weight of a bull is 560 lbs., a steer 570, and a eow 420.

In *Silva Gadelica* we read of certain cattle which fought so desperately for three days that their horns fell off, these were called adharca Iuchna, Iuchna's horns. It is also said, their horns fell off from grief. In the Ossianic poems there is not a single allusion to cattle or the pastoral state.

In regard to cattle and horses, etc., the term *colpachadh* is used in the Highlands; sometimes it is thought erroneously spelled *coilpeachadh*, which means the process by a tenant, or others, of placing a superfluity or overstocking of one kind of stock, and an understocking of another kind against each other. This may vary in different places, but one list, referring to the West Highlands, may be given.

As one example of the system—Bo le h-al varies, in one case a cow is said (for sounding purposes) to consist of only the eow and her calf, to which she is entitled for a year and a day. In another district it means the cow and her three immediate descendants, viz., the calf, one-year-old stirk, and a two-year-old quey; in a third, five animals, viz., the latter and her three-year-old heifer. At four years the first ealf is not included in the sown, but classed with the cows. *Coilpeachadh*, or equalising, is also as follows:—A cow = 8 calves, 4 one-year-old stirks, 2 two-year-old queys, 1 three-year-old heifer, and 1 stirk, 8 sheep, 12 hoggs, 16 lambs, or 16 geese. If two cows are without calves, 1 one-year-old stirk, etc., goes with them, if four, 2 one-year-old queys are equivalent. Two cows or heifers are called in Ireland *Oirene* and are equal to six sheep in grazing. Another name for a sum or soun of eows or cattle is *Ball*. A cattle-grazing right, Carmichael says, is *Coirsgoraidh*, which is just scoring-right; while a cattle-market is “an *glas*.” *Airneis* is also a term for cattle, as *airneis-posta* stood for a marriage-portion or gift, Erea Iuchna, Iuchna's Kine, frequently referred to throughout ancient Celtic tales. Land manured by cattle is called “toghar,” while a common for eattle is “*caoimineach*” (co iomaineach); a familiar legal term is *davoch* (Dabhoch), which just means a farm or portion of land pasturing about 320 cattle (see Cow).

Another example is that one horse is = each or any of the following, viz., 2 cows, 8 calves, 4 stirks, 8 two-year-old queys, 13 one-year-old queys or one-year-old stirks, 8 sheep, 12 hoggs, 16 lambs, 16 geese. Other equivalents are fixed, such as two sheep = 3 one-year-old hoggs, one sheep to 1 two-year-old hogg, etc.

Four years is the recognised age at which a horse or cow is mature, till which time they were never worked nor allowed to breed, if under proper control, giving as a very good reason that the animal lasted longer and bred better when so treated. The first day of winter (old style) was held at the date on which animals had their names changed, thus the foal becoming a filly, *loth* or *lothag*, the calf a stirk, *gauhainn*, and the lamb a ewe, *olhaisg*. Martin mentions the word "calpach" as a *duty* payable by tenants to landlords.

It was considered exceedingly unlucky to count or attempt to count a herd of cattle, especially when driving them to a sheiling. Counting on *Friday* anywhere is peculiarly unlucky. Old Irish Gaelic terms for a cattleshed are *Airge*, and the place where cattle are pounded *Air-les lias lios* or *les-bo*, another term is *Babhan*. In Scottish Gaelic equivalents are *ar-thigh* (stock-house) and *ar-lios* (stock enclosure). The word *airneis*, now generally used for furniture, harness, etc., also means cattle. Other terms for penfold are "eachdarra or eachdarran" and "fang," "angar" is also a term for a cattle stall, "sain-slabhraird" means special cattle, *sain*, healthy, etc. The word *Airnis* is used for cattle in the Irish Gaelic psalm eiv., v. 14. Places where cattle taken to in summer are called *Gearraidean* (Lewis), the stone-built huts *bothan*, and the timber-roofed *airidhean*. A wooden collar for cattle is "dail" while the withy or twig rope thereto attached is "dailgheach," used while grazing in a circumscribed space, such hard feeding being named "fosradh." In ancient Ireland a homestead was constituted as a "rath" by having a dwelling-house, an ox stall, a hog sty, a sheep-pen, and a calf-house (Book of Rights).

Of course, as will be well known, many places derive their names from cattle, *e.g.*, *Tamera* (*tain rath*), which means the isle enclosure or circle of the cattle or herd. *Immeran*, a place supposed to be *Immeraine* or *immer-thain*, perhaps *iomair thain*, the moving cattle, a drove; or it may mean *iomaire thain*, the cattle ridge. In Lewis and Harris an enclosure for cattle is called both *buaile* and *cuithe*. Cattle are fond of seaware, and the Isle of Lingay used to be famous for the excellence of the beef of the cattle there owing to their being fed largely on seaware. The flesh when salted was exported in their own hides. In a poem attributed to St Columbcille the following quatrain occurs, showing a custom, which is now extinct so far as known, referring to some sanatory or antidotal

herb given to kine after their removal from the summer pasture in the mountains :—

Deantar lus do na buaibh  
 Iar an teachd doibh as an t-sliabh  
 Cread e bheir air fear na m-bo  
 Gun lus do bhuan da fein.

Let the herb be made (or given) to the cattle  
 On coming from the hill  
 What hinders the man of cows  
 To gather the herb for himself?

The “leader” among cattle is termed *ceannabha*, *ceannabhoin*, *boinneacheann*, *ceann-ni* or *nith*. The word *ni* is used by Gillies as follows :—

’Nuair thig an droch earrach  
 ’S nuair a chaillear an ni ’s a ghleann.

When the bad (inclement) spring comes  
 And the cattle will be lost in the glen.

Another term for herd or flock is used in :—

Thigeadh tu dhaehaiddh air toiseach an t-sealbhain.  
 Thou wouldst come home at the head of the flock.

The word “tain” used generally for cattle or herds, also means spoils, mental endowments, so much did cattle represent all that was good. Prime cattle are “cleite” or “cleithe,” and “dul, dula” in the sense of property; while a term in old Celtic writings for the choicest or best is “forggu-dine.” A prayer said to be by a Lewisman runs somewhat as follows, “Blíoch’d ’us dair air an Ni, ’s meadar blathaich anns gach aite ’s an tachair sin.” Milk and rutting to the cattle, and a measure of buttermilk in every place where that happens.

For the famous song of “Crodh Chailein,” or Colin’s cattle, see under article DEER.

Cattle “lifting,” as is well known, was in great favour in both the Highlands and the Lowlands of Scotland in the days of yore, being looked on, at least in the Highlands, as a creditable and gentlemanly practice. “Scaumer” was a term given in the Lowlands to one of these “lifting” gentry. Seumas-an-Tuim, alias James Grant of Carron, who went out on an occasion to lift a spreach, spreadh, or creach, was the subject of the well-known song composed about the end of the sixteenth or beginning of the seventeenth century, “Mnathan a ghlinne so,” or Bodach nam briogais.

“Lifting,” “Creach” or “Preit,” was also common to Ireland, and it appears that a preliminary ceremony thereto was in vogue, viz., something called a “migratory overthrow” or an gheal mhaidhin, partaking, it is thought, of an invocation to some “powers” for a “bright defeat or overthrow of the owners of the spoil to be ‘lifted’.” This was of course preliminary to the actual driving off of the cattle. The Irish word or term for a “lifting” or “spoiling” is *Comhgabhaile*, lit. taking together or all at once. The name “Maehany” in Perth is just magh an ni, the plain of the cattle.

As may be surmised, superstitions, etc., as to cattle are or were numerous. A place in Strath Lachlan, Argyllshire, contains a large stone called “Cailleach-bheithir” or the Serpent-hag, which was personified and said to have a large property in cattle. When any cattle in the neighbourhood went amissing she was said to have seized them, and consequently no farther search was made. They were said to have been taken to Treud’ail a chaillich. A house for cattle, it may be noted, is TreDOI in Irish, Treudail, *i.e.*, tred or treud fail or foil, a cow or flock sty. In Lewis we have Neid-a-lan and Nead-alt, from “nawt” Norse for “cattle.”

Cameron, in his Gaelic names for plants, etc., says the cowslip is an aversion to cattle, and that they refuse to eat it. It is thought to give them the cramp or colic, and cattle, when seized by this or some similar disorder, from having incautiously eaten any such noxious herb, are said to have been shot by the arrows of the *daoine sith*, peace men, fairies, when various supposed remedies, too numerous to detail, are resorted to—these are, or were, weird and mysterious in the extreme. Tein eigin or “need-fire” was had resort to, and carried round the sick cattle, “deasiul.” For cattle diseases, murrain, etc., see Cow.

Sayings and proverbs, which may be quoted in connection with cattle are few, as they will be found elsewhere.

A favourite toast among drovers, etc., used to be and probably still is, *Pris air an fheudail*, a price (*i.e.*, a good one), on the cattle, as given in full under:—

Am bronnach geomhraidh 's an seang earrach.

Squabby in winter and skinny in spring. Young cattle.

Cha 'n e faighinn na feudalach a's miosa ach a' cumail 'an deaghaidh a faotaimi.

The getting of the cattle is not so hard, as the keeping after getting.

Crodh druim-fhionn, crodh guaill-fhionn, air do bhuaile mar chomhla', te eile ga'n eualach 's do bhean a fuaigheal 'na seomar.

White-backed and speckled-shouldered cattle in your fold together, another tending them while your wife sits in her chamber sewing. A good wish.

Dorcha, doirionta, dubh, 'chiad tri laithean de'n gheamhradh, ge be bheir geill do'n spreidh, cha tugainn gu samhradh, or

Dorach, doireanta, dubh, 'cheud tri la de'n gheamhra, ge be bheireil dhe'n chroi, cha tugainn 's e gu samhthra.

Dark, sullen, and black, the three first days of winter; who-ever depends on the cattle, I would not till summer; or  
Dark, lurid, and stormy, the first three days of winter; who-ever would despair of the cattle, I would not till summer, *i.e.*, wait and see. (See Nicolson.)

Do theann-shath spreidh ort.

Full store of cattle to thee. A very best wish.

Far nach bi ni, caillidh an righ a choir.

Where no cattle are, the king will lose his due. It takes something substantial to keep a king.

The following, as applicable to "feudal," is more of a toast than otherwise.

Fas air a phuntat', bas air an sgadan, pris air an fheudail, 's feill air na caileagan.

Growth to the potatoes, death to the herring, a price (good) on stock, and a market for the lassies.

Far am faighear an crodh cha'n fhaighear am modh.

Manners are not where cattle are. This has been construed as meaning that where cattle are got with a woman as a daughter or dowry she waxes impudent and unmanly. (See art. Cow.)

Fear a chuir a chrodh air aireachas.

A man who sent his cattle to hill pasture. An inland saying. Fear an ime mhoir 's e 's binne gloir.

The man of great wealth (cattle), lit. much butter, has the sweetest voice. Wooing.

Gabhadh iad air mo chrodh 's a chladach; an uair a bhios mo bhreacan air mo ghualainn, bidh mo bhuaile chruidh ann.

Let them pelt my cattle on the beach; when my plaid is over my shoulder, it's my cattle-fold. Independence.

Is fada adhaircean air crodh cailte or adhaircean fada, etc.

Long are the horns, or long horns, on lost cattle.

Is math an tom air am bi an sealbh.

It's a good hillock on which cattle are.

Ma gheibhear an crodh 's a bhaile, cha'n fhaighear an uaisle leis a' mnaoi.

If cattle are found (got) in the fold, civility will not be found in the wife. See "Far am faighear an crodh," etc.

Ma thig crodh chaich, thig crodh Mhuirich, ma thig aon te, thig iad uile.

If other people's cows or cattle come, Murach's will. If one come, all will.

Cattle and cows for the word “crodh” seem interchangeable, but the above are selections of the first rendering. (See art. Cow.)

The following is a herd's rhyme:—

Bata beithe, beiridh an crodh ; bata calltainn, call air a chrodh ; bata daraich, dair air a chrodh, etc. The alliterative clink is wanting in the English translation of—A birchen stick, the cattle will calve ; a hazel stick, the cattle are lost ; an oaken stick, the cattle in heat.

Mac bantraich aig am bheil moran buar.

The son of a widow who has plenty of cattle. A desirable “parti.”

Toradh na feudalach gun am faicinn.

The fruit of the cattle, without seeing them, or that have not been seen.

COLT.—Biorach, bioraiche, bramach, bromach, bulta ; Cleobag, cleobag-each (shaggy), colbthach, colpa, colpindach ; Iomach, ionnach ; Loth, lurchaire ; Modh-searrach ; Searr, searrach.

Clip (Aberd.).

CONEY (see RABBIT).

COW.—Adh, err. for agh (a two-year-old), ag, ag ndara (Ir.) (a bulled cow), agh-alluidh (wild), ai, aidreach (milch), airghir, aith-each, aithre, aithrinne (quey), aoideach, arcra (dry, Ir.), atharla (young), ath-ghamh-nach (two-year-old and calfless) ; Ba (prop. pl., Ir. bath or bu), bailg-fhionn (a white-bellied), beathach, beothach, beutail, bireid, biride (breeding), blarag (a white-faced), bleanach, bleodhannach (full-uddered, milking), bliochd-laith (milch), bo, bo-alluidh (wild), bo-beannach (horned), bo-derba (a milch cow), bo-ghamhna (farrow), bois, boisne (wild, or of the woods), bol, bo-lan (full-grown), bo-laogh (milch), bo-slabhraidh (dower kine), boss (fat, Ir.), bo-ursann (door-post, proprietors'), brogaidh (that puts with horns), byuch (Welsh) ; Caisionnach (spotted), cait-chinn, eas-fhionn (white-footed), ceann-fhionn (white-faced or headed), ciar-dubh, cleathar, cleathar-fed or sed (milch), colam (young), colbthach, colbthach seamlach or shamlach (uncalved), colpa, colpach, colpindach, cowda, crodh, crodh-caoch (hornless), crodh-crin, crud, crurd (Old Ir.) ; Dabh, damh (prop. ox), dartaig (yearling), dimillteach (destructive), diose, diosg (barren), driomain-dubh, druim-fhionn (white-backed), dubhag (blackie) ; Earc, earca, ere, earc or ere-iuena (Caledonian), echtge ; Fearb, fedoil, ferb, ferra (not milking), feudail, fiom, fiun, fuin ; Gabhla (breeding), gabhnach, gamhnach (farrow), geo (Ir.), greama (streaked), greamaeitidh, grioma, gual-fhionn (white-shouldered), guarag, guarag-bleothainn (milch), guarthog-blithion (Ir.) ; Laeb (Old Ir.), laithre, lannair, lannoir, laob (Old Ir.), laogh-ligheach (newly calved),

licheach, ligheach, liobhigach (newly calved), loguid (lean, starving), loilgeach, luilgheach, lulgach (newly calved), loireag (handsome, rough); Maithreach (mathaireach) (cow giving milk), maolag (hornless), marbhuis (Old G. for "many"), mart; Ni; Oluidh; Reidhneach (barren) (Sutherland); Seamlach, seasg-bho, seasglach (barren), sed, sed aine (milch, Ir.), sed-ghabhta, sedsegsaid, seisgeach (barren), seed, seed-ghabhta, set, set-gabhla (three-year-old heifer or full-grown, Ir.), sgabag (salted for provisions), sgarag, sgiathach, sgrog, sgrogag, sgruit (lean, hard), sioltach (breeding), siomlach; Tamhaidh (gentle), tearc, tungarlagh (old).

Assue, azew (drained of her milk—Sorn and Dorset); Barroughed (fettered), buarach (?), breaady, bummick (dun), bunter, bye-mir; Caa, cah, caw, colley, colly (hornless), coo, coost, corkyfyre, cowde, cowdy, cowlin, cowyll, crockey, crocky (small), crummet, crummie, crummock (crooked horned), cullyat (little); Drape, dhrape, dreap, dreeap, drip, drop (barren), duddy (polled); Etterlin (two-year-old, with a calf); Farrow (barren), ferry (not with calf, but milking), filtagh (two-year-old, calfless), fureh (white-backed), free-martin (incapable of breeding, Loth.); Gast-cow (calfless), geld, gild (barren), guess (barren); Hawkey, hawkie (white-faced), horde (in calf—Devon), huskins (calling term); Ield (barren), ion (one-year-old—Aberd.); Ka, kah, kahe, kaw, keaw, kee, keo, keow, key, keye, kie, kowe, ku, kuhe, kuhes, kuie, ky, kye (pl.); Lea, ley (barren, but milking); Mart, meneld (spotted), milk, moiley, mulley (hornless—Suffolk), moily, molyla; Newber or newbare (lately calved), newted, newted-whye (one calf); Ourbach, ourback (three-year-old without calf—Stirl.); Que (Line.), quey, quee (North), quoy, quy, quriach (young female); Rhind-mart, rimpin (lean—Roxb.), raoine (young, barren), ro, roving (calving—Yorksh.); Scoulie-horned (horns pointing down), shamloch (two-year-old without calf—W. Loth.), sheld (dappled or brindled), springer (springing cow in calf), sterke, stirk (one-year-old), stot (three-year-old), stripper (giving milk); Taggie, taigie, tavia (tame, ready to stand), teagie, tidy, tydie (in calf and milking), yell (dry).

The Gaelic word *bo* is claimed as being one of the three most ancient words in the Celtic language, the other two being, *cu*, which has so many different significations, and *tor* or *torr*, a top, a hill, etc.

Various etymologies are advanced as to the foregoing, some of which are that the word cow is from the old Aryan word *Gu*, to bellow, to low, *Gan*, an ox, or Ind.-Eur. *Gous*, whence Latin *bos*, Ang.-Sax., *Cu*. In *Scottish Celtic Review* we are told that cow and *bo* belong to same root, *bo*, from which *v* has disappeared, leaving only a trace of its existence in the long vowel, is connected with Latin *bos*, *bovis*, Gr. *βoFos*, Skr. *gāus* (stem *gav*);

Ch. Slav. *gov-edo* (ox); Old High Ger. *Kno*; Ger. *Kuh*; A. S. *cu*; Scot. *coo*; Eng. *cow*. The word "laithre" comes from "laith," milk. Elsewhere we find it thus stated "Sanscrit, *gu*, Zend. *gao*, Persian, *gaw*, Armenian, *Kor*, Scandinavian, *Ku*." Again we read that the Sanscrit word is "gava" or "gaw," and the Persian "Gaw" and "Koh," being simplified into the childish term "moo," all in imitation of the animal's sound; while "bo baide" stands for a pet *cow*; the name "Bosphorus" is also said to contain the word "bos" or "bo." One searcher advances the theory as follows: "The letters *b* and *c* as is known are continually in exchange in languages—comp. for instance *cos*, foot, and Greek *βoys*. Hence, *bo* and the Sanscrit *Go*, *cow* or *bull*, must be the same word; so also the English 'cow.' If *bo* is an imitation of the cow's sound, it may be considered the more primitive form." The Irish Gaelic *aoi*, a flock or herd of *ewes*, forms *aoire*, a shepherd, a cowherd; the word "tidy or tydie," according to Jamieson, is from the Teutonic word *tydigh*, in season, mature, ripe. A herd, in Irish, is called *Bocale*, while *Buas-ee* is given as "the land of cattle or cows," while "Buasach" means one who has many cows; another term is *Cailebhearb*, while the word "bualaidh," a cow stall, is just *bo* and *laidh*; the word "sed" originally meant a standard of cows (or cattle) by which prices, etc., were determined, *i.e.*, one milch *cow*; *sed bo ceathra*, a *sed* also made up of small cattle; *sed bo dile*, of different kinds of live stock; *sed marbh dile*, of movable chattels inanimate; and *sed bo slabhra*, of every class of well-bred cattle and thoroughbred horses. ("Crith-gabhlach" tract.) "Gesca dina buaib" is given by Whitley Stokes in the *Revue Celtique*, and is there said to mean "branches of the cows," *i.e.*, the best or youngest of the herd. *Gesca* we think may be a misprint for "geuga," *i.e.*, "geuga de na buaibh." The word "agh," we learn from the *Revue Celtique*, signifies also "cath," battle. The word "Fearb" is vouched for by O'Clery, who says "as ainn do bhoin iar bfhior," the name for *cow* most truly. Whitley Stokes gives us in his version of the second battle of Moytura a saying of a poet, Corpre MacEtain, as follows . . . "Cen gert (cen coim een geilt) ferbba (Gen. of *bo*), fora n-assa aithirni (loeg)." Without a *cow's* milk whereon a calf grows . . . let that be *Bres'* condition. Aithrine, a calf or heifer said to be "agh r'inne," newly born heifer. An Irish Gaelic saying when cows run in the fields from heat is, "Ta na ba aig imthreacht le fibin—or a'ruatharbhach. *Teasbhach*, or our own term *air theas*, is another expression for this. Two terms for cows are as follow: "Forra-coo," one milking for nine or ten months and not with calf, and "Fitty-forra-coo," one milking for fifteen months the same. When a *cow* is near calving she is said to be "coming forward to her note," *i.e.*, the note of the time kept. A *Kerry cow*, five years old, is in May.

No animal bulks more largely or has held a more prominent

position and value in the annals of history, tradition, or myth, than the *bos communis* or common cow. Among the Eastern nations, the cradle of our Celtic race, it was and still is held in the utmost veneration, nay sacred; and when money, or other consideration for value or loss, real or estimated, came into demand, the cow was the means adopted in almost every instance. Latterly a Highlander's, or more correctly speaking a Celt's, whole wealth consisted of cows or cattle, being what he most valued or prided himself upon, the glory and joy of life it is said being "a fine fold of cows." With cows his rents were paid, when such came to be exacted, with cows his daughters were portioned and his sons established in life. The Romans even called their term for money *pecunia*, from *pecus*, flock or herd of cows, etc. As it is impossible to give here more than the briefest sketch of "eow-history" in general (as it is our object throughout to confine ourselves to the Celtic side of the subject), as found among the Celtic race which inhabited so great a portion of the world, especially Great Britain and Ireland, which latter country claims to have got her stock of cows originally from three sacred ones which rose up from the sea, a white, a red, and a black, bo-finn, bo-ruadh's bo-dhubh. An etymology, which to us seems somewhat far-fetched, is that given for the word *fearb* or *ferb*, being *fer* or *fuer* *beo*—grass alive, *i.e.*, that which lives or is alive on grass, while a word for milk is "*fir*" (? *fior*), *i.e.*, true, pure, white; the following remarks are submitted as collected from authentic Celtic sources. In Ireland (as Skene tells us in *Celtic Scotland*) ranks were distinguished from their respective possession of cattle. The *Bo-aire* class had six grades; the lowest *aire*, the *Og-aire*, or young lord's property, was reckoned by seven cows with their bull, seven pigs with a boar, seven sheep, and a horse for work and riding. The land required for these seven cows was called a cowland, and the lord left one cow at the end of the year in payment for it. A cow's grass is *cleitinn*, while the ferns used for littering is "*easradh*." The next grade was the *Aithech* or *Athreba*, he had ten cows, ten pigs, and ten sheep. The next was the *Bo-aire febhsa* (superior *Bo-aire*) who had land of the value of forty-two cows, and possessed twelve. The next, the *Brughfer* (village lord) had land of the value of three times seven *cumals* or *cumhals* equal to sixty-three cows and possessed twenty, two bulls, six bullocks, twenty hoggs, twenty sheep, four house-fed hogs, two sows, and a riding horse. A still higher grade was termed the *Ferfothla* (*fear fo flath*, man under chief, or lieutenant); while the highest was the *Aire-coisring* (*coisrigte*, consecrated or sacred).

In Ireland, cows were used as fees for burial of different grades of *Aireach* or nobles, as follows: *Ocaireach*, three cows or their equivalent; *Bo-aireach*, five; *Aireach-deasa*, ten; *Aireach-ard*, fifteen; *Aireach-treisin*, twenty; *Aireach-foirghil*, thirty; and *Righ* (a king), forty-two or their equivalents. *Cumal* or *cumhal* was the term for the price of three cows; and was thus fixed and named in the old

Brehon law, though originally it meant a female slave, then the value of one in cows. In the *Chronicon Scotorum* of Duard Firbis, the satisfaction for a certain "Patrick's" honour was, *inter alia*, thirty times seven cumhals or six hundred and thirty cows, this was in the year 893. This cumal or cumhal was called *dabh*, hence *dabhach*, a farm or portion of land that kept *sixty* cows (see CATTLE). Certain pledges given by chief to his tenant, when they came to stand in that relationship to each other, the latter being called *fuidhir* or *fo fhear*, were called as follows: First pledge, twenty cows or *Flath ceul gialna*; second pledge, ten cows or *Foigialna*; third pledge, five cows or *Cuitrigh*. A measure of land is still called a quoy or cow. In *Chronicle of Picts and Scots*, it is recorded that seven cumhals or twenty-one cows, or their value, was exacted, *inter alia*, by the Abbot of Armagh from Maelseachlann, the King of Ireland, for sacrilege, he having carried off, for a time, the shrine of St Patrick. The word *cumhal* means also "subjection," slavery (see Campbell's *West Highland Tales*, Vol III., page 332). A *dabhach* or *dabhoch* of land, was said to pasture three hundred and twenty cows or head of cattle. In the *Senchus mor* we find five seds equal to two cows, while a *pinguin* is one-third of a *screpal* or *sgrebeal*, *i.e.*, a tribute.

Cows were used as a ransom as follows: A villain or commoner, sixteen cows; an earl's son or thane, one hundred; an earl, one hundred and forty; a king (of old), one thousand. In Ireland, three thousand six hundred cows were exacted for the slaughter of the King of Munster in the year 1168. For a detailed account of, *inter alia*, the number of cows, etc., for fines paid in compensation for slaughter, *cro* or *fuilrath*, fold or blood-profit, etc., of individuals, from a king downwards, see Skene's *Celtic Scotland*, Vol. III. A fine called *geall-cheann* or *chinn* (head-pledge) was exacted for manslaughter; and a payment was also exacted by a chief, or rather given voluntarily, called *colpach*, from *colpa*, a cow. Another fine was ten cows for neglecting to provide for the maintenance of every mad woman, while five sufficed for a fool-man, but only if the latter is a minstrel, and has land; otherwise, a cumhal of eight cows was imposed as fine for neglecting to maintain a man after attaining eighty-eight years, if he has land, if not, then ten seds. "Cumal," originally also meaning "eric," a fine or ransom. Cows were used also to liquidate superiors' marriage rights from heirs, which, however, were small, as an earl's son, we learn, was only twelve cows, and a thane's one, or their value, this in the days of old, as may be concluded, was less than now, especially if valued in Scottish coinage. In Ireland there was also a law fixing a bride's tocher in cows, this was called *slabhruidh fuithir fosadh* (phosadh?), but this applies, it is thought, more to an allotment of land, as *fuithir* means here *fo thir*, good land. Another term where cows formed an important part in the bride's portion or tocher was *tinnsgra*, portion, dower, or bride-price. In notes to genea-

logies, etc., of Hy. Fiachrach, we find a gift of cows or cattle by husband to wife was often called "coibhche" or "tinnsera," but this was more by way of a present than as fixed estate, though said to represent the term "dower" or "dowry" in English; there are four names for this gift: (1) "slabhra," a present in live cattle and horse bridles; (2) "coibhche," clothes and warriors; (3) "tochra," sheep and swine; and (4) "tinnsera," gold, silver, copper, and brass. Another exaction, called latterly *mercata mulieris*, was said to exist, where the cow was the means which preceded the value in marks or *mercata*. The best cow (or other animal) in possession of a man at his decease, which (it was held) ought and should be given to his landlord, was called "herezelda," and "harrial" means the payment thereof, or "heriot." This word "heriot," gives us the proper name "Heriot." The Church even at one time claimed a custom or tax of a cow on certain occasions. At a burial of one of the Lords of the Isles, in Iona, nine hundred cows were consumed. A place called Bornish, part of the erstwhile Clan Ranald estate or property, was held on the tenure of "as long as a black cow gives white milk."

The Clan MacFarlane's gathering cry or "*cruinneachadh*" is "*Thogail nam bo*," and the verses therewith connected run somewhat as follows:—

Thogail nam bo, thogail nam bo, thogail nam bo, theid sinn  
 Thogail nam bo, ri uisge 's ri ceo  
 Ri monadh Ghlinn-cro theid sinn  
 Thogail nan creach, bhuala' nan speach  
 Thogail nan creach theid sinn  
 Thogail nam bo, ri uisge 's ri ceo  
 Ri monadh Ghlinn-cro theid sinn  
 Thogail nan creach (three times), theid sinn  
 Thogail nan creach, bhuala nan speach  
 Thogail nan creach, theid sinn.

To harry the cows, to harry the cows, to harry the cows go we,  
 To harry the cows, in mist and in rain,  
 To the hills of Glencroe go we,  
 Spoil we will lift, blows will inflict  
 To lift then the spoils go we, etc., etc.

This famous tune was resuscitated by Mr Robert Macfarlan, provost of Dumbarton, and published some years ago. Earcarainn is given by O'Conn, as cows given in exchange for songs, probably a bard's fee.

Another famous song, certainly older than the foregoing, frequently sung by dairymaids, is *Tain bo Chuailgne*, the cattle or cow spoil of Cuilinn or Cuilgne; the song is written on cow skin, hence called Cuilmenn. Another modern song of some notoriety, referring to cows or cattle, was composed by one John

Macrae—a name which has not missed its mark in literature—alias MacCurehi (Mae' Urchaidh, Mac Mhurachaidh), a famous Kintail bard, after a great loss of cattle; this song is said to be little short of anything composed in Gaelic, which is indeed praise. The famous poem "Crodh Chailein," or Colin's cows, will be found, with a translation, as said under the article DEER. Apropos of the Macfarlane's gathering song, a relic of "lifting" times remains in the toast still occasionally given at appropriate meetings of "Geumnaich bha," the lowing of cows.

Where cows played so prominent a part in the Celtic world as has been shortly above shown, it would be unlikely that they would escape the superstition of the day; the very cow-fetter or *buarach* had to be *lonnaid chaorainn's gaosaid stallain*, Rowan-tree with and stallion's hair. It should be carefully looked after and preserved from any other getting at it.

A Lowland word or term for a cow with her hind legs tied is "barroughed" or "borroughed," evidently derived from the Gaelic word "Buarach," a cow-fetter, *i.e.*, bo arach, a cow spancel. A cow with her fore feet tied is said to be "spenshelled" or "spancelled." Buarach (bo-arach), is also a cow owner or breeder, bo arach buan-blechta, a cow owner of constant milk; "bo-thain" means a drove of cows, while "buagailteach" means cow-feeding. The word buachar, cow's dung, is bo ghaorr, which was used as fuel when dried, and termed buacharan or bacharan; other terms are, for a cow that is prone to forsake her pasture to steal into a cornfield, aidhCumhileach; a tie or collar round the neck is arach or braighdean; the cow house bathaich, bathaiche, or ba' iche (*i.e.*, ba theach), while the cleansing of a cow after calving is ba' ain or badhar; a cow-stall is buaigheal, also bualaidh; while we find "buaghair" and "cailbhearr" mean herd or herder. A cow's dewlap is "sbrogail." A cow's shed or milking yard is also termed "lias agus macha," the latter term is still used in Kilkenny. A shealing is also said to be "arrairigh" and "airidh," the produce; another name for shealing is "ruighe," while in Irish we have "Bo-both" for cow-house; we also find "inis" given as a milking yard. Before proceeding further on this part of the subject, we may give "some good points" of a cow, *viz.* :—

I bhi leathann os a cionn  
 Goirid bho 'n da shuil gu 'beul  
 Fionnadh fada dubh 's e dluth  
 'S nach b' airde fo'n ghlun na mo reis  
 An aiseann fada domhainn crom  
 'S i truiste 'na com air an fheill  
 Togail innte suas gu barr  
 'S i aigeannach na 'naduir fein  
 Adharc fhada ghorin no dhearg  
 Cluas mhor 'us earball da reir

Speir dhireach 's i molach garbh ;  
Bhiodh e searbh mur biodhmaid reidh.

Broad she must be on the back  
Short likewise from eyes to mouth  
Long her hair both black and close  
And scarce a span beneath the knee  
Her rib both deep and shapely bent  
Of tidy form on market day  
A gentle swelling to the top  
And spirited must her nature be  
A long horn either red or blue  
Her ear large and tail also  
A straight down hough both rough and strong ;  
It would bitter be if we did not agree.

One or two estimates of cows—or of books—may be adduced in the case of the Book of Ballimote, which we are told was sold by the M'Donaghs to Hugh dubh O'Donnel, prince of Tir Conell, in 1522 for one hundred and forty milch cows, while sixty milch cows was the price paid for transcribing one copy of the *Lilium Medicinae*, 1303 (see Library of Scot. Antiquaries). Another we find from O'Reilly's Supplement to his Irish Dictionary, where it is said that seven seds (milch cows), is the *Dire* (fine for insult), of an *Aire-desa*. Here seven seds are equal to four (ordinary) cows, or one great cow and six heifers; six heifers being equal to three cows.

To return to the superstitions in connection with cows, fairy cows, *crodh shith*, were said to exist, and notably to have been found on the shores of Loscantire, Uisibost, Harris, which were believed to live under the sea on *meillich*, which is supposed to be a soft blubber kind of seaweed. A fairy cow is of a dun colour (*odhar*), and hummel or hornless. In Skye, however, they are said to be speckled or red, *crodh breac ruadh*, and, what is not unlikely, able to cross the sea. These fairy cows are select in their eating, as there are only about ten spots or places in Skye where they will graze; *Achaidh na h-Annaid*, Portree is one, and Scorrribreac another. Bernera in Uist is also said to be favoured. Though the fairy cow has been said to be of the colours above stated, they are elsewhere reported to be of various colours, viz., black, brindled, brown, red, white-faced, etc., etc., which, in fact, seems to mean *all* cows' colours, and according to this rhyme—

Sisgein, brisgein, meangan, meodhran,  
Bo-dhubh, bo-dhonn, bo-chrom riabhach,  
Sliochd na h-aona bha maoile ruaidhe,  
Nach d'fhag buaile riamh na h-aonar,  
Bo chionnan fhionn, e bhlarag !

Bog-reed, wild skerret, branches and fingers (or twigs)  
 Black cow, brown cow, crooked horned, brindled,  
 Progeny of the one red hornless cow  
 That never left the fold alone,  
 White-headed cow, O white face !

And

Bo na braighe meanbh-bhlric  
 Blarag (brown-star), donnag (brownie or brown one),  
 Ciarag (dusky), riabhag (brindled),  
 Odhrag (dun), gris-fhionn (black and white).  
 Agus an t-adhan (no distinctive colour).

The fairy cows have calves with short ears, as if the upper part were cut off with a knife, and slit in the top—*corc-chluasach*, knife-eared — and said to be the offspring of a water bull. Carmichael calls this *Torc-chluasach*, and says the word *torc* applied to the cattle whose ears are notched. The word *tore* he explains as a notch or mark (like the king's broad arrow) made in ground to distinguish allotments. A term for a shaggy-headed cow (though seldom used), is “*Pab-cheannach*.” A cow's tail should be bushy, and the hair thereof is called “*ron*,” from which the term “*ruinnseach*”; the Scottish term “*runt*,” may also be derived herefrom. In an *Oran sith*, or fairy song, the inference can be drawn that Mull cows are supposed to have a peculiar (gentle) low, according to the following lines—

Leasbagan beag odhar thu  
 Beiridh bo an nuallan  
 Nuallan na bo muiligh thu.

In Cormac's glossary under the word “*Fir*,” find (fionn, or white), we are told “this then was the appearance of the cows of Echaid Echel from Alban, which Curui captured,” viz., white cows with red ears, bo-find oi-derg. Another name for cow, or kind of, was *echtge*, supposed to be derived from a place of that name near Clare, Ireland. History (or tradition), tells of a famous cow called *Glas Gaibhnann*, which was possessed by one MacIneilig and stolen by a famous pirate named Balar, who had a basilisk eye. (See COCKATRICE.) It may not be out of place here to refer to the fairy or magical discovery of the cow pox, *breac-a-chruidh*, which worked such wonders, after being learnt from the dairy-maids of Scotland, and, it is said, also from the dairymen of England, who were free from the curse of small-pox during its ravages. If the cows thus cured small-pox, they themselves were not exempt from troubles of various kinds, real and imaginary; in Irish records numerous entries relate to such, the Irish Gaelic word for “*murrain*,” for instance, is given as *Maelgarbh*, which we take to mean *mialgarbh*, coarse louse or insect or beast, some such being the cause not the result, according to our Irish friends'

forefathers. In other places the word is translated "worm." The disease was also called *Bo-bath*, cow-death.

As is generally known, a cow will yield her milk more freely on being sung to while being milked, and in the Irish version of the tale of Deirdri it is stated "on a time this very maid was quite alone on the plains of Eman, playing on a musical instrument . . . every cow or other animal that heard it used to milk two-thirds more than usual," the *deala*, *sine* or *ballan*, cow's teat and udder, becoming relaxed.

William Mackenzie, Esq., of the Crofter's Commission, gives an account of how to make a cow allow the calf of another cow to suck her, viz., a resort to an amulet or charm called *Orra-sheamlachaich*, or *shealmachas*, a peace or pacifying hymn or incantation. In cases where a cow has lost her calf by death, its skin, sewn or fastened on the other calf, is frequently and successfully resorted to. Apropos of songs to cows, a song called "*Crodh laoigh nam bodach*," or the old men's milch-cows, is a favourite song among women and girls going to sheiling—now, alas, almost a thing of the past. The word *bodach* here more properly means "gude-man" or "men" of the place whence the cattle are taken. Much lore attaches to the milk and care thereof, from the very first after a calf is born, i.e., in regard to the first or "beastings," or Beastlings or Beeslings. Milk, in one case, it is said, as told, *inter alia*, in *Folk-lore* for March 1902—that it should be given to a *dog* to drink, but not to a *cat*. In Ireland again, as told in D. Nutt's *Peasant Lore*, a portion should be given to a *cat* in order to take away bad luck. If partaken of by human beings, which it frequently is, it requires to be boiled first. A name for cows' milk is *Tomhlaadh*, and when thickened or in curds, *Tomhlachd*, or bainne binntichte. Calving cows, where possible, should be allowed full scope to eat seaweed, of which all cattle are fond. This makes the milk more plentiful, tasty, and less heavy at calving. Though this liberty to cows is urged, it is necessary to add that cows are not always discriminating in what they eat, and the effect is sometimes disastrous, for example, in the year 1224, cows in Ireland were poisoned by eating of grass after some fearful shower had fallen, which not only poisoned their milk but bred a murrain among them, causing widespread death and disaster, for all who drank their milk or ate the poisoned flesh sickened and died, or at least contracted noxious diseases. See *Annals of the Four Masters*. The names or words for "murrain" are numerous, *Airneach*, *Boar*, *bodhar*, *Caoimin*, *conach*, while loss in spring is *Ascall*, and loss generally "*Earchall*" or "*euchall*," "*Builg*," being a distemper in hot weather; "*Dubh-ghalar*" or "*duthail*," was a distemper of looseness of bowels, and if not checked, very fatal. Another disease was "*Earnach*," this also called "*Sgirtean*" or "*Sgiorr*," black spawl in the south. In the *Annals of Tigernach*, *circa* 985-6, a great murrain is recorded as having then begun

“Mael-garb”—Tosach mboair moir. The swollen throat is also a disease prevalent among cattle and is called “clupaid”; another disease, the nature of which we have not been able to discover, was called “Seamach,” see Annals of Ulster and O’Davoren’s glossary. An old Gaelic word for milk is Ceo, also *Melg*, akin to the modern *Mealag*, milt of a fish; *bainne lom*, skimmed milk; *bainne goirt*, sour milk; “eadradh” is time of folding or milking. “Deasgáinn” or “deas-gann” means “rennet,” but see separate list. Clotted milk was called *bainne elabar*, and *bainne reamhar*, lit. fat milk; *geal lacht* in Irish means unskimmed or “white” milk. In Sussex, England, the first milk is called *poad* or *pourd* (?) *poured* milk, in our language, *Bainne-nos* or *nuis*. In no case should milk ever be given from a *first* churning. This has been seen strictly enforced in Skye. For healing purposes generally, milk has various powers, applied externally or internally, for one thing, to this day it is esteemed a sovereign antidote against poison, and, in the *Chronicon Scotorum*, we are told that, on the occasion of a certain engagement between the British (or Britains—not English—as they are called), and the Irish, the latter were rapidly losing their men by being shot with poisoned arrows. Whereupon a famous Druid (Pictish), named Trosdane, directed the Irish to fill a hole with the milk of one hundred and fifty white-faced cows, wherein, by his directions and advice, the wounded Irish bathed and were cured. It is not stated whether the milk of white-faced cows is better than that of others, the selection probably was made from the Druid’s love of mystery, or perhaps because he noticed that there were more of that kind of cows available at the time. Something similar occurred in the case of a famous Irish warrior, named Cathan, who was immersed in a bath of cows’ marrow and cured of his wounds. The place where the bath was prepared received the name of “Smiramoir,” *smior amar*, or the marrow bath; it is to be found in County Lowth under the modern corrupt name of Smarmore.

A gentle ceremony practised in Aran (Ireland), is worth noting. When one gets a drink of milk in a house, the recipient expresses him or herself as follows:—*Slan a mhaithreach*, hail or health to the mothering cow; or *Cumhdach De air a mhaithreach*, the power of God, etc.; or *go saoghlughidh Dia a mhaithreach*, may God save, etc.; or *Slan maithreachin a bhainne agus bean a roinnte*, hail or health to the motherie of milk and the good wife who dispensed it, or *an bhean ta os a chiomh*, the good wife over it, or who manages it. In Kerry *Slan a bho* is often said in the same way before drinking milk. *Tha i tormach no a fas tormach*, she is increasing, is an expression used in reference to the appearance presented by the udder of a cow before calving, either from being rounded and protruding like a hillock, or from *toradh*, increase. The last milk is the richest, and called “strippings.” Milking-time of old was called *Etrnd*, and *Eadarthrath*, *eadarshruth*, and

etsruth, while an old disused milking-place or yard is *Ath-buaille*, also one in use, *macha*, and (Ir.) *Inis* or *Indis* (W. S.), and a cowfold *bann* or *bannrach*. It may be interesting to give here a list of the Gaelic terms for milk, and some of its adjuncts :—

Ais, aisnig, as, ass, milk or any milk preparation.

Annlan, innlean, innlinn, dairy produce, more especially the portion taken with one's food, or rather with each meal.

A saying of the famous Uist bard is :—

Is math an t-aran, ach 's fhearrd e'n t-aunlan.

'G ol cabhraich gun annlan a chuir odhar thu.

The bread is good, but it would be better for "kitchen."

'Twas drinking sowens without "kitchen" made you face grey.

Ath-bhliochd, second milk.

Bainne, milk.

Bainne, binntichte, milk curdled by rennet

Bainne, blath, warm, fresh or new milk.

Bainne, breun, soured milk (A. C.).

Bainne, briste, curdled (lit. broken) milk.

Bainne, buaile, fold milk.

Bainne, buidhe, yellow or biestings milk.

Bainne, elabar, clotted milk.

Bainne, enamha, fresh and buttermilk, frothed with or by the "loinid."

Bainne, goirt, sour milk, etc. (Ir. *gert*), applied to buttermilk in Argyllshire.

Bainne, leamlacht, new milk (Ir. *id*).

Bainne, lom, skimmed milk.

Bainne, milis, sweet milk.

Bainne, muighe, churn milk, buttermilk.

Bainne, nos, nois, or nuis (or nos-bainne) biestings or first milk after calving.

Bainne, pingichte, curdled milk—*Riagachadh*, curdling.

Bainne, plamach, curdled milk (*plamaich*, to prepare), also milk thickened by sultry weather.

Bainne reamhar, unskimmed (lit. fat) milk.

Bainne, ur, fresh or new milk.

Ballan, the udder.

Ballan, binntich or binnteachaidh, cheese-press.

Banachag, banarach, a milk-maid.

Barr, cream.

Binid, rennet or runnet.

Bladhach or blathach, buttermilk (lit. blossom milk).

Blaoc, milk (Ir. *id*).

Bleachd (boleachd or mlecht), bleacht, bleadh, blicht, blighe, blioichd, milk (sometimes skimmed).

Bleaghan, curds or thickened milk.

Cabag, a cheese (Scot. Kebbuck). Proverb or Saying “Gearr cul cabag, 's na gearr d' ordag”—(Cut the rind of a Kebbuck, but do not cut your thumb).

Caise, cheese.

Caiteag, a butter pot or dish.

Ce, ceath, cream.

Ceo, second milk.

Ceud-bhainne, first milk (Cet or ceth-blegon or blegun, Ir. W. S.).

Cilorn, ciolarn, ciolurn, a milk pitcher, with handle out of its side, also called a hand-can or hand-mother.

Coidhean, coidi (Ir.), a vessel to hold cream similar to but much broader at the bottom and narrower at the mouth than the “cuinneag.” Before tin pails came into use the cuinneag, or stoup, was used for carrying home milk from the buaile, as also water from the well.

Cranachan, a churn; also said to be beaten milk—a Hallowe'en treat—into which a ring, etc., is put.

Criomairt, seeond milk or cream.

Cuinneag-bhleothainn, a milk-pail.

Cuman, a hand milk-dish.

Curasan, curasan, a milk-pail.

Deadblegon (Ir. W. S.), last milking.

Deala, teat.

Deasgann, deasgann, or deasgaineau, rennet or runnet.

Deigheanach (Ir. deidenach), deigh-bhleoghainn or bleothainn, last milking.

Deil'-Bhainne, a milk dish or cup (Ir. dela, a cup).

Deinib, deirbh, a churn.

Drohmad-bhainne, a milk-pitcher.

Drochta-bhainne, milk-tub, etc.

Faisgean, a cheese vat (lit. a squeezer or presser).

Faisgre, a cheese—O'Clery—wooden cup, bicker or quaich.

Finn, finne, milk (lit. white).

Fiadhach (fiadh chuach), and

Fiodian, a cheese vat or wooden press.

Fion, fionn, milk (lit. white).

Fior, fir, milk (*i.e.*, true, pure, white).

Geal-lacht, unskimmed milk (Ir. id.).

Geart, gert, milk—“Gun gert fearba,” without milk of cows.

Geat, curds.

Gogan, a hand milk-dish, much the same as “cuman.” “Laogh-gogan,” hand-reared calf—also a lout of a lad.

Gruitin, salt, old or sour butter (Ir. goirsten).

Gruth, gruitheam, curds. In the song “Posadh piuthar Iain Bhain” we find these lines:—

Bha im ann 'us bha gruitheam ann  
Bha caise laidir ridhinn ann.

Iar-bhleothainn (Ir. iarmhblegon or bleogun, W. S.), after-milk  
blegu, milking (? b-legu), leigeadh, milking (*i.e.*, letting).

Im, butter; im ur, fresh butter. A famous lampooner called  
Aonghus nan Aoirean speaks of "Im iar a ghlanadh le  
spain, 's caise 'n deis a naire thoirt as," Butter cleaned  
(scraped) with or by a spoon and cheese with its shame  
taken out of it—being so bad.

Imideal, imlid, Inadal, inntile, skin lid of a "cuman" when  
making hasty churning, or carrying milk a distance.

Applied also to a "boganach," softie, of a fellow.

Lae, lachd, lacht, laith, laithe, sweet milk.

Lamban, curds.

Leamhnachd, leamlacht, sweet milk.

Leasach, rennet or runnet.

Leastar, milk-dish.

Lestar-lulaic, biestings-milk basin (Ir.).

Leum, luim, milk (Ir. Loim).

Loinid, a churn-staff, or wooden instrument for frothing or  
whipping cream.

Lulaic, milk of a newly calved cow.

Maistir, a churn.

Maistreadh, churning.

Meadar, measair, milk-dish, measure. In an old Irish Testament  
or Will of 1388 we find "maser (measair) ligata given as a  
bowl hooped or bound with silver, while Whitley Stokes, in  
*Revue Celtique*, gives "Lestar or Lestur" as a milk dish or  
vessel, though also meaning any vessel.

Measgan, a dish to hold butter.

Meilg, melg, milk—akin to mealag, "milt."

Meog, meug, whey (Ir. medg, medguse, whey water). (In  
Shetland blaand.)

Minid, rennet or runnet (see binid).

Miodair, miosair, a milk-dish measure (see meadar).

Miosgan, a dish to hold butter (see measgan).

Muidhe, muighe, a churn.

Mulach, mulachag, mulchan, a cheese. "Mulach air gad" a  
cheese on a withy.

Obhan, odhan, omhan, othan, froth of milk (half-churned), or  
whey.

Paiteag, butter, a small lump of.

Ron, a milk-whipper or frother, a wooden instrument with a  
rim of hair round it.

Seisreach, seisreadh, milk allowance for six people, a gallon.

Sile, milk (lit. drop or flow).

Sine, sinne, sithne, teat, sometimes udder—pl. sinean and  
sinneachan.

Slagan, slaman, slamban, curds or milk curdled by rennet.

Sramh, sreabh, a jet of milk running from udder.

Tath, an unpressed cheese made of sour milk curds (P. O'C. in *Rev. Celt.*)—lit. what is cemented or stuck together.

Tiagh, thickened milk—sometimes this stands for milk-dish.

Tomhlachd, thickened milk, or curds.

Tomhladh, milk.

Toradh, a milking, taking or supply.

Uachdar, uachtar (Ir.), cream (lit. surface or top); uachtar ar leamlacht, cream on new milk (Ir.).

Ugh, uth, udder.

In reference to the word *Bainne-clabar*, a writer in the Ulster *Journal of Archaeology* describes it, under the term “Bonny-clabber,” as being a *pure English* word, the word “Bonny” being an intensive prefix, such as occurs in “Bonfire,” etc.! This was subsequently contradicted by another writer in same *Journal*, who gave the proper derivation of the word, and, *inter alia*, described it as a thick white curd called *caran*, floating on whey; *caran* literally signifies crown or top of the head, here it is made to stand for the portion of the milk which rises above the whey. The word *clabar* is an unfortunately used term, as its original meaning is mud, filth, etc. “Lapped” milk seems to be derived from this word, and is the same almost. On 25th August milk used to be poured on hills as an oblation to the god “Mourie,” *i.e.*, St Maelrubha or Marooah, etc. The word “ee” for cream was said to enter into the composition of “Dailche,” Dalkeith, but that has been contradicted by the late Dr Maclachlan.

The keeping of cows, as may be concluded, was a serious matter to our forefathers and mothers, as it is indeed still to ourselves, and their welfare was a matter of moment. So illness among them gave rise to many superstitious practices and charms, more or less efficacious. The cure of a certain cow-disease called “ploc,” is referred to by Lady Wilde in her *Ancient Cures, etc., of Ireland*, whether it has anything to do with the following cannot be said. Among the many which are known to have existed, and, for aught yet known, may still exist, one termed *am Poc dubh* is recommended, if not in use in Skye; the proceeding goes under different titles, *colas a phoc*, etc., and is somewhat as follows. This and other descriptions of so-called superstitious practices, it has to be observed, are not easy to certify as they are generally learned at least second hand, and then only partially it is thought, though the writer has had the opportunity of being an eye-witness of one at least. As to the above cure, therefore, the party about to effect it proceeds, with due deliberation, at an early hour to the house of the owner of the sick cow, and procures from him or her a substantial *stapag*, or a big *bonnach*, *i.e.*, meal and cream mixed, or a farl of oateake and bowl of cream, on receipt of this he strides “sunways” three times round the animal, which must be in the open with its head to the east, and as is frequently the case with

a sick animal, lying down. Then, in such case, getting astride of the prostrate beast, the “man of faith,” or *duin’ colach*, he may be any man, so long as he can allege strong “faith” productive of “works,” bumps up and down solemnly and sedately a certain number of times, taking a bite or a sup at intervals, repeating this very simple saying—

Greim agus glug, greim agus glug,  
Ma bhios tu beo ’s math ’s mar a bi  
Leigear dhuit—Greim agus glug.

The late Rev. Mr Campbell, Tiree, corroborated the above as being practised there. His version is somewhat similar, viz., “Greim is glug, mis’ air do mhuin,” etc. The rhyme Mr Campbell specifies has to be repeated nine times, taking a bite and a sup at intervals. Mr Campbell had it from a bard, John Maclean, Tiree. For the benefit of the uninitiated, we give the English of the foregoing, as follows:—

A bite and a gulp, a bite and a gulp,  
’Tis well if you live, we’ll allow you, if not.

A charm was also in use against colic (*tairbhean*), a surfeit from over eating, but which was attributed to a male or female worm incubating in the skin and causing the swelling and pain.

The following words were repeated, along with some other ceremonial observance it is thought:—

A mharbhadh fiolan fiomh,  
A mharbhadh fiolan donn,  
A mharbhadh beisd do leann,  
A mharbhadh an tairbhein.

Fealan is supposed also to mean a rush or eruption on the skin of either an animal or person.

In Ireland a cure for this, or similar unknown “trouble,” and which is attributed to the animal being shot by a fairy or elfin arrow, or, as expressed in Irish Gaelic, *ta si’ caile*, she is wasted or diseased, is told in “Peasant Lore from Gaelic Ireland.” After the “cure” a notch is made in the animal’s ear to draw blood, and this, if often repeated, tells against its sale as it shows it has been ill more than once—see as to “murrain.” In Scotland, as is well known, cuts or notches are made in the ears of cows and sheep as “marks” for identification, *comharradh-clnaise*. On St John’s Eve milch cows in Ireland are driven close past a small fire, lit near the byre, as a protection against witchcraft, etc.; and all animals dedicated to St Martin must be killed on St Martin’s Eve; they should never be sold, and are sometimes given away. The killing of the “mart-geamhraidh” should take place invariably during the increase of the moon, so as to ensure the preservation of the flesh. One

reason for this killing of animals on St Martin's Eve is the belief that some blood must be shed on that day. When a cow was killed in an old Celtic family of fairly high degree, certain perquisites were claimed and received as follows: head, tongue, and feet to the *Smith* (the killer or feller); neck to the *Butcher*; two small ribs that go with the hind quarters to the *Tailor*; kidneys to the *Physician*; marybones (marrow) to the *dony-lader* (duine laidir), the strong man, or strongest in the house; udder to the *Harper*; liver to the *Carpenter*; a piece to the gearran-keeper, (stableman); next bone from the knee to the shoulder to the *Horse boy* (war-horse); choice piece of the beef to the *Shot* (game provider); heart to the *Cow-herd*; next choice piece to the *wife of the house*; the third choice piece to the *Nurse*; tallow for candles; hide for wine and whisky; black puddings for the *Ploughman*; big puddings for the *Weaver*; kylantony (*caolan toine*) to the porter; dowleagh (dubh-leac), a broad long piece or slab lying upon the entrails and dark, to the *Calf Keeper*; sweet-bread to her that is with child; rump to him that cuts the beef (the *Master*); tripe to the *Kater* (caterer, or thief, or "lifter"); the great big pudding to the *Water-drawer or carrier*.

The above mentioned "Physician" was also called "Astro-nomer," and in Gaelic "Sruth, sruthan, or sruan, which means a man of letters or ecclesiastic, being one of the "Household."

The moniplies of a cow is "broilein," some also say the king's hood; the dewlap, caisean, cliobain, or cliobein; caisean-uchd again was, or is, a strip torn from the breast of cow killed at Christmas, singed, and smelled by all in house as a preventive against evil spirits. St Martin is a patron Saint of cows and cattle, and the term "Free-Martin" refers to that celibate, a free-martin is said to be the female of twin calves which never breeds. Charms for all purposes in connection with cows are—or were—numerous. W. Mackenzie, *inter alia*, gives the following, which is supposed to be efficacious in the case of farrow cows—

Eolas na daire rinn Moire 's a Mac  
'S thubhairt Criosd fhein gu'm bu ro cheart;  
Air a cheud Luan 'chuir a chruidh gu luath a dhair  
Gun pharlaogh 'n a dheigh, ach laoigh bhreaca bhoirionu  
uile gu leir.

The charm (knowledge) for the rutting (bulling) made by  
Mary and her Son;  
Jesus Himself said it was right  
On the first Monday (at the beginning of the moon)  
To send the cattle (cows) quickly to the bull,  
And that no extra-uterine conception should follow,  
But spotted female calves (altogether).

This word "farlaogh," given elsewhere as *tharlaogh*, past, without or off calf, means an extra-uterine conception better known in the Islands than on the Mainland.

Another incantation, invocation, or charm, is, or was, used when a cow calved, viz. :—

*Le* { "Mart a sid air breith," arsa Peadar,  
 "Tha mi 'faicinn gum beil," arsa Pal,  
*cheile*. { "Mar thuiteas an duiileach o'n chraoibh  
 Gu 'n tuiteadh an sile gu lar."

"A cow newly calved," said St Peter,  
 "I observe that," said St Paul,  
*Both.* { "As the leaves fall from the tree  
 May her milk (drop) freely flow."

The foregoing may appear somewhat irreverent to the modern reader, but the time in which it was the custom to use such familiarities in all good and devout faith must be taken into consideration.

Referring to what has been said as to the first, biestings, etc., milk, *bainue nois*, or nos or nuis, that is said to be the three first milkings. Milk is liable to be affected by evil disposed persons and by witchcraft, charms, etc., and requires an antidote or easg, cosg, or cungaiddh-leigheis, as milk is said to be "blinked" or "eyed," i.e., "luidh an droch shuil air," when it does not produce butter. A charm-eure for milk thus affected, or held up, is to boil three rows of pins and needles, unsullied, in milk for half an hour; this must be comparatively modern. Milk is also preserved against witchcraft by the herb ragfoot, "caoibhreachan" being kept under some dish in the dairy. Drinking the milk of one-coloured cow, Whitley Stokes says, was supposed to have prolific properties. In Ireland the first milk got from a cow at milking is called "fore-milk." A common practice with dairy-maids when milking is to squirt the first few drops on the ground, this, in Ireland, is said to be done as an offering to the fairies, and not attributed to any utilitarian or sanitary purpose. A rich kind of cheese is made from biestings milk, as told in *Lebor na h-Uidhri*; when this milk is kept it should be put into a special dish, pan, or measure, of old called "Lestar lulaic," biestings basin (Ir.). All milk sold or given away should have a grain or two of salt put into it, for luck (?). Further reference is made to Mr MacKenzie's book on Celtic charms, etc., against witchcraft. One of many modes followed for curing the rash (Ruaidhe) in cows or cattle was to take a stone from a march burn, or burn bounding

properties (*Allt-criche*), and rub the swollen teat with it, repeating at same time the following lines :—

A Chriosda leigheis am mart,  
 Leigheis fhein i 'Mhoire ;  
 'S tu rug am Mac ;  
 Gu 'm a slan an t-ugh,  
 'S gu 'm a crion an t-at  
 'S a ruaidhe mhór atar (at-mhór) iotar (iot-mhór) ;  
 Eag (Fag) an t-aite so 's tair as.

O Christ heal the eow,  
 Heal thou her, Mary,  
 'Tis thou dids't bear the Son ;  
 Healthy may the udder be  
 And small be the swelling,  
 And the swollen dry thirsty rash  
 Expire (or leave) the place and get away.

Other cures for which similar charms were resorted to are numerous and, *inter alia*, reference may be made to that interesting work, *Outer Isles*, by A. Goodrich Freer. It is very notable the great familiarity with which the Old Celts addressed the Deity, and the vast importance they attached to their stock. Even when leaving the cows out to graze on the hillside, the guardianship of the Deity, etc., was invoked, one saying being, as Carmichael gives it—

“ Buachailleachd Dhia 's Choluim-chill' oirbh.”  
 God and Calum-kill's herding be on you.

St Columba was regarded as the patron saint of cattle, though he would not allow one on the island of Iona for this reason, Far am bi bo, bidh bean, 's far am bi bean bidh buaireadh ; where a eow is will a woman be, and where a woman is will be mischief, trouble, or temptation. A spoon made of the horn lost by a living cow is thought to heal many diseases when eaten out of, when the cow dies the efficacy ceases. The cow being a blessed animal should never be struck by the hand, but by a stick, when necessary. When a cow dies it should be described as “lost” by the “cailbhearn” or cowherd. Referring to what has been said as to the estimate put upon cows, an account of a certain famous tribute thereof must be shortly given, viz., the Borumha, a term which has different meanings ; in its primary signification it means a prey, a tribute of cows, and is referred to in the *Chronicon Scotorum* of Duard Firbis under the years 458, 965, and 966. This tribute, or rather impost of tax, was eventually repealed, or, with the magnanimity of the imposers remitted or

forgiven, as we read of *mathadh na borumha*. Thus the province of Leinster was relieved of it by the intercession of St Moling of Luachair, albeit in a somewhat equivocal manner. The particular fine remitted shows that although primarily meaning a tax of cows, other animals, probably valued at so many cows, entered into the composition, as it consisted, *inter alia*, of three score hundred or six thousand of the fattest cows, the same of the fattest hogs, and the same of the largest sheep every second year during the reign of forty monarchs of Ireland after Tuathal, who first imposed it. In *Silva Gadelica* we are told that the borumha was levied first under said King Tuathal in 106, till remitted as above in 596. "Thrice fifty times an hundred cows" was another way of stating part thereof. In the *Revue Celtique* we read that the Boroma was a tribute imposed in the second century on Leinster by a king of Ireland as a ransom for the death of his two daughters. It is there described as being "Thrice five thousand cows, swine, mantles, chains of silver, wethers and caldrons of brass; a caldron of brass to hold twelve swine and twelve cows, thirty white red-eared cows and calves; ties and tethers and milk-pails (?) of bronze." The etymology of the word Boroma or borumha, is thought to be primarily derived from "bo" morrigain (bo ro mhór?). In the Annals of Tigernach, *circa* 683-694 A.D., a record is found of the death of one Finachta who forgave this tribute, Moling of Luachair singing. . . . "Rombe le firu Neme, undilgud na boraime. May he be with the men of Heaven, for forgiving the tribute"; the amount thereof is here specified by one Adhomnan, who sings—

Finachta Mac Dunchada  
Romaith mor don naem,  
Tri coeacait cet bo-slabraidh,  
Is gach bo cona laegh.

Finachta son of Dunchad  
Remitted much to the Saint,  
A hundred and fifty hundreds of dower-kine,  
And every cow with her calf.

(Rev. Celt., Tome xvii.).

Borumha is also a name for persons and places. We have the famous Irish chief (whose descendant has lately made good his title), in the person of Brian Borumha or Boroimhe, and the modern Pass of Borumna is Beal' or Bealach Borumha. There is also even an Irish book or tract (historical), called the Borumha.

Names of places derived from cows are so numerous as to be out of place here to detail beyond merely referring to one or two. Between Applecross and Kishorn a famous pass is called Bealach-nam-bo, but one has only to glance over the Ordnance Survey maps to find many more; we have also Beal-atha-na-bo-uidhre,

the ford-mouth of the dun cow. In Ireland, County Clare, we find *Abhain da loilgeach*, the river of the two milch cows, for instance, while in County Mayo there is *Cathair na mart*, the stone fort, castle or seat of the beefes, or beeves, or cows. In Irish Gaelic we find "cathair" and "lis" both translated "fort." *Beannan-bo*, the cow's hillock, is a mountain in Leitrim, and is said to be full of gold. An Irish term for a horned cow is *bo beannach* (also Scottish), *beann* here signifying horn, as being pointed; a certain poet who thought his poem worth twenty cows, even with golden horns, said *Fiche bo-beann n-oir*. Professor Blackie, in 1882, said the Jersey cows were the "ladies of the cow creation," whereupon Mary MacKellar composed some verses supposed to express the feelings of a Highland cow the Professor had formerly expressed admiration for, and which was in a huff over being forsaken. (See *Celtic Magazine*, Vol. X., pages 557-8.)

Cow botany may now shortly be referred to. Cameron in his Gaelic names for plants, etc., says the cow-berry, red whortleberry, or cranberry is in Gaelic *Bo-dheare'*; and that the field-gentian is a good cure for a disease which attacks cows, called *Crubain*, thought to be induced through poverty of pasture, etc., the Gaelic name is *Lus-a-chrubain*, the crouching plant or the plant of the or for the *Cruban*, supposed colic or cramp; in the English-Gaelic part of Armstrong, the Gaelic equivalent for gentian given there is *lus-a-chubhain*, which, however, may be a misprint. The bog-violet, *lus-a-bhainne*, or milk-wort, because it acts on cows' milk like rennet and, strained speedily, gives consistency thereto and to cream, cows feeding thereon give richer milk. In Irish the term is *lusán báine*. The cowslip is, in Gaelic, *bainne-bo-bhuidhe*, the yellow cow's milk, *bainne bleachd*, *bleacht* or *bliochd*, the milch cow's milk, or *buidheachan bo-bleachd* *bleacht* or *blioch*, the milch cow's daisies or "yellows." Common sorrel is *Samhadh-bo*, cow sorrel, more properly *Sabhadh*, etc. *Bo-coinneal* or *choinneal* again is the Gaelic, lit. cows' candle, for a plant called "Sauce alone" or mullein. The common sow-thistle or milk-thistle is *Cluaran cruidh*, cow's thistle, while *meacan-a-chruidh* is cow-parsnip. Honeysuckle is "bainne-gamhnach," farrow-cow milk. In old marriage contracts of the fifteenth and sixteenth centuries, the term "tidy or tydie" is used for or applied to a pregnant cow giving milk. This is in use in Ayrshire and Clydesdale yet.

Proverbial sayings, riddles, etc., wise and otherwise, are rife and naturally numerous in reference to cows; the following, apart from the proverbs proper given at end hereof, are a few.

Oidhche shamhna theirear gamhna ris na laoigh.

On Hallowe'en calves are called stinks. A cow with one-year-old calf, and still milking, is also termed a *gamhnach*, used in this sense by Gillies, "B'fhearr leam fhein na bo laoigh is gamhnach."

Theirrear tribhliadhnaich ri aighean la Bride.

On St Bridget's day (2nd or 13th Feb.), heifers are called three-year-olds.

The following is said of a man who makes a miraculous escape, Dh' ol e bainne na bo ba a dh' ith am mothan, he drunk the milk of the guileless cow that ate the *mothan*. The mothan is an herb still practically unknown to science under that name, but which is said to exist and work wonders; it is found only in a certain place at a special time, both unknown. Bog violet?

When a cow gets into a morass, the proverbial saying is, Is e fear na bo fein theid 's an fheithe an toiseach. It is the owner of the cow who will go into the morass first.

If a cow is turned from its resting-place and a person lies there, after making a circle, *deas-iuil*, thrice, no evil can befall him or her. A saying confined, it is said, to cows, is "thug i sgianadh or sgeanadh as a deigh. She took fright at her, or shied.

As an inducement to a reluctant suitor, his mother is supposed to say, "Gheibh thu 'bho bhionmhuin deth chuid Chairistiona, is am focal mine deth cora (comhradh). You'll get the sleek cow of the property of Christina, and the smoothest word of her speech. Note, the cow comes first.

Cows becoming restive without any apparent cause, forebode terrible evil to either master or mistress.

Apropos of the mother's saying given above, the following question was put to his father by a young man about to marry, and in doubts whether he should take an old or elderly woman who had a tocher, or a young lass who had none.

Comhairle iarrain oirbh an ceo  
 Co i 'm feoil is fhearr a dhuine,  
 Sean bho 's i lan saill  
 No atharl' og am feoil thana?  
 Fhreagair athair mar so  
 Cha chuir sean bho laogh mu chro ;  
 Si 'n atharl' og feoil is fhearr.

Advice I seek from thee in mist (doubt)  
 Which is the better flesh, Oh man,  
 An old cow that is full of fat,  
 Or a young quey that is thin and lean?

To which the father replied :—

An old cow gives no calves to thy fold;  
 The young quey is the better flesh.

Riddles, dark sayings, and proverbs are numerous. A few of the first two are :—

Theid i mach dubh 's thig i stigh geal. Mart dhubb ri la sneachdach.

What goes out black and comes in white? A black cow on a snowy day.

In Vol. III. of Campbell's *Tales*, among Fionn's questions to Graidhne is, de's fearr de bhiadh? Bleachd; thig iomadh atharrachadh as, niotar im a's caise dheth, 's beathaichidh e leanabh beag a's sean duine.

What is the best of food? Milk; many a change comes out of it; butter and cheese are made of it, and it will nourish a little child and an old man.

A bhun an aird, 's a bharr a mhain, 's e fas mar sin.

The root above, it's point (or top) below, and growing thus. A cow's tail.

Ceathrar air chrith, 's ceathrar nan ruith; dithis a' deanamh an rathad, 's a h-aon a' glaodhaich.

Four shaking, four running, two finding (or making) the way, and one roaring. A cow's udder or teats, feet, eyes, and mouth.

Miodaran beag 's a choill' ud thall 's a bheul foidhe 's cha doirt e deur.

A little vessel or receptacle in that (or yon) wood beyond, with its mouth downwards, and it won't lose or spill a drop. A cow's udder. Eng. or Scotch, A little bit cogie in yonder wood, its mouth below, but spills not a drop.

Tha'n dod air a bho mhaol, cha'n ith i fodar no fraoch.

The hornless cow has ta'en the dumps, she'll eat neither straw nor heather. Said to a child remaining in the dumps after being promised "something nice."

There is a Highland game called "Am mart bradach," the thievish cow, a description of which will be found well described by "Fionn" in the *Gaidheal*.

One of Coinneach Odhar's sayings or prophecies is :—

Thig bo mhaol odhar a' steach an t-Aite-mor agus leigeas i geum aiste 'chuireas na se h-uinneagan dheth an Tigh Dhige.

A dun, hornless cow will appear in the Minch (Great Place), and give forth a roar (bellow), which will knock the six windows off Gairloch House. This supposed to be a steamboat. The Minch, off Gairloch Point, and Tigh Dhige, Gairloch House, so called from the *dig* or ditch round it.

The Proverbs, proverbial sayings, etc., connected with cows

are, as may be concluded, numerous among the Celts; the following is a fair, though not complete, collection.

Bha aig seana bhodach fior seana mhairt  
 'S cha robh bheag sam bith aige dhi idir  
 Ach ghlac e am fiodhall 's chluich e dhi port,  
 Dean fidir 'shean bho, dean fidir.

There was an old man who had an old cow,  
 And he had nothing to give her,  
 But he took out his fiddle and played her a tune,  
 Consider old cow, consider.

The above, under the name of "the tune the old cow died of," is well known in both Scotland and Ireland. An additional line before the last is sometimes given, viz. :—

Cha ne so an am airson fas air an fheoir.  
 This is no time (of the year) for the grass to grow.

It need hardly be added, the old cow died.

A bho a's miosa a th'anns a' bhuaile 's i 's cruaidhe geum—  
 no a bho a's caoile 's a bhuaile 's i 's airde geum.

The worst cow in the fold lows the loudest, or the  
 leanest, etc.

Adhaircean fada air a chrodh tha 'n Eirinn, no th'anns a cheo.  
 Long horns on the cows that are in Ireland, or that are in  
 the mist.

Adhare bo 's ton capuill—seachain.

A cow's horn and a horse's hinder parts—shun.  
 Adhare na ba maoile 's duilich a toirt dith.

It's hard to take the horn off the hornless cow.

An I (Aoi) mo chridhe, I mo ghraidh,  
 An aite gu manach bithidh geum ba,  
 Ach mu 'n tig an saoghal gu crich,  
 Bithidh I mar a bha.

In I (Ioua) of my heart, I of my love,  
 Instead of the voices of monks, will be the lowing of cows,  
 But ere the world comes to an end,  
 I will be as of yore. St Columba's Prophecy.

This is now almost literally verified.

Aithneachadh bo badhail, no faillt' a chruidh.

The wandering cow's welcome (recognition), or the kine's  
 salute. A cow knows her own stall, which makes good  
 sense, but the word *badhail* is Irish, *buabhall* is the  
 Gaelic for stall.

An te is urranta dhe 'n chrodh, is i gheibh a bhuaidh.

The ablest, or most dauntless, of the cows, 'tis she will  
 achieve the victory. Among cows, as among animals of  
 all kinds, a leader, *pro tem.*, always exists.

An t-eolas a rinn Calum-cille dh'aona bho na cailich.

The charm given by St Colum to the old woman's only cow. Plenty milk if well tended.

An uair a theid crodh chaich an diosg 's ann a ni Breunag cause.

When other people's cows are dry 'tis then "Breunag" (the spiteful woman, or the slattern) makes cheese. Said to be "sheer cussedness." This savours of envy of one who may have more foresight than her neighbours.

Aon a bhristeas an garadh 's a dha dheug a leumas.

One (cow) breaks the dyke, and a dozen leap it. Applicable to more than cows.

Aon mhart muilleir.

A miller's one cow. Likely to be well kept.

Aon rud cho fuar 's a th' ann, adharc mairt.

One of the coldest things, a cow's horn. If not she's unwell.

As a ceann a bhleighear am bo.

From the head the cow is milked. As the cow is fed so she yields.

Bas fodair, bas bo.

A straw's death, a cow's death. Prolonged.

Be sin ainmeachadh ba air buachaille 's a toirt uaithe 'feasgar.

That were to name a cow on a herd, and to take it from him at evening. It was and still is usual to allot one of the cows to the cow-herd for his own supply of milk.

Be sin "Ho"! fada bho 'n chrodh.

That were "Ho"! (or a call) far from the cows. That is, out of place, or before the time.

B' fhada bho cheile crodh-laoidh an da sheanair.

Far apart were the milch-cows of their two grandfathers. Marrying out of one's sphere.

Bidh adharean fad' air a chrodh tha fada uainn.

Far off cows have long horns.

Bidh fear na h-aona bho uair gun bhainne.

The man of one cow will sometimes be without milk, or,

Bidh fear an aona mhart air uairibh gann, etc.

The man of one cow will at times be scarce of milk.

Bleoghain a bho, ach na spion an t-uth aisde.

Milk the cow, but do not tear the udder out of her. Good advice to a beginner.

Bleoghainear na ba buidhe's olair an euid bainne nuair thileas na ba baine gun reic thun a bhaile.

The yellow cows will be milked, and their milk drunk, while the white cows come back (from the fair) to the town and no bid for them, or unsold. Yellow cows are better than white. This is applied to plain worthy girls matching better than handsome showy ones.

Bo a baile, cha fhreagair an duine bochd.

A cow from the farm won't suit the poor man. An Ayrshire cow would be more difficult to keep than a hardy Highland one.

Bo a bhuabhaill-thulchainn.

The cow of the end-stall, or,

Am mart a bhios 's a bhuabhaill-thulchainn, is toigh leath' e.

The cow in the end-stall likes it. Tulchann originally meant gable, end, stern. (See Nicolson.)

Bo aonaich.

A cow fattened for *market*—one of three things not to be judged by appearance.

Bo l'aghaidh laoigh.

The cow before the calf. Said to one inclined to be forward, and is tantamount to "your mother was born before you."

Bo mhaol 'am buaile choimhich.

A hornless cow in a strange fold. Defenceless.

Bo mhaol odhar 's bo odhar mhaol.

A polled dun cow, and a dun polled cow; or, a cow that is doddled (hornless) and dun; and a cow that is dun and doddled (Nether Lochaber). Six of one and half a dozen of the other.

Bo mhaol odhar ann an dorus an t-sabhail, laogh 'na gobhail, 's i gun dhol a dhair.

A polled dun cow, in the door of the barn, her calf between her legs, yet she never was a mother. A lock and key.

Bo 'n a h-aon atha gruthain.

A big cow, all liver—or the cow of the one (recurring) liver. (See Nicolson.)

Caillear bo an droch mhuthaich seachd bliadhna roimh 'n mhithich.

The cow of the bad herdsman is lost seven years too soon.

Caillear bo buachaille.

A herdsman cow *may* be lost.

Caithidh bo ri bleothann.

Cows wear with milking.

Cha b'ann air . . . bainne chruidh mhialaich a's t-Earrach, a chaidh d'arach

It was not on . . . milk of lousy spring cows you were reared.

Cha bhi bainn' aig bo fir.

A man's cow won't yield milk.

Cha 'n 'eil ach *moran* eadar a bho 's a' mheanbh-chuileag.

The cow is only a good deal bigger than the midge.

Cha 'n fhae thu bo de d'chrodh fhein an diugh.

You saw no cow of your own to-day. Said of one out of humour.

Cha 'n fhaodar a bho a reic 's a bainne ol.

You can't sell the cow and drink her milk.

Cha 'n i 'bho is airde geum a's mo bainne.

The loudest lowing cow is not the best milker.  
Cha sgeith bo fiar (feur).

A cow won't vomit grass. Wise creatures won't quarrel with their meat.

Cha shaothair bo-laoigh do shaothair, no deagh ghamhnach.  
Your labour is not that of a calving cow, nor of a good farrow cow.

Cha tig an crodh uile cho math do 'n bhuaile.  
All the cows do not come equally well to the fold.

Cha toir a bho do 'n laogh ach na th' aice.

The cow can give her calf only what she has.

Chi sinn de 'n taobh a thig a mhaodal as a' mhart.

We'll see on which side the paunch comes out of the cow.

A joke. (See Nicolson.)

Cho ceolar (no cho lan ciuil) ris a mhart a dh' ith am piobaire.

As musical (or as full of music) as the cow that ate the piper.  
Ciuin ris a bho is garbh ris an each.

Gentle to the cow, and harsh to the horse. At one time supposed to be the proper treatment.

Cho fad 's a bhios bainne geal aig boin dhuibh.

As long as a black cow gives white milk. This is said to have been the term of a lease in Uist.

Ciod a dh' iarradh tu air bo ach gnosd?

What would you expect from a cow but a groan? This means the subdued noise a cow utters as her ordinary expression of feeling.

Co dhiubh 's ann air strath no 'n gleann, 's ann as a ceann a bhlighean a bho.

Whether on strath or in glen, 'tis from her head the cow's milk comes. As she is fed (see before).

Coltach ri earball an t-seana mhairt, daonnan air dheireadh.

Like the old cow's tail, always last. Said of a dilatory person.  
Cuid a ghobha—an ceann.

The smith's share—the head. His perquisite for killing a cow.  
Diombuil buaile, bo gun laogh.

A fold's reproach, a yeld cow.

Eadar a bhaobh 's a bhuarach.

Between the fool and the cow-s spaniel or fetter. Referring to the superstition that a blow from the "buarach" renders childless.

Far am bi bo, bidh bean, etc.

Where a cow is, a woman will be, etc. St Columba.

Feumaidh fear na h-aona bha car dh' a h-earball, no a sgathachan, mu dhorn.

Sgathachan is an old word for tail. The man of one cow must twist her tail round his fist. He must look well after her. This is a Uist saying, though applicable elsewhere.

Fear nam bo na h'earball.

The cow's owner at her tail. Attention to one's own business.  
Ged nach beirteadh bo an Eirinn.

Should never a cow be calved in Ireland. A dire misfortune.  
Geum ba air a h-eolas.

A cow's low on known ground.  
Is airde 'n geum na 'm bleoghann.

The low is greater than the milking.

Is deacair bo a chur air laogh 's moran gaoil an gamhuinn aice.

'Tis difficult to get a cow to suffer a calf (to suck her), lit.  
to put her on a calf, and she fonder of her stirk. Animal  
law of primogeniture! or,

Is duilich bo a chur air laogh 'us a gaol air gamhainn.

A cow won't take to a calf, when her darling is a stirk.

Is duine coir fear da bho, is duine ro-choir fear a tri, 's cha 'n  
fhaigh fear a coig no sia coir no ceart le fear nan naoi.

The two-cow man is a worthy man, very worthy is the man  
of three, and the man of five or six can do nothing  
against the man of nine.

Is e'm bualadh cluigeineach a ni an crodh trotanach.

The bad threshing makes the brisk cows. The word  
cluigeineach literally means belled, and infers that the  
threshing was done as gently as the tongue strikes the  
bell, leaving ears of corn on the straw.

Is fhada 'chluinnear geum bo air Lon mor Lasan-tuilich.

Far is heard a cow's low on the great meadow of Lassintullich.

Is fhearr a bhi gun bho na 'bhi gun mhac.

Better have no cow than no son.

Is fhearr aon sine bheo na da bhoin mharbh.

One living teat is better than two dead cows.

Is fhearr aon sine ba na bolla dhe'n mhin bhan.

Better one teat of a cow than a boll of the white (Lowland)  
meal. (See Nicolson.) Or,

Na da lamhaig.

Than two axes or hatchets, the weapon by which the cow  
was killed, or,

No ceathramh coirce.

A quarter of grain.

Is fhearr bo na ba.

A cow is better than kine. That is, a *good* cow.

Is i 'bho fhein a's luithe a mhothaicheas d' a laogh.

The cow is the first to notice her own calf.

Is ioma bo fhada reamhar nach deachaidh riagh air theadhair.

Many a long fat cow was never tethered. Applied to women  
who never married.

Is ionann bean 'us bo.

A cow and a woman are the same. As regards offspring.

Is maирg a chitheadh adhaireean fad 'air a chrodh ghuineideach.

Pity the one who would see long horns on the butting cow.

Is maирg do'n sguaban-stothaidh bo mhaol odhar Mhic-Ghille Eoinidh.

Pity the one whose resource is MacGillony's hornless dun cow. That is, the wild mountain doe. (See Nicolson.)

Is math cuid ceaird dhi.

The tinker's share of her is good. That is, the horns.

Is math nach' eil adhaireean fad' air na ba luineanach.

It's well that the frisky (tossing, butting) cows haven't long horns.

Is minig a bha droch laogh aig deadh mhart.

Many a good cow has had a bad calf.

Is minig a bha laogh mhath aig boin sgairdich.

A skittering cow has often had a good calf.

Is minig a bha uth mhor aig boin chaol-chasach.

A slender-legged cow has often had a large udder, or,

Is minig a bha boinne mhath aig boin chaol-chasach.

A slender-legged cow has often a good drop.

Is minig a bha rath air aona bho na cailich.

The old woman's only cow has often been lucky. The luck of attention to her and consequent good results.

Is ole a bho-laogh a chreag.

The rock is a bad milch cow.

Is taibhseach iad adharea nam bo tar lear.

Showy (or visionary, from "taibhs"), are the horns of the cows beyond sea (the ocean, main, etc.).

Is toigh le bo mhaol, bo mhaol eile.

A hornless cow likes another hornless cow. Like to like.

Is trom geum bo air a h-aineol.

Heavy is a cow's low in a strange fold.

Lamh an ceann bo maoile.

Holding a hornless cow by the head. A difficult feat.

Laoigh bhailegionn boirionn air gach fireach, piseach crodh na h-airidh.

Speckled (different-coloured), female calves on every hill, the progeny of the cattle of the shealing. A good wish.

Marbh thusa bo 'us marbhaidh mise tairbhean.

You kill a cow and I'll kill a (cow) parasite. This is obscure—tairbhean is a noxious cattle-insect. Supposed brag.

Mar an crodh a' dol do'n bhuaile, cuid romham 's cuid am dheigh.

Like the cows going to the fold, some before me and some behind.

Mar mhart caol a'tigh'n gu baile, tha cabhanach (camhanach) na maidne Earraich.

Like a lean cow coming to a farm is the dawn of a spring morning. Slow and weak, but likely to improve.

Ma thig erodh chaich, thig erodh Mhuirich, no Mhurachaidh,  
ma thig aon te, thig iad uile.

If the eows of the others come home, Murdoch's will, if one  
comes, they'll all eome.

Measar am bo air a bainne.

The cow is valued for (or on) her milk.

Measar nam ba a reir am bliochdmhorachd.

Cows are estimated according to their milkiness (*i.e.*, yield of  
milk), Bretha Nemed. Ir. meastar na ba ar a mbliocht-  
mhaire.

Miann ba braon.

A cow's desire, a shower.

A fuller version of this saying is :—

Miann ba braon; miann caorach teas; miann gobhair gaoth, ann  
an aonaig chais; miann cait an luath, 'nuair is cruaidh an fhras.

A cow's desire, a shower; a sheep's desire, heat; a goat's  
desire, wind on a steep slope; a cat's desire, the ashes  
(fireside), when the shower is heaviest.

Millidh bo buaile.

One cow will spoil a fold.

Na toir bo bho garadair.

Do not take a cow from a gardener. It will likely be  
difficult to keep.

Na toir bo a Paibeall.

Do not take a cow from Paible (N. Uist). Breed, etc.,  
questionable.

Nighean an droch mhart, 's ogha 'mhairt mhaith.

The daughter of the bad cow, and the grandchild of the  
good one. Good ancestry ranks first.

Oraṇ na ba maoile "tha mi ullamh dhliot."

The song of the hornless cow, "I am done with you."

Rud air nach coir dhuit taire dheanamh, bo pheallach.

One thing you should not despise, a shaggy cow.

Rug bo laogh dha.

A cow has borne him a calf. Worth commenting on.

Seachain mo chluais 's cha bhual m' adharc.

Avoid my ear, and my horn will not hit.

Seachd bliadhna 'an cuimhne na ba.

Seven years will the cow keep in mind—her byre.

Taghlaidh bo a h-ath-bhuaile mur h-ole an innis.

A cow will re-visit her fold, if the pasture be not bad.

Theagamh gu'n tig do bho gu m' bhuaile-sa fhathast.

Perhaps your cow may come to my fold yet.

Theid mart dhe'n fhear cheilidheach.

The gadabout man will lose a cow.

Thoir leat a bho do'n chaisteal, 's theid i dhachaidh do'n  
bhathaich.

Take the cow to the castle and she'll go home to the byre.

Natural.

Thug mi mo chrodh-laoigh do'n airidh,  
Agam an diugh, 's bhuam am maireach.

I took my milch cows to the fold,  
With me to-day, from me to-morrow.

This refers to the "lifting" times.

Tri la sgathaidh na bo riabhaich.

Three damaging days for the brindled cow. April  
borrowing days.

Uilleadh na ba a mach 's a steach, mur leighis sin an Gaidheal  
cha'n 'eil a leigheas ann.

The oil of the cow, without and within, if that won't heal  
the Gael, there's no cure for him, or,  
Uraireachd na ba, etc.

The fat of the cow, etc. Milk, cream, butter. Neat-foot oil.

CREATURE (see ANIMAL and BEAST, etc.).

CUB (see Dog).

## D

DEER.—Abhach (the merry folk—Suthd.), ag, ag or agh-allaidh (a wild stag, a deer, a fawn, in Irish, haige), agh (err. adh), agh-feidh (fawn, hind), airchealtrach (hind), airndeall, arr, (hind, stag), arinn (forest); Baighle (fawn), binneach, bo (rarely), boc, boc-earba (roebuck), boc-da-bhiorain, bod-da-bhiorain (year-old hart), bodachan (year-old), boirche, borr-agh (large hind), boisceall (also hind), braich, braiche, braicheam, braicheamhail, braichean, braithcheann, breac-laogh (spotted fawn), bru (fawn), buicean, buicein (young buck), buichiu (young roe); Cabarach, cabrach, cabrach-crocach, cair-fhiadh, car, carbh-fhiadh, carr, carr-fhiadh, cear, cer (hart or roe), eigh (hind), ci-cingeach (leader), crac-dhamh, cul-bhoc (buck); Daman-n' alluid (Ir.), damh, damh-allaidh, damh-dearg, damh-feidh, dabhas, dabhasg, dadhas, dais, damhasg (fallow), dathas, dearg (red); Earb, earba, earbag (doe), eigh (roe), eildeag, eilid (hind), erb (roe); Fear-boc (roebuck), fiadh (lit. wild), fiadh-fionn (young), fiadh-og (fawn); Gamhuinn-ruadh (yearling), greidh, greigh (herd of); Iarn-dobha (fawn); (Arm.) Karo; Laighe (fawn—Ir.), lan-damh (full-grown hart, "Royal"), laogh-allaidh, laogh-eilid, laogh-feidh (fawn), lub (roe); Mang (fawn), maoiseach, maoisleach, meann, meann-earba, minnean, minnein (fawn); Oigh, os; Procach (one-year-old—Suthd.); Ruadh, ruadhag; Sailetheach (lit. the heeled one, swift), sead, seada, seang, searbhos, searbo, searbos, sed, serbo, sidin

(Ir.), sithionn (lit. venison); Tallan (hind); Udlachie, ullaiche, utlaiche (old hart).

Beste (Ritson), brocket, broket (two years); Buck; Calf, (first year); Deire (A. S.); Foowne (fawn), fora (A. S.); Great Stag (fifth year); Hart (sixth and seventh year), havering (gelded buck—Durham); Knibbler (young); Leish-deer (roe, or female); Pricker, pricket (with first horns), pygarg; Rascal (young), resigne (full grown), rha-deor (Old Eng.); Soare (fourth year—Harrison), sorell (young buck—Palsgrave), sownder, spade, spaire (three year hart), spittard, spittare (two-year-old hart—Harrison), spylard (ten-year-old hart), stag, stagon (fourth year), stanbucca, stonebuck, subulon, (young hart—Topsell); Venison; Wild-doer (A. S.); Yell (dry hind).

The most general term for deer, *fiadh*, just means "wild," and the terms for fallow deer, dabhas, dabhasg, and damhasg mean just damh sheasg or damh seasg. The English word "Roe" is just a corruption of the Gaelic word "ruadh," while the word "hart" means "horned," from "heru," the word "sownder" appears in Scott's *Antiquary*, "of fawns, sownders, bucks, and does."

"Binnich nan allt" is a term applied to roedeer, while "Fiadhl-fhal or lann" is a deer park or enclosure; the paunch or intestines being "Gairbh," while we find "Brag" given as a herd of deer. The word "allaith" as sometimes used for a "wild" or a deer is properly an adjective, "os-allaidh" a deer, meaning a wild ox or animal also.

The deer pertains, so far as this work is concerned, essentially to the Celt. It is difficult to say when the Celt did not hunt and slay the deer, and weave song and tale around his own and his dogs' exploits in connection therewith. The animal itself has by no means been left in the background, and volumes might be—nay, have been—written and printed on the various details of each. Our mythical and fairy lore, our topography, etc., is replete with accounts of this noble "wild." Fairy women sometimes assumed the shape of deer. The island of Jura is said to be "Dyr-ey," or Deer Island, though subsequent research reveals the statement that it was named from two brothers named Dih and Rah, meaning without grace or prosperity; these brothers were said to have been Danes, but, if so, the words are Gaelic *dith* and *rath*. Both the red and fallow deer have now taken kindly to the hills and valleys of New Zealand, and have antlers from forty to forty-six inches in length from tip to base, with a breadth of span up to forty-one inches. A bone is said to exist in the heart of a deer. The word "braicheam," signifying a stag, also a buffalo or wild ox, is found in the *Dinnsenchus* of Rennes as follows: "Chunncas braicheam 's bru agus baiglu (or baiglin) eatorra, sochraide rodech (robh teachd) a mag (magh), agus brech gam marbhadh"; I beheld a stag and a doe, and between them a fawn (?) a

multitude saw (was on?) the plain, and a wolf killing them (the deer?); also Fer selgea oss ocus elta (fear sealg os agus eilide), a hunter of stags and does. A word "congnia" is also given for a deer's horn or antler. "Sed-greigh" is a term used also for deer, i.e., "a herd of red cattle," while in connection therewith we find the words "seghainn, seguin (sed guin)," a slayer of red cattle (deer), a deerslayer.

In 1744 £20 Scots was laid on by the Skye lairds as a fine for killing a deer "without permission from the heritors." In the island of Arran a fine of £20 stg. was at one time imposed on the slayer of a deer. Glengarry's seal, at one time, was a large circular shield, with a large deer covering it. In the tale of "Dearg" reference is made to Oisein's mother having been enchanted, wooed and won under form of a deer, and in regard to this the late Rev. John Forbes of Sleat, Skye, mentions in some of his notes in connection with his, as yet, unpublished translation of Ossian's poems, that he, in 1858, interviewed at Kirivig (?) Callanais, Isle of Lewis, one Murdoch McKay, aged 96, who recited to him the tale of Ossian being born of a doe; in addition to numerous pieces introducing Fionn, Oscar, Caoilte, Diarmad, etc. He (McKay) also said, the belief in his day was that the Lochlannaich built Dun Carloway. The following is a verse recited, *inter alia*, by this old man: "Ossian an deigh nam Feinn, 's fhada mo (illegible) an deigh chaich 'm aghaidh anns an aird an iar 's uillinean fodha sgiath an sas." He had the story of Fionn coming to St Patrick's house and his starvation there. N.B. The notes, being in pencil, are mostly illegible after the lapse of forty years.

Oisein's song to his mother, Graidhne, as a deer or hind under spell (Ossen is said to mean "little fawn"), is as follows:—

"Cha chluinn mo leannan mo ghuth  
 Ma's tu mo mhathair gur fiadh thu  
 Ma's tu mo mhathair gur fiadh thu  
 Faiceal ort o ghniomh nan con," etc.

My love will not hear my voice,  
 If thou art my mother, a deer thou  
 If thou art my mother, a deer thou  
 Be on guard from deeds of dogs.

In the "Gesto" collection of Highland music, etc., the following version of the above is given:—

Ma's tu mo mhathair, 's gur fiadh thu	If thou art my mother, a deer thou, I'll sing me o ho rann o ho;
Bheir mi o ho rann o ho,	Be early up before the sun rise,
Eirich moch mu'n eirich grian	I'll sing me o ho rann o ho,
Bheir mi, etc.,	Eh ho ree, ree, eev ak, o ho
Eho i ri, ri ibhag, o ho	Ohee, oho, ho ro,
Ohi, oho, ho ro	I'll sing me o ho rann, o ho.
Bheir mi o ho rann, o ho.	

Siubhail sliabh mu'n eirich teas  
     Bheir mi, etc.,  
 'N aire dhuit bho ghniomh nan con  
     Bheir mi, etc.  
 Ma theid thu air beanntaibh arda  
 'N aire dhuit bho Chlann-nan-cearda,  
 Clann-nan-cearda's an euid chon  
 Da chu dheug air lodhain aca,  
 'S a chu fhein air laimh gach fear.  
 Ma theid thu a'n gleannaibh iséal  
 'Naire dhuit bho Chlann-na-fritheadh,  
 Clann-na-fritheadh's an euid chon  
     Da chu dheug, etc. (as before),  
 'Nuair theid thu a'n gleanntaibh  
     domhain  
 'N aire dhuit bho Chlann-a-Ghobhainn,  
 Clann-a-Ghobhainn's an euid chon  
     Da chu dheug, etc. (as before).

Travel hill ere heat arise,  
     I'll sing me, etc.,  
 Be on guard from deeds of dogs,  
     I'll sing me, etc.  
 If to mountains high you go  
 Be on guard from tinker race,  
 The tinker race with all their dogs,  
 Twelve dogs have they upon leach,  
 And every man a dog in hand,  
 If to the lowly glens thou goest,  
 Be on guard from Forest sons,  
 The sons of Forest with all their dogs,  
     Twelve dogs, etc.  
 When to the deepest glens thou goest  
 Be on guard from the Smith-sons,  
 The Smith-sons and all their dogs ;  
     Twelve dogs, etc.

It is said that there are fourteen versions of the above known. The subject of deer-hunting is of too vast proportions to do more than touch on. A pass in Glen-Lochay bears the name "Comhsheilg" or "Hunt-together," it being the place where, after the "Timchioll" or circle, a mode of deer-hunting was carried out, the deer were driven to bay, while the "hiding" hillocks were called Iollaicean or Iollaraicean. Another place was called "Pollbuiridh," which simply means "rutting" place or hollow. Harold, Earl of Caithness and Count of Orkney, was said to be so passionately fond of hunting the deer, and of all rural sports, that he was called "Morair na sithionn," lord of the hunt or venison.

As may be concluded, songs in regard to deer and deer-hunting are numerous, and we only mention Duncan Ban MacIntyre's poems as among the first. The following are a few selections. The first being far-famed and familiar as a milking-song, it is called "Crodh Chailein" or "Colin's cows." Among many notices and descriptions of this song, it has been described as a "wonderful strain of pastoral melancholy, redolent of the heathery brae and breezy moorland, breathing a sweet tender spirit of the past, and instilling upon the mind a pleasing enchantment." Its sweet melody has been heard in many a shealing, and has lulled to sleep many a fretful Highland child. The melody is said to belong to Lochaber, and the well-known "Lochaber no more" is just an elaboration of this air, to which Shaw composed several hymns. A modern and able Celtic scholar and critic, M. Macfarlane, says this song must be very old, and that there are stories told to account for its origin, which are all alike untrue as they cannot be all true, and that there are variants both of the words and the music. This is not singular. It may be worth noting here that the song gave its name to an erstwhile distinguished literary club in Edinburgh. This club met at a tavern in the Anchor Close,

kept by one Daniel Douglas, who knew Gaelic, and whose favourite song was "Crodh Chailein." He was called upon to sing at the close of every jovial evening. Robert Burns, when in Edinburgh, was a regular frequenter of this club, and he refers to it in more than one of his songs. Daniel Douglas, who is thus said to have made "Crodh Chailein" classic, died on 1st January 1788. The following version, in Gaelic and English, is selected as the most complete available; the English translation is by Mrs Grant of Laggan. The versions are not strictly similar, so they are given separately:—

Bha crodh aig Mac Chailein,  
 Bheireadh bainne dhomh fhein  
 Eadar Bealltuinn 'us Samhuinn  
 Gun ghamhuinn, gun laogh.  
 Crodh ciar, crodh ballach,  
 Crodh Alasdair mhaoil,  
 Crodh lionadh nan gogan,  
 'S crodh thogail nan laogh.

Crodh Chailein mo chridhe  
 Crodh Chailein mo ghaol  
 Gu'n tugadh crodh Chailein  
 Dhomh bainn' air an fhraoch.  
 Crodh Chailein mo chridhe  
 Crodh Chailein mo ghaoil  
 Crodh ciar dubh, breac ballach,  
 Air dhath na circ' fhraoich.

Gu'n tugadh crodh Chailein, dhomh bainne gu leoir,  
 Air mullach a mhonaidh, gu'n duine 'n ar coir.  
 Crodh Chailein mo chridhe, crodh Chailein mo ghaoil  
 Crodh lionadh nan gogan, crodh thogail nan laogh.

Gu'n tugadh crodh Chailein dhomh bainn' air an raon  
 Gun chuman, gun bhuarach, gun luaircean, gun laogh,  
 Crodh Chailein mo chridhe, crodh Chailein mo ghaoil,  
 Gu h-eutrom 'nan eadradh, a' beadradh ri'n laoigh.

Gu bheil sac air mo chridhe, 's tric snidh air mo ghruaidh,  
 Agus smuairean air m'aigne 'chum an cadal so bhuam,  
 Crodh Chailein mo chridhe, crodh Chailein mo ghaoil,  
 Crodh ciar dubh, breac ballach, air dhath na circ' fhraoich.

Cha chaidil, cha chaidil, cha chaidil mi uair  
 Cha chaidil mi idir gus an till na bheil 'uam  
 Crodh Chailein mo chridhe, crodh Chailein mo ghaoil  
 Crodh lionadh nan gogan, crodh thogail nan laogh.

Ged dh'itheadh na fithich 'mach eridhe nan laogh  
 Gu'n tugadh crodh Chailein dhomh bainn' air an fhraoch  
 Gun chuman, gun bhuarach, gun laoisgean, gun laogh,  
 Gun ni air an domhainn, ach monadh fo fhraoch.

Crodh guaillean breac ballach, crodh Chailein mo ghaoil  
 Gu h-uallach 's an fhraoch, 's crodh Iain ri'n taobh  
 Fo'n dlu bharrach uaine, 's fhiurain an raoin,  
 Gu'n tugadh crodh Chailein dhomh 'm bainn' air an fhraoch.

Crodh Chailein mo chridhe  
 Crodh Iain mo ghaoil  
 Gu h-eutrom 's an ead'radh  
 A' beadradh ri 'n laoigh.

My Colin, lov'd Colin, my Colin, my dear,  
 Who wont the wild mountains to trace without fear,  
 Oh ! where are thy flocks that so swiftly rebound  
 And fly o'er the heath, without touching the ground ?

So dappled, so varied, so beauteous their hue ;  
 So agile, so graceful, so charming to view  
 O'er all the wide forest, there's nought can compare  
 With the light bounding flocks of my Colin, my dear.

My Colin, dear Colin, my Colin, my love,  
 Oh ! where are thy flocks that so loftily move,  
 With branches so stately their proud heads are crowned,  
 With their motions so rapid the woods all resound.

Where the birch trees hang weeping o'er fountains so clear,  
 At noonday they're sleeping round Colin, my dear,  
 Oh, Colin, sweet Colin, my Colin, my joy,  
 Must those flocks and those herds all thy moments employ ?

To yon waterfall's dashing I tune my sad strain,  
 And gather these violets for Colin in vain ;  
 At sunset he said he would meet with me here,  
 Then where can he linger, my Colin, my dear ?

Oh Colin, my darling, my pleasure, my pride,  
 While the flocks of rich shepherds are grazing so wide,  
 Regardless I view them, unheeded the swains  
 Whose herds scatter'd round me adorn the green plains.

Their offers I hear, and their plenty I see,  
 But what are their wealth and their offers to me ?  
 While the light bounding roes, and the wild mountain deer,  
 Are the cattle of Colin, my hunter, my dear.

Professor MacKinnon says that the foregoing is "traditionally connected with a *creagh* from Glenlyon, some two hundred years ago." It is frequently referred to as a *foinn sith* or fairy song. Anciently the hunter was admired as a person of manly courage, who, in the pursuit of a livelihood, exerted the virtues of patience and fortitude, and followed Nature into her most sublime retirements. Herdsman were then accounted the sons of "little men," sordid, inferior beings, who preferred ease and safety to noble daring and boundless variety, and were considered to be as much below the hunter as the cattle they tended were inferior in grace and agility to the deer which the others pursued. Interest, however, reversed such opinions; in process of time the maidens boasted of the numerous herds of their lovers, and viewed the huntsman as a poor wandering adventurer, who crawled with "glunachain" on his bare knees for an existence.

About the transition time this song seems to have been composed; the enamoured nymph, willing to think Colin as rich as others, talks (or rather sings) in an obscure and figurative manner of the "Cattle of Colin" (crodh Chailein), and pursues the metaphor through many playful allusions to the deer, roes, fawns, etc., and their manner of sporting and feeding, in a style too minute for perfect translation.

Ten verses of an amusing dialogue between a hunter and a deer were composed by another Lochaber worthy, Donald Cameron, Lochaber, many years ago. The tenor shows that the Highlander and the deer looked upon each other with a suspicious eye in the past as in the present day. One verse of each will suffice:—

An Sealgair, *log*.

Na'm faighnin a so slaodadh, gu cul na craobhie caorainn,  
Gu'm biodh mo ghunna craosach 'g a taomadh na do chorp.

Am fiadh, *log*.

Gu'm b'fhearr dhuit eur 'na cliathadh, 'bhi 'g iomain cruidh na 'g  
am biathadh,  
Na staoic de m' shithinn bhllionaich, 's nach fhiach i 'eur a'n phoit.

Hunter, *log*.

If hence I could but scramble to the back of that rowan tree,  
The contents of my deadly gun I'd empty into your body.

Deer, *log*.

'Twere better for you to harrow and sow, or drive and feed the  
cows,  
Than a steak of my tasteless venison, in the pot 'tis not worth  
while to boil.

In a certain other poem a deer is made to say to the hunter, "Glac an cuib (caib) 'us an crann, is cuir gu teann ri aran, tha do chrodh amns a ghleann 's ro mhath an t-annlann bainne." Seize

the spade and plough, and sow steadily for bread, your cows are in the glen, milk is good "kitchen."

A famous deer-stalker and poet was also Uilleam gobha, *alias* Uilleam Ridhe-naomh (William Gow or Smith), of Abernethy, Strathspey. He composed "The Stalker's Dream," and other poems in Gaelic and English.

The following verses in praise of deer are from a Lochaber song by James Munro, entitled "Am Fiadh."

O cait am facas a falbh air faiche,  
A' siubhal leacann no 'g astar sleibh.  
Le bhian dearg maiseach, le sheang-  
eruth bras-inhear.  
B'u bhoiadhiche pearsa, na mac an  
fheidh?

A chuinnean fiata 's a ghaoith 's e  
dian ruith,  
Feadh thoman riabhach nan cian  
bheann ceo,  
Le ard-uchd aluinn, le chabar craeach  
'S le eangaibh sar-chlis an am na toir.

Gur binn 'am chluasaibh an langan  
uaibhreach  
'A thig 'on ma'-ghreigh o'n chruachan  
ard  
Gur grinn air fuaran an eilid  
chuannda,  
'S a laogh mu 'n euairt di ri luaineas  
bhath.

An eluas gu claisceachd, an suil gu  
faicinn,  
An cinn 's an casan co-ghrad gu leir,  
Bi 'n obair uasal a bhi ga 'n euartach  
'S a caitheamh luaidhe le buaidh nan  
deigh.

Oh where have you seen o'er meadows  
so green,  
Hillsides a-roaming, or speeding o'er  
braes,  
With red hide so sleek, slim, active  
and bright,  
Of statelier shape than the son of the  
deer?

With nostrils distended, mad racing  
up wind  
O'er grey mountain peaks enshrouded  
in mist,  
Their high breasts so lovely and tree-  
antlered heads  
Showing nimblest of footsteps in the  
chase that they dread.

Oh sweet to my ears is the bellowing  
chanson  
That comes from the red troop on  
mountains so high,  
The hind at the fountain so shapely  
and handsome,  
Her foolish fawn restless, but frisking  
near by.

With ear true for hearing, with eye  
keen for seeing,  
Her head and her feet both so neat  
and so trim ;  
The manliest labour is their very  
surrounding,  
Then powder and lead puts an end to  
the scene.

R. MacDonald again gives a verse as follows, which shows the ardent love hunters have and had for their "cattle."

Fhad 's a bhithinn beo na maireann  
Deo dhe 'n anam ann am chorpa  
Dh' fhanainn am fochar an fheidh  
Sin an spreidh an robh mo thoirt.

So long as I lived or survived,  
A breath of the soul (life) in my body  
I'd remain in the neighbourhood of the deer,  
These were the cattle I esteemed.

The land of these "cattle" has been described lately in a spirited "Recitative" by William Allan, Sunderland, in a contribution to the *Celtic Magazine*, as follows:—

The Highlands, the Highlands, the Highlands;  
The Bays, the Sounds, and the Islands,  
The land of the purple heather.

And Deer and Roe, and Kite and Crow,  
And Grouse and Hare, and Blackcock rare,  
And Erne and Fox, and Bats and Brocks,  
And Whaups and Owls, and Barnyard Fowls,  
And Shaggy Kine, and Sheep and Swine,  
Browsing or flying together,  
Live still in our Grand Scottish Highlands,  
The Land of the Heather and Islands!

Our selection of "Deer" poetry would not be complete without reference to that powerful piece entitled "Cabarfeidh," with which all our readers are doubtless more or less acquainted. As is also known, "Cabarfeidh" is the war-cry and charge of that gallant clan, the MacKenzies. The head, etc., is their cognizance. We are not aware that any translation of Cabarfeidh has ever been published.

In the Folk-lore of the Highlands, deer are called "fairy cattle," and were supposed to be milked on the mountain tops by the fairies. A famous fairy, or rather witch, known as "Cailleach Beinn-a-bhrie," or Beinne-brie, is reputed to have been in the habit of doing so, and certain verses are extant which she sung to them on such occasions. It is said she even had a "buarach" or "cow-fetter" in use when so employed, singing, as above mentioned, to her "cattle," as all good dairymaids do. Her song began "M'aghanh fhin thu, nach teid do'n bhuaillidh," My own heifer you that goes not to the fold, etc. The words *segh* and *agh-allaidh* are commonly in use as names for wild deer. Cailleach-mor-nam-fiadh, great-hag of the deer, used to live among the mountains of Jura, where many places are still named after her. The fairies had no other cattle.

Long before the introduction of Christianity, the Irish say, there was an Irish "monarch" called "Eochaiddh Fiadhmuine," so named from his passion for deer hunting, also another, named "Nia' Sedamin," because it was during his reign that the cows and the does (sed or *segh* and *haighe* or *aighe*) were milked alike; *seada* is the Irish form of the word for a hind or doe. The banner of the McCarthys, who are said to be descended from a King Eunda, who reigned in Ireland in the fifth century, is a stag, that monarch having had a certain exciting chase of one; while the name of a certain famous Irish Prince was Lughaidhe or Laighe, a fawn (lugh *aighe*). (See Fingal, Duan IV., 241, and Temora I., 376, as to custom of burning horns of deer.) Deer of

renown, even recorded, are numerous, and famed both in song and tale. The famous white stag of Ben Alder is one, it lies buried with Mae Gille Naomh's hound beneath the waters of Loch Bhrotainn. In the Monadh liath the deer are said to excel all others, but were not so fortunate as those of the Reay forest which was once enchanted by the "Cailleach mhor Chlibrie," the great hag or witch of Clibrie, who rendered the deer all bullet proof. The beautiful species of deer or antelope, referred to as the Pygarg in Deut. xiv. 5, is supposed to mean chamois. Sir R. Gordon refers to deer in Ben Arkel, Sutherland, with *forked* tails, three inches long. A stag's leap, "sinteag feidh," Nether Lochaber tells us, was used as an old Highland linear measure equal to thirty English feet. Deer will pasture with goats, but dislike sheep, as Duncan Ban MacIntyre so often tells us. The deer, it will be remembered, was the emblem or coat-of-arms of one of the Twelve Tribes, viz., Naphtali. The word "ruadh" for deer, it may be added, is and was in frequent use, as

'S minig a glluais iad maraon do (gu) seilg  
'S do (gu) ruadhaibh na fasaich.

Often did they proceed to the hunt  
And towards the hinds of the forest. Temora.

The skin of the female deer is finer than that of the male, and used to be formed into furs as well as tunics for women of high and low degree; it is called *biche*. The hindquarters or haunch of a deer, it may be mentioned, is called *breeche*, the root of the word "breeches."

The word or term "Binneach" as applied to a roedeer is found in the place named "Cnoe-nam-binneachain" at Leumre (leum reidh), Auchendaur (Aeh' an dair), so named from rutting season fights there. For full and interesting accounts of deer and deer-hunting reference is made to Vol. II. of *The Lays of the Deer Forest*, by Iain agus Tearlach na h-Albainn (Sobieski Stuarts), 2 vols., 1848; where, *inter multa alia*, it is pointed out as a very desirable correction that the young, etc., of the deer kind are frequently misnamed, and are as follows, Fawn, young of fallow-deer; Kid, young of roe; Calves, young of hind; the cry of the roebuck is called "Bell," and of the stag "Bray or bellow." The male of the red-deer is stag, of the fallow and roedeer buck, the female red-deer is hind, the fallow and roedeer doe. The following list is useful and interesting:—

MALES.	RED-DEER.	FALLOW-DEER.	ROE-DEER.
1 year . .	Calf.	Fawn.	Kid.
2 years . .	Brocket.	Fricket.	Gerle.
3 , , . .	Spayad.	Sourel.	Hemule, or Hemuse.
4 , , . .	Stag.	Soure.	Roebuck of the first head.
5 , , . .	Great Stag.	Buck of the first head.	Roebuck.
6 , , . .	Hart.	Buck.	.....

See also glossary of terms for deer and their pertinents, etc., which unfortunately, like most of the other terms, are only in English.

Cameron, in his Gaelic names for plants, etc., says that "Penny-cress" in Gaelic is praiseach-feidh, deer's pot-herb (kail). Ir. Praiseach-fiadh, a deer's pot-herb; mountain sorrel, Sealbhagnam-fiadh, the deer's sorrel; common asparagus, Creamh-mac-fiadh, the deer's son's leek or garlic; heathrush, stoolbent, Bru or bruth-chorean, deer's oats, also bru-choreur, bru-chorachd.

Deer proverbs are numerous, among which are

An latha 'marbhais tu fiadh 's an latha 'n D—l gin !

The day you kill a deer, and the day the D—l a one. Good wishes.

An rud a chuir an earb air an loch.

What (or that which) made the roe take (to) the loch. Necessity. Deer, however, swim readily.

Bu dual do laogh au fheidh ruith a bhi aige.

It is natural for the calf of the deer to be swift of foot.

Catachaidh am biadh fiadh na beinne. (See "Talaiddhidh," etc.)

Food (or the want of it) will tame the mountain deer.

Cha deic luathas na h-earba gun na coin a chuir rithe.

The swiftness of the roe is known without the loosing of the hounds.

Cha ghabh fiadh gointe gaoth.

A wounded deer won't take the wind. She takes to the nearest water instead of, as usual, running against the wind.

Cha teich an earba gus am faie.

The roe won't fly till she sees. A tip to the deer-stalker.

Cha trom leis an fhiadh a chabar.

The deer does not feel his horns heavy.

Cho ard ceann ri fiadh na fireach.

As high a head as the mountain deer. Said of a haughty-looking person.

Cho sunndach ris an fheidh.

As hearty as the stag.

Chuireadh iad na feidh a fasaich.

They would send the deer out of a wilderness. Said of very noisy people.

Far nach bi na feidh, cha reidh an toirt as.

From the place where the deer are not, they're not easy to be got.

Fiadh e fireach, aon de na tri mheirle as nach do ghabh duine naire riamh.

A deer from the mountain (or forest), one of three thefts no man ever was (or need be) ashamed of. The true principle of community of living.

Ge be fear a's luaithe lamh is leis am fiadh.

He that is of the quickest hand will get the deer.

Geir feidh a muigh 's a stigh, mar leighis sin thu cha 'n 'eil do leighis ann.

The fat of stags (applied) externally and internally, if that cure you not, your cure is not to be.

Is ard ceann an fheidh 's a' chreachamh.

High is the stag's head on the mountain crags.

Is fhearr aon fhiadh 's a Mhona' liath na dha dheug an Gaig.

One deer from the Monaleea is better than twelve from Gaig.

Is leoир luathas na h-earba gun na coin a chuir rithe.

The roe is swift enough without setting the dogs at her. (See "Cha deic," etc.)

Is luaithe 'mang na 'mathair.

The fawn is swifter than its mother.

Is maирg do 'n sguaban-stothaidh bo-mhaol odhar Mhic-Ghille-Eoinidh.

Pity him whose resource is MacGillony's hornless dun cow.

The wild mountain doe. (See Nicolson.)

Mar eilid ag iarraidh a h-annsachd.

As a hind seeking her love. Sean Dana.

Mar is sine 'm boe is ann is eruaidhe 'n adhare.

The older the buck, the harder his horn.

Na feamn am fiadh gus am faigh thu e.

Don't skin the deer till you get it. Never anticipate needlessly or rashly.

Tachraidh d'fhiadh fhein riut.

Your own deer will come in your way. Bide your chance.

Talaidhidh am luadh fiadh na beinne. (See "Catachaidh," etc.)

Food will entice the mountain deer.

Tha fuli feidh ort, 's cha tu fhein a mharbh e.

There is deer blood on you and you did not kill it yourself.

A reflection on a man's prowess.

Tri aois duine aois feidh, tri aois feidh aois craoibh dharaich, or, tri aois feidh aois firein, etc.

Three ages of man, age of deer, three ages of deer, age of oak tree or eagle, etc.

**DOG.**—Abhac, abhach, abhag (terrier), airsear or arsair (barking or snapping), alach (litter), amhach, arrchogaid (hunting hound), archoicid (staghound, Ir.), aonchu, archu (fierce), aschu (water); Balgair, brach, brech (wild), bus-dubh (bye-name); Can, cana, canna (puppy), ci, cich (greyhound), ci-cingeach (leader), ciocrach (greedy), ciubh, coibhearan, colg-chu, conaire (pack), crann-chu (lap-dog), cu (cuan, a pack of hounds), cu dubh Eadailteach (a sleuth-hound), cu-eunaich or eunaidh (spaniel, pointer), cu-feoladair (bulldog, mastiff), cu-fionn or fionna, cu-gortach (greyhound), cu-

fhada (a greyhound), cu-ghorm (greyhound), cuib, cuibh, cuilean (whelp, freq. "dog"), cuilebar, cu-lomna (tied), cu-lorgaith (beagle), cu-luirge (beagle, bloodhound, gazehound), cu-mara (slow hound, raviger), cu-seilge (hunting), cu-uisge (water retriever); Fear-chu (male), fiadh-chu (wild), fionn-chu, foir, for; Gadhar, gadhar bior-shuileach (gazehound), gadharan, gaidhrin (spaniel), gaighear, galla (bitch), gaodhar, gaor, gaothar, garrag (a "ruffled" dog, after fighting), gasgan (pup), gasgan-coin (bold), gibne, gibne-gortach, gibne-praiseach, gioric, grech, gregh, gru (greyhound); lobhlaир, iolair (beagle); Leth-chu (lurcher, mongrel), lioncaise (spaniel), lodhainn, lothainn, lothainn-choin (pack), lorgair, lorgan (slowhound), lothair, luan; Mada, madadh (madra, madradh, Ir.), maduidh, maistidh, maistic (mastiff), measan, measchu (lapdog), mial-chu (greyhound); Nase, nasg, nasg-chu (chained); Oirc, oirene, orc (lap-dog), ormehre (boarhound); Rache (scent-hound), ratche, roteh (bitch); Sabhairle, sabhairlean, sabhan (mastiff), sagh, saghain, saigh, saith, samhan (bitch-pup), sglamhach (greedy, voracious), sgonn-chu, sogh, sogh-chu, soich, soide-glaisse (greyhound, Ir. *Rev. Celt.*), soigh (bitch); Tolair (foxhound).

The following is by no means a complete list of English names for dogs, but given to show some of the varieties —

Bandog (chained), band-dog (Shakesp.), batch, beagle, beamer, bieche, bick, bitch, bloodhound, boarhound, braache, brach, brache, brachell, brath, brathey, brattch, byche; Caball, cap (shepherd's), champer (hound), collie (shepherd's), cruchie (shepherd's), cub, cur; Dash-hound; Errye (cur); Feck (pointer, foxhound), etc.; Gazehound, glenwherry coley (Ir.), gowler, greu, grew, grewan, grewand, grewant, grew-hund, grewin, grey, greyhound, grewnd, grewnt, grig, groond, groun (cur), gro-und, gru, gruan, gruant, gruap, grue, grue-hound, gru-und; Haanyal, haniel, hannie, hanvel, hanziel (greedy), harehound, harrier, hiskie, hokner, honde, hound, hund, hundas (hounds), hunn, hwonde; Kenet, kennet, keout (North); Long-dog (greyhound), lovel, (Outram), lurcher, lym, lyme (bloodhound); Maskis, mastiche, mastiff, mastig (North), mastis, messan, messane, messen, messet, messin, messit, messon, messoun, mongrel, moon-bayer, mooner, muggletony (mongrel); Orri (cur), otter-hound, ouf-dog; Penny-dog (good follower), pitcher (fierce, Yorksh.), pug, pug-dog, pup, puppy; Rache, ratch, rax, rot-hund (A. S.); Shough, sleuth, sleuth-bratch, sleuth-hound, slot-hound, slough-dog, slug-hound, spangel, spaniel, spanycart, spanzelle, splayer (castrated), stoordie; Tarier (Palsgrave), teaser (hound), terrier, tike, tyk, tyke, tout-tyke (mongrel), trundle-tail (Shakesp.); Waupe (turnspit), wolf-dog.

The etymology of the various names or terms for the canine creation is too extensive a subject to be gone into minutely here, but a few are given. Various etymologies exist, many of which

still appear uncertain, a fanciful derivation being frequently given ; the word "beagle," for instance, is said to be from "biogail," lively, active, frisky, or from "beag," little. Spaniel is literally Spanish dog, cub comes from Old Irish or Celtic, *cub*, a dog. The Gaelic "cu" is thus explained by a Canadian Celt, "the Latin, of which the word has lost its final *n*, is from *canis*, so called from its yelping, Gaelic *caoine*, to cry, but *caoine* has other forms, viz., *cain*, to scold, *can*, to say or sing ; in the North *caoine* is sounded as if *ceoin* or *cone*. I should think *coinean*, a rabbit, and *con*, a wolf, are but other forms of the same word." The word *cu* has the signification of king, champion (like *tore* and *eo*), and *curaidh* means champion. *Mial-chu*, greyhound, is from *mial*, an animal which bites or seizes its prey, and this the greyhound does, having no power of scent for hunting. *Archu*, etc., means lit. slaughter-dog, bloodhound, watch-dog, Old Irish *archoicid*. This *archu* had three functions, viz. (Irish), *lorgairecht agus gabhaltaige agus dingbail*, *i.e.*, *lorgaireachd* (tracing), *gabhaltachd* (seizing), and *diongmbaltas* (general efficiency). The *Arr-chogaidh* or *Arra-diogaidh*, is the first hound that "winds" or comes up with the deer. The word *hund* or *hun-da* is said to be of Teutonic type, from *hun*, *hwan*, *kwan*, a dog, hence *cu*, etc. The word *pup* or *puppy* is of Celtic origin, being lit. *puck-dog*, from Old Celtic *puca*, an elf, sprite, hobgoblin, or *bocan*, a spectre, apparition, shapeless one, Welsh *Bug*. Another derivation is from *pu*, to beget, or the young of any animal. *Abh*, whence *abtag*, etc., a terrier, signifies barking. *Terrier* is said to mean a burrow or burrowing dog, the French "terrier," signifying the hole, etc., of a coney or fox. The word "oirc," etc., has also the meaning "lap-dog." The word "gadhar" of old signified "beagle," and "gadhar tafaind" (tabhain?), hunting-hound, the old form is "gadar," and it is thought it may be derived from Old Norman "gagar," a dog, which latter form Kuno Meyer maintains is the correct form. "Ciocar" or "ciocraech" is just *ei* or *cu aeraach*, a hungry dog. "Coin dubha Ghriogarach," bloodhounds used of old for tracking deer.

The opinions held of dogs, and the characteristics attributed to them by people, from the earliest period till now, vary considerably. A much-lauded writer, R. L. Stevenson, says that "he deserves not a name for virtue, but for vanity, greedy of notice, intolerant of ridicule, suspicious, jealous, and devoid of truth." The love for a dog is said to be an acquired taste. A non-lover of dogs has been characterised as having a mean place or flaw somewhere in his soul ; though he may, from some reason or other, get to like one particular dog, he has no eye for dogs in general, and therefore no true dog lover who should have a real instructive fancy for *all* dogs, and because they are dogs, and who implicitly believes that the genus *canis* has but few faults and a more than human virtue, viz., faithfulness. Great is the dog—to some

people. Most dogs bark, yelp and howl *ad nauseam*, but there are at least three varieties that never bark, viz., the Australian dog, the Egyptian shepherd-dog, and the "lion-headed" dog of Thibet. The Skye terrier holds first place easily in respect of intelligence. Lightfoot, in his *Flora Scotica*, pays it a special tribute, describing the class as "particularly good and much encouraged in most parts for the destruction of foxes in the Hebrides, in which they were in 1790." As to the terrier, the late "Nether Lochaber" has a happy reference to this graphic description of one of the class, viz., "A fiery ettercep, a fractious chiel, as het as ginger and as stieve as steel." The term "cur" originates from a rule once existing, preventing common people's dogs from joining in a hunt with the hounds of chiefs, noblemen, or gentlemen, unless the dogs' tails were shortened, *i.e.*, made court or curt, hence curtail dog, curtle dog, and finally "cur." Biting and hydrophobia has a good deal to do with the dislike of some people to dogs. Our knowledge of hydrophobia is advanced from the time when the ancient Celt held it in even more dread than we do; they dreaded the bite of any dog, sane or mad. In the case of another dog being bitten, water was put on the bitten dog's teeth, and used to wash the wound. Some say, on the teeth of the mad dog, which must be nonsense. The cure, whichever way carried out, was called *Ioc-shlaint* (health-restorer), certainly a pretty general name. A dog's rabies is said to be rendered sterile and innocuous by sapphires. Rabies was also said to be cured by placing a "blessed" cloven stick on the tail of the infected animal, which stick bore the somewhat singular term of "Seangan," thin one, or ant. A term for a mangled carcass is derived from this animal's habit of gnawing and tearing, viz., "conablach" (cu ablach—dog refuse); a kennel again is "conbhair." Lazy dogs are not unknown, and though "South-country" lore, it may be given here, as bad Highland or Celtic dogs are not known, or at least, recorded. "Hall's" dog was so lazy as to lean against a wall to bark; another, still lazier, was called "Larriman's" dog, while still another's weakness is handed down to posterity under the name of "Lumley's" dog "as laid him down to bark, or leaned his sen agean a door or a wall when he went to bark!"

A parallel to the foregoing, though ending more creditably, was the historical "black dog" possessed by MacPhee of Colonsay, which seldom quitted the fireside, and when it did, only lounged about the door. Various versions of this animal's history are given, and though fairly well known, we venture to give one, to the effect that all efforts were made to induce this dog to follow the chase, but in vain. MacPhee was said to be so disgusted at this, holding, as he most probably did, the same hatred to a worthless hound as Fionn himself, that he often spoke of destroying him (the black dog). The cook, however, round whose heart the

dog apparently had twined his affections, always stayed his hand by saying, "Coma leibhse, cha d'thainig latha 'choin duibh fhathasd," never you mind, the black dog's day has not yet come, which was, to curtail the tale, the saving of his master from a supernatural being, which the faithful animal did at the expense of his own life. The saying became proverbial, when any apparently lazy or good-for-nothing person, etc., is scorned by the more able or active. In reference to the above, "Fionn" tells us in the *Highland News* that there are several versions of "Comhrag a choin duibh," one in Stewart's Collection, 1804, and several in Leabhar na Feinne; we also find one in the *Scottish Celtic Review*. Biorach-mac-buidheag was the name of the one worst dog that ever was among the Feinne.

Ancient Celts were much attached to their dogs, into whose accounts mythology doubtless entered largely. Some have supposed that the dog was even an object of worship; certainly animals and things far inferior were so worshipped, though Moses in his code of laws makes the dog an unclean animal. The dog can be and has been traced back to the Neolithic age, its bones being found as among the earliest of all animals. Mr Curry informed Dr MacLauchlan, the able editor of the book of the Dean of Lismore, that the "Concheannaich" or Dog-heads were an ancient race who inhabited Magh O'Coin-chiinn, now Moygonihy, in Kerry, Ireland. On page 77 of the Dean's book will be found a reference to a dog-headed battalion. The dog appears as the emblem or coat-of-arms of Anubis, while, according to the said Dr MacLauchlan, the greyhound or Mial-chu was the family name given to King Bruidhi, and others of his race, being descriptive of their ability and swiftness in pursuit of their enemies. The rate of speed of a greyhound has been estimated at 25·34 metres per second. In the old Ossianic poem "Manos," the names of five dogs are given which were celebrated among the Fingalians for their courage and speed, viz., Seangshlios, Busdubh, Mollach, Form, and Treun, the lines in which these are mentioned being as follows:—

Latha dhuinn a'n Gleann-a-cheo  
 Deichnear—na bha beo dhe'n Fheinn—  
 Bha caogad chu a'n laimh gach fir,  
 Seangshlios, Busdubh, Mollach, Form a's Treun,  
 Be sud ainnm mo chuilean con;  
 Bu luath, laidir iad ri gaoith,  
 Bu ro mhath an siubhal air leirg,  
 'S air cholg feirg cha robh iad faoin

A-hunting one day in the Glen-of-mist—  
 Of the Fingalian host were then alive  
 Alas but ten!—the last of all the race.  
 Of brawny deer-hounds each of us led five,

Fifty good dogs in all, and mine were named  
 Smooth-skin, Black-face, Mollach (hairy),  
 Form (mighty rushing), and Treun (strong).  
 Fierce, with their bristles up, my gallant dogs !  
 That in their speed outstripped the howling storm.

But, to Celts, Fingal's dog *Bran* must take first place, and we have no hesitation in laying before our readers a few descriptive facts, culled from various sourees, in regard to that famous hound. In the book of the Dean of Lismore, *Bran* is said to mean "raven," but used as an adjective signifying "black." *Bran* is also said to mean an avalanche, a landslip, a mountain stream. One or two descriptions of *Bran* are as follows :—

Spogan buidh ta air *Bran*  
 Tarr-gheal uaine dhath san leirg  
 Suil mar airneig, spuirean comhlach,  
 'S da chluais bhiorach chrodha dhearg.

Or,

Casaibh buidh bha aig *Bran*  
 Da shlios dhuthaidh a's tarr gheal  
 Druim uaine mu 'n iadhadh an t'calg.

Or,

Druim uaine mu 'n iadhadh an t'suidhe,  
 Druim uaine air an suidheadh seal,  
 Druim uaine air cuilean na seilge,  
 Druim uaine air dbreach na seilge ;  
 Da chluais chorragh chro-dhearg,  
 Da chluais chomhanta cho dearg.

A general translation of the above may be given as

Yellow paws that are on *Bran*,  
 Belly whitish-grey, heath coloured,  
 Eye like sloe, crooked claws,  
 And two sharp-pointed ears, keenly active.

Or,

Yellow paws *Bran* did have,  
 Two dark sides and belly white,  
 And grey back of noble shape.

Or,

A grey back of shape of seat (so broad)  
 A grey back, a lasting seat,  
 A grey back on the hunting pup,  
 A grey back of hunting colour ;  
 Two sharp ears, keenly active,  
 Two ears alike, so red.

An Irish description of Bran is as follows :—

Cosa buidhe a bha air Bran  
 Da thaobh dubha agus earr geal  
 Druim uaine (ruaithne \*) air dath na seilge (os cionn na leirge)  
 Da chluas cruinn, gorm-dearga.

Yellow feet that were on Bran,  
 Two sides black and belly white,  
 Greyish-black of hunting colour (above her loins),  
 Two ears red, round, small, and bright.

Or,

Yellow legs had Bran, both her sides black, and her belly white,  
 A speckled back over her loins, and two crimson ears, very red.

It will be noted that Bran is here made female ; as in Scottish Gaelic the male sex is most generally attributed to Bran we speak or rather write accordingly.

Not only was Bran a most famous hunting hound but he could even fish, as it is said

Bu mhath a thathan dorain duinn,  
 Is cha mhios 'thoirt eisg e h' amhuinn.  
 Well could he tackle the brown otter  
 And no worse to take fish from stream.

One of Bran's feats was the killing of a giant or sorcerer, as follows. Bran having a venomous claw or shoe (brog-nimhe), possibly had an advantage in cases of the kind. The account runs :—

Thug sinn (na Feinne) fuasgladh do chu Fhinn.  
 Is ruith e gu dian neo-mhall  
 Mu 'n robh am Fuath ach gamm a steach  
 Rug e air le tiolam garg—  
 Thug e 'n sin deanail cruaidh  
 'S Claigean-ma-choin-a-chinn-chruaidh,  
 Is thoisich air le Bran gu 'n fheall  
 Ceann chlaigean ann 'a bheul  
 B'ait an sealla' leis an t' sluagh  
 Ceann an Fhuath a bhi fui dhead.

We (the Fingalians) then gave loosening to Finn's dog  
 And swiftly and vehemently he ran.  
 The demon was scarcely within  
 When he seized him with a mighty grip,  
 Then followed doughty doings,  
 Skull cracking of hard-headed dog  
 Bran went at it strait,  
 The skull-head in his jaws ;  
 A joyful sight to all't was then  
 Beneath his teeth the demon's head to see.

\* "Ruaithne" here is an obsolete word, signifying reddish green or grey.

Another tale goes of how Bran conquered and captured a wild boar which had slain all the other hounds of a party of eight. This boar was a young woman of great beauty, under spells. See E. O. Curry on the legend of Find MacCumhal, Seathach, and her magical harp.

One description of Bran gives him as being a *Cu-sith* or fairy dog, as large as a two-year-old stirk, of a dark-green colour, ears deep green, lighter towards feet; or yellow feet, two sides black, and belly white, green was the back of this hunting hound, his two pointed ears blood-red. The foregoing meaning of the name "Bran" as avalanche, etc., is supposed to have been given him from a mythical tradition—mythical even in the third or fourth century—as to a certain personage who was too large to enter a house or go aboard a ship, and who, according to the *Mabinogi* of Branwen, sat on the rock of Harlech. Bran is a common name for a greyhound to this day. In the North of Scotland it is a custom to give the names of the heroes mentioned in "Fingal" to their dogs, at once showing a proof, if any be necessary, that these heroes' names are familiar to the ear of any one except an ignorant or prejudiced Saxon or Teuton, their fame generally known and their high estimate of their dogs' worth and value, though having a life only of some twelve years or so.

Bran was supposed to be Fionn's relative. A certain king of the Province of Leinster was named Brandubh, this may have been the real relative. Still another description of Bran is found, viz., "A ferocious, small headed, white-breasted, sleek-hunched hound, having the eyes of a dragon, the claws of a wolf, the vigour of a lion, and the venom of a serpent." Accounts vary as to Bran's death, one being that it came about by witchcraft, for, if he had the venom of, he had not all the wisdom attributed to, a serpent, for he foolishly followed a witch deer, and plunged over a crag into a loch after her whence he never rose. Bran had the "venom of a serpent" in respect of his being an elfin dog, with a venomous claw, which was kept covered except when the dog was engaged in serious fight. This claw is called "shoe" (from being covered probably) in the tale of "How Finn went to the Kingdom of the Big Men," *brog nimhe*. In an Irish series of *Irish Fireside Tales*, we are told that this "shoe" was of refined silver and on Bran's right paw. Bran or Branno, in a note to English Edition (1762) of Ossian's *Carriethura*, is said to mean a mountain stream, Dubh-Bhran or bhranna, a dark mountain stream. An Irish statement has it that Fionn or Fingal, or Finn na Baisene, the famous Fionn Mac-Cumhal, had two favourite dogs, Bran and Sgeolan or Sgeolaind; in an Irish tale in *Myths and Folk-lore of Ireland* by J. Curtin—Birth of Fin MacCumhail, 'tis said that a whelp there that ate some carpenter's clippings or shavings was thereafter called "Bran"! Another celebrated dog of Fionn's was named "Buglen." The mother of Bran and Sgeolan we are

told was Fionn's aunt Turen, who was changed by a *bean sithe* or fairy into a dog.

Hunting, as is well known, was indulged in on a somewhat extensive scale in the days of old, and here Bran was *facile princeps*, "she would even overtake the wild geese, she was that swift." As an Irish saying puts it, "bearradh Bran air na gaethibh-fiadhaaca bi si chomh luath riu." On one occasion the Feinn went hunting with three thousand dogs, each dog killed two deer, but Bran alone killed six thousand and one, bringing up the total to the respectable number of twelve thousand and one. The loss of dogs, killed by one hundred boars secured on the occasion, was one thousand, though it is somewhat satisfactory to learn that all the boars were also slain outright. Bran was so famous that it is frequently said of a dog showing unusual merits, "Mar e Bran is e bhrathair"—If it be not Bran 'tis *his* brother. Another famous feat of Bran comes to us in a narrative (Irish) of a fearful chase engaged in by many famous hounds after a certain witch called "a bhean mhor" or the great woman, Bran being the only one that ever returned therefrom, *her* state being thus described:—

Agus i suaidhте flueh,  
Ag eul (gul) go caoin a's ag sgread gu eruaidh (truaigh)  
Is cosmhail a choileain do radh Fionn  
Go bhfuil ar goineamhain de 'n t-saoghal i geontabhairt  
cruaidh.

And she injured, fatigued and wet,  
Crying, howling and shrieking piteously ;  
It would seem, my doggie, said Fionn,  
That our earthly destiny is in great danger.

In Temora Bran and Luath are mentioned together, viz., "Bran is howling at his (Oscar's) feet, gloomy Luath is sad, for he (Oscar) had often led them to the chase, to the bounding roes of the desert." Burns, no believer in Ossian—or for that matter of any other Celt, naturally—has helped, it must be admitted, to render Cuchullin's dog "Luath" more immortal if possible, as he (Burns) says the poet's tyke is called

"After some dog in Highland (Celtic) sang  
Was made langsyne—Gud kens hoo lang."

A stone (according to the famous Dr Macpherson, late of Sleat, Skye) is still shown at Dunsgathaich there to which Cuchullin used to fasten Luath. The National Gallery boasts of the painting of a fine dog called "Bran" which belonged to the late Lord Colonsay, President of the Court of Session and Lord Justice-General of Scotland.

In *Reliquiae Celticae* an account is given of how Bran was killed, which apparently does not coincide with that formerly given. Elsewhere we read that Bran was killed really by Fionn himself in saving his mother, who, in the shape of a fawn, Bran was chasing; *she*, by Fionn's advice, passed through between his legs, and when Bran followed Fionn squeezed her to death. Fionn is said never to have wept except twice—once at the death of his grandson Oscar, and again at the death of Bran, whose “shaggy foot” is referred to in *Temora*, *Duan VI.*, beginning “Is teann air 'n a shineadh air feur, eas mholach an treun choin Bhran.” And near it (the shield), stretched on the grass, lay the hairy paw of the noble dog Bran. It will be noted how the gender of Bran varies.

Other famous Celtic dogs, ancient and modern, are countless. We have room for only a very few references to one or two.

A famous Welsh dog, for instance, was “Cavall,” Arthur’s dog, referred to by Tennyson—“the baying of the deep-mouthed hound Cavall,” probably so called from his noble size—*caball* means a horse—*Caballus* (Latin). To go to the other extreme, viz., a lap-dog as being “famous” on account of the tradition or history hanging round the first *oirne* or lapdog introduced into Ireland from Britain, and which was called “Mug-eime” or *Mogh Eimhe*, which is said to mean “Slave of the hilt or haft.” This animal was brought from Britain by one *Cairbre Musc*; it was a female. See Cormac’s Glossary for account thereof. Some other accounts give it as the first dog of any kind which was brought to Ireland. In *Leabhar na Feinne*, in “Laoidh a choin duibh,” a famous dog, supposed to be from *Innis nan Tore* (Orkney), is described as follows:—

Bha allt luidh fad o cheann  
 Meadhan leathann leodhar-chliabh  
 Uileann fhiar agus speir cham.

More fully and correctly in “Caraid nan Gaidheal” :—

Sud mar thaghadh Fionn a chu  
 Suil mar airneig, cluas mar dhuilleig,  
 Uchd mar ghearran, speir mar chorran  
 'S an t' alt luthaidh fad o'n cheann.

Thus would Fingal choose his dog,  
 Eye like sloe, ear like leaf,  
 Crest like horse, hough like reaping hook,  
 And the neck-joint far from his head.

Or,

Miann Mhic Cumhal air a chu.  
 MacCumhal’s choice of a dog.

An t-alt luthaidh fad' on'n cheann  
 Meadhon leathann, leobhar eliabh,  
 Uileann fhiar agus speir cham,  
 Earball seach speir, speir mar chorran,  
 Suil mar airmeig, cluas mar dhuilleig ;  
 Sud mar thaghadh Fiann-na-Feinne cuilein cuan.

Another famous dog was called "Tor," or more properly "Toir," as it meant a dog which would go far and near in search of venison and prey for *himself*. His owner challenged the Fingalians' dogs to fight "Tor," who (and there are several versions) killed "Tri chaogad chu ; naoi chaogad ehu ; aon fliehead deug chaogad chu." Three, nine, or eleven twenty fifties of the Fingalian hounds. Bran, whom we introduce once more, however, tackled the big black dog (which, in due justice, we cannot help thinking must by that time have been somewhat exhausted), and killed it, to the great grief of his owner who had believed him invincible, but Tor's owner wronged his opponent, going somewhat out of his way to account for the defeat by blaming Bran's mother, Geola (Smeolan) nan ear, "Geola of the wiles," for the fate that had befallen his favourite. We, in common with others, fail to find any reason for this beyond the self-evident fact that if Bran's mother had never existed there would have been no Bran. Bran also is said to have been a female while "Tor" was a male.

Another famous Celtic dog, somewhat nearer our time, was that mentioned in rhyme by Raol mac Raouil 'ie Iain, one of the Gleneoe family :—

An eu bh' aig Raonull-mac Raonuill-'ie-Iain  
 Bheireadh e sithionn e beinn,  
 Ceann leathann eadar 'dha shuil, aeh biorach,  
 'S bus dubh air gu 'shroin ;  
 Uchd gearrain, seang leasrach 's bha 'fhionnadh  
 Mar fhriogan tuirc nimheil nan cos ;  
 Donn mar airneag bha shuil ; speir luthannach lubta,  
 'S faobhar a ehnamh mar gliein ;  
 An eu sud bh'aig Raonull-mac-Raonuill-'ie-Iain  
 Is tric thug e sithioun e beinn.

Ronald-son-of-Ronald-son-of-John's good dog  
 He could bring venison from the mountain ;  
 He was broad between the eyes, otherwise  
 Sharp and black-muzzled to the tip of his nose ;  
 With a horse-like chest he was small-flanked, and his pile  
 Was like the bristles of the den-frequenting boar,  
 Brown as a sloe was his eye,  
 Supple-jointed (was he), with houghs bent as a bow,  
 All his bones felt sharp and hard as the edge of a wedge ;  
 Such was Ronald-mac-Ronald mhic John's good dog,  
 That often brought venison from the mountain.

Another famous dog, as mentioned in “Laoiðh an amadain mhóir,” is Umaidh’s gaothair bhain, or Gorban’s (Gao’rban) white hound, as mentioned in the poem “Manos.” The lamentation of Umad for his hound will not appear unnatural or extravagant if we consider the situation of the mourner—lame, old, in a desert isle, and destitute of all other means of procuring subsistence—his hound, to him, was everything. The attachment and sagacity of the animal himself seems also to have been remarkable. Two days and nights he had lain on the tomb of his master’s murdered son, as if he had meant to expire on the grave where his dust had been deposited, if the necessity of the old man had not called him away to a voluntary exile. If we form our opinion of what we now find dogs, we may, perhaps, be not a little mistaken; their usefulness to society at that period raised them to a rank which now they have no title to hold. Their education and occupation were the same with those of man, and they constantly enjoyed both his company and his friendship, which must have greatly improved their nature, so susceptible of imitation and of gratitude. Strangers to the kennel, man late and early was their only companion, and man, the fairest copy they knew, they strove to resemble. By man they found themselves raised above their natural place in the scale of being, for which they showed their gratitude by exerting themselves to the utmost to serve and please him. This mutual friendship became at length so perfect that almost all nations in the hunting state, or first stage of society, allowed that even in their paradise, or that “humbler heaven” which they expected beyond this life, their faithful dog should bear them company. Favourite dogs used, indeed, to be buried with their deceased masters, in the belief that they should meet “in the clouds of their rest.” This practice of burying favourite dogs with their deceased masters was not peculiar to the ancient Scots or Celts, for we find it practised by many other nations in their age of heroism. In the poem “The death of Cuchullin,” the lines occur, “By the dark rolling waves of Lego, they raised the hero’s tomb, Luath, at a distance lies, the companion of Cuchullin at the chase.” It cannot be thought that too much stress is laid here on the circumstances to which this attachment has been ascribed, if we consider that even the ox of the Hottentot has acquired almost as much sagacity as has now the dog of the European, and this, by Buffon, was imputed to his having the same bed and board and lodging with his master. In Tighmora, Duan V., the expression “his dogs are howling in their place,” is explained by the belief that dogs are sensible of the death of their master or mistress, let such happen at ever so great a distance. Numerous tales exist, as most if not all of our readers are aware, as to dogs’ affectionate remembrance of a lost or dead master or mistress, and ancient record tells us of a famous dog called “Dubh-chos” or Blackfoot, which sat for days on a rock

beside the body of his defunct master, erstwhile a famous West Highland chief, called "Ullin glun-dubh." In connection with the above, the howling of the dog is called "Sgairn." "B'fhad a chluint' an sgairn," their howling was heard afar off—Old Poem; when hunting the hounds' cry was sometimes named "sgal," when very loud, sgalar or sgal-fhar. In the ancient Celtic tale, *The Destruction of Da Derga's Hostel*, the howl of a dog named Ossir, Osar, or Ossar is described as "Gair," now generally meaning "laugh," etc. "Gair Ossir (messan Conaire)," the howl of Ossir (Conaire's dog—lapdog); Ossir here is in the genitive. The same applies to the cry of wolves. The Irish say that it is not safe to ask a question of a dog, for he may answer, and should he do so, the questioner will surely die. Lady Wilde tells us the Irish peasant believes that the domestic animals know all about us, especially the dog.

In May 1877, "Nether Lochaber" in the *Celtic Magazine*, wrote, "One very curious thing in connection with the frequent references to dogs which occur in the old Fingalian ballads as well as in the more modern compositions is this—the shape, the speed, the strength, the endurance of the dog are largely and enthusiastically dwelt upon . . . a jack-of-all-trades"; he gives an elegy, translated from a composition in Gaelic by Duncan Ban M'Intyre on a dog that was drowned.

A folk-lore tale entitled "Na tri coin uaine," or the three green dogs, will be found in Vol. XIII. of the *Celtic Magazine*. The names of the dogs are Fios, Luaths, and Trom; Knowledge, Swiftness, and Weight or Heaviness, three good qualities for more than dogs. Another famous hound has given his name to an island in Ireland, Inis Samer or Samer's Island. Samer or Samar was a greyhound which a jealous husband slew there. Other names for famous hounds are Scar, a splinter, Morbh, surly, Ird or Iurd, the slayer, from obsolete *iur*, slaughter, etc., and Guailleach, strong-shouldered. Conan or Conan maol, bald Conan, was a man whose name meant "little dog," and who always spoke boastfully and bitingly—see "Fingal," Duan VI. In Campbell's *Tales*, Vol. III., we find Black Arcan's dog had a double-barrelled name, viz., Bran-mae-buidheig. Here it may be worth mentioning that Shakespeare had no good word for the dog, but very much the reverse. Ailbe was the name also of a certain lapdog, while other famous dogs' names worth recording here are Argus (Ulysses); Boatswain (Byron); and Maida (Scott). In Duan IV. of "Fingal" mention is made of Inis-nan-eon, isle of dogs, as being the residence of one of Swaran's heroes, and this brings us to the frequent use of *cu*, dog, among the Celts of Ireland and Scotland in place and personal names, Cu-chulainn, Cu-ulad, Conan, etc., these, it has been suggested may be an echo of the time when the Kynesii or Kynetes, or Dog-men and Celts lived together (Prof. Maekinnon). Among the Britons there was a king called Cunobelinn, the dog

of Mars, Bel being the name among the ancient Britons for that "leading" god; elsewhere the meaning is given—wrongly—as "bright-coloured" dog. Cunoglasus (tawny or grey dog) was another king's name. One of St Kentigern's names was "Conthigirnus," dog-chief or king or lord of dogs, Latinised. Cumee, Cumidhe, Cu-maidhe or Cu-maigh, means the dog or greyhound of the plain, the dog of Meath, *i.e.*, *magh* a plain, Anglicised also into the corrupt form Coovey or Covey. In the *Revue Celtique* D. Fitzgerald says "one who has carefully examined the oldest legends of Ireland and Wales would probably admit that the most striking feature in these Celtic traditions is the extraordinary prominence of names derived from the dog, Cu-chulaind, Con-chubhar, Mael-gwn, Cyn-fael, Conan, Conall cearnach, Cu-roigh (hound-of-the-arm—righ, *i.e.*, fore-arm, wrist), Cuneglas, Cu-glas, Ber-chon (spit dog), Cu-dinase (hound-let-loose), Cu-gan-mathair (the motherless, as Cu-gan-ainn the nameless hound), Concaneness (hound-without-skin)." As to this Whitley Stokes says "Con-chubhar, Mail-gwn, Cyn-fael have nothing to do with 'cu' dog. They stand respectively for Cunocrobos, Moglocunos, Cunomaglos. . . . There is no such name as Conaneness. Mr Fitzgerald means Conganchus, which seems to signify 'horn skin.'" Mr Stokes is very severe, he characterises Mr Fitzgerald's work as "a farrago of bad Irish, doubtful English, etymological guesswork and impossible etymology."

*Cu* also signifies hero, and the above names referred to the hero or chief of Meath, etc. Among the ancient Celts the term "dog" was a designation of honour, hence the foregoing; Cu-Uladh is now Anglicised Cowley and Cooley; Cu-duilic, *canis avidus*, or greedy dog, was once a proper name, *viz.*, Cu-duilic O'Sneain. The inhabitants of Connaught are said to be the descendants of the dog-tribes. In the Yellow Book of Lecan, as referred to in *Revue Celtique*, mention is made of "a fearful land wherein dwelt men with heads of hounds, with manes of cattle upon them." Lady Gregory, in her famous collection, gives a tale in which dog-headed men are fought against and destroyed by Fionn; also Cu-Luachra the hero of Luachur, Cu-Munnir the hero of Munster, Cu-Blaoma the hero of Sliabh Bloom (Bloom-Hill), Cu Cois'l the hero of Cashel, etc., etc.; Cu-Connaught is held to mean Cu O'Connor or Constantine, while Cu-Chulainn bore the additional sobriquet of Cu-an-cleasnaidh, the dog or hero of the feats.

Places also, as is generally known, took their names from the dog, a place in County Monaghan being called Coinsi, cu-insi or cu-innis, dog of the island or dog-island; Ceathramh-na-madadh, the quarter of the dogs, now Anglicised Carrownamaddoo, near Ben Gulban, Sligo; Maconsnava or snamha, son of swimming dog, now ridiculously Anglicised into Forde; the familiar Scoto-Celtic name MacCulloch is said just to be Mac-con-Uladh, the son or

descendant of the dog or hero Uladh; Cu-mara, dog of the sea, has now come to be Macnamara; in Fermanagh there is a hill called Shiabh-da-choin, the hill of the two dogs, and two townships called Cu-mor agus Cu-beag, the big and the little dog; Mac-Con used to be quite a common name, it was even the sobriquet of an Irish monarch called Lughaidh, in the second century; while a proper name, now perhaps fortunately obsolete, was Cu-duilic (cu-duilich), translated greedy or sad dog, and another, not over complimentary to the "cloth" in Ireland, for a parson was Cu-crichi (cu criche), dog of the boundary, his dwelling, manse (or kennel), being known as Conbhair; we have also Cubretan, a son of Congus, signifying dog or hero of Britain. Cu-chulainn above referred to, is short for Cu Chuailgne, hound of Culann, and is said to have been so named because he had slain, when only eight years of age, a huge watch-dog belonging to a smith, which barred his way. Cu-ceaird, the artificer's or smith's dog, hence came to be an old name for Cu-chulainn as he offered himself to watch in place of the slain dog. Cu-chulainn was under geasan (charms or vows) not to eat hound's flesh; he is often called Cu nan con, the hound of hounds, and in a note to "Laoith nan ceann," Book of Dean of Lismore, we are told that he was often spoken of simply as *An Cu*, the hound. Another account says Cu-chulainn was so called from "cu," a hound, and Ullin, the name of the province, but this is not likely. In Gaelic, as in other languages, the names of animals generally are frequently found forming personal names. A few may be given by way of example, such as Faolan (St Fillan), little wolf, from faol or faolchu, wolf, wolf dog; Sinnach, fox, from sionnach; Turk, boar, from tore; Madden, O'Madden, little dog, from madadhan, etc. The word *cu*, however, different from these, always combines with some attribute in such formation. Cu-connacht, hound or hero of Connnaught; Cu-Mumhan, hound or hero of Munster, a different rendering from that above given; Cu Uladh, hound or hero of Ulster, a chief of Flinn or Flynn family (O'Flainn); Cu-Sleibhe, a chief of the O'Leavy family (O'Con-Sleibhe); Cubroc, badger hound or hero, a chief of the O'Connors or Corcumree; Cugeal, white hound, a chief of the Gilkelly family; Cucalma, brave hound, a chief of the MacGeoghagan family; Cumidhe, as above, a chief of the Macnamee family; Cumeala, honey-hound, a chief of the O'Meala family (O'Con-meala). When that famous champion John de Courcy invaded Ulidia (a part of Ulster comprehending the counties of Down and Antrim) in 1177, the dominant family there was, according to Connellan, that of Cu-Uladh Mac Dhunshleibhe O'h-Eochadha, who was a brother of Rory, the last King of Ulster of the Clan Colla progeny. The first part of the name has been Latinised *Canis Ultoniae*. The name Bancho is just Ban chu, white dog. Skene says a Pictish name Constantine is derived from the Irish (Celtic) form *cu*, dog, which forms *chon* in genitive—compare Milchu, Milchon. This

applies equally to Scottish Gaelic; as also Maileon in Pictish Chronicle, Melecon in Irish Nennius; Maelchon (Tighernac), father of Brude, genitive of Maelchu. In the Isle of Man there are two places named Bal-na-madadh, and Adh-chuillean, dog-town and whelp's-ford, so called from being stations where dogs which were constituted guards of the sacred fire of Baal kept watch, Bel, Beal, or Baal-tinn being synonymous with the Manx Tinvaal or Tynwald. Other names from dogs are Conan, Coinin, Culen, Catulus, Caniculus, Cailean, Branchu (raven dog), Fian-chu (Fenian or hunting dog), Dichu, Glaschu, Onchu, (leopard), Dobarchu (water-dog, otter), etc. The term Ci-eingeach, translated "leader," is equivalent to the head dog or leader of a pack, or the brave head or leading hound, this is the *ci* or *ei-eingeach* or *ceangach* in Dean of Lismore's "Caoilte's ransom." The dog-days are named in Gaelic "an t-iuchar," which we find in what we cannot help saying is the very coarse Gaelic of Rob Donn as "futhar."

It is said that the best dog to have and to hunt with is

Cuilean bus-dubh buidhe  
 Ceud mac na saidhe  
 Air arach air meog 's air bainne ghabhar  
 Cha deach air sliabh air nach beireadh.

A yellow brindled dog, first born of his dam (first litter),  
 With a muzzle black as jet, reared on whey and milk of goats,  
 no stag in forest can escape him.

A Celtic ambassador had dogs as his bodyguard. Celtic dogs were noted for their ferocity and their superiority, the Romans therefore imported them extensively from Scotland. A rough and ready way of telling a dog's age is from its teeth; though doubtless to the initiated professional this way is infallible, to the ordinary individual the mere fact of their appearing white and sharp bespeaks youth while blackness and bluntness naturally betokens age—see how Fionn selected his dog-given *supra*. Even "dancing" dogs are on record in Gaelic rhyme as may be gathered from the following "Port-beoil" :—

Ruidhleadh Fhionnladh, dhannsadh Fhionnladh  
 Ruidhleadh Fhionnladh 's an eu breac  
 Ruidhleadh Fhionnladh, dhannsadh Fhionnladh  
 'Null 's a nall air drochaid Pheairt.

Finlay reel would, Finlay dance would,  
 Finlay 'd reel with spotted dog,  
 Finlay reel would, Finlay dance would  
 Back and fore on Brig o' Perth.

The word *cuilean*, though primarily a whelp or puppy, is also applied to a full-grown hound as

Ceud cuilean lughmhor dian.

A hundred hardy powerful hounds.

The word *gadhar* is frequently translated "beagle," while *madadh* stands for common dog, as in *Silva Gadelica*, where a certain Queen of Ireland is said to have dreamt that her four sons, Brian, Fiachra, Ailill, and Fergus were transformed respectively into a lion, greyhound, beagle, and commonplace dog—Leoman (leomhan), Molchu, Gadur (*gadhar*), agus madaid (*madadh*). The term "Slughound" belonged to a class of dogs esteemed as hunters by James I., these appear to have been the Scottish wolf dog. The Irish wolf-dog, it is thought, should have been called Elk-dog, as it was used to hunt the elk. A glen-wherry colley is a distinct and much-valued species still existing in a hilly district near Connor, to which they originally came from Scotland.

In O'Reilly's Irish Dictionary the definition of *cu*, ordinarily a dog, is as follows:—"s.m. a moth, an insect that gnaws clothes; and f. a dog, a greyhound; s.m. a champion, a hero, a warrior." Hector Maclean in *Ultonian Ballads* refers to this as follows: "Here are three words different in meaning and gender—in fact, homonyms—the second *cu* cognate with Latin, Greek, Sanscrit, and other Aryan names for the same animal, the third is probably of pre-Aryan origin, and it borrowed the Aryan declension of *cu*, a hound." The word cuglass, or water-hound, means in Ireland a foreigner from beyond the sea who had married an Irish woman.

Cameron's Gaelic names for plants, etc., has the following:—Braoileag or broighleag nan con, red barberry; teanga-con, teanga-chu, the dog's berry, elsewhere bear whortle, Welsh, tafod y ei from shape of leaves; barr braonan nan con, common potentil or tormentil, dogs' briar bud; elsewhere braonan nan con is given as carmillion; Coin ros or coin dhris, dog or dog's rose; Earrdhreas or Fearra-dhris (earrad, armour), dog's thorn; Coin-bhil, bhole or Coinbhaisene, dog-wood or dog-berry; Sgeachmhadra is Irish for the hip or haw of the dog rose; Clachan-gadhair is one name for the orchis; Seisg-madraidh, bur-reed, dog-sedge, said to be so called from being in perfection during dog-days, July being called Miosmhadraill, the dogs' month; Conan, quaking grass; Goinear (goin or coin fheur), Irish feur-choinein, crested dog's-tail, dog's grass; caor' coin, dog-berry; Lus-ghoinich, dog lichen, cures hydrophobia in dogs; Gearan, dog's ear; Crios (or eneas), chuchulainn, euchullins belt, also my lady's belt, being the meadow-sweet or queen of the meadow; Chongullion, yellow bed straw plant (Irish, cucusilean), in Glen Lyon euchulainn, but *not* the meadow-sweet.

Superstitions in connection with dogs are nearly as numerous as those in connection with any other animal, but we limit ours to a few. To meet a dog the first animal in the year is said to be lucky. A dog keeping away from a person whom it formerly followed, thought to be a presage of death to that person—some say to the dog. A stray dog following a person voluntarily is a lucky sign and bodes success to that person in any errand he or

she may be engaged on. Dogs are said never to bite idiots; immunity, however, does not infer idiocy. A good way is recommended to keep running after a dog, and he will never bite you. (See proverb.) A dog eating grass is said to foretell rain, dreaming of being bitten by one means plotting of enemies, a dog howling thought to be seeing a phantom funeral, and is a warning of a real one to follow (Folk-lore). Where the belief in witch hares exists, it is also believed that the only animal that can be run against these with any effect is a spayed or castrated bitch. Among North and North-eastern fishermen the word "beamer" for a dog is considered a lucky word to use, names of animals, *inter alia*, being debarred among them. A famous—or rather infamous—phantom dog was one generally believed to be seen near Kinloch Bervie, but accounts differ as to his colour, etc., he was reported harmless except for the evil effects his horrid appearance had on those who were unfortunate enough to see him. In *Revue Celtique* the dog has a prominent position in the "Glen of tortures" (? Hell), where there are said to be "many dogs, keen, greedy, gluttonous, broad-eared, long-clawed, and sharp-pawed"—Ilchoin gera, cicara (cha), ciochra, croesmora, cluaslethna, ingnecha, crobgera—though in justice to the dogs they were not the only animals said to be there.

As may be admitted, proverbial sayings as to dogs rank high; the following give a fairly good idea of the class.

A chuil a bhios fosgailte theid na coin innte.

The dogs will go into the corner that's open.

A h-uile cu air a' chu choimheach.

All the dogs down on the strange dog, or,

Gach olc an toin a choimhich.

Every evil behind the strange one.

Aithmichidh gu geur a lochd.

A sharp hound knows his fault. Most people are aware of their own particular fault.

Am fear, no an te, a bhuaileadh mo chu, bhuaileadh e (no i) mi fein.

The man or woman that would strike my dog would strike myself.

Am fear a luidheas leis na coin eiridh e leis na deargannan.

He who lies with the dogs will rise with the fleas.

Am fear nach biath a chu, cha stuig.

Who does not feed his dog, will not set him on.

An uair a bhuaileas tu cu, buail gu math e.

When you strike a dog, strike him well.

Aois coin tri bliadhna' na chuilean, tri bliadhna' na neart, agus tri 'dol air ais.

A dog's age, three years a pup, three years of strength, and three years of declining.

Aon de cheathrar da'n d'thug Fionn fuath, cu truagh.

One of four things Fionn hated—a worthless hound.

Aon de thri subhailcean a Bhaird, ciocras coin gu lan a bhroinu.

One of three gifts (virtues) of the Bard—the dog's hunger for a feed. Neither ancient nor true. But there are bards and bards.

Aon rud cho fuar 's a th'ann—sroin coin.

One thing as cold as there is—a dog's nose.

Balach 'us balgaire tighearna, dithis nach bu choir leigeil leo,  
Buail am balach air a charbad, 's buail am balgaire 's an t-sroin.

A laird's funkey and his dog, two one should not spare,  
Slap the funkey on the cheek, and hit the hound upon the nose.

What Morrison of Bragar did on being inhospitably received by both the above at Seaforth Lodge, Stornoway, in the seventeenth century.

B'e saoradh air ceann a choin bhradaich e.

That were saving the thievish dog's head.

B'e sin magadh air cu a mhabhdadh fiadh.

That were mocking a dog that could kill a deer.

Biadh-graineachaidh aig seana chu.

Food of loathing to an old dog.

Bidh coin nam flath air eill gus an toisich an fhaoghaid.

The chief's hounds remain on leash till the hunt begins.

A mark of superiority.

Bidh naduir a choin mhoir 's a chuilein.

The big dog's nature will be in the pup.

Bheir aon cu air h-uile cu 's a bhaile 'bhi ri tabhuin.

One dog will cause all the dogs in the place to bark.

Bi gu math ris a chu is leanaidh e thu.

Be good to the dog and he will follow you.

Buail do chuilean agus 's ann thugad a ruitheas e.

Beat your puppy and it's to you he'll run.

Bu gheur an cu a bheireadh an t-earball uaithe.

It would be a clever dog that would take the tail from him (the other dog).

Cadal nan con 's a mhuiilleann 's na mnathan a' criathradh.

The sleep of the dogs in the mill while the women are sifting—dog-watching—*i.e.*, wide awake but eyes shut.

Cha be'n cu mu chnaimhe.

He was no dog over his bone—*i.e.*, unselfish.

Cha bu tu mi 's cha bu mhi an cu.

You are not I, and I am no cur. A polite Celtic form of telling a man that he is a hound.

Cha chuimhnich an ditheach a chu gus am bi a bhru fhein lan.

The beggar doesn't remember his dog till his own belly is full. Not always.

Cha chuimhnich cu comain.

A dog will not remember an obligation or favour. This is very doubtful.

Cha dean cu sathach sealg.

A full dog won't hunt.

Cha dean e coire don ghealach na coin a bhi deileann (tabhanaich) rithe—or cha mhisd, etc.

The moon is none the worse of the dogs barking at her.

Cha d'ith na coin an aimsir, or,

Cha d'ith na coin deireadh na bliadhna gu foill, no fhathasd.

The time was not devoured by the dogs, or,

The dogs did not devour the end of the year secretly. And yet it was wasted, or, patience, you have still time enough.

Cha sheall cu air comain.

A dog won't look at a favour—or forgets. This is doubtful.

Cha truagh leam cu is marag m'a amhaich.

I don't pity a dog with a pudding round his neck.

Cha 'n aithneachadh tu cu bho madadh.

You wouldn't know a dog from a wolf. Said in regard to the dusk.

Cha 'n e cu cladaich th' ann ach cuilean monaidh.

'Tis not a shore dog, but a mountain whelp. An evidence of superiority.

Cha 'n 'eil coimeas comhraig na seana chu.

No fight like the old dog's fight. Generally to the death.

Cha 'n 'eil cu eadar e 's a chroich.

There is not a dog between him and the gallows. So little for the dog.

Cha 'n fhaigh cu gortach enaimh.

A starving dog gets no bone. He that hath will get, etc.

Cha robh cu luath riamh nach d'fhuair a leoir oibre.

There never was a swift dog that didn't get its fill of work.

Cha sgal cu roimh chnaimh.

A dog won't howl at a bone.

Cha sheall cu air comain.

A dog will not look at his obligation (see above).

Cha thilg gala creachta cuain ghlain.

A stolen bitch won't bear a clean litter of pups.

Cha tugadh cu gearr earball as uat.

A tail-less dog (or short-tailed) wouldn't take his tail from you. A sharp person.

Cho briagach 's 'tha 'n cu cho bradach.

As lying as the dog is thievish.

Cho gionach ris a chu.

As greedy as the dog.

Cho leisg ri seana chu.

As lazy as an old dog.

Cho ciocrach ri mial-chu.

As hungry as a grew'nd.

The foregoing four may be described as exceptional.

Cho sgith ri cu.

As tired as a dog. No animal works harder or more willingly.

Cho timm ri cu.

As sick as a dog.

Cluich or mir a chuilean ris an t-seana chu.

The pup's play with the old dog, or,

Mir a chuilean ris a mhial chu.

The pup's sporting with the greyhound—one-sided.

Coin a's mucan . . . dithis leis nach toigh a cheile.

Dogs and pigs . . . two of those that love not one another.

(See "Nether Lochaber" in *Courier* of September 1891.)

Coin bhadhail 'us clann dhaoin' eile.

Stray dogs and other people's children. Both troubles—in their way.

Crathaidh an cu 'earball ris an neach 'bheir dha.

The dog will wag his tail for (or to) the person who gives him something.

Crubaiche coin . . . aon de thri tha coltach ri 'cheile.

A dog's limping . . . one of three that are like each other.

Cu an da fheidh is minig bha 'fhiadh air chall.

The dog of two deer has often lost his deer.

Cuir a mach an Sasunnach 's thoir a stigh an cu.

Turn out the Englishman and bring in the dog. A preferable inmate once.

Cuiridh cu e fhein air thoisearch.

A dog puts himself forward. Bad manners.

Cu lachdunn aon dhe na tri chomhlaichean a's mios' air bith.

A dun dog, one of the worst meetings of any, or,

Cu lachdunn las-shuileach aon de na tri 's mios' air bith.

A dun fiery-eyed dog, one of the three unluckiest to meet.

Cum do chu ri leigeadh.

Hold your dog till the starting time. Be patient. Or a fair field and no favour.

"Dheanadh sin e," mu'n dubhaint a chu mu'n che.

"That would do it," as the dog said about the cream. Being asked to lick cream, the reason being, "because it was spilt."

Dreun madaidh 's gaire Sasunnach.

A dog's grin and an Englishman's laugh.

Fad an taoid (a thaoid) do'n chuilean choin.

The length of the leash to the whelp.

Faodaidh eridh bhi aig cu cho math ri duine.

A dog may have a spirit as well as a man.

Far am bi cairbhean cruinnichidh coin.

Where carcasses are (or carrion is) dogs will gather.  
Far nach bi na coin cha leigear iad.

Where dogs are not they can't be started.  
Fhad's a bhios cu cam . . . 'n Eirinn.

So long as there is a one-eyed dog . . . in Ireland.  
Ge be a's luaith lamh 's leis an gadhar ban.

He that is of the quickest hand will get the white hound, or,  
Am fear a's treasa lamh gheabh.

He that has the strongest, etc., or,  
An te is luaithe lamh biadh aice, etc.

She that is of the quickest, etc. (Ir.)  
Ge be nach beathaich na coin, cha bhi iad aige latha na seilge.

He that does not feed his dogs won't have them on the  
hunting day (or day of the hunt).

Ged tha mi 'n diugh 'am chu-baile bha mi roimh 'am chu  
moingtich.

Though to-day I'm a farm-dog, I was once a moor-dog.  
Ged theirteadh riut an cu, cha bu tu ach smior a mhadaidh.

Though you were (or are) called a dog, you would be (or are)  
but the very marrow of a hound.

Ge luthimhor an cu cam, titheach air an smodal e, cha bheir  
e bhos na thall.

Though the blind (one-eyed) dog be swift, and though he  
be eager for crumbs, he will not seize (them) here and  
there.

Gleann nam Moireastan, far nach ith na coin na coinnlean.

(Smooth) Glen Moriston, where the dogs will not eat the  
candles. This refers to the bog-fir candles in use of  
old in that and other districts of the Highlands.

Gnos mar chuaille, cluas mar dhuilleach, earball mu'n speir,  
's an speir mar chorran.

Muzzle like club, ear like leaf, tail to the hough, and hough  
like sickle. This refers to the old Scottish deerhound.

Is aithne do'n chu a choire fhein.

The dog knows his own fault.

Is ann an casan coin a bhios 'earal.

A dog's caution is in his feet.

Is beag a's misde duine coir ged a dheanadh cu comhart ris.

An honest man will be little the worse for a dog barking  
at him.

Is blath an fhuil ged is ann an craicionn nan con i.

Blood is warm though it be in a dog's skin.

Is brathair do mhadadh am meirleach.

The thief is brother to the hound. A very respectable  
sentiment, says Nicolson.

Is cairdeach an cu do'n bhanais.

The dog is friendly to the wedding.

Is dana eu air a dhunan, no aig a dhorus, fhein.

A dog is valiant on his own dunghill, or at his own door.  
Is dana cuilean 'an uchd treoir.

Bold is the puppy in the lap (breast) of strength. Applicable to human "puppies" dressed in a little brief authority.

Is deacair toirt air seana chu danns.

'Tis difficult to make an old dog dance.

Is diu do chu donnalaich.

Howling is proper to a dog.

Is fada 'shiubhlas cu gum mhaighstir.

Far will a masterless dog travel.

Is fheairde an eu cu a chrochadh.

A dog is the better of another dog being hanged.

Is fheairde cu sgaiteach cnaimh a chur 'na bhial.

A biting dog is the better of a bone in his mouth.

Is fheairde h-uile cu a dhion a chinn a dhraundan.

A dog's snarl defends his head.

Is fhearr an eu a bhogas earball na'n cu a chuireas drainng.

Better the dog that wags his tail than the dog that grins (shows his teeth).

Is fhearr an eu a dh' fhalbhas na'n cu a dh' fhanas.

Better the dog that goes than the dog that stays.

Is fhearr an eu a ni miodal riut na'n cu a ghearras tu.

Better the dog that fawns than the dog that bites.

Is fhearr an eu a ruitheas na'n cu a mheathas.

Better the dog that runs than the dog that gives in.

Is fhearr eu beo na leomhan marbh.

Better a living dog than a dead lion. (See Eccles. ix. 4.)

Is fhearr eu luath na teanga labhar.

Better a dog swift of foot than loud of tongue. A good dog hunts silently.

Is fhearr fuighleach madaidh na fuighleach magaidh.

A dog's leavings are better than a fool's.

Is furasda clach fhaotainn gus a thilgeadh air a chu.

'Tis easy to find a stone to fling at a (or the) dog.

Is follaiseach ful air cu ban.

Blood is noticeable on a white dog.

Is gnath leis a chu 'bhi deanaamh dranndan thar cnaimh.

A dog is wont to snarl over a bone.

Is ioma cu coimheach riinn tabhan teth an Raineach.

Many a strange dog has barked, has barked hotly, in Rannoch.

Is ioma doigh air cu a mharbhadh, gun a thachdadh le im.

There are many ways of killing a dog without choking him with butter.

Is laidir tathunn coin 's a shath 'n a bhroinn.

A dog barks loud with his belly full.

Is luaithe aon chu a' ruith na dha dheug 'g a ruagadh.

One dog fleeing is swifter than twelve pursuing. Terror  
lends speed.

Is luaithe cu na 'chuideachd.

A dog goes before (or is swifter than) his company.

Is maирg a chuireadh a lamb gun aobhar 'am bial a mhadaidh.

Pity him who would put his hand without cause into a dog's  
mouth.

Is math do chu nan gobhar nach robh cu nan caorach ann.

Good for the goat-dog that the sheep-dog was not there.  
He was superior for the time.

Is minig a bha leigeadh fad' aig fear gun chu.

A man without a dog has often got a long shot—at game.  
Dog not *always* indispensable.

Is mor gur fearr an cu a ruitheas na 'n cu a shuidheas air tom.

Much better a dog that runs, than one that sits on a knoll.

Is soilleir cu dubh air liana bhain,  
Is soilleir cu ban air liana dhuibh,  
Na 'm bithinn ri fiadhach nam beann  
Be 'n cu riabhach mo roghainn.

The bright field shows the sable hound ;  
The white is seen on dusky ground ;  
Were I chasing the deer in forest free,  
The brindled hound my choice should be.

Is ole an cu (no an gabhar) nach itheadh ablach.

Bad is the dog that would not eat carrion (or refuse).

Itheadh nan con air a bhlianaich.

The dog's eating of the bad flesh. Unwillingly, but for lack  
of better.

Laideann aig na gadhraibh, tuigeam ged nach laibhream.

Dog's Latin (dog-Latin) I can understand, but speak not.

Lean cu 's cha ghearr e thu.

Follow a dog and he will not bite you.

Ma bhuaileas tu cu . . . buail gu math e (see before).

If you strike a dog . . . strike him well.

Ma chuireas tu do lamb 'am bial a mhadaidh, feumaidh tu  
'tort as mar dh'fhaodhas tu.

If you put your hand in the hound's mouth, you must take  
it out as best you can.

Madadh muilleir aig am bi min, aon de thriuir is meannraig'  
air bith.

The dog of a miller (a miller's dog) rich in meal, one of  
three of the merriest things alive.

Marbhaidh droch ainm na coin.

A bad name kills dogs.

Mar is mo gheibh an cu 's ann is mo dh 'iarras e.

The more a dog gets the more he desires.

Mar chu gu cat, tha bean mic gu 'mathair-cheile.

Like dog to cat, the son's wife is to her mother-in-law.

Mar mhadadh ag ol eanruicht ainmean Chlann 'Il 'Eathain  
"Eachann, Lachann."

Like a hound lapping broth are the names of the Clan  
MacLean "Eachan, Lachan"—"Hector, Lachlan." No  
Englishman can shine here.

Mar ruith choin air monadh, oidhche foghair a' tuiteam.

As the running of a dog on a hill, is the fall of an autumn  
evening.

Ma ruitheas an sionnach am broilleach a ghadhair, co aig' tha  
'choire?

If the fox runs into the hound's embrace, who is to blame?  
This also for "Fox."

Mar thathunn coin ris an re—no an gealach.

Like dogs' barking at the moon—of none avail.

Ma 's tuath a ghoireas an cu cain 's gearr gu bas fear dhe  
'mhuinnitir.

If the white or dear dog bark to the north, soon shall  
one of his household die.

Ma their mi fhein "mach thu" ri m'chu, their a h-nile fear e.

If I say "get out" to my dog, everybody will say it.

Miann coin, sneachd.

A dog desire—snow.

Mios chrochadh nan con.

The dog-hanging month—July.

Mire ri cuilean, cha sgur e gus an sgal e.

Play with a puppy, it ends in a howl.

Mo chuideachda fhein, coin Throtarnais.

My own friends, the dogs of Trotternish. Said by some, because  
they are a hardy lot, by others, that it was the saying of  
a famous fool who was inhospitably received there.

Mur h-e Bran 's e bhrathair.

If it be not Bran 'tis his brother. So like each other.

Na 'm biodh mo chu cho olc ionnsachadh riut, be 'n ciad rud  
a dheanaim a chrochadh.

If my dog were as ill-bred as you, the first thing I should do  
is to hang him.

Na 'm biodh na coin air do dhioit itheadh, 's air falbh le do  
shuipeir cha bhiodh tu cho mear.

If the dogs had eaten your dinner, and run off with your  
supper, you would not be so merry.

Na 'm bu toigh leat mi fhein, cha bhuaileadh tu mo chu.

If you liked myself, you would not strike my dog.

Na 'n sealladh eu air comain.

If a dog could but see his obligation. (See "Cha sheall," etc.)

Nigh a' mhadaidh air a mhathair.

The dog's washing of his dam. Superficial.

“Sinne na gadhair a mharbh am maigheach,” mu 'n dubhaint am measan prap-shuileach.

“We hounds killed the hare” quo' the blear-eyed messan.

Sron coin, aon rud cho fuar 's a th' ann. (See “Aon rud,” etc.)

A dog's nose, one of the coldest things there is. If in good health.

Tachdaidh an gionach na coin.

Greed will choke the dog.

Tha e mar chu an deigh seilg.

He is like a dog following the chase, *i.e.*, keen.

Tha e 's a chuideachd mar 'bha cu luideach a cheaird.

He's in the company, like the tinker's ragged dog, *i.e.*, uninvited.

Tha sin aig coin a bhaile.

The town (or farm) dogs know that. Known to every one.

Thig la a' choin duibh fhathasd.

The black dog's day will come yet. Something or everything will prove of use sometime. (See *ante*.)

Thoir do phathadh do' n alt mar a ni an cu.

Quench your thirst from the stream, as the dog does.

Neither polite nor kindly.

Tigh gun chu, tigh gun ghean gun ghaire.

A house without a dog, a house without cheerfulness or laughter.

Tri aois eait, aois coin.

Three lives of a cat, the life of a dog.

Tri miosan cu.

Three months a dog—goes with young. (See Nicolson.)

Trod a mheasan 's a chul ri balla.

The scolding (barking) of the lapdog with his back to a wall.

Tuigidh cu a chionta.

A dog knows his fault—or when he does wrong. Few better.

DOLPHIN.—Deilf; Leumadair, leumnach; Muc-bhiorach.

Mere or meer—swim or swine.

The meaning of dolphin is “belly-fish.” The flesh was formerly considered a great table delicacy, roasted and dressed with kindred porpess sauce, crumbs of fine white bread, vinegar, and sugar. The lesser dolphin is the porpess or porpoise.

Cho reamhar ri muc-bhiorach.

As fat as a mere-swine.

DORMOUSE.—Dallag; Feascorluch, feasgarluch, feothan, fobh-thomain.

Chestle-crumb; Derry-mouse, dozing-mouse.

In connection with this animal one informant supplied the compiler with the term—as pronounced by him—Fee sgore hutch!

DROMEDARY.—Cabon (young); Droman, dromadair; Each-coimhliongadh (lit. a beast for the bridle, or racing-horse).

## E

ELEPHANT.—Ailp, ailpe; Boir, boirr, borr; Fil; Ylp (A. S.). This foreign animal is said to live for fully two hundred years.

ELK.—Ale, alee, arr; Boirche; Lon, lun; Os; Segh.

The word is Scandinavian, and also signifies “moose.” In “Fingal” we have “Lean-sa os-bhallach air Cromla,” pursue thou the spotted elk on Cromla.

A saying is “Cho luath ris na loin, na luin or na luinn,” as swift as the elks (or the wavetops or wavelets), said to mean that a speaker’s heart is beating swiftly or violently.

ERMINE (see also WEASEL, STOAT).—Easag, easaic, easan, easog; Neas-gheal, neas-nam-fuar-thirean; Radan Armenianach; Kate-spot, stoat:—

“Early on 1st January of this year (1903), Mr Alexander Hay, gardener, Colinton, caught a perfect specimen of the ermine on the Pentland Hills. It must be a surprise to many to learn that the regal ermine is still with us, and practically to be found at our doors, or, to be exact, five miles from Princes Street. Near Fernyflat Bridge two were occasionally seen, the one caught being one of the two. The other, Mr Hay says, instead of the black tip at end of tail, had a black head and an all-white tail. Messrs Small, taxidermists, who cured and mounted it, inform us that the ermine is occasionally seen in lonely parts of the Pentlands, but seldom have they come across so fine an example as this is. It was on view in the window of Messrs Gerrard Brothers, Princes Street, Edinburgh.”

The above was so far contradicted by one “C. Campbell,” who stated that the animal caught was simply a fine specimen of the stoat weasel in its winter dress.

EWE (see SHEEP).

## F

FERRET.—Baineasag, baineasg (female), baircin, baireacan; Coinneas; Fearaid, feinecreasadh, feiread, feocullan, firead; Neus-abhag; Siread.

Cat (Suffolk); Forest, foryth, furette; Gill-ferret; Keamer.

The word ferret is derived from “fur,” wise, or the wise, wily, crafty one, and forest is also called “Putonius” from its smell. Bain-neas is white weasel, and Coin-neas, dog-weasel. We also find the word “ferret” applied to a narrow cotton or worsted band. (See Scott’s *Guy Mannering*.)

**FIELD-MOUSE**, Luch-fheoir. (See **Mouse**.)

**FILLY** (see also **HORSE**).—Biriche; Cleobag, elibeag, eliobag; (Ir.) Failore (falaire), foilean; Larach, loth, lothag; Modh-searrach; Searr, searrach.

Clip (Aberd.).

Loth loireach odhar (a shaggy dun filly) occurs in a folklore tale. Filly is just “foaley.” Failore gorm, blue filly, is to be found in one of Campbell’s *Tales*. The Irish name O’Sherry comes from “searrach.”

Gabhaidh lothag fhiadhta siol a boinneid.

A shy filly will take corn out of a bonnet.

Na toir breith chabhagach air loth pheallagach.

Don’t judge hastily of a shaggy colt.

Iain Lom’s saying is as follows:—

Breith luath lochdach, breith air loth pheallagach.

He judges rashly or wrongly who judges an untrained shaggy colt.

**FOAL** (see also **HORSE**).—Foilean; Lorchaire, loth, lurcair, lureaire, lurchaire; Searr, searrach; (Ir.) Gearreh ollach.

Clip (Aberd.); Folymare; Nibey. The term lorchaire, etc., means one following tracks (lorg), as a foal does his dam. In the *Annals of Ulster* Achadh urchair for Achadh lurchair is incorrectly given, and also corrupted into Aghar-lurcher, signifying foal-field.

Chuireadh e na searraich bho dheoghal.

It would put the foals from sucking. So bitter or disgusting.

Chunnaic mi searrach (or searrachan), ’s a chulaobh riuum ’s dh’ aithnich mi nach rachadh a’ bhliadhnu’ ud leam.

I saw a foal with his back to me, and I knew that year to me bad would be.

This is one of the sayings attributed to the Cailleach bhearra, a distinguished sybil.

Cuid an t-searraich de’n chleith.

The foal’s share of the harrow. Going beside his dam.

Searrach na seann larach, cha bhi tighinn a mach ann.

An old mare’s foal will never come to much.

Searrach seann larach an greidh, aon de thriuir is meamnaich’ air bith.

The foal of an old mare in a herd, one of three of the merriest things alive.

Searrach seann oigich, cha robhe riabh sgairteil.

The foal of an old stallion was never vigorous.

Sult searraich air a leis.

A foal's fat is on his quarter.

FOULMART (see POLECAT).

FOX.—An-chu (a chu); Balgair, balgaire, bannach, brocaire (yelper); Cliabhach, cliamhach, criomhan, criomthann, cuilean (cub); Faince, fainche, fainchi, fainchu, fear-chu (male), fiamoin (Ir.); Gibne, gille-boidbre, gille-mairtean, gille-martuinn; Lois, loisidh; Madadh-ruadh, mi-chu; Prasach; Radmuinn, rainche; Senach, sinnchenac (Old Ir.), sionn, sionnach; Tadhgan (Ir.); Ulip, uilpean, ulp.

Bau-reynolds; Faws (North), foks; Kid-fox (young, Shakesp.), kliket; Laste, laurence, lawrie, loss, lowrie; On-beast; Ranald, reynald, rinkin (Suffolk), reynard, roplaw (young, Teviotd.); Tod, tod-lowrie, tod-tyke; Vixen (fem.).

The name "reynard" means "strong in council"; "tod," from his bushy tail, being the old word for "tuft," etc. The word "criomthann" is said to survive in the famous name McCrimmon, though stated by some to be an improvement of the word "Cremona." An Irish guard, as after referred to, was named Crimthans. A fox's den is called "saobhaidh" also "Fuachas or Fuachasach," sometimes "Broclach" (E. McD.).

The valve of the mouthpiece of the bagpipes, for closing while the player draws breath, is called "sionnach" or fox. Duncan ban MacIntyre, the bard, blesses the fox as a sheep-destroyer.

Mo bheannachd aig na balgairean  
A chionn 'bhi sealg nan eaorach.

My blessings on the cunning ones (foxes)  
For hunting down the sheep.

The plant named the fir club moss or fox-weed is in Gaelic "lus-a-bhalgaire."

A saying runs "coltach ri ceartais a mhadadh-ruaidh, liugach, lugach, lingach, lamhalach or camalach," like the justice of the red-dog, sneaking, cunning, crooked, corrupt. Whether one kind of fox is more cunning than another is a moot question, but the Mull of Cantyre ones are well to the front from the saying

Cho seolta ri sionnach na Maoile.

As cunning as the Mull (of Cantyre) fox.

In the "Celtic Garland" by "Fionn," I. B. O. gives a humorous supposititious narrative in Gaelic as to "how the first fox went to Mull." It is stated in the old statistical account of Scotland that foxes were not then (sixteenth century) to be found in Lismore. A process of extermination, at the instance of land-

owners, of the fox has never gone (in England and Ireland at least) beyond the hunting, and in Scotland, careful as the process has been, it is not equal to the slaughter, at the instigation of the State, in Sweden and Norway, where the bill for a single year amounted to nearly twenty thousand.

In 1744 a tax, called "fox-money," was imposed or laid on in the Island of Skye by the proprietors or lairds, and a resolution come to by them was to continue it "in the method now laid on until a general meeting of the heritors and tacksmen think proper to take it off." In the old Irish Gaelic Testament we read "Ataid fuachaisighe ag na sionnchaibh," the foxes have holes. The race of the "Foxes," "Clan Martin," is a proverb; as before stated the fox is sometimes called "An gille Martainn." Saint Columba was originally christened "Crimthann," and in an article by Whitley Stokes we find certain Irish Guards (or swordsmen) named Flands, Cum mains, Aeds, and *Crimthans*. A race of people in Westmeath, chiefs of Taffia, were, according to the *Four Masters*, called Sinnachs or Foxes, and "Muimntir Tadhgán," this, however, seems to be the Gaelic word "taghan," a marten or polecat. In the *Irish Annals* also, by Dual Firbis, it is said that the family of O'Caharney or O'Kearney of Taffia were the "Foxes," Sinnachs or Sinnacha. Clement O'Duigan, vicar of Kilronan, was called "Sagart-na-sinnach," or the priest of the "Foxes," he died in 1357. The name "Sinnach" or "Fox" was adopted by the foregoing about 1084, a tale being that from having killed an arch-poet thereabouts they, thereafter stank like foxes. A king of Gaileng, who died in 989, named Ua Leochann, had the sobriquet "An sionnach," the fox; he was probably a more than able diplomatist.

In Applecross a bay is named Ob'mhadaidh ruaidh from the incident—alleged—of a fox which had been prowling on the shore having got his tongue into a large mussel, which closed on it, and held it while the tide rose and drowned the fox. It has to be mentioned also that a large kind of mussel is called "madadh."

It is said that Irish fishermen will not go to sea if they meet or see a fox, or even hear its name mentioned.

As may be expected the proverbial sayings in Gaelic are very good and apt.

Am fear a bheir car as an t-sionnach feumaidh e eiridh moch (or moch-eiridh a dheanamh).

He who would cheat the fox must rise early.

An uair a leumas e'n Fheill-Brighde, cha'n earb an sionnach earball ris an eigh.

When Candlemas is past the fox won't trust his tail to the ice. There may be hard frost at that season, but it is not to be depended on.

Be sin an t-sionnach a' searmonachdh do na geoidh.

That were the fox preaching to the geese.

Cha d'fhuair am madadh-ruadh riagh teachdaire b'fhearr na e fhein.

The fox never got a messenger better than himself.

Cha mhair an sionnach air a shior ruith (or cha lean) bithidh e sgith uair-eigin.

The fox will not run for ever, he will tire sometime.

Cha 'n 'eil mi a' m' sgoilear 's cha 'n aill leam a bhi, mar thubhairt a' madadh-ruadh ris a mhadaidh-alluidh.

I'm not a scholar, and don't wish to be, as the fox said to the wolf. (See Nicolson, and Campbell's *W. H. Tales*, I., p. 278; and III., p. 98.)

Cha teid an sionnach na's fhaide na bheir a chasan e.

The fox will go no farther than his feet will carry him.

Cho carach ris a mhadaidh-ruaidh.

As wily as the fox.

Coltach ri cuilean a mhadaidh-ruaidh, mar a's sinne 's ann is miosa.

Like the fox-cub, the older the worse.

Feitheamh an t-sionnaich ri sithionn an tairbh.

The fox's waiting for the bull's flesh. A model of patience.

Ge b'e bhios na fhear-mhuinntir aig an t-sionnaich feumaidh e 'earball a ghiulan.

Whoever is servant to the fox must bear up his tail.

Gleidheadh an t-sionnaich air na caoraich.

The fox's keeping (or herding) of the sheep. Devouring them.

Is eallach earball fhein do'n t-sionnach tha sgith.

Even his own tail is a burden to the weary fox.

Is fhurasda buill' an treun fhir aithneachadh.

The mighty man's stroke is easily known. Said by the fox to the cock-wren. (See Nicolson's note hereto—also "wren.")

Is math an latha 'ni am madadh-ruadh searmoin.

It's a fine day when the fox turns preacher.

Ma ruitheas an sionnach 'am broilleach a ghadhair, co aig tha 'choire?

If the fox runs into the hound's embrace, who is to blame?

Sionnach ag iarraidh a ruagaidh.

A fox asking (or liking) to be chased.

Sliochd nan sionnach, Clann Mhartainn.

The race of the foxes, Clan Martin (see *ante*).

"Tha biadh 'us ceol an seo," mu 'n dubhaint a' madadh-ruadh 's e ruith air falbh leis a phioib.

"There's meat and music here," as the fox said when he ran away with the bagpipes. A fair sample of Celtic humour.

'Tha thu cho lurdanach ris a bhalgaire bheag.

You are as sly as the little fox.

## G

GAZEHOUND (see Dog).

GELDING (see Horse).

GOAT.—Aibhreann (castrated); Bean (milker), boc (male), boc-gaibhre; Cabhar, cadhla, cadhlan, cadhlas, cadla, caidhean (leader), cergich, cul-bhoc; Dianag, dionag; Ealt-ghobhar (trip of), eibhriomach, eibhrionta, eirionnach; Gabar, gabhar, gabhar-fhiadhain (wild), gabhrag (flock of), gadhar (Old Ir.), gadhlan, gafr (Welsh), gaur (Old Ir.), gavar, glaistig (goat-devil), gobhar; Habrun, haburn (three-year-old castrated), heuran; Iubhran; Laos-bhoc; Maos, meanbh-chrodh (small cattle), meann (kid), meann-bhoc (buck-kid), meigeadan, meinne, minnean, minnseag, minnseagh, minnseach (young), mins, minsich, mise, misearch; Ponc; Raisean; Seaghach, somar (chamois).

Aiver; Christine (A. N.); Eveek (Lat.); Gat, gayte, gothe (A. S.), gyte; Haiver, haiverel, haiveron, haivrel, hebrun, heburn (Loth.), never; Minshoch (fem., two years); Meenshogue (Ir.); Nanny (fem.); Rabuke; Skybald, skype, skypel.

The etymology of the word “goat” is given variously as from old word gamh, gamra, gabra, gabr, gafr; gamh signifies winter, hence gamh thrath or geomhradh; also from Aryan root ghaida or ghid, to sport, to play; Old Etruscan, capra. A term “glomhar” means a band put on a goat to prevent the kid sucking her, from glomh, to gag, etc. Haversey and Hafur mean “the isle of goats.” Boicionn is just boc fhionn, a goat’s skin, while minicionn is a kid’s.

As behoves, mention must be made first of the Scriptural he-goat which was, as given by one writer, “the sin-offering for sins unwittingly committed” (Numb. xv. 27); and for sins of the congregation on the day of atonement, when one goat was sacrificed, and another (Azazel), dyed with its fellow’s blood, was driven forward and flung over a precipice, called Zuk, as a symbol of pardoned sin. Whitley Stokes in his *Thesaurus Palaeohibernicus*, Old Irish glosses, gives the following:—“It was a custom they (the ancients) had, that two he-goats used to be brought to the Temple and one of the twain was let go to the wilderness with the sin of the people, and curses were put upon him, and the other then was slain there by the people for its sins. This historical he-goat used to be called *emissarius*, because it used to be sent to the desert.” The he-goat is used scripturally as a symbol of strength, and also of impurity. During Masonic rites it is believed that a certain evil spirit assists in the shape of a he-goat, and allows the novices to ride on his back and go “withershins” or deas-iul three times round the chamber. A favourite Celtic form the Devil is said to assume is the goat called erroneously “Glaistig.” It

was always in a goat's blood the Crann-taire was dipped. The national emblem of the Welsh is the goat; Gower, the reputed founder of the Cymric race (Cuimrich) being merely "gobhar." The goat was also the favourite emblem of Faunus or the deity who protects the cattle, etc., hence faunæ by metathesis for all animals, etc. In Irish Gaelic goatherd is *gour-aora*. St Mungo wore a goat-skin coat (*boicionn goibhre*), which could be smelled at a considerable distance. The goat is not extra particular in its eating, being known to have devoured musty vellum, parchment, etc. Gabhran was the name of the father of the saint Aidan. It may be worth noting the similarity between Latin and Gaelic names for the goat, a he-goat in its perfect natural state is called *hercus* in Latin, *heuran* in Gaelic, when mutilated or castrated, in Latin *caper*, and in Gaelic *gabhar* or *gabar*.

"Tha na gobhair anns a Challort," the goats are in the Callart, was the signal given by Janet Shaw to the chief of her clan to attack the Cummings. The goat is said to be the only animal that eats the Bishop-weed or herb Gerard *aegropodium*, hence called goatweed. Martin tells us that a he-goat suspended from the mast of a ship was believed to insure a favourable wind. This is incredible. It is alleged that the supposed he-goat was only an entire goat-skin bladder or float, and that Martin was merely gulled by the astute natives. (See Matt. xxv. 31, as to goats and sheep.) Goats are particularly fond of wind or exposed places,

"Gobhar gaoth ann an aodann creag."

Goat wind in the face of a rock.

Goats are said to dislike wetting their feet, almost as much as cats do.

In some districts the final handful of corn falling to be cut, was called when cut down "A ghobhar bhacach," the cripple goat, in regard to which certain ceremonies were observed, one being "damhsa nain boe." In Lewis and Harris, as in some other places, the goats' pen, fold, or stable is called *mainnir*, also *cra* or *cro*, and *gabharlann*. In popular Gaelic sayings, songs, and catches, the goat figures more frequently than the sheep. What Highlander does not know the song "Gu bhi 'euir nan gobhar as a chreag?" "Fiacail goibhre," goat's tooth, is a name given to a man who holds out against his neighbours, "aon an aghaidh pobuill," one against people. The "leader" among goats is termed *caidhean*, *ceannabhoc*, *ceann-gaibhre*, *ceann-a-ghabhar* or *gabharcheann*, while "eadhlaich" is a herd or flock of goats. Caigean, a machine for taming wild goats by binding them in pairs (E. M.). The goat can live where other animals would starve, as the following lines infer:—

Cadha 'n fheidh Bochan Ubhaidh  
Cas is mollaicht' tha ann,

Cha 'n fhas fiar no fodar ann  
 Ach sochagan (sudheagan or sudhagan) is dearcagan allt ;  
 Gobhar air aodainn,  
 A 's laosbhoc air a cheann.

The deers' pass of Bochan Oovai  
 The most cursed of all difficult places,  
 There neither grass nor straw will grow  
 But wild strawberries and blaeberrries ;  
 A goat in its face,  
 And a wether-goat at its top.

Bochan Ubhaidh is a place near Kingussie. Near Inniskillen in Ireland there is a place called Sciath or Sgiath-gabhra, the goats' promontory, sgiath here is a piece of land jutting into the sea. In Cork, Ireland, there is a place called Keamagower, being said to be a corruption of ceim or ceum na gaibhre, the pass of the goat. In the Irish island of Aran, the tie rope between two goats is called braighdean ; this is said to have given a name to a place there. As an example of the difficulty and danger in giving the origin or meaning of many proper names, the following may be cited : "Sleueningorn," which on analysing turns out to be the corrupted Gaelic of Sliabh-nan-gobhar, the mountain of the goats, Goat-hill or Goat-fell. Goat-fell again may be Gaoth-mheall, a proper description of the mountain of that name in the Scottish island of Arran. Ardgour (Aird ghobhar), Goats Heights, is so named from their numbers there at one time. "Aonghus nan Aoirean," said thereof, "Aird ghobhar, 's am bi ganntar, dh'ichteadh na gobhair mu'm feannt' iad." In the Irish idiom gobharin, pronounced gorin, is sometimes given as the plural of goat, hence the *n* at the end of the above word. Dalnameen in Athole is just dail na minn, the kid's field. The chamois, having a Gaelic name, is given under this heading, that name in the Gaelic Bible being given as Somer (Heb.) Zemer. It is described in the dictionaries as a kind of goat, though in a gloss to the Scriptures it is said also to be the wild sheep of Arabia Petræa, having strong horns curved backwards goat-like (see Deut. xiv. 5). The fabulous monster called "Uraisg or uruisg" was supposed to be half-goat, half-man, a satyr in short. Bocan, a little buck, signifies "bogie," and boicionn is a goat's skin. An expression or saying implying profound contempt runs—

Tha e gu siogaideach, rugaideach, marbh ;  
 Cha bhoc 's cha tarbh ach laos-boc.

He is lean, long-necked, and lifeless,  
 He is neither buck nor bull, but a wether-goat.

In Campbell's *Tales*, Vol. III., pp. 91-2, we find the fable of

“ How the fox took a turn out of the goat,” where this euphonious description is given :—

Na tri minneana mine-glas,  
Tarargna taraghlas, driomana dromaghlas ;  
Agus am boc ceannaghlas.

The three kindly kidlings gray,  
With bellies gray-bellied, and with backs grey-backed ;  
And the buck grey head.

An epithet applied to a tousy-headed child is “ raisean,” goat’s tail! In James Grant’s *Adventures of Rob Roy*, we are informed that when The Bruce was in hiding in a certain cave at Inversnaid, he found himself surrounded by a flock of wild mountain goats, whose lair the cave was. The king, however, found himself so comfortable among them, that when peace was restored and proclaimed by him, and Parliament met, he had a law passed whereby all goats should be grass-mail (rent) free. If so this law can yet be found in the Statute Book. It is worth mentioning that the parchment of the oldest MS. written in Scotland, viz., a copy of Adamnan’s *Life of St Columba*, *ante* 713 A.D., is goatskin. Cameron in his Gaelic names for plants, etc., says the plant louse-wort or red-rattle is called, *inter alia*, Bainne gobhar, goats’ milk, and thought to cause goats feeding on it to yield more milk. Proverbial sayings are as follow :—

Ag iarraidh, no a’ cuairteachadh, gobhar gun fhios a dhath.

Seeking for a goat of an unknown colour. Asking for what one knows nothing about.

An ni a chum an eidheann o na gobhair.

That which kept the ivy from the goats. The inaccessibility of the rock or wall. Goats are said to be very fond of ivy.

Bainne nan gobhar fo chobhar ’s e blath, ’s e chuireadh an spionnadhl ’s na daoine ’bha.

’Tis the milk of the goat foaming and warm  
That gave the strength to our sires before born.

The following is a true saying ; as a cosmetic let the ladies try it.

Sail chuaich ann am bainne ghobhar,  
Suath ri d’ aghaidh, ’s cha ’n ’eil mac righ air an domhain nach bi na d’ dheigheadh.

With violets and the milk of goats anoint thy face freely,  
And every king’s son in the world will be after thee (my dearie).

Again,

Is leigheas air gach tinn cneamh ’us im a Mhaigh ; ’us ol am fochair sud ’m bainne ghobhar ban.

To heal all disease, take garlic and May butter ; and drink

along with that the milk of a white goat—being the richest, like that of a red cow.

Beo gun bhiadh, geal gun nigheadh, feoraich sud de chois a mhinnein.

Alive without food, white without washing, ask that of the kid's foot.

Bidh na gobhair bodhar a's t-fhoghair.

The goats are deaf in harvest, or autumn. *Will not hear.*

Bidh suilean ghobhar aig na mnathan a' gleidheadh am fear dhaibh fhein.

Women have goats' eyes in keeping their husbands to themselves. Goats as is generally known are very keen-sighted.

Biodh e dubh, no odhar, no donn, 's toigh leis a' ghobhair a mheann ; or Ma's dubh, etc.

Be it black, or dun, or brown, the goat loves the kid that's her own.

Bu dual do'n mheann meagad a dheanamh.

It is natural for the kid to bleat.

Ceann goibhr' air dhroch fheannadh a h-aon dhe na tri cinn nach fhiach itheadh.

An ill-flayed goat's head, one of the three heads not fit to eat.

Cha dean minnean meann.

A kid begets not kids.

Cleas na goibhre 'g ith na nathrach, 'ga sior itheadh 's a sior thalach.

The goat's trick (or way) with the serpent, eating away and still complaining.

Dh' aithnich mi gur meann a bheireadh a ghobhar.

I knew it would be a kid the goat would bear.

Gairm Mhic Mhannain air na gobhair, "ma thig, thig, 's mar tig fan."

The Manx-man's (? Buchanan) call to the goats, "if you are coming, come, if not, stay."

Ire bhuicein air a bhuicein, cul na duirn, maide 'n doruis tomhas romhad, meur 'us alt, cia meud adhare air a bhoc?

The little buck's length to the little buck, back of fist, measure the door-stick right before you, finger and joint; how many horns are on the buck? A child's play-guess.

Is ann mar a mheagairt a ghobhair a dh' ailis a mhinnean.

'Tis as the goat bleats the kid responds.

Is e galar a bheireadh air na gobhair nach itheadh iad an eidheann.

Sickness alone would keep goats from eating ivy.

Is gearr gu 'm bithear am minnean na's miosa na'n t-seana bhoc.

The kid will soon be worse than the old buck.

Laideann aig na gabhraibh, tuigeam ged nach labhraim.

Goats' Latin, I can understand it but cannot speak it. This is thought to refer to the Priests' Latin or "Dog-Latin" of some legal documents, etc.

Mar is toigh leis na gobhair na coin.

As goats like dogs—not at all.

Mar itheadh na goibhre air an dris.

Like the goats' eating of the brier—with caution.

Miann goibhre, gaoth 's dol 'an aodann creag.

A goat's desire, wind and climbing up a crag.

Sheideadh e na h-adharcan de ghobhar.

It would blow the horns off a goat. Stormy.

Tha suilean nan gobhar an ceannaibh nam fir a' taghadh nam ban.

Men have goats' eyes when choosing their wives.

Trath bhios tuar a' dol as air na gobhair, cha bheir iad ach buic.

When goats are dying out they bring forth only bucks.

#### GRAMPUS (see also PORPOISE).

Can, canach, canna; Leumadair, leumnach; Mada-chuain; Puthag.

Becker-dog; Bucker; Chaffer, craspie, connat; Orca; Round-headed cachalot, round-lipped whale; Wolf-of-the-sea.

From (Ital.) Gran-pesce, great fish, (Lat.) *grandus pisces*; (A. S.) Hwel.

The grampus is a sort of third cousin to the whale, and a first cousin to the porpoise. It bears the name wolf of the sea from its habit of assailing anything or everything living inhabiting the waters.

#### GREYHOUND (see Dog).

## H

#### HACK (see HORSE).

HARE.—Fiamain, fiamuin, fiamainib (Old Ir.), fear-boe; Gear, gearr, gearrag, gearraiddh, gearr-fhiadh, gearr-gheal (white or mountain), groisgeach (hare-devil); Labran; Maidheach, maigh-each, mial, mial-bhuidhe, mial-moighe, miol, moidhach (Shaw); Pait, paiteag, pata, puta, putan; Reang; Sgiarnag, sgiberneag, sgiorbarnag.

Arc (Old Eng.); Bandy, bawd, bawtie, bawty; Capron, caproun, cuttie; Donie; Farmer, fennel (fem.), fuddie; Great-hare (three years old); Hallan-chacker (Devon), hara (A. S.); Katie; Lagos, lavrock, lepus (Lat.), leveret (young); Malkin,

mally (N.), mapsie (pet), maukin, mawken (and many other); Old Sarah (Suffolk); Puss; Scavernick (Cornw.), skyper; Whiddie (Aberd. Banff).

Supposed from an old word signifying "jumper." The Welsh word is *ceinach*. *Miol maighe* is just the beast of the plain.

The hare is a native of Britain, and was one of the animals used in divination. We learn from Caesar, *de Bell. Gal.*, that it was one of the animals the ancient Britons avoided eating. Witches are said to assume the form of a hare frequently. Hares are more stupid than rabbits, and more easily killed on railway lines. Hares are said to be fond of music. Chambers in his *Popular Rhymes* says, "Jock played upon his bulls (bagpipes) sae bonnie that the hares a' danced roon'." In *Silva Gadelica* the expression "in miol mongruad," translated "russet-coated beast," occurs, in miol mongruad da ngoirter in gerrfhiadh, am mial muing-ruadh da'n goirear an gearr-fhiadh, the red-maned beast called the hare (short deer). *Fiamain* or *fiamuin* is said to mean *fiadh-muin*, wild (?). In Lightfoot's *Flora Scotica* we are told that there were no hares in Arran about 1790, there are almost none there now. Hares are hated by fishermen, and the word must not be used at sea; this applies chiefly to the North-east of Scotland. A hare crossing one's path when going on a journey is said to be particularly unlucky, indeed so much so that the journey may be given up for that day. A hare starting from the last patch of grain being cut, is said to be lucky. As may be generally known, the hare frisks very greatly, both in the very early morning when it holds apparent assemblies and sits in rings, as also gambolling in the evening before approaching rain. Cowper says of a pet jack-hare,

His frisking was at evening hours  
For then he lost his fear;  
But most before approaching showers  
Or when a storm drew near.

In spite of this "dancing" disposition, we find Johnson describing the hare as "melancholy," because she is on her forme always solitary!

A Celtic riddle runs:—

Chi mi thugam thar a bheinn  
Fear beag 's beum as a shroin,  
Da fhiacail fhada 'na chir,  
'S cirl de bhlaigh 'na thoinn.

I see towards me (coming) over the hill  
A little one with a cut in his nose,  
Two very long teeth in his jaw,  
And a tatter of tow tied in rear.

Dr Gillies refers to the diseased state called “Milleadh-maighiche,” hare-lip, or “Bearn-mhial or mhioil” (lit.) hare injury, and suggests the cause as being occasioned by a pregnant woman foregathering suddenly with or starting a hare, the child having a cleft lip like a hare. The disease called “Patnide” also comes from *pata*, a hare.

Cameron, in his Gaelic names for plants, gives Hare’s-foot clover as *Cas-maighiche*, or hare’s foot. As is doubtless generally known, a hare’s sleeping-place or lodgment is called *her forme*, which being a “print” of her form originated the word “forme” in use by printers.

Cho luath ’s gum bheil an gearr beirear oirre.

Though the hare be swift she can be caught.

Is deacair gearr a chuir as an tom anns nach bi i.

”Tis difficult to put a hare up from a tuft in which she is not.

#### HART (see DEER).

HEDGEHOG.—*Draimeag*, *draenog* (Welsh); *Graineag*, *griun*, *gruin*; *Rutha*; *Uircean-garaidh*, *uircean-sona*, *urrag*.

British porcupine, butter-bump; *Erchin* (Fife); *Furze-a-boar*, *furze-man-pig* (Glouc.); *Hag-hog*, *herison*, *herysson* (Palsg.), *hirchen*, *hodgen*, *hurcheon*, *hyrhoune*; *Nertchard*, *niceple*, *nisbill*, *nysebill*, *nurchon*; *Perpentine*, *perpynt*, *pochin* (Som.), *porcupig*, *porkpoint*, *porpentine*; *Rock* (young—Som.); *Sharp-nails*; *Urchin*.

The name *urchin* signifies “the little bristly animal.”

In some parts of the North the name of the hedgehog was given to a very mysterious animal which, when met with among the corn, had only the appearance of a grey stone, but could change its shape. When thus met with a small quantity of the crop was left standing around it, and only the ears of grain cut. Such a clump has been seen by the compiler, and the above given him as the reason. It was called “*Tom an iognaidh*,” the wonder clump or tuft; as few knew, every one almost wondered why it existed. The hedgehog’s hoard, or *enwasachd na graineig* (see Armstrong’s Gael. Dict.), means that all gathered in this world must be left at the grave, as the hedgehog has to leave its burden of crab-apples at the narrow entrance to its hole or den. In Advie it is said to be unlucky to meet a hedgehog, especially after nightfall.

HEIFER (see also Cow).—*Adh* (err.), *agadh*, *agh*, *aghan*, *aghan-goirridh* (fox-coloured), *ag-nadara* (in calf—Ir.), *ainbhidh*, *ainbhte*, *atharla*, *ath-uanach* (? *ath-ghamhnach*—Ir.); *Biorach*, *bioraiche*, *bodag*, *bodog*, *bollag*; *Caithne*, *colbthach*, *coilt*, *collach*, *collaid*, *colag*, *colog*, *colpach*, *colpdach* (to calve), *colpdach firionn*

(three-year-old bull), culldah : Dairt, dartaid (two-year-old bulled), dartaid-inide (three years old at Shrovetide), dartaidh, dartoid (Ir.); Eannraiddh (Suthd.), earc; Fior-agh (two-year-old breeding), forgo (Ir.); Iannraiddh (Suthd.); Laulghauch (full grown, about to calve); Maoiseach, maoiseag, maoisleach; Og-mhart; Samaise (third year till bulled,—Ir.), samhaisg, samseisce, seach-bha, seach-bho, seachlach, seachlaogach, seagaid; Urchallach, urchullach.

Arfer, ayfer; Burling, burra; Cuddoch, cuddock; Haffer, halfer, harfer, heckfar, heckfor, heifker, hekfere, heiyearauld (Loth.), high-year-old, hiver; Martin (spayed); Quaeg (Shet.); quee, quey, qwy; Ruck (small, Somerset); Whee, whie (Yorksh.); Yaffer, yat (North), yeifer (Devon).

The etymology of this word is given as from A. S. "Heah" and "Fear," an ox. Old Etruscan (supposed Celtic) Burra is spotted-nose heifer, lit. "Nosey."

Atharla, ox-calf—ath-ar-laogh, along with the term aigeach, a young horse, may be the root word "og," young, in both cases, whence also oigh, a maiden, and ogh, ogha, grandson, may be derived.

In regard to the term "Fior-agh," there is an old saying which shows the wisdom of olden times:—

Laogh firionn fior-aighe  
Na biodh air do ghreigh ;  
Ged a bhiodh e fhein a fás  
Bidh an t-al a' meith.  
The male calf of a two-year-old  
Let not among your herd ;  
For though he himself will grow,  
His progeny will decay.

The Rev. Mr McRury, Snizort, Skye, who supplies the above, says, *inter alia*, "the idea underlying this verse is that it is unlucky to keep the male calf of a two-year-old alive. I well remember seeing such calves killed." This again is said to refer to the twin heifer of a bull-calf, which is called "Martin," and is supposed to be incapable of breeding. Immaturity has much to do with the matter however. Names of places from the term "biorach" are Allt-a-bhioraich at Barvas Moor, and another at Stacashal mhaol on the Carloway, island of Lewis. The following "points" of a good heifer is by Alasdair mac Bharr-aois who composed "An drobhaireachd," and is from that song; it is given more fully in the Duanaire. There are three verses given under "Cow" almost the same:—

Dh' aithn 'inn an t-agh dubh no ruadh  
Dait' air suaicheantas a bhein  
'S na 'n leanadh a phris a suas,  
Chumainn fhein 'mu 'n cuairt an  
ceum.

I'd know the heifer (coloured) red  
or black  
By the markings of its hide,  
And were the prices ruling high,  
It's I that would keep up the stride.

Adharc fhada, ghorm, no dhearg,  
Cluas mhor 'us earball da reir,  
Speir mholach, leathan, garbh ;  
Bhiodh e searbh mur bi'mid reidh.

E 'bhi leathan os a chionn ;  
Goirid o'n da shuil a bheul ;  
Fionnadh dualach tiugh, 's e dluth  
Gun bhi fo na ghlun ach reis.

Aisne leoghar, dhomhain, chrom,  
Trusadh 'n a chom air an fheill,  
Togail ann a suas gu bharr,  
Aiginnach na nadur fhein.

Horn long, blue or red,  
Large ear, likewise the tail. [rough ;  
A shaggy hough, both broad and  
Then to agree we would not fail.

Broad should it be across the back,  
Short the space 'tween mouth and  
eyes,  
Curly hair, both thick and close,  
The knee a span above it rise.

Ribs both sloping deep and bent  
Gathered to the frame in folds  
Swelling gently to the top—  
The beast itself both bright and bold.

The proverb “Laogh air bialthaobh maoiseig,” a calf before a heifer, is said to apply to those who procrastinate.

HERD.—Ai, aibh ; Baidne (small), beutail, buar ; Cual ; Dartan ; Ealbha ; Fedoil, feudail ; Greigh ; Iall ; Ni ; Sealbhan, sgann, slabhraiddh, slaibhre, speil, sreath, stuaidh ; Tain, tainte, tan, treud.

HIND (see DEER).—The etymology of this word is supposed to be “Henda,” Old Teut. for what is taken by hunting. Another (A. N.) word is Biss. The Hebrew word “Ail” signifies “quadruped,” and in Gen. xlix., the meaning in one place is given as “Napht ali,” a hind let loose, while in another it is translated “a spreading tree,” probably signifying “with antlers spreading like branches.” We find the word in Old Irish “Aile,” for ailech, a stallion.

HOG.—Deil-mhue (two-year), deil-thore ; Fithean ; Lia, lulpat, lulpait ; Miadugh, more, mugart ; Porc-thriath (stall-fed) ; Tore, tote-nimb, triath.

In Shetland a hog is called a Runcie.

HOGGERAL (see SLEEP) is Dianag, dionag, and Moiltean.

HORSE.—Abhair (cart or plough), agh (Irish), agh-uisge (water—Ir.), aigeach (stallion—oig-each), aile, err. for aileach (stone—Ir.), air-each, aireach-fada (pack), airech (Ir.), al, all ; Balla-bhreac (dapple), banaiche, the outer of two plough horses, biorach, bioraiche (year old colt), blaradhan (white-face—Campbell), boe, buabhall, bual ; Cab-all, cabull (broken to the bit), caileasg, capall, capull, cathmheal, cuil-asb, cuileasg (jade), colpa, cullach (a stallion), cur, curair, curs, cursa, cursach, cursan (steed, courser ; cursan-srann, snorting steeds) ; Di-mhill-teach (destructive, vicious) ; Each, each-reidh (hackney), each-shasad (riding), each-sith (fabulous), each-uisge (water, fabulous), ech (Old Celt.), edeighneach (gelded), eist, eitionach (gelded), esth, est (Old Celt.) ; Falcaire, feadhain, fedan (team, Bk. of Lecan), fell (Old Celt.—pl. fill), feunaidh, forthan (stud) ; Gabar (lean), gearran (gelding), gillin, gloir-fhliom or gheusta (ringle-eyed or spotted

in face or forehead), gobar, gobhar (Old Celt.), gobur (Corn.), gour (Ir.), graid (stud), graideach, graidh, graidhairne, graidheach, graig (herd), graighire, grainre (stallion—Ir.), greadan (little—Ir.), greadh, greadhair, greidh, greidheirne, greigh (stud), grellach (a crossan's), gribeach; Iomach (colt—Ir.); Marc, marcan, meac, mearc, mearc-treabhaidh (plough), meadhach, meidh-each, meile, meleni (jades or bad), mil-each (blood or war), mong-steudach (fine-crested); Onn; Peall (palfrey); Sealtaidh, searr, searrach (foal), sgor (stud), siolach, siolaidh, sodair, sodarnach (trotting), soinneach (race), stal, stalans, stallan, steud, steud-each, suma, pl. suma dan (pack—Old Celt.); Tarlaideach, tirich.

Agney (saddle), aiver, alistalder (stallion—Sussex), amblere, averil, avir (Northumb.); Badget (cart), bagit, baggit (stallion), balzan (white feet), barra (gelding), bassie, bawsond, bayard, bidet (small), blonk, blood-tit, blouk, blunk, boney (cart mare—Suffolk), brachicourt (bent—in legs); Cabal, caby (two-year-old), cape, capel, caple, capul, capyll (working), cheval, chival (Fr.), chimbald (piebald), clib (occasional), clip (one-year-old—Buchan), cocker, coilet (stallion—A. N.), colt, cooper (semi-castrated), cooser, courtault, couser, cowt, cuisser, curtal (docked), cusser (stallion), cut, cuttre; Destrere (war), dob (small), dromounday (Clydesdale, Galloway—A. N.); Eean (one-year-old—aon G. one, or *eang* G. a year); Filler (in shafts), fol, foil, foin, foire, fole, foll, foal, fool, fwoal (foal), fresome (A. S.), frog (under two years—Buchan), frogue (under three years—Nairn); Gallion (lean), garara (gelding), garron, gennet, gleyd, glyde, glyde-aver, gloyd, grogie (grey—Shet.), gur-pug (Shet.); Hack, hacknay, hackney, hacknie (saddle), haggart (Loth.), hake (Can), haras (stud), harse, hene (lean), herse, hest, hiesten (mare), hibby (colt—Devon), hog-colt (yearling—Devon), hors, hos, hoss, houpy (craven), hypalt, hyppald; Jabart (starved), jade, jennet (lady's), jinnet (cross between ass and mare), jonet, jottery (all-round worker); Kirkby (old); Liard, lyarde (grey); Matchet (cart—*i.e.*, mare), montur (saddle), morel (dark coloured); Nacker (colt—Devon), nag, naig (rigwiddie-naig—worthless); Nob (Heref.); Poney, pony, prodler (small), punch (Suffolk); Rabite (war), ral, reull, ride (saddle—Norfolk), rixy (semi-castrated), roda, rodi (a red—? ruadh), roarer (broken-winded), rol, rool, roul, rowl, rul (one-year-old—Shet.), runcey, runcie, runcey (hackney), russa; Shalt, shaltie, shultie (Aberd.), shammocks (bad-going), skew (piebald—Chesh.), skybald, skype, skypel, somer (baggage), spittie, (Clydesd.), stag, staggerstaig (work), stalane, stallant (stallion—Palsgrave), stanyel, stode-mere (mare in foal—A. S.), stonehorse (Cotgrave), summer, sumpter (baggage), stoud (colt); Thill, thiller (hindmost in team), tit (one-year-old), tillie-lan' (nearest in plough), tomerall (two-year-old); Vole (foal); Waltron (water, fabulous); Yad, yaud (jade, old—North).

Numerous etymologies are given of this word with its variations, a few of which are given above. Horse is said to be from Old Teutonic *har* (*hor*), to run, a runner, while *steed* is from *stod* or *stud*. The original signification of *capull* seems to have been a draught horse—at least that is one meaning found in a respectable authority, and explained as “cap,” a car, and *peall*, a horse; this is to be found also in the *Annals of the Four Masters*. *Gabar* or *gobhar* is an obsolete name for a horse, the Welsh being *gafr*. The Old Irish word “*Fellac*” means an enclosure for horses, from “*fell*.” In the *Scottish Celtic Review*, “*eoach*” is given as Old Celtic, e.g., *co n-eoach*, with a horse; the words *each*, *ech*, *eoach*, etc., come from the root *ak*, to hasten; the word *deubhann* or *deabham* means a horse-fetter, this is supposed to be from *deabh*, to shrink, to contract, and *bann*, a tie or fetter, that which contracts or confines the pace or stride; *galuban* again is a band on a mare’s teats to prevent her foal sucking her, this is a provincialism but may be from *gal* or *gul* and *luban*, the fold of weeping or sorrow—to the foal; the word *gearran* is said not to mean “*cut one*,” “*glib horse*” or *gelding*, but to be *garran*, short for *gabharan*, dim. of *garbar* or *gabhar*. The Hebrew word “*ail*,” has been said to mean “horse,” it certainly means a quadruped in one sense, that not only a horse. The Anglo-Saxon word “*hors*” is most probably from Old Teutonic as above; “*palfrey*” is Celticised into *salafraidh*, though the word “*pony*” is originally from the Gaelic word “*ponaidh*,” a small horse. Professor Cossar Ewart refers to the pony as being indigenous to Tiree, Barra, etc., but they are now extinct there. The word “*cut*” is a name frequently given to a common horse from its tail being docked. The word “*cullach*” also, now generally applied to a boar, seems to have been used for “*stallion*,” as we read of a grey British stallion as *glas-chullach*; elsewhere, in *Irish Celtic Chronicles*, we find “*Caiple bitaille*” given for a sumpter-horse, and “*dila*” as an epithet for horses (the latter word Whitley Stokes acknowledges as being obscure even to him). *Roan* is a corruption of *Rouen* in Normandy, where horses white or grey (*roan*) are common. The term “*aileach*” if not from above Hebrew word, and which signifies a stallion, may be traced, according to one etymologist, the Rev. J. Mackay, Canada, to *alach*, litter, or *ailire*, brood, all seemingly connected under the meaning of breeding or bred; *al* signifies a generation, and is also an old term for a horse, while the Latin *aleo* signifies to nourish. The word “*gobar*,” translated *steed*, is to be found in a prayer by Colum cille in *Chronicon Scotorum* as follows:—

Ar alainn ferus alluaoh  
 Gobar Baedain resin sluaigh,  
 Fo la Baodan fulte buidhe  
 Beraseh a heren fuirre.

How grandly he bears his course  
 Baedan's steed before the host,  
 Good for Baedan of the yellow hair,  
 He will win his renown on him.

That the horse among animals stands pre-eminent (from the winged "Pegasus" given to Bellerophon by Athena; and in our own Celtic land of old consecrated in certain places by being led three times "sunways" round a certain carn, hence called "Carnach" or Carn nan each) is but a trite saying; of late we have the famous Professor Cossar Ewart demonstrating the evolution of that friend of man from prehistoric times when it was a three toed animal, the size of a fox, up to the present time, the Professor's most recent discovery being that of the old Celtic horse of the Outer Hebrides.

The "leader" among horses is termed ceannmairc, ceannmharc or mare-cheann, while a *pair* of horses in the plough is still known by the term seisreach, originally *six*; one who possesses many horses is termed "Marcach."

Campbell, in his *West Highland Tales*, says horses are frequently mentioned in ancient Gaelic tales, and more magic properties are attributed to them than elsewhere in popular lore. The most mysterious horse is of course the fabulous water horse, which, however, is now thought to have been the walrus. Fairies were supposed to ride always upon milk-white steeds. In the Ossianic poems the bards loved to sing of chiefs as riding on "white steeds"—see "Dean of Lismore." No Celt should forget the names of Cuchullin's two horses, Dubh-sron-gheal and Dubh-srannal, black-white-nose and black-snorter (*Fingal*, *Duan I.*); while still another, Sith-fada, long-stride, pulled up the famous James Macpherson in his translating stride. Duseivlin, Dubh-saoileann or dubh-suilean, black eyes, was the name of one of the famous steeds of Cuchulainn or of the Feinn, and Liath Macha another. In the Irish account the horses' names are given Dufhaoilean and Liathmara, black sea gull and grey sea, while the name "Stuadh-mhor," broad-chested, is very descriptive. Though, so far as we know, no record exists of the signs used by the ancient Celts signifying a kind of written language, or different names for animals, birds, fishes, etc., etc., no doubt can exist that they had such in common with other races, the Chinese name or sign for horse being still in use.

The "points" of a good horse are, as may be surmised, numerous, and are and were by no means unknown to our Celtic forefathers; Sibbald in *Scotia Illustrata*, 1684, says:—"Corporis forma talis probatur—caput exiguum, nigri oculi, nares apertæ, breves auriculæ, cervix mollis, latum pectus, armi grandes et recti, venter substrictus, testes pares et exigui, cauda longa et secta crispaque, mollia recta et alta crura, genua teretia parvaque, quæ

introrsum non spectant, clunes rotundi, unguiae durae concavae et rotundae, mediocresque super illas coronae." For characteristics of horse, see *Leabhar na Feinne*, "ton mhor, earball meadhon mor 's mairsinn buar air a mharcachd." Another old description of a "good" horse is as follows:—"Heded of an ox, tayled as a fox, comely as a kyng, nekkyd as a dukyng, meuthyd as a kliket (fox), witted as a woodkok, mylled as a wedereoke (*i.e.*, easily guided or turned)." But the most minute description of what "a really good" horse should be is given in the Irish Brehon laws, as follows:—"Each mor slan . . . og, tirasa, ard-ceannach, airreachtach, beocraide, bruridleathan, bairneach, breac a tiathagad, suilig sleamain, seimchosach, socinevil, slangaitias, slangoisti, slan daib; sorag a thucht, so chomail i laim; ni bi enoca na leac um a druim; ni bi manidruimneach; ni bu calace imneach; ni ro isel, nib ro ard; nib ocheall, nib imleimneach; nib ro beil, nib do carrdach; nip lease, nip lose, nip luach, nip luath chairceach; ni bi eu anfthach, na hetrocht na erithaech . . . forlim, slan, soimrime, somul; dia mbe nachae, as Athchuirthe, no is faillithe," which has been translated as follows:—A big horse, sound, young, noble, high-headed, load-carrying, lively-hearted, broad-breasted, haughty, easy-bearing, sleek, slender-legged, well-descended (*i.e.*, of good breed), free from spear thrusts, free from sword cuts, his form (chest) well-set, tractable to the hand, without lumps or flags on his back, not broken-backed, not rough-stepping, not too low, not too high, not shy, not starting, not big-mouthed, not ill-stepping, not lazy, not lame, not kicking, not dusty-haired, not puffing, not drop-eared, not shaky . . . perfectly sound, easy-ridden, obedient. If he be not such, he is rejected." The above is as given in a volume of the *Ulster Journal of Archaeology*. The translation into pure and idiomatic Scottish Gaelic will afford pleasure to any student who has the ability, inclination, and time.

Another account of a "special steed" is given in an ancient Celtic tale, "The Destruction of Da Berga's Hostel" (as found in *Rev. Celt.*, Tome 22), as follows:—Tri coecait gabur ndubglas. Itt e cendbecca, corrderga, biruich, baslethaidh, bolg (s) roin, bruinniderg, beolaide, s (o) aitside (soastaide or saitside), sogabaldai (fogabaltaide or sogabaltaide), crechfobdi, fegi, faebordae, femendae, cona trib; coectaib srian cruan-maith (co cruan agus maithni, cruanmaithne, cruanmoethne), friu.

Thrice fifty dark-grey steeds. Small headed are they, red-nosed (?), pointed, broad-hoofed, big-nosed, red-chested, fat, easily stopt, easily yoked, foray nimble, keen, whetted (?), vehement (?); with their thrice fifty bridles of red enamel upon them; these were not the lady's horse, called gennet or jennet, a Spanish breed.

The following fine description of a horse is from "Sean Dana": "Co so air an each steudach, las-shuileach, chobhar-bheulach, amhach mar bhogha catha, lubta, grinn 's an ard adhar?"

Who is this on the bounding steed, of flaming eyes and foamy mouth, his neck as the battle bow, curved and beautiful, raised on high? "Argyll" is referred to here, "Dh'fhalbh Mac-Cailean 'm fear-buairidh, le sac gearran de thaileis." Mac-Colin the disturber went with a horse-load of calumny (Gillies).

An animal called "Eel-horse," having twelve legs, is said to be found in Loch Awe, which, however able for transit, does not equal the magic horse which Daire, the son of the king of Sorecha (Ardnamurchan) had, and which was capable of carrying its master over sea and land. In *Carthon* we read :—

Mar steud each gun srian 'am mor-chuis  
'Nuair chithear an t-eachradh m'an raon  
Agus foghar na gaoith na shroin.

Like a steed in his strength, who finds his companions in  
the breeze, and tosses his bright mane in the wind (?).

(See also Pope's Homer, II. 6, and Dryden's Virgil.) Carlyle quotes Goethe who spoke of the horse as impressive, almost affecting it was that an animal of such qualities should stand obstructed so; its speech nothing but an inarticulate neighing; its hardiness mere hoofness, the fingers all constricted, tied together, the finger nails coagulated into a mere hoof shod with iron. The more significant then are those eye-flashings of the generous, noble quadruped, those prancings, and curvings of the neck *clothed with thunder*. See Job, where it is said, "Hast thou given the horse strength, hast thou clothed his neck with thunder? He paweth the valley and rejoiceth in his strength." In spite of all this, no animal is more sensitive and affectionate than a well-bred horse, its sensitiveness making it sometimes shed real tears of anguish when pained, and its life is only for a period of some thirty years.

Some superstitions, etc., as to horses may be given. In Skye, to dream of a horse refers to the Clan Macleod; to meet a horse is generally deemed lucky, a brown one preferred, a chestnut or red is bad, boding death. Each donn, brown horse, means fearann, land; each glas, grey horse, fairge, ocean; each ruadh, red horse, reilig, i.e., churchyard; each dubh, black horse, mulad, sorrow. To dream of a white horse used to foretell the arrival of a stranger (if yellow, a Mackenzie), or the coming of a letter. A horse, standing and looking through a gateway or along a road in the direction of a dwelling, said to be a bad omen to inhabitants, also neighing at door of a dwelling-house said to bode sickness to some of the inmates. To meet a piebald horse is said to be very lucky, if two are met apart, one after the other, the person meeting them should spit three times, wish any reasonable wish, and it will be granted within three days. In the West Highlands generally it is said to dream of a horse is lucky, the colours as

before. A certain virtue was said to lie in a "right-sided-maned horse," as such an one was selected to assist in capturing a famous "fuath" or spectre at Inveran, called by Lowlanders a "baugh." A beautiful black horse used to frequent a road near Loch Ness, till a resolute Highlander, meeting him one night, drew his sword in the name of the Trinity, and struck at his head, securing a small hook—by one account—or a bridle, which ended the supposed "kelpie" or water-horse. This bridle has also been termed "brang," a halter, which is the origin of the Scotch term for an instrument of old fastened round the jaws of a scolding woman. A horse-halter is also termed "iadastar," iadastur, iadhastar or adhastar, *i.e.*, *ni tha 'g iadhach mu 'n tor, ceann an eich,* and the bridle-rein "airghean," a name for the bit being "bealbhach." A man if met riding on a white horse is supposed to be able to name a cure for any illness; this belief is said to extend beyond the Highlands. Whooping-cough is said to be cured by passing the patient three times beneath the belly of a piebald pony, a rarity. Mare's milk is said to be a specific for this ailment, certainly a more practical one; while a horse's cough itself is "fothach," glanders in a horse is "Grain-easadh." The superstition as to the horse-shoe, so prevalent still, is because either a horse or an ass was in the stall when Christ was born; the shoe, however, must be *found*. A word for horse food is "dosdan." In the island of Mull the ghost of Ewen Maclaine, Loch Buidhe, Eoghan a chinn bhig, Ewen of the little head, who was killed in a fight, is seen riding on a dun or mouse-coloured pony, which goes up hill and down dale with equal speed; the knowing ones, in that island, point out the prints of the pony's shoes or hoofs. This apparition is said not to be confined to Mull, but to have been seen in the remotest of the Hebrides, and even in Ireland. A figure of this horse or pony, with Ewen on its back, is sculptured on his tomb in Iona. The Irish race of horses was (and perhaps still is) a fine one, as is evident from the many passages which occur in Irish literature, and in the Brehon Laws descriptive of a good horse. One horse (M'Murrough's) was said to be worth 400 cows, which, at £3 per cow, would be about £1200, a large sum in the days of yore, though hardly up to the price paid in later days, *viz.*, £30,000 for a celebrated stallion and race-horse. In 1486-7 horses were so dear in Ireland that a milch-cow and a heifer were often given for a colt. A horse when valued against other stock is estimated as being equal to any of eight foals, four one-year-olds, two two-year-olds, one three-year-old, or one one-year-old filly. Another estimate in "Coilpeachadh," or equalising for souming purposes, is eight foals, four one-year-old fillies, two two-year-old fillies, one three, and one one-year-old filly, or two cows. Horses are put or taken to the fields on St Bridget's Day—*La Bride bheirear gearrain thun nan fonn.* The name of an island set apart for horse-grazing is

“Mulagroch,” *i.e.*, mul grach or graidh, a stud of horses. According to Mr A. Carmichael, a term in Lewis and Harris for an enclosure for horses is marcian, also comhlong, *i.e.*, marc lann, coimh lann. In Lough or Loch Swill, in Ireland, there is an island called Aughnish, which stands for Each inis, horse island. *Inter alia*, the *Four Masters* record the death, in 1237, in the monastery of Boyle of a priest called Gille-na-necc, Gille nan each, the lad or servant of the horses; in County Tyrone there is a place Domhnach-an-eich, now Donaghanie, this may mean the Sunday of the horses, while “Lemlair” in Kiltearn is leum an lair or leum na larach, the mare’s leap, “Ardincaple” in Dumbartonshire being ard nan capull, the height of the horses, while “Hrossey” at Marvig, meaning “horse island,” comes from Norse “hross.” A king of Munster in Ireland of old was called “Echach cind maire (Eachach ceann-mhaire), Echu Horsehead. The family name “Eacharna” (M’Eacharn), means horse-owner. “Brahan of steeds” is a well-known saying. Eachfun herezelda refers to the practice of landlords taking the best horse at death of tenant. Cameron, in his Gaelic names for plants, etc., says horse-radish in Gaelic is “mucan-each” or the horse-plant, also racadal. As to the plant Moonwort or “Luan-lus,” it is said that horses lose their shoes where it grows. One Culpepper gives incredible accounts of this; the plant horse-tail is, of course, “Earball-each”; “Meacan-each” is the proper horse-radish, horse-clover being “each-siamar” or seamraig.

Riddles, sayings, and proverbs in regard to the horse are of course numerous everywhere; a few follow, which relate to the North and West Highlands chiefly. Iain Lom’s caustic saying:—

Mar lagh na linnibh nach mairean  
 Bha ’n Sgire Cille-ma-Cheallaig,  
 ’Nuair a dhit iad an gearran ’s a mhod.

As law of ages that are not, as was in Sgire-mocheallag,  
 when doomed they the garron in mod or mote.

A horse-riddle runs “Air muin each nach d’rugadh, a’s srian a leathar a mhathair ann.” Upon a horse that never was born, and a bridle of leather of its mother’s hide—the solution being that as a foal the horse was cut out of its dead mother’s side, of whose hide the bridle was made. In Adamnan’s *Life of St Columba* the real meaning of *gerran equus ministrator* (translated elsewhere “minister’s horse”) is given as the Abbot’s servant’s horse. An Irish word for flock of horses, or stud, is “graig”—graig mac Lir, the horses of the son of Lir. Among “long-breath tests” we find the following:—

Coig stallain dhiag dhubha dhubbach  
 Le ’n coig sar buill dhiag dhubha dhubbach  
 Ceithir capull dhiag dhubha dhubbach

Le 'n ceithir searrach dhiag dhubha dhubbach  
 Tri mnathan diag geala geala geal-breideach  
 Da ghille dhiag breac-luirgneach  
 Aon fheadag dhiag fhad speireach  
 Deich ba ceann-fhionn croidhionna lairceach  
 Naoi tarbh mhaola dhonna chore-chluasach  
 Ochd cailleachan miogagacha magagacha magach  
 Seachd gobhair ghiorrugacha għarragacha dhaite  
 Sia muean biadhta coig faineachan oir  
 Ceithir sraibh mhuillein  
 Tri eoin għurra  
 Da chrann-lacha  
 'S iseans-circe 's a chas briste 's beart air a mhuin.

Fifteen black dusky stallions with their fifteen excellent dark dusky parts, fourteen black dusky mares with their fourteen foals, thirteen white white women white kerchiefed, twelve speckle-shanked lads, eleven long-legged plovers, ten white-headed brown-hoofed treading cows, nine brown hornless slit-eared bulls, eight sly sneering mocking old wives, eight coloured greedy glutinous goats, six stall-fed pigs, six golden rings, four mill straws, three hatching hens, two teals, and a hen-chicken with her leg broken and a burden on her back.

The steps from horse to hen are worth noting. A mill wheel is described as follows:—

Each dubh, dubh, a mire ris an t-sruth  
 'S cha 'n 'eil an Eirinn no 'n Albainn  
 Na leumas air a mhuin.

A black, black horse sporting with the stream  
 And there is not in Ireland or in Scotland  
 One that will leap on his back.

Wind and rain in fierce conflict is apostrophised as follows:—  
 Each dubh 's each donn, 's iad bonn ri bonn,  
 Ged is luaithe an t-each dubh, 's seachd luaithe an t-each donn.  
 Marcach sion.

A black and a brown horse, hoof to hoof,  
 Though swift the black horse, the brown is proof.

A' cuir an eich 's e 'n a fhallus.

Urging on the sweating horse.

A' cuir glais air an stabull an deigh na h-eich a ghoid.  
 Putting a lock on the stable after the horses are stolen.

A' dol 's na h-eachaibh deiridh.

Going among the hindmost horses. Said of persons when their failing powers disqualify them for leading places, as in a team of horses.

Aithnichear searrach sean laire ann an greigh.

An old mare's foal is known in a stud. Supposed, whether truly or not, to be more lively than others.

Am fear a cheannaicheas am fath each, ceannaichidh e 'n t-ath each.

He that buys an old hack, will have to buy another horse.

An searrach bu choir a bhi san lair 's ann a dh' fhas e 'n a ghearran.

The foal that should have been in the mare grew into a gelding. Said of an over-presumptuous youth.

An t-each a bhuailear 's a cheann bidh e sgathach.

The horse that is struck on the head will be timid. Worthy of note, and applicable to children also.

An uair theid thus' air d' each mor, theid thu thairis air.

When you mount your high horse, you tumble over it—"vaulting ambition which o'erleaps itself, and falls on the other side" (Macbeth).

Aon de cheathrar da 'n d' thug Fionn fuath, each mall.

One of four things Fionn hated—a slow horse. He was not singular in this.

Ars' an t-each og 's a mhaduin "treabhaidh sinn an t-imir ud 's an t-imir ud eile"; ars' an t-seann each "treabh am fear tha romhad an drasda, 's treabhaidh sinn each a rithist"—agus threabh an seann each, 's thug an t-each og thairis.

Said the young horse in the morning "We'll plough that ridge and the other one"; said the old horse "plough the one before you now, and we'll plough the rest after," and the old horse ploughed, but the young one gave over.

Be sin capull a chuir (ga thoirt) a dh' Innsegall.

That were sending a horse (mares) to the Lowlands, or to the Hebrides.

Bheir aon fhear each gu uisge, ach cha toir da fhear dhiag air ol.

One man may lead a horse to water, but twelve won't make him drink.

Bho 'n is tu mharcainch an eich, crudh e.

Since you have ridden the horse, shoe him.

Bi beo a chapuill is gheabh thu biadh.

Live horse and you'll get food.

Bliadhna mhór do'n lair 'dol le h-al.

A full year to a mare going with young, *i.e.*, thirteen months. Bristidh each gun urras cnaimhean.

A horse without warrant will break bones.

Bronnachan an t-each, seang an lair.  
 Plump the horse, slim the mare.  
 Buile ma seach a spadadh nan each, or na h-eich.  
 Stroke about killing the horses.  
 Buile ma seach, iomradh nan each.  
 Stroke about the horses rowing.  
 Buile ma seach, mar bha bâta nan each.  
 Stroke about like the horse-boat. A boat with horses in it  
     is not easily rowed.  
 Caithidh each ri treabhadh.  
 A horse wears with ploughing.  
 Cha bhi each iasaid a chaoidh sgith.  
 A borrowed horse never tires.  
 Cha bhi treabhadh an each mnatha.  
 A woman's horse won't yield (or do) ploughing.  
 Cha choir an t-each glan a chuir h-uige.  
 The willing horse ought not to be urged.  
 Cha chudthrom (no cha trom) air each a shrian.  
 The bridle burdens not the horse.  
 Cha mho air e 's air sean each 'athair.  
 He cares no more for him than an old horse of his sire.  
 Cha nar do dhuine . . . lair ga thilgeadh.  
 It is no shame to a man to be thrown by a mare.  
 Cha 'n 'eil fhios co as a thainig na h-eich bhana.  
 Nobody knows where the white horses came from.  
 Cha tugadh na h-eich an casan as.  
 The horses couldn't take their feet out of it. Said of very  
     thick porridge.  
 Cho dona dheth ri lair a ghobha.  
 As ill off as the blacksmith's mare. Badly shod.  
 Cho laidir ri each.  
 As strong as a horse.  
 Cho mor aig a cheile ri da cheann eich.  
 As thick as two horse heads. (See Nicolson.)  
 Each is cu is bean phosda, tri ionmhasan Triath.  
 His horse, dog, and wife, a chief's most valued possessions.  
     Horse first, wife last.  
 Each Samhna 'us Capull Liunasdail.  
 A Hallow-fair horse and a Lammas mare. More showy at  
     these terms, and therefore not to be hastily chosen.  
 Faodaidh seann each sitir a dheanamh.  
 An old horse may neigh.  
 Fhuair e nead gearran.  
 He found a gelding's (mare's) nest.  
 Ged is e 'n duine 'n tuathanach 's e 'n t-each an saothraiche.  
 Though the man is the farmer, the horse is the labourer.  
 Gheibh an t-each casgaidh a luchd.  
 The willing horse gets a load.

Gu la a bhais an cuimhn' an eich.

To the day of his death in the horse's memory—is his stable, etc.

Iarraidh mhic Chruislig air na h-eich.

MacCruslick's search for the horses. Wherever they are, or not likely to be. (See Nicolson.)

Is ann air an each easgaidh a leigear an uallach.

It's on the willing horse the burden is laid.

Is ann mu seach a leigear na h-eich.

'Tis by turns (one at a time) the horses are slain.

Is coma leam inneir an each air an arbhar.

I like not the dung of the horse on the corn.

Is eol' do dh' each am marcaiche cinnteach no neo chinnteach.

A horse knoweth his rider to be confident or timid.

Is eudar gabhail le each mall o'n nach faighear na 's feharr.

The slow horse must be taken since no better can be got.

Is feharr oirleach de dh'each na troidh de chapall.

An inch of a horse is better than a foot of a mare.

Is fhiach each math breab a leagadh leis.

A good horse may be forgiven a kick.

Is mairg a bhiodh a' biathadh nan each agus gun phris orra.

Pity him who would keep up horses, when there is no price for them.

Is mairg a chailleadh a's t-Earrach e.

Pity him who would lose him in spring. The busiest season for man and horse.

Is math an t-each a thoilicheas (no a shasuicheas) an (no gach) marcaiche.

He's a good horse that pleases his (every) rider.

Is math an t-each nach tuislich ceum.

He's a good horse that never stumbles.

Is olc an t-each nach fhiach a chrudhadh.

He's a bad horse that's not worth shoeing.

Is olc an t-each nach giulan ais-thir.

He's a bad horse that cannot carry the food for his return journey.

Is olc an t-each nach giulan fhasair.

He's a bad horse that can't carry his harness.

Is don' an t-each nach giulan a shiol.

He's a wretched horse that can't carry his corn.

Is teare each a dhiultas a mhuing.

Seldom will a horse refuse his mame.

Is tric nach e 'n t-each is feharr a choisneas (an reis).

Often it is not the best horse that wins (the race).

Ithidh a cheann a chasan dheth.

His head will eat his feet off. An idle horse.

Ma bhios taod agad gheibh thu each.

If you have a halter you'll get a horse.

Mar a bha 'n t-each ban an dorus a mhuilinn 'smuaineachadh tuilleadh 's na bha e 'g radh.

Like the white horse at the door of the mill, thinking more than he was saying.

Ma 's math an t-each 's math a dhreach.

If the horse be good, his colour is good.

Miann eich aonach.

A horse's desire, a heath.

Millidh an t-srathair an t-each.

The pack-saddle will spoil the horse.

Millidh aon tarrung an t-each, 's millidh aon each an t-seisreach.

One nail will spoil the horse, and one horse will spoil the team.  
Molaidh an t-each math e fhein.

The good horse commends himself.

Na cuir na ruith le leathad mi,  
Na greas a' direadh bruthaich mi,  
'S na caomhain air a chomhnard mi.

Don't make me run down a decline,  
Don't urge me going up a hill,  
But spare me not on level ground.

Oidhch' am muigh 'us oidhch' a' stigh, 's olc an t-each.

In to-night, out to-morrow, horse's sorrow—or bad is the horse.

Ruigidh each mall muileann, ach feumaidh fear fuireach a bhristeas a chas—no, ach bristidh each tuisleach a chas.

A slow horse will reach the mill, but the horse that breaks his leg must lie still—or a stumbling horse will break his leg.  
Tha e air a ghearran guanach.

He is on his flighty horse. Restless.

Thig a mharcachd 's na h-eich mhora leo fhein.

Riding comes naturally to full grown horses.

Tri aois coin aois eich (no duine).

Thrice dog's age age of horse (or man).

Tuislichidh an t-each ceithir-chasach.

The four-footed horse (even) may stumble.

HOUND (see Dog).

## J

JACK-ASS (see Ass).

## K

KID (see GOAT).

KITTEN (see CAT).

## L

LAMB (see also SHEEP).—Bram-uan (pet); Cediach, cette (Old Ir.), cideach (pet), cigheach (fat), cir, cire, cireag, ciora, citen; Fior-uan (hog with lamb); Lias, loirean, luan, lubhan, lumhan; Oen (Welsh); Siota, suaicein; Uaghan, uan, uanan, uanachan, uainein.

Ailie-cuddie (twin), alian (not suckled by dam); Bivie-lamb (sucking); Cade (tame or house), chute (hand-bred), cosset, cot-lamb, cotterlin, cuckool (early—Oxon.), cuddly, cuddy (yearling); Dan (fat), doublet (one of twins); Eanling (just dropped); Fitfall (grown lamb), fix (dead-yeaned); Gib or gib-a-lamb (newly dropped—Devon); Hob, hob-lamb; Lam, lambe, lambert, lamberne, lambes, lambkin, lamborn, lambren, lambres, lambron, lambrym, lame, lames, lamline (pet), lamm, lammas, lammbre, lamme, lamp, lemb, liddling, lomb, lombbe, lombe, lomber, lomberne, lombor, lombren, lombro, lombur, lome, loom, loomb; Mud-lamb (pet—North); Shot (ill-grown, etc.); Tourkin-lamb (bearing another lamb's skin).

In the eighth tome of the *Revue Celtique* the word "Bram" is given as Scottish Gaelic for a pet.

The word "lamb" is said to be from the Teutonic "lamba."

The peaceful attributes attached to the lamb are as well known among Celts as among most other nations, the proverb that March should go out like one has its well-known equivalent.

A disease prevalent among lambs on damp boggy pasture is called "scoed," and this is said to be a kind of gout in the knee, when they are said to be "scoled." A term for a part of the lamb near the brisket is "scovin."

Cameron, in his Gaelic names for plants, etc., says kidney vetch or lady's fingers is "Cas-an-uain," or the lamb's foot. It is supposed to be very lucky to see the first lamb with its face towards one, good with its side even.

Cha b'uan sin air bialthaobh oisge.

That were not a lamb in front of (or before) a sheep.

That were no yearling's lamb.

Cha 'n 'eil ann ach an t-uan na's duibhe na' mhathair.

"Tis merely the lamb blacker than its dam.

Is tric a bha craicionn an uain air a chleith cho luath ri craicionn na seana chaora.

The skin of the lamb has often been hung on the hurdle (or wicker-frame), as soon as that of the old sheep.

LAPDOG (see Dog).

**LEOPARD.**—Liobart, liocard, liopard ; oun-chu, orm-chre (Ir.).  
Labarde, lebard, leopart, libart, libbard, libbert ; Pardal (Topsell).

Little is known or said of this animal from a Celtic point of view ; a certain king of Connaught, Ireland, bore the device on his standard, the bearer being called “Fear iomchair na h-onchoin,” the bearer of the leopard ensign or standard.

**LEVERET** (see also **HARE**).—Breog ; Cuilean-maighiche ; Gearrog, gearrag ; Maigheach og ; Pait, paiteag, patan, put, putan. From “Lepus,” Latin for hare.

**LEVIATHAN** (see **WHALE** and **MONSTER**).

**LION.**—Leomhann, leobhann.

The lion is the general badge of the Celt, four appearing in the arms of Maedonald of Isla, according to Martin, while we may remind our readers that the lion was the emblem or coat-of-arms of Judah, and the lioness Gad's, while that of Hercules was a lion rampant holding a battle-axe, but the antiquity of this latter we do not vouch. A lion's den is “fochla,” so termed, it is said, from being the abode of the king of beasts or animals.

Aithnichear an leomhann air sgriob de ionga.

The lion is known by a scratch of his claw.

Is fhearr cu beo na leomhann marbh.

Better a living dog than a dead lion (Eccles. ix. 4).

Mar leomhann colgach is dual d'an Mhairt tighinn.

As a furious lion it behoves March to come (in).

Tha h-uile fear 'n a leomhann air a chuid fhein.

Every man is a lion over what's his own.

## M

**MARE** (see also **HORSE**).—Alaire ; Baineach ; Caball, cabull, cailleasg, capall, capull, cleobag, clibeag, cliobag ; Falaire ; Lair, lar ; Saoi, saoidh.

Cabal ; Hesta, hocknie (Shet.) ; Meer (North), mer, mere (A. S.), myre ; Yad, yade, yaud.

The word “mare” is said to be from “marc,” horse.

Cameron, in his Gaelic names for plants, etc., says bog-bean, buck-bean, marsh trefoil signify in Gaelic “ponair chapull,” mare's bean, also “pacharan chapull,” the mare's pack or wallet ; the vetch in Gaelic is “peasair chapull,” mares' peas. A belief is said to exist that a mare tethered and kept sometime from water will discover same by pawing above spot, if there at all. As a

sign of degeneracy, Coinneach odhar (Dun Kenneth), the seer of Brahan, prophesied that the day would come when English mares should be led with hempen bridles round the back of Tomnahurich. “Thig an latha’s am faicear laireachain Sasunnach air an tarruing le srian corcaich air cul Tom-na-lubhraich.

A famous mare-goblin was Lar bhan Choire-dho, the white mare of Corrie-dho, for generations the cause of much trouble to the farmers of Glen-Urquhart and Glenmoriston. (See *Celtic Monthly*, Vol. III., page 45.)

The proverbial sayings, as may be expected, are mixed up with those regarding the horse, but the following may be given here:—

Fear sam bith a dh’ olas bainne capaill le spain chriothuinn cha ghabh e’n triuthach ach aotrom.

He that drinks mare’s milk with an aspen spoon will take whooping-cough lightly. The aspen is sacred, the milk is rational.

Is i’n lair a bhreabas a dh’ eigheas.

“Tis the mare that kicks that squeals. The one who has done the mischief frequently makes the most noise about it.

Is minig a chaill bodach lair agus a rinn e treabhadh.

An old man has often lost a mare and done ploughing.

Lair chaol-chasach agus each bonn-chasach.

A slender-legged mare and a stout-legged horse. Desirable attributes.

Ma tha mo chuid airgid anns a chapull thig e dhachaidh uaireigin.

If my money’s in the mare it will come home some day. A sound investment.

**MARTEN** (see POLECAT).

**MOLE**.—Ath-thalmhain (Badenoch); Broth; Caoch, caochag, caochan, creachag, criadh-luch; Dallag, dallag-feoir, dallag-fheoir, dath-reodha, dubh-reabh; Fabh, fadh, falcaire, famh, famhalan, famh-bhual, famh-fhual, famh-thalmhain, fath, fathbh, fath-mhugach; Garluch, garbh-luch, gearraidh-luch, guadh (Welsh); Luch-ghallda; Mallan, mullan; Radaim-uir; Uireach, uir-fhamh, uir-reathabh, uir-reathadh, uir-reothadh.

Crode; Heunt (Worc.); Maalwarp, mande-warp (A. S.), meande-warp, meauldiwart, meawdewart, modewarp, modewart, modiwart, modiwart, modywarp, modywart, mohdiwart, molden, moldewarp, moldewerper (A. S.), moldewort, moldwarp, molewarp, moleywarp, molewhaup, mollwarps, moodiewart, moodiewort, moodiwart, moodywarp, moolywarp, mothert, mothiewort (Banff), moudewarp, moudewort, moudie, moudiewark (Lanark), moudiewarp, moudie-

wart, moudiewort, moudiwart, mouldard, moulde-warp, mouldiewarp, mouldiwart, mouldywert, mouldwart, mould'ort, mouldwarp, mouly-warp, moundiewarp, mouther, mowdawarp, mowdhat, mowdie, mowdiewark, mowdiewarp, mowdiewort, mowdiwart, mowdiwart, mowdiwart, mowdiwart, mowdiwart, mowdywart, mowlewarp, mowlarp, mowthad, muddywarp, mudwart, mulli-wark ; Tape ; Want, wont.

The etymology seems to be short for "mold" or "mould-warp," an animal that casts or warps up moulds of earth. Famhalan thought to be merely an abbreviation of "Famh-thalmhain."

Some ancient medical properties of the mole were that its ashes mixed with honey was a cure for certain inward complaints ; wine, in which a mole or its ashes has been decocted said to be good against serofula, while its blood causes growth of hair. In the old statistical account of Scotland the mole was said not to be then in the island of Lismore, but it was in Bute. There are none in Ireland. A mole burrowing beneath a house betokens speedy departure of inhabitants, if extensive, say round whole house, a death of one of inmates probable. One proverb is extant, viz., Far am faighear (oir neo far am bi) famh bi fuithir. Where a mole is found good land will be. This is very true, fuithir is fo-thir, subsoil. Moles are said to be of various colours, a white one having been caught at Cawdor and Moyness, a grey at Edinkillie, and at Carnach in the Streens one partly pale and yellow.

**MONSTER.**—Aibhse (spectre), amhlair, arachd, arrach, arracht, athach, athaid ; Badaroshan (Ir.), bansgal, beannach-nimhe, beist, beithir, beithir-laindeach or lannach (scaled) ; Ceirean or cirein-croin, coluinn-gun-cheann, congeilt ; Fuath, fuath-arrachd ; Grib, gribh, griobh or griobh-ingneach (griffin) ; Iarchullach, iolbheisd ; Libtheadan (leviathan) ; Mata(pig-monster) ; miochairth, murdachan, mur-ducha or murduchan (sea—a mermaid—Ir.) ; Ollbhiaist ; Rochuaid, rosualt, sea-monster (? Walrus) ; Samduba, a mermaid (Lec.), siabra or siabraise, evil monster, elf, demon ; sianach, Tarbh-coill or choille, toradhair, torathair ; Uamhas, uile-bheisd or bheist, uiridh, ulla-bheisd or bheist, umhraisg, urghrannach.

As-capart (Shakesp.) ; Gavlaw (Welsh) ; Leviathan ; Nikir (A. S.) ; Toad-monster, trunk without head ; Ullfish ; Wood-bull.

"Croin" is the old Cornish word for "skin," the word "athach" is said to mean also "tonna," waves, *i.e.*, anything great or awe inspiring. See *Reliquiae Celticae*, Vol. I., p. 256, for "An t-Athach iodhna." A term "ortabhair" for monster has been met with, but this word is supposed to be merely "torathair" got transposed somehow. The ancient Celtic demon-monster named Siabra, etc., is referred to in *Rev. Celt.*, dord (durd) siabrai, the howl of demons.

A fearful monster is described in an Irish tale as having been seen by Fionn and his heroes when hunting in Glen Smol; "it was being chased by a red wife (bean ruadh), had four thin legs, a head like a bear (? cullaigh), and long horns on it, the rest of it like a deer (eilit), with a shining moon on each side; the sea was as easy for it as the land, and no one could overtake it, but Bran got up with it as it fell dead." This beast-monster was no less than the King of the Fir Bolg in that shape. *Sraid na bputog* was the name of the place this monster or beast started from, and Cill-a-bheithigh where it fell dead. A decent specimen of the genus monster is thus described: "Beist mhor anagnathach," a big uncanny beast, which would suck in any man, other animal, or creature that came within seven miles of it, and swallow a team of horses, the plough and the ploughman. In an Irish folk-lore tale we read that in Lough Dearg, Ireland, a monster (uilpheist) is said to be seen which is neither more nor less than a certain murderer, Phelim MacGriomh, who was first transmuted into a wolf *pro tem.*, and subsequently into this form perpetually after the wolf had been slain by one Seaghan of the two sheep. That famous and well-known monster, the water-horse, had no monopoly of the Highlands evidently from its having, what may be termed, a Southern name, viz., Waltron, or Walter's one; it was supposed to belong more especially to the Borders.

The river Ness, or neighbouring banks, had at one time an unenviable notoriety for a fearful monster till St Columba exorcised it, the Saint keeping one of his companions, Lugue Mocumin, from being destroyed while swimming across that river. Though perhaps not really a monster, an Irish goblin or spirit called "Puca," which, if we are not mistaken, answers to our Gaelic word "bocan," took various shapes, among them being the dog, horse, ass, and eagle. A certain doughty Irish champion named Muiredach obtained the surname "Cuchongeilt," or the hero of the monster (cu gun geilt, a fearless dog), for slaying one, while the word "torathair" or toraithear is perpetuated in the name of a certain place it is thought near Sligo, called Ros-torathair, the promontory of the monster. The Irish, moreover, call a mermaid Murdachag or "Murduchan," and her song "Samhghulha," perhaps saimh or seimh ghul—gentle weeping. Elsewhere we find this word spelled "Samguba" (*i.e.*, Saimh or seimh-gutha, gentle voice), durd na samguba, the mermaid's melody (W. S.). A sepulchral monument mentioned in the Irish Dindsenchas of Brugh na boine is "Lecc Benn," the flag (stone) of Benn, *i.e.*, the leacht on which the monster was killed, said to have had one hundred and forty legs, and four heads. Another was called "Broicseach," broc sitheach, badger-monster, being amphibious and suddenly appeared in Loch Broicsighe, or Broicseach's loch, County Clare; it was reputed as being very destructive to cattle, and tried to be exorcised by the ecclesiastics going out against it

with book, bell, and crozier in vain. It was eventually chained to the bottom of its own loch by Saint MacCreiche. (See O'Curry's *Customs of Ancient Irish*, Vol. III.) Other monsters were named or termed Fuaig; Fomor (fo mara), man of the sea; Bocanachs, Bananachs, etc. Boca, a monster, is just the Irish pooke or puca, whence "bocan"; it is said to take various shapes, such as a goat or horse or even a bird of prey. But the "Monster of Monsters" is that described in *Revue Celtique* as somewhat of this description, viz.: "One hundred necks upon him, and one hundred heads upon each neck, and five hundred teeth in each head; one hundred hands upon him, and one hundred palms in each hand, and one hundred nails on every palm." For monsters of a kind see *Revue Celtique*, Tome IX., p. 471, *et seq.*, *Voyage of Mael Duin*. Another term for a monster, hobgoblin, or devil, is "Kobold"; another for monster, apparition, or phantom, is Ealpaid, ealpait, or elpoid. Another is called the "Mata," which—or who—had seven score feet, and seven heads (in another account only four), another (or giant), had seventeen heads upon him, was higher than any oak tree, fifty cubits in his fork, and twenty-five in his shoulder-blades (W. S.); one sea-monster was called "Ruisheadan" (Ir. ruiseda), which was amphibious. The Rosualt (Ross-ualt) seems to have been a species of plague, in guise of a monster, which visited Ireland, and brought a plague on land, in air, and in the sea. The etymology is not discernible unless it be akin to "Rosal," a judgment, a visitation. In Vol. III. of Campbell's *Tales* mention is made of a female monster called the yellow Muileartach, and reference is made to another, or goblin, called a "Fuath." A word "Fachach," a giant, may also be included under monsters, and on page 362 we are introduced to a venomous (horned) creature entitled "Beannach-nimhe," horned poison. The monster termed "Sianach" was a deer-monster. The "Arachd" or "Fuath-arrachd" was a spectral monster, also simply called the "Biast" in the tale of the Muileartach or Muireartach, which it represented. In *Reliquiae Celticæ* he, she, or it is called Tarrach, likely an t-arrachd, as shortly after it is referred to as Arrachd eitidh. The description of this monster as there given is:—

An Tarrach eitidh athull crom  
 'S e b' ainm do 'n fuath nach raibh fann,  
 A Muileartach claoen ruadh manntach,  
 Bha aodan dughlas air dhreach guail,  
 Bha dheud carbadach claoen ruadh,  
 Bha aon suil ghlogach 'n a cheann  
 'S bu luithe e na rionnach maothair;  
 Bha greann glas dubh air a cheann  
 Mar dhroch choille chrionaich air chrith.

The awesome spectre hideous and crooked  
 Thus was called the mighty apparition—  
 The red, stammering, sinister Muileartach ;  
 His dark grey face the colour of coal,  
 A red bent tooth within his jaw,  
 Swifter than any lobster spawned ;  
 With grey black bristles upon his head  
 Shaking like badly rotted wood.

A truly awful combatant to engage, which, however, the Feinn did, and slew.

The word “Beist” is also applied to this, as Gillies says “Liodair a bheist a chneas ban, Liodair e a lamh gu’ leoin.” The monster tore his fair skin, it tore his hand to its hurt. He also uses the word “Uile-bheist” as follows, “Mharbhadh leis an uile-bheist. He slew with it the monster—or the monster was slain by him. See under “Animal” for a proverb or saying as to the “Cirean-croin.” The Tarbh-coill is used in this saying, “Thuit an Tarbh-coill orra,” the wood-bull fell on them, *i.e.*, a great fear or awe. “Mir am bial na beiste,” a bite in the monster’s mouth, speaks for itself. “Urbheisd” again is said to mean the original or greatest monster.

Here mention must be made of the “Beast” that killed Fraoch when he went for the second time to get the rowans for Maidh from Castle Cro. This hero’s body, after and before death, is described as :—

Bu duibhe na fiach a ghruag,  
 Bu deirge ghruaidh na fuil laogh,  
 Bu mhin ’e na cobhar an t-sruth,  
 Bu ghill na sneachd corp Flraoich ;  
 Bu mhaise na ’n caisein fholt,  
 Bu ghuirme rosg na eir leac,  
 Bu deirge na cruban a bheul  
 ’S bu ghile dheud na caile.

Darker than raven was his hair,  
 Redder his cheeks than the blood of calf,  
 Softer—more gentle—than the foam of stream,  
 Whiter than snow was the body of Fraoch ;  
 More beautiful than curls (?) his hair,  
 Bluer his eyes than the vaulted plain (the sky),  
 Redder than crab his mouth,  
 Whiter than chalk his teeth.

The term “beist” is something more, in Gaelic, than mere animal, “Loch-na-beiste” meaning, for instance, the monster’s loch, cu-bheist, dog-beast or dog-monster in shape of a wolf. The Griffin which enters into heraldry, etc., is a monster, half hen half eagle.

MORSE (see SEAL).

MOUSE (see also SHREW).—Fiolagan, feasgar-luch (field); Labhallan, lamhalan, lhygoden (Welsh), luch, luchag.

Foittack (Field); Harvest-row (Wilts); Maase, meawse, moose, moss, mellot (short-tailed), mouel (field), mousey, muss (plur.), myss (Jonson); Rana, ranna, ranny (shrew), reiny, rennie; Schrocrop, sew, shroe (shrew); Thraw-mouse (shrew); Water-ranny (field).

The etymology is said to mean “stealing animal,” from “mus,” to steal, while the Gaelic “luch” is from “*lokos*” (Gr.), a wolf, or *vice versa*.

The mouse is known everywhere, but we question whether greater attention has been paid to it anywhere than in the Highlands. For one thing it (as well as its big brother, the rat) is supposed to dread, or at least hate, sarcastic rhymes, how, it is not said, but the alleged results are adduced as sufficient evidence. A satire of eight verses called “*Aoireadh le Alasdair Catanach an Saor ruadh anns a Chreagan ’nuair bha e ’fuadach nan luchan bho sabhal*”—A satire by Alexander Cattanach, the red carpenter, on the occasion of his putting to flight the mice from a barn, will be found in Vol. XII. of the *Celtic Magazine*, page 257. The following is a child’s or nursery rhyme:—

“Thuirt an luch bheag ’s i san toll  
 ‘De’n fonn th’ air a chat ghlás?’”  
 Fonn math is deagh shaod  
 Gum faodadh tusa tighinn a mach ;  
 ’S mor m’egal romh ’n dubhan chrom  
 A th’ agad ann am bonn do chas,  
 Mharbh thu mo phiuthar an dé  
 ’S fhuair mi fein air eigin as.

Another version is:—

*Luch*—Thuirt an luch ’s i ’s an fhroig  
 “De ’m fonn a th’ ort a chait  
 romach ghlás?”

*Cat*—“Comunn ’us eairdeas ’us gaol,  
 faodaidh tusa tighinn a  
 mach.”

*Luch*—“’S eolach mi mu’n dubhan  
 chrom  
 A tha mach e bonn do chas  
 Mharbh thu mo mathair an dé  
 Ge caomh ri um do bheus an  
 diugh.”

*Cat*—“Cha mhis ’a bha sin ach cat  
 Mhic Iain ruaidh  
 A b’abhaist a bhi ruagadh  
 chearc,  
 Ghoid i’n caise bha ’s a chliabh,  
 ’S dh’ith i ’n t-iag a bha ’s a  
 phreas.”

*Mouse*—Said the mousie in the hole,  
 “What is that purr of the  
 grey cat?”

*Cat*—“A good purr and a pleasant  
 mood  
 That thou might’st come  
 out of that.”

*Mouse*—“Great is my fear for the  
 crooked hooks  
 That thou hast got in the  
 sole of thy feet,  
 Thou killed’st my sister  
 yesterday  
 And I myself gothardly quit.”

*Cat*—“That was not me but John  
 Roy’s cat  
 That uséd to be the hens’  
 distress,  
 She stole the cheese that was  
 in the creel,  
 And ate the fish that was in  
 the press.”

The following, by Aonghus nan aoir, falls to find a place here. It is given in the *Duanaire* as "Aoir nan luch."

A h-uile luch fhiorionn 'us bhoirionn,  
 Eadar Cnocan DaI-na-carra  
 Agus Ionmhar Allt-a-mhuilinn,  
 Bithibh ullamh gu dol thairis.  
 Gabhaibh seachad air an dam,  
 Beagan am braigh a mhuillinn,  
 Cumaibh sios rathad-mor an Diuc  
 Seachad cul Tom-na-haire.  
 Ruigibh an sin Drochaid Nibheis,  
 Tha e tioram, 's bithibh thairis.  
 Gabhaibh sios cul nan garadh,  
 Seachnaibh an t-sraid, tha i soilleir,  
 Mu'm much iad sibh fo'n casan  
 'S mu'n t-saltair iad 'n ur goille.  
 Tha figheadair an ceann shios a bhaile  
 Agus ciste mhine air a chulaobh.  
 Fanaibh an sin gus an abuich eorna  
 Shiuna,  
 Agus cho ceart 's gum beil boinn'  
 uisg' an Lochaidh  
 Cuimhnichibh an t-ordugh 'chleach-  
 dadh.

All ye male and female mice,  
 Between the knoll of Dalmacarra  
 And the mouth of Millburn,  
 Be ready to cross.  
 Take your way across the dam  
 A little above the mill,  
 Hold down the Duke's high road  
 Past the back of Tomnaharry ;  
 Then make for the Nevis bridge,  
 It is dry, and get across ;  
 Go down by the back of the wall,  
 Avoid the street, it is bright,  
 Lest they crush you 'neath their feet  
 And tread upon your throats.  
 There's a weaver at the lower end of  
 the town.  
 Who has a meal-chest behind him ;  
 Stay there till the Shuna barley ripens,  
 And as sure as there's a drop of water  
 in Lochy  
 Remember to observe this injunction !

Though not a bird the mouse is known to sing, which was thought peculiarly unlucky, this is true—to the mouse, as the singing arises from or is caused by a bronchial disease which proves fatal. When a mouse is found dead it is said to mean a presage of death to the finder, but no particulars as to time, etc., seem to exist. Cameron, in his Gaelic names for plants, etc., says, Mouse-ear chickweed in Gaelic is *Cuas-an-luch*. Creeping mouse-ear is *Peasair-nan-luch*, mice peas, mouse-ear hawkweed, also that tufted vetch is elsewhere given as *Lus-nam-mial*, in Ireland, *Lus-midi*.

A roasted mouse is said to be a sure cure for the whooping-cough and jaundice. Paralysis is sure to follow the running of a field-mouse over the bare feet, and it is specially unlucky for a field-mouse to pass in front of a cow or horse. We have not learned whether it is unlucky for the mouse or the others, but presume the latter.

Every Gaelic-speaking Highlander, it is presumed, is familiar with the lines which, it is said, convey mysterious meaning, viz. :—

Rug an luchag uan boirionn  
 'S thug i dhachaidh eual chonnaidh.  
 The mousie bore a female lammie  
 And carried home a load of firewood.

Proverbial sayings in connection with the mouse are :—

An rud a bhios samhach cha chluinn na luchain e.  
 What is silent the mice won't hear

Cha mhortair an luchag fo'n chruaich-fheoir.

The mouse is not crushed (murdered) under the hay-stack.

Cho bith or bidh ri luchag, neo

Cho bith ris an luch fo ladhar a chait, neo

Cho umhal ri luch fo spog a chait.

As quiet as a mouse under the cat's hoof, or

As humble as a mouse 'neath the cat's paw.

Chual' luchan an ard-dorus e.

The mice of the lintel heard it. A supposed secret.

Fois luchag 'am balg.

A mouse's rest in a bag. Small.

Is bean-tighe (neo bana-mhaighstir) an luchag 'n a tigh fein.

The little mouse is mistress in her own house.

Is boidheach an luchag 's a mhir arbhair.

Pretty is the mouse in the corn-plot. A Burnsian sentiment.

Is fheairrd an luch samhchair, mar a thuirt luch a mhonaidh ri luch a bhaile.

The mouse is the better of quiet, as the moor mouse said to the town mouse.

Is laidir luchag fo chruaich fheoir.

A mouse is bold (strong) under a hay-stack.

Tha fios aig an luch nach 'eil an eat a's tigh.

The mouse knows the cat's not in the house.

Tha thu cho breugach 's tha 'n luch cho bradach.

You are as lying as the mouse is thieving, or, you lie as the mouse pilfers.

MULE (see also HORSE).—Greadan; Lethasal; Mall (Ir.), maoileann, maoluin, muilead, muileid, muille, mulag, mullaid. Fummel, fummle, funnel; Moll, molle, moil, moyle, mull.

Aon de thriuir is mi-riaghaitche th' ann, muileid, muc 's mathair a chlann.

One of three without a rule—a wife, a pig, and a mule.

Is raige bean na muileid, 's is raige muileid na 'n Donas.

A woman is more obstinate than a mule—a mule than the devil.

## N

NEAT, ETC. (see CATTLE).

## O

OTTER.—Balgair, beisd-dubh or donn, beist-dubh or donn, biasd-dubh or donn (sea); Ceann-fionn (hoary head—King), coibhearan, coin-fhoidhairne, confoirne (plur.), cu-donn, cu-dur, cu-dhar; Dobar-chu, dobhar-chu, dobhran, dobhran-leas-leathann,

doborci, doran, doran-donn, dor-chu, douran, dubhr-ci, dur-chu (fresh water); Ki-dur (Arm.); Madadh-donn, madadh-uisge; Onchu; Peist or piast dubh or donn.

Atter (O. E.); Dratsie; Hotor (A. S.); King-otter; Lutria; Oter, otor, ottar, otyre; Teak, tike, tyk, tyke (Shet.).

The etymology of this word is supposed to be from Teut. "Utra," Ar. Udra, for original Wadra, a water animal. The proper etymology of the Gaelic name "dobhran" is dobar or doboir an or aon, the water one, the term dobhar-chu is just water-dog; doboir is the old form of word for water, as appears from the Book of Deer, where Aberdour is written Aber-dobboir; and in Cormac's glossary of the Old Irish, doboir is given as an Old Irish word for water. In another Old Irish glossary we find this couplet:—"Bior and An and Dobar, the three names of the water of the world"; tobar, a well, is just dobar. The etymology of this word furnishes a leading case in point against the prejudiced scholars who sought for everything outside of Celtic. One rendering, but supposed erroneous, is "An t-odharan," the dun one, or dun-coloured. Dobhran is said to mean the fresh-water otter and beist-dubh the sea otter. The skin of the latter is said to be red in August.

The otter was said to have a magic skin and vulnerable only in the white spot (ball), beneath the chin, or under forearm, all the rest of its person being invulnerable. Like the toad, a jewel is also said to be in the head of the otter. This white spot is called ball-dobhrain, and is the term for a mole or spot on a person's skin, which is considered lucky to have. It was also considered lucky to have one's targe lined with the skin of an otter. Dr Gillies says that "Maol-dobhran" is a mark similar in its origin to "milleadh-maighiche," or hare-lip, or "maol-conan," rabbit-mole or spot; these spots, as said, are lucky, especially when mole or spot above the eyes. The skin being magic is, of course, considered a charm, also an antidote against fever and smallpox, a safeguard against drowning, and efficacious in child-birth. As the otter shuts its eyes while eating it is easily robbed. Whenever nine otters are found together, it is said one will be a male. A famous white otter, or dun with a white star, used to live in Sutherland, and was supposed to be the king of the otters. An otter was killed there though shot in the hind quarter, which so far disposes of the invulnerability story. In Sutherland it is called "Ouar hoo" (odhar chu), the dun dog. In Sweden and Norway a system of extermination is pursued against this harmless animal. In ancient times otters were of great value. See Welsh laws of Howel Dha of tenth century, in which the skin of an ox, a deer, a fox, and an otter are all valued at the same price, *i.e.*, eight times as dear as the skin of a sheep or goat. In *Folk-lore from the Hebrides*, it is said that any one who licks three times

the liver of a newly-killed otter while warm, receives the power to cure burns and scalds by licking them. It was of an otter's skin the famous Rob Roy's favourite sporan was said to have been made, and in "Tain bo Fraich," the reiving of Fraech's cows, it is said that the bag which held the harp was made of otter skin and called "Crotbolg."

The otter's den in the Lowlands is termed "Bousie." It is said he hates the feathered race. Several places have a "Carn dobhran," being the spot, generally elevated, where the otter used to devour his prey, a spot generally well-known to the neighbouring inhabitants, and by them dubbed also "carn nam bochd," as they, the poor, used to feast on what the otter left of a salmon, *i.e.*, all but a piece from out the back. A proverb is, "Mar dhobhran am bun uisge, tha bean mic gu 'mathair-cheile." Like otter at a river mouth is the son's wife to his mother—watchful.

**OX** (see also *Cow*).—Agadh, aghan (young), aithre ; Baisleach, bo-alluidh (furious), braithcheam ; Damh, damh-alluidh (wild) ; Es or eis-dhamh, esamh, esemh ; Is ; Meac-treabhaidh (plough), meactroigh, modh-dhamh ; Saoth-dhamh.

Ag, agg (stall-fed), axan ; Bu (A. N.), bugle, bull-seg, bummick, burling (young) ; Ex ; Ouse, ousen (pl., North), owse (Banffs.) ; Runt ; Saig, seg (Gall.) ; Tomminaul (two-year-old).

The etymology is said to be from Aryan "gau," an ox or cow, from "gu," to low, to bellow, while the word "damh" is a very interesting word, and happens in Latin as "dama," as the goat or deer ; the English word "dame" may also be traced therefrom. The word "Meac-treabhaidh" or meactroigh means the ox next to or nearest the plough.

Names from "damh" are Daimen, Daimhin, son of Cairbre—Damh-airgiod in 560. Our letter "A" which with the ancients stood for the word "eagle" was afterwards thought to call to mind the head of an ox, and the drawing of that letter was altered to look more like that ; an ox stood as a coat-of-arms among the ancient Egyptians. In Aberdeenshire we find "Dailnadamph," or dail na damh, the field of the oxen. Cameron, in his Gaelic names for plants, etc., says the plant Bugloss is in Gaelic "Lus teang' an daimh," ox-tongue, while we are elsewhere told that "Boglus" is a corruption of "colg," an ox, and "lus," a plant ! The life (*i.e.*, natural) of an ox is said to be twenty years.

Cho dall ri damh ann an ceo.

As blind as an ox in mist.

Is damh thu 's gu 'm meall thu d'ainm.

You are an ox, and may you enjoy your name.

Tha car eile 'an adhare an daimh.

There's another turn in the ox's horn. (See note by Nicolson hereto.)

## P

PANTHER.—Paindeal.

PIG.—Ainmidh (litter), aire (sow), aitheoh (Old Ir.), arc, arcain, arean (sucking), are-crannach (young—lit. son of a sow), are-mhue, are-muice (male), athach (Old Ir.); Baedh (boar), bainbh, banabh, banabhin, banban, banbh, banbhan, birid (breeding)—(? beiridh); Caileach (hog), caois, ceann-cula (leader), ceis, ceisin, coilbhinn, coilleadh (hog), coilmein, coilmhinn, comlachdaigh, cuineal, cumlach (sucking), crain (female), cribus (Old Ir.), ero, cula-cheann (leader); Deil, deileang (two-year-old), deile-muic or thore, durraidh; Feis, fionn (sow), foir; Gata, gearr-miola-dearg (a short red animal), gius, gius-aidh; Lia, lulpat, lupait; Mat, mata, miaduig, miadugh, midisi, more (boar), muc, muc-ainidhe (with young), muccein, muc-fhinn, a milch pig (brood sow), muc-forais (house-fed), muc-glasach (fatted) (lit. animal with a snout), mugart (Old Ir.); Oircean, ore, orca, orcan (young); Peileag, peilig, poircean, poircein, pore, porcan; Rue, ruchd, rucht, rem-ec (roimh-eug), prematurely dead; Samh, scuithe, speil (drove or herd), speil or speile-cheann (leader), suig; Tochra (small); Uircean, uircein (young).

Anthony; Bacrie (boar), bally (litter), barling (smallest), barra (gelt or gelded—Exmoor), barrow, baru, boar-seg (three or four years old), boar-stag, boneen (sucking), bonham (young), boneyen, boyeen (little), brawn (boar); Cad (very small), cadma (least), cardidwin (youngest), chowny, crit, crowly, cruit, curry (sucking); Daniel, diddle, diddling, dilling, dilly, doreened; Eavor (boar—Old Eng.), eervar (last of litter, fhior bharr), eleanor, elt (young sow—West), farrow (litter), fezzle, flutter; Galt, galti (A. S.), gaut (castrated—Roxb., Shet., etc.), gauntie (Wilts), geassy, geulty (sucking), gill (female), gilt (spayed), giss, gissy (North), gorral, gorrel (young), goosy, gracie (Roxb.), graff (hand-bred), gramfer, greek (youngest), griskin, grunter, gruntillot, grunline, gruntling, gruntling-cheat, grunty, gurrell (young), gussy (spayed), guttrel (Gall.); Heever (boar), hoch (Cornw.), hoglin, hogling, hoglyn; Ilt (gelt sow—Devon); Jorey (smallest); Kep (dead littered), kerididwin (youngest), knurdy; Mallock, mudvite, mudy-veetick (Shet.); Norrie, nurdy (smallest), nurk (worst); Paatie, parramarrowed sow (gelded—North), pet-man (smallest), piggy-whiddin (weakling, white one); Rackling (very small—Suff.), rinklin (last littered), rit, rut, rutling (smallest in a litter), rookler (young); Sawney Cammull, shoat (half-grown—Chesh.), shot (half-grown), slip (young), sow, sow-met (young female—North); Tanthony, team (litter—Kent); Veer (young—Cornw.); Whinock; Yelte, yilt (young sow—North).

The word “orc” used to be “pore,” akin to the Latin *porcus*. The word “Muceodha” is Irish Gaelic for swineherd, “eed arc”

means pig firstling, sometimes exacted as a tribute by the lord of the manor. "Banbhradh" means swine (coll. from banbh); a pig of special excellence was spoken and written of as "Muerime," and Muc Slanga (W. S.); another word which Whitley Stokes says is "an epithet for pig," and obscure to him, is "midisi"; this appears to be a diminutive of "miadaigh," viz., miadasaigh, a little pig. Muc-classa or glassa is said to mean a fatted pig (? closach, dead carcass), inference that pig is *fat* before being made a carcass.

The youngest pig in a litter is, *inter alia*, called "Doreneed," and the smallest "Anthony." Daniel, etc., the favourite or "Anthony," was supposed to be dedicated to St Anthony, the patron of swineherds. Sir David Lindesay of the Mount, Lord Lyon King-at-Arms, wrote "Heir is a rellik, the gruntill of Saint Antoni's sow, quhilk bare his haly bell." Grunkle, gruntle, gruntill means the snout, and here it refers to all that the devil—who had stolen the sow—could return the Saint; Beelzebub, Lucifer, and the other fiends having eaten the rest of it. Bacon (or even sometimes salt pork) is called tindiu, tinne or tinni, tinniu, *i.e.*, "fired." Strange though it may appear the word "tinne" also means a bagpipe.

Place words in connection with this animal are numerous. The Sow of Athole and Boar of Badenoch may be referred to, they are near each other, and one place near is called "Corrie bhoite." Banff is from "banbh," the Irish word for a sucking pig; in Colonsay we have "Torr-na-baine" or bainbhe, the hillock of the sucking-pig; the Isle of Muck means the isle of whales or sea-pigs, a whale in Gaelic being "muc mhara," or sea-pig. In Ireland, of course, such names are more numerous, though many are so corrupted as to be hardly recognisable, *e.g.*, Mucknoe is misnamed altogether, as in Irish Gaelic it is "machaire," a plain; a certain loch however perpetuates the power of pigs to swim, bearing as it does the name "Loch-muc-snamha," the loch of the swimming pigs, while in County Clare we find "Muc Inis," pig island, to or whence pigs may have swam. Indeed this word is said to be an old name for Ireland generally, as the Tuatha de Danann changed it into the semblance of a pig, when opposing the Children of Mileadh, the invaders. Halliday and O'Mahoney think, however, this word should be "Muich-Inis," isle of mist or fog, while Coney calls it "Muig." In Tome II. of *Revue Celtique* we read of the "Slanga-pig," which, like the mucca Debrend, or pigs of Debriu, and the mucca Mannaan, or pigs of Manannau (? Isle of Man), the Irish Neptune, were magical swine, and reappeared as often as they were killed and eaten. The last slanga-pig distributed among the men of Ireland is said to have satisfied twenty-five battalions. In the tale of "The Pigs of Angus," as given by Lady Gregory, these are king's sons transformed by witchcraft. The pig, as is well known, is no favourite among

genuine Celts, in fact it used to be detested, though the march of time has somewhat modified this. A certain Farquhar Beaton, in the Isle of Skye, was noted far and wide for his abhorrence of pork ; he, however, has been known to eat it unawares, to his intense chagrin and disgust when discovered. This hatred, it is said, was justified by his having known of a domesticated pig having devoured an infant from the cradle, in the absence of all in the house. Of old the only northern district in which pigs were kept was Caithness. The Campbells, however, with a few others, who even boast of it in their coats-of-arms, are not so strait-laced. The Phrygians had a "swine" as their emblem or coat-of-arms. An epithet or helpname (foir-ainm) for one of thirty Pictish Brudes, Skene tells us, was "Urcint," *i.e.*, uircean, a little pig. Pigs were at one time, in the Highlands at least, endowed with diabolical properties, having, it is said, five marks on the foreleg called the devil's marks ; their bite is much dreaded, and thought to be incurable, producing cancer or some similar trouble. Fishermen consider the word "pig" should never be pronounced at sea ; pork soup, however, is considered a remedy for many diseases, even consumption. Pigs for curing should be killed during the increase of the moon, otherwise the flesh—like others—will not keep well ; pig's blood is vulgarly supposed to remove warts ; a pig fit for killing, *i.e.*, a fat or fatted pig, as above referred to, is termed *muc glasach*. Even to dream of swine, it is said, augurs something coming to cause much annoyance.

The word "Sean-mhair," grandmother, is a playful term or epithet applied in some parts of the Highlands to a brood-sow. The leader among or of a drove or herd of swine is termed ceann-cula, cula-cheann, speil-cheann or speile-cheann. Banbhan, or a little pig, was the name of an Irish scribe who died in 686. In the article "Cow" reference has been made to the "Borumha," which included "thrice and fifty hundred swine." In the tale of "Manus," pig's music is described as follows :—"S e bu cheol taimh dhaibh beuchdail mhuc, is ranaich thore ; a mhuc bu mhotha ag itheadh na muice bu lugha 's a mhuc bu lugha 'deanamh mar a dh 'fhaodadh i." Their lulling music was the squealing of pigs, and the roaring of boars ; the bigger pig eating the smaller pig, and the smaller pig doing as it best could. This "music" was heard while cleaving the dashing, splashing, light blue, light-red Scandinavian sea. The singular feature here is how, unless very near shore, such sounds could have been heard, also the fact that whales are sea-pigs in Gaelic has to be borne in mind. "The Sow's tail to Geordie," is a well-known poem expressive of the then intense Jacobite hatred of the Hanoverian dynasty, now not so much in evidence. Some superstitions as to pigs exist : for instance, 'tis only for Campbells deemed a good omen to meet a pig, a matter of indifference to any one else, though decidedly bad if seen with

its back towards one; if a fisherman, in many parts of the North, meets a pig on his way to the fishing, he will turn back, as it would be fatal to his success; even to meet a sow the first thing or animal in the morning, boded bad luck for that day; pigs carrying straw about in their mouths it is said portend or prognosticate rain. Cameron, in his Gaelic names for plants, etc., gives "Sow-thistle" in Gaelic as *Bainne muice*: it has been alleged that the word "sow" here is not the animal, but the verb to scatter as seed; "dandelion" has for one of its Gaelic names "Caistearbhan-nam-mue," the pigs' sour-stemmed plant; mugwort is mughard (Ir. *mugart*, a hog); the hip (rose) is called "mucag" from its pig-like bristly seeds; the plant sow-bread is given in Gaelic as "culurin," from *cul* or *cullach*, a boar, and *aran*, bread, lit. the boar's bread. Cularan is also said to mean pig-nut, cucumber; while the dandelion is "searban or searban muic," lit. pig's-oats (W. S.), after given "searban-muic," pig's tribute; the blue-bell or wild hyacinth in Gaelic is called "Fuath muic," the pig's fear, hatred, or aversion, the bulbs being very obnoxious to swine; in Irish it is given as "Buth or bugha a muc"; the common asparagus is also given in Irish as *Creamh muic fiadh*, the wild boar's leek or garlic (see DEER); the green fern in Irish is called "Craobh-nam-fiadh," wild boar plant or tree; the endive in Gaelic is "Searbhan muic," the pig's tribute (? *searbhag* means that which is bitter); while the wall hawkweed in Irish Gaelic is "Sruthan-nam-mue," the pigs' burnie or runnel. "Lus na muc" is thought to be a name for the deadly nightshade, pigs, it is said, being able to eat it with impunity; "Coirean-muice" is pigwort.

In Irish Gaelic a pig's sty is "Mucoil," i.e., Mue foil or fail. In Shakespeare we find "sty" called "Frank." Zeuss glosses *Hara*, pig-stye. A *mhuelach*, a piggery, is a common proper name. "Tinne," being Irish Gaelic for bacon, *tinneiceas*, smoke or fire-cured bacon, as above stated. A swineherd chief is "Flaith-mue-fhlaith," a chief over swine-chiefs or herds. But in the Yellow Book of Lecan, mention is made of a land wherein dwelt men with heads of swine upon them, in fact "magic" pigs, of which various accounts are to be found in Old Celtic tales, "muca deabhta Druidheachta," pigs fashioned by magic, and "muca Dearga Drebrinne," the red swine of Drebrenn. Mention, for instance, may be made of three *boars* which were transformed men, that were named *Froechan* (the fierce one?), *Banban* (the little pig), and *Brogarban* (?); while three *sows* of same description were *Crain-chrinn* (little sow), *Coelcheis* (thin or lean sow), and *Treilech* (treachery, worthless).

Sayings and proverbs as to the pig are fairly numerous even in the Highlands, though Ireland, of course, holds first place. Some are:—

A mhuc a mharbh mi'n uiridh  
Bha uirceanan aic 'am bliadhna.

The pig that I killed last year  
Has produced young this year.

The shoots from a cut-down tree. A riddle.

“Ma bhriseas bun-fionn bidh fhios aig do cheann.” If the sow’s tail (pig-end) break, your head will know, was a pithy and appropriate saying used on a pig-hunting exploit, where one Highlander caught an enraged sow by the tail as she was entering a cave where his comrade was busily engaged slaughtering the brood, and who inquired why the darkness. Another riddle runs:—

Tri mucan dubha, dubha,  
Tri mucan datha, datha,  
Muc an ear’s muc an iar,  
'S pian air an fheanach tomhais e.

Three black, black pigs, three coloured, coloured (?) pigs,  
A pig in the east and a pig in the west, plague on him who  
doesn’t guess it. The waves.

An uair a bhios mhuc sathach cinnidh an drabh gort.

As the sow fills the draff sours.

An uair a shaoil leat a bhi air muin na muice, 's ann a bha thu  
lamh rithe 's an luib.

When you thought you were on the sow’s back, you were  
beside her in the puddle. Mistaken estimate of one’s self.

A pig is one of the most difficult of animals to catch  
and hold.

Buadhaichidh bean air muc 's muc air aonaich.

A woman will get the better of a pig, and a pig of the  
market; when it runs amuck.

Cha chord muc sheasg 'us al.

A barren sow was never good to pigs, or  
A barren sow agrees not with piglings.

Cha 'n e rogha nam muc a gheabh fear na faighe.

It's not the pick of the swine that the beggar gets. This is  
distinctly Irish. (See Nicolson.)

Cha 'n aithnich a mhuc a bhios 's an thail (no's a chro), a  
mhuc a bhios a' gabhail an Rathad Mor.

The pig in the sty will not recognise the pig on the high  
road. Said of snobbish people.

Cha 'n fhacas a mhuc riamh gun chabhag oirre.

The sow was never seen but in a hurry. This is almost  
ridiculous.

Cha tig o'n mhuic ach uircein.

From the sow comes but a little pig.

Coin 'us mucan, dithis leis nach toil a cheile.

Dogs and pigs, two that love not each other.  
Cho reamhar ri mue.

As fat as a pig.

Cnuasach uireein, buain 'us itheadh.

The pigling's contemplation, pluck and eat.  
Cuir ceann na muice ri earr an uircein.

Set the sow's head to the pigling's tail, or,

The sow's head to the tail of the grice. Balance your loss  
with your gain.

Cumaidh a mhuc fhein a fail fhein glan.

Even the sow will keep her own sty clean. Few cleaner.  
Far am bi a mhuc, bidh fail.

Where a sow is a sty will be.

Im air a mhuc mheidh.

Butter on the fat pig. Wastefulness.

Is ann air a mhuc reamhar a theid an t-im.

It's on the fat pig the butter goes. He that has gets.

Is ann annad tha'n rud a bh'anns na mucan.

It's you that have in you what was (and is) in the pigs.  
Stubbornness.

Is blath an fhuil ged is ann an sron muice.

Blood is warm though it be but in a pig's nose.

Is i a mhuc shamhach a dh'itheas an drabb.

It's the silent sow that eats the draff, or that sups the  
most.

Is olc a thig muc-saille air sobhraichean na coille.

The fat sow fares badly (or is ill-fed) on the primroses of  
the wood.

Mar sheud oir ann an sron muice, tha bean bhoidheach gun  
leoir tuigse.

As a golden jewel in a pig's snout, is a fair woman without  
sufficiency of understanding. (K. Macd.)

Mar thig triubhas do'n mhuiic.

As trews become a sow. Not at all.

Ma tha thu coma, dean comaidh ris a mhuiic.

If you don't care, go and share with the sow.

Moran sgalan 's beagan ollainn mu 'n dubhaint Muisein 's e  
'lomairt na muice.

Great cry and little woo', as the Deil said when he sheared  
the soot.

Nadur muice, gabhaidh i a rathad fhein.

The nature of a sow, she will take her own way.

Se sin ton na muice a ghreisigeadh (Ir.).

That were greasing the pig's rump.

Sgriach na muice a' dol do'n iolainn.

The screech of the sow on her way to the stackyard.

Pleasant anticipation.

Tha fuil mo mhuic-sa cheart cho meith ri fuil do mhuic-sa.  
The blood of my pig is just as rich as the blood of yours.

POINTER (see Dog).

POLECAT, MARTEN-CAT (see also WEASEL).—Breun-fhoccullan; Feocullan, fiadh-chat, fochedalan, foclán, focullan, fumair, fumaire; Tachan, taghan, taghan-tartaidhe or tutaidh, taoghan.

Beech-marten; Carre, club-tail; Fewmot, fiche, fidget, fidgeon, filmart, filmert, filmut, fitch, fitchal, fitchat, fitchan, fitchaw, fitchee, fitchet, fitchock, fitchole, fitchuck, fithawe, fithowe, fiumart, flout, fomard, fomart, fomud, fooamad, fooamet, foomart, foomerd, foomert, foomet, foomot, foomurt, foomut, foulmart, foulmartan, foulmard, foomart, foomert, fourmart, fourmer, founart, fowmart, fowmarte, foynie, fozzle, fullmart, fulmar, fulmarde, fulmart, fulmartan or martern, fumard, fumart, fumat, fumert, fummad, fummard, fummart, fummat, fummed, fummit, fummut, furner; Martill, martrick, martrone, mertrick; Pine-marten; Stote (Som.); Tigulmard, turnjie; Wild-cat (Lanc.).

The supposed origin of polecat is from “poll,” a hole or burrow.

The polecat used to be plentiful in the Highlands, one hundred and six animals under this name having been destroyed at Glengarry from Whitsunday 1837 to Whitsunday 1840, and two hundred and forty-six marten-cats. The latter in a hen-house is most destructive, as it goes on killing till there is nothing left alive. Both are now rare. A fine specimen of the former, twenty-two inches in length, weighing two-and-three-quarter lbs., was lately (1902) captured in a rabbit trap, in Ross-shire; a marten-cat also was thus caught in Melfort about the same time. The “martrick,” Hector Becc says, was largely caught at one time. It is the *mustella martis* of Linnæus; he (H. B.) describes it as a carnivorous quadruped, larger than a cat, of a brownish black colour, and has a fine fur.

*Capture of a Polecat.*—A few days ago Mr Adam Henderson, head keeper, trapped a fine specimen of the polecat in the Amat Forest, Ardgay, Ross-shire. It was in splendid fur, and measured twenty-four inches from tip to tip. Like other wild animals the polecat is getting very rare. Even in Amat Forest, so far out of the beaten track, none have been got for a number of years back. The specimen caught has been sent to Mr Inglis, taxidermist, Dingwall, for preservation. It may be mentioned that Mr Henderson captured a still more rare animal—a pine-marten-cat in the same forest and near the same place.

*Polecat in the Highlands.*—Mr Bisshopp, naturalist, 130 George Street, Oban, has just received a remarkably fine male specimen of the polecat (*Mustela Putorius*). The animal is in exquisite fur,

and is twenty-two inches in length and weighed two-and-three-quarter lbs. This rare animal was taken in a trap set for rabbits in a rocky hill face at Leckmelm, Ross-shire. Fifty years ago the polecat was found in every county from the Solway to Sutherlandshire, and at that time was tolerably numerous in the Oban district. The marten-cat, or more correctly speaking, the pine-marten (*Mustela martes*) is also fast becoming extinct. A very few specimens have been obtained in late years, and these have principally been taken in traps set for rabbits. A very fine specimen of the pine-marten was thus captured in the Melfort district a short time ago. This latter specimen, together with the polecat, has been added to Mr Bisshopp's interesting collection of Highland mammals. It would be interesting if some of our readers would favour us with the date of the last capture of the polecat in Argyllshire.—December 13, 1902.

**PORPOISE.**—Can, canach, canna, cribus-mara; Esc-mur (Old Ir.); Muc-bhiorach, mulbhach, mulcha, mullach; Peileag, peilic, peallach, poircean, poircean, puttag.

Bucker; Caaing-whale; Dogfish-pig, dunter (North); Gairfish (Dundee); Lesser dolphin, louper dog (Banff); Meer or mere-swim or swine; Neisick, nisik, nissae; Pallach, pallack, pallo, pellach, pelag, pellack, pelloch, pellock, penag, porce-pesce (Jonson), porpess, pullock (small); Sea-hog.

The etymology seems to be derived by some from Pesce porco (It.), *Piscis porcus* (Lat.), and is also called Poreciasg, the hog fish, or Esc-muga (iasg muc), lit. water pig. A pheileag, sar-iasgair a chuain, or the boar of the wave.

**PROGENY** (see ANIMAL).

**PYGARG.**—Damh-allaidh, damh-fiadhaich; Earr, earra or earrau-gheal.

Bubalus; White-tail.

This animal is thought to be a kind of deer, gazelle, or antelope, and is given in the Gaelic Scriptures, Deut. xiv. 5. Dishon.

## Q

UEY (see Cow).

## R

**RABBIT.**—Coibhearan-muirt, coinean, coineanach, coineduach, coinein, coulnich (Old Celtic); Fear-coinein (buck); Labran, leath-choinein; Pata, pataire (young); Rabaid.

Batty, bun, bunk, bunny ; Capron, caproun, clargyman (black—Chesh.), conig, coney, cony, cuning, cunning, cunyng ; Jack-sharp ; Kinnen, kinning, kinnon, kiunin, kjunen, kyoneen ; Map, mappy ; Rabbert, riote, rump (young—Eng.) ; Scurel, sharpling, sharpnails.

Supposed from old Dutch “Robbe,” a rabet.

Rabbits were introduced into Britain from Celtiberia. The smallest kind known are to be found in Islay. Their native land is apparently Spain, where the rabbit appears as an emblem upon money or coins. Sometimes playing-cards have been made representing rabbits. Though the Scriptural coney is said to be the rabbit, this is not so, as that animal is now known as the Syrian hyrax. A flesh-mark, the origin of which is similar to that which is said to cause milleadh-maighiche, or hare-lip, is known as maol-conain, or rabbit-mark or mole, elsewhere called meall-conain, rabbit-lump, or ball-conain, rabbit spot or mark. A place in Ireland is known as Sigrain moir na goinean, the Cunings' isle. A rabbit's warren is “coinniceir.” Though a rabbit's natural life is only eight years, it multiplies at such a rate as to be almost ineradicable.

Is fhearr aon greim de choinein na dha de chat.

One bite (or piece) of a rabbit is worth two of a cat.

Cats must have been eaten of yore, according to this.

RAM (see also SHEEP).—Beadagan (yearling) ; Reath, reatha, reithe, rige, ruig, ruige, ruta ; Seilmigir.

Ballard (castrated—Devon) ; Heder, heeder (Linc.) ; Ramstag (gelded), riglan, rigland, rigling, riggilt, roger (Eng.), rom (Lanc.) ; Teep, thrinter, thrunter (three years), tip, toop, tup.

From old Sanscrit word meaning “to sport,” etc. ; or from the Norse word “Hruta.” A term in Sanscrit for ram is “Bheda.”

In *Silva Gadelica* we read of a ram with nine horns. The word “Beadagan” includes the idea of an early tendency to propagate the species. Some confusion is said to exist as to the respective meanings of *ridge*, *rud*, *ruda*, *ruige*, etc. ; on the authority of the Rev. Mr McRury, Snizort, Skye, *ridge*, etc., means a semi-castrated ram, *ruda*, etc., the name given almost invariably to a ram or tup. In the Outer Islands, at least those belonging to Inverness-shire, *ruda* and *ridge* are different in their application. In Lewis, however, the word *ruta* is applied to any ram. The term *Seilmigir* also stands for an imperfect ram, incapable of castration, but undependable. The term is also applied, metaphorically and in a contemptuous manner, to useless men. The forms of the word “rid, ridge, ridgel,” etc., are numerous, and are applicable to bulls and horses also. Among the sights unlucky to be seen the first day of the year or time in Ireland was a black ram with its hinder parts towards one.

## RANGER (see Dog).

RAT.—Dubh-radan (sable); Gallach, gall-luch, garbh-luch, garlach, garluch, gearraidih-luch; Luch-fhrangach; Radan, rodan.

Black-rat, brown-rat; Muggleton (nursery name); On-beast; Rad (A. S.), *raturus* (Lat.), raton (A. N.), ratton, raut, rawt, rot (Chesh.); Sable (black), surmullet (brown—Norway); Water-rat or vole.

Supposed from “rad,” to scratch, but more likely from “*rodo*” (Lat.), I gnaw.

The Celt is as familiar—almost—as the Saxon with this scavenger scourge, for if it has to be admitted that he is the first, he is, by far more, the latter. The rat is also one of the animals which evil-disposed witches appeared to assume the shape of, and is consequently held in utter detestation. The brown rat, as is well known, now monopolises our country, the black rat having been the pet pest in Scotland at least from the fourteenth to the nineteenth century, and for this, *inter alia*, we have to thank the Hanoverian. Like them, they have come to stay, and are far more objectionable and filthy than the black, which they have almost, if not quite, extirpated. Being such dangerous pests, it would be strange if our famous fighting forefathers had not waged war upon them by all means available, if not by book, bell, and candle, they resorted to what was equally efficacious—in addition to all available physical appliances—viz., charms, incantations, and spells. In regard to the latter, when used, they had to be composed *ex tempore*, as was done, for instance, by Iain Pholchrain at Island Calve, Tobermory. The following must take first place, not only for its own merits, but as being given to the world by our dear departed friend “Nether Lochaber”; it is a Lismore spell.

## AOR NAN RADAN.

Mile marbhaisg ort, a radain !  
 A shlaideare nam badan arbhair ;  
 Cha leor leat sop ach an lan sguab dheth  
 D'fhfag thu 'm bualadh dhomh neo tharbhach.  
 Rinn thu gradan de 'm chuid eorna,  
 A mhéirlich gur mor do chail dheth ;  
 Na 'n robh do cheann agam air innean  
 'S mise nach tilleadh mo lamh dhiot !

Cha d'fhag thu mulan anns an iolainn,  
 Nach do mhill thu 's nach do mhab thu  
 Cha d' fhag thu poca 'san t 'sabhal  
 Nach do tholl thu 's nach do shlaidh thu ;  
 Mo thruaighe mi aig am 'cuir coirce  
 An t' seann lair dhoun bi bochd da-rireamh ;  
 Mhic an Radain 's mor do pheacadh,  
 Mar a chreach thu de gach ni mi !

Ach eirich a laochain 's dean imrich,  
 Imrich th 'ar a chaol gu seolta,  
 Thu fein 's do chuid daoine uile  
 Falbhaibh gu buileach mar chomhla'  
 Air Micheail 's air Bride mìn,  
 Eirich, imrich as mo thir !

Paraphrased into English :—

A RAT-EXPELLING INCANTATION.

A thousand ills befall thee, greedy rat !  
 Expertest thief that ever yet was born  
 In barn and stackyard, *maugre* trap and cat  
 Sad is the state of all my stock of corn ;  
 Nor does a handful serve thee, shameless thief,  
 Unblushing rogue, thou claimest the whole sheaf.  
 My barley thou hast millered into meal,  
 Chaff and small dust together close commingled ;  
 Thou spoilest more than ever thou canst steal,  
 Had'st thou but any shame thine ears had long since tingled,  
 I wish I had thy head upon a stithy,  
 I'd rap it with the biggest hammer in the smithy !  
 Nor corn in sheaf, nor barley snugly stacked  
 Could serve thy turn ; but all my garnered grain  
 In well-filled sacks is next by thee attacked  
 And all yspoiled, thou thief of fertile brain,  
 And all my sacks are nibbled too, and holed—  
 A sight most aggravating to behold.  
 Alas, for all my seed corn in the Spring !  
 Alas, for all thy keep, my good brown mare !  
 But take advice, and leave me, rat ; and bring  
 All thy companions with thee ; else beware  
 My malison shall fall withouten fail  
 On thee and thine, from whisker tip to tail !  
 So rat be warned ; away ! across the ferry,  
 And in some quarter new be sleek and merry,  
 By good St Michael, and by chaste St Bride,  
 I charge thee, leave me ere the morning tide !

(*Exeunt* Ratti tumultuously, and best foot foremost.)

The rat is “ rhymed ” to death by similar compositions “ *aoir*.”

Another old Aoireadh or Satire in Gaelic is to be found in the *Oban Times* of 16th January 1904, given for the first time by Archibald F. Shaw.

Rhyming and satire was in vogue against rats also in Ireland of old ; reference is made to some such proceeding, it is believed, in Shakespeare even. In January 1853 the Rev. Dr Todd read a paper on this subject before the Royal Irish Academy, and introduced the tale of Seanchan, chief poet of Ireland, who pronounced such a rhyme.

Rats coming in numbers to a house foretell a flitting, leaving or death, or fall of the building they have left—or what is more likely a dearth of food in the latter. While destructive to corn,

goods, human beings, and animals, they are equally so, when opportunity serves, to each other, as they prey on one another indiscriminately, especially the unfortunate trapped one, whom they devour entirely, with the exception of the skin and paws, making a very neat job of it.

Rats, as it is hardly necessary to state, are indeed almost omnivorous, and are, when in stress, frequently found on the sea shores at low tide which they discriminate unerringly, eating the limpets off the rocks. The author found one drowned with its paw under a large limpet and its body twisted up in a crevice whence it had been unable to free itself. Rats detest goats, at any rate they do not infest or even appear in a house where one is; doubtless the strong smell of the goat is too strong even for them. Special mention of this antipathy is made in the statistical account of the parish of Borthwick, but had been well-known for long in the North and West Highlands. In same statistical account it is stated that rats will not live in Morven, Argyllshire, where goats used to abound, though, at one time, hordes landed from ships then in Loch Aluinn Bay, they disappeared entirely in a few years. In the parish of Gairloch a place is named Bealach-na-h-imrich, being a record of the migration of rats from one side of the peninsula to the other. When in a tight corner, rats simulate death in a most imposing manner, equal to the fox or opossum. Rats are said not to be able to live at Rosneath, while in above statistical account they were said not to be in Lismore. Though very cleanly in their own persons, their bite is dangerous and the wound difficult to heal even in the healthiest person, while it is averred that their urine coming into contact with a person's skin causes the flesh to putrefy. The detestation in which they are held has given rise to the Gaelic epithet used to a cordially-hated person of "Garlach," gar or garbh luch, large, great, or coarse mouse. The water-rat or vole, nearly allied to beaver, *q.v.*, was once superstitiously believed to cause the death of any horse feeding on grass cropped by it; beothach-an-fheoir is one name for it (see SHREW).

A rat eating or gnawing clothes of a person is said to portend disaster to that person. Cameron, in his Gaelic names for plants, etc., refers to the rat's fern, rainneach-nan-rodainn, so called from its commonness in or near the holes or haunts of rats; he further says the Gaelic for the tufted vetch is peasair radan, rats' pease, while fuath radan is rat's bane. A rather repulsive cure for erysipelas is given in *Folk-lore*, from some part of the Hebrides, viz., crushing as young a rat as can be procured in the hands, which gives the power to these hands to effect the said cure by mere contact ever afterwards.

Rat proverbs are:—

Buille thall 's a bhos, mar gu 'm bitheadh duine a' marbhadh radain.

A stroke here and there, like a man killing rats (sharp but uncertain work). E. M'D. in his Dictionary adds, “often applied by worthy ‘Moderates’ in the North to the Catechists’ style of preaching.”

Cho bochd ri radan.

As poor as a rat.

Fois radan an conlaich.

A rat’s rest among straw—*i.e.*, short.

Tha mi ’cuir an amharus, which has been translated—

I smell a rat.

REARMOUSE (see RAT).

REINDEER.—Brac; Fast, lit. running deer.

ROE, ROEBUCK (see DEER).—Other names are Emele (female), emeuse (third year); Ra, raa (A. S.—Chaucer), rah, rah-deer, rae, ra-capreus, rah-deor. A Teutonic origin is “Raiha.”

In the Irish version of the tale of Deirdri, or the lamentable tale of the sons of Usnach, the place now called Glendaruel is designated Glenn da ruadh, the vale of the two roes, or the vale of the red roe. The island of Raasay means roe isle, raa-ey.

## S

SABLE (see RAT).

SEAL.—Beisd-mhaol, bodach (lesser), brional (male); Cuilean (young), cullach-cuain (male), cu-mara; Each-mara (large—Morse); Goba-sail; Luch-mor; Mial-ron, moineas, moineis, morlo, morluah (Welsh), mulach, mulbha, mulbhach, mulcha, mullach; Pliutach; Ras, raismhaol, ron, ron-mulach or mullach, ron mhuir; Tabhuan, ta-beisd, tabh-bheisd, taifean, tap-bheisd.

Bilder, boca (phoca?), brineld (old fem.), brun-swine or swyne; Dog (Fife); Haaf-fish, hran, hron (A. S.), horeng; Jarck: Molle-welle, morse; Neubling (a kind of); Powart; Sael, saelkie, saylch, sea-dog, selch, selchie, seekie, seolbh, silkie (Shet.), swelchie; Tang-fish; Walrus, willie-powret.

The etymology has been given as from “Sal,” sea-water. Teut. “selha” means a fish. The Norse word “Shellay”—sel-ey, in the outer isles, is just *eilean nan-ron*, isle of seals, an island off Colonsay. The word “ron” is thought by some to come from the Norse “hraun,” a rocky, desolate place.

In Caithness the seal is—or was—deemed to be a fallen angel. There used to be a family in North Uist said to be descended

from seals, named Clann-ic-Codrum. A purse made of the skin of a seal is considered good and lucky. There are—or were—several saints Ronan, or seal saints. The seal has been described as “half dog, half fish”; and also as “neither dogs nor eods but downright fairies.” A wild wordless chant, into which bursts of loud whistling are introduced frequently, called “the fisherman’s song for attracting seals,” exists. To trap or circumvent a seal is a test of manhood.

Martin describes the mode of catching seals pursued at Heiskeir, an island famous for seals; he also states that the parish minister had his choice of the young seals, which are called “Cullen Mori” (cuilein Mairi), Virgin’s whelps or Mary’s seals, Mary’s whelps. Seal flesh is allowed to be eaten by Roman Catholics in Lent, in the North. From Columban records the monks of Iona appear to have used seal’s flesh. As above hinted, the young seals were a perquisite of the parish minister in some places. The large, or ocean seals as they are sometimes described, bring forth their young in the beginning of October, the lesser ones in the middle of June; the teats of the mother seal are invisible, being secreted under the skin as a protection against injury on rocks; the difficulty of access to the young is overcome by the tongue being cloven. Flesh of young seals and broth therefrom is excellent in cases of chest weaknesses or complaints pectoral, and the flesh being astringent, is also good against diarrhoea and dysentery, while the liver, dried and pulverised, and taken in milk, is good against flux. A girdle of seal’s skin worn next the person round the waist is a cure for sciatica and weakness; this comes from Harris, while in Aberdeen it is held also good against chincough. Seal’s flesh, when partaken of by the upper classes, was called “Haunsi,” and can be eaten instead of fish in Lent; it is also called “carr,” whence the Gaelic word “earghus,” Lent is thought to come. In Sweden and Norway a system of extermination is—or was—foolishly pursued by the State, of this animal, which, *inter alia*, according to Boece’s *Historia*, formed a stable export to France. “Selch and Salmone, Scuir pellat and pran, for fox and fulmart and of mertrik skin . . . into France.” Scuir is said to mean “turbot.” In the Shetland Isles, a supposed supernatural being takes the form of the larger seal or Haaf-fish. A spliucan, or tobacco-pouch made of the skin of a seal is said to indicate the humour of the animal or fairy—as it is supposed to be—at the time, the hair or bristles being either erect or sleek, according to the then disposition of the former owner; this belief applies to purses and spliucain, both of which are seldom empty. Seals were also supposed to be the sons or children of kings under a spell or enchantment, “Mac righ fo gheasaibh” being a saying found frequently in old Celtic tales. As evidence of its human descent, the hand-like paws are pointed to as all that remains of the human state (F. L.). Many places

are named from the seal, notably the island or islands of Rona. In Ireland a certain place near Roserea is called Suidhe-an-roin, the sitting-place of the seal, which title is qualified by the alternative meaning given of "or hairy person"; this name is now corrupted into "Shinrone"; the island of Shellay is just seal isle—sel-ey. In *Silva Gadelica* we find the expression "Tabroin rewardhonna romora," translated "huge bull seals."

Bu dual do isean an roin a dhol thun na mara.

The young seal takes naturally to the sea.

Cho reamhar ris an roin.

As fat as the seal.

Clann Mhic Codruim nan ron.

The seal MacCodrums. (See Nicolson.)

Is ann aig na roin tha brath.

The seals know. Said of the impossible.

Is fhada bho'n uair sin bho'n a bha cluas air ron.

It's long since the time when the seal had ears.

Is luithe ron na rionnach.

A seal is swifter than a mackerel.

Is math am biadh feamanaich, aran seagail agus saill roin.

Good food it is for sea-weed workers, rye bread and seal's flesh (Carmichael).

Seachd bradain sath roin.

Seven salmon, a seal's feed.

Sitheadh roin, aon de na tri sithidhean a's luithe 's a chuan mhor.

The rush of a seal, one of the swiftest rushes (known) in the great ocean.

**SHEEP.**—Ai, ailbh, ailbhinn, aodh, aoi, aoilbhinn (small flock or drove); Cairig, caoir, caor, caora, caora-beannach (with four, five, or six horns), caorach, caora-ceanan, ceann-fhionn (white-faced), caora-molach (heavy-fleeced), caora-ceaslaich (coarse-wooled), ceasg, ceast, ceath, ceathnaid, cette (or lamb—Old Ir.), ceut, ciob, cioba, ciora, cir, cire, cireag (pet), cloimh (woolley), conadal (a stray sheep), coti (drove—Ir.), crog (aged six years), cuanal (flock), cura, curu; Deat, deata, deathaid (separated from flock), dianag, dionag (a year-old lamb before lambing); Lomaidh (shorn); Maithreach (giving milk), meanbh-chrodh, meile, meileinich, molla; Oe, oi (Old Ir.), oisg, oluidh (sucking ewe), othaisg, othasg, othisg, i.e., oi seasg; Ribhinn-chro (barren ewe); Scotan, scottan (small flock), sgrog, sgrogag, seathaid (sucking ewe), spreidh (flock).

Aneling (bearing one at a time); Baggit (sickly), bidens, braxy (died of surfeit), busk (flock—East); Chepe (A. S.), chid, chilver (young), cleavins, crob (weakling), crock, crone (old ewe), cullen-ewe, cullen-more; Dail (barren ewe, fattened for consumpt), dans (yearling—East), dilmond, dimment, dinman (two years—

North), dinmont, dok, drape (barren ewe—North), dummond, dummott, dumpy-willy (pet), dunmond, dur (yearling), dymmond; Eik-weder, eow, eu, ewe, ewies, ewis (pl.); Fitfall (lamb-grown), fronter, frunter (four-year-old ewe); Gammer, gimmer, guess-sheep (barren), gymber, gymbure; Hob (two years—Cornw.), hog, hogaster, hogatte, hogget, hoggrel (two years), hog-mutton, horna (one year), hump-glutteral (died natural death), hypald, hyppalt; Katmoget (dark-bellied gimmer), keb, kebbed-ewe (lost her lamb—Ett. Forest), keut (Ir.), kliv, klivsie (Shet.), klovik; Lammermoor lion (Loth.), lhuske (flock—Ir.), long-sheep (Cheviots); Mailie, maillie, mapsie (pet), morkin (died outside), mud-sheep (Teeswater breed—North), mug, mugg (hornless—Ladykirk), mutton (Fr.); Napsie (fat); Owe; Pegge (three-year ewe), podart (young—Line.), polly, pur (one-year male); Quinter (two years); Rake, ree-dur (one-year-old male); Scart (fem. hermaph.), Sceap, seep, sharhog (yearling—North), sweat (young hog—Cotgrave), sheder (fem.—Line.), shipp (Oxford), shot (ill-grown—Perth), sock, sock-lamb (pet—Sussex), square-ewe (four-year), strales (two-year—North); Theave (one-year ewe—Ray), thrunter (three years), towmonds, twolmonds (two years wedder), twice shorn, twinter (two years); Yaa, yaw, yeaw, yeo, yeow, yew, yio (Exmoor), yo, yoe, yoh, youe, yow, yowe, yowies (pl.); Zowe.

The etymology of the word "Ewe" is said to be from the Sanscrit "aw," to please, etc., hence awe or ewe, pleasing, gentle favourite; the word "mutton" from the Armoric word "maud"; the word "deat or deata" is said to be from "deth," suck, or a sheep still sucking. A lamb's skin is "uainiceag" or "uainicioinn." A Celtic scholar, the Rev. J. Mackay, Canada, favours us with one view as to the word "caor," he considering it to come from "curro," I run, suiting, as he says, the young lamb, which is often designated "skipping." In that case, caor, cur, a dog, a courser, a horse, a current, a stream, a courier, messenger, carrier, all are words involving the idea of "running."

The word "oe" is Irish Gaelic, and gives the word "oegaire," shepherd, a driving shepherd being styled "Immonn-oegaire," ioman-aodhaire, while O'Connor gives "Caoircaon," as another name for shepherd. Aedhaire is another spelling, as given in the Irish phrase, "Aedhaire ag na cairib," the shepherd of (at) the sheep. Ai is given in the Senchus mor, and "ai-gaire," shepherd, while "li" means fleece. The word "crog" means, among farmers keeping a large stock, a sheep of six shears, generally sold in November or December; among smaller holdings or crofters, crogs may be eight shears. A sheepfold in Irish Gaelic is "Comora" or "Cumara" comraich, a protection, a shelter. "Glomhar" is the word for a band put on a sheep's teats to prevent the lamb sucking her, from *glomh*, to gag; a rope round a sheep's neck is called in Aran "braighdean." In the Book of Lecan old Irish Gaelic words for sheep are "Cetnat" and "Cit";

sheep, when gathered by a dog into a corner are described in Aran Irish Gaelic as "ta na caoraigh sainnighthe aig an madadh," "the sheep are gathered in a corner by (at) the dog," "sainne" meaning a corner. The "Curragh" of Kildare means just a sheep-walk or run, from *caora*. The term "conadal," translated a stray sheep, also means sheep that do not belong to the farm, while "deat" is generally applied to an unshorn year-old sheep or wedder, as—

'S coslach ri deata Bealltuinn do thaobh.

Like to an unfleeced old sheep thy side.—(Rob. Donn.)

The word "peallaid" means a sheep-skin, while a mangled carcase is "peileid" or "riasglach." The leader among sheep is termed "Ceannciorra" or "Caorachcann." It is said that the word "aodh," given for "sheep," originally meant "fire," and was the Vesta of the ancient Celt—or Irish Celts at any rate; while another meaning for "aoi" is isthmus. "Cor-lan" (caor-lann) is Welsh for sheep-fold, while an old name for sheep is "ma-is," probably from the bleat of the animal; "ret" in Sheffield is a term for sheep-fold—or strictly speaking, the right entrance or road to the fold or cro, as it is there also called; "rettack" is sometimes also used as a fuller term. "Plue" also is another term for sheep-cot. Dr Walker describes the old native sheep of the Highlands as the smallest of its kind, of a thin lank shape, with short straight horns, face and legs white, tail extremely short, and the wool of various colours, *i.e.*, black and white, sometimes blueish grey, brown, deep russet, etc.; frequently the same animal was blotched with two or three of these colours or tints. The wool, however, was generally of the finest, except in the case of mountain sheep, which had often four and sometimes six horns. The souming of sheep was eight or ten to one cow, while two cows went to one horse.

Black sheep were said to be the form which witches frequently assumed, as being likely, from their innocent or stupid appearance, to mislead people, but sheep, though apparently stupid, give many proofs of strong instinct and intelligence—notably, their wonderful attachment to the place of their birth, in regard to which many interesting tales are and could be told. One black sheep in a flock is said to be lucky; several the reverse. It was "infamous" of old to *steal* a sheep, though considered "honourable" to *lift* a cow, etc. In St Kilda the sheep there are thought to be a special, or at least peculiar, breed, being hairy. This, however, most likely arises from the wool having run to hair through poor feeding, exposure, etc. St Kilda is called therefrom "Irt nan caoraich feann," Hirt of the hairy sheep, while the island of Soa means sheep isle—so-ey. Lightfoot, in his *Flora Scotica*, says that Boëthius speaks of great horned sheep (some say four-horned) in St Kilda, supposed to be the *musimon*. A record in the *Annals of the Four Masters* tells us that, in 1355, a

sheep dropped ten lambs at one birth. This would have bothered the exactors of the "firstlings" of a sheep, or *sgreaball caethrach*, meaning sheep tribute. The average natural life of a sheep is said to be nine years. Of old, in a Celtic establishment, when a sheep was killed, certain perquisites, as on the occasion of killing a cow, pertained to certain parties—some are, the head to the *horseboy* (war-horse); neck to the *gearran-keeper* (work-horse); liver to the *carpenter*; shoulder to the *astronomer* (this probably in connection with "shoulder-blade" divination), this party was a learned man, ecclesiastic or doctor, generally named *sruth* or *sruthan*; bag or pudding, *prainnseag* or haggis, to the *water-carrier* (this blood pudding was called "driseachan"); heart and feet or trotters to the *shepherd*; skin or pelt to the cook, etc., etc., while the stomach formed the "rennet" or *binid*. In reference to the astronomer's portion, it may be added here that an ancient mode of divination, once practised in the Highlands, Wales, and some parts of England, if not in Ireland, was by inspecting the blade-bone of a sheep, or "Slinnearachd." An instance of such divination, was on the occasion of Argyll making an expedition to Lochaber, when his fate and that of eighteen Campbell lairds was foretold by one MacMaran, Alasdair MacColla winning the victory. An ancient Highlander, Donald Macpherson, long resident in Chelsea, England, gave a long account of this. A sheep should not be killed on a Friday, *caora bhronnach* or well-fed sheep. To return to our wethers: a proverb by the way is taken from the old French play of *Ratelin*, and which Rabelais describes in his life of *Gargantua*, and which we think worth giving here, viz., a woollen draper is brought before a judge, who, pleading against a shepherd concerning some sheep the latter—he alleged—had stolen from him, would ever and anon digress from the point to speak of a piece of cloth, which, he also alleged, his antagonist's attorney had likewise robbed him of, which made the judge call out to the draper, and bid him "return to his muttons."

In the days of Alexander MacColl (Macdonald), Highlanders seem to have been subjected to a tax of a merk upon every head of sheep they possessed, and he (Alexander), it was hoped, would be the man to relieve them from this impost, as may be gathered from the following lines:—

Dia leat Alasdair-mhic-Cholla,  
'S mor do thomad 'measg dhaoine,  
Gloir do Dhia u 'thighinn dh' Albainn,  
Cha phaigh sinn marc as a chaora.

God be with you, Alexander MacColl,  
The great in stature among men,  
Blessed be He who sent you to Scotland,  
We shall no longer pay a merk each sheep.

Sinclair gives sheep as follows:—1. Ewe, wedder tup lambs, until weaned; 2. Ewe, wedder tup hogs, until shorn; 3. Gimmers, dummons, tups, until shorn; and 4. Old ewes, wedders, tups.

In *Folk-lore* for March 1902, it is stated that sheep, among other animals, were thought, in the Hebrides, to have once had the gift of speech, and been in Paradise, which, when it had to leave, enabled it to say as its last words, "Na loisg mo chnamhan," do not burn my bones; hence no sheep bones should ever be burnt in or on a fire, or ever even thrown thereon.

A reverence, approaching to superstition, took possession of the ancient Roman Catholic Celt, as is evidenced by his sayings, etc., in prose and verse, as used or applied to sheep and cattle, etc., which he apparently believed the Deity and the Sain's took as peculiar and exclusive an interest in as he did himself. A saying as to sheep is :—

Dirdaoin, la 'Ille Chaluim chaoimh, Thursday, gentle Saint Columba's day,  
Latha chuir chaorach an sealbh. The day to put sheep to pasture (lit.  
possession). (See proverbs.)

Gentleness is associated with Saint Columba and sheep, and it has been remarked as somewhat singular that the drum, which roused and rouses men to martial daring, next to the pipes the bag of which is also of sheep-skin, is formed from the skin of the most peaceful of animals. As to our pipes, in the well-known piobaireachd "Thug mi pog do lamb an Righ," I gave a kiss to the king's hand, the sheep-skin is referred to as follows :—

'S cha d'chuir gaoth an craicionn Wind in skin of sheep there blew not  
caorach One who got that boon but me.  
Fear a fhuair an fhaoilt ach mi.

The sad wail of the pipes over the conflict of Glenfruin has been poetically referred to, and strange to say the alleged cause of the conflict itself was a black wedder, which had "allowed" itself to be stolen by an individual of one of the clans from the other, and which subsequently formed the basis of a proverb among the MacGregors of "Gonadh air an uair a rugadh mult dubh an earbuill ghil," or am breaman ghil. Cursed be the hour that the black wedder with the white tail was lambed.

A sheep-fold is also called "Cata" as in the Badenoch song, "Thainig meirleach gu na cata, 's thug e leis a chaora chruim"; other names are Banair, bannrach, banrach, which mean the enclosure where the sheep are milked, where such is practised. Another term for a sheep-cot or fold is "Lias, lios, or les-chaorach." A sheep exacted from sub-tenants at Hallowmass is called "caorachàraidh," while a "good digestive" is said to be ewe-milk cheese. (*Antiquary.*) A Gaelic rhyme, used in the game of "Falach fead" is :—

Gliocan, glacan, mo chuid chaorach,  
Thig am madadh ruadh 'maireach  
'S bheir e leis 'n caor'is fehear 'th'agam  
Ach caora dhubb fir an tighe  
'S caora glas an t-searbhanta.

Citchin', catching my own sheep,  
The fox will come to-morrow,  
And take with him the best sheep I  
have,  
Except the master's black sheep  
And the servant's grey one.

A sheep-pen or enclosure is called in most places, *ero*, *fang*, or *faing*, sheep-cot, fold, or pen. Mr A. Carmichael says this applies to Lewis and Harris specially. A drove of sheep is called a "drift" in some places (North), while the owner of a thousand is found in Old Irish as "Ridire caorach," a knight of sheep. Another rhyme among children is:—

Ordag, colgag, meur-fad, Mac-an-Ab'	Thumb, face-finger, middle finger,
Rag mheirleach nan caorach 's nan	Son of Abbot
gobhar;	Arrant thief of the sheep and the goats
Cuir gad ris, cuir gad ris.	Put a tie (withy) on him, put a tie on him.

Sleeping among sheep is said to be a good remedy in cases of a lingering disease, while a coarse cure for whooping-cough and jaundice was a decoction of sheep's droppings, "puslooks" or "buaichleach." Cameron, in his Gaelic names for plants, etc., gives "sheep-bit" in Gaelic as *dubhan-nan-caora*, the sheep's kidney, while the Old Irish for "sheep's yew" is simply *Ibur-caorach*, *Iubhar chaorach*. "Sheep-sorrel" again is *samhadh-caorach*. *Caora-bada-meann* is stone-bramble. The "rot" among sheep goes under several names, one being "mua or moor-sickness." Sheep afflicted with the disease called *stuird*, *stuirdean*, *vertigo*, or "sturdy," are also called "dunt-sheep," probably from *dunting* or knocking up against things, etc. The tie between the hind and forefoot of a sheep is called "Bangle," while a sheep is said to be amulled, awart, cast or non-powered, when lying on its back in a hollow or ridge-furrow and unable to rise. The word "amulled" is derived from the Gaelic word "amaladh," hindered, *tha i air amaladh*, she is hindered—from rising. *Bragsaidh* again is a disease said to be occasioned by "eating withered grass and from want of water," also from over-eating of young succulent grass. Sheep-scab or itch is "scrutach." In Soval at Lochs, Lewis, we find, as one of the many Norse names, the word "Saudhr," sheep. "Coilpeachadh" or equalising stock, referred to more fully elsewhere, as regards sheep is generally three one-year-old hoggs equal to two sheep, and one two-year-old hogg equal to one sheep.

As is generally known, proverbs, riddles, and sayings as to sheep are fairly numerous, the following fairly exhaust them:—

*Aireamh na h-Aoine air caoraiach a bhail' ud thall.*

The Friday numbering of (or on) the sheep of yonder township. Equivalent to an evil wish, as it is thought unlucky to count sheep on a Friday. This is an exception to another belief that it is lucky to *begin* a piece of work on a Friday, or to give it "ruith na h-Aoine," the Friday's run or inception.

*A chaor theid 's a chreig, cha'n 'eil aic' ach tighinn aisde mar a dh' fhaodas i.*

The sheep that gets into the rock (some cleft), must get out as best she can.

Am fear a dh' itheas an ceann dathadh e 'm bus.

He that eats the (sheep's) head, let him singe the mouth himself.

An ceann 's na casan a' chuid a's fhiach (no is flusa) roinn, bidh an ceann aig fear an tighe 's na casan aig a chloinn.

The head and the trotters are the easiest shared, the head to the goodman, the trotters to the bairns.

Ant-uan na's gile na'mhathair's a mhathair na's gile na'n sneachd.

The lamb whiter than the mother, and the mother whiter than snow. Purity.

An t-uan na's duibhe na 'mhathair 's a mhathair air dath an t-suidhe.

The lamb blacker than the mother, and the mother blacker than soot. Impurity.

Aon a dh' iarras 's a dha a dh' olas, no pathadh na caorach.

One asking and two drinking, or the sheep's thirst. Sheep seldom drink.

Aon de thriuir nach fuiling an eniodachadh ; caora.

One of three that won't stand caressing—a sheep. The others are a hen and an old wife.

A's t-earrach 'n uair a bhios a chaora caol, bidh am maorach reamhar.

In Spring when the sheep is lean, shellfish are fat. A providential dispensation.

Be sin a bhi cuir na caora air theadhair lamh ri tigh a mheirlich.

That were tethering the sheep near the thief's house.

Bidh uan dnbh aig caora bhain 's uan ban aig caora dhuibh.

A white sheep may have a black lamb, and a black sheep a white one.

Cadal nan caorach san dris.

The sheep's sleep in the brier—uneasy.

Caora bhiorach, bhiorach, 's a mionach slaodadh rithe—Snathad mor.

A sharp, sharp sheep, and her entrails trailing from her. A large—or darning—needle.

Caora dhearg, dhearg, air an dearg chuthaich—An teanga.

A red, red sheep, red raving mad. The tongue.

Caora dhubh a thilgeas ceud lomara geal 's a bhliadhna. Groiideal.

The black sheep that casts a hundred white fleeces in the year. The griddle, on which cakes are partially cooked.

Caora fhoghmail, aon rud is deacra do thoghadh.

A harvest sheep, one of two things most hard to choose (*i.e.*, a sheep with its new autumn fleece on.)—(Douglas Hyde.)

Caoraich 'ruidh (ruith) air theas, ri faoileach, gal 'us caoin.

Sheep running hot in February, weeping and sorrow (is sure to follow). (See "Faoileach," etc., Nicolson.)

Caora luideagach 'theid san dris fagaidh i 'h-olainn 's an dos.

The ragged sheep that goes into the briars will leave her wool there.

Cha b'uan sin air bialthaobh oisge.

That were no yearling's lamb. Said of those who procrastinate.

Cha chudthrom (no cha trom leis a chaora) air caor' a h-olainn.

Her wool burdens not the sheep.

Cha 'n 'eil achan t-uan na's duibhe na 'mhathair.

'Tis merely the lamb blacker than its dam.

Cha 'n 'eil rud sam bith gun da latha, 's tha tri lath' aig na h-oisgean.

Everything has two days, and the ewes have three. (See Nicolson.)

Cha robh caora claimheach riamh an treud nach bu mhath leatha companach 'bhi aice.

There never was a scabby sheep in a flock but she liked to have a companion.

Cha robh reithe leathann liath riamh reamhar.

A broad grey ram was never fat.

Cuiridh peirceall na caora an crann air an fharadh.

The sheep's jaw will put the plough on the hen-roost—or rafters. Sheep-farming supplanting agriculture—and men. (See Nicolson.)

Dh' itheadh na caoraich an cuid roimhe.

The sheep would eat their portion through it. Said of thinly-woven cloth.

Dirdaoine la Chaluim-chille chaoimh . . . la chuir chaorach an silbh.

When Thursday is dear Columba's day . . . the sheep should be sent to pasture.

Duais fir dhathaidh a chinn.

The reward of the man that singes the head. Supposed to mean the trotters.

Faodaidh a chaora dol bas a' feitheamh ris an fhiar ur.

The sheep may die waiting for the new grass.

Faoigh fir (no fir falaimh) gun chaorach.

The contribution of a man without sheep. A contribution of wool from a man without sheep would be suspicious.

'H-uile h-uair a ni a chaora meadhlaich caillidh i greim.

Every time the sheep bleats she loses a mouthful. One should work, not speak.

Is deacair a chaora 'ghoid lamh ri tigh a mheirlich.

It is difficult to steal the sheep near the thief's house.

Is ioma fear a ghoid caora nach deachaidh leatha air taod do Steornabhaigh.

Many a one has stolen a sheep that didn't lead her in to Stornoway.

Ma dh' itheas tu teanga no cridhe na caora bidh tu meilich—no gealtach—ri d'bhao.

If you eat the sheep's tongue or heart, you will bleat, or be cowardly, for ever during your life.

Miann caora, teas.

A sheep's desire, heat.

Millidh aon oisg chlainmheach an treud.

One scabby ewe will spoil the flock.

Al. Salachaidh aonchaora, etc.

Mult mnatha gun chaoraich, is saothrach a ghlacadh.

The wedder of a woman without sheep is difficult to catch.

Al. 'S e 's saoire gheabhteadh—would be cheapest got; or 's e 's faoilidhe'th ann, is the most freely given.

Mur bitheadh an dris 's an rathad cha rachadh a' chaor' innte.

If the brier were not in the way the sheep would not go into it.

Na caill caora airson luach peighinn de thearra.

Don't lose a sheep for a pennyworth of tar.

Oidhch' am muigh 'us oidhch' a' tigh, math nan caorach.

Out to-night, in to-morrow, good for sheep.

Pathadh na caoraich ort.

The sheep's thirst to thee. A bad wish; sheep seldom drink and can exist without, except when hard driven.

Ruith na caorach caoile le leathad.

The lean sheep's run down the slope. Ending in a fall.

Seachduinn an t-sionnaich, 's bu mhath nach bu bhliadh'n i.

The fox's week, and 'tis well that it was not a year. End of April—first week in lambing time.

Tha claimh mo chaoraich fhein air.

He has the scab of my own sheep—suggestive.

Thainig caoraich Gheansaidh a raoir 's dh' ith iad e.

The Guernsey sheep came last night and ate it. Guernsey sailors or fishermen who made a practice of robbing the islanders *en route* to the fishing.

Trod chaoraich mhaola.

The fighting of hornless sheep—a sham.

SHREW (see also MOUSE).—Beathachan or Beothachan-feoir; Dallag, dallag-feoir or dallagfheoir; Feornachan, fionnag-feoir; Labhallan, lamhalan, luch fheoir, luch shith; Truth.

Artishrew, artishow, artisrobe, artisrow; Erd-shrew; Hardishraow, hardishrew, hardistraw, hardistrew, hardistrow, hardy-mouse, hardyshrew, hartis-straw, harvest mouse, harvest-row, harvest-shrew, harvest-trow; Ranny (Suffolk); Shirrow, skrew, skrow, strawmouse (Moray), strew, strow (Gall.); Water-mole or vole, wight, wreen (Shet.).

The etymology is said to be from "Skru," to bite, tear, etc.,

and is founded on the old belief of this innocent animal being not only destructive but venomous.

Sibbald in 1684 writes : “*Lavellan, animal in Cathanesia frequens.*” Its bite then said, as above, to be venomous, a cure therefor being to drink of water in which its head had been boiled or decocted. It was also supposed to have “bewitching” powers, hence “luch shith.” Rob Donn refers to it in “*Briogais ’Ic Ruairidh.*” There is a place called “*Dallagan fhraoich,*” anglicised “Shrewfield.” In Sutherland it is believed to live in “deep pools.” This animal is no kin to the common mouse. It is the most pugnacious of all animals in proportion to its size.

#### SLOW-HOUND (see Dog).

**SOW** (see also **PIG**).—Aitheach ; Ceis, crain, cruimeachda ; Durraidh ; Feis, fionn, fuin ; Gius, giusaidh ; Miaduigh, mucainidhe, more, muc ; Oirceann ; Pore ; Rue, ruchd, rucht ; Triath ; Urc.

Bath ; Gànald (aged), grumpie ; Kep (littered dead, young—Roxb.) ; Sau ; Wrotok.

From the root “su,” to produce.

It is not unlikely that at an early period the Celts worshipped the sow like the Egyptians, whose worship of it might have been one reason why it was pronounced unclean. Whether the Celts worshipped it or not, it is manifest that it was held in high esteem, for its figure is engraved on most of the ancient sculptured stones of Scotland. Among the Welsh it is a national emblem, and hence one argument for the ancient Picts being British, as these stones are found confined to the ancient Pictish territory. The word “muc,” a sow, enters largely into Scottish topography. We have “Eilean-nam-muc,” the isle of Muck or sow island, the ancient name of St Andrews was “Muc ros,” the sow’s headland, and we know that the sow is associated with the memory of Saint Regulus ; there is a “Slochd muice,” or the sow’s hollow, near Inverness on the Highland road, a name derived from a hillock shaped like a sow’s back, in the bottom of the chasm, a little to the west of where the coach road crosses, there is “sron muice,” the sow’s snout, on the north side of Loch Ness, derived from the resemblance of a hill face to that part of the animal. These two latter names are manifestly derived from natural resemblances, and have nothing to do with mythology. “Muckrey,” or the island of swine, is an ancient name for Ireland, derived obviously, not, as it might be in modern times, from the abundance of pigs in the country where it is frequently the sum total of the family possessions, but from the place which the sow held, as above referred to, in the national mythology. “Banva” is another name for Ireland, being Gaelic, and meaning sucking pig, so that it also is mythological. “Aitheach-tuath” is one name for a husbandman, lit. a sow-tenant.

SPANIEL (see Dog).

SQUIRREL.—Con ; Earag, earrag, eas, easag, easaic, easan ; Feorag ; Ir, ire, ira-rua (Ir.) ; Toghmall.

Scorel, scropel, scrug, squirrell, skarale, squerylle, swirrel (North).

This word is derived from “ska” or “skia” (sgiath, a shield), and “oura” (Gr.), a tail, to cover, as does his bushy tail ; hence called “shadow-tail.”

Though this animal is supposed generally to feed on nuts, hips and haws, and the like, they have been seen to eat off the heads of young blackbirds ; also in captivity to show a great fondness for fish, particularly crabs, the claws of which were cracked, and the meat eaten with great relish.

Ge h-ainneamh an fheorag, gheibhear seol air a faotainn.

Though scarce be the squirrel, there is a way got to find her.

STAG (see also DEER).—Buc ; Cripes ; Haveer, haver, havering, havier (castrated), heort (A. S.), hevior ; Wood-goat (more properly roe), wudugat.

This word is also applied, in the signification of “mounter,” to the male of any animal, etc., e.g., stag-gander, stag, a young horse, etc., etc.

So much has been already given under the word DEER, and so much lore and history hangs round this animal that it would be superfluous here to refer further even to their more prominent features and characteristics, etc. It may be mentioned, however, that from time immemorial stags were known almost everywhere, and that a wound from the horn is always fatal, according to the lines, “If thou be hurt with hart (stag) it brings thee to thy bier, but barber’s (the old physician’s) hand will *boar* hurt heal, therefore thou need’st not fear.” “Sinteag feidh,” or a stag’s leap, bound, or stretch, is an old linear measure, equal to thirty English feet. (See “Nether Lochaber” in *Oban Times* of 8th June 1880. )

STALLION (see HORSE).—*Stanyel*—Ech-ccullach (Ir.) ; Irish, *Stail.* ; stalán, stalon, stoat ; Russa. Stallion so called because kept in a stall and not made to work.

STEER (see Cow).—Biorach, bioraiche ; Colbthach ; Damh, damh og ; Gabhainn, gabhnach, gabhuinn, gamhainn, gamhuinn ; Tarbh og.

The etymology is said to favour the signification full-grown, strong, from “stu,” to be firm, also “sta,” to stand.

STIRK (see also Cow).—Da-bhliadhna, do-bhliadhna ; Gabhainn, etc. (as in STEER).

Gamhainn is said to be derived from “gam,” winter—a “year-

old" by winter time. Do-bhliadhna is the form used in the Outer Islands; as pronounced in some places it sounds very like "dorlunnach" or "dobhlunnach."

Certain black sea-rocks off the island of Gigha are called "Na gamhna," the stisks. The nan e O'Gamhna is found in the Book of Kells. Gamhna was the name of an illegitimate scion, it is said, of Glen Nevis family, being called "An gamhainn maoi donn," the hornless brown stirk, and his descendants "Sliochd a ghamhna," the stirk race. A lullaby or cradle song composed for one of them runs:—

Pru dhe mhic a ghamhna,  
 Pru dhe mhic a ghamhna, cheann-fhionn,  
 Pru dhe mhic a ghamhna,  
 Bhrist thu 'n braidein 's dh' ol thu 'n bainne,  
 Pru, etc.,  
 'S dh' fhalbh thu thu'n oidhche ris a ghealaich,  
 Pru, etc.,  
 Ach ma dh' fhalbh 's ann duit nach b'aitreach,  
 'S boidheach air lianaig ar n'aighean,  
 Pru, etc.,  
 'S boidheach calg-fhionn ar erodh-bainne,  
 Pru, etc.,  
 Chuala tu 'n damh donn ri langan,  
 Pru, etc.,  
 Ach ma chuala fhuair e 'n t-saighead,  
 Prn, etc., etc.

The "Saighead" refers to the death of one of the Glen Nevis Cameron chieftains at a *buaille*, being shot by an arrow from the ambush or cover of a burden of heather.

In County Cavan, Ireland, there is a loch named Loch Gamhna, corrupted into Gowna; a well, whence a stream flows into this loch, is called tobar Gowna, the well of the stirk (or calf, as rendered in Irish), whence a magical calf sallied. Another place of note in Ireland is named Inis-mor-loch-a-ghamhna, the great island of Loch Gowna. On this island there was once a church called Teampull Choluim-cille, Columbcill's church or temple. The name Mae-a-Ghambna appears in Dermott na'n gamhnach, *i.e.*, Dermot, Diarmaid, Jeremy or Darby of the strippers, or, as rendered in the *Annals of the Four Masters*, milch eows. The name O'Gamhna is common in Ireland, and has been anglicised "Gaffney." In King's County, Ireland, is Cluain nan gamhna, the lawn, meadow or pasturage of the calves or stisks, now corrupted into Cloneygowan. The honeysuckle has as one of its Gaelic names "Bainne ghamhnach," lit. a young farrow cow, or young eow's milk, from the juice in the berries.

Proverbial sayings strictly applicable to the stirk are:—

Am bronnach geamhraidh 's an seang earraich, cuma' gamhna.  
 Rough in winter and thin in spring—a stirk's shape.

Bha rud-eigin de dh' uisge far na bhathadh an gamhainn, neo  
Bidh beagan uisge far am bathar.

There was some water where the stirk was drowned, or

There will be a little water, etc.

Bheireadh e gair' air gamhainn.

He would make a stirk laugh. This animal being as a rule  
somewhat dense and imperturbable, the joker must have  
been good.

Ceann mor us muineal caol aogas an droch ghamhna.

Big head and slender neck mark the bad stirk.

Al.—casan caol—thin legs.

Comunn an da ghamhna.

The friendship of the two stisks.

Latha (no oidhche) Fheill-Eoin their iad (no theirear) aighean  
ris na gamhna.

On St John's day or eve they call the stisks heifers. Feill-  
Eoin is on 24th June. It is ordinarily called Feill-  
Eathain, a more phonetic spelling of Eoin, or Iain, or Ian.  
Mar a bha 'n gamhainn 's an dorus, a' feitheamh 's ag eisdeachd.  
Like the stirk at the door, waiting and listening.

STOAT (see also WEASEL).—Carlum ; Eas, easag, easaic, easan,  
easog ; Nas, neas, ness, nios (for an eas, etc.).

Carre, clubster, clubtail ; Ermine ; Fite (or white), futteret (or  
whitteret) ; Lobster ; Puttice (Kent) ; Whitterick, whutherit.

The etymology is thought to be derived from "stot," a generic  
name for any male animal.

When the stoat becomes white it is called "ermine," *q.v.* The  
natatory powers of the stoat are described as follows:—

*Long Swim by a Stoat Weasel.*—A Drumnadrochit correspondent  
writes to the *Scotsman* :—As the head gamekeeper was being rowed  
across Lochness on 8th Aug. 1902, he observed at some distance  
an object in the water with a pronounced "wake" behind it. On  
steering the boat in pursuit, and after a stiff pull, he found to his  
surprise that the swimming object was a stoat weasel going strong  
and straight for the nearest shore. The loch at this point is fully  
a mile and a quarter wide, and the stoat, which was heading right  
across from the eastern shore, was then within six hundred yards  
of the western. It was going at a good pace, and evidently quite  
fit to accomplish its object of crossing the loch ; for, when alarmed  
by the pursuit, it made a gallant attempt to escape by plunging  
vigorously ahead and zig-zagging wildly right and left. In vain,  
however, for a sweep of the landing net scooped it into the boat.  
The stoat has many long swims to his credit ; but this one, if it  
does not break the record, yet deserves this little notice. One  
regrets that the adventurous little beast fell literally into the  
net of its mortal enemy.

**SWINE** (see also **PIG**, **Sow**).—Ealt-mhue (herd); Feis; Lulpat, lupait; Mueraidh (herd), muean.

Shot (young—Teviotd.).

Teut. Swina, plural of su, sui.

**TERRIER** (see **Dog**).

**TIGER**.—Tigear, tiogair.

Said to be of Persian origin, from a word signifying an arrow, from its swiftness.

**UNICORN** (see also **MONSTER**).—Aon-adhareach, aon-bheannach; Beisd or biasd-na-serogaig (Skye), buabhall or buabhull.

This beast of the towering horn was said to be peculiar to Skye under the name “Biasd na sgrogaig,” and indeed to the Outer Hebrides generally, having, as it is generally portrayed, one horn on forehead, and dwelling in certain sea lochs (some accounts add long legs, clumsy and inelegant, tall and awkward). Now it is shrewdly surmised to be a narwhal strayed from the Arctic seas, and which is called in some places the “unicorn of the sea,” having the horn shown in that animal.

The unicorn is the right hand supporter of the MaeGregor arms. See also *Isaiah xxxix*.

**VOLE** (see **RAT** and **MOUSE**).—Bad-alan (water); Famh-alan; Lamh-flual.

There is the water-vole (or rat), meadow or short-tailed vole, and the red vole.

**WALRUS** (see **SEAL**).

**WATER-HORSE** (see **HORSE** and **MONSTER**).—Each-uisge; Waltron.

**WEASEL**.—Bladnait, blatnait; Eas, easag, easog (Ir.), easaie, easan; Ian, iar, iarag; Labhallan, lamhalan; Nas, neas, ness, nios.

Beal (small); Cane (small); Doussing (Lat.); Fairy (Devon), ferry, fozle, futcat (Banff), futrat; Kane, keen, ken, kime, kine (small); Lavallan, lavellan (Caith.); Marder, marten, marten-cat, marter, martern, martre, martrick, martrik, mertrick, mertrik, mouse-hound, mouse-weasel (Moray), mulere (Somerset), mustela; Puttice (Kent); Quhitred, quhittret; Waesel, water-mole, wesle (A. S.), weysyl, whesile, whezle (Loth.), whitneck (Cornw.), whittrack, whitred, whitret, whitruck, whut-throat, wreasel (North).

The Teutonic type is “wisala,” a diminutive, “the little thin creature.”

Some of the above terms found as “other names” for the weasel are not vouched as being properly so, but are given as found in respectable authorities.

Wesael are always with us, and are well known in most places, in the Highlands especially; in Glengarry for instance, 301 stoats and weasels were destroyed in the period between Whitsundays 1837-1840. In the old statistical account of Scotland it is stated that, at date of writing, no weasels existed in Tirry (Tiree); the same applies, it is believed, to Ireland, they having the stoat there only. The weasel is spiteful and malignant, and a person should be cautious in killing one in case of its being a witch, which they sometimes are said to be; it is said also to be very unlucky to meet one the first thing in the morning.

A purse made of weasel's skin is said to be peculiarly lucky—in fact a money-getter and a money-keeper—at least according to the following:—

Neas bheag bhuidhe nan eos  
'S e 'n t-or thug a dhreach da bian  
Gleidh sid mar sporan, air a cheangal  
le h-ial,  
'S cha bhi thu gun bhonn, geal,  
buidhe no donn  
Eadar Nollaig 's Feill-roid, eadar  
Feill-roid 's Feill-Brian.

Little yellow hole-frequenting weasel,  
From gold is derived the colour of  
thy coat of fur.  
Get it for a purse, to be tied with its  
thong,  
And thou shalt not be without a coin,  
white, yellow, or brown,  
From Christmas till Rood-day, from  
Rood-day till the Feast of St Brian.

These days literally mean the whole year.

There is said to be a large kind of weasel which kills calves and lambs by its mere breath. In Adamnan's *Life of St Columba* the name Nesamus Curvus occurs, which is from Neasan or Nesan, little weasel.

WEDDER or WETHER (see also SHEEP).—Maud, maut (Armor.), molt, mult.

Weder, wether, wither.

This word is said by some to be from Teutonic base wethra or wethru, a lamb, and "wether," from German widder, a ram—Belgic, wider; from Lat. *multo*, in *Revue Celtique*.

The molt-nollaig was an important feature in Highland families gentle and simple, being usually killed at Christmas by every family, though sometimes two families went shares. "Car a mhoiltean," or the "wedder's turn," means a somersault.

Mult mnatha gun chaoraich, is saothrach a ghlacadh; mult mnatha gun chaoraich 's e 's saoire gheabhteadh; mult mnatha gun chaoraich 's e 's faoilidhe 'th 'ann.

The wedder of a woman without sheep is difficult to catch,  
or would be cheapest got, or is the most freely given.  
Theid mult dheth 'n fhear chadalach.

The sleepy man will lose a wedder. A trifler.

WHALE.—Are; Bansgal, blagh or blath-mhial, blaoc, bleid or bleidh-mhial, bleidh-mhial-mara; Can, canach, canna, crespeis; Docoisle; Falain, falaine; Macreil-chapuill (Ir.), men or meann-

mhara, men-mara, mial-buirn, mial-mhara, mial-mhor, mial-moir (Ir.), mial-mor-mara (leviathan), mor-mhial or mhil, morvil (Old Brit.), muc-bhiorach, muc-mhara, muc-sgideil ; Orc, orc-rad (Ir.), orcab ; Parn ; Reasuall, rochuaidh, rorcuall, rorual ; Siome ; Urc.

Bottlenose, bucker ; Chaffer (round-lipped), craspie, crespeis ; Feyadin, finner, finwhale, fyardeng ; Gallan (Lewis) ; Herring-hog, huddone, huddum, hwael (A. S.), hwel ; Narwhal ; Pike-headed bottlenose ; Qual, quhale ; Tymbrell ; Unicorn-fish.

The Teutonic type Hwala, any large fish ; the sense is "roller," closely allied to word "wheel." The word "leviathan," as applied to whale, is said to be from a word signifying to twist, curve, etc., more in the case of "eel" or "sea-serpent," however ; orcab signifies the son of the waters. Arc, orc, tore, urc, signify a whale ; Orkney is ore ey, whale island ; arcamb or airc-have, signifies the swine or whales of the ocean ; innis thore, innse ore, the island of whales (Orkney), or innistore, properly innistore. The words "Blagh-mhial, bleid-mhial, or bleidh-mhial" are merely compounds of the words "blagh" (obs.), puff, blow, and "mial," an animal, the puffing or blowing animal. The Lowland Scottish word "blaw" and English "blow" both come therefrom. "Orea" is the old Armorican for water ; while "mial-buirn," as is seen, means "water-animal." The round-lipped whale is called grampus, also chaffer ; if fishers are bothered by its following their boat, a coin thrown out at it causes it to disappear—a stone or piece of wood has been found, however, to be equally effective. The sperm-whale is, in Irish, called "mil-moir," and the sperm itself "ambra," or "Silni an mil moir, siol na mial' moire." The monks of Dunfermline had a grant from Malcolm IV. of all the heads of the whales, called "Crespeis," caught in the Firth of Forth ; the tongues were the king's perquisite. In *Sean dana* we read, "Bha nuallan thonn mu Innse-orc." There was a sound (howling) of waves round the islands of whales. Milton uses the word "orc" in "An island salt and bare, the haunt of seals and orcs and sea-mews' clang."

The Gaelic term "muc-sgideil" signifies a small whale or "splasher." The word or term "orc-rad" for a whale is to be found in Saltair-na-rann. In the *Senchus mor* the bones of the whale are described as a necessity for making of the backs of sieves and saddle-trees, or hoops, where there is no timber. The life of the whale is said to average 400 years, but no foundation for this is given.

Seachd roin, sath mhial-mhor-mhara, seachd mial-mor-mara, sath cirein-croin.

Seven seals a whale's feed, seven whales a ceeran crone's.

*Note.*—The former, at least, must mean some other great "sea monster," as whales do not feed on seals, nor can they swallow such.

In the *Annals of Tigernach*, so ably translated by Whitley Stokes, we read of a whale which, *circa* 739-743 A.D., the sea east to land with three golden teeth in its head, and fifty ounces in each of these teeth. "Mil mor rola in muir docum tire ocus tri fiacula oir na chind, ocus l. uinge in gach fiacail dib." (Rev. *Celt.*, XVII.)

Tha fios aige c'aite 'bheil na muca-mara breith.

He knows where the whales breed—or bring forth. (Said of the would-be omniscient man.)

**WHELP** (see also **Dog**).—Can, canna, cuain, cuilean.

This word is from the Teutonic type "Hwelpa"-Cuilen (Old Germ.); while the old Gaelic word cuilen is from cul, col; *fætus*, embryo.

**WOLF**.—Allabhair, allaidh, allamhadadh, allmhadadh; Blad, bladair, bladaire, blaidh, bleidire (a mouth or mouthier), breac, breach, brech, broc; Cliabhach, eliamhach, eliuin, eon, conoel (Ir. fem. werewolf), criun, cu-allta, alluidh choille, fiadh or fiadhaich ghearr or ghiorr ruadh, cuan, a pack or rout of wolves; Fael (Ir.), faol, faolbhaidh, faol-chu, fiadh-chu, fiamoin; Gladaman, glaoidheaman; Leidire, lub (obs.); Mac thire (Ir.), mac-tire, mada, mada-galluidh, madadh, madadh-alluidh or allt ullaith, madra, madra-alta (Ir. pl.), maduigh, magadh-ulaidh alla or allta, marbh-chu; Odhar-chu, onchu; Ruadh-chu; Sagh-ictire (fem.), sidbeach, sigheach, sigioch, siogach, sitioch; Uilbh (Sutherland), ulmhach.

Brocad; Licos; Onbeast, ouf; Volt; Wluine (A. S. fem.), wouf, wowl, wulf, wulfa (A. S.). In Old Irish we find the term "canaid" for a wolf-whelp.

From Teutonic type Wolfa, a wolf; lit. a tearer or render—"wark," to tear. The terms breac and broc mean spotted or brindled, as wolves sometimes are. Leidire or bleidire, said to mean "thief," but more correctly "mouther"; hence the words blether, bletherer. The phrase in Irish Gaelic of Maethire mongach, or hairy wolf, has been come across. "Ulf" is just "brute," from Norse Ulfr; while the word "faol" enters into the proper name "Cathal," *i.e.*, cath wal or fhaol cath, signifying battle, and wal or faol, wolf (Macbain); a wer-wolf, again, is "couricht"—cu riochd. A full-grown wolf measures 5 feet 5 inches in length, 18 inches of which is tail, height 33 inches, and weight over 100 lbs.; a wolf can travel over forty miles in one night. The word glaoidheaman is from the double bark or cry of the wolf, and also applies to the yelp of the fox.

It is upwards of two hundred years at least since the last wolf was slain in the Highlands. Several circumstantial accounts are given and tales told as to the date of death of the last; one being that the feat of killing the last wolf was performed or achieved

by one Polson in Glen Loth, Sutherland; another, that the last was killed at Mullionn-a-mhadaidh, Murclaggan; while again we learn from *The Natural History of a Highland Parish* (Ardelach, Nairn), by Thomson, that the last wolf in Scotland was killed in 1743 by one Macqueen of Pollochoch (or Polla-chrocain), near the head of the Findhorn—this one seems to have been of a black colour, and is supposed to be the very last in all Scotland. In Ireland, the last native wolf was seen in the mountains of Kerry in 1720. Wolves abounded once in the black wood of Rannoch. Another (English) writer states that the last wolf in Scotland seems to have disappeared in 1743, none being heard of in England after the reign of Henry VII., while in Ireland their extinction is dated 1766. Of all the places in Europe, Russia has the most. As evidence of the necessity for protection from their ravages, the heavy flat stone still to be seen over graves in churchyards is eloquent. In the modern work by "John Splendid," reference is made on page 78 to a wolf from Benderloch. The burning of forests was an extreme remedy to rid the country of these pests. In 1594, on one farm in Breadalbane, four mares, a year-old horse, and a year-old quey are chronicled as killed by wolves, while many other instances might be quoted of the ravages in olden times of these beasts. A service due to a lord for chasing, keeping off, and killing wolves, was called "Fuba" and "Ruba" (Ir.). This was merely Gaelicised Latin; in 1427 it was ordained that "The woolfe and woolfe birdes (*i.e.*, breed), suld be slain." In reference to the graveyard flat stone practice, Rob Donn says:—

"Thus every grave we dug, the hungry wolf upto,  
And every morn the sod was strewn with bones and gore,  
Our Mother Earth has doomed (denied?) us rest on Eddrachilis shore."

So to the island the body had to go. Rob further says:—

"Push off for the sea-dashed grave;  
The wolf may lurk at home,  
May prowl in the 'Diri mor'  
Till nightfall bids him roam;  
But the grave is void in the mountain kirk,  
And the dead has crossed the foam."

In Strathardle, Glenshee, and Glenisla, so plentiful and destructive were the wolves that all tenants were bound by their leases to keep one pair of hounds for hunting them, etc. In 1552, in one D. Ogilvie's lease of Newton of Belite, etc., he was taken bound to keep two hounds and two sleuth-hounds, "and sall nvrice ane leiche of guid houndis, with ane cuppill of rachis, for tod and wolf; and sall be reddy at all times quhene we charge them to pas with us or our balzies to the hountis"—this is only one of many such. The wolves of Ben Bhuirich, Glen Fernate, were reckoned the largest and fiercest; see Robertson's

“Beinn Bhuirich nam madadh mor.” The wolf is mentioned in the First Book of Fingal, and also alluded to in poems of Clann Uisnich and Cuthon as follows:—“Gadhair is fiadhchoin nan carn.” “S air chuilen na fiadhchoin.” One of the characters in Fingal, Duan I., is named “Faobhaidh,” Anglicised “Foivi,” the spoiler, from faobh, spoil. Faolan, little wolf, was a personal name in olden times, now Fillan. Though Fillan is one of Ossian’s characters, no more direct mention is made in his poems of this animal. The Macmillan name is just Mac-gill-Fholain or Fhaolain, the son or descendant of the servant of Faolan, the wolf saint. Faeleu or Faolchu, wolf or wolf-dog, was the name of one of the Columban abbots. Ossian, when dying, is said to have compared himself to a wolf being helplessly sucked under a weir. The mediaeval Irish are reported to have taken wolves as “gossips,” *i.e.*, godfathers and godmothers, and also to have tamed and made use of them. A quondam king of, or in, Ireland, about 74 A.D., named Ruidruide, had a horse named “Tonn,” but afterwards, while on his back, changed his name to “Mactire,” son of the land, having, with his aid and brave demeanour, killed a fierce wolf. Etymologists in this as in many other cases have made some wild guesses and assertions as to this name or word, among which it is stated that the Irish surname, M’Tear, was from Mactire. A somewhat better-informed writer, however, says that M’Tear is merely a contraction of M’Ateer, which again is a contraction of M’Anteer or Mac-an-t-saoir, the carpenter’s son—M’Intyre. The term Mactire can also be traced in the proper name “Drummatier” in Galloway. In Ireland there is a fort called “Cathair na mac tirech,” the fort of the wolves, and a place now called “Glen conveth” is a corruption of Gleann Con-fhiadh, Glen wild-dog or wolf, so called from that animal having been slain there; while “sod mac-tire” means she-wolf-sod, a bitch, lit. a bitch of a son of earth, the wolf being so prevalent in the olden times that it literally was indigenous to the soil; while the month of January was called the “wolf-month.” It has been thought worthy of notice by some writers to mention that the wolf’s tail is shorter than that of the fox, which at one time it equalled in length, the alleged cause of this discrepancy being owing to the alleged fact that the fox persuaded the wolf to insert his tail in a hole in the ice, for some purpose or other, where it froze fast, and whence he had to tear it by force when his false friend the fox set the hounds on him, part of the tail only being left behind. The wolf figures also in coats-of-arms; and as many are attributed to the Twelve Tribes, it may be interesting to state that the wolf is that of Benjamin. “Struan” arms contains, *inter alia*, “Gules, 3 wolves’ heads erased argent.” Among the ancient Celts, as said to be derived from the Danes, the wolf signified “tyrant,” and was in the coat-of-arms of the kingdom of Macedonia. In folk-lore generally wolves are of importance, and the traditions

of their transformation into human beings, or *vice versa*, in the Middle Ages assumed a peculiarly ghastly shape; such tales are very widely spread. Bean a theid na con (conoeil) riocdh—A woman that goes into a (dog) wolf shape (*Rev. Celt.*). A number of wolves together is usually called a “pack” or “rout,” and the young, whelps or cubs.

Cameron, in his work on the Gaelic names of plants, etc., says Monkshood or Wolf's-bane in Gaelic is “Fuath mhadaidh,” the wolf's aversion, while the plant Wolf's-foot is literally “Faol-chois.” We have in Welsh “Bleiddag,” Monkshood, from Bleidd, a wolf, and tag, choke.

Though wolves were so plentiful of old, proverbial sayings thereanent are almost non-existent.

Ma bhristeas bun-feann, bidh fios aig do cheann.

If the tail breaks, your head will know. (See note by Nicolson hereto.) This is said in regard to a wild boar or sow also.

Mir am bial na beiste.

A bite for the monster's mouth, *i.e.*, what the traveller stopped the wolves with.

Nuair a theid thu air cheilidh air madadh—allaidh, thoir do chu leat.

When you go a-visiting the wolf, take your dog with you.

## ENGLISH-GAELIC NAMES OF BIRDS

THIS part being so voluminous and almost inexhaustible, even as regards Celtic lore, etc., necessitates the shortest and most concise reference, consonant with clearness.

In reference to "other names," I have to refer the curious in such matters to, *inter alia*, the *Folk-lore and Provincial Names of British Birds*, by the Rev. Charles Swainson, 1886, where the subject—so far at least as English names are concerned—is treated most exhaustively.

As regards Scottish names in that work, very few variants are to be found apart from those I had procured before; and as regards Celtic names, almost none.

It will of course be concluded that it is with the two latter this work is chiefly concerned, especially Celtic, though some English dialectic terms are given throughout.

From the Celtic Historian or Tradition-monger we have the saying that at one time—if not now—"Bha Gaidhlig aig na h-eoin uair 's thuigeadh iad gloir nan dan." The birds had Gaelic at one time, and understood the glory of song; while Burns says in his "August" song:—

"The partridge loves the fruitful fells,  
The plover loves the mountains;  
The woodcock haunts the lonely dells,  
The soaring hern the fountains;  
Through lofty groves the cushat roves,  
The path of man to shun it;  
The hazel bush o'erhangs the thrush,  
The spreading thorn the linnet."

Which proves how closely Burns had studied nature.

To turn further south, Churchill says:—

"Among the Romans, not a bird  
Without a prophecy was heard;  
Fortunes of empires often hung  
On the magician magpie's tongue."

This was also a strong point or feature in the soothsaying sorceries or mysteries of our own ancient Druids, and Solomon was said to be able to understand their language—probably when it was Gaelic. Burns was by no means the only southern Scot who noticed bird nature, as in an old “Glasgow” publication entitled *The Cherrie and the Slae*, the following quaint lines appear:—

“ About a bank of balmy bews \*  
 Where nightingales their notes renew (*sic*)  
 With gallant goldspinks gay ;  
 The mavise, merle and progne proud,  
 The lintwhite, lark and laverock loud  
 Saluted mirthful May.  
 The cushat crouds, the corbie cries,  
 The cuckoo couks, and prattling pyes  
 To geck \* her they begin.  
 The jargoun of the jankind jays,  
 The craikin crows, the kekling kays,  
 They deav'd me wi' their din.”

It is very remarkable, says Dr Clerk, that there is no allusion whatever throughout the whole of Ossian’s—or the Ossianic poems—to the voice of singing birds, with which the woods of the Highlands must have been tuneful in the days of old, as they are now, for “Is fas a chuil as nach goirear,” deserted indeed is the corner whence no voice of bird is heard—lit. whence no call—is a proverb of very old standing. Mention is made even in these poems of the hum of the mountain bee (*Temora*, *Duan III.*), and the droning dance of the evening fly. In the 7th duan of *Temora*, the birds of night are startled by the loud sound of Fingal’s shield, and the flight of sea-birds is noticed, but no reference is made to lark, thrush, or blackbird—to any bird of song indeed. It is worth noting here that not a single bird of prey has the gift of song, otherwise the bird creation generally—according to tradition, at least in Ireland—at an early period was considered sacred. See the curious legend *Einglan*, king of the birds, and *Mesbuachala*, the mother of *Conaire mor*, king of Ireland. As regards auguries from birds, see the valuable MS. preserved in Trinity College, Dublin, a special tract thereamong being a tract devoted to auguries of birds, especially the raven and wren. In a poem attributed to St Columbcille the following lines, *inter alia*, occur:—

“ It is not with the *sreod* our destiny is,  
 Nor with the bird on the top of the twig.  
 I adore not the voice of birds.”

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\* This writer aspires to alliteration so much that he does not excel otherwise;—some words are now obscure: “bews” means “boughs,” “geek,” to sport with or make fun of; lark and laverock are the same.

The eagle is the only bird, except the hawk, ever specially named, and as follows:—

Mar iolair Thorno fo og sgiath  
Thionndaidh mi mo shuil air an Triath.

Like eagle of Torno on young wing  
I turned my eyes upon the Chief

or,

Like U-thorno's young eagle  
I turned my eyes upon my father.

*Cath-Loduinn*, Duan III.

In opposition to the foregoing, reference is here made to the paragraph in this work under "Blackbirds," which gives a very contradictory account, and proves, or seems to prove, that our Scottish Ossian and the Irish Oisin have been two very different personages, or that one or other, if not both of the historians, must be partly in the wrong.

Birds and animals of this country in the days of Ossian were, or are supposed by some to have been, not numerous, though this is very questionable, and that Ossian's acquaintance with them was slight, as he and his heroes were very much otherwise occupied, and the creatures now so well known were little subject to the uses or pleasures of mankind; latter-day research, for instance, shows us that there are 110 different species of birds in the island of Lewis alone. Modern Gaelic poetry, which however is for the most part only some 300 or 400 years old, abounds with descriptions of thrush and lark, and the sweet song by MacLachlan of Rahoy, "'S binn leam na h-eoin, na h-eoin bhoideach, bhinn chluinn mi na h-eoin," etc., gives utterance to the deep love true poets always had, and will have, for birds. In the Book of the Dean of Lismore, Caoilte's ransom for Fiann to Cormac Mac Art, some of the English or Scottish meanings differ from those now accepted, or at least as found and given here, while there are some untranslated and untranslatable, such as "Geillt, sruall, eachta, ceingeach (perhaps), and cith ceangach, caochan, cathal, and biorach." It is only assumed that the foregoing are birds, cith ceangach meaning a bold leader of animals, though birds have their leaders also, another term for which is "Ceannianlainn." In the *Revue Celtique* we find a reference to totemism in the *geasa* laid upon Conaire by (his father) Nemglam or Niamglan, the king of the birds, never to kill a bird.

To Celts whose domicile of origin is the East, Eastern poetry has peculiar attractions, indeed has moulded much more modern among Celts; in Persian poetry, for instance, we find a poet bearing the name "Ferideddin Attar," who wrote the "Bird Conversations," a mythical tale, in which the birds come together to choose their king, and resolve on a pilgrimage to a certain mountain to pay their homage. The tone of the poem is said

to be somewhat modern, the tale as written at least 500 years old, while the age of the myth is unknown. In this fable the birds are said to have been soon weary of the length and difficulties of the way, and at last almost all gave out. Three only persevered and arrived before the throne of the "Simorg," who was however invisible to them. Chaucer wrote *The Fowls' Assembly*, which some say was founded hereon. He gives the character of nearly forty birds. "Conaltradh nan eun," as given under BIRD, seems akin to the foregoing.

## A

AUK (see also PENGUIN).—Alc, alca; Bunabhuachaile, burra-bhuachaile (great); Caltag; Falcag; Gearrbhuil, gearbhal, gearr-bhall.

Alk, auklet; Bawkie; Carling (penguin); Faik, falk; Gare-fowl; Little auk, little guillemot; Oke; Pendugan (penguin—Skelton), penguin; Rare-fowl, ratch, rotch, rotchie; Scout (Bass), sea-dove, sea turtle-dove, small black-and-white diver, spotted one, squat.

From Icelandic word "Alka"; and gare-fowl, from geyr-fugl. Gearrbhuil, etc., probably the same.

In 1790 this bird was said to be common in Iceland, whence, or from Norway, they were supposed to wander to our more northern shores; according to Lightfoot and others, visiting St Kilda, and breeding there, though not a regular migrant. The auk is particularly described by Martin. It is now concluded to be extinct, and the few eggs known to exist change hands at fabulous prices.

AVOCET.—Cearra-ghob; Gob-cearr; Mini-ghob.

Avoset; Black and white avocet, butterflip; Clinker, cobbler's awl or awlduck, crooked-bill; Scooper, scooping avocet; Rearine; Yelper.

## B

BARNACLE GOOSE (see Goose).

BIRD (see also Gaelic-English lists in Part I.)—Afais (Old Celt.), ahmhin (brood), al, alach (young), altain (flock), amac, amach, amhach (ravenous); Badh (fierce, ravenous), baidne, baidnein (small group), beach, beathag, bidein (cheeper), bigean, bigean-beag, bigein, bigeun (wee little bird—Carm.), bodh (fierce, ravenous), brid-eun (small), buidheag, buidhean (all yellow); Cai (cuckoo), caochan, ciuthrach (red-headed), cluimhealta (flock), cubhar, cuibh

(flock); Darag-thalmhainn (a kind of); Ealt, ealta, ealtainn (flock), ean (pl. in Ir., eanachaibh, eathaide, and eathaidh), ell (flock), en, eun (pl. eunlaith), eunan-ar (prey), eun-uasal (rare or foreign), eun-uisge (water); Fairig (dead), faoghaideach, faoghalach faolach (carnivorous, prey), fideag (small), fion-eun (small), foirthir (passage); Gabhar (old), gall-eun (foreign), gearcach (nestling), gearcuig (brood), goillire, gramasgar (flock), grunnan (group of), gugarlach (useless), gur (brood), guraiceach (unfledged); Ial, iall (flock), ian, iar, idhen (Corn.), isean (young); Lachar (large), lampar (unfledged), lon; Mionta (small—Old Ir.), mol (flock); Peacarach (prey—a sinner); Roisgean, ruisgean (unfledged); Scallachan, sgallachan (unfledged), sgaigh, sgaoth (flock or rout of), sgugairneach (useless), stein (flock—Ir. for stuaidhean), stuaidh (flock or folk); Todhan, troghan, troghan (prey).

Balchin, balching, batching, bolchin (unfledged), belcher, billy, brancher (young), bub (unfledged); Cricklet (weakest); Dicky, dickybird, dow-pig (last hatched—North), drift (a flock—North); Earock, eerock, eirack, erack, erock, errack, errock, yearock (one-year old); Flaag (flock); Garb, garbel, gorb, gorbet, gorblet, gorblin, gorbling, gordlin, gorling (young), gobby (newly hatched), goes, goit (unfledged), gollin, gollock, golly, gorp, gullin; Jeegler (unfledged); Ness-cock, nesslecock, nestcock (unfledged); Pelt (killed by a hawk); Quab, quiller (unfledged); Seamels (Shakespeare), squelch-bub (unfledged); Wache (flock of), werdie (weakest in brood).

This word is said to be from Anglo-Saxon “Bridde,” the young, the brood. In Gaelic “Ial” is supposed to be “al,” really “the thing bred,” while a bird-skin is (in Old Ir.) Enchendaich or en-chennach; the word “Eal-eun,” a monstrous bird, is, according to Whitley Stokes, derived from “eallamh,” wonder, astonishment, but this is not the meaning in Scottish Gaelic of that word either in Armstrong or Macleod and Dewar; en-flaith is also given as “bird-realm,” a blessed spot.

A metrical list of birds as found in an MS. of the fifteenth century, now in the British Museum, may be of interest here:—

“To-day in the dawnyng  
I hyrde the fowles sing,  
The names of them it likyt me to myng—  
The parterigge, the fesant and the sterlyng,  
The quayle, and the goldefyng and the lapwyng,  
The thrusche, the maveys, and the wodewale,  
The jaye, the popinjaye, and the nyghtyngale,  
The nothache, the swallow, and the sernow,  
The chawze, the cucko, cocow,  
The rooke, the revyn, and the crow,  
Among all the fowles that maden gle,  
The rere-mouse and the owle could I not see.”

The following are some terms for birds, etc., viz. :—A covey of

partridges ; a hide of pheasants ; a wisp of snipe ; a bevy of quails ; a flight or doyes of swallows ; a muster of peacocks (a most unlikely thing, as no two peacock, like robins, can agree) ; a siege of herons ; a building of rooks ; a brood of grouse ; a plump of wildfowl ; a stand of plovers ; a cast of hawks ; a watch of nightingales ; a clattering of choughs ; and a flock of geese. In *Revue Celtique* (Scrub Brain), mention is made of Dubh-eala or aelt, black bird-flock or covey.

We cannot refrain from giving a beautiful piece from our own (now the late) Loch Fine bard, Evan MacColl, who, writing in 1898 from Toronto, says : "Even in midsummer you may roam through our Canadian woodlands for miles and miles together without hearing or seeing any bird whatever, a solitary crow or two perhaps excepted. Our boyhood's favourite search for birds' nests is an enjoyment utterly unknown to boys in this country. Oh for the blackbirds, the linnets, the thrushes, and the skylarks of my native Highlands!" Here we join issue.

In verses entitled "Rannan breige," or lying lines, the following impossibilities are set forth:—

Piob-mhor air an fhitheach	The great bagpipe on the raven,
'Us fiodal air an rocas	And a fiddle on the rook,
Targaid air a bhuda-goc	A targe upon the woodcock,
'Us musgaid air na smioraich.	And muskets on the mavises.

As formerly referred to, the birds once spoke only Gaelic, according to the saying, "Nuair a bha 'Ghaidhlig aig na h-eoin 's ann a bha linn an aigh."

The age of joy (or prosperity) was when the birds spoke the Gaelic tongue.

The following verses serve to exemplify this statement. They are by Ewen M'Lachlan, Aberdeen, the famous Gaelic scholar, and we have found them in *Leabhar nan enoc* for 1834:—

#### CONALTRADH NAN EUN.

'Nuair bha 'Ghaelig aig na h-eoin  
 'S a thuigeadh iad gloir nan dan,  
 Bu tric an comhradh sa 'choill  
 Air ion' pone, ma's fior am Bard.  
 Thainig pithaid luath na gleadhraich  
 'S shuidh i air grod-mheur cosach fearna ;  
 Bha 'chomhachag 'na gurach riabhach  
 M'a coinneamh, gu ciallach, samhach  
 (Al. M'a choinneamh co'chag a ghuib chruim 's a caog  
 shuil donn 'na ceann mar airneag.)  
 'N so dh'eirich a phitheid gu grad,  
 'S thuirt i's i 'stailceadh a buinn,  
 "An tusa sin a' d' mheall air stob,  
 'Nuair a bhios air do shiod-cheann trom,  
 Am bi do theanga 'ghnath fo ghais  
 'S tu gun luaidh air neach no ni,  
 'S tu cho duinte ri seana chloich bhric  
 A bhios air meall a chnaip gun bhrigh ?"

“ Bu-hu-hu, tha thu faoin.”  
 Ars’ eun maol a mhothair choir,  
 “ Os mise tha fiosrach ’s a chuis  
 Fheudail ! ’s beag an tur tha ’d ghloir,  
 Cha bheus leamsa glige-glaige,  
 Chaoidh cha ghabh mi tlachd do’n luath-bheul,  
 Labhraidh mi ’nuair chi mi feum air,  
 ’S cha choisinn mo bheul dhomh bruaidlein ;  
 Ach ’s tric each ort fein a magadh,  
 ’S a liuthad glug-inhearrachd bristeach  
 Thaomas le cladhaireachd fhocal  
 O shior-chlabar guib gun tuigse !”  
 Bu greis (treis) dhoibh mar so chonnspoid (comhstri),  
 A’ gearr-bhearradh gloir a cheile—(al. gearradh-bearradh)  
 Gus an do leum a nuas an Glas-eun  
 ’S rinn esan gach beairt (euis) a reiteach’.  
 (Al. An sin dh’ eirich Fir-eun nan gleus,  
 A shiubhlas an speur gu luath,  
 Sgrog e ’phiad air a cheann,  
 ’S db’ fhag e i gu fuar fann.)  
 Air gach taobh ’nuair chual’ e ’chuis  
 Thuit e riu le run gun chleth,  
 “ Ma’s a fiach mo bhrithran eisdeachd  
 So mar dheannainn fein duibh breth ;  
 ’S ioma barail tha ’measg shnaidh,  
 ’S toigh le cuid ni ’s fuath le cach,  
 Pairt their direach na ni cuiis  
 ’S cuid nach duraig sgur gu brath ;  
 Tha am gu labhairt, ’s am gu cleasachd,  
 Am gu bron, ’us am gu h-abhachd ;  
 ’S lionnhor iad d’an ainm ’bhi tuigseach  
 O’n tig mile focal cearbach,  
 Corr’ uair a mheasadh tu gorach  
 Le tuille ’s a choir de sheanachas,  
 Neach g’am bi theanga fo smachd  
 ’S ainmig leis gu ’n gluais e lochd ;  
 Saoilear gum bi an t-umaidh glic  
 Nam b’eoil da ’bhi tric na thosd.”

An English translation has not been found given of the above by any one: the following may be accepted:—

#### THE COLLOQUY OF THE BIRDS.

When the birds spoke the Gaelic tongue  
 And understood the glory of song,  
 Full oft their converse in the woods  
 On many a point, unless the Bard is wrong.  
 Down then came the noisy magpie  
 And perched on a rotten branch of a hollow alder ;  
 The owl like a speckled bunch  
 Opposite her, sensible and silent.  
 (Al. Opposite her the owl of the crooked beak, his blinking  
 brown eye like sloe in his head.)  
 Then up started quickly the magpie  
 And said, while stamping her feet,  
 “ Art thou there in a heap on a thorn,  
 While your silky head hangs heavy ?  
 Is your tongue to be always locked

Without mentioning any one or thing ?  
 You're as close as an old grey stone,  
 Which sapless on yonder knoll we see." "  
 "Boo-hoo-hoo ! You're a fool !" Said the bald bird of the kindly murmur.  
 "Tis I who am knowing in the case ;  
 Dear and senseless is your chatter,  
 I do not admire glig-clag,  
 And never take pleasure in the hasty mouth.  
 I will speak when I see 'tis necessary  
 And my mouth won't bring me sorrow ;  
 But others often mock you,  
 While so many stupid mistakes  
 Pour forth in the cowardly word  
 Spoken flippantly by a senseless gab."  
 Awhile they thus colloquied or discussed,  
 Criticising sharply each other's speech (or, cutting and  
 slashing),  
 Till down leapt (or alighted) the graybird,  
 Who speedily settled each point or case.  
 (Al. Then arose the ready true-bird  
 That travels swiftly through the air ;  
 He punched the magpie on the head,  
 And left him cold and weak.)  
 When he had heard all sides of the case,  
 He said to them, with evident design,  
 "If my words are worth listening to  
 Thus would I do judgment among you :  
 Many people, many opinions ;  
 Some love what others hate,  
 Some say sufficient for the purpose,  
 Others hardly ever wish to stop ;  
 There's a time for speech and a time for play,  
 A time for sorrow and a time for joy ;  
 Many are there who are thought intelligent,  
 From whom come a thousand mistakes,  
 Occasionally you'd think them daft,  
 By the superfluity of their talk ;  
 He who has his tongue under command  
 Seldom causes any harm—  
 The very fool may be thought wise  
 If frequently he held his peace."

In the Duanaire we find the flying dragon ranked among birds apparently, as on page 164 occurs the line, "Bu tu an Dragon anns an ianlaith"—Thou wast (or art) the dragon in or among the feathered tribes. This may, however, mean that the party so apostrophised was as terrible among men as a winged dragon was among birds.

Mr Carmichael, *inter alia*, gives one version of the St Kilda song of praise at the arrival there of the sea-birds, as follows :—

Buidhechas dha 'n Ti, thainig na gugachan	Thanks to The Being, the gannets have come,
Thaine 's na h-eoin mhora cuide riu.	Yes, and the great auks (birds) along with them.

Na h-eoin air (iar) tighinn, cluinneam an ceol,	And the birds have come, glad sight I see (I hear their music).
---	---

Mr Carmichael translates freely; he does not inform us how he makes out the "great birds" to be auks. It is possibly meant that the old or great gannets came with the young ones, or the "gugachan."

"Nether Lochaber," in *Scotsman* of 31st March 1877, gives a translation of the St Kilda song, as heard by himself twenty-five years previously. In his letter therewith, he says, "The air, as I recollect it, was one of the saddest and eeriest I ever listened to afloat or ashore, the burden or refrain particularly being manifestly an imitation—and a very successful imitation, too—consciously or unconsciously, of the loud, discordant clamour of a flock of sea-fowl over a shoal of fish, which they are in haste to gorge themselves to repletion, as is their habit."

The bird given as the "goillir or goillire" is described as a Lewis bird, which comes to land only in January, to nest. This is thought to mean the *petrel* by some. "The desperate battle of the birds," or "cath gailbheach nan eun," is the title of a tune by that famous piper Angus Mackay.

Another kind of bird not generally known was called the "Togh-mall," or "slow-bird," and is referred to where Cuchullin is said to have slung a stone at Queen Meave, when he missed her, but killed the "togh-mall" which was resting on her shoulder. This "bird," howevir, is a squirrel! An equally unknown bird, and one which must be referred to as possibly the largest known to our ancestors, is mentioned in *Revue Celtique* (Srub Brain) as having seven hand-lengths of a bill, and seven royal cubits round the neck, a thick body, and thick feet with which it swam the sea. According to one writer, W. J. Wintle, Great Britain possessed once at least two huge wingless birds, called (classically) the "Dasornis," remains of which have been found in the London Clay, and the "Gastornis," the bones of which were discovered in the neighbourhood of Croydon, England; these monsters flourished, however, probably even before the advent of the Celt to Great Britain.

The name or term "fitheach" is given to all wild or untamed birds, while "loin" is translated bird in Campbell's *Tales*, Vol. III., p. 76, but is more properly "wild swan." It is notable that when a bird dies or is killed, the eyelids close of their own accord. In the *Chron. Scot.*, D. MacFirbis refers to a fearful destruction, in 1107, of nearly all the birds in Ireland by a heavy and prolonged snowstorm; while we find a note to the *Annals of the Four Masters* saying that in 1335 the most part of the birds in Ireland died owing to the severity of the weather, heavy snowstorms, etc. Another deadly year to the "eathaide or eachaide" (though rendered generally birds of prey, is made, in the Book of Ballymote, to mean birds in general) was in 1434, owing to a twelve weeks' frost about Christmas. Another song, in addition to the one above referred to, of the St Kildians is

"Oran na h-Irtich," or the St Kildians' Song, which has a chorus in imitation of the birds; see "Gesto" collection. Hirt or St Kilda is named indeed from the birds as "Hirt nan eun fionn," Hirt of the white birds, which, flesh, feathers, and oil, form a main staple of their existence. "Irt nan ian gorma," Hirt of the blue (green) birds, is another saying, supposed to refer to their appearance on the blue (green) sea. Birds' feathers from the first of time seem to have formed the means for adornment of both sexes, though now mainly confined as a rule to the female sex.

O'Reilly states that the "Tuigen," or *toga* of the ancient Celtic bards, was a most precious garment, and made not only of the feathers, but the skins of white and variously coloured birds, the girdle being of necks of drakes, and thence to the neck of their tufts. This cloak elsewhere is called "Taeidhean" or "Taighean."

Saint Bridget is said to be the patron saint of birds, and the pied oyster-catcher (*q.v.*) is hence called Gille-Bride. As mentioned before, auguries were derived by the Romans from the birds; in the book of the Cruithne or Piets, contained in the Irish Nennius, the Pagan Druids also derived an augury from watching or listening to the voice of the birds, especially fortelling weather, at which "Nether Lochaber" was also an adept. A pretty and poetical expression for a calm being "Feath nan eun," the birds' calm, which is equivalent to "Feath geal," a white calm. Three birds in particular were called "Eoin shithe," or fairy birds, as of old, when migration was almost unknown, they were supposed to disappear mysteriously, hence they were held sacred; these three were the clacharan or stonechat, the cuthag or cuckoo, and the trian-ri-trian or cornerake; the clacharan was noticed first of the three, and it was thought more propitious to see it on the wing (a rarity) than standing on a stone—"Chunnaic mi 'n clacharan air cloich luim," I saw the stonechat on a bare stone, was one of several evil auguries.

Numerous places, as is well known, are named in Gaelic from birds; for instance, Tor or Torr nead 'n eoin, the hill of the birds' nests, near Loch Ranza, Arran, is so called from ptarmigan having been once very plentiful there; Slieve-da-en (Sliabh da eun), the mount of the two birds, noted in the *Annals of the Four Masters* for being the place where a certain hero called Congaloch was slain; Loch-da-ghedh, if not the same, is close to above place; a place in County Antrim was once called "Fidh-na-finnoige" (fiodh na feannage), translated by O'Donovan in his able translation of the *Annals*, "The wood of the O'Finnocks," it may be rendered "the wood of the raven," from which bird of evil omen the O'Finnocks probably took their name; the island called Ensay is the present Gaelic for "Bird island," from Gaelic "eun or en" and Norse "ey." The "crop" of a bird is sbrogail, sgroban, or sprogan. As an instance of corruption gone mad, W. J. Watson gives, *inter alia*,

“Pitnellies” (Tain) as meaning “Bail’ an ianlaith,” bird stead. All praise is due Mr Watson for his heroic and practical efforts to expose such insolent crudities.

Gaelic names for plants, etc., have their bird origin like everything else. A kind of pea bears the name “Peasair (or pis) phreachain,” the raven’s bird-pea; birds’-foot trefoil is “Barr-a-mhilean”; the sorrel is “Biadh-nan-eoinean,” or birds’ food; in Irish, “Billeag nan eun,” the leaflet of the birds; the plant fenngreek, or greekhay, is said to be in Gaelic “crubh (or crudh) eoin,” birds’ shoe.

Sayings and superstitions are fairly numerous as regards birds, both in Gaelic and other languages. A rhyme or riddle used in Scotland and Ireland is:—

“The bat, the bee, the butterflee, the cuckoo and the gowk,  
The heather-bleat, the mire-snipe; how many birds is that?”

Ans.: Two. Or,

“The cuckoo and the gowk, the lavrock and the lark,  
The heather-bleat, the mire-snipe; how many birds is that?”

Ans.: Three.

A bird flying into a house and over anyone’s head is supposed to be a bad omen for that person; it is unlucky also to bring birds’ eggs into a dwelling-house for preservation. If a bird is seen for the first time in a year on wing, ‘tis a good sign; and if flying towards one, it means a letter—this is modern. That birds are peculiarly the habitat of spirits, was an ancient Celtic belief. Birds, it may be remarked, dislike to perch on a lilac or fuchsia bush; the former, at anyrate, is sticky. A trap for birds, as given in Old Irish, is termed “Airndel.” In every brood of birds or fowls there is said to be a weakling or “shott.” We give the following familiar saying, “out of place,” as given by “Nether Lochaber” on 3rd March 1899, and in the *Highlander* of a subsequent date:—

“Bid, bid, bidein, co chreach mo neadan?  
Ma’s e duine mor e, cuiridh mi ‘s a lon e;  
Ma’s e duine beag e, cuiridh mi le creag e;  
Ma’s e duin’ e gun chiall gun naire,  
Fagaidh mi aig a mhathair fein e.”

“Bhid, bhid, bhidein, co chreach mo nidein?  
Ma’s e duine mor e, cuiridh mi le tom e;  
Ma’s e duine beag e, cuiridh mi le creag e;  
Ma’s duine beag e gun chiall gun naire,  
Gu’n gleidheadh Dia dha mhathair fhein e.”

The translation of the foregoing may be attempted as follows:—

“Tweet, tweet, tweetie, who robbed my nestie?  
If he be a big man, I’ll cast him in a bog then;  
If he be a little man, I’ll cast him o’er a rock then;  
If he be a man void of sense and shame,  
I’ll leave him to his own mother at hame.”

For “bog” read “hillock,” and in last line, “May God preserve him for his own mother,” in second version.

A nursing song runs somewhat as follows :—

“ Tha nead na feadaig ann an coill’ an lagain ;  
 Ni mo leanabh cadal, agus gheabh e ‘n t-ian.  
 Tha nead na h-uiseige ann am bun na h-ursainn ;  
 Ni mo leanabh cadal, agus gheabh e ‘n t-ian.  
 Tha nead a chlacharain ann am bun a chloichearán ;  
 Ni mo leanabh cadal, agus gheabh e ‘n t-ian.”  
 The plover’s nest is in the woody hollow ;  
 Let baby sleep, and he’ll get a bird.  
 The lark’s nest is at the door-post foot ;  
 Let baby sleep, and he’ll get a bird.  
 The stonechat’s nest is at foot of pavement ;  
 Let baby sleep, and he’ll get a bird.

And so on, taking in various birds, etc.

Though signs attached to seeing certain birds the first time of a year are referred to in most cases elsewhere, they may be given together as follows. These beliefs are said to hold good in the Highlands generally—if not in other places.

Bird on the wing coming towards one.—A letter—generally good.

Cock looking towards one.—An excellent sign.

Crow.—A bad sign—death.

Dove.—A good sign.

Duck (wild).—A good sign. Ducks generally are good, especially for sailors, meaning safety from drowning.

Raven.—Espeecially bad sign—death.

Sparrow.—Not lucky, but blessed (foretells death of a child).

Stonechat.—Untoward—“ Rosadach.”

Night birds were supposed to be ominous, and capable of resisting witchcraft, which affected all other birds by causing them to forget their song. Lady Wilde tells us that, with the exception of the robin, birds are not trusted in Ireland.

Some proverbs are :—

Aithniehear eun air a h-itean.

A bird is known by its feathers. Whether this means that *because* of its feathers it is known to be a bird, or from the style, etc., thereof what kind of bird it is, is not certain.

An uair a thig tionndadh (no atharraehadh) na h-aimsir, tillidh gach ian ri ‘ealtuinn.

When the change of season comes, each bird returns to his flock ; or, When the season changes, each bird returns or betakes itself to its kind.

Bidh eas an eoin ghoraih ‘s an ribe.

The silly bird’s foot will go into the snare.

Bidh iteagan boidheah air na h-eoin tha fad’ as.

Far-away fowls (or birds) have fine feathers.

Cha b’ann de na h-eoin thu mar bitheadh am bad ort.

You wouldn’t be of the birds if you hadn’t the tuft.

Cha ghlacar sean ian le moll no le cath.

An old bird is not caught by chaff or bran, *i.e.*, husks.  
Cha luidh an t-ianach air aon gheug.

Birds do not light only on one branch.

Cha deanar seobhag na chlamhan,  
Cha deanar eala de'n rocas,  
Cha deanar failean de'n fhitheach 's  
Cha deanar pithean de Thomas.

A hawk cannot become a kite,  
Nor yet a swan a rook ;  
A seagull is not raven like,  
Nor a magpie Thomas (Cook).

Alasdair Macmháighstir Alasdair.

Cha 'n 'eil anns a choille nach bi greis 'n a bhantraich.

There is no (bird) in the wood but is at times in widowhood.  
Cho beo ri eun.

As live as a bird.

Cho gorach ris na h-eoin.

As thoughtless as the birds. Said of children by *nice* old people.

Chuala mi gug-gug 's a chuan.

I heard the birds cry out at sea. (See Nicolson's note to "Paisg mo chaibe," etc.)

Chuireadh e na h-eoin 'an crannaibh.

He would make the birds go into trees. Sweet singing.  
(See Nicolson.)

Druididh gach ian ri 'ealtuinn.

Each bird draws to his own flock. (See "An uair a thig," etc.)  
Eoin a chuir do'n choille.

Sending birds to the woods. Sending owls to Athens, etc.

A work of supererogation in *this* country.

Far am bi an-t-iasg, 's ann a bhios na h-eoin.

Where the fish is, there the (sea) birds will be.

Gach ian gu 'nead 's a shrabb na ghob.

Each bird to its nest, with its straw in its beak. Signs of the season.

Gach ian mar a dh' oileanar.

Every bird according to his rearing. Applicable to more than birds.

Ge beag an t-ubh thig ian as.

Though the egg be small, a bird will come out of it.

Ge don' an t-ian 's mios' an t-isean.

Though bad the bird, the chicken is worse. Frequently exemplified in human beings.

Is beo na h-eoin, ged nach seobhagan uil' iad.

The birds live, though not all hawks. An encouragement to honest-minded men, though rough on some lawyers, etc.

Is binn gach ian 'n a dhoire fhein.

Sweet (sings) each bird in its own grove.

Is binn guth an eoin far am beirear.

Sweet is a bird's voice where he was born. Even in a cage.

Is fhearr aon ian 's an laimh na dha-dhiag air iteig.

A bird in the hand is better than a dozen on the wing.

Is iad na h-eoin acrach a's fhearr a ghleacas.

The hungry birds fight best. This is a truism, and applies to more than birds.

Is maирg a theid do'n traigh an uair a tha h-eoin fhein 'g a treigsinn.

Pity him who goes to the shore when its own birds are forsaking it. Or,

Is maирg a thaghlagh a chreag 's a h-eoin fein ga fagail.

Pity him who visits the rock which its own birds are leaving.

Where the birds fail, on land or sea, few will find anything worth.

Is math na h-eoin far an gintear iad.

The birds are good in their native place. So are men. This is genuinely Celtic.

Is ole a chreag a threigeas a h-eoin fhein.

It's a bad rock which its own (or the very) birds forsake.

(This and some preceding proverbs point to strict adherence to localities by birds.)

La Fheill Phadruig bidh nead anns gach coill.

On St Patrick's day (17th March—O.S.) there will be a nest in every wood.

Ma dh' fhalbh an t-ian, faodaidh a nead a dhol 'n a theine.

If the bird be flown, the nest may burn.

Ma dh' itheas tu cridh an eoin, bidh do chridh air chrith ri d'bheo.

If you eat the bird's heart, your heart will palpitate for ever.

A mode of warning against cruelty.

Mu'n cailleadh e buileach na h-iteach (or an t-iteach) bheireadh an t-ian a bhiodh glic ris an t-snaimh.

The wise bird will take to swimming before he lose the power of flying; i.e., not to be beat.

Na abair "diug" (no "Bid") ris an ian gus an tig e as an ubh.

Don't say "chuck" to the chick till it be out of the egg.

Rinn e biadh ian deth.

He made birds' food of him; i.e., pounded him well.

Sgugairneach no sugarluch de dh'ian deireadh Foghair, 's maирg a dh' fheith ri d' bhreith, 's a mhairt.

Useless bird at harvest end, pity those who waited for your birth in March. Applied to people more in the way than useful.

Talaidhidh, cataichidh no meallaidh am biadh an t-ian athair.

Food will entice the bird from the sky.

Tha da ian bheag 's a choill' ud thall 's their an dara fear ris an fhéar eile, "S toigh leam thu, 's toigh leam thu"; 's their am fear eile, "Dearbh sin, dearbh sin."

There are two little birds in yonder wood, and the one says to the other, "I like you, I like you"; and the other says, "Prove it, prove it." This is bird-sound imitation, with moral annexed!

Thoir ian a nead glan.

Take a bird out of a clean nest. This is important, and refers to the selection of a helpmate.

Tri la lomaidh na h-coin.

Three days' stripping or destruction of the birds. (Borrowing days.)

**BITTERN.**—Bonnemain, bonnan, buatham, bubaire, buinnean-leana, buirein, buiriche (the lowing one), bun, bunna, bunnan; Corra-ghrain or ghrian, corra-bhub, corra-na-h-easgunn; Graineag; Punan; Siteirnin, sternal, steerneal; Trodhan, troghan.

Benter, beuter, bewter, bitore, bitter-bum, bittle-bump, bittor, bittore, bittour, bittour-bump, bleater, blitter, blutter, bog-bumper or jumper, bog-drum, bog-tyer, bogtour, bottle, bottle-bump, bull-o'-the-bog, bumble, bumpy-cors, buter, butour, buttal, butter, butter-bump, buttle, butture (A. S.); Gar-whonngler, glutton; Heron-bluter, etc., hether-blutter; Jipe; Mire-bumber or bumper, mire-snipe or drum, moss-bummer; Pur; Rare-dumle; Sky-goat; Wairbens.

"Bittor" seems to be the root. The cry of this bird is described as "booming."

**BLACKBIRD.**—Druid-dhubh, druid-mhonaidh, dubhan, duibh-eun; Eun-dubbh; Lon, lonag, lonan, londubh; Merg, mere; Rear, rearg, rearagag, rearagagan, reasg.

Amsel; Blackdrish, blackie, blackmack, black thrush, black uzzle (Yorksh.), bunting; Chacket; Drostal; Garden ousel or ouzel; Melle (A. N.), mearle, merk, merle, moelbh (Old Brit.); Nosylle; Ousel, ouselecock, ouzel, owsell; Woofell.

In a volume entitled *Transactions of the Gaelic Society of Dublin*, 1808, twelve verses of a song called "The Blackbird of the Grove of Carna," from "Oisin," translated by W. Leahy, are given. The first and last, as so translated, are as follow:—

"Hail, tuneful bird of sable wing,  
Thou warbler sweet of Carna's grove,  
Not lays more charming will I hear  
Tho' round the expansive earth I rove.

When lived brave Finn and all his chiefs,  
The heath did more the heroes please,  
Than church or bell they'd dearer deem  
The sable bird's melodious lays."

Among much vituperative abuse and untruthful writing there, to which our readers are referred, the line in Ossian as given by Macpherson, *Temora*, page 292, rendered "The heart of the aged beats over thee," is said should be, "My heart leaping as a blackbird."

In Lightfoot's *Flora Scotica*, notice is taken of a variety of blackbird about Killin with a *black* bill—may this not have been the female?

Like other birds, the blackbird has given names to places. In Ireland, for instance, we have "Coill-nan-lon," the wood of the blackbirds, now "Kilnalun," near Donegal; the dative of "lon" is "lun"; Lis-da-lon, the field (or garden) of the two blackbirds, now "Leesdalun," near Athlone. Such names might be multiplied indefinitely. In the quotation, "Gair choille loinche," the voice (or call) of the wood (full) of blackbirds, we have "loinche" as the genitive plural of "lon." Lun dubh, Mae Sinola, blackbird, son of thrush, was the name of a certain Irish champion. The shape of a blackbird's eggs are described in an old Irish tale, where an ill-visaged youth's eyes are described as being "rounder than a blackbird's eggs."

A reason alleged for the blackbird's beak being yellow, is because it has come down in the world, having been used to richer food or berries than the whortle-berry; another reason is its having dug its beak into a mass of gold in an enchanted cave.

A saying holds good to the effect that if the blackbird sings before Christmas (O.S.) she will cry before Candlemas; when blackbird sings loud and clear, rain follows. A child's rhyme, in imitation of this bird's notes, runs somewhat as follows: "Bun a ghuib, air a ghuib, barr a ghuib, air a ghuib; eun-dubh air an nead, sheinn an lon-dubh, eun dubh, ho, ho, gradh air na feadagan."

The blackbird's notes, it will be noted, are more melancholy melodious than those of the mavis; he is also a much more intimate friend of man, especially in winter.

The saying "An lon-dubh, an lon-dubh spagach, thug mise dha coille flasgaeh theurach 's thug esan dhomh am monadh dubh fasach"—(The blackbird, the sprawling blackbird! I gave him a sheltered grassy wood, and he gave me the black, desolate moor)—is supposed by some to refer to either the Roman or Scandinavian invader, or possibly to more modern invaders, say the Saxons, etc.

The only proverbial saying secured is:—

Tri la lomaidh an loin.

Three days for fleecing the blackbird. (April borrowing days—O.S.)

BLACKCAP (see BUNTING).

BLACKCOCK.—Coileach-dubh, cubaire.

Aith-henne (female); Black-game, black-wrok; Grey hen's son with the white belt; Heath cock, heath powt (fem.); Ware cock.

The flesh of the blackcock was, of old, called "Searcoll" (searc fheoil), as we find Diarmad addressing Grainne as follows, who was doing a little cooking for him:—

As maith do chuid a Ghrainne  
Carna tuirc la taobh tire,  
Searcoll na geoileach feadha  
Le banna meadha mine.

Good is your providing, O Grainne.  
A lump of boar (flesh) once on land  
side;  
Sweet flesh of the wild cock,  
And smooth, creamy milk.

It is hardly necessary we suppose to point out that the above is in Irish Gaelic. The translation is ours.

A well known "Port-beoil," or mouth tune, is entitled "Ruidhleadh nan coileach-dubh," the reel or reeling of the blackcocks, which begins:—

"Ruidhleadh na coilich dhubb 's dannsaidh na tunnagan,  
Ruidhleadh na coilich dhubb, suas am bruthach ard ud."

Reel will the blackcocks, and dance the ducks will,  
Reel will the blackcocks, up yonder high brae.

Aon de thriuir marbh a's boidh 'che air bith—coileach-dubh.

One of the three prettiest dead—a blackcock.

Is duilich an coileach-dubh a ghleidheadh bho 'n fhraoch.

It is difficult to keep the blackcock from the heather.

Applicable to genuine Celts or Highlanders.

Rinn e coileach-dubh dheth.

He made a blackcock of him. Shot him! (See Nicolson's note hereto as to "Inverlochy.")

BLUE-BONNET.—Currachd-shide—Silk-cap.

BULLFINCH (see FINCH).

Buidhean, buidhean-coille, or na coille; Corcan, corean-coille, corean-glas (green); Deargan, deargan-coille, deargan-fraoich; Gealbhan-euilinn.

Alpe; Billy-black-cap, black-cap, black-nob, blood-olp, bud-bird, bud-finch, bud-picker; Coal or coaly-hood; Hoop, hope; Knob; Mawp, monk, mwope; Nobe, nope; Olf; Plum-bird, plum-budder; Pope; Red-hoop; Tawny, thick-bill, tonnihood, tonyhoop.

BUNTING.—Bigean-sneachda (little-snow), buidheag-bheallaidh or bhealluidh (yellow), buidheog (Ir.); Ceann-dubh-fraoich (reed); Eun-an-t-sneachdaidh (snow-bird), euu-ballach, or bollach-a-ghart or a-ghort (garden speckled bird); Geala-bigtein, gealag-bhuachair, gealag dubh-cheannach (reed), gealag-loin, gealbhan-

sgiboil (Ir.), more prop. barn-sparrow, gola-bhigein, gualach or gualachan (? gealach), white or snow one.

Bentlark (corn), Bessy-blackcap, Billy-biter, black-bird, black-bonnet, black coaly-hood, black-headed bodkin or bunting (reed), brambling, briar bunting, bunt-lark, buntlin, bunting, bunting-lark, bush-lark; Chink, cirl-bunting, coal-hoodie, coaly-hood, cock o' the North, common bunting, colin black-head, corn-bunting; Ebb; Ghallie (gealaidh—snow); Horn-bill, hornbill-bunting, horse-lark; Lark-bunting; Moss-sparrow (reed), mountain-bunting; North-cock; Oat-bird or fowl; Pied-finck; Redwing, reed-bunting, reed-sparrow, ring-bird or fowl, ring-bunting; Skite (yellow), skitter broltie or brottie (Orkney), snaa-fool, snaw-fowl, snow-bird, snow-bunting, snow-flake, snow-fleek, snow-flight, spang, sparrow, spear; Tawny bunting, thistle-cock, thristle-cock (Ir.), toad-snatcher; Water-sparrow, white lark, white-winged lark; Yeldie, yeldring, yella-yorlin, yellow bunting, yellow-hammer, yite.

From Gaelic "Bun," lit. a stumpy bird.

The black-cap bunting does not put in an appearance until the month of May has begun, nearly a month later than most migratory birds. The song is little inferior to that of the nightingale, for which it has often been mistaken.

BUSTARD (see also CURLEW).—Coileach-Tureach fiadhaich.

*Aris tarda*; Bistard, botor; Gustard; Little bustard; Thick-kneed bustard.

This bird, as well as the bittern, are extinct in most places where once they were plentiful; this is owing to the increase in population.

BUTCHER-BIRD (see SHRIKE).

BUZZARD (see also HAWK).—Armhaidhe, armhuigh; Beal-bhan, beilbhean-ruadh, bleidir, bleidire, bleidir-riabhach (honey b.), bleidir-tonach or molach (rough-legged, large-hipped, or hunchy); Clamhan (kite), clamhan-gobhlach (fork-tailed), clamhan-riabhach (honey b.), crom-riabhach; Finnean, finneun; Gearr-chlamhan, gilm; Parr or para-riabhach (honey b.), preachan-gaerr; Searrach-ruadh, stannaire.

Bald kite, bee buzzard, bee hawk, bisette, bissarte, bog-gled, brown buzzard or hawk, buzzard hawk; Capped buzzard, common buzzard; Dunpickle (North); Falcon; Glade, glead, gled, goshawk, grey Peter (honey); Hen-harrier, honey buzzard, honey-kite; Kite; Moor buzzard; Puddock, puttock; Rough-legged buzzard or falcon; Sorner.

The number of buzzards destroyed in Glengarry in three years, 1837-1840, amounted to 700.

Burns says, "There is Satan's picture, like a buzzard gled."

## C

CANARY.—Canairi.

CAPERCAILZIE.—Aur-coille; Cabar, capar, caper, capull-coille, caprioc, coileach-coille.

Cock of the mountain; Great cock of the wood, great grouse; Mountain cock; Wood-grouse.

The following interesting variations in the appellation of this noble bird are as follow:—Auerealze, auercailye (Burt, 1754); this word is akin to “abhair” or “aiver,” a horse—for size and strength, so also “capull,” etc.; Caiper-caillie, capercailye (Bellenden, 1553); capercalye and capercalyeane (Jameson, 1808-1825), capercailles (*Chron. of Scotd.*, (1436), (1813),) capercaillie (King James VI., 1617), capercaille (Foster, 1817), capercaly, capercallie (Blaine), capercali (Lloyd, *Game Birds of Sweden*), capercally and caperkally (Newton—*Eucyc. Brit.*—quoting Pennant), capercalze (Bishop Leslie, 1675-1758; also in *Scots Acts, Jas. VI.*, 1621), caperkalzeis, capercailzie (MacGillivray), cobber-kelly (Burt, 1754—as if from *cabar*), capercaleg (Sir R. Gordon, (1630) (1813),) capricalca (Sibbald), capercayllie (Gregor on Game-Laws, 1837), capircalyeane (Dunbar’s poems, before 1520), capercoilzie (*Traveller’s Guide*, 1798); Horse-cock; Urugallus foemina, hen of the wood or mountain (F. Willoughby, 1676), urugallus major (J. Rutty, 1772), urogallus tetrao major aldrov, Fœmina grygallus major, Gesu et Aberovando dicitur (Sibbald, *Scotia illustrata*); Celiog coed (Anc. Brit.).

The following explanation of this bird, obtained by Harvie Brown from eminent Celtic scholars, gives all that is supposed to be necessary:—

Dr MacLachlan, Edinburgh, says: “Cabhar,” pronounced “cavar,” means, according to our dictionaries, a hawk or old bird. It is not at all unlikely that it is the word spelled Capar. There is a similar word used in the name for a snipe—Gabhar-athar, thought by some to mean *the goat of the air*, from its bleating note; but it is a masc. noun, and “gabhar,” a goat, is fem. I therefore lean to the idea that both in *cabhar-athar* and *Cabhar-coille*—the one being *the bird of the air*, and the other *the bird of the woods*—the original term is *Cabhar*. Caber-coille is the orthography which comes nearest to the original. The word “cabhar” is not one in common use, and we are indebted for its meaning to our dictionaries, except in so far as it may enter into the formation of words like *Capercoille*. The Latin *senex*, so far as I apprehend, comes nearest to the meaning of “old” in *cabhar*, not *antiquus*. There is a playful way of applying such words to the formation of names in Gaelic. For example, *Bodach* is an *old man*, and *Bodach-ruadh*, the *red old man*, is the *rock cod*. *Cailleach* is an

*old woman*; and *Cailleach-oidhche*, the *old woman of the night*, is the owl. I think the *Cabhar* in this case is similarly applied. Prof. Newton says *Cabhar*, an *old man*, by metaphor an *old bird*, which is the acceptation of Dr MacLachlan's meaning = the *old bird of the wood*, the capercaille.

On the other hand, not a few Gaelic scholars consider that capercaille is derived from "Capull," a horse—see capel, capell, caples; Chaucer, line 170; *vide* Bayley's *Dict. Brit.* = *caballus*, or more correctly a mare. Capull is a masc. noun, but at the present day is limited to a *mare*, and coille, a *wood*. This reading gives "horse of the woods." In Argyllshire and Lochaber the bird is still known by the name "capull-coille." So also it is considered by several correspondents who are good Gaelic scholars. Amongst others, the Rev. Alexander Stewart of Nether Lochaber says: It is called "horse of the woods," because of its size, strength, and beauty, as compared with other wood birds. The word "cappull-coille" is found in Gaelic songs at the beginning of the nineteenth century. The Rev. Lachlan Shaw, in his history of Province of Moray (1775), also assigns this derivation: "Properly in Erse, Capal-coille, *i.e.*, the wood-horse, being the chief fowl of the woods." In Strathearn, in the south of Perthshire, where *native* Gaelic is now *almost* extinct (1879), the name still lingers in this form. The first author of a Gaelic dictionary—McDonald, an Argyll man—thus renders it, and all subsequent authors of Gaelic dictionaries do so likewise. Mr D. Mackinnon, now (1899) Professor of Gaelic in Edinburgh University, who has most kindly taken great trouble in this connection, looked up all the Gaelic dicts. accessible, and informs me that all without exception give "capull-coille," none have *caper*, *cabar*, or *cabhar*. The first Gaelic dict., Mr Mackinnon says, was written by McDonald, an Argyll man, in 1741. Shaw, a native of Arran, prepared the next dict., and published it in 1780. Two small dicts. were published in the latter part of the century by two Macfarlanes. In the nineteenth century our two standard dicts.—Armstrong's, a Saxon domiciled in Perth, and the Highland Society's, prepared by scholars from all parts of the country—were published in 1825 and 1828 respectively. There followed these: Macleod and Dewar's, two clergymen from different parts of the country; McAlpine's, an Islay man; and McEachan's, a Roman Catholic priest, who spent his life, or the greater part of it, in Braemar. The only Irish dict. I (D. Mackinnon) turned up has "Capull-coille," quoted from Shaw. In the Scoto-Irish dictionary given in Lluyd's *Arch. Brit.*, the word does not appear.

Besides the above, Jamieson's *Scottish Dictionary* has "caper-callye," as compounded of Gaelic *cabar*, a branch, and *caolach*, a cock—from Bellenden, the Scotch translator of Boece, who gives, "Gaelic *Caolach*; C. B. *Kelliog*; Corn. *Kulliog*; Arm. *Kulioig*; Irish *Kyleach*, a cock," by which another element of confusion

is introduced. Cabar also means an *eminence*, or the *mountain*, which may have led writers astray in talking of the capercailzie as specially "inhabiting mountains" (Burt, Ray, etc.). Jenyns gets out of the difficulty by saying "mountain forests" (it is presumed he uses "forests" in the usual sense, and not that of a "forest or chase").

We are not yet done with combinations, as we have "capull-caolach," horse-cock; and Yarrel, *British Birds*, 1st edition, seems inclined to entertain this view, and finds parallels in "horse-mackerel, horse-fly (?), horse-leech (?)."

The Lochness Bard sung: "Bu tu capulcoille na giubhsaich."

The capercailzie is of wide distribution in continental Europe, and reintroduced only lately on a small scale to North Britain from Scandinavian stock. A full-grown male bird is nearly three feet in length—with wings expanded, four feet; the weight, ten to fifteen pounds; the bill a light colour, and very strong; on each eye there is a naked skin of bright red—bright scarlet at pairing season; the feathers on the head and throat are darker than those on the body, having, as well as the back and wings, elegant transverse dark markings; the breast is black, with a tinge of glossy green. The hen is much smaller, much lighter, and almost totally different. (See also *Lays of the Deer Forest*, by the Sobieski Stuarts, Vol. II., p. 467, *et seq.*)

**CAPON.**—Caban, cabon, coileach-spodhita, cullach-coilich.

Long-tailed capon; tailed farmer, tailed mag. Etymology is from "cap" or "skap," to cut.

**CHAFFINCH** (see also FINCH).

Breacan-beatha or beithe, breac-an t-sil, bricean, bricein; Uiseag-a-chath.

Apple-bird, apple-sheely; Beech-fin, boldie, brichtie, brisk-fin, briskie, buck-fin, bully, bullspink; Caffincher, chaffie, charbob, chawdy, chic (Banff), chink, chink-chink, chink-chaffey, chivy, copperfinch; Dad-fin, daffincher, dap-fin; Horse finch; Maze finch; Pea finch, pied finch, pine finch, pink, pinkety, pink-twink; Roberd, robinet; Scobby, sheelfa, sheely, shelldapple, shilfa, shilfaw, shilfey, shilfy, shoulfall, snabby, spink; Tree lintie; Wet bird, wheated bird, white finch, whitewing.

So called, it is supposed, from its delight in chaff. Cowper devotes no less than twenty-nine verses to a pair that built their nest in a ship's block.

**CHICKEN** (see HEN).

**CHIFFCHAFF.**—Caifean, caifein, caifin.

Bank-bottle, bank-jug; Chatterer, chip-chop, choice-an'-cheap

or cheep, cock-hannel (house—Hulce); Least willow wren, lesser petty-chaps; Peggy; Sally-picker, saugh-picker; Thummie; Willow-picker, wood-chatterer.

COCK (see HEN).—Coileach, coileach-otraigh, etc. (see Gaelic-Eng. part); Dreimrie (Ir.); Fuidsidh (fugo), craven; Gall; Sioltaiche, smogairneach, spogairneach.

Cockerel, coystril; Leerie, etc.

COCKATRICE.—Nathair-nimh-sgiathach; Righ-nathair; Suilmhalaир, suil-mhala-righ.

Basilisk; Cock-a-christ.

A cockatrice or cockatrix is said to be generated from a seven-year-old cock's egg hatched. Hence all cocks should be killed before they attain that age.

COOT.—Ceare-cheannan, cutag; Darean, dubh-lach; Eunsnaimhidh or snamhta; Uiseag-mhara, uiseag bhreac na mara.

Bald-coot, bald-duck, bald-powt, beld-cytte, bell-kite, bel-poot, black diver; Drink-a-penny; Gallinule, green-footed gallinule; Hawkie; Queet, queit, quiet; Smyth-cute, stank-hen; Water-craw, water-hen, whistling-duck, white-faced diver, moor-hen, marsh-hen, coot.

From Gaelic "eutach," short, stumpy, etc. A. S. Cote.

As bald, or as mad as a coot, is a familiar saying. Burns apostrophises this bird as the "wanton coot."

CORMORANT. — Balaire or ballaire-bodhain, bothain or boain (white-breasted), braigheall or broigheal (large white-breasted), broighioll (Ir.), bun or buna-bhuachaill; Cailleach dhuhb (Shag), collaire-bothainn, buthainn or boain; Fitheach-fairge or mara, fleigire; Gairg, gairgeann, gairgear; Learg; Mial-bhran, mona or muna-bhuachaill, mor-bhran, muir-bhran, muir-bhuachaill; Odharag, odhra, odhrag, odhra-sgairneach, orag (young); Peata, peata-odhar; Sgarbh, sgarbh-buill, sgarbh-abhoinn or bhuthain, sgarbh-an-uchd-ghil, sgarbh-an-sgumain, sgaireag (young).

Black cormorant, brongie or brougie (young), bump, butter-bump; Church-warden, coal or cole-goose, cormoral, corvorant, cowe-en-elder (Coven or Colvend), crane, crawn, crested cormorant, crue; Gorkerel, gormaw, gormer, goulmaw, grammaw, great cormorant, green cormorant, green scout; Isle-o'-Wight parson; Kren, krean, kron; Leering, loering (adult), lile-scatt; Mochrum elder; Scaraf, scarf, scarp, scart, scarth, scarve, scout, serath, seratt, surrie, sea crow or raven, shag; Tufted scart or skart; White-headed cormorant, white-spot cormorant, wool-cottar.

The term "Ballaire," etc., is obviously from the word, "ball,"

a spot. “Bump” is said to be like the sound the young utter, being the cry or “*cronan-nan-sgarbh*.”

This bird is not good eating, unless white-feathered more or less. *Creag-an-sgairbh*, or *Failte mhic Iain Stuibhart*, Stewart of Appin’s salute—a very old pibroch—their war-cry, *i.e.*, Castle Stalker (*Stalcaire*), castle of the falconer. The cormorant passes through three stages of existence: in the first year it is called a *scart*, for seven years a speckled hen, and for seven more at least a cormorant, or *scarbh learg* and *ballaire-bodhain*. It is a greedy glutton and is referred to frequently in many works, but never favourably, from the *Holy Scriptures*, Milton, etc., onward. As above mentioned, the white-feathered are edible; even in soup the flesh is available, but it must be buried in the earth for three days at least. The shag or green cormorant is among the most wary of the species, while the fat of all in the young enable them to be burnt, with a wick drawn through their bodies, like a candle, though the flavour is somewhat trying in a small, close room. An English saying is, “As wet as a shag.” The very name of the bird exemplifies greed; and the exactions of a “*Tigherna mor*,” or his factor’s in his name, have frequently been compared to one.

Names of places are:—“*Scarpa*,” which means scarf (or *scart*) ey or island—Cormorant isle; *Sgeir nan sgarbh*, or *skart skerry*, is just two Norse words put together—Celtic fashion. In County Sligo, Ireland, an island in a loch there is called “*Sgairbh innsi an fhraoich*,” the cormorant of the heather island. Irish writers translate the word “*sgairbh*” as “*scarriff*,” which signifies a shallow ford.

A “monster” slain by St Gilbert at Dornoch was transformed into a cormorant.

Trod nam ban mu’n sgarbh, ’s an sgarbh a muigh air an loch.

The scolding of the wives about the *scart*, and the *scart* out on the loch. Female folly—unreasoning.

Biodh gach fear a toirt sgarbh a creagan dha fhein.

Let every one take *scarts* out of rocks for himself. (See note by Nicolson.) *Scarts* are not sought for in rocks.

#### CORN CRAIK (see also RAIL).

*Cearrsach*; *Dreaun*; *Ean* or *eun-rap*; *Garra-gart* or *gartan*, *garra-gort*; *Traghna*, *traineach*, *traon*, *traona*, *treanaire*, *treona*, *treubhna*, *treun*, *treun-ri-treun*, *trian-ri-trian*, *troghna*, *troghnad*.

Bean-cracker or *crake*, *ben-crake*; *Corn-crek*, *corn-drake*, *cornscrack*, *cornseraich*, *crack*, *cracker*, *craker*; *Daker*, *daker-hen*, *dawker*, *draken*, *draker*, *draker-hen*; *Gallwell-drake* (*Gallinule?*), *gorse-duck*, *grass-drake*; *Landhen*, *landrail*; *Meadow-drake*; *Night-crow*, *nyght-crake* (A. S.).

A comical and absurd belief existed that when uttering its notes the *corn-crake* does so lying on its back, otherwise the heavens would fall. This may have arisen from the fact that it

simulates death in this position admirably, and is most difficult even to see, let alone catch. The present compiler has been twice fortunate enough to catch one. The following letter as to the Carolina crake in Tiree is worth recording :—

SIR,—It may interest your readers to know that when out snipe-shooting in Tiree—one of the Inner Hebrides—with my brother-in-law, Mr F. Guinnis, on 25th October last, I shot a specimen of “*Porzana Carolina*.” The bird is apparently a young one, having fully completed its first autumn moult, and was extremely fat. As far as I can determine, this is the third authentic record of the occurrence of the Carolina crake within the British Islands. The first was killed near Newbury in 1864, and was exhibited by Professor Newton at a meeting of the Zoological Society, on February 14, 1865.

In *The Birds of Glamorgan* (p. 113), a second specimen is mentioned as having been caught alive by a boy at the Low Water Pier, Cardiff, in the spring of 1888. A third specimen of the Carolina crake was recorded in the *Field* of December 4, 1897. Two birds came on board the yacht *Vampa* in long.  $55^{\circ}$  W., lat.  $20^{\circ}$  N.; one of them taking food, finally reached England alive. As the last-mentioned bird was captured near the American coast and brought by the vessel to England, it can hardly be considered a true British example of the species.

The Carolina crake is a near relative of the *porizana maruetta* of Great Britain, but it is easily distinguished from that species at all ages by the absence of the buff colour on the inner secondaries, which is a very conspicuous feature in the spotted crake.

I see no reason why the Carolina crake should not occasionally occur in the British Islands, and the Tiree individual was doubtless blown out of its line of migration by one of the heavy gales of last October.—I am, etc.,

1902.

E. L. PHILLIPS.

If heard frequently uttering its rasping note, rain may shortly be expected. In the North it is considered a blessed bird, and supposed to lie torpid in winter, even to live under the water! Another belief being that after it begins to sing (?), all danger of frost injuring crops thought to be past.

#### COULTERNEB (see also PUFFIN).

Albanaich ; Buthaigear, buthraigear ; Calcaich, coleach, colcair, coleair-cheannach, colgael, colgaire, conntrachan, conntraigh-eachan, comhdachan ; Fachach, faobach ; Gob-a-choltair ; Seumas-ruadh.

#### CRANE (see also HERON.)

Bonnan-buidhe, bonnan-liona ; Corr, coireisg (Ir.), corra, curr ; Garan, guis, gru (Old Etr. Celt.)—Cran (A. S.); Pipion (young—Hulcet).

Said to be from the call, “gair,” of the bird gar or gair-aon ; a far root being gra, gera, cry. “Gar,” a word said to signify “shank,” is adduced as a good root for “garan.”

It is often known as the long-creikit heron or crane, longie-crane or creke, also Jenny-crane.

In the appendix to Celtic Alban, an interesting instance in the life of St Columba, where the verses occur in which the crane

figures as the form into which a queen and her handmaid were turned, viz. :—

“ ‘Thou hast leave to be a crane’ (heron),  
Said the cleric furiously—  
‘As just punishment to thy handmaid  
She’ll be a crane along with thee.’  
Aedh’s wife and her waiting maid  
They live still and make complaint—  
The two old herons of Drum Ceta.”

Cranes are not numerous in the Highlands, though often referred to in old writings, from the Holy Scriptures downwards. It is—or was—considered a favourite “tit-bit” by gastronomic epicures.

The following is a rhyme, port-beoil or mouth chant, to which *inter multa alia* Highlanders, in the absence of pipes, etc., danced in the days of yore.

“ Fhuair mi nead na corra-dhubh  
Ann an cuil na moine  
(Repeat twice—spiritedly)  
Agus nead na fithich  
An cridhe nead na smearaich.”

The above is sung to a tune to which “Cawdor Fair” is similar.

In reference to above, a still more primitive substitute, which was resorted to by our cheery dance-loving forefathers and mothers, was an indifferent form of “cainntireachd,” vulgarly termed in the Lowlands “doodling.” To those who, like them, had so acute an ear for music, little sufficed to set and keep them going.

The term “corracha-margaidh” is said to mean what is now known as “jailbird,” *i.e.*, market herons, birds, or people which or who haunt markets or places where they are likely to pick up something, or find employment. A tale comes from our Irish brother Celts of a lonely crane that was reputed to be “one of the wonders.” This bird has lived on the island of Inis-Kea, Co. Mayo, since the beginning of the world, and will live there till the day of judgment. Further accounts state this bird to be an enchanted human being, doing penance.

Cameron gives “Crob” or “crobh-preachain” as the Gaelic for the cranebill, the claw of any ravenous or rapacious bird. The bitter vetch in Gaelic is “Cairmeal,” from “corr” or “corra,” a crane, and “meilg,” a pod, meaning the crane’s pod or pea. In Welsh, Pys y garanod, crane’s peas, “garan,” a crane.

Of a very deaf person it is said, “Cha chluinn e glaodhaich nan corr”—He can’t hear the cranes cry. Another proverb is—

“Ghoideadh e ’n t-ubh bho ’n chorr, ’s a chorr fhein ’na dheireadh.”

He would steal the egg from the crane, and the crane herself at his heels. A proof of extra sharpness.

We have also another proverb or saying exemplifying patience,

or Iasgach na curra. The crane's fishing;—a whole day spent watching her chance is nothing to her. Of a gaping wound in one's body is said, Shnamhadh na corran roimh d' chneas. The cranes would swim on (or before or through) thy breast or waist.

The Irish word or name for crane, "Cas-crefoy," is said to mean "foot in the mud"; possibly "cas cre fo."

CREEPER.—Meanglan; Snag, snaigear, streapach.

Bark-speiler, brown-woodpecker; Creep-tree, cuddy; Nettle-creeper; Tomtit, tree-climber or speiler, tree clipper; White-throat, woodpecker.

See Dr Macdonald's "Gesto" collection for "Thig an Snag anns a cheitein."

CROSSBILL.—Cam or cama-ghob; Deargan - giubhais; Trasdán.

Chipper; Parrot-crossbill; Sheld-apple, shell-apple; White-wing-crossbill.

The legend of the crossbill and our Saviour is given by Longfellow. Abroad, numerous beliefs and superstitions attach to this bird.

CROW.—Badb, badh, badh-catha (witch-form), bodh (royston or scald), bran-orgain (Ir.), bran-eun (carrion); Cabhag, cabhog, cadhag, cathag or euthag-dhearg-chasach (red-legged), cluimh-ealta, enaimheach, craimbeach, creumhach (Argyllshire), corn-eun (hooded), corrog (Scald—Connemara), crairdeach, cruifechta (carrion), cruimheach; Duben (Dubh-eun), duis; Feannag, feannag-fireach (forest), fionnag, fionnog (Ir.), fuince, fuinche; Gairm-fhitheach, garrach, garrag (young); Lochd-fitheach; Macha (royston); Neabhan, neamhan (flock of); Preachan, preachanach, preachan-cheare; Rocas, rocais, rocis, rocuis, rocus, rocas dhear-chasach (chough); Sionnach (Dean of Lismore), starrag (hooded); Teathra (royston).

Black-crow (carrion), black-nebbed craw, bran, brancher (young), bunting-crow (hooded); Car, car-crow, carener, carner, carrion-crow, cawdy-mawdy (hooded), ces (A. S.), chough, corbie, corbie-crow, corbin, corby, Cornish crow, Cornwall kae, era, eraa, craik, craike, crake, craw, creak, cruke; Danish crow (carrion), daup, dawp, dob, dope, doup, doupe, dowp or dowp-crow, dun-crow (hooded); Flesh-crow; Gawby, gaw-crow, ger-crow, gerg, girg, giblich (unfledged), gor, gore or goring-crow (carrion), grey-backed crow, grey crow; Harry Dutchman or Leuchman, heady-crow, heedie, heddy, heedy, hiddie; hoddy, hoodie, hoodie-craw, hoody, buddy, hunting-crow; Kaa, kelp (young—Cumb.), Kentish crow, ket, killigrew (chough), kraa, krake, kro (hooded); Land-daw; Lethy-craw; Market-jew crow, midden-craw; Northern or Norway crow; Praheen (hen crow—

Ir.); Rook, royston crow, royston Dick, ruik; Scald (or scall) crow, sealte-crow, seaulte-crouw, Scremerton crow.

The etymology is said to be from "Gar," to call; while "rook" is from "rocas," "roc," signifying to crow hoarsely; also supposed from Su. Gothic or Ancient Swedish, "Kraka." The Irish term, "duben," is just dubh eun, black, dark or sombre bird; "loc-fiach" (Lochd-fitheach), the evil or mischievous crow—the royston crow; elsewhere (Book of Lecan) it is translated "crow-talk." The word "macha" seems given to the bird individually and collectively; also, strange to say, it is used as the name for a milking-place, probably from "magh," a field or plain. The royston crow in Irish is badh, etc., baobh, a wizard, etc.; though now signifying differently, it also signifies "rage," fury, or violence, even lunacy, and in this sense the word ultimately came to be applied to a wild fairy or goddess, represented by the scare-seald or royston crow, which was said to rule over carnage and battlefields, which were styled "Macha's fruit-crop." In the Isle of Skye, the word "baobh" is applied to a mischievous fool. Joyce, in his place-names, gives several derivations from this word *badh* or *bar*—names derived from it being Bovan or Bavan, badhadh-dhun; Badhbha is the name of an island mentioned in the *Four Masters*, now called "Innis Badhbhan," the island of Badhbh—see Joyce. Here, as elsewhere, names of places are hardly recognisable, so miserable is the state of corruption to which those ignorant of their country's language have reduced the pronunciation—"Knocknaveenie," for instance, is hardly recognisable as meaning "Cnoc na feannaig." The rook has been named "frugilegus," or corn-gatherer: while "Ket-craw" is from "Ket," filth, etc.; and "Lethy-craw" from "Lethy," nasty, filthy.

The hoodie-crow says in Gaelic "Gorach, gorach," silly, silly; but the crow is said to have twenty-seven different cries, each distinctly referable to a different action; "Feannag liath na gnad-ranaich," the chattering or croaking of the royston crow, or, the royston crow of the nasty crying or croaking. So when a "Mol-macha," or flock of crows, is about, the confusion of sounds is striking. Crows, or rather rooks, are said to begin nesting on the first Sabbath of March; but this from experience does not hold good; certainly they begin very soon after the first of March, N. S. At Glengarry, from Whitsunday 1837 to Whitsunday 1840, no less than 1431 hooded or carrion crows were destroyed; but this does not come near the slaughter for one year in Norway and Sweden, when more than 125,000 crows and magpies fell victims to the mistaken zeal of the State. The ashes of a burnt crow are said to be a good cure for gout, etc.; how taken, unless in a potion, it is not said. The chough, or red-legged crow, is now almost extinct in the Highlands of Scotland. The hooded crow is considered

even more objectionable than the ordinary carrion crow: all is fish that comes to his net, on mountain, plain, or shore; a peculiar and sagacious habit of his in the latter locality being the raising of shellfish and crabs in his beak or talons some distance into the air, and letting them drop on a stone or rock for the purpose of getting at the contents: they are particularly partial to the crogan or large periwinkle, which is hence called "crogan-feannaig." The carrion-crow lays five eggs: its name, "gor-crow," is from "gor" or "gaor," filth, etc. A childish idea has gained some currency, viz., that the "crows' parliament," so called, is systematically held by these birds for pronouncing judgment and punishing or executing a victim or victims for certain misdemeanours; this is not the case, the birds only gathering for company's sake.

"The gale (or guile), the Gordon, and the hoodie-crow are the three worst things that Moray ever saw," is a well-known saying. The gale or guile is thought by some to be the wild thyme, but more correctly the marigold, which, where plentiful, betokens light soil. The Gordons were the special plunderers of the district. The crow, according to Celtic belief, cannot be put to shame; for when the lapwing says, "I never saw your like for stealing eggs," he answers, "Nor did we ourselves, tho' 'tis we who are older." The royston or hoodie-crow (feannag) plays a prominent part in folk-lore tales such as have been collected by Campbell, who describes it as a "sly, familiar, knowing bird." The following is one of many:—

AN FHEANNAG A' TEAGASG  
A' CHORRACHDAIN.

Thoisich an fheannag air teagasg a' ghorrachdain 's thuirt i ris, "Ma chi thu fear a tighinn agus stichd chaol 'na asgaill agus ceann leathann oirre, teich; 'se gunna bhios ann; bidh e dol ga d' mharbhadh. Ma chi thu fear a tighinn agus e togail doirneig, 's ann 'ga togail a dhol go d' mharbhadh-sa bhitheas e; teich. Ma chi thu fear a tighinn lom, direach, 's gun ni sam bith 'na asgaill, 's gun e cromadh, cha ruig thu leas carachadh; cha bhoin am fear sin duit. "Gu de," ars an gorrachdan, "ma bhios a' chlach 'na phoca?" "O," ars' an fheannag, cha ruig mise leas a bhi ga d' ionnsachadh na 's fhaide."

The Crowberry in Gaelic is "Lus-na-feannaig," also written fionnag, fiannag, fiadhag; also "caor'-feannaig," etc.

The proverbial sayings in reference to this "knowing" bird are fairly numerous; some are:—

THE CROW TEACHING ITS CHICK.

The hoodie-crow began to teach its chick, and she said to it: "If you see a man coming, and a thin stick 'neath his arm, and a broad end on it, fly, it will be a gun; he will be going to kill you. If you see one coming and lifting a stone, 'tis for the purpose of killing you he lifts it, fly. If you see a man coming without anything, and walking upright, and nothing 'neath his arm, and not bending, you need not move; that man will not touch you." "What," said the chick, "if the stone be in his pocket?" "Oh," said the crow, "I need not teach you any more."

An taobh a theid an fheannag bheir i 'feaman leatha.

Wherever the crow goes, she'll take her tail with her.  
Bheireadh e a suilean nam feannag e.

He would take it from (beneath) the crow's eyes.  
Bidh bean-mhuinnitir aig an fheannaig a 's t-Fhoghair.

The crow has a maid-servant in autumn. Said of people  
who keep more servants than they need, as in autumn the  
hardest of the work is usually past.

Cha bhi sinn 'g a innseadh do na feannagan.

We won't tell it to the crows.

Cha dhochainn blionach an fheannaig.

Carrion won't hurt a crow. Said of those who can eat  
anything, or to whom nothing comes amiss—a useful  
faculty in hard times.

Chaidh an fheannag gus an traigh 's mharbh i portan, 's mar  
bhi mhuir lan, mharbh i seachd dhiubh; chuir i 'cas air an tigh  
mor 's cas air a chaisteal, etc.

The crow (hoodie) went to the shore and killed a partan,  
and had it not been full tide she would have killed seven;  
she placed her one foot on the great house, and the  
other on the castle, etc. This is also found in connection  
with the seagull, and is not very clear as to meaning,  
except as an expression of the freedom of the bird.

Cha tig ole a teine ach ubh glas na feannag.

Nothing evil will come out of the fire but the crow's grey egg.

Al. Ach feoil na glas fheannaig. The grey crow's flesh.  
(See note hereto by Nicolson.)

Fag, fag! thuirt an fheannag, 's i mo nighean a' gharrag dhonn.

"Go, go!" said the crow, "that brown chick is my child."

Foighnich sin dhe na feannagan.—Or,

Foignich dhe na feannagan e.

Ask that (or it) of the crows. Said of the impossible.

Gorach, gorach! ars' an fheannag, 's e mo mhacs' an garrach  
gorm.

"Groch, groch!" says the crow, "that blue-black chick's my  
son."

Gheibheadh tu na feannagan-firich.

You would find the forest-crows. Almost an impracticable  
thing.

Is ann deireadh an la a ni an fheannag a mhuin.

It is in the evening the crow makes water.

Is boidheach (no is toigh) leis an fheannaig a gorm garrach  
fhein.

The crow thinks her own blue-black chick a beauty. ("Gorm"  
is rendered "ghastly" by Nicolson.)

Is caraid (no dithis) dhuinn sin, mar a thuirt an fheannag ri  
'casan.

That's a pair (or two) to us, as the crow said to her feet.

Na creid feannag na fitheach, is ann mar is toil le Dia a bhios an la—no bidh an la mar is toil le Dia.

Believe neither crow nor raven ; as God wills, the day will be.

Good Christianity ;—a set-off against the old Roman and Druidical beliefs and practices as to bird prophecies, auguries, etc.

CUCKOO.—Caoi, caolag-riabhach, coi, cuach, or a chuach, cuachag, cuag, cubhag, cumhag, cuthag.

Cuccu (A. S.); Gace, gail, gale, gawk, gawky (North), geac, golk, goo-goo, goo-koo, gouckoo, gowk, gowkoo, gowk-coo, guch, guck, guckaw ; Kocok, kuckuc ; Welch-ambassador ; Zeke (A. S.).

So called from its cry, though the Lowland term “gouk” is given to it because it repeats a single note. The term “zeke” has for its first letter a character often printed Z, but it is not so, being an old early English character, with more of the sound of G, being like this latter letter upside down. Volumes almost might be written on this familiar visitor, which so cunningly leaves its young to be brought up by deputy. All Highlanders love this bird, which feeling is not shared in by all other races, especially some of the continental ones. Various are the nests in which naturalists and others allege this bird lays its eggs in : those of the hedge-sparrow, red-breast, white throat, red-start, willow-warbler, pied wagtail, meadow-pipit, skylark, yellow-hammer, chaffinch, greenfinch, and linnet. These of the sparrow, pied wagtail, and meadow-pipit being most frequently selected, the latter even taking its name from the cuckoo as its most constant companion. Allegations have been made that the cuckoo lays only one egg, but it is believed to lay several, though only one in each nest selected—(see an interesting article, written in good Gaelic, by “Bodachan a gharaidh,” *Highland News*, October 31, 1903).

This bird has been called “eun sith,” or fairy bird, because it was believed to have its winter dwelling under-ground instead of migrating. The time of its arrival and being heard in this country is recorded in various works on natural history ; it has been heard on the moor of Rannoch as early as 10th February, and in Appin on the 11th. In the Edinburgh *Dispatch* of 6th March 1902, the cuckoo was reported as having been heard in Windsor Great Park, England, during that week. It is said to leave Uist on St Peter’s day (29th June). In reference to this, the following lines may be given :—

“ Thig fochunn, thig feur, bidh bainn’ aig an spreidh  
 Theid am minnein do’n bheinn, bristidh duilleach nan geug,  
 Goiridh an ianlaith gu leir, theid an earrach fo gheill  
 ’S a bhealltuinn bhuig sheamh mu’n goir a chuthag.”

Braird will come, grass will come, cows will have their milk,  
 The kidlings to the mount will go, the leaves burst from the twigs,  
 All birds will break forth into song, the spring its homage yield ;  
 On soft and mild Midsummer’s Day, the cuckoo is afield.

But the beginning of May is usually associated with its arrival, or being seen and heard; at this season there are often cold blasts from the north, which are said to be called "Glas fhiontachd na cuach," the heavy storm of the cuckoo, or *glas fhionnarachd na euthaige*, the grey cold of the cuckoo, now in June; and from the East the expression "glasadh na cubhaige," or "ullamhachd na cubhaige," means just the dawn or the dark turning to grey when the cuckoo prepares to chant, which it does right early and late, as if being so short a time with us, it was desirous of making the most of its time: it even sings or chants when on the wing, which no other bird does. Despite this, strange to relate, owing to its peculiar and erratic flight, it has not only been mistaken but shot for a hawk by gamekeepers, the belief even going so far as the cuckoo being called the "hawk-bird," a sad misnomer.

The mere assertion (in a poem) that this bird said "gug, gug," cost a man his life, which had been promised him on condition of his composing a poem in which there would not be a single *truthful* statement. A portion of this poem has been discovered, by a famous and indefatigable Celtic - lore scholar, "Iain," as further referred to under Article "Lark," the fatal lines being:—

"A chuthag is gug gug aice 'si toirt nan sul a caorich."

The "Song of Lies," or "Oran nam breug," before referred to, is partly as follows:—

"Fhuair mi nead na liath-chirce  
 Air barr na tuinne fiadhaich,  
 Bha 'n ron glas a' dol do 'n iarmailt  
 Agus cliabh air bac a ghaoirdean.  
 Tha cumha 'n deigh do ghaoil orm  
 Tha mulad mor as d' aonais  
 Tha cumha 'n deigh do ghaoil orm.  
 Chunnaic mi na sgaireagan  
 A sior dheanamh bhuntata dhuinn,  
 'S dreathain-donn 's da ramh aige  
 'Cur bata 'n aghaidh gaoithe.  
 Tha cumha, etc.  
 Chunnaic mi na cudaigean  
 A' sniomh air an cuid chuigealan,  
 'S a chorra-ghriobhach 's buideal aice  
 'Falbh air cuideachd dhaoine.  
 Tha cumha, etc.  
 Chunnaic mi na donnagan  
 A' falbh 'us eallaich chonnaidh orr',  
 An fhaochag as an tomadaich  
 A' falbh 'us dronnag fhraoch oirr'.  
 Tha cumha, etc.  
 Chunnaic mi na h-easgannan  
 A' danns' air an lar fhasgnaidh,  
 'Us a ghuilbneach agus bat' aice  
 S i 'cur a steach nan caorach.  
 Tha cumha," etc.

Which being translated, is to the following effect :—

I found the nest of the heather hen  
On the top of the stormy waves ;  
While high in the skies rose the red-grey seal,  
And a creel on her back so bare.

For love of thee I'm sad to-day,  
I'm sad for thee and lonely,  
For love of thee I'm sad to-day.

I saw the little kittiwakes  
Our potatoes industriously till,  
While the little brown wren with a pair of oars  
'Gainst the wind a boat did pull.

For love, etc.

I also observed the young coalfish  
Their distaffs busily ply,  
While the elegant crane strode along with men  
With a cask for those who were dry.

For love, etc.

I saw each slippery little brown fish  
With a burden of faggots of fir,  
And on her clumsy shell the buckie as well  
Bore a load of mountain heather.

For love, etc.

On the winnowing-floor the eels uprose  
And danced on the tips of their tails,  
While the crooked curlew, with a staff and haloo,  
Drove the sheep to the fold without fail.

For love, etc.

To give even a reference to the many Gaelic and Highland songs wherein the cuckoo is more or less made a theme of, or at least referred to, is impossible, so the attempt is not made ; it is notable, however, that, in his dire love-sick distress, William Ross, who is perhaps the sweetest and most graceful of our numerous Highland bards or minstrels, it was to the cuckoo of the grove he addressed himself for sympathetic relief, saying :—

“A chuachag nan craobh nach truagh  
leat mo chaoidh  
Ag osnaich ri oidhch’ cheothar,” etc.

O cuckoo of the grove, don’t you hear how I mourn  
And sigh on this dull misty evening, etc.

One Logan, who lived after 1748 in the South, was said to have composed an ode to the cuckoo, which might have been passed over with the mere reference were it not that it was translated into Gaelic by “Caraid nan Gaidheal” ; it will be found in the “Teachdaire Gaelach,” for May 1829. There are only seven verses, one of which we quote ;—the real composer, however, settled after a long correspondence, was Michael Bruce.

Do choillse ! eoin nam buadh tha  
gorm,  
Do speur do gnath tha blath,  
Mulad cha 'n' eil a chaoidh ad dhan  
No geamhradh ann ad thra.

Sweet bird ! thy bower is ever green,  
Thy sky is ever clear,  
Thou hast no sorrow in thy song,  
No winter in thy year.

A song similar to foregoing contains the following verses :—

A chuthag gorm, a chuthag gorm  
 Tha iognadh orm gu dearbh  
 Mur 'eil thu subhach air gach am  
 'S an Samhradh leat a falbh,  
 Cha'n aithne dhuits' droch shid' gu  
 beachd  
 No sneachd no Geamhradh garbh,  
 Oir tha 'n Ceitein ciuin do  
 ghnath  
 'S air aghmhorachd an sealbh.

O blue cuckoo, O blue cuckoo !  
 Indeed I truly wonder  
 If not joyful you always are  
 As with you goes the summer ;  
 You really know not weather bad,  
 Nor snow nor winter stormy,  
 For May day calm you always have  
 And pleasant times inherit.

A beautiful poem by Principal Shairp, entitled "The clearing of the Glens," opens with the lines :—

" When from copse and crag and summit  
 Comes the cuckoo's lonely cry,  
 Down the glen from morn to midnight  
 Sounding, warm fine days are nigh."

In the popular imagination, so connected with fairyland was the cuckoo, the very name was in a sense taboo. When referred to, it was deemed discreet not to speak of it by its proper name of "cuag," but circumlocutorily and euphemistically rather, as "ian glas a cheitein," the grey bird of early summertide ; even at the present day the mysterious bird is frequently referred to by the same roundabout designation, so says Nether Lochaber, May 18, 1894.

A cuckoo heard calling from a house-top or chimney (luidheir), presages death to one of the inmates within the year ; though it is said to be lucky to hear its cry from the *right*-hand side. In Ireland, a cuckoo always appears to a certain family before a death in that family. Medical and plant lore in regard to the cuckoo is not wanting, for we read that the *finus* of a cuckoo decocted in wine is a cure for the bite of a rabid dog ; while Cameron, in his Gaelic names of plants, etc., says the Gaelic name for the cuckoo-flower or lady's-smock is "Plur-na-cubhaig ;" the ragged robin, "Currachd-na-cubhaig," the cuckoo's hood ; corncockle, "Brog-na-cubhaig," the cuckoo's shoe, also sometimes "Curachd-na-cubhaig" ; bog-violet is also "Brog-na-cubhaig," or cuthaioc, as is the cowslip and blue-bell or wild hyacinth ; wake-robin, or in Old Eng. cuckoo's pint, is in Irish "Gachar gaoicin euthaidh" ; while pansy or heart's-ease is in Gaelic "Spog-na-cubhaig," the cuckoo's claw ; sorrel or sourag is called in Welsh "Suran y gog," cuckoo's sorrel or sourag. An English saying is : "Cuckoo in May sings all the day ; cuckoo in June changes *his* tune ; cuckoo in July, prepared to fly ; cuckoo in August, go *he* must." Note the gender here.

A chuir a ruith na cubhaig, no air gnothach na cuthaig.

On the cuckoo or the gowk's errand. Sending any one to chase the cuckoo. April fool.

Chuala mi chubhag gun bhiadh 'am bhroinn.

I heard the cuckoo while fasting. A portent of misfortune for that year.

Cho clomhach ris a chuthag.

As full of itch as the cuckoo. This is thought to be a mistake, and that it should be, Cho cloimheadh, etc. (as downy or feathery).

Gach eun mar oilear ars' a chubhag a' dol san deantag.

Every bird as he has been reared, as the cuckoo said as she went into the nettles.

Gheabh thu e 'n uair a gheabhlh thu nead na cubhaig.

You'll get it when you find the cuckoo's nest; *i.e.*, Never.

"Gug, gug," ars' a chubhag, latha buidhe bealltuinn.

"Coo, coo," says the cuckoo on yellow May-day. (Nicolson says the cuckoo is seldom heard so early now; but see as given above, as to this.)

Guth na cubhaig 'am bial na cathaig.

The cuckoo's voice in the jackdaw's mouth; *i.e.*, sweet words from a known knave.

La Fheill-Eoin a's t-Samhradh, theid a chubhag gu 'tigh geamhraidh.

On St John's day in summer, the cuckoo goes to her winter home—24th June.

Luath no mall g'an tig an Maigh thig a chubhag.

Late or early as May comes, so comes the cuckoo.

'Nuair a ghoireas (no a ghairmheas) a chubhag air an sgitheach lom, diol (no reic) do bho, a's ceannaich arbhar.

When the cuckoo calls on the bare thorn,  
Sell your cow and buy corn.

CURLEW (also GODWIT, WHAUP, and WHIMBREL).—Colman eathaich or eathaidd (?), cranntach, crithane (Ir.), crith-eun, crotach, crotach-mara or mhara, crotag, cruiteach-mara or mhara, crutach (Ir.), curlium (Ir.); Golbhinear, guilbeann, guilbinn, guilbneach, guilneach; Roid or ruid-guilbneach (stunted).

Awp; Bawdy-mawdy, bustard; Curlew-help; Godwit, great plover, great whaup; Hoop; Jack cureew; Knot; Little whap or whaup (lesser); Quhaip, quhaup; Norfolk plover; Stock whap or whaup (larger), stone curlew, stone plover; Thick-knee or kneed; Whaap, whaup, wheep, whimbrel, whitterick, whoop.

So called from its cry.

Kill a curlew, a wild goose, and a heron, and I'll ca' you a hunter, is obviously derived from the Gaelic proverb, or equivalent saying. This is from the extreme caution, wariness, and sagacity of all the above three birds.

Burns wrote: "I never hear the loud solitary whistle of the curlew on a summer noon, or the wild mixing cadence of a troop

of grey plover in an autumnal morning, without feeling an elevation of soul like the enthusiasm of devotional poetry."

The Irish name for this bird, "crithane," or the shaker, is derived from the shaky manner in which the curlew walks; crith signifying to shake, to tremble. A Scottish saying is, "A curlew, be she white or be she black, carries tenpence on her back"—probably the old value.

Is sealgair mhath a mharbhas guilbneach.

He's a good hunter who kills a curlew.

## D

DIPPER (see also KINGFISHER).—Bogachan, bog-an-lochan; Gobhachan uisge, gobha dubh nan allt, gobha uisge; Tumair.

Ducker; Ess-cock; Heather-eun-dunk, herald duck; Peggie, piet; River-pie; Water blackbird, water cockie, water colly, water crake, water craw or crow, water ouzel, water Peggie, water piet, water thrush.

This bird has been graphically described as a "big black wren with a white bib."

DIVER.—Brollach-bothain (Great Northern), bun-bunna, bur, fur, mona, muna, or muir-bhuachaill (Northern, or speckled); Crann-lach; Dubh-eun, dubh-shnamhaiche; Eun-glas-an-sgadain (Great Northern); Faoileag bheag, fiach or fitheach-mara; Gaig, gaigean, gaigear, gallan-curra (Ir.), gearradh-breac; Lachadair, lachaire, learga, lumhair, lumhaire; Paslaghadh; Tumachan, tumaire.

Allan hawk, aminer, arran-ake (red-throated), arsfoot; Bishop, bishop-carara, black-throated loon or diver, bonnivochil, burrian; Cobble; Dab or dap-chick, didapper, didnapper, dive-dipper, dob-chucker, dokare (A. S.), dopper-bird, doukar, dowpar, duckar; Ember, emmer, emmer-goose; Galrush, greatest speckled diver, great northern diver, gunner; Holland hawk, holy carara; Imber diver (Ir.), immer, immer goose; Lion, loon, lumme; Mag, maak; Naak, northern diver; Oilan auk; Raini goose, red-throated burrian or diver, ring-necked loon; Scoter, sea-pigeon, sprat borer, sprat loon, spratloon; Willie-fisher.

This beautiful sea-bird sometimes attains a weight of sixteen pounds. Its fat is said to be a good cure for sciatica. The name Mur-bhuachaill, or sea-herd, is from its giving warning of a coming storm. They are never found washed ashore dead like other sea-birds after a storm, and never leave the sea for the fiercest weather. Their cry sounds like "haōōō," and, when gorged,

float listlessly and in a most ungainly manner. They never use their wings under water, as do guillemots, auks, puffins, etc. The monks of old paid this bird special notice, and dubbed it "Bishop." The black-throated diver's cry is said to sound, in Gaelic, "Deoch, deoch, deoch 's an loch a' traghadh," drink, drink, drink, the loch is ebbing.

DOTTEREL (see SNIPE).—Amadan-mointich.

DOVE.—Caidhean (turtle), calaman, calaman-coille (ring), calaman-fiadhaich (or fiadh-cholum), calaman gorm, calaman-nan-creag (rock), calaman-mara, calaman-tuchan, calman, calman-eathaidh (moulting), ciad-cholum (Ir.), colgan, colm, colman, colman-coille, colman-gobhlach (fantail), colum, column, colum-creige; Duradan; Eidhion: Faran, fearan (turtle), fearan-breac; Gearreach, grib-cholum (feather-footed), guragag, guragan; Smud, smudan (ring, etc.); Turtur.

Blue-dove (rock), bush-dove; Cheeter (young), cod-pigeon (rough), commonack, coo-me-doo or door (turtle), cooscot, covloor, cowprise, cowshots, crooding-doo, crowde-doo, cruchet (wood), culfre, culver, culvere (A. S. and Devon), cuscote (white-backed), cush, cusha, cusha-dove, cushat, cushie-doo, cushion; Doo, dow, douffe (Lydgate), dowve (A. S.), duffer (cross-bred), duffy-doo; Pejon (Lydgate), pigeon, pud-dow, puddie-doo; Quease, queest, quest, quice (Glouc.), quist, quoist; Ring-dove, rock-dove; Sea-pigeon, sod (rock), stock-dove, stok-dowe (wood), stoke-dowef (A. S.); Timmer-doo, turtle, turtle-dove, turtour, turture; Wood-dove or pigeon, wood quest, etc., wrekin, wudu-culfre, etc. (A. S.); Yron; Zoo-zoo.

The name "pigeon" is from Latin *pipire*, to peep; "turtle," from Latin *turtur*, imitative of the note. The ring-dove is supposed to say—in some English-speaking localities only—three times, "I do love you, dear Katie"; and that it finishes with, "I will love you, dear Katie—Yes." There are numerous names or terms for doves given by their breeders and fanciers which are not given here. Calman or columnan is said to be calm eun, the brave bird. There be many different kinds of this brave bird not known to or named by our Celtic forefathers, and this is no place for referring further to them than to say that the flight of the dove was noted of old as now, though not noted statistically; as, for instance, we find it now recorded that the carrier pigeon flies at the rate of 88 feet 6 in. per second.

A famous Celtic writer, who flourished, or at least existed, in 1498—Macmanus—is described in an obituary notice of that date as "a dove in purity of heart, and a turtle in chastity," or, an colum an gloine eridhe, agus an turtur an ionraca.

In that sweetest of songs by William Ross, "Brughaichean Ghlinne-Braon," as given in the "Gesto" collection of Gaelic airs,

the following verse occurs: “Anns a choill’ am bi ’n smudan, ’s e gu binn a’ seinn ceol duinn, cuach a’s smeorach ’g ar dusgadh, ’cuir na smuid dhiu le faoilt.’” To quote here even a tithe of the Gaelic songs or verses in which the dove is referred to, would be out of place entirely. It is a good omen to see a pigeon the first thing of a morning, though it is considered unlucky to stuff beds or pillows, even partly, with pigeon’s feathers. A flock of doves is called a “dule,” a word signifying their moan or moaning sounds, while a dove-cot is dukit or dukate. It is believed in some places that pigeons hatch two eggs only, whence a male and female bird emerge, that always go through life together lovingly. The ring-dove, at anyrate, lays two pure white eggs. Medical cures are attributed to the flesh of a dove, one being as a cure for dysentery, another for paralysis and tremors; also that a live pigeon, cut up the back, and applied to the soles of the feet, is beneficial in the case of malignant fever. Cameron, in his Gaelic names for plants, etc., gives the Gaelic name for Columbine as “Lus-a-cholumain,” the dove’s plant; in Irish, “lusan colam,” pigeon’s flower.

Cha ’n ann de’ mo chuideachd thu (repeated), ars’ an calman.

You are not of my flock, said the dove. In Gaelic, the above sounds like the cooing of a dove.

Gob a chalmain-chathaidh, bidh tu slan mu ’m pos thu.

Beak of the moulting dove, you’ll be well before you marry.  
(See Nicolson’s note hereto.)

A moulting dove is likely to be sick at that time, and utter more mournful notes than usual. The word “cathaidh” might also be from “cath,” which, *inter alia*, means “fan,” and that “fan-tail” is meant.

Mar is airde theid an calman ’s ann is doch’ an t-seobhag breith air.

The higher the dove goes, the likelier is the hawk to catch it.

DRAKE (see DUCK).—Bardal; Cra or cradhgheadh (shell), creagag; Rac; Tunnag fhirionn.

From Rick, reiki, regal, *i.e.*, lord of the duck, or duck-king.

DUCK.—Buchthuinn, buchuinn (melodious); Cadhan (wild); Calcach, etc. (puffin), cathal or cathail (the long-tailed wailer), cra or cradh-gheadh (shell), crann or erion lach or lacha (little, wild), currachag (tufted); Eun bhuchail (wailer); Gaill-cheare, giurnag (barnacle—Ir.), giurnan, gob-leathann, graineag (wild); Lach, lacha, lacha fiadhan (Ir.); Rioglachan (wild); Siolta (teal); Tuinn (ducklings), tunnag, etc.

Aened (A. S.), African teal, atteal, attile-duck (pochard); Banjo-bill, bay-duck (shell), black, black-and-white poker (tufted), black diver (Scoter), black wigeon, broad-billed scaup duck, burrow duck; Calaw, caloo (long-tailed), castaneous duck, coal-an’-

can'le - licht, col-can'le-wick, coldie, colk, common scoter, covic (scaup), cudberduce or cuthbert-duck (Northumb.), curr, currie (golden-eyed); Daak, darell (long-tailed), dawk, deauk, deawk, dewk, diddle, dig, dig-brid, diggey (young—Lanc.), dock, dokeling, dook, dooke, double scoter, douck, douk, dowk, drake, dug, duik, duk, duke; Eider (Scand.), enede (A. S.); Ferruginous duck or scaup duck; Golden-eye, golden-eyed garrot, gowdy, great-billed scoter; Harlan (pintail), harlequin, harlequin garrot; Long-tailed duck, long-tailed hareld; Mallard, merganser; Northern haerald or herald, myroca duck or pochard; Pied wigeon, pintail, pochard; Quinck, quink; Red duck; Scaup, scaup duck, scoter, sheldrake, shoveller, spoonbill, Steller's duck, surf-duck or scoter; Teal, tufted duck, tufted scaup; Velvet duck, velvet scoter; Western duck, wheetlie, whistler, white-eyed duck, white-faced duck, whiteside (tufted), white-winged black duck, wigeon.

The giurnan or bernicle duck (or goose) is well known to have been once thought hatched from a shell which adhered closely to logs, etc. The power of adhesion is so great as to give rise to a saying that they grow on the heels of lazy slatterns or slovens. The saying indeed has been used by a Gaelic Skye bard, who sung, "'S gun do dh'has na giurnainean air cul do chois, Ho raill o," etc. An epithet for wild duck is "linneach," probably from being a loch or linn frequenter.

Ducks are considered blessed, from having once concealed Jesus under straw when He was being pursued by His enemies, and was taking refuge.

The wild duck is common all over the Highlands of Scotland, and is frequently referred to in Celtic prose and poetry. In "Miann a bhaird aosda" occurs, "Bidh tuinn og a'snamh le sunnd"—Young ducks swim joyously. The scaup duck is said to be plentiful in or on Loch Dochart. A dance, once in vogue, was called "Turraban nan tunnag," or the waddling of the ducks, which must have been rather an ungainly dance. It is lucky to see a wild duck (lach), and that especially for sailors, the first day of the new year—or, indeed, as the first bird of a morning—in the case of sailors about to proceed on a voyage; such ensures safety from drowning.

According to Cameron, duck-weed in Gaelic is "gran-lachan," the duck's rose or flower; and "aran-tunnag," ducks' bread, food, or meat; "Lachaceann-ruadh" is said to mean the herb celandine.

Cha chudthrom air loch an lach.

The wild duck burdens not the loch.

Cho buidhe ri cois tunnaig.

As yellow as a duck's foot. Applied to the complexion!

Is e miann na lach an loch air nach bi i.

The duck's desire is the water (loch) where she's not.

DUNLIN.—Gille-feadag, grailleag, graillig; Pollairean, pollaran; Scraillig; Tarmachan-traghaid.

Black-breasted sandpiper, bundie (Orkney); Churr-cock; Dorbie; Ebb-sleeper; Jack-snipe; Mud-bird; Ox-bird, ox-eye; Pickerel, pigmy curlew, pigmy sandpiper, plover's page, purre; Red-backed sandpiper; Sand-mouse, sea-lark, sea-mouse, sea-peck, sea-snipe, shore ptarmigan, sleeper, stint, summer snipe.

This, the smallest of sandpipers, changes suddenly from silvery grey to black. The Gaelic name, signifying "Mud one," is expressive.

## E

**EAGLE.**—Aar, acuil, aguil (Ir.), antar (an t-ar) (Old Etrusc.); Ferain, fiolair, fior-eun, fireun; Iolair, iolair riabhach or riomhach, iolrach (Ir.), etc. (see Gaelic-English part); Sorn, suil-na-greine.

Aleyone, arn (A. S.); Black e.; Cinereous e., clicksie; Eagless (fem.—Howell), earn, eirne, ern, erne, egyll (Ritson); Fish, fisher, or fishing e.; Golden e., grey e.; Osprey, owl e.; Ringtail e.; Sea e.; White-tailed e.; Yearn.

One name is "Brownbird," from *aquilus*, brown; Gier-eagle is vulture-eagle; Neggle and negylle (A. S.); earn is from aar, ara, from its habit and power of soaring, *ar* meaning to rise or tower; the word "ornithology" is also derived therefrom. Iolair is from iul and adhar, air guide.

There is a Celtic-Irish tradition current, to the effect that Adam and Eve exist still as eagles, and their very dwelling is located, viz., Bo-fin, Killery Bay, Galway. Among the Chinese a likeness of the eagle stood for what is now our letter A, and which came from Egypt. The eagle is a royal bird, and endless references are made to it from and including the Holy Scriptures, Dan an Deirg, Tiomna Ghuill, and downwards. Ite firein locha Treig—a feather of the true bird of Loch Treig—was held in great renown for arrows by the ancient Scottish Celts. The kings of Caledonia and Ireland were in the habit of wearing a plume of eagles' feathers, by way of distinctive ornament, in their helmets or head-gear. It was by this distinguishing mark that Ossian recognised Cathmor—(see Temora, Duan II.). This is the origin of the three feathers a modern chief is entitled to wear; two being for a cadet of the clan, and one for any gentle, or *duin' uasal*, thereof. The eagle, as is generally known, is termed the king of the birds, hence their feathers were the only ones suited to a king or Highland chief. The eagle is termed Righ na h-ealtain, or king of the bird universe. An eagle is called "Iolair dhubb," black eagle, after it is ten years of age. A full-grown eagle, it is computed, can fly one thousand miles in a day. The time of its maturity, or being "full grown," is a matter of controversy, as the life of one is variously estimated at from five hundred to eight hundred years, its only senior in creation's

growth being the oak tree. Reference is here made to Lightfoot's *Flora Scotica*, Logan, Goldsmith, MacGillivray, etc., etc., for innumerable tales and details as to this noblest of birds. Their numbers are not on the increase in Scotland; the white-tailed eagle was once so numerous and destructive as to give rise to an Act of biliary in 1626, offering a reward for the killing of same. A noted Skye bird once was the spotted eagle. The eagle is said to typify a *strong* man. The eagle is said to bark like a dog: "comhartaich nan iolairean" is a phrase to be met with. In modern heraldry, an eagle takes the same place among (or over) birds as a lion does among (or over) beasts, representing strength, swiftness, and courage. The expression "an t-ian riabhach," speckled bird or spotted eagle, is found in *Sean dana* as follows:—

Co dhireas am mullach, no dh' fhogras m' eoin riabhach o'n leabaidh sheamh?

Who will ascend the hill, or chase my grey eaglets from their peaceful bed?

Various places are, as may be surmised, named after the eagle, both in Gaelic and English, if not in all languages, such as Iarlaig (iolairig), the place of the eagle, at Garva Bridge; Allt-coire-na-hiolaire, near Loch Ericht, printed alas! as Auld cory na helruck; Elruck (iolairig) is a place near Killybuntly.

The following description from Percival's poems we offer no apology for presenting here:—

“ Bird of the broad and sweeping wing,  
 Thy home is high in heaven,  
 Where wide the storms their banners fling  
 And the tempest clouds are driven;  
 Thy throne is on the mountain top,  
 Thy fields the boundless air,  
 And hoary peaks that proudly prop  
 The skies, thy dwellings are.  
 Thou sittest like a thing of light  
 Amid the noon tide blaze,  
 The mid-day sun is clear and bright,  
 It cannot dim thy gaze.  
 Thy pinions to the rushing blast  
 O'er the bursting billow spread,  
 Where the vessel plunges, hurry past  
 Like an angel of the dead.  
 Thou'rt perched aloft on the beetling erag,  
 And the waves are white below,  
 And on with a haste that cannot lag,  
 They rush in an endless flow.  
 Again thou hast plumed thy wing for flight  
 To lands beyond the sea,  
 And away like a spirit wreathed in light  
 Thou hurriest wild and free.

Thou hurriest over the myriad waves,  
 And thou leavest them all behind ;  
 Thou sweepest that place of unknown graves  
 Fleet as the tempest wind.  
 When the night-storm gathers dim and dark,  
 With a shrill and boding scream,  
 Thou rushest by the foundering bark  
 Quick as a passing dream.

Lord of the boundless realm of air,  
 In thy Imperial name,  
 The hearts of the bold and ardent dare  
 The dangerous path of fame.”

In contradistinction to this, we give two verses from “Cabarfeidh,” which every Highlander knows is a sarcasm :—

“ Chaneil eun anns na speuraibh cho breun ris an iolaire,  
 Cha'n ionnan idir beus di 's do'n fheidh anns na frichean  
 Bidh iadsan moch ag eiridh ri feuchainn a bhiolaire  
 'S bidh is' air sean each caola ri slaodadh a mhionach as  
 Chuir i spuir a stigh na churach, thug i ful na spadul air,  
 'N t-iain gun sonais 'g iarraidh donais, bidh na coin a' sabaid rithe,  
 Gur breun an t-isean i air iteag, gun fhios caite a stadas i,  
 'S ged olc a lean i h-abhaist, cha'n fhearr far na chadail i.

Cha 'eil ian ann ri fhaotainn air an t-saoghal so tha cosmhul riut,  
 Cha n' ithean do chuid sithne rinn Firinn a mholachadh,  
 Ged th' ort iteag dhireach mar fhior shaighead corranach,  
 'S ged thuirt iad riut am Fireun, tha inean au Donais ort,  
 'S ioma buachaille air fuar chnoc agus cuaille bat' aige,  
 Ni guithe bhuan do bhuintinn bhuaithe 's a bhuaileas bho do thapadh thu,  
 'Nuair ni thu ruaig am measg nan uan nuair bhios buaireas acras ort ;  
 Ma chi thu 'Cabarfeidh,' gum feum thu bhi snasadadh dha.”

The following is an attempt at translation :—

There's no bird in the æther so foul as the eagle is ;  
 Quite different are her ways to the deer in the forest glade,  
 That rise up so early to browse on the tender herb,  
 While she is busy tearing the inside from an old lean horse.  
 She sticks her talons in the carcass, blood and gore she revels in ;  
 The restless bird, Destruction's dirge, the very curs they snap at her.  
 A filthy fowl she's on the wing, her resting-place uncertain is ;  
 Tho' bad her way by day is, no better is her sleeping-place.

Go search the wide world over, the like of you we'll never find :  
 To eat your flesh will no one ; by Holy Writ it is condemned.  
 Though pinions straight you boast of as any barbed arrow-shaft,  
 And though you're dubbed the “True bird,” your claws just like the  
 devil are.

Many a herd on cold hillside, with staff both stout and trusty too,  
 Devoutly prays you'll keep away, as from your prey he threatens you ;  
 When 'mong the lambs you make a raid, impelled by hungry appetite,  
 If Cabarfeidh appears just, you fly with great celerity.

An English, or rather a Scottish proverb, says :

“ As long as there is an eagle in Pennan, there will be a Baird  
 in Auchmedden.”

This is a conundrum :

Chaidh biadh gu dithis  
 Gu ceann Loch Maciribho,  
 Dhith am biadh an dithis  
 'S thainig am biadh dhachaidh a rithisd.

Food went to two at the head of Loch Macirivoe.  
 The food ate the two and returned home again.

A cat carried by parent eagle to two eaglets, having recovered, turned the tables by eating the eaglets.

Glig, glig, ars' an iolair, 's e mo mhac sa 's tighearn oirbh.

Glig, glig, says the eagle, it's my son is your master.  
 Mar cheosan air sgiath an fhirein.

As the light down on the wing of the eagle.

In *Sean dana* the above is found as : Mar cheosan air sgeith an fhir-coin.

As mist on the eagle's wing.

Spion an iolair o ciar creich, ach na spion o m' ghaol mise.

Tear the eagle from her dun prey (deer), but tear not from me my love.

Tri aois feidh aois firein,  
 Tri aois firein aois craoibh dharaich.  
 Thrice deer's age, age of eagle ;  
 Thrice eagle's age, age of oak-tree.

EIDER-DUCK (see also DUCK).—Cole.

Black-bearded eider; Colk, eudberduce (St Cuthbert's duck); Dun-eider, dunnutnr (Fife), dunter, dunter goose, dusky duck; Great black-white duck; King-duck; St Cuthbert's duck; The king; White-backed eider.

From Icelandic Aedr.

This fowl comes chiefly from Norway, as do so many others of our sea-birds. The "lonely isle of Colonsay" is famed particularly for them; Martin makes special mention of them under the name "colk."

## F

FALCON (see also HAWK).—Capais (Capys—Old Etrusc. Celt.); Deargan; Eireach; Fabheun, facon, faolehon; Gearr-sheobhag, glas-eun, gormag; Lainmir (peseg-aire), lannair, lannaire, lannair sheilg; Meirneal (merlin); Obag (hobby); Seabhae (Ir.), seabhach, seabhag, seabhag-seilge, seobhag, seog (merlin), stale.

Black-headed falcon, blue hawk; Cliff hawk; Duck hawk; Estrich falcon (large); Faakin, fan-wing, fan-winged hawk, faukin-ramage; Game hawk, gleaner, ger-fawcune (A. S.), goshawk,

Greenland falcon, grucher, gyr falcon ; Heavel-havoc (A. S.), hobby, hunting hawk ; Icelandie falcon ; Jer or jar-falcon, jerkin ; Kestril ; Lannard (peregrine) ; Merlin ; Peregrine (wandering) ; Red-footed falcon ; Sacre, saker, stock-hawk ; Tassel, tercel, tersil, tessil, tirsel (male) ; van-winged hawk (fan) ; Wanderer, wandering falcon (peregrine) ; Wealh-havoc (A. S.), wheel-hawk.

Falcon comes from “falc,” a sickle ; curved clawed. The word eireach or eirreach (Ir. errach) is supposed to mean the riser or ascender, and is thought to mean the sea-eagle also (W. S.).

There are six species in Great Britain, viz., Ger or gyr, peregrine, hobby, red-footed, black-headed, and kestrel. Falcons are deemed and termed “noble,” other hawks, and even eagles—by falconers—“ignoble.” Byron, in his footnote to “the Field of Waterloo,” in *Childe Harold*, is thought to misquote *Macbeth*, Act II., scene 4, “An eagle towering in his pride of place,” instead of a falcon, etc. No one ever “hawked” with eagles. We find “erreg” given as the old Irish, with “erreche” as the accusative plural.

**FIELDFARE.**—Liath-troisg or truisg, liath-ruisg ; Siocan, socan or uiseag-sneachta (Ir.).

Big-felt, blue-back, blue-bird, blue-felt, blue-tail ; Chooker, clod-hamer (A. S.), cock-felt ; Fealefor, feldefare, felder, feldey-bird, felfaa, felfar, felfare, felfaw, felfer, felfit, felfoot, felfur, felfut, felfaa, felfare, felfaw, felfor, felt, feltifare, feltiflier, feltiflyer, feltyfare, felverd, fendfare, fendyfare, fildefare, fildevare, fildefire, filfare, fulfar, fulfer, fulfit ; Grey thrush ; Hill-bird ; Jack-bird ; Meslin-bird, monthly-bird, mountain-bird ; Pigeon-felt ; Redshank ; Screech-bird, screech-thrush, shred-cock, snow-bird, storm-bird, storm-cock ; Veelvare, veldevare, veldever, veldwer, veltifer, velverd, vildever, vildwer, vildyveer, vilvare, vulver.

From “feld” or “field” and “faran,” to travel ; a field-traveller.

**FINCH.**—Bricean-caorann (mountain) ; Circean-caorann (mountain) ; Glaisean or glaiseun-daraich (grey or green), glaisean-gobach (haw) ; Lasair-choille (gold), lu-eun, lus-eun (mountain).

Aberdavine, adder finch, alf, alp, alpe, awf, elf (bull) ; Berry-breaker (haw), black-headed nob or thistle-fin (bull), bloodolph (bull), bramble-fin or brambling (mountain), bull-fin ; Chaffinch, cherry-fin (haw), chiveller (gold), coble, coble-bird (haw), cocky-hoop ; Draw-bird, draw-water ; Flinch, foolscap ; Gold, goldfinch, goldie, goldspring, goldspink, goldy, gooldie, goold-spring, goolfrench, gooly, gouldy, gowdie, gowdy, green-serene, greenwood-pecker, grey Kate or Pate (young), grosbeak (haw) ; Hawfinch, hawp, hoop (bull) ; Jack Nicker (Chesh.), Jack

Nicol (gold); King Harry, King Harry red-cap; Lady-with-the-twelve-flounces, linnet, long tailor, long Tom; Mountain finch (brambling); Nob, nope; Olph, ope (bull); Pie-finch (chaf.—North), pope, proud tailor (gold); Red-cap, red whoop (bull—Som.), reike (chaf.), ribinet (chaf.); Roberd, rodok; Scoby (Yorksh.), seven-coloured linnet, sheely (North), sheldappel, sheldapple, sheriff's man, siskin, speckled Dick, spink, sweet William; Tawny (bull—Som.), thickbill (Lane.), thistle-finch, tonnihood (North), twink (chaf.); Ulf (bull), uthage (Som.).

“Spink” or spunk, said to be from Aryan form *spinge*; Teut. *spinka* and *tinka*, all from “spang,” to make a noise.

A finch entering a dwelling-house voluntarily, is thought to be an emblem of good luck. The siskin is particularly fond of feeding on the catkins of the birch. The finch's egg is remarkably gaudy.

**FLYCATCHER.**—Beicein-glas, breacan-glas or breacan-sgiobalt (spotted); Cab-nan-cuileag; Glac-nan-cuileag.

Beam-bird, bee-bird; Chait, chancider, cherry-sucker, cherry-chopper, cherry snipe, cobweb, cole finch; Gip-gip, grey finch; Hew sick; Lyle pyet; Miller (young); Post-bird; Rafter-bird, red finch; Sea-robin, spotted finch; Wall bird, wall-plat, white baker, whitewall.

This bird arrives late in the North, but it is noted for the speed with which it builds its nest.

**FOWL.**—Ean, en, eun, eunlaith, eun-otraich (barn-door), eunuisge (water); Ian.

Boon (Yorksh.); Cuckoo (dorking); Faa, faal, fahl, fal, faoo, farl, faster (sea), fawl, feau, feaw, feawl, figh, foo, fool, fou, foul, foule, fow, fower, ful, full, fuxol (tail-less); Gordon (wild), grig, grug (bantam); Kain-fowl; Martin, morton, mortyn; Reik-fowl (kain), rumkin; Schidderems, schiwerine, sery (flock), silver or golden-creil or creile; Voul, vowel.

From Teut. base “*fugla*.”

A well-known cure in the Highlands against the bite of a poisonous serpent was (formerly) the warm flesh of a black cock or fowl cut up alive and applied to the part, the poison is thus drawn from the person or animal affected, and the flesh of the fowl turns black and putrifies quickly. The killing of the fowl first is more humane and equally efficacious. The dead body of a fowl, killed and mangled by a hawk, is called a “pelt,” nothing being generally left but the skin. The word “kain” is a well-known legal term, meaning the best fowl taken or exacted as rent by the landlord or factor on his behalf (from Gaelic “cain,” a tax). This is a mode of rent-paying common in or to St Kilda. The meat or flesh of a fowl in Gaelic is called “serc-fheoil,” while the pole used in knocking down the birds is called “stearr,” stear, a rude blow. The life of a domestic fowl is estimated as from twelve to fifteen years.

FULMAR (see also PETREL).—Fulmair; Grey petrel; John Down; Malduck, mallemock, mallemoke, malmock.

See Martin's description of Western Isles.

Its name seems to originate, like "foumart," a polecat, from the peculiar and disagreeable odour of this bird, or the oil it is said to vomit. There is an Icelandic term Fole mar, given as a sea horse, which some suppose to be the root name.

## G

GALLINULE, or WATER-HEN (see also Coot).—Cearcnisge, etc.

This is a rare bird in the Highlands, as it is a denizen chiefly of the swamps near the Mediterranean, though sometimes actually mistaken for our moor-hen, which it resembles. It is somewhat larger and of a more purple hue.

GANNET (see also SOLAN GOOSE).—Amhas, sulaiche, sulair, sulaire.

Bass goose, basser; Channel goose; Gan (A. S. "ganot," a gander); Herring gant; Solan or soland goose, spectacled goose.

GEILT.—Geilt.

This is a more or less mythical bird, and is included here merely on account of its being found in the Book of the Dean of Lismore in "Laoith nan ceann," by Caoilte mac Ronan, where it will be found. O'Reilly says this word means, *inter alia*, a fierce untameable bird of some unknown species. The phrase "Geilt gluine" exists. (See *Dublin University Magazine* for March 1854, Vol. XLIII., page 322.)

GOATSUCKER.—Gabhar-adhair, etc.

Churn, churr; Dor-hawk; Fern owl; Gar-owl; Night churr, night hawk, night jar.

This misnamed bird has, from the time of Aristotle down to the present day, been in disgrace with mankind; it is, however, an unoffending fowl, and its character foully stained by sheer inattention to facts, as, instead of sucking goats or cows, or any other animal, it merely gets underneath such animals to catch flies off their udders, etc.

GODWIT (see CURLEW).—Roid-guilbneach, etc.

Barge, bar-tailed godwit, black and white-tailed godwit, black-tailed godwit; Frankline; Godwin, godwyn; Half curlew, half whaup; Jadreka snipe; Necked barnacle; Pick, poor Willie, prime; Red godwit; Scammel, sea woodcock, shrieker, small curlew, stone plover; Yardkeep, yarwhelp, yarwhip.

The name of this bird is said to be derived from the Anglo-Saxon “god wiht,” *i.e.*, good creature, good animal, good wight. It is almost the same as the whimbrel.

**GOLDFINCH** (see also **FINCH**).—Boidheig, buidheag, buidhean, buidheann-coille; Deargan, deargan-fraoich; Lasair choille.

Chelaundre (A. N.), cheverel, chevil (large); Goldie, goldspink, goudspink; Knicker, knocker; Red-footed thistle finch.

The goldfinch is an excellent mimic.

**GOOSANDER** (see also **GOOSE**).—Siolta, siolta-bheag, sioltaich, sioltaiche, sioltainn, sioltan-ban.

Buff-breasted goose; Dun diver; Grayve, greater goose; Harle, harle duck; Jack-saw; Land cormorant; Merganser; Pied wigeon; Rantock, red-breasted goose, red-breasted merganser; Saw-bill, saw-neb, shell-duck, smew, sparling-fowl, spear wigeon; (*Smew*) Easterling (immature male); Loch diver (fem.); Magpie or pied diver; Red or red-headed smew; Smee, smee-duck; White-headed goosander, white merganser nun or wigeon; Yare wigeon.

**GOOSE** (see also **GANNET**, **SOLAN GOOSE**, etc.).—Amhsain, etc. (solan or gannet); Cadhan (wild or barnacle), cathan, cath-eun, or ian-leadain (war-bird), cnaimh-gheadh (a certain kind), cos-dubh (black-legged), creagag (rock); Feadhan (leader); Ganra, ganradh (gander), gaob (rain), gaod (pl.), ge, geadh, geadh-bhlar (white-breasted), geadh-dubh (solan), geadh-ghlas (grey-lag), ged, gedh, ge-fiadhan (wild—Ir., pl. geidheacha), giodhran, giugran, giuran, giurnan (barnacle), glas-gheadh (wild grey), goch or goggheadh (gosling), goinead (solan—Ir.), got-gheadh (brent), guaisin (gosling—Ir.), guiran, guirenan, guireneun (brent); Leadan (barnacle), learg, leasg (rain); Muirgheadh, muireadh (bean); Nuallach (screamer or roarer); Orrag; Sgeigeir, sgeigeire (gander, mocker); Traigh-gheadh (shore).

Bald, bar, bargander (barnacle), barnacle, bass, bean, bernak, black, brant, brent; Channel, channel bean, claike, clake, clakis, clatter, cleck, cocker, corn, covesea, cowsie (barnacle), croker; Dunter; Ember, emmer; Fen; Gaez-zalin, gail (flock), gainter, gaislin, gale (flock), gander, gase, gesling, gesslin, gezlin, gony (great—Glouc.), gos (A. S.), gosling, greengoose (midsummer), grey, greylag, gull, gunner; Horra or horrie-goose (brent); Lomr (ember); Norway barnacle; Pie-annet; Quink; Rat, rede, rood, rude-goose, road, roger, rott, rontherock, ronthurrock, rout (barnacle); Seaw, solan, soland, solant, spectacled, stag, stag-gander, steg, steg-gander, stower (flock—Yorksh.), stubble; Tortoiseshell, tree; Ware, white-faced, white-footed, wild, wild-laughing.

The etymology is given variously, from "gha," to gape, to yawn, or from gor, gore, or gaor, filth, dirt; Brent goose, from Welsh "brenig" or Breton "brennig," a limpet—elsewhere given as "breunag," the dirty one; the Gothic is "gos," German "Gans"; the term "barnacle" is said to be from "Brancakes" or "Barn-clake," i.e., Bran claike, the dark coloured; the name "Feadhan" signifies the leader of a flock of wild geese, or the one which sounds the well-known note, or whistle, of alarm; this word seems akin to "feadan," a whistle. Another word in Irish Gaelic is "fedhan," signifying flight; the rain-goose is so called because it makes a doleful sound before rain. The words "gail" or "gale" are used in Teviotdale to signify a flock of geese, from the loud noises made by them in their flight; Celtic gal or guil. Various and ancient beliefs long existed as to the origin of the brent or barnacle goose, which are now exploded; one being that these are not supposed to be able to generate like other fowls, and were supposed to spring "suddenly" into life, that being the etymology of the word "brent"; another, that the acorn shell was the parent; another, that it was generated in shell-fish attached to logs at sea (see *Boeth. cosmographie*, chap. xiv., for a circumstantial account of this latter belief, wherein it is said to be "notably proven in the Yeir of God ane thousand iiiii hundred LXXX., in sicht of mony pepyll besyde the castell of Petslego ane gret tre was brocht be alluvion and flux of the sea to land.") The above is also given and *certified* in *Gerard's Herbal*, a Lancashire publication, on page 1587. The writer hereof has seen a log, which had drifted into the Minch or Sound of Sleat, perforated with small holes about a quarter of an inch in diameter, from which he saw extracted, when the log was cut up, and previous thereto, several small oval shells which contained what seemed to be like immature fowls or birds. The ember or emmer goose is also called "swim," and believed even to hatch their eggs under water. Of the "Skeeling" goose Sibbald writes "Grana piperis reperiri in ventriculo ejus." The entrails of a goose are said to be called "giblion," but this is supposed a gross corruption of "gioban" (see SOLAN GOOSE). The grey-legged goose, or "grey-lag," has its habitat par excellence in the Hebrides, and gets much attention from its predatory habits; it is difficult to kill, and like most wild geese requires most careful stalking. A Gaelic saying referring to this is—

Is sealgair thu 'nuair a mharbhas tu geadh, a's corr a's crotach.

Sportsman thou when thou killest goose, heron, and curlew—"goose" comes first, it will be observed.

For "souming" purposes in the North and West, sixteen geese are said to equal one cow.

A small island off Harris is called G'askeir—geadh sgeir,

the rock of geese. In "Biorlinn Chlann Raonuill," occurs this line:—

'S togaibh siuil rithe bho Uithist na cradh-gheadh.  
And raise sail on her from Uist of the shell-geese.

Uist in Gaelic is also spelled Uibhist and Uidhisd.

Geese are said always to fly in two long lines and to form a letter of the alphabet, viz., A. If wild geese are observed on their arrival going towards the sea, it is an augury of good weather to follow, the reverse if seen flying hillwards; in their flight the Irishman says the leader brings up the rear. George Ebers says, "When God Almighty wrote the law on the tables of stone, a flock of wild geese flew over Mount Sinai, and one of them smeared out a letter with its wing, and since that time they have always flown in lines that make a letter of the alphabet, and all their kind have to submit to be stripped of their wing feathers for men to write with." A more commonplace and well-known saying is, on the occasion of a heavy fall of snow, "the Welshmen are plucking their geese."

Ach biadh bu dochá leat na 'n t-im, geobachan nán gugachan.  
But food that thou would'st prefer to butter, the gizzards of  
the (young) Solan goose. (Stewart.)

Bho nach fhaod mi beantuinn do'n gheadh mor, pronaidh mi  
na h-iseanan.

As I cannot (may or dare not) touch the big goose, I'll  
pound the goslings. Probably said by a fool bitten by  
a gander.

Cha daoire 'n geadh na 'shailleadh.

The goose is no dearer than his salting. The goose could  
be got for nothing in the days of the salt tax.

Cha 'n fhaide gob an geadh na gob an gannrail.

The goose's beak is no longer than the gander's. This may  
be questioned.

Cho bodhar ri giadh a's t-Fhoghar.

As deaf as a goose in autumn.

Coimeas a gheoidh bhric 's a mhathar.

The comparison of the grey goose to his mother. Easily  
made and somewhat superfluous.

Far am bi geoidh bidh callan.

When there is geese there will be cackling (or noise).

Far am bi geoidh bidh iseanan.

Where geese are will goslings be.

Geoidh 'us cearcán nach toil a cheile.

Geese and hens that love not each other.

Innsidh na geoidh a's t-Fhoghar.

The geese will tell it in autumn. The approach of winter,  
when the wild geese are heard piping aloft.

Is coltach ri cheile an geadh breac 's a mhathair.

The grey goose and its mother are alike.

Is sealgair mhath a mharbhas geadh. . . .

He is a good sportsman who kills a (wild) goose. . . .

One of three particularly wary birds.

Suidhe a gheoidh 'an dorus tigh an t-sionnaich.

The sitting of the goose at the fox's door. Short.

Sulaire sgire na h-Uidh.

The solan goose of Uy. Uy is now called Stornoway, where the herring are plentiful at times, and consequently the solan geese.

Tuigidh na geoidh fhein a cheile.

Even the geese understand each other. Few better.

**GREBE.**—Fàd-monaidh ; Gobhachan, gobhachan-allt, gobhlanuisge ; Lacha, lapairin, laparan ; Spagaire-tuinn or tuinne, spag-ri-toin.

Arsefoot (greater crested), ash-coloured loon or swan ; Black chin or chinned, bonnetie ; Car goose, crested doucker or ducker ; Dabber, dabchick, darber, didapper, dive-an'-dop, dive-dapper, dive-dop, diver, divi or divy duck, dob-chick, drink-a-penny ; Eared grebe ; Gaunt or gaunt, great-crested, greater-crested, greater loon, grey-cheeked, grey loon ; Horned dob-chick, doucker or grebe ; Jack doucker ; Little doucker, little grebe, loom, loon ; Mither-o'-the-mawkins, mole-diver (little), molrocken, molrooken ; Penny-bird ; Red-necked grebe ; Satin, Scavonian, small doucker, spider-diver ; Tippet, Tom puddin' ; Willie-hawkie.

Said to derive its name from Breton "Grib," a comb. Called "Mither-o'-the-mawkins" from its witch-like alertness in diving.

**GREENSHANK.**—Deoch-bhingh or bhuidhe.

Greater plover, green-legged horseman or longshank, green-shank snipe.

**GROSBEAK.**—Cnag (pine), cnagag-choille, erag, cuag ; Lair fligh, lairigidh.

Hawfinch ; Little wood-rapper ; Woodpecker.

This bird is said to be peculiar to Sutherland, but as woods must be plentiful, this is now questionable, as it lives chiefly on wood insects.

**GROUSE.**—Ceare-fraoich (fraoigh — Ir.), coileach-fraoich, coileach-ruadh ; Eun-fraoich, eun-ruadh ; Fraoch-chearec ; Lia or liath-cheare (black) ; Put, putan (young) ; Reir or rer-chearec, ruadh-bhiast.

Bilcock, bilter, black cock or game, brown hen or ptarmigan ; Dop-fowl or fugel (lit. dipping-fowl—A. S.) ; Gor, gor-cock, gore (red), grey hen ; Heath-cock or hen, heather-hen, heath-fowl, heath-poulet ; Moor-cock or hen ; Poor wren, pootis, puttis (young) ; Red-cock, red-game, red ptarmigan.

The word "grouse" is said to come just from "fraoch," heather.

Campbell, in his *West Highland Tales*, gives the following as remarkable :—

“The grouse cock and his wife are always disputing, and may be heard on any fine evening or early morning quarrelling and scolding about the stock of food. This is what the hen says :—

“‘Faic thusa ‘n la’ ud ‘s an la’ ud eile,’ and the cock with his deeper voice replies :—

“‘Faic thusa ‘n cnoc ud ‘s an cnoc ud eile.’

See thou yonder day, and yon other day,

See thou yonder hill, and yon other hill.”

The ordinary food of the grouse, as is well known, is the tender tops of the heather, but in times of stress they have been known to resort to the shores and eat seawrack, etc. This bird is now known as “the rich man’s bird,” and for numbers may be called the “king” of the Highland moors, and has as its larger relatives the blackcock and the capercailzie, which are not shot till the 20th of August, while in Somerset and Devon, as well as in the New Forest, they are immune until September 1. It is frequently referred to in Highland sayings and songs, and has been and still is the cause of much misery to the Highlanders, who have had to make way for it and its neighbour, the red deer. The cry, call, or challenge of the grouse in Gaelic is, “Co chaidh, mo chlaidh,” who went, my sword, like the challenge of a sentinel. In English it is said to sound like “Go back,” at least the black cock. The grouse is very fond of the crowberry. Alasdair Mac Mhaighstir Alasdair calls the hen grouse “A cheare ghearr-ghobach riabhach,” the short-beaked speckled hen, and the cock-grouse, “An coileach craobhach nan gearr sgiath,” the woody cock of the short wing.

**GUILLEMOT.**—Caileag, callag, calltag, carlag (black), easgan-long, craigeach (Eigg), eronan (Ir.), erosan; Eala-bheag-an-sgadain, eun or eunan-aillé, eun-a-chrubain, eun-an-sgadain, eun-dubh-a-chrubain or a-chrullain, eun-dubh-an-sgadain; Fale; Gearra, gearra-bhreac, gearra-ghlas (black); Lamhaidh, langach, langaidh, langidh; Muir-eun; Taibhse.

Auk, awpie; Bar-goose (barnacle), black goose, bridled goose; Didlymot, diving pigeon, dovoky; Eligny; Foolish goose; goose or goosen-chick (gosling or young), gospel, gospell, Greenland dove or turtle, guillem, guillemote, gusan-chick (young); Herald (diving); Jenny Grey; Kiddaw, kittag; Lamy, langvia, large-billed goose, lavy, little goose, lomvie, longie, longivie, lum, lungie, lungy; Maggie, marrot, morrot, murran (Ir.), murre, murryan, murse; Oakie; Parrot, puffinet, puffinet; Queet, quet; Razorbill, redshank, ringed or ring-eyed goose, rock dove; Scout, scraher, scuttock, sea coot, hen, dovie, pigeon, or turtle (foolish), skiddaw, skout, skuhe, skutie, skuttock, spotted goose, spratter,

strang ; Taiste, tarrock, tinkersheer, tinkershire, tinkershue, thick-billed goose, tystay, tyste, tystey, tystie (black) ; Weerit (young), willock, willy.

The names “eun-a-chrubain,” etc., signify the “crouching or squatting bird.”

Like some other wild birds the egg of the guillemot varies in colour according to the locality of the hole it is laid in—supposed pre-natal influence. This bird lays only one egg, which has curious markings on it. Edie Ochiltree in the *Antiquary* refers to the “Lungie.”

GUINEA-FOWL.—Coileach-innseanach.

Gallaney, gallinic (Cornw.).

A name derived from the cry or call of this fowl is “come back.”

GULL.—Aoileann, arspag (larger); Ceann-dubhan (black-headed), cra-fhaoileag, crann-dubhan, crann or erion-fhaoileag (little); Dubh-cheannach (black-headed), dubh-fhaoilean (black, large); Eigir (small); Fairsbeag (large), faoileag, faoighleann, faoilean druimmeach (black-headed—Connemara), faoilean garbh-anach (black-headed), faoileann, faoileag-mhor (glaucus), farspach, farspag (great black-beaked or headed), fairspreig (Argyll), fasgadair, fasgadan, faisgeadair (skua), feabhlann (Ir.), feadhlan, foilearm, folaiream, foluirm ; Glas-fhaoileag (herring), goban (young); Iasgair-diomhain ; Muirmhaighstir (glaucus); Sgaireag (small), sgliurach (young), sionnachla, stairleag ; Tuliac, tuilleag (skua).

Annet, anny, allan, aulin ; Baagie (great black-headed), badoch, badock (artic), bakie, barley-bird (plough follower), bawgie, black, black-headed, black-toed, blue-man or maw, boatswain, bonxie, brown, brown-headed or hooded, brown-masked mew, burgomaster ; Cald-mawe, calmewe, calmaise, carrión, cat, cloven-footed, cob, cobb, cobbe (small), codd, codd-y-noddy, collocan, collochan, colmose, colmow, coppe, crocker, cub (small) ; Dirtenallan, dirtyallan or aulin, diviego, dog-foolie, dung-bird ; Fork-tailed, fraik ; Gaw, gawlin, geylir (artic), glaucus, golden maw, goor, goose, gor, gow, goyler (artic), grain-bird (plough follower), great black-backed, great grey, greater saddleback, green-billed, grey, gull-maw ; Herdsman, herring, hooded crow, maw or mow ; Iceland scorie (glaucus), ivory-gull ; Kittiwake ; Laughing, lesser black-backed, lummie (artic) ; Maa, maddrick, maew, mall, man-o'-war bird, mar masked, maul (black-headed), maw, mell, merrick (black-headed), mew (A. S.), mire-crow ; Parson gull or maw, peewit, pewit, pickie burnet, pick or pyk-maw, pick mire, pick sea, pictarn, pictarnie, pictarnitie (black-headed), pine, pine-maw, plee, pleengie (young), pomerine skua, Port Egmont hen, Potterton hen (black-headed), puit ; Red-leg, red-legged pigeon, redshank, rig (smallest kind) ; Sabine's mew

or gull (skua), saddleback, said or sethe fool, foul or fowl, scait-bird, scart, scawrey, scoulton, scoulton pie, pewit or pint scouter, scoutiaulin, scowry, scull, scutiallan, sea-cobb or crow, sea-eagle, sea-go, goo or gow, sea-maw or mew, seed-bird (plough follower), senator, shooi, shooie, shuggrie Willie (young), silvery, skaet-bird, skua, small maw (common), snow-bird, speikintare (com.), sprat loon (Kent), swabie, swart or swert-back; Tanye-maw, tarrack, tarrackie, tarrock, teaser, Tom hurry, trumpie (skua), tuliac; Wagell, weather gaw, whale gull, white bonnet, white gull or maw (herring), wiese-allan, will, willie-gow (Eng.), winter, wormie; Yellow-foot.

The etymology of the foregoing it is impossible to give beyond the leading word "gull," which is said to be so named from its stupidity—at least by Lowlanders; but by Celts said to be from "guil," to wail, etc., "guileag" being the cry. The word "faoileann" means also an exposed place beside the shore covered with small white stones.

This beautiful and graceful bird is well known even to inland dwellers, but any lore therewith is found among those whose habitat is the coast, etc., and with whom the gull was considerably more than a mere visitor, forming, as they sometimes did, a staple article of food. Seagulls or fowls in such use, therefore, are preserved by being "salted" with ashes of burnt sea-ware, in cows' hides. The young gull (sgliurach) is said to be excellent eating. "Nether Lochaber" tells of a certain individual who was called "Eachunn nan sgliurach" from his knowledge of this fact, though Celts, as a rule, would rather starve than make a meal of a seagull, which is considered "unclean," hence the proverb "Righinn, righinn, mar bha 'n sgliurach thug Eachunn MacUilleachain do dh' Alasdair MacCholla-chiotach," tough, tough, as was the young gull given by Hector MacUilleachan to Alexander the son of left-handed Coll. This was a reference to a cipher message "tough," or difficult to decipher, carried on the day of Inverlochy. This proverb or saying is applied to any matter appearing difficult of solution. "Nether Lochaber" attributed it to the said Colkitto on giving up a seagull he had abstracted from the said Hector, on finding it uneatable (see *Celtic Magazine*, Vol. VII., page 314—note). The fat of sea-fowls, though not perhaps the common gull, is made into a pudding in the stomach of the fowl and named "giben" or "gibeon." This is said to be a sure cure for wounds and bruises. The common gull leads a hard life, as it is not reckoned particularly dexterous or clever in pursuit of prey, patience and watchfulness being its chief characteristics. The glaucus or white gull is, however, a perfect ocean tyrant, dreaded by all other gulls, as is also, perhaps still more, the skua (faisgeadair), which is noted for living on the produce of other sea birds alone, by causing or "squeezing" them to drop or dis-

gorge their prey, which they seize dexterously ere fallen. Martin describes the "gawlin" as less than a duck (it prognosticates the weather by uttering peculiarly musical cries or notes, upon which a piper of St Kilda composed a tune), and the "geylir" (supposed to be Mother Carey's chicken, as called by Southerners) as being the size of a swallow, and called "malifigies"—a bad sign. The gull's egg varies much in colour.

Many places in the Highlands, especially the Hebrides, are called after the seagull, among which may be mentioned—though not purely Celtic—"Scarrabus," seagull farm or steading; Skairibost and Skjarinish, seagull promontory or island. It is estimated that there are about two million seagulls in the United Kingdom.

A few proverbial sayings are:—

Biodh mionach ar n-eisg aig ar n-eoin fhein.

Oor ain fish guts to oor ain sea-maws. This may be a translation merely.

Faoileag an droch chladaich.

The seagull of a bad shore. Poor—attached to "home."

Faoileag manadh an t-sneachda, scaragan an t-uisge.

Seagulls prognosticate snow, kittiwakes, rain. When they appear in fields.

Faoileag na h-aona chloiche.

The seagull of one stone. A common thing, but fruitless.

"Gliag, gliag," ars an fhaoileag, "S e mo mhac-s' an daobh-gheal donn."

"Glig, glig," says the seagull, "that whitey-brown chick is my son."

Guth na faoileig 'am bial na sgaireig.

The seagull's voice in the kittiwakes (or young scart), unreal—a lesser imitating the voice of a greater.

Is namhaid an lach an fhaoileann.

The gull is the duck's foe.

'S iomadh farspag 'rinn thu 'mharbhadh, is sulair garbh a rug thu air.

Many a seagull hast thou killed, and many a large gannet hast thou caught. Said of a noted St Kilda fowler and daring cragsman.

Theich an fhaoilean gus an traigh agus chuir i mach boll' eorna agus da fheanain barraich.

The seagull fled to the shore and put out a boll of oats (barley), and two firlots of tow. This seems a mistranslation, but is given as found.

Uibhean fhaoileag a's t-Earrach.

Seagulls' eggs in spring. Out of season, a sign of the impossible. This it is thought should read—

Uibhean fhaoileag a's t-Fhoghar.

Seagulls' eggs in autumn.

## H

## HAWFINCH, or GROSBEAK (see FINCH).

HAWK.—An t-eun fionn (hen-harrier); Aracos (Etr. Celt.); Bainspeireag, spiorag or spireag, bealbhun or beilbhean or beileaman-ruadh, bod-cheare, breid-air-toin (ringtail); Cabar, cabhar, caubar (Old Ir.), clamhan-fionn or croman loin or luch (marsh-harrier, mouse hawk), clamhan-gearr or gearra-chlamhan (broad), crom-nan-cearc, cubhar, cufar (Old Ir.); Darcan, dearean (sparrow), Erreg-lannerich (falcon); Fionn (hen-harrier); Gabhar, glas or gos-sheobhag; Hara eos (Etr. Celt.); Lamhraidh, lamhraig, lamhruidh (allen); Meirneal (merlin—Lat. *merula*), meir illiun (gos—Ir.) mona or munabhuachaill (allen); Puthaig (marsh-harrier); Ruadhan-aillé (sparrow); Seabhac, seabhach (Ir.), seabhag, seig, seigh, seighen, seobhag, seog, seothag, seothig, etc. (sparrow), spearag, speireag, speirsheog, spiorag, spiorsag, spireag, spirseog (sparrow), spuillire-buidhe (marsh-harrier).

Aichee, akee, alet (falcon), alman, aspere (sparrow—lit. a spere hawk); Bawrell (male), bawret, blood, blue gled Isaac kite merlin or sleeves (hen-harrier), bluey, bockerel (long-winged), bog-gled, boughrell, brown, brown-gled; Carvist (young), castrell (cowardly), cland, cres, cress, kress or cris-hawk (kestrel); Duck; Eglehorne, emerlon (fem. merlin—Chaucer), entermewer (Skinner), eyas (young or nestling); Falcon (female), fieldy, flein-gall, furze kite; Gastrel, gleg (sparrow), goose, gos, gos-hafuc, goshal (A. S.), grey Peter (honey buzzard); Haggard (Shakesp.), harpy, harrier, harrower, hauk, haveke, heafue, hedgey, hen-driver or harrier, hobby (merlin), honey or moor buzzard, hostour, hover; Jack (male); Kattabella or kattabelly, keelie (young), kestrel, kistress (Blome); Laneret (fem.), lanior (male), lannard (pergrine—male); Maalin, marlin, marlion, marsh-harrier, martelet, martin, martinet (ringtail), merlin, mittale, mittan, mittane, mitten, mus-hafoc, musket, muskett, muskytt (male—A. S.); Nias (young), nine-murder (a kind of —Cotgrave); Owl; Peerie (merlin—fem.), peregrine (wandering), pot-hawk; Ringtail; Seagull, smokey, smotty, snipe, spar, sparrow, spear-hafoc, sperk-halk, spowey, spur (sparrow), stanchel, starbird, starnel (base), steingale, stongall swallow; Talenter (Middleton), tercell (gos); Vanner, varmer (large—I. of Wight), white, white-aboon-glade or gled, white kite, windaiffer bibber, fanner, hover or sucker.

From Teut. “hab,” to seize, hold; hobby, from Old French “hobei,” to stir, to move from place to place—lit., a restless one.

Much lore exists, and many books have been written about hawks and hawking (helfa). Hawks are frequently referred to in Ossian’s poems, and other collections of Celtic poetry, *inter alia*, Ossian makes one of the Scandinavian chiefs say, “the hawks rush

from all their winds, they are wont to trace my course, we rejoiced three days above the dead, and called the hawks of heaven, they came from all their winds to feast on the foes of Annir." King James the Fifth was passionately fond of hawking, and Stewart of Appin held certain lands in Duror and Glencoe in consideration of his having built Castle Stalker, or Caisteal an Staleaire, the falconer's castle, for that king's accommodation and use; one of the terms of holding, or tenure, of the M'Neills of Barra, off Sir Donald Macdonald of Sleat, was "a hawk if required." The old Egyptian name for a hawk is "Bai," and signified the soul, this the Egyptians used as a symbol. In Petrie's *Egyptian Tales*, 1895, in the tale of Anpu and Bata, the idea of the soul of the dead being thought to fly away in the shape of a hawk is exemplified, as in that tale they are said to "fly away as to meet the sun," or "the hawk has soared." As has been shown, there are many different kinds, and also many different spellings; the foregoing, it is believed, are only a few of both. A hawk's age is estimated at 162 years; the first year it is called a "soarage," the second an "interview," the third a "white" hawk, the fourth, a hawk of the first coat. A saying exists, that the eagle, the vulture, and the merloun are for an emperor; the goshawk for a yeoman, and the sparrowhawk for a priest. An Irish king, going a-hawking, is thus described: "A chu le na chois, a sheabhae air a bhois, a's a chapull breagh dubh d' a iomchar," his dog at foot, his hawk on fist, and his handsome black mare (or horse) bearing him. The sparrowhawk or merlin was usually carried of old by ladies of rank, while a falcon was carried, in time of peace, by a knight or baron.

The various hawks, or other birds, connected of yore with particular ranks, were as follows:—

1. For an emperor, an eagle, vulture, or merloun.
2. For a king, gyr falcon and tiercel.
3. For a prince, a falcon.
4. For a duke, a falcon of rock.
5. For an earl, a falcon, peregrine.
6. For a baron, bustard.
7. For a knight, suere and sueret.
8. For an esquire, lanere and lanerd.
9. For a lady, merlyon.
10. For a young gentleman, hobby.
11. For a priest, sparrowhawk.
12. For a clerk, musket.
13. For a yeoman, goshawk.
14. For a poor man, goshawk's tercel.
15. For a knave or servant, kesterel or kestrel.

A couple of hawks is called a brood or flight, a cast or caste, while an old term for a hawk's nest is "lairie"; the keeping-place is termed a "mew." The term "pot-hawk" (put) was found in an official Government document. The saying "to know a hawk from a handsaw" should be "from a hernshaw." The back part of a hawk is known technically as the "brael." Hawks, though so

much thought of in days of yore, eventually came to be considered as noxious vermin and marked out for destruction, as may be gathered from the fact of 462 kestrels or red hawks having been destroyed in one place, Glengarry, between Whitsunday 1837 and Whitsunday 1840, while, of other six kinds, 340 were slaughtered, but the process of extermination is gone about in a still more wanton manner in Sweden and Norway, where, at the instigation of the State no less, over 13,000 were destroyed in one year. The ger-falcon was once general in the Highlands, but is now destroyed by senseless gamekeepers, etc., while the peregrine still survives. Macnaughton frequently refers to this latter bird in his poems. The hobby is a special enemy to the lark. The merlin is thought to be the smallest hawk existing. The sparrowhawk is also named "claw-hawk," from the length and sharpness of its claws. The kite or salmon-tailed gled ranks among the most graceful of birds ; though rare, it is frequently referred to in Celtic poetry and proverbs. The buzzard again is a lazy, cowardly, foul-eating bird, while the rough-legged buzzard is proverbially clumsy. Rob Roy, among other loving Highland epithets, was called the hawk. "Bu tu seabhag an t-sluaigh ris an cainteadh Rob ruadh," thou wast the hawk of the people, who wast called Rob Roy. It is thought that this was the origin of the saying by Sir Walter Scott, as found in his *Marmion* :—

" When the gled's in the blue cloud,  
The laverock lies still."

The idea of might and destruction conveyed in above is excelled by the account, found in the *Rennes Dinnseanchas* by Whitley Stokes, of a hawk that ate up the horse herds, and the flocks and the human beings by twos and threes, eventually devouring its own fosterer.

In regard to the preceding description of the wanton destruction of hawks and other birds of prey, an interesting account is given of the discovery of a license by no less a personage than the Duke of Hamilton (Douglas) to a Hugh M'Callum, gamekeeper, Arran, of date 16th September 1779, wherein the "premiums for destroying birds of prey in Arran" is as follows :—

ARRAN CASTLE, 15th September 1779.

Premiums for destroying birds of prey in Arran :—

An eagle . . . . .	7s. 6d.
For the nest of an eagle . . . . .	10s. 6d.
A game hawk . . . . .	2s. 6d.
For the nest of a game hawk, the young ones alive . . . . .	10s. 6d.
A white kite . . . . .	2s. 0d.
For the nest of a white kite . . . . .	5s. 0d.
A common kite . . . . .	1s. 0d.
For the nest of a common kite . . . . .	2s. 6d.
A raven . . . . .	2s. 0d.
For a raven's nest. . . . .	10s. 6d.
A hooded crow . . . . .	0s. 6d.

For a hooded crow's nest . . . . .	1s. 0d.
For a cat shot on the muir . . . . .	1s. 0d.

On 17th February 1801, another licence, signed by the factor this time, where the gamekeeper's name is not given, but the premiums are no less and the injunctions quite as stringent.

On the fly-leaf the following is written:—One shilling will in future be given for every hooded crow and magpie, and 1s. 6d. for every hooded crow's nest.

It is thought lucky in some places to see a hawk the first thing in the morning. A saying exists in the West Highlands when a person has been particularly fortunate any day, that he or she has seen the clamhan-luch—mouse-hawk. The screaming of a hawk is said to be a sign of a change in the weather. The plant hawk-weed bears the Gaelic name of “lus-na-seabhag” (Cameron). Of the gos or goshawk Mrs Grant, in her essays on the superstitions of the Highlanders, etc., says, that “on the summit of Craigow (creag dhubbh), black rock, scarce approachable by human foot, is the only nest of the goshawk now known to remain in Scotland,” and, in the memory of the author, the nearest farm to this awful precipice was held by the tenure of taking down, every year, one of the young of this rare bird for the lord of the soil. This hawk is referred to by Dante.

Abhsadh a chromain luch.

The lowering of the kestrel. Clumsy sail-shortening.

Cha deanar seobhag de'n chlamhan.

You cannot make hawks of kites (buzzards).

Cha d'thainig ian glan riagh a' nead a chlamhain.

Clean bird never came out of kite's (?) buzzard's) nest.

Said of children of questionable parentage.

Cha ghlaic dorn duinte seobhag.

Closed fist won't catch hawk.

Cha'n ann gun fhios earson ni an clamhan fead.

"Tis not without a reason the kite (?) buzzard) whistles. He is generally silent when hunting.

Faire (or gleidheadh) a chlamhan air na cearcan.

The watching or keeping of the kite (buzzard) of the hens.

Destruction.

Ge h-uasal an seobhag 's tric a gheibhar le feall i.

Though proud be the falcon, there are deft hands can bind her, or though noble is the hawk, 'tis oft got by treachery.

Is beo na h-eoin ged nach seobhagan uil' iad.

The birds live, though not all hawks.

Mar is airde theid an calaman 's ann is doeha an seobhag breith air.

The higher the pigeon goes (flies), the more likely 'tis for the hawk to catch it.

Mar sheobhag gu ian sleibhe tha bean mic gu 'mathair-cheile.

Like hawk to mountain bird is the son's wife to his mother.

Tha' clamhan-gobhlach nam measg.

The fork-tailed kite is among them. Said of frightened folk.

Tha suilean nan seobhag an ceannaibh nam ban a' taghadh nam fear.

The hawk's eyes are in the heads of women when choosing a husband. Sometimes.

HEN.—Cearc, cere; Eir, eireag, eren, erum (pullet—Ir.); iar (Old Gael.). See Part I.

Biddy; Chekon, chick-a-biddy, chike, chuck-a-biddy (chicken), chuckie, cicen, cyeen (A. S.), claaag, claaiger, cletch, clatching, cleekin, clockin (brood, brooding), cubadee (chicken); Dandy (bantam), doll-popper (water), ducker (fighting cock); Earock, cirack, erack, errack; Faizart, fesart (hermaphrodite), fluckern (white-speckled), fuddie (tail-less), gallinule (water); Hawk-hen, how-towdy (never laid); Ingaby (defeated cock); Klaager; Mabiar, mabier, mabyear, mabyer (chicken), moory (water); Poult, pout, powt, powte, pullet, pullity; Raumer (fighting cock), reek or reik-hen (kain), Richard (cock), roblet (large chicken), rooster, rucking (clucking—Eng.); Shake-bag (large game-cock), spatch cock (quickly killed), stag (game-cock), stane-hen (water); Tawpenny (tufted); Yearock.

Etymologies differ on this word—one or two are selected and given. From Old Teutonic "hana," lit. singer; from Ind. Eur. base, the Gaelic, from "Kark," to sound, to laugh; a noise-making bird or fowl; the Old Gaelic word for a cock was "cailech," from root "Kal," to call; the Old Celtic word "eir" or "iar" gives rise to the word "iris," a hen-roost, also called "cireas," i.e., eir seas, eir sheas or seasaiddh, hen stand. The above word han, hana or hanna was used for a cock as well as a hen; the germ is "hahn," Persian "Kauk," and back to Sanscrit "Kanaka," which originated, it is alleged, in imitation of the grumbling cluck or cry of this fowl, "Kukuta," from same reason being the Sanscrit for cock. The word "orc" in Old Irish is given for "egg."

The different names or terms given above, both in Gaelic and English, do not, it is thought, by any means exhaust the various names for this fowl and its varieties, but sufficient are given to show this. The word "cleekin," as is known, is used from the sound uttered by the hen when brooding, and is also called cleeking, clocking; cletch or clutch signifying a brood of chickens.

As may be surmised, various superstitions and sayings exist in connection with this domestic fowl, both male and female, to give the latter the priority; a crowing hen as is commonly known is thought uncanny by the most matter of fact person, by others not so strong-minded, she (?) is looked upon with great

suspicion, and thought to bode ill-luck to the possessor or family, if not speedily disposed of, or pending that, some feathers should be pulled from the tail. It is said to be a bad sign to see hens without a cock in their midst. A hen cackling, after laying, is supposed to say :—

“ Gog gog, gog gog, gog gog, aodh  
 Beiridh mise h-uile latha  
 'S cha bheir a bho laogh.”

Gog gog, etc. I'll lay every day, and the cow won't calve (lay a calf).

Henbane in Gaelic is “ caoch-nan-cearc,” that which blinds the hen; deadly to poultry.

While a body lies unburied all the hens should be shut up closely in case of one getting into the house, and leaping or flying over the corpse. If such were to happen, the first person such a hen met thereafter would become blind sooner or later. When a farm stocking is sold, the hens should be excepted and given away. Eggs should be set under hens during ebb-tide for *hen* birds, and during flow for *cocks*. May is a bad month for hatching, March is preferable. The black cock of the spring—March—is specially lucky, while the red cock of autumn is the reverse. When hens are seen to preen themselves extra carefully, look out for foul weather. An ancient tax imposed on vassals was called a reek or reik hen, being a hen from every house in which there was a reek or smoke from fire therein—every dwelling-house. In Gaelic a certain fat fowl exacted from sub-tenants was called “ cearc-fearain.” A henhouse is “ cearc-lann,” a roost “ ceare-loch,” spar, spardan, or spiris, a hencoop is “ cearc-mhanrach,” etc.

The cock commands much attention in mystical lore and otherwise, North and South. Superstitions surround him; he can hardly move without cause, real or imagined. If he crows in the morning, with his head in at the door, then a stranger will arrive there that day, and it is well for one to be seen the first thing of a morning, looking towards you. Not only is he thus a prophet but a wizard, for in Arran and elsewhere, a superstition is said to exist that an egg was laid systematically by a cock, called “ ubh maol na feannaig,” the smooth (or bald) egg of the raven, whence a creature called a cockatrice was hatched. A cock crowing on his roost shortly before midnight indicates “ coming news,” and is said or thought to have a “ tale to tell,” sgeul ri inns’ aig a choileach, whereupon it should be caught and his legs felt: if cold, it augured a tale of woe, even of death, if warm, the news would be good. Particular notice should be taken, ere catching the fowl, in which direction he was on the roost or spar, as the news might be expected from the direction the head points. In the Highlands, St Bridget's day, 13th February, was called “ la

cath choileach," day of cock-fighting, victors being called "coilich buadha," and vanquished or cravens "fuidsidh." In Shakespeare we find this coward called "coystril." This day in the Lowlands, at least latterly, was Candlemas day, or 2nd February, in Ireland on St Stephen's day. This practice is thought to have come from the East whence the common barn-door cock came, along with the Celts themselves, between 2000 and 3000 years ago. A dance used to exist called "cath nan coileach," or the combat of the cocks. A cock crowing is supposed to speak or crow in Gaelic, and say: "Mac-an-righ a' ruamhar 's Mac-Cailein a cliathadh," the king's son delving, and Mac-Cailein (Argyll) harrowing.

Cameron calls red campion "cirean coilich," cock's comb. A saying exists that "As long as there is a cock i' the North, there'll be a Fraser in Philorth." This family should be pretty secure. A cock is said to be able to see evil spirits, and, if black, he can cure epilepsy by being buried alive under bed of patient. This seeing of evil spirits refers to the well-known belief that spirits must flee at cock crow. The Irish Gaelic name for a cock, "cailech," was an epithet—like our own "Cock o' the North"—of a King of Connaught, his real name being "Art Ua Ruaire," 1084 (*Chron. Scot.*); but though "cailech" is given there and elsewhere as a word in Irish Gaelic for cock, according to Reeve's *Adamnan* that word stands for "calix," as in the term "calix offertorii," in Irish cailech or coilech na-aiffrind, the chalice or offertory cup. Another familiar port-beoil or mouth tune chanted by us in our childhood was this somewhat ridiculous doggerel rhyme, whence drawn we know not:—

Bha tri chasan deiridh air a choileach bh' aig nigh 'n Fhearchair.  
(Repeat twice)

Sgiathan 's itean buidhe air a choileach bh' aig nigh 'n Fhearchair.  
Three hind-legs had the cock belonging to Farquhar's daughter.  
Wings and yellow feathers, etc.

Dr Keith N. Macdonald in his collection gives another version as follows:—

Tha tri chasan deiridh aig na h-eireagan aig Cearara.  
(Repeat twice)

Tri chasan deiridh, 's ceithir chasan dearg oirr.

Three hind-legs had the hens of Kerrera,  
Three hind-legs, and four red feet.

Also the same as regards a cock belonging to one MacCormaig. In Campbell's *Tales*, Vol. III., p. 93, the story of how the cock took a turn out of the fox is told, and on p. 94, one as to a hen. A young game-cock, under one year, is called a "stag" in Ireland. On St Martin's eve, as is referred to under article Cow, *some* blood must be shed, so where parties are poor a cock is, or was, selected as the victim.

In addition to proverbs, there are familiar sayings, etc., more or less apposite, in regard to this domestic fowl. Some are:—

Ite na circe brice fo chiste mo shean-mhathair.

A feather of the speckled hen 'neath my grandmother's chest.

Tha nead na cearea breaca ann an eiste mine mo shean-mhathair.

The speckled hen's nest is in the meal-chest of my grandmother.

Chleachd a cheare dhubb 'bhi breith anns a chliabh, agus chleachd a cheare liath 'bhi breith anns a chro.

The black hen used to lay in the creel, and the grey hen used to lay in the fold.

Baine eioch circe ann an adhare muice's ite cait ga shuathachadh.

The milk from a hen's teat in a pig's horn, rubbed on with the feather off a cat—an infallible cure for some evils, or indeed, for all sores.

Bean bheag a' tighinn do'n bhaile so, 's creagada creag air a muin, casan urra (orra), 's i gun lamhan, 's ultachan cathadh 'na h-uachd.

A wee wife coming to this town, a little rocky rock on her back, with feet but no hands, and a fluffy burden in her breast.

Am fear a ghoideadh ubh circe ghoideadh e'n t-ubh geoidh.

Who would steal the hen egg would steal the goose egg.

An gog mor 's an t-ubh beag.

Loud cackle, little egg.

An t-ian a thig e ubh coilich sgriosaidh e'n saoghal.

The bird (chicken) that will come out of a cock's egg can destroy the world. Yes, when?

Aon de thriuir nach fuiling an cniodachadh—cearc.

One of three that won't endure caressing—a hen.

B'ainnrig leis a chire aghartan a bhi aice.

'Tis not common for hens to have pillows.

Beiridh ceare dhubb ubh geal.

A black hen will lay a white egg.

Be sin a cheare a gairm roimh 'choileach.

That were the hen crowing before the cock. Against nature.

Be sin triall nan cearc gu h-Eirinn.

That were the hens' march to Ireland. Talking, not acting.

B'fhialaidh an coileach (no an ceare) mu chuid an eich.

The cock (or hen) was very bountiful with the horse's corn.

Bidh an coileach-circe 'g obair fad an latha, ach cha bhi ni 'n a sgroban 'am bial na h-oidhche.

The barn-door cock works all day long, but his crop is empty at night.

Bu cheannach leam d' ubh air do ghloc.

Your egg is dear for so much cackling. Said when a person descants largely when making a gift.

Bu mhath impidh a choilich mu shiol 'thoirt do na cearean.

Well pleaded the cock for corn to the hens. Disinterestedness.

Cas ceum coilich feasgar fann fogharaidh agus a sgroban lan.

The footstep of a cock in a declining autumn evening, and his crop full. Slow and majestic.

Cas cire an criathar.

A hen's foot in a sieve. A bad or unpleasant fit.

Ceara a' dol a dh'iarraidh geoidh.

A hen going in quest of a goose. Impudence.

Ceara reamhar a choilich chaoil.

Fat hen and lean cock. Applicable to some households.

Cearcan a' glaoedhaich.

Hens crowing. An unnatural thing.

Cha bhi sgroban lan aig ceare na linne mhoir.

A hen with a lot of chickens (a large brood), will never have a full crop. This is a fair argument against large families.

Cha choilich a mhealladh a mholl mi.

I am not a cock to be caught with chaff. Knowing to a degree.

Cha 'n ann gun fhios c'airson a bheireas a chearc ubh.

'Tis not for nothing the hen lays an egg. The husband knows the cost, the wife the value.

Cha 'n 'eil leigheas air leighis clach-ghluin a choilich.

There is no healing or cure better or more effectual than the healing by, or of, the kneestone of a cock. A stone said to be in the cock's knee (wherever that is), supposed to be an infallible cure for various troubles or diseases—when found!

Cha robh gur riamh gun gohirein.

A brood was never soundless—some survived.

Cha trom leis a choileach a chirein.

The cock feels not the weight of his comb.

Cho bochd ris a chire.

As poor as the hen.

Cho dudach ri ceare.

As noisy (horny) as a hen. This has also been translated "thin-skinned."

Cio'd e bhun da? an rud a bha'n cas na circé—mi-adh.

What happened to him? That which was on the hen's foot—bad luck.

Cirean a choilich air a chire.

The cock's comb on the hen. Unnatural. The woman wearing the —!

Cnamhag na circé reamhar.

The fat hen's refuse.

Coileach a mhairt bidh e 'n a thrathadair daonnán.

A March (born) cock is always the best watchman.  
Cridhe na circe an gob na h-airee.

A hen's heart in the beak of want. Said of one who fears to struggle or strive against starving starvation.

Cromaídh an coileach-circ a cheann 'an dorus an tigh mhoir.

The cock bows his head at the great house door. Referring merely, it is thought, to his habit of bending cautiously ere entering any enclosure.

Faileadh na circe mu'n ard dorus.

The hen's salute at the lintel or threshold.

Far am bi clearcan bidh gracan.

Where hens are will be cackling (querulous noise).

Far nach cinnich an sparr cha chinnich na's fhearr.

Where the hen-roost thrives not, neither will what's better. If a housewife neglects her hens, she will neglect her house.

Gairm chearc, ni toirmisgt'.

Crowing of hens, a forbidden thing.

Al. Gairm circe ; neo clearcan a glaoadhach.

Ge be ghoideadh an t-ubh ghoideadh e chearc nam faodadh e.

Who would steal the egg would steal the hen—if he dared.

Ged is iosal an coileach cromaídh e 'cheann.

Though the cock be humble, he bends his head.

Gheabh cearc na sgriobain rud-eigin, 's cha 'n fhaigh cearc a chribain dad idir.

The scraping hen will get something, but the crouching hen will get nothing. Good advice to the indolent.

Is coma leam an rud nach toigh leam, eireagan a' dol 'nan coilich.

I care not for what I like not, pullets becoming cocks.

Appropriate to exaggerated "women's rights."

Isean deiridh linne, cinnidh e no theid e dholaidh.

The last chicken of a brood comes to either grief or good.

Generally the weakest. (See Nicolson's note.)

Is ladurna coileach air otrach fhein.

A cock is bold on his own midden. Offensive indeed.

Is math an t-uaireadair an coileach.

The cock is a good time-piece. Almost the only one indeed in the days of yore.

Is ole a sgrioban nach lion a' sgroban.

It's poor scraping that won't fill the crop—of a hen, etc.

Is seasgair samhach a cheare air a h-iris fhein.

Quiet and snug is the hen on her own roost.

Mar a ghairmeas an t-sean choileach 's ann a dh' fhoghlumi-cheas an coileach og ; or,

An uair a ghlaodhas an t-sean choileach foghlumaidh an t-og.

As the old cock crows the young one learns.

Mar gu 'm biodh cearc air toir nid.

Like a hen in search of a nest—restless.

Modh na circe, gabhail calla rithe.

Hen politeness, letting her alone.

Na abair "diug" (neo "big") ris an ian gus an tig e 'mach as an t-ubbh.

Don't say "chuck" to the chick till it be out of the egg.

Hurry not.

Na doirt e; cha tog na cearcan e.

Don't spill it; the hens won't (can't) pick it up. Drink.

This was said by some Lochalsh or Kintail men about or to men of Sleat, Skye, who are dubbed "hens." This saying provoked a fatal fight.

Nadur circe, gabhaidh i a rathad fhein.

A hen's nature, she'll take her own way.

Ni ceare an aon eoin uiread sgriobaidh ri ceare an dusan.

The hen of one chicken will scrape as much as the hen of a dozen.

Oran na circe beadaidh.

The song (?) of the pert hen—irritating.

Ruaig coilich air dunan.

Putting to flight a cock on a dunghill.

Thoir do "Gu-robh-math" do 'n choileach.

Give your thanks to the cock. The early riser.

Tuarasdal na circe, lan a sgrobain.

The hen's wage, the full of her crop. For which she works.

Tus mi-rath, an coileach a bhi na thamh 'us a chearc a bhi a' gairm neo dha ghairm.

The beginning of misfortune, the cock doing nothing and the hen crowing.

Ubh aig eireig.

A pullet (young hen) with an egg. An important event, in its estimation.

Ubh na circe 'dol a shireadh ubh a gheoidh.

The hen's egg going to seek the egg of the goose. Presumption—giving little for much.

Ubh na circe duinne 'dol do 'n tigh mhoir gun ubh a gheoidh a thoirt as.

The brown hen's egg going to the big house without bringing back the goose's egg. Failing to get a great gift for a small.

Uibhean cheare aon de thri rudan 's daoire th' ann.

Hen eggs one of the three dearest of things.

HERON (see also CRANE).—Bonnan, bonnan-liona, bunnan, bunnan-buidhe; Cas-crefoy (Ir.), corr, corra, corra-ghlas, corra-chrithich gribheach griobhach riabhach riathach sgreachag and sgriach, corr-iasd (Ir.), curr, curra.

Black-bellied egret, boomer; Craigie, crane, crawn, crue; Egret; Frank (Suffolk); Gray night-heron; Haigrie, hahnser, hahnsey, hancer, handsaw, hansa, hanser, hansey, harn, harnsa, harnsee, harnser, harnsey, hayron (A. S.), hearnshaw or shrew, heerringseugh, heerinsew, heggrie, hegrie, hegrils-skip, herald, herle, hern-cran or crane, herne, hernshaw-sho-shrew or sue, herny, heronseugh-sew-sue or sueff, heronshaw-sheugh-shew-shrew or shuf, hernseugh-sew-sey or shaw, herrensue, herring-sew-shaw-sho or sue, herrinsue, heyrune (A. S.), hornsey, hurie, huron; Ibis; Jack-hern, jammy, jammy-crane, Jemmy long-legs or neck, Jennycrow or heron, Joan, John-na-ma-crank or croak; Kren, kren, kron; Lang-craiget heron, longie crane, long-necked heron (Warw.); Molhern, mollern, mollerne, mollhern, mollyern, molly-hern, mollyheron (female); Night-heron or raven; Siege (covey); Tammie-herl; Willick (young); Yron.

The above are only a few of numerous names found in old works on hawking and articles thereon, etc. The word is said literally to mean a screamer or laugher, from old root "Kar," to scream, to laugh; the Gaelic "corr-gribheach," etc., is said to be derived from its having feathers on the legs.

This is a well known and much discussed bird, very lonely and patient; its patience indeed is proverbial, it waits for the fish to come to it as a rule. In Ireland the fat of a heron slain at full moon is said to be a good cure for rheumatism; in the North it is supposed to wax and wane with the moon. Eels are its choicest diet, to which it is devoted, and spares no trouble in endeavouring to keep down, swallowing the same one industriously several times.

A prophecy runs "When the heron leaves the tree, the laird of Gight shall landless be." Whether this is, or was, true cannot be vouched for, but in 1785 it is said certain falcons, to which bird the prophecy was said to apply also, actually left the district—or were destroyed.

Athais an darna curra air a chorr eile.

The reproach of the one heron against the other. Both the same.

Cha shuaicheantas corr air cladach.

A heron on the shore is not peculiar—hit, not an ensign or escutcheon. This is worth the attention of the Lyon Office.

Is sealgair mhath a mharbhas corr.

He is a good sportsman who kills a heron. One of three particularly wary birds.

Mhealladh e 'n t-ubh bho'n chorra-ghlais, ge d' bhiodh a da shuil a' coimhead air.

He would cheat the heron of her egg, though her two eyes were fixed on him. A keen, grasping, and greedy man.

HOBBY.—Gearran-ard ; Seorsa seabhaig.

Fan-wing ; kind of hawk, *q.v.*

HOOPOE.—Calaman or calman-cathaich, cathaiche or càthaidh ; Eala, ealadh

Moulted-dove ; Pu-pu ; Stinker ; Up-up ; Whooper, wild swan. Ancient name, “Upupa.” A German name is “wedhop” or “wedehope.”

This bird is to be found frequently mentioned in Celtic poetry—at least *qua* swan. As to the alleged singing of the swan, that is, like mice, attributable, it is now known, to a disease in the throat, which causes the pitch of its usual call or cry to be prolonged and varied ; this is more noticeable when the poor bird is dying from such disease and struggling for breath. The hoopoe is said to be very filthy in its eating, and to emit an offensive odour, whence one of its names.

The only proverb apparently applicable is—

Gob a chalmain-chàthaidh, bidh tu slan mu 'm pos thu.

Beak of the moulted-dove, you'll be well before you marry.

(See Nicolson's note hereto as to meaning.) It is concluded that as “càth” means “fan,” the meaning should be “Fantail pigeon.”

HUMMING-BIRD.—Drannd-eun.

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IBIS—Corr, etc. (see HERON).—Glossy Ibis.

This bird is very rare in Scotland, being merely the blue, brown, buff-backed, and white herons ; the latter is the one chiefly called the Ibis, and is found in the Jordan valley.

J

JACKDAW.—Cabhag, cabhog (Ir.), caboge, cadhag, cathag, cathag-fhiorionn, ceath, coc-blhran, coileach-cathaig, corrachan (Iona, Mull) ; Glaisean-coille ; Parr, parra, parrachan, pioghaid, preachan ; Screachag, sgiachag, sgiachag-coille, sorachag.

Ca, caddaw, cadder, caddow, caddy, cadess, cadesse, cadowe, carder, caw-daw, chank, chank-daw, Cornwall kae ; Dag-daw, daw-cock ; Gae, gekgo ; Ja, jack-craw, jacker-daw, jacko, jauner, jay, jay-pie or piet, jecko, joy-bird or pie ; Ka, kae, ka-waltie or wattie, kay, keaw, keo, killigrow, koo ; Leaper or lipper-jay ; Market-jew crow ; Night-jar, nothag, nothagge, nothak, nuthage (Palsgrave) ; Red-legged crow ; Showhe.

This pert bird is well known north and south. One proverb runs—

Guth na cubhaig 'am bial na cathaig.

The cuckoo's voice in the jackdaw's mouth. Deceit.

## K

KESTREL (see also HAWK).—Clamhan-ruadh ; Dearcan, dear-gan, deargan-allt.

Castrel, creyer ; Gastrel ; Hover-hawk ; Kastril, keelie, kestril, kistril ; Peep-hawk ; Stanchell, stand-hawk, stannell, steingall, stonegall ; Willie-whip-the-wind, wind-cuffer or hover.

KINGFISHER.—Alc ; Bior-an-t-uisge, biorra, biorra-cruidein or cruitein ; Cairneach, coirneach, cruidein, cruitean, cruitein ; Gabha, gobha, gobha-dubh-nan-allt, gobh'uisge, gobhachan-uisge ; Iasgair-cairneach ; Murlach.

Bessy - blue - back, bluebird ; Dipper, ducker ; Ess - cock ; Gaudnie ; Halcyon ; Kings-fisher, kittie-neetie ; Longbill ; Shagarack, shagarak, spit-of-the-fisher ; Water-craw or ouzel.

Cleland says the name "halcyon" is derived from "hal, lig-y-un," hal, fine or calm, and lig-y-un, lying or breeding on the water. A general belief existed that it was always calm when this bird was breeding. The Gaelic name "biorra" comes from "bir," an old Gaelic word for water. The "halcyon" or calm breeding days are said to be seven, and occur in mid-winter, called St Martin's summer. If a dead kingfisher be hung up by a string, it is said that its beak will always point in the direction of the prevailing wind. No moth will come near it. The kingfisher, like the cuckoo, is said not to make a nest for herself, but to lay her egg or eggs in the first convenient cavity. A writer of an old essay to the Highland Society says it is very destructive to salmon spawn.

KITE.—An t-eun fionn ; Clamhan, clamhan-gobhlach, cos-garrach (lit. conqueror), croman, croman-gobhlach (swallow-tailed), croman-lachaiddh-lachduinn-lochaiddh or luch, crom-reoch or riabhach ; Earfhiach ; Parr or parra-riabhach-nan-ceare, preachan, preachanach, preachan-eeirteach or nan cearc (ring-tailed) ; Seanan.

Crotchet-tailed puttock, crotch-tail (Essex), cyta (A. S.) ; Faller, fork-tailed gled ; Glade, glaid, glead, gled, glede, glead, gleed, gleid, glid, glida, grey buzzard ; Hendriver ; Jack-e-stop ; Katabella, kestrel ; Melle (A. N.), miller ; Potok, puttock ; Red gled, ringtail ; Salmon-tailed gled.

This beautiful bird of prey derives its name, “glede,” etc., from its graceful gliding motion ; the word “kite” is claimed to come from Teut. “skut,” to shoot, to fly quickly ; “puttock” from preying on “pouts or poult” ; “put” is the Gaelic word, it may be added, for young moor-fowl, hence also “poot or put-hawk,” for kite.

A remorseless war has been waged generally against this bird, as, in common with hawks, etc., they are counted vermin, and no less than 275 were destroyed at Glengarry alone in three years. Cameron informs us in his Gaelic names for plants, etc., that the plant “flax-dodder” is called “clamhainin lin” in Irish Gaelic.

Abhsadh a chromain-luch.

Shortening sail, kite-fashion. A Hebridean phrase, applied to awkward handling of a sail, letting it down suddenly, like the descent of a kite.

Be sin fair 'a chlamhain air na cearcan.

That were the kite's watching of the hens. Al. Gleidheadh, etc. Destruction.

Cha deanar seobhag de 'n chlamhan.

You cannot make hawks of kites. The kite is of a carrion nature, for

Cha d' thainig ian glan riamh a nead a chlamhain.

Clean bird never came out of kite's nest.

Cha 'n ann guu fhios c'air son a ni an clamhan fead.

It's not for nought that the kite whistles.

Cha 'n iognadh an clamhan a dh' fhalbh le aon iseann circé doille.

No wonder if a kite takes a blind hen's only chicken.

Tha 'n clamhan gobhlach 'n am measg.

The fork-tailed kite is among them. Said when *sauve qui peut* appears rampant among any gathering.

KITTIWAKE.—Eigir ; Faireag, fairleag ; Ruideag ; Seagair, seigire, sgaireag ; Tarroch.

Annet ; Cackareen, chitterweek, craamaa ; Keltie, killyweeack, kishiefaik, kittie, kittyweak ; Petrel ; Tarrock ; Waeg, weeg.

KNOT (see SANDPIPER, CURLEW).

## L

LANDRAIL (see CORNCRAKE).

LAPWING.—Adhareag, adharcan, adhaircean, adhaircinn-luachrach ; Crann-lach, curacag, currachdag, currucag ; Daorgan, dirid, doireagan (Badenoch) ; Faireag, fairleag, fairleog, faithir-

leog (Ir.), feadag-riascach, filbin; Oire; Pibhinn, pilbin (Ir.); Sadharcan, saoragan, saorgan, saotharcan.

Cappie, collared turnstone, common turnstone, corniwillen; Dix-huit; Flap-jack (Suffolk), flopwing; Green or grey plover; Happinch, hleape-wince (A. S.), hoopoe, hornewink, horniwick, hornpie, hornywick-wig-wink-winky, horrywink; Lap-winckle, lipwingle (Beds.), lymptwigg (Exmoor); Nicket; Old maid (Worc.); Peaseweep, peesie, peesweep, peewep, peewet, peewyt, pewit, phillipene (Ir.), piepipe, pilbin, puet, puit; Teeou, teeuck (Orkney), teewheep, teuchet, teuchit, tewfet (North), thenis or thevis-nek, tieves, touchet, tuchit, tuquheit, turnstone; Wallack, wallop, wallop-a-weep or weet, wallockie-weet, wype.

The above Anglo-Saxon word "hleape or hleape-wince supposed to be the origin of the name of this well-known bird, it means "one who turns about in running," from "hleap-an," to run, and "wince" to turn.

This bird is well known in the Highlands, especially where bare short-grassed moors prevail; it is thought much of in some parts of the north, though disliked, it is believed, in the south—except for food. The Irish also are said to hate it, as the saying runs, it gave its eggs to Scotland, and its dirt to Ireland. The lapwing lays four eggs.

In the Highlands the lapwing is thought to say "Mhurchaidh bheag na creach mo nead." Little Murdoch, do not harry my nest. A storm called "Tuchet's storm" heralds the arrival of the lapwing, about the middle of March. If lapwings nest and lay on the slope of a hill, it is always on the east side thereof if at all feasible.

LARK.—Bigean-mor (lit. little-big bird), boag, bodhag, bothag, bualainde (sea, sandy laverock); Ciabtagh-choille (wood); Fosg, fosgag, fuiseag, fuiseog (Ir.); Gleorag, gulnag (sea); Iseag; Luatharan; Reamhag, reubhag, riabhag, riabhag-coille, riabhag-monaidh, riubhag; Uiseag, etc.

Backie, baukie; Common lark; Dilser, dulser (rock or field); Field-lark; Horned lark; Lady hen, laeverik, lairag, lairock, lalock, larick, larock, larrock, laverack, laverc (A. S.), laveree, laverick, laverock, laverok, laveruck, lavrick, lavroc, lavrock, lavrok, lawerce, lawrook, layrock, layruck, layruk, learock, lereke, lerock, lerruck, leverock, levrick, lint-white (Suff.), loch-learock; Our Lady's hen; Queen-of-Heaven's-hen; Ring dotterel or plover, rising-bird or lark; Sandy larick, lerick or leverick, sandy-loo, shore-lark, short-heeled lark, sky-lark, stinte (sea-holme); Whey-bird (wood), whistler, wodewall wood, woodweele (wood), etc.

In *Irisleabhar na Gaidhlig*, the well-known Celtic scholar who writes under the name "Iain" says—"Cha 'n 'eil eun anns an ealtuinn air an robh uiread de mheas aig luchd-aiteachaidh nan Eileanan-an-iar 's a bha air an uiseag. Ri mo cheud chuimhne

fhein, bha meas mor aig daoine oirre. Ach tha leithid a dh' atharrachadh iar tighinn air beachdan agus air cleachdaidhean dhaoine 's gu bheil moran dhe 'n t-sluagh os ceann a bhi 'toirt fainear eunlaith an adhair. Tha eagal mor orm nach 'eil daoine a bheag air thoiseach ann an gliocas agus ann an tuigse, no idir ann an caoimhneas agus ann an caranas, air na daoine bh' ann 's an aimsir a dh' fhalbh ged a tha iad 'gam meas fhein moran na 's glice na na daoine dh' fhalbh.

An uair a bha mi og bha 'n uiseag air a meas na h-eun beannaichte. Cha chreachadh duine sam bith a thainig gu gliocas an nead aice air son rud sam bith. Bha moran eadhon a meas gun robh e' na pheacadh nead na h-uiseig a chreachadh. An am an treabhaidh na 'n tachradh gum biodh nead na h-uiseig ann an talamh a bha gu bhith air a threabhadh, rachadh am ploc de 'n talamh anns am biodh an nead a thogail leis a chaibe agus a chur an aite sabhalte air uachdar an treabhaidh. Na 'm biodh an uiseag iar toiseachadh ri gur air na h-uighean, cha'n fhagadh i uaip' idir iad, ach mur bitheadh cha rachadh i 'nan coir tuilleadh.

Is e ceithir uighean a bhios aig an uiseag mar is trice. Ach uair is uair bidh a coig aig te is te dhiubh. Is e an *Uiseag Muire* a theirear ris an uiseag aig am bi na coig uighean.

Gu math tric bidh fear dhe na uighean anns nach bi eun. An uair a thig na h-eoin as na h-uighean eile, theid an t-ugh anns nach robh eun a chur as an t-sealladh air dhoigh eiginn, agus theireadh daoine o shean gur e a chur anns an deachamh a rinn an uiseag air. Tha so a nochdadh gu soilleir dhuinn gun robh an uiseag air a meas 'n h-eun beannaichte aig an am ud.

Is e an t-aobhar sonruichte air son an robh meas cho mor air an uiseig a chionn gu robh i a toiseachadh ri gairm anns a mhaduinn Latha Fheill Bride. Bha i mar so ag innseadh gun robh an t-Earrach iar tighinn. Tha daoine gu nadurra toilichte an uair a thoisicheas an latha ri fas fada. Aig toiseach an Earrach tha 'n Cruthachadh gu leir mar gum biodh a' dusgadh as a chadal agus a' teannadh ri cumhachdan naduir a chur an ceill. Tha cuimhne gle mhath agam an toileachadh a bhiodh air sean is og an uair a chluinneadh iad an uiseag a' gairm. Ach ma bha an uiseag a' failteachadh an Earrach le oran binn, bha na daoine bh' ann o cheann da cheud 'bladhna a' failteachadh na h-uiseig mar an ceudna le briathran cho math agus cho freagarrach 's a b' urrainn daibh a chur ann an altaibh a cheile. Bheir an rann a leanas gue de bheachd dhuinn air a mhór-mheas a bh' aig daoine air an uiseig. Tha dearbhadh agam gum bheil dluth air da cheud bliadhna o 'n a rinneadh an rann so. Bha e mar chleachdadh aig daoine bhi ga ghabhail anns a mhaduinn Latha Fheill Bride an uair a chlumneadh iad an uiseag a' gairm. So mata an rann.

Air sgiathaibh siubhlach an aird nan speur  
 Tha 'n uiseag bheusach, bhrea-bhallach, chliuteach  
 A' seinn a ciuil dhuinn le deagh ghleus

A toirt sgeul an Earraich as ur dhuinn  
 An deigh a ciurradh le fuachd breun  
 A taisbeanadh maise agus umhlachd  
 Do 'n Truiir a tha 'n aird nan neamh  
 Mar fhianuis an aghaidh nan slogh  
 'S mar dhearbhadh air gloir nan neamh  
 Tha ribheid a cleibh a' toirt urraim air gach ceol  
 Truailleachd naduir no gniomh lamh  
 Cha chuirear mar thair air a h-coin  
 Craobh mheangannach dhosrach  
 O dhuslach na talmhainn  
 Mar sin an t-uine 's e falbh ann an ceo  
 Gun subhailc neo-bheusach lan truailleachd  
 Tha 'n duine fo bhuaireadh mar sgleo  
 A Thi phriseil nam buadhan caomha  
 Ceadach dhuinn aomadh gu ceol  
 A sheinid do na naomhaibh  
 Tha 'comhnuidh an saoghal nam beo  
 Far nach fhuaraich an gaol,  
 'S am maireann an ceol.  
 Muire nan gras,  
 Peadair is Pol agus Eoin.

Amen.

The foregoing is not translated, *brevitatis causa*.

The Irish are by no means behind their neighbours—Celtic or others—in their admiration and praises of the lark, one saying being—

Mo run geal thar eun thu  
 Mo sgiath ar leun thu.  
 My pure choice of birds thou  
 My wing upon meadows thou.

It is hardly necessary, it is hoped, to add that it is a heinous sin to rob a lark's nest, and to see one even is reckoned a good sign, even though once it was supposed to be a bird of evil omen. It is said that the lark has the power to utter as many curses on the stealer of her eggs as there are spots in or on her tongue. Generally the lark is considered sacred, and often called "Mary's bird or lark." Ossian's grave is called "Carn-na-h-uiseig," the lark's cairn, and this bird is frequently referred to in Gaelic poetry. Wordsworth calls it "ethereal minstrel pilgrim of the sky," and Shakespeare says, "Like to the lark at break of day arising from sullen earth sings hymns at heaven's gate." The lark sings strongest while ascending, probably because more force is necessary to raise him or herself, and thus the notes are made to gush out more freely. So soon as the lark begins to sing, so sure, if wet, will the weather clear up. The rock or field lark is fond of feeding on the shore on sea-weed, especially dilse or dulce, whence one of its names. In Irish Gaelic, according to O'Reilly, the word "uiseag" is akin to the word "uisi," humble, whence probably the other word "uisiarach," a petitioner. In Eriskay it is called "uiseag Muire," where it is plentiful, though the island of Lewis

boasts of containing the greatest numbers. This name was given specially when five eggs were found in a lark's nest, four being the normal complement. The word "lark" itself is a contraction of "laverock," possibly "luatharag." A Scottish proverb has it that, as long as the laverock sings afore Candlemas (2nd February), it greets after it. February is the usual time when it begins to sing.

Cha 'n 'eil deathach an tigh na h-uiseige.

There is no smoke in the lark's house. A pretty saying.

Gach eun mar oilear e, ars' an t-uiseag, agus an t-uiseag thun a mhonaidh.

Every bird as he has been reared (as the lark said), and the lark to the moor.

**LINNET.**—Bigean-baintighearna (mountain), breacan-beatha or beithe, bricean, bricein, buidheag, buidhean; Diodaig; Gealan, gealan-lin, gealbhan, gealbhan or gealbhonn-lin (green), glaisean, glaiseun; Reabhag, reabhag-monaidl or fraoch, reafog, reallog.

Birch bird, blood linnet, brown linnet; Chaffinch, cove-o'-lintie or linty; Flax finch, furze linnet; Gold finch, gorse bird-hatcher or linnet, greater redpoll, green linnet or lintie, lintwhite finch or grosbeak, grey heatherling or linnet, gunner (grey); Heather lintie, hedder grey; Joey; Lemon bird, lenget, lennert, lennie, lennow, lesser redpoll or linnet, linet, linet wige (A. S.), lin or linnet finch, linhay, linney, linnit, linnow, linny, lintie, lintie or linyt white, lintwhite, little speckled bird of the birch, longtail; Mealy redpoll, mountain linnet; Red or red-breasted linnet, rose linnet, sheriff's man (seven-coloured), shilfa, shoulfall, snowfleck; Thorn grey, twite (Uist); Whin or whun, grey or lintie.

Name derived from feeding on lint seed.

When the mountain linnet is seen, perched and singing, on the cliathaich or side of a house, a tree, or dyke, cold weather, even snow, may be soon expected.

## M

**MAGPIE.**—Aaid, agaid; Breac-mhae-mhue-mhuch; Cadhag; Fileab-a-chleite, frangach; Piaid, pighaid, pighe, pigheid, pigheann, pioghaid (Ir.), pithean; Snag-breac.

Chatter-pie; Eggiste; Hagester, hagister, haggister; Madge, mag, magot-pie, Margaret, marget, muggy, meggatapy; Nan-pie (North), nappie, minut; Peg-pie, pianate, planet, pie, pie-mag or nanny, piet, piot (North), pyannat, pyardie, pye, pyenate (North), pyet, pyot.

Pie or pye supposed from word "pot," or rather from Gaelic

“pige” or “pighead.” The word “Breac-mac,” etc., means the son or child of spots, or “speckled child or son.”

The magpie is said to have been the only bird that did not go into the ark with Noah, as it preferred to sit outside on the roof.

The magpie is called “Gille-ruith nan Caimbeulach,” the messenger, or running-boy of the Campbells, and, except to individuals of that name, it is unlucky as a rule, though the seeing one is bad or good according to circumstances: if it jumps on to the road before a traveller it is good, also if seen to one’s right hand, bad to the left, in front fair; if seen before breakfast as the first living thing for that day, it is unlucky, if seen hopping near a dwelling then good news may be expected. It is very unlucky, indeed a sure presage of “little happiness,” to shoot or kill one. On account of such unluckiness various sayings and rhymes are current, the well-known one that “one is a birth, two sorrow, three a wedding, and four a death,” the preponderance being evil. Comneach odhar used this bird’s name in one of his prophecies as to the church of Ferrintosh, which prophecy *nearly* came true. The saying in Gaelic as to above is:—

Chunnaic mi pioghaid is dh’ eirich leam,  
Chunnaic mi dha’s gum b’ iarguin iad  
Chunnaic mi tri a ’s b’ aighearrach mi,  
Ach ceithir ri m’ linn cha n’ iarain iad.

I saw a magpie, to me then luck did hie,  
I once saw two and they troubled me,  
Great joy was on me when once I saw three,  
But four forever let me not see.

Eating the leg of a magpie is said to be a cure for one bewitched. This bird is said to have assumed the form of a Mull witch—or the witch to have assumed the form of a magpie. The witch was named “Dodiag,” to whose evil agency the wrecking of a ship on Morven was attributed. Dodiag had the help of eleven other witches, all also in the shape of magpies.

Pigheid Clachain, aon de thriuir a’s coir a sheachnad.

A village magpie, one of three to be avoided.

MALLARD (see also DUCK).—Bardal ; Mullard ; Rac.

Grey duck ; Mire-duck, moss-duck, muir-duck ; Sore (flock), stock-duck.

MARTIN (see also SWALLOW).—Fallag, fallaig (sand) ; Gobhlan-dubh (black), gobhlan-gaineacha-gaineimh-gainmhich (sand).

Bank-martin, biter, bitter, bitter-bank, bitterie, butterie (sand) ; Easin-swallow, eaves-swallow ; Godon (common) ; House-martin ; Martern, martin-swallow, martlet, martyn, morton ; Pit-martin ; River-swallow ; Sand-backie, sand-swallow, sandy-swallow, shore-bird, swallow ; Window-swallow, witch-chick, witchuck.

MAVIS (see also THRUSH).—Cullionag (lit. holly-bird); Smaolach, smeol, smeolach, smeor, smeorach; Truideag.

Common thrush; Garden-thrush; Linnet-ousel or ouzle; Mavie, mavish, mawish, mawysse (A. S.), mevies, missel-thrush; Ousel, ouzle; Song-thrush; Thistle-cock, throstle, thrush.

Ousel or ouzle is from “Ansala.”

The mavis or thrush is supposed in the Highlands to sing in Gaelic. It was said by some ardent seceders in or after 1843 to have been heard saying or singing:—

An eaglais shaor 's i's fhearr,  
An eaglais shaor 's i's fhearr,  
Na 'moderates,' na 'moderates,'  
Cha 'n fhiach iad, cha 'n fhiach iad !

The Free Kirk's best by far, the Free Kirk's best by far,  
The Moderates, the Moderates  
Are worthless, are worthless !

Many Gaelic or Celtic songs to this bird and also personifying it are extant; among the most notable of the latter are the well known Smeorach Chlann Raonuill; Thorra Ghoill, etc., etc.

Cha dean aon smeorach samhradh.

One mavis makes not summer.

Cha 'n 'eil port a sheinneas an smeorach 's an Fhaoilleanach, nach eaoin i mu'n ruith an t-Earrach.

For every song the mavis sings in February, she'll lament ere spring be over.

Cho binn ri smeorach air geig.

As tuneful as a mavis on a bough. The *ne plus ultra* of sweetness.

MERGANSER (see also DUCK).—Crann-lach; Tumaire.

Bar-drake; Diving-goose; Earl-duck; Grey-diver; Harle, harle-duck, herald, herald-duck; Land harlan, lesser-toothed diver; Popping wigeon; Sawbill, sawbill wigeon, sawneb, scale-duck.

MERLIN (see FALCON, etc.).—Meirneal.

Rock-hawk; Sparrow-hawk, stone-falcon.

MISSEL-THRUSH (see THRUSH).

## N

NIGHTINGALE.—Beul-bhinn or binn; Eosag; Lon (Dean of Lismore); Ros-an-ceol; Seiniolach, smileach, smileag, smiol, smiolach, smoltach, spideag.

Barley-bird; Nightgale (Morte d'Arthur); Rosignell.

From “niht,” night, and “gale,” a singer—a night singer.

Not heard much—if at all—in either Scotland or Ireland.

NIGHTJAR (see SNIPE).—Gabhar or gobhar-adhair.

Air-goat; Churr-owl; Dor-hawk; Eve-churr; Fern-owl; Gnat-hawk, goat-chaffer, owl or sucker; Jar-owl; Moth-hawk; Night-churr, crow, hawk or swallow; Razor-grinder; Scissor-grinder, screech-hawk, spinner; Wheel-bird.

The above names are derived from strange, whirring, jarring, goat-like sounds emitted or uttered by it; also like a spinning-wheel.

NUTHATCH.—Gobach, gob-sgoltan; Sgoltan.

Jobbin; Nutcracker, nutjobber or tapper; Woodcracker.

The name is derived from this bird's habit of striking or splitting and hacking nuts, etc.

## O

OSPREY.—An t-eun fionn; Cairneach, coirneach, cnaimh-bhristeach; Griobh (Dean of Lismore); Iasgair-cairneach, iolair-mhara-uisge' or uisge; Preachan-ceannan.

Bald buzzard, bearded vulture; Eagle fisher; Fish or fishing eagle or hawk; Mullet hawk; Ospray, ospring (Palsgrave), ossifrage; Water eagle.

This bird holds its own, and is said to be on the increase, Lochiel and Grant of Rothiemurchus both encouraging nesting.

Contraction of "ossifrage," or bone-breaker, from bird's strength. The skin of this bird, with feathers on, applied warm to the abdomen, is said to help to cure colic.

OSTRICH.—Iasgair-cairneach; Oistric; Sruth, struth, struth-chamhull.

Astridge, austridge, estridge (Shakesp.); Hostorage; Ostridge.

Two ostriches, with a horse-shoe in each of their bills, appear in the arms of Maclean of Duart.

OUSEL (see also BLACKBIRD).—Druid-dhubh or mhonaidh, dubh-chraig; Gobha-dubh or gobha-dubh-nan-allt, gobha-uisge; Lon, lon-cheilearach (ring), lon-mhonaidh; Rear, rear-gagan (Ir.), reasg; Smaolach.

Blackbird-chacker or smith; Cowboy, crag ouzel; Dipper, ditch blackie; Flitter or flitting chack; Gaudnie; Hill chack; Michaelmas-moor-mountain blackbird, colley, ouzel or thrush; Ouzel, ouzle; Ring blackbird, ouzel or thrush, rock blackbird, ouzel or starling, roundberry bird; Tor ouzle; Water-craw or woosel, whistler.

The ouzel or flitting-chack is looked upon in Orkney, when

seen near a dwelling-house, as a portent of death to some of the inmates.

OWL.—Alchaochan ; Bodach-oidhche (tawny) ; Cailleach-bhan (snowy or barn), cailleach, cailleach-oidhche, cailleach-oidhche-gheal, cailleach-oidhche-mhor (eagle or tawny), coileach or coileach-oidhche, comhachag, cumhachag, etc., corr or corra-sgreachag or sgriachaig (sreeech) ; Eun-foghladh (Ir.) ; Manadh, meanadh, minidh, molcha, mucha, mulcan, mulcha, mulchan, mullach (horned) ; Olcadan ; Sean-eun, sgreachag-oidhche, reilig or reilge, sgreachoge (Ir.) ; Tulchabhachan ; Ullchabhagan, ulacan, ulchabhchan (Ir.), ullaid.

Beech owl, billy, billy-wix, brown yogle ; Catogle, catyogle, catvool, cherubim, corpse-bird (tawny) ; Eagle owl ; Fern or ferny owl (night-jar) ; Gil, gill, gilly-howlet, gilly-hooter-houter-howler-howlet or howter, gilly-owlet (young), grey yogle, grand duchess or duke ; Hawk owl, hewlet, hill-hooter, hissing owl, hiulet, hobby owl, hoolat, hoolet, hoolit, hoot owl, horn-coot, hornie howlet or owlet, houlat, houlet, houlert, houlit, howlat, howlet, howlit, huf, huhole, hule (A. S.), hulet, hull, hullart, hullat, hullert, hullet, hullot, hulote ; Ivy owl ; Jack-baker, Jenny-hooker (North), Jenny-howlet, jill-hooter, jilly ; Katogle, kat-yugle (Danish) ; Lamenter, little horned owl, little owl, long ears, luggie (horned) ; Madge-howlet, Margery (barn), moss owl, mottled tufted owl, mouse hawk or owl ; Nowle, nowlle ; 'Ollering owl, oolat, oolert, oolet, oolud, owlard, owlerd, owlert (Salop), owlet, owlud ; Padge, passerine owl, povey (Glouc.), pudge or pudge-owl (Leic.) ; Red owl, roarer ; Scops-eared owl, scratch owl, stock owl, streak-tufted owl ; Uf, ule, ullard, ullat, ullert, ullet, ullot, ulyyet ; White (church or churchyard), Will-a-wix (East), woodcock owl, wood owl, woolert, wullerd (Salop) ; Yogle, yuggle.

From "ul," to howl, hoot, screech.

Bain, in his etymological dictionary, says the word "comhachag" is an onomatopoetic word originally, the "poetic" part is partly given hereafter. The word "alchaochan" occurs in the Irish version of Psalm cii. 6.

The owl is almost too well known to expatiate upon ; its antiquity as a bird which has got itself directly or indirectly brought into prominence is unquestionable. A drawing of the owl stood for our letter "M" in the ancient alphabet of China ; latterly the mark was said to be like waves of the sea, whence it was called "Mem," which meant "water," that is why we call it "em."

Our classical readers need not be reminded how the owl is, or was, the bird of Pallas, and represents wisdom—of a kind ; or how the cause of its sorrowful sound is generally believed to be owing to its continually lamenting its fall from "better days,"

Ovid telling us how it once boasted the human form, but lost it for a very small offence. "Owls to Athens" is a saying somewhat akin to "Coals to Newcastle."

In connection with this "Bird of Pallas," so well known in the Highlands of Scotland as elsewhere, many references are to be found in Celtic song and story; in *Sean dana* one reference is "Mu thim chioll mo għlas chiabhan, ag iadhadha tha 'chomħachag chorr," Around my grey locks the dismal owl hovers. The most important, especially in point of length and historical interest, is "The Song of the Owl," of which several accounts are given by different individuals. Professor MacKinnon says: "In 1776 Ronald Macdonald, son of Alexander Macdonald the poet, published a valuable collection of Gaelic poetry; the ballad entitled 'Oran na Comhachaig' was printed for the first time in this collection. Domhnall Mac Fhionnlaidh, who is said to have lived some three hundred years ago, is generally believed to be the author. Interesting reminiscences of this old poet and huntsman are given in *The Gael*, Vol. V., page 328." The ballad, as printed by the Professor, extending to sixty-seven verses, is quoted here, with the translation given by Mrs Grant of Laggan. (See Mackenzie's  *Beauties*, p. 17, for his account, also Vol. II. of the *Lays of the Deer Forest*, by the Sobieski Stuarts, appendix.)

Another account I have come across says: "'Oran na Comhachaig, or Song of the Owl,' was made by a well-known Lochaber hunter of the deer, when he and the owl, with whom he communes in the song, were both old and both suffering from the termagant wife the old hunter had foolishly married. This song describes Lochaber scenery with almost the realism and beautiful word-painting of Scott and MacIntyre, the former of whom refers to it in the *Antiquary*, where he says, 'Elspeth sitting ghastly on the hearth, like the personification of old age in the hunter's Song of the Owl.' The old hunter who made the song died about 1590, or perhaps some years earlier. When the Comhachag bard was still young, Duncan Leodasach Macgregor was the great 'Cattle Lifter' and disturber of the Highlands from Lochaber to Perth and Lennox. The song is not generally known."

Mrs Grant's account is as follows: "A solitary hunter, unable to pursue the chase any longer, on account of old age, lived in Strathmashie in a small house, to which in 1772 or 1773 (?) some cattle drovers came, and for reasons of their own turned the hunter out of doors. He took shelter in a barn, and while lying meditating, saw an owl seated (or perched) on one of the spars or beams, to which bird he, to while away the time, etc., commenced to compose a long poem containing the sketch of his former life, describing his sensations, opinions, and recollections, and introduces an eulogium on the companions of his youth. The poem is peculiar from its length and originality, and being evidently produced by individual feeling—a feeling in which neither the tenderness of

love, the ardour of heroic enterprise, nor the joys of convivial intercourse have any share."

The late Professor Blackie published (says Dr Keith Norman Macdonald) "a very good translation of the celebrated poem "An sealgair 's a Chomhachag, the Hunter and the Owl," in the *Celtic Magazine* for September 1885, Vol. X. There are sixty-seven stanzas of four lines in each in the original, sixty-three of which have been translated. The Rev. Maclean Sinclair in his *Gaelic Bards from 1411 to 1715*, gives his version of this poem which differs from those above given.

Another account, written in Gaelic, says: "Oran na Comhachaig, a rinn Domhnall Mac Fhionnlaidh nan Dan, sealgair 'us bard aimneil Abrach, mu thiomchioll 1590, 'nuair a bha e na sheann duine, tha 'g innseadh mu am na h-iorguil agus an deigh sin. Bha seann chu agus bean og aig Domhnall, agus bha a bhean co spideil air an t' seann duine agus a mhadadh 's gun tug i dhachaidh seann chomhachag a chumail conaltraidh riutha. An sin rinn Domhnall Oran na Comhachaig 'an riochd comhradh eadar e fein agus an t-eun aosmhòr."

It will be seen that this last account also differs from the foregoing.

A full description will also be found in Vol. V. of the *Gaidheal*, where it is stated to have been composed, or at least begun, by the author while on the road to Fearsaid, while returning from a wedding at which he was too late in arriving. Hearing an owl hooting from a thickly wooded part of the way called the "Sron," he addressed "Ian maol a mhothair choir" to the tune of (as given in the *Gaidheal*) seventy-two verses.

The music will be found in the "Gesto" collection by Dr Keith N. Macdonald, under the heading "Creag guanach."

#### ORAN NA COMHACHAIG.

A Chomhachag bhochd na sroine,  
A nochd is bronach do leabdh,  
Ma bha u ann re linn Donnaghail,  
Cho n iunadh ge trom leat t aigne.

Oh wailing owl of Srona,  
Mournful is thy bed this night,  
If thou hast lived in the days of  
Donnagal,  
No wonder thy spirit is heavy.

'S co-aoise mise do'n daraig,  
Bha na fhaillein ann sa choinnich,  
'S ioma linn a chuir mi romham,  
'S gur micomhachag bhochd nasroine.

I am cocval with the ancient oak  
Whose roots spread wide in yonder  
moss,  
Many a race has past before me,  
And still I am the lonely owl of Srona.

Nois o'n a thà u aosda,  
Deansa t aoisid ris an t shagairt,  
Agus innis dhà gun èaradh,  
Gath aon sgèula gu bheil agat.

Now since old age has overtaken thee,  
Confess as to a priest,  
And fearless tell to me  
The tales of days long past.

Cho d' roinn mise braid no brèugan,  
Na claodh na tearmad a bhriste,  
Air m' fhearr fèin cho d' roinn mi  
iùmluas,  
Gur cailleach bhochd iùnraig mise.

Chonnacas mac a Bhrithe chalma,  
Agus Feargus mor an gaisgeach,  
Agus Torradan liath na sroine,  
Sin na laoich bha domhail taicail.

O'n d' thòisich u re seanachas,  
A's èigin do leanmhuinn nas faide,  
Gu 'n ra 'n triur bha sin air foghnadh,  
Ma 'n raibh Donnaghail ann sau  
Fhearsaid.

Chonnaic mi Alastair carrach,  
An duine is alloile bha 'n Albainn,  
'S minig a bha mi ga èisteachd,  
'S e aig reiteach na'n tom sealga.

Chonnaic mi Aonghus na dheag-  
haidh,  
Cho b' e sin raghuinn ba taire,  
'S ann san Fhearsaid a bha thuinidh,  
'S roinn e muileann air allt Larach.

Ba lionar cogadh a's creachadh,  
Bha 'n Lochabar ann san uair sin,  
Caite am biodh tua gad' fhalach,  
Eoin blhige na mala gruamaich.

A's ann a bha cuid do m' shinsridh,  
Eadar an Innse a's an Fhearsaid,  
Bha cuid eile dhiu' ma'n dèathagh ;  
Bhiodh iad aig èabhach san fheasgar.

'N uair a chithinnse dol seachad,  
Na creachan agus am fuathas,  
Bheirinn car beag fàr an rathaid,  
'S bhi'nn grathunn sa chreig ghua-  
naich.

Creag mo chroidhe-se a chreag  
ghuanach,  
Chreag an d' fhuair mi greis do m'  
àrach,  
Creag na'n aighin 's na'n damh siubh-  
lach.  
A chreag aidhireach urail èanach.

Chreag ma'n iathadh an fhaoghaidh,  
Ba mhitann leam a bhi ga taoghal,

Repine or falsehood I knew not,  
Nor grave nor sanctuary did I violate,  
To the mate of my youth I was  
faithful,  
I am old and forlorn, but guiltless.

Yet, I have seen the valiant son of  
Britta,  
And Fergus, the powerful champion,  
And the grey-haired Torradon of  
Srona,  
These were the heroes mighty and  
faithful.

Thou hast well begun and must not  
cease,  
Relate what further thou hast seen,  
These had passed away  
Before Donnagalabode in the Fersaid.

I saw the mettled Alexander of the  
spears,  
The most renowned chief of Albin,  
Often have I listened to his voice  
While clearing the hills of the chase.

I saw after him the gallant Angus  
Scarcely inferior,  
In the Fersaid was his dwelling  
And his work the mill of Altlarach.

Many battles and inroads  
Came then from Lochaber,  
Where, bird of the gloomy brow,  
Was the place of thy concealment ?

Some of my kindred dwelt  
Between the Inch and the Fersaid,  
Some on the sands by Loch Laggan  
Where their evening cries were heard.

When the sounds of terror were heard,  
And plundered herds were passing,  
I turned aside from the sight  
And dwelt in the Craig Guanich.

Rock of my heart, the secure rock,  
That rock where my childhood was  
cherished,  
The joyous rock — fresh, flowery-  
haunt of birds,  
The rock of hinds and bounding stags.

The rock encircled by the sound of  
the chase  
Which it was my delight to frequent,

'N uair ba bhinn guth gallain gaodh-air,  
A cur graigh gu gabhail chumhainn.

'S binn na h iolarain ma bruachabh,  
'S binn a cuachan 's binn a h eala,  
A's binne no sin am blaoghan,  
Ni an laoighein mean-bhreac ballach.

A's binn leam toraman na'n dos,  
Re uilinn na'n corri-bheann cas,  
'San eilid bhorach is caol eos,  
Ni foise fuidh dhuilteach ri teas.

Gun do chèil aic ach an damh,  
'S e 's muime dhi fèur a's cneamh,  
Mathair an laoigh mhean'-bhric mhír,  
Bean an fhír mhal-rosgaich ghlain.

'Siùblach a dh' fhalblas e raon,  
Codal cha dean ann san smuir,  
'B' fhearr leis no plaide fui' thaobh,  
Bàr an fhraoch bhadanaich iùr.

Gur h aluinn sgeamh an daimh  
dhuinn,  
Thearnas o shireadh na'm beann,  
Mac na h eilte ris an t shonn,  
Nach do chrom le spid a cheann.

Eilid bhinneach, mheargannt,  
bhallach,  
Odhar eangaeh uchd re h àrd,  
Daimh togbalach croic-cheannach  
sgiamhach,  
Cronanach ceann-riadhach dearg.

Gur gasda a rithe tu suas,  
Re leachduinn chruaigh a's i cas,  
Moladh gach aon neach an cù,  
Ach molams 'n tru tha dol as.

Creag mo chroidhe-se a chreag  
mhòr,  
'S ionmhuinn an lòn tha fuidh ceann,

Where melodious rose the cry of the  
noble hounds,  
Driving the herds of deer in their  
fastnesses.

Loud were the eagles round its precipi-  
ties,  
Sweet its cuckoos and swans,  
More cheering still the bleating  
Of its fawns, kid-spotted.

Sweet to me as the murmurs of the  
tufted wood  
At the elbow of the steep craggy rock,  
And the light-formed hind, with  
slender limbs  
Reposing under the foliage, in the  
sultry heat.

She is nursed by the herbage of  
hart's tongue,  
The stag is her beloved and only  
mate—  
Mother of the sportive, small-spotted  
fawn—  
Spouse of him that abides (or stands  
firm).

Swiftly he scours the plain—  
He makes not his bed in the dust,  
The top of the fresh-tufted heather  
He prefers to the softest couch.

Graceful is the beauty of the brown  
deer  
Descending from searching the moun-  
tains,  
The son of the hind, and the excellent  
one  
That bent not his head in disgrace.

The hind sharp-horned, of quick  
movement,  
Dun-speckled, of nimble step, her  
breast mountainwards,  
The hart spirited, antler-headed,  
majestic,  
Murmuring, as it were, an indistinct  
song—red, of brindled head.

Admirably wouldest thou course it  
Up against the hard and steep  
declivity,  
Let every one praise the swift pursuer  
Be mine to praise the speed and  
beauty that escapes.

Rock of my heart ! the great rock !  
Beloved is the green plain under its  
extremity,

'S annsa an lag tha air a cul,  
Na machthir a's mìùr na'n gall.

M' annsachd beinn sheasgach nam  
fuaran,  
'N riasgach o'n dean an damh ràman,  
Chuireadh gadhar is glan muallan,  
Feigh na'n ruaig gu hìnbhir-mheorain.

B' annsa leam na dùrdan bodaich,  
Os ceann lic aig cararadh sil,  
Bùirein an daimh 'mbi ghnedhuinned,  
Air leacainn beinne 's e ri sìn.

'N uair bhùiris damh beinne bige,  
'S a bhèicis damh beinn na craige,  
Freagraigd na daimh ud da cheile  
'S thig feigh a' coire na snaige.

Bha mi o'n rugadh mi riabh,  
Ann an caidribh fhiagh a's earb,  
Cha n fhachda mi dath air bian,  
Ach buidhe, riadhach, a's dearg.

Cha mhi fhin a sgaoil an comunn,  
A bha eadar mi 's creag ghuanach,  
Ach an aois ga'r to'irt o cheile,  
Gur grathunn an fheil a fhuaras.

Si creag mo chroidhe-se chreag  
ghuanach,  
A chreag dhuilleach, bhiolairach,  
bhraonach,  
Na 'n tulach àrd, aluinn, fiarach,  
Gur cian a ghabh i o'n mhaorach.

Cha mhinig a bha mi'g eisteachd,  
Re seitrich na muice mara,  
Ach 's tric a chuala mi moran,  
Do chrònanaich an daimh allaidh.

Cha do chuir mi duil san iasgach,  
Bhi ga iaraidh leis a mhàdhàr,  
'S mor gu'm b' annsa leam am  
fiaghach,  
'S bhi air falbh na'n sliabh is t fhaghair.

More delightful is the deep valley  
behind it  
Than the rich fields and proud castles  
of the stranger!

O my delight! thou reedy mountain  
of springs!  
The rushy bog, whence the stag roars,  
The hound of clearest cry, who was  
wont to chase  
The deer to Invermearin.

More pleasant to me than the hum-  
ming song of the rustic  
Over the quern, as he grinds the  
crackling corn,  
The low cry of the stag, of brownish  
hue,  
On the declivity of the mountain in  
the storm.

When roars the stag of the little hill,  
And bellows the stag of the rocky  
height,  
These stags answer each other,  
And the deer ascend alarmed, from  
the corrie of retreat.

From my birth I have ever sought  
The society of deers and roes,  
I never bestowed a look on a skin of  
any other colour  
Than yellow, red, or brindled.

I broke not the band of kindness,  
Which held me to the Craig Guanich,  
But old age has separated us,  
Long, however, was the festival I  
enjoyed.

Rock of my heart! thou rock of refuge,  
The rock of leaves, of water-cresses,  
of freshening showers,  
Of the lofty, beautiful, grassy heights,  
Far distant from the shelly brink of  
the sea.

Seldom did I listen  
To the spouting tumult of the whales,  
But much have I heard  
Of the murmuring of the wild harts.

I placed not my confidence in  
searching  
For the swift-gliding fish with the  
baited hook—  
Far more delightful to me was the  
rapid chase  
Traversing the purple mountains in  
autumn.

'S aoibhinn an obair an t shealg,  
 'S ait a cuairt ann airde beachd,  
 Gur binne a h aidhir 's a fonn  
 Na long a's i dol fui' beairt.

Fad a bhithinn beo na mairiunn,  
 Deoth dheth 'n anam ann mo chorp,  
 Dh' fhanainn am fochar an fheigh,  
 Sin an spreidh ann raibh mo thoirt.

Càite an cualas ceol ba bhinne,  
 Na mothar gadhair mhoir a' teachd,  
 Daimh sheanga na'n rith le gleann,  
 Miolchoin a' dol annta 's ast'.

'N uair a bha mi air an da chois,  
 'S moch a shiubhlain bhos a's thall,  
 Ach anois on fhuair mi tri,  
 Cha għluais mi ach gu minn mall.

Tha blaigh mo bhogh' ann am  
 uchd,  
 Le aogh maol odhar is ait,  
 Ise geanail 's mise gruamach,  
 'S cruaigh an diu nach buan an t  
 shlat.

'S truagh an diu nach beò an  
 fheogħain,  
 Gun ann ach an ceo do'n bhuidhinn,  
 Leis 'm ba mhiannach gloir na'n  
 gadhar,  
 Gun mheogħail gun ɔl gun bhrithinn.

Bratach Alastair na'n Gleann,  
 A strol faramach re crann,  
 Suaitheantas shoilleir shiol Chuinn,  
 Nach d' chuir suim ann clannabh  
 gall.

'S ann an Cinn-ghiubhsaich na  
 laidhe,  
 Tha namhaid na graighe deirge,

A joyful task is the chase—  
 Cheering are its circuits on the heights,  
 There is more delight and melody in  
 the sound of its song  
 Than in that of the mariner when  
 loosing the rattling sail.

As long as I beheld the light,  
 And the breath remained in my body,  
 I would continue within sight of the  
 deer,  
 These are the herds in which I take  
 pleasure.

Where were heard sounds more  
 melodious  
 Than the cries of the gallant hounds  
 approaching?  
 The slender stag rushing through  
 the valley,  
 And the greyhounds mingling with  
 the herds.

When I had only two firm legs,  
 Early did I wander on this side and  
 on that,  
 But now that I have acquired a  
 third,  
 My motions are stiff and slow.

The strength of my bow lies useless  
 on my breast,  
 To the joy of the dun harmless  
 fawn,  
 They sport secure and joyous, while  
 I am gloomy and forlorn  
 Alas! to-day my power continues  
 not.

Alas! that this day they do not  
 live!  
 That the mist only remains of the  
 social band;  
 Whose joy was in the voice of the  
 hounds  
 Without riot, without drinking,  
 without clamorous talk.

The banners of Alexander of the  
 glens  
 Its splendid streamer waving from  
 the standard,  
 The bright ensign of the race of  
 Cona,  
 Who regarded not the children of  
 strangers.

Low is laid in Kingussie  
 The foe of the red and dusky herd,

Lamh dheas a mharbhadh a bhradain,  
Ba mhath e 'n t shabaid na feirge.

Dh' fhag mi san Ruaidhe so shios,  
Am fear a b' ole dhomsa bhas,  
'S tric a chuir e a thagradh an crua,  
Ann cluais an daimh chabraighe ann  
sas.

Raonull Maedhomhnaill ghlais,  
Fear a fhuair fòghlum gu deas,  
Deagh Mhac Dhonuill a chùil chais,  
Ni'm beo neach a choraig leis.

Alastair croidhe na'n gleann,  
Gun e bhi ann mor a chreach,  
'S tric a leag u air an tom,  
Mac na sonn leis a choin ghlais.

Alastair Mac Ailein mhoir,  
'S tric a mharbh sa bheinn na feigh,  
'S a leanadh fad air an toir,  
Mo dhoigh gur Domhnulach treun.

A's Domhnulach u gun mhearrachd,  
Gur tu buinne geal na cruaghach,  
Gur càirdeach u do Chlannchattain,  
'S gur a dalt u do chreig ghuanaich.

Here follows a verse said by Mrs Grant to be "searce intelligible, and untranslatable. The bard seems entering on an enthusiastic reverie." It may, however, be given as follows:—

Ma dh' fhàgadh Domhnul a  
muigh,  
Na aonar a' tigh na fleagh,  
'S gearr a bhios gucag air bhuil,  
Luchd a chruigh bioidh iad as tigh.

Mi'm shuidh air sioth bhruth na'm  
beann,  
A coimhead air ceann loch a tràig,  
Creag ghuhanach am biodh an t  
shealg,  
Grianan ard am biodh na feigh.

Chi mi na dubh-lochain uam,  
Chi mi chruach a's beinn bhreac,

An arm dexterous to pierce the  
salmon  
And powerful in the strife of wrath.

In that shealing below I have left  
Him whose death was woeful to me,  
Often did he fix his shafts  
In the ear of the brown-antlered  
stag.

Ronald, the son of the hoary Donald,  
Who knew all that the schools could  
teach,  
Excellent Macdonald of the clustering  
locks,  
He lives not who can compare with  
him.

Dear loved Alexander of the glens,  
Desolation remains where he is no  
more,  
Often did he lay prone on the hills  
The son of the stag, with his dark  
grey dog.

Alexander, thou son of the mighty  
Allan,  
Fatal to the deer of the mountain,  
Long persevering in the chase,  
My hope is still in the brave son of  
Donald.

A Macdonald thou art without fail,  
A stream of glittering steel  
Allied to the Clan Chattan  
And a nursling of the Craig Guanich.

If Donald was left outside  
Alone in the house of the feast,  
Hardly will a flower have formed  
Before the cattle raiders will be in.

On the turret of fairies I sit, where  
the retiring sun  
Points his last beam upwards to the  
summit of the hill,  
I look on the end of Loch Treig,  
The sheltering rock where the chase  
was wont to be.

I see the dark lakes dim at a distance,  
I see the mighty pile, and many  
coloured mountain,

Chi mi sraoth Oissian na'm Fiann,  
Chi mi ghrian air meall nan leac.

Chi mi Beinniobhais gu àrd,  
Agus an càrn dearg re bun,  
A's coire beag eile re taobh,  
Chit a's munadh faoin as muir.

Gur riomhach an coire dearg,  
Far 'm ba mhiannach leinn bhi sealg,  
Coir' na'n tulachanan fraoich,  
Innis na'n laogh 's na'n damh garbh.

Chi mi braidh bhidin nan dos,  
'N taobh so bhos do sgura lith,  
Sgura chòinich na'n damh scang,  
Ionmhuinn leam an diu na chi.

Chi mi sraoth farsaing a chrugh,  
Far an labhar guth na'n sonn,  
A's coire creagach a mhaim,  
A' minig an tug mo làmh toll.

Chi mi garbh bheinn na'n damh  
donn,  
Agus slat bheinn na'n tom sìth,  
Mar sin agus an leitir dhubbh,  
'S tric a roinn mi ful na' frì.

Soraidh gu beinn allta uam,  
O'n sì fhuaire urram na'm beann,  
Go slios Loch-eireachd an fhèigh,  
Gu'm b' ionmbuinn leam fèin bhi ann.

Thoir soraidh uam thun an Loch,  
Far am fajete 'bhos a's thall,  
Go uisge Leamhna na'n lach,  
Muime na'n laogh breac 's na meann.

'S è Loch mo chroidhese an Loch,  
An Loch air am biodh 'n Lach,  
Agus iomad eala bhàin,  
'S bhiodh iad a snàth ma'n seach,

Olaidh mia' Trèig mo theann-shath,  
Na dhèidh cha bhiodh mi fui' mhulad,  
Uisge glan na'm fuaran fallain,  
O'n seang am fiagh a nì 'n langan.

I see in the deep vale, the last dwelling  
of Ossian of Fingal,  
I see the hill of flat sepulchral stones.

I see the towering Ben Nevis  
And the red cairn at its foot,  
And the deep and secret corry behind  
it,  
I see the lonely western mountains,  
and the sea beyond them.

Precious is that red corry  
Where we delighted to haunt,  
The corry of fresh, heathy hillocks,  
The nightly abode of fawns and  
stately stags.

I see the spiry heights of the woods  
On this side of the forest of Leita  
The part where the slender stags  
meet,  
The nightly abode of fawns and  
stately stags.

I see the wide strath of the cattle  
Where the voice of heroes was wont  
to resound,  
And the wild corry of the rocky strait  
Where my hand oft inflicted a wound.

I see the rough heights of the brown  
stag,  
And the ridgy mount of the fairy hill,  
These, and the black mountain side,  
Oft have I shed blood in its forest.

Once more I hail the streamy hill  
Honoured as it is above the hills  
around,  
Hail to Loch Eroch side, haunt of  
many deer !  
It was my happiness to be there.

Carry my blessing to the Loch  
Extended far and deeply sheltered,  
To the water of Lemina of the wild  
ducks,  
Nurse of the spotted fawn and kid.

Loch of my heart art thou ! O loch  
Where played the shy waterfowl,  
And many a white and stately swan  
Did swim slowly amid their sport.

I shall drink of the Treig my fill,  
That I may not any longer be  
sorrowful,  
Clear water of the wholesome spring,  
Drunk by the deer of graceful  
movements that bell round its  
source.

'S buan an comunn gun bhristeadh,  
Bha eatar mise 's an t uisge,  
Sùgh na mor bheann gun mhisge.  
Mise ga òl gun traigeadh.

'S ann a bha an comunn bristeach,  
Eatar mise 's a chreag sheilich,  
Mise gu bràth cha dirich,  
Ise go dìlinn cha teirinn.

O labhair mi umaibh gu lèir.  
Gabhaidh mi fhèin dibh mo chead,  
Dearmad cha dean mi san àm,  
Air fiaghach ghleann na'm beann  
beag.

Cead is truaighe ghabhas riabh,  
Do 'n fhiaghach ba mhòr mo thoil,  
Cha 'n fhalbh le bogha fui' m' sgèth,  
'S gu la bhràth cha leig mi coin.

Mise a's tusa ghadhair bhàin,  
'S tursach ar turas do 'n ealain,  
Chaill sinn an tathunn a's an dàn,  
Ge d' bha sinn grathunn re ceanal.

Thug a choille dhìotsa an earb',  
'S thug an t àrd dhiomsa na fèigh,  
Cha n eil nàire dhuinn a laoich,  
O'n laidh an aois òirnn le chèil'.

Aois cha n'eil u meachair,  
Ge nach fèadar leinn do sheachnadh,  
Cromaichidh tu 'n duine direach,  
A dh' fhàs gu mileanta gasda.

Gearraichidh tu a shaoghal,  
A's caolaichidh tu 'chasan,  
Fagaidh tu cheann gun deadach,  
'S ni u eadunn a chasadhdh.

A shine chasaodunnach, pheallach,  
A shream-shuileach, odhar, eàididh,  
Cia ma 'n leiginn leat a lobhair,  
Mo bhogha tòirt dhiom air èiginn.

Lasting was the connection, unbroken  
Between me and this pure stream,  
The juice of the lofty hills, that refreshes  
Without intoxication,  
Which I drunk in abundance without satiety.

Alas ! the communication is now  
broken off  
Between me and the beloved rock of willows,  
To it I can no longer rise—  
To me it will never bend.

Haunts of my youth, I have now  
addressed you all,  
Unwillingly do I take my leave of you—  
Of you and your swift inhabitants—  
The deer of the deep glens between the little hills.

The most sorrowful farewell that ever  
was taken  
Of the deer in whom was my great  
delight,  
I shall never go with bow 'neath my  
shield,  
Or ever more direct the hounds.

I and thou, my white dog,  
Mournful are our steps in the wonted  
track,  
We have lost the bay and the song,  
Though we were once most cheerful.

The thick wood has taken from you  
the roe—  
The steepy height has taken from me  
the stag,  
Yet are we not disgraced, my hero !  
For age has fallen upon us both.

Unkind art thou, Old Age !  
Though we cannot avoid thy grasp,  
Thou benderest the man erect in stature,  
That grew stately and warrior-like.

His days thou shortenest,  
His limbs thou lessenest,  
His head thou deprivest of teeth,  
His countenance thou changest with wrinkles.

Thou spectre ! wrinkled, tattered, vile,  
Blear-eyed, dun-coloured, listless,  
Why, thou leper ! should I permit thee,  
To take away my bow by violence ?

O'n's mi fhin a b'fhearr an airidh,  
Air mo bhogha ro-mhath iubhair,  
No thusa aois bhothar sgallach,  
Bhios aig an teallach ad'shuidhe.

Labhair an aois a rithis,  
'S mo's righinn tha thu leantail,  
Ris a bhogha sin a ghiúlan,  
'S gur mò ba chuibhe dhuit bata.

Gabh thusa uaimse 'm bata,  
Aois ghràndà chairtidh na pléide,  
Cha leiginn mo bhogh' leatsa,  
Do mhathas na d'ar, eiginn.

'S iomadh laoch a b'fhearr na thusa,  
Dh' fhàg mise gu tuisleach an-fhann,  
'N dèigh fhaobhachadh as a sheasamh,  
Bha roimhe na fhleasgach meamnach.

I am myself more worthy  
Of my excellent bow of yew  
Than thou, deaf, bald-pated age !  
Who sittest ghastly upon the hearth.

Age again answered,  
Too obstinately dost thou continue  
To bear that tough and stubborn bow,  
More seemly for thee were a knotted  
staff.

Take thou from me the knotted staff,  
Feeble coward, old age, thou  
mendicant,  
Shalt thou deprive me of my faithful  
bow ?  
Offer not your bounty, O distress.

Many a hero thy superior  
Once bold and vigorous in youth  
Have I left nerveless and feeble  
Despoiling him of stature, strength,  
and courage.

Five verses of "Oran na Comhachaig," from the *Duanaire*,  
being numbered there 44, 45, 46, 55, and 56.

Bu mhath mo bhuachaile cruidh,  
B' e sid uasal nam fear,  
Bu deacar dhomh tarabus air d' fhuil,  
Cha bu dubh, ach aobharrach glan.

Good was my herder of cows,  
Highest was he among men,  
I could not belie thy blood,  
Black was it not but pure and clean.

Bu mhath mo bharanta-cogaidh,  
Ge do thogair mi tigh 'n uaithe,  
(Gure Eoin a Taigh-na-creige).<sup>\*</sup>  
Bho'n a bhagair e mo bhualadh.

Good was my war-pledge  
Tho' I elected to leave it  
('Twas John of Rock-House)  
Since he threatened to assault me.

'S o'n a bhagair e mi gu teann,  
Cho fad 's a mhaireas crann, no clach,  
Cha tog mi h-uige mo thriall,  
Ni mo dh' iaraim dol 'no theach.

And as he threatened me most direly,  
So long as lasted tree or stone ;  
I'll not direct my way to him  
Nor seek to enter his house.

Soiridh uam gu Coire na cloich',  
An Coire 'm bu toigh leam 'bhi  
thamh,  
'S gu Uisge-Labhair nam faobh,  
Culidh nan agh maol 's nam mang.

Bear my blessing to the Corry of  
stones  
The Corry where I loved to dwell,  
And to the sounding Lavar water  
The hiding place of the deer and  
hinds.

Soiridh eile gu Bac-nan-craobh,  
Gu da thaobh Bealach-nan-sgurr,  
'S dh' fhios an Eadar-bheallaich  
mhoir,  
Far nach cluinnear gloir nan Gall.

Another blessing to "Bac-nan-  
craobh,"  
To both sides of "Bealach-nan-  
sgurr,"  
And tell them in great "Eadar-  
bheallaich,"  
Where the Lowland speech is not  
heard.

\* The site of MacLean's castle, Glencoe.

In reference to the English translation of above, there appears in the *Edinburgh Review* for August 1811, a review of Mrs Grant's essays on the Superstitions of the Highlanders, where the reviewer says "All, we think, will be struck with the tone of enthusiasm and pathos which the untutored bard has contrived to communicate to an effusion, which treats neither of love nor of battles, nor of any of the subjects which address themselves to the greater passions of our nature. . . . This (the ballad) is certainly of a loftier mood than we should expect from a huntsman or whipper-in of *Saxon* breed, and would have appeared still more heroic if we (the reviewer) had been able to make room for 'the banners of Alexander of the Glen,' and the commemoration of various other worthies of high rank and powers. All this inspired by an old owl."

The first verse of Professor Blackie's translation is as follows:—

"O poor old owl of the Sron  
Hard is your bed this night *in my room*,  
But that if you be as old as Clan Donald,  
You had cause enough *in your day* for gloom."

The italics are added to note *where they were*.

The following notes refer to the versions:—

*Alasdair carrach*.—B'e Alasdair carrach brathair Dhomhnuill duibh, Harla; dh' eug e mu 'n cuairt do 'n bhliadhna 1440, bha mhac Aonghas agus ogha Domhnall mac Aonghais ann an ceannaire Shiol Chiuinn an aghaidh an treas agus an ceathramh righ Seumas.

*Alasdair nan gleann*.—B'e Alasdair nan gleann mac Raonuill mhoir chaidh 'ghlacadh airson a bhi 'am Blar-na-leine, agus 'am iomadh creachadh, agus a chaidh 'dhith-cheannadh aig Eilgin comhladh ri Lochiall 's a bhliadhna 1547. Tha coltas gun do theasd Alasdair a mhac roimh bas athair.

*Raonull mac-Raonuill-mhic-Dhomhnuill-ghlais*.—Bha 'n duine 's an sar laoch ainmeil so beo anns a bhliadhna 1578. Thog na chairich 'us a mheud-aich an Raonull so Tigh-nam-fleadh, is e sin pubull fiodha agus fraoich, aig ceann Locha Treig. B'e mhac Alasdair-nan-cleas, agus is ann mar so thug Macmhurich clar-sloinneadh Alasdair anns a bhliadhna 1616, Alasdair MacRaonuill mhic Raonuill mhic Dhomuill-ghlais mhic Aonghais mhic Alasdair charraich mhic Eoin mhic Aonghais oig.

The owl, being very fond of fish, often dips into a loch or stream, or even the sea, in pursuit thereof. The common barn-owl foretells rain by a peculiarly weird hooting, a saying in reference thereto being "Tha chomhachag ri bron, tha na tuiltean oirnn," when the owl mourns, the rain comes, or the owl is lamenting the floods are upon us. In the woods at night chiefly are heard the dolorous notes of the tawny owl, with, occasionally, the hawk owl, which latter, however, is a rare and not altogether a night bird. The snow or snowy owl is the finest of its class. The owl has also a very acute sense of smell, scenting its prey often where it is thought non-existent.

The short-eared owl is also called the woodcock or hawk owl from the nature of its flight and habits, it being a *day* owl and frequenting open moors, etc. It is a dire foe to the vole, which is

so injurious to trees and grass. The owl is said to have been considered from time immemorial the harbinger of disease and death. The Fern owl is called "Puck" or "Puck-bird," an old word or term for the devil.

The only proverbial saying known, in addition to that given, is—

Tha mi na's coláiche air coille na 'bhi fo eagal na caillich'-oidhche.

I am more accustomed to a wood than to be afraid of an owl.

OYSTER-CATCHER (or eater). — Bigean or bigein-bride, brid, bridean, bridein, brid-eun ; Drilleachan, drilleachan-traghaid ; Gille-bride ; Riabhan (Ir.) ; Trileachan, trilleachan-traighe ; Uiseag-mhara.

Chalder, chaldrick, chollodrick ; Dickie-bird ; Knocket ; Melder, mussel-pecker or picker ; Olive, oyster plover ; Pienet, pyanet ; Seeolder, schalder, scolder, sea-pie, piet, pilot or pyot, sheldrake, skeldrake, St Bridget's bird or servant ; Tirma, trilliehan.

Supposed to be under the special protection of St Bridget. Their cry sounds, or is said to sound, like "Bi glic, bi glic," be wise, be wise. In "Failte na morthir," that district is said to be "Cho ian rioghalachd a's dillseachd ri ubh bridean samhraidh." As full of royalty and relationship as a sea-pie's egg (is of meat) in summer. It lays three eggs.

Cho eolach 's tha 'm bridean 's an traigh.

As well acquainted as the oyster-catcher is with (or in) the shore. Few sea-fowl excel it in minute and painstaking research there.

Cho luath ri brid-eun san traigh (E. M'D.).

As swift as a sea-piet on the shore.

'Ill 'acha Bride breac, ca'n na dh' fhag thu 'n rac ?

Speckly Bride-boys, where have you left the drake ? This is a saying by children on seeing the oyster-catchers fly past.

## P

PARROT.—Eun-bruidhne (speaking-bird) ; Parracait, parroeait, pigheid, pioraide, piorraid.

Pape-jay, pipingoe or gay, papinjay, popinjay, parroquet.

The name thought to be derived from "Pierrot," French for "Peter."

Some apology is due for introducing this word here at all. It is merely so from the Gaelicised names having been found elsewhere.

PARTRIDGE.—Cearc or coileach-tomain ; Pairteag, pairtrisg,

parraist, patraisg, patrisg, pearslag, peatraid, peirleog, peirsteag, peirsteog, perdris or pertris (Old Celt.), peurdag, peurlag, piaghaid-thruisg, piothruisg.

Englishman; Frenchman or French partridge; Gast (? Cast) bird (single), Guernsey partridge, gyrgirik, gorgark (old—obs.); Parthyrd (A. S.), pairtrick, paitrick, partreck, partrick, patrick, pattheridge, pertryche; Red-legged partridge, rudge (Cornw.).

The Sanscrit name for this bird is "tittira," from the similarity to its cry or call. It is pre-eminently a bird of the low grounds, where the "portly" sportsman can, with some assistance, slay it. The hill partridge is a more beautiful bird, less sought after and less known. A covey is generally called a "clutch." A saying exists "cho domhail ri pairtrisg no peatraid," as firm as a partridge, probably "as plump as a partridge." This bird was one of the "wildfowl" against the shooting of which an act was passed specially in 1551, the penalty being death.

PEACOCK, etc.—Cearc-pheucaig (hen), coileach-peucaig or pheucaig; Eucag; Geasadach, geasdach; Padghal, paideal, paidgheal, peabh or peabh-cheare-choileach or eun, peabh-shaileach, peacag, peucag, peucagach, peuchdag.

Maycock (hen); Pacok (A. S.), pae (Ritson), papynge, pavone (Spenser), pawa, pawe, pawcoke, pea (Nares), peanie (hen), pecoke, pocokk, pohen (Skelton), pokok, pown (male).

No Highland bird this, still the above terms in Gaelic therefor have been found. It is a living superstition in the Lowlands, etc., that feathers of peafowl mean sickness so long as kept. The month of March should proverbially go out like a peacock's tail. In Lightfoot's *Flora Scotica*, Colonsa is said to have been a place where the peacock succeeded notably. The Irish—or ancient Celtic—name, "Gerachdach," means literally "the screecher." The saying as to the month of March is, "Earbull peucaig air an Earrach"—Spring with (or goes out with), a peacock's tail—gorgeously sunny weather.

PELICAN.—Eun-mor-an-fhasaich; Pelag, pelicein, peliocan.

So called from its large bill. This bird, like the parrot, is merely given from having been found worthy of appearing in Gaelic dictionaries, etc.

PENGUIN (see AUK).—Said to be from "pen," a head, and "gwyn," white. This bird's head, however, is black.

PEREGRINE (see HAWK).—Coigreach; Seabhad, seabhad-gallda.

Blue, grey, hunting goshawk, common falcon.

PETREL.—Aisileag, asaileag, assileag; Eun gur-le-gug; Fainleag, fainleog, falmair, falmaire, famhlag-mhara, fanlag,

fulmair, fulmaire; Goillir, gur-le-gug; Loireag, luaireag, luaircagan, luaiseagan, lucha-fairge; Pealarach, peitearach.

Allamotti, allarmoth, almonti, almouti, Alnmotti, assilag; Fork-tailed petrel, fulmar; Gawlin (St Kilda), gourdel, gourder (Ir.); Hatch-with-a-song, horn-finck; Layer, little petrel, lyar, lyre, lyrie; Malduck, mallduck, mallemock, mallie, mallimauk, mallimooke, mallimunk, malmock, mamuk, Martin-oil, mithy, mitty, Mother Carey's chicken; Sea blackbird or swallow, shearwater, speikintare, spencie, speney, storm finch or petrel; Water-witch, witch.

Named or called after St Peter, from seeming to walk on the water as he did till his faith failed. "Asaileag" or "Assileag" is alleged to be from "easchal," a storm. "Fulmar" is just foul mar or fугл mar, seagull or fowl in Icelandic.

Though called "fulmar," the petrel is a far smaller and lighter bird, in fact the smallest of sea or aquatic fowls; an able ocean wanderer, and seen far from land, where it comes only to breed, the fulmar being, on the other hand, about the size of a moor-hen, with a strong beak, and intensely oily and fat. A piper of St Kilda composed a tune on the notes of the gawlin or petrel, which tune is to be found in a volume of poems by the late Rev. Mr MacCallum, Arisaig, to whom the world is much indebted for this and other Celtic lore, etc. The fulmar is much sought after, nay, almost worshipped, by the St Kildians, furnishing as it does so much flesh and oil. The St Kildian maid's song to this bird (the fulmar) will be found in the *Gaidheal*, Vol. VI., page 125. When the St Kildians hear the fulmar coming, they say "Paisg mo chaibe, faigh mo ribe, chuala mi gug-gug 'a chuan.' Lay by my spade, get me my rope (snare), I heard goo-gook on the sea. The "rive" here means a *hair* rope once used for rock climbing, or rather lowering; now it is made of hide thongs three-ply or fold, covered with sheep-skin or some similar covering or material to prevent chaffing. This is a very valuable and scarce possession, and has been known to form the dowry of a bride; it is also called "lon" and "ball"—"Lon laidir na feuma," the strong rope of need, being a St Kilda saying.

The fulmar has been described or referred to as "half angel, half bird," and more prosaically as "half fish-oil, half bird."

PHALAROPE.—Deargan (red-necked); Glasan (grey).

Brown phalarope; Coot-foot; Grey phalarope; Half-web red phalarope, hyperborean phalarope; Jacu.

PHEASANT.—Easag; Coileach-feadha (Irish).

Ephesian, eye (brood); Jo-cock (male); Ni, ny; Phaisian; Swish-tail; The long-tailed one.

The name of this beautiful and select fowl is derived from being a Phasian bird, that is, having come from the district or

neighbourhood of Phasis in Colchis. In addition to the word "eye" for a brood, we find "Nide, nye, and Nythe."

PHÆNIX.—Ainneamhag ; Teare-eun.

This fabulons bird—or corra-chagailte—is so named from Phœnacia.

PIGEON (see DOVE).

PIPIT.—Bigean, bigean-beag, bigein, bigeun (rock); Craobh-bhigein ; Glaisean ; Snathag.

Bank-sparrow ; Cheepart, cheeper, cheepuc, cuckoo's Sandie or titling ; Dusky lark ; Earth titling ; Field titling ; Gutter-teetan (Orkney) ; Heather lintie, hill-sparrow ; Ling-bird, lingy (meadow), lintie-cock (rock) ; Meadow lark or titling, moor tit, titling or tablet, moss cheeper or cheepuck ; Peep-teetan ; Rock-lark ; Sea-lark, shore-pipit or teetan, short-tailed field lark ; Tang-sparrow (rock), teetick (meadow), tietick, tit, titling, titlark, tree-pipit ; Wekeen.

PLOVER (see also STILT).—Boag, bodhag, bothag (ringed) ; Creagag (grey), crotag, cutag ; Eanag ; Faideag (green), faithir-leag, feadag, feadog (golden—Ir.), feideag, fuisleach ; Peatag ; Reirceire ; Trigleachan, trilleachan, triollachan ; Uiseag-riascach.

Austrian pratincole ; Bennet (bastard), black-bellied, black-breasted, bullhead ; Cawilly, chuse-it, collared pratincole, common, cream-coloured courser ; Dotterel, dulwilly (ringed) ; golden, great, green, grey, groundling, grundling ; Hill ; Kentish ; Lapwing, little ring dotterel, little ringed plover ; May or meycock, mud ; Norfolk ; Peewit, plevar, plowere (A. S.) ; Rain-piper, ring or ringed dotterel or plover, rock plover ; Sand lark or piper, sandy laverock or loo (ringed), sanlon (Ork.), sea bellek cock or plover, scanderling, stone-hatch (Norf.), stone-curlew, plover or thick-knee, strand plover, Swiss sandpiper ; Tewit, thick-knee, thick-knee'd bustard, trill ; Wandering Jew, whistler or whistling plover ; Yellow plover.

Supposed to be from the Latin "*pluvia*," rain ; original root "plu," to swim—a wading bird.

The well-known cry of this bird is as familiar in the Highlands as elsewhere, the whistler or feadag having furnished a cry for many a raider and smuggler. If heard at night, it was said to portend the near approach of death, or some other evil ; this, doubtless, used to frighten feeble folk from frequenting fastnesses thirled to secret stills, etc. In Aberdeen the cry or whistle is construed as "Pleugh weel, shaave (*i.e.*, sow) weel, harrow weel." Its flight is proverbially swift, a familiar saying being : "Cho luath

ris na feadagan," as swift as the plovers (or whistlers). Another proverbial saying is:—

Feadag, feadag, mathair faoillich fhuair.

Plover, plover, mother of cold month of storms.

Thuirt an Fheadag ris an Fhaoileach,  
 "C'ait' an d' fhag thu 'n laoighein bochd?"  
 "Dh' fhag mis' e aig cul a gharaidh,  
 'S a dha shuil 'n a cheann 'nam ploc."

Said the Plover to the Stormy,  
 "Where did'st leave the poor wee calf?"  
 "I left him behind the wall,  
 With his eyes like lumps of turf."

The Feadag is severe as shown by—

Is mis' an Fheadag lom, luirgneach, luath,  
 Marbham caora, marbham uan.

I am the bare, swift leggy plover,  
 I can kill both sheep and lamb.

For a full and interesting account of the foregoing, see Nicolson's *Gaelic Proverbs*, Appendix IV.

POCHARD (see DUCK and WIGEON).—An lach-lachduinn.

Dunbird, duncur, dunker; Gold-head, great-headed poker or wigeon; Poker; Red-headed poker.

PTARMIGAN.—Abhal; Eun-an-sneachd; Gealag-bheinne; Sneacag; Tarmach, tarmachan, tarmonach, tar-monadh.

Gor-cock, grey ptarmigan; Moor or muir cock, hen, or fowl; Red game, grouse or ptarmigan, rock grouse; Tannerack, termagant, termigame; White game, grouse, or partridge.

The name is of Gaelic origin, viz., "tarmach," to originate, be the source of, gather, collect, dwell, settle, produce, beget. The letter *p* was added by the French. The term "Abhal," is given on the authority of the work, "The Lays of a Deer Forest," by Iain agus Tearlach na h' Albainn, where it is said "Caisteal-abhail, a name given to a mass of rock on Goatfell, Arran, from its similarity to the ruins of a castle—the ptarmigan's castle."

This fine bird is as "Highland as peats," and frequents the tops of the highest available hills; its size is about that of grouse, of a light grey colour, in winter pure white. It is a very shy and timid bird, but stupid to excess; it has been named "lagopus," because it has a foot or leg like a hare, being covered or feathered far down.

PUFFIN (see also COULTERNEB).—Bogannach (young), boigear, budhaigir, bugaire, bugire, builg-can, buthraigear; Calcach, cannog (Ir.), colcoch, colcair, colgach, colaire, coltair, coltair-cheannach,

coltrachan, comhdachan, crossan ; Fachach, faobach ; Peata-ruadh ; Seraib, Seumas-ruadh.

Ailsa, cock or parrot ; Bass cock, Bill, bottlenose, bouger, bowger, buiker, bulker ; Cailin-shean, cockandy, collin or collinheen (Ir.), coulterneb ; Fooran ; Greenland dove, guldenhead ; Helegog or helegug (Wales) ; Marrot, muller, mullet ; Norie ; Old wife ; Pickternie, pipe, Pope, puffinet ; Scout, scraiber, sea coulter or parrot, shearwater ; Tammie-cheekie, tammie or taminorie, tom-noddy ; Wilcock, willick ; Yarn, yern.

This bird has been described as "half fish half flesh," and said to be an enchanted Manxman, a questionable compliment, as it presents a most singular appearance as regards beak or neb, at any rate. The race is very numerous in the Highlands, as elsewhere, and valuable from their plumage ; the eggs form no inconsiderable supply of food to the St Kildians. According to a Lowland rhyme, this is a bird whose sad fate it is to be for ever incapable of amorous dalliance, for many generations we have been told how

"Tammie Norie o' the Bass  
Canna kiss a bonnie lass!"

Edie Ochiltree, in the *Antiquary*, speaks of "the skreigh o' a Tammienorie."

## Q

QUAIL.—Garra-gart, gartan or gort, garraidh-guirt (Ir.), gart-eun, gearra, gearra-goirt or gort ; muir-eun.

Arseene ; Caile, caille ; Quailye, qualye, quick-me-dick ; "Short famine" bird ; Wet-my-feet or lip.

So named from its call.

This is a very shy bird, and thought to be extinct in the Highlands. It masses frequently for, or previous to, migration. It derives its name, "Muir-eun" because in Numbers xii. 31, they are said to have come from the sea.

## R

RAIL (see also CORNCRAIK).—Caidhlean (water), caidhlin (Ir.) ; Dubhsnagan ; Gearradh-dubh-nan-allt ; Snagaire-nan-allt ; snagan-allt, snagan-dubh ; Tradhna (Ir.), trean-ri-trean or trian (land).

Bilcock, bilter, brook ouzel or runner ; Darcock ; Grey skit, gutter cock ; Kitty coot (water) ; Land drake (land-glover) ; Runner (West) ; Sgaragrice (water), skiddery or skiddy cock (West), skit, skitty, skitty cock or coot ; Velvet runner ; Water-rail.

This bird or waterfowl is seldom seen, being so shy and cautious; a Lowland saying, arising from this, expressing impossibility of performance is "herding a water-rail." It derives its name from its harsh cry.

RAVEN.—Biadhtach, biatach, bran, bran-fhitheach, bran-orgain; Cnaimheach, cnaimh-fhitheach or fhlich, cnaimh-lithgheach, crainmheach, creumhach; Fang, fiach, fiachdab or fiach-dubh (Ir.), fidheach, fitheach; Gair-fhitheach; Neabhan, neamhan; Preachan, preachanach, preachan-cnaimh-fhitheach or cnaimheach; Teathra, trodhan, troghan.

Coekrel (young male), corbei, corbie, corbie-craw, corby, croaker, croupy-craw; Feeder; Glutton (Skye and Uist); Hraefu, hraem, hrefu (A. S.), hremu (Old Eng.); Lichfoul (night); Rabin, Ralph, ravven, ravvin (Yks.), remm, rewin.

The origin of the word is said to be "kravn," from "krap," to make a noise, a far root being, "gra, gera," cry. "Branu" is the Slavonic word. The word "Biadhtach" just signifies provider, farmer, (lit.) "fooder."

The raven was believed to live nearly thirty times the age of a man, or, say, two thousand years. Three times is, however, nearer the mark, or about two hundred years. It was in a raven's second nest that Coinneach odhar, the famed seer of Brahan, found the magpie stone which conferred the prophetic gift on him. The Evil One was supposed to assume the shape (cruth) of this bird, it being reported that he came thus from the *East* to carry off Michael Scott, or at least his heart, but was frustrated by a white dove which came from the *West*. The spirits of the departed are reported to have taken also the form of ravens, as when St Columba, being once at sea, saw a vast number of these birds flying overhead chasing another of extraordinary size, at once told of the death of the son of Connal. In Adamnan's *Life of Columba* mention is made of Artbrannan, and Art Bran is found as an Irish name in Celtic writings, "art" signifying, of old, "priest," and "bran" a raven, the raven priest. King Arthur is supposed to be changed into a raven, which still survives; one of the questions put by Fingal to Halba, the daughter of Cormac, King of Ireland, was "Ciod is duibhe na'm fitheach?" the answer being "An t-eug." What is blacker than the raven?—Death. "Glengarry" was called the black raven, nevertheless in the district of that name, no less than 475 ravens were killed by gamekeepers in the period from Whitsunday 1837 to Whitsunday 1840. It is unlucky to see one the first thing of a morning—or indeed any time; if seen by more than one person at the same time, death prophesied to one in the company. A white raven was one of the four signs heralding the misfortunes of Uist, killed by Angus Airidhmuillin; a crow being the second. A legend also exists in Germany, that the ravens have to forsake the Hartz

mountains, before a certain Emperor Barbarossa awakes from a 700 years' sleep, and brings back golden days to Germany as it now exists. The eggs of the raven are speckled grey and green, and are twice the size of an ordinary rook's egg, and a third larger than a crow's. By the aid of the stone Coinneach odhar discovered as above stated, he prophesied that this bird was to have three days' drinking of the blood of the Mackenzies. The raven has been a soothsayer time out of mind; the Roman augurs depended greatly on its notes, of which they were said to distinguish sixty-five, the Druids also made a similar distinction. Professor Newton gives the raven the *first* place among birds. Highlanders never willingly kill a raven, hence the above mentioned slaughter must have been done by Lowlanders or Englishmen. In a folk-lore tale the raven is supposed to speak, and say by way of warning to a prince, "Cas air a criomagachadh, cas air a gomagachadh, ful 's a stocaidh, ful 's a stocaidh"—A foot bitten, a foot pinched, blood in the stocking, blood in the stocking. People's hair is frequently compared to the raven: in a fifteenth century ballad, for instance, a young girl describes her love, "than raven's hue more dark his hair, redder his cheeks than blood." A "raven's messenger" is applied to one sent on a message, who is slow in returning, or does not return at all, of course this refers to the time of the flood, and the ark incident, as given in Scripture. For the first seven days after hatching, the ravens are said to neglect and forsake their young entirely—they get food "otherwise." Ravens pair for life, repair their old nest in January, lay in February and hatch—or ought to—in March; they are thought however to be on the decline in numbers in the Highlands, since the immigration of the alien.

Fitheach was in old times a man's name, so also was its diminutive "fitheachan," for we have MacFhitheachan, son of little raven. Alasdair MacMhaighstir Alasdair gives the name Dughall, Dugald, to the raven. Many places are named from this bird, which are more or less vague, "Nednaveagh," a place in Rosecommon, Ireland, standing for Nead na fitheach, the raven's nest. The word "baobh" for raven appears in the following verse of a poem which predicted the death of a cruel chief, or petty king, who had killed the only cow of a poor leper.

"Ro dao (or la) baobh bel-dearg biorach  
Iolach im cenn Fergaile."  
A red-mouthed sharp-beaked raven  
Croaked over Fergal's head.

In Irish mythology, a sort of fairy goddess of war was named Badhbh or Baóbh, raven, royston, or carrion crow, as they appeared on battlefields attracted by the dead bodies. They scent carrion afar off. This witch or war-goddess (in Irish Badb) was the wife of Tethra, and is referred to by Whitley Stokes in the second battle

of Moytura. The word "fitheach" is applied to birds of prey in general, as will be gathered from the following verses which are given here. They are all we can recollect of a long string of descriptive and humorous versifications, by one of the many minor bards of Skye.

" 'S ann tha 'n comhradh binn aig na  
fithich  
Air mo lothan duinn thug mi dhaibh  
an itheann (?sithionn)."

With clangour and shriek and loud  
refrain  
Are gathered together the birds of  
prey,  
To pick the bones of my dun colt's  
frame  
Of which I gave them the eating.

Man, addressing the *corpus delicti*.

"Chuir mi null thar sail' thu  
'Dh' fhaicinn do chairdean,  
Nach do mheal thu do shlainte  
Bho 'n a thain' tu 'rithisd"!  
'S ann, etc.

"I sent you out on the wide salt sea,  
Your friends and neighbours per-  
chance to see,  
But here you're back again to me,  
You surely have been ailing"!

Birds, *log*.

Sin mar thuirt an iolaire spogach  
'S e 'nuas troimh na mhointich,  
"Gheibh mise mo leoir dhi,  
Tha i dhomhsa dligheach."  
'S ann, etc.

First spoke the eagle swooping free  
O'er moor and moss-hag airily,  
"I'll get the most, for he's to me  
A perquisite unfailing."

Sin mar thuirt an corra-ghriobhach,  
'S e teannadh ri sgriobhadh,  
Tri fichead 's a tri orr' bho 'n 's mi  
fhein is breitheamh.  
'S ann, etc.

Thus said the handsome heron then,  
About to write with ready pen ;  
"Sixty-three of us are in the ken,  
For I'm a judge unerring."

Sin mar thuirt an calaman  
'S e 'criomadh na h-eanchainn,  
"Sguiribh dhe 'ur mealagan  
'S an t-sealgair a' tighinn."  
'S ann, etc.

The pigeon then with plaintive  
maens  
Said softly, as she picked the brains,  
"You'd better cease these noisy  
strains  
For see, the hunter's coming."

As to proverbial sayings the following may suffice :—

Am fitheach a' cur a mach a theanga leis an teas.

The raven putting out his tongue for (or with) the heat.

Am fitheach a dh' eireas moch 's ann leis a bhios suil a  
bheothaich a tha 's a pholl.

The raven that rises early gets the eye of the beast in the  
bog. A dainty.

Aon de thri subhailean a bhaird.

One of three gifts of the bard. Only applicable to mock,  
and some modern bards. (See Nicolson's note hereto.)

Bas an fhithich ort.

The raven's death to you. It was a popular belief among  
the Gael that the young raven kills the old one. This is  
not compatible with its alleged long life.

Ceist an fhithich air an fheannaig.

The raven's question to the crow. (See Nicolson's note hereto.)

Cha toir am fitheach an t-suil dha isean fhein.

The raven won't give the eye to his own chicken. Too great a dainty.

Ciod a b'aill leat fhaighinn 'an nead an fhithich ach am fitheach fhein?

What would you expect in the raven's nest but the raven itself? Said of, or to, those who express astonishment at finding things in their appropriate places.

Cruinnichidh na fithich far am bi a chairbh.

Where the carcass is the ravens will gather. (See Matt. xxiv. 28.)

Feumaidh na fithich fhein a bhi beo.

Even the ravens must live.

Fios fithich gu roic—no, a ruith gu roic.

The ravens' notice to, boding of, or bidding to a feast.

Fitheach dubh air an tigh, fios gu nighean an dathadair.

A black raven on the roof, warning (or notice) to the dyer's daughter. A death omen. Probably the dresses had to be dyed black—for cheapness.

Fitheach dubh a's t-Fhoghair agus feannag Earraich.

A black raven in autumn and a scald-crow in spring. Signs of good weather.

Gaol an fhithich air a chnaimh.

The raven's love for the bone—great.

Goiridh am fitheach moch am maireach air do ghruaidhsa anns an arach, cuiridh e do shuil e glaic.

The raven shall croak early to-morrow on thy cheek, he shall put thine eye out of its socket. A grim prophecy to one going to battle. (See Campbell's *Tales*, Vol. III., p. 306—Laoith Osgair, for another rendering.)

Ge dubh am fitheach, is geal leis 'isean.

Black as is the raven, he thinks his chicken fair. Love of what is one's own.

“Groc, groc,” ars’ am fitheach, “’s e mo mhac sa ’chrimeas na h-uain.

“Croak, croak,” says the raven, “it's my son that will pick the lambs.”

Is ann 'n nead am fitheach a gheibhear am fitheach.

‘Tis in the raven's nest the raven is found. (See *ante*, “Ciod,” etc.)

Is leis an fhitheach a's moiche dh' eireas suil a bheothaich anns an fheith.

The raven that rises first (or earliest), will get the eye of the beast in the bog. (See *ante*, “Am fitheach a dh' eireas,” etc.)

Ma's ole am fitheach, cha 'n fhéarr a chomunn.

If bad be the raven, his company is no better. A man is known by the company he keeps.

Meallaith am biadh am fitheach bho 'n chraoibh.

Food will lure the raven (even) from the tree. A most suspicious and wary bird.

Nead air Brighde, ubh air Inid, ian air Chaisg, mur bi sin aig am fitheach, bithidh am bas.

Nest at Candlemas, egg at Shrovetide, bird at Easter, if the raven have these not, death then is its lot.

Sasad (Sasachadh), fiach, fithad (? biathachadh) 'm bran.

Sating of ravens, feeding of crows. An Irish saying.

Tha fios fithich agad.

You have the raven's knowledge. More than natural. (See Nicolson's note hereto.)

Tha glioicas an ceann an fhithich, or Fios ceann na fithich.

There is wisdom in the raven's head, or the knowledge of the raven's head.

RAZORBILL.—Coltraiche ; Dubh-eimach, duí-eineach ; Falc ; Lamhaidh ; Sgrab, sgrabail, sgrabaire, sgrapaire.

Ailsa-cock, alk, auk ; Bass-cock, baukie ; Cockandy ; Faik, falk, fauk, fealty ; Greenland dove, gurfel ; Hellejay, hrogga ; Marrot, murre ; Oke ; Pope, puffin ; Scout, sea-crow or parrot ; Wil or willcock, wilkie, willick, willock.

REDSHANK.—Bodda, bod-fili (Ir.) ; Camghlas, ceann-dearg or deargan, clabhair-feach or fiach, cois-deargan, cosgach, cosgoch ; Deargan, deargan-seilich ; Earr-dhearg ; Fili (Ir.) ; Gob-cabharrta, gobharta, gob-labharta, gobhlan-bharta ; Maor-chladaich ; Raill-each, ridgilleanach, righguileanach or righuilleanach ; Tondhearg.

Bessy, blue-throated redstart, brandtail, brantail, branter ; Cambridge godwit, chevil hen, chevy linnet, clee ; Deers'-horn, dusky redshank, sandpiper or snipe ; Fiery or fire brantail, firetail, frenchy (lesser) ; King, kitty brandtail ; Pellile, pool snipe ; Red-leg, red-legged godwit horseman or snipe, red-pole, redstart or tail ; Sandecock, shake (Ir.), spotted redshank or snipe ; Tatler, teuk ; Watery pleeps, whin-grey, white-fronted redstart.

This bird is among the most faithful to certain localities, the male generally arriving a few days before the female, its bright red tail being very conspicuous. The eggs are generally six in number, and of a pale blue colour. A deer-warner.

REDWING.—Deargan-sneachda ; Scraicheag, scraicheag-glas, sgrath-dheargan, smeorach an-t-sneachda.

Chywollock ; Felt ; Hen-felt ; Jackshowall, jannerd ; Little felty-fare ; Pine redbird, pop ; Redling, red thrush, redwing mavis or thrush, rudling ; Snow bunting, swine pipe (Pegge) ; Windle (Corn.), wind thrush, winnard.

## RINGDOVE (see DOVE).

A correspondent writes lately (1902):—

The prolonged storm occurring at the end of a severe winter is (a correspondent informs us), proving very hard on the birds, and numbers are being found dead in the country through cold and starvation. It is somewhat strange that the redwing, which only arrives in this country for the winter months, and departs again in spring, should be the greatest sufferer, while some of our smaller native birds are not affected. The *Redring* is often mistaken for the common thrush, which it greatly resembles, but from which it may be distinguished by the orange red of the flanks and under feathers of the wings.

ROBIN.—*Broinn-dearg* or *deargan*, *broidileag*, *broinileag*, *bru-dearg* or *deargan*, *bru-dhearg*, *bruindeargan*; *Pigidh*; *Robanroid*, *rob-ruadh*; *Spideag*, *spideag-mhuire*, *spideog* (Ir.); *Ruadhag*, *ruadhan*.

Bob, bob-robin; Reddock, Richard, robinet, robin-redbreast  
reddock or ruck, ruddock, rудuc (A. S.); Salt-haga; The red  
bird.

This bird is almost too well known to give particulars of, in addition to the many already given elsewhere. It is thought, however, to have originally come from Lapland or Greenland. It is almost omniverous, and may be said to invariably catch the early worm, as it is the first bird to start singing—or warbling—in the morning, though the lark certainly makes a good second. St Mungo is said to have once restored the head of a robin torn off in play, by one or more of his fellow disciples! The name “Richard” appears among the English words so unfortunately introduced by Alasdair MacMhaighstir Alasdair in his Ode to Summer. The bird which appears portrayed in the Glasgow city arms is said to be the robin, being the above-mentioned robin, a pet of St Serf’s, and which Kentigern restored to life. A short account of these Celtic arms is, that the tree is the bough which Kentigern caused to burst into flame, in order that he might light the monastery lamps; the ring is the one Rhyderch gave to Langneth, and which he found on a soldier’s finger, and threw into the river (Clyde); the fish is the one Kentigern caused to be caught, in which the missing ring was found; the bell is the one Kentigern brought from Rome. Of course our readers need hardly be reminded that Kentigern, or Ceann Tighearna—Head lord—was called by the pet name of “Mungo, mungan, munghu,” said to be “British,” and to mean “dear one,” but evidently Gaelic, *i.e.*, “M’ aon ghuth,” my only voice or speech. Whether owing to the above or not, it is still thought a “peacadh mor,” heinous sin to kill one, or even to harry its nest. A drop of God’s blood has even been said to run in its veins. It is one of the boldest or most fearless of birds for its size, at all times in fact quarrelsome, though an arrant coward if faced up to. In this country, in the Lowlands, it has received

the very prosaic name of the “painter’s ghost,” as it is much in evidence when painters cannot work from the inclemency of the weather. In Brittany, a fitter sense of things exist, the legend going that the robin was once a mere sparrow, but it tried to pluck a thorn from the crown placed on our Saviour’s brow, and in doing so got *her* breast dyed with blood; it is the male alone which has the red breast. Tennyson’s natural history seems at fault when he says, “in the spring a fuller crimson comes upon the robin’s breast”; the spring is the very time the robin’s breast is least red, it is then buff.

As an augury of coming storm, the following lines may be quoted as having proved perfectly true:—

A Rabairt leis a broilleach dhearg  
 Cha d’ thainig thus’ an diugh le  
 fearg,  
 Ach’ dh’ innseadh gum bheil doinnion  
 ‘teachd  
 Le fuli nan Toiseach air an t-sneachd.

Robert with the ruddy breast  
 In anger thou comest not to-day,  
 But to let us know of wintry blasts  
 With blood of MacIntosches on snow  
 down-pressed.

When robins sing cheerfully on summer evenings, it is a sure sign of fine weather; it may be quite unsettled looking and even raining when heard, it is sure to clear up in the night, and be fine next day. On the other hand, when it is going to be wet weather, robin will be found in a hedge or bush chirping in a melancholy way, or possibly not chirping at all, but looking miserable, and that even though the weather is not yet wet or perhaps threatening. So sacred is this bird held that a decoction of the very bark of a rose-brier in which a robin’s nest is, is said to be a cure for some ailments.

ROLLER.—Cuairsgean.

The garrulous one.

This is a rare bird both in Highlands and Lowlands. It has been seen, and shot, near Inverness, and also Dunkeld.

ROOK (see also Crow).—Cnaimh-fhiach or fhitheach, creumhach; Rocas, rocuis, rocus. Irish, preachan.

Carnell, cra, craw; Fleak, flick; White-neb (old).

The etymology is from “*hroc*” (A. S.), Croaker or Norse “*hrokr*,” *rocas*, from “*roc*,” hoarse.

Cho garbh ri *rocas*, As rough as a rook, seems the only proverb procurable. As to rooks being always black, the following is some of the latest evidence to disprove the assertion. A writer in the *Edinburgh Evening Dispatch* of June 1903 says that he shot a pure white rook at Balmuto, Fife, on the 2nd of that month, while next day another writer testifies to having shot two white ones in the spring of 1898, they being nearly full-grown and of a creamy white colour,

not a vestige of black being distinguishable in either of the latter. In 1424 an act was passed specially ordering the destruction of rookeries, as the birds had become so injurious to grain, etc.

**RUALL.**—Sruall (Dean of Lismore). Nothing can be discovered as to this bird.

**RUFF.**—Gibeagan, gibodan.

Oxen and kine ; Reeve (fem.).

This bird is akin to the sandpipers, and is so named from a frill of feathers on its neck ; it is among the most quarrelsome and pugnacious of birds, especially the males.

## S

**SANDLING or SANDLARK.**—Eun-bochuinn or buchuinn ; Farmachan-traghad.

Curliwet, curwillet ; Melodious bird ; Ocean bird, ox bird ; Ruddy plover ; Sand martin, sea lark, shore bird, stint ; Tow-willy.

**SANDPIPER.**—Boag, bodhag, bog-an-loin, bothag ; Camghlas (purple), cama-lubach, crithein, curaeg, cureag (Ir.) ; Earrghainmhich ; Gobadail-iri ; Ladhran, ladhran-traghaid, luatharan ; Scrilleag, sgrailleag ; Trilleach-an-traghaid, trilleachan-traighich, trilleachan.

Bundie ; Dickie-di-dee, dunling (red-backed), dunne ; Fiddler ; Grey sandpiper ; Heather peeper, horse-gawk, gouk, or gowk (green) ; Ieewillee ; Killieleepsie, killieleepsy, killyleepsie or leepsy, kittieneedie, knet, knot ; Landtripper ; Martin snipe ; Pectoral sandpiper, pigmy curlew or sandpiper, purple sandpiper ; Red-breasted sandpiper, red sandpiper, reeve, ruff ; Sanderling, sandie, sand lark, sandie laverock, sandling, sand snipe, sandtripper, sanny, sea snipe, shad bird, shore snipe, skirl crake, skittery deacon, stanepecker, steeniepouter, stint, summer snipe ; Tattler, tripper ; Water junket or laverock, watery peeps or pleeps, weet-weet, willywicket.

The Gaelic name Gobadailiri is from Ross-shire (Loch Broom), and means Goba-dath-li'-thraig, the nebbed one of the colour of the sea-shore, *li*, it will be known, is Old Celtic for sea. Another form of this word “ Gobarleery,” is found in Sutherland, meaning, it is thought, the “ sea-coloured shore goat.” The spelling in Gaelic of neither is vouched for.

**SCOTER** (see DIVER).

**SEA-GULL** (see GULL).

**SHAG** (see CORMORANT).

SHEARWATER.—*Fachach* (fatling); *Sgrab, sgrabail, sgrabaire, sgrapaire, sgriob.*

Booty; Cockathrodon, crew; Hackbolt, hagdown (greater); Layer, lyar, lyre, lyrie; Mackerel cock, Manx shearwater; Night bird; Saraber, scrabe, sea maw, shooke.

This bird is so called from shearing or skimming the water. It is thought to have given way to the puffin in certain places. It is, or was used, salted in barrels for winter consumpt. It used to be very plentiful off the Calf of Man, hence one of its titles. The fat young (*fachach*) used to be given in payment of rent annually to a landlord, and that in great quantities.

SHELDRAKE (see also *Goose*).—*Cradh-gheadh, cra-gheadh, cra-gheal.*

Bardrake, bargander, bargoose, bayduck, burranet, burrough or burrow-duck; Ganner, gargander; Links goose; May duck; Piedent, pied-duck, pirennet; Scald or scale drake, scale or skail draik or drake, sheld fowl, shell duck, shield drake, skeel duck or goo, skeeling-goo or goose, skeldrake or goose, sly goose, St George's duck, stockannet or ent.

Called "sheld," from being parti-coloured.

They are very numerous in Uist, which is spoken and sung of as "Uithisd nan cra-gheadh"; they are also plentiful all over the West Highlands.

SHOVELLER (see also *Duck*).—*Gob-leathan.*

Blue-winged shoveller, broadbill; Red-breasted shoveller; Shovel-bill.

SHRIKE.—*Buideir, buidseir; Piaid or pioghaid-ghlas (grey).*

Butcher bird; Cuckoo's maid; Flasher, flesher, flusher (red backed), French magpie; Garrotter; Jack baker; Mattages, mountain magpie, murdering pie; Nine killer; Pope; Strangler; Wariangle, weirangle, white-wisky-John, wood shrike.

From Icelandic "shrikja," shrike; called butcher bird, from its habit of impaling its victim on a thorn or prickle.

SISKIN (see *FINCH*).

SMEW (see *GOOSANDER*).

SNIPE (see also *NIGHTJAR*).—*Amadan-mointich; Baothair, bocan-loin, boe-sac or saic, bog-an-loin, budagoe, budagoch, butagochd; Croman-beag (Jack), croman-loin, cubhag; Ean or eun-ghabhrag ghobhrag or ghurag, eunarag, eunorag, eunrag; Faosg; Gabhar-adhair, gabhrag-bheag (Jack); Ianrag; Lean-ghobhrag, leon-dhrag; Meagadan, meannan-adhair, meantan; Naosg, naoisg, naosga, naosgarn; Trag.*

Bog-bleater; *Caprimulgus*, common snipe; Dame-ku (Jack), dor-hawk, double snipe, dotterel; Earn or ern-bleater or bliter,

everjar ; Gabbleratch, gaber-ratchet, gabriel-rache or ratchet, gaverhale (Jack, Devon), gid, gillsnipe, gnat-hawk, goat-daffer or sucker, gobble-ratch, gowk, great snipe ; Haeferblaete (A. S.), half-snipe, harpleat, heatherbleat or bleater, hedder-bluter, hedge-spar, heron-bluter, hoarsgouk, horse-cock, gawk, gouk or gowk, horsguik ; Jack snipe, jed, jid or jud-cock, jill snipe, juggy (Jack) ; Lile-jacky, long-neb, neck or nex, long-necked damy heron or nanny ; Moth-hawk, myre-snipe ; Naoske, night-crow, hawk or jar, nyuckfit ; Plover-page (Jack) ; Ratcher, ratchet, retchet, ringed plover (?), rude-coce (A. S.) ; Scanderling, scaping, screech-hawk, snabe, snebbe, snite, snuta (Old Dutch—Teut.), snippack, solitary snipe, summer snipe ; Walk (a flock of), wheelbird, wind (Eng.), whole snipe, woodcock snipe, wren ; Yern-bliter or bluter, youkfit, yuckfit.

Carmichael states that there are thirteen names for the snipe in Gaelic. The number is proverbial. One of the English names, strange to say got in Devon, is derived from the Gaelic word "gabhar" and "hal," said to mean a moor or salt marsh. The word "snipe" is derived from the long beak of the bird, or snout ; "dotterel" means "doited one," or, as named in Gaelic, the peat-hag fool ; its folly permits of its being easily slain and affords little sport. The nightjar was supposed to be the cause of a distemper in weaning calves, possibly being frightened. In Mull the term "gudabochd" occurs in a song, entitled "Oran seilg a dhudabuichd," composed, it is said, by "some one" in the Ross of Mull. One verse is :—

" An gudabochd a bha 's a chlais  
 Gu 'n d' fhuair e fras a bhrist a chas.  
 (Repeat).  
 Gu 'n d' fhuair e fras de 'n luaidhe,  
 Chuir iad air a Mhullan i  
 A' losgadh air a dhudabochd,  
 'S e Tearlach 'chuir an cuifean innt'  
 'S e Uilham las a chluais ris."

Not worth translating.

It is thought a lucky omen for a snipe to rise before cattle when being driven to a sheiling. The saying, "Is ann romhad a dh' eirich an naosg," it's before you the snipe rose, refers to people, and is also generally supposed to be a good omen, though some have thought it the reverse, and to be little else than a "Will-o'-the-wisp," from its swift and erratic flight, and the difficulty in "spotting" it. Two other proverbial sayings are :—

Cho fad's a bhios naosg air moin, cleit' na toin, na gob orra.

So long as there is a snipe on a bog, a feather in her tail, or a beak on her. That means "always."

Tha uiread do dh' ainmeanan air ris an naoisg.

He has as many names as the snipe.

A saying, found in Turner, runs :—

‘S nach fearr iad na’r coinneamh na cromanna-loin.

And they are not more fit to oppose us than snipes.

SOLAN GOOSE (see also Goose).—Amhas, amhasag, amhasan, amhsainn, amhsan, ansa, asan; Eun ban an sgadain; Fachaich (fatlings); Goug, guga (young); Maefrauor; Sulache, sulair, sulaire.

Basser, bass-goose; Channel goose; Gannet, ganot (A. S.); Herring-gant; Soland-goose, spectacled goose.

Said to be from either Icelandic “sulan,” the gannet, or Gaelic “an sula or an sulaire.”

This bird or fowl is very keen of sight, and rises to a great altitude to discern its prey, whence it darts with the greatest certainty. St Kildians hold it in great respect, and preserve the young as food or “annlan.” “The gannet’s bath” is a poetical term for the sea from this habit of the bird diving from a great height.

Bhiodh an t-amhas leis fein

While the gannet by itself

Ann an uighe nan speur,

In the space of the skies,

A shuil gheur air an doimhne mhoir.

Its eye on the mighty deep.

Archibald MacDonald, the Uist bard, refers humorously to a certain Dr MacLeod as being extra fond of the fat of this bird, which, by the way, is considered a specific remedy for man or beast, especially in St Kilda. This, or the oil therefrom, has been called “Gibanirtick” (Gioban Iortach), it is said even to heal cancer. The foregoing word giban or gioban is derived from geuban or giaban, the craw or crop of any bird. See *ante*, at BIRDS. In Scott’s *Antiquary*, a solan-goose appeared at Oldbuck’s table, “the relishing solan-goose blood ran.”

SPARROW.—Baois; Ciolag, ciolachaire, ciolog (Ir.—hedge); Donnag, donnan, donneun (brown one or bird); Gallan or gallun-strathaire (Old Ir.), gealbhan, gealbhan-sgiabail or sgioboll, gealbhonn, gealbhonn-garaidh glas or nam preas (hedge), gealbhancharrdha (Ir.), glaisean, glaisean-coille (wood), glaiseun (greybird); Riabhag (Ir.); Sporag (house).

Aichee; Billy cuddy, black wren, blind dunnock, blue dickie Isaac Jaunie sparrow or Tom, bush-sparrow; Chummy (house), cosal (Forfar), craff (Cumb.), creepie, cudgy, culfer, culfre (A. S.); Dickie, doneck, doney, donnock, dunnock, dykesmowler; Easing, easing-bird; Fieldie, field-sparrow; Greybird; Hatcher, haysuck, haysucker, hayzick, hayzock, hazeek, hazock, hedge accentor chanter chat, mike, spick, spurgie or warbler, heisugge (Chaucer), hempie, hempling, heysugge, hizac, hoosie; Izaac; Mountain-sparrow; Pinnock, pynok, Philip, phip; Reefsouge (? riabhag), roo-doo, row-dow; Segge, shufflewing, spadger, spalliard (Devon), spargie, spearewa, speuk, sprauch, sprig, sproug, sprug (i.e., sporag),

spug, spur, spurd, spurdie, spurg, spurgie (hedge—Keith), spyng ; Thack or thatch-sparrow, titlene, tree-sparrow ; Whin-sparrow.

Supposed from Icelandic word “sporr,” lit. a flutterer. The terms Baois and Gallan or gallun-strathaire—or strathaire alone—are neither complimentary to the sparrow, the former signifying lust, lechery, which is applicable, this bird being proverbial for lewdness ; the other term signifies an idle fellow (which, by the way he is not, in his own way), gallan struidhearn, a wasteful or prodigal stripling seems the origin however.

North or South the sparrow ranks somewhat low among the feathered tribe ; the very term “ciolachaire,” implies picking and stealing, while among numerous descriptions given in Lowland works on ornithology, etc., his character is to say the least of it “shaky.” The following description is a fair sample : “A low cunning fellow with many bad habits, persecuted and held in contempt, the Holy Scriptures assessing his market value at *two for one farthing, or five for two*. Dirty, rusty-coated, stumpy-shaped, hurried ungraceful flight, tuneless voice, a mere metallic chink aggravatingly persistent, all betray his mean origin. Nothing is sacred from him—a housebreaker, a thief and greedy glutton, even suspected of picking holes in crops of young pigeons to get at the corn within ; a noisy braggart and a cowardly vagabond.”

Despite all this, he is useful too, destroying myriads of insect pests, and though not held very lucky, if seen the first bird of a year, indeed even supposed to foretell the death of a child in the house—if such there be—he has had the attribute of actual blessedness attached to him. Despite his hardy habits, he takes ill with captivity, and requires much manipulation ere consenting to partake of food, such as being bobbed on or pulled by the tail ! Sparrows have three broods a year and lay six eggs each brooding.

Be sin na glaisein ri gloir thar cairbh na speirige.

That were the sparrows' praise (or noise) over the hawk's carcass. Exulting over a fallen foe.

SPARROW-HAWK (see HAWK).

SPOONBILL (see also DUCK).—Gob-cathainn or spaineach.

Blue-winged shoveller, broadbill ; Kirk-tulloch ; Maiden duck ; Sheldrake, shovelard, shovel-bill, shoveller, spoonbeak ; Whinyard.

STARLING.—Druid, druid-bhreac, druid-dhubh, druideag, druidean ; Stalag, stalog, stale ; Trodan, truid, truideag, truidean.

Black-star or starling ; Chepster, chepstow, cow-bird ; Dow-breck ; Gyp, gypstarnel or starnill ; Jacob, joey, johanner ; Sheep-rack, shepstare or starling, shepster, shepstert (North), solitary thrush, staer (A. S.), stare, starenil, starn, starnel, starnil (North), steare, steer, stirling.

This bird will be found frequently referred to in Gaelic poetry, and 'nuair 'bha Gaelig aig na h-eoin, held forth in speech with the best of them. In the folk-lore of Shakespeare Pliny records that this bird was taught to speak Latin in the time of Caesar. In some parts of the Hebrides it is thought by natives that poison lurks specially in the blood of the *neck*, and if they kill one, at once twist off the neck. The flesh is not very edible. Where trees are scarce the starling is content to build its nest and haunt in deserted buildings, whence it levies toll from the neighbouring sheep, on the backs of which they may be seen pecking insects, etc., and this the sheep seem not only to endure but to like. Starlings are said to be unusually plentiful in the island of Lewis. Cameron says that the crowberry is also called "lus na stalog," the starlings' plant.

STEANCHEL (see HAWK).—Criochran (Dean of Lismore); Deargan.

STILT (see also PLOVER).—Corrachan; Fadchasach; Lurganach. Long-legged plover, longlegs, longshank, stilt-shank. Very rare and almost extinct in the Highlands.

STONECHAT or CHATTERER.—Caislin-clach or cloch, clacharan, clachlain, claihrean, clochlainn, clochlan, cloichearan, cloichrean, criochran; Fraoichean (heather); Gobair.

Blacky-cap or top; Chackart, chackie, chapper, checker-stane, click-stone, cloacharch, clocharet, clochret, cloughret; Fallow-smich, furze-chitter or hacker; Jack-straw; Little mason; Moor titling; Quay; Schaker-stane, stane-chack, stone-chappie chat checker clink clocharet pecker or smith; Wheatear, whinehat, white-bellied stonechat, white rump or tail.

It is thought in the North that a toad or frog attends to the eggs of this bird when it leaves its nest for food, and that it is not "lucky," in fact untoward or rosadach.

Chunnaic mi clacharan air creag lom,  
'S dh' aithnich mi nach d' rachadh am bliadhna leam.  
I saw a stonechat on a bare rock,  
And knew that the year would not go well with me.

A frequent occurrence—in fact, this bird is more often seen on a bare rock or stone than otherwise.

Cloichearan spagach, ogha na muile-mag.

The waddling stonechat, the frog's grandchild. Darwinianism rampant, or has the toad watcher above referred to anything to do with this saying?

Tri la sgathaidh an clachairean—no an claihrein.

Three days of punishment of the stone-chatterer (April borrowing days—O.S.).

STORK.—Corr, corra-bhan.

Black or white stork.

From “sta,” to stand, lit. the tall stander.

This bird is very rare, but has been shot in Shetland, and elsewhere in Scotland.

SWALLOW.—Ailleag, aimhleag, ainleag, ainleag-mhara or mhór-dhubh (sea or black martin — petrel), ainleag-mhonaidh (Alpine swift), ainlinn, amhlag, amhlag-mhara ; Bruilin (Ir.) ; Fainleag, fainleog, faireag, fairleag, famhlach, famhlag, fandli, faulag, faunal (Old Ir.) ; Gabhlachan, gabhlan-gaoithe (Ir.), gealbh-hroc (sea), gobhlan-gainmhich (sand-martin) gobhlachan, gobhlan-gaoithe ; Stearnall, steerneal (sea).

Arrondell ; Bank martin or swallow, brown dove, bucharet ; Chelidon, chelin (A. S.), chimney swallow, chitterling ; Easing, easing-bird ; Gluck ; Martin ; Progne ; Red-fronted swallow ; Screamer, screech-devil, swalewe, swalwe, swealewe, swift ; Tearn, tern (sea) ; white-rumped swallow, witch-hag.

Said to be from Teutonic “swalwa,” tosser about, mover to and fro. The old Irish word “fannal” has for its genitive “faindle,” sometimes given as a nominative.

Among Celtic races generally, it is said the reverence and respect with which this bird is regarded proceeds or arises from fear, and its influence upon mankind, instead of being propitious, is sinister and diabolical. In Ireland it is actually called the “devil’s bird.” In some parts of Scotland it is indeed said to have a drop of the devil’s blood in its veins, from which it gets the name “witch-hag” in Caithness. In the Book of the Dean of Lismore, however, a sentence occurs, comparing a king to a swallow, “Ach righ na Frainca mar e ainlinn’s e breth air an ail.” Except the King of France alone, who like a swallow as it grasps the air. In France, accordingly, the swallow is spoken of highly, thought of as a lady, and styled the “Messenger of Life.” Among our migratory birds it is thought to be among the first we may look for, a peculiarity in the Roman Calendar being a special and solitary reference to the item of natural history that the swallow appears on 24th February. This is thought somewhat premature. (See Longfellow’s poem of “Evangeline,” beginning “Oft in the barns,” etc., as to the swallow stone, said to possess wondrous properties, restoring sight to the blind, etc.) It is thought a lucky omen to a house when a swallow builds its nest in the corner of one or more of its windows, but it is death—or some calamity—to one tearing or breaking them down, and that within a twelvemonth. Cameron, in his Gaelic names for plants, tells us that the celandine is a corruption of “chelidon,” the Greek for swallow, now Anglicised, and is called “lacha cheann-ruadh” in Irish, or the red-headed duck. Swallow wort in Welsh is “llysie y wennel.”

Cha dean aon ailleog samhradh (Ir.).

One swallow makes not summer.

Cho luath ri aigne nam ban baoth.

As swift as the thoughts of the foolish woman.

Is tuar fearthuinn ealt ailleag.

A flock of swallows is a sign of rain.

SWAN.—A, ai (H. S. Dict.), airmid, ala, alunn, aoi; Ceis (Dean of Lismore), corra-ghrain, creadh, creath, cyn or cin (Old Celt.); Eala, ealadh, ela, elae (Old Celt.); Gall, gaod, geine, geis, geiss; Lon (wild); Searpan, soma (flock).

Cob (large); Elk (wild—North), eyrar (brood); Hooper; Ilke (Drayton); Whistling-swan, whooper.

Said to be from Teutonic “swanna.” The word “geis” or “geiss” is just goose, and has as plural “geissi.”

In an old Celtic legend, now well known, the account is given of how the children or daughters of “Lir” were turned into swans for nine hundred years by enchantment, till they were released therefrom by hearing the sound of a certain consecrated bell. In another account (Irish) in “the three sorrows of story-telling,” it is stated that they were changed by the incantation of their stepmother, and the children’s names are there given as Conn, Fiacra, Finola, and Aedh, or Conn, Aida, Finola, and Fiach; in this poem “Lir” is spelled “Lear.” These four children (one girl, Finola, her twin brother, Aed, and other twin boys, Fiera and Conn), had to live three hundred years in each of three places, one being the open sea near our Mull of Cantyre; a peculiarity of their condition, fortunately, was the privilege of retaining their own Gaelic speech, and the power of singing such sweet and plaintive fairy music, excelling all the music of the world. Thus they remained for the nine hundred years, undergoing many trials, till

“ When Faith shed her heavenly rays,  
They heard St Patrick’s song of praise  
And the voice of the Christian’s bell.”

They then resumed their human shape, but alas! not as when changed, young and fresh, but old and shrivelled. They, however, were baptised by a monk, St Kennog, died immediately, and winged their way aloft amidst strains of the sweetest music. It is satisfactory to learn that, for her cruel act of transformation, the stepmother was changed into a demon of the air (the worst conceivable thing known to the ancient Celt), which she still is. In Ireland, it is said, a law was passed, in consequence of the foregoing, prohibiting the killing of swans. The word “MacLir or MaeLear” means “son of the sea.”

In *Chronicon Scotorum* we find the word “ges” for a swan, describing the whiteness of the person of a huge woman cast ashore in Alba, in the year A.D. 900, “fuan ngeissi” being found as an Old Celtic term for swan’s raiment, or plumage. In “Miann a

bhaird aosda," the swan is poetically described as "Nighean aluinn an uchd bhain," fair maid of the white breast. A name "Guleesh or goilios" comes from the words "Goil-gheis or gall-gheis," foreign swan. Muirgheis is a sea swan, generally termed a "blackfoot." As before stated, the enchanted children of Lir were privileged to retain their speech, and that Gaelic; in many other tales are they referred to, and this fact is always dwelt on. They are also described as being "the spirits of human beings under an enchanted spell," Clann righ fo gheasan, king's children, and the enchanter is named as "Eachrais blair." Various "swan" songs are extant; one mournful, strangely wild and plaintive air and ditty runs:—

Guileag i, guileag o, sgeul mo dhunaigh, guilleag i  
Rinn mo leire, guileag o  
Mo chasan dubh, guileag i.

A ditty entitled "Luinneag na h-eala" is, or was, lately known it is said in Cowal, as a favourite air for lulling children to sleep. Mr A. Carmichael got a version in the Outer Hebrides, which will be found in the *Highlander* of 1881-2.

Some ornithologists deny the musical powers of the swan, so often mentioned by the Greek and Latin writers, as well as by the Celtic poets, but if their (the swans) singing is to be reckoned among the vulgar errors, it has been a universal one, and of great antiquity; among others Dr Smith says in *Sean Dana*, page 33, "over the west of Scotland it is frequently affirmed as a fact, that the swans which frequent these parts in winter are heard to sing very melodious notes, when wounded, or about to take flight." Jacob Bryant in his *Analysis of Ancient Mythology*, has a long dissertation on the prevalence of this belief among the classic poets. In *Sean Dana* we also read, "mar ealadh air cuan na Lanna," as a swan on the lake (loch) of Lena; and "mar bhinn guth ealadh 'n guin bais, no mar cheolan chaich mu 'n cuairt di," as the melodious voice of the swan in the pain of death, or the faint melody of her companions around her (sympathising); "bhinn guth," is an example of the adjective preceding the noun here. This points to two things or facts, viz., that the voice of the swan is melodious, especially (and plaintively so) when dying, and also that the others are sympathetic (also melodiously so) when one of their number is dying. This again seems to be only partially so, as in a more modern song a maiden bewails her lonely fate, and compares herself to a dying swan, "agus each uile 'n deigh a treigisinn," and all the others having left or forsaken her. The sweetness of the swan's note is also referred to in the lines:—

'Nuair a theannas iad ri luinneag  
'S binn' iad na guileag na h-eala.

When they engage in singing  
They are more melodious than the  
lamenting note of the swan,

Such “scientific” scepticism exists as to this alleged dying note, that one feels inclined to question everything nowadays, and even the references (of very respectable antiquity), as for instance where *Æschylus* says, “Like the swan expiring, dies in melody”; while our own *Ossian* says:—

“Sweet was her song as the voice of the wounded swan,  
When she sings away her soul (breath) in death,  
And feels in her breast the fatal dart of the hunter.”

A more prosaic reason for this alleged mourning sound made by swans, is because they think their black feet ugly.

Cameron informs us that the “stinking goose-foot” plant is called in Irish “Eleflog,” from el or ela, a swan, and fli or fleadh, a feast (eala, a swan, and fliodh, chickweed); the latter is a favourite food of the swan, while yellow celandine is “eala-bhídh.”

The white swan was the *impresse* of Edward III., and he swore by it, as well he might, for the swan is a bird of good omen.

**SWIFT.**—Aigne, an gobhlan-siubhlach; Clisgein; Gobhlan, gobhlan-monaíd, gobhlan-mor, gobhlan-nan-creag.

Black martin or swift, brown swallow, bucharet, bullfit; Cran, crane; Devil (black), devil-bird, deviling, devil-screecher or shrieker; Flapwing; Harley, hawk-swallow; Jack-squealer; Long-wing; Martin; Screamer, screecher, screech-devil-martin or owl, shriek owl, skeer, squealer, swallow, swine or swing-devil (North); Whip.

The swift, though of stronger build and more powerful flight, is about three weeks later in making its appearance than the swallow, for which it is frequently taken. The swift is more a town than a country bird.

## T

**TEAL** (see also **DUCK**).—Ateal; Crann or erion-lach or lacha; Dartan; Siolta.

Common teal, cricket; Gadwall, gangle, garganey, green-winged, grey; Jay; Pied wigeon or wiggon, pintail; Summer duck; Tael or tael-duik, teling; Winter duck.

From “telen,” to breed, to produce.

In summer the teal is called the “ateal.”

**TERN.**—Geabhrag or geabhrog; Steardan, stearnal, stearnan, steirneal-Mhic-Dhughail.

Black or black marsh tern, blue-darr; Car swallow, chit-perl (lesser), clett, cloven-footed gall (black); Dar, darr, daw, dip-ears, dippurl, dorr; Fairy bird; Great purl or tern, gull-billed tern, gull teaser; Hooded tern; Jourong (Ir.); Kingfisher, kip, kir or

kirrmaw or mew; Little dan or pickie; Marsh tern, maw, miret; Noddy; Pease crow, picket or picket—a' piccatarrie, pickaternie (greater), pickitar (lesser), picktarnie (greater), pictar, pirr, purre; Richel-bird, rippoch (com.), rittoch (greater), Rixy (com.), roseate; Sandwich, scraye, sea swallow, sheartail, shrimp-catcher, skirr, small purl, sparling, speikintare, spurling, spurre, starn; Taring, tarney, tarnie, tarret, tarrock, tirrock; Willie fisher.

The word “jourong” in Irish is said to arise from their cross nature.

THRUSH (see also MAVIS). — Cearsach (missel), ciarsach, cuireag, cullionag (holly); Sceric, smeorach, smeolach, smolach (Ir.).

Big felt or mavis, bull thrush, butcher bird; Cherecock, churrcock (missel), crakle, corney; Dirsh (Somerset), drish (Devon), drossel; English fulfer (missel); Felfit, feltie, feltiflyer, fen thrush, fulfer; Gar or gaw, gizer, gore-thrasher (missel), greybird chacker or thrush; Highland, hielan' or hillan piet, holm cock screech or thrush, horse thrush, hunting thrush; Ichala pea; Jay, jay pie, jerecock; Keevor; Marble thrush, maire, mavis, mevy (Browne), mezel, misler, missel mistle or mistletoe thrush, mizzly dick, moor blackbird, mountain ouzel, muzzel; Norman gizer or thrush, rassel, rattle (missel), ring, rock ouzel; Screech, sed, sedge or set-cock, sedge-singer (missel), shreitch, shrike, shirl or shrill-cock (Derby), skirlecock, skrite, solitary, song, squawking, stone, stormcock, sycock; Thirstle (Devon), thrice cock, throstel (North), throstle, throstle cock, thrushel, thrusher, thrushfield (Salop), thrushe, thrustell (Palsgrave), thryrstylle; Whistling-dick or thrush, white-breasted black-ila bird, white-mouth (Wilts), wood thrush.

Supposed etymology “turdus.” The original form appears to have been *star-da*.

The mavis or thrush is the first in the field everywhere, both in the Highlands and Lowlands. He always sings his song twice over. In April it sings all day and night nearly. The thrush lays five eggs. One of Maemhaighstir Alasdair's best songs, *inter alia*, is the well-known Smeorach Chlann Raonuil, while many other bards and inferior poets have sung its praises. Iain mac Raonuil og says :—

'S binn leam an smeorach a sheinneas  
Gu loinneil 'an coille nan crann,  
Smeorach a bhroillich bhrie riabhaich  
'S mil air ghob dhi 'n am feuchainn  
nan rann;  
'S math sheinneas i oran,  
'N am do'n ghrein 'bhi 'g oradh nam  
beann,  
'S an oidhche cha stad i  
'Chuir na smuid dhi feadh bhadan  
nan gleann.

Delightful to me the mavis that sings  
Her sweetly musical lay in the multi-  
tudinous wood,  
The mavis with its brown and speckled  
breast,  
And with honey on its bill what time  
it lists to sing;  
Full well can it trill forth its lay,  
What time the sun is bathing the  
uplands with gold;  
Nor will she, even in the night-time,  
Cease to sing in the wooded glenlets  
among the hills.

The translation is given as found. It has the merit of being pretty literal.

Proverbs and sayings as to the thrush are, as may be expected, in existence. A thrush entering a house voluntarily is a decided emblem of good luck. The term missel or mistletoe thrush has been variously accounted for, one being that the bird is particularly fond of the berries of the mistletoe, though birds, as a rule, shun that parasite from the sticky juice which exudes from it. Another meaning is derived from its well-known solitary habits, the word "misslie" meaning solitary; a third is from "mizle, mizzle or misle," to speckle, etc., hence "misle-shinned," having speckled legs (as boys have that sit much at the fireside), *ergo*, mizzle or misle-thrush, speckled thrush. This bird is said to be particularly plentiful in Morayshire.

**TITMOUSE or TIT.**—Cai, cailleach, cailleachag-cheann-dubh or duibh, cailleach-cheann-gorm (blue), ceann-dubh or dubhag (marsh), ciocchan, ciocchan-fada (long-tailed), currag-bhaintighearn (great); Gabhagan, gaistean-cloich, gobhagan, gobhlaican, gobhlagan, gochan; Miondan, montan; Reabhadh, reabhag-monaidh or fraoch, reafog, reallog; Smulag, smutag, snoileun (grey or blue).

Ackmal, ackymal, allecampagne; Bag, bearded pinnock or tit, bee-bird, bell-ringer, bettytit (Suffolk), big oxeye (great), Billy, Billy-biter, black-cap hed or redstart, black-capped lolly, black-headed Bob or tomtit, black oxeye, blue-bonnet cap mope spick tomtit or yaup, bottle-tit or Tom, bum-barrel or towel, bumotowel, bush-oven; Cambottle, caton, coal, coalhooden, coal-tit or coalyhood, cole, colehood, hooding mouse, tit or titmouse, cuckoo-bird; Effie (marsh), ekkymal or mowl, elicompaagnie (Cornw.); Feather-poke, French magpie, fuffit; Great tit; Hackmal or mull, hackymal, hackkimal, haemal, heather-lintie, heckamall, heckanoddy, heckenal, heckmall, heckymal, hedge-jug, hekkymal, hickmall, hickymal, hockymal, huckmuck; Jack-in-a-bottle, Jack-noup, Jack-saw (great), Jenny-tit or wren, Joe Ben, jonnker, jorinker, jug-pot; Lady's night-cap, lesser butcher bird, little old wife, little pednpaly (Cornw.), long-pod, long-tailed capon mag muffin pie or tit; Marsh tit, meadow pipit, miller's thumb, millothrum, milly-thoomb or thumb, moss cheeper, mumruffin (hedge—Worc.); Nimble tailor, nope or noup (Salop), nun or nunnie; Oven-bird (long-tailed), oven's-nest, oxee, oxen-bird, oxeye (great tit); Pednpaly, pheasant, pack-cheese, pinchem, pinnock, poke-bag or pudding, pole-pudding, pridden-pral, prin-priddle, pudding-bag; Ragamuffin, red or reed bunting or pheasant, rockpipit; Saw-sharpener or whetter, sharp saw, sit-ye-down, snorter, stonechat; Taffit, teetick, tidife, tinnock, titlark, titling, titmal, titmose (A. S.), tittymouse (Baret), Tom nope, nouf, noup or tit, tree babbler, tytmase; Uckmaul; Wagstert; Yaup, yaupit.

This bird of the many names is peculiar for a cat-like habit of

spitting and puffing. In a singular work, issued by the Gaelic Society of Dublin in 1808, the following epigram, illustrating a “fimzy pretender,” introduces this little bird as follows:—

“ This little man’s for learning fam’d,  
The speckl’d sprat is called a fish,  
Each bird’s nest a nest is nam’d  
And so’s the grass-moth’s if you wish.”

The grass-moth is said to be the literal English translation of the Irish name for the little bird, commonly (*inter alia*) called the tomit, which lays eight eggs.

TURKEY.—Cearc-fhrangach, coileach-fhrangach, pulaidh, or turcach; Turcaire.

Bobble-cock, brasil, brazil or bresil-fowl, brissel-cock, bubbly-jock; Cobbler; Ganny-cock, gobbler; Jolloper; Lolly-cock (Devon), lubber-cock or leet; Moure (Somerset); Poe (North), Polliccock, poney-cock, poune or pounie-cock, powie, powne or pownie-cock, pullie-hen; Snotergob, stag (two-year cock).

TURNSTONE (see LAPWING).

TWITE (see LINNET).

## V

VULTURE.—Amae, amach, amhach; Badh, badhbh (Ir.), bodh; Coin-fhuadach; Fang, fionnag (Ir.), fitheach-garbh; Gairfhitheach, gup (Old Celt.); Lachar; Preachan, preachanach, preachan-craosach or ingneach; Seaghmhór, seig, sgriachan-craosach, eriosach, or ingneach; Trodhan, trodhain, troghan.

Earngeap (A. S.); Fang; Graip, grap, grape, grip; Pharaoh’s chicken; Vulturina; Wltur.

The words or names given for vulture in Gaelic are applicable to, and indeed generally used for, any ravenous bird, or bird of prey. In common, it is said, with other birds of prey, the vulture has no sense of smell, depending on sight alone.

## W

WAGTAIL.—Breacan-buidhe, breacan or bricein-baintigh-earna, breac-an-t-sil, bricein-ban or buidhe, bricein-ceannglas or glas, bualainde, buicean-baintighearna; Cumhag-bhogadh-toine (water), euthag; Glasag, glasog (Ir.), glaisean-seilich, gluasag.

Barley or barley-seed bird, bear-seed bird, blue-headed; Cinereous, cow bird klit or kloot; Devilings, devil’s bird (Ir.), dippity washty, dishlick, dishwasher; Green-headed quaketail, grey,

grey and white, grey-headed ; Moll-washer, molly-washdish, moll-washer, mollswasher ; Nannie wagtail or washtail ; Oat-seed bird ; Peggy-dishwasher, Polly-washdish ; Quaketail ; Seullery maid, seed fowlie lady or laverock, spotted lady, spring, stainyell, summer ; Waggie, washerwoman, water, waterie, water-swallow, wattie (pied), Willie-wagtail, winter ; Yellow molly, waggie, or wagtail.

Formerly called " wagstart or wagstert," start, signifying tail.

This pretty bird is hated in Ireland, and thought always to presage some evil, according to Lady Wilde, because it plucked away the moss with which the robin had covered and hidden our Saviour from His enemies. In Highlands of Scotland his coming near the doors of houses and among hens, etc., is a sure sign of bad weather. If seen between a person and his or her house, it is, or was, a sign of eviction to follow, previous to the Crofters Act designated " Call na laraich."

**WARBLER.**—Ceiliriche (blue-throated), eeolan, eeolan-eile, cuileeag, euileean (reed); Loiliseag ; Oranaiche ; Uiseag-oidhche (sedge).

Bank-jug, beardy, bee-bird, Billy whitethroat, black-eap, black-eapped warbler, blethering-Tam, blue-throated warbler, brake-hopper ; Chan-chider, chancider, channy (sedge), charly-muffy, chat, chatter-hi-ti, ehurr, cricket-bird ; Dartford warbler ; Fauvette, feather-bag bed or poke ; Garden fauvet, whitethroat or warbler, golden wren, grasshopper, chipper lark or manruffin, greater pettchaps, green oven, ground-Isaac oven or wren ; Hay-bird or tit, huck-muek ; huzzer (grasshopper) ; Irish nightingale ; Jan or Johnny-chider (sedge) ; Leg-bird, linty-white ; Marsh reedling, mealy mouth, miller's thumb, milly thoomb or thumb, mocking bird, mock nightingale, muffie wren, mufty ; Nettle creeper, night singer ; Oven bird or tit ; Peggy or Peggy-whitethroat, Provence furzeling ; Reedling, reed warbler or wren ; Sally picker, Scottish nightingale, sedge bird marine warbler or wren, sibilous brake-hopper, small straw, smeu, smooth, smooth, strawsmear or meer, streasmear, sweet Billy ; Tom thumb ; Water sparrow, whattie, wheetie, whey-bird, whiskey, white wren, why, Willie muftie, willow sparrow warbler or wren, wood warbler or wren ; Yellow wren.

**WATER-HEN (see Coot).**

**WAXWING.**—Canranach-dearg.

Blaek-throated, Bohemian chatterer.

This is a rare bird in Scotland, and is said to be a native of Lapland now, though once plentiful ; very fond of rowan berries and haws. In the policies of Duff House, Banffshire, a specimen of the hen waxwing was lately shot. This bird resembles the

starling in size and flight, and gets its name, in English, from the bright red markings or horny appendages on the tips of the wing-feathers, which have the appearance of red sealing-wax. Another characteristic is the "topan," or crest formed by elongation of the crown feathers. Its colour is inclined to brown or chestnut. A Mr Peter Galloway, South Street, Musselburgh, caught one there in November 1903, and on 1st December of same year, one was shot at Cramond, in the neighbourhood of which place they were reported to be numerous.

WHAUP (see CURLEW).

WHEATEAR.—Bogachan, bog-an-lochan, brugheal ; Caislin-cloch (Ir.), crithneachan.

Chack, chackeret, chacks, chat-chock, chatterer, check, chick-chack or chacker, chickell (Devon), chickier, chickin, chickstane, chock, chuck, clocharet, clodhopper, coney, cooper ; Dyke-hopper ; Fallow-chat finch lunch or smieh ; Horse-musher or smatch ; Jobbler, jocktibeet, jocktie ; Ortolan ; snorter, stane-chacker or pecker, steinkle, stinkle, stonechat (err.) ; Underground jobbler ; White-ear rump or tail, whitease, wittol.

Peculiar superstitions are said to surround this bird, one being that if seen for first time perched upon a stone, storms may be looked for, if upon the sod, offer praises to God. As is evident, its name arises from arriving or being more in evidence when wheat is in the ear.

WHIMBREL (see also CURLEW).—Eun-bealltuinn ; Guilb-inneach ; Leth-ghuilbinneach.

Beltane bird, brame ; Curlew jack or knot ; Half-bird or curlew ; Jack curlew or curley ; Lesser curlew, little curlew or whaup ; May bird curlew fowl or jack ; Peerie whaup ; Tang whaup.

So called from its whimpering cry or call. It is very rare in Scotland, and almost extinct in the Highlands.

WHINCHAT.—Conasag, conasan, conasgag, conasgan ; Gocan-conuisg, gochean, gochdan ; Ultag, utac, utlag, uttag.

Barley-ear, black-headed bush-chat, blacky-top, bush-chat ; Chackart ; Fern-chackert lintie, furr-chuck, furze-chat or hacker ; Gorse-chat hatch or hopper, grass-chat ; Horse-smatch, hitic (Salop) ; Snac, stonechat chatter or smieh ; Tick ; Uhage (Shropsh.), utick ; Whin bushchat chacker chackeret chackert check clocharet or lintie.

WHITETHROAT.—Gealag, gealachag, gealan-coille.

Beardie, bee-bird ; Caper-linty, churr-cock ; Fitin' ; Hay-jack ; Jack-straw ; Maggy ; Whey-beard, whittin.

WIGEON or WIDGEON (see also DUCK).—Aiteil ; Glas-lacha.

Bald Pate, black wigeon; Common wigeon, cracker; Diver; Freshwater; Easterling (male); Goldenhead; Half-duck, harlan; Ladybird or fowl (fem.); Pandle or pandle whew, pied, pochard; Red-headed pintail or wigeon; Smee duck; Vare; Whew, whew-duck, whewer, whim, whistler, winder, winter-duck; Yellow-poll.

In some places every wild duck is called a wigeon.

WOODCOCK.—Budagoe, budagochd, butagochd (err.); Coil-each-eoille, corr-chaoch (Ir.), creabaire, creabhar, creathar, creobhar, creothar, criodhar, croman-coillteach, crom-nan-duilleag, cubhalag, cullagh-ceach (Ir.—Connemara); Filbin, fudagag; Grailbeag; Udagag, udagag, udarag.

Becasse; Muckle snippack; Longbill; Quis; Snape; Wideok, wodecoc; Yar whelp or whip (a kind of). It is also termed owl, snipe, and sea-woodcock.

Well known and numerous in West Highlands, etc., where it is seen about November. This bird is noted for carrying its young between its claws. The Irish Gaelic names are given to it from the uncertain "blind" manner in which it first flies out of cover.

The "flesh" of the woodcock is termed "searcoil" or "searcoll," as given in Diarmaid's remarks to Granine on returning from the hill:—

Is math do chuid a Ghrainne,  
Carna tuirc le taobh tire,  
Searcoll na coilichea-fiodha,  
Le bainne miath mine.

Good is your provisions, O Granine,  
A lump of boar's flesh of the country-side  
Flesh of wood cocks,  
With soft smooth (creamy?) milk.

In the south a saying is current, "'Tis winter amait—when the woodcock comes."

Tha gob fad air a bhudagochd; tha 'm budagoehd gun ghob.

The woodcock has a long beak; the woodcock has no beak. This saying is "dark."

WOODPECKER (or Pine grosbeak).—Cnag, cnagag-choille, erag; Lair-fligh, lairigidh, lasair-choille (green); Parr, parra, pic (Old Celt.); Snag, snagaire-daraich, snagan and snagan-daraich or mor.

Acle, awl-bird (green); Barred, black and white poker, brown; Catbill, crank-bird, creeper, cutbill, cutter; Daniel, dirt-bird; Eacle, eakle, eaqual, ecall, ecale, eccle, eckle, eckwall, eekwall, eecle, eekle, English parrot (green), equal, equaw, eqwal, etwall; French galley-bird or pie; Great spotted or pied, green, green peak or peck; Haihow, hakel, hecco, hechele, heckle, heckwall, hecle, heffald, hefful (Craven), heighhaw (Salop), hew-hole, hickwall, hickle, hickel, hickol, hiewall, hickwall, hickway, highawe-hoe or hole, hoodall or awl, hufil; Iceol, ickle, ickwell, icwell; Jack-ickle, jar-peg, jay, jewell; Knag; Laughing bird, lesser spotted, little wood pie; Mick-mick; Nicker, nicker-pecker, nickle; Pick-a-tree, popinjay, pump-borer; Rain-bird fowl or pie; Snapper,

speight (large—Cotgrave), sprite (small), stockeikle, storm cock ; Tabberer, tapper, tapperer ; Varffler ; Wariangle, whetile, whitwall, wodake (A. S.), wodewall, wood-awl chuck hock hock knacker knocker pie spack spite sprite sucker tapper wall or weale ; Yaffil (Heref.), yaffingale, yaffle, yaffler, yappingale, yockel, yuckel (Wilts).

The green woodpecker is said to be almost extinct in Scotland, another example of the survival of the fittest ; its name in Sanscrit is “piki.” The woodpecker, like the cuckoo, does not make a nest of her own.

WREN.—Ballan-oir, ball-oir (lit. gold spot), bigean, etc. ; Conan, conan-coille, conan-conuisg (willow), conan-crion, crianag or erienag-ghiubhais (willow), crionag, crionag-bhuidhe, crionag ceann-bhuidhe (golden-crested), crionan ; Drathan, drathan-donn, dreadhan, drean, dreathan, dreathan-donn, dreathain, dreollan, dreollin, drethein, drieu (Welsh) ; Fridean-fionn, fridein ; Guradhan ; Troichilean (Ir.—willow).

Bee-bird (willow), Bobby or Bobby-wren ; Crackety, crackil, cuddian, cuddley (Devon), cut, cuttely, cutty or cutty-ran ; Doddy, druid or druid-bird ; Giller, gilliver, golden-crested, ground-Isaac or wren ; Hay-bird or tit (yellow), huck-muck, humming-bird ; Jeannie (Keith), Jennie-crudle, Jenny ; Katie, Kitty ; Marygold finch, mite ; Our Lady’s bird or hen ; Pale bird ; Ran, reed, robin redbreast ; Sally, scutty, smouet (willow), stag ; Tiddy, tidley, tintie, titty, todger, tomtit, tope ; Wrannie, wrannock, wranny ; Vran ; Willow or willow warbler, wood ; Yellow wood wren.

Said to mean literally “the lascivious bird.” The Celtic word or term “dreas,” etc., is said to come from “draoi-eun,” druid-bird, the wren being said to be a healer and a prophet. This word therefore accounts satisfactorily for our common saying, “a little bird has told, or whispered it to me.” In Welsh the word “dryw” signifies both a druid and a wren, while the bird’s nest is called the house of a druid. Also given as drea en, drea or dear, small, and en, a bird. Much mystery attaches to this little bird in the Highlands of Scotland, and elsewhere ; in the Isle of Man it is, or was, hunted on St Stephen’s day, which some say points to a relic of Baal worship, others that this “round-bird,” is a female fairy enchantress. When so hunted and killed, the unfortunate little sinner is carried round by the hunters who sing, “we hunted the wren for Robert the Bobbin, we hunted the wren for Jack o’ the can, we hunted the wren for Robert the Bobbin, we hunted the wren for every one.” This is, or was, also done in Ireland, at least politically, as they (the wrens) are said to have given the alarm to Cromwell by pecking or tapping on the drums, and thus gave notice to him of the approach of the Irish army, hence the hatred by the Irish to this bird.

As to this hunting it is alleged now to be largely without

foundation, the Isle of Man *Examiner* newspaper states at least that "like Hamlet with Hamlet omitted, the carcass of the wren is absent from the hunt, though not *always* absent from the chase." The persecution of the wren owed—we regret to say—its origin to the Christian clergy in their over-zeal against all things or beliefs pre-existent to theirs, this bird being a druidical bird, and sacred to the rites which these great teachers of men, the Druids, solemnised in their groves, as is surmised. The St Kilda wren is thought to be a local and separate species.

In "Death of Bran," the wren or dreolan is called the "king of birds" everywhere, and is there called "Finn's doctor."

The wren is to be met with frequently in Gaelic poetry, and a folk-lore tale goes greatly to the credit of this mite-bird. The following version, as it differs somewhat from others which have appeared, may be given. It was furnished by Alexander MacKay, author of *Sutherland Reminiscences*. "Mar thug an dreathan-donn an ear as an t-sionnach," or how the wren outwitted the fox—Sutherland version. It happened one day in early spring, when the wren was busy searching for materials suitable for nest-building, that he discovered some beneath a superincumbent matted mass of other material which he was powerless to remove. As he was striving to get something out, the fox passed by. When he heard the wren's tale, he said, "What will you give me if I will assist you?" "Oh," said the wren, "when I've threshed out my grain in autumn, I may be able to pay you something." "How much will you give me?" said the fox. The wren thought a while, and then said, "Peic 'us ceannan," a peck and two pecks. Of course they were conversing in Gaelic. The fox agreed to the terms, assisted the wren, and went on his way. Towards the end of the year the fox remembered his engagement with the wren and thought he should be looking him up, which he duly did, and found him in his barn threshing busily, along with his twelve sons. Being desirous of reminding him of his promise, he went to the door of the barn, but for the life of him he could not distinguish father from sons. At last he hit upon a plan by saying, "What a different stroke the father has from the sons" (Al. "Tis easy to recognise the old hero's stroke). Stepping forward proudly the old fellow said, "'Tis well, you've said, 'tis well, you've said" (Al. There was a day for that), whereupon the fox reminded him of his promise made in early spring. "Certainly, certainly," said the wren, coming out of the barn. Jumping up on a dyke and looking towards the house, he shouted, "It was Peic 'us Ceannan, was it not, Peie 'us Ceannan, Peic 'us Ceannan," whereupon two dogs so named came rushing out, and the fox found he had been outwitted, and left hurriedly. Another version is that the fox wished to identify the old cock-wren first, and then he would secure the eighteen sons. As may be inferred from the foregoing, this dear little bird is one of the boldest for its size. It is vulgarly supposed

to lay exactly—or, at least, retain—twelve eggs in its nest, that they are all hatched, but that only one survives. The wren also is said to retreat into a hole on the approach of rain, but this is merely in pursuit of flies, which, as is known, retire into holes and crannies before rain. An English saying puts it prettily as, "The robin and the giller wren are God Almighty's cock and hen." The Scottish also say, "Malisons, malisons mair than ten, that harry Our Lady of heaven's hen." The wood wren is about ten days later of arriving than others. A proverbial saying exists to the effect that no house or "family" becomes extinct which a wren haunts. The tale goes that the eagle and the wren once had a trial who would soar the highest, and after a considerable amount of upward space had been traversed, the eagle said, "C'aite bheil thu 'dreachainn-duinn?" "Tha mis an so os do chinn," answered the wren. "Where art thou, O wren." "I am here, above thee." The wren had perched itself on the eagle's back surreptitiously, was able to respond as above, and win the contest. A story entitled "Rann na meacann," tells how a wren and his twelve children attempted to pull up a meacann (a parsnip or turnip), elsewhere called burdock, the Gaelic for which, however, is "mac-an-dogha."

Cha d' thainig (cha tig) ubh mor riamh bho'n dreathainn-duinn.

Large egg never came (or will not come) from the wren,  
*i.e.*, small gifts from niggardly persons.

Ged is beag an dreathann is mor a theaghlaich.

Little as the wren is, its family is large. The mother wren  
alone knows.

Is bigid e sin, is bigid e sin, mar a thuirt an dreathann, an  
uair a thug e lan a ghuib as a' mhuir.

'Tis the less for that, 'tis the less for that, as the wren said,  
when it sipped a bill-full out of the sea.

Is farsuing a sgaileas an dreathann a chasan 'n a thigh fhein.

The wren spreads his feet wide in his own house.

Is farsuing tigh an dreathainn.

The wren's house is wide—for him. Even the most in-  
significant may loll in his own house, as well as the  
greatest.

Is fhurasda buill' an treun-fhir aithneachadh.

The mighty man's stroke is easily known. (See Nicolson's  
note hereto), as also version given above as to the fox  
and wren.

Is moid i sin, is moid i sin, mu'n dubhairt an dreathann-donn  
'n uair a rinn e 'dheileag 's a mhuir mhoir.

It's the bigger of that, it's the bigger of that, as the wren  
said when he added his drop to the great sea.

Is trom buill' an t-sean laoich.

Heavy is the old hero's blow. This may be construed  
literally, but see "Is fhurasda," etc.

WRYNECK.—Cam'aich, cam-mhuin or mhuineal; Geocair, geochd, gwas-y-gog (Welsh).

Barley-bird; Cuckoo's-fool footman knave leader marrow mate messenger or whit; Dinnick; Emmet-hunter, eten-bird; Hobby; Jack-squall; Long-tongue; Mackerel-bird; Nile-bird; Pea-bird; Rind or rinding-bird; Slab (North), snake-bird, summer-bird; Tongue-bird, turkey-bird; Weet-bird, wrythe-neck.

The frequency of names in connection with that of the cuckoo is a justification for the supposition by some that it is the cuckoo's leading companion, though not the cause of that appearance on herbs, etc., called "cuckoo-spit," said to be cast at it from vexation. The herb called "cuckoo's shoe" has, *inter alia*, its own share of that "spit," or more properly exudation from the aphis which infests it.

## Y

YELLOW-AMMER or HAMER.—Buidheag or buidheann-luachair, buidhein, baidheog or buidheog (Ir.).

From "Am," a word signifying to chirp, lit. a chirper.

A little bit o' bread an' no cheese; Basky-bird, Bessy, blacksmith, blakeling, bread an' cheese, bunting; Cheeser, coldfinch; De'il, de'il, de'il tak' ye, devil's bird; Gladdie, goldfinch or spink, goldy, gooldie, gooler, gooly, gouldy, gowdie, gowdy, guler; Johnny-ring; Molly; Owl; Plover, Poll, pretty pretty pretty creature; Scottish canary, scribbling lark, skite; Waggie, wagtail, wren, writing-hawk lark or master; Yallackie, yeldock or yeldrock, yeldrin, yellaieckie, yellow amber or umber bunting, yarlin yite or yowley, yeorling, yirlin, yoit, yoldrin, yoldring, yolling, yorlin, yourling.

This bird is said to be held in detestation from having half a drop, a drop, or three drops of the devil's blood in it. The terms "writing hawk," etc., arise from the similarity of scrawling marks on its eggs to some people's writing; an additional term is "Grecian," as the marks were supposed to resemble Greek characters. Some people say that this bird brings ill-luck if it nests near a dwelling-house, which it frequently does, so it is industriously persecuted and its nest destroyed. A boys' rhyme runs:—

"Whittletae, whittletae tee whee,  
Harry ma nest an' the de'il tak yee."

or, "Deil, deil, deil tak' ye," which is now refined down to "A little bit of bread and no cheese."

A superstition also exists—or existed—that jaundice could be cured by merely looking at this bird, but if the person was cured the bird died.

## ENGLISH-GAELIC N A M E S   O F   F I S H E S

THE ancient Celts, according to York Powell, never loved the sea, and had a prejudice, some even say a contempt, for fish. This has been accounted for by a supposed veneration paid by them to the waters, which it will be said appears somewhat paradoxical, though it is supposed the knowledge that the fish-god "Dagon," being half man, half fish, had something to do with it, though generally asserted to be the god of the Philistines only. If such did exist, civilisation overcame it, and the Celts and Highlanders of the present day are as fond of fish as others, if not fonder. There are some kinds, however, they will not eat willingly still, such as the skate, the eel, turbot, and flat fish generally; from our own experience of the West Coast, the eel and the dogfish were the only two fish disliked. As to above, it is alleged that a proverb exists implying the contempt of the Celts for fish-eaters, which we have not come across however. Turbot is said to be, or to have been, disliked in Fife, which at one time was pre-eminently Celtic.

As regards the cases where the same names or terms, in Gaelic or English, are given for fishes entered herein under separate headings, it has to be stated that all are given as obtained, or found in the various works, etc., consulted; and for what they are worth.

### A

ANGLER (see also GOBIE).—Carrachan (small), carran, elabaran, clab or clar-cioch or eich, corran, corran-greusaiche, cuman (Caithness); Garran or garrangainmhich, garrochan, greasaich, grealsaich, greusaich, greusaiche, griesaich, gubarnach; Iasg-an-Donais; Lon-chraois; Mac-lamhaich or lathaich, mersgirra; Pleaich (Ir.).

Armed bullhead; Briarbot, bullhead; Carling, catfish, cobbler; Devil-fish; Fishing-frog, friar, frog-fish; Keddle-man or maul,

kethrie, kettach, kilmaddy ; Mareillen, marmaid, marool, marsgum, masgum, mermaid, merlin-fish, miller's thumb, molly gowan, monk-fish, mulrein, murrowell ; Nass-fish, nodle ; Pleech, plucker or great plucker, pogge ; Sea-Devil or stanger, shoemaker ; Toad-fish ; Weever, wide-gab, wolf-fish.

The Gaelic term “Carrachan,” is derived from “carr,” a rock which this weird-looking fish haunts.

The name weever is misapplied it is thought. (See that fish.)

**ANIMALCULÆ.**—Brionain, buinnean (sea); Coille-bionan ; Giolcam-daobhram ; Meanbh-bheothach or bhith ; Sgeith-an-roin or na-muice-mara (large), sgiddair, sgiodair.

Jelly-fish ; Live-drops ; Medusæ ; Phosphorescence.

## B

**BAIT.**—Madhar, maghar, maodhar ; Soll, sonn.

Krugie (Shetland) ; Spawn ; Young.

The word “maghar” is used in the West Highlands, and elsewhere, for fishing for the young saith, etc., by a fly—iasgach a mhagharr. Trolling again for lythe is by a line and sinker dragged astern of a boat, as in former case, and is called “fuaidearag,” iasgachadh le fuadearaig. In “Oran na Comhachaig” the hunter says—

Cha do chuir mi duil 's an iasgach,  
Bhi 'g a iarraidh leis a mhagharr.  
I relished not (the sport of) fishing,  
Nor to seek it with a bait-fly.

He preferred hunting.

**BANDSTICKLE** (see STICKLEBACK).

**BARBEL.**—Breac-feusach ; Mial, miol-gaileach.

The name comes from the four beard-like appendages.

**BARNACLE.**—Bairneach, bairneag, bairneag-cathan or coidhean ; Cathan ; Gidhrean, giodehran, giodehrnan, giodehrsian, giuran.

Bernak, bernicle, bernicle-limpet ; Seaw.

**BASS** (see PERCH and BREAM).

**BLENNY** (see GUNNEL-FISH and CATFISH).

**BRAISE** (see BREAM and ROACH).

**BREAM.**—Briantach, briantadh ; Carabhanach, carbhanach, carmhanach ; Deargan ; Garbhanach ; Roisteach ; Shude (Ir.).

Barse, barwin, bass, becker, braise, brasse, brazier (sea), bream-flat, breim, brone (A. S.) ; Carf, carp, carp-bream, ehad,

cresser ; Gilthead (young), grobman (two-thirds grown—Cornw.), gunner ; Hen-fish ; King-bream or of the breams ; Lump-fish ; Murran, murranroe (ruadh) ; Pandora ; Red gilthead (full grown) ; White bream.

One of the most lively sea-fishes caught. Its colour is very beautiful, and a loch in Sligo, Ireland, derives its name from “deargan,” now corrupted into “Dargan.”

BULLHEAD (see GOBY).

## C

CARP.—Carabhanach, carbh, carbhanach, carmanach-uisge, carranachaich.

Bream ; Lump-fish ; Red-eye, roud, rudd ; Shallow, seizling (young), sprall (Holme, 1688) ; Tinseale.

Supposed to live to nearly the age of two hundred years.

CATFISH.—Cat-dubh (Lewis), cat-mhara, ceitleag.

Bagaty, baggety (fem.) ; Cum ; Rabbit-fish, ravenous wolf-fish ; Sea-cat, devil, owl or rat, stane or stein-biter, or steen-bider, swine-fish ; Wolf-fish.

The catfish feeds largely on shellfish, of which its flesh tastes in a marked degree.

CHAR.—Tar, tar-dearg, targach, tarragan, tarragheal.

Cardui, cudding ; Gallytrough, gereltroch, geretroch, gerling ; Red-belly or wame.

Supposed to be found only in Loch Lubnaig, Perthshire.

CHUB.—Pluicean or am pluicean.

Knob ; Skelly.

CLAM (see also SCALLOP).—Bainteag (small) ; Clab-a-dubha or dudaiddh, creachan ; Eachan, eisirean.

Clame ; Fleming (soft).

The clam-shell is more than historical. Our Celtic ancestors held it in the highest veneration on account of its utility. The following verse by Alexander MacDonald shows the special use to which they put it :—

“ Fair a nall an t-slige-chreachainn  
O’n ’s ann aisd’ is blasd’ an dram ;  
'S math an t-ainm dh’ i an t-slige  
chreachainn  
'S i ’n t-slige 'chreach sinn bh’ ann ;

Or,

Cha ’n ion’ a seachnadh gu dram ;  
'S i ’n t-slige 'chreach sinn th’ ann.”

Pass o’er to me the shell of scallop,  
From it the whisky tastes the best ;  
Well named it was the shell of  
scallop,  
As it has “ scalped ” us to our rest ;  
Or,

Not suited is it to shun the dram ;  
Well has it been named the  
“ spoiler.”

Cleland, in his etymological vocabulary of 1768, observes that from the word *concha*, a shell used by the Northerns for a drinking cup in their “sligacrechins or compotations,” the modern Italians took their word *concare* for carousing, and the English to *junket*.

A Gaelic satire has the following verse:—

“ Casan caola, cama, gobhlach, tana,	Slender legs and crooked, bandy,
cruaidh,	thin and hard,
Bru mar shlige-chreachainn	Paunch like shell of scallop
Air an nighinn ruaidh.”	Has the red-haired jaud.

The clam is heritably fixed as a name in Creachan, which indeed occurs in many places; the name of an island in Loch Erne, Fermanagh, Ireland, now corrupted into craghan.

It is unnecessary to remind our readers how the “shell” is referred to in Ossian’s poems and elsewhere.

COALFISH.—Ceideanach, ceiteanach, cudag, cudaig, endaige, cudainn; Glaisean, glasag; Piocach, pioeach; Saidh, saidhean, saodhan, saoidhean, saoithean, smalag, sodhan, steinloch, suian, suidhean, suidhean-dubh or mor, suithean, suitheon; Ueas, uesa, ugs, ugsa.

Badock, baddock (immature fry), bellaes, bib (young), bil, billets (one year), billard, black-jack mouth pollack salmon, bleck, blockan (mid-sized), blue backs; Coalman, coalmie, coalsay, coalsey, coal-whiting, colack, colefish, colemeie, colfisch, colman’s seeth (Fife), colmey, colmic, commie, commonie (young), cooth, eouth, eouthioc, cudden, cuddie, cuddin, euthin (young), cyth; Dargie, druillins; Gerrack, gerroch, gilpin, ginkan, glashan, glassan, glassock, gleshan, glosong, glossan, glossin, golack, green cod or pollack, grey fish ling or lord (fully grown), guildee, guldee, (young), gull fish; Hallan, barbin, harbine (two years), hoal-piltock; Kede, kethe, kuth; Leure, lob, lob-keeling, lord (fully grown); Miller’s thoomb, moulrush; Pennock, pickies, pickock, picky (young), piltack, piltock, podler, podley, podlie, podling, pollachie, pollack, poodler, poodlie, prinkle; Queeth, quith; Ranning, rigs, rock salmon; Sae, saed, saet, said, saithe, say, sea-minnow (young), seath, sede, seelock, seeth, seil, seithe, seth, sethe, sey, sillock, silluk, skoorie, skrae-fish, smelt, spillyar, spilyer-staneloch, stanlock, steinlock, stenloch, streamer, syes, syth; Tibrie, tibrick, etc.

This fish, next to the herring, is the best known, and perhaps the most useful of all the fishes caught on the west coast, etc. As will be seen it goes under a great variety of names in Great Britain, and in Ireland its names are said to be legion. The various stages of its growth known to us are as follows:—Siol or siolagan, cudaige or endain, smalag or ceiteanach, saoidhean or piocach, saoidhean dubh or mor, and uesa or ugsa. They rank under the general term “Glas-iasg,” or grey fish; the term piocach or piocaih was, it is said, given them because they

arrived on the coast in such hordes or shoals as, at one time it was alleged, did the Picts among or on the ancient Gael, giving rise to a familiar ejaculation, viz., "O Thi' nam Picceach or na Pioccaich," O Lord! the Picts. One way of cooking these fish, the pillocks or sillocks, in Shetland, is by roasting them with their livers inside, the result being termed moogildin, mooguildin, or nougildins. Another favourite mode of cooking pillocks is by half splitting and roasting them with liver as above, they are so called "Liverflackies." We cannot refrain here from reminding our readers of the poorly educated minister's mistake in praying for pioccaich chruaidh shailte, hard salted saithe, for peacach thruagh chailte, miserable lost sinners. We are not sure whether it was not the same minister who urged his hearers to be up and doing as "the foal is at the door," tha 'n searrach aig an dorus, instead of 'n t-earrach, the spring. A saying is attributed to the West Highlander, showing the value attached to the saithe, viz., "Is math an sgadan 'nuair nach fhaighear an suidhean," the herring is good when the saithe can't be had. This is substantiated (says the *Northern Chronicle*) by an old MS. relating to the Hebrides, where it is stated that the poor people observe that when they live upon any other fish than saithe without bread (i.e., oatcake), which is often the case, they are never sufficiently nourished, but a weakness of their whole body ensues; when, however, they feed upon saithe, whether with bread or not, it proves equally healthful and nourishing.

**COCKLE.**—Aichean; Breallach (large shell); Claba-dudaidh, coilleag, coillieg, cuach; Gailleag; Seriobag, sgriobag, srabag, srubag, sruban—Irish Neaghan.

Achen, aichan, aiken; Cochilt, cockobillion, cokill, commercial Venus, cullock, cullyac, Gakie, gawkie (horse); Neayghen (Ir.); Oyster cockle; Popple (North); Sae-snaeglas (A. S.); Wampum.

From cuach—cochull, a husk, etc.

The west coast generally, with the exception of perhaps Barra and the Long Island, are not favourable for cockles, though they are familiar everywhere. The largest and best, however, are said to be found in Barra, and in regard to their origin a superstition exists as to their having been formed in embryo in a certain well on the top of a hill, whence they were ejected, or somehow or other found their way to the extensive sands of the seashore, where they grew big and fat as now. Their existence is very noticeable on a clear day by a peculiar glowing of their bubble in the water. A certain bay in Barra indeed is called "cockle bay," according to Dean Munro. The cockle is the badge or insignia of the Order of St Michael. Huntly, Argyll, and Angus are Knights of the Cockle, the Order being instituted by Louis II. of France in 1461. The robes of these knights have to be embroidered with the cockle insignia.

COD.—Bodach, *bodach-ruadh*; Cilean, *eilig*; Feilteag; Glas-iasg; Trosg.

Bil, blen, brazier (Ir.), brodie (fry); Chelynge, codlin, codling; Doondie (lean), dorse (Baltic), droud, duncan; Greenfish; Habberdyn or habberdine-fish (salted), hettle codlin; Kabbelow, keelin, keeling, keiling, keling, killin (large), kleg; Peerie codlin, pootie, pooty, poullach (half-grown), pout, purr (young); Redware or rock cod, ruggie (small, worthless—Ork.); Scots Willie, skinners, staiblins (half-grown), stuckie, sweltin-cod (poor); Tamlin (salted), tangle or tanny-cod, thick codlin (good), etc.

The term “kabbelow” applies to codfish half dried in the sun. The dorse or Baltic cod is said to have a peculiar chink at back of head. Though generally a deep swimmer, rock cod is known to have been caught with fly when fishing for saithe. The cod is among the most prolific of fish, 9,384,000 eggs having been counted in one female fish. The milt of the cod is called “hum” in Angus.

CRAB.—Creuben (Ir.), crubag, cruban; Mioliognach or iongach or spagach; Partan, parrstan, portan, portan-tuathal or tuaitheal; Ruadhag, ruathag, ruthag; Sine-bhog (shell-less); Tarpan, torpan.

Ancar, anker (hermit), armett, armyte; Bash (soft), bauldster (fem.), bean (fem.), blackclaw, buckie-ingram, bon (fem.), butcher; Canker, carl (male), cleanser, clepaspur (hermit), conker, corwich, counterfeit (hermit), crabalorgin (thornback), craner (dog), creuben, crudens; Deep sea, dog crowler; Fiddler; Gaberick, gaverick (red spider), gramble, grit (Linc.); Haefern (A. S.), hairy bummle, harper, havel, haver, haviler, havill (small), heaver (Kent), hog; Junker; Kanker (Cornw.), keavie, kirssan, kittywitch (small), krang (Welsh); Lobster toad, lupik; Mare crab (harbour); Ochidore; Partan, peelan, peeler (soft), poo, pow, pullach, pullawawa, pullen (small baiting—North), punger (small—Kent); Ringer; Saftick, saan' or sand louper or lowper, scrawl (young—Linc.), shear-crab keavie or pillans, sodger, soger, souldier (hermit—I. of Wight), spider, synabhuig, synavug (Ir.); Tammie-harper.

Sine bhog (soft teat) is the name for the crab in a soft state; the Irish form is synabhuig. The green crab is nothing but an ordinary crab in this state, *i.e.*, while casting its shell, and called peeler or peelan. This crab is good for bait, but its real name, “green crab,” must not be pronounced while baiting with it. In one place, if it had to be named, it was called “snifflie fit.” The Scottish (Banffshire) term for the abdomen of a crab is aparan or aprin, the apron. The north side of Lochmaddy is called Loch Partan; some rocks there are famous for crabs. Crabs vary in size throughout the British Isles, the record one, caught lately, being upwards of two feet broad. In India they measure sometimes

two feet. A favourable or good time for catching crabs is termed "partan-haar." In *Scenes and Stories of the North of Scotland*, by John Sinclair, a portrait appears of a poor, witless being, John M'Lean, whose eke-name is there given as "Peelans," the origin or meaning of which the author was unable to explain; the similarity of the poor being to a shell-less crab, however, is the origin. The word "partan" is only applicable, it is said, to a *boiled* crab, as it is then red, the word "partain" or "partaing," meaning some red or scarlet substance, coral, ruby, or rowan berry (Whitley Stokes).

Maorach caillich Mhic Artair, partan 'us da fhaochaig.

Old Mrs MacArthur's shellfish, a crab and two wilks.

Na dean siubhal cho tuathal, mar an d'thubhairt an t-seana chruban ris a chruban og. Le m'uile chridh ars' a chruban og, rach fhein romham.

Do not walk so crookedly, said the old crab to the young one.

With all my heart, said the young one, go you in advance.

*Note*.—Precept and practice.

Roinn Mhic Cruislig air na crubain.

MacCruislig's dividing of the crabs. (See Nicolson's note.)

CRAMP-FISH.—Cnaimh or craimh-iasg; Gon-iasg; Orc-iasg. Torpedo.

CRAW or CRAY-FISH.—Gabhar, gabhar-mor, giomach-cuain or spainteach; Sion, sion-giomach.

Cravaise, crevice, crevise, crevish, crevisse; Gaver; Long oyster; Red-crab; Seagar, seegar, soger, Spanish lobster.

A corruption of "ecrevisse" (Fr.); from "krebs" (Ger.), a crab.

CUDDIE (see COALFISH).—This term applies equally to the young of the coalfish, codling, lythe, etc.

CUTTLE-FISH.—Cudal, cuiteal; Fadhbhag, faobhag; Gib-bearnach, gibneach; Suil-an-toin (Lochearron).

Anchor-fish; Catfish (Ir.), codulle, coil, coodle, cudele (A. S.); Flosk; Hosefish, hosie; Ink-fish; Mansucker; Octopus, O or Oo-fish; Sea-sleeve slieve or sleeve-fish, skeetack; Wase-scite, whaal or whaal-skate (large).

The cuttle-fish is believed to be the fish of the razor, spout, or hosefish detached from its shell and grown large.

## D

DEVIL-FISH (see ANGLER).

DOGFISH.—Bearach, beerach, biagaish, biorach, boe-glas (large, overgrown), buraghlas; Cu-mara; Dallag, dallag-na-h-

urlaich, dullag ; Fiogach ; Gobag, goibean ; Learg or learg-mhadadh or mhadaidh ; Morgan, murgan, murlach, murloch, mur-laoch (young).

Basking shark, bastard-rig, Beaumaris shark, blin' e'es, blind-fish, bone-dog, bounce, bull-huss (spotted) ; Catfish, cownee, culver-hound, cur-fish ; Daggar, dawfish, dogga (piked), dogger-fish, doke-fyche (A. S.), dolfish (lesser) ; Fox-shark ; Gabbuck, gobbock (piked) ; Heckla, ho, hoe, hoe-fish (piked), hull-cock, hund, hund-fish, huss ; Kennett, king-fish ; Land-dog, long-tailed shark ; Miller's dog, morgay, morgy, morgye, morse hound, murgy ; Nurse-hound (large spotted) ; Penny-dog, picked or piked dog, pricked or prickled dog ; Ray-mouthed dog ; requiem, requin (white), robin-huss, rochier, rock-dog, rough-hound, row-hound ; Sail-fish, sea dog fox or nurse, skittle-dog, smooth hound, hound-fish or murloch (unprickly), spear, spined dog, spur, spotted dog or bounce, sun-fish, suss (I. of Wight) ; Thresher.

The English terms procured for this scourge of the seas are, to say the least of it, varied, and seem to be misplaced. They have all been got as bona-fide names, however, and are given for what they are worth. A quondam superstitious cure for toothache was a piece of the backbone. See Campbell's *Tales*, Vol. III., pages 344, etc., for the tale as to how the dogfish (dallag) came to be called the king's fish. This fish, also called by sailors and fishermen the Nurse, used formerly to be much esteemed : a laird of Clan Ranald indeed kept a man whose only duty it was to catch them.

Cho dall ri dallag.

As blind as a dogfish. All dogfish are not blind, though certainly dull-sighted.

DORY (see HADDOCK).

DRAGONET (see GURNARD).

## E

EEL.—As-chu (conger) ; Bior-bhuafan bhuasach or bhusan, bullach ; Cairbeil, carran, carran-creige, carnag, creagag, cullach ; Deal, deala, dealan, deal-tholl (?) ; Eas, easan, easann, easca, eascann, eas-con, eas-cu or chu, easga, easgan, easgann, easgann-faragaidh, easg-shuileach, easgum, easgum-mhara, easmunn ; Gealag, gealog, gioban (sand), gobag, goibean, goibin (sand) ; Siolag, siolagag, siolagaig, siol-ghobach (sand).

Ael (A. S.) ; Brawat, brawet, bulloch (connor), bumble-bunner (conger) ; Clizzard, collach (broad-nosed), conger, connor, cullach, cuinger (A. S.), cungyr, cungyre ; Eelat, celator (small—North),

elecite, eelen (young), eelfare (brood), eelver, eely-eely-ator, elevene, elver (young), eve, evil-eel (conger), ey-eel; Fansen, fausen, fazen (very young); Giddack (sand), gill-towal, gloat, glut, glutinous hag, gorb, grig; Haaf, heawe, heevil (conger), hornel, horner, hunter; Kinger, kornel; Lance, launce-eel or fish; Milwel, milwyn, myxine; Needle-fish, neele, nele; Oliver (Devon); Pintill-fish, pipe-fish; Saan', sand, sandele, sand or sandy-geedack giddack giddieck giddock or lance, seafling, sea-adder (Cornw.), seamer (young), sing, skull, smuggar, smuggart; Tammy-yaa or yea, tangle-fish; Wattie, whiffer, whuffer; Yel, yelver (young), yle, etc.

The term "gill-towal" is a corruption of deal-tholl, general term for leech. "Collach" or "cullach," is used most in Ireland and south-west Argyllshire, and is said to mean wicked hunter —lit., boar.

A "band" of eels is 250, a "stick," 25.

The conger has no scales and takes the colour of its habitat or surroundings, being black among rocks, and white or ash-coloured among sand. Its digestion is powerful, and it rapidly dissolves an iron or steel hook. Its movements, as a rule, are speedy in the extreme, rotating rapidly on its own axis. Soup of its flesh is said to be an efficient cure for many internal complaints, while a piece of the skin tied round the leg or arm is, or used to be, thought a specific against cramp when bathing, though possibly any other ligature might be equally efficacious. The skin applied even is said, however, to cure the most stubborn cramp, while the oil is a sovereign remedy for many ills. The conger is familiarly known as the "true" eel, and is very sensitive to cold. In some parts of the Highlands the belief that eels can be generated from horse hairs, still lingers—a hair freshly pulled from a mare's tail for preference. In Shakespeare, *Antony and Cleopatra*, we find the term "courser's-hair," which meant that a "courser's" or horse's hair dropped into corrupted (?) water will turn into an animal. It is said in Eriskay to be dangerous to eat the head of an eel, as this fish is at times subject to madness, which is contagious. They are said not to be in season when beans are in flower. At one time it was supposed there were no males, eels being spoken of as the "female race."

An easgunn ag ith' a h-earball fein.

The eel eating her own tail. Speaking evil of one's own relations.

Is sleamhain an greim air an easgunn a h-earball.

A slippery hold on the eel is the tail.

La Fheill Math-Cheasaig bidh gach easgunn torrach.

On St Kessock's day every eel is pregnant. (See note by Nicolson.)

EEL-POUT (see WHISTLE-FISH).

## F

FISH.—Bean-iasg (fem.), bior-iasg (prickly); Capalan-a-chinn-mhoir (kind of) (E. M'D.), car, ciolach (fry), cliath (shoal); Doirbeag (little); Eise, esse; Farasg (drift), fear-iasg (male), fleogan (flat), frith-iasg (fry); Gealag, gealagan; Iasg, iasg-air-chladh (spawning), iasg-dubh (salmon from sea), iasgeigir (small, dwarf), iasgan (little), iuchairneag, iucharag, iuchrag (spawner); Langan (shotten), lapadan, loisdin; Magar (Ir.), maghar, maihe (Ir.), meas, mion-iasg (small); Soll, sonn, etc.

Bait, bated (full—Sussex), but, butt (flat); Conners (ground); Fiche, fiesa, fisc, fisca (Old Eng.), fish fry, flaag (shoal), fyche (A. S.); Gilligan (little); Jabart (foul); Keilling (white); Loer (big, sea); Mild, milwyn (green—Lane.); Peijailack (roe), poor John (salted); Seag (putrid), scull (a shoal), spawner, spawning fish, etc.

The word “roe” is said to be from the Gaelic word “righinn,” tough, adhesive, viscid; the Scottish word is “raun”; “ruchair” is, however, the recognised term. “Rath eisg” signifies a shoal of fish; salt dried fish are “scalpions,” sun-dried, “scral.” A fishing or fishery is “achladh,” a fish-pond “eisgin or eisglinn,” while a fish’s gills are termed “garbhan, gial, giall, giuir or giuran.” “Achladh” signifies fishery or the art of fishing, while “tochar eisg” signifies a causeway of (dead) fish.

The science of evolution had faint dawnings among the ancient Celts, as the belief existed that birds were once fish. As to fish mythology, see Campbell’s *Tales*, Vol. III., pages 338-9. It has been remarked that of all the dwellers in the waters, the *whale* alone is mentioned in Ossian’s poems, the reason sometimes assigned being the fact that the ancient Celts, like the Homeric heroes, ate no fish. Modern Gaelic or Celtic poetry, it has to be observed, abounds with descriptions of the salmon, “the monarch of the flood” (Clerk).

The following part of a parody on an old song, composed by a well-known writer, may be given:—

“Ged tha mi gun bhreac gun sgadan  
Gun inhae-lathaich gun chnudan  
agam,  
Ged tha mi gun bhreac gun sgadan  
Gheibh mi fhathast bodach ruadh.

Fhir a dh’ imicheas do’n ghealaich  
Feuch gu’n till thu ruinn gu h-ealamh,  
‘S feuch gu’n inns’ thu do na balaich  
Sgadan salach ‘bhi’s a chuan.

Though I am without trout or  
herring,  
Devil-fish or prickly gurnet,  
Though I am without trout or  
herring,  
A codling red I yet shall catch.

Thou who to the moon progresses,  
Return as quick as lightning flashes,  
And tell to all the lads and lassies,  
That there’s foul fish in the sea.

'N uair a chaidh sinn thun a chnuidain,  
Righ ! gur mise nach robh surdail,  
Bha na musgan na mo shuilean,  
Chaidh mo dhusgadh trille 's luath.

'Nuair a ruig sinn sgeir-na-cruban  
Bha mi 'm shineadh air a h-?urlar  
Anns an taoim ami measg nam  
musgan,  
Agus murlach fo mo chluais.

Ged tha mi gun slat gun mhaorach,  
Chaneil mi gun ramh gun taoman,  
Gheibh mi slat 's a choille-chaorain  
Agus maoarach taobh nan stuadh.

As the foregoing may not have left the most pleasant impression of the power of poetry on the reader, let us give the following extract from "Birlinn chlann-Raonuill," by the famous Alasdair MaeMhaighstir Alasdair :—

An flairge 'g a maistreadh 's 'g a sloistreadh  
Roimh a cheile.  
Gu'n robh roin a's mial-mor  
Am barrach eigin,  
Onfhadh is confhadh na mara  
'S falbh na luinge  
Sradaadh an eanchainnean geala  
Feadh gach tuinne,  
Iad ri mfullanaich ard uamhannaich  
Shearbh, thursaich,  
Ag eubbach " is iochdarain sinne  
Drachaibh chum bniid sinn "  
Gach mion-iagb bha 's an flairge  
Tarr-gheal tionndaidh,  
Le gluasad confhach na gailbhinn  
Marbh gun chunntas,  
Clachan a's maoarach an aigeil  
Teachd an nachdar,  
Air am buain a nuas le slachdraich  
A' chuan naibhrich.

As a set off against the above, we may mention that the word "spreidh" is made use of in a certain Barra fisherman's hymn of prayer, where he says :—

"Iomain thuca mar is iomchaidh  
Spreidh tha 'g ionaltradh 's an  
aigeann."

Loch Lomond has, or had, the solitary reputation of having "fish without fins," thought, however, to mean vipers which were wont to swim to and from the islands, but South Uist is also said to have finless trouts. The island of Lewis boasts just of seven species of land mollusea.

When I went a-gurnet-fishing,  
Lord ! 'twas I that did feel squeamish,  
A mildew in my eyes was seeming,  
I'd been waked too soon for me.

When we reach the rock of partans,  
On the floor I lay athwart her,  
Midst the hosefish and bilge-water,  
And a dogfish 'neath my head.

Though both rod and bait's awanting,  
Oars and laver I've in plenty,  
The rowan-wood has rods not  
scanty,  
The bait I'll get beside the sea.

The sea was churned and mixed up  
through other.  
Seals and whales in dire distress.  
Waves raging and roaring ; the ship  
going, and  
Dashing spark-like their white  
brains on the flood.  
Their howling was high-sounding  
and sad as they cried  
" Abject ones are we, drag us  
aboard."  
The smallest fish that's in the sea,  
White belly uppermost  
By the fierce force of the tempest  
Dead in their thousands ;  
The shellfish and stones of the deep  
Came to the surface,  
Plucked from their tawinesses  
By the sea's awful raging.

Drive towards them (the nets or  
lines) as is meet  
The flocks (shoals) that are grazing  
or feeding in the deep.

Among fish, as among animals and birds, as we are told in Skene's *Celtic Alban*, there are leaders, and the term applied to such is "ceann-snaoth," which refers particularly to the salmon, "ceann-snaoth an eisg," leader of the fish, and "righ nan iasg," king of the fish. A proverb or saying runs, "Chuir e'n ear geal dheth," he turned up his white side, as a fish does when he's played out—this is said of a person dying. Fish hung exposed to the light and influence of the moon acquire poisonous properties. In addition to our own intimate acquaintance with this, "Nether Lochaber" vouches for it as regards herrings.

Numerous superstitions as to fishing luck, etc., it is generally known, exist among Celts and Saxons. In Skye, for instance, it is said that in river fishing, which is confined to the district north of Broadford, if a woman crosses the water during the fishing the luck is doomed. Some youngsters use certain expressions to tempt luck when fish are not taking well, such as putting out their line in the name of some particular person, generally, strange to say, a woman, with the saying after referred to of "Ceann dearg air na bheil a muigh," etc. It is thought unlucky to count a catch of fish, or to take away any fish found dead upon the sea or seashore. Herring fishers are said to be very superstitious; they consider it unlucky even to mention the names of certain people, when fishing or going a-fishing, notably the name "Ross." This, it is surmised, is the origin of bye-names, or as they are called in English tee or to-names, so common in fishing settlements or villages. Such an unlucky named individual is called in the north-east of Scotland a "Chiffer-out." In Aberdeen the name Whyte lies under the same ban or stigma. In a certain loch in Ireland, called "Lough-a-dereen," the fish are held sacred, and fed formally on Whitsunday. At Applecross there is a place called "Allt-na-meal," where large quantities of fish used to be gutted and cleaned. To dream of fish means a birth, or as grandiloquently put by a writer, "a signal portent of the arrival or advent to this sublunar sphere of an addition to the human species." The catching of fish in the Highlands, as may be presumed, was followed out in the best and readiest available way, but no record exists of foul means being adopted. In Ireland, however, the natives were wont to poison fishes by means of the sea-spurge or *Buidhe-na-ningean*, the yellow (plant) of the waves—*nin* being an old Celtic word for wave.

From resemblance of name, estates have been granted to or otherwise acquired by many families, *inter alia*, the following: Barbel, Breame; Chubb, Codd, Crabbe; Dolphin (though not a fish); Eales; Fish, Fry; Gougon; Haddock, Hake, Herring, Hogan or Hoggan (from "ugan," throat or gills); Karpfen; Loach; Mackerel, Mullet; Pike; Roach; Seal (not a fish); Shelley, Smelt, Spratt, Sturgeon; Teneh, Troutbeek; Whalley (mammal), Whiting; while the following are from local names: Butt (flounder); Carter (earter

fish or sole); Chabot (miller's thumb); Cobbe (herring fry); Dare (dace); Garvine (garvie—small herring or sprats), Geddes (pike), Gobyon (gudgeon); Lucy (pike); Sparling (smelt); Tubbe (gurnard); others again from proximate resemblance, viz., Bar (barbel); Conghurst (congers); Ellis, Elwes, Elwis (eels); Garling (gar-fish); Herringot (herring); Piketon (pike); Sammes (salmon), and so forth. According to the *Revue Celtique*, the fish in the Glasgow arms (notwithstanding the fish and ring story) is the salmon. (See Art. SALMON.)

Proverbs as to fish generally are not numerous. The following is a fair example:—

An t-iasg a chriomas gach boiteag, theid a ghlacadh uair-eigin.

The fish that bites every worm (*i.e.*, bait) will be caught some time.

Beag agus beag eisg so, ach tuilleadh agus tuilleadh as an t-seilbh chiadna.

Little fish this, but there's more and more in the same store. Said when one gets or catches a small fish to begin with.

Breac (or iasg) a linne, aon de thri meirle as nach do ghabh duine riabh naire.

A trout (or fish) from pool, one of three thefts no man ever was ashamed of.

Ceann dearg air na bheil a muigh.

Red head (bloody) on all that's out. Said for luck when the first fish is caught.

Cha dean brogan tiorain iasgach.

Dry shoes won't get fish. One must not be too particular when fishing as to getting wet.

Druim an sgadain, tar a bhradain, 's cul-cinn a bhric dhuibh.

Back of herring, tail of salmon, and the back of the head of the black trout. The three choice bits.

Far am bi an t-iasg 's ann a bhios na h-eoin.

Where the fish is the birds will be. A well-known fact.

Fuil air iasg, mharbh mi sgiollag.

Blood on fish, I've killed a minnow, or sand-eel; *i.e.*, almost worthless—but always something.

Is fearr iasg beag na bhi gun iasg idir.

A little fish is better than to be without fish at all.

Na aireamh a chaoidh an t-iasg gus an tig e as a mhuiir.

Never count the fish till they come out of the sea.

Na beannaich an t-iasg gus an tig e gu tir.

Do not bless the fish till it is landed.

Rug iasg orm.

A fish has caught me. Sickness. (See Nicolson's note hereto.)

Tha iasg 's a chuain cho math 's chaidh a ghlacadh fhathasd.

There's as good fish in the sea as has been caught yet.

Tha 'n t-iasg 's a chuain mar tha 'n sluagh air tir.

The fish in the sea like us mortals be. Nieolson says, somewhat cynically, easily taken with bait, and generally going in shoals. This proverb has been thought to mean as regards numbers and changes, etc.

**FLOUNDER.**—Anbac-car (Ir.); Fleogan; Garbag, garbhag (rough); Leabag, leathag, leathag-dearg or fior-uisge, leitheach, leitheag, leobag, liabag, liadhbhag, libeag.

Bannack or bannock-fluke, bannet, bare-back, bastard turbot (brill), black-back, black hairy fluke, bonnet-fluke, borhame, brett, brill, brit (brill), butt; Common flounder, craig-fluke; Dab, deb-hook; Flat, fleuk, fleuke, floe, floke (A. S.), flook, floundab, fluke, fluttock; Gunner; Kite; Lantern, long-fluke, lug-a-leaf (brill); Mayock-fleuke or flook, miller's topknot, mud-flounder; Pearl, pearl-flook or fluke, podloche, podlock, pole-dab or fleuke; Rannok-hook; San' or sand-fleuk, sandsucker (long, rough), salmon flounder (fresh water), saltie, salt-water fleuke, sea-bague, siller-fluke (brill), skatt, smear-dab, sole-flook; Turbot, turbot-flook.

The word "fluke," etc., is from the Icelandie "floki," a kind of halibut. "Liabag," etc., is from "li," Old Celtic for sea; Anpac-car is not so easily analysed. Car means fish, lit., am pac or am pacach car or perhaps cearr.

Some of the names given to flounders are also found in use for turbot and halibut. A saying, by way of reprisals, is "Bithidh leapagan aig Bhuille fhathasd," but we have no explanation.

According to a vulgar but widespread belief, the flounder is supposed to have got its crooked mouth from "making faees" up at the rock cod. Also said to have been caused by Saint Columba in retaliation (which saints were not above indulging in), for being called "Cama-chasaeh," or crooked-legs, which was a gross misnomer, the saint having been a noble and perfect specimen of physical humanity.

Cuir do lamh 's a chliabh 's thoir do rogha liabaig as.

Put your hand into the creel and take your choice of flounders.

Thought to refer to the chances of matrimony, flounders not being esteemed so much as most other fish.

## G

**GOBY** (see also ANGLER).—Buidhleis, buillis; Greusaiche; Lon-chraois.

Angler; Baggaty, battle-head, berguilt, bergwylt (blaek); bib, black devil or goby, bluid, bubbly or bullhead or knob (armed),

bullycods, byteshki (Russian); Caboche (A. S.), cabot fish, carling, clubbock, cobbo, cock-paddle, cod-pole, comper, corbeau, cull, cun-tack, eur (East); Doulie, dumphead; Fatherlasher; Groundling, grundling (slender), gundie; Hardhead, hornbeam, hush, hush-baggaty or paddle; Jura sucker; Lasher, luckyproach, lump-fish or sucker, lyre, lyree; Mermaid, miller's or milner's thumb thume or topknot (?), mole (rock), mullygranoe; Noble, noggle-head, Norwegian haddock; Paddle, paddle-cock, padle, pluck, plueober, poacher, pogge, polewig, polly bait, pull-cronack; Rock goby or fish; Sea-cock gudgeon owl poacher raven or scorpion; Toad-devil, tomeull, tommylogge, etc.

An ally of this fish is the dragonet or lyra. This curious little fish is rarely landed, the last reported catch being in December 1901 at Stromness. This specimen was the gemmeous, the other kind is termed the sordid. The dragonet has large dragon-fly-like wings. The name lyra or lyre is derived from the great length of the first fin on the back. It runs from eight to twelve inches. The Welsh call it Pentarw, also Bawd-y-melmydd.

**GUDGEON.**—Bronag, bronmag; Guda, gudda, guisdean.

**Gobie,** gogion, googou; Lob-loache.

From *gobis* (Lat.) and *gougon* (Fr.).

**GUINIAD.**—Pollag, pollag-seire, pollan; Tulag.

Cunn; Denneck; Elleck (red); Fresh-water herring; Gwyniad; Illick, illeck (red); Juvangis; Pollac, pollack, pollan, pooan, powan; Schelly, skelly, soldier; Vendace; White-pate.

From “guin or gwyn,” white, *i.e.*, white fish.

This fish is said to be found only in Loch Lomond and Loch-maben in Scotland, and Lough Neagh in Ireland.

**GUNNEL.**—Deilean.

Barber-eel, bib, bib-fish, blenny, blons, bluids, borbut, bothock, brassie, brazier (Ir.), bulgard, butter-fish; Clavin, clubbock, codlick, codling, codlocks, crow-fish, cussells; Deillion, dornicle; Eel-pout; Flutterick (spotted); Garpike, greenbone, guffer; Hen-fish, hungell, hurkie; Jackie doronis; Kleg; Large eyes, leaf, lug; Malled; Nine eyes; Pouter; Sea needle, shan, smeltie, smooth shan (blenny), spotted blenny, stonechecker, stone-fish, swar-fish, swordick; Thorny, tompot; Whiting-pout.

This fish derives its name “butter-fish” from its extreme slipperiness.

**GURNARD** or **GURNET.**—Ceann-tromian, cnodan, cnudan, erodan, croitean, crotan, crottan, crudan, crunan; Gabharag, goirn, goirnear.

Balleerie, bridegroom, bullhead; Captain, chanticleer, crointer, croonack, crooner, croonyal, cuckoo; Dennick, dragonet (yellow), dusky skulpin; Elleck, ellick; Gaberick, game-fish, garnet, gaskin,

gaverick, gawdnie, gawrie, girnat, girnet, girnot, goldfish, gonnut, goukney, gowdie, gowkney, grey crooner, grumbler, gurnaid, gurney; Hardhead, horn-back beak or fish, hump-back; Knowd; Lantern or lanthorn, long-finned captain, lyra fish; Noud, nowd; Peeper, pied-annech, piper; Rabbit-fish, red gurnard or tubs, rochet (A. S.), rotchet (red); Sea-crow or hen, shiner, skulpin, smoothsides, soldier, sooter (dragonet), sordid dragonet; Tub or tube-bat or fish; Windy sparle, woof; Yellow skulpin.

Said to be from an ancient British word, signifying firm or rugged structure. "Crooner," etc., is a name given from the crooning or grunting sound the fish emits; in Gaelic this sound is interpreted "na bruth," squeeze not. This fish is of the "Piper" species.

By gourmands this fish was supposed to be poor eating, and had to be pickled in vinegar to give them a taste, when they were called "soured" gurnets. This term in Shakespeare is said to mean "gudgeon," a term of reproach.

Ceann enodain, aon de thri ciun nach fhiach itheadh.  
A gurnet's head, one of three heads not fit to eat.

## H

HADDOCK. — Adag; Codag, codog, cudag; Garbhanach (silver), glas-iasg; Suil-charbh (silver).

Attac; Bergylt (Norwegian), buckthorn (hard dried); Cameral, cawmril (spawned), Crail capon (dried); Finnan (Findhorn), fintrum-speldrin; Gamrel (spawned), gilp (large), golden haddock; Haadie, haddag, haddie, haddo, harrowster (spawned); Jaune Jean or John Doree or dory (golden yellow); Kameril (spawned); Mulvell; Nockie (dried), Norwegian; Pow-ee; Smokie, speldrin.

Ball dubh air an adaig or tha da bhall dubh air an adaig, a black spot (or two) on the haddock; iasg Pheadail, iasg Pheadair runaich, Peter's, loving Peter's fish, two terms used to this fish. The two black spots are said to have been caused by Christ having taken one in His hand. Another, from the miracle of the loaves and fishes, is that the two jawbones, the older the better, cure toothache. The haddock called Norwegian or Bergylt is alleged to be a kind of gurnard. Eribol in Sutherland used to be proverbially famed for haddocks. Scott, in the *Antiquary*, speaks of "Crappit heads," which are the heads of haddocks cooked with a stuffing of oatmeal, suet, onions, and pepper; he also refers to "reisted" haddocks, *i.e.*, smoke dried.

HAKE.—Colamoir; Falamair, falmair.

Cornish salmon; Forked hake; Haering (A. S.), hakes-dame,

haket, herring-hake; Merluce; Poor John; Sea-luce or pike. (Welsh, *Cegddu*.)

So called from having a hooked under jaw. The term "Poor John" is hake, dried and salted (Shakesp.).

HALIBUT.—*Bradan-leathan*; *Pacach-cearr*.

Baldin, birdie (young), blacksmith (old); *Holybut*; *Laager*, *lieger*; *Molebut*, moonfish; *Nyagir*; *Sun-fish*; *Turbot-flook*; *Workhouse turbot*.

From "hali," holy, and "butta," a flounder or plaice; the Gaelic means broad salmon.

Cowper, the poet, composed twenty-seven lines to the "immortal memory" of a halibut he dined on (or off), on April 26, 1784. This fish, *inter alia*, may have come, he says, from "where Caledonia's rocks beat back the surge, and where Hibernia shoots her wondrous causeway far into the main."

HERRING.—*Garbhag* (small); *Sgadan*, *sgadan-blia* *bleac* or *bleachd* (shotten), *sgadan-garbh* (large), *sgadan-gaerr* (sprat), *sgadan-goile* (gutpock), *scuddawn* (Ir.), *sult* (fat).

Black, bloater, blown; Cob, cobb (young), corphun, craig (shad), crown-full, crue (small), cuddyleg; Dunbar wedder (salted); Egyptian; *Gandanook* (Egyptian), garvie, garvoock (young), goureen, Gourock ham (salt), green, guimad (Dee), guiniad (white), gutpock, gytie (spawn); *Haering* (A. S.), harein; Joalies (young); King o' the sea, kings, kipper; Loader; Matfull, matie, matje, mattie (maiden), maz; Norfolk capon; Overday taris; Powan (freshwater); Queens; Ramprow goose (Yarmouth), red, red-finned; Sea-beef, shad, shotten (spent), sile, sill (very young), silk shad, skedan, sodger, soger, sojer, soldier, sprat, stay-hook (dried); Tow-blowen, twaite-shad or mother of herring, two-eyed beef steak; White (freshwater, also pickled—North), wine drinkers; Yawling, Yarmouth capon (red), etc.

From German *Herr*, or *heer*, a host, or an army. A place at Loch Seaforth is called "Buaile Shildinish," and said to be derived from Norse term for herring, viz., "sild."

The herring is said not to have been known to the ancients. The earliest record of herring fishing is 978, though O'Connor makes out the word "sgadan" to be the root of Zidon, Sidon, or Sidonia. The herring disputes the title of "king" with the salmon, being styled "king of the sea" as against "king of the fish." Martin makes mention of a certain big herring which is said to lead the shoal, and is thence called "ceann snaoth" or sgaoth, also king-herring, as kings used of old to lead their armies; the term "king of the sea" has been applied to this famous fish historically, politically, and economically. Qaint ceremonies are performed, it is said, at Fraserburgh and elsewhere to "raise" the herring, and the belief holds good that a late harvest portends a

late fishing. Numerous are the superstitions and superstitious practices in vogue among herring fishers all the country over. A Manx fisherman, for instance, is said to take a dead wren in his boat to ward off storms when going a-fishing. Herring are said to leave the coast where a bloody quarrel takes place. In addition to its gastronomic qualities, the following is said to be an infallible medical cure: when suffering from a stye, repeat the following lines without drawing breath:—

Thainig cailleach o Loch Abair  
 'Shireadh sgadain o Loch Bhraoin  
 Cha d'iarr i air peighinn  
 Ach na chunntadh i gun anail.

Seidear sgadan aon seidear sgadan  
 dha,  
 Seidcar sgadan tri . . . seidear  
 sgadan gu ceud.

A carlin came from Lochaber  
 Seeking herring from Loch Broom,  
 She asked not for a penny  
 But as many as she could count  
 without drawing breath.

Seidear herring one, seidear herring  
 two,  
 Seidear herring three . . . seidear  
 herring to a hundred.

There are said to be 130 varieties, with 70,000 eggs in one female. St Kilda gannets alone are estimated to consume 105,000,000 herring every year. If a herring is caught on a line by hook, it lives as long as a trout or a salmon does; it dies in a net merely from being drowned. Herring taken in May and June are called "maties." The gutpock herring is frequently caught by the rod and fly. The freshwater herring is also found in Loch Eck. The Loch Lomond herring are generally called "pollae." The craig herring, shad, or mother of the herring is of the size of four ordinary herring, with large sharp scales. Some names, such as the shad, are found, as given to either or both the herring and the mackerel, *q.v.* "Shotten" herring are worthless for eating, having spent their roe. The brine containing the oily residue was much used in olden times for dressing leather, and was called "sayne," as given in an old charter dated between 1388 and 1440, "Item VI. lagene de sayne, precii iijs." The herring called "loader" is noted for its special beautiful tints. Another superstition is that herring fishing is always a failure if a salmon or trout be caught in the net. The herring is prominent in the arms of the town of Inveraray. It hangs in a net, with the motto "Semper tibi pendeat halce." A "royal" herring is one only in first brine or salt. A measure used in counting herrings is called a *mais*, *maise*, *maize*, *maze* or *mese*. The number is five "long hundreds" or six hundred; a handful of three is called a "cast," forty casts being a "long hundred."

Sayings, etc., as to the herring are:—

Bas air a' sgadan.

Death to the herring. A fisherman's toast.

Ceann sgadain aon de thri cinn nach fhiach itheadh.

A herring's head, one of three heads not fit to eat.

Cha 'n iognadh boladh an sgadain a bhi de 'n t-soitheach 's am bi e.

'Tis no wonder that the herring vessel smells of herring.  
(See Nicolson.)

Cho coltach ri cheile ri da sgadan.

As like each other as two herrings.

Cho marbh ri sgadan.

As dead as a herring.

Cho sumhail ri sgadan.

As close packed as a herring.

Druim a' sgadain.

The herring's back. The choice part.

Is math an sgadan 'n uair nach fhaighean an saoidhean.

The herring is good when the saithe can't be got.

Sgadan gearr, gun mhealag, gun iuchar, 's maирг am bru 's an teid e.

A short (?) herring, without milt or roe, pity the stomach it goes into.

HOSE-FISH (see RAZOR-FISH).—Bod-dubh-a-mhusgain, brealach, brollach (small); Donnag; Musgan.

Black-skinned spout-fish; Gaper.

## J

JELLY-FISH (see MEDUSÆ).—Muirtiachd, etc.

JOHN DORY (see HADDOCK).

## K

KELT (see SALMON).—Cealt.

KING-FISH (see DOGFISH).

## L

LAMPREY (see also EEL).—Beidheidh, beididh, buarach-bhaoibh na baoibh or baoidhe; Cloidheag, cloimheag, cloitheag, creadhal, creathail; Deal; Easgunn-breac; Gioradan; Langarileach; Naid; Rochaid, rochnaid, rochnaidh, rochuaid, ruashual, rua'shuiil; Uile-bheisd.

Bayrn (Manx); Brennic (Corn.); Brenig (Welsh).

Argoseen, Argus-eyes; Barling, blind lamprey; Cunning; Fyke; Geyes; Horse-eel; King-fish; Lamper, lamper-eel, lampern, lamperne, lampray, lampre, lamprei, lampren, lamprie, lampron, lamprone, lamproon, lamproun, lamprun, lampry, lampurne, laumpray, laumperey, laumpron, lawmperowne, lawmpery, lawmpron, lumper-eel, lumping-eel, etc.

From *lambere*, to lick, and *petra*, a rock, a licker of, a cleaver to rocks—lit., a stone-licker or sucker; the term “naid” means

also a leap. The Cornish and other names are derived from its breast-like shape, while the Gaelic term “Buarach-na-baoibh” means literally the wild or wizard shackle, being the *gymnotus* or electric eel, having nine eyes. The horse-eel again is said to be found only in Loch Awe, and to have twelve legs! The appearance of this fish is so fierce-looking as to give it the name “Ulla or uile-bheisd,” or monster; another name given it is “Biasd-an-da-shuil-deug,” the beast of the twelve eyes; it is also said to have a hole right through its head. The “niney” is vulgarly supposed to be the one originating from a horse-hair. The fish of the small lampern is said to be much loved by epicures, and to have proved fatal to a certain king who ate too much of it.

**LIMPET.**—Bairneach, bairneag, barnuigh (Ir.), bearnach, brennig, bullach; Cas-bhairneach; Liathgad-mara; Sgorag (roasted).

Connor, cunner, crogan, crogen, croggan; Flidder, flither, fitter; Lampet, lampit, lempet, lempit, lompe, lomped, lompet; Sea-ear, sheep’s-eye.

Limpets are good all the year except during the month of June, when they are so poor and bitter as to induce sickness, when eaten, which they frequently are. This sickness culminates sometimes in jaundice. There are worse foods than limpets, and when roasted are called “sgoragan,” though perhaps not “select” food. In reference to this, an Irish bard satirises a certain person called Savadge, who was chief or head of the family Mac-an-t-Sabhaosigh, as being so hard up, or hard put to for hunger, as to “slaughter” limpets with his scraper, “fear easgaire bairneach tre h-uircinn”; this was in the reign of Queen Elizabeth. Broth or soup made from limpets is good for nursing mothers. The limpet eats seaweed only, rasping it down with its long tongue and numerous teeth, of which latter it has about two thousand. In Harris a plain pillar of rock which stands in the sea, eleven feet high, is called “An t-ord-bairneach,” the limpet hammer, which a witch, who was going to the shore for food or bait, threw at some person, with or at whom she was enraged. In Eriskay a certain kind of limpet is called “Coparran Muire,” and another “Maorach Muire,” Mary’s little cup, or shellfish.

Be sin cead iarraidh ord a bhualadh air bairneach.

That were asking leave to lift a limpet—lit., to strike a hammer on. (See note by Nicolson.)

**LING.**—Donnag (young); Glas-iasg; Langa, loenge, long.

Bawd, brown whistler, burbot (fresh water); Doggie (young), drizzle (small); Gade, gild (a full sized); Keilling, kellin, kelva, kelwick (young); Lahan, limp, limpin, ling-drizzle (small), loenge (A. S., etc.); Mackerel-midge, mamok (with roe); Olie, olik (young); Pettifogger; Rock-ling (small), ronstdrone (Ir.); Sea-loaeh, skoodra, spotted-ling, stake; Three-bearded cod; Whiteling.

The name of this fish is said to be derived from the Northern words laenga, loenge, long.

The ling, as is generally known, is in season during winter and spring, and a fish caught before 12th August is called a "winter fish." The liver is not good eating. Small fish caught under stones on the seashore are called "donnag" in Gaelic, "rock-ling," in English, and are supposed to be embryo ling.

The duckweed is called "abhran donog" in Irish, meaning the ling's eyelash.

LOACH.—Breac-beachdaidh, beadaidh, or beididh.

Beardie, bessy-loreh ; Fag ; Gobbly, ground-bait or gudgeon, groundling ; Jowrie ; Lie-loach, lie-still, lier, liggy, liggy-hoddam, lob-loach, loche, loich, loitch, loytech, lyar ; stone-loach ; Tommy-loach or lurker.

From locha, loche.

LOBSTER.—Balloisgteach ; Cliamach, cliomach ; Gabhar, gabhar-mor, gimmagh (Ir.), giomach, gliomach.

Crevice, crevish, crevisse ; Fisobrowe ; Lapster, legast, legster, long-oyster (small), loppestre, lopstere, lopust ; Nancy (small), ninny or nintycock (young).

Lobster is just locuster or long-oister ; it is called "gabhar" from its long feelers or horns.

Despite its hard crusty shell the lobster is very sensitive to heat or cold, from keen frost to a cold wind, or even a shower of cold rain is injurious. The shooting course of a lobster in the sea is proverbial for speed when retiring backwards in alarm into its hole, crevice, "aice, faice or faichd." In *Reliquiae Celticæ*, a fearful spectre called the muileartach, therein described, is said to have been swifter than any lobster ever spawned, "'S bu luaithe e na giomach maothair," and swifter was it than a limber lobster.

As has been testified to by many, the lobster in common with other crustacea are most indigestible, especially if indulged in at a late supper. A rather comical account in Gaelic appeared in the *Oban Times* in 1902, of a certain Highlander's imaginary experiences of nightmare—trom-lighe—after such a feast. The following verses are an attempt to embody the prose account :—

TROM-LIGHE.\*

Thar gach iasg 's a' chuan,  
Thug mi speis do'n ghiomach,  
'Nis bho'n dh'ith mi m' shath  
'Chaoiadh cha bhi mi gionach.

Sheallainn ort 's an traigh  
No air bord na ceannach',  
Agus sin le baigh—  
Ho, mo run an giomach !

Seisd.—Hu o tha mi tinn,  
Tha mi 'caoidh mo stamaig,  
Bho'n a dh'ith mi'n raoir,  
Moran de dheagh ghiomach.

Ach 'nuair fhuair mi 'n de  
Coir ort fhein bho charaid,  
Leum mo chridhe 'n am chom,  
An iochdar mo stamaig.

\* The verses have reference to an article entitled "Trom-Lighe" which appeared in a recent issue of the *Oban Times*.

Ars' mo cheile coir—  
 A da shuil mar rionnaig—  
 “Nall dhuinn a' phoit mhoir  
 'S brnichidh sinn an giomach ! ”

Bhruicheadh e fa-dheoidh—  
 B' fhada leams' am fuireach—  
 Gus a bhi 'an sas  
 'S a' chuir ud—an giomach.

Chaidh mi ris le h-ord,  
 Spain is gobhlag iongach,  
 Gleadhar is ceol mor  
 Surd is fonn m'an ghiomach.

Dh'ith mi an da spoig  
 Is pairt de chleibh-na-broinne,  
 Ach rinn mi mearachd mhor—  
 Cha d' ol mi leis ach gloine.

Chaidh mi 'n sin a laidhe  
 Gus treis a thoirt air cadal,

Ach ma thug, a ghraidh !  
 B'e sin an busal fhadail'.

Chunnaic mi 'am shuain  
 Feachd de dhaoine borb' ;  
 Iad 'g am ruith gu dian,  
 'S a' leantuinn air mo lorg.

Ged a rinn mi spairn,  
 Thar chnuic is shuic a' teicheadh,  
 Sud ! chaidh dul m'am cheann  
 G' am tharruing gus mo chrochadh.

Ach cha b' ann 'n am dheoin,  
 Oir dubh-leum thug mi asam,  
 'S dhuisg mi gun aon leon  
 'San leapaidh, 'nam leth-sheasamh !

Thainig crioch mo sgeoil,  
 'S b'e sin sgeul na dimach,  
 So dhuibh comhairle mhor—  
 “Gu brath na ith de ghiomach ! ”

The lobster, somehow or other, is not considered a reputable fellow. To add insult to injury, the anti-Jacobites procured a medal struck, showing Prince Charlie in the arms of a Jesuit astride a lobster. The lobster is said to be a deadly foe to serpents, though how, it is not recorded. Two lobsters fighting are held emblematical of sedition. Among the satirical sayings of Rob Donn, an unshapely person was compared to a lobster; he said, “'s eoslach ri giomach do chom,” your body's like a lobster. Sayings as to lobsters are—

An giomaeh, an ronach (rionnaeh) 's an ron, tri seoid a ehuain.  
 The lobster, the mackerel, and the seal, the three heroes of the sea. The lobster, it will be observed, comes first.

Is fhearr an giomach na bhi gun fhear-tighe. .

Better a lobster than no husband. Said by a woman who placed a live lobster in her bag of potatoes to detect a thief. Cho cairdeil ri giomach 's gibneach 'm faich.

As friendly as a lobster and cuttle-fish in a eleft. The cuttle-fish is a deadly foe of, and very destructive to, lobsters and other crustacea.

Is luithe giomach na ron.

A lobster is swifter than a seal—in the sea.

Sitheadh giomaich aon de na tri sithidhean a's luithe air bith.

The shoot, or rush, of a lobster is one of the swiftest rushes soever.

Sith giomaich, rionnaich agus roin, ge fad' am giomach 's fhaid' an rionnaeh, 's ge fad' an rionnaeh 's fhaid' an ron.

The dart of lobster, mackerel, and seal, though far the lobster, farther the mackerel, and though far the mackerel, farther the seal. As regards distance the lobster lands last here.

LOB or LUG-WORM.—Biathainn-traghaid ; Lobach, lubach, lugas, lugais, lungach, lupach.

Caddis, cade-worm, cock-paddle (male), cod-bait ; Hush (fem.) ; Lump-sucker ; Sand-worm, sea-owl, shaw-worm.

Much in demand everywhere for baiting purposes, especially short lines.

LUMP-FISH.—Murcan. Eng. Runkar.

This fish is found in all the Western Highlands and Islands. Lightfoot refers to it specially as being found in Jura, and that it adheres firmly to stones, etc. This name is also given, singularly enough, to the bream, *q.v.*

LYTHE.—Caileag, camusfhliuch ; Liudh, liudhag, liuth, liuthag ; Pullag.

Agerever ; Blockin ; Callag ; Greenling ; Laid, lait, laithe, leeat, leet, lewre, lewse (A. S.), lob, lure, ly, lye-fish ; Pollack ; Skeet ; Whiting-pollack.

The lythe is supposed by some to be merely a more lively or “lithe” variety of our friend the coalfish. They, as a rule, swim deeper, and afford good sport ; the name “caileag” is given from its shapely form.

## M

MACKEREL.—Breac-mara ; Cnaimh-rionnach, crea'-rionnach (horse) ; Gobhachan, gobhar, gobhlachan ; Macrail, macreil ; Reannach, rineach, rionnach, rionnach-uaine.

Alewife, alley, allice or allis-shad ; Blue-mackerel, bone-mackerel ; Coly-mackerel, cordly (tunny) ; Daming-herring ; Great-mackerel ; Herling, herlyn, horse-mackerel ; King-of-the-herrings ; Mackerelsture, mackrel-stor or sture (great), mother-of-the-herring ; Opah ; Rock-herring, rulie ; Sead, scalpeen (pickled), shad, shiner (young), soddina, Spanish-mackerel, stoer or storr-mackerel ; Tunny, twaite.

From “macula,” a stain or spot ; the name sead or shad from Gaelic word “sgadan,” a herring. The word “rionnach” is said to be from, or cognate with, “ronach,” but this is given for what it is worth. Some ardent etymologist of Irish place-names alleges that the place called Stanagomar should be spelled Stanagowar, and means “house of the shad-fish,” from “sta or teach,” a house, and “gobhar.”

The mackerel (or brill) are “little spotted fishes,” from “breac,” spotted. The mackerelsture, or great salmon—as they are sometimes termed—attain great size, known to be eighteen cwt., but this again is thought to be the halibut. The Romans esteemed the blue mackerel merely for the pickle or relish called

*garum* it furnished. The opah, tunny, or storr-mackerel is beautifully coloured. The late Rev. Arch. Clerk said that God created all the fishes except the mackerel. The devil, or "Muisean," wished to try his hand at fish-creating, and so formed the mackerel; but he had after all, as might be expected, to apply to God to put life into it. This may have given rise to the belief, as stated in "Folk-Lore," that a Celt will not eat mackerel, as it turns into "mauchs," *i.e.*, maggots, *en route* to his stomach or in the alimentary canal. The stomach of a mackerel seems always clean, which gives rise to the saying:—

"Cho glan ri goile rionnach."

As clean as a mackerel's stomach—*i.e.*, perfectly clean.

Glacar rionnach 'us boirionnach le dearg.

A mackerel and a woman are caught by red (the latter by the "redcoats").

Sitheadh rionnaich aon de na tri sithean a's luaithe 's a chuan mhor.

Rush of mackerel, one of the three swiftest rushes in the great ocean.

Tha rionnach air an athar, bidh latha math am maireach ann.

There's a mackerel-sky; 'twill be a fine day to-morrow.

Clouds like variegated streaks on real mackerel called "breacadh-rionnach."

MEDUSÆ or JELLY-FISH.—Beothachan, beothaichean, buinne-beo; Muirtiachd, muirtiughachd; Sgeith-an-roin or na muice-mara.

Blovers, blue-slutter; Cruden; Donal' blue; Follieshat, fyke; Galls; Loch-liver; Morge; Rother; Scadder, scalder, schnap, scoudre, sculder, sea-anemone, blubber, nettle, paps, sealch's bubble, stinging blood-sucker; Whale-blubs, whale's food.

Muirtiachd is said to be from muir and tachd, sea choke, but it is thought more correctly to be muir tiughachadh, sea thickening. Coille-bionain is the term for the minute life in the sea, which produces the well-known phosphorescence.

A saying is attributed to a mermaid, whose sealskin dress or covering had been stolen from and recovered by her. It had been stolen by an admiring youth, who surprised her with it off, and who married her. The remark or saying was made by her to him as a farewell gift, and warning against swallowing foreign bodies which might prove hurtful.

"Na h-ol an saile 'm feasd gun sioladh  
'S ioma biasd tha 's a chuain."

Never drink sea water without filtering,  
There's many a beast in the ocean.

MILLER'S THUMB (see Goby).

MINNOW.—Bioran-deamhnuidh or donais, burdag; Dairbeag,

doirb, doirbeag ; Gobhaean, gobhlachan ; Mion-iasg ; Sgildaimhne, sgiollag.

Baggie, bag-menon (large), bagrel, banty, bennick, binnick (Somerset); Cock-chuck or fiery ; Gutty ; Jack-a-barnell ; Manner (Yorksh.), meaker (Devon), menawe, menem, menen, mengy (Devon), menin, menon, menoun, menowm, menuse, menys, mennant (North), mennard, mennem, mement (Cumb.), menner (Craven), mennim, mennin, mennon (Dur.), mennot, mennum, minim (Som.), minnon ; Nipisset ; Pink, push-paddle.

From Gaelic word "meanbh," small.

**MULLET.**—Bradan-sligeach (MaeD.); Cearbhanach ; Iasg-driomman or driumanach ; Muilleid.

Atherine ; Marled salmon, mowel (A. S.); Red-mullet ; Sur-mullet.

**MUSSEL.**—Feasgan, feasgand, feusgan, fiasgan ; Iasgan ; Madadh, maideog, musgan (large black) ; Sliggaun, sliogan (Ir.).

Burnfoot ; Clockie or elokie-doo (pearl or horse), croeklin, cussy ; Horse-mussel ; Maddie or maddy muekle (A. S.), museul, museld, muskylle, muxle (A. S.); Pearl-mussel ; Widow's lust (horse) ; Yoag.

From *musculus*, a small fish—of old spelled muscle.

Maddies are large mussels, which grew and bred plentifully on three rocks, on the south side of Lochmaddy, whence the name of this loch. The pearl mussel which, in Irish, is called "closheen," has two cartilages, one at each end, while the oyster and the scallop have only one. A familiar saying in the Western and Northern Highlands is "Goil gu leth do'n fhiaskan," a boil and a half to the mussel—*i.e.*, they should be well boiled. Other shellfish, such as the oyster, cockle, spout-fish, etc., are rendered tough and indigestible by much boiling.

## N

**NEEDLE-FISH.** — Brod-iasg ; Snathad mhara, stiom-eisg, stiomaire.

Gar-fish, gaugnet, greenbone ; Horn-fish ; Pipe-fish ; Sea-needle, stang, sting.

It is thought that the ribbon or oar fishes are the same. One of these was caught lately, while trawling in the Firth of Forth, which measured sixty feet in length (*Weekly Scotsman*, 29th August 1903).

## O

**OCTOPUS.** — Gubarnach - meurach ; Laimhinneach ; Ochd-bhallaach.

Devil-fish.

Off the coast of Ireland it is recorded that this monster “sometimes seized a curach,” *i.e.*, hide boat or boat made from hides stretched on a frame-work. Small specimens of this monster are met with frequently on the coasts of the Western Highlands and Islands, and are vulgarly believed to be the “muirsgian,” razor or spout-fish, grown large.

OYSTER.—Eisir, eisire, eisirein (pl.); Oisir, oisire, oistein; Slige-neamhuin (pearl); Uisir, uisire.

Ester; Hoster (Linc.); Nostyre (A. S.).

Akin to *os*, a bone.

At Lochmaddy, the oysters were said to be at one time so large as to require to be cut into four pieces before being eaten, which may explain the armorial bearings of the borough of Sligo, being an oyster holding a hare fast by the foot; as also the finding of a rat caught fast by one and drowned.

## P

PARR.—Bricein; Gille-ruadh, gobhachan, gobhlachan.

Brandling, branlie, branlin, brannock; Fingerling; Gamlet.

PEARL-FISH.—Slige-neamhnuinn.

Mother-o'-pearl.

PERCH (also BASS). — Creagag, creagag-uisge, creigeag; Forrach; Muc, muelocha or lochaidh; Orair; Sgorrach.

Bace, barse (Westmor.), bascinat, base, bass, bassinat, bassinate; Cockwing; Egling (two years); Franling, frasling (one year); Gapemouth, grunt; Hackley, hurling (young); Jew-fish; King of the mullet; La vive viver or weever; Old wife; Rock-fish; Seadace perch or wolf, stickling (third year), sting-bull, stone-basse; Weever, white mullet, wreck-fish.

From Latin, *perca*, from its black colour.

This fish, in an old treatise, is called bass, and described as “like unto a man’s shape.” The bascinat has—like the species generally—a black skin capable of being pulled over the head of the fish, whence the Gaelic name “Iasg-na-curraichd,” the cap-fish.

PERIWINKLE.—Cnocag, enogag, enomhag, enomhagag, enomhagan, cogarn, crogan; Daoch, daochag; Faoch, faochag, faochan, faoch-mor; Gairidean, gairidin, gilleacha or giollacha-fionn, gillefionn, gille, gilleach or giullach-fionn, fiunbrinn or bruin or trium, gille-fiunnd, gioradan, giorradan, gnamhan; Paiteag; Turcarmara. Fughage (Manx); Krogen (Welsh); Krogan (Corn.).

Buckie, buckie-prius; Coven, covin, cowrie, croglin, cuin, cuvvin; Dead-man's-eye, dog; European cowrie; Fiese wilk, frese; Gooyan, gowrie, great or waved whelk, groglin, grotie; John o' Groat's buckie; Kewin, kinkling (Dorset); Loon; Massy whelk; Pennywinkle; Roaring buckie; Sea-snail, siller-sawnies, silver-willie, striated whelk; Tutson; Water stoups, whelk, white buckie, wilk, wink.

Prop winkle, also pinewinclan, from Latin *pinna*, a mussel. The real etymology of "periwinkle" is "cannibal" borer, as it bores or files its way through the shell of a neighbour, though it is retaliated upon by the hermit-crab which, failing to find a suitable empty shell, often eats out the inhabitant. The kind of periwinkle called "siller-sawnie or "silver-willie" is supposed to be the shell most preferred by the hermit-crab, at least it is often found in such. A large kind, with a hole bored in the small end, makes a fairly good trumpet, like the conch.

Ossian—*Fingal*, 6-90—speaks or sings of "traigh na faoch," the shore of the periwinkles or buckies, but the learned translator of Ossian's poems, the late Rev. Dr Clerk, said it should read "traigh nam faobh," the shore of spoils. The yellow or large white periwinkle furnishes a purple dye, now superseded by cochineal; the fish, however, is uneatable, from its bitterness—*experto crede*. The broth or soup made from periwinkles, both black and white, Martin says, is good for nursing mothers. Such soup when made is called "sliabh"; also, when broken up, pounded small and boiled, the broth or soup, when strained and drank, is said to be a good cure for gravel and stone. The porous honeycomb-substance so often found on our seashores is merely the tough shell or cells in which the young buckies are born. This honeycomb is called, in Galloway and Shetland at any rate, though possibly elsewhere, the mermaids' or trowies' gloves or purse; each capsule of this contained four or five fish (*spondia palmata*). Another name is "bogie or bogie-man's gloves." The above "sliabh" is a favourite drink in the Hebrides. From living in close proximity to the shore, it is said the clean-blooded Clan MacKinnon have been spoken, sung, and written of as "Buidheann nam Faochag," the buckie people, and the natives of the parish of Strath, Skye, the MacKinnons' country, where wilks are plentiful, are called "na Faochagan," the Buckies. The above epithet referring to the MacKinnons is to be found in "Blar sliabh an t-Siorraim," by Sile na Ceapaich, viz. :—

" Clann Fhiongain, bu luath ar ruaig  
le gealtachd;  
Theich buidheann nam Faochag  
gun aodach dhachaidh."

Clan Fiongan so swift in your  
cowardly rout,  
The race of the buckies fled home,  
garments without.

There is, as is well known, a plant also called periwinkle, which

in Gaelic bears the name of *Faochag* or *Gille-fiunbrinn*—as given above—both in Scottish and Irish Gaelic.

Burn teth do 'n *faochaig*.

Hot water to the buckie. Never boil them.

Clann *Fhiongan* nam *faochag*.

Clan *Fingan* of the wilks. (See above.)

Cunnaitidh iad na *faochagan*.

They will count the buckies. (See “*Oran do'n Iubhir.*”)

This saying applies to extra penurious persons.

Is *cruaidh* an t-Earrach anns an cunnitar na *faochagan*.

It's a hard spring when the wilks are (or can be) counted.

Al. Is lom an cladach air an cunnitar na *faochagan*.

It's a bare shore on which the wilks can be counted.

**PIKE.**—Ceann-barr or barrach; Gail-iasg, geadas, gead-iasg, giread; Mor-madaidh.

Dadey (large); Egypt or Egyptian herring (saury); Fresh-water shark or tyrant, frie; Gade, gar-fish (sea), gaud or gawdflook, gaufnook, ged, gedd, gid, gidd, gore-fish, gosnick, gowdanook, gowdnook, greenbone, guard-fish (sea), gullet; Haeod (O. E.), haked (large), halion, horn-eel, hungell; Jack or Jack-fish; Lesser weeber, luce, lucie, lus (A. S.); Mackerel-guide scait scent or scout, morris; Otter-pike; Pacod, picche, pickerel (young), pickwell, pod; Saury, sea-pike or stanger, skipjack, skipper, skipster, snipe-fish.

From the Gaelic word “*pic*,” a pike or sharp-pointed weapon, this fish having long, sharp-pointed jaws and snout.

**PILCHARD.**—Geilmhin, geilmin; Pillsear; Seirdean, seirdin, sgadan nhorlannach.

Fair maid; Gipsy herring; Hern, hernan; Looe trout.

The origin of this word has been given as “*Piltzer*,” a Northern word, but it is truly of a Celtic origin, pilseir or peilig.

**PIPE-FISH** (see EEL).

**PIPER-FISH** (see GURNARD).

**PLAICE.**—Garbag; Leathag, leitheach, leitheag, leubag or liabag-mor.

Fleuk; Place, splash-fleuk, plays, playsse (A. S.), pless; Splash-fleuk.

The term “liabag-mor” is from “*le* or *li*,” the sea. Called plaice from its flatness, “*plat*,” flat.

**POLLARD-FISH.**—Pronn.

**POLLACK** (see LVTHE, etc.).

**POUT** (see GUNNEL).

This word is sometimes also applied to a well-filled codling.

It is so called, however, from the power it has of inflating (or pouting) a membrane which covers the eyes, etc. Of Celtic origin.

PRAWN. — Carran, carran-creige, cloidheag, cloimheag, cloitheag.

Prane (Palsgrave).

PUFFIN or PUFFING-FISH.—Builgean, bulgan.

PURPLE-FISH.—Murag ; murex.

## R

RAY (see SKATE).

RAZOR-FISH.—Breallach ; Muirsgian, mursaig, musgan (large black) ; Stealladair.

Caper-longer, cuttle ; Dob ; Great plucker ; Har-fish, horse-fish, hose-fish ; Kalega ; Marool, marsgam, marsgum ; Ras-ower (A. S.) ; Sea-devil (cuttle), sheath, spout-fish.

This very useful and edible fish is well known all over the Western Highlands and Islands, etc., and is thought to leave its shell and grow into great cuttle fishes and the octopus itself. There is a large and a small variety of the musgan, the former a bivalve about the size of a man's hand, oval in shape, tapering to a point at one end and rounded at the other. It sinks into the sand to the depth of about a foot. The small kind is called breallach, and is not more than a third of the size of the other ; they are both edible.

ROACH.—Breac-mara or mhara ; Roisteach ; Talag, talog.

Braise, braze (Scot.) ; River sheep.

The proverbial saying "sound as a roach" is now supposed to be a mistake for "sound as a rock." The roach is thought akin to and sometimes put for ray, skate, or thornback. The term "river sheep" is given to it on account of its stupidity.

ROCK-FISH.—Ballach, ballach-muir ; Carragan, ereagag.

## S

SAITHE (see COALFISH).

SALMON. — Aillinbhus, ailliubhar, allibus ; Banag, bradan, brudanog (young), broinnfhionn ; Candaraig (foul), cealt (Kelt), ceann-dubh dubhaich or dubhag (fresh-water), ceann-snaoth-naniasg, colagan, colgan ; Eagan, earc, eene, eigne, eithre, eo, eog ;

Fara-bhradan (spent), feannag, fionnag (young), fearthuinn ; Gadluinn, gadluinne (spawned), gill' og, gille-ruadh (parr), glasag (fem.), glas-bhreac, gobhachan, gobhlachan (young), grealmach, grealsach ; lach, iag, iasg-druimein ; Liathag (young) ; Maighre, maighreadh (shoal of), maireun (small), mairneach (full), meas (Old Ir.), moghna, mugna ; Ore ; Rac-mhara or mhaighreadh, righ-nan-iasg ; Sarahach ; Toinneamh.

Baggit (fem.), beikat, ben-salmon, blackfin, blaige (A. S.), blay, bleak, blue-fin, botcher (two years), bramlin, bramling, brandlin, brandling, branlie, branlin, bramnock, brood, bykat ; Candavaig (freshwater), cocksper ; Esling (young) ; Fingerling (very young), fork-tail ; Gaurel, gerling (returned from sea), gerrat, gerrit (young), gibfish, gilling, gilloge (Ir.), gilse, ginkin, girling, girlss, girsill (young), graulse, gravel, graveling, gravelling, grawl, grilse (spawned) ; Half-fish, hepper (young), hirling (young) ; Jerkin, judy ; Kelt, kipper ; Laspring, lax, leax, lex (A. S.), ligger (foul) ; Marten (young), milter (male) ; Parr, pink (young), pug (three years) ; Rauner (fem.), red or rede-fish (spawning), romal, ronnal, ronnel (fem.) ; Salmon fry peel or spring (young), samlet, scad (fry), shad (small), shedder, sile, sill (young), simen (North), sked, skeggar, skegger, skerling, slat, smelt, smolt, smoult, sparkling, sprag, sprint (young), sprod-mort, summer-coock ; Whiteling, whiling (spawning), etc.

Cawg, Hwddell, semyw (Welsh).

This word is supposed to be derived from the Latin *salire*, to leap ; there is an old word "sar" to go. Kipper means primarily a spawned salmon, secondarily one preserved thus, though in the Lothians, etc., it applies to a male. Beikat or bykat are so named from the beak or underjaw of the fish. Salmon-peel are the salmon on their first return from the sea ; smelts, smoults, or samlets, the second season after hatching or being hatched. Ben-salmon applies to a kind said to be smaller, darker in back, and whiter in belly, weighing from seven to ten lbs. ; black-head is a salmon that has lain in fresh water till well on in summer—a foul salmon. The term iasg-druimein or iesg-druimin means speckled or marled fish or salmon, and is less than the ordinary salmon, as described by Martin, having strong large scales, swimming high or near the surface of the water. It is, or was, plentiful in Benbecula. Another fish called "lochebe," is said to be like a salmon, but without scales, or at best very small ; this, however, has been thought to be the "coalfish," being very black on back, and white on belly. The term "calvered," is used in regard to a particular way of preparing a fresh salmon, while the word mairneach or maireunach is used to express "salmon full" ; "shad" salmon are so called merely because they arrive at a certain place at the same time as the shad.

Every Scot is familiar with the appearance of the fish (a salmon)

in the arms of the city of Glasgow, helping to keep alive, as it does, the myth of the recovery by Ceann-tighearn (Kentigern) of a ring thrown into the Clyde. Notwithstanding this story, according to the *Revue Celtique*, the salmon seems to answer to the Irish salmon of knowledge (Eo fesa)—Eo fiosa—see *after* this. This fish also appears in the coat of arms of our Lords of the Isles, “Loug, lamh-dhearg us bradan” ship (or galley), scarlet hand and salmon. When an angler speaks of a “fish,” he means a salmon; even a grilse is not honoured with that title. In the river Shin, Sutherland, the salmon is said to be much larger and coarser than any other in Scotland. Apparently the river Ewe in Ross-shire produced the record salmon of 1902. It weighed fifty lbs., and was caught with an artificial fly. One reason for anglers calling salmon alone “fish,” was the belief that it was unlucky to say “salmon,” it was even in preference called the beast or the Spey codlin. The salmon was not always held everywhere in the highest estimation, such, for instance, as originated a certain Act of the legislature in 1424, where death was the penalty for a third conviction for killing one out of season. A Kintail bard, J. Macrae, or Iain MacMhurchaigh, says:—

“Gheibh sinn bradan agus ban-iasg,    We'll get salmon and white-fish,  
‘S glas-iasg ma’s e ’s fhéarr a    And grey-fish, if that is so preferred.  
thaitneas.”

“The salmon of knowledge,” eo-fiosach, is an expression derived from an Irish fairy tale, where this fish is said to have swallowed certain nuts, which caused people eating of such salmon to be inspired; it was also averred that these nuts were the cause of the red spots on the salmon. The size of ordinary salmon is well known, but in the Yellow Book of Lecan, in the voyage of Mael Duin, we read of salmon, each of which was bigger than a bull-calf. Bu mho na cobhthaigh-firionn gach eicne dhiubh. (*Revue Celtique*, Tome IX.) The word “eo” for salmon was also applied to a *hero*, probably on account of the salmon being pre-eminent among fish; while in the second supplement by Whitley Stokes to the *Rennes Dimensem* it is rendered “tree,” Eo Rosa or Rossa, the tree of Ross—a yew. At Ballyshannon, Ireland, there is a famous salmon leap called “Eas Aodha ruadh,” red Hugh’s cataract or waterfall, now corrupted into “Assaroe.” It is generally spoken and written of by the Irish as “The Cataract.” In County Kildare there is another called “Leixlip.” In Iceland, be it here noted, lex selo is the salmon river, lex or lax being the Scandinavian word for salmon, and enters largely into Scottish and Irish place-names. Salmon is often spoken and sung of as the “venison of rivers.” Numerous, as is well known, are the modes in vogue for catching this fish. The oldest mode is thought to have been that in use in the Western Highlands and Islands called “An Garadh” or The Dyke, but which came to an end

sometime in the end of the eighteenth century, by the strict working of the salmon acts making it illegal. This dyke was built out into the sea at the mouth of a river, or where salmon frequented, and then along the coast for a certain distance, the salmon being left high and dry at ebb-tide in the bend of the dyke, which they were unable to surmount by leaping. A weir or wicker net was another old mode, the battle of Clontarf having been called "Cath coradh," or the battle of the weir, from "coradh," about which it is believed the battle originated. Cora or coradh uisg' signifies a fishing weir, and the name Cora Linn is just the linn of the weir changed into a proper name. The phrase "ore breac broinnfhionn," speckled, white-bellied salmon, is used by O'Clery. A "Shathmont's length," or a salmon's length, was, as Scott in the *Antiquary* informs us, the space allowed for the passage of a salmon through a weir. Salmon leaping is well known and familiar to many, but it may not be so well known that the word or term "summersault" is neither less nor more than "salmon-sault" corrupted, a champion feat of this nature of old being called "Cuir 'n iach 'n erred (earraid), the put or elastic leap of the salmon." In O'Donovan's *Annals of Ireland* the salmon is termed "Brecc baoi," in the following lines:—

"Ue iar fir on the gabhta is in lin  
He brecc baoi i m-Boinn."

This is from a song by Fedelim on the death of Columcille in the seventy-sixth year of his age, in the year A.D. 594. Elsewhere we find the expression "bradana taidlecha tairrghela," iridescent, white-tailed salmon. Bradan taidhleach, tarra-gheal means literally splendid white-tailed. That famous Irish monarch "King Cormac mac Art" is said to have come to his end by choking on a salmon bone which he attempted to swallow; this was supposed to be the devil's revenge for his (Cormac) having become a convert to Christianity. The singular term runs "Cnaimh inn iach snamha," the bone of a swimming salmon!

Aon de thriuir marbh 's boidh'ehe air bith, breac geal.

One of the three prettiest dead, a salmon—lit., a white trout.

Bidh sar-bhreac srutha a sior leum.

The prime stream salmon ever leaps. Elsewhere we find this given as glas-bhreac.

Cha 'n 'eil bradan gun-a leth-bhreac.

There's no salmon without peer. Salmon fishers would do well to remember this.

Breac thig bho 'n t-sail', agus bradan nan dearrs-bhallan dluth.

A trout from the sea, and a salmon with close shining spots. Both the best of their kind.

Cho fallain ris a bhreac.

As healthy as the salmon. This does not always hold good.  
Cho glan ri goile bradain.

As clean (empty) as a salmon's stomach. A river salmon is said never to eat, or at least nothing is ever found in its stomach.

Is math thig am bradan an aigeal na h-aimhne.

The salmon suits well the river pool.

La Fheill Phadruig bidh breach air gach linne.

On St Patrick's day there will be a salmon in every pool.

The word "breach" or "breac," it will be observed, used to mean a salmon—lit., *the speckled one*; now, however, generally applied to a trout.

Tarr a bhradain.

The salmon's tail. The choice part.

SAND-EEL. — Ceannan-siolag (Tiree); Nathair-thraghad; Sachasan, sanndag, sgiolag, siolag, siolagag, siolagaig, siolghobach.

### Lesser launce; Snedden (large).

The names ceannan-siolog and nathair-thraghad are, it is thought, given in mistake for another sand-fish or worm, which often stings or wounds the feet when people are digging for the real sand-eels.

Fuil air iasg, mharbh mi sgiolag.

Blood on fish, I've killed a sand-eel, or diminutive fish. Said by boys when fishing is slack.

SAND-WORM.—Lungach ; Nathair-thraghad.

**SARDINE**.—Sardail, sardan, sairdeal.

SCALLOP (see also CLAM).—Creach, creachag, creachag-seis-reach, creachan; Eisirean; Mac-muirigheach, maighdeag, maigh-deag-thraghad; Slige-chreachan (shell), sliog, sliogan.

Clam, cockle; Escallop; Large-ribbed shellfish; Partan clam; Scallop-shellfish.

The shell of this bivalve was, and is, a favourite drinking-dish, and is frequently referred to in Gaelic prose and poetry; in a verse of the latter we are told :—

“ B’ iomad slige ‘dol mu ‘n cuairt  
Is oran nuadh ga chuir an ceil,  
Ag caitheamh nam fleagh san tur  
B’ ait an gnuis le gean gu leir.”

Many a shell went round,  
Many a sweet song sung,  
While joyous faces beamed around  
From feasting—none were “ sprung.”

*Sean dana* has "Chaidh an t-slige 's an t-oran mu'n cuairt," the shell and the song went round. In *Fingal* is "Tha solas slige na feile mu Thriath Eirinn a's guerme suil," the joy of the generous shell is around the Chief of Erin of bluest eye. "Slige na feile" is more properly the shell of, belonging to, or appropriate to, the feast.

The scallop-shell attracted the attention of the Christians, who decided that it, or a semblance thereof, should be worn by those who had made a pilgrimage to the Holy Land. It was the cognisance of St James.

When this shell was used as a drinking vessel, the hinge was frequently bound with silver, with a projecting ridge to hold it by. The mode of progression of this fish in the water is singular, being by "shooting" water through two orifices at each side of the hinge. May this not have suggested the turbine? *Maighdeag* properly means the empty shell.

SEA-LOUSE.—*Mial-mara*. Eng. Mary-floo.

SEA-MONSTER.—*Bladmall*, *bladmhial* or *mhiol*, *bledmall*, *bledmhial* or *mhiol*; *Mial*, *mial-mor-mara*.

*Nikir* (A. S.).

Though sea-monsters, etc., are generally regarded by the hard-headed sceptic as more or less mythical, the belief in them is very ancient and difficult to kill—if it deserves such a fate. The above word "bladmall" and its variants has been come across in several publications taken from very ancient sources, among these being "Saltair na Rann," as so ably rendered by Whitley Stokes, in which it is referred to no less than three times, as follows:—

"Ocus Ionas fiadcach clainn  
Diatanic abru bledmaill."

"Nuall nam bledmall m-beceedach  
Nam biasta m-belderg m-birach."

"Biasta bledmaill beccaichfit  
Tochiret guire garga."

The first of the above quotations apparently refers to Jonah, as having come out of the belly of the bledmall. Here it falls to be stated that "blad" means a mouth, and "mall" or "mial," any animal; the second quotation may be rendered "the roar of the bellowing bledmalls, the horned, red-mouthed beasts"; while the last seems to say, "Note, or lo! the bledmall beast raising, or uttering, a fierce roar (laugh)." "Birach," of course, means sharp-pointed, but also means horned. Though horns on a sea-monster are, so far as we know, not recorded as being common to any of the kind, it is given on the off-chance of its being correct; the "mouth-animal" seems a meaning of this word, and answers closely to the whale. Whitley Stokes supplies us also with a name for a water-sprite, viz., *ludcorp* or *luchorpan*, likely *lugh* or *luth* *chorp*, strong body.

SEA-SERPENT.—*Circin-croin*, *eraigean*, *cuartag-mor-a-chuain*; *Mial-mor-a-chuain*; *Nathair-thraghad*; *Uile-bheisd-a-chuain*.

Deal-fish; Krakenback; Lath-fish; Needle-fish; Pipe-fish;

Red snake-fish, riband-fish, ribbon-fish ; Scabbard-fish, sea-adder, sea-horse.

The classical name means a “needle”-like or sharp fish, like a snake in form, with the maternal characteristics of the kangaroo, the young being hatched and preserved in the pouch, and follow the male. A larger size has the above name of “cirein-croin,” and is said to be capable of devouring seven ordinary whales at a meal, at least according to the following saying—

“ Seachd sgadain sath bradain,	Seven herrings a salmon’s meal,
Seachd bradain sath roin,	Seven salmon a seal’s meal,
Seachd roin sath mial-mor-mara,	Seven seals a whale’s meal (or lit.
Seachd mial sath Cirein-croin.”	a great sea animal), Seven whales the meal of a Cirein croin.

Another version has the first two lines the same, and then

“ Seachd roin sath muice - mara	Seachd muice-mara-mhor sath ciona-
bheag.	rain ero,

  

Seachd muice - mara bheag sath	Seachd cionarain-cro sath mial-mor-
muice-mara-mhor,	a-chnain.”

The cionarain-cro here is substituted, as will be seen, for the cirein-croin in the former saying, and ranks second to the “great sea animal.” (See also “needle-fish,” which may have been mistaken for above.)

#### SEA-SNAIL.—Turcan or turcar-mara.

SEA-URCHIN.—Conan-mara, cragan or crogan-feannaig, crogan, crogan-traghad, cuan-mara ; Garbhan (Lochcarron), gibneach.

Canniber, cauniber ; Echini ; Ivezgar, ivigar ; Piper ; Sea-cracken, egg or hog.

The sea-urchin used to be esteemed by the Romans as a whet or sauce, which they compounded of vinegar, wine, honey, parsley, and mint mixed up with the contents of the urchin. The Epicene Lentullus had this at the supper held when he was made and installed as Priest of Mars. The Celts, so far as we can discover, made and still make no use of it beyond a plaything or house ornament. It derives a Gaelic name from the habit the sagacious crow has of dropping them on a stone or rock, so as to get at the contents.

SHAD (see MACKEREL).—This perhaps should be ranked more correctly under “herring,” as the word is said to be derived from “sgadan,” the Gaelic for herring. The word “Stanagomar,” referred to under article MACKEREL, is said by another authority to be more correctly “Strangawr,” the stream of the shad, from stran or sruthan, stream.

SHARK.—Boe-glas ; Cairbean, cairbein, cairbhean, cearbhan (basking) ; Dallag, dallag-na-h-urlaich (the detested one).

Basking shark, blue shark, bragda, brigda, brigde, brigdie, brugda; Cairban, carf, carfin; Fox shark; Hobrin (blue), hoe-mother or tuck (basking), homer, hound-fish; Jerusalem haddock; Mother of the dogfish; Nautilus; Opah; Pricker; Sailfish, sea-ape fox or pert, slasher, sunfish; Thrasher, thresher.

Supposed to be derived from Latin *carcharus*, a kind of dogfish, so called from its sharp teeth. The dogfish is vulgarly supposed to be nothing but a small shark. Indeed the shark is well known under the title of the huge dogfish, etc. Lightfoot gives it as being named in Skye "Bluid-hive," and says it is supposed when eaten to be a great restorative. Nowadays, at any rate, it is only eaten in extreme cases, though quite edible to a strong stomach.

**SHELLFISH.**—Balloch, biorasg (bait), blaosgan, bollogiase (Ir.); Caochag (spiral), carrachan; Da-mhogullach (bivalve), doniag; Garrochan; Iasc-bollog (Ir.), iasgan, iasg-sligeach, maighdeag, maighdealag (cowrie), maora, maorach, maorach-ban, moireag, moirneag (teredo), muasgan (boot); Nasag (empty); Paiteag (small); Sparnag, spairneag; Tuarasgar, turasgar, turasgair.

Aikens (small white spiral); Cockspur (small); Ministers, myatruncata; Roother; Screwbox, smircelin, smurlin, smuthlin.

The above term "maighdealag" really means small assorted shellfish, smaller far as a rule than winkles. The empty shells are often cast ashore. They correspond with the small cowrie or kouri shells of India, which are, as told us by Lieut.-Col. J. MacGregor, still used in the remoter villages as the equivalent of the smallest coins. The term "blaosgan" for shellfish seems far-fetched. It may be, of course, traced to the word "blaosg" or plaosg, a shell, a husk. It is spelled bloesc in Irish. We have an obsolete word blaosg for skull, which certainly is a shell; the Irish word bollog or ballag also signifies a skull. A term "mурroch" is used in Ayrshire, which is, of course, a corrupted form of the Gaelic word "maorach." In *Folk-lore* we find reference made to a shellfish under the name "fuoitrag," as being thought in the Hebrides lucky to possess. This word is new to us and we cannot trace it. A word similar is "fuidearag," which, however, is a term for trolling for lythe, etc. Shellfish are always in better condition during the increase, "fàs," of the moon than at the decrease, "earradhuhb" or wane, and also during a south-west or north-east wind. Shells or shellfish are said to have given its name to County Sligo, from the Gaelic word "sligeach," shelly, i.e., the river bed.

An uair a bhios sinn ri maorach, bidheamaid ri maorach.

When we are gathering shellfish let us be gathering shellfish.

That is, attend to the business in hand at the time.

This saying is attributed to MacLeod's fool.

A's t-Earrach 'n uair a bhios a chaora caol bidh am maorach reamhar.

In Spring when the sheep is lean, shellfish are fat. A dispensation of Providence.

Cha dean eas luath maorach.

A hasty foot won't get shellfish. One must travel slowly, and peer carefully.

Is e an aon chladach th' ann, ach cha'n ionann am maorach.

It's the same shore, but the shellfish are different. Change in feelings of an old friend.

Is lom an leac air nach deanar (nach fhaighear) maorach.

It's a bare stone where no shellfish are to be found.

Maorach cailleach 'IcArtair, crubag 'us da phortan.

MacArthur's old wife's shellfish, a crab, and two partans.

Rinn e maorach fhad 's a bha'n traigh ann.

He gathered shellfish when the tide was out.

Al. Dean maorach, etc.

Make or gather shellfish, etc. Seizing the opportunity.

SHORE-FLEA.—Deargad-traghad. Sand-hopper or louper.

These fleas are adepts at making perfect skeletons of fishes, crabs, etc.

SHRIMP.—Burdag ; Carran, carran-creige, cloidheag, cloimheag, cloitheag.

Arnet, arnit, arnot ; Bunting ; Scur (fresh-water).

So called from its cramped, pinched appearance.

SKATE.—Beithir, buachaill-an-sgadain ; Roc, ruth, rutha (Ir.) ; Scarrag, sgait, sgarrag, sgat, sgata, sgite (maiden), sgith, sornan.

Angel-fish ; Blue-skate, Burton-skate ; Cramp-fish, cuckoo-skate ; Dinnan or dinnen-skate (young), doctor, dun cow, dunny ; Fire or fiery flair, flaire flare or flaw, flaine (ray—North), flaire, flan, flanie, flapper, flathe, friar-skate, fuller-ray ; Grey-skate, gunnack ; Hommelin (rough ray), horse-ray ; Kevelling, king-fish ; Large ray ; Maid, maiden ray, mary mavis or may-skate, mill-skate, mongrel-skate, monk-fish ; Northern Chimera, numb-fish (torpedo) ; Ox-ray ; Ray, reigh, roker, rough flapper ; Schate (A. S.), sea-eagle, shark-ray, sharp-nosed ray, skatt, skeut, skidder or skider (Northumb.), sleatric-ray, sting-ray ; Tinker, thornback, thornback-ray ; Whip-ray, white-horse or skate.

The "other names" given for skate are applied equally in many instances to the ray. A specimen of the "angel-fish" was caught lately on the Balmeanach (Braes) fishing-ground, Sound of Raasay, and measured four feet six inches by two feet six inches. The tail resembled that of a shark or a large dogfish, and the wings the fins of the skate. The spine of tail of skate or thornback was once used to point spears and darts among the Celts.

Cho neo bhlasda ri sgait.

As tasteless as a skate. A skate affords very fair feeding.

Two Gaelic sayings, apparently contradictory of each other, are—

Ma cheannaicheas tu iasg, ceannaich iasg sgait.

If you buy fish, buy skate fish.

Ma tha iasg a dhith orm, cha 'n iasg leam sgait.

If I desire fish, I do not consider skate fish. (See Nicolson's note hereto.) As to the first of the above, if quantity or weight in preference to quality be desired, the skate stands high.

Tha mheoir an deigh na sgait.

His fingers are after the skate. An indifferent piper's excuse once.

**SMELT.**—Dubh-bhreac ; Smalag.

Black-trout; Cherry-of-Tay; Pincher, portaferry chicken; Quid; Sand-smelt, silver-sides, smout, spurling.

Thought to mean "smooth"; it is a general name for the young of several kinds of fishes, salmon, coalfish, etc., etc.

**SOLE.**—Bonnan (little); Corachshuil, corashuil; Leabag or liabag-chearr, leathagban. Irish, Anpac-car (am pac bac bacach or pacach cearr).

Bastard-saithe; Carter, common dab; Dab; French sole; Greyback or fluke; Kit; Lantern, lemon, lemon-dab or sole, little sole, lobster (young), long-fleuk; Mary or merry-sole, megrim; Ox; Pole-dab; Queen-fish; Red-back flounder, red sole; Sail-fluke, salt-water fluke, sand-fleuk sole or sucker, scald-fish, she-sole, smear-dab (smooth), sole-fleuk; Thickback, tongue (Suffolk), toron-dab; Variegated sole; Whiff (fem.), white-sole; Yellow-dab.

**SPONGE.**—Spong.

Mermaids' gloves or purse.

**SPRAT.**—Briuin; Garbhag; Sardail, sardan, sairdeal, sgadan-gearr; sprodh, sprot.

Garvie; Picker; Sprott (A. S.).

Literally a sprout, from Teutonic sproat or sprut, the young of any fish or thing, supposed chiefly of herring.

**STARFISH.**—Crosis-na-traghad, crosgag; Reult-iasg; Solastar.

Cross-fish, cross-fit; Scoscie, sea-star, slob (North).

Very destructive to shellfish; have generally five limbs or rays, the sun starfish having from nine to thirteen.

**STICKLEBACK.**—Biorag or bior-lodain; Carran; Gobhachan, gobhlachan; Iasg-deilgneach; Sronachaidh (sea), stangarra.

Bandy, bainstickle, bamstickle, bane-prickle or stickle, banner,

bannis, bannistickle, bannystickle or rickle, banskittle, banstickle, bantickle, banty, baree, barnacle, beardie, beardie-lotch or lowie, benticle, bismore, bonetickle, bonyprick, bottle-nose, bramstickle, bulgranade ; Cannel, cockband ; Duckins ; Enemy-chit ; Firey-loch ; Great sea-adder ; Heckle harry or hurry-banning, heckleback (fifteen-spined) ; Jack-bandy bannell or sharp ; Little gurnard ; Pinkeen, pow (Somerset), prickleback, pricky, prigge-trout ; Robbie-wan-berd or berg ; Scorpion-fish, sea-adder, sharplin, spricklebag or beg, stanstikel (A. S.), sticklebag, stickling, stinger, stronachie, stuttleback, styling (A. S.) ; Tan, tantickle or stickle (Suff.), thornback, tinker (lesser) ; Willie-wan-beard (fifteen-spined).

The stickleback is noted for being able to swim swiftly straight backwards.

**STURGEON.**—Bradan-bacach pacach or sligeach ; Cana, canach ; Priogga-breac ; Stiornach, stirean, stirrin.

Sture, sturgium, sturjoun. Literally “stirrer,” from its habits.

One of Coinneach odhar, the Brahan seer’s prophecies, is as follows :—

’Nuair a thraoghas abhainn na Mhanachain tri uairean, agus a ghlaear bradan-sligeach air grunnd na h-aibhne, ’s ann a sin a bhios an deuchainn ghoirt.

When the river Beauly (Monastery) is dried up three times, and a “scaly salmon,” *i.e.*, royal sturgeon, is caught on the ground (or bed) of the river, then will be a time of great trial.

**SUCKER** (see COCKLE).—Sraban, srubaire—“Jura” sucker.

**SWORD-FISH.**—Bior-iasg ; Iasg-a-chlaidheamh ; Luin-iasg, lunasg.

Blue-cock or poll ; Chine (kind of) ; Ehog (Old Brit.) ; Garpipe, gerrick, gore-bill, green-back bane ben or bone, guard-fish ; Horn-eel fish or kecke ; King or leader of the fish ; Long-nose ; Mackerel-guide or scout ; Needle-fish ; Rasour ; Sea-needle ; Spanish mackerel, spearling ; Whaup-fish.

This fish is a species of mackerel (*Xiphias*) and is fully as swift ; it attacks anything for sheer fighting sake.

## T

**TEREDO.**—Boireal ; Moireag, moireagan, moireal, muragan.

**Borer.**—This is a species of worm, but is included here as being found at sea.

**THRESHER.**—Buailtear, bualadair, bualtan, bualtar.

## TORPEDO.—Orc-iasg.

TROUT.—Ala, aladh (Old Ir. signifying speckled); Banag, beilgeag (small), breac, breac-gheal (salmon), breachd, bric-dheasg (ruddock), bricein (small or burn); Cainreach (small), ceann-dubh, colagan, colgan (salmon); Dubh-bhreac, dubhlochan, duileachan; Farabhreac (spent), feannag, fionnag (white); Gabhlachan (young), geadag (large), geala-bhricein (sea-trout), gealag (white), glas-bhreac, gobhachan, gobhlachan (young); Liathag (salmon); Maighre, maighreulan, mairrallan (Ir.), maireulan (salmon); Samhnachan, samhnag, samhnan (large river), etc.

Alderling, allerfloat, allertrout (lurker 'neath alder-tree roots); Beeran (bioran small), Berwick, black, black-head, boddomlier, botcher (salmon), buddagh (Ir.), bull; Candue, candul, case-charr, cendue (Loch Leven); Dolachan, dolaghan, dolochan, dowbreck; Feannog, finnack, finner, finnock, finnog, finnor (white); Gairun (sea), gerron, gillaroo (Ir.), gilt-charr, grey, grilse, gull (large); Hardhead (loch), herling, hirling; Lammasmen (large loch), lin-keeper (stationary); Peal (Devon); Phinnick, phinnoc, phinnock (white); Rack-rider (North), red-belly or charr, round-tail, ruddock (grey); Salmon, scurfe (salmon), sea, sewin (Wales), shot (west), silver charr, smelt, sperling, spirling, spaithie; Torgoch, trioth, troyte, truht (A. S.); Whiten, whitling (salmon), etc.

From Teutonic "tru," etc., to gnaw, to nibble, to bore. The Welsh name for the bull-trout is brech-y-dail, the fall of the leaf, breacadh na duilleige, the browning or speckling of the leaf—autumn tints. The Loch Leven trout is, *inter alia*, called gelletroch or red-womb trout; bull or bill-trout are also called cendue or camdue. For many names given to the salmon-trout see SALMON.

In a certain loch near Pitnain, Inverness-shire, a small deformed or malformed trout exists, and in Loch Islay, a tailless trout. Goodrich Freer tells us that the trout in South Uist are finless, having lost them by a niggardly man saying "Devil a fin" had he taken, when his creel was full of trouts. Every loch or stream indeed may be said to have its own peculiar kind of trout, at least in outward appearance. When trout are found in a loch without inlet or outlet, they are vulgarly supposed to have fallen from the sky. This is the origin of the name of a loch in Gairloch called lochan-nam-breac-adhair, the lochan or little loch of the air-trouts. The trout called dubhlochan or dolochan is a large loch-trout, or the *salmo ferox*; the gillaroo trout is said to have a gizzard like a fowl. R. McDonald describes the trout as follows: "Na bric tharra-ghealach, carr-ghobhlach, shliom," the white-bellied fork-tailed, sleek trouts; while another writer speaks of them as: "Na bric le 'n cladh luaineach," the trouts with running spawning.

Bric a beadagaig is a saying meaning trouts leaping.

In Lightfoot's *Flora Scotica* it is stated that the phinoc is

supposed to be the young of a great grey trout weighing thirty pounds. Gillaroo is merely gille ruadh, red boy.

Cho sona ri caimeach an sruth.

As happy as a trout in a stream—Skye.

Cul-cinn a blhric dhuibh.

Back of head of black trout. The choice part.

Fear beag dubh a mireag ris an t-sruth. Cha 'n 'eil an Ile no'n Eirinn a leumas air a mhuin.

A little black one playing with the stream. There's no one in Isla or Ireland that will leap on his back. A trout.

Ni dubh-bhreac a' loch suain.

The loch-trout sleeps, *i.e.*, not lively like the burn or river trout.

TUNNY (see MACKEREL).

TURBOT.—Bradan-brathainn, bradan-leathan, breac-ceannpac, buddagh (Ir.); Leapag-brathainn, leathag-mara; Pacach-cearr; Turbaid, turbuit.

Bannock or bunnoch-fleuk, barncock, birt, bradcock (young), brat, breat, brett, bugatee, byrte-fish; Gunner-fleuk or flook; Mill-fish; Quern-shaped flounder; Raan rannock rawn or roan-fleuk or flook, rod, roddams, roddan-fluke, rowan; Talbot, turbrat.

From word signifying a rhomboid, from shape of this fish.

The turbot used to be very plentiful off the coasts of the West Highlands, if not so still, as at one time no less than 133 are said to have been caught in one fishing near the island of Sanda.

TUSK.—Tosg, torsg, traill, traillé.

Brismac, brismak (young); Catfish; Hoe-tusk, hullock; Olick; Smooth-hound.

The tusk is almost the size of a ling, brown and yellow, with a broad tail. It is supposed in some places, Orkney for one, to be a kind of cod; the Gaelic name for cod, "trosig," bears this out so far.

## U

URCHIN (see SEA-URCHIN).

## V

VENDACE (see GUINIAD).

## W

WEEVER.—Tarbh-shiolog.

Adder-pike; Black-fin; Common weever; Otter-pike; Poison-

pate; Sea-stanger or stranger, stang, stangster, sting-fish, stony cobbler; Viper-fish; Weaver.

The habit of this fish is to bury itself in the sand, whence it inflicts a severe wound on the bare hand or foot which may come into contact with it, *experto crede*. It is full of poisonous prickles, and the part stung should be bathed with warm, or even hot water, as speedily as possible.

**WHELK.**—Cnocag, cnocan, cnogag, enomhag, enomhagag, enomhagan, conachag (dog); Faoch, faochag, faochag-mhor.

Buckie; Deep-sea buckie, dog-wilk or whelk; Frese or friese-whelk (striated); Great whelk; Long wilk; Periwinkle; Roaring buckie; Seeel (A. S.); Welue, weolue (A. S.), wilk.

From Teutonic “wiloc”; the correct spelling is thought to be welk or wilk. The pale wilk or white buckie (gille fionn), when crushed, pounded, and boiled, is said to be a famous specific for the stone. A belief holds that wilks should not be roasted on the fire as famine is sure to follow, as they are very tasty when roasted. The danger can be avoided by roasting them on a stone in front of the fire, or among the embers. The reason is obvious, viz., to avoid risk of the whelk getting burned and lost. The acorn-shell wilk is that from which the “claike” goose is supposed to come.

Beathaichidh na faochagan duine gus am bi e cho dubh ri sgall fhein.

The whelk (or buckie) will sustain a man till he is as black as its own scale.

’S beag an sonas a gheibhear anns na faochagan falamh.

There’s little good in empty buckies.

#### WHISTLE-FISH.—Burbraig.

Aelputt; Bards, bird-bolt, blobskite, bourbee, burbot, burbotte; Coney-fish; Eelpout; Fishick; Greenbone, guffer, guffer-eel; Muraena-eel, mutton-fish; Red-ware fishick; Sea-loach or loche; Three-bearded rockling.

This is a small lively fish, generally found under stones of seashore. The term aelputt or eelpout is derived from “ael,” an eel, and purt or pud, a frog.

**WHITING.**—Blaghan, blaoghan, blocan; Caiteag, caoiteag, cuideag, cuiteag, cuitshach (Ir.); Feannag, fionnag; Mangach.

Baivee (large), blin (rock); Darg; Fitán, fithin, fitin; Glower (coarse and flat), gobon; Kellat; Mop (young); Pollaek, pollock; Stuffin (fry); Wytyng (A. S.).

A tribute to the whiting is made in the saying that “it is never heavier in the stomach than when suspended to the waist.” A rough and ready saying in Gaelic is “Gob fad’ air chuideig,” a long snout on the whiting. A pun upon a certain name (Fitán) for the whiting runs—What is the difference between a black dog

and a fitan (*i.e.*, white one). In addition to the above sayings we have also in Gaelic, “Earball fad air a chuiteig,” a long tail on the whiting, which is thus long at both ends. This tail, however, distinguishes it from the haddock.

WOLF-FISH (see CATFISH).—Faol-iasg.

WRASSE.—Blalaoghan; Creagag; Gregagh (Ir.); Muc-creige, muc-ruadh.

Ancient; Ballan, bavin, bear-fish, bergell, bergle, brasse, bressie; Cook conner or wrasse, cuckoo-fish, golden maid, green old wife, gregach (Ir.), gwrach (Welsh—old woman); John-rad; Kingervie; Morrian, murranree or roe; Old ewe or wife; Rath-raagh, red old wife, rock eock or fish; Sea-parroquet partridge sow swine or tod, servellan, sweet-lips; Yellow old wife.

This beautiful scaly fish is called Blalaoghan in Skye, and very like the creagag, which is also called muc-creige, but more beautifully-coloured, and differs in the colour of the eye. They are, undoubtedly, allied species.

# ENGLISH-GAELIC NAMES OF INSECTS AND REPTILES

## A

ADDER (see also ASP and VIPER).—Arcan-luachrach, arpag, asc, asp, aspic, athair-nei; Beithir, buafair, buafaire, buaf-athair or nathair, buaf-bheisd; Esp; Gille-neamhag (water); Iol-bheisd; Na'r, nathair, nathair-nimh (poisonous).

Addick, ather; Eddre, einatter (Cumb.); Heddie, hether (Salop); Naedre (A. S.), neddar, nedder, neddir, neddre, neddyr, needer, nether, netter.

The only poisonous snake in Great Britain.

The Old Irish name, “snaithe,” was given to the adder or serpent from its *thread-like* shape. The adder is believed to be stone deaf, in fact the deafest creature known, and an old rhyme says, “If the adder could hear and the blind-worm see, neither man nor beast would ever go free.” This may be true as regards the adder, though we very much doubt it, as these reptiles, like most others, are by no means aggressive, and only sting—when they do sting—in self-defence. Every one knows the old saying, still applicable, that March should come in like an adder’s head. Adders are plentiful, and indeed numerous, over most of the Highlands, though the island of Lewis is free of them, and are reported as frequently found in Strathnaver, out on sunny days in February, as many as twenty-seven being killed in one day in that mouth by one boy—bonnie Strathnaver. They are from twelve to twenty-five inches in length. Adders bite or sting cattle more readily than human beings, owing, it has been alleged, to their dread of the clothes; but we venture to say that cattle are not sufficiently aware of their danger, and do not avoid it as well as humans can. Adders will always be found on the warmest and dryest side of a hill or slope. The adder is said to partake of the serpent’s dislike to the ash-tree, also, it is said, to the birch and the fir; the spikes of the latter may account for its dislike to at least the neighbourhood of that tree, being doubtless painful, or at least inconvenient to wriggle or crawl over. Black-faced sheep and deer destroy

adders, as do also goats, which are their inveterate enemies. Struan, in Athole, is, or was, also noted as being a special haunt of the adder. The slopes of Goatfell, in the island of Arran, are also well stocked with adders. The coat-of-arms of the Clan Donnachaidh bears the representation of an adder, perhaps in consequence of that reptile being so plentiful in the old country of the Clan. The sting of an adder is said to be cured by rubbing its own skin over the wound or punctured place; this is seldom required as the adder is always more anxious to escape than attack, and is easily alarmed. They are known to swallow their young even on a sudden alarm. The glass balls or amulets possessed by the Druids, either for mysteries or ornament, or both, were called "adder stones" or "the glass of the serpent," gloine nathair. Some adders, in Sutherland, are reported to be very poisonous, from twenty to fifty inches in length, of various colours, some quite black, others beautifully marked, striped, and speckled, some of a reddish and light hue; sheep stung by them die in a very short time. Adders have been known to feed on young or newly-fledged birds, mice, beetles, flies, etc., etc., indeed almost all kinds of insects. Their fangs are long and sharp with a hole through, and with a small globular receptacle for reddish or blueish matter underneath, which is a deadly poison and flows through as they bite. They appear wise and cunning, very wary, and sham death admirably when detected.

ANT.—Deangan, dibheach; Eare-luachra or luachrach; Moirb, moirbh (Ir.); Seangan, sneadhan (Perth). Mor-grugyn (Welsh).

Aemet, aemete (A. S.), ammat, ampt, ampte, anaky; Bishimer, black-horse (large); Eemock, eemuch, emattie, emerteen, emmack, emmak, emmet, emmis, emmock, emmot, emmut, emock, emote, emothee, enanteen, enemy; Fishimer; Immick, immie, immis, inaky; Jack Camal (Campbell); Merratoo, mooratoig, mooratow (Welsh); Pisimire, piissmote, pysmyre; Scotch, semette; Termite; Yammet.

The word "ant" is merely a dowling or softening of the word "emmet" by contraction; pismire is so called from aerid urinous smell of an ant-hill; the Welsh term supposed to be from root "mur," to swarm. There are black, brown, and red ants in the Highlands. In the voyage of Mael Duin as given in Tome IX. of *Revue Celtique*, "a great swarm of ants, each of them the size of a foal," is mentioned. "Ealta mor de seanganaih agus meud searrach gach fear dhiubh." Ants are generally, some say always, found in old land or soil, hence the designation "seangan seantalmhain."

Cha n'eil aig seangan ach sealltuinn air iolaire gu fios fhaotainn air cho suarach's tha e.

An ant has only to look on an eagle to know its own insignificance. All things hang on comparison.

ASP (see also ADDER).—Aithid, asg, asp, aspic, ardfhear-nimh or gionach, athair-nei; Dearc-luachair or luachrach; Foileasan, ful-eacan or easan; Na'r, nathair, nathair-nimh.

## B

BALM-CRICKET.—Buail-a-chnag or chrag; Finnein-fionn or feoir.

BASILISK.—Righ-nathair; Suil-bhalair, suil-mhalair.

Bablatrice (Loerine), basilicop.

These are said to be dwellers of the most impenetrable woods and shades. The name suil-bhalair or mhalair is also given to that fabulous creature, the cockatrice, and derives its origin from the belief that a certain Fomorian pirate or viking had one eye in his forehead and one behind; the latter, like a basilisk's, could strike people dead.

BEE.—Ainbheach (drone), airc, arc; Beach, beathag, beath-mhan, blarag (large—Tiree); Ciaran (brown), coineachan (foggy); Earc; Gleithre (gad); Ladron (drone); Meach; Proimbeallan, proimsheillein (drone); Saith, scann, sgann (swarm), seillean, seillean-diomhan (drone), seillean-lunndach (drone), seillean-mor (humble), smeach, smeachann (Ir.).

Beo, beo-moder (A. S.), bumble (humble); Cephens (young drones); Doombledore, dor, dory, drane, drumbee, drumble, drumble-done dore or drane, drummer, drumble-drone, dumbledar, dumbledary, dumbledor dore or dory (humble); Foggie, foggy-bummer, fogie; Gairie, glez (swarm); Hum-a-bee, humble (humming), humble-dad or dore, humber, hummabee, hummobee (Lanc.); Queen; Redarsy; Schadon (young—N.); Todler-tile; Ummabee.

The word "ciaran" is descriptive of a mottled, large, wild kind of bee, while "coineachan" is derived from the moss-nest, formed by the kind called coineag or coinneag, called "foggies" in Scottish; a hive is coirceag. The word for bee in Sanscrit is "bha," while bumble or humble-bee is "bambhara." The word "dory" for drone signifies sleepy, useless. "Beichairec" means a bee-hive—lit., a bee-ark, though both beich and airc or arc mean bee also. "Teillinn" is a name given for the harp in the Welsh language, and is merely a corruption or shortening of "an t-seillean," the bee. This is first referred to as a Celtic term in an ancient topographical tract called the "Dinnseanchas" or sean seanchas, old old history. It moreover describes, and is supposed to stand for, the feeble humming sound of an imperfect harp. (See O'Curry's *Customs of Ancient Ireland*, Vol. III.) In the Rennes *Dinnseanchus* we meet with "bech-teilleoin," a swarm of bees.

See also the fable by Mandeville, 1670-1703, being a satire where bees are compared to men. Bees hate frogs.

Bees were known to, and kept by, the ancient Britons. In Ireland the Brehon Laws provided for their careful protection. In the Isle of Man it was a capital crime to steal bees, which, no doubt, was the origin of the superstition there, that it was unlucky if a stray swarm settled on one's premises unclaimed by their owner. The best time for swarming may be gathered from the following rhyme :—

“ A swarm of bees in May is worth a load of hay ;  
 A swarm of bees in June is worth a silver spoon ;  
 A swarm of bees in July is not worth a fly.”

It is generally considered very lucky for a swarm to settle on one's property. Ireland was celebrated of old, if not so still, for its swarms of bees and abundance of honey. In Devonshire bees are never paid for in money. They should never be bought, never moved but on a Good Friday, and, on the occasion of a funeral, the hives carefully turned round. Here it is worth remarking that the writer or compiler hereof found the superstitions of Devonshire and Somersetshire strikingly similar to those of the Western Highlands. Another superstition, thought to be pretty general, is that a bee flying straight in one's face boded important news. Bees are not extensively kept or cultivated in the Highlands, though there are exceptions. In some places where so kept it is thought that they did not thrive with any one who lived an unchaste life. The female or queen bee lives four years, the worker six months, and the drone four months.

A finely descriptive poem by Neil Macleod, the Skye bard, consisting of sixteen double verses in Gaelic, on the “better be a bee than a fly” principle, is well worth perusal and committing to memory by those who have not done so already ; it is in that sweet singer's happiest vein. A colloquy between a bee and an ant runs as follows—bee speaking first :—

“ Thuirt an t-seillean ris ant-seangan  
 Teann a nall 's gun tog sinn tigh.  
 Am fear do'n tug do mhil shamhradh,  
 Togaidh e tigh geomhraidh dhuit,  
 Tha sin agams' fo thalamh tigh  
 Air nach rniug gaillionn no gaoth,  
 'S bidh tusa na d' dhileachdan lacunn,  
 A' streapadh ri gasagan fraoich.”

Said the bee to the ant  
 Come and let us build a house.  
 Said the ant to the bee,  
 He to whom you gave your summer  
 honey  
 Will build a winter house for you.  
 I have there beneath the earth a house  
 Where wind or storm cannot reach,  
 While you a dun (houseless) orphan  
 Are a-climbing up of heather tops.

In *Sean dana* the following line occurs :—“ Mar chagar beacha na bruaiche,” as the hum of the bee of the bank. And in Ossian's *Fingal*—“ Mar sheillean ag iadhadh mu chloich,” as a bee hovering round a stone.

## A Gaelic riddle runs—

Bean bheag a tighinn do'n bhaile so  
'S gur math a ni i dranndan.  
Currachd de'n chochallainn orra  
'S cota buidhe plangaid.

A little wife to this house comes  
And well she makes a hum-hum.  
A cap of the cochullain on  
And coat like yellow blanket.

A proverbial saying in Gaelic, with a hidden meaning, is “Bheir seillean math e sin,” a bee will take good out of that.

## Another riddle is—

Bodachan beag an taigh m'athair  
'S bitheas e tric a' dranndan,  
Currachd air 's e dol a laidhe  
'S cota fada Frangach.

A wee earl in my father's house  
That's frequently heard a-humming,  
He goes to bed with cap on head,  
And long French coat depending.

When catching bees for the sake of the honey (a cruel practice), children hum this saying, “Ol an fhuil, fag a mhil,” drink the blood, leave the honey, in the belief, apparently, that this serves as an efficient insectant.

BEETLE.—Beisteag (dung), biathainne, biathairne (earth), bunnan (black); Capull-lin (lint), carnabhan, cearduman (dung), cearran-cre (clay or earth), ceard-dubhan (sacred), ceard-fhiollan, cearnabhan, cearnallan, cearnan, cearradan, cearrallan, cearraman, cearr-dubhan cearr-daolan or daolag (dung), cearr-fhiollan, ciarag, euileag-dubh, cuil'-theallaich; Daol, daolag, daolag-bhreac, daol-caoch (stag-beetle) or bhreacdh-dhearg (lady-bird), dar-daol (venomous), dealb, deilb (water), dubh-chuil' or dhaol (black); Fairche, farachan (death-watch); Gearr-daolag, daolan or dubhan, giurnan (horned); Lon-craois (water); Proimbeallan; Simid; Tabh or tamh-ard (flying), etc.

Baby-bot, barnaby, barney, barney-bee, benebee, benetree, beogle, Bessy-clocker (black), bisby, Bishop-barnabee or barnaby (Suffolk), bittle, black-bat bob clock Bess or worm (Salop, etc.), bob, brow, bryanstone-buck (stag), burn-cow, burne-bee, bushey, bushy, bushy-bandy-bee, bytelle (A. S.); Chafer, chokee, chovy (small), clay, cloc-a-leddy, clock, clocker (black), clock-bee lady or leddie, clocke-lady, clok-leddy, coach, coachy, cock-clock or roach, crawly-whopper, cushie or cushy-cow, cushi-coo-lady; Dandy-cow (ladybird), devil's-cow, door or dor-clock (dung), doy, dronny (dor—Skelton), dumbledore (Devon); Fern-wed (apple—East), fleein' golach; Gabloo, God Almighty's cow (ladybird), golach, golden bug or knop, goolabee; Hamdy-clock, hang-kleek, horny-bug, humming-clock (flying); Jew; King, king-coll-awa (large ladybird); Lady, ladybird coo or cow, lousy-clocker; May-beetle, mum, mynte; Scaern-wibba (A. S.), scar or scarnbude, scarab (Lat.), scarbot, scarnbee (dung—Westmor.), scearn-fifel (A. S.), sharnbude (Kent), sittie-fittie; Turdceivil (dung); Wattir-eow (water), wode, etc.

The “biting” insect is said to be the etymology of this name.

The word “beisteag” used for a dung-beetle has been found in the following lines, from a poem by A. M'Donald:—

“ Tuitidh tusa mar a bheisteag      Thou wilt fall like the dung-beetle  
     'Na t-ionad fein am buachair mart.'      (beastie)  
     Into thine own place, the cow's dung.

There are 3300 different kinds of beetles in the British list alone. The gaily-coloured ladybird beetles, it is to be noted, are all rejected by insectiverous animals. The dor-beetle is so named from the sleepy hum it emits in its flight, and on that account is called dronny (Skelton).

The burying-beetle is to be handled with great caution owing to its most offensive smell (see “Nether Lochaber” as to this). It is called *cancer*, from the Latin name for crab, but a belief is said to exist that it is so called because its bite produces that terrible disease. The dung-beetle is spared by boys, but the clock or black beetle is mercilessly killed, the alleged reason being that the former met those who came to seize the person of our Saviour, and was asked how long since He had passed, when it answered, “twenty days ago yesterday,” *fichead la gus an de chaidh Mac Dhe seachad*; but the latter said, “an de, an de,” yesterday, yesterday, hence when boys kill a “clocker” they repeat these words—

“ Air a bho'n de a bhradag  
     Air a bho'n de.”

A beetle called “Gooldie,” which has a beautiful bronze-coloured back, is a great favourite with and pet of children; it is considered lucky to possess one. On the other hand, the black-jet or jet-black beetle is thought unlucky to appear in the house. Though not considered a sign of dirt, this beetle should always be thrown into the fire when it does appear, despite the belief that rain is said to follow the day after killing one. The old rhyme addressed by so many south-country children, etc., to the ladybird is:—

“ Lady, Lady Landers, Lady, Lady Landers  
     Take up yir cloak about yir heid  
     An' flee awa tae Flanders.  
     Flee ower firth an' flee ower fell,  
     Flee ower pule an' rinnin' well,  
     Flee ower muir an' flee ower mead,  
     Flee ower livan' an' flee ower deid,  
     Flee ower corn an' flee ower lea,  
     Flee ower river an' flee ower sea;  
     Flee ye east or flee ye west  
     Flee till him that loes me best.”

Among place-names derived from beasts, birds, etc., we find the following in a note to O'Donovan's famous rendering of the *Annals of the Four Masters*, 1595, “Beal-atha-slisen or slissen,” also “Atha-slisean,” which is said to mean, mouth of the ford of the beetles.

Sayings proverbial or otherwise are, "Kill a ciarag burn a dar-daoal" (Ireland), while in the Scottish Highlands it is, "Is fearr dhuit Aoine 'thrasgadh na 'n dar-daoal a losgadbh," a Friday's fast is better than burning a dar-daoal.

That pride will have a fall is told by—

" Falbh ard coltach ris a cheard-daolan  
'S tuiteam 's a ghlar."

Flying high like the dung-beetle  
And falling in the dirt (glaur).

Al. Falbh ard 's tuiteam 's a bhuachair.

Flying high and falling in the dung.

A saying attributed to Fearchar Leigh, or Farquhar the physician, is "An daol dubh ris a chnaimh gheal," the black beetle to the white bone. This is thought to have been a discovery made by him that a patient was being kept ill by some evil-disposed person having applied a beetle to a sore to keep it open, and prolong pain.

Tha frithealadh fa leth aig daol 'us feallsanach.

The beetle and the sage have each their duties.

BELLY-WORM (for this and other kindred words see WORM).

BUG.—Bogus; Carran (field), ciarag; Daol, daolag, deagha; Feileacan, foileacan (May); Leoman-fiodha (wood); Mial-fiodha (wood).

Bouge; Nid, nidget, nit; Tick.

BUTTERFLY.—Amadan-de leigh or leithe, anaman-de; Calman-de; Dallan-de, dealan, dealan-de, dealbhan-de, dearbadan, dearbadan-de; Eunan-de; Feileacan, foileacan; Giurnan; Leamhan, leoman, leomann (night); Tarmach, tarmachan-de, teine-de or dealan, teinidh-de, toirmeachan-de (Arran).

The following are Gaelic names for a few varieties, the English of which can be found in any English book on butterflies:—

An t-Ailean donn, Ard-seoladair bànn, Argus beag, donn, Albanach; Am Baintighearn dreachar; A Chorc' rach no an t-Iompaire corcurach; Dealbhan gorm-airgiodach, fad-earr, gearr-earr mor an fhraoich beag an fhraoich breac a choille; Diuc bhurgundi, an Donnag-bhallach no donnag a bhalla, an Donnan tuathach, Arranach; Am Faineag, Faineag a mhonaidh, feithe; an Glaisean, an gorman, gorman a chaile, an gorman beag, Masarinach mor nan ercag, an Grisionnach geal; An Leumadair beag, breac-bhallach, lachdunn, leusach, Lileworth mor Shasunnach, an Litir bhan; An Roine donn-stiallach, dubh-stiallach, stiallach, stiallach-chorcurach, stiallach-uaine; an t-Umhach-beag.

Butter-fleoge (A. S.), butterfle, butturflye; Cut-throat; Flinder, Frenchy (admiral); Lea-low, leel, lee-laa-let, lile; Slip (Somerset).

The famous Mull doctor Farquhar Beaton's soul was said to go on aerial journeys, and on these occasions to take the form of a butterfly, which insect was often thought to contain the soul or ghost of the departed. It is said that there are more white than dark-coloured butterflies, or more pure than defiled souls. It is even thought lucky to catch and preserve alive a white butterfly. Indeed dark, brown, or spotted ones are actually detested in some places in the above belief, and called witches or evil spirits. These should neither be caught nor kept alive, they are unlucky to keep, and worse luck befalls the killer of one—*ergo*, they are best left alone. A certain kind of butterfly, called "Arran brown," is considered a rarity by entomologists, a specimen having been known to fetch £5. The "tortoise-shell" variety is the variety which is called "cut-throat" in Pitsligo at anyrate.

The following rhyme used to be chanted by children in the Highlands, when idly whirling a burning stick at the fireside:—

Dealan-de duthachan,	Butterfly so friendly-like
Thug am feidh am bruthaech orr',	The deer to the hill did take,
Chaidh Mac Shimidh as an deigh	Macimmic pursued them in their
'S cha d'thug fiadh dhachaidh	flight,
'nochd.	But took no deer home to-night.

We are not quite sure of the accuracy of this version of the above.

"Mac Shimidh," as is well known to Celts and Highlanders, is the patronymic for the chief of the Clan Fraser, Simon or Simidh being the "chief" name. Another derivation has been given, viz., Mac Simide, son of the black beetle, but unfortunately for this contention, though *duthachan* comes in, it does not mean black one, but comes from "duth," friendly, etc., while "simid" means a beetle for hammering, not the insect.

## C

CADDIS (see WORM).—Caiteas, catus; Durrag, durrag-chonlaich; Stiomag.

CANKER-MAGGOT.—Cnuimh-lobhta; Durrag; Meas-chnuimh (tree).

Crump.

CATERPILLAR (see also CHAFER and COCKCHAFER).—Ailseag, aoilfeog (Ir.), aoilseag; Bob, bolb, bratag, builb, burrais, burras, burris, burruis; Cnuimh-chail; Daol, daolag, daol-bhuidhe, duill-mhial or mhiol; Liubh or luibh-bhiast, lus-chuach.

Black-canker, blight, bowbet; Caddis or caddy-pillar, clinging-finger (large), cob-worm, cockchafer, connough-worm; Granny's-needle (hairy); Hairy-worm; Log; Mahiscrall, maishrag (Yorks.).

male, malli, malt or moleshag (Gloue.), malscrab, maltseale, marly-srawly, mascal or scale, maskel, maskell or kill, maulscrawl, mawlsrawl, may-beetle, muskel (Devon); Oak-web, oubit; Pig's-snout (Topsell); Spinning-drone (cockchafer), stepmother's bairn; Tiger-moth; Vowbet; Wobat, woubat; Youbet, youbit.

The term "lus-chuach" comes from the habit the caterpillar has of making cups of the leaves of plants, *i.e.*, making the leaves curl up or become cup-shaped. "Chate-peluse" is the cat-furred worm or hairy caterpillar. A Gaelic term also for the caterpillar is "am fear romach," the hairy, rough, or clothed one, from its appearance; the common wormwood is called "burramaide," in Irish "borramotor," from "burras" and "maide," wood. The hairy worm is said to be eaten inadvertently sometimes by cattle, causing swelling, intense pain, and death. A superstitious cure for toothache is said to be still existing, *viz.*, to wrap up a caterpillar in a rag, and place it under or close to the affected tooth.

**CENTIPEDE**.—Ama or ana-bhiorach; Iol or miol-chosach.

Jenny-hun'r-legs; Meggy-monny-legs (North), millipede, minnimimny-monifeet; Thrush-lice (North), twenty-fot wurme (A. S.); Welbode.

**CHAFER** (see also **CATERPILLAR**).—Ciarag; Daol, daolag, deagha, doel (Old Ir.).

Blind-buzzart (Salop), brown-clock, buzzy; Centipede, cock-chafer; Furze-owl; Humber, humbz or buzz, huzzy-buzz; Lochy, locust; Oakem, oak-web, ocub (Somerset), old-witch.

**CHESLIP**.—Cailleach-chosach, corra-chosach or diosag; Sgliatair.

Slater.

**COCKATRICE**.—Nathair-nimh; Righ-nathair; Suil-Bhalair mhalaир or mhala-righ.

The name "Suil-mhala-righ" is from a famous Irish king of the Fomorians, named Balar, Balor, or Bolor, also called "Birudere" (Bior dearc), piercing eye. This king had an "evil" eye which never opened save only on a battlefield, when it took four men to lift up the lid with the hafts of their spears; if an army of men looked on that eye they had all to yield, as it had a poisonous power. This monster even had a wife and daughter (see Whitley Stokes on second battle of Moytura).

**COCKCHAFER** (see **CATERPILLAR**).

**COCKROACH** (see **BEETLE**).

**CORAL-INSECT** (see **INSECT**).

**CORN-INSECT** (see **INSECT**).

**CORN-WORM** (see **WORM**).

CRAB-LOUSE (see LOUSE).

### CRANE-FLY (see FLY).

### CROCODILE.—*Corcardull.*

CRICKET.—Buail-a-chnag or chrag (balm); Cuil'-theallaich; Finnein-fionn, fionnan-feoir; Gabha or gobha-dubh, gobhachan, greollan, griathran, grillus, griullus, grollan, grullan; Leumadair-feoir, leumadair-uaine (green); Teine-chiarag; Uirchir (feu), urchuil.

Bruck (field); Charker, cheiper, crackel, crekytt (A. S.); Grig; Hama; Knid (Somerset).

In the Highlands, as well as elsewhere, crickets are believed to be enchanted, but not evil; indeed, they are considered to bring good luck to the house in which they are. They are supposed to live for hundreds of years. The term "buail-a-chnag" is from the sound the insect makes recovering its position if laid on its back, incited thereto by a boy or girl saying—

Buail an t-ord a ghobhachan  
No buailidh mi 's a cheann thu.

Strike the hammer, little smith,  
Or I'll strike you on the head.

Crickets singing or chirping on the hearth is said to be a good omen, and the token of coming riches to the family. This is subject to much latitude like other similar beliefs. Cowper calls the cricket "always harbinger of good."

D

DRAGON.—Arach Dragon, draig, drauch, drie; Nathair-sgiathach; Tentide (Ir.).

The etymology of this word conveys the idea of a winged serpent, the seeing one, the sharp-sighted one.

The dragon was not unknown in some parts of the Highlands. In Sutherland, for instance, it was famous and called there "Beisd-a-ghiubhais duibh" or "Beisd-an-dubh-ghiubhais," the beast of the black firs. It was shot by St Gilbert who was termed "An gobhain saor," the free or noble blacksmith, with the first of five arrows. The stone of the beast "Clach-na-beisde" is said to be on the moor between Skibo and Dornoch. This creature is also thought to be a salamander, "Corra-chagait," it having been born from a fire, which lasted seven years. It is chronicled that in the year 1500 one of the Lovat family shot a dragon in Glenconvinth which was more than "tue elis of lenth." The dragon on the Culloden medal is said to commemorate (among Englishmen) the overthrow of the Jacobites.

DRAGON-FLY (see FLY).

DRONE (see BEE).

## E

EARTH-WORM (see WORM).

EARWIG.—Collag, collag-lin or lion, corr or corra-ghabhan, corr or corra-gobhlach, euileag-lin; Fealan, fiolan, fiolar, forechar-gobhlach; Gabhlachan or gobhlachan, gobhlag.

Alliwig, arrawig, arrawiggle, arrywiggle, arrywinkle, arwygll, arywiggle; Battle-twig; Clepshires, clipshears, coach or coch-bell or bill, cock-tail, codge-bell, cody-bell, coffin-cutter; Devil's coachman; Earvrig, earwag, eor-wiega (A. S.), earwiggle, earwike, earwrig (Somerset), earywig, ermit, errewig, erriwig, erriwiggle; Firkin or forkin-robin, forkit, forkit-tail, fork-y-tail, furkin, furkin-robin; Gailick, gallacher, gavelock, gelick, gellock, gewlick, golach, golack, gollach, goulock, gowlick, gowlock; Harrywig, horn-golach or gollock; Narrow-wriggle; Pincher-wig; Reox; Scotch-bell; Touch-bell or spale, twitch-bell, twinge (North); Yarwig, yerriwig, yerwig.

The word "golach," etc., is from the Gaelic word "gobhlach," forked, the termination "wig" from A. S. "wieg," a horse.

## F

FLEA.—Conasrach; Deargad, deargann, deargant, dearnad—deargad, etc.—traghad (shore), dreangad, dreangeuid; Mial-mhonaidh.

Black-boy; Fauf, fla, flae, flaes (pl.), flaich, flay, fleach, fleak, flee, fleeaa, fleeag, fleighk, fleik, flek, fleugh, flough (Chesh.); Vlaa, vlay, vlea, vleer (Som.).

Deargan, etc., just mean "the red one," dearg aon.

Cho duilich a bhuachailleachd ri deargann san osan, no ri osan lan dearganta.

As ill to herd as a flea in a stocking, or as a stocking full of fleas. Very difficult to mind, or not to!

FLY.—Ainle (green); Beach, beachan-chapull, beach-each (horse); Car-chuileag (humming), cleabhar, cleithir, cleod (horse), cloidlie, cloidheag, conachuileag (murrain), creabaire (gad), creadhal (horse), creithleag, cuil, cuileag; Fal-cuil (breeze—Ir.); Gath-dubh (midge), giuban, giubhan, gleithire (gad), gobhlachan or gobhlachan (crane), guiban; Lon-craois (May), Meanbh-chuileag (midge or gnat), mialtag, mioltag; Smugaid-na-cubhaige (iphis); Tabhul (horse), tarblnathrach (dragon).

Adder-bolt, boults, feeder spear or stinger (dragon), ather,

ather-bill or hill); Birs, birss, blawert (bluebottle), blood-sucker, bluebottle, breas, breeze, brese, briefe (horse), brims, brimsee, bristle-tail (gad), brize, brizze (gadfly), brock (iphis-cuckoo-spit), bry, bull-stang, buver (gnat); Cadew, caddis, chaffinger, clag, clagg, cleg, clegg, clock-a-leddie, clock-leddie, clok-leddy (ladybird), crane; Daddy-long-legs, deil's needle (dragon), doctor (horse), dunsheugh; Edderbowt; Father-long-legs, fiddler, flea, flee, fleein' adder or dragon, fleoach, fleoock, fleoge (A. S.), fleonde-naeddre (A. S.—dragon), flush-vlea (house), friar (crane); Gad, gad-bee or bree, gleg, gnaet (A. S.), gnat, gnit, goad-bee or fly (horse), grandfather, greendrake (May—North); Harry-long-legs, harvestman (crane), hawk, heather-bill, hobby-horse (dragon), horse-adder stanger or stinger (gad or dragon); Jacks (turnip—Suffolk), jacky-breezer, Jenny-nettles or spinner; Long-leggit-tailor; Marsh-briar (horse), mawking (bluebottle), matilot (house), midge, miege (A. S.); Natter-cap or cop; Piper; Singing (or sanguineous) eather (large dragon), scur (May), sittie-fittie (ladybird), snak-stang, spin-Mary, spinnin' or spinning Jenny or Maggie, spout-fly (bluebottle), stang, stanger, stut (gnat—Som.), sut; Tang, tanging-nadder, torie (grub); Vlee, vly; Yedward, etc.

As evidence of the great extent of this department, viz., entymology, and the necessity for research, seeing we are here barely touching on the Celtic fringe of the subject, it may be mentioned that, according to Percy H. Grimshaw, F.E.S., who lectured lately before the members of the Edinburgh Association of Science and Art, there are 40,000 different kinds of flies in the known world, whereof Britain has 2900 belonging to her alone.

The gadfly is so called from its humming sound, it is said, the dung-fly or breeze-fly from its floating almost helplessly on the breeze as it blows, the gnat from the whirring or rustling of its wings, the dragon-fly is often called the hawk-fly and is said to breathe through the end of its tail; the ladybird beetle is often called the ladybird fly. Midge is said to be derived from "mugya," buzzer. An interesting and instructive article on the gadfly or creithleag by "Alasdair ruadh," the late Rev. A. MacGregor, Inverness, will be found in Vol. VI. of the *Gaidheal*, where he points out that it is the female of this fly alone which is troublesome to horses, and that merely from the desire to lay her eggs, and traces the process of creation. The irritation caused by this fly is said—strange to say—to be very beneficial to horses, inasmuch as these flies suck out the stable blood and enable the animals to gather more from meadow and hill grazing. A Scottish (Lowland) phrase in reference to the gadfly is, "the beasts hae ta'en the birse," when animals, stung by these or other insects, are restless. A plant, which we cannot give an English equivalent for, is called "riaghail righeal or rial cuil' or chuil'," the fly repressor, or that which rules insects. Elyot says the name "brief" or "briefe" is

“from its vexeing cattell in summer tyme”; while “Yedward” is for Edward, and given to the dragon-fly in memory of that offensive pest and scourge to the Scots, King Edward of England. The gallfly that is formed on oaks was of old a source of superstition, and made to foretell coming events. This gall was supposed to contain a fly, a spider, or a worm, as has been told elsewhere. If a fly, it prophesied war; a worm, a rise in prices; a spider, pestilence and death. The spider, however, is supposed to be an error for mite or beetle. It may be interesting here to state that a female house-fly lays about 120 eggs which are hatched, and the insect passes through its changes of grub and chrysalis and becomes a perfect fertile fly in less than three weeks. In the case of the crane-fly or “daddy-long-legs,” according to Dr R. Stewart Macdougall, the grubs are well known in Britain as pests to lawns and pastures, these being literally destroyed in some cases by the grub eating at the roots of the grass, making the thus killed patches look as if they had been scorched.

A chuireag a dh'eireas o'n otrach 's i 's mo ni sruan.

The fly that rises from the midden makes the loudest hum.

This is supposed to mean or refer to the boastfulness, etc., of the self-made man.

Cho lag ri cuileag.

As weak as a fly. This saying is common to Celt and Saxon.

FROG.—Bealbhan ruadh; Cnadan, craigean, cranag; Gillecraigean, glothag (spawn); Leumach, leumachan, losgann, losgunn, losgunn-buidhe dubh or nimhe; Mag, magach, magag, magan, maig, maigean, muileag (little), muile-mhag or mhagan; Oggosann or losgunn (tadpole or young); Smag, smagach, smaigean, sonasan; Uillichd.

Botrax (venomous); Charlie (young); Fen-nightingale (East), fresh, fresher, fresk, frosh (North), frosh (small); Glouton; Laidlick (young); March-bird; Paddle-doo, paddock, paddow, paddow-redd ride or rude (spawn), pade, paget-poo (Cornw.), pan (Som.), paddock, puddock; Quilken; Tommynoddy; Wilky.

Means a “jumper,” from “fru,” to spring.

The frog (or toad) is thought to be a prince under spells (fo gheasaibh), and bulks largely as such in folk and hero tales. In Campbell's tale of “The Sick Queen,” the following lines occur:—

“A chaomhag, a chaomhag,	Gentle one, gentle one,
An cuimhneach leat an gealladh	Rememberedst thou the little
beag	pledge
A thug thu aig an tobar dhomh;	Thou gavest me beside the well;
A ghaoil, a ghaoil ”	My love, my love.

The word “craigean” means literally “the well-pawed one,” crog or crag aon. St Columba, in blessing the isle of Iona, banished frogs thence.

Alasdair mac-mhaighstir-Alasdair in his “Rannan eadar am

bard agus an t-aireach Muileach," *q.v.*, compares a certain person to a frog, "gur tu an losgann," etc. (See page 413, hereof.) A term for the frog is also "Gilchrist MacDugald," or Gille Criod mhic Dhughall. A rather nauseous cure for a sore eye is said to be for a person to lick the eye of a frog and then the afflicted optic. Probable weather is foretold by frog's spawn, which is called rud, rodd, rode, rood or rowd. If found on the edges of ponds, etc., which dry up in summer, it is a sure harbinger of wet, if found in deep or deepish water, the reverse. A cure for the red water in a cow is the thrusting of a large yellow frog down the cow's throat!

The cranberry in Gaelic is "muileag," the little frog, or frog-berry; the orchis, "cuigeal an losgainn," the frog's spindle or distaff, the toad-stool and toad's bonnet; "balg-losgann" or frog-bag and bonaid an losgainn. The ashes of a burnt frog are said to stop haemorrhage, while the spawn is a cure for erysipelas and other inflammatory diseases. The frog (or paddle-doo) is frequently kept in a cream-house or dairy for luck—more likely to catch insects. A frog's ordinary life is only from twelve to fifteen years, despite the allegation of their being found alive inside stones. It is stated that no frogs, toads, or snakes are in Tiree.

Cha 'n ann far am bi uisge bhios mag, ach far am bi mag bi uisge.

"Tis not where water is a frog will be, but where a frog is water will be.

## G

GADBEE or FLY (see FLY).

GLOW-WORM (see WORM).

GNAT (see FLY).

GRASSHOPPER. — Brobhadan; Corra-chaoghal; Dreallan, dreollan-teasbhuidh, durrasan; Finnein-fionn, fionnan-feoir; Leum-adair-feoir; Srannachan, srannan.

Gaershoppe (A. S.), gerss-louper, greshoppe (A. S.), griggan, grysope, gyrssoppe; Skip-jack.

GRUB (see WORM).

## H

HORNED BEETLE (see BEETLE).

HORNET (see also FLY).—Beachan-chapull, beach-mhor; Ca'-speak, cearnabhan, circbheach (Ir.), coinnseach, consheach, connspeach, conuibh, conuibhe, conuich, conuiche; Eirbheach, eircbheach; Gasbadan, gasbaid, gasbidan (Ir.), gasbuidean; Seillean-nimh.

Beaw-hyrnette (large); Cereole; Hornicle (Sussex), hyrnet, hyrnetu (A. S.).

“Connspeach” means connas beach, wrangling or dog bee. The hornet clearwing is a great pest in the west of Scotland, ruining, in particular, willows, at the base of which this insect lays its eggs, and the caterpillars completely destroy both bark and wood, boring galleries therein.

HORSE-FLY (see FLY).

HORSE-LEECH (see LEECH).

HOUSE-WORM (see WORM).

HUMBLE-BEE (see BEE).

|

INSECT.—Ainle (tree); Croitheamh (Ir.), cruitheamh, cnuimh, cuileag; Dadmann (small), dointe (black); Fineag (small), fiolan-fionn (parasite), fionnag, fride (tet); Meanbh-bhiastag, mial, miol; Raodan, reud, reudan (timber); Tairbheann (cattle), teannshuil, torain, toranach, torair (corn).

Cut-wast or waist (Topsell); Jerlie (flying); Quicklings (young).

The tairbheann has been long known and dreaded as a pest to cattle. A verse charm occasionally resorted to as a supposed cure is “A mharbhadh fiolan fionn, etc., an tairbhein” (see WORM). The tairbheann was considered by some to mean the colic in cattle owing to a surfeit of grass or foggage, and, by the charm, attributed to a worm. “Nether Lochaber” thought it to be due to an incubating skin. The name “teann-shuil,” tight or firm eye, is derived from the fact that an insect’s eyes do not move. The sheep-flook or fluke, *alias* liver-fluke, is a flat insect which breeds in the livers of sheep, etc., and is common to all the Highlands and to Orkney. Though it may not be known generally, coral-insects exist in or off the island of Skye, if not also among other of the Western Isles; this coral is both red and white. A wonderful species of “insect” is described in Adamnan’s *Life of Columcille*, which was said to have attacked Cormac and his crew on the third voyage of that saint to the Orkneys, as follows: “On the tenth hour of the fourteenth day (of said voyage) a multitude of loathsome and annoying insects, such as had never been seen before, covered the sea in swarms, and struck the keel and sides, the prow and stem of the vessel so very violently, that it seemed as if they would wholly penetrate the leathern covering of the ship . . . they were about the size of frogs, they could swim, but

were not able to fly, their sting was extremely painful, and they crowded upon the handles (blades?) of the oars." Columba, to whom was revealed the dire straits in which Cormac was, prays for him who was "in the presence of monsters, which were never before seen, and are almost indescribable." It is further recorded that, in the circumstances, "Cormac and his crew shed tears copiously." A providential change of wind from south to north, brought about by Columba's prayers, cleared Cormac and his crew from the "monsters." Though, like the learned editor of the work referred to, we might leave the foregoing to speak for itself, we must note that the "insects" seem not to have been insects at all, but merely a considerable collection of the sea nettle or sea blubber (mur-tiachd) which made Cormac and his gallant crew blubber so. An insect called the "whirlgig" or "Damsair dubh an uisge," frequenting the surface of moss-hag pools, has a very bad smell if handled.

IPHIS (see FLY).

## L

LADYBIRD (see BEETLE and FLY).

LEECH.—Criodhar; Dallag, daoil, daol, daolag, deal, deala, dealag, deala-eich (horse), dealan, deala or deal-tholl, deal-mhara (sea), dil, dyil (Old Ir.); Each-leigh (horse); Gaod, gealach, gealag, gealagair, gealagur, gearr-ghuin, geonaidh, gonaidh, guileag, guileag-chapull or nan each (horse); Leoman, etc. (see MOTU); Sumaire.

Black doctor (horse), blood-sucker; Falpit-in-a-peel (whelped in a pool); Galley, gell, gellie, gill, gill-towal (horse); Horse-gell; Leche (A. S.), loch or lough-leech, lop-loach (medical); Paget, pod (Cornw.).

Literally, a healer, Gaelic leigh; deol (deoghal), sucking; the Greek name "Bdella," from root "gel," consume.

The Highland lochs, like many others, often swarm with leeches, and have been known to injure cattle severely. The juice of leeches is called "sliabh" or "sliadh," and is reputed a good cure for consumptive patients, or even for a severe cough.

LIZARD (see also EFT and NEWT).—Ail-cuach, airc, airc or aire-luachrach, alt or alp pluach (Ir.), arc, arcan, arcan-luachrach, arc-luachair or luachrach; Dealgan-gabhair, dearc, dearc-bhallach luachair or luachrach, derc (Old Gael.), doch-luachair; Earc-luachra or luachrach; Laghairt.

Ask, awsk; Dirdy-lochrag; Eft; Harriman, henete, heather ask; Newt; Stellion; Wachle.

"Derc," etc., means an eye, as these creatures dart with the

rapidity of an eye flash. The name "mankeeper" for the lizard also exists, and is said to arise from the belief that instead of being prone—as they are reported to be—of slipping down a sleeping person's throat, they actually warn the sleeper of the intention of a snake to do so. The following strange view of one writer as to this pretty and graceful creature is worth quoting, to show the different ideas held thereon. "There is no form in nature—scarce even to the vivid imagination of a Celt—more repugnant to the eye than that of the lizard, the toad, and the serpent, shape not excepted, instinctive repulsion being the rule or condition indeed of most people to these members of the saurian tribe." Somewhat in the same vein is a remark to be found in A. McDonald's poetry, viz. :—

"Fhior dheare-luachrach 'chinnich e lus."

Thou very lizard that hast grown from weeds.

In the *Northern Chronicle* of 18th March 1903, by Morrison in "Highland Notes and Queries," we learn that lizards are still plentiful in Sutherland, from three to eight being found together frequently; they are harmless, unless trodden on, and then their bite is not dangerous. The heather lizard is the largest kind, the others not being quite so long. They are frequently found of a dark colour in or near shallow mossy water.

**LOCUST.**—Breac-nathair, breenata (Ir.); Locusd, loeust, lois-gionn.

Gaerstapha.

This insect is included as a word found in the Gaelic Scriptures.

**LOUSE.**—Ceandail (pl.), cnapain, cnapan, crion-mhial or mhiol (wood or wall), cu-cnamha; Garturan (dog), geur-lann (sheep); Mial or miol, mial-balla (wall), mial chaorach (sheep), mial-coille (wood), mial-fiodha (house), miol-mhonaidh (water); Partan (crab); Raodan (wood), reud, reudan; Sar, sarag, sealan, seileann, seileunn (sheep), selioda (Ir.), snasan, sor; Tollag (crab), treadhan; Uamhag (sheep).

Baaker (wood), Biddy, blice (lice), bob, bobb, bode-louse (body), boo, bouge (sheep), buggart, buggey-bo, buggie; Cade, caed (sheep), cantie-smatchet, crab, crike; Fag; Gammer (wood), gramper, granny-gills; Kade, kaed, kaid, kartie, kead, keadd, keb, ked, keead, kertie, kid, kitchen-ball or bull (wood), kood, kyad, kyed (sheep); Leaws, lobster, lobstrous-louse, loose, loup (sea), lowze, lugdor (wood), lus (A. S.); Marfloo (sea), mum; Nab-nanny; Old sow (wood); Pig, pig's louse, pod; Rigget (wood); Selater (wood), sheep-taed, socchetre (Kent), sow (wood); Tick, tyke (sheep); Welbode (wood).

From Teutonic *lusi*, a destroyer; tick from Teutonic *tak*, to seize, touch, literally seizer, biter, or piercer. "Ceanndail" is said to

mean “eallach nan ceann,” animals of heads (O’Clery in *Revue Celtique*).

There is a hill or place in Kiltearn called Torr-na-h-uamhag, the hill of the sheep-louse. The sea-louse is troublesome to the most of fishes at certain seasons—cod, skate, etc. A certain kind called “loup” troubles lobster-catchers by eating the bait from the creels. Louse-wort or pied-rattle, lus na mial, is thought to give sheep lice if they feed on it; this is also said to mean scorpion grass.

## M

**MAGGOT.**—Baoit, baoiteag, baoth-smuain, boit, boiteag; Cnamhag, enoimheag, enuimh, enuimheag, enuimh-lobhta (palmer or canker), enuimh-shioda (silk), cruimh; Durrag; Spiontag.

Dodrunn; Gentle; Hoppen (Somerset), hopper; Jumper (cheese); Maak (Yorksh.), mach, mad, maddock (North), maggot, maggit, magot, maid, maith, maithe, maked, mauch, mawk, mawke (A. S.), meath, meathe, mit, mite.

Said to be derived from Welsh “magri,” to breed or nourish, or from Cornish “maga,” to feed.

**MILLIPED.**—Cailleach-chaosach, corr or corra-chosach or chosag; Miol-fiodha.

Jenny-wi’-the-hundred-feet.

**MITE.**—Cainneag; Dadmunn, dibhruaineach, dioruanach; Fineag, fionag, fionnag; Meanbh-chnuimh.

Minte, minty, mity.

From Teutonic “mit,” to cut, to bite, a cutter or biter, or from same root as the word “minute,” anything very small.

Under this head it is worth while to refer to the smallest animal or insect thought to exist, having, it is alleged, its nest in the mite’s ear. The name of this very diminutive creature is called in Gaelic “gigolorum” or “gioleam-daoram.”

**MOTH.**—Bogus (timber); Can, canda, canna, ’chuibhle-mhor, enuimh, cu, cu-fhind, finda, fhionna or fionn; Deadhman, deadhmann, deadhmon, droch, duradan; Leadhmann, leamhan, leoghan, leoman, leomann, leon; Mial-chrion; Raod, raodan, reud, reudan.

Badge, bat, black arches (dark), Bob-owler (large), bustard, buzzard; Codlin; Dingy footman, drinker; Field-pussy (tiger caterpillar); Hophoulad (May—Worc.); Madgi or Maggy-owler (large—Cornw.), marglowlet (goat), mathu (A. S.), mauch, maul (A. S.), mawt, mealer or miller (large, white), moch, mogh, moghty,

moke, mote, moud; Nicht-hawk, night butter-flooge (A. S.); Oolert, owl (Sussex); Puss-moth; Saul, sphinx; Tiger.

In the Scottish island of Arran, the moth is called “a chuibhle-mhor,” or the great wheel, from its habit of going round the light, certainly much as other moths do; it also there gets the name of “tarbh-nathrach.” In some places the moth is called a witch and thought to be uncanny. The eggs of the moth are called “guirean” and “sal,” blot or seum. The caterpillars of the codlin-moth are most destructive to apples, the moths arriving just when the blossoms open, the female laying her egg on the skin of the newly-formed fruit, which is hatched in a few days, the pest eating its way into the apple.

## N

NEWT (see LIZARD).—Are or arch-luachair, art-luachra; Dearc-luachraeh, doehi-luachair; Liugair, liugaire.

Anevet, a neut, a nevet, arriman, asgal, ask, askard, aske, askel, asker, askern (Salop); Cockteyft, cuddyevat, cuttyevat or evet; Dark-looker; Efeta, efete, effet (A. S.), eft, eirgt, eschar (North), evet, evete, ewitt; Hoyt (Bucks); Lewker; Man-creeper or keeper; Yolt (Glouc.).

Properly an ewt or eft, signifying an animal that goes in water.

In some places a dread exists that they are prone to go down a sleeping person's throat. Terrible tales are told round the fireside in regard to this alleged habit, one of which describes the extraction of no less than thirteen of the “alp-luachra” from one man's stomach. The male has an orange-coloured belly, red-tipped tail, and olive back, and is at once beautiful and harmless.

NIT (see also LOUSE).—Sneadh, sneamh; Ubh mial.

From Teutonic “hmit”; Aryan “knid,” to tease, to make itch, attack, thrust.

## P

PALMER MAGGOT WORM (see WORM).

PISMIRE (see ANT).

## R

REPTILE.—Darb, dirb, duchdin (Ir.); Ilpiasd; Snagach, snaigeach, snaigean, sumaire; Tore or tuire-neimh or nimh.

From “rap,” variant of “sarp,” to creep. Among scientists reptiles are regarded as a connecting link between beasts and fishes, hence probably the sea-serpent.

A satire by MacIntyre of Glenoe (gleann nodha) describes the pedantic, ignorant Celt-hater, Dr Johnson, as follows:—

“Gur tu an losgunn sbleamhuinn tar bhuidhe,	‘Tis you are the yellow-tailed slimy frog,
‘S tu maigean tairgneach nan digean ;	The splay-footed waddler of the ditches ;
Gur tu dearc-luachrach a chathair	‘Tis you are the lizard of the uplands
Ri smag ‘s ri magaran milteach ;	Crawling meanly and deadly ;
‘S tu bratag sgreataidh an phasaich,	‘Tis you are the revolting worm of the desert,
‘S tu an t-sheilcheag ghrannda bhog litheach,	The foul, soft, slimy, and slippery snail ;
‘S tu an cartan nach fhurasda tharruing	‘Tis you are the flesh-worm ill to draw
‘N ait’ na tharas tu na d-innean.”	Wherever you manage to stick your claws.

The venom of reptiles is said to be rendered sterile and innocuous by sapphires. There are no reptiles in the island of Lewis, unless the slow-worm be considered one.

## S

SALAMANDER.—Corr or corra-chagailte ; Teighiollas ; Urchuil or ureuil.

Fire-form, sometimes fire-bird.

A belief exists, or existed, that one of these nondescript creatures grew in any fire that was kept burning continuously or incessantly for seven years, hence the reason for extinguishing all furnaces periodically within that period ; it need hardly be added that the reason is of a more utilitarian and prosaic nature in cities.

SCORPION.—Beisd-nimh ; Lus-midi (grass) ; Sgairp.

Scarpyn, scarpin (A. S.).

SERPENT.—Aithid, aithir-nimh, am fear-nimh, athair-nei, athair-nimh ; Beatha, beithir, bior-bhuasach or bhuasan (water), buafa, buaf-bhiasd ; Deare-bhallach (speckled), dearrais (winged), draic, drie ; Iol-bheisd ; Na’r, narr (Ir.), nathair, nathair-nimh, nighean Imhir ; Righinn or an ribhinn ; Righ-nathair (large) ; Sumaire—Gauber (Welsh).

Addureop (A. S.), aspeche, aspidis, aspis, attorcoppe (A. S.) ; Cenerastus, chelidereet ; Eddyre, Edward’s daughter ; Fire-drake (Will-o’-the-wisp) ; Krackenback (sea) ; Nedyr-copp, nedyre, neddyre ; Olliphiast (uilebheisd) ; Virgin ; Wivere (A. S.), worm (North).

From “sarp” or “sar,” to glide or flow.

Lore as to serpents, etc., is pretty widely spread from the

Scriptural account in the Garden of Eden onwards: Milton's words are:—

“ The serpent, subtlest beast of all the field  
Of huge extent sometimes, though to thee  
Not noxious, but obedient to thy call.”

In Irish, in addition to the very general term “piast,” the serpent is called “bofulan” or “buafannan,” ban no liath, white or grey.

When casting its slough, the serpent, as Virgil puts it, “almost scorns his famished young,” but this merely refers to the period of the year when, in common with other animals, he is fiercest and most irritable, as the boar which then is most cruel. A superstition exists, that if a person stung by a serpent reaches running water before it, the latter will burst and die, and *vice versa*. When a serpent is killed it should be cut into five pieces, besides the head, and burned; if left exposed to the sun large dark green and spotted flies will be generated, which are supposed to be fatal in their bite. Great power was thought to accrue to the person killing the first seen for the year by him or her, while good luck follows if the skin be kept, and hung up in the house. One of the many “fuathan na h-uiseige,” or the lark's hatred, is “nead nathrach air dris,” the nest of a serpent on a thorn. One kind of serpent or adder exudes a most powerful odour, especially when roused or disturbed. The *ovum anguinum*, or serpent's egg, is described by Pliny. This egg was formed from a cluster of serpents, and was the ensign of a Druid, having numerous and great virtues. These eggs were also made of glass, the Druids employing certain retainers of theirs, specially in the manufacture of what were merely glass beads for the Druids' robes (see article ADDER as to adder stones). As there stated in regard to adders, the serpent kind generally are said to have a great antipathy to the ash tree; a well-known saying is “theid an nathair troimh an teine dearg mu'n teid i troimh dhuilleach an uinnsinn,” the serpent will go through living (red) fire before it will go through the foliage of the ash. The word “ash” has a far-fetched meaning attached to it, viz., that it is supposed to be from the Celtic word “asc,” a snake or adder.

Serpents, it is said, will never sting a MacIvor, viz., a person of that name, and the following lines, where it is poetically termed a “daughter of Ivor,” or Edward, is also thought to be well known to Celts:—

“ Cha bhi mise ri Nic Iomhair  
'S cha bhi Nic Iomhair riум,  
Mhionnaich mise do Chlann Iom-  
hair,  
'S mhionnaich Clann Iomhair  
dhomhsa  
Nach bean mise do Chlann Iom-  
hair  
'S nach bean Clann Iomhair  
dhomhsa.”

I will not molest MacIvor,  
And MacIvor will not molest me,  
I have sworn to Clan Ivor  
And Clan Ivor have sworn to me  
That I will not touch Clan Ivor  
And that Clan Ivor will not touch me.

Siol lomhair, Ivir, or Ivor is from "uidhir," odhar, odhaire, and uidhre, dun-coloured one, thus the above means the progeny of Odhar. The name "Maguire" is just Mac uidhre.

A week before St Bridget's day, old style, 1st February, serpents are obliged to leave their holes, at least so Mr A. Carmichael has it:—

"Moch maduinn Bhride  
Thig an nimhir as an toll,  
Cha bhoin mise ris an nimhir  
'S cha bhoin an nimhir rium."

Early on St Bride or Bridget's morning  
The serpent from its hole doth come,  
I will not touch the serpent  
And it will not me harm.

Another version or rendering of the foregoing is:—

"Latha Fheill Brighde brisgeanach,  
Thig an ceann de'n chaiteanach,  
Thig nighean Iomhair as an toll  
Le fonn feadalaich."

On rustling St Bridget's day  
The catkin heads are falling,  
Ivor's daughter leaves her den  
Whistling so cheerfully.

There are three kinds of serpents or adders in the island of Skye, one spotted black and white is said to be the most venomous, and is said to be from two to four feet in length, a second is spotted brown, and the third brown. A belief existed there—as perhaps elsewhere—that cutting up a black barndoar cock alive, and applying it at once to the part stung, was an infallible cure, extracting the poison, the evidence of success being the turning black or a very dark blue of the fowl's flesh. This cure was witnessed by the late Rev. John Forbes of Sleat, Skye, who, however, in the cause of humanity, insisted upon the fowl being killed before being cut up. A cure was said to have been effected, though the limb shrank to skin and bone, and remained so for the space of nearly a year afterwards. The application of a poultice of bruised juniper berries is also said to be a very good cure. When a serpent was killed, the head, in some cases, was preserved for years to heal other serpents' stings, being cast into water, and the wound of a stung person or animal, etc., washed with it. The famous wizard, Michael Scott, as is generally known, obtained his knowledge of "good and evil" from tasting the sauce made by a certain woman from, *inter alia*, the piece of a serpent Michael had killed somewhere in the Grampians. It was said that a bed prepared for him in the evil place was shown to one he had sent thither, which is almost too horrid to be described, being strewn or filled promiscuously with all the awful brutes imaginable, among which were toads and lions, lizards and leeches, and, what was not the least conspicuous, a large serpent, with its mouth wide open and gaping for Michael himself. Serpents were so far associated with the infernal regions as to give the old Irish name for hell as "nar-aike," a serpent monster. An incident, very similar to that above related, is told of Fearchar 'n Leigh, Farquhar the physician, to the effect that it was by tasting the juice or brew of a boiled white snake or serpent he got "to know everything." Farquhar was originally a

drover in the Reay country. Ointment made of serpents' grease or fat was believed to enable one touching or anointing the eyes with it to see the fairies, water spirits, or the Dracae. In Vol. XII., page 236, of the *Celtic Magazine*, will be found the following charm, which we had procured partly previously elsewhere. As this version is most complete we take the liberty of quoting it for the benefit of all whom it may concern:—"For flying venom and every venomous swelling, on *Friday* churn butter which has been made of milk from a neat or hind all of one colour (white for choice), and let it not be mingled with water. Sing or chant over it nine times a litany (fonn urnuigh), and a *Pater noster* nine times (Paidir), this incantation (ubag): 'Aerae aeracae aernem nadre aercuna hel aernem nithaern aer asan buithine aderice aernem meodre aernem aethern aernem allu honor ucus idar adsert eunolari raticamo helae ieas xpita haele tobaert tera fueli cui robater plana uili.'" No solution of above is attempted, as partly received elsewhere. It was used specifically against serpents' stings or bites. The bite of a serpent left a green mark on the body of a certain Gadelis, son of the monarch Nial, who was then residing at Capacirum, near the Red Sea, but the bite and consequences were healed and counteracted by no less a person than Moses. The green mark, however, remained, and afterwards the prince was called Gaodhal-glas, altered by more modern authors to Gadelas, *glas* signifying green. From this it is said the Irish race are called Clana Gaodhal, *i.e.*, the children or posterity of Gaodhal or Gadelas. A great-grandson of this Nial had a banner with a dead serpent and the rod of Moses painted upon it for a coat-of-arms in memory of above. It will be remembered that one of the twelve tribes, *viz.*, Dan, had the serpent as his coat-of-arms. A serpent idol (or great worm) was, in Ireland, called "crom-cruadh" or "crom-cruach," referred to in the *Revue Celtique*, Tome I., as "cenn cruach," and in the *Rennes Dinnseanchus* as "crom croich." The serpent is inordinately fond of milk, so much so, that in the story of the doomed prince, as found in *Egyptian Tales* by W. M. F. Petrie, 1895, it got drunk or over satiated thereon and lay upside down. Dragons were supposed to be winged serpents or snakes which had drunk a woman's milk, while the "basilisk" was said to be a creature hatched by a serpent from a cock's egg! A serpent's skin or slough when cast was also said to be used by the fairies as garments. In Scott's *Marmion*, St Hilda's serpents are ammonite, her day 18th November, and that she by her prayers converted snakes into stones. A serpent (sea) or sea-snake was supposed to be the emblem of eternity among the ancient Irish. The twisted knot-work in our own Highland sgian-dubh is also supposed to be akin thereto, or a relic of the ancient serpent-worship which prevailed throughout Europe, and which formed part of the sacred machinery of the Druids, it is said, at Stonehenge and elsewhere. This is distinctly mentioned or referred

to in the ancient Welsh poem, "Marnwad Uthyr Pendragon." The ancient serpent-idol, great worm, crom cruadh, or cruach, before referred to, was destroyed by St Patrick and thrown into the sea till "La Bhrath," the day of burning. It is considered unlucky to dream even of a serpent or its bite or sting. In Lightfoot's *Flora Scotica*, we are told that there were no serpents in the island of Lewis in 1790. The goat is a deadly foe to serpents. (See article *Goat*.) One name for the ground-ivy is "nathair-lus," the serpent-weed, thought also to be efficacious against its bite, also called viper's bugloss; "bog-lus," soft plant, and lus na nathrach, the viper's plant; adder's-tongue plant in Gaelic is also lus na nathrach (nathraigdh), the serpent's weed or plant, or teanga nathrach, the serpent's tongue or adder-tongue; in Welsh it is tafad y neidr. According to Goodrich Freer, the nettle is Ivor's daughter, or the serpent. A riddle in regard to the serpent runs—

"Slat an coill' Mhic Alasdair,  
'S cha'n iubhar i 's cha'n eabhar i,  
'S cha chraobh de 'fhiodh an  
domhain i;  
'S an Dearmhaire air an fhearr nach  
tomhais i."

A rod in the wood of Mac Alasdair,  
And 'tis neither yew nor ivory,  
Nor tree of wood in the universe;  
And the deuce take him who guesses  
it not (or who "measures" not).

In addition to the sayings throughout the foregoing is—

An ti a bhriseas callaid teumaidh nathair e.

Whoso breaketh a hedge, a serpent shall bite him. (Eccl. x. 8.)  
A hint to trespassers.

Tri ba breaca, chois na leaca,  
Nach do bhleodhnadh deur d'am bainne riamh.  
Three spotted kine under a stone,  
A drop of their milk never was drawn.

#### SKATE-WORM.—Deal-mhara.

This is a very troublesome parasite which affixes itself near the edge of the skate's mouth, but safely out of reach.

SLATER.—Cailleach-chosach, corr or corra-chosach, or chosag; Miol-fiodha; sgliatair.

"Corra-chosach" is said to mean the "spindle-legged" one, though more likely the insect of the nook or crack.

#### SLOW-WORM (see Worm).

SLUG.—Cadlag; Seilcheag, seilidh, seimhidh.  
Storey-worm; Torris-worm.

SNAIL.—Cochla, cramag; Druthan; Gabhar-bhreac (dark); Seamann (small), seilcheag, seilcheag-claiseach (striated), seilicheag, seilidh, seimeann, seimhidh, seimhidh, seimidh.

Bulhorn; Cogger (striped), conger, conker; Dod, dodden, dodman (Norfolk), drutheen (white); Grey, guggle; Hodmandod;

Jack-snag; Lobury one; Oddy, oddy-doddy (Oxon.); Snaegl (A. S.), snayle, snegel (A. S.), snele, snyle.

From snaegle, snagel, a small creeping thing.

As is pretty generally known, it is considered unlucky to see a snail on a hard surface or stone the first day of—or for the first time in—the year, the ordinary saying being “Chunnaic mi seilcheag air leac lom, 's dh' aithnich mi nach d' rachadh am bliadhna so leam,” I saw a snail on a bare slab, and I knew this year would not go well with me. Another version is “Chunnaic mi seilcheag air fonn fo thuill,” I saw a snail on ground full of holes—in both cases the grand climax being “chaill mi bean-an-taighe 's a chlann,” I lost the guidwife and bairns (by death).

The large black snail is said to have nearly 18,000 teeth, while the grey has nearly 29,000; the hedge snail, with coloured or streaked shell, having only about 14,000. That sentiment can be associated with a snail seems hard to believe, yet a superstitious performance by the young of the fair sex is to place a snail between two pewter dishes at night, and watch till midnight, the young girl washing her hands and feet meanwhile in the night dew; in the morning she may expect to find the initials, at least, of her future husband traced visibly on one or both of the dishes. A more practical application is the making of soup from snails, which was—or for aught we know—still is much esteemed among the Celts, being very curative and nourishing. The juice drawn from snails, also by a slow process of stewing, over or beside the fire has most beneficial results, when taken internally, especially in cases of chest or lung diseases. Still the snail is not generally liked, and R. McDonald in one of his poems compares—as before given—Dr Johnson to one.

“'S tu an t-seilcheag grannda bhog litheach.”

‘Tis thou art the nasty, soft, slimy snail.

Another snail cure is to transfix one on a thorn, where the lands of two lairds meet, and if suffering from a corn or corns on one's toe a cure will follow.

The following rhyme is said to apply to the snail:—

“Muc dhubb 's a choill, gun suil, gun saill,	A black sow in the wood, fatless, blubberless,
Gun ghuth, gun chainnt, gun fiodhan crain,	Voiceless, speechless, without bristle of pig,
Gun luibhean caim, gun cheann cnaimhe.”	Without curved joint, without end of bone.

“Ballan-seilcheag,” and eno-bhreæ are terms used to denominate a snail-shell. One of the characteristics of a snail is well known, being slowness.

Cho mall ri seileheag.

As slow as a snail.

Chunnaic mi an t-seilcheag air talamh toll.

I saw the snail on poor soil—a bad augury. The snail most frequently is seen on good soil.

SNAKE (see also SERPENT).—Aithid, arpag, asc; Beithir, buafan; Dearc-bhallach (speckled); Iol-bheisd; Nathair-gum-phuinnsein.

Hag-worm (North); Snaca (A. S.).

SPIDER.—Bran-dubhan, breabair or breabaire-smogach; Cor, cuideag; Dabhan, damhan, damhan or droman-alluidh or eallaich; dannsair-dubh-an-uisge (water), dubhan; Lon-eraois; Mial-monaidh (water); Tiopal.

Aftercrop, aitercap, arain, aran, arand, aranee, arran, arrand, arrant, arrian, arrin, attercap, attercop, attercop, attercrop; Capper, cop; Eathercrop, eddercop, eddercrop, eddicrop, eddircrop, eddycrop, erayne, ethercap, ettercap, ettirecap; Hatter; Irain; Meratoo, mooratoog, mooratow (moor); Nattercrop, nedikrop; Ottercop; Shepherd-spinner (long-legged); Wyver.

Originally “spin-ther,” the suffix being from the Aryan root “tar,” denoting the agent or one who spins. “Attercop” is said to be from “atter,” poison, and “cop” (Dutch) or cop, coppin (Welsh), spider. “Bottled” spider is a term found in Shakespeare for a large glossy kind.

There are more than seven hundred species of spiders to be found in Great Britain and Ireland. It is given here as an insect, though strictly speaking, according to modern “scientists” at anyrate, it is not one. In Irish lore (according to Stanhurst) the name “attercop” appears in the tale of *Fingal*, while the word “bran-dubhan” is frequently used for the spider’s web. If a spider be wilfully killed, a superstition exists that the person doing so will break a piece of crockery or glass that day. An old legend is extant, that a spider wove its web over the place where the infant Jesus was laid, thus screening Him from His would-be slayers. A spider put into a grey goose-quill, and tied round a child’s neck, is said to cure it of the thrush. A spider indeed was used in various ways as cures for ailments or sicknesses, even toothache.

## T

TADPOLE.—Ceann-phollag or phollan or simid; Dairbeag, doirbean, dorbene; Fo-losecainn or losguinn; Poll-cheannan.

Black-head, bug, bullhead, bully; Cannel, codnobble; Errig-wiggle; Gell, gellie, gill; Jewdi, judy-cow, july-bug, june; Ketchy-pole; Laidlick; Pode, podle, podlie, pothead, porriwiggle (North), powart, poweed, powet, powhead, powie, powit, powlick, powrit, pur-wiggy (Suffolk); Tadde (A. S.), todie, tom-toddy (Cornw.).

The name "dorbene" for tadpole is found in Adamnan's *Life of St Columba*. The plant goldilocks, named "follasgan" (folosguinn) in Gaelic, foloseain (Ir.), supposed to mean "corruption."

TEREDO (see FISHES).

TICK (see LOUSE).

TOAD.—Bai-bheisd or bhiast, bior-bhuafan, bofufan, buaf, buafan, buaf-bheisd; Craigean; Gille-craigean; Losgann, losgunn, losgunn-buidhe, dubh or nimhe; Mag, magach, magag, magan, magaran, maigean, mial-mhag or mhagan, meal or mial-maig, muile-mhag (large), mul-mhag or mhagan; Smagach, smaigean, sonasan (oftener, a frog).

Bul-eranag or granasg (male); Cranag; Gangrel or gangril (North), glouton; Farmer; Hornywink or winky; Jack, Joey; Nalter-jack (Suffolk), natter, natter-jack; Paddock, puddock, puddock-ruda or rude, puddow-rudd (young), puddoke; Slug; Tade, tadige (A. S.), taed, taid, tiad, tode, todelinge (young); Wilky.

The terms "mial-mag," etc., mean literally the squat beast.

Though a general vulgar belief exists that there is a jewel in the toad's head, no reliable authority has been found of such having ever been discovered, and this harmless reptile is generally abhorred. It is thought to be venomous from its black and somewhat repugnant aspect, and, moreover, is said "to spit venom." It is even said that it is very unlucky for the inmates of a house into which a toad enters of its own accord. The well-known saying of one of the famous Mull doctors, Beaton or Bethune, is:—

'S binn an guth cinn sin ars' an	Sweet is that head's voice said the
gilleadh;	lad;
'S binn, ars' an t-olladh, an uachdar	Sweet, said the doctor, above a toad.
losguinn.	

See Campbell's *Tales*, Vol. II., p. 366.

Taliesen, the famous Welsh bard, makes reference to a terrible toad as follows:—

Llyfan du gavlaw (Lyffant) gafuelu,	A black grasping toad,
Cant swim arnaw (on him);	Armed with a hundred claws;
Neidr vraith gribowg (bhraith-gribog).	A spotted and crested snake.

This, though far from complimentary, is thought to be typical of mankind.

The above may be rendered in Scottish Gaelic as:—

Losgunn dubh gabhalach,  
Ceud innean air fhein;  
Nathair bhreac ghreannach.

The plant mugroot is known in Irish as "bofulan ban" or "buafannan ban," the white toad, also "buafannan liath," the

grey toad. Toads are fairly numerous almost everywhere, and confine themselves chiefly to hamlets, or near where cattle are housed, also about middens. A fairly credible and authenticated account is on record of a toad having been found in a block of ironstone two feet thick. The average life of a toad is said to be fifteen years.

**TORTOISE** or **TURTLE**.—Muir-seilche, sea-turtle; Seilehe, sligeanach; Toirtis.

So called from its crooked, twisted, or distorted foot.

## V

**VERMIN**.—Meanbh-bheisdean.

From *vermis*, a worm.

**VIPER** (see also **ADDER** and **SERPENT**).—Aithid, aithidean; Beithir, buafair, buafaire, buafarc; Na'r, nathair, nathair-nimh.

Berard (A. S.); Long-cripple (speckled—Devon).

## W

**WASP**.—Arc; Beach, beach-each (horse), beathag; Ca'speach, coinn con or conn-speach; Eir or eirebheach; Gasbadan, gasbaid, gasbaidean; Meach-chapull (Ir.); Seananach, speach.

Apple-drane or drone; Haeps; Vesp (A. S.); Waesp, weaps, whamp (Yorksh.), wype.

From Aryan form “wapsa,” stinger. The Gaelic word “speach” is akin to the Greek “sphex.”

Three kinds of wasps are mentioned in Gaelic, speach mor, speach coille, and speach dearg, the great wasp, the wood or tree wasp, and the red wasp; the second is said to be the most offensive. The different species are, however, thought to be countless.

**WATER-ADDER**.—Gille-neambag.

**WATER-BEETLE** (see **BEETLE**).

**WATER-LOUSE** (see **LOUSE**).

**WATER-SERPENT** (see **SERPENT**).

**WATER-SPIDER** (see **SPIDER**).

**WEEVIL** (see **WORM**).

This word is from Teutonic type “wibela,” a beetle, worm, or wab, a mover to and fro, a wriggler.

**WINGED SERPENT** (see **DRAGON**).

WORM.—Baoit, baoite, baoiteag, beastag, beist-da-liunn (tape), biasdag, biasd-da-liunn (tape), biastag, biathainne, biathairne, bob, boilg-bhiasd (belly), boireal (borer), botus, bride (ring), bratag (caterpillar), brutag (palmer), bualagan-timehioll (ring), burrais, burras, burruis; Caideag (earth), caiteas, catus (caddis), cartan (flesh), enamhag, enoimheag, enomh (Ir.), enuimh, enuiv (Ir.), enuimh-goile (maw), enuimh-lobhta (palmer), connough (Ir.), corr or corra-chagailte (fire), cruimh, crumh, cuairt-dhurrag or a chuairt-dhurrag (ring), cuil' or cuileag shniomhan or shionnachan (glow); Dairbh, daol, daolag, darb, dathag (body), deal-mara or mhara (skate), dian or diane, dirb, doirb, doirbeag, droch (wood), durrag (caddis), durrag-chomhlaich (door or house), durrag-feola (flesh); Fealan, feoil-chnoidheag or chnumhag, feursann (cattle), fideag (ring), fiolan, fiolar, fri, fride, frideag (ring); Geal' or gealla-tholl (bot), giun, goimh; Kerog (Ir.) (? Ciarag); Lamprag, lamprog (Ir.), leus-chnuumh (glow); Maotag (cabbage-worm), martlan (maw-belly), moil (black), moireal (borer), mudag (maw); Peist, piast (Ir.), plaign-shlat (blind or slow); Seireacan, seiteacan, sigearan, sigirean, siod-chnuumh, sitireun (silk); Teincde (ring), torain, torair (borer); Uirehir (chir).

Anggwyltwachys (Devon), angle-dog or twitch (large earth—Devon), anguelle (hawk); Badger-snail (large), bawe (bait—Stevenson), belly, black (beetle—Cornw.), blind, body, bond, bot, bowd, brittling (straw), brandling, brannel (caterpillar), broad maw; Caddis, cadew, caneca, canker, cannisca (wood), caterpillar, cattle, chackie-mill (wood), chir, coach-and-horses, codbait (caddis), connough, corn, craman, crammeal, crammin, cranet (red), cruimh-gheala (glow-worm), cut (slow—North); Door or house, dung-hill; Eace (large), earth, esses (large); Fire (mythical), flesh, flook, fluder (liver), free (hand); Glare, glaze (glow) glisigenda-wibba (A. S.), globerde (glow), glow, glow-bason, glyde, gogar (bait), gorrom, grou-grou (corn-grub); Half-palmer, horse; Ingle-dog (large earth); Kenack; Lady's lap-dog (hop), lea-low (glow), liver, lob, lug, lumbrike, lurg, lurgan (sea); Mad (North), maliscale, mascale (palmer), maw, meel-cave (foot), miles (gut), mulharten (toe); Nescock, nutre; Palmer; Red, ring, round gut; Sea-low (glow), shromp (dung), silk, sla-wyrm (A. S.), slick, slorry (blind—Kent), slow, storey; Tape, teasing or tesing (ring), torrie, torrie (crane), torris, trunchon (Pulsgrave); Warbot (Pulsgrave), weevil, wheal, wood, wurt (canker).

From Teutonic type “wormi,” a worm, snake; or from the Latin *vermis*. An Irish term for worm is “crumh-cuar,” which literally means the twisted or twisting, crooked or perverse one. “Lamprog,” the glow-worm, comes from “lam,” shining. Fealan or fiolan, nescock, is a little worm about half an inch in length and the thickness of a goose-quill, having numerous little feet, found in head and neck (Skye), according to Martin. In a note to

O'Donovan's *Annals of the Four Masters*, it is stated that the word "fiolan" means a scorbutic eruption, this word being still a living word; it is also there stated that two persons died of "fiolun" in 1378 and 1402, strange to say, both apparently of the same name, viz., Ollav Gilchreest O'Springin (a famous historian), and Matthew O'Springin. This particular trouble has been called elsewhere "galar breac" or spotted disease, which is, however, supposed generally to mean the small-pox; "colgach" is the modern Irish name therefor. Many charms existed for or against "worms," which were supposed to be the cause of various pains in the bodies of both human beings and beasts—the bot-worm being found in the intestines of the horse, for instance. In Kishorn, one is, or was, in use against toothache, and the following rhyme was repeated, viz. :—

"Air an fhealan dhuibh, air an fhealan dhonn, air an fhealan uaine," or,  
"A mhilleadh fiolan fionn, a mhilleadh fiolan donn, a mhilleadh beist do leann."

On, or for, the black nescock, on the brown nescock, on the green nescock, or,  
To destroy the white nescock, to destroy the brown nescock, to destroy the beast in the sore or ulcer.

The latter was also used against the "tairbheann" or cattle insect. "Fiolan" is given elsewhere as a rash on the face or body. In Mackenzie's *Beauties* we find "fiolar erion nan casan lionmhor, bu inhор pianadh air feadh feola," the little nescock of many feet, of great pain in the flesh. A cure for this worm, more practical than the above, is a poultice of cheese and honey. "Fideag" has also been defined as a small white worm, "just like unhusked corn," hence "fideag blasda," a tasty mouthful of corn, or "sgiolan." In the *Transactions of the Annals of Ulster* (as corrected by Whitley Stokes), "filun" is rendered a glandular disease, but corrected to a scrofulous tumour—fiolain saith, malignant struma.

The blind- or slow-worm had, and indeed still has, a bad name, though perfectly harmless, one name being "plaigh-shlat," plague or distemper switch from a mistaken belief in its venomous and evil character. An old rhyme regarding the slow-worm runs: "If the adder could hear, and the slow-worm see, neither man nor beast would ever go free." The slow-worm is said to be the only known reptile in the island of Lewis.

The slick-worm is a kind of worm obtained or found in the oozy bed of a river, and is good trout bait. The "fire" worm, as said, is purely mythical, and has its origin in the Highlands, under the name "corr or corra-chagailte," from a bad practice of old of frightening fractious children, by alleging that such existed in the fire, being merely an extra bright ember or peculiar appearance in frosty weather. As a rule women have an insurmountable aversion to worms, but one exception exists in the case of the hop-worm, it is thought, which, as given, goes under

the name of the ladies' lap-dog. Another mythical or fabulous kind of worm has been created from the fertile imagination, viz., the "enuimh leisg" idle worms, or worms of idleness, which are said to be bred in the fingers of lazy girls or boys. (See Shakespeare in *Romeo and Juliet*.) Cruimh-gheala is a name for the glow-worm, being cruimh or enuimh air ghile, a worm for whiteness—a white light. Crom-dubh again signifies a black worm. The ring-worm, for which several names are above given, is, properly speaking, not a worm at all, but a diseased state of body. Toothache was supposed to proceed from a worm called "enuimh-fhiacal," tooth-worm; in Angus this is called the "on-beast." In Ireland a certain poisonous worm or caterpillar is known as the "connough" (conach-murrain), being poisonous to cattle eating of grass it has even gone over, causing the distemper or murrain under that name. In keeping with this is the "fluke-worm" which kills sheep by their swallowing the larvæ, which prey on their vitals.

The "feursann" again gave rise to a trouble or disease in horses called "feursaidh" (Sutherland). But the worst worm of all was the worm-idol (or serpent), known among our Irish brethren under the name of "crom-eruach" or cruadh.

The term "maotag" seems to mean a cabbage-worm, as in the song "Posadh Piuthar Iain Bhain" the following lines occur:—

"Buntata pronn 'us iteagan  
Cal ceannan 's e lan mhaotagan."

Cognate to the above is a huge white worm found in the cabbage palm as grown in Jamaica. It is eaten as a dainty, and said to taste like almonds. The glow-worm appearing is a sign of approaching damp weather.







