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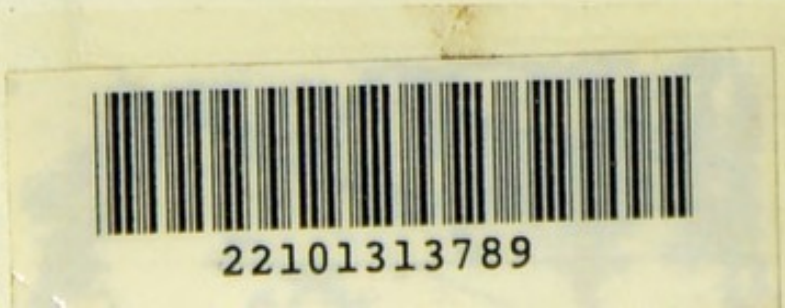

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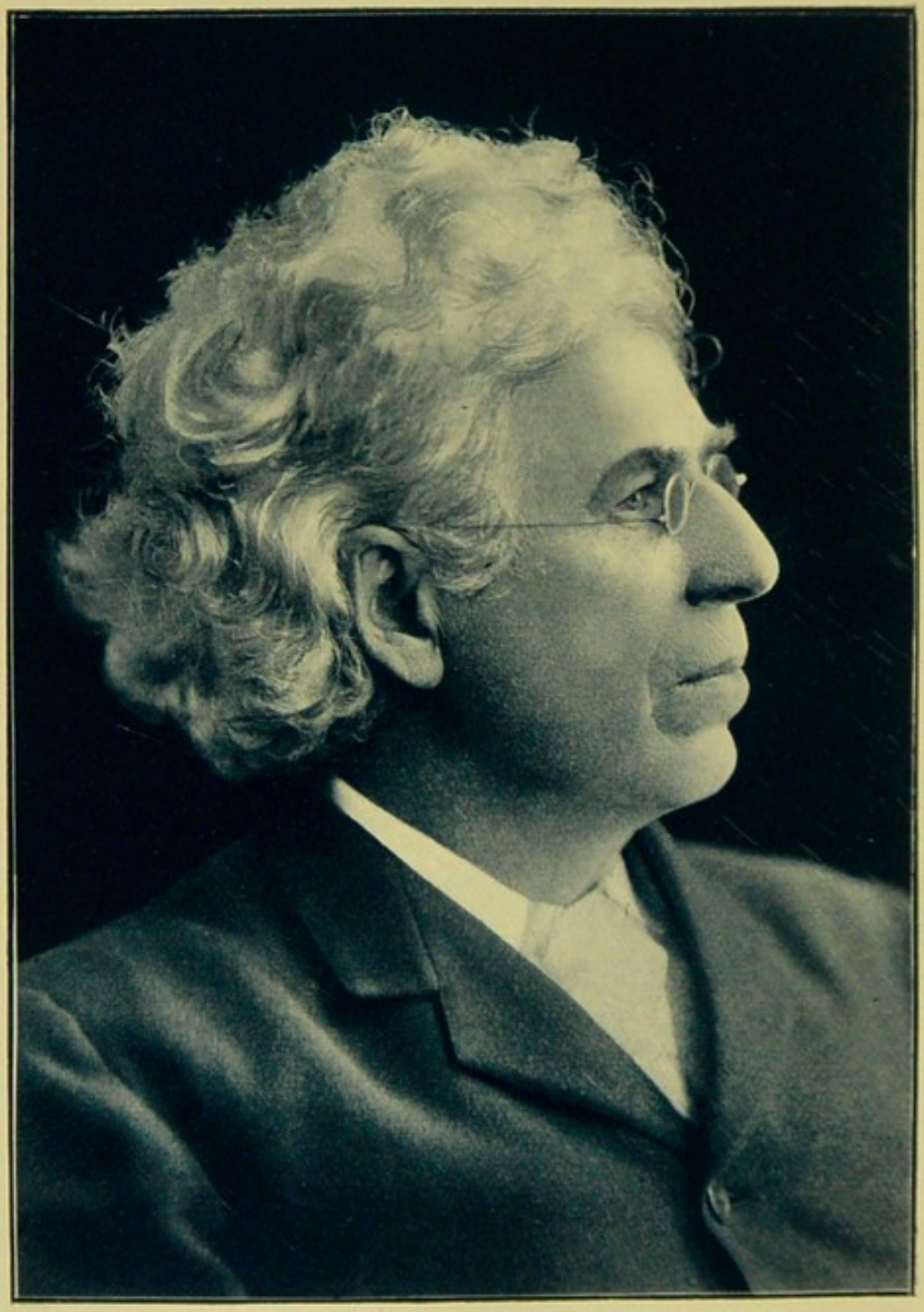

JOHN CAMERON.

THE GAELIC NAMES OF PLANTS

(SCOTTISH, IRISH, AND MANX),

COLLECTED AND ARRANGED IN SCIENTIFIC ORDER, WITH NOTES ON THEIR ETYMOLOGY, USES, PLANT SUPERSTITIONS, ETC., AMONG THE CELTS, WITH COPIOUS GAELIC, ENGLISH, AND SCIENTIFIC INDICES,

BY

JOHN CAMERON,
SUNDERLAND.

"WHAT'S IN A NAME? THAT WHICH WE CALL A ROSE
BY ANY OTHER NAME WOULD SMELL AS SWEET."
—*Shakespeare.*

NEW AND REVISED EDITION.

GLASGOW:
JOHN MACKAY, "CELTIC MONTHLY" OFFICE,
1 BLYTHSWOOD DRIVE.
1900.

"I study to bring forth some acceptable work: not striving to shew any rare invention that passeth a man's capacity, but to utter and receive matter of some moment known and talked of long ago, yet over long hath been buried, and, as it seemed, lain dead, for any fruit it hath shewed in the memory of man."—*Churchyard*, 1588.

TO

THE MEMORY

OF

MY DEAR WIFE

I DEDICATE

This Book.

PREFACE TO THE FIRST EDITION.

THE Gaelic Names of Plants, reprinted from a series of articles in the 'Scottish Naturalist,' which have appeared during the last four years, are published at the request of many who wish to have them in a more convenient form. There might, perhaps, be grounds for hesitation in obtruding on the public a work of this description, which can only be of use to comparatively few; but the fact that no book exists containing a complete catalogue of Gaelic names of plants is at least some excuse for their publication in this separate form. Moreover, it seemed to many able botanists that, both for scientific and philological reasons, it would be very desirable that an attempt should be made to collect such names as are still used in the spoken Gaelic of Scotland and Ireland, before it became too late by the gradual disappearance of the language. Accordingly the author undertook this task at the request of the Editor of the 'Scottish Naturalist,' Dr Buchanan Whyte, F.L.S. If the difficulties of its accomplishment had been foreseen, he would have hesitated to make the attempt; as it is, nearly ten years of his life have been occupied in searching through vocabularies, reading Irish and Scottish Gaelic, and generally trying to bring into order the confusion to which these names have been reduced, partly by the carelessness of the compilers of Dictionaries, and frequently by their botanical ignorance. To accomplish this, numerous journeys had to be undertaken among the Gaelic-speaking populations, in order, if possible, to settle disputed names, to fix the plant to which the name was applied, and to collect others previously unrecorded.

In studying the Gaelic nomenclature of plants, it soon became evident that no collection would be of any value unless the Irish-Gaelic names were incorporated. Indeed when the lists supplied by Alexander Macdonald *(Mac-Mhaighster-Alastair)*, published in

his vocabulary in 1741, are examined, they are found to correspond with those in much older vocabularies published in Ireland. The same remark applies, with a few exceptions, to the names of plants in Gaelic supplied by the Rev. Mr Stewart of Killin, given in Lightfoot's 'Flora Scotica.' Undoubtedly, the older names have been preserved in the more copious Celtic literature of Ireland; it is certainly true that "*In vetustâ Hibernicâ fundamentum habet*" the investigations of Professor O'Curry, O'Donovan, and others, have thrown much light on this as well as upon many other Celtic topics. The Irish names are therefore included, and spelt according to the various methods adopted by the different authorities; this gives the appearance of a want of uniformity to the spelling not altogether agreeable to Gaelic scholars, but which, under the circumstances, was unavoidable.

It was absolutely essential that the existing Gaelic names should be assigned correctly. The difficulty of the ordinary botanical student was here reversed: he has the plant but cannot tell the name—here the name existed, but the plant required to be found to which the name applied. Again, names had been altered from their original form by transcription and pronunciation; it became a matter of difficulty to determine the *root* word. However, the recent progress of philology, the knowledge of the laws that govern the modifications of words in the brotherhood of European languages, when applied to these names, rendered the explanation given not altogether improbable. Celts named plants often from (1), their uses; (2), their appearance; (3), their habitats; (4), their superstitious associations, &c. The knowledge of this habit of naming was the key that opened many a difficulty.

For the sake of comparison a number of Welsh names is given, selected from the oldest list of names obtainable—those appended to Gerard's 'Herbalist,' 1597.

The author cannot sufficiently express his obligation to numerous correspondents in the Highlands and in Ireland for assistance in gathering local names; without such help it would have been impossible to make a complete collection. Notably the Rev. A. Stewart, Nether Lochaber, whose knowledge of natural history is unsurpassed in his own sphere; the Very Rev. Canon Bourke, Claremorris, who gave most valuable assistance in the Irish names, particularly in the etymology of many abstruse terms, his accurate

scholarship, Celtic and classical, helping him over many a difficulty. Mr W. Brockie, an excellent botanist and philologist, who some years ago made a collection of Gaelic names of plants which was unfortunately destroyed, placed at the author's disposal valuable notes and information relative to this subject; and lastly, the accomplished Editor of the 'Scottish Naturalist,' who, from its commencement, edited the sheets and secured the correct scientific order of the whole.

With every desire to make this work as free from errors as possible, yet, doubtless, some have escaped attention; therefore, any names omitted, any mistake in the naming of the plants, or any other fact tending towards the further elucidation of this subject will be thankfully received for future addition, correction, or amendment.

JOHN CAMERON.

SUNDERLAND, *January, 1883.*

PREFACE TO THE SECOND EDITION.

THIS edition is largely extended by additional Gaelic, Irish, and Manx names of plants, the greatest care being taken to fix the exact scientific equivalents of the popular plant and flower names. Many more Irish names are added, mainly from Threlkeld's 'Synopsis Stirpium Hibernicarum' (1728); also Manx names from list published in 'Yn Lioar Manninagh,' by Messrs. Moore, Quayle, Ralfe, Roeder, etc.; other names are to be found in the Manx dictionaries, but they are not to be relied on.

With respect to the etymologies of many of the Gaelic names the author rather suggests than maintains with much tenacity the infallibility of the etymologies given. A book that purposes to deal with the legends and superstitions of plants could not ignore altogether the popular idea of the meaning of the names. Notwithstanding the great results of recent Celtic scholarship, many terms are obscure and impossible of explanation. Dr Murray, of dictionary fame, in a recent speech said that the fact was, we knew very little about etymology and the way in which words had arisen. After the discovery of Sanskrit, it was fondly supposed that Aryan roots existed (if they could be found) for most of our words; but this does not apply to all English or Gaelic words.

This book aims at giving in a condensed form as much information as possible (regarding the subject from a Celtic point of view) of the legends, superstitions, plant lore, uses, medicinal value, and diffusion of the knowledge of simples among the Celtic peasantry. Clan badges have been re-examined and determined with more accuracy. The poetic quotations have been revised and errors corrected, thanks to Mr Henry Whyte (the well-known *Fionn* of Celtic literature), to whom the author, as well as all Gaelic scholars, is under a deep obligation.

With this the author finishes his study of the 'Gaelic Names of Plants"—a subject that has occupied his spare time for many years.

JOHN CAMERON.

SUNDERLAND, *March, 1900.*

At the request of several of the subscribers, the publisher has inserted a portrait of the author, by Mr. R. E. Ruddock, Newcastle-on-Tyne.

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THE GAELIC NAMES OF PLANTS.

EXOGENS.

RANUNCULACEÆ.

Thalictrum.—(*θαλλὼς, thallòs*, a green branch).

Gaelic: *rugh, rù, ruigh,* } Rue (or plants resembling *Ruta*
Irish: *ruibh,* } *graveolens.*) See Gerard.

T. alpinum.—*Rù ailpeach*: Alpine meadow-rue.

T. minus.—*Rù beag.* Lesser meadow-rue. RUE is nearly the same in most of the ancient languages; said to be from *ῥυω*, to flow; Gaelic—*ruith*, flow, rush; their roots, especially *T. flavum*, possessing powerful cathartic qualities like *rhubarb.* Compare also *rù, rùn*, a secret, mystery, love, desire, grace. Welsh: *runa*, hieroglyphics (Runic). The Thalictrum of Pliny is supposed to be the *meadow-rue.* (See Freund's Lexicon.)

"Oir a ta sibh a toirt deachaimh a moinnt, agus a *rù*, agus gach uile ghnè luibhean."—For ye tithes mint and *rue*, and all manner of herbs.

Manx: *yn lossery dy ghrayse.* The herb of grace, used for sprinkling holy water.

"I'll set a bank of rue, sour herb of grace."—SHAKESPEARE.

The Rue of Shakespeare is generally supposed to be *Ruta graveolens (Rù gàraidh)*, a plant belonging to another order, and not indigenous.

Hepatica.—*Dihe Aubrinn* (Threl), *dihe* is written for "*Dìthean*" and *Aubrinn* for "*Abraoin*" April, the April flower. It blooms early in the Spring.

Anemone nemorosa.—Wind-flower, Gaelic: *plùr na gaoithe*, wind-flower (Armstrong). Welsh: *llysiau'r gwynt*, wind-flower because some of the species prefer windy habitats. Irish: *nead caillich*, old woman's nest. *Nead* is an alteration of the old Irish *neidh*, the wind; and *Cailleach*, the first week in Spring—then the wind flower begins to bloom. Manx: *lus ny geayee*, wind wort.

Ranunculus.—From Latin, *rana*, a frog, because some of the

species inhabit humid places frequented by that creature, or because some of the plants have leaves resembling in shape a frog's foot. *Ranunculus* is also sometimes called crowfoot. The Buttercup family. Gaelic: *cearban*, raggy, from its divided leaves. *Gàir-cean*, *Gàirghin*—from *gàir*, a crow. Welsh: *crafrange y fràn*, crows' claws. Manx: *spag sfeeach*, raven's claw.

R. aquatilis—Water crowfoot. Gaelic: *fleann uisge*, probably from *leanna*, a spear, and *uisge*, water, Waterspear. *Lìon na h'aibhne*, the river-flax. Irish: *neul uisge*,—*neul*, a star. *Tuir chis*,—*tuir*, a lord; *chis*, purse (from its numerous achenes). This plant generally grows in still water or ponds, the flowers forming a beautiful sheet of white on the surface.

R ficaria—Lesser celandine. Gaelic: *gràin-aigein*, that which produces loathing. Irish: *gràn arcain*; *gràn*, grain; *arc*, a pig. *Searraiche* (Armstrong), according to O'Reilly, *Searraigh*. Welsh: *toddedig wen*, fire dissolvent; *toddi*, melt, dissolve. This little buttercup, oftener called the "pilewort," is one of our earliest flowers. Its roots are still used as a cure for piles, corns, &c.

R. flammula—Spearwort. Gaelic: *glas-leun*—*glas*, green; *leun*, a swamp. *Lasair-leana*—*lasair*, a flame, and *leana* or *leun*, a swamp, a spear. Welsh: *blaer y guaew*, lance-point. Manx—*lus y binjey*, rennet wort. It was one of the plants formerly used for curdling milk. *Lus shleig*. (In Scotch Gaelic, *sleagh*, a spear.)

R. Auricomus—Goldilocks. Gaelic: *follasgain*; probably from *follais*, conspicuous. Irish: *foloscain*, a tadpole. The Gaelic may be a corruption from the Irish, or *vice versâ*; also *gruag Mhuire*, Mary's locks.

R. repens—Creeping crowfoot. Gaelic: *buigheag*, the yellow one. Irish: *bairgin*, more frequently *bairghin*, a pilgrim's habit. *Fearban*—*fearba*, killing, destroying. The whole of this family are full of acrid, poisonous juices.

R. acris—Upright meadow crowfoot. Gaelic: *cearban feòir*, the grass rag. Irish: the same name. This plant and *R. flammula* were used in the Highlands, applied in rags *(cearban)*, for raising blisters,

R. Bulbosus—Bulbous crowfoot. Gaelic: *fuile* (sometimes *tuile) thalmhuinn*, blood of the earth (it exhausts the soil).

R. Sceleratus—Celery-leaved crowfoot. Gaelic and Irish: *torachas biadhain;* probably means food of which one would be afraid.

Caltha palustris—Marsh marigold. Gaelic: *a chorrach shod*, the clumsy one of the marsh. Threlkeld has "*corr a h'ot*" applied to the bog bean *(Menyanthes). Lus bhuidhe Bealltuinn*, the yellow plant of Beltane or May—*Bel* or *Baal*, the sun-god, and *teine*, fire. The name survives in many Gaelic names—*e.g.*, *Tulli-beltane*, the high place of the fire of *Baal.*

> "Beith a's calltuinn latha-*Bealltuinn.*"—MACKAY.
> Birch and hazel first day of May.

Bearnan Bealltuinn. The orbicular leaves are notched. Irish: *plubairsin* from *plubrach*, plunging. *Lus Màiri*, Marywort, Marygold. Manx: *Blughtyn. Lus airh*, gold weed, used as a charm against fairies and witches.

Helleborus viridis.—Green hellebore. Gaelic: *elebor*, a corruption of *helleborus* (from the Greek ἑλλέ, *helein*, to cause death; and βορος, *boros*, food—poisonous food). *Dathabha*, *O'Reilly*, *Dahough* (Threlkeld), and *Dahou ban* (Threl)—dropwort. These three names, though differently spelt, evidently refer to something common to the plants so named, the predominant quality being that they are all violently poisonous. The "hellebore" was used by the ancient Celts to poison the arrows, and the "dropwort" to avenge their enemies by poison. *Dath* colour has not anything to do with the names. More probably *dàth* or *dòth* to burn, to seize, and, in Irish Gaelic, *daitheoir*, an avenger. Many plants of the hellebore family are noted for producing blisters, and were formerly used for that purpose. Manx: *blaa Nolic*, Christmas flower.

H. fœtidus—Stinking hellebore. *Meacan sleibhe*, the hill-plant.

Aquilegia vulgaris—Columbine. Gaelic: *lus a' cholamain*, the dove's plant. Irish: *cruba-leisin*—from *cruba*, crouching, and *leise*, thigh or haunch; suggested by the form of the flower. *Lusan cholam* (O'Reilly), pigeon's flower. Welsh: *troed y glomen*, naked woman's foot. Manx: *lus yn ushtey vio*, plant of the living water.

Aconitum napellus—Monkshood. Gaelic: *fuath mhadhaidh* (Shaw), the wolf's aversion. *Curachd manaich* (Armstrong), monkshood. Welsh: *bleiddag*—from *bleidd*, a wolf, and *tag*, choke.

Nigella damascena—Chase-the devil. Gaelic: *lus an fhògraidh*, the pursued plant. Irish: *lus mhic Raonail*, MacRonald's wort. Not indigenous, but common in gardens.

Pæonia officinalis—Peony. Gaelic: *lus a phione*. A corruption of *Pæon*, the physician who first used it in medicine, and cured Plato of a wound inflicted by Hercules. Welsh: *bladeu'r brenin*, the king's flower. Irish: *lus phoine*. *Meacan easa beanine*, female peony; and *meacan easa firine*, male peony. Old herbalists used to distinguish between two varieties of the peony, and named them male and female. This was a mere fanciful distinction, and had no reference to the real functions of the stamens and pistils of plants; but yet there existed a vague idea from time immemorial that fecundation was in some degree analogous to sexual relationship, as in animals—hence such allusions as "*Tarbh coille*," "*Dàir na coille*," etc. ("Wood bull," "Fecundation of the wood.")

BERBERIDACEÆ.

Berberis vulgaris—Barberry. Gaelic: *barbrag* (a corruption from Arabic *barbáris*, the barberry tree. *Preas nan geur dhearc*, the sour berry-bush. *Preas deilgneach*, the prickly bush. Irish: *barbrog*.

NYMPHÆACEÆ.

(From *νυμφή*, *nymphe*, a water-nymph, referring to their habitats.)

Nymphæa alba—White water-lily Gaelic: *duilleag bhàite bhàn*, the drowned white leaf. *Cuirinin* (O'Reilly).

> "Feur lochain is tàchair,
> An cinn an *duilleag bhàite*."—MACINTYRE.
> Water, grass, and algæ,
> Where the water-lily grows.
> "O *lili*, righ nam flùran."—MACDONALD.
> O lily, king of flowers.

Bior ròs, meaning water rose. *Rabhagach*, giving caution or warning; a beacon. *Lili bhàn*, white lily. Welsh: *Lili r-dwfr*, water-lily. Irish: *buillite* (Shaw).

Nuphar luteum.—Yellow water-lily. Gaelic: *duilleag bhàite bhuidhe*, the yellow drowned leaf. *Lili bhuidhe 'n uisge*, yellow water-lily. Irish: *liach loghar*, the bright flag. *Cabhan abhainn*—*cabhan*, a hollow plain; and *abhainn*, of the river.

PAPAVERACEÆ.

Papaver rhœas—Poppy. Gaelic: *meilbheag*, sometimes *beilbheag*, a little pestle (to which the capsule has some resemblance).

"Le *meilbheag*, le neòinean, 's le slàn-lus."—MACLEOD.
With a poppy, daisy, and rib-grass.

Iothros, corn-rose—from *ioth* (Irish), corn; *ròs*, rose. *Cromlus*, bent weed. *Paipean ruadh—ruadh*, red; and *paipean* a corruption of *papaver*, from *papa*, pap, or *pappo*, to eat of pap. The juice was formerly put into children's food to make them sleep. Welsh: *pabi*. Irish: *blàth nam bodaigh*, old men's flower. *Cathleach-dearg* (O'Reilly). *Cochcifoide* (Shaw). Corn poppy. Welsh: *llygad y cythraul*, the devil's eye. *Cathleach* may perhaps be connected with *cathlunn* corn and *dearg* red, but Shaw's name is altogether dubious and meaningless.

P. somniferum—Common opium poppy. Gaelic: *codalian*, from *codal* or *cadal*, sleep. *Collaidin bàn*, white poppy.

P. nigram sativum—*Paipean dubh*, black poppy. Manx: *lus y chadlee*, the plant for sleep.

Chelidonium majus—Common celandine (a corruption of χελιδών, *chelidon*, a swallow). Gaelic: *an ceann ruadh*, the red head. The flower is yellow, not red. Irish: *lacha cheann ruadh*, the red-headed duck. Welsh: *llysie y wennol*, swallow-wort. *Aonsgoch* is another Gaelic name for swallow-wort, meaning swallow-flower—*aon*, a swallow; and *sgoth*, a flower. Scotch Gaelic name for a swallow, *ainlag*. Manx: *lus y ghollan gheayee*, swallow herb, formerly used by herbalists as a cure for cancer.

Glaucium luteum—Yellow horned poppy. Gaelic: *barrag ruadh (?)*, the valiant or strong head. The flower is yellow, not red.

FUMARIACEÆ.

(From *fumus*, smoke. "The smoke of these plants being said by the ancient exorcists to have the power of expelling evil spirits" (Jones) French: *fume terre*.

Fumaria officinalis—Fumitory. Gaelic: *lus deathach thalmhuinn* (Armstrong), the earth-smoke plant. Irish: *deatach thalmhuinn* (O'Reilly), earth-smoke. Welsh: *mwg y ddaer*, earth-smoke. The allusion being to the disagreeable smell of the plant when burning. Another Irish name is *caman scarraigh* (O'Reilly)—*caman*, crooked,

and *scaradh*, to scatter. *Fuaim an t'Siorraigh*, a humorous play on the words "*fumaria officinalis.*" Manx: *booa-ghoáayn. Main tenagh* (Threl)—It is difficult to know the meaning implied in this peculiar name. By *main* is probably meant *magh*, a field; and by *tenagh*, our word *teine*, fire. The field fire, instead of "earth smoke." It grows often in potato and cornfields, with small emerald leaves and pink flowers. A variety of it grows frequently on old thatched roofs, having long fragile stems and small whitish flowers, and is known in some places by the names of *Fliodh an tugha* and *Fliodh mòr—(Corydalis claviculata).*

CRUCIFERÆ.

(From Latin *crux*, *crucis*, a cross; and *fero*, to bear, the petals being arranged crosswise). Wallflowers and stocks are examples of this order.

Crambe maritima—Seakale. Gaelic: *praiseag tràgha*, the shore pot-herb—from the Irish *praiseach*, Gaelic *praiseag*, a little pot (a common name for pot-herbs). *Càl na mara*, sea-kale (from Greek, χαυλος; Latin, *caulis;* German, *kohl;* Saxon, *cawl;* English, *cole* or *kale;* Irish, *càl;* Welsh, *cawl;* Manx, *caal hraie*, shore kale.

Isatis tinctoria—Woad. The ancient Celts used to stain their bodies with a preparation from this plant. Its pale-blue hue was supposed to enhance their beauty, according to the fashion of the time. Gaelic: *guirmean*, the blue one Irish and Gaelic: *glas lus*, pale-blue weed. Welsh: *glas lys.* Formerly called *Glastum.*

"Is *glas* mo luaidh."—OSSIAN.
Pale-blue is the subject of my praise.

On account of the brightness of its manufactured colours, the Celts called it *gwed (guède* in French to this day (whence the Saxon *wad* and the English *woad.*

Thlaspi arvense—Penny-cress. Gaelic: *praiseach féidh*, deer's pot-herb. Irish: *preaseach fiadh*, a deer's pot-herb

Capsella Bursa-pastoris—Shepherd's purse. Gaelic: *lus na fola*, the blood-weed; *an sporan*, the purse. Irish: *sraidin*, a spark or star. Welsh: *pwrs y bugail*, shepherd's purse *(bugail*, from Greek βυκὸλος, a shepherd).

Cochlearia officinalis—Scurvy grass. Gaelic: *am maraich.* Latin: *amarus*, bitter. *Carran*, the thing for scurvy, possessing

antiscorbutic properties. "*Plaigh na carra*," the plague of leprosy (Stuart). "*Duine aig am bheil càrr*," a man who has the scurvy (Stuart in Lev.) Manx: *lus-y-vinniag*, pinch herb. Kelly explains "*minniag*" or "*minniag merrin*" as that lividity called dead men's nips or pinches, which is no more than the symptoms of scurvy. Welsh: *mor lwyau*, sea-spoons; *llysie'r blwg*, scurvy-grass (from *blwg*, scurvy). Irish: *biolair tràgha—biolair*, dainty; and *tràgha*, shore or sea-shore. It grows also on mountain tops.

Armoracia rusticana (*Armoracia*, a name of Celtic origin, "from *ar*, land; *mor* or *mar*, the sea; *ris*, near to)." This derivation is doubtful. English: *horse-radish.* Gaelic: *meacan each*, the horse-plant. Irish: *racadal*, perhaps the same as *rotocal.* Scotch: *rotcoll* (Macbain).

Raphanus raphanistrum—Radish. Gaelic: *meacan ruadh*, the reddish plant, from the colour of the root. Irish: *fiadh roidis*, wild radish. *Raidis* (Armstrong). *Curran dhearg* (O'Reilly), the red root.

R. maritimus—Sea radish. Irish: *meacan ragum usce* (O'Reilly). *Raibhe*—radish, from Latin *raphanus.*

Cardamine pratensis—Cuckoo flower, ladies' smock. Gaelic: *plur na cubhaig*, the cuckoo-flower. *Gleoran*, from *gleote*, handsome, pretty. The name is given to other cresses as well. *Biolair-ghriagain*, the bright sunny dainty.

Cakile maritimum—Sea gilly-flower rocket. Gaelic: *fearsaideag;* meaning uncertain, but probably from Irish *saide*, a seat (Latin, *sedes*), the sitting individual—from its procumbent habit. *Gearr bochdan.*

Nasturtium officinalis—Water-cress. Gaelic: *biolair*, a dainty, or that which causes the nose to smart, hence agreeing with *nasturtium* (Latin: *nasus*, the nose, and *tortus*, tormented. *Durlus—dur*, water, and *lus*, plant. *Dobhar-lus—dobhar*, water. Welsh: *berwyr dwfr*, water-cress. The Gaelic and Irish bards used these names indefinitely for all cresses.

> "'S a *bhiolair* luidneach, shliom-chluasach.
> Glas, chruinn-cheannach, chaoin ghorm-neulach;
> Is i fàs glan, uchd-ard, gilmeineach,
> Fuidh barr geal iomlan, sonraichte."—MACINTYRE.

Its drooping, smooth, green, round-leaved water-cress growing so radiantly, breast-high, trimly; under its remarkably perfect white flower.

"*Dobhrach* bhallach mhìn."—MACINTYRE.

Smooth-spotted water-cress."

Biorar—Bior-fheir, water-cress. *Bior*, water. Welsh: *Berwr y dwr*. *Berwr*, cress; *dwr*, water. *Biolar Frang*—French cress or garden cress.

A curious old superstition respecting the power of this plant as a charm to facilitate milk-stealing was common in Scotland and Ireland. "Not long ago, an old woman was found, on a May morning, at a spring well, cutting the tops of water-cresses with a pair of scissors, muttering strange words, and the names of certain persons who had cows, also the words—"'*S leamsa leth do chuid-sa*" (half thine is mine). She repeated these words as often as she cut a sprig, which personated the individual she intended to rob of his milk and cream." "Some women make use of the root of groundsel as an amulet against such charms, by putting it amongst the cream."—MARTIN. Among the poorer classes, water-cress formed a most important auxiliary to their ordinary food. "If they found a plot of water-cresses or shamrock, there they flocked as to a feast for the time."—SPENCER.

Sisymbrium sophia—Flixweed. Gaelic: *fineal Mhuire*, the Virgin Mary's fennel. Welsh: *piblys*, pipe-weed. Manx: *lus-y-jiargey*, flux-herb, used for curing flux. Flux was a terrible scourge in Britain and the Isle of Man in the seventeenth and eighteenth centuries.

Erysimum alliaria and officinalis—Garlic mustard, sauce alone. Gaelic: *garbhraitheach*, rough, threatening. *Gairleach colluid*, hedge garlick. Manx: *mustard chleigee*, hedge mustard

Cheiranthus cheiri—Wallflower, gilly-flower. Gaelic: *lus leth an t-samhraidh*, half the summer plant. Irish: the same Welsh: *bloden gorphenaf*, July flower or gilly-flower. Wedgewood says gilly-flower is from the French *giroflée*. Manx: *blaa yn eail Eoin*, the flower of St. John's Feast.

Matthiola incana—Stock. *Pincin* (O'Reilly). The "Queen Stock" of the gardens, well known to every one.

Brassica rapa—Common turnip. Gaelic, *neup;* Irish, *neip;* Welsh, *maipen;* Scotch, *neep* (and *navew*, French, *navet);* corruptions from Latin *napus*.

B. campestris—Wild navew. Gaelic: *neup fhiadhain*, wild turnip.

B. oleracea—Sea-kale or cabbage. Gaelic and Irish: *praiseach bhaidhe*, the pot-herb of the wave (*baidhe*, in Irish, a wave). *Morran—mor* (Welsh), the sea, its habitat the seaside. *Càl colbhairt*—the kale with stout fleshy stalks (from *colbh*, a stalk of a plant, and *art*, flesh), *càl* or *cadhal*. Welsh: *cawl*, kale. Gaelic: *càl-cearslach* (*cearslach*, globular), cabbage; *càl gruidhean* (with grain like flowers), cauliflower; *colag* (a little cabbage), cauliflower; *gàradh càil*, a kitchen garden. *Rotheach tràgha* (O'Reilly).

"'Dh 'itheadh biolair an fhuarain
'S air bu shuarach an *càl*."—MACDONALD.
That would eat the cress of the wells,
And consider kale contemptible.

Sinapis arvensis—Charlock, wild mustard. Gaelic: *marag bhuidhe* or *amharag*, from *amh*, raw or pungent. *Sceallan—sceall*, a shield. *Sgealag* (Shaw)—*sgealpach*, biting. *Mustard—from* the English.

"Mar ghràinne de shìol *mustaird*."—STUART.
Like a grain of mustard-seed.

The mustard of Scripture, "*Salvadora persica*," was a tree twenty feet high, therefore it could not be our mustard. *Cas* or *Gas-na conachta* (O'Reilly). *Cas an thunnagta* (Threl). Gaelic: *praiseach garbh*, the rough pot-herb.

Subularia aquatica—*Ruideog* is given by O'Donovan "as bogawl, a kind of butterweed growing in bogs (County of Monaghan)." Awl wort. May possibly be from the old Irish name *ruit*, a dart or short spear. It is a small plant found in shallow edges of alpine ponds and lakes. It rarely exceeds two or three inches in height, leaves cylindrical, slender, and pointed like little awls, hence the name awl wort.

RESEDACEÆ.

Reseda luteola—Weld, yellow weed. Gaelic: *lus buidhe mòr*, the large yellow weed. Irish: *buidhe mòr*, the large yellow. Welsh: *llysie lliu*, dye-wort. *Reseda*, from Latin *resedo*.

CISTACEÆ.

(From Greek κίστη, *kiste*, a box or capsule, from their peculiar capsules. Latin: *cista* Gaelic: *ciste*. Danish: *kiste*.)

Helianthemum vulgare—Rock-rose. Gaelic: *grian ròs*, sun-rose; *plùr na gréine*, flower of the sun (also heliotrope). Welsh: *blodaw'r haul*, sun-flower.

Badge of the Clan Fergusson.

VIOLACEÆ.

(From Greek ἴον, *ion*, a violet—the food given to the cow, Io, one of Jupiter's mistresses.)

Viola odorata—Sweet violet. Gaelic: *fàil-chuach*, scented bowl; *fàile*, scent, and *cuach*, a bowl hollow as a nest; also *cuckoo*. Scotch: *quaich*, *cogie* (dim.), a drinking-cup. Manx: *blaa villish*, sweet bloom.

"*Fàile chuachaig* ar uachdar an fheoir."—MACFARLANE.
Scented violet on the top of the grass.

V. canina—Dog-violet. Gaelic: *dail chuach*, field-bowl (*dail*, a field). Danish: *dal*, a valley.

"Gun sobhrach gun *dail chuach*,
Gun lus uasal air càrn."—MACINTYRE.
Without primrose or violet,
Or a gay flower on the heap.

Sàil chuach—*sàil*, a heel (from its spur), cuckoo's heel.

"Coille is guirme *sàil chuach*."—OLD SONG.
A wood where violets are bluest.

Irish: *biodh a leithid*, the world's paragon; also *fanaisge*, probably from *fann*, weak, faint, agreeing in meaning with the Welsh name *crinllys*, a fragile weed.

V. tricolor—Heart's-ease pansy. Irish: *goirmin searradh*, spring blue. Gaelic: *spòg*, *no bròg na cubhaig*, cuckoo's claw or shoe. Manx: *kiunid fea ash chree*, heart's ease.

DROSERACEÆ.

(From Greek δροσερός, *droseros*, dewy, because the plants appear as if covered with dew).

Drosera rotundifolia—Round-leaved sundew. Gaelic: *ròs an t'solais*, sun-rose or flower; *geald-ruidhe* or *dealt ruaidhe*, very red dew; *lus an Earnaich*. "*Earnach*" was the name given to a distemper among cattle, caused by eating a poisonous herb—some say the sun-dew. Others, again, aver the sun-dew was an effectual remedy. This plant was much employed among Celtic tribes for dyeing the hair. Irish: *eil drùichd* (*eil*, to rob, and *drùichd*, dew)

the one that robs the dew); *drùichdin mona*, the dew of the hill. Manx: *lus-y-drùight*. Welsh: *doddedig rudd—dodd*, twisted thread, and *rudd* red, the plant being covered with red hairs. *Drùchd na muine*, the dew of the hill. *Gil driugh* (Threl)—Our word, *gille*, a lad, a servant; and *drùchd*, dew. This interesting little plant is very common in the Highlands, growing among the white bog moss *(sphagnum)*. It has little red spoon-like leaves, with red hairs, and always covered with dew drops. It grows and lives on small black insects, which are grasped and absorbed by the leaves.

POLYGALACEÆ.

(From Greek πολύ, *poly*, much; and γαλα, *gala*, milk).

Polygala vulgaris—Milk-wort. Gaelic: *lus a' bhainne*, milk-wort. Irish: *lusan bainne*, the same meaning, alluding to the reputed effects of the plants on cows that feed upon it.

CARYOPHYLLACEÆ.

Saponaria officinalis—Soapwort, bruisewort. *Lus an t'siabuinn*. The whole plant is bitter, and was formerly used to cure cutaneous diseases. Welsh: *sebonllys*, the same meaning (*sebon*, soap). Manx: *brellish heabinagh (brellish*—wort). Soap wort. Latin *sapo*, so called probably because the bruised leaves produce lather like soap. Soap was a Celtic invention.

"Prodest et *sapo*. Gallorum hoc inventum.
Rutilandis capillis, ex sevo et cinere."—PLINY.

"Soap is good—that invention of the Gauls—for reddening the hair out of grease and ash."

Lychnis flos-cuculi—Ragged Robin. Gaelic: *plùr na cubhaig*, the cuckoo flower; *currachd na cubhaig*, the cuckoo's hood; *caorag leana*, the marsh spark.

L. diurna—Red campion. Gaelic: *dìrean coilich*, cockscomb; in some places *corcan coille*, red woodland flower.

L. githago—Corn-cockle. Gaelic: *bròg na cubhaig*, the cuckoo's shoe. *Lus loibheach*, stinking weed. *Iothros*, corn rose. Irish: *cogall*,[1] from *coch* (Welsh), red; hence *cockle*. French: *coquille*. Welsh: *gith*, cockle or its seed, a corruption from *githago*, or *vice versâ*.

Spergula arvensis—Spurrey. Gaelic: *cluain lìn* (also *corran lìn*)—*cluain*, fraud, and *lìn*, flax—*i.e.*, fraudulous flax. *Carran*,

[1] This plant is sometimes called *currachd na cubhaig*, and *cochal*—(hood or cowl). Latin: *cucullus*.

twisted or knotted, from *kars*, rough (Macbain). Scotch: *yarr*. Irish: *cabrois—cab*, a head; *rois*, polished. Manx: *carran*.

"Gun deanntag, gun *charran*"—MACDONALD.
Without nettle or spurrey.

Arenaria alsine—Sandwort. Gaelic: *flige*, perhaps from *flige*, water, growing in watery or sandy places.

Stellaria media—Chickweed. Gaelic: *fliodh*, an excrescence (Armstrong), sometimes written *fluth*. Irish: *lia*, wetting (Gaelic: *fluich*, wet); compare also *floch*, soft (Latin: *flaccus*). Welsh: *gwlydd*, the soft or tender plant. Manx: *flig*.

S. holostea—The greater stitchwort. Gaelic: *tùirseach*, sad. dejected. Irish: *tùrsarrain*, the same meaning; and **Stellaria graminea**, *tùrsarranin*, the lesser stitchwort. Welsh: *y wenn-wlydd*, the fair soft stemmed plant, from *gwenn* and *gw'ydd*, soft tender stem.

Cherleria sedoides—Mossy cyphel, found plentifully on Ben Lawers. No Gaelic name, but *seòrsa còinich*, a kind of moss.

Cerastium alpinum—Mouse-eared chickweed. Gaelic: *cluas an luch*, mouse-ear.

LINACEÆ.

Linum usitatissimum—Flax. Gaelic: *lìon*, gen. singular, *lìn*. Welsh: *llin*, "Greek λίνον and Latin *linum*, a thread, are derived from the Celtic."—LOUDON.

"Iarraidh i olann agus *lìon*."—STUART (Job).
She will desire wool and flax.

"Mèirle salainn 's mèirle frois,
Mèirl' o nach fhaigh anam clos;
Gus an teid an t-iasg air tìr,
Cha 'n fhaigh mèirleach an *lìn* clos."

"This illustrates the great value attached to salt and lint, especially among a fishing population, at a time when the duty on salt was excessive, and lint was cultivated in the Hebrides."—Sheriff NICOLSON.

L. catharticum—Fairy flax. Gaelic: *lìon na mnà sìth*, fairy woman's flax; *miosach*, monthly, from a medicinal virtue it was supposed to possess; *mionach*, bowels; *lus caolach*, slender weed; compare also *caolan*, intestine (Latin: *colon*, the large intestine). Both names probably allude to its cathartic effects. Stuart, in Lightfoot's "Flora," gives these names in a combined form—*an*

caol mìosachan, the slender monthly one. Irish: *ceolagh; ceol*, music. "It's little bells made fairy music."

MALVACEÆ.

Latin: *malvæ*, mallows. Gaelic: *maloimh*, from Greek μαλάχη, *malache*, soft, in allusion to the soft mucilaginous properties of the plants.

"A gearradh sios *maloimh* laimh ris na preasaibh, agus freumhan aiteil mar bhiadh."—STUART (Job. xxx. 4).

"Who cut up *mallows* by the bushes, and juniper roots for their meat."

Welsh: *meddalai*, what softens. Gaelic: *mil mheacan*, honey-plant; *gropais* or *grobais* (Macdonald) from Gothic, *grob*, English, *grub*, to dig. The roots were dug, and boiled to obtain mucilage.

Malva rotundifolia—Dwarf mallow. Gaelic and Irish: *ucas Frangach*— *ucas* from Irish *uc*, need, whence *uchd*, a breast (Greek, ὄχθη—the mucilage being used as an emollient for breasts—and *Frangach*, French—*i.e.*, the French mallow.

M. sylvestris—Common mallow. Gaelic: *ucas fiadhain*, wild mallow. Manx: *Lus na meala mòr; lus ny maol Moirrey*, Mary's servant's plant. The common mallow was probably distinguished by the word "*bèg*," in Manx little, and the large one, *lavatera arborea*, by "*mòr*," big.

Althæa officinalis—Marsh-mallow. Gaelic and Irish: *leamhadh*, perhaps from *leamhach*, insipid; *fochas*, itch, a remedy for the itch (*ochas*, itch). Welsh: *morhocys—mor*, the sea, and *hocys*, phlegm-producer, it being used for various pulmonary complaints. Welsh: *Ròs mall.*

TILIACEÆ.

Tilia europea—Lime-tree, linden. Gaelic: *craobh theile.* Irish: *crann teile—teile*, a corruption from *tilia.* Welsh: *pis gwydden.*

HYPERICACEÆ.

Hypericum perforatum—The perforated St. John's wort. Gaelic and Irish: *eala bhuidhe* (sometimes written *eala bhi*), probably from *eal* (for *neul*), aspect, appearance, and *bhuidhe* or *bhi*, yellow.

"Sòbhrach a's *eala bhi* 's barra neoinean."—MACINTYRE.

Primrose, *St. John's wort*, and daisies.

"An *eala bhuidhe* 'san neoinean bàn
'S an t'sobhrach an gleann fàs, nan luibh
Anns am faigheadh an leighe liathe
Furtach fiach, do chreuch a's leòn."—COLLATH.

In the glen where the *St. John's wort*, the white daisy, and the primrose grow, the grey doctor will find a valuable remedy for every disease and wound.

"The belief was common among the Caledonians that for all the diseases to which mankind is liable, there grows an herb somewhere, and not far from the locality where the particular disease prevails, the proper application of which would cure it."—MACKENZIE.

Allas Mhuire (Mhuire, the Virgin Mary; *allas*, perhaps another form of the preceding names)—Mary's image, which would agree with the word *hypericum*. According to Linnaeus, it is derived from Greek ὑπέρ, *uper*, over, and εἰκών, *eikon*, an image—that is to say, the superior part of the flower represents an image.

Caod aslachan Cholum chille, from *Colum* and *cill* (church, cell), St. Columba's flower, the saint of Iona, who reverenced it and carried it in his arms (*caod)*—(Irish), *caodam*, to come, and *aslachan*, arms, it being dedicated to his favourite evangelist, St. John. *Seud*, a jewel. *Lus an fhògraidh.* "Formerly it was carried about by the people of Scotland as a charm against witchcraft and enchantment" (Don). Welsh: *y fendigaid*, the blessed plant. French: *toute-saìne.* English: *tutsan.* The St. John's wort is the "*fuga dæmonum*," which Martin describes in his "Western Isles." "John Morrison, who lives in Bernera (Harris) wears the plant called "*Seud*" in the neck of his coat to prevent his seeing of visions, and says he never saw any since he first carried that plant about with him." Children have a saying when they meet this plant—

"Luibh Cholum Chille, gun sireadh gun iarraidh,
'S a dheòin Dia, cha bhàsaich mi 'nochd."

St. Columbus-wort, unsought, unasked, and, please God, I won't die to-night. The Manx name "*lus-y-chiolg*" (Stomach herb) was used for low spirits and nervousness. The roots were scalded in butter milk to remove freckles. O'Reilly has also *Beachnuadh beinionn*, female St. John's wort.

The badge of Clan Mackinnon.

H. quadrangulum—Square stemmed St. John's wort. *Beachnuadh firionn* (Threl), male St. John's wort (see *Pæonia).*

H. androsæmum—Tutsan, *meastork keeil* (Threl).

H. elodes—The marsh *measaturk alta* (Threl), the marsh St. John's wort, meaning the wood hog's fruit, and the stream hog's fruit. The first is one of the most beautiful of the St. John's worts. It grows in the Highlands from Ross southwards—pretty frequent about Loch Salen and other places in Argyllshire. If

the yellow tops be bruised between the fingers, they will immediately communicate a deep crimson stain, hence the Greek name *androsæmum*—man's blood. The association of the Irish names with hogs is accounted for by the fact that the bruised plant smells strongly of swine. The Welsh name has the same meaning—*dail y twrch*. Threlkeld gives both names to the Tutsan, the second name is more applicable to the water or bog St. John's work. The former never grows in watery places, but the latter always does, and besides, it is very common in Ireland. In Ulster it is called, according to Threlkeld, *bonan leane (Lean*, a swamp), and *caochrain curraith—(currach*, a marsh), and *caoch*, a nut without a kernel. The old herbalist spells his names variously.

ACERACEÆ.

("*Acer*, in Latin meaning sharp, from *ac*, a point, in Celtic."—Du Theis).

Acer campestris—Common maple. Gaelic and Irish: *craobh mhalip* or *malpais;* origin of name uncertain, but very likely from *mal*, a satchel or a husk, from the form of its samara. Some think the name is only a corruption of *maple*—Anglo-Saxon, *mapal*. Welsh: *masarnen*. Gothic: *masloenn* (from *mas*, fat), from its abundance of saccharine juice.

A. pseudo-platanus—Sycamore. Gaelic and Irish: *craobh sice*, a corruption from Greek *sycaminos*. The old botanists erroneously believed it to be identical with the sycamine or mulberry-fig of Palestine.

"Nam biodh agaidh creidhimh, theireadh sibh ris a *chraobh shicamin* so, bi air do spionadh as do fhreumhaibh."—Stuart.

If ye had faith ye might say to this *sycamore tree*, Be thou plucked up by the root.—St. Luke, xvii. 6.

Croabh pleantrinn, corruption of platanus or plane-tree. Irish: *crann bàn*, white tree. *Fir chrann* (O'Reilly), same meaning. (*Fir*, fair, white).

The badge of the Clan Oliphant.

VINIFERÆ.

Vitis (from the Celtic *gwyd*, a tree, a shrub. Spanish: *vid*. French: *vigne).*

Vitis vinifera—Vine. Gaelic: *crann fiona, fionan*: Irish: *fion*, wine. Greek: Οινος. Latin: *vinum*. *Fion dearc*, a grape. *Muin*, the vine, also *M*, Gaelic alphabet.

"Is mise an *fhionain fhior.*
I am the true vine.—John xv. 1.

The wild grapes are bitter, and frequently putrid. The reference in Isaiah v. 2 is to the wild grape.

"Agus dh' amhairc e dh' fheuchainn an tugadh e mach dearcan fiona, agus thug e mach *dearcan fiadhain.*"

And he looked that it should bring forth grapes, and it brought forth wild grapes.

The dried fruit raisins is mentioned in 1 Samuel, xxv. 18—

"Agus ceud bagaide do fhion *dhearcaibh tiormaichte.*"
And a hundred clusters of raisins (dried berries).

GERANIACEÆ.

(From Greek γέρανος, *geranos*, a crane. The long beak that terminates the carpel resembles the bill of a crane; English: crane-bill. Gaelic: *crob priachain* (Armstrong), the claw of any rapacious bird). *Lŭs-gnà-ghorm.* (Mackenzie). Evergreen plant.

Geranium Robertianum—Herb Robert. Gaelic and Irish: *righeal cuil* (from *righe*, reproof, and *cuil*, fly, gnat, insect), the fly reprover. *Riaghal cuil*, also *rial chuil*, that which rules insects; *earbull righ* (*earbull*, a tail).

"Insects are said to avoid it."—Don.

Ruidel, the red-haired. *Lus an eallan*, the cancer weed. *Righeal righ.* Irish: *righean righ*, that which reproves a king (*righ*, a king), on account of its strong disagreeable smell). Manx: *lus ny freeinaghyn-vooarey*, the big pins' herb, from its long carpels: a cure for sore mouth and eyes. Welsh: *troedrydd*, redfoot. *Llysie Robert*, herb Robert.

G. sanguineum—Bloody cranesbill. Gaelic: *creachlach dearg*, the red wound-healer (*creach*, a wound). *Geranium Robertianum* and *geranium sanguineum* have been and are held in great repute by the Highlanders, on account of their astringent and vulnerary properties.

OXILIDEÆ.

(From Greek ὀξύς, *oxys*, acid, from the acid taste of the leaves).

Oxalis acetosella—Wood-sorrel. Gaelic: *samh*, shelter. It grows in sheltered spots. Also the name given to its capsules. Also summer. It may simply be the summer flower.

"Ag itheadh *saimh*," eating sorrel.

Seamrag. Irish: *seamrog* (shamrock), generally applied to the

trefoils. *Sealbhaig na fiodha* (O'Reilly). The Gaelic name means "wood sorrel." It is not a sorrel *(sealbhaig)*, but it is frequently used as a substitute on account of its acidity, caused by the abundance of oxalic acid formed in the leaves.

"Le *seamragan* 's le neòineanan,
'S gach lus a dh'fheudain ainmeachadh
Cuir anbharra dhreach boidhchead air."—MACINTYRE.
With wood-sorrel and with daisies,
And plants that I could name,
Giving the place a most beautiful appearance.

The shamrock is said to be worn by the Irish upon the anniversary of St. Patrick for the following reason:—When the Saint preached the Gospel to the pagan Irish, he illustrated the doctrine of the Trinity by showing them a trefoil, which was ever afterwards worn upon the Saint's anniversary. "Between May-day and harvest, butter, new cheese, and curds and shamrock are the food of the meaner sorts during all this season."—PIERS'S "West Meath." *Surag*, the sour one; Scotch: *sourock* (from the Armoric *sur*, Teutonic, *suer*, sour). Welsh: *suran y gôg*, cuckoo's sorrel. Gaelic: *biadh eòinean*, birds' food. Manx: *bee cooag*, cookoo's meat. Irish: *billeog nan eun*, the leaf of the birds.

"Timchioll thulmanan diamhair
Mu 'm bi'm *biadh-eòinean* a' fàs."—MACDONALD.
Around sheltered hillocks
Where the wood sorrel grows.

Feada coille, candle of the woods, name given to the flower; *feadh*, a candle or rush. *Clobhar na maighiche*, hare's clover.

"Mar sin is leasachan soilleir,
Do dh' *fheada-coille* nan còs."—MACDONALD.
Like the flaming light
Of the wood-sorrel of the caverns.

CELASTRACÆ.

Eunoymus europæus—Common spindle-tree. Gaelic and Irish: *oir, feoras,—oir*, the east point, east. "*A tir an oir*," from the land of the East *(Oirip*, Europe), being rare in Scoland and Ireland, but common on the Continent. *Oir* and *feoir* also mean a border, edge, limit, it being commonly planted in hedges. Whether the name has any reference to these significations, it is very difficult to determine with certainty. *Oir*, the name of the thirteenth letter, O, of the Gaelic and Irish alphabet. It is

worthy of notice that all the letters were called after trees or plants :—

	Gaelic.	English.		Gaelic.	English.
A, - -	Ailm.	Elm.	L, - -	Luis.	Quicken.
B, - -	Beite.	Birch.	M, - -	Muin.	Vine.
C, - -	Coll.	Hazel.	N, - -	Nuin.	Ash.
D, - -	Dur.	Oak.	O, - -	Oir.	Spindle-tree.
E, - -	Eagh.	Aspen.	P, - -	Peith.	Pine.
F, - -	Fearn.	Alder.	R, - -	Ruis.	Elder.
G, - -	Gath.	Ivy.	S, - -	Suil.	Willow.
H, - -	Huath.	White-thorn.	T, - -	Teine.	Furze.
I, - -	Iogh.	Yew.	U, - -	Ur.	Heath.

GAELIC ALPHABET.—Antecedent to the use of the present alphabet, the ancient Celts wrote on the barks of trees. The writing on the bark of trees they called *oghuim*, and sometimes trees, *feadha*, and the present alphabet *litri* or letters.

"Cormac Casil cona churu,
Leir Mumu, cor mela ;
Tragaid im rìgh Ratha Bicli,
Na *Litri* is na *Feadha*."

Cormac of Cashel with his companions
Munster is his, may he long enjoy ;
Around the King of Ratha Bicli are cultivated
The LETTERS and the TREES.

The "letters" here signify, of course, our present Gaelic alphabet and writings ; but the "trees" can only signify the *oghuim*, letters, which were named after trees indigenous to the country." —Prof. O'CURRY.

RHAMNACEÆ.

Rhamnus (from Gaelic *ramh*, Celtic *ram*, a branch, wood).

"Talamh nan *ramh*."—OSSIAN.
The country of woods.

The Greeks changed the word to ῥάμνος, and the Latins to *ramus*.

R. catharticus—Prickly buckthorn. Gaelic: *ramh droighionn*, prickly wood. Welsh: *rhafnwydd—rhaf*, to spread; *wydd*, tree. *Brenahal* (Threl)—This name should have been *Brenabhal*, or in our Gaelic *Breun ubhal*, putrid apple. The fruit is fleshy, but more a berry than an apple. It is a violent purgative, and yields a dye varying in tint from yellow to green.

Juglans regia—The walnut. Gaelic: *craobh ghall-chnò—gall*, a foreigner, a stranger; *cnò*, a nut.

Gaelic: *luis meilgeagach*, pod-bearing plants. *Barr-guc*, papilionaceous flowers (Armstrong). *Pòr-cochullach*, leguminous.

"*Bàrr-guc* air mheuraibh nosara."—MACINTYRE.
Blossoms on sappy branches.

Sarothamnus scoparius—Broom. Gaelic: *bealaidh* or *bealuidh*, said to be (by popular etymology) "from *Beal*, Baal, and *uidh*, favour, the plant that Belus favoured, it being yellow-flowered. Yellow was the favourite colour of the Druids (who were worshippers of Belus), and also of the bards" (BROCKIE.) Welsh: *banadl*, etymologyobscure Irish: *brum;* and Welsh; *ysgub*. Gaelic: *sguab*, a brush made from the broom. Latin: *scoparius*. *Giolcach sleibhe* (*giolc*, a reed, a cane, a leafless twig; *sleibhe*, of the hill). Manx: *guilcagh*. A decoction of it was used as a purgative, and to reduce swelling.

The badge of the Clan Forbes.

Acacia seyal—In the Bible the *shittah tree*. Gaelic: *sitta*. A native of Egypt and Arabia.

"Cuiridh mi anns an fhàsach an seudar, an *sitta*,
Am miortal, agus an crann-oladh."—Isaiah xli., 19.

Cytisus laburnum—Laburnum. Gaelic: *bealaidh Fhrangach* (in Breadalbane), in some parts *Sasunnach*, French or English broom (Ferguson). *Frangach* is very often affixed to names of plants of foreign origin. This tree was introduced from Switzerland in 1596. *Craobh Abran—Abraon*, April.

Ulex—Name from the Celtic *ec* or *ac*, a prickle (Jones).

U. europæus—Furze, whin, gorse. Gaelic and Irish: *conasg*, from Irish *conas*, war, because of its armed or prickly appearance. *Attin*. Welsh: *eithin*, prickles. Manx: *jilg choyin*, dogs' prickles. *Teine*. Also the name of the letter T in Gaelic. Some authorities give *teine* for heath. O'Reilly gives *ur*, the letter *U* for heath. Not common in the Highlands, but plentiful about Fortingall, Perthshire.

Ononis arvensis—Rest harrow. Gaelic and Irish: *sreang bogha*, bowstring Welsh: *tagaradr*, stop the plough; *eithin yr eir*, ground prickles. Scotch: *cammock*, from Gaelic *cam*, crooked. *Trian tarran* (O'Reilly), *tri a terrain* (Threl). Also often called wild liquorice. A troublesome, shrubby little plant, with flowers like those of the broom or furze, not yellow but rosy, with

strong, string-like roots that arrest the harrow or plough, requiring three times the strength to pull. Does that fact explain the Irish names *tri*—three, but *trian*, the third, and in our Gaelic *tarruing*, pull, draw?

Trigonella ornithopodioides—Fenugreek, Greek hay. Gaelic: *ionntag-Ghreugach* (Armstrong); *Fineal Ghreugach*, Greek nettle; *crubh-eòin*, birds' shoe. Welsh: *y Groeg gwair*, Greek hay. Used as an emolient for sores and wounds for horses and other animals.

Trifolium repens—White or Dutch clover. Gaelic and Irish: *seamar bhàn*, the fair gentle one (see *Oxalis);* written also *sameir*, *siomrag*, *seamrag*, *seamrog*. Wood-sorrel and clover are often confounded, but *seamar bhàn* is invariable for white clover, and for Trifolium procumbens, hop trefoil, *seamhrag bhuidhe*, yellow clover. Manx: *Samark*.

"Gach *saimeir* neonean 's màsag."—MACDONALD.
Every clover, daisy, and berry.
"An *t-seamrag* uaine 's barr-gheal gruag,
A's buidheann chuachach neoinean."—MACLACHLAN.
The green white-headed clover,
And clusters of cupped daisies.

The badge of Clan Sinclair.

T. pratense—Red clover. Gaelic: *seamar a' chapuill*, the mare's clover. *Capull*, from Greek καβάλλης, a work-horse. Latin: *caballus*, a horse. *Tri-bilean*, trefoil, three-leaved. Welsh: *tairdalen*, the same meaning. *Meillonem*, honeywort, from *mel*, honey. Gaelic: *sùgag*, Scotch *sookie*, the bloom of clover, so called because it contains honey, and children suck it. *Seirg* (O'Reilly). Being more sappy, therefore more difficult to dry and preserve, may have suggested the name *seirg*, decay.

Alpestre and T. minus—Small yellow clover. Gaelic: *seangan*, small, slender.

T. arvense—Hare's-foot clover. Gaelic: *càs maighiche* (Armstrong), hare's foot.

Lotus corniculata—Bird's-foot trefoil. Gaelic: *barra mhislean—barra*, top or flower; *mislean*, anything that springs or grows. Irish: *cruibin*, claws. (See Cranberry). Manx: *crouwkayt*. Scotch: *cat-clukis*, cat's claws. *Adharc an diabhoil*, mean-

ing "the Devil's horn." So called from the form of its pods. The flowers are yellow, and often streaked with red. Common in pastures, and ascending the mountains to the height of 2800 feet.

Anthyllis vulneraria—Kidney vetch, or Lady's Fingers. Gaelic: *meòir Mhuire*, Mary's fingers; *cas an uain*, lamb's foot.

Vicia[1] **sativa**—Vetch. Gaelic and Irish: *fiatghal*, nuitritious (from Irish *fiadh*, now written *biadh*, food); *peasair fhiadhain*, wild peas; *peasair chapull*, mare's peas. Welsh: *idbys*, edible peas. Irish: *pis fhiadhain*, wild peas; *pis dubh*, black peas. *Siorr.*

V. cracca—Tufted vetch. Gaelic: *peasair nan luch*, mice peas; *pesair* (Latin, *pisum;* Welsh, *pys;* French, *pois*, peas), are all from the Celtic root, *pis*, a pea; also *peasair radan*, rat pease

V. sepium—Bush vetch. Gaelic: *peasair nam preas*, the bush peas.

Lathyrus pratensis—Yellow vetchling. Gaelic: *peasair bhuidhe*, yellow peas. Irish: *pis bhuidhe*, yellow peas.

Ervum hirsutum—Hairy vetch or tare (from *erv*, Celtic—*arv*, Latin, tilled land). Gaelic: *peasair an arbhair*, corn peas. Welsh: *pysen y ceirch—ceirch*, oats. Gaelic: *gall pheasair*, a name for lentils or vetch. *Gall*, sometimes prefixed to names of plants having lowland habitats, or strangers.

"Lan do *ghall pheasair.*"—2 Sam., STUART.
Full of lentils.

Faba vulgaris—Bean. Gaelic: *pònair*. Irish: *pònaire*. Cornish: *pònar* (from the German *pôna*, a bean. Gaelic: *pònair Fhrangach*, French beans; *pònair àirneach*, kidney beans; *pònair chapull*, buckbean *(Menyanthes trifoliata)*. *Seib* (O'Donovan) *(Faba)*—Bean. Manx: *poanrey.*

"Gabh thugad fòs cruithneachd agus eòrna, agus *pònair*, agus *peasair*, agus meanbh-pheasair, agus *peasair fhiadhain*, agus cuir iad ann an aon soitheach, agus dean duit féin aran duibh."—STUART, Ezekiel iv. 9.

"Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof."

Orobus tuberosus—Tuberous bitter vetch (from Greek ὄρω, *oro*, to excite, to strengthen, and βοῦς, an ox). Gaelic and Irish:

[1] *Vicia* (from Greek βικιον, Latin *vicia*, French *vesce*, English *vetch*). —LOUDON.

cairmeal (Armstrong)—*cair*, dig; *meal*, enjoy; also *mall;* Welsh, *moel*, a knob, a tuber—*i.e.*, the tuberous root that is dug; *corra-meille* (Macleod and Dewar). *Còrlan* in Killarney.

"Is clann bheag a trusa leolaicheann [1]
Buain *corr* an còs nam bruachagan."—MACINTYRE.

Little children gathering . . .
And digging the bitter vetch from the holes in the banks.

Corra, a crane, and *meillg*, a pod, the crane's pod or peas. Welsh: *pys y garanod*, crane's peas; *garan*, a crane. "The Highlanders have a great esteem for the tubercles of the roots; they dry and chew them to give a better relish to their whisky. They also affirm that they are good against most diseases of the thorax, and that by the use of them they are enabled to repel hunger and thirst for a long time. In Breadalbane and Ross-shire they sometimes bruise and steep them in water, and make an agreeable fermented liquor with them, called *cairm.* They have a sweet taste, something like the roots of liquorice, and when boiled are well flavoured and nutritive, and in times of scarcity have served as a substitute for bread" (Lightfoot).

Bitter vetch—and sometimes called "wild liquorish"—seems to be the same name as the French "*caramel*," burnt sugar; and according to Webster, Latin, "*canna mellis*," or sugar-cane. The fermented liquor that was formerly made from it, called *cairm* or *cuirm*, seems to be the same as the "*courmi*" which Dioscorides says the old Britons drank. The root was pounded and infused, and yeast added. It was either drunk by itself or mixed with their ale—a liquor held in high estimation before the days of whisky; hence the word "*cuirm*" signifies a feast. That their drinking gatherings cannot have had the demoralising tendencies which might be expected, is evident, as they were taken as typical of spiritual communion. In the Litany of "Aengus Céilé Dé," dating about the year 798, we have a poem ascribed to St. Brigid, now preserved in the Burgundian Library, Brussels.

"Ropadh maith lem corm-lind mor,
Do righ na righ,

[1] *Leolaicheann*, probably *Trollius europæus* (the globe flower), from *òl, òlachan*, drink, drinking. Children frequently use the globe flower as a drinking cup. Scotch: *luggie gowan*. *Luggie*, a small wooden dish; or it may be a corruption from *trol* or *trollen*, an old German word signifying round, in allusion to the form of the flower, hence Trollius.

Ropadh maith lem muinnter nimhe
Acca hol tre bithe shìr."

I should like a great lake of ale
For the King of Kings;
I should like the family of heaven
To be drinking it through time eternal.

To prevent the inebriating effects of ale, "the natives of Mull are very careful to chew a piece of "*charmel*" root, finding it to be aromatic—especially when they intend to have a drinking bout; for they say this in some measure prevents drunkenness." —MARTIN'S "Western Isles."

ROSACEÆ.

(From the Celtic. Gaelic, *ròs*; Welsh, *rhos;* Armoric, *rosen;* Greek, *ῥοδον;* Latin, *rosa*).

Prunus spinosa—Blackthorn, sloe. Gaelic: *preas nan àirneag*, the sloe bush. Irish: *àirne*, a sloe. Manx: *drine àrn.* Welsh: *eirinen.* Sanskrit: *arani.*

"Sùilean air lì *àirneag.*"—ROSS.
Eyes the colour of sloes.

Bugh—O'Clery, in his vocabulary, published A.D. 1643, describes *bugh* thus:—

"*Bugh, i.e.,* luibh gorm no glàs ris a samhailtean sùile bhios gorm no glàs." That is a blue or grey plant, to which the eye is compared if it be blue r grey.

"Dearca mar dhlaoi don bhugha."—O'BRIEN.

"Cosmall ri *bugha* a shùili."
His eyes were like slaes.—O'CURRY.

Sgitheach dubh—the word *sgìth* ordinarily means weary, but it means also (in Irish) fear; *dubh*, black, the fearful black one, but probably in this case it is a form of *sgeach*, a haw (the fruit of the white thorn), the black haw. Welsh: *ysbyddad, draenenddu.*

"Crùn *sgithich* an àite crùn rìgh."—MACKELLAR.
A crown of thorns instead of a royal crown.

Droighionn dubh, the black penetrator (perhaps from *druid*, to penetrate, pierce, bore), account of spines in the Latin "Spinosa." Compare Gothic, *thruita;* Sanskrit, *trut;* Latin, *trit;* German, *dorn;* English, *thorn;* Irish (old form), *draigen;* Welsh, *draen;* Manx, *drine doo. Skeag doo.*

"Croinn *droighnich* o'n ear's o'n iar."—OLD POEM.
Thorn trees from east and west.

A superstition was common among the Celtic races that for every tree cut down in any district, one of the inhabitants in that district would die that year. Many ancient forts, and the thorns which surrounded them, were preserved by the veneration, or rather dread, with which the thorns were held; hence, perhaps, the name *sgitheach, sgith* (anciently), fear; hence also, *droighionn (druidh)*, enchantment, witchcraft.

P. damascena—Damson. Gaelic and Irish: *daimsin*, Damascus plum. Manx: *airney ghoo*, black plum.

P. insititia—Bullace. Gaelic and Irish: *bulastair*. Compare Breton, *bolos;* Welsh, *eirinen bulas*.

P. domestica—Wild plum, Gaelic: *plumbais fiadhain*, wild plum; *plumbais seargta*, prunes. *Airidh*. Welsh: *eirinen*.

P. armeniaca—Apricot. Gaelic: *apricoc*. Welsh: *bricyllen*. Regnier supposes from the Arabic *berkoch*, whence the Italian *albicocco*, and the English *apricot;* or, as Professor Martyn observes, a tree when first introduced might have been called a "præcox," or early fruit, and gardeners taking the article "a" for the first syllable of the words, might easily have corrupted it to "apricots."

P. cerasus—Cherry-tree. Gaelic: *craobh shiris*, a corruption of Cerasus, a town in Pontus in Asia, from whence the tree was first brought. *Silin* (O'Reilly).

"Do bheul mar an *t-siris*."
Thy mouth like the cherry.

Welsh: *ceiriosen*.

P. padus—Bird-cherry. Gaelic: *craobh fhiodhag*, from *fiodh*, wood, timber; *fiodhach*, a shrubbery. *Glocan*. *Dun reisk* (Threl), probably he means in our Gaelic *donn rùsg*, brown bark. The plum and cherry trees are characterised by their dun-coloured barks.

P. avium—Wild cherry. Gaelic: *geanais*, the gean. French: *guigne*, from a German root. Welsh: *ceiriosen ddu*, black cherry.

Amydalus communis—Almond. Gaelic: *almon*.

"'Nuair a bhios a' *chraobh almoin* fuidh bhlàth."—Eccl. xii. 5.

A. persica—Peach. Gaelic: *peitsèag*, from the English. *Neochdair*. One of the numerous peach family. "The fruit is called nectarine, from *nectar*, the poetical drink of the gods." The

product of the seeds of Amygdalus communis is familiar to us under the name of almonds, and its oil—oil of almonds.

Spiræa ulmaria—Meadow-sweet, queen of the meadow. Gaelic: *crios* (or *cneas) Chu-chulainn.*[1] The plant called "My lady's belt" (Mackenzie). "A flower mentioned by Macdonald in his poem '*Allt an t-siùcair*,' with the English of which I am not acquainted" (Armstrong).

It is *not* mentioned in the poem referred to, but in "*Oran an t-Samhraidh*"—The Summer Song.

"'S cùbhraidh fàileadh do mhuineil
A chrios-Chù-Chulainn nan càrn !
Na d' chruinn bhabaidean riabhach,
Lòineach, fhad luirgneach, sgiamhach.
Na d' thuim ghiobagach, dreach mhìn,
Bharr-bhùidhe, chasurlaich, àird ;
Timcheall thulmanan dìamhair
Ma'm bi 'm biadh-eòinean a' fàs."—MACDONALD.

Sweetly scented thy wreath,
Meadow-sweet of the cairns !
In round brindled clusters,
And softly fringed tresses,
Beautiful, tall, and graceful,
Creamy flowered, ringleted, high ;
Around sheltered hillocks
Where the wood-sorrel grows.

Airgiod luachra, silver rush. Welsh: *llysiu'r forwyn*, the maiden's flower. In Argyleshire *lus nan gillean òga*. The young men's plant.

S. filipendula—Dropwort. Irish: *greaban*. *Meddlys*, sweet wort (O'Reilly).

Linnæus informs us that, "in a scarcity of corn, the tubers have been eaten by men instead of food." Welsh: *crogedyf—crogi*, to suspend. The tuberous roots are suspended on filaments, hence the names *filipendula* and *dropwort*.

Geum rivale—Water avens. Gaelic: *machall uisge;* in Irish: *macha*, a head, and *all*, all—*i.e.*, allhead—the flower being large

[1] Cù chullin's belt. Cùchullin was the most famous champion of the Ulster Militia in the old Milesian times. He lived at the dawn of the Christian era. He was so called from *Cu*, a hound, and *Ullin*, the name of the province. Many stories are still extant regarding him.

in proportion to the plant. *Uisge*, water. It grows in moist places only.

G. urbanum—Common avens. Gaelic: *machall coille—coille*, wood, where it generally grows. *Benedin*—O'Reilly gives this name to the tormentil; he also gives "Septfoil" *(Comarum)*. The geum is very like those plants both in flower and properties. To a non-botanist they seem pretty much the same. The old English name was Herb-Bennet. The rootstock of all these is powerfully astringent, and yields a yellow dye. Welsh: *Bendigeidlys*, *llys Bened.*

Dryas octopetala—White dryas. Gaelic: *machall monaidh*, the large-flowered mountain plant. (The name was given by an old man in Killin from a specimen from Ben Lawers in 1870). *Luidh bheann* (Logan)—The hill or ben plant. Growing on high stony hills to the height of nearly 3000 feet in the Highlands; little shrub-like plants, with leaves somewhat like the oak leaf, and about eight large white petals on the flower.

The badge of Macneil and Lamont.

Potentilla anserina—Silverweed, white tansy. Gaelic: *brisgean* (written also *briosglan*, *brislean)*, from *briosg* or *brisg*, brittle. *Brisgean milis*, sweet bread. "The *brisgean*, or wild skirret, is a succulent root not unfrequently used by the poorer people in some parts of the Highlands for bread" (Armstrong).

The skirret (see *Sium sisarum*) is not native. *Curran earraich.*

"Mil fo thalamh, *curran earraich.*"
Under ground honey spring carrots.

"Exceptional luxuries. The spring carrot is the root of the silver weed."—Sheriff Nicolson.

The plant here alluded to is *Potentilla anserina*. *Bàrr bhrisgean*, the flower. Welsh: *tinllwydd.*

P. reptans—Cinquefoil. Gaelic: *meangach*, branched or twigged—*meang*, a branch, because of its runners, its long leaf, and flower-stalks. *Cùig bhileach*, five-leaved. Irish: *cùig mheur Muire*, Mary's five fingers. Welsh: *llysieuyn pump*, same meaning.

P. tormentilla—Common potentil, or tormentil. Gaelic: *leanartach* (Shaw). *Leamhnach*, tormenting. *Bàrr braonan-nan-*

con, the dogs' briar bud. *Braonan fraoich (fraoch*, heather). *Braonan*, the bud of a briar (Armstrong). *Braonan bachlaig*, the earth nut *(Bunium flexuosum)* (Macdonald), from *braon*, a drop. *Cairt làir*—This is the name among fishermen in the Western Isles, meaning the "ground bark." It is generally used for tanning the nets when they cannot get the oak bark.

"Mìn-fheur chaorach is *bàrra-bhraonan*."—MACINTYRE.
Soft sheep grass and the flower of the tormentil.

Irish: *neamhnaid*, *neamhain*. Welsh: *tresgl y moch*.

Comarum palustre—Marsh cinquefoil. Gaelic: *cùig bhileach uisge*, the water five-leaved plant. *Cnò leana*, meaning the bog or swamp nut. Threlkeld gives another name, "*Cùigsheag*," from *cùig*, five. The leaves are generally arranged in fives, hence the English and French names.

Fragaria vesca—Wood strawberry. Gaelic: *subh* (or *sùth) thalmhuinn*, the earth's sap, the earth's delight (from *sùbh* or *sùgh*, sap, juice; also delight, pleasure, joy, mirth); *thalmhuinn*, of the earth.

"Theirig *subh-thalmhuinn* nam bruach."—MACDONALD.
The wild strawberries of the bank are done.

Sùbhan laire, the ground sap; *tlachd shùbh*, pleasant fruit. *Thlachd sheist* (O'Reilly).

"*Subhan làire* 's fàile ghròiseidean."—MACINTYRE.
Wild strawberries and the odour of gooseberries.

Sùthag, a strawberry or raspberry.

"Gur deirge na'n *t-sùthag* an ruthadh tha d' ghruaidh."
Thy cheeks are ruddier than the strawberry.

Irish: *catog*, the strawberry bush. *Cath*, seeds (the seedy fruit). Welsh: *mefussen*.

Rubus (from *rub*, red in Celtic), in reference to the colour of the fruit in some species.

Rubus chamæmorus—Cloudberry. Gaelic: *oireag*, variously written—*oighreag*, *foighreag*, *feireag*. Irish: *eireag (eireachd*, beauty). Scotch: *Averin*.

"Breac le *feireagan* is cruin dearg ceann."—MACINTYRE.
Checkered with cloudberries with round red heads.

Moon a man meene (Threl). *Muin na mnà-mhìn*, the gentle woman's bush or vine. *Muin* was the ancient Gaelic name for

the vine. "The cloudberry is the most grateful fruit gathered by the Scotch Highlanders" (Neill).

The badge of Clan Macfarlane.

Crùban na saona, "the dwarf mountain bramble." (O'Reilly, Armstrong, and others). Probably this is another name for the cloudberry, but its peculiar and untranslatable name furnishes no certain clue to what plant it was formerly applied.

R. saxatilis—Stone bramble. Gaelic: *caora bad miann*, the berry of the desirable cluster. *Ruiteaga*, redness, a slight tinge of red. *Soo na man meen* (Threl). *Subh na mban-mìn* (O'Reilly). The gentlewomen's berry. This bramble is pretty common in the Highlands and in Ireland, ascending the Grampians aud other mountains to the height of 2700 feet. The fruit is more scarlet and rounder than that of the common blackberry *(fruticosus)*, and it grows generally in stony places.

R. idæus—Raspberry. Gaelic: *preas sùbh chraobh (craobh*, a tree, a sprout. a bud), the bush with sappy sprouts.

"Fàile nan *sùbh-craobh* is nan ròsan."—MACINTYRE.
The odour of rasps and roses.

Welsh: *mafon—maf*, what is clustering. Gaelic: *preas shùidheag*, the sappy bush. *Sùghag*, the fruit (from *sùgh*, juice, sap).

R. fruticosus—Common bramble. Irish and Gaelic: *dreas*, plural, *dris*. Welsh: *dyrys*—the root *rys*, entangle, with prefix *dy*, force, irritation. In Gaelic and Welsh the words *dris* and *drysien* are applied to the bramble and briar indiscriminately.

"An *dreas* a' fàs gu h-ùrar."—OSSIAN.
The bramble (or briar) freshly growing.

"Am fear théid san *droighionn* domh
Theid mi 'san *dris* dà."—PROVERB.
If one pass through thorns for me,
I'll pass through brambles (or briars) for him.

Grian mhuine, the thorn (bush) that basks in the sun. *Dris muine—muine*, a thorn, prickle, sting. *Smear phreas* (Irish: *smeur)*, the bush that smears; *smearag*, that which smears (the fruit). Welsh: *miar*, the bramble. Manx: *drine smeyr. (Miar* or *meur* in Gaelic means a finger.) *Smearachd*, fingering, greasing, smearing. (Compare Dutch *smeeren;* German, *schmieren*, to

smear or daub. Sanskrit: *smar*, to smear. *Dris-smear*, another combination of the preceding names. *Eachrann* (O'Reilly), where brambles grow. The word means an impediment, a stumbling-block, when walking.

It was and is a common belief in the Highlands that each blackberry contains a poisonous worm. Another popular belief —kept up probably to prevent children eating them when unripe—that the fairies defiled them at Michaelmas and Hallowe'en.

This plant is the badge of a branch of the Clan Maclean.

R. cæsius—Blue bramble; dewberry bush. Gaelic: *preas nan-gorm dhearc*, the blueberry bush.

> "Barr gach tolmain fo bhrat *gorm dhearc*."—MACDONALD.
> Every knoll under a mantle of blueberries (dewberries).

The blue bramble is the badge of the Clan Macnab.

Rosa canina—Dog-rose. Gaelic: *ròs nan con*, dog rose. Greek: χυ-ων. Latin: *canis*. Sanskrit: *cùnas*. Irish: *cù*. Welsh: *ciros (ci*, a dog), dog rose.

Gaelic: *coin droighionn*, dogs' thorn. *Earradhreas* or *fearradhris*, *earrad*, armour; suggested by its being armed with prickles.

> "Mar *mhucaig* na *fearra-dhris*."—MACKELLAR.
> Like hips on the briar.

Preas nam-mucag, the hip-bush—from *muc* (Welsh: *moch)*, a pig, from the fancied resemblance of the seeds to pigs, being bristly. Irish: *sgeach mhadra*, the dogs' haw or bush. Welsh: *merddrain*. Manx: *drine booag—(booag*, the fruit). Gaelic: *ròs*, rose; cultivated rose, *ròs gàraidh*.

> "B'é sid an sealladh éibhinn!
> Do bhruachan glé-*dhearg ròs*."
> That was a joyful sight!
> Thy banks so rosy red.

R. rubiginosa—Sweet-briar *(briar*, Gaelic: a bodkin or pin). Gaelic: *dris chùbhraidh*, the fragrant bramble. Irish: *sgeach-chùmhra*, the fragrant haw or bush. *Cuirdris*, the twisting briar. —*cuir*, gen. sing. of *car*, to twist or wind. Welsh: *rhoslwyn pér*. O'Reilly gives *forrdris* as sweet briar and jessamine. The sweet briar is the "Eglantine" of the poets.

Agrimonia eupatoria—Agrimony. Gaelic: *mur-draidhean*—

mur, sorrow, grief, affliction; *draidhean*, another form of *droighionn* (see *Prunus spinosa*). *Draidh*, or *druidh*, also means a magacian, which may refer to its supposed magical effects on troubles as well as diseases. A noted plant in olden times for the cure of various complaints. Irish: *marbh droighionn—marbh dhruidh*, a necromancer, or magician. *Geur bhileach—geur*, sharp, sour, rigid; *bhileach*, leaved; on account of its leaves being sharply serrated, or because of its bitter taste. *Mirean*, or *Meirean nam magh*, the merry one of the field. Welsh: *y dorllwyd*. *Trydon*, what pervades.

Sanguisorba—Burnet. *A' bhileach losgainn*. The leaves good for burns and inflammations (*losgadh*, burning). Manx: *lus yn ailé*, the fire weed.

Alchemilla vulgaris—Common lady's mantle. Gaelic: *copan an driùchd*, the dew cup; *fàlluing Mhuire*, Mary's mantle. Irish: *dearna Mhuire*, Mary's palm. Gaelic: *cruba*, *leomhainn*, lion's paw; *còta preasach nighean an rìgh*, the princesses' plaited garment. Irish: *leathach bhuidhe*, also *leagadh bhuidhe* (O'Reilly). A decoction from this plant was supposed to restore beauty after it faded. The dew gathered from its cup-like leaves had the same effect.

A. alpina—Alpine Lady's Mantle. Gaelic: *trusgan*, mantle. The form and the satiny under-side of the leaves of this and the other species gave rise to the names *trusgan*, *fàlluing*, *còta*, and the English name, lady's mantle.

"Tha *trusgan* faoilidh air cruit an aonaich."—MACINTYRE.
The mantle-grass on the ridge of the mountain.

The hills about Coire-cheathaich and Ben Doran (the district described by the poet) are covered with this beautiful plant. The word *trusgan*, mantle, may be used in this instance in its poetic sense. *Minan Mhuire* (Threl) (*Meangan Mhuire*), Mary's twig, or *Miann Mhuire*, Mary's desire.

Mespilus germanica—Medlar. Gaelic: *crann meidil* (Macdonald) said to be a corruption of Mespilus, formerly called the *medle* tree. *Medle* stands for the old French *mesle*, a meddlar.

Cratægus oxyacantha—Whitethorn, hawthorn. Gaelic: *sgitheach geal*, *drioghionn geal* (see *Prunus spinosa*), *geal*, white; *preas nan sgeachag; sgeach*, a haw. Welsh: *draenen wen*, white thorn. Manx: *drine skaig*. Irish: *sciog*.

"Mios bog nan ùbhlan breac-mheallach,
Gu peurach plumbach *sgeachagach*,
A' luisreadh sios le dearcagaibh,
Cir-mhealach, beachach, gròiseideach."—MACLACHUINN.
Soft month of the spotted bossy apples!
Producing pears, plums, and haws,
Abounding in berries,
Honeycomb, wasps, and gooseberries.

Uath or *huath*—the ancient Gaelic and Irish name—has several significations; but the root seems to be *hu* (Celtic), that which pervades. Welsh: *huad*, that which smells or has a scent (*huadgu*, a hound that scents). "The name hawthorn is supposed to be a corruption of the Dutch *haag*, a hedge-thorn.

The badge of the Clan Ogilvie.

Pyrus (from *peren*, Celtic for pear). Latin: *pyrum*. Armoric: *pêr*. Welsh: *peren*. French: *poire*.

P. communis—Wild pear. Gaelic: *craobh pheuran fiadhain* (*peur*, the fruit), the wild pear-tree.

P. malus—"*Mel* or *mal*, Celtic for the apple, which the Greeks have rendered *μῆλον*, and the Latins *malus*."—DON, Welsh: *afal*. Manx: *ooyl*. Anglo-Saxon: *æpl*. Norse: *apal*. apple. Gaelic: *ubhal; craobh ubhal fhiadhain*, the wild apple tree.

"Do mheasan milis cùbhraidh
Nan *ùbhlan* 's nam *peur*."—MACDONALD.
Thy sweet and fragrant fruits,
Apples and pears.

The old form of the word was *adhul* or *abhul*. The culture of apples must have been largely carried on in the Highlands in olden times, as appears from lines by Merlin, who flourished in A.D. 470, of which the following is a translation:—

"Sweet apple-tree loaded with the sweetest fruit, growing in the lonely wilds of the woods of Celyddon (Dunkeld), all seek thee for the sake of thy produce, but in vain; until Cadwaldr comes to the conference of the ford of Rheon, and Conan advances to oppose the Saxons in their career."

This poem is given under the name of *Afallanau*, or Orchard, by which Merlin perhaps means Athol—*i.e.*, *Abhal* or *Adhul*—which was believed by old etymologists to acquire its name from its fruitfulness in apple trees. *Goirteag* (from *goirt*, bitter), the sour or bitter one (the crab-apple). Irish: *Gairteòg*. *Cuairtagan*

(the fruit); *cuairt*, round, the roundies. Irish: *cueirt*. *Cùmhrog* (O'Reilly). Sweet apple, from *cùbhra*, sweet fragrant, in our Gaelic *cùbhraidh*.

The tree is the badge of the Clan Lamont.

P. aucuparia—Mountain-ash, rowan-tree. Old Irish and Gaelic: *luis*, drink *(luisreog*, a charm). The Highlanders formerly used to distil the fruit into a very good spirit. They also believed "that any part of this tree carried about with them would prove a sovereign charm against all the dire effects of enchantment or witchcraft."—Lightfoot (1772). *Fuinseag coille*, the wood enchantress, or the wood-ash (see *Circæa*); *caorrunn*. Irish: *partainn-dearg* (the berry). *Caorthann*. *Caor*, a berry, and *tan*, a tree Welsh: *cerddin*. Manx: *keirn*.

"Bu dheirge a ghruaidh na *caorrunn*."—OSSIAN.
His cheeks were ruddier than the rowan.

"Sùil chorrach mar an dearcag,
Fo rosg a dh-iathas dlù,
Gruaidhean mar na *caorrunn*
Fo 'n aodann tha leam ciùin."—AN CAILIN DILEAS DONN.
Thine eyes are like the blaeberry,
Full and fresh upon the brae,
Thy cheeks shall blush like the rowans
On a mellow autumn day.
(Translated by Professor J. S. Blackie).

A very uncommon variety of the rowan tree, with orange colour fruit, is found growing by the road side at "Balbeg" Farm, Lawers, Breadalbane.

(Craobh chaorruinn)—Mountain-ash. The Highlanders have long believed that good or bad luck is connected with various trees. The *caorrunn* or *fuinnseach coille* (the wood enchantress) was considered by them as the most propitious of trees, hence it was planted near every dwelling-house, and even far up in the mountain glens, still marking the spot of the old shielings. "And in fishing-boats as are rigged with sails, a piece of the tree was fastened to the haulyard, and held as an indispensable necessity." "Cattle diseases were supposed to have been induced by fairies, or by witchcraft. It is a common belief to bind unto a cow's tail a small piece of mountain-ash, as a charm against witchcraft."—MARTIN. And when malt did not yield its due proportion of spirits, this was a sovereign remedy. In addition to its other virtues, its fruit was supposed to cause longevity. In the Dean of

Lismore's Book there occurs a very old poem, ascribed to Caoch O'Cluain (Blind O'Cloan). He described the rowan-tree thus:—

"Caorthainn do bhi air Loch Maoibh do chimid an traigh do dheas,
Gach a ré 'us gach a mios toradh abuich do bhi air.
Seasamh bha an caora sin, fa millise no mil a bhlàth,
Do chumadh a caoran dearg fear gun bhiadh gu ceann naoi tràth,
Bliadhna air shaoghal gach fir do chuir sin is sgeul dearbh."

A rowan tree stood on Loch Mai,
We see its shore there to the south;
Every quarter, every month,
It bore its fair, well-ripened fruit;
There stood the tree alone, erect,
Its fruit than honey sweeter far,
That precious fruit so richly red
Did suffice for a man's nine meals;
A year it added to man's life.

—Translated by Dr. MACLACHLAN.

The badge of Clan Maclachlan.

P. torminalis—Service tree. *Craobh cheòrais* (in Perthshire), alteration of *caor*, berry, also *coarrunn*. There are several varieties of this tree, the most ornamental being *P. aria*, with deeply lobed leaves, and white beneath. With white flowers and clusters of berries like the *caorrunn*, but not so red. The Gaelic name being *gall uinnseann*, the foreign ash.

Pyrus Cydonia—Quince tree. Gaelic: *craobh chuinnse*, corruption of quince, from French *coignassa*, pear-quince. Originally from Cydon in Candia.

AURANTIACEÆ.

Citrus aurantium—The orange. Gaelic: *òr ubhal*, golden apple; *òr mheas*, golden fruit; *òraisd*, from Latin *aurum*. Irish: *or*. Welsh: *oyr*, gold.

"'S Phœbus dath nan tonn
Air fiamh *òrensin*."—MACDONALD.
And Phœbus colouring the waves
With an orange tint.

Citrus medica—Citron. Gaelic: *craobh shitrion*.

Citrus limonum—Lemon. Gaelic: *crann limoin*. French: *limon*. Italian: *limone*.

ANACARDIACÆ.

Pistacia lentisus—Mastic tree. *Maisteag*, from the Greek

Mastike, "the gum of the tree called in Latin *lentiscus*," so called because used for chewing in the East. The leaves, bark, fruit, and gum were known medicinally in Great Britain and Ireland long ago.

P. terebinthus—Turpentine tree. *Cuilionn.* The Teil tree of the Bible (Isaiah vi. 13), rendered *cuilionn* in the Gaelic version.

"Agus pillidh e, agus caithear e mar an *cuilionn* agus an darach."
And it shall return, and shall be used as a teil tree and an oak.

MYRTACEÆ.

Punica granatum—Pomegranate. Gaelic: *gràn ubhal (gràn*, Latin, *granum*, grain-apple.

"Tha do gheuga mar lios *gràn ubhlan*, leis a'mheas a's taitniche."—SONG OF SOLOMON.
Thy plants are an orchard of pomegranates with pleasant fruits.
(Now generally written *pomgranat* in recent editions.)

Myrtus communis—Myrtle. Gaelic: *miortal.*

"An ait droighne fàsaidh an giuthas, agus an ait drise fàsaidh *am miortal.*"
—ISAIAH lv. 13.
Instead of the thorn shall grow the fir, and instead of the briar the myrtle.

ONAGRACEÆ.

Epilobium montanum—Mountain willow-herb. Gaelic: *an seileachan*, diminutive of *seileach* (Latin: *salix*, a willow), from the resemblance of its leaves to the willow. Welsh: *helyglys*, same meaning. Manx: *lus ny shellee*, willow herb.

"In Glenlyon the *epilobium* was, as elsewhere, often called "an seileachan," yet the older name "helig" or "elig" was retained, and one of the rocky hills of the Glen is called *Craig-helig* or *Craig-elig* from the plant."—*Inverness Chronicle.*

E. angustifolium—Rosebay. Gaelic: *seileachan Frangach*, French willow. *Feamainn* (in Breadalbane), a common name for plants growing near water, especially if they have long stalks.

Circæa lutetiana and **alpina**—Enchantress's nightshade. Gaelic and Irish: *fuinnseach.* Not improbably from Irish *uinnseach*, playing the wanton—the reference being to the fruit, which lays hold of the clothes of passengers, from being covered with hooked prickles (as Circe is fabled to have done with her enchantments); or *fuinn*, a veil, a covering. The genus grows in shady places, where shrubs fit for incantations may be found. "*Fuinn* (a word

of various significations), also means the earth ; and *seach*, dry—*i.e.*, the earth-dryer. *Fuinnseagal* (another Irish name), from *seagal* (Latin, *secale*), rye—*i.e.*, ground-rye" (Brockie); also *fuinnseasgach*. It grows in damp places, and has the reputation of drying the soil. *Lus nan h-òighe*, the maiden's or enchantress weed.

Lythraceæ.

Lythrum salicaria—Spiked lythrum, purple loosestrife. Gaelic: *lus na sìth-chainnt*, the peace-speaking plant.

> "Chuir Dia oirnn *craobh sìth-chainnt*,
> Bha da'r dionadh gu leoir."—Ian Lom.
> God put the peace-speaking plant over us,
> Which sheltered us completely.

The name also applies to the common loosestrife. Irish: *breallan leana*. *Breall*, a knob, a gland. It was employed as a remedy for grandular diseases, or from the appearance of the plant when in seed. *Breallan* means also a vessel. The capsule is enclosed in the tube of the calyx, as if it were in a vessel. *Lean*, a swamp. Generally growing in watery places.

Haloragеæ.

Myriophyllum spicatum and **alterniflorum.** — Water-milfoil. Gaelic and Irish: *snàthainn 'bhàthadh* (from *snath*, a thread, a filament; and *bàth*, drown), the drowned thread. It grows in ponds, lakes, and marshy places, with thread-like leaves arranged in whirls. The spiked variety ascends in the Highlands to 1200 feet.

Grossulariaceæ.

Ribes, said to be the name of an acrid and prickly plant. (*Rhèum ribes*, mentioned by the Arabian physicians, a different plant. Gaelic: *spiontag*, currant, gooseberry. Irish: *spiontòg*, *spin*. Latin: *spina*, a thorn; also *spion*, pull, pluck, tear away. Welsh: *yspinem*.

Ribes nigrum.—Black currant. Gaelic: *raosar dubh*, the black currant. *Preas nan dearc*. The berry bush. *Raosar* (Scotch, *rizzar*—from French, *raisin*; Welsh, *rhyfion*; Old English, *raisin tree*), for red currant. Latin: *racemus*, a cluster. Dyes brown.

R. rubrum—Red or white currants. Gaelic: *raosar dearg* or

geal, red or white currants; *dearc Fhrangach*, French berry. *Spriunan.*

R. grossularia—Gooseberry bush. Gaelic: *preas ghròiseid* (written also *gròseag*, *gròsaid*), the gooseberry—from *grossulus*, diminutive of *grossus*, an unripe fig,—"so called because its berries resemble little half-ripe figs, *grossi*" (Loudon). French: *groseille.* Welsh: *grwysen.* Scotch: *grozet*, *grozel*—from *krús*, curling, crisp. "The name was first given to the rougher kinds of fruit, from the curling hairs on it."—SKEAT.

"Suthan-lair's fàile *gròiseidean.*"—M'INTYRE.
Wild strawberry and the odour of gooseberries.

The prickles of the gooseberry bush were used as charms for the cure of warts and the stye. A wedding-ring laid over the wart, and pricked through the ring with a gooseberry thorn will, remove the wart. Ten gooseberry thorns are plucked to cure the stye—nine are pointed at the part affected, and the tenth thrown over the left shoulder.

CRASSULACEÆ.

(From Latin, *crassus*, thick—in reference to the fleshy leaves and stem. Gaelic: *crasag*, corpulent.)

Sedum rhodiola—Rose-root. Gaelic and Irish: *lus nan laoch*, the heroes' plant; *laoch*, from the Irish, meaning a hero, a champion, a term of approbation for a young man. Grows on most of the higher Highland mountains, to 4000 feet, also on the sea side rocks. It has thick, crowded leaves, with yellow or purplish flowers.

The badge of the Clan Gunn,

S. acre—Stonecrop, wall-pepper. Gaelic and Irish: *grafan nan clach*, the stone's pickaxe. Also in Gaelic: *glas-lann* and *glas lean*, a green spot. Welsh: *manion y ceryg.*

S. Anglicum—White or pink sedum. Irish: *Biadh an t-Sionaidh. Sionadh*—a *prince*, a lord or chief. It was formerly eaten as a salad, and considered a delicacy. It grows most frequently on the West Coast and all round Ireland.

S. telephium—Orpine. Scotch: *orpie.* Gaelic: *orp* (from the French, *orpin*). *Lus nan laogh*, the calf or fawn's plant; *laogh*, a calf, a fawn, or young deer, a term of endearment for a young child. Welsh: *telefin* (from Latin, *telephium.*

Sempervirum tectorum—House-leek. Gaelic: *lus nan cluas*,[1] the ear-plant (the juice of the plant applied by itself, or mixed with cream, is used as a remedy for ear-ache); *lus gàraidh*, the garden wort; *oirp*, sometimes written *norp* (French, *orpin*); *tinneas na gealaich*, lunacy — *tinn*, sick, and *gealach*, the moon. *Teinne Eagla* (Threl) = *tinn*, sickness, *Eag*, the moon—it being employed as a remedy for various diseases, particularly those of women and children, and head complaints. Irish: *sinicin*, *tir-pin* (sometimes *tor-pan*), a cluster, a bunch. Welsh: *llysie pen-ty*, house-top plant. Manx: *lus-y-thie*, the house-plant.

Cotyledon umbilicus—Navel-wort, wall-pennywort. Gaelic: *làmhan cat leacainn*, the hill-cat's glove. Irish: *carnan-chaisil* (O'Reilly), *carn*, a heap of stones, and *caiseal*, a wall (or any stone building), where it frequently grows. Manx: *lus-yn-imleig*, navel-wort.

"The navel-wort was used as a poultice for scalds or pimples on the arm in the Isle of Man" (Roeder). It grows on rocks and walls—the ruins of Iona for example—but only on the west coast from Argyle southward, and throughout Ireland. It is easily known by its round peltate leaves.

Saxifragaceæ.

Saxifraga — Saxifrage. Gaelic: *cloch-bhriseach* (Armstrong), stone-breaker—on account of its supposed medical virtue for that disease. Welsh: *cromil yr englyn*.

S. granulata—Meadow saxifrage. Gaelic and Irish: *mòran*, which means many, a large number—probably referring to its many granular roots.

S. umbrosa—London pride. Gaelic: *càl Phadruic*, Peter's kail.

Chrysosplenium oppositifolium — Golden saxifrage. Gaelic: *lus nan laogh* (the same for *Sedum telephium*). Irish: *clabrus*, from *clabar*, mud, growing in muddy places; *gloiris*, from *gloire*, glory, radiance—another name given by the authorities for the "golden saxifrage;" but they probably mean *Saxifraga aizoides*,

[1] This is what I always heard it called; but M'Donald gives *norn* and in the Highland Society's Dictionary it is given *creamh-gàraidh*, evidently a translation by the compilers, as they give the same name to the Leek.—Fergusson.

a more handsome plant, and extremely common beside the brooks and rivulets among the hills. Though there are many beautiful varieties of this order on our Grampian Hills, yet few of them seem to have arrested the attention of the Highlanders; only one or two have Gaelic names, but the rarest of all—*Saxifraga cernua*, found only on Ben Lawers—is now known to guides by the name of *Lus Bheinn Lathur* (Ben Lawers' plant). It its eagerly sought after by botanists. The lovely *S. oppositifolia* is now frequently cultivated in Highland gardens.

Parnassia palustris—Grass of Parnassus. Shaw gives the name *fionnsgoth* (*fionn*, white, pleasant, and *sgoth*, a flower), "a flower," but he does not specify which. *Fionnan geal* has also been given as the name in certain districts, which seems to indicate that *fionnsgoth* is the true Celtic name.

Araliaceæ.

Hedera—"Has been derived from *hedra*, a cord, in Celtic" (Loudon).

Hedgra helix—Ivy. Gaelic: *eidheann*, that which holds on—from *(p)edenno*, root, *ped*, to fasten (Macbain); written also *eigheann*, *eidhne*, *eitheann*.

"Spion an *eitheann* o'croabh."—Old Poem.
Tear the ivy from her tree.

"*Eitheann* nan crag."—Ossian.
The rock-ivy.

"Briseadh troimh chreag nan eidheann dlù'
Am fuaran ùr le torraman trom."—Miann a Bhaird Aosda.
Let the new-born gurgling fountain gush from the ivy-covered rock.

Eidheann mu chrann—tree ivy.

"Gach fiodh 's a' choille
Ach *eidheann mu chrann* 's fiodhagach."—MacCuaraig.

Every tree in the wood,
But the tree ivy and bird cherry.

Irish: *Faighleadh*, that which takes hold or possession. Welsh: *eiddew* (from *eiddiaw*, to appropriate). Irish: *aighnean* (from *aighne*, affection), that which is symbolic of affection, from its clinging habit. *Gort*, sour, bitter—the berries being unpalatable to human beings. though eaten by birgs. *Ialluinn* (from *iall*, a thong, or that which surrounds); perhaps from the same root as helix — Greek: ἑιλέω (*eileo*, to encompass); also *iadh-*

shlat, the twig that surrounds—a name likewise given to the honeysuckle *(lonicera periclymenum)*, because it twines like the ivy—

"Mar *iadh-shlat* ri stoc aosda."
Like an ivy to an old trunk.

An gath, a spear, a dart.

The badge of the Clan Gordon.

CORNACEÆ.

Cornus (from Latin: *cornu*, a horn). Gaelic: *corn*. French: *corne*. "The wood being thought to be hard and durable as horn."

Cornus sanguinea—Dogwood, cornel-tree. Gaelic: *coin-bhil*, dogwood; *conbhaiscne*, dog-tree *(baiscne*, Irish, a tree). Irish: *crann coirnel*, cornel-tree.

C. suecica—Dwarf cornel—literally, Swedish cornel. Gaelic and Irish: *lus-a-chraois*, plant of gluttony *(craos*, a wide mouth; gluttony, appetite). "The berries have a sweet, waterish taste, and are supposed by the Highlanders to create a great appetite—whence the Erse name of the plant" (Stuart of Killin). "It is reported to haye tonic berries, which increase the appetite, whence its Highland name" (Lindley).

UMBELLIFERÆ.

Hydrocotyle vulgaris—Marsh pennywort. Gaelic: *lus na peighinn*, the pennywort. Irish: *lus na pinghine* (O'Reilly), from the resemblance of its peltate leaf to a *peighinn*—a Scotch penny, or the fourth part of a shilling sterling. Manx: *ouw*.

"Cha nee tra ta'n cheyrrey gee yn *ouw* te cheet r'ee."—PROVERB.
Time enough for the sheep to eat pennywort when it comes to her.

This plant is said to be injurious to sheep. Welsh: *toddaidd wen*, white rot.

Eryngium maritimum—Sea-holly. Gaelic and Irish: *cuilionn tràgha*, sea-shore holly. (See *Ilex aquifolium)*. Welsh: *y mór gelyn*, sea-holly *(celynen*, holly). Manx: *hollyn hraie*, sea-shore holly.

Sanicula europæa—Wood sanicle. Gaelic: *bodan coille*, wood-tail. *Bodan*, diminutive of *bod (membrum virile)*, and *coille* of the wood. Irish: *caogma*. *Buine*, an ulcer—a noted herb, "to

heal all green wounds speedily, or any ulcers. This is one of *Venus*, her herbs, to cure either wounds or what other mischief *Mars* inflicteth upon the body of man" (Culpepper). Welsh: *clust yr arth*, bear's ear. *Reagha maighe, reagam* (O'Reilly). Latin: *regula*, to rule. Names given for its potency over diseases, "The European healer."

Conium maculatum—Hemlock. Gaelic: *minmheur* (Shaw)—smooth or small fingered, or branched, in reference to its foliage; *mongach mheur*, and *muinmheur—mong* and *muing*, a mane, from its smooth, glossy, pinnatifid leaves. *Minbharr*, soft-topped or soft-foliaged. *Iteodha, iteotha—ite*, feathers, plumage. The appearance of the foliage has evidently suggested these names, and not the qualities of the plant, although it is looked upon still with much antipathy.

"Is coslach e measg chàich
Ri *iteodha* an gàradh."—MACINTYRE.
Among other people he is like a hemlock in a garden.

"Mar so tha breitheanas a' fàs a nìos, mar an *iteotha* ann claisibh na machrach."—Hos. x. 4.
Thus judgment springeth up like a *hemlock* in the furrows of the field.

Welsh: *gwin dillad*, pain-killer. Manx: *aghue*.

"Ta'n *aghue* veg shuyr da'n *aghue* vooar."—MANX PROVERB.
The little hemlock is sister to the big hemlock.
(A small sin is akin to the great one).

Cicuta virosa—Water-hemlock. "The hemlock given to prisoners as poison" (Pliny); and that with which Socrates was poisoned. Gaelic and Irish: *fealla bog*, the soft deceiver; *feall*, treason, falsehood; and *feallair (feall fhear)*, a deceiver—from the same root (Latin, *fallo*, to deceive). Welsh: *cegid*. Latin: *cicuta*.

Smyrnium olusatrum—Alexanders. Gaelic: *lus nan gràn dubh*, the plant with black seeds—on account of its large black seeds. From its blackness, the name *olusatrum* (Latin: *olus*, a vegetable, and *ater*, black). "'Alexanders,' because it was supposed to have been brought from Alexandria" (Ray). Irish: *Ailistrin* (Threl). Welsh: *dulys*, the black plant. It does not grow further north than Stirling in Scotland, but is frequent in Ireland, and was formerly cultivated as a pot herb. Manx: *Ollyssyn* (Cregan). Alexanders.

Apium (from Latin *apis*, a bee—bee herb, parsley, celery.

A graveolens—Smallage, wild celery. Gaelic: *lus na smalaig*, a corruption of smallage. *Pearsal mhòr*, the large parsley. Irish: *meirse*. Anglo-Saxon: *merse*, a lake, sea. Latin: *mare*—marshy ground being its habitat. Welsh: *persli Frengig*, French parsley.

Petroselinum sativum—Parsley. Gaelic: *pearsal* (corruption from the Greek πετρα, *petra*, a rock, and σέλινον, *selinon*, parsley). *Muinean Mhuire*, Mary's sprouts. Welsh: *persli*. *Fionnas-gàraidh* (Macleod and Dewar).

Heliosciadium inundatum—Marshwort. Gaelic: *fualactar* (from *fual*, water). The plant grows in ditches, among water.

Carum carui—Caraway. Scotch: *carvie*; Gaelic: *carbhaidh* (a corruption from the generic name), from Caria, in Asia Minor, because it was originally found there—also written *carbhinn*.

"Cathair thalmhanta's *carbhinn* chroc-cheannach."—MACINTYRE.
The yarrow and the horny-headed caraway.

Lus Mhic Cuimein, MacCumin's wort. The name is derived from the Arabic *gamoùn*, the seeds of the plant *Cuminum cyminum (cumin)*, which are used like those of caraway.

The badge of the Cumins.

Bunium flexuosum—The earth-nut. Gaelic: *braonan bhuachaill*, the shepherd's drop (or nut); *braonan bachlaig* (Shaw); *cno thalmhuinn—cno*, a nut; *thalmhuinn*, earth—ploughed land, ground. Latin: *tellus*. Sanscrit: *talas*, level ground. Irish: *caor thalmhuinn*, earth-berry; *coirearan muic*, pig-berries, or pig-nuts. *Cutharlan*, a plant with a bulbous root. *Còrlan*. Manx: *Curlan*. *Croa hallooin*, earth nut.

Fœniculum vulgare—Fennel. Gaelic: *lus an t-saoidh*, the hayweed. *Fineal*, from Latin, *fœnum*, hay, the smell of the plant resembling that of hay. Irish: *fineal chùmhthra (cumhra*, sweet, fragrant). Welsh: *ffenigl*.

Ligusticum, from Liguria, where one species is common.

L. scoticum—Lovage. Gaelic: *siunas*, from *sion*, a blast, a storm—growing in exposed situations. In the Western Isles, where it is frequent on the rocks at the sea-side, it is sometimes eaten raw as a salad, or boiled as greens.

Leivsticum officinale—Common lovage. Gaelic: *luibh an liugair*, the cajoler's weed. It was supposed to soothe patients subject to hysterics and other complaints. Irish: *lus an liagaire*, the

physician's plant, from which the Gaelic name is a corruption. Though thus applicable, the names are only alterations of *Ligusticum*, a plant of Liguria. Welsh: *dulys*, the dusky plant.

Meum athamanticum—Meu, spignel, baldmoney. Gaelic: *muilceann*. Irish: *muilcheann*, possibly from *muil*, a scent; *ceann*, a head or top. *Muilceann* is given in some dictionaries as "fellwort," but "fellwort" *(swertia perennis)* is a different plant, and belongs to the Gentian order. (It is now unknown in Britain, and has been excluded from our botanical books). The *muilceann* is highly aromatic, with a hot flavour like lovage. Highlanders are very fond of chewing its roots.

In Inverness-shire, *bricin* or *bricin dubh*, perhaps from *bri*, juice; or, as mentioned in Lightfoot, vol. i. p. 158, as Sibbald says it grows on the banks of the Breick Water in West Lothian, may not some native of the banks of the Breick have given it this local name in remembrance of seeing it growing on the banks of his native Breick?—FERGUSON.

There was a *St. Bricin* who flourished about the year 637. He had a great establishment at *Tuaim Drecain*. His reputation as a saint and "*ollamh*," or doctor, extended far and wide; to him *Cennfaeladh*, the learned, was carried to be cured after the battle of *Magh Rath*. He had three schools for philosophy, classics, and law. It seems very strange, however, that this local name should be confined to Inverness, and be unknown in Ireland, where St. Bricin was residing. "*Bricein*, a prefix to certain animal names; from *breac*, spotted" (Macbain).

Angelica—(So named from the supposed angelic virtues of some of the species).

A. sylvestris—Wood angelica. Gaelic: *lus nam buadha*, the plant having virtues or powers. *Lus an lonaid*, the umbelliferous flower, somewhat resembles a churn piston. Irish: *cuinneog mhighe*, the whey bucket. *Galluran* perhaps from *gall* (Greek: *gala)*, milk, from its power of curdling milk; for this reason, hay containing it is considered unsuitable for cattle. Irish: *Contran*. *Aingealag*: angelica. *Gleorann*, also "the cuckoo flower." *Meacan righ fiadhain* (O'Reilly).

Crithmum maritimum—Samphire. Gaelic: *saimhbir*, a corruption of the French name St. Pierre (St. Peter), from Greek

πέτρα, a rock or crag. (The samphire grows on cliffs on the shore). Gaelic: *an cnàmh lus*, the digesting weed; *cnàmh* (from Greek: χνάω; Welsh: *cnoi*; Irish: *cnaoi*), chew, digest. The herb makes a good salad, and is used medicinally. Irish: *grioloigin. Geirgin* (O'Reilly). A sea-side plant growing on rocks and cliffs. From its bitter taste the Gaelic name is supposed to be derived. *Geur*, sharp, and in Irish, *geire*, sourness, tartness. O'Reilly also gives "saphir," a corruption of samphire. *Greinhrigin* is given by Threlkeld as the name in Connaught, *gairgean cregach* in some places. Manx: *lus ny greg*, the rock plant.

Peucedanum ostruthium—Great masterwort. Gaelic: *mòr fhliodh* (Armstrong), the large excrescence, or the large chickweed.

P. officinale—Hog-fennel or sow-fennel. Gaelic: *fineal sràide* (Shaw)—*sràide*, a lane, a walk, a street. This plant is not found in Scotland, but was cultivated in olden times for the stimulating qualities attributed to the root.

Anethum graveolens—Strong-scented or common dill. Gaelic and Irish: *dile* (Macdonald) (Latin: *diligo*)—*dile*, a word in Gaelic meaning love, affection, friendship. The whole plant is very aromatic, and is used for medicinal preparations.

Sium sisarum—Skirrets. Gaelic: *cromagan* (Shaw), from *crom*, bent, crooked, from the form of its tubers. The tubers were boiled and served up with butter, and were declared by Worlridge, in 1682, to be "the sweetest, whitest, and most pleasant of roots;" formerly cultivated in Scotland under the name of "crummock," a corruption of the Gaelic name. Irish: *cearracan* (O'Reilly), applied to the root of this plant and the carrot.

S. angustifolium—Water-parsnip. Gaelic: *folachdan* (Armstrong), from *folachd*, luxuriant vegetation; *an*, water. Irish: *cosadh dubhadh*, the great water-parsnip (O'Reilly), (*cos*, a foot, stalk, shaft, and *dubh*, great, prodigious).

Pastinaca sativa—Parsnip. Gaelic: *meacan-an-righ*, the king's root, royal root. *Curran geal* (from *cur*, to sow, *geal*, white). Irish: *cuiridin ban*, the same meaning (*cuirim*, I plant or sow). Welsh: *moron gwynion*, field carrot. The natives of Harris make use of the seeds of the wild white carrot, instead of hops, for

brewing their beer, and they say it answers their purpose sufficiently well, and gives the drink a good relish besides. "There is a large root growing amongst the rocks of this island—the natives call it the '*curran petris*,' the rock-carrot—of a whitish colour, and upwards of two feet in length, where the ground is deep, and in shape and size like a large carrot."—MARTIN.

Ægopodium podagraria—Goat, gout, or bishop-weed. Gaelic: *lus an easbuig—easbuig*, a bishop. A name also given to *Chrysanthemum leucanthemum*, but with a different signification. Manx: *lus-yn-ollee* (cattle herb), considered an unfailing remedy for sores in the mouths of cattle. *Lus y ghoot*, gout weed.

Ferula communis—*Fineal-athaich* (O'Reilly) — Fennel-giant. *Athach*, a giant, and the name "fennel" from Latin *fœnum*, hay. Not a native of Britain or Ireland. Cattle are said to be fond of it. It is a large plant not unlike the wood angelica, with umbelliferous flowers. The plant must have been unknown to the Highlanders and Irish, and the name is merely a translation. The old herbalist, Turner (1548), writes thus:—"Ferula is called in Greeke Narthex, but howe that it is named in Englishe, as yet I can not tel, for I never sawe it in Englande but in Germany in diverse places. It maye be named in Englishe herbe Sagapene or Fenel gyante."

Heracleum sphondylium—Cow-parsnip. Gaelic: *odharan*, from *odhar* (Greek: ὠχρα ; English: *ochre)*, pale, dun, yellowish, in reference to the colour of the flower. *Meacan-a-chruidh*, the cows' plant. The plant is wholesome and nourishing for cattle. *Gunnachan spùtain*, squirt-guns. Children's name for the plant, because they make squirt-guns from its hollow stems.

Daucus carota—Carrot. Gaelic: *curran* (any kind of a deep-rooted plant). *Carrait*, corruption from *carota*. *Muran*—(Welsh: *moron)*, a plant with tapering roots. Irish: *curran buidhe*, the yellow root.

> "*Muran* brioghar 's an grunnasg lionmhar."—MACINTYRE.
> The sappy carrot and the plentiful groundsel.

Irish: *mugoman—mugan*, a mug, from the hollow bird's-nest-like flower. *Cearracan* (see *Sium Sisaram)*.

"The women present the men (on St. Michaelmas Day) with a pair of fine garters, of divers colours, and they give them likewise a quantity of wild carrots."—MARTIN.

Anthricus, { **cerifolium,** / **vulgaris,** / **temulentum,** }—Chervil. Gaelic: *costag*, a common name for the chervils (from *cost*, an aromatic plant; Greek: κόστος, *kostos*, same meaning). *Costag a bhaile gheamhraidh (bhaile gheamhraidh*, cultivated ground). "*A. vulgaris* was formerly cultivated as a pot-herb" (Dr. Hooker).

Myrrhis (from Latin *myrrha*; Hebrew, *mar*, bitter; Gaelic: *mirr—tus agus mirr*, frankincense and myrrh).

The myrrh in the Bible is a fragrant sort of gum which exudes from various trees in Arabia and other places, the principal being *Balsamodendron Myrrha*, the Balsam tree. The Hebrew *Tzeri* is also translated balm in the English version, as in Jeremiah viii. 22—"Is there no *balm* in Gilead?" but in the Gaelic Bible it is—"Nach 'eil *ioch-shlaint* ann an Gilead?"

M. odorata—Sweet cicely or great chervil. Gaelic: *cos uisge* (Shaw), the scented water-plant. In Braemar it is commonly called *mirr*.—Ed. "Scottish Naturalist." "Sweet chevril, gathered while young, and put among other herbs in a sallet, addeth a marvellous good relish to all the rest" (Parkinson).

Coriandrum (a name used by Pliny, derived from κόρις, *coris*, a bug, from the fetid smell of the leaves).

C. sativum—Coriander. Gaelic: *coireiman—lus a' choire*, corruptions from the Greek. It is still used by druggists for various purposes, and by distillers for flavouring spirits.

Œnanthe crocata—Irish: *dahou bàn* (Threl) (see *Helleborus).*

Loranthaceæ.

Viscum album—Mistletoe. Gaelic: *uil'-ice*, a nostrum, a panacea (Macdonald), all-heal. Welsh: *uchelwydd.* Irish: *uile iceach.* This is the ancient Druidical name for this plant. Pliny tells us—"The Druids (so they call their Magi) hold nothing in such sacred respect as the mistletoe, and the tree upon which it grows, provided it be an oak. '*Omnia sanantem appellantes suo vocabulo*' (They call it by a word signifying in their own language *All-heal*) And having prepared sacrifices, and feast under the tree, they bring up two white bulls, whose horns are then first bound; the priest, in a white robe, ascends the tree, and cuts

it off with a golden knife; it is received in a white sheet. Then, and not till then, they sacrifice the victims, praying that God would render His gift prosperous to those on whom he had bestowed it. When mistletoe is given as a potion, they are of opinion that it can remove animal barrenness, and that it is a remedy against all poisons." *Druidh-lus*, the Druid's weed. *Sùgh an daraich*, the sap or substance of the oak, because it derives its substance from the oak, it being a parasite on that and other trees. (*Sùgh*, juice, substance, sap; Latin: *succus*). Irish: *guis*, viscous, sticky, on account of the sticky nature of the berries. French: *gui*.

"The mistletoe," says Vallencey in his 'Grammar of the Irish Language,' 'was sacred to the Druids, because not only its berries, but its leaves also, grew in clusters of three united to one stalk."

The badge of the Hays.

CAPRIFOLIACEÆ.

Sambucus nigra—Common elder. Gaelic and Irish; *ruis*, meaning "wood." "The ancient name of the tree, which in the vulgar Irish is called *trom*" (O'Reilly); *druman* or *droman*. Welsh: *ysgawen*, elder; Manx: *trammman*.

"The common people [of the Highlands] keep as a great secret in curing wounds the leaves of the elder, which they have gathered the first day of April, for the purpose of disappointing the charms of witches. They affix them to their doors and windows."—C. de IRYNGIN, at the Camp of Athole, June 30th, 1651. Used also as an emetic and purge, frequently planted near houses, hence another name, *Rath fàs*. (*Rath*, a town, and *fàs*, growth). It was considered efficacious against witches, and from it a blue dye was made.

S. ebulus—Dwarf elder. Gaelic and Irish: *fliodh a' bhalla*, the wall excrescence. *Mulart* "seems to be the same as the Welsh word *mwyllartaith* (*mwyll*, emollient). It was esteemed a powerful remedy for the innumerable ills that flesh is heir to. *Mulabhur*. Old English name—*Boure tree* for the elder, *burr*, a clown. Welsh: *ysgawen Mair*, Mary's elder.

Viburnum opulus—Guelder-rose, water-elder. Gaelic: *céiriocan*, heal-wax (Latin: *cera*; Greek, χηρός; Welsh: *cwyr*, wax), the healing, wax-like plant, from the waxy appearance of the

flowers. *Keora con* (Threl), dog-nut. *Caoir chon*, dog berries. A shrubby tree growing in copses or waterside; with a flower from two to four inches in diameter, with large white florets round its circumference. The fruit nearly round, and red. Not common in the Highlands, but frequently met with in Ireland.

V. lantana—Wayfaring tree. Gaelic: *craobh fhiadhain* (Armstrong), the wild or uncultivated tree.

Lonicera periclymenum—Woodbine, honeysuckle. Gaelic: *uilleann*, seems to be derived from *uileann* (elbows, arms, joints), elbow-like plant *Taithuilleann* (O'Reilly), our Gaelic name *Uilleann*, and *taith*, bright, pleasing. *Feith*, *feithlean*. Irish: *feathlog*, *feathlog fu chrann*, *fethlen*, from *feith*, a sinew, tendon, suggested by its twisting, sinewy stems. *Lus na meala*, the honey-plant, from *mil* (Greek: μελι; Latin: *mel*), honey. *Deolag*, or *deoghalag*, from *deothail*, to such. Irish: *cas fa chrann*,[1] that which twists round the tree. *Bainne ghamhnaich* (O'Reilly), the yearling's milk. A somewhat satirical name, implying that the sucking will produce scanty results. In the Highlands this name is generally given to the red rattle *(pedicularis)*. In Gaelic *iadh shlat* is frequently applied both to this plant and to the ivy (see *Hedera helix)*. Welsh: *gwyddfid*, tree-climber or hedge-climber. Manx: *lus-y-chellan*, bee herb. It was supposed, though mistakenly, that bees could reach the honey. It was considered "Mie dy reayll bainney veih rannagh, as yn eeym veih dooid" (Kelly's Dictionary). "Good to keep milk from stringiness and butter from blackness." *Lus a' chraois*, sometimes, but improperly. (See *Cornus Suecica)*.

Rubiaceæ.

Rubia tinctorum—Madder. Gaelic: *madar* (Armstrong).

Galium aparine—Goose-grass; cleavers. Gaelic: *garbh lus*; the rough weed. Irish: *airmeirg*, from *airm*, arms, weapons, from its stem being so profusely armed with retrograde prickles. Manx: *lus garroo.*

G. saxatile (Armstrong)—Heath bedstraw. *Madar fraoich*,

[1] In Strathardle and many other districts, *leum-a-chrann (leum*, jump, *crann*, a tree), alluding to its jumping or spreading from tree to tree. High. Soc. Dict. gives *duilliur-feithlean*, probably from its darkening whatever grew under it."—Ferguson.

heath madder. It grows abundantly among heather. O'Reilly gives this name also to *G. verum*.

G. cruciata—Cross wort, the whirl of four leaves forming a cross. The Manx name is a translation, *bossan tessen*, cross wort.

G. verum—Yellow bedstraw. *Ruin*, *ruamh*, from *ruadh*, red. Irish: *rù* (O'Reilly). "The Highlanders use the roots to dye red colour. Their manner of doing so is this: The bark is stripped off the roots, in which bark the virtue principally lies. Then they boil the roots thus stripped in water, to extract what little virtue remains in them; and after taking them out, they last of all put the bark into the liquor, and boil that and the yarn they intend to dye together, adding alum to fix the colour" (Lightfoot).

Lus an leasaich (in Glen Lyon) the rennet weed. "The rennet is made, as already mentioned, with the decoction of this herb. The Highlanders commonly added the leaves of the *Urtica dioica* or stinging-nettle, with a little salt" (Lightfoot). Irish: *baladh chnis* (O'Reilly), the scented form *(baladh*, odour, scent, *cneas*, form). *Chongullion* (Threl)—Cuchullin's dog. Welsh: *Ceilion*, This name must not be confounded with *Crios Chu-chulainn*. "Queen of the Meadow," or "Meadow Sweet." O'Reilly also gives "*Cucuillean*" as a name for the "bedstraw." The same name given in Glenlyon as *lus Chu-chulainn*. Manx: *lus y volley*, sweet herb.

Asperula odorata—Woodruff. Gaelic: *lus-a-chaitheamh*, the consumption herb, as it was much used for that disease (Fergusson). Probably the Irish name *baladh chnis*, the scented form, is the woodruff, and not the lady's bedstraw; it is more appropriate to the former than to the latter. *Lus Moleas* (Threl)—Probably he means "*Lus Molach*." The rough or hairy plant, corresponding to the Latin name *asperula*, or *asper*, rough. Most of the genus are characterised by whirled leaves, square stems, and margins of leaves prickly; the common goose grass is a good example, but the woodruff is less rough than most of them. The dried plant is very oderiferous, and was formerly used as a diuretic. It ascends in the Highlands to the height of 1200 feet.

Valerianaceæ.

Valeriana officinalis—Great wild valerian. Gaelic: *an trì bhileach* (Mackenzie); *lus na trì bhilean* (Armstrong), the three-

leaved plant, from the pinnate leaves and an odd terminal one, forming three prominent leaflets. Irish: *lus na trì ballan*, the plant with three teats (*ballan*, a teat); perhaps from its three prominent stamens (Brockie); *carthan curaigh* (*carthan*, useful, *curaigh*, a hero, a giant)—*i.e.*, the useful tall plant. Welsh: *y llysiewyn*, the beautiful plant; *y dri-aglog* (*dri*, three, *aglog*, burning; from its hot bitter taste).

V. dioica—Marsh or dwarf valerian. Irish: *carthan arraigh*, from *arrach*, dwarf; *caoirin leana*, that which gleams in the marsh (*caoir*, gleams, sparks, flames, flashes; *leana*, a swamp, a marsh). Although this plant is not recorded from Ireland, yet the names only occur in the Irish Gaelic.

V. celtica—Celtic nard. *Bachar.* Greek: βακχᾶρις, a plant having a fragrant root.

V. nardostachys—The true spikenard. Latin: *nardus spicata*, *i.e.*, the nard furnished with spikes; Gaelic: *spiocnard* (Songs of Solomon, iv. 14). Both these plants were used by the ancients, not only for their scent, but as a remedy for hysteria and epilepsy (Lindley).

Dipsaceæ.

Dipsacus sylvestris } Teasel,
,, **fullonum** } Teasel, or fuller's teasel. Gaelic: *leadan*,—*liodan*; *liodan an fhùcadair* (*leadan* or *liodan* a head of hair, *fùcadair* a fuller of cloth); used for raising the nap upon woollen cloth, by means of the hooked scales upon the heads of the fuller's teasel. Irish: *taga.* Welsh: *llysie y cribef*, carding plant, from *crib*, a comb, card. Green dye was made from it.

Scabiosa succisa—Devil's bit scabious. Gaelic and Irish: *ura bhallach* (*ur*, fresh, new; *ballach*, from *ball*, a globular body, from its globular-shaped flower-heads, or *ballach*, spotted. This old Celtic word is found in many languages. *Urach mhullaich*, bottle-topped (*urach*, a bottle, from the form of the flower-head; *mullach*, top). *Odharach mhullaich*, a corruption of *urach.* (*Odhar* means dun or yellowish, but the flower is blue). *Greim an diabhail* (O'Reilly), devil's bit, from its præmorse root, the roots appearing as if bitten off. According to the old superstition,

the devil, envying the benefits this plant might confer on mankind, bit away a part of the root, hence the name. Manx: *lus-yn-aacheoid* (Ralfe) was reckoned a preservative against the evil eye. Welsh: *y glafrllys*, from *clafr*, *clawr*, scab, mange, itch; translation of *scabiosa*, from *scabies*, the itch, which disorder it is said to cure.

Knautia arvensis—Corn-field knautia (so named in honour of C. Knaut, a German botanist) or field scabious. Gaelic: *gille guirmein*, the blue lad. Irish: *caba deasain*, the elegant cap; *caba*, a cap or hood) and *deas*, neat, pretty, elegant. *Bodach gorm*, the blue old man.

COMPOSITÆ.

Helminthia echioides — Ox-tongue. Gaelic: *boglus* (Armstrong), a corruption from the Irish; *bolglus*, ox-weed, from *bolg*, a cow, an ox. A name also given to *Lycopsis arvensis*. *Bog luibh*, same meaning. (*Bog* and *bolg* are often interchanged.)

Lactuca sativa—Lettuce. Gaelic and Irish: *liatus*, lettuce, a corruption from *lactuca* (Latin, *lac*, milk), on account of the milky sap which flows copiously when the plant is cut; *luibh inite*, the eatable plant. Irish: *billeog math*, the good leaf. Welsh: *gwylath*, *gwyfluid*, *lacth*, milk.

L. muralis—*Bliutsan* (Threl) wall lettuce, from *bligh*, milk, from the milky juice of the plant. Very rare in the Highlands. A plant somewhat resembling dandelion.

Sonchus oleraceus—Common sow-thistle, milk-thistle. Gaelic and Irish: *bog ghioghan*, the soft thistle. Irish *giogan*, a thistle. *Fofannan min*, soft thistle. *Baine muic*, sow's milk. Manx: *Bainney muck*. *Cluaran cruidh*, cow's thistle (O'Reilly).

S. arvensis—Gaelic: *bliochd fochainn*, the corn milk-plant; *bliochd*, milky; *fochann*, young corn. Welsh: *llaeth ysgallen*, milk-thistle (*ysgallen*, a thistle).

Hieracium pilosella—Mouse-ear hawkweed. Gaelic: *cluas luch*, mouse-ear; *cluas liath*, the grey ear.

H. murorum—Wall hawkweed. Irish: *sruthan-na-muc* (O'Reilly).

Taraxacum dens leonis—Dandelion. Gaelic: *bearnan Brìde*.

> "Am *bearnan Brìde* 's a' pheighinn rloghail."—M'INTYRE.
> The dandelion and the penny-royal.

Bearn, a notch, from its notched leaf; "*Brìde*, from its being in

flower plentifully on *latha fhéill-Brìde*" (Fergusson). *Brìde* is also a corruption of *Bhrighit*, St. Bridget. *Latha Fhéill-Brìghde*, Candlemas, St. Bridget's Day. *Bior nam brìde* (*bior*, sharp, tooth-like); *fiacal leomhain*, lion's teeth. Welsh: *dant y llew*, the same meaning as dandelion (*dent de lion*), from the tooth-like formation of the leaf. *Blàdh buidhe*, yellow flower. *Castearbhan nam muc* (Shaw)—The pigs' sour-stemmed plant. Irish: *cais-earbhan*, *cais t-searbhain*, *castearbhan* (*cais*, a word of many significations, but here from *cas*, a foot; *caiseag*, the stem of a plant; *searbh*, bitter, sour). Manx: *Lus-ny-Minnag* (entrails herb), used as a diuretic, and for liver and kidney complaints. Magenta die made from it.

Cichorium intybus—Succory of Chicory. Gaelic: *lus an t-siùcair*, a corruption of *cichorium*, which was so named from the Egyptian word *chicoùryeh*. Pliny remarks that the Egyptians made their chicory of much consequence, as it or a similar plant constituted half the food of the common people. It is also called in Gaelic *castearbhan*, the sour-stemmed plant.

C. endiva—Endive. Gaelic: *eanach ghàraidh* (*eanach*, corruption of *endiva*, "from the Arabic name *hendibeh*" (Du Théis), *gàradh*, a garden). *Searbhain muc* (O'Reilly). Welsh: *ysgali y meirch*, horse-thistle.

Lapsana communis—Nipple-wort. Gaelic: *duilleag mhaith*, the good leaf; *duilleag mhìn*, the smooth leaf. Irish: *duilleog bhrighid*, the efficacious leaf, or perhaps St. Bridget's leaf, the saint who, according to Celtic superstition, had the power of revealing to girls their future husbands; *son duilleag*, good leaf. French: *herbe aux mamelles*, having been formerly applied to the breasts of women to allay irritation caused by nursing. *Duilleog bhràghad*, or *bràighe*, the breast-leaf. Manx: *Bollan-y-chee*, breast-wort. It was used in the Isle of Man "to promote the flow of milk into the breasts" (Moore).

"If it was used by the French for rubbing the breasts, nothing seems more likely than that it would be also so used by the Celts of Ireland and Scotland, which would at once give it the name of *duilleog bràghad*" (Fergusson).

Arctuim—Celtic: *art*, a bear. Greek: ἄρκτος, from the rough bristly hair of the fruit.

A. lappa—Burdock. Gaelic and Irish: *suirichean suirich*, the foolish wooer (*suiriche*, a fool; *suirich*, a lover or wooer); *seircean suirich*, affectionate wooer (*seirc*, affection). *Seircean mòr. Bramasagan, clèiteagan.* Names given to the "bur," or heads. *Mac-an-dogha*,[1] the mischievous plant (*mac-an* for *mecan*, a plant); *doghadh*, mischievous (Shaw). *Meacan-tobhach-dubh*, the plant that seizes (*tobhach*, wrestling, seizing, inducing; *dubh*, black, or large). *Leadan liosda* (*leadan*, ahead of hair; *liosda*, stiff). Irish: *copag tuaithil*, the ungainly docken; *ceosan*, the bur, or fruit, also *clàdan, ceipeanan sùiridh.*

> "Mar *cheosan* air sgiathan fior-eun."—OSSIAN.
> Like bur clinging to the eagle's wing.

Cocoil (O'Reilly). Manx: *Bollan ghoa*, sticking wort. "A favourite remedy for skin diseases and for nervousness" (Moore). Welsh: *Bribe y bleidd*, wolf's comb.

Carduus heterophyllus—Melancholy thistle. Gaelic: *cluas an fhéidh*, the deer's ear. It was said to be the badge of James I. of Scotland. A most appropriate badge; but yet it had no connection with the unfortunate and melancholy history of the Stuarts, but was derived from the belief that a decoction of this plant was a sovereign remedy for madness, which, in older times, was called "melancholy." "The national emblem 'the thistle' was adopted for the following incident:—The Scottish army lay encamped on the banks of the river Tay near Stanley. The enemy, the Norsemen attempted to cross the river by the trap dyke in the night time. Happily for the Scotsmen, a Norseman trampled with his bare feet on a thistle and gave a loud cry of pain which immediately roused the Scots, who attacked the enemy and completely routed them." The place is still known as the "Thistle Brig."

The plant generally selected to represent the Scotch heraldic thistle, is *Onopordon acanthium*, the cotton thistle, and, strange to say, it does not grow wild in Scotland. Achaius, king of Scotland (in the latter part of the eighth century), is said to have been the first to have adopted the thistle for his device. Favine

[1] *Dogha* also means burnt or singed. It was formerly burned to procure from its ashes a white alkaline salt, as good as the best potash. English "*Dock*," borrowed from the Celtic *dogha*.—SKEAT.

says Achaius assumed the thistle in combination with the rue: the thistle, because it will not endure handling; and the rue, because it would drive away serpents by its smell, and cure their poisonous bites. The thistle was not received into the national arms before the fifteenth century.

C. palustris—Marsh-thistle. Gaelic: *cluaran leana* (*cluaran*, a thistle; *lean*, a swamp;

"Lubadh *cluaran* mu Lora nan sion."—OSSIAN.
Let the thistle bend round Lora of the storms.

Cluaran, a general name for all the thistles; also *Giogan*. Welsh: *ys gallen*. Manx: *Onnane*.

C. lanceolatus—Spear-thistle. Gaelic: *an cluaran deilgneach*, the prickly thistle (*deilgne*, prickle-thorn).

C. arvensis—Corn-thistle. Gaelic: *aigheannach*, the valiant one (from *aighe*, stout, valiant *Feochdan* (O'Reilly).

C. marianus—Mary's thistle. Gaelic: *fothannan beannuichte*. Irish: *fothannan beanduighte* (Latin: *benedictus*), the blessed thistle (so called from the superstition that its leaves are stained with the Virgin Mary's milk); *fothannan*, *foghnan*, *fonndan*, a thistle. *Fofannan breach*, *Bearnan breech* (Threl), and *fofannan Muire*, all names for this thistle. (*C. benedictus* was *the* "blessed thistle.")

This Gaelic name for thistle is variously spelt in old Irish *omthann*, "raw or rough twig" (Macbain). The thistle is frequently mentioned in Gaelic poetry.

"Leannaibh am *foghannan*."—OSSIAN
Pursue the thistle-down.

"Feadh nan raointean lom ud
Far nach cinn na *foth'nain*."
Among these bare hillsides,
Where the thistles will not grow.

M'Donald has another name, *cluaran òir*, the gold thistle.

"Gaoir bheachainn bhui 's ruadha
Ri diogladh *chluaran òir*."
The buzzing of yellow and red wasps
Tickling the golden thistle.

It is uncertain to which thistle, if any, the reference is made, unless it be to *Carlina vulgaris*, the carline thistle. *Cluaran*,

occasionally means a Daisy, *Chrysanthemum segetum*, one of its names being *liathan*.

"*Liath chluaran* nam màgh."—OSSIAN.
The hoary thistle (or daisy) of the field.

Here the reference is evidently to the corn-marigold; in all probability M'Donald refers to the same flower, and not to any thistle (see *Chrysanthemum segetum*).

The badge of the Stuart clan.

Cynara scolymus—Artichoke. Gaelic: *farusgag*, from *farusg*, the inner rind, the part used being the lower part of the receptacle of the flower, freed from the bristles and seed-down, and the lower part of the leaves of the involucre. *Bliosan*, not unlikely to be a contraction from *bli-liosan*,—*bli* (*bligh*), milk (with its florets milk was formerly coagulated); and *lios*, a garden. These names apply also to *Helianthus tuberosus*, Jerusalem artichoke, especially to the tubers; and *plur na gréine*, to the flower, from the popular error that the flower turns with the sun.

Centaurea nigra—Knapweed. Gaelic: *cnapan dubh*, the black knob (from *cnap*, a knob). Manx: *lus-y-cramman doo* (the same meaning); Welsh and Irish: *cnap*; Saxox: *cnæp*; Danish: *cnap*). *Mullach dubh*,the black top. Irish: *niansgoth*, the daughter's flower (*nian*, a daughter; *sgoth*, a flower).

C. cyanus—Blue-bottle. Gaelic: *gorman*, the blue one. In some places, *gille-guirmean*, the blue lad. *Curachd cubhaig*, the cuckoo's cap or hood. Irish: *curac na cuig*, the same meaning. Welsh: *penlas wen*, blue-headed beauty.

Artemisia vulgaris—Mugwort. Gaelic: *liath lus*, the grey weed. *Mòr manta* (Shaw), the large demure-looking plant (*mòr*, large; *manta*, demure, bashful). *Mughard*, Mugwort (*mugan*, midge wort. Danish: *mug*, a midge (Skeat). Irish: *bofulan ban*, or *buafannan bàn*, the white toad, or serpent (*buaf*, a toad; *buafa*, a serpent; Latin: *bufa*, a toad); *buafannan liath*, the grey toad, or serpent. *Mongach measga* (O'Reilly). Welsh: *llwydlys*, grey weed. Manx: *Bollan feaill-Eoin*, John's feast-wort.

Cows were protected from the influence of fairies and witches by having "*bollan feaill-Eoin*" placed on St. John's Eve in their houses. It was made into chaplets, which were worn on the heads of man and beast; this was supposed to protect them from malign influences.—(Moore).

A. absinthium—Common wormwood. Gaelic: *buramaide*. Irish *borramotor*, also *burbun* (*burrais*, a worm or caterpillar; *maide*, wood)—*i.e.*, wormwood Skeat derives it from *waremood*, "preserver of the mind,—from its supposed virtues." *Searbh luibh*, bitter plant.

> "Chuir e air mhisg me le *searbh-luibhean*."—STUART.
> He hath made me drunk with wormwood.
>
> "Mar a' *bhurmaid*."
> Like the wormwood.

It was formerly used instead of hops to increase the intoxicating quality of malt liquor. *Roide*, gall, bitterness. *Gròban*, more correctly *graban* (from Swed. *grabba*, to grasp).[1] Welsh: *wermod chwerwlys* bitter weed.

A. abrotanum—Southernwood. Gaelic: *meath challtuinn*. (*Meath*, Latin *mitis*,faint, weary, effeminate. Its strong smell is said to prevent faintness and weariness. *Calltuiun*, from *cal*, Latin: *cala;* Italian, *cala;* French: *cale*, a bay, sea shore, a harbour.) It grows in similar situations to *A. maritima*. *Lus an t-seann duine*, the old man's plant, frequently used by old people to keep them awake in church. Irish: *surabhan*, *suramont*, and Welsh, *siwdrmwt*. The sour one (*sùr*, sour), and "southernwood," also from the same root. Welsh: *llysier cryff*, ale-wort (*cryff*, Latin, *cervisia*, ale), it being sometimes used instead of hops to give a bitter taste to malt liquors.

Gnaphalium dioicum, G. sylvaticum — Cudweed. Gaelic: *luibh a' chait*, the cat's weed. *Gnàbh*, or *cnàmh lus*, the weed that wastes slowly (from *γναφάλιον*), a word with which Dioscorides describes a plant with white soft leaves, which served the purpose of cotton. This well describes these plants. They have all beautifully soft woolly leaves; and, on account of the permanence of the form and colour of their dry flowers, are called "Everlasting."

Filago germanica—Common cotton rose. Gaelic and Irish: *liath lus roid*, the gall (or wormwood) grey weed.

[1] The occasional occurrence of Gothic roots in plants' names in the Western Highlands and Isles, is accounted for by the conquest of these parts by the Norwegians in the ninth century, and the fact of their rule existing there for at least two centuries under the sway of the Norwegian kings of Man and the Isles.

Petasites vulgaris—Butter-bur, pestilence-wort. Gaelic and Irish: *gallan mòr*, the big branch, possibly referring to its large leaf. Welsh: *Alan-mawr*, the big coltsfoot. *Pobal*, more correctly *pubal*. Welsh: *pabel*, a tent, a covering.

"Shuidhich iad am *pubuill*."—OSSIAN.
They pitched their tents.

The Greek name πετασος, a broad covering, in allusion to its large leaves, which are larger than that of any other British plant, and form an excellent shelter for small animals.

Tussilago farfara—Colt's foot. Gaelic: *cluas liath*, grey ear; *gorm liath*, greyish green; *duilliur spuing*, the tinder-leaf. *Billeog an spuing*.

"Cho tioram ri *spuing*."
As dry as tinder.

The leaf, dipped in saltpetre and then dried, made excellent tinder or touchwood. Gaelic and Irish: *fathan* or *athan*, meaning fire. It was used for lighting fire. The leaves were smoked before the introduction of tobacco, and still form the principal ingredient in the British herb tobacco. *Gallan-greannchair* (*gallan* see "Petasites;" *greann*, hair standing on end, a beard), probably referring to its pappus. Manx: *Cabbag-ny-hawin*, the river dock. Irish: *cassachdaighe* (O'Reilly). a remedy for a cough (*casachd*, a cough; *aighe* or *ice*, a remedy). "The leaves smoked, or a syrup or decoction of them and the flowers, stand recommended in coughs and other disorders of the breast and lungs" (Lightfoot). Welsh: *carn y ebol* (*carn*, hoof, and *ebol* foal or colt), colt's-foot.

Senecio vulgaris—Groundsel. Gaelic: *am bualan*, from *bual*, a remedy. *Lus Phàra liath*,[1] grey Peter's weed, a name suggested by its aged appearance, even in the spring-time. Latin: *senecio*. Welsh: *ben felan*, sly woman. *Sàil bhuinn* (*sàil*, a heel; *buinn*, an ulcer). "The Highlanders use it externally in cataplasms as

[1] In Breadalbane, Glenlyon, and other places, the plant is called *Lus Phàra liath; Lus Phàra Lisle*—

PROV.—*Lus Phàra liath* cuiridh e ghoimh ás a' chràimh."
The groundsel will extinguish acute pain in the bone—

it being frequently applied as a cure for rheumatic pains.

a cooler, and to bring on suppurations" (Lightfoot). *Grunnasg* (from *grunnd*, ground; German: *grund*). Welsh: *grunsel.* Manx: *grunlus.*

"Muran brìghor 's an *grunnasg* lionmhor."—MACINTYRE.
The sappy carrot and the plentiful groundsel.

Irish: *crann lus*, the plough-weed. *Buafanan na h-easgaran* (*buaf*, a toad, a serpent, but in this name evidently a corruption from *bualan*, a remedy, or *buaidh*, to overcome; *easgaran*, the plague), a remedy for the plague. A name given also to the ragwort.

S. palludocis—O'Reilly gives the name *Boglus*, but he is wrong; the name does not apply. It is almost extinct now, but sometimes found in the Fen counties of Lincolnshire, Norfolk, &c. For *Boglus*, see "*Lycopsis.*"

S. Jacobæa—Ragwort. Gaelic and Irish: *buadhlan buidhe* (from *buadh*, to overcome; *buidhe*, yellow); *buadhghallan*, the stripling or branch that overcomes; *guiseag bhuidhe*, or *cuiseag*, the yellow-stalked plant; *cuiseag*, a stalk. Manx: *cushag.*

PROV.—"*Ta airh er cushagynn ayns shen.*"
There is gold on the ragwort there—

alluding to its profusion of yellow flowers.

Inula Helenium—Elecampane, said to be from the officinal name, *inula campana*, but probably a corruption of Helénula, Little Helen (Jones). Greek: ἕλενος, the elecampane. Gaelic: *aillean* sometimes *uilleann.* Irish: *Ellea* (Gaelic, *Eilidh*), Helen, Welsh: *Helenium.* The famous Helen of Troy, who is said to have availed herself of the cosmetic properties of the plant. *Creamh*, sometimes, but more generally applied to *Allium ursinum* (which see). The Elecampane is an aromatic plant, with large downy leaves something like a docken leaf (*copag*). Its roots contain a white starchy powder called Inuline, from which medicines were extracted for the cure of dyspepsia and lung affections. It furnishes the Vin d' Aulnée of the French. It is still frequently met with in cottage gardens.

Bellis perennis—Daisy. Gaelic and Irish: *neòinean* or *nòinean*, the noon-flower (from *nòin*, noon; Welsh: *nawn;* Latin: *nona*, the ninth hour, from *novem*, ninth. The ninth hour, or three in

the afternoon, was the noon of the ancients). Manx: *neaynin*. Welsh: *llygad y dydd*, the eye of the day (Daisy).

"San *neòinean* beag's mo lamh air cluain."—MIANN A BHAIRD AOSDA.
And the little daisy surrounding my hillock.

Buidheag (in Perthshire), the little yellow one.

"Geibh sinn a' *bhuidheag* 'san lòn."—OLD SONG.
We shall find the daisy in the meadow.

It was the belief, of the Celtic people that when an infant was taken away from earth a flower—the daisy—was sent. Malvina lost her infant son, and was inconsolable, sat brooding lonely, and would not look out even upon the sunshine. At length some of her attendants returned from a journey full of something new. They found the sorrowing mother sitting like a statue. "Oh, Malvina! your infant has come back—a wondrous new flower has come to earth—white are its leaves near the heart, but nearer the edges tinged with pink or crimson like an infant's flesh. When the wind waves it on the hillside, you might say that there an infant in play moves from side to side. Oh, Malvina! come, come and see it." And Malvina rose and looked upon the flower —a daisy—and no more mourned, saying, "This flower is Malvina's son returned, will comfort all mothers that have lost their infants."

Chrysanthemum segetum — Corn-marigold. Gaelic: *bile buidhe*, the yellow blossom. *Bileach coigreach*, the stranger or foreigner. Irish: *Bilich chuige*. *Liathan*, *lia*, the hoary grey one (from Greek λεῖος; Welsh: *llwyd*), on account of the light-grey appearance of the plant, expressed botanically by the term glaucous. Manx: *Castag vuigh*. *Lus airh*, gold flower, the flower being yellow. *An dithean òir*, the golden flower, or chrysanthemum (χρυσος, gold; ανθος, a flower).

"Mar mhìn-chloch nan *òr dhìthean* beag."
Like the tender breast of the little marigold.

"Do *dhìthean* lurach, luaineach,
Mar thuairneagan de'n ór."
Thy lovely marigolds like waving cups of gold.

"*Dìthean*" is frequently used in a general sense for "flower," also for "darnel."

"Tìr nan *dìthean* miadar daite."
Land of flowers, meadow dyed.

"*Dìthean* nan gleann."
The flowers of the valley.

Welsh: *gold mair*, marigold. Irish: *buafanan buidhe*, the yellow

toad. *Plosgat* (O'Reilly). It was used to soothe throbbing pains (*plosg*, to throb).

C. leucanthemum—Ox-eye. Gaelic: *an neòinein mòr*, the big daisy. *Am bréinean-brothach* (*bréine*, stench; *brothach*, scabby).

Ox-eye daisy, called in the Gaelic "*Breinean brothach.*" *Breinean* or *brainean* also means a king; Welsh, *brenhin*. The word is now obsolete in the Highlands. *Easbuig-bàn* and *easbadh brothach* (the King's-evil). This plant was esteemed an excellent remedy for that complaint. Irish: *easbuig Speain* (*Speain* or *Easbain*, Spain).

Anthemis nobilis—Common chamomile. *Camomhil*, from the Greek χαμαι μηλον, which Pliny informs us was applied to the plant on account of its smelling like apples. (Spanish: *mancinilla*, a little apple). *Lus-nan-cam-bhil* (Mackenzie), the plant with drooping leaves. A corruption from the Greek.

> "Bi'dh mionntain *camomhil* 's sòbhraichean
> Geur bhìleach, lònach, luasganach."—MACINTYRE.
> There will be mints, chamomile, and primroses,
> Sharp-leaved, pratling, restless.

Luibh leighis, the healing plant. This plant is held in considerable repute, both in the popular and scientific Materia Medica.

A. pyrethrum—Pellitory of Spain. Gaelic: *lus na Spàine*, the Spanish weed.

A. cotula—*Sinell* (Threl), stinking May-weed. Probably *sine*, a teat; and *amhuil*, like. The teat-like appearance of its composite flower is very striking; it and others of the chamomile tribe were popular cures for swellings and inflammations. Rare in the Highlands, it is frequent in the South and in Ireland.

A. arvensis—Field chamomile. Irish: *coman mionla* (*coman*, a common; *mionla*, fine-foliaged. Gaelic: *mìn lach*).

Matricaria inodora—Scentless May-weed. Gaelic: *buidheag an arbhair*, the corn daisy. *Camomhil fhiadhain*, wild chamomile.

M. parthenium—*Meadh duach* (O'Reilly), fever few; *meadh drush* (Threl). Decoctions of these plants mixed with honey were formerly in use as cures for fevers and diseases of the uterus, and other unmentionable complaints.

Tanacetum vulgare—Tansy. Gaelic: *lus na Fraing*, the French weed. (French, *tanaisie.*) Irish: *tamhsae*, corruptions from *Athanasia*. Greek: α, privative, and θανατος, death, *i.e.*,

a plant which does not perish—a name far from applicable to this species). It is also called *lus an righ*, the king's plant. *Lus na fécog* (O'Reilly and others). It looks as if "*fécog*" was the digammated form of the old Irish *ec* or *eug*, death.

Eupatorium cannabinum—Hemp agrimony. Gaelic and Irish: *cnáib uisge* or *canaib uisge*, water-hemp (from Greek κανναβις; Latin: *cannabis*, hemp. Manx: *Kennip*.

Bidens cernua — Bur marigold. Irish: *sceachog Mhuire*, Mary's haw.

Achillea ptarmica—Sneezewort. Gaelic: *cruaidh lus*, hard weed. (Latin: *crudus*, hard, inflexible). *Meacan ragaim*, the stiff plant *Lus a' chorrain* (Threl), sickle weed. *Roibhe*, moppy. Welsh: *ystrewlys*, sneezewort.

A. millefolium—Yarrow. Gaelic: *lus chosgadh na fola*, the plant that stops bleeding. *Lus na fola*, the blood weed; *lus an t-sleisneach* (Carmichael). *Earr thalmhuinn*, that which clothes the earth (*earr*, clothe, array). *Athair thalmhuinn*, the ground father. *Cathair thalmhuinn*, the ground seat or chair. Probably alterations of *earr* (for *thalmhuinn* see *Bunium flexuosum*). Manx: *airh-hallooin*. Welsh: *milddail*—milfoil (thousand-leaved).

"*Cathair thalmhuinn*'s carbhin chròc-cheannach."—MACINTYRE.
The yarrow and the horny-headed caraway.

Earr thalmhuinn—The yarrow, cut by moonlight by a young woman, with a black handled knife, and certain mystic words, similar to the following, pronounced:—

"Good-morrow, good-morrow, fair yarrow,
And thrice good-morrow to thee;
Come, tell me before to-morrow,
Who my true love shall be."

The yarrow is brought home, put into the right stocking, and placed under the pillow, and the mystic dream is expected; but if she opens her lips after she has pulled the yarrow, the charm is broken. Allusion is made to this superstition in a pretty song quoted in the "Beauties of Highland Poetry," p. 381, beginning—

"Gu'n dh'eirich mi moch, air madainn an dé,
S ghearr mi 'n *earr thalmhuinn*, do bhri mo sgéil,
I rose yesterday morning early,
And cut the yarrow because of my misery,
An dùil gu'm faicinn-sa rùin mo chléibh;
Ochòin! gu'm facas, 's a cùl rium féin."

Expecting to see the beloved of my heart.
Alas! I saw her—but her back was towards me.

The superstitious customs described in Burns's "Hallow-e'en," were common among the Celtic races, and are more common on the western side of Scotland, from Galloway to Argyle, in consesequence of that district having been occupied for centuries by the Dalriade Gaels.

Solidago virgaurea — Golden rod. Gaelic: *fuinnseog coille?* A name given by Shaw to the herb called "*Virgo pastoris.*" Also one of the names of the mountain-ash (*Pyrus aucuparia*, which see.) Manx: *slat-airh* (Ralfe) Golden rod.

Jasione montana — Sheep-bit. Gaelic: *dubhan nan caora* (O'Reilly). *Dubhan*, a kidney; *caora*, sheep. *Putan gorm*, blue button. Manx: *buttonyn gorrym*, blue buttons. Welsh: *clefryn.*

Hieracium—Hawkweed. *Lus na seobhaig.* Manx: *lus ny shirree*, hawkweed.

Campanulaceæ.

Campanula—Gaelic: *bàrr-cluigeannach*, bell-flowered.

"*Bàrr-cluigeannach* sìnnteach gorm-bhileach."
Bell-flowered extended, blue-petalled.

C. rotundifolia—Round-leaved bell-flower. Gaelic: *bròg na cubhaig*, the cuckoo's shoe. *Am pluran cluigeannach*, the bell-like flower. Welsh: *bysedd ellyilon*, imp's fingers Scotch: witch's thimbles. Also in Irish, *méaracan Púca*, Puck's thimbles.

Lobelia dortmanna—Water-lobelia. *Plùr an lochain*, the lake-flower.

Ericaceæ.

Erica tetralix—Cross-leaved heath. General name *Fraoch*, anciently *Ur.* Gaelic: *fraoch Frangach*, French heath. *Fraoch an ruinnse*, rinsing heath; a bunch of its stems tied together makes an excellent scouring brush, the other kinds being too coarse. (*Fraoch*, anciently *fraech.*) Welsh: *grûg.* Greek: ἐρέικω, *ereiko*, to break, from the supposed quality of the species in breaking the stone (medicinally). The primary meaning seems to be to burst, to break, and appears to be cognate with the Latin *fractum.* *Fraoch* also means wrath, fury, hunger. "*Laoch bu*

gharg fraoch" (Ull.), a hero of the fiercest wrath. "*Fraoch!*" fury, the war-cry of the M'Donalds. Old Irish: *fraich*. The Badge of Conn of a hundred fights.

"Leathaid folt fada *fraich*,
Forbrid canach fann finn."—FINN MACCUMHAIL.
Spreads heath its long hair, flourishes the feeble fair cotton grass.

E. vagans.—Cornish heath. Celtic: *gooneleg* (Dr. Hooker), the bee's resort.

E. cinerea.—Smooth-leaved heath. Gaelic: *fraoch a' bhadain*, the tufted heath. *Dlùth fraoch*—(Logan)—Our Gaelic word *dluth*, close. The leaves are finer than in the other species It is in its glory in July. Its dark purple is very conspicuous in that month.

"Bàrr an *fhraoch bhadanaich*."—OLD SONG.
The top of the tufted heath.

"Gur badanach, caoineil, mileanta,
Cruinn mopach, min cruth, mongonnach,
Fraoch groganach, du-dhonn gris dearg."—M'INTYRE.

Literally—

That heath so tufty, mellow, sweet-lipped,
Round, moppy, delicate, ruddy,
Stumpy, brown, and purple.

Fraoch an dearrasain, the heath that makes a rustling or buzzing sound. *Fraoch spreadanach*, crackling heather.

The badge of Clan Donnachaidh or Robertson.

E. Hibernica—*Am Fraoch Eirionnach*—(Canon Bourke)(Hooker)—The Irish heath. The name is distinctive—not found in Great Britain, but in Ireland in bog heaths in Mayo and Galway, also on the Mediterranean shores. The Irish natives delight to sell bunches of it to travellers.

Dabeocia polifolia—*Fraoch Dhaboch*—(Canon Bourke, Don, and others). St. Dabeoc's heath. Many of our Gaelic names are those of saints—St. Patrick, St. Columba, St. Bennett, St. Bridget, &c. Native of the West of Ireland, on Craig Phàdraigh and other places, but not in Scotland or England. A shrub of about one to two feet in height.

Calluna vulgaris.—Ling heather. Gaelic and Irish: *fraoch*. Manx: *Freogh*. Heath or heather is still applied to many important domestic purposes, thatching houses, &c., and "the hardy Highlanders frequently make their beds with it—the roots down

and the tops upwards—and formerly tanned leather, dyed yarn, and even made a kind of ale from its tender tops." *Langa* (M'Kenzie), ling. *Fraoch gorm.*

The badge of the M'Donalds.

C. Vulgaris variety Alba—*Fraoch geal*, white heath. This is only the common ling heather that blooms so profusely in August. Occasionally other species are also white, but the ling most frequently. Colour alone does not form a distinctive variety. There must be something more, and in this case the flowers are less crowded and smaller. It has always been considered an emblem of good luck, and became recently more so by the fact that the late Emperor of Germany is said to have presented our Princess Royal with a bunch of white heather, gathered on Craig Gowan, when he made a momentous proposition to her.

Phyllodoce Menziesia—*Fraoch nam Meinnearach* (Logan), the yew-leaved heath, called *Menzie heath* by Logan, and he assumes that it was so called because it was the badge of that clan. It was named *Menziesia* in honour of Archibald Menzies, F.L.S., &c., surgeon and naturalist to the expedition under Vancouver, in which voyage he gathered many plants new to botany on the west coast of America, New Holland, and other countries. Specimens of this heath were discovered on the Sow of Athol and a few near Aviemore and Strathspey. The Menzies Clan may have had a heath for their badge, but most certainly not this one. It is extremely rare, if not now extinct in our country, though distributed widely in other countries. For a similar reason the Mackays may claim *Tetralix Mackayi* as their badge if they are so minded.

Azalea proeumbens—*Lusan Albannach.* No English name. Yet Logan* gives this most indefinite Gaelic name, *Lusan Albannach!* (Scottish plant). It is a pretty little, heath-like, trailing plant, with pink flowers, not uncommon in the Highlands at an altitude of 1500 to 3600 feet.

Arbutus Uva-Ursi—Red bearberry. Gaelic: *gràinnseag*, small, grain-like. It has small red *berries*, which are a favourite food for moorfowl. *Braoileag nan con*, the dogs' berry. *Lusra na geire boirnigh* (O'Relly), the plant of bitterness; *boirnigh*, feminine. (See *pæonia.*)

The badge of the Clan Colquhoun.

* James Logan, F.S.A.S., author of "The Scottish Gael," Vol. I. p. 300-1-2.

A. alpina—The black bearberry. Gaelic: *grainnseag dhubh*, the black grain-like berry.

A. unedo — Strawberry-tree. Irish: *caithne* (O'Donovan). *Caithim*, I eat or consume.

Vaccinium myrtillus—Whortleberry. Gaelic: *lus nan dearc*, the berry plant (*dearc*,[1] a berry). *Geur-dhearc*, sour berry. *Fraochan*, that which grows among the heather. The berries are used medicinally by the Highlanders, and made into tarts and jellies, which last is mixed with whisky to give it a relish for strangers. *Dearcan-fithich*, the raven's berries. It dyes blue.

V. vitis - idæa — Cowberry; red whortleberry; Gaelic: *lus nam braoighleag*. Irish: *braighleog* (from *braigh*, top, summit, a mountain), the mountain-plant; ordinary signification, a berry. *Bó-dhearc*, cowberry. ("*Bó*, a cow, from which the Greeks derived βοος, an ox"—Armstrong.) Latin: *vacca* and *vaccinium*.

"Do leacan chaoimhneil gu *dearcach braoighleagach*."
Thy gentle slopes abounding with whortleberries and cowberries.

Badge of Clan Chattan septs

Andromeda polifolia — *Ros-Mairi fiadhaich* (Logan), marsh andromeda. The Gaelic name means "the wild rosemary." The rosemary belongs to a different order (*Labiatæ*). The Andromeda grows among our peat bogs from Perthshire southward; from 6 to 12 inches in height; leaves very leathery; with white or pink bell, or rather heath-like flowers. It produces a very acrid narcotic, which proves fatal to sheep.

The badge of Clan Rose.

V. oxycoccos—Cranberry. Gaelic and Irish: *muileag*, a word meaning a little frog; the frogberry. It flourishes best in boggy situations. *Fraochag*, because it grows among the heather. *Monog*, bog or peat berry. *Mionag*, the small berry. "The *cruibin* is the cranberry."—Ed. Gaelic Journal. Manx: *smeyr chyree*, the sheep's bramble.

Badge of the Macaulays.

V. uliginosum—The bogberry. Gaelic: *dearc roide*, the gall

[1] Originally from *dearc*, the eye; Sansk., *darç*, to see. The dark fruit resembling the pupil of the eye—hence the frequent comparisons of the eye (*sùil*) to this fruit (*dearcag*) in Gaelic poetry.

or bitter berry. Manx: *Farrane.* The fruit abounds with an acid juice; when the ripe fruit is eaten, it occasions headache and giddiness.

Blainsneog—This name is in O'Donovan's Supplement as the "Bogberry" in Donegal. The Irish name means small-flowered, *blath*, bloom, and *sneidhe*, small. *Crúibin*, the cranberry—(*Ed. Gaelic Journal.* See *Lotus*).

The badge of Clan Buchanan.

Ileaceæ.

Ilex aquifolium—Holly. Gaelic: *cuilionn*, and Irish, *cuilenn*. Welsh: *celyn*. A.-S.: *holegn*. (*C* in Gaelic corresponds with *H* in the Germanic languages.) The leaves of this tree are very prickly, and thus guard against cattle eating the young shoots. Welsh: *celyn*, tree, shelterer or protector; *cel*, conceal, shelter, cover.

> " Ma théid thu rùisgte troimh thom droighinn
> 'S coiseachd cas-lom air *preas cuilinn*
> Cadal gun léin' air an eanntaig,
> 'S ràcadal itheadh gun draing ort," &c.—Blar Shunadail.
>
> If you go naked through a thorn thicket,
> And walk barefooted on the *holly*,
> Sleep without a shirt on the nettle,
> And eat horse-radish without a grin, &c.

The badge of Clan Macmillan.

Oleaceæ.

Diospyros ebenus—Allied to the Holly and the Olive is the **Ebony tree** mentioned in Ezekiel xxvii. 15. " Thug iad a d'ionnsuidh mar thiodhlac, adharca deud-chràmh, agus *eboni.*" It is remarkable for its hardness and black colour. *Dubh-fhiodh*, Black wood. Heb.: *eben*, a stone.

Olea europæa—European olive. Gaelic and Irish: *crann oladh* or *ola* (Greek: ἔλαία, a word according to Du Théis. derived from the Celtic; Welsh: *oleu*), the oil-tree. *Sgolog* (O'Reilly).

> " Sgaoilidh e gheugan agus bithidh a mhaise mar an *crann-oladh.*"
>
> " He will spread his branches, and his beauty shall be as the *olive tree.*"—Hosea, xiv. 6.

There are two varieties of the olive tree. The *wild olive* is a low spiny tree, the branches of which were grafted on the cultivated olive. It is the one alluded to in Romans xi. 17. "Agus ma tha cuid do na geugaibh air am briseadh dheth, agus gu bheil thusa, a bha a'd' *chrann oladh fiadhaich*, air do shuidheachadh 'nam measg; agus maille riu a' faotinn comhpairt do fhreimh agus do reamhrachd a' chroinn-oladh." (And if some of the branches be broken off, and thou, being a *wild olive tree*, wert grafted in among them, and with them partakest of the root and fatness of the olive tree).

Syringa vulgaris—Lilac-tree. Gaelic: *craobh liath ghorm.* Manx: *yn villey laylac*, the lilac tree.

Ligustrum vulgare—Privet. Gaelic: *ras chrann sìor uaine*, the evergreen shrubbery-tree. *Priobaid* (M'Donald). Irish: *priobhadh*, formed from "privet" probably named from being formally cut or trimmed. (Skeat).

Fraxinus excelsior—Ash. Gaelic and Irish: *craobh uinnseann.* Irish: *uinseann*, *uimhseann*, altered into *fuinse*, *fuinseann*, *fuinseòg*

> "Gabhaidh an t-*uinnseann* ás an allt
> 'S a' challtuinn ás a' phreas."—PROVERB.
> The *ash* will kindle out of the burn,
> And the hazel out of the bush.

Welsh: *onen*, *onwydden*, corresponding to another Irish name, *nion.* Gaelic: *nuin*, and also *oinseann.* Manx: *unjin*, *nion.* The names refer principally to the wood, and the primary idea seems to be lasting, long-continuing, *on* (in Welsh), that which is in continuity. *Nuin*, also the letter N of the Gaelic alphabet. *Fuinnseann* (see *Circœa*), may have been suggested by its frequent use in the charms and enchantments so common in olden times, especially against the bites of serpents, and the influence of the "Old Serpent." Pennant, in 1772, mentions: "In many parts of the Highlands, at the birth of a child, the nurse puts the end of a green stick of ash into the fire, and while it is burning, receives into a spoon the sap or juice which oozes out at the other end, and administers this to the new-born babe." Serpents were supposed to have a special horror of its leaves.

"Theid an nathair troimh an teine dhearg
Mu'n teid i troimh dhuilleach an *uinnsinn.*"

The serpent will go through fire, rather than through the leaves of the *ash.*[1]

It was a most potent charm for cures of diseases of men and animals—*e.g.*, murrain in cattle, caused, it was supposed, by being stung in the mouth, or by being bitten by the larva of some moth. "Bore a hole in an ash-tree, and plug up the caterpillar in it, the leaves of that ash are a sure specific for that disease." Martin adds, "the chief remedies were 'charms' for the cure of their diseases."

The badge of Clan Menzies, according to some authorities.

Vinca minor—Periwinkle. Gaelic and Irish: *Faochag, Faochag na gille-fuinbrinn, Gilleachafionn, Gilleachfionntruinn, Giorradan* —all dictionary names given for "A periwinkle." Which do they mean—the little univalve whelk of the sea-side or the evergreen trailing plant *Vinca Minor?* Shaw gives "*Gilleachafionn*, periwinkle that dyes red." He clearly means this plant. Logan gives the second name as a badge plant. But here the difficulty arises, Where were they to get it? It is not indigenous to the Highlands, and probably only naturalised south of Stafford. It is now pretty frequently met with in gardens, rockeries, &c., bearing a pretty blue flower. Manx: *Fughage.*

The badge of Clan Maclachlan.

Gentianaceæ.

Gentiana campestris —Field gentian. Gaelic: *lus a' chrùbain*, the crouching plant, or the plant good for the disease called *crùban*, "which attacks cows, and is supposed to be produced by hard grass, scanty pasture, or other causes. The cows become lean and weak, with their hind-legs contracted towards the fore-feet, as if pulled by a rope" (Armstrong). This plant, in common with others of this genus, acts as an excellent tonic; its qualities were well known in olden times. Welsh: *crwynllys.* Gaelic: *creamh*, is given also a name for gentian.

[1] In Scandinavian mythology the first man was called *Ask*, and the first woman *Ambla*—ash and elm. The gods is represented in the Edda as held under an ash—*Yggdrasil.* Connected with these circumstances probably arose the superstitions.—Chambers's Encyclopædia.

" 'N *creamh* na charaichean,
Am bac nan staidhrichean."—MACINTYRE.

Which Dr. Armstrong translates, "gentian in beds or plots." The name *creamh* also applies to the leek. *Creamh*, hart's tongue fern, garlic, and elecampane. *Currachd an Easbuig* (Carmichael), Bishop's hood or night-cap. Manx: *lus-y-vinghagh* jaundice wort. It was considered a remedy for that complaint.

Erythreæa, from ερυθρος, *erythros*, red flowers.

E. centaurium—Century; red gentian. Irish: *Ceadharlach* (O'Reilly), the *centaur*. It is said that with this plant Chiron cured the wound caused by the arrows of Hercules in the Centaur's foot. Gaelic, according to Armstrong: *ceud bhileach*, meaning hundred-leaved. a corruption of the Irish name (*Ceud*, Irish: *ceadh;* Latin: *centum*, a hundred),—the origin of the name being probably misunderstood. Manx: *Keym-Chreest*, Christ's step. Welsh: *Ysgol-Crist*, Christ's ladder. In the fourteenth century, this plant was called Christ's ladder (*Christi scala*), from the name having been mistaken for Christ's cup (*Christi schale*), in allusion to the bitter draft offered to our Lord on the Cross. *Deagha dearg* (Threl).

E. littoralis—Dwarft-tufted century. Gaelic and Irish: *dreimire muir*, the sea-side scrambler. *Dreim*, climb, clamber, scramble, *muir;* Latin: *mare;* German: *meer*, the sea.

Chlora perfoliata—Yellow-wort. Gaelic and Irish: *dreimire buidhe*, the yellow scrambler. Not in the Highlands, but found in Ireland, whence the name.

Menyanthes trifoliata—Bog-bean, buck-bean, marsh trefoil. Gaelic and Irish: *pònair chapull*, the horse or mare's bean. (See *Faba*). *Pacharan chapull*, the horse or mare's packs or wallets, from *pac*, a pack, a wallet, a bundle. *Tri-bhileach*, the three-leaved plant. Manx: *lubber-lub*. "*Lubber-lub ayns y curragh*," the bog bean in the rushy marsh.

"The Highlanders esteem an infusion or tea of the leaves as good to strengthen a weak stomach" (Stuart). The leaves were smoked as tobacco.

CONVOLVULAEÆ.

Convolvulus arvensis—Field bindweed. Gaelic: *iadh lus*, the plant that surrounds. (See *Hedera helix*.)

C. sepium—Great bindweed. Gaelic and Irish: *duil mhial* (Shaw), from *dul*, catch with a loop; and *mial*, a louse,—really signifying the plant that creeps and holds by twining.

Calystegia soldanella—Gaelic: *Flùr-a'Phrionnsa*, the Prince's flower. There is still growing a plant of pink convolvulus in the Island of Eriskay, Outer Hebrides, said to have been planted by Prince Charlie when he landed from a small frigate from France in July, 1745. It is, in consequence, known as "*Flùr-a'-Phrionnsa.*"

Cuscuta epilinum—Flax dodder. Irish: *clamhainin lìn*, the flax kites. It is parasitical on flax, to the crops of which it is very destructive. *Cluhan dearg* (Threl). *Cunach* or (Gaelic) *conach*, that which covers, as a shirt, a disease. A general name applicable to all the species. Welsh: *llìndag*, the flax choker.

SOLANACEÆ.

Solanum dulcamara—Bitter-sweet; woody nightshade. Gaelic and Irish: *searbhag mhilis*. bitter sweet (Highland Society's Dictionary). *Fuath gorm*, the blue demon (*fuath*, hate, aversion, a demon). *Miotag bhuidhe*. Irish: *miathog buidhe*, the yellow nipper, pincher, or biter *Slat gorm* (*slat*, a wand, a switch; *gorm*, blue). Manx: *Croan reisht*. *Dreimire gorm* (O'Reilly)—*dreimire*, to climb, to ascend as on a ladder; *gorm*, blue. A trailing climbing plant, 4 to 6 feet high, common in hedges, with its bloom like the potato flower, with vivid red poisonous berries. The leaves have the same narcotic qualities as tobacco. Not uncommon in hedges and copses from Islay and Ross southward, but rare in Ireland. A decoction of it is said to be good for internal injuries.

S. tuberosum—Potato. Gaelic: *bun-tàta*, adaptation of the Spanish *batata*. Sir John M'Gregor has ingeniously rendered the word *bun-taghta*, a choice root!

Atropa belladona—Deadly nightshade; dwale, banewort. Gaelic and Irish: *lus na h-oidhche*, the nightweed, on account of its large black berries and its somniferous qualities. Buchanan relates the destruction of the army of Sweno, the Dane, when he invaded Scotland, by the berries of this plant, which were mixed with the drink with which, by their truce, they were to supply

the Danes, which so intoxicated them that the Scots killed the greater part of the Danish army while they were asleep. Welsh: *y gysiadur*, the putter to sleep. *Lus na dih mor* (Threl). Lindley says—"It produces intoxication, accompanied by fits of laughter and violent gestures; great thirst, convulsions, and death." Hence, I suspect, the origin of the name in Irish Gaelic. The "*dih*" for *dibhe*, drink. The plant of the big thirst.

Madragora officinalis—Mandrake. *Mandrag.* Another plant of the tobacco and nightshade order, and possessing the narcotic qualities of some of the plants of that order, especially as a cure for insomnia. Levinus Leminus reports "that, sitting in his study, upon a sudden he became drowsy and found the cause to be the scent of one of the apples of the mandrake, which had lain on the shelf therein, which being removed the drowsiness ceased." It had an exaggerated reputation as an aphrodisiac, which the story of Rachel confirms (Genesis xxx.)

Hyoscyamus niger — Henbane. Gaelic and Irish: *gagan gafann* (*gabhann*), the dangerous one. *Detheogha*, *deodha*, *deo*, breath, that which is destructive to life. *Caothach-nan-cearc*, that which maddens the hens. Its seeds are exceedingly obnoxious to poultry, hence the English name henbane. The whole plant is a dangerous narcotic. Welsh: *Llewyg yr jar*, preventing or curing faintness. Manx: *Connagh ny giark*, *lus ny meisht.*

Nicotiano tobacum—Tobacco. Gaelic: *tombac.* "Tombac" and many other Gaelic and English names are alterations of the scientific names. Similarly "tea," *(ti).* Armstrong defines tea as "*Lus oirthireach ainmeil air nach urrainn mise Gaidlig a chur ach sùgh-luib, an sùgh lus, brìgh an t-sùgh luibh.*" A famous Oriental plant, which I am not able to give any Gaelic but the juice plant or decoction herb.

Scrophulariaceæ.

Verbascum thapsus—Mullein; hag's taper; cow's lungwort. Gaelic and Irish: *cuineal Mhuire*, or *cuingeal Mhuire* from *cuing*, asthma, or shortness of breath. *Bo-choinneal*, cow's candle. In pulmonary diseases of cattle it is found to be of great use, hence the name, cow's lungwort, or *cuinge*, narrowness, straightness, from its high, tapering stem. (*Mhuire*, Mary's).

Veronica beccabunga—Brooklime. Gaelic: *lochal*, from *loch*,

a lake, a pool, pool-weed or lake-weed, being a water-plant. *Lothal* (*lo*, water). Irish: *Lochal mothair;* Irish: *biolair Mhuire*, Mary's cress. Welsh: *llychlys y dwfr*, squatter in the water.

V. officinale—Common speedwell. Gaelic and Irish: *lus cré*, the dust weed. *Seamar chré* (see *Oxalis*)

V. anagallis—Water-speedwell. Irish: *fualachter*, *fual*, water, the one that grows in the water.

V. chamœdrys—*Noulough* (Threl), *nuallach* (O'Reilly), gerimander speedwell.

A small trailing plant, growing almost everywhere, and ascending the mountains to the height of 2700 feet. The flower is bright blue, scarcely half an inch in diameter, and small hairy hearts-haped leaves, deeply toothed. This plant was used medicinally on account of its acrid, bitterish taste, causing stomachic pains. *Nuall* a howling cry, may have originated the names.

Euphrasia officinalis—Eyebright. Gaelic: *lus nan leac*, the hillside plant; *leac*, a declivity. *Soillseachd nan sùl*, *soillse nan sùl* (M'Donald), that which brightens the eye. *Rein an ruisg* (Stuart), water for the eye. *Glan ruis*, the eye-cleaner. Lightfoot mentions that the Highlanders of Scotland make an infusion of it in milk, and anoint the patient's eyes with a feather dipped in it, as a cure for sore eyes. Irish: *radharcain* (*radhairc*), sense of sight. *Lin radharc* (*lin*, the eye, wet), the eye-wetter or washer. *Raeimin-radhairc* (*reim*, power, authority), that which has power over the sight. *Roisnin*, *rosg*, the eye, eyesight. *Caoimin* (*caoimh*), clean. Manx: *lus y tooill.* Welsh: *gloywlys*, the bright plant. *'Llysieuyn eufras*, the herb Euphrasia (from ευφραινω, *euphraino*, to delight, from the supposition of the plant curing blindness). Arnoldus de Villa saith, "It has restored sight to them that have been blind a long time before; and if it were but as much used as it is neglected, it would half spoil the spectacle trade" (Culpepper).

Pedicularis sylvatica—Dwarf red rattle. Irish: *lusan grolla.*

P. palustris—Louse-wort; red rattle. Gaelic: *lus riabhach*, the brindled plant, possibly a contraction of *riabhdheargach* (Irish), red-streaked, a name which well describes the appearance of the plant. *Modhalan dearg*, the red modest one. *Lus na mial*, louse-wort, from the supposition that sheep that feed upon it

become covered with vermin. *Bainne ghabhar*, goat's milk, from the idea that when goats feed on it they yield more milk. Its beautiful pink flowers were used as a cosmetic.

" Sàil-chuach 's *bainne ghabhar,*
'Shuadh ri t-aghaidh,
'S cha 'n 'eil mac righ air an domhain,
Nach bi air do dheidh."

Rub thy face with violet, and goat's milk,
And there is no prince in the world
Who will not follow thee.

Milsean monah (Threl). *Baine ghamhnach* is given for the honeysuckle in Ireland, whereas in the Highlands it is often applied to the red rattle.

Rhinanthus crista galli—The yellow rattle. Gaelic: *modh-alan bhuidhe*, the yellow modest one. *Bodach nan claigionn*, or (Irish) *cloigionn*, a skull, from the skull-like appearance of its inflated calyces. *Glaodhran*, given in the dictionaries for this plant, also for wood sorrel, meaning a rattle.

Antirhinum orontium—Snapdragon, *Sriumh na laogh* (Threl), meaning calf's snout. Known only in Scotland in gardens, but not uncommonly met with in the south of England, but rare in Ireland as a wild flower. In fact, it is only a colonist from the Continent. Turner, the herbalist (1548), wrote : " Antirhinon groweth in many places of Germany in the corne fieldes, and it maye be called in Englishe calfe snoute." The Welsh have the same name, *trwyn y llo.* Manx: *blaa laanee*, calf's flower. By "*Sriumh*" Threkeld means *srubh*, the Irish for snout.

Scrophularia nodosa—Figwort. Gaelic: *lus nan cnapan*, the knobbed plant, from its knobbed roots. Old English: kernel-wort. *Donn-lus* (*Dun-lus*, O'Reilly), brown-wort, from the brown tinge of the leaves. *Farach dubh—dubh*, dark. Irish: *fotrum (fot, fothach)*, glandered—from the resemblance of its roots to tumours. In consequence of this resemblance it was esteemed a remedy for all scrofulous diseases ; hence the generic name *Scrophularia.*

Digitalis purpurea—Foxglove. Gaelic: *lus-nam-ban-sìth*, the fairy women's plant. *Meuran sìth* (Stuart), the fairy thimble. Irish: *an siothan* (*sioth*, Gaelic: *sìth*) means peace. *Sìthich*, a fairy, the most active sprite in Highland and Irish mythology.

Meuran[1] *nan daoine marbh*, dead men's thimbles. *Meuran nan cailleacha marbha*, dead women's thimbles In Skye it is called *ciochan nan cailleacha marbha* (Nicolson), the dead old women's paps. Irish: *sian* (or *sionn*, Threl) *sleibhe*. (*Sian*, a charm or spell, a wise one, a fox; *sleibhe*, a hill). Welsh: *menyg ellyllon*, fairy glove. O'Reilly gives another Irish name, *bolgan beic* (diminutive of *bolg*, a sack, a bag. And frequently in the Highlands the plant is known by the familiar name, *an lus mòr*, the big plant *Lus a' bhalgair* (in Aberfeldy), *Meregan na mna sidhe*, (Threl), the fairy woman's thimbles or fingers. Manx: *sleiggan-shleeu*, cleaver sharpener. Its leaves were applied to bring boils, &c., to a head (Moore).

Orobanchaceæ

(From Greek, ορoβὸs, *orobos*, a vetch, and ρλχέιν, to strangle, in allusion to the effect of these parasites in smothering and destroying the plants on which they grow.) The name *mùchog* (from *mùch* smother, extinguish, suffocate) is applied to all the species.

O. major and minor—Broom-rape. and Irish Gaelic: *siorralach* (Shaw)—*sior*, vetches, being frequently parasitical on leguminous plants; or *siorrachd*, rape.

Verbenaceæ.

Verbena officinalis — Vervain. Gaelic and Irish: *trom-bhòid*,—*trom*, a corruption of *drum*, from Sanscrit *dâru*, wood; hence Latin, *drus*, an oak, and *bòid*, a vow. Welsh: *dderwen fendigaid*, literally, blessed oak—the "herba sacra" of the ancients. Manx: *vervine*. "It was the most potent of all herbs in nullifying the effects of all malign influences. Vervain was taken by the fishermen in their boats to bring good luck. Mr. Roeder says it was sewn into babies' clothes, to protect them against fairies, and a tea was made of it by grown-up people for the same purpose" (Moore). Vervain was employed in the religious ceremonies of the Druids Vows were made and treaties ratified by its means "Afterwards all sacred evergreens, and aromatic herbs, such as holly, rosemary, &c., used to adorn the altars, were included under the term verbena" (Brockie). This

[1] *Meuran* and *digitalis* (*digitabulum*), a thimble, in allusion to the form of the flower.

will account for the name *trombhòid* being given by O'Reilly as "vervain mallow;" MacKenzie, "ladies' mantle;" and Armstrong, "vervain." Verbena—Latin: *verbena*, sacred bough.

Borlase, in his "Antiquities of Cornwall," speaking of the Druids, says: "They were excessively fond of the vervain; they used it in casting lots and foretelling events. It was gathered at the rising of the Dog-star."

Labiatæ.

(From Latin, *labium*, a lip, plants with lipped corollæ). Gaelic: *lusan lipeach*, or *bileach*.

Mentha—(From Greek Μίνθα, *míntha*. A nymph of that name who was changed into mint by Proserpine in a fit of jealousy, from whom the Gaelic name *mionnt* has been derived.) Welsh: *myntys*,

M. sylvestris—Horse-mint Gaelic: *mionnt eich*, horse mint: *mionnt fhiadhain*, wild mint; and if growing in woods, *mionnt choille*, wood mint.

M. arvensis—Corn-mint. Gaelic: *mionnt an arbhair*, corn mint.

M. aquatica—Water-mint. Gaelic: *cairteal*. Irish: *cartal*, *cartloin*, probably meaning the water-purifier, from the verb *cartam*, to cleanse, and *loin*, a rivulet, or *lon*, a marsh or swampy ground. *Misimean dearg* (Armstrong), the rough red mint. The whole plant has a reddish appearance when young.

M. viridis—Garden-mint, spear mint. Gaelic: *mionnt ghàraidh*, the same meaning; and *meanntas*, another form of the same name, but not commonly used.

> "Oir a ta sibh a toirt an deachaimh as a' *mhionnt*."—Stuart.
> For ye take tithe of *mint*.

M. pulegium—Pennyroyal. Gaelic: *peighinn rioghail*, the same meaning.

> "Am bearnan bride 's a' *pheighinn rioghail*."—MacIntyre.
> The dandelion and the *pennyroyal*.

Manx: *lurgeydish*. Welsh: *coluddlys*, herb good for the bowels. *Dail y gwaed*, blood leaf.

Calamintha—Gaelic: *calameilt* (from Greek, καλός, beautiful; and μίνθα, *mintha*, mint), beautiful mint.

C. clinopodium—Basil Tyme calamint. *Lus an righ*—The king's mint, agreeing with Basil (*basilicus*, royal).

Rosmarinus officinalis — Common rosemary. Gaelic : *ròs Mhuire*. Irish : *ròs-mar—mar-ros*, sea dew, corruptions from the Latin (*ros*, dew, and *marinus*), the sea-dew. *Ròs Mhàiri*, Mary's rose, or rosemary. Welsh : *ròs Mair*. Among Celtic tribes rosemary was the symbol of fidelity with lovers. It was frequently worn at weddings. In Wales it is still distributed among friends at funerals, who throw the sprigs into the grave over the coffin.

Lavendula spica—Common lavender. Gaelic : *lus-na-tùise*, the incense plant, on account of its fragrant odour. *An lus liath*, the grey weed. *Lothail*, "*uisge an lothail*," lavender-water.

Satureia hortensis—Garden savory. Gaelic : *garbhag ghàraidh*, the coarse or rough garden plant, from *garbh*, rough, &c.

Salvia verbenacea—Clary. The Gaelic and Irish name, *torman*, applies to the genus as well as to this plant; it simply means "the shrubby one" (*tor*, a bush or shrub). The genus consists of herbs or undershrubs, which have generally a rugose appearance. A mucilage was produced from the seeds of this plant, which, applied to the eye, had the reputation of clearing it of dust; hence the English name, "clear-eye," clary.

S. officinalis—Garden-sage (of which there are many varieties). Gaelic : *athair liath*, the grey father. *Sàisde* (from *sage*). *Slàn lus*, the healing plant, corresponding with *salvia* (Latin : *salvere*, to save). It was formerly of great repute in medicine. Armstrong remarks : "Bha barail ro mhòr aig na seann Eadailtich do 'n lus so, mar a chithear o'n rann a leanas—

"Cur moriatur homo cui *salvia* crescit in horto?"
C' arson a gheibheadh duine bàs,
Aig am bheil *sàisde* fàs na ghàradh?
Why should the man die who has *sage* growing in his garden?

Teucrium scorodonia — Wood-sage. Gaelic : *sàisde coille*, wood-sage. *Sàisde fiadhain*, wild sage. O'Reilly gives the name *ebeirsluaigh*, perhaps from *obar*, shall be refused, and *sluagh*, people, multitude, because it did not possess the virtues attributed to the other species, and even cattle refused to eat it. But it was used as a cure for dysentry. Manx : *lus y toar-vrein*, bad smel herb; *creaghlagh*. Welsh : *saets gwyllt*, wood-sage.

Thymus serpyllum—Thyme, wild thyme. Gaelic and Irish: *lus mhic righ Bhreatainn*, the plant belonging to the king of Britain's son. This plant had the reputation of giving courage and strength through its smell; hence the English thyme (from Greek: *θυμὸς*, *thymos*, courage, strength—virtues which were essential to kings and princes in olden times). Highlanders take an infusion of it to prevent disagreable dreams. Welsh: *teim*.

Origanum { **marjorana** / **vulgare** }—Marjoram. Gaelic and Irish: *oragan*, the delight of the mountain. Greek: *opos*, *oros*. Gaelic: *ord*, a mountain; and Greek *γάνὸς*, *ganos*, joy. Gaelic: *gain*, clapping of hands. *Lus Mharsali*, Marjorie's plant. *Seathbhog*, the skin or hide softener (*seathadh*, a skin, a hide, and *bog*, soft). "The dried leaves are used in fomentations, the essential oil is so acrid that it may be considered as a caustic, and was formerly used as such by furriers" (Don). Welsh: *y benrudd*, ruddy-headed.

O. dictamnus—Dittany. The Gaelic and Irish name, *lus a' phiobaire*—given in the dictionaries for "dittany"—is simply a corruption of *lus a' pheubair*, the pepperwort, and was in all probability applied to varieties of *Lepidium* as well as to *Origanum dictamni creti*, whose fabulous qualities are described in Virgil's 12th 'Æneid,' and in Cicero's 'De Natura Deorum.'

Hyssopus officinalis—Common hyssop. Gaelic: *isop*. French: *hysope*. German, *isop*. Italian: *isopo* (from the Hebrew name, *ezob*, or Arabian, *azaf*.

"Glan mi le *h-isop*, agus bithidh mi glan."
Purge me with *hyssop*, and I shall be clean.

There have been great differences of opinion regarding the plant meant by the *hyssop* of the Bible. The best authority, Royle has come to the conclusion that it is the *Capparis spinosa* or capper plant. It grows best on barren soil, old wells, and precipices. It is very bitter and pungent to the taste.

Ajuga reptans—Bugle. Gaelic: *meacan dubh fiadhain* (Armstrong), the dusky wild plant. Welsh: *glesyn y coed*, wood-blue.

Nepeta glechoma—Ground-ivy. Gaelic: *iadh-shlat thalmhuinn*, the ground-ivy. (See *Hedera helix*. and *Bunium flexuosum*). *Nathair-lus*, the serpent-weed—it being supposed to be

efficacious against the bites of serpents; hence the generic name, *Nepeta* from *nepa*, a scorpion. Irish: *aignean thalmhuinn*, *eidhnean thalmhuinn* (see *Hedera helix*). Manx: *airh halooin*, *ardlossery*, chief herb. Irish: *Aithir lus* (O'Reilly). It was formerly used for hops to make ale bitter, hence the name of "ale-hoof." It is a creeping, trailing plant with ivy-like leaves and a small blue flower, very common as a garden weed. Welsh: *eidral palf y llew*, the lion's paw. "It was used for purifying the blood, and for coughs" (Moore).

Ballota niger—Stinking horehound. Irish and Gaelic: *gràfan* or *graban dubh*, the dark opposer (*grab*, to hinder or obstruct). It was a favourite medicine for obstructions of the viscera: or it may refer to *grab*, a notch, from its indented leaves.

Lycopus europœus—Water-horehound. Irish: *feoran curraidh*, the green marsh-plant (*currach*, a marsh).

Marrubium vulgare—White horehound. Gaelic and Irish: *grafan* or *graban ban*. (See *Ballota niger*). *Orafoirt* (O'Reilly). This plant has for ages been a popular remedy for coughs, roughness in the throat, and for more severe forms of colds; and infusions of it in lozenges are still used by speakers and singers for the voice, hence by inference the origin of the Gaelic name, adapted from the Latin *oratio*, speech, and *fortis*, strong. Horehound was dedicated to the Egyptian god Horus (Strabo). The Irish name may be a derivitive. This plant is not found in the Highlands, and it is rare in Ireland.

Lamium album — White dead nettle: archangel. Gaelic: *teanga mhìn*, the smooth tongue. *Ionntag bhàn*, white nettle. *Ionntag mharbh*, dead nettle. (For *Ionntag* see *Urtica*.)

L. purpureum — The red dead-nettle. Gaelic: *ionntag dhearg*, red nettle.

L. amplexicaule—Henbit dead nettle. *Neantog keogh* (Threl). Welsh: *marddanadlen gòch cylchddail*, red round-leaved dead nettle.

Galeopsis tetrahit—Common hemp-nettle. Gaelic: *an gath dubh*, the dark bristly plant (*gath*, a sting, a dart). It becomes black when dry, and has black seeds.

G. versicolor—Large-flowered hemp-nettle. Gaelic: *an gath buidhe—an gath mòr*, the yellow bristly plant—the large bristly

plant. Abundant in the Highlands, and troublesome to the reapers at harvest-time, from its bristly character. It is called yellow on account of its large yellow flower, with a purple spot on the lower lip.

Stachys betonica — Wood-betony. Gaelic : *lus Bheathaig*, from *beatha*. Latin: *vita*, life food. "*Betonic*, a Celtic word; *ben*, head, and *ton*, good, or tonic" (Sir. W. J. Hooker). Probably the *vettones* of (Pliny), a Gaulish name. "A precious herb, comfortable both in meat and medicine" (Culpepper). *Glasair choille*, the wood salad. The green leaves were used as a salad: any kind of salad was called *glasag* or *glasair*.

S. sylvatica—Wound-wort. Gaelic: *lus nan sgor*, the wound-wort (*sgor*, a cut made by a knife or any sharp instrument). Irish : *caubsadan*.

S. palustris—*Cuslin gaun dauri* (Threl), woundwort. The woundwort got its English name from its wound-healing and blood-stopping qualities. Most likely Threlkeld means *Cuislean gun dòruinn* (the old Irish word *dogra*, anguish). Veins without pain. Boys frequently use its leaves to stop bleeding and to soothe pain. Welsh : *Briwlys*, woundwort.

Prunella vulgaris—Self-heal. Gaelic and Irish: *dubhan ceann chòsach*, also *dubhanuith*. These names had probably reference to its effects as a healing plant. "It removes all obstructions of the liver, spleen, and kidneys" (*dubhan*, a kidney, darkness ; *ceann*, head, and *còsach*, spongy or porous). *Slàn lus*, healing plant. *Lus a' chridh*, the heart-weed. Irish: *ceanabhan-beg*, the little fond dame ; *cean*, fond, elegant, and *ban*, woman, wife, dame.

Boraginaceæ.

Borago officinalis—Borage. Gaelic and Irish: *borrach*, *borraist*, *borraigh*, all these forms are supposed to be derived from *borago*, altered from the Latin, *cor*, the heart, and *ago*, to act or effect. (But probably from Latin, *burra*, rough hair, which is a characteristic of this family). The plant was supposed to give courage, and to strengthen the action of the heart; "it was one of the four great cordials." *Borr* in Gaelic means bully or swagger ; and *borrach*, a haughty man, a man of courage. Welsh: *llawenllys* (*llawen*, merry, joyful), the joyful or glad plant.

Lycopsis arvensis — Bugloss. Gaelic: *lus teang'-an-daimh*, ox-tongue. *Boglus*, corruption of *bolg*, an ox; *lus*, a plant. Welsh: *tafod yr ych*, the same meaning *Bugloss*, from Greek βους, *bous*, an ox, and γλοσσα, *glossa*, a tongue, in reference to the roughness and shape of the leaves.

Myosotis palustris—Marsh scorpion-grass or forget-me-not. Gaelic and Irish: *cotharach*, the protector (*cothadh*, protection); perhaps the form of the racemes of flowers, which, when young, bend over the plant as if protecting it. *Lus nam mial*, the louse-plant—probably a corruption of *miagh*, esteem. *Lus midhe* (O'Reilly), a sentimental plant that has always been held in high esteem.

Symphytum officinale—Comfrey. Gaelic: *meacan dubh*, the large or dark plant. Irish: *lus na cnamh briste*, the plant for broken bones. The root of comfrey abounds in mucilage and was considered an excellent remedy for uniting broken bones. "Yea, it is said to be so powerful to consolidate and knit together, that if they be boiled with dissevered pieces of flesh in a pot, it will join them together again" (Culpepper).

Echium vulgare—Viper's bugloss. *Boglus* (see *Lycopsis*) and *lus na nathrach*, the viper's plant.

Cynoglossum officinale—Common hound's tongue. Gaelic and Irish: *teanga con* (O'Reilly). *Teanga 'choin*, dog's-tongue. Welsh: *tafod y ci*, same meaning. Greek: *cynoglossum* (κυων, *kyon*, a dog, and γλωσσα, *glossa*, a tongue), name suggested from the form of the leaves.

Pinguiculaceæ.

Pinguicula vulgaris—Bog-violet. Gaelic: *bròg na cubhaig*, the cuckoo's shoe, from its violet-like flower. *Badan measgan*, the butter-mixer; *badan*, a little tuft, and *measgan*, a little butter-dish; or *measg*, to mix, to stir about. On cows' milk it acts like rennet. *Lus a' bhainne*, the milk-wort. It is believed it gives consistence to milk by straining it through the leaves. *Uachdar*, surface, top, cream—a name given because it was supposed to thicken the cream. *Mòthan* or *mòan* (Lightfoot). "Buainidh mise a' *mòthan*, an luibh a bheannaich an Domhnach; fhad 'a ghleidheas mi a' mòthan cha 'n 'eil beo air thalamh gin a

bheir bainne mo bhò bhuam." (I will pull the bog violet, the herb blessed by the Church. So long as I preserve the bog violet, there lives not on earth one who will take my cow's milk from me). These words were spoken whilst pulling the plants on a Sunday, as a charm against witchcraft (Mackenzie).

PRIMULACEÆ.

Primula vulgaris—Primrose. Gaelic: *sobhrach.* Ir.: *sobhróg.*

"A *shòbhrach*, geal-bhui nam bruachag,
Gur fan-gheal, snuaghar, do ghnùis!
Chinneas badanach, cluasach,
Maoth-mhìn, baganta luaineach.
Bi'dh tu t-eideadh 'san earrach
'S càch ri falach an sùl."—MACDONALD.

Pale yellow primrose of the bank,
So pure and beautiful thine appearance!
Growing in clumps, round-leaved,
Tender, soft, clustered, waving;
Thou wilt be dressed in the spring
When the rest are hiding in the bud.

Early Irish: *sòbrach.*

"A befind in raga lim
I tir n-ingnad hifil rind?
Is barr *sobairche* falt and,
Is dath snechtu chorp coind."

O lady fair, wouldst thou come with me
To the wondrous land that is ours?
Where the hair is as the blossom of primrose,
Where the tender body is as fair as snow.
—From the "Wooing of Etain, an Old Saga."—DR. HYDE.

Soradh, *soirigh*, are contractions; also *samharcan.* Irish: *samharcan (samhas*, delight, pleasure).

"Am bi na *sòbhraichean* 's neoinean fann."—OLD SONG.

"Gu tric anns 'na bhuain sinn an t-*sòrach.*"—MUNRO.
Often we gathered there the *primrose.*

Manx: *sumark.* Welsh: *briollu—briol*, dignified; *allwedd*, key. "The queenly key that opens the lock to let in summer" (Brockie).

P. veris—Cowslip. Gaelic: *muisean*, the low rascal, the devil. "*A' choire mhuiseanaich*," a dell full of cowslips. Cattle refuse to eat it, therefore farmers dislike it. *Bròg na cubhaig* (Mackenzie), the cuckoo's shoe. Irish: *seichearlan*, *seicheirghin*

seicheirghlan, from *seiche*, hide or skin. It was formerly boiled, and "an ointment or distilled water was made from it, which addeth much to beauty, and taketh away spots and wrinkles of the skin, sun-burnings and freckles, and adds beauty exceedingly." The name means the "skin-purifier." *Bainne bò bhuidhe*, the yellow cow's milk. *Bainne bò bleacht*, the milk-cow's milk. Manx: *meil baa*, cow's lip.

P. auricula—Auricula. Gaelic: *lus na bann-righ*, the queen's flower. *Sòbhrach chluasach*, the ear-like primrose, formerly called bear's ears.

P. polyanthus—Winter primrose. Gaelic: *Sòbhrach gheamhraidh.*

Cyclamen hederæfolia—Sow-bread. Gaelic: *culurin* (perhaps from *cul* or *cullach*, a boar, and *aran*, bread), the boar's bread.

Lysimachia (from Greek λυσω μαχôμαι, I fight).

L. vulgaris—Loose-strife. Gaelic and Irish: *lus na sìthchaine*, the herb of peace (*sìth*, peace, rest, ease; *cáin*, state of). *Conaire*, the keeper of friendship. The termination "*aire*" denotes an agent; and *conall*, friendship, love. *An seileachan buidhe*, the yellow willow herb.

L. nemorum—Wood loose-strife; yellow pimpernel. Gaelic and Irish: *seamhair Mhuire (seamhair, seamh*, gentle, sweet, and *feur*, grass; *seamhrog* (shamrock), generally applied to the trefoils and wood-sorrel. (See *Oxalis.) Mhuire* of Mary; *Màiri*, Mary. This form is especially applied to the Blessed Virgin Mary In the Mid-Highlands more frequently called *Saman* (Stewart). *Lus Cholum-chille*, the wort of St. Columba, the apostle of Scotland. *Columb*, a dove; *cille*, of the church. This name is given in the Highlands to *Hypericum*, which see. *Rosor* (O'Reilly). *Ros* is sometimes used for *lus*. *Ros-or*, yellow or golden rose. "From the Sanskrit, *ruhsha* or *rusha*, meaning tree, becomes in Gaelic *ros*, a tree or treelet, just as *daksha*, the right hand, becomes *dexter* in Latin and *deas* in Gaelic. *Ros*, therefore, means a tree or small tree, or a place where such trees grow—hence the names of places that are marshy or enclosed by rivers, as Roslin, Ross-shire, Roscommon," &c.—Canon Bourke.

Anagallis arvensis—Pimpernel, poor man's weather-glass. Gaelic: *falcair.* Irish: *falcaire fiodhain*, the wood cleanser (*falcadh*, to cleanse). The name expressing the medicinal qualities

of the plant, which, by its purgative and cleansing power, removes obstructions of the liver, kidneys, &c. *Falcaire fuar—falcaire* also means a reaper, and *fuar*, cold; *fuaradh*, to cool, a weather-gauge. The reaper's weather-gauge, because it points out the decrease of temperature by its hygrometrical properties—when there is moisture the flower does not open. *Loisgean* (Macdonald), from *loisg*, to put in flame, on account of its fiery appearance. *Ruinn ruise* (O'Reilly). *Ruinn* means sex, and by pre-eminence the "male;" *ruise* is the genitive case of *ros*. It is still called the male pimpernel in some places. The distilled water or juice of this plant was much esteemed formerly for cleansing the skin.

PLUMBAGINACEÆ.

Armeria maritima—Thrift. Gaelic: *tonn a' chladaich* (Armstrong), the "beach-wave," frequent on the sea-shore, banks of rivers, and even on the Grampian tops. *Bàrr-dearg*, red-top, from its pink flower. *Neòinean cladaich*, the beach daisy, from *cladach*, shore, beach, sandy plain.

PLANTAGINACEÆ.

Plantago major—Greater plaintain. Gaelic and Irish: *cuach Phàdraig*, Patrick's bowl or cup—in some places *cruach Phàdraig*, Patrick's heap or hill. Welsh: *llydain y ffordd*, spread on the way. Manx: *duillag ny cabbag Pharic*, Patrick's docken leaf.

P. lanceolata—Rib-wort. Gaelic and Irish: *slàn lus*, the healing plant.

"Le meilbheig, le neòinean 's le *slàn-lus*."—MACLEOD.
With poppy, daisy, and *rib-wort*.

Lus an t-slànuchaidh (*lus*, a wort, a plant-herb, chiefly used for plant; it signifies also power, force, efficacy; *slànuchaidh*, a participial noun from *slàn*; Latin, *sanus*), the herb of the healing, or healing power; a famous healing plant in olden times. Manx: *slaan lus*. *Deideag*. Irish: *deideog* (*ag* and *òg*, young, diminutive terminations; *deid*, literally *deud* or *deid*, a tooth), applied to the row of teeth, and also to the nipple (Gaelic: *diddi*; English: *titty*), because like a tooth, hence to a plaything,—play, *gewgaw*, bo-peep, a common word with nurses.

"B' iad sid an geiltre glé ghrinn.
Cinn *déideagan* measg feòir," etc.—MACDONALD.
Scenes of startling beauty,
Plaintain-heads among the grass, etc.

Armstrong translates it "gewgaws" amongst the grass; but the editor of "Sar-obair nam Bard Gaelach"—see his vocabulary—gives *déideagan*, rib-grass, which renders the line intelligible. *Bodaich dhubha*, the black men; *lus nan saighdearan*, the soldiers' weed,—children's names in Perthshire and Argyllshire. This plant and the sea-variety.

P. maritima, are relished by cattle, especially sheep, hence the Welsh name: *Bar can y ddafad*, the sheep's favorite morsel; also, *Sampier y ddafad*, the sheep's samphire, names applied to the sea-plaintain. The Manx name for the Buckshorn plaintain is *Bollan Vreeshey*, Bridget's wort (*Bollan* and *bossan*, wort). "Mie son lhiettal guin" (good for staunching wounds).

Paronychiaceæ.

Herniaria glabra—Rupture-wort; burst-wort. Gaelic and Irish: *lus an t-sicnich* (Mackenzie), from *sic*, the inner skin that is next the viscera in animals. "*Bhrist an t-sic*," the inner skin broke. "*Màm-sic*," rupture, hernia. Not growing naturally in Scotland, but was formerly cultivated by herbalists as a cure for hernia. *Màm*, round hill, a breast. Latin: *mamma*, hence an ulcerous swelling. A lotion made from this plant was a cure for such complaints as well as for hernia.

Chenopodiaceæ.

Amaranthus caudatus — Love-lies-bleeding. Gaelic: *lus a' ghràidh*, the love plant. *Gràdh*, love.

Spinacia oleracea — Spinage. Gaelic: *bloinigean gàraidh. Blonag*, fat (Welsh: *bloneg;* Irish: *blanag*); *gàradh*, a garden. *Slàp-chàl* (Macalpin); *slàp*, to flap: *càl*, cabbage. Welsh: *y vigawglys*

Beta maritima—Beet, mangold-wurzel. Gaelic: *betis*, *biotas*. Irish: *biatas*. Welsh: *beatws* (evidently on account of its feeding or life-giving qualities). Greek: *βίος*. Latin: *vita*, life, food; and the Gaelic: *biadh*, feed, nourish, fatten. Cornish: *boet*.

Suæda maritima—Sea-side goose grass.
Salicornia herbacea—Glass-wort. } Gaelic and Irish: *praiseach na mara*, the sea pot-herb. Name applied to both plants. For *praiseach*, see *Crambe maritima*.

Atriplex hastata and **patula**—Common orache. Gaelic and

Irish: *praiseach mhin. Min*, meal, ground fine, small. The plant is covered with fine mealy powder. Still used by poor people as a pot-herb. *Ceathramha-luain-griollog* (O'Reilly), loin-quarters, sallad. *Ceathramadh caorach* (Bourke), sheep's quarters. The name *griollog* is applied also to the samphire. Manx: *coll mea*, fat or luxurious cole or cabbage (Cregeen).

A. portulacoides — Purslane-like orache. Gaelic and Irish: *purpaidh*, purple. A name also given to the poppy. Name given on account of the purple appearance of the plant, it being streaked with red in the autumn.

A. littoralis—Marsh orache. *Eirelehog* (Threl). The Irish Gaelic name seems to suggest its habitat. *Eire*, our *air*, on, and *leog*, a marsh. Welsh: *Llygwyn Arfor*, the sea-side orache. Some of the plants of this order are used as pot-herbs; the roots of others form valuable articles of food, as beet and mangold wurzel—plants now famous as a new source of sugar instead of the sugar cane.

Chenopodium vulvaria (or **olidum**)—Stinking goosefoot. Irish: *elefleog. El* or *ela*, a swan; and *flè* or *fleadh*, a feast. It was said to be the favourite food of swans. Scotch: *olour* (Latin: *olor*, a swan).

C. album—White goosefoot. Gaelic and Irish: *praiseach fhiadhain*, wild pot-herb. The people of the Western Highlands, and poor people in Ireland, still eat it as greens. *Praiseach ghlas*, green pot-herb, a name given to the fig-leaved goosefoot *(ficifolium). Teanga mhin* or *mhìn*, the mealy or smooth tongue. *Càl liath-ghlas*, the grey kale, in Argyllshire.

C. murale—Wall goosefoot. The wall kale. *Praiseach* was also applied to cabbages. Latin: *brassica*, a cabbage. This particular "goosefoot" is found on walls and waste places near houses —rare in Ireland, and doubtful in the Highlands. Irish: *Praiseach na balla.*

C. Bonus-Henricus—Good King Henry, wild spinage, English Mercury. Gaelic and Irish: *praiseach bràthair*, the friar's pot-herb. (*Bràthair* means brother, also friar—*frère*). Its leaves are still used as spinage or *spinach*, in defect of better. Manx: *glassan.*

LAURACEÆ.

Laurus. Dr. Siegfried compares *laurus* with *daurus* oak. As *lingua* from *dingua*, *lacrima* from *dacrima*.

L. nobilis—The laurel, the bay-tree (which must not be confounded with our common garden laurel, *Prunus lauro-cerasus* and *P. lusitanicus*). Gaelic and Irish: *labhras*. *Crann laoibhreil*, the tree possessing richness of foliage. With its leaves, poets and victorious generals were decorated. The symbol of triumph and victory. It became also the symbol of massacre and slaughter, hence another Gaelic name, *casgair*, to slaughter, to hit right and left. *Ur uaine*, the green bay-tree.

"Agus e 'ga sgaoileadh féin a mach mar *ūr chraoibh uaine*."
And spreading himself like a green *bay-tree*.—PSALM xxxvii., 35.

The *ùr chraoibh uaine* is supposed by Royle to be the rose-bay (*Nerium oleander*), it being very common, and conspicuous by its rosy flowers, near the streams—the true laurel being very scarce in Palestine. "*Ur*, bay or palm tree, from the Sanskrit, *urh*, to grow up. Palm Sunday is styled '*Dòmhnach an ūir*,' the Lord's day of the palm."—Bourke.

Daphne laureola—Spurge laurel. *Buaidh chraobh*, *na Labhras* (Logan), the tree of victory, or laurel tree.

Badge of Clan Maclaren. (*Mac Labhruinn*).

L. cinnamomum—Cinnamon. Gaelic and Irish: *caineal*.

"'S e 's milse na 'n *caineal*."—BEINN-DORAIN.
It is sweeter than *cinnamon*.

Canal (Welsh: *canel*).

"Rinn mi mo leabadh cùbhraidh le mirr, aloe, agus *canal*."—PROVERBS vii., 17.

I have perfumed my bed with myrrh, aloes, and *cinnamon*.

From the Hebrew: *qinnamon*. Greek: κινάμωμον, *kinamomon*. Besides the true cinnamon plant, there is another species known under the name of *cassia*.

"Malairt ann ad mhargaidhean, bha iarunn, *casia* agus calamus."—EZEKIEL xxvii., 19.

There were exchanged in the fairs iron, *cassia* and calamus.

POLYGONACEÆ.

Polygonum (from πολυς, many, and γονυ, knee, many knees or joints). Gaelic: *lusan glùineach*, kneed or jointed plants.

Polygonum bistorta — Bistort, snakeweed. Gaelic and Irish: *bilur* (O'Reilly). Seems to mean the same as *biolair*, a water-cress. The young shoots were formerly eaten. Welsh: *lysiau'r neidr*, adder's plant. Manx: *Bossan ardnieu*, snakeweed.

P. amphibium — Amphibious persicaria. Gaelic and Irish: *glùineach an uisge*, the water-kneed plant. It is often floating in water. *Glùineach dhearg*, the red-kneed plant. Its spikes of flowers are rose-coloured and handsome. Armstrong gives this name to *P. convolvulus*, which is evidently wrong.

P. aviculare—Knot-grass. Gaelic and Irish: *glùineach bheag* (O'Reilly), the small-jointed plant. There is another plant of this family very common on the hills and greedily eaten by cattle, much jointed, and with little red bulbs on the stem *(P. viviparum). Altanach* occurs as the name of "a mountain or moss grass." (This is not a grass, yet "grass" is sometimes applied to plants that are not grass, *i.e.*—knot grass, grass of Parnassus, etc.) The probabilities are strongly in favour of this being the plant so named. *Altanach*, the jointed one (*alt*, a joint).

P. convolvulus—Climbing persicaria; black bindweed; climbing buckwheat. Gaelic and Irish: *glùineach dhubh*, the dark-jointed plant.

P. persicaria — The spotted persicaria. Gaelic and Irish: *glùineach mhòr*, the large-jointed plant. *Am boinne-fola* (Fergusson), the blood spot. *Lus chrann-ceusaidh* (Maclellan), herb of the tree (of) crucifixion. The legend being that this plant grew at the foot of the Cross, and drops of blood fell on the leaves, and so they are to this day spotted.

P. hydropiper — Water-pepper. Gaelic: *lus an fhògair* (Mackenzie), the plant that drives, expels, or banishes. It had the reputation of driving away pain, flies, etc. "If a good handful of the hot biting arssmart be put under the horse's saddle, it will make him travel the better though he were half-tired before."—CULPEPPER. *Glùineach teth*, the hot-kneed plant. Manx: *glioonagh*, the kneed or jointed one.

Rumex obtusifolius
„ **crispus**
„ **conglomeratus**
—Dock. Gaelic and Irish: *copag*—*copagach*, *copach*, bossy. Welsh: *copa*, tuft, a top. Manx: *capag*. Roots used for making black dye.

R. sanguineus — Bloody-veined dock. Gaelic: *a' chopagach dhearg*, the red dock. The stem and veins of leaves are blood-red. Welsh: *Tafolen góch* (*coch*, red). Manx: *capag jiarg*, red dock.

R. alpinus — Monk's rhubarb. Gaelic: *lus na purgaid*, the purgative weed. A naturalised plant. The roots were formerly used medicinally, and the leaves as a pot-herb. Welsh: *arianallys*. The same name is given for rue.

R. acetosa—Common sorrel. Gaelic: *samh*, sorrel. Irish: *samhadhbò*, cow-sorrel (for *samh* see *Oxalis*). *Puinneag* (Macdonald). Irish: *puineoga*. Name given possibly for its efficacy in healing sores and bruises (a pugilist, *puinneanach*). *Sealbhag*, not from *sealbh*, possession, more likely from *searbh*, sour, bitter, from its acid taste.

> "Do *shealbhag* ghlan 's do luachair
> A bòrcadh suas ma d' choir."—MACDONALD.
>
> Thy pure *sorrel* and thy rushes
> Springing up beside thee.

Sealgag (Irish: *sealgan*), are other forms of the same name. *Copag shràide*, the roadside or lane dock. *Sobh* (Shaw), the herb sorrel. Manx: *shughlagh*.

R. acetosella—Sheep's sorrel. Gaelic and Irish: *ruanaidh*, the reddish-coloured. It is often bright red in autumn. *Plùirin seangan* (O'Reilly), the small-flowered plant (*pluran*, a small flower; *seangan*, slender). *Samhadh caora* (O'Reilly), sheep's sorrel. *Samh*, that part of the plant which bears seed.

Oxyria reniformis—Mountain sorrel. Gaelic and Irish: *sealbhag nam fiadh*, the deer's sorrel.

ARISTOLOCHIACEÆ.

Aristolochia clematitis—Birth-wort. *Culurin* (see *Cyclamen.*)

Asarum europæum—Common asarum. Gaelic: *asair* (Macdonald), from the generic name, "asara bacca." The leaves are emetic, cathartic, and diuretic. The plant was formerly employed to correct the effects of excessive drinking, hence the French, *cabaret*.

EMPETRACEÆ.

Empetrum nigrum—Crow-berry. Gaelic and Irish: *lus na fionnaig* (*fionnag*, a crow). Sometimes written *feannag*, (*dearc*

fhithich, raven's berry; *caor fionnaig*, crow-berry), the berries which the Highland children are very fond of eating, though rather bitter. Taken in large quantities, they cause headache. Grouse are fond of them. Boiled with alum they are used to produce a dark-purple dye. *Lus na stalog* (O'Reilly), the starling's plant. *Brallan du.* Threlkeld probably means *breallan dubh*, the black knobby plant, on account of its black berries.

Badge of the Macleans; by some authorities, also of the Camerons.

EUPHORBIACEÆ.

Euphorbia exigua } —Spurge. Gaelic and Irish: *spuirse*
„ **helioscopia** }
=spurge. *Foinne-lus*, wart-wort. Manx: *lus-ny-fahnnashyn*, same meaning.

E. Hiberna—*Meacan buidhe an t-sléibhe.* Meaning—the yellow plant of the hill. The Journal of Botany, 1873, gives the name as "Makkin bweé." "A name of some interest as being one of the few Gaelic names that has found its way (spelt as 'Makinboy') into English books." Our common plants are distinguished by the milky juice they exude when bruised, growing frequently on cultivated fields. The peasantry of Kerry use this plant for stupefying fish. So powerful are its qualities that a small basket, filled with the bruised plant, suffices to poison the fish for several miles down a river.

E. peplus—Petty spurge. Gaelic and Irish: *lus leigheis*, healing plant. The plants of this genus possess powerful cathartic and emetic properties. *E. helioscopia* has a particularly acrid juice, which is often applied for destroying warts, hence it is called *foinne-lus.* Irish: *gear neimh (gear* or *geur*, severe, and *neimh*, poison, the milky juice being poisonous).

E. paralias—Sea-spurge. Irish: *buidhe na ningean*, (O'Reilly), the yellow plant of the waves (*nin*, a wave), its habitat being maritime sands. Not found in Scotland, but in Ireland, on the coast as far north as Dublin.

Buxus sempervirens—Box. Gaelic and Irish: *bocsa*, an alteration of πύξος, the Greek name. Latin: *buxus.*

"Suidhichidh mi anns an fhàsach an giuthas, an gall ghiuthas, agus am *bocsa* le cheile."—ISAIAH.

I will set in the desert the fir-tree and the pine and the *box* together.

Aighban. It was considered in olden times an emblem of gladness, just as *Craobh-bhroin* Cypress was of sadness. The leaves of the red whortleberry are very like the leaves of the box, and the former was the *Suaicheantas* of many of the branches of Clan Chattan. To avoid trouble, box was frequently substituted. The name is probably from *aighear*—merry, airy, light-hearted. So the Latin name, *Sempervirens*—as Horace uses the term—lively always green, active, etc.

The badge of Clan Macpherson, Clan Mackintosh, and others

Mercurialis perennis—Wood mercury. Gaelic: *lus ghlinne-bhracadail. Lus ghlinne*, the cleansing wort; *bracadh*, suppuration, corruption, etc. It was formerly much used for the cure of wounds. Manx: *creayn voddee* (*creayn*, ague; and *voddee*, dogs).

CUCURBITACEÆ.

Cucumis sativus — Cucumber. Gaelic and Irish: *cularan*, perhaps from *culear*, a bag. Latin: *culus*, the skin.

"Is cuimhne leinne an t-iasg a dh'ith sinn san Ephit gu saor; na *cularain* agus na *mealbhucain.*"—NUMBERS xi. 5.

We remember the fish that we did eat in Egypt freely, and the *cucumber* and the melons.

"'Sa thorc nimhe ri sgath a *chularain.*"—MACDONALD.

His wild boar destroying his *cucumbers.*

Irish: *cucumhar* (O'Reilly), cucumber, said to be derived from the Celtic word *cuc* (Gaelic: *cuach*), a hollow thing. In some species the rind becomes hard when dried, and is used as a cup Latin: *cucumis*, a derivative from the Celtic. (See Loudon, and Chamber's Latin Dictionary.) Welsh: *chwerw ddwfr*, water-sour.

C. melo—Melon. Gaelic and Irish: *meal-bhuc*, from *mel* or *mal* (Greek, *μῆλον*, an apple), and *buc*, size, bulk. According to Brockie, "*mealbhucain* (plural), round fruit covered with warts or pimples." *Mileog*, a small melon.

URTICACEÆ.

Urtica—A word formed from Latin: *uro*, to burn.

U. urens
„ dioica } — Nettle (Anglo-Saxon, *nædl*, a needle). Gaelic and Irish: *feanntag*, *neantóg*,[1] *deanntag*, *iontag*, *iuntag*, by popular

[1] "*Neantóg*, the common name for it in Ireland. In feminine nouns, the first consonant (letter) after the article *an* (the) is softened in sound. 'An feanntag'—'f' when affected loses its sound, and 'N' is sounded instead: 'N (f)eantóg.'"—CANON BOURKE.

etymology from *feannta*, flayed, pierced, pinched—*feann*, to flay, on account of its blistering effects on the skin; *ang*, a sting; *iongna*, nails). Latin: *ungues*. "Original sense—'scratcher' or 'stinger.'"—(Skeat.)

"Sealbhaichidh an *ionntagach* iad."—HOSEA ix. 6.
The nettles shall possess them.

"Cinnidh *feanntag* 's a' ghàradh
'N uair thig fàillinn 'san ròs."—DR. MACLACHLAN, Rahoy.
Nettles grow in the garden
While the roses decay.

To this day it is boiled in the Highlands and in Ireland by the country people in the spring-time. Till tea became the fashion, nettles were boiled in meal, and made capital food. *Caol-fàil*—*caol*, slender; *fàl*, spite, malice. In the Hebridies often called *sradag* (a spark), from the sensation (like that from a fiery spark) consequent upon touching (Stuart). *Loiteag*, from *lòt*, a wound; *loisneach*, from *loscadh*, burning. Manx: *undaagach*. Welsh: *danadlen*. "The nettle was employed in the Isle of Man for restoring circulation by heating the skin."—(Moore.) Camden says "that the Romans cultivated nettles, when in Britain, in order to rub their benumbed limbs with them, on account of the intense cold they suffered when in Britain."

Cannabis sativa—Hemp. Gaelic and Irish: *caineab*, the same as *cannabis*, and said to be originally derived from Celtic, *can*, white: but the plant has been known to the Arabs from time immemorial under the name of *quaneb*. *Corcach*, hemp.

"Buill de' n chaol *chorcaidh*."—MACDONALD.
Tackling of *hempen* ropes.

Welsh: *cynarch*.

Parietaria officinalis—Wall pellitory. Gaelic and Irish: *lus a' bhallaidh*, from *balladh* (Latin: *vallum;* Irish: *balla*), a wall. A weed which is frequently found on or beside old walls or rubbish heaps, hence the generic name "parietaria," from *paries*, a wall. Irish: *mionntas chaisil* (*caisiol*, any stone building), the wall-mint. For *mionntas*, see *Mentha*. Manx: *yn ouw creggach*, the rocky weed. Used as a cure for heart disease.

Humulus lupulus—Hop. Gaelic and Irish: *lus an leanna—lionn-luibh*, the ale or beer plant. *Lionn*, *leann* (Welsh: *lhyn*). Manx: *lus y lionney* (the same meaning).

Ulmus — Elm. Celtic: *ailm.* The same in Anglo-Saxon, Teutonic, Gothic, and nearly all the Celtic dialects. Hebrew: *elah*; translated oak, terebinth, and elm.

U. campestris—Gaelic and Irish: *leamhan, slamhan* (Shaw), *liobhan.* Manx: *lhionon.* Welsh: *llwyfen.* According to Pictet, in his work, "Les Origines Indo-Europeennes ou les Aryas Primitifs," p. 221, "To the Latin: 'Ulmus' the following bear an affinity (respond)—Sax.: *ellm;* Scand.: *almr;* Old German: *elm;* Rus.: *ilemu;* Polish: *ilma;* Irish: *ailm, uilm,* and by inversion, '*leamh,*' or '*leamhan.*'" He says the root is *ul,* meaning to burn. The tree is called from the finality of it, "to be burned." The common idea of *leamhan* is that it is from *leamh,* tasteless, insipid, from the taste of its inner bark; and *liobh* means smooth, slippery. And the tree in Gaelic poetry is associated with, or symbolic of, slipperiness of character, indecision. Cicely Macdonald, who lived in the reign of Charles II., describing her chief, wrote as follows:—

" Bu tu 'n t-iubhar as a' choille,
Bu tu 'n darach daingean, làidir,
Bu tu 'n cuilionn, bu tu 'n droighionn,
Bu tu 'n t-abhall molach, blàth-mhor,
Cha robh meur annad de 'n chritheann,
Cha robh do dhlighe ri feàrna,
Cha robh do chàirdeas ri leamhan,
Bu tu leannan nam ban àluinn."

Thou wast the yew from the wood,
Thou wast the firm strong oak,
Thou wast the holly and the thorn,
Thou wast the rough, pleasant apple,
Thou had'st not a twig of the aspen,
Under no obligation to the alder,
And had'st no friendship with the elm,
Thou wast the beloved of the fair.

Ficus—Nearly the same in most of the European languages. Greek: συχη. Latin: *ficus.* Celtic: *fige.*

F. carica—Common fig-tree. Gaelic and Irish: *crann fìge* or *fighis.*

"Ach fòghlumaibh cosamhlach o'n *chrann fhìge.*"—MAT: xxiv, 32.
Learn a parable from the fig-tree.

Inde-Indeach (O'Reilly). Not the common fig-tree, but the *Indian* fig is *Ficus Indica.* But another plant was known by the old

herbalists as "*Fïcus Indicus*," the "fig of India," evidently one of the spurge family, and was much used in Western Europe. It is to this plant the name applies. "A plaister made of it with oil and wax is singular good against all aches and pains of the joints, . . . scabbs of the head, baldness, and it will cause the beard to grow, if the chin be anointed therewith."—(Joseph Blagrave, student in Physic and Astrology, 1674.)

Morus—Greek: *μῶρος, moros.* Latin: *morus*, a mulberry. Loudon, in his "Encyclopædia of Plants," says it is from the Celtic *mor*, dark-coloured, the fruit being of a darkish red colour. Old Ger. and Danish: *mur-ber. Mòr-beam.*

M. nigra—Common mulberry. Gaelic and Irish: *crann-maol-dhearc*, tree of the mild aspect; or, if *dearc* here be a berry, the mild-berry tree. *Maol* (Latin: *mollis*) has many significations. Bald, applied to monks without hair, as *Maol Cholum*, St. Columba; *Maol Iosa*, *Maol Brighid*, St. Bridget, etc. A promontory, cape, or knoll, as *Maol Chinntìre*, Mull of Cantyre. Malvern, *maol*, and *bearna*, a gap. To soften, by making it less bitter, as "dean maol é," make it mild. Hence mulberry, mild-berry (Canon Bourke). That is right as far as "*maol*" is concerned, yet it seems only an adaptation of "*mul*," the prefix. In the Bible, this tree is also called the sycamine tree, from the Greek: *sycaminos* (Luke xvii. 6). Gaelic: *sicamin.*

Amentiferæ and Cupuliferæ.

Catkin-bearers—Gaelic: *caitean*, the blossom of ossiers.

"'Nis treigidh coileach a ghucag
'S *caitean* brucach nan craobh."—Macdonald.
Now the cock will forsake the buds
And the spotted *catkins* of the trees.

Quercus—Akin to κερχαλέος, hard, rough; and κάρκαρος, oak, or anything made of it.

Q. robur—The oak. Gaelic and Irish: *dair*, genitive *darach*, sometimes written *darag*, *dur*, *drù*. Sanskrit: *daru*. Greek: δόρυ, δρῦς, an oak. Manx: *darragh*. Welsh: *derwen.*

"Sàmhach' is mòr a bha 'n triath,
Mar *dharaig* 's i liath air Lùbar,
A chaill a dlu-dheug o shean
Le dealan glan nan spéur,
Tha 'h-aomadh thar srùth o shliabh,
A còinneach mar chiabh a fuaim."—Ossian.

Silent and great was the prince
Like an *oak-tree* hoary on Lubar,
Stripped of its thick and aged boughs
By the keen lightning of the sky,
It bends across the stream from the hill,
Its moss sounds in the wind like hair.

Om, *omna*, the oak (O'Reilly). "Cormac, King of Cashel, Ireland, A.D 903, says of *omna* that it equals *fuamna*, sounds, or noises, because the winds resound when the branches of the oak resist its passage. According to Varro, it is from *os*, mouth, and *men*, mind, thinking—that is, telling out what one thinks is likely to come. Cicero agrees with this, 'Osmen voces hominum.'"—Canon Bourke. Compare Latin: *omen*, a sign, a prognostication,—it being much used in the ceremonies of the Druids. *Omna*, a lance, or a spear, these implements being made from the wood of the oak. Greek: δόρυ, a spear, because made of wood or oak. *Eitheach*, oak, from *eithim*, to eat, an old form of *ith*. Latin: *ed-ere*, as "oak" is derived from *ak* (Old German) to eat (the acorn). The "oak" was called *Quercus esculus* by the Latins. *Rail*, *railaidh*, oak.

"Ni bhiodh achd, aon dhearc ar an *ralaidh*."
What they had, one acorn on the oak.

Canon Bourke thinks it is derived from *ro*, exceeding, and *ail*, growth; or *ri*, a king, and *al* or *ail*—that is, king of the growing plants. It was under an oak that St. Bridget established her retreat for holy women. The place was therefore called Kildara, or Cell of the Oak.

"The Oak of St. Bride, which demon nor Dane,
Nor Saxon nor Dutchman could rend from her fane."

The Highlanders still call it *Righ na coille*, king of the wood. The Spanish name *roble* seems to be cognate with *robur*. *Furran*, oak (O'Reilly).

The oak—the badge of the Cameron men.

Q. ilex—Holm-tree. Gaelic and Irish: *craobh thuilm*, genitive of *tolm*, a knoll, may here be only an alteration of "holm." *Darach sior-uaine*, ever-green oak.

Q. suber—The cork-tree. Gaelic: *crann àrcan*. Irish: *crann àirc*. *Arc*, a cork.

Fagus sylvatica—Beech. Gaelic and Irish: *craobh fhaidbhile*.

Welsh: *ffawydd. Fai, faidh*, from φάγω, to eat. φηγός, the beech-tree. This name was first applied to the oak, and as we have no *Quercus esculus*, the name *Fagus* is applied to the beech and not to the oak. *Oruin* (O'Reilly) (see *Thuja articulata*). *Beith na measa*, the fruiting birch. *Meas*, a fruit, as of oak or beech—like "mess," "munch." French: *manger*, to eat.

F. sylvatica var. **atrorubens**—Black beech. Gaelic: *faidhbhile dubh* (Fergusson), black beech, from the sombre appearance of its branches. The "mast" of the beech was used as food, and was called *bachar*, from Latin: *bacchar;* Greek: βάκχᾶρις, a plant having a fragrant root. A name also given to *Valeriana celtica* (Sprengel), Celtic nard.

Carpinus—The Latin name.

C. betulus—Hornbeam. Gaelic: *leamhan bog* (O'Reilly), the soft elm. (See *Ulmus campestris*).

Corylus avellana—Hazel. Gaelic and Irish: *calltuinn, calldainn, callduinn, cailtin, colluinn.* Welsh: *callen.* Cornish: *col. widen.* Manx: *coll.* Gaelic: *coill.* Irish: *coill*, a wood, a grove. New Year's time is called in Gaelic, *coill;* "*oidhche coille*," the first night of January, then the hazel is in bloom. The first night in the new year when the wind blows from the west, they call *dàir na coille*, the night of the fecundation of trees ("Statistics," par. Kirkmichael). In Celtic superstition the hazel was considered unlucky, and associated with loss or damage The words *càll, còll, collen*, have also this signification; but if two nuts were found together (*cnò chòmhlaich*), good luck was certain. The Bards, however, did not coincide with these ideas. By it they were inspired with poetic fancies. "They believed that there were fountains in which the principal rivers had their sources; over each fountain grew nine hazel trees, *caill crinmon* (*crina*, wise), which produced beautiful red nuts, which fell into the fountain, and floated on its surface, that the salmon of the river came up and swallowed the nuts. It was believed that the eating of the nuts caused the red spots on the salmon's belly, and whoever took and ate one of these salmon was inspired with the sublimest poetical ideas. Hence the expressions, 'the nuts of science,' 'the salmon of knowledge.'"—O'Curry's "Manners and Customs of the Ancient Irish."

The badge of Clan Colquhoun.

Alnus—*Al* (Sanskrit), to burn. According to Pictet, it is from *alka*, Sanskrit for a *tree*.

A. glutinosa—Common alder. Gaelic and Irish: *feàrna—feàrna*, French: *verne*. Welsh: *gwernen* (*gwern*, a swamp). It grows best in swampy places, and beside streams and rivers. Many places have derived their names from this tree, *Gleann Fearnaite*. *Fearnan*, near Loch Tay; *Fearn*, Ross-shire, etc. *Ruaim* (O'Reilly) (*ruadh*, red), it dyes red. When peeled it is white, but it turns red in a short time. The bark boiled with copperas makes a beautiful black colour. The wood has the peculiarity of splitting best from the root, hence the saying:—

"Gach fiodh o'n bhàrr, 's am *feàrna* o'n bhun."

Every wood splits best from the top, but the alder from the root.

A singular custom prevailed at funerals. "There were rods or small branches of *feàrn* stuck round the graves of the unmarried, and of the married who had no issue; with the distinction that the bark was taken off for the unmarried."

Betula alba—Birch. Gaelic and Irish: *beith*. Welsh: *bedw*, seemingly from Latin *Betula*. Also the name of the letter *B* in Celtic languages, corresponding to Hebrew *Beth* (meaning a house). Greek: *Beta*. Generally written *beith*.

"'S a' *bheith* chùbhraidh."—OSSIAN.

In the fragrant *birch*.

The Highlanders and Irish formerly made many economical uses of this tree, Its bark (*méilleag* or *béilleag*), they burned for light, smooth inner bark was used, before the invention of paper, for writing upon, and the wood for various purposes.

The badge of the Clan Buchanan.

R. verrucosa—Knotty birch. Gaelic: *beith carraigeach*, the rugged birch; *beith dubh-chasach*, the dark-stemmed birch.

B. pendula—Gaelic: *beith dubhach*, the sorrowful birch (*dubhach*, dark, gloomy, sorrowful, mourning, frowning). In Rannoch and Breadalbane: *Beith cluasach*, the many (drooping) *ear* birch. (Stuart).

B. nana—Dwarf birch. Gaelic: *beith beag* (Fergusson), the small birch.

Castanea vesca—Common chestnut. Gaelic and Irish: *chraobh geanm-chnò*.

"No na craobha *geanm-chnò* cosmhuil r' a gheugaibh."—EZEKIEL xxxi. 8.
Nor the *chestnut-tree* like his branches.

Geanm or *gean*, natural love, pure love, such as exists between relatives—the tree of chaste love, and *cnò*, a nut. The Celts evidently credited this tree with the same virtues as the chaste tree, *Vitex agnus castus* (Greek, *ἁγνὸς*: and Latin, *castus*, chaste). Hence the Athenian matrons, in the sacred rites of Ceres, used to strew their couches with its leaves. *Castanea* is said to be derived from Castana, a town in Pontus, and that the tree is so called because of its abundance there. But the town Castana (Greek, *Κάστανον*), was probably so called on account of the virtues of its female population. If so, the English name chest-nut would mean chaste-nut, as it is in the Gaelic. Welsh: *castan* (from Latin, *caste*), chastely, modestly. The chestnut tree of Scripture is now supposed to be *Platanus orientalis*, the Chenar plane-tree.

[**Æsculus hippocastanum**—The horse-chestnut. Gaelic: *geanm chnò fhiadhaich* (Fergusson). Belongs to the order *Aceraceæ*. Was introduced to Scotland in 1709.]

Populus alba—Poplar. Gaelic: *craobh phobuill*. Irish: *poibleag*. German: *pappel*. Welsh and Armoric: *pobl*. Latin: *populus*. This name has an Asiatic origin, and became a common name to all Europe through the Aryan race from the East.[1] Pictet explains it thus—"Ce nom est sans doute une reduplication de la racine Sanscrit *pul*, magnum, altum." *Pul pul*, great, great, or big, big, as in the Hebrew construction, very big. We still say in Gaelic *mòr*, *mòr*, big, big, for very big. *Pul pul* is the Persian for popular, and *pullah* for salix. This tree is quite common in Persia and Asia Minor, hence it was as well known there as in Europe. The name has become associated with *populus*, the people, by the fact that the streets of ancient Rome were decorated with rows of this tree, whence the name *Arbor populi*. Again, it is asserted that the name is derived from the constant movement of the leaves, which are in perpetual motion, like the *populace*—"fickle, like the multitude, that are accursed." *Populus —palpulus*, from *palpitare*, to tremble (Skeat).

[1] See Canon Bourke's work on "The Aryan Origin of the Gaelic Race and Language." London: Longman.

P. tremula—Aspen. Gaelic and Irish: *critheann*, from *crith*, tremble. Manx: *cron craaee*, trembling tree.

"Mar *chritheach* 'san t-sine."—ULL.
Like an *aspen* in the blast.

With the slightest breeze the leaves tremble, the poetic belief being that the wood of the Cross was made from this tree, and that ever since the leaves cannot cease from trembling. *Eabhadh.* Welsh: *aethnen (aethiad*, smarting). Manx: *chengey ny mraane*, wives' tongues (never still!) The mulberry tree of Scripture is supposed to be the aspen (Balfour), and in Gaelic is rendered *craobh nan smèur.* (See *Morus* and *Rubus fruticosus.)*

"Agus an uair a chluinneas tu fuaim siubhail ann am mullach *chraobh nan smèur,* an sin gluaisidh tu thu féin."—2 SAMUEL v. 24.

And when thou hearest a sound of marching on the tops of the *mulberry* trees, that then thou shalt bestir thyself.

The badge of Clan Ferguson, according to some authorities.

Salix—According to Pictet, from Sanskrit, *sâla*, a tree.

"Il a passe au *saule* dans plusieurs langues
. . . Ces noms derivent de sâla."

Gaelic and Irish: *seileach, saileog, sal, suil.* Cognate with Latin: *salix.* Manx: *shellagh.* Fin.: *salawa.* Anglo-Saxon: *salig, salh*, from which *sallow* (white willow) is derived. Welsh: *helyg*, willow. (See *S. viminalis.*)

S. viminalis—Osier willow; cooper's willow. Gaelic and Irish: *fineamhain*, a long twig—a name also applied to the vine.[1] *Vimen* in Latin means also a pliant twig, a switch osier. One of the seven hills of Rome (Viminalis Collis) was so named from a willow copse that stood there; and Jupiter, who was worshipped among these willows, was called "Viminius;" and his priests, and those of Mars, were called *Salii* for the same reason. The worship was frequently of a sensual character, and thus the willow has become associated with lust, filthiness. Priapus was sarcastically called "Salacissimus Jupiter," hence *salax*, lustful, salacious: and in Gaelic, *salach* (from *sal)*; German, *sal*, polluted, defiled. The osier is also called *bunnsag, buinneag*, a twig, a stock. *Maothan*, from *maoth*, smooth, tender. *Gall sheileach*, the foreign willow.

S. caprea, and S. aquatica—Common sallow. Gaelic and

[1] "*Finemhain* fa m' chomhair" (in Genesis)—a vine opposite to me.

Irish: *sùileag*, probably the same as Irish, *saileog* (Anglo-Saxon, *salig*, sallow). *Sùil*—the old Irish name—(in Turkish *su* means water), in Irish and Gaelic, the eye, look, aspect, and sometimes *tackle* (Armstrong). The various species of willow were extensively used for tackle of every sort. Ropes, bridles, &c., were made from twisted willows. "In the Hebrides, where there is so great a scarcity of the tree kind, there is not a twig, even of the meanest willow, but what is turned by the inhabitants to some useful purpose."—WALKER'S "Hebrides." And in Ireland to this day "gads," or willow ropes, are made. *Geal-sheileach* (Armstrong), the white willow or sallow tree. Irish: *crann sailigh Fhrancaigh*, the French willow. Dye of flesh colour from the bark.

S. babylonica—The Babylonian willow. Gaelic: *seileach an t-srutha (sruth*, a brook, stream, or rivulet), the willow of the brook.

"Agus gabhaidh sibh dhuibh féin air a' cheud là meas chraobh àluinn, agus *seileach an t-srutha*."—LEV. xxiii. 40.

And take unto yourselves on the first day fruit of lovely trees, and *willows of the brook*.

MYRICACEÆ.

Myrica gale—Bog myrtle, sweet myrtle, sweet gale. Gaelic: *rideag*. Irish: *rideog*, *rileog* (changing sound of *d* to *l* being easier. *Roid* is the common name in the Highlands, perhaps from the Hebrew *rothem*, a fragrant shrub. Kelly (in his Manx Dictionary) speaks of a plant "*lus roddagagh*," which, he says, "was used for dyeing and for destroying fleas." It was used for making a yellow dye. It is doubtless this plant. It is used for numerous purposes by the Highlanders, *e.g.*, as a substitute for hops; for tanning; and from its supposed efficacy in destroying insects, beds were strewed with it, and even made of the twigs of gale. And to this day it is employed by the Irish for the same purpose by those who know its efficacy. The *rideog* is boiled, and the tea or juice drank by children to kill 'the worms.' *Raideog* in Donegal (O'Donovan). Same name. "The hills in Raasay abound with the sweet-smelling plant, which the Highlanders call *gaul*."—Boswell's Tour with Dr. Johnson.

Badge of the Clan Campbell.

CONIFERÆ.

Pinus—French: *le pin*. German: *pyn-baum*. Italian: *il pino*.

Spanish: *el pino.* Irish: *pinn chrann.* Gaelic: *pin-chrann.* Anglo-Saxon: *pinu,* All these forms of the same name are derived, according to Pictet, from the Sanscrit verb *pîna,* the past participle of *pîta,* to be fat, juicy. From *pîna,* comes Latin, *pinus,* and the Gaelic, *pin.* Old Gaelic: *peith,* put for *pic-nus*—*L. pic,* stem of *pix* pitch, hence pine means pitch tree (Skeat),

P. sylvestris—Scotch pine, Scots fir. Gaelic: *giuthas.* Irish: *giumhas.*

"Mar *giuthas* a lùb an doinionn."—OSSIAN.
Like a *pine* bent by the storm.

Giuthas. Old Irish: *gius.* Manx: *juys.* Gaelic: *giuthas,* said to be from root *gis,* from the abundance of pitch or resin. *Con* or *cona* (O'Reilly), from Greek: χωνος, *konos,* a cone, a pine. Hence *connadh,* and Anglo Scotch: *cén,* fir wood, fire-wood.

Badge of the Macgregors—Clan Alpin.

P. picea—Silver pine. Gaelic: *giuthas geal* (Fergusson), white pine. First planted at Inveraray Castle in 1682.

Abies communis—Spruce. Gaelic: *giuthas Lochlainneach,* Scandinavian pine.

"Nuair theirgeadh *giuthas Lochlainneach.*"—MACCODRUM.
When the *spruce fir* would get done.

Lochlannach, from *loch,* lake, and *lann,* a Germano-Celtic word meaning land—*i.e.,* the lake-lander, a Scandinavian.

"*Giuthas* glan na Lochlainn,
Fuaight' le copar ruadh."
Polished *fir* of Scandinavia,
Bound with reddish copper.

P. larix—Larch. Gaelic and Irish: *learag.* Scotch: *larick.* Latin: *larix,* from the Greek: λὰριξ, a larch, or λαρινός, fat, from the abundance of resin the wood contains. Welsh: *larswydden.*

P. strobus—(*Strobus,* a name employed by Pliny for an eastern tree used in perfumery). Weymouth pine. Gaelic: *giuthas Sasunnach* (Fergusson), the English pine. It is not English, however; it is a North American tree, but was introduced from England to Dunkeld in 1725.

Cupressus—Cypress. Irish and Gaelic: *cuphair,* an alteration of Cyprus, where the tree is abundant.

C. sempervirens—Common cypress. Gaelic: *craobh bhròin*, the tree of sorrow. *Bròn*, grief, sorrow, weeping. *Craobh uaine giuthais*, the green fir-tree.

"Is cosmhuil mi ri *crann uaine giuthais.*"—HOSEA xiv. 8.
I am like a *green fir-tree.*

The fir-tree of Scripture (Hebrew *berosh* and *beroth'* are translated fir-trees) most commentators agree is the cypress.

Badge of the Macdougalls.

Thuja articulata—Thyine wood. Gaelic: *fiodh-thine.*

"Agus gach uile ghné *fhiodha thine.*"—REV. xviii. 12.
And all kinds of *thyine* wood.

Alteration of *thya*, from $\theta\upsilon\omega$, to sacrifice. Another kind of pine, Hebrew, *oren* (Irish and Gaelic, *oruin)*, is translated ash in Isaiah xliv. 14, and beech by O'Reilly.

Cedar—Κέδρος. *Cedrus Libani*, cedar of Lebanon. Gaelic and Irish: *crann seudar*, cedar tree.

"Agus air uile *sheudaraibh Lebanoin.*"—ISAIAH ii. 13.
And upon all the *cedars* of Lebanon.

The *cedar wood* mentioned in Lev. xiv. 4, was probably *Juniperus oxycedrus*, which was a very fragrant wood, and furnished an oil that protects from decay—cedar oil, hence figuratively, "Carmina linenda cedro"—*i.e.*, poems worthy of immortality.

"Agus *fiodh sheudar*, agus scàrlaid, agus hisop."
And *cedar* wood, scarlet, and hyssop.

Juniperus—From the Latin *Juniperus—junior*, younger, and *pario*, to bring forth, because it *brings forth younger* berries while the others are ripening. Irish: *iubhar-beinne* (O'Reilly), the hill yew; *iubhar-thalaimh*, the ground yew; *ubhar-chraige*, the rock yew; all given as names for the juniper. *Juniperus* is mentioned both by Virgil and Pliny. Welsh: *merywen.*

J. communis—Juniper. Gaelic and Irish: *aiteal*, *aitinn*, *aitiol. Aitionn*, from Sanscrit *ak*, to pierce. Latin: *acer*, sharp, piercing.

"Ach chaidh e féin astar latha do'n fhàsach agus thàinig e agus shuidh e fuidh *chraoibh-aiteil.*"—1 KINGS xix. 4.
And he went a day's journey into the desert, and he sat under a *juniper tree.*

The juniper of Scripture, *Genista monosperma*, was a kind of broom. Welsh; *aeth*, a point, furze. Irish: *aiteann*, furze, from its pointed leaves. *Bior leacain* (in Arran), the pointed hill-side

plant. *Staoin* (in the North Highlands), *caorrunn staoin*, juniper berries (*staoin*, a little drinking-cup).

The badge of Clans Murray, Ross, Macleod, and the Athole Highlanders.

J. sabina—Savin. Gaelic: *samhan* (Armstrong), alteration of "sabina," the "sabina herba" of Pliny. Common in Southern Europe, and frequently cultivated in gardens, and used medicinally as a stimulant, and in ointments, lotions, &c.

Taxus—According to Benfry is derived from the Sanscrit, *taksh*, to spread out, to cut a figure, to fashion. Persian: *tak*. Greek: τάξος, an arrow. Irish and Gaelic: *tuagh*, a bow made of the *taxos* or yew, now applied to the hatchet used in place of the old bow.

T. baccata—Common yew. Gaelic and Irish: *iubhar*, *iughar*. Greek: ἰός, an arrow, or anything pointed. Arrows were poisoned with its juice; hence in old Gaelic it was called *iogh*, a severe pain, and *ioghar* (Greek, ιχωρ, *ichor*), pus, matter. "Perhaps of Celtic origin" (Skeat). Welsh: *yw*. The yew was the wood from which ancient bows and arrows were made, and that it might be ready at hand, it was planted in every burial ground.

> "'N so fein, a Chuchullin, tha 'n ùir,
> 'S caoin *iuthar* 'tha 'fàs o'n uaigh."—OSSIAN.
>
> In this same spot Chuchullin, is their dust,
> And fresh the *yew* tree grows upon their grave.

Another form of the name, *eo*, a grave. *Sìnsior*, *sinnsior* (O'Reilly), long standing, antiquity, ancestry. The yew is remarkable for its long life. The famous yew of Fortingall in Perthshire, which once had a circumference of 56½ feet, is supposed to be 3500 years old. *Sineadhfeadha* (O'Reilly), protracting, extending wood. Laing is not correct when, in attacking the genuineness of the poems of Ossian, he asserts that the yew, so often mentioned in these poems, is not indigenous. There are various places, such as Gleniur, Duniur, &c., that have been so named from time immemorial, which proves that the yew was abundant in these places many centuries ago.

The badge of Clan Fraser.

ENDOGENS.[1]

PALMÆ.

Phœnix dactylifera—The date palm. Gaelic and Irish: *crann pailm. Dailéog* (O'Reilly).

"Mar *chrann-pailme*, thig am firean fo bhlàth."—Ps. xcii. 12.
The righteous shall flourish like the *palm tree*.

The tree is so named from its flat spreading leaves like the palm of the hand. Greek: παλάμη, the palm of the hand.

ORCHIDACEÆ.

Orchis—Greek: ὄρχις, a plant with roots in the shape of testicles. "Mirabilis est *orchis* herba, sive serapias, gemina radice testiculis simili."—PLINY.

O maculata—The spotted orchis. Gaelic and Irish: *ùrach bhallach*; *ùrach*, likely an alteration of *orchis*, and *ballach*, spotted.

O. masculata—Early orchis. Gaelic: *moth ùrach*, from *moth*, the male of any animal. Irish: *magairlin meireach (magairle*, the testicles); *meireach* (Greek, *meiro)*, joyful, glad. *Clachan gadhair (gadhar*, a hound, *clach*, a stone. Manx: *bwoid Saggart* (penis Sacerdotis). The name, *cuigeal nan losgunn*, the frogs' distaff, is applied to many of the orchis; and frequently the various names are given to both *maculata* and *mascula*.

O. conopsea—Fragrant orchis. Gaelic: *lus taghta*, the chosen or select weed.

Ophrys—Greek: οφρύς (Gaelic, *abhra)*, the eyelash, to which the delicate fringe of the inner sepals may be well compared. "A plant with two leaves."—FREUND.

O. or **Listera ovata**—Tway blade. Gaelic: *dà-dhuilleach*, two-leaved; *dà-bhileach*, same meaning.

[1] De Candolle divides plants into three classes—*Exogens*, *Endogens*, and *Cryptogamic plants* or *Acrogens*. EXOGENS have the veins of the leaves like net work, and the growth gradually increases by the thickness of the stem, by forming new wood over the old, beneath the bark. ENDOGENS have the veins of the leaves parallel, as in grasses, palms, &c. The stem grows little in thickness, and by forming new woody bundles in its interior. CRYPTOGAMIC plants, or ACROGENS, have no flowers. The leaves are fork veined, and sometimes none. Ferns, lickens, &c., are examples.

Epipactis latifolia—White helleborine. Gaelic: *élebor-geal.*[1] A plant used formerly for making snuff. "The root of hellebor cut in small pieces, the pounder drawne vp into the nose causeth sneezing, and purgeth the brain from grosse and slimie humors." —GERARD, 1597. This is probably the plant referred to in "Morag," when Macdonald describes the buzzing in his head, for even his nose he had to stop with *hellebore*, since he parted from her endearments.

"Mo cheann tha làn do sheilleanaibh
O 'n dheilich mi ri d'bhriodal
Mo shròn tha stoipt' á *dh'elebor,*
Na deil, le teine dimbis."

IRIDACEÆ.

Iris—Signifying, according to Plutarch, the "eye." Canon Bourke maintains "it is derived from *εἴρω*, to settle. And as a name it was by the Pagan priests applied to the imaginary messenger, sent by gods and goddesses to others of their class, to announce tidings of goodwill. At times they imagined her sent to mortals, as in Homer, *to settle* matters, or to say they were destined to be settled. Such was the duty of IRIS. Now, amongst Jews and Christians, the rainbow was the harbinger of peace to man, hence it was called 'Iris;' and the circle of blue, grey, or variegated tints around the pupil of the eye is not unlike the rainbow—therefore this circlet was so called by optic scientists, simply because they had no other word; and botanists have, by comparison, applied it to the *fleur-de-lis*, because it is varied in hue, like the iris of the eye, or the rainbow. *Iris* does not and did not convey the idea of eye."

I. pseud-acorus—The yellow flag. Gaelic: *bog-uisge—bog*, soft, but here a corruption of *bogha-uisge*, the rainbow. *Bir bhogha* (O'Reilly), many of the species have beautiful colours, hence the name. Gaelic and Irish: *seilisdear*, often *seileasdear* and *siolastar.* The termination *tar*, *dear*, or *astar*, in these names, means one of a kind, having a settled form or position. One finds this ending common in names of plants—as *oleaster*, *cotoneaster*, &c., like "*τηρ*" in Greek, "fear" in Gaelic. *Seil* (the first syllable) from sol, the sun; *solus*, light; *sol* and *leus*, *i.e.*, *lux*, light. Greek:

[1] See *Helleborus viridis.*

Ηλιος (*η* or *e* long), hence *sēil*, *e* and *i* to give a lengthened sound, as in Greek. *Seileastar*, therefore, means the plant of light—*Fleur de luce.* Other forms of the word occur. *Siol* instead of *seil*, as *siolstrach*; *siol* or *sil*, to distil, to drop—an alteration probably suggested by the medicinal use made of the roots of the plant, which were dried, and made into powder or snuff, to produce salivation by its action on the mucous membrane. *Feileastrom*, *feleastrom*, *feleastar.* Here *f* is the affected or digammated form. When *eleastar* (another form of the word) lost the '*s*,' then, for sound's sake, it took the digammated form *(f)eleastar.* *Strom* (the last syllable) is a diminutive termination. *Seilistear*, diminutive form *seilistrin*, and corrupted into *seilistrom.*" —Bourke. Welsh: *gellhesg.* According to Ebel, *seilisdear* is from Latin *salicastrum.*

I. fœtidissima—Stinking gladwin. Manx: *cliogagach*, sword grass or flag. Welsh: *llys'r hychgryg*, quinsy wort.

Crocus—Greek: κρόκος. Much employed among the ancients for seasonings, essences, and for dyeing purposes.

C. sativus
Colchicum autumnale } —Saffron crocus, meadow saffron.

Gaelic and Irish: *crò*, *cròdh*, *cròch—cròdh chorcar.*[1]

"'Se labhair Fionn nan *chrò-shnuadh.*"—Conn Mac Dearg.
Thus spake Fingal the saffron-hued.

"Spiocnard agus *cròch.*"—Dan Sholaimh.
Spikenard and *saffron.*

Saffron was much cultivated anciently for various purposes, but above all for dyeing. "The first habit worn by persons of distinction in the Hebrides was the *lein cròich*, or saffron shirt, so called from its being dyed with saffron."—Walker. The Romans had their *crocōta*, and the Greeks ὁ κροκωτός, a saffron coloured court-dress. Welsh: *saffrwm*, saffron, from the Arabic name, *z'afarân*, which indicates that the name of the plant is of Asiatic origin.

Amaryllidaceæ.

Narcissus pseudo-narcissus
„ jonquilla } —Daffodil. Gaelic: *lus a'chrom-*

[1] For *corcur*, see *Lecanora tartarea.*

chinn, the plant having a bent or drooping head. The name suggests the beautiful lines of Herrick—

"When a daffodil I see
Hanging its head towards me,
Guesse I may what I must be:
First, I shall decline my head;
Secondly, I shall be dead;
Lastly, safely buried."

Galanthus nivalis—Snowdrop. Gaelic and Irish: *gealag làir*—*gealag*, white as milk; *làr*, the ground. *Galanthus.* Greek: γάλα, milk; and ἄνθος, a flower.

Aloe—Hebrew: *ahaloth.* Gaelic and Irish: *aloe.*

"Leis na h-uile chraobhaibh tùise, mirr agus *àloe*."

With all trees of frankincense; myrrh, and *aloes.*—SONG OF SOLOMON, iv. 14.

The aloe of Scripture[1] must not be confounded with the bitter herb well known in medicine.

LILIACEÆ.

Lilium—Greek: λείριον From the Celtic: *li*, colour, hue. Welsh: *lliu.* Gaelic: *li.*

"A mhaise-mhnà is àillidh *li!*"—FINGALIAN POEMS.
Thou fair-faced beauty.

"Lily seems to signify a flower in general."—WEDGEWOOD. Gaelic and Irish: *lilidh* or *lili.*

L. candidum—*Meacan a tathabha* (O'Don), "bulb of the white lily." It has been grown in gardens from time immemorial for its beauty, and for the extraction of the "oil of lillies" which was highly esteemed formerly.

Paris quadrifolia—Herb paris. *Aon dearc.* One berry. Welsh: *cwlwm cariad*, lover's knot, or tie.

Convallaria majalis—Lily of the valley. Gaelic: *lili nan lòn. Lili nan gleann.*

"Air ghilead, mar *lili nan lòintean.*"MACDONALD.
White as the *lily of the valley.*

"Is ròs Sharon mise, *lili nan gleann.*"—STUART.
I am the rose of Sharon, *the lily of the glen.*

[1] *Aquilaria agallochum.*

"The lily of Scripture was probably *Lilium chalcedonicum*."—BALFOUR.

Polygonatum multiflorum—Solomon's seal or heal. Manx: *lus lheihys*, the heal plant. The young shoots were eaten as a substitute for asparagus (LINDLEY).

Allium—The derivation of this word is said to be from *all* (Celtic), hot, burning. There is no such word. The only word that resembles it in sound, and with that significance, is *sgallta*, burned, scalded; hence, perhaps, "scallion," the English for a young onion. Latin: *calor*.

A. cepa (*cep*, Gaelic: *ceap*, a head)—The onion. Gaelic: *uinnean*. Irish: *oinninn*. Manx: *unnish*. Welsh: *wynwyn*. French: *oignon*. German: *önjön*. Latin: *unio*. Gaelic: *siobaid*, *siobann*. *Sibal*, leek (O'Reilly). Welsh: *sibol*. Scotch: *sybo*. German: *zwiebel*, scallions or young onions. *Cutharlan*, a bulbous plant In Lorne, and elsewhere along the West Highlands, frequently called *sròn amh* (probably from *Sròn* and *amh*, *raw* in the *nose*, or *pungent* in the *nose*).

A. porrum.—Garden leek. Gaelic and Irish: *leigis*, *leiceas*, *leicis*. German: *lauch*, leek.

"Agus na *leicis* agus na *h-uinneinean*."—NUMBERS xi. 5.
And the *leeks* and the *onions*.

Welsh: *ceninen*. The Welsh wear this vegetable as a trophy in memory of a victory won by the Welsh over the English, on which occasion they, by order of St. David, placed leeks in their caps to distinguish them from the Saxons Farmers still wear it when assisting each other, and they bring each a leek to furnish a common repast for the company. Irish: *coindid*, *coinne*, *cainnen*.

"Do roidh, no do *coindid*, no do ablaibh."
Thy gale, nor thy *onions*, nor thy apples.

Coindid, though applied to leeks, onions, &c., means seasoning, condiments. Latin: *condo*.

A. ursinum—Wild (also garden) garlic. From the Celtic. Gaelic and Irish: *garleag*. *Gàirgean* or *gòirgin gàiridh*. Welsh: *garlleg*, from *gar*, *gairce*, bitter, most bitter. *Gairgean*, according to Skeat, *gàr*, a spear, spear leek. *Creamh* (Welsh, *craf*), to gnaw, chew. *Lurachan*, the flower of garlic.

"Le d' *lurachain chreamhach* fhàsor
'S am buicein bhàn orr shuas."—MACDONALD.

Faran (O'Reilly). Latin: *far*, meal, grain. The earliest food of the Romans. Irish: *bar*, food, corn, hence "barley." The feast of garlic, "*Feisd chreamh*," was an important occasion for gatherings and social enjoyment to the ancient Celts.

"Ann's bidh creamh agus sealgan, agus luibhe iomdha uile fhorreas re a n-itheadh úrghlas feadh na bleadhna ma roibhe ar teitheadh ó chainreath na n-daoine, do 'n gleann dà loch."—IRISH.

Where garlic and sorrel, and many other kinds, of which I ate fresh throughout the year before I fled from the company of men to the glen of the Two Lochs. [1]

"'Is leigheas air gach tinn
Creamh 'us ìm a' Mhàigh."
Garlic and May butter
Are remedies for every illness.

"Its medicinal virtues were well known; but, like many other plants once valued and used by our ancestors, it is now quite superseded by pills and doses prepared by licensed practitioners."
—Sheriff NICOLSON.

A. scorodoprasum—Rocambole. Gaelic and Irish: *creamh nan crag* (Mackenzie), the rock garlic.

A. ascalonicum—Shallot. Gaelic: *sgalaid* (Armstrong).

A. shœnoprasum—Chives. Gaelic: *feuran*. Irish: *fearan*, the grass-like plant. *Saidse*. *Creamh gàraidh*, the garden garlic. Welsh: *cenin Pedr*, Peter's leek. *Foiltchiabh* (O'Reilly), Peter's leek. The well-known "chives," or commonly known to Highland housekeepers as *saidse*, the round grassy leaves of which give a grateful flavour to the broth. *Foilt*, alteration of *failte*, warmth, welcome; and *ciabh* or *ciobh*, a lock of hair, as in *ciabh-cheanndubh*. *(S. cœspitosus)*. The tufty growth of both plants may have suggested the name.

A vineale—Crow garlic. Gaelic: *garlag Mhuire* (Armstrong), Mary's garlic.

Narthecium ossifragum—Bog asphodel. Gaelic and Irish:

[1] A most gloomy and romantic spot in the County of Wicklow.
"Glen da lough! thy gloomy wave,
Soon was gentle Kathleen's grave."—MOORE.

blioch, *bliochan*, from *blioch*, milk. Welsh: *gwaew'r trenin*, king's lance.

"Nuair thigeadh am buaichaill a mach,
'S gabhadh e mu chùl a' chruidh
Mu'n cuairt do Bhad-nan-clach-glas,
A' bhuail' air 'm bu tric am *blioch*."—MACLEOD.

When the cowherd comes forth,
And follows his cows
Around the Bhad-nan-clach-glas,
Where the *asphodel* was numerous.

Scilla non-scripta—Bluebell; wild hyacinth. Gaelic: *fuath mhuc*, pigs' fear or aversion, the bulbs being very obnoxious to swine. *Bròg na cubhaig*, cuckoo's shoe. Irish: *buth muic*. Probably *buth* is the same as *bugha* (see *prunus spinosa*), fear, the pigs' fear. Maclauchlan called it *lili ghucagach*. Manx: *gleih muck*, *blaa muck*. The pigs' bouquet, pigs' bloom. *Camraasagh*, "the herb jackins" (Cregeen).

"*Lili ghucagach* nan cluigean."
The bell-flowered *lily*.

Lus na gingle gorah (Threl). *Lus na gineil gorach*, the silly children's plant. It was held in no esteem save for its pretty flower. It was not liked by the ancients, because they believed it grew from the blood of Hyakinthos, a youth killed by Apollo with a quoit, when in one of his mad fits, hence the name hyacinth.

S. verna—Squill (and the Latin, *scilla*, from the Arabic *ăsgyl*). Gaelic: *lear-uinnean*, the sea-onion. *Lear*, the sea, the surface of the sea.

"Clos na mìn-*lear* uaine."—OSSIAN.
The repose of the smooth green sea.

Welsh: *winwyn y mor*, sea-onion.

Tulipa sylvestris—Tulip. Gaelic: *tuiliop*. The same name in almost all European and even Asiatic countries. Persian: *thoùlybân* (De Souza).

Hemerocalleæ—*Lail* (O'Reilly), not the common garden tulip, but one of the "day lilies." They differ from the tulip in nothing except that the flower (the corolla) and the covering (calyx) are joined together, forming a tube of conspicuous length, and some of them have no bulbs, but tubers. The Irish Gaelic name is

possibly from *la*, a day. The Greek name *hèmera*, a day. Manx: *laa lilee*, day-lilie.

Asparagus officinalis.—Commn asparagus. Gaelic: *creamh-mac-fiadh.* Manx: *croan muck feie*, wild pigs' food. Irish: *creamh-muic-fiadh*, wild boar's leek or garlic. The same name is given to hart's tongue fern. *Aspàrag*, from the generic name σπαρασσω, to tear, on account of the strong prickles with which some of the species are armed.

Ruscus—Latin: *ruscum.*

R. aculeatus—Butcher's broom. Gaelic: *calg-bhrudhainn* (Armstrong). Irish: *calg-bhrudhan* (Shaw)—*calg*, a prickle, from its prickly leaves; and *bruth*, *bruid*, a thorn, anything pointed; *brudhan*, generally spelled *brughan*, a faggot. Or it may only be a corruption from *brum*, broom. *Calg bhealaidh*, the prickly broom. It was formerly used by butchers to clean their blocks, hence the English name "butchers' broom." *Bealaidh Chataoibh* (Logan), butchers' broom; the Clan Chattan or Sutherland broom. It is difficult to know where the northern clans would get it. It is not indigenous to the Highlands or to Scotland. It has been naturalised only in gardens and shrubberies in the north. Five hundred years ago, when the famous clan was powerful, it is questionable if a single plant was to be found in the Highlands. A similar objection applies to the mistletoe, given in the same list as the badge of the Hays. The clan would have to go south as far as York before they would get a plant!

Said to be the badge of the Sutherlands.

Naiadaceæ.

Potamogeton—Greek: ποταμός, a river, and λείτον, near.

P. natans — Broad-leaved pondweed. Gaelic: *duileasg na h-aibhne*, the river dulse. Manx: *dullish far ushteg*, fresh water dulse. Most of the species grow immersed in ponds and rivers, but flower above the surface. *Liobhag*, from *liobh*, smooth, polish, from the smooth, pellucid texture of the leaves, their surface being destitute of down or hair of any kind. Irish: *liachroda*—*liach*, a spoon, *rod*, a water-weed, sea-weed; *liach-Brighide*, Bridget's spoon. Probably these names were also given to the other species of pondweeds (such as *P. polygonifolius)* as well as

to *P. natans*. The broad-leaved pond-weed is used in connection with a curious superstition in some parts of Scotland, notably in the West Highlands. "It is gathered in small bundles in summer and autumn, where it is found to be plentiful, and kept until New Year's Day (old style); it is then put for a time into a tub or other dish of hot water, and the infusion is mixed with the first drink given to milch cows on New Year's Day morning. This is supposed to keep the cows from witchcraft and the evil eye for the remainder of the year! It is also supposed to increase the yield of milk."—DR. STEWART, Nether Lochaber.

Zostera marina—The sweet sea-grass. Gaelic and Irish: *bilearach* (in Argyle, *bileanach)*, from *bileag*, a blade of grass. The sea-grass was much used for thatching purposes, and it was supposed to last longer than straw.

ALISMACEÆ.

Alisma—Greek: ἄλισμα, an acquatic plant.

A. plantago—Water-plaintain. Gaelic and Irish: *cor-chopaig (cor* or *cora*, a weir, a dam, and *copag*, a dock, or any large leaf of a plant). It grows in watery places. Welsh: *llyren*, a duct, a brink or shore.

Triglochin palustre—Arrow-grass. Gaelic: *bàrr a' mhilltich*—

> "Bun na clob is *bàr a' mhilltich.*"—MACINTYRE.
>
> The root of the moor-grass and the top of the *arrow-grass.*

bàrr, top, and *millteach* (Irish), "good grass," and *milneach*, a thorn or bodkin—hence the English name arrow-grass. Generic name from τρεῖς, three, and γλωχίς, a point, in allusion to the three angles of the capsule. Sheep and cattle are fond of this hardy species, which afford an early bite on the sides of the Highland mountains. *Millteach* is commonly used in the sense of "grassy;" *maghannan millteach*, verdant or grassy meadows.

LEMNACEÆ.

Lemna minor—Duckweed. Gaelic:[1] *mac gun athair*, son without a father. Irish: *lus gan athair gan mhàthair*, fatherless,

[1] *Mac-gun-athair* may have originally been *meacan air—meacan*, a plant, *air*, gen. of *àr*, slow (hence the name of the river "Arar" in France, meaning the slow-flowing river—"*Arar* dubitans qui suos cursos agat"—SENECA.

motherless wort. A curious name, perhaps suggested by the root being suspended from its small egg-shaped leaf, and not affixed to the ground. *Gràn-lachan—gran*, seed, grain, and *lach*, a duck. The roundish leaves, and the fact that ducks are voraciously fond of feeding on them, have suggested this and the following names: —*Ròs-lacha*, the ducks' rose or flower. Irish: *abhran donog* (O'Reilly) – *abhran* is the plural of *abhra*, an eyelid, and *donog*, a kind of fish, a young ling. The fish's eyelids; more likely a corruption of *aran tunnaig*, duck's bread or meat. It was used by our Celtic ancestors as a cure for headaches and inflammations.

Araceæ.

Arum, formerly *aron*, etymology doubtful. The roots of many of the species are used both for food and medicine.

A. maculatum—Wake-robin, lords and ladies. Gaelic: *cluas chaoin*, the soft ear (*caoin*, soft, smooth, gentle, &c., and *cluas*, ear). The ear-shaped spathe would suggest the name *Cuthaidh*, a bulb—hence *cutharlan*, any bulbous-rooted plant. *Cuthaidh* means also wild, savage. *Gachar* and *gaoicin cuthigh* are given in O'Reilly's Dictionary as names for the Arum from *cai*, a cuckoo. Old English: cuckoo's pint. Welsh: *pidyn y gôg*, cuckoo's pint.

Orontiaceæ.

Acorus calamus—Sweet-flag. Gaelic: *cuilc-mhilis*, sweet-rush;

"*Cuilc mhilis* agus canal."
Calamus and cinnamon.

cuilc, a reed, a cane, and *milis*, sweet. Greek: κάλαμος, applied to reeds, bulrush canes, *e.g.*, "*cuilc na Léig*," the reeds of Lego. "*Cobhan cuilc*," an ark of bulrushes. *Cuilc-chrann*, cane. Before the days of carpets, this plant is said to have supplied the "rushes" with which it was customary to strew the floors of houses, churches, and monasteries.

Typhaceæ.

Typha, from Greek τυφος, a marsh in which all the species naturally grow.

T. latifolia—Great reed-mace or cat's-tail. Gaelic and Irish: *bodan dubh*, from *bod*, a tail, and *dubh*, large, or dark. *Cuigeal*

nam ban-sìth,[1] the fairy-women's distaff. *Cuigeal nan losgunn*, the frogs' distaff. It is often, but incorrectly, called *bog bhuine* or bulrush (see *Scirpus lacustris*). The downy seeds were used for stuffing pillows, and the leaves for making mats, chair-bottoms, thatch, and sometimes straw hats or bonnets. The great reed mace (*Typha latifolia*) *cuigeal nam ban sìth*, is usually represented by painters in the hand of our Lord, as supposed to be the reed with which He was smitten by the Roman soldiers, and on which the sponge filled with vinegar was reached to Him.

T. angustifolia—Lesser reed-mace or cat's-tail) Irish: *bodan* (O'Reilly), dim. of *bod*, a tail, &c.

Sparganium—Name in Greek denoting a little band, from the ribbon-like leaves.

S. ramosum—Branched bur-reed. Gaelic: *seisg righ*, the king's sedge, from its being a large plant with sword-shaped leaves. *Seisg mheirg* (Stewart)—*meirg*, rust, a standard or banner. Manx: *curtlagh muck*, the pig's reed.

S. simplex—Upright bur-reed. Gaelic: *seisg madraidh*. Armstrong gives this name to *S. erectum*, by which he doubtless means this plant. *Seisg* (Welsh: *hesg.*) sedge, and *madradh*, a dog, a mastiff. Name probably suggested by the plant being in perfection in the dog-days, the month of July, *am mìos madrail*.

Juncaceæ.

Juncus, from the Latin *jungo*, to join. The first ropes were made from rushes, and also floor covering. Ancient Gaelic: *aoin*, from *aon*, one. Latin: *unus*. Greek: ἑν. Ger.: *ein*. Manx: *shune*. Welsh: *brwynen*.

"A dàth amar dhàth an aeil,
Coilcigh eturra agus *aein*.
Sìda eturra is brat gorm,
Derg ór eturra is glan chòrn.

(From the description of the Lady Crehé's house by Caeilté's MacRonain, from the Book of Ballymote).

[1] *Ban sìth*—A female fairy seen generally before the death of some great one, as a chieftain, and then always dressed in a green mantle, with loose flying hair.

The colour [of her *dún*] is like the colour of lime :
Within it are couches and *green rushes ;*
Within it are silks and blue mantles;
Within it are red gold and crystal cups.

J. conglomeratus—Common rush. Gaelic and Irish: *luachair*, a general name for all the rushes, meaning splendour, brightness. Manx: *leagher*. Latin: *lux*. Sanscrit: *louk*, light. The pith of this and the next species was commonly used to make rush-lights. The rushes were stripped of their outer green skin, all except one narrow stripe, and then they were drawn through melted grease and laid across a stool to set. "The title *Luachra* was given to the chief Druid and magician, considered by the pagan Irish as a deity, who opposed St. Patrick at Tarra in the presence of the king and the nobility, who composed the convention."—'Life of St. Patrick' *Bròg bràidhe* (O'Reilly)—*bròg*, a shoe; but here it should be *bròdh*, straw; *bràidhe*, a mountain, the mountain straw or stem.

J. effusus—Soft rush. Gaelic: *luachair bhog*, soft rush. Irish: *feath*, a bog. It grows best in boggy places. *Fead*, which seems to be the same name, is given also to the bulrush. *Fead*, a whistle, a bustle.

"'S lionmhor *feadan* caol,
Air an éirich gaoth."—MACINTYRE.

Doubtless suggested by the whistling of the wind among the rushes and reeds. The common rush and the soft rush were much used in ancient times as bed-stuffs; they served for strewing floors, making rough couches, &c., and for thatching houses. *Glas-tugha*, green thatch, *ùr luachair (ùr*, fresh, green). (See BRYACEÆ.)

J. articulatus—Jointed rush. Gaelic: *lochan nan damh*. This name is given by Lightfoot in his 'Flora Scotica,' but it should have been *lachan nan damh*. *Lachan*, a reed, the ox or the hart's reed.

J. squarrosus—Heath-rush, stool-bent. Gaelic: *bru-chorcan*, *bruth-chorcan*, *bru*, a deer, and *corcan*, oats, "deers' oats" (Macbain). *bru-chorcur* (Macalpine)—*bru-chorachd*.

"*Bru-chorachd* is clob,[1]
Lusan am bi brìgh," &c.
—MACINTYRE in 'Ben Doran.'

Heath-rush and deer's hair,
Plants nuitritious they are, &c.

[1] See *Scirpus cæspitosus*.

Specimens of this plant have also been supplied with the Gaelic name *moran* labelled thereon, and in another instance *muran*. These names mean the plants with tapering roots; the same signification in the Welsh, *moron*, a carrot. (See *Muirneach—Ammophila arenaria).*

J. maritimus and **acutus**—Sea-rush. Irish: *meithan* (O'Reilly). *Meith*, fat, corpulent. *J. acutus* (the great sea-rush) is the largest British species.

Luzula—Name supposed to have been altered from Italian, *lucciola*, a glow-worm. It was called by the ancient botanists *gramen luxulæ* (Latin, *lux*, light).

L. sylvatica—Wood-rush. Gaelic: *luachair choille*, the bright grass or rush of the wood. The Italian name *lucciola* is said to be given from the sparkling appearance of the heads of flowers when wet with dew or rain. *Learman* (Stewart), possibly from *lear* or *léir*, clear, discernible; a very conspicuous plant, more of the habit of a grass than a rush, the stalk rising to the height of more than two feet, and bearing a terminal cluster of brownish flowers, with large light-yellow anthers.

Cyperaceæ.

Shœnus (from χοῖνος or σχοῖνος, a cord in Greek). From plants of this kind cords or ropes were made.

S. nigricans—Bog-rush. Gaelic: *sèimhean* (Armstrong). Irish: *seimhin (seimh*, smooth, shining—the spikelets being smooth and shining: or which is more likely, from *siobh* or *siobhag*, straw—hence *sioman*, a rope made of straw or rushes; the Greek name σχοῖνος for the same reason).

Scirpus, sometimes written **sirpus** (Freund), seems to be cognate with the Celtic *cirs*, *cors*, a bog-plant; hence Welsh, *corsfruyn*, a bulrush (Gaelic, *curcais)* Many plants of this genius were likewise formerly used for making ropes. (Cords, Latin, *chorda;* Welsh, *cord;* Gaelic and Irish, *corda;* Spanish, *cuerda.*

S. maritimus—Sea-scirpus. Gaelic and Irish: *bròbh.* Name from *brò*, *brà*, or *bràth*, a quern, a hand mill. The roots are large and very nutritious for cattle, and in times of scarcity were ground down in the *muileann bràth* (French, *moulin à bras)*, to make meal; *bracan*, broth—hence *bracha*, malt, because pre-

pared by manual labour (Greek, *βραχίων;* Latin, *brachium;* Gaelic, *braic;* French, *bras*, the arm).

S. cæspitosus—Tufted scirpus, deer's hair, heath club-rush. Gaelic: *cìob*, *cìpe*, and *cìob ceann-dubh (cìob—χιβος;* Latin, *cibus*, food; *ceann*, head; *dubh*, black.

"Le'n cridheacha' meara
Le bainne na *cìoba*."—MACINTYRE.

Irish: *ciabh*, a lock of hair. *Ciabh-ceann-dubh.* This is the principal food of cattle and sheep in the Highlands in March, and till the end of May. *Cruach luachair—cruach*, a heap, a pile, a hill, and *luachair*, a rush.

The badge of the Clan Mackenzie.

S. lacustris—Bulrush, lake-scirput. Gaelic: *luachair-ghòbhlach* the forked rush *(gobhal*, a fork), from the forked or branched appearance of the cymes appearing from the top of tall, terete (or nearly so), leafless stems When this tall stem is cut, it goes by the name of *cuilc*,[1] a cane, and is used to bottom chairs. Irish: *gíbiun—gib* or *giob*, rough, and *aoin*, a rush. Gaelic and Irish: *bog mhuine*, *boigean*, *bog luachair*, *bog*,[2] a marsh, a fen, swampy ground. to bob, to wag—names indicating its habitat, also its top-heavy appearance, causing it to have a bobbing or wagging motion. *Curcais (curach*, a marsh, a fen), is more a generic term, and equals *scirpus*. *Min-fheur*, a bulrush. (See *Festuca ovina.)*

Eriophorum (from ἔριον, wool, and φέρω, to bear). Its seeds are covered with a woolly substance—hence it is called cotton-grass.

E. vaginatum and **E. polystachyon**—Cotton-sedge. Scotch: *cat's-tail.* Gaelic and Irish: *canach.* Irish: *cona* (from *can*, white), from its hypogynous bristles forming dense tufts of white cottony down, making the plant very conspicuous in peaty bogs. The *canach* in its purity and whiteness formed the object of comparison in Gaelic poetry for purity, fair complexion, &c., especially in love-songs:—

"Do chneas mar an *canach*
Cho ceanalta tlath."—MACINTYRE.
Thy skin white as the *cotton-grass*
So tender and gentle.

[1] "Mu lochan nan cuilc a tha ruadh."—TIGHMORA.

[2] *Bog* and *bolg* are frequently interchanged—*bolg luachair*, prominent or massy rush.

"Bu ghile na'n *canach* a cruth."—OSSIAN.
Her form was fairer than the *cotton-down*.

In Ossian the plant is also called *caoin cheann (caoin*, soft), the soft heads, fair heads.

"Ghlac mi'n *caoin cheanna* sa' bheinn
'S iad ag aomadh mu shruthaibh thall
Fo chàrnaibh, bu dìomhaire gaoth."—TIGHMORA.
I seized *cotton-grasses* on the hill,
As they waved by the secret streams,
In places sheltered from the wind.

This is only the plural form of the name *canach—caneichean*.

"*Na caineichean* àluinn an t-sléibh."—MACLEOD.

ceannach-na-mòna (O'Reilly). *Ceann bhàn mòna* (Threl). *Siodha monah* (Threl)—Cotton grass, mountain silk. O'Reilly gives the name *sgathog fiadhain* to *E. polystachyon—sgath*, a tail, and *og* (dim. termination), the little tail—to distingnish it from *vaginatum*, which is larger. Scotch: *cat's-tail*.

Badge of Clan Sutherland according to some.

Carex (likely from Welsh, *cors;* Gaelic, *càrr*, a bog, a marsh, or fenny ground).—This numerous family of plants grows mostly in such situations. *Seisg*, sedge; *gall-sheilisdear*, also *seilisdear amh* (for *Seilisdear*, see *Iris)—amh*, raw—the raw sedge. Welsh: *hesg*. *Seasg*, barren, unfruitful. Except *C. rigida*, they are scarcely touched by cattle. According to Dr. Hooker, *carex* is derived from Greek κερωί, from the *cutting* foliage. The Sanscrit root is *kar*, to cut, shear, divide.

C. vulgaris, and many of the other large species—Common sedge. Gaelic: *gainnisg* (Stewart)—*gainne*, a sedge, reed, cane, arrow; and *seasg*.

GRAMINEÆ.

Grass generally. *Féur*. Manx: *feiyr*. *Seamaide*, blades of grass. *Dorbh*, grass. Welsh: *glaswellt*, *porfa*.

Agrostis alba—Fiorin-grass. Gaelic and Irish: *fioran*, *feorine*, or *fior-than;* derived from Gaelic: *feur*, *feoir*, grass, herbage, fodder. Latin: *vireo*, I grow green—*ver*, spring; *fœnum*, fodder —*r* and *n* being interchangeable. This name is applied in the dictionaries to the common couch-grass, because, like it, it retains a long time its vital power, and propagates itself by extending its roots.

Alopecurus—Foxtail-grass Gaelic: *fideag—fit*, food, refreshment. Latin: *vita.*

A. geniculatus—Gaelic: *fideag cham*—

"A' chuiseag dhìreach 's an *fhiteag cham.*"—MACINTYRE.

cam, bent, from the knee-like bend in the stalk. A valuable grass for hay and pasture.

Arundo Phragmites—Reed-grass. Gaelic: *seasgan; seasg*, a reed. *Biorrach-lachan*, the common reed. Irish: *cruisgiornach, cruisigh*, music, song; from its stem *reeds* for pipes were manufactured. Reeds were said by the Greeks to have tended to subjugate nations by furnishing arrows for war, to soften their manners by means of music, and to lighten their understanding by supplying implements for writing. These modes of employment mark three different stages of civilisation. Welsh: *cawn wellt*, cane-grass: *gwellt*, grass.

Anthoxanthum odoratum—Sweet meadow-grass. Gaelic: *mìslean*, from *milis*, sweet.

"'San canach mìn geal 's *mìslean* ann."—MACINTYRE.
The soft white cotton-grass and the *sweet grass* are there.

Borrach (borradh, scent, smell).—In some places this name is given to the *Nardus stricta*, which see. This is the grass that gives the peculiar smell to meadow hay. Though common in meadows, it grows nearly to the top of the Grampians (3400 feet); hence the names are given as "a species of mountain grass" in some dictionaries.

Milium effusum—Millet-grass. Gaelic: *mileid.* Welsh: *miled.* The name derived from the true *millet* misapplied. Millet is translated in the Gaelic Bible *meanbh pheasair*, small peas (see *Faba vulgaris*).—Ezekiel iv. 9.

Phleum pratense—Timothy grass, cat's-tail grass. Gaelic: *bodan*, a little tail; the same name for *Typha angustifolia.* "This grass was introduced from New York and Carolina in 1780 by Timothy Hanson."—LOUDON. It seems to have been unknown in the Hebrides and the Highlands before that date; for Dr. Walker ('Rural Econ. Hebrides,' ii. 27), says "that it may be introduced into the Highlands with good effect." Yet Lightfoot (1777) mentions it as "by the waysides, and in pastures, but not common" *Bodan* is also applied to *P. arenarium* and *P. alpinum.*

Lepturus filiformis—Gaelic: *dur-fheur fairge*, hard sea-grass. *Dur*, hard (Latin, *durus); feur*, grass; *fairg*, the sea, ocean, wave. It grows all round Ireland, as well as in England and South Scotland. Irish: *durfher fairge* (O'Reilly).

Calamagrostis—Etym, κάλαμος, and ἀγρόστις, reed-grass.

C. epigejos—Wood small reed. *Cuilc-fheur*, cane-grass; *gainne* —cane. *Lachan coille*, wood-rush.

Ammophila arenaria (or **Psamma arenaria**)—Sea-maram; sea-matweed. Gaelic and Irish: *muirineach*, from *muir* (Latin, *mare*, the sea), the ocean. It is extensively propagated to bind the sand on the sea shore; generally called *muran* on west coast. The same name is applied to the carrot, an alteration of *moran*—a plant with large tapering roots. Macintyre alludes to "*muran brìoghar*," but whether he refers to the carrot or to this grass is a matter of controversy. Not being a seaside Highlander, he was more likely to know the carrot, wild and cultivated, far better than this seaside grass, and associating it with groundsel (a plant which usually grows rather too abundantly wherever carrots are sown), makes it a certainty that he had not the "sea-maram" in his mind. (See *Daucus carota.*") *Meilearach* (Macbain)—"A long seaside grass, from Norse *melr*, bent." From inquiries made, most likely this is another name for *Psamma arenaria*, a grass two or three feet high, common all maritime sands. The grasses commonly called "Bent" are *Agrostis* and *Cynosorus*. Manx: *shaslagh*.

Avena sativa—Oats. Gaelic and Irish: *coirc*. Welsh: *ceirch*. Armoric: *querch*. Probably from the Sanskrit *karc*, to crush.

"Is fhearr sìol caol *coirce* fhaotuinn á droch fhearann na 'bhi falamh."
Better small oats than nothing out of bad land.

The small variety, *A. nuda*, the naked or hill oat, when ripe, drops the grain from the husk; it was therefore more generally cultivated two centuries ago. It was made into meal by drying it on the hearth, and bruising it in a stone-mortar, the "*muileann bràth*"—hand-mill or quern. Some of them may still be seen about Highland and Irish cottages. Martin mentions an ancient custom observed on the 2nd of February. The mistress and servant of each family take a sheaf of oats and dress it in woman's apparel, put it in a large basket, with a wooden club by it, and this they call *Briid's* bed. They cry three times Briid is come,

and welcome. This they do before going to bed, and when they rise in the morning they look at the ashes for the impress of Briid's club there; if seen, a prosperous year will follow.

A. fatua and **pretensis**—Wild oats. Gaelic: *coirce fiadhain*, wild oats; *coirc dubh*, black oats. Also applied to the Brome grasses.

"Do'n t-siol chruithneachd, chuireadh gu tiugh;
Cha b' e' n fhideag, no' n *coirce dubh*."—MACDONALD.

When oats become black with blight, the name *coirc dubh* is applied, but especially to the variety called *Avena strigosa*.

Elymus arenarius—Lyme grass. Gaelic: *taithean* (Carmichael). A common seaside grass, with long creeping root stocks, something in appearance like barley, but much stiffer, two to four feet high.

Hordeum distichon—Barley, the kind which is in common cultivation. ("Barley" comes from Celtic *bàr*, bread, now obsolete in Gaelic, but still retained in Welsh—hence *barn*, and by the change of the vowel, *beer*.) Gaelic and Irish: *eorna*, *òrna*. Manx: *oarn*. Irish: *earn* (perhaps from Latin, *horreo*, to bristle; Gaelic, *òr*, a beard)—O'Reilly. "The bearded or bristly barley;" "*òrag*," a sheaf of corn. *Hordeum*, sometimes written *ordeum* (Freund), is from the same root. "It was cultivated by the Romans for horses, and also for the army; and gladiators in training were fed with it, and hence called *hordiarii*." It is still used largely in the Highlands for bread, but was formerly made into "crowdie," properly *corrody*, from Low Latin, *corrodium*, a worry.

"Fuarag eòrna 'n sàil mo bhròige,
Biadh a b' fheàrr a fhuair mi riamh."
Barley-crowdie in my shoe,
The sweetest food I ever knew.

Irish: *caineòg*, oats and barley—from *cain* (Greek, κῆνσος; Latin, *census*), rent, tribute. Rents were frequently paid in "kind," instead of in money."

Secale cereale—Common rye. Gaelic and Irish: *seagal*. Greek: σεχαλη. Armoric: *segal*. French: *seigle*. Manx: *feiyr shoggyl*.

"An cruithneach agus an *seagal*."—EXODUS.
The wheat and the *rye*.

Welsh: *rhyg*, rye.

Molinia cærulea—Purple melic-grass. Gaelic: *bunglas* (Mac-

donald), *punglas*. (*Bun*, a root, a stack; *glàs*, blue.) The fishermen round the west coast and in Skye made ropes for their nets of this grass, which they find by experience will bear the water well without rotting. Irish: *meiloigfér corcuir* (O'Reilly), —*mealoig*—*melic* (from *mel*, honey), the pith is like honey; *fèr* or *féur*, grass; *corcuir*, crimson or purplish. In some parts of the Highlands the plant is called *braban* (Stewart).

Glyceria—From Greek, γλυκύς, sweet, in allusion to the foliage.

G. fluitans—Floating sweet grass. *Milsean uisge*, *millteach uisge*—perhaps from *milse*, sweetness. Horses, cattle, and swine are fond of this grass, which only grows in watery places. Trout (*Salmo fario*) eat the seeds greedily. The name *millteach* is frequently applied to grass generally, as well as to *Triglochin palustre* (which see). *Feur uisge*, water-grass.

Briza—Quaking-grass. Gaelic and Irish: *conan*—*conan*, a hound, a hero, a rabbit—may possibly be named after the celebrated "*Conan Maol*," who was known among the Féinne for his thoughtless impetuosity. He is called "*Aimlisg na Féinne*," the mischief of the Fenians. This grass is also called *feur gortach*, hungry, starving grass. "A weakness, the result of sudden hunger, said to come on persons during a long journey or in particular places, in consequence of treading on the fairy grass"—(Irish Superstitions). *Fèur sìthein sìthe*—literally, a blast of wind; a phantom, a fairy. The oldest authority in which this word *sìthe* occurs is Tirechan's 'Annotations on the Life of St. Patrick,' in the Book of Armagh, and is translated "*Dei terreni*," or gods of the earth. *Crith-fhèur*, quaking grass. *Grigleann* (in Breadalbane), that which is in a cluster, a festoon; the Gaelic name given to the constellation Pleïades. *Ceann air chrith*, quaking-grass. Welsh: *crydwellt*. *Coirc circe*, hen's corn.

Cynosurus—Etym, κυών, a dog, and οὐρά, a tail.

C. cristatus—Crested dog's-tail. Gaelic: *goinear*, or *goin-fheur*, and sometimes *conan* (from *coin*, dogs, and *feur*, grass). Irish: *fèur choinein*, dog's grass.

Festuca—Gaelic: *féisd*. Irish: *féiste*. Latin: *fastus* and *festus*. French: *feste*, now *fête*. English: *feast*, as applied to grass, good pasture, or food for cattle.

F. ovina—Sheep's fescue-grass. Gaelic and Irish: *feur chaorach.*

"*Mìn-fheur* chaorach."—MACINTYRE.
Soft sheep grass.

This grass has fine sweet foliage, well adapted for feeding sheep and for producing good mutton—hence the name But Sir H. Davy has proved it to be less nutritious than was formerly supposed. *Min-fheur* (Armstrong), is applied to any soft grass—as *Holcus mollis*—to a flag, a bulrush; as "*mìn fheur gun uisge*," a bulrush without water (in Job).

Triticum, according to Varro, was so named from the grain being originally ground down. Latin: *tritus*, occurring only in the ablative *(tero)*. Greek: τείρω, to rub, bruise, grind.

T. æstivum (and other varieties).—Wheat. Gaelic and Irish: *cruithneachd—cruineachd.* Manx: *curnaght.* This name seems to be associated with the Cruithne, a tribe or tribes who, according to tradition, came from Lochlan to Erin, and from thence to Alban, where they founded a kingdom which lasted down till the seventh century. Another old name for wheat—*breothan*—may similarly be connected with another ancient tribe, "*Clanna Breogan.* They occupied the territory where Ptolemy in the second century places an offshoot of Brirish Brigantes."—SKENE. Were these tribes so called in consequence of cultivating and using wheat? or was it so called from those tribal names? are questions that are difficult to answer. It seems at least probable that they were among the first cultivators of wheat and Britain and Ireland. *Breothan*, that which is bruised; the same in meaning as *triticum.* Other forms occur, as *brachtan*,[1] being bruised or ground by hand in the "*muileann bràth*," the quern; sometimes spelled *breachtan. Mann*, wheat food. *Fiormann—fior*, genuine, and *mann*, a name given to a variety called French wheat. *Tuireann*, perhaps from *tuire*, good, excellent. The flour of wheat is universally allowed to make the best bread in the world. *Romhan*, Roman or French wheat; "branks."

T. repens—Couch, twitch. Scotch: *dog-grass, quickens*, &c.

[1] Latin: *brace* or *brance.* Gallic, of a particularly white kind of corn. According to Hardouin, *blé blanc Dauphiné, Triticum Hibernum*, Linn., var. *Granis albis.* Lat., *sandala.*

"Galliæ quoque suum genus farris dedere: quod illie brance vocant apud nos sandalum nitidissimi grani."—PLINY, 18, 7.

Gaelic: *feur-a'-phuint* (Mackenzie), the grass with points or articulations. Every joint of the root, however small, having the principle of life in it, and throwing out shoots when left in the ground, causing great annoyance to farmers. (From the root *punc* or *pung;* Latin, *punctum*, a point.) *Goin-fheur*, dog's-grass; or *goin*, a wound, hurt, twitch. According to Rev. Dr. Stewart, Nether Lochaber, this name is also given to *Cynosurus. Fiothran*, the detestable. It is one of the worst weeds in arable lands on account of the propagating power of the roots. *Bruim fheur*, flatulent grass. Probably only a term of contempt, on account of its worthlessness. Manx: *feiyr vodde*, dog grass.

T. junceum—Sea-wheat gras. Gaelic: *glas fheur*, the pale green grass; a seaside grass. It helps, with other species, to bind the sand.

Lolium perenne and **temulentum**—Darnell, rye grass. Gaelic: *breoillean.* Irish: *breallan (breall* or *breallach*, knotty), from the knotty appearances of the spikes, or from its medicinal virtues in curing glandular diseases. "And being used with quick brimstone and vinegar, it dissolveth knots and kernels, and breaketh those that are hard to be dissolved."—CULPEPPER. *Dìthean*, darnel; perhaps from *dìth*, want, poverty. It may be so named from its growing on poor sterile soil, which it is said to improve. "They have lately sown ray-grass to improve cold, clayey soil"—Dr. PLATT, 1677. *Roille.* Irish: *raidhleadh*, from *raidhe*, a ray—hence the old English name, *ray-grass.* French: *ivraie*, darnel. Welsh: *efr*—peroaps alterations of the French *ivre*, drunk. The seeds of darnel, when mixed with meal, cause intoxication, and are believed to produce vertigo in sheep—the disease that maketh them reel; and for this reason the grass is often called *sturdan*, from *sturd*—hence Scotch *sturdy* grass. *Siobhach*, from *siobhas*, rage, fury, madness. "It is a malicious plant of sullen Saturn: as it is not without some vices, so it hath also many virtues."—CULPEPPER. *Cuiseach* (Macalpine), rye-grass. *Ruintealas* (O'Reilly), the loosening, aperient, or purgative grass—from *ruinnec*, grass, and *tealach*, loosening.

Nardus stricta—Mat-grass, moor-grass. Gaelic: *beitean* (perhaps from *beithe)*, was refused. Cattle refuse to eat it. It remains in consequence in dense tufts, till it is scorched by early frosts. In this condition it is frequently burned, in order to

destroy it. *Borrach* (in some places), parching. *Carran* (Stewart), a name given also to *Spergula arvensis.* To this grass and other rough species, as rushes, sedges, &c., the name *riasg* is given. Anglo-Saxon: *risce*, a rush.

"Cuiseagan is *riasg*
'Chinneas air an t-sliabh."—MACINTYRE.

Aira flexuosa—Waved hair-grass. Gaelic: *mòin-fheur*, peat-grass. It grows generally in peaty soil.

CRYPTOGAMIA.

FILICES.

Filices—Ferns. Gaelic: *raineach, roineach.* Irish: *raith, raithne, raithneach;* also, *reathnach.* Manx: *rhenniaght.* Welsh: *rhedyn.* Perhaps formed from *reath*, a revolution or turning about, or *rat*, motion, from the circinate revolution of the young fronds—an essential characteristic of ferns.

Polypodium vulgare—*Cloch-reathnach* (Armstrong), the stone-fern; *cloch*, a stone. It is common on stone walls, stones, and old stems of trees. *Ceis-chrann.* Irish: *céis chrainn—cis*, a tax, tribute, and *crann*, a tree, because it draws the substance from the trees; or from the crosier-like development of the fronds, like a shepherd's crook, "*cis-cean.*" *Sgèamh nan cloch. Sgeamh* means reproach, and *sgiamh* or *sgèimh*, beauty, ornament; "*nan cloch*," of the stones. The second idea seems, at least in modern times, to be more appropriate than the first, especially as the term was applied to the really beautiful oak-fern.

Reidh raineach—reidh, smooth, plain. *Raineach nan crag*, the rock-fern. *Meurlag* (in Lochaber), from *meùr*, a finger, from a fancied resemblance of the pinnules to fingers. (See *Ceterach.*)

P. dryopteris—Oak-fern. Gaelic and Irish: *sgeamh dharaich* (O'Reilly), the oak-fern. No Gaelic name is recorded for the beech-fern *(P. Phegopteris).*

Blechnum spicant—Hard fern. The only Gaelic name supplied for this fern is "*an raineach chruaidh*," hard fern. It is impossible to say whether this is a translation or not. Being a conspicuous and well-defined fern, it must have had a Gaelic name.

Cystopteris fragilis—Bladder-fern. Gaelic: *friodh raineach*, or *frioth fhraineach*—"*frioth*," small, slender. The tufts are usually under a foot long; stalks very slender.

C. montana—Mountain bladder fern, found only on Ben Gourdie—between Glenlyon and Glen Lochay—is known to the shepherds and farmers there by the name of *Rainneach Bheinn Ghourdie.*

Polystichum aculeatum, lobatum, and **angulare**—Gaelic: *ibhig* (Rev. Dr. Stewart), the name by which the shield-ferns are known in the West Highlands. This name may have reference to the medicinal drinks formerly made from the powdered roots being taken in water as a specific for worms (see *L. filix-mas*), from *ibh*, a drink. French: *ivre.* Latin: *ebrius.*

P. lonchitis—Holly fern. Gaelic: *raineach chuilinn* (Stewart), holly fern, known by that name in Lorne: also *colg raineach*, in Breadalbane and elsewhere. For *cuileann* and *colg*, see *Ilex aquifolium.*

Lastrea oreopteris—Sweet mountain fern. Gaelic: *crim-raineach* (Stewart). Most likely from *creim*, a scar, the stalks being covered with brown scarious scales. In some places the name *raineach an fhàile* is given, from *fàile*, a scent, a smell. This species may be easily distinguished by the minute glandular dots on the under side of the fronds, from which a fragrant smell is imparted when the plant is bruised.

L. filix-mas—Male fern. Gaelic and Irish: *marc raineach*, horse-fern. *Marc.* Welsh: *march.* Old High German: *marah*, a mare. This fern has been celebrated from time immemorial as a specific for worms; the powdered roots, taken in water, were considered an excellent remedy. Irish: *raineach-madra*, dog-fern.

L. spinulosa, and the allied species, *dilatata* and *Fœnisecii*, are known by the name *raineach nan rodan*, from Latin, *rodo.* Sanscrit: *rad*, to break up, split, gnaw—the rat's fern, in Morven, Mull, and Lewis. "Dr. Hooker is mistaken as to the range of this fern, as it is extremely abundant here, at least in the form of *dilatata*"—(Lewis correspondent).[1] The name rat's fern, from its commonness in holes, and the haunts of rats.

[1] My well-informed correspondent also remarks:—"I may mention one or two other plants, regarding which Dr. Hooker's information is slightly cut. His *Salix repens* is very common here and in Caithness, though absent in at least some parts further south. *Utricularia minor* can easily be found in quantities near the Butt of Lewis; and *Scutellaria minor*, which he allows no further than Dumbarton, grows equally far north, although all I am aware of could be covered by a table-cloth. Another interesting plant, *Eryngium maritimum*, grows in a single sandy bay on our west coast."

Athyrium filix fœmina—Lady-fern. Gaelic ann Irish: *raineach Mhuire*, Mary's fern—*Muire*, the Virgin Mary, Our Lady, frequently occurring in plant names in all Christian countries.

A. ceterach—Scale fern. Gaelic: *mearlag*, from *mear*, a finger (Stuart). Old English: finger fern. Growing on rocks and walls, from Argyle and Perth southward. The fronds are covered with brown chaffy scales beneath. Welsh: *rhedyn gogofau*, cave fern.

Asplenium—From Greek: α, privative, and σπλήν, the spleen.

A. trichomanes—Black spleenwort. Gaelic and Irish: *dubh chasach*, dark-stemmed. *Lus na seilg*, from *sealg*, the spleen. This plant was formerly held to be a sovereign remedy for all diseases of this organ, and to be so powerful as even to destroy it if employed in excess. *Lus a' chorrain. Urthàlmhan* (O'Reilly)—*ùr*, green, and *talamh*, the earth. As *dubh-chasach* is the common name for *Trichomanes*—probably *ùr thalmhan* was applied to *A viride. Failtean fionn*, see *A. capillus-Veneris.*

A marinum—Sea fern. Gaelic: *raineach na mara*, sea fern. Welsh: *dueg redynen arfor*, marine spleen fern.

A. ruta-muraria—Rue fern. Gaelic: *rue bhallaidh*, wall rue. Welsh: *redynen y murian*, wall fern.

A. adiantum-nigrum—Gaelic: *an raineach uaine*, the green fern. Irish: *craobh muc fiadh* (O'Reilly)—*craobh*, a tree, a plant, and *muc fiadh*, wild pig or boar.

Scolopendrium vulgare—Hart's-tongue fern. Gaelic: *creamh muc fiadh*, or in Irish, *creamh nam muc fiadh.* Wild boar's wort, a name also given to Asparagus.

Pteris aquilina—Common brake. Gaelic: *an raineach mhòr*, the large fern. Manx: *rhenniagh woirrey*, also applied to *Osmunda. Raith* (see *Polypodium*). The brake is used for various purposes by the Gaels, such as for thatching cottages; and beds were also made of it. It is esteemed a good remedy for rickets in children, and for curing worms. In Ireland the bracken fern is often called the Fern of God, from an old belief that if the stem be cut into three pieces there will be seen on the first slice the letter G, on the second O, and on the third D, thus spelling God.

Adiantum capillus-Veneris—Maiden-hair fern. Gaelic: *failtean fionn* (Armstrong), from *falt*, hair, and *fionn*, fair, resplendent.

This fern is only known in the Highlands by cultivation. This name is frequently given to *Trichomanes (dubh chasach)* improperly. Manx: *folt voidyn*, maiden hair. In the Catholic Church the fern is known as "The Virgin's Hair."

Ophioglossum—From Greek: ὄφις, a serpent: and λγώσσα, a tongue. The little fertile stalk springing straight out of the grass may not inaptly be compared to a snake's tongue.

O. vulgatum—Adder's tongue. *Lus na nathrach* (Mackenzie), the serpent's weed. *Teanga na nathrach*, the adder's tongue. Welsh: *tafad y neidr*, adder's tongue. In the Western Highlands, *beasan* or *feasan* (Stewart).

Osmunda—Osmunder, in Northern mythology, was one of the sons of Thor (Gaelic: *Tordan)*, the thunderer, the Jove of the Celts. "This stately flowering fern is said to derive its name from the following legend:—A waterman named Osmund once dwelt on the banks of Loch Fyne, with his wife and daughter. One day a band of fugitives burst into his cottage, and warned Osmund that the cruel Danes were fast approaching the ferry. Osmund heard them with fear; he trembled for those he held dearer than life. Suddenly the shouts of furious men roused him to action. Snatching up his oars, he rowed his wife and child to a small island covered with this fern, and helping them to land, he bade them lie down beneath the foliage for protection. Scarcely had the ferryman returned to his cottage ere a company of fierce Danes rushed in, but knowing he would be of service to them, they did him no harm. He then ferried them across the lake. Osmund thanked God for preserving them all, but the daughter ever after called the fern "Osmund" (Folkard's Plant Legends). Gerard, in describing the stem of the *Osmunda*, which, upon being cut, exhibits a white centre, calls this portion of the fern "the heart of Osmund, the waterman," probably in allusion to the above tradition.

O. regalis—Royal fern. Gaelic: *raineach rioghail*, kingly fern; *righ raineach*, royal fern. In Ireland it is called the "bog onion." *Bog uinnean.* Manx: *bog uinnish* or *bog renish.*

Botrychium lunaria—Moonwort. Gaelic: *luan lus*, moonwort. Manx: *lus luna.* Welsh: *y lleûadlys—lleuad*, moon. *Luan*, the

moon. Latin: *luna.* French: *lune.* *Déur lus* and *dealt lus* (Stewart)—*déur*, a tear, a drop of any fluid, and *dealt*, dew. Name also applied to the sundew. This plant was held in superstitious reverence among Celtic and other nations. Horses were said to lose their shoes where it grew. "On Sliabh Riabhach Mountain no horse can keep its shoes; and to this day it is said that on Lord Dunsany's Irish property there is a field where it is supposed all live stock lose their nails if pastured there." "A Limerick story refers to a man in Clonmel jail who could open all the locks by means of this plant." Similar superstitions still linger in the Highlands.

There is an herb, some say whose virtue's such
It in the pasture, only with a touch,
Unshoes the new-shod steed.

"On White Down, in Devonshire, near Tiverton, there was found thirty horse-shoes pulled off from the feet of horses belonging to the Earl of Essex, his horses there being drawn up into a body, many of them being but newly shod, and no reason known, which caused much admiration; and the herb described usually grows upon heaths."—CULPEPPER. *Lus na mees* (Threl). *Lus nam mios.* The month plant. Old Irish: *mis.* Welsh: *mis.* Anglo-Saxon: *mónath.* Hence month, from *móna*, the moon. In olden times nearly all the officinal plants were supposed to be governed by the sun, moon, and planets. (The herbalist generally signed himself "Student in Physick and Astrology.") For example, the corn flower was under the moon; ginger the sun; pepper, Mars; pines, Venus, &c., hence "*luan lus*" and "*lus nam mios*," names of this plant. The moonwort is found sparingly in the Highlands. It is a small plant of the fern tribe, but very unlike the ordinary fern, a few inches in height, with a frond of small fan-like leaves, and a spike of dusty-coloured spores. Ferns frequently formed components in charms.

"Faigh naoi gasan rainich
Air an gearradh, le tuaigh,
Is tri chnaimhean seann-duine
Air an tarruing a uaigh," &c.—MACINTYRE.

Get nine branches of ferns
Cut with an axe,
And three old man's bones
Pulled from the grave.

The root of "*An raineach mhòr*" (Pteris Aquilina) was considered a valuable ingredient in love-philtres in olden times. An old Gaelic bard sings—

"'Twas not the maiden's matchless beauty
That drew my heart anigh;
Not the *fern-root* potion
But the glance of her blue eye."

"Fern seeds were looked upon as magical, and must be gathered on midsummer eve."—Scottish and Irish superstition.

LYCOPODIACEÆ

Lycopodium, from λύκος, a wolf, and πούς, a foot, from a fancied resemblance to a wolf's foot.

L. selago—Fir club-moss. Gaelic: *garbhag an t-sléibhe*, the rough one of the hill. "The Highlanders make use of this plant instead of alum to fix the colours in dyeing. They also take an infusion of it as an emetic and cathartic; but it operates violently, and, unless taken in a small dose, brings on giddiness and convulsions."—LIGHTFOOT. According to De Thèis, "Selago" is derived from the Celtic *sel (sealladh)*, sight, and *iach (ìoc)*. Greek: ἴασις, a remedy, being useful for complaints in the eyes.

Badge of Clan Macrae.

L. clavatum, annotinum, and the rest of this family are called *lus a' bhalgaire*, the fox-weed. *Crotal na madadh ruadh*, club-moss. The name *crotal* is given to this plant on account of its dyeing properties. Woollen cloths boiled with it become blue when passed in a bath of Brazil wood. *Garbhag nan gleann.*

The badge of Clan Munro.

EQUISETACEÆ.

Equisetum, from *equus*, a horse, and *seta*, hair, in allusion to the fine hair-like branches of the species. Those plants of this order growing in watery places are called in Gaelic and Irish, *clois*, *clò-uisge*, the names given to *fluviatile*, *palustre*, *ramosum;* and those flourishing in drier places, *earbull-eich*, horse-tail. *Clois* seems a contraction of *clò-uisge* (O'Reilly)—*clò*, a nail-pen or peg, perhaps suggested by the appearance of the fruitings stems; and *uisge*, water. *Callagan srob eigh* (Threl), or in our Gaelic, *cuilg sruth eich*, the horse's water or stream bristles. Welsh: *rhawn y march a fonawl*, the same meaning.

E. hyemale—Dutch rushes, shave-grass. Gaelic: *a' bhiora —bior*, a pointed small stick, anything sharp or prickly. This species was at one time extensively used for polishing wood and metal, a quality arising from the cuticle abounding in siliceous cells—hence the use made of the plant for scouring pewter and wooden things in the kitchen. A large quantity used to be imported from Holland, hence the name "Dutch rushes." Irish: *gadhar*, from *gad*, a withe, a twig. *Liobhag*, from *liobh*, smooth, polish. It grows in marshy places and standing water. *Cuiridin* (O'Reilly), because growing on marshy ground.

Bryaceæ.

Gaelic and Irish: *còinneach*, *caoineach*, from *caoin*, soft, lowly, &c. The principal economic use of moss to the ancient Gaels was in making bed-stuffs, just as the Laplanders use it to this day.

"Trì coilceadha na Feinne, bàrr geal chrann, *còinneach*, is ùr luachair."
The three Fenian bed-stuffs—fresh tree-tops, *moss*, and fresh rushes.

"The brushwood was laid next the ground, over it was placed the moss, and lastly fresh rushes were spread over all. It is these three materials that are designated in our old romances as the *tri cuilcidha na bh-Fiann*—the three beddings of the Fenians."—Keating. Welsh: *mwswg*, moss.

Sphagnum—Bog-moss. Gaelic: *mòinteach liath* (*mòin*, peat, and *liath*, grey). From its roots and decayed stalks peat is formed. *Fionnlach*, from *fionn*, white. It covers wide patches of bog, and when full grown it is sometimes almost white; occasionally the plant has a reddish hue (*còinneach dhearg*, red moss). Martin refers to it in his "Western Islands:' "When they are in any way fatigued by travel or otherways, they fail not to bathe their feet in warm water wherein *red moss* has been boiled, and rub them with it on going to bed." This seems to be the only moss having a specific name in Gaelic, the rest going by the generic term *còinneach*.

"Còinnich uaine mu 'n iomall,
Is iomadach seòrsa."—Macintyre.
Green moss around the edges,
Many are the kinds.

Marchantiaceæ and Lichenes.

Marchantia polymorpha—Liverwort. Gaelic: *lus an àinean*,

the liver-wort. Irish: *cuisle aibheach.* Welsh: *llysiar afu—afu,* the liver. (Names derived from its medicinal effects on the liver.) Irish: *duilleog na cruithneachta,* the leaf of (many) shapes or forms. *Cruth,* form, shape, synonymous with Greek "*polymorpha.*" Manx: *lus yn aane.*

Peltidea canina—The dog-lichen. Gaelic: *lus ghoinnich* (from *goin,* wound; *goineach,* agonising) This plant was formerly used for curing distemper and hydrophobia in dogs. The name "*gearan,* the herb dog's-ear," is given in the dictionaries. Probably this name was applied to this plant, meaning a complaint, a groan. Welsh: *gerain,* to squeak, to cry.

Lecanora— Etymology of this word uncertain (in Celtic, *lech* or *leac,* means a stone, a flag). Greek: λίθος.

L. tartarea—Cudbear. Gaelic and Irish: *corcar* or *corcur,* meaning purple, crimson. Latin: *purpura.* This lichen was extensively used to dye purple and crimson. It is first dried in the sun, then pulverised and steeped, commonly in urine, and the vessel made air-tight. In this state it is suffered to remain for three weeks, when it is fit to be boiled in the yarn which it is to colour. Formerly, in many Highland districts, the peasants got their living by scraping off this lichen with an iron hoop, and sending it to the Glasgow market. MacCodrum alludes to the value of this and the next lichen in his line—

"Spréigh air mòintich,
Or air chlachan."
Cattle on the hills,
Gold on the stones.

Parmelia saxatilis and **omphalodes**—Stone and heath parmelia. Gaelic and Irish: *crotal.* These lichens were much used in the Highlands for dyeing a reddish brown colour, prepared like *tartarea.* And so much did the Highlanders believe in the virtues of *crotal* that, when they were to start on a journey, they sprinkled it on their hose, as they thought it saved their feet from getting inflamed during the journey. Welsh: *cen dù,* black head, applied to the species *Omphalodes.*

Sticta pulmonacea (*Pulmonaria* of Lightfoot)—Lungwort lichen. Scotch: *hazelraw.* Gaelic and Irish: *crotal coille* ("*coille*" of the wood), upon the trunks of trees in shady woods. It was used

among Celtic tribes as a cure for lung diseases, and is still used by Highland old women in their ointments and potions.

According to Shaw, the term *grim* was applied as a general term for lichens growing on stones. *Grioman* (Macbain). Martin, in his description of his journey to Skye, refers to the superstition "that the natives observe the decrease of the moon for scraping the scurf from the stones." The two useful lichens, *corcur* and *crotal*, gave rise to the suggestive proverb—

"Is fheàrr a' chlach gharbh air am faighear rud-eigin, na 'chlach mhìn air nach faighear dad idir."

Better the rough stone that yields something, than the smooth stone that yields nothing.

Fungi.

Agaricus—The mushroom. Irish and Gaelic dictionaries give *agairg* for mushroom. *Fas na heanaich* (Threl) In our Gaelic *fas na h-aon oidhche*, one night's growth. Welsh: *cullod.* Manx: *shalmane.*

A. campestris—*Balg bhuachaill (balg* is an ancient Celtic word, and in most languages has the same signification—viz., a bag, wallet, pock, &c. (Greek, *βολγός*; Latin, *bulga;* Saxon, *bælg;* German, *balg), buachaill*, a shepherd. *Balg losgainn (losgann*, a frog, and in some places *balg bhuachair—buachar*, dung), *Leirin sugach.* In Aberfeldy *A. campestris* is called *boineid smachain* (Dr. Hugh Macmillan).

Boletus bovinus—Brown boletus. Gaelic and Irish: *boineid na losgainn*, the toad's bonnet; and also applied to other species of this genus.

Tuber cibarium—Truffle. *Balgan losgainn*, the bag of the toad. These are subterraneous ball-like bodies, something like potatoes, found in beech-woods in Glen Lyon; and probably applied to other species as well.

Lycoperdon giganteum—The large fuz-ball or devil's snuff-box. Gaelic and Irish: *beac, beacan*, from *beach*, a bee. *Balg-dubh*, black bag, *dallan-nan-caorach*, the sheep-blinder, applied also to *L. gemmatum.* This mushroom or puff-ball was used formerly (and is yet) for smothering bees; it grows to a large size, sometimes even two or three feet in circumference. *Trioman* (O'Reilly).

L. gemmatum—The puff-ball, fuz-ball. Gaelic and Irish:

caochag, from *caoch* (Latin, *cœcus*), blind, empty, blasting. It is a common idea that its dusty spores cause blindness. *Balg smùid*, the smoke-bag; *balg séididh*, the puff bag. *Balg peiteach*, *bocan*, or *bòcan-bearrach* (*bòcan*, a hobgoblin, a sprite, and *bearr*, brief, short), and *boineid na losgainn*, are frequently applied to all the mushrooms, puff-balls, and the whole family of the larger fungi.

Polyporus.—The various forms of cork-like fungi growing on trees are called *càise* (Irish), meaning cheese, and in Gaelic *spuing* or (Irish) *spuinc*, sponge, from their porous spongy character.

P. fomentarius and **betulinus**—Soft tinder. Gaelic: *cailleach spuinge*, the spongy old woman,—a corruption of the Irish *càisleach spuinc*, soft, cheese-like sponge. It is much used still by Highland shepherds for making *amadou* or tinder, and for sharpening razors.

Mucedo—Moulds. Gaelic: *cloimh liath*, grey down. Mildew, *mil-cheo*. Irish *caothruadh* (O'Reilly).

Mushrooms bear a conspicuous part in Celtic mythology from their connection with the fairies,—they formed the tables for their merry feasts. Fairy rings (*Marasmius oreades*, other species of *Agarici*) were unaccountable to our Celtic ancestors save by the agency of supernatural beings.

Algæ.

The generic names assigned to sea-weeds in Gaelic are: *feamainn* (*feam*, a tail); *trailleach* (MacAlpine), (from *tràigh*, shore, sands); *barra-rochd* (*barr*, a crop), *roc*. Greek: ῥωξ. French: *roche*, a rock. Welsh: *gwymon*, sea-weed. French: *varec*, from Sanscrit, *bharc*, through the Danish *vrag*. All the olive-coloured sea-weeds go by the general name *feamainn bhuidhe;* the dark green, *feamainn dubh;* and the red, *feamainn dearg*.

Sea-ware the badge of the MacNeils.

The inhabitants of the Isle of Lewis had an ancient custom of sacrificing to a sea god called "Shony" at Hallowtide. The inhabitants round the island came to the church of St. Mulvay, each person having provisions with him. One of their number was selected to wade into the sea up to the middle, and carrying a cup of ale in his hand, standing still in that position, crying out with a loud voice, "Shony, I give you this cup of ale, hoping you

will be so kind as to send us plenty of sea-ware for enriching our ground the ensuing year." And he then threw the cup into the sea. This was performed in the night-time; they afterwards returned to spend the night in dancing and singing.

Shony (Sjoni) the Scandinavian Neptune. This offering was a relic of pagan worship introduced into the Western Isles by the Norwegians when they conquered and ruled over these islands centuries ago (*see* footnote, p. 55).

Fucus vesiculosus—Sea-ware, kelp-ware, black tang, lady-wrack. Gaelic: *propach*, sometimes *prablach*, tangled; in some places *gròbach*, *gròb*, to dig, to grub.

This fucus forms a considerable part of the winter supply of food for cattle, sheep, and deer. In the Hebrides cheeses are dried without salt, but are covered with the ashes of this plant, which abounds in salt. It was also used as a medicinal charm. "If, after a fever, one chanced to be taken ill of a stitch, they (the inhabitants of Jura) take a quantity of *lady-wrack* and *red fog* and boil them in water; the patients sit upon the vessel and receive the fume, which by experience they find effectual against the distemper."—MARTIN'S "Western Isles."

F. nodosus—Knobbed sea-weed. Gaelic: *feamainn bholgainn*, *builgeach*,—*bolg*, *builg*, a sack, a bag, from the vesicles that serve to buoy up the plant amidst the waves. *Feamainn bhuidhe*, the yellow wrack. It is of an olive-green colour; the receptacles are yellow.

F. serratus—Serrated sea-weed. Gaelic: *feamainn dubh*, black wrack. *Aon chasach*, one-stemmed, applies to this plant when single in growth.

F. canaliculatus—Channelled fucus. Gaelic: *feamainn chìrein*. This plant is a favourite food for cattle, and farmers give it to counteract the injurious effects of sapless food, such as old straw and hay.

Laminaria digitata—Sea-girdles, tangle. Gaelic and Irish: *stamh*, *slat-mhara*, sea-wand. *Duidhean*, *doirean* in Lismore, the *liaghag* or *leathagan*, *bàrr stamh*, and *bragair*, names given to the broad leaves on the top. *Doire* (in Skye and Islay), tangle. Though not so much used for food as formerly, it is still chewed by the Highlanders when tobacco becomes scarce. It was thought to be an effectual remedy against scorbutic and glandular diseases,

even long before it was known to contain iodine. "A rod about four, six, or eight feet long, having at the end a blade slit into seven or eight pieces, and about a foot and a half long. I had an account of a young man who lost his appetite and had taken pills to no purpose, and being advised to boil the blade of the Alga, and drink the infusion boiled with butter, was restored to his former state of health."—MARTIN'S "Western Isles." By far the most important use to which this plant and the other fuci have been put was the formation of kelp; much employment and profit were derived from its manufacture: *e.g.*, in 1812 in the island of North Uist, the clear profit from the proceeds of kelp amounted to £14,000; but the alteration of the law regarding the duty on barilla reduced the value to almost a profitless remuneration of only £3500, and now the industry is all but extinct.

L. saccharina—Sweet tangle, sea-belt. Gaelic: *smeartan* (*smear*, greasy). The Rev. Mr. MacPhail gives this name to "one of the red sea-weeds." Other correspondents give it to this plant. *Milfhearach* (O'Donovan).—Sweet tangle, "a marine weed with a sweet root." But the name seems the same as *Milearach*, already mentioned, only it has not a "sweet root" like the sea weed.

L. bulbosa—Sea furbelows, bulbous-rooted tangle. Gaelic: *sgrothach*. This name is doubtful (*sgroth*, pimples, postules).

Alaria esculenta—Badderlocks, hen-ware (which may be a contraction of honey-ware, the name by which it is known in the Orkney Islands). Gaelic: *mircean* (one correspondent gives this name to "a red sea-weed"), seemingly the same as the Norse name *Mária kjerne*,—*Mári*, Mary, and *kjerne* is our word kernel, and has a like meaning. In Gaelic and Irish dictionaries, *muirirean* (Armstrong), *muiririn* (O'Reilly), "a species of edible alga, with long stalks and long narrow leaves."—SHAW. In some parts of Ireland, Dr. Drummond says, it is called *murlins*—probably a corruption of *muiririn*, *muirichlinn*, *muirlinn* (MacAlpine), (from *muir*, *mara*, the sea). Manx: *mooirlane*. It is known in some parts of Ireland by the name *sparain* or *sporain*, purses, because the pinnated leaflets are thought to resemble the Highlander's *sporan*. *Gruaigean* (in Skye).

Rhodymenia palmata—Dulse. Gaelic and Irish: *duileasg*, from *duille*, a leaf, and *uisge*, water—the water-leaf. The High-

landers and Irish still use *duileasg*, and consider it wholesome when eaten fresh. Before tobacco became common, they used to prepare dulse by first washing it in fresh water, then drying it in the sun: it was then rolled up fit for chewing. It was also used medicinally to promote perspiration. *Fithreach*, dulse. *Duileasg staimhe* (*staimh*, *Laminaria digitata*). It grows frequently on the stems of that fucus. *Duileasg, chloiche—i.e.*, on the stones, the stone dulse. *Duileasg* is also given to *Laurentia pinnatifida*, formerly eaten under the name of pepper dulse. *Creantardh* (O'Don) in Donegal.

Porphyra laciniata—Laver, sloke. Gaelic and Irish: *sloucan*, *slochdan*, from *sloc*, a pool or slake. *Slàbhcean* (in Lewis), *slàbhagan* (Shaw). Lightfoot mentions that "the inhabitants of the Western Islands gather it in the month of March, and after pounding and stewing it with a little water, eat it with pepper, and vinegar, butter; others stew it with leeks and onions.

Ulva latissima—Green ulva. Gaelic: *glasag*, also applied to other edible sea-weeds. In some places in the Western Highlands the names given to laver are also given to this plant. *Glasag*, from *glas*, blue, or green.

Palmella montana (Ag.)—Lightfoot describes, in his "Flora Scotica," a plant which he calls *Ulva montana*, and gives it the Gaelic name *duileasg nam beann—i.e.*, the mountain dulse. This plant is *Gloeocapsa magma* (Kutzing). *Protococcus magma* (Brebisson, Alg. Fallais). *Sorospora montana* (Hassall). Lightfoot was doubtless indebted to Martin (whose "Western Isles" furnished him with many of his useful notes on the uses of plants among the Highlanders) for the information respecting such a plant. Martin describes it thus: "There is seen about the houses of Bernera, for the space of a mile, a soft substance resembling the sea-plant called *slake* [meaning here *Ulva latissima*], and grows very thick among the grass; the natives say it is the product of a dry hot soil; it grows likewise *on the tops of several hills* in the island of Harris." "It abounds in all mountainous regions as a spreading crustaceous thing on damp rocks, usually blackish-looking; but where it is thin the purplish nucleus shines through, giving it a brighter aspect."—Roy.

Chondrus crispus—Irish moss, known in the Western Highlands by the Irish name *an cairgein*, as the chief supply used to

come from Carrageen in Ireland. At one time it was in much repute, for from it was manufactured a gelatinous easily digested food for invalids, which used to sell for 2s. 6d. per lb. *Màthair an duilisg*, the mother of the dulse, as if the dulse had sprung from it.

Killeen is the usual Irish name for the Irish moss ("Gardening Illustrated," page 304).

Corallina officinalis.—Gaelic: *coireall* (MacAlpine). Latin: *corallium*, coral. *Linean.* It was used as a vermifuge.

Polysiphonia fastigiata. A tuft of this sea-weed was sent to me with the Gaelic name *Fraoch mara*, sea-heather, written thereon.

Hemanthalia lorea.—The cup-shaped frond from which the long thongs spring is called *aiomlach*, or *iomlach* (*iomlag*, the navel), from the resemblance of the cup-shaped disc to the navel. Dr. Neill mentions that in the north of Scotland a kind of sauce for fish or fowl, resembling ketchup, is made from the cup-like or fungus-like fronds of this sea-weed.

Halydris siliquosa.—Gaelic: *roineach mhara*, the sea-fern. (In the Isle of Skye).

Chorda filum—Sea-laces. In Shetland Lucky Minny's lines; Ayrshire, dead men's ropes. Gaelic: *gille mu lunn*,—*gille*, a young man, a servant; *lunn*, a wave. Lightfoot mentions that the stalks acquire such toughness as to be used for fishing lines, and they were probably also used in the manufacture of nets. At all events it is a great obstacle when trawling with nets, as it forms extensive sea-meadows of long cords floating in every direction. In some parts *langadair* is given to a "sea-weed, by far the longest one." This one is frequently from twenty to forty feet in length. *Driamlaichean*, fishing lines.

Sargassum vulgare (or **bacciferum**)—Sea-grapes. Gaelic: *tùr-usgar* (sometimes written *trusgar*, from *trus*, gather), from *turus*, a journey. This weed is frequently washed by the Gulf Stream across the great Atlantic, with beans, nuts, and seeds, and cast upon the western shores. These are carefully gathered, preserved, and often worn as charms. They are called *uibhean sìthein*, fairy eggs, and it is believed that they will ward off evil-disposed fairies. The nuts are called *cnothan-spuinge*, and most frequently are *Dolchas urens* and *Mimosa scandens*. To *Callithamnion Plocamium*,

&c., and various small red sea-weeds, such as adorn ladies' albums, the Gaelic name *smòcan* is applied.

Confervæ, such as *Enteromorpha* and *Cladophora*. Gaelic and Irish: *lianach* or *linnearach* (*linne*, a pool). Martin describes a plant under the name of *linarich*—"a very thin, small, green plant, about eight, ten, or twelve inches in length; it grows on stones, shells, and on the bare sands. This plant is applied plasterwise to the forehead and temples to procure sleep for such as have a fever, and they say it is effectual for the purpose." —MARTIN'S "Hebrides." *Barraig uaine*, the green scum on stagnant water. *Feur-uisge*, water-grass. *Feur-lochain*. *Griobhars-gaich*, the green scum on water.

"Tha uisge sruth na dìge
Na shruthladh dubh gun sioladh
Le barraig uaine, liath-ghlas,
Gu mi-bhlasda grannd,
Féur lochan is *tàchair*
An clnn an duilleag bhàite."—MACINTYRE.

The water in its channel flows,
A dirty stagnant stream,
And algæ green, like filthy cream,
Its surface only shows.
With water-grass, a choking mass,
The water-lily grows.

NOTES.

Page 2.

Ranunculus flammula—*Glas leun*, spear wort. Grows near the margins of lakes and boggy places. Its stalks are procumbent at the base, but branch directly. Its leaves are somewhat narrow and spear-like, but vary according to habitat. The flowers are yellow, but smaller than most of the buttercups. It is very acrid and caustic, therefore used for raising blisters. According to the *Irish Journal*, "*Cam an ime*" — buttercup. "*Seamair Mhuire*" is also in some places given to the buttercup, but O'Reilly and others apply it to the yellow pimpernel (see p. 81).

Page 5.

Chelidonium majus—Common celandine. *Aonsgoch—lus y ghollan gheayee* (Manx). The large celandine. These names, meaning the swallow herb, "because (as Plinie writeth) it was found out by swallows, and hath healed the eyes and restored sight to their young ones, that have had harme in their eyes or have bene blinde."—Lyte.

Page 6.

Capsella bursa-pastoris—Shepherd's purse. *Clappede-pouch.* A mongrel name given in some parts of Ireland to the shepherd's purse. Dr. Prior says the name was given to the plant in allusion to the licensed begging of lepers, who stood at crossways with a bell and clapper, by which they called the attention of the passers-by, and receive their alms in a cup, at the end of a long pole. These "rattle pouches" suggested the name to the plant, on account of the little purses it hangs out at the wayside. The seed vessels are like little pouches or purses.

Page 7.

Armoracia rusticana—Horse radish. *Ràcadal.* There is a great similarity between this Gaelic name and the Saxon and Scottish names. Turner has the following:—"This kind groweth in Morpeth, Northumberland, and there it is called *Redco.* It should be called after the old Saxon Englishe Rettihcol, that is Radishe colle." Jamieson's Scottish Dictionary has *Redcoal* and *Redcoll.*

Page 7.

Nasturtium officinalis *(Biolair)* — Water cress. Though unquestionably a Celtic name, yet we find it mentioned in a curious treatise on the nature and properties of plants by Roy:— "*Billura*, an herb that we clepeth *Billure*. . . . Some name it yellow water cresses." The name has been corrupted to *Bellers* and *Bilders*. The Gaelic name for the winter cress is *Treabhach* (O'Reilly).

Page 9.

Charlock—*Marag bhuidhe, praiseach garbh.* In some parts of Ireland the old name *Praiseach* (Latin, *Brassica)*, is corrupted to *Presha, presha bhwee.* Threlkeld gives it as *Praisseagh-buigh*, also *Prassia* is given. "The growing oat crop struggles with the perennial thistle, dock, and *prassía.*"—'Pictures from Ireland.' (Macgrath).

Page 20.

Trifolium—Clover. *Seamrag*—Shamrock. Botanists have long disputed what plant furnished the Saint with so excellent an illustration of the Trinity. The Dutch clover *(Trifolium repens)* and the Black non-such *(Medicago lupulina)* are most commonly used. But the wood sorrel *(Oxalis acelosella)* was called *Seamrag* by old herbalists, and was eaten and called *Sourag*, the sour one. It is trifoliated, growing in woods where the priests taught their mystic rights. Queen Victoria placed the *Shamrog* in her royal diadem in lieu of the French *Fleur-de-lis.* The four-leaved shamrock was supposed to possess many virtues.

"Seamrag nan duillean 's nam buadh,
Bu chaomh leam thu bhi fo m' chluasaig,
Nam dhomh cadal 'n am shuain."

Shamrock of leaves and virtues,
I would wish you to be under my pillow
On my falling asleep.

Page 26.

Potentilla tormentilla—*Bar-braonan-nan-con.* Is one of the commonest of our moorland flowers. It is perennial, and its small yellow flower seems to follow one everywhere. In some places the name *leamhnach* is corrupted to *leanartach* for that reason. The root of the plant is the part used as an astringent, and contains the tanning principle equal in quality to the oak bark.

Page 28.

Rubus fruticosus (Bramble)—*Grian-mhuine.* In Scotland it is thought that late in the autumn the devil covers the bushes with his cloak, and renders them unwholesome. In Ireland children are told that the devil put his foot on the blackberries, and not to eat them after Michaelmas. According to another legend, Honor Garrigan, one Sunday during St. Patrick's lifetime rode up the hill to church; but, seeing a bunch of ripe blackberries, she dismounted in order to gather them. Her servant told her it was wicked to eat anything before receiving the Holy Communion, but in vain, his mistress ate the blackberries, which caused her hunger so to increase that she ate the boy and the horse. Saint Patrick shot her with his bow and arrow for fear she would eat all the congregation!

Page 31.

Pyrus—Apple. *Ubhal.* There are many references to the apple in Celtic legends. The Celtic "Isle of the Blest," the "Fair Avalon," the "Isle of Apples," a Gaelic legend which asserts the claims of an island in Loch Awe to be identified as the Isle of the Blest," changes the mystic apples into the fruit of *Pyrus cordata*, a species of wild pear, indigenous both to the Scotch island and to Arguilon.—Folkard's Plant Legends. See *Pyrus aucuparia* and the note *Caorrunn.*

J. F. Campbell, in his introduction to his "West Highland Tales," points out that when the hero wishes to pass from Islay to Ireland, he pulls out sixteen apples and throws them into the sea, one after another, and he steps from one to the other. When the giant's daughter runs away with the king's son, she cuts an apple into a number of small bits, and each bit talks. When she kills the giant, she puts an apple under the hoof of the magic filly and he dies, for his life is the apple, and he is crushed. There is a *Gruagach* who has a golden apple which is thrown at all comers, who, if they fail to catch it, die. When it is caught and thrown back by the hero, *Grugach an Ubhail* dies. There is a certain game called *Cluich an Ubhail*—the apple play—which seems to have been a deadly game. In all the Gaelic legends the apple, when introduced, has something marvellous about it.

Page 32.

Pyrus aucuparia (Rowan tree)—*Caorrunn.* According to the

Gaelic legend, the "Pursuit of Diarmud and Grainne," there grew the wonderful quicken tree of Dubhròs, which bore some wonderful berries. Every berry has the exhilaration of wine, and whoever shall eat three berries of them, even if he be a hundred years, he will return to the age of thirty. These berries were jealously guarded by one Searbhan Lochlannach, "a giant, hideous and foul to behold." He was slain by Diarmud, and the berries placed at the disposal of his wife, Grainne.

Page 56.

Senecio vulgaris—*Am bualan.* Groundsel. A very common weed in waste places. Somewhat like the dandelion, not exceeding 12 inches high, bright green, much divided and serated leaves, and whiteish below. The flowers are in small clusters of yellow colour, succeeded by small seeds furnished with downy pappus. The leaves were used as an emetic, and applied externally as a cooler, and to bring on suppurations.

Page 60.

Achillea millefolium (Yarrow)—*Earr thalmhuinn.* In Aberdeenshire the *earr* is corrupted to *Eeer* or *Eerie.* Lassies used to take it and put it in their breasts as a charm, repeating this rhyme—

Eerie, eerie, I do pluck,
And in my bosom I do put,
The first young lad that speaks to me,
The same shall my true lover be.

Page 67.

Gentiana campestris *(Lus a' chrùbain)*—Field gentian. This plant is found on elevated grounds in most districts of the Grampians. It stalk is unbranched and jointed, from which issue in pairs oblong pointed leaves. The flower is white pale yellow, and often of a purplish colour. It blooms in the summer. The various species of gentian are well known in medicine, and used by brewers and wine merchants.

Page 85.

Ur (Bay or Palm tree)—*Dòmhnach an Uir.* The Lord's day of the palm. The true palm not being a native, the catkins of the willow have been used in the northern counties in church processions on Palm Sunday, and frequently *Iubhar* (the yew), hence it is often called a palm in Ireland.

Page 101.

Taxus baccata (The Yew)—*Iubhar.* In the very ancient tale of "*Bailé Mac Buain*," said to be as old as the time of Cormac Mac Art (212 B.C.), reference is made to the yew tree of *Bailé* ("*Ibar Bailé*") and the apple of noble *Aillin* ("*Aball Aillini arda*"). The lady Aillin was killed whilst trying to make an appointment with her lover *Bailé.* The news of her tragic death so affected him that he suddenly died, and from his grave there sprung up a yew tree, having the form of *Bailé's* head on the top. The belief in the miraculous seems to be very ancient. The Greeks and Scandinavians traced the origin of the human race to the ash, and the Romans to the oak. Pope Pius II., in his work on Asia and Europe in the fifteenth century, states that in Scotland there grew on the banks of a river a tree that produced fruits resembling ducks, and when they fell into the water became turned into ducks. Gerarde describes and figures the famous "Barnacle tree, or the tree-bearing geese."

Page 102.

Orchis maculata (Spotted Orchis)—*Urach bhallach.* This is a very common plant in the Highlands, on moors and hilly pastures. The leaves are spotted with purple spots, and the tradition is it and the spotted *Persicaria* were growing on Calvary, hence were stained with the precious blood of Christ. In Cheshire it is called "Gethsemane." "In some parts of the north (Aberdeenshire) the rustics believe that if you take the proper half of the root of the orchis and get any one of the opposite sex to eat it, it will produce a powerful affection for you, while the other half will produce as strong an aversion." This is probably the plant mentioned in a Highland incantation as "*Gràdh is fuath*" (love and hate). See Mr. Mackenzie's "Gaelic Incantations and Charms," page 13. Old English name, "Lover's Wanton."

Page 117.

Phragmites.—This stately reed is pretty common on the shores of lakes, rivers, &c. It grows frequently to the height of seven or eight feet, or even more. Its stems are frequently used for pipe reeds, hence its Irish name. The "bull rush" or "reed mace was frequently given as the badge of Clan Mackay, but that it was the plant used is most unlikely, because it is very scarce in their country. From communications received from some influential

members of the Clan, there is no question but that this handsome reed or *cuilc* is the

Badge of Clan Mackay.

K'Eogh and Threlkeld's Works.—The Rev. John K'Eogh wrote a work on the plants of Ireland "Botanalogica Universalis Hibernia," and another on the animals, "Zoologica Medicinalis Hibernia," about the year 1739, giving the Irish names as pronounced by the peasantry at that period. Threlkeld's "Synopsis Stirpium Hibernicarum" appeared in 1728. They are now rare works, and are of no value save for the names, for they contain no information except the supposed medicinal virtues of the plants and animals given in them.

All creatures, from the biggest mammal to the meanest worm, and all plants, were supposed to have some potent charm or virtue to cure disease. A large number of prescriptions are compounds of the most disgusting ingredients. We can only now smile at the credulity that would lead any one to imagine that by merely looking at the yellow hammer *(Emberiza citrinella)* "by any one who has the jaundice, the person is cured, but the bird will die." Or that "the eyes drawn entire out of the head of a hare taken in March, and dried with pepper, and worn by women, will facilitate childbirth."

He gives this singular cure for the jaundice. "A live moth, laid on the navel till it dies, is an excellent remedy! Nine grains of wheat, *taken up by a flea*, are esteemed good to cure a chin-cough—that insect is banished and destroyed by elder leaves, flowers of pennyroyal, rue, mint, and fleabane, celandine, arsmart, mustard, brambles, lupin, and fern-root." For worms—"Take purslane seeds, coralina, and St. John's wort, of each an equal part; boil them in spring water. Or take of the waters of *hiera picra (Picris hieracioides)*, of the seeds of the bitter apple, of each one dram, mixed with the oil of rue and savin, *spread on leather*, and apply it to the navel; this is an approved remedy." Epilepsy—"The flesh of the moor hen, with rosemary, lemons, lavender, and juniper berries, will cure it." And for children—"Take a whelp *(cullane)*, a black sucking puppy (but a bitch whelp for a girl), strangle it, open it, and take out the gall, and give it to the child, and it will cure the falling sickness." One more example will sufficiently illustrate the value of these books. "'Usnea capitis

humani, or the moss growing on a skull that is exposed to the air, is a very good astringent, and stops bleeding if applied to the parts, *or even held in the hand.*"

Ollamh.—This was the highest degree, in the ancient Gaelic system of learning, and before universities were established, included the study of law, medicine, poetry, classics, &c. A succession of such an order of *literati*, the Beatons, existed in Mull, Islay, and Skye from time immemorial, until after the middle of last century.

By the courtesy of Professor Mackinnon, the author is permitted to give the substance of his lecture before the Celtic Class in Edinburgh. The valuable information therein given accounts for the wide diffusion of the knowledge of simples and how they were obtained among the population long ago.

Professor Mackinnon, in delivering his opening lecture in connection with the Celtic Class at Edinburgh University, after observing that the Gaels, like other nations, credited their heroes with a knowledge of the healing art, stated that among the mediæval Gaels, both in Ireland and the Western Highlands, there were regular practitioners who devoted themselves to their profession, and who left behind them a mass of literature—a remnant of which was still preserved in Dublin, London, Oxford, and Edinburgh. Dr. Moore, of London, described some twenty years ago eight medical MSS. which belong to the British Museum. He found that they were translations or versions of the principal medical works of antiquity and the middle ages, of Galen, Hippocrates, Bernard Gordon, and others. The Scottish collection is peculiarly rich in MSS. of this class, about one-third of the sixty-five catalogued MSS. being medical or quasi-medical in whole or in part. There were, besides, a valuable MS. in the library of the Antiquarian Society, another in the University Library, and three in the Professor's own possession (these last and the University MS. were shown in the class-room). After giving a brief description of them as a whole, particular attention was drawn to the MS. in the Society of Antiquaries' Library, being a Gaelic translation of Bernard Gordon's *Lilium Medicnæ*, presented to the Society in 1784 by the Rev. Donald Macqueen, of Kilmuir, Skye. A memorandum on the fly-leaf stated that the volume was at one time the property of Farquhar Bethune, of Husabost, who valued it so highly that while he went himself by boat to Dunvegan Castle, he sent horse and man by road with the *Lilium*, to ensure its greater safety. Attention was also drawn to MS. IV., Advocates' Library collection, a tiny vellum, fastened with thong and button. In that volume the position of medicine in relation on the one hand to divinity and philosophy, on the other to physics, astronomy, and astrology, is set forth. One of the Professor's own volumes is a most valuable pharmacopœia—a list of trees and plants in alphabetical order, with the therapeutic properties of each. The authors, or rather translators and transcribers of these documents, were chiefly a family or two families, who

flourished as physicians in Islay, Mull, and Skye for many generations. By piecing together notices in records aud charters, inscriptions, tradition which seem well founded, geneological tables in the University Library MS., and a printed history and genealogy of the Bethunes of Skye, a condensed account of these remarkable men was given. Beath came from Ireland, tradition says, in the train of Widow O'Neill, who married Angus Og of the Isles, the friend of Bruce. Macdonald, who kept up an organised administration in Islay, appointed this man, or one of his descendants, chief physician of the Isles, endowed the office handsomely, and established it in his family. In the beginning of the seventeenth century, Campbell of Cawdor got possession of Islay. Fergus Macbeth was at the time chief physician of the Isles. He obtained a Crown charter from King James VI. confirming him in the office for life, and in the lands pertaining to the office hereditarily as they were held by his ancestors "beyond the memory of man." This valuable document is preserved among the Argyll papers, and is to be printed for the first time in the valuable "Book of Islay," about to be published under the editorship of Mr. Gregory Smith, of the University. A Farchard "Leche," who received a grant of the lands of Melness and Hope in Sutherland from the Wolf of Badenoch, and of all the islands from Rhue Stoer in Assynt to Armadale Head in Farr, from King Robert II., was, it appears, a distinguished member of the Islay Macbeths. A branch of the family settled in Mull as physicians to Maclean of Duart. The tomb of Dr. John Beaton, who died in 1657, is in Iona. It was erected by Donald Beaton in 1674, as the Latin inscription bears. The Skye Bethunes claim descent from Bethune of Balfour, in Fife, the uncle of Cardinal Beaton. Their history was written in 1778 by the Rev. Thomas White, of Liberton, who married a lady of the family. The Bethunes figure largely as clergymen, soldiers, tacksmen, and especially doctors, in Skye and neighbourhood, for the last 300 years. Little is known of where these men received their professional education, where they got their medicines, and how they prepared them. It would seem that for the most part they were educated at home, and, if tradition may be relied upon, that they largely cultivated medicinal plants, and made up their drugs mainly from these. No scientific value attaches, of course, to these documents now; but considerable historical and literary interest is claimed for them and their authors. To the teaching of this remarkable race of men is probably due the wide diffusion of a knowledge of simples among the people of the Isles—not to speak of the charms and incantations with which the application of the salves used to be accompanied. It was pointed out that the belief was universal in the southern Isles that consumption was not only hereditary but infectious—a dogma learned from Hippocrates by these Macbeaths, with whose writings they were well acquainted, and very probably transmitted through them to the inhabitants of Islay and Mull. The Professor concluded by observing that the life and labours of these distinguished men formed a pleasing and valuable chapter, still to be written in the history of the Hebrides, while the fact—which King James IV.'s charter puts beyond question—that the Government of the Isles under the Macdonalds charged itself with a care of the public health, adds not a little to the credit of that princely house.

MEDICINAL PLANTS.—The common belief that a plant grew not far from the locality where the disease prevailed that would cure that disease, led to many experiments which ultimately resulted in finding out the undoubted virtues of many plants; but wholesale methods were frequently adopted by gathering all the herbs, or as many as possible, in that particular district, and making them into a bath.

At the battle of "Magh Tuireadh," we are informed "that the chief physician prepared a healing bath or fountain with the essences of the principal herbs and plants of Erinn, gathered chiefly in *Lus-Magh*, or the Plain of Herbs; and on this bath they continued to pronounce incantations during the battle. Such of the men as happened to be wounded in the fight were immediately plunged into the bath, and they were instantly refreshed, and made whole, so that they were able to return and fight against the enemy again and again."—Professor O'CURRY.

INCANTATIONS WITH PLANTS.—Cures by incantations were most common. A large number of plants were thus employed. When John Roy Stewart sprained his ankle, when hiding after the battle of Culloden, he said:—

"Ni mi 'n ùbhaidh rinn Peadar do Phàl,
'S a luighean air fàs leum bruaich,
Seachd paidir n' ainm sagairt is Pàp
Ga chuir ris na phlàsd mu'n cuairt."

I'll make the incantation that Peter made for Paul,
With the herbs that grew on the ground.
Seven paternosters in the name of priest and Pope,
Applied like a plaster around.

"And if the dislocated joints did not at once jump into their proper places during the recitation, the practitioner never failed to augur favourably of the comfort to the patient. There were similar incantations for all the ills that flesh is heir to; the tooth-ache could not withstand the potency of Highland magic; dysentery, gout, &c., had all their appropriate remedies in the never-failing incantations."—MACKENZIE. See "Beauties of Gaelic Poetry," page 268, where several of the "orations" repeated as incantations are given. Mr. W. Mackenzie's "Gaelic Incantations and Charms" will furnish interesting examples.

PLANTS AND FAIRY SUPERSTITIONS.—A large number of plant names in Gaelic have reference to fairy influence. At births many

ceremonies were used to baffle the fairy influence over the child, otherwise it would be carried off to fairyland. The belief in fairies, as well as most of these superstitions, are traceable to the early ages of the British Druids, on whose practices they are founded. The fox-glove *(Meuran sithe)*, *odhran*, the cow-parsnip, and *copagach*, the docken, were credited with great power in breaking the fairy spell; on the other hand, some plants were supposed to facilitate the fairy spell, and would cause the individual to be fairy "struck" or *buaillte*. The water lily was supposed to possess this power, hence its names *Buaillte* and *Rabhagach*, meaning beware, warning. Rushes found a place in fairy mythology. *Schœnus nigricans (Sèimhean)* furnished the shaft of the elf arrows, which were tipped with white flint, and bathed in the dew that lies on the hemlock.

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CLAN BADGES.

Archibald Sinclair, Printer, Glasgow.