

GAELIC PLANT AND ANIMAL NAMES,
AND ASSOCIATED FOLK-LORE.

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I. INTRODUCTION.

THE Gaelic names entered in the following lists were all found current more or less widely amongst the country folk or fishermen of Clare Island and the mainland shores of Clew Bay during the years 1909 and 1910. They were all, without exception, collected "in the field," and were written down phonetically as soon as the particular plant or animal species or genus to which each name applies had been satisfactorily made out. Anyone who has ever engaged in this fascinating branch of inquiry, or rather exploration, knows what large demands it makes on one's time and patience, and as the writer could devote to the work only the scanty leisure saved from his special line of research, the marine mollusca of the Clew Bay area, the following lists can make no claim to completeness. They record actually current Gaelic names for about 120 species of plants and animals; yet there can be no doubt that much more remains to be done in this direction even on Clare Island itself, where a visit in the spring season would certainly be rewarded by the addition of several plant names.

Gaelic folk-speech is unquestionably copious in terms denoting natural objects. But it is easy to overrate this copiousness, as some uncritical enthusiasts have done; for it must be borne in mind that a very large number of species of plants and animals, which the scientific observer discriminates at a glance, are habitually lumped together by the Gaelic

peasant as they are by the peasant in all countries. His names are often generic rather than specific; and whole groups of plants and animals with which he has no immediate concern, the groups of the inconspicuous, the innoxious, and the useless, are passed over by him unnoticed and unnamed. Thus the plant and animal nomenclature of folk-speech must always fall short of the copiousness of the finely—often only too finely—discriminative nomenclature of science.

In dealing with Gaelic popular names of plants and animals perhaps the most formidable difficulties to be overcome are orthographical and etymological, difficulties of the closet rather than of the field. Having first of all made sure of the particular plant or animal to which a given name is applied by the common consent of "knowledgeable" persons born and reared in the district, and having satisfied yourself that you fully apprehend the often obscure sounds which make up the spoken name, you must then proceed to represent these sounds in writing according to the recognized rules of Irish Gaelic orthography. At once you are confronted with etymological problems, since your efforts to arrive at a correct spelling of the name are well-nigh inseparable from attempts to fix its precise meaning, and with many, perhaps with a majority of Gaelic plant and animal names, this meaning is past finding out. Herein lies a subtle temptation which one must constantly guard against, the temptation to set up a hypothetical meaning and to strain the pronunciation so as to make it square with the hypothesis, and so justify a spelling conveying both sound and sense. Some intrepid attempts which have been made by grave writers at a solution of the etymological problems presented by Gaelic plant names remind one of nothing so much as Swift's famous derivation of 'ostler' from 'oat-stealer.' And this temptation to vitiate the linguistic record works quite as powerfully in folk-speech as in literature. The unlettered peasant is in all ages just as impatient of meaningless names as is the student, and just as prone to force a meaning where the true meaning has become obscured.

In preparing the following lists a severe curb has been placed on this tendency to an unscientific use of the imagination, and as a result it will be seen that no attempt is made even to so much as suggest a meaning for a large number of the names given. In Gaelic folk-speech, as in folk-speech all the world over, the origin and meaning of such names have become hopelessly obscured by long ages of phonetic corruption. We must, in fact, accept them as labels or marks of identification rather than descriptive or allusive terms.

Many popular names of plants and animals in Gaelic as in English folk-speech are of very local application. In some cases, indeed, their extension may be little more than parochial. The following lists do not furnish any

examples of such extreme localization in Gaelic nomenclature, yet they offer some striking analogies in folk-speech to the phenomenon known in natural history as discontinuous distribution. For instance, our Common Reed (*Arundo Phragmites*), known in Clare Island as ξιολκαέ, takes on the utterly distinct name Κοιρζεαμιαέ in Achillbeg, separated from the island by only some 3 miles of sea-passage; the Yellow Flag or Iris (*Iris Pseud-Acorus*), the Σελλιρτιουγ of the island, becomes the Σελλιρτιοό of Cloghmore, near the southern opening of Achill Sound, hardly 4 miles distant; while the Common Periwinkle (*Littorina littorea*), known as Ϝαοόόγ at Cloghmore, bears the name, Ϝαοόάν in Clare Island. Yet, the Clare Island name, ξιολκαέ, connected with the definite species *Arundo Phragmites*, crops up again and again on the mainland, as in Kerry and Connemara, and the name Κοιρζεαμιαέ, which fills its place on Achillbeg, is met with in a variant form far south in Cork; and so on with the other examples of discontinuous distribution. In zoology and and botany discontinuous distribution is held to be a proof of antiquity, and it may well be that the same law holds good in popular Gaelic nomenclature.

As a consequence of this marked localization of folk-names of plants and animals any collection dealing with a fairly extensive area must include a large proportion of synonyms, using the word in its strict scientific sense; so that the names will far exceed in number the objects named. Each county, to say nothing of smaller divisions of the area, will contribute its peculiar forms or dialectic variants, and these brought together in one comprehensive lexicon cannot fail to give rise to false conceptions of the copiousness of folk-speech and of the discriminative capacity of the folk who develop and use it. Thus a full collection of the Gaelic plant names of all Ireland, arranged alphabetically without localities, might lead the unwary reader to imagine, for instance, that the Connemara peasant had 500 plant names at his command, while it would be nearer the truth to assume that the plant and animal nomenclature of an intelligent Connemara man or Clare Islander would rarely cover more than 100 species.

There seems to be as little reason to expect the occurrence of an endemic or peculiar plant name in Clare Island as there is to hope for the discovery there of an endemic plant species. Even if a truly endemic plant name should be current in the island, the day of its recognition as such is yet far distant; for our knowledge of the precise distribution in Ireland of the various Gaelic plant names and their numerous dialectic forms is still sadly defective. When our knowledge of these forms has been extended by the multiplication of local lists such as those here given, we shall find ourselves better equipped for excursions in etymology. A study of these variants may yield clues to guide us back along the tortuous path of phonetic corruption to the original form and the

true meaning of many names long since sunk to the position of arbitrary labels.

As for the distribution within Clare Island itself of the Gaelic names now current there, a few may be said to be in universal use. Almost all of the islanders, old and young, English speakers and bilinguals, speak of the common Ribwort Plantain as *Slán luy*; of the Ragweed as *Boṡalán*; of the Yellow Flag as *Sellirṡung*; of the Silverweed as *Ṳliorṡán*; of the Purple Loosestrife as *Cṡeṡṡṡṡ*; of the Periwinkle as *ṡṡṡṡṡṡ*. But many of the Gaelic names are used side by side with the English names, the adult islanders preferring the Gaelic, the younger the English. Some of the older people use indifferently a Gaelic or an English name. For instance, one man near the Abbey in speaking to me of the Common Elder hesitated between *ṡṡṡṡṡ* and Bore-tree; and another, when asked the name of the Broad-leaved Dock, gave me both *Copṡṡ* and Docken. A stranger to Clare Island who confines his inquiries to the neighbourhood of the quay or harbour is liable to fall into the error of supposing that Gaelic is a quite extinct language on the island. But a few days spent in collecting native plant names in the remoter parts, towards the north and west, will convince him that many of the islanders, and these not always the really aged people, still speak the old tongue.

Discussions on Gaelic language and folk-lore too often proceed on the mistaken assumption that all things Gaelic are necessarily of a hoary antiquity; that we must seek for Gaelic origins—say, for instance, the origin and meaning of plant and animal names—in the dim azure of the past. Implicit in this assumption is the notion that Gaelic is a dead and fixed language, whereas the fact is that it is still living, and displaying the usual signs of life and growth in the evolution of new words from its own resources and in the adoption with modification of words from other languages—above all from English. So it is quite possible that some of our more local Gaelic names of plants and animals may be inventions of recent date. It may be, for instance, that *mṡṡṡ ṡṡṡṡ* (Long Mary), the usual Gaelic name for the Heron on Clare Island and the mainland shores of Clew Bay, is a recent coinage of some local wit or playful *gossoon*, a coinage destined to perplex future philologists when some generations of currency have blurred its outlines. Still it remains undoubtedly true that the great mass of Gaelic plant and animal names, and perhaps all of them now current throughout Gaelic Ireland and Scotland, are of ancient origin.

The following list of plant names is peculiar in one respect, the almost complete absence from it of Clare Island names for our common indigenous trees and shrubs, such as the Alder, the Hawthorn, the Broom, the Spindle-tree, the Holly, the Ash, the Birch, the Quicken-tree, the Hazel, and the

Oak. The explanation is probably this. Some of the species, *i.e.*, the Alder, the Broom, and the Spindle-tree, are altogether wanting in the island flora; all the others are quite rare there, so much so that they enter but seldom, if at all, into the thoughts of the island population as a whole. The Hazel, the Birch, the Holly, and the Quicken-tree or Mountain Ash linger on in sheltered hollows, as on the north-east of the island; but there is reason to suppose that knowledge of their existence there is confined to the residents of the townland of Ballytoohy More, in which they grow, and is hidden from the "untraveller" population of those remote regions of the island lying some two to three miles distant around and beyond the abbey. What is seldom thought of is seldom spoken of: what is seldom spoken of tends to drop altogether out of speech. It may be that further inquiry would have shown me that the ancient and widespread Gaelic names for the Holly, the Hazel, the Birch, and the Quicken-tree are still in use among the Ballytoohy men, and that the absence of this group of names is, in part at least, rather apparent than real. However that may be, there can be small doubt but that the Gaelic names of trees are not generally current in the island.

In drawing up the lists, I have thought it advisable to touch briefly on dialectic variations of the Gaelic names, especially the plant names, the variants being drawn from desultory collections made in various parts of Ireland within the last twenty years, and I have added short notes on the uses now made of plants or animals in the Clew Bay area. I have also appended to each of the two sections, on plants and on animals, a very short list of some English names I found current in the area, enough perhaps to show that the study of such names is full of interest from a distributional point of view. For instance, the common use in Clare Island of the name *Bore-tree* for the Elder, of *Whin* for Furze, and of *outshot* as an English equivalent for the Gaelic *Cuilleac*, the bed alcove built out from the wall of the living room, would seem to point to a northern English or Border element in the island population. And finally, as a supplement to the whole, I have given as closely as possible in the words of the narrator, some scraps of legend connected with the native fauna which I chanced to meet with while collecting material for the lists. The collecting and recording of such naïve folk-stories may to some appear a work of extreme frivolity. Yet others, and I am convinced not a few, will prize these waifs and strays of Clare Island tradition as survivals of surpassing interest, since they carry us back to the primitive beliefs of a remote past, compared with which the thirteenth-century abbey of the O'Malleys is but a thing of yesterday.

As for the arrangement of the material embodied in the lists, three schemes suggested themselves; one purely scientific, where the botanical and zoological binomial names are placed first and arranged in the sequence of some recognized

natural system; another, in which the English popular names come first in alphabetical order; and a third, alphabetical like the second, but with the Irish Gaelic names set first. The third scheme has been adopted here as the most convenient for students of language and folk-lore, who are far more likely to consult the lists than professed botanists and zoologists. For the benefit of the more scientifically minded, an index of the Latin binomials has been appended, and to cure the defect inseparable from an alphabetic arrangement—the separation of different names or variants of names referring to the same object—frequent cross-references have been given. The individual entries are thus arranged:—(1) Irish Gaelic name; (2) meaning, if ascertained; (3) scientific name; (4) English popular name; (5) distribution of native name in Clew Bay area; (6) general remarks, including notes on the general distribution of the name and its variants. Throughout the lists but scanty reference has been made to the literature of the subject, so that the great bulk of the matter here given is from sources hitherto unpublished. For a revision of the Gaelic orthography of the names, and for some valuable suggestions as to their derivation, I am indebted to the Rev. William Colgan, of Ballinlough, Co. Roscommon.

II.—GAELIC PLANT NAMES.

- Διηγεαο λυαάρια, Silver of Rushes? *Spiraea Ulmaria* Linné, Meadow-sweet.—On Clare Island and on the mainland shores of the bay, as at Belclare, Achill Sound, and Mulranny; also general in Ireland from Donegal to Kerry. In the island the root is used along with copperas to yield a black dye; at Cloghmore, Achill Sound, for scouring milk churns as a “sweetener.”
- Διτεαον, *Ulex europæus* Linné, Whin, Gorse, Furze.—Clare Island, where the flowers are said to be used for producing a yellow dye. This name is general throughout Ireland, and its meaning is made clear by the Welsh form, *eithin* (aithin), prickly.
- βαααριάν. *Menyanthes trifoliata* Linné, Bog Bean.—The name is generally used in Clare Island, but I have no note of its occurrence elsewhere in Clew Bay, though I have it from Claremorris, Co. Mayo. Threlkeld gives the variant βαααριάν for Connaught.
- βιιορβάν. *Potentilla Anserina* Linné, Silver-weed.—General on the island, also on the mainland, as at Roonah, Mulranny, and Achillbeg. This name in one or other of its dialectic forms is widespread in Ireland. In Kerry, in Connemara, and in Clare the form βιιορβλάν is the prevalent one; this is shortened to βιιορβ in Louth (Omeath) and Dublin, and to βιιορβάν on Lough Ree, Co. Longford. In Roscommon

(Ballinlough) the Clare Island form is used, and in North Dublin the form *ḃuioflóg*. The root is called *ḃlucán* in Clare Island, where, as in many other parts of Ireland and in Scotland, it is roasted and eaten by boys.

ḃogluir, Soft Plant. *Senecio aquaticus* Hudson, Marsh Ragwort.—This name is applied in Clare Island and on Achillbeg to the early state of the Marsh Ragwort when it shows only the rosette of succulent base-leaves which are pounded and used as a poultice for sores. The plant in this stage of growth is held to be quite a distinct species from the flowering Marsh Ragwort, which along with the closely allied Common Ragwort (*S. Jacobaea*) is known as *ḃoḃlán*. According to one Clare Island authority, an Irish speaker, the word *ḃogluir* denotes merely the pounded leaves or poultice, and in this sense is often applied to the pounded leaves of *slán luir* as well as to the Marsh Ragwort,

ḃoibzán wrack, } Bagged or Bladder Wrack,

ḃoibzín wrack. } *Fucus vesiculosus* Linné.—Both names, suggested by the small pouches, pockets, or bladders borne by the plant, are applied at Belclare, Clew Bay, to the common seaweed known in English as the Bladder Wrack. "If you boil that *ḃoibzín* wrack in strong sea-water, it's a grand thing for rheumatism in the legs." The English dialect word *wrack* for sea-weed is in common use in this part of Clew Bay. See *ḃeamaín ouḃ*.

ḃoḃlán. } *Senecio Jacobaea* Linné and

ḃ. buíoe. } *S. aquaticus* Huds. Common Ragwort and Marsh Ragwort.—

This name *ḃoḃlán*, with or without the adjectival affix *buíoe* (yellow) is universal in Clare Island and on the greater part of the mainland shores of Clew Bay, and is widespread in Ireland in one or other of its variant forms. The form *ḃuḃlán* is used at Mulranny, and this with or without the affix *buíoe* is the prevalent form in Kerry, in Connemara, and in Donegal; in Louth (Omeath) I have found the variants *ḃuḃlán* and *ḃuḃlterán*. The form *Bollan* is used in the Isle of Man.

A well-known fairy plant, doing duty in Irish legend for the witches' broomstick and as a mark for buried gold. The name is perhaps connected with *ḃuḃlail* (cowboy), the plant being the commonest pasture weed in all Ireland. See *ḃogluir*.

ḃoḃlán bán, White Bohalawn. *Artemisia vulgaris* Linné, Mugwort, Wormwood.—A common name for this species in Clare Island, and apparently widespread in Ireland.

ḃuḃairte. *Brassica alba* Boissier and *B. campestris* Linné, White Mustard and Wild Turnip.—Clare Island; apparently a variant of *ḃuḃairteḃ*, the name

commonly applied to these species almost throughout Ireland and closely related to the Latin *Brassica*.

Caillleacá giumáire. See *Giumáir*.

Caipia mílir. *Lathyrus macrorrhizus* Wimmers, Heath Pea.—General in Clare Island. Sweet Knobs may be suggested as a rendering of the Gaelic name, taken from the knobby liquorice-flavoured roots or tubers, which are dug up and eaten by the children in Clare Island, as in many other parts of Ireland and in Scotland. The Scotch Gaelic name *Cormylie* or *Cormeille* (Honey-root) expresses the same idea as the Irish Gaelic name.

Caipia mílir dogs. *Vicia Cracca* Linné, Tufted Vetch.—Clare Island; applied as a contemptuous term to this common vetch as lacking the quality of the true *Caipia mílir*.

Ceanabán ouá corác, Black-footed Canavawn. *Blechnum Spicant* Roth, Hard Fern.—At Cloghmore, Achill Sound. The second component of the name is obviously descriptive; the first, *Ceanabán*, which is widespread in Ireland as a name for the Cotton Sedge (*Eriophorum*), is probably connected with the Gaelic *cánáb*, Latin *cannabis*, Arabic *cannab*, French *chanvre*, and English *canvas* and *hemp* (see De Candolle, "Origin of Cultivated Plants").

Ceapáimá caoimá, Sheep's Quarter. *Atriplex erecta* Hudson, Orache, Lamb's Quarters.—Used in Clare Island and in Achillbeg, as in Kerry and Connemara. Perhaps a translation into Irish of the English name.

Clúbán. *Spergula arvensis* Linné, Corn Spurrey.—Clare Island. Also used in Co. Dublin and at Maam, Co. Galway.

Copóg ríároe, Big Road Leaf. *Rumex obtusifolius* Linné and *R. crispus* Linné, Broad-leaved and Curled Dock.—Clare Island, Belclare, &c., general around Clew Bay, as it is almost throughout Ireland. In Clare Island, as in Kerry, Louth, and Connemara, the compound name *Copóg ríároe* (Road or Street Dock) is generally applied to *R. obtusifolius*, so commonly found growing in the neighbourhood of dwellings, especially in the "street" or open yard in front of Irish roadside homesteads.

Copógá woher, Leafy Ware or Seaweed. *Laminaria saccharina* Linné.—A compound Irish-English name used for the species at Cloghmore, Achill Sound, but perhaps generic for the Laminarias. The second component is apparently connected with the English *ware*, seaweed, and occurs also on the Dublin coast. In Kentish dialect seaweed is spoken of as *waur*.

Copóg páoimáis } *Plantago major* Linné, Way Bread,

Cpó páoimáis } Plantain.—In Clare Island the first of these names is

sometimes applied to the rosette of broad base-leaves of this common species, the second name being given to the mature plant with its long flowering or fruiting spike. The form of the first component in the second name varies much in different parts of Ireland. From Kerry and from Claremorris, Co. Mayo, I have the form *Cruac íóimais*, which is simply Croaghpatrick, the famous "Reek" of Westport. In Glen Inagh, Connemara, I was given the name *Uileóg Cruac íóimais*, meaning the Croaghpatrick Leaf or Plant, and from Maam, Co. Galway, I have got *Copóg Cíó íóimais* with the rendering, Leaf of St. Patrick's Hut. Threlkeld in his "Synopsis" (1735) gives *Cíobá íóimais*, meaning apparently St. Patrick's Palms (of the hand). Whatever may be the true rendering of this first component, *Cíó* or *Cruac*, one thing is certain, that the plant is connected with St. Patrick.

In Clare Island the leaves are used as a poultice for sores.

Cuimleac. *Himantalia lorea* Lyngb., Sea-Thongs.—This name was given me at Louisburgh Quay by a Rinville *cuiumácaóóí* or canoe-man.

Cuirgeamác. *Arundo Phragmites* Linné, Common Reed.—Landing on Achillbeg after crossing the Blind Sound from Cloghmore in August last, I noticed this handsome marsh grass growing as a cultivated plant in a fenced field. The owner of the crop told me it was *Cuirgeamác*, and that he manured it, and grew it for thatching. Threlkeld gives a variant, *cuisgirnah*, as used in Cork—see *giolcá*.

Coiríonnais, Fox's Paw. *Fucus canaliculatus* Linné.—This name was given me at Louisburgh by the Rinville canoe-man already mentioned.

Cíóán. *Arctium Lappa* Linné, Burdock. General in Clare Island, also at Cloghmore, Achill Sound. This plant affords a good illustration of the peculiar sexual system which prevails in the folk botany of Gaelic Ireland. A male (*Fíneann*) and a female (*báineann*, pronounced *bwinnan*) *cíóán* are well recognized both on Clare Island and on Achill Sound: "That one there that has the big leaves on it like rhubarb has a cure in it. That's the *cíóán báineann*," said my informant, pointing to a Burdock showing only the large root-leaves. "That other one that throws the long leg is no good at all. That's the *cíóán fíneann*." The "long leg" of this male *crawdhaun* was the stiff fruiting stem. This sexual system of Irish folk botany owes nothing to Linnaeus, and I have never been able to grasp its abstruse principles.

Cíonn cíoiméann, Berry Tree. *Pyrus Aucuparia* Ehrh., Quicken Tree, Mountain Ash.—Curraun Achill; general in Ireland, with or without the prefix *Cíonn*, and surviving even in Cornwall and Devonshire in the form *keer* or *care*. In Co. Dublin it becomes *quayreen*, and in the Isle of Man *cúirn*. A famous tree in Gaelic legend.

- Cιανν ρνιομῆς, Twisted or Bent Tree. *Salix aurita* Linné, Round-leaved Willow.—Clare Island. See also Σαίλεον.
- Cιέδῶτῶς, Wound (wort). *Lythrum Salicaria* Linné, Purple Loosestrife.—General on Clare Island, and on the mainland shores of the bay; also in Galway, Clare, and Kerry.
- Cιρόβῶν μνιρε. *Erythraea Centaurium* Linné, Centaury.—Clare Island, where the usual name, Ὀρίμνιρε μνιρε (The Virgin Mary's Ladder), current in Donegal, Clare, and Galway, does not appear to be known.
- Cιροῶν. *Juncus acutiflorus* Ehrh., Jointed-leaved Rush.—Clare Island.
- Ουίλλιρ φείτλεον. *Lonicera Periclymenum* Linné, Woodbine, Honeysuckle.—Cloghmore, Achill Sound. See φείτλεος.
- Ὀμυρεός. *Rubus fruticosus* Linné, Blackberry, Bramble.—Clare Island, and widespread in Ireland—Donegal, Connemara, Louth, Kerry, &c., often in the shortened form Ὀμυρ (dhrish). The roots are used in Clare Island for producing a black dye.
- Ουῖβῶν σεων ὄρῶς. *Prunella vulgaris* Linné, Self-heal.—General in Clare Island. "They make a drink out of it called Cailleach's Tay, that's very good for a weak heart." See Τένδῶγῶνι.
- Φείτλεός ροι cιανν, Sinew round the Tree? *Lonicera Periclymenum* Linné, Woodbine.—Clare Island. Precisely the same form is used in Claremorris and in Galway; but the name is very frequently shortened to φείτλεός, in which form I found it in Inisheer, S. Isles of Aran. The name is very probably derived from φείτ, a withe or sinew, in allusion to the nature of the twining stems.
- Φεαίβῶν. *Ranunculus repens* Linné, Creeping Buttercup.—Clare Island and Achill Sound. A widespread name in Gaelic Ireland, and suffering very little dialectic change.
- Φεαμῶν.—A general term for the larger, leafy seaweeds, especially the Fuci and Laminariae. No doubt connected with φεαμ, a tail. Clare Island, Achill Sound, &c., and general in West Ireland.
- Φεαμῶν ρεαίγ, Red Fammin. *Laminaria digitata* Linné, Tangle.—Clare Island, Achill Sound, &c. The chief material for kelp-making.
- Φεαμῶν burōe, Yellow Fammin. *Fucus nodosus* Linné, Knotted Fucus.—Clare Island, Rinvyle, &c., an appropriate name for this species in the autumn, when the fruiting plants turn a bright yellow.
- Φεαμῶν ουβ, Black Fammin. *Fucus vesiculosus* Linné, Bladder Wrack.—Clare Island, Achill Sound, Rinvyle, &c. The names φεαμῶν burōe and φ. ουβ are perhaps not fixed in their application to the species given above, but vary in application with seasonable colour-variation in the plants. *Fucus vesiculosus*, yellow in the fruiting season, turns black when wilted. See βοῶγῶν, wrack.

- բէտօց ւիւճ. *Ramelina scopulorum* Ach.—Clare Island. I am indebted to Miss Knowles for this name of obscure meaning applied to a well-known lichen, which is used in the island to produce a yellow or rather saffron dye. See Տօրս շուճ.
- բրօեօց *Juncus effusus* Linné, Soft Rush.—General in Clare Island. Also used in Connemara.
- բլիճ or բլիւ. *Stellaria media* Vill., Chickweed.—Clare Island. General in Mayo and Galway. A name of very obscure sound in Gaelic. Given in Threlkeld as բլիւհ, and in Cameron as *fliodh* or *fluth* for West Scotland. Perhaps connected with բլիւճ, moist or succulent.
- բօճանն. Thistles in general.—Applied in Clare Island to the three common species, *Cnicus lanceolatus*, *C. arvensis*, and *C. palustris*. A widespread name in Ireland, occurring with little or no change in Mayo, Galway, and Kerry. The names բօճաւոն and Ծօյւոն, also widely used in Ireland, are perhaps variants of բօճանն.
- բիւօճ. *Calluna vulgaris* Linné and *Erica cinerea* Linné, Heath.—General in Clare Island and round Clew Bay, as it is throughout West Ireland. No attempt appears to be made in Gaelic Ireland to distinguish these two species by name. The term մինբիւօճ, Kind or Soft Heath, in common use in Clare Island, seemed to me at first to apply to a distinct species, but further inquiry showed that it denotes merely the tender young shoots of the heather which are eaten by cattle.
- բիւօճօց. *Empetrum nigrum* Linné, Crowberry.—This name or its variant, բիւօճն, is the common Irish Gaelic for the Bilberry (*Vaccinium Myrtillus*); but this species is rare and probably seldom fruits in Clare Island, and the name is applied to the Crowberry, the fruit of *Empetrum nigrum*, which is found on the higher slopes of Croaghmore and elsewhere. In Tyrone the Crowberry plant bears the name բիւօճ ու բիւօճօց, or Frocken Heath, as it may be rendered, using the Co. Dublin word for the Bilberry.
- բիւօճն. *Heracleum Sphondylium* Linné, Cow-Parsnep.—Clare Island, Belclare, and Roonah. The same form occurs in Roscommon; Տիւրն in Dublin and սիւօճն in Kerry. See թլեւրջն.
- Զաւլ բաւրեւճ, Foreign Fern? *Osmunda regalis* Linné, Royal Fern.—General in Clare Island. It is not easy to account for the use of the adjective Զաւլ, foreign, in connexion with so distinctly native a species as this is in Ireland. In Iar Connaught the plant is called Բաւրեւճ Զաւլօս, also meaning Foreign Fern.
- Շիւլեւճ. *Arundo Phragmites* Linné, Common Reed.—General in Clare Island, as it is in Kerry and in Connemara. See Կորջեւրճ.

- Σιυμδαρ. } *Pinus sylvestris* Linné, Scotch Fir.—In general use in Clare Island,
 Σιυρ. } not for the living tree, which is not found there, but for the bog-
 deal or relics of old forest, which are plentiful in cut-away bogs in
 several places. The large stump of bog-deal is known in the island as
 Καίλλεαδó Σιυμδαρre or Fir Hag. It is a curious fact that the Spruce
 Fir (*Pinus Abies*) bears in Lapland the native Lapp name *güesa*, very
 closely similar in sound to the Gaelic name for the allied Scotch Fir.
 (See Linnaeus, "Flora Lapponica," 2nd ed., p. 285.)
- Σλιοςδαρ. *Equisetum maximum* Lamareck, Great Horsetail.—General in Clare
 Island, where the species is common. The name is perhaps connected
 with the Gaelic for prattle or jingling sound in allusion to the rustle
 made by the Horsetails as they are stirred by the breeze, or as one
 walks through them.
- Σλίμεαδó ρεαρις, Red Kneed-Plant. *Polygonum Persicaria* Linné.—Clare
 Island, precisely as in Connemara and in Kerry.
- Σποννλυρ. *Senecio vulgaris* Linné, Groundsel.—Clare Island. General in
 Gaelic Ireland. Perhaps an Irish modification of the English
groundsel.
- Σπυαδαδó } *Lithothamnion calcareum* Aresch. and *Lithophyllum fasciculatum*
 Σπυαδαδó. } Fosl.—The common name for the "Coral" about Inishlyre and
 the Westport channel generally, where beds of both species occur. It is
 used as a Heath-killer, lime being deficient in most of the drift islands of
 Clew Bay, so that heather grows freely if permitted. Speaking of the
 "coral" as it came up in our dredge off Inishlyre, a Rossmindle fisher-
 man said: "It cuts the heath to pieces and clears it off the land."
- Λιαιτ. *Pinguicula vulgaris* Linné, Butterwort.—Clare Island, where it is said
 to poison geese. Perhaps connected with Λείτε or Λιατáó, sheep rot, the
 plant growing in marshy ground, which induces the disease in sheep. In
 Kerry I have found the form Λείτ υιρςe in use.
- Λιαδó. *Laminaria frond.*—At Cloghmore, Achill Sound, 1910. A name of very
 obscure sound, and perhaps generic for broad-leaved water-plants. It is
 used as a component in Gaelic names for the Pondweed and the Water-
 lily.
- Λυρ μόρι, Great Plant. *Digitalis purpurea* Linné, Foxglove. See Μέδαριδαδóη.
 Μαροε Μέδαριδαδóη, Thimble Stick or Staff. *Digitalis purpurea* Linné, Fox-
 glove.—This is the prevailing name in Clare Island for the flowering
 plant of the Foxglove. The name Λυρ μόρι, so commonly given to the
 plant in other parts of Ireland (I have found it in use in Donegal, Galway,
 Clare, and Kerry), appears in the island to be applied only to the
 immature state, with its conspicuous tuft of broad base-leaves. In this

- state it seems to be considered a distinct species. "It has a nature of its own," I was informed. A famous fairy plant in Ireland, as is shown by many of its Gaelic names, as *Meiminge púca* (the Pooka's Fingers) in Kerry, *Meamcán rúe* (Fairy Thimble) at Omeath, Sróean, &c.
- Méamcán*, Thimble.—The Clare Island name for the Foxglove flower; the name for the whole plant at Cloghmore as in other parts of Ireland.
- Milium*. *Zostera marina* Linné, Grass Wrack.—Used at Bartra and Belclare, Clew Bay. Dinneen ("Irish Dictionary," p. 483) gives the name *Milféamc*, sweet grazing or grass, as used in Achill for a "marine weed with a sweet root." The Clew Bay *Milium* is no doubt a variant of this.
- Mín mair*. *Conium maculatum* Linné, Hemlock.—General in Clare Island, also used in Achillbeg. From Iar Connaught I have the form *Mung mair*, apparently meaning Sea Mane. Threlkeld gives *Munnemair* and Cameron *mainmhear*. The meaning is obscure, but the second component is probably the Gaelic word for sea. In Ireland, at least, the plant has a strong affection for seaside stations.
- Mիրmίν oear*. *Mentha hirsuta* Hudson, Water Mint.—Clare Island. General in Kerry.
- Neantóg*. *Urtica dioica* Linné, Nettle.—General in Clare Island and on the mainland shores of the bay, as it is almost throughout Gaelic Ireland in one or other of its forms. In some parts of Kerry it becomes *lanntóg*.
- Neantóg caoc*, Blind Nyanthogue. *Lamium purpureum* Linné, Red Dead Nettle.—Clare Island and Achill Sound; also in Connemara.
- Nómin*. *Bellis perennis* Linné, Daisy.—Clare Island, Bartra, Achill Sound, Achillbeg, &c. Throughout Ireland, with little variation. No doubt connected with *nóin*, noonday, and analogous in its origin to the common English name Daisy (Day's-eye).
- Pléarfán*. *Heracleum Sphondylium* Linné, Cow Parsnep.—Achill Sound. A contraction of *Sunná pléarfán*, pop-gun, for which the hollow stems are used by boys.
- Raitneac*. *Pteris aquilina* Linné, Bracken.—A generic name for the ferns, but applied in Clare Island and round Clew Bay, as throughout Gaelic Ireland, to the Fern *par excellence*, the ubiquitous Bracken.
- Raitneac máda muo*, Fox's Fern. *Athyrium Filix-foemina* Roth, Lady Fern.—At Cloghmore. In Kerry this fern is known by the name *Raitneac máoir*, Dog Fern.
- Rileóg*. *Myrica Gale* Linné, Bog Myrtle.—General in Clare Island and on Achill Sound. Widespread in Gaelic Ireland in varying dialectic forms, *Releog* (Raylogue) in Kerry, *Ríroeóg* (Ridyogue) in Roscommon, &c.

- Rípeac. *Himanthalia lorea* Lyngb., and *Chorda filum* Linné.—Applied to both species in Clare Island, to *Chorda filum* at Rossmindle and to *Himanthalia lorea* at Cloghmore. See SCaoileac.
- Sal cuac. *Viola sylvatica* Fries, Wood Violet.—Clare Island. My informant at Ballytoohy, Clare Island, believed this Gaelic name to mean the Cuckoo's [Stocking] Heel, and said he had heard it so interpreted by old people in the island. A correspondent from Co. Mayo suggests that the name may mean the Heel of the Drinking-Horn, the shape of the spur of the Violet resembling the base of the old Irish Cuac or drinking-cup.
- Saileán. *Salix aurita* Linné, Round-leaved Willow.—Clare Island; also used in Iar Connaught. See Cíann íomta.
- Sáina bo, Cow Sorrel. *Rumex Acetosa* Linné, Common Sorrel.—Clare Island. I have from Kerry and Galway the name Sáina, simply, for this species.
- Sáina caorac, Sheep's Sorrel. *Rumex Acetosella* Linné.—General in Clare Island as it is in Connemara.
- Scaoileac. *Himanthalia lorea* Lyngb.—The name is applied to Laminaria at Cloghmore, to Himanthalia at Rinvyle. The word is derived from the verb Scaoilm, to scatter or spread loosely, in allusion to the waving fronds.
- Scra cloc, Stone Scurf. *Parmelia saxatilis* Ach.—General in Clare Island as the name of this lichen, which is still used there to give a yellow dye of better quality than Féitóg liac, which is also used for the same purpose. In the Carna district, Galway, the name Scra cloc is given to another Lichen, *Ramalina scopulorum* Ach., there also used as a yellow dye (Brown, "Ethnography of Carna and Mweenish," R.I.A. Proc., 3rd Ser., vol. ii., p. 523). See Féitóg liac.
- Sellirtrung. *Iris Pseud-Acorus* Linné, Yellow Iris, Flag.—General in Clare Island, and on the mainland shores of the bay, as at Roonah, Murrisk, Belclare, and Mulranny. Perhaps no Gaelic plant-name is so widely spread or suffers so many dialectic changes as this does. In Kerry it appears as Illirtrum, Selirtrum, or Oileartrum; in Louth (Omeath) it becomes Solartrum. Threlkeld gives Sillirtau, Wade the digammated form Fealartau and Fealartrum, and it turns up in Cornwall in the contracted form *Laister*. The root is used in Clare Island to produce a black dye.
- Sellirtrung wild, The Wild Shellistring. *Sparganium ramosum* Hudson, Bur-reed.—Clare Island. In the Clew Bay area it is customary to distinguish plants or animals of uncommon size and vigour by the adjective "wild." The Bur-reed, resembling a very luxuriant and lofty Sellirtrung (Yellow Iris), was so distinguished for me by an old resident of the island.

- Σελλίρτιοῦ. *Iris Pseud-Acorus* Linné. This variant is used at Cloghmore, Achill Sound.
- Σλάν λυρ, Health or Healing Plant. *Plantago lanceolata*, Ribwort Plantain.—General in Clare Island and all round the mainland shores of the bay; almost universal in Ireland. A well-known remedy for cuts and sores in Ireland and Scotland as in the Sikkhim Himalayas, where the plant occurs. Hooker thus refers to it in his "Himalayan Journals":—"At Tallum [in the Tanga Valley, Sikkhim] I attended an old woman who dressed her sores with *Plantago* (Plantain) leaves, a very common Scotch remedy, the ribs being drawn out from the leaf which is applied fresh; it is a rather strong application." In Clare Island the leaves are pounded up to make a poultice, and, according to one informant, the leaves of this species are for the purpose mixed with those of Κορόζ ῥάοριαις, the root-leaves of *Plantago major*. See Note D.
- Σλατ ἰνδρῖα, Sea Rod. *Laminaria digitata* Linné.—Applied to the thick stems of the Tangle in Clare Island and on Achill Sound as it is in Donegal, in the South Isles of Aran, and even in Co. Dublin, where the shortened form *Slots* or *Slocks* is in use: one of the chief materials for kelp-making.
- Τένδραμανταῖ. *Prunella vulgaris* Linné, Self-Heal.—This name was given me for *Prunella* at Cloghmore, where the use of the plant in making a *tisane* is well known. I cannot venture to suggest any rendering of the Gaelic name; but "Garden tea" was proposed by my informant.
- Τριδίτνιν. *Cynosurus cristatus* Linné, Dog's-tail.—Often used as a generic term for a dry grass stem; but in Clare Island the τριδίτνιν *par excellence* is Dog's-tail, whose wiry, leafless stems stand out so prominently in the pastures at the approach of autumn. In Co. Dublin the Dog's-tail is called "Thrahneen grass."
- Τριουμ. *Sambucus nigra* Linné, Elder.—Clare Island and almost throughout Ireland in one or other of its forms. In Louth and Longford it is Τριουμάν, in Iar Connaught Τριουμ, in Kerry Τριουμ, and in the Scotch Highlands *Druman*.
- Υμ ῥεῖβε *Teucrium Scorodonia* Linné, Wood Sage.—Clare Island and at Cloghmore, Achill Sound, where I found it grown in a garden as a cure for coughs. The name is also used in Connemara and in Inishiar, Aran Islands. In Inishiar the name was translated for me by an Irish speaker as "Fresh of the Mountain." In some authorities the first component of the name is written ἰυβερ, Yew, but no doubt erroneously, as "Mountain Yew" is a singularly inappropriate name for the plant.

III. SOME ENGLISH PLANT NAMES.

Bent or Bint.—*Psamma arenaria* R. & S., Marram Grass. At Bartra, Clew Bay; also used for the same species in Co. Dublin. In English dialect applied to this and to many other species.

Bore-tree.—*Sambucus nigra* Linné, Elder. In general use in Clare Island. A common name in North English and Border dialect in Yorkshire, Cumberland, Ayr, &c.

Brier.—*Rubus fruticosus* Linné, Blackberry, Bramble. General on the island and round Clew Bay, as it is in Kerry, Sligo, and Dublin, in all of which counties it appears to supplant the word Bramble in folk-speech.

Burdock.—*Arctium Lappa* Linné. Clare Island; but used there quite rarely in comparison with the Gaelic *ciá'oán*.

Coral.—In general use round Westport Bay as a name for *Lithothamnion calcareum*.

Docken.—*Rumex obtusifolius* and *R. crispus*. Clare Island and Clew Bay generally, the old plural form being used in the singular and a new plural, Dockens, formed from it.

Fifes, Flutes.—Applied in Clare Island to the hollow stems of *Angelica sylvestris*.

Juniper.—The Crowberry, *Empetrum nigrum*, is known by this name in Clare Island.

May Flower.—*Primula vulgaris* Hudson, Primrose. This is the only name I could find in use for the Common Primrose at Belclare and Murrisk on Clew Bay.

Millgrass.—The Grass Wrack, *Zostera marina*. Used at Belclare. A compound Irish-English name meaning 'Sweet Grass.'

Rush.—In use on Clare Island and Clew Bay for the Soft Rush (*Juncus effusus*). At Mulranny I heard the old plural, *rushen*, used.

Thorn.—Applied to the Spear Thistle (*Cnicus lanceolatus*) near the abbey, Clare Island.

Thistle.—This variant for thistle I heard used at Annagh Island, Clew Bay. It is also used in Co. Dublin and in the Scotch Border counties.

Whin.—In frequent use in Clare Island and round Clew Bay for *Ulex europaeus*, the word Furze, so common in East Ireland, being apparently unknown in the Clew Bay area.

Wild Coral.—Used in the Rossmindle district, southern Clew Bay, as a distinctive name for *Lithophyllum fasciculatum*, the large roughly globular form of "Coral." See Wild Shellstring (p. 14) and Wild Borneyack (p. 19).

- Crubóg. *Cancer pagurus* Linné, The Edible or Great Crab.—Clare Island, Achill Sound, Cloghmore, &c. See Note A.
- Cuan mairia. *Echinus esculentus* Linné. Common Sea-Urchin.—Clare Island; a name of very obscure meaning.
- Donnánac. *Motella mustela* Linné. Five-bearded Rockling.—Clare Island. The name is perhaps connected with donn, brown, in allusion to the colour of this common shore fish, often found between tide-marks on the island.
- Duillicín. } *Mytilus edulis* Linné, Common Mussel.—General in Clare
 Duiblicín. } Island. The name is applied especially to the dwarf form *incurva* of the Common Mussel, which often covers flat half-tide reefs with large sheets of densely packed blue-black shells. The name is no doubt compounded of ouib (black) and leac (genitive lice) a flat stone, and may be rendered, Little Black Rock [shell].
- Eapcon. *Conger vulgaris* Cuvier, Conger Eel.—A general term for eel, often applied to the Conger in Clare Island.
- Faoacán. *Littorina littorea* Linné, Common Periwinkle.—In general use in Clare Island not only for this species, but as a generic term in the widest sense, including several scientific genera of Testaceous Gasteropods, such as *Purpura*, *Buccinum*, *Trochus*, and *Littorina*. At Lake Tacumsin in Wexford I met with the variant péscán—see Faoacóg.
- Faoacán ouib, Black Fweecawn. *Littorina littorea* Linné. Applied to the Common Periwinkle by a Rinvyle man at Louisburgh.
- Faoacán éapail, Horse Fweecawn. *Purpura lapillus* Linné, Dog Winkle.—Used at Clare Island and at Rinvyle.
- Faoacán iapáinn, Iron Fweecawn. *Buccinum undatum* Linné, Whelk.—Used at Rossmindle, Clew Bay, the name being suggested no doubt by the hardness of the shell—see Faoacóg iapáinn.
- Faoacán Mairie, Virgin Mary's Fweecawn. *Trochus umbilicatus* Montagu.—Clare Island and Rinvyle. See Note C.
- Faoacóg. *Littorina littorea* Linné.—At Cloghmore near the southern opening of Achill Sound this name takes the place of the Clare Island Faoacán, and, like it, is applied both specifically to the Common Periwinkle and generically to other univalves.
- Faoacóg mairia, Dog Fweecoge. *Purpura lapillus* Linné, Dog Winkle.—This is the Cloghmore substitute for the Clare Island Faoacán éapail.
- Faoacóg iapáinn, Iron Fweecoge. *Buccinum undatum* Linné, Whelk.—Cloghmore, equivalent there to the Rossmindle Faoacán iapáinn.
- Fiozac. *Acanthias vulgaris* Risso, Piked Dog-fish.—Clare Island and Cloghmore. In Clare Island I was told that this fish was sometimes eaten, and that oil was formerly made of it for use with rush-lights and lamps.

- F1Δὸ ḅáinneac, Wild Bornyack. *Patella vulgata* Linné, Limpet.—In Clare Island this name, corrupted by English-speaking natives to Fye Bornyack, is applied to the large, smooth form of the Common Limpet which inhabits rocks near low water where the heavy surf breaks. The word “wild” here, like “dog” or “horse” in English popular names, is used to denote something coarse or strong. See Note B.
- Fneanḡac. *Scyllium canicula* Linné, Lesser Spotted Dog-fish.—Clare Island and Cloghmore.
- ḡliomac. *Homarus vulgaris* Edw. Common Lobster.—General in Clare Island; also at Cloghmore, Achill Sound.
- ḡliomac ḡnaḡa, Sea Lobster. *Palinurus vulgaris* Latr., Spiny Lobster.—General amongst the Clare Island fishermen.
- Ladara na mbán, Lady’s Fingers? *Asterias rubens* Linné, Common Starfish.—Clare Island; general amongst the fishermen.
- Maḡacḡ mḡn, The Great Dog. *Scyllium catulus* Turton, Large Spotted Dogfish.—Used in Clare Island.
- ḡnaoitearcan (an).—In Clare Island this name is given to the Great or Edible Crab (*Cancer pagurus*), when it has exuviated or cast its shell. In this soft state it is held to be an excellent bait for fish. “You’ll catch three with a wheescawn for every one you’ll catch with a common crab,” I was told by a fisherman. In Dinneen (“Irish Dictionary,” p. 465), the name is entered as Fuirceán; but the sound of the spoken word in Clare Island is certainly ḡnaoitearcan, as here given, the word being perhaps a derivative from maḡoite, softness. If this derivation and spelling be correct, the name may be englished “Softy,” which is certainly appropriate to the object named.
- Miltreán, Dainty or Sweet Bit. *Anomia ephippium* Linné.—At Belclare, Clew Bay. In spite of its name, I could not find that this mollusc was ever eaten in the Clew Bay area; indeed it is set down as deleterious by good authorities. The name is possibly ironical.
- Monḡac. } In Clare Island I found these names applied to *Gadus pollachius*
 Monac. } Linné, the Pollock. At Cloghmore they were applied to the Coal
 Fish, *Gadus virens* Linné.
- Muirineac. *Pecten maximus* Linné, Great Scallop.—Used at Rossmindle, Clew Bay. See Cluairín.
- Paḡacán. *Cancer pagurus* Linné, Great Crab, Edible Crab.—Applied to this species in Clare Island; but also used there and throughout the Clew Bay area as a generic term for the crabs.
- Paḡacán ḡnaoileann. *Maia squinado* Latr.—Clare Island, Cloghmore, and Rinvyle. I was at first inclined to adopt for this name the spelling

Ῥαρτάν ῤοίλεσσιν, which precisely represents the sound of the name as spoken. The meaning, Seagull Crab, is, however, singularly inappropriate, and I am convinced that the spelling here adopted is the correct one, the rendering being Mweelans Crab. The Mweelans are prominent naked rocks or sea-stacks, lying some two miles south of Clare Island, and a likely haunt for this deep-water crab.

Ῥαρτάν ἑλσῖ, Green Crab. *Carcinus maenas* Pennant, Common Shore or Green Crab.—Clare Island, Cloghmore, and Rinvyle.

Ῥαρτάν ἰσῖδισιν, Iron Crab. *Xantho florida* Leach.—Clare Island; an appropriate name for this very hard-shelled crab, which is common under stones at low water throughout the Clew Bay area.

Ῥαρτάν ῖῖλε. *Portunus depurator* Leach, Swimmer Crab.—General amongst the Clare Island fishermen and probably applied to the Swimmer Crabs generally. The second component of the name sounds precisely as Síle (Sheila), a woman's name, and may possibly have originated in the island from some trivial circumstance, as popular names not infrequently do.

Ῥίβε ῖνῶν. *Palaemon serratus* Fabr. or *P. squilla* Fabr., The Prawn.—Clare Island. "It's the Shrimp that lives in flashes by the sea," a Clare islander told me, "flash" here meaning pool, and "shrimp" being applied, as it is generally in Ireland, to what is usually called prawn in England, prawn in Ireland being applied to the Norway Lobster (*Nephrops norvegicus* Leach). The name may perhaps be rendered Seal's Whisker, in allusion to the long, slender antennae of the shrimp.

Ῥυκ. *Raia batis* Linné, The Skate.—General in Clare Island.

Ῥυννῶ. *Scomber scomber* Linné. The Mackerel.—General in Clare Island.

Ῥόν. *Halichærus grypus* Fab., The Grey Seal.—Clare Island, Achill Sound, &c., and general in West Ireland.

A favourite alliterative saw amongst the Clare Island fishermen is the following, which includes the three species just mentioned. I could find no Gaelic version of it. "The three swiftest things that swim in the sea are the Ruc, the Rone, and the Runnock." The Skate when it comes to the surface, as it does at times, is said by the fishermen to "travel along the top of the water like a shot from a gun," and the mackerel "is that swift that it catches hold of a bait from a hooker doing its 8 miles an hour."

ῢμυῖα ῖῖῖῖ ῖόν. Seal's Spit.—*Aurelia aurita* Linné. Jelly-fish.—A very widespread name in Clare Island and round Clew Bay for this jelly-fish, which at times appears there in vast numbers. The name is no doubt generic for several common species of jelly-fish.

ΣΤΑΙΣΙΝ. *Buccinum undatum* Linné, Common Whelk.—Used at Belclare, Clew Bay. See ΨΑΟΪΝ ΙΔΙΔΙΝ.

ΤΕΙΝΝΕ ΞΕΔΛΙΝ. *Noctiluca miliaris*.—Clare Island. This expression, which perhaps may be a general term for phosphorescence rather than a definite name for the animal producing it, Mr. Praeger found in use amongst the Clare Island fishermen for the brilliant light-flashes in the wake of a boat, usually due to the animalcule, *Noctiluca*. In that wonderful farrago of imaginative medicine, Keogh's "Zoologia Medicinalis Hibernica," "Tinny Gallane," is entered as the Gaelic name for the Glow-worm. The true Glow-worm is not Irish, but we have in Ireland a luminous centipede, *Linotaenia crassipes*, C. Koch, and this is probably Keogh's Glow-worm.

(b.) Land Animals: Birds, Insects, and Mammals.

ΒΥΡΟΕΟΣ ΛΕΑΝΔ. Yellow Meadow [Bird]. *Emberiza citrinella* Linné, Yellow-hammer.—Clare Island.

ΚΙΔΠΟΣ. *Calathus cisteloides* and its allies.—A general name in Clare Island and round Clew Bay for this narrow black beetle, which is common under stones.—See Notes C. and D.

ΚΑΠΟΣ. *Pyrrhocorax graculus* Linné, The Chough.—Clare Island, where the bird breeds in many places. Probably what is known to philologists as an onomatopaeic word, imitative of the note of the bird.

ΚΑΠΟΣ ΒΑΝ. White Caurogue. *Corvus cornix* Linné, Hooded Crow.—Clare Island.

ΚΥΔΟ. *Cuculus canorus* Linné, Cuckoo.—Clare Island.

ΨΑΠΔ ΨΑΟΛ. } Applied in Clare Island to two species, *Ocyppus olens*, a common
 ΨΕΑΠΣ ΨΑΟΛ. } black beetle or chafer, and *Lithobius forficatus*, a red-brown
 centipede. The black ΨΑΠΠΔ ΨΑΟΛ, known in English dialect as the Devil's Coach-horse, is an object of superstitious aversion in Clare Island, as it is in Ireland generally. It is supposed to carry a virulent poison in its pointed tail, which it erects in a threatening manner when molested. "There's a black one and a red one too, because it's just the same moral," I was told by an islander who identified the centipede as the "red one," which was the same "moral" (model) as the black one, though to the uninitiated scientific observer they are utterly different in character. The beetle and the centipede, in fact, agree in nothing but their generally uncanny and vicious aspect. It is difficult to fix the precise form of the first part of the Gaelic name as current in the Clew Bay area. It appears to fluctuate between ΨΑΠ, ΨΑΠΔ, and ΨΕΑΠΣ.—See Note D.

ΨΕΑΠΣ ΞΑΒΛΟΣ, Red Fork? *Forficula auricularia*, Earwig.—Clare Island. The second component of the name appeared to be sounded as *dhowlogue*

rather than *gowlogue*; but it seems probable that the latter is the correct form, the name being suggested by the conspicuous forked tail.

Όρειόλιν. *Troglodytes parvulus* K. C. Koch, The Wren.—Clare Island.

Ψαοίλεανν, Sea-gull.—General in Clare Island, on Achill Sound, &c., as a generic name for the gulls. I could not find current in the area any distinctive Gaelic names for the different species of sea-gulls.

Ψιδάκουβ. *Corvus corax* Linné, The Raven.—Clare Island.

Σταρόζ, *Motacilla melanope* Pallas, Grey Wagtail, and *M. lugubris* Temminck, Pied Wagtail.—Used for the wagtails in Clare Island apparently as a generic term.

Λυό. *Mus musculus* Linné, Common Mouse.—Clare Island.

Λυό πέρι, Grass Mouse. *Mus sylvaticus* Linné, Long-tailed Field Mouse.—Clare Island.

Λυό μόρι, Great Mouse. *Mus decumanus* Linné, Rat.—Clare Island, where I did not hear the commoner name Λυό Ψιαννεσά or French Mouse used, though it is probably known in the island.

Μασσάο υιργε, Water Dog. *Lutra vulgaris*, Otter.—Clare Island.

Μάη' ψαοδ, Long Mary. *Ardea cinerea* Linné, Heron.—Clare Island, Belclare, and Rossmindle.

Ψιέσάκν λιατ, Grey Crow. *Corvus cornix* Linné, Hooded Crow.—Clare Island. See Καρόζ βάν.

Ψιμπελλάν. *Geotrupes stercorarius*, Dung Beetle.—Clare Island. See Note C.

Ψιροεόζ. *Erithacus rubecula* Linné, Robin.—Clare Island.

V. SOME ENGLISH ANIMAL NAMES.

Bream bird.—Applied to the Terns in Clare Island.

Cobbler.—At Belclare used for *Cottus bubalis*, a common shore fish.

Gunner.—Frequently applied to the Ballan Wrasse, *Labrus maculatus*, in Clare Island.

Limpet.—In Clare Island sometimes used by the children, though the Gaelic βάιμνεσά is much more frequently heard.

Nine Eyes.—Applied to the Gunnel or Butter-fish, *Centronotus gunnellus* Linné, at Belclare, as it is in Co. Dublin.

Otter.—Used in Clare Island as well as the Gaelic name.

Scollop.—At Belclare for *Pecten maximus*.

Twelve Eyes.—This name is given to the Gunnel in Clare Island in lieu of the more widespread but less appropriate name, Nine Eyes.

Willy Wagtail.—Applied in Clare Island to the Grey Wagtail.

Wild Borneyack.—The Clare Island name for the large form of Limpet inhabiting exposed stations. See Ψιδάο βάιμνεσά.

VI. SUPPLEMENTARY NOTES.

(A.) *The Crab Shell as a hook-guard.*

One of the difficulties to be overcome in fishing for the Gunner from the rocks on the Clare Island coast is the tendency of the hook to foul amongst the Laminaria or tangle fronds. A simple and effective remedy is found in an ingenious application of the carapace of *Cancer pagurus*, the common Edible Crab. The empty shell is cut into two across its shorter diameter, leaving the dorsal and ventral plates united, and forming in front a smooth-sided wedge. Then a hole is pierced in the centre of this wedge, and the half-shell is strung on the fishing-line (with its wedge-shaped edge towards the fisherman), and is fixed there about a foot above the hook. The baited line with its sinkers is then slung out well beyond the fringe of swaying tangles, with the hollow of the crab-shell turned seawards, and its wedge end landwards. When a fresh cast has to be made, the line is drawn rapidly through the weeds, the sharp, smooth-sided edge of the shell clears a passage for the hooks, and these slip through before the opening has time to close.

There is probably a Gaelic name for this simple contrivance which is used by all the Clare Island rock-fishers; but I failed to find it, or any English name more distinctive than the "shell."

(B.) *The F₁Δ₀ Æ_Δη_ηε_Δó as a Rat-catcher.*

The "Wild Borneyack" is well known to catch rats in Clare Island, not, of course, by out-running them, but in the following manner, as explained to me by an old islander:—

"Of a soft evening them bornyacks do rise up and go travelling a bit over the rocks, and the rat'll come up and slip in her tongue to lick the meat, and the bornyack'll clap down its shell and catch her by the tongue. And I tell you the power of man couldn't loose the hold of the bornyack, and the rat is caught there till the tide comes up and drowns her. I seen them myself hanging there by the tongue and they dead."

This account was confirmed by several Clare Island men. The capture of a rat by a Limpet is also on record from the Scotch island of Dunstaffnage ("Cambridge Nat. Hist.," vol. iii, p. 57).

(C.) *The Origin of the Operculum.*

While collecting names of animals and plants in Clare Island I several times came across a legend connecting St. Patrick with the F_Δoc_Δn M_ηη_ηe (Fweecawn Wirré). It appeared in many forms, all with a strong family likeness, and though some of the narrators were inclined to associate the legend with the common F_Δoc_Δn (Fweecawn) or Periwinkle, the best authorities

agreed that the true Fweecawn Wirré was *Trochus umbilicatus*. Amongst the variants I found current I select the following as the most circumstantial. It was given me by a native islander, a boatman under forty years of age, and I reproduce it here as closely as possible in his own words, without attempting to modernize his grammar or to represent phonetically his western pronunciation. Though an Irish speaker, he gave me the legend in English:—

“One time the Jews were chasing St. Patrick all over Ireland to kill him, and at last they caught him and buried him deep in the ground. And then the Jews went off with themselves and came into a house to get their supper. It was a cock they put into the pot, and, as they were sitting there waiting for it to be cooked, says one of them:—‘I don’t know is there any fear of the saint rising up again on us?’ And another of them made answer with a laugh:—‘Ay is there, just as much fear as there is of that cock there in the pot rising up and crowing twelve times.’ And lo and behold you, the words were hardly out of his mouth when up the cock rose in the pot and let twelve crows out of him. And when the Jews heard that, it was real mad they got, for well they knew by it that the saint had made a miracle and rose up on them. So away they went to hunt for him; and the first thing they met on the road was the *Ṗṓmpeallán* (Primpellawn), and says the Jews to the Primpellawn, ‘Did you see Patrick passing this way?’ ‘Ay did I,’ says the Primpellawn; ‘I seen him *in-yai*’ (in-yai), meaning yesterday, for you see the Primpellawn wasn’t wishing to give them Jews any help at all, at all. So away they went; and the next thing they met was the *Ciáróg* (Keerogue) and he walking along the road; and they up and axed the Keerogue if he seen the saint. And the Keerogue made answer that he seen the saint sure enough, and that it’s hiding himself in behind a Fweecawn he was that was creeping over the rocks and putting a cap on the Fweecawn when it drew back into its shell with him. So off them Jews set hot foot down to the seashore to hunt for that Fweecawn with the saint in in it and the cap on it. But it’s well St. Patrick knew what they were after; so what does he do but put a cap on every one of them Fweecawns, and so sorrow bit of them Jews could ever find the one he was hid in. And that’s how them Fweecawns came to have caps on them, for ne’er a one of them had a cap on it before that.”

A Rinvyle man I met at Louisburgh Quay gave me another version of the legend, and illustrated his story by taking up a living specimen of *Trochus umbilicatus*, and pointing out the operculum as the “cap.” This Fweecawn he told me, never had a cap on it before, and it’s had one ever since. He went further and told me that “ne’er another one of them Fweecawns” (using the word here in its wide generic sense) “has a cap on it at all.”

(D.) *The Infamous* ፊፊፊ ፊፊፊ.

Although the ፊፊፊ ፊፊፊ (Darra dheel) is a creature of ill fame throughout the Clew Bay region, as it is, I believe, all over Ireland, I was unable to find current in the district any legend accounting for its bad reputation. It is generally held there to be highly poisonous; and in illustration of this, as well as of the wonderful healing powers of ፊፊፊ ፊፊፊ (Slawn loos), a Murrisk man told me the following child's tale well known in his neighbourhood:—

“One day the Keerogue and the Darra dheel had a great fight, and at last the Darra dheel got a grip of the Keerogue and turned up its tail and stung the Keerogue and poisoned him, and left him for dead. But what does the Keerogue do but crawl away till he comes across a Slawn-loos was growing in the grass, and he bit a piece out of the Slawn-loos and chewed it up and swallowed it, and he was cured on the spot.”

While collecting plant and animal names on Clare Island I was accustomed to lay my difficulties of identification, etymology, and pronunciation before a small council of islanders assembled at night in the inn kitchen at the harbour. The men of light and leading here gathered together were usually able to come to agreement on the problems presented to them; so one night I brought in alive in a glass tube a specimen of what I considered to be the true Darra dheel (*Ocypus olens*), and proposed to lay it on the table as an exhibit for examination and discussion. The proposal caused a flutter; anxious eyes were turned towards the door as if in contemplation of retreat, and when the harmless beetle was gently shaken out of the tube on to the table one bearded man, losing all control of his feelings, retired to the farthest corner of the kitchen, crying out, “Oh, put it in the fire! Put it in the fire, I tell you. That'll bring you a great advantage.” The more reckless spirits having cautiously inspected the beetle from a safe distance pronounced it to be the true Darra dheel. Only one *esprit fort* ventured to laugh at the fears of his brother islanders, and when I returned the beetle to its glass tube a sigh of relief passed round the kitchen.

For many interesting details as to the Darra dheel in Irish literature see Note 9 of R. J. O'Duffy's edition of *Orde Clonme Tuiréam* (Soc. Pres. Ir. Lang.), and also Dr. Hyde's “Beside the Fire,” p. 184.

(E.) *Seal Metamorphosis.*

Of the Clan Coneely seal legend, so well known in Connemara, I failed to find any clear traces in Clare Island; but two other interesting stories of seal metamorphosis were given me by the islander whose version of the Fweecawn Wirré legend is reproduced here in Note C. I give these seal legends as closely as possible in the narrator's words.

“A great many years ago, long before my time, the Clare Island men used to go hunting the seals to make oil out of them. So one day four men went off in a canoe beyond Achill Head there to look for seals in the caves. And when they came to a good cave, one of them landed with a heavy stick, the butt-end of an oar it was, to see would there be any seals in it. And he hadn't been long there when a big seal comes flopping down the stones from the top of the cave, and made for the water. But before he got in the man with the stick gave him three terrible blows on the back, thinking to kill him. But he didn't, and the seal swam away. And then another seal came down from the top of the cave, and the man gave him three welts of the stick, too, but he didn't kill that seal either, and away it swam after the first one. And then another one came flopping down, and he got three terrible welts of the stick like the other two, but no more was he killed, so the whole three got away on the man.

“Then he got back into the canoe, very angry with himself, and they pulled away for another good cave, where they thought to find more seals. But they hadn't got far when a terrible storm rose up all of a sudden, and no matter how hard they pulled they couldn't make head against it, and it's far out to sea they was blown where they had never been before that. And then the night came on on them and they far out there in the sea and killed with the hard rowing, and they'd almost given up all hopes of seeing home again when one of them seen a small light shining out far ahead of them. And they pulled for it like mad, and at long last they got under the shelter of a little island they never seen nor heard of before, and there sure enough was the light shining in the window of a house.

“So they made the canoe fast and landed and went up and rapped at the door, and a woman opened it and axed them to come in and sit by the fire. And it was making plasters the woman was when she let them in, and they seen three men lying on the floor by the fire and their backs stripped. And when the canoe men came over to the fire to warm themselves three terrible wounds it was they seen on the backs of the three men was lying there. And one of the canoe men, the one that landed with the big stick to kill the seals in the cave, got a turn when he seen the wounds, and he called out: ‘The Lord be praised! and who done that on yous?’ And one of the men on the floor made answer: ‘’Twas you yourself done it not three hours ago in the cave over there beyond Achill Head.’ And by that the canoe men knew it was the three seals was lying there with the cruel welts of the stick on their backs, and they got afeard, as well they might. But the seal man said: ‘Let this be a lesson to yous for all your lives; so go away home with yourselves now, and let you not be laying hands on a seal any more.’ So

they made a promise to him. and the storm went down, and he gave them the bearings for Clare Island, for sorrow one of them knew where they were at all, and they made off in the canoe and got safe home. And I can tell you ne'er a one o' them four ever laid hands on a seal again."

Along with this legend I was given a very complete version of the Legend of the Seal Wife, so well known in the Hebrides and in West Ireland. As the Clare Island version appears to be fuller than any I have seen on record, I venture to set it down here as closely as may be in the diction of the narrator.

"Three Clare Island men went out seal-hunting in a canoe one day, and when they'd got out to the island they were making for, one of them landed in a cave to see would any seals be in in it, and the other three pulled away to another cave to look for more seals. But by the time the canoe came back to pick up the first man, the wind had rose up, and the sea was that coarse they didn't dare venture in with the canoe to take him off. They tied a balk of wood to a rope to see would it float in the way he'd catch hold of it and let himself be dragged out through the waves. But sorrow a bit of good it was; for the water was that cross and contrary the balk wouldn't go in half far enough. So the end of it was the man in the cave roared out: 'Go away home with yous before the storm gets real bad and leave me here for the night. For it's not afeard I am at all to stay here till yous come back for me.'

"So away they went and left him there all alone by himself, and he climbed up into a skelp [cleft] of the rocks the way the high tide couldn't catch him. But it wasn't long he'd been there when a big herd of seals came swimming and splashing into the cave and got up and lay down on the round stones on the floor, and he could see them without they seeing him, for it's well hid he was in in the skelp of the rock above them. And he kept watching them; and when the night began to fall what does he see but all the seals taking off their cuculs (Coćall) and hanging them up on the rocks. And the minute they took off the cuculs they all turned into men and women and began to talk to each other, the way you and me is talking at this present. And when they got tired talking they all lay down to sleep, the women seals lying up at the top of the cave by themselves where the stones were dry, and the men seals lower down near the water.

"And they slept there all night; and as soon as the light of morning came creeping into the cave, the canoe man rose up softly in the skelp he was hiding in, and put down his hand and pulled up one of the women's cuculs and hid it under him in the skelp. It wasn't long till all the men and women woke up and went putting on their cuculs and swimming off into the sea as good seals

as ever they were when they came in. But one of the women couldn't find her cucul at all, and she went up and down the cave in a terrible state, crying and calling to the others not to leave her there. But they wouldn't wait, and so they went off with themselves and left her there all alone by herself.

“By this time the sea had gone down, and the canoe came out again to take the man away from the cave; so he got down out of the skelp with the cucul hid close under his *bawneen* [white flannel vest], for well he knew the seal-woman once she got hold of the cucul would slip it on and turn back into a seal and swim off with herself. A real handsome woman she was, and after speaking her fair and kindly, he took her into the canoe and brought her home to the island, and they were married there by the priest. And they lived very happy there, and had two children, and the husband took care to keep the cucul hid in the thatch the way the wife wouldn't see it.

“But one day he was out fishing, and the wife was drying flax by the fire—for at that time there was flax grown in the island—when the flax caught fire and before she knew where she was the house was all in a blaze. So she ran out with the children, and the thatch caught fire in a few minutes and she got a queer smell coming from the thatch and she looked up and what did she see there but her cucul, and it singeing with the fire. With that she made a leap at the cucul and caught it, and ran down to the shore with it, and slipped it on and made a seal of herself, and away she swam off with herself, leaving the two children behind her.

“So the husband was left forlorn there with the children till one day a neighbour came and told him how he'd seen his wife come up out of the sea and throw off her cucul and walk up on the rocks and hug and kiss the children were playing there, and cry as if her heart were breaking. ‘And,’ says he, ‘if you go your way down now to the shore and hide till she comes up again you've nothing to do only dart out and snap up the cucul, and you'll have her back again with you.’ With that the husband goes down to the shore and hides behind a rock nigh-hand where the children were sitting, and sure enough a seal comes swimming up and throws off its cucul and he seen at once 'twas his wife that was in it, and she takes to hugging and kissing the children as if she'd like to eat them. Then out he leaps and grabs at the cucul; but he wasn't smart enough, for she caught it up before he came near it and on she claps it, and away with her into the sea. And the poor man never seen sight or light of her after that. He was a man that lived over there at the other end of the island, but I disremember his name.”

I was unable to discover the precise meaning attached by the Clare Islanders to the word *Cocáil*, which so often recurs in these seal legends. All the

authorities agreed that the word had dropped out of the ordinary colloquial Gaelic of the island, and survived there only in the seal legends. One man believed the cucul was a cap, another thought it might be a cape, a third preferred to english it hood, and a fourth was inclined to extend its meaning to the whole skin or vesture of the seal. Larminie, in his "West Irish Folk Tales, translates it "transforming cap"; and both MacDougall ("Argyleshire Folk and Hero Tales") and Campbell of Islay ("Popular Tales of the West Highlands") render it "husk." It is, no doubt, connected with the infant's caul to which sailors attach a superstitious value as a safeguard against drowning.

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