GAELIC NAMES OF DISEASES AND OF DISEASED STATES.

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Reprinted from the "Caledonian Medical Journal."

GLASGOW:
PRINTED BY ALEX. MACDOUGALL, 68 MITCHELL STREET.
1898.

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If I could give anything of completeness to the following essay, I should wish it to serve two purposes. I should wish it to serve as a record of words and word-values, and through these, to enable us to get an appreciable glimpse into the past of our people, and the thoughts they entertained of the nature and meaning of their suffering. I fear that both ends will fail to be realised in my hands, but the effort will not be altogether in vain if I am able even to direct attention to most interesting lines of inquiry which others may afterwards follow and extend more effectively.

It will be well if, in our investigation, we constantly remember what we are looking for, and how much we have just right to look for, in these names and words. We must remember that there is not, as there could not be, anything at all of modern pathology or of the knowledge of the *minutiæ* of diseased processes in Gaelic. Even the knowledge of anatomy extends only to organs and structures in their mass, and not to their histology or their minute details. The physiology, also, is practically inconsiderable. For all this defect, however, we must not imagine that Gaelic observation is of necessity so limited, so meagre, and so blunt as to be worthless, or that a study of it must be altogether unprofitable. We must remember that the revelations of the microscope, and of modern chemical and pathological methods, are but an extended vision and understanding, and that we have learned nothing by these means which is not in line and continuous with what is within the range of our unaided senses and of the greater processes of disease which must have impressed themselves upon the rational intelligence of a thoughtful and observing people. I am, indeed, disposed to say, at the risk of being esteemed heretical, that the highest

good from our extended knowledge into details of structure and of process, is to illumine and confirm our reasoning upon the larger phenomena of disease which are within the reach of our unaided senses—and this was the province of Gaelic observation and inference, and the province in which, after all, the sphere of our professional duty mostly lies. The success or failure of our means and methods of treatment must always remain the test of the validity and usefulness of our knowledge, and it is undeniable that the man who studies the patient as a whole, and the larger elements of his conduct, constitution, and circumstances, will treat him with greater hope of success than he who, neglecting these, directs his attention to the details only of the special disease, and has regard to the processes thereof rather than to the great causes which have brought about the perversion of function or the breakdown to which we give special attention and perhaps a special name. I would, therefore, enter a plea for the exercise of our senses within their proper range; in fact, this is our first, and perhaps our most important duty. There is reason to fear that our eager "research" in the heaven above and in the earth beneath disposes us to neglect, aye even to despise as would seem, the commonplace in which our lot is nevertheless cast. This is not an advantage; and if our Gaelic inquiry, however blunt and meagre it may be found, shall help to withdraw us even for a time from our vain stargazing to our more pertinent duty, or relieve us in some small degree of the intellectual myopia which comes by the pursuit of small things, it shall have served something of a good purpose.

This essay must consist in great part of a study of words. To know a word we must know (1) its most correct usage in the present day; (2) its history in the past—its various forms and meanings at different times; and (3) its origin—if we can. I cannot follow this order or method. The present-day meaning shall taken as known. The origin is only a single fact or concept often most difficult to determine. The interesting and important part is in the history of the word—its changes of form and meaning in the same language at different times and in different languages at various times and places. The change in the value of words or of their meaning is for our purpose the most interesting consideration. If we could only follow this change throughout its whole course for any one word, we should be put in possession of a most valuable record—the life history of an idea, if I may so express it. We should doubtless find that the change, in every instance, followed an organic course of growth and extension, or of atrophy and decline, according as the mind changed, of which it was the

instrument. *Marbh* in our day means "dead," but of old it simply meant "exhausted," as we say, or "tired." Now, if we were to follow the idea from the extremest value in death to its lightest or slightest signification in being simply tired, we should have not only an historical record of much interest, but a philosophical apprehension also of an important truth, clearer and fuller than could be attained by any other way. The man who is tired is so because he has overdrawn his strength; if he overdraws more he is more tired because more exhausted; if he draws all, he is dead. The line cannot be drawn anywhere. It is one and the same thing all the way, from being simply tired at the one end to death at the other. It is important in this connection to observe that words have, as it were, two perspectives—a perspective in the past and in the present. The perspective in the past is that just referred to, in which the idea is seen through its whole course and development in time. By the perspective in the present the same thing may be seen in nearly the same form and appearance if we follow the idea down through the different strata of intellectual perspicacity or understanding. The progress of one mind, or one type of mind, towards light and knowledge, is not inaptly represented by the mental gradation from below upwards which obtains among the mass of the population. We have then two ways open before us—the scholar's way of enlightening the past, and the way of the scientific observer who discovers the past in the present. The man who declares himself "dead tired," even if he is "no scholard," is yet a philosopher *pro tanto*, speaking the very essence of a truth which the philologist can only discover by arduous effort. "Thy last day contributes no more to thy dissolution than every one of the rest. The last step is not the cause of lassitude; it does but confess it. Every day travels towards death; the last only arrives at it." [1]

In a previous issue of the *Journal* I endeavoured to trace the history of a single word, "Pain," and I found it a delightful and wonderfully instructive exercise. That, however, was only one word, but now we have to deal with many. It will not be possible, therefore, to deal with each word at any length, and with some not at all—at anyrate for the present.

I have thought well, for purpose of reference, to state the names in alphabetical order, first with only their simplest English equivalents; and I have thought it might be helpful to group them somewhat roughly, on nearly the same lines as the English classification, into medical and surgical diseases, skin diseases being put among the latter as follows:—

[1] *Montaigne*, Essay XIX.

WORDS IN PRESENT USE.

(*a*) *GALAR*, DISEASE, MORBUS.

Crith-ghalar, paralysis.
Dubh-ghalar, see *dubh-thuil.*
Ronn-ghalar, rheumatism.
Galar-àraidh, cholera (H.S.D.)
Galar-fuail, the gravel.
Galar-gasda, flux, dysentery.
Galar-mór, the plague.
Galar-inne, "bowel complaint."
Galar-plòcach, quinsy.
Galar-sul, eye disease,
Galar-teth, "the rot," lues, clap.
Galar-tholl, diarrhœa.

(*b*) *TINNEAS*, DISEASE.

Spad-thinneas, apoplexy.
Tinneas-nan-alt, gout.
Tinneas-nan-àirnean, kidney disease.
Tinneas-braghad, heartburn.
Tinneas-buidhe, jaundice.
Tinneas-busach, mumps.
Tinncas-cridhe, heart disease.
Tinneas-cleibh, consumption.
Tinneas-cloinne, parturition.
Tinneas-critheanach, ague.
Tinneas-cuirp, constipation.
Tinneas-fairge, sea-sickness.
Tinneas-mara, sea-sickness.
Tinneas-fuail, urinary disease.
Tinneas gabhaltach, contagious disease.
Tinneas na gealaiche, lunacy.
Tinneas goile, stomach disease.
Tinneas gruthain, "liver complaint."
Tinneas na h-urchaid, French pox.
Tinneas maothain, a chest complaint.
Tinneas mór, epilepsy, morbus major.
Tinneas nàrach, "morbus obscœnus vel Gallicus."
Tinneas ospagach, hysteria.
Tinneas Phòil, epilepsy.
Tinneas an rìgh, scrofula.
Tinncas tuiteamach, epilepsy.
Tinneas uaine, chlorosis.

(*c*) *FIABHRAS*, FEVER, FEBRIS.

al. TEASACH, CUAIRTICHE.

Am fiabhras-bainne, milk fever.
Am fiabhras-buidhe, yellow fever.
Am fiabhras-critheanach, ague.
Am fiabhras-dubh, typhus.
Am fiabhras-dearg, scarlet fever.
An cuairtiche sgàrlaid, scarlet fever.
An teasach-sgàrlaid, scarlet fever.

(*d*) *GREIM*, A BITE, PAIN, PANG.

Greim-bàis, a death throe.
Greim-cluaise, earache.
Greim-fàis, "growing pains."
Greim-fuachd, chilblain.
Greim-fola, pleurisy.
Greim-lòinidh, rheumatism.
Greim-mionaich, colic.

(*e*) SPECIFIC DISEASE-NAMES.

An aileag, hiccup.
Aisead, delivery.
Bach-thinneas, sickness after drunkenness.
Bàinidh, madness, fury.
Borlum, a flux.
Brcisleach, delirium.
Breòlaid, dotage, debility.
Bristeadh-cridhe, heart-break.
Brùchd, rùchd, a belch.
Bruchd-ruadh, waterbrash.
A' bhanachdach, vaccination.
Breac a' chruidh, vaccination.
A' bhreac, small-pox.
A' bhanachrach, small-pox.
A' bhean-mhath, small-pox.
A' bhoiceannach, small-pox.
A' bhuaicneach, small-pox.

(*c*) SPECIFIC DISEASE-NAMES (*continued*).

A' bhreac-òtraich, chicken-pox.
A' bhreac-shìth, nettlerash ?
A' bhuidheach, the jaundice.
A' bhuidhneach, „ (Suth.)
A' bhuinneach, diarrhœa.
An cadal-deilgneach, "pins and needles."
A' chaitheamh, consumption.
A' chaoile, leanness, starvation.
Carrasan, a coarse wheezing.
Casad, a cough.
Ceall, stupor.
Ceangailteachd cuim, constipation.
As a chiall, to be mad.
An cnamh, digestion.
An cnatan, the cold.
An còrdaidhe, spasms, twistings.
A' chrith, tremor, paralysis agitans.
Còrnuil, retching.
Crannadh, withering.
An crith-snàgadan, "pins and needles."
An cuairtiche, an epidemic disease.
A' chuing, asthma.
An cuthach, madness, frenzy.
An deideadh, the toothache.
Dìobhairt, vomiting.
Fàs-dhiobhairt, retching.
An domblas, bile, "biliousness."
An dromairt, the lumbago.
An dubh-thuil, diarrhœa.
Etig, consumption.
Funntainn, foundering.
A' ghaoth, flatulence.
A' gheàrrach, diarrhœa.
A' ghearr-anail, panting.
A' ghlas-sheile, waterbrash.
A' ghlùineach, morbus genuum (H.S.D.)
Na glacaichean-cleibh, pleurodynia.
An goirteas, the pain, disease.
An goirteas-nàrach, see *Tinncas*.
An grìochan, consumption.
A' ghriuthach, the measles.
A' ghriùthrach, the measles.
Laigsinn, weakness, a faint.
An lionn-dubh, melancholia.
An lòinidh, rheumatism.
An lon-craois, bulimia.
An losgadh-braghad, heartburn.
An luibre, leprosy.
An luighe-shiubhla, child-bed.
Meanan, a yawn.
Meileachadh, effect of exposure to severe cold.
A' mheud-bhronn, dropsy.
Mùire, leprosy.
Neul, a swoon.
Orrais, nausea.
Paiseanadh, a fainting fit.
A' phlòic, the mumps.
Am pìoch, croup.
Pìochan, a wheezing.
Plaigh, a plague.
Plucas, diarrhœa, fluxus ?
Am pòc, mumps.
An ruith, the diarrhœa.
An ruith-gu-cladach, the diarrhœa.
An ruith-fhuail, diabetes.
Saothair, labour, travail.
Siataig, sciatica.
An sgàird, diarrhœa.
Sgeith, burst, vomit.
An siùbhal, diarrhœa.
Sreothart, a sneeze.
Tathaich, nausea.
Teannachadh, constipation.
Teas is fuachd, "hot and cold shivers."
Teugmhail, disease.
Tòbairt, flux, spasms.
An treaghaid, a darting pain pleurisy.
An triuth, hooping-cough.
An trom-laighe, nightmare.
Tromaltan, numbness from pressure
Tuaineal, dizziness.

(*f*) DISEASED STATES.

At, a swelling.
An t-at-bàn, white swelling.
At-bràghad, quinsy.
Ailt, a scar, cicatrix.
Aillse, gangrene, cancer.
Aimhfheoil, proudflesh.
Aingealachd, numbness.
An anabhiorach, whitlow.
Arraing, a stitch, convulsion.
Ball-dòbhrain, a mole.
Brachag, a pustule.
Beum-sice, a rupture.

(*f*) DISEASED STATES (*continued*).

Biast-da-liunn, tapeworm.
A' bholgach, a boil, bubo.
A' bhreac-shianain, freckles.
Botus, a belly-worm.
Breaman-fuilteach, piles.
Broth, prurigo.
Bruthadh, a bruise.
Bualagan-tiomchioll, ringworm.
Buirbcin, cancer, carcinoma.
Cabhtair, cautery, an issue.
Carr, scabbiness (Lev. xxi, 20).
Calum, } an excrescent growth on
Cathlum, } the skin, a corn.
A' chlach-fhuail, urinary calculus.
An clap, gonorrhœa.
A' chloimh, scab, itch.
Cnaimhseagan, bear-berries, ∴ acne vulgaris.
Cnamhuin, gangrene, lupus.
Cneadh, a wound.
Cnoc, heel-kibe.
Cnuimh-fhiacàl, the toothache.
Crcuchd, a wound.
A' chuairt-dhurrag, ringworm.
Cuing-fhuail, strangury.
Cusp, a kibe.
An déibhrcagach, whitlow.
Driucan, "an incision under the toes."
An druma-lachdan, a pain in the spine.
Eanach, dandruff, scurf.
Failcadh, soddening, corruption.
Fàireagan, swollen glands.
Faisne, a pimple, wheal.
Fcòlan, excoriation, "proudflesh."
Fiolan-fionn, a parasite.
Fliodh, a wen.
Foinne, a wart.
Frìde, the itch insect, acarus scabei.
Fuachd-at, a chilblain.
Fuithein, a galling of skin by riding, *Rùsgadh*.
Gàq, a crack or "chap" of the skin.
Gall-bholgach, "French-pox."
Gearradh, a cut wound.
Gcarradh-feoirnein, grass-cut.
Glacach, abscess in palm of hand.
Grìobach, itch.
Grìs, prickly heat.
Guag, cuag, an excrescence or sore on the heel.
Guirean, a pimple.
Iodh, a cramp.
Iodhnadh, childbirth pains.
Iongarachadh, suppuration.
Leamhnaid, leamhragan, a stye.
Lionnachadh, suppuration.
Lionn-tàthaidh, callus-fluid.
Leon, a wound.
Leonagan, a stye.
Leum-droma, lumbago.
Leus, a cataract on eye, blister.
Lobhadh, putrefaction.
Losgadh, a burn, a burning.
Lot, a wound.
Malcadh, putrefaction.
Màm, a swelling in axilla.
Màm-sice, a rupture-swelling.
Maol-conain, a brown mole.
Meille-chartan, chilblain (H.S.D.)
Miala-criona, tineæ, acari.
Miann, a mother's mark.
Milleadh-maighiche, harelip.
Neonagan, see *Leonagan*.
Neasgaid, a boil, carbuncle.
Neasgaid-fhola, hæmorrhoids.
Neasgaid-ghobhail, hæmorrhoids.
An orc, cramp.
Othar, an ulcer.
Pait, a lump.
Peasg, a "chap" on the skin.
Am piocas, scabies, the itch.
Pluc, plucan, a pimple.
Pucaid, a pimple.
An ròs, erysipelas.
An ruaidh, erysipelas.
Ruiccannan, pimples, acne.
Ruthadh, a blush, erythema.
Rùsgadh, a chafing.
Sail-lom, flat-foot.
Sgamal, scales.
Sgcith-fèithe, rupture of a blood-vessel.
Sgreab, a scab.
Sgrìobach, the itch.
Sguth, a sprain.
Siachadh, a sprain.
Sneadhan, nits, eggs of pediculus.
Sniomh, a twist, strain, sprain.
Spoth, castration.
Steinle, itch, mange.
Tachas, an itching.
Tachas tiorram, scurvy.
Teine-de, St. Anthony's fire?
Tùchadh, hoarseness.

SOME OLD OR OBSOLETE WORDS.

REFERENCES.

WINDISCH'S Texte Mit Worterbüch (W.), containing Brocan, Colman, and Fiacc's Hymns (Broc., Col., Fiac.); Compert Conculaind (C.C.); Fotha Catha Cnucha (C.Cn.); Longes Mac n-Usnig (Lg.); Serglige Conculaind (S.C.); Scél Mucci Mic Datho (Sc.M.); Tochmarc Etaine (T.E.); Togail Troi (T. Tr.)

STOKES' Old Irish Glosses, containing Würtzburg (Wb.), and Carlsruhe Beda (B), and Priscian (Pr.)

Zeitschrift für Celtische Philologie, containing the Book of Ser Marco Polo (I Band, 3 Heft)—(M.P.)

ZEUSS—Gram. Celtica, containing the Glosses St. Gall (S.G.) and Milan (Ml.)

COR. = Cormac's Glossary, Ed. Stokes—Trans.
C.F. = Cath. Fintraga, Ed. Meyer.
D.L. = Dean of Lismore's Book.
FEL. = The Kalender of Oengus the Culdee, Ed. Stokes, with Notes and Glosses.
H.S.D. = Highland Society's Dictionary.
L. = Lives of Patrick, Brigit, and Columba, Ed. Stokes.
L.B. = The Leabhar Brec.
L.U. = Leabhar na h-Uidhre.
Mb. = Macbain's Gaelic (Etymological) Dictionary.
Mc. = The Vision of MacConghlinne, Ed. Meyer.
McD. = Macmhaighstir, Alasdair.
MAN. = O'Curry's Lectures on the Manners and Customs.
O'DAV. = O'Davoren's Glossary; O'Cl. = O'Clery's.
O'D. = O'Donovan's Supp. to O'Reilly's (O'R.) Dictionary—Gr. = Grammar.
S.M. = St. Martin—Stokes in Rev. Celt., II, 383.
S. = Saltair na Rann, Ed. Stokes.
T.B.F. = Tain Bó Fraich, Ed. Crowe.
T.D. = Toruigheacht Dhiarmuda, Ed. O'Grady.

AICC, a band, a tying—whence *aiceid*, a stitch, pang, pain, and therefore preferable to *acaid* (Mb.).

AILSIN, cancer—*Amal tuthle no ailsin* (Wb. 30b.) the gloss on *ut cancer serpit*; *tuthlæ* is *gibbus* in W.

AIRDEN, a symptom—*ro bhadar airgheanna bais ar Dhiarmuid* (T.D., p. 184).

ALACHT, pregnancy—*ba mebul le dul ossi álacht* (L.U.) *issi torruch* (*e.g.*) in C.C. 6; *intan itchnala álachtai i* (Fel. Oct. 16 gl.).

ALAD, a wound—*alad oengæ* (Man. iii 450)—*créchta ina chain cnis, alta ina thoeb liss* (F.B. 24)—*gur hiadsat na halada dianeis* (M.P. 148).

AMLABAR, dumb—*ingen amlabar* (Broc. 43) and (Cor. 118, under *muit*, Z 780).

AMRIT, AMBREIT, sterile—*ben amrit ocai; cuinchid din inclerech dub don mnai amrit* (Fel. Nov. 24 n.)—*bert*, a birth (S. 1897), *ruc Eua gein, cain inbert.*

ANBRACHT, consumption—*anfobracht* (Cor. 6) *anfhabracht* = *anabracht* (S. 7411) *abrachtach* (L. 68). Stokes note in Cor. 6, "So in Senchas Mór., pp. 122, 140, *di anbobracht. i. in ben t-sirg cin súg nirt*, 'the woman in a decline without juice of

strength.'" *Cethrar dodhainib galair robatar and, duine abrachtach ocus dásachtach ocus dall ocus clam* (L. 68).

Ances, ailment—*rohicc cech n-galar ocus cech n-ances boi isin tir* (L. 74).

Asait, parturition—*ro hasaited ind ingen* (C.Cn. 6).

Bacclam, a 'lame-handed' person—*diarohiccad in bacclam* (S. 7648).

Batii, death. In Cor. 21, under *bobaith*, "a murrain; *i.e.*, *bó-bath*, cow-death, and *bath* is death"—*atbath in rí* (M.P. 16).

Bill, a leper (Cor. 27).

Bolgach, "boils—ulcera et vesica turgentes" (S. index). This is not an exact expression, for *ulcus* and *vesica* are two very different things. The root is *bolc* or *bolg*, modern *balg*, a vesicle, bladder, or bag, hence applied to small-pox (H.S.D.), and to "morbus Gallicus," as we are pleased to put it. I have heard it applied to a blistered palm from rowing, and I have thought that this was a very appropriate usage. The only old instance of the use of the word I have met with is in S. 3935—*bolcgach lasruth fola fann*—in which the context is no assistance. The word may have manifestly been applied, and quite pertinently, to one of the vesicular skin diseases; to pemphigus, for instance, or herpes. McD. applies it to the French pox.

Buall, healing—*luidh Cuculainn dia buall isin uisci* (O'Dav. 61).

Buidechar, Buide-Connaill. This was the name of a disease which played havoc in Ireland about the middle of the seventh century. It was against it that Colman's hymn was composed. The preface has *buidechair—teidm mór doratad for firu herinn i. in bude-connaill.* I have not been able to form any opinion as to the identity of the disease. The root of the word is evidently *bude*, later *buide*, and *buidhe* of the present time, meaning *yellow*, as in our own *buidheach*, jaun-dice or the *yellow-disease*. The disease was evidently epidemic and violent, and it would apply to yellow fever with exactness, if we knew that disease to have been, or to have been possible as an epidemic in this climate.

Cel, death—*dochuaid forcel* (S. 3685).

Claime, scabies (Cor. 89), leprosy (S.). *Clam*, leprosus—*nohiccad clamu ocus dallu ocus baccachu ocus bodra ocus amlabru ocus aes cecha tedma archena* (L. 44).

Clár-aenach, flat-faced—*inclarainech .i. censrôin lais itir* (Fel. Oct. 12 gl.)—*bennachais inclarenech comba slana adásuil* (L. 82. Broc. 42).

Cned, a wound—*crechta is cneda* (S.C. 29)—*rochuir Sgathan luidheanna ice agus leighis re cneadhaib Chein* (T.D. 130).

Cnocc, "gibber"—*cnocc lan do lindchro ocus gur* (Cor. 123).

Coech, blind, caecus.

Comallnae, dropsy (Pr. 42).

Crìne, consumption?—ismarb amathair do chrine (L. 14).

Cró, bloody death—*nirbo flaith um cri comcro* (Cor. 46) *i m-baile chro* (Goid. 68).

Cróis, gluttony—*arminibed cróis nibiad etraid* (Wb. 9 d) *foss is fethamla cenbáis; mesruyed cráis coimet cuirp* (Fel. May 10 n).

Cumce, constriction—same word as *cuing*, asthma—*mór cuimce hitusa hicorpan choel chodail* (Fel. Epil. 385)—*i cumgi ocus i treblait* (S.M. 15),

Cumsanad, rest—*cumsanad dudia iartuiste duile cumsanad duphopul israhel hitír tairngeri, cumsanad duphopul nuiednisi in regno coelorum* (Wb. 33 b).

Dàsacht, madness; "*di-socht, i.e.* not silent; or *dasocht* = *di-asocht*, it is not at rest" (Cor. 53), but see Mb.—*boi dasachtach isintsleib* (L. 76)—*insania*, Z. 771—*isdo dásact asberar* (Wb. 9 b.).

Demon-cráes, "the devil of gluttony;" *cf. craóis* and *lon-craois* —*rohictha dondemoncrais ocus etraid* (Z. 74).

Diancecht, "god of the powers—*deus salutis*—a name for the sage of leech-craft" (Cor. 56, Z. 926).

Dígalre, health—*issferr lium lobre quam dígallre* (Wb. 18 a).

Diuthach or Diuthan, "*nomen doloris*, which is produced by rubbing the two thighs in travelling" (Cor. 52).

Domblas ae, "bitterness of liver," for *do-mblas*, a bad taste—gall—*e.g., foiridh a domblas aei gach neim for bith* (M.P. 107). Compare *so-mblas*, good taste or sweet—*tipra uisce somblais*, a well of sweet water.

Dub, bile—gloss on incrementa *fellis* (B. 35 a).

Duinebad, "a plague or general destruction of the people"—as *don duinibadh sin muintire Parrtaloin adberar tamlechta fer nEreann* (Chron. Scot., p. 58). under *tamlachta* in Cor. 160.

Echt, death, murder—*indegaid echta Eoin*, "after the slaughter of John" (Fel. Aug. 28 n).

Ecmacht, impotent, "*i.e., e-cumachta*, for he is not in power" (Cor. 63).

Econn, a lunatic, idiot (O'D.)—*é-conn*, want of sense.

Essid, unrest, dis-ease = *es-sid* for *sith* (W.)—*essadh .i. galar* (O'Cl.).

Étrad, lust, *libido*—see *crois, demoncrais*—and S.G. 68 b—*lon-cráis* in (Mc.)—*lon cráis boi ina bragait.*

Galar, disease—"*morbus, .i. oes galair diaslanugud*" (Fel. Dec. 31 gl.)—in Welsh the word means *grief*, and it seems to have a similar meaning in T.Tr. 178—*ba troma cech ngalar leis toitim a athar.*

Galar-bansidi, the sickness of the fairy women.

Galar n-eclis, "stomach disease"—*arbiith galar neclis fortsu* (Wb. 29 a).

GALAR-MISDA, menstruation.

GALAR-MEDOIN, *dotharraid teidm duairc doib iarcein do galur-medoin* (S. 4157).

GALAR-NOITID, pregnancy—*arceissi side fria Fergus galar noited do ueth forru* (C.C., p. 145).

GALAR-PÓIL, epilepsy (Cor. 140).

GALAR-TUITEAMACH, epilepsy—in D.L. 71 *g. tuiteamach trom* is translated *heavy falling-sickness*. This seems to be an error. The original is given as *gallyr tutmych trommi*, which I should render as *galair thuiteamach throma*, in which case it has no specific meaning. See *tinneas-tuiteamach*.

CENN-GALAR, "*dolor capitis*" (Wb. 17 d).

CREDEM-GALAR, religious mania (?), *nateidm nacredemgalar* (S. 1508).

CRITH-GALAR, ague (W., and S.M. 21).

DIAN-GALAR, "the lethargy," *ronsoerat ar diangalar* (Col. 61).

DOER-GALAR, headache (Fel. Jan. 17 gl.)—*cloechloit atreblaite archomartha anoentad .i.* GALCHIND, headache, *no doergalar raboi forfursa. Galchind* is specially interesting, showing the root *gal* of *galar* in perhaps its earliest signification of *pain; cf.* Germ. *qual*.

GAET, a wound (W.), now a disease, almost a specific name as applied to potato-disease, *a'ghaoid*.

GARB, *scabies* (Cor. 89).

GEILT, a lunatic; pl. *gealta*—now cowardice. *Ocus tainic edtruma chelli ocus aigeanta do co n-deachaigh re gaith ocus re gealtacht afiadhnaise sluag an domhain* (C.F. 317). So to the Gaelic mind cowardice and lunacy are in the same straight line.

GLIPHIT, torment—*ronsoera ar gliphit nandemna* (S. 8363).

GOLL, blind—*gonais Luchet goll ina rosc* (C.Cn. 5).

GRUC, a wrinkle (Cor. 87).

GUIN, a wound, infinitive of *gonaim*—*gae gona eisc* (S.G. 37 b) = *fuscina*—*mairg rolamair anguinsium* (Fel. Prol. 58).

GUR, pus—*srotha do ghur brén* (Cor. 135 under *prull*).

GURE, soreness—*la guri na n-idan* (T.B.F., p. 140).

ÍC, ICC healing, "cognate with *ἀκέομαι ἄκεσις*" (O'D.) on which Stokes (Cor. 96)—"If so, the Greek words must have lost *y* in anlant, for *icc* is an old Keltic *iacca; cf.* Welsh *iach, sound, iachau, to heal*." ÍCCID, a healer; *isíccid cechthedma* (Fel. Epi., 200), hence *slan-ìccid*, the healer or restorer to health; *intinscana epistil intslanicceda ar coimdedne Isu Crist* (L.B., p. 202); *oir biaidh tobar slanicidh againne fad comhair* (C.F., 117); *ocus do curedar fon tobar slanicidhe ocus tanic co himlan as* (176); so also the modern IOC-SHILAINTE, a remedy or cure, *iocshlaint ann an Gilead* (Jer. 8, 22). It should be specially remembered that the word also means to pay, compensate, restore; reference shall be made to this most interesting fact further on. The verb is *iccaim*, I heal and I restore.

IDU, pain, pang, on which Cor. 96 "*ab idor* (ὕδωρ) *graece hoc est a liquore, i. on fliuchaidecht doni an galar sin*, from the moisture which that disease causes." Stokes adds—"if *idu* be either dropsy or hydrocele I should compare οἶδος a swelling root, *id.*" There is much cause to doubt this etymology. The old usage seems to limit the word to pain—*idu serci ocus idu eoit* (T.E., 8)—so it came to apply to the pains of labour, *boi a ben fri idna* (C.C. 3); *cabhraidh sin beous ingina ria n-idhnuibh* (M.P., 107). Besides, dropsy and hydrocele are not attended with any pain; and what is more important still, the modern *an iodh* or *an iodha* is distinctly limited to the peculiarly painful Cramp.

INDLOBOR, weak; INDLOBRE, weakness (for *im-lobor*)—*ba slan cech im-lobor* (Gl. Fiac., 29); *amummi boi an indlubra galair* (L., 58).

INGOR, torment—*iarcésad lahingru* (Fel., May 23); *iarnabreith sech ingru* (Fel. Epi., 119).

IMMSRUTH, diarrhœa, lit. a great stream—*bamarb sochaidi dontsluay dondimsruth roenach roruad* (S., 4160).

ÌTU, thirst—*bamór a n-gorta ocus a n-ìtu* (L.U., p. 23); *ita uirri im sercc n-Dee* (Fel., Jan. 15).

LAMNAD, parturition—(Goid., 18) *oc deicsin a lamnada; in tan boi in ben oc lamnad* (T.B.F., 140); *intan lamnaigid na mna* (M.P., 183).

LAND, a scale, *squama—Lomman laindech* (Fel., Oct. 11).

LESS, a medicine-bag—"*les, cach mboly imbi lind, les* is every bag wherein is ale;" so, *leges lega cen les* (Man. III, 251).

LIA, hunger—*nis gaibed tart na lia* (Fiac. 29).

LIND, drink, &c.—This is the modern *leann*, ale, but of old the word seems to have had a peculiarly wide signification; *lind ocus biad*, food and drink (Sc.M., 4); *lind tee*, "warm water" (Goid., p. 57); *frissa lind serb*, "*ad potum amarum*" (Wb., 7 d, in Z. 239); in composition, *lind-chro*, a bloody ichor, and modern *lionn-dubh*, literally intended for melancholia in the belief that an excess of *black bile* was the cause of the condition.

LÌR, jaundice—(in B. 35 a) "*his diebus crescit bilis amara hoc est colera rubea*" has gloss *i. lìr* and "*incrementa fellis*" has gl. *duib* (q.v.), bile.

LOBOR, a leper—"*lobor infirmus, debilis* (Z. 744); Welsh, *llwfr*, timid; hence *lobre, infirmitas; lobraigur, aegresco*" (Stokes in Cor., 104), *cf. indlobor, supra.* The root is *lobh*, to putrefy (Mb.); earlier, *lob*, akin to Latin *labo* and *labes*, of various significations.

LOSC, a lame person—*i. baccach*, a cripple (Cor. 104); *iccaid luscu latruscu* (Fiac. 34).

LOSGADH-DAIGH, heartburn (O'D., Gr. 294).

LUATH-CHRIDE, "*cardiacus*" (Goid. 57).

Mantach, a toothless person, from *mant*, a toothless gum (Cor. 115). In Welsh *mant* is a jaw; and compare *mandere*, mandible, &c.

Melg, death (Cor. 108).

Mer, a madman (Cor. 114), "akin to *μωρός*, *in ben-mer*, the mad woman (Sen., p. 52), and *mearaidh i. amadan* (O'Cl.) *Meracht* is madness, excitement, or irritability in Irish, but with us it now means *error*.

Minde, stammering—*ar ité teora anmi fil for mnaib Ulad i. cluine ocus minde ocus guille* (S.C. 5).

Muit, dumb—"*quasi mutus, i. amlabar* (q.v.), speechless (Cor. 118).

Nescoit, *vide neasgaid.*—The root is *ness*, an old word for wound, *ness din ainm do beim ocus do chrecht* (Cor. 123). There is a long note in Cor. 123 explaining the name. Goibni, the smith of the Tuath dé Danan, for supposed good reason, became jealous of his wife, and consequently developed a very ungracious mood and manner. "This is what he does. He had a pole in his hand when he heard the story regarding his wife, and Ness was the name of the pole, It is about it the fur*nace* is made. He sings spells over this pole, and to every man who came to him he gave a blow of the pole. Then, if the man survived, a lump (*cnocc*, q.v.) of gory liquid and matter was raised upon him, and the man was burned like fire." *Nescoit* therefore is *ness*, the pole, and *scoit*, liquid.

There is a Gaelic proverb which says that the man who owns the boil and the man who squeezes it see the matter from different points of view.

Ón, a blemish—*colum cille can cen ón* (L. 98)—*cen on is cen ecc* (Fel. Prof. B. 40)—*cen on cen ainim* (Tir. 11).

Ong *et* Ongalar—*ong* is tribulation or chastisement, *fochaid ocus cosc* (Cor. 129); or disease and restraint (O'D.)—*immad n-ong-galar forta, scarad cuirp ocus anma* (S. 1453).

Orgun, death—*do ronsat orcuin i. tir m-Bretan* (L.B. 25 b).

Ort, killing, death—this is from *orgim*, I kill.

Othras, illness—*fri híc a n-othrach fri hadnacul a marb* (T.Tr. 1059), and compare 1518, *fri híc a crechtnaigthe fri adhnacul a marb —idhbrait in t-othar doib sin ocus tall* (M.P. 110). Mb. gives *othar*, ulcer, abscess, but I have not heard the word in use and cannot say which is the correct application.

Patnide, "*leporinus*"—S.G. 37 b (Z. 66)—from *patu*, a hare, a word still used in the south of Ireland.

Richasan, "*carbunculus*"—S.G. 47 b, Z. 788, from *richis*, a flame.

Robar-fola, *fluxus sanguinis—Ri rohic amra tola, mnai truag dindrobur fola* (S. 7641).

Ro-òlach, "*crapitulatus vino*" (Goid. 59).

SAETH, SOETH, "SAOTH *i. galur*" (O'Dav. p. 117), labour, tribulation, disease—*conid n-arlaid sith iar saith*, "so that he possessed peace after trouble" (Stokes on Broc. 20); the gloss is *iar n-galar no iar saethur—don tsaeth fil fort* (M.P. 164). See Mod. *Saothair*.

SAILE, saliva; *cron-tsaile*, spittle, phlegm (Cor. 36), on which Stokes —"The first element of *cront-saile* is in the Welsh *corn-boer*. The Breton words are *kraost* and *ronken*. The *saile* is cognate with Lat. *saliva*, Welsh *haliw*." See *a'ghlas-sheile*, and compare Cor. 36. *Cront-saile* then is *grant-sele*, grey spittle, for *grant* is everything grey, *unde dicitur, fesoc grennoch*, grey beard, and further Mb. *in. voc. greann*.

SÁM, rest, ease, O'R.—*na sid na suba na sám* (Lg. 17-55)—*ba dubach dusaimh domenmnach tra Priaimh mac Lamedhoin* (T.Tr. 173).

SECC, "an adj., the Highland *seac*, withered, dry, sapless—Welsh *sych*, Corn. *sygh*, Bret. *sech*, all borrowed from Lat. *siccus*" (Cor. 149), and see *sic .i. sec*, dry (Cor. 155), akin to Highland *seasg* (Mb.)—*intı tuarcaib dib aláim artús seccaid inláim, roshecc din lám inchlaim aile* (L. 74).

SERG, SEARG, SEIRG (W.), consumption, decay—*anforbracht .i. ainm duine bis a siry*, "the name of a man who is in decline and whom disease reduces so that there is no fat nor juice in him" (Cor. 6). See *anbracht. Gabais serg galuir ri Cangigu* (M.P. 117).

SION, foxglove, *digitalis purpurea*—I venture to suggest that this is the second element in *breac-shianain*, freckles. The old usage seems to confirm—*sian a gruad gormchorcrae* (Lg. 4)—*brec-dergithir sion a n-gruad n-aile* (L.U. p. 90)—*dath sion and cech gruad* (T.E. 20)—see also T.E. 4.

SIREM, disease—"because it moves (*siress*) from place to place," *in capite et in toto corpore—sirem .i. galar no tinneas*, disease or sickness (O'Cl.) in Cor. 149.

SLAN-ÍC—see *icc*.

SLEIDM, "*saniem*" (S.G. 218 in Z. 776).

SNIM, distress (Cor. 132 under *osnad*)—*ni beir dim snim lobra* (Fel. Prol. 223).

TAIMNE, torpor (W.)—*taimne morfessiur cen éc*, "the trance of seven without death" (Fel. Aug. 7 gl.).

TAIMTHIU, bed-death, "from sickness?"—*taimthiu Eutaicc epscoip* (Fel. July 2)—the gloss is "*taimtiu i. bas no tam no serb no taimthiu .i. tomaithium no tai (m) thiu .i. tam, tai .i. éc a aenur no serg*"—TAI occurs in (T.E. 20) *is and na bi mui na tai*. Compare

TÁM, rest, repose, plague, death (W.)—*centám cengalar soi dath* (Fel. June 28 n.). In comp. TAM-LECHT and TAM-LACHTA (Cor. 160)—*i.e., tam-shlachta* or *tam-lechta*, "plague-graves" (Stokes)

—Tám-thutim *na senorach*, "the plague-fall of the old men" (T. Tr. 539)—*taim-neul*, "trance of death" (Meyer)—*do thuitsedar taisi ocus taimnella bais ar fen* (C.F. 341).

Teidm, a pestilence (Cor. 139 under *Peist*). O'D. gives *teidhm*, a disease in Gr. 96. Hence

Teidm-lenamnachu, contagious or infectious disease (M.L. 15 a.), evidently "following disease," from *lenmunach sequester* and the verb *lenaim*, I follow.

Teinm, *.i. gort no cnamh* (O'Dav. 118).

Teind, sore—*asteind modruim* (Fel. Oct. 20 n.), "my back is sore." Compare

Tinne, disease—*iubar bais*, "disease of death;" *tindiged i cech n-inde*, "it stiffens every entrail" (Cor. 156)—so *tennes*, *vide tinneas*, sickness—doubtless from root *ten*, as in tend, modern *teann*, stiff, tight, strong; and in *teinn*, *tana*, a strait, thin, *tendo*, *tenuis*, *attenuo* (Mb.).

Treblait, *tribulatio*, now *trioblaid*, meaning disease. See *cumce*.

Tregat, a darting pain—from a root *treg*, mod. *treagh*, a spear or piercing thing. See *treaghaid*.

Trosc, a leper? See *losc*. Query Lat. *trux*.

Tusmed, parturition—*remdechaid dana tusmed na ingna inuarsin corruc mac marb* (L. 56).

Terismid, from *tairissim*, I stop at, hence *ban-terismid*, *obstetrix* (S.G. 69 a)—the modern *tairis*, stop, wait, and *teiris*, as milkmaid addresses a cow when desiring it to stand still.

Uaitiine, *puerperium* (O'D.) and (T.B.F. 140).

Uchtard, *strumosus* (Ir., Gl. 643).

Urphaisin, cancer (S.G. 100 a).

Ussarb, death—*ri rodet do-ussairb in ulltaib*, "a king who came by his death in Ulster" (Cor. 164), *uss* = *ex*, out of + *orbe*, inheritance.

The space at my disposal prevents a detailed examination of all the names given. I shall therefore rather chose leading ideas as centres round which to group such words as reflect different aspects of the same thing.

General Terms.

Health in Gaelic is *slàinte*. The two words are of the same meaning essentially, as their etymology shows. To the Saxon mind to be healthy was to be whole, unbroken, complete, and not defective. "My life is yet *whole* in me" (2 Sam., i, 9). "They that be *whole* need not a physician" (Matt., ix, 12). It is the same word that is extended into the higher life of

holiness or wholeness, in which the full health, or completeness, or perfection of all human attributes is conceived. To the Gaelic mind, on the other hand, the idea was, it would seem, closely similar. To be *slàn* was to be whole, and *slàinte* is simply the noun expressing wholeness—that is, health—and it is derived directly from the adjective, just as the English word is. We do not know when or how these words had origin, but it is remarkable to find words to all appearance so dissimilar in form embodying an idea so closely identical as *slàn* and the English "whole," or the Saxon *hâl*, as we have it still in such expressions as "hale and hearty." It would commend the very plastic art of the comparative philologist to us exceedingly if it could only be shown that "in the beginning" these two words were the same in form also as they are in idea. It is with fear and trembling I suggest this possibility, but there is, at least, some excuse for comparing the Latin forms *salvus*, and *solidus*, and *sollus* with Greek ὅλος = σολϝος (Mb.). If this could be established with anything like reasonableness we should have a revelation of exceeding great importance. When the Gaelic and Teutonic languages had, as dialects, separated from the parent stem, the words were only different by a mere dialectic shade of form. In time, the words altered and differed greatly to all appearance, but the idea they embodied was the same, and it has remained the same through so very many centuries of viscissitude and change. The chief interest for us, however, is in the fact that these words and this idea constitute at once the essence and the sum total of the whole philosophy of life. The idea and the words have come down to us from ages which we are pleased to esteem savage, or ignorant, or, at any rate, utterly unscientific, and yet, with all our science, our most accomplished and civilised generations have not revealed any marvel so great, nor, indeed, within any range of so great, as the truth in these words. We may define, specialise, and split up diseases and diseased processes to the end of time, and we may advance theories of cause which may be in some part or in no part true, but the ultimate fact remains, that every disease is a defect, a health or wholeness broken in upon, and any treatment which does not recognise this must fail for ever. The cure—the only cure—is in restoration, in mending, and repairing, and replenishing, by natural right methods and means the totality of health, which has been violated by unnatural wrong proceedings.

It is surely interesting in this connection that the word *ìc*, "to heal" (modern *ìoc*), has its first and purest signification

in the English "to pay," "remedy," or "compensate." The healing, or making whole, was to the Gaelic mind a compensation—a compensation for trangression, and whether of folly or of ignorance matters not at all. Nature takes no excuse. I venture to say that if this one fact were intelligently acknowledged and brought into the service of our lives it would do more for the welfare of humanity than all our science and all our charity combined. If there was a clear understanding, a guiding, ruling conviction, that Nature demands cash down for ignorance and folly, and that all and every act which prejudices the individual life, and especially the life and promise of the race, is charged for heavily—if it was clearly understood that all suffering is the evidence, and the measure indeed, of our shortcoming or excess, then, surely, more intelligent effort would be made to avoid so dreadful a consequence. It is a mere lunacy for society to permit the production of decrepit, diseased creatures, for whom we must build almshouses and poorhouses, and hospitals and asylums—and jails. If all this is preventible, which all Nature declares it to be, then surely it is too high a price to pay for the mere indulgence of that morbid self-complacency which, in these latter days, goes by the name of charity.

The word FALLAIN, "healthy," "fresh," or "new," is very interesting. It is compounded of the preposition *fo*, "under," and *slàn—fo-shlàn*, "under health." A healthy man by this very old form of conception is "under health," just as we still say *tha e fo mheas mór*, "he is under great esteem," or, as we say in English, "he is under an obligation." The word *fulang*, "suffering," belongs to the same idiom. It means *sub-fer-ing*, or to "undergo," the root being an old verb, *long*, not very far off the meaning in the English word *long*, "to desire." This, then, is another good instance of the idea remaining, long after the identity of the word-forms have disappeared. The idiom must be very old for the words to have "agglutinated" so early and so completely.

The word DISEASE has its best translation in *anshocair*—"unrest," or literally "disease"—for *socair* is "ease." Another word, *eucail*, is "used," but its meaning rather comes near to the English "indisposition." The most general term for disease, and the word now most commonly used, is *tinneas;* but in the old time *galar* held this position, when *tinneas* was scarcely, if at all, known. It is not unlikely that there was an earlier word than even *galar*, which may have

been driven out of the field by *galar*, as *galar* has been by *tinneas*. When the new word or term comes, conveying probably a new idea or theory, it fastens upon the common and ordinary diseases, driving the old word from these positions, so that it remains only for the severer, remoter, and exceptional diseases which make the grosser impression. "Headache" and "sea-sickness," for instance, were *cen-galar* and *galar-mara* in the old speech; but we should not think now, nor for a long time past, of using these expressions. *Tinneas* took the place of *galar* to such an extent that the latter was only used for such great diseases as the plague, or small-pox, or typhus fever. In time, even these and all disease-names were seized upon by *tinneas*, so that now *galar* is hardly, if at all, used for any special disease; but is a general term, and altogether abstract and indefinite, of nearly the same sense as plague and pestilence in the English of to-day. It is interesting to notice that *tinneas* itself shows signs of being pressed upon by the word *goirteas*, which is, so far as I am able to make out, the latest candidate. The words now most rarely used for disease or diseased states, such as hover on the last arches of our terminology, have thus a new interest to us. They are always open to the suspicion that they have a story behind them, that they have served the purpose of a far-off forgotten time, and that they contain even yet some fragments of truth which we should be richer by knowing. It is important and instructive to observe that the word "disease" in English has had a course and history exactly illustrative of the inferences here made. It started out as "dis-ease" simply, or unrest, without the merest scent or trace of pathological signification. We find the word with its pure usage in old *Chevy Chase*—"Lest that the Scots should him disese, he constituted captain's meet;" and in Wicliffe's Bible we meet—"This widow is diseseful to me" (Luke xviii, 5). It has, however, for a long time been pushed back, on to the stronger and more serious diseases, till now it is applied to only the worst pathological states of organic change, or textural degeneration or malignancy. It is quite a common thing to hear a man who may be very ill, sick and suffering, yet comfort himself that "there is no disease;" and our pathologists point to the sarcomatous tissue or to the tuberculous mass as *the disease*, thus cutting the word altogether away from its first signification as an expression of feeling.

In the same way as Disease started from and with the primary idea of want of ease, or unrest, so doubtless *galar*

also, and *tinneas* and *goirteas*, started with some elemental thought. The root in *galar* is *gal*, which we use in the modern speech for "sore weeping"—*Chualas guth ann an Rama caoidh agus gal agus bròn ro-mhór*" (Matt. ii, 18). It seems to be akin to the German *qual*, pain, coming through an old Indo-European stem, *gel*, meaning "pain." This again leads us by convergence in the direction of "dis-ease." This *gal*, or "pain," stands one step in front of the "dis-ease" which it causes. Disease is the expression of a preceding cause, and that cause is pain or *gal*. *Galar*, then, is one step further back than disease in the sequence of cause. The only instance of the pure usage I have met with is in the *Kalender of Œngus the Culdee*—namely, *gal-chind*, "headache." The Welsh use of the word, as equivalent to "grief," is two steps back from the Gaelic position; the order is *gal*, causing *galar*, causing "grief."

We might speculate that the newer word *tinneas* was an attempt to express a remoter stage in cause. We know this to be a constant effort of the mind, namely, to seek cause in its farther reaches. Thus by steps we go back from "dis-ease," through "pain" to the immediate "cause" of the pain to *causes more remote*, marking or naming each new position as a conquest to knowledge. *Tinneas* seems to be a stage further back than *galar* in this respect, keeping to the primary signification of the latter word. It seems to be clearly derived from a root *ten*, as in the adjective *teann*, "tight," or as it is more clearly seen in the form of the Comparative *na's tinne*. From some districts I have *tinne cuirp*, and from others *tinneas-cuirp*, for "constipation," clearly showing the root idea to be a "tightness." *Teinn*, again, and *teanndachd* express "sore straits" or "agony;" and it is very strange that one of our best known native maledictions is *condrachd ort*, nearly equivalent to "bad luck to you," but primarily meaning "contraction be upon you." It is merely the Latin-English word *contráct* borrowed, and borrowed presumably for a special need. The fundamental idea clearly is that a constringent state of body is not desirable. There is another of these expressions which points the same way—namely, *do chrannadh ort*, "may you be *turned to wood*," "may drouth and universal desiccation be your portion," so to speak, and may your parts become very dry and fibrous as wood—a most ungracious wish certainly.

The word *tinneas*, however, is, as we have seen, a late comer; and there can be no doubt as to its elemental idea. We may wonder, I think we ought to ask, when it came or

why it came at all. We may arrive at the "when" if we can determine the "why," and *vice versa*. The introduction of a new word, and especially if it subverts another word of long standing, must be for some good reason—to give more precision or definition to the idea in the older word, or to bring a new light altogether, which needs a new expression. I take *tinneas* to be of the latter character. It is a new word made necessary by a new idea. Now, on this point I venture a suggestion. William Cullen, "the father of Scottish physic" (1712-1790), was a pupil of Hoffmann at Leyden, and he carried to Edinburgh, and there taught, a mechanical theory of disease which then obtained in the continental schools. This theory maintained that "spasm" or contraction or a state of over-tension of "the extreme arteries" and of the fluid-channels of the body was the primary cause in all disease. We know that Cullen's influence on medical thought in this country was immense. His *Nosology* was used in the army and navy up till 1850. In fact, his teaching seems to have strongly coloured even that smaller part of medical teaching which it did not entirely supersede. We cannot imagine that Gaelic medical thought escaped his influence, and if this must be admitted, we have a very plausible explanation of the introduction of the idea of spasm or tension into the medical vocabulary of the Gaelic people. Of course, this speculation can be checked or corrected by determining when the word began first to be used in this sense. My own knowledge is not broad enough nor sufficiently accurate to enable me to speak with any authority, but my impresssion is that the suggestion here made is not very far from the truth. Perhaps our more competent Gaelic students will clear the matter up. There is, of course, another possibility. Even if it should be found that the thought and the expression is in Gaelic prior to the days of Cullen, we only transfer the idea to its true origin with the Methodists in Greece, whose *strictum* and *laxum* remain with us, in unsuspected ways and forms, up to the present day.

GOIRTEAS applies rather to the surgical province than to that of the physician, though the tendency appears to be in the direction of occupying this also. We already say *ceann goirt* and *brù ghoirt*, but certainly the best use of the word is as applied to tender or sore parts or to cuts and other injuries. It has three or four distinct values. It means "painful," even to the sense of being laborious—*an t-saothair ghoirt so*, "this sore travail" (Eccl. i, 13). It also means to be "sour" or

"acid"—*gus an do ghoirticheadh an t-iomlan* (Matt. xiii, 33). *Feil an arain neo-ghoirtichte* (Lev. viii, 2). We say *bainne goirt* for "sour milk." In many districts it means "salt" or to be "salted;" *feoil ghoirt*, for instance, is "salt beef." The word has its root in an Indo-European *gher*, to be "rough," from which first idea the transitions to "salt" and "sour" and "sore" are easy. The word would seem to be fast undergoing a process of rarefication, so to put it, passing from the concrete more and more into the abstract, until now it is applied to pain, the finest abstraction in our knowledge. There is just room for another speculation here. How does this idea of acidity and sourness come so close to pain and disease, so close that they are in considerable part identical? Is this the expression of a chemical theory of disease in which "acidity" is taken to be the root of the evil? I merely throw out the suggestion.

The word GREIM as a general term is interesting, and probably it is very old. It means a "biting" or "grasping" or "clutching," and it involves, if I am not mistaken, the old thought of the almost personal entity of disease, the same idea as we still have in such words as "apoplexy" and "epilepsy," in which an evil spirit is conceived to give a violent blow or "stroke," as we yet call it; or "jumps" or "leaps" upon the victim of his malevolence, and throwing him violently to the ground "vexes" and ill-uses him exceedingly. The fact that *greim* is now only used of a few forms of sudden and painful diseases like colic, earache, and lumbago, does not preclude its wider use in the old time, but the fact that it is apt to be omitted in *lòinidh*, for instance, shows it to be on the verge of falling out altogether.

THE FEVERS.—*Fiabhras* is clearly a borrowed word, more or less directly from Latin *febris*, on the same line as the English word "fire," and conveying the same essential idea. The word *teasach* is of native root. It may be a translation, but even if so, it is a good one. If it is an original word, conveying an original Gaelic observation and thought, it is positively valuable, for it expresses in its stem *teas*, the most fundamental element in all the diseases thus classed. The word *cuairtiche* would seem to be purely native, for it is not akin by either etymon or signification to any of the terms ordinarily used to express the idea of contagiousness. *Cuairt* comes originally from the same stem as "circle," the meaning being still closely akin, for *cuairt* means a "round" or "circuit."

The English law term "on circuit" is as near to the Gaelic meaning as it can be. The *cuairtiche*, then, is the one who goes the round, or on circuit, and administers by the way, not righteousness and justice, but the virulent poisons of disease. The word is masculine, too, and has a strong entity. As a general term, it appears to be in frequent use, but as a specific term, I have only heard it applied to scarlet fever. The custom in the island of Arran is to apply *teasach* for the early stage of fever, and *fiabhras* for the latter stage. This seems to indicate, that during the period of uncertainty, the older and more general word is applied, but when the disease has fully declared itself, the more specific word is used. It is interesting to notice that *fiabhras* and *cuairtiche* are nouns of the masculine gender, for nearly all disease names are feminine in Gaelic. This may be referred to again.

The Gaelic people knew typhus fever, and they, with no little cause, named it *fiabhras dubh* or the "black fever." They were evidently somewhat familiar with scarlet fever, for it is named *fiabhras*, and *teasach*, and *cuairtiche*. They had a yellow fever, but it is difficult to be sure what they understood by the term. Jaundice seems to have been common—arising, as they suspected, from exposure to cold—but it is not likely that a simple jaundice would be classed as a fever. In the report from Tarbat, in the Old Statistical Account, it is stated that "no diseases are peculiar to the parish from climate or from any other cause. Epidemic distempers find their way here, and we are at the present time suffering from fevers of nervous and putrid kinds. A species of the latter is distinguished by the name of yellow fever, so termed because as soon as the patient expires, the body comes of that colour." It is certainly not easy to be sure what disease is here meant, but probably it was typhoid, or perhaps typhus under its known aspect of bilious fever. Regarding my note on the *Buidc-Connaill*, Dr. George Henderson, of Oxford, to whom I am indebted for most valuable assistance, remarks—"Our climate must have been much warmer twelve hundred years ago than it now is, and in Ireland it must have been hot enough for yellow fever, and favourable to epidemic by reason of its large population and insanitary conditions." So far as I am aware, the disease has not been epidemic in any part of Europe within the period of reliable history—excepting the imported epidemics of Lisbon (1857), and St. Nazaire (1861)—still, we know that cases have had origin, and run their course in Plymouth and Southampton within our own day.

Dr. Henderson has directed my attention to *teasach*

a'ghrùthain, literally "hepatic fever," but meaning "brain fever" among the people. He says this has nothing to do with *tinneas a'ghrùthain*, or the "liver complaint." Typhus fever used to be popularly called brain fever as well as bilious fever.

Lung Diseases.—The only good words that can be brought under this head are those for "asthma" (*euing*) and for "consumption" (*eaitheamh* or *tinneas-eaitheamh*), and an interesting old word, *anablıract*. The word *euing* is the modern form of *eumee* (*q.v.*), and means a constriction or narrowing, with roots *eon* = *eom* and *ang* as in Latin *Ang-ustus*. *Caitheamh* simply means a "wasting." It is the infinitive of the verb *eaith*, "to waste." There is nothing in the word but a statement of the broad ultimate fact and expression of the disease, just as the English word *consumetion* is, or the Greek phthisis, from $\phi\theta\acute{\iota}\omega$, to "waste away." The Gaelic word may be, and most likely is, a translation, for I have not met with it used in this sense in the old language, and there is good reason to doubt that it was a common or familiar disease in the Highlands till lately. It is not referred to as such with any precision in the Old Statistical Account. An indefinite term, "consumptions," is used in the Account from Loth—"A good many die of a kind of consumptions, conjoined with and terminating in rheumatism and swellings, induced perhaps by living in cold, damp, uncomfortable houses." But this quite clearly is not the disease under consideration. From Blair-Athole the word is used more pointedly, but it is flanked by the expression that "the people have not by any means the necessary conveniences of life." Here again we may doubt the meaning of the word. Macleod, in *The Gloomy Memories*, states—"I may mention that attendant on all previous and subsequent evictions, and especially this one, many severe diseases made their appearance such as had been hitherto almost unknown among the Highland population—viz., typhus fever, consumption and pulmonary complaints in all their varieties, bloody flux, bowel complaints, eruptions, rheumatism, piles, and maladies peculiar to women." The Accounts (Old Statistical Accounts) from every part of the country bear testimony to the healthfulness of the people. "We have commonly no sickness" (Dunoon). "Very few diseases are known among the people" (Lochgoil). "No disease peculiar to the parish from climate or any other cause" (Tarbat). "Inhabitants all healthy" (Moy). "We have no illness to speak of" (Lochbroom). "The people have

very few diseases" (Campbeltown). These are a few examples which confirm the general statement.

The expression *tinneas-clèibh* simply means a disease of the chest, and may apply to stomach as well as to lungs. It conveys no instruction. The word *etig* is in some parts used for consumption, though I myself have not heard it. It seems to have come into Gaelic through Lowland Scotch *ethik*, or *etiek*, as it was written. "Ambrose, King of Brittonis, fel in ane dwynand seiknes namyt ye *ethik feuir*" (*Bellend. Chron.*) This, again, came most likely through French *étique* and *hectique*—the English "hectic"—from Greek ἑκτικος, consumptive. It is clearly a late comer into Gaelic, but it seems still to carry more or less of its first meaning, which it has lost almost entirely in English. It is now limited to the expression of the fever and the flush which marks not alone consumption but other wasting diseases also.

The word *serg*, O'Reilly renders as "consumption" or "decay," but it is now more exactly translated by "withering," as a flower withers, and it is not applied, so far as I know, to any human disease, except in a poetical sense. *Crìne* also, which now means "smallness" or a "getting smaller," seems to have been used in a somewhat similar sense to *serg* for "consumption"—*Ismarb amathair do chrìne*, "his mother is dead of a decay" (L. xiv.) All these words, however, like *caitheamh*, were but expressions of one and the same thing, under the different concepts of wasting, withering, or shrinking, and it is clearly impossible to make sure what the pathological condition was that is embodied in any of them. So far as I am able to make out from context and etymology, they are simply expressions of the most apparent effects of diseased operations, regarding which the people, at the time, had no clear understanding.

There is one word, however, which seems to go an effective step beyond this very superficial knowledge—viz., *anabracht*, from *an*, expressing "a want of," and *bracht*, "fat." Consumption, to this view, was the fatless disease. I am not sure how much of knowledge we can rightly read out of the word, but we cannot deny it the bare etymological meaning. It clearly embodies something of a positive and practical knowledge, the re-discovery of which, in these latter days, has given us by far our most valuable direction towards the treatment and prevention of consumption. If we, in our work and duty, recognised sufficiently early, and with sufficient seriousness, the waste of fat which precedes, by a long time, the waste or depreciation of bone, and muscle, and lungs, we should, without

doubt, have our greatest power over this fell disease. Consumption, in the early stages, is largely in our power, but when the devouring fever has passed beyond this, to feed upon and to destroy essential tissues and structures, and when it has seized upon the lungs especially, the odds are tremendously against the sufferer.

I have wondered if this be not the root idea in the word *braxie*, the "sheep disease." The derivations given by Jamieson do not seem to be satisfactory; but Burns in this, as in everything he touched, gives light—

> "While Highlandmen hate tolls and taxes,
> While moorlan' herds like gude *fat braxies*,
> Count on a friend, in faith and practice,
> In Robert Burns."

Small-Pox.—It is remarkable how many names there are for small-pox. *A' bhreac* simply means the "spotted" or "speckled" disease. We have no *small*-pox in Gaelic, because our people did not know the other pox. The Report from Kilmallie tells how a woman who had been harvesting in the south brought home the "French pox." Her father had never heard of such a disease, and he described it to the parish minister as "some low-country disorder." The word *buaicneach* is apparently a native word, from a root akin to Latin *bucca*, which is to be seen also in the words *bucaid* and *pucaid*. The word *boicionn-ach* I take to be a perversion of *buaicneach*, and it has permanence because of the similarity which the stem bears to *boicionn*, a "skin." *Boicionn* is really and primarily *boc-cionn*, "buckskin," though in this out-use of the word it is applied to skin generally.

A' bhean mhath is an extraordinary term. It literally means the "good wife." Dr. Donald Masson thinks it may be *a' mheanbhe*, the "fine spotted" disease, but others speak with confidence that the term has its true meaning in its face value. A well informed Highlander, greatly interested in the native tradition, assured me that in his young days, when they had small-pox in his father's family, his mother would not allow him to use the name *a' bhreac*, as if from a fear of offending the disease, but in a kind of respectful whisper wished him to speak of it as the *bean mhath*, or the "good wife." This, coming to me direct and first-hand from an exceptionally intelligent man, is a most interesting piece of information. It is perhaps the most direct and unequivocal example we have of the strong disposition to give an entity, almost a personality,

to disease. The only approach to such an expression, in my knowledge, is the old popular application of "mother" to hysteria in English—

> O how this mother swells up towards my heart,
> *Hysterica passio*—down, thou climbing sorrow,
> Thy element's below."—"King Lear," act ii, sc. 4.

The lowland Scottish usage of the word may be a stepping-stone. The "mother" on beer is "the lees working up" (Jamieson), an idea which comes very close to that just quoted from Shakespeare. From fermentation to the "windy and choleric humours" of our old friend Culpepper is not very far. It seems very probable that the explanation of the English word lies this way.

A' bhanachrach, for which I can offer no explanation, seems to be the same as *a' bhanachdach*, for which Macbain gives no etymology.

A' bhreac òtraich I am disposed to look upon as a perversion of *a' bhreac òg raich*, which, indeed, came to me from several sources. The first expression is in no sense a good or applicable one, the second is correct and appropriate. It means the "pox of youth" or of young people, and one might suggest that this would bring it into line with the English term of the "chicken pox" through the slang value of the latter expression, as when we say "she is no chicken." Macalpine applies the term to "shingles" or "herpes," and he adds—"It is hoped that no person will style this disease in such a manner after this. *Deilginneach* is the proper and the Islay name for it." This latter, which I have not myself heard, is a very good name for herpes, especially in the stage before eruption. It is the same word as in *cadal-deilgneach*. The steam is *dealg*, a "prickle."

Diarrhœa.—In all the other languages of Europe the Greek term has replaced the old and native names for this trouble. The German still retains *durchfall*, the "falling through," but *diarrhœa* has taken strong hold. In Gaelic the Greek word has not been appropriated, and the native terms remain in peculiar fulness. We are at first sight naturally surprised to find so many names for this disease, but we soon see that these are but so many aspects of one and the same thing, named according as it struck the observer or affected the sufferer. It is strongly apostrophised in the old tongue.

In Mc., p. 100, it is "the disease of sages and of gentlemen, best of all diseases, the disease that is worth perpetual health —loose bowels—*galar sruthi ocus dagdaine, in galar is ferr cach n-galar .i. in galar is fiu slanti suthain, .i. in buar fodessin.* It is quite clear that the matter was not taken very seriously. They poke fun at it all the time, hence *galar-gasda,* the "comely disease;" *an ruith-gu-cladach,* the "run for the shore," manifestly a seaboard term; *an galar-tholl,* the "hole-seeking disease," evidently a similar aspect of the matter as in the *ruith-gu-cladach,* but from the point of view of inland communities which had not the benefits and advantages of a "sea littoral," as they say in politics. These terms are clearly a long way from the pathology of the disease; still, they are not without interest. They show in a very peculiar form the irrepressible artistic feeling of the Gael. He forever draws a delicate curtain of fancy over the gross essential in all things; and here he is simply true to his instincts.

By the way, it is very interesting to notice that diarrhœa is never referred to as a *tinneas,* though frequently as a *galar.* This shows that the word *tinneas* still preserves the root idea of tightness, even when it has come to be a general term for disease. It cannot apply to a looseness however severe a disease it may be.

The word *sgàird* is strongly onomatopoetic. In philology as in physiology and feeling, it is akin to "scour," and "scourge," and "screw." Altogether a bitter business is this *sgàird.* It is the strongest word of the kind we have.

A' bhuinneach simply means the "*stream*-er," from *buinne,* a "stream" or "current." Duncan Macintyre, in his "Coire-cheathaich," refers to the salmon as *air bhuinne borb,* "on a rough or rugged stream."

An siubhal means a "travelling" or "moving," from a root *svem,* whence English "swim," and this gives us a very close feeling of the idea of the word.

A' ghearrach seems to mean the being "taken short," from *gearr,* "short."

Am plucas is possibly open to two explanations. Mr. Macbain suggests doubtingly that it may be from Latin *fluxus.* That may be, but I prefer to take the word as it stands in the light of the Gaelic language. *Pluc* is simply a "lump," and by this way diarrhœa is the "*lump*-ish disease," the outcome, so often, of undigested food. Analogy is altogether in favour of this interpretation. We have *pioc-as,* and *tach-as,* and *tinne-as,* &c., all with native roots and formation.

Skin Diseases, &c.—It is not surprising to find that a thoughtful people, as the Gaelic people, by every indication, were, should have had suspicion that living organisms were frequently the cause of disease. *Cuairt-dhurrag* is exactly the same in meaning as "ringworm," and it may be a translation. The expression, *bualagan-tiomchill*, which comes to me from Mull, seems to convey the same, or a closely similar idea, but I cannot make out the origin or meaning of *bualagan*. I am told that in Uist the word *cuairtiche* is used, but this is clearly a mongrel wrong use of the word.

The itch proper, or "scabies," had a number of names expressive of some leading feature of the affliction. It was *par excellence* the *tachas, the* itching above all other itching, so the word got specialised to this particular disease. The *sgrìobach, grìobach*, and *sgreab* need no explanation; they all refer to the scratching aspect of the matter. The *piocas* seems to be related to the verb *pioc*, and the English "pick," expressing another familiar phase. The *frìde* is the "acarus scabie." Mr. Macbain is in error where he says it is the ring*worm*. He appears, also, to be in error regarding the word *fiolan* or *fealan*. He makes it to mean "itch" and "hives," and a "worm" or "maggot," through a kindred Welsh form. Dr. Henderson, from whom I had the expression *fiolan-fionn*, remarks that "it causes great agony, and sometimes goes to the brain." The word would seem to mean "a little white worm," but I am not able to throw any further light on it. The Scotch word "hives," by the way, seems to mean anything and everything. It is applied to chicken-pox and all vesicular skin diseases, as well as to nettlerash, thrush, &c. The "bowel-hives is a children's disease in which the groin is said to swell." The word seems to have somewhere underlying it the idea of a swelling, but it is altogether a hopeless word, and utterly useless for any purpose.

A chnuimh-fhiacal, the "toothworm," is in some places the only name for "toothache," though *déideadh* is now more generally used, and even where the latter is in use and the former is not, relics of it remain of the old belief that a worm is the root-cause of mischief in this state. I can remember that some fumigations used to be applied to the tooth in the hope that the worm would be evicted or destroyed, but the success or the result of the operation I cannot recall. It is interesting that *on-beast* was the name for "toothache" in the district of Angus—the *on* here conveys the idea of wild or foreign. "Would yee desire to liue for to enjoy the

leauinges of *unbeastes?*" (*Last Battell*); and, again, "Has the *on-beast* your lambie ta'en awa?" (*Helenore*). The word *miàl*, a "louse," in modern Gaelic, is as near as possible to the idea of the *on-beast*. This word, also, has got specialised. It used to extend over all wild animals. *Mial-mhara* was the "whale," *mial-chu* is still the name for a deerhound, *miàl-bhuidhe* was the "hare," *mial-mhàgain* is still the "toad." *Miala-criona* is still applied to the "ringworm" creatures. The only *on-beast* of Gaelic now is the "louse," and the word *mial* is applied to it alone. This specialisation of terms is peculiarly interesting. According as knowledge increases, and as we see more clearly and exactly, differentiation must of necessity follow, and so we must find new words or give specific values to old ones. It is in this way that general terms become limited and confined to one particular signification. Sometimes we meet with a peculiar process of word-fission, arising from this necessity of having new terms for new ideas. The Gaelic *foinne* shows this process well. Its parent word, "in the beginning," was evidently applied to perhaps every kind of skin swelling, but it multiplied by fission as need for specialisation arose, and now we have *foinne* in Gaelic strictly limited to a "wart," verruca; "wen," which is the same word, is used in English for quite another and distinct thing, and *gwen* in Welsh is a "blister." Sprain and strain in English seem to be the same word, not long divided in this same way, and for a special need; they are now quite distinct in their application.

Biast-da-liuun clearly expresses a theory, but I am not able to explain why it was so called. The expression seems to mean the "beast of the two juices" or "fluids," but why it should be so named I cannot imagine. Perhaps some of our members or readers will suggest an explanation.

Meilechartain, which Dr. Macarthur, Fort-William, gives me as in use for "chilblains," is a very good instance of the confusion of folk-terminology. The H. S. D. renders it as "chilblain" also, and as "a violent itching in the sole of the foot," and Macalpine has *meileartan* (almost certainly the same word), meaning "flesh mites, generally under the toes." It is probable that the seeming stem *meilich*, to "chill" or "benumb," which comes of a wrong division of the word, may explain how the term is now applied to chilblains. I am not certain what *meill* means in this connection, but if it means "the skin," as there is good reason to believe it may, the expression becomes intelligible. *Cartan* is the Gaelic form of *partan*, "a crab," and if my memory is not wrong, I think I

have heard the word applied to a little brown partan-like skin-crab which I have seen at sheep-shearing fix itself into the skin of the shearers and of those who handled the newly-shorn fleeces.

A' bhreac-shianain seems to have had origin from a fancied resemblance between the spots of freckles on the skin and those on the bell of the foxglove. The quotations given (see *Sion*, p. 106) seem to confirm this view, with which, I may say, Dr. Henderson agrees. The Scotch term "fern-," or "fernie-tickles," expresses a similar conception, and may be taken as in a way confirming the suggestion put forth. Both are pretty conceptions, but the Gaelic one is certainly the more poetical.

I am not at all clear on the *breac-shìth*. Mr. Henry Whyte ("Fionn") says it is applied to "chicken-pox," H. S. D. says it is "scurvy," Macalpine that it is "hives!" but both Macalpine and H. S. D. give "livid spots on the skin," and the latter adds "of a dying person." Dr. Cameron Miller, Fort-William, says that it is applied to "nettlerash." It is certainly not clear. The expression in H. S. D. is, however, very interesting. Some explanation is wanted for the part *sìth* of the term. It means "peace" in our day, and I have failed to discover any early form that helps me to an understanding. Is it too much to take full advantage of the H. S. D. expression, and take it that this primarily was the *maculæ mortis præmuntiæ*, as the dictionary has it? If we may go so far, and I have not a fragment of explanation in any other direction to offer, we have here another Gaelic poesy, but perverted from its first intention and meaning.

An tachas, as has been already stated, is *the* "itch" specifically. *An tachas tioram*, the "dry itching," is by some applied to "scurvy," and by some to "nettlerash." The term is evidently in contradistinction to an implied itchy *wet* disease, most likely leeting eczema, but, so far as I am aware, the other word, *tachas fliuch*, is not and has never been in use.

Teine-dé is an interesting word, the use of which also is very indefinite and uncertain. Mr. Duncan Whyte, of Glasgow, one of the most interesting and intelligent old Highlanders still left us, gives it for the "ringworm." My own impression is that in my locality it was applied to patches of dry eczema, but I am not at all certain as to this.[1] The idea of a *ring* has

[1] Strangely enough, since this was written I have met with a typical case of dry eczema, which at once clarified the haziness of my memory. I am quite satisfied that this is the *teine-dé* of my young days.

some confirmation in the expression *dealan-dé*, the name given to the ring of fire made by the swift revolution of the burning end of a stick; and one wonders if there is not some kinship between this and the old superstition which attributed a sacred and protective influence against the evil spirit to a ring of fire. "Fionn" also gives *teinc-dé* as ringworm. I have only met the expression once in the older language, namely, in L., p. 120. *Fiarfacht desium fath nalaissi: Tene de donim olesium.* They asked of him the cause of the flash. "The fire of God from Heaven," said he. We have, however, no assistance from this towards the definition of the disease, although it is useful as confirming the form of the term and its first meaning.

SUPPURATION.—The original idea in the English word is by no means easy to determine. It comes directly from the Latin, and the Greek πυθώ, to "rot" or "decay," evidently contains the same root and the same idea, as perhaps does the English "foul" also. The original root would seem to be *pu*, similar to that which we sought out as the origin of pain and purification, but of different idea clearly; unless, indeed, we can look upon the similarity of form in the roots as bespeaking an original identity of idea, and that the *offensiveness* of the process was considered as a means towards the end of *purification*.

The suppurating process is described in Gaelic by two interesting words, namely, *iongarachadh* and *lionnachadh*. The former is made up of a prefix *ion*, which has an intensive force, and a root *gar*, with the double termination *ach-adh* of same signification as English "at-ing." The root *gar* is the same word as is still used to express warming before a fire. A variant form *gur* is applied to the lying of a hen on eggs, to hatch them by the warmth of its body. In fact, *gar* and *warm* are one and the same word, as the Teut. *gwarm* so clearly shows, and these both are again in line with Latin *formus* and Greek θερμός. Gaelic, then, has caught the fundamental idea that heat is the essential factor in the pus-production of in-*flammation*—the "calor" of the definition.

Iongar is "pus." It has been compared with ἰχώρ, "the blood of the gods," but one fears that this is philology "by inspection;" still, we cannot forget that *ichor* and *ichorous* have been used in English very nearly of the same meaning as pus and purulent. I, however, suspect that *iongar* is the stem of *iongar-achadh*, as *lionn* is that of *lionnachadh* in the other word. I have not met with *iongar* in the old language; *gur* is the word used in *srotha do ghur brén*, "streams of foul

pus." The word *guirean*, "a pimple," is probably from the same root, the conception being that the pimple was on the way to suppuration; or it may be from *gure* (*q.v.*).

The word *lionnachadh* is clearly an effort to interpret or to explain the process. *Lionn* is "ale" or "beer," and the idea was that suppuration is a process similar to that of beer-making, or brewing or fermentation. The word *lind*, the older form, has a very wide range of usage, as has been already mentioned (p. 13), and it has been used in this connection also for a long time. *Cnocc lan do lindchro ocus do ghur*, a swelling full of bloody fluid and of pus. This term indicates an intelligent attempt of the Gaelic mind to understand the nature of the process, and we must allow that it was a very creditable attempt. *Brachag*, a "pustule," also contains a similar idea. It is from *brach*, to "rot," and it is this same idea that underlies the word *braich*, "malt," for instance, in the expression *mac na bracha*, the "son of malt"—that is, "whisky."

Lionn-tàthaidh is a very fine expression. The recognition, as this is, of a special healing or repairing fluid was a very clear step indeed, into pathological knowledge, and the word *tàthadh* in this connection is an exceedingly graphic and correct statement. It means to join or rather to weld together, as a smith welds two pieces of red-hot iron. In fact, the word is now limited to this special signification.

The Stomach and Digestion.—The terminology of this section is very limited. I cannot get anything like an acceptable word for indigestion. *Cnàmh* is the word for "digestion," but the word carries the ideas also of "chewing," "gnawing," "biting"—as a cow "chewing her cud," *a' cnàmh a cìre*, or a worm gnawing, and even rust rusting. It is easy to see the transition of these ideas, and of the word, into pathological application; so gangrene, lupus, and all such ulcers as are called "rodent," come under the term readily, and even the obscure wasting of consumption. Its use is as yet very general. The only term for indigestion which I have received is a mere negative and *made* expression, never used in the regular speech. Symptoms of indigestion, however, have been described with some fulness. *A ghlas-sheile*, literally "grey saliva," is the common name for waterbrash, the non-acid eructation, and *losgadh-bràghad* is the "heartburn," or literally, and indeed better, the "throatburn." The word *braghad*, by the way, is very interesting, as the only example now remaining in use of this old genitive form. *Losgadh-daighe*, as I quote it from O'Donovan, is doubtless the same as *bruchd-dàthte*, the

"singed" eructation, which comes to me from a good source. The *bruchd-ruadh*, or "red-belch," may be a special form, but I cannot indicate its particular application. "Flatulence" has its exact equivalent in *gaoth;* the German makes it *blahung. Dìobhuir*, to "vomit," has its true meaning still within itself; it is *de-beir*, equal to Latin *de-fer*, to "bring off" or "away." *Fàs-dhìobhairt* (retching) means literally "empty vomiting."

The *loncraois* is a most interesting expression. The meaning is the same as the Scotch *gulsoch*, equal to Latin *gulosus*, "a glutton." Dr. Kuno Meyer renders the term as "the demon of gluttony," from the expression in Mc. 3, *Sattan .i. lon cràis boi ina bragait* S., viz., a "demon of gluttony that was in his throat." *Craes* in the old language meant "gluttony." *Arminabid cràis nibid etraid* (Wb.), "for if there were no gluttony there were no lust"—a good text, by the way, for a moralist. In the modern language *craos* has no direct reference to gluttony so far as I am aware. It is applied to an abnormally large, uncouth, open mouth, such a mouth, perhaps, as to the physiognomist might mark a glutton, still without the specific signification which it had in old times. The word *lon*, which Meyer expressly renders "demon," has not any meaning even remotely akin to that in the modern speech. It means "greed." A *duine lonach* is a "greedy man," and he may not be far off gluttony, but even if the glutton full score, still he need not be in any sense a demon. Here, however, comes out an interesting point. The Scotch *gulsoch* is an attribute of the man just as "glutton" is in English, but in Gaelic the gluttony is conceived apart from the man. He is suffering under it. A thing unnatural and foreign has come to take possession of him. It is not the man nor any part of him. *Tha an lon-craois air*, the "gluttony is come upon him." That is the Gaelic idea. To think that a man could be or become a glutton of himself was beyond the Gaelic understanding and imagination. The *good* king Cathal was still the good king, though he got possessed of this devil, the *lon-cràis*, for which he sought and found relief.

The word *trom-laighe*, "nightmare," needs some attention. This is the form in which our dictionaries give the word, and this is the form in which I have had the word from all my correspondents; still I have a doubt. Thus written the word means the "heavy sleeping," or more correctly, the "heavy lying," which readily becomes confirmatory to the popular philology. But some troublesome facts meet us. The popular pronunciation, which is the native growth of the word, seems to be quite opposed to this interpretation and to this spelling.

The native pronunciation is never, as here indicated, *trom-lighe* or *trom-luighe*; it is always *tromma-lithe* or *lia*. The difference will be appreciated if I indicate the former as it is pronounced, *trom-laa-ya*, but the latter and true form, as I believe, is always *tromma-lee-a*. There must always be a cause of suspicion that the fixed popular pronunciation is a safer guide towards the truth in words than the fanciful scription of the uninformed "scholar," or even the well-informed letter-juggling of the philologist. This fact of pronunciation is therefore strongly against the accepted form. There is a great deal more. We have *a scoim ocus a tromma*, "his lungs and his liver" (L.U., 79). Here we have a complete explanation of the persistent *tromma* of the native term—*tromma* is the "liver." *Li* or *lia* is a "flood." We have *lia mór isin oidche sin isin abaind* (Three Hom.), "a great flood that night in the river." So a "liver-flood" or a "bile-flood" is the pathological basis of nightmare, according to the Gaelic idea, an interpretation which I venture to say is far better than any other that I know, and, indeed, as good as we can have, until we call things by their right names.

Galar-neclis, which Whitley Stokes, on second thought, renders as "stomach disease," is not quite clear. The gloss on 1 Tim., v, 23 (in Wb.), is *arbiith galarneclis fortsu*, for "the stomach disease is upon thee;" but I cannot discover the word on which Stokes bases his translation. An irreverent correspondent, who has some repute as a student of Gaelic, says that Stokes is entirely wrong, and that this expression means *galar na h-eaglaise*, "church-complaint" or "collection-fever" as he expresses it. I am, of course, not able to decide where scholars differ.

Cramp is described by two terms, one of which, *an iodh*, is without doubt old, and the other is open to suspicion that it is a late form. I myself could never dissociate the "forking" of the toes and fingers, when the muscles were cramped, from the word which expressed their condition in Gaelic. Of course there are objections to this derivation of the word, even if some of my most intelligent correspondents write it as *an fhorc*. There is an old word, *orca*, "the calf of the leg," and one wonders if the word has not come in this direction, perhaps by reason of the frequency with which this part is so affected. Apart from this, however, I think that *an orc* is now specialised to the cramp of the toes and fingers—perhaps aided by the "fork" derivation mentioned—while *an iodh* is the term for cramp in other parts.

Tinneas-nàrach, the "shameful disease," is not a severely

pathological expression, but is is far better; it bespeaks a moral feeling which the euphemism of a so-called higher civilisation has thought well to disregard. *Tinneas na h-urchoid* is peculiar. The word *urchoid* means hurt or harm, and the phrase would thus mean the hurtful or harmful disease. But all disease is presumably hurtful; so this disease, if the literal interpretation be right, was *the* most hurtful disease, and the most harmful of all to the Gaelic mind and feeling. I am disposed, however, to doubt this rendering. *Macmhaighstir Alasdair*—Macdonald of Ardnamurchan—either originated the expression or he specialised it to "contagious disease" in a song which, even in a medical journal, cannot be quoted with safety. Macdonald was a classical scholar, and he was no doubt familiar with the classic names of diseases. It is not too much to suppose that he knew the term *orchitis*, which so readily lends itself to *tinneas na h-urchoid*, and this would give a new and clearer value to the word. This, however, is only, so far, a speculation.

Pregnancy and Parturition.—The pregnant state is described in the modern language by *leth-tromach*, literally "half-heavy," for the earlier stages, and by *tróm*, "heavy," for the later stages. The word *torach* also is used; it means "fruitful," for *toradh* is the fruit or yield of plants and animals. *Alacht* (*q.v.*) is an old word not now in use, but its meaning is quite clear. The root is *àl*, "a brood or progeny." The old Scotch expressions are peculiar. The pregnant woman was said to be *wamyt* = *wamc-ed* or *woomb-ed*, just as in English we say a shot bird is "winged." Child-birth or delivery was expressed by *lichter*, which comes somewhat in line with the idea in Gaelic *tróm*. But these Scotch words are terribly matter-of-fact expressions—callous, sheer farmyard avoirdupois without a tinge of redeeming delicacy. The old term *galar-noited*, which would be *galar naoidhein* in the modern language, is "infant complaint." The use of *galar* in this connection, which is no disease at all, shows how light was the signification of the word in the old time.

The word *aisead*, "to deliver," is a good word. It is old but still in use, and strangely enough it embodies the same sort of idea as *ob-stet-ric*. *Aiscad* is *ad-sīd*, "to sit to," similarly as obstetric means "to stand before." One wonders how much is to be learned from this. The Latin-English term seems to be euphuistic and untrue; the Gaelic word is much nearer to the truth of our experience. To be in labour is *saothair*, and

exact translation. The philologists have as yet failed to explain *luighe shiubhla*, whence or how it came to mean "lying-in." There are several words that are referable to the old root *id*, "pain or pang" (see *idu*); *idnocul*, "delivering," occurs in Mc. 43.

SUPERSTITION.—Besides those already referred to, there are a few more words which bear evidence of what we are as yet pleased to call superstitious belief, but which may after all have some basis in fact. *Milleadh-maighiche*, "harelip," or literally "hare-injury," is one of the best known of such words. It is based on the belief that if a pregnant woman foregathers with or starts a hare, she is somehow so affected that the child runs the risk of having the lip cleft like that of a hare. There can be no doubt that even to this day the superstition, if so it be, has strong hold upon the mind of Highland womanhood. We know that the question of maternal impression is widely maintained even among enlightened people, and with no small reason, as would seem; but the matter cannot be argued in this essay.

"Birthmarks," we know, are often referred to similar causes, and it would appear that the words *maol-dóbhrain* and *maol-conain* have had origin in this way. The former would seem to mean an "otter spot" or mole, and the latter a "rabbit spot," probably from a fancied similarity of the one and the other kind of mole to the skin of these animals respectively. I do not know if there is any superstitious belief regarding these animals, as certainly there is in the case of the hare.

In our daily work we constantly hear of the influence of "desire" in producing, or rather in determining, birthmarks. The Gaelic people evidently had the same belief full-grown, for they call these marks *miann*, literally a "desire." The thing itself, the mark, is called by the name of the mental or moral process which is supposed to produce it. This is perhaps the most conclusive way of stating a conviction. The cause and the effect are to the mind one and the same; in fact, the cause is only known by its effect. The "mark" is the concrete manifestation of the "desire." It is all that another person can know of the desire. It is therefore named "the desire," *miann*.

THE IDIOM OF DISEASE demands attention briefly. The several forms of idiom may be classed as follows:—(1) The

disease is "upon", the sufferer—*tha a' bheeac air*, "the small-pox is upon him;" (2) the sufferer is "upon" the disease—*tha e air a chuthach*, "he is upon madness;" (3) the sufferer is "without" a natural condition or state—*tha e as a chiall*, "he is out of his reason or sense;" and (4) the sufferer is "within" an unnatural state—*tha e ann an neul*, "he is within a mist or cloud," that is, in a swoon. The first has by far the greatest range of use; the other three forms are only applied to a few diseased conditions, and they are almost all interchangeable with a form of the first kind—*tha an cuthach air* is quite as good as the form given, even if perhaps not so old.

The idiom of DISLOCATION is very simple. We say *as a' ghualainn*, "out of the shoulder;" *as a' chruachan*, "out of the hip," and so on. In the lower limbs, the form in *thar*, "over," is used for evident reason—*thar an aobrain*, "over or off the ankle;" *thar a' ghlùin*, "over the knee." It may be observed that *thar* takes the genitive case after it.

The idiom of CURE is worth notice. We say *tha sin maith air a' chnatan, air an lòinidh*—that is, "good on (for) the cold, the rheumatism." But *air* in this idiom is not *air*, "upon," as we have already met with it, but another word altogether, meaning "against" in the old time, and meaning the same thing now, if it was but rightly understood. Culpepper's use of the word is very good—"This herb (*amara dulcis*) is excellent good *against* witchcraft both in men and beasts." Historically, the word is the same word as English "for" and "fore," the Latin *prae*, and Greek παρὰ, which, in such a phrase as παρὰ νόμον, "contrary to law," seems to have the identical meaning. In Sanctan's hymn we have *ar* (παρά) *cech guasacht*, "against every danger;" and in Patrick's and Maelìsu's *ar intledaib demna*, "against the wiles of devils;" *ar gabud ar galra*, "against danger," "against diseases." One of the old incantations is entitled "*Ar galar-fuail*," "against urine-complaint," and the treatment is:—℟.—The Incantation. SIG.—*Focertar inso dogrés imaigin hitabairthual*, "this is always said in the spot where thou leavest thy water."

THE GAELIC PHILOSOPHY OF HEALTH.—*Is righ gach slàn*, says the proverb, "every healthy man is a king," a *koning* or "able man," as Carlisle would say, or a *duine-foghainteach*, as the Gaelic splendidly puts it, a "sufficient man." We may say conversely, and with perfect safety, that every diseased man is a slave; aye, and further, that his disease is the index

and the measure of his slavery to ignorance, or cowardice, or vice.

"A ruler over himself, what a searching preacher of self-command is health" (Emerson). I think I heard a proverb that "a hale cobbler is a better man than a sick king;" it is very true. The one is a ruler over himself; the other, the king, is a slave. The quest of the *summum bonum*, which was so interesting a speculation to ancient philosophy, is not less so for us; but after all that has been said in the matter we do not yet know what this *summum bonum*, this "highest good," is. In fact, there is no highest good that can be finally conceived. All that is possible for the human mind to apprehend is a higher good, a condition farther on than that as yet realised in the order of human progression; and, however far we may be advanced, or however far we may imagine human nature to be capable of advancement beyond what we have now realised, or beyond what we with any reasonableness can imagine possible, we are only in a position, or about to attain to a position, from which we behold the sea of ever-extending possibility that lies forever beyond us. It is therefore vain to speak of the highest good, but it is right and desirable that we should ever aim at the higher good; it is on the way towards the hypothetical highest. But whatever this higher or highest good may consist in, one thing is clear, viz., that health or complete wholeness is the only form in which it can be stated, and it is clear also that health, even in its common and narrowest signification, must be the first and most essential element. Happiness, according to the Greeks, was the highest good; but happiness without health is inconceivable. "Life is not to live, but to be well," says Martial. Every diseased man is dead in so far as he is diseased; but every healthy man is living his life, and he is a king. It is not easy for us to imagine what more a healthy man can want but his full health. Our language, our philosophy, and our religion all have placed our health, our wholeness, and our holiness as the ultimate aim of our existence and of all our efforts. I cannot recall anything cleaner, clearer, or higher than the full meaning of this expression, *Is righ gach slàn.*

In bringing this essay to a close I wish to observe that—

1. I know quite well that it is far from complete or perfect in any sense, but, so far as it goes, it may be taken as a reliable statement of the knowledge at present available.

2. The work connected with the essay has been to myself a

considerable education; and I am deeply grateful to know that the essay has been acceptable to all our membership as well as to others interested in our tradition and history.

3. I urgently appeal to all who have the merest trifle of fact or light bearing on the subject-matter of the essay to let me have it, as I may return to the very interesting work again soon.

4. I am thankful to all who have already helped me. Besides those incidently mentioned, I am greatly indebted to Mr. Sutherland, of the Scottish Fishery Board; Rev. Dr. Stewart ("Nether Lochaber"); Rev. J. S. Macphail, Benbecula; Rev. D. C. Ross, Appin; Dr. S. R. Macphail, Derby; Dr. M. D. MacLeod, Beverley; the members of the London Gaelic Literary Association; and to many others for their kindness.

GLASGOW: PRINTED BY ALEX. MACDOUGALL.