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A DESCRIPTIVE CATALOGUE OF
GAELIC MANUSCRIPTS

A DESCRIPTIVE CATALOGUE
OF
GAELIC MANUSCRIPTS
IN THE
ADVOCATES' LIBRARY EDINBURGH,
AND
ELSEWHERE IN SCOTLAND

BY DONALD MACKINNON, M.A.

PROFESSOR OF CELTIC LANGUAGES, ETC. ETC. IN
THE UNIVERSITY OF EDINBURGH

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JOHN, FOURTH MARQUESS OF BUTE,
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P R E F A C E

In issuing this Catalogue, I beg to acknowledge the courtesy and kindness which I have received from the owners and custodiers of the Manuscripts herein described.

In particular, my grateful thanks are due to the Curators of the Advocates' Library for the exceptional arrangements kindly made by them which enabled me to read their large collection of Gaelic MSS., and to the Keeper of the Library and his staff for the courteous manner in which they carried out these arrangements.

The frequent references to Mr. Standish Hayes O'Grady's Catalogue of Irish MSS. in the British Museum show my indebtedness to that excellent work. In reading the Medical MSS. of the Scottish Collection, the Chapter on Medicine, etc. in Mr. O'Grady's Catalogue was of much benefit to me.

I have also received willing aid from Professor Kuno Meyer, LL.D., now of Berlin, in a variety of ways.

DON. MACKINNON.

UNIVERSITY OF EDINBURGH,
March 1912.

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ABBREVIATIONS

- Arch. Brit.* = *Archæologia Britannica*, by Edward Lhuyd. Oxford. 1707.
Arch. für. Celt. Lexik. = *Archiv für Celtische Lexikographie*.
Atk. = Passions and Homilies from *Leabhar Breac*, by Professor Atkinson . . .
Dublin. 1887.
B.B. = *Book of Ballymote*, published in photograph, by the Royal Irish Academy.
B.L. = *Book of Lismore*, a MS. in Lismore Castle, Ireland.
Bodl. = Bodleian Library, Oxford.
B. of Lec. = *Book of Lecan*, a MS. in R. I. A., Dublin.
Brit. Mus. = British Museum.
Celt. Mag. = Celtic Magazine.
Celt. Rev. = Celtic Review.
Celt. Scot. = *Celtic Scotland*, by W. F. Skene. 3 vols. Edinburgh. 1876-80.
D.L. = Dean of Lismore's Book. Edinburgh, 1862.
D.L. MS. = Manuscript of the Dean of Lismore (= No. xxxvii).
Dr. M'L. = The Rev. Dr. Thomas MacLauchlan.
Eg. = Egerton (= MSS. in Brit. Mus.).
E. M'L. = Ewen Maclachlan, of Fortwilliam and Aberdeen.
Fasti = *Fasti Ecclesiae Scoticanae*, Hew Scott, D.D.
F.M. = *Annals of the Four Masters*, edited by John O'Donovan, LL.D.
Gael. Journ. = Gaelic Journal (Dublin).
G. S. I. = *Transactions of the Gaelic Society of Inverness*.
High. Soc. of Lond. = Highland Society of London.
High. Soc. of Scot. = Highland (and Agricultural) Society of Scotland.
H.S.D. = Highland Society's Dictionary.
Ir. Texte. = Irische Texte, Stokes and Windisch. 4 vols. Leipzig.
Ir. Texte mit Wört. = Irische Texte mit Wörterbuch, by Professor Windisch.
Leipzig. 1880.
Jub. = *Essai d'un Catalogue de la Littérature Épiques de l'Irlande . . . par H. d'Arbois de Jubainville*. Paris. 1883.
K.M. = Dr. Kuno Meyer.
L.Br. = *Leabhar Breac* or Speckled Book, published in facsimile by the Royal Irish Academy. Dublin. 1876.
L.C. = *Leabhar Caol* 'Narrow Book' (No. lxxxiii), a vol. of Transcripts by Ewen Maclachlan.
L.F. = *Leabhar na Feinne*. London. 1872.

- L.L.* = The Book of Leinster, published in facsimile by the Royal Irish Academy. 1880.
- L.U.* = Leabhar na h-Uidhri or Book of the Dun (Cow), published in facsimile by the Royal Irish Academy. 1870.
- Mann. and Cust.* = Manners and Customs of the Ancient Irish, by Eugene O'Curry, M. R. I. A. 3 vols. Dublin. 1873.
- MS (S). Mat.* = Manuscript Materials of Ancient Irish History, by Eugene O'Curry, M. R. I. A. Dublin. 1878.
- O'C.* = Eugene O'Curry.
- O'Gr. Cat.* = A Catalogue of Irish MSS. in the British Museum, by Standish Hayes O'Grady.
- O'R.* = A Chronological Account of Irish Writers . . . by Edward O'Reilly. . . . Dublin. 1820.
- Rawl.* = Rawlinson (MSS. in Bodl. Library).
- Rel. Celt.* = Reliquiae Celticeæ. 2 vols. Inverness. 1892, 1894.
- Rep. on Oss.* = Report of the Committee of the Highland Society of Scotland. . . . (upon) the Poems of Ossian. Edinburgh. 1805.
- Rev. Celt.* = Revue Celtique.
- R. I. A.* = Royal Irish Academy.
- R. M'D.* = Ranald Maedonald (Collection of Gaelic Poetry. Edinburgh. 1776).
- Sil(c). Gad.* = Silva Gadelica, A Collection of Tales by Standish H. O'Grady. 2 vols. Williams and Norgate. 1892.
- St. Barth. Hosp.* = St. Bartholomew's Hospital, London.
- T. C. D.* = Trinity College, Dublin.
- W. H. T.* = West Highland Tales, by J. F. Campbell. 4 vols. Edinburgh. 1860, 1862.
- Y.B.L.* = Yellow Book of Lecan, published in photograph by the Royal Irish Academy. Dublin.
- Zeit. für Celt. Phil.* = Zeitschrift für Celtische Philologie.

INTRODUCTION

THE Collection of Gaelic Manuscripts known as the Scottish or Advocates' Library Collection contains nearly all that now remains of the old literature of the Gael written or preserved in Scotland, together with a considerable amount of literary *debris* written or transcribed in comparatively recent years. The origin of the Collection is explained in the following note (Dean of Lismore's Book : Edinburgh, 1862, p. vii. n.) written by the late W. F. Skene, LL.D., D.C.L., etc. etc. :—

'This collection has been formed within the last few years mainly through the instrumentality of the writer. When he commenced, the Faculty of Advocates possessed four Gaelic MSS. The collection now consists of sixty-five.

'The writer formed the plan of collecting the remains of the MS. Gaelic literature of Scotland, which was rapidly disappearing, into one place, where they could be preserved, by inducing the possessors of Gaelic MSS. to deposit them in some public library for preservation ; and as the Faculty of Advocates were already in the possession of some MSS., their library was evidently the most appropriate depository for this purpose. The valuable MSS. belonging to the Highland [now the Highland and Agricultural] Society of Scotland formed the basis of the collection ; the Directors and their Secretary, John Hall Maxwell, Esq., C.B., having at once responded to the call, and the fortunate discovery of the Kilbride Collection, which its possessor likewise agreed to deposit, added a large number. The remainder consists of MSS. deposited by individual possessors, and the collection now embraces nearly all the MSS. known or believed still to exist.

'It is hoped that, if any Gaelic MSS. still remain in the hands of individual possessors, they will add to the value of

this collection by making them known, and depositing them in the Advocates' Library for preservation.

'The MSS. are preserved in a locked cabinet, and a general catalogue of the whole has been prepared by the writer.'

The following information regarding the ownership of these sixty-five MSS. is taken from Dr. Skene's Catalogue:—

MSS. I-IV are the property of the Faculty of Advocates.

MSS. V-XXXVI, as also **MS. LIII**, were the property of the M'Lachlans of Kilbride in Nether Lorn. Major M'Lachlan gave five of these (**XXXII-XXXVI**) to the Highland Society: **LIII** was obtained by Sir William MacLeod Bannatyne, through the Rev. John Mackimmon of Glendaruel, and sent to the Society. The remainder (**V-XXXI**) disappeared, and were eventually found in the repositories of a deceased man of business in Glasgow who had been agent for the family, and deposited by his successors in the Advocates' Library. These twenty-seven MSS. are marked 'Kilbride Collection,' and are numbered 1 to 27 as well as **V-XXXI**. The signature 'H. Kerr' (or 'H. K.'), that of the agent who handed them over to the Library, appears frequently on the pages. (*Cf.* also pp. 280-4 and p. 290 of Appendix to the Report of the Committee of the Highland Society on the nature and authenticity of the Poems of Ossian. Edin. 1805.)

MSS. XXXVI-LII were obtained from the Highland Society of London.

MSS. LIV-LVII were evidently at one time the property of Peter Turner, a soldier, who published a collection of Gaelic Poetry in 1813.

MSS. LVIII-LXV are the property of the Highland Society, but from whom obtained is unknown.

Dr. Skene appended to his Catalogue an account of other fifteen volumes which are 'Copies of, or Transcripts from, ancient MSS. and modern collections of poetry made chiefly from recitation.' These are: (1) Analysis of the contents of fourteen MSS. belonging to the Highland Society by Ewen M'Lachlan; (2) Copies and extracts from these MSS. by Ewen

M'Lachlan; (3) A transcript of the MS. of the Dean of Lismore by Ewen M'Lachlan; (4) Copy of the small volume erroneously called the *Leabhar Dearg* or Red Book of Clanranald by Donald M'Intosh; (5) A volume containing the Tale called *Oigead Cloinne Tuirenn*; the Poems of Ossian in Gaelic from the printed edition, and the *Sean Dana*, written in the Irish characters, by John Sinclair, Glasgow; (6) The first collection of Ossianic poetry by Duncan Kennedy; (7) The second collection of Duncan Kennedy (two vols. bound in one); (8) Copy by Mr. D. M'Intosh of a transcript of two ancient Gaelic MSS., the first by Ewen Maephadrie at Dunstaffnage, 1603, the second by Ewen Maelean for Colin Campbell before 1690; (9) A paper portfolio, containing a fragment of a poem ascribed to Ossian, with the Gaelic text on one page, and a translation on the other; (10) A paper MS. containing in Gaelic *Sgeula no Luoidh an Amadauin mhoir*, 'The Tale or Lay of the great Fool'; (11) A small paper MS. containing a translation of the above (no. 10); (12) A paper MS. containing copies of poems collected by Macdonald of Staffa; (13) A small MS. collection, containing six Ossianic ballads; (14) A MS. collection of poetry commencing with *Marbhrainn Eoin Diuc Earraghaoideil* 'Elegy on John, Duke of Argyll'; (15) Loose leaves containing copies of Gaelic poems.

Considerable additions have been made to the Collection during the last forty-five years. The late Mr. J. F. Campbell bequeathed several MS. Volumes to the Advocates' Library containing, among other matter, many Gaelic Tales not printed by him. A number of MSS., apparently overlooked by Dr. Skene and Mr. Maxwell, have in recent years been transferred from the Library of the Highland Society to the Advocates' Library. Dr. Skene himself bequeathed the Celtic MSS. collected by him to the same Library, while others have been deposited by various benefactors.

Dr. Skene's Catalogue was hurriedly done, and gives but a vague account of the MSS. in the Collection even at that time. It has thus become desirable to prepare a more detailed Catalogue of the larger Collection now in existence, and to add, as an

Appendix, an account of Gaelic MSS. elsewhere in Scotland, so far as known to the writer. For facility of reference, an attempt has been made to classify the MSS. according to the nature of their contents. But inasmuch as many of them as now bound up treat of a variety of subjects, there is frequently an apparent overlapping. Still it is to be hoped that Gaelic Scholars will benefit by the arrangement adopted, imperfect in some respects though it be.

In printing the Gaelic extracts the orthography of each MS. is preserved; ordinary contractions are silently extended, except in doubtful cases when the extension is shown in different type: and the mark of aspiration (a dot over the consonant) is, in deference to the usage in printing Scottish Gaelic, represented by the letter *h* following the consonant.

CHAPTER I

MEDICINE, ETC. ETC.

THE old Physicians whose works the Gaelic-speaking practitioners of Scotland and Ireland studied, translated, and commented upon, included within the sphere of their study not merely Medicine and the Physical Sciences as known to them, but also Astronomy and Astrology, as well as Philosophy and Metaphysics. In this extended sense the Medical section of the Scottish Collection of Gaelic MSS. is very large. The fact is mainly due to the zeal and industry of a family of the name of McBeath, latinised Betonus, now Beaton, who flourished for several centuries in Islay as hereditary physicians, and who spread from the original home to Mull, Skye¹ and Uist in the Isles, as well as to Sutherlandshire and other places on the Mainland. According to the pedigree of the family preserved in the Laing MS. (fol. 103a) in the University of Edinburgh, the founder *Beath(a)*, a descendant of Niall of the Nine Hostages, came from Ireland to Scotland, and tradition has it that he came in the train of the Lady O'Cathain or O'Kane who married Aonghas Òg of the Isles, the warm friend and supporter of Robert the Bruce. Another family of the name of O'Conacher, later M'Conacher, also from Ireland as the name would indicate, settled as physicians in Lorn in Argyllshire, and practised their profession for many generations in the district, latterly in Airdoran near Oban. This family did not attain to the celebrity of the Beatons. But the name O'Conacher appears on several of the MSS., and **MS. LX**, one of the largest in the Medical section, was written for Duncan O'Conacher early in the seventeenth century. These hereditary physicians practised their profession in the Highlands and Islands down to compara-

¹ The Skye Beatons or Bethunes, or some of them, claim to be descended from the Bethunes of Balfour in Fife.

tively recent times, and hence the MSS. which they rated so highly were preserved more carefully than others. The old documents, it need hardly be said, are of little or no medical value in our day; but in the history of the Highlands and of the Gaelic Language and Literature, they will always remain of the greatest importance.

The MSS. whose contents are wholly or largely Medical are the following:—

MS. II

This is a collection of fragments of several MSS. of various dates. The volume, like MSS. I and III, is bound in calf, and stamped in gold letters: ‘Bibliotheca Advocatorum. MSS. in Literis Hibernicis.’ The MS. was sent to the Advocates’ Library by the Rev. Donald Macqueen, minister of Kilniuir, Skye (Rep. on Oss., App. p. 294), who also sent a copy of the Gaelic translation of Bernard Gordon’s *Lilium Medicinae* to the Society of Scottish Antiquaries. At present, the MS., counting the merest scraps, consists of 148 leaves, 104 of parchment and 44 of paper. From a note on fol. 65b it would appear that at a former time it consisted of 106 leaves only: *an med duilog ata ann sa leabharsta* [.] 6 as 5 xx, ‘the number of leaves in this book is six and five score.’

Several memoranda, in Gaelic and English, are entered here and there on margins and blank spaces of the MS. On fol. 16b e.g. the scribe complains of his bad handwriting. On fol. 42b is the following note:—*Mise fer nu droch lítrach do graibh so a baile thigherna bheinne Edair* [.] *Eoin Mc Domhnaill* 7 is fada om dhuthíll an d'úligh me. ‘I, John son of Donald, am the inferior scribe who wrote this in the stead of the lord of Ben Edar (the Hill of Howth), and far from my country am I this day.’ This John son of Donald may well have been the father of Duncan son of John son of Donald son of Duncan O’Conacher for whom MS. LX was written. The following entry on fol. 65b shows that the MS. or a portion of it belonged to Malcolm M’Beath or Bethune, probably one of the Skye physicians: *Liber Malcolmii Betunei. Ag so leabar Giolla Colaíim Meigbethadh* 7 *tabhraid gach*

neach a legfas so bendacht ar anmuin fir an leabhair si. Amen.
 'The book of Malcolm Bethune. Here is the book of Malcolm MacBeath, and let every one who reads this bestow a blessing on the owner of this book. Amen.' Again on fol. 66a the MS., or that section of it, is claimed for Duncan M'Conacher, probably the Duncan for whom MS. LX was written, while on fol. 124a is the entry on the top margin *leabar Eoin mic Conchubair*, 'the book of John M'Conacher,' the father, evidently, of Duncan, and the John son of Donald mentioned above.

A small portion of the contents of the MS. is non-medical: e.g.

On fol. 17b are two lays, the first addressed to one of the sons of Tuirenn, commencing:—

Gabh na cinn-si ar h-uicht a uair
A meic Tuirinn arm-ruaidh
 'Receive these heads on thy breast betimes
 Red-weaponed son of Tuirenn';

and the second, one of the lays of Deirdre,—that commencing

A Naisi decha do nell
 'O Naise look on thy cloud' (wraith?)

and printed in *Irische Texte*, ii, 133, and *Celtic Review*, i, 116, of which two quatrains, the fourth and seventh, are here awanting.

Fols. 20–26 consist of notes in Latin (the last sentence in Gaelic) on months of the year, Apostles, and Saints.

Fols. 66–70, contain a copy of the well-known *Tecosc Chorbmáic*, 'the Precepts of Cormac.'

Fol. 79 and fol. 88 are taken up with Annals.

On fol. 116 is a wordy description of an unsightly *cailleuch* or hag, written in the exaggerated, alliterative style met with in the so-called *runs* or *retorics* of Gaelic Tales.

Owing to the number of separate MSS. contained in the volume there is great overlapping. The following is a very brief summary of the contents:—

Fols. 1–3 are of small folio size, parchment. The subject is the commencement of a well-written tract on the Constellations,

opening thus: *Fiarfaigter annso calín renn fail ann (s)anaer edir deisceart 7 tuaisceart. Ni insa.* ‘It is enquired hére how many stars are in the sky, north and south. Not difficult (to tell).’ There are thirteen in the south and eight in the north. The names are given, with explanatory legends from Greek and Roman mythology. From Aries onwards they are figured.

Fols. 4–19 are of ordinary quarto size, parchment. These may possibly have formed part of one MS. at one time; if so, it is now very fragmentary, and the leaves are, besides, mixed up in binding. Thus on fol. 6 commences a detailed treatise on the *lenna* or ‘humours’ following an earlier one, now lost, on the ‘complexions’: *Compositiones sunt quator, etc.* *O do labramur do na coimcomplexaib don taib tuas dinn labhrum anois do na lennaiib,* ‘Having spoken above of the complexions let us now speak of the humours.’ The subject is concluded on fol. 12a, with the docquet *Finid. Amen.* But fols. 4 and 5, as also fols. 14, 15, are a part of the treatise. A number of authors are cited, chiefly Aristotle, Avicenna, Constantinus, Galen, Hali, Hippocrates, Johanisius, Isaac.¹ Detached paragraphs, physical, metaphysical, and astrological, appear on fols. 12, 16, 17, 19, with, occasionally, medical matters interspersed. Authorities cited,—Plato, Licensis (=Liconensis ?), Pythagoras, Paulinus, Jacobus de Forlivio. On fol. 13 (continued on fol. 18) are several paragraphs on the medical virtue of quicklime, lily, etc.,—a subject treated systematically in MSS. III and LX. Particularly noticeable here are the virtues attributed to the *strecus* (*stretus*), properly *stercus*, of goat, sheep, cow, pig, mouse, wild duck, pigeon, dog, swallow and hen. Avicenna and Rhazes are cited.

Fols. 20–26 are small leaves of parchment measuring only 3 in. by 2. The handwriting is particularly good. The subject has been referred to above.

Fols. 27–70 are of paper, of various sizes of quarto. The writing is in different hands, all evidently of the seventeenth or early eighteenth century. Fol. 27 is written in English; subject,—the bones of the head.

Fols. 28–32 contain a fragment of a treatise on Urine, opening

¹ For notices of the principal authorities quoted in the Gaelic Medical MSS. v. O’Grady’s Catalogue of Irish MSS. in the British Museum, p. 173, *et seq.*

with a 'canon' of Hippocrates: *quibus urine grose vel gruse .i. ised ader Ipocriad is in eunois so, etc.*: 'This is what Hippocrates says in this canon.' Besides Hippocrates, Bernard Gordon, Egidius, Galen, Isaac and Theophilus are cited.

Fols. 33–58 are reversed in binding. The contents cover a wide field, with not infrequent repetition. Interspersed are many charms, with mnemonic words or a *pater* to make them efficacious. One such was (fol. 33) applied by Fionn (the great Gaelic hero) to the eye of (St.) Moling; another makes the hair of the colour of gold; a third restores reason to the insane. Thereafter (fol. 34) is an account of the thirty-four veins that may be opened, and the ailments which they relieve. The symptoms of Causon and a list of the diseases prevalent in Autumn follow. Fols. 35–6 give an elaborate section on Definition, in which *Feallsum* 'The Philosopher' (*i.e.* Aristotle), Socrates, Plato, and Prophorius are quoted. Then comes (fol. 37) a quotation from the fourth book of Hippocrates's *Amprismorum* on Pregnancy, with a commentary in which Gilbertinus, John of Damascus, 'the Latin authors,' and others are cited. A section on the Planets (*airdrenna*), their position (*suidingud*), their harmony (*comaentugud*) with the four elements (*dúile*) and with each other, follows. Fols. 44–47 are taken up with definitions and explanations of *Spiritus*, *dolor*, *medicina*, the various varieties of fevers, etc. Boesius Boethius, Betrus (Petrus) Mustinus, Athteothus (Tateus ?) and Gilbertinus are cited. The last named is credited with the maxim: *Porta mentis est visus*, which is rendered into Gaelic,—*Is e dorus nu menman an radare*. Detached paragraphs follow (fols. 48–50), including an elaborate prescription for the cure of Gout in the joints (*guta nan alt*); the medical properties of gold; the nine *adbarru* or materials which make up *triacla*; also the nine of which *neimh* or poison is composed. On fols. 51–55 is an abstract of a portion of an elaborate tract on Urine in which a number of technical terms are given in Latin and Gaelic, with the *riagla* or *regulue* pertaining to each, according to Egidius. From fol. 55 to end of 58 the subject is chiefly metaphysical: the three principles (*losaigi*) of Nature, —*Materia*, *Forma*, *Privacio*—in explanation of which *Feallsum* (Aristotle) is quoted. Then follow the three *cuisi* or 'causes'

of the ‘humours’ with the medicines that purge and evacuate them.

Fols. 59–65 are of larger quarto and in a different hand, large and fresh, the subject rather miscellaneous. Heat and moisture are the influencing causes of many diseases. A list of the diseases caused by each is given with their sub-varieties. *Lubra*, ‘Leprosy,’ e.g., has twelve varieties. The tract goes on to explain, *inter alia*, such matters as,—how food avoids the wind-pipe and enters the gullet; how a drunk man preserves the use of his limbs but not of his faculties; how *cnaimh cinn nu droma* (the bone of the neck ?) once broken will not join again, the reason given being that it does not have *smir* ‘marrow’ but *inchinn* ‘brain (matter)’; the three bones that form after birth,—*lund bathuisi* ‘fontanelle,’ *fucail* ‘tooth,’ and *faircli gluine* ‘the patella or knee cap’; directions for taking baths, etc. etc.

The last layer of paper (fols. 66–70) contains *Tecosc Chorbmaic*, already referred to.

The remainder of the volume consists of not fewer than eleven separate layers of parchment, all of quarto size, some larger, some smaller. Three of them, fols. 79, 88 and 130, are detached leaves. Fols. 79 and 88 are non-medical,—Annals, as already stated. Fol. 130a gives the last sentence of a lost text *7 is cumachtach marbus gach uile pestif*, ‘and it effectually kills all kinds of worms.’ Under this four concentric circles are roughly drawn, with notes accompanying each. At the foot of the page, and in a different hand, is a charm written in Latin, with direction, in Gaelic, to put it under the belt of a pregnant woman and that she will bring forth the infant at once. On the verso of the leaf two concentric circles are neatly drawn, with numerals representing the years, and the days of the months of March and April. Superimposed on the centre of these circles is a circular disc on which a grotesque figure, said in the text to represent an angel, is drawn. This overlapping circle is neatly fastened to the leaf with a thong, and revolves. The text explains how the hand and foot of the angel will point to the day on which Easter falls in any year, whether in March or April. At the foot of the page charms are given in Latin and Gaelic.

Fols. 71–8 are written in a good hand, sometimes in single,

sometimes in double column. Various diseases and their cures are named. Among the cures, in addition to special recipes, elysters, baths, with suitable foods and drinks, are prescribed. The directions regarding baths on fol. 65 (*supru*) may be from this older text,—the two are practically the same. The authorities cited are chiefly Ebe Mesue, Isaac, Macer, and Platearius.

Fols. 80–87. The tract is written in a good clear hand, in double column, with space left for capitals at the beginning of chapters. The contents are various: (1) A chapter on wounds, external and internal, with their cure. Avicenna and Galen are cited. A version of this chapter is found also in MS. XIII, (6) fol. 7b. (2) On Hydrophobia, or as the Gaelic writers have it, *Idrofoirbia*. The symptoms are vividly described, and various remedies are suggested, Gilbertinus being the authority cited. This chapter is also in MS. XIII (6) fol. 8b. (3) An interesting chapter, also found in MS. XIII (6) fol. 7a, is entitled *De amore hereos*. It is explained that *hereos* in Greek is equivalent to *generosus* in Latin, and to *uasal* in Gaelic. Ovid is quoted to show that love is a partial judge, and that the lover is blind. The origin of the malady is traced and its symptoms described in detail. As to the cure, if the afflicted one is otherwise a rational person, an *ecnaidh* or ‘wise man’ is recommended to reason or frighten him out of his infatuation. If he is an irrational youth, the first remedy suggested is a good sound whipping. Ovid’s cure for such cases—continuous hard work—is mentioned, as also that of Pythagoras,—travel, change of country and scene. If none of these avail, the last remedy recommended is to introduce to the demented one a ragged ugly old hag who is to revile his *inamorata* to her heart’s content. Should this final effort fail, the man must be possessed of a devil, and his case is hopeless. (4) Recipes for various disorders and ailments are given on fols. 82–3, among them one said to be used by the women of Salerno to promote fecundity. (5) Detailed remedies for the cure of *lenn ruad* ‘choler,’ *lenn fuar* (occasionally written *lenn finn*) ‘phlegm,’ and *lenn dubh* ‘melancholia’ are given; the proper quantity of the medicines to be used, and the mode of preparing them. Ebe Mesue is the authority cited, and he is referred to for further information. The chapter is headed *quoniam quidem de amicis meis*

(fol. 84a), and compares with a more elaborate chapter on the same subject in MS. XXVII, fol. 4, which is similarly introduced: *Do guidider me na carnid is ferr againn sgríbhthe cu cumair, etc.*: 'My best friends have requested me to write concisely,' etc. A paragraph, after Platearius, on the cure of Gout, follows (fol. 86a), which concludes thus: *Et mun a leor and n bram ar and so rith cum in cethramad caibdel dhéig de Gilibertinus 7 do geubhair co leor ann 7 el.* 'And if what we have said does not suffice speed thee to the 14th chapter of Gilbertinus, and you will find enough there,' etc. (6) A paragraph on the virtues of *aqua vitae* or *uisge bethad* 'water of life' (whisky?) follows (fol. 88b). They are many. Every virtue found in balsam is in *uisge bethad*. It boils eggs, preserves fish and flesh, and is good for a variety of diseases, ailments, sores, etc. Then comes a paragraph on Eggs and the proper mode of cooking them. The author tells us that hens' eggs are the best, and of these the yolk is the best part; and that wild ducks' eggs are not so nourishing nor so digestible as geese's eggs.

Fols. 89-95 consist of seven leaves of smaller quarto written in several hands, beginning with diseases of the eye, and specially Cataract. Various salves are recommended, one of which applied by the writer cured a patient who had been blind twenty-five years. Another favourite remedy was communicated by the author to his companions, and was thereafter known as *uisge nan companach*, 'companions' wash.' Among other ailments itch in the eyebrows, shedding of the eyelashes, redness of eyes caused, *inter alia*, by reading minute script, are treated of. Then comes Toothache; a special cure for Sciatica, Podagra, etc. On p. 93 is a 'precept' which the writer received *o seinn liaigh errisdín-each ar brigáib an rosa marina*, 'from an old Saracen physician (*cf. Revue Celtique*, xix. 385) on the virtues of Rosemary.' These are named, and are even more numerous than those of *aqua vitae*. After a paragraph on heart diseases, several recipes are given for Epilepsy (*galar tuitemach*), among them an *urchasg do rinne deamhan do mhnaoi ar techt cuige a richt duine*, 'a specific which a demon who had come to her in the guise of a man gave to a woman.' A short paragraph from Rhazes on the veins of the hand which may be opened; various rules in medical practice; and tables of weights and measures conclude

this layer. [A fuller table of the weights and measures of physicians and apothecaries is given in MS. LX.]

Fols. 96–106 consist of eleven leaves of which the last four are of smaller size and reversed in binding, but the text is continuous. Epilepsy is considered in its three varieties of Epileneia proper, Analincia, and Catalineia. The subject is again taken up later (fol. 98), where, on the authority of Almasor, the disease is said to be under lunar influence, and where, as on fol. 95, several recipes and charms are given as remedies. There is a paragraph on ‘the doses of the *puryoide*’ (emetics), the first named being *yeruconstantinus*, so called after its author. Four causes of drunkenness are named, with five diseases proceeding therefrom. A paragraph on the *blasu* or ‘tastes’ from Arnaldus follows on fol. 97. Reverting to wounds, the writer remarks that the old are cured in more ways than the young (fol. 98), and later (fol. 101a) he has a long and very interesting paragraph on the treatment (including dressing, food, and drink of patient), of tendons when cut across (*do leigheas na fetheth noch gerrtar turrsna*). Diseases of the teeth, *mammae*, and other organs; the influence of the planets in certain processes, according to Aristotle (*seallsum*), with salves and charms are given on fols. 100–102. After this comes (fols. 102b–103a) the legend of the discovery of Hippocrates’s *Arcanum* which commences thus:—*Peritisimus omnium rerum Ipocras et cetera .]. cochair yach uile coluis Ipocraid ro furail colas 7 aithne baib 7 bethadh ann sna h-uile corppaibh do sgribhaid anbetha degínach 7 a cur an a comraidh da n-annl(ac)adh leis 7 d'ordaigh a cur fona cinn ar h-ebla na fellsum eile d'fadbail a diriduis 7 a ruin(e) 7 secreide a crайдhí*: ‘Hippocrates, the key of all knowledge, at the end of his life enjoined that the knowledge and cognisance of death and life of all bodies be written and placed in a casket to be buried with him; and he ordered it to be put under his head for fear that the other philosophers should discover his *arcanum* and his mystery and his heart’s secret.’ The legend goes on to relate how, long afterwards, the Emperor Cæsar ordered the tomb to be opened, in the hope of finding treasure. When the casket was found the Emperor ordered his physician to examine its contents, and he found that this was the *arcanum* or ‘secret’ of Hippocrates. A summary of the

contents of the casket follows. [A less full account is found in the Brit. Mus. MS. 'Additional 15,582,' a MS. written in 1563 by David Kearny for John M'Beath or Beaton (of Islay or Mull), and printed in O'Gr.'s Cat., p. 265. Cf. also p. 282 of the same Cat. for another version in Brit. Mus. MS. 'Egerton 159.'].

A full but not very methodical chapter on the veins, based on Rhazes (*v. supra*),—the months and days proper for opening them; the benefit derived; and the treatment proper to the patient, appears on fols. 103–106. In case of *eigentas* 'emergency,' it is stated that no rule save *eigentas* itself can be laid down. The docquet *Finil* shows that the chapter is concluded. Paragraphs on the foods, etc., proper in the various months closes this layer. *Sanctus Bedus* is cited.

Fols. 107–117 consist of eleven scraps of vellum in different hands, containing a variety of matter. The first five (fols. 107–111) treat of the responsibility of the physician in cases of injuries, and the fee (*log*) which he is entitled to receive from members of the various social grades. Such questions are discussed in the 'Laws,' rather than in the medical MSS. I have not come upon the text here given in the published volumes of the Ancient Laws of Ireland (*Senchus mor*), but cf. references under 'Doctor,' 'Physician,' in the Indiees to Vols. i. iii. iv. A number of charms against burning, drowning, wounding, etc., as also maxims in Latin and Gaelic, appear on fols. 112–114. Detached paragraphs on 'Why sea water is salt'; 'the four *isleachta* (properties) of fish'; 'Anthrax,' 'Carbunculus,' etc., take up fols. 116–7, Isaac and Galen being the authorities cited.

Fols. 118–123 are six leaves of small quarto, two of which (120–1) are in point of subject unconnected with the others. All are fragmentary. Fol. 118a contains *tuisgelta bais* & *bethad* . . . *mar foillsig(es)* *G(alen)* *is na fersayab so*, 'prognostications of death and life . . . as Galen explains in these verses.' On fol. 118b comes the following paragraph from Hippocrates:—

Do cuingellaib an chrechaid annso sis oir udeir Ipocraid an tan crapauid na boill o crupan na fethe co n-dleghar an creachadh do denumh an tan sin & in uair sinter na boill o imureruidh flícheachta ar na dorthadh cum nun alt dleghar an creachadh do denam malle h-íaro(n) dery no malle h-uma. Et

na boill o teid an spirit $\tilde{\wedge}$ an tes naturra $\tilde{\wedge}$ bhis malle scimhe athnuaigníter iat on creachadh maille h-umha no re h-iaro(n) $\tilde{\wedge}$ adeir Ipocraid eo leighister greamanna na glun $\tilde{\wedge}$ na mudh-ornan $\tilde{\wedge}$ na n-alt co h-uilidh on creachadh. Et adeir Ipocraid na boill $\tilde{\wedge}$ na h-ailt $\tilde{\wedge}$ na fethé cruiditer o ledraadh no o losgaulh , no o tuitim co leighister iat on a creachadh. $\tilde{\wedge}$ adermaid mar in cetna do spasmus an droma (MS. dromha) $\tilde{\wedge}$ an muineil an tan tie o cruadhadh na n-alt no na fethé ata sínti leth a múigh $\tilde{\wedge}$ an tan bí o cintaibh na fethé bí a stigh tuicter a contrardha so. $\tilde{\wedge}$ adeir fos co leighister att na fiacal on creachadh $\tilde{\wedge}$ go n-glanatar an anail uadha sin. $\tilde{\wedge}$ bidh a fír agad go fuilidh inaíd ann nach coír do creachadh mar atá cruidhe cos $\tilde{\wedge}$ lamh $\tilde{\wedge}$ dubhlúath laime $\tilde{\wedge}$ casle na rígedh $\tilde{\wedge}$ corrabhraiged $\tilde{\wedge}$ poll arach $\tilde{\wedge}$ dery-dasachtach (7) ruadh-rosach (MS. d \bar{g} . d'. r. ros') $\tilde{\wedge}$ gach inadh a m-bí buailud an pulse seacháinter e, $\tilde{\wedge}$ gan dhenam an aimsir fuair co bríche : ‘Of the conditions of the Cautery here below,—for Hippocrates says that when the limbs contract from shrinkage of the sinews they ought then to be cauterised, and when the limbs are elongated through excess of moisture precipitating to the joints, they ought to be cauterised with red-hot iron or brass. And the limbs from which their spirit and natural heat depart and are benumbed will be reinvigorated by cauterising (them) with brass or iron. And Hippocrates says that pains in the knees and ankles and joints generally are cured by the cautery. Hippocrates says also that the limbs and joints and sinews which are stiffened through bruising or burning or falling are cured by being cauterised. We say the same regarding spasm in the back or neck when it proceeds from stiffening of the joints and sinews that are external; but when inwardly from the nerves, the contrary is the case. He says further that swelling of the gums (teeth) is cured by the cautery, and the breath purified thereby. But know that there are places which must not be cauterised,—such as the soles (heart) of the feet and the palms (heart) of the hands; ball of thumb (*lit.* the spleen of the hand); vein of the fore-arm; bend of the neck; hollow of the temples; raging mad and delirious (people). Also every place in which beating of the pulse is (felt) is to be avoided. And it (the cautery) is never to be resorted to in a cold season.’ [A version of this paragraph is also in Brit. Mus.

MS. 'Additional, 15,582,' and is printed therefrom in O'Gr. Cat., p. 268.]

As an example of the exactness with which reference to authors and treatises is sometimes made in these MSS. take the following (121a): *Tuig conabair Aū annsa 2 leabar annsa 4 caibdel don eit forseadal eo fail ag na leighesaib aenda oibrigud uilidhi 7 oibrigud runnaighthe 7 oibrigud is cosmail re h-oibrigud uilidhi*, 'Be it known to you that Av(ieenna) says in the second book, and in the fourth chapter of the first thesis, that the uncompounded medicines have an universal action and a particular action, and (also) an action that is like to the universal action.' These being exemplified, a further reference is made to the same authority's first book of the fourth *forseadal* in the first *sen* or 'section' of the first chapter thereof. A paragraph on the *cuindidheucht* 'quantity,' *caillidheacht* 'quality,' and *substaint* 'content' of *deoch* 'drink,' with Arnaldus on the 'tastes,' (*cf. supra*, p. 13) follows; after which the view of S. (?) that although beans (*ponuire*) were boiled for three days, their 'windiness' (*gaethmairecht*) would not be removed, whereas the contrary is true of barley (*eorna*). Fols. 122-3 refer to various diseases and their remedies,—Bernard (Gordon), Galen, Gilbertinus, Hippocrates, Isaac, and Rogerus being cited.

Fols. 124-129 consist of six leaves of small quarto; hand good; subject, medical and metaphysical, but somewhat mixed and scrappy. The text commences *De gradibus*,—on the *ceimenna* or 'degrees,' where 'Authors,' 'Doctors,' Avicenna, Averroes (the 5th book of his *Colliget*), and Geraldus de Sola are cited. Fols. 125-6 are metaphysical, Plat(o), Aristotle and Johannis being the authorities. Fols. 127-9 revert to medicine: Artetica, Apoplexia, Poison, the three Appetites of Hippocrates, Aromatics, being discussed; and Avicenna, Commentator, Hippocrates and Sofista (*annsa leabar labrus do na crannaib* 'in the book which treats of trees') cited.

Fols. 131-148. The last layer, consisting of eighteen leaves, ordinary quarto size, is written in a very good hand, in single column. Up to the middle of fol. 133a the hand is somewhat cramped, while the first and last pages are legible only in part. Here and there letters are daubed in red. There is a gap between fols. 133 and 134. The treatise is practical,—a description of a

large variety of diseases and their cure. It opens with a chapter on Pleurisy, distinguishing between real Pleurisy and what is not so. The cure for the disease professes to be taken *mairita is in bhiaitie uair Ipocras 7 Constantin di ordlaigh mar sin he*, 'as it is in the *vialic* which Hippocrates discovered, and which was laid down in that form by Constantine.' Then follows the treatment of a large number of diseases and ailments, the last being *in cloch fuail* 'gravel.' Among the list (fol. 145b) place is found for a paragraph *de demoniam aleficiato* .*. do na piseochaib 7 genntleacht*, 'of wizardry and heathenism.' The authorities cited are Avicenna (whose name is in this layer often written in full), Constantine, Galen, and Hippocrates; less frequently Alibertus (*in libro de plantis*), Gerardus, Gilbertinus, Isaac, Macer, Nicolaus, Platearius, and Ricardi.

The authors cited or referred to throughout the MS. number over forty.

MS. III

MS. III consists of eighty-five leaves of parchment, small quarto size, stoutly bound in calf and, like MS. II, stamped 'Bibliotheca Advocatorum: MSS. Literis Hibernicis.' The recto of fol. 1 and the verso of fol. 85 are firmly pasted and pressed into the cover. When and how the MS. came to the Library is unknown. Fourteen leaves of vellum of uniform size, and containing a Calendar written in a fine hand, were stitched in at the end of the MS. after binding.

The MS. was probably written in the fifteenth century; one should say with some confidence that a portion of it was written early in that century. At one time it was the property of John M'Beath or Beaton, one of the famous family of physicians. On fol. 53b John Beaton, in 1677 corrected to 1671, writes his name in Greek characters, with '20 die Septe.' written opposite in English script; and on fol. 85a is the entry, somewhat indistinct: *Anroyach* (leg. *anrathach*?) *misi an diu aig fuacht agus aig oc(rus) agus ni dom deoin agus fost ni leginn a less. E(oin) M'Bh(euthadh).* 1671. 'Unfortunate am I this day, cold and hungry, and not of my own will, and besides I did not need

to. John McBeath. 1671.' Another entry on the same page, 'Duncane Stewart,' in English script, suggests that the MS. was at one time his property. A third, not very legible, *Ailian Stiuar(t) ailian M'Dhounchaulh oig rom sgriobh so a leabar Shemuis McNollaime* may mean 'Alan Stewart, Alan son of Duncan junior wrote this for me in the book of James son of the Doctor.'

The contents of the MS. from fol. 1b to 80a are a copy of a Treatise on *Materia Medica*, being a descriptive list of the articles, Animal, Vegetable, Mineral, which the physicians of the Middle Ages used for medicinal purposes. Five Gaelic copies of this Treatise are known:—

1. An imperfect copy in the British Museum ('Additional 15,403') containing 167 articles. This MS. is of the fifteenth century and was noticed by Dr. Norman Moore in a paper on the History of Medicine in Ireland, printed in *St. Bartholomew Hospital Reports*, xi. p. 164, and by M. Henri Gaidoz in the *Rev. Celt.* vii. p. 165. Dr. Whitley Stokes printed the headings of the articles in this copy, with translation and comment, in the *Rev. Celt.* ix. pp. 224-240; and Mr. O'Gr. in his Cat. (pp. 224-231) has further described 'Additional 15,403,' and printed, with translation, several Articles from the MS.

2. A copy in a vellum MS. of the fifteenth century belonging to the Earl of Crawford and preserved in the Haigh Hall library. This MS. is described by Dr. Stokes in *The Academy* of May 16, 1896, who prints from it, with translation and notes, the headings of 118 articles awanting in the British Museum copy.

3. The copy in this MS.

. 4. A copy in MS. LX, the fullest of the five. It has 312 separate articles, as against 286 in MS. III, and 285 in the British Museum and Crawford MSS. combined.

5. A copy in a fifteenth century vellum MS. in the writer's possession. This copy is defective, containing 167 articles only.

The copy in MS. III was, in its original state, complete, and well written by a competent scribe who was a good Gaelic

scholar, and who wrote Latin more correctly than is usual in these MSS. As in the other copies the list of Articles is arranged alphabetically under their Latin names according to the letters A, B, C, etc., but not within the several letters. Thus the first Article is *Aron barba*, while the second is *Acasia* and the third *Absint*. Preceding each letter was an index in Gaelic, naming in their order the several items treated under it. Thus, the index to A, with the general heading, *Titul ann so do reir Platearius*, 'The Title (Index) here according to Platearius,' commences *Don geilhair* 'of the cuckoo-spit,' the full heading in the text being *Aron barba, iarus, pes uituli .]. tri h-anmanna in gheidhir*, 'Aron barba, iarus, pes uituli, i.e. the three names of the cuckoo-spit.' The Latin names were written in capitals and coloured red, while the initial letter is elaborately drawn.

As it now is, the list is incomplete. Under 'C' e.g. the Articles on *cinauglosa*, *cinis omnis*, *cito ualens*, *coconidium*, *codion*, *cerusa* and *cibapirum* are awanting, both in text and index. The lists under 'L' and 'M' are also incomplete,—the Articles on *laudanum*, *lapis lazuli*, *lauriola*, *lapis agapis*, *licium*, *litargirum*, *mas*, *maculata trefolium*, *manda*, *marubium*, *mastix*, *mellago*, *mirra*, *mandrago*, and *merabulum*, as written in LX, being awanting. There are no indices to 'L,' 'M,' or 'R.' Two leaves of 'L' written in different ink, are stitched in between *conium* and *corallus rubeus*, while the remainder of the Articles under 'L' with those under 'M,' 'N,' 'O,' 'P,' 'Q' in different hands and ink, divide the text of the Article on *Diptanus pulegium artis*. On the other hand an Article on *Feibrid fucca .]. an midur buuidh* is found in MS. III only. From fol. 54a onwards the MS. is written in an excellent but later hand, without colouring of capitals or initial letters.

The Articles are all written on a uniform plan. The name is first given in Latin, and then in Gaelic. The 'quality' and 'degree' follow, and then the medical properties, whether singly or in composition with others, are enumerated. Iris, e.g. is thus treated: *iris .]. gloiriúam 7 atáil tri h-anmanna air .]. ireos 7 glaedinus 7 iris. iris .]. blath mar choreair bí air. ireos .]. blath geal bhí air. glaedinus .]. blath crocha bí air. 7 atá in luib so te tirim sa íi (ceim).* A prémh do thinol an deredh an

erraigh 7 beridh a brigh dá bliadain íntu . 7 atá brigh lucach diureticich ínti 7 o(s)laividh duintí na s(eilgi) 7 ná n-árann 7 ín léasa 7 is mor fhoghnas si an agaid urcoíde na m-ball spir-(udalta) 7 timnis an gaile tic ó ghaothmharecht. A pudar do cur is na enedaibh 7 coiscidh an uinfeoil 7 glanaidh iud, etc. etc. ‘*Iris*, i.e. gloiriam. It has three names, *ireos*, *glaielinus* and *iris*. The flower of *iris* is purple, while that of *ireos* is white, and of *glaielinus* saffron colour. This plant is hot and dry in the second degree. If its root is gathered in the end of spring it preserves its virtue for two years. It has a laxative diuretic virtue, and it removes the obstructions of the spleen, the kidneys and the bladder. It is a powerful remedy against troubles of the spiritual organs, and stomach ailments that proceed from flatulence. Its powder put on sores checks proud flesh and cleans them,’ etc. etc.

Frequently anecdotes, superstitions, and folk-beliefs are mentioned. Thus in the Article on *conium* (*κώνιον*) .|. *ros na moíngi mire*, ‘the seed of the hemlock,’ after its medical virtues are enumerated, it is added, *is dí gairter erba interfecit socratem* .|. *in luib neoch ro marb socratem*, ‘It is it that is called e. i. s. viz., the herb that killed Socrates.’ Again of *Maryarite* this account is given,—|. *a nemuind*, 7 *fuar tirim in cloch so* 7 *a sligen do gabar i* .|. *is amlaid fasus in uair osglas an sleigean gabhaill a lan do drucht nemaidhi cuigi dunaigh ana timeill* 7 *do ni cloch de*. *A nemainn ína m-bia poll do reir na(duire) fein is i (as) ferr ann* 7 *a beth geal* 7 *ata brigh comurtacht an croidhi ann* 7 *curter a lectuairibh*. *Et mad ailt a nemann do beth geal tobhair do peata coluim da h-ithe* 7 *leicter di an a gaile tri h-uaire no ceathair* 7 *scoilter an t-en ainnsen* 7 *boinnter an cloch as* 7 *bidh glan solus dealradach da eise*,—‘*Margaritu*, i.e. a pearl. This stone is cold, dry, and is found in a shell. And it is formed (*lit. grows*) in this way. When the shell opens it takes in its fill of poisonous dew, closes around it, and turns it into stone. The pearl that has a natural hollow in it is best, if also white. It is comforting in heart affections, and is put in electuaries. And if you wish to make the pearl white, give it to a pet pigeon to eat, and let it be left in its crop (stomach) for three or four hours. Then cut up the bird and remove the stone, and it will be pure, clear, brilliant thereafter.’

The following description is given of 'Mummy' or *mumia*, as here written: *... gne spisraidth te tirim sa 3 ceim 7 is ann dogeibhter e sa babiloin a crichaibh na padhanach 7 na serisduine(h) 7 antan alluicter tigerna an tire sin cuirtear moran do mirr 7 do museus 7 do balsumum 7 do spisrudaibh uaisle deghbalaidh ina tímceall 7 an tan leaghas an corp dogeibhter na pudar min iad 7 ni bfuil do na h-uilidh baladaibh nis ferr baladh na siad. In tan toeter an comra dogeibhter e amesc na enum na pudar min 7 ata brigh faslochach ann 7 coisge fola. Is mor foghnus do lucht emetoica 7 don lucht cuiris fuil turam bel a much 7 an aigidh disinteria 7 na fola mista. Is mor foghnus baladh na guime sin an aimsir an droch aer truailnide:* '(Mummy), i.e. a kind of spice, hot, dry in the third degree. And it is found in Babylon, in the country of the Pagans and Saracens. When the lords of that land are buried, much myrrh and musk and balsam and other noble fragrant spices is placed around them; and when the body dissolves these are found as fine powder, and of all odours none are more fragrant than they. When the coffin is opened it is found as fine powder among the bones. It has a constrictive force, and stops the flow of blood. It greatly relieves those who use emetics (?) and those who vomit blood, and it is a powerful remedy in dysentery and catamenia. The odour of this gum is highly beneficial in foul polluted atmosphere.'

The names of the plants in English, Latin, and Greek, with other occasional notes, are frequently given on the margin, written in English, Roman, and Greek script, evidently in the hand of John Beaton.

The authority chiefly relied upon is Platearius. After him come Avicenna, Constantinus, Ebe Mesue, Isaæ and Rhazes, with occasional references to Galen, Hippocrates, Macer, Gilbertus, Dioseorides, Averroes and Alexander.

At the end of the Treatise an interesting colophon recites the sources and origin of it: *gurab amlaid sin fíugbhamail erich ínmholtu cumair tarbhach ar an leubarsa noch do tairrmgedh a h-ainntitairibh 7 a h-eisimlairibh cutrach salernitaní 7 do reir stuider comuontaigh do dhocturibh shleibhi pisalain 7 adubradar na maighistrecha sin gach ní tínnscainter an ainm dé gurab dingmala a crichnugud an ainm dé gurab amlaid sin do crich-*

nuighedh an leabar so o tadhg hua cuinn .i. baisiler a bhfisigeacht u ná octimbir a sollamain luceas suibhiseoileas is íad do b'uimir bliadan ó ghein crista co u-uige sin .i. níl le bliadan 7 iúiú .c. bliadan 7 c' bliadna dhey uí is mó 7 gach(h) neach léighfas an leabharset tabhairt benachta ar an náin luidhig é chnuinn 7 ghill padraic hí challanaithe neach do ghabh h-é an gaidhlíce. F. i. n. i. t. amen. Misi gilla coluim: ‘And thus we bring to a close in a praiseworthy, concise and profitable manner, this book which has been extracted from the *Antidotarii*¹ and specimens of the city of Salerno, and the kindred researches of the Doctors of Montpelier. And these Masters said that whatsoever was begun in the name of God it was fitting that it should be ended in the name of God. And even so we have finished this book from (by ?) Teague O’Quinn, Bachelor in Medicine, in the month of October, on the festival of Luke the Evangelist. And the number of years from the birth of Christ until then was one thousand and four hundred and fifteen in addition. And let every one who reads this book bestow a blessing on the soul of Teague O’Quinn, and of Gilpatrick O’Callanan who translated it into Gaelic. It endeth. Amen. I (am) Malcolm.’ Who Malcolm, the scribe of this copy, was, is unknown. The name was common in Ireland and Scotland.

Immediately following this colophon, and in the same hand, are several recipes and charms for wounds, burns by water or fire, loss of reason, loss of speech, etc. etc., on to fol. 81b, l. 10, when comes again f. i. n. i. t. *τελος*. Memoranda in Latin and Gaelic, in inferior hand, follow to the foot of the page, and along the margin is written in English script, and in clear firm hand: *Finem composui, sit laus et gloria Christo; gloria perpetua sit tribuenda Deo. Αμεν: λεγο συντα.* The Latin memorandum on fol. 81b is repeated on fol. 82b in the same inferior hand. Otherwise fol. 82, 83, 84 are blank. Then follows the Calendar, already mentioned,—the MS. ending with fol. 85, pasted to the cover.

¹ *Antidotarius est liber contra vitia et morbos.* Ducange (ed. 1883) s.v.

MS. IV

This is an interesting little vellum MS. containing at present ninety-nine leaves, measuring only $2\frac{1}{2}$ inches by $1\frac{3}{4}$. It is in the original skin binding, firmly fastened with thong, but some of the leaves are now loose, and the text is not continuous between fols. 60 and 61. Tassels of skin depend from the cover, and an old coin is firmly fastened to it with a thong wherewith to close the volume. The MS. was originally, it would appear, meant to be carried about as a Breviary or book of devotion by a monk, for fols. 1-22a contain a copy of Psalm 118 (now 119) carefully written in Latin and adhering closely to the Vulgate, while on fols. 22b and 23b are short prayers, also in Latin.

But whatever the original intention, the subject proper of the MS., as it now is, commences on fol. 25a, and consists of a large collection of definitions and explanations of technical terms by the great authorities, mainly in Medicine but interspersed with not a few in Philosophy and Theology. The discussion opens (fol. 25a) with a pregnant sentence from Galen: *Quem scientia uiuicat non moritur, Galienus dicit in septimo de ingenio s(anitatis).]. Ader.G. in 7° .d. ing.s. gach nech aith-beodaighes an ealadha ni marbh-e. gurab uime sin do b'ail lim in compendium so ar definicion gach aon neth da fiefther duin do scribadh uair is tre dif'on na nethed tiemait do cum a n-aithne 7 a tucsina 7 o se Dia is cruthoir duin is dō is coir duin labairt ar tus. Et doberur in denum so fair. Deus est speru integralis cuius sentrum est utrobique circumferencia uero nusquam .]. is ed is Dia ann speir comlan ag a ful a sentruim in gach n-en inad nach etir do timehilliugud na do taemong:* ‘Galen says in the seventh (book) of his (treatise) *de ingenio Sanitatis* that he whom science animates is not dead. Wherefore I desire to write this Compendium on the definition of everything we see, for it is by the definition of things that we come to know and understand them; and because God is our Creator it is of him we ought to speak first. And this definition is given of him: *i.e.* God is a complete sphere whose centre is everywhere, (but) who cannot be surrounded or touched.’

Throughout the MS. the writer uses the native word *denam* and the borrowed word *definition* indifferently. The fact that he writes *s* to represent the Latin *c* (*sentrum=centrum*), and that such words as *definitio*, *privacio*, etc., are written in Gaelic with a final *n* (*definicōn*, *privacēn* are his usual forms), points to the influence of English sounds and forms upon the author. A definition of Firmament follows, after which the observation is made that the physician ought to know somewhat of Astrology, for the seven *airdrenna* ‘planets’ influence disease upon certain days and hours,—two of them, Jupiter and Venus, for good; two, Saturn and Mars, for evil; while three, Sol, Mercury, and Luna, are *inmedonach*, sometimes for good, sometimes for evil. Then come definitions and explanations of, *inter alia*, ‘Element,’ Substance, Form, Science, Body, Soul, Spirit, Organ, etc. etc., by Plato, Aristotle, Augustine, Thomas Aquinas, and many others.

A new section on the connection of Soul and Body commences on fol. 43b, where, among other matters, are discussed (1) Things according to nature, of which Constantinus names four,—*lenna* ‘humours,’ *baill* ‘organs,’ *spirit* ‘spirit,’ *concumusg* & *oibringud* ‘composition and action.’ These generate disease. (2) Things not natural. Tateus enumerates six in this class,—*aer* ‘air,’ *biud* ‘food,’ *deoch* ‘drink,’ *cumscugud* ‘motion,’ *cumsunad* ‘rest,’ *folmugud* & *lina* ‘depletion and repletion.’ From these proceed *aicidi na h-anma* ‘the accidents of the soul.’ (3) Things contrary to nature. There are three of these,—*galar*, *cuis in galair*, *aicid in galair*, ‘disease, the cause of the disease, and the accident of it.’ Then follow explanations of ‘Conservation of health,’ ‘Prognostication,’ *medicina*, *doctrina*, *scientia*, *prudentia*, *intellectus*, *sapientia*, *opinio*, *morgud* ‘Putrefaction,’ *pluigh* ‘Plague,’ etc., by Franciseus of Montpelier, Galen, Isaiae, the Author, Avicenna and others.

On fol. 56b comes another section on special diseases. ‘Gadisten’ explains *apostema* &c. *nescoit*. Guido has the following paragraph on Contucon (*Contusio*): *C. est solucon continuatis qui accedit a casui vel obuiacone vel percucōne alicuius rei non acute ut lapitis percucōne vel fuste vel obuiacōne ad parietem vel percucōne pedis et similibus*, which is thus rendered into Gaelic: &c. *is ed is contucon ann scailiud continoidech thegmus o tuitim*

no o bualadh neth h-egin nemh-geir marata bualadh cloiche no maide no thegmann do ballu no o preip no o speic cosi con u cusmaile: ‘A contusion is a continuous bruise caused by a fall, or striking against something not sharp, like a blow from a stone or a stick, or striking against a wall, or a kick, or a blow from the foot, and the like.’ A great number of diseases are defined, Ger(aldus) or Ger(ard), Gilbertinus, Bernard (Gordon) and others being the chief authorities. But the writer does not confine himself to diseases. Thus Petrus enumerates these organs in the production of voicee (fol. 69): *gutur=scornach*; *lingua=tenyu*; *palatum=carbut*; *quat(u)or dentes=na cethre clar fiacula*; *duo labra=in bel nachtarach* & *in bel iehtarach*. Johanisius gives four definitions of *neutrum* .]. *nemhnechtarda*, of which the shortest is: *u. est res non sana non egrota* .]. *is ed is nemhnechtarda ann red gan beth slan no eslan*, ‘what is neither well nor ill.’

Towards the end elaborate explanations of Definition itself are given, with examples from *homo*, *individuum*, etc. to illustrate the metaphysical distinctions taken. Throughout, some thirty-five authors are quoted or referred to.

The history of the tiny MS. is unknown. It was at one time the property of the M'Beath physicians. The first twenty-two folios were written by a Neil, in all probability one of the family: *Mise Niall do graifne an bee sin*, ‘I, Neil, wrote that small portion’ (fol. 22a). The name of *Niall óg* ‘Neil junior’ appears twice as the owner of the MS. on fol. 24a,b,—*Se so lebar Nel oig* ‘This is the book of Neil junior.’ The name of the scribe who wrote the MS. from fol. 25 onwards appears here and there on blank spaces, and at the end (fol. 99a) he adds the following colophon: *Misi Mael(s)eehlainn m' illainn m' in legha ruaidh do scrib sin do Niall m' Neill Meibethadh* .]. *mo sesi*: ‘I, Malachy, son of (G)il(f)linn, son of the red leech, wrote this for Neil son of Neil MacBeath, i.e. my friend (comrade).’ In the family pedigree in the Laing MS. there is a *Niall òg* or Neil junior, but he is the son of Heetor, son of Neil. This last Neil is a grandson of Fergus Finn or the Fair who, it has been suggested, wrote the Islay charter of 1408. If he was the scribe of the first twenty-two folios of this MS. the date would be about 1450, which may well be the case. The remainder of the MS. was

undoubtedly written later, and if the Neil junior of the MS. was Neil senior's grandson he would flourish about 1500 or a little later. That date, say, 1500-1550, is about the date of the latter portion of the little MSS. At the foot of 99a are two memoranda, of which *misi an gilla dubh* 'I (am) the swarthy lad' is the only part legible to me.

MS. IX—KILBRIDE COLLECTION, No. 5

This MS. consists of a single leaf of faded paper,—the writing upon which is in an inferior hand of the middle or latter half of the eighteenth century. The contents are a prescription for Strangury, and a genealogy of the MacDougalls of Dunolly.

MS. X—KILBRIDE COLLECTION, No 6

MS. X is a very large parchment, 15 in. by 10½, written in double column, with fifty lines and upwards to the page. It is but a fragment, breaking off in the middle of a sentence at the foot of the tenth folio. It is in fair preservation, as Gaelic MSS. go. The inner edges of the leaves are worn away at the top, so that several words and phrases are lost, while the outer edges at the top and bottom are frequently curled or broken.

The handwriting is fairly clear, but by no means fine. The scribe writes both in Latin and Gaelic carelessly. The orthography is often at fault; words are sometimes omitted, sometimes repeated and then roughly deleted, while the Gaelic idiom is not always pure. The text is occasionally corrected or supplemented in a later hand by writing over the line, or on the margin, or at the foot of the page. A mannerism, not confined to this scribe, is shown here and there by writing a letter, word, or phrase twice, even thrice, as if to fill up a line. Thus, fol. 2a2, ll. 9-11 :

*an tan disgailter lenna cintacha an cuirp gluaister na ddd
roch cailli 7 o gluaiseacht nan droch caileadh muchar an teasss
nadurra 7 o muchadh an teasa nadurra tig am bas.*

When the peccant humours of the body are dispersed, evil

qualities are set in motion, and by the motion of the evil qualities the natural heat is quenched, the result of which is death.'

Again, fol. 4a1, last line:

. . . an caibdil so lium an caibdil so lium an caibdil so lium.

'(is closed) this chapter by me, this chapter by me, this chapter by me.'

There is not a word to indicate who the author was beyond the fact that he refers twice (fol. 6a1, 6b1) to another Treatise by him entitled *de spermate* (of Sperms).¹ As to its date, one should say that it must have been put together early in the fourteenth century, although this copy was transcribed considerably later. The author cites Bernard Gordon of Montpelier as two persons,—*Bearrnard ȝ Gordoni* (fol. 1a1). He heard of the doctors of Montpelier and speaks of them as *Doctuiredha nua t-sleibi Pisalain* (fol. 9b2), 'the 'new' Doctors of Montpelier.' In MS. XIV the same author refers to William of Montpelier, and cites Bernard Gordon several times. But he does not at any time cite the *Lilium Medicinæ* of the latter author, a work which was known pretty early in the fourteenth century. One should expect that so erudite a writer as this would possess a copy of so important a work as the *Lilium*, and his usual practice is to cite the book as well as its author. It would thus appear that this treatise was composed before the *Lilium Medicinæ* came into general circulation.

The Treatise of which this is a fragment is a learned and elaborate commentary on the Aphorisms of Hippocrates, whose name, when written in full, appears in Gaelic as Ipocrait, Ipocraid, in Latin Ipocras. After quoting, in Latin, a maxim from the *Liber epitimiuarum* of Hippocrates, who is here designated *Righ arbum Prindsa aboali* 'King (of) A., prince (of) A.,' and a saying of Hali from the first book of his *Teagusc righa* or *Liber regalis* to the effect that every one ought to cherish this Treatise of Hippocrates alike in his bosom and in his mind, the author proceeds thus:

In nomine Dei misericordia .], an aínm Dia trocáiri tind-

¹ In a later MS. (XIV) the same author refers to other treatises written by him.

sgaíntether an leabur-sa d'araile (MS. *durriall*) *ainm amprísmorum* 7 *tuit leat gu rabadar tri h-acimedha a n-ainchisiv Ipoeraidh ris in leighes.* 1. *Empirisi* 7 *metoisi* 7 *loisi.* *Et as iat as empirisi and* 2. *an droing ag annibidilis araidhi* 7 *urcaise* 7 *do creidis gu leigistis gach uen galair leo sin,* 7 *as iat so a n-anmunda.* 3. *Orobasius* 7 *Albamussar* 7 *Macometus.*

Metoisi umorro aiemi cle iat sein noch do gnuthaighedd creideo main do gothaibh én amail atait sdruic¹ 7 stach 7 feada fosgair² gun a cosmailes. Et as iat so a n-anmunda. 4. *And tapus* 7 *Sacarius* 7 *Rufus* 7 *Serapionn.*

Loitisi umorro na feultsamain naturdha noch fuair na h-ealadha sacramail atu Arsmetricacht 7 Geomtricacht 7 Astroiluidhecht 7 Fisigecht. Et as iat so a n-anmunda. 5. *Ipoeraid fuair ar das an ealadha leighis* 7 *do sgrib h-i und sa teangaidh Africci* 7 *do sgrib and sein a teangaidh na h-Artipi* 7 *and sen a teangaidh Laidianta.* *Et na deaghaid sin tainic Aū.* 6. *Rasis* 7 *Tolomeus* 7 *Constantinus* 7 *Almasor* 7 *Isaue* 7 *Egidius* 7 *Johanes* 7 *Damasenus* 7 *Geralldus* 7 *De Sola* 7 *Beurnnard* 7 *Gordoni* 7 *milti* (MS. *multii*) *aili.* *Ipoeruidi umorro noch do rine an leabur so re n-abur amprismorum* 7 *as uime aderar amprismorum.* 7. *as* (MS. *as asinann*) *inunn ampros as in Greigh* 7 *definisio as in Laidhim* 7 *erichnughuill as in G(aidh-eilg) oir as and so do erichnaidheadh meurrlanacht* 7 *seachran na droingi adulbramar romainn.* 8. *impiris* 7 *metoisi* 7 *as ann (sa) leabur-sa do gebthar aithni* 7 *faistine gach teagma* 7 *leighes gach h-uili galair* 7 *coimedd na sláinti gu dleistinach:* ‘In the name of the merciful God, this book, by name *Amprismorum*, is begun. And be it known to you that in the time of Hippocrates there were three schools practising the healing Art, the Empirics, the Methodists, and the Rationalists.³

‘Now the Empirics were those who used charms and specifics,

¹ Borrowed from L. *strix* (Gr. *στρίξ*) ‘night bird,’ ‘screech owl.’

² No bird appears to be now known by this name, although several are named from their cry. Cf. *feadag* ‘the plover’ (*lit.* the whistler). In the Southern Hebrides the ‘Nightjar’ is known as *a’ chuidheall mhòr* ‘the big (spinning) wheel.’ *In fēd fōs̄* glosses *sibilus* ‘hiss.’ Cf. Irish Glosses (Dublin Irish Archaeol. and Celt. Soc., p. 25).

³ For Isodore’s account of these three schools, *v. infra* MS. XIII (1) fol. 1a2. Cf. also O’Gr.’s Cat. p. 239.

and who believed that all diseases could be cured by these. Their names are Orobasius, Albamasar, and Macometus.

'The Methodists again were another sept who put faith in the cries of birds such as owls and ravens and . . . and the like. And these are their names,—Antapus and Sacarias and Rufus and Serapion.

'The Rationalists on the other hand were the natural philosophers who discovered the noble sciences of Arithmetic, Geometry, Astrology and Physics. These are their names,—Hippocrates who was the first to discover the healing Art, and who wrote it (his discovery) in the language of Africa, thereafter in the language of Arabia, and finally in Latin. After him came Av(icenna) and Rhažes and Ptolemy and Constantine and Almasor and Isaac and Egidius and John of Damascus and Geraldus de Sola and Bernard de Gordon and thousands besides.

'It was Hippocrates, moreover, who wrote this book, which is called *Amprismorum* from the Greek word *ampros* (= ἀφαρισμός), which is equivalent to the Latin *definitio* and the Gaelic *erichnughuill* 'ending,' so called because it makes an end of the rashness and error of the Empiries and Methodists aforesaid. In this book are also to be found the (means of) recognition and issue (*lit. prediction*) of every ailment, and the cure of every disease, and the preservation of health, duly set forth.'

The Treatise proceeds thereafter in systematic order. The aphorisms of Hippocrates are quoted, in whole or in part, in Latin, followed by a Gaelic translation or paraphrase, and then by the comment in Gaelic. The first line of the aphorism, as well as the first letter of paragraphs, is written in capital letters, and is commonly daubed red or yellow. A large space is left for writing the initial letter, but in only one instance is this space filled in. At the foot of fol. 1b1 the divisions of the Treatise, with their contents, are given:—

Foghailear an leabur-sa amprismorum as VII runnaibh . . . a VII pairteaglaibh 7 labhraidh Ipocraid and sa cet pairteágall don leabur so don briğ(sic) nadurdu 7 da h-oibrighthibh 7 biuidh in II pairteágall (MS. p̄t. pārt.) don brigh ainmthighi 7 da h-oibrighthibh 7 b(iaidh) in III pairteágall do brig na beta 7 do na ballaib spirutallta 7 b(iaidh) in IIII pairteágall

*do roiméid 7 d'oileamáin 7 do galraibh na m-ban (MS. nam
bhan) torrach 7 b(iuidh) in V pairteágall d'eaistíontibh na
fethedh 7 do táisceltaibh báis 7 bethadh na n-easlaointealb noch
claeachloighthes a teagmándaibh de 7 b(iuidh) an VI pairteágall
do flux na hrond 7 d'eaist(aintibh) lenna f(uair) 7 b(iuidh) an
VII pairteágall do na h-easla(aintibh) gerá 7 do teagmándaibh
ímda noch tig o lind dubh:* ‘This book *Amprismorum* is
divided into seven parts or chapters, and Hippocrates speaks
in the first chapter of this book of the natural force and its
functions. The second chapter will treat of the animal force
and its functions; the third of the vital force and of the
spiritual organs; the fourth of the tending, nutrition, and
diseases of pregnant women; the fifth of nervous diseases, and
of the prognostications of death or life of such diseases as
develop into other disorders; the sixth of dysentery and diseases
of the phlegm; and the seventh of the acute diseases and of
numerous ailments that proceed from melancholia.’

This comprehensive Treatise was held in high esteem by the
Gaelic Physicians. It was translated into Gaelic as early as
1403 (*v. O'Gr's Cat.*, p. 222). It is frequently referred to
(*v. supra* p. 9, *et alii*; *cf* also *O'Gr's Cat.*, pp. 221, 264). The
Scottish Collection does not now contain a complete copy.
But this MS. gives the greater part of Chapter i; MSS. XIII (4)
and XIV supply three copies of a portion of Chapter ii and
one copy of a part of Chapter iii; MS. XXI gives in whole or
in part Chapters iv, v, and vi, while MS. XI gives the whole
of Chapter vii. One is impressed with the ability and especially
with the erudition of the author, whoever he was. He makes
occasional mistakes. He makes Bernard and Gordon, Geraldus
and De Sola, Johannes and Damascenus different persons in his
list, although the mistake is not kept up in the text. Still his
knowledge, entirely from MSS., is extensive and accurate.
Among the names included in the list on fol. 1a1 the following
are not further mentioned in this MS.,—the Empirics, Albamasar,
Macometus and Orobasius; the Methodists, Antapus, Rufus and
Sacarias; and the Rationalists, Almasor, Egidius and Ptolemy.
On the other hand he quotes by name, and by their works,
several authors who do not appear in his list. Such are
Aristotle, frequently cited as *Feallsam* ‘the philosopher’;

Colliget, a designation of Averroes; Commentator, whose proper name is unknown to me; Diaferus; Gail-, who may be Galen, although that great authority is usually cited as G. simply; Johannes de Sancto nañdo Anglicus (John of Gaddesden?); Johannes Hispolensis; Johannis; Theophilus and Ostracus whose joint work on heat and cold is quoted on fol. 6a1; and Thaddeus of Bologna (*Maidhisler Tuthens de bon-tonia*) fol. 3a1. *Doctuiri* 'Doctors,' *Fisighi* 'Physicians,' *Maighisbreacha* 'Masters' and *Praitici* 'Practitioners' are referred to, without being cited by name.

But the great authorities whose views are quoted and commented upon most frequently are, after Hippocrates, Galen who wrote a comment on these aphorisms which is continually cited here, e.g. *an gluais na h-aifrisi so* 'in the gloss on this aphorism'; Avicenna; Aristotle; John of Damascus; Isaac: Rhazes; and Isodore. The author is quite familiar with the works of these men which he often quotes by book, chapter, and paragraph (*fen*). Not infrequently he confutes them by quoting from another treatise of theirs. Sometimes he explains the seeming difference between them and Hippocrates by pointing out that in such cases they misunderstand the meaning of the great master. The author gives his own views with confidence, whether they agree with, or differ from, the authorities.

MS. XI—KILBRIDE COLLECTION, No. 7

MS. XI consists of four folios of parchment, large size, 11 in. by 8½. It is written in double column, in a very small, but round, regular hand, giving about sixty lines to the page. The last page is largely illegible, the MS. having been for a considerable time without a cover. There is no ornamenting or colouring of capital letters.

The following is a summary of the contents:—

Fols. 1a1–4a1 contain the commentary on the seventh and last chapter of the *Amprismorum* of Hippocrates. This, however, is in a different hand, written with greater care, and is of earlier date than MS. X. It opens thus: *In acutis*

morbis frigid(i)tas extremitatum malum est. Edon tuinse inter ann so an VII pairtice d'amprismorum 7 o do labair Ipocraid is na pairticlaibh leth a tuas dinn do comtarthaibh 7 do aicidib morain d'easlaintibh labraidih se ann so pairtice deighinech (so) do taisceltaib bais 7 bethad 7 do na comurtaib as molta 7 is dimolta. Et tuicter tri nethi cum droch comartadh 7 tri nethi cum dedh comartha dib. Cum dedh comartha maith 7 nis ferr 7 nis ro ferr. Cum a ni as dimolta mar atu ole 7 ro ole 7 murbhtach. Et tuc let an tan adeir Ipocraid malum ., ole as mo atu sin do leth na bethad na do leth an bais. Et an tan do gnathaidhes Ipocraid an focal so ., peissimum ., ro ole tuicter sin cunnabartach etir bas 7 bethaidh. Et an tan gnathaidhes don focal so mortale ., murbhtach tuicter ann sin Ipocraid ac diultadh na bethadh 7 ac faistine an bhais. Et is ed adeir is in canon so da m-beth na rainn imeallacha co fuar is na h-easlaintib gera as ro ole an comartha sin oir foillsichidh muchadh an teasa nadurdha is na ballaib prinsipalta. Et as iad so na rainnimeallacha da labraid Ipocraid ., sron 7 cluas 7 barr mer na cos 7 na lamh 7 buind 7 dernanna. ‘In acute diseases cold in the extremities is a bad symptom. Now here is begun the seventh chapter of the *Amprismorum*. And as Hippocrates spoke in the previous chapters of the symptoms (*lit. signs*) and accidents of many diseases, he speaks in this last chapter of the prognostications of death and life, and of the symptoms that are favourable and unfavourable. We must understand that there are three words (*lit. things*) which express bad symptoms, and three which express good symptoms. To express good symptoms are *maith* “good,” *nis ferr* “better,” and *nis ro ferr* “best.” Three express unfavourable symptoms such as *ole* “bad,” *ro ole* “very bad,” and *murbhtach* “fatal.” And note that when Hippocrates uses the word *malum* “bad,” he means that the indications point to recovery rather than to death; when he uses *peissimum* “very bad,” he means that the issue between life and death is doubtful; but when he uses the word *mortale* “fatal,” he believes that recovery is hopeless and death certain (*lit. indicated*). What Hippocrates says in this canon is this,—that in the acute diseases cold in the extremities is a very bad symptom, for this shows that the natural heat is quenched in the principal organs. And the

extremities of which he speaks are the nose, ear, the tips of the toes and fingers, the soles and the palms.'

Thereafter the commentary proceeds maxim by maxim as in MS. X. Among the new authorities cited in this chapter of the *Amprismorum* are Gilbertus Anglicus and Rogerus or Rogerius. Towards the end of the chapter (fol. 4a1) several recipes for plasters, and salves for wounds and sores are given, the last of which runs thus:—

Item, gab baindi gabair 7 min ruis lin (7) sugh fleatha urdail riun uile 7 berbter eo maith dentuib no eo m-bia rigin, curter cerin fion m-braiged 7 is mar sin Leighister an ened durub aimm sgianensis maille grasaib dia 7 na h-ealadhna: 'Also, take goat's milk and flaxseed meal and a quantity of the juice of chickweed equal to both; boil well together until the compound assumes consistency; apply an emplaister of this to the neck, and it, by the grace of God and the (healing) Art, heals the sore called Quinsy.'

Immediately thereafter comes the subscription: *Finit. Amen. Feargus o caisidi do sgrib so a tig enrig i caisidi e cer faithchi caerach satarn roim lu lunasa etrl.* 'Fergus O'Cassidy wrote this in the house of Henry O'Cassidy . . . sheep green(?), on Saturday before Lammas-day,' etc.

A copy of this Chapter, written by Gilpatrick the Seot, and dated 1413, is found in the Yellow Book of Lecan (Y.B.L.), pp. 456–462.

The remainder of the MS., so far as legible, is taken up with paragraphs on various subjects,—medical, physical, philosophical, e.g.:

On fol. 4a1–2 is a note on *faethugud*, now *fuothchadh*, *fuochadh*, meaning 'ease,' 'relief,' 'favourable turn'—the word by which the Gaelic physicians translate *crises*. The question is asked whether *faethugud* comes *gu h-obann* 'suddenly' or gradually. The writer cites Galen on the point and to the view of that authority opposes his own.

On fol. 4a1–2 come remarks on the *Feallsam's* (Aristotle) maxim: *Scire est rem per causum* (MS. *quasum*) *cognoscere . . . aithniter gach ni do reir a cuiisi*, 'every thing is known from its cause.' There are four causes,—*materialis* or *cuisi adhara*;

eficiens or *cuis deumusa*; *formalis* or *cuis cruthaighthe*; and *fi(a)nalis* or *cuis crichnaidhteach*. Which of the four is 'First Cause'? *Tosach* 'first' is to be understood in two senses,—*do reir smuaintighthi*, 'first in thought'; and *do reir geineamhui*, 'first in activity.' When the four causes are taken in connection with *tosach* each of them in turn comes out as First Cause.

Next comes (fol. 4a2) a paragraph commencing: *Langfrangus adeir na briathra so*: 'Lanfranc says the following words: There are three *brigia* or 'virtues' operating in *oileamain foirfni* 'perfect nutrition(?)'—*brigh claechlaidhteach* *no impoigeach*, 'a changing or transmuting power'; *brigh aenfudach*, 'a unifying power'; and *brigh cosnuileach*, 'an assimilating power.' From the failure of any one of these various diseases arise, as *eitic* 'hectic fever' from the failure of the first, dropsy from that of the second, etc., etc.

In the paragraph following (fol. 4a2), the question is asked whether *neasgoid* 'emposthuime' can properly be called an *easlainte* or 'disease.' Galen is cited in proof that it cannot: When one can work without reducing his *brigia* or 'vital forces' he can have no disease, but he can do so although suffering from *neasgoid*. Further what is a cause of disease is not itself a disease; what is not accompanied by *teinnus* or 'illness,' like *pleurisis*, or *neasgoid*, is not a disease; what cannot be generated has no *teinnus*, and *neasgoid* cannot be generated, otherwise it would be found in a particular organ, or pass from one organ to another, or arise from a *seachrun* or 'error' of Nature; but Nature makes no error: for all which reasons *neasgoid* is not an *easlainte*. On the other hand all the authorities affirm the contrary, and various considerations are brought forward to show that they are right.

Fol. 4a2—b1 contains an interesting note by Galen on *guth* 'Voice' and voice-production, extracted 'from the chapter on the voice in his book.' Definitions of *cossachtach* 'Cough,' and *singultus* 'Hiccough,' Gaelic *fail* (in Scottish Gaelic (*f*)aileag,) are also given.

On fol. 4b1 a fresh *tructadh* or 'tract' begins, but beyond the fact that the subject is medical not much can be made of it, the whole of this last page, with the exception of an occasional line or phrase, being practically illegible.

MS. XII—KILBRIDE COLLECTION, NO. 8

MS. XII consists of twenty-one leaves of parchment, large quarto. It is made up of four layers (the third being of somewhat smaller size), stitched together by a stout thong, but the third and fourth are now loose. They are all fragmentary. The second and fourth are in the same hand, and are parts of the same treatise. The various parts of the MS. have been subjected to rough usage, and a considerable portion of the text is now illegible. A note on the margin here and there supplies an omission or explanation of text. In all the layers, the various sections and paragraphs are introduced by maxims quoted in Latin, and written in capitals. Initial letters are frequently omitted, with spaces left for them. When inserted they are plainly drawn and uncoloured.

1. The first layer consists at present of five leaves, of which a portion of the first is torn away. There is a leaf awanting between the first and second. The upper part of the page is taken up with an elaborate Calendar, in which but comparatively few obits are entered.

The subject of the text, which is written in double column, in a very good hand, is anatomical, beginning with the composite organs, and first the Brain (*incinn*). This organ is described as *fuar* ‘cold,’ *flieuch* ‘moist,’ and although in substance *smeramail* ‘of the nature of marrow’ is different from *smer* ‘marrow.’ The text is fragmentary and in part also illegible. *Leabar nu n-ainmanti* (*leg. ainmintedh*) is referred to, and Lanfrane and G(alen) are cited. Thereafter (fol. 2a1 *et seq.*) the various sections of the text are introduced by a sentence in Latin, paraphrased and enlarged upon in Gaelic. Thus fol. 2a1 has a paragraph on Bones in general,—their number; some containing marrow, others not; some fitted to form *alt* or joint by having ends (*cinn*) in the one set, with hollows to receive them in the corresponding set. Henricus is cited. Then follows (fol. 2a2) an account of the Skull (*cloigenn*). The bones of the skull are seven, with smaller bones, four in number according to Aliabas. Lining the skull are *sreabhanna ramra* ‘thick membranes’ which Guido calls

perierunium. The contents of the skull are given, with the remark that the brain in man is larger in proportion than in animals.

On fols. 3a2-4a2 *roinm na h-aidhche* 'the parts of the Face' are described,—forehead, brows, cheeks, jaws, teeth, nose, ears, eyes, and mouth. The Teeth are of the nature of bone, and according to Guido they have *mothugud* 'sensibility.' Their roots vary from one to five. Their number is usually thirty-two, but occasionally only twenty. They are named as follows,—two *clar-fucla* 'front-teeth'; two *gerain* 'incisors'; two *mudramla* 'canine'; eight *civil-fucla* 'back-teeth'; and two *cas-salas*. In addition to Guido, Avicenna, Galen, and Lanfranc are cited.

The remaining sections of the text treat of the *muinel* or Neck (Fols. 4a2–5a1): the *slinnen* or Shoulder-blade (fol. 5a2), which is described as *do leth an ochta mar sluisaid do leth na dromu mar sliseoig*, (in shape) ‘towards the chest like a shovel, towards the back like a shaving (of wood)’; the Hand (fol. 5b1–2); and the Nerves (fol. 5b2), when this layer comes to an abrupt close.

2 and 4. Layers two and four go together, both being fragments of a comment on Isaac's treatise on Diets. The fourth, consisting of five leaves, comes first in order. The text, which is somewhat illegible, gives the commencement of the treatise. On the top margin is *Ih̄c. emenuel. In dei nomine. Amen.* Then the text commences: *quoniam imprimis coagit antiquos disputare de naturalis ciborum: adhuc as ed uader Ysac ann su leubar so do rinne se do nu dietaib uilidhi . . . comhegnidhid . . . na sen docturi e atchur do denum eo h-oireda do nudur maille socamlacht 7 stuider dethnisech do denum don tsuainti 7 don eslainti 7 do loryairecht da coimed 7 da leighreas. Et ataid 2 cuius eo h-egintach cum an dstuider sin . . . an diet 7 an leighreas, etc.*: 'What Isaac says in this book which he made upon diets in general (lit. universal) is that the old physicians persuaded him to revise specially (what he had written?) regarding the nature of deliberately, and to make close study of health and disease, and to investigate regarding the preservation (of health) and the cure (of disease). Now there are two essential conditions of that study,—Diet and Medi-

cine, etc.' The writer goes on to add that with respect to diets the main rule is to use the most nourishing, and with respect to medicines to use those which expel the things that are contrary to the complexion of the patient. The complexions are then treated of from various points of view. In the exposition the author takes occasion to contradict a dogma of Avicenna; and to enunciate the general principle that the complexion of each body must be viewed with reference to the complexion of each organ of it, a fact which the old doctors erred in ignoring. Reverting to Foods the author observes that their action and potency depend on their quality; their composition; and the constitution of those who consume them. In respect of *blas* or taste, foods are distinguished in eight classes, for three of which he has no Gaelic name,—*aigedach* from *aigel* (=acetum) 'vinegar,' *poinntega* (pontica), and *insipitus* 'tasteless,' elsewhere said to be 'of the taste of water.' Some like *cucurbita* which 'perforates the veins' are without *blas*; while in the case of others, like *lentes*, *caulis* and *cailig*, their *sug* 'juice' is of opposite quality to their *sub(staint)* 'substance.'

Having investigated the *briga* 'virtues' of foods *do reir derbtha* 'by proof,' 'experience,' he now proceeds to consider them *do reir resuin* 'according to reason.' From this point of view foods are known in three ways,—(1) in respect of their taste, smell, essence; (2) of their complexion; and (3) of their composition. Thereafter comes a long and interesting discussion on the production of fruits from seeds and plants; the nourishment of trees; the generation of plants and animals, with the views of the Sophists thereupon; and the nutritive value of different grains. Then comes a gap between the fourth and fifth leaves of this layer.

When the text resumes (on the last leaf) the author is discussing the influence of *duil* 'element,' and especially *uisge* 'water,' and the views of the Sophists upon the point. He goes on to consider the different kinds of flesh, with their value both as food and medicine, and of earth products generally. Animals are divided into *coillteacha* or *fiata* 'wild,' and *muinterda* 'tame,' the only one of the former class specially commended for its flesh being the *capriodus* or wild-goat. Hippocrates and Galen are cited. The nutritive quality of the flesh of animals

is, according to Isaae, affected by their nature or 'complexion'; their age; the food they eat; their condition, whether fat or lean, or as the author has it 'hard' (*cruaidh*); the taste of the flesh; and its proper cooking, *coruileagh* (leg. *corugadh*) *caladhnaich*.

The second layer, consisting of four leaves, begins abruptly. The author is comparing the nutritive value of the blood of kid and calf, the former being, according to him, preferable for convalescents. Thereafter he takes up the blood of swine. The remainder of the contents of the layer discusses the *betha* 'life,' which the food-producing animals lead,—their own food; the time of year when they are in best condition, as affecting the value of their flesh as food; the parts of the various animals that are most nutritive; the value of *methrad* 'fat' and *smer* 'marrow'; of fowls; milk; and fish for dietetic purposes. Fresh-water fish is stated to be more nourishing than the fish of the sea. Hippocrates, Galen and Rufus are cited, as also Hermeas (fol. 4a2) and 'the old Doctors.'

3. The third layer consists of seven leaves, written in a very good hand, and much better preserved and more legible than the others. Its contents are metaphysical rather than medical. The first chapter (fol. 1a1–b2) is a tractate by Thomas Aquinas on the secret works of nature, translated into Gaelic, according to the colophon, by Cormac O'Donlevy, evidently the scholar who, in 1459, wrote parts of the Brit. Mus. MSS., Harley 546, and Arundel 333 (cf. O'Gr. Cat. pp. 171, 257). The opening sentences read as follows: *Quoniam in quibusdam naturalibus corporibus quedam actiones naturales apparent .]. osa follus gnimartha nadurda h-egin nach eider a ensi do tuesin a cuid do na corpaib nadurda is uime sin do iar(r) br(athair) n-gradsi ornsa an ni do cefinn orro do sgribaadh dib.* *Et do eim eo follus co leanaid na cuirp duilita gluasacht nan dul tigeurnaighes inntu mar is follus is in chloich ac dul an ichtar tre tigerus talman do beth innti 7 brig fuartha is na mitallaib tre tigernus an usei masedh gach gnim 7 gach gluasacht da fuil ag na corpaib duilita do leth nan dul o comsuidigter iat ni fuil cunntabart ar a cuius 7 ar an bunadus gidheth ata cuid do gnimarthaib na corp nadurda nach eider do cuiusugud o na duilib mar atu magnes ag tarrainn an iaruinn 7 leigheusa*

airidhthi ac folmugul leinann airidhthi o ballaib airidhthi don corp ⁊ is h-egin tosaighi ⁊ cuiisi is airdi na mar adubramar do beth ug na gniurthaib so: ‘Inasmuch as it is manifest that there are certain operations of nature the cause of which cannot be ascertained through natural agencies (lit. bodies), a brother monk (?) requested me to write down such observations as I might make regarding these. Now I see clearly that created bodies follow the movements of the elements which govern them, as is manifest by the falling of a stone through the influence of the earth upon it, and the “coldness” of metals through the influence of water. Accordingly no doubt exists regarding the cause and origin of such actions and movements of created bodies as proceed from the elements of which they are composed. Nevertheless there are some actions of natural bodies which cannot be traced to the elements, such as that of the magnet attracting iron, and certain medicines purging certain humours in certain organs of the body, and these must proceed from higher principles and causes than those we have spoken of.’ There are two ways in which the superior agent acts upon the subordinate. One is when it communicates ‘form’ as well as *brig* ‘power,’ as when the moon gives forth the light which it receives from the sun; the other where the higher gives ‘power’ alone to the lower, like the saw in the carpenter’s hand. The argument is developed by illustrations from the ebb and flow of the sea under the influence of the moon; the attraction of iron by the magnet; the cure of disease by relies, *i.e.* in reality by God through the agency of these; and by such plants as *reubarbum* purging certain humours, because of a certain *brig* or virtue put into such bodies and remaining in them. The author calls this *brig* a *tosach inmedonach, eisigeatc* ‘a principle inherent, essential.’ Plato and his disciples said that what they called *ydeé* gave ‘substantial form’ to ‘things natural.’ The author combats this view. According to him ‘natural bodies’ derive their *brig* from the ‘heavenly bodies.’ All lower bodies are referable to the heavenly, except the soul of man which proceeds from an immaterial cause (*en is nem-adbarda*), *i.e.* direct from God.

The next chapter (fol. 1b2), starting with a quotation from

the second book of the *de anima* of the *Fratlscen* (Aristotle),—*at dicit philosophus in secundo de anima*—treats of *anum* ‘Soul’ and *esse* ‘Being’ in man and animals. *Esse* is in things which have life. There are several kinds of *ens*,—*sensibilis*, etc. He then goes on to speak of the Senses generally. On fol. 3a1 the Senses (*cetfada*) are considered specially. They are of two classes,—*foirimillach* ‘external,’ and *inmedonach* ‘internal.’ *Comentatur de celo et mundo* is cited. Having spoken of the external senses (fol. 3b1), the objects of these—light, colour, sound, taste, smell, touch—are treated of. *Lumen* and *lux* are distinguished, the former being the *imaiigh* or reflection of the latter (cf. the difference between *soillse* and *solus* in Scottish Gaelic). In a section on things *visibilia innominata*—*sofeytha air nach fuil ainm*—the author instances scales of fish and *índair morgaidhí* ‘lamina of putrefaction,’ and explains how these can be seen in the dark. Under ‘touch’ *medium* is described as *inmedonach ider an ni gluáister* \barwedge *nach gluaisinn* \barwedge *an ni gluasis* \barwedge *nach gluáister*: ‘intermediate between that which is moved and does not (itself) move, and that which moves and is not (itself) moved.’ *Comentatur*, Alibertus (*de sensu*), Feallsam (*in libro de sensu et sensato*), and Themisteus are cited.

On fol. 5b2 the exposition of the *cetfada inmedonacha* ‘the internal Senses’ is taken up. The enumeration is taken from Avicenna’s sixth book on Nature (cf. *infra*, p. 48, where the quotation is said to be from the *fifth* book), and is as follows: *sensus communis* .|. in *cetful coiteinn* (Common Sense) \barwedge *imaghineo* .|. in *brig óntsamliadhteach* (faculty of Comparison) \barwedge *fantastica* .|. in *brig delbhteach* (the faculty of Presentation) \barwedge *estimativa* .|. in *brig smuaintigheach* \barwedge *breathnach* (the faculty of Thought and Contemplation) \barwedge *memorativa* .|. in *brig cuimneach* (the faculty of Memory). These are explained at length. Of *cuimhne* ‘Memory’ it is remarked, on the authority of *Comentatur*, that it comes *gn h-obann* ‘instantly,’ whereas *athchaimhne* ‘Reminiscence’ comes *is an iarmoireacht* ‘by being called up.’ Alibertus, Themisteus, and Algazel are cited.

The last subject treated of (fol. 7a1–b2) and the exposition is not concluded when the text breaks off abruptly, is *potencia intellectiva*—*don cumactain tucsanaig* ‘of the Intellectual

Power.' In the *barumail* or opinion of Theinisteus it is both *gnimatech* 'active' and *failingteach* 'passive.' Aristotle and Comentatur are also cited.

MS. XIII—KILBRIDE COLLECTION, No. 9

MS. XIII consists of six layers, being portions of six different MSS. bound together. With the exception of a scrap of Fingalian lore found on the margin at the bottom of fols. 4b and 5a of the last layer, the contents are all medical.

1. The first layer consists of eight leaves of parchment, folio, written in double column, in a good clear hand. Initial letters are large, elaborately drawn, and coloured in red, or red and black; but frequently a blank space represents such initial letters. A note here and there on the margin supplies an omission in the text. At the foot of fol. 1a *meisi* 'I,' and at the foot of fol. 2a *meisi m* 'I, M.' are written; otherwise there is no indication of author or scribe.

The contents are canons and maxims of Damascenus, or rather glosses by Isodore on canons of Damascenes, quoted in Latin, and explained in a Gaelic commentary. The writer frequently illustrates his argument by a proverb or saying quoted from various authors in Latin and translated into Gaelic. The whole Treatise is theoretical rather than practical. It opens thus: *Liberet te Deus, fili amantisime, a deuio horroris conseruet te in uiam prospiretatis .|. eo saera Dia tu a mic cartanaig o ainnmhis an t-sheachruin 7 co coimeda se tu a slighe an t-shoirbesa*, 'God liberate thee, beloved son, from the ignorance of error, and keep thee in the path of success.' Thereafter the comment proceeds, the author remarking *inter alia* that Isodore, in this gloss upon Damascenus, understands by *mac* not 'son' but 'disciple,' who owes a greater love to his master than son owes to father, for while the latter gives 'material being' (*eisi adburdta*) to his son, the former gives to his pupil 'formative being' (*eisi cruthaighthe*) which is the 'nobler' of the two, inasmuch as from it proceed fitting speech, wisdom, and virtue. On fol. 1a2, the author gives Isodore's description of the three schools of medicine mentioned in MS. X (*v. supra*, p. 28),

(*cf.* also O'Gr. Cat., p. 239). Isodore says that there are two reasons on account of which the natural philosophers find the healing Art hard to understand, the first being the different views held by the professors of Medicine, *e.g.*, *Imperisi noch do nig oibringnd le h-urcaisig luibedh*, γ *Loidhisi* (*i.e.* *Loighisi*=*Loighici*=*Logici* from *logica*) *noch do nigh oibringndh le mitallaibh*, *et Emotoidsi* (*meloici*=*methodica*) *noch do nig oibringuilh le ballaib na n-ainnindteg*¹ γ *do creideag*¹ *d'an gothaibh*; γ *tuc h-easamlaet na droindi so examlacht do beit(h)* *ar an droing tainic in a n-diaig cum tuicsina na h-ealadan leighis*: ‘The Empiries who profess to cure (*lit.* work) by salves made from plants; the Rationalists who cure by metals; and the Methodists who work by the organs of animals and put faith in their cries. And the difference between these has caused a diversity of views in their successors in understanding the healing Art.’ The Treatise ends abruptly at the foot of fol. 8; but other parts of it are found in MSS. XVII, XXII, and XXIII.

Among the many authorities cited are, in addition to Damascenus and Isodore, Algazel, Aristotle, Averroes, Avicenna, Constantine, Galen, Hali, Hippocrates, Isaac, Johanisius, and Orbacius. Of non-professional authors, the writer quotes Senaca (Seneca) and Salomon (Solomon) on reading,—the saying of the former, *Luccio lecta placet, dicies repitita placebit*, being rendered *forbaitig an legal* γ *tarbaigi an t-athlegadh* ‘Reading is pleasant, re-reading is more profitable’; that of the latter,—*Leyere et non intelligere est ne legire—is dimaín ní do legadh* γ *gan a tuicsin* ‘It is profitless to read anything without understanding it.’ The Syntax of the Gaelic Article enables the writer to turn a dictum of the *feallsam* neatly to his native idiom: *Medicus sanat Socratum et non hominem*. *Leigisidh an liugh Socrates* γ *ni leigisi in duine*: ‘The physiean heals Socrates (but) not Man.’

Nothing very definite can be said about the age of this layer. It may be of the early fifteenth or even of the fourteenth century.

2. The second layer also consists of eight leaves of parch-

¹ The unaspirated *g* for *dh* may be due to ‘localism.’ A similar phoneticism is observable in the neighbourhood of Kintail and elsewhere in Scotland.

ment, folio, written in double column and in a good hand. Capitals are plain and, except on the first page, uncoloured. A rent in the third leaf is repaired with red silk thread. To a footnote on fol. 4a is appended, in a comparatively late hand, the initials *M.B.* which may be for Malcolm Bethune. This layer is of later date than the first. The orthographical combination *uo*, *e.g.*, is common, and the graph 2 stands for *da*, *ta*, as well as for *est*.

The MS. is defective at the commencement. The last page is largely illegible, but the text of the second column is continued across the page at the bottom, suggesting that the end of a chapter, if not also the end of the MS., is reached.

The contents are various, the author showing a tendency to turn aside now to Astronomy, now to Metaphysics. He gives his own views with confidence, and does not seem to put much faith in his contemporaries. The text opens with a new section, but with evident reference to preceding matter, thus: *Is iad so oiprighthi an leighis aonda 7 adeir G(alen) go ful tri h-oiprighthi ag an leighes aonda]. oipriugud uilidhi 7 oipriugud rannaighi 7 oipriugud coitcind*: ‘These are the actions of simple medicine,—and Galen says that uncompounded medicine has a threefold action,—universal, particular, and general’ (cf. *supra*, p. 16, where a similar statement is attributed to Avicenna). The author proceeds to explain these from various points of view, both of the medicine and of the patient. He states that the *doctuire nnugha* ‘the doctors of to-day,’ mistaking the teaching of their elders, have forbidden a certain treatment (fol. 1a2) *ann sa chuid is gaire don F(h)raighe do Sasanuibh 7 a Sasanib fein 7 an Albain 7 an Eirinn*, ‘in the part of France nearest England, in England itself, as also in Scotland and Ireland.’

On fol. 3a2 detached paragraphs are given on *me(a)mhra spermatis*; the *cuingill* (MS. *cuinchill*) or qualities of *fuil dery* ‘sanguis,’ and *lenn ruadh* ‘choler’; *bruidemlacht* ‘brute instinct’ which according to the text is of two kinds, *criadhamail* ‘clayey,’ and *aerla* ‘aerial,’ the former having as its *dilus* or property *suam ar fud na tolman* ‘to wander (lit. swim) over the earth,’ whereas the latter’s *dilus* is in case of birds flying, and in case of cows lowing, thus showing a higher stage

of *tuiscein* ‘intelligence’; and *flechi* ‘moisture’ in its three varieties, as shown respectively in plants, wine, and water.

On fol. 3b1 a new subject is thus introduced: *Adeir an feallsam gorob e feadh bhis an brigh dhileaghach ḡ na briga curthur do congnum dhi ag denum an cet dileagha u fear lenna fuair se h-uaire. Et is e faid bhis a fear lenna duib nai uaire. Et is e fad his ag denum an cet dileagha a fer lenna ruaidh tri h-uaire co leth. Et is e faid bhis a fer fhola deirge cethir h-uaire co leth:* ‘The Philosopher says that the time which the digestive force, together with the forces that co-operate therewith, takes in completing the first digestion is, in the case of a person of phlegmatic complexion, six hours; of one of a melancholic complexion, nine hours; of one of a choleric complexion, three and a half hours; and of one of a sanguine complexion, four and a half hours.’ Then follows the time which the various digestive processes take in performing their respective functions in the case of persons of the four ‘complexions,’ with the disorders and diseases attendant upon each stage, and in each complexion. The treatment of the diseases is not much entered upon, but metaphysical discussions and the influence of the planetary system on disease are unusually full, and continue until the last page, where definitions of several technical terms are given.

The authority chiefly cited is Avicenna (Aū, Aūi, once Iaū). Animatus is frequently cited on the first two leaves, but not afterwards. Galen, Hippocrates, Damascenus, Isaac, Apolonius, and Henricus (MS. Hanrieus) are also cited. *Feall-sam* (Aristotle), The Philosophers, The Doctors, are often referred to. This author does not appear to be too well versed in medical Bibliography. On fol. 2b1 he mistakes the title of a book for its author: *ris nu galbraib cile ainmighes painn-thegni in a leabur fein*, ‘to the other diseases which Pantechni mentions in his own book.’ Hippocrates and Galen are each credited with a Treatise named Pantechni.

3. The third layer also consists of eight leaves of parchment, folio. The skin is white and fresh. The handwriting is large and good, somewhat angular. The writing is in double column. The first letter is highly elaborated. Elsewhere capitals are plain, but on the first five pages and the last frequently dashed

with red. Emendations appear over the line and on the margin. There is a blank space on fol. 4b1.

On the top of the first page is written, *In nomine patris & filii & spiritus sancti*. The author announces his purpose thus:—*Trachtadh cumair turbach solasta and so d'foillsingadh mennan lucht an eitseachta a nona (sic) mentor: 'Here follows a concise, useful, and clear Treatise to illumine the mind of the reader (lit. hearers) by a new Expounder.'* The Treatise is more elaborate than concise, and is occasionally wanting in clearness. But it is a comprehensive exposition, by an able and learned man, of the science of Medicine, as understood at the time. Who the 'new mentor' was we are not told. The work is theoretical rather than practical, and continually passes from Medicine to Metaphysics. The practice of the author is to summarise the views of the authorities on every subject he takes up, to point out their discrepancies, and endeavour to explain if not to reconcile them. He states his own views with confidence, even when they differ from the highest authorities.

The Treatise is divided into two main parts: (1) Regarding Medicine generally, and (2) Regarding the classification and functions of the various organs. But in the course of the work various distinctions are made, and explanations given of many things. Thus 'Theory' and 'Practice' take up a large space. So do things 'natural,' 'non-natural,' and 'contrary to nature' (*cf. supra*, p. 24). A chapter on the *díile* or 'Elements' gives the views of the philosophers from Plato and Aristotle downwards, with a comment upon each.

The second part of the Treatise commences with the Heart (fol. 4b2). Then follow paragraphs on the Brain, Marrow, Liver, etc. A chapter on the *baill seirbhisighi* 'ancillary organs,' such as the Veins and Arteries, comes next, followed by a long chapter on the *brigá* or 'powers,' 'faculties.' The *brigá* are first considered generally, and then specially. Among them is the *brig nadurda* or 'natural force,' in the exposition of which the author tells us that the Philosophers use the term Nature in eight different senses, and the Physicians in nine (fols. 7b2—8a1). Individual *brigá*, such as the *brig oilemhna* 'the nutritive force,' the *brig fastaigtheach* 'the constrictive (?)

force' are then taken up, but before the discussion of the latter is concluded the text comes to an abrupt close.

A large array of Authors is cited. In the case of Aristotle, Avicenna, Constantine, Galen, Hali, Hippocrates, Isaac, Johannes (Damascenus ?) and Isodore, the particular Treatise quoted from is frequently named. Among the less common authorities cited are Plato on *ἰδη* (fol. 4a2), and on 'nature' (fol. 7b2), Almogesto Tomoei, Boethius, Turius, and Tolameus (Ptolemy). The writer makes an occasional mistake in his bibliography. Thus he attributes the *De anima* of Aristotle to Hippocrates. But this may be a mere slip of the pen, and ought not to count much against an author so learned and generally so accurate.

4. The fourth layer is a fragment of four leaves of parchment, folio size. It is defective at the beginning and end, and when compared with MS. XIV it is found that three leaves are awanting between the (present) second and third. The writing is in double column, and in the same hand as MS. X. In only two cases are capitals inserted, but space is left for them. A rent in fol. 1 is repaired with green silk thread.

The subject is a portion of the second book of Hippocrates's *Amprismorum*. In the commencement of the text the discussion is on *eslanti gera* 'acute diseases,' from which the author proceeds to Fevers, which are described in great detail. The subject is not concluded on fol. 2b2. On fol. 3a1 the author has passed on to *puryoide* 'emetics,' which are considered in their several varieties and suitability, until the text breaks off on fol. 4b2 in the middle of a sentence.

In this portion of the *Amprismorum* two new authorities are cited,—*Magister Uilliamus o Sliab Pisalain* and *Arnalllus de uilla noua* 'William of Montpelier and Arnaldus of Villanova.'

5. The two leaves which form the fifth layer of the MS. are put together in an unusual way. Four leaves of quarto vellum written in double column were taken asunder. A strip of the skin, including some of the text, was cut from the side of each, and used to stitch the four quarto leaves as two folios. These were bound into this MS., but were found to be longer than the others. They were then folded in at the top and bottom so as to make them more or less uniform with the adjacent leaves.

The text is not continuous. The page now shows in four columns. The hand is large, round and clear. Capitals are large and finely executed, but not coloured.

The subjects discussed are *purgoide*,—their varieties, when they ought to be given, and how they operate; Foods, especially the flesh of sheep, cows and pigs; and Milk (including butter, whey, curds and cheese) of cow, sheep, goat, mare and ass. Among the authorities cited are Hippocrates, Galen, and Alexander.

6. The sixth and last layer of MS. XIII consists of eight leaves of thick parchment, large quarto. This layer is a complete MS. in itself, written in double column, and in a clear but somewhat rough hand. The MS. was for long without a cover, and the first and last pages are not easily read. A marginal note here and there supplies an omission of text. On the last page the subject being unfinished at the foot of the second column is continued on the bottom margin and written across. The author writes in clear, idiomatic Gaelic, with a turn of happy illustration. Six different subjects are treated of, and each is concluded, the usual docquet (*Finit. Amen.*) being appended.

(1) The first subject discussed is the doctrine of the four *gradus* or ‘degrees,’ in Gaelic *ceimenna* (*cf.* MS. II, *supra*, p. 16). Foods, drinks, and the materials from which medicines were composed were, in respect of quality, classed as hot, cold, dry, or moist, in one or other of four *ceimenna* or degrees. The exposition opens in Latin, the words being legible only in part: (*N*)otandum (*tri*)plex est doctrina g(rudum), which rendered into Gaelic reads: *is follus go fulid tri forcedail ar na ceimennaib*, ‘it is manifest that the doctrine of the degrees is threefold.’ The three are then defined, and commented upon at great length, the discussion taking up rather more space than the other five subjects put together. At the foot of fol. 2a1, the author states that the ‘truly noble men’ who formulated and developed ‘the science of the degrees’ were in succession G(alen), Jacobus Alcinndi, Averroes, and Arnaldus of Villanova. To himself, being an unripe youth, was given by grace the privilege of collecting and putting together these maxims and other ‘secrets.’ In speaking of climate in connection with the quantity

of medicine to be given, he instances *lochd na h-Ehoipi*, 'the Egyptians,' as occupying a hot country, and the *Lochlannaid(h)* 'Scandinavians' a cold country, while *Sliab Pisalain* 'Montpelier' enjoys a temperate (*mesurrla*) climate.

(2) *Mil* 'honey' and *ceir* 'wax' are treated of on fols. 5a1—6a1. See *modis mel cognoscitur* .|. *udeir Nicolaus eo fuiled se modha on aithinter an nihil*: 'Nicolaus says that there are six ways by which Honey is known.' The six marks of good honey are given: (a) Spring honey is superior to that of Winter. (b) Gold-red honey is superior to pale. (c) The lower layer of the comb is superior to the upper. (d) The sweeter the taste the better the quality. (e) The thicker the honey the better. (f) Bee-honey is superior to that made from sugar. Wax is then considered, and thereafter the medical properties of both. In addition to Nicolas (Hispanus, Galen, Aristotle, Isaac, and Johannes de Sancto Mando (cf. *supra*, p. 31) are cited.

(3) A chapter on the *cetfada* 'senses' follows on fols. 6a1—7a2. After quoting a maxim from the first book of the *Feallsam's* Metaphysics, the author proceeds to name the *cetfada*, giving the five from the fifth book of Avicenna on 'Nature.' The substance of the chapter is to be found in several of the MSS. (cf. e.g. *supra*, p. 40). Of the internal (*inmedonach*) senses, the writer states that they have their seat in the brain, some in the front portion (*inchind edain*), some in the central (*medon*), and some in the posterior portion (*inchind eul*). In addition to *Feallsam* (Aristotle), Avicenna, Alibertus, Algazel, and Comentatur' are cited.

(4) On fol. 7a2—b2 is a version of the tractate *De amore hereos*, already described (v. *supra*, p. 11). The texts here and in MS. II are practically the same.

(5) A well-written tract *De solucione continuatis* .|. *do na cnedhaib* 'of wounds' is found on fols. 7b2—8b1. This tract is also, in substance, met with more than once (cf. e.g. MS. II, *supra*, p. 11). Wounds are here divided into four classes, each being described in detail. On fol. 8a1 their cure (*curacio*) is considered, and on fol. 8a2—b1 various *ceirineacha* 'salves, plasters,' are recommended.

(6) The last column (8b2), with the margin at the foot of the page, is taken up with Hydrophobia. The text is

practically the same as that of MS. II, already noticed (*v. supra*, p. 11).

MS. XIV—KILBRIDE COLLECTION, No. 10

This MS. consists of two layers of parchment, large quarto, each containing eight leaves. The two are fastened together, and bound in pieces of skin stitched roughly by a thong. This cover was written upon, but only parts of the text are now legible. These are in Latin,—one being a fragment of the Gospel of St. John (xviii. 39–xix. 21) which follows the Vulgate closely, but with a few words transposed and one or two omitted; another is devotional. A few words and phrases are written in a modern unformed hand on the inside of the cover,—one of them reads *Mise leabar Neill meic Giollandris*, ‘I am the book of Neil son of Gillanders,’ one of the M’Beath physicians, no doubt. There are Neil and Neil *glas* or ‘gray,’ sons of Gillanders, in the M’Beath pedigree above referred to (*v. supra*, p. 5).

The contents of both layers are the same, as also that of MS. XIII (4) (*v. supra*, p. 46)—portions of Chapters II. and III. of the *Amprismorum* of Hippocrates. The first layer, although on the last page in smaller script, and written with a sharper pen, is evidently in the same hand as that of MS. X and MS. XIII (4). The second layer may also be by the same scribe, although the writing is somewhat larger, rounder, and more carefully executed. The three texts of MS. XIII (4) and MS. XIV (1) and (2) so far overlap. Thus MS. XIII (4) fol. 2a1, l. 11 to the foot of fol. 2b2, corresponds to MS. XIV (1) fols. 1a1–2b1, l. 10. The gap between fols. 2 and 3 of MS. XIII (4) is wholly covered by MS. XIV (1), fols. 2b1–5b2, and in part by MS. XIV (2), fols. 1a1–2b1, l. 34. Further, fols. 3 and 4 of MS. XIII (4); fols. 6, 7, and 8 of MS. XIV (1); and fol. 2b1, l. 35 to 4b1, l. 41 of MS. XIV (2) give the same text. Thereafter the text of MS. XIV (2) is unsupported. The three texts agree so closely that the one must have been copied from the other, or all of them from a common original.

On fol. 7b1, l. 9 of MS. XIV (2), the third Chapter of the *Amprismorum* begins: *O da lubair ipocraid is in cet p̄t don*

leabar-sa amprismorum don brig uadarda ⁊ da h-oibrightib ⁊ is in dara pt don brig áinnighi ⁊ da h-oibrightib labraid se is in pt so don brig heothúig ⁊ do na ballaib spiradulta: ‘Hippocrates having in the first chapter of this book, *Amprismorum*, treated of the natural force and its functions, and in the second chapter of the animal force and its functions, he speaks in this chapter of the vital force and of the spiritual organs.’

The large section of the second Chapter of the *Amprismorum* preserved in these texts deals mainly with Fevers,—their divisions and subdivisions, their symptoms and treatment; and *puryoide* ‘Emetics,’ with a variety of subsidiary matter. The comparatively small portion of the third Chapter of the same Treatise (MS. XIV (2) fols. 7b1–8b2) discusses changes of seasons with their bearing on health; the diseases prevalent in the various seasons; and kindred subjects.

The authors quoted or referred to are many. Bernard Gordon is cited several times, but there is no mention of any work of his. The author refers to several works of his own, e.g. XIV (2) 1a1 *amail adubrumar an libro criseos* (*in libro crisiioso* XIV (1) 3b1) ‘as we said in the book on Crises.’ Elsewhere he speaks of *leabar na coimplex* ‘book on the complexions’ by himself, and *leabar do rinleimair do gnathugnul ⁊ do oibrighthib na nuduirí daenula* ‘a book which we composed on the habits and actions of human nature’ (*v. supra*, p. 27 n.).

MS. XVII—KILBRIDE COLLECTION, No. 13

MS. XVII consists of three leaves of parchment, large folio size. One leaf is detached, and is written in a different hand. The text of it corresponds to that of XIII (1) fol. 2a2 l. 35 to fol. 3b2 l. 25, but in a different hand from XIII (1). The other two leaves are attached, but the text is not continuous. The subject is still a fragment of the Treatise commenced in MS. XIII (1),—an elaborate commentary on medical maxims or aphorisms by Isodore. The text of the first leaf of the two is found in MS. XXII fol. 1b2, l. 40 to fol. 3a1, l. 45. The second leaf gives on the second column the conclusion of this treatise,

with the usual *Finis. Amen.* Thereafter come two detached paragraphs, as if to fill up the column, one on *foirme duileta* 'created forms,' the other on *brig nadurda* or *virtus naturalis* 'the natural force.' Fol. 2b is not written upon.

By the aid of MSS. XXII and XXIII, this Commentary on Isodore's maxims, begun in MS. XIII (1) and concluded on MS. XVII 2b, can be pieced together so as to leave only one blank in the text of the large Treatise. Thus the last column of MS. XIII (1) is repeated on MS. XXIII fol. 1, and the text is continued. At fol 2a1, l. 22 MS. XXII takes up the text and carries it on continuously over its eight leaves of folio, when it comes to an abrupt close. The extent of the gap from this point until MS. XVII fol. 2 takes up the text and concludes the Treatise is not ascertained.

MSS. XIII (1), XVII, the loose leaf in XVII, XXII, and XXIII, containing portions of this Treatise, are all written in different hands, a fact which indicates that this Commentary, like the *Amprismorum* of Hippocrates, was highly prized by the Gaelic physicians. In addition to the authorities cited in MS. XIII (1), Platearius is mentioned in MS. XVII.

MS. XVIII—KILBRIDE COLLECTION, No. 14

MS. XVIII is of paper, folio size. It is written in double column, in a modern hand, large and clear but not very fine. There are sixteen leaves or thirty-two pages. The first page is numbered 80 and the last 104. But p. 88 is repeated, as are also pp. 93-99. On the other hand page 91 is omitted in the numbering.

The text was evidently meant to be a copy of Bernard Gordon's *Lilium Medicinæ*. As it now stands it is but a fragment, beginning and ending abruptly, and with a break between p. 90 and the next (p. 92). The top margin of the recto of the leaf is headed *an e. pt* (= *an eet pairteagal*) 'The first Particle' or Book, while the verso has up to p. 96 *Don Lubra* 'of Leprosy,' thereafter *Do h-Shalchar an Chroicinn* 'Of Foulness of the Skin.' From p. 92 to the end the text agrees word for word with the copy of the *Lilium Medicinæ* in the Library of the

Society of Scottish Antiquaries (p. 46b, l. 11 to p. 62b, l. 16). This text contains the concluding part of the chapter on Serofula (cap. 21); cap. 22, *don Lubra* 'on Leprosy'; cap. 23 'on Morphaea'; cap. 24, 'on Seabies'; and the opening sentences of cap. 25, 'on Pustules' (*gorain*). An occasional note on the margin supplies an omission of text, otherwise there is nothing in this excerpt to indicate author or scribe. [An account of the *Lilium Medicinae* will be given later.]

MS. XX—KILBRIDE COLLECTION, NO. 16

MS. XX is a fragment consisting of six leaves parchment, large folio (12 in. by 9). It is written in a plain, regular hand, in double column, with fifty lines and upwards to the page. Beginnings of sections are written in capital letters, but there is no ornamentation or colouring. The ink is dull, and the MS. has been roughly used, so that in some parts, especially the last page, it is difficult to read it. Rents in the skin are stitched with red silk thread. This MS. was written or transcribed at a later date than most of the medical parchments, the script *ao* for *ae*, e.g. *aon*, *ruod*, *tuobh*, being common throughout.

The commencement of the text is awanting, but the Treatise closes on the eighth line of the last column (fol. 6b2). Then comes a docequet giving the date, which is illegible. Another note follows: *Aois an tigherna an tan do marbadh Cobthach o madadh . . .* 'The age of the Lord when C. was killed by the hound . . .,' but again the date cannot be fixed. Lower down is *Misi Eoin Macbetha April 16 . . .* 'I (am) John MacBeath, April 16 . . .' with other illegible matter. At the foot of the previous page (fol. 6 a) is written across the margin in English, and in inferior hand, 'This was writin by me, Luke T(?F)ully, the first of November, 1679,' which, considering the orthography, may be about the date of the transcript.

The text opens with the latter part of a prescription to be given in the first *aicid* or accident in the *aixis* of fever. The other *aicidi*, with their symptoms and appropriate remedies, in which blood-letting has a prominent place, follow. *Tart* 'thirst' is treated of thereafter.

A subsequent section opens with the statement that there is a longer period in the *axis* of the fevers called *quintana*, *sexana*, etc. to *decena* than in *quartana*, with an explanation of the fact. *Febris sanguinis* is thereafter discussed, including *sinoca*, *sinocus*, and kindred varieties. A section follows 'Regarding the diseases which are not *adburidha*' (material), or, as afterwards explained, those in which there is not *adbur* or 'matter' which must be got rid of. Here *efemera* which may be *fire*, i.e. 'real efemera,' or *nach fir* 'what is not so,' and *citic* 'hectic fever,' are the chief subjects of discussion.

Other sections treat at length of *diabetica passio* and *migritus sainginis* (fols. 4b1–5b2), their cause, symptoms, and cure. The last section is on the *mumilla* and the various disorders to which they are subject.

A feature of the Treatise is the full and detailed recipes prescribed for the diseases treated of. The recognised authorities, Hippocrates, Galen, Avicenna, Averroes, Constantine, Hali, and Isodore are cited, as also Alibertus, Bartholomeus, Dioscorides, Egidius, Gilbertinus, and Serapion. In referring to the views of Avicenna and the Doctors who agree with him, the author makes the observation (fol. 2a1): *ocus ni coir duinne techt an aighe raite nan doctuiri acht an adluacd maill h-anoir* 'It does not become us to contradict the dicta of the Doctors, but to bury them with honour.'

MS. XXI—KILBRIDE COLLECTION, No. 17

MS. XXI consists of eight leaves of parchment, ordinary folio size, written in double column, and in a very small but good hand. The initial letter is large and highly elaborate, showing that the treatise is complete at the commencement. It is incomplete at the end, the text breaking off in the middle of a sentence. Several memoranda appear on the margins, one or two supplying an omission in the text. There is nothing to indicate author or scribe.

The subject is a part of the *Amprismorum* of Hippocrates, written in the same style as the portions contained in MSS. X, XI, XIII (4), and XIV. The 'aphorisms' or 'canons' are

quoted in whole or in part in Latin, written in capital letters and for the greater part coloured, while the comment follows, in Gaelic. Here the several books or ‘particles’ of the large Treatise are not distinguished, but from the table of contents given in MS. X they are shown to be, in whole or in part, Books 4, 5, and 6.

The text opens with an exposition of various disorders attending Pregnancy and the diseases resulting therefrom. Among these Leprosy, Dropsy, and others are named; but that chiefly dwelt upon is Syncope,—its varieties, treatment, and cure. Side issues, *e.g.* barrenness in the male as well as in the female, are considered in some detail. A large section is devoted to Milk,—its composition, together with its nutritive qualities. A variety of questions propounded by ‘Comentatur’—whether the milk of an animal partakes of the nature of the animal, like its flesh and blood; whether the milk is affected by the kind of grass the animal feeds upon; why animals are milk-producing while birds are not—are discussed.

Some observations follow on Wounds and Sores, with or without swelling, Spasms, Rigor, etc., with the diseases to which these give rise. Then follows (fols. 5a2–6a2) a long section on *ictericia* or *buidheachair* (in Scottish Gaelic *a' bhuidheach*) ‘Jaundice.’ Three varieties of ‘Jaundice’ are named,—*crochda*, or yellow, *uaine* or green, and *dub* or black. Various remedies, external and internal, are prescribed.

On fol. 6a2 commences the exposition of *Lienteria*, and on the inner margin opposite is marked *in vi pt.* This clearly means the sixth *páirtcayal* or book of the Treatise, and shows that the preceding sections on wounds, sores, etc., formed the fifth book, as the portion on pregnancy, etc., formed the fourth book. The discussion on *Lienteria* is followed (fol. 1a2) by *Disentiria*, after which come diseases of the kidneys and bladder. Remedies in the form of potions, plasters, electuaries, baths, and special diets are prescribed in great detail. The text comes to an abrupt close on fol. 8b2.

Among the authorities cited in this part of the *Ampris-morum* are, in addition to Hippocrates, Galen, Isaiae, Avicenna, Aristotle, Comentatur, G(il)b(ertinus), Gerallterus (fol. 6a1) and Ricardus.

MS. XXII—KILBRIDE COLLECTION, No. 18

MS. XXII consists of eight leaves of parchment, folio size. It is written in double column, in a good, clear, but plain hand. As already stated (*v. supra*, p. 51) the subject is a continuation of the Treatise on canons or maxims of Isodore, commenced in MS. XIII (1). Here the first line of the canon, quoted in Latin, is written in round capitals, and daubed in red. The text is a fragment opening and ending in the middle of a sentence, but continuous, and covering a wide field. Various ailments and diseases, with their cures, are considered, but in somewhat general terms. Prescriptions are few, but baths, clysters, electuaries, unguents, and plasters are frequently recommended. Blood-letting, in the two forms of *cuisse* ‘vein’ and *adare* ‘horn,’ ‘cup,’ is discussed at length; as also the influence of climate, seasons and planets upon health and disease. Egidius and Ptolemy, not referred to in MS. XIII (1), are here cited.

MS. XXIII—KILBRIDE COLLECTION, No. 19

MS. XXIII is a fragment consisting of six leaves of parchment, small folio size. It is written in double column, in a good, plain hand, without ornamentation or colouring of any kind. The first and last pages are more or less illegible. There is a gap in the text between fol. 2 and 3, and 4 and 5, which is supplied by MS. XXII. The subject, as stated above (*v. p. 51*), is a part of the Commentary on maxims or canons of Isodore. In comparing the texts of this treatise common to MSS. XIII (1), XVII, XXII, and XXIII, one is led to the conclusion, notwithstanding slight differences in diction and the occasional omission of a clause or quotation in one or other of them, that they are not independent translations, but copies of a common original.

MS. XXV—KILBRIDE COLLECTION, No. 21

The contents of MS. XXV are mainly Religious. But the MS. proper is covered by four leaves, two at the beginning and two at the end, of small quarto, parchment. The text of these

is chiefly medical. Some Memoranda were written on fol. 1a, but they are undecipherable. Fol. 4b is blank. The writing is in double column, in a plain but clear hand. A few marginal notes, not too legible, appear. There is no colouring or ornamentation of any kind.

The text on fol. 1b1 opens abruptly,—*somilis no ni eili ineoach muethus na leannu*, . . . ‘very sweet or any other thing that mollifies the humours.’ Then follow prescriptions for *gular nua cluas*, ‘disease of the ears,’ especially *enovic na cluas* or *parutide* (=παρωτίς) ‘tumours of the ears’; disorders of the *uvula* (*cíoch-bhraighed*); nose-obstructions (*sron muchadh*); pleurisy; heat and cold in the stomach; *fastidium* (*eimeltus*); *luas eraidhi* ‘palpitation.’ Thereafter come paragraphs on diets,—fish, apples, beans, and milk, among which sleep and water are included. Hippocrates is cited.

There is a lacuna between fols. 2 and 3. On fol. 3a1 the text treats of milk, curds, cheese, and butter. Fol. 3a2–b2 gives the proper diet in pleuro-pneumonia (*papplemonia*), diseases of the liver, spleen, and kidneys. A paragraph on the foods suitable when the vein of the arm is opened (fol. 4a1) closes this medical fragment, with the usual *Finis. Amen.* Two short poems, not always legible, fill up the remainder of the page. The subject of the first is ‘Death’; the second is attributed to *G(o)fraidh o Cluma*.

MS. XXVI—KILBRIDE COLLECTION, No. 22

The medical portion of MS. XXVI consists of six leaves of parchment, quarto. The writing is in double column. The text begins and ends abruptly.

Six different subjects are treated of:—

1. The *blas* or tastes (*cf. supra*, pp. 13, 37), in connection with which Gilbertus is cited.
2. A chapter headed *don filun* ‘Of Felon. The text consists of a number of prescriptions in the form of plasters and potions for Felon, Fistula, Cancer, Carbuncles, and Furunculus. This chapter ends on fol. 4b2, and the remainder of the column is blank.
3. On fol. 5a1–2 is a fresh chapter which professes to treat

of Elephantiasis, Morphea, Scabies, Apostemata, and Pruritus. Only the first two are mentioned. Under Elephantiasis, Arnaldus is cited, and under Morphea, Hippocrates.

4. On fol. 5b1-6a1 are named the foods etc., suitable for each of the twelve months of the year, beginning with March and ending with February. The account professes to follow a *leabhar* 'book' which is not named.

5. The days and hours on which Sun and Moon enter the same *comartha* or Sign in each month of the year are given on fol. 6a1-2.

6. On fol. 6b1-2 the subject is Sleep. The last couple of lines are illegible. In this paragraph *oir* 'because' is written *oigh*, a phoneticism which recalls, in Scotland, Tiree and Uist.

Several notes are found here and there on the margin. The following evidently refers to some calamity threatening Mull, written perhaps by one of the Mull MacBeaths. *Uch a Mhuire is maing do feraibh Muile ata am bethaidh an meid mairfis dib a noct*, 'Alas, Mary, woe to the living men of Mull who will survive this night.'

MS. XXVII—KILBRIDE COLLECTION, NO. 23

The MS. proper consists of five leaves of parchment, rather small folio. It is enclosed in a cover formed of four leaves of parchment, firmly stitched together with a thong. These are written upon in Latin. The outer pages are now illegible. On the inner pages the hand is apparently the same as that of the cover of MS. XIV. On one of these is a copy of the Gospel of St. Mark xiv. 47-xv. 1. On the other, which is broken, there are verses of the Gospel of St. John (cap. xi); of the Epistle to the Philippians (cap ii); and of Psalm xxii. (Vulgate xxi). On the inner side of the end cover is the note: *Me fein leabhar Gillanndrias duibh ⁊ ni maith an litir so agram*, 'I am the book of swarthy Gillanders, and this my script is bad.' Gillanders was doubtless a MacBeath, and probably the father of Neil son of Gillanders who appears on MS. XIV (*v. supra*, p. 49).

The contents of the MS. are varied, but mainly Medical. The text opens with a note by Jacobus de Forlivio on

Electuaries, the opening sentences of which are quoted by the late Dr. M'Lauchlan in *Celtic Gleanings*, p. 101, but the writer takes up a variety of topics. Avicenna is cited.

A succeeding chapter (fol. 1b2) is on 'How to know things,' based upon the views of the philosophers, and especially of 'Comentatur' in the beginning of the first book on Physics. The discussion is chiefly on *Materia prima*, *Fornia*, and *Piracio*, the last being rendered into Gaelic *esbaradh na fóirme* 'absence of Form.' Chapters on *Sineoa inflatina* (fol. 2a2) which is not translated, and *Eticia* (fol. 2b1) 'hectic fever' follow. Bartholomeus is the authority cited in both chapters.

An interesting chapter on Music is given on fol. 2b2-3a1. *Musica est plurimum disimilium in unum redactorum concordia .]. is ed is ceol no is bínðes and moran do nethib neamhchosmaile do tarring eo h-aentadhach an aen ceol amain*, 'Music or melody consists in uniting many diverse sounds (lit. things) harmoniously in one musical sound.' Aristotle (or Arnaldus?) says that there is music in the *doun* or universe, in *daendacht* or humanity, and in *indstruminti* or instruments. The various divisions and subdivisions of each are named. Of 'human music' e.g. some is in the body, some in the soul, and some in both combined. Of musical instruments some are 'stringed' like *timpan* or lyre: some are 'wind' or 'air' like the organ; while others are 'voiced,' like *gabail dan* 'singing songs,' and *candairecht* 'chanting.'

Paragraphs by Arnaldus on the *duile* (cf. *supra*, p. 45) or elements, and *datha* or colours follow on fol. 3a1; the causes of the *aicida* or 'accidents' in disease (fol. 3a2); and the difference between *tristitia*, *timor*, and *ira* (fol. 3a2, but continued not on 3b1, but on 3b2).

On fol. 3b1 is a paragraph by Egidius to the effect that *betha* 'life' may be regarded from three points of view: *voluptuosa* or *sanntach* 'covetous' or 'selfish'; *politica* or *saethrach* 'industrial'; and *contemplativa* or *smuaintigtech* or *intsamlaigtech* 'intellectual' or 'imaginative.' Man shares the first with the brutes, and where it predominates he is unworthy of the name; he shares the second with his fellows, and where it predominates he is a man merely; he shares the third with the angels, and where it predominates he is more than human.

Paragraphs by Averroes *in secundo de coiectorio* on the administration of medicine, and on *duinte* 'obstructions' fill up the remainder of the column. Fol. 3b2 is partly blank.

On fol 4a1 a different subject is introduced thus: *Do guidider me na caruid is ferr agum sgribtha cu cumair eugú leighcas dileagtha ⁊ folmuighthi diuidi ⁊ comsuidighthi neoch gnuthaiges na fisigi in a praiticechta ⁊ ar in guidi sin ⁊ ar maithi riún fein laibcorad ar dus do na leighes aibh dinidi ⁊ comsuidighthi folmaiges yach en lenn ⁊ do leighes dileaghtha ⁊ folmuighthi gacha lenna in gach ball am bi se, etc.* (cf. *supra*, p. 12), 'My best friends have entreated me to write to them succinctly (regarding the) digestive and purgative medicines, both simple and compound, which physicians use in their practice; and in obedience to this request as well as for my own benefit, I shall first name the simple and compound medicines which purge each individual humour, and (then) the digestive and purgative medicines of each humour in each organ, etc.' The author certainly does write succinctly. The medicines are named, simple and compound, in orderly sequence, which dissolve the three humours,—*lenn ruadh* 'choler,' *lenn fuar* 'phlegm,' *lenn dubh* 'melancholia.' Then he goes on: *O do labrumar don leighes dileaghas gach lenn labrumar a nois don leighes tairrings he ar na dileaghtha et atait tri ueithi is insmuaintighthi cuigi sin.* An cet ni dib ca leighes is dilus do gach lenn do tarring. An dara ni ea méd da gach leighes is coir cum gach adbur dib sin do tarring. An tres ní cíndus follmnuiighter an leighes cum na lennand do turring, 'Having spoken of the medicines which dissolve each humour, let us now speak of the medicines which 'draw' the humour, after being dissolved. For this purpose three things are to be kept in view, (1) what medicine has, as its property, the power to attract each humour, (2) what quantity of each medicine is necessary in order to draw the matter in each case, and (3) how are the medicines to be regulated in order to attract the humours.' These points are laid down in the same concise manner (fol. 4a2). On fol. 4b1 comes the second part of the tract,—the treatment of the humours in the individual organs, which is continued to fol. 5a1. Thereafter comes the third part 'the medicines which give relief, and draw forth from the organs

the "evil complexion" which the humours leave there.' This section is fragmentary. A space left blank on fol. 5a1 is filled in, in inferior hand and different ink. The treatise comes to an end on fol. 5a2 with an enumeration of the many medical virtues of *narmont* 'wormwood.' The remainder of the column is taken up with the various colours of urine and their medical significance, a subject that turns up frequently in these documents (*v. e.g.* pp. 8, 62). Fol. 5b is not written upon.

John Mesue is cited in the last tract, the name being written in Gaelic,—*Seon Mesue*, and in the Genitive case (*do reir*) *Sein Mesue* (fol. 4a2).

Explanatory and other notes, not always too legible, appear occasionally on the margins and blank spaces. Thus on fol. 3b2: *Bennacht ann so o Niall do chum mo chompanaichi fein .]. Ruairi O Siughail*, 'A blessing here from Neill to my own companion Rory O'Shiel.'

MS. XXXIII—HIGHLAND SOCIETY, KILBRIDE, NO. 2

Two MSS. covered by very old skin are enclosed in the wrapper labelled XXXIII, and both have been described by Dr. Donald Smith (*Rep. on Oss.*, App., pp. 293-4).

I. The first is a parchment of eight leaves, small folio size. It contains a Calendar, carefully written in a good, clear hand. On fol. 1b are two well-executed figured circles, with accompanying text explaining how to find the Dominical Letter and Golden Number of any year. Most of the entries and all the numbers in the Calendar are in the same hand, written in black or red. Other entries, chiefly footnotes naming the appropriate foods, drinks, and days for blood-letting for each month, are in a different and inferior hand. Under March *e.g.* is the following: *An treas mí .]. mí marla caith figedha 7 risin 7 biadu millsi ele 7 leig fuil unns an xm̄al la 7 unns an ochtmad la as do laimh deis an uigid rigur a coitchinne.* (In) the third month, viz., the month of March use figs and raisins and other sweet foods, and on the tenth and eighth days open the vein of your right arm specially to prevent Rigor.

Fols. 1a and 8b are blank, with the exception of a few

memoranda. Among these are, on fol. 1a, *Eóin Maighbhetha est hujus libri possessor. Culraithne. 22 don mith April 1700*, ‘John MacBeath is the owner of this book. Coleraine, April 22nd, 1700’; and on fol. 8b *Orra an chinn* ‘Head charm,’ which *Columcille* ‘Columba’ prescribed for his *gille* ‘attendant,’ when going through a pass in a wood. The charm is in part obscure to me. At the foot of fol. 1b is written in plain hand ‘Major John M’Lachlan, Kilbride, No. 2.’

II. The second MS. is of paper, quarto. The paper is much tattered, and many words and sentences of the text have disappeared. There are at least two hands, one rather common, the other finer. The MS. is paged, and written in single column. Its contents are various:

1. Verses on the Year, its divisions, festivals, Saints days, etc., take up the first seven pages (p. 4 being blank). The verses are (on p. 7) attributed to :

Gillibeart o Duīl duinn ab Cuimh nach crion comhrann
Maith agnai da dearbadh do saoigh rer dealbadh an duan so.

‘Gilbert O’Dubhagan Abbot of C. whose contentions shall endure,
His goodly countenance attests the sage who composed this poem.’

A copy of the same composition is in MS. XLVIII, and there attributed to O’Dubhagan (A Roman Calendar in verse O dubhagan cc.). The verses are printed from MS. XLVIII in *Reliquiae Celticae*, vol. i. p. 141 *et seq.*

2. Pp. 9–30 contain an anatomical tract based on Galen’s *Anatomia*, but with other authorities cited,—Aristotle, Avicenna, Constantine, Hippocrates, and, generally, *na h-uighdair* ‘the authors.’ The same tract, with some difference in arrangement and phraseology, is in MS. LX, pp. 239–260. Both begin: *Adeir Galen a leabhar anatomia gurab iad so na baill oiredha* [i.e.] *inchinn* & *croidhe* *aoi* & *wirghe*, ‘Galen says in his book on Anatomy that these are the cardinal organs,—brain and heart, liver and *testes*.

3. Several prescriptions and charms are written on the fragments which make up pp. 31–36.

4. On pp. 37–40 are written Latin maxims translated into Gaelic, commencing thus: *quod male incipitur male finit*ur [i.e.] *Gach ni tinnscainter go h-ole is co h-ole erichnaighter*, ‘whatso-

ever is begun badly is badly finished.' [*Cf.* MS. LX, p. 181, where a much larger collection is given, beginning as here.] To page 37 is gummed a strip of paper which was evidently the end of a letter in which the son of the laird of Coll is mentioned, and signed *Misi Lachlainn Mac Giolla Eoin*, 'I (am) Lachlan Maclean.'

5. Pp. 41–60, contained a copy of the *Schola Salernitana*, or rules which the physicians of that School prepared, in Latin verse, for the use of the Duke of Normandy. Pp. 41–2, the very leaf from which Dr. Smith made his quotation (*Rep. on Oss.*, App. p. 294), are now awanting from the MS. [The leaf may have been borrowed by Dr. Smith, and owing to his sudden death (*Oss. Rep.*, p. 343) not returned.] The number and subject of the various paragraphs are given on the margin. [A complete copy of this tract is given in MS. LX, pp. 126–154.]

6. Pp. 61 to the end (p. 84) are taken up with an elaborate Treatise on Urine, found also, but with variations, in MS. LX, pp. 155–180. The contents and colour of the urine are specially dwelt upon, with their value in diagnosis. Hippocrates, who is on p. 80 designated *ro eolach naduire*, 'the great student of Nature' is cited once or twice.

The following docquet is on p. 84: *Mise Domhnall Mac an Ollaimh. Et is ole an liter sin 7 do bo mor n . . . Et is mor mo tuirrse toreis Donnchaidh Ulltaigh 7 ffraonies Ulltaigh. Et is durstan lem nach bfuighim cunntapart do chuir an en focal o diomaigh siad. F. i. u. i. d. air Eghidius. Et me an dun na gall. 'I (am) Donald son of the physician. The handwriting is bad and great was. . . . And very sorry I am after Duncan of Ulster and Francis of Ulster. And sad I am that since their departure I get no one to discuss a single word. An end here to (the Treatise of) Egidius. I am in Donegal.'* [For the reference to Egidius *v. supra* pp. 8, 9, and O'Gr. Cat., p. 173.] Lower down on the same page is *Leabhair Giolla cholui Meigbeathadh*, 'The book(s) of Malcolm MacBeath.'

MS. XLI—HIGHLAND SOCIETY, J. M'KENZIE, No. 5

The MS. proper consists of fourteen small leaves of thick parchment. It is enclosed in a cover of two leaves of skin of

still smaller size. This cover is written upon, and, where legible, contains Latin maxims on Diets by Hippocrates, with translation and comment in Gaelic.

MS. LX—MISCELLANEOUS, No. 3

MS. LX is of paper, quarto size, with beginning and end awanting. It consists at present of 476 pages. The last page is numbered 474, but two pages (162, 163) were omitted. Pages 5 to 14 properly belong to the end of the MS. There is a lacuna between pp. 4 and 15. In two places (pp. 300–1 and 424–5) a leaf with writing upon it has been cut out, but the text is continuous. In several cases parts of pages are left blank, and pp. 58 and 464 are entirely blank.

This is the largest and in several respects one of the most interesting MSS. in the Library. It was written, for the greater part at any rate, by Angus son of Farquhar son of Angus for Duncan son of John son of Donald son of Duncan O'Conacher in 1611 to 1614. This is, beyond doubt, the MS. of M'Conacher of Lorn, of which the Rev. Donald M'Nicol of Lismore, in his spirited reply to Dr. Samuel Johnson, says that it was seen by many gentlemen still alive in that country. It appears, from scraps of paper used as reading marks, that about the time M'Nicol wrote (1775) the MS. was in the possession of some person who had transactions in Skye and Uist. It came to the Highland (and Agricultural) Society in the beginning of the nineteenth century and is marked on p. 1, '34 J. M'H. No 7.'

It is not known when the O'Conachers settled in Lorn as physicians. Their own tradition is that they came from Ireland, as the name would suggest. The family do not figure so prominently in the Literature of the Highlands or in Records as the MacBeaths or Beatons. But the name appears on several of these MSS. (*c. supra* pp. 6, 7, and *cf.* also MS. XXXIV, *infra*). In 1530 John M'Conchra of Stronecormik (= *Sron Chormaig* ‘Cormac's nose’ or ‘headland,’ at the head of Loch Feochan) pays to ‘my lord’ forty merks ‘for ye grassum of ye office of chirurgeon.’ Early in the seventeenth century (about 1639) the ‘famous medicinar Dr. Donald O'Chonacher’ was brought from Argyll to Irvine to attend one of the family

of Argyll. In the eighteenth century the McConachers lived at Airdoran on the northern shore of Loch Feochan, holding their lands in feu from Argyll and Breadalbane. In 1715 McConacher of Airdoran was invited to Inveraray, among other proprietors and principal men of the county, to consult regarding the measures to be taken on behalf of the government and the peace of the county. In 1760 the McConacher of the day was summoned, as heritor in Kilmore, to consider regarding the rebuilding of the parish church. By the end of the century Airdoran became part of the adjoining estate of Gallanach. But the Doctor's house was standing in the middle of the nineteenth century, and its site is still visible. It contained a deep recess where the physicians stored their drugs. In the adjoining garden medicinal plants were reared, while a cup in a rock hard by served as a mortar in which to pound them.

Two hands are clearly discernible in the MS., one more free and flowing as e.g. on pp. 42-56, and some lines on p. 281. On the top margins of pp. 251, 253 are written *Donnchadh mac dubhsleibhte* and *Misi Donnchadh mac. D. S.* 'Duncan M'Donlevy' (?), 'I (am) Duncan Mae. D. S.'. But the MS. was for much the greater part written in a plain hand by Angus son of Farquhar, already mentioned. The scribe travelled about, and wrote on broken lines and blank spaces personal memoranda of an interesting character. Some are of the usual type of pious ejaculations: 'God be with me; grant me sense and wisdom; bring this book to a good issue,' etc. etc. Others name the places, sometimes with dates, which he visited from time to time;—Lismore; Ach-na-croish in Lismore; Muckairn; Trumpan (there is a Trumpan in Skye); *Oilen an Stalcaire* 'Island Stalker'; *Airdchonghail* 'Ardechonnel'; *Gleann Craibhrionn* 'Glenercran' etc. At *Dunan Euchain* (a place not identified) he meets *Mac Domnaill Duibh* 'Lochiel'; and at Dunolly, where he frequently is, he meets *Mac Dhughail* 'Dunolly,' and Duncan O'Conacher.

One or two of the scribe's docquets are somewhat extended. Thus on p. 260: *Finis don (A)matomia o Aonghus mac Fear-chair mic Aongu(i)s. An Airdecongail damh a bhfochair Dhonneaidh i Concubhair agus is e Donnchadh tug an leabar so dhamhsa re na sgriobhadh agus tugadh gach aon leidhis e*

beannacht ar anmuin an Donnchaiddh sin agus gnuidhimsi iad fath gan eionta do tabairt dámh phfein air son oleas a sgriobh-tha oir is e an ced leabhar do sgriobh mi riabhach níne sin gach aon a leighis e gabadh e mo lethgeul aois an tigerna 1612 an. 11. Januarrius: ‘Ends the (book on) Anatomy by Angus son of Farquhar son of Angus. I am in Ardechonnel with Duncan O’Conacher. And it is Duncan who gave me this book to write. And let every one who reads it bestow a blessing on the soul of that Duncan. And I entreat them not to blame myself for the badness of the handwriting, for it is the first book I have ever written, wherefore let every one who reads it excuse me. The age of the Lord 1612, the eleventh day of January.’ Occasionally he signs his name in crypt, as on p. 302, *Misi bhndlñghfts mbhc fsccbhrccbhngr (=Aonghus mac Fearcair)*, ‘I am Angus son of Farquhar.’

The contents of the large MS. are varied. Dr. O’Conacher had evidently the idea of compressing a small medical library into one volume. Thus pp. 1–4 and 15–126 are taken up with definitions and explanations of a great number of diseases and related matters. The text is in Latin, accompanied by a Gaelic translation or paraphrase, but as a rule without comment. The scribe, up to p. 56, is evidently copying from a connected treatise. On p. 15 top margin is ‘*liber tertius*’ which is repeated on pp. 17 and 19. *Liber 4* is on p. 28, and *liber 5* on p. 34. Here the paragraphs of the various sections are numbered consecutively. At the foot of p. 56 comes *finit*.

On p. 57 is a charm against bleeding of the nose. The rest of the page is blank. P. 58 is all blank.

P. 59 opens with: *Febris est calor iunnaturalis mutatus in eigneum .|. is ed is frius and teas mi nadurda ar nu claochladh a theinntigeacht*, ‘Fever is unnatural heat changed to fieriness.’ The various kinds of fever with their sub-varieties are thereafter defined. Other diseases are similarly treated, and as a rule without comment.

On p. 75 a new class of ailments is prefaced by: *Sicut scribit Galenus octauo de iuuamentis membrorum cerebrum creatum est propter oculos, ut oculi esent in eminentiori parte corporis sicut speculator in urce .|. mar a sgribhas G. sa 8 leabhar do socar na mball is ar son na sul do cruthaighi*

an inchind innas go mbethais nu suti sa rann is nachtar-aighi don corp matr bios fear coimheda na kathrach san gaireadh is airdi. ‘As Galen writes in the eighth book on aid to the organs, the brain was formed for the sake of the eyes, in order that the eyes, like the guardian of a city occupying the highest watch tower, should be placed in the uppermost division of the body.’ The Eye, with its diseases, Ophthalmia, Cataract etc. etc. is then considered. Thereafter come sections defining a variety of diseases and animal processes and functions on to p. 126, when this division of the MS. ends with a docquet by the scribe, dated at Ardchonnel, August 23rd 1612.

Pp. 126–154 contain a complete copy of the *Schola Salernitana*, with the following prefatory note: *Anglorum regi scripsit schola tota Salerni .]. is iad scol salerni co h-uilidhe do sgriobh na fersada so do chum ri Saesan do coimhde a slainte.* ‘It was the whole school of Salerno that wrote these verses to the King of England for the preservation of his health.’ As the Gaelic extracts made by Dr. Smith (*Rep. on Oss.* p. 294) are somewhat inaccurate, they are transcribed here from this copy (the leaf of MS. XXXIII from which Dr. Smith transcribed being now lost, *v. supra* p. 62):

Si uis incolumen, si uis te reddere sanum,
Curas tolle graves irrasci crede prophanum.

.]. *Mad ailt beth follar ⁊ madh ail beth slan cuir na h-im-snimha troma diot ⁊ creid yurob dimhaoin duit ferg do denumh,*
‘If you wish to be sound and healthy, banish heavy worries and believe that it is foolish to be angry.’

Parce uino eennato parum non sit tibi uanum
Surgere post aepulas somnum fuge meridianum.

.]. *coigill fion ⁊ bhi do sniper bee ⁊ nar budh dimaoin let ceimniughudh tar eis na codach ⁊ seuchain collad in medhoin laoi,* ‘Use wine sparingly and let your supper be light. Do not neglect a walk after the repast, and avoid sleeping at noon.’

Non mictum retine: nec comprime fortiter anum.

.]. *Na connuiph co fada ar fual ⁊ na h-eigin go laidir do timperacht,* ‘Do not retain long the urine, nor press forcibly your anus.’

Haee bene si serues tu longo tempore uiues.

.|. *Da coimedur na nethe so udubhramar go muith fedur beth aimser fula uil betha*, ‘If you observe carefully what we have said, you may live a long time.’

The copy in this MS. and that in MS. XXXIII agree very closely, and have clearly a common source. In O’Gr.’s Cat., p. 238, a quotation from ‘Arundel 333’ would suggest that a different translation of the *Regimen Salernitanum* was in circulation among the Gaelic physicians. Here is the description of *fear lenna ruaidh*, ‘the man of choler’ from the three MSS.

Arundel 333 (O’Gr. Cat., p. 238):

Arstutus (sic) gracilis siccus croceique coloris

Irstutus fallax irraciens (sic) prodigus audax.

fer lenna ruaid [.] ard cael tirim maill dath buidhe finnfach fallsa fergach nemdigbalach dana.

MS. XXXIII:

Hirsutus: fallax: irascens: prodigus: audax:

Astutus: gracilis: siccus: croceique coloris.

.|. *Dligid fer lenna ruaid beith finfadach fallsa fergach ainniuid (leg. aindiuid) andaonnachtach glic caol te tirim maill dath crocha.*

MS. LX.

Hirsutus, fallax, irascens, prodigus, audax,

Astutus, gracilis, siccus, croceique coloris.

.|. *dlighiulh fear lenna ruaidh beith finnfadach fallsa fergach ainniuid (leg. aindiuid) andaonnachtach glic caol te tirim maill dath crochta*: ‘The man of choleric complexion must be hairy, deceitful, irascible, forward, churlish, cunning, slender, hot, dry, of saffron colour’ [the *te* of MS. LX is evidently a slip of the pen, *te tirim* being constantly associated].

On pp. 155–180 is a copy of the Treatise on Urine, ascribed in MS. XXXIII (*v. supra*, p. 62) to Egidius. This copy is more clearly written, but differs somewhat in arrangement from that in MS. XXXIII. The colours of the urine and their significance are treated of at length (pp. 179–80).

On pp. 181–209 many maxims, medical, metaphysical, moral, are given in Latin with a Gaelic translation; e.g. (p. 181) *Quod male incipitur male finit*ur .|. *gach ni tinnsgainter eo h-olec is*

ole ericnaichter. *Omne bonum a summo Deo procedit .]. gach uile ni maith is o Dia lig.* Occasionally, as on pp. 188-9, the author is named on the margin. Thus on p. 188 Arn. (Arnaldus or Aristotle?) gives *Omne simile confortat suum similem .]. gach ni cosmail uertuighe se a chosmalus.* Hali is credited with *Generans et generatum asimulantur in complexione .]. an ni ginis 7 on genter bid cosmail inu coimplex* (p. 189). On the same page the following is attributed to Av(icenna) *Egritudo incognita u medico non curatur .]. in eslainti nach aithentiar on liaigh ni leighister uadha h-i.*

An interesting Tractate entitled: *Don cneid do niter le piler ann so no leis in uile innstrumint gluasis mar an cetra secundum johanem de uigo genuensis*, ‘Of the wound made by a bullet here, and by every instrument similarly propelled, by Johannes de Vigo of Genoa (?),’ is given on pp. 210-214. A paragraph on Urine follows on p. 214.

Pp. 215-235 contain a Tract with the heading: *aon leabhar ann so o ber do blathuib na died ann so sios*, ‘A book here (taken) from Ber(nard?) on the choicest (*lit. flowers*) of Diets.’ The ‘Diets’ treated of include Barley, Wheat, Beans; Flesh, Fish, Eggs; Wine, Water, Milk (with its various preparations); and many others. On p. 235 is the docquet: *Finis air an leabar so darub ainm blath nan diedh an Duin ollaigh*, ‘This book named ‘Flower of Diets’ is finished in Dunolly.’

The three following pages (236-8) are again taken up with maxims and aphorisms translated from Latin to Gaelic. Here is the last in this list: *Omnis homo primum proponit nobile uinum .]. dligi gach uile dhuine in fion uasal do tabairt roimh gach en digh oile*, ‘Every person ought to offer the noble wine before any other liquor.’

The Tract based on Galen’s *Anatomy*, noticed above in MS. XXXIII (v. p. 61), is given on pp. 239-260. The version here is somewhat different in detail, but the two begin and end in the same way.

On p. 261 commences another Tract entitled *do na dreguib an so*, ‘Of Drugs here.’ The Drugs are divided into two classes, *aonda* ‘simple,’ and *comhsuidhighthi* or *comhcoirighthi* ‘compound.’ The list is very full, and is frequently accompanied by the names of the diseases for which the medicines are a remedy,

and by directions for their preparation. On pp. 279-281 the author gives, as an appendix, an interesting paragraph on the weights and measures used in medicine (*cf. supra*, p. 12). *Labb-rum ann so do comhartaibh 7 do misuruibh an leighis do reir Nicolaeis 7 Salatinu(i)s 7 droinge ele do na h-uighdaruibh 7 tuic let da mal do nethibh caladhnuacha mar atá luaighi no slán no ngeosmaile do gnatocais na poitigair no na leagha comhstrom no misur an leighis do denamh atá so maillta air an med sin on usacht na nethe sin do laigidiugud no do medughudh tar an misur coir gurub uime sin is o ni nadurda nach fedur do claochladh mar is innill fundament no misur do turring mar atá gran cruithneachta ionnus da gelaona an comtrom do niter do ni caladhnaach dioph a loiged no a meid tar an mod coir go bfedur an uthugadha 7 a geourtugud o na seachran leis an geruithneacht:* ‘Let us speak here of the medical weights and measures according to Nicolaus and Salatinus and some other authorities. And observe that where the Apothecaries and Physicians make their balances and measures of artificial material such as lead, brass, and the like, these become so far untrue through frequent use, in that they diminish or increase beyond the exact measure, wherefore it is a product of nature which cannot be changed that ought to provide the standard measure, like a grain of wheat, so that if the balance made from any artificial product were to deviate by diminution or increase from the true standard it could be renewed and its error corrected by the wheat.’ He goes on to explain that the particular grain selected by the physician as a standard ought to be a grain of wheat of average size, full ripe, and not too fresh or too old. Twenty such grains make a scruple; 60 a drachm; 90 an *exagium* or *solitas* or *aureus*, for these differ only in name; six aureii make the ounce; and twelve ounces the medical pound. The sextarius (=sextarius) again, by which wine, oil, and vinegar are measured, weighs two and a half pounds. A sentence, in a different hand, adds (p. 281) that there are many other weights and measures, but not being in common use they are ignored by the writer, who concludes with *lor sin* ‘that sufficeth.’

The next Tract in the vol. (pp. 281-302) is on a kindred subject, and is thus introduced: *Pharmacorum omnium quae in*

communi sunt practicantium usu tabula 10. Remaclo scisico lymburgensi autore, quarum prima de sirupis unum quenlibet humorum conco querentibus. Ag so 10 gelair ina bhfuilid an uile leighis noch uta an gnathach a coitenn uig na practiiph .]. an eft clar diobh noch laurus do siroipnibh dileughtha gacha leanna: ‘Here are ten tables wherein are found all kinds of medicines in common use among practitioners, the first of which speaks of the syrups which dissolve every kind of humour.’ The tables are thereafter given in order, with accompanying text giving directions. Paragraphs on Liniments, Emplasters, and Cataplasms are given at the end (pp. 301-2). The colophon (p. 302) says that the tables are those of Bernard Gordon.

The large Treatise on Materia Medica, already described under MS. III (*v. pp. 18, 19*) takes up fully a third of the whole MS. (pp. 303-463). The writer of this copy must have transcribed from a different but very similar MS. to MS. III. This copy has 27 additional Articles, and wants one (*Feibrid fucca*) found in MS. III. He has frequent additions to, and occasional divergencies from, the text of the earlier MS. He has no indices. The colophon to both shows a common origin. Here is the colophon in this MS. *Gurab anluridh sin fagmail crioch inmolta cuimir turbhach air an leabhar so neoch do tarraingeadh a h-ainnitairibh 7 a herbularibh cathrach salernitani 7 do reir sduider comhaontaigh dochtuiribh tsleibhi pisulain 7 a dubhradar na maighis drecha sin goch ni tinnsgainter an ainm Dia gurab dingbhalla a chriochnudhadh an ainm Dia:* ‘And thus we bring to a close in a praiseworthy, concise and profitable manner, this book which has been extracted from the *Antidotarii*¹ and *Herbularii* of the city of Salerno and the kindred researches of the Doctors of Montpellier. And these Masters said that whatsoever was begun in the name of God it was fitting that it should be ended in the name of God.’ It will be observed that in so far as the text is common to both MSS. it differs only in one word — *herbulairibh* in LX for *eisimlaireibh* in III (*v. supra p. 21*).

The last Treatise in the MS. begins on p. 465, goes on to the last page (474), and is continued but not completed on pp. 5-14, which should follow. The subject is of a general kind. On the

¹ *v. supra, p. 22, n.*

top margin is written *an aium Dia so*, 'In the name of God this.' The text then begins, the first words being written in capitals: *Tria sunt subjecta medicinae etcetera amhail adeir maighister ricairdi .], ataid tri subiechta aig an leighes .], cuiarp 7 cuiisi 7 comartadha*, etc. 'As Master Ricardi says, the subjects of Medicine are three in number,—viz., Bodies, Causes and Indications.' Bodies are divided into those which are *slan* 'in health,' *easlan* 'ill,' and *nemnechtarda* 'neither well nor ill.' Causes and Indications are similarly subdivided. Under 'prognostications,' the author remarks that Ricardi summarises here the views of Hippocrates, Galen, Avicenna, and Rhazes. He then proceeds to consider the four periods or stages of disease,—*tosach* 'commencement'; *tormach* 'increase' or 'development'; *staid* 'course'; and *digbal* 'issue.' The discussion becomes very detailed, and branches off into the various kinds of diseases.

On p. 7 is begun a disquisition on the Pulse, which is said to be of ten kinds, to eight of which different names are given. The chief authority is Philaretus (*cf.* O'Gr. Cat. p. 232, *Liber Philareti de pulsibus*). The discussion is not concluded when the text comes to an abrupt close on p. 14.

Some forty authorities are cited throughout the MS., the most common being Galen, Avicenna, Hippocrates, Aristotle, Isaiae, and Rhazes. In special Traets other authors figure more frequently. Thus in the Treatise on Materia Medica, Platearius is the principal authority; in the Traet on Drugs, Mesue and Ebe Mesue; and in the last Treatise, Ricardi and Philaretus. A few, not met with elsewhere, appear in this MS. Thus Ualescus de Taranta is given as the author of several maximis (pp. 67–98): *Bris so uolus dixit* is appended to a paragraph on *sudor* (p. 63); *secundum Fulgentium* to a paragraph on *erectum* (p. 72). Salatinus is cited in the section on weights and measures (p. 279), and Remaelo (or Reinaclo) on p. 281. Tateus is described as *de bonaensis* (*cf. supra*, p. 31 *de bononia*) on p. 206; *adeir Scotus* 'Scotus says' is added to a footnote on p. 198; and *Selsus adeir sin* 'Celsus says that,' to another on p. 213.

CHAPTER II

RELIGIOUS AND ECCLESIASTICAL

THE contents of the Religious Section of the Collection are varied. In form they are found in verse as well as in prose, while in subject they include the Historical, the Biographical, the Legendary, as well as the Theological and Devotional.

MS. I

Two separate MSS. are included in MS. I. It is bound in calf and, like MSS. II and III, stamped in gold letters, 'MSS Literis Hibernicis. Bibliotheca Advocatorum.'

The first MS. consists of nine leaves of parchment, eight folio and one quarto. With the exception of the first leaf, which in subject is Genealogical (of which afterwards), its contents are Religious and Ecclesiastical. It was written in a plain hand by *Dubghall Albannach mac mhic Fail*, 'Dugald the Scot, son of MacPhail' (Paul) in the year 1467. The ink is dull, but except in the first leaf the text is fairly legible throughout. Some of the leaves are reversed in binding, and one or two misplaced. But they are paged in pencil, according to the sequence of their contents.

This portion of MS. I was discovered in the Advocates Library by the late Dr. Skene, accidentally, about the year 1834 (v. *Collectanea de rebus Albanicis*, Edin. 1839, p. 60 n., and *Highlanders of Scotland*, London, 1837, vol. ii. p. 8 n.); but it is, beyond doubt, the MS. presented on March 7th, 1738, by the Rev. David Malcolme of Duddingstone, through Mr. Maclaurin (Professor Colin Maclaurin ?), to a society in Edinburgh for improving Arts and Sciences (v. *Pamphlets, Letters*, etc., printed by Mr. Malcolme in Edinburgh in 1738-9).

Occasional entries in text or margin supply omissions. There

are others, mostly illegible. At the foot of page 7 (the paging in pencil is followed), and at the top of pp. 8, 9 are traced broad lines in alternate bands of black and red. That on pp. 8, 9 is said, in a note of which only a part is legible, to have been drawn by O'Maelconaire¹ for the scribe of the MS. in the house of Mac Aedhagain (M'Egan) in Munster. To that on p. 7 is added *an fer cetna* 'the same man,' and the further note: *Hita ann so fot troigheadh Crista ina macaemh ar faybhail a fuilleuchta for aroile leac marmoir*, 'Here is the length of the feet of Christ when a youth, as he left his traces upon a slab of marble.'

The contents of the MS. are shortly as follows:—

Pp. 3–4b, l. 7, contain a version of the so-called *Sermo ad Reges*, commencing, *Bai righ anra aireadhu for macaib isrl feacht naill .]. Solam mac Davithe*, etc., 'There was a famous noble king over the children of Israel at one time, viz., Solomon, the son of David.' Although the opening paragraphs are somewhat similar, the text of this version differs greatly from, and is much shorter than, that in the *Leabhar Breac* or Speckled Book (L. Br.), printed by the late Professor Atkinson on p. 151 of *Passions and Homilies from the Leabhar Breac*, Dublin 1887, a volume quoted here as Atk.

Pp. 4b, l. 7–5a, l. 12.—*Pais Pilip*, 'The Passion of Philip,' commencing: *Bai Pilib āps frith re xx bliadan ar cesadh Crist oe proiceacht is in Scethia 7 rochuibrigidh o nu genntib e 7 rucadh e go deilb Mairt*, etc. 'Philip the Apostle was for twenty years after the crucifixion of Christ preaching in Scythia. And he was bound by the Gentiles and brought to the image of Mars.' The greater part of this version agrees pretty closely with that printed by Atk., p. 110. The latter has it that Philip was preaching for forty years in Scythia. One or two paragraphs are omitted in our version, as e.g., where the priest of Mars stirs up the populace against the Apostle. The diction of the last paragraph also differs somewhat.

Pp. 5a, l. 13–6a.—*Pais Anndrias āps ann so Dubhghall qui sgribsid*, 'The Passion of the Apostle Andrew here, written by

¹ The Four Masters (F. M.) record the death of Torna O'Mulconry, the Ollav of the Murrays in History and Poetry, in his own house, in 1468, at Lios Ferbain (Co. Roscommon).

Dugald.' The text begins: *Bai ingren mor for na Cristnighib is in cathraig diatadh ainm patris oc on der consul Aegeas. Ro ba so ga h-iaraidh fortho idbartha do genamh do na deib*, etc. 'There was a great persecution of the Christians in the city of Patras by the Proconsul Aegeas who urged them to offer sacrifices to the gods.' The text here and that of Atk. (p. 106) agree so closely that the two must have been translated from the same Latin text. But the differences in diction, and occasionally in clauses, can hardly warrant the suggestion of a common Gaelic original.

Pp. 6b-7b. [The Passion of the Apostle James.]—The text begins abruptly without a heading: *Do luid Iacob mac Sdeipheidei* [], *brathair Eoin ap̄s ⁊ in tuighisgel combai ag proipeacht brethri De itir iuda ⁊ is intamair. Ro fhaigh in drui diarbo comainm Ermogenus a dheisgipul dinnsaid Iacob ⁊ dream do shagartaib maille fris go ro h-eynaighdis ainm meic De a stadhnuise Iacob. Felitus ainm an deisgibuil*, etc., 'James, son of Zebedee, and brother of John, the Apostle and Evangelist, went and was preaching the word of God in Judea and in Samaria. The wizard, whose name was Hermogenes, sent his disciple, accompanied by a number of priests, to James, to blaspheme the name of the Son of God in his presence. The name of the disciple was Filetus.' Here again our version and that of Atk. (p. 102) agree so closely, that if they are not copies of a common Gaelic original, they must be translations of the same Latin text.

Pp. 8a-13a, l. 17. [The Passion of our Lord as revealed by the Virgin Mary to St. Anselm.]—The text opens thus: *Do bi Ansalmus nuem aimser imchian maille re deraib ⁊ uruaighe ⁊ re h-aintib ag edarguidhe Muire bairnitigerna gumul ding-bala le pais a h-acumee innuin fein diunsi do ⁊ una deughairgh sin do thadhbas ⁊ do thaisneadh do h-i ⁊ adubairt ris an pais ⁊ na piana dfuiling mo macea ni fedann neach a dersynugud gan siledh der do denamh. Et ataimsi ⁊ corp glordha umum ⁊ ni fhedaim ⁊ ni dlighedh dam cainiuil do ghenamh gidheth chena in pais dfuiling mo mae i(n)mainsi na ballaib ⁊ na pongcaib ar an ordugud ar ar fuiling se h-i foillseochadsa duit si h-i. ⁊ dfiarfaid Ansalmus do Muire an phais ana pongcaib ⁊ dinnis Muire do h-i ana pongcaib. ⁊ dfiarfaid Ansalmus ardus*

mar so, Abair rium, a bainutigerna, ead h-e tosoch paisi do bi agud maeza. Do freagair Muire h-e, etc., ‘The holy Anselm was for a very long time with tears and prayers and fastings interceding the Lady Mary that she would be pleased to relate to him the Passion of her only beloved son. Thereafter she appeared and was revealed to him, and said to him, “The Passion and sufferings which my son endured, no one can relate without shedding tears. My body is now glorified, and I may not and cannot weep. Nevertheless the Passion which my beloved son endured in his body, and the manner in which he suffered I shall reveal to you in detail.” And Anselm asked Mary to relate to him the Passion step by step. And Mary related it to him in order. And Anselm first of all asked Mary, “Tell me, Lady, what was the commencement of the Passion of your son.” And Mary answered him.’ The narrative, given in answer to St. Anselm’s questions, is long and detailed, from the Last Supper until after the Burial. This is succeeded by a paragraph on the destruction of Jerusalem by the Romans, and the slaughter of the Jews to avenge (*dighail*) the death of Christ. The narration concludes with the following colophon (p. 13a, l. 1):—*gurab i sin erich 7 fighair na staire sin ris an abar pais Antselmus .i. pais Crist ar na faghail do Antsalmus 7 Sean O Concobur do chuir an Gaeghileg 7 Donnchadh o fichell do ghab h-i. Et Dubghall Albanach mac nic fail do sgrib is a ceartsi h-i am baile i buagh a fochair Elisi puitilear 7 tabrudh gach aen leaghfas bennacht 7 paiter ar an annmannuib ar aen. Annaladh an Tigerna ann so .i. mile bl 7 cetra cet 7 secht bl 7 tri xx. F(init).* ‘This is the end and description of the history called the Passion of Anselm, viz., the Passion of Christ communicated to Anselm. John O’Connor translated it to Gaelic for Duncan O’Feely. And Dugald the Scot, son of the son of Paul (Maephail) wrote it on this parchment in the stead of O’B. in the presence of E. Butler. And let every one who reads (it) bestow a blessing and a *pater* upon the souls of both. The Annals of the Lord are, viz., One thousand and four hundred and seven and three score years. It endeth.’ 1467 is written in Arabic numerals on the top margin.

P. 13.—There follow on p. 13 paragraphs in Gaelic, entitled *De oracione, De confessione, De umilitati, De indulgencia,*

De compunctione, De timore, where quotations are made from one or other of the Gospels, followed by short comments.

Pp. 14–15a, l. 9. [The Passion of John the Baptist.]—The text commences: *Bai righ anra etrocairreach is an doman loir feacht naill .]. iruath mae ainntepater, is leis do marbadh Eoin baistide ⁊ is e an tadbar for marbadh an fer og amra iris-each sin .]. brethem maith do bi fo righe iruaidh noch do uid reghugud do gach duine dinniseadh a sgel do, Pilip bretheimh a ainm ⁊ Pilip labarceann aium de do. do ba maith a cathair ⁊ do badh a chonacha, cathair ardarius a ainmside, etc. etc.* ‘There was at one time a famous merciless king in the Eastern world, Herod, the son of Antipater. He it was who slew John the Baptist. And the reason for putting that pure, famous, believing man to death was, namely, a good judge who was in Herod’s kingdom, a man who would reconcile every person who told his story to him. Judge Philip was his name, but also called Philip *Labarceann*. Fair was his abode, and (great) his wealth. The name of the city in which he dwelt was Ardarius.’ This version differs somewhat in detail from that printed by Atk. (p. 64), and also to a less extent from another in the Yellow Book of Lecan (Y. B. L.), pp. 159b, l. 7–160. But the three must be translations from a common original text. Appended to our text are the following verses (not found in L. Br. or in Y. B. L.), with *R* on the margin:—

Apsalon baile in righ
Le na n-dernadh in mor gnim ;
Is ann sin, nir buan am bladh,
Do marbadh Eoin an t-uasal.

‘Cia h-acailb ghabhas do lainm,
Mo dhichennad do droch mnaib ?
Nocha sloinnedh thiar no thoir
Do Ghallaib do Ghaidhelaib.’

‘Gaeidhel¹ sut ar each uile,’
A Eoin alainn foltbhuidhe¹ ;
‘Is fada siar ata a theach,
A crichaib na fuinedhach.’

‘Sirim idche ar Crist romchar,’
Adubairt Eoin an t-uasal,
‘Nar faghaib Gaeidhel¹ con a eib
Biadh ⁊ edach den taeib.’

¹ MS. *gh* for *dh*.

Aduibairt Modh¹ Ruith gan raith
 ‘Tabraidth dam buaib a edach derb,²
 Co m-benainn de a chenn
 A shlanfa feraib Erenn.’

Beantar a chenn d'Eoin ar sin ;
 Tie an gnim re Gaeidhel¹ ;
 Curtar mor d'airged is d'or,
 Fa'n eenn toir an Apsolon.

Askelon, the royal seat,
 In which the great deed was done ;
 There, not lasting was the fame,
 John the noble was slain.

‘What evil woman among you,
 Will take in hand my beheading ?
 Not one from east or west,
 Of the blood of Foreigners or Gaels.

‘Thou handsome yellow-haired John,
 Yonder is a Gael beyond all others ;
 His abode is far away in the west,
 In the lands of the western men.’

‘I ask a boon from Christ who loves me,’
 Said John the noble,
 ‘That no comely Gael may get
 Food nor raiment in any case.’

Said Mogh Ruith without grace,
 ‘Give to me even his raiment,
 And I shall cut off his head
 For the weal of the men of Ireland.’

Then was John beheaded,
 The Gael will suffer therefrom ;
 Much silver and gold
 Was put under the head east in Askelon.

For references to Mogh Ruith and the great disaster that was to come upon the Gael on the Festival of John the Baptist, *cf.* O'Curry's *MS. Materials of Ancient Irish History* (Dublin 1878), especially pp. 401, 421. The famous wizard is said to have studied, with his daughter, under Simon Magus (*v. Folk Lore*, iv. p. 490), but only here have I found him named as the executioner of John the Baptist.

Paragraphs on several subjects follow on p. 15, *e.g.*: *Secht ndana in speraid nacimh* !. *sperad egra an Adhaim an tan*

¹ MS. *gh* for *dh*.

² The text is manifestly corrupt.

dobert ainn n-dilus for cech n-aen is in uile dhul, etc. ‘The seven gifts or graces of the Holy Spirit, viz., the Spirit of Wisdom in Adam when he gave their proper names to every creature in the whole world.’ So the Spirit of *Invention* (*iuntlecht*) was in Noah when he built the Ark; the Spirit of Counsel (*comuirle*) in Abraham when he left his country; the Spirit of Fortitude (*sonairte*) in Jacob when he fought for a whole night against an unknown man; the Spirit of Knowledge (*fiss*) in Moses when he promulgated the whole of the Divine Law; the Spirit of Piety (*crabud*) in Joshua when he observed the Divine Statutes; and the Spirit of Reverence (*uumande*) in David when he spared Saul’s life in the cave, and when he composed the hundred and fifty Psalms to the Praise of God.

Another paragraph attributes the absence of serpents from the land of the Gael not to St. Patrick, but to even a greater man—Moses: *In tan tancadar mie Isrl tar muir r. togsad longport ac Parteroth. Is ann dobi Nel mae Feniusa Farsaid is in ferand sin, 7 dorud fin 7 aran doib 7 dorigne cendsa mor riu. Is and sin doben peist nemhuech re Gaeidhel glas mae Ninil on ainmighter Guedhil 7 do sudh um a cois gur ba bas do ac(ht) becean. Rug Nel iurum in macdem cum Maisi 7 gu h-Aron dia slanugad 7 slanaidter iur sin an mae.* As ced liumsa ar Maisi na rab nathair triu bithu sir is in ferand an aittreaband in mae so 7 a sil, etc.: ‘When the children of Israel crossed the Red Sea they encamped at Parteroth (Pihahiroth). Neil, the son of Fenius Farsaidh, dwelt in that land at the time, and he gave them wine and bread, and showed great kindness to them. A venomous beast attacked Gael the grey, son of Neil, after whom the Gael are named, and pierced his foot so that he was all but dead. Neil brought the boy to Moses and Aaron to be cured, and he was cured thereupon. It is my will, said Moses, that, through all time, there shall be no serpent in the land which this boy and his race inhabit.’ This incident is recorded in greater detail in L. Br. p. 119a. In that account *Parteroth* appears as *capuciröt*, and *Gaedel* is said to have received the epithet *glas* ‘grey,’ *o na titheib glassa do-s-gní in nathair neim in a thimchell*, ‘from the grey lines which the venomous serpent made round about him.’

Other paragraphs—one on wicked priests and deacons; one

on the piety and devotion of *Buitin* ‘Baithene,’ Columba’s relative and successor; one on the personal appearance of Christ and the Apostles; and one on Anna, her three husbands, her children and descendants, showing the relationship of some of his Apostles and Disciples to the Lord, follow. Cf. L.Br. pp. 180–1; Y.B.L. p. 324b.

Pp. 16–18 give the adventures of the holy Abbot Paphnutius in the desert country of Egypt and surrounding country. The title and first lines of the text are indistinct. The last paragraph of our text is printed by Atk. (p. 55).

MS. V—KILBRIDE COLLECTION, No. 1

The MS. consists of eleven leaves of parchment, quarto ($10\frac{1}{2}$ in. by 8), the first and the last couple of leaves somewhat shorter. It is one of the oldest in the collection, probably of the fourteenth century. The skin is broken, especially at the foot of the page, and some lines of text are lost, many others hardly legible. Rents are here and there stitched with silk or coarse lint thread.

Fols. 1a, 4b, and 11b (with the exception of seven lines) are not written upon, but here, and occasionally elsewhere, several memoranda, in various hands and of later date, appear. Thus on fol. 1a, *Eoin Maighbhetha*, 1701, *san 1 don Magh*, ‘John MacBeath, 1701, in the first of May.’ 15 *Historical. No. 1. H. Kerr.* This last, which appears frequently on the Kilbride MSS., is the signature of the gentleman who deposited these MSS. (v-xxxi) in the Library.

On fol. 4b among several jottings are the following:—*Anú an chéad aoine roimh Chaingis do sguir treabhaile a Cill Patraic, agus eo tue Día buil maith fair*, ‘This day, Wednesday before Pentecost, ploughing ceased in Kilpatrick, and may God bring it to a good issue.’ *On ló do chuadhais uaind soir a cuigedh caomh concubair do b'indha der ar gneáidh*, ‘From the day you left us for the east, for the kindly land of Connor, tears on cheeks were many.’

The contents of the MS. are varied, but the following sections belong to this chapter:—

Fols. 5a-6a2, l. 18.—*Din(th)echt Grigoir ann so. Diúmbui Grigoir Roma oe imtecht feruind na Pointi feacht ann rainic don co aroile loch and. Ba saidhbir dan o gech carnail eise an loch sin. Ro saidhbrighed o iindnus imdha a tigerna tria reic a eise. Dorala in tan sin in loch i cuingill etir da brathair 7 batar ic imcosnam mor nime, air bni an t-sainnt oe a forail forru*, etc., ‘Of the travels of Gregory here. When Gregory of Rome was upon a time travelling in the land of Pontus (Asia Minor) he came to a certain lake. That lake teemed with all kinds of fish. Its lord, by selling the fish, was enriched from its many treasures. It happened at the time that two brothers disputed about the possession of the loch, and they contended fiercely regarding it, for greed was urging them thereto.’ The text goes on to relate how Gregory settled this dispute, with many other illustrations of his greatness and goodness. Cf. Y. B. L. pp. 164-6 where other anecdotes are told of the Saint.

Fol. 6b1, l. 23-b2, l. 41.—Here a shorter account is given of the beheading of John the Baptist (*v. supra*, p. 76). In this version the opening paragraphs are omitted altogether. The text states briefly that John was imprisoned by Herod because he reproved him on account of Herodias, and goes on to narrate, in substance, the incidents of the feast, the decapitation of John, and the miraculous powers attending the possession of his head.

Fols. 6b2, l. 42-7a1, l. 34 give an incident connected with the decapitation of St. Paul. The opening lines are illegible; but the text goes on to say that the Saint asked a woman who was present to put the linen cloth which was around her head upon his head, so that he might not see the executioner (*básaire*) strike him, promising that she would have the cloth restored to her. The Saint was brought to the margin of a lake, and when he was beheaded the head rolled into the lake. The cloth was miraculously restored to the woman. For two hundred and forty years the head of the Saint was in the lake, preserved from corruption. Meanwhile a descendant of the woman who had given the linen cloth to the Apostle went to the lake to wash clothes. She saw flaming candles over the spot where the head was, and all around the lake. She told her story. The people gathered, found the head, and brought it to the place where the body was buried.

Head and body were fresh and bleeding as on the day of the decapitation. [Cf. Atk. p. 93, ll. 1869–1884, where the incident is related, in substantially the same language, in the Passion of Peter and Paul. Atk. has ‘forty’ years for our ‘two hundred and forty,’ and ‘a daughter’ of the woman for our ‘descendant.’]

On fol. 10a1, ll. 8–29 are found the following twelve quatrains, here anonymous, but attributed to St. Columba in a copy found in Brussels [Burg. MS. 5100]. The Brussels copy was transcribed and translated by the late Eugene O’Curry: this translation is given in *Celtic Scotland*, ii. 91. The late Sheriff Nicolson sent a copy of the original, with a rhymed translation to *Macmillan’s Magazine* (vol. xxxix. p. 78), which translation appears also in ‘Verses by A[lexander] N[icolson]’, Edin. 1893, pp. 85–9. The Brussels copy has recently been printed in *Zeitschrift für Celtische Philologie*, vol. v. p. 496. The Edinburgh version gives a few variant readings which are of value:

Meallach lem bith an ueht ailoin
For beind chaireci,
Conaicind (and) ar a mince
Feth na fairree.

Conaicind a tonna troma
Uas lir luchair,¹
Anail canaitt ceol dia n-athair
For seol suthain.²

Conaicind i tracht réigh rindghlan
Ni dal dubhaigh,
Co cloisind guth na u-en n-ingnadh
Seol co subai.

Co cloisind torm na tonn tana
Ris³ na eairree,
Co cloisinn nuall ra taeb reilei
Fuaim na fairree.

Conaicind a h-elta ana
(M)os lir hind muir,⁴
Conaicind a⁵ mila mara
Mo gech n-ingnad.

¹ Brussels; lethan.

² B. bethad.

³ B. fors.

⁴ B. lindmar.

⁵ B. na.

Conaicind a traigh sa tuile
 Ina reimim,
 Comad h-e m'ainm run no-t-raigm
 Cul re h-Eirinn.

Conam tisadh congain eride
 Occa feghadh,
 Co ro caininn m' ulea uile
 Ansa (r)ethladh.

Co ro bendachaind in coimdhé
 Conic uile,
 Nem eo n-imat n-graiddh gun gloine
 Tir, traigh, tuile.

Co ro sgrutaind aen na leabur
 Bud maith da m'anmain ;
 Seal for slechtain for nem n-immain,
 Sel for salmailb.

Sel ac buain duilise do cairreib,
 Sel for achlaigh ;
 Sel ie tabairt bid do bochtaib,
 Sel i carair.

Sel for sgrutan flatha nimi,
 Neamdhá¹ an cendach,
 Sel for saethar na ba forrach
 Ro bo meallach.

Mellach.

In comairle is ferr fia Dia
 Dam ro-s-tenna,²
 Nir leice³ an ri dia n-am gilla
 Ni nom mealla.

Meallach.

It may be observed, in support of the idea that these verses, which describe so happily the view which presented itself to the eye of the Saint as he looked from *ucht alainn* ‘lovely upland’ towards that Ireland which he could not see, and the details of his daily life in Iona, are a genuine composition of St. Columba, that the criticism which Pope Gregory is said to have passed on the *Altus* when he first heard it recited, is applicable to this poem, viz., that the Deity is praised, but in his works rather than in his Being.

Immediately following the above verses are other quatrains of great beauty. Unfortunately only two or three of them are

¹ B. naemda.² B. nostendai.³ B. Ni reilge.

entire here, the MS. being eaten into, but the late Professor O'Growney recovered them in a modern MS. in Dublin, and they are printed, with a translation by Dr. Kuno Meyer, in the *Gaelic Journal* (Dublin), vol. v. pp. 94-5. Here are the first two quatrains:—

Ro bad mian do m'annmain-si
Deicsin gnuisi De ;
Ro bad mian do m'annmain-si
Bith betha imale.

Ro bad mian do m'annmain-si
Leigend leabran lear ;
Ro bad mian do m'annmain-si
Bith fo riagail rel.

It were the desire of my soul,
To behold the face of God ;
It were the desire of my soul,
Eternal life with Him.

It were the desire of my soul,
To read closely little books ;
It were the desire of my soul,
To live under a clear rule.

Fol. 10a2, l. 36-10b1, l. 3. Another version of the bit of lore given in MS. I, p. 15 (*v. supra*, p. 78).—*Ceitri inuda na fil aittreb nathrach is in doman .]. Eriu 7 uru 7 manund 7 ni ful i cind sleibe ripin tuaig i tuaisgirt in beatha*, etc., ‘There are four places in the world where no serpent is found, to wit, Ireland and Aran and Man. There are none (also) at the head (or end ?) of Mount Riphe,¹ in the northern part of the world.’ The paragraph goes on to say that these places owe their immunity to the wish expressed by Moses when he cured the grey Gael from the bite of the poisonous serpent.

On fol. 11a1-b1, l. 7, is a legend of St. Moling, not very legible, but corresponding to the text of *Birth and Life of St. Moling*, by Stokes, London, 1907, pp. 34, l. 6-42, l. 6.

¹ Cf. *Togail Troi* (Calcutta 1882), p. 13, ‘ó thir na n-Erembecda aness co slebe Rife sothuaid, ‘from the land of the E. in the south to the mountains of R. in the north.’

MS. VI—KILBRIDE COLLECTION, No. 2

MS. VI (of which afterwards) is mainly genealogical. On the last leaf, which forms a cover for the MS. proper, are some jottings, not very legible, regarding Mochae (as here written) of Noendruim, as to whom *cf.* *Calendar of Oengus*, pp. xciv, cvii.

MS. VII—KILBRIDE COLLECTION, No. 3

MS. VII consists of eleven leaves of parchment, small folio. It dates back to the early fifteenth, if not to the late fourteenth century. There are several hands, all good. The MS. is written in two columns, except fol. 5, which is much narrower than the others. Capitals in many cases are well done, and frequently coloured. Fol. 7b is not written upon.

The contents are various. The only religious part is on fols. 10b1, l. 13–11b1, l. 12, a copy of the *Sermo ad Reges*, with the heading *Teacuse rylda Solam mic Dauith ann so*, ‘The teaching of Solomon the son of David regarding Kings here.’ This version agrees closely with that of MS. I, pp. 3-4 (*v. supra*, p. 73), except that this copy gives at the end two or three additional paragraphs of text. *Cf.* also Y.B.L., p. 166b, l. 38, *et seq.*

MS. XXIV—KILBRIDE COLLECTION, No. 20

The MS. consists of eight leaves of parchment, small folio (9½ in. by 6½). The first page is largely illegible, and the last entirely so. It is written in one column, in a plain but clear hand. The initial letter on page 1 is large and well executed; otherwise capital letters are small and plain.

The contents up to the end of fol. 8a are a copy of the life of Findchua of Bri Gobann (Smiths' Hill). This copy agrees closely with that printed by Dr. Whitley Stokes (*Lives of Saints from the Book of Lismore*, Oxford 1890, pp. 84–98), except that our copy omits sentences in B.L. following the verses at the end. Instead of which our MS. has the following colophon:—*Misi Concubar 7 betha 7 slainti uaim do bicairi 7 do peasain Bri Gobann 7 do mac mic Roibeart contan 7 ceannchaidh amail ro*

geallular in mbethaidsi *Fhindcaid* 7 aithnid corub tairrne
*dilis dams*a denis o *Dnindin* 7 dorindisa amail rogeallus 7
fuilngid pa(th?)in na dalaithi 7 na ei(l)i an digbail risin
leabar so 7 na sailid na clerig a flagbail ar deire na ar gnidi
ach cnirid *fhíacha chugam*s 7 guidid ar anmannuib i carat
fein 7 na denal in leabar so dfhillid amail do nút clerig 7 leaga
do bunad 7 na tabrad ar iasocht e 7 na tabrad re scribad 7 leas-
uigit fú glas co h-onorach ‘I am Connor: and health
and greeting from me to the vicar and the churl (acolyte?) of
Bri Gobann, and to the son of the son of Robert . . . and let
them buy as they promised to do this Life of Findchua: and be
it known to them that Denis O’Dineen is a devoted friend of
mine. I have done what I have promised, and let the p. . . of
d. . . . and of the church bear the cost of this book. And
let not the clerics imagine that they can have it in charity or
by prayer. But let them send its price to me, and let them pray
for the souls of their own friends. And they are not to roll up
this volume, as is the constant habit of clerics and physicians,
nor to give it in loan, nor allow a copy to be made from it,
but to carefully preserve it under lock (and key).’

Fol. 8b is written upon but, except for a stray word here and there, it is now illegible.

MS. XXV—KILBRIDE COLLECTION, No. 21

As already mentioned the contents of MS. XXV are mainly Religious (*v. p. 55*). The MS. proper consists of twenty leaves of parchment, small quarto ($7\frac{1}{2}$ in. by $5\frac{1}{2}$). Several of the leaves are of only half size or less. Rents are repaired in red silk thread. The text is written across the page in one column. The hand is plain, of the sixteenth century probably. Capitals are small, plain, and uncoloured.

The first section of the contents is the latter part of the Passion of Christ, as revealed by the Virgin Mary to St. Anselm (written in this extract *San. S.*, ‘St. S.’). The text here begins abruptly where Pilate asked the Jews what they wished him to do to Jesus. Thereafter it continues, as in MS. I (*cf. supra p. 75*), with slight variations, to the end, when comes the sub-

scription on fol. 6b, l. 2 (counting broken leaves): *curab i sin sdair fiarfaid San. S. do Muire ar an pais asanm̄ eo n-nigi sin. Finit. amen. Seuan O concubair do cuir an Gaedhily hi 7 t(abrail) gach aer l(eyfus) b(enwucht)*, ‘Thus far the narration which St. (?) S. asked from Mary of the Passion of Anselm. It ends. Amen. John O’Connor turned it into Gaelic, and let every one who reads it bestow a blessing.’

The next section, which takes up fol. 6b, l. 4, to fol. 15b, is a copy of a Treatise on the Commandments, found also in L. Br. (243a–246b), and printed by Atk. pp. 245–259. The two copies agree very closely. But the occasional differences in diction and the omission or addition of clauses, would suggest that both are an attempt to render accurately a common Latin text, rather than transcripts of the same Gaelic version. The first sentence in both copies runs thus:—MS. XXV: *Leghthar and sa naem-adh caibidil xx. do leabhar Matha co tainig duine og d'inn-saighi an tigerna neamdu da fiarfraigid de cinnus do gebadh se an flaithemhnas nemulha*, ‘We read in the twenty-ninth chapter of the book of Matthew, that a young man came to the Lord of heaven, to ask of him how he might attain to the heavenly dominion.’ Atk. p. 245: *Atberair is in naemud caibdel ficheat do lebar Matha co tunic uraile fer dochumm in athar nemdai dia fiarfuide de cindas dogébad-se a chuit do'n flaith nemdai*, ‘It is said in the twenty-ninth chapter of the book of Matthew that a certain man came to the heavenly Father, to ask of him how he should get his portion of the heavenly kingdom.’ Again, the last clause of the exposition of the Fifth Commandment given in L.Br. is omitted in MS. XXV, while on the other hand to the Latin quotation from Ezekiel which concludes the Treatise in L.Br. a Gaelic translation is added in MS. XXV. *Finit. Amen* is appended to both copies.

Fols. 16 and 17a contain a poem by *Gillabridi mac Connidhi*, beginning—

*Deasgaidh gach uile in t-uabar
Trit tainic in eel shluaghadh,*

‘The dregs of every evil Pride
Through which came the first hosting,’

by which is meant the expulsion of the fallen Angels from heaven. Thereafter comes the creation of Man, the Fall, etc.

This Gilbert MacNamee, as the name is usually rendered into English, must have been born, says O'Curry (*Mann. and Cust.*, iii. 270), about the year 1180. Another poem by the same author, commencing—

La braith in coimli in cedain,
'The betrayal of the Lord was on Wednesday,'

takes up fols 17b and 18. Fols. 19 and 20 contain a third poem anonymous, not always legible, but mainly a laudatory description of the achievements of Magnus O'Connor.

MS. XXVI—KILBRIDE COLLECTION, No. 22

MS. XXVI consists of six leaves of parchment. The contents are Medical (*v. supra*, p. 56). These leaves are enclosed in another fragmentary MS. of three leaves, and of somewhat larger size (9½ in. by 7). Two of the leaves are at the front of the medical section and one at the end. The first and last pages are wholly illegible.

Fol. 1b1 concludes an anecdote, after which comes the legend of Moling and the leper, as in Stokes's *Birth and Life of St. Moling*, §§ 38 and 39. Then follows on fol. 1b an encounter of Mochuda with the devil, the latter in the guise of a cleric. Thereafter comes an anecdote of two boys in the land of the Franks (*a Frangaibh*), a Christian and a Jew, who go into 'the temple,' when the former tells the latter about Jesus and Mary. They partake of consecrated bread. When the parents of the Jewish boy heard the story they put their son in a heated furnace. But he was miraculously preserved by the Virgin, and the parents became Christians. On fol. 2a1–2 is a story of St. Patrick and his conflict with *Laegaire mac Neill*. Laegaire's wife sided with Patrick, and when the saint fasted against the king the queen also fasted. The legend is printed by Stokes from Rawlinson (Bodleian Library), fol. 108a2, in the *Tripartite Life of St. Patrick* (London 1887), vol. ii. pp. 556–8. The next anecdote (fol. 2a2–b1) is in illustration of the power of Ciaran. A man swore falsely with the saint's hand upon his neck. Immediately a cancerous tumour appeared on his neck, his head

fell off his body, and he lived in that condition for four years. Thereafter comes an account of a ship seen in the air by the monks of Clon(maenois). The ship cast anchor which took hold in the floor of the church. One of the crew 'swam' down from the ship, seized the anchor, and 'swam' back again, carrying the anchor with him. On fol. 2b2 come paragraphs on the burial of a priest's wife, and on a place in the Eastern world called *Maissia* where white *luin* 'blackbirds' abound, and worship according to the rules of the church after the manner of men. It is explained that the birds are the pure bodies of the chaste and righteous. The last paragraph tells of a leper who came to Brigid demanding the best cow and the best calf in her herd. He gets his demand, and the Saint causes the best cow to 'love' the best calf as much as if it were her own.

Fol. 9a is written in single column. The text is legible only in part, and is a description of the hero *Gurbh mac Stairn* appearing at Tara, claiming the sovereignty of Ireland, and challenging the champions of all Ireland to combat. The period is that of Cuchulainn and the heroes of his day.

MS. XXIX—KILBRIDE COLLECTION, No. 25

The MS. consists of ten leaves of parchment, of an average height of six inches, and breadth ten inches. The cover formed at one time part of a fine Latin Hymnary, with music. Capitals are elaborately done; the text is written in a clear, firm, large hand, while the musical scale is well and regularly written. On the cover, in deep black script is '17,' evidently an old catalogue number. Bound in with the cover are one or two scraps of paper upon which occasional jottings are written. The volume was at one time the property of the MacBeaths. The names of James Beaton and John Morrisone appear on the paper scraps, and on the last page of the MS. are (in Latin) 'James Beaton is the owner of this book,' and (in Gaelic) 'I am Malcolm MacBeath.'

The outer edge of the top margin is worm-eaten, and some words are lost; otherwise the MS. is in fairly good preservation.

It is written in single column, in a good clear hand. On fols. 9b and 10a the hand is inferior. Fol. 10b has, apart from jottings, only two lines of script. The MS. dates probably to the early seventeenth or late sixteenth century.

The contents are all in verse, and all religious. There are ten poems, four (Nos. 1, 2, 5, 10) of which are anonymous. The other six are attributed to *Tudhg òg*, 'Teigue junior,' in *Tadhg eetna*, 'the same Teigue.' This is evidently Teigue òg O'Higgin who died in 1448. O'Reilly mentions a Teigue òg O'Daly who flourished about 1520. Both wrote religious poems. (*Cf.* O'Reilly's *Descriptive Catalogue of Irish Writers*, Dublin 1820, quoted O'R.). Here are the first lines of these ten poems:¹

1. pp. 1-2.	<i>Gabh uileighneach, a Eoin Baitsdi,</i>	28 quatrains on John the Baptist.
2. " 2-3.	<i>Ferg an Choimhdi re cloinn Adhuim,</i>	29 quatrains.
3. " 4-5.	<i>Aig so brugha dheit, a Dhe,</i>	34 "
4. " 6-7.	<i>Tagair re d' w(h)ac, a Mhuire,</i>	36 "
5. " 8-9.	<i>Aig . . . mhsí ac mathair Dhe,</i>	30 "
6. " 9-11.	<i>Truagh mo mhunadh, a Mhuire,</i>	38 "
7. " 11-13.	<i>Tene ar na faidhleann ferg De,</i>	39 "
8. " 14-16.	<i>Imdha rod direch go Dia,</i>	42 "
9. " 16-18.	<i>Beag nach tainic mo terma,</i>	45(?) "
10. " 18-19.	<i>D(enu dam)comarla, a mathair mor,</i>	27(?) "

Pages 18 and 19 are legible only in part, so that the number of quatrains in the last two pieces, and the opening line of the last poem, are somewhat uncertain.

One or two notes are given on the margin. Thus at the foot of page 5 comes—

*Nana cerd mana clechtar, senfocal da sir-leantar;
An cerd clechtar is i is ferr, da lendar hi cin dithcheall.*

Misi Eogan Carrach O Siagail do graibh sin.

‘Trade not practised is not trade, the saying is ever accepted :
The trade practised is the best, if only pursued persistently.

I, Hugh C. O'Sheely wrote this.’

Again, on the inner margin of page 6: *Go cuire Dia slan fear an leabhair so chuigium don tiorse amien Semus Beattene meise Edward Fleming*, ‘May God send to me, Edward Fleming,

¹ Cf. V.B.L., p. 20b.

the owner of this book, James Beaton, safe to this country.
Amen.'

At the foot of page 18, following an illegible note, comes this quatrain—

*Leaba cumhand is hi caol,
Uch! as i an comarsan cruaidh;
Mairg ata na mur san uir,
Sa shuil re dueradh (buau).*

'A narrow confined bed
Is alas ! an unfeeling neighbour,
Woe to him within its wall in the mould,
Looking forward to everlasting punishment.'

**MS. XXXI—KILBRIDE COLLECTION. FRAGMENTS 27, 28,
29, 30, 31**

Such is the description on the cover of this MS. Several of the fragments here mentioned have recently been transferred to other MSS., e.g. one leaf to MS. VIII, and two to MS. XXIII to which they belonged.

The fragments that remain are, so far as legible, with one exception, ecclesiastical.

(1.) There are two leaves of parchment, quarto, containing a portion of *Caithreim Conghail Cláiringnigh*, 'The martial career of Congal C.', which corresponds to that printed in vol. v. of the publications of The Irish Text Society, from p. 144, l. 22, *Is maith linne*, etc., to the foot of p. 168. The two texts, in so far as this fragment is legible, agree pretty closely.

(2.) Three leaves of parchment, short and broad, with the outer portion torn away. The contents appear to be : (a) Seven psalms, directed against particular vices, e.g. *dimas* 'pride,' *craes* 'gluttony,' *fery* 'wrath'; (b) Columba's directions to Baethin, his successor in Iona, regarding the apportionment of his dues among his churches in Scotland and Ireland; and (c), the rights and privileges conferred by the Saint on the churches founded by him.

(3.) There is a detached leaf of parchment, five inches by eleven, which probably formed part of fragment (2). The writing on this leaf is illegible, save only *col. cē* 'Columba cecinit' on the second page. It is marked 'H. Kerr 28.'

(4.) A torn scrap of paper, with writing, marked H. Kerr.
xxxii.

MS. XXXVI—HIGHLAND SOCIETY, KILBRIDE, No. 5

In MS. XXXVI, of which later, are two religious pieces in verse:

(1) On fol. 85b four quatrains beginning—

Mairg ni uail as oige.
'Woe to him who makes his youth his pride.'

The verses, extending there to nine quatrains, are in MS. XLVIII attributed to 'Giolla colluim M'Illebhride mhic phersoin Chille Chomain,' Malcolm, son of Gilbert, son of the parson of 'Killechoman' (Islay ?), v. *Rel. Celt.*, i. 136.

(2.) On fol. 94a, nine quatrains, beginning—

*A dhunne cuimhnich am bás,
Sa dhail ag teacht gach aon lá.*

'Remember Death, O man,
You witness his presence daily.'

MS. XXXIX—HIGHLAND SOCIETY, J. M'KENZIE, No. 3

MS. XXXIX, of miscellaneous contents, contains the two following religious poems:

(1.) On fols. 27a–28a, twenty-three quatrains attributed to *Tudg òg*, beginning—

*Ata an saoghal ag seirmoir
Ni fñil ann acht siol glóir.*

(2.) On fol. 30b, ten quatrains of the poem already noticed (*v. supra*, p. 89), commencing—

Iomdha rod direch ag Dia.

MS. XL—HIGHLAND SOCIETY, J. M'KENZIE, No. 4

This is one of the oldest and most valuable MSS. in the Collection. There are five separate layers, of different dates, written in different hands, all vellum, quarto, and consisting

in cumulo of thirty-eight leaves. They are paged consecutively 1 to 76. The MS. is bound up in a tattered leaf of parchment, upon which a fragment of a Latin religious treatise is written in uncials of perhaps the twelfth century. This is again enclosed in a strip of deer-skin.

The contents of the MS. are varied, the following being ecclesiastical:—

1. The second layer, consisting of eight leaves, written in a plain hand, in double column, is taken up by a copy of the Old Gaelic Life of St. Columba. Other copies known are—one in L.Br., pp. 29b–34a, printed, with translation, by Dr. Stokes (Calcutta 1877), and one in B.L., fols. 7b1–11a2, also printed, with translation, by Dr. Stokes (*Lives of Saints from the Book of Lismore*, Oxford 1890). The *Life*, says the late Dr. Reeves (*Vita Sancti Columbae*, Dublinii. MDCCCLVII. p. xxxii), ‘is a composition probably as old as the tenth century, and was originally compiled, to be read as a discourse on St. Columba’s festival, on the text *Exi de terra tua et de cognatione tua, et de domo patris tui, et vade in terram quam tibi monstravero.*’ When Martin made his tour of the Hebrides in the end of the seventeenth century there were two copies of this *Life* in the Outer Isles. Martin writes (*Description of the Western Islands of Scotland*, p. 264), ‘*The Life of Columbus*, written in the Irish character, is in the custody of John MacNeal, in the Isle of Barry; another copy of it is kept by Macdonald of Benbecula.’ This in MS. XL may well be one or other of these copies.

The copy here is of later date than that of L.Br., and probably also than that of B.L. One would be inclined to place it in the end of the fifteenth or early in the sixteenth century. The three agree pretty closely in the text which is common to them all. Our version and B.L. further agree in discarding a considerable amount of the Latin text which appears in L.Br. On the other hand, in one or two cases this copy joins with L.Br. in giving lines of verse which are wanting in B.L. But MS. XL differs from both L.Br. and B.L. in giving here and there matter not found in these MSS. The late Mr. W. M. Hennessy of Dublin collated the three versions, and made a translation, with notes, which is printed in *Celtic Scotland*, vol. ii. pp. 468–507, where the additional text of MS. XL is given within brackets.

Apart from mere words and phrases, the additional matter in our version is found, on p. 18a, l. 26 to 18b, l. 4, *Loisceis e. c. an baile . . . is ail do simul*: (King Aed gave his fort in Derry to Columba who built a church there, and afterwards) set fire to the place which spread rapidly, but was stayed when Columba made the *imann* ‘hymn’ *ar anacal an doire* ‘to protect the wood’ .|. *i noli dunt in duile geiri*¹; p. 20b, ll. 16–26, when Columba leaves one of his clerics in Derry, and visits Drumcliff; p. 22b, l. 26 to p. 26a, l. 15, being an account of Columba’s visit to Ireland in 575, when he attended the Convention of Druimneatt, together with the various public questions in which he took a prominent part,—the future position of the Bards, the release of Scanlan, son of the King of Ossory, and the future relation of the Scottish Dalriada to Ireland; p. 26b, ll. 10–12, where it is stated that Columba ‘used to go to Heaven every Thursday whilst he was alive, when he wished’; p. 26b, ll. 18–30, where among other matters we are told that Columba left Bishop (Aedian ?) and Colman of Innis-bo-finne (Bophin Island, off the coast of Mayo), preaching the word of God to the Saxons; visited Brude, son of Maelchu, King of the Piets,—the opening of the locked doors of Brude’s Castle, and the death of the King’s son and that of his druid; and finally, on p. 27a, l. 24 to p. 27b, l. 23, where various statements are made regarding the Saint’s abstinence and devotion, the churches which he planted, especially those of Iona, Down, and Derry,—supported by quotations from the poets, among whom Dallan Forgaill and St. Berchan are named.

On the last page (28) the two paragraphs regarding Derry and Drumcliff are repeated from p. 20b, and on the second column of the same page (28) are seven quatrains, only in part legible. One runs—

Eglus fuar,
 7 cleirech tana, truagh ;
 Smacht for coluinn, snighi der :
 Ag righ nel mor a luagh.

‘A cold church,
 An emaciated, poor cleric ;

¹ The line is obscure, but the reference must be to the Latin Hymn, attributed to the Saint, beginning, *Noli pater indulgere tonitrua cum fulgore*.

The body in subjection, shedding tears :
 Great their reward in the (eyes of the) King of
 heaven (lit. clouds.)'

2. In the third layer of the MS., which consists of ten leaves of thin vellum, written in a very good hand, with highly illuminated capitals, is a version of *Pennaid Adaim*, 'The Penance of Adam,' (pp. 45b-48b). This copy has been printed, with translation and variant readings from Y.B.L., by Mr. A. O. Anderson, in *Rev. Celt.*, xxiv. pp. 244-253. The copy in Y.B.L. (pp. 158a-159b) corresponds closely to our copy. There is another version in L.Br. (pp. 111b-113a) where the texts differ more widely. Thus the first paragraph in XL reads:—*Doroine Dia talum do Adum 7 do Eba iur n-imarbus a parrthus. Is annsin do bai Adam sechtmuin iur n-dichor a parrthus can dig, can biadh, can edach, can teach, can teine, acht fo aithmela 7 fo atoirrsi. Et ro badar ag aifir imaisir ar a cheile. Et aspert: as mor do maith tuail duinn, muna beth Luicifir da fhaslach orainn in Coimde do sharuadh .]. comrad fri h-ain-gliu, 7 na h-uile duile de ag ar n-anorugad; 7 ni loisefi teine sinn, ar se, 7 ni baigfid uisce 7 ni theascfad faebur 7 ni gebar galur .]. an anoir in Choimgeadh, ar as an anoir in Choimgead uta each duil co cotarsna frind, 7 ni h-e roba chintach, ach sinn fein:* 'God made the earth for Adam and Eve after their sin in Paradise. It was then that Adam was for a week after he was cast out from Paradise, without drink, or food, or clothing, or house, or fire, but in grief and sorrow. And they reproached each other mutually. And he (Adam) said: much of good was given to us, had not Lucifer persuaded us to disobey the Lord,—converse with angels, and honour done to us by every creature of God. Fire would not burn us, said he, and water would not drown us, and sword (lit. edge) would not wound us, and disease would not overtake us, and (all this) in honour of the Lord, for it is in honour of the Lord that (now) every creature is hostile to us. And it was through no fault of his, but of our own.'

The corresponding paragraph in L.Br. is as follows:—*Do rid-nacht din Dia do Adam in talmain coitchindsea iar n-imarbus i partus, 7 nibad dimmdachsum de sin mina beth erchra iar n-amsir dó. Búi din Adam sechtmuin iur na dichor a parrthus cen etach cen dig cen biad cen tech cen tenid fo thorsi 7 aithmela*

dermair, conaithber γ imaitber oceu fria araile, conid and sin atbert Adam fri h-Eua: Ro-n-haad a partus tria chinaid imarbois, ol se, γ is mor forfhaesum da cech maith ann, uair robui parthus con a uile airmitin for ur comas .i. aitte aille, γ slanti cen galair, γ aibnes cen erchrui; bráige blathi; luibe amrai; oirfited bith buan; sasad cen saethar; betha cen brón; aibnes cen erdibad; nóime diar n-anmandaib; comrad cunnail fri h-ainglin; bithbetha cen bas; ocus na h-uile dé oc ár n-airmitin γ oc ár n-oenoir; γ na h-uile anmand batar for bith isind no-s-ordnaiged; γ ni-n-loiscfel tene; γ ni-s-baifed usce; γ ni-s-tesefud foebur no iarn; γ ni-s-gebal galur no suethar. Ni boi din in nim no h-i talum dúil tísad frind mine thíasad Lucifer. Ocus cid Lucifer din, ní co emsad ar n-aimles cen bamar fo chumacht¹ in Choimiled. O ro sharaigsimar din in Coimdel atá cech dúil i cotarsna frind, γ ni h-e Diu ba cintach frind sed² sinne rosharaig esium, γ tucesum cech maith dun céin bamar fo chumachtsum.

A fourth version of this Tract, further amplified, is in *Saltair na Rann*, in verse. This version is printed by Stokes, without translation (Oxford, 1883). The Tract begins with Book xi (p. 22), and opens thus:—

*Ri doridnacht talam tlacht
Do Adamu iarnatharmthecht
Nirbo démdach do Día dein
Manbad airchra dia aimsir.*

3. The last Tract in the MS. is that known as the *Cain Domnaig*, or The Law of Sunday, for an account of which *v. Eriu*, vol. iii. p. 189. Our copy of this Tract does not contain the ‘Epistle of Jesus on the Observance of Sunday,’ which is prefixed to it in other MSS. It begins, *Soire domnaig o trat(h) Espartan Diashathuirn go fuined maitni Dialuain*, ‘The privilege of Sunday from Vespers of Saturday till the end of Monday morning’; or, as in L. Br., *Súire Dómnoig o Espartu int Sluthurnd co h-ergi gréne Dialuuin*, ‘The privilege of Sunday from Saturday Vespers till sunrise on Monday.’ Then follows a list of things that may not be done on Sunday, as also of things that may.

¹ MS. *Sumacht*.

² *Sed*, the Latin word, of which the contracted form was *s*. This contraction was adopted by Gaelic authors for both *sed* and *acht* ‘but.’

Among the former are,—beginning a journey, buying, selling, shaving, washing, bathing, grinding meal, baking, churning, splitting firewood, with several others. Among the latter are named,—for clerics and nuns, going to church; for people in general, going to sermon and mass; pursuing thieves and law-breakers; seizing (escaped) prisoners; giving warning of enemies; preparing food for guests; tending cattle, etc. Then comes in detail the legal procedure in the various cases of violation of the Sunday law, with the fines and punishment proper to each case.

MS. XLVII—HIGHLAND SOCIETY. J. MCKENZIE, NO. 11

The MS. proper consists of two leaves of parchment, quarto, written in one column in a fairly good round hand. The first and fourth pages are quite illegible, while the second and third can be deciphered only in part. Moreover there is a gap in the text between the two leaves. Traces of a large capital are visible on top of page 1, and it would seem that the writing came to an end with some eight or ten lines on page 4. So that very probably the MS. contained at one time a complete copy of the Tract.

The subject is the *Tenga bith nua* ‘Evernew Tongue,’ of which Dr. Stokes has given an account in *Eriu*, vol. ii. p. 96. Professor Dottin had previously printed in the *Rev. Celt.*, xxiv. pp. 365-403, with translation into French, the copy in the Rennes MS. Dr. Stokes considers that the copy of this Tract in B.L. is unique, and that the other six copies which he mentions (*Eriu*, vol. ii. p. 97) are abridgements of it. He accordingly prints the B.L. text, with translation and notes, in *Eriu*, vol. ii. pp. 98-162. There is a complete copy of this Tract in the Turner MS. LV (*infra*).

The legible parts of our fragment show that the Tract was in this MS. largely compressed. Page 2 opens with *da ferthain do tshaccartaib 7 do ceilidibh de 7 do macoibh eagalisi ar cheano. Et ba h-e adbur in tinoil sin ag feroib in domain co himst ag techt d'esteacht re ceoluirbh nemhe ag a g-cantoin a nellaib an aieoir os a g-cind. Et ba h-e so tosach an cheoil*

do chandis .i. gloria in excelsis deo, etc., ‘to give (?) to priests and culdees and young clerics generally. The occasion of that gathering of the world’s men to Jerusalem was to hear the heavenly music which was chanted in the clouds of the air above them. And the beginning of the music chanted was *gloria*, etc.’ Thereafter other and terrible sounds were heard, and then the ‘Evernew Tongue’ spoke. The listeners asked who the speaker was and whence he came, the reply to which was that he was the Apostle Philip, born of earthly parents, and sent by the Lord to preach to the heathens (our version adds *i crichaib Lochlainn*, ‘in the territories of Scandinavia’); that his tongue was cut out of his head by the heathen seven times (B.L. has nine times, Rennes MS. three times); and that the language which he now spoke was the speech of heaven, and was understood by all kinds of animals and reptiles.

When our text opens on page 3, the terrors of the fifteen days preceding the Judgment Day are being described in separate paragraphs. The narration has reached the tenth day: *An x. mad la .i. murf 7 isleoch̄ an tut indus nach biайд . . .* ‘On the tenth day, moreover, the earth will be convulsed and will sink, so there will not be . . .’ The reading is very uncertain, but one gathers that on the thirteenth day such men and animals as are then alive will fall upon each other promiscuously, and should their children or friends approach any of these men they will not speak to them, because of their shame for the evil deeds they had committed. At this point and to the end of page 3 our text bears some similarity to that of Y.B.L. (86a, l. 12 *et seq.*). The wise men of the Jews ask whether the universe will be destroyed by day or by night, and on what hour did Christ rise from the dead. The ‘Evernew Tongue’ replies that Christ did indeed rise from the dead at break of day; but by night he was born; by night he was crucified, darkness coming at noon; by night he descended into hell. The text proceeds to tell of the glory, the majesty, the justice and goodness of the Judge.

Two detached leaves of quarto (parchment) are also enclosed in this cover. They are in different hands and on different subjects. The clearer of the two gives sentences and maxims

chiefly in verse on a variety of persons, places, and things. Of the other not much can be made.

The usual docquet of 'John Mackenzie' does not appear on any of the leaves.

MS. XLVIII—HIGHLAND SOCIETY. J. M'KENZIE, No. 12

This is a small quarto MS. (6 in. by 4) consisting of thirty-four leaves of paper. The first leaf is torn away, and the last four are detached. It was covered by a strip of deerskin, of which one side now remains. The MS. is quoted in the Highland Society's Dictionary as *Bianf(eidh)*, 'deerskin' (v. *a bhos*). A considerable portion of its contents is printed in *Rel. Celt.*, vol. i. pp. 119-149. It evidently formed at one time part of the library of the *Mac Mhuirichs*, the hereditary bards of Clanranald in South Uist, several of the pieces being composed by one or other of this family. The MS. was probably written by the middle of the eighteenth century. It contains one or two pieces composed by Neil M'Vurich, who wrote an elegy upon the Clanranald chief who fell at Sheriffmuir. The name 'Donald Johnstone' appears on the margin of folios 27b and 28b. The contents are miscellaneous. There are some thirty separate compositions, all, save one, in verse, several of them consisting of only one or two quatrains. The following may be classed as religious:

1. Fol. 1b-2b (counting the torn leaf). The beginning is lost, and what remains is not very legible. The first line, repeated at the close, is :

(D)imaoin gan umal do Chriosd,
'Vain (it is) not to submit to Christ.'

2. Fol. 3b. Three quatrains, beginning :

A ri an bheatha bi gam leighis,
'King of the world, do thou save me.'

3. Fol. 4b. One quatrain :

(Ni) e mo ghradh amhain acht Dia nan Dul,
'The Lord of all, my only love.'

4. Fol. 7b-8a. Eight quatrains :

Caoin thu fein, a dhuine bhochd,
'Weep for thyself, poor man.'

5. Fol. 13a-b. An incomplete tractate, in prose, on Confession: *Ge go n-dubhramar go bfuilid cas airidh eile in nach eidir absoloid do tabhairt a mach gan na peacuidh uile d'elistacht*, etc., 'Although we have said that there is another special case in which Absolution may not be given without confessing all the sins,' etc.

6. Fol. 20a-21a. Nine quatrains:

Mairg do ni uaill [MS. uaile] as oige,
 'Woe to him who boasts of his youth.'

Giolla coluim mac Ilebhride mic phersoin Chille comain do roin in laoidh si, 'Malcolm son of Gilbert son of the parson of Kilchoman made this lay' (*v. supra*, p. 91).

7. Fol. 32b. Two quatrains:

Mor an teas ar aire an t-sluaign,
Agus go deid gach ni uadha air ccul.

[This may be only a fragment. A leaf or two may be amissing.]

8. Fol. 33a-b. Nine quatrains:

A dhuine cuimhnich an bás,
 'Remember Death, O man.' (*v. supra*, p. 91.)

To this last piece the following note is here appended: *Ag sin roinn do rinnis do dhuine do chonnaire me ar ti peacaidh do dhenamh nach raibe iomchubhaidh dho pecadh ar bioth do dhenamh*, 'These verses I composed to a man whom I saw bent on committing sin, when he was unfit to commit any sin.'

MS. XLIX—HIGHLAND SOCIETY. J. M'KENZIE, No. 13

The MS. consists of twenty leaves of paper, small quarto, $7\frac{1}{2}$ in. by $9\frac{1}{2}$. It is but a fragment, defective at the beginning, probably also at the end. The leaves are tattered and broken, text in places lost, often difficult to decipher. The contents are all in verse, of much the same general character as MS. XLIV. The four following pieces are religious:—

Fols.	First Line	Quatrains	Author
1b-2b.	Ar fhaosamh dhamh, a Dhe Athair	24	Eochy O'Hosey
2b-3a.	Saīn	13	Duncan mor O'Daly
4b-5a.	Or na m-ban bainchenn nimhe	14	Anon. (D. mor O'Daly in O'Gr. Cat., p. 345)
16a-17a.	Nior tógb eruic Iosa	30	Tuathal an Cainti

MS. LIV—HIGHLAND SOCIETY. P. TURNER, NO. 1

The MS. contains eighty-eight pages of paper ($6\frac{1}{2}$ in. by 4), half of the first leaf being torn away, enclosed in skin cover. Peter Turner was a soldier, Mr. Campbell adds ‘Pauper’ (L.F. III.), and attained to the rank of corporal, which he frequently appends to his signature, ‘Paruig Tuarnair, eoirpleir.’ In 1813 he published a collection of Gaelic Poetry, collected in the Highlands of Scotland. The greater part, if not the whole, of MSS. LIV-LVII, which bear his name, came apparently from Ireland.

In this MS. (LIV), the first piece, fragmentary and nearly illegible, is religious. On pp. 43-59 is a composition entitled, ‘*Faoisidín Semuis na Srón alias Paor*,’ ‘The confession of James of the Noses or Power;—elsewhere (p. 18) designated *Sinnisgal* ‘Seneschal.’ Following the ‘confession’ is *Absoloid*, ‘Absolution,’ by Father Proinsias ‘Francis,’ with reply by James, counter-reply by the priest, concluding with a *bagra* or threat by James. The piece is composed partly in prose and partly in verse, and as a burlesque is of no great merit.

On pp. 77-87 is a long composition of date 1650 (*mile go leith coig deich is ced leis*) describing the political and religious state of Ireland. A *Siognide Romanach* ‘Roman Sprite’ appears to the author, whose name is not given, and recites the poem, commencing—

Innisighim fios is ni fios breige,
‘I relate a vision which is not a sham vision.’

The versification is good, and the poem concludes—

Slan don mhuaoi bhi raoir ar uaimh ni Neill
Le cradh croidhe ag caoine uaisle Ghaodhail;
Cia d'fhag si mo chroidhe go suaidhte treith,
Mo ghrádh i is gach ní dha gcuala mé.

‘My blessing to the lady who last night visited O’Neill’s grave,
With anguish of heart bewailing the (vanished) glory of the Gael;
Although she left my heart bruised and sore,
My darling she and her message.’

MS. LV—HIGHLAND SOCIETY. P. TURNER, NO. 2

The second of Turner's MSS. consists of three hundred and eighty-six pages of paper, octavo, $6\frac{1}{2}$ in. by 4, enclosed in a padded skin cover. The first two leaves are now awanting, and here and there are mistakes in the pagination. The MS. was written in 1738 by *Seán(a)n Mac G(i)eár* or John Short, probably in Connaught. The contents are mainly Tales and Romances, with a few Ossianic lays. On p. 211 are verses beginning

A corpain, cuimnigh do chrioch,

here attributed to an *Ollamh eigin*, but elsewhere (O'Gr. Cat., p. 659) said to be by St. Columba.

On pp. 339-385 there is a complete copy of the *Tenga bith nua*, 'Evernew Tongue.' This version is shorter than that printed by Stokes (*v. supra*, p. 96), but the literary form, though differing in arrangement and detail, is the same. The speaker is the Apostle Philip, who was sent to preach to the heathens *a ceriochaibh Lochlainn*, 'in Scandinavia,' and whose tongue was cut out by them seven times. The Apostle communicates his information in reply to questions asked by the Hebrew sages, but no specimen of the 'Evernew Tongue' is given. Ewen M'Lachlan (*Analysis of Gaelic MSS.*, pp. 77-80) states that he transcribed this Tract, as also one of the Tales in the MS., with a view to print them, 'when his situation will admit of it.'

MS. LVI—HIGHLAND SOCIETY. PETER TURNER, NO. 3

This valuable MS. (of which later) contains two fragments of a religious character:

1. On p. 399 and following page, a fragment of a Tract on Repentance.
2. On p. 361 (second layer), twenty-two lines of Verse, commencing—

Naomhtha an obair iomrádh Dé,

a poem attributed to Mahon O'Higgin (*v. O'Gr. Cat.*, p. 380. Cf. also O'R. cxlii).

MS. LVIII—MISCELLANEOUS, No. 1

MS. LVIII is a thick MS. made up of three layers of quarto paper of slightly varying dimensions, bound in thick skin cover, but now loose. It must have passed through various hands, the names of several owners appearing here and there on margins and blank spaces : Seamus O'Crualaigh, dated 1733, Patrick McFarland, David Doherty, and others. The pages are much tattered in places, and are at the end quite illegible.

The contents are varied,—the following being in whole or in part religious or ecclesiastical :—

Pp. 239–41. Sixteen quatrains, anonymous, of a politico-ecclesiastical character, commencing—

Ce gur bhfala me am mhaighstir dheagathach dheasmumhnach.

Pp. 267–70. Twenty-five quatrains, of much the same character, so far as legible, and signed Domhnall Mheagh Carrtha na Tuile, commencing—

Am luidhe go clíute is me faon ageas.

Pp. 281–2. Twenty quatrains, anonymous, but with ‘Timothy Cronine’ on the margin, commencing—

Mallocht ort (a bháis).

Pp. 283–91 contain a Tract in prose, *Beatha Saint Maryread Naomhtha*, ‘The Life of the holy St. Margaret’ (of Antioch in Pisidia), being an account of the virtues and graces of a holy Jewish maiden of Antioch, and of her persecution, sufferings and death at the hands of Oliverus the governor (cf. *Martyrology of Gorman*, edited by Stokes for the Henry Bradshaw Society, London, 1895).

On pp. 293–308 is found another Tract, in verse, with this title: *An ced chaibidil don obuirso thrachtus air chruthughad an dómhuin, air úabhar an aingil, air bhrisedh na h-aithne, air chur Adhaimh as Parrthus, air aimsir na ngras, air guidhe na naingeal, féolghabhala nu bréithre díadha, fiosruighe S. Elizabeth, breith an Tiagarna. A REPRESENTATION.*

‘The first chapter of this work treats of the Creation of the World, the Pride of the Angel, the Transgression of the Commandment, the Expulsion of Adam from Paradise, the Period

of Grace, the Intercession of the Angels, the Incarnation of the Divine Word, the Visit of St. Elizabeth, and the Birth of the Lord.'

The title indicates the contents. The Tract is boldly and clearly written. There are references in text and margin to Holy Scripture, Apocrypha, and St. Anselm. The verses have no literary merit. Of the chapter *Do Representation an Tiagharna* only four lines are given when the composition comes to an abrupt close.

MS. LXIV—MISCELLANEOUS, NO. 6

MS. LXIV is of paper, $5\frac{1}{2}$ in. by 8, much tattered and torn. It contains at present thirty-eight leaves, unpage, but the first five are legible only in part, and the last nine are fragmentary. In the others are broken lines, with blank spaces here and there. So far as can be gathered now the contents were religious verse.

The first piece (fols. 6b–7b) to which a legible author's name is attached, consists of thirty-eight quatrains. It is attributed to *S. Pilip bocht h. huigind*,¹ and begins

Fuigell bennacht brugh Muire.

This is followed (fols. 8a–9a) by some thirty-seven quatrains, commencing

Tuar feirge foighide De,

and headed: *Duan an so o S. Pilip mac Cuinn erosaigh ann a d . . un 7 dentar tuarusgbhail uath . . laithe an braich agus an modh ar adtioefu Criosd do chum an bhretheamhuis 7 na briathra adera ann*, ‘A poem here by S. Philip son of Conn Crosach in d . . , in which is given a description of the Day of Judgment, the manner in which Christ will appear, and the words which He will speak.’

The rest of the contents, so far as legible, are as follow:—

Fols.	First Line	Quatrains	Author
9a–10a.	Ataid tri comraig am chind	29	Tadg og (v. O'G. Cat., p. 363)
10a–10a.	Aithimne dod t'oide a Eoin	19	" "
10b–11a.	Cia gabus m'anamain se ais	28	" "
11a–12a.	Bec nach tainic mo terma	44	" " (v. <i>supra</i> , p. 89)
12a–13b.	Gabh mheghnech, a Eoin Baisdi	62	" " (v. <i>supra</i> , p. 89)

¹ I have not come upon this author's name elsewhere.

Fols.	First Line	Quatrains	Author
13b-14a.	Ag so bragha det, a Dhe	34	Tadg og
14b-15a.	Mairg danab soirbh an saegal	36	" "
15a-16a.	Namadh dan caraid clann Adham	38	Anon.
16a-17b.	Gabhanach dechmaidh ar ndan	74	Anon. (Attributed to Duncan mor O'Daly. O'G. Cat., p. 345)
17b-18b.	Aitrigé sunn duit, a Dhe	32	Donnchadh mor O'Dalaigh
18b-19a.	Tene ar na fadodh ferg De	40	Tadg og (<i>v. supra</i> p. 89)
19b-20a.	Ceangal sodenta sfogh De	37	Anon.
20a-21a.	Bennachd a mathar ar mae n-De	38	S. Pilip bocht
21a-22a.	Ben glas dom eroidi, a Choimhde	30	Fergal og
22a-23a.	Fada me ar merughadh sligheadh	40(?)	Anon.
23a.	(First line illegible)	3	Mad . . O'Cleirigh
23a.	(First line illegible)	2½	Tadg dall
23b-24b.	Do geinedh ingen onumla	44	S. Pilip bocht
24b-25b.	Tri gluine ginelach mic De	38	Anon. (Attributed to St. Columba in O'Gr. Cat., p. 663)
25b-26a.	Tri mic do Muire, mac De	37	Anon. Cf. O'R., p. cxl.
26b-27a.	Do chodail ar bfer faire	27	Anon.
27a-27b.	Suntach sin a cholainn criadh	15	Anon.
27b.	Na dena diomus, a dhuine	11	Fergall og (Angus O'Daly in O'Gr. Cat., p. 661)
27b.	Sir . . . si a Muire an duilimh (?)	4	Fergall og
27b.	Cionta na colla is cuiis truaighe	3	Solamh mc Conmidhe
28a.	Teach lega leaba S. Padraig	13	Tadg mac Mathgamuin
28a.	Linn ro Padraig na purt solus	9	Fergal og O'huginn
28b.	Manu beth cruaide croidhe	21	(Name torn)
29a.	Slan uaim ag oilen Padraig	8	Fergal og mae an bhaird
29a-29b.	Mo chen teid d'fegais S. Padraig	23	Aongus mac Aoda ruaidh i uiginn
29b.	Tugais dam, a Dhe nimi	(?)	Tuilmha (?)

Fols. 30 onwards are broken. On fol. 33 begins a piece by
Donnchadh mor O'Dalaigh—

Lochran soillsi do siol Aduim,

also quoted in O'R., p. exc.

MS. LXV

MS. LXV consists of forty-nine leaves of paper, 8 in. by 4½, bound endwise in pasteboard which is roughly covered with skin. The MS. is paged from both ends, A and B, and on the cover at both ends is written in modern hand 'Miscellaneous Poetry, Scots and Irish.' There are also a number of proverbs. The writing is mainly in the Gaelic hand, with here and there

some lines and a few proverbs in the current hand. It contains copies of Alexander Macdonald's poems on Summer and Winter, and cannot therefore date further back than about the middle of the eighteenth century. The verse is chiefly secular, but it contains two short pieces of a religious character. The subject of both is practically the same,—an exhortation to piety, because of the uncertainty of life and the certainty of death and judgment. The first piece (end A, pp. 47–8) begins

Duisg a cholann(n) as do chadal, 's fada dhuit a n-oidhche ad shuain,
‘Wake up, O body, thy night of sleep has been (too) long.’

Ewen M'Lachlan says, but erroneously, that the hymn is found in Macdonald's *Collection* (cf. R. Macdonald's *Collection*, 1776, p. 310).

The second ‘hymn’ (end B, pp. 1-2) begins

Sud agaibh laoi na n-cuig rann, gun aon fhocall ann ach fior,
‘Here the hymn of five quatrains, without an untrue word,’

and ends thus:

(?S b)eg orm ifrionn fuar flinch, (b)aile bitbhuan is scrbh deoch,
'S ota gun chill gun chrois, (cha) dteil mi ann a chois no dh'ech.
‘I hate hell, wet and cold, an eternal abode of bitter drink,
Seeing it is without church or cross, I shall not fare thither on foot or
on horseback.’

(Cf. *Beauties of Gaelic Poetry*, p. 182, note.)

There are several religious and ecclesiastical pieces in MS. XXXVII, otherwise known as the Dean of Lismore's MS. But the contents of that MS. are so varied and so voluminous that it must be treated separately.

CHAPTER III

HISTORY AND GENEALOGY

AMONG the Gael, as among other peoples, Legend and History are not always sharply distinguished. A large portion of the contents of this Chapter is manifestly legendary, while in a subsequent Chapter, 'Legend and Lore,' the reader will find historic facts imbedded.

MS. I

As already stated (*v. supra*, p. 72), MS. I consists of two separate MSS. bound in one cover. The first leaf of the first MS. is covered with genealogies. The writing is indistinct, and the reading is in many cases uncertain. Chemicals were applied to this portion of the MS. by Dr. Skene, which did not permanently improve matters. The first page is written in five irregular columns and the second in four, with occasional side-notes. The genealogies are those of the kings of Scotland, beginning with David I., and of the principal Highland Clans. The descent of David is given step by step to Kenneth the Scot son of Alpin, and through him to the kings of Dalriada up to Fergus of Kintyre son of Ere, and from Ere through the traditional Irish pedigrees up to Noah and Adam. King Lulach is in the same way traced up to Loarn *mor*, brother of Fergus and son of Ere.

These pedigrees were first printed by Dr. Skene in *Collectanea de rebus Albanicis*, p. 50 *et seq.* Thereafter, with the lists of kings omitted, the same author printed the genealogies of the Highland Clans, supplemented and corrected from Irish MSS., in *Celtic Scotland*, vol. iii. p. 458 *et seq.*

The second MS. of which MS. I is made up consists of fifteen leaves of parchment, very large folio (15 in. by 10½). Like several of the MSS. in the Scottish Collection it was at

one time enclosed in leaves taken from a fine old Latin Hymnary, the front cover still adhering. The MS. is old, dating back, one should say, to the fourteenth century. The hand is particularly good throughout. Towards the end a portion of the pages is well-nigh illegible, evidently the effect of rain-ooze to which the MS. must have been subjected for a time.

As now bound, the first leaf is reversed, and the fourth ought to be the second. Leaves are awanting between the fourth and fifth, and between the seventh and eighth. They are paged in pencil according to the sequence of their contents. The writing is in two columns, in a few pages in four. The contents are varied. The following may with more or less propriety belong to this chapter.

1. A paragraph, nearly the whole of which is illegible, on the Milesians, commencing, *Ag milidh espainne* (p. 4b).

2. A Tract covering pp. 5–8a giving the names of distinguished men and women, with explanation of names and epithets attached to them, complimentary or otherwise. The list here given begins with *Art aenfer*, ‘Art the Solitary,’ and ends with *Ulaid*, ‘Ulster-men.’ As if glad that his task was done, the scribe appends *Sella. Sella. Sella.* (Selah.) Another version of the same tract is in MS. VII, fols. 1–4a. A third, with slight variations, is in B.B. fols. 249a–255a. A version containing a longer list is printed by Stokes entitled *Coir anmann* ‘Fitness of names’ (Irische Texte III. (2), Leipzig, 1897).

3. On p. 8b is given the pedigree of Goll, the great rival of the hero Find or Fionn: *Goll mac Cormaic (m)ic nemannd mic Morna moir mic Garaig glunfind mic Aeda duanaig mic Aeda chindclairi mic Conaill mic Sthamb mic Ceit mic Magach*, ‘G. son of C. son of N. son of great M. son of Garadh white-knee son of poetic Aed son of Aed flathead son of Conall son of S. son of Cet son of Magach.’ Several notices of the family are given, with an account of Goll’s feud with Find. The last three lines of the column commences, but does not complete, a similar paragraph on Find: *Find mac Cumail mic Trenmoir mic Treduiern micc Buain mic Boga mic Baiscni, o fuilet Clann Baísení, mic Shedna Sithbaic mic in filedh Abratruiat ut putant alii* (col. ends), ‘F. son of C. son of T. son of T. son of B.

son of B. son of B., from whom are the Clan Baisene, son of S. S. son of the poet Abratruadh (brown eyebrow) as some think.'

4. On pp. 9a-11 are given the following genealogies and notes:—

(1) Slainge the first king of Ireland, with his four brothers, Rudraig, Sengand, Gand, and Genand, the five sons of Dealá. The pedigree of this family is given up to *Adamh mac Dé bli*, 'Adam, son of the living God.'

(2) The first Irish king of the *Tuatha De Danann*, viz. Breas son of Ealadan, is traced up to Neimed son of Agnoman. Other distinguished names of this race are also noticed, their descent given, and relationship indicated—Nuadu of the Silver-hand; Ogma *grianach*, 'Sun-bright'; MacCuill, 'son of hazel,' MacCecht (the physician), and MacGrene, 'son of the Sun,' being the three sons of Cernait 'honey-mouth,' son of the Dagda, son of Ealadan, etc.

(3) The descent of Mile of Spain, son of Bile, is given step by step through Goedel *glas* (grey), son of Niul, to Japhet who is the common ancestor of the Firbolg, the *Tuatha De Danann* and the Milesians. Thereafter the descendants of Eremon and Eber, sons of Mile of Spain, are given down to Ruaidri Mac Toirdealbhaigh, in whose time presumably the Tract was originally compiled.

(4) On p. 11, col. 4, Breas MacEaldan is again taken up, his descent is given step by step to Noah, and a note is added to the effect that this is the true genealogy of Breas, and that although he had been adjudged to be of the *Tuatha De Danaan* he is in reality of the blood of Murch, seeing that Eve daughter of Fiachna son of Dealbaeth was his mother.

On p. 9 dates are inserted on the margin, in later hand, and in both reckonings A(nno) M(undi) and A(nte) C(hristum). A few notes, not very legible, also appear,—one to the effect that the *Clanna Neimhidh* 'Nemidians' were expelled from Ireland in A.M. 2213, and that they returned again in A.M. 2714.

MS. II (*v. supra*, p. 6)

Two leaves of Annals (fols. 79 and 88) are inserted in the MS. as now bound. To judge from the skin, handwriting, and

dates the two are consecutive leaves of the same MS. The skin was subjected to rough usage, so that some of the entries are rather difficult to read. The year is written in Arabic numerals. Fol. 88 contains entries from 1360 to 1370, and fol. 79 entries from 1371 to 1402. The events recorded all relate to Ireland. On fol. 79b are two notes written on blank spaces, in a different and later hand, and dated 1589.

MS. V (*v. supra*, p. 79)

Fols. 2b1–4a contain a full and readable account of the proceedings at the Convention of Drumceat, held A.D. 575. The story is given in several MSS. from L. U. downwards. The version given here is slightly less detailed at the beginning and end than that in L. Br. fol. 238 c-d, otherwise the two accounts are practically the same. As is well known, King Aidan of Dalriada and St. Columba attended the Convention. Three questions of great interest to Columba were discussed: (1) The future position of the Bards. (2) The case of Scanlan, prince of Ossory, and a ward of the Saint. (3) The future relation of Dalriada to Ireland. The eloquence of Columba, himself a poet, secured a fresh lease of life, although with diminished privileges, to the Bards. He was unable to persuade King Ainmire to consent to the release of Scanlan from prison, but the liberation of the prince was accomplished otherwise by the Saint. The resolution regarding the third question, which made Scottish Dalriada practically an independent kingdom, was submitted by Colman, a young priest, not by St. Columba.

In connection with this last question, it is stated that a colony of Irishmen came to Argyll in the time of Cairpre *rigfota*, 'tall king' or 'long arm,' who removed from Munster to Ulster in the end of the second or beginning of the third century, in time of famine; that the territory occupied by Cairpre's followers in Ireland and Scotland came to be called Dalriada; and that there was continual contention between these men and the men of Ireland. The statement of Bede is practically to the same effect, his *Reuda* being no doubt the *rigfota* of Gaelic MSS. But the Annalists make no mention of such a migration, and Skene gives no credence to it.

He quotes the statement of our oldest Scottish chronicler regarding Fergus son of Erc (*Celt. Scot.*, vol. i. p. 140): '*ipse fuit primus qui de semine Chonari suscepit regnum Alban*', as if it were conclusive of the matter. The silence of the Annalists regarding this colony is surprising, unless we assume, what was most probably the case, that there was frequent crossing and re-crossing between Argyll and Ulster before and after Cairpre Longarm's day. But surely the Scottish chronicler's language suggests an inference different from that drawn by Dr. Skene. That Fergus was the first of Conaire's race to set up a *kingdom* in Alba is historically true. But does not the use of *regnum* rather imply that he was by no means the first of his race to colonise a district of Alba?

MS. VI—KILBRIDE COLLECTION, No. 2

MS. VI is enclosed in two leaves of parchment. The writing on this cover is illegible on the outer pages (1 and 4). Pages 2 and part of 3 are taken up with the adventures of Serlus (Charlemagne?) and Roland (the brave?). Then comes (p. 3, l. 19) a legend of a certain *oclaech*, 'warrior' (youth?), in the *apdaine*, 'abbey' (the Scottish Appin) of Drumenach, who gave a great feast and had wonderful experiences thereafter. This is followed by not very legible paragraphs about Mocho (here Mochae) of Noendruim (*v. supra*, p. 84). The writing on these two leaves is later than that on the MS. proper, and is probably of the late sixteenth century.

The MS. proper consists of 11 leaves of parchment, all except the last genealogical. The leaves were formerly stitched together with thong and thread, but are now in four divisions, 2, 4, 3, and 2. The skin is fresh, and the writing is very good, bold and clear, with capitals crudely drawn, and as a rule roughly coloured. Bits of the parchment are worm-eaten here and there, but the text is not much encroached upon. An occasional note is found on the margin. One runs as follows: *A De 7 a Muire is mor do na genelachaib sin nach bfuil fis agam ar bith ce h-iad*, 'God and Mary, of many of these genealogies I know nothing in the world.' Another gives step by step the pedigree of a certain individual whose name

is illegible through Neills and Lachlans and Farquhars and Ferguses and others to Baedan son of Muridhadh son of Lodarn (Lorn) *mor* son of Erc son of Eachaidh *muinreamair* 'fatneck,' and several generations beyond.

The explanatory text is for the most part in Gaelic, but occasionally in Latin. The writing, probably of the fifteenth century, is in two columns, but on some of the pages in four and even five. The genealogies are of the ancestors and descendants of the leading men of the Gaelic race, legendary and historical. The descendants of Fergus's four sons by Meave of Connaught, of whom was Mog Ruith, the pupil of Simon Magus; the descendants of Conall Cernach; of Conchobar son of Ness; and of other Ulster heroes are conspicuous. The individuals and tribes are mostly Irish, but now and again references to Scotland, and especially to Dalriada, appear. Thus on one of the pages it is mentioned that Aedan son of Gabran submitted to Baedan son of Cairell, who was King of Scotland (Dalriada only is meant) as well as of Ireland.

The MS. of which these eleven leaves are a part is of great importance. One of the leaves begins: *Seacht primflata d'ultaib im Conchobar macNeasa*: 'Seven chief nobles of Ulster attended Conor son of Ness.' The succeeding text follows the same order, and gives practically the same names and incidents as those given under a similar heading in M'Firbis's *Genealogies*, written in 1649. M'Firbis professes to quote from *Sabhall Padrug*, 'Patrick's Barn,' a MS. now lost (O'Curry's MS. Mat., p. 20). Our MS. is much older than M'Firbis's, but is probably of the same origin.

On the first page of the last leaf are written in a different, inferior, and later hand:—

(1) Verses on various metres: *Setnud* long and short; *Rannaidecht* big and little; *Casbhairne*, etc. etc. In L.L. p. 38a, l. 19, the verses are attributed to Cellach hua Ruanada. They begin:

Sloindfead duib dead aside in dana, bid diglaim ratha.

(2) The legend of the beautiful Ciarnaid, a Pictish captive princess from Scotland, and King Cormac (*v. Keating*). The lay quoted by Keating is referred to here, but not given.

(3) The etymology of Hibernia (Ireland) from *Hiberus* in Spain and in Armenia.

The last page is also written upon, but only a word here and there can now be read.

MS. VII (*v. supra*, p. 84)

On fols. 1-4a is found another copy of the names of noted persons already mentioned (*v. supra*, p. 107). The copy here, like that of MS. I, begins with Art the Solitary and ends with Ulstermen (*ulaid*). Although the two occasionally differ in arrangement and detail, they are practically the same.

Fols. 4b-5b. Here we have a list of distinguished women, with, for the most part, the names of their husbands and children, beginning with Scota the daughter of Pharaoh, wife of Niul and mother of Gaedel *glas*, and ending with Derborgaill daughter of Tadg (Teigue), son of Gilla Patraig, King of Ossory. A corresponding list in B.B., pp. 282a-286, which does not always follow the same order, begins with Eve and ends abruptly with Dunlait daughter of Murcertach. Cf. also Poem by Gilla Moduta in L.L., pp. 136-141.

MS. VIII—KILBRIDE COLLECTION, No. 4

MS. VIII consists of thirty-six leaves of parchment, large folio. There are in reality two MSS. stitched together, the first containing twenty-six leaves, 12½ in. by 9, and the second ten leaves, 13 in. by 9. Both layers, especially the second, have been subjected to rough usage. The first section contains a Gaelic version of the Thebaid of Statius, and the second a considerable portion of the Legend of Troy (of both of which later).

On fol. 27 a paragraph which begins and ends abruptly relates an advance by Ceallachan King of Munster, accompanied by the Clan Eogan, to attack the Norsemen in *Luimneach* (Limerick). On the same page is a satirical paragraph on the Kings of Ireland and their followers, by 'Fergus from Scotland.'

Fol. 36, the last leaf, is written in a large hand. The first page is legible only in part and the second is wholly illegible. The readable portion consists of memoranda regarding Kings

of Munster from Artri onwards: *Raig oirrdire ardmeanmnach rogabasdair flaithus 7 forlamus da coiced Muman dar bo comainm Artri mac Cuthail mic Finguini, 7 is re bind rogabadar Lochlannuig neart ar tus an Eirinn*, 'A famous high-spirited king named Artri son of Cathal son of Fingen assumed sovereignty and sway over the province of Munster, and it was in his time that the Norsemen first invaded Ireland in force.' Cf. *Wars of the Gaidhill with the Gaill*. London, 1867. App. B., p. 237.

MS. IX (*v. supra*, p. 26)

The chiefs of the Macdougalls of Lorn, afterwards of Dunolly, are named from Allaster *mor* son of John *ciar* up to Dugald son of Somerled (of Argyll) son of Gillabrigde. The writer accounts for the indifferent caligraphy by stating that he wrote in great haste and by candle light.

MS. XXVIII—KILBRIDE COLLECTION, No. 24

This MS. consists of seven leaves of parchment of irregular form, 4 to 6 in. tall by about 9 in. in breadth. The writing is in one column, by different hands, none of them very good. The MS. is old, probably of the fourteenth century. The contents are in part historical. The fourth leaf is reversed in binding.

The MS. was missing for nearly thirty years. It was borrowed from the Library by the late Dr. M'Lauchlan of Edinburgh, and in the spring of 1864 it accidentally dropped from his pocket on to the street. No trace of it could be found. In 1888 the identical MS., enclosed in its cover, was presented to the late Rev. Dr. Campbell of Dundee by an old man, to whose son Dr. Campbell had been of some service. On being satisfied that the MS. was that lost by Dr. M'Lauchlan twenty-nine years previously, Dr. Campbell returned it to the Library.

Pp. 1-4 (l. 5) contain an old and valuable copy of the Synchronisms of Flann of Bute. Flann died in 1056 A.D., but the Synchronisms were continued by an unknown author to 1119. The Tract is of special value to Scottish students, for

Flann includes the kings of Dalriada (whom he calls kings of Alba) in his survey. Dr. Skene found four principal copies of the Tract, two without the continuation, this and a copy in the Bodl. Oxford (Rawl. B. 486); and two with the continuation,—one in the Book of Leean (R. I. A., Dublin), and another in the Bodl. (Rawl. B. 512). He regarded the text of this copy as containing ‘the work of Flann in its original shape,’ and printed it with translation and variants from Rawl. B. 512 and Leean in the *Chronicles of the Piets and Scots*, pp. 18–22 (*cf.* also Preface, pp. xxx, xxxi).

Pp. 4 (l. 7)–6 (l. 7) contain an historical poem, commencing :

Enna, dalta Cairpri Cruaidh, Ro gab tir Enna arm ruaidh,
 ‘Enna, ward of the stern Cairbre, seized Tir-Enna of the red weapons.’

The poem is ascribed by O’R. (p. lxxviii) to Flann of Bute, but is claimed by O’Curry (Mann. and Cust., ii. 164) for MacNamee. There follows a Calendar, in prose, with the dates of the Feasts and Saints’ Days.

Pp. 7 and 8 (reversed in binding) contain two poems, attributed to Flann (O’R. p. lxxvi, O’C., Mann. and Cust., ii. 160), the first beginning :

A liuba(i)r, ata ar do lar Senchas comenbaidh comlan,
 ‘O book ! there is in thy contents a consistent, perfect history’ ;

and the second :

Ata sunn Senchas nach suail,
 ‘Here is no trifling history.’

This poem concludes as follows :—

Padraic ro fhacaib doib sin,
Uadh rosgríbadh a lebraib;
Gach andligid linib la,
Crisd da coiméid mar ata.

‘Patrick decreed it thus,
 And from him was written down ;
 The dues levied on successive days,
 May Christ preserve them unaltered.’

Thereafter follows a series of letters, significant no doubt,—g.m.m. 7 g. 7 c.m. etc. etc. A paragraph, written in small hand, and in a rhetorical, exaggerated style, on the fruitfulness and peacefulness of the land at one time, fills up the rest of the page.

MS. XXX—KILBRIDE COLLECTION, No. 26

Here are eight strips of vellum of various dimensions, the largest being 6 in. by 11, and the smallest 5 in. by 8. There is a piece torn from the fifth leaf and some text lost. The front page is wholly illegible, while pp. 2, 3, 4 and 5 are largely so.

From the top of p. 3 to middle of p. 7 there is an ironical laudation of *Filib mac Briain mic Felimi hi Raighallaigh* in prose, interspersed with *Rosg* or *Retoric*.

[F. M. under A.D. 1508 record the death of 'Philip, the son of Brian, son of Felim O'Reilly, a captain, and a man who kept a house of hospitality, and who was full of knowledge of each science, after gaining the victory of Unction and Penance.']}

What follows is in verse and, with the possible exception of the last piece, evidently inspired by the preceding characterisation of Philip O'Reilly.

(1) On pp. 7–9 Cerball O'Dalaigh (a C. O'D., poet of Corcamroe, died in 1404, *v. O'R.*, p. exii) has thirty-three quatrains, beginning :

Ni ar ácis iartar mine

in defence of Philip, and in disparagement of his censor.

(2) On pp. 9–10 Tadg ócc Cianan has twenty-eight quatrains, as if in reply to Cerball, first line :

Trian Connacht ar coimeti acinfir.

(3) The same Cerball replies in twenty-six quatrains (pp. 10–11) beginning :

Da coimed tech tigerna.

(4) Lughaid O'Daly now joins in with forty quatrains (pp. 11–13). This author is more concerned with the uncertainties of life than with the merits of the controversy. He visits *Ath Truim*, where Felim was slain, searches for his grave, and, when he finds it, is not much edified. This piece commences

Truag ar n-echtra gu h-Ath Truim.

(5) On pp. 13–15 Cerball (the name is written in a different hand) gives some thirty-seven quatrains, beginning :

Ni mar each as cainte Brian.

(6) On the last page (16) are fifteen quatrains, not always legible but seemingly on the same subject, by . . . O'Cuirnin, beginning :

Ra(i)th Temraig ota Domna(i)ll.

If the subject of the composition on pp. 3-7 be the Philip O'Reilly who died in 1508, it is clear that his apologist is not the Caroll O'Daly who died in 1404. A Lughaid O'Daly's death is recorded in 1337, who was Bishop of Clonmacnois. He also is impossible. Tadg ócc Cianan and . . . O'Cuirnin I have not come upon elsewhere.

MS. XXXVI—HIGHLAND SOCIETY, KILBRIDE, No. 5

The MS. is of paper, ordinary quarto size, written in 1690-1 in a very good clear hand, in one column, by Eoghan MacGilleoin (Ewen MacLean), for Colin Campbell, otherwise 'Caillain Caimpbel mac Dhonchaidh mic Dughil mic Chaillain Oig mic Maighister Archibald.' The scribe on one occasion resorts to crypt : Sedlghbhñ m̄c gngllscdlngn ddl scrnghb sdd = *Eoghan Mac Gilleoin do scrib̄h so*, 'Ewen MacLean wrote this' (v. pp. 79a, 110b). The leaves are numbered on every second page up to 133, but the text is now defective at the beginning and end. The first fourteen leaves are awanting, and fols. 15 to 21 are tattered. The last four leaves are also mutilated, and there were at least a dozen more which are still traceable in the binding. Of the skin covering, only the back portion now remains. At present the leaves are enclosed in a sheet of blue paper, on which is written, in Dr. Skene's hand, 'MS. belonging to the Society of Advocates,' and in another hand, in pencil, 'XXXVI, Highland Society, Kilbride 5.' On fol. 95b is written, 'This manuscript is the property of John M'Lachlan of Kilbride.'

The contents are chiefly Heroic Tales and Romances. There is a considerable amount of verse,—short poems, detached couplets, and epigrams. Three of the pieces may be classed as Historical.

1. On fols. 79b-81a thirty-nine quatrains, beginning :

Triath nan Gaoitheal Giollaaspag.

Subject,—the greatness, power and lineage of Archibald (the

Marquess) of Argyll. His descent is traced through King Arthur to Adam. Names are not given, but the number of progenitors is said to be sixty-four. In O'Hart's *Pedigrees* (Dublin, 1876), the late Queen Victoria is the hundred-and-thirty-sixth in direct descent from Adam, all the names being given (*v. pp. 24-30*).

2. On fols. 81a-82a is another piece of twenty-six quatrains in praise of the Marquess, commencing :

Rug edrain ar iath n-Alban,
'We fought on Scottish soil.'

To this poem the following note is appended, presumably by the author, who may have been one of the Irish contingent who fought with Montrose : *Benacht chugaibh, a Thigerna, arson na h-aithne do rin(n) sibh ar an dan so, 7 teachtaire do chur da iar(r)uidh, seach moran do chach oile do chuala é, 7 se is locht liom air anois olcas a sgriobhneorachta o iomarcaidh deithfire, 7 nar sgribas an oiread-sa do Ghaoidhealg o tangas an Albuin, 7 ni h-iongnadh sin, o(i)r ni bfuil moran do lucht twigsean sun chuit a bfuilim an(o)is. Ni beg sin acht tabhair mo benacht d'Eoin mhac Mhaighisdir Domhnall. Do t-serbonntuigh fein go feadh a chumhacht.* MURIS O MHUILGHIRIGH.

'A blessing to you, my Lord, for your appreciation of this poem, and for sending a messenger for it,—so different from many others who heard it. My chief regret now is that, because of excessive haste, the handwriting is so inferior. (But) I have not written this much of Gaelic since I came to Scotland, nor is this surprising, for in the district in which I now am, there are not many who understand the language. No more at present, but give my blessing to John, son of (the Rev.) Mr. Donald.—Your own servant to the extent of my power, M. O' M.'

3. The third poem consists of fourteen quatrains (fols. 114a-b) on the capture of Archibald, ninth Earl of Argyll, who is here described as *buachill an chruin*, 'the shepherd [guardian] of the crown.' The verses commence,

Is maith mo leaba, is olc mo shuain,
'Easy my bed, disturbed my sleep.'

MS. XXXVIII—HIGHLAND SOCIETY. J. M'KENZIE, No. 2

The MS. is of paper, $7\frac{1}{2}$ in. by 6. It is paged from 5 to 193, the first four pages being now awanting. Pp. 5 and 6 are but a fragment, and loose. *Cath Cnucha go nuige sin*, ‘The battle of Knock thus far,’ written on p. 5, suggests the conclusion of the story of that fight, in which Cumhall, the father of the hero Fionn, was slain. *Mish leabar Mhanus M'Muirish*, ‘I [am] the book of Magnus son of Maurice,’ is also written in inferior hand on p. 5. On the last page (193) is ‘J. Everitt for J. M'Kenzie, Esq., Secretary of the Highland Society.’

The MS. was covered by leaves of an old Latin Hymnary, part of which still adheres. There are several hands, all good, one particularly fine and clear. The writing may not be of uniform date, and, one should say, is not older than the end of the sixteenth or beginning of the seventeenth century.

The contents are various,—heroic tales and ballads, a vocabulary, annals, etc. The MS. was analysed by Ewen M'Lachlan, who also transcribed some of its contents. The following may be included in this chapter.

1. On p. 171 six lines of annals, with dates inserted, but afterwards deleted. Then follow some forty quatrains of a semi-historic poem, found also in MS. XLII, where ninety-six quatrains are given, beginning :

Aoibhinn sin, a Eire ard.

2. The last eleven quatrains of an elegiac poem (of which the first five are in MS. XLII),—‘on a distinguished ecclesiastic’ says E. M'L., *Analysis*, p. 51 Repeating line,

Bennacht De go m'dhaingen-si.

MS. XXXIX—HIGHLAND SOCIETY. J. M'KENZIE, No. 3

This is a paper MS. of thirty-two leaves of small quarto, unpaged. It is enclosed in skin-covered pasteboard, and looks to have been written in the seventeenth century. The hand is fairly good. Several memoranda in English, with names of

Kennedy, Cameron, Alex. M'Donald and others appear on the margin, under dates 1736-9. One of the poetical pieces is written semi-phonetically in Roman hand on a blank space of fol. 28a.

Several of the poems may perhaps be classed as historical. Among them are e.g.:

1. A fragment on fol. 22b, on the death of Angus, of the Clanranald family.
2. Verses on fols. 29a-30a, on the valour of *MacEoin* (son of John—a MacIain of Ardnamurchan?) in foreign parts, beginning:

*Meisneach miledha mic Eoin,
An laibh troda a thir aincoil.*

'The military ardour of MacIain,
On the battlefield in foreign lands.'

3. On fols. 31a-32a are verses of uncertain reading and not very intelligible drift, beginning:

Tuar freasdal ar feirg . . .

The author is speaking of the Macleods and names several of them,—Rory, Norman, William, and Alexander. They are the bravest of the brave, even among Gaels. But they are as liable as meaner men to be deceived and cheated by fawning, flattering rhymers.

MS. XLI—HIGHLAND SOCIETY. JOHN M'KENZIE, No. 5

The cover of the MS. is written upon (*v. supra*, p. 62). The MS. proper consists of fourteen leaves of parchment, small quarto (6 in. by 4½). On fol. 13b a prayer is asked for the soul of the man for whom the book was written, viz. Neill, and at the foot of fol. 12b in very small hand is the entry: *Misi Magnus 7 amgar ataim tareis Neill i Neill.* 'I am Magnus, and distressed I am after Neill O'Neill.' On fol. 1b 'John Smith,' evidently in the hand of Dr. Smith of Campbeltown, is written.

The subject of the MS. is difficult to classify. It purports to be a copy (*foirm*) of a letter which *Sar Seon*, Priest

and King of India, sent to the Roman Emperor and the King of the Franks, desiring the friendship of these potentates, promising great wealth and honour to such of their subjects as might enter his service, and giving a detailed account of his country, its wealth and grandeur and wonders, together with the strange beasts and birds to be seen there, as well as of the people, their laws, religion, and manners.

On fol. 13b, filling up a gap in the text, are bits of lore, of one of which Shakespeare may have heard: ‘Three women-wizards in the eastern land, by name *Bebhinn*, *Becuill cladhach*, and *Be chairn comramach*, were in an empty, secluded house boiling a cauldron full of wizardry (*draighecht*). *Balar baluan bladh* was watching them through a hole in the door-leaf. One of the hags threw a ladleful of the poison through the hole and destroyed his eye.’ Another is in verse, beginning :

Don(n)al con re tech aniar, is rabadh re creich co cian,

‘Howling of dogs against a house facing the west is ever a token
of spoil.’

MS. XLII—HIGHLAND SOCIETY. J. M'KENZIE, No. 6

A very tattered paper MS. in small quarto, of which twenty-four leaves are entire. It is enclosed in a double cover, the outer being of skin stitched with thong, the inner a leaf of an old Latin Hymnary. Of the fragments, little or nothing can be made. Corrections are made on some of the verses. Several pages are blank.

Fol. 2a is taken up with genealogies, historical and mythical, ranging from Adam to Don Philippe.

Fols. 3–7 contain fragmentary poems. One (fol. 4b) is headed

Ni comthrom cogadh Banbha,

‘Ireland’s warfare is not a fair one’;

but the text here is different from the poem with the same opening line quoted in O’Gr. Cat., p. 479.

From fol. 7 to fol. 14 there is a variety of matter, chiefly lore, of which later. Fols. 14a–17a contain a copy of the poem already noticed (*v. supra*, p. 118), which here extends to ninety-six quatrains,

Aoibhinn sin, a Eire ard.

On fol. 17 is another long poem, anonymous, beginning,

Eisdigh, a eigisi Banbha, Re h-iomradh na h-ealadhna,
 'Listen, Irish Poets, to the voice of your craft.'

Cf. Poem in O'Gr. Cat., p. 535, and O'R., p. clvi, attributed to John O'Clery,

Eistidh, a eigisi Bhanba, tabhraidh dhúinn cead agallmha.

On fol. 18b commences an anonymous poem,

Eire og, inis na naem,
 'Chaste Ireland, isle of saints,'

found also in B.B., 49b, l. 40.

Fols. 20–24 are detached. Fol. 20 gives the last five quatrains of one poem, and the first twenty of another, the latter beginning,

An sith do roga, a rig Fionngall ?
 'Do you prefer peace, King of the Norsemen ?'

On fol. 21 is a portion of a poem, which can hardly be described as historical:

Ataim a g-cás eider da chomairle,
 'I am in a strait between two counsels.'

The poem is found in MS. XLIV (*v. infra*, p. 123). It is also quoted in O'Gr. Cat., p. 478, and there attributed to Eochy O'Hosey.

Fol. 22 contains twenty quatrains of a poem, anonymous, beginning:

A eolcha Eirinn airdi, sloinnidh do chach gan chairde,
 'Ye learned of illustrious Ireland, relate forthwith to all.'

Fol. 24 contains twenty-six quatrains attributed to Dr. Clerk, beginning:

A Emuin, an agad féin,
 'Edmund, restrain yourself,'

and the first five quatrains of a piece already noticed (*v. supra*, p. 118), attributed here to the same author (Dr. Clerk), beginning:

Bennacht De go m' dhainghen-sa,
 'The blessing of God [be] on my stronghold.'

MS. XLIII—HIGHLAND SOCIETY. J. M'KENZIE, No. 7

The MS. consists of forty leaves of paper, small quarto ($6\frac{1}{2}$ in. by $5\frac{1}{2}$), written in a plain but good hand of the late seventeenth century. It contains a carefully written copy of Keating's *History of Ireland*, from the commencement down to the departure of the Milesians from Gothland for Spain. (Cf. also MSS. LI and LVIII.) The Title is given first in English, then follow Title, Introduction and Text in Gaelic.

MS. XLIV—HIGHLAND SOCIETY. J. M'KENZIE, No. 8

MS. XLIV is now but the tattered remains of what was at one time a valuable collection of poetry by comparatively modern Irish Bards. At present the MS. consists of eighty leaves, of which several are mere scraps. Many are loose, some out of place, while a number are altogether lost from the body of the MS. as well as at the beginning and end. The cover was of thick pasteboard, enclosed in old and brittle skin. The back of the cover has disappeared, and the sides are slowly crumbling away. The page is of unusual form, $7\frac{1}{2}$ in. by $2\frac{1}{2}$. Two if not three hands are discernible, one—in which much the greater part of the MS. is written—very good, round and regular; another sharp and free, but firm and clear. The MS., which is of paper, may be of the late seventeenth century.

The poems are mainly historical, with a few religious and didactic. Many of them are quoted in O'Gr.'s Cat. They are here given, in so far as legible, in the order in which they appear in the MS. without any attempt at classification.

Fol.	First Line.	Author.
1.	A Fragment	
2.	Beginning of poem wanting	
3.	Da gradh do fagbas Eirinn	
	.	
5a.	Ein fer feisd ag milledh Mumhan	Tadg (in modern hand) i.e. Teigne
7a.	Iomdha naisle ar iath Laigen	O'Daly. Cf. O'Gr. Cat., 355, and
9a.	Da roinn cotroma ar erich Neil	O'R. xcix
11b.	Dlighidh ollamh urrum riog	Diarmai(d) mag Craith
12a.	Tanag aghaigh go h-eas g-Caoill	Eogan mag Craith (v. O'Gr. Cat., 359)
		An fer cedna (v. O'Gr. Cat., 363)
		Maoilnuire bacach mag Craith
		Anon. (Tadg dall in O'Gr. Cat., 423)

Fol.	First Line.	Author.
14a.	Dlig do mheanna a maoilir	An fer cedna
16a.	Ag so an chomairce, a C(h)ormaic	" "
17b.	Imda sochar ag siol Neill	An fer cedna (Tadg dall in O'Gr. Cat., 409)
20b.	()raoid sunn go siol Colla	" "
21a.	Illegible	Illegible
22b.	Coir De eadram is Uilleam	An fer cedna
24a.	Daoine saora siol Colla	" " (Tadg dall O'Higgin in O'Gr. Cat., 408)
27b.	An aill leibh senchus siol g-Cein	Anon. Tagd dall in O'R., p. clxxi
32b.	D' fior chogaid comhaillter sidechain	Anon. (Tagd dall in O'Gr. Cat., 413)
36a.	Ferann cloidmi crioch Banba	An fer cedna. (Tagd dall in O'Gr. Cat., 427)
38b.	Mealladh iomlaoi De ar Eirinn	Anon.
42a.	Cred anois fairges Emann	An fer cedna. (<i>Cf.</i> O'Gr. Cat., 386)
46a.	Suirghech sin a Eire ogh	Anon. (Eochy O'Hosey in O'Gr. Cat., 476)
48b.	Diol d(ru)idhe inis Eogain	An fer cedna.
51b.	Ataim eider da chomairle	" " (Eochy O'Hosey in O'Gr. Cat., 478). <i>v. supra</i> , p. 121
53a.	Roinn leithe ar anbuain Eirinn	" " " " 464
56a.	Slan fad lot a laiu Aodha	" " " " 455
58a.	Maith do suidighedh siol Neill	Fergal og mac an bhaird. (So O'Gr. Cat., 384)
59,60.	Leaves loose	
61b.	At(h)roinn ar Inisfail. (Repeated at end of poem)	
61b.	Gaoidil meallta no mac Neill	An fer cedna
64a.	Gluais, a t(h)echtaire teid siar	" " (<i>cf.</i> O'R., p. clxxiv)
64b.	Cia as sine cairt ar erich Neill	Domnall mac Daire. (So O'R., exl)
67a.	Mor ata ar thegosg flatha	Tadg mac Daire mic Bruaiedha. (So in O'Gr. Cat., 388)
70a.	Anois diolam an dechmoid	An fer cedna. (So in O'Gr. Cat., 390)
72a.	A mhacaoimh senas mo sheire	" "
72b.	T' aire ort, a Ricaird oig	Brian O'Donnallain (<i>v.</i> O'Gr. Cat., 401)
76a.	A Mhor, cuimnigh an cumand	Tadg dall. (So O'Gr. Cat., 41; O'R., p. clxxii)
78b.	(B)iaid a tromm ar Inisfail	Uilleam mac an Bhaird
80a.	Mairg fhechus ar inis g-Ceithlenn	Anon. (Tadg dall in O'Gr. Cat., 430, and O'R., p. clxxii)
81a.	(D)eit(f)rig chugainn a chalbaig (conclusion on 76a)	Tadg dall

Thereafter are three scraps of verse without the beginning or end of the pieces. A detached leaf of fresher paper follows, with writing in prose and in two hands, the one ending, the other commencing, some scraps of lore.

MS. XLVIII (*v. supra*, p. 98).

The following poems may lay some claim to be historical:—

Fol.	First Line.	Quatrains.	Author.
4a.	Se b-oidhee dhamhsa san dun	5	Niall mor mac Muiriche
9b.	Clann an iarla o ionluibh Banba	8(?)	Anon.
"	Dia beatha (cui)r ar aos a leinb	11	Niall mac Muiredchaidh
11b.	Taire riut a Ghiolla easbuig	11	Anon.
14b-16b.	Cionnus mhaireas me am aonar	28	Cathelaes mac Muriche
17a-18a.	Fuaras cara ar sgath na sgoile	13	Anon.
18a-20a.	Mor an len-sa air aieme Ile	17	Niall mac Muirichedh

The first piece celebrates a visit by the bard to the too hospitable Rory *mor* M'Leod in Dunvegan; the third was written on the birth of an heir to Macdonald; the fifth is a lament for the death of many Gaelic poets, and especially John, son of Brian; the sixth is an eulogy on Sir James, the heir of Donald, and his wife, daughter of M'Leod; and the last is on the high descent and numerous branches of the old Macdonalds of Islay.

MS. XLIX (*v. supra*, p. 99).

In addition to the religious pieces already noted (*v. supra*, p. 99), the following are more or less legible:

Fol.	First Line.	Quatrains.	Author.
1a-b.	Ionmhuin tech re tugas cul	24	Eochy O'Hosey (<i>v. O'Gr.</i> , 474)
3b-4a.	'S ionnbruin fert iona bfuil Brian	12	Anon. (<i>So O'Gr.</i> , 348)
4a-b.	Mian Cormaic tighe Temhra	11	Anon. (<i>So O'Gr.</i> , 652)
5a-6a.	Cuirfed so ionnad (a) Aodh	20	Maolmuire mac an Bhaird. (In <i>O'Gr.</i> , 456, ascribed to Eochy O'Hosey)
6a-8a.	Slan fad lot a lamh Aodha	37	Eochy O'Hosey (<i>So O'Gr.</i> , 455, <i>v. supra</i> , p. 123)
8a-9b.	Nodluig do chuamar don Chraobh	14	Tadg dall O'Higgin (<i>So O'Gr.</i> , 433)

Fol.	First Line.	Quatrains.	Author.
10a-b.	Mor do ni daoine dibh fein	19 (Illegible.)	In O'Gr., 555, ascribed to Ferfeasa o an Cainte
11a-12a.	La a ttemhraigh ag Toirrdheal- bhach	31 Tadbg O'huigin	
12b-14a.	On aird thuaidh tig an chabair	38 ,,, ,,	(So O'Gr., 364)
14a-15b.	Ré lán ésga au fhír einigh	36 Anon.	
17b.	Ni diobhtha dhamhsa riom fein	6 Anon.	
17b-18a.	Mairg do bhur gradh letromach	7 Anon.	
18a-19a.	Cáit ar ghabhdar Gaoidhil	25 Lochlainn mac Taidhg í Dha- laigh. (O'Gr. 374)	
19b-20b.	Cred mhosglas macraidh eirne	31 O'headhusa (?).	

MS. L—HIGHLAND SOCIETY. J. M'KENZIE, No. 14

Here are twenty-six leaves 8vo (6 in. by 4) of faded paper in pasteboard cover. Along with these were pp. 11-16 of the (so-called) *Red Book of Clanranald*. These pages were returned to Clanranald some fifteen years ago, after a copy of the text was made which is now kept in this cover. There are several hands, and the writing is usually in one column, occasionally in two.

The contents are largely memoranda and paragraphs regarding the Macdonalds, with genealogies of the family and of the Gael generally, together with legends of the race. The volume was evidently a sort of commonplace book of the M'Vurichs of South Uist. The text is in several places illegible, in others uncertain.

Fol. 1a is blank, and 1b is illegible. On fol. 2 the death in 1600 of James M'Sorley is recorded. Black Archibald, son of Angus, was slain in 1607 in the island *Mac i Carmuic* and buried in Kilmory in Knap(dale). Argyll took possession of Kintyre in the same year, and Alexander junior, son of Angus, was drowned in the Sound of Islay. In 1614 (fol. 3) Angus, son of James, died in Rothesay, and was buried in Saddell. He was the best (most powerful) Macdonald of his time,—Lord of Islay, Kintyre, Jura, Colonsay and Gigha, of the seven tribes of the Glens (of Antrim), and many others. In 1616 Dunnaomhaig (in Islay) was taken by the Lord of Calder and Sergeant Campbell, with Englishmen; and Angus junior, son of Angus, son of James, was hanged. In 1626 James junior (*i.e.* Sir James

Macdonald of Islay) died in London, after his exile. In the same year died Ruaidri (Rory *mor*) MacLeod, the best Gael in Scottish Gaeldom of his time (fol. 4). Notices of the three sons of John of Islay, Donald (of Harlaw), John *mor* (of Dunnaomhaig and the Glens), and Alastair Carrach, with their wives, follow. Through his wife *Maire Bised*, *sliochd Iain mhoir* (the descendants of John *mor*) inherited the glens of Antrim. The execution of John Cattanach and his three sons at *Burramuir*, and their burial in the temple of St. Francis, now called *Teampull nua*, 'new Temple,' are noticed. Then follow memoranda regarding the surviving son of this family, Alexander, his sons and descendants; and the Clanranalds.

On fols. 7–10 are notes on Parthalon and his race; the Aitheach Tuatha; the Tuatha De Danann; Scota the daughter of Pharaoh, etc., etc.

Fol. 12 gives the pedigree of King David, son of Malcolm, through the Dalriadic line on to Aonghus Tuirinn of Tara, and of Charles I. to Robert Bleire (Bruce ?), who died in 1330.

Fol. 13, under the heading 'Kings of Ireland here,' begins with Heremon son of Mile of Spain, and goes on to the several branches of the Gaelic race, their names and genealogies, with notes of events and dates, first in A.M., and later in A.M. and A.D.

The text of the three leaves (pp. 11–16) restored to the Red Book of Clanranald opens with the statement that Colla Uais died at Royal Tara in A.D. 335, when on a *saor chuairt*, 'free circuit,' in Ireland. He left four sons, whose affairs and those of their descendants are briefly treated of until the time of Gillebrighde son of Gilladomnan, and father of Somerled of Argyll. This man appeared in Ireland among his kinsmen, asked and obtained help to have the *Lochlannaigh* or Norsemen driven from his possessions in Scotland. It is incidentally stated that the title of the family from Reginald son of Somerled to Colla Uais was O'Colla and Taoisech (thane) of Argyll.

MS. L—HIGHLAND SOCIETY. J. M'KENZIE, No. 15

This MS. is a continuation of MS. XLIII, written in the same hand, and on the same paper. There are eighteen leaves

in two sheets. The first gives continuous text. There is a gap between the first and second sheet, and possibly also elsewhere in the second sheet, several of the leaves being here detached and fragmentary. The narrative of Keating is in this section carried down to the period of Criomthann Niathmar.

MS. LII—HIGHLAND SOCIETY. J. M'KENZIE. FRAGMENTS,
Nos. 16, 17, 18, 19

The litter gathered together within this cover consists of some forty-five separate items, mostly written in verse, with one or two in prose. The writing is mainly in the Gaelic hand, but two or three scraps are in current Roman hand. The subjects are varied,—mainly secular, but two or three are religious, a hymn or two and a prayer, and there are one or two medical notes. They are nearly all written in Gaelic, but there is a scrap in Latin, and another in English.

The following pieces are complete :

1. *A Mhor, cuimhnigh an cumann* (*v. supra*, p. 123).
2. *Maith an chait ceannas nan Guidheal,*

‘A good charter, the supremacy of the Gael.’

[This poem, consisting of fifty-one quatrains, is anonymous, with a preface in prose. The *ceannas* of the Gael is with Argyll, after whom come the Macdonalds and other clans].

3. A poem of twenty-four quatrains, anonymous, beginning :

Clu oirbirt uaislighes nech,

‘Tis a reputation for great deeds that ennobles one.’

4. A carefully written version of the well-known Ossianic ballad,

Goll mear mileta.

5. Verses headed *An ainm a n-athar agas an mhic ἥ an sbiorad naomh. Amen. Niall mac Mhuiradhuigh cecenit*, ‘In the Name of the Father and of the Son and of the Holy Ghost. Amen. Neill M’Vurich sang,’ beginning :

Maith an sgeul do sgaoil ’nar miosg,

‘Good the news circulated among us.’

6. Thirteen quatrains, anonymous, commencing :

An bfaca dusa thu fein?

'Have you seen [*i.e.* known] yourself [as you really are]?'

MS. LV (*v. supra*, p. 101)

A long poem of ninety-five quatrains beginning,

Teamhair teach am bi mhac Cuinn,

'Where the race of Conn dwells, that is Tara,'

may properly belong to the Historical class.

MS. LVIII (*v. supra*, p. 102)

The first one hundred and eighty pages of this MS. are taken up with a copy of Keating's *History*. The narrative is carried down to the death of *Cet mac Magach*. E. M'L. transcribed several extracts from this portion of the MS. in *Leabhar Caol* (LXXXI. pp. 159–163).

CHAPTER IV

LEGEND AND LORE

Legend and Lore form a large portion of the contents of the MSS. While several of the pieces included in the previous Chapter are more legendary than historical, much of the contents of this Chapter contains a background of history. Under Lore are included the Tracts known as *Dinnshenchus*, which give the legendary accounts of the origin of the names of noted places.

MS. V (v. *supra*, pp. 79, 109)

The MS. contains several interesting pieces which belong to this chapter.

1. On fols. 1b-2b is given an account of the battle of Leitir Ruide, fought between Fachtna Fathach, father of Conchobar son of Ness and monarch of Ireland, and Eochaid Feidlech, father of Meave of Connaught. Fachtna was slain in the battle (A.M. 5057 according to F. M.), and his opponent succeeded him. According to this account his three sons, Oilill, Eochaid, and Conall, accompanied their father, Eochaid Feidlech, on this expedition. Oilill and Eochaid were slain. The tract concludes with the arrangement made for the division of Ireland into five provinces, the establishment of Fergus Mac Roich as king of Ulster, and his displacement by Conchobar through the intrigues of the latter's mother Ness. Four daughters of Eochaid Feidlech are named, Meave, Muman, Clothru, and Eithne; but there is no mention here of the three sons, Breas, Nar, and Lothar, who at a later date revolted against their father. For MSS. containing other versions of *Cath Leitreach Ruide* (or *Ruige*), v. *Essai d'un Catalogue de la Littérature*

Épique de l'Irlande, par H. d'Arbois de Jubainville, Paris, 1883, p. 72 (quoted here as 'Jub.').

2. Fol. 6a2–b1 : Dunean, son of Flann son of Malachy, made a muster in order to build a wall and foss around *Saighir Ciaruin*, urged thereto by his wife. While the men were busy at this work, the body of the lady's father, Duncan the Fat, King of Ossory, was brought to the church and buried forthwith. When night came there appeared nine hairy, jet-black *crosain* (a word glossed *scurrus* elsewhere), and after the manner of their kind from all time they began chanting over the grave. 'White as snow were their teeth and eyes, while black as smith's coal was every other limb of them. Each had a poem with him, and to every one they gazed on they brought disease which endured a day and a night.' The poems are quoted. The question arose among laymen and clerics how such demons could pursue so religious a king as Duncan the Fat, who when in life had, among other pious deeds, imposed upon each house in Ossory three *pellics*, i.e. *pellic dechmaide* 7 *pellic mirend* 7 *pellic tuirtin ciric*, for providing food and drink in the churches of Ireland. It was resolved to ask the clerics to pray to God to reveal to them why the demons pursued the king thus. An angel appeared and told them this was the third time demons came out of hell to Ireland. He told them to fast, offer Mass on the morrow, and afterwards to consecrate grave, churchyard, and church, and that the demons would depart. The demons now assumed the form of birds, for they dared not tread on consecrated ground. But they still pursued the king's body, for they were powerless against his soul. For another version, cf. *Gael. Journ.*, vol. iv. p. 106. Dr. Meyer derives *pellic* from L. *pellicium*, 'basket of untanned hide,' and translates 'a basket of tithes, a basket of broken meat, and a basket of waxen tablets.'

3. Fol. 7a1–2 gives a paragraph opening : *Cetnu ailges rogabudh an Eirinn, cuich h-é?* 'What was the first [unlawful] claim made in Ireland?' The answer is that Crichinbel, the satirist of Bres son of Ealadhan, preferred the first *ailges* from the Dagda. Unfortunately the text is broken, and the exact terms cannot now be read. But the sequel shows that the Dagda was circumvented, and deprived of the third part of his food by the satirist. By the aid of *Mae Occ*, however, Crichinbel

was in turn overreached, and the Dagda's full share of provisions was restored to him.

4. Fol. 7a2–b1 gives a legend, not very legible or intelligible, in which Michael the Archangel and St. Patrick figure.

5. Fol. 7b1: King Cormac son of Art, while in Tara after sunset, saw two beautiful women approaching him. They said they came over the sea from Alba; they were of the tribes of *glaisdig* and of the race of *geilti glinni*: the *sichuire* did not acknowledge them. They wrought woe wherever they went. They made great havoc in Scotland; and now they came to harass Cormac and Tara. Their names were *Mael*, ‘bald,’ and *Eigin*, ‘violence.’ Whomsoever *Mael* laid hold of lost his fingers, toes, eyebrows, eyelashes and ears. *Eigin* pierced the heads of her victims. For four years they roamed about Tara destroying and maiming. Thereafter they approach Cormac and threaten him with similar violence, unless he worships them and does homage to the seven demons that dwell in each of them. The king appeals to the protection of the true God who rules heaven and earth. ‘You cannot escape us,’ said they, ‘for we will secure that only the worship of images and idols shall flourish in Ireland henceforth and for ever.’ ‘I am a *sruith* of the great God,’ said Cormac.

6. Fols. 7b2–8a2: The *Aided* or Tragical Death of Conchobar son of Ness. For MSS. in which this legend appears, *v. Jub.* p. 13, and ‘Todd Lecture Series,’ vol. xiv., where Dr. Kuno Meyer prints, with translation, the various versions, with the exception of this in MS. V. The L.L. version is also printed, with translation, by O’Curry (MSS. Mat. pp. 637-642). Another copy of the *Aided* of Conchobar is given in MS. XL (*v. infra*), where the beginning of the Tale is illegible. Here in MS. V it is complete, except a few words of text lost at the foot of a column. This account agrees with the L.L. version, with slight variations, until towards the end, when it agrees pretty closely with MS. XL. MS. V adds, . . . *dian-cbra*, ‘whence is said’:

*Bu sgel gach muighi go mur,
Oigheadh in righ Conchubair;
Ba mor na en guine gan cath,
Do laim Cet moir meic Madach . etrl.*

7. Fol. 8a2 gives notes on the four *Manannans*: (a) M. son

of Allot; (b) M. son of Cerb,—he it was who wooed *Tuagh*, from whom *Tuagh Inbir* (*v. infra*) is named; (c) M. son of Ler, the great merchant and pilot between Ireland, Scotland, and the Isle of Man; (d) M. the son of Agna. It was he that commanded the great expedition to avenge the sons of Uisneach, who dwelt for sixteen years in the North of Scotland, having expelled and slain the three sons of *Gnatgoile* who held that land by violence.

8. On fol. 8b are several items: The lands and privileges which Conall Echluath gave to Torna *eiges* ‘poet’—Caimfind, daughter of Conall, being Torna’s mother; the genealogy of *Ocaim uirri Fermuide Mene*; the genealogy and original home of Find son of Cumall, with notes on the powers and privileges of the *feindid* (cf. *Airem muintiri Find*, printed by Mr. O’Grady from Eg., 1782 (Brit. Mus.), in vol. i. p. 92 of *Silva Gadelica*: Williams and Norgate, 1892); the parentage and origin of Fithal, King Cormac’s *ollamh*. Fithal and Cithruadh were the two sons of *Fercaegat*, ‘man of fifty,’ or Fachtna, whose first name was *Fercaegat*, and he was from Leinster, as the poet says:

*Mac Fircaegat Fithil fial,
Ollam círenn fa maith miadh;
Ollam Cormaic fa cruidh cath,
Gilla do Luignib Teamrach.*

Following a note on the destruction by pestilence of the race of Partholan, in punishment of Partholan’s slaying his father and mother and three brothers, when contending for his *tuath*, it is added: ‘Scotania in stony Scotia was the name of that *tuath*, and it is from them, and not from Scota the daughter of Pharaoh, that the Gael are called Scots.’ Then follow an explanation of the names *Dun MacNechtuin* and *Loch Eirne*; and the conditions upon which the children of Conall Cearnach held Murthemne.

9. On fol. 10a2 are sixteen quatrains on the name *Tuag Inbir*, beginning:

Tuag Inbir alaind gueth għlas, in eol duib a dindsenchas.

Cf. also MS. XVI (*infra*); L.L., p. 152 β; *Folk Lore*, vol. iii. p. 509.

10. Fol. 10b1 contains a very interesting piece of lore, found

also in Eg. 1782, entitled *Fulacht na morrigna*, ‘The cooking of the great Queen,’ as the wife of the Dagda, the famous king of the *Tuatha de Danann*, was traditionally named. A paragraph under the same title but of different text is found in Y.B.L., p. 419a. The *indeoin* of the Dagda is described in MS. H. 3, 18 (T.C.D.), p. 433. (Cf *Trans. of R. I. A.* vol. xviii. Part ii. p. 213.) The reading, except a word or letter obscured by soot, is clear, but the meaning of several words is doubtful. *Fulacht na morrigna* and so .]. crand a roth 7 crand a mol edtir teine 7 uisci 7 iarand i corp 7 da nai rethlen as an moil sin. *Foluath athlam ic impo h-e.* Tricha bir dobid ass 7 tricha drol 7 tricha fertas. *Seol foai 7 fo h-ingnadha cruth re luth a drol 7 a retlen.* *Fulucht na morrigna do gres . . . ger úr gaband do.* *Indeoin an daydai*¹ *dogres.* Grinde mac luchair do [rinde] .]. tri noai [m-bera] 7 tri noai tuill indtib. Aoen bir ro fulinged re fuin 7 ficer Eochaig Ollathar de. Aen sgiath ro cuired ar luth e 7 aen fer ro h-inledh. Bir Deichen, imorro, o Goibnend fouair Deichen an bir sin ; an glinn Treichen fouair Deichen an bir sin. Ar seilb loga, imorro, rotaisged in bir sin attireib Nuagatt. Aen fer deg, imorro, do clanduib Eíthlend ised ronidh an fulacht sin .]. Lugaid, Aengus anbrogta, Cermat, Midir, Mac Sgail, Cu, Cian, Cethen, Uar, Iuchraiddh, Iucharua. Re lind Eremoin, imorro, ix.nur do clanduib Miled donid an fulachta .]. Lubair, Tubar, Tenfa, Confa, Caither, Enna mor, Enna becc, Gola mend, Cesron. Re lind Ugaini viii.ur fo tualuing bir d(eichen) doimcoimet .]. Aidid, Lugaid, Crom, Are, Illann, tri meic Glais a glind in Sgail. 7 re lind euchach F(eidlig ?) fo tualuing b(ir) D(eichen) d(o) c(oimet) .]. Eogan, Eochaiddh, Cobtach, Lugaid, Fiacha, Merorand, Daire. Cuiger laech 7 aen ben re lind Conchubuir donid an fulachta .]. Naisi, Cethernd, Conchubar, Cúculaind, Mesdega, Felim nócrothach. Cethrur isin Fein oca innill .]. Find feisin, Oissin, Diarmait, Cailte. x. slesa 7 x. faebuir ar in mbir sin o aimsir Logach co h-aimsir Eathach F(éidlig ?). O aimsir Eathach co Concubar 8 slesa 7 8 faebuir fair. 6 slesa 7 6 faebair fair iarsin co Find. 4 rinda 7 4 faebuir oc Find fair. Finit. ‘The F. of the great Queen here. Its wheel was of wood; and of wood its shaft [axle ?], between fire and water; its frame was of iron. Twice nine pulleys [?] were in that shaft. Smoothly and

¹ MS. da gai.

swiftly it revolved. Thirty spits projected from it, thirty hooks, and thirty spindles. It had a sail, and wonderful it looked when its hooks and pulleys were in motion. The F. of the great Queen had always . . . The anvil [?] of the Dagda thus: Grinde the son of Luchar [made it]; thrice nine spits it had, and thrice nine holes in them. One spit it carried when roasting, and E. Ollathar perished by it. One wing set it in motion, and one man put it in gear. As to the spit of Deichen now, Deichen had that spit from Goibniu, and it was in the glen of Treichiu that Deichen found it. The spit was, moreover, kept, because of its value, in the lands of Nuadu. Besides, they were eleven men of the race of Ethlinu who did the cooking [?], viz. L., Angus of the [fairy] mansion, C., M., Mac S., C., C., C., U., I., and I. In the time of Heremon, nine men of the Milesians did the work, viz. L., T., T., C., C., big E., little E., Gola the stutterer, and C. During the time of U. eight men had the charge of tending the spit of D., viz. A., L., C., A., I., and the three sons of G. from the glen of S. In the time of E. F. seven men looked after D.'s spit,—E., E., C., L., F., M., and D. Five heroes and one lady performed the work in C.'s time,—N., C., C., C., M., and Felim, the ever blooming. Four of the *Fianna* attended to it,—F. himself, O., D. and C. The spit had ten sides [faces] and ten edges [angles] from the time of L. to the time of E. F.; eight faces and eight angles from the time of E. to that of C. Thereafter until Find's day it had six faces and six angles. Find had four points [faces] and four angles upon it. It ends.

11. Immediately following, on the same page, is a paragraph on the four rivers of hell.

MS. XVI—KILBRIDE COLLECTION, No. 12

The MS. consists of six leaves of parchment, large folio (12 in. by 9). It is written in two columns, in bold, clear hand. Capitals are large, very frequently daubed with ochre. The date, according to Dr. Stokes, is probably the end of the fifteenth century.

The MS. is imperfect. There is a gap of perhaps one leaf between fols. 1 and 2, and another of probably three leaves

between fols. 3 and 4. The subject is *Dinnshenchus*, or legends in prose and verse, about the names of noteworthy places in Ireland. Copies are found in L.L., B.B., Y.B.L., H. 3. 3. (Trinity College, Dublin), Rawlinson B. 506 (Bodl.), a MS. in the town library of Rennes, and this MS. (*v. Folk Lore*, vol. iii. p. 469). Dr. Stokes printed the Bodl. MS. in *Folk Lore*, vol. iii.; the greater part of this MS. in *Folk Lore*, vol. iv.; the prose of the Rennes MS. in vols. xv. and xvi. of the *Rev. Celt.*; while 'Poems from the Dinnshenchus' form the subject of the 'Todd Lecture Series,' vols. vii., viii., ix., by Mr. Gwynn.

Fol. 1a of our MS. is mostly illegible. It (presumably) gives the Preface and the beginning of a poem by Cuan O'Lochan. Fol. 1b gives the end of this poem, with the Articles on *Teamhair*, *Magh m-Breagh*, and beginning of *Laighin*. The verses or *retoric* by the king-poet Find, son of Ross the Red, beginning *Moen doen*, quoted by Stokes (*Folk Lore*, vol. iii. p. 472), are so far glossed in our MS.

Fol. 2a1 gives nine quatrains of Eochu Eolach's poem on Loch Garman (for the whole poem, *v. L.L.*, p. 196), and then agrees, article for article, with the Bodl. copy to fol. 3b2.

Fol. 4a1 gives the end of the article on *Tuag Inbir*:

*Do luid Fer Fiugail fuachdha,
Mac Eogabail ardbruacha,
Rosfuc Tuag, nir dó daing dath,
Ingin Conaill Collamrach.*

Thus translated by Stokes:

‘Fer Fiugail the hurtful went,
The son of Eogabal the high stately :
He carried off Tuag—it was not. . . .
Daughter of Conall Collamair.’

7 conid de sin fos adubrad an duan,

Tuag Inbir alaind gaeth glas, etc.

And it was because of this the poem was composed

‘Tuag Inbir lovely,’ etc.

The poem as here given, and also in MS. V (*v. supra*, p. 132), differs considerably from that attributed to Bard Maile in L.L., p. 152. (*Cf.* also B.B., pp. 395-6.)

With the Article on *Tuag Inbir* the Bodl. MS. ends, and

Dr. Stokes (*Folk Lore*, vol. iv. p. 473 *et seq.*) prints our MS. to the end of fol. 5.

Fol. 6, which Stokes does not print, is on the first page largely illegible, and on the second entirely so. The writing on this leaf is in an inferior hand. On the top is written in Gaelic 'In the name of the Father, Son, and Holy Spirit,' and then the conclusion of a sentence written across the page. Thereafter come verses on *Aileach* or *Oileach*, the connection of Frigriu from Scotland with *Aileach*, and the slaying of Aedh son of the Dagda by Corrgend. Cf. 'Todd Lecture Series,' vol. vii. p. 34 *et seq.* (Gwynn), and O'C. Mann. and Cust. vol. ii. pp. 151-2.

MS. XIX—KILBRIDE COLLECTION, No. 15

The MS., probably of the early fifteenth century, consists of six leaves of parchment 11½ in. by 8½. The first and last pages are quite illegible. The contents are all in verse. The writing is in two columns; the hand exceptionally good,—large, bold and clear. The initial letter of each poem is large, highly elaborated, and coloured. Smaller capitals begin each quatrain and are coloured red, as also are the end marks of the quatrains.

The traces of an elaborate capital visible on fol. 1a2 show the beginning of a poem. The piece ends on fol. 1b1, with the first line repeated, *Mairt i mag Tuiread*, 'Tuesday in Moytura.' The subject is the disasters which Ireland, and especially its kings, suffered on that day of the week. As the concluding lines put it:

*Ni suail do rigaib Banbhá
Dar marbhád is na Mairtib,*

‘Not few of the Kings of Ireland
Were slain upon Tuesdays.’

On fol. 3b is a poem of twenty-two quatrains on the assassination of *Conn Cetchathach*, 'Conn the hundred-fighter,' by *Tibreide Tirech* in Tara, commencing:

Ardri dár ghab erind uill.

‘A high-king who ruled over spacious Ireland.’

The poem affects to be written by one of Conn's sons, and *Sadhbh*, one of the monarch's daughters, is specially addressed.

Following a gap in the MS. between fols. 3 and 4 comes on fols. 4a1-6a2 a poem, commencing abruptly :

*Eich Echach don Mhumháin mhóir;
Sgela in trír ní moch romhannair,
Gidh dib Loch Gabhair in ghoir.*

'The horses of Eochu from great Munster,
The story of the three
Though from them is named the famous Loch Gabar.'

This poem, of which the beginning is here lost, is the *Dinnshenchus* in verse. There is another copy in MS. XLII, also, unfortunately, defective at the commencement. The first line of the poem is repeated at the end :

*Eiriú iarthar talman toirthigh,
'Western Ireland of fertile soil.'*

The poem is mentioned by O'R. (p. cxxiii) as contained in the Book of Hy Maine. He ascribes its authorship to John O'Dubhagan who died in 1372. O'R. says that the poem contains 480 verses (lines), and in our copy it is stated that it consists of 120 quatrains. At the close of our copy are verses which would assign the poem to an earlier date. The beginning of the noble history of the *Dindyna* is ascribed to Findtan (F. son of Bochra, who survived the Deluge and died in the seventh century A.D., *v. Folk Lore*, vol. iii. p. 469) at Tara. More definitely, it is stated that the work was not put into one poem until after the death of Turlogh (1156 A.D.); that the poem was composed in A.M. 5365, A.D. 1166. Further, a quatrain runs :

*Gilla na naemh na n-duan diadha,
O'Duind fear sgailti na sgel,
Ro chum duan bindghlan re fuagra,
Do díngnaib Fodla na fer.*

'Gilla-na-naem of pious lays,
O'Dunn the publisher of tales,
Composed a pure sweet poem,
Upon the forts of grassy Ireland.'

This would suggest that Giolla na Naoimh O'Dunn, lector of Inis Clothru, was the author, and O'Dugan a later editor. This poet (O'R. p. lxxxv) is said to have died in 1160 A.D.

One or two notices of Scotland appear in the poem. Thus

Claen Loch is said to have taken its name from Clæn son of Ingar, a poet of Alba.

MS. XXVIII (*v. supra*, p. 113)

Pp. 9–10 contain an account of the revolt of the *Aitheach Tuathat*; the slaughter of the nobles; the reign and eventual overthrow of *Cuirpri Cindchait*, ‘Cairbre Cathead’; the restoration of the rightful heirs, who were born in Alba, in exile; and the peaceful settlement of the land, concluding with the quotation:

*Saer clanda Erenn nili
Do marhta la h-aen duine,
Acht na tri mic, monar n-gle,
Adrulladar o Cairpri.*

*Torrach adrulladar sair
(A) maithreacha na mac saín,
Gonadh ann ructa is tir tair
Iar tiachtain doib a n-Albain.*

‘All the noble sons of Ireland
Were slain by one man,
Save three boys, a brilliant feat,
Who escaped from Cairbre.

‘The mothers of these boys
Pregnant fled eastwards,
Thus they were born in the eastern land
After (their mothers) reached Scotland.’

The Tract was printed from this MS. in *Rev. Celt.*, vol. xx. pp. 335 *et seq.*, by Mr. W. A. Craigie. Cf. also B.B. fol. 255; B.L. fol. 142; Keating; O'C. Mann. and Cust. i. xxiv *et seq.*

Pp. 11–13 contain what Mr. Craigie (*Rev. Celt.*, vol. xx. p. 335) says ‘is a very ancient version of the Lamentations of Oilioll Olum, which does not appear to be found elsewhere.’ Sadhbh, daughter of Conn Cetchathach, and sister of Art the Solitary, monarch of Ireland, was the wife of Maenia, by whom she had a son Lughaidh, better known as Mac-con. Oilioll Olum carried away Sadhbh by violence, and by him she had seven sons. Maenia her husband died of grief. Oilioll’s boys and their half-brother Mac-con quarrelled. The matter was referred to Oilioll, who decided in favour of his own sons. A fight followed in

which Mac-con was worsted. He went to Scotland, and returned the following year with a large army of Scots, Saxons, Britons, and Franks. The battle of *Mag Mucrama* was fought, in which Art the King, and all the sons of Oilioll Olum, save one, Cormae Cas, were slain. This account represents Oilioll as looking out for the messenger with tidings of the battle. When he sees him, he cries out: *Sgela agad, a gilla?* 'Have you tidings, lad?' *Sgela mora ola agam bar an gilla; cath ar n-a chur ar muigh Mucrama* γ ar fear n-erenn do chur and, 'I have great and evil tidings,' said the messenger, 'a battle has been fought on the plain of M., and a great slaughter of the men of Ireland took place there.' Oilioll asks who acquitted himself best in the fight, and as he is told in succession of the feats of each of his sons and of their fall, he turns all over from crown to sole now whiter than well-bleached linen, now yellower than the flower of the ragwort, now blacker than a chafer, and again weaker than a woman after her delivery. After each recital he breaks forth in eulogy of each individual son and in lamentation for his death. When the last wail is made, Oilioll says: *droch sgel* γ *degh sgel agam do Tuidb* (leg. *Shaidhbh*) . . . *anuigh . . . (a) vii mic* γ *a derbrathair do murbadh asin chath* γ *deig sgel di u mac eile do gabail rige n-erenn*, 'Evil news and good news have I for Savy this day, to wit, her seven sons and her brother slain in the battle; and good news in that her other son has become King of Ireland.' For himself both were *dursan*, 'woeful.' When Oilioll told his story, the queen, we are told, smiled (*gean gaire*), whereupon the king gives utterance to his thoughts in verse:

Beir mo sgiath fa sgiath re huath, etc.

For a detailed account of this battle, *v. MSS. XXXVIII and LVIII (infra)*.

The last page of our MS. (p. 14) is illegible.

MS. XXXIV—KILBRIDE, No. 3

The MS. consists of twenty-one leaves of paper, rather small quarto. The hand is pretty good and regular, of the late

sixteenth or early seventeenth century. On fol. 21 is a greeting, written partly in Gaelic, partly in English, dated from Dúnstaffnage 23rd (?) of October 1603, from 'Eomuin M'Phaill' to John O'Conchubar (one of the Lorn physicians). Memoranda in English are also found at the foot of fol. 12b, and on fol. 21b. The MS. is not paged.

Apart from these jottings, and eleven and a half quatrains on fol. 20a, beginning:—

Cu h-ainm ata ar Feargal og,

the contents of the MS. are two well-known heroic Tales of the period of *Find* or, as written in Scotland, *Fionn*.

1. The Tale known as *Bruighean Caorthuinn*, 'The Rowan (fairy) Mansion or Castle.' This Tale is also found in MSS. XXXVI and LVIII, from the former of which the late Rev. Donald Mackintosh made a transcript of it (*v. MS. LXXXIX*, pp. 1-27). The Tale shortly is as follows:—

King Colgan of Lochlann, with his three sons, makes an expedition to Ireland in the time of Cormac mac Airt. They land in Ulster and ravage the province. Cormac sends a message to Fionn to Almu (later Almuin, now Allen) to repel the foe. A battle is fought, in which Goll mac Morna slays Colgan. His two sons are also slain. But Fionn spares the third, Miodhach to name. Miodhach is afterwards given two cantreds of land in Ireland, the choice of situation being left to himself. The Norse prince chose the lands where the sea watch was weakest, so that he could bring in foreigners from abroad when opportunity offered.

Fourteen years had passed, and the *Fianna* or *Féinn* (*i.e.* Fionn and his band) were hunting in the district, when Miodhach appeared, disguised as a warrior, but calling himself a *fer-dana* 'poet.' Fionn invites him to repeat his *dan*. He asks for reward only that the meaning of his *dan* is understood. Fionn is able to explain its meaning. The unknown then invites the *Féinn* to a feast. He explains that he has two *bruigheans*,—one *ar tuinn*, 'on wave,' called the 'B. of the Isle,' the other *ar tir*, 'on land,' the B. Caorthuinn or Rowan. Conan penetrates the disguise of the poet. Still Fionn goes to the feast, accompanied by Goll and the Clanna Morna, leaving Oisin and Diarmaid with a party to keep communications open.

F. and his party go to the *Bruighean*, and find it a magnificent place. But in a moment everything changes. There were seven doors when they entered, now there is only one. The magnificent furnishings vanish. Worse than all, the heroes find that they are unable to move. F. puts his thumb into his mouth, and learns that he and his hearers are trapped. Miodhach is in the Island *Bruighean* with a strong force of *Lochlannaigh* and Greeks. The King of the World is there, and the Druidic kings of Inistile.

Meanwhile Ossian, anxious about his father, sends out to make inquiry. The messenger gets into communication with Fionn, who informs him of their plight, and sends word to his son enjoining him to strictly guard the Ford. A Greek earl with a hundred knights (*ridire*) comes from the Island *Bruighean* pledged to bring back Fionn's head to the King of the World. In a fight at the Ford the earl and his band are slain. A similar fate awaits stronger parties that come during the night to the same place. A few of the imprisoned warriors manage to effect their freedom and join their friends. Among them is Conan, whose head, shoulders and buttocks are so dreadfully damaged by the druidic mould of Inistile that he is called *maol* 'bald' or 'bare,' ever afterwards. Eventually there is a general engagement between the forces from *Bruighean an Oilein* and the *Féinn*, when the former are all slain.

2. The second Tale, *Bruighean bheag na h-Almuin*, 'The little mansion of Almu or Allen,' is still better known. It also is found in MS. XXXVI, from which Mr. Mackintosh made a transcript of it (*v. MS. LXXXIX, pp. 141-157*).

Fionn invited all the *Féinn* to a feast in Almu, his permanent residence. Many nobles were there besides, from Scotland and elsewhere. Eating and drinking over, Fergus *Finnbheul* (or *Binnbheul*), 'melodious lips' (a son of Fionn, and the Bard of the *Féinn*), entertained the company with song. Fionn and the *Clanna Baoisene* liberally rewarded Fergus. Goll now called for Badhbha *bonluata leabhar chosach*, swift-footed (soled?) long-legged B., who had charge of his treasure, the tribute of *Lochlann*, and with a lavish hand gave presents to Fergus and all the poets and musicians present.

Fionn angrily asks how Goll comes to have tribute from

Lochlann, which he (Fionn) regarded as his own possession. Goll replies with equal heat,—he recounts his own exploits; recalls the many injuries he suffered at the hands of Cunhall, Fionn's father, and the many benefits which he (Goll) conferred upon Fionn. Conan, *suo more*, here interposes with a rude gibe, whereupon Caireall, son of Fionn, gives him a violent blow (*dòrn*). And now the fat is in the fire. The Clanna Morna and the Clanna Baoisene fight desperately. Before sunrise eleven hundred of Fionn's friends are slain. The loss on Goll's side is but small, comparatively.

Fergus and the poets now interpose with music and song, and the warriors instantly lay down their arms. Fiann refuses to make peace. He appeals for justice to King Cormac, his daughter Ailbhe, his son Cairbre, and his judges. Goll agrees. Both parties appear at Tara. When Fionn proceeds to state the case, Goll objects on the ground that Fionn could make truth of a lie (*firinn de'n bhréig*). He proposed instead that Fergus, upon oath, should tell the story. This is done. Fergus said that Caireall, his brother, struck the first blow. An *éiric* was due to the *Clanna Morna* because of this; but inasmuch as so few of them were slain, no fine was imposed upon either party, and peace was restored.

MS. XXXVI (v. *supra*, pp. 91, 116)

The MS. contains the following Tales and Heroic Poems:—

1. The Tale entitled *Imtheacht Conaill Gulban fion domhan m(h)or*, ‘The Travels of Conall G. throughout the Great World.’ It is a long tale in prose, with verse interspersed, covering here the first seventy-nine pages of the MS. Mackintosh made a transcript of it when the MS. was not so defective as it now is, which is found in MS. LXXXIX, commencing with new pagination at p. 28. The Tale was popular, long though it is. Mr. Campbell took down several versions from oral recitation in various parts of the Highlands, and printed an English translation of the longest of them (*West Highland Tales—W. H. T.*—vol. iv. pp. 185-281), with notes and variants. In addition to

the defective state of the MS. at the commencement, there are blanks at pp. 51b, 54a, 54b, and 55a.

Conall Gulban was a younger son of Niall of the Nine Hostages, and thus comes within the Historic period. He is traditionally said to have been baptized by St. Patrick, and there are several poems by Flann Mainistrech and others recounting his exploits in Ireland (*v. Mann. and Cust., vol. ii. 160+*). According to the Tale, Conall was a brave and handsome prince, who excelled in all feats of daring and dexterity. His father, called upon to join an expedition in foreign parts, and his elder brothers refusing to stay at home, Conall was persuaded to do so. He fell in love with the beautiful daughter of the King of Leinster, Eithne *Uchtsolus*, 'bright breast,' and, unable to obtain her father's consent to their marriage, the young couple ran away. Conall one day lay down to sleep on the slope of *Beinn Edair* (Hill of Howth). A mighty warrior from over the sea carries the princess away in his ship while Conall is asleep. He obtains a vessel and sets off in pursuit. He sails past Kintyre, Islay, Colonsay, Corryvreckan, Mull and Lewis, past all the isles of Alba and 'Fair-Lochlann,' and at length reaches the city of *Beirbhe* (Bergen), in Norway. Here he falls in with a famous Druid, *Duanach*, the son of *Ferfeasa*, an Irishman who knew his father. He hears of his wife and her captor who had visited Lochlann, but had sailed away again. Accompanied by Duanach, Conall now travels by sea and land over the world,—through Italy, Greece, and Turkey, until at last he finds his wife. His adventures in these parts form the body of the Tale. Duanach returns to Norway, laden with treasure, and Conall goes home to Ireland. On parting with the prince Duanach composes an affecting lay, the opening lines of which are frequently quoted on the margins and blank spaces of these MSS.:

*Uchan ! is cradh croidhe lem,
Sgaradh le mac ri Eirionn.*

'Alas ! my heart is sore
At parting with the son of Ireland's king.'

The following note regarding the composition and history of the romance is appended. 'The Druid (*i.e.* Duanach) wrote these *echtra a tamhlorquibh filidh* 7 *a slechtaib ollamhan*, 'adventures

on the tablets of poets and the staves of ollamhs', and the Tale was not known until the time of *Loisgenn*, the poet of Donald son of Aodh son of Aimmire. Donald went to I-colm-kill (Iona) on a visit to Columba, and thereafter proceeded to Lochlann, and it was he (*i.e.* his poet) who wrote this Tale and brought it to Ireland and deposited it in Glen-da-loch among books of History and Annals.'

2. Pp. 83b–84b contain a copy of the well-known Lay which Eimhir, the widow of Cuchulainn, addressed to Conall Cearnach when that hero returned from his wild expedition, carrying the heads of the slayers of Cuchulainn and their abettors on a withe, beginning:—

A Chonuill, ea sealbh na cinn?

‘O Conall, whose are these heads?’

Cf. H. and J. M'Callum's *Coll.* (Montrose, 1816), p. 132; *L. F.* p. 16; *Rel. Celt.*, vol. i. pp. 113–114; vol. ii. p. 365.

3. Pp. 86a–91b contain a modern version of *Seel mucii mic Dáthó*, ‘The Tale of Mac Dáthó’s Pig,’ printed by Professor Windisch from L.L. with variants from later MSS. (*Irische Texte mit Wörterbuch*, Leipzig, 1880, p. 96 *et seq.*), and by Dr. Kuno Meyer from Rawl. B. 512 (Bodl.), with translation, in *Hibernica Minora*, p. 51+. Our version has many modernisms and corruptions,—*MacDáthó* e.g. is frequently written *Mac da Shogh*. Several of the encounters of the warriors from Connaught with Conall Cearnach are omitted, as also the verse passages for the most part.

4. Pp. 104b–110b contain the Tale headed *Bruighion Cheisi Coruin*. Fionn and the Féinn held a great hunt over a wide country. The heroes were resting and enjoying themselves, when their shouting annoyed *Conaran mac Aimidil*, a chief of the *Tuatha De Danann* and lord of *Ceisi Coruin*, who dwelt in a cave hard by. Conaran’s three daughters, ugly, old hags, came to the mouth of the cave and were winding yarn. Fionn and Conan passed by, had a look at the *Cailleachs*, and fell on the ground, enchanted. The hags bound the two heroes, and carried them into the cave. The same treatment was meted out to Ossian and his friends of the Clanna Baoisne, to the Clanna Morna, the Clanna Ronan, and the Clanna Neimhidin who

formed the four *catha* or battalions of the *Féinn*. Redheaded hounds were barking about the mouth of the cave, while the remains of beasts of the chase were strewn all around. The three hags now armed themselves and went forth prepared to challenge any foe. As none appeared, they were about to return to the cave to behead all the heroes. But a warrior, thought to be Iollann, a descendant of Cet mor mac Magach, but who turned out to be Goll mac Morna, was seen approaching. He fights the Amazons, giving one of the three stoutest blows ever delivered in Ireland, the other two being that of Fergus at Cath Gaire when he slew the three *Maoil Mithe*, and that of Conall Cearnach when he slew Cet mae Magaeh. Goll slew two of the three Amazons, *Camog* and *Cuilin cen(n) ruagh*, 'russet-headed C.' The third, *Iarnach*, seized hold of Goll, when his back was turned. The two had a bout of wrestling, and eventually Goll was the victor. The Amazon now swears by her gods that she will release the *Féinn* if Goll spares her life. This is done. Goll enters the cave, frees the heroes, the poet, Fergus *finnbheul*, first. They come out exhausted, sit down, and Fergus sings a lay of twelve quatrains in praise of Goll, beginning:—

Buadhach sin, a Ghnill, go m-buaidh,
 'Victorious, ever victorious, Goll !'

Thereafter Iarnach comes out fully armed and challenges all the *Féinn*. They all decline the combat. Fionn himself is about to engage her, when Goll interposes with the plea that it is not meet that the great leader should fight a *cailleach*. He fights the Amazon himself, and slays her. He then demolished and burnt the *Bruighion*, after removing the treasure. Fionn gave his daughter *Caom chnes geal* .i. *finn*, 'the fair white skin,' to Goll in marriage. She became the mother of Fedh mae Guill, and on that very fort seventeen years afterwards the *Féinn* slew him (Fedh). A version of the Tale is printed in *Silv. Gad.*, vol. i. p. 306. A copy is also in T. C. D., H. 5. 4.

5. Pp. 111a-113b (additional paging 31-36) contain an heroic poem of fifty-six quatrains, beginning:—

Greis ar caithrem an fhír mh(oir),
 'A while on the martial career of the great warrior.'

This is the well-known ballad, entitled *Deury*, 'the Red,' or *Deury mac Draoidhbhíll*, as here written. It is common in Ireland and Scotland,—v. MSS. LV, LVII (*infra*), and O'Gr., Cat. pp. 592, 599, 626, 631, 636, 644, where the opening line is usually

Innkosad caithream an fhír mhoir.

For the various versions of the ballad found in Scotland, v. L. F., pp. 107–123. Dr. Smith's *Deury muc Druibheil* (Sean Dana, 1787: 4to ed. p. 112; 8vo p. 223) seems founded on this ballad, although Smith's poem bears little resemblance to it.

6. Pp. 116a–127a give the Tale of the 'Ceithirneach,'—an adventurous juggler, O'Domhnallan, who visited several Irish mansions and performed wonderful feats: *La n-aon da raibh O' Domhnall .]. Aodh ruadh mac Neill ghairbh mic Toirdhealbh-aigh an fhiona go maithibh a mhuintire ⁊ a thire*, etc., 'One day as O'Donnell, viz. Red Hugh son of Neill the Rough son of Turlogh the Bibulous, with the nobles of his people and district,' etc. There is another copy in MS. LV (*infra*). Popular versions were found by Mr. Campbell in various parts of the Highlands (v. *W. H. T.*, vol. i. pp. 289–319). For an older version, cf. *Silv. Gal.*, vol. i. p. 276 *et seq.*

7. Pp. 127b to the end of the MS., in so far as legible, contain the Tale of *Murchadh mac Brian ⁊ an Dirioch*. Brian Boruidh (leg. *boroimhe* 'of the tribute') and his two sons Duncan and Murrough organised a great hunt, when Murrough lost his way and went through some marvellous adventures. A popular version of *Muruchadh MacBrian* is printed by Mr. Campbell (*W. H. T.*, vol. ii. pp. 195–217), but it bears little resemblance to that of this MS. 'Murachadh' is the brother of Duncan, both sons of Brian *Bòrr*, and gets lost at a hunt,—these facts common to both show their common origin.

MS. XXXVIII (v. *supra*, p. 118)

The MS. contains the following legends:—

1. The violent Death of Cuchulainn (pp. 7–69). The account is very long and detailed. A transcript was made by E. M'L. in *Leabhar Caol* (L.C.), 'Narrow Book,' pp. 1–44. Another version, defective at the beginning and illegible at the end, is

found in an older MS. (MS. XLV *infra*), and a third, defective at the end, in MS. LIX (*infra*). The heroes of Ulster, after the battles of *Fineora*, *Gaire*, and *Ros-na-rig*, had returned victoriously to *Einain Macha*, and Cuchulainn repaired to *Dundalgain*. The Uilidians were suffering from the *cess noinden*. Of all his victories at the *Tain* none gave greater satisfaction to Cuchulainn than the deaths of Calatin and his sons. But after his death, six children were born to Calatin at one birth, three sons and three daughters. The orphans were brought up by Queen Meave at Cruachan. She had their right feet and left hands cut off. When they were seven years of age she enjoined them to travel the whole world, and to become the pupils of the best wizards they might hear of, so as to fit them to avenge their father's death. They obeyed. They were three years in Alba, and two in Saxonland. Thereafter they went to Babylon and to every land from the rising to the setting of the sun, and finally to Hell, where Vulcan made for them three spears, three swords, and three shields, the best he ever forged. He prophesied that three great kings would fall by these weapons,—Liathmacha the king of Irish horses, Cuchulainn the king of Irish heroes, and Laeg son of Riangabra the king of Irish charioteers.

When the children of Calatin returned to Cruachan, Meave summoned Lugaid son of Curoi from Munster; Macniadh son of Finn, and Conchobar son of Ros from Leinster; and Erc, son of Cairbre, whose fathers were slain by Cuchulainn. A great muster was resolved on, and an expedition to Ulster to compass the destruction of Cuchulainn. King Conchobar of Ulster heard of the preparations made, and sent Lebarcham to Dundalgain, with injunctions from himself and his counsellors to the great hero not to bide the hosts alone in Dundalgain, but with his wife (Eimhir) and his charioteer (Laeg) to repair to Eamain Macha. The hero reluctantly consented. Queen Meave and the forces of the four provinces of Ireland were laying waste the possessions of Cuchulainn. The children of Calatin were endeavouring by wizardry to make him face the hosts alone. Conall Cearnach was in foreign parts, and Nianh his wife extracted a promise from Cuchulainn that he would not meet the enemy without her consent. She persuaded the hero to

accompany her and others to *Glenn-da-bodur*, where the shouts and challenges of war raised by the wizards would not, as they believed, be heard by Cuchulainn. In this they were, however, mistaken. Moreover, one of the hags inveigled Niamh and her ladies away from the hero, and then returned in the guise of Niamh, and persuaded Cuchulainn to the fight. The fraud was discovered too late.

Cuchulainn goes to meet the foe. He is fully aware that he is going to his death. He has violated his *geasa*. He visits Emain Macha, bids farewell to Einhir his wife, and to his mother *Daithene* (Dechtire). The latter offers him the usual *ballan luchta* (cup of milk), but three times the milk is turned to blood. The Druid Cathfad accompanies the hero part of the way, when a beautiful maiden is seen at *Ath na Foraire*, 'Ford of watching,' washing and weeping. The Druid returns and Cuchulainn makes profession of his faith in these terms: *Adraim-si dón aen Dia du n-adraid siat 7 creidim-si do'n aird-rig do rinne naim 7 tulam*, 'I worship the one God whom they worship, and I believe in the high King who made heaven and earth.' The hero now comes upon six *aimids*, 'hags,' at their cooking,—their appearance, dress, and occupation being described with great detail.

When the men of Ireland saw Cuchulainn approaching they sent *Cu Cuilleuse*, the satirist of Leinster, accompanied by thrice nine poets, to demand the hero's spear. 'Will you receive it by the point (*grain*) or by the haft (*virlann*)?' asked Cuchulainn. 'By neither,' said *Cu Cuilleuse*, 'but slantwise' (*turrsna*). So it was done, and the satirist with his three nines fell dead under the weight of it. Lugaid son of Curoi went forth to view 'the man who, some say, is my father' (*d'fechsain in athar ud adarar do beith acum*), and returned, giving a description of the hero, his horses and chariot.

Meave now gives the three venomous weapons wrought by Vulcan to Lugaid, Maeniadh, and Erc. A description of Cuchulainn facing the hosts and of the furious rushes he makes at them follows. He orders Laeg to gather stones to hurl at the foe. Meave spurs on the men of Ireland. Maeniadh makes the first attack and wounds the Liathmacha. Erc now charges. Laeg is wounded. He parts from Cuchulainn, and makes havoc

on his own account. Cuchulainn makes great slaughter. Meave calls out in a loud voice: 'Where is Lugaid?' 'Here,' replies Lugaid. 'You undertook that Cuchulainn should fall by the venomous spear of Vulcan, and I gave it to you.' . . . 'If I did, it must be accomplished,' said L. He hurls the spear. The *Dub sailend* (Cuchulainn's other horse,—Macpherson's *Dubhsron-gheal*, Fingal, i. l. 370) is wounded and falls; the Liath-macha, with a spear through it, alone sustaining the chariot now. Cuchulainn leaves the chariot and charges on foot. He is mortally wounded. A *dobarchu*, 'waterdog,' 'otter,' drinks his blood, and although at one time told that to kill a namesake (*cù*) would be his last feat, he kills the *dobarchu*. Laeg joins him. He directs the charioteer to carry him to a large stone pillar near at hand, and instructs him how to lay him down, with his face to the foe, his shield and spear at his battle shoulder, and his sword firmly grasped in his hand. Thus the great hero of the Gael died. Laeg went away sorrowfully to carry the news to Eimhir and to Einain Maeha.

For three days and three nights the men of Ireland dared not approach the hero. At length *Budb*, the daughter of Calatin, in the shape of a *suincidh* i. *feannog*, 'carriion crow,' hovered over him and signalled to the camp that he was dead. When the warriors came they found his sword grasped so firmly in his hand that the tendons had to be cut before the weapon could be removed. 'One cheek still glowed like the sun, the other was white as the snow of one night.' Meave ordered Lugaid to cut off the hero's head, and Ere was commanded to carry it to Tara. The hosts thereupon dispersed.

Eimhir proceeded at once to where the body of her husband lay, and sent Lebarcham in search of Conall Cearnaech, who was happily found. This warrior made for Murthmhne with such speed that one of his horses was killed. The chariot was then driven single, and we are told that this was the third time that *marcaidhecht ar srian aen eich*, 'riding (driving) by the bridle of one horse' was ever made in Ireland,—the first being by Lug *lamfhada*, 'longhand,' at the battle of *Mag Tuiread*, 'Moytura,' when he slew the giant *Fine*, the second by Cuchulainn at the *Tain bo Cuailgne*, and the third now by Conall *ar in derg ruathar*, 'on the wild (lit. red) on-rush.'

Conall views the battlefield, but is unable to reckon up the number of the slain. He finds a hundred ridges with a hundred dead bodies on each, as also a hundred furrows with a hundred dead in each of them. *Is mor do marb mo dhalta-sa,* 'Great is the number which my foster son has slain,' said Conall. Eimhir wishes to bury her dead. But Conall will not hear of it. He must first find the head, and avenge the hero's death. He follows in pursuit of the hosts. He overtakes Lugaid and Maine, slays them, and cuts off their heads. He takes a sapling of hazel, 'thick enough to fill his grip,' makes a withe (*gul*) of it, and strings the heads on the withe. He fares to Tara, finds youths playing at hurley, with Cuchulainn's head as ball. He slays them and puts the heads of Maol and Miodhna on the withe. At Tara he meets an Ulster man, *Ceann Biorruidhe*, and sends him with Cuchulainn's head to Eimhir. He now attacks Erc and his warriors, slays them all, and puts Erc's head and that of the chief of his household, Muireadhach, on the withe. The next head for the withe was that of Colla Fathach, one of Lugaid son of Curoi's warriors. Cuilleann of Breg fared the same fate. Conall's next feat was to slay the six children of Calatin, notwithstanding their druidism and wizardry. He now falls in with Connla, foster brother of Lugaid son of Curoi, and his numerous followers. He slays them all, except a few that run away, and puts Connla's head on the withe. He next comes to the plain of *Airgead Ros*, 'Silver wood' (or promontory), and there finds Lugaid son of Curoi who beheaded Cuchulainn, with his battalion. Lugaid was one-handed, and before the combat began he pleaded that he and Conall were unfairly matched. To enable them to fight on equal terms Conall must allow his left hand to be fastened to his side. Conall chivalrously agreed to this arrangement. The two warriors fight furiously, and in one of his thrusts L. cuts asunder the fastenings on C.'s hand. He asks that the hand be tied up again, but C. declined, adding that he agreed on the first occasion with reluctance, but seeing that L. himself freed the limb, it would not be fastened the second time. The fight was renewed and C. proved the victor. 'Were it not that it was your hand that cut off Cuchulainn's head,' said Conall, 'I should be sorry to cut off yours.' But what must be must be, and so Lugaid's head was put on the withe.

Thereafter he slew fifty of the chief men of the Clanna Deaghaidh and strung their heads upon the withe. The *gud* was now 'full,' and Conall swung the grim burden on his back and proceeded to Dun Dealgain where Cuchulainn's body lay. Eimhir came forward and asked,

*A Chonail, gidh iul na cinn,
As dearbh linn gur deargais Fairm.*

And the lay which in modern ballads is known as 'The lay of the Heads' (*Laoith nan Ceann*, v. *supra*, p. 144) proceeds. Thereafter Cuchulainn was fittingly interred, Eimhir ordering Conall to make the grave broad and spacious that she might have room to lie beside her beloved, and the lay was made. [Here MS. XXXVIII breaks off, the lay not being given.]

A version, from which ours differs considerably, is in L.L. 119–123. An abridgement of this version is printed by Stokes in *Rev. Celt.*, vol. iii. pp. 175–185. For later MSS. in which the Death of Cuchulainn, and the *Dearg ruathar* of Conall Cearnach are found, v. Jub., pp. 15, 100.

2. Pp. 71–114 contain a well-written and detailed account of the battle of *Magh Mucruimhe* (v. *supra*, p. 139), including the adventures and intrigue of King Art before the battle, in which he was slain. This version is transcribed in L.C., pp. 45–79. For a list of the copies of the Tale in other MSS., v. Jub., p. 75. The oldest of these, that in L.L., is printed, with Introduction, Translation and Notes, by Stokes in *Rev. Celt.* vol. xiii. p. 426+.

3. *Oileamuin Conculainn* & *oigheadh Chonnluoich*, 'The Education of Cuchulainn and the Violent Death of Conlaoch.' This tract is transcribed in L.C., pp. 81–105. There are many copies of later date than this MS. entitled *Foghluim Chonculainn* enumerated by Jub. (pp. 140–1) and one of these, of date 1715 (Brit. Mus. Eg. 106), is printed by Stokes (*Rev. Celt.*, vol. xxix. p. 110).

The tragedy of Conlaoch is found in prose in several MSS. (v. Jub., p. 16), but in the Scottish collection this is the only copy. In verse it is one of the most common of our ballads both in Scotland and in Ireland. Cf. Miss Brook's *Reliques of Irish Poetry* (ed. 1789, p. 9), L.F., pp. 9–13; v. L.L., Introduction, p. 55.

4. On p. 154 are found five quatrains attributed to Ossian.

The lines are profusely glossed. They were printed, somewhat inaccurately, with suggested translation, by Skene in D.L., lxxxiv. The same short poem, also glossed, is in L.L., p. 208a, and this copy, with the Edinburgh version and Skene's translation, is printed by Professor Windisch in *Irische Texte mit Wörterbuch*, pp. 162-164. Some of the obscurer words—*genam*, 'sword,' *duais*, 'hand,' *cuib* for *cù*, 'dog,' *cribris*, 'pig'—are quoted from this poem by O'Davoren (*v. L.L. Introduction*, p. 55; *Rev. Celt.*, vol. ii. p. 470; *Archiv. für Celt. Lexik.* ii. *O'Dav. Gloss.*).

5. Pp. 155-170 give a copy of the well-known tragedy of the children of Lir or Lear. This version is transcribed in L.C., pp. 106-118. Another copy is found in MS. LVI (*infra*).

6. A version of the Legend of *Bruighionn Chuorthuinn* (*v. supra*, p. 140) is found on pp. 175-192. This copy is transcribed in L.C., pp. 132-148.

MS. XXXIX (*v. supra*, pp. 91, 118)

More than two-thirds of the MS. is taken up with a Tale or series of Tales difficult to classify,—a sermon in legendary form. The text is defective at the beginning, but from the context we gather that an emperor's wife accused his son of insulting her. The emperor sentenced his son, who declined to defend himself, to death. The Tales are told by the emperor's councillors with the view to secure the son's pardon.

The first Tale opens abruptly with the case of a lady whose husband had been hanged. She was left in a lonely hut near his grave. A knight, whose duty it was to watch over executed criminals still hanging on the gallows, in case they might be removed, visits the widow. Meanwhile a culprit was taken away, and the knight was in danger of his life. For love of him the widow with her own hands placed the body of her husband, who was by this time buried, upon the gallows, and knocked out two of his teeth that he might personate the stolen body of the culprit. The knight declined to have anything further to do with such an abandoned woman. This story secured a night's respite for the emperor's son.

In the next Tale the city of Rome and Christianity are threatened by the Saracens. But a clever device was hit upon by which all danger was averted. Another night's respite was granted to the youth, who still declined to say a word in his own defence.

The third Tale is that of a knight who had a vision of a lovely lady, and he must needs go in search of her. He found her confined in a castle by an old jealous husband. By various manœuvres he not only contrives to free the lady but to get her husband to give her away in marriage to himself. Upon hearing this Tale the emperor pardons his son, who now tells the last Tale of the series.

There was a knight whose father cast him into the sea, because the son was wiser and more learned than himself. But the son survives and prospers, while the father is reduced to poverty. He visits his father and stepmother, showing them all respect.

The son then declared himself, revealed the truth of the matter, which the empress confirmed. She is put to death. The Tract concludes with the observation that this is the way that *tigharnadha*, 'rulers,' deal with evil men unless they reform, and by repentance secure the everlasting life.

MS. XL (*v. supra*, p. 91)

The first layer of the MS. (pp. 1-12), is of exceptional value in that it provides us with an account of the deaths of many of the Ulster Heroes, as well as of Queen Meave and Cet MacMagach of Connaught, several of which are found nowhere else except in Keating, who must have had access to this MS. or to another copy, now lost. They are all well entitled to be called *Aideda* 'violent Deaths.' This section of the MS. is transcribed in L.C. (pp. 224-232) under the heading, in modern Scottish Gaelic: *O Leabhar Bian an Fhéidh .I. Bás nan Laoch Eirionnach*. 'From the Deer-skin Book .I. The Death of the Irish Heroes.' The beginning of the account of Conchobar's death is illegible, but the omission is supplied by L.L., and by MS. V (*v. supra*,

p. 131), with which latter MS. the legible portion of MS. XL substantially agrees.

The personages whose deaths are recorded in this section of our MS., which Dr. Kuno Meyer would assign, from the hand-writing, to the fourteenth century, are Conchobar, Ailill, Conall Cearnach, Fergus mac Roich, Queen Meave of Cruachan, Cet mac Magach, Laoghaire Buadhach, Celtechar mae Uthechair, Blai bringa, 'hospitaller,' and Conganchnes, 'Horny-skin.' An abstract of the account of Meave's death is given by Dr. Meyer in *Celt. Mag.*, vol. xii. pp. 211-212. The text of the *Aided* of Ailill and of Conall Cearnach, with translation, notes, and variants from the R.I.A. MS. H. I. 17, is given by the same scholar in *Zeit. für Celt. Phil.* (vol. i. p. 102+), while all the other texts are printed by him, with translation and notes, in vol. xiv. of the Todd Lecture Series (Dublin, 1906). In the same volume references are given to the other MSS. in which copies of these texts are found: L.L.; *Liber Flavus Fergusiorum*; R.I.A., 23 B. 21; 23. G. 21. Cf. also Jub., pp. 7, 8, 13, 23, 26, 28.

The third layer of MS. XL (pp. 29-48), contains:

(1) *Aided Guill meic Garbada γ aided Gairb Glinde Rige*, 'The violent death of Goll son of Garbad, and of Garb of Glen Rige.' Both these heroes were slain by Cuchulainn. The first was one of three brothers, 'sons of the King of Northern Germany of the world.' They had cast lots for the conquest of the islands of Britain, of Denmark, and of Ireland. The last fell to Goll. A mighty warrior was Goll. One eye was in his head as big as a heifer's caldron. The other eye no crane could pick out of his skull. Four troops of ten men would find room on his shield; his sword measured thirty feet in length. By wondrous feats of agility and valour, Cuchulainn slew this hero, and carried off his head to Emain Macha. Meanwhile the Ultonians, with Conchobar, had gone to feast with Conall, son of Gleo Glas, to Dun Colptha in Cualgne. When passing through Glen Rige, Garb came forth, and slew fifty heroes of the rearguard of the cavalcade. Cuchulainn followed Conchobar's party to Cualgne, passed through Glen Rige, and saw the slaughter which the two-headed Garb had made. He fights and conquers him, cuts off his two heads, and carries them, with that of Goll, to Cualgne. The version in L.L. (pp. 107b-111b),

with variants from our version, translation and notes, was printed by Stokes in *Rev. Celt.*, vol. xiv. p. 396, *et seq.* Cf. also Jub., p. 25.

(2) *Tain bo Fraich*, 'The Cattle-spoil of Fraoch,' son of Fidach, a great hero and chief of the Gamhanraiddh. Variant versions are found in L.L. (pp. 248a-252b); Y.B.L. (pp. 55b-60a); Eg. 1782 (Brit. Mus.), fols. 82b-87b. O'Beirne Crowe printed the L.L. version in R.I.A., Ir. MS. Series, in 1870; Dr. Kuno Meyer the Eg. version, with variants from L.L., Y.B.L., and our version in *Zeit. für Celt. Phil.* iv. pp. 32-47; and Mr. A. O. Anderson this text, with translation and notes, in *Rev. Celt.* vol. xxiv. pp. 128-154. Jub. (p. 217) mentions a modern copy in T. C. D., H. 1. 13, p. 349. Popular versions of the Tale have been found in the Scottish Highlands in prose and verse, framed upon one of the incidents in the old Saga,—that in which Oilill sends Fraoch to fetch the berries of the rowan tree. In the modern ballad it is Meave, through jealousy, that sends him. The rowan tree is guarded by a monster. In the old version Fraoch kills the monster; in the ballad both perish, v. L.F., pp. 29-33. Jerome Stone took down the ballad with others in Perthshire, and sent a rhymed paraphrase of it in English to the *Scots Magazine*, where it was printed under the title of 'Albion and the daughter of Mey,' in January 1756. This version of the ballad, with Stone's paraphrase and a literal translation, is given in *Rep. on Oss.*, App. vii. pp. 99-117. Stone's MS. is now in the Library of the University of Edinburgh. The Heroic Ballads, with an account of the MS. and the Collector, are printed in vol. xiv. p. 314 *et seq.* of the *Trans. of the Gaelic Soc. of Inverness*.

The fourth layer of the MS. (pp. 49-68) contains the only complete copy of the *Mesce* or *Baethrem Ulad*, 'The Intoxication' or 'Wild March of the Ulstermen,' known to exist. The late Mr. Hennessy edited the first part of this legend from L.L., pp. 261b-268b, and the conclusion of it from L.U., pp. 19a-20b, with translation and notes, and this edition was printed in the Todd Lecture Series, vol. i. (Dublin, 1889). Our MS., which was not known to Mr. H., supplies the gap between these two MSS., and gives variant readings of value in addition. Our text opens somewhat differently from L.L. but concludes as in L.U. It is

decrected: *Conad e baot(h)rem Ulad co Temuir Luachra connige sin. Finid. Amen. Ocus a Minaird do (s)gríbneadh 7 do be aos an tigerna an tau sin .viii. bliadna .xxx. 7 v.e. 7 mile bliadan Mksk sfb (n)chb mbe ghill erkst mhc fpfn (=Misi Seancha mac Gillerist mic coen),* ‘This is the wild march of the Ulstermen to T. L. thus far. The end. Amen. And in Minaird it was written, and the year of the Lord at that time was 1538. I am Sea(n)cha son of Gilehrist son of John.’ E. M’L. made a transcript of this copy (*O Leabhar Bian an Fhéidh*, ‘from the Deerskin Book’) in L.C., pp. 223–248. The last page (68) is for the greater part illegible. The legend, in abstract, runs: In Conchobar’s reign Ulster was in three divisions,—one under C. himself, one under Cuchulainn, and one under Fintan of *Dunda-bend*. Conchobar’s counsellors persuaded Cuchulainn and Fintan to resign their provinces in his favour for a year. Thereafter Cuchulainn and Fintan invited the king and nobles to a feast, and unfortunately on the same day. There was fierce contention as to which invitation should be accepted, and ultimately it was arranged to accept both,—to spend the first half of the night with Fintan, and the second half with Cuchulainn. Cuchulainn sends Laeg to watch the stars for the exact hour of midnight. By this time the company were intoxicated. They start, however, for Cuchulainn’s castle. The route is described in detail, and the names are of value for the old topography of the country. But now the revellers find that they have lost their way. They are no longer even in Ulster. Cuchulainn is able to fix their position. The night turns out very wild, and to attempt to find their way to *Dun Dealgain*, Cuchulainn’s abode, is hopeless. So they make for *Teamair Luachra*, the seat of Curoi mac Dairi, with Cuchulainn as guide. Ailill and Meave of Cruachan were on a visit to Curoi at the time, and the ever wary queen had a watch set. When it became known that the Ulstermen had arrived, she and Curoi resolved to trap them. Ailill with his seven sons, on the other hand, took the part of the Ultonians. Mainly through the prowess and agility of Cuchulainn, with the assistance of Ailill, the Ulstermen were able to deliver themselves from the toils of their enemies, and in the general fight which followed they were victorious. They destroyed *Temair Luachra* and

returned to *Dun Dealgain*, where they feasted for forty days. Ailill paid them a friendly visit (*céilidh*) and he and his sons were loaded with presents,—*bai iarum Conchobur iarsin con coscrad a rige imbi an gein do bai a m-bethaigh*, ‘and Conchobar was thereafter without destruction of his sovereignty as long as he lived.’

The fifth and last layer of the MS. (pp. 69–76) opens with the short Tale known as *Cennadh an Ruanado*, ‘The Bargain or Purchase of the Champion’ (pp. 69–72). It forms an episode in the *Fled Bricrend*, and is printed by Windisch from L.U. with variants from Eg. 93 (Brit. Mus.) in *Irische Texte mit Wörterbuch*, pp. 301–303. L.U. is defective, and Eg. is in part illegible, as is also a version in a Leyden MS. (v. *Celt. Mag.* vol. xii. p. 215). Our version is complete. A full abstract is given of this short Tale by Dr. Meyer in *Celt. Mag.*, vol. xii. pp. 215–218, while the text with translation is printed by the same scholar in *Rev. Celt.*, vol. xiv. pp. 450–459. E. M'L., in his Analysis of this MS., says of these pages that ‘no sense can be collected from their legible remains.’ The orthography, it must be allowed, is rather uncommon.

MS. XLII (v. *supra*, p. 120)

On fols. 12a–14a is a copy of the *Dindshenchas* in verse, as in MS. XIX (v. *supra*, p. 137). This copy like the former one is defective at the beginning, but complete at the end. In so far as the text of the two is common and legible, they agree pretty closely. Fol. 19, which is detached and not very legible, seems a fragment on the same subject.

MS. XLV—HIGHLAND SOCIETY. J. M'KENZIE, No. 9

The MS. consists of six leaves of parchment, large 4to (11 in. by 7½). It is written in two columns, in a good plain hand, probably of the fifteenth century. There is not a note to indicate transcriber or date. The subject is the Death of Cuchulainn. The text begins: *ar in faiti 7 doronad comairle les 7 isi*

comairle, etc., ‘on the green, and they took counsel together, and what [they] resolved on was,’ etc.,—*i.e.* when Conchobar’s messengers reached C’uehulainn at Dun Dealgaim. The last page is only in small part legible, but it does not carry the narrative so far as MS. XXXVIII does. In E. M'L's transcript of the copy in MS. XXXVIII a blank in that MS. is filled in (in a different hand) from this MS.

MS. XLVIII (*v. supra*, pp. 98, 124)

Among the miscellaneous contents of this MS. are copies of the following heroic ballads:—

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|----------|--|
| Fol. 2b. | <i>Soiridh soir go h-Albain uaim.</i> |
| 6a. | <i>Goll mear milenta.</i> |
| „ 21a. | <i>Cnoc anair an cnoc-sa siar.</i> |
| „ 23a. | <i>Se lu gus an dé (o) nach faca me Fionn.</i> |

They are printed in *Rel. Celt.*, vol. i. pp. 119, 124, 137, 139.

MS. LIII—HIGHLAND SOCIETY, GLENMASAN MS.

This valuable MS. consists of twenty-seven leaves of parchment, large 4to. It was sent to the Highland Society by Lord Bannatyne, who himself received it from the Rev. John Mackinnon of Glendaruel. It formed at one time, Mr. Mackinnon was told, part of the Kilbride Collection. The MS. is so far described and quoted from by Dr. Donald Smith (*v. Rep. on Oss.*, pp. 283, 297-298). The first and last leaves form the cover, upon the back of which a strip of brown paper is pasted. The MS. is written in double column, in a good clear hand. The third leaf is misplaced in binding—it should be the fifth—and there is at least two leaves (perhaps three) awanting between the fifth and third (as now bound). After the third (properly the fifth) leaf the MS. reads continuously. But unfortunately it is not always legible. The lower corner of fol. 7 is cut away, and a couple of sentences are rendered unintelligible. Several passages on other pages are quite illegible.

On fol. 1b is written, in a large, rough, modern hand, *Gleannmasain an Cuige lu deug don . . . Mi . . . do bhlian ar tsaurrse*

Mile da Chead Trichid sa hocht. ‘Glenmasan, the fifteenth day of the . . . month . . . of the year of our Redemption, one thousand two hundred thirty and eight.’ Seeing that he is so particular as to the day of the month, the scribe is evidently copying an older entry to the same effect. This MS. does not date further back than 1500, but it may well be a copy of an older one of date 1238. There are several notes on the margins and blank spaces. Thus on fol. 9 is written, ‘Robert Campbell at Glensluan.’ He probably was the Robert Campbell, forester for Argyll in Cowal, who wrote in Gaelic a congratulatory ode to Edward Lhuyd, which is printed in *Arch. Brit.* (Oxford, 1707). A grandnephew of Robert Campbell, the Rev. William Campbell, minister of Kilchrenan and Dalavich, was for a time owner of the MS. (fol. 15a). The name of John M‘Tavish appears two or three times, and one of the entries (fol. 19a) runs: *Leabhar Echdra ata ann so ar a scriobha le Eoin Mc Tauis*, ‘This is a Book of Adventures written by John M‘Tavish.’ The entry is written much later than the body of the MS. but it probably records a tradition that a John M‘Tavish was the scribe. ‘James M‘Intyre his book,’ with ‘his book’ deleted, appears on another page. He no doubt was James M‘Intyre of Glenoe, a well-known Gaelic scholar of the late eighteenth century. Of him it is said that he showed this MS. to the Rev. William Shaw, when that gentleman ‘turned it about several times, and at last fixed his eyes upon it, with the wrong end of it up.’

The subject, which occupies the whole of the MS., is connected with the Tale of the Sons of Uisneach and Deirdre, but is by no means confined to that Tragedy. With the exception of the gap above mentioned, the text here is continuous. The large and elaborate capital at the beginning indicates the commencement of the Tale, while the usual docquet *Finit* shows its conclusion. Naoise and Deirdre, with their party, managed to escape from the pursuit of Conchobar and to cross over to Alba. Our Saga opens with a great feast given by the king to the nobles and poets of Ulster, at which proposals were made for the recall of the sons of Uisneach, under suitable guarantees for their safety. Conchobar first asked Conall Cearnach to undertake this mission, but that hero declined. He then approached Cuchulainn,—he also refused. The king then

sounded Fergus MacRoich, who consented. Elsewhere we are told that Cormac Conloinges son of Conchobar, and Dubthach *Dael-tenga*, 'chafer-tongue,' became joint guarantors with Fergus for the safety of the exiles. Fergus with his two sons caine across to Scotland and found the lady and the heroes on the shores of Loch Eitchi (Etive). Despite the protestations and forebodings of Deirdre, the party return to Ireland. As soon as they land, Fergus is treacherously separated from them, and they go forward with Fergus's two sons to Emain Macha. One of Fergus's sons, Buinne Barb Ruadh, turns traitor; but the other, Illann Finn, remains loyal to Naoise's party. A fight ensues, in which Illann Finn is slain under misapprehension by Conall Cearnaeh.

At this point comes the gap in our MS. From other versions we learn that the sons of Uisneach, after an heroic defence, were eventually slain; and that Deirdre was carried to Conchobar's palace, where she pined away, until at length, stung by a brutal insult, she dashed her head against a rock, and was killed. Also that Fergus, on his arrival in Emain, finding his guarantee of safe conduct violated, the sons of Uisneach and his own son slain, and Deirdre in captivity, collected a party, afterwards known as the *Dubloinges*, 'black exile,' of three thousand (in some accounts fifteen hundred) men, and fought against Conchobar and his abettors, when three hundred Ulstermen were slain. The Dubloinges were compelled, however, to retire from Emain, but for sixteen years they ravaged the district so furiously that during that time Ulster was not for a single night without wail and terror (*gol 7 erith*).

When our text resumes, offers of peace were made on behalf of Conchobar, but the negotiations came to nought. Fergus with the chiefs of the *Dubloinges*, Cormac, Dubthach, the poet Briene and others, took service with Meave of Connaught, and the raiding to Ulster was continued. Fergus led for the most part a life of inglorious ease at Cruachan. Queen Meave was an indulgent hostess. His restless counsellor Briene obtained leave to make an excursion westwards to the land of the *Gamhanraiddh*, 'stirk-folk,' a powerful people who occupied the west and north-west of Ireland in a sort of semi-dependence on Connaught. The poet soon returned to Cruachan, laden with presents. He

had wonderful stories to tell of the greatness and power of the Gamhanraidh; of the magnificence of *Dun-atha-fen*, the palace of *Oilill Finn*, 'Oilill the Fair,' son and heir of *Domnall Dual-buidhe*, 'Donald Yellowlocks,' king of the Gamhanraidh; of the great beauty of *Flidais*, Oilill's wife; of her love for Fergus; and of her wonderful cow, the *Mael-flidaise* 'the hummnel [eow] of Flidais.'

Fergus, inflamed by these tidings, resolves to go West and carry Flidais away. Briene, in his cups, betrays his master's intention to Oilill. A great fight follows, in which Fergus and his men have the worst of it. Fergus himself is captured, and subjected to great indignities. Briene escaped, and with all speed made for Cruachan. The hosts of the other provinces were there at the time prepared to march against Ulster, and to carry away the famous *Donn* (brown bull) of Cualnge. Meave persuades the leaders to join her in an expedition to the West to rescue Fergus. By bribes and flattery she managed to detach the heroes of the Gamhanraidh from Oilill Finn, while the latter foolishly allowed Fergus to join his friends. In the fight that followed Oilill was slain.

The Irish hosts immediately departed for Cruachan, carrying Flidais, her cow, and immense booty away with them. And now the whole force of the Gamhanraidh under Donald Yellowlocks, the king, and Muiredach *Menn*, 'Stutterer,' son of Oilill Finn, set off in pursuit to rescue Flidais. They inflict heavy losses on the retreating foe, but in a fight the old king of the Gamhanraidh is slain by Fergus. Still the pursuit continues, and eventually Muiredach Menn by a *coup* rescues Flidais and her cow. The pursuit then ceases. The Irish hosts proceed to Cruachan. The Gamhanraidh return to their own country. They place Muiredach Menn on his grandfather's throne. Queen Flidais dwells with him for a season. Thereafter, with her cow, she retired to Loch Letriach, 'to hide her secret, and never was heard of more.'

The Saga is written in spirited prose, with many fine lays and three vigorous *Retorics* interspersed. It throws light upon the life of a people,—the Gamhanraidh, of whom was *Fer-diad*, *Fraech* son of *Fidach*, and others who ruled in the west and north-west of Ireland during the Cuchulainn period.

A copy of a portion of this Tale is found in Y. B. L. (pp. 331-400), otherwise, so far as known to me, ours is the only one preserved. In addition to the Lay in which Deirdre bids farewell to Alba, printed in *Oss. Rep.*, p. 298, Dr. Stokes printed the first four leaves of our MS. (fols. 1, 2, 4, 5 as bound), with translation and notes, in *Irische Texte*, vol. ii. pp. 122-142 (Leipzig, 1887). Dr. Cameron transcribed the same leaves, and this transcript is printed, without translation, in *Rel. Celt.*, vol. ii. 464-474. Ewen M'Lachlan read the whole MS. and made a transcript of it, which is preserved in L.C. Recently the whole MS., in so far as legible, has been printed, with translation and notes, in the *Celtic Review*, vols. i.-iv.

MS. LIV (v. *supra*, p. 100)

The MS. contains the following heroic poems, written as a rule very carelessly :—

Pp. 3a-17a: *Cóabhagal* (leg. *comhagallamh*) *Phadruig is Oisin*, seventy-seven quatrains, beginning :

Oisin is fadadh do shuain.

v. O'Gr. Cat., pp. 631, 652.

Pp. 19-22. *Lidhe* (*laoidh*) *an Tuirc Ghlana Sgail*, nineteen quatrains, commencing :

An eion (cnimhne) lat an lè (là) uid Fhinn?

Pp. 22-31. *Sthelig* (leg. *sealy*) *shliobh Guillnig*, fifty-four quatrains, first line :

A Phadruig, in g-coula (cuala) tu an telg (t-sealg).

v. O'G. Cat., pp. 574, 591, 601.

Pp. 32-34. *Lidhe* (*laoidh*) *an arrachta bhinga cuib (beinne cailce* in O'Gr. Cat., p. 629), fifteen quatrains, beginning :

Shelig a chomorne (chomoradh) re (le) Fionn.

Pp. 34-41. *Tarrngaireachd mhic Cumhaill ar Eirinn do réir Oisin*, forty-six quatrains, first line :

A Oisin, iomradhsí linn.

(Padruig, Oisin, and Fionn take part in the dialogue). Cf. O'Gr. Cat., p. 656.

A Oisin, in raidhi rinn?

Pp. 60-63. *Laoiðh mhna an bhruit*, twenty-one quatrains, beginning :

La da n-decha Fionn ag (a dh') ol.

Pp. 63-64. Five quatrains, headed *Oisin ut dixit*, and beginning :

Ata faoi thonnaibh na ttoun.

(cf. O'Gr. Cat., p. 652; L.F., p. 139), enumerate *deich cced uinge derg óir* and other treasures of the *Féinn*, now concealed under rock and gravel beneath the waves.

Pp. 64-76. A long poem of eighty-two quatrains, headed *Oisin is Caoilte e^tc*, begins :

An cuimin, a Oisin fheill : Ar thurus go Teamair treain ?

‘Rememberest thou, generous Ossian, our journey to mighty Tara?’

MS. LV (*v. supra*, pp. 101, 128)

The MS. contains several modern Tales or Romances, with copies of two or three well-known Ossianic Ballads.

1. (pp. 5-67). *Each(tra) Cloinne Tomas*, ‘The history of the Clan Thomas.’ A wealthy widower of the Clan, by name *Murchadh Maoltuascertach*, sends envoys to a nobleman, *Magnus O'Madagan*, asking his daughter in marriage. O'M's druids object to the alliance, the bridegroom's ancestry were *geinte ifriandha*, ‘hellish heathens,’ and ever opposed the nobility. But the bride's mother favoured the match, and she had her way. There was a great feast in the bridegroom's house, and a great quarrel. Murchadh makes the peace, dismisses the members of the Clan Thomas present in a formal speech full of sage advice. The Clan for many years followed Murchadh's counsels, and prospered in their bondage.

In Henry VIII. and Elizabeth's time they became troublesome, and the local king summoned a Council to deal with the matter. The Clan Thomas were blamed for raiding beyond their proper territories; for not rendering due services to their superiors; and for providing a superior education for their children. The Council issued a proclamation, ordering that the Clan resume their subject condition, and that the education of their children be limited to instruction in the elements of the Christian faith.

But the vigorous Clan Thomas still assert themselves. In a certain year the fields of Cashel were under wheat. The crop was excellent, but when it was ripe, reapers could not be got. A substantial and sagacious member of the Clan Thomas had a beautiful daughter, and he suggested that it should be made known that her hand would be the reward of the best reaper on the fields of Cashel. From all Ireland reapers trooped to Cashel. A row got up at meal-time which developed into a general fight between Munster and Leinster on the one side, and Ulster and Connaught on the other. It was eventually adjudged that Cathal O'Croinicinn was the best reaper and the best fighter, and he carried off his bride to Sligo.

The Thomases flourished under King James. Thereafter bad times came. There was war between O'Neill and Macgruder. Land was dear, and the Clan Thomas were becoming extravagant. A 'Parliament' was summoned in 1622 to consider the situation. The first meeting broke up in confusion. At the next, arrangements were made for preserving order in debate, but the session ended in a scrimmage, caused by the sharp tongues of two women. At the third assembly laws were passed about turnips, surnames, and forbidding the use of tobacco. At this stage an English-speaking tobacconist appears, and a member who professes a knowledge of English is deputed to converse with him. The composition ends with samples of the talk of the two, in mixed Gaelic and English. The docquet, dated May 16, 1738, makes Maurice son of David (the) Black, the author, and John MacCiar or 'Short' of Clochar, in the east of Tirowen, the scribe.

2. The next Tale (pp. 85-210), written by the same scribe in the same year, is entitled *Sdair aobhinn Emuind Ui Cleirigh do reir Sean Ui Neachtain*, 'The entertaining History of Edmund O'Cleary, by John O'Naughtan.' It was transcribed by E. M'Lachlan, with the view to print it. The writer has some knowledge of Greek and Roman Mythology. As in the former Tale, English is made use of now and again. There is a gap in the MS. between pp. 157-177. This Tale, with notices of the author, is printed in the *Gaelic Journal* (Dublin), vols. iii. and iv.

3. Pp. 217-266. *Cath lisin ui Dunagan*, 'The fight on Liosan' (little *lios*, 'fort,' 'enclosed field,' 'garden') 'O'Dunagan.'

A braggart couple arrange to fight at a place and time agreed on. One of the party is of the Clan Thomas. A formal challenge (*salens*) is sent by the aggrieved party. But neither combatant is too anxious for the fray. There is considerable humour shown in the description of the heroes, and English influence is manifest throughout. There is a gap in the MS., so that the Tale breaks off abruptly, but the conclusion is near. On the last page there is an ode in praise of tobacco.

4. Pp. 287-300. A copy, defective at the commencement, owing to a gap in the MS., of the Tale formerly mentioned (*v. supra*, p. 146), written by Sean Mac Ciar, October 31, 1738. On the top of the pages is *Cearñ ui Domhnall*, and at the end *Sgel an Cern̄ caoil riabhaich* .|. *Cern̄ ui Domhnaill*. The hero describes himself now as Cathal O'Cein, again as *Gille deacair*. He was born at *Oileach na righ*, 'royal Aileach'; he was a night in Islay, a night in Kintyre, a night in Man, etc. This shows confusion of two Tales on the part of the reciter. The *Ceatharnach caoil riabhaich*, 'Kern in the narrow stripes,' or the 'Slim, swarthy Kern,' and the 'Pursuit of the *Gille Deacair*', 'The Lad difficult (to catch)', are two different Tales. They are both printed in *Silv. Gad.*, vol. i. pp. 257-289.

The following are the heroic Ballads in our MS.:—

Pp. 301-311. *Laoi an Deirg cē*, fifty-four quatrains, beginning :

Inneosad cathrem an fhír mhoir.

Cf. supra, p. 145; O'G. Cat., pp. 592, 599, 626, 631, 636, 644; L.F., p. 107+, etc.

Pp. 312-326. *A Chleirigh chanas na psailm*, forty-nine quatrains. This is commonly known as *Laoith Mhanuis*, 'The Lay of Magnus.' *Cf.* O'Gr. Cat., pp. 599, 655; L.F., p. 71+.

Pp. 326-335. *Duan bheann gualann sonn*, eighty-six quatrains beginning :

Dubhach sinn, a Bhenn Ghualann.

The Lay contains many fine quatrains. *Cf.* a Lay in O'Gr. Cat., p. 644, beginning :

A bheinn Bhoilbhin, dubhach aniu.

‘O Benbulbin, dismal art thou this day?’

MS. LVI (*v. supra*, p. 101)

The MS. is of paper, 8 in. by 6, and without a cover. As at present bound, the first layer, pp. 337-362, comes second. The second layer (which now stands first) is paged 369-459, but '409' is written in error for '400.' Apart from two religious fragments (*v. supra*, p. 101), the contents consist of four Tales. There are also the following notes. At the foot of p. 409 (400), in English is 'W^m Reidy of Lio(s)matigue in Parish of Newmarkett, Borreny of Knocktopher, County of Kilkenny, Provence of Linster and Kingdom of Ireland.' On p. 459, in English hand, *Finis. Pro Lectore Lector oret.* On the last page (362) are the initials 'J. C.', 'J. P.'; the contents of the MS. (in E. M'Lachlan's handwriting); and 'N°. III., Patrick Turner.' The Tales are written in a large, firm hand, not always uniform, but evidently the same, of (one should say) the latter half of the seventeenth or of the early eighteenth century. Ewen M'Lachlan (MS. LXXXII, p. 67) thinks the transcript may not be older than the latter half of the eighteenth century. Omissions in the text are written over the line, but more frequently on the margins. E. M'Lachlan read and analysed (MS. LXXXII, p. 39+) the MS. carefully, and transcribed the Tale of the Sons of Uisneach (L. C., pp. 119-131).

Taking the Tales in their order, as the MS. is now bound, they are as follows:—

1. Pp. 369-398. *Oigheadh Chlainne Tuireann nó an treas truagh do thrí truagh na Sgealwigheachta sonn*, 'The Tragedy of the sons of T. or the third Sorrow of the Sorrows of Story-telling here.' The Tale is placed in what is called the Mythological Cycle of Gaelic Romance, the other two Cycles being known as the Cuchalainn Cycle, and the Finn or Ossianic Cycle. *Cian*, the father of *Lug mae Eithlenn*, otherwise *Lug Lamhfada*, 'L. Longhand,' the famous king of the *Tuatha Dé Danann*, was murdered by the three sons of *Tuiriu* or *Tuirenn*. *Lug* imposed an *erie* or ransom upon the youths for the murder of his father. He demanded that they should bring him from foreign parts certain articles, so difficult to obtain that the king was certain the effort would cost them their lives. The

youths, however, after years of toil and suffering, returned to Ireland with Lug's demands. But they were so worn out that they expired after landing. Among the articles brought to Ireland by the sons of Tuirenn was the spear of the King of Persia, which came down to *Celtechair mac Uithir*, a hero of the Cuchulainn period, and was known as *Luin Cheltchair* (*v.* O'C. Mann. and Cust., vol. ii. p. 325). As we have it now, the Tale opens with the following incident: King Nuadu (whence *Magh Nuadat*, now Maynooth or the Plain of Nuadu) had only one hand, and his doorkeeper only one eye. Two famous doctors came to the castle and fitted the king with a silver hand, whence he was known as N. *Airgiod-Lámh*, 'N. of the Silver-hand.' They put a cat's eye in the doorkeeper's head, and the romancist gravely tells of the official's troubles with his new organ: When everything was quiet, and the doorkeeper wished for needed rest, the cat's eye was provokingly awake, starting 'at the squeaking of the mice, the flying of the birds, and the movement of the reeds'; but when the official was marshalling a pageant and required to be specially alert, at such times the cat's eye 'would be in deep repose and sleep.' For other versions of the Tale, *v.* Jub., p. 9. The Saga was printed, with translation, by O'C. in *Atlantis*, vol. iv. (reprinted in *Gaelic Journal*, Dublin, vol. ii. pp. 33-50); and by the Society for the Preservation of the Irish Language, with translation, vocabulary and notes, by Mr. R. J. O'Duffy (Dublin, Gill and Son, 1888). An English version of the same Tale is given in Joyce's *Old Celtic Romances* (Dublin, Gill and Son, 1879). The MSS. in which the Tale is preserved are modern, this being probably older than any cited by Jub., but references to the incidents on which it is founded are met with in old writings.

2. Pp. 410-431. *Oigheadh chloinne Lir nó an dara truagh do thri truagh na sgealúigheachta sonn*, 'The Tragedy of the children of Lear or the second Sorrow of the three Sorrows of Story-telling here.' This also is a Tale of the Mythological period. It is essentially a modern Saga, and may well be, as Mr. A. Nutt has observed, the Gaelic version of the 'Seven Swans' Märchen. It is not mentioned in the old literature, but there are many copies in modern MSS. (*v.* Jub., p. 8), the oldest of which, as yet known, is that in MS. XXXVIII (*v. supra*,

p. 152). O'C. printed a version with translation in *Atlantis*, iv., which has recently been reprinted. A translation is also given in Joyce's *Old Celtic Romances*.

After the battle of Teltown, where the *Tuatha Dé Danann* were defeated by the Milesians, the former met to elect a king. Bove the Red was chosen, and all acquiesced except Lear, one of the candidates, who forthwith retired to his *Síd*. Shortly afterwards Lear's wife died, and the king sent for him and gave him his eldest daughter to wife. Three sons and a daughter were born, when the mother died. Lear then married another of the king's daughters, and all went well for a time. By and by the stepmother became jealous of the affection lavished upon the children by their father. She tried in vain to bribe her servants to murder them; when she attempted to kill them herself 'her woman's weakness' prevented her. At last she wiled the children to bathe in *Loch Dairbhreach* (in West-meath). While in the water the wicked stepmother by Druidic power had them transformed into swans. In this guise they were doomed to pass three hundred years on *Loch Dairbhreach*, three hundred in *Sruth na Maoile*, as the wild belt of sea between Kintyre and Antrim is called in Gaelic Literature, and three hundred off *Iorus Domnann* (Erris in Mayo) and *Innis Gluaire* (Gloria Isle) in the Western Sea. Their spells could not be broken 'until the union of Largnen, a prince from the north, with Deeca, a princess of the south'; and, according to the Irish version, 'until *Tulchend* "adzehead"' (a common epithet of St. Patrick) 'shall come to Ireland, bringing the light of a pure faith, and until ye hear the voice of the Christian bell.'

When the wicked woman's deed became known, her punishment was swift and stern. Her father asked 'what shape of all others on the earth or above the earth or under the earth she most abhorred.' 'A demon of the air,' was the reply. 'A demon of the air you shall be till the end of time,' said Bove the Red, and so it was done.

Meanwhile the children of Lear dreed their weird. Their human reason and their Gaelic speech remained to them. Their life on still *Loch Dairbhreach* was not unhappy. *Tuatha Dé* and Milesians alike crowded the shore to hear their sweet, plaintive music. But in *Sruth na Maoile* they suffered greatly.

In one of the many Lays of the Tale, the sister, *Fionnghuala*, 'white shoulder' to name, gives a spirited description of their experiences:—

Olc a' bheatha-sa;
Fuachd na h-oidhche-sa;
Meud an t-sneachda-sa;
Cruas nu gaoithe-sa.

Do chuir leas-mhathair,
Sinn' an eathrar-sa,
A nochd 'san dochar-sa :
Olc a' bheatha-sa.

'Cruel this life,
 The cold of this night,
 The heavy fall of this snow,
 The roar of this wind.'

'A stepmother has placed
 Us four, this night,
 In this sorrowful plight :
 Cruel this life.'

On one occasion the enchanted ones are almost frozen to death on *Carraig-na-ròn*, 'Seal Rock,' possibly *Eilean nan ròn*, 'Seal Island,' off the Island of Oronsay, a favourite resort of seals still.

The three hundred years passed in the Western Ocean round Glora Isle are but a repetition of the sufferings in *Sruth na Maoile*. At length St. Kevoc (Caomhag) comes; the wanderers hear the sound of the Christian bell, and their long sentence comes to an end. King Largnen rashly attempts to take the birds away from the Saint's protection. Their spells are now broken; they receive Christian baptism and die. According to our version, St. Kevoc curses Largnen pretty vigorously for his interference; buries the children of Lear in one grave; sings their death-song; performs their funeral rites; raises their tomb; and writes their names in Ogham.

3. Pp. 432–459. *Oidheadh Chloinne h-Uisneach sonn, no an treas thruagh do thri truagh na Sgealugheachta*, 'The Tragedy of the children of Uisnech here, or the third Sorrow of the three Sorrows of Story-telling.' This is the oldest and the best known of the three 'Sorrowful Tales.' In the old literature it is frequently alluded to. It is one of the *primscela* or 'Chief Tales' which a poet was bound to know. Versions are found in

L.L., Y. B. L. Eg. 1782 (Brit. Mus.), Edin. LIII., and many modern MSS., for a list of which see Jub., pp. 10-13. The Saga and the Lays found in it used to be recited and sung of winter nights in Ireland and Scotland. A popular version was taken down from recitation by Dr. Carnichael in Barra in 1867. The Tale has been several times printed. Windisch (*Ir. Texte mit Wört.* p. 67+) printed the text of L.L. with variants from Y.B.L. and Eg. 1782. O'C. printed the Y.B.L. version, with translation, in *Atlantis*, vol. iii. Stokes printed with translation and notes the version in MS. LIII, with the beginning and end of the Tale from this MS. and variants from a Dublin MS., in *Irische Texte*, vol. ii. (2), Leipzig, 1887. The same texts are found in *Rel. Celt.*, vol. ii. pp. 422+, 464+. A version is given in Keating's *History of Ireland*, and two others by O'Flanagan in *Trans. of Soc. of Dublin* (1808). The *Gael. Journ.* (Dublin) reprinted in vols. i. and ii. Windisch, O'Curry, and O'Flanagan's versions. Dr. Carnichael's popular version appeared in the *Trans. of the Gaelic Soc. of Inverness*, vol. xiii., and has been since reprinted (Edin., N. Macleod). Lays connected with the Tale are found in *Rep. on Oss.*, p. 298; *W. H. T.*, vol. iv.; *L. F.*, p. 19+; *Ultonian Hero-Ballads* (Sinclair, Glasgow, 1892) p. 34+; *Rel. Celt.*, vol. i. p. 151; and in the older Collections of Gillies (p. 260), A. and D. Stewart (p. 562), and H. and J. McCallum (p. 221), with others.

The subject of the Saga has more than once been handled in English. Macpherson's *Darthula* is founded on the Tale. So is Dr. R. D. Joyce's *Deirdre* (Boston and Dublin). Sir Samuel Ferguson (*Poems*: Dublin, 1880) has dramatised the story, and Dr. Angus Smith in *Loch Etive and the Sons of Uisnach* (Macmillan, 1879) has also treated of the legend.

The Story in outline is as follows. A daughter of surpassing beauty, named Deirdre, was born to Felim, the historian of Conchobar. Cathbad, the wizard, foretold that she would be the cause of untold woe to Ireland. All except the king wished to slay the infant. Conchobar had her reared in seclusion. No one was allowed access to her except her foster-father, her foster-mother, and Lebarcham, a female satirist, who could not be denied. When the maid grew up, instead of marrying the king, she eloped with Naoise, the son of Uisneach. Conchobar

pursued the couple and their party, but they managed to pass over to Scotland and escape. Overtures were made for their recall, and eventually Fergus mac Roich went to Scotland, with guarantee of safe conduct, to bring them back. They returned, notwithstanding the fears and forebodings of Deirdre, to Emain Macha. The sons of Uisneach and their friends were treacherously murdered there, and the lady was brought to the king's palace. But Deirdre moped and pined, and passed her time singing her lays, recalling the delightful life in Alba with Naoise and his brothers. At length, stung by a brutal jest of Conchobar's, she dashed her head against a rock and was killed. Fergus, whose guarantee had been violated, headed a party against the king and committed great havoc. Cathbad cursed Emain Macha, and it was levelled to the ground. Fergus and his friends withdrew to Connaught, from which they ravaged Ulster for many years thereafter (*v. supra*, pp. 159, 160).

4. Pp. 337–360. *Bruighion Eochaídh bhéag derg* (leg. *bhig dheirg*) *sonn*, ‘The enchanted mansion of little red Eochu here.’ This is the only copy of this Saga in our collection. Five others are mentioned by Jub. (p. 52).

At one of the great hunting expeditions of the Féinn, Fionn was approached by a stranger dressed in the guise of a nobleman of Spain. The unknown invited the Gaelic hero with fifteen of his principal men to a feast, and by magical contrivances he decoyed them to the *Bruighean* of Eochu. He was a chief of the *Tuatha Dé Danann* who had contrived schemes for the destruction of the Féinn. Fionn and his companions were attacked by monsters, giants, witches, as well as by the warriors of the *Tuatha Dé*. The heroes all fought well, Conan in particular excelling himself. But they were being overpowered, when the battalions of Fionn timeously appeared and gave battle to the *Tuatha Dé*, who were soon vanquished.

MS. LVII—HIGHLAND SOCIETY. P. TURNER, No. 4

The MS. consists of twenty-four leaves of paper, $7\frac{1}{2}$ in. by $4\frac{1}{2}$, unpage. It is a sort of commonplace book, containing a number of scraps picked up, one should say, for the greater part

in Ireland, and written in the English hand, with occasional excursions into the Gaelic hand. A docquet, partly illegible, bears that the MS. (or the last entry) was written by 'Parwig Tuarnair, Coirpleir,' in . . . near Argyll in . . . the year 1801. The following pieces belong to this chapter:—

1. Fols. 1–6a. *Laoidh an Deiry*, sixty-one quatrains. First line:

Insim cuithriom an fhír mhoir.

(*v. supra*, pp. 145, 165), and *L. F.*, p. 107+.

2. Fols. 11a–14a. *Tuairisgeul Chath Gabhradh mur fhuaradh e sun t-sheun Ghailig Eirionnaich*, 'An account of the Battle of Gabhra, as it was found in old Irish Gaelic.' (Reference is made to O'Halloran's *History of Ireland*, p. 280.) Seventy quatrains. Begins:

Innis sin, a Oisin, air h-eineach 's air h-iongnadh.

Cf. O'Gr. Cat., pp. 598, 636; *L. F.*, p. 180; *Rel. Celt.*, vol. i. pp. 56, 110, 283, 329.

3. Bits of Lore,—e.g.:

(1) Fol. 17b. The seven languages that originated at the Tower (of Babel)—Hebrew, Latin, Gaelic, Greek, Arabian, Chaldee, Assyrian.

(2) How Fionn's sister arranged her brother's men and those of Dubhan. Fionn and Dubhan, each with fourteen men, were at sea. Provisions failed, and it was arranged that the half of the party should be thrown overboard in order to save the other half—every ninth man as they stood to be selected. Fionn's sister arranged them in such a way that Dubhan and his companions were all drowned, while Fionn and his friends were all saved. A version, entitled *Aireamh muinntir Fhinn agus Dhúibhain*, 'The Reckoning of Fionn and Dubhan's men,' is printed in A. and D. Stewart's *Collection of Poems* (Edin., 1804), pp. 547–548. *Cf.* also *L. F.*, p. 86.

MS. LVIII (*v. supra*, pp. 102, 128)

On pp. 197–237 is a version of *Cath Fionntragha*, 'The Battle of Ventry' (White Strand), dated 1733. A portion of another copy is found in MS. LXI (*infra*). Cf. *Cath Fionntragha* or

the 'Battle of Ventry,' printed, with translation, from Rawl. B. 487 (Bodl.), by Dr. Kuno Meyer (Oxford, 1885). For other versions of *Cath Fionntraghá*, *v. Jub.*, p. 67. For the Ballad version, *v. L. F.*, p. 137.

Pp. 243–264 contain the greater part of a version of *Bruigh-ean Chaorluinn* (*v. supra*, pp. 140, 152). This copy breaks off abruptly on p. 264. Cf. *L. F.*, p. 86.

Pp. 309–354, forming the last twenty-three leaves of the MS., are practically undecipherable. Some of the writing on the first ten can be read, especially towards the middle of the page. The remainder is quite illegible. The subject is the Battle of Magh Mucruimhe, as in MS. XXXVIII (*v. supra*, p. 151).

On the last page of the MS. is written, in modern hand: 'This MS. is a part of Dr. Keating's *History of Ireland*, written in the reign of Charles I.'

'N.B. This and the 21 leaves preceding contain the tale of Art, the father of the celebrated Cormac, King of Ulster, as may be deduced from the middle spaces of some of the foregoing pages. J. M' H., No. 4.'

MS. LIX—MISCELLANEOUS, No. 2

The MS. at present consists of fifty-five leaves of paper $7\frac{1}{2}$ in. by $5\frac{1}{2}$, unpaged, and without a cover. The first thirty-seven leaves were at one time detached, and are increasingly defective at the outer edge. The hand is good, and about uniform throughout. Capitals are plain, but well executed. The date is the end of the seventeenth or beginning of the eighteenth century.

Arithmetical sums are worked out on the first and last leaves. Several notes appear at the foot of the pages. Thus on p. 19: 'Trocuire co fagbha an t(e) scriobh sin .|. Ferfesa O Duibgennain. Amen.' 'May F. O'D. who wrote this obtain mercy. Amen.' On p. 22, the following jargon: *Fuicearlan mac Fíce Faice Ficoice Fe Faice Faoi. Eog (an) mac Ghilleoin . . .* 'Hugh Maclean' . . . appears on p. 27. On p. 44, *Och, uch, ach, a Olívía, is aoibhinn duit*, 'Alas and alas, glad you may be, Olivia,' a phrase repeated several times on other pages in

variety of form. *Misi Mař Falu . . . do syriobh*, 'I, M. F. wrote' (the entry is deleted by rubbing) appears on p. 65. On p. 108 are four eulogistic quatrains, in English, 'upon the death of the most accomplished gentleman, Archibald, Laird of Largie.'

The contents of the MS. proper are:

1. Pp. 1-26. A version of the battle of *Ros-na-righ*. The text begins—*Baoi Conchubar mac Fachtna Fhathaigh, aird-righ Uladh i merten meanman 7 mhór chumhadh re cen . . .*; and ends, *Conadh e Cath ros na riogh for boinn connig sin. Finis. Jacobus Cahan scripsit.* 'Conchobar, son of F. F., high king of Ulster, was (for a long time) in distress of mind and great grief. . . . Thus far the battle of *Ros-na-righ* on the Boyne. The end. James Cahan is the scribe.' Our text differs considerably from the older version in L.L., as also from the modern version printed with translation, preface and indices, by Father Hogan (Todd Lecture Series, vol. iv.). For other versions, *v. Jub.*, p. 81, and *cf. Introduction to L.L.*, p. 46.

2. Pp. 27-74 contain a version of the death of Cuchulainn as in MSS. XXXVIII and XLV. This copy gives the beginning as in MS. XXXVIII, but it breaks off abruptly at the point where Laeg brings the hero mortally wounded to the stone pillar and lays him down to die.

3. Pp. 75-107 are detached leaves, and not continuous in text. They contain fragments of a modern version of the *Tain bo Cuailgne*. Since the disappearance of MS. XXXII, of which later, this is the only MS. in the Scottish Collection which contains any part of the great Saga. Our sixteen leaves give some 885 lines of text, commencing at line 1690 or thereabout of Windisch's great edition of the *Tain* (Leipzig, 1905), and continuing, with breaks, to the end. Our text, so far as it goes, corresponds pretty closely with Windisch's.

MS. LXI—MISCELLANEOUS, No. 4

The MS. contains twenty leaves of paper, 9 in. by 7. It is paged, and written in one column in a round, rather small, hand of the late eighteenth or early nineteenth century. The initial letter is large and plain. There is no other capital letter, but spaces are

left for such at the beginning of paragraphs. The orthography is somewhat peculiar, due evidently to the ignorance of the scribe. Apart from the name 'J. Nott' and the numbers '19' and '11,' there is no note or mark of any kind.

The subject is a portion of the 'Battle of Ventry.' As compared with the copy in MS. LVIII (*v. supra*, p. 172) and that printed by Dr. Meyer, this one is much more verbose. Cf. for example the descriptions (pp. 1-3 of this version) of the King of the World; of *Glas mac Dreguinn* or *Dreamhain*; of the leaders of the expedition; of the ships, storm, etc. This copy breaks off abruptly with the achievements of *Dubhan mac Cais*,—at about the 780th line of Dr. Meyer's text.

MS. LXII—MISCELLANEOUS, No. 5

The MS. is a fragment of fifteen leaves of paper, $7\frac{1}{2}$ in. by 6. Leaves which were written upon have been cut out at the beginning and end, as also at p. 23. The pagination 1-30 shows that the leaves were cut out before the MS. was paged. The writing is partly in the English, but mostly in the Gaelic, hand. The MS., like MSS. LXIII and LXV, is bound endwise, and the three seem to have been written in the same hand,—that of the poet Alexander Macdonald. Several pages are wholly blank, others partly so. The contents are miscellaneous, English and Gaelic, prose and verse, and are printed entire in *Rel. Celt.*, vol. i. pp. 151-166. The following heroic poems and lore are included:—

1. Pp. 1-3. A Lay of Deirdre, twenty-nine quatrains, beginning :

Tri manuinn a bh'aig riogh bretann.

2. P. 23. Lay of Cuchulainn and Conlaoch, ten quatrains First line :

Fithiod bliadhona bhetham soir a foghlum gaisgeadh om mhathair.

3. Pp. 23-24. *Faighdoirecht amadan Emhna Mhucha*, 'The prophecy of the fools of Emain Macha,' four quatrains, beginning :

Tig don choill is gerruidh croinn is denuidh curacain.

4. Pp. 24-26. *Laoih an Tailleoir*, 'The Tailor's Lay,' twenty-six quatrains, beginning :

Dula chuaidh mi dhenamh aodidh do chlanna Baoisgn ann a n-Almuinn.

For another version (from Irvine's MS.), v. *L. F.*, pp. 201–202. This is a modern composition, and is a clever parody upon the old ballads. It will be observed that the Tailor passes from Cuchulainn's house in Dundalguin to Fionn's abode in Almu without the least consciousness of anachronism. The two cycles of Gaelic legend got mixed up in the Central Highlands before James Macpherson's day.

5. Pp. 26–28. *Eadar Oisin & Padruig*, 'Between Ossian and Patrick,' seventeen and a half quatrains, beginning :

Oisin gur fad tu do suain, eirigh suas is eisd na sailm.

Cf. *supra*, p. 162.

6. P. 30. *Laoi Dharmuid*, 'The Lay of Diarmaid,' beginning :

Glenn sioth an glensa rem thaobh.

Cf. *L. F.*, p. 157+.

The Lay is here defective, the leaf following being cut out.

MS. LXV (v. *supra*, p. 104)

The following heroic pieces are in this MS. End A.

Pp. 12–13. (The *Féinn* and the *Gruagach*), twenty-three quatrains. First line :

O ro ghruagach creig na tulaigh.

Cf. *L. F.*, p. 61.

Ach a Chruachan Chraig an Tullich.

Pp. 27–29. *Cuth Captharrus an so sios* 'The Battle of Gabhra here.' The poem is printed in *Rel. Celt.*, vol. i. p. 110. It begins :

Huar do chualas turus Finn.

Cf. *supra*, p. 172, and *L. F.*, p. 180+.

Pp. 32–33.

La da n-rab Padraic na mur, cha sailm ar uigh ach ol.

Cf. *L. F.*, p. 98. 'The best battle that the heroes ever fought.'

Latha bha Padraig na mhuiir

Cha robh Sailm air uigh ach sgeul (ag ol).

Pp. 34–35.

La da n-rabhmar an Fian uile ortsu tulach Almuin.

Cf. *Laoith na h-ighinne*, *L. F.*, p. 137.

CHAPTER V

LEGAL, LEXICAL, GRAMMATICAL

THESE three subjects are here taken together because they are treated rather summarily in these MSS. and are otherwise connected.

I. LAW

Reference has already been made (*v. supra*, p. 14) to a few paragraphs in MS. II on the rights and responsibilities of the physician, and to the defective Tract in MS. XL on the Law of Sunday (*supra*, p. 95). The only other class whose privileges are commented upon are the poets. There is not a copy of any of the Law Treatises, properly so called, in these MSS.

MS. VII (*v. supra*, pp. 84, 112)

Fols. 6a-7a contain an account of the seven orders of poets, their grades, rights, and privileges. Although here in a different order, the contents of the paragraphs are practically the same as in B.B. 338a, l. 8—343a, l. 17.

On fol. 8a, b, are named three things which are said to be the exclusive privilege of the *ollam* or chief poet. These are *teinm laegda*, *imbas forosnai*, and *dicheadal do c[h]eannaib*. *Teinm laegda* is not satisfactorily explained. Professor Atkinson (*Glossary to Brehon Laws*, s.v. *teinm*) suggests that the phrase 'would mean something like *incantation*, and probably denoted simply the *recital* of some metrical charm.' *Imas forosnad* or *himbas forosnai* and *dicheadal do cheannaib* are described by Cormac: *Imbas forosnai*, 'Knowledge that enlightens,' i.e. it discovers everything which the poet likes and which he desires to

manifest. Thus it is done. The poet chews a piece of the flesh of a red pig, or of a dog or cat, and puts it afterwards on the flag behind the door, and pronounces an incantation on it, and offers it to idol-gods, and afterwards calls his idols to him, and then finds them not on the morrow, and pronounces incantations on his two palms, and calls again unto him his idol-gods that his sleep may not be disturbed; and he lays his two palms on his two cheeks and (in this manner) he falls asleep; and he is watched in order that no one may interrupt (?) nor disturb him till everything about which he is engaged is revealed to him (which may be) a minute or two or three, or as long as he was supposed to be at (the offering); et ideo *imbas* dicitur, i.e. (his) two palms (*boiss*) upon (*im*) him, that is (one) palm over (?) and another hither on his cheeks. Patrick abolished this and the *teinn laegda*, and he adjudged that whoever should practise them should have neither heaven nor earth, because it was renouncing baptism. *Dicetal dochennuib* (extempore recital), then, was left, to be composed in right of (their) art; for this is the cause: it is not necessary in it to make an offering to the demons, but there is a revelation at once from the ends of (the poet's) fingers.' (Cormac's *Glossary*, Translation, p. 94).

A note in our MS. adds that the poet (*eicis*) *Maine* was the first to chant (*can*) the *teinn laegda*, Lugaid of Connaught the first to practise the *imbas forosnui*, and *Find hua Baiscne* (the great hero) the first to use the *dicheadul do cheannaib*.

The text thereafter gives the *secht comartadha déc droch-thagra*, 'seventeen marks of bad pleading,' with a few variations, as in § 22 of the Instructions of Cormac (*infra*), and then the *secht comartadha déc deagtagra*, 'Seventeen marks of good pleading.' Only nine of these latter are given, viz.:—*dathagud scél, scannrud briathar, brodlach n-urlabra, aithi innleachtach, innse fossaid, atheur n-aineolais, imradad fis, forus ségi, fechemnus féig*, when the text breaks off abruptly with the end of the folio (*cf.* 'Todd Lecture Series,' vol. xv. pp. 40, 55).

II. VOCABULARIES

From earliest times Gaelic scholars were in the habit of glossing in Gaelic by word, phrase, or short comment important

Latin MSS. which they valued. The practice was extended to old native writings where the diction and idiom were felt to be obscure or archaic. Frequent examples of this practice are met with in our MSS., a few of which have been noticed (*cf.* pp. 135, 152). Formal vocabularies were also compiled early, the oldest and most important now existing being *Sanas Cormaic*, prepared by Cormac son of Cuilennan, prince and bishop of Cashel, who was killed in battle in A.D. 903. Cormac's *Glossary* was printed, with O'Davoren's *Glossary* and a Glossary to the *Calendar* of Oengus the Culdee, by W[hitley] S[tokes] in 1862 (Williams and Norgate). The same *Glossary*, translated by O'Donovan and edited by Dr. Stokes, was printed by the Irish Archaeological and Celtic Society in 1868. A number of later glossaries and vocabularies have recently been printed in the *Archiv für Celtische Lexikographie* (Stokes and Meyer), vols. i. ii. iii.

Our Scottish Collection of MSS. contains only two vocabularies of importance. These are found in MSS. VII and XXXVIII.

MS. VII (*v. supra*, pp. 84, 112, 177)

On fol. 11b1, at l. 13, commences a vocabulary, headed in red ink *Dubfhocail ann so*, 'obscure words here.' The list consists of only eighty-four words with their synonyms. There is no alphabetical order of any sort attempted, the first word being *ur* .|. *tosach*, 'beginning,' and the last, of which both lemma and gloss are obscure, *iarc* .|. *elad* (creeping along?). The list closes on fol. 11b1, l. 38.

MS. XXXVIII (*v. supra*, pp. 118, 146)

A vocabulary of between 750 and 760 entries is found on pp. 140-153 of MS. XXXVIII. The list is arranged alphabetically as to letters, according to the order of the Gaelic alphabet, but within the individual letters alphabetical order is not preserved. Thus under 'A' the first entry in the first column is *annoid* .|. *eagluis*, 'church,' while *ab* .|. *maith*, 'good,' is found in the second

column, and *a .l. ardl*, 'high,' in the third. Similarly *ba .l. maith*, 'good,' comes near the end of the 'B' list. Along the top of p. 140 a descriptive title is written. But the only words legible now are *coir unmannu sun*, 'The fitness of names in the' (?). Seventeen of the obscure entries were printed, with notes, by Dr. Stokes, in the *Celtic Review*, vol. v. p. 291. On p. 116 of this MS. are also notes on *acht*, *no*, and *gor*.

MS. LXV (*v. supra*, pp. 104, 176)

On p. 1, end 'B,' of MS. LXV are some twenty-five obscure or rare words, or considered to be so by the scribe, with their meaning in English for the most part. Several of the entries cannot be read with certainty. Among them are *ere*, 'a sa(l)mon'; *nia*, 'nephew'; *dorr*, 'anger, or very harsh'; *dobhar*, 'wat(t)er'; *diredh*, 'a pan(n)egyric(k)'; *riomh*, 'number'; *ong .l. glan* (fierce); *duar .l. rann no focal* (quatrain or word).

III. GRAMMARS

MS. I (*v. supra*, pp. 72, 106)

The second section of MS. I, from p. 12 to the end, contains an imperfect copy of the elaborate Treatise on Grammar and Philology found in B.B., L.L., Laud 610 (Oxford), and elsewhere. This large tract is in four Books or Chapters. In traditional lore, the first Book was composed by Fenius Farsaidh, 'the Antiquarian,' who founded the great school on the Plain of Shenar; the second by Amergin, son of Milesius; the third by Ferceirtne, the poet of Conchobar mac Nessa; and the fourth by Cennfaeladh the Learned, who died in A.D. 678. (*v. O'C. Mann. and Cust.*, vol. ii. pp. 53-54). Elsewhere (*Mann. and Cust.*, vol. ii. pp. 93-94) O'Curry would suggest that Cennfaeladh or Cormac Mac Cuilennan, the author of the Glossary, was the author or editor of the whole Treatise.

Our copy, so far as it goes, is very good. But unfortunately a leaf is wanting between pp. 14 and 15, corresponding to B.B. p. 293a, l. 18 to p. 295b, l. 34. Further on, at 19b, l. 13,

there is a large gap which takes up in B.B. from p. 301b, l. 24 to 314a, and which includes, among other matters, the sixteen essential components of poetry, and the section on the Ogham Alphabet. Our text and that of B.B. otherwise agree pretty closely. Both give at the end an explanatory paragraph with an appended poem on *tre focul* (v. *Archiv für Celt. Lexik.*, vol. iii. p. 293). Thereafter B.B. gives two short poems on the laws for closing a poem, and on the number of attendants of the various orders of poets, which are not in our MS., while on the other hand our MS. contains two short poems not in B.B.

The chapter on Metric is the only part of this large Treatise that has hitherto been examined by competent scholars. The late Professor Atkinson in his Treatise *On Irish Metric* (Dublin, 1884) made large use of it, while the text with analysis, illustration and comment has been printed by Professor Thurneysen in *Irische Texte*, vol. iii. (1) pp. 1-182, under the title *Mittel-irische Verslehren*.

MS. VI (*v. supra*, p. 110)

As mentioned above (p. 111) a short poem on various metres—*Setnad* (*Setrad*?), *Rannaidechta*, *Casbhairne*, etc., is found on the first page of the last leaf of MS. VI.

MS. VII (*v. supra*, pp. 84, 112, 177, 179)

On fol. 11b1, l. 39, immediately following the vocabulary noticed above, begins a new section entitled *In uraicechta an so*, 'The primer here.' *Uraicecht* is the title of the fourth book of the Grammatical Treatise, noticed above, that attributed traditionally to Cennfaeladh. Although placed last, the subject matter of this chapter is preliminary to the whole work. It treats of the Alphabet, Declension of Nouns, etc.,—elementary grammar in short. In this MS. there is only a small fragment of the text. *Uraicecht* is explained. Then follows an elaborate etymological explanation of *Gaidheal*, 'Gael'; *Gaidealg*, 'Gaelic.' The language is subdivided into *berla teibidhi*, 'abstractive dialect'; *iarmberla*, 'obscure dialect'; *berla fene*, frequently

applied to the 'law dialect'; and *berla edarscartha*, 'the separative dialect.' 'Alphabet' is next taken up, but now the text becomes rather illegible, and at the foot of fol. 11b2 it breaks off abruptly.

MS. LVII (*v. supra*, p. 171)

On fols. 23b, 24a, the Gaelic Alphabet, under the old name *Beth-luis-nion*, is given, with the remark (in English), 'Geoghegan observes that *N*, now the fifth, was formerly the third letter.'

MS. LVIII (*v. supra*, pp. 102, 128, 172)

On pp. 183-194 is the commencement of what promised to be a useful treatise on Gaelic Grammar, *ar na sgríobhadh le William Croinneach an 19 la délh [sic] don mhi January 173 $\frac{1}{2}$* . *Finit.* 'Written by William C. the 19th day of the month of January 1731-2. The End.' There is a table of the more common contractions in Gaelic MSS.

CHAPTER VI

MAXIMS, TRIADS, AND PROVERBS

THE Gaelic-speaking people, older and later, have placed high value upon the short pithy sayings in which the wiser among their teachers expressed their views of life and conduct. The Proverb, or, as they significantly term it, the Old Word (*sean-fhacal*) meets us at every turn, in the old and modern literature, as on the lips of the people to-day. To a Gael a proverb is as conclusive as a Scripture text is to the theologian. He has indeed expressed in a phrase which has become an Old Word his absolute faith in it: *Ged d'heignicheadh an Seanfhacal cha bhreugnaicheadh e*, ‘Though the Old Word be strained it cannot be belied.’ In the same way he was careful to translate and preserve the maxims pertaining to health which he found in the Medical MSS. which he studied (cf. *inter alia, supra*, pp. 61, 67).

Collections of native sayings of this kind were made early, and were attributed to illustrious kings and heroes, and teachers of eminence. The earliest in point of date now known is the *Briathartheosc* or Verbal Instructions of Cuchulainn. On one occasion when the other provinces of Ireland were at variance with Ulster they met at *Temair na rig*, ‘Royal Tara,’ to elect a High King. After holding a ‘Bull-feast’ with its attendant ceremonies in due order, the assembled potentates were informed that the ‘King to-be’ was ‘a tender youth noble and strong . . . who would be found at the pillow of a sick man in Emain Macha,’ the capital of Ulster. This was Lugaid Reoderg, a *dalta* or fosterling of Cuchulainn. The hero was in his ‘sick bed’ in Emain Macha at the time, and Lugaid was in attendance upon him. His counsels to his pupil, when the latter proceeded to Tara, are preserved in the Tale *Serglige Conculaind*, ‘Sick bed of

Cuchulainn,' copied from the Yellow Book of Slane, a MS. now lost, into L.U., and printed by Professor Windisch (*Irische Texte mit Wörterbuch*, pp. 205-227). The Tale was previously printed, with translation, by O'Curry, in *Atlantis*, vols. i. and ii.; and the *briathartheccose* has been printed, with translation several times (cf. Todd Lecture Series, vol. xv. p. v).

The next in order of time is the *Audhacht* or *Udhacht*, 'Testament' or 'Bequest' of Morann son of Moin, or, according to others, son of Cairbre Cat-head, a judge whose period is placed in the first century of our era.

The third, and the best known, collection of this class is the *tecosea* or Instructions of Cormac son of Art, a man renowned for his greatness, wisdom, and learning, who was High King of Ireland, in the traditional chronology from 213 to 253 A.D. Dr. Kuno Meyer thinks that *Tecosea Cormaic* must have been compiled not later than the first half of the ninth century (Todd Lecture Series, vol. xv. p. xi).

Of about the same date are the 'Sayings' (*briathra*) attributed to Fithal, a chief judge in Cormac's day.

A list of Sayings, different in literary form, and also to some extent in substance, is anonymous. These are the Triads.

With the exception of *briathartheccose Conculaind*, copies of these, all more or less defective, are in our Collection.

Collections of Proverbs and favourite Sayings of the Scottish Gael appear in two of the later MSS.

I

The *Udhacht*, in other versions called '*Auraicecht*', 'Lessons,' and *Tecosea*, 'Instructions' of Morann.

MS. XLII (v. *supra*, p. 120, 157)

Fols. 10a-11b contain a copy of the *udhacht* or 'Testament' of Morann to Feradach Fechtnach. Morann was the son of Cairbre Cathead, and according to *F. M.* (vol. i. p. 94), quoting the *Leabhar Gabhala* or 'Book of Invasions,' when the disastrous reign of that usurper came to an end by his death, the *Aitheach Tuatha* 'offered the sovereignty of Ireland to Morann, son of

Cairbre. He was a truly intelligent and learned man, and said that he would not accept of it, as it was not his hereditary right; and, moreover, he said that the scarcity and famine would not cease until they should send for the three legitimate heirs to the foreign countries' (where they were), 'namely, Fearadhach Finnfeachtnach, Corb Olum, and Tibraide Tireach, and elect Fearadhach as king, for to him it was due, because his father' (the last monarch) 'had been killed in the massacre we have mentioned' (*cf. supra*, p. 138), 'whence his mother, Baine, had escaped. This was done at Morann's suggestion, and it was to invite Fearadhach to be elected king that Morann sent the celebrated Udhacht or Testament.'

To the same effect is the prefatory note prefixed to this copy: *In ainm De in t-udhacht Morainn-si Ghiolla Padraic mic Aodhagain. Incipit autacht Morainn mic Moin innso do Fheradach Fhinn Fhechtnach muc Criomhthainn Nianair mic Luigdech Sriab n-derg. Mac sidhe do ingeine Losc [sic] mic Deibn do cruitheanthetaith. Pert a mathair ass ina bru iar n-dilgenn tigernadh n-Erenn do na h-Aitheach tuathaib acht Feradach nama a m-bru a mathar. Do luidh sidhe iarum go slogh tairis 7 faidis Morann in Udacht-sa cuigi*, 'In the name of God this (copy of the) Testament of Morann (by) Gilpatrick Mac Egan. Begins here the Testament of Morann son of Moen to Feradach Finnfeachtnach son of Criomthann Nianar son of Lugaid Sriabhderg. This (Feradach) was son of the daughter of Losc [sic] son of Deibn [B.B. Luath mac Derera; MS. XXVIII Luath mac Dereine] from Pictland. His mother escaped with him in her womb after the destruction of the nobles of Ireland by the *Aitheach Tuatha*, save Feradach who was in his mother's womb. Thereafter he went across with a host and Morann sent him this Testament,' by the hand of his pupil Nere.

The *udhacht* then proceeds in anything but clear text in our MS., and ends abruptly.

A copy in L.L., pp. 293a-294b begins *Audacht Morainn mic Móin do Fheradach Fhind Fhechtnach. Muc side ingine Lóith mic Delaraid de Chruthentuáith*. Here the text is quite clear, and it differs considerably in contents and arrangement from that of our MS.

A copy is also in Y.B.L., pp. 413b-414b. Here the heading is: *Incipit auraicæpt Moraínn no teccosca Moraínn for Feradach Finn Fech(t)nach*: ‘Begins the teaching or precepts of Morann for Feradach Finnfechtnach.’ The *teccosca* end with assurance of long life, prosperity, victory and every blessing to *cip hé do gné inso huili*, ‘whosoever will do all [enjoined] here.’ For other copies, *v. Jub.*, p. 41.

Morann is said to have become chief judge under Feradach, who according to *F. M.* reigned prosperously from A.D. 15 to A.D. 36. ‘Good was Ireland during his time. The seasons were right tranquil. The earth brought forth its fruit; fishful its river-mouths; milkful the kine; heavy-headed the woods.’

For legends regarding Morann, his deformity, and how he came by his three ‘collars,’ *v. Irische Texte*, vol. iii. (1) pp. 188-190.

II

THE *Tecosca* OR INSTRUCTIONS OF CORMAC

A critical edition of the Precepts of Cormac from a number of MSS. with Preface, Translation, Notes, and Vocabulary has been printed by Dr. Kuno Meyer in vol. xv. of the Todd Lecture Series (Dublin, 1909), quoted here as K. M. Our Collection contains three copies, all imperfect.

MS. I (*v. supra*, pp. 72, 106, 180)

The text of Cormac’s Instructions begins on the top of p. 1a. It is headed by a sentence which is so far illegible, but which is an eulogy on the greatness, wisdom, and learning of Cormac (*v. MS. II; K. M., p. 2, n. 1*). The treatise thereafter proceeds in paragraphs or sections, Cairbre Lifechair (of the Liffey) asking his father Cormac, grandson of Conn Cetchathach, certain questions which with the father’s answers constitute the text of the Tract. Thus: *A hui Chuind, a Cormaice, cia deach do rig? Ni ansa, ol Cormac. Dech dó Fosta cen fheirg, ainme cen debaid*, etc., ‘O grandson of Conn, O Cormac, what is best for a king?’ ‘Not hard to tell,’ said Cormac. ‘Best for him is,— Firmness without anger, patience without strife,’ etc. Our

text goes on with little variation from that of K. M. to the end of § 18 of the latter (p. 2a, l. 49). The sayings of Fithal now begin, and proceed, apparently in continuous text, to p. 3a, l. 10, when 'Cormac' is written on the margin. Then Cormac's text resumes where it left off at p. 2a, l. 49, with *Ní bága fri ríg, ní coimrís fri baeth, etc.*, 'Contend not with a king, do not forgather with a fool,' etc., and continues to l. 28 of the same column, giving the whole of § 19 as in K. M., and ending with *finit*. On l. 29 is *Cid imimageib trebath? ol a macc fri Fithal*, and the text goes on without a marginal mark to the end, on l. 53. But it is evident that the two texts of Cormac and Fithal are so far mixed up in this part of MS. I (*v. the Sayings of Fithal, infra*).

MS. II (*v. supra*, pp. 7, 10)

A defective copy of the Instructions of Cormac is found on fols. 66–70 of MS. II. It is written, not very correctly, in a large hand of the late seventeenth or early eighteenth century. This copy opens with the prefatory note on the greatness of Cormac, and gives a continuous text from the commencement to near the middle of § 21 of K. M.'s text, when it ends abruptly. At the foot of the page a blessing from the reader is asked for the soul of the writer 'although he may not have deserved it.'

MS. VII (*v. supra*, pp. 84, 112, 177, 179, 181)

Fol. 9a–9b, l. 29, contains a third copy of *Tecosca Cormaic*. This copy is well written, and agrees very closely with that in MS. I (*supra*). It ends with the close of the eighteenth section of K. M.'s text (as in MS. I, p. 2a, l. 49). Here there are none of Fithal's Sayings.

Pregnant sentenees of this kind were associated with the name of Cormac in popular memory down to quite recent times, and were sometimes thrown into verse. Thus, in Gillies's *Collection of Gaelic Poetry* (Perth, 1786), p. 296, we find several quatrains entitled *Comhairlin Chormaig do mhac*, 'Cormac's Counsels to his Son,' the purport of which is of much the same character as several of Cormac's Precepts. Others of the same class are

attributed to a *Duine glic*, 'wise man,' in the same collection (Gillies, p. 295).

MS. LVII (v. *supra*, pp. 171, 182)

Of like import are eight quatrains in MS. LVII, fols. 14b-15a, beginning :—

Luigh agus cirigh air do Laimh Dheis.

'Lie (down) and rise (up) on your right hand (side ?).'

The verses here are entitled *Teagasc Righ Artuir do a chloinn mhac*, 'The Instruction of King Arthur to his Sons.' Cf. O'Gr., p. 577, where the same verses are entitled *An teagasc rioghulha*, 'Royal Precepts.'

III

THE SAYINGS OF FITHAL

In our MS. I, p. 2, l. 49, the Sayings of Fithal are introduced simply by *Fithal dixit*. Elsewhere they are spoken of as *briathra Fithil*, *senráite Fithil*, 'words of Fithal,' 'old sayings of F.' Our collection contains two copies, both defective.

As already mentioned, the Sayings of Fithal commence on p. 2a, l. 49, of

MS. I (v. *supra*, pp. 72, 106, 180, 186)

A number of the sayings are arranged under certain leading words. They commence with *Tossach augrai athc(h)ossan*, 'Reproof is the beginning of strife'; *Tossa(ch) eithig airlicud*, 'Lending is the beginning of perjury' (litigation ?), followed by seventeen other 'T's.' Then come thirty-three 'A's,' beginning with *Araile maith mesrugud*, 'Another good thing is moderation.' Seven sayings are given under 'B,' the last being—*Ba humal corbo uasal*, 'Stoop to conquer.' Then come forty-seven under 'F': *Ferr dan orbba*, 'Better is art than inheritance' [cf. the modern Gaelic saying, 'Better a handful of trade than a handful of gold']; *Ferr mag morsliab*, 'Better a (little) plain than a great mountain.' This section closes with twenty-seven 'Dlidid's.'

Thereafter comes *secht comartha dec droch ca . . (droch-thacra, K. M.)*, 'Seventeen marks of bad pleading,' which constitutes the twenty-second section of Cormac's Instructions in K. M.'s text.

The next paragraph begins: *Is ail dam cofessarum cinas beo etir baethu 7 gaethu, etir gnathchib 7 ingnathchib, etir senaib 7 occaib, etir ecnaid 7 anecnaid. Ni ansa, em, ol Fithal,* 'I desire to ascertain how to conduct myself among the foolish and the wise, among friends and strangers, among the old and the young, among the learned and the ignorant. Not hard to tell, indeed,' said Fithal. This again is the heading of § 29 of K. M.'s Instructions of Cormac. Our text goes on without seeming interruption to p. 3a, l. 10, ending with *Millsem each corma a chetdeog*, 'The sweetest part of ale is the first draught,' a saying found near the end of the thirty-first Section of the text of Cormac. It is thus clear that Fithal and Cormac are hopelessly mixed up in our MS. I.

As already stated Cormac resumes at p. 3 a, l. 11, and goes on to l. 28, when Fithal takes up the text again and continues to the end of the Tract, at p. 3a, l. 53.

MS. XLII (*v. supra*, pp. 120, 157, 184)

On p. 55 of his edition of *Tecosea Cormaic* K. M. quotes from the Sayings of Fithal the fifteen virtues of good women and the fifteen vices of bad women. On fol. 7b of our MS. XLII several matters regarding women are discussed by way of question and answer, such as, *Cidh as deach do mnaibh?* 'Who is best among women?' *Cia bean as measamh do mnaibh?* 'Who is the worst among women?' The writing is not always clear, but at the end we have *Cuig airdeana deg droch mhna*, 'fifteen marks of a bad woman,' viz., *doinnmhe, dibe, diomhaine, labhra, leisge, leontaighe, glor, grainni, ceasacht, cuairt, goid, ceilidhi, druis, baois, bradaighe*. This list is followed by the fifteen marks of a good woman, which are: *ciall, caoimi, cunnlacht, naire, aillni, ailghine, saoire, saidhbri, soinnsge, tlás, fos, feile, gaois, iodna, ionnracus*. Finis.

We may assume that this fragment is the conclusion of a version of the Sayings of Fithal.

IV

THE TRIADS

The Triads of Ireland is the subject of volume xiii. of the 'Todd Lecture Series.' In this volume Dr. Meyer gives us a critical version from a number of MSS. of the Triads, as these sayings are called, with Preface, Translation, Notes, and Vocabulary. The number of entries in Dr. Meyer's edited list is two hundred and fifty-six. These enumerative sayings are not by any means all Triads. The first thirty-one entries in the list are, with one exception, which is a Duad, all Monads. There are also Tetrads, Pentads, even Enneads. The literary form is based probably upon the frequent enumerative sentences of the Old Testament, although Dr. Meyer points out that the old scholars could have borrowed the form from Latin and Greek sources. The Triad became the favourite form both among Gaels and Britons, and sayings of this class, whether Duads, Tetrads, or Pentads, go now by the name of Triads. An echo of the Triad still survives among us. Dr. Meyer gives (p. ix) several examples from modern Irish. Here are a few, which could easily be added to, from the Scottish Highlands: Three of the coldest things,—a man's knee, a cow's horn, a dog's nose. Three that come unbidden,—love, jealousy, fear. Three that will not bear caressing,—an old woman, a hen, a sheep. The three curses of a farmer,—May frost, July fog, and the Tutor of Kintail.

Our MSS. contains three copies of the old Triads, all defective. Dr. Meyer considers, on linguistic grounds, that they must have been put together, in their present form, in the latter half of the ninth century.

MS. I (*v. supra*, pp. 72, 106, 180, 186, 188)

On p. 3a, l. 54, with the heading, *Incipit Trecheng breth*, 'The triads begin,' *Cend erend Ardmacha*, 'The Head of Ireland—Armagh.' The list then proceeds, with one or two omissions and occasional variations, *pari passu* with Dr. Meyer's, to No. 129 of Meyer's list: *tri comartha lathraig*

mallachtan: *tromm, tradna, nenaid*, ‘Three marks of a cursed site: elder, corncrake, nettle’ (according to K. M.). There is then a large gap in our MS., the next entry being No. 234 in K. M. ‘Four on whom there is neither restraint nor rule: the servant of a priest, a miller’s hound, a widow’s son, and a stripper’s calf.’ Here our MS. concludes with *Finit. Amen.* But one or two others are again added, the last being K. M.’s No. 251, ‘Four elements (lit. alphabets) of wisdom: patience, docility, sobriety, well-spokenness; for every patient person is wise, and every docile person is a sage, every sober person is generous, every well-spoken person is tractable.’ Our MS. gives again *Finit*, otherwise one would be disposed to think that the scribe included the paragraph immediately succeeding among the Triads. The literary form is different, but the substance is not dissimilar. It runs as follows (p. 4a, l. 5): *Marcailh na heclaisi a sagairt. A scuab a heasgub. A sgiath a righ. A cathbárr a cloictheach*: ‘The rider of the church is her priest; the bishop is her broom; the king her shield; her belfry her helmet.’ After giving some twenty-seven other sayings of a similar kind, the paragraph concludes: *A ceand 7 comoirece in Coimdhí cumachtach. Is bainde neime 7 is bainde dilind ac digail a saraithi in Eglas naemda.* *Finit. Finit:* ‘Her Head and Protector is the Almighty Lord. Holy Church is a torrent of venom and of flood avenging her oppressors. It ends. It ends.’

MS. VII (*v. supra*, pp. 84, 112, 177, 179, 181, 187)

On fol. 9b2, l. 29, comes *Tre cing breath ann so*, ‘The Triads here,’ and the list goes on to fol. 10 b 1, l. 12. This list and that of MS. I are clearly of common origin. They agree very closely, and in both the same gap occurs between Nos. 129 and 234 of Meyer’s text. As in MS. I, so here, one or two Triads follow, but not the same. The last in this MS. is No. 255 (the last but one of Meyer’s): *Trí gúala doná fess fudomain: gúala flatha, gúala ecalse, gúala nemid filed*, ‘Three coffers whose depth is not known: the coffer of a chieftain, of a church, of a privileged poet.’

MS. XLII (*v. supra*, pp. 120, 157, 184, 189)

Owing to a gap in the MS. the copy of the Triads given here begins abruptly on fol. 8a, and goes on to fol. 10a, l. 7. The first Triad is *Tri hingena berto miosgais do miothocod: labra, leisce, ainiodhna*, 'Three maidens that bring hatred to misfortune,' corresponding to No. 109 of Meyer's text. Our text, not very carefully written, proceeds, with some variations in orthography and an occasional omission of a Triad, as in Meyer's text, to No. 253: *Teora sioruchta flatha: cuirmthech gan faisneis, buidhen gan ardanail, dirim gan chona*, translated by K. M., 'Three tabus of a chief: an ale-house without storytelling, a troop without a herald, a great company without wolf-hounds.' The last three Triads in Meyer's list are not given in our MS.

V

PROVERBS

Although Proverbs are frequently quoted in the texts and on the margins of our MSS., the old Gaelic scholars do not appear to have attempted a collection of them on a large scale. The two MSS. in our Collection which give lists of Proverbs are Scottish and modern.

MS. LXII (*v. supra*, p. 175)

Upwards of a hundred and ninety proverbs are given in this MS., arranged under certain letters of the Alphabet, and interspersed with other matter. With one or two exceptions, they are written in English script. They are all printed in *Rel. Celt.*, vol. i. pp. 151-159.

MS. LXV (*v. supra*, pp. 104, 176, 180)

On pp. 5-10 (End B) of this MS., under the heading *Gnafhocail Ghaoideilge*, 'Gaelic Proverbs,' and written, with one or two exceptions, in the Gaelic hand, are found a considerable number of Proverbs and sayings current among the people.

The Rev. Donald Mackintosh printed a *Collection of Gaelic Proverbs and Familiar Phrases* in 1785, which was republished in 1819. An edition, based on Mackintosh's little volume, but much enlarged and improved, was published by the late Sheriff Nicolson in 1881 (Edinburgh : Maclachlan and Stewart). This edition is now out print. Lists of hitherto unpublished sayings of this class appear frequently in our periodicals and newspapers, all in evidence of the hold which the Proverb has taken of the mind of the Scottish Gael.

CHAPTER VII

GAElic VERSIONS OF CLASSICAL EPICS

THE Gaels seem to have been the first to turn the great Epics of antiquity into a modern tongue. Although they had access to the *Iliad* only in such Latin versions as were current at the time, the *Togail Troi*, or Destruction of Troy, was the favourite among them. A portion of this version is found in L.L., which may have been done many years before the MS. was written (*circa* 1147), while the first French version of the Legend of Troy (the next in date) was not done until about 1180.

These Gaelic versions are all prepared on one general plan,—that of the Gaelic Tale. A prefatory note gives the leading events from some important date down to the time when the action commences. Sometimes the descent of the principal hero is traced step by step to Adam. Thereafter the sequence of events in the councils of the gods and in the movements of the leading men are followed more or less closely. But a translation of the text, as we understand the term, is not attempted. The version is presented in plain, often bald, prose. The ‘translator’ compresses or expands the original text at pleasure. Compression is largely used in passages pertaining to the gods and to religion, while descriptions of favourite heroes, fights, battles, games, together with storms on land and sea, are largely expanded. Explanatory notes, culled from other authors, are frequently incorporated in the Gaelic text. Occasionally the ‘translator’ points to discrepancies, and tries to remove them. He sometimes explains a custom, not from his knowledge of Greek or Roman antiquities, but from Gaelic folk-lore. His aim, in short, is to construct a Gaelic Tale based upon the Classical Epic.

Of such versions Dr. Whitley Stokes published, with transla-

tion, the *Togail Troi* from L.L. (Calcutta, 1882), and from H. ii. 17 (T. C. D.), in *Ir. Texte*, vol. ii. (1), Leipzig, 1884; Dr. Kuno Meyer has printed, with translation, *Merugud Uilix maicce Leirtis*, 'The Wanderings of Ulysses the son of Laertes' (based upon an unknown Latin echo of the *Odyssey*), Lond.: D. Nutt, 1886; and the Rev. George Calder, M.A., has edited and translated the *Aeneid* from B.B. (*Irish Texts Society*, vol. vi.).

Our MSS. contain copies, more or less complete, of the *Thebaid* of Statius, the *Togail Troi*, and the *Pharsalia* of Lucan.

MS. VIII (v. *supra*, p. 112)

I. The first layer of this MS. (fol. 1 to 26) contains a copy of the *Thebaid* of Statius. Another copy is found in Eg. 1781 (Brit. Mus.), pp. 173-253; and a fragment in H. ii. 7 (T. C. D.), pp. 457a-460b.

The story opens with the following simple statement: *Aroile righ uasal oirmhuinneach onorach ro gabh forlamhus acus ferannus ar an ard-cathraig n-aibinn n-alainn .]. Teibh is in n-Greig dar ua comainm Laius*, 'A certain noble, revered, and honourable king, named Laius, took sovereignty and rule over the pleasant and beautiful chief city in Greece, *Thebae* to name.' This Laius was the father of Oedipus, whose two sons, Polynices and Eteocles, slew each other contending for the sovereignty of the place and people. The author then proceeds to relate the foundation of Thebae by Cadmus, son of Agenor; the story of Oedipus; and the fraternal hatred of his two sons with all its disastrous consequences. The Tale concludes thus: 'The number of kings and common people slain in these wars, and the melancholy fate of those who survived, historians do not record. But here has been given somewhat of their deeds, their story and their adventures. *Sella. Sella. Sella. Finit.*'

Our copy is unfortunately defective. The first page is now quite illegible. At the end of fol. 7, the transcriber missed a column, which he afterwards wrote out on a narrow slip of thin parchment. This slip was for a time included in MS. XXXI (hence the docquet, *H. Kerr, 27*), but is now restored to its place. Between fol. 21 and 22 there is a gap which corresponds

roughly to Books ix. l. 280-x. l. 75 of Statius's text. The last five leaves (22-6) are written in a different hand. The copy in the Brit. Mus. is complete. It is written in a bold, clear hand, and very largely contracted. It is dated 1487. The Edinburgh version must have been done much about the same time. The two are clearly copies of the same original Gaelic text. It would have been impossible to produce two independent versions so different from the original Latin text and so similar to one another as these two are. On fol. 1a1 the poet Statius is thus described: *do Stait don airdfhilid Frangach socinelach*, 'to Statius, the nobly born chief French poet.' Does this suggest that the Gaelic version of the *Thebaid* was done not from the original Latin of Statius, but from the old French version of the Epic? This version, edited from the original MSS., with an elaborate Introduction, Dissertation, Notes and Vocabulary by Professor Léopold Constans, has been published in two large volumes by the *Société des Anciens Textes Français* (Paris. Librairie Firmin Didot et Cie, 1890).

As to the way in which the Gaelic 'translator' uses his native lore to explain the customs of other peoples take the following :—

(1) Mercury is sent to hell to fetch King Laius back to earth in order to foment hatred between his grandsons Eteocles and Polynices. He has his wand (*flesc*), which is thus described: *cadrucha ainm na fleisci sin. Acus is amlaid ro bai in fhlesc h-i sin,—ro thoduisced in dara cenn di mairb in domain acus ro mairfead firu in domain in cend aile*, 'Caduceum was the name of that wand, and such it was, that the one end of it would waken up the dead of the world, while the other end would put to death the world's men,'—a description applicable to the letter to the *slucan-druidheachd* or 'druidic-beetle' of Gaelic Tales. (2) Eteocles, accompanied by the blind soothsayer Tiresias and his daughter Manto, visits the infernal regions to seek aid for the Thebans. Manto sees, among others, the judges Minos, Aeacus, and Rhadamanthus, who arrive at their decisions in the following manner: *Acus is amlaid co beraid bretha .|. cilarnnd comthomais acco 7 lecana finna ann 7 lecana duba 7 in tan ticed in lecan find annis artus uu fir in fuigell, 7 in tan ticed in*

lecan dub annis ua anfhir in breth, ‘And this is the way they gave judgment,—they had an urn of a certain size, and there were white stones and black stones in it, and when a white stone came up first the decision was according to truth, but when a black stone came up the judgment was wrong.’ Compare with this the ordeal of the Three Dark Stones (*Ir. Texte*, vol. iii. (1), p. 191): A bucket was filled with bogstuff and coal and every other kind of black thing, and three stones were put into it, even a white stone and a black stone and a speckled stone. Then one would put his hand therein, and if the truth were with him, he would bring out the white stone. If he were false, he would bring out the black stone. If he were half guilty, he would bring out the speckled.

Marginal notes are comparatively few. On fol. 15 the text describes the institution of the Nemean games by the Greeks, in honour of Archemorus, child of Lycurgus, slain by a dragon. On the top margin runs: *Is mor in magadh do Gregaibh ar millset da maithus 7 da maoinibh ar son leiniph big*, ‘What fools these Greeks must have been to have wasted so much of their means and substance on account of a little child! ’

II. The second layer of MS. VIII (fol. 27–36) is of somewhat larger and thicker parchment than the first. The writing is also larger, less easily read, and one should say older,—dating to the early fifteenth if not to the late fourteenth century. Apart from the historical paragraphs above mentioned (pp. 112–113), the subject is the Argonautic expedition and the destruction of Troy.

On fol. 27a2 comes the heading, repeated in later hand, *In nomine Patris et Filii et Spiritus Sancti. Amen.* Thereafter comes a prefatory note, repeated on 27b1, regarding the descendants of Adam: They were harassed until the Flood. They were, because of their sins, destroyed by the Flood, save Noah and his three sons. The first sin was the slaying of Abel by Cain through jealousy. His ten sons told Adam that it was about their youngest sister that Cain slew Abel. During the following sixteen hundred and fifty-six years, they continued in that sin dishonouring God, who, to avenge these evils, brought the Flood, which destroyed all persons save only eight, viz. Noah and his wife, with his three sons, *Semh, Camh,*

and *Japheth*, and their wives. Noah divided the world among his three sons. He gave Asia to Shem, Africa to Ham, and Europe to Japheth; and the chief sovereignty of the world went first, according to heathen story, to the descendants of Shem.

Thereafter the narrative proceeds on the lines of L.L., as printed by Stokes, but with considerably less detail, to the foot of fol. 35b, corresponding to MS. XV, fol. 17a, and *Togail Troi*, p. 27, l. 1074, when this version comes to a close.

Beyond a trial of the pen there is hardly a marginal note on this layer of MS. VIII. But where Saturn is made by fraud to eat a stone instead of the infant Jove, MS. VIII adds: *Ainm na cloichi sin madh co fheasur, apbas don a h-ainm 7 aipbitus a mudh eile. Et tucad in cloch doson 7 rodmeilt iarum gor mengoraid a dheda corofariesuin sin ye mad clannmhar ni bad caithmeac ar a claind asaitle*, ‘Should you wish to know the name of the stone it was *apbas*, otherwise *aipbitus*. And the stone was given to him, and he crunched it until it injured his teeth; and he felt that so much, that though he had children afterwards, he showed no desire to devour them.’

MS. XV—KILBRIDE COLLECTION, No. 11

The MS. consists of twenty-six leaves of parchment, folio, twelve and a half inches by eight and a half. The first and last leaves form the cover. Apart from a few scribblings the first leaf is not written upon, but the text is continued on the first column of the last leaf, the lower half of which is now cut away. The writing is in two columns, large, good, but plain. Capitals are large, and in the chief divisions elaborately drawn but not coloured. The date can hardly be earlier than the middle of the fifteenth century.

The subject, not named, is the *Togail Troi*, of which the version here may be regarded as the best and most complete. The story opens with the prefatory paragraph regarding the descendants of Adam until the deluge, and the settlement thereafter by Noah, found also with hardly a change in MS. VIII (*v. supra* p. 197) and in B.B., p. 411. Thereafter the narration proceeds, with minor differences as in the other

versions. But it may be said generally that MS. VIII (so far as it goes), MS. XV, and B.B., pp. 411-445 agree more closely with each other in arrangement and detail than they do with the versions printed by Stokes from L.L. and H. ii. 17. Thus in several passages, e.g. the building of the Argo (*Togail Troi*, ll. 120-146), details given in L.L. are all but passed over in our MSS. On the other hand other incidents, e.g. the fight of Achilles and Hector, the state of Troy and the Trojans after the death of Hector, and the dragging of the latter's body round the walls of the city are given with much greater detail in B.B. and MS. XV.

Both B.B. and our MS. quote from *Darieth*, 'Dares Phrygius,' descriptions of the personal appearance and character of the leading personages of the Greeks and Trojans. Here, e.g., is the account given of Achilles and Polyxena (MS. XV, p. 23): *Achil imorro fer árd móir cliabremur curata eo sonairti ball mong cas dólnd fair cneas oengel immi ruisc glasa corra ina cind is e drech lethán fhír alaind forfhbaelidh suairec socharthe cennais fri cardib calma i cathaib fri náimdi*, 'Achilles on the other hand was tall, big, thick-chested, courageous, with great strength of limbs. His hair was brown and curly; his skin was exceeding fair; grey piercing eyes in his head; his face was broad and very beautiful; (he was) pleasant, affable, affectionate, gentle to friends; bold in battle against enemies.' *Polixena ingen Priaim ben árd móir aircéidh hisidhe. Corp geal coem cruthach impe. Braghe sheta shuairec shochraidh aici. Rosc glas coem cruthach ina cind. Mong fhota fhindbuidhe fuirre. Baill coema comdirge aici. Mera sleimna sithfhota, colptha cori comdirge, traighthe tana toghaighe. Ferr a delb andas delb each mna ina h-aimsir*, 'Polyxena, daughter of Priam,—a tall, large, stately lady she was. Her body was white, beautiful, shapely. Her breast majestic, affable, loveable. A grey eye in her head, lovely, shapely. Her hair was long, of colour pale yellow. Limbs comely and straight. Her fingers were smooth and very long; her calves erect and even, her feet thin, beautiful. Her figure was the handsomest of any woman of her time.'

On fol. 35b, our version, after relating in detail the slaying of Hector by Achilles, gives another account: 'At that moment Hector's back was to him (Achilles). Achilles struck Hector

from behind, so Virgil says.' Then this redactor adds: 'But history is more to be relied upon (*fíriu*) than poetry, and the first account given is truer than this. It was his friendship for the Emperor Augustus that caused Virgil to write thus; for the emperor was of the race of Aeneas and of the stock of the old Roman kings.'

Several notes and quatrains are scattered over the margins of the MS. Thus on p. 2:—

A fhír ata an ifern ríam,
An facea tu pian budh mhó
Na dhul d'iaraidh neich ar neach,
Sas nach maith a thabhairt do.

Again on top of p. 28—

Treig an domhan is mo chen,
Domhan, deamhan agus ben.
Ge be duine bias da reir
Bliadh a peinn
Is nisroithend nemh *etrl.*

At the foot of p. 35: *Truagh lem ín bás so tuas* (the death of Hector).

MS. XIX (v. *supra*, p. 136)

On folios 1b1-3a2 of this MS. the Argonautic expedition and the siege and capture of Troy are summarised in verse (one hundred and one quatrains in all). The author is Fland Mainnistreach, according to an entry at the commencement of the piece. The following are the first and last quatrains:—

Luid Iason na huing loir,
Co catraig na Golach góir,
Do chuingidh in erocind cain,
Co laí n-orda n-ingantaigh.

Mairg rug in coblach cruaidh cain,
Sluagh naú n-Gréé da n-innsaighd ;
Ni thernáidh don turus táí,
Dorad mor-laech a lighi.

MS. XLVI—HIGHLAND SOCIETY. JOHN M'KENZIE, No. 10

The MS. consists of seven and a half leaves of pale parchment, 10 in. by 8. The fourth leaf was cut down the centre, and the piece given (v. *Ossian*, ed. 1807, vol. iii. p. 577) to Mr. Astle for use in his *Origin and Progress of Writing*. The leaves are numbered by capital letters from A to M. The word 'Emanuel' is written on nearly all of them, and the MS. has been frequently referred to under this name. It is one of the oldest (if not the very oldest) MSS. now in the Scottish Collection. Mr. Astle judged the handwriting to be of the ninth or tenth century, and gave a facsimile of a sentence of it in his *Origin and Progress of Writing* (p. 124 of the Reprint: London, 1876). The Gaelic forms and orthography are of much later date than this. But the late Dr. Graves (*Proc. of the Royal Irish Acad.*, vol. iv. p. 258) thought that he read at the end of a much defaced footnote on p. 4 . . . *an aimsir . . . an leab . . . nō dī M^cc xv*, 'the time . . . the book . . . in the year of the Lord, 1315,' which may be the date of the MS.

The MS., which is only a fragment, is written in two columns in a very good and clear hand. The text begins and ends abruptly, and is not continuous. It was transcribed by E. M'L. in L.C., pp. 149-158.

The subject is a Gaelic version of Lucan's *Pharsalia*. The text opens with an account of a Roman officer, named Curio, when viewing the surrounding country from a height above the camp in Libya, falling in with a native of the district, who gives him names and legends of the locality, among them that of Hercules and Antaeus. Dr. Donald Smith (*Rep. on Oss.*, p. 305) gives an extract from this legend, with the corresponding passage from Lucan, which, adds Smith, 'this ancient author appears to have had in his eye.' Dr. Smith further states that 'the whole of this interesting work is still extant,' and he quotes a couple of sentences from another section of it (*Rep. on Oss.*, p. 309). As matter of fact Dr. Smith, when in Ireland as surgeon of the Black Watch, in 1798, transcribed the work, of which this MS. contains a portion, 'from a copy in the possession of the Rev. J. Kelly at Hall's Miln near

Banbridge.' The MS. from which the transcript was made was supposed to be about three hundred years old at the time. This transcript found its way to the Scottish Collection. It is bound in two volumes (*v. infra*) and entitled *Cath mor muighe na Teasaile*, 'the great battle of the plain of Thessaly. There are references to the *Pharsalia*, with illustrative passages quoted therefrom, as also to MS. XLVI, but Dr. Smith did not recognise that the text was a Gaelic version of Lucan's Epic.

CHAPTER VIII

MISCELLANEOUS

THERE are several compositions, mainly in verse, scattered through the MSS., especially those of more recent date, which do not readily fall under any of the foregoing chapters. The more interesting and important of them are gathered together here.

MS. V (*v. supra*, pp. 79, 109, 129)

Among the poetical pieces in this MS. not previously noticed (*cf.* pp. 81, 83, 132) are, on fols. 9 and 10,

- (1) Verses in praise of *Oilill bocht*, ‘poor Oilill.’
- (2) Sixteen lines addressed to students, beginning :—

A maeu leiginn lidha.
‘Ye polished students.’

- (3) Nineteen lines, headed, *be boirche ingen Cinaet i crich Boirche .]. bean Beic is i ro can*, ‘Be B. daughter of Kenneth in the territory of B., viz., the wife of Bee who sang,’ beginning :—

Bee a beind Boirche na rig.
‘Bee in regal B. B.’

Becc Boirche was king of Ulster, and died in 716 A.D. F. M. quote verses by this prince in connection with the death of Mongan, son of Fiachra Lurgan, which occurred in 620 A.D., beginning :—

As h-uar an gaeth dar Ili do fail ocea i eCiunn tire.
‘Cold is the wind over Islay which they have in Kintyre.’

Cf. also *Annals of Ulster*, vol. i. pp. 127, 131, 155, 167; L.L. p. 41.

- (4) Ten lines, with the following heading in different and

later hand: *Comortus ann so o Rudhruidhe re fear sgriobhtha an leabair-so*, 'A challenge here from R. to the writer of this book.' First line:—

Labra cibe dia n-imda,
‘Speaking though of many kinds.’

(5) Forty lines, commencing:—

Oclaeach bis an uleai naim.
‘A youth who is in a saint’s beard’ (*i.e.* defies him).

This piece is also in the Brit. Mus. MS. ‘Additional, 19, 995’ (*v. O’Gr., Cat.*, p. 329).

(6) Eighteen lines, with reading rather uncertain, contrasting *Laich thosaigh na h-aimsire*, ‘the heroes of old times,’ with *Laich deirigh na h-aimsire*, ‘the heroes of to-day.’

(6) On fol. 10b2 are spirited quatrains, commencing:—

Meisi fullechan feidil
Etir tuind 7 tenid ;
Baidig an tond , brisid nech,
Loisgid an tenid tuidlech.

After two years’ experience in this uncomfortable position, the writer proceeds to record his reflections.

MS. XIX (*v. supra*, pp. 136, 200).

On fol. 6a2–6b2 is a poem on a subject unique in these MSS.—Generation or Reproduction. Our MS. is unfortunately illegible on fol. 6b. There is another copy in the Book of Hy Maine (Stowe Collection, R. I. A., Dublin), fol. 103b2. (Cf. *Archiv für Celt. Lexik.*, ii. p. 140.) The cases described are four—those of Man, Salmon, Bee, and Dove. The first quatrain runs:—

Ceithri compertta caemha
Uá[í]sli [cuibhi] comhshaera
Do dheón Dia nach fánd i bhos
Dándantar cland chneas [sh]ulos.

Cuibhi, in the second line, is awanting in our copy.

MS. XXXVI (*v. supra*, pp. 91, 116, 142)

This MS. contains several epigrams and short poems of diverse character and of various degrees of merit. Thus:—

Fol. 79a. Three quatrains, beginning :—

Ni me tengə lem let,
Cha bheithin le h-aithis chugad.

Cf. O'Gr. Cat., p. 613.

Fol. 82b. Twelve quatrains, commencing :—

Bregach sin, a bhen, beg an seal do bhaois.

Fol. 83a. Several lines without a heading, rhymed but not spaced, beginning :—

Go m-ben(n)uigh Dia an tigh sa muinter.

A greeting, somewhat similar, entitled *Cuid Nolluic*, is found in MS. LXV (*infra*, p. 216), end B., fol. 1.

Fol. 85a. Eight vigorous quatrains of a ‘flyting’ between a man and his wife, attributed by Mr. Mackintosh and Rev. Dr. Smith to Bishop Carsewell. First line :—

Na maoi(dh) h-uaisle orum fein.

Fol. 85a. Three quatrains, addressed to a lady, beginning :—

Innis disi giodh be me,
A techtara theid na cenn.

Fol. 85b. Seven spirited quatrains, beginning :—

Soraidh slan don aoidheche reir.

On the top margin, in modern hand, is written: ‘This poem is in Clanranald’s book.’ There are only six quatrains in Clanranald’s book, where the verses are attributed to *Niall mor mac Mhuiredhaigh*, and from which they are printed in *Rel. Celt.*, vol. ii. p. 290.

Fol. 92b. Twenty-six quatrains with the heading *na fuatha dligthes na duoine lochtach nach bedh ru . . .*, beginning :—

Is fuath liom oinsach gan oran,
Is fuath liom ochan gan tinnes,

and ending :—

Is fuath liom filidh gan tuigsi,
Agus sin duitsi nis fuath liom.

For parallel lists of ‘things hateful,’ *cf.* O’Gr. Cat., pp. 492, 652, and *Book of the Dean of Lismore* (Edinburgh: Edmonston and Douglas, 1862), pp. 78, 79 (Gaelic text).

Fol. 93b. Five quatrains addressed to a fair Lady Disdain, commencing:—

Ni b-fuigheadh misi bas duit,
A bhen ud an chuirp mar gheis.

Fol. 95b contains the following epigrams:—

Nech sin bhios cor(r)ach do ghnath,
Is ionan(n) gné dho is don dris,
An tí sin nach b-fúithar ach cearr,
Fóighdne is ferr a dhenamh leis.

Mar fháda(dh) tinne fuidh loch,
Mar thiormachadh cloch an g-cuan,
Tegasg thabair(t) ar mnaoi bhuirb,
Mar bhuille uird air iaruin(n) fuar.

Fols. 114a–115a give, among others, the following:—

Na srotha is edoimne is iad labras go dána ;
Sinn fein ni mholfamar, balbh bhios na linnte lana.

Mas i an tuigsi mas i an toil,
Ata ga do chu(i)r-si tar r(d)o cheil,
Leig ormsa an tuigsi chosg,
Is biodh chosg do thoile ort fein.

MS. XXXVIII (*v. supra*, pp. 118, 146, 179)

On pp. 115–116 are seven quatrains, beginning:—

Mallacht ort, a cinneamhuin, léar togbhadh mé o thosaig.

MS. XXXIX (*v. supra*, pp. 91, 118, 152)

Fols. 23a–27a contain a copy of the Metrical Calendar already noticed (*v. p. 61*). Here also the Calendar is attributed to

Gilibheart o’ Dubh – duinn
Ab Cunga nach erion crobhuing.

[‘] Brown Gilbert O’ D.,
Abbot of Conga, whose reputation [lit. cluster] shall not wither.’

This long composition, beginning :—

Bliadain so solus a dath,

is attributed by O'R., p. ci, and in Brit. Mus. MS. Eg. 111 (*v. O'Gr. Cat.*, p. 356) to John Mor O'Dugan, the author of several poems which have survived, who died in 1372.

MS. XLVIII (*v. supra*, pp. 98, 124, 158)

Apart from the extracts already noted on the above pages, this MS. contains a number of pieces, nearly all of which are printed in *Rev. Celt.*, vol. i. pp. 119–149. The following may be of some interest :—

Fol.	First Line.	Quatrains.	Author.
4b	Ge h-iomdha mart agus molt	1	Anon.
4b	Dferuibh Ile nar thoill toighbhem	2	Anon.
5a	Iochd maith mo ghenar do ni	5	Anon.
5b	Luaithe cu na cuideachd	3	Anon.
5b	Cethrar tainig anoir	5	Anon.
8a	Clann Raghnaill fa Eoin san n-oileann aoibhin-si	2	Cathelus M'Muires cc
8b	Gabh a mhic mo mhunadh	8	Anon.
24a	Mairg duine bhrathis e fein	14	Anon.
32a	Namha an chird nach tathuidher	8	Anon.

In addition to these there are (fol. 25b–31b) sixty-nine quatrains of the Metrical Calendar already noted (*v. supra*, pp. 61, 206), with the heading here: ‘A Roman Calendar in verse. O Dubhagan cc.’ First line :—

Bliaghnuin so sholas a dath.

The copy here is incomplete.

MS. LV (*v. supra*, pp. 101, 128, 163)

On p. 68 of this MS. is written an English quatrain of no merit; and on the last page appear five quatrains written apparently on a decapitated woman.

MS. LVII (*v. supra*, pp. 171, 182, 188)

This MS. contains a number of poems and epigrams, some of interest. Among them are the following :—

Fols. 6a-7a. Ten quatrains, entitled, *Laoiðh air maluirt na h-oige arson na h-aoise*, 'A lay on the exchange of youth for old age,' beginning :—

Maluirt mu bhuil mi deurach.

Fols. 7b-9b. *Aodhair do Dhoctuir Whealy*, 'A satire on Dr. Wh.' About one hundred and eight lines, very coarse. Begins :—

Ciod an tost no'n sprochd so th'air Ghaoidhile,
and ends :— 'Se m'ainm go dilis MINICO LATUS.

Cf. O'Gr., Cat., p. 578 : 'Caineadh Whaley' i.e. 'Abuse of Whaley,' being Fardorogha mac Cormac O'Daly's lampoon on James Whaley, the almanack-maker of Dublin.'

Fol. 10a-b. *Comhairle do na mnae*, eleven quatrains, beginning :—

Gabh mo theagascg, a bhean og.

O'R., p. clxxv, attributes the verses to Maurice, son of David duff Fitzgerald, who flourished in the early seventeenth century.

Fol. 14a-b. Among other lines, the following :—

A chleirigh a leigheas gach dubh air a bhan,
'S gach Vears do'n Ghaoidhlig am pros 's an dan.

Caith 7 gheabhar o Dhia ;
Caith gu fial agus gheabhar ni's mo ;
An ti ler leoír leis beagan o Dhia,
As leoír le Dia beaga(n) do.

Fols. 15b-17b. *Plearaca(ch) na Ruarcach*, 'The florics of the O'Rourkes,' ninety-six lines, beginning :—

Plearaca na Ruarcach
An cuimhne n-uile dhuine.

An English paraphrase of a portion of the verses is given in adjacent columns, but deleted. O'R., p. cex, and O'Gr. Cat. p. 577, ascribe the poem to Hugh M'Gauran.

Fol. 18a. A quatrain on the transitoriness of riches, and four quatrains by a jilted swain.

Fols. 18b-19b. Eleven quatrains on *Molamh na Triùcha*, with space left for an additional one, beginning :—

Cha rabh mi riamh ann san Triùcha.

Several of these are of considerable merit.

Fol. 20a-b contains twenty-eight lines, headed, *Rann Eimid Uí Cleirigh an seana phoiteir, air dha bhi bochd, su bhean a chall*, ‘The verse of the old toper, E. O’C., when ill after losing his wife.’ First line:—

Och, mo nuar, mo chor truagh, ’s as bochd mo chaoi.

At the end it is added that the author, upon concluding these words, fell into a deep sleep and died, ‘as we must all do.’

Fol. 20b. Four lines repeated at the end of the MS., and found elsewhere on the margins of Gaelic MSS. (*cf.* O’Gr., Cat., p. 592):—

A leabhrain bhric bhain,
Thig an la gu fior
Gu’n abair fear os ceann clair,
Och ! cha mhairionn an lamh do sgríobh.

Fols. 21b-23a. Ninety-six lines. *Le Aodh Buidh(e) mac Cuirtin, Ughda(i)r an fhoclair Eirionnaich Ghaoithlig*, ‘by Hugh Boy [=yellow] MacCurtin, author of the *Irish Gaelic Dictionary*.’ MacCurtin wrote a Grammar (Louvain, 1728) and a Dictionary (Paris, 1732). This poem begins:—

Uaisle Eire ann an áil.

Fol. 24b. On this, the last page of the MS., Turner writes the following lines, whether his own or another’s does not appear, in the Gaelic hand, to *Bolg an t-solair*, ‘Collecting Bag,’ or ‘Common-place Book,’ a happy descriptive title for the volume.

Bolg an t-solair m’ainm gun ghò
A chleirich chòir, guidh gu geur,
An Sgribhneoir bhi gun bhròn,
Aig dol san ròd gu flaitheas Dé.

Is measa gu mor na am bàs,
Ciod e’n tràth no ciod e ’n uair,
No c’aité ’n d-teid m’anam bochd,
Air dol do’n chorp anns an uaigh.

A leabhrain bhig bhàin,
Thig an là ort gu fior,
Gu’n abair neach os ceann clàir,
Och ! ni maireann an lamh do sgríobh.

MS. LVIII (*v. supra*, pp. 102, 128, 172, 182)

The contents hitherto unnoticed of this large MS. are not of much interest, and as a rule are difficult to read. Thus on pp. 195-196 are five quatrains, anonymous, addressed to a lady; on p. 238, written lengthwise, twenty-four quatrains of some merit, also addressed to a lady, and anonymous. On p. 242 come two quatrains on the influence of the weather on St. Paul's day on that of the rest of the year, beginning,

La St. Pól ma fhógraunn grian go glan.

Two poems by *Domhnall Mheigh Cárrthe na tuile*, ‘Donald Mac Carthy of the flood’ (cf. O’ Gr., Cat., p. 632) are given, one of twelve quatrains (pp. 265-6), where the author contrasts the life in present and past times *ar banncaibh na Bandon*, ‘on the banks of the Bandon’; and another of twenty-five quatrains (pp. 267-270), which E. M’L calls a ‘Love Song,’ where the writer in his similes introduces Bridget as superior to the goddesses and beauties of classical antiquity (Medea, Helen and others).

In the third layer (pp. 273-280) is a long composition, of which only detached fragments are legible, closing with ‘Finit per me Thadaeum Croneen.’ Lastly, on pp. 282-283, with ‘Timothy Cronine’ on the margin, are three quatrains, commencing:—

. . . boicht as craigthe do sgéal gach laoi.

MS. LXII (*v. supra*, pp. 175, 192)

In addition to the heroic Ballads, Lore, and Proverbs previously noted, this MS. contains the following, in Gaelic and English, all of which, as already stated (p. 175), are printed in *Rel. Celt.*, vol. i. pp. 151-166.

I. ENGLISH:—

(1) R(eci)pe :

- A groats worth of herypickery
- 2 pence worth of Corriander seed
- A penny worth of white ginger
- po(u)nd the Corriander and the ginger

put them altogether in a bottle with a mutchkin of strong Spirits. After 48 hours take a large morning dram every other day, and keep for that day from salt meat.

(2) An Epitaph inscribed on the tomb of Margt. Scott who died in the town of Dalkeith, Feby. 9th, 1738.

(3) On the death of Handel :—

To melt the soul, to captivate the ear,

 Messia heard his voice, and Handel dy'd.

II. GAELIC :

(1) P. 9. *Tuirimh Bhrighid*, in Gaelic script, repeated in the English hand, beginning :—

Gair(i)m is guid(i)m tu, a cloch, na leig Brighid a mach.

(2) Pp. 21-22. Twenty quatrains, signed, ‘ William M’Mhuir-ach(aidh),’ on the happenings upon a certain night, to the author presumably. First line :—

So rinnas an tigh marcaidh eiradh nar thapadh an oidhche.

(3) Pp. 28-29. Fourteen quatrains of high literary merit, bewailing the sale of certain lands in Kintyre, beginning :—

O ’s tuirsech anocht ataim, ’s mo chroidh briste baitht’ am chom.

MS. LXIII—MISCELLANEOUS, No. 6

This MS. is of paper, small folio or large octavo size, written in the Gaelic hand about the middle of the eighteenth century. It is but a fragment, defective at the beginning, probably also at the end. There are, besides, two gaps. Pp. 122-130 and 135-142, both inclusive, are awanting. As we have it now, the MS. begins with p. 118 and ends with p. 184. On p. 133 is written ‘ Mary Mc Donald Eachen.’ Beyond this there is nothing to indicate author, scribe, or owner. But there can be no reasonable doubt that the fragment is what remains of the MS. of the poems of the great Jacobite poet, Alexander Macdonald, after his death in the possession of his son Ranald (cf. *Beauties of Gaelic Poetry*, p. 125). The MS., as we now have

it, contains eighteen separate compositions, in whole or in part. Of these, four were printed, more or less altered, by the author in 1751. The remainder are all, with the possible exception of the last piece, written in Macdonald's well-known manner, and could not have been composed by any other modern Gaelic poet. They are all pronouncedly Jacobite. Many of them are very coarse, while a number of quatrains are unprintable. Long pieces are devoted to foul abuse of prominent Hanoverians, and especially of a lady of the name of Campbell, who for a time kept an hotel in Oban, and who had in her youth composed a poem advocating the Hanoverian cause. The MS. is very probably in the poet's handwriting, which is bold and clear, and probably also among the last written in the old Gaelic script in Scotland. The contents have recently been printed, with notes, in instalments in the *Celtic Review* (vol. iv. p. 289 to vol. v. p. 294), so that it is not necessary to give further details here.

MS. LXV (*v. supra*, pp. 104, 176, 180, 192)

Much the greater part of the contents of this MS. is of a miscellaneous character. Several of the pieces are of considerable merit, not a few are coarse, obscene even. The MS. is paged from both ends.

END A.

Pp. 1-2. *Marbna Eignechain Uí Cellaigh an so sios*, 'Elegy on E. O'Kelly here below.' First line:—

Neimhnech cnedh chriche Mhaine.

Pp. 3-5. A rather long poem in praise of Kintyre, beginning:—

Soridh soir uam gu Cinntire le cágine disle 7 failte.

For a portion of this poem, *v. An t-Oranaiche* (Glasgow: Archibald Sinclair, 1879), p. 435.

P. 6. *Moladh na pio (ba le) Eoin Mc Ailain*, 'The praise of the Bag-pipes, by John son of Alan (Maclean ?).' First line (cf. *Rel. Celt.*, vol. ii. p. 338):—

A Gioleasbuig, mo bennacht re m' bheo d'fer aithleis do g(h)niomh.

P. 7. *Euscaoin molaidh na (pioba le) Lachlann M'aleoin*, 'The dispraise of the Bag-pipes, by Lachlan M'Lean,' beginning (cf. *Rel. Celt.*, vol. ii. p. 340):—

(A) G(h)iolasbuigh, mo mollacht re m'bheo ar do e(h)olain(n) gun bhriogh.

P. 8. ('Panegyric on Alex^r Macdonell, Esq. of Glengary.'—E. M'L.) First line:—

Ailastir a Gleanna Garadh . . . n-diugh gal ar mo suilibh.

P. 9. ('On the Macdonalds.'—E. M'L.) First line:—

Cha ghardechus gun Chloinn Domhnuill, cha mhor toil gun Shiol Colla.

Cf. Dean of Lismore's MS. (*infra*).

P. 10. E. M'L., referring to 'Macd., p. 178' (a reference which I have been unable to trace), says the poem, beginning,

Nach truadh leibh na scela so d'éist mi Di-domhnuich,
is on Sir Lachlan Maclean.

P. 11. A poem beginning,

'S maith thig clogada cruach duit ar gruaig na n-ciabh amlach,
is, according to E. M'L., 'part of a song by Mary ni'n Alastair Ruaidh (Mary Macleod),' and refers to 'Macd., p. 107,' a reference which, again, I have been unable to trace.

P. 16. has the following epigram:—

Dìù gach conn(a)idh fearna fliuch, dìù gach sin(n)e flich réodh ;
Dìù gach betha mil ma is sen, dìù gach fine droch bhen.

Pp. 17-19. A rather vulgar piece, beginning:—

Chualas alladh gun bhith seriopte
Ar Willeau mae Murchaidh in filar.

Pp. 20-21. Coarse verses, signed Collum Columbine, beginning:—

A Lachuinn seuir do d'bhardachd, 's nach urtha thu moladh na cainedh.

Cf. *Rel. Celt.*, vol. ii. p. 328.

P. 22. Five quatrains, commencing:—

Bidh duine in péin is e beo, 's bidh duine beo 's gun e slan,
are given, with nine others, in *Rel. Celt.*, vol. ii. p. 404.

P. 22. Six quatrains, beginning:—

Tochar do iarr ormsa ben, 's óch gur mor iongnadh.

P. 23. Five complimentary quatrains, also given in *Rel. Celt.*, vol. ii. p. 408, addressed to

A c(h)aillech a tainic an tir.

Pp. 24-25. Coarse verses in the form of a 'flyting' between a married couple. First line:—

Folbamuid is gluaisamuid.

Pp. 26-27. A piece which E. M'L. describes as 'Consolatory suggestions to a young gentleman, whom his wife had forsaken in a pet,' beginning:—

A mharcidh ud, na bi eadmur mas féidir leat a bhith tuicseach.

Pp. 30-31. Elegy on Conn O'Neill:—

A Chuinn ui Neill, a reul eolais.

Pp. 36-37. 'Satire on a Merchant,'—E. M'L.; *Moladh mhic Cairbre*, 'Panegyric on the son of Cairbre' (*Rel. Celt.*, vol. ii. p. 322). First line:—

'S cian o chualas alladh Bósdain.

P. 37. Sixteen lines, apparently on winter.

Pp. 38-40. Sixteen quatrains ('Rude Sketch of Macdonald's Winter.'—E. M'L.):—

Tarruing Sol rí na m-pla(na)id 's na n-rell.

Pp. 40-43. 'Mr. MacCairbre's satir in return to my satyr,' beginning:—

Saoil mi bhith comfada n-déislaimh
'Sa bha bannrionn Seaba eir Solamh.

Pp. 43-45. *Uiscebeatha*, 'Whisky' Eleven quatrains. First line:—

Faitl ort, Uilleim ghrinn mhic an Tóisigh sin.

P. 45. Five quatrains 'On breach of trust.'—E. M'L.

P. 46. Names of nine persons written in English.

P. 48. Four quatrains. Jacobite. First line:—

Gur binn lem na sceala so leigh mi Di-luain.

P. 51. 'On a steady adherent to the Stewart family.'—E. M'L.:—

Gu ma h-iomlan do ghaisgech n^e fhacas o n-de.

Pp. 52-53. 'By an unfortunate Bard.'—E. M'L. Fourteen Stanzas. First line:—

Ceud Contrachd ort, a M(h)if(h)ortuin.

Cf. *Rel. Celt.*, vol. ii. p. 335.

P. 54. On this page is given, in English, 'the dimensions of a Harp,' to which is added, 'Widow Black who keeps a pinnery in Frances Street sells all kinds of harp wire.'

Pp. 55-58. 'Rude sketch of Macdonald's Summer.'—E. M'L. First line:—

Moch's me 'g eirigh sa mhaduinn sa n-dealt air a choill.

Pp. 58-59. *Tuiremh*, 'A lament.' Coarse. Begins:—

Edoil a dh'feraib an achaidh.

Pp. 59-61. *Caoi mhic ui Maoleciaran*, 'Elegy on the son of O' M.' Ten quatrains, beginning (v. *Rel. Celt.*, vol. ii. p. 332):—

Mae ni Mhaolchiarain, mo ghradh,
Mo ghrianan's mo choille chno,

and ending:—

Thig an Samhradh, thig an Samh ;
Thig a ghrian gó lanach gheal ;
Thig a m-bradan as a b(h)rúaich ;
'S as an uaidh cha dig mo mhae.

P. 61. *An Cat*. Ten quatrains, v. *Rel. Celt.*, vol. ii. p. 349.

First line:—

Mile failte dhuitsi, a chait,
O n-tra tharla duit bi m'uacht.

P. 62. *Aonas na n-aor an Dunstaiphnis*, 'Angus the Satirist (i.e. Angus O'Daly) in Dunstaffnage':—

Caol mo sgenan re h-am longaiddh,
Rusg mo bhéidh ni iosaid na coin ;
Fada mo shuil siar 'ga semadh,
Man bhiadh nach cuis gena dhamh.

Again:—

Uailsin a baile ag ithe na femann
Islin a baile scriobadh na gainemh.

Similar characterisations are given of *Oilen an Stalcair*, 'Island Stalker,' and Ardchattan. For satiric Angus's description of Ardgour, v. Macpherson's *Duanaire* (Edinburgh: Maclachlan and Stewart, 1868), p. 45. For an account of this Angus O'Daly v. O'Donovan's *Tribes of Ireland*. Dublin : 1852.

Pp. 63-64. Verses which E. M'L. suggests may be by Mary Macleod, beginning:—

Ta oig(h)ra 's tîr is urrainmid gniomh,
Le 'n oilte fion gu sur phailte.

END B.

P. 1. A greeting on entering a house (*cf. supra*, p. 205), entitled here *Cuid Nolluic*, ‘Christmas Portion,’ beginning:—

Gu beanuigh Dia an bhrúighin,
'S bruighioun Ealga na m-fialbhert.

P. 2. Marbhna Maigister Eóin mic illeóin, ‘Elegy on Rev. John Maclean.’ Six quatrains, beginning:—

'S trom 's is tursech ata mi, 's mi térrnadadh an iar.

The author bewails the removal from them by death of three clergymen within a short period:—

'S e degh Mr. Paruig 7 da Mr. Eóin.

‘The good Mr. Peter and the two Mr. John's.’

Facts which show that the subject of this elegy is the Rev. John Maclean of Killean, Kintyre. (*Cf.* Scott's *Fasti Eccles. Scot.*, vol. v. p. 45.)

P. 11. *Oran Connachtach*, ‘a Connaught (love) song,’ beginning:—

O is eittrom 's as aighreach a siubhlainn-si.

P. 11. A quatrain:—

Biaidh a falluinn na h-ascuill ea fuar e a la,
A trid a churraigh buain bhrosna sa tuadh na laimh.

Pp. 19-20. An elegy, or part thereof, of considerable merit, upon a distinguished man, name not given. ‘Tune, Thro’ the wood, laddie.’—E. M'L. First line:—

'S goirt a nuall-s' aig euan Gaoidheal.

CHAPTER IX

MSS. XXXII, XXXV, XXXVII

THESE three MSS. have been reserved for the concluding chapter on the sixty-five MSS. treated of in Dr. Skene's Catalogue.

MS. XXXII—HIGHLAND SOCIETY, KILBRIDE, NO. 1

This MS. has been amissing for many years. It was lent to the late Thomas Thomson, Esq., Deputy Clerk Register, for examination, and was in his possession in 1841. It has not been heard of since. But Dr. Donald Smith gave a short account of it in *Rep. on Oss.*, pp. 285-294, and a more detailed examination, which has been preserved, was afterwards made of the MS. by Mr. Ewen M'Lachlan (*Analysis of Ancient Gaelic MSS.*, pp. 121-127). Both these scholars regarded MS. XXXII as the oldest at that time in the *Collection*, Dr. Smith assigning it to the eighth century, and M'Lachlan stating that 'the language and phraseology' of the concluding section 'are at least as ancient as the ninth century.'

Dr. Smith's conclusion is based on inferences drawn from his interpretation of *Pupu Muirciusa* which he found in a note on the margin of the fourth leaf of the MS. (v. *Rep. on Oss.*, p. 285 +). M'Lachlan gives an 'insulated sentence' from the bottom of one of the pages, which he finds 'analogous' to Dr. Smith's note, and which he transcribes and translates thus (L. C., p. 253): Aidehi causcc a nochd 7 nar aifriche Dia form sin do graif uair nir leig tinnus damh èn rann do graif o samhuin cus-an diu. An coimtheach mo feithi. Murgiusa mpaît damh. Misi Fithil..... (*Anal.*, p. 123). 'This is Pasch-night; and let not God lay to my charge that I have written the above, for indisposition has not suffered me to write one sentence from Hallow-even to this

day. In the Coenobium of my Father Muirghius. I am Fithil...’ (The last word is indistinct.) It is evident that the last sentence was misunderstood by E. M'L. It should run: ‘I am in the Coenobium of my . . . , namely, of M. son of P.’

Professor Zimmer of Berlin thought that he discovered in one of Dr. Smith’s extracts from this MS. proof that it could not have been written earlier than the fifteenth century. Dr. Smith (*Rep. on Oss.*, p. 291), wrote the name of the scribe or redactor of the *Tain bo Cuailgne* Seanchan Toirpda. Professor Zimmer at once saw that ‘Toirpda’ was meant for *Torpeist*, and that the mistake arose from wrongly extending the graph *z* which up till the fifteenth century stood only for *est*, but afterwards indifferently for *est* and its Gaelic equivalent *tú* (*du*). (Cf. Kuhn’s *Zeitschrift*, vol. xxviii. p. 432.) What the distinguished scholar for the moment forgot was that the wrong extension might be by Smith. It so happens that E. M'L. transcribed this very passage (L. C., p. 253), and the name stands in the transcript *Seanch toirpz*, showing that the blunder is due to Smith. It is but right to add, however, that when the name subsequently appears in M'L.'s transcript, it is written in full as Smith wrote it, Seanchan Toirpda; and it is not the general practice of M'L. to extend contractions.

The date of the MS., now that it is amissing, cannot be definitely fixed, but from another extract transcribed by M'L. (L. C., p. 253), we gather that although it may be older than the fifteenth century it cannot be as old as the eighth or ninth. Here we are told that at one time when Cuchulainn was hunting in Munster Turglesta, son of the King of Lochlann, with a large host harried the hero’s country, and carried away great booty, as also Eimir, to *Manuint*, ‘Isle of Man,’ and afterwards to *Innsi Call*, ‘the Hebrides.’ When Cuchulainn heard of this he instantly followed in pursuit and traced the marauders to Dùn Monaidh, the old capital of Dalriada, slew Turglesta, destroyed the Dùn, and brought back Eimir, the passage concluding with a few lines of verse addressed by the hero to his wife. The incident could not have been put together in this form until after the Hebrides came to be known as *Innse Gall*, ‘Isles of foreigners,’ and until the feeling of anachronism

arising from bringing Cuchulainn and Norsemen together had passed away.

The orthography of the MS. is in some respects peculiar. Dr. Smith (*Rep. on Oss.*, p. 289) draws attention to the frequent use of *u* for *bh*. But such an equation is not uncommon. More marked is the frequent use of the *tenues* for the *mediae*,—*ceunt* for *ce(a)nd*, and as above *Manuint* for *Manuind* or *Mannainn*. This feature again is not unknown in comparatively late MSS. Perhaps the nearest in respect of orthography to MS. XXXII in the Scottish Collection is the *Cennadh an ruanado* in MS. XL (v. *Rev. Celt.*, vol. xiv. p. 450), where such forms as *annt* for *and*, *prat* for *brat*, *meraip* for *meraib* are common.

From M'L's detailed Analysis we obtain a full account of the contents of the MS. The first leaf was originally blank. But in a later hand there were written on the first page genealogies of the families of Argyll and Macleod. The former ends with Archibald, who succeeded to the earldom in 1542 and died in 1588, so that the genealogy would have been written between these two dates (v. *Rep. on Oss.*, p. 290). On the second page of fol. 1 is a brief account of the legend respecting the miraculous cure of Gathelus by Moses and Aaron (v. *supra*, p. 78) in the Arabian Desert. This piece is followed by a number of detached moral sentiments, also in modern hand (M'L's *Analysis*, p. 122).

The original contents of the MS. begin on fol. 2. M'L now reckons by columns, and not by leaves or pages. He enumerates forty columns. If by these pages are meant, the MS. contained twenty leaves, exclusive of the first and last, twenty-two in all. But if the MS. was written in double columns we may have only twelve folios. The size of the leaf, and whether folio, quarto, or what, is nowhere mentioned.

Col. 1 contains (1) An incident regarding Fionn and Ossian, from which Dr. Smith quotes (*Rep. on Oss.*, p. 293). At the conclusion of the verses which Ossian sings comes the signature, *Misi Fithil mac Flaithrig mic Aodho. Finit.* (2) The cure of Nuadu of the Silver Hand (cf. *supra*, p. 167).

Col. 2 (v. L. C., p. 252): (1) Concluding part of the cure of Nuadu. (2) Two short paragraphs, commencing. In gen Oilill do niath noi faithche feimie .|. nua gein annsint. (3) The raid of Tuirglesta referred to above (p. 218). The 'insulated

sentence' quoted above (p. 217). Is the 'Fithil' who signs here the 'Fithil mac Flaithrig mic Aodho' of column 1?

Cols. 3-4. On col. 3 commences the version of the *Tain Bo Cuailgne* (T. B. C.) contained in this MS. The Tale opens with an Introduction or 'Critical Exposition,' as Dr. Smith and Mr. McLachlan call it. Following the extract which Dr. Smith quotes (*Rep. on Oss.*, p. 291), we are told that after Seanchan and his numerous retinue were entertained for a time by Guaire, he, the king, imposed upon them the task of recovering the lost Tain. After making a complete circuit of Ireland and Scotland, the poets returned to Connaught and had to report their failure. Then *Cailin nuom*, St. Caillin, who was uterine brother to Seanchan—*mac mathar du Seanchan eisithe*—comes to them and advises them to repair to the grave of Fergus mac Roich. This is done. Through the intercession of the Saints Fergus appears and recites the Tale from beginning to end.

Another version of the recovery of the Story is added. When Seanchan failed to get the Tale in its entirety from the poets, he asked his pupils whether any of them would go to the East to the country of *Leatha* whither the Tain was brought after the *Culmen*. *Eimin ua n-Eimin* and *Muircc*, son of Seanchan, volunteer to go. But first they repair to the grave of Fergus. Muircc sat by the grave alone while his companion went in search of hospitality. Muircc sang a lay to the grave, as if it were Fergus himself that was in presence. Suddenly he was enveloped in mist so that he was invisible for three days. Fergus had appeared to him splendidly arrayed, and recited the Tale.

Thereafter comes (on col. 4) an enumeration of the twelve *Remseela* or Fore-tales which were regarded as part of the great Saga, although it was only the birth, education, and early exploits of Cuchulainn that were embodied in the story of the Tain.

Thus far the old portion of the MS., which he calls *Leabhar Chillebhride*, is transcribed by M'L. (L. C., pp. 251-254).

A conspectus of the Tale is now given (*Anal.*, pp. 125-127):—

Cols. 5-6. An enumeration of the forces assembled from all parts of Ireland at Cruachan, under Oilill, Meave and Fergus, for the prosecution of the Ultonian war.

Col. 7. The names of the different tribes. The hosts march to Loch Cairene.

Col. 8. Order of the household and nobility in the royal tent: they indulge in song and festivity.

Cols. 12-19. Description of the character and exploits of Cuchulainn from his childhood onwards, by Fergus MacRoich.

Col. 20. Hostilities commence: the fight of Fraech and Cuchulainn.

The story proceeds thereafter, column by column, until col. 40, which is the last, and which records the deaths of Cur, Lath-Mac-Dabhro and Ferbaeth, at the hand of Cuchulainn.

From this it will be seen that the version of the great Saga in MS. XXXII, though interesting as a variant, and of great value to the Scottish Collection, inasmuch as it contains none other except the fragment in MS. LIX (*v. supra*, p. 174), is very defective. It does not contain the incident recorded in L.L. which was the immediate cause of the great war—the *Comráid Chindcherchaille*, ‘pillow-end talk,’ between Oilill and Meave regarding their respective possessions, the sending by Meave for the Brown (bull) of Cualgne to more than match Oilill’s ‘Whitehorn,’ and her fury when her request was refused—which takes up the first 160 lines of Windisch’s edition of the *Tain Bo Cualgne*. Again Windisch’s text contains 6212 lines, and the death of Ferbaeth, with which the version in MS. XXXII ends, is recorded at line 2195, so that we have here only a little more than a third of the great Tale.

The last leaf of MS. XXXII, says M’L, ‘is detached from the rest. It is a fragment of a Gaelic Monasticon, without date or name. But the language and phraseology are at least as ancient as the ninth century.’

MS. XXXV—HIGHLAND SOCIETY. KILBRIDE COLLECTION,
No. 4

This MS. has somehow fallen out of its place in the Collection and is at present (temporarily) amissing. Dr. Donald Smith gave a short account of it in *Rep. on Oss.*, p 295, which

substantially agrees with notes made by me some twenty years ago.

The MS. is of paper, small quarto size, and containing upwards of one hundred and thirty folios. The paper is crumbling away at the edges and curling up at the corners. There are different hands. A portion seems to have been written by Edmond Mae Laghlain about the middle of the seventeenth century. On fol. 36 is the entry, '14th July 1654, Edmo. M'Laghlin.' Again, on fol. 129 are verses attributed (as author or scribe) to *Eamonn Ma glachluinn*, where the writer adds *Beannachd libhsí a leabhrain*, 'Farewell, little book.' On fol. 79b is the date, 'Ul(t)imo Julii 1655.'

There are other occasional jottings here and there. On fols. 127b-8a at the foot of the pages, in modern hand, is written in English 'This manuscript belongs to me, John M'Lachlan of Kilbride.' Again a few pages from the end is written, also in English, leave of absence for fifteen days from his officer to Ardle M'Laghlin, a soldier. An Ogham is written on fol. 130b, with key which is afterwards deleted.

The bulk of the contents is Irish poetry of comparatively modern date. Occasionally the author's name is given. Thus on fol. 70, a piece is ascribed to *Feargal óg mac an bhaird*. 'F. Ward, junior' (*v. supra*, p. 123).

There are one or two prose passages. Thus on fol. 108b, a short piece begins,—*Domnall Mac Ardg . . . mic Lochluinn . . .* and ends . . . 7 a adnacal hi cluain mic Nois i ccomhfo-chraibh Altora Ciarain 1156. In the end of the eleventh and beginning of the twelfth century, Donald, grandson of Lochlunn (the name of his father is not given in F. M.) was Prince of Oileach. Toirdhealbhach O'Connor, king of Connaught, and he, in 1114, made a year's peace with the men of Munster, when Donald went through Connaught homewards. In 1056, 'Toirdhealbhach O'Connor, King of Connaught . . . the Augustus of the west of Europe, a man full of charity and mercy . . . died . . . and was interred at Cluain-mic-Nois, beside the altar of Ciarain.' Cf. F. M. 1114 A.D. and 1156 A.D. The passage in our MS., beginning and ending as above quoted, refers no doubt to these men and some of their transactions.

Regarding the quality of the poetry contained in the MS.

Dr. Smith says that it is unequal in point of merit. ‘The Sonnets, Odes, and Epistles are all excellent: and if the writer of this paper could presume to form an opinion of them, he would venture to say that they yield to no compositions of the kind in any language with which he is acquainted.’ Seeing that the MS. is at present amissing, it may not be out of place to give the three following extracts in illustration of Dr. Smith’s judgment. They were copied many years ago, and beyond adding marks of punctuation, accents and capitals, they are presented *literatim*. The meaning is so clear that a translation is considered unnecessary.

Fol. 18.

Cia tu fein, a mhacaoimh mna ?
 Innis damhsa air ghradh Dé ;
 Dileas misi, maith mo rùn ;
 Ca tir duitsi, cia tu fein ?

A Dhé nimhe na naoi n-gradh,
 A mhacaoimh mna na m-bas n-ùr,
 An ttainic do leithid riamh,
 Cia tir dut fein, no cia tù ?

Iarram fein d’athchúngidh ort,
 A ghnuis aoibhda, fholt mar òr,
 Ar ghradh th’ einigh tuig thu fein,
 Eidir chruth is chéill is ghlòir.

Ma’s as deilbh ata do dhoigh,
 No uaisle an phòir da bh-fuil sibh,
 As saidhbhrios, as maith, no as mhein,
 Abair nach bh-fuil tu fein glie.

Ma’s alaimn let do ghruaidh gheal,
 Geal an sneachda, beg a luadh ;
 Ata an buafallan buidhe fös,
 Ma’s bhuidhe na ’n t-òr do ghrug.

Ma’s dearg let do leca shaor,
 Lor deirge na ccaor(a) ccon ;
 Ma’s dubh let do mhala mhin,
 Duibhe na sin li na lon.

Ma’s glas let fein do shuil mhall,
 Glaisi na sin barr an fheoir ;
 Bi guth ceoil-bhinn ag an ceuaich,
 Ma’s binn let fein fuaim do bheoil.

Ni fuil sa' ghloir fhaoilidh ait,
 Munraibh mein mhaith dha eoir,
 'S ni fuil sa ceruth sheghainn shuaire
 Ach claidheamh luaidhe a ttruail fir.

Gach duine cruidh lan do mhaoin,
 Cuma liom do mhaoi no d'fhir ;
 Ag sin agaibh mar gach ni
 Ainn an tì do sgriobh an nion.¹

Cuir a ceann do nam(h)ad fein
 T'ainm 's do shloinneadh, gi b'e fath,
 Ni thuicfe a bh-fear an Athi-cliath
 Cia tu fein, a mhacaoimh mna.

Fol. 30.

Gluais, a litir, na leig sgìs,
 Gu bh-faice tu ris i fein ;
 Fiafraigh di an bh-fhuigheam bàs
 No an m-biam go bràth a b-pein.

Ma's i an pian do dheonn duinn,
 Fiafraigh di ga fad an phian ;
 No ma's bàs do bheira duinn,
 Fiafraigh ga h-iur a m-biam.

An sgeul fada ni h-e as ferr,
 Mithigh lem a cur a g-céill ;
 Munraibh fuil furtachd domh an dàn
 Faghad go luath an bàs fein.

An bàs fein da tuga duinn,
 Mo chur an tìr do bhein(n) réidh,
 Os mo chionn da sgiobhadh si,
 Ag so an tì do marbh mé.

A cerich Alban ar bheith seimh,
 As ann thoghaim fein mo chur,
 Mur a luighfedh si ar mo leac,
 'S mur a m-biadh si ar m' f(h)ert a gul.

An doigh go theigeomadh di dul,
 'S go bigedh si a cur an uaigh,
 Deifrig ort, is beir mo sgeul,
 Bi ag imthecht go geur, is gluais.

Fol. 33.

Aoibhinn m'aisling ar Loch Ria,
 Do bhean diom dà thrian do m' shuain,
 Tarfas damsa ingen ann,
 'S i 'na suidhe os cenn cuain.

¹ The name of the letter *n*; a letter.

Suidhim a bh-foc(h)air na mna,
 Nir bh-ferr liom mo lamh tar nemh,
 A gruaidh ar dath na sugh craobh,
 Sa gile na an t-aol a enes.

Fiafrighim sgeala do'n m(h)naoi,
 Do'n ingin, nir b'e mo leas :
 Ga sith as a ttainic tu,
 A mhacaoimh òig is iùr dreach.

A sith Mananain mic Lir,
 A sliabh Mis na u-innbhearr mall,
 A cenuc Medha na mur ecorr,
 Fa se fionnbhurna ccorann ccam (?).

Do bhi a m-bruigin Bhuidb,
 A sith Duilbh an tobair ghil,
 A m-brugh Aonghuis mac-an-oig,
 A ttulaigh aird os Boinn bhregh.

As me Aine ingen Duin,
 Tanac ar tuinn d'f(h)oغلum bés ;
 An dun Dubhthach is toi damh,
 Gi b'e thra ar brath mo sgél.

Fechaim ar enlaith an e(h)uain,
 Ma n e mar do chuaidh do'n m(h)naoi,
 Ni facus di ach a h-àit,
 Ag sin an fath do rug i.

MS. XXXVII—HIGHLAND SOCIETY. J. M'KENZIE, No. 1

This is the MS. known as the Dean of Lismore's, and from its importance in the History of Scottish Gaelic Literature, a somewhat full account of it seems necessary. It is of paper, rather small quarto, consisting at present of 311 pages, but probably defective both at the beginning and end. The paging is by a modern hand, and is not free from error, there being several blanks and duplicates. The MS. is enclosed in a skin cover, which is written upon in a firm Scottish hand, but the writing is now largely illegible. The text is in Latin, and religious. It was written, in part at least, by Duncan M'Gregor, or, as he designates himself, 'Duncan Deyer oclych (servitor) son of Dugald son of grizzled John,' probably also in part by his brother Sir James M'Gregor, who in his day was Dean of

Lismore in Argyllshire, and who is named in the MS. as the owner of it. The date '1512' is recorded on p. 144, and the Obituary contained in the MS. is carried down to the year 1529 (an entry between 1527 and 1528 is dated 1531, but it may be in error), so that we have conclusive evidence that this valuable document was written between the years 1512 and 1529.

Of the history of the MS. for two hundred and fifty years nothing is known. It has been suggested that it formed one of those that fell into the hands of James Macpherson when that gentleman was collecting materials for his Ossianic poetry. Be that as it may, the Dean's MS. passed in the eighteenth century 'into the possession of the Highland Society of London, by whom it was transferred to the custody of the Highland Society of Scotland, when a committee of that society was engaged in an inquiry into the authenticity of the Poems of Ossian published by Macpherson' (*v. Dean of Lismore's Book*—quoted here as D. L.—p. vi).

The Highland Society's Committee recognised the importance of the MS. for their purpose, and they printed in their *Report* (pp. 92-106) three poems from it, with translation by Dr. Donald Smith, two professing to be by Ossian, and one by Fergus *fili* 'the poet,' his son. The Committee also printed in the Appendix to their *Report* (pp. 300-305) an account of the MS. by Dr. Smith, with a comparison between some of the Ossianic poems contained in it and other versions of the same poems found elsewhere.

The next Gaelic scholar to study the MS. was Ewen M'Lachlan of Aberdeen. The Highland Society instructed this distinguished scholar to examine and report upon fourteen of their more important MSS. In M'Lachlan's *Report* there is a full and searching analysis of this MS., taking up pp. 129-167, and arranged as follows: (1) A general description of the MS.; (2) A table of the contents page by page, with the names of the authors, and the subjects of the compositions; (3) A transcript of several extracts in prose and verse which are written in Scots and Latin; (4) An alphabetical list of the names of the Gaelic poets whose compositions appear in the MS.; and (5) An examination and appreciation of the principal poems and their authors. While the MS. was with M'Lachlan he

made two transcripts of nearly all the Gaelic portion of it. The earlier of the two is in the Advocates' Library, contained in a half-bound folio volume, which is otherwise interesting from its contents (*v. infra*). The second, and presumably the more correct, transcript was sent by Mr. M'Lachlan (*v. p. 147 of the first transcript*) to Sir John MacGregor Murray on May 24th, 1814. It afterwards came into the possession of the late Rev. Dr. M'Intyre of Kilmonivaig, and is now with his son, the Rev. J. Walker M'Intyre of the same parish. But Mr. M'Lachlan's labours on this and the other Gaelic MSS. were forgotten.

On February 14th, 1855, the Rev. Dr. M'Lauchlan of Edinburgh read an elaborate paper on the Dean of Lismore's MS. before the Society of Antiquaries of Scotland which, with a detailed table of contents, is printed in their *Proceedings*, vol. ii. pp. 35-51. This contribution attracted much attention, and the outcome of it was the appearance, seven years afterwards, of '*The Dean of Lismore's Book . . . edited with a Translation and Notes by the Rev. Thomas M'Lauchlan, and an Introduction and additional Notes by W. F. Skene, Esq. Edin. 1862.*' This volume contains all the Ossianic poems in the Dean's MS. 'It also contains every composition having reference to Scotland, with the exception of five. . . . The purely Irish poems are not given, with the exception of a few specimens' (*cf. 132-133*). The work was of great difficulty. Dr. M'Lauchlan had, first of all, to read the MS., which was in many places obscure and defective; he had, secondly, to render the peculiar orthography of the MS. into Gaelic literary form; and lastly, to translate these renderings, often conjectural, into English. The editors had the perusal 'for a short time' of Ewen M'Lachlan's transcript from Mr. M'Intyre of Kilmonivaig (*v. pp. x, 89, 129*), from which Dr. Skene got a copy made, which is now in the Advocates' Library; but with every possible care, a work of this kind, from its very nature, could not be printed free from many errors.

Among the first to revise the 'readings' of Dr. M'Lauchlan was the late Mr. Donald C. Macpherson, for some years an assistant in the Advocates' Library, and a good Gaelic scholar. Mr. Macpherson went carefully over the Ossianic ballads, marking

on his copy of the printed volume the readings which he preferred, and afterwards writing out in fair hand the Ossianic Poems thus corrected. Mr. Macpherson's transcripts are preserved in the Library.

The Ossianic ballads are printed in L. F., but Mr. Campbell does not appear to have made an independent examination of the MS.: he took his text from Dr. M'Lauchlan.

The late Rev. Dr. Cameron devoted considerable time and labour to an examination of this MS. He had such aid as Ewen M'Lachlan's transcript, Dr. M'Lauchlan's print, and Macpherson's marked copy of the published volume could furnish. Dr. Cameron's 'readings' agree very closely with Mr. Macpherson's in so far as they cover the same text—a tribute to the accuracy of both scholars. Dr. Cameron gave a modern version, sometimes with grammatical and philological notes, and a translation into English, of some of his transcripts,—all of which are printed in *Rel. Celt.*, vol. i. pp. 2-109. The last six pieces of Dr. Cameron's transcript, containing in all some ninety lines, were not printed by Dr. M'Lauchlan.

The next stage in connection with the elucidation of this difficult MS. was an offer by Miss Yule of Tarradale to bear the cost of getting as reliable a transcript as could be made of the whole MS. This offer was accepted, and the work was entrusted to the Rev. Walter Macleod, a master of the handwriting of the period, and whose want of knowledge of Gaelic, it was thought, would be of advantage in securing a mechanically accurate transcript. This copy is deposited in the library.

Lastly, the late Mr. W. J. N. Liddall of Stravithie, Advocate, encouraged by such Celists as Herr Christian Stern of Berlin and others, had a couple of pages of the MS. photographed with the view to reproduce the whole of it, and publish it in this form for the use of students. The project was not, however, carried through.

Notwithstanding the labour bestowed upon it the Dean's MS. has not as yet been fully and satisfactorily rendered. This is due in great measure to the state of the MS. itself. It is of paper, nearly four hundred years old, and was during the greater part of that time exposed to rough usage. As we now have it, three or four leaves at the beginning and one or two at the

end are illegible, and throughout, from the effects of damp and frayed edges, many lines are defective and others of uncertain reading. And even when the reading is clear the meaning is frequently obscure. The scribes wrote phonetically in the current Scottish hand and alphabet of the time. The orthography is far from uniform, as one would look for. Besides, even were the spelling ever so regular, Gaelic, with its initial changes as well as its terminal flexions, is peculiarly ill adapted for a phonetic script. The writers may have sometimes transcribed from MSS. One states that he wrote the M'Gregor genealogy (p. 144) *a leywrow schencheay ny reig*, 'from the books of the histories of the Kings,' but the greater part, if not the whole, of the Gaelic verse must have been written to dictation or from memory. The scribes were natives of Fortingall, and the Gaelic intonation of the district has no doubt changed during the last four hundred years. But after making all reasonable allowances, the fact remains that the compilers did not always reproduce accurately the productions of the Gaelic poets, Irish and Highland, that appear in this MS.

The value of the MS. rests mainly on the Gaelic poetry preserved in it. But it is also of the nature of a commonplace book, into which the writers gathered such literary and historical material as was of interest to Highland ecclesiastics, and especially to M'Gregors of that day. There are e.g. extracts in prose and verse written in Latin and in Scots,—some of a moral and didactic character,—‘On drunkenness’; ‘On the nature of woman’; one is quasi-medical; another gives astronomical notes; one names the three perilous days in special, as also the lucky days on which to be born, to begin work, etc. There are a few personal memoranda of interest. But the most valuable are of an historical character. A paragraph is written in Gaelic on p. 144 by Duncan, the joint author of the MS., giving the genealogy of the MacGregor chiefs from *Eone McPhadrik* to *Kannane vec Alpen*, ‘John son of Patrick’ to ‘Kenneth son of Alpin,’ a genealogy which is elsewhere (p. 208) given in verse and attributed to Duncan son of Dugald the Bald, who is the same person. Another historical extract (p. 88) is written in Scots and gives the descendants of Malcolm Kenmore and Queen Margaret down to the capture of James the First by the

English when on his way to France. A third is a long Obituary written in Latin, commencing on p. 186. It also begins with Malcolm Kenmore, and gives the deaths of the Scottish kings down to James iv. who fell at Flodden, and along with him are named here Archibald of Argyll, Duncan of Glenorchy and John Campbell of Lawers who shared the fate of their king. Then follows a paragraph on the battles of the Scots (*Scotorum Bella*, p. 188) from Bannockburn to the Battle of Stirling, in 1488, when James III. was slain. Thereafter the Obituary continues, recording the deaths of notable men and women, particularly Campbells and McGregors, down to the year 1529. This Obituary, with notes, was printed by the late Mr. Donald Gregory in *Archaeologia Scotica*, vol. iii. p. 318, under the title, 'CHRONICON DOMINI IACOBI MACGREGOR, Notarii Publici ac Decani Lisomorensis, qui obiit circiter A.D. 1542.'

The poetical and much the larger portion of the MS., containing over 11,000 lines of Gaelic verse, naturally falls under three sections:—

I. HEROIC or, as we now speak of them in Scotland,
 OSSIANIC POEMS.

II. POEMS BY IRISH AUTHORS.

III. POEMS BY HIGHLAND AUTHORS.

I. HEROIC POEMS.

There are 29 or 30 separate pieces of this class. Two poems are in one case run together in the MS., the first portion being about Cuchulainn and his wife Eimhir, and the second about the death of Fionn's father, Cumhall. Of these, nine are here attributed to Ossian; two to his son Fergus *fili* 'the poet'; two to Allan son of Rory; one each to Conall Cearnach mac Edersgeoil, Caoilte mac Ronain, Gillecalum mac an Ollaimh, and An Caoch O'Cluain, while twelve are anonymous.

The number, variety, and early date of the heroic poems contained in the MS. make the collection of great importance in the literature of the Gael, and especially of the Scottish Gael. It shows conclusively that this chapter of Gaelic Literature was as common and as highly valued in the Scottish Highlands as in Ireland. It throws a strong side-

light upon the controversy raised by the publication of Macpherson's Ossian, and the *Sean Dana* or 'Old Poems' of Dr. John Smith of Campbeltown. Further the Ossianic poems have so far facilitated the reading of the MS., for of the greater number of them parallel versions have been recovered in Scotland and Ireland from MSS. and oral recitation, so that we are provided with a partial key to the Dean's peculiar orthography.

Of these Heroic poems four belong to what is known as the Cuchulainn or Ulster Cycle, the others being all of the Fionn or Ossianic Cycle. The former include (p. 205 of MS.) a version of the well-known 'Lay of the Heads,' as we call it, attributed here, rightly, to Conall Cearnach Mac Edersgeoil. It will be remembered (*v. supra*, pp. 144, 151+) that when Conall returned from his *dearg ruathar* carrying the heads of the slayers of the great hero strung upon a withe, and laid his grim burden before Eimhir, the lady began the Lay,

Conall, whose are these heads ?

This ballad was very popular, and versions are found in nearly all the modern collections. (*Cf.* L. F., p. 15+.) The second Ballad of this Cycle, 'The Death of Conlaoch' by the hand of his father Cuchulainn (p. 236 of MS.), is equally well known (*cf. supra*, p. 175; L. F., p. 9+), and is still occasionally recited in Scotland. It is here attributed, incorrectly, to Gillecallum *mac an Ollaimh* 'son of the Doctor,' an author who is credited with two other poems in the MS. (pp. 28, 240), and who was, no doubt, a member of the Beaton family of physicians of Islay, Mull, and Skye. The third Poem (p. 287 of the MS.) relating to this period is anonymous, and the reading is very uncertain. It opens with an account of the shooting of birds by Cuchulainn at Dundealgain whereat Eimhir took umbrage, evidently because she was passed over at the distribution of them. A version has not been found elsewhere, but a similar incident is recorded near the opening of the Tale known as the Sickbed of Cuchulainn (*v. Windisch, Ir. Texte mit Wört.*, pp. 206-207). To this piece is strung on in the MS. a Poem of the Ossianic Cycle, in which Garaidh of the Clanna Morna relates to Fionn how his father Cumhall was slain. (For the oldest account of this transaction,

v. L. U., p. 41, 'Fotha Catha Cnucha,' printed with translation by the late Mr. Hennessy in *Rev. Celt.*, vol. ii. p. 86, and by Professor Windisch without translation, in his *Irische Grammatik*.) The fourth and last poem of the Cuchulain Cycle in the MS. is on the death of Fraoch (p. 301), attributed to the blind O'Cluan, a poet otherwise unknown. (There is a John O'Cluane named as an author on p. 41 of the MS.) Fraoch or Fraech mac Fidhaigh was, with Ferdiad and others, a renowned chief of the Gamhanraidh, and plays a conspicuous part in the affairs of that people (*v. supra*, p. 161). The manner of his death is told in prose in MS. XL and others (*supra*, p. 155). The Ballad version was taken down by Jerome Stone, the earliest of our modern collectors, while versions have been recovered by M'Nicol and others since his day. Cf. L. F., p. 29+.

Of the Heroic pieces of the Fionn Cycle found in the Dean's MS., several have not hitherto been recovered elsewhere in MS. or from oral recitation. Among these, some attributed to Ossian, others anonymous, are, *Di chonna mee tylyt finn* (p. 31), 'I have seen the household of F.'; *Is faddu not ni nelli finni* (p. 50), 'Long this night are the . . . clouds'; *Anvin in not nart mo lauve* (p. 126), 'Feeble this night is the strength of my hands'; *Binn gow duni in teyr in oyr* (p. 171), 'Sweet is one's voice in the land of gold'; *Fleyg woir rinni lay finni* (p. 174), 'A great feast was made by Fionn,'—with others. But the greater number are well-known ballads, of nearly all of which parallel versions have been found in Scotland and Ireland, orally and in MS. The principal of these are, to take them in the order in which they appear here:

- (1) P. 63. La zay deacha finn mo rayth,
 Da helg er sleyve ne ba(n finn).
 'On a day when Fionn my chief went
 A-hunting on Fair Maids' hill.'

The lay is attributed to Ossian. It is known as Fair Maids' hill, occasionally as the best Hunt the *Féinn* ever had. Cf. L. F. p. 143.

- (2) P. 93. Lay za dea^c say zai keill
 patrik gryinn ni bachal . . .
 'One day as the gentle Patrick of the . . . crooks
 betook him to his cell.'

Ossian is not named as the author. The subject of the lay is the Battle of Ventry. It is not known to me elsewhere in verse. For prose versions, *v. supra*, pp. 173-5.

- (3) P. 114. Laa zane deach finn di zoill,
in nalwi as neir ymmit sloyg.

'On a day that Fionn fared to drink,
to Almhú (Allen) with but few attendants.'

The lay is anonymous. It is known otherwise as *Laoindh mhna an bhruit*, 'The Lady of the Veil's Lay' (*v. MS. LIV*, p. 163). The Lay is printed in *Rel. Celt.*, vol. i. p. 116.

- (4) P. 133. Heym task zoskla fynn
Gow tawri na draive nevin.

'I went on a mission to rescue Fionn
To Tara of the pleasant tribes (?)'

This long lay is attributed to Caoilte MacRonain. From the contents it would appear that Fionn was a prisoner with King Cormac, and could only be released on Cormac getting as ransom a pair of all the wild animals of Ireland. Cf. *MS. LIV*, p. 64. (*supra*, p. 163).

- (5) P. 145. Ard agni zwle, fer coggi finn.

'High-spirited Goll, the rival of Fionn.'

This lay is attributed to Fergus *fili* 'poet,' a son of Fionn, and poet of the *Féinn*. Another poem by Fergus, in praise of Goll, is mentioned earlier (*supra*, p. 145). A parallel version to this lay is given by Miss Brooke (*Reliques of Irish Poetry*: Dublin, 1789, p. 298), with the title *Rosg Ghóill mac Morna*. Cf. also L. F., p. 125.

- (6) P. 147. Glenschee in glenn so rame heiv
a binn feig ayne & lon.

'Glenshee this glen by my side
To which deer wild-fowl and blackbirds (?) resort.'

The lay is attributed, incorrectly, to Allan M'Rory. The subject is the 'Death of Diarmaid.' For parallel versions, *v. supra* *MS. LXII*, p. 176; *Rel. Celt.*, vol. i. p. 166; and L. F., p. 157+.

- (7) P. 172. Nenor a quhym fa chyill
di woyn avir chenni cholín.

'Nine of us did bind ourselves
To find material for a pup's head.'

The translation is Dr. M'Lauehlan's. The lay is anonymous, and in the beginning obscure. The latter portion bears some resemblance to the version of the *Banners of the Feinn*, printed by H. and J. McCallum: Montrose, 1816, p. 119.

- (8) P. 179. In soo chonnich maa in nayne
di chonnichma kayne is goole.

'Here I met the Feinn,
I met Cian and Goll.'

The author's name is written Oflyne, no doubt for Ossyne 'Ossian.' For modern versions, cf. L. F. p. 48.

- (9) P. 212. Troygh lwm twllyt ni faynit ag ni chleirchew fa z...r...

'Alas ! the Mound of the Feinn is now in bondage to clerics.'

The long poem on the Battle of Gabhra, printed by the Ossianic Society of Dublin (vol. i.), opens with the same lines, and for a couple of quatrains that poem and this have a common text. This piece is anonymous, and consists of ninety-six lines. It is a lament for the dead heroes, but there is no mention of the Battle of Gabhra.

- (10) P. 215. Innis downe a phadrik nonnor a leyvin.

'Tell us, Patrick, in honour of thy learning.'

This lay, known as Ossian's Prayer, is attributed to Ossian in the MS., and is one of the most widely known. Cf. L. F., p. 41+.

- (11) P. 220. Annit doif skayle beg er finn
ne skayl nach cwrre in su(sym e).

'I know a little tale of Fionn,
'Tis not a tale I would despise.'

This lay is also attributed to Ossian, and is about as well known as Ossian's Prayer. Cf. L. F., p. 129+; Miss Brooke, p. 288. It is known as the Lay of *Eas Ruadh* (Assaroy), Moighre Borb, and after Macpherson, *Fainesoluis* or the Maid of Craca.

- (12) P. 230. Innis downi a erris, Ille feynni errin,
Kynis tharle zevin in gath zawirth ni beymi.

'Tell us, Fergus, poet of the Feinn of Ireland,
What actually befell in the fierce battle of Gabhra.'

- (13) P. 232. Mor in nocht my chow feyn
A halgin id ta zim rair.

'Great this night is my sorrow,
Thou holy man who art subject to me.'

These two poems are on the same subject,—the Battle of Gabhra. The first is attributed to Fergus *fili*, and the second, erroneously, to Allan M'Rory. A long version is printed in the Transactions of the Oss. Soc. (Dublin), vol. i. For Scottish versions, *v. L. F.*, p. 180+.

- (14) P. 294. Sai la guss in dei
Fon n^t vaga mai fin ;
Chanakea rem rai,
Sai boo zad lym.

'Six days yesterday
Since I saw Fionn ;
I have not in all my life
Seen six so long to me.'

The Lay is attributed to 'Ossian son of Fionn.' It is the last of the Fionn Cycle given in the MS., the subject being Ossian's panegyric upon his father. According to Mr. Campbell (L. F., p. 123) 'the praise of Fionn is forgotten.' But this must have happened in comparatively recent times. MS. XLVIII (*v. supra*, p. 158) contains a copy, considerably shorter than that given here, which is printed in *Rel. Celt.*, vol. i. pp. 139-140.

A large number of the names and not a few of the incidents mentioned in these poems, as in the Heroic Literature of the Gael taken as a whole, are met with in the Ossianic Poems published by James Macpherson. In the case of three of the pieces in the Dean's MS. the similarity with the texts printed by Macpherson is so detailed and so striking that they must be regarded as variant versions of the same poems. These are the 'Death of Conlaoch' in the Cuchulainn Cycle, and 'Fainesoluis' (No. 11) and the Battle of Gabhra (Nos. 12, 13) of the Fionn Cycle. Of the first two little need be said. They are found in Macpherson's texts in English only. The English version, with change of names, and, in the case of the 'Death of Conlaoch,' with a confusion of the two periods of Cuchulainn and Fionn as is the habit of Macpherson, gives the leading

incidents pretty much as in the Gaelic Ballads. (For ‘Death of Conlaoch,’ *cf.* Carthon,—Clerk’s *Ossian*, i. p. 222, and for the episode of ‘Fainesoluis,’ *cf.* Fingal, Book iii.—Clerk’s *Ossian*, i. p. 496.)

In the case of the third poem, the ‘Battle of Gabhra,’ Macpherson provides a Gaelic text,—the subject occupies the greater part of *Temora*, Book i. There is hardly an event in Gaelic Heroic Literature treated with greater fulness, and preserved in a greater number and variety of accounts, MS. and oral, prose and verse, than the battle between the *Féinn* and Cairbre of the Liffey, son of Cormac mac Airt, traditionally said to have been fought at *Gabair* (gen. *Gab(h)ra*) in A.D. 283. The *Fianna*, with the exception of *Ossian*, Caoilte, and one or two less known, were all slain. The leaders on both sides, Oscar and Cairbre, each slew the other. The prose accounts are found in modern MSS. only (*v. Jub.*, p. 70). In verse we have the subject treated from very early times. In L.L., p. 154, is a poem headed: *Ossin cecinit. I cath Gabra ro marbad Oseur ocus Cuirpre Lifechair*, ‘Ossian sang. In the battle of Gabra were slain Oscar and Cairbre of the Liffey.’ The Dean’s MS. gives two versions, the longer attributed to Allan M’Rory, the shorter to Fergus *fili*. Versions have been noted in MSS. LVII and LXV (*v. supra*, pp. 172, 176). For modern versions, *cf.* L. F., p. 180+. These compositions are of varied length and of great diversity in detail. The ballad in L.L. *e.g.* consists of only twenty-eight lines. That printed by the Ossianic Society of Dublin (vol. i.) contains upwards of seven hundred lines. But they are all of a type. The longer can be regarded as an expansion, a variant version of the shorter. But when one turns to Macpherson’s text, one feels in quite a different world. Everything is changed. The diction and the idiom are often different from Gaelic usage, old or modern, Scottish or Irish. The literary form is entirely different. The traditional Ossianic Poems are in narrative form,—Ballads. Macpherson’s Poems are cast in epic form, after the classical models,—a literary form not used elsewhere by the Gael. We are thus driven to the conclusion that Macpherson must have himself recast his materials to such an extent as to be entitled to be regarded as the author of them, or that he, and he alone, found the

work done to his hand by a predecessor as capable as himself, and as ignorant of Gaelic and Gaelic literature.

II. POEMS BY IRISH AUTHORS.

In some cases it is difficult to say with certainty whether a poem in this MS. is of Irish or Scottish authorship. Apart from the Heroic poems there are about a score anonymous pieces. Several of these, from their contents, must be of Irish origin. On the other hand, many of the poems show a much closer approximation to Scottish Gaelic than others. These may confidently be credited to Scotland, but the converse does not always hold good. Many Highland authors, notably Bishop Carsewell, wrote in the literary language common to Scotland and Ireland at the time, and were proud to be able to do so. An *Artour dawle mak Gurkych*, 'Blind A. M'G.' has a poem on p. 263 of the MS. The subject is an attack on Castle Sween in Knapdale. Dr. M'Lauchlan (D. L., p. 151) says the author is Irish, chiefly on the score of his dialect and diction, and he may be right. The name looks more Irish than Highland. In two cases the epithet *Albannach*, 'Scot,' is appended to an author's name. One of these, *Muireach* is claimed by Dr. M'Lauchlan (D. L., p. 157) as 'the first of the great race of Macvurrichs, bards to Macdonald of Clanranald.' Whether this be so or not, the poet was Muiredhach Albannach (O'G. Cat., pp. 337, 343), son of Angus O'Daly and brother of Donnchadh mor O'Daly, who received his cognomen from his residence in Scotland. Another is *Duncha ook Albanach(t)*, who has a piece of thirty-six lines on p. 273 of the MS. The presumption is that he too was an Irishman who acquired the epithet for the like reason. Another *Dunchaa ogga*, 'Duncan junior,' without the epithet, but whether a different person is unknown, has a short poem on p. 239 of the MS. on the seven mortal sins. We in Scotland, in the same way, apply the term *Eirionnach*, 'Irishman,' to a person who has for a time resided in that country. The case of Drummond-Ernoch is historical (*v. Waverley Novels, Introd. to Legend of Montrose*). In several cases, to judge from other MSS., the Dean's texts are fragmentary, and his ascriptions to authors unreliable. For many of the references

in this section I am indebted to Dr. E. C. Quiggin of Cambridge, who has kindly placed at my disposal the results of an exhaustive examination of the Dean's MS. which are being printed. The following may be placed with some confidence among the Irish authors in the Dean's MS.

(1) P. 11. Duncan (mor) O'Daly. This great author is credited with three poems,—pp. 11, 101, 122. The first is obscure. The second (p. 101) begins, *Ga malli a Chathil di chriss*, 'May you enjoy your belt, Cathal'; and the first line of the third (p. 122) is *Bleijghin di cowall kaen voyg*. This last is but a fragment of a poem beginning *Ben ar n-aithéirgadh Eire*, 'Ireland is a woman newly come to life again,' and attributed elsewhere (*v. O'Gr. Cat., p. 354*) to *Tudhg Camchosach O Dalaigh*. 'Teigue Bandy-legs O'Daly.'

A fourth poem, on p. 296 and anonymous, beginning, *Garf orffidin a wrai^t* is without doubt that quoted from Eg. 142, in O'Gr. Cat., p. 660, beginning, *Garbh eirghid iodhma bráthu*, and ascribed to Duncan mor O'Daly. For other poems by this author, *v. supra*, pp. 99, 104.

(2) P. 16. Cochondacht mac Thearlaich bhuidh(e). The poem is attributed to *Aonghus mac Chearbhaill bhuidhe*, 'Angus Mac Carroll Buie' (O'Daly) in O'Gr. Cat., p. 361.

(3) On p. 41 is a poem headed *Swyn Mor*, and beginning *Dorne addir zane is dassy^t*. This poem is quoted and commented on in O'Gr. Cat., p. 366. It is there attributed to John O'Cluane and called *laoidh in duirn*, 'The lay of the fist.' First line, *Dorn idir dán is dasacht*, 'A fist between poetry and madness,' *i.e.*, 'A buffet begotten of poetic frenzy.'

(4) Diarmaid O h-Iffirnan is credited on p. 112 with a poem, beginning:—

Cayne o nach waka in voem.

(5) Two poems by Gillecrist Browlingych, *Bard in Leymm* (pp. 153, 244), on the MacDermots of Loch Kay (= *Cé*). E. M'L. translates *Bard in Leymm*, 'The leaping Bard.'

(6) Duncan òg 'the younger,' 'junior,' has two pieces, in the second of which *Albannach* 'Scot' is added to the name. The first is on the seven mortal sins, beginning (p. 239):—

Seachta seyda ter mo hee ;

the second on p. 273 begins :—

Da zawl^t zeig is sy^t dane.

(7) *Gerroyd Erle* (Gerald Fitzgerald, fourth Earl of Desmond, says Dr. M'Lauchlan) has six short pieces. The first, on p. 10, is wellnigh illegible. The second, on p. 68, is printed by Dr. M'Lauchlan (*Gaelic Texts*—D. L., pp. 78-79; Translation, p. 105). The third, on p. 88, begins :—

A wenni nyn dre boit.

The last three are in whole or in part printed in *Rel. Celt.*, vol. i. pp. 106, 107, 109.

(8) One piece is assigned to *Gille Breid beg m^c nomee* (p. 226), beginning :—

Gyle chur lir aye^t er nail.

For poems by Gillabrighe Mac Conmidhi, *v. supra*, p. 86.

(9) Three short poems are assigned to Gormlaith ni' Fhlainn, whose eventful story is told by O' Curry (MSS. Mat., pp. 131-135). They are found on pp. 55, 57, 62. The three are printed by Dr. M'Lauchlan,—*Gaelic Texts*, pp. 74, 90; English Translation, pp. 100, 101, 118.

(10) *Goffraiddh fionn O Dálaigh*, in his day chief professor of poetry in Ireland, died, according to F. M., in 1387. Gorre Finn O'Daly is credited here with four poems (pp. 12, 53, 124, 165). They begin respectively :—

- (a) Mark maillis murn in theil.
- (b) Math di hillich gormlee zarri.
- (c) Teach carrit di chew follow.
- (d) Neityr leinte in lein din teill neityr in linn.

The first poem is quoted in O'Gr. Cat., p. 357.

(11) Six poems are assigned to Muireach Albannach (pp. 19, 20, 150, 255, 284, 307 of MS.).

First lines. (a) Meith doch treyl gow teig pharris.

- (b) Baitht yn cre vec zey
- (c) Est rumsyt a woor mor.
- (d) Marrin dut yt chrot chome.
- (e) Dane mi heggisk a threnot.
- (f) Marrwm di scarre rwmsyt

The first, second, and fifth of these poems are printed by Dr. M'Lauchlan,—*Gaelic Texts*, pp. 120, 122; English Translation,

pp. 157-159. The same pieces are also printed in *Rel. Celt.*, vol. i. pp. 104-105. The poem (c) is printed from the Book of *Hui Maine* (R.I.A.) in *Archiv für Celt. Phil.*, vol. ii. p. 143 and vol. iii. p. 241. The *Hui Maine* copy has 62 lines. The Dean's copy has only 24, and of these only 14 are in *Hui Maine*.

(12) Immediately following the poems attributed to *Muireach Albannach* on pp. 19-20 of the MS. comes (p. 20) a somewhat long piece, with the heading *Au(c)tor hujus Murreich lessin dyle O dayle*, beginning:—

Cred aggew cae in gayn a zilli.

Muireach Albannach is the only poet of the O'Daly's I have come upon named *Muireach*. And it was in his house in *Lios an doill* that *Muireach* assassinated Fion O'Brolaghan, O'Donnell's steward, which was the originating cause of *Muireach*'s flight to Scotland (*cf.* O'Gr. Cat., p. 337). As matter of fact *Muireach* of Lisadill and *Muireach Albannach* are one and the same person.

(13) *Tadhg òg O'Higgin* has five poems credited to him in the MS. We have had several poems assigned to this author in other MSS. (*v. supra*, p. 89, 103, 124), but only one of the five given here is found among them, viz. that on p. 260, beginning:—

Id ta tre corrik y^m chin^d

which is that in MSS. LXIV (*v. supra*, p. 103), beginning:—

Ataid tri comraig am chind.

The first lines of the other four (pp. 106, 166, 252, 293) are:—

- (a) Kaa di zoywin gow grayn.
- (b) Ffewill bannith brow mur.
- (c) Cart ey seichane ac seal awze.
- (d) Imgy skeall mach er mur.

The first of these poems is in Y.B.L., 374a, l. 19, *Cia do gēbainn co Grainne*, and attributed to Tadhg; the second is printed from *Hui Maine* in *Archiv für Celt. Phil.*, vol. ii. p. 141, vol. III. p. 244, where the poem is attributed to Gilla Brigdi, while the third, attributed to Tadhg, is found in Y.B.L., 363a, l. 31 *Cairt a sithchána ag síl Adaim*. The second poem is also found in MS. LXIV (*v. supra*, p. 103) and there ascribed to *S. Pilip bocht h. huigind*.

(14) *Twnn o Meilchonnir* or Torna O'Mulconry has two poems, one on p. 246, beginning :—

Tossy^t feyly^t farsing dwlle feylye fokyl,
and another on p. 269, first line,

Ca dy^t carry^t ra kird in dyist chathil chroerg.

In a marginal note to this author's name, E. M'L. writes: 'floruit an. 1310, 1315. Eistigh ri seanchas nach suaill, etc., it contains 52 lines.' A Torna O' Maolconaire of this period, and author of the poem quoted by E. M'L. is mentioned by O'R. p. xciv. F. M. records in 1468 A.D. the death of Torna Ua Maolchonaire, Ollav of Sil-Murray in history and poetry, in his own house at Lis-fearbain, and his interment at Elphin. O'Curry, on the other hand (MS. Catalogue in R. I. A. Dublin), ascribed the first poem to Aodh Ollbhar O'Carrthaoidh.

Among the anonymous poems, most probably of Irish origin, may be mentioned the following: p. 30, *Maacht a tee in sen a Neil*, being an incitement to generosity; p. 36, *Raitlai ny^t erwneni Katrine*, on St. Catherine; p. 97, *Mak soud er slycht fin Vannynname*, in praise of Mac Richard of Connaught, not met with elsewhere, but the first quatrain of which is quoted in Molloy's *Prosodia*; and p. 177, *a clairsich chnok e chosgirre*, an address to the harp of O'Coscair's Hill, the finest poem, perhaps, in the whole MS.

III. POEMS BY HIGHLAND AUTHORS.

This section of the Dean's MS. is naturally that of greatest interest to Scottish Gaels. The greater number of the anonymous pieces must be attributed to Highland authors. A few of them are of importance. Such *e.g.* are the lines on p. 57 beginning *Mor tubbisti no tablisk*, on the evils of gambling; the aphoristic composition on p. 68, on 'things hateful to me' (*cf. supra*, p. 205); the reflections of the four who sat by Alexander the Great's grave, pp. 85-86,—another version of which is printed with little change in R. Macdonald's *Collection* (1776), p. 133; a piece, also aphoristic, on p. 87, headed *Elle nyn dre brairrin*; a long composition (author's name illegible) on p. 117, beginning *Mor in feym freggirt*, and supposed by Dr. M'Lauchlan to be on John, Lord of the Isles; verses on p. 161, beginning *Er sleycht geil*

o curt greyk, evidently by a Maclean, in which the author enumerates several clans friendly to him; part of a spirited exhortation to the clans on p. 204, probably written, as Dr. M'Lauchlan suggests, on the eve of the Battle of Flodden; and on p. 217 a panegyric on the *siol Torcuill* or the Macleods of Lewis, beginning *Hoiris muk mir in taayr*; with several others.

Of the pieces to which names of authors are attached, several consist of only a quatrain or an epigram. A few are of little literary merit, while many are vulgar, coarse, obscene. This is due in large measure no doubt to the state of public feeling at the time, but also to some extent to the cast of mind of the compilers. The next collection of Gaelic Poetry that has come to us is the Fernaig MS. (of which afterwards), written by Duncan M'Rae in the West of Ross-shire in 1688-1693. This collection is singularly pure, a circumstance due, no doubt, to the character of M'Rae. Still many of the poems attributed to Highland authors in the Dean's MS. are of a different character, pure and worthy in subject and treatment. One is struck with the number who wrote Gaelic verse in those days, and the position in society of several of them,—the Earl and Countess of Argyll with other members of the family, Sir Duncan Campbell, M'Gregors and others. Of the rest it may be said that outside of this MS. we would not have known of even their names. The subject matter of the poems is various. The popular song—songs with refrain, love songs so common later—is unknown. On the other hand eulogies and elegies, clan and genealogical pieces, are common. So are also religious and moral poems, satires, and what may be called aphoristic pieces. The following are the more important authors.

P. 7. A quatrain on John, son of Colin Campbell, signed Duncan son of Dugald *Maol* or 'Bare.' Pieces are assigned to the same author on pp. 28, 64, 208. On p. 223 are some verses attributed to *Duncha McCowle Woyle V^e Eayne reawe*. If this be the same person, as no doubt he is, he may be identified with *Duncha deyr oclych M'Dowle v^e oyne reywy^t* who wrote the M'Gregor pedigree on p. 144, the brother and amanuensis of the Dean, and the scribe of a considerable portion of the MS. (*Cf.* Dr. M'Lauchlan's Texts, pp. 137, 104; *Rel. Celt.*, vol. i. p. 107.)

P. 10. Twelve lines, satirical, on women. The verses are signed *Duncha Campbel*. There are in all ten pieces assigned to this author who is sometimes designated as here Duncan Campbell (pp. 157, 202, 225, 251), sometimes Duncan M'Cailein (pp. 37, 109, 111, 149, 306). On pp. 109, 111, 157, 202, 306, he is styled 'the good knight,' and on p. 251 'the knight.' The author is probably Sir Duncan Campbell of Glenorchy who fell at Flodden. His productions are caustic, humorous, often coarse and obscene. (*Cf.* Dr. M'L. Texts, pp. 88, 116; *Rel. Celt.*, vol. i. p. 98.)

P. 23. A short aphoristic piece of ten lines by *Duncha mor voe Lawenacht*, 'big Duncan from the Lennox.' (*Cf.* Dr. M'L., pp. 93, 68; *Rel. Celt.* vol. i. p. 91.)

On the same page (23) is a poem by Gilchrist Taylor, who has three other pieces attributed to him on pp. 120, 271, 275. The compositions of this author are all religious and moral. (*Cf.* Dr. M'L., pp. 93, 68; *Rel. Celt.*, vol. i. p. 90.)

On p. 28 is a poem by Gillecalum mac an Ollaimh on the Macdonalds, beginning:—

Ne heyvynis gin clyne Donil.

'There is no joy without the Macdonalds.' (*Cf. supra*, p. 213).

This is the author to whom the Death of Conlaoch is attributed (*supra*, p. 231). Another piece, also on the Macdonalds, is assigned to him on p. 240. Both poems must have been written after the fall of the Lords of the Isles. (*Cf.* Dr. M'L., pp. 50, 95, 148, 34, 70, 112; *Rel. Celt.*, vol. i. pp. 58, 91, 101.)

P. 35. Some twenty lines of a humorous character, headed *Dughall Mane v^e ion . . .* '(verses by) Dugald son(?) of the son of . . .' Subject, 'Dialogue between Dugald and his wedder.'

P. 39. A short poem about John, son of William M'Leod of Skye, by an author named by Dr. M'L., with hesitation, *Mac Eachag*. (*Cf.* Dr. M'L. pp. 140, 106.)

P. 51. Verses addressed to the Virgin Mary by *Meildonych M'Venis Vull(icht)*, 'Ludovic, son of Magnus of Mull' (?).

P. 54. A quatrain by Gilpatrick M'Lachlan. On p. 158 is an indistinct poem by the same author, beginning:—

Hoaris roýg nin noyk breour.

P. 55. A short poem by Dayane or John(?) of Knoydart, addressed to the head of Diarmaid O'Cairbre. In the year

1490 Angus 'the turbulent' who fought the Battle of Bloody Bay against his father, John, Lord of the Isles, was assassinated at Inverness by his own harper *Mac I Chairbre*, 'son of O'Cairbre,' as he is called by the Clanranald historian (*Rel. Celt.*, vol. ii. p. 162), but Diarmait mac Cairpre in F. M. The Irish Annalists add (F. M. A.D. 1490) that Mac Cairbre was quartered for this crime. This event is without doubt the subject of these verses. (*Cf.* Dr. M'L., pp. 99, 72.)

P. 56. A quatrain by Neil son of little Ewen (?) (*Neil m^e aie vig*).

P. 59. Aphorisms by *Feylm m' Doule*, Phelim son of Dugald, or Macdougall. First line:—

Ne math swille sin donit ga bee chongvis in teir.

(*Cf.* Dr. M'L., pp. 102, 76; *Rel. Celt.*, vol. i. p. 92.)

P. 61. To a lady by (Ewen or) John M'Muirich. A quatrain, evidently by the same author, appears on p. 88. Dr. M'L. (*cf.* pp. 109, 82) suggests that the poet was one of the Clanranald Bards, although, as he states, neither John (nor Ewen) appears in the pedigree of the family as given in *Rep. on Oss.*, p. 275.

P. 62. A quatrain by William M'Lachlan.

P. 64. Eight lines by Duncan M'Pherson. On p. 89 are four lines by the same author, and on p. 267 twenty-eight lines by *in (m?) persone*, who may be a different man. (*Cf.* Dr. M'L., pp. 110, 82.)

P. 69. A quatrain by *Andru toschych*, 'Andrew M'Intosh' (?). (*Cf.* Dr. M'L., pp. 110, 80.) Another quatrain is attributed to the same author on p. 181.

P. 70. A poem by the bard M'Intyre, beginning:—

Cred eit in long soo er loth inchsyth (Loch Inch?).

The same author has another poem on p. 266 and on a similar subject 'a vessel filled with women,' and a third poem on p. 282. (*Cf.* Dr. M'L., pp. 107, 80.)

P. 71. A satire on women by *Allein m^e Kowle wain*, 'Allan son of Dugald the Fair.'

P. 73. Twelve lines. A satire on women by *M'Callein Erle of Ergyle*.

P. 84. Indistinct verses attributed to *Ayne mac Cowle Roy*, 'John son of Dugald the Red.'

P. 88. Six lines attributed to *Farchir mac fudrikg grantrrc (?)*, ‘Farquhar son of Patrick. . . .’

P. 103. A poem on M‘Gregor’s steed by Finlay the red Bard. The poet compares M‘Gregor’s horse to *dow seywin* and *lay macha*, no doubt *Dub Saininglend* and *Liath Macha*, the famous steeds of Cuchulainn (*v.* Windisch, *Ir. Texte mit Wört.*, p. 268). Immediately following (p. 104) is a panegyric by the same author on M‘Gregor himself. On p. 216 is a poem by the same Finlay, beginning:—

Hest ein doyll ni geyll

‘The chief demon of the Gael is dead.’

The author describes this ‘devil’ as the plunderer of Iona and Reilig Oran. Dr. M‘L. would identify him with Allan MacRuarai of the Clan Ranald family. A quatrain by red Finlay appears on p. 249, and a poem in praise of M‘Gregor on p. 281, where he is styled ‘the good Bard.’ The last poem attributed to him is on p. 304, and is in part illegible. Dr. M‘L. suggests that this poet may be Finlay M‘Nab, the chief of this name. (*Cf.* Dr. M‘L., pp. 112, 114, 143, 84, 86, 110; *Rel. Celt.*, vol. i. p. 99.)

P. 106. A short satire on women by Sir Duncan M‘Kermont.

P. 116. Six lines by *Aane leith M‘Ynneis*, John grey M‘Innes (son of Angus?).

P. 129. An eulogy of Duncan M‘Dougall of Durines by Duncha M‘Caybba, ‘Duncan M‘Cabe.’ (*Cf.* Dr. M‘L., pp. 119, 90; *Rel. Celt.*, vol. i. p. 98.)

P. 130. A long poem lamenting the M‘Dougalls of Dunolly by *Ane m^c evin m^c caychirn*, ‘John son of Ewen M‘Eacharn. (*Cf.* Dr. M‘L., pp. 121, 92.)

P. 143. A short poem, by Finlay *M^cYnnab* (M‘Nab), commencing:—

Doynnirre ny strakkirre da bi zail leif a screyve.

‘The sluggards’ (?) Book of Poems, should you wish to write it.’

(*Cf.* Dr. M‘L., pp. 125, 94; *Rel. Celt.*, vol. i. p. 99.)

P. 148. An elegy on M‘Neill of Castle Sween by *Effric nen corgitill*, ‘Euphemia M‘Corkindale,’ beginning:—

A fadrin a zusk mi zair.

‘Rosary, that has roused my wail.’

(*Cf.* Dr. M‘L., pp. 126, 96; *Rel. Celt.*, vol. i. p. 99.)

P. 155. A poem by *Dowgall M^c ille zlass*, 'Dugald son of the grey lad (Grey ?)', 'on the McGregors of Glenlyon' (E. M'L.). (*Cf.* Dr. M'L., pp. 128, 98.)

P. 170. Sixteen lines by Robert m^cLymon (Lamont ?) a Gassgaith (?). Moral.

P. 179. Twelve lines on sickness by '*in barrone ewin* (qrwm, M'L.) *m^com i*', 'the (crooked) Baron (Ewen) M'Comie.' (*Cf.* Dr. M'L., pp. 133, 102.)

P. 180. A few lines by Gillepatrik Onachtan, v. *Rel. Celt.* vol. i. p. 107.

P. 181. A quatrain attributed to Gillespec M'Neill.

P. 199. A coarse satire on three women by *Donil leich M^cCoule v^e Gregar*, 'Donald grey son of Dugald M'Gregor.'

P. 209. A poem on the McGregors by *M^cgillindak in fardhan*, 'M'Gillindak (M'Linton) the *fear dana* or poet.' (*Cf.* Dr. M'L., pp. 141, 108.)

P. 251. Eight obscene lines attributed to *Contissa Ergadien Issobella*—, doubtless Isobell, the second daughter of the assassinated John Stuart of Lorn, who married Colin, first Earl of Argyll. Later in the MS., on pp. 285 and 292, are two short pieces ascribed to *Isbell Ne veccallein*. It is possible that a Countess of Argyll might in Gaelic be styled *Ni'mhic Cailein*, a daughter of the house certainly would. The second daughter of Earl Colin and Countess Isobell was named Isabella; she married William heir of Lord Drummond and ancestor of the Earls of Perth (v. *The House of Argyll*, Glasgow, 1871, p. 34). (*Cf.* Dr. M'L., pp. 155, 118; *Rel. Celt.*, p. 103.)

P. 271. An Epigram by M'Cailein mor, *i.e.*, Cailean maith.

P. 278. A poem on the death of Duncan M'Gregor by *in gille glas M^cintalzr*, 'The grey lad son of the tailor' (Taylor ?). (*Cf.* *Rel. Celt.*, vol. i. p. 107.)

A P P E N D I X I

In addition to the sixty-five MSS. described above, a number of others, chiefly modern, have accumulated in the Library. They are of varied content, but consist for the greater part of Vocabularies, Transcripts, and Collections of Heroic or Ossianic literature. A brief account of them is here given.

MS. LXVI

This MS. is a large folio volume bound in calf, without name or date. It contains a Gaelic-English vocabulary which is evidently complete, and a fragment of an English-Gaelic vocabulary,—*A* to the word *Blush*. Many additions, especially of suggested etymologies of words, are written over the original text.

MS. LXVII

This is a large quarto MS. bound in calf. It contains a fragment of a Gaelic-English Dictionary from *A* to the word *Dùthchasach*. There are numerous additions and deletions. At the end is written ‘Arch^d Fletcher, Greenock, December 31st, 1795.’

MS. LXVIII

No. LXVIII is in print, a small 8vo. vol. containing a portion of a Gaelic-English Dictionary from *A* to *cathan*. There is no name of author or printer, but the work is known to have been prepared by Mr. Alexander Robertson, schoolmaster of Kirkmichael, Perthshire, in the beginning of last century. Mr. Robertson, in 1807, sold his MS. for twenty pounds to the Highland Society of Scotland.

MSS. LXIX, LXX, LXXI

Three vols. quarto, bound in boards with calf back, containing a Gaelic-English Dictionary from the word *cathan* onwards, and therefore presumably the MS. sold by Mr. Robertson to the Highland Society or a copy of it. The volumes came by purchase into the possession of the late Sir Donald Currie who sent them to the Library. At the end of MS. LXXI are letters from Mr. Alex. M'Laurin, Edinburgh, to the author, and a fragment of a printed Prospectus of the *Dictionary*.

MSS. LXXII, LXXIII, LXXIV, LXXV

These four volumes are of uniform size and binding, and apparently in the same handwriting as MSS. LXIX, LXX, LXXI. The volumes (*v.* beginning of LXXIII and end of LXXIV) contain an English-Gaelic Dictionary compiled by Alexander M'Laurin, and presented by him to the Highland Society. 'The English words were taken from Thomas Sheridan's *Pronouncing Dictionary*, in two volumes, octavo.'

MS. LXXVI

A folio volume of 280 pages, half bound, entitled

Dictionarium Scoto Celticum

PART III**LATINO-GAELICUM**

On the verso of the last leaf is written 'Mr. M. Mackay, Mrs. Green's, 10 S. Hanover St.'

This is the text of the Latin-Gaelic portion of the Highland Society's *Dictionary* published in 1828, and Mr. M. Mackay is no doubt the Rev. Dr. Mackintosh Mackay, one of the editors of that work.

MSS. LXXVII, LXXVIII

These two volumes contain Dr. Donald Smith's transcript of the Gaelic Version of Lucan's *Pharsalia* already mentioned

(*v. supra*, pp. 201-220). They are of quarto size, bound in calf, and backed *Cath Mor muighe na Teasaile*. Seasghan i. Seasghan ii. Jointly the volumes run to 698 pages. The name of John Smith (*i.e.* Rev. Dr Smith of Campbelltown, brother of Dr. Donald Smith) appears on the inside of the cover of each volume. References to Lucan, with illustrative passages quoted, are frequent. On the second leaf of vol. i. is 'Emanuel,' by which is meant MS. XLVI (*v. supra*, p. 201), and Seasghan i. *i.e.* vol. i. A version of this work, of date 1616, in the library of the Franciscan Monastery, Dublin, is printed with translation and vocabulary in *Irische Texte*, vol. iv. (2), Stokes and Windisch, Leipzig, 1909.

MS. LXXIX

This is a large folio volume half-bound containing the following transcripts, evidently made in Ireland, by or for Dr. Donald Smith.

1. Pp. 1-43. *Eachtra chlainne Righ na h-Iorruidhe . . . Cod, Cead, & Michead.* A prefatory note in Irish Gaelic, on p. 1, is to the effect that the 'Adventures of the children of the King of Norway were begun by *Brian o Gelbuidhe* on the 20th of August 1740.' [For other versions, *v. Jub.*, p. 106. Dr. Hyde edited with translation a version which is printed in Irish Texts Society publications, vol. i.]

2. Pp. 45-67. *Imchidheacht na Trom Dhaimhe, ina bh-faillsighthear cinnas do fhuaras an Tain ar thus.* 'The journey of the great (Bardic) company, wherein is shown how the *Tain* was first discovered.' [For modern versions of this Saga, *v. Jub.*, p. 156. The version in the Book of Lismore (fol. 144a-151b) has been printed with translation by Owen Connellan in *Transactions of Ossianic Society*, vol. v. Dublin, 1860].

3. Pp. 69-73. *Cogadh Chuinn is Eoghain Mhoir,* 'The war of Conn and Ewen the Great.' [For other versions, *v. Jub.*, p. 90.] The great Ewen is better known as Mogha Nuadat (*v. Keating's History*).

4. Pp. 73-84. *Iomthusa Chonaire mhic Mhodh Lamha & Mhacniadh mhoir mhic Luighich,* 'The affairs of Connor, son of M. L., and of the great Macnia son of L.'

5. Pp. 85-92. *Dearg Ruadhur Chuinn fair Olltaigh .]. Cath magh Breagh*, 'The wild onslaught of Conn on the Ultonians, viz. the Battle of the plain of Bregia.'

6. 93-94. An extract from Harris's Translation of Sir James Ware's *History and Antiquities of Ireland*.

7. Pp. 95-294. Extracts from the *Leabhar Gabhala* or Book of Conquests of Michael O'Clery (the chief of the Four Masters, who compiled the Annals of Ireland). This section is headed by Dr. Smith, '*Transcriptum e libro MS. integro penes Elizabetham Maguire accolam urbis Enniskellin. Ver(r)o tempore, 1798.*'

For O'Clery's connection with the *Leabhar Gabhala*, *v. O'C. MSS. Mat. p. 168+*.

The rest of the MS. is blank. There are four sheets at the end, detached, upon which some historical and other notes are written. On the inner side of the front cover some quotations are written, evidently to illustrate the meaning of words which Dr. Smith found obscure.

MS. LXXX

This is a collection of interesting extracts in prose and verse made by and for Dr. Donald Smith in Ireland in 1798. Three of the pieces are written in English script, one partly in English, partly in Gaelic; all the others are in the Gaelic hand. Dr. Smith evidently set high value on these extracts,—he entitles the volume *Antholog(ia) Hib(ernica)*, and dates it 'Octr 98.' On the flyleaf are 'Donald Smith, 31. 17 M^oH.' The first two leaves are unpaged. The next sixteen are paged 1-32. Then comes fresh paging 1-92. Eight blank leaves follow. The extracts are briefly as follows:—

1. *Seachran Fhiachra Mhic Bradaigh*. 'The wanderings [transgression?] of F. MacBrady' 52 lines. The heading is in Dr. Smith's hand. First line:—

Nach truagh libhse chàirde, gach buaireadh dha dtarlaidh.

2. *Aisling Fhiachra Mhic Bradaigh*, 'The vision of F. MacBrady,' 66 lines. The verses are dated in Smith's hand. '*Ibid. December 1798.*' First line:—

Chonnaire me aisling ar mo leaba mur do chifinn bean.

3. Pp. 1–3. Thirty quatrains, with the heading *Donchadh mor o Daluidh*, commencing :—

Dia do chruthaigh grian bhrú nimhe,
An a lia gloine as glórmhure.

This is the poem entitled *Bhreishligh Ghonochi Voir* in the Fernaig MS. (printed in *Rel. Celt.*, vol. ii. p. 42+), where it extends to thirty-three stanzas. Elsewhere (*v. infra*) this poem is credited not to O'Daly, but to Baothghalach Mac Aedhagain.

4. Pp. 6. Thirty-three quatrains, anonymous, beginning :—

A Rígh conchaitnigh, a Rí glórmhar,
A Rí mhóir na gréine.

5. Pp. 6–7. Seventeen quatrains, with the heading ‘*Colum Chille dixit.*’ First line :—

M'aonaran dhamh sa sliabh
A Rí grian rob soraidh séad.

The poem is in Y. B. L., 318b. It is printed in the *Miscellany* of the Irish Archaeol. Soc. There is also a copy in MS. Laud 615 (Oxford), which is printed in *Zeit. für Celt. Phil.* vi. 302.

6. Pp. 7–8. Eight quatrains, with the heading *An naomh cedna dixit*, ‘The same saint said.’ First line :—

Einnach uaisle na gach dán,
Do dhuine na corp comhlán.

7. Pp. 8–13. A copy of *Dan or Laoidh an Deirg*, ‘The lay of the Red,’ here entitled *Laoidh agus imtheacht an Deirg mhic Draoithechill sonn*, ‘The lay and march of Dearg (Red) son of Draoithechall here,’ beginning :—

Aithreosad caithreim an fir mhór,
Thainic chugain fa dhéghbuagh.

This version contains thirty-three quatrains in double lines. Cf. *supra*, pp. 145–146, 165, 175 *et aliiis*.

8. Pp. 14–18. An anonymous poem of one hundred and twenty-six double lines, beginning :—

Mairg fheachas air inis ceithlionn,
Na ceuan n-etrocht na n-es m-binn.

There is another copy in MS. XLIV (*v. supra*, p. 123), also anonymous. By O'Grady (Cat., p. 430) and O'Reilly (p. clxxii) the poem is ascribed to blind Teigue O'Higgin.

9. Pp. 18–22. An anonymous poem of one hundred and six double lines, beginning:—

Parrhas Fodhla Fermannach,
Clar teighlithe torchartach.

10. Pp. 22–23. A medley partly in Gaelic, partly in English, now in prose, now in verse, entitled ‘The Ram of Darby.’

11. P. 23. Twelve anonymous lines, religious, beginning—

Is mian liom tracht air ádhbharr tuirsí 7 broin.

12. Pp. 23–25. Seventy anonymous and rather severe lines on a certain Father Patrick O’Finigan who had fallen away from the faith, beginning:—

Chuala mé sgéala aréir is ghoin sé mo chroidhe.

13. Pp. 26–32. A lay of Deirdre and the sons of Uisneach, in the handwriting of Dr. Smith. The heading is *Aidhith Chlainn Uisnich*, ‘The Violent death of the sons of U.’ It is added that the poem is published in ‘Stewart’s Collection, vol. ii. p. 562.’ This is correct, and shows that Dr. Smith wrote the note shortly before his death. A. and D. Stewart’s *Collection* was published in 1804 and Dr. Smith died in 1805. The lay begins:—

A Chlann Uisnich nan each geala,
Is sibh an tir na fear fuileach.

The MS. now goes on with fresh paging.

1. Pp. 1–5. *Teacht Chonnlaoich go h-eirinn*, ‘The Coming of Conlaoch to Ireland.’ Forty-six quatrains. Begins:—

Tainig triath an bhorblaoich
An cruaidh [euraidh] crodha Conlaoch.

cf. supra, pp. 151, 231; *L. F.* p. 9+.

2. Pp. 5–10. *Laoidh Mhaghnuis mhoir*, ‘The Lay of great Magnus.’ Forty-nine quatrains. This version begins:—

A Chleirigh na Spailm sáimh,
Dair liom fén ni maith an chíall.

For other versions, *v. supra*, p. 165; *L. F.* p. 72+.

3. Pp. 10–12. *Rosg Osguir mhic Oisin re hais catha Gabhra*, ‘Ode to Oscar son of Ossian in front of the Battle of Gabhra.’ Forty-one double lines, beginning:—

Eirigh, a Osguir fhéil, a fir an chosguir chrnaidh.

v. Miss Brooke’s Reliques, pp. 151, 296.

4. Pp. 12–13. *Rosg Ghuill mheic Morna*, ‘Ode to Goll mac Morna.’ Begins:—

Ard aigneach Goll, fear chogaidh Finn,
and gives at the end the repeating line, in the usual form,

Ard aigneadh Ghuill.

For other versions, *v. supra*, p. 233, and Miss Brooke’s *Reliques*, pp. 165, 298.

5. Pp. 13–14. *Muiris mac Daibhidh dhuibh mac Gearailt air na sgriobhadh air luing ag dol do’n Easpain*, ‘Maurice, son of black David Fitzgerald, written on board ship when going to Spain.’ Ten quatrains, with two quatrains of *Ceangal*. Begins:—

Beannaiugh an long so, a Chriosd cháidh,
An t-síon, an tonn so, ’san thír.

The poem is printed by Miss Brooke (*Reliques*, pp. 181, 300).

6. Pp. 15–17. O Giarain etc. The subject is an Elegy on the daughter of Eoghan. Fifty-five double lines, beginning:—

Feach oram, a inghean Eoghain,
Me o’n eag ar naithbheaghaidh.

This poem is also printed by Miss Brooke (*Reliques*, pp. 191, 304).

7. Pp. 17–69. This long extract is in prose, and in two parts.

It is prefaced on p. 17 by a note to the effect that it was extracted from Fergal O’Gara’s ‘book of history’ by Duald M’Firbis in 1649; transcribed by James Maguire in 1713, and thereafter by Turlough Maguire in 1798. By Fergal O’Gara’s ‘Book of History’ is evidently meant the *Annals of the Four Masters*, which great work was dedicated to this gentleman. The extract is in two parts: (a) Pp. 17–31. Annals from the landing of Cesair in Ireland in A.M. 2242 down to the death of Ruaidhrigh ua Conchabhair (Roderick O’Connor), King of Connaught, in 1198. This portion is without doubt summarised from F. M. (b) Pp. 31–69. An account of the great families of Ireland, and so far of Dalriada, with their genealogies, beginning with the descendants of Niall of the Nine Hostages. Thus (p. 32) among the descendants of Ewan son of Niall Naoighiallach are included the MacLachlans and the MacLadhmuiins (Lamonts) in Alba. Quotations are occasionally made from old

poets in support of the prose text: *e.g.* on p. 50 Torna Eges is quoted, and on p. 68, where it is stated that Maolcobha found an asylum for the poets after they were abjured by King Ainnire at the Convention of Druimceatt, the author proceeds *ut dixit an file*, ‘as the poet said’:—

Feacht do Mhaolcobha na ecliar,
Ag Iubhar Chinntragha thiar,
Dha chéd dag filadh fuair
Ris an Iubhar an air thuath.

8. Pp. 69–86. A long poem of some 450 double lines, on the clans and tribes of Ireland with their respective districts, attributed to Giolla Iosa Mac Firbis of Lecan—*Mac Fhirbhisigh Leacain* ∙. *Giolla Iosa*,—commencing:—

Tomdha gabhlan air Chloinn Chuinn.

‘Many are the branches of the race of Conn.’

According to F. M. Giolla Iosa inír Mac Fhirbisigh died in 1279. The last of this famous family, Duald above named, was murdered at Dunflin in 1668 or 1670 (O'C. MSS. Mat. pp. 82, 122). If the poem was written by Giolla Iosa who died in 1279, the concluding lines on p. 86 must have been added at least two hundred years later:—

O ghein Chriosd do choisain bladh
Gu an dúinsi do derbhadh,
Ceithre chéd as mísle mer,
Ni breag an líne luarter,
Seacht mbliadhna deg gan duibhe,
Ni diamhda an treud toghuidhe.

On the same page is the following note:—

Air na sgríobhadhanois go cuimir
Le Toirdhealbach Mhaghuidhir,
Mile seacht cead is nochad beacht,
Is ocht mbliadhna na dhiaidh go ceart,

do Dhoctuir Gobhan, ta na léigh aig Saighdiuridh an Righ aig Inis Ceithlin an bhliadhnuin reimhraite.

‘Written now concisely,
By Turlough Maguire,
One thousand seven hundred and ninety exactly,
With eight years rightly added thereto,

for Dr. Smith who is Physician to the Soldiers of the King in Enniskellin in the foresaid year.’

9. Pp. 86-90. One hundred and sixteen double lines of John O'Dugan's famous topographical poem, beginning,

Triallam timcheall na Fodhla.

O'Dugan died, according to F. M. in 1372. For other poems by this author, *v. O'R. p. xcix+*, and *supra* pp. 61, 206-7. A prefatory note to this copy runs: *Sean O Dubhagan ughdar na duainesi an aimsir Mhailsechluinn mhoir mhic Domhnuill, an a bhfuil ceart duthchas gach cinedh araibh a n-Éirin sa n-aimsir*, 'John O'Dugan (was) the author of this poem, in the time of Malachy the Great, son of Donald, in which is set down the native district of each tribe that lived in Ireland at that time.'

10. Pp. 95-96. The first part of a Legend in prose regarding *Farbhlaiddh* daughter of James son of Torquil of the race of Cairbre Ri(g)fada, and high King of Scotland. The lady's grandmother was Eadoin, wife of Eochu Aireamh. The Tale breaks off abruptly. Perhaps the Black Watch was ordered away from Enniskillen before Turlough Maguire had time to complete his transcript. The last eight leaves of the MS. are blank.

MS. LXXXI

MS. LXXXI is a half-bound volume of 276 pages, written by Ewen M'Lachlan of Aberdeen. Mr. M'Lachlan names three volumes of his: I. *An t-easpaig* (the Bishop); II. *Leabhar Caol* (Narrow Book); and III. *Balg-Solair* (Collecting Book, Common-Place Book). He also speaks of a *Balg-Solair* of Macleod's, but neither his own nor Macleod's *Balg-Solair* is in the Library.

1. The first forty-one leaves of this volume are unpaged, and contain a rough draft of a Gaelic-English Dictionary from *A* to *Buillsgein*.

2. Thereafter the MS. is paged from p. 1 to p. 147, and these are occupied (except pp. 139-140) with transcripts from the Dean of Lismore's MS. To this section Mr. M'Lachlan prefixed the following sentences: *A Leabhar lamh-sgrìbhte Mhaighistir Mhic Griogair, Easpaig Leasmòr, a bhuineas do'n Chomunn Ghaidhealach. Ann an làimh Ròimhich, ach ann an litrichibh an Easpuig fein, a reir a mhodha Mhanuinnich. Di-luain, an*

Cuigeamh lu deug do'n Earrach ùr, 1813, ‘From Mr. MacGregor the Bishop of Lismore’s manuscript which is the property of the Highland Society. In the Roman hand, but in the Bishop’s own orthography, in accordance with the manner of the Isle of Man. Monday, the fifteenth day of spring (new style) 1813.’ Here the *Decanus Lismorensis* of the MS. is rendered ‘Bishop of Lismore,’ and this no doubt suggested the name given to the volume,—*An t-Easpuig*. M’Lachlan transcribed his extracts not in the order in which they appear in the MS., but evidently as he found them easiest to read. Thus the first piecee transcribed, an Ossianic ballad, appears on p. 220 of the MS., the second on p. 230, etc. etc. Again on p. 109 of this volume he remarks, ‘whatever else occurred worthy of preservation has been inserted in the following pages. They were omitted in their proper places, as I could not at that time read them with any certainty.’ A note at the end of these transcripts,— Amen: Alleluia : Kyrie Eleison !’—expresses his gratification that the task was finished. And yet the indefatigable scholar immediately proceeded to make a second copy which, as formerly stated (*supra* p. 227) he sent to Sir John Macgregor Murray.

3. On pp. 139–140, two modern songs are written, the first consisting of fifteen stanzas, beginning :—

Cha b’e tuchan a’ chrattain
So dhuisg mi sa mhadin,

and the second of thirteen stanzas, commencing :—

Gur a muladach tha mi
A’s’ tir Abraich gun chàs diom,

with the docquet, ‘The two preceding songs, written by Donald MacLachlan, 2nd May 1814.’

4. Colonel Maedonnell of Glengarry sent to Mr. Maclachlan a MS. containing twenty-five poems relating to the Glengarry family. Of these seven are anonymous; and five are by John *Lom* Macdonald, a well-known Gaelic poet. Four are attributed to *Aonghus MacAilean* (*Tuathach*, ‘northern Highlander’), and one each to *Fear Lead Chluain* (laird or tacksman of L. C.); *Dunnchadh mac Dhomhnuill ruaidh*; *Iain dubh mac 'Ein 'ic Ailein*; *Silidh na Ceapaire* (Julia of Keppoch); *An t-aosdana*

mac Mhathain (the poet Mathieson); *Bean fir Achadhuanidh* (the wife of the laird or tacksman of A); *Fear Aird-na-Bidhe* (the laird or tacksman of A); *Aonghus mac' Ein duibh ruaidh*; and *Aonghus mac Alastair Ruaidh*. Maclachlan transcribed eighteen of these poems on pp. 148-161 of the MS. The other seven were not transcribed, having been already printed in the collections of R. Macdonald, Campbell, and Turner.

5. Two Irish poems are given on p. 162, the first consisting of eight quatrains by Maurice, son of black David Fitzgerald (*v. supra*, p. 253), beginning:—

Do bhronnadh dhomh caraid ceilg,
Ullamh glan tana nach tilg,

and the second, an ode of twelve lines, by *Goiridh Ceitinn, Ardsheanchaiddh na h-Eirionn, a cur bheannachd dhachaidh, 'se fhein am Breatann*, 'Geoffrey Keating, chief historian of Ireland, sending home his greetings, he being in Britain,' beginning:—

Beannachd leat a sgríbhinn go h-innis aoibhinn Ealga.

6. Pp. 163-180 are blank, with a leaf cut out.

7. Pp. 181-187 give the 'Contents of MacGregors's MS. as they stand in the Original, with reference to its pages, as well to those of the transcript.'

8. The remaining pages (187-195) are taken up with suggested etymologies and cognates of Gaelic words, the comparisons being mainly with Latin, Greek, and in two or three cases Hebrew. (*Supra*, p. 3 (3).)

MS. LXXXII (*v. supra*, p. 2 (1))

In 1812, the Highland Society sent fourteen of the more important MSS. in their possession at the time to Mr. Ewen M'Lachlan, Aberdeen, with the request that the distinguished scholar should examine the MSS. and report upon them. The Report extends to one hundred and seventy-two pages, quarto, and forms the contents of this volume, which is stoutly bound and backed 'Analysis of Ancient Gaelic MSS.' The title of the volume, which is in M'Lachlan's hand, as is also the Report, runs 'Analysis of the contents of Celtic Manuscripts belonging

to the Honourable Committee of the Highland Society of Scotland,

. Antiquae landis et artis
Agredior, sanctas ausus recludere fontes.—VIRGIL.

by Ewen MacLachlan. Old Abdⁿ, May 25th., 1812.'

The MSS. examined and reported upon are those numbered above XLVI, LVIII, XXXVIII, LVI, LXII, LIV, LXV, LV, LIII, XL, XXXIII, XLI, XXXII, and XXXVII. The only MS. of the fourteen here analysed regarding the identity of which there can be any doubt is our XLI (M'Lachlan's No. XII). Mr. M'Lachlan states that his No. XII 'is the fifth Manuscript noticed by Mr. MacIntosh in his Catalogue of ancient Gaelic works then in the Highland Society's possession.' Referring to this Catalogue as printed in Ossian (ed. 1807), vol. iii. p. 566+, Mr. MacIntosh's fifth MS. may possibly be that at present numbered XLI. But both MacIntosh and M'Lachlan speak of their MS. as wholly medical, whereas only the leaves forming the cover of MS. XLI are medical (*v. supra*, pp. 62, 119). The present MS. XLI must have been rebound and otherwise manipulated if it is to be identified with Mr. M'Lachlan's No. XII, and Mr. MacIntosh's No. 5.

The other thirteen MSS. were carefully read and summarised by Mr. M'Lachlan; and his observations upon them in this Report, as well as his transcripts in MSS. LXXXI and LXXXIII, are, considering the state of Gaelic scholarship in Scotland at the time, a lasting tribute to the capacity, knowledge, and integrity of this distinguished scholar.

MS. LXXXIII (*v. supra*, p. 2 (2))

This volume, which contains two hundred and sixty pages and is bound in boards with leather back, is appropriately named by Mr. M'Lachlan *Leabhar Caol*, 'Narrow Book,' the page being about 16 in. by 6. M'Lachlan gives it the title of 'Celtic Repository or A Collection from the Ancient Gaelic MSS. of the Highland Society . . . by Ewen M'Lachlan of Fort William,' and dates it at Old Aberdeen, 1812. He also gives an index of the contents, but without always naming the MSS. from which the extracts are made. The transcripts are as a whole very faithfully

done. Contractions are rarely extended, and when they are the extension is frequently marked with a query. Occasional notes and references are given. The Transcripts are these:—

1. The *Oigheadh* or 'Violent Death' of Cuchulainn (pp. 1-44), from MS. XXXVIII, with a few paragraphs inserted at pp. 258-259 from MS. XLV to fill up obscure paragraphs in pp. 29-30 of MS. XXXVIII, *v. supra*, p. 146+.
2. The Battle of *Magh Mueruimhe* or *Mucramha* (pp. 45-79), from MS. XXXVIII, *v. supra*, p. 151.
3. The Education of Cuchulainn and the Violent Death of Conlaoch (pp. 81-105), from MS. XXXVIII, *v. supra*, p. 151.
4. The Tragedy of the Children of Lir (pp. 106-118) from MS. XXXVIII, *v. supra*, pp. 153, 167.
5. The Tragedy of Deirdre and the sons of Uisneach (pp. 119-131) from MS. LVI, *v. supra*, pp. 159, 169. [M'Lachlan, after Macpherson, in his Index calls Deirdre Darthula.]
6. The Tale known as *Bruighean Caorthuinn*, 'The Rowan (fairy) Mansion or Castle' (*v. supra*, pp. 140, 173). M'Lachlan in his Index names the tale 'Rebellion of Mac Colgain against Fingal.' The transcript (pp. 132-148) is partly from MS. LVIII (*v. supra*, p. 173), but chiefly from MS. XXXVIII (*v. supra*, p. 152).
7. Pp. 149-158. A transcription of the whole of MS. XLVI, called here 'Emanuel,' *v. supra*, pp. 201, 249.
8. Extracts from Keating's *History* (pp. 159-163). The transcripts here are from MS. LVIII, *v. supra*, p. 128.
9. A transcript of the whole of MS. LIII, in so far as legible, with the exception of the first eight columns (pp. 164-223, with corrected paragraphs on pp. 556-557). MS. LIII is named here the 'Glenmasan Manuscript,' *v. supra*, p. 158+.
10. Pp. 224-232. A transcript of the first section (pp. 1-12) of MS. XL, relating the deaths of Irish heroes, *v. supra*, pp. 153-154.
11. Pp. 233-248. A transcript of the fourth layer of MS. XL (pp. 49-68), containing the only complete copy as yet known of the *Mesee Ulad*, 'Intoxication of the Ultonians,' or as here entitled *Baethrem Ulad co Temuir Luachra*, 'The wild (mad) march of the Ulstermen to T. L.' *v. supra*, pp. 155-157.

12. Pp. 249-251 and pp. 255-256, contain transcripts from the parchment portion of MS. XXXIII. *v. supra*, p. 60. The extracts made are the paragraphs and figures relating to the Dominical Letter and Golden Number on fol. 1b; the paragraph and verses on ff. 6 and 7; and the footnotes to the Calendar naming the appropriate foods, drinks, and days for bloodletting for each month of the year.

13. Pp. 251-254. Transcript of the opening sections of the missing MS. XXXII, which Mr. M'Lachlan here designates *Leabhar Chille Bríde*, 'the Kilbride Book.' For details, *v. supra*, pp. 219-220.

14. Pp. 259-260. Transcript of an article on *Vinum .i. an fin*, 'wine,' 'from Mr. Thomson's Vellum Manuscript.' This extract must be from a copy of the Tract on *Materia Medica* used by the Gaelic physicians (*v. supra*, p. 18), most probably from MS. III, which might have been in Mr. Thomson's possession at this time. For MS. III, *v. supra*, p. 17+.

MS. LXXXV (v. supra, p. 3 (4))

This is a quarto MS. in pasteboard cover, containing 196 pages. It is a transcript by the Rev. Donald Mackintosh, dated 'Edinr. 3rd Octr. 1806,' of the so-called *Red Book* of Clanranald. The original MS. was imperfect, thirty-two pages being awanting at the beginning, and several leaves torn away at the end. Mackintosh professes to have 'faithfully copied, word for word and letter for letter,' but the transcript is imperfectly done. The transcriber was not quite a master of the old Gaelic hand and of its numerous marks of contraction, and still less of the grammar of the language. The principal contents of the Red Book of Clanranald, checked by the Black Book, are printed in *Rel. Celt.*, vol. ii. p. 148 to p. 309.

MS. LXXXVI (v. supra, p. 3 (5))

A folio volume of about 170 pages bound in calf, written in 1812-1813 by John Sinclair of 70 Bell Street, Glasgow. Mr. Sinclair writes a preface in English, addressed to Sir John Sinclair, in which he explains his purpose, and the liberties

he took with the printed texts of Macpherson and Smith. Apart from this the volume is written wholly in Gaelic, and in the old Gaelic hand which Mr. Sinclair, evidently an accomplished scribe, learned to write with ease. The contents of the volume are :—

1. A portion of the Tale known as *Oigheadh Chlainne Tuireann*, ‘The Tragedy of the Children of T.’ The extract occupies five pages, and Mr. Sinclair explains in a note that he had the Irish MS. from which he transcribed on loan, but was obliged to return it, which brought the transcription to an end. *Cf. supra*, MS. LVI, p. 166.

2. The whole of the Gaelic text of Macpherson’s Ossian. This takes up one hundred pages. There is a descriptive title-page with the thistle, and the legend ‘*Nemo me impune lacessit*,’ turned into Gaelic, *Cha dochuinn duine mi gun dìoladh*. In his preface Mr. Sinclair explains how he has attempted to restore from the English of Macpherson the passages—Address to the Sun, Maid of Craca, and *Fàinne-soluis*—which are not found in the Gaelic text of 1807, together with minor changes in orthography, such as *us* for *is*, ‘and,’ etc. The poems follow the same order as in the printed text of 1807. But Mr. Sinclair, beside the Address to the Sun, adds largely to the text of Carthonn. He has 624 lines against the 333 of the 1807 text.

Besides, he inserts between the poem of *Caltonn is Caolmhal* and *Fionnghal*, a Lay of Deirdre, beginning :—

Fada lá gun Chlann Uisneach.

The Lay is evidently taken from MS. LVI (*supra*, p. 170), pp. 453-454, from which it is printed in *Irische Texte*, vol. ii. (2) pp. 145-148.

At line 446 of Fingal, Duan III., Sinclair in a footnote adds thirty-six lines and in his text eighty-two others not in the 1807 text.

At the end of Temora, Duan I., Sinclair adds a note in which he gives Deirdre’s well-known Farewell to Alba, as in MS. LVI. In Temora, Duan II., he has 551 lines as against 452 in the 1807 text.

3. The whole of the text of Dr. Smith’s *Sean Dana*, with such minor alterations in orthography and diction as Mr.

Sinclair thought proper to make. Smith's texts take up fifty-six pages of the transcript, and the several poems are written in the order in which they appear in print. Mr. Sinclair has written a title-page to Smith's texts as to Macpherson's. Here he mentions that 'some changes'—*beagan atharrachaidh*—are made. The design on this title-page is a scallop shell, with the legend *Cuir mi'n cuairt an t-slige chreachuinn*, 'Pass round the Scallop-shell.'

4. The fourth and last extract in Mr. Sinclair's volume is a copy of the composition formerly noted (*v. supra*, p. 100), entitled *An Sioguidhe Romanach*, 'the Roman Sprite.' Sinclair's chief reason for selecting these verses apparently was that they seemed to him to satisfactorily establish the locality of *Tir-fothuinn*, 'Land-under-wave,' so frequently mentioned in Gaelic Tale.

MSS. LXXXVII, LXXXVIII (*v. supra*, p. 3 (6, 7))

These two volumes contain the Collection of Ossianic poetry made by Duncan Kennedy throughout Argyllshire from 1774 to 1783. The collection is in three volumes folio, but roughly bound in two volumes. Kennedy was schoolmaster of Kilmelford, and afterwards for a time accountant in Glasgow. Later he resided in Lochgilphead. In 1786 Kennedy printed anonymously a small volume of Gaelic Hymns by several authors, which was reprinted with additional matter in prose and verse, and recommended, at Kennedy's request, dated 'Glasgow, 11th March, 1834' by the Rev. Dr. Norman Macleod of Campsie and the Rev. Mr. Maclaurin of the Gaelic Chapel, Glasgow.

Mr. Kennedy gave the perusal of a part of his Ossianic Collection to the Rev. Dr. Smith who had been making a collection on his own account. When Dr. Smith's *Sean Dana* were published in English (in 1780) Kennedy threatened an action against Smith for a share of the profits from *Sean Dana*, on the ground that they were 'translations of his collections of poems.' Kennedy afterwards sold his 'Collection' to the Highland Society, giving 'a statement of those parts of the poems he had really taken down from recitation, and those he claimed to have composed. It is strange that the passages he claimed as his

own composition are just those which have been most clearly established to be genuine' (D. L., p. lii, note).

It is unnecessary to enter upon further detail regarding this large and valuable collection, as it is fully indexed, described and printed in *L. F.* (pp. vi, xviii-xxii, and 10 to 197).

MS. LXXXIX (v. *supra*, p. 3 (8))

This is a quarto MS. of 257 pages (pp. 1-27 and pp. 1-230) half-bound, containing transcripts by the Rev. Donald Mackintosh from MS. XXXIV and XXXVI.

1. Pp. 1-27. A transcript of the Tale known as *Bruighean Cuorthuinn* from MS. XXXIV.

The other extracts in the volume are all from MS. XXXVI.

2. Pp. 1-123. (new paging). *Imtheacht Conaill Gulban fon domhan m(h)or*, cf. *supra*, p. 142+.

3. Pp. 124-127. A copy of Conall Cearnach's Lay, beginning:—

A Chonuill ca sealbh na cinn,

v. *supra*, p. 144, et aliis.

4. Pp. 127-128. Verses attributed to Bishop Carsewell, beginning:—

Na maoi h-uaisle orum fein,

v. *supra*, p. 205.

5. P. 128. Three quatrains addressed to a lady. First line:—

Innis disi giodeh b'e me,

v. *supra*, p. 205.

5. Pp. 129-140. The Tale of MacDatho's Pig. Cf. *supra*, p. 144.

6. Pp. 141-157. *Bruighean bheag na h-Almuin*, 'The little mansion of Almu,' v. *supra*, p. 141+. [This Tale was omitted from the list of Tales in MS. XXXVI, *supra*, pp. 142-146.]

7. Pp. 157-168. *Bruighean Cheisi Coruin*, v. *supra*, p. 144.

8. Pp. 169-178. *Dearg MacDruibheil*, v. *supra*, pp. 145-146. First line:—

T(G)reis ar caithrem an firh mhoir.

9. Pp. 179-180. Poem on the Earl of Argyll, v. *supra*, p. 117. First line:—

Is maith mo leaba is olc mo shuain.

10. Pp. 181-182. Lines on p. 128, '*Innis disi giodh b'e me*' repeated, as also a few couplets, epigrams, and charms.

11. Pp. 183-201. *An Ceithirneach*, v. *supra*, p. 146.

[Pp. 197-230 are detached from the bound portion of the MS. They are stitched together, and the text and paging are continuous.]

12. Pp. 202-204 are blank, and p. 205 contains one or two epigrams and couplets.

13. Pp. 206-211. *Triath nan Gaoidheal Giolleaspag.* V. *supra*, p. 116.

14. Pp. 211-216. *Rugedrain ar iath n-Alban*, with appended note signed *Muris O Mhuilghirigh*. V. *supra*, p. 117.

15. Pp. 216-221 are partly blank, partly contain some verses and couplets.

16. Pp. 222-226. *Na fuatha*,—‘the things hateful’ here enumerated are over one hundred. V. *supra*, pp. 205, 241.

17. Pp. 226-230. Short poems and epigrams, e.g.

p. 226.	Ni bfuigheadh misi bas duit.	V. <i>supra</i> , 206.
„ 227.	A Dhuine, cuimhnich am bas.	„ „ 91.
„ 228.	Neach sin bhios cor(r)ach do ghnath.	„ „ 206.
„ 229.	Maирg ni uaill as oige.	„ „ 91.
„ 230.	Soraidh slan don aoidhche reir.	„ „ 205.

As already stated (*supra*, p. 260), the accuracy of Mr. Mackintosh's transcripts cannot always be relied upon.

MS. XC

This is a quarto MS. stoutly bound in calf, and backed ‘Lismore Manuscript, Transcript, 1897.’ It is the transcript, page for page and line for line, in so far as legible, made by the Rev. Walter Macleod of the Dean of Lismore's MS. Cf. *supra*, p. 228.

MSS. XCI to XCVIII

These eight MSS. with MS. LXXVI (*supra*, p. 248) connect with the Highland Society's Dictionary, published in 1828. MS. XCI is a thick volume of ruled foolscap, containing the copy sent to the printers of the Gaelic Articles under the letter ‘C.’

[The copy of the Articles under 'A' and 'B' appears not to have been preserved.] The copy of 'C' is in very large clear hand, with many deletions, and slips without number pasted thereon containing additional shades of meaning, references, and very doubtful etymologies. MS. XCII of similar make and binding contains copy of 'D,' 'E,' 'F.' MS. XCIII gives, in smaller hand, copy of 'G' to end of 'O.' MS. XCIV, with return to the larger hand, contains 'P' to *Subhailceach*, while MS. XCV completes the copy of the Gaelic text,—*Subhattach* to *Utraiseachd*. The copy of the English-Gaelic part of the Dictionary is contained in two volumes (XCVI, XCVII) of even make and binding with the others. MS. XCVIII is long, narrow, and thick. It contains the 'proofs' of the three parts of the Dictionary which passed between Dr. Macleod of Dundonald, the Convener of the Highland Society's Committee, and Dr. Mackintosh Mackay, the acting editor in charge of the Press.

In these proof-sheets, between the Gaelic-English and Anglo-Gaelic parts, four leaves of print headed 'Specimen of English-Gaelic Dictionary' were somehow inserted, to the annoyance of Dr. Macleod.

MS. XCIX

This is a Portfolio containing loose sheets which were the property of the Rev. Dr. Ross of Lochbroom, and which were sent to the Library in May 1894 by Dr. Ross's son-in-law, the late Rev. W. Sinclair of Plockton. They consist of translations of portions of Temora, Cath Lodin, Carraic-thura and other Ossianic poems, with some notes by Dr. Ross, as also a letter or two by Dr. Ross regarding the projected publication of these. Some of the notes are evidently in E. M'L's hand, and the translation of Temora is backed, apparently in error, as being by E. M'L.

MSS. C, CI

These two volumes contain a glossary of terms and phrases associated with the Music and Poetry of the Gael, compiled by Angus Fraser. The first volume is written on 202 pages of a Regimental Defaulters Book, which is roughly bound, while the second, bound in dark calf, is backed 'Register of Admission to

Sabbath School Reading Class.' The glossary is in a crude state, and was written in quite recent times, *The Beauties of Gaelic Poetry*, published in 1841, being among the authorities cited. According to a note in the first volume the MSS. were purchased from James Beaton, Castle Street, Inverness, and were the property of Sergeant Gardiner his son-in-law 'who died in this town a few years ago.'

MS. CII

This is a copy of the Lay of Conn, in the handwriting of the late Mr. J. F. Campbell. It was sent to the Library with explanatory letters by Miss M. Ferguson, who also printed the Lay, with notes, in 1909.

MS. CIII

This is a thin MS., of paper, small quarto, half-bound. Professor Buttner, for missionary purposes, wrote in dialogue form a short tract recommending the Christian Protestant faith. The tract was meant to be translated into many languages. The Rev. Alexander M'Aulay, at one time chaplain to the 88th Regiment (cf. *Rep. on Oss.*, App. p. 23; *Ossian*, ed. 1807. vol. iii. p. 456) translated the tract into Gaelic, and we have it in this MS., with English and Gaelic on opposite pages, thirty-seven pages in all. The MS. was purchased at a sale by the Rev. Donald Maclean, Duirinish, and presented by him, some sixteen years ago, to the Library.

MS. CIV

No. CIV is not a MS. but the printed copy of the Dean of Lismore's Book on which the late Mr. D. C. Macpherson marked his corrected reading of the Dean's Ossianic poems. Mr. Macpherson thereafter wrote out in fair hand these poems as corrected (*v. infra*).

The remaining Gaelic MSS. preserved in the Library, with the exception of Mr. J. F. Campbell's, are at present stored in four boxes. The principal contents of these are briefly as follows:—

I.—A LOCKED BOX CONTAINING THE MSS. OF THE LATE
DR. W. F. SKENE

By his will the late Dr. Skene bequeathed his Celtic MSS. to the Advocates' Library. The most important Gaelic MSS. which Dr. Skene possessed were the Fernaig MS. and the Black Book of Clanranald. At his death, neither of these was found in his library. It afterwards transpired that Dr. Skene 'not merely granted the [Fernaig] MS. [to the editors of *Reliquiae Celticae*] for comparison and complete transcription, but kindly presented it to Mr. Kennedy' (*Rel. Celt.*, vol. ii., preface). Mr. Kennedy in turn left the MS. by his will to the Library. The 'Black Book' was restored by Dr. Skene 'to the representative of its ancient possessors . . . and is now safe in Clanranald's possession' (*Rel. Celt.*, vol. ii. p. 139).

THE FERNAIG MS.

This MS. is fully described, with illustrative extracts, in the *Transactions of the Gaelic Society of Inverness*, vol. xi. pp. 311-339, while its contents are printed in *Rel. Celt.*, vol. ii. pp. 1-139, so that a brief account suffices here. It consists of two small volumes of paper, seven to eight inches by three, covered in pasteboard. The first volume contains thirty-six leaves, three of which are blank. The second has at present twenty-eight leaves, of which three at the beginning and five at the end are blank. 'One of these leaves is double and folded in, and there are two loose pieces, half leaves, written upon.' It contains in all about four thousand two hundred lines of Gaelic verse. Six leaves, all written upon, have been cut out of the second volume, so that at one time the Collection must have contained about four thousand eight hundred lines.

The MS. was written, beyond reasonable doubt, by Duncan Macrae of Inverinate, in Kintail, a gentleman locally remembered as *Donnachadh nam Piòs*, 'Duncan of the (Silver) cups,' between the years 1688 and 1693. On the top of the first page is the heading: *Doirligh Loijn di skrijivig lea Donochig Mac Rah*, 1688, 'A number [handful] of Lays written by Duncan Macrae, 1688.' In 1807 the MS. was in the possession of Mr.

Matheson of Fernaig (*Ossian*, ed. 1807, vol. iii. p. 572). Afterwards it passed into the hands of Dr. Mackintosh Mackay, by whose trustees it was presented to Dr. Skene. In the late seventies I identified the MS. among Dr. Skene's Celtic MSS. Subsequently I transcribed the whole of it, transliterated and annotated a considerable portion, and gave an account of it in the *Transactions of the Inverness Gaelic Society* (vol. xi., pp. 311-339). Thereafter the MS. was borrowed by the late Dr. Cameron, who transcribed the greater part of it. In 1899 an elaborate article by Herr Christian Stern on the first poem in the Collection and its author appeared in *Zeit. für Celt. Phil.*, vol. ii. pp. 566-586, while in the previous year many of the poems in this MS. were transliterated and printed by Dr. George Henderson in *Leabhar nan Gleann*, pp. 198-300.

This Collection is a valuable contribution to Scottish Gaelic Literature. Next to the Dean of Lismore's it is the oldest Collection of a general kind which we possess. Like the Dean's, the Fernaig MS. is written phonetically, and in the current Scottish hand of the day. Macrae may possibly have copied from MS. in one or two cases, but much the larger portion of the contents must have been written down from memory or from recitation. Many of the poems by local authors show that the intonation of the people in the west of Ross-shire has hardly changed since the Revolution. The Collection is singularly pure in tone, while the quality of the poetry is as a rule high. More than one half of the contents is political and ecclesiastical. Feeling ran high at the time, but the authors discuss burning questions with temper, knowledge, and judgment.

There are in all fifty-nine separate pieces, one or two of which are single stanzas, while several consist of only a few quatrains. Two pieces profess to be translations, one (p. 117 of *Rel. Celt.*, vol. ii.), entitled 'Cough Joan Vreittin or Jock Breittan's compleint Irished to the toon qⁿ the King coms home in peace againe. Julie 1693'; the other (p. 120) 'Another Irished by the same author, called the true Protestants compleint, anno 1693.' The originals of these I have not been able to trace. Several pieces are anonymous, some of which, as e.g. the poem on the battle of Killiecrankie or *Raon Ruaraidh*, as Highlanders

spoke of it, are among the best in the Collection (v. *Rel. Celt.*, vol. ii. pp. 36, 83, 84, 90, 101, 106, 109, 120).

Macrae included in his Collection a few poems composed long before his time by men living far beyond his district, and it is not surprising that he made mistakes regarding their authorship. The first poem in the Collection, entitled by Macrae *Krossanighk Illevreed*, is, according to O'R. (CLXIX), 'a translation from a Latin work of Saint Bernard's . . . by Giolla Brighid, alias Bonaventure, O'Heoghusa, a Franciscan friar of the College of Saint Anthony of Padua, in Louvain.' A copy is printed by Herr Christian Stern from a Brussels MS. in *Zeit. für Celt. Phil.*, vol. ii. p. 583, where the poem is also attributed to Giolla Brighde. (*Cf.* further, Ratisbon MS. *infra*.) The poem entitled by Macrae *Bhreishligh Ghonochi Voihr*, by whom is no doubt meant Duncan mor O'Daly, and attributed to that poet by others (*cf. supra*, p. 251), is no doubt more correctly ascribed in the Ratisbon MS. and elsewhere to Baothghalach mac Aodhagain. Macrae attributes two poems to Bishop Carsewell of Argyll (pp. 9, 14). The first of these, *Cholljn, huggid j bais*, 'O Body, death is upon thee,' is ascribed in Irish MSS. to Donnchadh mor O'Daly; the second, *Ha seachk seydhin er mj hj*, 'Seven arrows assail me,' is in D. L. assigned to *Dunchaa Ogga*, 'Duncan the younger' (v. *supra*, p. 238), and cannot possibly be Carsewell's. Two pieces are attributed to Sir John Stewart of Appin (pp. 23, 24), who flourished about a hundred years before Macrae, and whose *Faoisid* or confession is printed in Calvin's Catechism (v. Reid's *Bibliotheca Scoto-Celtica*, Glasgow, 1832, p. 173). On p. 27 are didactic verses attributed to (Mac) *Eughin vyck earchir*, an author otherwise unknown. [For sayings and verses of similar character, *cf.*, among others, *supra*, p. 187; Nicolson's *Proverbs*, p. 394+; and Loudin or Lothian's *Proverbs in Verse*, Edin. 1797, 1834, 1844.] Nine quatrains are ascribed to *Oishen M'Phyn* (p. 89), and it is interesting to know that these were recited, with hardly a change, in Kintail in 1886. (*Cf.* L. F., p. 106.)

But the great bulk of the contents of the Fernaig MS. belongs to Macrae's day and district, composed for the most part by himself, his relatives and neighbours. With respect to these, there would be little danger of error by so capable and

well-informed a man. The 'scribe' is the acknowledged author of thirteen pieces (pp. 25, 30, 32, 34, 37, 38, 46, 51, 58, 62, 91, 93, 98) (?). He is also, if I mistake not, the author of the poem on p. 127, ascribed to 'a certain Harper . . . and pretended to be compon'd be on Gillimichell M'Donald tinkler,' as also of 'Gillimichells ansr to the ford lyns' (p. 132). One of the stanzas of the latter poem was recovered in Kintail and attributed to Donnachadh nam Pios. *Fear nu Pairce*, 'the Laird of Park,' has six pieces in the Collection (pp. 6, 10, 12, 12, 15, 16). Macculloch of Park was Macrae's great-grandfather. A poem on p. 114 is ascribed to a *Perse Eglise, anno 1692*, who lived in Kilduich. Kilduich was the old name of the parish of Kintail, and Donald Macrae, Duncan's brother, was minister of Kintail in 1692. The Laird of Raasay has five quatrains on p. 89. Macrae's wife was a daughter of Macleod of Raasay.

Of the other contributors to the Fernaig MS. there is Alexander Munro with two poems (pp. 19, 21). He was a *fear-teagaisg* 'teacher,' 'lector' in Strathnaver, and died before December 22nd, 1653 (*Fasti Eccl. Scot.*, vol. v., p. 346). The religious character of his verses would appeal to Macrae. All the other authors are of the district. John Mackenzie has two poems (pp. 81, 85), elegies both,—one on 'the death of Kenneth òg, who died in 16—' [can he be Kenneth òg, fourth Earl of Seaforth, who died in Paris, in 1701 (v. *History of the Mackenzies*, Inverness, 1879, p. 216)?]; the other on the death of John of Applecross, evidently *Iain Molach*, 'hairy John' (*Hist. of the Mackenzies*, p. 443). The others are known by their patronymics only. One of these was Murchadh mac mhic Mhurchaidh, who has six short poems attributed to him (pp. 67, 68, 69, 70, 71, 83). He is probably Murchadh mor mac mhic Mhurchaidh, fear Eichildi, to whom two very spirited poems are ascribed in Ranald Macdonald's Collection (ed. 1776, pp. 23, 185). Another is Donnachadh Mac Ruairi, who has four short, but very meritorious poems (pp. 74, 75, 76, 77). He is doubtless the poet of the same name mentioned in *Rep. on Oss.*, App., p. 40, who held the lands called Achadh-nam-bard in Trotternish, Skye, as Bard of the Macdonalds of Skye. A third is *Alister McCuistan*, 'Alexander, son of Hugh' (p. 54), and the fourth and last is *Allistjr McCurchj*, 'Alexander son of

Murdoch,' to whom three, if not four, poems are ascribed (pp. 72, 73, 78, 84?). It is somewhat surprising that there is no extract in the Fernaig MS. from the works of the famous Jacobite bard John Lom Macdonald of Lochaber or of Mary Macleod, the Skye poetess. Many of the poems of these well-known authors must have been known in Kintail in 1688.

THE BLACK BOOK OF CLANRANALD

The volume now known as the Black Book of Clanranald was, with several other Gaelic MSS. and papers, bought in Dublin by Dr. Skene many years ago. It is a sort of commonplace-book, like the so-called Red Book of Clanranald, written for the greater part in Gaelic, with occasional excursions into English, by members of the Macmhuirich family, the hereditary bards of Clanranald in South Uist. The MS. with its contents, as also the kindred Red Book, is described in detail in the second volume of *Rel. Celt.*, where the principal parts of both MSS. are printed. Further reference is made to *Rel. Celt.*, vol. ii. pp. 138-309. Cf. also *Celt. Scot.* vol. iii. pp. 397-409.

The contents of the Skene box are the following:

A. GAELIC.

1. XVII. I. 1. This is a Gaelic MS., small quarto with leather cover, written in a plain Gaelic hand of the eighteenth century. It consists of 104 pages. The edges are frayed and a few leaves are awanting at the end. The subject is a life of St. Patrick, divided into twenty-one chapters. A detached sheet written in English and signed P. O'Keefe, July 10th 1884, gives the headings of the chapters. On p. 1, in modern hand, is 'Life of St. Patrick,' and on p. 3, 'Charles M'ara, Bachelor's Walk.'

2. XVII. I. 2. A thin volume of paper, folio, written in English. Only the first 27 pages at the beginning, with a page at the end, are written upon. It is a fragment of a 'translation of the Clanranald Book commonly called the little Book,' done by Angus Macdonald, Insh, in 1835. The translation was evidently made for Mr. Donald Gregory (*v. margin of p. 26*).

Within the same cover, but detached, are 10 leaves of foolscap

stitched firmly together, and containing a translation of a portion of the Red Book of Clanranald beginning at p. 33 (*v. supra*, MS. LXXXV, p. 260).

3. XVII. I. 3. A quarto paper MS. written in English. On the fly-leaf (in Mr. Gregory's hand ?) is 'Copy Fragment History of the Macdonalds from MS. possessed by Major Maedonald, Knock, father of the late General Donald Maedonald. . . . (In pencil) 'Belongs to Sir W^m. Bannatyne. Lent 16 Aug^t 1833 to Wm. F. Skene by Donald Gregory. To be returned to Mr. Gregory when Mr. Skene has done with it' The contents of the MS. are printed in *Collectanea de rebus Albanicis*. Edin., 1839. Pp. 282-324. Seventy-two pages are written upon; the remainder is blank.

4. XVII. I. 4. A thick paper MS. quarto, half-bound. The volume is written from both ends in English, but almost the half is blank. The contents are mainly genealogies and genealogical history, largely of the Craignish family. There are several hands, Dr. Skene's among them.

5. XVII. I. 5. *Portfolio A.* In this Portfolio are included several papers: *e.g.* (1) The leaf amissing from MS. XXXIII (*v. supra*, p. 62). (2) A copy of Sir James Grant's MS. This contains the following: (a) *Coradh edir Cuchullin agus Laogre* (=Laeg) *taris la Cath Muirthemhne* (*v. supra*, p. 149) *sé na neusabh ris an chara chum eug.* (b) *Tuiriomh eimre air Cuchullin.* (c) *Le Conall Cearnach, oide Chuchullin.* (d) *Laoi nan Ceann.* (e) *Dan mhic Dhiaarmaid descended ('from Arthur mor mac Mortough.'*) (f) *Moladh, no taogha nam Ban.* (3) Another copy of Sir James Grant's MS. with translation. [In this copy, the last poem is awanting.] (4) Copy of a translation into Gaelic of twenty-eight of Watt's Hymns by *Uistean Mac Aoidh Scerrath* (Hugh Mackay, Skerryay). (5) A printed English translation of Fingal, with notes by Rev. Dr. Ross of Lochbroon. (6) Two or three Gaelic sermons (anon.) (7) Interesting anecdotes, in English, of *Blar Leine*, the disaster at Gaick, etc. etc. (8) Inventory of MSS. etc., belonging to Mr. Donald Gregory handed over to the Iona Club.

6. XVII. I. 5. *Portfolio B.* This Portfolio contains several letters, with notes and excerpts from books and MSS.

7. XVII. I. 5. *Portfolio C.* The chief contents of this port-

folio are excerpts from the principal old Irish MSS., with translations by O'Curry, W. M. Hennessey, and Dr. Skene himself, together with many notes in rough draft, afterwards embodied in *Celtic Scotland*.

7. XVII. I. 6. *Portfolio D.* Here are two MSS. written in Scots, with a detached leaf or two. One is a Diary for the use of his children by Walter Pringle of Green Know, begun in August 1662, and dated at the end 'Elgine, Nov. 21, 1665.' The other contains pp. 3-90 of a folio MS. regarding the history and fortunes of the house of Drummond. At the end is written, *Nulla desunt.*

B. WELSH.

1. XVII. II. 1. A MS. copy of the *Gododin* of Aneurin, octavo, bound in calf. Suggested emendations of text and etymologies are numerous. On the fly-leaf are 'William Owen, Ionor. 1, 1784,' and 'John Williams, Ionawyr, 2nd, 1790.'

2. XVII. II. 2. Another copy of the *Gododin*—a thin, half-bound quarto—bearing to be from a Vellum MS. of date about 1200. There is no translation. In a different hand from the text is 'Ab Ithel Llanenddwyn [i.e., The Rev. John Williams, M.A., Llandovery] Dyffryn, N. Wales. May 28, 1862.'

3. XVII. II. 3. A volume of rather small quarto bound in leather, and containing, in Dr. Skene's handwriting, extracts from old books and Chronicles, bearing for the most part on Welsh and British History.

4. XVII. II. 4. A Portfolio containing, in Dr. Skene's handwriting, a number of extracts from Welsh MSS.

II. A BOX, LABELLED 'GAELIC, SUNDRIES.'

Lying at present at the bottom of this box is a very large thick medical MS., wrapped in brown paper. Along with it are two or three fragments of leaves which did not originally belong to it. One of these gives several technical terms in Latin and Gaelic, descriptive of the colour of urine, which we have met with more than once (cf. *supra*, pp. 9, 62, *et alii*). Another gives two leaves containing a fragment of a calendar, also common in the Medical MSS. Cf. *inter alia*, pp. 22, 35, 60.

The first leaf of the MS. proper is paged '20.' The earlier leaves are much broken, but when the text becomes continuous, it is seen that this portion of the MS. is a copy of a Gaelic version of the *Lilium Medicinæ* of Bernardus Gordonius of Montpelier. The fragmentary MS. XVIII (*v. supra*, p. 51) is evidently a part of this MS., which in all probability is that described by the Rev. Donald Mackintosh (*Ossian*, ed. 1807, vol. iii. p. 571) thus: (No.) 7 (of the Kilbride Collection), 'A thick folio paper MS., same character, medical, and written by Duncan Conacher at Dunollie, Argyleshire, 1511.'

The MS. is a paper folio, written in two columns in a plain but clear hand, with no ornamentation of any kind. The pagination is fairly regular at the commencement, but later it becomes very irregular, in parts non-existent. The Treatise is divided into seven books or *Pairteagals*. The first *Pairteagal* ends on p. 125 b. The second contains thirty-one chapters, but the heading on the top of the page throughout is *d'eschaintibh an chinn*, 'Of the diseases of the head.' The paging is defective, and there may be gaps in the text, but at present this *Pairteagal* covers 44½ leaves. The third contains 27 chapters on 26 leaves. Subject, diseases of the eyes, ears, nose, mouth. The fourth *Pairteagal* has 13 chapters on 27 leaves. Subject, diseases of the spiritual organs. The fifth has 21 chapters on 35 leaves. Subject, diseases of the nutritive organs, etc. The sixth is on the diseases of the liver, kidneys, etc.—16 chapters, 18 leaves. The seventh has 20 chapters, covering 20 leaves. The subject is the diseases of the generative organs, but the last few leaves are headed *leigheasa comsuidighthi*, 'composite medicines.'

At the end of the seventh *Pairteagal* comes a blank space. Thereafter four leaves, which so far as appears were not written upon, are cut out. Then comes a new section, commencing (*S*)*enectus domina obliuione est*, followed by translation and comment. At the foot of the page we are told this part of the work is divided into five *Pairteagals*: (1) *reminnsgni* 'foretelling,' 'prognostication' of the disease; (2) its period or duration; (3) its paroxysmus; (4) its axis; and (5) its crisis (*laeithi bfaoirthi*). The exposition of these five points covers 30 leaves, and ends this version of Bernard Gordon's treatise.

No small part of the interest attached to the volume is due to the biographical and other notes scattered through it. It will be remembered that Mackintosh says that his Kilbride, No. 7, was written by Duncan Conacher at Dunollie in 1511. If this MS. is to be identified with Mackintosh's, the place and date are both inaccurate. Our MS. was written partly by Donnchadh ua Concubhair (the same name) in various places in Ireland, and by others who assisted him, in the years 1596-1597. There are three persons of the name of Donnchadh ua Concubhair named in these notes; one is plain D. O'C without an epithet, another Donnchadh *òg* (younger or junior) O'C., and the third is Donnchadh *Albanach* (Scot) O'C. The second was resident in Ireland; but it is not quite clear whether the first and third were different individuals or the same. Thus, at the end of the second *Paireagal*, is a note to this effect: 'An end here, by the help of God, to the second book. And in the stead of D. *òg* O'C it was written, for it is that D. *òg* O'C who gave this book to be written to D. *Albanach* O'C on the last day of June, 1596.' Again, at the end of the third *Paireagal*: 'The third *Paireagal* of the *Lili* is here finished by D. *Albanach* O'C, by the help of the Saviour in the presence of D. *òg* O'C in *Achadh mhic Airt* on the 6th of August, 1596 . . .' At the end of the fourth *Paireagal*: 'Written by D. O'C, A.D. 160-[evidently an error], May 30. At *Culchoill mic gilla Padraig*, in the presence of D. *òg* O'C.' At the end of the fifth *Paireagal*: 'Finished November, 1596. In *Áth mic aran* the above portion was begun and finished by Giollapatrig, son of D. *òg* O'C.' At the end of the seventh *Paireagal* is a long note on the disturbed state of Ireland, with the following: 'Finished on February 10th in *Achadh (?) mhic Airt* in the presence of D. *òg* O'C., who gave me this book to write. Thanks to all who gave me help and specially to Cathal mac Cuinn, for he wrote a great deal for me . . . Alas, O God, I long to be with Duncan, for it is McDougall that keeps me here for a month, but, by the will of God, I shall soon be in the Province of Leinster (?) with Grainne and Duncan and Fineen and all the rest of them.' At the foot of the first page of the Section on Prognostications is this note: 'I began to write this (section) on the 24th August in *Baile*

Cuthad when attending Finin son of Dermad of the Pass who was suffering from Cancer *bogach*.' At the end of the Treatise comes the note: 'Here ends the Prognostica of Bernardus Gordonius, October 9th. I am in Baile Cuthad (here the names of friends present and absent). And I ask the mercy of the King of Heaven for the author Bernardus Gordonius, and for the translator into Gaelic, Cormac O'Duinn-slebhi, and for the scribe D. O'C. I pray for the mercy of God to my soul, and, O God, send me safe to Dunolly if it be thy will.' Another note gives 'the number of leaves written upon in this book is 247,' signed John O'C.

Further notes in different hands and ink follow: e.g. 'Duncan O'C was born on 24th June 1571; the Laird of Dunachach five years thereafter.' 'Duncan McDougall of Dunolly died, last day of August, 1616, *annsa chodaltai bhreac* (in the speckled bedroom ?) in Dunolly. He was buried in Kilbride, in the stone chest nearest the door on the back of the temple. And Father Intercessor, send comfort to me speedily and mercy for my soul. I, Duncan O'Connor, have written this with a bad pen.'

Uch ! a Dhia, on Uch ! a Dhia,
Mairg ata a nocht gan triath :
Ni fada bheris (mhaireas) mi beo,
Mo chraidhe da bhreo na dhiaigh.

'Duncan O'Connor died in *Dundainis* (Dunstaffnage) February 13, 1647, and was buried in *Caibel mhic Aonguis* (the Chapel of Campbell of Dunstaffnage). John McDougall of Dunolly died in the *codaltai breac* on April 14th, 1669. The Laird of Lochnell was killed in *air invir* (Inveraray) on the last day of March, 1671.' [For the last entry, *v. the House of Argyll . . . and the Clan Campbell*, Glasgow, 1871, p. 169, where it is stated that 'Colin [of Lochnell] was shot through a window at Inveraray, March, 1671].

Following a blank leaf comes a portion of another Treatise, a summary or compendium of Auicenna, introduced thus: *Anno Domini, 1598. An ainm an Athar 7 a mhic 7 an spirait Naim, tinnsgnam an leuar-sa .|. Petrus de ergelata ar baille mhic cathail. Misi Donnchadh o conchubair do tinnscrus e an 14 la do mi Ianuarius, 1598.* 'A.D. 1598. In the name of the Father and of the Son and of the Holy Spirit, I

commence this book, *i.e.* *Petrus de ergelatu* in the stead of the son of Cathal. I, Duncan O'Connor begin it, on the 14th day of January, 1598.' The reading is not very clear, nor do I understand what *de ergelatu* stands for. The purpose of the author is to give in clear and concise form the teaching of Auicenna, whom he designates *prionnsa glormhur*, 'glorious prince.' This treatise runs to seventy leaves or 140 pages and ends abruptly. The last eight or ten leaves are much broken, nor is it known how much text is lost at the end of the MS. The subject of discussion is usually named on the top of the page. On the first thirty leaves Phlegmon, Formicae, Erysipelas, Carbunculus Bubones, Undimia, Nodi, Scrophula, Sclerosis, Cancer and others with their cure, are discussed, when the end of the exposition of the third *fen* of the fourth book of Auicenna is reached.

Another section now begins with a definition of *vulnus*, and after a discussion of Wounds in general goes on to treat of the *aicidi* 'accidents' of wounds, and then enters into detail regarding venomous wounds, bruises, vomiting of blood, injuries to the eye, nose, ear, etc., with the appropriate remedies in each case.

There is no pagination. The writing is in one column throughout, plain but clear. There are no blank spaces, and hardly a note. At the foot of fol. 7a, in blacker ink and later hand, is: *Commortus riot a Neill mhic Iomhair*, 'A challenge to thee, Neil son of Ivar.' At the foot of fol. 45a: *Uch a Mharsili, is fada ata tu gun teachd air chuairt chugam, 7 gan agam acht me féin*. On the last page, at the foot: 1599, *an la roimh la casga am baile (s)cait*, 'On the day before Easter, 1599, (I am) in Ballyskate(?)' There is a Ballyskate near Tobermory.

In addition to this large MS., Box No. 2 contains several other MSS. and items of some importance and interest, such as, *e.g.*:

1. The collection of Ossianic ballads made as early as 1739 by the Rev. Alexander Pope, minister of Reay. The contents of this Collection are given in L. F., p. v, and the text, in so far as legible, printed in L. F., pp. 218 *et seq.*

2. Fletcher's Collection of Ossianic poetry. This Collection, begun about 1750, is fully described by Mr. J. F. Campbell, who

set great value upon it, in L. F., pp. v, vi, xvi, and printed in L. F., pp. 4, 19, +.

3. Macdonald of Staffa's Collection of 'Ossian's poems and Music' (*v. supra*, p. 3 (12)). The Collection was made in 1801-3. The poems were recited by Donald MacLean, who was born in 1715, and who received the greater part of his lore from his grandfather. The scribe was John Mae Mhuirich, a schoolmaster in Mull, who writes a short preface in Gaelic: *cf.* L. F., pp. vii, xxvi, and p. 36+, where the ballads are printed. The Collection is on 82 pages of 4to. paper of different sizes. It is marked in ink 'No. 2,' 'No. 18,' both of which are deleted, and 'No. 12' (in pencil) substituted.

4. The so-called Turner MS. No. 14 (*v. supra*, p. 3 (14)). The MS. is paged 25 to 196. Seven leaves, five of which are of larger size and evidently of later date, are placed in front of the MS. proper. 'Peter Turner, 1808' appears on p. 45, and 'Cameron,' '1748' on p. 54. Its date is probably a few years before 1748. This Collection of poems is of a miscellaneous character. It contains upwards of fifty separate pieces, many of which are mere fragments. The first is an elegy on John, Duke of Argyll. There are thirteen or fourteen Ossianic ballads. But the greater number of the poems are on passing subjects, while a few have special reference to Kintyre. Some are of considerable literary merit, but several are vulgar in tone. The titles of the Ossianic ballads are given in L. F., pp. vii, viii, Texts Q* and T, but none are printed. On the other hand the whole contents of the MS. are printed in *Rel. Celt.*, vol. ii. p. 310+.

5. A Collection of Ossianic poems, made about 1797 by the Rev. Alexander Campbell, minister of Portree, Isle of Skye. Forty-eight leaves of foolscap are stitched, and an index in a hand not unlike E. M'L.'s, which contains some remarks on the genuineness of the ballads, is prefixed. There are in addition a number of leaves of uniform size and similar hand, containing duplicates of some of the ballads, with others. Mr. J. F. Campbell gives a list and description of the ballads in L. F., vii xxvii, but prints one only (L. F., p. 165). The Campbell Collection, with the exception of two or three ballads, is printed in *Rel. Celt.*, vol. i. 167+.

6. A thick volume of small quarto, pp. 1-330, written in plain

modern hand, and evidently meant for publication. It is headed *Sgeul no Laoidh an Amadaín Mhoir*, 'The Tale or Lay of the great Fool,' *v. supra*, p. 3 (10). The common couplet,

*Gach Sgeul gu Sgeul an Deirg,
'S gach Laoidh gu Laoidh an Amadaín mhoir,
' Of Tales that of the Red (is best),
And of Lays that of the great Fool,'*

is quoted, with a couple of sentences of prefatory matter. The Tale then proceeds in prose, and is divided into chapters or sections. The contents are concerned not so much with the great Fool as with *Righ an domhain Mhoir*, 'The King of the great world.'

7. What evidently was meant to be an English version of the above Tale (*v. supra*, p. 3 (11)) is given in three volumes containing in all 598 pages, and written evidently in the same hand. The title now is 'Scela, or, A tale of other times.' The couplet *Gach Dan gu Dan an Deirg*, etc., is again quoted. Then follows '21/.' A preface extending to twelve pages comes next, and thereafter the Tale. The English Text is widely different from the Gaelic.

8. A somewhat thick volume, small quarto, marked No. 8, 11, contains a Collection of Gaelic and English Vocables by Malcolm Macpherson. The vocabulary, which was sent to the Society through Sir J. Macgregor Murray, is of little or no value. On the inside of the cover Macpherson is spoken of as a retired soldier.

9. A thin volume of large quarto covered in green pasteboard contains, in Mr. D. C. Macpherson's hand, the Ossianic Ballads of the Dean of Lismore as corrected by that scholar (*v. supra*, pp. 227, 236), written out in fair hand for publication. This text is entitled *An Toiseach*, 'the beginning,' 'first.'

10. Accompanying the above text is an *Index Verborum* written on slips, and enclosed in indiarubber band, in the handwriting of Mr. Macpherson.

11. Seventeen leaves of blue foolscap, loose, contain a copy in Mr. D. C. Macpherson's hand of transcripts by E. M'L. from the Dean of Lismore's MS.

12. Several loose papers, containing, among other matter:

- (1) The Testimony of Hugh Macdonald regarding the authenticity of Ossian's poems, printed in *Rep. on Ossian*, Appendix p. 38. (2) The address to the Sun, from Captain Morrison (cf. *Rep. on Ossian*, App. pp. 175-8). (3) Papers connected with the preparation of the Catholic Prayer Book (which was afterwards published in 1885). (4) A printed Prospectus of 'Lives of the Caledonian Bards,' by the Rev. Alexander Irvine, Rannoch, 1801. (This work was not issued.) (5) Copies of individual Ossianic ballads.

Box No. 3, labelled 'Papers belonging to the Highland and Agricultural Society of Scotland.'

The bulk of the contents of this Box consists of many Letters and Papers sent by various correspondents to Mr. Henry Mackenzie and others regarding the authenticity of Ossian's poems, and the publication of the Gaelic Texts of these. There are also copies of individual Ossianic ballads of interest. Leaves of print relating to various matters found their way into the box, as also a copy of the Gaelic translation of Shepherd's *Christian's Pocket Book*, printed in 1788, and a copy of the second volume of a French version of Macpherson's English Ossian, Paris, 1777.

Of more special interest are:—

1. The collection of Ossianic Poetry made by the Rev. John Macdonald (Dr. Macdonald of Ferintosh) in 1805. The MS. is in large 8vo., covered in pasteboard. The Collection is described in L. F., vii, xxix, and several of the ballads printed (L. F., pp. 80, 88, 103, 112, 134.). The whole collection is printed in the *Transactions of the Gaelic Society of Inverness*, vol. xiii. pp. 269-300.
2. Specimens of E. M'L.'s translation of Homer's *Iliad* into Scottish Gaelic, in a small 8vo. MS. covered in pasteboard.
3. A parcel backed 'Antient MSS.' from Sir J. Macgregor Murray, and dated July 1800. The covering letter says that five papers were sent, of which one 'appears to be an original deed.' The parcel now contains (1) An elegy on Sir Norman Macleod, who died March 3rd, 1705, in duplicate, commencing,

Do tūrn doibhnes innisi gall,

'The joy of the Hebrides has departed,

by Donnchadh O Muirighesán. (2) One complete poem and six quatrains of another, in the old Gaelic hand. (3) A copy in fair modern hand of Jerome Stone's *Bùs Flhraoch*.

Box No. 4. A large portion of the contents of this Box is of similar character to Box No. 3. There are:—

1. A litter of papers and projects in English regarding the authenticity and publication of Ossian's poems, and regarding the *Dictionary* which the Society afterwards published in 1828.

2. A number of versions of Ossianic ballads, singly and in groups, occasionally with translation (*cf. supra*, p. 3 (9)).

3. A few modern poems, e.g. *Oran broin air Tighearna Ghrannda le Seamas Granda Tighearn Raitmhurchuis*, 'A Lament for the Chief of Grant, by James Grant, Laird of Rothiemurchus.'

4. Detached leaves of the printed 1807 edition of *Ossian*, as also 'Scene from Ossian,' and several copies of 'Fingal, a Tragedy in five Acts, by Sir John Sinclair, Bart.'

But the greater portion of the contents of Box No. 4 consists of material which accumulated for the preparation of the Highland Society's *Dictionary*. There are some eighteen volumes of such Gaelic-English vocabularies, the contents of which occasionally overlap. They are all in quarto of various sizes. One volume is half bound; one is a large parcel fastened with a string. Others are covered in rough pasteboard, several are stitched but without cover. They are written in different hands and ink. Two are signed Chas. Stuart, minister of Strachur. One, labelled No. 7, is supposed to be by Rev. D. M'Nicol (Lismore), or Rev. Du. Campbell. Two or three bear the dates 1824-5-6. A number of sheets of small quarto, with blanks and duplicates, consist of an English-Gaelic Vocabulary from 'Babble' to 'Fy.' A single sheet has explanatory notes on 'motes,' i.e. *mòd*, 'a court,' 'an assize,' e.g. *Tom-a'-mhòid*, etc.

MR. J. F. CAMPBELL'S MSS.

J. F. Campbell of Islay, the famous collector and publisher of Gaelic Tales and Ballads, gifted his MSS. to the Library.

These MSS., thirty-eight in number, are thick folios, stoutly bound, backed, labelled, and indexed. Several of them are not connected with Gaelic Literature. They are taken up with Mr. Campbell's publications, *Frost and Fire*, *Circular Notes*, *Life in Normandy*, etc. Others again are only indirectly concerned with the literature of the Gael,—they consist of interesting and valuable notes and extracts on Tartans, Clan Tartans, and related matter.

The first twenty-two of these thirty-eight volumes contain the records and results of Mr. Campbell's studies and research in Gaelic Literature. They consist mainly of Popular Tales and Ballads taken down from recitation, between the years 1859 and 1872, by Mr. Campbell himself or by his many coadjutors, together with scraps of Folklore, Fable, Proverb and Saying, Journals of Holidays in the Highlands in quest of such literary matter, and Letters, Memoranda and Jottings from numerous correspondents bearing on these and related subjects.

The earlier volumes (i.-xv.) contain the material collected up to 1862. Of this the greater portion was utilised in *West Highland Tales*, published in Edinburgh,—vols. i. and ii. in 1860, vols. iii. and iv. in 1862—while a complete list of Tales and Ballads accumulated up to that date is given in *W. H. T.*, vol. iv., pp. 408+, and *L. F.*, pp. viii, ix. The remaining volumes of Gaelic MSS. (xvi.-xxii.) contain the Ballads and Tales (with related matter) collected between 1862 and 1872, with numerous notes and extracts connected with *Leabhar na Féinne*, vol. i., printed in the latter year for the author by Spottiswoode and Co., London.

Of the Ballads collected before 1862, a few are printed in *W. H. T.*, vol. iii. But Mr. Campbell did not print in *L. F.* the versions of Ossianic Ballads recovered by himself and his friends on the ground that 'older collections are more complete' (*L. F.*, p. ix). The tales collected between 1862 and 1872, some of which are of great interest, have not as yet been printed. The Campbell collection, although made comparatively recently, thus contains a large amount of hitherto unpublished matter of great value.

APPENDIX II

GAELIC MSS. IN OTHER LIBRARIES.

I. IN THE UNIVERSITY OF EDINBURGH.

The late David Laing LL.D. bequeathed his large Collection of MSS. to the University. Among them the following are Gaelic :—

1. *A medical MS.*, Laing Coll. No. 21.

This is a vellum MS. of 111 leaves of small quarto, 6 inches by $4\frac{1}{2}$. It is bound in boards which are covered with skin, painted black and figured, and fastened with two silver clasps, both of which are now broken. The volume was purchased by Dr. Laing at a sale in Edinburgh in 1835.

It would appear that originally only the first eighty-five leaves were written upon. An entry on fol. 54b states that this portion of the MS. was written by Cairpre O'Cendamhain for John M'Beath. Another entry on the margin of fol. 85a, dated 1657, was written by Donald M'Beath. But the text is of older date, and in a hand much superior to that of this note.

The contents of this portion of the MS. are, shortly, as follows :—

Fols. 1–9 are taken up with a Calendar, astrological Table, concentric Circles, figures for the Golden Number, and some Notes. The Calendar gives the names of saints under their respective days with some fulness, along with notes astrological, medical, folk-lore, etc. Thus one is told under the several months what foods and drinks to use and what to avoid, the days on which bleeding is to be resorted to, on which it is lucky to buy land, to enter a new house, etc., etc. At the foot of the pages notes are given as to the influence of storms and especially thunderstorms in the individual months on events throughout

the year. The handwriting and figures on these leaves are inferior.

Fols. 10–85 are medical, beginning with Fevers. The subject which receives the most detailed treatment is Urine, the various colours of which are given in great detail, and the significance of each as indicative of the nature and issue of the disease pointed out. The usual practice of the Gaelic medical tracts is followed. Paragraphs open with a pregnant Latin sentence, which is translated or paraphrased, and amplified in Gaelic. Bernard Gordon's *Lilium Medicinae* seems to have been so far drawn upon.

This section of the MS. is written with great care. The initial letter is large, and ornamented, or coloured. Others heading subsequent paragraphs are on a smaller scale. The handwriting varies. It is always clear, and in some paragraphs very fine. On fol. 56 is a circle well drawn, with the lines and points of the compass carefully executed, and named in Latin. Other figures are also well done. Several pages and spaces were left blank in the original writing, and were in part filled in at a later date. This portion of the MS. was carefully read and re-read, a marginal note here and there, in different hands, correcting and supplementing the text. The comparatively small amount of the MS. originally written upon, the frequent blank spaces, the size of the page, and the character of the binding all suggest that John M'Beath meant the MS. to be a sort of *vade mecum* to be carried about, and added to by himself and his successors as further experience and knowledge might render desirable.

From fol. 85 onwards the contents as well as the script are miscellaneous, and in point of date much later. Thus on fol. 85, in inferior Scottish hand, but under Gaelic influence, is a paragraph in Gaelic headed 'Signs of Life and Death.' Thereafter on to fol. 95 the handwriting and language are Scottish, the subject astrological. On fol. 99b, in pencil and in an unformed hand of the late eighteenth or early nineteenth century, is the entry, 'Thomas Nealson, his Book, God give him grace therein to look.' On fols. 102b, 103a are written in Gaelic hand the pedigrees of six members of the M'Beath family, with notes in current hand, in Latin. Fols. 104–107 contain what the writer calls a 'short and useful tract' on Astronomy or rather Astrology.

The chief interest of this volume is in the pedigrees of the

M'Beaths given on fols. 102b and 103a, the famous family of physicians to whose zeal and learning we owe so many of the Medical MSS. in the Scottish Collection. The writer of these genealogies gives the names of six men (presumably physicians) of the clan, and traces the pedigree of each up to a common ancestor Fergus *finn* or Fair. Fergus the Fair is then traced back step by step to Beath or Beatha who lived in the neighbourhood of Dublin on O'Kane's lands. Beath(a)'s pedigree is in turn given up to Neill of the Nine Hostages, monarch of Ireland. There were no doubt other M'Beaths beside these six alive at this time. In the British Museum MS. 'Additional 15,582,' written by David and Carbery Kearney for John M'Beath in 1563, there is an entry dated 158(?)8 by James son of Rory son of Neill son of Gilchrist son of Fergus son of Gilchrist son of Fergus the Fair, and naming Fergus son of John son of Fergus as the owner of the MS. at that date (*cf.* O'Gr. Cat., p. 279; *Caledonian Medical Journal*, vol. v. p. 76). The writer of the pedigrees in our MS. was Christopher (or Gilchrist) M'Beath. Unfortunately he does not say where the men he names were located, nor does he date the note which he writes in current hand: *de his rebus satis dictum et scriptum per me Christopherum M'Veagh.* One should say that the pedigrees and the note were written about 1600.

In Highland tradition Beath(a), from whom the famous physicians derive their surname, was one of the twenty-four heads of families who accompanied the Lady O'Kane from her father's lands to Scotland when she married Angus Òg of Islay, the friend and supporter of Robert Bruce. Fergus M'Beath is the first of the clan one meets with in a Gaelic record. He witnesses, if he did not also write, the Islay Charter of 1408. It has been suggested that he may be the *Ferghus Finn* of these genealogies. If this be so, there are two men of the name of John, both great-grandsons of *Ferghus Finn*, for either of whom this MS. may have been originally written. Its date would thus be early in the sixteenth century. But there are other two Johns, father and son, in these pedigrees, fourth and fifth in direct descent from *Ferghus Finn*. It is in all probability for one or other of these that the British Museum MS. 'Additional 15,582' was written, and not improbably ours also.

In several respects the two MSS. bear strong resemblance. Donald M'Beath appears with a rather inferior hand in both. Is he the *Donaldus Betonus*, who in 1674, placed the stone in Iona in memory of *Joannes Betonus Maclenorum familie medicus* who died in 1657.

The MS. was at one time or other in the possession of several members of the M'Beath family. Next to the original text, the oldest entry in the MS. is dated 1587, and runs, *Is se so leobhar Giolla Colaim Mic Giolla Enndris Mic Domhnaill Mic Bhethath*, 'This is the book of Malcolm son of Gillanders son of Donald M'Beath.' The writer of the pedigrees was presumably the possessor of the MS. when he wrote them. On the same page (fol. 103a), also undated, comes in current hand *Hic Liber est Fergusii M'Veagh habitantis Peanagross*. This entry is very probably not much later than the other Latin entry, early seventeenth century. *Peanagross* is Penny-cross in Mull, where the site of the *Ollamh Muileach* or Mull Doctor's house is still pointed out, and where a cross with date '1582,' and inscription 'G. M. B., 'D. M. B.' is said to commemorate two of these famous men. Donald M'Beath, with date 1657, has been already mentioned. Later entries, to judge from the handwriting, are 'Fergus,' 'Fergus Beattoun,' 'Fergus Beattoune.'

2. Jerome Stone's MSS.

Jerome Stone, a native of Scoonie, Fife, and a graduate of St. Andrews University, was appointed in 1750 assistant in, and a few years afterwards rector of, Dunkeld Academy. He died of fever in May 1756 in the thirtieth year of his age. Stone was a distinguished student, especially in languages. In Dunkeld he studied Gaelic to purpose, and made a collection of Ossianic poetry, as also of modern Gaelic poems and songs, some at least of which have survived. He sent a translation, or rather paraphrase, of one of the former—*Bàs Fhraoich*, 'the Death of Fraoch,' which he called 'Albin and the daughter of Mey'—to the *Scots Magazine*, to which he was a frequent contributor. [For further references to this distinguished scholar, cf. *Old Stat. Acc.*, vol. v. p. 110; *Ency. Perthensis*, 'Stone'; *Scots Mag.*,

vols. xiv. p. 283, xvii. pp. 92, 295, xviii. 16, 314; *Trans. of Gael. Soc. of Inverness*, vol. xiv, p. 314.]

Two volumes of Stone's MSS. (or a copy of them), are in the University Library. (1) The first and largest of these is Laing, No. 251. From notes on the inner cover and flyleaf we learn that this volume was sent from Edinburgh in 1790 to Mr. John Turcan, late schoolmaster at Kirkcaldy, for behoof of Mr. George Stone, brother of the author; that it was purchased from the author's brother for Mr. Chalmers, and that it was bought at the sale of Mr. Chalmers's library in 1842 by Dr. Laing. The name of 'Geo. Chalmers, Esq., F.R.S.S.A.', is pasted on the inside of the front cover, and frequent marks on the margin show that the learned author of *Caledonia* read some parts of the MS. very carefully.

The MS. is a folio of some two hundred and seventy pages, stoutly bound in calf, and fastened with thongs. It is written very carefully in one hand, with occasional explanatory notes. One of these (on p. 122) states that the piece to which it is appended, 'is not inserted in his [Stone's] own collection,' thus showing that this MS. is a copy.

The contents of the MS. are in three divisions:

(1) Five letters written in 1755-6 by Stone to a clergyman [evidently the Rev. Thomas Tullidelph, Principal of the United College of St. Andrews], explaining at considerable length his studies, and his progress in writing a treatise on the origin of the Scots. These are followed by six sections of the treatise itself, which is entitled 'An Enquiry into the Original of the Nation and Language of the Ancient Scots, with Conjectures about the Primitive State of the Celtic and other European Nations.' This part of the MS. is not paged, but it covers (including blank leaves) one hundred and twelve pages.

(2) The second division of the MS. consists of Gaelic Ballads and Poems, covering pp. 1-68. First come ten Ossianic Ballads. Here are the Gaelic titles: *Oran a Chleirich*; *An Comhrag a bha ag an Fhein re Conn mac-an-Dearg*; *Tean-tach(t) mor na Feine*; *Tigh Tormail*; *Cath na'n Seishiar*; *A Chiost Chnamhadh*; *Sealg mhór a Ghlinn*; *Bas Chonlaoich*; *Bas Osgair*; *Bas Fhraoich*. With the Gaelic title is given an English translation and a sentence explanatory of the subject of

the ballad. English glosses on the words which Stone considered obscure are frequent. The ballads are written with great care, and a correctness unusual in Gaelic MSS. of the period and later. They are printed *verbatim et literatim* in *Trans. of Gaelic Soc. of Inverness*, vol. xiv. p. 320 *et seq.* Versions of all of them have been found elsewhere, and are printed in L. F. Those of Stone and of Mr. N'Nicol, Lismore, collected a few years later, show great similarity. In particular two of these ballads, the first and ninth, and the version of the same ballads printed by Mr. Campbell (L. F., pp. 72, 182) from a MS. written in 1762 by *Eobhan MacDiarmid*, are even in point of faulty orthography so much alike that Mr. MacDiarmid must have had access to Stone's papers, or that both transcribed from the same MS. Mr. Chalmers sent Stone's collection to the Committee of the Highland Society (*Rep. on Ossian*, p. 24), and it is disappointing to find that Dr. Donald Smith, a Gaelic scholar, should sanction the somewhat disparaging terms in which this collector and translator of Ossianic poetry is spoken of in the Committee's Report (p. 23).

Following the Ossianic Ballads is 'A Collection of such modern songs as are remarkable upon account of their Beauty or the interesting Nature of their Subject.' They are seven in number. The first is on the 'Massacre of Glenco, compos'd by one of the Persons who made their Escape,' commencing

Cho bi sud an fhuil shalach
A bha bruchta re Talamh sa ghleann.

The poem, with some variations, is printed in *Beauties of Gaelic Poetry*, p. 375; Gillies, p. 253, and elsewhere. It is ascribed in the *Beauties of Gaelic Poetry* to the bard Mucanach, 'The Isle of Muck Bard.' The second is on the Keppoch murder, by John Lom Macdonald, and has been often printed. First line—

Is tearc aniugh (an diugh) mo chuis ghaire.

The third is by the same author, on the same subject, commencing (cf. *Beauties of Gaelic Poetry*, p. 387)—

Trom Easlaint air m'aighe.

The fourth is here entitled 'Craig Guanach, a Poem upon Hunting and the Beauties of Nature by a Forrester.' It is the poem more commonly known as *A' Chomhachag*, or 'The Owl' (of

Strone), and ascribed to Donald Macdonald (*Domhnall Mac Fhionnlaidh nan Dan*), a famous huntsman of Lochaber. This very beautiful poem is found in nearly all the Gaelic collections. It begins in this version—

Mi m shuigh air Shibhri (=sith-bhrugh) nam beann
An taobh sa do cheann Locha Treig.]

The fifth is styled ‘Oran Rinroridh, a Song upon the Battle of Kilicrankie,’ beginning

Se do la a Rinroridh
Dhfag luaineach am dhuisg mi.

Here the poem extends to thirty-seven stanzas. The versions in Gillies (p. 142), and R. Macdonald (p. 188), give only twenty-three stanzas. The sixth and last is headed simply ‘Oran,’ and begins

S truagh gun bhi san aite
San d'araighe m oig air thus.

The verses are printed in A. and D. Stewart’s Collection, p. 323.

(3) The third and last division of the MS. (pp. 75-148) is headed ‘Poems on Various Subjects.’ The contents are of a very miscellaneous character. There are in all some three dozen separate items of prose and verse, written mainly in English, but with two in Latin and two in Scots. In prose there are several letters, and extracts from letters to friends and relatives, with a rather long article entitled ‘Of the Immortality of Authors, a Vision by Mr. Stone.’ There are fugitive verses on several subjects. There is a poem in Latin on the battle of Killiecrankie, with a translation thereof into Scots. Then there are translations or imitations of passages from Latin, French, and Italian authors. Chief among these are a passage from the Fourth Book of Tasso’s *Gierusalemme liberata*; ‘The Joys of Elysium, from the xixth Book of Telemachus’; ‘Description of a May Morning, by Gavin Douglas, Bishop of Dunkeld.’ This last, with a few others, appeared in the *Scots Magazine*.

A carefully prepared index to the second and third divisions of the MS. closes the volume.

The second volume of Jerome Stone’s papers that has

come to the University is also a paper folio, of uniform size and binding with the first. It is written with the same care, and in a hand similar to, if not the same as, the other. This volume was picked up somewhere by the late Principal Lee of Edinburgh. It was purchased at the sale of Dr. Lee's books by Mr. David Laing, who afterwards presented it to the Rev. Dr. Clerk of Kilmallie when that accomplished clergyman was editing and translating Ossian's poems. After Dr. Clerk's death the volume was acquired by the University.

This MS., which may have been written somewhat earlier than the former, does not contain the letters and treatise which form the contents of the first section of the other. The third section may also be somewhat less full. But the Gaelic section is exactly the same in the two MSS.

3. *A portion of a Gaelic Grammar.* Laing, No 569.

This is a quarto MS. of some one hundred and eighty pages, bound in strong pasteboard. On the inside of the front cover is written '15 May 1762. Ex^d. F. C.' Apart from this there is no name or date. The title of what was meant to be a complete grammar is

'An Introduction to the Scotish Gallie, containing

- (1) Ceart-ghraipheachd [Orthography], or the proper Uses and Sounds of the Letters; the Division of Syllables, and the use of Points.
- (2) Fuaim-grith [Prosody], or the Art of Pronouncing Syllables and Words, with their proper Accents.
- (3) Sàin-fhios [Etymology], which treats of the Several Kinds of words, their Derivations and Endings.
- (4) Coimh-eager [Syntax], or the Art of joining words together in a Sentence or Sentences.'

The first division here given, Orthography, is treated of in five chapters, with considerable fulness and knowledge. On page 49 it is remarked that 'no words in the Dictionary order begin with *h*; neither did any words of old, except the Exotic, begin with *p*.' With the conclusion of the section on Orthography on page 82, the treatise comes to an end. The remainder of the MS. is blank.

4. *Dr. Irvine's Collection of Gaelic Poetry.* Laing, No. 475.

This is a collection of Ossianic poetry made by the Rev. Alexander Irvine of Rannoch (afterwards of Fortingal, and Little Dunkeld) in 1801-8. The MS. consists of some one hundred and eighty leaves of paper, quarto, half bound. It is paged and written upon one side only, an occasional note and variant reading being given on the blank side of the leaf. This MS. is evidently a copy; a note in Gaelic at the end (p. 166), and signed 'J. M'D.', stating that the poems were 'collected by the Rev. Dr. Alexander Irvine, minister of the Gospel in Little Dunkeld.' The names of the reciters are given as a rule—a farmer from Kintail, the Rev. Mr. Macdiarmaid of Weem, and Captain Morrison among them. But they are mainly farmers, servants, foxhunters, etc., in Dunkeld, Rannoch, and Breadalbane. Some of the pieces are modern, one a parody on the Fians in the guise of a vision (p. 145), and a second a spirited satire entitled 'The Tailor of the *Féinn*' (p. 149), and attributed to the 'Tailor MacNicol,' whom the poet Duncan Ban M'Intyre castigated so severely. A version of this composition appears in MS. LXII. (*v. supra*, pp. 175-6). There are altogether some forty separate compositions in the volume. An index, which omits the last four pieces, being variants, is prefixed. The MS. is fully described in L. F. pp. vii, xxv, xxvi, and its contents printed in the same publication (pp. 6 to 216). On the inner front cover is 'D. Laing, 1862,' which is probably the date on which the MS. came into Dr. Laing's possession. On one of the blank pages following the text is a quotation from the article 'Ossian,' in the *Edinburgh Encyclopaedia*, vol. xvi. p. 182, citing this collection in proof of the view that 'Macpherson never could have been the author of the poems which he ascribed to Ossian.' According to Dr. Scott (*Fasti Eccl. Scot.*, iv. 810), Dr. Irvine was himself the writer of the article. It has been already stated (*supra*, p. 280), that Irvine at one time contemplated the publication of a volume of Gaelic poetry.

5. In the Laing Collection (No. 513) are five MS. volumes which at one time belonged to Thomas Innes, M.A., author of 'A Critical Essay on the Ancient Inhabitants of the Northern

Parts of Britain or Scotland,' now forming volume eight of the *Historians of Scotland*. These volumes are written for the most part in Father Innes's own hand, and include, *inter alia*, several Gaelic pedigrees and notes extracted mainly from the Book of Lecan (R. I. A., 1416 A.D.). There is also (Laing, No. 545) a most interesting little volume written in 1689 by the Rev. Robert Kirke when he was in London attending to the printing of what is known as Kirke's Bible, being the Irish translation printed in Roman characters for the use of Scottish Highlanders. In this volume Kirke records the changes of text which he made in this edition of the Scriptures.

6. *A Collection of Irish poems and songs.*

This is the sixth of sixteen volumes, willed in 1865 by Peter Gillegan, the scribe, to Mr. Eugene G. Finnerty. From Mr. Finnerty it passed to the Hon. J. Abercromby, who presented it to the University a few years ago. The volume is of paper, quarto (or octavo), stoutly bound in thick pasteboard covered with leather, and fastened with a strip of skin and brass button. It contains xx+702 pages, and was transcribed in 1841-4. Gillegan is described by Mr. Finnerty as the last of the hedge-schoolmasters, not a learned man, but of high and upright character, and an enthusiastic collector and transcriber of Irish MSS. This volume is very carefully done. Mr. Gillegan's English hand is plain but good; the Irish text is written in a firm and very clear Gaelic hand. The title-page and the headings of several of the principal pieces are written with special care, and frequently done in red. The first five hundred and ninety-nine pages are extracted from 'Peter Daly's MS.'; the rest of the contents is gathered from various sources. The scribe gives at the beginning a carefully prepared table of contents, arranged under two hundred and sixty separate heads, many of which contain several items. At the end he enumerates fifty poets, with seven of whom he was himself intimately acquainted.

The contents of this large and valuable collection are of a miscellaneous character. The greater portion is comparatively modern, but several poems date as far back as the year 1400 or thereabout. There are a few prose compositions, e.g. (p. 159) *Eachtra an Cheithearnaidh cháoil riabhaidh* (*v. supra*, pp. 146,

165, 264); *Síabhrugh Sígh* & *Inneiridh Mhic na Míochomhairle* (Hallucinations of the Enchanted House, and Adventures of the Ill-advised Youth), in three chapters, prose and verse (v. O'Gr. Cat., p. 579), together with other shorter pieces. There are several Ossianic ballads, among them,

1. (P. 94.) *Laoidh na mná móire no Seilg ghleann na Smoil*, beginning

Oisín, is binn liom do bheul.

Here are 89 quatrains recited by Ossian to St. Patrick; the entire poem, we are told, being given in volume v.

2. (P. 299.) *Laoidh an Dóirnn*, 'The Lay of the Fist,' 28 quatrains, first line

Chúadhamuir-ne air Thoisg na Teamhrach.

Cf. O'Gr. Cat., p. 592; L. F., p. 166.

3. (P. 304.) *Laoidh Chruimlinn na Ceath*, 24 quatrains commencing

Seacht ceatha do bhí san bhfiain.

4. (P. 310.) *Laoidh an Amadain Mhoir*, here in 66 quatrains, beginning

Do chúalas sgéul úaigneach gan bhréig.

For prose version, v. *supra*, p. 279, and for other versions of this ballad, cf. O'Gr. Cat., pp. 564, 598; L. F., pp. 203–8.

5. (P. 321.) *Beasa na bhfian*, where Caelte, at St. Patrick's solicitation, recites the virtues of the *Féinn* in 29 quatrains, first line

Aithris dhúinn béasa na bhfian.

6. (P. 326.) *Láoidh na sé bhfear dheug*, 40 quatrains, commencing

Aithris dhúinn, a Oisin fhéil

Fath bhur thuras go Teamhair na Righ.

Cf. *supra*, p. 163.

But the chief contents of the collection are historical poems; patriotic, pastoral, religious poems; eulogies, elegies, satires, love songs, and humorous verses, with here and there proverbs and epigrams in prose and verse.

The scribe frequently gives rhymed translations into English, one or two by himself, of the more popular poems and songs, together with many notes, biographical, occasionally critical,

always interesting, regarding their authors and the occasion of their composition. On p. 1 of this volume are quoted the three quatrains which Peter Turner writes at the end of MS. LVII. (*supra*, p. 209).

If the other eleven volumes of Gillegan are equal in interest to this, the collection must be of no small importance in the history of Irish literature.

7. A Folio volume, being a translation into Gaelic of L. Gaußen of Geneva's *Creation of the World*, by the late Rev. Duncan MacInnes of Oban, editor of vol. ii. of *Waifs and Strays of Celtic Tradition*. The MS. was sent by Miss MacInnes, the translator's sister, to the Library for the benefit of Gaelic-speaking students of divinity.

II. IN THE REGISTER HOUSE, EDINBURGH

In the National MSS. of Scotland four Gaelic MSS. are reproduced and described. One of these is the Book of Deer, which is not in Scotland but in the University of Cambridge. The first four leaves of it are photozincographed in Part I. (No. 1) of our National MSS. The Book of Deer contains a Latin version of the Gospel of John, with parts of the other three Gospels, and a colophon of one sentence in Gaelic, written in a beautiful hand of the ninth or tenth century. Its great value in Gaelic literature and history consists in the Gaelic memoranda written on its margins and blank spaces, sometime in the eleventh and twelfth centuries. The volume has been printed by the Spalding Club under the able editorship of John Stuart, LL.D. (Edinburgh: 1859). These Gaelic entries have been printed with translation more than once. The translation given by Stuart in the Book of Deer is by Dr. Stokes. The same scholar printed, translated, and annotated them in his *Goidelica* (2nd edition. London: Trübner and Co., 1872). But the most exhaustive examination of the Gaelic portion of the contents of the Book of Deer has been by the late Dr. Macbain in *G. S. I.*, xi. pp. 137-166. A detailed account of this most important MS., inasmuch as its home is not in Scotland, does not come within our province.

The other three MSS. photographed, transliterated, and

translated in the National MSS. are deposited in the General Register House, Edinburgh. They are—

1. *The Islay Gaelic Charter of 1408*: National MSS. of Scotland, Part II., No. LIX.

This is a single strip of goatskin, upon which Donald, Lord of the Isles, disponeſ eleven and a half merks of land in Islay to *Brian Bicaire Magaodh* on the sixth day of the month of *Bealtuin* (May) 1408. The MS. was discovered by the late Bishop Reeves in the possession of Mr. John Magee, County Antrim, a descendant of a family of Magees who were at one time followers of the Scottish Maedonalds who settled in Antrim. Dr. Reeves printed a reading of the Charter, with translation, in the *Proceedings* of the R. I. A. of January 1852. The document was afterwards purchased by the Treasury, and deposited in the Register House in Edinburgh. The text is now largely illegible. But the Scottish authorities were fortunate enough to have an old transcript of the Charter (also preserved in the Register House) which enabled them to read it ‘except a single word.’ They acknowledge indebtedness to John O’Farrell of the Ordnance Survey, Dr. M’Lauchlan of Edinburgh, and Hector Maclean of Islay, in reading and translating the document.

The lands conveyed are ‘Baile bhicare, Machaire, learga riabhoige, Ciontraghha, Graftol, Tocainol, Wgasgog, Da ghleann astol, Cracobus, Cornubus, agas Baile neaghtoin,’ being the present farms of Cornabus and Kintraw, and those adjacent to them on the south and west, with the doubtful exception of ‘Wgasgog,’ which is a name now unknown. The ‘feu’ or ‘ground annual’ is four fat cows (*ionmharbhtha*), or, failing these, forty-two merks yearly.

Donald of Harlaw signs strong and clear *M'Domhnaill*, with the figure of a sword under the name. The witnesses are *Eoin Mac Domhaill*, *Pat M'Briuin*, *Fercos Mac Betha* and *Aodh McCei*. These, with the exception of Fergus M’Beath, sign with a mark. To judge from the handwriting *Fercos Mac Betha* is probably also the scribe of the Charter, and may well be the Fergus Finn of the M’Beath pedigrees mentioned above (*supra*, p. 285). The value of the document is largely due to the fact that it is the only Gaelic Charter that has survived out of many

that must have been written. It has since been printed in the *Book of Islay* (1895—privately printed), p. 16, and elsewhere.

2. *Contract of Fosterage*: National MSS. of Scotland.
Part III., No. LXXXIV.

The contract is somewhat carelessly written on a single page of quarto paper in a plain Gaelic hand, with several deletions and insertions. It is of considerable interest, as being the only instance of such contracts, written in Gaelic, as has survived. The document is dated October 8th, 1614, and details the terms upon which Macleoid gives his son Norman to *Eoin mac mic Cainnigh* in fosterage. Macleoid in 1614 was Rory mor Macleod, the famous chief. *Eoin mac m(h)ic Cainnigh*, as written at that date, should read 'John, son of Mackenzie' (the chief of the clan). In 1614 *mac Coinnich* was Red Colin, second Lord Mackenzie. He had a younger brother John, whose Gaelic designation would be *Eoin mac mhic Coinnich*. But the contract goes on to say that, in the event of John's death, the fostering of the child shall be with his brother Angus *mac mic Cainnigh*, and in the event of his death, with his brother Donald *mac mic Cainnigh*. But among the sons of the first Lord Mackenzie there are none named Angus or Donald (v. *History of the Mackenzies*, pp. 166-7). The translation of the designation must thus be vague and awkward: 'John, son of a son of Kenneth.' There are four witnesses, and in the document they are described thus: 'Maighisdir Eogan mac Suibhne minisdir dhiuirinnsi agus domhnall mac pail duibh agus Eoin mac colgan minisdir bracaduil agus toirdealbhach omurgheasa.' The signatures, except the last named, are in English, as follows :

S[IR] R[UAIRAIDH] MACLEOID.
JO^N MCCOLGAN, *witnes.*
DONALD M'QUIEN, *witnes.*

TOIRDELBHACH OMURGEASA

MAR FIAGHNAISI,
MR. EWIN M'QUIEN, *witnes.*

Mac Suibhne, it will be observed, is here Englished 'M'Quien,' as is also *mac pail duibh*, 'son of black Pal' or 'Paul.' With *Turlough O'Murgheasa* compare *Donnchadh O Muirighesan* who

composed the elegy on Sir Norman Macleod, who died in 1705 (*supra*, p. 281).

3. *Elegy on Sir Duncan Campbell of Glenurchy*: National MSS. of Scotland. Part III., No. XCVI.

This MS. consists of a large leaf of thick parchment, with elaborate border, brightly illuminated. The MS. was given by James Macpherson to John Campbell of the Bank of Scotland (the poet M'Intyre's patron). It was afterwards found among the family papers of the late William McFarlane of Pittsburgh, W.S., and presented by his son to the Lord Clerk Register for preservation in the General Register House.

The Elegy is written very carefully and correctly in a clear and regular Gaelic hand. There are no contractions and no accent marks. The heading runs: *Marbhraunn dhonnchaidh duibh mhic chailin leith mhic chailin oig mhic dhonnchaidh mhic chailin duibh na romha mhic dhonnchaidh an agha*, 'The death-verse of black Duncan, son of grey Colin, son of Colin the younger, son of Duncan, son of black Colin of Rome, son of Duncan the prosperous.' Black Duncan is remembered among Highlanders as *Donnchadh dubh a Churraichd*, 'Black Duncan of the Cowl.' He was the seventh Laird and first Baronet of Glenurchy (*House of Argyll and . . . Clan Campbell*, Glasgow, 1871, p. 132).

The elegy consists of 22 quatrains, of which these are the first and last:

Mor an broinsgel bas idhuibhna, deaghmac Chailin ceannan druagh.
fear do chuir achlu gu halmbuin, mo ghnin anu aadhbhuidh fuar.

Gion gur lionmhur andun donnchaidh, deaghlaoch druagh ainnir is ogh.
far thriath eciomhchoir do bfhearr dfearuibh, gearr gur chliochloigh meadhair
mhór.

'Great the tale of grief the death of O'Duibhne, excellent son of Colin head of
the wise;
A man whose fame reached Almu,¹ my grief this day his abode being cold.'

'Although there be many in Duncan's castle, noble hero, sage, girl, and maid;
Your fine-tressed lord, best of men, soon great mirth changed.'

¹ Now Allen, the residence of Fionn in Ireland

The date of Sir Duncan's death is thus recorded at the end of the elegy :

Mile aon triochad slan se ced cuig mhi o oighre nir fir thred.
Monuar an eas cuimhne sin, go bas iduibhne dheidhghil.

'A thousand, a full thirty, six hundred, five months, from the pure heir of true flocks,

Alas ! sad subject of remembrance, to the death of white-toothed Duncan.'

i.e. May-June 1631. I have not seen this elegy in print, but there is a copy in the Maclagan MSS. (*infra*).

III.—IN THE LIBRARY OF THE SOCIETY OF THE ANTIQUARIES OF SCOTLAND

The MS. in this Library is a copy of the Gaelic version of the *Lilium Medicinæ* by Bernard de Gordon of Montpelier. It is the largest of the Gaelic MSS. now in Scotland. It is a thick paper folio of 714 pages, 11 in. by 7½, bound in old calf. The MS. was sent to the Society of Scottish Antiquaries by the Rev. Donald Macqueen of Kilmuir, Isle of Skye (who also sent MS. II to the Advocates' Library (*v. supra*, p. 6)) on June 3rd, 1784. The following interesting Memorandum is prefixed :

'The *Lilium Medicinum* of Bernardus Gordoniæ, Professor of Physic in the University of Montpelier, was published in the year 1305, was early translated into Gaelic, and became the physical pandects of the Beatons, the hereditary physicians of the Lords of the Isles, being, according to Dr. Freund in his *History of Physic*, a book of high credit in its time. The price of transcribing a copy was sixty milk cows. The copy possessed by Farchar Beaton of Husibost five generations ago, now laid up in the Antiquarian Museum at Edinburgh, was of such value in his estimation that when he trusted himself to a boat, in passing an arm of the sea, to attend any patient at Dunvegan, the seat of Macleod, he sent his servant by land, for the greater security, with the *Lilium Medicinum*.

'N.B.—Some descendant of these hereditary physicians was established in every great family in the Isles.

'This was written on the 10th of May 1784.'

This Farquhar or Ferquhard must have flourished about 1630. In a pamphlet on the Beatons or Bethunes of Skye, written, it is said, by the Rev. Thomas White, minister of Liberton, who was married to Anna Bethune, a descendant of the Skye physicians, Dr. Ferquhard is described as having 'the

gravity of the Divine, as well as skill of the Physician.' It is not, however, to Ferquhard, but to his son Dr. Angus, that our MS. is ascribed in this pamphlet. Of him it is said: 'He got a liberal education, and wrote a system of physic, entitled *The Lilly of Medicine*, which he finished at the foot of Montpelier, after he had studied physic twenty-eight years. The system is yet extant in manuscript. . . . It is in the Irish character and abounds with contractions. . . . None of his posterity since the death of Mr. John Bethune, Minister of Bracadale, is able to read it' (v. *An Historical and Genealogical Account of the Bethunes of the Island of Sky* (Edinburgh, 1778. Reprinted, Glasgow, 1887), pp. 5-6).

The *Lilium Medicinae* of Bernard de Gordon is dated 1303 (in this copy, in error, 1305). Strictly speaking, the writing of it, according to the author's preface, was begun in the month of July 1303. The comprehensive treatise was held in great repute throughout Europe for several centuries. Apart from the MSS. that circulated during the fourteenth and fifteenth centuries, eleven editions of the Latin text were printed on the Continent, at Naples, Ferrara, Lyons, Venice and Frankfort, between 1480 and 1617; a Spanish version was published at Seville in 1494, and a French version at Lyons in 1495. Translations were also made into Gaelic and English, but these have not been printed (*cf.* O'Gr. Cat., pp. 202-3).

The copy of this work noticed above (p. 276) is said to have been translated into Gaelic by Cormac O'Duinnselebhi, no doubt the Cormac mac Duinnthlébhi who, in 1459, translated the tract *Gualterus de Dosibus* (O'Gr. Cat., p. 177).

This copy of the *Lilium Medicinae* is almost complete. It is written in a very good, plain, legible hand of the early seventeenth century, with comparatively few contractions, and with such care and correctness that sixty milk cows would hardly be considered an extravagant fee for the scribe. The writing is in one column throughout, and the pagination is by leaves only. The outer margin is somewhat broken at the top of a few leaves at the beginning of the MS., and a word or two of the text lost here and there. Between the first and second folios as the MS. now stands two leaves are lost, otherwise there is no lacuna in this large MS. A leaf is cut out between folios

213 and 214, but the text is continuous. A portion of 207a and the whole of 207b, 208a are written in a freer and less careful hand.

The author's preface begins on folio 1a, which is so far broken, with some text lost, and is continued on folio 1b. Here it is stated that the Treatise is divided into seven Particles, or Books. Immediately after the preface, our text proceeds: 'Here is begun the first Particle, which treats of Fevers generally. It contains thirty-one chapters, and speaks first of Fevers in general.'

The number of the 'Particle' is given on the top of the right-hand page, and the special subject treated of on the top of the left. But occasional omissions are met with. There is also, in one or two cases, a discrepancy as to the number of chapters named at the beginning of the 'Particle,' and the number treated of in the text. Thus the third 'Particle' is said to contain twenty-seven chapters, but the twenty-seventh is not separately discussed. As to the number of chapters, our copy gives thirty-one chapters in the First and Second Particles, while the copy in the British Museum (Eg. 89), described in O'Gr. Cat., pp. 202-222, gives only thirty in each of these.

Apart from discrepancies such as these, our copy contains the translation of the large treatise in the following order:

Particle I	containing 31 chapters on folios 16 to 75b.
" II	31 " 75b "
" III	27 " 132a "
" IV	13 " 171a "
" V	21 " 213b.
" VI	16 " 214a "
" VII	24 " 269a "
	303b. " 338b.

The last paragraph of the Treatise (fol. 338b) opens: *Leigheas ann so chum namban do dhenamh sgiamhach 7 ma doniter arson a bfer fén atu se fuilngtech*, 'Here is a specific for making women beautiful, and if this be done for their own husbands it is allowable.' Then come two or three prescriptions for the purpose, after which is *Finis*. There is no author's colophon, as in the British Museum copy (*v. O'Gr. Cat.*, p. 210).

Marginal notes for explanation or extension of text are fairly frequent. They are in three hands: (1) a very good hand, not unlike that of the scribe; (2) a later and plainer hand, in

which the greater number of these notes are written; (3) a third (on folio 35b), where the hand is English, but the text is in Latin. Some of the leaves were clipped in binding, so that an occasional letter or syllable is lost. Of notes of another kind there are hardly any. A few not very legible scribblings in current hand and in English are on folio 338b: 'God made man and man made . . .'; 'In my beginning God me speed,' etc. etc.

After the translation of the *Lilium Medicinæ* come three leaves, blank and unpaged. On the fourth leaf commences a tractate with the heading: *Ag so gnathughadh na nuile praitice neach ata coitcionna 7 ataid x. eclair orra sin an .c. clar dibh neach labrus do na siroipibh dileacha gach aon .la.* (=leanna), 'Here are the recipes of all practitioners which are in common use. There are ten tables of them, the first of which gives the digestive syrups for each individual humour.' The ten tables are given, plain and clear, on ten leaves which are neither ruled nor paged. The headings of the tables are in Latin—*Tabula prima, tabula secunda*, or in numerals . . . 9, x. (cf. *supra*, p. 70, where the authorship of these tables is attributed to Bernard Gordon).

Following the tables is the beginning of another tract, the heading of which is in small capitals, and runs: *Incipit tabula Magistri Bernardi de Gordonis de ingen[i]is curandi morbos .l. tinnsgainter ann so clar Bernard Gordoni dintlecht leigheas nan galur. Et adir Bernard go bfuilid x. ninnlechta ann so ar Leighis na ngalur. An .c. intlecht dibh is on galur do gebhtir e mar ader G. annsa 4 leabur de ingenio an radh so. Semper*, etc. 'Here begins the Table of Bernard de Gordon on the method of curing diseases. And Bernard states that there are ten ways of curing diseases, the first of which is ascertained from the [nature of the] disease itself, as G[alen] makes in the fourth book *de ingenio* this statement, Always,' etc. Four folios, neither ruled nor paged, are given to this tract, when the writing comes abruptly to an end.

From folio 290 the writing becomes gradually obscured, and the last four or five leaves are much broken.

IV. IN THE UNIVERSITY OF GLASGOW.

The following MSS. have recently been deposited in the University of Glasgow :—

I. The Maclagan Collection.

This large and miscellaneous Collection was made in the latter half of the eighteenth century by the Rev. James Maclagan, minister of Amulree, chaplain of the Black Watch—the famous 42d Regiment—and afterwards minister of Blair Atholl. Mr. Maclagan was a correspondent of James Macpherson, to whom he supplied Ossianic material. He afterwards sent papers to the Committee of the Highland Society, which have disappeared. But the original MSS. were carefully preserved, and were presented to the University by Mr. Maclagan Wedderburn, W.S., of Edinburgh, the representative of the family.

The MSS. are all of paper, enclosed in an old wooden box, about fifteen inches long and eight to nine inches in breadth and height. The box is without lid. The papers are in four layers, separated by sheets of paper. Several of the larger items have numbers, but a later reader (the late Dr. MacBain, probably), has recently numbered each separate item continuously from 1 to 241. One or two are now amissing, while a few unnumbered items are enclosed in an envelope, and placed on the top. The largest MS. contains 86 pages octavo, others are smaller quarto and octavo, of 48, 32, 16, 8, and 4 pages. There are, besides, a number of sheets and single leaves of folded folio, and many of smaller size, some of which are scraps of only a couple of inches. The handwriting is various. With the exception of a few short pieces written carefully, but with apparent effort (*e.g.* No. 98) in the old hand, one MS. (No. 73) of eight leaves quarto written semi-phonetically in Scots hand, the texts, in English and Gaelie, are written in the current hand of the day. The greater number are in a plain clear hand, and written with considerable care and uniformity of orthography. Other pieces are in the handwriting of the various correspondents who supplied them, some of them rather crude and in very defective orthography.

In the following brief summary of the contents of this Collection the number attached to the principal items is the number of the MS. or leaf which marks its order in the collection :

1. There are several pieces of some interest written in English, and one or two translated pieces. Among these are a paragraph on *Beregonium* (14); a letter from the Rev. Kenneth M'Aulay, Lismore, recommending a 'tour' through the Hebrides to Mr. MacLagan (64); literary and historical notes of interest (122); historical notes, evidently copied from an older document (120, last page); a copy of a grant by William, King of Scotland, to Norman Hunter of the Hope and the Hopeton . . . from above the Earth to Heaven, from under the Earth to Hell . . . (195); 'Celtic names in Greece' (238); verses 'in Scotch by a lady who lost her bridegroom in the murder of Glencoe (36); a copy of the 'Garb of Old Gaul' said to have been composed by Sir Harry Erskine to the Royal Highland Regiment, and a translation thereof by — Morrison, *Foi-leigh do chath-bhuidhinn an Flrisealaich*, Assistant-surgeon to Fraser's Regiment (37) [v. Gillies's Coll., p. 64; and cf. *Fasti*, iv. p. 793, where the translation is wrongly attributed to MacLagan himself]; 'Woo'd and Married and a', with translation, and 'My wife had taen the gie,' without translation (62); a copy of the Latin verses on the Battle of Killierankie (31) [cf. *supra*, p. 289]; three pieces in Manx, *Myllecharrane*, *Cudley Kinne*, and *Ronniaght* (180); translations into Gaelic verse from Latin (54, 217), and Duanag Sappho (54).

3. There are a number of sayings, epigrams, love-charms, etc., here and there, with the following pieces, among others, in Gaelic prose : *Cinn Reachdaidh a riaghlaigh nam Feachd Breacuinn-euch*, 'Heads of Regulations for the British Army' (11); Mounting Ewen on a horse (133, cf. L. F., pp. 210, 211); 'An Address to the Soldiers of the 42d Regiment' (135); *Tiomnadh Thulaich*, 'The Bequest of [the] Tulach' (155), clever; *Altachadh nam meirleach*, 'The Thieves' Grace' (160), by Alastair mor mac a Lon-abhidh (big Alexander McGillony); *Anainn* of the white bosom, daughter of the King of *Loitheann*, a fragment (240).

4. There are several genealogies, more or less fragmentary. Thus item 100 is a scrap enumerating the badges, castles, and followers of Macdougall of Lorn. No. 143 is a folded folio,

broken, containing the genealogy of the Stewarts through Banquo, and attested as correct by Messrs. D. Macnicol (Lismore), J. Maclagan (Blair Atholl), John Stuart, minister of Strachur, and James Macintyre of Glenoe. No. 196 contains the genealogy of MacCailein (Argyll), by D—— Mhuirgheasain, and that of MacIain (Macdonald) of Glencoe, attested by Macintyre of Glenoe and John Stuart, minister of Arrochar.

But much the largest portion of the Maclagan Collection consists of Gaelic verse.

1. Some of the poems profess to be very old, and without doubt many of them were composed long before the collector's day. Passing by such poems of spurious antiquity as 'Mordlubb,' Book II. (223), printed in Gillies's Collection and in Mackenzie's *Beauties of Gaelic Poetry*; The Aged Bard's Wish (94), printed in most Gaelic collections; the Addresses to the Sun (80), as at the end of Macpherson's Carthon and beginning of Carraic Thura; and Malvina, we have here copies of St. Columba's well-known 'Farewell to Aran' (229); twenty quatrains attributed to Cormae mac Cuileannán (author of Cormac's *Glossary*), beginning, *Mithed teucht tar mo thimna* (116); a Prayer and Address from the 'Missal which was in the family of Perth, and supposed to be 700 years old in 1728' (182); Cormac's Advice to his Son (69, 145), as printed in Gillies's Collection, pp. 295-8 (cf. *supra*, p. 187); a Song to Calum Macleoid, from whom the chief living in 1780 was the twelfth in line,—*da ghlun deug air ais* (195); a copy of the *Duan Albannach* (79), with notes, printed in *Chronicles of Picts and Scots*, p. 57; the first forty-eight lines of *Lachlann mor mac Mhuirich's Incitement to the Macdonalds at Harlaw* (97), attested by Macintyre of Glenoe to have been copied 'from an old MS. in Galic Character,' v. R. Macdonald's Collection (1776), p. 5; Ode by *Mac Cailein* (probably Colin, 4th Earl) to the daughter of Macdonald of Dun-naomhaig (172), printed in R. Macdonald's Collection (p. 347) and elsewhere; the *Duanag Ullamh*, or 'Handy Lilt' (187), said in R. M'D.'s Collection (p. 253) to have been composed in 1569 by Maclean's Bard to Colin, Earl of Argyll; the lines quoted above (*supra*, pp. 205, 263), and attributed, as here, to Bishop Carsewell (30); verses to Dugald Macdougall, younger of Lorn, who won

a prize for archery in England in the reign of James the Sixth (195); a copy of the Lament for Black Duncan of the Cowl (225) mentioned above (p. 297), and others.

2. The Collection contains a large number of Ossianic Ballads. With the exception of the ballads supplied to Gillies by Maclagan, Mr. Campbell had not access to this source. Maclagan's Collection of Ossianic Ballads becomes thus of great value. It consists of two parts: (1) Sixteen ballads contained in No. 9 of the Collection. These are a copy of a collection made by Mr. Peter M'Farlane in Argyllshire, and are all printed in *Rel. Celt.*, i. p. 245-294. (2) Variant versions of eleven of the above sixteen, with over a score of others collected by Maclagan himself, or sent to him by various correspondents who are frequently named. These are found here and there throughout the Collection; but details are unnecessary, for they are all printed in *Rel. Celt.*, i. pp. 295-370.

3. A large part of the contents of Maclagan's MSS. consists of poems by well-known Bards whose works have been printed in whole or in part since the Collection was made, but, with the exception of some of Alexander Macdonald's poems, were not in print until 1767, and later. Thus we have here two or three copies of the well-known *Comhachag* or 'Owl' (of Strone), attributed universally to Donald Macdonald (*Domhnall Mac Flionnlaidh nan Dan*), a forester or gamekeeper who, according to the tradition of Lochaber, lived in the days of Black Duncan of the Cowl (v. *Gael*, v. p. 329), *i.e.* in the sixteenth-seventeenth century. There are, besides, specimens of the works of the following well-known poets, all of them represented in the *Beauties of Gaelic Poetry*: Mary Macleod (18, 120, 122); John (*Lom*) Macdonald; Neil M'Vurich (26); Archibald Macdonald *alias* Ciaran Mabach (154); Silis Ni' Mhic Raonaill, or Julia of Keppoch (146); Mac Mhathain or Matheson (26, 120); Lachlan Mackinnon (105); Alexander Macdonald; John M'Codrum (68); Hector Macleod (139); Dugald Buchanan; Robert (Donn) Mackay; Duncan MacIntyre; Macpherson, Strathmashie (64); and John Roy Stewart (3, 18).

There are also several less known authors named, a few of whom find a place in some of the older Collections, although not in Mackenzie's *Beauties of Gaelic Poetry*. Among these

Cathal Mac Mhuirich, who lived in the early seventeenth century, has two pieces here (one in an unnumbered item, one in No. 38); the Rev. John M'Innes (*Iain mac Aonghuis oig*), a native of Inverness-shire, minister of Crathie, Braemar, afterwards of Logie Coldstone (*Fasti*, vi. pp. 529, 535), has several songs, poems (some ecclesiastical), and translations in Nos. 1, 2, 54, 73; John Stuart of Strathspey has very meritorious verses to Mairie Grant in Nos. 20 and 137, which are printed in *G. S. I.*, xxiv. p. 175 (the poet may be John Roy Stuart, the name in No. 20 being written E. R. St^t); *Fear Ghealanie* has verses in No. 27 to his first wife, a daughter, we are told, of Balnespic; Dugald Macpherson of Skye has religious pieces in Nos. 48 and 192 (a long poem on Death by the same author is printed in R. McDonald's *Collection*, p. 10); Murcha mor (Murchadh mor mac mhic Mhurchaidh), has an elegy on Maedonald of Sleat in No. 54, which is printed in R. M'D., p. 23, as also another on p. 185, as well as several in the Fernaig MS. (*v. supra*, p. 270); the bard Mac Ciche (R. M'D.'s Mac ithich) or Keith, has two pieces—one in No. 67 on Argyll beheaded at Edinburgh, printed in R. M'D., p. 138, the other, *Laoi Mhic Ciche*, in No. 230, beginning *Mo dhuil ann Criost*, printed by Kennedy in 1786 and 1834; one of the many poems on the battle of Killiecrankie, '*S e do latha, Rinn-ruaraidh*', in No. 73, attributed here to *Aonghus mac Alistir Ruagh mhic mhic Ian Ghlinnecomhann*, printed in R. M'D., p. 188, and in Gillies, p. 142; verses on the Macgregors in No. 73, repeated in No. 122, by *Ailean mac Ghilleasbuig, fear Lag-na-h-adhai, de theaghlaich Ghlinne Comhann*; a Dialogue in Verse between Queen Anne and the Laird of Appin (No. 122), by Macdonald of Dalness, printed in *G. S. I.*, xxii. p. 173; a piece (No. 122) by Macintyre of Glenoe on Dr. Samuel Johnson, v. *G. S. I.*, xxii. p. 177; another in the same No. (122) by the Laird of Kilbride on hearing of Cromwell's death; a song in No. 137 by *Alastair Robertson a Botheaspuc a rinn fös Laeth Ranndabo 'n t-Sleibhe*, 'A.R. in B., who also composed the Day of Ranndabo (=? *Rendezvous*) of the Hill,'—subject *naimhdin na tuatha*, 'the enemies of the tenantry,' printed in *G. S. I.*, xxiv. p. 161; verses on the capture of Lord Huntly, by Major Menzies, in the same No. (137), v. *G. S. I.*, xxiv. p. 164, and also *Highland*

Monthly, vol. i. p. 278; an elegy in No. 152 by *Nighean mhic ic Raonaill*, 'daughter of Keppoch,' to her husband, who fell at Killiecrankie, v. *G. S. I.*, xxii. p. 168; verses in No. 154 by *Am Bard bànn*, 'The fair Poet' (Sir Ewen Cameron's Bard); a short piece in No. 162, entitled *Cluas a' bhuiic*, 'the Buck's ear,' attributed to Duncan M'Intyre, but which is not found in that poet's published works; the song known as *Cuachag nan Craobh*, 'The Cuckoo of the Trees,' in No. 164, and dated 1765, thus showing that William Ross, born in 1762, could not have been the author of these melodious verses,—v. also Turner's Collection, p. 298, where thirteen stanzas are given as against Ross's nine; a poem against strong drink, by *Domhnall Donn Boifiondruinn*, 'Brown Donald of (?) Bohuntin' (cf. *Macdonald Bards*, Edinburgh, 1900, p. 12), and several others.

There are a large number of anonymous pieces in the Collection, some of which are important from their literary merit, while others are otherwise interesting. A number of the former class are printed in Gillies's Collection, to which Mr. Maclagan was evidently the chief contributor. Among the latter may be mentioned *Sheurlus an Dobhair*, or Charles of Doure, given with more or less completeness in Nos. 13, 85, and 137. The poem is printed, translated, and commented upon in the *Highland Monthly*, vol. i. pp. 148, 213, the editor regarding it as a Norwegian ballad which somehow floated down among the people of the Central Highlands for over five hundred years. There is a Dialogue between the *Gruagach Soluis* and *Raiheart Gabha* in Nos. 35 and 85. It also is printed and translated in the *Highland Monthly*, vol. i. p. 416. The *Gruagach* professes to be the best informed of Eve's progeny, apart from 'readers of books,' and 'Robert Smith' asks about the various important happenings in the history of the Gael, the wars and exploits of Art, the 'vision' of Charles of Doure, the doings of Cuchulainn, Fionn, and the heroes of the Féinn, the Battle of Clontarf, and such matters. The reply of the *Gruagach* is not given. There is a copy of '*Se do bheatha, Mhuire mhaighdin*, 'Hail, Virgin Mary,' in No. 47; a copy of the verses composed at Alexander the Great's grave in No. 122 (v. *supra*, p. 241). The poem on the Massacre of Glencoe, so often printed, is here (No. 59), as in Gillies (p. 253), anonymous.

R. M'D. (p. 241) and John Mackenzie (*Beauties of Gaelic Poetry*, p. 375) ascribe it to the *Bard Mucanach*, the latter adding that the author was of the Glencoe family, and after the Massacre lived in the Isle of Muck (*v. supra*, p. 288). Among other pieces may be mentioned *Altachadh an t-Snaoisein*, in No. 68, and marked *incerto auctore*,—the verses are printed in *Conflicts of the Clans*, p. 136; an elegy on Rob Roy in No. 73, printed in the *Highland Monthly*, vol. i. p. 209; a Bard's Blessing of the House of Tongue (No. 120); verses addressed to Sir Ewen Cameron on killing the English officer by cutting open his throat with his teeth (No. 204); and a poem in No. 210 on *Fàsachadh na Gaidhealtachd Albannaich*, 'The desolating of the Scottish Highlands,' beginning

A Bheinn-neamhais ard nan neul.
'Thou cloud-capt lofty Ben Nevis.'

Two MSS., Nos. 73 and 122 of the Collection, are of exceptional interest. No. 73 consists of eight leaves quarto, with one or more leaves awanting. The writing is in the Scottish hand of the period, and the spelling is semi-phonetic. The MS. is thus of value in the history of the orthography of Scottish Gaelic. In this connection No. 73 may be compared with a Lochaber MS. noticed by the late Dr. MacLauchlan of Edinburgh in the *Proceedings of the Society of Antiquaries of Scotland*, vol. iii. p. 307. The first poem in the MS. is the *Comhachag*, or as it is here called, as in Jerome Stone's MS., *Creag g(h)uanach* (*v. supra*, p. 285). A long explanatory Gaelic preface is prefixed, and the writer adds a note at the end, dated July 1st, 1725, to the effect that if he had time, he would have given a description of the huntsman-author, his appearance, dress, and arms, together with an account of the wild animals that frequented the district in his time.

No. 122 consists of eight leaves quarto, and is of interest for the literary notes it contains. The authority for the statements is occasionally given. Thus Mr. (=Rev.) N. M'Leod says that the last Bard of the M'Vurichs who composed poems, died about fifty years previously (*i.e.* about 1725). Mr. M'Tavish, minister of Torosay, says that the last of the M'Ewen Bards to Argyll was minister of Kilchoan in Nether Lorn. Mr.

MacTavish in 1743 saw in (Prof.) C. MacLaurin's possession, in Edinburgh, the genealogy of the Macdonalds in Gaelic, which was carried from Tiree by his great- or great-great-grandfather. [This is doubtless the present MS. I of the Advocates' Library Collection, *v. supra*, p. 72.] 'Several Gaelic MSS. were supposed to be in the Laird of M'Farlane's custody.' 'M'Lachlan of Kilbride has several MSS., particularly a translation of Augustine's *De civitate Dei* done at Iona, seen and read by Mr. Archibald Lambie.' Mr. Lambie was minister of Kilmartin 1738 to 1767. [This tract is not now in the Kilbride Collection.] Dr. Campbell at Achnamba says that books which were in Iona were brought to Douay. 'There were poetical schools or academies in Skye and Inverness.' 'The proceedings before the Parliament in Ardchattan when Macdougall was forfeited were in Gaelic.' The *Duanaire Ruadh* in Glenaladale's family, and given by them to M'Donald of Kilis in Cnoideart, contained a number of Ossianic poems, Highland tales, was in folio, and came into the hands of (James) M'Pherson.' 'A MS. in Glenoe's hands contains the adventures of Smerbie *mor*, a predecessor of Argyll who lived in the fifth century, also *Clann Uisneachan*' [MS. LIII was for a time in Glenoe's hands—*v. Celtic Review*, vol. i. p. 5—but it contains no notice of Smerbie *mor*]. 'A Treatise on Physick was written in Gaelic by Beaton, commonly called *U(leg.O)llamh Ileach*' (Islay Doctor). 'Charles Stewart, Notary Publick, now in the Isle of Shuna, saw several poems in the Gaelic character and language among M'Leod's papers in the hands of Rod. Macleod, W.S.' 'Thos. Fraser of Gortleg in Strathairig knows of Lord Lovat's papers' [and among them] 'a Treatise on Physick wrote by Conchar of Ardoran in the Gaelic language.' 'The *Ollamh Ileach* and his brother *U(leg.O)llamh Muileach* (Mull Doctor) were educated in Spain; knew Greek and Latin, but no English.' 'Charles Stewart, Shuna, saw the *Ollamh Ileach*'s book with Dr. William M'Farlane, now Laird of M'Farlane, in 1775.'

A few erroneous ascriptions of authorship are noticeable in the Collection. In an unnumbered item *Ian M'Mhuirich* is given instead of *Lachlann* as the author of the 'Incitement' at the Battle of Harlaw. In No. 73 Rorie Morison, *clarsair*

Mhicleoid, 'Macleod's harper,' is named as the author of the poem beginning

Latha siubhal sleibhe dhomh.

The author was Lachlan Mackinnon. In No. 139 the poem known as *Coire an Eas(aín)* is ascribed to *Ruadhraíd Dall*, 'blind Rory.' The author was John Mackay, piper, who was also blind.

2. MSS. etc. bequeathed by the late Rev. John Kennedy

These consist of—

1. The *Fernaig MS.*, described under Skene's MSS., *supra*, p. 267+. [It was thought that the valuable Fernaig MS. went, under Mr. Kennedy's will, to the Advocates' Library, Edinburgh, but this was found not to be the case Cf. *supra*, p. 267].

2. A number of volumes of MSS., a few printed items, and a pile of miscellaneous sheets in writing. The following are in Mr. Kennedy's handwriting :—

(1) Transcripts of poems and songs, mainly from the MacLagan Collection, and for the most part printed in volumes xxi. to xxvi. of the *Transactions of the Gaelic Society of Inverness*.

(2) Papers on 'Words and Phrases,' 'Wisdom in Books, *Eachdraidh nan Ceard*, 'History of the Tinkers.'

(3) A sheet containing the declension of some Gaelic nouns.

(4) A notebook kept by Mr. Kennedy when attending one of the Greek classes in the University of Glasgow.

The rest belonged to the Rev. Dr. Cameron. With the exception of three of the volumes and a few sheets, they are all in his handwriting. Dr. Cameron's library was purchased for the University of Edinburgh by the late Sir William Mackinnon, Bart. The books, with some exceptions, went to Edinburgh, but no MS. was sent.

The contents of these Cameron papers are briefly :

(1) A parcel containing a translation by the late Angus Macpherson of London of the first volume of Her Majesty Queen Victoria's *Leaves from the Journal of Our Life in the*

Highlands, with relative papers. The translation was printed but not published. The main facts of Dr. Cameron's connection with it are given in *Rel. Celt.*, i. p. clix, *et seq.*

(2) Twenty-three volumes of various sizes and bindings. Three of these contain a MS. copy of Dr. Love's Sermons. The others, so far as written upon, are all in Dr. Cameron's hand. They contain jottings of his ecclesiastical activities and Gaelic studies, the latter consisting of copies of several Gaelic hymns, with or without corrections, and a translation of one or two; transcripts from the Dean of Lismore's MS.; an Ossianic Ballad or two, with a few extracts from Macpherson's texts; lists of Gaelic books, with dates of publication, and lists of such books as were in Dr. Cameron's library; notes regarding the Gaelic class taught by him in Glasgow; meanings of words from the 'Four Masters' (F.M.) and the 'Wars of the Gaidheil with the Gaill' (GG); notes on the Gaelic article; a study of St. Patrick's Hymn; and lists of errors contained in the edition of the Scriptures published by Dr. M'Lauchlan and Dr. Clerk in 1860.

(3) A pile of sheets: contents miscellaneous. There are among them, in print, a Gaelic sermon by Dr. Clerk of Kilmallie on the Headship of Christ, printed in 1865; two or three copies of three Gaelic sermons by the late Rev. John G. Campbell, Tiree; a few articles on Gaelic Etymology and Topography; and a number of copies of a letter to the *Edinburgh Courant* on the errors in Drs. M'Lauchlan and Clerk's edition of the Gaelic Scriptures.

This parcel contains a translation of Professor Windisch's *Grammar of Old Irish*, by Dr. Cameron. For the rest, there are a number of sheets of paper entirely blank, and a still larger number with only a few lines of writing in large part deleted. The others contain for the most part notes of the same character as those in the volumes described above,—repetition of studies in St. Patrick's Hymn and other old texts, of errors in the 1860 edition of the Gaelic Scriptures, of the correct mode of writing such words as *gu'n*, *cha'n*, *bheil*, etc., together with a number of proverbs, specimens of examination papers and answers of students, lists of book purchases, etc., etc. The transcripts of important MSS. which Dr. Cameron made and

the MSS. which he possessed (v. *Rel. Celt.*, i. xii, *et seq.*) are not among these papers.

3.—*The MS. copy of Dr. Macbain's Etymological Dictionary.*

This volume was presented by Dr. Macbain's executors to the University.

APPENDIX III

GAELIC MSS. IN PRIVATE POSSESSION

I. *In the writer's possession.*

1. A parchment MS. quarto size, consisting of thirteen leaves, without cover. The MS. was evidently written in the late fifteenth or early sixteenth century. The hand is very good and regular. Capitals, except in the last four leaves, are splashed with red, otherwise there is no ornamentation. The writing is in two columns, and largely contracted.

The text is an imperfect copy of the Tract on Materia Medica formerly described (*v. supra*, p. 17 *et seq.*). There is nothing to indicate author, translator or scribe. The copy is complete at the commencement, but defective at the end. Several leaves are also awanting here and there. Thus after a continuous text of two leaves, containing the articles *Aron barba* to *Agnus Castus*, there is a break of two leaves. Our third leaf gives the concluding part of the article on *Aurifrigmentum*, and ends with that on *Auena*. Then comes another gap of probably three leaves, the next article being *Camolea quinquefolium*, with a continuous text to *Caprifolium mater silua(e)*. Then follows a further gap of say three leaves, the text now resuming with the concluding part of the article on *Fraxinus*. The remaining articles in 'F' and the first five articles in 'G' to *Guriophilus* follow. Thereafter comes another break of two or three leaves. The MS. now begins with the last four lines of the article on *Licrisia*, and goes on with eight leaves of continuous text, ending abruptly with *Jarapigra Galieni*, i.e. within an article or two of the end of the Tract.

2. Eight leaves of parchment, small folio, stitched together with stout linen thread. The writing on the first six leaves is in two columns, in a plain, clear hand of the fifteenth century.

'J. J.' (? Jacobus Jack) is written in quite a modern hand on the foot margin of fol. 3a, otherwise there is nothing to indicate author, date, or scribe. The text is continuous, and the subject is given in Latin, written in small capitals: (*q*)*u(i)nque sunt potencie ainme*, etc. Then follows: *I sed adeir Ař. in secundo de anima cofuilit cuig cumacha eo generalta ag an anim,* 'What Aristotle says in the second (book of the) *De anima* is that the soul has in general five faculties.' Of these brutes have four (*tuisiu* or understanding being the only one denied them), while plants have only one, *fás* or growth. After explaining technical terms, *potencia*, *object* and others, the exposition thereafter proceeds to the *senses*, of which there are ten, five exterior (*foirimillach*) and five interior (*inmedonach*); the organs with their objects and *media*; vision, which is elaborately treated; hearing; taste and smell. The interior senses, under the division of Auicenna—*Sensus communis, imaginatiua, fantastica, estimatiua, and memoratiua*—are but briefly handled. The tract ends with *finit* on fol. 6b 2, the remainder of the column being taken up with short definitions of *elementum* (*dùil*), *wita* (*betha*), *teine*, etc., of which last the following definition is offered: *I s ed is teine ann duil ata inann do gnath 7 gamairind a dilus do gnath amail ata in teine nemtuiicsinach*, 'Fire is an element which is ever the same, the property of which ever endures, as fire is non-sensitive.' Several authors are quoted in course of the discussion,—Ař.=(Aristotle); Ar. (= Arnaldus, probably at times = Aristotle); Au. (Auicenna); Algazel; Alibertus; Fellsam, 'philosopher' (=Aristotle).

Fols. 7 and 8 are written in one column, and in a rougher and later hand. The subject is charms and nostrums for the cure of various ailments, for the furthering of desirable ends, and the preventing of possible mischances. Sometimes herbs are recommended for a suitable drug or plaster, but in all cases cabalistic letters and words are essential for repetition, or for being carried about the person.

3. A fragment consisting of three leaves of parchment, one of which is detached. On the foot margin of the first leaf 'John Smith' is written. Across the page of the last leaf is written in large, firm, modern hand, 'Enter not into quarrelsom

company,' and, apparently in the same hand, down the middle space of the detached leaf, ' Jacobus Jack Aught this Book.'

The text is written in two columns, in a plain, legible hand, and probably dating from the late sixteenth century. The beginning and end of the tract is given, but the text is not continuous, there being a gap between the first and the detached leaf, and between this again and the third leaf. The subject is a summary or abstract of the Treatise of *Maigh-ister Ricairdi* (cf. *supra*, p. 71). The tract opens with the words formerly quoted and the former tract may well be a copy of this. After stating that Ricairdi's treatise is itself compiled from Hippocrates, Galen, Auicenna and Rhazes, the writer adds that inasmuch as the greatest danger arises when the ignorant physician fails to appreciate the symptoms and prognostications described by these authorities in the case of the acute diseases, the discussion of these must have the foremost place. Accordingly, in the exposition which follows, the illustrations in this fragment are confined practically to the symptoms of the various kinds of fevers. The tract concludes on fol. 3 b 1 thus: *gur amlaid sin crichnaidhter suim 7 derridus r. do toil de. finit.*, 'And thus is concluded the substance and secret of R(icardi) by the will of God. It ends.'

The remainder of the last page is written upon, but in faded ink, and is only in part legible. The first line is meant for a cure for poisoned veins: *Deoch ar neim cuiislenn ann so. Gab macall*, 'A potion for poisoned veins. Take avens.' The next line reads, *Sgiath luireach Colum Cilli ann so sis. finid* (v. *Erin v.* p. 13, n. 6). Then comes a blank space followed by illegible text. When the text becomes fairly readable, the subject is religious and metrical. Several saints are invoked, among them Geoirghi, Mach(a)omhog, Malaisi, Ronan, Molinn. But the *luireach* which the writer specially seeks to protect him is 'God, Christ Son of Mary, and the Holy Spirit.'

4. A paper MS. of a hundred and eighty pages, half bound. The volume consists of a large number of extracts from various sources, mainly Gaelic and Celtic. The compiler was (the Rev.) John Smith, eldest son of Dr. Smith of Campbeltown, who died early, and the date is about 1810. A table of contents is prefixed.

Among the more important Celtic items are: (p. 13) the well-known Ossianic ballad, ‘*Oran a’ Chleirich* (L. F., p. 72 *et seq.*), called here *An Deilgneach Mhor*, and said to have been copied from Mr. Sage’s MSS., with translation; (p. 29) verses on ‘Anna,’ with translation; (p. 30) the reckoning of Fionn and Dubhan’s men (*v. supra*, p. 172); (p. 33) a fragment of *Sliabh nam Ban fionn* (*v. L. F.*, p. 142 *et seq. supra*, p. 232); (p. 58) words in the Oriental languages, which have an analogy to Gaelic roots, copied from *Ossian*, vol. iii., p. 426-9, with other comparisons between Hebrew and Gaelic vocables; (p. 62) long extracts from *Ossian*, vol. iii., pp. 543-569, etc., about books and MSS. illustrative of the history and civilisation of the Celts; (pp. 84-9) an account of the proceedings, minutes, members, etc. of a Gaelic Literary Society in Glasgow College in 1809-10; (pp. 101-6) notices of the principal Gaelic books published from 1567 to the writer’s day, with those in his own possession separately marked; (p. 110) translations of passages from *Sean Dàna* by Alex. Stewart of Moulin; (pp. 114-47), copy of hymns by Duncan Macfadyen in Stralachlan (published in Glasgow in 1770); (pp. 148-60) copy of elegy on Dr. M’Lachlan, the *Duanug Ullamh* and other verses, printed in Glasgow (no date, but evidently about the same time as Macfadyen’s hymns); (pp. 161-9) comparison of Gaelic vocables with Hebrew, Greek, Latin and English words, grammatical notes, etc.; (pp. 170-5) a Gaelic poem, ‘The Gael leaving his native land,’ ascribed here to Alexander Stewart; (p. 176) satirical verses; (178-9) translations from Anacreon, by (the Rev.) Daniel Kelly.

Along with these, there are scattered throughout the volume extracts from Beattie, Dr. Johnson, Boswell and others, mainly about *Ossian*, quotations from Tillotson’s Sermons, etc.

5. A paper MS. of some seventy pages of large quarto, covered in pasteboard with leather back. The volume is written upon from both ends. Some leaves are cut out at the beginning, and there are blank pages and spaces. On inner front cover is ‘John Smith, 6th February 1810, ἐπει πτερόεντα.’ Then follows a fragment of a Gaelic Etymological Dictionary, beginning with *maireach*, ‘morrow,’ and continuing to the end of the Gaelic alphabet. Thereafter come additional vocables under *m*, *s*, and

a few under *g, b* similarly treated. Excerpts from the Glossaries to Gavin Douglas's poems, glossary of the Lancashire dialect, and grammar prefixed to Johnson's *Dictionary* follow.

At the other end of the MS. a page is given to linguistic notes and comparisons, culled from various sources,—African, American, Indian, Gothic and other languages. Thereafter come the following poems:

1. *Taibhseadh na h-Eimhir h-ailne*, 'The Shade of Evir-allin,' by Dr. Donald Smith. With these verses, compare the very different version in *Fingal*, iv. ll. 85-114.

2. *Agalladh Fhinn's a' Ghairbh mhic Stairn*, 'The colloquy of Fionn and the Rough son of Starn,' by Dr. D(onald) S(mith). The verses are evidently Dr. Smith's composition. Five quatrains are put into Fionn's mouth, and five in the Garbh's. Cf. the popular ballads (which are quite different) in L. F., pp. 3-8.

3. 'Oran, Dr. D^d Smith.' The subject is the disrespect shown to Gaelic in Dr. Smith's day.

4. A long poem of ninety-six quatrains or three hundred and eighty-four lines by J(ohn) S(mith), D.D., 'on the Times, being a Dialogue between two poor Highlanders in the year 1794.' An English translation of the first eighteen quatrains is given by the author.

5. Three quatrains by the three daughters of a mariner, endeavouring to keep their father at home.

6. Verses attributed to Bishop Carsewell (*v. supra*, pp. 205, 263).

7. Eight quatrains, anonymous.

8. *Bàs Artuir*. Here in twelve quatrains.

9. *The Elegy of Murcha MacBrian*. The poem is printed with variations in A. and D. Stewart's Collection, p. 549, to which the reader is here referred.

10. *Laoigh na Muigh finne*. Nine quatrains, lamenting the present desolation of the once gay abode of the fair M.

11. *Rosg Fhinn*. Nine quatrains in which the hero lauds his followers.

12. Twelve quatrains, beginning,

Gabh mo theagasc, a bhean og.

This copy is extracted by Dr. Donald Smith from the *Bolg-solaraidh* of Bryan Kelly, Kilmainham. Cf. *supra*, p. 208.

13. Six lines, descriptive of heaven, from the same source as No. 12.

14. *Hymnus Christo*. Four quatrains, beginning,

A dhuine nach leir dhuit creachda an chroidhe on dall.

15. Columba's farewell to Aran, beginning,

Ceileabhradh naimsi d'Aruin.

The poem is accompanied by an explanatory note sent by Dr Donald Smith from Enniskillen in 1798 to his brother Dr. John Smith.

These MSS. came to the writer from Mrs. Macfadyen, formerly of the Manse, Kildalton, grandniece of the brothers Dr. Donald Smith and Dr. John Smith.

II. In the possession of Rev. George Henderson, M.A., Ph.D.

1. Ratisbon MS.

This is a MS. of the seventeenth century, brought from Ratisbon in 1862, by the late Rev. Donald M'Coll, a native of Ardgour, priest in South Uist, Laggan, and Morvern, and presented by him to Dr. Henderson.

The MS. is of paper, some 9 in. long, 4 in. broad, and about 1 in. thick, covered in white vellum, with notches for thongs which are now worn off. The MS. evidently went to Ratisbon from Louvain. The contents are:—

1. A copy of the poem in the Fernaig MS. entitled *Bhreishligh Ghonochi Voehr*, 'The vision of Donnachadh Mór (O'Daly)', but here attributed, and no doubt more correctly, to *Baothghalach mac Aodhagain* (*v. supra*, p. 269).

2. A large Treatise, entitled *Sgathan Shacramaint na h-Aithrighe . . . Aodh Mac Aingil, leghtheoir diadhachta u ecolaisde na m-brathar n-eirionnach a lobháin*, 'The Mirror of the Sacrament of Penitence' by 'Hugh Mac Caghwell, Professor of Divinity in the College of the Irish Brothers in Louvain.' Several transcripts were made of this Treatise, and it was printed in Louvain in 1618. The learned author wrote other works in Latin, in particular on the philosophy of the famous Duns Scotus.

3. A long poem with preface, also in Gaelic, by Gillebrighde,

alias *Bonaventura*, O h-Eodhusa on the somewhat mixed affairs, social and ecclesiastical, of Meiler Magrath, Archbishop of Cashel. O'Hosey was the author of the first poem in the Farnaig MS., entitled *Krossanighk Illivreed* (*v. supra*, p. 269). He also wrote the Treatise known as the *Teagasg Criosaidhe*, printed at Louvain in 1608, at Antwerp in 1611, and at Rome in 1707.

4. Two or three religious quatrains following O'Hosey's Poem on Magrath and his affairs, beginning,

A righ na ceréacht fhuair éug am bárr an chroinn.

5. The last seven leaves of the MS., which probably did not originally belong to it, are 'written in the English hand of about the reign of Charles II., and consist of a short account of the devotion to the Rosary.'

For a more detailed description of this MS. *v. 'A manuscript from Ratisbon, by George Henderson,' in vol. xxvi. of the Transactions of the Gaelic Society of Inverness*, p. 87.

2. *The M'Nicol Collection.*

The M'Nicol collection, which disappeared more than once, is at present in the custody of Dr. Henderson. It bears considerable resemblance to the Maclagan Collection described above (*supra*, p. 302 *et seq.*), only that the latter is more extensive and more exclusively Gaelic. The contents may be briefly summarised as follows:—

1. A large collection of Ossianic Ballads. Details are unnecessary. Mr. J. F. Campbell had access to the M'Nicol MSS. He gives a full account of the Ossianic portion in L. F. v, xv, and prints the texts on p. 3, *et seq.*

2. There are here, as in the Maclagan Collection, poems and songs by well-known Gaelic Bards, such as Mary Macleod, John Lom Macdonald, Alexander Macdonald, John M'Codrum, Dugald Buchanan, Duncan M'Intyre, the blind piper Mackay, James Shaw, and others. The elegy on Sir Lachlan Maclean of Duart, entitled *A' chno Shamhna*, 'The Martinmas nut,' beginning,

Thriall ar bunadh gu Phàrras,
'Our chief has gone to heaven,'

is here attributed to 'lame *Paul*,' but is ascribed, more correctly, to *Euchunn Bacach*, 'Hector the Lame,' a well-known Maclean poet, by R. M'D. (p. 85), John Mackenzie (*Beauties of Gaelic Poetry*, p. 77), and Rev. A. Maclean Sinclair (*Gaelic Bards*, i. p. 45).

3. Various poems and songs, some of which were more common in M'Nicol's day than now. Copies of such favourites as the *Comhachag*, *Duanag Ullamh*, Aged Bard's Wish, are here. So are also such pieces as *Baran Supair* (v. *Conflicts among the Clans*, p. 101), the 'Snuff-grace' (*ibid.* p. 136), *Buabastar na Beirte* (v. Gillies, p. 138), with many others.

4. There are several verses and sayings of *Aonghus nan Aoir* (v. *Transactions of the Gaelic Society of Inverness*, vol. xxvi. *et supra*, p. 215).

5. A translation into Gaelic of 'Auld Robin Gray,' printed in *Am Bolg Solair* (Glasgow: Sinclair, p. 73), and a copy of the Latin poem on the Battle of Killiecrankie (v. *supra*, pp. 289, 303).

6. The Tale of Murchadh Mac Brian (v. *supra*, p. 146).

7. 'The Black Prince,' of which the title alone is in English.

8. A number of Gaelic Sermons by Mr. M'Nicol.

9. A Journal in Gaelic from 1809 to 1813, by Major Dugald M'Nicol, a son of the minister, who was himself a writer of verse.

The Collection contains also, among other matter, the following written in English.

1. Papers and Letters on the Ossianic Controversy.

2. An Abstract or First Draft of the Author's Remarks on Johnson's Journey to the Hebrides.

3. Several Genealogical Papers, including the Genealogy of Neil M'Vurich, the Bard of Clanranald.

4. A MS. History of Scotland, 1419-1550, and 1520-1564.

5. Extracts from Guthrie's *History*, and from Lhuyd's *Archaeologia Britannica*.

6. A number of Sermons, with a Journal giving the dates on which the Sermons (in Gaelic and English) were preached in Lismore, Appin, and elsewhere.

In addition to the above, Dr. Henderson has several papers of interest which belonged at one time to the Rev. Dr. Mackintosh Mackay and to John Morrison of Harris.

III. *MSS. of Rob Donn's Poems*

Two copies of this famous bard's poems were taken down during his lifetime. One was written by the Rev. Aeneas Macleod, afterwards minister of Rogart. This copy was last seen in the possession of the late Rev. Dr. Mackintosh Mackay, and, it is to be feared, is irrecoverably lost. The other was done by Miss Thomson, daughter of the minister of Durness. This copy is now in the possession of Dr. Hew Morrison, Edinburgh.

IV. *In the possession of the Rev. John Walker Macintyre,
Kilmorivraig*

Mr. Macintyre possesses three MSS.

1. The second transcript of the Dean of Lismore's MS., written by Ewen M'Lachlan, of Aberdeen. This MS. was given to the late Rev. Dr. Macintyre of Kilmorivraig by its former possessor, who emigrated.

2. A bulky volume, being an English-Gaelic Dictionary, compiled in the latter half of the eighteenth century. The volume probably came into the possession of the late Dr. Macintyre, through his relative, James Macintyre of Glenoe, who, with several others, did a great deal of useful work, in collecting material for a Gaelic Dictionary at that time (*cf. supra*, p. 281).

3. A copy of a collection of Gaelic Proverbs made in 1769, by Ewen Macdiarmid, which was in the possession afterwards of the late Mr. John Shaw, Kinloch Rannoch, v. *Nicolson's Proverbs*, p. xxxiii. For other MSS. possessed by Mr. Shaw, *cf. L. F.*, p. xvii.

V. *The late Captain Matheson of Dornie's Collection*

Next to Mr. J. F. Campbell of Islay's MSS. (v. *supra*, p. 281), the most meritorious collection of the nineteenth century that has come under the writer's notice is that by the late Captain Alexander Matheson of Dornie. This collection consists of three volumes, one of foolscap, thin, neatly bound, but only in small

part written upon ; a second of large octavo, 206 pages of which are written upon ; and the third of smaller octavo wholly written upon.

The contents of the three volumes are practically the same, an extensive collection of songs and poems composed in the west of Ross-shire and neighbouring districts, by Mathesons, Macraes, Mackenzies and others, and recovered from old people by the industrious collector. Some of the songs and poems have been published, in whole or in part, in various collections. But much the greater number have not hitherto been printed. A valuable feature of the collection is the notes attached to nearly all the poems, naming the author and the date or probable date of the composition, with frequently an anecdote or interesting tradition regarding them.

The third volume is more of the nature of a scrap book, and is less carefully written ; but the greater part of the contents of this collection, if competently edited, would be a valuable addition to modern Gaelic literature.

The writer is indebted to the sister of the collector, Miss Betsie Matheson, for the privilege of perusing this collection.

There are several other literary remains of the nineteenth century that one meets with, or hears of, here and there. Conspicuous among recent collectors, not to speak of those still living, were Dr. M'Lauchlan of Edinburgh, Rev. J. G. Campbell of Tiree, and the Rev. James Macdougall of Duror. But a considerable portion of presumably the most valuable part of the labours of these and other such men have been published at one time or other.

APPENDIX IV

Gaelic MSS. lost or missing

In addition to the MSS. catalogued above there are many Gaelic papers of interest in private libraries. The late Dr. M'Lauchlan *e.g.* possessed sermons written in Gaelic by the Rev. James Stewart of Killin. Dr. Cameron had access to Gaelic MSS. and papers by Dr. Stuart of Luss. A great-granddaughter of Duncan M'Intyre has papers and memoranda connected with the poet's life and work. There are no doubt many such here and there.

Older and later many MSS. of Scottish Gaelic origin have found their way out of the country. A few such are still traceable. Thus the oldest book now existing which can be proved to have been written in Scotland, a copy of Adainnan's *Vita Columbae*, transcribed by *Dorbeneus*, who died as Abbot-elect of Iona in 713, is now in the public library of Schaffhausen. The Book of Deer is in Cambridge. One or two old Scotic MSS. are in Rome. These and others such, apart from the Gaelic colophon and memoranda in the Book of Deer, are written in Latin.

To come to a later date: one or two of the Gaelic MSS. in the British Museum are from Scotland. The so-called Red and Black Books of Clanranald are in the possession of the Chief of that name. Papers of Ewen M'Lachlan, including his translations from the *Iliad* into Gaelic, are at present in England in private possession. In recent times, emigrants have occasionally carried Gaelic MSS. abroad, and one or two have been written in the Colonies. The Rev. A. MacLean Sinclair of Pictou, Nova Scotia, a MS. collection of Gaelic literature, made by Dr. Mackenzie of Gruline, whose daughter, Mary, in the absence of her father, entertained Dr. Samuel Johnson; another collection made by his own grandfather, the

poet John Maclean from Tiree, who owned and brought with him to the Island Dr. Mackenzie's MS.; and a third, a rhymed version of the Psalms of David, with other matter, written by the late Rev. Dr. Blair, in the Colony.

But much the greater number of the MSS. written by the old Gaelic scholars are, it is to be feared, lost for ever. Occasional references to some in the older period—the 'obits' of Iona *e.g.*, from which a portion of the Annals of Ulster would be compiled, are made in Reeves's edition of Adamnan's *Vita Columbae*. Beyond that they were of great value, we know little of the contents of the old Library of Iona. It used to be said that many volumes went from Iona to Glasgow; Dr. Campbell (*supra*, p. 309) says that some went to Douay. The Latin section would be much larger than the Gaelic. The dispersion of the considerable Gaelic library of the M'Vurichs, bards to the Clanranald chiefs, is described in 1800 by the illiterate descendant of that distinguished family (*v. Rep. on Ossian*, p. 275). The M'Vurichs lost their lands and their literary zeal. He himself, not having been taught to read, was indifferent as to the fate of the volumes. Some went here and some went there. Clanranald ordered his uncle to give the Red Book to James Macpherson from Badenoch. Alexander Macdonald the poet took some volumes away; his son Ranald took others; he saw tailors cut some of the parchments into stripes for measuring-tapes. Martin in his description of the Western Isles mentions two copies of the old Gaelic *Life of St. Columba* existing in his day, one with M'Neill of Barra, the other with Macdonald of Benbecula. One of these may be that in our MS. XL (*v. supra* p. 92). The same author describes the medical Library of Dr. Fergus Beaton of Uist, some portion of which may well form part of the medical section of our Scottish Collection now. Mr. M'Nicol, in his reply to Dr. Johnson, remarks again and again upon lost Gaelic MSS. Further references on the same subject are met with in *L. F.* and *Rel. Celt.* Cf. also *supra*, pp. 217-225, 255, 308.

Special mention must be made regarding three such MSS.

1. The Records of the Isles.

During the administration of the Lords of the Isles, records seem to have been pretty regularly kept. This department, we are told, was in charge of MacDuffie or M'Phee of Colonsay. These would, in part, be written in Gaelic. The disappearance of these records is a great loss not merely to the *History of the West Highlands* but to the *History of Scotland*.

2. A translation of the Old Testament into Scottish Gaelic.

During Cromwell's régime the Synod of Argyll showed unwonted literary activity. They turned the Psalms of David into Gaelic verse, and printed, in 1659, the first fifty of them in a little volume, now extremely rare, called the *Caogad* or 'fifty.' At the same time they took steps to translate the whole of the Scriptures into Scottish Gaelic, and portioned out the Old Testament, up to and including Canticles, among their members. From the Synod Minutes we gather that the Books of Job Proverbs, Ecclesiastes and Canticles were translated before October 1657, and the Pentateuch by November 1660. Other parcels were also completed, but details are not given. After the Restoration the zeal of the Synod waned. Apart from the first fifty their rhymed version of the Psalms was not printed until after the Revolution. No part of this translation of the Old Testament was ever printed. Mr. M'Nicol says that the MS. was in the library of the Duke of Argyll shortly before he wrote. Dr. Hew Scott (*Fasti*, v. p. 14) states that Duncan Campbell, minister of (North) Knapdale translated the two books of Chronicles, and that the MS. still existed, in 1851. But all efforts to trace any portion of this work have hitherto proved fruitless. The loss of this MS. to Scottish Gaelic Literature is very great. The translation was made independent of the Irish translation, for although the latter was done earlier it was not printed until later, in 1685. This great work, even though a translation, would be a most important addition to our meagre stock of Scottish Gaelic prose.

3. *Farquharson's Collection of Gaelic Poetry.*

Father Farquharson, at one time student, afterwards Prefect, of the College of Douay, when a young priest in this country made a collection of Gaelic poetry. From the account given in the 1807 edition of *Ossian*, vol. i. xl-lviii, this collection must have been very extensive. The MS. is said to have been of folio size, three inches thick, and closely written. The priest brought the volume to Douay with him. It appears to have been specially rich in Ossianic poetry. When Macpherson's *Ossian* appeared, Mr. Farquharson carefully compared Macpherson's English version with his own MS., and was delighted to find the latter superior and fuller. After the Prefect's day his MS. fell on evil days in Douay. The last heard of it is that the students used its leaves to light their fires. If we had this large and valuable MS. now, it would probably throw little light on the Ossianic controversy, but it would considerably enlarge our knowledge of the literature current in the east of Inverness and Ross in the middle of the eighteenth century.

ADDITIONS AND CORRECTIONS

- Page 2 line 7, add, ‘also IVa, IVb, being MSS. CIV, CIII of this Catalogue, described on p. 266.’
- ” ” 25, for XXXVI read XXXVII.
- ” 5 ” 27, add ‘as also the large medical MS. described on pp. 274-277, and probably MS. XVIII (v. p. 51).’
- ” 7 ” 25, before ‘copy’ read ‘defective.’
- ” 8 ” 6, add ‘This tract is printed by Alan O. Anderson, M.A., with translation and notes, in *Rev. Celt.*, xxx. p. 404 +.’
- ” 18 ” 11, for ‘Five’ read ‘Six.’
- ” ” 35, add ‘6. A copy in Ireland, dated 1466. v. O’R. p. cxxx.’
- ” 23 ” 21, 31, for ‘(Sanitatis)’ read ‘scientiae.’
- ” 25 ” 32, for ‘(G)il(f)inn’ read ‘Illann,’ and cf. *Rev. Celt.*, xi. 401.
- ” 51 ” 21, after ‘14,’ add ‘Cf. medical MS. described on pp. 273-277.’
- ” 52 ” 24, after ‘C’ add ‘O’M.,’ and delete ‘by the hound.’
- ” 54 ” 31, for ‘1a2’ read 7a2.’
- ” 61 ” 24, add ‘v. pp. 206-207.’
- ” 62 ” 13, after ‘returned’ add ‘v. p. 272, line 20.’
- ” 72 ” 29, add ‘v. p. 309, l. 1.’
- ” 75 ” 37, add ‘According to *Trans. R. I. A.*, xxvi. 31, there is a copy of this Passion in Liber Flavini Fergusiorum.’
- ” 77 ” 39, add ‘But v. *Eriu*, iv. 173.’
- ” 79 ” 10, add ‘For religious passages in MS. IV. v. p. 23.’
- ” 87 ” 27, after ‘Christians’ add ‘cf. B. L. xx.’
- ” 89 (foot) for ‘O’Gr. Cat., p. 661,’ read ‘Y. B. L., p. 20b.’
- ” 90 line 24 for ‘Text’ read ‘Texts.’
- ” 95 ” 14 for ‘chumaht’ read ‘smacht.’
- ” 98 ” 9 add ‘MS. XL not MS. XLVIII must be the *Bianf.* of H. S. D. MS. XL is so named (v. p. 153) by E. M’L, one of the chief compilers of the *Dictionary*.’
- ” 113 ” 27 delete ‘late.’
- ” 126 ” 34 for ‘L’ read ‘LI.’
- ” 128 ” 14 for ‘LXXXI’ read ‘LXXXIII.’
- ” 133 ” 1, after ‘1782’ add ‘but with much shorter and different text.’
- ” 136 ” 22, add ‘There is a copy in the Book of Hui Maine, cf. *Archiv für Celt. Lexik.*, II. 145.’
- ” 141 ” 6, for ‘hearers’ read ‘companions.’
- ” 144 ” 26, add ‘3a. Pp. 96a-104a contain a copy of *Bruighean bheag na h-Almhuiin.* Cf. p. 141.’
- ” 156 line 8, after ‘John’ add ‘[Minaird “little height” is met with in Scotland and Ireland. There are two in Argyllshire, one a small estate on Loch Fyne; another, a farm near Airdoran, at one time the seat of the O’Conachers or McConachers, physicians of Lorn].’

- Page 164 line 28, add 'This composition is sometimes attributed to the poet Egan O'Rahilly, and extracts from it have been printed in the second edition of the poet's works published by the Irish Texts Society, 1911.' Cf. also *Zeit. für Celt. Phil.*, v. 541.
- ,, 182 (foot), add 'The Tract is printed, with translation, in *Celt. Rev.*, vii. 52-62, by the Rev. George Calder, B.D.'
- ,, 184 line 13, for '2 3' read 213.
- ,, 195 ,, 7, add 'The *Pharsalia*, otherwise, *In Cath Catharda*, "The Civil War," with translation, notes, and vocabulary, was printed by Whitley Stokes, and published after the great scholar's lamented death. *Irische Texte* (iv. 2. Leipzig, 1909.) The *Thebaid* is being printed, with translation and notes, by the writer in *Celt. Rev.* (vii. 106 et seq.).'
- ,, 201 ,, 14, for 'Proc.' read 'Trans.'
- ,, 202 (foot), add 'The Gaelic versions give only the first seven books of the *Pharsalia*'
- ,, 208 line 13, add 'This satire is printed by O'Donovan in *The Tribes of Ireland*, p. 284. (Dublin, 1852.)'
- ,, " " 31, for 'column' read 'columns.'
- ,, 219 ,, 34, after 'Finit' add 'The text is printed in the Todd Lecture Series, vol. xvi. p. 24+.'
- ,, 240 ,, 3, 32, for 'Phil.' read 'Lexik.'
- ,, " " 23, for 'MSS.' read 'MS.'
- ,, 242 ,, 27, after 'son' insert '?
- ,, 249 ,, 1, for '220' read '202.'
- ,, 255 ,, 19, add 'The Legend is printed by Eoghan O'Neachtain in *Eriu*, iv. 49+, and has been published by Gill and Son. Dublin, 1911.'
- ,, 260 ,, 17, insert 'MS. LXXXIV. This MS. is the copy made for Dr. Skene of E. M'L.'s transcript of MS. XXXVII (cf. p. 227).'
- ,, 260 ,, 30, for '158, line 3, to p. 299' read '148 to p. 309.'
- ,, 267 ,, 11, after 'Library' add 'Cf. p. 310, l. 11.'
- ,, " " 19, for '139' read '137.'
- ,, 288 ,, 22, for 'seven,' read 'six.'
- ,, 291 ,, 18 after 'severely' insert '(The subject of Macintyre's Satire was Mac O Neacain, not MacNicol.)'
- ,, 295 ,, 12, for 'Proceedings' read 'Transactions.'
- ,, 297 ,, 2, add 'The Contract, with translation by the Rev. Dr. M'Lauchlan, is printed in the *Gael*, ii. pp. 155, 156.'
- 298 ,, 17, for 'al,so' read 'also.'
- ,, 300 ,, 30, add 'Cf. p. 274. It would appear that this copy was not made from the copy of earlier date there described.'
- ,, 307 ,, 4, after 'Bard' add 'A poem by Domhnall Bàn Bàrd is printed in *Gaelic Bards*, ii. p. 113.'
- ,, 315 ,, 28, for 'Erin' read 'Eriu,' and after '6' insert (.)

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