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Alex Fraser  
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# G A I D H E A L ;

PAIPEIR-NAIDHEACHD

AGUS

LEABHAR-SGEOIL GAIDHEALACH.

A' CHEUD LEABHAR, ANNS AM BHEIL DA' AIREAMH DHEUG.

Vol. 3  
1873/4

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“Mar ghath soluis do m' anam féin  
Tha sgeula na h-aimsir a dh'fhalbh.”—OISEAN.

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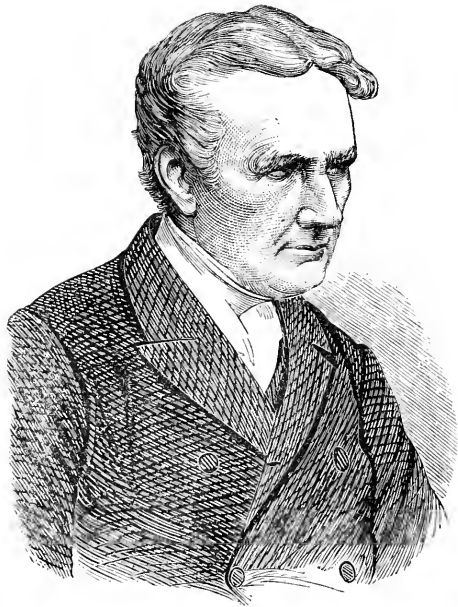
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GLASCHU:  
MAC-NEACAIL 'SA CHUIDEACHD.

1873.

GLASCHU:  
DUNN AGUS WRIGHT,  
CLO-BHUALTEARAN.

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AN T-URRAMACH M. MACAOIDH, LL.D.

# AN GAIDHEAL.

IL LEABH.] DARA MÌOS AN EARRAICH, 1873.

[13 AIR.

## AN T-URRAMACH MACAN- TOISICH MACAOIDH, LL.D.

Ann san aireamh so de n' Ghaidheal, tha sinn a' toirt d'ar luchd leughaidh dealbh an Ollaimh Mhicaoidh. Tha sinn a' cur romhainn o àm gu àm, mar a bhios cothrom againn, dealbhan cuid do na daoine is fiughala agus is aithnichte a bhuineas do fhìor shliochd nam beann, a chur ann sa GHaidheal air an doigh cheudna. Chan eil iad ach ainneamh, marbh no beò, is airidh air àite is airde ann am meas agus ann an cuimhne spèiseil nan Gaidheal, na an t-urramach, an t-Ollamh Macaoidh. Mar nach toigh leinn luaidh air cliu neach air bith ann an cainnt aig am biodh suaip ri mìodal no ri brosgul, bheir sinn gearrchunntas air a bheatha agus air a shaothairean maitheasach, luachmhor, neo-fheineil ann an aobhar leas aimsireil agus spioradail a luchd dùthcha, aig an tigh agus bhuaithe.

Rugadh an t-Ollamh Macaoidh air an ochdamh latha deug, de cheud mhìos a' Gheamhruidh 1793, air fear-ann Dhuaird-bheag, Sgìreachd Eadarachalais ann an Cataobh—an sgìre-achd ann san robh a sheanair agus a shinn-seanair 'nam ministrean. An déigh dhadol troimh 'n chursa ghnàth-achd do fhoghlum agus do oileine-achadh airson dreuchd na ministreal-achd, fhuair e cead searmonachaidh anns a' bhliadhna 1823. Bha e air a shuidheachadh ann an sgìre-achd Lagain ann sa bhliadhna 1825, agus air atharrachadh gu sgìre-achd aonaichte Dhunomhain agus Chille-  
mhunna ann sa bhliadhna 1832. Chuir uireasbhuidh spioradail na

sgìre-achd ud sar-dheuchainn air 'uile dhìchioll; ach cha b' fhad gus an deachaidh leis Eaglais Dhun-omhainn a mheudachadh, Eaglais sgìre-achd a thogail ann an Cille-  
mhunna, Eaglais Theachdarail a thogail aig Toll-aird, agus aon eile aig Aird-an-teine, agus luchd saoth-  
reachaidh freagarrach a shuidh-  
eachadh gu bhì cuideachadh leis ann an obair na ministrealachd.

Aig àm an Dealachaidh ann sa bhliadhna 1843, thug an t-Ollamh Macaoidh suas aon de na beolain-  
dean a b' fhearr a bha 's an Eaglais staidhichte; agus ann an dáimh ris an Eaglais Shaoir, rè uine fhad bha a shaothairean ro mhor agus ro luachmhor. Mar fhear-gairm Co-  
muinn nan Seanaidhean Gaidhealach 'o 1844 gu 1847, bha moran d'a uine air a caitheamh ann an cuairtean air feadh Eileinan iomallach na Gaidhe-  
ealtachd, ann 'sà bhirlinn—a' "Bhra-  
idealbunn" a' searmonachadh an t-  
soisgeil do 'n t-sluagh; agus aig an am cheudna a' sgrìobhadh agus ag ullachadh leabhar mìosail da 'm b'ainm "An Fhianuis."

Nuair a bha a Ghaidhealtachd air a fiosrachadh le gorta, le seargadh a bhuntàta ann 's na bliadhnan 1846-7 agus 8, thug an t-Ollamh Macaoidh suidheachadh aimbeartach a luchd-duthcha fa chomhair Luchd-  
gnothuich Ard-sheanaidh na h-Eaglais Saoire, ann san ochd-mhìos 1846, agus mar thoradh air a dhian thag-  
radh as an leth bha ciùg mìle deug Pund Sasunach air a thional ann measg choithionalan na h-Eaglais, agus tre an robh mòran sluaigh air an tiorcadh o ghorta bhàsmhor.

Ann an Seanadh Earra-ghàidheal, ann sa bhliadhna 1845, Chuir e air chois Iomhas Cuideachaidh do fhoghlumaich airson na ministrealachd, a tha o 'n am ud air a chumail suas, agus o 'n robh Ceud gu leth Pund Sasunach air a roinn o chionn bliadhna no 'dha air seachd deug do fhoghlumaichibh ann an Oileamhaidean na h-Eaglais; agus ré uine fhada bha e a solar o chairdean fialaidh 's an taobh deas, sea ceud Pund Sasunach gach bliadhna gu bhì a cuideachadh le oghaich bhochda Ghaidhealach iad fein oil-eineachadh airson dreuchd na ministrealachd. Agus le cuideachadh mhnathan uasal cairdeil, chuir e air chois, "Comunn mhnathan uaisle na h-eaglais Shaoir," airson sgoilean a chumail suas ann an cearnaibh iomallach de na h-eileinean Gaidhealach.

Ann sa bhliadhna 1849 bha an t-Ollamh Macaoidh air a thaghadh gu h-aonsgeulach gu bhì na Cheann-suidhe air Ard Sheanadh na h-Eaglais Shaoir,—suidheachadh anns nach do dheairmad e leas a luchd dùthcha.

Aig àm d'a bheatha anns an robh "sgail an fheasgair ag iadhadh air," chaidh e cuairt do *Australia*, far an do dh'fhuiling e ioma cruaidhchas agus uireasbhuidh ann a bhì suidheachadh agus a' meudachadh Eaglaisean ann an caochladh aiteachan do ùr-threabhachais *Victoria* agus *N. S. Wales*. Air dha tilleadh dhachaidh, ghabh e os laimh coithional na h-Eaglais Shaoir anns na h-Earradh, agus an deidh dha moran a chosd ri togail tigh ministear, tigh sgoil, agus ri caramh na h-Eaglais; fhuair e fear-cuideachaidh d'an tug e suas an t-iomlan de'n obair agus d'a bheòlainn; air dha fhaotainn a mach nach robh a neart co-ionnan ris an obair a bha aige ri dheanamh ann san aite gharbh agus iomallach ud ann measg coithional sgapta.

Mar Dhiadhair domhain fallain

agus tulchuisseach; mar Theangair agus mar ùghdair, tha aite seasaidh ard agus aithnichte aig an Ollamh Macaoidh am measg ard sgoileirean na linn so. Ach mar sgoileir Gailig, is e is dòcha gum bheil e da rìreadh gun leth-bhreac aig an dearbh am so, ged a tha aireamh ann a tha le eud agus adhartachd cliù-thoiltinneach, a leantuinn a cheumanna. Cha 'n ann an diugh no an dé, a thainig an t-Ollamh Macaoidh gu ìre ard agus urramach mar sgoileir Gáilig. Ann an deanamh suas "Foclair mór Gailig Comunn Gaidhealach na h-Alba," ged a bha an obair air a marasglachadh le sgoileirean ainmeil nach maireann: Dr. Iain M'Leoid Dhundonuill, le cuideachadh Eoghain Mhic-Lachuinn, Abareadhain, Dr. A. Irvine, Dhun-challionn-bhig, agus leis an Urramach Alasdair Domhnullach, a bha ann an Craoibh; is ann leis an Ollamh Macaoidh a bha an obair air a crìochnachadh agus air a ceartachadh mar a bha i a dol troimh 'n chlà. Na shean aosd agus na 'laigse, tha e fhathasd eudmhor dichìollach gu bhì togail suas na Gailig, mar chanain, a dh' ionnsuidh an t-seasaimh ard a tha dligheach dhi am measg chánainean aosda agus ard-ughdarail nan linntibh a thréig. Chan eil ach ro ghoirid bho na chrìochnaich e Eachdraidh na h-Eaglais, ann an Gailig, agus a' dh'ullaiche airson a chlà "Eachdraidh nam Fiughalach Albannach" air a h-eadar-theangachadh gu Gailig leis an Ollamh Mac' Illebhà.

—o—

#### AIR CRUINN-MHEALLAIBH SOILLSEACH NAN SPEUR.

##### V.—EARRANN.

*AIR NA REULTAIBH MARS,  
RHESTA, IUNO, CERES, PALLAS,  
AGUS, IUPITER.*

THA oibre a' chruthachaidh a' foillsachadh gliocais an Tighearn Dé,

eadhon do'n ìntinn as mi-chùramaiche agus as neo-mhothuchaile! Nach mòr an gliocas a shuidhich a' ghrian aig astar co fad o'n talamh, is nach 'eil an tomhas soluis agus teas a ta sinn a' faotuinn uaipe aon chuid tuilleadh's mòr, no tuilleadh's beag? Na'm biomaid na b'fhaisge do'n ghréin na tha sinn, bhiodh an talamh agus sinne air uachdar air ar crionadh le teas; agus nam biomaid na b'fhaide uaipe, dheanadh reodha agus fuachd ar milleadh gu tur. Ach air d'on talamh a bhi aig astar freagarrach o'n ghréin, tha sinn a' mealtuinn a feartan air sheòl iom-chuidh agus taitneach; agus air da a bhi 'cur char deth air a mhul fein, tha gach rioghachd agus dùthaich air 'uachdar a' mealtuinn teas agus soluis na grèine 'nan àm fein, gach là dhe'n bhliadhna. Tha solus agus dorchadas a' teachd an déigh a' chéile gu riaghailteach, agus tha iad air an aobhar sin chum leas agus comh-fhurtachd gach dùil bheo. "Chuir Dia dealachadh eadar an solus agus an dorchadas," agus mar sin, le gliocas neo-chrìochnuichte, rinn e an là chum saothreach agus oibre, agus an oidhe chum cadail agus foise. Tha'n fhirinn chéudna air a foills-eachadh le reultaibh neamhe gu léir, co math is leis an talamh; agus féudar a radh maille ri Daibhidh, "Gur uamhasach iongantach a dhealbhadh, cha'n e mhàin an duine, ach mar an céudna gach ni a ta air aghaidh na cruitheachd."

Tha sinn a nis gu cunntas a thoirt air MARS an ath réult ann an òrdugh. Tha Mars coig uairean nis lugha n'an talamh, ach aig astar mòran nis faide o'n ghréin. Tha Mars mu thimchioll ceithir mìle agus da chéud de mhìl-tìbh troimbe, agus sia fichead agus coig muilean de mhìl-tìbh air falbh o'n ghréin. Tha'n réult so a' siubhal 'na cearcall fein, dà fhichead agus seachd mìle de mhìl-tìbh ann an uair,

agus a' crìochnachadh a turais ann an aon uair ni's lugha na sia cead, ceithir fichead agus seachd laithean. Tha bliadhna Mhars, uime sin, ach beag co fada ri dhà de na bliadhnaibh againn-ne. Tha'n réult so a' tionndadh air a mul fein ann am fichead agus ceithir uairibh, agus da fhichead mionaid, air chor 's gu'm bheil là Mhars dà fhichead mionaid ni's faide na là na talmhainn. Ma tha créutairean réusonta ann am Mars, cha'n fhaic iad a' ghrian ach leth co mòr is a ta sinne ga faicinn, agus cha'n fhaigh iad ach a leth uiread soluis agus teas uaipe, 'sa ta sinne a' faotuinn. Ma tha gealach idir aig an réult so, cha'n urrainn sinne a faicinn aig a lughad; ach ma tha créutairean ann am Mars, chi iad an talamh agus a' ghealach againn-ne, mar dhà ghealach, tè dhiubh beag, agus an tè eile mòr, a' sìr chaochladh gun a bhi idir làn! Le gloineachaibh-amhaire chithear coslas chuantan agus thìrean ann am Mars; agus chithear, mar an céudna, aogas sneachda air na h-earrannaibh sin deth, a ta air chùl na grèine; agus tha daoine foghlumte a' co'-dhùnadh gur sneachd a th'ann, do bhrigh gu'm bheil e ana-barrach geal, agus gu'm bheil e falbh gu h-iomlan, an uair a bhuaileas teas na grèine air na h-ionadaibh sin far am bheil e 'laidhe gu domhain rè géamhraidh na rèilte so. Air d'i a bhi mòran ni's faide o'n ghréin n'an talamh, cha'n fhaicear i a chaidh a' teachd, cosmhuil ri Mercuri agus Bhénus, eadar an talamh agus a' ghrian, gidheadh, aig amannaibh sònraichte chithear i a' siubhal mu'n ghréin 'na cuairt fharsuing fein! Air an taobh a mach do Mhars tha ceithir réulta beaga a cuairteachadh na grèine, gach aon 'na cearcall fein. 'S iad so BHESTA, IUNO, CERES, agus PALLAS, agus cha'n 'eil am meud ach beagan ni's mò na a' ghealach againn-ne. Tha iad da uair co fad o'n

ghréin ri Mars, agus a gabhail a dha uiread ùine chum cuairt a chur air a' ghréin. Cha'n 'eil ach goirid o'n fhuaradh a mach iad, agus tha iad co beag, agus aig astar co fad air falbh, is nach 'eil dùil aig sluagh gu'n rannsaichear iad a chaoidh a mach air mhodh cìnteach. Fhuaradh Bhesta a mach anns a' bhliadhna 1807, Iuno anns a' bhliadhna 1804, Ceres anns a' bhliadhna 1801, agus Pallas anns a' bhliadhna 1802.

Bheir sinn iomradh a nis air IUPITER, an réult a's mò agus a's òirdheirce de na réultaibh uile, air dì a bhi mìle uair ni's mo n'an talamh, agus seachd agus ceithir fichead mìle de mhiltibh troipe. Tha Iupiter ceithir chiad agus sia thar fhichead muillean de mhiltibh o'n ghréin, agus tha e 'siubhal 'na chearcall cuig mìle fichead de mhiltibh anns an uair. Tha'n réult so a' gabhail aon bhliadhna deug agus deich mìosan chum aon chuairt a chur air a' ghréin, agus air an aobhar sin tha bhliadhna Iupiter ach beag co fada ri dha dheug de na bhliadhnaibh againn-ne. Tha'n réult mhais-each so a' tionndadh air a mul fein ann an naoi uairibh agus sia deug agus da fhichead mionaid, air chor is gu'm bheil an là aice ni's lugha na leth an latha againn-ne, ged tha a bhliadhna a dha uiread deug co mòr ri ar bhliadhna-ne. Tha ceithir gealaichean aig Iupiter, a ta 'ga chuairteachadh ceart mar a ta na réultan a' cuairteachadh na gréine. Tha àm laidhe agus éiridh gach gealaich dhiubh so air fhaotuinn a mach air son gach là 'sa bhliadhna, a chionn le so gu'm bheil maraichean a' deanamh mach an slighean air na cuantaibh mòra. Tha na gealaichean aig Iupiter agus Saturn, uime sin, anabarrach féumail duinne, a chionn gur ann leò sin a's cinntiche a gheibh maraichean a mach a' cheart àit air doimhneachdaibh na fairge anns am

bi iad na air sheòl sam bi eile. Tha aghaidh Iupiter air a còmdachadh le fàinnibh, no le criosaibh leathamh agus fosgailte, agus tha téallsanaich a' deanamh mach gur neoil iad a ta air an dòigh iongantach so a cuairteachadh na réilte so! Tha e cinnteach gur mòr am fuachd a ta ann an Iupiter, do bhrìgh gu'm bheil e aig astar co fada air falbh o'n ghréin, is gu'm bi a gathann fann agus lag mu'n comas doibh ruigheachd air an réilt mhòir so; agus tha'n seòl air am bheil Iupiter air a shuidheachadh air a mhul fein, a' toirt mu'n cuairt nach 'eil a bheag a dh'atharrachadh eadar a Shàmhradh agus a Gheamhradh.

Mar a's mò a labhras sinn air na réultaibh, 's ann a's mò tha sinn 'faicinn araon gliocais agus cumhachd an Tì uile-bheannaichte "a labhair, agus bha iad ann; a dh' àithn agus sheas iad."—(Salm. xxxiii. 9.) Is mìorbhuileachd a' chinnreachd agus an eagnaidheachd leis am bheil na réultan a' siubhal 'nan cuairtibh fein air feadh farsuingeachd na cruith-eachd; agus leis am bheil gach aon diubh fa leth a' crìochnachadh a turais 'na h-àm suidhichte fein. Tilgibh bhur sùilean air aghaidh na cruith-eachd, agus chì sibh gach nì air àrdachadh chum na crìche a's fearr. Ach an uair a bheachdaicheas sibh le ioghna air an obair, smuainichibh le iongantach agus le taingeileachd air a' ghàird-ean uile-chumhachdach a rinn an obair sin, agus abraibh maille ris an diadhair Eòin, "Is airidh thusa, a Thighearn, air gloir, agus urram, agus cumhachd fhaotuinn; oir chruthaich thu na h-uile nithe, agus air son do thoil-sa tha iad, agus chruthaicheadh iad."—(Taisb. iv. 11.)

SGIATHANACH.

(Ri leantuinn.)



## MU NA SEANN GHAIÐHEIL.

## VIII.

(*Air leantuinn o 'n 9mh Aireamh, taobh 223.*)

Sgriobh Seorus Buchanan Eachdraidh na h-Alba ann an Laidinn agus tha e labhairt innte mu thimchioll a' cheud luchd-aitich a ghabh comhnuidh ann an Breatunn. B'i a bharrail-san gum b'e an t-aon sluagh a bha chomhnuidh anns na tìribh ris an abrar a nis an Fhraing, an Spainn agus a'Ghearmailt no an Ollaind, gun do labhair iad an aon chanain, agus gum b'e an t-ainm leis an robh iad aithnichte do na Romanaich *Galli* no *Celtae*. Bha iad roinnte 'nam fineachan no 'nan treubhan eadar-dhealaichte o cheile anns an doigh labhairt, ged a bha an aon chanain aca thaobh dachais. A reir beachd Sheoruis Bhuchanain is ann o oirthir thuath na Frainge ris an abairteadh *Armorica* a thainig a cheud luchd-aitich do cheann deas Bhreatuinn; thainig na ceud dhaoine as an Spainn do Eirinn; agus thainig a cheud sluagh do cheann tuath Bhreatuinn as a'Ghearmailt no Lochluinn. Ach ged a thainig iad a nall as na tìribh so fa leth gidheadh labhair iad an aon chanain Ghaidhealach le beagan dealachaidh a thaobh gum b'e an aon sluagh a bha a chomhnuidh air tir-mor na Roinn-Eorpa aig an am so. Thachair na nithean so a reir coslais fada mun do thog an sluagh sin an ceann o'n d'thainig na Sasonnaich, na Lochlunnaich agus Gearmailtich an la an diugh. Theirteadh na seann Bhreatunnaich ris an t-sluagh a thainig a nall o *Armorica* as an Fhraing; b'iad so sinnsearan nam fineachan a tha chomhnuidh ann an Duthaich *Wales*, agus labhair iad cainnt a tha cosmhlil ris a' chainnt a labhrar anns an tir sin air an la an diugh. Theirteadh na Caledonich no na Pictich mar ainm

ris an fheadhainn a thainig gu ceann tuath Bhreatuinn agus labhair iad Gailig cosmhuil ris a' Ghailig a labhrar an diugh ann an Albainn. Agus theirteadh *Scoti* mar ainm ris an t-sluagh a thainig as an Spainn do Eirinn agus labhair iad Gailig cosmhuil ris a' Ghailig Eirionnaich. Chaidh dream araidh dhiubh so a nunn a Eirinn do Earraghael agus ghabh iad comhnuidh an measg an luchd-aitich a bha an sin o chian. B'ann diu so a bha an teaghlach rioghail a thainig gu bhi rioghachadh os ceann Albainn gu leir 'nuair a chuireadh an rioghachd fo aon riaghladh.

Tha Buchanan mar an ceudna ag radh gun d'thugadh Caledoniach mar ainm air an t-sluagh a bha ann a Albainn a chionn gun robh iad a chomhnuidh ann an tir a bha lan de choille chaldainn; gum b'e Dun-chaldainn no Dun-chailleann ceann-bhaile na rioghachd aca agus gun d'fhuair e an t-ainm so o'n aobhar cheudna. A reir sin tha an t-ainm Caledonaich a' cialluchadh Caldainnich. Mar so chi sinn gun robh Seorus Buchanan a' creidsinn gum bu Ghaidhil na Picti, agus gun robh iad fein agus na *Scoti* cairdeach d'a cheile. Tha e a' nochdadh gun robh Bede dhe 'n bheachd cheudna 'nuair a tha e ag radh gun d'thug na *Picti* do na *Scoti* pairt de 'n tir aca fein anns an earrainn sin a bha air bheag sluaigh no falamh. Tha e ag radh mar an ceudna roimh theachd nan Sasonnach gun robh ach beag an aon chanain air a labhairt le uile luchd-aitich an eilein Bhreatunnaich.

(*Ri leantuinn.*) D. B. B.

## CALLUM A GHILINNE.

## EARRAN VII.

AIR an oidhche ud nach deachaidh, agus nach teid a' cuimhne Challum rè a bheatha, fhuair e ann am beagan uairean de thiom, barrachd eolais air

cealgairachd nadar tuiteamach na daonachd na' fhuair e riamh roimhe. Fhuair e mar an cèudna sealladh agus tuigse fhaireachdail air a laigismean modhanail fein. Bha e air a ghluasad, air a luasgadh agus air a lionadh le uamhas roimh an t-slochd uamhainn anns an robh e ach beag air a shlugadh, gun smaoin agus gun amharas a bhi aige d'a thaobh; cha bu lugha 'bha e air a lionadh le taingealachd airson an rathaid mhiorbhuileach agus fhreasdalach anns an robh e air a thiorcadh. Thug e aghaidh air a chairtealan taimh cho luath 'sa bheireadh a chosan e; 'Nuair a fhuair se e fein an taobh a stigh de a sheomar, ghlais e au dorus, agus thilg se e fein na shìneadh air an urlar, far an do leig e a mach na aonar na faireachduinean buaireasach leis an robh a chridhe air a reubadh agus 'anam air iomluasgadh. B'i oidhche Dhi-Sathuirne a thachair a bhi ann. Greis an deigh a mheadhoin oidhche, 'nuair a bha tomhas do thosdachd agus do shamhchair air toirt aite do n' ghair agus do 'n utag fhiadhaich, bhorb, allmhara, airson am bheil sraidean Ghlaschu cho comharrachite, gu sonruichte air oidhche 'Shathurna agus air maduinn na Sabaid—dh' eirich Callum o'n urlar, air dha tomhas do fhaothachadh fhaotainn bho 'n teinn-chradh leis an robh a chridhe an impis sgaineadh; thug e mar a b' abhaist da, lamh air a Bhiobul; ach a dh' aindeoin a mhothachaidh air a dhleasdanas, cha b'urraim e aon chuid a shuil no imtinn a shocruchadh air aon fhocal gu a leughadh le urram no le stoldachd iomchuidh. Dhùin e suas agus chuir e seachad "Focal math na beatha"—chaidh e da leabaidh, ach threig fois agus codal a shùilean; ged a bha e air a ghleidheadh gu miorbhuileach o ghuimharan minosach am measg na cuideachd drochmhuinntir air an robh e tathaich fo

threorachadh a dhroch companaich; thug an caitheamh aimsir ud anns an robh e air a chleachdadh, dorchadas crnas agus cionta air a choguis, agus thug a chor air an oidhche chianail ud 'na chuimhne, a bharr air ioma rud eile, cor neach araidh air am bu tric a chuala e 'mbathair chaomh a deanamh ionraidh:—Bu duine e a bha ri aideachadh air an diadhaidheachd—ach ann an aon seadh cha robh a ghiulan air uairibh comhsheasmach ri 'aideachadh. 'Nuair a thachradh dha tuiteam ann an cuideachd luchd eolais fuasgailte, bha e ullamh gu bhi air a ghlacadh ann an cleachdadh mi rianail na misg, leis an robh gu tric a leithid do dhaorsa agus do dorchadas a luidhe air a choguis is nach b'urraim e car uine an deigh gach tuisleadh dheth an t-seorsa ud, am Biobul fhosgladh, no a ghluin a lubadh air ceann a theaghlach. Bha an oidhche ud do Challum na h-aimsir fhadalaich neo-fhoisneach, air bheag codail no ùrachaidh. Mu ghlasadh na cambanaich dheirich e; sheall e a mach air an uinneig—cha robh duine no ainmhidh r' am faicinn air an t-sràid. Bha buaireas agus iomluasgadh a choguis fein, an coimeas ris an t-samhchair chiuin choitchionn a bha buadhachadh air gach taobh dheth, na chuis eagail dha. Ann an doimhneachd a theinn agus a thrioblaid, ghrad-las na chuimhne na briathran so. "Co ionnsuidh a theid sinne ach a d' ionnsuidhsa, oir agadsa tha briathran na beatha maireannaich." Le fiamh agus le annhuinneachd neo-abhais-teach, glac e am 'Biobull—Dh' fhosgail leabhar nan Gnathfhocal dha, thuit a shuil air aireamh de na h-earranaibh a chomharraich a mhathair mu 'n do dhealaich iad ri cheile; leugh agus bheachdaich e orra le 'uile dhuarachd a chridhe. Bha iad a luidhe gu ro fhreagarrach ri a chor; ghlac iad aire air a leithid do dhoigh

is gun robh gach focal mar gum bann air an runachadh gu bhli air an seirm na chluais fein amhain, agus gu bhli air an deargadh air a choguis agus air a chuimhne. Air dha an leughadh thairis agus thairis a ris—ghlac e peann agus paiper, agus sgrìobh e an t-ìomlan dhiu mar a leanas :

“Nuair a theid gliocas à steach ann ad chridhe, agus a bhios eolas taitneach do ’n anam, n’i ciall do dhionadh, coimhididh tuigse thu : chum gun gleidh iad thu o n’ mhnai choimhich, o n’ bhan-choigrich a ni brionnal le a briathraibh—Na h-eisdrì mealltaireachd mna ; oir mar a chùr-mheala silidh bilean mna coimhich, agus is millse na ’n ola a beul, ach tha a crìoch searbh mar a bhurmaid, geur mar chlàidheamh da fhaobhair : tha a cosan a dol sìos chum a bhais ; ni a ceumanna ghreim air ifrinn. Sheall mi am measg nan daoine baoghalta ; thug mi fainear am measg nan oganach, òigfhear gun chiall, a dol seachad air an t-sraid fagus d’a h-òisinn ; ghabh e air an t-slighe chum a tìghe. Le moran d’a cainnt mhilis thug i air aontachadh, le mìodal a bilean chomheignich i e. Tha e dol na deigh gun dail mar theid an damh chum a chosgraidh, no an t-amadan chum peanas a chip ; agus an teid saighead troi’ anam, mar a ghreasas an t-eun do ’n rìbe, gun fhios aige gur h-ann a chum a bhàis a ta e. Suidhidh i aig dorus a tìghe, air caithir ann an aithbh arda a bhaile, a ghairm orrasan a bhios a dol seachad air an t-slighe. Ge be neach a tha baoghalta, thigheadh e ’stigh an so ; agus ris-san a tha ’dhith tuigse their i : ‘Tha na h-uisgeachan a ghoidear milis, agus an t-aran a dh’ithear an uaigneas taitneach ;’ ach cha’n eil fios aige gum bheil na mairbh an sin, ann an doimhneachdan ifrinn gum bheil a h-aoidhean. Threig i oid’-ionnsaich a h-òige, agus dhi-chuimhnich i coimhcheangal a Dè : Air eagal gun coth-

romaicheadh tu slighe na beatha, tha a ceumanna luaineach, air chor as nach urrainn thu an aithneachadh. Atharraich do shlighe fada uaipe, agus na tìg am fagus do dhorus a tìghe, oir lot agus leag i sìos moran ; seadh chaidh moran do dhaoine treuna a mharbhadh leatha ; is e a tìgh an t-slighe gu ifrinn, a dol sìos gu seomraichean a bhàis ; cha phill duine sam bith a theid da h-ionnsuidh, agus a ris cha’n fhaigh e sligheanna na beatha. Na claonadh do chridhe chum a sligheanna, na rach air seacharan ’na ceunaibh, chum as nach dean thu caoidh mu dheireadh agus gun abair thu, Cionnus a thug mi fuath do theagasg agus a rinn mo chridhe tair air achmhasan ? Is beag nach robh mi anns gach òc am meadhoin a chomh-chruinneachaidh agus a choimhthionail.”

Nuair a bha Callum a sgrìobhadh sìos nan earranean ud, aon an deigh aon, ann san rian ’s an robh iad air an comharachadh leis an laimh chaomhail ud a shaothrich ioma latha gu dian agus gu dileas airson a leas, bha cumbachd dìombair neo-fhaicsinneach gan giùlan le buaidh agus le eifeachd gu smior ’anama. mar a dh’ainnich sinn ann an aite eile, bha iad da rìreadh air am beanachadh dha. Chaith e a mhàduinn ud ’na sheomar uaigneach mar nach d’rinn e riamh roimhe—aig an uair ghnathaichte, chaidh e do ’n Eaglais, cha b’ ann mar a b’ abhaist dha, a dh’fhaicinn, agus gu bhli air fhaicinn ; ach le beò-iartus an deigh air rud-eigin a bheireadh furtachd d’a anam leonta, agus a bheireadh saorsa dha bho na saighdean sgaiteach geur a bha an sàs ra’ choguis. Nuair a leugh an ministear an ceann-teagaisg : —“Is fear comuinn mi dhoibhsan air am bheil d’ eagal agus dhoibhsan a ghleidheas do reachdan.” Smuaintich e nach robh teachdaireachd d’ a leithidsan bho an earrain ud, ach

teachdaireachd dìtidh. Dh' eisd e gu dùrachdach ris gach focal de an t-searmoin. Bha cleachdadh-no 'dha, a bha coitchionn do n' chothional d' am buineadh e, a bha air am meas leis riamh on' thainig e 'n am measg, rudeigin mi rianail agus mi-mhodhail a thaobh an fhir theagaisg agus na seirbheis sholuimte a bu dreuchd dha, mar a tha rocail, sreothartaich agus smotadh suaoisein, agus casadaich; agus mar an ceudna, daoine a bhi 'cumail an adaichean agus an boineidean air an cinn, gus an ruigeadh iad an aiteachan suidhe, eadhon ged a bhithheadh an t-seirbheis air toiseachadh mu 'u tigeadh iad a stigh do 'n eaglais. Bha a chasadaich gu sonruichte, 'na campar agus 'na brosnuchadh dha; oir thainig e le beachdachadh orra, gu bhi a co-dhùnadh nach be aon chuid cnatan no cuing-analach a b' aobhar do na chuid 'bù mho de 'n chasadaich, ach dìreach, cleachdadh fasauta, comhfhulangach, a bha cumanta 'n am measg ri fuachd 's ri teas, ri blaths an t-Samhraidh co-ionnan ri dùdlachd a Gheamhraidh. Bha gach easordugh de 'n t-seorsa ud n' am plàigh agus n' am buaireas sonruichte do Challum air an latha ud; oir bha 'aire agus a chluas gu dian agus gu durachdach an crochadh ri bilibh an fhir-theagaisg, mar gum biodh a bheatha an eiseimeil aon fhocal a dh' fhaodadh e a ehall, no a rachadh seachad air a chluais. Bha am ministear na fhear teagaisg soisgeulach fallain, dileas, comasach: Na rìle shearmoineau, ciod air bith 'bu cheann-teagaisg dhoibh, chluinntè mòran mu chliù Chrìosd, agus mu ghloir na saorsa a choisinn e. Fhuair Callum rud-eigin ann an teagasg an latha, a bha mar ola agus mar fhion do lotan 'anama. Chuir na beachdan a leanas, solus dha air aobhar a chruais, an dorchadais agus na h-as-

sith a thug companas nan andiadhaidh air a choguis. Thug am ministear fainear gun robh luchdaideachaidh òg ullamh gu bhi a saoil sinn nach robh dad do chunnart dhoibh ann an comunn agus ann an companas luchd uile, cho fad 'sa sheachnadh iad fein an t-òle ann an cainnt agus ann an gnìomh. Chuir e solus samhlachail ud, ann an briathra a tha airidh air an cumail air chui-mhne. Seall, ars' esan, air closach ainmhidh a' gradadh air an raon, tha an fheoil lobhta sin a bha aon uair 'na biadh fallain beathachail, a nis 'na puinnsean marbhtach; cho puinnseanta is gun cuireadh am mir 'bu lugha a dh'itheadh tu dhi, do bheatha ann an cunnart; an saoil thu gum biodh e tearuinte dhuit seasamh no suidhe dhlù do n' chlosaich ud cho fad 's a b'aill leat, na 'm be is nach cuireadh tu am mir 'bu lugha dhi na d' bheul? Gu dearbh, cha bhiodh e idir tearuinte. Ciod e' tha ann sau fhaileadh bhreun ghairsneach a tha thu deothal a stigh troimh do chuinneineau, gu bhi air a chomhfhèasgachadh ri d' fhuil agus ri d' chaileachd? Is e a thann, an dearbh phuinnsean sin a tha ann sa chlosaich ghraineil o'm bheil e 'g eiridh, agus leis an bi do chaileachd ann an tomhas air a truailleadh a cheart cho cinnteach agus ged dh'itheadh tu i. Cha mho tha e comasach do neach air bith eadhoin do anam grasmhor, comunn a chumail ri luchd mì-bheus, gun a chaileachd mhodhanail a bhi air a truailleadh le an conaltradh agus le 'an eiseimpleir, ged a dh' fheadadh e gach briseadh air lagh na modhanna a sheachnadh gu h-ìomlan ann an cainnt agus ann an gnìomh. Ma's miaun leat ars' esan, a bhi air do ghlanadh, agus air do choimhead glan o shalchar na feola agus an spioraid, feumaidh tu coimhcheangal a dheanamh ri d' chluasan cho math

agus ri d' shuilean. Biodh do chomunn agus do chompanas, uime sin riuthasan a mhain air am bheil eagal an Tighearna. Mun robh an t-seirbh-eis thairis, dhealraich an solus air inntinn Challum a thaobh 'fhior chor, mar gun leigte gath greine ann am plathadh a stigh do sheomor dorcha. Thuig agus dh' fhairich e 'nis, mathair-aobhair a bhuaireais agus na h-an-fhois leis an robh e air a luasgadh. Bu bheag a bha dh'amharus aige gus a nis, gun robh a bheusan modhanail air an truailleadh leis a chaitheamh-aimsir anns an robh e air a chleachdadh ann an cuid-eachd Mhicheil. Mhottaich e da rìreadh 'fheum air a bhi air a ghlanadh ann san "tobar a chaidh fhosglaadh" cha b' ann a mhain o chionta a pheacaidh, ach mar an cendna o 'neoghloine mhodhanail. Be an latha ud dhasan, latha nam beannachd; Thainig e mach ann sa mhaduinn fo sgios agus fo throm uallach, a sior ghuidhe.

"A prìosan m' anam buir a mach,  
T' ainmsa gum molar leam"

Thill e dhachaidh le oran nuadh  
ann am beul anama.

"Mar eun a rib' an aunadair  
Shaor thusa m' anam bochd."

MUILEACH.

(Ri leantuinn.)

### AM BUACHAILLE-LAOGH AGUS AM MINISTEIR.

Bha balachan òg, mac baintrich bhochd, aon uair 'n a bhuaichille-laogh aig tuathanach araidh. Bha e a' faighinn a bhìdh mar thuarasdal o 'n tuathanach, agus bha a mhathair 'g a cumail fein a suas mar a b' fhear a b' urrainn di le 'bhi ag obair do na coimhearsnaich, maille ri cuideachadh beag a bha air a bhui-leachadh oirre o am gu am á airgid nam bochd. Thuit gu 'n robh fear-ann an tuathanaich a' crìochnachadh

ri *glebe* a' mhinistir agus co-dhiu a leig am buachaille na laigh am measg coirce a' mhinistir, no cìod air bith a b' aobhar, ghabh e fuath agus gamh-las mor do 'n bhalachan, agus cha 'n iarradh e ach a' bhì 'g a smadadh a h-uile cothrom a gheobhadh e. Bha aig a' mhinisteir gille miodalach, trailleil a b' abhaist da a thoirt leis an uair a bhiodh e, le 'charbad beag, a' gabhail a chuairt troimh 'n sgrì-eachd. Thachair dhoibh a bhì a' gabhail sgrìob air latha araidh, agus faicidh iad buachaille nan laogh 'n a shuidhe taobh an rathaid mhoir le deise uir aodaich air. Bu mhath a bha fios aig a' mhinisteir e' aite 'n d' fhuair am balachan an deise, agus smaointich e gu 'n gabhadh e an cothrom air a nàrachadh. "Co, mo ghille math," ars esan, "a chuir ort an deise ur, ghasda sin?" "Chuir," thuir am balachan bochd 's e 'togail a chinn, "le 'r cead a mhinisteir, a' cheart fheadhainn a chuir an deise sin oirbhse,—chuir an sgrì-eachd. An uair a mhothaich am ministeir a' chuis air a tilgeil cho deas 'n a aod-ann leis a' bhalachan chuir e 'chuip ris an each, agus thàr e as. Ach air dha dol beagan air aghart smuainich e gu 'm bu tamailteach da leigeil leis an ruaig a bhì air a cur air mar so an lathair a ghille fein; stad e an carbad, agus chuir e air ais an gille a dh-fheoraich d' an bhalachan, an gabhadh e muinntireas gu bhì 'n a *bhurraidh* aig a' mhinisteir. Thill an gille le othail mhòir, agus chuir e a' cheist ris a' bhuaichaille. "Am bheil thusa dol g' a fhagail?" ars am balachan. "Cha 'n eil," fhreagair an gille. "Ma ta, mar eil," thuir am balachan, "rach air d'ais agus abair ris a' mhinisteir, gu 'm bheil mise 'meas gu 'm bheil a thighinn a stigh beag gu leoir a chumail a suas *da bhurraidh* gun ghuth air a' bhì ag iarraidh an treas fir!" Dh' fhalbh an gille 's a theanga 'n a phluic a dh'

innseadh a shoirbheachaidh, agus is i mo bharail nach do chuir e fein no am ministear a' bheag tuillidh de dhragh air a' bhuachaille-laogh.

MAC-MHARCUS.

Latha Feill Brighde 1873.

—o—  
AN DARA DUAN

DE SGIALACHD NA TROIDHE ;

Air a thionndadh bho Ghréugais Homeir  
Gu Gaidhlig Abraich.

LE EOBHAN MACLACHAINN.

*Taisbeanadh an Fheachda ; agus àireamh nam fìneachan Gréugach agus Tròidheach.*

Dhùin gach créutair talmhaidh 'n rosg,  
Slòigh 'us eachraidh chaidil sèamh,  
Na dé bhuan 'n cathraichean òir,  
Iar claon-aomadh gu ceò-phramh.  
Bha *Iòbh* 'na aonar gun suain,  
'Inntinn mhòr fo gluasad bras,  
Gu cliù thoirt do 'n Aicheall thréun,  
'S do 'n arm Ghréugach léireadh cas.  
Comhairl' iomchuidh dhùisg 'na cheann,  
Bruadar meallt' a thogail suas,  
'Chur gu rìgh na Gréig' a mhiann,—  
'S dh' éubh e 'n Sgail an briathran luath:  
“ Grad-imich, a Bhrudair fhaoin,  
Dh'fhios a' chablaich aig raon Tròidh ;  
Do shìol Atréuis, rìgh nam feachd,  
Thoir mion sgéul air reachd mo bheòil.  
Tairngeadh e fo 'n airm gun dail,  
Sliochd na Gréige 's arbhuidh cùl ;  
Glacaidh e 'n stuaidh fharsuing ard,  
'S sgapaidh na liath-charn 's an ùir.  
Bho'n rinn Iuno 'n ùrnaigh chruaidh,  
Tha 'nt aon rùn aig sluagh nan spéur ;  
Thuit Tròidh gu buileach fo bhinn,  
'S thig maom-sgrìos air linn nam béud.”  
'N uair chriochnaich e, léum an Sgail,  
Sios 'na still gu traigh nan long ;  
Fhuair e 'n rìgh a's teach na bhùth,  
Fo mhìn-dhrùchd, 's e 'n cadal trom.  
Sheas an dealbh os cionn a chinn,  
An riochd Nestoir bu bhinn glòir, —  
Sean-Nestor a ghléidh a ghaol.  
Thar gach aosda 'measg a shlòigh.

An sin labhair Taisbean nan spéur—  
Shoillsich aithn' an dé do 'nt shonn :  
“ Am fois dutsa, ghaisgich thréin,  
'Ur-mhic Atréuis nan stéud lom?  
Dim-brìgh do chomhairleach glic  
Do 'm buin cùram bhlar a's fheachd,  
'S mìltean slòigh ag earbs' á thaic  
Cian-chaidreamh an cadal leisg.

Eisd gu mion-bheachdaidh ri m' sgéul—  
'S mi teachdaire dhé nan dia ;  
Bho'n 's mòr a thruais diot, a's 'ùigh,  
D' arlachadh an cliù, 's e mhiann.  
'S aill leis thu ghrad-thoirt gu blar  
Sliochd na Gréige 's arbhuidh cùl.  
Glacaidh tu 'n stuaidh fharsuing ard,  
'S sgapaidh na 'liath-charn 's an ùir.  
Bho'n rinn Iuno 'n ùrnaigh chruaidh,  
Tha 'nt aon rùn aig sluagh nan spéur.  
Thuit Tròidh gu buileach fo bhinn,  
'S thig maom-sgrìos air linn nam béud.  
Gabhsa suim de reachd an dé ;  
Smid dhe 'm bheil mo bhéul a' luadh,  
Fìach nach leig mi-sgaim air chùl,  
'N uair dh' fhògrar bho d' shùil ant shuain.

Raining na facail a' chrìoch,  
'S grad às 'fhianuis thriall an sglèò.  
Dh' fhag e 'n rìgh ri imleachd cuim,  
Ag cur mhiltean luim air seòl.  
Bi dhùil gu'n leagadh na 'carn  
Daingeach Tròidh, an là sin fhéin,  
Umaidh nach d' fhìsraich mar bha,  
'S cìod bu brìgh do dhàn nan spéur.  
Gun smaoin air cho liomhor cràdh,  
Osna, 's téinn, a's blar, a's éug,  
Bha gu teachd air an da shlògh,  
An strìth chian nan còmhrag géur.

'S an àm iomchuidh dhùisg an tréun,  
'S ghrad-éirich 'n uair thréig a shuain ;  
Thar leis gu'n robh 'n Taisbean aigh  
A' sir-chagar tlàth na chluais.  
Shuidh e dìreach 's dhùin mu 'chliabh,  
A mhìn-fhalluinn chiatach, nuadh ;  
'S thilg e thair uachdar os cinn,  
Earradh mòr bu rìoghail tuar.  
Mu 'dha chois chumadail, chruinn,  
A bheairt shoilleur shnaim e teann ;  
Claidheamh réul-airgidach grunn,  
Chroch sgibidh ri thaobh bho 'n bhoinn.  
Colbh athraichean tréun 'na dhòrn,  
Slat-riaghailt nan glòir bith-bhuan :  
Dh' fhios a' chablaich stìir e cheum—  
Tuineadh Gréugaich nan arm cruaidh.

Dh' éirich maduinn òg nan driùchd  
'Na 'soillse gu licheurt Iobh ;  
'S thair còmhnuidh aluinn nan dia,  
Sgaol i 'brat de 'nialaibh òir.  
Chuir an rìgh air chuairt nan deann,  
Gairmfhìr a b' oscarra pong,  
A theanal nan slòigh air ball,  
Gu comhairl' aig taobh nan long.  
Thug iad a' chaismeachd mar dh' iarr  
'S dhòirt na mìltean siar romh 'n raon :  
Ach cho-ghairm e, 'n tús, na seòid  
A fhuair gliocas còrr bho 'n aois.—  
Chruinnich iad aig birlinn shlinn  
Nestoir Philich nan radh glic.  
'S thionnsgain e, 'n uair shuidh na suinn,  
A dheilbh luim an dulchuinn thrìc.

(*Ri leantuinn.*)

## AN SEOL AIR AN DEANAR AIRGIOD.

Leig seachad gnothuch gach neach eile, agus thoir an aire do d'ghnothuch fein. Na ceannaich an ni sin nach 'eil a dhìth ort. Gnàthaich gach uair chum buannachd, agus feùch gu'n cuir thu t-ùairean dìomhanach gu deagh bhuil. Smuainich a rìs mu'n tilg thu fu na sea-sgillin air falbh gu h-amaideach, agus cuimhnich gu'm bheil tè eile agad r'a dheanamh na h-àite. Biodh e dhuit mar chulaidh-shùgraidh a bhì 'toirt an aire do d'ghnothuch fein agus mar sin cha dearmadar do ghnothuch an uair a bhios tu an toir air culaidh-shugraidh. Ceannuich ìosal, reic cothromach, agus gabh cùram de'n bhunnachd. Na biodh do shùil an déigh na sgillin a bheir thu do'n deircean thoiltinneach. Gléidh do leabhraichean-cùntais gu riaghailteach, agus ma gheibh thu fiù a' bhònn-sea a'm mearachd faigh a mach agus ceartaich e. Dean ceartas teànn edar duine agus duine, agus ged a bhiodh e 'nad' chomas na meall neach eile anns a' chuid a's lugha. Na iàrr dà phrìs, ach reic air an aon sgillin ris an uachdaran agus ris an iochdaran. Ged a thuiteadh buille mi-shealbhach ort 'nad' cheaird fein, gabh cùram fosgail do shùilean, oibrich nì's cruaidhe, agus ma tha e idir 'nad' chomas na géill. Còmhlaich cruaidh-chas agus téinn le buan-sheasmhachd gu'n sgìos, agus teichidh iad a' chuid 'sa chuid air falbh. Agus ged a dh'fhàilnicheadh thu nad' ghleacadh ri cruadal, measar airidh air urram thu; ach géill anns a' chùis, agus, nithear dìmeas ort. Na tig beò os ceann do chumhach, agus ged nach robh agad ach sgillin Shasunnach 'san là, caomhain an deicheamh earrann di. Le bhì lean-tuinn nan riaghailt so, le beannachd, cha'n eagal nach teid a' chùis

leat. Dean ceartas, diòl gu h-ealamh gach fiàch agus mar sin faigh do dhlighe fein. Na rach a'n urras air neach 'sam bith ged bu bhrathair e. Ma ni thu sin cha'n 'eil teagamh nach dean thu do charaid 'na namhaid, a thuilleadh air gu'm fuiling thu càldach nach fhurasd duit a dheanamh suas. Cùm t-fhocal gu poncail treibhdhìreach, cur do dhòchas ann am freasdal an Ti a's Airde, iarr a bheannachd-san air do dhìchioll, agus cha'n eagal duit.

### SGIATHANACH.

—o—

### SALM NA BEATHA.

LE LONGFELLOW.

(Eadar-theangaichte le A. C.)

Na can rium am briathraibh dubhach,

Beatha 'n duine 's brudar faoin;

Is tha 'n t-anam marbh a choidleas,

'S cha 'n 'eil ni réir barail dhaoin'.

Beatha 'n duine 's fìor ni luachmor!

'S cha 'n i 'n uaigh dhorch ceann a réis;

Ris an anam riamh cha dubhradh,

"S duslach thu 's gu duslach théid."

Cha 'n e sòlas 's cha 'n e àmhghar

'Tha mar àrd-chrich dhuinn fo 'n ghréin,

Ach bhì gnìomhach chum bhì fàgail

Astair ùir gach là 'n ar déigh.

Ealdhain 's mall 's tha ùin' ruith seachad,

'S tha ar crì, ge calm' is treun,

Ghnàth mar dhruma 'bhròin a' bualadh

Caismeachd thiamhaidh thruaigh an éig.

Ann an àrhaich mhòir an t-saoghail,

'N camp na Beatha so na bì

Mar an t-ainmhidh balbh a ghreasar!

Bì mar ghaisgeach anns an stri!

Earbs' na cuir 's an latha màireach!

'N ùin' chaidh seach fàg air do chùl!

Saothraich anns an àm 'tha làthair,

Treun an cridhe 's Dia a' d' shùil!

Nochdaidh eachdraidh laoch gu'm faod sinn

Ar beath' dheanamh buadhach àrd,

'S luirg ar cos 's an t-saoghal fhàgail

As ar déigh 'n uair 'thig am bàs.

Luirg 'n uair 'chi theagamh neach eile,

'S e air cuan na Beath' gun iùl,

Bràthair faondrach 'rinn long-brhiseadh,

Glacaidh thuige misneach ùr.

Eireamaid nis 's biomaid gnìomhach,

Le treun chrì 'bheir buaidh 's gach càs;

'S fòghlumaid, tre chosnadh 's leanmhuinn,

Dìchioll 's foighidin gach là.

**UILLEAM MAC-DHUN-  
LEIBHE, AM BARD ILEACH.**

(*Air a leantuinn o 'n àireamh mu dheireadh.*)

Is gann a b' urrainn dha labhairt mu Shasunn agus Sasunnaich gun ni-eigin searbh a radh mu'n deidhinn. Bha 'inntinn cho làn de dh-euchdan nan laithean ud anns an robh an dà rìoghachd an comhnuidh ann an naimhdeas, gu'n do leig e as an t-sealladh gu buileach, an caochladh àigh a thainig ann an lorg na h-aonachd a tha nis eatorra. Bha e 'na ni ro ghoirt leis a ghiulan gu'm b'e Lunnain, agus nach b'e Duneideann, Priomh Bhaile na rìoghachd, a's gu'n robh Albainn do ghnath air a cur as an t-sealladh ann an naidheachdan na duthcha a's iomradh an comhnuidh air a dheanamh air "Arm Shasuinn," "Cabhlach Shasuinn," "Banrigh Shasuinn," &c. Bha dubh fhuath aige air Sasunn a's air gach nì a bhuineadh dhi. Bu ni ro mhi-fhortanach gu'n robh a' chuis mar so, oir chuir e grabadh an dà chuid air a shoirbheachadh fein mar fhear sgrìobhaidh agus air a chliù mar fhear eachdraidh. Dhearbh e anns an leabhar a chuir e mach air an d'thug e mar ainm, "Tagradh nan Gaidheal," gu'm b' aithne dha Beurla a sgrìobhadh air mhodh a dh' fhoadadh nair chur air imadh aon aig an bheil cliù cian sgoilte mar ughdar; ach chuir a' chainnt laidir a ghnathaich e, agus am fuath a nochd e a thaobh gach aon a rinn aig àm air bith, éucoir air na Gaidheil, cnapstarra ann an rathad soirbeachaidh na h-obair aige. Ach air a shon so uile tha iomadh nì a's airidh a chumail air chuimhne ri fhaotainn ann an "Tagradh nan Gaidheal." Sgrìobh e mar an ceudna "Eachdraidh na h-Alba" a bha ri teachd a mach gach mìos 'na pairtean aig aon tasdan am pairt.

Thainig mu chuig pairtean de 'n obair so a mach, ach chaidh stad oirre le di airgid gu a giulan air a h-aghaidh. Bha an EACHDRAIDH ri bhì air a croìchnachadh ann an sia earrannan déug. Cha 'n fhios domh cìod a thainig ris na sgròbhanna so, ach na'm biodh iad ri 'm faotainn, tha iomadh nì annta a dh' fheadadh a bhì chum feum anns a' GHÀIDHEAL. A chum onair sheann Uilleam biodh e air innseadh gu'n do dhiult e suim mhaith airgid airson na h-obair so, o neach a thoilich a ceannach, a's feum air bith a thogradh e a dheanamh dhi, ach cha dealaicheadh Uilleam rithe ach air aon chumhnanta, agus b'e sin, gu'm biodh i air a cur a mach dìreach mara bha i. So cha ghealladh e a's bho nach gealladh, fhreagair Uilleam "ged a bhàsaichinniseis an acrasfagaidh mias mo dheigh an obair so mar fhianuis air slaoight, agus antighearnas nan Sasunnach. Thig fear eigin a'm dheigh-se a chlo bhuaileas i." Ged nach urrainn sinn ach meas a bhì againn air an spiorad fhearail so a bha as cionn duais a ghabhail, eadhon, an uair a bha cruaidh bhochduinn agus gainne ga theannachadh, gidheadh cha 'n fhaod sinn aicheadh gu'm bu ni amaideach dha an tairgse 'dhiultadh. Ach cha 'n ann mar *Fhear-eachdraidh* no mar *Fhear Tagraidh nan Gaidheal* a bhios cuimhne Uilleam Mhic-Dhunleibhe air a cumail beò ach mar Bhard. Oir tha an obair aige a' dearbhadh gn 'n robh e comasach air a' chlarsach a dhusgadh gu cèòl, a's gu'n do thuit air tonnag aon de na Filidhean a dh' fhalbh. Tha Earrannan 'san obair aige nach cuireadh naire air Oisein as a sheasas a bhì air an coimeas ri Mac Mhaighstir Alasdair agus Donnachadh Bàn. Tha smuaintean ard' agus bardail ann am briathra snas-mhor, fileanta, reidh ri amas orra air gach taobh duilleig d' a obair. Is i



mo bharail nach eil neach air bith d' an aithne bårdachd nach tog fianuis gum bheil obair Mhic Dhunleibhe a' dearbhadh gu soilleir nach e ranntachd amháin a tha innte ach fíor bhardachd. Tha aon ni a tha comharraichte trice a deanamh, agus 'se so e, *mar d's trice leughas neach i, 's ann is deigheile 'dh' fhasas e oirre, agus cha 'n 'eil uair a leughar i nach eil maise in eiginri fhaicinn innte.* Tha sinn beachdaidh as a so nach eil aon a tha mion eolach air a' bhardachd so, nach tog fianuis gur airidh i air aite fhaotainn taobh nam bard a's measaile am measg luche-ciúil na Gaidhealtachd. Chuir e ri cheile rannan ann an dealbhan eugsamhla, a' gnathachadh ranntachd iomadh uair nach eil idir cumanta am measg obair nam Bard Gaidhealach. Ach cha 'n eil oidhirp a thug e nach eil fuighail. Ma bha cogadh a's creach aige mar chuspair a chiúil, b' urrainn dha briathran garg' agus brosnachail a chleachdadh, a's ma bha tiamhachd a's bròn mar sheisd an orain aige, b' aithne dha a ranntachd a ghleusadh da reir. Ach 'se an doigh a's fearr gu so a leigeil fhaicinn, cuid de na rannan aige a thoirt a lathair. Tha an da ni so agus iomadh dearbhadh eile againn air a chumhachd mar bhard anns an Duan a rinn e mu "Na Lochlannaich 'an Ile." Anns an dàn so tha e a' toirt fa' r comhair cabhlach Lochlainn a' teachd 'sa' leigeil sios an acair ann an Caladh Loch-na-Dalach, a' seinn an orain eagalaich so :

"So sinne 's cha 'n fhalbh mar thainig,  
Tuagh, tuagh,  
Gheibh sibh 'ur neonach am maireach  
Le tuagh tuagh,  
Buidealaich dhearg troimh gach fardaich,  
Tuagh, tuagh,  
'S bhur mnathan, 's bhur creach gu traigh  
Tuagh, tuagh. [leinn,

Bithidh sibh a' greasadh 's a teicheadh,  
Sgian, sgian,  
Bheir sinne bh' uaibh lúth nan easgaid,  
Le sgian, sgian,

Na thig dhibh cha till iad am feasda,  
Sgian, sgian,  
Cha 'n fhaic iad a' mhaduinn 's am feasgar  
Sgian, sgian.

An t-oran fiadhaich, neo-chneasda so bha na biasdan bruideil a' seinn, ach bha Matthean Ile aig an àm 'a cumail comhairle anns am bheil am Bard air briathra úr-labhrach a chur ann am beul nan uaislean. An deigh na comhairle anns am bheil iad air an inntinn a dheanamh suas coinn-eachadh ris na borb-dhaoine o Lochlainn air raon sliabh a' chatha, a's air uchdaichean "Ghart Loisgte," thoisich na h-Ilich air cruinneachadh. Thainig Clann Artair o Phroaig, agus clann Domhnuill as na h-Earradh. Clann Illean o Thorra, agus Clann Aoidh o'n Rionn. 'Se so am port meársaidh a sheinn piobaire Chlann Aoidh, mar bha iad a' direadh o'n Traigh a suas "Creagan a' chatha:"

"Tha an namhaid a' tighinn  
Air an traigh 'se 'gar sireadh,  
Thug e tair dhuinn mar Fhine,  
'S cha tig sinn gun éric.  
Tha iad mìl' mar a' chiad dhinn,  
Leis gach cothrom a's miann leo,  
Muir a's tir mar an iarrtus,  
Maduinn ghrianaich a's reidhlein.

Cladach comhnard nach folaich,  
Uaith ar n' aireamh 's sinn annamh,  
Chi iad cunntas na th' againn,  
S bheir iad barail gu'n geill sinn ;  
Cha b' e bhòsd as a' bharrachd  
A ghleidh an còir do na Rannaich,  
Ach buaidh siol agus claidhimh  
A' toirt a dhaineoin na dh' fheumadh.

Tha na coimhich 'an stailinn,  
'S fhada chithear an deàrsadh,  
Boillsgeadh chlogaid a's mhaile,  
'Teachd air fáire na Gréine,  
'Sann th' againn mar ábhaist  
A bhi rusgadh nan gairdean,  
O'n d' fhuair Clann Aoidh an "Lamh  
Laidir,"  
Nuas o laithean na Feinne.

Cha chluinn na h-Eileanaich thuathach,  
A's Tir mor 'dhruideadh uainn i  
Le cearcal fairge mu'n cuairt duinn

Nach brist cruadal no eigin ;  
 Bi'dh so seachad mu'n innsear  
 Do laoch Dhiùra 's Chinntire  
 Gu'n do ghlèidh sinn ar dileas  
 Far nach lion deoch reite.

An lamh làidir gu bualadh,  
 Cinn tri Tuire agus Ruadh Bhuic,  
 Riochdan gaìrg' agus luathais,  
 A thoill, a fhuair a's a ghlèidh sinn,  
 A cheann catha nan Heach,  
 Tha sinn fhathasd duit dileas,  
 'S ged a sgathar gu tri sinn,  
 Cha strìòchd sinn 'na dhèigh sud.

Ach cha b' ann amháin 'n uair a sheinn e mu stri a's mu chogadh a b' aithne do dh'Uilleam na teudan a ghleusadh. Bha suil aige gu maise naduir 'fhaicinn, a's b' aithne dha a dealbh a tharruing le laimh ealanta. Cha 'n eil iad ach tearc a bu ghrinne sheinn maise a' chéitein na rinn esan ann an oran na Buaille, anns an Dan air ainmeachadh "Crùmhneachan Bhraidalba." Tha an t-oran so a' toiseachadh air an doigh a leanas, 's a' dol air aghaidh ann am briathran grinne gu maise maduinn chiúin chéitean a chur an ceill :

A Rìgh, gur boidheach an sealladh,  
 Mu'n cuairt do lagan a' chrò,  
 Doire cubhraidh nam meangan,  
 Mu'n iadh 'sa' mhaduinn an ceò &c.

(*Ri leantuinn.*) R. I.

—o—

ORAN.

(GUN DUAIS\*)

[Air Fonn—"Ruidhlihd na Coilich  
 Dhubha," &c.]

Na'm biodh caileag agam fhin  
 Siomhalt bu mhath leam i ;  
 Fhad 's a dh' fhanadh i rium bith,  
 Bhithinn rithe bàigheil.  
 Is neònach an rud a th' ann,  
 An-tlachd air banasgail,  
 Is ceòlar an rud a th' ann,  
 Briogusean air pàistean.

\* Tha an t-usal Urramac a chuir an t-oran so thugainn ag' ineachd gu'n deachaidh a dhean-  
 amh le Seumas Mac-an-Roich, ughdar a Ghra-  
 mair Ghailig, ann an comhstri, do aon de Cho-  
 mainn Ghaidhealach na duthecha; agus air do'n  
 Chomunn fhaicinn iomchuidh an t-urram a thoirt  
 do neach eile, chuir an t-ughdar a mach an t-oran  
 aige fhein mar so, "Oran, gun Duais."

Ma shaothraicheas tu thar o chòir  
 'S dògh gu'n tig fallus ort ;  
 'S ma theid thu domhain anns an òl,  
 Ni thu bròn an màireach.  
 Is neònach an rud a th' ann,  
 \*Fang mu na boirionnaich ;  
 Is neònach an rud a th' ann,  
 Galar a' bhuntata.

Fèumaidh mnathan uaisle ti,  
 'S dìth e mur faigh iad sin,  
 Ach fèumaidh iad barrachd mar rith'  
 'S aran, im 'us càise.  
 Is neònach an rud a th' ann  
 'N sannt th' air na caileagan  
 'Bhi seang uile mun a chneas  
 'Us tomult mu na màsaibh.

'H-uile fear a bhios gun mhnaoi  
 Chaidh cha bhi piseach air,  
 'S boidheach an sealladh mart laoigh  
 'S coiseachan a' bà rith'.  
 'S neònach an rud a th' ann,  
 Clann aig na deireasaich,  
 Is neònach an rud a th' ann,  
 Bradain 'bhi 'gàn àrach.

Ged tha 'gealach fada, shuas,  
 'S suarach an t-astar e.  
 Nitear inneal dhuinn gu luath,  
 'Bheir a nuas i làmh ruinn.  
 Is neònach an rud a th' ann,  
 Frangaich 'us Sasonaich  
 Do'm b' àbhaist a cheile 'sgrios  
 A bhi nis' 'an càirdeas.

Nian bodaich d'am bi ni  
 'S cinnt' gu'm bi farraid oirre,  
 'S nian caillich bhios gu tinn  
 'S cinnteach gheibh i sàrach.  
 Is neònach an rud a th' ann,  
 Bantrach gun mhearachas,  
 'S neònach an rud a th' ann,  
 Banarach gun bhlàthaich.

Bheir mi taisdeal thar a' chuan,—  
 Buailidh mi 'Chanada,  
 Ged a tha e fada uainn  
 'S duaismhor e gu h-àiteach.  
 Is neònach an rud a th' ann,  
 Gleanntan ar n-ath'richean  
 Aig caoraich a bhi fo reachd,  
 'Us feachd nan cabar stràiceil.

'H-uile fear aig am bi sluagh  
 Buannaichidh arabhaig,  
 Ach 's beag cobhair ni an tréud.  
 'N uair a dh' éireas nàmhaid.  
 Is neònach an rud a th' ann,  
 Clann gun na ceannardan ;—  
 Is neònach an rud a th' ann,  
 Dimeas air na Gaidheil.

Ged a tha iad *math* 's an arm,  
*Garbh* aig a' bhaile iad;  
*Molar* iad fa'n glomn 's an *àr*  
 'S smadar iad fa'n *àiteach*.  
 Is neònach an rud a th' ann,  
 Samt air a' chonach sin;  
 Is neònach nach eil na Flaith  
 A' deanamh rath no stath leis.

Ach, mar thuit an Guth 's an spéur,  
 "Tréigidh an gineal so,  
 'S o'n nach d'imir iad le tìr  
 Thig siol ùr 'nàn aite."  
 Is neònach an rud a th' ann,  
 Faisneachd 'ga coilionadh;—  
 'S neònach an rud a th' ann,—  
 'S fìù e aire araidh.

Oran so air rud sam bith,  
 Mar a shir a' Chuideachda,  
 'S c'iu a gheibh 's nach faigh e "duais"  
 'S uaibhreach air a' bhàrd e.  
 Is neònach an rud a th' ann  
 Teangairean ealanta;  
 Is neònach an rud a th' ann  
 Simileir gun fhardaich!

Chi thu sid mu dheas 's mu thuath,  
 'S truagh leat an sealladh e,—  
 Far an d' arosaich na *Fir*,  
 Gheibh thu nise 'm *màgan!*  
 'S neònach an rud a th' ann,  
 Gamntar de sgoilearachd:  
 Is neònach an rud a th' ann,  
 Aineolas 'g à arach!

May, 1858.

#### NAIDHEACHDAN.

Cha 'n 'eil a bheag de naidheachd ur no annasach againn ri innseadh air a' mhios so. Tha Àrd-Chomhairle na Rìoghachd 'n a suidhe an drast, ach cha deachaidh moran fathast a radh no dheanamh a 's fhiach dhuinn aithris. Cha 'n 'eil athar-rachadh 's am bith 's fhiach aithris air prìsean margaidh ach mar a bha iad air a' mhios a chaidh seachad.

Tha rathad-iaruinn (*Railway*) mor 'ga chur air aghaidh ann an Canada a bhios a suas ri trì mìle de mhiltean air fad, agus a bheir cosnadh do mhòran luchd-oibre.

Cha 'n 'eil teagamh againn nach cuala cuid d' ar luchd-leughaidh gu 'n do chaill an rìgh og a chaidh a thaghadh leis na Spainntich a' bhliadhna roimhe, a chrun. Tha e coltach gu 'n d' fhas an t-uachdaran 's na h-ìochdaran sgìth d' a cheile,—“Bu choma leis an Rìgh Eoghan, agus bu choma le Eoghan co dhiu.” Shaoileadh daoine an deigh na chaidh de fhuil a dhortadh eadar an Fhraing agus Prussia an cois uachdaran freagarach a chur air leth dhoibh, gu 'm biodh na Spainntich 'n a b' fhaide riarichte leis an fhear a shonruich iad fein. Is fìor a thuit an seanfhacal, “Cha 'n 'eil an Rìgh fein mar bu chaidh

leis.” Na 'm biodh aige-san 's an Spainnt, Ceud sagairt gun bhi sanntach, Ceud tailleir gun bhi sanntach, Ceud greusaich gun bhi brengach, Ceud figheadair gun bhi bradach, Ceud gobhainn gun bhi paiteach, Agus ceud cailleach nach robh rianh air cheitidh chuireadh iad an crun air an Rìgh gun aon bhuille.” Ach o nach robh so aige mheas e gu 'm “B' fhearr teiche math na droch fhuireach.” Agus dh' fhag e-fein 's a Bhan-rìgh og an rìoghachd, agus is docha gu 'n teid e air ais do thigh athar, Rìgh na h-Eadailt.

Chaochail an t-Ollamh Urramach, Tomas Guthrie, ministear aon de Eaglaisean Saora Dhuneidinn, ann an Sasunn aig deireadh a' mhios a chaidh seachad. Cha robh ann an Albainn duine air an bu mhonha 'bha de mheas aig gach neach d' am b' aithne e, no eadhon a chualaig iomradh air. Bha e ro chluiteach mar shearmonaiche a's mar fhear-labhairt deas-chainnteach; ach is ann an comh-cheangal ris na sgoilean a bha e 'n a mheadhon air a chur suas air son foghlum agus oilein a thoirt do chlann bhochd nan sraidibh anns na bailtibh mora, a bha a' fas a suas ann an aineolas agus ann an drochbheart, a bhios deagh ainm agus cliù *Ghuthrie* gu sonruichte buan-mhaireannach. Chaidh a thiodh-lacadh ann an Duneidenn agus lean maithean a's luchd-riaghlaidh a' bhaile agus aireamh mhòr shluaigh, cleir as neo-chleir an giùlan do 'n chladh. 'N am measg uile cha robh suil thioram an uair a sheas buidheann mhòr de chlann nan sgoilean a dh' ainmich sinn, a thainig a nochdadh na comain fo 'n robh iad da-san a bha 'n a fhear-teasargain 's 'n a athair dhoibh, agus a sheinn iad aig beul na h uaign an laoidh bhoidheach, Bheurla,

*There is a happy land, far, far away.*

#### AN INNTINN.

Am bheil an inntinn ach ni meanbh?  
 Am bheil na h-innteachd dad ach dealbh?  
 An riochd is fearr a ni i' thùradh  
 Cìod e ach dlùth-chuirde iomadh dealbh?

DIA.

Dia na onar, E fèin a mhaìn  
 'Thug cruth is dealbh do gach ni a ta  
 'Rinn o thùs iad mar a b'fhearr,  
 A ta 'gan riaghladh an' cian gu brath.  
 Athair na h-inntinn, Fear-deilbh a'chuirp  
 Rinn athair-dhaoinè 'na iomhaigh chneasd,  
 Chuir e do'm t-saoghal glan saor o lochd,  
 Ged rinn es' encoir da fèin 's da shliochd.

Ròidean Dé neo-leirsinn duinn  
 Troimh an t-solus cha-n' fhaic an t-sùil;  
 Nithe rinn Esan dìreach, ceart,  
 Tric bidh sinne cur cas-ma-shead.

## CLARSAIR MHUILE.\*

FHAD s' bha *Rosie* dhomh dileas bu shunn-  
dach 'bha mi,  
Mar Shamhradh blath caoinhneil gu 'm  
b'aobhneach gach ni,  
Deas ghlensta mo chlarsach, gu gaireil,  
neo-throm,  
'S b' iad beusan mo ghraidh-sa do ghnath  
'bha 's an fhonn ;  
Ach a nis tha mi bronach, gun solas, gun  
sunnd,  
Ma's samhradh no geamhradh 's aon am  
iad 's gach cuis,  
Tha tiugh-neul neo-chiatach ag iathadh  
m'n cuairt,  
'S fad dilinn nan dilinn tha'n clarsair fo  
ghruaim.

Measg ghleanntan a's choiltean, neo-  
aobhneach, gun tamh,  
Bi'dh mi 'suibhal gun solas, ach bronach  
's fo phramh,  
Mo chlarsach nan teud-bhuidhe gleasta  
gu bin,  
Co-fhreagrach ri 'm oran mu sholas nach  
pill ;  
Ach 'ged mheall i mi 'n og-bhean, tha  
boichead mar 'bha,  
Tha smuaintean na gruaigich ga m'bhua-  
readh gach la,  
'Se cuimhne na ribhinn a dh'fhag mi cho  
trom,  
'Nis a'n gaol air a' bhas dh'f hag i clarsair  
nam fonn.

Ann an trom-chadal brudarach fuaran  
nan tom,  
Thainig m'eudail gun easlainte, ceutach  
gu 'bonn,  
Bha i fathasd 'n am bhruadar mar bu dual  
di air tús  
'S bha mo chridhe lan sòlais 's an òigh  
ud orm dlù  
Ach bha 'n aisling neo-stéidheil, grad  
dh'éirich mi suas,  
Bha mo phiantan air miadach' s mi fiaras-  
ach truagh,  
Ach 's gearr gus an cairear mi tra anms an  
uaigh,  
Bi'dh an Clarsair aig tamh's bi'dh a'  
Chlarsach gun fhuaim.

NETHER LOCHABER.

## THE HARPER OF MULL.

WHEN *Rosie* was faithfu' how happy was  
I!  
Still gladsome as simmer the time glided  
by ;  
I played my harp cheerie while fondly I  
sang  
Of the charms of my *Rosie* the winter  
nights lang :  
But now I'm as waefu' as waefu' can be,  
Come simmer, come winter, 'tis a' ane to  
me,  
For the dark gloom of falsehood sae clouds  
my sad soul  
That cheerless for aye is the Harper of  
Mull.

I wander the glens and the wild woods  
alane,  
In their deepest recesses I make my sad  
mane ;  
My harp's mournful melody joins in the  
strain  
While sadly I sing of the days that are  
gane.  
Though *Rosie* is faithless, she's no the less  
fair,  
And the thochts o' her beauty but feed  
my despair ;  
With painful remembrance my bosom is  
full  
And weary of life is the Harper of Mull.

As slumb'ring I lay by the dark mountain  
stream,  
My lovely young *Rosie* appeared in my  
dream ;  
I thought her still kind, and I ne'er was  
sae blest  
As in fancy I clasped the dear nymph to  
my breast ;  
Thou false fleeting vision too soon thou  
wert o'er  
Thou wak'd'st me to tortures unequalled  
before ;  
But death's silent slumbers my pain soon  
shall lull,  
And the green grass wave over the Har-  
per of Mull.

TANNAHILL.

\* A theagamh nach eualla cuid de ar luchd leaghaidh an sgeala a tha cocheangailte ris an Oran so ; faodaidh sinn iunse ga 'm bheil e air aithris gu'n robh au Clarsair agus a bhean, ribhinn alainn, a folbh na duthcha comhladh, agus air latha araidh thainig tide fhiadhuich ghailleonnach orra, bha bhean gu leicheadh thairis, air a meileachadh leis an fhuachd. Air do 'n Clarsair bhlochd a staid fhaicim bhris e chlarsach agus rim e teine dhith airson a bhlaithachadh. Bha iad gabhail air an adhart goirid an deigh

sin, agus thachair marcaich riutha a tighinn air muin eich, agus air dha an ruigsinn stad e air sou bruidhim ris a bhoirionneach, ghabh an Clarsair air adhart gu ueo-amhurasach, ach air dha stad an uine ghoirid agus sealtuinn as a dheigh 's ann a chuanaic e am marcaiche ua dheann ruith air falbh agus a bhean fheim air a chùthaobh air muin an eich. Ars easan 's e sealtuinn gu dubhach deurach as an deigh, ga 'm faicim a dol as f hianuis. "Nach mise a bha gorach a dhol a mhilleadh mo Chlarsach air do shon."

Key **B** Flat.

## MUILE NAM MOR-BHEANN.

Slowly. Beating twice to the measure.

Harmonized by JOHN WHYTE.

<b>S.</b>	{	: s <sub>1</sub>		d	: t <sub>1</sub>	: l <sub>1</sub>		s <sub>1</sub>	: —	: s <sub>1</sub>		m	: —
<b>A.</b>		: m <sub>1</sub>		s <sub>1</sub>	: s <sub>1</sub>	: f <sub>1</sub>		m <sub>1</sub>	: —	: m <sub>1</sub>		s <sub>1</sub>	: —
<b>T.</b>		: d		m	: m	: d		d	: —	: d		s	: —
<b>B.</b>		: d <sub>1</sub>		d <sub>1</sub>	: d <sub>1</sub>	: d <sub>1</sub>		d <sub>1</sub>	: —	: d <sub>1</sub>		d	: —
		Am		Mui - le		nan		crabh		tha		'mhaigh	-

{	: m		m	: r	: m		r	: d	: l <sub>1</sub>		d	: —	: m		r	: —	: d			
	: d		d	: t <sub>1</sub>	: s <sub>1</sub>		s <sub>1</sub>	: s <sub>1</sub>	: l <sub>1</sub>		s <sub>1</sub>	: —	: s <sub>1</sub>		s <sub>1</sub>	: —	: s <sub>1</sub>			
	: s		d	: r	: d		t <sub>1</sub>	: d	: d		m	: —	: d		t <sub>1</sub>	: —	: d			
	: d		d	: s <sub>1</sub>	: d		s <sub>1</sub>	: m <sub>1</sub>	: f <sub>1</sub>		d <sub>1</sub>	: —	: d <sub>1</sub>		s <sub>1</sub>	: —	: m <sub>1</sub>			
		dean		bhan - ail,		D'an		d'thug		mi		mo		ghaol		's mi		faoin		a'm'

{		l <sub>1</sub>	: s <sub>1</sub>	: m <sub>1</sub>		s <sub>1</sub>	: l <sub>1</sub>	: s <sub>1</sub>		m	: —	: f		s	: —	: m		r
		f <sub>1</sub>	: m <sub>1</sub>	: d <sub>1</sub>		m <sub>1</sub>	: f <sub>1</sub>	: s <sub>1</sub>		s <sub>1</sub>	: —	: l <sub>1</sub>		s <sub>1</sub>	: —	: s <sub>1</sub>		s <sub>1</sub>
		d	: d	: d		d	: d	: m		d	: —	: d		d	: —	: d		t
		f <sub>1</sub>	: d <sub>1</sub>	: d <sub>1</sub>		d <sub>1</sub>	: d <sub>1</sub>	: d <sub>1</sub>		d <sub>1</sub>	: —	: f <sub>1</sub>		m <sub>1</sub>	: —	: d <sub>1</sub>		s <sub>1</sub>
		bhar - ail;		'S ma		chaidh		e fo		sgaoil,		's nach		faod		mi		'faigh-

{	: d	: r		<u>m</u>	: <u>r</u>	: d		l <sub>1</sub>	: d	: l <sub>1</sub>		s <sub>1</sub>	: —	: —		s <sub>1</sub>	: —
	: m <sub>1</sub>	: s <sub>1</sub>		<u>s<sub>1</sub></u>	: <u>f<sub>1</sub></u>	: m <sub>1</sub>		l <sub>1</sub>	: s <sub>1</sub>	: f <sub>1</sub>		f <sub>1</sub>	: —	: —		m <sub>1</sub>	: —
	: d	: t <sub>1</sub>		<u>d</u>	: <u>t<sub>1</sub></u>	: d		d	: d	: d		t <sub>1</sub>	: —	: —		d	: —
	: l <sub>1</sub>	: s <sub>1</sub>		<u>d<sub>1</sub></u>	: <u>r<sub>1</sub></u>	: m <sub>1</sub>		f <sub>1</sub>	: m <sub>1</sub>	: f <sub>1</sub>		s <sub>1</sub>	: —	: —		d <sub>1</sub>	: —
		inn,		Gu'n		taobh		mi		cai - leag - an		Chòmh		-	aill.		

NOTE.—In some versions of this song the final note of the melody rises to Doh.

Am Muile nan craobh tha 'mhaighdean bhanail,

D' an d'thug mi mo ghaol 's mi faoin a' m' bharail;

'S ma chaidh e fo sgaoil 's nach faod mi'faighinn

Gu'n taobh mi caileagan Chòmhail.

SEISD.—O'n tha mi gun sunnd, 's is dùth dhomh mulad,

Cha tog mi mo shuil ri sugradh tuille:

Cha teid mi le muirn gu cuirt nan cruinneag,

'S mo run am Muile nam mor-bheann.

Tha maise a's uaisle, suairceas a's ceanal,

A' direadh a suas an gruaidh mo leannain;

Ma bheir thu dhomh fuath, 's nach buan do ghealladh

Ni uaigh a's anart mo chomhdach.

O'n tha mi gun sunnd, &amp;c.

Tha maise no dha ri 'aireamh fhathast

Air bean a' chuil bhain, nam blath-shul meallach;

Ma bheir thu do lamb, gu'm fas mi fallain,  
 'S bu shlainte mhaireann do phog dhomh.  
 O'n tha mi gun sunnd, &c.

Do shlios mar an fhaileann, taobh na mara,  
 Do ghruaidh mar an caorann, sgoilt' air mheangan ;  
 Suil ghorm is glan aoidh, fo chaoin-rosg thana :  
 'S tu 'n oigh a mhealladh gach oigear.  
 O'n tha mi gun sunnd, &c.

Tha smuaine no dha an tràth-s' air m' aire ;  
 Cha 'n immis mi 'chach ceann-fath mo ghalaire :  
 Ged laidheas mi trath, cha tamh dhomh cadal,  
 'S do gradh ga m' sgaradh an comhuidh.  
 O'n tha mi gun sunnd, &c.

Gur math'thig an gùn o'n bhùth do'n ainmhir,  
 'S an fhasan is uire 'n emirt nan Gallaibh ; \*  
 Troidh ghloim am broig uir—'s i duint' le barr-iall—  
 Nach lub air faiche an feirmein.  
 O'n tha mi gun sunnd, &c.

Do chul mar an lion 'n a mhìle camag,  
 Nach greannach fo chuir, a's siod' 'g a cheangal :  
 Do dheud mar na disnean, dìonach, daingean ;  
 Beul binn, a ghabhail nan oran.  
 O'n tha mi gun sunnd, &c.

'S e 'sgar mi o m' chiall ro mhiad do cheanail,  
 'S o'n chaidh thu do 'n t-sliabh, nach b' fhiach leat m' fharaid :  
 'S e t' aogas a's t-fhiamh 'chuir pian a' m' charamh,  
 'S cha mhiann a bh' agam air storas.  
 O'n tha mi gun sunnd, &c.

#### FIOR GHAISGE.

Dh' ainmich sinn 's a' GHÀLDHEAL air a' mhios a chaidh seachad mu bhas duine oig a mhuinntir Ghoillspidh, agus gheall sinn gu 'n tugamaid tuillidh cumtais mu 'n chuis air a' mhios so. A reir mar chuala sinne, thachair e mar a leanas.— Chaidh ceathrar dhaoine oga á Goillspidh a mach ann am bata beag a sheoladh gu aite a bha mu thuairream trì mìle air falbh. An àm tillidh 's an fheasgar thainig spreaghadh laidir de ghaoith orra a chuir an car de 'n bhata agus bha iad air an tilgeadh an measg nan tonn. Bha fear dhiubh, iasgair og d'am b' ainm Mac-Dhomhnuill, dà bhliadhna thar-fhichead a dh-aois, 'n a shnamhdair barraichte agns air dha a thriuir chompanaichte a chuideachadh a suas air druim a' bhata, gun feathadh mionaid, thilg e d'èith a chuid aodaich agus ged a bha iad os cionn

mìle dh' astar o thir, thilg e e-fein anns a' mhuir a shramh air toir cuideachaidh. Gu canna chuir e 'uchd ris an fhairge agus aghaidh air an fhearann. An deigh greis a dh-ùine, an uair a thatar am beachd a bha e dluth air tìr, chualaig an triuir a bha an crochadh ris a' bhata e 'g am misneachadh, a' glaodhach gu h-ard, "Cumaibh ur greim, tha gach ni gu ceart." A reir coltais b' iad sin na faicil mu dheireadh a labhair e. Rainig e tìr, ach air dha bhà gu buileach air a chlaoidh leis an spairn a bha aige, agus air a mheicheadh leis an fhuachd, thuit e air a' chladach am feadh a bha e air a rathad a dh-ionnsaidh an tìghe 'bu dluithe, agus fhuair e am bas a's e mar fhad na lann do chobhair. Chuala daoine air tìr eigheach chaich agus chaidh an sabhaladh an cursa an fheasgair, ach cha d' fhuair corp Mhic-Dhomhnuill gu an ath latha,

\* Lowlanders.

agus b' i a mbathair bhochd fein a's i 'mach le muinntir eile 'g a shireadh gu doilgheasach an t-aon a dh' amais air. Tha sinn ro thoilichte a chluinntinn gu 'm bheil tional ga dhéanadh a chuideachadh le 'pharantan d' am b'e a b' aon chul-taic anns an t-saoghal, agus gu dearbh tha an t-aobhar airidh. Faodaidh tabhartas 's am bith air son an aobhair so a bhi air a chur gu ministear na h-Eaglais Saoire, Goillspidh.\* Cho fhad 's a chi sinn a' leithid so de fhior fhiughantachd air a nochdadh, cha 'n aidich sinn, mar a their cuid, gu 'm bheil àm na gaisge air dol seachad. Is beag nach fhaodamaid, gun mhi-urram, aithris mu 'n ghille nasal, ghlan so mar a chaidh a radh mu ar Slainnighear, *Shaor E daoine eile: E-fein a shaoradh ni 'n comasach E.*

—o—

## TOIMSEACHAN UR.

Ged shuibhlas tu 'n domhan cha tachair thu orm ;

Cha'n fhaic thu mi fos anns a' chuan :

Is diomhain do ramnsach' 's na speurraibh ard, gorm ;

Cha bhuin mi do 'n ghaoith 'n uair a dh' eircas an stoirn,

No na sìontan 'n uair 'tha iad 'n an suain.

Gidheadh, tha mo chomhnuidh 's an talamh a ghnath.

A's na reultan, cha chuir iad rium eil :

Teas-meadhoin na gaillin, cha 'n fhag mi gu brath ;

Tha mi 'n toiseach na luinge, am sheasamh, gach trath,

'S aig an sgiobair an sealladh a shùl.

An ear no an iar, an deas no an tuath,

Ged nach amais thu ormsa am feasd ;

Gidheadh, tha mi 'g imeachd 's an dealanach luath :

Agus fos anns gach baile, a's far an bi sluagh,

Gheobh thu ghnath mi a' tathaich gun cheisd.

Cha 'n eil mi an Sasunn, no 'n Eirinn ud thall,

Ach Albainn cha 'n fhag mi ri m' bheò ;

Cha Gaidheal 'tha as m' eugmhais, a's idir cha Ghall ;

Tha mi 'm bilibh nam balbh, a's an suilibh nan dall,

'S ann an cluasaibh nam bodhar gun deò.

Anns a' Gheamhradh cho fuar, no 's an t-Samhradh cho blath,

No 's an oidhche cha nochd mi mi-fein ;

Gidheadh, 's mi a' chend rud a chi thu 's an la :

Tha mi' lathair anns gach lus, anns gach duilleach, 's gach blath ;

Ach seachnaidh mi dearsadh na grein'.

Ann an cridhe Chuilodair, air latha an air,

Air na' laoiach, is mi-fein a bu cheann ;

Bha mi 'n meadhon nam peileir, 's am buillsgean a' bhlaire ;

A's an lamhaibh an namhaid 'n uair leagadh na sair,

'S bha mi 'm falach le Tearlach, 's a' ghleann.

Ged nach iarr mi 'bhi 'n cuideachd no 'n comunn nan daoi,

Gheobh thu daonnan mi far am bi òl :

Ach faic mi 's an eaglais a' tòiseach' na laoidh !

Anns an t-salm 's mi a's airde, 'toirt barr air gach saoi ;

As m' eugmhais ghrad sguireadh gach ceòl.

'S mi prìomh-fhear nan luinneag, 's tha mi ard ann an cliù

Air fìdheall 's air clarsach le chéil' :

Ged is gramail am buillibh mi, coma co-dhiù,

Do "thoiseach na tapaid" ch 'n fhaic thu mi dluth,

'S ann a roghnaichinn "deire na féil."

Fa-dhcoigh, 'n uair a leigeas am bas thu mar sgaoil,

Bidh mi 'n doilgheas 's an trioblaid ro chruaidh :

'S mi 'n cuspair m'a dheireadh a chi thu 's an t-saoghal ;

Bidh mi fos aig ceann-adhart do leabaidh fhuar, chaoil,

Ach cha 'n fhaic thu mi' chaidh anns an uaigh.

IAIN MACILLEBHAIN.

Freagairtean do na Toimhseachain 'san aireamh mu dheireadh.

1. Fùdar.
2. Suil a' mhuilinn.
3. Clach an ard-dorais.
4. Coig aig an dara té, 's seachd aig an te eile.
5. Naoidh daimh dheug, aon chaora, a's ceithir fichead giadh.

\* Address, Rev. Charles Mackenzie, Golspie.

## I E H O B H A H S E D C E N U .

(Iehòbhah ar Fireantachd.)

Bu choigreach mi aon uair do Dhia is do ghràs,  
 Gun aithn' air mo chionta, gun eagal roimh 'n bhàs ;  
 Ged àrd-mhol mo chàirdean domh Criosd air a' chrann,  
 Ishòbhah-Sedcénu—bu neo-ni dhomh 'bh' ann.

Le nigheanaibh Shìoin bu deurach mo shùil,  
 'S na tuiltean dol thairis air 'anam gu dlù—  
 Gun smuain gu 'm b' e m' aing'dheachds' a thàirng ris a' chrann,  
 Iehòbhah-Sedcénu—bu neo-ni dhomh 'bh' ann.

Bu tric mi a' leughadh, le éibhneas is deòin,  
 Dàn buadhach Isaiah is càinnt shìmplidh Eoin ;  
 Ach eadhon 'n uair 'sgrìobh iad mu Chrìosd air a' chrann,  
 Iehòbhah-Sedcénu—bu neo-ni dhomh 'bh' ann.

Ach 'n uair 'dhùisg saor-ghràs mi le solus o 'n àird',  
 Rinn eagal mo luasgadh is b' uamhas dhomh 'm bàs ;  
 Dhomh fasgadh no furtachd cha robh annam féin,  
 Iehòbhah-Sedcénu b' fhear-saoraidh dhomh 'm fheum.

Roimh 'n ainm ud 'tha milis chaidh m' uamhas air chùl,  
 Chaidh m' eagalan fhuadach, is tharruing mi dlù  
 Gu tobar a' bheò-uisge dh' òl as gu saor—  
 Iehòbhah-Sedcénu, mo Shlànuighear caomh.

Iehòbhah-Sedcénu—m' uil' ionmhas is m' uail ;  
 Iehòbhah-Sedcénu bheir saors' dhomh o thruaigh' ;  
 Air tìr is air cuan bheirear buaidh leam tre m' Thriath—  
 Mo chàball is m' acair, m' uchd-éidcadh 's mo sgiath.

'N uair 'shìubhlam troimh ghleann agus sgàile a' bhàis,  
 An t-ainm so 'tha buadhach bheir fuasgladh 's a' chàs ;  
 'S o fhiabhros an t-saoghails' 'n uair 'shaorar mi chaoidh,  
 Iehòbhah-Sedcénu àrd-luaidheam a' m' laoidh.

Eadar-theangaichte le A. C.

## FACAL 'S AN DEALACHADH.

Chi ar luchd-leughaidh gu 'm bheil deise ur air a' GHÀIDHEAL air a' mhios so. Is e a bhi a' feathamh air an tailleir—a bha cho mairnealach ri tailleir Rob Dhuinn—a chuir gu 'm bheil an GAIDHEAL cho fada gun tighinn air a' chuairt so. Bheir sinn gach oidhirp air a' GHÀIDHEAL a dheanamh cho buannachdail agus cho tlachdmhor o am gu am 's is comasach dhuinn; agus

tha sinn an dochas, le comhnadh ar cairdean anns gach aite, gu 'm bi aige saoghal fada, dcagh bheatha agus soirbheachadh a chum 's "gu 'm meal 's gu'n caith e a dheise."

Tha Mac Dhomhnuill Duibh a' gearan nach 'eil e 'faighinn a' GHÀIDHEAL cho riaghailteach 's a bu mhath leis. Cha 'n fhios duinn ciod is coireach mur 'eil 'athair a' faotainn greim air anns an dol seachad.



# THE GAEL,

ENGLISH DEPARTMENT.

MARCH, 1873.

## GAELIC GRAMMAR AND ORTHOGRAPHY.

BY THE REV. ALEX. CAMERON.

The readers of the GAEL must not expect from us anything like an elaborate discussion of the principles of Gaelic grammar, for other engagements prevent us at present from undertaking more than the preparation of a series of notes in which some points of Gaelic construction and orthography will be explained and illustrated. We begin with the simple rule, common to Gaelic with many other languages—that “one noun governs another, signifying a different thing, in the genitive;” as, *leabhar Sheumais* (James’ book); *pailteas bìdh* (abundance of food); *toiseach na bliadhna* (the beginning of the year); *barail dhaoine* (men’s opinions); *caraid nam bochd* (the friend of the poor).

The infinitive in Gaelic, being a noun, governs the genitive in accordance with the above rule; as, *a chluinntinn a’ chiùil* (to hear the music, *i.e.*, to hearing of the music); *air faicinn an t-sluaigh* (having seen the people, *i.e.*, on seeing of the people); *a’ togail an tìghe* (building the house, *i.e.*, at building of the house).

It may be remarked here that Gaelic has only one participle—the passive participle. The English present participle is rendered into Gaelic by the infinitive or verbal noun preceded by the preposition *ag* (at) expressed or understood; as, *hearing* (*ag èisdeachd*); *speaking* (*a’ labhairt*); *leaping* (*a’ leum*).

The rule in regard to compound

prepositions (which are really nouns preceded by simple prepositions expressed or understood) governing the genitive is but an application of the above rule, for the genitive is governed by the noun which forms part of the compound, and not by the noun and simple preposition together. In such phrases, for example, as “an làthair an t-sluaigh” (before the people, *i.e.*, in presence of the people), “an aghaidh nàduir” (against nature, *i.e.*, in face of nature), “air son airgid” (for money, *i.e.*, on account of money), the genitives *an t-sluaigh*, *nàduir*, *airgid*, are governed by the nouns *làthair*, *aghaidh*, *son*.

In compound nouns, the first term governs the second in the genitive in accordance with the above rule, when the terms are so related to each other that, if separate, the latter would be put in the genitive; as, *fear-gleidhidh* (keeper); *clach-mheallain* (hailstone); *fear-fuadain* (fugitive). But the term, which, when second, is put in the genitive, is not put in that case when it is made the first term. In such phrases, for example, as *lìon-aodach* (linen-cloth) = *aodach-lìn*, *fìon-amar* (wine-press) = *amar-fìona*, *cas-cheum* (foot-step) = *ceum-coise*, *lìon*, *fìon*, *cas*, are not in the genitive. Apparent exceptions, such as *mairt-fheoil* (beef), *muic-fheoil* (pork), *caisbheart* (shoes and stockings) we shall afterwards consider.

The above rule, although one of the most elementary rules of Gaelic syntax, is frequently transgressed both in speaking and in writing Gaelic. We do not refer to recognised exceptions to the rule, to which we shall

afterwards call attention, but to mistakes resulting from either carelessness or ignorance. Of such mistakes it may be useful to give some examples, and, therefore, we take the following from "Calum Cìobair's Almanac" for 1872, an interesting little work of 12 pages (Gaelic) which, since it is still for sale, we cordially recommend, although the editor, if we may judge from the unusually large number of errors in grammar and orthography contained in his book, must have sadly neglected the study of his native language:—

1. The moral reflection for 1st January is,

"Tha gach bliadhn' ùr 'toirt an bàs na 's dlùth"—

which should be,

"Tha gach bliadhn' ùr a' toirt a' bhàis ni 's dlùithe."

The infinitive *toirt* governs the genitive, and, therefore, "am bàs" should be "a' bhàis." The comparative of *dlùth* is *dlùithe*. We have substituted *ni 's* for *na 's*, but we do not set the latter down as an error.

2. (1st Feby.) "An leisg: màthair na truaighe agus banaltrum a bhochdainn"—

should be,

"An leisg: màthair na truaighe agus banaltrum na bochdainn."

*Bochdainn*, which *banaltrum* governs in the genitive, is a feminine noun.

3. (22nd Feby.) "Tha freumh gach peacadh 's an as-creidimh."

*Freumh* governs *peacadh* in the genitive, and, therefore, "gach peacadh," should be "gach peacaidh."

4. (29th Feby.) "Là a bharrachd; barrachd gràs 'us gnìomh."

*Barrachd* governs *gràs* and *gnìomh* in the genitive, and, therefore, "barrachd gràs 'us gnìomh" should be "barrachd gràis agus gnìomh" or "gnìomha."

5. (1st March.) "'S e tùs gach aitreabh an stéidh"—

should be,

"'S e tùs gach aitreibh an stéidh."

*Tùs* governs *aitreabh* in the genitive, which is *aitreibh*.

6. (12th March.) "Amaideachd an nighean bhàn a bhitheas tric aig a sgàthan"—

should be,

"Amaideachd na nighinn bàin' a bhitheas tric aig an sgàthan."

*Amaideachd* governs the genitive, which is "na nighinn bàine." If *a* before *sgàthan* be the article (the), it should be *an*.

7. (14th March.) "'Bhi leisg 'us dìomhan, pàrantan gach olc"—

should be,

"Bhi leisg agus dìomhain, pàrantan gach uile."

*Pàrantan* governs *olc* in the genitive, which is *uile*.

8. (4th April.) "Call tìmh, call dochas, call 'ur n'anama"—

should be,

"Call tìmh', call dochais, call 'ur n-anama."

*Call* governs *tìmh* and *dochas* in the genitive—*tìme* and *dochais*. After '*ur*, *n'* should be *n-*.

9. (9th May.) "A réir a' chuideachd bithidh an cleachdadh"—

should be,

"A réir na cuideachd bithidh an cleachdadh."

*Cuideachd* is a feminine noun, and, therefore, "a réir a' chuideachd" should be "a réir na cuideachd." *A réir*, or rather *réir*, governs the genitive.

10. (16th May.) "'S iomadh Samhradh tioram tiug pailteas aran leis"—

should be,

"'S iomadh samhradh tioram a thug pailteas arain leis."

After *pailteas*, *aran* should be in the genitive, which is *arain*.

11. (28th May.) "Is iad na cairtean leabhar-ùrnuigh an diabhull"—

should be,

“Is iad na *cairtean* leabhar-ùrnigh an diabhail.”

*Leabhar-ùrnigh* governs *diabhail* in the genitive, which is *diabhail*.

12. (9th July). “Tha ’n seangan ’s an seillean ’tional an stòras a nis” — should be,

“Tha ’n seangan ’s an seillean ’ tional an stòrais a nis.”

The infinitive *tional* governs the genitive, and, therefore, *stòras* should be *stòrais*.

13. (11th July). “’S maith bhi dàn gu cobhair an àm na h-airc” — should be,

“’S maith bhi dàn gu cobhair an àm na h-airce.”

The genitive of *airc* is *airce*.

14. (27th July). “Faic gliocas an t-seangan ’n a thionail cho tràthail” — should be,

“Faic gliocas an t-seangain ’n a thional cho tràthail.”

The genitive of *an seangan* is *an t-seangain*. *Tional* is masculine, and, therefore, “’n a thionail” should be “’n a thional.”

15. (17th Aug.) “Tiormachadh an cuan le spàin; modhannachd gun mhaithanas.”

The infinitive *tiormachadh* governs the genitive, and, therefore, “tiormachadh an cuan le spàin” should be “tiormachadh a’ chuain le spàin.”

16. (27th Aug.) “Buairadar an diabhail—an leisgean,” — should be,

“Buairadair an diabhail—an leisgean.”

*Buairadair* governs *diabhail* in the genitive, which is *diabhail*.

17. (31st Aug.) “A’ cur bròn ri bochdainn—ag iarraidh iasad,” — should be,

“A’ cur bròin ri bochdainn—ag iarraidh iasaid.”

The infinitives *cur* and *iarraidh* govern the genitive, and, therefore, *bròn* should be *bròin* and *iasad* should be *iasaid*.

18. (4th Oct.) “Is fearr beagan cuideachaidh, na mòran coireachaidh” — should be,

“Is fearr beagan cuideachaidh na mòran coireachaidh.”

*Beagan* and *mòran* govern the genitive.

19. (10th Oct.) “Aithnichear anns na geataibh, fear an deagh bhean-tighe” — should be,

“Aithnichear anns na geataibh fear na deadh mhna-tighe.”

After *fear*, “an deagh bhean-tighe” should be in the genitive.

20. (31st Oct.) “Tha luach bean shubhailceach os ceann òr ’us airgid” — should be,

“Tha luach mnà shubhailcich os ceann òir agus airgid.”

After *luach*, “bean shubhailceach” should be in the genitive—“mnà shubhailcich,” and after *os ceann*, or rather *os cionn*, òr should be in the genitive—òir.

21. (2nd Nov.) “Tha tuiteam an duileach, a seirm bhi ullamh” — should be,

“Tha tuiteam an duillich a’ seirm bhi ullamh,”

or, if *duilleach* be regarded as a feminine noun (cf. Armstrong’s Dict.),

“Tha tuiteam na duillich a’ seirm bhi ullamh.”

*Tuiteam* governs the genitive, which is *duillich*.

22. (7th Dec.) “Aithnichear droch fhear, air gnùis a mhnaoi” — should be,

“Aithnichear droch fhear air gnùis a mhnatha.”

*Gnùis* governs *bean* in the genitive, and, therefore, “a mhnaoi (dative) should be “a mhnà,” or “a mhnatha” (genitive).

(To be continued.)

## Correspondence.

## AN DUANAG ULLAMH.

SIR,—I notice in your last number a letter from Mr. J. F. Campbell, in reply to my letter on the "Duanag Ullamh," which appeared in your previous number.

It is perhaps right to state that my letter contained no reflection upon Mr. Campbell, for I had no doubt that the poem which he sent you was an accurate transcript of the Duke of Argyll's manuscript. It occurred to me, however, on reading the poem in your columns, that it might be interesting to some of your readers to know that a more accurate copy or version had been previously *twice*, I should have said *thrice*, published.

Mr. Campbell seems to object to my having called the *copy* which he sent you *his copy*; but it does not appear to me that there was any impropriety in distinguishing that copy from the copy which had previously appeared in M'Donald's Collection, by briefly calling it "Mr. Campbell's copy," instead of "the copy sent you by Mr. Campbell."

Mr. Campbell says that he could not judge of the comparative accuracy of the two copies—that which he sent you and M'Donald's—without consulting, by means of a "medium," the bard of 1569. That is much to be regretted, for one who deals so largely with different versions of Gaelic poems would, no doubt, find it useful were he able sometimes, by more available means, to judge of their comparative accuracy.

Unfortunately, I have no faith in "mediums," and, therefore, I must content myself with the ordinary methods of judging of the comparative accuracy of different copies of the same poem. In reference to the two copies of the "Duanag Ullamh," I humbly think that any intelligent Highlander, who takes the trouble of comparing them, will not experience much difficulty in deciding which of them is the more accurate.

Again, let me state that my letter contained no reflection upon Mr. Campbell, and I very much regret if he is under the impression that it did reflect upon him, for I have no desire to speak or write but with respect of one who, without making any pretensions to Gaelic scholarship, has done so much to collect and preserve so many relics of the ancient literature of the Gael.—I am, &c.,

ALEXANDER CAMERON.

Renton, Feb. 25, 1873.

## RIVER AND HILL NAMES IN SCOTLAND AND ENGLAND, IN THE NOVEMBER AND JANUARY NUMBERS OF "THE GAEL."

TO THE EDITOR OF THE GAEL.

SIR,—Let me first refer to Mr. Edmunds' article as being easiest disposed of. Every one must admire his good nature, that he is content to be an "Anglo-Norman," still, I cannot help remarking that his name is not very prominent either in Anglo or Norman records. Cnut's and Harold's, but where is Edmund? This as we pass on, however. Before I come to speak in detail of his paper, let me premise a few words from a far greater philologist than either Mr. Edmunds or Colonel Robertson. I quote from a translation by me, Edward Lhuyd's letter to his countrymen, in his *Glossography* preface, page 4. "I have to make out that part of these Gwydhelians (Gael) have once dwelt in *England* and *Wales*, and whoever takes notice of the *great many names* of rivers and mountains throughout the kingdom, will find no reason to doubt but the Gael were the dwellers when these names were imposed. Anciently there was no river named more common than *Uisg*, Romanized *Isca Osca* found in several English rivers as *Ask, Esk, Usk, Ex, Ax, Ox, and Ouse*. There is a river of that name in Wales and another in Devon, yet the word is *not found* in *Welsh, Cornish, or Armoric*. It means water in the Scoto-Hibernian language, (and reasoning thus) if the word *uisg* was once in the British a word so often used could hardly have dissappeared." Besides, he mentions, "*Lechlia*, grey stone, *Loch*, lake, *Beann*, mountain, *Druim*, ridge &c., demonstrating that the Gael anciently held these places."

Mr. Edmunds says that none of the rivers mentioned by Colonel Robertson are first or second-class rivers, only obscure brooklets not to be called rivers. So much the better for the Colonel's argument, for if the names of brooks and bubbling runnels can be made out Gaelic, so much the more can the large rivers. It only proves how deeply these ancient Gaels held possession of the soil, and the long time they must have dwelt there to have named purling streamlets, nameless to-day, and only found in old Charters. Again, Mr. Edmunds says "all the rivers of any importance in England, have either pure British names, or British names Anglianized, for example, Thames

from *Taf*; Severn from *Hafren*; Dec, Humber, Wye, Derwent, Tees, are all pure British or nearly so." Now Mr. Edmunds falls into a very egregious blunder about the Thames and Severn, instead of *Thames* being derived from *Taf*, the very reverse is the case. *Taf* is derived from the root *Tam*, which is the original form of the word seen in *Tamesis*, *Tamesa*, *Tamaros* now the *Tamar* near the port of Plymouth. The Spanish *Tamara*, *Tamaris*, now the *Tambre*, near Cape Finisterre.

By a law which is fast sapping the primitive consonantal frame-work of the Welsh tongue, original *m* in the middle or end of words, becomes *f*, *v*, or *w* (Zeuss Gram. Celt., P. 115.) See the following examples *haf* summer, from old Welsh *ham*, *gayaf* winter from old *Gaem*, *henaf* older from *Henam*, and this is altered from *senam*.

While speaking of *Tamesis*, Thames; we might take a short survey of the cognate roots. In Sanscrit, *tamara* is water, *Tamasā* is a river name; compare *timira* for original *tamira*, the old *Germán demar*, A. S. *dim*, Latin *tenebrae* (*n* through the influence of the following *b*.) Here belong also the *Tamarus* of *Sannium*, and the old Gaelic, *temel Teimheil*, dark sombre, obscure, and undoubtedly this is the true meaning of the river in Rannoch, the *Tumel* in Gaelic *Teimheil* and still further, the *Teùh* a tributary of the Forth, in Gaelic *Teimheilich*, called by the Highlanders to this day, *dubh uisge*, blackwater. The idea of *darkness* and *obscurity* is pervading all these words, so that the true etymologic meaning of these rivers, is dark sombre, black. *Thames*, therefore, if our explanation be well founded, means, not as is often given quiet, placid, but sombre, dark stream; so too, of the *Tumel*, and I think it expresses the appearance of these streams much better than *placid*.

The same ignorance of the Welsh tongue as in deducing *Thames* from *Taf* is most conspicuous in deriving Severn from *Hafren*. Here, too, the very opposite is the case. *Hafren* is nothing more nor less than a corruption of the ancient *Sabrina*, of which Severn, as Colonel R. well remarks, is a pretty fair imitation, of the original Celtic name. (Zeus's Gram. Celt., p. 122), and which may be rendered as follows—says "Welsh *h* before a vowel is derived from the Celtic *s*. A distinguished example is the river name *Habren* in Nennius, *Hafren*, often in the book of Landaff by Gerald Camb, and

during the Roman period it was entire (integrum) *Sabrina*." Examples of this law are *Halen*=Irish *Salaun*, Welsh *hir long*=Ir, *sir Hil*, seed=Ir *sil*, &c., *Sab-rina* contains the same root as *Sab-is* in Gallia Belgica and Gallia Cisalpina and Caramania, *Sava* in Arabia, *Savo* in Campania, *Savia* in Spain and Sarmatia, the *v* in these last examples I make to stand for aspirated *b*, *e*, *bh*=*v* or *mh* which comes to the same. Compare here, too, the *Sav-enna* which disembogues at Bologne. *Saone* old *San-cona* perhaps composed of *Sau-cona*, *cona* being the Gaelic in *ciun*, quiet, placid, tranquil stream. Severn, therefore, is not derived from *Hafren*, but the reverse, and undoubtedly contains the root found in *sab* or *sabh*, *sua sa*, *stream*, *torrent*, contracted from the old *sara* tranquil river, or stream. See, too, the Gothic *sais* sea, lake, old German *so*, A. S. *seave* Gaelic *sabh*, ointment, saliva, and I know of no root in Welsh that can be eligible here. Indeed, there are none, so that the Gaelic must here again come in to explain the largest of Welsh river names.

*Lanark*, *Tintock*, *Dumbarton*, &c. "Lanark" Mr. E. says—"comes from *Llanerch* a dearing." I must confess I cannot understand the meaning of *dearing*. *Llan-erch* means dark brown or dun glade, *llan* means a clear area or space to deposit anything on, *per-llan*, an orchard; *yd-llan*, corn yard; *cor-llan*, sheepfold. You will be kind enough to notice *cor* a contraction of the Gaelic *caora*, sheep, a word unknown in the Welsh except in this compound, and without the help of the Gaelic it could not be explained. But let me return. We have in Scotland too many *lans* where no Welshman would dare show himself. When these names were imposed on the various places "without a pass from Roderick *Dhu*," *Lan-ie* near Callander, *Lan-rig* and *Lan-ric* Mead in the very centre of the Trossachs in the Wilds of Perthshire. I must not omit to mention here too our familiar name for stackyard, *laim*, which is nothing but the genitive of *lann* or *lain*, a clear space for erecting stacks on, &c.

He was a bold sturdy Welshman that penetrated to the side of Loch Katrine when Lanrick was given to that place, or even an Anglo-Norman, forsooth!

I strongly suspect the word is nearly related to the Latin *plan-us*; English plain, level; Greek, *platus*; German, *flach*; English, *flat*; Anglo-Saxon, *flet*. Perhaps the double *ll* in Welsh may be an assimilation of the Latin *pl*. I fear I

would trespass too much on your space were I to take notice of all the words, but let me just say a word or two of *Dunbarton* and *Lomond*.

*Dunbarton* is not Welsh or it would appear not as *dun*, but *din*, or rather *dinas*, which is a common word for a fortified town in Welsh, see *Dinas Coozyn*, *Dinas Faraon*, *Dinas Emrys*, &c. There is no Welsh word *dun* signifying fort or fortress or even town—*din* and *dinas* being always used. *Barton* is, I suppose, a corruption of *Breatan*, and to this day is the Gaelic name among the Highlanders for the whole island, Scotland and England, *Breatain*, and as invariably they called Scotland, *Albain*. "*Lomond*, says Mr Edmund, I suspect, too, is none other than the British word *luman*, a standard, &c." This word "*Lomond*" meets us under several forms in the place names of Scotland and Ireland too. Observe Ben Lomond and the River Leven flowing from Loch Lomond, *Dumbartonshire*. The two hill Lomonds in *Fifeshire* and close by Loch Leven and issuing therefrom the River Leven.

In Gaelic we have the following forms of this word, *leanhan*, *leibhin*, *liobhan*, and perhaps *leanhuachd*, *leanhan uisce* is the prototype of the old territorial *Levanax*, now *Lennox*; here too belong *Lean*, *Lian*, *Linn*, *Lionh* and *Leobh*, (as in *Leobhas* the swampy Island,) all these mean swampy plain or meadow, and pool &c. To this same root I would connect *abhain dhu liobhan* and *beinn leibhan*, *bh* as often for *mh*. Irish *leabar* smooth, *leamain* river. In English the *lein* from lake of the same name in *Killarny*, *leana* meadow, *leimeas* flatness, and in the Welsh *sly(fu)* for smooth, level in feminine gender *sleon*, whose form comes nearer. Compare here *Leman* lake with its placid shore *lemnos*, *leminun* Greek *leibo*, *leimo*, *leimne*, *linen*, moist grassy places with either sand or mud, Latin *limis*, *litus*, and English *lime*, *loam*, *level*. I repudiate entirely the fanciful derivation given by Colonel Robertson, who says that *leven* is *liath abhain* grey river, nor is it from yamose elms as Dr. Skene would have us to believe, for we have no evidence there were elms there; but Colonel Robertson is wrong when he says the elm is not a native. Dr. Hooker in his last work on the Botany of the British Isles, asserts the elm to be indigenous in Scotland. Throughout all these words, the idea of flatness, level smoothness, runs "no rocks impede thy dimpling course" says Dr. Smollott, of his native Leven "in-

credible lenitate." I would venture therefore to propose the derivation, placid smooth stream for the Leven, and round, smooth for the Lomonds, without asperities, which are undoubtedly of the same family as *leven*.

A word or two about *Plyn-Ilymman* and I have done. *Plyn* and *Pum* with due deference to Mr. Edmunds, must be two different words, or how account for the disappearance of the *l*, and change of *n* into *m*? If we are to allow cutting and carving thus, "Quid misero mihi denique restat." I have read in Camden's *Britannia*, that he puts *pum* equal to *plyn*, but he is no guide to follow. Mr. Edmunds has been, I ween, trusting too much to Chalmers, in his, no doubt, laborious "*Caledonia*." Forsooth, Chalmers himself, did not learn his ignorance of the Celtic languages. *Plyn-Ilymman* in the Welsh dialect is perfectly pointed, completely sharp or pointed, I think it is not Irish, and a Scottish Highlander like Colonel Robertson could hardly be made, to pronounce it.

I hope I have not trespassed too much on your space.—Most respectfully yours,

FRAOCH.

January 20, 1873.

SCARCITY OF SNUFF.—A severe snow-storm in the Highlands, which lasted for several weeks, having stopped all communication betwixt neighbouring hamlets, the snuffboxes were soon reduced to their last pinch. Borrowing and begging from all the neighbours within reach were first resorted to, but when these failed, all were alike reduced to the longing which unwillingly-abstinent snuff-takers alone know. The minister of the parish was among the unhappy number; the craving was so intense, that study was out of the question, and he became quite restless. As a last resort, the beadle was despatched, through the snow, to a neighbouring glen, in the hope of getting a supply; but he came back as unsuccessful as he went. "What's to be done, John?" was the minister's pathetic inquiry. John shook his head, as much as to say that he could not tell; but immediately thereafter started up, as if a new idea had occurred to him. He came back in a few minutes, crying, "Hae!" The minister, too eager to be scrutinizing, took a long, deep pinch, and then said, "Whaur did you get it?" "I soupit the poupit," was John's expressive reply. The minister's accumulated superfluous Sabbath snuff now came into good use.—*Dean Ramsay*.

## NEWS OF THE HIGHLANDS AND ISLANDS.

Glenquoich Forest has been let on lease to M. A. Bass, M.P., son of M. T. Bass, Esq., M.P. for Derby, who is so well known in this part of the country. The Duke of Marlborough had the shootings of this forest for the last few years.

**THE FISHINGS.**—The weather has been generally unfavourable for the active prosecution of the fishing during the past month, and the result has been that while sufficient herrings for bait have been obtainable, only a few crans have been landed for curing purposes. Good hauls of cod have been got, but there is a general impression that the season is about over.

**DEATH OF MR. METHVEN, FISHER.**—The death is announced of probably the largest fisher in the world, Mr. James Methven, of Leith, after a protracted illness. Mr. Methven succeeded his father a good many years ago, and carried on the business of fishcuring at every station on the Scotch seaboard, as well as at several of the English and Irish ports. He would have upwards of a thousand fishing boats engaged in catching herrings and cod in one season, and at some stations he would have as many crews in his employment as all the other curers put together. Though Mr. Methven's death had been anticipated for some time, it has caused a great sensation, especially among the communities where his business was engaged in.

**NATIVES OF SKYE.**—The seventh annual social gathering of the natives of Skye resident in Glasgow, and friends, was held in the Albert Hall, West Bath Street. Robt. Simpson, Esq., presided, supported on the platform by the Rev. Donald M'Kinnon, D. Fraser, Esq., Isle Ornsay; Capt. Sinclair, Capt. M'Laughlan, Messrs. Duncan Cameron, K. M'Crimmon, Duncan M'Donald, Neil M'Kinnon, A. W. M'Leod, &c. After tea, and a brief but genial address from the Chairman, an excellent vocal programme was entered upon, the artistes engaged for which being Miss Bessie Malcolm, Mr. W. T. Rushbury, and Mr. James Houston, our celebrated local *comique*; while "A Friend" contributed one or two effusions in Gaelic, which were received with immense approbation by the many present who were able to appreciate the sentiments they conveyed. Selections on the bagpipes, moreover, by Messrs. M'Donald and Gillies,

helped at intervals to modify the so far "Sassenach" character of the programme; and altogether the gathering—which concluded with an assembly—was marked by a full degree of true Celtic fervour, and was greatly enjoyed by those present.

**ENDOWING OF POOR HIGHLAND CHARGES.**—The Rev. Dr. M'Laughlan has received from Dr. Rainy of Glasgow, the handsome donation of £1000 in aid of his scheme for endowing weak charges in the Highlands. The proceeds of this sum are to be devoted for three years to the charge at Raasay, and after that are to be at the disposal of the General Assembly for allocation in support of any other weak Highland charge which may be selected. James Stevenson, Esq., of Glasgow, has given a subscription of £500 to this scheme; and Robert Macfie, Esq. of Airds, has given £100 for the benefit of the charge at Morven. Similar contributions are earnestly requested, and friends wishful to aid this important object are requested to correspond with the Rev. Dr. M'Laughlan, Free Church Offices, Mound, Edinburgh.—*Daily Review*.

**NATIVES OF INVERNESS-SHIRE.**—The fifth annual soiree of the natives of Inverness-shire was held last night in the Albert Hall, Bath Street, which was crowded by a respectable assemblage. A piper was in attendance, and played while the company were gathering. Mr. H. C. Macandrew of Midnills, sheriff clerk of Inverness-shire, occupied the chair, and on and around the platform were Messrs. Alex. Kackenzie, W. Caruthers, J. Cameron, John Murdoch, C. Campbell, Donald Mackay, John Fraser, Colin MacRae, and others. After tea, the Chairman gave an appropriate and interesting address, in the course of which he referred to the natural beauties of Inverness, and noticed the rapid way in which the laud of the county is changing hands—the old families passing away and giving place to strangers, who come for sport only, and whose early ties and associations are elsewhere. He spoke of the chivalrous feeling with which Highlanders were animated, as evinced by the devoted band who fought for Prince Charles at Culloden, of the illustrious services which the Highlanders had since rendered to the country on many a battlefield, and the enterprise which Inverness-shire had shown with respect to those two great constitutional forces organised for the defence of our native land—the militia and volunteers. An able address was afterwards given by Mr.

Thomas Morrison. The concert portion of the evening's proceedings was of an enjoyable character.

**THE DUKE OF SUTHERLAND AND THE HIGHLAND RAILWAYS.**—In the discussion in the House of Commons on Friday on the Indian railway gauge, Mr. Bourke quoted a statement of the Duke of Sutherland, who, after having seen the Festiniog Railway, said:—"I have expended about £200,000 in promoting and making railways in the north. Had these lines been constructed on the narrow gauge, and had they in consequence cost only two-thirds of the cost that has been expended upon them, I should have obtained a direct return on this large sum, which I have laid out for the benefit of my estates and of the people in those remote districts. As it is, I shall suffer considerable loss."

**SOIREE OF THE NATIVES OF TYREE.**—The annual soiree of the natives of Tyree was held last month in the Assembly Rooms, Bath Street. There was a large attendance. Mr. John M'Fadyen, Newcastle, occupied the chair, and amongst those on the platform were Messrs. J. P. Campbell and D. A. M'Dougall, Iona; Charles Scouller; Captains Mutter and Currie; A. M'Lean, Paisley; D. M'Dougall, D. M'Kinnon, John M'Lean, &c. After tea, the Chairman delivered a short address. At the outset he expressed the pleasure he felt at seeing such a large attendance, and trusted that the movement which had been originated a few years ago for the purpose of getting up these reunions of the natives of the island would progress and culminate in the formation of a benevolent society. He adverted to the advantage which had accrued from the erection of a lighthouse in the vicinity of the island, and hoped that they would all enjoy a happy and agreeable evening. A concert followed, the artistes being Messrs. M'Dougall, M'Adam, Campbell, Johnstone, M'Arthur, M'Kellar, and M'Lellan. An assembly brought the proceedings to a close.

**ST. COLUMBA GAELIC CHURCH, GLASGOW.**—A congregational soiree of this church was held in the City Hall, on the evening of Tuesday, the 4th of March—the Rev. R. Blair, A.M., the pastor of the church, presided, and was accompanied to the platform by the Rev. Messrs. D. M'Leod, Park Church; M. Cochrane, St. Peter's; J. Scouler, Milton; W. Turnbull, Townhead; D. Dickie, St. Luke's; J. Murray, Calton; Wallace Sweet, Queen Mary

Street Church; A. Leiper, Gorbals; J. Dey; M'Lachlan, Tarbert; and Messrs. Thos. Wain, D. M'Master, J. M'William, Captain Hotfield, D. Murray, Highland Society Schools; William Gilchrist, &c., besides the managers and session. From the speech of the chairman it appears the church is in a most flourishing state. At each seat-letting since Mr. Blair's appointment large numbers have been unable to obtain sittings. The communion roll numbers 1600. At last communion 1200 actually partook of the ordinance. The amount collected for all purposes, including balance from last year's account, exceeded £1600. The session numbers 20 elders and 26 deacons. There is a literary association connected with the church, numbering 63 members. There is, besides, a young men's Christian association, which meets every Sabbath morning for religious conference. Two Sabbath schools, with an attendance of 580 scholars and 51 teachers. During Mr. Blair's four years ministry in St. Columba he officiated in 800 baptisms and 450 marriages, and admitted to the communion, either by certificate or for the first time, upwards of 500. Addresses were given by several of the gentlemen present, and the entertainment of the evening was much enhanced by the singing of some choice pieces of music by the excellent choir of the church, under the very able leadership of Mr. Brough, the unrivalled precentor of the church. We may add that, at the beginning of last winter, the St. Columba congregation bought a wooden church in Garscube Road, where services are regularly conducted by a missionary, for behoof of the non-church going Highlanders of the district. The City Hall, which was crowded on the occasion, presented a fine appearance.

**GREENOCK HIGHLAND GATHERING.**—The newly-constituted Highland Society of Greenock held their first annual gathering in the Town Hall, on Friday, Feb. 7, 1873. The meeting was in every particular thoroughly Highland, and to the entire satisfaction of all concerned—a fact which reflects great credit on the committee. J. J. Grieve, Esq., M.P., occupied the chair, while, to sanction the meeting with classic lore, Professor Blackie sat at his right. The Professor, during the course of the evening, delivered a truly eloquent and highly patriotic speech. He denounced the Highland clearances, praised the Gaelic and Gaelic people, while he seemed to be more in love with the poetry



of *Donnchadh Bàn* and *Mac Mhaighstir Alasdair* than with the heroic strains of the blind minstrel of Greece. Gaelic music was also praised by the learned Professor, his admiration of it being undoubtedly strengthened by the excellent manner in which Mr. John MacGillivray sang "Muile nam Morbheann." Mr. Murdo MacLeod, the author of "Eilean an Fhraoich," sang the following song, which was composed for the occasion:—

## LUNNEAG.

Mo rùn air clann nan Gaidheal,  
'Si cainnt ar dùthch' a' Ghaidhlig,  
Co-dhiù 's i cainnt ar mathar  
A's fearr leinn na 'n t'é Shasunnaich.

Co 'chuala riamh a' Ghaidhlig  
Nach iarradh i mar chanain ?  
Tha sluagh gun chiall gun naire  
'Chaidh àrach innt' 's nach labhair i.

Na Gaidheil ann an Grianaig,  
'Si seo an coinneamh bhliadhnaidh,  
O'n chuir iad fios do m' iarraidh  
Cha f'huach lean gun tigh 'nn maille riu.

Lenghar anns gach àitè,  
Sgeul beurla, *prìnt' dh* air paipear  
Mu chruinneachadh nan Gaidheal,  
'S fear-pàrlamaid 'sa 'chathair ac'.

Tha urramach ro spèiscl  
A bhluineas do na chleir,  
'Thainig thugainn à Dun-eideann  
'S gun cheist b' e 'n deagh fhear labhairt e.

'Nuair their na Gaill le tàire  
Nach fhiach a' chaint a' Ghaidhlig,  
Nach cùinnich iad cho ard  
'S a tha 'n t-àit' thug Ban-rìgh Bhreatainn d'i.

Cha Sheinn mi ach an ram seo,  
'San oidheche 'ruith 'na deann uainn,  
Ach 's éiginn donh a ghealltuinn  
Gu'n tig mi ann an ath-bhliadhna.

numbers, but a careful binder can manage to bind it with the other numbers without interfering with the reading matter.

THE GAELIC TRANSLATION OF THE QUEEN'S HIGHLAND JOURNAL.—In answer to several enquiries as to what has become of this book, we give the following extract from the Nether Lochaber correspondent, in a late number of the *Inverness Courier*:—"We are glad to be able to intimate to our readers that there is every prospect of the early publication of the late Mr. Angus Macpherson's translation into Gaelic of the Queen's Highland Journal. Cluny Macpherson, to whom we took the liberty of writing on the subject a short time ago, informs us that the work, in its present stage, is under the superintendence of the Rev. Mr. Cameron, Renton; and it could not possibly have fallen into better hands, for since the death of our friend and neighbour the late Mr. James Munro, who in his day as a Celtic philologist and grammarian had no equal, Mr. Cameron perhaps knows more of the genius and grammar of our mountain-tongue than anybody else that we can at the present think of. From the great amount of labour and conscientious care bestowed on his translation by Mr. Angus Macpherson, the work completed under the editorship and superintendence of the Rev. Mr. Cameron cannot fail to prove such a book as every Celtic scholar will wish to have a copy of on his library shelves.

To C. STEWART, London.—The Stewarts are not originally Celtic, but Norman. Our best genealogists agree in saying that they were a branch of the great Norman family of Fitzalan, one of whom first settled in Renfrewshire. In due time the chief of this family became Lord High Steward of Scotland, and from this dignity the family derived their name of Stewart, Steward, Stuart, &c., for it is variously spelt, though the first of these is unquestionably the most ancient orthography. Walter Stewart of Renfrew married Marjorie, daughter of King Robert Bruce, whence sprung the royal family of Stewart; for, Walter's son, named Robert, became king of Scotland on the death of his uncle, David II. Our present Prince of Wales is *de facto* chief of the Stewarts, and as such is Baron of Renfrew and Lord High Steward of Scotland. The real *de jure* chief is the lineal male representative of James II. of England and VII. of Scotland, whoever he may be. The *Suaicheantas*

## Answers to Correspondents.

MUSIC.—On account of the length of the song given in the present GAEL, and its being harmonized for four voices, and consequently occupying so much space, we are reluctantly obliged to withhold the Old Notation, but in future we shall give the melodies alone and in both notations.

W. M'D., Inverness.—We can bind "THE GAEL" for you, if you cannot get it done in your own town. You can send it to us by post, accompanied by 1s. in stamps, and we will return the book to you bound. If any numbers are wanting we can supply them at 6d. each. No. 2 was slightly wider than the subsequent

of the Stewarts is the *Thistle*, in some branches of the family the *Oak*. The *Cath-ghairm* of the royal family was "St. Andrew for Scotland," and was again and again shouted by the heroic James IV. at the battle of Flodden. Of the Stewarts of Appin the battle cry was "*Craig-an-sgairbh*," the rock on which Castle-Stalker is built. The *Failte* said to have been played at the battle of Bannockburn was the well known old air of "Hey Tittie-tattie," to be found in Thomson's collection, and with certain variations, which more or less disguise the original, not unfrequently heard in modern music. The best known pipe music connected with the Stewarts is that of the days of Charles I. and Prince Charles Edward, some of which is very fine, such as "You're welcome, Charlie Stewart," and "The Prince's Welcome."

MR. SHIRRA, of Kirkcaldy, was well known from his quaint, and, as it were, parenthetical comments which he introduced in his reading of Scripture; as, for example, on reading from the 116th Psalm, "I said in my haste all men are liars," he quietly observed, "Indeed, Dauvid, an' ye had been i' this parish ye might hae said it at your leesure."—*Dean Ramsay*.

A LADY in the north having watched the proceedings of a guest, who ate long and largely, she ordered the servant to take away, as he had at last laid down his knife and fork. To her surprise, however, he resumed his work, and she apologized to him, saying, "I thought, Mr. —, you had done." "Oh, so I had, mem; but I just fan' a doo in the *redd o' my plate*." He had discovered a pigeon lurking amongst the bones and refuse of his plate, and could not resist finishing it.—*Dean Ramsay*.

## Markets.

ABERDEEN CORN EXCHANGE, February 23.—Potato oats, 40 lbs. per bushel, 26s. 0d. to 26s. 6d.; common oats 40 lbs. per bushel, 22s. 0d. to 26s. 0d.; wheat (white), 62 lbs. per bushel, 35s. 0d. to 45s. 0d.; wheat (red), 62 lbs. per bushel, 30s. 0d. to 40s. 0d.; bere, 53 lbs. per bushel, 27s. 6d. to 30s. 0d.; barley 53 lbs. per bushel, 28s. 0d.; to 30s. 6d.; oatmeal per boll of 140 lbs., 20s. 9d. to 00s. 0d.; flour (fine), per sack of 280 lbs., 44s. 6d. to 00s. 0d.; do. super., 46s. 6d.; do. extra, 48s. 6d.; do. whites, 50s. 6d.

REPORT OF THE CATTLE TRADE.—The supplies of fat cattle in Edinburgh and Glasgow

were rather large, though trade was perceptibly slower, prices were not quotably affected,—and a fair clearance was made in Glasgow. The large supply, nearly 1700, was more than equal to the demand, which was also curtailed by "Lent" beginning, as well as rather heavier trade in the south. The sheep supplies are generally light. Trade continues dull, while prices for anything prime are exceptionally high. The demand is easily supplied, buyers curtailing new purchases as much as possible, and middling classes are a shade lower. There has been a rather slower sale for foreign stock, which of course are affected by the numbers of home stock and prices therefore are more in buyers' favour. There is a marked falling off in the foreign importations generally, prices on the Continent evidently keeping pace with those current here. There is plenty inquiry for keeping stock of all kinds, and well-bred cattle or sheep can be well sold, but there are not sufficient offering to constitute quotations. Best beef, in Edinburgh, 10s. to 10s. 3d.; Glasgow, 9s. and 9d. to 10s.; secondary, 9s. 3d. to 9s. 6d.; inferior, 8s. to 8s. 6d. per stone. Best mutton, hoggets, elevenpence-halfpenny to 1s.; wedder, elevenpence-halfpenny; secondary, 10d. per lb.

Messrs. JOHN TIERNAN & SON, Glasgow.—The supply of sheep, although small, was fully equal to the demand, and prices must be reported stationary, with a few left unsold, Top oxen, 80s. per cwt.; secondary, 75s. to 77s.; middling and inferior, 63s. to 70s. Mutton, hoggets, 1s. per lb.; do., blackfaced, 11d.; do., secondary, 10d. Cattle in market, 1640; sheep, 2630.

## BIRTHS.

At Portree, on the 26th ultimo, the wife of Mr. JOHN MACKENZIE, Road Surveyor, of a son.

At Cromwell Street, Stornoway, on the 1st inst., Mrs. JAMES FRASER, of a daughter.

## MARRIAGES.

At the Free Church, Madras, on the 5th Feby., by the Rev. Alex. Walker, Senior Chaplain of the Established Church of Scotland, assisted by the Rev. William Stevenson, M.A., of the Free Church of Scotland Mission, ANGUS MACINNES, Esq., Coorg, to MARY HELEN, third daughter of the late Rev. John Lamont, Waternish, Isle of Skye.

At the Roman Catholic Chapel, Elgin, on the 22d ult., by the Rev. John Thomson, Mr. ALEX. SMITH, Brewer, Minmore Distillery, Glenlivet, to MARY, daughter of Mr. Donald Bisset, Farm Overseer, Kilmorack.

## DEATHS.

At South Norwood, on the 25th ult., MARJORY GERARD CRUIKSHANK, widow of Lieut.-Colonel Mackay of Bighouse, late of the 78th Highlanders.

At 9 Douglas Row, Inverness, on the 4th inst., DANIEL MACIVER, Esq., late of Stittenham, Ardross, aged 69 years.

At Erchless Mains, on Saturday, the 22d ult., DUNCAN CHISHOLM, Farmer there.

At Alness, on the 25th ultimo, Mr. HECTOR MACLEAN, Merchant, aged 74—much and justly regretted.

# AN GAIDHEAL.

II. LEABH.] TREAS MIOS AN EARRAICH, 1873.

[14 AIR.

CALLUM A' GHLINNE.

EARRAN VIII.

Ann an cliu, agus ann an giulan faicsinneach an iomlain de fhior luchd-aideachaidh na diadhaidheachd, tha comh-ionannachd shonruichte air a thaisbeanadh, a dh-aindeoin gach eadar-dhealachaidh a dh' fheudas a bhi eatorra 'n an creudaibh agus 'n an oileineachadh. Tha toradh an atharrachaidh shlainteil, gu neo chaochlaideach, a chum naombhadh; agus a' treorachadh le cinnteachd dosheachnadh a dh-ionnsuidh na h-aon chriche, eadhoin, a' bheatha mhaireanach. Gheibhear cuid d' a thaobh am feudar a radh, gun d' fhuair iad, a reir coslais, seilbh air saorsa an t-soisgeil gun ach gle bheag de fhaireachduinn a bhi aca riamh air daorsa, fo dhiteadh an lagha; agus aig an robh an casan air an socrachadh air a' charaig, gun ach ro bheag a dh-aithne 'bhi aca air namhasan Slochd na mihisnich. Gheibhear cuid, bho thoisich an aideachaidh, saor o theaganhan agus o amharus mu'n staid; 'n uair a tha cuid eile re uine fhada fo chleachdadh imtinn ionguineach, agus fo eagal nach 'eil aca ach mealadh, no air a' chiud is fearr, gluasadan blathmhor nach abuich gu brath gu fìor thoradh. Ach ged tha mar so, "eadar dhealachadh oibreachaidh ain, is e an t-aon Dia, a tha ag oibreachadh nan uile nithe anns na h-uile."

Ged nach robh Callum ro fhada fo gheur-mhothachadh no fhaorsa, cha robh e idir cosmhuil ri moran de luchd-aideachaidh a gheibhear a' siorghearan ri muinntir eile, air an cruas,

air an caoile agus air an dorchadas; no ri cuid eile, a' sior-luaidh air an sith, air an saorsa agus air an lann-dearbhadh. Riamh o'n am ud, b'e "an Crìosduidh suilbhir, aoigheil e, biodh daorsa 'stigh no cruas." Fosgailte mar bha a shuil agus a chail roinne so, gu bhi 'tarruing toil-inntinn á aillidheachd engsamhuil obair Naduir, bha e nis a' faicinn gloir na cruithnachd ann an solus gloire do-thuigsinn agus do-luaidh gliocais, cumhachd agus maitheas an Tì sin a chruthaich na h-uile nithe á neoni, agus leis am bheil iad air an coimhead agus air an mion-riaghladh. Bha cùmhne Challuim mar thigh-tasgaidh air a stòradh le teagasgan fallain sgrìobturail o 'oige. Thuig e nis rud-eigin de luach do-labhairt an oileineachaidh a fhuair e o laithean 'oige anns an teaghlach, agus ann an sgoil na sgìreachd. Ged a bha na Sailm agus na Ceisdean ioma latha 'n an sgìos agus 'n an an-tlachd dha, bha iad mar shìol maith na rioghachd folaichte ann am fonn a chridhe, a' feitheamh ris na frasan beothachaidh o'n airde, as eugais nach bi meadhonan nan gras air an leantuinn le toradh, no le buaidh thearnaidh, c'aite air bith, no co air bith leis am bi iad air am frithealadh. Dh' fheudta nis a radh, da-rìreadh, d'a thaobh. "gun deachaidh na seann nithe seachad, agus gun robh na h-uile nithe air an deanamh nuadh." Bha an saoghal a nis gu buileach, 'n a shaoghal ùr dha. Bha buairidhean agus deuchainmean air thoisich air, nach ruigear a leas ainneachadh; ach, sgeadaichte le armachd a' chreidimh, bha a cheumana anns gach

suidheachadh air an coimhead bho shleamhachadh, agus a shuilean o dheuraibh goirt.

“Teichidh an t-aingidh, gun neach air bith an tòir air; ach bithidh na h-ionraic dana mar leoghan.” Mar is trice, cha’n fhaighear am measg dhaoine, gealtair is lag-chuisiche ri aghaidh cunnairt no deuchainn, no eadhoin ri aghaidh a chomh-chreutair, na an gaothaire spagluinneach, dulanaich nach aidich umhlachd, urram no eagal do Dhia no do dhaoine. B’ amhnìl sud giulan Mhicheil. As deigh na h-oidhche ud air an d’fhag e-fein agus a bhan-chairdean, Calum air curam a’ *Pholiceman*, cha deachaidh e air ais do ’n bhuth-obair cheudna. Cha b’ urrainn e coinneachadh ri Callum air an t-sraid as deigh sud, gun sèapadh seachad le ’shuil ris an làr. Cha b’ fhada gus an deachaidh e gu buileach as a shealladh, ni mò a chuala e riamh ciod a thainig ris. MUILEACH.

(*Ri leantuinn.*)

—o—

## MU NA SEANN GHÀIDHEIL.

### IX.

(*Air a leantuinn o ’n aireamh mu dheireadh.*)

Theid sinn a nis air an adhart gu ’bhi ’feuchainn ciamar, a reir ar barail-ne a chailleadh a’ Ghailig le cuid de shliochd nan *Caledonach* agus nam *Picteach*. Dhearbh sinn cheana gu ’m bu Ghaidheil a bha a chomnuidh ann an ceann tuath na h-Alba o laithibh *Agricola* gu linn Choinnich Mhic Ailpein, agus Chalum a’ Chinn Mhoir. An uair a bha Calum ’n a rìgh air Albainn bhoadhaich a’ Bheurla air a’ mhachair agus anns na h-aitibh dlu do ’n mhachair gu tuath air Caolas na Friuth; oir bha a’ Bheurla ann an ceann deas Albainn o linn *Ida*. An uair a thainig *Uilleam nam Buadh* a nall á *Normandy* ’s an Fhraing, cheansaich e

Sasunn agus dh’ fhuadaich e ’mach an teaghlach rioghail Shasunnach maille ri moran de ard-uailean na rioghachd. Theich oighre na rioghachd *Edgar Atheling* maille r’a mhathair agus a dha phiuthair agus thainig iad air tìr aig Port na-Banrigh, am fagus do Dhun-farlainn far an robh cuirte rioghail Chalum aig an am sin. Ghabh an rìgh riutha gu caoimhneil; thug e didean doibh ’n an aire agus phos e Mairearad, piuthar *Edgair*, ban-phrionnsa a bha ro mheasail agus fo dheadh chliu air son creidimh. Theich moran de uaislean Shasuinn maille ris an teaghlach rioghail agus lean moran sheirbheiseach iad so, uime sin, thug an Rìgh, Calum aitean-comhnuidh doibh aig taobh na mara. An uair a shuidh-icheadh iad anns an tìr mar luchd-aitich thainig tuillidh d’ an cairdean as an deigh a theich o ghnìs Uilleam, Rìgh Shasuinn, ionann ’s gu’n do lionadh Sioramachd Fiofa, taobh deas Pheairt, *Montrose*, Cinn-chardainn, Abar-eadhain agus taobh na mara air laimh na h-airde ’n ear de dh-Albainn leis na fogaraich so; agus a chionn gu ’n robh iad ’n an luchd-ceairde seolta bha iad feumail anns an duthaich agus ghabhadh riutha gu cairdeil leis na Seann Ghaidheil. Mheasgaich an da shluagh; phos na Gaidheil mnathan Gallda, agus na Goill mnathan Gaidhealach. An ceann aimsir araidh chaill sliochd na muinntir so a’ Ghailig oir cha ’n ionnsaicheadh na Goill a’ Ghailig ach dh’ ionnsaicheadh na Gaidheil a’ Bheurla; oir tha e moran ni ’s usa do Ghaidheal canain chiomheach ’ionnsachadh na ’tha e do Ghall. Uime sin, chaill sliochd nam posaidhnean measgaichte so a’ Ghailig do bhrìgh nach robh i air a labhairt le ’m parantaibh. Is ann mar so a tha e a’ tachairt an diugh ann an coilltichean America far am bheil an sluagh measgaichte feadh a’ cheile.

A thuilleadh air so, do bhrìgh nach robh Gailig aig Mairearad Ban-rìgh Chaluum sguir iad de labhairt Gailig anns an teaghlach rìoghail, agus cha mho a labhradh i ann an teaghlach-ibh nan uaislean Gallda a thainig maille ris a' Bhan-rìgh á Sasunn. Thoisich mar an ceudna moran de na h-uaislean duthchasach air labhairt Beurla a chionn gu 'n robh sin fasanta, agus gu 'm b'i cainnt na cuirte rìoghail. Mar so chaidh a' Ghailig 'fhuadachadh a mach uidh air 'n uidh as a' mhachair agus ghabh i fàsadh am measg nan gaisgeach ann an tìr nam beann, far am bheil i air a labhairt gus an latha 'n diugh. Cha b' iad a naimhdean a chuir as d'i ach a cairdean a sguir de 'bhi 'ga labhairt. Ma bhios a cairdean dileas cumaidh iad a suas i mar dhìleab a fhuair iad o'n sinnsearibh; ach mur bi, guu teagamh buadhaichidh a' Bheurla anns a' chuid eile d' an duthaich far nach do rainig i fhathast, agus ma thachras sin cha chluin-near fonn na canain aosmhoir so ni 's mo an aite sam bith air thalamh, mur fuighear i aig beagan thall 's a bhos air an sgapadh feadh choill-tichean America. D. B. B.

—o—

## TRAITHEAN NA BLIADHNA.

### I.

Tha an Salmadair ann an aite sonruichte a' labhairt air an doigh so mu dheibhin an Tighearna, "Shuidh-ich Thu uile chrìocha na talmhainn; rinn Thu an Samhradh agus an Geamhradh." Ann an aite eile tha e ag eigheach a mach an deigh dha beachd sonruichte a ghabhail air an tuisge, air a' mhaitheas agus air a' chumhachd a tha air an nochdadh le dealbh sgiabhach, iongantach a' chruinne-ce "Cia lionnhor d' oibre, a Thighearna, ann an gliocas rinn Thu iad gu leir; tha an Talamh lan de d' shaoibheas." Is ann le 'bhi 'so-

crachadh ar n-aire air na h-oibrean cumhachdach leis am bheil sinn air ar cuartachadh; is ann le 'bhi 'rann-sachadh gu mionaideach, dichiollach gne agus feum agus eifeachd nan nithean a cruthaich Dia, 's a tha sgaoilte 'n an uile ailleachd agus 'n an uile mhaisealachd fo chomhair ar suilean, a tha e 'n ar comas dearbh-bheachd a 's airde agus a's soilleire a thrusadh mu dheibhin an De oir-dheirc, ghloirmhoir sinn a ghairm air tus gach neach agus ni á neoni, agus anns am bheil againn "ar bith, ar beatha agus ar comas gluasaid." Ma dh' oidhirpicheas sinn air an dreuchd shonruichte 'fhaotainn a mach a tha gach ni a' coimhlionadh 'n a thrath fein agus ma chinneas leinn anns a' cheasnachadh so, chi sinn gun amharus gu 'm bheil 'fheum fein mu choinneamh gach ni agus gu 'n do rinn Dia na h-uile nithe gu maith 'n an aite fein. Ma dhearcas sinn air lochran aghmhor nan speur le gnuis shoilleir, ghrianaich, chair-deil, agus ma bheir sinn fainear gur i a' ghrian a tha 'ruagadh air falbh na h-oidhche duirche a bha a' comb-dach an t-saoghail re uine cho fada; ma ghleidheas sinn air chuimhne gur ann bho mhac nan speur a tha blaths a' tighinn agus an solus glan aghmhor mar an ceudna a tha' toirt comais do luchd-aiteachaidh na talmhainn seirbheis agus saothair a dheanamh, aidichidh sinn air ball gu 'm bheil 'n sochairean lionmhor agus priseil a tha gathan blath na greine a' frasadh air an t-saoghal. Cha 'n 'eil eadhon dorchadas na h-oidhche fein gun bhuanachd mhor ceangailte ris. Is ann aig an am so an deigh do 'n ghrein dol fodha a tha an duine agus ainmhidhean na machrach a' gabhail fois agus a' trusadh an spionnaidh, 's an urachaidh sin a tha feumail air son guiomh an latha mair-each a dheanamh gu ceart. Is ann aig an am so mar an ceudna, an uair

a tha treise agus teas na greine 'fannachadh agus i-fein a' deifreachadh a dh-ìomnsaidh a leabaidh anns an iar a tha an druchd a' braonadh air an talamh, mar so a' taiseachadh nan achaidhnean agus 'g an cur ann an uidheam a's fearr air son maith a's buannachd a thàrruing o theas na greine.

Tha a shochair, a shugradh agus 'aighear fein ceangailte ris gach trath d' an bhliadhna. Anns an Earrach tha gach nì mar gu 'm b' ann a' dusgadh bho chadal fada trom; tha an talamh ag ath-nuadhachadh a thrusgain gu h-ìomlan; guirmead agus boidbheadh a' deanamh gach fonn a's faiche sgiamhach; uiread agus ail-leachd r' am faicinn air gach coille a's preas a's magh; dichìoll agus dealas agus tapadh mor air an nochdadh le daoine ann an cur an caochladh oibrichean air an aghaidh. Tha an tuathanach a nis trang a' deasachadh an fhearainn air son an t-sil. Tha eoin an adhair a' gluasad gu dichìollach 'n an saothair uaigneach, sheolta fein. Thig an Samhradh le 'bhilaths agus 'aoibhneas agus thig gach geug a's crann gu luath fo bhilath. Comhdaichidh trusgan aoidheil ann an uine ghearr na barrain a bha dubhach, gruamach roimhe; chluinnear guth binn ceileireach nan eun ag eiridh bho ìomadh preas, agus fasaidd suas gu sgipidh toradh brioghmhor na talmhainn. Tha iomhaigh shunndach, shuilibhear, aighearach a nis air aghaidh nan speur agus an t-saoghail gu leir.

Is e toileachas a's aiteasan t-ionmhas a's momha tha an Samhradh a' buileachadh agus cha 'n eil trath de 'n bhliadhna a tha pairteachadh uiread sholais agus shonais.

Thig an Fogharadh agus tha 'obair fein aige r' a dheanamh. Tha aig an

am so toradh trom, lìontach na talmhainn abuich agus deas, airson a ghearadh sìos. Tha an lòn a ghiulaineas na h-achaidhnean air son duine agus ainmhidh ullamh gu bhì air a thional a stigh. Is e am taitneach a tha ann, oir tha na buanaichean dian a' gearradh sìos an arbhair agus tha iadsan a chuir le dochas ann an toiseach na bliadhna' agus a steidhich an aire air an toradh a bhithheadh aca air son an saothrach, fadheoidh a' faicinn an iarrtusan air an coimhlionadh agus an seirbheis air a dioladh gu pailt. Is firinnich, is foghainteach agus is freagarach a tha na briathran a chleachd Daibhidh ann an luaidh a dheanamh air an nì so, "Crunaidh Tu a' bhliadhna le d' mhaitheas, agus silidh do cheuman saill. Silidh iad air cluainibh an fhasaich agus nì na cnuic gairdeachas air gach taobh." Ach anns an Fhogharadh ged tha broilleach na talmhainn sgeadaichte le culaidh riomhach, lurach tha sanas air a thoirt seachad gu 'm bheil an snuadh dreachmhor, eireachdail so a' call a shnasmhoireachd agus gu 'n bheil an uair a' ruith gu luath anns an fuiling deise ghorm nam fonn muthadh mor. Tha na craobhan a' crathadh an duilleagan gorma 's tha barr an fheoir a' seargadh oir tha an Geamhradh a' tighinn. Is e so an trath anns an bheil dubhachas sgrìobhta air aghaidh naduir. Tha maise nam beann 's nan comhnard air falbh 's tha na sruthain bhrasa, fhuaimneach air an cuibhreachadh le geimhlean cruaidh. Gidheadh, tha 'aileachd fein aig a' Gheamhradh eadhon mar tha e aig an t-Samhradh. "Rinn Thusa O Dhe gach nì maith 'n a am fein; rinn Thu an Samhradh agus rinn Thu an Geamhradh."

CONA.

(*Ri leantuin.*)

## COMHRADH NAN CNOC.

*(O'n Teachdaire Ghaidhealach.)*

PARA MOR AGUS DOMHNULL A' BHUTHI.

DOMH.—Fait' ort a Phàra mhòir. Tha mi 'tuigsinn gu-n robh thu as a' bhaile; cha-n e 'h-uile là a chuireas tu suas am breacan uaine. Cò as a thug thu 'choiseachd?

PARA.—Cha bu mhaith leam droch fhreagairt a thoirt ort, ach ged nach can mi, mar a thubhairt Ailean nan con e, gu-n d'thug as mo chasan, faodaidh mi le firinn a ràdh, gur coma leam cò as. Bha mi 'n diugh 's a' bhaile-mhòr, 'us cha b' e baile na biatachd: cùl mo làimhe ris an dà latha so.

DOMH.—Shacilinn thusa 'tha 'chò-mhnuidh ann an uaigneas a' Ghlinn-duibh, gu-m bu bheothachadh mòr dhuit sgrìob a thoirt air uairibh do'n bhaile-mhòr a dh'amharc an t-saoghail.

PAR.—Ma tha 'm baile ud 'n a shamhladh air an t-saoghal, cha-n ìoghnadh leam daoin' a chluinntinn ag ràdh, An saoghal bochd, mosach. 'S mi nach iarradh a chabhsair tioran, acrach a choiseachd ri m' bheò. Ged dh'fhàilnichinn air an t-sràid leis a' ghorta, cha-n'eil dùil agam gu-m feòraicheadh iad, Ciod a dh'fhairich an duine bochd?

DOMH.—An robh thu aig mòd an t-Siorraim an diugh; no'n cual' thu cionnas a chaidh do dh-Iain bàn agus do Chailleach an òir?

PARA.—Cha teichd olcas. Fhuair i 'n lagh air Iain bochd, 's cha b' e mo roghainn a bha 'n uachdar. Gno-thuch nàr, càin a chur air an duine bhochd, air son ruith de 'n teangaidh a thoirt do'n Chaillich ghràinde; agus 's e 'chuid a's miosa, ged is ann ris na cnoic a tha mi 'g a ràdh, nach dubhairt e focal ach an fhrìnn.

DOMH.—Tha'n fhrìnn fhéin air uairibh searbh; ach is maith gu-m bheil lagh ann; agus nach faod esan

no duin' eile a dhroch nàdur a brùchdadh a mach a réir a mhian, gun e 'dhìoladh air a shon. 'S e'n lagh fhéin an gille.

PARA.—Is minic a chuala mi Gille nan car, agus b' e sin esan; lagh na dunach do gach duine a dh'fheuchas ris. 'S e pailteachd an lagha, gorta na tìre. Bha càirdeas agus deadh choimhearsnachd, thus, seirc, agus caoimhneas, onoir agus fìrin eadar duine agus duine, gus an cuala sinn iomradh air na fithich chìocrach sin, na Sgrìobhadairean; creachadairean gun chogais gun iochd; spuinneadairean gun nàire—

DOMH.—Thoir an aire dhuit fhéin, a Phàraig, cuimhnich mar dh'éirich do dh-Iain bàn; agus tha prìosan ùr a nis 's a' bhaile-mhòr.

PARA.—Cha-n eagal domh, tha 'n lagh air mo thaobh, seasaidh a' bhreug mi. Dean a mach gu 'n dubhairt mi e; cha-n'eil dà fhianuis agad mar bha aig Cailleach an òir. Sin agad an lagh; agus mar thubhairt mi cheana, 's e milleadh na dùthcha e. Chunnaic mi là, agus bu tèaruinte do dhuine gleadhar de bhata daraich a thoirt do bhalach 'am fad an leth-chinn, na buidseach a ràdh a nis ri Cailleach an òir.

DOMH.—Nach mòr am beannachadh sin, teang' Iain bhàin, agus bata Phàra mhòir a bhi fò'n lagh; agus gu-m faigh an duine a's bochda ceartas an aghaidh an duine a's saoi bhìre.

PARA.—Air d' athais; cha-n'eil an lagh r'a fhaotainn a nasgaidh; mur biodh an t-òr aig a' Chaillich cha chluinnte iomradh air teang' Ian bhàin. An t-aon aig am bheil an t-òr gheibh e'n lagh; agus ma tha gamhlas aige ri duine bochd sam bith, cha-n'eil aige ach a h-aon de dh-abhagan an lagha a stuigeadh ris, agus ma gheibh e as gun aileadh am fiacal a bhi 'n a shàil, faodaidh se e-fhéin a mheas fortanach. An cluinn thu, 'Dhòmhnuill, tha mis' ag ràdh riut,

nach robh anns na *Gàidseirean* bochda ach feala-dhà an coimeas riu so; fhad 's a dh' fhanas duine o ghnòthuichean mi-laghail, cha ruig e leas bonn-a-hochd a thoirt orra-san; ach 's gann is urrainn duine a nis e fhéin a ghiùlan saor o lagh, agus tha de chuir's de lùban ann, gu-m feumadh duine a tha 'n sàs ann a' bheag no mhòr de ghnòthuichean, am Maor Ruadh a bhi 'n a chois gach ceum a théid e. Mo bheannachd air an àm a dh'fhalbh 'n nair nach robh Sgrìobhadair, maor-rìgh, no tèarraid 's an dùthaich. 'S mi 'bha thall 's a chunnaic e.

DOMH.—'S beag 'tha fhios agad cìod a tha thu 'g ràdh. Na-m biodh tus' eòlach air eachdraidh na tìre cha labhradh tu mar sin: an uair nach robh lagh ann, ach focal an uachdar-ain, agus a dh'fhaodadh e le smèide na corraig leum air cheann a dheanamh air aon neach a thogradh e; agus an uair a bha 'cheatharna bhochd 'n an tràillean. 'S c cothrom an lagha urram na dùthcha.

PARA.—Air do shocair a Dhòmhn- nuill; bha thusa gu deimhinn fad 'an Glaschu, agus tha sgoil agad, agus comas labhairt; ach air a shon sin uile, feumaidh mi cur a' d'aghaidh; cha-n e cothrom an lagha urram na dùthcha; ach laghanna cothromach, agus ceartas, air am faod daoine bochda ruighcachd gun òr, gun air-gìod; agus 's e so sochair a bh' aca 's a' Ghàidhealtachd m' am facas riamh Sgrìobhadair no bàta-smùide 'n ar measg. 'S an àm sin an uair a thigeadh eadar dithis (ni a's éigin tachairt air uairibh), rachadh iad gu h-earbsach an làthair uaislean na dùthcha, na daoine tuigseach, ceanalta, a thogadh, 's a bha 'chòmhnuidh 'n am measg, a bha eòlach air ghnòthuichibh na tìre, agus a b'urraim labhairt ruinn 'n ar cainnt fhein; bha focal nan daoine so dhuinn mar lagh; agus cha do chuir sinn riamh an ag e. Bha 'chùis air a socrachadh gun

mhoille, gun chostas; bha réit' air a deanamh 's an àm, agus cha robh tuilleadh m'a dhéibhinn. Cha robh smaointeachadh aig duine sam bith, ann an cuid de ghnòthuichibh, dol seachad air a' Mhinisteir agus air an t-Seisein, agus ann an ghnòthuichibh eile seachad air an uachdaran; ach a nis, na chaogas fleasgach èg a shùil ri cailleig, a suas a' bhoineid chonnaich 's air falbh leatha gu fear-lagha, a' deanamh a mach gealladh-pòsaidh 'n a aghaidh; agus tha e cho maith do'n ghille bhochd a gabhail agus dol gu lagh leatha.

DOMH.—Tha thu 'di-chuimhneachadh gu-m bheil breitheamhan anns gach cùirt, agus nach ceadaich iad foirncart a dheanamh air daoineibh bochda. Nach 'eil thu earbsach as an t-Siorram?

PARA.—'S mi a tha. Dh' earbainn r'a fhocal mo chuid de 'n t-saoghal, ged nach 'eil sin mòr; taing do 'n lagh air a shon. Cha-n eagal leam nach bhi ceartas 'n a bhreth; ach is rud a tha mi 'gearan gu-m bi comas aig na Sgrìobhadairean daoine bochd' a shlaodadh m'a choinneamh gun fhios e'ar son, le duine sam bith leis am miann a' choinhearsnach bochd a sgiùrsadh le lagh; agus a dhìolas dhoibhsan air son a dheanamh.

DOMH.—Cia mar a dh'fhaodas sin a nis a bhith? Cia mar a dh'fhaodainn-se cur as duit-se le lagh?

PARA.—Innseam-sa sin duit. Thoir thus' airgìod leat, agus rach do bhail' àraidh nach ainmich mi, agus abair ris an Sgrìobhadair leam leat, Cuir Pàra mòr gu lagh; agus 's meallta mise mur faigh esan dòigh air mis' a thoirt 'an làthair an t-Siorraim, ged nach biodh de leth-sgeul ann ach gu-n do chrath am mart maol agam a dà chluas riut. Lagh 'n a shochair aig daoine bochda! tha mi 'g ràdh riut, ged a spionadh tu 'n còta breacain so o'n druim agam, a' cur an céill gu-m bu leat fhein e, mur b'urraim domh



le cruas nan dòrn a chumail uait, b' fhèarr dhomh a thoirt duit, seach dol gu lagh, ni ged a bhuidhninn, a bhiodh dhomh 'n' a chall.

DOMH.—Tha beagan de'n fhìrinn anns na labhair thu; ach air a shon sin, tha daoine ni's poncaile 'n an gnothuichibh na bha iad; agus bha feum aig na Gàidheil air a sin: cha-n 'eil iad combharraichte air seasamh r' an latha.

PARA.—Mo thruaighe, is duilich dhoibh! Ach an saoil thu an dean lagh ni's fèarr iad. Faodaidh e an deanamh gu lùbach, carach, seòlta, ach cha tig an là a ni e fìrinneach, onorach iad. Chunnaic mi latha a bha sgaile air a' bhois, cho maith ri *Bill* agus urras; ach dh' fhalbh an là sin; cha-n fhoghainn a nis ach *stamp* an ceann gach gnothuich. Am faic thu 'chorrag ud, a Dhòmhnuille; chuir mi ri *Bill* i aon uair, ach ma chuir, cha chuir a rithist; b' fhèarr leam a cur air an calaig fo'n tuaigh; is mis' a thuig cionnas a tha na Sgrìobhadair-ean a' deanamh am beairteis.

DOMH.—U' ar son a tha thu ri gearan 'n an aghaidh-san: ciod e *Bill*, ach gealladh fo d'làimh gu-n diol thu na fiachan a tha e 'giulan air latha àraidh; agus ma sheasas tu ris a sin, cha ruig thu leas puinneag chàil a thoirt air an lagh. “Thig dàil gu dorus,” agus bu chòir dhuit-s' an là a chuimhneachadh.

PARA.—A chuimhneachadh! 'S mi 'bha 'g a chuimhneachadh; ma bha, b' iad mìosan a bu ghiorra dh' fhairic mise riamh. Ach sheas mi mo latha.

DOMH.—Ma sheas, ciod an smàdadh a tha agad air na Sgrìobhadair-ean?

PARA.—Chuir thu stad a' m' shean-achas. Tha cuimhn' agad sinn a bhi air *Roupa* Fir-na-Creige an uraidh. Cò nach robh ann? bha an spréidh cho maith, an dàil cho fada, 's an t-uisge-beatha cho pailt. Chaidh

riaghailtean na ceannachd a leughadh ann am Beurla; cha chuala mi aon fhocal a thuig mi ach aon ràn a thug am Maor Ruadh as, “Dàil bliadh'n a dhaoin' uaisle.” Thuit am mart maol orm fhéin; agus mu fheasgar dh' iarradh orm dol a stigh maille ri càch. “Am bheil thu maith air an sgrìobhadh,” ars' am fear-lagha? “Cha-n'eil,” arsa mise, “b'fhèarr leam iomair a' bholla a tharruing dìreach leis an t-seisrich, na sgrìob, leth-oirleach air fad, a tharruing le peann mar bu chòir dhomh; ach feuchaidh mi ris. Nach e seach puinnid agus còig-deug a tha'n so?” “'S e sin do chuid-se dheth,” ars' esan, “ach le cion paipeir freagarraich, b' éigin domh Lachann Mac Fhionnlaidh a chur 's an aon bhoinn riutsa, ach 's e'n aon ni e.” “Cha-n'eil teagamh nach e,” a deir mise; “na dhìolas esan a chuid fhéin, cha bhi mis' air deireadh.” “Tha mi cinnteach as a sin.” ars' an Sgrìobhadair le 'pheann fada cùl a chluaise, agus fiamh ghàir' air a ghnùis. “Thugaibh dram do Phàraig còir, agus cuiribh a stigh Lachann.” Ciod a th' agad air, ach thàinig an latha, 's bha mise réidh air a shon. Ruigear Fear-na-Creige, agus tairgear luach a' mhairt mhaoil: “Ruig” ars' esan, “an Sgrìobhadair aig am bheil na *Billichean*:” dhùin e'n dorus air mo shròin, gun fheoraich an robh beul air m' aghaidh. Cha robh comas air. Thug mi fhéin am baile-mòr orm, agus ràinig mi mo charaid an Sgrìobhadair. Bha mòd an t-Siorraim gu suidhe, agus cha labhradh e focal rium gu h-annoch. “Tha 'n sruth,” a deir mis', “a' tilleadh agus an latha 'dol seachad.” “Ma tha,” deir esan, “tha latha, agus sruth eile a' tighinn.” Cha robh comas air! Dh' fhalbh mi 's a' bhabh-daireachd feadh a' bhaile, o uinneig gu h-uinneig. Fa dheireadh thach-air an Maor Ruadh orm, agus dh' innis mi dha mar bha. “Marbh' aig

air an sgadan," ars' esan, "'s e 'tha saillte am bliadhna: tha mi air mo chlaoidh leis a' phathadh." Thuig mi fhéin mar bha 'chùis, 's gu-m bu luaithe deoch na sgeul. Chaidh sinn a stigh, bhuail mi fhéin am bòrd, agus glaothar leth-bhodach de *Rum* dearg. Fhuair mi mòran seanachais o'n Mhaor, agus gheall e dol leam 'n uair a sgaioleadh am mòd. Rinn e sin; thachair an Sgrìobhadair oirnn, agus ultach phaipeirean aige. Lean sinn a stigh e, agus thairg mi dha luach a' mhairt mhaoil. "Nach 'eil e'n sin agaibh," arsa mise, "gun pheighinn a dhìth air." Thòisich e air a chunntas. Chuir am Maor cagar a' m' chluais, "Faigh d'ainm as a' *Bhill*." "Tapadh leat," a deir mise. "Tha do chuid-se de'n t-suin an so," a deir an Sgrìobhadair; "ach c'ait' am bheil Lachann?" "Is coma leam c'ait' am bheil e. Biodh gach fear a' toirt sgairbh a creagan dha fhéin; thugaibh m' ainm as a' *Bhill*." "Sin rud, a bhobaig, nach 'eil a' m' chomas a dheanamh. Tha mi 'faicinn gu-m bheil e *conjunct*." "Ma tha biodh aige, ciod e sin domhsa? Nach do dhiol mise mo chuid féin deth?" "Rinn thu sin, ach tha thu ceangailte air son cuid Lachainn cuideachd; agus mur bhi thusa no esan an so an ceann seachduinn chunnidh tu uam-sa air dòigh nach bhi ro thaitneach." "Cha-n' eil comas air," a deir mise, "Slàn leibh!" Sin a nis, a Dhòmhnail, an lagh, as am bheil thu 'deanamh na h-uiread mhòrchuis.

DOMH.—Ciod eile ach an lagh, agus ceartas cuideachd.

PARA.—Cluipeireachd, a dhuine, agus cha bu cheartas. Nach dubhairt e 'n làthair fhianuisean an là a chuir mi m' ainm ris nach robh mi 'stigh ach air son mo chodach fhéin. Ach ciod e am fàth 'bhi 'gearan. Cha robh sgillinn aig Lachann bochd air an àm, ach ràinig sinn caraid nam

feumach, Fear Acha-da-seillean, mac an deadh athar. Fhuair sinn air ar focal uaithe-san na thog am *Bill*, ach ma thog, 's ann 'n a chois a bha 'n sgathadh; cunntas air a tharruing a mach le dubh agus dearg, cho bòidheach ri aon suidheachadh breacain a chunnaic thu riamh' agus os ceann dà phunnd Shasunnach de chostas. Sin agad a nis an lagh anns am bheil na h-uiread thlachd agad.

DOMH.—'N a dhéigh sin uile cha d' rinn am fear-lagha ach a dhleasnas. Bha 'n lagh air a thaobh.

PARA.—Bha 'n rosad air a thaobh; ach cò 'bu shìobhalta na e 'n là a chaidh mi 'stigh a shoerachadh ris. Is duilich leam, ars' esan, mar a thachair, cha mhaith a fhuaras Lachann ort; ach ma thogras tu bheir mis' air a h-uile sgillinn a dhioladh le costas. "Cha-n' eil teagamh agam, 'ille mhaith; ach rachadh Pàra mòr a dh'iarraidh na déire' mu-n leigeadh e leat dol an sàs ann an Lachann còir. "Gabh na fhuair thu," a deir mise, "agus slàn leat."

DOMH.—Sin agad math an lagha; ni e thusa agus do leithid faicilleach ciod a ni sibh, gun ghealladh a thoirt nach co-gheall sibh.

PARA.—Tog dheth; na cluinneam tuilleadh mu'n chùis. Na-n saoilinn gu-n ruigeadh mo ghuth gach cèrna de 'n Ghàidhealtachd, o mhullach Beinn-nibheis, dhìrinn i moch an màireach, agus mar so labhrainn:—"Fheara, 's a dhaoine, sibhse a tha 'g àiteachadh Tir nam Beann, nan Gleann, 's nam Breacan, éisdibh ri Pàra mòr oir 'Is minic a thàinig combhairle rìgh á beul an amadain.' Seachnaibh an lagh. 'Uachdarana na dùthcha, seasaibh 'ur daoine, agus saoraibh iad o làmhan an luchd-lagha. Cha-n' eil sgillinn a bheir iad uatha-san nach fàirich sibhs' a chall. A Mhinistirean an t-soisgeil, earalaichibh ur luchd-éisdeachd an aghaidh iad a dhol gu lagh, nochd-

aibh dhoibh a chall, agus comhairlichibh iad gu sìth agus réite. A mhuinntir mo dhùthcha, eadar thuath agus cheatharna, ma thig connsachadh 'n ur measg leigibh a' chùis gu ràdh dithas de dhaoine còire. Tha uaislean fhathast 'n ur measg, a sgoiltcas an lagh, agus aig an bhcil bàigh ribh, rachaibh d' an ionnsuidh : agus sibhse a luchd-lagha, agus a Sgrìobhadairean cuimhnicibh gu-m bheil bàs a' feith-eamh oirbh, agus breitheamh os ur ceann d'an éigin duibh cumntas a thabhairt."

T.—O.—

## AN DARA DUAN

## DE SGIALACHD NA TROIDHE ;

Air a thionndadh bho Ghréigais Homeir  
Gu Gàidhlig Abraich.

LE EOBHAN MACLACHAINN.

*Taisbeanadh an Fheachda ; agus àireamh nam fineachan Gréigach agus Tròidh-each.*

## II.

*(Air a leantainn bho 'n àirinn mu dheireadh.)*

Eisdibh, a chàirdean, le feairt,  
An nì tha na m' bheachd a luadh ;  
An raoir tre oidhe nan dealt sèamh  
Thùrling Cruth bho nèamh gu m' shuain.  
Bha 'n Taisbean mar Nestor liath,  
Thair na chunnacas riamh air féur ;  
A leth-bhreac an guth 's an triall,  
A dhealbh cuim, a sgiamb, 's a mhèinn.  
Thùr e, 's e os cionn mo chinn,  
Na briathran seo, pong air phong :  
" Am fois dutsa, 'ghaisgich thrèim,  
Ur-mhic Atreuis nan stéud lòm ?  
Dim-brìgh do chomairleach glic,  
Do 'm buin cùram bhlar a's iheachd ;  
'S miltean slòigh ag earbs' á thaic,  
Cian-chadal an caidreamh leisg.  
Gabh gu mion-bheachdaidh ri m' sgeúl,  
'S mi teachdaire dhé nan dia ;  
Bho'n 's mòr a thruas diot a's ùigh,  
D' àrdachadh 'an cliù 's e 'mhiann.  
'S àill leis thu ghrad-thoirt gu blàr.  
Sliochd na Gréige 's àrbhuidh cùl :  
Glacaidh tu 'n stuaidh fharsuing àrd,  
'S fàgaidh na 'glas chàrn 's an ùr.  
Bho'n rinn Iùno 'n ùrnaigh chruaidh,  
Tha 'nt aon rùn aig sluagh nan spèur :  
Thuit Tròidh gu buileach fo bhinn,  
'S thig maom-sgrìos air linn nam béud,  
Gabhsa suim de reachd an dé,

'S na caill diog de sgeul mo bheoil."  
Sìod na thùr am brudard faoin,  
'S as mo shealladh thaom mar cheò.  
Nis a laochraidh nam mòr-éuchd  
Bho'n 's òrdugh nan spèur a th' ann,  
Grad-dheasaichear sliochd na Gréig'  
Gu 'n nochdadh ri stréup nan lann.  
Dearbham gu faicleach an tùs,  
Cìod an dùrachd 's a' ghnìomh bhuan :  
Iarraidh mi gu 'n teich iad tràth,  
Gu 'm fonn thair bhàre a' chuain.  
Fàgam dhuibhs' 'fhèara mo chridh,  
Gu'n grab sibh an nì gun chliù."  
Chriochnaich deagh-cheannard nan triath  
'S shuidh na 'mhòrachd sìos na 'chùirt.

Dh' éirich Nestor mannta, min,  
Rìgh P'halois nan oitir bàn,  
Cainntear do 'm b' iùl gliocas còrr,  
'S thug freagairt le glòir neo-bhàth :  
" Uaislean àrd-inbheach mo rùn—  
A stiùreas na miltean tréun,  
Bho aon neach eil' air an raon,  
Mheaste' 'm brudard mar chlaon-bhréig ;  
Ach 's fios e' thùrling bho 'n spèur  
Chum ant sheòid d' an géill an sluagh.  
Bhrìgh sìod, 's còir a' Ghréig' gun dàil  
Thoir air blàr fo 'n arma cruaidh."

Labhair e ; 's dh' éirich a' chùirt,  
An ùmhlaich do rìgh nan laoch ;  
Thriall gach triath 's a chòlbh na 'ghlaic,  
'S dhòirt na 'n deigham feachd romh 'n raon.  
Amhuil mar thaosgas na 'n deann,  
Beachn sramrach bho 'n chraig-chòis ;  
Sir-shruthaidh na buidhnean luath,  
Sgaoth air sgaoth thair cluain an fheòir ;  
Chitèar am frith-léumraich bhaoth,  
Bhos a's thall feadh raon nan driùchd ;  
'S caignean diubh cruinn air gach bàrr,  
Mu bhlàthan an Earraich ùr.  
Sin mar thuil-bhrùchdadh na slòigh,  
Bho chòmhuidh nam bùth 's nan long,  
Ag gluasad na 'n sréudan cian,  
Seachad siar ri bial nan tonn,  
Adh ionnsaidh pubull an rìgh ;  
Thaosgadh iad romh 'n tìr mar nial.  
Chluinneadh tu 'g osnaich am fonn,  
Aig tartar am bonn 's an triall.  
Rompa chaidh Alladh na 'léum,  
Ban-teachdair àrd-sgéulach Iòbh.  
Dhèarrs i os an cionn 's an spèur,  
'S i mosgladh nan tréun gu glòir.  
Theanail na deich miltean cruinn,  
Le gaoir bhruidhne 's tailmrich chas.  
Naoidh maoir gu h-oscarra gairm,  
Gu 'n sioladh an toirm gu fois.  
A chlàistinn toil nan deagh rìgh,  
Shuidh air bùird a sìos gach tréubh ;  
Bha chomhair' iom-loinntreach, làn,  
'S ghabh a' ghleadhraich tàmh gu léir.

(Ri leantainn.)

UILLEAM MAC-DHUN-  
LEIBHE, AM BARD ILEACH.

(*Air leantuinn.*)

Bu tiamhaidh a sheinn am Bard Ileach an lom-sgrios a thugadh air Eilein a ghaoil, “Eilean ionraiteach an lagha,” trid fogradh nan Gaidheal an déigh do Thighearna dlìgheach an fhearainn 'oighreachd mhaiseach a chall. Oir a chum cliù teaghlach urramach Ile, biodh e air innseadh nach b' ann ri 'n linn-san a chaidh an t-Eilein a chur fàs. So cuid de na h-earrannan anns an d' thug am Bard iomradh air an fhogradh sin:

“Ged a roinneas gathan grèine  
Thus nan speur ri blath nan lòn,  
'S ged a chithear spreidh air airidh,  
A's buailtean làn de dh-àlach bhò,  
Tha Ile 'n diugh gun daoine,—  
Chuir a 'chora bailtean fas,  
Mar a fhuair 's a chunnaic mise—  
Thoir an fios so thum a' Bhaird.

“Ged a thogar feachd na h-Alba  
Is cliùiteach ainm air faiche 'n àir,  
Bithidh Bratach Fhraoich nan Ileach,  
Gun dòl sìos ga dìon le cach;  
Sgap mi-rùn iad thar na fairge  
'S gun ach ainmh'ean balbh' nan ait'—  
Mar a fhuair 's a chunnaic mise,  
Thoir am fios so thum a' Bhaird.”

Dh' fhaodamaid iomadh rann eile a thoirt an lathair a' leigeadh ris air mhodh soilleir cumhachd a' Bhaird Ilich, agus maise nam briathran aige ach o'n tha mhianm orm o àm gu àm cuid de 'n Bhardachd aige nach deacha riamh fhathasd a chlo-bhuailadh a thoirt an lathair luchd-leughaidh a' GHÀIDHEIL, bithidh cothrom aca fein air breith a thoirt agus air fhaicinn am bheil Mac Dhunleibhe airidh air a bhi air ainmeachadh am measg coisridh chiùil Tìr nan Treun. Is cha 'n eil teagamh agam nach i a' bhreith a bheirear a mach leo, gu'n robh spiorad na bardachd da-rìreadh aige. 'N uair a bha duaisean air an toirt leis a' chomunn

Ghaidhealach air son bardachd, bhuidhinn e a' cheud duais air an da bhliadhna anns an robh iad air an toirt seachad. Cha 'n eil da bharail nach bu duine ro ghleasda e, ach cosmhail ri moran eile aig am bheil gibhtean mòr, bha cuid de neònachas ann a sheas eadar e agus a leithid de shoirbheachadh saoghalta a bhi aige a's a thoill a bhudhan. Am measg nan nithean so, bha, an guathas a bh'aige, amharc air aon taobh a mhàin de cheisd, agus dubh-fhuath a thoirt do gach neach nach cordadh ris anns gach puing; an fhior ghrain a thug e do Shasunn a's gach nì a bhuineadh da, agus a bhi an comhnuidh a' saoilinn gu'n robh aobhar olc aig muinntir 's an amharc a dheanadh ni air bith as leth nan Gaidheal mar biodh sin air a dheanamh 'n a dhoigh agus 'n a rathad san. Ach air a shon so uile, bha buadhan agus gibhtean aige 'bha anabarrach. Eadhon a thaobh 'fhuath do na Sasunnaich, bheireadh na Sasunnaich fein maitheanas dha air taille nan nithe tapuidh a theireadh e aig àm mu'n chuis. Tha cuimhne agam uair a bha e fein agus neach àraid ann an argamaid mu'n chuis so. Cha'n aidicheadh Uilleam gu'n robh fìor Shasunnach riamh 'n a dhuine aig an robh buadhan inntinn a b' fhiach, oir aon air bith a bhitheadh air ainmeachadh dheanadh Uilleam a mach gu'n robh fuil Albannach 'n a chuislean, air neo bha ni eigin aige ri 'radh a dhearbhadh nach bu Shasunnach a bh' ann da-rìreadh. Bha fios aig an neach a bha deasboireachd ris a' Bhard gu'n robh meas aige air Iain *Bunyan* mar dhuine d' am b' airidh urram a thoirt airson a thàlant. “Nach aidich sibh” deir e “gu'n robh *Bunyan* 'n a fhior ughdar fogh-aiteach, a's nach bu Shasunnach e gu cnaimh an droma?” Ach fhuair am bard a' bhuidh le bhi 'tionndadh

gaire na cuideachd an aghaidh an neach a bha ag argamaideachadh ris, leis an fhreagairt, “Och, bha, esan, an ceard.”

‘Nuair a dh’ amhairceas sinn air an dhiòll a rinn e gu bhli ’trusadh eòlais, cha ’n fhead sinn gun chliù a a thoirt dha. Dh’ oibrich e a rathad air feadh roinn mhòr de dh-Albainn agus cuid de cheann tuath Shasunn, a chum a’s gn’m faiceadh e air a shon fein na h-àitean anns an robh blàir chogaidh a dhuthcha.

An deigh dha Ile fhagail, thuinich e tamul an Dunbreaton, an Srath Liobhann, an Arochar, ’s a suas feadh Siorramachd Pheairt. Ann an Srath Eirionn, an Peairt, fhuair e a’ bhean aige, a’s gu dearbh cha bhiodh e furasda dha ’fhaighinn aon a bu fhreagarraiche air, a’s a b’ fhearr a thuigeadh nadur agus seòl a’ Bhaird. Bha iad ’n an cuideachadh iomchuidh d’ a’ cheile gu crìoch an turuis, oir chaochail ise roimhe fein. ’S ann ’s a’ bhliadhna 1870, ann am Mios deireannach an t-Samhruidh a thainig am bàs air a’ Bhard. Cha robh e idir ann an tinneas, ach dh’ fhalbh e gu fìor ath-ghoirid. Cheannaich cuid de Ghaidheil Ghlaschu aite tiodhlacaidh dha anns a’ chladh bhoidheach ris an abrar “*Janefield*,” mach aig ceann na h-airde ’n ear de’n bhaile. Chuir iad suas mar an ceudna carragh cuimhneachain snasmhor aig ’uaigh, air am bheil ainm agus cliù a’ bhaird air an gearradh ann an Gaidhlig ’s ann am Beurla. Ann an sìod tha an bard ’n a chadal, a’s cha chuir slaoight Shasunnach, no aintighearnas luchd fuadach uan Gaidheal bruaillan air. Slan leis. Gu’n robh a leabaidh socrach agus a chadal foistinneach.

Bha iomadh neonachas aige thubhairt mi. Is ann am measg nan nifhe so dh’ fhaodainn ainmeachadh an dòigh anns an do litirich e ’ainm. Cha ’n e Mac-Dhùneibhe ach Mac an Leighe, an t-ainm a tha ’chuid

mhòr d’a chinneadh ag radh riu fein. Ach sgrìobh Uilleam e do ghnath “Mac-Dhùneibhe,” a’s bha e ’s a’ bharrail gu’n robh an t-ainm air a thoirt o Dhun araid a tha ’s a’ Ghaidhealtachd. Ach biodh sin mar thogras, tha mi ’s a’ bharrail, nach naraich bardachd Uilleim cluana ainme, ach gur ann a dh’ ardaicheas i an t-ainm Mac-Dhùneibhe—ainm a tha cheana air a dbeanamh cho cliùiteach trid euchdan a’ Ghaidheil smearail sin, an t-Olamh Mac-Dhùn-leibhe, fear-rannsachaidh fàsaichean Africa.

R. I.

—o—

### AN GAIDHEAL DILEAS.

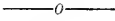
Bha na Gaidheil riamh cliùiteach air son an fìor-dhillseachd agus an diàn-thairisneachd. Cha’n e mhàin gu’n robh iad mar sin anns gach cogadh agus cath fuilteach, anns an do ghabh iad comhroinn anns gach cearn de’n t-saoghal, ach mar an ceudna, anns gach dréuchd eile far an do thilg am freasdal an crannchur. Chithear so o’n sgéul ghoirid a leanas. O cheann beagan bhliadhnaichean air ais thainig Sasunnach mòr, uasal, beairteach, a dh-ionnsuidh gharbh-chrìoch na h-Alba aig toiseach an fhogharaidh chum na seilge. Bha e uidheamaichte air gach seòl le ’chuid gillean, con, agus gunnaichean, chum na feidh, na gearran, agus na cearcan-fraoich a smàladh sìos ’n an céudaibh air na beanntaibh agus air na garbh-raointibh. Cha deachaidh e mach air feadh nan garbhlaichean ach amhàin rè aoin seachduin, an uair a thug na gillean tais, neo-chruadalach, Sasunnach aige thairis gu tur; agus là de na làithibh dhiùlt iad as an aghaidh dol maille ris do’n bhéim-shéilge. Ghearain iad gu goirt gu’n do thréig an casan iad, agus nach b’urrainn doibh cur suas ni’ b’ fhaide leis an allaban agus an treachladh a dh’fhuiling iad re na seachduinn.

Bha an duin'-uasal ceanalta ann am mòr aire, agus glé mhi-thoilichte le chuisibh, gu'n fhios idir aige cìod a dheanadh e. Cò a thàinig an rathad 's an àm ach Donull Ruadh Mac Mhuirich, Gaidheal glan, sea troidhean air àirde, òganach ro sgairteil, a bha air a chàramh gu daingean air dà chois cho cuimear, cruinn 's air an do chuireadh riamh osain ghearra. Chuir e fàilt' air an t-Sasunnach mar a b' fhèarr a cheadaicheadh a ghainne Béurla dha sin a dheanamh. Thilg an Sasunnach a shùilean air an òganach, agus thubhairt e ris, "Mo ghille tapaidh, am bheil thu dèonach air dol maille riumsa dh-ionnsuidh na bèinne, oir thréig mo ghillean fein mi, agus thugiad glan thairis le sgìos?" Fhreagair an Gaidheal e, oir thuigeadh e a' Bhéurla ni b'fhèarr na labhradh e i, agus thubhairt e ris, gu'n robh e ro dheònach air dol maille ris air feadh gach gleann agus beann agus fireach a thogradh e a choisicheadh. Bha 'n Sasunnach ro thoilichte so a chluinntinn, agus cha bu lugha na sin toilinntinn Dhomhnuill Ruaidh, a thàinig an rathad an toiseach a dh'fhéuchainn am faigheadh e car sam bith r'a dheanamh mu'n t-séilg, d'an robh mòr thlachd aige. Cha do dhealaich an Sasunnach ri Domhnull Ruadh fhad 's a dh' fhan e 's an taobh tuath oir cha b'fhurasd da a leithid eile fhaotuin. B'fhèarr e leis fein na leth-fhlichead do na tais-ghillean Gallda ude eile a thug thairis cho luath. An uair a thàinig àm na séilge gu crìch, bha e ro chruaidh air an t-Sasunnach dealachadh ri Domhnull Ruadh. Cha'n e mhàin gu'n robh Domhnull sgairteil, tapaidh, deas chum a làmh a chur ri nì sam bith a bha r'a dheanamh, ach bha e stuama, sìobhalta, geanaìl, agus mòran nì b'fhèarr air a ghunna n'a mhàighstir. Air maduinn an latha air an robh an Sasunnach chum a' Ghaidhealtachd fhàgail, thubhairt e ri Domhnull gu'n

robh dìghreachd mhòr, fharsuing aige ann an Sasunn, air an robh mòran séilge àraidh, ach mhilleadh i gu mòr le brat-shealgairibh agus creachad-airibh diomhain a bha 'spuinneadh na séilge, 's 'g'a reiceadh 's na bailtibh mòra mu'n cuairt. Agus thubhairt e nì b' faide ris, n'an rachadh e maille ris do Shasum gu cùram a ghabhail de 'n t-séilg gu'n tugadh e duais dhlighicheadh dha air a' shon. Bha Domhnull Ruadh ro thoileach a dh'ol maille ris, agus chòrd iad air ball. An deigh do Dhòmhnnull a bhi cuig no sea mhiosan ann an Sasunn, bha iongantais air a mhàighstir nach do ghlac Domhnull rè na h-ùine sin aon air bith de na spuinneadairibh leis an bu ghnàth a bhi 'creachadh na hoighreachd air na bliadhnaichibh a chaidh seachad. Cha b' urrainn e so a thuigsinn. Ach bha 'chùis mar so, ged nach robh fios aig a mhàighstir air, gu'n robh mòr eagal air an luchd-rèubainn sin tachairt air Domhnull, air doibh fios a bhi aca cìod a dh'èiricheadh dhoibh; uime sin, sguir iad a bhi 'taoghal na h-òighreachd. Ach bhuail an t-amharus an duine-uasal nach robh Domhnull co dìleas 's a bha e 'cunail a mach, agus rùnaich e an gnothuch a dhearbhadh. Uime sin, air òidheche àraidh a bha gu math dòrcha, sgeudaich an duine-uasal e-fein ann an cauldh sealgair, ghlac e gunna na làimh, agus chaidh e mach air na raointibh 's an dorchadas. Cha do loisg e ach urchair no dha, an uair a rinneadh grad-ghreim air o 'chulaobh, spionadh an gunna as a làimh, thilgeadh air an làr e, bhualadh e le bras-bhuillibh cruaidh, agus bhreabadh gu'n bhàigh leis na cosaibh e, gus an robh e ag aornagan 'na fhuil fein, agus leth-mhàrbh a guidhe air son tròcair. Fhuair e fath mu dheireadh air leigeadh ris cò e. Bha mòr-bhròn air Domhnull air son mar a thachair. Dh'iarr e mìle maitheanas, agus chuir e an céill d'a mhàighstir

gu'n b' e iarrtas a chridhe na croch-  
airean a chur dachaidh le làn an  
seiche de chnàmhaibh briste, do bhrìgh  
gu'n tugadh sin orra nach tigeadh iad  
le cabhaig air an ais a rìs. Chuidich  
Domhnall a mhaighstir dhachaidh,  
agus bha féum aig' air, oir bha e ro  
bhrùite, agus fann le càll na fola.  
Chaidh e a'm feabhas an ceann  
seachduin na dha, chuir e fios air  
Domhnall Ruadh Mac Mhuirich, agus  
dh'innis e dha, gu'n robh a thuarasdal  
gu bhì air a dhùbladh o'n là air an  
do chuir e cas air tìr an Sasunn.

## SGIATHANACH.

AIR CRUINN-MHEALLAIBH  
SOILLSEACH NAN SPEUR.

## EARRANN VI.

Féumar aideachadh leis na h-uile,  
gu'm bheil a' chruthachd gu miorbh-  
uileach air a dealbhadh, ach nach mòr  
nì's miorbhuliche na so, cumhachd  
an Tì "A rinn na neànha le 'fhocal,  
agus le anail a bheoil na sloigh uile.  
(Salm xxxiii. 6.) Cìod e cumhachd  
criochnuichte an duine? Cìod e  
cumhachd nan aingeal a's àirde ann  
an glòir, agus nan crétaire a's urram-  
aiche a ta idir ann, an coimeas ri  
cumhachd neo-chriochnuichte Iehobh-  
aidh? Cha'n 'eil ach neoni agus  
diomhanas anns gach obair a's urrainn  
na daoine a's inleachdaiche a dhean-  
amh! Cha chomas doibh a' chlach  
a's lugha 'dhealbhadh, no toirt air a'  
bhileig fhèoir a's suaraiche fàs as an  
talamh! Cia mòr nì's lugha na sin na  
ta, tha cumhachd aca os ceann réulta  
soillseach neimhe, no os ceann nan  
enairt anns am bheil iad gu ciùin a'  
siubhal ann an gòrm-astar uan spéur!  
Cha'n 'eil ach beagan edlais againn  
air na réultaibh a ta muilleana de  
mhiltibh air falbh uainn, ach tha sinn  
le taingealachd, a' toirt fainear gach  
nì a sholair Dia air an réult air am  
bheil sinne a' gluasad chum maith an

duine, agus gach crétaire beò eile  
Rinn esau an talamh 'n a aite-comh-  
nuidh iomchuidh air ar son. Tha e  
'toirt air gach pòr, meas agus luibh  
fàs as an talamh, agus toradh feumail  
do'n duine a thoirt uatha. Trid  
òrdnigh ariaghlaidh-san, tha a'ghrian,  
a'ghealach, agus na réultan a' co'-chur  
ri aoibheas, sonas, agus toil-inntinn  
a chrétairean reusonta fein uile.  
Agus is cinnteach gu'm bheil am  
freasdal sin, a tha 'deanamh nithe  
cho miorbhuileach air ar son-ne a'dean-  
amh solair mar an ceudna air son  
nan réult, eile oir tha freasdal Iehobh-  
aidh os cionn 'oibre fein gu léir!

Chunnaic sinn nach 'eil an talamh  
againn ach 'n a bhall beag, cruinn,  
cuairteagach an coimeas ri cuid eile  
de na réultaibh. Nach suarach e an  
coimeas ri Iupiter, a tha mìle uair  
uiread ris; agus nach beag e an  
coimeas ri Saturn agus Uranus, air  
an toir sinn a uis cunntas!

Tha Saturn dlùth air mìle uair nì's  
mo n'an talamh so agus tha i naoi  
céng agus trì fichead mìle de mhiltibh  
troimpe. Tha 'n réult àluinn so a'  
tionndadh air a mul fein ann an deich  
uair ann gu leth. Tha i seachd céud  
agus ceithir fichead muilleana de  
mhiltibh o'n ghréin, agus a' gabhail  
mu dheich thar fhichead de na  
bliadhnaibh againn-ne chum aon chu-  
airt a chur oirre. Tha 'n réult so  
comharraichte thar gach réult eile, le  
dà fhàinne shòillseach, a tha taobh  
ri taobh 'g a cuairteachadh, agus le  
ballaibh dorch air a h-aghaidh, air an  
taobh a stigh de na fainnibh sin, a  
chithear gu soilleir leis na gloineach-  
aibh-amhaire a's fearr. Tha seachd  
gealaichean aig an réult so, a tha 'g a  
cuairteachadh, agus a' toirt soluis di,  
ceart mar a tha an aon ghealach aig  
an talamh, a' toirt soluis da. Tha na  
seachd gealaichean so, co math ris na  
ceithir gealaichean aig Iupiter, anab-  
arrach féumail do'n mharaiche, agus  
tha am buannachdan eugsamhla, air

an aobhar sin, air an toirt gu cùramach fainear leò-san a tha 'deanamh suas leabhraichean airson sgoil mhara. Ach ged is uamhasach an t-astar a ta'n réult so air falbh, cha'n 'eil i co fad' as ri Uranus, an réult a's faide air falbh o'n ghréin a fhuaradh fathasd a mach. Theirear Herschel ris an réult so, agus mar an ceudna Rionnag Dhèorsa, do bhrìgh gur e an teallsanach Herschel a fhuair a mach i, ri linn Rìgh Deorsa a trì, ann am mìos a' Mhairt 1781. Tha i cuig mìle deug thar fhichead de mhìlthibh troimpe, agus ceithir fichead nair nì's mò n'an talamh. Tha i ochd ceud deug muilean de mhìlthibh o'n ghréin, agus a' gabhail ceithir de na bliadhnaibh againn-ne chum aon chuairt a chnr air a' ghréin. Ged is mòr an reult so, is ana-minic a chithear i leis an t-suil luim, air di a bhì co fad air falbh! Tha sea gealaichean aig an réult so chum dorchadas a h-oidhean fhògradh air falbh! Chithear beag, soilleir, agus dealrach i gun fhàinne, no crios, no ball dòrch' air bith, mar a chithear aig Saturn. Agus tha e iongantach gu'm bheil gealaichean na réilte so a' gluasad 'n an cearcallaibh calg-dhireach an aghaidh shlighean gach réilte agus gealaich eile. Thug sinn cunntas goirid, a nis, air a' ghréin, agus air gach réilt a tha 'ga cuairteachadh; agus ged a dh'innis sin an astar ann am mìlthibh, cha'n urrainn ar n-inntinnean mèud an astair sin a ghabhail a stigh! Tha maise nan réult a' nochdadh glòire Dhé,—tha an mèud agus an gluasad a' nochdadh cumhachd Dhé,—agus tha an riaghailt agus an eagruidheachd leis am bheil iad a' siubhal co luath ann an spéuraibh nèimhe, a' nochdadh gliocas Dhé! “Is esan a rinn na neamhan le gliocas; a' ghrian a' riaghladh an la; a' ghealach agus na reultan a' riaghladh na' h-oidheche! Innsidh e àireamh nan rionnag; bheir e ainmean orra uile” (Salm cxxxvi. 8; cxlvii. 4).

Tha fios againn nach soirbh le duine aineolach agus neo-fhoghlumte na nithe so uile a thuinginn mu na réultaibh; ach feudaidh e beachd a ghabhail air an mèud agus an astar o aon a' cheile, air an dòigh so a leanas. Faigheadh e achadh còmh-nard, na loch uisge air a reothadh, trì mìle gach rathad. Cuireadh e peileir mòr, a bhios seachd troidhean mu'n cuairt ann am meadhon a' chomhnaird sin, air son na Gréine. A ris, gabhadh e sreang leth ceud slat ann am fad, agus deanadh e cuairt mu'n pheileir mhòr a shuidhich e air son na Greine; cuireadh e grainne de shìol mustaird air a chuairt sin, agus nochdaidh sin Mercuri. Gabhadh e sreang eile deich agus ceithir fichead slat ann am fad, deanadh e cuairt air an dòigh cheudna, agus cuireadh e grainne peasrach air, agus nochdaidh sin Bhenus. Deanadh e cuairt eile le sreang seachd fichead slat, agus le grainne peasrach eile air sin, nochdaidh sin an Talamh. Cuireadh e grainne de fhras mheanbh luaidhe air cuairt aon fhichead deug slat o'n pheileir mhòr, agus nochdaidh sin Mars. A ris, suidhichheadh e ubhal cuimseach air cuairt leth-mhìle air astar o'n pheileir a ta' ciallachadh na gréine, agus nochdaidh sin Iupiter. Cuireadh e ubhal eile, beagan nì's lugha, air cuairt ceithir cheud deug slat o'n pheileir chéudna, agus nochdaidh sin Saturn. Agus mu dheireadh, deanadh e cuairt mìle gu leth o'n pheileir mhòr, agus cuireadh e peileir muscaid oìre, agus nochdaidh sin Uranus. Mar so feudar beachd a ghabhail leis na daoinibh a's aineol-aich' air mèud agus astar nan réult, agus air an dòigh air am bheil iad a' gluasad anns na spéuraibh! Ach tha astar nan réult a's faide air falbh o'n ghrein do-thuinginn dhuinne. Ghabhadh peileir gunna-mòir ceithir cheud bliadhna 'n a dheann-ruith mu'n ruigeadh e o'n ghréin gu



Uranus; gidheadh cha'n'eil na tha air an taobh a stigh do chuairt Uranuis, an coimeas ri farsuingeachd na cruitheachd, ach mar bhraon beag uisge, an coimeas ri uile chruantaibh an domhain; agus tha a chruitheachd so uile air a lionadh le làthaireachd an Ti sin a dhealbh gach ni air tùs á neoni. Is esan an Ti àrd agus uasal do'n àite-còmhnuidh siorruidh-eachd"—an Ti sin "a ghabhas còmhnuidh maille ris-san fòs a ta leònta agus iriosal 'n a spiorad" (Isaiah, lvii. 15). "A rìoghachda na talmhainn, seinnibh do Dhia, seinnibh moladh do'n Tighearna: dha-san a tha marcachd air neamhaibh nan neamh o chian" (Salm lxviii. 33).

Annas an ath Earrann cuirear nithe eile an céill mu na reultaibh. Nithe air nach tugadh fathast iomradh.

## SGIATHANACH.

(Ri leantuinn.)

—o—

## CIOD A DH' IOCAS MI?

Air son ro mheud nan gràsan saor'  
'Tha teachd gach là as ùr  
Olamhan Chrìosd, t' Fhear-saoraidh caomh,  
Ciod, anam, 'dh' iocas tu?

Mo thruaigh', o chri mar th'agam féin  
Ciod 'dh' éireas 'bheir dha cliù?  
Mo nithe 's feàrr tha salach, breun,  
'S mo chuids' gu léir cha 'n fhìù.

Gidheadh, so iocaidh mise dha  
Air son a ghràsan fial'—  
Dlù-ghlacam cupan naomh na slàint',  
Is gairniam air mo Dhia.

Se 'n t-iocadh 's feàrr o neach mar tàims',  
Cho gràineil is cho truagh,  
Do bhrìgh mòr fhialaidheachd a ghràis  
Bhi ghnàth ag iarraidh uaith.

An ùmhachd chubhaidh thoirt cha tàir  
'S is aobhar cràidh mo bheus;  
Gidheadh, 's e m' uaill gu léir is m'adh,  
Gu bràth bhi 'n comain Dhé.

Eadar-theangaichte le A. C.

## MAR A FHUARADH A MACH AMERICA.

## I.

Cha robh eolas sam bith aig sluagh na Roinn-Eorpa mu America gu dlu air coig ceud bliadhna an deigh an ar Slanuighir, ged a chaidh an tìr mhor sin 'aiteachadh bho Asia-an-ear iomad linn roimhe sin. Tha cuid am barail gu 'n robh eolas aig na Loch-lannaich air America-mu-thuath bho chionn ochd ceud bliadhna, ach cha 'n 'eil a' bharrail sin dearbhata no coltach.

B' e Eadailteach d' am b' ainm Christopher Columbus a' cheud duine a thug do 'n t-saoghal fios mu America. Rugadh Columbus am baile-puirt mor Genoa an taobh tuath na h-Eadailt anns a' bhliadhna 1435. Bha e 'n a mharache seolta, dan, leanailteach a rinn iomad cuan-thuras mu 'n do smuainich e air an oidhirp dhan 's an d' fhuair e a mach an Saoghal Ur, Anns a' bhliadhna 1470 bha e ann an cath eadar luingis a bhuineadh do Genoa agus ceithir luingis o bhaile mor Venice a bha 'seoladh dhachaidh á Fhlanras, faisg air Rugha Vincent am Portugal. Chaidh an long 's an robh Columbus ri theine agus leum esan 's a' chuan. Shnamh e gu tìr agus rainig e Lisbon, ard bhaile Phortugal far an d' fhuirich e ceithir bliadhna deug. Chuir e an sin eolas air iomad maraiche sgileil a dh' innis da iomad ni a thug air breithneachadh gu 'n robh tìr 's an iar taobh thall a' chuain nach robh ro fhada as.

Fhuaradh ramh Innseineach air a ghràbhadh gu suasmhor, mu thri cheud deug mìle an iar bho Phortugal; chaidh slatan fada cuile a thilgeil air tìr am Madeira a's craobhan mora giubhais air eileanan Asores; agus fhuaradh da chorp bàithte, eucoltach ri sluagh an t-seann saoghail air eilean beag Flores. Thainig iad sin uile fo 'n iar. Bha fios aig daoine 's an am ud gu 'm bu chruinne an saoghal ach

bha iad am barail nach robh e mar mhoran cho farsuinn 's a tha e, agus bha luchd-aithris ag innseadh gu 'n robh Asia a' ruigsinn ni 's fhaide sìos na 'tha e. Uime sin bha Columbus am barail gu 'n gabhadh taobh an ear Asia ruigheachd le dol suas thar a' chuain bho 'n Roinn-Eorpa agus mar sin gu 'm faigheadh e 'mach slighe ghearr gu India agus na h-Innsean mora 's an ear mu 'n cuairt di, far an robh or a's spiosradh. Ach ghabhadh an oidhirp moran airgid oir dh' fheumadh e luingis agus daoine g' an reir, nach robh doigh aige air 'fhaotainn gun chomhaidh dhaoine inbheach.

Dh' iarr e iad sin an toiseach bho rìgh Phortugal, ach dhiultadh 'iarrtus. Bha e 'nis 'n a bhantraich le mac og ris an abrar Diego, no Seumas. Dh' fhag e Portugal le 'mhac air lamh aige agus chaidh e do 'n Spainnt, a' cumail an taic a' chuain. An uair a bha e dluth air Palos, baile puirt an taobh deas na rioghachd so dh' iarr e deire air Iain Peres, sagart fiosrach a ghabh ris air ball, oir, bha e 'n a dhuine urramach, le gnuis uasal, aoidheil.

An ath-bhliadhna chaidh e do 'n Eadailt agus dh' fhoillsich e a run do dhaoine mora Genoa agus Venice, ach chuir iad cul ris. Thill e an sin do 'n Spainnt far an robh Rìgh Ferdinand agus Ban-rìgh Iseabal a' riaghladh. Thug a charaid, Peres litir dha gu sagart na ban-rìgh, agus fhuair e beagan airgid bho mharaidhe ainmeil ris an abrar Martin Pinson; ach cha do ghabh an sagart so suim dheth, agus bha an rìgh 's an am sin a' cogadh ri Muraich Ghranada, air taobh deas na Spainnt. Gidheadh, thug an rìgh an gnothuch an laimh do dhaoine fiosrach a bha gus a' chuis a rannsachadh agus chaidh Columbus maille ri feachd an rìgh a chogadh ris na Muraich.

Chaidh bliadhna a's bliadhna seachad, agus cha d' fhuair Columbus

bann no gealladh. Thuirt cuid gu 'm b' fhaoin do neach air bith a bhì 'smaointeach gu 'm bu ghlioca esan na an cinne-daonna gu leir, agus cuid eile nach robh 's a' chuis ach bòilich. Bheireadh Columbus thairis an ghothuch mur biodh e cinnteach gu 'n robh e ceart 'n a bharrail. Osbarr, bha e 'n a dhuine crabhaidh a reir eolais. Bha fios aige a reir na faisneachd gu 'm faigheadh Criosd "na cinnich mar oighreachd, agus crìochan na talmhainn mar sheilbh," agus bha e an duil gu 'm biodh e-fhein 'n a mheadhon air an t-soisgeul a sgaoil-eadh an measg nan crìochan sin.

Mu dheireadh an deigh do sheachd bliadhna dol thairis thug na daoine aig an robh a' chuis an laimh, breith 'n a aghaidh. Uime sin, thill e gu Palos a thoirt air falbh a mhic agus a' runachadh dol gu Tearlach VIII., Rìgh na Frainge, ach bha Peres agus Pinson an aghaidh sin. Thuirt Pinson gu 'n uidheamaicheadh e-fhein long; agus sgrìobh Peres litir do 'n bhan-rìgh fhein air an robh e eolach. Is e 'thainig as a sin gu 'n deachaidh bann a dheanadh ri Columbus a' toirt dha tighearnas thar gach tire a gheobhadh e 'mach. Bha e cho dian mu 'bheachd gu 'n ruigeadh e Asia 's gu 'n d' fhuair e litir bho 'n rìgh agus a' bhan-rìgh gu Ard-rìgh nan Tartarach.

Air an treas latha de cheud mhios an fhogharaidh anns a' bhliadhna 1492, sheol Columbus bho Phalos air a thuras gabhadh le trì luingis, an *Santa Maria*, long mhor fo 'chomannda fhein; am *Pinta*, long bheag fo Mhartin Pinson; agus an *Nina* long bheag eile fo Vincent Pinson, brathair Mhartin. Air an t-seathamh latha d' an ath mhios sheol iad a 'mach bho eileinibh *Chanary* air a' chuan mhor,

"Far nach d' eirich breid ri crann  
A's nach do reub sroin dharaich tonn."

An uair a chaill iad sealladh air tìr agus a thainig an oidheche ghabh

iad eagal, agus ghUIL iad ag radh, nach tilleadh iad a chàoidh, ach chiuinich Columbus iad agus thug e misneach dhoibh le aithris mu na duthchaibh beairteach a ruigeadh iad. Mar a bha e 'dol air aghart cheil e bho 'n t-sluagh an t-astar a bha iad a' seoladh. Bha sea fichead pearsa gu leir 's a' chuideachd. Thug iad an aire gu 'n robh a' ghaoth bho 'n ear latha an deigh latha agus uime sin bha iad fo eagal nach biodh e 'n an comas tighinn air an ais; ach air an fhicheadamh latha sheid a' ghaoth bho 'n iar-dheas. Tri laithean an deigh sin dh' eirich stoirm agus thuir an sluagh nach bu choir do 'n chomandair dol an aghaidh an Fhreasdail n' a b' fhaide.

Thoisich iad a nis air eoin 'fhaicinn a' leum bho 'n iar 's a' mhaduinn agus a' pilltinn mu anmoch. Cha robh an cuan cho saille 's a bha e agus chunnaig iad feamainn a' suamh mu 'n cuairt. Uair a's uair shaoil leotha gu 'n do rainig iad tir. O-n a bha iad air am mealladh chaill iad an dochas agus bha cuid a' comhairleachadh an ceannard a thilgeadh 's a' mhuir agus tilleadh dhachaidh. Bha esan an lan mhisnich agus chum e air aghart a' seoladh siar a's iar gu deas mar a bha na h-eoin a' leum air an ais.

Air a' cheud latha deug de mhios deireannach an Fhogharaidh an deigh a bhi deich seachduinean air a' chuan thog iad as an t-saile mir fiodha air a ghrabhadh gu snasmhor agus geug sgithich le dearcaibh oirre. Bha Columbus, uime sin, cinn-teach gu 'n robh iad a nis dlu air tir. An deigh na h-urnaigh fheasgair dh' orduich e faire dhubailt agus gheall e cleoca sioda do 'n cheud duine a chitheadh tir, a bharr air da fhichead dolar a gheall a' Bhan-rìgh. An oidheche sin, mu dheich uairean chunnaig e solus, agus aig da uair 's a' mhaduinn chualas gunna mor bho 'n Phinta, comhara tire. B'e maraiche d' am b' ainm

Ruairidh Triana a' cheud duine a chunnaig an Saoghal Ur.

Anns a' mhaduinn chunnaig iad eilean coillteach mu shea mile air astar agus sluagh a' ruith mu 'n traigh. B' e Columbus fhein a' cheud duine a chaidh air tir. Chaidh iad uile air an gluinean air an traigh agus thug iad buidheachas do Dhia. An sin sgaoil an ceannard bratach mhor Chastile, rioghachd Iseabail, oir b' ise a dhiol an costas, agus ghabh e seilbh 's an tir as a leth-se. Bha na h-Inn-seinich a' coimhead orra le h-iognadh agus shaoil leotha gu 'm bu diathan iad a thainig a nuas bho neamh. Fhuair iad uapa snath cotain a's seorsa arain agus thug iad doibh am malaurt ailleagain a's rudan laoghach. Thug Columbus "San Salvador" mar ainm air an eilean ach 's e theireadh luchd na tire ris "Guanahani" no Eilean a' chait, aon do Innseadh Bahama a tha air an ear dheas bho Florida agus gu tuath air Jamaica 's na h-Innsibh shuas.

P. MAC-GRIOG AIR.

—o—

#### OISEAN AGUS AN CLEIREACH.

*Oisean.*

A cléirich a chanfas na sailm,  
Air leam féin gur borb do chiall,  
Nach éisd thu tamull ri sgeul  
Air an Fhéinn nach fhac thu riamh?

*Cléireach.*

Air mo chubhas-sa, (a) Mhic Fhinn,  
Ge binn leat bhi teachd air t' Fhéinn,  
Fuaim nan salm air feadh mo bheòil  
Gur h-e sud 'bu cheòl domh féin.

*Oisean.*

Nam biodh tu coimheadadh (b) do shalm  
Ri Fiannachd Eirinn nan àrm nochd, (c)  
A chléirich gur làn ole leam  
Nach sgarainn do cheann re (d) d' chorp.

*Cléireach.*

Sinn fo d' chomraich-sa, (e) fhìr mhòir,  
Laoidh do bheòil gur binn leam féin;  
Togamaid suas altair Fhinn,  
Bu bhinn leam bhi teachd air t' Fhéinn.

(a) Word, Miss Brooke's copy has "mo chubhas," my conscience. (b) Comparing. (c) Naked. (d) From. (e) Protection.

## Oiscan.

Nam bidheann(*a*) tu, chléirich chaoimh,  
Air an tràigh 'tha siar fa dheas,  
Aig Eas Libhridh(*b*) nan sruth sèimh,  
Air an Fhéinn bu mhòr do mheas.

Beanneachd air anam an laoich,  
Bu ghairbhe fraoch(*c*) anns gach greis, (*d*)  
Fionn Mac Cumhail, ceann nan slògh,  
O 'n's ann air a shloinnteadh an t-Éas.

Là dhuinne fiadhach nan dearg,  
'S nach d' éirich an t-sealg 'n ar car,  
Gu 'm facas deich mìle bàrc  
Air an tràigh a' teachd air lear. (*e*)

Sheas sinn uile air an leirg, (*f*)  
'Thionail an Fhéinn as gach taobh,  
Seachd catha-urchair(*g*) gu prap,  
Gur e dh' iadh mu mhac nighinn Taoig.

Thàinig an cabhlach gu tir,  
Greadhain(*h*) nach bu mhinear leinn,  
Bu lionmhor ann pùbull(*i*) sròil,  
'G a thogail leo os an ceann.

Thog iad an coisridh(*j*) o 'n choill;  
'S chuir iad orra an àirm ghàidh, (*k*)  
'S ann(*l*) air gualainn gach fir mhòir,  
Is thog siad orra o 'n tràigh.

Labhair Mac Cumhail ri 'Fhéinn,  
An fhidir sibh féin cò na slòigh?  
No 'n d' fhiosraich sibh cò 'bhuidheann  
bhorb  
A bheir an deannal(*m*) cruaidh's an stràc?

Sin 'n uair 'thuir Conan a ris,  
Cò 'b' àill leat, a Rìgh, bhi ann?  
Cò 'shaoileadh tu, Fhinn nan cath,  
'Bhiodh ann ach flath no rìgh?

Cò 'gheibheamaid 'n ar Féinn  
'Rachadh a ghabhail sgéil do 'n t-sluagh?  
'S a bheireadh thugaim e gun chleith,  
'S gu 'm beireadh e breith is buaidh?

Sin 'n uair 'thuir Conan a ris,  
Cò 'b' àill leat, a Rìgh, dhol ann,  
Ach Fearghas fìor-ghlic, do mhac,  
O 'n's e 'chleachd bhi dol 'n an ceann?

Beir a' mhallachd, a Chonain mhaoil,  
Thuir am(*n*) Fearghas 'bu chaoimh cruth,  
Rachainnse ghabhail an sgéil  
Do 'n Fhéinn, 's cha b' ann air do ghuth.

(*a*) Second person singular, consuetudinal present. (*b*) "Laoi'rc" in Gillies' copy. (*c*) Rage, fury. (*d*) Attack. (*e*) The sea. (*f*) Dative of "learg," a little eminence, a plain (O'Reilly). (*g*) From "cath," battalion, and "nrchair," shot, cast, throw. (*h*) A band, troop. (*i*) Tent. (*j*) Infantry. (*k*) For "gàbhaidh" (H. S. Dict.). (*l*) Gillies' copy has "dà shleagh." (*m*) Conflict. (*n*) The M.S. is "an," the Irish idiom.

Ghluais am Fearghas armail òg,  
Air an ròd an coinneamh nam fear,  
'S dh' fhiosraich e am briathraibh fòil,  
Cò na slòigh so 'thig air lear?

Mànus fuileach, feartha, (*o*) fial,  
Mac Rìgh Beatha nan sgiath dearg,  
Ard-Rìgh Lochainn, ceann nan ciar, (*p*)  
Giolla bu mhòr fiamh is fearg.

Ciod a ghluais a' bhuidheann bhorb,  
O rioghachd Lochlainn nan colg(*q*) sean?  
An ann a mheulachadh ar Fiamh  
A thàinig an triath thar lear?

Air do làmh-sa, Fhearghais fhéil,  
As an Fhéinn ge mòr do shuim,  
Cha ghabh sinn cumha gun Bhran, (*r*)  
Agus a bhean a thoirt o Fhionn.

Bheireadh an Fhéinn còmhrag cruaidh  
Do d' shluagh mu 'm faigheadh tu Bran;  
Is bheireadh Fionn còmhrag treun  
Dhuit féin mu 'm faigheadh tu 'bhean.

Thàinig Fearghas, mo bhràthair féin,  
'S bu chosmhuil ri gréin a chruth;  
'S dh' innis e sgeula gu fòil,  
Ge b' osgarra(*s*) mòr a ghuth.

Mac Rìgh Lochlainn sud fa(*t*)'n tràigh  
Ciod e 'm fàth dhomh bhi 'g a chleith?  
Cha ghabh e gun chòmhrag dlù,  
No do bhean 's do chù fa(*u*) bhreith.

Chaoidh cha tugaimse mo bhean  
Do au fhear a ta fo 'n ghréin,  
'S cha mhò 'bheir mi Bran gu bràth,  
Gus an téid am bàs 'n a bheul.

Labhair Mac Cumhail ri Goll,  
Am(*v*) mòr an glonn duinn bhi 'n ar tosd,  
Nach tugamaid còmhrag borb  
Do Rìgh Lochlainn nan sgiath breac?

Seachd altrumain(*w*) Lochlainn làin,  
'S e labhair Goll gun fhàs-chcìlg,  
Ge lionmhor aca-san an sluagh, (*x*)  
Diongaidh(*y*) mis' am buaidh 's an leirg.

So thuir an t-Osgar 'bu mhòr brìgh, (*z*)  
Diongam-sa Rìgh Innse-Torc,  
'S cinn a dhà chomhairleach dheug  
Leig fa 'm chomhair féin an cosg.

(*o*) Manly, brave. (*p*) Of poets. (*q*) Of pointed weapons, swords. (*r*) Finn's dog. (*s*) Loud, bold. (*t, u*) The M.S. is "faoi." (*v*) The M.S. is "'S." We adopt "Am" from Gillies' copy. (*w*) Nurslings. Above this line is written in the M.S. in English, "Probably the Baltic, which never ebbs." (*x*) We have adopted these lines (3d and 4th) from Gillies' copy. The M.S. is,

"'S air libhse gur mòran sluaidh,  
Bheir mi 'n brìgh 's an buaidh, gu léir."

(*y*) Will match, overcome. (*z*) "Brìgh" has been erased in the M.S., and "prios" substituted for it. Gillies' copy has "brìgh," which we prefer to "prios."

Iarla Mhuhain(*a*) 's mòr a ghlonn, (*b*)  
So thuirt Diarmad donn gun on, (*c*)  
Coisgidh mise sud d' ur Féinn,  
No tuiteam féin air a shon.

Gur h-e ghabh mi féin fos làimh,  
Ged tha mi gun chàil(*d*) an nochd,  
Rìgh Theurmainn nan còmhrag teann,  
'S gu'n sgarainn a cheann re(*e*) 'chorp.

Beiribh beannachd 's buinibh buaidh,  
Thuirt Mac Cumhail nan gruaidh dearg,  
Mànus Mac Gharaidh nan slògh,  
Diongaidh mise ge mòr 'fhearg.

'N oidhche sin duinne gu lò,  
B' ainmig leinn a bhì gun cheòl,  
Fleadh gu farsaing, fion is cèir,  
'S e 'bhi(*f*) aig an Fhéinn 'g a òl.

Chunncas, mu 'n do sear an lò,  
A' gabhail dòigh anns a' phort(*g*)  
Mcirg(*h*) Rìgh Lochlainn an àidh  
'G a togail o 'n tràidh 'n an uehd.

Chuir sinn Deò-ghréine(*i*) ri erann,  
Bratach Fhinn bu gharg a treis,  
Lom-làn do chlochaibh òir,  
Againne bu mhòr a meas.

Iomad claidheamh dòrn-ehramm òir,  
Iomad sròl(*j*) 'g a chur ri crann,  
'N eath Mhic Cumhail, Fionn nam fleadh,  
'S bu lionmhor sleagh os ar ceann.

Iomad cotan, iomad triach, (*k*)  
Iomad sgiath is lùireach gharbh, (*l*)  
Iomad tòiseach(*m*) is mac rìgh,  
'S eha robh fear riamh dhiubh gun àrm.

Iomad clogad maiseach cruaidh,  
Iomad tuath is iomad gath,  
'N eath Rìgh Lochlainn nam pìos, (*n*)  
Bu lionmhor mae rìgh is flath.

Rinneadar an ùrnuigh chruaidh,  
'S bhriseadar air buaidh nan Gall;  
Chrom sinn ar ceann anns a' chath,  
Is rimm gach flath mar a gheall.

(*a*) Munster. (*b*) Exploit, prowess. (*c*) The M.S. is "gun ghùin." Gillies' copy has, "nan con," but it gives "gun on" (without stain or reproach) in a foot-note. We have adopted "gun on" which is most probably the correct reading. (*d*) Strength, vigour. (*e*) From. (*f*) The Irish past indicative. (*g*) The M.S. is "ghuirt," but we have adopted "port" from Miss Brooke's copy. (*h*) Standard, banner. (*i*) Sun-beam. (*j*) Banner. (*k*) The same as "triath." (*l*) Miss Brooke's copy has "dhearg." (*m*) The M.S. is "draoisich." We have adopted "tòiseach" from the copies of Gillies and Miss Brooke. (*n*) A silver cup.

Thachair Mac Cumhail nan cuach  
Agus Mànus nan ruag(*o*) àidh,  
Rì'chéil' ann an tiugh thuiteam an-tsluagh,  
Chléirich, nach bu ehruaidh an càs!

Gu 'm b' e sud an tuirleum(*p*) teann,  
Mar dheann(*q*) a bheireadh dà òrd  
Cath fuileach an dà rìgh,  
Gu 'm bu ghumeach brìgh(*r*) an eolg!

Air briseadh do sgéith an deirg,  
Air éirigh dhoibh fearg is fraoch,  
Thilg iad an buill air(*s*) an làr,  
'S thug iad spàirn, an dà laoch.

Cath fuileach an dà rìgh,  
'S ann leinne 'bu chian(*t*) an cìos;(*u*)  
Bha clachan agus talamh trom  
'Mosgladh fo bhonn an eos.

Leagar Rìgh Lochlainn gun(*v*) àdh,  
Am fianuis chàich air an fhraoch,  
'S air-san, ged nach b' ònair rìgh,  
Chuireadh ceangal nan trì chaol.

Sin 'nuair 'thuirt Conan maol,  
Mac Morna 'bha riamh ri h-ole,  
Cumar rium Mànus nan lann,  
'S gu 'n scarainn an ceann re(*w*) 'chorp.

Cha 'n 'eil agam càirdeas no gaol  
Riut-sa, Chonain mhaoil gun fholt,  
O 'n tharla(*x*) mi an gràsan Fhinn,  
'S amsa leam na bhì fo d' smaehd.

O 'n tharla thu am ghràsaibh féin,  
Cha 'n iomair(*y*) mi beud air flath,  
Fuasglaidh mi thusa o 'm Fhéinn,  
A làmh threun gu eur mòr eath.

'S gheibh thu do ròghainn a ris,  
'N uair 'théid thu do d' thir féin,  
Càirdeas is eomunn do ghnàth,  
No do làmh a chur fo 'm Fhéinn.

Cha chuir mi mo làmh fo d' Fhéinn,  
'N cian a mhaireas càil am chorp,  
Aon bhuille t' aghaidh, Fhinn,  
'S aithreach leam na rinneas ort.

Mi féin, agus m' athair, is Goll,  
Triùir 'bu mhò glomn(*z*) 's an Fhéinn,  
Ged tha sinn gun draosaich(*a*) no colg, (*b*)  
Ach éisdeachd ri h-òrd(*c*) cléir'.

(*o*) Pursuit. The same as "ruaig." (*p*) Onset, contest. (*q*) Impetuosity, noise. See Armstrong's Dictionary. (*r*) Miss Brooke's copy has "a mbrìgh 's a goolg." (*s*) Weapon. (*t*) Causing pain. (*u*) Hearing, report (O'Reilly's Dictionary.) (*v*) In the M.S. "an" is written above "gun." Gillies' copy has "air an tràigh" for "gun àdh." (*w*) From. (*x*) Came, happened. (*y*) Play, inflict. (*z*) Prowess. (*a*) ? Craoiseach (spear, javelin). (*b*) Sword, any sharp-pointed weapon. (*c*) Miss Brooke's copy has "dòrd" humming, muttering.

## FAILTE THEARLAICH.

A suas, a suas, a shìol nam beann,  
Le gaisgich thrèubhach air bhur ceann,  
Le lannaibh gear, biodh suas n' ur deann,  
A ghleachd gu teann le Tearlach!

Failte 'Thearlaich thar nan tonn!  
'S leat fein ar cridh' ar lamh 's ar fonn.  
Failte, 'ris, gu tìr nan somn!  
O! Failte's buaidh le Tearlach!

Feadh bheanntaibh arda tìr nam buadh,  
Am faight' aon ghealtair' diblich, truagh,  
Fo' bhratach ard, nach tar gu luath,  
Gu bas no buaidh le Tearlach!  
Failte 'Thearlaich, &c.

Tha clannan Gaidh' l am measg nan sliabh,  
Ri aodann bais nach d' lasaich riamh;  
Ni cridh' gach armuim leum 'n a chliabh,  
A' teachd, 'n uair chi iad Tearlach.  
Failte 'Thearlaich, &c.

Biodh cuach ga traghadh, 's deoch ga h-ol;  
Le nuallan ard biodh pìob ri ceol,  
'S an duisg na cuic, 's an cluinn na neoil  
Ar beoil a' luaidh air Tearlach!  
Failte 'Thearlaich, &c.

Ead. le MAC-MHARCUS.

## WELCOME, CHARLIE.

Arouse, arouse, each kilted clan;  
Let Highland hearts lead on the van;  
And forward wi' your dirks in han',  
'Tae fecht for Royal Charlie!

Welcome, Charlie, o'er the main!  
Our Highland hills are a' your ain.  
Welcome to our isle again!  
O welcome, Royal Charlie!

Among the wilds o' Calcdon,  
Breathes there a base degenerate son,  
Who wadna tae his standard run,  
And rally round Prince Charlie.  
Welcome, Charlie, &c.

Auld Scotia's sons 'mang heather hills,  
Can nobly brave the face of ills,  
While kindred fire ilk bosom fills,  
At sight of Royal Charlie.  
Welcome, Charlie, &c.

Then let the flowing *quaich* go round,  
And loudly let the pibroch sound,  
Till every hill and rock resound  
The name of Royal Charlie!  
Welcome, Charlie, &c.

## SEUN AIR SON DEANAMH LEANNA.

Anns an am 's an robh Rìgh Seumas VI. ag ionnsachadh nan ealaidhean ann an Cìlribhinn fo oilein-eachadh Dheorsa Bochanain bha gach ard fhoghlum agus eolas air an cumantas mar ghisreagan agus mar dlhuidheachd, no mar bu bhitheanta leo a radh ris, "An Sgoileireachd Dhubh," agus uime sin bha Deorsa Bochanan le 'mhor eolas air a mheas 'n a bhuidhsich.

Bha boirionnach bochd a' cumail tigh-leanna ann an Cìlribhinn nach robh idir a' deanamh gu math anns a' ghnothuch, agus chaidh i gu Deorsa Bochanan chum gu 'n cuidlicheadh e i le 'dhruidheachd. An deigh comhradh durachdach a bhì aca ri 'cheile thuir Deorsa rithe na 'n leanadh i gu curamach ris an t-seoldadh a bheireadh esan di gu 'm biodh i ann an uime ghearr beairteach. Gheall i gu 'n deanadh i sin. "A Pheigi" ars' an druidh ionnsaichte,

"gach am a theid thu a dheanamh leanna tilg a mach as an tuba sea làin ladair do dh-nisge, aig a' cheart am a' tionndadh m' an cuairt ri d' laimh chli eadar gach lan ladair. An uair a ni thu sin cuir sea làin ladair do bhraich mhath anns an tuba aig a' cheart am a' tionndadh ri d' laimh dheis eadar gach lan ladair. A thuilleadh air a sin bi cinnteach gu 'n caith thu an ceanglachan beag so gun 'thuasgladh gun 'fhosgladh mu d' mhineal gu latha do bhais." Rinn Peigi gach -ni mar a dh' aithn e dhi, agus ann an ceann bheagan bhliadhnaichean chruinnich i mor bheairteas. An uair a fhair i am bas chaidh an crios-muineil a thug Deorsa dhi 'fhosgladh, agus fhuaradh an taobh a stigh dheth paipeir air an robh sgrioblta,

"Ma ni Peigi leann math  
Gheibh i dha reic mhath."

Eadar. le D. B.

KEY F or E.  
Slowly.

MO CHAILIN DILEAS, DONN.



: S<sub>1</sub> | d : - : d | r : - : m | l : - : - | s : - : F | m : - : l<sub>1</sub> | l<sub>1</sub> : - : d | d : - : - | - : -



: S<sub>1</sub> | d : - : d | r : - : m | d<sup>1</sup> : - : - | t : - : L | l : - : m | m : - : s | l : - : - | - : -



: M | s : - : s | l : - : t | d<sup>1</sup> : - : - | m : - : S | m : - : d | m : r : d | l<sub>1</sub> : - : - | - : -



: S<sub>1</sub> | d : - : d | r : - : m | l : - : - | s : - : F | m : - : l<sub>1</sub> | l<sub>1</sub> : - : d | d : - : - | - : -

Gu' m bu slàn a chì mi,  
Mo chailin dileas, donn;  
Bean a' chuailen reidh,  
Air an deise dh'eireadh fonn.  
'S i cainnt do bheoil bu bhinn leam,  
An uair bhiodh m' inntinn trom,  
'S tu thogadh suas mo chrìdh'  
'N uair a bhiodh tu bruidhinn rium.

Gur muladach a tà mi,  
'S mi nochd air àird' a' chuain—  
'S neo-shunndach mo chadal domh,  
'S do chaidreamh fada uam;  
Gur tric mi ort a' smaointeach;  
As t-aogais tha mi truagh;  
A's mar a dean mi t-fhaotainn  
Cha bhi mo shaoghal buan.

Suil chorrach mar an dearcag  
Fo rosg a dh' iadhas dlu;  
Gruaidhean mar an caorann,  
Fo 'n aodann tha leam ciuin.  
Mar d' aithris iad na breugan  
Gun d' thug mi fein duit run;  
'S gur bliadhna leam gach la  
O'n uair a d'fhàg mi thu.

Theireadh iad mu 'n d' fhalbh mi,  
Gu 'm bu shearbh leam dol a' d' choir;  
Gu 'n do chuir mi cùil riut,  
'S gu'n dhiult mi dhuit mo phòg.

Na cuireadh sud ort cùram,  
A rùin—na creid an sgleò;  
Tha t-anail leam ni's cùraidh,  
Na'n drùchd air bhàrr an fheoir.

Tacan mu'n do sheol sinn,  
Is ann a thòisich càch  
Ri innseadh do mo chruinneig-se,  
Nach tillinn-sc gu bràth.  
Na cuireadh sud ort gruaimain,  
A luaidh—ma bhios mi slàn—  
Cha chum dad idir uait mi,  
Ach saighead chruaidh a' bhàis.

Tha mòran de luchd aimlisg,  
A' seanachas an droch sgeoil;  
An cridheachan mar *phuinsean*,  
Cha chuimhnich iad a' chòir;  
Ach na creid an sgeula;  
Ma gheibh a' chleir oirm coir;  
'S ma dh'fhanas sinn o 'cheile,  
'S 'n eigin a bheir oirn.

Tha 'n t snaim a misc ceangailte,  
Gu daingean agus team;  
A's their luchd na fanaid rium  
Nach eile mo phrothaid ann:—  
Am fear aig am bheil fortan,  
Tha crois aige 'n a cheann,  
'S tha mise taingeil, tollichte,  
Ged tha mo sporan gann.

## COSAMHLACHD.

## III.

## AN CROMAN TINN.

Bha croman gu tinn re uine fhada; agus air faireachdainn da nach robh moran coltais gu'n rachadh e n'a b' fhearr, ghuidh e air a mhath-air gu'n rachadh i do gach eaglais agus tigh-aoraidh anns an duthaich a dh' fheuchainn ciod a dheanadh urnaighean agus eadar-ghuidhe as a leth. Fhreagair an seann chroman, —A mhic mo ghraidh, dheanainn-se gu toileach ni sam bith a shaoilinn a chaoimhneadh do bheatha, ach tha eagal mor orm nach biodh ach gle bheag buannachd anns an t-seirbheis a tha thu ag iarraidh; oir, ciod an aghaidh leis an urrainn domhsa fabhar sam bith iarraidh o na diath-aibh, as leth aoin a chaith a bheatha gu leir ann creachadh agus droch-bheart, agus nach soradh, an uair a gheobhadh e cothrom, eadhon na h-altairean fein a spuinneadh.

*An Comhchur.*

Tha an cosamhlachd so a' tarruing ar n-aire gus a' phuing chudthrom-ach sin, aithreachas leabaidh-bais. Agus, a chum na h-amaideachd a th' ann a bhi steidheachadh air bunait cho neo-sheasmhach a nochdadh, cha ruig sinn leas ach a' cheist fheoraich a chuir an croman anns a' chosamhlachd: ciamar a's urrainn duil a bhi aige-san a bha re a bheatha gu leir a' tabhairt oibhneum do na diathaibh le ghnìomhara maslach agus eucorach, gu'm bi iad reith ris aig a' cheann mu dheireadh gu'n aobhar sam bith ach a chionn gu'm bheil eagal air nach comasach dha a dhrochbheart a chur an gnìomh ni 's mo.

“*Cha ruig goid air aithreachas.*”

Ead. lc MAC-MHARCUS.

## TOIMHSEACHAIN.

(*Freagairtean 's an ath aireamh*)

1. Slat an coille Alastair,  
Cha 'n iubhar i 's cha dharach i;  
Is tha i sin is tomhais i.
2. Each dubh, dubh, a' mire ris an  
t-sruth;  
'S cha 'n eil an Albainn no'n Eirinn  
na léumas air a mhuin.
3. Caora dhubh, dhubh, a thilgeas ceud  
lomara geal's a' bhliadhna.
4. Barr biorach oirre 's cha mhinidh i,  
Tha roinn oirre 's cha scolb i,  
Tha feusag oirre 's cha ghobhar i,  
Tòn odhar oirre 's cha 'n earb i.
5. Rugadh e m'an do rugadh 'athair  
'S shiubhail e m'an do rugadh  
a mhathair.

FREAGAIRT do 'n *Toimhseachan ur 's an aireamh* mu dheireadh. An litir, L.

—o—

## SOP AS GACH SEID.

An ni a chi na big's e ni na big.  
Is geal leis an fhitheach 'isean fhéin.  
Tha fhios aig a' chroman co uime 'n dean e fead.

An rud nach chuimn cluas cha ghluais eridhe.

Gheibh foighidin furtachd is gheibh trusdar bean.

Mar dean mi spain millidh mi adhare.  
Is ladurna 'n coilcach air a dhùnan fhein.  
'S math an latha air an dean am Madadhrudh Searmoìn.

An car a bhios an t-seana mhaide,  
's duilich a thoirt as.

Buachailleachd an t-sionnaich air na cearean.

Air do dhuin usal da'm b' ainm Mac-Leoid dol a steach le 'bhàrd mar bu chleachduinn san àm do thigh-òsda, chunnaic iad bàrd eile da'm b' ainm Conull 'n a shine fo'n bhòrd air mhìsg. Is coltach gu'n robh e beagan roimhe so a' tilgeadh agus air tighinn a steach do na coin aig Mac-Leoid thoisich iad air an sgeith 'ithe. Sheall bàrd MhicLeoid air agus air da' aithneachadh thubhairt esan:

“Tha'm bàrd Conullach gu tinn,  
'S e air a dhrum an tigh an òil;  
'S ge b' e phaigh air son na deoch  
Thug iad biadh do choin MhicLeoid.”  
Cha robh Conull cho tinn nach cual' e, agus ars esan:

“Thug thu maslath do MhacLeoid  
'S dhomhsa cha bu chòir a chleith—  
Nach fhaighibh a chuid chon de lòn  
Ach na dheanadh luchd òil a sgeith.”

MAC-ORDICHE.



# THE GAEL,

ENGLISH DEPARTMENT.

APRIL, 1873.

## GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 329, Vol. I.)

### 16. *Cos* and *foot* (?).

*Cos* (foot) is frequently written *coss* in old Gaelic, and this together with the absence of aspiration in the final letter of *cos*, seems to indicate that a consonant, probably *d* (cf. *mess* and *fiss*, now *meus* and *fios*, from the roots *med* and *fid*), has been assimilated to *s*. Then, *c* in Gaelic frequently corresponds to *p* in Greek, as may be seen by comparing Gr. *híppos* and *euch*; *pénte*, Aeol. *Pémpe*, and *còic* (now *còig*); *héptu*, and *seachd*. We may, therefore, conclude that *coss*, Gr. *poús* (for *podés*), Lat. *pes* (for *pedés*), and W. *ped* or *pedd* have been derived from a common root, probably *pad*. Cf. Sansk. *pad* (to go), *pad* (foot), *pada* (foot), to which Bopp refers Gr. *poús*, *podós*; *pes*, *pedis*; also Gr. *pédon* (Glossary, p. 299).

The connection between Gr. *poús* (*pod-s*), *pes* (*ped-s*), W. *ped*, Ger. *fuss*, A.S. *fot*, pl. *fet*, and Eng. *foot*, pl. *feet*, is easily traced. *P* and *d* in Greek and Latin correspond to *f* and *t* in the Germanic languages. Cf. Gr. *patēr*, Lat. *pater*, A.S. *faeder*, Eng. *father*; Latin, *piscis*, Ger. *fisch*, A.S. *fisc*, Eng. *fish*; Gr. *pūr*, German, *feuer*, A.S. *fyre*, Eng. *fire*. Of *d=t* we have already given examples.

To the same root several other words may be referred, as, Gr. *pátos* (a trodden path), Lat. *podium* (cf. Gr. *podion*), Ger. *pfad*, A.S. *path*, Eng. *path*, also *pad*.

It is proper to mention that Bopp

refers *cos* to the Sansk. root *kos* (to go), and that Stokes identifies it with Lat. *coxa* (cf. *des*, now *deas*, with *dex* in *dexter*); but in Sullivan's Translation of Ebel's Celtic Studies the identity of *cos* with *coxa* has been marked doubtful, probably by Dr. Stokes himself, to whom Dr. Sullivan, as he acknowledges, has been indebted for most of his additions to Ebel's lists of affinities. Ebrard, in his Handbuch der Mitt. Spr., identifies *cas* with Gr. *poús*. It is better to regard them as derived from a common root.

### 17. *Costas* and *same*.

*Costas* (likeness), anciently *cosmilis* (Zeuss' G. C., p. 871), is compounded of *co* (= Lat. *con*), *samil* or *samail*, and the termination *as* or *us*. *Samail* = *samali-s* (Stokes' Ir. Glosses, p. 108), and may be compared with W. *hafal*, Lat. *similis*, Gr. *homalós*, from *homós*; Goth. *sama*, Eng. *same*. Cf. Sansk. *sama* (Bopp's Glossary, p. 409.)

The ancient form of *cosmhuil* was *cosmil*, and of *eug-samhuil* the ancient form was *ecsamil* = *e-cosamil* (Zeuss' G. C. p. 862.)

### 18. *os* or *uas*, *usal*, and *high*.

*Os* or *uas* (above) and *usal* correspond to *uch* and *uchel* in Welsh (cf. Z. G. b., pp. 99, 634). For *o* or *ua* (Gaelic) = *u* (Welsh) compare *buach-aill* (anc. *bochail*) and *bugail* (anc. *bugel*), *bò* and *bu*, *wachdar* and *uchder*. For *s* (Gaelic) = *ch* (Welsh) compare *chwant* and *sanut*, *chweru* and *searbh*, *chwech* and *sé* (= *ses*).

With *uch* may be compared Ger. *hoch*, A.S. *heah*, *heag*, *heach*, from which Eng. *high* is derived. Cf. *Ochill* (= *Uchel*) hills.

### 19. *Ite*, *eun*, *feather*, *pen*.

We have already referred (p. 216) to these words as an example of cognates between which there is little or no resemblance. We shall here point out the connection between them. The root is *pet* (cf. Gr. *pétomai*, *petánnumi*, *ptéron*)=Sansk. *pat* (to fly). *Ite* (feather;=*pite*?) has dropped an initial *p* (Bopp's Glossary, p. 226). Examples of the loss of initial *p* in Celtic were given at p. 215. *Ean* (bird;=*ethn*) has lost not only an initial *p* but also *t* before *n*, which accounts for long *é* in *én* (Z. G. C., p. 19, and Ebel's Celtic Studies by Sullivan, p. 164). Cf. W. *edn* (bird), anc. *etn*, plural *etinet*; also O. Lat. *petna*.

*Feather* is from A. S. *fyther*=Ger. *feder*. Cf. Gr. *ptéron* (= *péteron*), Aor. *épeson* (Dor. *épeton*); Lat. *peto*, *impeto* (from which are derived Eng. *petition*, *impetus*, *impetuous*); Eng. *fin*, *pin* (Cf. Gaelic *pinne*, a pin). Cf. Bopp's Glossary, p. 226, and Curtius' Gr. Etym., p. 190.

20. *Meannna*, *cuimhne*, *farmad*, *dearmad*, *mèin*, *muin* (teach); Gr. *ménos*, *mimnēsko*, *mēnis*, *mántis*; Lat. *mens*, *memini*, *memor*, *moneo*; Ger. *meinen*, *man*; A. S. *menan*, *mynd*, *man*; Eng. *remember*, *memoir*, *mind*, *mean* (to signify), *man*.

These words, together with a numerous list of cognates and derivatives, are derived from the root *men*, *man*. Cf. Sansk. *man* (to think), *mná* (to remember; Bopp's Glossary, pp. 285, 303), and the Gr. roots *men*, *man* (Curtius' Gr. Etym., p. 279, 280).

*Meannna* (mind, memory; *mac-meannna*, fancy, imagination) was in ancient Gaelic *menme*, gen. *menman*=*men-man*, *men* being the root and *man* the termination (Z. G. C., p. 775). *Cuimhne* (remembrance; anc. *cuman*) = *co-man* (the prefix *co* and the root). Cf. *cuimnech* (mindful; Z. G. C., p. 810, and Stokes' Ir. Glosses, p. 127). *Farmad* (envy; anc. *format*)=*for-*

*man-t*; *Dearmad* (neglect; anc. *dermet*) = *di-ar-men-t* (Z. G. C., p. 885). *N* frequently disappears before *t* in Gaelic.

To this root must be referred *mèin* (mind, disposition), *mùin* (teach; cf. Lat. *moneo*); also *toimtiu* (cogitation) = *do-fo-min-tiu*, *airmitiu* (honour) = *air-min-tiu*, *taidmet* (memory) = *do-aith-menta*, *foraithmet* (memory) = *for-aith-menta*, *domuinur* and *domoiniur* (I think), and many other words which occur in ancient Gaelic manuscripts.

To the same root must also be referred Gr. *ménos* (force, strength), *mimnēskō* (I remind; reduplicated form of the obsolete *mnáō*=*menáō*), *mēnis* (wrath; Dor. *mānis*), *mantis* (one who divines, seer), Lat. *mens-tis* (mind), *memini* (I remember; reduplicated form), *memor* (mindful, from *memini*), *moneo* (I remind), Ger. *meinen* (to think), *man* (man, the being that thinks), A. S. *menan* (to mean), *mynd* (mind), *man* (man), Eng. *remember* (from Fr. *remember*; cf. Lat. *rememoro*, *memor*), *memoir* (cf. Lat. *memor*), *mind* (cf. Lat. *mens*, *mentis*), *mean* (to signify, to have in the mind; cf. Ger. *meinen*), *man*.

To this root Curtius refers (Gr. Etym., pp. 279-280) Gr. *ménō* (I remain), *mémōna* (I wish), *maínomai* (I rage), Lat. *maneo* (I stay, remain), *mentio* (mention), *mendax* (lying), and several other words.

21. *Feun* and Eng. *waggon*, *wain*, *way*, *weigh*, *wave*, *wag*.

With *feun* (cart, waggon; anc. *fēn*) may be compared Ice. *vagn*, A. S. *wegen* and *wagn* (waggon), Eng. *waggon* and *wain*. Cf. Sansk. *vāhana* from the root *vah* (to draw, convey), *veha* or *vea* (way), *via* (way), Goth. *ga-WAG* (to move), *vigs* (way), *vagga* (to move), O. Ger. *way* (to move), *wagan* (chariot). To the same root may be referred N. Ger. *weg* (way), A. S. *wegen* (to bear, carry, move),

*weg* (way), *wage* (balance), *wag* (wave), *wagian* (to wag), Dutch *wägen* (to sway up and down), Eng. *way* (from A.S. *weg*), *weigh* (from A.S. *wegan*, *wage*), *wave* (from A.S. *weg*), *wag* (to move from side to side; from A.S. *wagian*), and several other words.

The *g* of *vagn* shows that *fén* has lost a letter, which accounts for long *é* (Z. G. C., p. 19).

22. *Aitreachb*, *dithreachb*, *treachb*, *treubh*; Lat. *tribus*; Goth. *thaurp*; Ger. *dorf*; Eng. *tribe*, *thorp*.

*Aitreachb* (building) = *ad-treb* (the prefix *ad* and *treb* = *trab*, to possess, inhabit). Cf. *atreba* (he inhabits; Z. G. C., p. 868) and W. *athref*, *atref* (Z. G. C., p. 897). *Dithreachb* (desert; anc. *dithreb*, also *dithrab*) = *di-treb* = *di-trab*. Cf. *dithreachb* = *dithrabach* (Stokes' Ir. Glosses, p. 68). To the same root are to be referred *treachb* (to plough, till the ground), *treubh* (tribe), Lat. *tribus*, Goth. *thaurp*, Ger. *dorf*, Eng. *tribe*, *thorp*. Cf. Z. G. C., pp. 862, 897; Di Nigra's T. Glosses, p. 25; Stokes' Ir. Glosses, p. 68).

23. *Làn* and *full*.

Although these words have no resemblance to each other in form, they are derived from the same root. *Làn*, which has lost initial *p*, is connected with the Lat. *plenus* (full; cf. p. 215), *pleo* (to fill), and the Gr. *pléos* (full). The root is *ple* or *pla* (cf. Liddell and Scott's Lex. and Curtius' Gr. Etym.), which may be compared with Sansk. *pār* (to fill), from *par*, *pr*. The liquids *r* and *l* frequently interchange.

*Full* is from A.S. *full*, which, together with its cognates Ger. *füllen* (to fill), *voll* (full), Goth. *fulls*, A.S. *fyllan* (from which *jill* is derived), are akin to the Lat. *pleo* and the Gr. *pléos*, *f* in the Germanic languages corresponding, as previously noticed, to *p* in Latin and Greek.

With *làn* (full) and *lìon* (to fill; anc. *lìn*) may be compared W. *llawn* (full), *llanw* (fulness), *llenwi* (to fill).

To the same root Bopp and Curtius refer Lat. *plebs* (the common people), *populus* (people), Ger. *volk* (= Eng. *folk*), Lit. *pulkas* (multitude). To this root may also be referred Gael. *pailt* (abundant; cf. Sausk. *purta* and Lit. *pri-pilta-s*, full), and, therefore, *pailt* and *plenty*, which are identical in meaning, are also etymologically connected.

24. *Ionnasaidh* and *set*, *sit*.

*Ionnasaidh* (attack, effort) = *in-sad* (prefix *in*, = Lat. *in*, and root *sad*, to sit). Cf. Gr. root *hed* = *sed* and *sad* (to sit, sink, set, beat; Bopp's Glossary, p. 406). *Ionnasaidh* = *ionnasaidhim* = anc. *insadaim* (to throw, cast; Z. G. C., p. 877) = *in-sad-in*.

*Set* (to place, make to sit) is from the A.S. *settan*, with which compare Dutch *setten*, Ger. *setzen*, O. Ger. *sezzen*, Lat. *sedeo* (I sit), Gr. *hézomai* (I sit; fut. *hédoumai*), *hédos* (seat). *Sit* (of which *set* is the causitive) is from the A.S. *sittan*, which is connected with *settan*. The common root is *sad* = Gr. *hed* = *sed*.

To the same root are to be referred *suidh* (to sit; cf. anc. *suide*, seat), *suidhich* (to set, plant), *sess* (seat or car; cf. Gr. *hédos*, Lat. *sedes*), *dorósat* (he constituted), *sosad* and *sossad* (position), and several other words which occur in old manuscripts. Cf. Ebel's Celtic Studies by Sullivan, p. 112, and Curtius' Gr. Etym., p. 216.

To the root *sad* may also be referred *sadadh* (beating, striking: one of the meanings of the root is to beat, strike), W. *sad* (firm), and Eng. *sad* (cognate with Lat. *sedo*), *sadd'le* (lit. a little seat; cf. A.S. *sadel*, Ger. *sattel*, Lat. *sella*, a seat, saddle, contr. for *sedela*, dim. of *sedes*, a seat), *sedulous* (from Lat. *sedulus*, *sedeo*),

*sedate* (from Lat. *sedutus, sedeo*), with many others.

25. *Breagh* and *brave*.

*Breagh* (beautiful) is closely connected with Scot. *braw*, which is allied to Ger. *brav* (beautiful, courageous), Fr. *brave* (courageous), and Eng. *brave*, the original meaning of which was *fine, handsome*.

(*To be continued.*)

—o—

### GAELIC ETYMOLOGY.

In the absence of other interesting subject, we beg to offer a Gaelic word for the consideration of Gaelic readers. King Oscar II. of Norway and Sweden is at present a popular subject. No doubt his grandfather had been versed in Ossianic lore, when he adopted the name of the brave Oscar, son of Ossian, in the family. He might not have known the meaning of the name, and probably many others will not read it as we do, but let them give a better, being led by the antiquarian spirit, and some good may result. It is known from history that the Caledonians were a hunting people, although their exploits of war predominated in their songs. As a race they loved and followed the chase; but when an enemy invaded their country, and only then, or in defence of the oppressed, did they ever handle a sword. The earlier names would seem to denote warriors, such as "Mor," the Great; and "Treunmor," Tall and Mighty; and afterwards the royal titles would seem to denote the vocation of hunting. There is no mention of the royal lion in those days, but the deer and the boar are everywhere met with, and the hound is in every family, till it has a prominent place in every coat of arms in the best families in Scotland. "Cual," offspring of the hound, was the son of Trenmore; "Conal,"

offspring of the hound, is the name also of a prince. These gave their name to the Macdugalls and Macdonalds. "Fiunn," or Fingal, the son of Cual, is said to denote white hair, but it must be the hair of some animal, otherwise the word is obsolete. "Ossian," (Oisean) the son of Fingal, denotes, "os," a kind of deer, and the latter part of the word, "ban," white—white deer. "Osgar," son of Ossian, denotes "Osghaothar," phonetic, Osgar, deerhound.

The introduction of Christianity probably occasioned the introduction of the royal lion. As King Donald is said to have been the first convert to Christianity in Scotland—if not in Britain—the sennachies of that clan carefully blotted out every allusion to former barbarism, which makes it very difficult for the antiquarian to get over the stumbling-blocks which meet him everywhere; but in spite of all their obliterations there are thousands of words in the Gaelic language that prove that they once gloried in the name of "Mac Couail." The Annals of Ireland give a history of the introduction of the names of "Con" and "Cee" into the royal family, and how all the families with these abbreviations in their surnames were meant to claim kindred to the royal family. It was the weak son of a king who, when a boy, became so fond of a hound that he afterwards was styled after the dog. The writing is very old, but it is only copying Scotland. They understood the word, and founded a story to give it antiquity, or to rob Scotland of this as they had meant to do in Ossianic affairs. Long live King Oscar II.—*Oban Times*.

—  
If wisdom's ways you'd wisely seek,  
Five things observe with care—  
Of whom you speak—to whom you speak,  
And how—and when—and where.

## EDINBURGH UNIVERSITY CELTIC SOCIETY.

This Society held its annual social meeting in Cragie Hall, St Andrew Square, on the evening of Friday, the 7th ult.—Mr. W. Fraser, M.A., Stratherrick, in the chair.

The proceedings were opened by singing the 100th Psalm, after which the company sat down to tea. Apologies for absence were received from Professor Blackie; Sheriff Nicolson; Dugald M'Kechnie, Esq., advocate; and John Carment, Esq., S.S.C.

Diplomas of honorary membership were presented to Messrs. Norman Macleod, Lachlan Maclachlan, M.A., W. Morrison, Ewen Macleod, George Campbell, J. Graham, M.A., Robert Reid, and Alexander Macdonald, M.A.

The Chairman then rose amid applause. He was deeply sensible, he said, of the honour the Society had done him in calling him to occupy the chair at so large and brilliant an assemblage. He then adverted to the benefit of debating societies in general, and of their own in particular. To the Highland student, fresh from home, the opportunities such a society offered for introducing him to the university world, were most invaluable; and there should be a society of this kind at every university seat where the Highlands were sufficiently represented. Perhaps it would be an improvement if they were made to approximate more nearly to the style of conversazioni. He hoped the establishment of a Celtic chair was not far distant. "Time," he said, "has consecrated our traditions and language—a language which is destined to hold a place in classics undreamt of by our forefathers—which is now being acquired by the noblest in the land as part of the highest education—and which is second to none in copious-

ness of expression or in philological value."

The Rev. Dr. Masson gave an interesting account of the social condition of the Canadian Highlanders, basing his remarks on his recent travels. More Gaelic, he said, was spoken in Canada than in Scotland. He had travelled over 7000 miles of the Dominion and a few of the border States, everywhere preaching to large Gaelic congregations. He found many settlements as Highland as any part of Scotland, and the Canadian Glengarry had a hundred Highlanders to every one in the old home of the Macdonells. In many places the Gaelic services in the open air rivalled the great sacramental gatherings of thirty years ago in the Burn of Ferrintosh; and whatever the exiled Highlanders had gained in independence, they had lost nothing of the simple piety of their forefathers, nor of their love for their mother tongue. Everywhere, too, the world had gone well with them. Many of them were rich, and some had amassed great fortunes. In the Church, at the Bar, and in the Government of the country, not less than in agriculture and trade, the Gael took a high place. The Premier of the Dominion, though born in Glasgow, was every inch a Highlander, and the leader of the Opposition, a very able man, was brought up, like Hugh Miller, a stone mason in the Highlands: the Premier of Ontario was a Caithness man, and the Minister of Public Works, who sometimes addressed the House in Gaelic, came of a worthy family in Argyll. A Ross-shire man whom he had met had given £100,000 to found a college for ladies.

The Rev. Dr. Maclachlan referred to his own experience in Canada some twenty-six years ago, contrasting the state of the country then

with its present condition as eloquently depicted by his friend and brother. With every word that had fallen from him he entirely agreed, and the picture was a most pleasing one. He then went on to speak of the aims of the Celtic society as such, and particularly of the duty that lay on them to cultivate in a scholarly fashion their mother tongue. The prospects of that tongue were at the present moment most encouraging. One thing they should set steadily before them was the formation of a Celtic library, and he had much pleasure in saying that from having the ear of several influential gentlemen, he was in a position materially to aid them in that project.

Mr. Lachlan Maclachlan, M.A., Ardgower, then gave an admirable Gaelic address describing, in graphic terms, the Highlander's love of country, countrymen, and language, and finishing with a highly humorous reading from *Caraid nan Gaidheal*.

Mr. Maclachlan was followed by Mr. Donald Ross, Alness, who gave an eloquent address, dwelling humourously on the phase of life exhibited on the floor of a debating society. The spirit of the Gael, when excited by debate, was hot to a degree that those who saw him only on ordinary occasions could form but a faint conception of; but people were not on that account to suppose that he carried that spirit one step outside the walls of the debating room. He concluded by referring with feelings of personal gratitude to Carlyle as a writer and thinker.

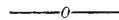
Mr. Donald Mowat, Lybster, expressed his pleasure at seeing so many of the fair sex present, complimenting the society on being the first in connection with the University to take the step of inviting ladies to their social reunions.

A vote of thanks to the ladies

present was then proposed by the Rev. William Watson, M.A., assistant professor of mathematics, Edinburgh University.

After a few words of thanks from Mr. J. Grahame, Lawyers, to the strangers, for their presence, and specially to Dr. Masson and Dr. Maclachlan, the lady pianists and singers, and Herr Spanier (Hanover), for their valuable contributions to the evening's programme, Mr. A. J. Macquarrie, Stornoway, asked the company to join in wishing God-speed to the members of the Society who had finished their curriculum, and were now about to enter on the active duties of life. These were Messrs. Fraser, M.A., Maclachlan, M.A., Mowat, M.A., and Macqneen. They had all been able and conscientious students, ready debaters, and pleasant companions.

The proceedings of the evening, which were throughout of a highly agreeable and harmonious character, were enlivened at intervals by readings, recitations, songs, and music. After a hearty vote of thanks to the chairman and the committee, the meeting separated at an advanced hour of the evening.



## A GAELIC CHURCH BEFORE THE TIME OF OSSIAN.

The oldest *Celtic Church* was probably that of the Galatians, a race of Celts which had wandered from Europe and settled in Asia some two hundred years before Paul wrote his famous Epistle. But these had probably lost their Celtic tongue. And the most ancient Gaelic-speaking Church of which we have any certain information is the Church of Lyons and Vienne, two cities in the south of France. That this Church was Gaelic-speaking we learn incidentally

from Irenæus, who, in the introduction to his great work on heresies, written when he was Bishop of Lyons, apologises for the "rustiness" of his Greek, on the ground that the language which he has long been accustomed to speak is *that of the Celts* among whom he labours. And her character and experience are depicted by the Church herself, in a letter to the Christians in Smyrna and Asia, which is deservedly regarded as one of the finest memorials of early Christian antiquity. Though written in Greek, it is characterized by an oriental profusion of imagery scarcely consistent with our Western feelings of severe good taste, and altogether incompatible with brevity.

The letter was transcribed by Eusebius, the father of ecclesiastical history, about three hundred years after the resurrection of Christ. But it was written about A.D. 171, on occasion of a fierce persecution which in that year had tried the faith of the Church which sent it. The book of Irenæus and letter of the Church were written in Greek, the then language of the learned; while, as we have seen, the pastor spoke Gaelic, because Gaelic was the language of the mass of his flock.—*The Family Treasury*.

It is not a little remarkable that the one island of Skye should have sent forth from her wild shores since the beginning of the last wars of the French revolution, 21 lieutenant-generals and major-generals; 48 lieutenant-colonels; 600 commissioned officers; 10,000 soldiers; 4 governors of colonies; 1 governor-general; 1 adjutant-general; 1 chief baron of England; and 1 judge of the Supreme Court of Scotland. I remember the names of 61 officers being enumerated, who, during "the war," had joined the army or navy from farms which were visible from one hill-top in "the Parish." These times have now passed away. The Highlands furnish few soldiers or officers.—*Rev. Dr. N. Macleod*.

## MACDONALD OF CLANRANALD.

The representative of an old race, once potent in the Hebrides, Reginald George Macdonald, Captain and Chief (*Capitaneus seu Princeps*) of Clanranald, died on the 11th March, at his house in Clarendon Road, Kensington. He was born in Edinburgh on the 29th of August, 1788, and consequently was in his 85th year at the time of his death. The deceased was the son of Captain John Macdonald of the 22d Dragoons, by a daughter of Macqueen of Braxfield, the famous Tory Lord Advocate and Judge, of whom so many stories are told by Sir Walter Scott and Lord Cockburn. The late Chief was a deputy-lieutenant of Inverness-shire, and represented the borough of Plympton (disfranchised by the Reform Act) from 1812 to 1824. He was first married to a daughter of the Earl of Mount Edgumbe, and secondly to the widow of Richard Barré Dunning, Lord Ashburton. He is succeeded by his son, Reginald John James George, a retired captain in the Royal Navy, and married to a daughter of the late, and sister of the present, Lord Vernon. The deceased Chief was a good type of the gentleman of the old school—lively, courteous, and affable. About two years since he visited Scotland, and delighted his friends by his never-failing vivacity and comparatively youthful appearance.

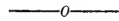
As the head of one branch of the great house of Macdonald of the Isles, the Chief of Clanranald, of course, had a long pedigree. Allan Macdonald, grandson of the last King and Lord of the Isles, commanded the clan at the battle of Harlaw in 1412. Another Chief, Alexander Macruari, was one of the Highland Chiefs seized by James I. at Inverness in 1427, and soon after beheaded. Subsequently we find the clan in

various feuds and forays. At the battle of Blar-nan-leine ("the field of shirts") the Macdonalds vanquished the Frasers, and Clanranald was maintained in possession of the chiefship and estates, and transmitted the same to his descendants. A later Chief was knighted by James VI. in 1617. In the civil wars of the 17th century the clan was always on the side of the Stuarts. John Macdonald of Clanranald fought under Montrose, and survived to welcome Charles II. on his restoration in 1660. His grandson summoned his clan to join the ranks of Dundee, and ultimately fell at the battle of Sheriffmuir in 1715. This Chief, known as Allan of Muidart, appears to have been a great favourite. A song in honour of him is still sung in the Highlands, and Boswell, in his famous tour with Johnson in 1773, boasted that he had learned a verse of it—*Tha tigh'n fodham éividh*—which is part of the chorus. The Gaelic bard celebrated Allan as wise in counsel, brave in battle, and matchless as a hunter. He was also remarkable for his fine manly appearance, and when he used to repair to St. Peter's Church in Skye, was followed by admiring gazers—

"And when to old Kil-Phedar came  
Such troops of damsels gay,  
Say, came they there for Allan's fame,  
Or came they there to pray?"

Boswell says that as the servant of this popular chief watched the dead body of his master on the field of battle at Sheriffmuir, some one asked him who it was, upon which the servant answered, "He was a man yesterday!" A later Chief of Clanranald fought with Charles Edward at Gladsmuir and Culloden, and escaping to France served in the French army. The estate was, of course, confiscated, but it was afterwards restored to the family, and

when the manufacture of kelp was carried on in the Hebrides, the Clanranald possessions were of considerable value. These, however, have all been lost to the old family; "new people fill the land," and the clan and chiefship of Clanranald are now but empty names.—*Inverness Courier*.



### THE CLANS OF 'FORTY-FIVE.

BY EVAN M'COLL.

'Ho! landed upon Moidart's coast is Scotland's rightful King!  
Such was the news to which the Gael once gave warm welcoming;  
And soon, glad-buckling on their arms;  
stout chiefs and clansmen true  
Have sworn in his good cause to try what good broadswords can do.  
No cravens they to count the cost of failure; man alive!  
We'll never see their like again—the Clans of 'Forty-five.

Brief time hath passed till Finnan's vale is all alive with men  
From east and west in loyal haste proud gathering: To their ken  
The royal standard is unfurled—their prince himself is there,  
Their loving homage to receive, their dangers all to share;  
Grey Chiefs, who for his fathers fought, the fire of youth revive,  
To stirring pibrochs marshalling the Clans of 'Forty-five.

Let no man say that to restore a creed proscribed they arm—  
They think but of his loving trust, his Highland heart so warm,  
His royal rights usurped—and they upon his princely brow  
Would place his father's crown, or die: Too well they kept their vow!  
Let men who prate of loyalty in this our day derive  
Instruction in that virtue from the Clans of 'Forty-five.

Ay! let them think of brave Lochiel and Borrodale the bold—  
Of Keppoch and Glengarry too, those chiefs of iron mould—  
The Chisholm, Cluny, Brahan's lord, the Macintosh so keen,  
The Appin Stuarts and MacColls, the lion-hearts, M'Lean,



With many a chief and clan besides, who  
quickly did contrive  
To make their names immortal in the  
famous 'Forty-five!

How well they fought let Falkirk field  
and Prestonpans declare;

Well might all Europe, as it marked,  
applaud their valour rare.

Woe's me, for dark Culloden Moor,  
where, all to rashly brave,

They to a force their own thrice told un-  
equal battle gave!

What mortal might could do, they did,—  
but who 'gainst fate can strive?

To destiny alone succumbed the Clans of  
'Forty-five.

Alas! that their descendants now, upon  
their native soil,

Can hardly find, for deer and sheep, a  
spot whereon to toil;

Our good old race of Chiefs give place to  
mercenary knaves

Who, for a bushel more or less, would  
plough their fathers' graves.

'The age of chivalry is past,' yet shall its  
fame survive

Forever, brightened by their deeds—the  
Clans of 'Forty-five.

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## Correspondence.

### A HEBRIDEAN EPITHAL- LAMIUM.

SIR,—I have much pleasure in  
sending you a *Hebridean Epithala-  
mium* which I recently received from  
the Rev. Mr. Stewart, Nether-Lech-  
aber. The introductory note gives  
it a pedigree, and I need not there-  
fore refer to it further than to state  
that the translation is by Mr. Stewart  
himself, and that I deem it admirable.  
Mr. Stewart got the piece from a  
gentleman in Cheltingham with a  
request that he should translate it,  
and the following is the result. By  
inserting it in your first number you  
will, I have no doubt, receive the  
thanks of your numerous readers.

Yours, &c., W. M.

Glasgow, 19th March, 1873.

It was the custom in the West High-  
lands of Scotland in the olden time to

meet the bride coming forth from her  
chamber with her maidens on the morning  
after her marriage, and to salute her with  
a poetical blessing called *Beannachadh  
Baird*. On the occasion of the marriage  
of the Rev. Donald Macleod of Duirinish,  
in the Isle of Skye, this practice having  
then got very much into disuetude, and  
none being found prepared to salute *his*  
bride agreeably to it, he himself came for-  
ward and received her with the following  
beautiful address:—

[We present our readers with the  
original lines as they stand in the M.S.,  
only omitting two lines that are partly  
illegible from their falling into the sharp  
foldings of the sheet. The sense and  
tenor of these lines, however, Mr. Stewart  
has ventured to guess at and to incor-  
porate with the English version.]

### BEANNACHADH BAIRD.

Mile failte dhuit le d' bhreid ;  
Fad' an rè gu 'n robh thu slan.  
Moran laithean dhuit a's sith,  
Le d' mhaithcas a's le d' ni 'bhi 'fas.  
A' chulaidh-cheille-s' a chaidh suas  
'S tric a tharruing buaidh air mnaoi ;—  
Bith-sa gu subhailceach, ciallach,  
O thionnsgain thu fein 's an treubh.  
An tus do choimh ruith 's tu og ;  
An tus gach lò iarr Rìgh nan dul,—  
Cha 'n eagal nach dean E gu ceart  
Gach dearbh-bheachd a bhios 'n ad run.  
Bith-sa fialaidh—ach bi glic ;  
Bi misneachail—ach bi stold' ;  
Na bi bruidhneachd 's na bi balbh ;  
Na bi mear no marbh 's tu og.  
Bi gleidhteach air do dheadh ainm,  
Ach na bi duinte 's na bi fuar ;  
Na labhair fos air neach gu h-olc,  
'S ged labhrar ort na taisbean fuath ;  
Na bi gearanach fo chrois,  
Falbh socair le cupan lan.  
Chaidh do 'n olc na tabhair speis,—  
A's le d' bhreid ort, mile failt' !

—o—

### A BARD'S BLESSING.

Comely and kerchief'd, blooming, fresh,  
and fair,  
All hail and welcome! joy and peace be  
thine,  
Of happiness and health a bounteous share  
Be shower'd upon thee from the hand  
divine.  
Wearing the matron's coif, thou seem'st  
to be  
Even lovelier now than erst, when fancy-  
free,  
Thou in thy beauty's strength did'st steal  
my heart from me.

Though young in years thou'rt now a  
wedded wife,  
O seek His guidance who can guide aright ;  
With aid from Him, the rugged path of  
life  
May still be trod with pleasure and delight ;  
For He who made us bids us not forego  
A single, unless pleasure in this world of  
woe.

Be open handed, but be *eident* too,  
Be strong and full of courage, but be staid ;  
Aught like unseemly folly still eschew—  
Be faultless wife as thou wert faultless  
maid !

Guard against hasty speech and temper  
violent,  
And knowing when to speak, know also  
to be silent.

Guard thy good name and mine from  
smallest stain ;  
In manner still be kindly, frank, and free !  
If thou'rt reviled, revile not thou again ;  
In hour of trial, calm and patient be ;  
And when thy cup is full walk humbly still,  
A careless, proud, rash step the blissful  
cup may spill.

With this Bard's blessing on thy wedded  
morn,  
All at thy bridal chamber-door we greet  
thee ;  
May every joy of truth and goodness born  
Through all thy life-long journey crowd  
to meet thee ;  
And may the God of Peace now richly  
shed  
A blessing on thy kerchief-cinctured head !

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## NEWS OF THE HIGHLANDS AND ISLANDS.

GLASGOW.—A Gaelic society is being formed in this city, to be called "The Gaelic Society of Glasgow" (*Comunn Gaidhealach Ghlaschu*). The objects of the society shall be the fostering of Gaelic literature, preservation of the Gaelic language, establishment of Gaelic library, Gaelic meetings, and the promotion of Highland and Gaelic matters in general. Various interesting and encouraging meetings have been held, and the enterprise promises well.

GAELIC CONCERT.—The Gaelic singing class taught by Mr. D. Macarthur was brought to an end by a soiree and concert, the first thing of the kind that ever took place in the city, in Summers' Hall, Candleriggs. Captain M. M. Currie occupied the chair. There were also present

Captain Menzies, Lieutenant Macadam, and Messrs. D. Cowan, N. Macneil, N. Campbell, &c. All the proceedings were carried on in Gaelic—the many songs sung in that language eliciting the greatest enthusiasm. The piper of the Glasgow Gaelic Society was present, and favoured the meeting with stirring strains on the bagpipe. The following gentlemen favoured the meeting with Gaelic addresses and songs—Messrs. Macarthur, Sinclair, Campbell, MacLean, Macdonald, Macfarlane, &c. An assembly followed.

—o—

A FAMOUS ARMOURER.—"A great armourer arose in the Highlands," says Smiles, in his *Industrial Biography*, "one who was able to forge armour that would resist the best Sheffield arrow-heads, and to make swords that would vie with the best weapons of Toledo and Milan." This was the great cutler, Andrea de Ferrara, whose swords still maintain their ancient reputation. He is supposed to have learned his art in the Italian city whence he was called, and, under the patronage of the King of Scotland, to have practised it in secrecy among the Highland hills, as all his genuine blades are marked with a crown; and before his time no man in Great Britain could temper a sword in such a way that the point should touch the hilt and spring back uninjured. He is said to have worked in a dark cellar, the better to enable him to perceive the effect of the heat upon the metal, and to watch the nicety of the tempering; as well as possibly to serve as a screen to his secret method of working. Many of his blades, with new basket hilts, are to be found in the Scottish regiments of the present day.—From *Cassell's "British Battles on Land and Sea."*

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## Answers to Correspondents.

DUNEDIN wishes to know if the name Christie is Celtic. If so, what clan does it belong to? Can any of our readers supply information?

ERRATUM.—In No. 13 of THE GAEL the name of the gentlemen who sang "Muile nam mor-bheann" at the soiree of the Greenock Highlanders, was given as John M'Gillivray, it ought to have been John MacIntyre.

Can any of our correspondents furnish us with a copy of the song, "Ged tha mi gun chroldh gun aighean."

# AN GAIDHEAL.

II. LEABH.] CEUD MHIOS AN T-SAMHRAIDH, 1873. [15 AIR.

## AIR CRUINN-MHEALLAIBH SOILLSEACH NAN SPEUR.

EARRANN VII.

Annas na h-earranaibh a chaidh air thoiseach rinn sinn dichioll air cunnatas a thoirt air a' ghrein, agus air na reultaibh agus gealaichibh a ta'g a cuairteachadh. Nochd sinn meud, astar, agus gluasad nan reult mu thimchioll na greine, agus gach buaidh eile is fios duinn a tha dluth-cheangailte riu. Chunnaic sinn gu'm bheil an talamh agus na reultan eile a' siubhal ann an cearcallaibh mu thimchioll na greine, agus gu'm bheil iad a' crìochnachadh an cuairtean ann an amannaibh suidhichte, a ta' deanamh suas am bliadhnaichean doibh fa-leth. Tha na nithe so uile, uimè sin, iongantach anna fein, agus is dall agus neo-mhothuchail an neach sin do nach leoir iad chum cumhachd agus gliocas miorbhuileach an Ti sin a dheanamh soilleir, "Aig am bheil a slighe's an fhainge, agus a cheumanna anns na h-uisgeachaibh mora."

Tha gach reult a dh'ainmich sinn ri'm faicinn o'n talamh ann an ait air bith d' an cuairtibh, agus tha iad gu leir a' siubhal mu thimchioll na greine ann an cearcallaibh, no air slighibh a tha dluth air a bhì gu h-ionlan cruinn. Ach tha meallan mor soillseach eile'g an nochdadh fein air amannaibh anns na speuraibh a ta gu h-ionlan eu-cosmhail ri h-aon air bith a dh'ainmicheadh, a thaobh an gluasaid, an nadair, agus an coslais. Is iad so na *Rionnagan-earbhallach* a chithear aig amannaibh araidh leis an t-suil luim. Tha na

h-earbuill sosoilleir mar lasair theine, agus a ghnath a' dol a mach o na rionnagaibh sin air an taobh a's fhaide dhiubh o'n ghrein. Tha iad a' gluasad ann an cuairtibh nach 'eil idir cruinn; oir tha na cuairtean sin air an deanamh ann an cearcallaibh fada, cumhann, a ta' sineadh a mach air feadh farsuingeachd na cruith-eachd. Air an aobhar sin, cha'n fhaicear na rionnagan teinteach so, ach car beagan sheachduinean an uair a thig iad an fagus do'n ghrein. Le luathas do-thuigsinn tha iad a' siubhal a mach ann an gorm-astar nan speur, agus a' pilleadh air an ais a ris 'n an amannaibh suidhichte fein. Is miorbhuileach na rionnagan so, a thaobh gach buaidh a bhuineas doibh. Tha iad a' greasadh air an slighibh fein le luathas do-thuigsinn, agus a' siubhal air an aghaidh air feadh shlighean nan reult eile air an d'rinn sinn cheana iomradh; agus tha iad air an suidheachadh co cothromach, agus co h-eagnuidh is nach buail iad air aon a' cheile. Cha'n urrainn teallsanaich a dheanamh mach gu cinnteach ciod an stubh dbe'm bheil na rionnagan cearbach so air an deanamh suas. Tha cuid anns a' bharrail gur peileirean cruinn teine iad, agus gur lasair an t-earbull aca, a ta'g a shìneadh fein a mach co fada, a thaobh an luathais leis am bheil iad a'suibhal. Tha cuid eile an duil gur meallan cruinn talmhainn iad cosmhuil ris na reultaibh, agus gu'm bheil iad air an cuairteachadh le adhar teinnteach agus soillseach, a ta'g a sgaoileadh fein 'n an deigh, agus a' nochdadh coslais earbuill. An toiseach chithear iad anabarrach

beag leis na gloineachaibh-anhaire; ach an uair a dluthaicheas iad a stigh ris a' ghrein, tha iad a' fas ni's mo, agus ni's dealraiche, agus air uairibh tha scalladh aluinn agus soilleir r'a fhaotuinn diubh. Air do na slighibh aig na rionnagaibh iongantach so a bhi co anabarrach fada agus farsuing, rinn an teallsanach *Newton* a mach gu'm bheil iad a' siubhal air feadh nan speur, aig astar moran ni's fhaide air falbh na iomall cuairte Uranuis, agus gu'm bheil iad a ris air uairibh a' teachd air an taobh a stigh de chuairtibh Bhenuis agus Mhars. Chunnacas rionnag-carballach o cheann naoi fichead bliadhna air ais agus an uair a bha i teann air a' ghrein, bha *Newton* a'deanamh sluaigh cinnteach gun robh a teas da mhile uair ni s teotha na iarunn dearg as an teallaich; agus is teas sin a ta do-thuigsinn dhuinne! Tha na reultairean an duil nach lugha na seachd ceud air-eamh nan rionnag carballach sin, a tha 'cuairteachadh na grein' againne, ach cha'n 'eil fios cinnteach aca mu thimchioll ach aireamh ro bheag dhiubh so. Tha cuid dhiubh a' criochnachadh an turais mu'n ghrein ann an da bhliadhna, cuid ann an tri, sea, agus deich bliadhna, an uair a tha cuid eile a' gabhail tri, ceithir, agus cuig fichead bliadhna, agus tuilleadh, chum aon chuairt a chur air a' ghrein! Anns a' bhliadhna 1835, chunnacas rionnag-carballach le *Halley*, agus thugadh an t-ainm sin di, a chionn gur e an teallsair *Edmund Halley* a rinn a mach gu'n tigeadh i ann am fogharadh na bliadhna 1835. Ceart mar a thubhairt e, thainig i, agus cha'n 'eil teagamh nach cuimhne le cuid de luchd-leughaidh a' Ghaidheil a faicinn leis an t-suil luim, anns a' bhliadhna sin. Tha i so a' gabhail tri fichead agus cuig bliadhna deug, agus sea miosan chum aon chuairt a dheanamh, air chor is nach fhaicear tuilleadh i

agus a' bhliadhna 1911, 's e sin, ochd bliadhna deug thar fhichead an deigh so! Gus an do rannsaich na teallsanaich a mach mu thimchioll nan rionnag siubhlach so, bha iad a' bualadh dhaoine aineolach, agus saobh-chrabbach ann an iomadh aite le maoin agus eagal. Bha iad an duil gu'n robh Dia 'g an suidheachadh anns na speuraibh mar chomharan air cogannaibh, plaighibh, agus atharraichibh eagalach eile; ach gu sonraichte gu'n robh iad air am foillseachadh marchomharan air breith no air bas dhaoine gaisgeil agus ainmeil! Mar so, chunnacas a h-aon diubh re sheachd laithean an deigh breith *Julius Chesair*, agus shaoil an sluagh gu'm b'e anam an duine ainmeil sin a bh'ann air a nochdadh anns na speuraibh! Chunnacas a h-aon eile aig *Constantinople* anns a' bhliadhna a rugadh *Mahomet*. Ghabhadh beachd air rionnag so, *Halley* co fad air ais ri sea fichead agus deich bliadhna roimh bhreith Chrìosd, agus bha i ach beag an sin co dealrach, tha e air a radh, ris a' ghrein! Chunnacas gu tric o'n uair sin i, ach cha robh fios cinnteach m'a timchioll gus an d' rinn *Halley* a mach a gne. Ma'n d' thainig i o cheann ochd bliadhna deug thar fhichead air ais, bha anabharr eagail air moran sluaigh a bha 'g an deanamh fein cinnteach gu'm buailcadh i an talamh, agus gu'n loisgeadh i e gu luathre! Bha iad fo'n eagal so, a chionn gu'n robh i gu cuairt-shlighe na talmhainn a ghearradh tarsuing beagan roimh mhèadhon oidhche air an naoidheamh la fichead de'n mhios mu dheireadh de'n fhoghar. Ach ged bha ise gu sin a dheanamh, cha d' thainig an talamh dh-ionnsuidh an aite 'n a chuairt anns na robh an rionnag *Halley* gu dol tarsuing air a shlighe gu maduinn an 30mh la de cheud mhios a' gheamhraidh; agus aig an am sin bha'n rionnag co fad' air falbh a's nach robh

aobhar eagail sam bith aig luchd-aiteachaidh na talmhainn, gu'n buaileadh iad air aon a cheile!

Mar so rinn sinn ar dichìoll chum cunntas a thoirt air na rionnagaibh soilleir, earballach, agus siubhlach so; ach feumar aideachadh nach soirbh an nì beachd soilleir a thoirt do shluagh air nithibh mu thim-chioll am bheil a' chuid a's mo dhiubh gu tur aineolach. Tha sinn an dochas, gidheadh, gu'n gabh moran de luchd-leughaidh a' Ghaidheil tlachd ann a bhi 'beachd-smuaineachadh air na nithibh so gu leir, chum gu'n tuig iad nì's soilleire cumhachd neo-chriochnach an Ti sin a shuidhich iad ann an speuraibh nèimhe. 'Nam measg-san a dheanadh mineachadh soilleir agus so-thuigsinn a thoirt seachad air gach oirdheirceas a bhuineas do chruinn-mheallaibh soillseach nan speur, cha'n aithne dhuinn neach d'am b'fhear an tig-eadh an gnothuch, agus a bheireadh barrachd ceartais da na an t-urramach foghlumte, *Bun Lochabar*. Is esan a nochdadh gu soiller an seol air am bheil oibre miorbhuileach na cruith-eachda'curan geill glòir, uorachd agus cumhachd an Ti a dhealbh iad air tus, agus a ta fathast 'g an riaghladh agus 'g an stiuireadh le a chaomh-fhreasdal fein. Thugadh na h-uile, ma ta, glòir do'n TIGHEARNA IEHOBAH, agus cuireadh iad an ceill a chliusan, oir is Esan a mbain an Ti a nì nithe iongantach!

Annas an ath earrann bheir sinn cunntas air na rionnagaibh suidhichte.

## SGIATHANACH.

(Ri leantuinn.)

—o—

## COMHAIRLE.

Na'n triallar slighe 'ghliocais leat,

Coig riaghailtean lean gu dluth;

Feuch e'uin—co ris—co uime,—'s e' ait,

A's ciamar bhruidhneas tu.

## CALLUM A' GHLINNE.

## EARRANN IX.

Air eagal a bhi a' sgitheachadh ar luchd-leughaidh, feumaidh sinn an t-ursguil so a thoirt gu comh-dhùnadh annas an aireamh sode n'GHÀIDHEAL.

A dh-aindeoin gach caochladh suidheachaidh, gach soirbheachadh agus gach duil-bhristeadh leis an robh Callum air fhiosrachadh annas an fhreasdal, cha do chlaon e bho an run-shuidhichte da-fhillte a chuir e roimhe, 'n uair a dh'fhag e gleann a dhuthchais:—B' iad sin, annas a' cheud aite, a' chuid a b'fhearr a dheanamh de gach cothrom a dh'fhaodadh e 'fhaotainn gu bhi a' togail foghlum agus fiosrachaidh; agus le bhi 'frithealadh air sgoilean feasgair, le leughadh agus le meorachadh, thainig e ri h-uine gu bhi da-rireadh na dhuine foghlumta ann an Eachdraidh, ann an Litreachd agus ann an caochladh chanainean. Eu-coltach ri moran d'a luchd-duthcha, cha do chaill e a' Ghailig far nach d'fhuair e a' Bhenra. Is ann a choisinn e, le leughadh agus le ramnsachadh, tomhas de eolas air a h-eachdraidh, air a daimh agus air a samhhlachd ri cànaimean aosda, ard-ughdarail eile, air nach d'rainig moran 'n a latha.

Faodaidh e bhi 'n a iongantais le cuid d'ar luchd-leughaidh, nach do choisrig se e fein do sheirbheis naomh na ministrealachd; ach is coltach nach d'thainig e riamh gu comh-dhùnadh gun robh gairm shoilleir, no barrantas neo-thaighnach aige 'n a inntinn gu 'aghaidh a chur ris an dreuchd chudthromach agus sholuinte ud; mar sin, rinn e suas 'inntinn gu'm fanadh e annas a' ghairm annas an do ghairmeadh e; agus faodaidh e bhi gun d' rinn e barrachd feuma ann an aobhar an t-soisgeil mar fhear-aideachaidh agus mar bhall de 'n Eaglais, na ged a bhiodh e ann an dreuchd na ministrealachd,

Tha moran anns an t-saoghal aig nach eil mor-thlachd, no mor-nheas air an nì sin is e crìoch àraid an dnine; agus, aig nach eil dad de chomh-fhulangas ri a'èideachadh glan comh-aontachail air an diadhaidh-eachd; nach toir creideas a's airde do chaithe-beatha naomh agus neo-lochdach mhinisteirean na gu'm feum iad a bhì coltach ri an ceaird; ach nach urrainn teagamh a chur ann an treibhdhìreas luchd-a'èideachaidh eile, 'n uair a gheibhear iad, le an giùlan ionraic, le an eud ciallach, cunbhallach, agus le an fialaidheachd fhein-àicheil, a' nochdadh a mach na diadhaidheachd 'n a maise agus 'n a toradh, gun suil ri buannachd shaoghalta. Cha robh Callum riamh 'n a fhear-a'èideachaidh bruidhneach no bathais-each; ach bha e anns na h-uile seadh, "na fhear-deanaidh an fhocail." B' iomadh oganach bochd, simplidh d' a luchd-duthcha d' an do nochd e fìor chairdeas, air dhoibh tighinn mar choigrich do Ghlaschu, agus d' an robh e 'n a fhear stiuraidh agus 'n a chomhairliche; 'g an dìon agus 'g an tiorcadh bho na cumartan agus bho na ribeachan millteach d' an robh iad buailteach; agus a threoraich e gu bhì a deanamh na cuid a's fearr de n' bheatha 'tha lathair, agus de n' bheatha 'tha ri teachd. D'a thaobh fein, shoirbhich leis gu math mar fhear ceaird agus mar fhear gnothuich. Dh'fhoghlum e an "Sao-ghal a ghnathachadh gun a mhi-ghnathachadh." Cha do chaill e riamh a thlachd ann an toil-inntinnean modhanail, neochoireach na beatha 'tha lathair. Bha ceol, dealbh-tharruing, gràbhaladh agus nithe de 'n t-seorsa sin, 'n an am agus 'n an aite fein, ro-thaitneach leis; bha suil agus cluas aige gu bhì 'cur meas orra mar ealaidhean a bha taisbeanadh nan comasan agus nam buadhan modhanail leis an bheil an dnine, mar chreutair reusanta air a chuibhrionnach-

adh, eadar-dhealaichte bho chreutair-ean eile, agus mar sin air a dheanamh comasach a bhì a' deilbh agus a cumadh le 'lainn, cuspairean solais agus taitneachais d' a shuil agus d' a inntinn fein. Bha mar an ceudna tomhas de ghìbht na bardachd air a bhùileachadh air Callum, ged nach do chuir e moran dhì ann an cleachdadh. Bha e 'n a dheagh bhreitheamh air cìod e sin bardachd, eadar-dhealaichte bho ranntachd a mhaìn. Cha 'n a'èideachadh e riamh gu 'n robh a' bheag de chliu na fìor bhardachd, dlìgheach do ranntachd air bith a sgriobh e fein, no a chomhaoisean cho fad 's a b' aithne dha, saor o obraichean Uilleam Mhic-Iain-leith, no mar a tha sloinneadh an fìor Ghaidheil fhìnghail ud nach maireann air a litreachadh an cumantas—*Mac Dhun-leibhe*. Ged nach d' analaich a' Cheolraidh riamh air Callum an measg gleadhraich agus utag a' bhaile-mhoir, 'n uair a gheibheadh e air falbh an drasda agus a rithis air chuairt do 'n duthaich bha a' leithid de bhuaidh aig aillidheachd obair Naduir air 'inntinn, agus gur tric a bha e air a ghluasad gu bhì a' tarruing dealbh-choltas nam beann agus nan gleann, na mara agus nam monaidhean ann an ranntachd nach eil fad' air dheireadh air cuid de 'n t-seorsa cheudna, aig an bheil ainm agus aite ann an iarmailt na fìor bhardachd. Ann san dealachadh cuiridh sinn an sampull a leanas, fo chomhair ar luchd-lenghaidh. A' cheud nair a thug e sgriob do 'n Ghaidhealtachd a dh-fhaicinn a mhathar agus a chairdean, dh'fhag e Grianaig anns an annoch, air te de na Sminid-shoithichean tuathach; ach air do 'n oidheche bhì fuar agus dorcha, chaidh e gu trathail d' a leabaidh. Dhuisg e mu ghlasadh na camhanaich aig ceann tuath Chaol-Ile. Dheirich e gu grad a dh-fhaicinn e 'ait an robh e, agus cìod a bha ri' fhaicinn; agus sgriobh e na ranuan cuimhneachain

a leanas, 'n a leabhar poca, air fonn,  
*"Johnny stays long at the fair."*

'N uair dhirich mi suas gu clar-uachdair  
 na luinge,

Aig braighe Chaol-Ùe—bha 'n lionadh air  
 mhìre,

'G a togail gu siubhlach bho Dhiura gu  
 Muile,

'S a curs' air Loch-buidhe nan seol.

O! chi, chi mi na tulaichean,

Creach-bheinn nam fiadh 's nan liath-charn  
 mulanach,

O! chi, chi mi na tulaichcan;

Chi mi Beinn-bhuidhe fo cheo.

Chi mi na stuadhan nuallach, baidealach,

'Bualadh gu trom ri bonn a' Ghàraidh,

'Sri Othirne chianan liath-cheag carrach;

Tha leaba 'n daimh-alluidh 'g a coir.

O! chi, chi mi, &c.

Chi mi Beinn-Charsaig 's braighe Ghlinn-  
 bathair,

Leth-fholaicht foshrol de cheo na maduinn;

A's lunn an Iar-chuain le fuaim a' sadadh

Ri Carr'-bhulag stallach nan còs.

O! chi, chi mi, &c.

B'e an dara run-suidhidhte bho  
 nach do chlaon Callum, agus idir  
 nach do dhearmaid e, a dhleasdanas  
 d'a 'mhathair. Cha deachaidh seachd-  
 uin riamh seachad oirre 'n a h-aonar-  
 achd gum litir 'fhaotainn uaithe.  
 Thainig i fa-dheoidh 'n a seann aois  
 agus 'n a h-annhuinneachd gu bhi  
 gu buileach an crochadh ris airson a  
 beolaind, agus cha b'ann gu h-ain-  
 deonach no gu spìocach a fhritheil e  
 d'a h-uireasbhuidhean; chum e suas i  
 ann an comhfhurtachd agus ann an  
 eireachdas gus an do chrìochnaich i  
 a cuairt anns an fhasach. 'N uair a

leagadh sìos i leis an timneas o' nach  
 d'èirich i, dh'fhag e a ghnòthuichean  
 fo mharasglachadh a luchd seirbheis;  
 chaidh e gum dail g' a faicinn, agus  
 cha deachaidh e a null no a nall uaipe  
 gus an do thilg i an anail, le a ceam  
 air a ghairdean. 'N uair a thaisg e  
 a corp fo'n fhoid ann an uir a sìnn-  
 searachd, agus a chuir e suas clach-  
 chuimhneachain eireachdail thairis  
 oirre, ghabh e a chead deireannach  
 le tir a dhutichais; agus cha b'fhada

gus an do lean e a bhraithrean agus  
 a pheathraichean do Chanada, far an  
 d'fhuair e iad ann an suidheachadh  
 soirbheachail.

"Ni lamhan dhìchiollach beairteas"  
 — "Gum bhi leasg ann an guòthuich-  
 ibh: durachdach 'n a spiorad; a' dean-  
 amh seirbheis do 'n Tighearna," cha  
 b'ann le sporan falamh a dh'fhag e  
 Glaschu, far an robh e ro-mheasail  
 aig a luchd-eolais anns an t-saoghal;  
 agus aig a bhraithrean anns an Eag-  
 lais. Cheannaich e oighreachd luach-  
 mhor ann an Canada, far am bheil e  
 ann an socair, a' mealtuinn toradh a  
 dhìchill, agus adhartachd onorach,  
 eiseimpleireach a chaithe beatha agus  
 a ghiulain; 'n a fhear-misneachaidh,  
 na chomhnadh agus na chul-taic d'a  
 luchd-duthcha mu 'n cuairt da.

Anns a' chomh-dhùnadh, dh'iarra-  
 maid ar taingéalachd do'n GHÀIDHEAL  
 aideachadh gu treibhdhìreach, airson  
 na comain fo 'n do chuir e sinn, leis  
 an fhoighidinn agus an fhialhidheachd  
 a nochd e dhuinn o mhios gu mìos  
 ann a bhi a' toirt aite faicsinneach do  
 'n ursgeul so, mabach, liotach agus  
 neo-choilionta mar tha e, le dochas  
 agus le durachd gum faod moran d'  
 a luchd-lenghaidh, gu sonruichte am  
 measg na h-oigrìdh, taitneas agus  
 buannachd 'fhaotainn bho

An sgeul so 'chaidh aithris

Mu Chillum a' Ghlinne.

MUILEACH.

AN TELEGRAPH.—Thuirt bean Ghaidh-  
 calach bho cheann ghoirid ri duine araidh  
 air am bheil sinn eòlach, gu 'n cuala ise  
 aig na gillean a thainig a' Gallabh gu 'n  
 robh iumleachd ùr aca an dràs air son  
 daoine, a thoirt a dh-America; nach bith-  
 cadh dad aca ach dol 'n an seasamh air barr  
 slait mhoir iarunn agus gu 'm bitheadh  
 iad a null air a' "helegra" nan ceò, ann  
 am prìoba na sùla. Thuirt te cile a bha 's  
 an eisdeachd gu 'm b'fharr leithe fhein  
 dol a null air te dheth na seann  
 soithichean, na 'n doigh ùr sin; air eagal  
 's nach rachadh aice air i fhein a ehruinn-  
 eachadh a rithid thall.

## BREITH CHRÌOSD.

'N uair 'bha uisgeachan Iordain gu combharr fo phrannh,  
A's air sliabh maiseach Shìoin 'bha samhchair 'n a tannh,  
'N uair 'bha buachaillean Bhete'm a' faireadh nan treud,  
Ri solus nan rionnag 's gan dìon o gach beud.

Feuch, fuaimnean neo-thalmhaidh gu h-ard os an ceann,  
Do chual' iad o chein-astar dorcha nam beann,  
A' dhn'chadh le ceol agus moladh ro-bhinn.  
Ghrad lionadh an cridh'chan le aoibhneas grunn.

Ach air anharc a suas dhoibh, ghrad chlisg iad gu leir,  
Oir, le gathan ur, boillsgeach las gorm-bhrat na'n speur;  
Dhoirt ua Neamhan a mach troimh an geatachan oir,  
Sluagh gun aireamh de aingle 's iad sgeadaicht' le gloir.

Air carbadan dealrach, 's sgiathan geal mar an sneachd,  
A mmas air an oidhche do thuirilim am feachd;  
Chual' na Neamhan a b'airde buaidh-chaitream na toirn,  
'N uair a bhual iad an clarsaichean, 's 'sheinn iad le foirn:

O 'Shìoin, le subhachas tog suas do shuil,  
Tha an t-am a nis faisg ris an b'fhad' 'bha do dhuil,  
Tha Nadur uil' aoibhneach 's fianh-ghair air a gruaidh;  
Prionnsa Shaleim tha 'tighinn gu riogh'chadh le buaidh!

Feuch, Trocair, tha 'dortadh á taisg-phraisibh oir,  
Do luchd-caoidh sruthean solais, gu fialaidh 's gu leoir;  
Tha i 'ceangal le curam gach ciurradh a's leon,  
A th' air cridh'chan gun dochas na dream 'ta fo bhron.

A chur misuich 's na cridh'chan lan geilt tha E'teachd,  
A thoirt buaidh air an Diabhull—e fein 's a chuid feachd;  
'Theich an duibhre roimh aghaidh reul oirdheire an la,  
Ris tha doireachan Edein gu h-urair fo bhath!

O 'Shìoin, le subhachas tog suas do shuil,  
Tha an t-am a nis faisg ris an b'fhad' 'bha do dhuil,  
Tha Nadur uil' aoibhneach 's fianh-ghair air a gruaidh;  
Prionnsa Shaleim tha 'tighinn gu riogh'chadh le buaidh!

Eadar. le MAC-MHARCUS.

## NA BANCAICHEAN - CAOMHNAIDH.

Bu choir do gach duine a dh'fhicumas,  
le fallus a ghruaidh, a theachd-an-tir fein  
a chosnadh, beagan a chur mu seach air  
son an latha fhluicli—la a dh'fhendas  
teachd air na h-uile an uair a's lugha a  
shaoileas iad. Is e an seol a's fearr eum  
so a dheanamh, beagan a chur, air a  
lughad, anns an Ionad-mhalairt, no 's a'  
Bhanc-caomhnaidh, far an tog e riadh,  
agus far an gleidhear cruinn r'a cheile e.  
Anns an aite sin tha e an combhuidh

tearuinte, agus deas gu lamh a chur air  
ri h-uchd feuma. An toiseach, ma ta,  
dean dicheoll air co beag ri bonn-cruin a  
chur r'a cheile; thoir an tigh-malairt ort  
leis, agus gheibh thu an sin leabhran anns  
an sgrìobhar sìos am bonn-cruinn agad ri  
d'chreideas, agus anns am bheil comas  
agad tuilleadh a chur an uair a chosnas  
tu e. Uime sin, dean dicheoll air neoni  
a chur gu riaghailteach a' d'leabhran gach  
mìos, no gach seachdain, ged nach biodh,



ann ach sgillinn Shasunnach. Cha tuig neach sam bith gun am feuch se e, cia co furast a ta e airgid a dheanamh air an doigh so, agus tha fios aig na h-uile nach furast a dheanamh air dhoigh eile. An uair a thoisicheas duine air neoni beag a ghleidheadh mar so, tha toil-imtinn aige ann a bhi'faicinn gu'm bheil a chuid airgid a' fas mor gu'n fhios gu'n aire dha, agus ni e strìth chum a mhendachadh. Cuiridh e a nis, le lan chridhe, anns an leabhran, an tasdan a rachadh roimh sin le gleadhraich 's an stop. Tha'n cleachda taitneach so a' teagasg do na h-uile a bhi curamach, measorai, agus stuama. Cuiridh iad cùl ris gach milleadh, ana-measarachd, agus caitheamh, agus uile laithean am beatha bhithidh iad taingeil air son a' chaochlaidh a rimeadh air an giùlan, agus air an droch-cleachdannaibh. Gu robh iad lionmhor am measg luchd-leughaidh A' GHÀIDHEAL a sinuainicheas air so agus a bheir iomadh beannachd dha-san a chomhairlich dhaibh a' cheud sgillinn a chur'n an leabhraibh-malairt.

Cha'n urrainn neach a thuigsinn an toiseach ciod a' bhuanachd a ta ann do theaghlach sam bith, an uair a bhios ceannard an teaghlach sin curamach, agus glic ann a bhi'gleidheadh, agus a' cur mu seach neoni beag an tras' 's a ris air son an ama ri teachd. Is cruaidh agus is duilich an obair do chosnach bochd airgid a dheanamh, ach tha e moran n'is dorra dha an t-airgid sin a ghleidheadh an deigh dha a dheanamh. Uime sin, 's e gliocas gach neach aig am bheil a' bhicag no mhor an ceann na seachduin mar thuarasdal air son a shaoithreach, earrann bheag deth a chur's a' Bhanc-caomhnaidh, agus gun fhios gun aire dha, fasaich e mor. Cha do ghabh neach aithreachas riamh air son gu'n d' rinn e so. Tha cor is deich bliadhna fichead o-n thoisich na Bancaichean-caomhnaidh sin, agus is mor am beannachd a bhuilich iad air an rioghachd air fad.

Tuigear so n'is fearr le aon eiseimpleir a thoirt air a' chuis.

Bha bean-phosda og, thapaich anns an Eilean Sgiathanach a chail a companach, agus a dh'fhagadh le triuir nighean, a bha's an an gle og. An uair a thoisich gorta mhor's an Eilean sin, mar a ta cuimhne aig moran fathast, bha a' bhean so air a saruchadh gle chruaidh a thaobh gainne an teachd-an-tir. Runaich i air la de na laithibh, air sgireachd a breith fhagail, agus air Baile-cinn na Siorranachd a thoirt oirre, far an robh duil aice ri cosnadh eigin fhaotainn chum i fein agus a caileagan beaga a chumail beo.

Rainig i agus ghabh i bothan tighe o thathanach am fochair a' bhaile. Bha'n og-bhean so riamh deanadach, dichollach, agus glic. Cha robh la 's a' bhliadhna nach robh i' faotainn oibre mu'n tuathanachas, a' deanamh gach ni a thigheadh 'n a caradh air na h-achaibh, agus a' faotainn duaise bheag, chinnteach air son a saothreach. An deigh dhi a bhi samhradh no dha a' cur seachd a h-nine air an doigh so thainig i a stigh do'n bhaile air feasgar araidh, o cheann a nis dluth air fichead bhadhna, agus ghairm i aibsan a ta 'sgriobhadh so sios, beagan an deigh dha teachd do'n aite, do bhrìgh gu'n robh eolas air air roimh sin 's an Eilean Sgiathanach.

"An 'tu so 'Mhairearad, tha mi ro thoilichte t-fhaicinn; agus cia mar tha thu fein agus do phaisdean?"

"Tha sinn uile slan, fallain, gun fhath gearain, ach ciamar tha sibhse? Is mor mo sholas gu'n d' thainig sibh a dh-ionnsuidh a' bhaile so. Ochan! Ochan! is mi tha toilichte an dugh."

An deigh do Mhairearad a h-eachdraidh a chur an ceill gu mion, poncail ann am fìor Ghailig, thubhairt i:—

"Tha gnothuch beag agam ribh agus tha mi'n dochas gun dean sibh e. So agaibh coig puinnid Shasunnach a chuir mi r' a cheile o-n thainig mi do'n aite so, agus gleidhidh sibh dhomhsa iad air eagal gu'n cail mi iad."

"Tha mi ro thoilichte gu'n deachaidh a' chuis co math leat a Mhairearad, oir is fhada 'bhiodh tu 's an Eilean Sgiathanach mu'n sgrìobadh tu na h-uiread r' a cheile; ach cha ghabh mise an t-airgid agad idir, agus cha ghleidh mi dhuit e air an doigh sin; ach ma thogras tu cuiridh mi e gu buil n'is fearr dhuit, agus gu buil a bhios chum beagan buannachd dhuit, aig an am cheudna."

"Ciod e sin? Bha duil agam gu'm biodh e chum feuma dhuibh fein, agus is i ur beatha a ghabhail, a chionn gu'm bithinn gle chinnteach as an uair a dh' fheadadh feum a bhi agam air."

"Cha ghabh mi idir e, a Mhairearad, air an doigh sin, ach cuiridh mi e a'd' ainm fein 's a Bhanc-caomhnaidh; gheibh mi leabhar beag air a shon anns an sgrìobhar sios e, a ghleidheas mi dhuit, agus togaidh e riadh dhuit an sin."

"Banc-caomhnaidh! Cha'n 'eil agam idir air na bancaichean sin. Tha eagal orm nach 'eil iad cinnteach, agus b' fhearr leam gu mor 'n ur laimh fein e."

"Gabh thusa mo chomhairle-se, a Mhairearad, agus theid mi fein an urras air nach cagal da. Ach tha urras n'is fearr agad na mise. Tha Bhanrigh mhaith

againn fein an urras air, agus ciod tuill-eadh a dh' iarradh tu? Tha na bancaichean sin a' cur an airgid aca air son tearuin-teachd ann an sporan mor na rioghachd, agus gus am brisear an crun Breatunnach, cha' n' eagal doibh."

"O, ma ta, tha mi 'g iarraidh maith-eanaid, 's ann agaibh fein is fearr tha fios; so agaibh an t-airgid le beannachd, agus is iomadh fallus cruaidh, goirt a thug e air mo mhalaidh mu 'n do chuireadh r a cheile e."

"A nis, a Mhairearad, an uair a bhios bonn-cruin, no leth-chruin, no sgillinn-Shasunnach agad, gabhaidh am banc e, seasaidh e an sin ri d' chreideas, togaidh e riadh an ceann na bliadhna dhuit agus bithidh e an comhuidh a' fas mor."

"Mo bhcanachd agaibh, ach c'uin, no ciamar a gheibhear a mach e a ris?"

"Gheibhear a mach e air la sam bith. Gheibhear e gu leir eadar chalp' agus riadh, no gheibhear co beag ris an tasan as aig an aon am, uair sam bith a dh' iarrar e."

"Nach e tha goireasach, freagarrach, doigheil! 'S i Bhanrigh fein,—gu robh i air a beannachadh!—a dheanadh an gnothuch gu ceart; oir tha mi cinnteach nach deanadh Banc Phort-rìgh againne sin; 's e nach deanadh. Cha ghabhadh e suim co beag. Ach feumaidh mi a bhi 'falbh. Mile beannachd, — mile taing, — slan leibh."

A nis, ciod a dh' eirich do'n bhan-Sgiath-anach so, agus d'a gnothuichibh anns a' Bhanc-caomhaidh? Bha i' tighinn an tras' 's a' ris le beagan air son a leabhraìn fein, agus bha i a' gabhail tlachd ann, nach robh aice an toiscach. Mu dheireadh dh' fhag i an duthaich agus an tuath-anachas, agus ghabh i aite beag freagarach's a' bhaile. Thoisich i air nithe beaga a rciceadh, mar a ta aran, im, caise, uibhean, coinnlean, biorana-fadaidh, soda, siopunn, agus an leithide sin. Bha i curamach mu cheartas a dheanadh ri 'cuid cloinne. Thug i sgrìobhadh, leughadh, agus sgoil-fhuairidh do no h-ighean-aibh aice. Dh' fhas iad suas 'n an caileag-aibh tapaidh, dreachail; phos iad agus tha iad a nis 'n an tighibh fein. Tha Mairearad choir fein 'n a boirionnach laidir tapaidh, sgairteid fathast, a' cumail a' bhuth bhig aice mar a b' abhaist, agus gun a bhi idir dearmadach air a leabhar beag fein, anns am bheil a nis a cuid airgid air meudachadh gu gle dhluth air da cheud pumnd Sasunnach!

Leanadh gach bean agus bantrach, gach oigfhear agus aosda, gach cosnach agus ceannard teaghlaich eiseimpleir na bau-

Sgiathanaich dhìchiollaich agus ghlic so; agus an uair a dh' innseas AN GAIDHEAL doibh ann am tior Ghailig ciamar a thainig i air a h-adhart, chi iad, agus tuigidh iad fein, nach biodh, feudaidh e 'bhi, aon sgillinn ruadh aice an diugh, na'n diultadh i's an am sin comhairle a caraid a ghabhail; agus na'm fagadh i mar a bha i a' bagairt, na coig pumnd Shasunnach aice ann an seotal na ciste an aite an cur a stigh do'n Ionad-Mhalairt sin, far an d' fhas iad uidh air 'n-uidh co mor ann an aireamh's a tha iad a nis.

ALASDAIR RUADH.

—o—

## AN DARA DUAN

### DE SGIALACHD NA TROIDHE;

Air a thionndadh bho Ghrèugais Homeir  
Gu Gàidhlig Abraich.

LE EOBHAN MACLACHAINN.

*Taisbeanadh an Fheachda; agus aireamh nam fineachan Grèugach agus Troidheach.*

### III.

(Air a leantunn bho 'n àiridh mu dheireadh.)

Mòralach air tùs gach drèam,  
Agamemnon dh' éirich suas.  
Thog e gu rioghail na 'd'hòrn,  
An trom chollb a b' òrbhuidh snuadh—  
Dheilbh Bhulcan ant iongnadh grim  
Mar thiodhlaic do rìgh nan spèur.  
Thug Iòbh i do Hermes àigh—  
Marbhaich Arguis nan sùl gèur—  
Bhuilich Hermes i na 'd'heigh,  
Ortsa, Phélops nan stéud luath.  
'S bho Phélops thàinig i mios,  
Gu deagh Atreus, triath nan sluagh.  
Atreus dh' fhàg an dileab chòrr,  
'S mheal Thyestes nam mòr-thréud.  
Dhealraich 'Ienis ann an cùirt  
Agamemnon, iul nan tréun;  
Chum 's gu'm biodh Argos fo 'smachd,  
'S gorm-eileanan pailt a' chuain.  
Leig e 'thaic air a' bhall òir,  
'S thionsgain glòir bu sheòlta cuairt:  
"Fheara cuinn eridhe na Gréig,  
A dh' fhoghlum éuchd bho Mhàrs nam  
buadh,  
Ormsa chàirich Iòbh, 's cha b' àm,  
Trom-eallach nan ànradh cruaidh.  
Mo ghuin 's mo dhiobhuil an gnìomh,  
Gheall, a's gheall e—'s cian bho 'n là,  
Gu 'n lom-sgrìosainn Troidh nan tìr,  
'S tilleadh airt gu m' dhùthaich gbràidh;  
Nis bho 'n struidh mo mhaoin 's mo loimn  
'S gu 'n d' imreadh orm foill nach b' fhìugh,  
Ni cha didèin m' fhuighleach truagh,

Ach teicheadh thair chuan gun chliù.  
 'S e sin òrdugh ti nan ti,  
 'Bheir air rìghcachd creach no glòir,  
 'Luaisgeas fann-phruid earbsa dhaond',  
 'S'romh 'r tuit bàbhuinn nam faoin-thòrr.  
 Ach fàth mo chiuirraidh 's mo nàir',  
 Na chluinneas ant àl na 'r deigh;  
 Cho fad 's a chum pòr gun mhiagh  
 Còmhrag dhian ri feachd na Gréig'.  
 Feachd is mòrach ainm 's gach tìr,  
 A dh' fhàs cho diblidh ri uchd cruais.  
 'S gun choltas crìche no dùil,  
 Gu 'n crùnair an toisg le buaidh.  
 Na 'n roghnuicheadh Tròidh 's a' Ghréig  
 Còrdadh réidh fo cheangal mhionn,  
 Chum 's gu 'n gabht' air an dà thaobh  
 Uil' àireamh nan laoch air cheann,—  
 Gu 'n tairngt' air cothrom an lóin  
 Luchd-còmluaidh baile nan tìr;  
 'S a' Ghréig roinnt' aig cuilm araon,  
 Deichnear laoch mu bhìadh gach bùird;  
 Ged iarr gach deichnear, mar chòir,  
 Aon bho Thróidh gu dìol air fion,  
 Gheobhteadh fad gach cèarn de 'n bhlar  
 Ioma túrlach 's tràill d' a dhith.  
 Ach 's iad fir 'chomradh ar nàmh—  
 Luchd àitich nam mòr-roinn dlùth,  
 'Mhiadaich ar n-allaban cràidh,  
 'Bhrisid ar cridh 's a chnàmh ar lùths.  
 Naoidh Bliadhna nan iorghaill cian,  
 Thriall bho shoir gu siar mu 'n cuairt,  
 Ghrod oirnn fiùbhaidh nan luath-long,  
 'S ar n-ùr-ghaisreadh tholl a's bhruan.  
 'S goirt, tìrsach ar mnathan gràidh,  
 Ar maoth-phàisdean chaill an ciall,  
 Na 'n suidh' air nochd-làraich fhàis,  
 Gun fhusgais gach là mu' triall.  
 Dleasnas, tiarainnteachd, a's bàigh,  
 'S guth nàdair bho ghrùnd gach cléibh,  
 Ag éigheach: fheara mo rùin,  
 Gu 'n diobraimaid cùis gun fhéum.  
 Teichibh às, le 'r breòchaid bhàre,  
 Gu àrois ur gaoid thair tuinn.  
 Tha Tròidh fo dhèidein nan spéur,  
 'S do 'r neart-ne cha ghéill i chaoidh.'"  
 Labhair e, 's cho-ghluais an feachd,—  
 Mhiad 's nach d' fhiosraich beachd an rìgh:  
 Shaoil mar aon gu 'm bu bhreith cheart,  
 'S teas-ghràdh caomhneil las na 'n cridh.  
 Ghluais iad mar neart nan garbh thonn,  
 Cuan Icaria doirbh fo ghream;  
 Deas a's ear a' taosgadh shian,  
 Romh bhàideal nan nial le srann.  
 Mar ghéilleas trom-arbhar dlùth  
 Romh bhras-thùrling nan gaoth niar;  
 Raoin a' luath-shiubhal fo'n stòirn,  
 Na 'n tuinn tholgach, fada 's cian;—  
 Sin mar chiteadh mìltean slòigh,  
 A' dòrtadh a chòir nan long;  
 Ceo-sniomhain bho 'n smùraich ruaidh,  
 Mhosgladh suas le tartraich bhann.  
 Ag glanadh claisean nan bàre;

Greadhnach an gair—mòr an uail,  
 Air ghléus grad-tharruing gu sàil,  
 Fhrecagair an spéur àrd do 'm fuaim.  
 An sin, thilleadh a' Ghréig gu tìr,  
 Cheart aindeoin gach ni bha 'n dàn,  
 Mur b' e gu 'n d' thug Iùno 'n éubh  
 Air ban-dia éuchdach nam blàr:  
 " Mo léir-chreach, 's mo mhianas truagh!  
 A nighean Iòbh is uaibhreach sgiath,  
 An teich Gréugaich às thair chuan,  
 Fad romh 'n àm gun bhuaidh, gun dìol?  
 'S iad a dh' fhàgadh fàth na h-uail,  
 Do chùirt uaibhreach 's do thuath Thróidh.  
 Helen chéutach nam miann cràidh,  
 A ghluais bàs do mhiltean slòigh,  
 Liuthad Grèngach gaisgeil, ùr,  
 A dh' éug cian an dùthach ghaoil.  
 'S Paris gun ath-dhiol 'g a chionn,  
 An seilbh toradh a mhionn claon;  
 Ach togs' ort, 's bi sios na d' léum,  
 Gu feachd Gréugach nan arm cruaidh;  
 Grab an triall le d' bhriathran còrr,  
 Los nach sgaoil iad seòl thair stuaidh."

(*Ri leantuinm.*)

—o—

## SGEULACHD DO'N OIGRIDH.

(*O'n Bheurla.*)

Is e m'ainm Agib. Is mi mac  
 Rìgh nan Turcach. An deigh a bhais  
 ghabh mi seilbh air a rioghachd gu  
 leir agus dh' fhan mi anns a' bhaile  
 anns an do rinn e combhuidd. Tha  
 mo rioghachd air a deanamh a suas  
 de aireamh de oighreachdan aluinn  
 air tìr-mor cho math ri moran de  
 eileanaibh luachmhor. B' e a' chiad  
 rud a rinn mi an deigh seilbh a ghabh-  
 ail, cuairt a thoirt do na h-oighr-  
 eachdan air tìr; an deigh sin dh'  
 ordnich mi mo chabhlach gu leir a  
 bhì air an cur fo lan midheam agus  
 chaidh mi do na h-eileanaibh a chum  
 agus gu 'm buidhinninn le m' lath-  
 aireachd gean-math mo chuid iochd-  
 arain agus gu 'n daighnuichinn iad 'n  
 an dilleseachd agus 'u an tairiseachd.  
 Thug na turais-cnain so dhomh deigh  
 mhor air seoladaireachd, anns an do  
 ghabh mi a' leithid de thlachd gu 'n  
 do chuir mi romham gu 'n gabhaim  
 an saoghal mu 'm cheann 's gu 'm  
 faicinn ciod a bha 'gabhail aite an  
 taobh a mach de m' rioghachd fein.

A chum na criche so fhuair mi deich luingis a chur an ordugh, chaidh mi air bord air te dhiubh, agus sheol sinn air falbh.

Bha ar turas ro thaitneach agus gun bhacadh fad da fhichead latha; ach air a' chiad oidhche thar da fhichead sheid a' ghaoth 'n ar n-aghaidh cho doinionnach 's gu 'n robh sinn an impis a bhi air ar call. Dh' aithn mi gu 'n stiuireamaid air ar n-ais d' ar duthaich fein; ach thug mi an aire aig a' cheart an nach robh fios aig fear-inil na luinge c' aite 'n robh sinn. Air an deicheamh latha an deigh so thug aon de na maraichean a chuir sinn do bhar a' chroinn dh-fheuch am faiceadh e fearann, sanas duinn nach bu leir dha ni ach an speur 's an cuan, ach dìreach air thoiseach oirnn gu 'n robh ar leis thugh dhorchadas.

An uair a chual' an stiuradair so ghrad mhuth e 'chruth agus a' tilgeadh a chomhdach-cinn air clar-uachd air na luinge leis an dama lamh, bhuaile an lamh eile air 'nchd agus ghlaodh e, "O, fheara, tha sinn uile cailte; cha teid aon againn as; agus le m' uile theomachd agus eolas cha 'n 'eil e am chomas ar tearnadh." Dh' fheoraich mi dheth ciod a b' aobhar do leithid de an-dochas. Fhregair e, "Tha an doinionn air ar toirt cho fada as ar slighe agus gu 'm bi sinn mu mheadhon latha an maireach dluth air a' Bheinn-dhubh, no mèin na cloich-tharruing a tha eadhon a nis fein a' slaodadh do chuid luingis g'a h-ionnsaidh a chionn na tha de dh-iarunn aon ad shoithichibh; agus an uair a thig sinn mar astar araidh do 'n bheinn tha cumhachd na cloich-tharruing cho laidir 's gu 'm bi na tairmean uile air an spionadh a cliathchaibh agus urlar nan soithichean, agus leanaidh iad ris a' bheinn air alt agus gu 'n tuit do chuid luingis as a cheile agus theid iad fodha. A thuille air a so

tha e eu-comasacha' bheinn adhireadh. Air a mullach tha comhdach de phrais ghriinn air a chumail a suas air ceithir puist phrais agus air 'nachdar sin tha each prais 'n a sheasamh le marcaiche air a dhruim agus clar luaidhe air 'uchd air am bheil sgriobhainean druidheachd air an gearradh. Tha seann eachdraidh ag radh gur iad am marcaiche agus an t-each so is aobhar gu 'm bheil de shoithichean agus de dhaoine air an call 's an aite so, agus gu 'm bi e sgriosail do na h-uile a thig dluth dha gus am bi e air a thilgeadh sìos gu lar."

Air do'n stiuradair sgrur, ghuil e as ur; rinn an sgioba gu leir an ni ceudna agus dh' fhag iad beannachd aig a cheile.

An ath mhadinm chumaig sinn gu soilleir a' Bheinn-dhubh. Mu mheadhon latha bha sinn cho dluth 's gu 'n do mhothaich sinn gu 'm b'fhior na chuir an stiuradair air mhanadh; oir leum na bha de iarunn agus de thairmean auns na soithichibh a dh-ionnsaidh na beinne le fuaim chruaidh; chaidh na soithichean as a cheile agus chaidh an luchd fodha 's a' chuan. Bha mo dhaoine uile air an bathadh, ach bha Ni-math trocaireach dhomh-sa agus chaidh agam air mi fein a thearnadh air mir briste d' an long a sheid a' ghaoth gu tir, dìreach aig iochdar na beinne. Cha d' fhuair mi an goirteachadh a bu lugha; agus mar a b' fhabhorach bhuaill mi an cladach aig aite far an robh mar gu 'm b' eadh staidhir a' suas gu mullach na beinne.

Rainig mi an mullach gun sgiorradh sam bith; chaidh mi a stigh fo 'n chomhdach phrais agus a' tuiteam air mo ghluimibh thug mi buidheachas do Dhia airson a throcairean.

Chuir mi seachd an oidhche an so. Ann am chadal thainig seann duine far an robh mi agus thubhairt e "Eisd, 'Agib; cho luath 's a dhuisg-

eas tu cladhaich anns an talamh fo d'chasaibh: gheobh thu bogha prais agus tri saighdean luaidhe. Tilg na tri saighdean air an each, agus tuitidh e fein agus a mharaiche anns a'mhuir; air d'a so a bhi deunta eiridh an cuan a nios gu ruig am pailliuin. An uair a dh'eireas e, chi thu bata le aon duine innte agus ramh aige anns gach lamh; tha an duine so mar an cendna de mhiotailt, ach eadar-dhealaichte bho 'n fhear a thilgear sios; leum air bord, ach gun Ni-math ainmeachadh, agus leig leis do stiuradh. Bheir e ann an deich laithean thu do chuan eile far am faigh thu cothrom air tilleadh dhachaidh do d'dhuthaich fein, air chumhant mar a dh'aithn mi dhuith, nach tig thu thairis air ainm Ni-math fad an turais."

An uair a dhuisc mi dh'fhairich mi mi fein gu mor air mo chomhfhurtachadh leis an taisbeanadh agus rinn mi gach ni mar a dh'iarr an seann duine orm. Thog mi an bogha agus na saighdean as an talamh, loisg mi air a'mharaiche agus leis an treas saighead leag mi e fein agus an t-each. Aig a' cheart an dh'eirich a'mhuir uidh air n-uidh. An uair a rainig i casan a phailliuin a bha air mullach na beinne, chunnaig mi, fada uam, bata ag iomram g'am ionnsaidh agus thug mi taing do 'n Fhreasdal.

An uair a bhual am bata tir chaidh mi air bord, a' toirt aire mhaith nach ainmichinn Ni-math, ni mo a labhair mi aon fhacal. Shuidh mi, agus thoisich an duine air iomram air falbh o'n bheinn. Dh'iomair e gun sgr gus an naoidheamh latha 'n uair a chunnaig mi eileanan eigin, a thug dhomh dochas gu'm faighinn as o gach cumart roimh 'n robh eagal orm. Bha m' aoibhneas cho mor 's gu'n do dhi-chuimhnich mi an rud air an deachaidh mo chur an earalas; "Is mor maitheas an

Fhreasdail, cliu gu'n robh dha!" a deir mi.

Cha luaith a bha na facail as mo bheul na chaidh am bata agus an duine fodha agus bha mi air mo thilgeadh am measg nan tonn. Shuamh mi gu oidhche, ach mu dheireadh an uair a bha mo neart 'g am threigsinn, thilg tonn cho ard ri beinn mi air talamh tioram. B'e a chiad rud a rinn mi m' aodach a thilgeadh dhìom agus a thiomachadh.

Air an ath mhaduinn chaidh mi air m' aghaidh a dh' fhaicinn ciod a' ghne dhuthcha anns an robh mi, cha deachaidh mi ach gle bheagan astair an uair a chunnaig mi gu'n robh mi ann an eilean fasail, ach aillidh, agus e lande chraobhan agus de gach seorsa toraidh. Thug mi mi fein a suas do Dhia agus ghuidh mi air gu'n deanadh e rium a reir a thoile. Air ball chunnaig mi long a' tighinn o thir-mor, a ruith leis, dìreach a dh-ionnsaidh an eilean. Chaidh mi suas do chraoibh a chum, o mheasg an duillich thiugh gu'm faicinn gun a bhi air m' fhaicinn. Thainig an long a stigh do chamas beag, faran d' thainig air tir deich traillean a' giulan chaibeachan agus innealan eile air son cladhach an talamh. Chaidh iad air an aghaidh gu meadhon an eilein, far an do chladhaich iad uine mhor gus an d' thainig iad air doras a ghabhadh togail. Thill iad an sin thun an t-soithich agus chuir iad air tir caochladh sheorsachan de bhiadh agus buill airneis a ghiulain iad a chum an aite anns an robh iad a' cladhach; chaidh iad an sin a sios do'n ionad-chomhuuidh fo'n talamh.

Chunnaig mi iad a' dol a ris a chum an t-soithich agus a' tilleadh goirid as a dheigh le seann duine a thoraich air lamh giollan og, eireachdail mu thuaiream coig bliadhu' deug a dh-aois. Dh'fhosgail iad a' chomhla agus chaidh iad air fad a sios. An uair a thainig iad a nios a ris, dhuin

iad an dorus, chuirnich iad e le uir agus thill iad thum a' chamais far an robh an long; ach cha 'n fhaca mi an gille og 'n an cuideachd. Thug so orn a chreidsinn gu 'n d' fhuirich e as an deigh anns an uainh.

Chaidh an seann duine agus na traillean air bord; thog iad an siuil, agus stiuir iad an cursa gus an tir o'n d' thainig iad. An uair a chunnaig mi iad cho fad as agus nach b' urrainn doibh m' fhaicinn, thainig mi 'nuas as a' chraoibh agus chaidh mi dìreach a dh-ionnsaidh an aite aig an faca mi an talamh air a bhristeadh. Thog mi an uir a lion beag a's beag gus an do rainig mi leac, nu dha no trì' throidhean air fad 's air leud. Thog mi 'suas i agus chunnaig mi staidhir chloiche. Chaidh mi 'sios, agus fhuair mi aig iochdar na staidhreach seomar mor, soilleach, le brat-urlair; suidheachan grunn le obair ghreis agus cluasagan sìoda air an robh an duine og 'n a shuidhe. An uair a chunnaig e mi bha e fo mhor iomaguin; ach rium mi umhlachd dha agus thuir mi ris, "Na biodh eagal ort. Is rìgh mise, agus cha dean mi dochann sam bith ort. An aite sin, is ann is docha gure do dheadh fhortan a stiuir an rathad mi gu d' shaoradh as an uaigh eagalaich so, far an bheil thu a reir coltais air do thiodh-lacadh beo. Ach is e is mo 'tha cur de ioghnadh orm (oir cuimhnich gu 'm faca mi a' h-uile ni a ghabh aite o-n thainig thu do 'n eilean) gu 'm fuilingeadh tu thu fein a thiodh-lacadh anns an aite so gun strìth gun chur 'n a aghaidh."

Air cluinntinn so do 'n duine og ghabh e beagan misnich agus le gunis shuilibhear dh' iarr e orm suidhe r'a thaobh. An uair a shuidh mi thubhairt e, "A Phrionnsa, cuiridh m' eachdraidh iongantais ort. Tha m' athair na fhear-malairt sheudan. Tha aige moran thraillean, agus luchd-ionaidann an iomad cuir triogh-

ail a' reic a chuid usgraicean. Bha e uine mhor posda m' au robh teaghlach aige. Bhrudair e gu 'm biodh mac aige ach nach biodh a shaoghal ach goirid. Greis an deigh so rugadh mise, ni a bha 'n a aobhar air mor aoibhneas anns an teaghlach. Ghabh m' athair geur bheachd air am mo bhreith agus chuir e a chomhairle ri teallsanaich mu thiomchioll na bha an dan domh. Fhreagair iad e, ' Bidh do mhac beo gu sona gus an ruig e aois choig bliadhni' deug ach aig an am sin coimichidh e ri cun-uart o'm bi e cruaidh dha dol as. Ach ma bhios e cho fortanach 's gu 'm faigh e thairis air an am sin bidh e beo gu aois mhor. Tachraidh so' ars iadsan ' aig an am anns am bi an t-each prais a tha air mullach na Beinne-dùibhe air a thilgeadh anns a' chuan le Prionnsa Agib, agus, mar a tha na reultan a' cur air mhanadh bidh do mhac-sa air a mharbadh leis a' phrionnsa sin, deich agus da fhichead latha as a' dheigh sin.'

"Ghabh m' athair mor dhragh ann am oileineachadh gus a' bhliadhna so, agus is i so a' choigeamh bliadhna deug de m' aois. Fhuair e sanas an de gu 'n deachaidh an t-each prais a thilgeadh anns a' chuan o chionn deich laithean. Chuir so mor iomaguin air; agus a thaobh faistinn-eachd nan speuradairean, dh' ullaich e an t-aite-comhnuidh uaigneach so chum mise 'fhalach fad nan deich agus da fhichead latha an deigh d'an each phrais a bhi air a thilgeadh a sios; agus uine sin o-n tha nis deich laithean o-n thachair so, thainig e le cabhaig gu m' fhalach, agus gheall e tilleadh an deigh da fhichead latha agus mo thoirt air m' ais. Air mo shon fein, tha mi lan dochais, agus cha 'n urrainn domh a chreidsinn gu 'n tig Prionnsa Agib gu m' shir-eachd ann an uainh fo 'n talamh, agus sin ann am meadhon eilein fasail."

An uair a chrìochnaich e thuir

mi ris le mor chairdeas, “Mo ghille caomh, earb ann am maithreas Dhe, agus na biodh eagail ort roimh ni sam bith. Cha ’n fhad mise thu gus am bi an da fhichead latha air dol seachad mu thiomchioll an robh na speuradairean a cur eagail ort; agus ni mi a’ h-nile seirbheis dhuit a tha ann am chomas; an deigh sin le cead t-athar agus thu fein gheobh mi de chomhstath an t-aiseag a ghabhail anns an long agaibh a dh-ionnsaidh tir-mor; agus an uair a thilleas mi gu m’ rioghachd fein cuimhnichidh mi mo chomain duibh agus bheir mi oidheirp air mo thaing-ealachd a nochdadh air mhodh freagarrach.”

Chuir na briathran so misneach anns a’ ghille og agus lion iad e le earbsa. Thug mi ’n aire mhath nach d’ inuis mi dha gu ’m bu mhise a’ cheart Agib roimh an robh geilt air, air eagail’s gu ’n togainn fianh no amharus. Fhuair mi e ’n a oganach ro thuigseach agus chompairtich mi d’a chuid loin de ’n robh gu leoir aige a dh-fhoghnachdainn fada os cionn da fhichead latha ged a bhiodh tuillidh’s mise de dh-aoidhean aige. A dh-aon fhacal, chuir sinn seachad naoi latha deug thar fhichead anns an ionad-chomhnuidh uaigneach so cho taitneach’s ged bhitheamaid ann an luchairt an righ.

Thainig an da fhicheadamh latha; agus anns a’ mhaduinn an uair a dhuig an t-oganach, thuir e rium le toil-inntinn agus aoibhneas nach b’ urrainn da a chasgadh, “A Phrionnsa, is e an diugh an da fhicheadamh latha, agus cha ’n eil mi marbh, taing do Dhia agus do d’ dheadh chuid-eachd-sa. Chadean m’athair dearmad air a thaing-ealachd a leigeil ris dhuit air son do chaoimhneis dhomhsa agus bheir e gach goireas agus gach ni a bhios feumail dhuit chum tilleadh gu d’ rioghachd fein. Ach,” ars esan “am feadh’s a tha sinn a’ feitheamh

a thighinn, a phrionnsa mo ghaoil, dean de dh-fhabhor siucar agus measan a thoirt dhomh chum’s gu ’n ith mi beagan g’ am fhionnarachadh.”

De na measan a bha air am fagail ghabh mi a’ chuid a b’ fhearr agus chuir mi air triumsear iad; agus o nach b’ urrainn domh amas air sgian g’ an gearradh, dh’ fheoraich mi d’an ghille og an b’ aithne dha caite ’m faighinn te? “Gheobh,” ars esan “anns a’ bhosdan gu h-ard os mo chionn.” Chunnaig mi an sgian gu h-ard, ach ann am chabhaig an uair a bha i agam am lamh, air do m’ chas dol an ribeadh anns a’ bhrat-urlair thuit mi gu mi-fhortanach tarsuing air an oganach bhochd, agus chaidh an sgian anns an uchd aige gu ruig an cridhe.

An uair a chunnaig mi ciod a thachair ghlaodh mi gu craiteach. Bhuail mi mo cheann, m’ aodann agus m’ uchd; reub mi m’ eudach; thilg mi fein air an talamh le doilgheas agus bron do-labhairt. Na ’n taisbeanadh am bas e fein domh aig an am dh’ fhaitchieun gu toileach e —ach an ni a dh’ iarramaid ma’s math no ma’s ole e, cha tachair e a reir ar miann. Gidheadh, air cuimhneachadh dhomh nach tugadh mo dheoir no mo bhron air ais an t-oganach grunn, agus, air do ’n da fhichead latha bli nis air tighinn gu crìoch, gu ’m faodadh athair teachd orm gun fhios, dh’ fhad mi an t-ionad uaigneach, chuir mi an leac air beul an tuill agus chomhdaich mi thairis le uir i. Chaidh mi a suas air m’ ais do’n chraoibh a chuir fasgadh orm roimhe. Is gann a bha mi shuas an uair a chunnaig mi an soitheach a’ dluthlachadh ris a’ chladach.

Thainig an seann duine agus na trailean air tir gu togarach agus thainig iad, le gnuis lan dochais, a dh-ionnsaidh an aite anns an d’ fhad iad an t-oganach; ach ’n uair ’chunnaig iad gu’n robh an talamh air ur

charachadh, mhuth iad neul, gu son-ruichte an seann duine. Thog iad an leac agus chaidh iad a sìos an staidhir. Ghairm iad an duine og air 'ainm; ach cha d' fhuair iad freagradh. Lion mor eagal iad. Rannsaich iad m' an cuairt, agus mu dheireadh fhuair iad e'n a laidhe air an leabaidh agus an sgian troimh a chridhe, oir cha robh de mhisneach agam na spion as i. Air faicinn so dhoibh dh' eigh iad a mach air mhodh cho craiteach 's gun do shil mo dheoir as ur. Bha an seann duine truagh cho fada ann an neul 's gu d' thug iad duil-thairis d'a bheatha; ach thainig e thuige mu dheireadh. Thog na traillean leotha corp a mhic, dh' eudaich iad ann an

deise riomhach e, agus air dhoibh uaigh a chladhach chuir iad innte e. Thig an seann duine 's e 'n a sheasamh le taice dithis de na traillean agus a shuilean a' sruthadh le deoir, a' chiad uir air a' chorp agus an deigh sin lion na traillean a suas an uaigh.

Air d'a so a bhi seachad, thug iad a nios an airneis gu leir agus chuir iad i maille ris na bha air 'fhagail de bhiadh, air bord air an long. Chaidh an seann duine, agus e air toirt thairis le bron, a ghiulan air cro-leabaidh a dh-ionnsaidh an t-soithich; thog iad a siuil rithe agus ann am beagan uine bha iad as an t-sealladh.

MAC-MHARCUIS.

### M A R B H R A N N

DO 'N ARD CHEANN-FEADHNA, AN RIDIRE RAIBEART DICK, K.C.B., K.C.H.

A thuit am feadh 's a bha e air ceann a reiseamaid a' misneachadh a chuid daoine aig blar *Shobraon*, anns a' bhliadhna, 1846.

(*Chaidh am Marbhrann anabarrach a leanas a dheanamh le DOMHNULL MAC-FHEARGHUIS an Dailearn. Chaidh MAC-FHEARGHUIS a mach do New Zealand agus cha 'n eil fios againn am beo e. Mur beo, tha sinn toilichte gu'm bheil an cothrom so againn clach a chur air a charr-cuimhneachain le aite' thoirt do 'n mharbhrann anns a' GHaidheal.*)

Air bruachaibh na *Sutlish* tha armailtean Bhreatuinn,  
 Air trom-shreath an naimhdean a ris air toirt buaidh;—  
 Le beo-thein' an sinnsear, a' sguabadh na h-ar-fhaich,  
 Mar fhaloisg an aonaich air aird' an taoibh-tuath.  
 Mar phrìomh-eun na h-ealtuinn, mar leogh'n air a dhusgadh,—  
 Mar bhras-shruth a' gharbhlaich, thu mor-shlios a' triall,  
 Tha snas agus giulan feachd ainmeil ar duthcha,  
 Ioghn'-chuspair na cruinne, a's iul-reul gach ial!

Cha phrabar la-feille 'tha 'sireadh na comhraig;—  
 Cha dhearsadh la-faiche 'tha nis air teachd dluth;—  
 Cha throm-chinn gun colas, cha bhorb-ghraisg gun ordugh;—  
 Is minig air ar-fhaich' a bhuannaich iad cliu.  
 Ach gaisge a's seoltachd a' choigrich, is faoin iad  
 A's Breatunn 'n a cumhachd a' trialladh g' a choir;  
 Th' ar bratach neo-chearbach, gu smal a's gu bheuma,  
 A' snambadh gu buadh-mhor air cein-thur *Lahore*.



Ach 's faileas a's faoineis ar laithean 's a' chuairt so;—  
 Tha iad mealltach mar chaoin-shruth—ri sgeulachd, cho gearr;  
 An dochair is searbh i—am milis cha bhuan e,—  
 Tha copan an dochais 'n a bhloighdibh air lar.  
 Le ainncart na doininn tha 'n darach ag aomadh,  
 'N uair's boidheach 's is ur-dheas caomh-neoinean an loin;  
 Tha 'n laibhreis gu h-uaine a' crunadh an ard-fhlath,  
 Ach faic air a cul-thaobh, craobh dhuaichnidh a' bhroin!

Nis fhuair sinn buaidh-larach—buaidh ghlormhor mar 's abhaist,—  
 Ach dubh-bhrat' tha 'sgaileadh iar-eilean ar ruin;  
 Tha 'n t-eilthreach bosdail aig Breatunn fo cheannsal,—  
 Ach 's dubhach gach aogas—is deurach gach suil.  
 Tha Albainn a' caoineadh nan gaisgeach nach maireann,  
 'S tha 'n trom-ghaoir a' meudach o mhachair gu gleann;  
 Is tiamhaidh gach tir-ghradhaich' an luchairt na morachd,  
 'S am bothan na saorsa, fo dhubhra nam beann.

Ach, 'Adholl nan gorm-chluain, nan dlu-choill' 's nan ard-flrith,  
 Trom-bhuille do dheuchainn co's urrainn a luaidh?  
 Tha cuspair ard t' earbsa 'n a shuain ann a mhorachd,—  
 Thuit e 's a' chomhrag 'n an glacaidh na buaidh.  
 Cha bhreisleach na h-oidhche, cha chlo-shuain na maduinn  
 A sgaoileas mar mhin-cheo 'n uair dh' eireas an lò;—  
 Sir Raibeart cha bheo e;—O, duibhre na dorninn!  
 'Thulaich-mhaighte cha phill, O cha phill e ni's mo!

An caol-thigh na samhchair tha 'n gaisgeach 'n a shineadh,  
 Fad' o dhuslach a shinnsear, Tulaich aluinn a ghaoil;  
 Cian-astar o 'chairdean 's o 'n chomunn bu chaomh leis  
 A choinneach' aig euchd-chluich air gorm-bhrat an raoin.  
 D' a dhuthaich bu bheo e,—s 'n a h-aobhar a thuit e;  
 A fìor mhac gach am e, an comhrag 's an sith;  
 'S bidh 'ainm mar an t-ur-dhealt air moch-thrath a' Cheitein;  
 Luaidh-molaidh gach beul e's dearbh dheadh-mheas gach cridh'.

Uile bhuidhean do naduir, 'shar-cheannaird a b' ordheirc',  
 Cha 'n fhilidh le 'mharbhrann a chuireas an ceill;—  
 Glic, fearail, cruaidh, calma an comhairl' 's an gnìomh thu;  
 Tha ar-fhaich a' choimhich ag innsadh an sgéil.  
 A' stiuradh feachd Bhreatuinn le dealas chum comhraig,  
 Mar bu teinne an strìth rinn do mhoralachd fas!  
 An ionad a chruaidh-chas bha 'n t-armunn air 'fhaotainn,  
 Le misneach, a' brosnach' chum buaidh no chum bais.

Tha 'n coigreach fein-speiseil, le uaill a's le morchuis  
 A' dulan an leoghainn a's buadhaile fiamh;  
 Le 'steud-each le 'ar-bheairt 's le 'throm-shreath gun aireamh  
 A' glacadh a sheudan le saobh-eud a nhiann.—  
 Tha 'n aisling air teicheadh,—tha Breatunn 'nis ullamh,—

A gairdean tha ruisgte, 's a bratach an aird ;  
Air raon-chath do roghnachaidh, 'eilthirich uaibhrich,  
R' a cumhachd an gleachd thu fo chuairt-reul an la ?

Tha 'n aisling air teicheadh,—fo cheannsal Shir Raibeart,  
Tha mor-euchd na 'n ard-shonn a ris air toirt buaidh ;  
Mar phrìomh-iul na comhraig, fhuair teachdair' a' bhais e,—  
Tha rogha nan sar air a charamh 's an uaigh.  
Mor an ard-thlus a naduir—faic nis ann a bhas e,  
Le h-iolach a' caithream fo chradh-ghuin a leoin ;—  
A neart dluth 'g a threigsinn, tha 'mhorachd ag eiridh :  
Tha 'n curaidh 'nis paisgte an trusgan a ghloir !

An eachdraidh, a thir-bhreith, bidh ard-ainm sior-mhaireann ;  
Bidh 'fheartan air iomradh, le mor-thlachd 's le speis,  
Fo ard-ghrian nan Innsibh, air dus-raon na h-Eiphid,—  
B' e 'h-aobhar a chùis-san 's dearbh iul-chairt a reis.  
Air euchd-shlios na h-Eorpa, chuir Breatunn fo dhuibhre  
An sgiùrs-reul a b' airde, 's chuir gath-nimh air chul ;  
Am measg nam flath, bhuaib e ard-onair a's mor-chliu  
Aig *Burgos* a's *Maidu* 's air faich' *Waterloo*.

Dual, dual dhomh am blath-fhleasg an onair an armuinn,—  
An t-seamrag, am fothannan, 's an t-ur-ros fo bhilath :  
Tha Sir Raibeart nis clo-bhuailt' air altair a dhuthcha ;  
A dhillseachd bu mhaireann 's a chaoimhneas bu tlath.  
A chairdeas bu phriseil, 's a chairdean bu lion-mhor ;—  
A's namhaid cha b' eol da ach naimhdean a thir' ;  
A mach rè gach cian-linn, bidh *Sobraon* ainmeil  
Mar thraigh fhad' *Chorùna*, 's mar chaol *Aboukir*.

A bheanntan gorm, urar, O caoinibh ! nis caoinibh ;  
O caoinibh an gaisgeach 's tric 'dhearc air ur snuadh !  
A ghleanntan tlath, iosal fo dhubhra na dlu-choill',  
O caoinibh ann fìor Ghaidheal, treun cheannard nam buadh !  
'Ard chomuinn bu ghnath leis a choinneach' an Adholl,—  
A chomhlain 'bu chaomh leis, O caoinibh an laoch !  
An eilid no 'n ruadh-bhoc, 'chaidh tuille cha shealg e,  
A's euchd-chluich cha dhearc e, air ailleachd an raoin.

A thuath-cheatharn 'bu dlu dha, 's a chairdean 'bu dileas,  
Bhur soraidh bhuan tha 'g eiridh do chuspair ur graidh :  
Is cianail, is leointe, is trom-chridheach, bronach  
A' chuideachd a b' eol da an Tulaich an aigh.  
'Thulaich-mhaighte ro-aluinn, bu leatsa an sar-shonn ;  
'S dorch, duaichnidh air t' ailleachd a dh' eirich an là ;—  
An caol-thigh a' choimhich tha Sir Raibeart 'n a shineadh,  
'S chum talla a shinnsear cha phill e ni 's mò !

## KEY A Flat. DH' FHALBH MO NIGHEAN CHRUIINN, DONN.

Slow with feeling.



| S<sub>1</sub> : - : s<sub>1</sub> | s<sub>1</sub> : l<sub>1</sub> : d | r : - : - | L<sub>1</sub> : - : d | l<sub>1</sub> : - : - | s<sub>1</sub> : - : -



| M : - : m | m : r : m | s : - : - | L : - : s | s : m : r | d : - : R. m



| s : - : m | r : - : d | r : - : - | L<sub>1</sub> : - : d | l<sub>1</sub> : - : - | s<sub>1</sub> : - : - ||

Dh' fhalbh mo nighean chruinn, donn,  
Uam, do 'n Iuraidh;

Dh' fhalbh mo nighean chruinn, donn—

Cneas mar eal' air bharr thonn—

Och a's och! mo nighean donn,

Dh' fhag thu mi-shunnd orm.

'S truagh nach robh mi 's mo ghaol

Ann an gleann cubhraidh;

'S truagh nach robh mi 's mo ghaol

Ri h-uisg' ann 's ri gaoith;

'S fo shileadh nan craobh

Bhitheamaid sundach.

Dh' fhalbh, &c.

Nam biodh agamsa spreidh,

Bhithinn gle chuirteil,

Nam biodh agamsa spreidh

Feadh bheann a's feadh shleibh,

B' ur a gheibhinn thu fein,

'S cha bu cheil' umpaidh.

Dh' fhalbh, &c.

Ged tha thusa an trath-s'

Ann an gleann Iuraidh,

Ged tha thus' ann ad thamh,

Tha d' aigne fo phramh,

Agus mise gun stath,

Le do ghradh ciurrta,

Dh' fhalbh, &c.

Beir mo shoraidh le gradh

Uam do 'n Iuraidh;

Beir mo shoraidh le gradh

Dh' fhios na h-ogh rinn mo chradh;

'S o nach math leath' mar tha,

Tha i fein tursach.

Dh' fhalbh, &c.

## RANNAN DHOIBHSAN D'AM FREAGAIR IAD.

A mhuintir mo ghaoil,

Coithichibh, coithichibh!

A mhuintir mo ghaoil,

Cumaibh a suas.

Ged bhios sibh 'g ur saruch',

'S an-dochas 'g ur bathadh,

Na geilleadh gu brath dha,

A's gheibh sibh a' bhuaidh.

Ged bhios an saoghal

'G ad thionndadh s 'g ad aomadh,

'S tu bitheanta 'saoilsinn

Gu 'm feum thu bhi nuas.

Na cuireadh sud sgath ort,

Do 'n smuain thoir a' bhairlinn,

A's seas a's bi laidir,

A's gheibh thu a' bhuaidh.

Ma 's curam an t-saoghail,

No eagal roimh dhaoine,

No smuaintean air faoineis,

A chuir thu fo gruaim;—

Bi fearail, bi stuama,

A's seas ris a' chruadal,

S bheir Freasdal m'an cuairt e,

Gu'm faigh thu a' bhuaidh.

Biodh onair a's ceartas

A' cumail do neart riut;

A's dochas neo-mbeata

'S an lamh a ta shuas;

Le creideamh neo-sgathach

'N a fhocal nach failnich,—

A's bheir E gach la thu

Troimh 'n fhasach le buaidh.

Dun-bhallaire,

Meadhon an Fhogharaidh, 1872.

I. C.

## TRAITHEAN NA BLIADHNA.

(*Air leantunn o'n aireamh mu dheireadh.*)

Is ann bho Dhia a mhair a tha sonas agus soirbheachadh a' sruthadh. Is e a dheasaich solus agus grian, agus a shuidhich uile chriocean na talmhainn. Is e sgaile faoin de'n ghliocas do-rannsachadh a tha 'tuineachadh ann fein a tha r'a fhaicinn anns na gnìomharan treuna a's anns na cleachd- uinnean iongantach air an bheil daoine le ioghnadh a' smuainteach- adh, agus a dh-ionusuidh am bheil an aire air a tarruing air gach taobh. Ceart mar is e Dia a rinn air tus a' ghrian a riaghladh an latha, agus a' ghealach a riaghladh na-h-oidhche; ceart mar is e a roinn a' bhliadhna 'n a ceithir trathan, is e mar an ceudna is prìomh-aobhar do gach soirbheach- adh agus àgh a tha daoine mealtuinn.

“Rinn Thu 'n Samhradh.” Thug Dia dhuinn buaidhean-inntinn trid am faod sinn toileachas 'fhaotainn bho na seallaidhean gasda, ciatach leis am bheil an saoghal comh- daichte. Faodaidh siun gliocas mor' fhaicinn ann an atharrachadh aim- sirean na bliadhna, oir as eughmhais na seirbhis chudthromaich a tha gach mìos a's raidh a' cuir an gnìomh gu dileas agus gu h-uaigneach, tha earrach a's samhradh a's fogharadh a's geamh- radh le'n caochladh sgeimh a's grin- nead daonnan a' buileachadh oirnn comasan nuadha airson aiteas a's toilinntinn fhaghail. Na'm bitheadh an geamhradh gach am ann a' riogh- achadh leis fein thairis air uile mhìosan na bliadhna, dh'fhasamaid sgith, airsneulach, agus bhitheadh ar cothron air sonas saoghalta 'fhair- eachduinn 'sa uhealtuinn guh-anabar- rach air a lughdachadh. Tha againn anns an ni so fein, mata, nochdadh soilleir agus dearbhadh laidir air cia co grasmhor, caomhneil, glic 's a dh' orduich Dia gach ni. “Rinn Thusa, O Dhia, an Samhradh!”

Is e so an trath anns am bheil a' chuibhrionn a's momha agus a's fir- iinniche de aghmhorachd agus de thlusalachd air a mhothuchainn. Tha 'n aimsir a nis ann an tomhas mor ceangailte a's suidhichte, agus cha 'n'eil na neoil ach ana-minic a' folach aghaidh na greine. Tha sunnd a's gean a's subhachas a' lionadh an t-saoghail. Cha 'n'eil e comasach do dhuine air bith, ged dh'fhaodas e eadhon a bli air a chradh gu goirt le trioblaid no le euslaint, gun aon- tachadh ann an tomhas beag no mor leis an ailleachd agus leis an t-sonas a tha air an seideadh le aileadh an t-samhraidh fein. Tha sgeadach- adh na talmhainn agus nan speur co-ionnan ann an tosdachd agus ann am boidlichead. Tha 'ghrian anns an iarmailt shuas a' dortadh a nuas a gathan priseil, dealrach, glan, agus a' giulan aiteis a's aobhneis a dh-iomsuidh gach neach a's ni, gach fonn a's comharrad, gach enoc a's fasach. Tha 'n cuan mòr farsuing gun ghruaim, gun stoirm; tha 'thon- nan, a' stri 's a bheucaich aig fois. Tha sobhraichean a's neonainean lionmhor anns na h-achaidhean. Tha 'm fraoch gaganach, badanach a' sgeadachadh mullach nam beann le culaidh riomhach, agus a' crathadh a chinn agus ag aomadh ann an osag chiuin an anmoich; tha gach faillean a's fiuran urail, dosrach, agus an og-mhaduinn mar an ceudna luch- daichte le druchd a tha 'dearsadh ann an solus og na greine. Co a ghabhas beachd air so, co a thriallas thairis air a' liughad comharradh gliocais 's a tha nis r'a fhaicinn, nach aidich le ioghnadh, gur e Dia a rinn an Samh- radh.”

Is e Dia a rinn sinn 'n ar creut- airean a tha comasach air sonas ard a shealbhadh. Faodaidh sinn a chreidsinn gu'm bheil tlachd aig bruidean na machrach fein ann an teachd steidhichte an t-samhraidh,

gidheadh cha bhuin e dhoibhsan aobhar an atharrachaidh so a thuigsinn no a rannsachadh. Cha'n 'eil comasan aca air a' shon. Tha iad nan doigh bhalbh neo-reusonta fein a' comhlionadh ruin an Ti a cruthaich iad mu'n deibhinn, ach tha iad gu tur aineolach air fìor ailleachd a's maisealachd nan seallaidhean a tha mu'n enairt doibh. Na'm bitheamaid as eugmhais nam buadhan arda, fiachail a tha 'g ar togail gu mor oscioun ainmhidhean na machrach, cha bhithheadh comas againn air fianh a's grinnead a's ciatachd an t-saoghail 'fhaicinn, no subhachas imtinn a tharruing asda. Cha bhithheadh e 'n a chulaidh aoibhnis co mor dhuinn a bhi 'dearcadh gu mionaideach air oibrean an Tighearna. Ach chruthaich Dia sinn " 'n a dhealbh 's a reir a choslais fein;" agus air an aobhar so, is urrainn duinn beachdachadh le tlachd air na comharan air gliocas a's caoimhneas Dhia 'tha traithean na bliadhna 'griulan; is urrainn duinn ar n-aire 'shocrachadh air sgeadachadh fonnmhor, eireachdail na talmhainn, agus eigheach a mach le cridheachan iriosal, taingeil, "Rinn Thusa, O Dhia, an samhradh!"

Tha sinn a' foghlum uaithe so, mar an ceudna, gu'm bheil gach sonas fìor agus ceart a' tighinn bho Dhia a mhain. Is e so fìrinn a tha clann nan daoine 'n an staid gu nadurra mall a chreidsinn, oir tha iad a' dearbhadh gu soilleir le 'n comhludair peacach mi-naomha, agus ceannaireach, nach ann an comhlionadh toil an Tighearna a tha iad deonach a's iarrtusach sonas a shireadh. Tha iomadh dearbhadh muldach, iomadh dearbhadh nach gabh aicheadh no cuir air chul a' tachairt oirnn an sud agus an so a tha 'foillseachadh gu soilleir nach 'eil ach faoineis agus amaideachd uamhasach ann a bhi 'g iarraidh sonais ann an gnathachadh no ann an gnìomh air bith a tha deal-

aichte bho reachdan naomha an Tighearna. Is e so aicheadh Sholaimh aig an robh maoin a's beartas romhor an deigh dha 'radh 'n a chridhe: "Teann a nis, dearbhaidh mi thu le subhachas. Uimesin mealam maith." An deigh dhaoibrean mora dheanamh, garachan agus liosan chrann-mbeas; an deigh dha airgiod agus or a charnadh suas dha fein agus ionmhas sonruichtenan rìgh 's nam mor-roinn, agus gach ni a mhiannmich a shiulean a thoirt doibh—b'e so a bheachd air a mhorachd shaoghalta uile, nach robh ach diomhanas anns an iomlan agus buaireadh spioraid, agus nach robh tairbhe ann fo 'n ghrein.

Cha'n 'eil an t-aobhar fada r'a iarraidh a tha 'deanamh gach maith a's aoibhneas saoghalta neo-chomasach air sonas a chosnadh. Saoilidh daoine gu minic gu'm bheil sonas aca 'n uair a tha iad air an cuairteachadh le saoirbhreas, le urram a's onoir; ach cha'n 'eil an dochas a tha iad ag altrum fìor no ceart. Oir cia mar's urrainn do'n spiorad neo-bhasmhor a bhuineas duinn a bhi air a riarachadh no air a shasachadh leis an nìris an canar aighear saoghalta. Is ann bho Dhia a mhain tha sonas fìor a' sruthadh. Ni esan da rìreadh samhradh a chompartachadh rìusan a choimheadeas a reachdan gu dìchiollach agus gu faicilleach.

Faodaidh sinn, fios 'fhoglum bho na briathran so, "Rinn Thu an Samhradh," gur e Dia ughdar gach soirbheachaidh. Ged dheasaicheas an tuathanach an fearann agus a chuireas e an siol ann, gidheadh cha'n fhas e agus cha ghiulain e toradh as eugmhais nam frasan blatha 'tha 'sileadh air. Chan 'eil e ach a' gnathachadh nam meadhonan. Buinidh e do chumhachd a's airde an run a bha aige ann an cuir an t-sil a choimhlionadh agus a chriochnachadh. Ciod e a's luach do neart's do spionnadh dhaoine? Cha 'n 'eil ann aig a' chuid

a's fearr ach anmhuinneachd agus neoni. Do bhrìgh, mata, nach fhaodar so aicheadh, o-n dh'fheumar aicheadh nach 'eil ach laigse 's breoiteachd a's gealtachd anns gach oidheip a's dichìoll a nithear le daoine, chithear gu furasda na thà soirbheachadh ri bhì air a mhealtuinn, gu'm bheil iul a's comhnadh a's cumhachdaiche a dh-easbhuidh. Nì dichìoll a's durachd moran gun teagamh ann an gnothuichean saoghalta, agus is minic a tha daoine 'tha dealasach, aghartach a' ruigheachd air seasamh ard 's air soirbheachadh mor, gidheadh chan'eil soirbheachadh fìor a'sruthadh ach bho aon tobar. Cha'n'eil ach soirbheachadh mealltach agus neosheasmhach a' tighinn bho aimhnich-ean an t-saoghail so. Mar dhearbhadh air an nì so, thugamaid fainear a' chrìoch blronach gus an d' thainig a choimhlion rìgh an measg nan Iudhach's a shaoil ann an ardan a spioraid's ann an morachd a neirt, gun robh eolas a's tuigse aige fein a chum a dheanadais uile riaghladh gu ceart as eugmhais stiuradh an Tì a's ro-airde. Nach minic a dh'èirich gu h-òc dhoibh an uair a dh'inntrig iad ann an comhrag an aghaidh feachdan mora an naimhdean! Nach iomadh bron a's tuireadh a's iarguinn chrait-each a thug baoghaltachd nan uachdaran air na h-Iudhaich bhochda! An uair a rinn iad dearmad air stiuradh an Tighearna iarruidh's a leantuinn, cha do bhuaidhich iad thairis air an naimhdean, nì mo a phill iad a dh-ionnsuidh an ionadan comhnuidh fein le gairdeachas a's greadhnachas. Le comhluadar mi-naomha, mi-bheusach a's ardanach cha shoirbhich Dia am feasda oir tha 'leithid so de nì gu buileach eadar-dhealuichte bho 'nadur fein agus cha'n'eil tlachd no speis no baigh aige ris. An dream a ghluaisas gu dìreach, coir, a's a dh'iarras comhnadh a's cuideachadh an Tighearna, mealaidh esan agus

esan a mhaìn soirbheachadh ceart, fìrinneach, agus blasaidh e mìlsead an t-sonais agus an t-soirbheachaidh sin a tha bunaiteach, maiseach a's tlachdmhor, oir da-rìreadh rinn Dia samhradh airson an duine ionraic, choir.

CONA.

(*Rì leantuinn.*)

—o—

### MAR A CHUMAR BEO A' GHÀIDHLIG.

'FHIR ULLACHAIDH, — Ceadaidh dhomh facal no dha a radh mu dheibhinn na Gàidhlig. Tha a' cheist gu bitheanta air a farraid — Ciamar a chumar beo i? Bha cuid a' comhairleachadh Oil-thigh a chur suas ann an I-Chaluim-chille; agus tha cuid, mar tha Comunn Gàidhlig Lunnainn, ag iarraidh Cathair-Ollaimh a bhì air a suidheachadh ann an Dun-eideann no ann an Glaschu air son ard-fhoghlumaiche Gàidhlig. Gun teagamh tha e fìor fheumail sin a dheanamh agus sgoilean Gàidhlig a lionmhòrachadh. Is fìor dhuilich leam a radh gur gle bheag de na tha 'tighinn de Ghaidheil do na cearnaibh so a's urrainn an cainnt fein a leughadh, agus iadsan a's urrainn a leughadh cha'n urrainn iad a sgrìobhadh no idir cunntas a dheanamh innte. Bu mhiann leam gach Gàidheal sean agus og, fìrionn agus boirionn, a bhì comasach air cainnt an sinnsearachd a leughadh agus a sgrìobhadh air a' chuid a bu lugha. Bhiodh e morfheumail gu'm biodh iad eolach air cuid de na h-ealaidhean, oir thuigeadh iad n'a b'fhearr iad anns a' Ghàidhlig; gu sonnichte Uidhreachdas (*Mathematics*), Cé-thomhas (*Geometry*), agus co-dhiubh, dhiubh, Innleachdas (*Mechanics*). Tha Cé-eolas (*Geography*) agus Aireamhdair-eachd (*Arithmetic*) ro fheumail mar

an ceudna cho math ri moran eile nach d'ainmich mi.

Ach, gu tilleadh a chum na ceist, Ciamar a chumar a' Ghaidhlig beo? Is i so mo bharail-sa: Ged a bhiodh Cathair Ghaidhlig agus Ollamh Ghaidhlig ann an Dun-eideann agus agus ann an Glaschu gu'n teid a' Ghaidhlig bas. Cha'n eil teagamh nach cumadh iad air chuimhne i mar a tha iad a' cumail na Greugais agus na Laidinn, ach c' aite 'm bi sluagh a bhios 'g a labhairt? Gun sluagh gun chinneach gu a cleachdadh 'd e an toirbh a bhios 'n a cumail air chuimhne? Cha bhi ach do bheagan sgoilearan ma dh' fhaoidte gu uail a dheanamh as an aireamh chanainean anns an robh iad ionnsaichte. Anis their mi so ri gach neach a tha deigheil air a cumail beo, "Cum an sluagh a tha 'g a bruidhinn beo agus ri 'cheile; na leig doibh a bhi air an sgapadh do gach cearna d'an t-saoghal; cum sgoilean 'n am measg; oileanaich iad agus tuinichadh iad le 'cheile agus cha teid a' Ghaidhlig bas." Cha'n 'eil mi a' ciallachadh an cumail an Gaidhealtachd Albainn, 's mi nach 'eil; tha tuilleadh 's a' choir de bhochdainn ann, ach 's e 'tha mi 'ciallachadh, an fheadhainn a tha deigheil air a cumail air mhaireann, gu'n deanadh iad doigh gu'm biodh na Gaidheil a dh' fhagas an duthaich cruinnichte anns an aon tir far an gnathaich iad an canain fein. Shaoilinn na 'm biodh na Gaidheil "gualainn ri gualainn" mar a bha iad ri lium nan Roinnheach aig a' Mhonadh-Gharbh gu'n rachadh aca air Tuineachas (*Colony*) a chur air aghart doibh fein far am biodh a' Ghaidhlig air a steidheachadh mar chainnt na duthcha; far am biodh am Parlamaid 's an Cuirtean-lagha a' labhairt na Gaidhlig; far am biodh am marsanta a' cumail a leabhraichean 's a' chainnt cheudna; far an ionnsaicheadh iad an cuid cloinne anns gach foghlum

agus ealaidh ann an cainnt bhriogh-mhor nan Gaidheal.

Faigheamaid tir anns an dean sinn tuineachas agus rachadh gach Gaidheal a dh' fhagas a dhuthaich a chomh-nuidh innte. Deanadh na Gaidheil mar a rinn am brathairean Cuimreach (*Welsh*) mu'n bhliadhna 1860, ma 's math mo chuimhne; nach do rinn iad a suas Cuideachd gu Tuineachas a shuidheachadh gu cumail a suas an canain? Fhuair iad fearann o'n *Argentine Republic*, America-chinn-a-deas. Tha e 'n a chumhnant eatorra gu 'm bi iad air an aideachadh mar *Stata* an uair a ruigeas an aireamh fichead mile anam. Tha faisg air deich mìle de Chuimrich anns a' chearn sin d'an t-saoghal a' gnathachadh an canain fein anns gach gnothuch a's malairt. Leanadh na Gaidheil an eiseimpleir; faigheadh iad tir; deanadh iad Tuineachas; inrìcheadh iad agus fanadh iad ann gus am bi iad 'n an cinneach 's 'n an sluagh le an canain bhlasda fein beo agus 'g a labhairt aig gach am agus anns gach aite. Faigheadh iad an fearann air shaor-chunradh mar gheibh iad ann an Canada. Cha 'n e idir fearann a nasgaidh a tha 'dhìth orra ach comas inrìch agus lon a chumas iad gus am faigh iad as an talamh e, agus an sin paigheadh iad uiread 's an acair gus am bi am faradh-an lon agus a riadh paigte; na dheigh sin buineadh am fearann doibh fein. Cha 'n 'eil teagamh nach rachadh gu leoir ann de dhaoine a bhiodh comasach air am faradh fein a dhioladh agus d'am faoidte tuilleadh fearainn a thoirt; ach cha ruig mi leasbruidhinn mulaghanan fearainn ma 'm faigh sinn ann fearann. Aon ni their mi agus is e so e, ma chuireas sibh air aghart Cuideachd Tuineachas nan Gaidheal (a Gaelic Colonizing Company), agus gu 'n sgaoil sibh an sgeul feadh nan duthchanaibh so, tha mi 'smaointeachadh nach bi Gaidheil

*Australia* air deireadh gn comhnadh a dheanamh ribh,—co dhiubh, am fear nach deanadh, cha b' fhiach e Gaidheal a radh ris agus bu mhath an airidh ged a dheantadh trail dheth uile laithean a bheatha! Na 'n deanadh iad a suas cuideachd chuirinn f'an comhair gu 'm bheil eilean aig ceann tuath *Australia* a tha mile de mhilltean air fad agus tri chiad mile air leud, a bhuineas do Bhreatann, anns nach 'eil neach ach daoine dubha, fiadhaich, ach a tha a reir gach cunntais a fhuair sinn fìor reachd-mhor ann an talamh agus ann am mèinean. Theagamh gu 'n tugadh an uachdaranachd doibh e, agus bhiodh farsuingeachd gu leoir aig na Gaidheil gu fas lionmhor ann.

Tha mi an dochas gu 'n tog sibhse ar guth 's an aobhar o-n 's ann agaibh a 's fearr comas labhairt. Co-dhuinidh mi an sgrìobhadh so le guidhe gu 'n eirich gu math dhuibh anns an oidheirp a tha sibh a' toirt air leas nan Gaidheal a chur air 'aghaidh.—Is mi ur caraid dileas,

D. B.

Australia,  
Ciad mhìos na bliadhna, 1873.

—o—

## TOIMHSEACHAIN.

1. Theid e 's an teime 's cha loisgear e;  
Theid e air bord 's cha 'n ithear e;  
'S theid e 's a' chiste 's cha ghlaisear e.
2. Tighean beag soluis 's a dha dhorus duinte.
3. Crioga-tu, craga-tu cruaidh,  
'S cruaidh craiceann do dha lamh;  
Do shuilean am meadhon do chleibh,  
A's t' fheoil am meadhon do chnamh.
4. Bean bheag mhoganach,  
Suidhidh i taganach,  
Bidh i torach 'h uile bliadhna,  
'S bidh laogh beag, geal aice.

FREAGAIRTEAN do na Toimhseachain anns an aireamh mu dheireadh:—1, Nath-air; 2, Roth a' mhuilinn; 3, Groideal; 4, Luachair; 5, Abel mac Adhainn agus Eubha.

## NAIDHEACHDAN.

Tha Naidheachd chianail air tighinn a nall à *Nova Scotia* mu challdach ro dhiubhalach a thachair air corsa *Halifax*. Ruith smuid-shoitbeach anabarrach eir-eachdail d' am b' ainm an *Atlantic* air tìr agus chaidh or cionn coig ceud pearsa a chall.

Tha Albainn gu leir o Mhaol Chinntire gu Barra air ghluasad an drast a' cur air leth nan comhlan a tha gus na sgoilean a riaghladh fo 'n ahd ur a thainig a mach an uiridh. Tha sinn an dochas gu 'm bi an t-achd, fo stiuradh nan comhlan so, 'n a bhuanachd mhor do Albainn agus 'n a mheadhon air eolas agus fiosrachadh a chraobh-sgaoileadh am fad 's am farsuingeachd am measg oigrìdh na duthcha.

Tha gach gne loin agus theachd-an-tìr fhathasd ro ard am pris ach tha sinn toil-ichte radh gu 'm bheil gu leoir de theid 's do chosnadh anns gach aite, cho math ri tuarsdail arda. Tha gual agus iarunn gu math a nuas ann am pris ach tha e mor orra gu 'n tig iad am feasd air an ais cho iosal 's bha iad.

## Facal 's an Dealachadh.

LACHUNN CLAON.—Tha *Lachunn Claon* a' gearan gu 'm bheil sinn a' toirt tuilleadh 's a' choir de aite do chuid d' ar cairdean anns a' GHÀIDHEAL, agus nach 'eil obair cuid eile ri 'faicinn idir. Ma tha an ni a gheobhar againn fallain agus blada nach coma le *Lachunn* co bho 'n d' thainig e. Tha a' chuid mu dheireadh d'a ghearan fìor gu leoir: tha moran d' am math a b' urrainn cuideachadh leinn nach 'eil a' deanamh a' bheag air bith ach a' talach air muinntir eile; mar a bha an cu anns a' phrasach, nach itheadh an siol e fein agus nach leigeadh le creutair eile 'itheadh. Cuireadh *Lachunn* coir rud-eigin g'ar n-ionnsaidh as a bheairt fein agus chi e gu 'm faigh sinn aite dha.

SEUMAS.—Cagar beag: Na bi cho deas gu burraidh a dheanamh de d' sheise, gun fhios nach faod cuid-eigin eile burraidh a dheanamh d'biot fhein.

Tha ar cairdean tuilleadh 's lionmhor air son buidheachas fhaighinn fa leth air an ainm. Mile taing do *Alasdair Ruadh*; chi e gu 'n do rinn sinn buil de chuid de na chuir e thugainn agus tha sinn an dochas gu 'n dean ar luchd-leughaidh buil mhath d'a chomhairlean. Buaidh a's piscach leis!



# THE GAEL,

ENGLISH DEPARTMENT.

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MAY, 1873.

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## CELTIC CONVERSAZIONE.

Last month a conversazione was held in the Museum of Science and Art, under the auspices of the Edinburgh Highland Clubs, for the benefit of the fund at present being raised towards the endowment of a Celtic Chair in the University of Edinburgh. The clubs represented were the Argyle, Dumbarton, Perth, Inverness, Ross, Sutherland, and Caithness associations, and about 800 ladies and gentlemen attended the demonstration. Guests as they arrived were received at the entrance to the great hall by the Right Hon. Lord Colonsay, and thereafter they dispersed among the various departments and galleries of the Museum, where they inspected the numberless rare, beautiful, interesting, and costly exhibits. Many of the gentlemen were attired in full Highland costume, and what with the gay dresses of the ladies, and the frequent recurrence of the "garb of old Gaul," the Museum presented an animated and picturesque aspect. During the promenade the band and pipers of the 93d Highlanders played alternately a selection of music, embracing peculiarly Celtic airs. Among those present were—Lord Colonsay, Sir Alexander Grant, Bart., Principal and Vice-Chancellor of Edinburgh University, and Lady Grant; Cluny Macpherson of Cluny, Professor Blackie, Rev. Professor Macgregor, Mr. E. S. Gordon, M.P., Dean of Faculty; the Lord Provost and Mrs. Cowan, Rev. Dr. M'Lauchlan, Sheriff Nicolson, Mr. Alexander Paterson of Holly Lodge, Mr. William Macdonald,

High School; Col. M'Neil of Redford, Mr. T. Mackenzie, W.S.; Mr. Colin Macrae, W.S.; Mr. T. Brodie, W.S.; Mr. John Logan, W.S.; Mr. John Carment, S.S.C.; Dr. Ferguson, Mr. R. T. Macintosh, Mr. William M'Phie, Mr. M. M'Phail, Mr. J. Jack, Captain Munro, Mr. John Macdonald, Mr. John Maclaren, publisher; Mr. W. N. Fraser, S.S.C.; Mr. Murray Grahame of Murray's Hall; Bailie Howden, Bailie Campbell, Greenock, and a deputation from the Glasgow Celtic Society.

After the promenade the assemblage adjourned to the Lecture Hall, where Lord Colonsay took the chair.

Professor Macgregor stated that Lord Colonsay was not able to speak so as to be heard, and his Lordship had accordingly requested him to say a few words by way of opening the proceedings. He was sure they were greatly obliged to Lord Colonsay for having done them the great honour of presiding at such an important gathering. He (Professor Macgregor) had a special interest in the matter of the Celtic Chair for the University of Edinburgh, and he might be allowed to suggest that were the ladies and gentlemen present to try and do a little towards getting funds for the endowment of that chair, the business might easily be accomplished. Subscription cards were being prepared, and would be left at the booksellers, where ladies might procure them. If each of a number of ladies were to endeavour to procure subscriptions to the extent of £10 or £20, the chair might be endowed within a year. (Hear, hear.)

Professor Blackie, who was received with cheers, said he had been requested to deliver an address, and had been allowed to choose his own subject. But it was hinted to him, and he saw from the programme that he would not be stepping out of his own habitual shop and would be walking directly into their sympathies, were he to make a few remarks on the Gaelic language. (Applause.) Any remarks on that subject would be extremely appropriate not only to the occasion, but to the audience, because the most of them were Celtic born or of Celtic sympathies. However, he was not bound to suppose that even the majority of them knew anything at all about Gaelic. (Laughter.) As Professor Wilson's brother used to say, "Gaelic is a language which few persons can read and nobody can spell." (Renewed laughter.) He assured them that he had found this to be only too true, for going into Highland manses, where they expected to get everything good, he sometimes found fine young ladies mounted in the latest West End toggery, and in every way engaging except one—they did not know a word of Gaelic, though their old fathers preached in Gaelic on the Sundays, and though they heard it, one one would think, from every cottager among their frequent and pious visits. (Hear, hear, and laughter.) Yet these young ladies did not, some could not, and some would not speak Gaelic. (Renewed laughter.) He just gave them a good hearty scolding, and then began to try and get over them in a more soft and gentle way. (Laughter.) There was a great deal of nonsense talked about the Gaelic language, just because where people did not know anything they might dream everything. (Laughter.) A deal of nonsense was talked about its antiquity. It was said to be the most

ancient language in the world, as old as Hebrew, and perhaps older. This was said in all soberness in a Gaelic poem by the famous Alasdair Macdonald in praise of the Gaelic tongue:—

"S i 'labhair Adhamh ann am Paras fein,  
'S bu shiubhlach Gaidhlig o bheul aluinn  
Eubh;

Och tha 'bhuil ann: 's uireasach, gann, fo  
dhith

Gloir gach teanga 'labhras cainnt ach i."

which meant—

"This tongue Sire Adam spake, believe,  
In Paradise; and this  
Flowed from the sinless lip of Eve,  
And seasoned her first kiss."

(Laughter and applause.) They knew, however, that the Gaels were one of the earliest peoples who came from the East, and that they brought with them their language, which of course would be at least 3000 or 4000 years old. But what was the use of talking so much about the language? Was it like wine—was it always the better the longer it was kept? or was wine even always the better the longer it was kept? (Laughter.) He doubted that very much. (Renewed laughter.) He did not see what good could be done to Gaelic merely to say that it was the oldest language under the sun. In fact, they did not know anything about it. Philologists did not know anything about the comparative antiquity of languages as a whole; taking Greek, Sanscrit, Latin, or Gaelic, they could not say as a whole that the one was older than the other. They, however, could say that one had certain forms which were certainly older according to well-known principles of philology. But they could not say that Sanscrit was the mother of Greek. They could only say that these two languages were two sisters, and so he said that Latin and Gaelic were two sisters, and also sisters of Greek. He did not say which was

the older as a whole; but he could prove distinctly that Gaelic was more worn out in the course of time by frequent rubbing than Latin. The next point he wished to direct attention to was the lineage and kinship of the Gaelic language. That was, he thought, perfectly well scientifically known. That was not known, however, very many years ago. He recollected a book written by a Mr. Kennedy, in which that gentleman compared a great number of languages, Persian, German, Sanscrit, Greek, and Latin, and he declared that Gaelic had no affinity with any known language under the sun. If Mr. Kennedy had begun to count the numbers on his fingers in Gaelic, he would have seen they were the same as Latin. (Laughter and applause.) It was not till 1730 that it was generally admitted that Gaelic was a regular orthodox, full-blooded member of the great Aryan or Indo-European family of languages, in which year Pritchard published his book on the subject. The Aryan family of languages took its name from a word derived from a Sanscrit root signifying respectable or reputable. Originally it was the language of the leading classes on the high tableland of Persia, who divided, one half going east into Hindostan, and the other west into Europe. Gaelic, therefore, was one of the oldest branches of this family. Care must, however, be taken to distinguish this branch altogether from the Semitic family, of which Hebrew was the best known language. There was no recognised affinity between the Semitic languages and the Aryan. He (Professor Blackie) had written to Professor Max Müller not long ago, asking him whether the most learned philologists of Germany—who were the greatest philologists in the world—had made any satisfactory researches scientifically into the He-

brew language to prove whether, at bottom, it might not eventually be traceable to the Aryan family. Professor Max Müller replied that some believed it possible, some thought it probable, but he added it was a slippery question, and he (Professor Blackie) had better let it alone. (Laughter.) His Scotch caution had taught him that before. (Renewed laughter.) It was said that Gaelic was very closely connected with Hebrew. He did not believe a word of it, and he warned his hearers against entertaining any such nonsense, whether spoken by D.D.'s or LL.D.'s, or any other person. (Laughter.) There was no other than a fanciful connection between Hebrew and Gaelic; and he might be allowed to say that fancy was a cunning gentleman—(laughter)—and that there was no kind of madness that so easily got into a man's brain as etymological madness. (Renewed laughter.) He had heard curious nonsense talked of this kind. He once heard a Highland minister talk of the connection between Gaelic and Hebrew. "There you see, sir, is the word Jehovah." "Well," said I (continued the Professor), "I hope I know that word." "Well, that word is composed of three Gaelic words." "I said I know a little Gaelic and a little Hebrew, and I will be happy to hear what you have to say about that word." "Well," said the minister, "there is *Dia*—that is the Gaelic for God; then there is *tha*, which means *is*, and *bha*, which is *was*—*Dia-tha-bha*—God was and is." (Great laughter.) Was not that extremely ingenious? but it was stark nonsense; in fact, there never was greater nonsense. The learned Professor then went on to state that he had proof that Gaelic was an elder sister of Latin. He had gone through the

Gaelic dictionary thrice—think of that! a most capital amusement for a rainy day in the Highlands—(laughter)—and he had made up a list of between 400 and 500 Latin words in it. Examples of these the Professor quoted, and continued—These words were not put down by the old method of conjecture, but by the new and true method of lingual affinity—the affinity of letters to one another. There were in Gaelic a great number of words not referable to Latin, but were Teutonic, and a dispute existed among philologists as to whether Teutonic or Latin roots predominated in Gaelic. The question was what was the character of the language and its relations to Latin and other languages. It was generally supposed that the Gaelic was a very barbarous, harsh, and guttural language. Not long ago even the fashionable language of Germany was said to be harsh, while now it was said to be a language for gods and philosophers. (Laughter.) In fact, all people spoke of a language which they did not understand as barbarous and harsh. Besides there was the superstition of John Bull in this matter. (Laughter.) John Bull had no guttural or aspirate in his language. He could not pronounce “he.” John Bull was a noble animal, but that was one of his defects. (Laughter.) This aspiration or breathing was the simplest thing for the human organs to do. It was not harsh at all, but soft, and was one of the commonest sounds in Greek as well as in Gaelic. (Laughter and applause.) Another peculiarity of Gaelic was that they were fond of softening by aspiration the hard initial consonants of words. His fault with Gaelic was that it was softened too much. (Laughter.) He would, however, say further in its praise, that it combined some

very beautiful diphthongal and liquid sounds which the English language did not possess. Gaelic possessed a literature, and held the very historic foundations of all the old literature of this country. No man could examine into the early documents of the country before the time of Malcolm Canmore without knowing Gaelic, and a great amount of the prejudice and of the ignorant traditions that existed had been caused from a want of a knowledge of Gaelic. The Gaelic language contained some of the most beautiful descriptive poetry to be found anywhere; he confessed there was no more beautiful even in Greek. (Laughter and applause.) Though some people averred that the Gaelic language was dying, and said, “Why not let it die in peace?” why, he said, “My old grandmother is dying, and I have no objections that she should die in peace; but I do not want to kick her out of the old arm chair. I want to cherish and support her there so long as she breathes and brings out of her soul all her old traditions and all the knowledge of her youth. I want to have her blessing from her dying lips and worship her ere she departs.” (Loud cheers.)

Rev. Dr. M'LAUCHLAN proposed a vote of thanks to Lord Colonsay for presiding, and to Professor Blackie for his learned and interesting and eloquent address. (Cheers.) He was prepared to say this, and he thought he could establish it, that Gaelic was a spoken language and a written language a thousand years before English existed. (Applause and laughter.) If that was not sufficient antiquity, he did not know what they would ask. At the present moment there were 400 ministers who preached in Gaelic every Sunday, and that did not look like

death at any rate. (Laughter and applause.) Old as it might be, it would see them and their grandchildren out. Within the last year a chair of Celtic had been set up in the University of Berlin—(hear, hear)—the capital of an empire where no dialect of Celtic was spoken; and he considered that that was a reproof to Great Britain, where no such chair existed, but where no less than four dialects of Celtic were found yet spoken. He expressed the hope that a Chair of Celtic would soon be established in Edinburgh.

CLUNY MACPIERSON returned thanks on behalf of Lord Colonsay.

A concert, in which Highland songs were sung by Miss L. Hunter and Mr. Darling, followed, and the entertainment was brought to a close by the exhibition of a number of beautiful electrical experiments by Dr. M'Kendrick.

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#### PRESENTATION OF COLOURS BY THE QUEEN TO THE 79TH HIGHLANDERS.

A ceremony of peculiar interest took place recently at Parkhurst, in the Isle of Wight. There is at present quartered there, in the interior of the island, the 79th Regiment or Cameron Highlanders, on whose well-worn colours is emblazoned the record of well-won honours, typified by the names of "Egmont-op-Zee," "Egypt" (coupled with the symbol of the sphinx), "Fuentes d'Onor," "Salamanca," "Pyrenees," "Nivelle," "Toulouse," "Peninsula," "Waterloo," "Alma," "Sebastopol," "Lucknow," &c. Very little of the old colours indeed is left, but a few fluttering silken tatters hanging to battered and weather-worn poles. Her Majesty, who was accompanied by Prince Leopold and the Princess Beatrice, and attended

by the Equerries and Ladies in Waiting, was everywhere received with the most hearty manifestations of affectionate loyalty. She arrived in a carriage drawn by four greys shortly before noon, and the scene then presented by the parade was most interesting and impressive. Drawn up in review order were the Highlanders, their picturesque uniform, splendid physique, and statue-like immobility contrasting strikingly with the varied appearance and mobility of the framework of spectators who cheered and waved hats and handkerchiefs as the royal carriage reached the ground. The band of the 79th played the National Anthem, and the Regiment gave the Royal salute.

Her Majesty having taken post at the saluting base, the band played "Auld Lang Syne," while the old colours were "trooped" or borne for the last time along the front of the regiment. The Rev. Mr. Morrison, who was engaged with the regiment during the whole of the long period of its service in the Indian Mutiny, delivered an impressive consecration prayer. Lieutenant Walter D. S. Campbell and Lieutenant Charles S. Methuen then came forward, and kneeling, received with a profound reverence the cherished symbols from Her Majesty's hands.

Addressing Colonel Miller, the commanding officer, the Queen, speaking in a clear voice, audible to many of the soldiers and the surrounding spectators said, "It gives me great pleasure to present these new colours to you. In thus entrusting you with this honourable charge, I have the fullest confidence that you will, with the true loyalty and well known devotion of Highlanders, preserve the honour and reputation of your regiment, which have been so brilliantly earned and

so nobly maintained by the 79th Cameron Highlanders."

Loud cheers followed, and then Colonel Miller expressed the gratitude of himself and of the Regiment to her Majesty for the honour which had been done them. Line was then formed, and the new colours having been saluted, the regiment wheeled into open column of companies and marched past.

At the invitation of Viscount Templetown the Highlanders gave three ringing cheers for her Majesty, doffing their bonnets and waving them in the air. The example was followed by the spectators, and amid the loyal shouts of soldiers and civilians, her Majesty, who seemed in excellent health and spirits, and highly gratified by her reception, drove off on her return to Osborne amid the merry pealing of bells, firing of guns, and the cheering of soldiers and spectators.

The officers of the 79th Highlanders (whose unanimous request that the Queen would be pleased to accept their old colours was so graciously acceded to by her Majesty) are highly gratified to know that the honoured and tattered relics are to find a resting place at Balmoral.

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### GAELIC IN HIGHLAND SCHOOLS.

The question of making a knowledge of Gaelic a part of the curriculum in our public schools is beginning to engage the attention of Highland School Boards. Professor Blackie holds very decided views regarding the expediency of such a course, as will be seen from the following communication by the learned gentleman to the Edinburgh Courant. He says:—"I encountered a gentleman the other day who said he had a decided objection to the Gaelic

language, that it left the people in barbarism, and the sooner it was stamped out the better. On my expressing surprise at this sentiment (or rather abhorrence, for I was not at all surprised, having heard that sort of talk only too frequently), and asking what he meant, he said if the Celts ever were to do any good in the world, they ought to be taught English. By all means said I; that they should be taught English is imperative; that is certainly the one thing needful for them in the first place, and they know it very well. But what they do not know, and what my decided friend certainly did not seem to know, is that the best way for them to learn the English is to learn the mother tongue thoroughly along with it. The best method of attaining a thorough knowledge of Latin is, according to the well-known practice of the famous Roger Ascham, the teacher of Queen Elizabeth, to practice systematically and unremittingly for a given period translation and retranslation—that is, turning a passage from Latin into English, and a day or two afterwards turning the translation back into Latin, accompanying the exercise by an accurate observation of the difference of the two idioms. Now, exactly for the same reason that by this method the knowledge of the mother English is the best aid to the progress of the Latin student, in the case of the Highland student the knowledge of Gaelic will prove the key to the accurate knowledge of English. Though an admirer of the venerable dialect of our Highland glens, and convinced that the poems of Macintyre, Donn, and Macdonald, as a genuine lusty growth of the soil, are as well worthy of being studied as Homer and Burns, I should be the last person in the world, as a practical man, to wish to preserve it alive

by any artificial process of galvanized vitality. All I say is that, where it lives, and so long as it lives, it should be used, and used wisely; and that the idea of violently stamping out a mother tongue is barbarous and contrary to all sound principles of popular education. If these matters were managed with any regard to natural propriety and educational principle, it ought to be accounted as great a practical absurdity to plant a schoolmaster in a Highland glen who does not know Gaelic, as to appoint a man to teach Latin in a university who does not know English.

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#### RUINS AT IONA.—CELTIC ART.

At the usual monthly meeting of the Society of Antiquaries in Edinburgh, a paper was read on the history of the ruins at Iona, by W. F. Skene, LL.D. The chapel of St. Oran may reach back to the twelfth century; but the monastery was founded by Reginald, Lord of the Isles, who ruled from 1166 to 1207, and who is said in the Book of Clanranald to have founded three monasteries—viz., a monastery of black monks in Iona, in honour of God and Icolmkill; a monastery of black nuns in the same place; and a monastery of grey friars at Sagadhul or Saddle, in Kintyre. The confirmation by the Pope of the foundation of this Benedictine monastery is dated 9th December, 1203; and there is an inscription on one of the pillars of the church itself, which shows that part of it was built by a prior who died in 1202. Mr. Skene found strong reasons for concluding that the monastery belonged to the order of Benedictines called Tyronenses, who were first introduced into Scotland by King David I. The monastery was under the see of Drontheim, in Norway, until it was joined

to Dunkeld, on the cession of the Isles to Scotland. Between 1492 and 1498, John, Abbot of Iona, was elected Bishop of the Isles, and in 1506 the Abbey Church of St. Mary's became the Cathedral of the Isles. Mr. Skene showed, from the drawings exhibited by Mr. Drummond, that several of the sculptured monuments had been identified as those of certain Chiefs and Lords of the Isles, whose burials are described in the Book of Clanranald.

Mr. Drummond, R.S.A., followed with a paper on the symbolism of the sculptured Celtic art of the West Highlands. The sculpture on these monuments was too generally looked upon as merely of an ornamental character, whereas in reality it embodied a deep and earnest symbolism. The most common emblem on them was the cross, figured in every variety of form, and often with the most intricate tracery. The sword and galley, emblems of chieftainship, came next in number, and there were also hunting scenes indicated by dogs pursuing deer or hares; fishing and falconry were also portrayed. The emblems denoting the commemoration of a female are the shears, the mirror and comb, and the harp. The clergy are known by the chalice and the ecclesiastical bell. The mystical creatures, the griffin and the dragon, also appeared on many of the stones—the latter being more frequently found in heraldry. Mr. Drummond also showed how the style of Celtic ornament had been disused for monumental purposes at the time of the Reformation, but has been continued to our own time on the weapons of the Highlanders, their targets, dirks, and powder-horns, as also on their brooches.

The paper was illustrated by upwards of 1100 beautiful drawings of the monuments of Iona and the

Western Highlands, and by a large selection of drawings of swords, dirks, shields, powder-horns, brooches, &c., from the pencil of Mr. Drummond. Mr. Drummond expressed his gratification at the improved state of matters at the Cathedral and the Relig Oran of Iona, the grounds of which are now cared for and kept in good order. The Cathedral, however, was in a bad state of repair, especially the east wall of the chancel, which, if not speedily repaired, stood in some danger of being blown down.

At this meeting there were presented two drawings of the circle of standing stones at Leys, near Inverness, described by Mr. George Anderson in a paper on the Stone Circles of Inverness-shire in the *Archæologia Scotica*.

—o—

#### TESTIMONIAL TO THE REV. GEORGE MACDONALD, ABER- DEEN.

On Thursday, the 3rd April, a deputation of the Highland students at Aberdeen waited on the Rev. George Macdonald, of that city, and presented him with a beautiful copy, in two vols., of Fairbairn's Dictionary of the Bible. The deputation at the same time read the accompanying address to Mr. Macdonald, who cordially thanked the students for their kindness, stating that it was to him, not only a duty, but a pleasure, to do all that lay in his power for promoting the interests of Gaelic speaking students in Aberdeen. Others who were present testified to Mr. Macdonald's knowledge of Gaelic, his readiness and ability to impart scientific and practical instructions regarding that ancient and increasingly interesting language, without allowing his ardour in its behalf to interfere with the higher duties of his sacred calling:—

#### ADDRESS TO THE REV. GEO. MAC- DONALD, FREE GAELIC CHURCH.

DEAR SIR,—We, as representatives of the Highland Students at present studying in Aberdeen, wish to take this opportunity of thanking you for the very great interest that you have taken in our welfare ever since we came to this city, and of testifying to the esteem in which you are held by us all.

We desire your acceptance of these volumes as a small token of our appreciation of your valuable services in our behalf.

We would refer to the noble and disinterested manner in which, though with hands full of other work, you have conducted the Gaelic class amongst us for the last three sessions. We can all testify to the knowledge you have given us of the structure of our native tongue, and to the interest it has awakened in us to further study in that neglected field.

We would refer also to the students' prayer meeting held during this session in the Gaelic Churches. We are convinced that it has had an influence for good upon the students generally, and that it is very valuable training for those aspiring to the office of the ministry.

We desire you to convey to Mrs. Macdonald our good wishes for the many kindnesses we have received at her hands.

We now conclude, by wishing you both health and happiness, and what to a minister is an object of the greatest importance, continued and increased success in your pastoral work.

Signed in name of the Highland students,

D. MACIVOR.

D. M. FRASER.

W. COWIE.

Aberdeen, 3rd April, 1873.



## A HIGHLAND FUNERAL.

We are assembled on the green sward. Each face is sad. Solemnity is everywhere traced in the features and movements of every one present. The scene is one which cannot be studied by itself. As we gaze upon it we are hurried along on the swift wings of imagination, and halt not till we find ourselves, as the sun reddens in the west, among the hushed crowd that assembled on the coast of the shore of the Sea of Galilee, to hear Him "who spoke as man ne'er spoke." Each one seemed to make sorrow his. For my own part, whenever I looked at my neighbour, I felt as if I could weep. I felt that choking sensation which I remember feeling when, for the first time, I left my father and mother—my brother—my gentle sister—my home, with its old and dear associations. (But ah! I have here touched a chord which makes me even now feel as a child!) Many unsympathizing hearts may laugh at me when I say I felt in this wise; while others, who try to study the philosophy of facts, may call me a poor, simple being. Simple I am, or I should not be writing this, and that *simplicity* (we call it simplicity to meet the demands of the philosophy of facts) filled the hearts of all those present—the best and bravest of men on earth. Old men and young, all sat with heads uncovered. Even the sprightliest were loath to enter into conversation. Every person appeared to be thinking (some, perhaps, for the first time) and each one thought it an unholy thing to interrupt the current of thought—whether religious or otherwise—that flowed through the other's mind. With regard to myself, although impressed by the sacredness of the scene, I allowed my boyish fancy free play among those mysterious problems met in the contemplation of death and the grave. But my reverie is suddenly ended. We are arranged in pairs, with a space between each pair. And now the mortal remains we are about to convey to their last resting place are slowly carried out by friends, who experience a mournful pleasure in thus paying the last rites to one who can no more feel grateful for any work of affection. The bier is reverently raised on the shoulders of the first two pairs. Friends and relations walk close behind it. In front there paces a saint like man, with "measured step and slow." He is, in this case, an old soldier. At every hundred or two hundred paces, according as the distance to the cemetery is far or near, he cries out "Relief," which is a

signal for those under the bier to halt for a few seconds, until those coming next assume their places. Whenever they do so, those relieved stand still till the whole line passes them, and then they join in the rear. This process is repeated all the way. Were it otherwise the men would be very much wearied; for sometimes they convey the dead in this manner to a distance of twenty miles or more, and very frequently along the roughest roads. Should any person chance to meet the funeral, he would be showing the greatest dishonour to the dead unless he uncovered his head. This idea of respect is something similar to another very common in the Highlands—that of adding a stone to the lonely cairn set up in memory of some poor unfortunate who was not blessed by being buried in the tomb of his fathers. The Russians and most northern peoples observe both customs.

When the churchyard is reached the body is lowered at the gate, and carried to the grave by friends of the deceased. On its being lowered into the grave every one present uncovers his head, and, as freely submitting to the will of the Creator of all, says "Amen." The earth is then returned into its place by some of those present, the chief mourners all the time standing at the head of the grave.

Females do not take part in Highland funerals. It is their chief duty to go to the house of affliction, and to comfort sorrowing ones. In Orkney and Shetland, however, it is no strange thing to see women present at funerals. But in these parts, I have observed, the female portion of the community knows what its rights are. I cannot see why women should not pay the last honour that is in their power to pay to the dead, unless, indeed, the practice might be objected to on account of the ebullitions of sorrow which the fairer and softer sex would naturally give vent to on such occasions.

Here I may say a word or two with reference to a notion that has somehow or other crept to the south—that a great deal of intoxication takes place at Highland funerals. No scandal was ever of a more creeping and lying nature than this. Because the foresight of the "son of the mist" has told him to provide himself with a small supply of his favourite beverage when he is at a funeral where the nearest churchyard is fifteen or twenty miles distant, and where the only road is a sheep-track across snow-covered moors and ice bound hills, are we on that account so destitute of charity as to call him a

drunkard—a savage who celebrates the death of his nearest, his dearest friend in the most repulsive and inhuman manner? I should think not. Those who know anything of Highland character know that it is not characteristic of the Highlander to ridicule the solemn or make light of the sacred. He may claim, without boast, the first place in nobleness of soul, in purity of morals, and in religious sentiment. These are the qualities to which it is owing his name is rendered so notoriously famous throughout the whole world. The most dull eye is all aglow when it sees, on printed page and painted canvas, the noble deeds of heroism displayed in the person of the Highlander; and the ear, at first reluctant to hear, is made to tingle when it hears rehearsed the chivalrous exploits and cool daring of the hardy son of Caledonia. The dreamy philosopher and the sleepy theologian are aroused from their lethargic musings on the selfish and depraved state of man when they find that here, if not elsewhere, is a race whose moral nature is benevolent, and whose soul is filled with an all-inspiring fear of its God. And all, in fact, who are possessed of the rare power of thinking for themselves, and basing their observations on facts, and not on the authority of others, will find that this matter with regard to funeral “sprees” is scarcely worth the paper and ink wasted in its refutation.

RAIBEART MAC-AN-ROTHAICH.

#### NEWS OF THE HIGHLANDS AND ISLANDS.

GREENOCK HIGHLAND SOCIETY.—The usual monthly meeting of this society was held in April—Rev. John Macpherson, vice-pres., in the chair. Mr. James Brown, jr., treas., reported that the receipts had exceeded the expenditure by £11, which would be placed to the credit of the society. We understand the committee entrusted with the promotion of Gaelic Literature has been empowered to offer money prizes for the best Gaelic essays, on subjects to be named at a future meeting.

CHICAGO.—A meeting was held on Monday evening, the 17th February, to consider the propriety of forming a Highland Association in Chicago. The project met with enthusiastic favour, and G. M'Pherson, D. C. M'Kinnon, James Campbell, and John Mackay were appointed to draft a constitution. The objects contemplated are the promoting of social intercourse among the citizens of Chicago who under-

stand the Gaelic language; the establishment of a library, to consist of Gaelic books, and books in whatever language relating to the Scottish Highlands and Highland people; the forming of a museum of Highland curiosities, and articles illustrative of the customs and habits, whether ancient or modern, of the Scottish Gael, and the extending of charitable aid to Highlanders and their immediate descendants.

OBAN.—At a competition for the Oban Celtic Society's prizes, held in presence of a number of influential residents and strangers, the following received awards for proficiency in the knowledge of the Gaelic language. Senior Class—1, Zella Mathieson, St. John's, Oban; 2, Mary Campbell, Barcaldine, and Jessie Macdougall, Kilmore, equal. Junior Class—1, Malcolm Maccallum, Kilmore; 2, Christina Livingston, do., and Donald Macdonald, Muckairn, equal.

THE Senatus of the University of Aberdeen has conferred the honorary degree of D.D. upon the Rev. John Kennedy, minister of the Free Church, Dingwall.

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### THE LOCHFYNE BARD.

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*We purpose giving the portrait with a biographical sketch of Mr. EVAN M'COLL, the “Lochfyne Bard,” in our next number.*

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### Answers to Correspondents.

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CALUM CIOBAIR II.—Please furnish your name and address. We cannot make use of anonymous communications.

MUNRO.—Can any of our friends give us the derivation of the name *Mac-an-Rothaich*?

FEARAS-BHOGHA.—An esteemed correspondent desires to be furnished with a specimen of a “*Fearas-Bhogha*,” particularly that known as “*Fearas-Bhogha nighean Alastair Ruaidh.*” Any information regarding such compositions will oblige.

ERRATUM.—The answer to *Toinhsachan* No. 4. in THE GAEL for February, ought to have been “seven and eleven” and not “five and seven” as stated in the March Number. We are obliged to our ingenious friend who pointed this out, and desire his better acquaintance,





EOGHAN MAC COLLA, BARD LOCH-FINE.

# AN GAIDHEAL.

II. LEABH.] DARA MIOS AN T-SAMHRAIDH, 1873. [16 AIR.

## BARD LOCH-FINE.

Ann an aireamh so de n' Ghaidheal, thug sinn do a luchd-leughaidh dealbh Eoghainn Mhic Colla, d'an goirte gu coitichionn le 'chomhaoisean an tir a dhuthchais, "*Clarsach nam bean*." Rugadh e anns a' Cheannmhor, ri taobh Loch-fine anns a' bliadhna 1812. Ged nach robh a pharantan ro shaoibhir, bha iad ann an suidheachadh ni b'fhearr na moran de 'n comb-inbhich anns a' Ghaidhealtachd. Bha iad fo dheagh chliu a thaobh bunailteachd an treibhdhiris mhodanail, agus iomraideach a thaobh na fialaidheachd, agus nan subhailcean teaghlachail airson an robh agus am bheil fardaichean nan Gaidheal cho comharraichte. B'e Eoghan an dara mac a b' oige de 'n teaghlach. 'N a leanabuidheachd thaisbean e ciocras do-chiosaichte an deigh air bardachd agus seann sgeulachdan na Gaidhealtachd. Cha robh mor chothrom aige air a bhi a' sasuchadh a mhiann air foghlum agus air fiosrachadh litreachail, coma co dhiu, rinn e a' chuid a b' fhearr de gach cothrom a bha so-ruigsinn dha; gheibhte e gu tric as deigh 'obair-latha ann an uaigneas nan cluaintean samhach leis an robh a dhachaidh air a cuartachadh, a' leughadh agus a' cnuasach gach leabhair air am faigheadh e greim; ach gu h-araidh a' deoghal a stigh smuais agus bladh clarsaireachd a dhuthcha.

Is coltach gun robh aig 'athair—Dughall Mac Colla, meas cubhaidh

air foghlum; agus mar nach robh na gheibhte dheth ann an sgoil na sgireachd ro airidh air an ainm, 'n uair a bha Eoghan mu dheich bliadhna dh' aois, dh' fhasdaidh 'athair oid-ionnsuich airson a theaghlach car bliadhna no 'dha, ged nach robh e idir ro chomasach air a' chosdas a dhioladh. Fo oileineachadh an oid-ionnsuich ud, cha b' fhada gus an d' thainig Eoghan gu bhi na dheagh sgoileir Béurla, ni a dh' fhadaidh 'n a bhroilleach ciocras lasanta an geall air litreachd. Mu'n am ud, choimnich 'athair ri aon de fhighheadairean *Phaisley* a bha air éigneachadh le dith cosnaidh gu sgriob a thoirt feadh na Gaidhealtachd a reic seann leabhraichean. Cheannaich "*Laoch a chuil bhain*," an t-ionlan de n' phac o'n fhighheadair, ni a bha do Eoghan 'n a ulaidh thaitnich. A thuilleadh air leabhraichean luachor eile, fhuair e 'n am measg "*Am fearr-seallaidh—Spectator—Bardarchd Burns*, agus an t-Oraideach Breatunnach—*British Essayist*." Leugh agus chnuasaich e iad le gionachd dhealasach; dh' fhosgail iad suas, mar gum b' eadh, saoghal ur fa 'chomhair, agus thug iad dianbheothachadh do-chaisgte do'n ghradh nadurra a bha aige air bardachd agus air rannaidheachd.

Mu'n am ud, chuir e ann an deilbh a cheud oran, —oran molaidh air maighdean og a ghoid a chridhe, ach ma dh' fhaoidte, nach do ghleidh e. Bha e mar sud car bhliadhnachan a' cuideachadh 'athar ri obair an fhearainn agus ri iasgach.

Auns a' bhliadhna 1837, thainig e mach gu follaiseach mar bhard ann an duilleagan an Teachdaire Ghaidh-

ealaich, da 'n robh e na fhear comhnaidh aithnichte. Choisinn luach agus feothas a bhàrdach a' leithid de mhèas agus de mhòr thlachd a luchd-duthcha, a's gun do dhuisgeadh iartus coitchiunn 'n am measg airson gum biodh a chuid oibre air an cur a mach ann an leabhar leotha fein, agus mar sin 'n uair a bha Eòghan ach fhathasd 'n a oganach, chuir e mach "Clarsach nam beann"—anns am bheil aireamh nach beag de orain-ghaoil agus de dhain eile ann an Gailig agus ann am Beurla a tha airidh air aite ro ard ann an iarmailt na fìor-bhàrdachd. Cha 'n aithne dhuinn ann an cainnt aosda, uasal nam beann bàrdachd is oirdheirce, is mìlse, no is druightiche na "Loch-aic," "Loch-dubhaich," agus "Rannan air bas bana-chairid." 'N a ranntachd Bheurla cha 'n 'eil e idir air deireadh, mar a chi ar luchd-leughaidh ann an duilleagan a' *Ghaidheil*.

Goirid an deigh do "Chlarsach nam beann" tighinn a mach, tre chaoimhnèas dìthid de ard-uaislean a dhuthcha—Mac Illeasdair nan Duanan, agus Caimbeulach Ile, fhuair Mr. Mac Colla suidheachadh measail comhfhurtachail ann an seirbheis Tigh-cuspuinn *Liverpool*. Ri h-uine, chaidh e thairis do America, far am bheil e a nis anns an t-suidheachadh chendna fo Uachdaranachd Chanada ann an Tigh Cuspuinn *Kingston*. Cha do chroch e fhathasd a chlarsach air na geugan, mar is aithne d'ar luchd leughaidh. Tha sinn ro thoilichte a chluinntinn gu 'm bheil a run air 'oibrichean a chur a mach as ur. Co aig ann bheil eolas trì a sgriobhadh ann air oirdheirceas a bhuidhann inntinn neo-chumanta, nach guidheadh dha saoghal fada, sona, sundach!

## MU NA SEANN GHÀIDHEIL.

X.

## INNTRÈACHDAINN AN T-SOISGEIL.

Do bhrìgh gu 'n do dhearbhadh sinn cheana gu 'm b' iad na *Seann Ghaidheil* sinnsearan nam fineachan sin a tha chomhnuidh an ceann tuath na h-Alba, bidh e iomchuidh a nis beagan a chur sìos mu inntrinn an t-soisgeil 'n am measg. Cha 'n 'eil fios cinnteach againn e' uin a thachair so, ach a reir coslais an uair a bha deisciobuil Chrìosd air an geur-leannmuinn leis an uachdaranachd Romanach, bha e dualach dhoibh teicheadh gu tuath thar a' bhalla a bha eadar na Romanach agus fineachan *Chaledonia*. Gun teagamh bhiodh iad sin eudmhor a chum an soisgeula chraobh-sgaoileadh am measg nan Gàidheal a ghabhriutha agus a thug didean doibh o an-ìochd nan naimhdean; agus mar so bha iad 'n am beannachd do 'n tìr, agus 'n am meadhon air an t-soisgeul a thoirt a steach innte. Do bhrìgh gu 'n d' fhuair iadsan fàsghadh o stòirn na geur-leannmuinn, threoraich iad an sluagh a thugso dhoibh a dh-ionnsaidh an Tì sin a tha mar ionad-fàsghaidh o 'n ghaoith agus mar dhìdean o 'n doiminn.

Cha 'n 'eil dearbhadh sam bith againn mu thimchioll an àm anns an d' thainig na ceud theachdairean soisgeulach do 'n tìr, ach, mu 'n bhliadhna A.D. 209, tha *Tertullian* ag radh, "Anns na h-aitibh sin de Bhreatunn far nach b' urrainn na Romanach teachd tha an soisgeul a' buadhachadh ionnas gu 'n do gheill iad do Chrìosd; agus tha ainm agus rioghachd Chrìosd a' ruigsinn a dh-ionnsaidh aitean a thug dulan do fheachd na Roimhe." Tha *Origen* a' toirt fianuis air an nì so mar an ceudna agus sgriobh esan mu 'n bhliadhna A.D. 230. A reir teisteanais nan ughdar so chi sinn gu 'n robh eolas an t-soisgeil air a chraobh-

sgaoileadh gu ruig *Caledonia* mu dheireadh na dara linne no mu thoiseach na treas linne; ach cha 'n eil cunntas cinnteach againn mu na ceud tbeachdairean so a chuir an ceill sgeul aoibhneach na slainte do ar sinnsearaibh. Is e *Ninian* a' cheud neach air am bheil iomradh sam bith againn; aon de na seann Bhreatunaich a rugadh mu 'n bhliadhna A.D. 360 agus a thainig a shearmonachadh do cheann deas na h-Alba mu 'n bliadhna A.D. 400. Tha an t-Eachdraiche, *Bede* a' radh "Gu 'n deachaidh na *Pictich dheas* iompachadh o iodhol-aoradh agus an toirt gu eolas na firinn le *Ninian*, duine naomh de na Breatunaich." B' iad na *Pictich dheas* na Gaidheil a bha firinneach, air taobh deas nan Garbh-bheanntan (Grampians) anns an tir a tha 'deanamh 'suas siorramachd Fiofa, pairt de shiorramachdan Pheairt, Shruithleadh agus Aonghais. B' anns na h-aitibh so gu sonruichte a bha *Ninian* a' searmonachadh an t-soisgeil, gidheadh is cosmhuil gu 'n robh e 'dol air thuras aibh n'a b' fhaide gu tuath, do bhrìgh gu 'm bheil moran eaglaisean no chilltean air an ainmeachadh air-san agus cuid diubh sin an ceann tuath na Gaidhealtachd. An deigh *Ninian* thainig *Palladius* mu 'n bhliadhna A.D. 432. Bha esan air tus a searmonachadh ann an Eirinn, ach á sin thainig e nall do dh-Albainn far an do shearmonaich e an soisgeul agus fhuair e bas ann an siorramachd Chinn-Chardainn ann an tir nam *Picteach*, am measg nan seann Ghaidheal. Gidheadh, a reir teisteanais nan seanchaidhean eaglaiseach bha teachdairean am measg nan Gaidheal roimh na daoine so a shearmonaich an soisgeul, a theagaisg an creideamh agus a fhrithheil na sacramaidean dhoibh ged nach 'eil an ainmean an diugh air an cumail air chuimhne. Re fad da cheud bliadhna roimh theachd *Ninian* bhia an creid-

eamh Criosdaidh am measg nan Gaidheal a reir briathran *Thertullian* agus is cosmhuil do bhrìgh gu 'n robh an luchd-teagaisg so a' tuineachadh ann am bothanaibh agus an cultibh uaigneach, fasail gu 'n d' thugadh "Na Cuiltich" mar ainm orra le luchd-aiteachaidh na tire,—ma dh' fhaoidte ann an sgeig mar a thainig an t-ainm *Puritans* ann an linnibh an deigh so.

Bha na Cuiltich 'n an daoine diadhaidh, foghlumte; agus chuir iad seachad an uine ann an ath-sgrìobhadh nan Sgrìobturan naomha, ann an urnuigh agus ann an trasgadh. Bha iad a' searmonachadh do na Gaidheil a bha ann an taobh deas na Gaidhealtachd; ach bha na Gaidheil 's an airde tuath—anns an duthaich ris an abrar a nis siorramachdan Inbhirnis, Rois, Chataobh, agus Ghallaobh, maille ris na h-eileanaibh mu thuath agus an iar, air an comhdach le dorchadas an aineolais, agus le tiugh cheo an iodhol-aoraidh gus an d' thainig Calum-cille d' au ionnsaidh le sgeul aoibhneach na slainte.

D. B. B.

—o—

## AN DARA DUAN

## DE SGIALACHD NA TROIDHE ;

Air a thionndadh bho Ghréugais Homair  
Gu Gàidhlig Abraich.

## LE EOBHAN MACLACHAINN.

*Taisbeanadh an Fheachda ; agus àireamh  
nam fineachan Gréugach agus Tròidh-  
each.*

## IV.

(Air a leantuin bho 'n àirimh mu  
dheireadh.)

Chuala Pallas nan gorm-shùl,  
'S thùrling i romh nèamh na still  
Bhàrr mullach Olimpius àird,  
Gu luath chabhlaich nam bàrc grinn.  
Fhuair i mac Laerteis mhòir—  
Saoidh mar Iòbh an gliocas cinn;  
A làmh cha do shìn an sonn,  
Chum a long thoirt sìos gu tuinn.  
Chunnacas a sheasamh leis fhéin,  
Cridh a' ghaisgich thréin fo cheal;

Sheas Minerbha ceart ri 'thaobh,  
 'S rinn seanchus ri laoch nan fear:  
 "Mhic Laerteis is mòr brìgh,  
 A chinn ghlic nan innleachd géur,  
 An teich sibh gun chliù, gun àgh,  
 Na 'r n-aon mhaom thair sàil gu léir?  
 'S sibh a dh' fhàgadh fàth gu uaille,  
 Aig cùirt naibhreach 's aig tuath Thròidh.  
 Helen chéutach nam miann cràidh,  
 A ghluais bàs do mhltean slòigh,  
 Liuthad Gréugach gaisgeil, ùr,  
 A dh' éug cian bho 'n dùthaich ghaoil;  
 'S Paris gun ath-dhiol d' a chionn,  
 An seilbh toradh a mhionn claon!  
 Greas, greas ort, Ulisseis àigh,  
 Fuadaich tàmailt, bac an triall;  
 Fìach uile dheas-chainnt do bheòil,  
 'S leig dàn Thròidh gu mèinn nan dia."

Labhair i; 's dh' aithnich an laoch  
 Guth na bau-dé nach b' fhaoin brìgh;  
 Ghrad-ruith e, 's tilgear air fonn  
 Fhalluing throm bu sgiamhach lith.  
 Eurlab, fear-gairm ant shuinn,  
 Thog ant earradh 's phaisg le sgoinn:  
 Ach dh' imich e fhéin na 'dheann  
 Gu Mac Atreuis, rìgh nan lann.  
 Choimnich e 'm flath 's ghlac a lámh  
 Colbh neo-bhàsmhor, siol nam buadh;  
 'S ràinig far 'm bu dlùth, na 'n sréud,  
 Luingeas Gréugach nan arm cruaidh.

'N uair thachradh ris neach a b' fhiùgh,  
 Milidh no ceann 'stiùradh slòigh,  
 Dhruideadh e ris gu teann, teann,  
 'S an rìgh-chainnt a b' fheartach glòir:

"Cha tig dhutsa, ghaigich àigh,  
 Crith-eagail mar thràill gun chliù.  
 Suidh a's impich càch bho thriall,  
 Oir 's ain-fhios dut miann do rìgh.  
 'S a ghniomh seo chan bheil air fad,  
 Ach dearbhadh aigne nau tréun;  
 Ge liomhor flath th' anns a' chùirt,  
 'S tearc na thuig a rùn gu léir.  
 Gabhaibh toirt—na toillibh fraoch:  
 'S mòr an baoghall rìgh fo ghruaim,  
 Tha cumbhachd a's neart na làimh,  
 'S aig ti nan nèamh, 's àrd a luach."

'N uair chiteadh leis neach ga chòir,  
 De 'n mheasg-shluagh ri bòilich fhaoin,  
 Spaidheadh e 'n trom cholbh ri cheann,  
 'S bhagrath teann le smachd neo-chaoin:

"Fosadh ort, aumhìdh gun chéill,  
 Thoir éisdeachd do 'n dréam is fiach;  
 Cha chonn thusa 'm blàr no 'n cùirt:  
 Ach diobhag gu chliù gun mhiagh.  
 An saoil gach ùmaidh 's a' Ghréig,  
 Gur leis fhein an colbh mar chòir?  
 Is riaghailt a chur bun os cionn,  
 Gràisg a chur a stiùradh slòigh.  
 Ceannard na biodh ann ach aon,  
 Rìgh do 'n toir ti naomh nan spéur,  
 Ghocas a's lagh, smachd a's ùil,  
 Gu stiùradh 's gach cùis le céill."

Mar seo gu ceannsgalach, glic,  
 Chaisg e iom-ghluasad nam feachd.  
 Bho 'm bùthan 's bho 'n longan tric,  
 Thill iad gus an cluinnteadh 'n reachd.  
 Bha 'n gaoir a' dòrtadh romh 'n fhonn,  
 Mar shumaid ghailbhich a' chuain,  
 Bhrùchdas mu 'n tràigh fharsuing réith,  
 'S an grinneal gu léir a' fuaim.

(*Ri leantuinn.*)

—o—

## COMHRADH

EADAR MURACHADH BAN AGUS  
 COINNEACH CIOBAIR.

COINNEACH.—"Failte na maidne  
 dhuit, a Mhurachaidh Bhain, thig-sa,  
 a charaid, agus dean suidhe air a'  
 chnocan ghlan, ghlas so, an cois, an  
 tobair agus cluinneam do naigheachd.  
 Is fhad o'n la sin, a Mhurachaidh  
 choir; tha mi anabarrach toilichte  
 thachairt ort, gun duil idir agam ris.  
 Dean suidhe, agus leig do sgios."

MURACHADH.—"Cha lugha na sin  
 an solas a ta ormsa, a Choimnich, d'  
 fhaicinn aon uair eile, air son an  
 t-seann eolais; agus Ochan! Ochan!  
 a Choimnich, is iomadh la a bha  
 sinn cuideachd, agus isiomadhoidhche  
 a choidil sinn le cheile air an aoin  
 leabaidh. Och! ma ta, is lionmhor  
 atharrachadh a thainig air ant-saoghal  
 o'n uair sin; ach a Choimnich, rinn mi  
 di-chuimhne, tha mi 'g iarraidh maith-  
 eanais, ciamar tha Seonaid choir agus  
 na paisdean? Tha mi cinnteach gu'm  
 bheil na gillean a nis air fas mor,  
 agus mar an ceudna, na caileagan, oir  
 fagar orra-san, na creutairean laogh-  
 ach, nach eagal doibh aon uair 's  
 gu 'n ruig iad, le 'n lamhaibh beaga,  
 air dorus na h-amraidh?"

COIN.—"Tha iad uile gu slan,  
 fallain, eadar bheag agus mhor, agus  
 tha mi 'n dochas, a Mhurachaidh,  
 gu 'm bheil iad uile 'n an slainte agad  
 fein."

MUR.—"Tha coir a bhi taingeil,  
 agus is dan a bhi gearan, a Choin-  
 nich; ach dluthaich rium, a' charaid



choir, agus innis domh do naigh-eachd. Las do phiob, socraich thu fein, agus suidheamaid cuideachd car tacain."

COIN.—“Cha'n 'eil ùrachd son-raichte agam idir, a Mhurachaidh, ach a mhain gach sgiorradh, gach long-bhriseadh, agus gach tubaist lionmhor, a tha tachairt air muir agus air tìr, trid an bheil na ceudan air an cur a dhìth ann am prìobadh na sula; ach tha thu fein a' faicinn mu na nìthibh sin uile anns na Litrichibh-Naigheachd, a tha, mo thruaigh! mar tha iad ag innseadh dhomh-sa, lan diubh gach la."

MUR.—“Cha'n 'eil teagamh agam nach 'eil, ach tha deagh fhios agad-sa, a Choinnich, nach teid agam-sa air na Litrichibh-Naigheachd sin a dheanamh mach, dh-easbhuidh na Beurla sin nach urrainn mi aon chuid a leughadh no 'thuigsinn. Tha iad gu tric aig mo chuid mac, a tha 'deanamh mabalaich leughaidh orra, ach is comadh leam-sa co dhiubh, ged tha iad co mor, leathan ri caineab-fhasganaidh, agus gu h-ionmhan air an lionadh le nìthibh air chor-eigin."

COIN.—“Is call dhuit sin, a Mhurachaidh, call mor gun teagamh, do bhrìgh nach fhaic agus nach cluinn thu mu na nìthibh a tha tachairt anns an t-saoghal mu'n cuairt duit."

MUR.—“Is mi a chi agus a chluinneas; agus na biodh duil agad-sa, a Choinnich, gu'n bheil gach fiosrachadh, ùrachd, agus eolas air an druideadh suas anns na duilleagaibh leatham, leibideach sin. Cha'n 'eil idir, fhir mo ghraidh, agus dh'innseadh dhomh-sa gu'm bheil moran nìthe annta nach 'eil fìor—nìthe neo-airidh air suim sam bith a ghabhail diubh, oir tha na breugan fein air an clodh-bhualadh, agus tha na breugan a's mo nì's taitniche do mhoran u'an fhirinn ghlan; agus creid thusa mise,

a Choinnich, tha suilean nan Gall lan fhosgailte gu 'fhaicinn gur iad na nìthe sin a's mo air am bi muinntir an toir, na ceart nìthe a chuirear fa'n comhair, co aca tha iad fìor no nach 'eil."

COIN.—“Direach ceart, a Mhurachaidh, tha thusa mar a bha thu riamh gun tlachd sam bith agad do na Gaill, agus gun earbsadh, gu'n dochas idir agad nad' chridhe thaobh nan nìthe a theirear, no 'nìthear, no 'smuainichear leo! Is i 'Ghailig, agus iadsan tha 'g a labhairt, a bheir mosholas do d' chridhe, agus ge b'e cìod e air nach bi snuadh agus blas nam beann, nan gleann, agus nan gaisgeach Gaidhealach, cha'n 'eil suim agad dheth, agus cha bhi gnothuch idir agad ris. Ach co a tha 'toirt fiosrachaidh dhuit, a Mhurachaidh, air gach sgeul agus eachdraidh air am bheil thu co mion-eolach, an uair a tha thu a' cur cul ris na Litrichibh-Naigheachd Gallda? Dh'innseadh dhomh-sa an oidhche roimhe le d' choimhearsnach fein, Ailean Cam, nach 'eil aithris no ur-sgeul o chrioich gu cruach, air nach 'eil fios agad-sa. Nach 'eil sin ceart a nis?"

MUR.—“Cha bheag an t-iongantais a tha thu a' cur orm, a Choinnich, an uair tha thu 'foighneachd dhìom an nì sin air am bu choir deagh-fhios a bhi agad fein! Co a tha 'toirt fiosrachaidh dhomh air gach sgeul agus eachdraidh? Ochan, a Choinnich, b'i 'cheist i! Co ach mo charaid nach treig, — mo dhiulnach laoghach, cuimhir, ceanalta, an GAIDHEAL—seadh an GAIDHEAL coir neo-eisio-maileach, a tha teachd air a thuras a'm' ionnsuidh gach mìos lan-luchd-aichte leis gach caochladh eolais agus teagaisg a tha freagarrach, feumail, taitneach chum an crìdhe agus an inntinn a lionadh? O! b'e 'n gille e da rìreadh, an laoghach glan gun teagamh! Is cinnteach leam,

a Choinnich, gu'm bheil thu eolach air."

COIN.—"Tha naire orm a radh nach 'eil."

MUR.—"Fendaidh naire a bhi ort, a Choinnich, sin 'aideachadh. Ud! Ud! mo chreach! ciod a thainig ort, a Choinnich, agus gun eolas a bhi agad air a' GHAIÐHEAL? Tha esan air bheag naire a thuingeas agus a labhras canain Oisein agus Fhinn, agus nach d' thug fathast aoidheachd 'n a fhardaich do 'n GHAIÐHEAL, agus le uile chridhe fein, nach d' altaich a bheatha. Na toir snain do d' rosgaibh, a Choinnich, agus na cur do cheann air clusaig, gus an toir thu cuireadh cairdeil, fialaidh dha, gu teachd agus failt' a chur ort le 'naidheachdaibh. Thoir an aire d'a so, ma ta, agus so mo lamh-sa nach gabh thu an t-aithreachas. Cha'n 'eil fios agad ciod a thia 'n saoghal a' deanamh gus am faic thu an GAIDHEAL, agus gus an cluinn thu a lionmhorachd ur-sgeul!"

COIN.—"Mile taing dhuit, a Mhurachaidh, is minic a thug thu deagh chomhairle orm; is minic a ghabh mi do chomhairle, agus gabhaidh mi an tras' i. Ach c'ait am bheil an GAIDHEAL cliuiteach sin 'a fhaotuin, agus ciamar a chuireas mi fios d'a ionnsuidh, chum gu'n taoghail e orm 'n a chuairtibh, agus gu'm faigh mi eolas air?"

MUR.—"Fag thusa a' chuis sin a'm' laimh-sa, a Choinnich, oir is mise tha eolach air, agus is mi nach dean maille no mairneal sam bith chum gu'n tig e agus gu'n faic thu e; agus cha d' thug thu fein agus Seonaid riamh aoidheachd mu d' chagailt do charaid ni's taitniche, no do neach sam bith ni's comasaichena esan chum toilintinn a thoirt do'n teaghlach air fad, eadar bheag agus mhor, eadar shean agus og. Tha comhradh binn, blasda aige-san do na h-nile, agus tha eolas agus gliocas air am foillseachadh

'n a bhriathraibh gu leir! Tha e 'sparradh teagaisg agus fiosrachaidh de gach gne maraon air an og agus air an aosda. Ach mar a thubhairt mi cheana, a Choinnich, b'e'n gille e da rìreadh, agus gu mo reidh gach rathad roimhe!"

COIN.—"Tha'n Gaidheal a' d' chomain, a Mhurachaidh Bhain, oir is deas-chainnteach do bhriathra 'n a chliu; ach is cinnteach mise mar biodh an teisteanas a tha thu 'toirt air da rìreadh toilitinneach, nach e Murachadh Ban a dh' fhosgaileadh a bheul as a leth. Ach innis so dhomh, am bheil cairdeas no daimh sam bith aig do chaomhan, an GAIDHEAL ri luchd-turais a bha 'taoghal gharbh-chrioch na h-Alba o cheann da fhichead bliadhna, agus ris an d' rinneadh moran solais an uair a thigeadh iad an rathad? Tha deagh chuimhne agam orra-san gu leir, agus cha di-chuimhnich mi a chaoidh a liuthad gaire mor, cridheil, a rinneadh aig a' bhaile ri Fionnladh Piobaire, Eachann Tirisdeach, Para Mor, agus na h-uiread eile. Ach is fhad' o'n la sin a nis. Bha balach taitneach 's an TEACHDAIRE GHAIÐHEALACH, ach chaidh e a dhìth 'n a oige, mu'n d' fhuaradh mor-eolas air. Leanadh e le CUAIRTEAR NAN GLEANN, agus le FEAR-TATHAICH NAM BEANN,—diulnaich cheanalta; ach mo thruaigh! cha robh a h-aon diubh buan, agus bu laoghach iad. Tha cuimhne mhaith agam orra sin air fad, agus feudaidh e bhi gur caraid dhoibh an GAIDHEAL ainmeil sin anns am bheil nigh co mor agadsa, a Mhurachaidh."

MUR.—"Ma ta, a Choinnich choir, is math gun teagamh do chuimhne, oir is fhad' an uine a nis o laithibh AN TEACHDAIRE, A' CHUAIRTEIR, agus na cuideachd sin eile nach maireann, a bha co dichiollach 'n an la's 'n an linn feinn, chum an luchd-duthecha 'earalachadh agus a theagasg. Gun

teagamh, mar a thubhairt thu, tha daimh aig A GHAIÐHEAL riu sin, oir tha e mach air an aon ghnothuch; tha e air 'arachadh's an aon tìr, tha e 'labhairt na h-aoin chainnte, agus tha e air a dheachdadh leis an durachd cheudna chum gach eolas agus ealaidh a dheanamh aithnichte amns gach aite. Ach tuig-sa so, a Choinnich, tha cothroman aig A' GHAIÐHEAL nach robh aca-san, do bhrìgh gur ionadh innleachd. tionnsgnath, agus ealaidh air an d' fhuaradh colas o na laithibh a chunnaic iadsan; agus tha comus nì's fearr aige-san na bha aca-san gu barrachd a chur an ceill d'a luchd-duthcha fein. Ach, a Choinnich, sin a nall an adharc dhubh, oir is feaird sinn deannan dhe 'n t-snùisean an deigh an uisge. Cha'n 'eil omhail idir agad a nis dhe 'n phìob, tha duil agam, ach bha la eile ann, fhir mo chridhe."

COIN.—“A nis, a Mhurachaidh, na dean dearmad air A' GAIDHEAL a stiùireadh a'm ionnsuidh gun dail. Ach ciamar a dh' aithnicheas mi e an uair a thig e?”

MUR.—“A dh' aithnicheas tu e! O! a Choinnich, a Choinnich! cha'n fhac thu a mhae-samhuil riamh:—

“Fìor Ghaidheal e 'n a eideadh,  
Le 'bhreacan, 's le 'fheile,  
'S e ealanta, euchdach,  
Le geur-chlaidheamh 'n a dhorn.”

COIN.—“Tha thusa, a Mhurachaidh, ri ranntachd mar a bha thu riamh. Tha mi faicinn nach do chaill thu a' ghride chum bardachd a dheanamh a nochd thu 'n ad oige, an uair a rinn thu an èisg-dhuan shearbh ud do'n tailear chrubach, agus d' a' mhaoi Ealasaid, air fonn ‘Brìgìs Mhìc Ruairidh!’ Am bheil cuimhne agad air sinn, an uair a chuir Ealasaid an ruaig ort leis an lorg-shuisde, a' bagradh an t-eanchainn a chur asad n'an deanadh i greim ort?”

MUR.—“Bha leithid sin ann, a Choinnich, ach dh' fhalbh na laithean sin a nis, agus chuireadh cul rium-sa gu buileach leis na ceolraidhean gogaideach sin, a tha ceart co luain-each ris a' ghaoith, agus nach fan car an tiota a's lugha chum filidheachd a chur le cogarsaich 'n an chluas, mar a b' abhaist doibh a dheanamh. Cha'n fhaide air ais na'n la an de, chuir mi romhan focal no dha a chur an altaibh a' cheile mar chliu do'n chuideachd cheanalta sin a tha 'deanamh cobhair air A' GHAIÐHEAL agus ag innseadh dha lionmhorachd nithe a chuirear an ceill leis d'a luchd-duthcha fein; ach cha tigeadh lide 'n an cheann. Rinn na ceolraidhean gaire-fanoid rium, an uair a bha mi 'g an asluchadh air son cuideachaidh, agus dh' fhag iad mi co balbh ri Creagan-an-flùthich ud thall. Mu dheireadh, an deigh moran guidhe agus griosaidh rinn te dhiubh snodh-gaire, agus thubhairt i, ‘Rach air taghairt, a Mhurachaidh, agus nì mi combnadh leat re tamuill bhlìg.’ Ach dh-aindeoin na cuise, cha tugadh ach fìor neoni comais dhomh mo bheil fhosgladh, ach rinn mi mo dhìchioll.”

COIN.—“Agus ciod a rinn thu, a Mhurachaidh, ciod a chuir thu r'a cheile. Cluinneam e, cluinneam e, mar a tha e.”

MUR.—“Ma ta, fhir mo chridhe, tha naire orm na rannan aithris a thaobh an mìosad, ach o'n tha speis co mor agad-sa do'n GHAIÐHEAL, cha mhlìste leat a chluinntinn co iad a tha, le dualchas agus dachas 'n an crìdhe 'g a chomnadh; oir,—

“Is ro lionmhor iad na treubhan,  
Tha 'n dluth-dhaimhe ris fo'n sgeith' aig',  
Urramaich ro allail, euchdach,  
Nach dealaich ris, 's nach treig ri 'm beo!

Coisridh fìor-fhoghlumt', ealanta,  
A streapas gu dian, dealasach  
Gu bras suas air *Parnassus* ard,  
Le 'n ceol, 's le 'n ceileireachd gun gho.

Air eachdraidh tha iad barraichte,  
'G a sgrìobhadh sìos gu h-ath-ghlanta,  
Le gach seud, seun, is sean-fhacal  
A chual, no 'chluinnear leo nis' mo!"

COIN.—“Ochan! a Mhurachaidh,  
is gleusda a fhuaras tu. Tha mi  
faicinn gu'm bheil saighdean's a'  
bhalg fhathast, agus nach do chaill  
thu idir do chumhachdan flidheachd.  
Ach innis domh co iad a chomhlan  
eireachdail so a tha maraon a' cuid-  
eachadh leis A' GHÀIDHEAL?"

MUR.—“Cha 'n ann, ann an crom-  
adh an anmoich, an uair a tha 'm  
feasgair a' tarruing dluth, agus a  
dh'fheumas sinn dealachadh r'a  
cheile, a thig e dhomhsa leudach-  
adh air a' chomhlau urramach so, a  
tha co lionmhor, agus co sgaoilte o  
cheile, ach feudaidh mi fear no dithis  
dhiubhainmeachadh's an dol seachad.  
Tha “Bun Lochabar” an comhnuidh  
easgaidh, ealamb, deas-chainnteach,  
leis gach fiosrachadh air barr a chuid  
meur; agus is iongantach foghlumta  
an gaisgeach e. Tha mar an ceudna  
“Renton” an aigh, curaidh ro chean-  
alta, dileas, co ealanta, deas air  
spealgadh bhriathar, agus air an cur,  
eadar bhun agus bharr an altaibh a  
cheile. A ris tha sgaoth gun  
aireamh a' leantuinn, agus gach aon  
airidh air cliu. Tha 'm “Muileach,”  
agus “D. B. B.,” agus “Bard Loch-  
fine,” agus “H. M'C.,” tha “Loch-  
Aillse,” agus “Cona,” “P. Mac-  
Griogair,” agus an “Runasdach,”  
“MacAoidh,” agus “Callum,” an  
“t-Abrach,” agus an “Gille Dubh,”  
“D. C.,” agus “MacDhomhnuill  
Duibh,” “Mac-Oidhche,” agus mar  
an ceudna “Mac-Mharceis” nan  
deas-bhriathar. Tha 'n “Sgiathan-  
ach” am measg chaich le 'speuradair-  
eachd, agus na h-uiread eile nach  
cuimhne leam aig an am. Sin agad  
comhlan laidir, togarrach, dileas,  
agus cha 'n eagal do 'n GHÀIDHEAL  
choir aig am bheil iad uile gu leir co  
dian air a thaobh.”

COIN.—“Mile beannachd agad, a  
Mhurachaidh, cha chual mi a leithid  
riamh. Nach iad sliochd nam beann  
bu choir a bhi taingeil air son gach  
innealachd agus strìth a tha 'g an  
deanamh aig a' cheart am so chum a  
bhi 'g an teagasg, agus 'g an ath-  
leasachadh. An cual thu gu'm bheil  
GAIDHEAL mor eile 'g a uidheamach-  
adh fein ann am baile-cinn na Gaidh-  
ealtachd, air son na crìche ceudna.  
Cha 'n fhada gus am bi e deas, agus  
tha mi 'n dochas gu'n teid e air a  
thuras gu solasach, aiginneach, agus  
gu'n eirich gach cuis gu maith leis  
re iomadh bliadhna ri teachd? An  
cual thu gu'm bheil lionmhorachd  
chomunn ann, a tha air an suidh-  
eachadh anns gach baile mor an Alba,  
agus ann an Lunnain, air son leas  
gach ni a bhuineas do na Gaidheil.  
Cha 'n fhad' on dhealbhadh comunn  
ro chumhachdach ann am baile  
Inbhirnis, aig am bheil mar Run-  
chleireach MacAoidh an aigh, ogan-  
ach aig am bheil, mar a thubhairt  
am bard—

“Fiamh na maighdinn air a mhalaidh,  
'S e ro aithnichte 'measg chaich.”

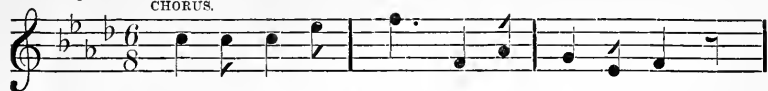
Is mithich dhuinn a nis a bhi “bog-  
adh nau gad,” a Choinnich, oir tha 'n  
t-anmoch a' tarruing dluth, agus tha  
sliغه gach fir againn gle fhada. A  
mach leis an adhaire dhuibh mu 'n  
dealaich sin, o nach fhaighear ni's  
fearr air an raon so, ach is maith e.  
Innis, le beannachd, do Sheonaid  
gu'm fac thu a caraid Murachadh  
Ban, a bha solasach a chluinntinu  
gu'n robh i fein agus a paisdean slan,  
fallain. Na dean dail gus an tig thu  
an rathad a ris, a Choinnich. Greas  
ort, agus bithidh iomradh againn air  
nitlibh o chein, agus air gach athar-  
rachadh agus ur-sgeul a dh'fheadas  
teachd gu crìch.” So, so, “An la a  
chi's nach fhaic”—beannachd leat!

ALASDAIR RUADH.

KEY A Flat.  
With spirit.

## 'S FHEUDAR DHOMH BHI BEO.

CHORUS.



M: - : m | m: - : s | l: - : - | L<sub>1</sub>: - : d | t<sub>1</sub>: - : s<sub>1</sub> | l<sub>1</sub>: - :



L: - : l | s: - : f | m: - : - | L<sub>1</sub>: - : l<sub>1</sub> | d: - : d | r: - :

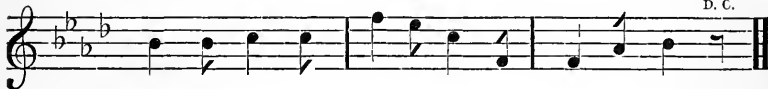


FINE.

M: - : m | m: - : s | l: - : - | L<sub>1</sub>: - : d | t<sub>1</sub>: - : s<sub>1</sub> | l<sub>1</sub>: - : ||



M: - : m | r: - : d | t<sub>1</sub>: - : s<sub>1</sub> | L<sub>1</sub>: - : l<sub>1</sub> | d: - : d | r: - : d



D. C.

R: - : r | m: - : m | l: - : s | M: - : l<sub>1</sub> | l<sub>1</sub>: - : d | r: - : ||

'S fheudar dhomh bhi beo,  
Ged a robh thu 'm dhith;  
Ciamar gheobh mi 'n smuairnein so  
Chumail dhiom?  
'S fheudar dhomh bhi beo,  
Ged a robh thu 'm dhith.

'S muladach a ta mi  
Mach ri Dail-na-Ceardach,  
'S gun a' ghruagach lamh rium—  
Gaoil a's gradh mo chridh'.  
'S fheudar dhomh, &c.

'S i mo ghaol an ainneir  
'S deise theid 'n a h-anart;  
'S iomadh diuc a's baran  
Dh'fharraideas, Co i?  
'S fheudar dhomh, &c.

'S i mo ghaol an dèideag  
'S deise theid 'n a h-eiteadh;  
'S coltach ri deo-greim' i  
'N uair a dh'èireas i.  
'S fheudar dhomh, &c.

'S ann ort a tha 'n cul-sniomhain,  
Nach feum cir g'a chireadh,  
'S e mar thendan sìoda,  
Sios mu chuid do chinn.  
'S fheudar dhomh, &c.

Tha 'n t-urram dhuit air dannsadh,  
Anns gach coisir ghreannar;  
'S mor a thug mi gheall duit,  
Ged a mheall thu mi.  
'S fheudar dhomh, &c.

'S muladach a ta mi  
Dol a stigh do 'n bhata,  
'Dhol a nunn thar saile,  
'S gu la 'bhrath cha till.  
'S fheudar dhomh, &c.

Ach 's e dh'fhag mi bruite,  
'N ainneir a chur cul rium;  
'N deigh na rium i 'shugradh,  
'S tursach tha mo chridh'.  
'S fheudar dhomh, &c.

## AIR CRUINN-MHEALLAIBH SOILLSEACH NAN SPEUR.

### EARRANN VIII.

Cha'n eilni air bith's a' chruitheachd a dheachdas an imtinn le smuaintibh n'is oirdheirce mu thimchioll moralachd agus co-dhealbhadh nan speur, na aireamh, meud, agus astar nan reulta suidhichte. Tha, gun teagamh, iongantais oirnn an uair a bheachdaicheas sinn le curam air mor-mheud na talmhainn air am bheil sinn a' gluasad; ach an uair a smuainicheas sinn air cia co suarach's a ta am meud sin an coimeas ris a' chuid a's mo de na rionnagaibh os ar ceann, agus cia co beag cuairt a shiubhail, an uair a choimeasar e ris na reultaibh suidhichte; an sin, tha smuainte n'is freagarraiche againn mu fharsuingeachd na cruithheachd, agus mu mheud nan oibre eugsamhla a ta imte!

Ged is mor a ta gach reult agus gealach a tha 'g iadhadh mu'n ghrein a' foillseachadh cumhachd neo-criochnuichte an Ti bheannaichte a dhealbh iad; gidheadh, is beag iad sin gu leir an coimeas ris gach corp dealrach eile a chithear air an suidheachadh air feadh fharsuingeachd na cruithheachd. Tha na rionnagan suidhichte, air nach 'eil againn ach eolas ro bheag a thaobh an astair do-thuigsinn uainn, agus an lionmhorachd do-aireamh, a' foillseachadh morachd, maithreas, agus cumhachd De air mhodh do-chur an ceill! Cha'n 'eil sinne 'g am faicinn ach mar bhallaibh beaga, cruinn, soillseach, no mar sheudaibh boisgeach a tha air an suidheachadh anns na speuraibh aig astar neo-criochnuichte air falbh! Gidheadh, is grianan iad so, a tha 'toirt barrachd air grein na talmhainn againne, an am meud agus ann an soillse! Goirear *Reulta Suidhichte* dhiubh a chionn gu'm bheil iad co fada air falbh a's nach urrainn reultairean a dheanamh a

mach gu'm bheil iad a' carachadh idir as an aitibh, agus chum eadar-dhealachadh a chur eadar iad agus na reultan mu thimchioll am bheil eolas n'is ciùntich' air 'fhaotuinn a mach. Tha an aireamh co mor is nach urrainn na speuradairean ni sam bith cinnteach a chur an ceill mu'n timchioll. Cha'n fhaicear ach beagan mhilltean diubh leis an t-suil luim, ach fhuaradh a mach gloineachan-amhairc leis am bheil muilleana do-aireamh dhiubh air am faicinn; ach an deigh sin uile, tha e cinnteach gur suarach an aireamh dhiubh a chithear idir, an coimeas ris an lionmhorachd neo-criochnuichte de na rionnagaibh boisgeach sin, a tha air an suidheachadh aig astar air nach comus do na gloineachaibh a's fearr ruigheachd. Cha'n 'eil teagamh sam bith nach grianan iad uile aig am bheil solus anna fein, cosmhuil ris a' ghrein a tha soillseachadh na talmhainn so againne! Tha aobhar againn a chomh-dhunnadh, gu'm bheil reultan agus gealaichean a' cuairteachadh gach greine dhiubh so fa leth, agus gu'm bheil iad air an comhdachadh le coilltibh, feur, agus luibhean de gach gne, agus fendaidd e bhì air an aiteachadh le bithibh reusonta agus tuigseach! Nach miorbhuileach, uime sin, oibre an Tighearna De! Nach soilleir a tha na neamhan a' cur an ceill a ghloir, agus na speuran a' nochdadh gnìomh a lamh!

Tha astar nan rionnag so na talamh, agus o aon a cheile, ceart co iongantach ris an aireamh aca. Tha'n teallsanach, *Bessel* a' deanamh dheth gu'n bheil na rionnagan suidhichte a's faigse do'n talamh trì fichead muillean de mhuilleanaibh mìle air astar naithe; agus ma tha iadsan a's faigse co uamhasach fad' air falbh, ciod a theirear mu'n timchioll-san a tha co fad' as is gur gann a chithear idir iad? Tha'n solus a' gabhail teann air ochd mionaidean gu sinbhal eadar

a' ghrian agus an talamh so, ach ghabhadh e cuig, deich, agus fichead bliadhna gu siubhal eadar cuid dhe na rionnagaibh sin agus an talamh! Cha'n urrainn an iuntinn aireamh nam miltean astair a tha na rionnagan sin air falbh a thuigsinn. Ghabhadh peileir gunna-moir, dh' aindeoin a luathais, teann air ceithir muillean bliadhna gu tighinn o'n rionnag ris an abrar *Draconis* a dh-ionnsuidh na talmhain; agus is leoir sin chum a dheanamh soilleir, nach comus duinn beachd freagarrach sam bith a ghabhail air an astar do-thuigsinn aig am bheil na rionnagan air an suidheachadh uainne! Tha moran anns a' bharail gur lionmhor rionnag a tha ann, a tha co fad air falbh is nach d' rainig an solus aca fathast an talamh so, o àm a' chruthachaidh gu ruig an la an diugh! Thugadh so air na h-uile an smuaintean fein a shuidheachadh air a' chumhachd neo-chrìochnuichte sin a dhealbh na soluis mhaiseach so, agus a tha 'g an stiùireadh 'n an cuairtibh ann am farsuingeachd nèimhe! Is ceart a thubhairt an Salmadar, "Is mor an Tighearna agus is mor a chumhachd. Molaibh e, a' ghrian agus a' ghealach, molaibh e, 'uile reulta soluis. Molaibh e a neamha nan neamh." — (Salm cxlviii. 3.)

Cha'n 'eil neach air bith nach tug fa' near an crios soilleir sin a chithear air oidhche reota, ann an airde nan speur, do'n ainm, "*An t-slighe bhainneach*." Cha'n 'eil anns a' chrios so, uime sin, ach miltean agus muilleanan do ghrianaibh a tha air an suidheachadh co teann air a' cheile's gu'm faicear trì mìle agus corr diubh ann an leud na gealaich dhe'n t-slighe dhealraich so. Mar so, chithear na rionnagan sin le gloineachaibh, dluth do aon a' cheile, ach an deigh sin uile tha e air a dhearbhadh gu'm bheil muilleanan de mhuilleanaibh mhiltean eatorra! Ghabh na reult-

airean beachd air buaidh iongantach eile a bhuneas do chuid de na rionnagaibh suidhichte, agus 's e sin gu'm bheil iad caochlaideach 'n an soilleireachd. Chithear iad aig aon am anabarrach dealrach, agus aig am eile, 's ann air eigin a chithear idir iad. Tha cuid eile dhiubh a chithear gu soilleir re uine shonraichte, agus an deigh sin a theid as an t-sealladh; agus cuid eile a tha 'g an nochdadh fein do'n t-sealladh, nach fhacas riamh roimhe. Sea fichead agus cuig bliadhna mu 'n d' rugadh ar Slanuirghhear beannuichte, nochd rionnag shoillseach de 'n ghue so i fein nach fhacas riamh roimhe; agus chumcas rionnag eile trì cheud, ceithir fichead agus naoi bliadhna an deigh breith Chrìosd, a bha co dealrach ri *Bhenus*, ach ann an trì seachdainibh chaidh i gu h-ìomlan as an t-sealladh! Mar so, tha caochlaidhean ri 'm faicinn ann am feachd nèimh ceart cosmhuil ris gach caochladh a chithear air an talamh. Cha'n 'eil ni air bith seasmhach no bunait-each fo rìgh-chathir an De shiorruidh agus neo-chaochlaidich, a tha 'riaghladh os ceann nan uile. Air an talamh tha sinn faicinn gu'm bheil samhradh agus geamhradh a' tighinn agus a' falbh—gu'm bheil luibhean a' teachd fo blath agus a' crìonadh—gu'm bheil linn a' greasadh linne do'n uaigh, mar a ghreasar tonn le tonn gu traigh, agus mar so, gu'm bheil "aon ghinealach a' siubhal agus ginealach eile a' teachd," mar dhearbhadh gu'n "teid sgiamh an t-saoghail so seachad." Tha e soilleir, uime sin, gu'm bheil gach ni cruthaichte maraon anns na speuraibh agus air an talamh, buailteach do chaochladh; ach tha 'n Ti ghlormhor sin a dhealbh iad neo-chaochlaideach, oir, maille ris-san cha'n 'eil atharrachadh no sgaile tionndaidh! Is Esan Iehobhah, "an dé, and diugh, agus gu shiorruidh an Ti cendna." Tha sinn

'faicinn gu'm bheil "eadar-dhealachadh oibreachaidh ann, ach is e an t-aon Dia a ta ag oibreachadh nan uile nithe anns na h-uile." Ann-san, uime sin, cuireadh na h-uile an dochas. "O chian leag Esan bunaite na talmhainn, agus is iad na nèamhan obair a lamh. Theid as doibhsan ach mairidh Esan; fasaidd iadsan uile sean mar eudach; mar thrusgan caochlaidh se iad, agus bithidh iad air an caochladh; ach is Esan an Ti ceudna, agus cha chrìochnaichear a bhliadhnan." (Salm cii. 25.)

Labhraidh sinn 's an ath earrainn air ghnasad agus air dluth-tharruing nan corp-neamhaidh, agus air na seolaibh-mara.

## SGIATHANACH.

(Ri leantuinn.)

—o—

## A' BHAINTREACH.

Bha baintreach ann roimhe, 's bha trì nigheanan aice, 's is e n'a bha aice airson am beathachadh, garradh cail. Bha each mor glas a' h-uile latha 'tighinn do 'n ghàrradh a dh'itheadh a 'chail. "Thuirte an te bu shine de na nigheanan r'a mathair theid mise d'an gharradh an diugh 's bheir mi leam a chuibheal, 's cumaidh mi 'n t-each as a' chal." "Dean," ars' a mathair. Dh' fholbh i mach. Thainig an t-each. Thug i 'chuigeal as a' chuibheil 's bhuaile i e. Lean a' chuigeal ris an each, 's lean a lamh ris a' chuigeal. Air falbh a bha'n t-each, gus an d' rainig e cnoc uaine, 's ghlaodh e. "Fosgail, fosgail a chnuic uaine 's leig mac an rìgh a stigh. Fosgail, fosgail a chnuic uaine 's leig nighean na baintrich a stigh." Dh' fhosgail an cnoc, 's chaidh iad a stigh. Rinn e uisge blath d'a casan 's leaba bhog d'a leasan, 's chaidh i laidhe an oidhche sin. Mochthrath an la'r na mhaireach 'n uair a dh' eirich esan, bha e 'dol a shealgair eachd. Thug e dh'ise

iuchraichean an tighe air fad, 's thuirte e rithe gum faodadh i h-uile seomar a stigh fhosgladh ach an t-aon; air na chunnaic i riamh gun am fear sin 'fhosgladh; a dhinneir-san a bhi aice reidh 'n uair a thilleadh e; 's n'am biodh i 'n a bean mhath gu'm posadh e i. 'N uair a dh' fholbh esan thoisich ise air fosgladh nan seomraichean. A' h-uile fear mar a dh' fhosgladh i bha e 'dol n'a bu bhreagha 's na bu bhreagha, gus an d' thainig i gus an fhear a bh' aice a bhacail. Thair leatha 'd é dh' fhaodadh a bhith ann nach fhaodadh i fhosgladh cuideachd. Dh' fhosgail i e, 's bha e lan do mnathan uaisle marbh, 's chaidh i 'sios gus a' ghlun ann am fuil. Thainig i mach an sin, 's bha i 'glanadh a coise, 's ged a bhiodh i 'g a glanadh fathast cha b' urrainn i mir de 'n fhuil a thoirt di. Thainig cat crìon far an robh i, 's thuirte i rithe, na'n tugadh i dh'ise deur beag bainne, gun glanadh i i cho math 's a bha i riamh. "Thusa 'bheathaich ghrainnde! bi falbh romhad; am bheil duil agad nach glan mi fein iad na's fhearr na thusa?" "Seadh, seadh! leig dhuit! Chi thu 'd é dh' eireas duit 'n uair a thig e fein dachaidh!" Thainig esan dachaidh, 's chuir ise an dinneir air a' bhord, 's shuidh iad sios aice. Mu'n d' ith iad mir thuirte esan rithe. "An robh thu a'd' bhean mhath an diugh?" "Bha," ars' ise, "Leig fhaicinn domhsa do chas, 's innsidh mi dhuit co-aca 'bha na nach robh." Leig i fhaicinn da an te 'bha glau. "Leig fhaicinn domh, an te eile," ars' esan. 'N uair a chunnaic e 'n fhuil, "O! ho!" ars' e, 's dh' eirich e, 's ghabh e 'n tuagh, s thug e 'n ceann di, 's thilg e 'stigh do 'n t-seomar i leis an fheadhain mharbh, eile.

Chaidh e 'laidhe an oidhche sin, 's mochthrath an la'r na mhaireach dh' fhalbh e gu garradh na baintrich a rithisd. Thuirte an darma te de nigheanan na baintrich r'a mathair. "Theid mi mach an diugh, 's cumaidh



mi 'n t-each glas as a' gharradh." Chaidh i 'mach a' fuaghal. Bhuail i an rud a bha aice 'g a' fuaghal air an each; lean an t-aodach ris an each; 's lean a lamh ris an aodach. Rainig iad an cnoc. Ghlaodh e mar a' b' abhaist da ris a' chnoc. Dh' fhosgail an cnoc, 's chaidh iad a stigh. Rinn e uisge blath d'a casan, 's leaba bhog d'a leasan, 's chaidh iad a laidhe an oidhche sin. Mochthrath an la' r na mhaireach bha esan a' folbh a shealgaireachd, 's thuirt e rithe h-uile seomar a stigh 'fhosgladh, ach an aon fhear, 's air na chunnaic i riamh gun am fear sin 'fhosgladh. Dh' fhosgail i h-uile seomar gus an d' thainig i gus an fhear beag, 's air leatha 'd é dh' fhaodadh a bhith anns an fhear sin ni's motha na each nach fhaodadh i 'fhosgladh. Dh' fhosgail i e, 's bha e lan de mnathan uaisle marbh, 's a piuthar fein 'n am measg. Chaidh i sios g'a glun ann am fuil. Thainig i 'mach, 's bha i 'g a glanadh fein, 's thainig an cat beag ma'n cuairt, 's thuirt i rithe. "Ma bheir thu dhomhsa deur beag bainne, glanaidh mi i cho math 's a bha i riamh" Thusa, a bheathaich ghrainnde! Gabh romhad! Am bheil duil agad nach glan mi fein i ni's fhearr na thusa?" "Chi thu," ars' an cat, "'d é dh' eireas duit 'n uair a thig e fein dachaidh." 'N uair a thainig e dhachaidh chuir ise sios an dinneir, 's shuidh iad aice. Thuirt esan rithe. "An robh thu a'd' bhean mhath an diugh?" "Bha," ars' ise. "Leig 'fhaicinn domh do chas, 's innsidh mi dhuit co-ac a 'bha na nach robh." Leig i fhaicinn da 'chas a bha glan. "Leig fhaicinn domh an te eile," ars' esan. Leig i fhaicinn i. "O ho!" ars' esan, 's ghabh e 'n tuagh, 's thug e 'n ceann di.

Chaidh e 'laidhe an oidhche sin. Mochthrath an la' r na mhaireach, ars' an te b' oige r'a mathair, 's i 'figheadh stocaidh. "Theid mise

'mach le m' stocaidh an diugh, 's fairidh mi 'n t-each glas; chi mi 'd é thachair dom' dha phiuthair; 's tillidh mi dh' innseadh dhuibhse." "Dean," ars' a mathair, 's feuch nach fan thu air folbh." Chaidh i 'mach, 's thainig an t-each. Bhuail i 'n stocaidh air an each. Lean an stocaidh ris an each, 's lean a lamh ris an stocaidh. Dh' fhalbh iad, 's rainig iad an cnoc uaine. Ghlaodh e mar a' b' abhaist da, 's fhuair iad a stigh. Rinn e uisge blath d'a casan 's leaba bhog d'a leasan, 's chaidh iad a laidhe an oidhche sin. An la' r na mhaireach bha e 'falbh a shealgaireachd, 's thuirt e rithise na'n deanadh i bean mhath gus an tilleadh e, ann am beagan laithean gum biodh iad posda. Thug e dhi na h-uchraichean, 's thuirt e rithe gum faodadh i h-uile seomar a bha stigh fhosgladh ach am fear beag ud,—ach feuch nach fosgladh i 'm fear ud. Dh' fhosgail i h-uile gin; 's 'n uair a thainig i gus an fear so, air leatha 'd é bhiodh ann nach fhaodadh i fhosgladh, ni's motha na each. Dh' fhosgail i e, 's chunnaic i 'da phiuthar marbh an sin, 's chaidh i sios g'a da ghluin ann am fuil. Thainig i mach, 's bha i 'g lanadh a cas, 's cha b' urrainn i mir de 'n fhuil a thoirt diubh. Thainig an cat erion far an robh i, 's thuirt i rithe, "Thoir dhomhsa deur erion bainne, 's glanaidh mi do chasan cho math 's a bha iad riamh." "Bheir a chreutair—bheir misedhuit do dhiol bainne ma ghlanas thu mo chasan." Dh' imlich an cat a casan cho math 's a bha iad riamh. Thainig an righ an sin dachaidh, 's chuir iad a sios a dhinneir, 's shuidh iad aice. Ma'n d' ith iad mir thuirt esan rithe, "An robh thusa a'd' bhean mhath an diugh?" "Bha mi meadh-onach," ars' ise, "cha 'n 'eil uail sam bith agam r'a dheanamh asam fein." "Leig fhaicinn domh do chasan," ars' esan. "Leig i fhaicinn da 'casan. Bha thusa a'd' bhean mhath," ars' esan, "'s ma leanas tu mar sin gu

ceann beagan laithean bidh thu fhein agus mise posda." An la'r na mhair-each dh'fholbh esan a shealgairachd. 'N uair a dh'fholbh esan thainig an cat beag far an robh ise. "Nis innsidh mise dhuit de 'n doigh air an luaithe am bi thu posd' air," ars' an cat. "Tha," ars' ise, "dorlach de sheana chisdeachan a stigh; bheir thu mach trì dhiubh; glanaidh tu iad; their thu ris, an ath oidhche gu'm feum e na trì chisdeachan sin, te ma seach dhiubh, 'fhagail ann an tigh do mhathar, chionn nach 'eil feum an so orra, gu 'bheil gu leoir ann as an ioghnais; their thu ris nach fhaod e gin dhiubh fhosgladh air an rathad, air neo ma dh'fhosglas gum fag thu e; gun d' theid thu ann am barr-craoibhe, 's gu'm bi thu 'g anharc, 's ma dh'fhosglas e gin dhiubh gu'm faic thu. Ansin 'n uair a theid esan a shealgairachd fosglaidh tu 'n seomar; bheir thu 'mach do dha phiuthar; tairnidh tu 'n slachd-an draoi-lheachd orra; 's bidh iad cho beo, slan 's a bha iad riamh. Glanaidh tu iad an sin, 's cuiridh tu te anns gach cisde dhiubh, agus theid thu fein 's an tras te. Cuiridh tu de dh-airgiod agus de dh-or anns na cisdeachan n'achumas do mhathair agus do pheathraichean ceart r'am beo. 'N uair a dh'fhagas e na cisdeachan ann an tigh do mhathar, 's a thilleas e, theid e ann an feirg choimheach. Folbhaidh e 'n sin gu tigh do mhathar anns an fheirg so, 's brisdidh e stigh an dorus. Bi thusa eul an doruis, 's thoir dheth an ceann leis an t-sabh, 's bidh e 'n sin 'n a mhac righ cho aluinn 's a bha e riamh, 's posaidh e thu. Abair ir d' pheathraichean, ma bheir e lamh air na cisdeachan fhosgladh air an rathad iad a ghlaodhach, 'Chi mi thu, chi mi thu,' air alt, 's gun saoil' e gur tusa a bhios a glaodhach 's a' chraoibh."

'N uair a thill esan dachaidh, dh'fholbh e leis na cisdeachan, te an

deigh te, gus an d'fhag e 'n tigh a mathar iad. 'N uair a thainig e gu gleann far an robh e smaointeachadh nach fhaicadh ise 's a' chraoibh e, thug e lamh air a' chisde leigeil sios airson faicinn de 'bh' innte. Ghlaodh an te 'bha 's a' chisde, "Chi mi thu—Chi mi thu." "Piseach air do cheann beag, boidheach," ars' esan, "mur am fad' a chi thu." B'e so a bu dual dha air gach siubhal gus an d'fhag e na cisdeachan air fad an tigh a mathar. Nur a thill e dhachaidh air an t-siubhal ma dheireadh, 's a chunnaic e nach robh ise roimhe, chaidh e ann am feirg choimheach. Dh'fhalbh e air ais gu tigh na baintrich, 's 'n uair a rainig e 'n dorus chuir e roimhe e. Bha ise 'n a seasamh air eul an doruis, 's thug i 'n ceann deth leis an t-sabh. Dh'fhas e 'n sin 'n a mhac righ cho aluinn 's a thainig riamh. Chaidh e stigh an sin, 's bha iad ann an toil-inntinn mhor. Phos e fhein agus ise, 's rinn iad banais aighearach, shunn-dach. Chaidh iad dachaidh do 'n chaisteal, 's bha iad gu math comhla, 's fhuair a mathair 's a peathraichean n'a chum gu math r'am beo iad.—

*West Highland Tales.*

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### GAIDHLIG-GHALLDA.

FHIR MO CHRIDHE,—Mile math-anas—fhuair mi do litir bho chionn fhada, agus cha b'e 'n dearmad no 'n dìochuimhne thug orm gun sgrìbheadh roimhe seo d' ionnsaidh, ach a' chabhaig. Tha fhios agad, bho 'n chiad là a shinear crann no coibe toiseach an Earraich, gus am falaichear sùil a' bhuntata fo 'n ùir 's a' Chéitein, nach i' chlèit is leannan duinn air an dùthaich. Gabh mo leisgeul ma ta an dràsta, 's chan bheil fhios, an uair a leigeas mi m' anail, nach innis mi dhut facal no dha mu Dhònull Mac Fhionmlaidh nan dàn; agus ma chaomhnar mi 'n déigh sin, sgial goirid mu Iain Lom

—dithis a tha fo'n fhòid an Tom-Aingal.

Chan bheil teagamh nach d' thàinig ioma caochladh air Loch-Abar romh linn na Comhachaig; agus ioma mùthadh a's tionndadh bho bhàs Dhònuill Mhic Fhionnlaidh gus an là an diugh. Co is urrainn innse e' uine bha Mac a' Bhrithimh ann—e' uine Fearghus—e' uine Torradan—trìuir a dh' éug mu'n robh Donnshuil anns an Fhearsaid? An robh an leithid de dhaoine ann? Bhà, agus bha iad a' fuireach 's an Fhearsaid mu'n robh Aonghus MacAlastair Charraich ann; dhearg iad an ainmeannan air fonn na Fearsaid, ged a bhiodh (mar nach bheil) a' Chomhachag a' togail fianaise-bréige. Ach nach coma, thriall iad fhein 's an iarmad uile! De na bha de chinn-fheadhna's de chinn-thaighe eadar Cnoc-a'-Chualaich a's Caolas-Mhic-Phàdrùic, agus eadar Clach-an-fhuarain a's Màm-chlach-àrd faodar a ràdh gun deach iad uile an talamh-toll, ach Mac Dhònuill-Duibh—oighre Shir Eobhan, na 'ònrachd—agus maireann buan da! Mar seo choimhlionadh an fhàisneachd:

“An Loch-Abar a thà thu,  
Ach tràghaidh e mar an gaineamh;  
Thig linn eile na 'r n-àite—  
Bàsaichidh linn nam mollachd!”

Choimhlionadh—fàisneachd “a' Ghuth 's an spéur” a chuala Gille-Moire bha 'n Achadh-a'-mhadaidh 's e dol seachad air Achadh-na-croise—Chan bheil cleith air. Ach is gann a shaoileas mi gun cuireadh Alastair Carrach as gu buileach do 'nt shluagh agus miagh cho mor air daoine 's na h-amannan ud. Air an achd chiadna chan bheil e gabhail agam gun do sgriosadh às na Piocaich. Ach dubh, dona mar a thà sinn, tha ann is miosa cor. Duan gach duine—“Caoirich a's uain,”—“Luinneach ghlas an bun gach tuim”—“A' Ghàidhealtachd a' dol gu neoni—na Gàidhil 's an cinn

fotha—agus a' chainnt a dh' ionnsaich ar màthraichean duinn—am ball-sinnsireachd a bha ruith air gach duine bho 'n d' thàinig sinn—a Ghàidhlig aosda dol air a h-uilinn, agus sinn fhein (ge nàr e) le 'r coire fhein ga cur aog adh aindeoin! Mo chreach MacLachainn, MacLeod, agus Munro!”

Gun teagamh tha na Goill na 'r measg agus sinne am measg nan Gall. Ach tha ann a their gu'm bheil iad cho math ruinn fhein; agus mar biomaid cho simplidh 's a tha sinn, gun ionnsaicheadh iad a' Ghàidhlig.

Is aithne dhomh fhein an ioma cèarna de 'n Ghàidhealtachd teaghlachichean diubh a rinn seo, agus a tha 'n diugh na 's miaghaile uimpe na an tromlach dhinn fhein! Chan fhaic thu balach is urrainn feadh-ghlai a dheanamh nach fimir e' chu a leigeadh 's a stuigeadh am blialum is gann a thuigeas e fhein na 'chù. Cha chluinnear ach: “*Cam ear ahent,*” “*Ger away pack hoot pye,*” “*Haud taht,*” “*Laird toon thèr,*” “*Cam en to my fuht,*” agus griasadan eile air nach cualas iomradh an gleann no 'n coire ri linn ar seanairean.

Is culaidh-mbulaid e! Tha fhios agam gun abair thu: Tha chùis gu h-ole. Ach ciod a their thu an uair a dh' innseas mi dhut, mar nach biodh fios agad air, gum bheil na sgoilearan, (a bhuidhe ri Gobha-nan-duan, cha d' fhuair mi fhein a bheag de sgoil ann agus 's e 's lugha dragh) 's eadh na sgoilearan a' toirt a h-anma-fàis aisde. Ma leanas iad ach goirid air ant sheòl a th'aca—gun fhios dhaibh fhein, ga cuthainneachadh, mar a theireadh ant shean bhean-chlàd e, le ciasan de 'n ollainn Ghallda—éiridh fhathast, agus a' Ghàidhlig na 'suain fo 'n lic, Gearmailtich, agus theagamh Turcaich a bheir a chreidsinn air a' mhac nach d' rugadh, gur *Béurla* bh' aig Gàidhil an latha an diugh—gum bu Ghalldachd a' Ghàidhealtachd!

Nach cuimhne leat balchan beag, breac-luirgneach, leas-ruisgte, bhi air an aon leasan ruinu—Lachann-sgoil-ear an giullan-siubhail? An uair a ghabh sinne soiridh bhuan leis “An Tredòriche,” agus leis an sgoil, lean esan riutha; chuireadh a mach do Dhun-Eideann e, agus fhuair e air aghart gu h-anbarrach math. Tha e ’n dràst aig an taigh, ’s e ri ’dhìch-ioll ag ionnsachadh do ’n òigridh Gàidhlig a léughadh agus a sgrìbh-eadh; agus is ann dà is aithne. Tha e mion-fhiosrach mu gach rudanachd a bhuneas do thaibseachd na Gàidhlig, agus neothar-thaing mur d’fhuair e làn eòlas mu dheas, air a peathraichean—fhuair ’s air a sinn-searan a chrìoch cian mu ’n d’rugadh e. Bu cho math leis duine ga bhualadh ’s a’ chamaig-gharraidh le trì dùirn de bhata Dhò’ch-an-fhasaidh, ri aon tuisleadh fhaotainn ag céum na Staire-nobha, (is aithne dhut i, os cionn Buinne-Mhic-Bheathain)—“Leathan ri leathan, a’s caol ri caol.” Ach adh aindeoin sin uile tha e fairtleachadh air (ma tha fiach-ris ann) smaoin sa bìth a dheilbh ach air uaidnean na beirte-Gallda. Bha e là bha ’n siod am Bruach-Màiri (’s a’ Ghearrastan). Bha soitheachsgadan a’ fiaradh na Linge-duibhe agus long Lochlannach an acarsaid Chamus-nan-Gall. Bha ’n là fiathail, agus smaoinichear e dol adh fhaicinn na luinge, agus fastaidhear bàta beag. An uair a bha e ga shocrachadh fhein air an tobhta, le tubaist air chor-eigin, tionndaidhear am bàta air a bhial-fotha, agus faighear am fleasgach tumadh math bathaidh, agus atharraichear beachd’s tillear air ’ais. Nise, tomhais cia mar a dh’innis e seo an oidheche roimhe an taigh an tàillear? “Bha mi,” ars esan (’s e fiachainn geal na sùla) air là àraidh am Bruach-Màiri. Bha soitheachsgadan a’ bualadh Loch-Linne no Loch-Ial, agus long de Lochlann an Camas-nan-Gall.

Bha ’n latha neo-stoirmeil agus shaoil mi dol adh fhaicinn na luinge, agus thuarasdlaich mi bàta beag; ach ann a bhi ga m’ shocrachadh fhein air a’ bheinge, le sgiorradh air chor-eigin, thionndaidh am bàta bun os cionn, agus bha mis iar tumadh math bàthaidh fhaotainn agus threig mi mo rùn’s thill mi air m’ais. Is beag sin de Ghàidhlig Lachainn. Ged nach bheil e creidsinn’s na sìthichean, ’s ged nach d’ ionnsaich e sgialachd riamh, tha e na dheadh chnacaiche—ach bheireadh e ort do chhlith chall ag gàireachdaich—tha e cho frithearra, fada na ’bheachd fhein. Tha e fulangach air fuachd ’s air acras, ach chan fhuing e ’sheòladh. Is ann a their e “Bhurr-aidh tha thu ann, siod mar a their iad ’s a’ Bhéurla.” Cha nàr leis idir tighin a mach le briathrachas mar seo: “Stad air son mineid,” an àite “stad beag, moille bheag;” “Leig lean faicinn,” an aite, “Cuimhnich orm,” “Fuirich orm;” “A’ snàmh an àilleas,” an àite, “Air snàmh,” &c.; “Aitean far am bheil a’ Ghàidhlig iar a labhairt” an àite, “Dùthchannan no àiteachan far am beileas,” &c.; “Is coigrich sinn do ’n bhainne,” an àite, “Tha am bainne na annas oirn,” no “Tha sinn fhein’s am bainne na ’r coigrich” no “na ’r n-aithnichinn air a chéile,” “Tha sinn ullamh gu bhi faotainn coire do dhaoine,” an àite (ma ’s fàgail no laigse-nàdair a th’ aige na bhachd), “Tha sinn deas air coire fhaotainn do dhaoine.” “Seirbhis-shìobhalta” an àite “Seirbhis na Banrigh” agus “Airgiod-crochaidh” an àite “Pàidheadh-righ”!

Cha dad idir am briathrachas làmh ris an fhaclachadh. Chan bheil urad na cloinne-bige nach bheil ag gabhail seirbhe dheth—rinn iad “pioc-an-coimheach” dheth. Chan bheil àite’s an tachair iad, ge d’tha e maoidheadh béum-clachain orra, ’s ag innse gur h-ann mar siod a sgrìbh

an Stiubhartach e, nach dean iad “Mìle-Chuartaig” ag gabhail a’ cheil-eiridh seo:

Thuit an gavinn  
Anns an avinn  
Oidhche-Shavinn  
'S bhris e avach  
A's a chnavan!

Is duilich leam ri ìnnse dhut nach urrainn do Challum-tàillear gluasad gun na luirg; 's e an neoni an saoghal! Bha uair a bheireadh e air na maighichean; agus tha Rob ag cur air gun robh geall-rèise eatorra. Ach coma, nach bheil cuimhne agad an là chaidh sinn na 'r trìuir a choimhead “Clach-an-turramain” agus “Uamha Shomhairle?” Nach bu chlis siubhlach an latha sin e? Tha iadsan an Gleann-Nibheis fhathast, agus a réir coltais bithidh gu “là nan creach” cia dhiubh. Cha do dhùisg a' chlach as an turra-chadal, agus tha 'n uamha dubh, dorcha 'n sìod mu choinneamh Bun-na-Stille—le 'bial cumhang 's le h-ùrlar farsuing. Dh' innis cuid-eigin do Lachann gur h-am 's an uamha seo a rinneadh “Cha till sinn tuille,” agus, an latha roimhe, togar air 's rachar a choimhead na h-uamha. Is aithne dhut fhein Rob—bheireadh e conas as a leth lurgainn. Thuig e gun robh 'n tàillear ag gabhail seirbhe de Ghàidhlig Lachainn, agus iarrar air a' ghille chòir cunntas a thoirt seachad mu' thurus do Ghleann-Nibheis. Thòisich Lachann: “Ann a bhli dol dhomh a choimhead ‘Clach-an-fhulaisg,’ air là àraidh, chaidh mi adh ‘Uamha Shomhairle’ a tha farsaing aig a h-ìochdar agus caol aig a mullach. Chumnaic mi”—An uair a chuala an tàillear seo, chaidh ceòl na h-oidhche air feadh na fìdhle—chaill e 'chluas-éisdeachd—ruith an fhoighidinn, 's ghlaoidh e le àird' a ghuth—“*Stop it, Lachie, none of your conundrums here,*” 's thugar togail air a' chrasgaig, 's mur biodh Aonghus mòr, còir làmh ris thuiteadh diùbh-

ail a bu lugha na thuit an Cuil-fhodair!

Is mithich sgar de 'n Ghàidhlig-Ghallda mu 'n tilg thu orm: “An inisg ga cur 's a bun aig a' bhaile.”—Is mi, &c., ABRACH.

An Tom Buidhe,  
Latha Bealltuinn, 1873.

### NAIDHEACHD.

Bha ann an *Normandy*, 's an Fhraing, cosnaiche bha air ur phosadh, duine calma sgairteil, agus bha e fein 's a bhean, mar bu choir dhoibh a bhli, anabharrach caidreach. Thachair dhasan a bhli 'g obair ri latha uisge 's gaillinn o mhoch gu anmoch, agus thainig e dhachaidh air a chlaireadh gu goirt le h-obair a's drochshid. Bha 'bhean 'n a suidhe aig an teine. “An d' thainig thu 'ghaoil?” ars' ise, “nach e sin an latha! tha e air a bhli cho fliuch 's nach b' urrainn mise dol a dh' iarraidh uisge, agus leis a sin cha 'd fhuair mi do dhinneir a dheasachadh; ach o'n tha thusa nis *co fliuch 's is urrainn duit a bhli*, bhithinn a'd chomain n'an rachadh tu 'dh' iarraidh cuinneag uisge.” Thog e 'n da chuinneig, agus thug e 'n tobar air; bha 'n tobar greis air astar, ach cha b' fhada gus an do thill e; chuir e aon do na cuinneagan air an urlar, agus thilg e na bha 's a' chuinneig eile air mullach cinn a mhnatha, agus a' chuinneag eile air an doigh cheudna. “Sin, a ghraidh,” ars' esan, “tha thusa nis *co fliuch 's is urrainn duit a bhli*, agus tha mi 'n dochas nach misd' thu dol a dh' iarraidh an uisge.”

Tha deagh fhios againn nach 'eil a' h-aon do na mnathan Gaidhealach a dheanadh a' leithid so; ach mar thuir am Frangach, tha sinn “an dochas” nach misd' iad an sgeul beag so a chluinntinn. Bha 'm Frangach bochd 'n a dhuine spurtail, tuigseach: cha b' ionann agus ioma trusdar a bheireadh gleadhar an taobh an leth-chinn di,—*Cuairtear nan Gleann,*

## AIR LATHA ORDUIGH DHUNEIDEANN.

Ged tha mi 's an Fhraing 'g éisdeachd sranraich na gaoith,  
 B'e baile Dhuneideann 'n diugh m' eibhneas a's m' ùigh,  
 A's cluig bu bhinn orain ri ceòlraidh do m' chridh,  
 Toirt cuiridh gu cuirm ann an cùirtean an Rìgh.

FONN—*Air faillirin, illirin, uillirin ò,  
 Air faillirin, illirin, uillirin ò,  
 Air faillirin, illirin, uillirin ò,  
 Mo rùn air a' chomunn's mo thogradh bhà leò!*

Bhi 'g éisdeachd a' bhuachail,\* a fhuair mi 'n am fhéum,  
 Gu beanntainnean *Bheuladh* a' stiùireadh mo chéum;  
 'S air tùs chuir a'm' laimh a' ghloin'-amhaire de 'n òr,  
 Troimh 'm faca mi sealladh air fearunn na gloir.

Air faillirin, illirin, &c.

A chuideachd mo ghaoil gabhaibh aòbhach an sògh  
 Th' air a sgaoileadh le faolt aig Fearsaoraidh nan Slògh;  
 'S 'n uair a thig e air dàil dh' iarruidh bhlàithean a's meas.  
 Na biodh aon gheug gun phairt oir' ri aireamh 'n 'ur lios.

Air faillirin, illirin, &c.

B'e mo mhiann-sa ur ciocras bhi riariucht' le gràdh  
 'S ur n' òl bhi gun airceas fo bhratach an àigh;  
 Ged tha mis' mar neach pàiteach air ard-bheannaibh mòr  
 'G eisdeachd torman nan caochan 's nach fhaod dol nan còir.

Air faillirin, illirin, &c.

A nigheanan Shìoin co geal is co dearg,  
 Ged 's dubh mi seach sibhse na gabhaibh rium fearg;  
 Bidh mise thar chuaintean ga m' bhualadh le grian,  
 A's sibhse gu mùirneach le bàthaibh ga 'r dìon.

Air faillirin, illirin, &c.

Gu 'm b' annsa na h-orain tha 'n coisri nan saoi,  
 Na osag a' Cheitein ged 's éibhinn a laoidh;  
 'S 'n uair thig cruaidh-ghaoth a' Gheamhraidh 'cur greann air  
 gach dùil,  
 'S ann o Shinai tha 'm fonn tha 's gach ponc d' a cruit-chiuil.

Air faillirin, illirin, &c.

Ged 's ciatach leam searmoin nan garbh-thonnan mòr  
 Mu uamhas Iehobhah, mu mhorachd 's mu gloir;  
 Cha chluinnear a' luaidh iad air Uan Chalbhari,  
 'S a chaoidh cha toir cumntas mu Chumhnant na Sìth.

Air faillirin, illirin, &c.

\* An t-Ollamh Maclachainn, Eaglais Chaluum-Chille, Duneideann.

Ach leanaidh mis' céuman ur tréuds a le deoin,  
 'S'n uair ruigeas mi'n t-aite 'm bi ur tamh nu thra'-neoin,  
 Mar fhior-uisge *Eilim* 'n deigh *Mara* bhi searbh,  
 Bidh suaimhneas nan cluaintean 'n deigh cruaidh rathaidean  
 garbh.

Air faillirin, illirin, &c.

MAIRI NIC EALLAIR.

Honfleur, anns an Fhraing,

Mios mu dheireadh an Fhoghair, 1872.

### TOIMHSEACHAIN.

1. An uair a chuireas tu 'n t-suil as, is ann is fearr a chi e.
2. Theid e gu bord mor an Rìgh 's cha ghabh e fiamh no faiteachas.
3. Tha teanga fhada, chaol, chruaidh Aig mo luaidh, an ribhinn og; Is lionmhor iad le 'm binn a guth, 'S is ioma fear le 'm blasd' a pog.
4. Baraille gun ton ann, 's e lan de fheoil duine.

FREAGAIRTEAN do na Toimhseachain anns an aireamh mu dheireadh:—1. Gathgreine; 2. Ubh; 3. Cruban, no Partan; 4. Cnu.

### SOP AS GACH SEID.

Na sia buaidhean a bha cumail suas na Féinne:—1. Agh Fhinn. 2. Làmh (Ghoill. 3. Prab-bhuillean Oscair. 4. Iomairt ealamh Oisein. 5. Ruith chruaidh Chaolte. 6. Suidheachadh Chonain air a' chath.

Tri subhailcean a' bhàird:—

1. Ciocras coin gu làn a bhronn.
2. Fios fithich a' ruith gu ròic.
3. Tart frithir gu òl a dhram.

Natri rudan is daoireth' ann:—1. Uuibhean chearc. 2. Feòil mhuc. 3. Glòir chailleach.

Na tri rudan is milse th' ann:—1. Mo chuid fhìn. 2. Mo bhean fhìn. Agus, 3. Tiugainn dachaidh.

Mar is còir teine fhadadh:—

Séid agus séid an gual,  
 A's séid gu ruighinn, cruaidh an sop.

### FUINE.

Ged nach dean thu ach a' h-aon,  
 Dean am bonnach beag;  
 Agus ge do dheanadh tu naoidh,  
 Dean am bonnach-beag a's crois air.

Cha'n 'eil còir aig duine sam bith a dheanamh mar a thoilicheas e, ach an uair a thoilicheas e an ni sin a ta ceart a dheanamh.

—o—

### AN T-OLLAMH MACAOIDH.

Is ann le mor dhuilichinn a tha sinn a cur an ceill d'ar luchd-leughaidh gu'n do chaochail An t-Ollamh Urramach, Mac-an-toisich Macaoidh air an d' thug sinn gearr-eachdraidh (le 'dhealbh) ann an aireamh 13 de 'n GHÀIDHEAL. Bha e rè b'èagan bhliadhnaichean air an ais agus gu sonruichte o chionn mìos no dha an am fìor dhroch shlainte. Chaochail e ann an *Portobello* dluth do Dhun-eideann air an t-seachdamh latha deug d'an mhios a chaidh seachad aig aois cheithir fichead bliadhna. Ghabhaidh sinn cothrom fathast air cuid de 'eachdraidh a thoirt do luchd-leughaidh a' GHÀIDHEAL, a nis o'n dh' fhalbh e agus nach ruig leas sgath a bhi oirnu a bhuidhean ainmeil aithris.

—o—

### NAIDHEACHDAN.

Cha'n 'eil a' bheag sam bith de naidheachdan ur no annasach againn ri thairgse d'ar luchd-leughaidh air a' mhios so.

Ged a tha a' Pharlamaid a nis cruinn o chionn cheithir mìosan, cha'n urrainn duinn a radh gu'n do chuir iad ach gle bheagan troimh an lamhan. Chaidh a' chas-bhacain a chur air an Uachdranachd ann an

toiseach na chluiche an uair a thilg Tigh-nan-uaislean a mach am *Bill* a chuireadh air am beulaobh le *Mr. Gladstone*, Ard-chomhairleach na Banrigh, air son ath-uidheamachaidh agus riaghailteachaidh nan Oil-thighean ann an Eirinn. Cha do chord e ris an tigh; chuir iad cul ris; thilg an Uachdranachd a suas an dreuchdan, agus ged a chaidh iompaidh a chur orra an gabhail air an ais, cha d'fhuair iad ceart os a chiom fhathast. Is i ar barail nach tig moran cobhair orra gus an teid a' Pharlamaid a chur mar sgaoil agus a thaghadh as ur—ni a thachras air a' chuid is fhaide an ath-bhliadhna, oir, cha 'n fhaod i marsainn ach seachd bliadhna, agus tha an uine sin a nis dluth air teachd gu crìoch.

Tha Ard-sheanaidhean Eglais-ua-h-Alba agus na h-Eaglaise Saoire a' cumail an coinneamhan bliadhnaile an drast ann an Dun-eideann. Thatar ag radh, "gur sona an rioghachd a tha gun eachdraidh," oir, is bitheanta gu'm bheil eachdraidh rioghachdan gu mor air a deanamh a suas de bhlaire, de fhuil-dhortadh agus de enchedan ghaisgeach. Ma tha an ni ceudna fìor mu na h-eaglaisean tha iad a' mealtainn an t-sonais so am bliadhna. Ann an Seanadh na h-Eaglaise Steidhichte tha gach ni thuige so a' dol air aghart "gun ghuth mor gun droch fhacal;" tha cunntais thaitneach air an tabhairt a lathair mu shoirbheachadh cuisean na h-eaglais an coitcheam air a' bhliadhna chaidh seachad. Bhluilich a' Bhanrigh choir—saoghal fada dhi! mar is gnath leatha a h-uile bliadhna, da mhile punnd Sasunnach air an eaglais a chum eolas a sgaoileadh an neasg nan Gaidheal d'am bheil a' leithid de ghradh aice.

Tha an neul dorcha a bha bagairt an Eaglais Shaor a sgoltadh 'n a bloighdibh air a sgapadh air falbh.

Tha a' bhuidheann a chuireadh air leith a' dheich bliadhna 'n ama so a dh'fheuchainn am biodh e comasach posadh a dheanamh a suas eadar i fhein agus na *United Presbyterians*, air a cur mar sgaoil, agus ceisd an Aonaidh a dhuisg a leithid de bhuaireas agus de dh-aimhreit feadh na h-Alba gu leir ri bhi, car tanuill co dhiu, air a cur a leth-taobh. Cìod e air bith am beachd a bhios aig cuid a dhaoine, agus tha dearbh fhios againn gu'm bi ioma barail ann, mu cheartachd agus mu iomchuidheachd an Aonaidh na 'n tachradh e mar bu mhiann le aireamh mhòr anns an da eaglais, gidheadh, tha luchd trom air a thogail bharr inntiun ioma aon a bha o chionn uine fhada fo amharus gu'm bidh an Eaglais Shaor air a spealgadh as a cheile; agus tillidh moran a chaidh a Dhun-eideann gu gle smuairineach, dhachaidh le ceum aotrom agus le cridhe aobhneach. Shocraich an t-Ard-sheanadh air a' cheann mu dheireadh gu 'm faodadh ministear de na *United Presbyterians* a bhi air a ghairm do aon de chomh-thionalaibh na h-Eaglaise Saoire na 'n aontaicheadh e gabhail ris na beachdan a bha i a' teagasg agus a' cur an ceill mu dhleasannas an uachdarain shaoghalta do 'n eaglais—ann an aon fhacal, na 'n tionndadh e do 'n Eaglais Shaor agus na 'n fo-sgrìobhadh e a riaghailtean mar aon d'a ministearan feiu.

## Facal 's an Dealachadh.

NORVAL.—Tha AN GAIDHEAL ag ol a dheoch-eolais ort. Co thu? Bu mhath leinn greim cridheil fhaighinn air do lamb, oir tha sinn gu mor air ar mealladh mur duine suilbhear, aoidheil thu. Dh'aith-nicheamaid so air mearchas do litreach. Cha ruig thu leas a bhi cho malda mar gu 'm bu nighean og AN GAIDHEAL; cuiridh sinn geall nach 'eil thu cho sgàthach an lathair do leannain. Chuinneamaid uait a rithidh.



# THE GAEL,

ENGLISH DEPARTMENT.

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JUNE, 1873.

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## CELTIC TEMPERAMENT.

*Sentiment* is the word which marks where the Celtic races, Gael and Cymri, really touch and are one; sentimental, if the Celtic nature is to be characterised by a single term, is the best term to take. An organisation quick to feel impressions, and feeling them very strongly; a lively personality, therefore, keenly sensitive to joy and sorrow; this is the main point. The essence of this temperament is to aspire ardently after life, light, and emotion; to be expansive, adventurous, and gay. Our word *gay*, it is said, is itself Celtic. It is not from *gaudium*, but from the Celtic *gair*, to laugh; and the impressionable Celt, soon up and soon down, is more down because it is so his nature to be up, to be sociable, hospitable, eloquent, admired, figuring away brilliantly. He loves bright colours, he easily becomes audacious, overcrowding, full of fanfaronade. For good and for bad the Celtic genius is more airy and unsubstantial, goes less near the ground, than the German. . . . Sentimental, always *ready to react against the despotism of fact*, that is the description a great friend of the Celt gave of him, and it is not a bad description of the sentimental temperament; it lets us into the secret of its dangers, and of its habitual want of success. Balance, measure, and patience, these are the eternal conditions, even supposing the happiest temperament to start with, of high success; and balance, measure, and patience, are just what the Celt has never had. Even in the world of

spiritual creation he has never, in spite of his admirable gifts of quick perception and warm emotion, succeeded perfectly, because he never has had steadiness, patience, sanity enough to comply with the conditions under which alone can expression be perfectly given to the finest perceptions and emotions. . . . And yet, if one sets about constituting an ideal genius, what a great deal of the Celt does one find one's self drawn to put into it! The sensibility of the Celt, if everything else were not sacrificed to it, is a beautiful and admirable force. Do not let us wish that the Celt had had less sensibility, but that he had been more master of it. Even as it is, if his sensibility has been a source of weakness to him, it has been a source of power too, and a source of happiness.—*Dr. Matthew Arnold.*

—o—

## GIFT OF OLD GAELIC PAPERS TO THE DUKE OF ARGYLL.

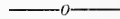
A large and valuable collection of old papers has been lately given to the Duke of Argyll by Mr. Campbell of Sonachan, and these have been found to include a curious song\* which appears to be a genuine composition of 1528, written in praise of Colin, third Earl of Argyll, upon his being appointed by James V. to command an expedition against the Douglasses, who were then in rebellion on the Borders—an incident that is duly recorded by Buchanan in his national history. This

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\* Our readers will remember that this song appeared in THE GAEL last December.

Colin, like the present head of the Campbells, would seem to have had literary tastes, and is mentioned in Irish annals as a generous, hospitable man, who gave gifts to learned scribes and bards. Mr. J. F. Campbell of Islay, brother-in-law of Earl Granville, and compiler of "The Tales of the West Highlands," has translated the song, with the aid of the Rev. N. Macpherson, the parish minister of Inveraray, one of the most learned men of the Church of Scotland, and who has probably only two equals in the country as a Gaelic scholar. Mr. Campbell also testifies that he was aided in his work of translation by some boatmen on Loch-Fyne as to the meaning of some technical words in the old song. It is interesting, because it gives a portrait of an ancient west country expedition. "They launch their boats, they step their masts, they hoist a square-sail, make the tack of the lug-sail fast to the weather cat-head, set a fore-sail, and beat to windward, using oars. This picturesque old navy of Loch-Fyne were very like the modern herring fleet for size and rig. Such boats are commonly sculptured on tombstones, and are blazoned on coats of arms." Mr. J. F. Campbell also remarks on the small Gaelic equivalents that are found in the song of great titles, and their value when translated. The title of "Riogh," which the bard gave to the earl whom he chose for laudation, was given to a great many petty chiefs in Ireland and Scotland, and clearly is the word "Raja." When given to the Irish monarch who ruled at Tara over five provincial kings, they prefixed a word to make the title "High King" (Ard Riogh). When given to a great monarch in the East, they in like manner prefixed a word, and hence "Maha Raja." Thus, by language, we see

the Gael of the Scottish mountains and the people of the sultry plains of India brought together. Mr. Campbell's translation of the old song, and note thereupon, are both deeply interesting.—*Argyllshire Herald*.



#### MR. EDMUNDS' STATEMENTS.

His letter in THE GAEL for last January has for its title "The River Names of England and Scotland, and what they prove," but he does not adhere to this proposed subject. He introduces what is wholly different and irrelevant—namely, the etymology of "Lanark." Now it is neither a river, nor is it in England. No doubt in doing this he wished to withdraw attention from the English river names, which in numerous instances are of Gaelic and not of Welsh origin. Mr. Edmunds, of course, tries to show, like Chalmers (from whom he has apparently copied), that the derivation of "Lanark" is from the Welsh language; but this is wholly disproved by its ancient spelling, which in 1450 was "Lanrig," and in still more remote times, in 1315, it is also written "Lanrig," which appears in a charter of King Robert Bruce of that year. This confutes Mr. Edmunds' making it to come from the Welsh word "Lanerch." Where did he ever find it so written or called, except by Chalmers? There are several places named "Lanrick" in Scotland, evidently the same word, and derived from the Gaelic.

Regarding "Benlomond" being a Welsh name, there is another statement in his letter. He says it is the same as "*Plinlimmon*," from "*Pum-luman*." If this was true then all the *Bens* and mountains of Scotland must be from the Welsh "*Pum*."

Mr. Edmunds in his letter also states that the English river names (given by the writer hereof) are not of the first, or even of the second magnitude, but are "insignificant brooks." This has been well replied to by your correspondent "Fraoch," in the number for March last, but attention is again drawn to this statement of Mr. Edmunds', as it was proved in your same number wherein his letter appears, that the English river names given are not only of the second but also of the first magnitude, and besides are derived from the Gaelic language. They include the Thames, the Severn, the Dee, the Tees, the Tyne, &c., all of them among

the largest rivers of England, which fact fully confutes the assertion made. Mr. Edmunds in his letter states, and informs the public, that he has "devoted many years to philological studies, in which the Welsh language has not been omitted." From this statement every one might expect to receive as the fruit of the "many years study" etymologies of the names of places that must be received. Yet the book on this subject by Mr. Edmunds\* contains many most childish derivations. Thus he states "Mam-torr," in Derbyshire, means "Mother hill," proving he does not know what "Mam" signifies. The "Alde" of Suffolk, and thereby also the four streams in Scotland of that name, he states (in his book, p. 14.) that the derivation is from the English word the "Alder" trees that grew at the margin, thus asserting the name was not given till the English race and language came to be established in Britain—that is, not earlier than the middle of the sixth century, so that until that period these streams had no name! At p. 12 of his book Mr. Edmunds states that the names of the Scotch rivers and mountains were given "long before" the Welsh race arrived; therefore, not being named by the Welsh, *they cannot* be in the Welsh language, yet on the opposite and some succeeding pages he proceeds to stultify himself by attempting to show that the river names of Scotland *are* from the Welsh language. He makes one exception, namely, in those called "Eden," which are in Scotland and also in the counties of Cumberland and Kent. These last he says (p. 15) "must be conceded as Gaelic," and he gives a most extraordinary reason for their being so, namely, that they got their names by the Gael from their "*resemblance to the Scotch Edens!*" Therefore, according to Mr. Edmunds, the Gael had somehow got to the north part of Britain, peopled it, and named rivers called "Eden;" that afterwards they came south to Cumberland, and after that emigrated a great deal further south, namely, to Kent, where they named another river the "Eden." Mr. Edmunds, of course, cannot see that the natural direction and emigration of the Gael must have been the very reverse of what his statement involves, namely, that they came from Gaul, landing in Kent, and thence spreading through the whole of England gave numerous river names

therein, and arriving in the north part of the island gave many names to rivers *identical* to those they had given in England. Numerous other instances could be given of the absurd derivations of names of places by Mr. Edmunds, but only one more need be mentioned, that of "Dover." He states (at p. 199) it is derived from the Welsh word "*Dufwr*" that signifies "*water*," but as every town in the world upon the sea coast or margin of a river is on the "*water*," we see how ridiculous the derivation is, as they would all be "*Dover*," on the water.

Mr. Edmunds, at p. 16 of his book, states that the prefix "Aber" is a Welsh word; but he does not make known, as he ought to have done, that it is also a Gaelic one, and ignores the fact that there are more places in Scotland commencing with the prefix "Aber" than in Wales, and, further, that they are invariably joined to Gaelic words. If Mr. E. could show they were always joined to Welsh words, then his assertion might be received.

The next statement to be noticed is the attempt made by Mr. Edmunds to depreciate Gaelic, the language of the Highlanders of Scotland, and most unduly exalt that of the Welsh over it. At pp. 17 and 18 of his book, he says "So far from the Cymric (that is, Welsh) being a secondary or derivative tongue, it seems when tested to possess a greater number of short root-words than Gaelic, and therefore to be nearer to the original Celtic." This statement, if he could prove it, would be satisfactory. He next adds (same page), when parallel words of Gaelic and Welsh are examined, in the former language they are "in nearly every case longer" than in the latter; again, he states, "we are led to the conclusion that the Cymric (Welsh) is the oldest existing form of the Celtic, and that the Gaelic represents a later offshoot from the parent tree."

Mr. E., in his attempt to justify this conclusion, gives a comparison of Welsh and what *he* calls Gaelic words, with their significations in English. They are thirty in number and cover the whole of p. 18; when these come to be examined, what is to be thought of Mr. Edmunds when we find that there are at least twenty words out of the thirty that do not mean what he says they do, that many of them have a wholly different meaning, also that many he gives as Gaelic are not to be found *in the language*.

We shall now go through the words

\* Traces of History in Names of Places. Second Edition. London: Longmans.

called Gaelic by Mr. Edmunds, and their meanings given by him, and prove thereby what has been said of them. He states that the Gaelic for "a flood" is "leabhar;" it is not, it means "a book;" further, the Gaelic for "a flood" has no resemblance to what Mr. E. gives. He says the Gaelic for "water" is "dubhar;" it is not, but means "darkness," "or shade." He says the Gaelic for "a town" is "treabh," whereas it means "to plough." Mr. E. states that the Gaelic for "a fortified town" is "bruighean;" there is no such word with that meaning in the language, it is mentioned in the Dictionary of the Highland Society of Scotland, and signifies "strife, a scolding, brawling." Mr. E. says that the Gaelic for "a station," is "siol;" it is not, it means "seed, race, or progeny." Mr. Edmunds, in this list of words gives "moin" as the Gaelic one which signifies "the brow of a hill," but there is no such word in the language. He states that "mallach" is Gaelic for a "bare hill;" there is no such word in the Gaelic language, the only one which even resembles it is "mallachd," which means "a curse or imprecation." He says that the Gaelic for the "place where a river issues from a lake" is "balloch;" there is no such word in the Gaelic. Mr. E. states that the word in Gaelic for "a hollow" is "cumach;" it is not, or to be found in the language, he appears to have invented his word from the Welsh "cwm" which means "a hollow." He appears to have done the same thing when he asserts that the Gaelic for "a steep place" is "alltha;" it does not belong to the language, but "allt" is Welsh for it. There is a *stream* in Lancashire called "the Allt," the Gaelic for "a stream" is "allt," but Mr. E., in his book (p. 14), makes this Lancashire brook to mean "a steep place or mountain district;" it would be hard to write a more absurd statement. Mr. E. says the Gaelic for "a ridge" is "cabhach;" no such word is known in the language, and it also appears to be an invented word from the Welsh "cefn," which means "a ridge." Mr. E. says that the Gaelic for "a headland" is "heim;" it is not, it means "a mountain." He states that "a marsh" is called in Gaelic "morphaige;" there is no such word in the language, but he says the Welsh for it is "morfa," and here again a word seems to have been invented which has a resemblance in the first part of it, and thereby put down as Gaelic. Mr. E. says that the word for "the hazel" is in Gaelic "cuilean;" it is

not, but means "a whelp." He states the Gaelic for "a rock" is "creagach;" it is not, the word being "creag." So in a similar manner he states that "maghair" is Gaelic for "a plain;" it is not, but is the genitive of "maghar," which word means "a bait to fish with," it is "magh" which is the Gaelic for "a plain." We have now come to the two last words of Mr. Edmunds' list, the first of them is the Gaelic "seann" meaning "old," and is pronounced "shen," this he contrasts with the Welsh word "hen," meaning the same, but it is not one whit shorter, and moreover the Gaelic word is the root adopted into the Latin language in their word "*sen-ex*," which also means old, the termination *ex* was added by the Romans, as they did in other words taken from the Celtic, the chief ones they added being "us" and "um."

Having thus gone through Mr. Edmunds' list of pretended Gaelic words (which he throughout contrasts with the Welsh ones), it will be evident to every reader that his list is an imposition on the public, who of course supposed they were all genuine. If he did not invent the words which have been noticed, where did he get them? In Mr. Edmunds' attempt to disparage the language of the Highlanders of Scotland he has wholly failed, and at the same time exhibits his profound ignorance of it and presumption in what he has written respecting it.

JAMES A. ROBERTSON.

#### CELTIC TOPOGRAPHY.

It occurred to me it might be interesting to some of your readers to describe the principal farm names in the basin of the *Orchay*. By the basin of the *Orchay* I mean the whole region drained by the *Orchay* and its sister streams the *Lochay* on the left, the *Strae* or *Main* on the right, all mixing their waters before entering Loch Awe.

I have purposely selected this vale as the most likely to afford us pure Scoto-Celtic place-names. Its central situation close on the old *Druim-Abhan*, long the natural boundary between Celtic kindlings in the earlier history of our nation; too far south and inland for the piratical and predatory incursions of the Northmen to have settled there or given name to any place. And I have not observed that Dr. M'Lauchlan ever found any of his chimerical, or perhaps better spelled, *Kymreij*, phantasmatic, *weallisc* elfs vagrant here, so as to drop a name on mountain, bog, or fen.

The nature of the locality, moreover, favours the idea of the ancient and pristine dwellers being most likely to retain their possession of their original locality. Hemmed in on all sides by lofty and impassable mountains, "*quamvis loca montuosa et tuta alpes altos circumsepiaut.*"

Here was the most ancient patrimony of the Macgregors (Glenstrae), the most Celtic of all the Celtic clans, to whom no writer ventures to ascribe any Norman or Irish extraction; so that if these names be the old names of the several localities, they must be pure Celtic or nearly so. And as we proceed you shall see how similar they are to the whole of Scotland's topography. Let me premise that I give the farms nearly in order, beginning at the source of the *Orchay*.

*Glen Orchard* = "vale of difficulty." *Glen* is from the numerous family, Greek *klin*, English *lean*, Gaelic *claoan*, *claoanal*, Welsh *clain*, *clawad*, "recumbent," "prostrate;" compare *gliu*, "knee," Cornish *glauu*, "bank," *glyn*, Gaelic *gleann*, (Gen.) *glinne*, English "glen." Most likely referring to the impassable character of the region; of same root as *urch* or *orch* in *urghaid*, "harm," *urghail*, "chains," "fetters," *urghairt* "ill fate," "calamity." Compare Latin *urgeo*, *arceo*, verbs denoting "coercion" and "confining so as to hinder," "impede," Greek *arkeo*, *orkos*, Latin *orcus* "the bonnie from which there is no return." Here, too, I would class the *Orkadian* Isles.

*Madagan na moina* = "little plain of the peat moss." *Madagan* is a diminutive altered from *mayhagan*, *madh*, or *magh*, "a plain" a most extensively used vocable in the topography not only of Britain but of the Continent of Europe as well. See our *a mach*, properly a *magh*, "in the field" German, *am feld*, *magh*, *magheadh*, Gaelic name of *Mouzie*; so below, *moliath*, *magh liath*, *Moy* in Inverness. *Machar*, *machars*, with *ch* for *gh* in Aberdeen and Wigtownshire. Here also I would connect *manas*, "a farm steading," as being generally on a level plot, although the Greek *moúe*, and Latin *mansio* may be eligible. Welsh *ma*, modern *fa*, contracted from *mag*. *Aerna* = *aer-ma* and *catu magus*, *proclii locus* = *blar catha*. *Helua* = *hel-ua*, *renationis locus*, *feavann seily*. In the classical writers we have a host of such names *Eburo-magus* *Rigo-magus*, *Selyo-magus*. In Sanscrit this word appears under the form of *mahi*, *terra*, "earth," old H. German *ge-wah*, new German *gewach*, Latin *magus mactus*, Greek *maia maías*. All are

descended from a root, *mah*, originally *magh*, "to be great, powerful," hence, from the notion of extension applied to the plains, *Ardmacha*, *Dear-macha* = Oakfield; *mag-lunga*, *campus navis*, &c., in Irish places. *Gortain ua gobhar*, "goat's park." This word is clearly related to the English "garden," Latin *hortus*, Greek *chortos*, "yard," "court." This word etymologically means "enclosed space," A. G. *geard*, A. H. D. *gart* (*gart*, *kurt*), "frith," "circle." Several Celtic names show this word as *Lion-ghortain*, "the lint park," *gortain corua*, "the barley park," *gortain-fuavaú*, "wellpark." *Baranhuirich* = "hill top." *Bar* is clearly the same as Sanscrit *bhara*, "load," "much," "excessive," from verb *bhri*, "to bear," "form," "possess." Greek *phero*, *phortos*, *phaveta*, *pharos*, &c., Latin *fero*, Gothic *bar bairau*, A. S. *beran*, *bearn*, German *bahren*, *fahren*, all with notion of carrying so as to bring. Gaelic *bar*, "crop," as *bar eorna* "crop of barley." *Ravrach* "the topmost twigs," Welsh *bava* means "bread," as *bava ac ymenyn* is "bread and butter." The common root means "to bring forth and support," and *nuireach* I suspect we may join to the same family as Latin *nurus*, "wall," "fortified place," and as forts were often on elevated situations the Gaelic seems to have only retained one meaning of the word, namely, the "elevated position," *Baranhuireach* therefore means "the culminating height." FRAOCH.

## ARCHÆOLOGICAL DISCOVERY IN INVERNESS-SHIRE.

The Nether-Lochaber correspondent of the *Inverness Courier* says:—A discovery of considerable archaeological interest has recently been made by some people employed in trenching the moss of Ballachulish in our neighbourhood. At a depth of ten feet in the "drift" subsoils underlying six or seven feet of moss only removed within recent years in the ordinary course of peat cutting, was found the remains of what, in the far past, must have been a flint instrument manufactory on a large scale. Within an area of twenty or thirty square yards were disclosed

several cart loads of flint clippings, manifestly broken off in the manufacture of flint instruments, for we have been able to recover several arrow heads, two roughly finished chisels, and a hammer head of curious shape, with a hole in the centre, which must have cost the maker no small amount of time and trouble in the manipulation. What renders this "find" more interesting, is the fact that the material must have been brought to the place of manufacture from a considerable distance, flint being of rare occurrence anywhere in Nether-Lochaber. Underlying such a depth of solid moss and drift, such a discovery necessarily carries us back to a race of men who lived in a very remote period indeed; how remote, even geology is as yet unable absolutely to say. We were unfortunately from home at the time the discovery was made, and were thus prevented from examining the whole *in situ*. This much, however, is certain, that under a diluvial bed of drift, gravel, and sand, of upwards of two feet in thickness, underlying a thickness of at least six feet of solid moss, a flint instrument manufactory is found, the work of a people who lived before the deposit of that drift and the growth of that moss. How many thousands and thousands of years ago lived that flint working race, who, in view of the extreme slowness of geological changes, can say? We know that in the celebrated case of the discovery of flint weapons at Abbeville and elsewhere in France, the remains of extinct species of elephant, rhinoceros, and other mammals were found at an immense depth in the drift alongside of flint instruments unquestionably fashioned by human hands. Whether our Ballachulish discovery is to be held as a connecting link with a people of an antiquity as remote as

those of Abbeville, it would be rash positively to assert; but the flint workers, some remains of whose labours have, as we have stated, been recently brought to light in our neighbourhood, must have lived at a period when the face of the country was geologically very different from what it is now; and remembering how slowly as a rule geological changes are brought about, we shall probably be still within the mark if approximately we fix the era of the earliest flint workers at something like ten thousand years ago, and in the case of Abbeville continental archæologists have had no hesitation in suggesting a still remoter antiquity.

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#### THE HIGHLANDER.

We cordially welcome *The Highlander*, the first three numbers of which have made their appearance. Its general get up, and the evidences of care and taste displayed in the selection of its varied contents, as well as the healthful vigour of its editorials, augur well for its future success. Its Gaelic department continues to retain its interest; and not the least useful feature is "Notes of Interrogation," with their answers, which are calculated to elicit a great amount of information regarding Celtic and other lore which would otherwise lie buried in oblivion or slumbering only in the memory of some old gossip, and in danger, like much of our unwritten literature, of being altogether lost. We cannot but think that the conductors of this new ally have been unfortunate in their selection of a Gaelic title—*Ard-albannach*, though it was adopted in deference to ourselves. Why do it by translation at all? Rather strike out for a new name that conveys the idea without adhering quite

so closely to the terms as they are in English—*High-lander*. We merely suggest this because we think that considerable hurt is done to our old and revered mother tongue by the literal translation of technical terms and proper names, as if the language were impotent to furnish names in keeping with its own genius and idiom. We are not of those who ask lightly, "What's in a name?" though we grant that "a rose by any other name would smell as sweet," and are willing to acknowledge the excellent flavour of the *Ard-ubannach* and wish it a long and successful career.

—o—

#### STANDS SCOTLAND WHERE IT DID?

Land of the Bruce! I marvel how,  
With scarce a murmur, comest thou  
To let it seem  
As if thy name  
Were off the list of nations now.

Shall a race who ne'er, as foes,  
Could their yoke on thee impose,  
Not in vain  
Ceaseless strain,  
Now thy history's page to close?

Up! or evermore disown  
Thy once well-won fair renown;  
If, of two,  
One must do,  
Let the Saxon name go down.

Strange how word so brief as Scot  
Sticketh in the Anglo throat—  
That Maelstrom,  
Like a doom,  
Gulping down all else we've got!

Is there any noble deed  
Told of men born north of Tweed?—  
Ten to one  
In *Times* or *Sun*,  
'T is of Englishmen we read!

If a battle has been won  
By a Campbell, Gough, or Gunn;  
Take the blows,  
Macs and O's,  
England takes the praise alone.

What delusion you conceive,  
You sometimes your Queen receive!  
Yours, indeed!  
Can't you read  
She's only England's—upon leave.

Scribblers of the Cockney school,  
Verily you've crazed John Bull;  
Saxon blood,  
Clear as mud!  
Who but he the world shall rule!

Scotsmen, 't is high time that we  
Ceased to feed such vanity;  
Time to show  
Our old foe  
He is only one of three.

Nobler 't were our rights to yield,  
Vanquished in the battle-field,  
Than thus be  
Quietly  
Worse than from earth's map expelled.

Teach we then those braggarts tall  
Theirs alone their own to call,  
And save in drink,  
To never think  
That England yet is all in all.

C.

—o—

#### MY ROWAN TREE.

[Written on receiving in Canada a bunch of Rowan Berries taken from a tree planted by the author when a boy.]

Fair shelter of my native Cot—  
That Cot so very dear to me,  
O how I envy thee thy lot,  
My long lost Rowan Tree!

Thou standest on thy native soil,  
Proud-looking o'er a primrosed lea;  
The skies of Scotland o'er thee smile,  
Thrice happy Rowan Tree!

Well do I mind that morning fair  
When, a mere boy, I planted thee:—  
A kingdom now were less my care  
Than then my Rowan Tree.

How proudly did I fence thee round!  
How fondly think the time might be  
I'd sit with love and honour crown'd  
Beneath my Rowan Tree.

My children's children thee would climb,  
Inviting grand-papa to see;  
I yet might weave some deathless rhyme  
Beneath my Rowan Tree.

'Twas thus I dream'd, that happy day,  
I'd die to think my fate would be  
So soon to plod life's weary way,  
Far from my Rowan Tree.

Long years have passed since last I eyed  
Thy growing grace and symmetry;  
A stranger to me sits beside  
My long-lost Rowan Tree;

Yet still in fancy I can mark  
Thy lily bloom and fragrancy,  
And birds that sing from dawn to dark,  
Perch'd on my Rowan Tree.

Like Rubies red on Beauty's breast,  
Thy clustering berries yet I see  
Half-hiding some spring warbler's nest,  
Left in my Rowan Tree.

Fair as the maple green may tower,  
I'd gladly give a century  
Beside it for one happy hour  
Beneath my Rowan Tree.

The forest many trees can boast,  
More fit perhaps for kneel or knee;  
But none for grace, in heat or frost,  
Can match the Rowan Tree.

How beautiful above them all,  
Its snow white summer drapery;  
A cloud of crimson in the fall,  
Seems Scotland's Rowan Tree.

Well knows the boy at Beltane time,  
When near it in a vocal key,  
What whistles perfectly sublime,  
Supplies the Rowan Tree.

Well knows he too what ills that wretch  
Might look for, who would carelessly  
Home in his load of firewood fetch  
Aught of the Rowan Tree.

In vain would midnight hags colleague  
To witch poor Crummie's milk if she  
Had only o'er her crib a twig  
Cut from the Rowan Tree.

Alas that in my dreams alone  
I ever now can hope to see  
My boyhood's home and thou my own,  
My matchless Rowan Tree!

EVAN M'COLL.

—o—

#### Gaelic Lodge of Good Templars.

A friend sends us the following:—"On the 30th April a number of brothers and sisters from the 'St. Columba' Lodge, and a few friends, held a meeting in the Hall, 24 Stockwell Street, Glasgow, resolving to institute a Lodge in the Celtic tongue. As the result of said meeting a Lodge has been formed on the evening of Wednesday, 7th ult. The name fixed on is 'The Fingal' Lodge, No. 876. The fol-

lowing officers were duly installed by Bro. Hamilton, D.D., Bro. J. Black acting as Grand Marshal, viz.:—Bro. Hugh Carmichael, W.C.T.; Bro. Simon Findlayson, W.V.T.; Bro. Nigel M'Neil, W.C.; Sister Mary Bayne, W.T.; Sister Maggie M'Phail, W.F.S.; Sister Janet Bain, W.S.; Bro. John Carmichael, W.M.; Bro. M'Phail, W.O.G.; Bro. Dewar, W.I.G. It is hoped that the new Gaelic Lodge will go on and prosper, that Highlanders will come boldly forward and strengthen the good cause, for Good Templarism is well calculated to be the guide, guard, and haven of safety for all those who have suffered, or are likely to suffer (and who is exempt) from the demoralising demon, strong drink. The Lodge meets in the Hall, 24 Stockwell Street, every Wednesday at 8 p.m.

—o—

#### Gaelic in Highland Schools.

The subjoined extract is from one of a series of papers on the subject of education which appeared in a Gaelic periodical very popular in the Highlands of Scotland twenty-five years ago. As the views set forth in the paper, especially those bearing upon the teaching of the Gaelic language in schools, are as applicable now to some parts of the Highlands as they were when first published, they may not prove uninteresting at present when the subject of education is absorbing so much attention over the length and breadth of the country. "In acquiring an intelligent knowledge of English," the writer goes on to say, "it is of the utmost importance for Highland children to be able, in the first place, to read their own language. The difficulties encountered, and the amount of fatiguing toil endured in learning a foreign language without the aid of a known language can only be adequately described by those who have tried the experiment. But when a foreign language is taught and explained through the medium of one with which the learner is familiar, the task becomes comparatively easy. Generally speaking, English is a foreign language to Highland children until such a time as they go to school, for however anxious parents may be to have their children taught English, yet it often happens that parents themselves are not able to speak it, and the few that are able to do so prefer speaking the little English they have to their dogs and horses than to their children. So soon as the children are sent to school English books are put into their hands, and they are made to



explain the lessons read by them in a language they know nothing about, certainly a severe task for youngsters. How much better it would be to make the children to read thoroughly their own language, and then set them to learn English by making them translate it into Gaelic! In this way they would soon come to understand English intelligently, and, at the same time, have the means within their reach of extending their knowledge of the language after leaving school. The time thus spent in teaching children to read Gaelic in school is certainly not mis-spent, but time well and profitably occupied. Our young Highlanders would not leave school, as they often do, unable to understand properly the language they have been learning to read, and incapable of reading their own language, which they otherwise understand, if such a course were adopted in Highland schools."—*Oban Times*.

## Correspondence.

### OISEAN AGUS AN CLEIREACH.

SIR,—In the April number of *THE GAEL* you give anonymously a most carefully edited version of the above Ossianic ballad. As one who takes great interest in all that pertains to our Celtic ancestors, I beg to offer the following pedigree of the piece in question, and would suggest to your contributors the desirability of giving the source of their contributions when these happen to be of an antiquarian nature:—

M'Nicol's MSS., for an account of which see *Leabhar na Feinne*, xv., pp. 41-43, and *THE GAEL*, Vol. I., p. 84. Gillies' collection, p. 18; Miss Brooke's *Reliques of Irish Poetry*, II., p. 271; *Leabhar na Feinne*, p. 72.

I may mention that the text is evidently found on that given in the last mentioned collection of Ossianic ballads.—I am, &c., D. C. M.

Edinburgh, May 10, 1873.

ON one occasion two irreverent young fellows determined, as they said, to 'taigle' the minister. Coming up to him in the High Street of Dumfries, they accosted him with much solemnity—'Maister Dunlop, dae ye hear the news?' 'What news?' 'Oh, the deil's deed.' 'Is he?' said Mr. Dunlop, 'then I maun pray for twa faitherless bairns.'

## NEWS OF THE HIGHLANDS AND ISLANDS.

**THE HERRING TRADE.**—The Lewis fishing up to this date has been tolerably successful in catch, if there are not too many caught for the season and quality.

**DUNOON AND KILMUN.**—At a meeting held in the Parish Church of Dunoon on Monday 5th May, it was resolved to ask the Rev. Robert Blair, A.M., of St. Columba, Glasgow, to accept of the pastorate of the united parish vacant by the death of the Rev. Dr. Clark, and a deputation was appointed to wait upon Mr. Blair in reference to the matter. We understand, however, that Mr. Blair declines to accept the call, much to the delight of his large and enthusiastically attached congregation in Glasgow.

**DEATH OF THE BISHOP OF ARGYLL.**—We regret to announce the death of the Right Rev. Alexander Ewing, LL.D., D.C.L., the Bishop of Argyll and the Isles. The right rev. prelate was the eldest son of Mr. John Ewing, of Sheela-green, Aberdeenshire, and was born in 1815. He married first, in 1835, the eldest daughter of Ludovic Stewart of Pittyvaich, in Banffshire, which lady died in 1856; secondly, in 1862, he married Lady Alice Louisa, third daughter of the eighteenth Earl of Morton. Dr. Ewing was ordained in 1838, and consecrated Bishop, in 1847, of the See of Argyll and the Isles (for which Bishop Low left an endowment), at that time disjoined from the Diocese of Moray and Ross. The loss of Bishop Ewing will be generally felt, not only in the Communion of which he was an esteemed and distinguished member, but by all those who knew and appreciated his unobtrusive piety and intellectual cast of character. For some years past, owing to failing health, the deceased had taken but little part in the general business of the Episcopal Church, devoting himself chiefly to literary researches in connection with the early history of Christianity in these islands. He was the editor of a monthly periodical called *Present Day Papers*. He had also written a considerable number of books and tracts. He was the author of one of the most popular of modern hymn tunes, that to which "Jerusalem the golden" is usually sung, and which in most collections bears the name of "Ewing." Theologically Dr. Ewing belonged to the subdivision of the Liberal party in the Church which has been called (says the *Pall Mall Gazette*) "Broad, with unction." In private life

he was a very kindly and benevolent man. Dr. Ewing, who was in his fifty-ninth year, died of bronchitis. He leaves a grown-up family by his first marriage. One of his daughters is the wife of Mr. Walter Crum, Glasgow; another is married to Mr. William Ingham Whittaker, Palermo. His eldest son is a staff officer in India; his second is rector of Walmer, in Kent; his third is in the Royal Navy; and the fourth is a student at the Scottish Episcopal Seminary, Logiealmond, Perthshire.

NEW ZEALAND.—The Celts of this southern colony have been holding meetings for the promotion of Highland games and customs. A correspondent informs us that everything passed most satisfactorily; the utmost good order and sobriety obtained at all the gatherings. In pipe

music there were five competitors—genuine Gaels, all in costume, and good players. A sixth set of pipes was on the ground, in the hands of Mr. Don. Cameron of Riverton, who also, along with several other non-competitors, was in Highland costume. This gentleman kindly acted as judge of music. He has made bagpipe music one of the special studies of his life, and is probably one of the best judges thereof in these Colonies; he also is a true Gael, hailing from Lochaber.

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*The REV. MR. CAMERON'S Articles on PHILOLOGY and GAELIC GRAMMAR which have been interrupted by the pressure of other work will be resumed in our next number.*

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# THE GAEL.

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Our Subscribers in Canada (where "THE GAEL" was originally started) had it for the first year at One Dollar; but as "THE GAEL" is now nearly Double its Original Size, and we have to pay Four, and in some cases Eight times the amount of Postage required in Canada, we have to charge a uniform rate of One Dollar and a Quarter, or Five Shillings sterling, and the British Postage (which we have to pay) added, will make the Terms of Subscription to the different places abroad as follows:—

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### SPECIAL NOTICE TO CORRESPONDENTS.

ALL Communications connected with the Editorial Department of "THE GAEL" should be addressed to the Editor of "THE GAEL," and Communications on the General Business, to the Publishers of "THE GAEL," 34 Hutcheson Street, Glasgow. Letters intended for the Editor or Publishers should not, under any circumstances, be sent to the individual address of either employés of the office, or the Publishers, as they are apt to be delayed or miscarried, and perhaps lost altogether, in the event of the party addressed being absent.

### REMOVAL.

*The Office of "THE GAEL," has been removed at WHITSUNDAY to  
No. 34 HUTCHESON STREET.*

# AN GAIDHEAL.

II. LEABH.] TREAS MIOS AN T-SAMHRAIDH, 1873. [17 AIR.

## AIR CRUINN-MHEALLAIBH SOILLSEACH NAN SPEUR.

EARRANN IX.

Le bhì 'beachdachadh air oibrìbh miorbhuileach na cruitheachd, mar a tha iad air am foillseachadh anns na neamhaibh is ceart a dh' fheudas sinn a radh maille ri Daibhidh, "Cha 'n 'eil do shamhuil-sa am measg nan dia, a Thighearna, agus cha 'n 'eil oibre ann cosmhuil ri t' oibrìbh-sa." "Nach 'eil Dia ann an airde nan neamh? agus faic mullach nan rionnag, cia ard a ta iad." Is esan an Dia uile-chumhachdach "a ta 'toirt na greine air son soluis anns an la, orduighean na gealaich, agus nan reultan air son soluis anns an oidheche, agus a ta 'deanamh na fairege ciuin tra bhios a' tuinn a' beucaich" (Ierem. xxxi. 35).

Thug sinn cheana fa'near ann an earrannaibh eile, cuid de na buaidhibh a ta ri'm faicinn air cruinn-mheallaibh soillseach nan speur. Labhairsinn air an aireamh, am meud, anastar, agus an soilleireachd; ach tha buaidhean eile orra, air nach do labhair sinn fathast; agus 's iad sin, an doigh air am bheil iad a' gluasad, agus an dluth-tharruing nadurra a ta eatorra. Tha e'n a bhuaidh air gach ni gu'm fan e aig fois mur gluaisear e le cumhachd eigin eile. Ged is innleachdach an obair a chithear ann an uaireadair, gidheadh cha ghluais e mur teannaichear a shlabhraidh. Cha charaich am peileir as a' ghnunna, gus an cuirear teine ris an fhudair. Ceart mar sin, cha ghluaiseadh an talamh, no na reultan, mur biodh cumhachd eigin air a ghnathachadh chum an greasadh mu'n cuairt air an slihibh mora agus farsuing fein. A ris, tha

e air 'fhaotuinn a mach gu 'm bheil, a thaobh nadair, dluth-tharruing eadar gach aon ni anns a' chruitheachd, chum an dluthachadh r'a cheile. Is buaidh so a chithear anns na smuirneanaibh a's lugha, co math is anns na meallaibh a's mo 's a' chruitheachd. Chithear e anns a' bhraon a's lugha de'n druchd air an lus mhaoth. 'S e an dluth-tharruingeachd so a ta 'deanamh an druchd 'n a chuirneanaibh cruinn agus boisgeach air bileagaibh an fheoir; agus 's e mar an ceudna a tha 'gluasad nan cruinn mheall soillseach anns na speuraibh. Tha 'n dluth-tharruingeachd so laidir no lag, a reir meud agus astar nan nithe anns am bheil an cumhachd so air a shuidheachadh. Air do'n talamh so, uime sin, a bhì 'n a mheall anabarrach mor, tha e a' tarruing gach mill eile a ta am fagus da, g' a ionnsaidh fein. Mar so, tilgeadh neach clach suas os a cheann anns na speuraibh, agus tuitidh i gu h-ealamh a nuas dh' ionnsaidh na talmhainn far an luidh i gun charuchadh. Agus carson? Tha, a chionn gu'm bheil an talamh a' dluth-tharruing na cloiche d'a ionnsaidh fein! Tha fios againn nach soirbh le moran so a thuigsinn, oir their iad gu'm bheil a' chlach a' tuiteam le 'cudthrom fein; ach, nach 'eil an cudthrom ceudna aice gu dol suas anns na speuraibh, no gu gluasad air slighe sam bith eile? Gun teagamh sam bith dheanadh i sin, mar biodh an talamh 'g a dluth-tharruing a nuas d' a ionnsaidh fein. Is ann, uime sin, trid na dluth-tharruing so, tha na reulta agus a' ghrian a' buanachadh 'n an aitibh, air an slihibh fein anns

na neamhaibh. Tha Dia “a’ crochadh na talmhainn,” agus gach reult eile “air neoni,” agus tha iad a’ buanachadh ’n an cuairtibh fein trid na dluth-tharruing a ta annta agus eatorra fein. Air do’n ghrein a bhi mor seach na reultan, tha i’g an tarruing d’a h-ionnsaidh fein, ach tha iadsan, mar an ceudna, a’ tarruing aon a cheile, agus air an tarruing iad fein le reultaibh eile mu’n cuairt doibh; air chor’s gu’m bheil a’ ghrian agus na reulta, mar so a’ comh-chothromachadh a cheile. Tha iad air an socrchhadh ’n an dluth-tharruing, mar gu’m biodh iad air meidh, air sheol is nach toir a’ h-aon diubh buaidh air an aon eile! Is do-thuigsinn an gliocas a shuidhich iad air an doigh so, air chor is gu’m bheil iad cosmhuil ri cuidhleachaibh a’ siubhal gu riaghailteach, agus ag oibreachadh gu h-innleachdach an uair a ghluaisear iad le uisge, teine, no toit. Mar so, tha na reultan agus a’ ghrian air an suidheachadh aig a’ leithid a dh-astar o cheile’s gu’m bheil iad, trid na dluth-tharruing a bhuilich Dia orra, a’ comh-chothromachadh a cheile le eagnuidheachd mhiorbhuilich. Air doibh a bhi mar so air an socrachadh thug Dia orra gluasad le focal a chumhachd, agus tha iad, uime sin, a’ gluasad le riaghailt agus laghannaibh a tha gu neo-chrìochnuichte ni’s eagnuidh n’an obair-chuidhleachan a’s grinne a rinneadh riamh le lamhaibh innleachdach dhaoine. O! gu’m moladh na h-uile an Tighearna air son a mhaitheis, agus gu’n cuireadh iad an ceill a ghnìomhara miorbhuileach le luath-ghaire agus gairdeachas! Tha Esan a’ deanamh mar a’s aill leis ann am feachd neimh, agus am measg luchd - aiteachaidh na tabhnuinn! Chum a chumhachd neo-chrìochnuichte a chnr an ceill, tha da eiseimpeir againn far an do chuir e stad air an talamh ’n a chnairt. Tha e air

’innseadh dhuinn ann an leabhar Iosua gu’n do stad a’ ghrian air iartras seirbhisich Dhe, ag radh,— “A ghrian air Gibeon stad, agus thusa, a ghealach, air gleann Aialoim. Agus stad a’ ghrian, agus sheas a’ ghealach” (Iosua x. 12). A ris, ann an Dara Leabhar nan Rìgh, tha sinn ’faicinn, an uair a rinn Hesechiah urnuigh gu’n d’thug Dia comharadh dha le toirt air a’ ghrein dol air a h-ais deich ceumanna air uaireadair-greine Ahais (II. Rìgh. xx. 11). Chuir Dia an so an toiseach stad air an talamh ’n a chuairt lathail, agus a ris, chuir e air ais’n a shlighe e deich ceumanna, nithe a ta ’foillseachadh air mhodh miorbhuileach cumhachd an Tighearna Iehobhaidh! Ach ged tha e air a radh anns na h-earrannaibh so dhe’n Sgrìobtur, gu’n do chuireadh stad air a’ ghrein agus air a’ ghealaich, gidheadh, cha’n eil sinn gu sin a thuigsinn anns an t-seadh litreachail; oir, cha’n ann air a’ ghrein agus air a’ ghealaich a chuireadh stad, ach air an talamh ’n a chuairt air a mhul fein, agus air a’ ghealaich ’n a cuairt mu’n talamh. Dh’innseadh ann an aite eile gu’m bheil a’ ghrian neo-ghluasadach, agus gu’m bheil an talamh ag iathadh m’a timchioll aon uair’s a’ bhliadhna, agus a’ cur cuir deth air a mhul fein gach ceithir uaire fichead, agus mar sinn a’ deanamh la agus oidhche. A nis, an uair a ta e air a radh gu’n do stad a’ ghrian air Gibeon, tha sin a’ ciallachadh gu’n do chuireadh stad air gluasad na talmhainn air a mhul fein; agus a thaobh a’ chomharaidh a thugadh do Hesechiah, cha’n i a’ ghrian a chuireadh air a h-ais, ach an talamh, agus an uair a rinneadh sin, b’ éigin do fhaileas na gréine dol air ais deich ceumanna air an uaireadair-greine. Tha na Sgrìobtuirean, mar a’s trice, a’ cur nithe an céill ann am briathraibh cumanta, agus a’ gnàthachadh an dòigh-labhairt a’s fearr a thuigear.

Ged a dh'innseadh Maois, far am bheil e'toirt cunntais air cruthachadh nan cruinn-mheall soillseach neamh-aidh, gu'm bheil a' ghrian neoghluasadach, agus gu'm bheil an talamh 'g a cuairteachadh, cha chreideadh moran e, ged bha e a' cur an ceill na firinn, agus air an aobhar sin, tha e air a radh anns na Sgriobturabh gu'm bheil a' ghrian ag eiridh agus a' luidhe, a chionn gur e sin doigh-labhairt choitchionn dhaoine.

Chum na dluth-tharruingeachd so air am bheil sinn a' labhairt a dheanamh ni's soilleire fathast, bheir sinn eiseimpleir m'a tiomchioll o na seol-aibh-mara. Air do'n ghealaich a bhi ni's teinne air an talamh na na reultan agus a' ghrian, tha neart na dluth-tharruing aice air a mhothuchadh gu soilleir. Tha i a' tarruing, uime sin, d'a h-ionnsaidh an aite sin dhe'n talamh a bhios a ghnath f'a comhair. Air do'n talamh a bhi'n a stubh a tha cruaidh agus daingeann cha druigh a cumhachd co mor air; ach air do na h-uisgeachaibh a bhi ni's fhusa a ghluasad, tha iad gu mor air an luasgadh le dluth-tharruing na gealaich. Tha, uime sin, na h-aitean dhe'n fhainge a tha direach fo chomh-air na gealaich air an tarruing le a neart d'a h-ionnsaidh fein, air chor is gu'm bheil na h-uisgeachan ag eiridh suas ni's airde na bha iad, agus an sin their sinu gu'm bheil muir-lan ann; ach an uair a theid a' ghealach seachad air an aite shonraichte sin, tuitidh na h-uisgeachan air an ais a ris gus am bi muir-tragha ann. Air an doigh cheudna, tha cumhachd aig a' ghrein os ceann uisgeacha na talmhainn a chithear gu soilleir aig amannaibh sonraichte. Tha a' ghealach a' gabhail mios gu dol timchioll air an talamh, agus air an taobh a stigh dhe'n uine sin, tha i da uair air an aon ruith ris a' ghrein; 's e sin, an uair a ta i lan agus a' caochladh; agus air an aobhar

sin, air do dhluth-tharruing na greine agus na gealaich a bhi dol ann an co'-bhoinn r'a cheile, agus a' tarruing nan uisgeachan air an aon rathad, tha an cumhachd, air an doigh so ni's treasa, na 'n uair a bhios iad a' tarruing an aghaidh a' cheile. Air an aobhar sin, na ta, tha reothairt agus contraigh 'g ar fiosrachadh gach uile cheithir la deug. Tha 'n lau-mara teann air uair ui's fadalaich gach la, a chionn, air do'n ghealaich a bhi 'siubhal 'n a cearcall fein, gu'n gabh an talamh an uine sin chum an t-aite ceudna anns am bheil muir-lan an diugh, a thoirt fa chomhair na gealaich an maireach. Tha 'n lau-mara ni's airde anns an earrach agus anns an fhogharadh na aig uair air bith eile dhe'n bhliadhna; do bhrìgh, an sin, gu'm bheil dluth-tharruing na greine agus na gealaich ro laidir a thaobh nan aitean d'a chuairt anns am bheil an talamh anns na h-amann-aibh sin dhe'n bhliadhna. An uair a bheachdaicheas sinn air na nithibh miorbhuileach so uile, deanamaid gairdeachas ann-san a ta 'g an cumail suas le'fhreasdal fein. Is Esan an Ti "a charnas suas mar thorr, uisgeacha na fairge, agus a chuireas an doimhne suas 'n a thighibh-tasgaidh" (Salm. xxxiii. 7).

Anns an ath earrainn bheir sinn cunntas air dubhradh na grein' agus na gealaich.

SGIATHANACH.

(*Ri leantuinn.*)

—o—

MU NA SEANN GHAIÐHEIL.

XI.

INTREACHDAINN AN T-SOISGEIL.

Bha taobh tuath na Gaidhealtachd comhdaichte le tingh dhorchadas an iodhol-aoraidh, agus ain-eolach air Rathad na Slainte troimh Chrìosd gus an d' thainig Calum-cille. Mu'n bhliadhna A.D. 563, dh'fhag e Eirinn a chum an Soisgeul a shearmouach-

adh do na Gaidheil Albannach agus aig an am sin bha e mu thimchioll da bhliadhna agus da fhichead de dh-aois. Thainig da fhear dheug eile maille ris a chum a bhi 'n an luchd-cuideachaidh aige ann an craobh-sgaoileadh an t-Soisgeil. Bha na daoine so cairdeach dha fhein agus is cosmhail gu'n robh iad air an dusgadh suas agus air an stiuradh leis an aon Spiorad cheudna. Bhuineadh Calum - cille fein do theaghlach rioghail na h-Eirionn, oir b'e Feilim, mac Fhearghuis, mhic Chonnull, mhic Neill naoigheallaich, a bha 'n a cheann-tighe chlam Neill agus 'n a righ air Eirinn, a b' athair dha. Bha e mar an ceudna cairdeach do theaghlach rioghail nan Scuiteach ann an Earraghaidheal, oir b'e Feilim, mac Fhearghuis a bha 'n a righ an Earraghaidheal; agus aig an àm sin bha Conull, mac Chomhail, mhic Dhomhanairt, mhic Fhearghuis, a charaid fein 'n a righ air na Scuitich. Bha an righ so 'n a iar-ogha brathar sinn-seanar do Chalum, mac Fheilim.

Dh'fhag Calum agus a chompanaich Eirinn ann an curach no eathar de shlataibh caol air am figheadh agus air an comhdach a muigh le seicheachan. Sheol iad astar fada air a' chuan gus an d' thainig iad air tir ann an I-Chaluim-chille aig aite ris an abrar o'n àm sin, Port-a'-churaich. Tha an t-Eachdraiche urramach, *Bede* ag radh gu'n d' thug Bruidhi, Righ nam *Picteach*, coir do Chalum air Eilean I gu bhi mar sheilbh aige fein air son feum na h-eaglais. Tha feadhain eile ag radh gu'n d' fhuair e coir air an Eilean o Chonull, Righ nan Scuiteach, a charaid fein. Faodaidh e bhi gu'n robh lamh aig an da righ Ghaidhealach so le cheile anns an eilean a dhaingneachadh mar sheilbh do Chalum agus do'n eaglais, do bhrìgh gu'n robh e mar gu'm b' ann 's a' chrich eatorra, agus goireasach do gach aon de'n da rioghachd.

An deigh do Chalum-cille e fein a shocruchadh ann an I, chaidh e air thuras gu Bruidhi, Righ nam Picteach a bha aig an àm so a chomhnuidh aig ceann an ear Loch-Nis far am bheil an abhainn Nis a' fagail an Loch. Bha an turas so ceud gu leth mìle air astar bho I-Chaluim-chille. Aig an am sin bha an t-slighe garbh, deacair ri 'sìubhal, le beanntaibh agus le aibhnicibh, maille ri caolasan-mara 'n uair nach robh rathaidean-mora sam bith ann, no bàtaichean-aig ach gamm ri'm faotainn. Chaidh e air a thuras troimh Ghleann-mor-na-h-Alba, seachad air an Apuinn, Coran-airde-gobhar, Inbhir-Lochaidh agus Leitir-Flionnlaith. Chaidh e troimh Lagan-acha-droma agus Cille-Chuimein; agus thaoghaill e an Gleann-Urchadain far an robh seann duine air iompachadh agus air a bhaisteadh. Ghabh e an sin air 'aghart gu ruig am Bàn-ath aig ceann an ear Loch-Nis far an robh caisteal an righ—'s an aite ris an abrar an diugh Caisteal Spioradan. Aig an aite so choinnich e ri Brichean, ceannard nan Druidhneach, sagartan Paganach nan Seann Ghaidheal, a thug ionnsaidh air cur 'n a aghaidh a chum an Righ a thionndadh o'n chreideamh Chrìosdaidh. Ach cha deachaidh so leis, oir thug Calum buaidh air mu dheireadh, agus dh' iompaicheadh an Righ gus an Soisgeul a chreidsinn. An deigh sin bhuaidhaich an Soisgeul am measg an t-sluaigh oir lean iad eiseimpleir an Uachdarain, agus ghabh iad ris a chreideamh aige-san, ni a bha dualach do na Seann Ghaidheil a dheanamh. Ann an uine ghòirid bha na Druidhnic air an fuadachadh as an tir; chuireadh an creideamh aca gu buileach air cul; agus fhuair Calum coir o'n Righ air na h-aiteachan aoraidh a bha roimhe sin aig na Druidhnic.

D. B. B.

(Ri leantuinn.)

## AM MARAICHE TAINGEIL.

Tha fios aig gach neach a tha eolach air na maraichean gu 'm bheil iad truacanta, fialaidh. Air dhoibh fein a bhi buailteach do ghabhadh 's do challadh, tha iad ullamh a shineadh na lamh chum comhnadh a dheanamh do 'n uireasbhuidheach. Mar eiseimpleir air a so, chuala mi an sgeul beag a leanas air 'aithris le ministear a bha bitheanta am measg sheoladairean.

Bha seoladair araidh a' gabhail an rathaid eadar da bhaile-puirt a bha astar o cheile. Thuit an oidheche air. Bha e aineolach air an t-slighe, ach ghabh e air aghart gus am facaidh e solus a bha 'teachd o thigh tuathanaich. Rainig e an tigh agus air dha bhi ro sgith, dh' iarr e cead sudhe taobh an teine gu maduinn. Bhuin na daoine ris gu ro chaoimheuil. Thug iad da a shuiper, a leaba agus greim-cuthaig m' an d' fhalbh e 's a' mhaduinn, agus cha ghabhadh iad ni ach a mhile taing air son an suairceis.

An uair a rainig e am baile-puirt gus an robh e 'dol ghabh e air bord luinge a bha gu seoladh do na h-Innsean. Thug i mu thuairream da bhliadhna air a cuairt. An uair a thill iad, bha companach dha ag innseadh nach bu chuimhne leis gu 'n do leig e seachad latha d' an uine sin gun iomradh a thoirt air a' chaoimhneas a fhuair e ann an tigh an tuathanaich.

Cha luaith' a rainig iad cala na thug e a chompanach leis agus ghabh e carbad g'a ghreasad a chum an tigh anns an deachaidh buntainn cho caoimheuil ris. Cha d' fhuair e an tigh idir mar a dh' fhag e roimhe e. Bha bean-an-tighe nis 'n a bantraich agus air a' cheart latha sin bha i gu dubhach, deurach a' faicinn a cuid airneis 'g a reic a dhioladh a fiachan.

Cha robh na seoladairean a' tuigsinn na cuise—ball an deigh buill d'a h-

airneis 'g a thoirt a mach gun a cead n'a comhairle. Mu dheireadh thainig am fear a bha 'freasdal do 'n fhear-reic, a thogail leis na creathail anns an robh an leanabh aig an àm 'n a chadal. Cha b' urrainn d' an t-seoladair an gnothuch a sheasamh n'a b' fhaide, "Air d' athais" ars' e agus e 'dunadh a dhuirn, "cha 'n 'eil mi a' tuigsinn ciod tha sibh a' ciallachadh—chuir mi suas leis a so tuillcadh 's fada. Bean do 'n chreathail agus cha 'n fhag mi bior slàn ann am fiodhrach-tarsuinn do chuirp!" An uair a thuig e gur ann a phaigheadh a fiachan a bha a cuid 'g a chur gu margadh, tharruing e a sporan anns an robh aige, 'n a bhuinn òir, tuarasdál na da bhliadhna agus thuirt e 's e 'g a thaomadh air an lar, "So, togaibh as a sin na dhiolas a fiachan, agus cuiribh a stigh airneis na mnatha coire 'n a h-aite fein."

J. W.

Lag-na-h-abhunn,  
An Sierramachd Pheairt, 1873.

—o—

SEANN SGEULACHDAN  
GAIDHEALACH.

TO THE EDITOR OF THE GAEL.

SIR,—The study of folk-lore has become an important branch of literature. Books on the subject would fill a small library, and students need to be linguists and mythologists. As all early history was tradition at first, the study of folk-lore manifestly is important, though it may seem to be frivolous at first sight. In 1860-1862 I contributed to the common stock of knowledge four volumes of Gaelic traditions, orally collected in the West Highlands by myself and by my assistants. I have been gathering ever since. In 1872 I printed a volume of heroic Gaelic Ballads, which you noticed as *Leabhar na Feinne*, p. 302, Vol. I., GAIDHEAL. My collection of foolscap manuscript,

bound, now fills a shelf nearly seven feet long, and the collection grows slowly. Amongst traditions current in the Highlands are,—1st, General popular history, such as the history of the *Feinne*, of which an example is in the book named. 2nd, Local popular history, of which I sent you a sample, p. 261, Vol. I., GAIDHEAL. 3rd, Supernatural history; of fairies, ghosts, dreams, warnings, voices, apparitions, and such like immaterial matters and things, which unbelievers call “superstitions,” and believers believe to be true. In September, 1870, I left some coin at Tobermory to be expended in writing down traditions of a different kind, which have the greatest value, because they are found all over the old world, but which are condemned as “lies.” Samples are in the “Popular Tales of the West Highlands.”

In March, 1873, a manuscript, very well written, by John Macdonald, came to me from Tobermory without explanation, and no explanation has followed it. If you think the contents worth printing, your readers will have a sample of my collections fresh from the quarry; untouched, genuine folk-lore, a bit of the popular mind. All the authorities are named, but I omit the names.

No. i. purports to be true, and may be. The four verses appear to be “heroic history,” spoken in the character of the ghost of one of the *Feinne*. I have no other version of the ballad, if it be an old ballad.

No. ii. describes an ancient custom, familiar to all Highlanders, in which I have taken part in my youth. It is the only popular *dramatic performance* of which I have found a trace in the Highlands, or in Irish writings. The end is a sample of *local popular*

*history*. It describes a battle, but gives no date.

No. iii. is a sample of *supernatural history*, which may be reasonably explained by the delirium of famine. It is picturesque and interesting. I know that such stories are believed to be true by all classes in all parts of this kingdom, and in most parts of the world.

No. iv. is a sample of *supernatural history*. The belief in fairy sweethearts is common in all Celtic countries. This story also may be reasonably explained, up to a certain point.

No. v. is *supernatural fairy history*. It is a fair sample of a very large class of legends which are believed to be true by thousands of people now living in all parts of these realms. It is a remnant of some forgotten religion, as I believe, whose pagan divinities have been degraded into creatures who cannot withstand Christian symbols, used as spells. The idea is in the opera of Faust, where Mephistopheles is routed by pointing the cross hilts of swords at him.

No. vi. is a good, short sample of *popular local history*. It is minute in detail, but devoid of dates. It may be true in the main, but without the aid of cotemporary writings, or allusions to known events, it is impossible to make “history” of it. Of stuff of this kind I have here six large volumes, collected for the Duke of Argyll by John Dewar, who died at the end of last year. These will be preserved in the library at Inverary. To the best of my belief, no such collection of popular history ever was made in any country. I have myself carefully read and sorted and noted the whole. Icelandic *sagas* are the only compositions known to me which re-



semble Gaelic popular history in style and incident. — I am your obedt. servant, J. F. CAMPBELL.

Niddry Lodge, Kensington,  
London, W., June 16, 1873.

I.—SGEUL GOIRID, FIRINNEACH.

Bha ann an eilean Mhuile dithis fhear. B'e ainm aon diubh, Dughall Mac-na-faiche; ainm an fhir eile, cha'n fhios domh. Bha Dughall cleachdta ri dol do'n chladh a ghearradh feoir. Cha robh so taitneach le'choimhearsneach agus bha e toil-each stad a chur air gearradh an fheoir. Dh' fhalbh e agus dh' fholaidh se e-fein foidh aon de leacan a' chladh, agus rinn e an rann a leanas an uair a thainig Dughall le'chorran 'n a laimh:

I.

“Co thug dhuitse 'Dhughail ordugh  
Air tighinn a bhuain feoir do 'n ait' so?  
Fuirich bhuamsa fad an iarunn,  
'S na bi 'tigh'n siar air mo charnan.

II.

Chunnaic mise uair de 'n t-saoghal,  
'N uair 'bha Clann-a-Baath 's an aite,  
Dh' fhalbhadh iad 's an coin air iallan,  
'S bhiodh iad a fiadhach 's a' bhraighe;

III.

Thigeadh iad, 's an daimh air iomain,  
Seachad muineal Chnoc tabhaid;  
Ruigeadh iad Tom-Fhinn na h-aibhne,  
'S bhiodh iad 'g an roinn air an cairdlibh.

IV.

Cha robh brailis, leann no caochan,  
Aig daoine ri fhaighinn 's an al sin,  
Ach meadraichean mora foidh 'n cobhar  
De bhainne nan gobhar bana,

's a Dhughail tarr as.” Le so a chluinntinn do Dhughall chlisg a chridhe 'n a chom 's cha 'n fhacas tuille 's a' chladh e.

II.—MU BHLAR NA DUNACH.

Bha na Gaidheil bho shean cleachdta ri da latha sonruichte anns gach bliadhna a ghleidheadh mar laithean feille. B' iad sin latha na Nollaige moire agus latha na Nollaige bige. Bha oidhche na Nollaige bige air a gleidheadh 'n a h-oidhche roshon-

ruichte, agus air a h-ainmeachadh “Oidhche Chollainn” anns an robh a h-nile fear agus bean, fleasgach og agus gruagach air an cruinneachadh aig fleagh an measg an cairdean agus an coinhearsnaich, agus bha an crinneachadh so air a dheanamh le morghreadhnachas, chairdeas agus fhuighantas anns an doigh a leanas. Bha caora no mult air 'fheannadh le feannadh-builg' airson fleagh na Collainn. Bha crioman beag de 'n chraic-ionn air 'fhagail gun fheannadh air uchd a' bheathaich agus an deigh sin air a thabhairt a mach gu glan agus air ainmeachadh “Caisean Collainn.” Bha an Caisean Collainn an sin air a ghiulan le muinntir na Collainn; bha gach fear agus fleasgach aig uair shonruichte de 'n oidhche a' crinneachadh comhla agus a' falbh a dh-ionnsaidh tighean an cairdean agus an coinhearsnaich. Dh' fheumadh a' chuideachd uile dol deiseal tri uairean timchioll an tighe, gach fear le lorg 'n a lamh agus ag aithris an rainn so a leanas, mar a bha e 'dol air aghart a' cuairteachadh an tighe—aig a cheart am a' slachdadh ballachan an tighe leis an lorg a bha 'n a lamh: “Chollainn, a bhuilg bhuidhe, bhoicinn, buail an craic-ionn air an totadh. Cailleach 's a' chuil—cailleach 's a' chill—cailleach eile 'n ceann an teine; bior 'n a da shuil; bior 'n a goile: Eirich agus fosgail dhuinn.” Bha gach fear an sin ri rann a ghabhail ag an doras m' am fosgailear dha e. Is e so aon de na rannaibh:

“Eirich thusa 'bhean choir,  
'S a bhean og a choisinn cliu;  
Liobhair thusa 'Chollainn uait  
Mar bu dual dhuit a thoirt dhuinn.  
A' mhulchag air am bheil an aghaidh reidh,  
'S am fear nach do bheum suil;  
'S mar 'eil sin deas ad choir,  
Foghnaidh aran 's feoil dhuinn.”

Bha an doras an sin air 'fhosgladh le greadhnachas agus fuighantas uach bu bheag; bha an Caisean Col-

lainn an sin air a thabhairt air bonn agus prabadh dathaidh air a thabhairt air anns an teine agus air a thabhairt do'n mhnaoi a bu shine bha's an tigh. Chuireadh ise ri 'sroin an Caisean leth dhaite agus rachadh a chur m'an cuairt air na bha's an tigh. Bha bord na cuirme an sin air a chuairteachadh le muinntir na Col-lainn; bha rogha gach bidh agus dibhe air a' bhord agus bha cairdeas, greadhnachas agus toil-inntinn ri'm faicinn am measg na cuideachd.

A reir a' chleachdaidh so dh' fhalbh tuath Mhic-Ionmhuinn, tighearna Mhisnis a bha 'chomhuidh 's an am sin 's an Eiridh, baile a tha beagan tuath air Tobar-mhuire, air Chollainn gu Mac-illeathain, tighearna Thor-loisg, agus thainig tuath fear Thor-loisg gu Mac-Ionmhuinn. Rinn Mac-illeathain fiughantas agus suil-bhearachd nach bu bheag a nochdadh do chuideachd Mhic-Ionmhuinn; thug e dhoibh rogha gach bidh agus dibhe agus cumntas souruichte de chrodh a bheireadh iad leotha aig àm pillidh. Cha d' fhuair tuath Mhic-illeathain bho Mhac-Ionmhuinn ach a mhain na dh' ith 's na dh' ol iad. An nair a bha an da chuideachd a' pillleadh, choinnich iad ann an gleann a tha eadar Darbhaig agus Tobar-mhuire, troimh an bheil abhuinn a' ruith bho dheas gu tuath ris an abrar, "Abhuinn-tuil-Ghall." Ri taobh na h-aibhne so thoisich an tabaid—cuideachd Mhic-illeathain a' tilleadh a' chruidh a fhuair tuath Mhic-Ionmhuinn. Anns a' bhlar so mharbhadh seachd fichead Mac-Mhoirein de nach d' thugadh fiasag. Is e ainm a' bhlar, "Blar-na-dunach."

### III.—SGEUL MU HAOISGEIR-NA-CUISEIG.

Bha triuir choimhearsnach ann an iochdar Mhuile aig an robh briuthas. Air dhoibh beagan uisge-beatha a

dheanamh dh' fhalbh iad leis 'n an triuir g' a reic do Eilean Thiridhe. An deigh dhoibh an t-uisge-beatha a reic phill iad air an ais, ach an nair a bha iad fagus air cladach Mhuile—oidhche na Nollaige bige—sheid a ghaoth 'n an aghaidh le cur ro ghailbheach shueachda. Bha an oidhche dorcha, agus am frachd do ghiulan, ionnas gu'n do bhasaich dithis de na fir mu'n robh iad ach goirid an deigh fuadach a ghabhail. Mhair an treas fear beo agus stiuir e am bata cho math 's a b'urrainn da. Beagan an deigh mheadhon-oidhche chuala e gairich-cladaich; rinn e air, agus an nair a thainig e fagus ghlaodh fear bho thir ri fear a' bhata, "Gabh mar so." "Co thusa?" "Mise Mac-illerauidh." "Gabh mar so," ars' an dara guth. "Co thusa?" "Mise Mac-illedheirg." "Gabh mar so ars' an treas guth." "Co thusa?" "Mise Mac-illebhain." Fhreagair am fear a bha 's a' bhata, "Gabhaidh mi a dh-ionnsaidh an aite 's an cuala mi a' chiad ghlaodh." Chaidh e air tir agus chunnaic e gur i sgeir-mhara a nis anns an robh e le gle bheagan talanta oirre. Rinn e toll leis a' bhiodaig, anns an robh e 'laidhe gun bhiaidh gun deoch, ach aon chard de im. Chaidh e'n sin a shealltainn an robh duine no crentair air an sgeir ach e fein; thuing e nach robh. A thuilleadh air a so sheall e air na h-aiteachan bho 'n cuala e na guth-anna agus chunnaic e gu'n robh e eucomasach dol air tir ach a mhain far an robh a' chiad ghlaodh. Dh' fhan e air an sgeir bho oidhche Nollaige bige gu Latha Feill-Paruig. Bha e 'teachd beo air bairnich a' chladaich air am buain le sgithin agus air an cur ris a' ghrein an nair a bhiodh i' dearrsadh. Dh' itheadh e'n sin iad le beagan d' an im 'n an deigh. A h-uile h-oidhche chluimheadh e glaudh-aich agus sgreadail mar gu'm biodh muinntir 'g am bathadh; ruitheadh

e sios gus an cladach's an uair a ruigeadh e, cha robh creutair beo air thoiseach air. Lean e mar sin gus an d' fhas e sgith de bhi air a mhealladh. Bha e air an sgeir gus an do thog bata-iasgaich e an deigh Feill-Parnig agus thugadh e do Uist, far an robh e o thigh gu tigh 'g a eiridinn leis a h-uile caoimhneas gu Bealltuinn. Thainig e air ais gu ruig Muile agus an latha 'thainig e bha a bhean a' roudadh no a' reic a' h-uile ni a bh' aice. Nochd am fear a bha air a shaoilsinn a bhi baite, e fein's thill gach duine na nithean a chaidh a cheannach a dh-ionnsaidh na mnatha. Tha an sgeir air an robh e fagus air eilean Chana, agus is e 'h-ainm, "Haoisgeir."

#### IV.—SGEUL MU LEANNAN-SITH.

Bha ann an iochdar Mhuile fear d' am b' ainm Domhnall Mac Ruairidh-bhain. A' h-uile oidhche an deigh laidhe b' eiginn da eiridh agus a bhean-phosda 'fhagail 'n a cadal. Bha e uine fhada mar so. Cha robh fios aig aon neach c' aite 'n robh e dol no ciod a bha e a' deanamh. Philleadh e air 'ais aig\* deireadh na h-oidhche, fuar, fluich. Cha robh so taitneach le 'mhnaoi's throdadh i ris gu sgaiteach, geur airson a bhi air falbh cho tric bho 'leabaidh. Thoisich Domhnall air seargadh as gun fhios aig aon neach ciod a b' aobhar dha. Mu dheireadh bhris an t-iomradh a mach gu'n robh leannan-sith aig Domhnall ris an robh e a' deanamh coinneamh. Chum so a bhacadh choimhairlich iad d'a mhnaoi eolas no soisgeul 'fhaighinn d'a fear. Fhuair i so agus cheangail i e mu 'amhaich. Thainig an leannan-sith a dh-ionnsaidh na h-uinneig far an robh Domhnall 'n a laidhe agus thubhairt i, "Tha thusa an sin, a Dhombnuill, 's a' ghealbhan bhoidheach mu t-amhaich." Dh' fhan Domhnall an oidh-

che sin's cha 'n fhacas tuille i air a thoir.

Moran bhliadhnaichean an deigh sin bha marsanta-siubhail a' falbh le bathar aig an robh each a' giulan a' bhathair. Bha e air a thuras eadar Misinnis agus Cuinhnis; thainig e gu beul-atha aibhne ris an abrar Abhainn tuil-Ghall. Dh' fhairtlich air an t-each a chur thairis. Mu dheireadh, thuir am marsanta, "Cuiridh mise thairis thu an ainm Tri Pearsa na Trianaid ged robh a' h-uile deamhan an ifrinn am." Air dha so a radh dh' eirich gurraban beag caillich air taobh thall na h-aibhne's thuir i, Na 'n abradh Domhnall Mac Ruairidh-bhain sin riumsa a chiad oidhche a choinnich e mi cha robh mi cho fada 'g a leanait," agus fhuair am marsanta thairis.

#### V.—SGEUL AIR BEAN-SHITH.

Bha tuathanach anns an leth iochdraich d' an eilean Mhuileach agus chaidh aon de 'n chrodh aige air iomrall. Dh' fhalbh e fein agus a mhac a dh-iarraidh a' mhairt a bha air chall agus ghabh fear gach rathad dh' fheuch am faiceadh iad i. Air do'n mhac a bhi sgith le 'thuras, shuidh e ri taobh sruthain a tha 'ruith troimh aite ris an abrar Coire-nan-caorach, ann am braigh a' bhaile ris an abrar Cille-Mhùire. Bha cu aige, 's bha e 'n a laidhe lamh ris. Thoisich an cu ri deithlean 's ri combhartaich le braise ro dhian. Thug so air a' ghille a shuil a thogail feuch co ris a bha an cu a' combhartaich. Chunnaic e taobh eile an t-sruthain gurraban beag boirionnaich comhdaichte le aodach uaine agus leth-chuinnean a sroine duinte. Bha an gille aig an am a nitheadh a chas anns an t-sruthan. Thug e mach sgian air sou innean a lomadh. Lean lus a bha 'n a phoca ris an sgitbin an uair a thug e mach i—b'e an lus, Achlasan Chalaim-

chille. Labhair a' bhean-shith ris mar so, "Caisg an cu 'Dhomhnuill air neo caisgidh mise e." "Caisgidh mi fein e." "Thoir dhomhsa an lus sin." "Ciod a ni thusa d' an lus so?" "Ni mi snaoisein dheth." "Cha 'n fhaic mi aite snaoisein agad." "Galar luchd-falbh na h-oidhche ort!" "Ciod e 'n galar a bhios an sin?" "Cha bhi sin agad ri 'imnseadh do d' mhnaoi no do d' leannan, oidhche do sgeoil no do bhainne." Dh' eirich Domhnull 's dh' fhalbh e, ach dh' fhan an cu. Uair annoch d' an oidhche thainig an cu dhachaidh agus cha do dh' fhan rib fionnaidh air agus fhuair e bas, ach dh' fhan Domhnull beo.

#### VI.—SGEUL GOIRID MU MHAC-IL-LEATHAIN DHUBHAIRT.

Bha comh-strìth eadar Mac-illeathain agus a bhrathair ionnas gu'm b' eiginn d'a bhrathair Muile fhagail agus dol gu ruig Eirinn. Thug e tri bliadhna ann an Eirinn air choimhich.

Mu dheireadh chuir Mac-illeathain fios a dh-ionnsaidh a bhrathar e a thilleadh dhachaidh agus gu'm faigh-eadh e 'sith. Air d' a bhrathair an uaidheachd so fhaotainn thill e do Mhuile ach 's i 'n t-sith a bha 'feitheamh air an ceann a chur deth. Dh' iarr Mac-illeathain air duine foghainteach de theaghlach Chola d' am b' ainm Niall Mor, an ceann a thoir bharr a bhrathar. Thuirt Niall Mor, gu'm b' fharr leis a thoir air duine eile an gnìomh ud a dheuanh na airsan a chionn gu 'n robh goisteachd eatorra. Fhreagair Mac-illeathain, "Mur cuir thusa an ceann deth cuiridh fear eile an ceann dhiotsa." Thuirt an fear a bha ri 'uharbhadh ri Niall Mor, "Tha fios agam gur duine treun thu agus gu'm bheil gnìomh duine air do laimh, 's na cum fada mise ann am pein." Air dha so a radh, bhuaill se e agus stad

an claidheamh air chor's gu'm b' eiginn do Niall Mor a chas a chur air a cheann m'an tugadh e an claidheamh air 'ais. An sin thuirt Mac-illeathain Dhubhairt, "Ged a dh'orduich mi am buille cha 'n fhuing mi an tamailt," agus dh'orduich e Niall Mor a uharbhadh. An sin theich Niall agus thug e tri bliadhna air theicheadh roimh Mhacilleathain a bha air ti cur as da; agus airson so a dheanamh chuir e fios gu ceatharnach d' am b' ainm Ailein Mac Dhomhnuill. Thainig Ailein gu ruig Druim-na-croise, am baile's an robh Niall Mor a chomhnuidh le coig fir dheug maille ris agus dh' fhaighnich e an robh Niall aig an tigh. Thuirt a bhean nach robh; gu 'n deachaidh e do 'n cheardaich a dheanamh obair ach gu 'n cuireadh i an treabhaiche air a thoir. Bha Niall's an àm so foluichte aig a mhnaoi ann an ceann eile an tighe. Chaidh a bhean a sios am feadh a bha an toireachd a stigh agus thug i uios pios de ghàta iarunn, 's ghlaodh i air an treabhaiche's thuirt i ris, "Chaidh do mhaighstir do 'n cheardaich's dh' fhag e fios agadsa dol 'n a dheigh le uir iarunn," 's i 'breith air a' ghàta 'n a laimh, "sacil thu ciod e na dh' fheumas e, an dean am fad sin gnothuch dha?"—'s i 'conharachadh fad sonruichte d'an ghàta. Thuirt an treabhaiche gu 'n deanadh. Lub i an sin an gata eadar a da ordaig agus bhris i e's thuirt i ris a' ghille, "Falbh leis a sin do 'n cheardaich, thoir dha e agus abair ris gu'm bheil daoine 'stigh a' feitheamh ris." "Cha 'n abair, cha 'n abair a bhean," thuirt Ailein Mac Dhomhnuill cha 'n 'eil a bheag de fheum againne air," 's dh' eirich e fein agus na coig fir dheug a mach 's thuirt e ris na daoine an deigh dha dol a mach, "Nach e Dia a shabhail sinn a chuideachd, nach robh fios aice an gnothuch air an d' thainig sinn air neo cha d' fhag fear againn

beo an tigh leis a' ghàta a bha 'n a lainmh." 'N a dheigh so chur Dubh-airt fios gu Niall Mor, e g' a choinneachadh 's gu'n deanadh iad sith. Dh'innis e so d'a mhnaoi agus thuirt a bhean ris, "Tha trì roinneagan air sroin Mhic-illeathain agus an uair a bhios sith air 'aire bidh na rionneagan 'n an laidhe air a shroin; agus an uair a bhios fearg air bidh na rionneagan air an cruinneachadh comhla." Dh'fhalbh Niall agus choinnich iad ri cheile anns an Dubh-leitir aig taobh sruthain ris an abrar, Allt-Dubhaig, ri taobh Loch-Phrise. Bha na fir reith, sìochail gu leoir 's thill e dhachaidh agus dh'fhag e Druim-na-croise 's ghabh e comhnuidh ann am baile ris an abrar, a' Chill-bheag, ach thuirt a bhean ris, "An tug thu fa-near ciamar a bha na roinneagan?" "Thuirt e gu'n robh e cho sìochail 's a chuanaic esan riamh, agus, ars' esan, "Buidheachas do Dhia faodaidh mise laidhe 'stigh a nochd agus tha trì bliadhna bho nach do laidh mi roimhe 'stigh." Fhregair a bhean e, "Is i mo chombairle-se dhuit an oidhche nochd a leigeil le cach." Air an oidhche sin fein thainig an toir air Niall do 'n Chill-bhig. Thainig cuid-eachd g' a ghlacadh agus bris iad fosgailte an dorus, ach dh'fhag Niall iad air bheag dochainn agus theich e rathad a' Bhealaich-ruaidh agus ghabh e air aghart thairis air a' Chlachan-dubh. Choinnich an ath chuideachd e an deigh dha dol thar a' Chlachain-duibh aig cnocan beag agus thoisich iad air sàbaid ann an sin agus leth-mharbh iad Niall Mor. Is e ainm a' chnuic gus an là 'n diugh, Dunan-Neill. Dh'fhag iad e ann an sin a' call 'f hola agus ghabh a' chuideachd air an aghart rathad na h-Airde-duibhe. Ach an deigh 'fhagail thuirt fear a bha anns a' chuideachd d' an b' ainm Dughall Ruadh Mac Ailpein, "Cha d' thuirt mise nach tig Niall Mor beo fathast." Thill iad an sin

agus fhuair iad e air a dha ghluin agus air basan a lamh; bhuaill iad air a rithist agus thug iad 'n a mhirean beaga as a cheile e, air chor 's gur ann am brata na leapach a thug iad dhachaidh e.

—o—

## CLEASACHD NAN GAIDHEAL.

FHIR MO CHRIDHE,—Anns an litir a sgrìbh mi'd ionnsaidh mudheireadh, thug mi treallan air a' Ghàidhlig-Ghallda. Bheir mi 's an té seo, le d' chead, greis air a' Chleasachd, agus faodaidh tu a cur an luib do bhreacain-ghuailne an uair a bheireas do chothrom air.

Thainig caochladh mòr air nàdar agus air àbhaistean na h-òigridh bho 'n is cuimhne leamsa. Tha giullain an là an diugh cho glic ri 'n seauairean agus cho sean ris na cnuic, mu 'n gann a bhreiseas iad air "gàradh-ant-shagairt." Tha chleasachd iar dol cho mór á cleachdadh 's nach fhada 's aithne do na caileagan fhein uibhir 's cluith air an "Fhrìdeig." Cha chluinnear guth a Shamhradh, a Gheamhradh, a dh-Fhoghar, no a dh-Earrach, air Cluith-na-brataich, Tomhas-nam-prop, am Madadh-ruadh, Cisteag-òir a's cisteag-airgid, Falach-a'-phutain, Gille-iunnsachan, Nead-Ghille-brigein, cha chluinn no air Curac Mhaighistir Péursal fhéin! Leig na sean-ghiullain diubh, ach beag, ant òrd, a' chlach-neart, a' chruinn-léum, an léum-ruith, an cabar, 's Gille-Callum! Cha 'n bheil cuimhne agam c' uine chuala mi geall-réise ga chur; 's nach bheil a bhláth; an àite a' ghrama-ruith, an chluinnear ach greim-stamaig; agus na lorg cha 'n fhaicear uibhir "ceanna-h-òrdaig" de ghlas-ghiullan gun àth-aoil na phluic! Tha chamanachd fhathast ag cumail suas a cinn—thà 's an dallan-dà; ach tha bhuaidh seo air an "dallan"—am fear air an téid

e aon uair gur dùth dha fuireach air!

Tha cuibheas air a' h-uile rud; ach am beilear an diugh na's fhèarr na bhàtar bho shean? Am beilear na's clise 's na's èolaich air ball-airm a laimhseachadh bho'n a chuireadh air chùl Cluith-na-brataich, a's Tomhas-nam-prop? Am beilear na's teòma air seilg, agus na's fhèarr a suas ri àmhuiltan ant shionnaich bho'n a sguir Cluith a' mhadaidh-ruidh? An aon fhacal, am beil an Gàidheal na's lùthmhoire shiubhal an fhirich, na's fulangaiche air mìn hodh, na's cruadalaich ri uchd gàbhaidh, na's carantaiche, na's dìlse dh'a chompanach, agus na's fhaide saoghal?

Cha do leig sinne tur fhathast an cabar air ant shlinnein; cha 'n bheil oidhche-sheachdain nach fhaigh sinn a' Ghlas-mhiar bho'n phìobaire, sgialachd bho Eobhan-mór, agus fios mu ioraltan Mhic-an-tuim bho Dhònull Camron; ach an uair is bàs do dh-Iain mac Ghill-easbaig, tha eagal orm nach cluinn sinn gin tuille de na seann-drain.

Ma ghabh na seann-Ghàidheil saothair ri oileineachadh làmh a's chas, cha d' rinn iad dearmad air a' mheomhair. Mar dhearbhadh air sin bheir mi dhut

#### A' CHAS-GHOIRT.

Féumaidh ochdnar a bhi 's a' chluith. Am fear air an tig "stoc a staigh" 's e bhios na "bhodach;" agus a' fiachainn co bhios na bhodach, their an rìgh facal de'n rann a leanas, no dhe'samhuil, 's e tomhadh a chorr-aige ris gach fear fos leth de'n ochdnar, 's a' dol deiseal air a' chròileagan. Is i seo an rann a bhiodh againn, mar is cuimhne leat, an uair a bhimid ag cluith air an "Fhrìdeig." Féumaidh am bodach seasann air bialaobh gach fir de 'nt sheachdnar, agus a dhuan a ghabhail's a dhannas a dheanamh. Bidh dochair air an fhear theid lideag am mearachd:—

Imeadan beag, àmadan beag,  
Gioba gobha, gioba gadha, gioba gall,  
Gall-seipein, seipein sìubhlach,  
Aon bhogh'-Ileach, dà mhiar mheadhoin,  
Miar Mhic Iain, an ceann 's a' chaolan,  
Dughall glas, ga leigeil às,  
Taobh na slaite, innse cruitein,  
Ainnse meitein, boineid na muice,  
Stoc a's taigh!

RÌGH.—Eirich, a bhodaich, ruig an leathraiche, agus faigh iall a theid air do chois ghoirt.

LEATHRAICHE.—Fàilt ort, 'ille bhig chrùbaich, c' àite bheil thu dol?

BODACH.—A dh-iarraidh éille theid air mo chois-ghoirt.

LEATHRAICHE.—Cha 'n fhaigh thu iall bhuamsa gus am faigh thu sgian bho'n ghobhainn a ghearras i.

GOBHAINN.—Fàilt ort, 'ille bhig chrùbaich, c' àite bheil thu dol?

B.—Gobha, gobha bòidheach,  
Gobha, gobha briagha,  
Gobhainn a bheir sgian domh,  
Sgian a bheir mi do 'n leathraiche,  
Leathraiche bheir iall domh,  
Iall a theid air a' chois ghoirt!

G.—Cha 'n fhaigh thu sgian bhuamsa mur teid thu thoirt iteig às a' chòrr ud shios a bheir do'n choill thu a thoirt guail leat.

CÒRR.—Fàilt ort, 'ille bhig chrùbaich, c' àite bheil thu dol?

B.—Còrr, còrr bhòidheach,  
Còrr, còrr bhriagha,  
Còrr a bheir iteag dhomh,  
Iteag a bheir mi do 'n choill,  
Coill a bheir gual domh,  
Gual a bheir, &c.

C.—Cha 'n fhaigh thu iteag bhuamsa mur faigh thu dhomh piseag bho'n chat ghlas ud thall.

CAT.—Fàilt ort, 'ille bhig chrùbaich, &c.

B.—Cat, cat bòidheach,  
Cat, cat briagha,  
Cat a bheir piseag dhomh,  
Piseag a bheir mi do 'n chòrr,  
Còrr a bheir, &c.

C.—Cha 'n fhaigh thu piseag bhuamsa mur faigh thu dhomh diaran bainne bho'n mhart mhaol.

MART.—Fàilt ort, 'ille bhig chrùbaich, &c.

B.—Mart, mart bòidheach,  
Mart, mart briagha,  
Mart a bheir bainne dhomh,  
Bainne bheir mi do'n chat,  
Cat a bheir, &c.

M.—Cha'n fhaigh thu bainne bhuamsa mur faigh thu dhomh sop bho'n ghille-shabhail.

GILLE-SABHAIL.—Fàilt ort, 'ille bhig chrùbaich, &c.

B.—Gille sabhail bòidheach,  
Gille sabhail briagha,  
Gille sabhail a bheir sop dhomh,  
Sop a bheir mi do'n mhart,  
Marta a bheir, &c.

G. S.—Cha'n fhaigh thu sop bhuamsa mur faigh thu bonnach dhomh bho'n bhean-fhuine.

BEAN-FHUINE.—Fàilt ort, 'ille bhig chrùbaich, &c.

B.—Bhean-fhuine bhoidheach,  
A bhean-fhuine bhriagha,  
A bhean-fhuine bheir bonnach dhomh,  
Bonnach a bheir mi 'n ghille-shabhail,  
Gille-sabhail a bheir sop dhomh,  
Sop a bheir mi do'n mhart,  
Mart a bheir bainne dhomh,  
Bainne bheir mi do'n chat,  
Cat a bheir piseag dhomh,  
Piseag a bheir mi do'n chòrr,  
Còrr a bheir iteag dhomh,  
Iteag a bheir mi do'n choill,  
Coill a bheir gual domh,  
Gual a bheir mi do'n ghobhainn,  
Gobhainn a bheir sgian domh,  
Sgian a bheir mi do'n leathraiche,  
Leathraiche bheir iall domh,  
Iall a theid air a' chois-ghoirt!

Fiach a nise an cuir thu fhein càch romh 'n "Isein-chirce" agus romh na "Deich amaill," air ant sheòl chiadna:

Cóig stallain dhiag,  
Dhubha, dhubha, dhùghorm;  
Le'n cóig earrabuill dhiag,  
Dhubha, dhubha, dhùghorm.  
Ceithir capaill dhiag,  
Dhubha, dhubha, dhùghorm;  
Le'n ceithir serraich dhiag,  
Dhubha, dhubha, dhùghorm.  
Tri mnathan diag, geala,  
Geala, geal-bhreideach.

Dà ghille dhiag, bhreac-luirgneach.  
Aon fheadag dhiag, fhad-speireach.  
Deich bà ceanfionna,  
Croidhionna, làirceach.  
Naoidh tairbh mhaola,  
Dhonna, chorc-chluasach.  
Ochd cailleachan miogagacha,  
Magagacha, mágach.  
Seachd gobhair ghiorragacha,  
Gharragacha, dhàite.  
Sia mucan-biadhta.  
Còig fainneachan òir.  
Ceithir sraibh-mhuillecinn.  
Tri eòin-ghura,  
Dà chrann-lacha,  
'S isein-circe, 's a chas briste,  
'S beairt air a mhuin!

Cuir seachad seo. 'D é th'ann an seo? Isein-circe 's a chas briste, 's beairt air a mhuin. Cuir seachad seo? Agus mar sin sìos.

Deich amaill a's deich tuill  
Na'n deich cinn.  
Naoidh amaill a's naoidh tuill  
Na'n naoidh cinn.  
Ochd amaill a's ochd tuill  
Na'n ochd cinn.  
Seachd amaill a's seachd tuill  
Na'n seachd cinn.  
Sia amaill a's sia tuill  
Na'n sia cinn.  
Còig amaill a's còig tuill  
Na'n còig cinn.  
Ceithir amaill a's ceithir tuill  
Na'n ceithir cinn.  
Tri amaill a's tri tuill  
Na'n tri cinn.  
Dà amall a's dà tholl,  
Na'n dà cheann.  
Amall agus toll na cheann.

Cuir seachad seo. 'D é th'ann an seo? Dà amall a's dà tholl na 'n dà cheann, amall agus toll na cheann. Agus mar sin sìos.—Is mi, &c.,

ABRACH.

An Tom-Buidhe,  
Oidhch' Fheill-Eathain, 1873.

Bha seann bhanaltrum aig Rìgh Séumas I., agus ghuidh i air, ag radh, "O! a rìgh, dean mo mhac-sa'n a dhuin'-uasal." "Cha dean, cha dean," deir an Rìgh, "ma thogras tu ni mi tighearna dheth, ach tha duin'-uasal a dheanamh dheth os cionn mo chumhachd."

## AN DARA DUAN

## DE SGIALACHD NA TROIDHE ;

Air a thionndadh bho Ghréugais Homeir  
Gu Gàidhlig Abraich.

LE EOBHAN MACLACHAINN.

*Taisbeanadh an Fheachda ; agus àireamh  
nam fneachan Gréugach agus Troidh-  
each.*

V.

*(Air a leantainn bho 'n àirinn mu  
dheireadh.)*

Shuidh càch air cathraichean, cruinn,  
'S an àrd-shlinntrich glabh gu clos ;  
Ach ghlaodh *Thersites* gun tàmh,  
Le teis sglannraidh bu bhuan lochd :  
Bu torach an toibheum beòil—  
Dòlaire 'n aignidh neo-ghrinn ;  
Eisgealachd na ùigh 's gach tràth ;  
Air laoich àigh ag gnàth-chur binn.  
Leis-san bu taitneach an ràdh,  
A bhrosnaicheadh gair ant shluaigh ;  
'S e bu mhì-chliùitiche béus,  
De na sheòl bho 'n Ghréig thair stuaidh.  
Leth-chas bhacach, sgionn-shùil chlaon,  
Guailean crom roimhe na 'n stùic,  
Ceann gogaideach binneach, baoth,  
'S cloimh-ghargach air maòil gun sùgh.  
Aicheall, a's Ulisses àigh,  
Bu ghràin leis thair chàch gu léir :  
'S buan a bha dhraundan gun bhrìgh,  
Mu mhac *Atreus*, rìgh nan tréun.  
Le reasg-ghuth piochanach, caol,  
Dhìt an daormuun flath nam buadh.  
Aon cha robh am feachd na Gréig,  
Nach d' òrduich a chréubh 's an uaigh.  
Seo mar bhéuchdadh an craos báth :—  
" 'S eadh ! 's eadh ! a chinn àird nan clair,  
Cìod fàth nan iarradas dlùth,  
No 'm beil tiomsach ùr ad mhianu ?  
Liuthad tasgaidh de phrais dhaoir,  
Ga càrnadh ri d' thaobh 's gach bùth ;  
Liuthad ògbhean bho stuaidh àigh ;  
A leag sinn air lár na smùr !  
Ma bhuannaichd mi fhìn 's a' Ghréig,  
Bannal céutach, no toic òir,  
Bho Throidheach an éiric mic  
A ghlac sinn gu tric 's an tòir ;  
An àill leat am buu 's am bàrr,  
'S ciad roghainn nan sàr-bhean coain,  
Luigheachd nan toillteanach tréun,  
A chaidreamh riut fhéin an gaol ?  
Is inis an ceann air tréun an fheachd,  
Rìgh mhothor fo smachd a mhianu :  
Fhad 's a bhios tus' air an stiùir,  
Cha dògh gu'm bi cliù na 'r gnìomh.  
A mhnathan sleamhain gun uheas,  
De nach gairmeas fir uas mò,  
As thair chuan sibh gu 'r tir fhéin,  
'S fagaibh rìgh nan éuchd aig Troidh ;  
Fàgaibh e 'gur air ur toic,

Cosnadh dochrach nan cath cruaidh ;  
A's tuigidh e 'n sin o'ù rinn féum  
A lámh fhein no neart a shluaigh.  
Lámh do 'n riaghailt neart gun cheart,  
'Thug mi-mhodh do 'n ghaisgeach mhòr.  
Cha sheis' thu dhà 'm blàr no 'n ruaign,  
Ged éignich thu bhuaith a' chòir.  
Na 'm b' fheargach ant Aicheall àigh,  
Seach laidhe mar thràill fo spid,  
Ghrad-bhìodh ant aintheas na thàmh,  
'S cha dioladh tu tair a risd."

Deagh Ulisses, dh' éirich grad,  
Colg na shùil mar lassair dheirg ;  
Airsan a chàin rìgh nam feachd,  
Sheall e gnùth 's thug smachd na 'fheirg :  
" A bhriosg-ghlòirich bheadaidh, bhréin ;  
Cuir fosadh air béul gun mhodh :  
Thusa toirt oibheum do rìgh,  
Mar bhuanna 'm biodh cliù no blagh, —  
Leibid cho suarach riut fhéin,  
Cha d' aisig bho 'n Ghréig thair chuan ;  
Air leamhuinn Chlaun-Atreuis àigh,  
Thoirteas-bhlàr do Throidh nan stuadh.  
'S mir-cagnaidh do dhùu nan éisg,  
Cinn-fheadhna do 'n éuchdach gnìomh :  
Thu brùchdadh gamhlais do chléibh,  
'S ri tuairisgeal bhréig mu 'n triall.  
Is dearbhte gur ceist oirn gu léir,  
Mu 'n toisg seo, cìod è tha 'n dàin,  
An cas oirn, no 'n éirich leun ?  
An tilleadh dhuinn tiun no slàu ?  
Thusa ga d' chnàmh às le tnùth  
Ri buachaille cùl ant shluaigh,  
Ga thathann gu tarsuinn béurr,  
Bhrìgh gu 'n d' thug gach tréun dha duais !  
C' àit an robh do raths', a thuaisd,  
An tiomsach, no 'n cruadal gleòis ?  
'N d' thug thusa uat riamh a luach,  
Ach lon luath a's toibheum beòil ?  
Innseam dhut gu saor an uì—  
'S bheirim le fìor-chinnt gu teach :—  
Ma thachras tu orms' air fonn,  
Ri ath-sgeig bho chom gun bheachd :  
Nar sheas an ceann s' air mo chorp,  
'S nar éighear orm mac mo ghaoil,  
Mur fiach mi thu le m' gharbh-ghlaic,  
'S de d' chairbh bhric gu 'n srac mi 'm faobh.  
D' earradh uachdair a's d' arm-bhrat,  
'S an léine tha cleith do nochd ;  
'S d' iomain 's an raoicich romh 'n fheachd,  
Le trom bhéumai éreuchdach goirt."

Labhair e ; 's ri ghualuinn chruim,  
Dh' fhiach e 'n colbh le spuinnseadh cruaidh ;  
Chuir esan air amhaich gitig,  
'S thaom na deòir gu dlùth le 'ghruaidh.  
Dh' éirich meall fala air a chroit,  
Far 'n do spaideadh ant shlat òir ;  
'S shiab bho mhùsg-shùil na romn-dheòir.  
Chuir aogas an Aobhair-bhùirt,  
Iomguin bhroin a uill 's a nall ;  
Ag gàireachdaich mu 'n tràill thruaigh,  
Theab na sluaigh am plog a chall,



KEY B Flat.

## HO RO, MO NIGHEAN DONN, BHOIDHEACH.

Beating twice to the measure, slowly.



: S<sub>1</sub> | d : - . t<sub>1</sub> | l<sub>1</sub> : s<sub>1</sub> | d : - | s<sub>1</sub> : L<sub>1</sub> | d : - . r | m : m | r : - | m : F



| s : s | l<sub>1</sub> : f<sub>1</sub> | s<sub>1</sub> : - | d : F | m : - | r : - . d | d : - | - ||

Ho ro, mo nigh'n donn, bhoidheach,  
Hi ri, mo nigh'n donn, bhoidheach,  
Mo chaileag laghach, bhoidheach,  
Co phosainn ach thu? \*

A Pheigi dhonn nam blath-shul,  
Gur trom a thug mi gradh dhuit:  
Tha t' iomhaigh ghaoil a's t' ailleachd,  
A ghnath tigh'n fo m' uidh.

Ho ro, &amp;c.

Cha cheil mi air an t-saoghal,  
Gu bheil mo mhiann's mo ghaol ort;  
'S ged chaidh mi uait air faondradh,  
Cha chaochail mo run.

Ho ro, &amp;c.

'N uair bha mi ann ad lathair,  
Bu shona bha mo laithean;—  
A' sealbhadh do mhanrain,  
A's aille do ghnuis.

Ho ro, &amp;c.

Gnuis aoidheil, bhanaid, mhalda  
Na h-oigh a's caoimhe nadur;

I suaice, ceanail, baigheil,  
Lan grais agus muirn.

Ho ro, &amp;c.

Ach riamh o'n dh'fhag mi t' fhianuis,  
Gu bheil mi dubhach, cianail;  
Mo chridhe trom ga phianadh  
Le iarguin do ruin.

Ho ro, &amp;c.

Ge lurach air a' chabhairsair  
Na mnathan oga Gallda,  
A righ! gur beag mo gheall-s'  
Air bhi' sealltainn 'n an gnuis.

Ho ro, &amp;c.

'S ann tha mo run's na beanntaibh,  
Far bheil mo ribhinn ghreannar,  
Mar ros am fasach Shamhraidh,  
An gleann fad' o shuil.

Ho ro, &amp;c.

Ach 'n uair a thig an Samhradh,  
Bheir mise sgriob do'n ghleann ud,  
'S gu'n tog mi leam do'n Ghalldachd,  
Gu h-annsail, am flur.

Ho ro, &amp;c.

\* No, "Cha phosainn ach thu!"

## AN TAILLEAR AGUS NA BUIDSICHEAN.

"Bha e urramach 'n a thaillear."—*Donnachadh Ban.*

Mur biodh na taillearan gu nadurra cridheil, aighearach, cha bhiodh an sean-fhacal a' cur "Ciad taillear gun bhi sunndach" am measg nan nithean sin a bha e doirbh, no eadhon eucomasach, 'fhaotainn. Faic an taillear an uair a gheobh e mach air doras an tìghe! An saoil thu an teid e a ghabhail a chuart gu h-athaiseach, ciallach, cho socair ri fear

air tiolacadh? Mo creach, is e nach teid! Is ann a chi thu e a' toirt nan sinteag's nan sùrdag as thar an reidhlein. Cha chum rathad-mor no callaid ris—cha 'n fheith e ri bhi 'fosgladh cachaidh no 'streap garadh-tota, ach m' an abradh tu "Seachd," tha e thairis orra le duibhleum cho aotram luth-chasach ri earb-ag nan tom. Is ann a bheir e ann

chuireadh se mart a bhios 'g a beathachadh a stigh fad a' Gheamhraidh, a' chiad uair a gheobh i mach air maduinn chubhraidh Earraich. Faic i's a sailtean os cionn barr a breannain, a' cur nan car dhi—a ceann's a h-earr ri adhar uair mu seach! Agus nach 'eil so gu leir mar a bhiodh suil againn, agus mar a bu choir dha? Tha e cheart cho nadurra do 'n taillear, no do fhear sam bith a tha air a chubadh a suas ann an tigh fad fin-foineach an latha, e fein a ghlinlan air a' mhodh so, 's a tha e do 'n bhó bhochd nach fhaca grian no speur fad a' Gheamhraidh. Tha doigh no dha ann air anail a leigeil agus fois a ghabhail,—direach a reir na dreuchd no na h-oibre a tha aig neach. Ma's gobhainn no fear aig am bheil obair throm, ghoirt, a tha ann, is solas agus faochadh dha suidhe am measg a theaghlaich 's an fheasgar an uair a tha 'obair seachad, no cadhon ceum a ghabhail, le 'bhal-achan aige air laimh, a dh-fhaicinn ailleachd agus maise na cruitheachd. Ma's cleireach no maighstir-sgoile a tha ann, gabhaidh e 'anail rud-eigin mar a ghabhas an taillear, no ma dh' fhaoidte ann an tilgeil a' chabair no na cloiche-neirt. Mar so chi sinn nach e idir dith saothaire no oibre a bhi gabhail fois, ach, iomadh uair gur e muthadh oibre an fhois a's fearr agus a's freagaraiche do dhuine. Thug ar sinnsearan an aire do 'n ni so, oir, nach d' thuirt iad anns na sean-fhacail, "An uair a bhios Mura-chadh 'n a thamh, bidh e 'ruanhar," agus, "Faochadh gille 'ghobhainn,—bho na h-uirid gus na builg."

Cha 'n e mhain gu'm bheil na taillearean an coitcheannas aotram, uallach 'n an giulan ach cha 'n 'eil daoine ann is sunndaiche no is toighiche air amhuiltearachd a's a' h-uile gne fhearas-chuideachd,—agus co bheir barr orra air na h-orain?

Is math a tha cuimhne agam an

t-eagal a bhiodh oirnn, a's sinn 'n ar clann bheag, an uair a thigeadh an taillear, Donnachadh Mac Neill—agus bu chridheil, laghach e— a dh-obair do 'n tigh againn. Cha b' urrainn tuilleadh fiamh a bhi oirnn roimh leoghann beucach na bhiodh oirnn ar sron a chur a stigh air an dorus far am biodh e ag obair; agus cha chuireadh urchair á gunna tuilleadh geilt oirnn na chuireadh esan an uair a dhuineadh e an siosar-mor le fead na 'n tigeamaid dluth air. An deigh sin uile cha 'n iarramaid e dh' fhalbh. Cha 'n fhaigheamaid o cheann gu ceann d' an bhliadhna àbhachd a b' fhearr na bhi ag eisdeachd ris ag innseadh n'a chunn-aig 's n'a chual' e air a thurais, agus b' iomadh sin, oir, "bu lionnhor tubaist an tailleir." Innsidh mi aon d'a naidheachdan do luchd-leughaidh a' GHÀIDHEIL:—

Bha aig an taillear gille og, ris an abair sinn Cailein, ag ionnsachadh a cheird agus cha 'n iarradh Donnachadh n'a b' fhearr na bhi a' toirt a' char á Cailein agus a' cur ghnò-thuichean neo-chomasach mar fhiachadh air; agus sin uile gun urad agus smeideadh gaire a dheanamh. Air latha araidh fhuair an taillear fios cabhaig gu dol a dh-obair do thigh an tuathanaich ann am Bealach-na-mona. Bha iomradh am fad 's am farsuingeachd feadh na duthcha gu 'n robh buidseachas air an tigh, agus a mach o 'n taillear fhein agus h-aon no dha eile cha robh a' bheag d'am b' aithne an t-aite nach robh a' toirt lan gheill do 'n bhiubhas. Ma bha buidsichean an aite sam bith eadar Maol-chinntire agus Barra bha iad ann am Bealach-na mona. Their-eadh duine gu 'n robh e air a dheanamh air an son,—aite uaigealta, fasail, air a chuirteachadh le bog-laichean 's le criathraichean ris an deanadh cridhe nan doideagan 's nan glaistigean teòisinn. Ach cha 'n e

mhain gu'n robh Bealach-na-mona coltach ri aite a thàladh an leithidean so, agus a bha anns gach doigh freagarrach air son an ubagan's an iopannan a chur an gnìomh,—bha gu leoir de dhaoine's a' choimhearsnachd a bheireadh am boidean's am miannan gu'm fac' iad fein agus gu'n d'fhairich iad cuid d'an droch chleasachd an àm a bhli'gabhair an rathaid chuil, annoch a dh-oidhche, eadar Tigh-an-triubhais\* agus an Caolas. Co nach cuala mar a lobair's a liodair's a mhi-ghnathaich iad an Drobhair Mor, uair a bha e 'till-eadh dhachaidh annoch á Tigh-an-triubhais, an deigh a bhì fad an latha air Faidhir a' Chlachain? Cha d'fhuair e os achionn gus an latha'n diugh, agus tha e ag radh nach gabhadh e an saoghal agus dol air'ais leis fein a rithist air an rathad cheudna, eadhon ann an geal an la sholuis!

Bha lan fhios aig gille an taillear mar a thachair do'n Drobhair Mhor agus do iomadh aon eile, 's cha chluinneadh e an t-iomradh a bu lugha air dol a choir an tighe. Thuirt e gu'm faodadh an taillear dol ann ma bha e gun suim, gun churam d'a bheatha; ach air a shon-san ged a bhiodh a' h-uile snathain aodaich ann am Bealach-na-mona air a chaitheadh 'n a luideagan, agus a' h-uile duine gun snichean a chuireadh iad m'an cuirp, nach rachadh esan a dh-obair ann, nach laidheadh, agus idir, nach caidleadh e oidhche's an tigh. Dh'fheuch an taillear an da chuid le durachd agus le focheid air a chur bharr a bheachd, agus theab's gu'm fairtlieadh air; ach mu dheireadh, chuir e iompaidh air Cailein gu dol leis, agus moch air maduinn an ath latha thog iad orra,—an taillear gu togarrach sunndach, ach Cailein bochd, lan geilt agus anharuis.

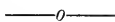
Air feasgar a' chiad latha, rinn Donnachadh-taillear gnth air mac an tuathanaich; dh'innis e dha an t-eagal a bha air Cailein roimh na buidsichean, agus thuirt e ris e'dhol fo'n leabaidh anns an robh esan agus Cailein ri cadal, agus an uair a bhiodh iad dìreach dol a thuiteam 'n an cadal, e'chur a dhroma fo urlar na leapach agus a togail a suas uair no dha a chur eagail air Cailein. Cha d'iarr mac an tuathanaich na b'fhearr, agus goirid m'an do ghabh an taillear agus Cailein mu thamh, chaidh e air a mhagan fo'n leabaidh agus rinn e deas airson a'ghnothuich. An deigh dol a laidhe,—an taillear air an taobh-beoil agus Cailein air an taobh-cuil,—cha robh'shaod air Cailein gu'n caidleadh e idir ach a' sior-bhruidhinn air buidsichean, agus an taillear, ma b'fhiore e fein, a' magadh air airson a bhì cho faoin. "Caidil," ars'an taillear, mu dheireadh, "tha mi seachd sgith dhiot fein agus de d'bhuidisichean,—cha chreid mi gu'm bheil an leithid idir ann gus am faic no'm fairich mi iad." Thionndaidh an taillear a chulaobh ri Cailein, a thug osann throm as, agus shocruich iad iad fein airson cadail. Is gann a neadaich iad an cium anns na cluasgan, an uair a mhothaich Cailein an leabaidh ag eiridh suas fodha mar gu'm biodh crith-thalmhainn ann. "Ni-math g'ar teasraiginn, sin iad!" ars' esan, 's e'toirt leum-buic a nunn air meadhon an urlair,—“nach d' thuirt mi ribh gu'n robh buidsichean ann.” Cha b' urrainn do'n fhear a bha fo'n leabaidh cumail air fhein; rinn e glag gaire, agus ma rinn, rinn an taillear. Bha Cailein bochd fo leithid de bhalla-chrith's nach b' urrainn da toiseachadh leatha no tlachd a ghabhail anns an spurt ged a chunnaig e ciod a b'aobhar dhi. Ged nach do chaidil e moran an oidhche sin, dh'aidich e gu'n do chuir cleas an

\* An tigh-osda.

tailleir—oillteil's mar a bha e,—gu buileach as a cheann, o'n latha sin, gach creideamh ann an buidseachas, gisreagan agus a' h-uile gne shaobh-chrabhaidh.

MAC-MHARCUIS.

10mh la d'an Og-mhios,  
1873.



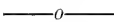
AINMHIDHEAN.

Tha na sochairean sin gun àireamh a ta air am buileachadh air an duine leis gach beathach agus ainmhidh a tha teachd beo mu'n cuairt da. Tha ainmhidhean na macharach, a' chùtain, agus an adhair, air an dealbhadh le Dia chum maith do'n duine; agus tha na beannachdan agus na sochairean éugsamhla a tha iad a' co'pàirteachadh ris an duine co lionmhor's nach 'eil e comusach ach fìorbheagan diubh a thoirt fa'near. Tha gach uile chrèutair air a chruthachadh, cha'n e mhàin freagarrach air son na staidhe sin anns an do shònraicheadh e leis an Fhreasdal sin a ta os ceann nan uile nithe, ach tha e air a chruthachadh mar an cèudna chum maith soilleir agus sònraichte do'n duine. A thaobh mòrain de na crèutairibh a tha air uachdar na talmhainn, cha'n 'eil e furasd a dheanamh a mach ciod am féum a ta air a shònrachadh leò, ach an déigh sin, tha iad gun teagamh chum feum àraidh éigin, oir cha do chruthaichheadh ni sam bith gu diomhain leis-san, tha gu neochriochnuichte glic. Is iad na beathaichean a tha 'solairheadh air ar son nan nithe a's cudthromaiche a thaobh ar lòn agus ar sgeudachaidh, agus a thaobh gach cuideachaidh eile a tha dlùth oirrn anns an t-saoghal so. Tha iad air mhìle seòl a' solairheadh chum ar maith, agus tha iad ag oibreachadh le chéile air mhodh miorbhuileach chum ar leas. Tha e soilleir do na h-uile gu'm bheil iad a' lughdachadh ar saothreach anns

a' bhaile agus anns a' mhachair,—a' giùlan ar n-uallaichean troma,—a' tarruing gach gnè charbaid agus feuna,—a' treabhaidh na talmhainn,— agus a' deanamh nithe gun àireamh eile chum ar buannachd! Amhairc air an each, agus nach feumail an crèutair e! Nach lionmhor obair a thig 'n a char? Nach easguidh, ùmhal e 'n a shaothair? Tha e' deanamh maith dhuinn a thaobh a luathais agus a neirt fein. Is mòr agus is laidir an t-elephant, ach an déigh sin ceannsaichear e, agus nithear e 'n a sheirbhiseach ùmhal. Air an doigh chèudna tha'n càmhail ro chomusach air fuachd agus teas fhulang; tha neart mòr aige, agus cuiridh e suas rè ùine fhada gun bhiaidh, gun deoch anns an fhàsach. Nach lionmhor an nithe maith' a tha sinn a' faotuinne o'n chaor agus o'n mhart? Tha olann na caorach a' deanamh gach gnè éudaich air ar son, an uair a ta fèid na caorach 'g ar beathachadh. Nach 'eil am mart, air an doigh cheudna chum mòr bhuannachd an dà chiud beò agus màrbh! Nach luachmhor an ni am bainne fein do mhaic an duine, agus mar an cèudna, fèid na mairt r'a itheadh, a craicinn air son leathraich, agus na h-adhaircean, na cosan, cnàmhan, agus na ladhran aice air son nithe do-sheachnach anna fein! Air an laimh eile, nach féumail an cù do'n bhuaichille, agus nach ealanta, cùramach, dileas a ni e a ghnothluch fein mar fhear-faire a' dìonadh ar tighean, agus ar codach gach gnè luchd-réubainn! Is dileas treibhdhireach, càirdeil an crèutair an cù; fàgaidh e a chuideachd agus a ghnè fein, dlùthaichidh e ris an duine, agus cha'n àill leis idir dealachadh ris. Ceart mar so, mar an cèudna, tha na meanbh-beathaichean a tha co lionmhor's an t-saoghal ro luachmhor anna fein do'n duine, air son leigheis, air son dathanna sònraichte, agus air son lòn do chrèu-

tairibh eile. Ceart mar so, tha èunlaith an adhar, agus gach eun iteagach a' coimhlionadh nan nithe a shònraicheadh dhoibh a dheanamh. Agus cò tha comusach air lion-mhorachd iasga na fairge a leigeadh ris? Tha iad de gach mèud o'n mhuc-mhara mhor, a sios dh'ionnsuidh an t-siolaig a's lugha tha 'snàmhadh's na glumagaibh an cois a' chladaich. Dh'fhèudadh mòran a bhì air a chur an céill mu na nithibh so chum ar teagasg a thaobh maitheis, cumhachd, agus gliocas an Ti bheannichte sin a tha riaghladh os ar ceann, ach fàgar sin gu ùair eile. Bhiodh e ro thaitneach na'n gabhadh "Bun Lochabar" an ni so os làimh, a chionn gur teare iad ri'm faotuin aig am bheil ùiread eòlais's a ta aige-san air mòr-bheathaichibh agus air meanbh-bheathaichibh na cruith-eachd, agus air gach buaidh agus riaghailt a bhuineas d'an nàdar-san. Ach chaidh ni's leòir a ràdh chum a dheanamh aithnichte gur e cumhachd agus gliocas neo-chriochnuichte a mhàin a b' urrainn nithe co mior-bhuileach a dhealbhadh agus a chumail suas! Mar sin "Rinn Dia beathaiche na talmhainn a réir an gnè, agus an spreidh a reir an gnè, agus gach ni a shnaigeas air an talamh a réir an gnè; agus chunnaic Dia gu'n robh e maith," (Gen. i., 25).

#### ALASDAIR RUADH.



#### TALADH AR SLANUIGHIR.

(*Cuimhneachan do Chloinn Mhùideart.*)

AIR FOKN,—"*Cumha Mhic Arois.*"

Aleluiah, Aleluiah, Aleluiah, Aleluiah.

Mo ghaol, mo ghràdh, a's m'fhèudail thu,  
M'ionmhas ùr a's m'èibhneas thu,  
Mo mhacan àluinn, céutach thu,  
Cha'n fhiù mi fein bhì'd dhàil.

Aleluiah, &c.

Ge mòr ant aobhar cliù dhomh e,  
'S mòr ant aobhar cùrain e,

'S mòr ant aobhar umhlachd e,  
Rìgh nan dùl 'bhi'm laimh.

Ge d' is leanamh diblidh thu,  
Cinnteach's Rìgh nan Rìglrean thu,  
'S tu 'nt oighre dligheach, firinneach  
Air righeachd Dhe nan gràs.

Ge d' is Rìgh na glòire thu  
Dhiùlt iad an taigh-òsda dhut,  
Ach chualas ainglean sòlasach  
'Toirt glòir do 'n Ti is àird'.

Bu mhòr sòlas agus ioghnadh  
Buachaillean bochda nan caorach,  
'N uair chual iad na h-ainglean ag glaodh-  
aich,

"Thainig Slànui'ear thun ant shaoghail."

B'e sin an ceòl, 's an naigheachd àghmhor  
'Sheimn na h-ainglean anns na h-àrdaibh,  
Ag innseadh gu 'n d' rugadh Slànui'ear  
Am Betlehem, am baile Dhàbhaidh.

B'e sin sgéula binn nam beannachd,  
Mu 'n aoidh a rinn tèarnadh gu talamh,  
Cha'n ioghnadh mi bhì miùrneach, geanail,  
Is gile na ghrian mo leanabh.

Dh'fhòllsich réulta do na rìghrean,  
Lean iad i mar iùil gu dileas,  
Fhuair iad 'n am achlais fein thu,  
A's rinn umhlachd dhut gu làr.

Thairg iad òr dhut, mirr a's tùis,  
Thug iad aoradh dhut a's cliù,  
B'e turas an àigh do 'n tritùir,  
Thainig a shealtuinn mo rùin.

O 'n a dh'innis aingeal Dé dhuinn  
Gu 'n robh 'n fhoil an cridhe Heroid,  
Dh'fhalbh sinne leat do 'n Eiphit  
G'a sheachnadh mu'n deanteadh béud ort.

O! 'Heroid a' chridhe chruaidh,  
Cha choisinn d'innleachd dhut buaidh,  
'S lionar màthair dh'fhàg thu truagh,  
'S tu dian an tòir air bàs mo luaidh.

'S fhada, fhada, bho Iudea,  
Téaruinte bho d'chlaidheamh géur e,  
'Measg nam mac cha d'fhuair thu fein e,  
'S fallain, slàn thu, 's fàth dhomh éibhneas.

Dh'aindeoin do mhì-rùin a's d'fharmaid,  
Bidh mo mhac-sa cliùiteach, ainmeil,  
Cha chuir e ùigh an òr n'on airgiod,  
A righeachd cha righeachd thalmhaidh.

Gur galach, brònach, tùrsach iad  
An drast ann an Ierusalem,  
A' caoidh nam macan ùra sin,  
'S b'e 'n diùbhail 'n eur gu bàs.

Tha Rachel an ùigh fo bhròn,  
Ag caoidh a pàisdean àluinn, òg,  
'S frasach air a gruaidh na deòir  
Bho nach 'eil iad aice beò.

Tha mi 'g altrum Rìgh na mòrachd,  
'S mise màthair Dhé na gloire—  
Nach buidhe, nach sona dhòmhsa,  
Tha mo cridhe làn de shòlas!

Thainig, thainig, am Mesiah,  
Fhuair na fàidhean uile 'n guidhe,  
'S fhada bho 'n b' àill leo thu thighinn,  
'S àluinn thu air mo ruighe.

A ghnothach gu talamh cha b' fhaoin e,  
'Cheannach sàbhaladh chloinn-daoine,  
'S e 'm Fear-réite 's am Fear-saoraidh,  
Is o 'n Slànu'ear gràdhach, caomh e.

Ciamar a dh'éirich dhòmhsa  
'Measg ant shluaigh a bhi cho sònruicht'?  
'S e toil a's cumhachd Rìgh na glòire  
Mac bhi agam ged is òigh mi.

S mise fhuair an ulaidh phriseil,  
Uiseil, uasail, luachmoir, fhinealt,  
'N diugh cha dual dhomh bhi fo mhighean,  
'S coltach ri bruadar an fhirinn.

Cha tuig ainglean naomh no daoine  
Gu là deireannach ant shaoghail  
Mìad do thròcair a's do ghaoil-sa,  
Tighinn a ghabhail coluinn daonda.

Bheir mi moladh, bheir mi aoradh,  
Bheir mi cliù dhut, bheir mi gaol dhut,  
Tha thu agam air mo ghairdean,  
'S mi tha sona thair cloinn-daoine.

Mo ghaol ant shùil a sheallas tlà,  
Mo ghaol an cridh' tha liont' le gràdh,  
Ged is leanabh thu gun chàil  
'S lionmhor buaidh tha ort a' fàs.

M' ulaidh, m' aighear, a's mo luaidh thu,  
Rùn, a's gaol, a's gràdh ant shluaigh thu;  
'S tus' an Tì a bheir dhaibh fuasgladh  
Bho chuibhreach an nàmhaid uaibhrich.

'S tu Rìgh nan rìgh, 's tu naomh nan  
naomh,  
Dia am Mac thu's siorruidh d' aois;  
'S tu mo Dhia 's mo leanabh gaoil,  
'S tu àrd cheann-feadhna 'chinne-dhaond'.

'S tusa grian gheal an dòchais,  
Chuireas dorchadas air fògairt;  
Bheir thu clann-daoim' bho staid bhrònaich  
Gu naomhachd, soilleurachd, a's eòlas.

Thigeadh na slòigh a chur ort fàilte—  
Dheanamh unhlachd dhut mar Shlànu-  
'ear,  
Bidh sòlas mòr am measg siol Adhaimh—  
Thainig am Fear-saoraidh, thainig!

Thig a pheacaich, na biodh sgàth ort,  
Gheobh thu na dh' iarras tu 'ghràsan;

Ge d' bhiodh do chionta dearg mar sgarlaid  
Bidh d' anam geal mar shneachd nan àrd-  
bheam.

Hosana! do Mhac Dhàbhaidh,  
Mo Rìgh, mo Thighearna, 's mo Shlànu-  
'ear,

'S mòr mo shòlas bhi ga d' thàladh,  
'S beannaichte am measg nam mnàì mi.

ANT URRAMACH

RAONALL MAC RAING.

Ant 8mh Mios, 1855.

—o—

## CARN NAN DRUIDHEAN.

A CHARAID IONMHUINN,—Tha mi  
an deigh AN GAIDHEAL a chur as mo  
laimh, anns an robh mi 'leughadh  
mu sheann chleachdainnean nan  
Druidhean, agus smaointich mi nach  
bu mhise de le cuid de leughdairean a'  
GHADHEIL iomradh a chluinntinn  
air aon de na cuirn aca, a chaidh  
fhosgladh anns an aite so o chionn  
ghoirid. Tha mi am barail gur e an  
carn so carn a bu mho an Albainn.  
Thachair gur mise a' cheud neach a  
chaidh sìos ann, 's e is docha leam,  
o chionn corr agus da mhìle bliadhna.

Thachair do dhuin-uasal, d' an  
ainm *Dr. Smith à Manchester*, a bhi  
air chuairt an so, agus bha 'aire air  
a tarruing a dh-ionnsaidh a' chuirn,  
oir tha e a' cur uidh mhoir ann an  
rannsachadh a mach ni sam bith a  
dh' fhaodas solus a thilgeadh air  
seann chleachdainnean ar sinnsear-  
achd. Fhuair e cead o 'n uachdran,  
Caimbeulach Loch-nan-eala, an carn  
fhosgladh. Chuir e da dhuine 'n a  
thaice agus thug iad dluth air seachd-  
ain a' cladhach m' an do rainig iad  
an t-ìochdar, ach an uair a rainig  
iad e, agus a fhuair iad ceann-saor,  
bha *Dr. Smith* air a dheadh phaigh-  
eachd airson a dhragh agus a chostais.  
Thachair dhòmhsa a bhi 'n a chuid-  
eachd, comhladh ri aon no dha eile,  
an uair a chaidh clach a thogail, a  
leig ris dhuinn gu h-ìosal fodhainn  
namh no seomar mor, dorcha.

Chaidh coinneal fhaotainn agus a feuchainn a sios an toiseach, dh'fheuch an robh an t-adhar glan. An uair a chunnaig sinn gu'n robh, chaidh mise a sios do'n uaimh agus cha'n urrainn domh innseadh na faireachdainnean a bha agam an uair a rainig mi shios,—am sheasamh anns an aite a chaidh a dhunadh a suas o chionn, mar a thuirt mi cheana, ma dh'fhaoidte corr agus da mhìle bliadhna!

Bha sreath de chlachan mora air gach taobh a'deanamh balla an t-seomair, agus cha'n eil fios aig mac duine ciamar a chaidh an leithid a ghiulan ann. Os an cionn so bha sreath eile de chlachan a cheart cho mor, ach mu thuaiream oirlich no dha na b'fhaide stigh, agus air oir nan clachan mora a b'isle bha sreath de chlachan beaga mu mheudachd uibhean chalaman's a' h-uile aon diubhl cho geal ri sneachd aon oidhche. Bha an t-aite cho aithidh a's gu'n robh druchd fhuich orra, agus le solus na coinne bha iad a'dearrsadh mar dhaoimean. Bha da chuach no miasan de chreadh air an urlar—aon air an taobh an iar agus aon air an taobh an ear d'an t-seomar. Os cionn nan cuach bha da chloich ghil a'beantainn ri'cheile—bha cach beagan oirleach o'cheile—agus bha clach bheag anns gach cuach. Bha am mullach air a chlacha-aireachd beagan a stigh, agus leac 'g a chomhdach. Is e an ceann a b'fhaide stigh a chaidh fhosgladh an toiseach, agus bha e mar a bha na taobhan air a dhunadh le clachan mora. Aig a'cheann eile, bha da chloich 'n an seasamh mar charraigh-ean, a deanamh mar gu'm b'eadh da ursann; clach coltach ri cluasag 'n a sineadh eadar an da ursann so; tranrsa caol, iosal a dh'fheumadh neach dol troimhe air a mhagan, agus an sin seomar eile mar a' chiad fhear. Bha ciaradh na h-oidhche

ann an uair a chaidh an carn fhosgladh, agus cha robh mi tri mionaid-ean air tighinn a nios 'n uair a charaich aon de na clachan air an taobh a mach, agus a nuas thuit na tunn-achan salchair a dhuin a suas am fosgladh, agus mur bithinn a mach's an àm, is an leis na Druidhean a chuir mi seachad an oidhche.

Slan leat an drast. Is mi, leis gach deadh dhurachd, do charaid,

IAIN CAIMBEUL.

An Leideag,  
Toiseach a' Gheamhraidh, 1872.

—o—

### NAIDHEACHDAN.

Is beag nach i an aon naidheachd a tha anns gach beul an drast—turas Rìgh nam Persianach do Shasunn. Cha'n eil fhios againn ciamar a tha e fein'g a sheasadh ach cha mhor nach deachaidh daoine buileach 'n am breislich m' a thimchioll o'n thainig e nall. Chaidh a' Bhan-rìgh chaomh againn fhein a ghairm as a dachaidh anns a' Ghaidhealtachd a thoirt aoidheachd do'n eilthireach uasal a bha air a chuairt, do'n Roinn-Eorpa. Bha na Rìoghachdan fa leth troimh an d' thainig e a' comh-fharpais co bu mho chuireadh de urram air, agus cha 'n 'eil a choltas oirne bli air deireadh. Chaidh ar cabhlach's ar saighdearan a tharruing a mach 'n a lathair fo'n lan uidheam agus tha sinn cinnteach nach fhacaidh e riamh sealladh cho eireachdail. Tha iad ag radh gu'n do mhol e gu sonnichte na saighdearan Gaidhealach. Cha'n ann a mhain a dh'fhaicinn sheallaidhean agus greadhnachais de'n t-seorsa so a thainig e nall oirnn. Is ann a ghabh e an turas so os laimh a chum's gu'm faicadh e ann an duthchannan na h-airde 'n Iar nithean a bhiodh a chum buannachd a chuid iochdaran ann am Persia. Tha e'n a Uachd-ran foghluinte, tuigseach e fein agus

aig breathnachadh dha gu'n robh a chuid sluaigh fada air an ais ann an coimeas ri muinntir na h-airde'n Iar, agus gu sonruichte iochdarain *Victoria*; dh'fhag e a luchairt's a dhuthaich agus thainig e nall dh'fheuch ciod a dh'aobharaich an ceannas a tha againn orra. A thuilleadh air an run mhath a bha aige anns an dragh so a ghabhail tha e glic do'n Rioghachd so buntainn gu furanach, fighantach ris agus a dheagh-ghean a chosnadh's a ghleidheadh. Is i a rioghachd-san aon chnap-starra a tha eadar *Russia* agus Impireachd Bhreatainn anns na h-Innsean-an-ear; agus tha amharus mor air daoine gu bheil suil aig *Russia* anns an duthaich aluinn, thoraich sin. Ciod air bith a thug a' so an *Shah*, mar a their iad ris, tha dochas againn rach mill sinn e le toirt air a smuaineachadh nach 'eil air an t-saoghal gu leir uachdran is airde na e fein. Is e ar'n iarrtas gu'm faic agus gu'n cluinn e na's fheairde; gu'n righich e le tuilleadh iochd n a' bha aige roimhe, agus gu'n soirbhich leis anns gach oidhirp a bheir e chum leas agus buannachd a rioghachd—'s a' sin cha mhaoidh sinn costas na h-aoidheachd.

Tha'n t-sid ro fhreagarrach air son na duthcha agus tha iomradh math air a bharr anns gach ceann; gu sonruichte am buntata. Bu choir dha so gu'n tugadh e nuas prisean ghnothuichean, agus tha feum air, ged a tha ceird a' cosnadh fhathast pailte.

—o—

#### TOIMHSEACHAIN.

1. Latha dhomh's mi 'siubhal bheann, Chumnaig mi na b' iognadh leam— Fichead suil's an aona cheann, 'S deich teangannan a' bruidhinn rium!
2. Thainig e a' feoil, 's cha'n 'eil feoil ann, Innsidh e naigheachd's gu n teanga'n a cheann!
3. Theid mi nunn air drochaid ghloine, 'S thig mi nall air drochaid ghloine; 'S ma bhristean an drochaid ghloine,

Cha'n 'eil an Ile no'n Eirinn,  
Na chaireas an drochaid ghloine.

FREAGAIRTEAN do na Toimhseachain anns an aireamh mu dheireadh:—1, Uin-neag. 2, Gath greinc. 3, Tromb. 4, Meuran tailleir.

—o—

#### SOP AS GACH SEID.

An uair a ni duine dioghaltas, tha e 'g a chur fein's an aon inbh r'a namhaid; ach an uair a bheir e maitheanas, tha e an sin a' toirt grad bhuidh air, agus a' cur eibhle teine air a cheann.

Gleidh do mhisneach le deagh riunte'n ad chridhe. Gabh tlachd ann an comunn nan cairdean a's dille dhuit. Anns gach toil-imtinn bi stuama. Bi do ghnath glic agus cùramach 'n ad ghniomharaibh saoghailta,—ceart 'n ad ghnothuchaibh ri muinntir eile,—seasmhach 'n ad gheallannaibh, ma's miannach leat suaimhneas agus fois. Na labhair gu h-olc mu neach sam bith air a mhiosad. Buin ri t' eascaraid le sìobhaltachd, agus druid do chluasan an aghaidh gach droch sgeil.

Tha tuaileas a' mairbhadh air trì dòigh ean. Tha e a' mairbhadh an ti a tha 'g a labhairt,—an ti mu'm bheil e air a labhairt, agus an ti a tha 'toirt cluais da.

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### Facal's an Dealachadh.

C. C. MAC PHAILL.—Moran taing airson nan oran. Tha eagal oirnn gu'm bheil fear dhiubh tuilleadh's fada; ni sinn feum d' an fhear eile. Thig oirnn a rithisd ged a b' ann le sgeulachd.

D. B.—Thainig do litir, ach bha i tuilleadh's fada gum tighinn airson a' GHÀIDHEIL air a' mhios so. Gheobh i aite an uine ghoid.

DONNACHADH BAN.—Fhuair sinn do litir mhi-mhodhail, chrosda. Is neo-airidh thu air ann ainm a tha agad; cha bu tu d' fhear-cinnidh. Cha'n 'eil sinne a' coiteachadh a' GHÀIDHEIL ort agus ged a sguireas tu 'g a ghabhail—goirt's mar a bhios am buille—tha dochas againn gu'm faigh sinn os a chionn. Is iomadh se-sgillinn a tha thu a' cur ann an rud is suaraiche.

CAILEIN OG.—Bheireamaid a chomhairle ort, agus air moran cile d' ar cairdean a thug Donnachadh Ban air Uisdein, "Leig dhìot a bhi'm barail gur bard thu." Leig seachad ranntachd agus sgrìobh rud-eigin cìle, oir is geal is urrainn duit—tha do Ghaidhlig snasmhòr, blàsda.



# THE GAEL,

ENGLISH DEPARTMENT.

JULY, 1878.

## GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 58.)

26. *Seud*, *seitche* and *seiteach*; O.H.G. *sind*; N.H.G. *senden*; A.S. *sendan*; Eng. *send*.

*Seud* (way, path; anc. *sét* with *é* long from *u* having been dropped before the tenuis *t*, as in *dét*, *cét*, *tét*) corresponds to W. *hynt* (journey, way), O.H.G. *sind* (journey, way), and is, therefore, related to N.H.G. *senden*, A.S. *sendan*, and Eng. *send*. Cf. Z. G. C., p. 42; Stokes' Ir. Glossary p. 124; Bosworth's A.S. Dictionary.

*Seitche* or *seiteach* (wife = \**sintâciâ*) was anciently *setche*, from *sét*, and, therefore, signifies a fellow-traveller (Ebel's Celtic Studies, by Sullivan, p. 118).

Of *seud* O'Reilly gives other forms *séad* and *seod*, with which may be compared *saol* or *saed* (track, journey) and *saodachadh* (driving cattle to pasture).

27. *Imlich*, *teangadh*; Eng. *lick*, *tongue*.

*Imlich* (to lick with the tongue) = Ir. *imlighim*, from *im* and *lighim* (anc. *ligim*). *Lich* or *ligh* (*lig*) corresponds to the Greek root *lich*, from which are derived *leichō* (to lick up), *lichnos* (dainty), *lichneuō* (to lick). With *leichō* are cognate Lat. *lingo*, Ger. *lecken*, A.S. *liccian*, and, therefore, Eng. *lick*. Cf. W. *lleipio* (to lap, to lick) and *lleibio* (to lick).

With *lingo* (to lick) may be compared *lingua* (tongue) = *díngva* (cf. *lacryma* = *dacryma*), to which correspond Gael. *teangadh* (tongue, anc.

*tenge*), Ger. *zunge*, Ice. *tunga*, A.S. *tunge*, Eng. *tongue*.

The Sansk. root is *lih* (to lick). Cf. Bopp's Sansk. Glossary, pp. 153, 334.

28. *Sruth* (stream) and *river*.

These words are derived from a common root *sru*. Cf. Sansk. root *sru* (to flow), from which come *srutá* (flowing), *srótas* (river, stream), *srava* (act of flowing). See Bopp's Sansk. Glossary, pp. 436-7.

To the same root belong Gr. *rheō* (to flow, from *sre[F]ō*), fut. *rheusomai*, *rhusis* (a flowing), *rhoos* (a stream), Lat. *rivus* (a stream), W. *ffrwd*, and several other words. Cf. Liddell and Scott's Dictionary and Curtius' Gr. Etym., p. 316.

With *rivus* are connected the English words *river* and *rival* (from *rivalis*).

To the same root belong also A.H.D. *strom*, N.H.D. *strom*, A.S. *stream*, and Eng. *stream*. In many parts of the Highlands *sruth* is pronounced *struth*.

The old genitive of *sruth* was *srotha* or *srotho* (Stokes' Ir. Gloss., p. 116).

Cf. the ancient river names *Phroutis* or *Phroudus* and *Strumōn*.

29. *Cruimh* or *cruinh* and *worm*.

*Cruimh* or *cruinh* (worm) was anciently *cruim*, with which may be compared Sansk. *krimi* (insect, worm), Lat. *vermis* (worm) from *quermis* (Bopp's Sansk. Glossary, p. 92) as *vivo* is from *quivo*, Goth. *vaurms*, Ger. *wurm*, A.S. *wurm*, Old Eng. *wrim*, Eng. *worm*. The Welsh is *prýf* with *p* for *c*.

30. *Seabhag* and *hawk*.

*Seabhag* (hawk) = W. *hebog*, with

which may be compared A.S. *hafoc*, Dut. *havic*, Plat. *havik*, *haafk*, *haak*, Eng. *hawk*. Cf. Ger. *habicht*.

Gael. *s* frequently = W. *h* (cf. *sean* and *hên*; *seasg* and *hesp*; *sìor* [anc. *sir*] and *hìr*; *suan* and *hùn*).

31. *Scàth* (now *sgàth*) and *shade* or *shadow*.

*Scàth* (shade, shadow; fear, dread) is connected with W. *ysgod* (shadow), Cor. *sgod* (shadow), Gr. *skotos* (darkness, gloom) akin to *skia* (shade), Ger. *schatten* (shadow), A.S. *scad*, *scad*, *sceado*, *scadu*, Eng. *shade*, *shadow*.

*Sc* or *sg* in Gaelic frequently = *sc* in Anglo-Saxon, *sch* in German, and *sh* in English. The following examples may be compared:—Gael. *Sgillinn*, A.S. *scilling*, Ger. *schilling*, Eng. *shilling*; Gael. *sguab*, A.S. *sceaf*, Ger. *scharub*, Eng. *sheaf*; Gael. *sgèilp*, A.S. *scylfe*, Dut. *schelf*, Eng. *shelf*.

32. *Sgar* and *shear*, *share*.

*Sgar* or *scar* (separate, divide) = W. *ysgar*, and is cognate to A.S. *sceran*, *sciran* (to shear, share, divide, part) and Ger. *scheren* (to shear, cut), from which come English *shear* (cf. Ger. *schere*) and *share* (cf. A.S. *scear*, *scær*). From the same root are derived the Gaelic words *cosgradh* (slaughter; anc. *coscrad* = *co-scarad* from *scar*), *scor* (mark, notch, cut), *sgìre* (parish), and the English words *scar*, *score*, *shire*. Cf. A.S. *scor* (notch, incision), *scir* (share, shire), *scire* (shire, county), Ice. *skor* (incision).

33. *Sgalag*; Goth. *skalks*; A.S. *scalc*, *scealc*.

*Sgalag* (man-servant; anc. *scoloc*) is akin to A.S. *scalc* (a servant, man), *scealc* (servant, soldier, minister), Ger. *schalk* (originally *servant* but now *knave*, *wag*), Goth. *skalks* (servant).

The above comparison shows that *ag* of *sgalay* is not the fem. dim. termination. This word, however, is

now declined as a feminine noun because its termination corresponds to that of feminine diminutives.

34. *Scàla* and *shell*, *scale*, *skull*.

*Scàla* (bowl, cup) = Corn. *scala*, and corresponds to O.H. Ger. *scala*, Dut. *schaal* (bowl, large basin), N.H. Ger. *schale* (cup, bowl, shell), Ice. *skal* (bowl, scales), A.S. *scel*, *scell* (shell), *scale* (scale), Eng. *shell*, *scale*. *Skull* is from the same root (cf. Chambers's Etym. Dictionary).

35. *Uinneag* and *window*.

*Uinneag* was anciently *fuindeog*, which, by assimilation of *d* to *n*, became *fuinnéog*, and, by dropping *f*, *uinneog* (O'Reilly), or *uinneag* (cf. *fuiscog* and *uisceog* or *uisceag*, *fuilbheag* and *aibheag*, *fàirneag* and *àirneag*). *Fuindeog* may be compared with Ice. *vindauga* (wind-eye, an eye or opening for the wind), from *vindr* (wind) and *auga* (eye). Cf. Stokes' Ir. Glosses., p. 51.

36. *Greidil*, *greidleán*, *creathall*, *creathach*; Eng. *crate*, *grate*, *cradle*, *grill*, *griddle*.

*Greidil* (gridiron), of which *greidleán* is an older form, seems a loan-word from Lat. *craticula* (a small hurdle, a gridiron) diminutive of *crates* (hurdle, crate). Cf. W. *Greidyll* O. W. *gratell*, Med. Lat. *graticula*. *Greidleán* (a wooden instrument for turning bread on a gridiron) is from *greidil*.

*Crate* (wicker-work) is from Lat. *crates*, with which may be compared Dan. *krat* (copse) and Gael. *creathach* (brushwood, hurdle, faggots). Cf. Chambers's Etym. Dictionary. *Grate* (lit. *crate* or lattice-work) is from Ital. *gratu* (grate, hurdle), which is from *crates*. *Cradle* is from A.S. *cradel* or *cradul*, which is connected with *craticula* (a small hurdle). *Grill* (to broil on a gridiron) is from Fr. *griller* (to broil), *gril* (gridiron), and is evidently connected with Ital. *gradella* from *graticula*, *craticula*.

*Griddle* (= *greidil*) and *grid* of *gridiron* (= *grid-iron*) are from the same root. *Creathall* = *cradle*. Cf. Stokes' Ir. Glosses., p. 48.

With *greidil*, W. *greidyll*, may be compared W. *greidio* (to scorch, singe), *greio* (to singe), Sw. *gradla* (to roast, bake), Gael. *gread* (to burn, scorch), *greadan* and *gradan* (anything toasted or scorched), *gréidh* (prepare or dress victuals).

37. *Tana, teud*; Eng. *thin, tendon, tend, tent, tempt, tenant, tone, thunder*.

*Tana* (*thin*), which corresponds to W. *teneu*, is from a root *tan* which is common to Gaelic and its cognate languages. Cf. Sanskrit root *tan* (to extend, spread) and *tanu* (*thin, slender*). *Teud* (a chord, string) was in ancient Gaelic *tét*, with *n* dropped before the tenuis *t*. Cf. Sansk. *tantu* (thread) and W. *tant* (string). The loss of *n* accounts for the long vowel of *tét*.

From the same root the following words, with many more, are derived: —W. *tanu* = *taenu* (to spread, expand), Gr. *teinō* (to stretch), *tanuō* (to stretch), *tanaos* (stretched), *tonos* (that which can be stretched, cord, band; a straining of the voice, tone), Lat. *tenuis* (*thin, slender*), *teneo* (lit. to be stretched, keep on the stretch), *tendo* (to stretch), *tento* (frequentative of *tendo* or *teneo*), *tenuo* (to make thin), *tenuis* (as far as), *tendo* (string), *tono* (to sound), *tonitru* (thunder), Ger. *dehnen* (to extend, stretch), *dünn* (*thin, slender*), *ton* (tone), *donner* (thunder), A.S. *thyn* (*thin*), *thuner* (thunder). Cf. Bopp's Sansk. Glossary, pp. 162, 163, and Curtius' Gr. Etym., p. 196.

These words show the connection between the root and the English words given above. *Thin* is from A.S. *thyn*, which is cognate to Lat. *tenuis* and Gael. *tana*. *Tendon* is

from Fr. *tendon*, which is akin to Lat. *tendo*. *Tend* (to stretch, to aim at) is from Lat. *tendo* (to stretch). *Tent* (lit. something extended or stretched) is from Fr. *tente* (*tent*), a derivative from Lat. *tendo* (cf. *tentorium*). *Tempt* (lit. to stretch out) is from Lat. *tento, tempto* (to tempt). *Tenant* is from Lat. *teneo* (cf. Fr. *tenir*, pr. p. *tenant*). *Tone* is from Lat. *tonus* = Gr. *tonos*, from *teinō*. *Thunder* is from A.S. *thuner*, which is akin to Lat. *tonitru*.

The Gaelic words *teann* (*tight*), *teinn* (*distress*), and *teann* (*move*), *teannadh* (*moving*), are, probably, to be referred to the same root.

38. *Tiugh* and *thick*.

*Tiugh* (*thick*; = W. *teu*) is akin to Sansk. *tug, tung* (to be thick), from root *tu* (to increase), Lit. *tunku* (to become thick), Old Ger. *thicko* (*thick*), Low Ger. *dik*, N.H. Ger. *dick, ge-deih-en*, and A.S. *thic*, from which Eng. *thick* is derived.

To the same root Bopp (Sansk. Glossary, p. 171) refers Lat. *turgeo* (*n* and *r* being interchanged), Gael. *tonngo* (a billowy sea), *tonnghail* (*wavy*), *tonnaim* (I undulate). If this reference be correct, *tonn* (*wave*) and *tiugh* (*thick*) are etymologically related.

39. *Tuig* and *think*.

*Tuig* (*understand*) was in ancient Gaelic *tuccu*, with which may be compared Old Lat. *tongeo* (to know), Goth. *thagjan* (to think), Ice. *thenkja* (to think), Ger. *dünken* (to seem, to appear), *denken* (to think), A.S. *thencan, thincan*, from which Eng. *think* is derived. Cf. Stokes' Ir. Glossary, p. 165.

Stokes shows that *aontaich* (to assent, to be of one mind with) is from *oim-tuig* (*oim*, now *aon*; = *un-us*) = *öintuccu* in old Irish.

40. *Tràill* and *thrall*.

*Tràill* (*slave*), is akin to Ice. *thrall* (*slave*), A.S. *thrall* (*slave*),

from which comes Eng. *thrall* (a slave, slavery).

In the above examples initial *t* in Gaelic corresponds to *d* in N.H. German and to *th* in Anglo-Saxon and English. The following words come under the same rule:—Gael. *Taing* or *taine*, Ger. *dank*, A.S. *thane*, and Eng. *thanks*; Gael. *tu*, Ger. *du*, A.S. *thu*, Eng. *thou*; Gael. *tart*, Ger. *durst*, A.S. *thyrst*, Eng. *thirst*; Gael. *tri*, Ger. *drei*, A.S. *thri*, Eng. *three*; Gael. *tre* and *troimh*, Ger. *durch*, A.S. *thurh*, Eng. *through*.

(To be continued.)

—o—

### LEGENDARY HISTORY OF THE SCOTS.

The history of the Scots, like that of all races whose origin is lost in bygone ages, commences with legendary tales. These legends were not only accepted as historical truths, but constituted the staple history of the race. The life of the nation was bound up in them. In the past was stored up what sustained them in the battlefield—their proper element, what kept their character from being moulded by external circumstances, and what marked them a characteristic people. There is no doubt a very great deal of truth hidden in these legends, and much well fitted to exercise a powerful influence on simple and uneducated minds, yet a very great deal is conjecture.

It was the pride of the Scots to trace their origin to the East. This belief may be accounted for by their Celtic descent. The eastern part of Europe was the original home of the Celts. For many ages they dwelt here in primitive simplicity. But, from causes now unknown, they left their homes, perhaps 1,400 years before the incarnation of Christ, and moved westward. The part they acted in the world's history during

All we know with certainty is that they fought their way through the mountain fortresses that enclosed the centre of Europe. A part of them established themselves here, while some of them pushed still further westward; and others marched southwards, crossed the Apennines, overran the plains of Northern Italy, and occupied the territory called by the Romans Gallia Cisalpina, or Hither Gaul. At what time those of them who moved westward arrived in Britain, no one now can tell. It is probable that they made their appearance in Ireland under the name of Scots at least 1,000 years before the Christian era. The Picts—another branch of the Celtic race—might have come to Alban, or what is known as Scotland, about the same time. As this subject is one concerning which there has been much speculation and idle controversy, I think fit to say no more with regard to it.

The Scots appear for the first time in authenticated history in 360. Here we find them, in conjunction with the Picts, making incursions on the Roman province stationed in Britain. They continued a source of much annoyance until the Roman General Theodosius drove them out of the kingdom. On their expulsion they returned back to Ireland. The departure of Maximus, the usurper of the Empire, afforded another opportunity for attacking the Roman Province, and the Scots, undaunted by their first repulse, went over once more to Britain. We are to conclude they were not so successful this time, for, according to Gildas the historian, they returned very quickly to their Hibernian homes.

The most authentic notice we have of them records their permanent settlement in the west of Alban, under the leadership of Lorn, Fergus, and

this long period is not well known. Angus, the three sons of Fergus mor M'Erc, one of the Irish Dalriadic Kings. The time of their arrival is fixed between the dates 497 and 506, A.D. The Irish legends refer to a settlement of the Scots previous to this. These allusions most likely refer to the predatory excursions made some centuries before this on the Roman Province. Their kingdom, generally called Dalriada, the name of the district in Ireland whence they came, extended from the Firth of Clyde to Lochaber. On the east it was bounded by Drummalban—the chain of mountains stretching from Loch Lomond to Loch Broom in Sutherlandshire, and forming as the word denotes, the backbone of Scotland. It would therefore include the districts of Argyle proper, Lorn, Morven, and Kintyre, the islands of Islay, Jura, and Mull. Dunadd, the capital of the Dalriadic kingdom, was situated in the centre of the Moss of Crianan, and may still be seen.

The Scots remained in Dalriada for about 250 years. The principal events of their history during this time was their subjection to the Anglic rule for 40 years, and their utter subjugation by the Picts of Alban. In the middle of the ninth century the kingdoms of the Picts and Scots became united under Kenneth M'Alpin, a prince of Dalriada. 200 years after this the name of the Picts—the ancient inhabitants of Albyn—everywhere gave place to that of the Scots, so that Albyn was changed into Scotland, which name it still retains, and its kings were termed *Reges Scotorum*—*kings of the Scots*. Having premised this, we go on with the Scottish Legends.

R. MAC-AN-ROTHAICH.

(To be continued.)

CONTRACT OF FOSTERAGE, IN  
GAELIC, A.D., 1614.

(National MSS. of Scotland, No.  
lxxiv. part III., 1872.)

AG so an tachd agus an cengal ar  
affuil macleoid ag tabhairt amhich iodh-  
on tormoid deoin mac mic cainnigh  
agus ase so an tachd ar affuil ar affuil  
se ag eoin iodhon an leanamh do beth  
aga mhnaoi no go ttugaidh si fein  
fear. ma se eoin is girra saoghal. achd  
fearachd sul in leinimh do bheth ag  
aonghus mac mic cainnigh in fad  
abhias si gan fhear da tabhairt agus  
comhlath agus abhear fear hi an  
leanamh ag aonghus fein osin amach  
lena bheo fein agus madh he abhrat-  
air iodhon domhall mac mic cainnigh  
is faide saoghal an diaigh aonghuis.  
ata an leanamh ag domhall mar in  
gceitna. agus ata cuid duine chloinne  
do dhilib ag mac leoid go re triuir  
iodhone fein agus a maceighre iodhon  
eoin mac mic leoid agus tormoid in  
daltasa eoin mac mic cainnigh ar eoin  
agus ar aonghus mac mic cainnigh  
agus ar dhomhnall mac mic cainnigh  
agus ar da mac domhnaill mic  
murchaidh iodhon ruaidri agus mur-  
chadh agus ar da mac donnchaidh  
mic domhnaill iodhon eoin agus  
domhnall agus ar bhrian mac mic  
nuiredhaigh agus ar ghillechalain  
mac affhearsuna agus ag so an  
tshealbh do chuir eoin mac mic  
cainnigh ar seilbh an leinimh tormoid  
iodhon ceithre laracha agus a ceithir  
eile do chuir mac leoid ar a seilbh le  
cois tri laracha do gheall se dho  
annair doghlac se ina uchd e agus  
coimhed agus fearachd sul na seachd  
laracadh sin tug mac leoid don  
leanamh abeth ag eoin mac cainnigh  
da gcur ar biseach da dhalta agus  
coimhed agus fearachd sul na gceitne  
laracha tug eoin mac cainnigh da dalta  
abeth ag mac leoid da gcur ar bisech  
do mar in gceitna agus ag so na  
fiaghnadha ata airsin iodhon maigh-

isdir eogan mac suibhne minisdir  
dhiuirinnisi agus domhnall mac pail  
duibh agus eoin mac colgan minisdir  
bracaduil agus toirdealbhach omur-  
gheasa anos an tochdamh la doctober  
aois an tigearna mile 6. c. a 4 x.

S R MACLEOID.

Jo<sup>n</sup> m<sup>c</sup> colgan w<sup>nes</sup>

Donald mak quien witnes

Toirdelbhach omurgeasa

mar fiaghuaisi

Mr ewin m<sup>c</sup> quein witnes

ENGLISH TRANSLATION.

*By the Rev. Thos. Macclauchlan, LL.D.,  
Edinburgh.*

THIS is the condition and agree-  
ment on which Mac Leod is giving  
his son, namely, Norman, to John the  
son of the son of Kenneth, and this  
is the condition on which he is with  
John, namely, if so be it that John  
die first, the child to be with his  
wife until she get a husband for her-  
self, but the guardianship of the  
child to belong to Angus, son of the  
son of Kenneth, so long as she is  
without a husband, and so soon as a  
man marries her, the child to be  
with Angus himself from that time  
forward during his life, and if his  
brother, namely, Donald the son of  
the son of Kenneth be the longer  
lived after Angus, the child shall be  
with Donald in like manner; and  
Mac Leod has a son's share of the  
stock during the lifetime of three,  
namely, himself, and his son the  
heir, John, the son of Mac Leod,  
and Norman, this foster-child of John,  
and the son of the son of Kenneth, and  
against Donald son of the son of  
Kenneth, and against the two sons  
of Donald the son of Murdoch,  
namely, Roderick and Murdoch, and  
against the two sons of Duncan, the  
son of Donald, namely, John and  
Donald, and against Brian, son of the  
son of Murdoch: And against Gille-

callum Mac Pherson: And this is  
the stock which John, son of the son  
of Kenneth put in possession of the  
child Norman, namely, four mares,  
and other four which Mac Leod put  
in his possession, along with three  
which he promised to him when he  
took him to his bosom; and the  
charge and keeping of these seven  
mares which Mac Leod gave to the  
child shall be with John, son of Ken-  
neth, in order to put them to increase  
for his foster-son; and the care and  
keeping of the four mares which  
John, son of Kenneth gave to his  
foster-son shall be with Mac Leod to  
put them to increase for him in like  
manner; and these are the witnesses  
to this, namely, Mr. Ewen M<sup>c</sup>Queen,  
minister of Diurinish, Donald, son of  
black Paul, and John M<sup>c</sup>Colgan,  
minister of Bracadale, and Turlough  
O'Morissy, now the eighth day of  
October in the year of our Lord, one  
thousand six hundred and fourteen.

S. R. MACLEOID.

John M<sup>c</sup>Colgan, witness.

Donald M<sup>c</sup>Queen, witness.

Turlough O'Morissy

as witness.

Mr. Ewin M<sup>c</sup>Queen, witness.

—o—

CELTIC TOPOGRAPHY.

(Continued from page 123.)

*Achchaladair* = "oakfield."

*Acha* means "field," Latin *ager*, Greek  
*agros*, O. H. D. *acca*, *achie*. Compare Gaelic  
*acair*, Welsh *agr*, Irish *acra*, Gothic  
*akrs*, originally, I suppose, pasture land  
for cattle, sheep walk, from Latin  
*ago*.

*Caladair*, I take to mean "oak-  
wood." *Coille*, Irish *Coill*, "wood," Arm.  
*call*, Cornish *kelli*, Latin *celo*, "conceal,"  
"hide," Greek *kalypto*, German *hehlen*,  
"hide," as a covert or place of conceal-  
ment.

*Dair* is the only vocable employed  
in Gaelic for "oak," in the form *darach*,  
as *crabhb dharaich*, "oak tree." A. S.  
*tre*, "tree," Gothic *triu*, Greek *drus*,  
*drute*, *droite*, *drumos*, Sanscrit *dru*,

"wood," "tree." *drumas*, "wood," Gaelic *druman* (*Elter*), *sambucus nigra*. Welsh *derw*, *dero*, "oak," *dar*, *daray*, Sanscrit *taru*, "tree," as piercing or shooting up. Many place names in the vicinity have this same root very prominent in them, at Cuil Dara, "oak neuk." *Coildear* I take to be *coille*, *daraich*, "oak wood," and *Doiredarach*, "oak grove." All, I opine, bespeak the old Caledonian forests mentioned by the Roman writer Tacitus, &c.

*Ard-bhreac-nis* = "lofty, spotted promontory."

*Ard* means "high," "lofty," Sanscrit *ardva*, "raised up," "lofty." Greek *orthós*, "straight," in altitude, "upright." Most probably this is the same as *alt* in the Latin *altus*, "high," from *alere* "to nourish," "grown large," a root still living in the Gaelic *al*, *alach*, *altrum*, &c.

*Breac* is the usual word in Gaelic for "spotted;" Irish *breac*, Welsh *brech*, *brych*, Armoric *breach*, *brech*, "spotted." This word appears also as *brac* in *braclan*, *bracliath*, &c. *Bracach*, "grey," *brach*, "a pimple," *broice*, "mole," "freckle," *brogh*, often erroneously spelled *broth*, eruption on face, pimples, and pustules. Now this word opens out for us an extensive alliance with the other languages of Europe and India. Gothic *brak*, *brekun*, *brukens*, German *brechen*, A.S. *brecan*, English *break*, *brake*, as thorny brake, lowland Scottish *bruke*, as *brukie face*, German *breche*, Welsh *brwg*, Gaelic *fraoch*, "heath," and probably *bruach*, "broken border of stream," Welsh *bregn*, "break," Gaelic *breoth*, *breothda*, with *th* for *gh*, *breoghda*, "crushed," "maimed," *bris*, *briosy*, "brittle," French *brèche*, *bris* in *de-bris*, "the broken remains," Latin *fregi*, *fractum*, *fractura*, *fragmentum*, *fragor*, *fracidus*, Greek *rhag*, *rhakos*, in Aeolic *brakos*, Sanscrit *vrache*, "break." The primary sense is to *strain*, *rack*, so as to burst or *break*.

*Nis*, or better *ness*, as in *Inverness* (for I believe this has nothing to do with *inis*, "an island"), Sans. *nāsā*, Gothic *nas*, A.H.D. *nasa*, German *nase*, Saxon *nase*, *naese*, Eng. *ness* in *Dungeness*, *Sheerness*, and *Inverness*, *Duncansbyness*, &c.; Latin *nasus*, *nares*, "nose," "nostrils," French *nez*. Compare here Peloponnesus, the promontory of Pelops. This word means the "outstanding part of anything," as the nose of the face, a projecting part of a hill, or land jutting out into the sea or any water.

*Clais-ghobhar* = "goat's hollow."

*Clais* I imagine has lost, like so many Gaelic vocables, a medial *d*, or rather *dh*, and therefore, *clais* is likely for *cladhais*, *cladh*, "trench," "burying-ground," Welsh *clawdd*, Armoric *clucz*, "bank," "hedge," &c., Welsh *claddfa*, "grave-stone," "spawn" (*claddu*), *claidh*, *claidh-aig*, "dig," "spawn," Latin *claudere*, *clades*. I am certain that this is the proper derivation and affinity of this word. The root denotes both "striking," so as to injure (see *claidh* "sword," Latin *clades* "slaughter"), and "strike" so as to dig out. *Cladhach* "dig."

*Gabhar* "goat," is related to Latin *caper*, *capra*, Greek *kapros*, French, *chèvre*, Cornish *gavar*, Irish *gabhar*, &c.

*Blar-abhainn* = "plain of the river."

*Blar* is "a plain clear of woods," "a star" or "spot" on the face of a cow or horse. The only connection I know of this word is the German *blār*, *ulcus*, *blāre*, *vulnus* "grave," "saddle chafe," in Gaelic, *geal-srathrach*, A.H.D. *blasros*, *equus*, *qui albam frontem habet*. *Blas*, *bläs*, *bles*, from *blasros*, "white spot" or "star" in forehead, *macula alba in fronte equi*, *bovis*, *canis*. Gaelic *blarach* and *blarag*, "having a white star in forehead," N.N.L. *blaar* and *blare*, means black cow with a white fleck. This may belong to the same root as "blister," blow and Latin *flure*, Anglo-Saxon *blādr*, Old Norse *bladhra*, *vesica*, &c.

*Abhainn*, the ordinary word for "large river," very numerous in place and river names. Old Celtic *auvona*, British *avon*, here too belongs, *abon potamon*, mouth of the Humber in Ptolomy. In the ancient domains of Sabines, Servius in Virgil, vii. 657, mentions *aven* as a river name. Gaelic *abh*, *amh*, *obh*, "water," *ob* "bay," "harbour." Compare *oban* and *aber aibheis* "ocean," "gulf," Welsh *aw* "fluid," "flowing," our *ave* in Loch-awe, *avon*, *aven*, in Gaelic *abhan*, *abhainn*, *amhain*, Latin *annis*, Sanscrit and Zend. *ap*, *afs*, Gothic *ahva*, Greek *aa*, "water" and *aphros*, "foam." FRAOCH.

—o—

### THE HIGHLANDER.

The feeling which prompted the criticism of a criticism, may justify a friendly word of explanation from us in reply to the *Highlander's* strictures on the notice of that paper which appeared in the GAEL last month; but we have the additional ground, that, in reproducing our note, they have, by the accidental omission of a line, made us say the opposite of what we did say. We deprecated the practice of translating

technical terms and proper names into Gaelic "as if the language were impotent to furnish names in keeping with its own genius and idiom." The words in Italics were inadvertently omitted in the *Highlander*. Our northern friend trips us up by saying, that *Ard-Albannach* is not a translation of Highlander. The second half of the word certainly is not a translation, but the first half is, and, when prefixed to *Albannach*, gives us quite a new and unique name—one which we never heard applied to a Scottish Highlander. *Albannach* is our Gaelic equivalent for Scotsman, therefore *Ard-Albannach* signifies, in Scotland at least, High, or Chief, or Arch-Scotsman. The suggestion of the name, however, seems to have come from Ireland, and with all respect to Professor Bourke—himself no mean Celtic scholar—we do not think he has made a happy selection. In the professor's own country, we understand, that the term *Ard-Albannach* would be applied to an Arch-Protestant or Presbyterian. But after all, the mere Gaelic heading is a small matter; we are glad to see the *Highlander* maintaining its excellent character, and hope to see it, by continuance in well-doing on behalf of our country and countrymen, attain to the position of being, *par excellence*, the *Chief-Scotsman* in the newspaper world.

—o—

#### BOOKS, &c.

#### GAELIC SCHOOLS SOCIETY: Sixty-Second Annual Report.

WE have much pleasure in calling the attention of our readers to this most useful Society, the report of whose proceedings for the past year has just come to hand. It is doing great and good work for the promotion of education, especially Gaelic instruction, in the Highlands, and that so unobtrusively that we doubt not many of our readers were quite unaware of its existence. The Society was instituted in 1811 for the support of Gaelic schools, and having as its primary object the teaching of the "inhabitants to read the Holy Scriptures in their native language." To this object the Society has adhered with the slight deviation of adminis-

tering the rudiments of English when desired, and where it would not interfere with the carrying out of the primary intention of its founders. The results are most gratifying, there is an attendance of 1741 scholars in the schools of the society, and all that is required to extend its usefulness, much more the "sinews of war." We cordially recommend the object to the liberality of all true hearted Highlanders. We may mention that the Treasurer is Mr. John Maclaren, 138 Princes Street, Edinburgh.

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OSSIANIC CONTROVERSY: A Lecture delivered to the Greenock Highland Society, by the Rev. John M'Pherson, Gaelic Parish. A M'Kenzie & Coy., Greenock.

WE congratulate the Greenock Highlanders on this, the first emanation of their energetic Society, and we hope it may not be the last, which we may have the pleasure of perusing. The Lecture bears the motto, *Clannan Gàidheal re quailibh a chéile*, which we presume is the motto of the Society, under whose auspices it was delivered. The lecturer briefly alludes to "the origin of the controversy and the circumstances which at first roused suspicion in the minds of literary men, regarding the authenticity and genuineness of the Ossianic poems," and then reproduces several of the more general objections urged against their authenticity. In refuting David Hume's argument, that "The preservation of such long and such connected poems by oral tradition alone, during a course of fourteen centuries, is so much out of the ordinary course of human affairs, that it requires the strongest reason to make us believe it;" the author remarks, "we must remember that we are not to judge bygone ages entirely by the present, and I cannot



help thinking that had the historian taken a little more trouble to investigate the manners, customs, and institutions of the Highlands, during the fourteen or fifteen centuries referred to, he would have discovered that the preservation of these poems was not so wonderful as at first he imagined. Men in these days possessed more retentive memories than in the days of Hume. The art of printing has increased knowledge, but it has not improved the memory, when men have their libraries stored with books they have no occasion to tax their memories, they have only to refer to their authorities. But in an age when knowledge is not so stereotyped, men have to trust to their own mental repositories. In those days literature was scarce, and consequently precious, and as a heirloom, handed down from father to son." Space forbids our quoting more largely at this time from Mr. MacPherson's excellent lecture; we must therefore leave it with a recommendation to our readers, that they ought to procure it for themselves, and we are convinced that on perusal they will agree with us, that the author is fully entitled to the conclusion, to which he states he is inevitably driven, that "Fingal lived and Ossian sang."

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## Correspondence.

### GAELIC PROVERBS.

DEAR SIR,—Having in view the preparation of a new edition of "Mackintosh's Gaelic Proverbs," now a scarce book, I shall be obliged to any of your readers who will kindly send me any additions (*sop as gach seid*) to the unpublished stock of Gaelic proverbs, in order to make the collection as complete as possible.—I am, yours truly,

ALEX. NICOLSON.

Kirkcudbright, 16th June, 1873.

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### LEABHAR NA FEINNE.

SIR,—I have this day read Nos. 13, 14, 15, 16, of the GAEL. Amongst more interesting matter I find reference to my subjects, my books, and myself, at pp. 26, 49, 110, 114, 127. Allow me to thank your contributors for their notice, and to inform them and your readers that the price of *Leabhar na Feinne*, Vol. I., Gaelic Text, is £1. Mr. William Scott, who manages here for me, will send copies in return for Post Office orders payable to him, or to me, at Kensington.

As Mr. Cameron truly says, at p. 26, I "make no pretensions to Gaelic scholarship," but I have printed at my own cost a large collection of genuine *old* heroic Gaelic ballads, from authentic and attainable sources, and scholars may wish to buy that which I can supply. I am obliged to "D. C. M."—I am, your obedient servant,

J. F. CAMPBELL.

Niddry Lodge, Kensington,  
London, W., June 19, 1873.

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### OISEAN AGUS AN CLEIREACH.

SIR,—For the satisfaction of your correspondent "D. C. M.," I may mention that the Ossianic ballad which appeared in the April number of the GAEL was taken from the M'Nicol MSS. referred to in the note which I appended to "Urnuigh Oisein" (see GAEL, vol. i., p. 84)—the same collection from which afterwards the copy published by Mr. J. F. Campbell, at p. 72 of *Leabhar na Feinne*, was transcribed. This accounts for your correspondent's mistake when he stated that the copy which appeared in your columns "was evidently founded" on that given in *Leabhar na Feinne*, a mistake, however, which the foot-notes might have prevented.

My aim was to give M'Nicol's version in a form in which it might be intelligible to ordinary readers, and, therefore, I altered and corrected his orthography, but the changes which I made on his text, after collating it with those of Miss Brooke and Gillies, are very few, and are all pointed out by myself in the foot-notes.—I am, &c.,

A. C.

26th June, 1873.

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## NEWS OF THE HIGHLANDS AND ISLANDS.

BALMORAL.—An elegant monument to the late Rev. Dr. Norman Macleod is being erected in Crathie Parish Church. It is a stained glass two-light window, and bears an appropriate inscription.

Her Majesty has returned south to do honour to the Persian monarch.

POCKTON.—Mr. F. D. Macdonell, the well-known Gaelic bard, is about to emigrate to New Zealand. He carries with him the best wishes of all who knew him. We heartily wish him every success in his new sphere.

INVERNESS.—The Gaelic society is to hold its annual meeting this month. Cluny Macpherson, Esq., is to preside, and from the array of talent which has been secured the assembly promises to be a triumphant success.

ERRATA.—We regret that by an overlook the following typographical errors appeared in FRAOCH's article on Celtic Topography in last month's GAEL:—The word "Orchay" was omitted in line 27 from top, page 123, col. 1st., before the word "Most"; "Aerna" in line 53 should have been "Aerua"; "Helna" in line 55 should have been "Helua"; "horsus" line 8, col. 2d, should have been "hortus"; "A.G." line 11 should have been "A.S."; "frith" line 12 should have been "grith"; and "gortain-fuarain", line 15 should have been "gort-nam-fuaran."

*The REV. MR. CAMERON'S Notes on GAELIC GRAMMAR and ORTHOGRAPHY are in hand, and will appear in our next number.*

## THE GAEL.

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## SPECIAL NOTICE TO CORRESPONDENTS.

ALL Communications connected with the Editorial Department of "THE GAEL" should be addressed to the Editor of "THE GAEL;" and Communications on the General Business, to the Publishers of "THE GAEL," 34 Hutcheson Street, Glasgow. Letters intended for the Editor or Publishers should not, under any circumstances, be sent to the individual address of either employes of the office, or the Publishers, as they are apt to be delayed or miscarried, and perhaps lost altogether, in the event of the party addressed being absent.

## REMOVAL.

*The Office of "THE GAEL," has been removed to No. 34 HUTCHESON STREET.*

# AN GAIDHEAL.

II. LEABHIL.] CEUD MHIOS AN FHOGHARAIDH, 1873. [18 AIR.

## AIR CRUINN-MHEALLAIBH SOILLSEACH NAN SPEUR.

### EARRANN X.

Cha chomas duinn air n-inntinn a shuidheachadh air ni faicsinneach sam bith na's oirdheirce agus na's maisiche na air na soluis sin, a ta air an sgaioleadh a mach air feadh farsuingeachd do-rannsuchaidh na cruitheachd! Is leoir gu cinnteach an sealladh so gu thoirt oirnn a radh maille ris na Lebhithich o shean, "Is Tusa ad aonar an Tighearna; rinn Thu na neamha; neamha nan neamb, agus an sloigh uile, an talamh, agus gach ni a ta air, na cuanta, agus gach ni a ta annta, agus tha Thu 'g an cumail suas uile" (Neh. ix. 6). Is minic a bheachdaich Salmadar binn Israeil le greadhnachas air na reultaibh soillseach! Is tric a thog e 'inntinn bharr na talmhainn agus a shocraich se i air na h-ionadaibh iomallach agus fada as sin, a ta, gidheadh, air an lionadh le lathair-eachd agus le oibrigh a' Chruitheir. Bha iongantach air nach do dhichuimhnicheadh creutair co suarach ris fein an measg ailleachd nan nithe a bha mu'n cuairt da; agus air da fìor-mhothuchadh a bhi aige mu thimchioll a neo-airidheachd fein, thog e a shuilean suas gu neamh, agus thubhairt e, "Co e an duine gu'm biodh Tu cuimhneachail air, no mac an duine, gu'm fiosraicheadh Tu e?" An comas do ni air bith a bli na's freagarraiche chum umhlachd a dhusgadh anns a' chridhe, no chum an inntinn a dheachdadh le smuaintibh diadhaidh, na a bhi 'beachdach-

adh le curam air a' ghrein, a' ghealach, agus na reultaibh? Nach do-chur an ceill an aireamh? Nach do-thuigsinn an astar? Nach anabarrach am meud? Nach oirdheire an soilleir-eachd? Nach iongantach an luathas leis am bheil iad a' siubhal 'n an cuairtibh? Nach eagnuidh a ta iad air an cothromachadh 'n an slighibh fein, as nach comas doibh clao-nadh leud na roinneig? Agus O, nach miorbhuileach a ta iad a' cur an ceill cliu, cumhachd agus gloir an De Uile-bheannaichte sin a labhair am focal, agus leum iad suas gu bith!

An measg nam buaidhean agus nan atharraichean a chithear air meallaibh soillseach nan speur, tha aon ann air nach tugadh fathast iomradh, agus is e sin an seol air am bheil iad, air amannaibh, air an comhdachadh le duibhre. Cha lionnhor iad nach do ghabh beachd air dubhradh na greine agus na gealaich', trid an robh an dearsadh re tamuill air a dhorchadhadh mar le sgaile doilleir. Air duinn uiread a labhairt cheana mu thimchioll na greine, na gealaich', agus na talmhainn, tha sinn an duil a nis, gur soirbh an ni toirt air luchd-leughaidh a GHaidheil a thuigsinn gu soilleir, ciod is aobhar do'n dubhradh so a dh'ainmich sinn. Feumar a chuimhneachadh, gidheadh, chum so a thuigsinn gu ceart, gur i a' ghrian tha 'toirt soluis do'n ghealaich, ceart mar a ta ise a' toirt soluis do'n talamh, agus do na reultaibh sin eile a tha 'g iadhadh mu'n cuairt di fein. Is e is aobhar, uime sin, do dhubhradh a bhi air a' ghealaich, gu'm bheil an talamh a' dol direach eadar i agus a' ghrian, air chor is

nach comas do sholus na greine ruigheachd oirre. Agus air do'n talamh a bhi na's mò ann am meud na 'ghealach, comhduichidh faileas na talmhainn barrachd na leud na gealaiche, agus air an aobhar sin, feudaidh e bhi gu'm mair an dubhradh oirre re uine fhada. Cha'n urrainn dubhradh teachd air a'ghealaich ach an uair a bhios i lan, do bhrìgh, aig an sam bith eile, nach 'eil an talamh dìreach eadar i agus a'ghrian; agus cha'n 'eil an talamh mar sin anns a' cheart shuidheachadh sin gach uair a ta 'ghealach lan, oir n' am biodh, rachadh dubhradh fhaicinn air a'ghealaich gach mìos d' an bhliadhna. Air nairibh cha tuit faileas na talmhainn ach air earrainn bheag d' an ghealaich agus chithear an sin i mar gu'm biodh mir air a ghearradh aisde; ach ann am beagan uine theid an talamh à rathad soluis na greine, agus nochdaidh an sin a'ghealach i fein lan, cruinn, agus dealrach, mar nach tachradh ni sam bith dhi. Ach air an laimh eile, tha dubhradh a' teachd air a'ghrein, an uair a theid a'ghealach eadar i agus an talamh, agus mar sin a chumas i solus na greine uainn-ne. Cha'n urrainn so tachairt ach aig caochladh na gealaiche, do bhrìgh aig uair sam bith eile, nach comas di a bhi dìreach eadar a'ghrian agus sinne. Tha e'tachairt gu'm bheil a'ghealach, mar is trice, a'siubhal'n a cuairt an darna cuid beagan na's airde, no beagan na's isle na'n talamh, oir mar biodh a'chuis mar sin, bhiodh dubhradh gach mìos air a'ghealaich an uair a bhiodh i lan, agus dubhradh eile gach mìos air a'ghrein aig caochladh na gealaiche. Air do'n ghealaich a bhi na's lugha ann an leud na'ghrian, cha chomas di, air uairibh, aghaidh na grein' a chomhd-uchadh gu h-iomlan, agus air an aobhar sin, cha'n fhaicear de'n ghrein ach fainne caol, dealrach, d'a h-oir

a mach, nach urrainn a'ghealach a chomhduchadh. Bha dubhradh mor air a'ghrein air a'chuigeamh la deug de cheud mhios an t-Samhradh, 1836; agus bha dubhradh eile oirre dhe'n ghne cheudna, agus a chunncas's an duthaich so, air a'chuigeamh la deug de Mhart na bliadhna 1858; ach bithidh dubhradh iongantach mor oirre, leis an comduichear ach beag a gnuis gu h-iomlan air an naodhamb la deug de cheud mhios an Fhogharaidh, 1887, 's e sin ceithir bliadhna deng an deigh so.

Tha dubhradh mar an ceudna, a' teachd gu tric air gealaichibh *Jupiteir*, agus *Shaturn*, a ta'n a fheum mor do'n mharaiche, a chionn gur ann le àm dubraidh nan gealaichean sin, tha e gu h-innleachdach a' faotuin a mach a shlighe fein air na cuantaibh fada agus farsuing.

Tha e soilleir gur annabarrach a' chinnteachd leis an d'fhuair na reult-airean a mach slighean agus cuairtean nan reult, na greine, na gealaich', agus na talmhainn, do bhrìgh gu'n innis iad an la, an uair, agus a' mhionaid anns an tachair dubhradh air bith, ma thogras iad, gu ceann mìle bliadhna an deigh so. Gabhadh neach mìosachan air son bliadhna sam bith, agus chi an sin, air an ainmeachadh roimh laimh, gach dubhradh a thachair air a'bhliadhna sin, agus mar an ceudna na h-aitean de'n talamh anns am faicear iad.

Is lionmhor beachd saobh-crabhach a ghabh na cinnich o shean air dubhradh na greine agus na gealaiche. Bha iad an duil gu'n robh gach sealladh a chitheadh iad de'n ghne so'n a mhanadh air ole, agus ag eirigh o aimhreit eadar na diathan agus cumhachdan an dorchadais. Cha'n fhaicheadh iad dubhradh air a'ghrein, no air a'ghealach, ach an uair a bhiodh iad, 'n am barail fein, cinnteach gu'n tigeadh dosgairn eagalaich, eigin orra, agus gu'm biodh iad air am

fiosrachadh le gorta, plaigh, no cogadh! Anns a' bhliadhna 431 m' an d' rugadh ar Slanuighear bha dubhradh iomlan air a' ghrein, agus smuainich an sluagh gu' m' b' e sin a' b' aobhar do 'n phlaigh sgriosaidh a bha 's an am sin ann am baile na h-Aithne! Tha treubhan ann measg Innseanach na h-àird-an-ear, a tha a' deanamh a mach gu' m' bheil dubhradh na gealaiche air a thoirt mu 'n cuairt le nathair mhoir a ta a' cur char di air aghaidh na gealaiche, agus tha an sagairtean a' cur an ceill doibh gu' m' fuadaich iadsan na nathraichean air falbh, agus nach dean iad cron sam bith do chreutair air an talamh. Mar so, tha moran de 'n chinne-daonna air an dalladh le 'n aineolas fein, agus air an truailleadh leis an t-saobh-chrabhadh a's miosa. Ach anns gach duthaich Chrìosdaidh, tha eolas de gach gne air a chraobhsgaoileadh ann measg an t-sluaigh, agus tha gach fiosrachadh air 'fhaotuinn a mach mu 'n mhathair-aobhair o'm bheil caochlaidhean na greine agus na gealaiche, agus nithe eile, a' teachd mu 'n cuairt; air chor a's nach aobhar eagail ni 's mò na seallanna sin anns na speuraibh, a bha 'bualadh nan Cinneach o shean le h-uamhuinn co mor!

Chriochnuich sinn a nis, a GHÀIDHEIL urramaich, gach ni a chuir sinn

romhainn a labhairt mu chruinn-mheallaibh soillseach nan speur, agus tha sinnan dochas gu' m' bi na 'sgrìobhadh air na nithibh taitneach so, chum mor-bhuannachd do nìle luchd-leughaidh a' GHÀIDHEIL, agus gu' n toir e orra a bhi deidheil air tuilleadh agus tuilleadh a rannsachadh a mach a thaobh uile reulta neimh. Tha fios againn nach soirbh an nì fiosrachadh de 'n ghne so a dheanamh soilleir agus so-thuigsinn dhoibhsan nach robh air an cleachdadh ri bhi 'gabhail beachd sam bith air gluasad sholus nan speur, agus air na riaghailtibh leis an bheil iad air an suidheachadh 'n an cuairtibh eugsamhla! Tha, gidheadh, dochas againn nach bi ar dìchioll chum beagan eolais a thoirt mu na cuspairibh oirdheire so, gu h-iomlan diomhain; ach gu' n duisg na nithe a labhradh a suas iarrtas agus togradh ann an inntinn mhoran; chum gliocas, matheas, agus cumhachd neo-chriochnuichte le hobhah, a rannsachadh a mach ann an oibrìbh a' chruthachaidh agus an fhreasdail. "A Thighearna, air urram do ghloire, air urram gloire do mhorachd, agus air t-oibrìbh iongantach labhradh na h-uile; foillsicheadh iad ann measg nan sluagh do ghniomhara; agus thugadh iad buidheachas duit, oir tha Thusa maith, agus gu brath mairidh do throcair!" SGIATHANACH.

## O R A N.

MU 'N CHOINNEAMH-CHOMHRAIDH A BHA ANN AN DUNEIDEAN AIRSON CATHAIR  
GHAILIG FHAOTUINN ANNS AN ARD-OIL-THIGH.

AIR FOXN—"The Laird o' Cockpen."

Dean, a dhùthaich nan tréun, iolach éibhneis às ùr,  
Chualas nuallan nam pìob an tigh rìomhach nan tùr;  
A's t-uaislean na 'n céudan gu h-éudmhor 'tighinn cruinn,  
'Chumail suas na cainnt bhudhar bha dual do na suinn.

Chruinnich bantighearnan mìn-ghéal na'n sìoda 's na'n sròl,  
'S iad a' boisgeadh le séudan, mar réultan 's na ucòil;  
Am maise 's an àilleas 'toirt bàrr air a chéil;  
'S an gaol air a' Ghàilig 'g a ghnàth chur an céil.

O! lìonaibh dhomh còrn, a's gu 'n òl mi le fonn  
 Deoch-slàinte nan uaislean, sliochd uaibhreach nan sonn;  
 'S air tùs cuiream fàilt' air an t-sàr bh'air an ceann,  
 Am Morair bho Chollasadh nan gorin-ghleann 's nam beann.

A shliochd nan leòghann tréun 'chleachd 's an téugbhail a' bhuaidh,  
 Tha subhailcean gun àireamh a ghnàth ort ri luaidh;  
 'S 'n uair 'bhios maithean 's gach àit anns an "Ard-thigh" le chéil,  
 Cha bhi aon ann bheir bàrr air a' Ghàidheal, Mac-Néill.

'S bha Cluainidh gu h-uaibhreach le 'shuaicheantas féin,  
 Ceann-feadh' g' am bu dualach bhi cuantachail, tréun,  
 Bha na Pearsonaich riamh, ri àm déuchainn, ro chruaidh,  
 S' bhiodh am brataichean sgaoilt' air na gaoithean le buaidh.

'S tha fuil nasal o' mhàthair ag éirigh na 'phòr;  
 Dream nach reiceadh an fhìrinn air nì no air òr;  
 Na Camshronaich mheannach bha ainmeil 's gach strìth,  
 Bhiodh na 'n leòghainn 's an tuasaid, 's na 'n uain 'n àm na sìth.

'S bha 'n Siorram Mac-Neacail am breacan bha grinn,  
 Gaisgeach rioghail nam buadh, 'sheinneadh duanag gu binn;  
 Crì fearail an t-saighdeir, 's mar mhaighdinn le ciùin',  
 Suil mar lannir nan léug bhios air éideadh mo rùin.

Sealgair an daimh chràcaich 's an àrd-chreachunn ghlais,  
 'S 'bheireadh bradan gu bruaich as an fhuar-linne chais;  
 Bidh ceartas a's tròcair 'triall còmh' riut tre 'n t-saoghal,  
 A's claon-bhreith gu bràth cha toir àrmunn mo ghaoil.

'S a stùchdanna ceòmhòr, ur neòil cuiribh dhìbh,  
 Ged b' fhad' ann an dòlas 's am bròn a bha sibh;  
 Tha 'ghrian bhuidhe 'dòrtadh a h-òr air gach sliabh,  
 'S a gathannan àigh mu gach àrd-bheinn a' sniomh.

Thugadh clàrsach nan téud nis bharr ghéugan a' bhròin,  
 'S cha leig sinn rithist am't' i, ri 'r n-àm no le deòin.  
 Buailidh sinn gu h-àrd i le gairdeachas mòr,  
 'S sinn a' cluinntinn na Gàilig bhi fàs ann an treòir.

A chànain mo mhàthar, a chànain mo ghaoil,  
 Bidh tu fàs ann an sgiamh, gus 'm bi crìoch air an t-saoghal;  
 'S ged bha thu gu tinn, gheibhear cìnteach dhuit léigh,  
 'S bidh tu lunnegach, binn feadh gach linn 'thig na 'r déigh!

'S tric a chuala mi dàn a rinn Bàrd do shìol Duinn,  
 'S e, mu mhac mu dheireadh Adhaimh, ri fàidhearachd dhuinn,--  
 E bhi labhairt ris a' ghréin 's iad le chéil dol gu bàs;  
 'S ann an Gàilig is cìmt leam a dh' innseas e 'chàs!

MAIRI NIC-EALLAIR.

Dunéidean, Mìos Deireannach an Earraich, 1873.

## TUIREADH.

FHIR MO CHRIDHE,—Rinneadh an Tuireadh seo le mnaoi a chaidh do 'n tràigh a bhain bhàirneach a's duilg; ach cha 'n fhiosrach mi e' àite. Dh' iadh an làn mu 'n sgeir air an robh i mu 'n d' thug i an aire dha, agus ged a bha i griasad air a mnaoi-mhuinntir cobhair oirre, cha d' thug i feairt oirre —bha a sùil an cuilidh a maighistir agus na'spréidh. Ach fhuair a' bhan-asgal a toillteanas: dh' éirich amharus mu 'n chùis; b' éudar dh' i an dùthaich fhàgail agus a ceann a thoirt fotha.

Is ann bho Dhònull Mac-Iain, nasal ceanalta de mhuinntir Shollais an Uithist, a fhuair mi e an oidheche roimhe.—D' fhaicinn slàn,

An Tom-buidhe,

ABRACH.

Là Fhéill Brèanainn, 1873.

KEY F or E.

TUIREADH BEAN MHC-ANT-SHAOIR.

Beating twice to the measure, slowly.



: S | s : - : s | m : - : m | D : - : - | s : m : S | s : - : s | m : - : s | D : - : - | m : r : m | r : - : d | d : - ||

A nigh'nud thall, Hùg ó, An cois na tràghad, Hao - ri, hó - ró.

\* Some of the lines in the following verses being a syllable shorter than the above, require the omission of the notes marked with an asterisk, in which case rests must be substituted.

A nighean ud thall,  
Hùg ó,  
An cois na tràghad,  
Hao-ri, hó-ró: †

Nach truagh leat fhéin,  
Hùg ó,  
Bean ga bàthadh,  
Hao-ri, hó-ró?

Cha truagh, cha truagh,  
Hùg ó;  
'S beag do chàs d'è,  
Hao-ri, hó-ró.

Sin do chasan,  
Hùg ó;  
Fair do làmh dhomh,  
Hao-ri, hó-ró.

Fiach bheil agad,  
Hùg ó;  
Buille shnàmh,  
Hao-ri, hó-ró.

'S daor a cheannaich,  
Hùg ó,  
Mi na bàirnich,  
Hao-ri, hó-ró.

An duileasg donn,  
Hùg ó,  
Rinn mo bhàthadh,  
Hao-ri, hó-ró.

Mo thruaighe nochda,  
Hùg ó,  
Mo chuid phàisdean,  
Hao-ri, hó-ró!

Fear dhiubh bliadhna,  
Hùg ó,  
'S fear a dhà dhiubh,  
Hao-ri, hó-ró;

'S tha fear eile,  
Hùg ó,  
An ceann an ràidhe,  
Hao-ri, hó-ró.

'S buidhe 'n mhnaoi òig,  
Hùg ó,  
Théid am àite,  
Hao-ri, hó-ró:

'S briagh mo sheileir,  
Hùg ó,  
Ime 's chàise,  
Hao-ri, hó-ró.

† Aithris gach ceithreamh dà uair.

Mo chrodh-laoigh,  
 Hùg ó,  
 Dol gu àiridh,  
 Hao-ri, hó-ró.  
 'S mo chrodh-seasga,  
 Hùg ó,  
 Cùl a' ghàraidh,  
 Hao-ri, hó-ró.  
 Thig ant eathar,  
 Hùg ó,  
 'N seo am màireach,  
 Hao-ri, hó-ró;  
 Bidh m' athair ann,  
 Hùg ó,

'S mo thriùr bhràithrean,  
 Hao-ri, hó-ró;  
 Bidh Mac-ant-Shaoir,  
 Hùg ó,  
 Air ràmh-bràghad,  
 Hao-ri, hó-ró.  
 Gheobh iad mise,  
 Hùg ó,  
 An déigh mo bhàthadh,  
 Hao-ri, hó-ró :  
 Mo chuailein donn,  
 Hùg ó,  
 Feadh na tràghad,  
 Hao-ri, hó-ró.

NOTE.—The esteemed friend to whom I am indebted for the words of the foregoing *Wail*, explains, in his accompanying letter, the incident to which it owes its origin. It is represented as having been addressed to her servant maid upon the beach, by a woman who had gone to the shore at low water to gather shell-fish and dilse, but was caught and surrounded on a rock by the rising tide. The cruel-hearted maid, in the expectation of being herself in due time installed in her mistress' place, lent a deaf ear to her entreaties, refused to render any assistance, and allowed the hapless woman to perish in the rising billows. The miscreant's purpose was frustrated, however; her heartless conduct having been suspected, or having become known, she became the object of such universal execration that she was obliged to remove from the district, in order to escape the treatment which she so richly merited.

The music attached to the *Wail* is exceedingly touching and simple; and notwithstanding that it contains none of the sad or sensitive tones of the scale—consisting as it does almost entirely of *do*, *me*, and *soh*—it has a most weird and desolate effect. I should like that some one of the best versifiers or translators among your contributors would furnish a version of it for the benefit of English readers.

A most interesting reminiscence connected with this *Wail* is, that it was sung by an Easdale man, now no more, while ferrying Her Majesty and the Prince Consort across Loch Tay, in a barge under the command of Macdougall of Lorn, on the ever-memorable occasion of the Queen's visit to the late Marquis of Breadalbane at Taymouth Castle, in 1842. In chronicling the unparalleled splendours of the princely welcome and entertainment which she then received, the Queen herself pays a tribute to the singing of the rowers. She says, in *Leaves from the Journal of our Life in the Highlands*, "The boatmen sang two Gaelic boat-songs, very wild and singular; the language so guttural and yet so soft."—J. W.

### CEOL NAN GAIDHEAL.

FHIR MO CHRIDHE,—Tha na gillean-truisirnis cho lionmhor, falbhanach, 's nach 'eil annas agam dhut an turas seo. Mu 'n gann a dh' aithris-ear sgial-ùr, gheobhar air ais às a' Ghalldachd e air na carbaid thoithe 's each, na 'eige de chlàth-dubh Chille-Math - Chùc; a bhuidheachas sin daibhsan, na gillean ceanalta, agus do 'n dealan a tha nis, ach beag anns gach baile. Mur teid mi chromadh air "a' bhalg-thionail," ma ta, cha 'n 'eil fhios agam ciod a thairgeas mi dhut. Na 'm biodh tu làmh-rium ghabhainn port-à-bial dhut, bho 'n

"Is tric a bhà sinn, fhir mo chridhe,  
 Gun phìob gun fhìdhill a' damnsa."

Cleas ioma rud eile, tha na pùirt a' dol air chall. Gheobhar, gun teag-amh, móran diubh an leabhraichean-ciùil, agus sin gu tric fo ainm Gallda. Ach c' àite bheil na facail a tha na camagan dubh ud a' riochdachadh? Is culaidh-ioghnaidh nach beag gu 'n leigtheadh aog fuinn agus puirt a bha faithin 's an daoine bho linn gu linn ag èisdeachd 's ag cluith mu seach air a' chlàrsaich 's air a' phìob, gun urad 's lorg am buinn fhàgail. Is ann de bhuaidhean a' chiùil, mar is math tha



fios agad, an ìntinn a chur ionann 's thairis an plathainn-éibhneis. As aogais nam facal a tha e' riochdachadh, cha 'n 'eil ann ge tà, ach faileas --cha 'n 'eil an ìntinn, ach mar gu 'm b' eadh, an nial-cadail; ach cho luath 's a dh' aithrisear na 'chois na briathran, mosglaidh i às a ceal, thig i g' a h-ionnsaidh fhein, agus, na 'geal-fhaireachadh, blaisidh i gu riochdail air cupan milis a h-àidh.

Is fìor-thaitneach an rud an ceòl. Agus co a b' fhèarr a thuig sin na ar sinnsirean. Eadar a bhreith 's a bhàs, cha robh rud ris an cuireadh an seann-Ghàidheal a làmh, aig a' bhaile no bhuaithe, ag cuallach na spréidhe no ag àiteach an fhuinn, nach robh fonn no port freagarrach aige mu 'choinneamh. Ma 's ann ag altrum an naoidhein mhaoth 's an uchd, nach robh an *Tàladh* mùirneach aig a' bhanaltruim, a chur gean a's cadail air. Anns a' bhuaidh a' bleoghan na spréidhe, nach chluinnteadh "Gaol-ant-aghan" air bilean gach banaraich. Aig a' bhrathainn, no cur àird air calanas, am biodh bean gun a *Crònan* fhéin. Latha-breith an oighre, nach rachadh a' Phìob ath-ghléusadh a chluith cuairte air an *Fhàille* chridheil, chùirteil an làthair an fhìath. Ma 's ann ag cruinneachadh nan daoine, nach robh an *Co-thional* ga chur suas—cuimhneachan air buaidh-làraich, no ma dh' fhaointe, air éucoir a rinneadh uair-eigin air a' chinneadh. Ma 's ann air astar mara no tìre, a chumail an còrach riutha, no thoirt a mach na h-aiehmhealach, nach robh an *Iorram* no 'n *Spaidsearachd* ann a bheothachadh neart agus spéirid nan alt lùthmhor. Ma 's ann ri uchd an nàmhaid, nach robh am *Brosnachadh* caithreamach, sùrdail ann, a dhùsgadh cuimhne air cruadal nan daoine bho 'n d' thàinig iad. An tigh na féille, nach robh na puirt ruithleumach, mhireagach dhanmsa ann, a dh-

fhuadach smuairéin 's a dh-altrum càirdeis. Agus an uair bu bhàs do 'n triath, nach robh an *Cumha* tiamhaidh ga chur suas—a' brùchdadh à grunn a' chridhe—gach beag a's mór, sean a's òg ag caoidh a chùil-thaice.

An uair a chluinneas an Gàidheal, 's e air aincol, ceòl na pioba, ciod a tha toirt air a chridhe éirigh ris? An e binnead a' chiùil? Is gann gur h-è, bìna, leadarra 's mar a thà e, ach gu 'm beil e dùsgadh suas dha seann chuimhneachain air an àm a bha e an tìr nam beann 's nan gaisgeach. Tha 'chridhe a' blàthachadh ris a' cheòl agus le h-ath-ghuth ga fhreagradh:—

“'S e siod am fonn a chuala mi  
An uair a bha mi òg.”

Tha “An uair a bha e òg” ga h-ùrachadh na chuimhne. Chì e, mar gu 'm b' ann an sgàthan, Tìr-nam-beann. Chì e Ìomhaigh a leannain dh' an do gheall e bhì tairis—a phiuthar-chridhe nach do thuig e riamh a gaol da--a bhràithrean—a chompanaich—a dhùilsean, 's a chàirdean—an fhàrdach 's an do rugadh e—gach béinn, a's gleann, a's coire, a's coille, 's ionad a b' aithne dha, 's gach nì a bha annta—chì e sin uile 's athair, 's e 'n dùil gu 'm beil e faireachadh anail bhlàth a mhàthar 's i ga thàladh gu beadarrach, mùirneach na h-uchd mar a b' àbhaist! Creid mi, fhìr mo chridhe, is culaidh e g'a chumail bho dhroch-stil.

Cha 'n 'eil féum 's an ionchoire; ach nach saoiladh tu gu 'm bu chòir ant shéinn a theagasg do 'n òigridh anns gach sgoil 's a' Ghàidhealtachd? Nach tog thu do ghuth na h-aobhar? Cha 'n 'eil teagamh agam nach toirear feart ort. Tha fhios agam gu 'm beil daoine còire air feadh na dùthcha a bheir a chreidsinn air sluagh baogh-alta nach 'eil 's na puirt ach faoineis, rudan air bheag bhrìgh, 's gur còir an grad-leigeadh air diochuimhne. Faodaidh iad a bhì ceart; ach air mo shonsa dheth, cha léur dhomh coire no

dolaidh sa bith annta, ma ghabhar le cuibheas diubh, agus sin na 'n àm fhéin.

Dh' fhaoiteadh cùntas gun àirimh a chur fhathast cruinn de na puirt, na 'n rachteadh seolta mu 'n cuairt de 'n chùis. Tha mòran an comas nan "Comunn," na 'm biodh an toil 's an dùrachd aca; agus gun dol fada bho 'n tigh, tha bean chòir 's a' bhaile seo, 's na 'n rachadh i ceart air ghléus, chuireadh a's chumadh i "gun phìob gun fhidhill" "a' chléir fhéin, ge sianta 'n còta," air an ùrlar bhò Luain gu Sathurna. Gun tuilleadh cagnaidh ma ta, chuir mi fhìn am ònrachd còrr a's ceithir fichead diubh cruinn; 's cha 'n ob mi an toirt seachad a nasgaidh do dhuine sa bith a shaoileas mi a nì deadh fhéum dhiubh.

Bheir mi nise, le d' chead, cuairt dhut:—

## TALADH.

Ba-hó, mo leanabh  
Ba-hó, ba-hó;  
Ba-hó, mo leanabh,  
Ba-hó, ba-hó;  
Bà, hi-ri, hill-ù, hill-arum,  
Gu 'n till iad fallain,  
Na dh' fhalbh air sàil'.  
Ba-hó, &c.

Gur h-ioma cruaidh-fhortan  
Tha 'n lorg nam màth'r;  
'S gu 'm beil mo chuid-sa  
A nochd na m' làimh:  
An àite bhi muirneach,  
Sùntach, aighearach,  
'S ann tha mi na m' laidhe  
Fo phràmh, fo phràmh.  
Ba-hó, &c.

## LUINNEAG.

Iù hóileagan, iù,  
Hó, m' aghan;  
Iù hóileagan, iù,  
Hó, m' aghan;  
Iù hóileagan, iù,  
Hó, m' aghan;  
Mo chrodh-laoigh a's aighean,  
Air gach taobh de 'n abhaim.  
M' fhéudail de 'n chrodh,  
Gur h-i' Ghuaill-fhionn;  
Cha b' i' 'Cheaufhionn,  
Bó bu shuaraich'.

Beannachd banaraich  
A's buachail'.  
Cha bhiodh tu duilich  
A chuallach.  
Iù, &c.

Is math a b' aithne  
Dhomh do mhàthair,  
Nighean Glasaig—  
Ogha Blàraig.  
Is tù a lionadh  
An stòp càirt domh,  
'S cha bhiodh air  
Mo mhùirnein fàillinn.  
Iù, &c.

## DANNSA A' CHLAIDHIMH.

Gille-Callum, dà pheighinn,  
Gille-Callum, bonn-a-sia.  
Gille-Callum, dà pheighinn,  
Gille-Callum, bonn-a-sia.  
Gheobhainn bean air dà pheighinn,  
Gheobhainn bean air dà pheighinn,  
Gheobhainn bean air dà pheighinn,  
'S tagha 's rogha air bonn-a-sia!

Rug an luchag uan boirionn,  
Thug i dhachaidh cual chonnaidh,  
Mias mhine, cliabh salainn,  
Gille-Callum, bonn-a-sia! &c., &c.

## RUIDHLEADH NA COLICH-DHUBHA.

Ruidhleadh na colich-dhubha,  
'S dhannasadh na tunnagan.  
Ruidhleadh na colich-dhubha,  
'S dhannasadh na tunnagan,  
Ruidhleadh na colich dhubha,  
Air an tulaich làmh ruinn.

Air an tulaich againn fhìn,  
Air an tulaich urad ud.  
Air an tulaich againn fhìn,  
Air an tulaich làmh ruinn.  
O, ruidhleadh, &c.

Tha cuimhne agad air an fhear seo;  
ach tha eagal orm nach 'eil e agam  
ceart, 's cha 'n 'eil am pìobaire aig an  
tigh an diugh gu m' sheòladh.

## CUMHA MHC A AROIS.

No Cumha Mhic-an-Tòisich.  
Céud nan creach,  
Leag iad thu!  
Och nan och,  
Leag iad thu!  
Céud nan creach,  
Leag iad thu  
'M bealach a' ghàraidh!  
Céud nan, &c.

Leag ant each ceanfhiomn thu,  
 Leag ant each ceanfhiomn thu,  
 Leag ant each ceanfhiomn thu,  
 'M bealach a' ghàraidh!  
 Leag ant each, &c.

Am fion bha gu d' bhainis,  
 Am fion bha gu d' bhainis,  
 Am fion bha gu d' bhainis,  
 Am fion bha gu d' bhainis,  
 Gu 'n d' òladh air d' fhairir' e!  
 Dheagh mhic a Arois.

Céud nan creach, &c.

Ach is éudar sgar. Mu 'n d' thuirt  
 am fear nach maireann e, "Dh'  
 fhaoiteadh leabhar gabhaidh a  
 sgrìbheadh mu 'n chuis seo na 'm  
 biodh duine ann aig am biodh làn-  
 eòlas, pailteas ùine, agus na bu leoir

de dh-airgiod gus a chur a mach a  
 nasgaidh!"—D' fhaicinn slàn,

ABRACH.

An Tom-buidhe,  
 Là Mhartainn-bhuilg, 1873.

DIOCHUIMHNE.—Bu chòir dlhomh  
 ant shamhuilt a leanas a thoirt dhut  
 roimhe seo. Cha 'n 'eil innte ach ant  
 shlige, 's cha 'n 'eil ùine agam air  
 fìnid a chur oirre. Tha mi 'n dùil  
 nach ruig mi leas a mìneachadh  
 dhut; agus ma shaoileas tu gu'm bi  
 i na h-ìmpidh air seann-nòs a'  
 Bhràghad a chumail na d' chuimhne,  
 faodaidh tu dìol na codach eile dhean-  
 amh rithe. A.

### FLATH.\*

Suaichreas.

Dà ite-firein.

Brithy an Oighre.

Fàilte.

Ùbhrachd agus Cogail-Ùghaine.

Co-thional.

Turas.

Spaidsearachd-Chàirdeis . . . "Gillean an fhéilidh."

Spaidsearachd-Dhùlain . . . "An rathad mór."

Blar.

Brosnachadh-Catha.

Dannsa.

Dannsa a' Chlaidhimh . . . "Gille-Callum."

Na Tulaichean.

Dannsa-cruinn.

Dosadh.

A' dol do 'n eaglais . . . "C' ar son a bhimid muldach?"

A' tilleadh dhachaidh . . . "Mo thruaighe mi thug dhachaidh thu."

Fear-na-bainnse air an ùrlar . . . "Bog an lochain."

A' dol a laidhe . . . "Thig a laidhe laochain."

A' sgaoileadh . . . "Robag an spuinnich."

Gas.

A' togail a' ghiùlain . . . "Cha till mi tuille."

Ga chàramh 's an uaigh . . . "Cumha-na-peathar."

## COMHRADH.

EADAR MURACHADH BAN AGUS  
COINNEACH CIOBAIR.

**MURACHADH.**—Failte na maidne dhuit, a Choinnich; is solas gun duil ris, thusa fhaicinn, agus tachairt ort 's an aite aonaranach so cho trath 's an latha. Deanamaid suidhe fo sgaile na creige so, agus chluinneamaid naigheachdan aoin a cheile, o'n chomhlach sinn cuideachd roimhe. Tha mi 'n dochas gu 'n d'fhag thu Seonaid agus an teaghlach air fad slàn, fallain, agus gu 'm bheil an crodh agus na caoraich a' cinntinn, agus gach cuis mar bu mhaith leat. Dean suidhe, a Choinnich, agus gabh deannag d' an t-snaoisean as an adhaire dhuibh, agus chluinneam do sgeul.

**COINNEACH.**—Ma ta, a Mhurachaidh, cha 'n eil briathran agam, chum a chur an ceill cia cho toilichte 's a tha mi do chomhlachadh an diugh, oir cha di-chuimhnich mi am fad 's is beo mi, am fiosrachadh a thug thu dhomh a thaobh iomadh ni air an robh mi aineolach, an uair a chomhlach sinn roimhe 's a' Ghleann-Mhor, —tha cuimhne agad. Tha deagh fhios agad-sa, a Mhurachaidh, gu 'm bheil mo dhachaidh-sa ann an cearn ro iomallach, — dealaichte aireamh mor mhiltean o gach tuineachas eile; agus air an aobhar sin, gu 'm feud an saoghal dol bun os ceann gun fhios gun aire dhomh-sa, agus atharraichean mora 'teachd mu 'n cuairt, mu 'n cluinn mi lide dheth. Ach a nis, a Mhurachaidh choir, tha sin uile, trid do chaoimhneis-sa, air atharrachadh gu tur, oir stuir thu an GAIDHEAL urramach am ionnsaidh, agus, mu lamh-sa, nach bi Coinneach Ciobair agus a theaghlach tuille ann an aineolas air cuisibh an t-saoghail, agus air uile naigheachdaibh na rioghachd.

**MUR.**—Tha mi ro thoilichte, a

Choinnich, gu 'n d' fhuair an GAIDHEAL a mach thu, agus gu 'm bheil e air gach seol taitneach dhuit. Bha deagh fhios agam-sa gur ann mar sin a bhiodh a' chuis, agus tha deagh fhios agam, mar an ceudna, gur dall, aineolach, amaideach, agus caoin-shuarach muinntir ar du'cha gu leir, an uair nach toir gach tigh agus teaghlach aoidheachd-criidhe do'n GHAIHDHEAL, agus an uair nach ceadaich iad dha an suilean fhosgladh chum gu 'm faic agus gu 'm fiosraich iad uile chnisean an t-saoghail mu 'n cuairt doibh. Ach cha 'n e sin a mhaing, a Choinnich, na rinneadh o cheann ghoirid chum do mhaith, ma's maith leat e; oir dh' eirich suas brathair do 'n GHAIHDHEAL ann am baile Inbhirnis, air an d' thugadh mar ainm an t-*Ard-Albannach*, agus ged nach 'eil e ach gle og, is diulnach sgairteil, tapaidh, deas-bhriathrach e, a ta ro airidh, mar an ceudna, air aoidheachd agus deagh-ghean fhaotuinn anns gach aite.

**COIN.**—Gle cheart, gle cheart, a Mhurachaidh, b' fhearr leam dealachadh ri leth mo chodach, agus mo loin, na dealachadh ris a' GHAIHDHEAL tuille—b' fhearr gun teagmha, oir tha e caomhail, cairdeil, coir! Tha 'bhriathra-san coso-thuigsinn, a sgeula co taitneach, agus a chomhradh gu leir co lan fiosrachaidh agus eolais, 's gu 'm bu chall gun chiall dealachadh ris. Mile taing dhuit do bhrìgh gu 'n do chuir thu am charaibh e. Ach, a Mhurachaidh, ciod a thuir thu mu 'n *Ard-Albannach*, brathair a' s oige mo dheagh-charaid? Am bheil Gaidhlig aige—am bheil e daimheil, cinneadail, cairdeil, agus airidh air 'ainm fein? Ma tha, ann an ainm an aigh, stuir a'm ionnsaidh e mar a rinn thu a bhrathair coir, agus bithidh mise gle fhada 'n ad chomain.

**MUR.**—Am chomain-sa, a Choinnich, 's e do bheatha, da-rìreadh. Cuiridh mise an t-*Ard-Albannach* 'n

ad ionnsaidh gun dail, agus chi thu le d' shuilean, agus cluinnidh tu le d' chluasan, gu'm bheil Gaidhlig aige, agus Beurla cuideachd, agus gu'm bheil e daimheil, cinneadail, cairdeil, agus airidh air 'ainm fein. Chi thu gur dithis oghanach iad do nach faighear samhladh air gach cnoc, agus a tha gun choimeas dian 'n an durachd, agus 'n an dealasachd, chum maith a dheanamh d'an luchd-duthcha fein. Feumaidh sinn, a Choinnich, a' h-uile dichioll a dheanamh air gach eolas fhaotuin a reir ar comais re na h-uine ghearrachadaichearduin, 's an t-saoghal so; agus chum na chriche so, deanamaid gach greim 'n ar comas orra-san a ta ullamh agus ealamh chum an t-eolas sin a chraobhsgaoileadh 'n ar measg.

COIN.—Cha 'n 'eil ar n-uine fada gun teagamh, ach is solasach an ni nach ruig sinn leas a bhi gu tur ain-eolach air cuisibh an t-saoghail mu'n cuairt duinn, ma tha deigh sam bith againn air eolas fhaotuin.

MUR.—Ma ta, cha ruig, a Choinnich, agus na 'm faiceamaid e, is lionmhor maighstir-sgoile tha againn chum ar teagasg, na'n tugamaid geill doibh. Tha eunlaith an adhar 'g ar teagasg, oir tha eolas aca-san air an gluasad fein. Tha e air innseadh dhuinn ann am Focal na firinn, gur "aithne do'n chorra-bhain auns an adhar a h-am fein, agus is aithne do'u choluman, agus do'n chorra-mhonaidh, agus do'n ghobhlan-ghaoithe am an teachd; ach cha 'n aithne do m' shluagh-sa," deir Dia, "breitheanas an Tighearna." Tha 'n seangan beag a' sparradh dichill agus gliocais oirnn, agus tha 'n seillan a' deanamh an ni ceudna, na'n tugamaid geill doibh. Is anabarrach beag da-rireadh na maighstirean-sgoile iad so, ach is dileas, treibhdhireach, cinnteach iad. Is dian a tha iad ag earaileachadh an aghaidh na leisge; agus tha fios agad mar thubhairt an duine glic:—

"Eirich a lundaire gu grad,  
'S thoir ort an seangan beag gun stad;  
Oir ged nach d' fhuair e riamh fear ituil,  
No neach 'g a ghreasadh air a chùil;  
Fa chomhair geambraidh mi' e deas,  
A' cuimhneachadh gun tann a leas;  
'S an t-samhradh trusaidh e a lon,  
'S an fhoghar, iomlan tha a stor."

COIN.—Ochan! a Mhurachaidh, cha 'n 'eil teagamh agam nach deanadh tu searmoin ceart co maith ri Maighstir Uisdean, ar deagh mhinis-teir fein, na'n gabhadh tu 'n ad cheann e; ach tha mi cinnteach à so, na 'n rachadh tu suas do'n chrannaig agus na'n toisicheadh tu, an sin, air searmonachadh gu'm biodh barrachd 'g ad eisdeachd na dh' eisdeas ri Maighstir Uisdean coir, ged is comh-arrichte, ainmeil am fear-teagaisg e!

MUR.—O, a Choinnich, a Choinnich, mise a' deanamh searmoin! B'olc a thigeadh e orm, agus bu dona mo ghnothuch ris. Is leoir dhoibhsan sin a dheanamh a chuireadh air leth air a shon, agus is leoir dhomhsa a bhi am fhear-eisdeachd, na 'm biodh run agus toil agam gliocas a nochdadh le bhi 'g eisdeachd mar bu choir dhomh a dheanamh. Ach mar a thubhairt mi cheana, shonraich am Freasdal a tha os ar ceann lionmhorachd luchd-teagaisg dhuinn am measg nan ainmhidh na'n tugamaid geill doibh. Nach fhac thu mar a mhinich an GAIDHEAL so gu soilleir dhuit an la roimhe, agus mar a thug e air an aghaidh eiseimpleirean so-thuigsinn chum a dhearbhadh?"

COIN.—Ud! Ud! chunnaic mi sin a Mhurachaidh; labhair e air cleachd-amaibh nan ainmhidh mar shamhladh dhuinne 'n ar giùlan fein, agus b' aluinn, taitneach a bhriathra.

MUR.—Nach solasach, ma ta, a Choinnich. a bhi 'beachd-smuaineachadh air na nithibh sin a thugadh co soillear f'ar comhair; agus tha deagh chuimhn' agam fein, an uair a bha mi am bhalachan, air moran a chuala mi am measg nan seann daoinne 's a'

Ghaidhealtachd air cleachdannaibh nan ainmhidh mar chomharan air an aimsir.

COIN.—Is mise a chual agus a chunnaic sin, agus a ghabh beachd sonraichte air, 'n am thurasaidh am measg nam gleann agus nan garbh-chrioch.

MUR.—Cha 'n 'eil teagamh sam bith nach 'eil cleachdanna nan ainmhidh 'n an comharaibh neo-mhearachdach air a' ghne aimsir a ta ri teachd, mar a tha deagh fhios agad sa, a Choimnich, agus tha duil agam gu'm feuch sinn a nis co am fear againn a's fear cuimhne air na cleachdannaibh sinn air an do ghabh muinntir beachd chum na criche so.

COIN.—Tha mi ro thoileach ma ta, agus bithidh stòp anns a' chend tigh-òsda's an tachair sinn air an fhear d'an dithis againn a dhiobaireas an toiseach, agus a dh'fainnicheas ann an eiseimpleiribh a thoirt seachad. So ma ta a Mhurachaidh, thig air t-aghaidh—buaileam ort! An cual' thu riamh an uair a chithear na h-ialtagan na's lionmhoire na b' abhaist doibh, agus ag itealaich 'n an cuairtibh re uine na's fhaide na bu ghnath leo, gu'm fendar a bhi cinnteach gu'm bi an ath latha teth, grianach, ciuin? Agus air an laimh eile, ma chithear iad a' gabhail fasgaidh ann an tuill, agus an cuiltibh, agus an cosaibh nan creag, agus ma chluinnear iad ag eigheach agus a' gearan, tha e cinnteach gu'm bi an ath latha gu trom a' sileadh, agus ro anradhach, fliuch.

MUR.—Direach, ceart, a Choimnich, air leam gu'n cuala mi mo shean-mhathair ag aithris nan nithe sin mu na h-ialtagaibh; ach an cual' thusa, an uair a chluinnear a' chombachag, no 'chailleach-oidhche, mar a their iad rithe, ag eigheach ann an droch aimsir gu 'n tig deagh aimsir gun dail?

COIN.—Tha sin co ceart ris an fhirinn, agus co cinnteach ri airgid

a' bhaistidh, oir is minic a ghabh mi fein beachd air, agus a rinn mi solas ri sgread neo-bhinn na comhachaig. Ach stad ort, a ghille mo chridhe, an cual' thusa, an uair a bhios na fithich a' rocail gu cruaidh, agus ag itealaich 'n an grad-chuairtibh am measg a cheile, gur cinnteach e gu'm bheil toiseach aig deagh aimsir?

MUR.—Cha 'n 'eil ro bheachd agam air sin a chluinntinn, a Choimnich, ach gabh thusa beachd air so,—gur e do ghliocas a bhi'deanamh deas air son uisge agus doiminn an uair a chithear na tunnagan agus na geoidh ro luaineach agus ui-fhoisneach, agus a' sior dhol fodha's an uisge, agus a' grad eirigh a ris.

COIN.—Is deagh fhaidhean na h-eoin-uisge air fad a thaobh so, agus is lionmhor na rabhaidhean a tha iad a' toirt seachad mu 'thimchioll; ach creid thusa mise, a Mhurachaidh, gu'm bheil an t-uisge am fagus, an uair nach dean na seilleanan ach turas goirid o na scip re an latha; agus tha an ni ceudna cinnteach an uair a thig iad 'n am mor-sgaothaibh chum nan sgeap m'an crom an t-annmoch, agus gun aca ach luchdan beaga, eutrom.

MUR.—Tha mor-ghliocas, gun teagamh idir aig an t-seilean ged is beag e, agus is dan, dall an ti a chuireas an suarachas e air a lughad; agus tha na columain a' nochdadh an ni cheudna. Ma philleas iad gu h-annmoch a dh-ionnsaidh an dachaidh fein, tha e cinnteach gu'm bi an ath latha fliuch, gaotlar, agus ro anradhach.

COIN.—Ma tha na nithe sin uile fìor, a Mhurachaidh, cha ruig neach sam bith leas a bhi aineolach la's a' bhliadhna, air gach trath agus aimsir, oir tha na faidhean beag, iteagach sin, a tha 'cur gach ni an ceill roimh laimh, gle lionmhor agus gle fhagus duinn.

MUR.—Air doshocair, a Choimnich, agus creid thusa mise, cha 'n 'eil iad

co lionmhor agus co fagus's a tha thu's a' bharail. A nis, a charaid, innis domh am fac thu ialtag rianh? Am fac thu cailleach-oidhche rianh? Ach co dhuibh a chunnaic no nach fhaca, tha e cinnteach nach fhaic thu na seilleanan na h-ialtagan na cailleachan-oidhche, na fithich, na gealbhonna, agus gach eun eile air an do ghabhadh beachd, gach uair air an bu mhian leat eolas fhaotuin air an aimsir ri teachd.

COIN.—Tha fios agam nach fhaic, ach an deigh sin is iongantach an nadur a thug an Cruithear do na h-aimhidhibh sin trid an bheil iad, gun fhios gun aire dhoibh fein, a' deanamh nithe a tha co anabarrach miorbhuileach ann an suilibh dhaoine. Tha 'n GAIDHEAL a' labhairt gu soilleir mu'n ghride, no mu'n chiall-ghne a ta air a shuidheachadh anns gach ainmhidh fa leth, leis an deanar nithe eug-samhla mar gu'm biodh iad air an stiùireadh le reuson agus tuigse.

MUR.—Ro cheart, a Choinnich, ro cheart; tha deich nìle eiseimpleir againn air so, agus tha aireamh mhor leabhraichean againn air an sgrìobhadh mu thimchioll nan nithe so, agus tha na leabhraichean sin ro thaitneach, gun teagamh, dhoibhsan nìle aig an bheil gu leoir dhe 'n Bheurla chum an tuigsinn.

COIN.—'S eadh, 's eadh, a Mhurachaidh, cha ruig thu leas labhairt riomsa mu na leabhraichibh Beurla sin, agus deagh fhios agad fein nach 'eil lide dhe'n chainnt choingheall-ach, thais sin na m' cheann. 'S i a' Ghaidhlig mo chuanain-sa, a' Ghaidhlig chomharrachta chumhachdach, agus chruaidh—a' Ghaidhlig sin a shruthas gu binn, blasda o bhilibh, agus o chridhe nan treun-ghaisgeach a dh' araicheadh ann an garbhlaichibh ar tire fein! Leabhraichean Beurla, ma seadh! Ochan! Ochan! cha b' iad no GAIDHEAL cuimhir, ceanalta fein, aig an bheil lionmhorachd sgeul,

leis an bheil an cridhe air a theagasg, agus air a thiomachadh. Ach, a Mhurachaidh, an bheil thu air ruith a mach a thaobh nam faidh iteagach, agus ceithir-chosach agad, uo an feud duil a bhi againn gu'n cluinn sinn tuilleadh mu na cleachdannaibh aca a thaobh na h-aimsire?

MUR.—Tuilleadh! An e sin a tha thu 'g radh, a Choinnich? Tha, fhir mo cridhe, tha agam-sa mu'n tìra-chioll na chunadh sinn a' comhradh ra'cheile re shealaithean na seachdain, agus tuilleadh,—tha gun teagamh.

COIN.—Thoir duinn beagan tuilleadh dheth a nis, ma ta, oir is taitneach lean a chluinntinn.

MUR.—Gheibh thu sinn, a Choinnich gus am bi thu sgith. An fac thu rianh an cat 'n a shuidhe gu stolda air lic an teinntein, a' gabhail orain, agus gu dian a' nigheadh agus a' suathadh 'eudainn le 'smoig fein? Ma chunnaic no ma chi, dean deas air son an uisge, oir cha 'n fhada gus an sil e gu frasach. Dean an nì ceudna gach uair a chi thu na gealbhunn a' cruinneachadh 'n an sgaothaibh cuideachd, agus a chluinneas tu iad a' bideil gun sgar, gun fhois.

COIN.—Direach ceart, a Mhurachaidh, ach an cual' thusa rianh gu'm bheil an t-uisge an fagus an uair a chithear na cearcan 'g an aornagain fein ann an duslach, 'g a chladhachadh gu domhain, agus a ris 'g a sgapadh a mach? Seadh, tuilleadh, tha aimsir fhliuch cinnteach an uair a ghoireas na coilich aig uair nìl-nadurra's an oidhche.

MUR.—Dean socair, a Choinnich, dean socair—so, gabh deannag às an adhairc dhuibh. Gu cinnteach is iongantach na nithe sin uile, agus tha iad gle fhior. Is minic a chuala sinn gur comhar neo-mhearachdach air droch aimsir a bli'faicim nan gobhlanna-gaoithe a' sgiapadh gu luath seachad air uachdar an uisge, no na talmhain; ach ma dh'eireas

iad gu h-ard anns na speuraibh, feudaidh duil a bhì againn gu'm faigh sinn gun dail uair thioram, le mortheas.

COIN.—Tha mi 'toirt geill dha sin, a Mhurachaidh, agus mar an ceudna, do'n chleachdadh sin aig na cuileag-aibh, leis an lot iad gu searbh an uair a bhios aimsir anradhach a' teachd am fagus. Air an laimh eile, ma chithear na meanbh-chuileagan a' crinneachadh 'n am meallaibh aig dol fodha na greine, agns a' deanamh chuairtean am measg a cheile am fochair na talmhainn, bithidh na laithean a leanas teth agus tioram.

MUR.—Stad, stad, a' Choinnich, biodh uair mu'n seach againn chum nan nithe so a thoirt air an aghaidh. Tha e cinnteach, ma ta, gu'm bi an aimsir fiadhaich, salach, fliuch, ma bhios na losgannan a' ruchdail gun lasachadh, agus a teachd gu lionmhor a mach's an fheasgair as na tuill aca.

COIN.—Tha 'n ni ceudna cinnteach ma nochdas na daolagan iad fein air bharr na talmhainn, a' snagadh gun fhois a null's a nall; agus ma chith-ear an t-seilcheag agus an fannh gu dian a' strith, an t-aon 'g a thoirt fein às gu mall, mar a dh' fheudas e, agus an t-aon eile a' togail a' chuid tolm leis gach dicheoll 'n a chomas. Seadh, tuilleadh — tha 'n t-uisge dluth air laimh ma bhios an crodh agus na cearcan a' cruinneachadh a stigh r'a cheile, agus a' seasamh gu mairnealach's an aon ionad.

MUR.—Tha mi 'chuinntinn agus a' tuigsinn sin uile, a Choinnich, ach an cual' thusa ma bhios an spreidh agus an fheudail ag ionaltradh air na raointibh, agus ma bhios iad a' spionadh an fheoir le ciocras na's mo na b' abhaist doibh, gu'n tuit an t-uisge 'n a thuiltibh gun dail?

COIN.—Tha mi an duil, a Mhurachaidh, gu'n d'thug sinn le cheile na's leoir air aghaidh an diugh mu

chleachdannaibh nan ainmhidh sin a tha 'faotuinm creideis gu bhì 'n an speuradairibh ro chinnteach. A reir coslais tha iad toilltinneach air a' chliu sin fhaotuinm air am bheil iad co airidh, agus cha 'n 'eil deoin agad-sa no agam-sa air a chunail uatha.

MUR.—Cha 'n 'eil idir, ach an aite sin, bu ro mhath leinn gu'n cuireadh an t-Albannach sin, seadh, an t-*Arl-Albannach* ionmhuium sin ann an Inbhirnis, agus an GAIDHEAL ceanalta agad fein, a Choinnich, an lamhan treuma fein ris a' gnothuch so, agus gu'n tugadh iad air aghaidh moran tuilleadh mu speuradaireachd nan ainmhidh agus nan eun. 'S 'e *Bun Lochabar* fein an diulnach a tha gun choimeas, foghainteach chum an gnothuch so a rannsachadh a mach o'bhun gu 'bharr, agus cha b' iad Murachadh Ban agus Coinneach Ciobair! Ach an deigh sin uile, bha 'n dicheoll a rian sinne, o'n shuidh sinn am fasgadh na creige so, chum gach ni a chuimhneachadh, gle thaitneach dhuinn fein. Bheir sinn la eile air fathast, a Choinnich, ma chaomhnar sinn gu comhlachadh r'a cheile; agus ma theid an gnothuch leinn, bheir sinn tuilleadh air aghaidh chum ar speuradairean beaga a leigeadh ris, agus chum an creideas a thugadh dhoibh le muinntir ar ducha a deanamh aithuichte. Eirich, a *Bhun Lochabair* threim, duisg, eirich, agus thoir an t-treang dheth beul a' bhuilg, agus bras-bruchdaidh a mach, am measg a' cheile, gach seun agus sean-fhocal, gach dubh-cheist agus toimhseachan, gach fiosachd agus faisneachd, agus gach gnath, cleas agus cleachdadh a bhineas do'n Ghaidhealtachd.

COIN.—Mo mhile beannachd orrasan uile a tha 'craobh-sgaoileadh eolais dheth gach gne am measg ar luchd-duthcha. Mile beannachd gu robh air na fir dheas-bhriathrach sin a tha cuideachadh leis a' GAIDHEAL,



leis an *Ard-Albannach*, agus leis gach curaidh eile aig am bheile fìor-leas shliochd nam beam 'n an cridhe. Mile beannachd gu robh orra gu leir a bhos a's thall!

MUR.—Is math a thubhairt thu, a Choinnich, ach is mithich dhinnn, a nis, a bhì 'cur cenn ann, oir tha 'n t-slighe fada, agus bithidh an oidliche dorch. Slan leat, fhir mo chridhe, slan leat, agus gu'm bu math a clith sinn a cheile a ris.

ALASDAIR RUADH.

—o—  
 UILLEAM MAC-DHUN-  
 LEIBHE, AM BARD ILEACH.

Gheall sinn o am gu am earrannan de bhardachd Uilleim Mhic-Dhumbleibhe a thoirt seachad anns a' GHÀIDHEAL.

Chaidh ionradh a thoirt air cliu Uilleim mar bhard an uair a thug sinn cumtas gearr air eachdraidh a bheatha, a's cha 'n 'eil feum air ni a radh a nis mu 'n chuis. Ach feumaidh sinn, a radh gu 'n robh aon ni a chuir an da chuid ioghnadh agus duilichinn oirm ionradh uair a thaobh bardachd Uilleim, agus b' e sin, cho beag luaidh 's a rinn e 'n a obair, aig am air bith, air firinnean a' chreidinn Chriosdaidh. Is gann a dh' aithnich-eadh aon a leughas an obair aige, gu'm bheil a' leithid de ni ris a' chreideamh Chriosdaidh anns an duthaich. Bha so a' sruthadh o 'n aobhar so—gu 'n robh Uilleam do ghnath, ann an smuain, ag àiteachadh nan linntean fada-thall ud anns an robh curraidhean do-chiosnaichte na Feinne a' cathachadh ri feachdan Lochlainn, a's anns an robh Oiseau a' gleusadh a chlarsaich ann an talla *Shelma* a' chiuil. Is mor am beud gu 'n robh a' chuis gu buil-each mar so, oir, trid so bha cuspair a dh' fhaodadh eadhon innfìnn an umaidh a dhusgadh gu ceol, agus a tha 'toirt air na h-ainglean

fein an clarsaichean a bhualadh le dealas dubailte, air a sheachnadh gu h-ionnlan le ceolraidh a' Bhaird Ilich. Tha so gu sonruichte air fhaicinn anns an rann a leanas, oir ma bha dan idir ann far am biodh suil gu 'n deanteadh ionradh air a' chuspair sin, b' ann ann am Marbhrann Chriosdaidh; agus da rìreadh bhuineadh an t-ainm sin dhasan a tha air a mholadh anns na h-earrannan so, oir cha 'n 'eil iad ach tearc a dh' fhaolsich ann an doigh cho soilleir, ann am beatha 's ann am bas, spiorad seirceil, sìochail, ciuin an t-soisgeil, ris-san a mheas am Bard airidh air a' charragh-chuimh-neachain so. R. I.

RANN MARBH-THATSG DHONNACHAIDH  
 MHC-BHLAIR,

*Tuathanach ann an Ile, a chaochail, Mios Meadhonach an Earraich, 1867.*

GUTH.

An cluinn thu' tearnadh o chnoc na faire,  
 Fuaim nan cas-cheum tiamhaidh trom,  
 'S an ceol tarsach ag aomadh,  
 "Cha till mi tuille" gu saoghal nam beo?  
 Tha 'n caomhan Chriosdail,  
 Gu h-ìosal gun chlaisteachd gun iul,  
 Air muthadh o bheatha gu bas.

FREAGRADH.

Ged a dhearrsas grian air corsan cian nan  
 spur;  
 'S ged a ruitheas dealanach nam biorag  
 dearg,  
 A' sgoltadh rathad a thoirm 'n a dheigh;  
 Ged a thogadh crith-thalmhainn,  
 O ghrund an domhain, le freoth-theime,  
 Beanntan Albainn as ur,  
 'S an sughadh a rithisd 'n an comhnard;  
 Ged a sheideadh ceithir ghaothan na  
 cruinne,  
 A' togail, 'n a h-aon bhuinne colgach,  
 An fhairegbotharach gu h-ìomall am eud;  
 Ged a thilgte, 'n am pronnach mean,  
 Creagan ailbhinn nam beann  
 An slugadh farsuing a' chuain;  
 Ged a sgoilteadh an talamh,  
 Gu iasga nan uisgean mora  
 Falaicht' an diomhaireachd a' chuain;  
 Ged a rachadh caraig Dun-an-Rìgh  
 'N a gaineamh mhin an Loch-eite;  
 Ged a dh' eireadh armailt nam fìneachan,  
 'S an leoghann dearg, buadhach,  
 Le smachd rioghail na h-Alba,

A' casgairt gach namhaid  
 Aig an robh de dhanachd a dhusgadh;  
 Ged a sheideadh ran na dudaich,  
 O bhunait gu barr nan stucan liath,  
 Ag iarraidh a mach nan Gaidheal,  
 Aluinn 'n an cruth, ard 'n an gnìomh,  
 Treun, usal, dileas, gun mheatachd,  
 Na gaisgich o na frithean coilteach,  
 A' greasadh le graoinneachadh Crois-  
 tarra,  
 Gus an arfhaich, a ghleidheadh a'  
 chruin  
 Do nighean rioghail Rìgh Seumas,  
 Na h-Ailpeinich 's na dh' eirich dhiubh  
 Gu steidh a morachd;  
 Ged thigeadh so uile, cha chluinn  
 'S cha d'uisg e o chadal udlaidh sgail a'  
 bhais.  
 Sint' an uaigh dh'orch a na tosdachd,  
 Tha 'n caomhan baigheil fo ghlais nam  
 marbh,  
 'S 'aite falamh aig cagait an aoraidh—  
 Far nach feudadh mi-bheus labhairt,  
 'S nach d' thug fagadh riabh do mhi-  
 run.

## GUTH.

Bhrìst freumhach aosd' de chraobh Chlann-  
 Bhlair;  
 Bithidh so air fhagail air a lic;  
 Cliu nach 'eil tric, ach is fìor a dh' inns car  
 Leis na fhuair air eolas:  
 Aoidheil, caoimhneil ri bochd;  
 Usal, macanta 'n a bheus;  
 Firinneach, dileas, gun fhòill,  
 A thug an dlìghe mar a thoill  
 Do gach aon. Bha beannachd luchd-  
 tuarasdail  
 Duit air tìr 's air muir,  
 Mar a thuit do chrannchur.  
 Thus' a shiubhlach cnan nan gabhadh,  
 Faic 's an lar, 'n a chaisil-chro,  
 Maraiche cruadalach, dana,  
 A bu tric a sheas anradh gaoithe a's fairge,  
 Air tonnan feargach sruith a's seididh.  
 Thus' a ghleidheas an treud  
 Air aisir nan sleibhteann luchrach,  
 Tog a nall o sgurr an eas,  
 Neoineag gheal, eagach an fhasaich;  
 Cuir an so i air uaigh  
 A' bhuaichaille d' am bu dhas  
 Còmhall corrach nan treudan lionmhor.  
 Bha 'm fear dileas so an sùd 'n a oige,  
 Aig cro 's aig creachann 'g an cuallach.  
 Seas air a lic a's guidh do chrìoch  
 A bhi le sith mar a thugadh dhasan.

Glaschu air Cluaidh,  
 An 28mh là de Mhios deir. an Earraich,  
 1867.

## DONNCHA CAIMBEUL.

(*Bho ursgeulan Sheumais Hogg,  
 Ciobair Ettrick.*)

## I.

Dh' fhag Donncha Caimbeul a'  
 Ghaidhealtachd an uair a bha e mu  
 shea bliadhna dh' aois, gu bhi a' fuir-  
 each le piuthar a mhathar, seann  
 mhaighdean a bha 'chomhnuidh ann  
 an Duneidean; far an deachaidh a  
 chur do sgoil. Chaochail a mhathair  
 greis roimh an am ud; ach cha b'  
 fhada gus an robh a h-aite air a  
 lionadh suas, oir thug 'athair a lamh  
 ann an ceangal-posaidh do aon de na  
 searbhantan. Cha robh mor-umhail  
 aig Donncha do 'n chaochladh nd, no  
 do ni air bith eile, saor bho shearrach  
 dubh a bhuineadh d'a athair, agus  
 cu mor, toinnisgeil d' am b' ainm  
 Oscar, a bhuineadh do aon de na  
 ciobairean. Bho nach robh giullan  
 eile 's an teaghlach ach e fein, bha  
 Donncha agus Oscar 'n an dluth  
 chompanaich—le a ghartan ceangailte  
 mu amhaich Oscar, agus le clar cean-  
 gailte ri' earball mor, dosach, bhiodh  
 Donncha gu tric 'g a iomain mu 'n  
 cuairt an àilein, 'g a thoileachadh fein  
 le bhi a' saòilsinn gun robh each agus  
 cairt aige fo a stiuradh. Bha an  
 caitheamh-aimsir ud, a reir coslais,  
 cho taitneach do Oscar 's a bha e d'a  
 chompanach. An uair arachadh Donn-  
 cha air a dhruim gu bhi 'g amharcachd,  
 cha b' fhada gus an tilgeadh Oscar  
 gu lar e, le aon chuid dol 'n a dheann-  
 ruith, no le e fein a roladh air an  
 àilein. An uair a bhagradh Donn-  
 cha air, shealladh e gu h-iriosal,  
 diblidh air, agus dh' imlicheadh e  
 'aodann agus a lamhan; an uair a  
 leagadh e a' chuip air, chrubadh e aig  
 a chosan,—ach cha b' fhada gus an  
 biodh cuisean a rithisd air an reit-  
 eachadh eatorra. Gheibhte Oscar gu  
 bunailteach gach oidheche 'n a luidhe  
 aig dorus seomar-cadail Dhonnchai;  
 agus b' an-aobhinn do fhear no mhnaoi

a dh'fheuchadh ri dol a stigh do'n t-seomar aig amaibh mi-ìomchuidh.

An uair a chuir Donncha cul a chinn ri dachaidh a leanabuidheachd cha robh mulad no smuairin air aig dealachadh ri'athair, no ris na seirbhisich. Cha robh e coltach gu'n robh a' bheag de smuain aige mu'n t-searbach dhubh; ach'n uair a chunnaic e Oscar a' sealltuinn gu muladach'n a aodann, shil a dheoir gu frasach o'shuilean. Phaisg e a lamhan mu a mhuineal, chniadaich agus phog se e —“Oscair, Slan leat,” ars' esan, agus e a'caoineadh; “gu'm beannaicheadh Dia thu, Oscair mo ghaoil.” Coma co dhiu, b'fheadar dealachadh ri Oscar. Bha an gille agus an t-each aig an doras, chaidh Donncha a chur air pillean air cul na diollaide, agus mharaich iad air falbh. Lean Oscar iad gus an d'rainig iad mullach a' mhaim, far an do shuidh e sìos, a' tuireadh agus a' donnalaich. Ghuil Donncha gus an robh a chridhe an ìmpis sgaineadh. “Cìod e'tha cur ort?” ars'an gille. “Cha'n fhaic mi gu brath m'Oscar dileas, bochd,” arsa Donncha, “agus cha'n urrainn mo chridhe a ghiulan.”

Dh'fhuirich Donncha car bliadhna ann an Duncidean, ach cha d'rinn e mor adhartachd ann am foghlum. Cha robh e idir toigheach air an sgoil, agus bha piuthar a mhathar cho beadarach uime a's nach foirneadh i do'n sgoil e an aghaidh a thoil. Air latha araidh, bhuaill tinneas obann i —bha aon de na searbhantan a' frithealadh oirre gu bunailteach, agus bha Donncha air fhagail'n a aonar. Bha e an comhnuidh air a mheas'n a dhragh leis na searbhantan; cha robh dad de thlachd aca dheth, agus mar sin bha iad am bitheantas coimheach agus reasgach ris. Bha e nis air a chur thuige gu mor; is gann gu'm faigheadh e de bhiadh no de dheoch na chumadh an deo ann. Beagan laithean an deigh do phiuthar

a mhathar fas tinn, chaochail i. Bha gach ni troimh a cheile, agus bha Donncha bochd ann an ìmpis basachadh le acras. Cha robh creutair ri fhaicinn air feadh an tighe, ach air dha tartar a chluinntinn ann an seomar peathar a mhathar chaidh e stigh, agus cìod e a bha na searbhantan a' deanamh, ach a' righeadh cuirp a chaomh bhan-charaid! Bu leoir e. Bha e air a lionadh le tomhas de uamhas nach b'urraim broilleach basmhor a ghiulan, leum e sìos an staidhir, agus sud a mach'n a dheann e cho luath's a bheireadh a chasan e; ruith e sìos an t-Sraid-Ard, agus thairis ann an Drochaid-mu-Dheas, a' sìor chaoineadh agus a' bas-bhualladh. Cha chuireadh e a chas tuille air stairsneach an tighe ud ged a bheirte an saoghal dha mar dhuais. Rinu neach eigin greim air; chruinnich comhlan mu'n cuairt air; dh'fheoraich cuid cìod e'bha cur air? ach cha b'urraim iad freagradh fhaotainn naithe ach, “O, mise'n diugh! Mise'n diugh!” An uair a fhuair e fa sgaoil, ruith e air'adhart, gun smuain gun unhail e'aite an robh e dol, ach dol cho fad ás's a bu chomasach dha bho an t-sealladh uamhasach a chunnaic e, gun suil gun fhuighair ris, ann an seomar peathar a mhathar. An uair a fhuair se e fein air taobh a mach a' bhaile, bha e a' saòilsinn gun robh e air an rathad do'n Ghaidhealtachd; ghabh e dir-each air'adhart, gus an d'rainig e far an robh da rathad a' coimneachadh a cheile air taobh deas Geata-cise na Grainneich. Shuidh e ri taobh an rathaid. Cha b'fhada gus an do shìolaidh a bhuaireas-inntinn gu seimh-chianalas; sguir e d'a chaoineadh, ach bha fhathasd a chliabh air a luasgadh le osnaidhean trom, ospagach, agus le'shuil ris an lar, thoisich e ri sgrìoban a tharruing le'mheur anns an smuraich.

Cha robh e ro fhada anns an

t-suidheachadh ud gus am fac e sealladh a thug tomhas faothachaidh d'a chridhe tron, anarach—drobh mor de chrodh Gaidhealach. B' iad sud na cend chreutairean cosmhuil ri luchd-colais a chunnaic Donncha re an iomlain de an bhliadhna a chaidh seachad. Dhuig sealladh dheth an adhaircean geal agus an sprogain leathann faireachduinnean maoth, measgaichte de sholas agus de chianalas 'n a chridhe. Mar a bha iad a' dol seachad, thug e fairear gun robh iad dùr, gruamach 'n an coltas; ghrad thuig e an t-aobhar. Bha iad ann an seilbh nan Sasunnach—'n an fogaraich bhochd, coltach ris fein—a' dol fad air falbh gu bli air an casg-airt agus air an itheadh, agus far nach faicte leo gn brath beanntaibh na Gaidhealtachd.

An uair a chaidh iad uile seachad air, sheall Donncha as an deigh agus thoisich e ri caoineadh as ur; ach bha 'aire air a grad thionndadh air falbh uatha le rudeigin a bhean gu tlath ri 'chasan; ghrad sheall e mu 'n cuairt—'s e a bh' ann, cu bochd, crubach, acrach a' crubadh ris an lar agus ag imlich a chois, agus air bainidh le sulas agus le aoibhneas buaireasach. Iongantas nan iongantais! Co a bh' ann, ach a sheann chompanach ionmhuinn, dileas, Oscar, cho blian, cho seargta agus cho crubach agus gur gann gu 'm b' urrainn dha gluasad! Bha e a nis 'n a thraill bhochd aig drobhair Sasunnach (leis an robh e, ma dh' fhaoidte, air a ghoid no air a cheannach aig an Eaglais bhric) a bha cho fad air dheireadh air Oscar a thaobh suairceas agus fiughantachd a ghne 's a bha Oscar bochd air dheireadh airtan ann an neart agus ann an cumhachd. Tha e do-dheanta coinneamh a bu taitniche no bu flaithe a chur an cainnt; ach 'n uair a chunnaic Donncha na bha de aogas an acrais agus na h-aimbeart ri

'fhaicinn gu soilleir ann an gnuis a charaid, bha' chridhe air 'fhàsgadh le faireachduinnean dolasach. "Cha 'n 'eil mir no spruidhleach agam ri 'thoirt dhuit, m' Oscar bochd! Cha 'n 'eil greim agam air mo shon fein, ach cha 'n 'eil mi cho dona dheth 's a tha thusa." Rinn an drobhair fead chruaidh; chlisg Oscar; dluthaich e gu teann ri broilleach Dhonnchai; leag e a cheann air a ghlun, sheall e gu cianail 'n a aodann mar gu 'm biodh e 'g asluchadh air a dhion o 'n chrochaire an-iochdmhor ud. Chualas gun dail fead eile a bu chruaidhe na a' chend te, agus glaodh ard, iargalta o 'n drobhair, a' gairm Oscar d' a ionnsaidh. Chriothnaich Oscar bochd o a cheann gu 'bhonnaibh, ach air eagal peanais sheap e air falbh gu h-athaiseach, aindeonach an deigh a shealbhadair an-iochdmhor, a thug fairear gu 'n robh Oscar mar gu 'm biodh e ann an ioma-chomhairle agus a' sealtuinn as a dheigh; agus air eagal gun teicheadh e uaithe, ruith an drobhair air ais 'n a choinneamh. Chrub Oscar ris an lar, ghlac an drobhair air chluais e, agus leag e strachdan air le bata garbh a bh' aige 'n a laimh, gus an do luidh e sìos leth-mharbh aig a chosan.

A reir coslais bha na h-uile ni ag oibreachadh le 'cheile gu bli 'leon faireachduinnean Dhonnchai, ach bha e air a chur thuige le bruidealachd an-iochdmhor an drobhair ni bu mho na bha e leis gach trioblaid eile leis an robh e air 'fhiosrachadh. Ruith e air 'adhart far an robh Oscar 'n a shineadh agus e a' gul gu goirt, a' caineadh an t-Sasunnaich mar bhruid chruaidh-cridheach; agus arsa Donncha ris; "Ma 's e a's gu 'n tig mise gu bli am lan dhuine agus gu 'n coinnich sinn a cheile, bi cinnteach gu 'n cuir mi as dhuit." Shuidh e sìos agus thog e ceann Oscar air a ghlun, a dh-fheuchainn an robh fhathasd an deo ann. Bho nach b'

urraim an drobhair a' bheag a dheanamh as engais a' choin, dh' fheith e gu faighidneach gus am faiceadh e deireadh na cuise. Thainig Oscar thuige ri h-uine, agus dh' calaidh e air falbh ri sail a mhaighistir gun a chridhe bhi aige sealtuinn air ais. Sheas Donncha far an robh e, ach leag e a shuil gu bunailteach air Oscar, agus mar a b' fhaide bha e dol uaithe is ann a bu mho a bha e air a bhuaireadh gu a leantuinn. Sheall e null 's a null, ach cha robh ni ach falmhaidheachd ri' fhaicim air gach taobh, cha robh feum da stad far an robh e, agus mar sin lean e as deigh Oscar agus an drobhair.

## MUILEACH.

(Ri leantuinn.)

—o—

## MU NA SEANN GHAIÐHEIL.

## XII.

Shnidhich Calum-cille Tigh-foghluim ann an I, far an robh moran dhaoine oga air an teagasg ann an eolas nan Sgrìobtur agus air an uidheamachadh gu dol a mach a shearmonachadh an t-soisgeil air feadh na tire. Bhmanaich e re ceithir bliadhna deng thar fhichead a' searmonachadh anns gach aite air feadh na Gaidhealtachd gus an d' thainig na Gaidheil no na *Pictich* thuathach gu leir gu bhi a' creidsinn na firinn; agus tha e air 'aithris gu 'n do thog e corr agus tri chend *Ceall* no Eaglais air feadh na h-Alba ann an caochladh aitean. Theirear "Cilltean" ris na h-aitibh-aoraidh so gus an la an diugh mar a dh' ainmicheadh iad air tus le Calum. Bha e fein agus a chompanaich a' saothreachadh gun sgiob am measg an t-sluaigh gus an d' fhuadaich iad saobh-chreideamh nan Druidhneach gu buileach a mach as an tir agus an d' thainig an duthaich gu h-ìomlan gu bhi ag aideachadh a bhi 'creidsinn

ann an Criosd. Theirteadh "Cuil-dich" mar ainm ris an dream a bha 'n an co-luchd-oibre maille ri Calum-cille ann an craobh-sgaoileadh an t-soisgeil.

Fhuair Calum-cille bas anns a' bhliadhna A.D. 597, air oidhche Di-Sathuirne, an 9mh la d' an Og-mhios. Mu mheadhon oidhche chaidh e steach do 'n Eaglais mar bu ghnath leis a dheanamh urrnigh. Chaidh e sìos air a ghluimibh aig beulaobh na h-altarach. An ceann beagan uine lean a sheirbhiseach, Diarnad a stigh as a dheigh, agus ghlaodh e a mach "C' ait' am bheil thu, athair?" Fhuair se e 'n a shineadh an lathair na h-altarach agus e cosmhuil ris a' churich dheireannaich. Thainig na braithrean uile a stigh an sin agus thoisich iad ri gul agus caoineadh an uair a chumnaic iad an athair spioradail cosmhuil ri dol a chum a' bhais; ach smeid esan riutha le 'lainn o nach b' urraim e labhairt, a' ciallachadh gu 'n robh e a' guidhe beannachd orra, agus goirid an deigh sin thug e suas an deo. An ceann trì laithean chaidh 'adhlacadh ann an Reilig Orain.

Bha moran de dhaoinibh diadhaidh 'n an luchd-cuideachaidh aig Calum-cille ann an craobh-sgaoileadh an t-soisgeil am measg nan Seann Ghaidheal. An uair a thainig e air tus a nall á Eirinn thug e leis da fhear dheug 'n an companaich. 'N am measg so bha Diarnad, a sheirbhiseach, agus Beathain mac Bhréanain, a' rinneadh 'n a Abba air I-Chaluimchille an deigh a bhais fein. B'e Bréanain brathair 'athar Chalum, agus thainig a dhithis mac, Beathain agus Conan, comhlath ris an teachdaire do'n Ghaidhealtachd. A reir coslais is ann mar chuimhneachan air Conan so a thugadh Strath-Chonain mar ainm air aite ann an Siorramachd Rois. B'e Coinneach aon eile dhiubhsan a bha 'n an co-

Iuchd-oibre le Calum, agus an deigh bais Bheathin rinneadh e 'n a Abba air I, mu'n bhliadhna 600. Tha ainm Choimnich air a ghleidheadh air chuimhne ann an aiteachaibh air leth air feadh na Gaidhealtachd mar tha Cill-Choimnich an Cinntire, Cill-Choimnich aig ceann sear Loch-Lagain, am Braighe Bhaideanach, Innis-Choimnich ann an Loch nan Ceal an Eilean Mhuile, Cille-Choimnich (Kilkenny) an Eirinn, agus aitean eile an Eirinn 's an Albainn. Is ann de mhuinntir Eirinn a bha Coimneach agus bhuneadh e do Chlann-Rnadhraidh ann an mor-roinn Ulladh.

B'e Ciaran mac an t-Saoir aon eile de chomhaoisibh Chalum - chille. Rugadh e anns a' bhliadhna A.D. 515 agus fhuair e bas anns a' bhliadhna 549 'n uair a bha e 34 bliadhna dh' aois. Bha Ciaran 'n a dhuine foghlumte agus diadhaidh, agus bha a chliu air a sgaoileadh am fad 's an farsuinn air feadh Eirinn agus Albainn. Is ann mar chuimhneachan airsan a thugadh an t-ainm Cill-Chiarain air aon de sgìreachdaibh Chinntire, agus Cill-Chiarain (Kilkerran) ann an siorramachd Ara maille ri aithibh eile air feadh na h-Alba. Chithear an uamh anns am b'abhaist da bhi 'tannh am fagus do Cheann-Loch-Cille-Chiarain, anns na creagan laimh ris a' mhuir air taobh deas a' bhlaile.

B'e Donnan aon eile de chompanaich Chalum-chille. Gheibhear ainm an duine so air chuimhne ann an Cill-Donnain an Eilean Eige, agus Cill-Donnain, sgìreachd an taobh tuath Chataobh. Tha e air 'aithris gu'm b'e Donnan an t-aon neach a chuireadh gu bas air son fianuis Chrìosd ann an craobh-sgaoileadh an t-soisgeil am measg nan Seann-Ghaidheal. Tha cuid ag radh gu'n do mharbhadh e fein agus leth-cheud eile ann an Eilean Eige, agus a reir beachd muinntir eile, chaill e a

bheatha ann an Cill-Donnain an Cataobh. Thachair so mu'n bhliadhna 617.

Bha na ceud teachdairean soisgeulach so 'n an daoineibh foghlumte, diadhaidh, saothreachail, agus thriall iad a bhos agus thall air feadh na Gaidhealtachd agus Eileanan na h-Alba a' cur an ceill sgeul aobhneach na slainte do 'n Iuchd-aithich borb agus aineolach. Bha obair an creidimh agus saothair an graidh gu minic air a bacadh leis na cogannaibh fuilteach a b'abhaist a bhli eadar na fineachan Gaidhealach, na *Scutich* agus na *Pictich*, ach a dh' aindeoin gach ana-cothrom agus cnapstarra a bha 's an rathad bhunaich iad 'n an saothair gus an do gheill na Gaidheil gu h-ìomlan do shoisgeul Chrìosd. A mach á I-Challum-Chille chaidh na teachdairean Crìosduidh a chum gach cearna dhe 'n duthaich gu ruig Cataobh, Gallaobh, agus Eileanan Arcaimh gu tuath, agus gu ruig an t-Eilean Sgiathanach, Leoghus, Uist, Barraidh agus a' chuid eile de Eileanaibh na h-Airde 'n iar an Alba. Bha I-Challum-chille ainmeil air son foghlum agus ard-sgoil-earachd, agus as a sin bha daoine foghlumte a' dol a mach a shearmonachadh an t-soisgeil air tìr-mor na Roinn - Eorpa. Re iomadh ceud bliadhna bhuaidhaich an soisgeul am measg nan Seann-Ghaidheal; bha Eaglais bheo, spioradail, aig Chrìosd anns an tìr, a bha ro ghnìomhach ann an craobh-sgaoileadh an t-soisgeil am measg nam Paganach Sasunnach, ann am Breatann, agus anns a' Ghearmailt. Cha 'n eil moran cunntais, againn mu'n deibhinn ann an Eachdraidh, ach tha iomradh ann beatha aira sgrìobhadh 's na h-ardaibh ann an lathair na rìgh-chathrach.

D. B. B.

## COMHRADH NAN IOLAIREAN.

Tha e air a radh gu 'n cuala ciobair an Comhradh a leanas eadar seann iolaire agus a h-alach og, am feadh 's a bha e 'toirt an aire air an treud:

“Mo chlamh,” ars' an iolaire, “chunnaig sibh mi a' tiolpadh nan cearc as na h-ìolannan, a' glacadh na maighich anns a' phreas, agus a' togail a' mhìnn o 'ìonaltradh. Ach tha cuimhne agaibh blas'fhaighainn air biadh moran is millse na iad sin— is minig a thug mi dhuibh cuirm de fheoil DUINE.”

“Innis dhuinn,” arsa na h-iolairan oga, “c' aite 'm faighear daoine, agus ciamar a dh' aithnichear iad; oir is cinnteach gur i feoil an duine biadh nadurra na h-iolaire. Carson nach d' thug thu duine slàn a dh-ionnsaidh na nìd ann ad spuirean?”

“Tha e tuilleadh 's dumhail, trom,” ars an iolaire; “an uair a dh' amaiseas sinn air duine cha 'n urrainn duinn ach 'fheoil a stroichdeadh leiu agus na cnamhan 'fhagail as ar deigh.”

“Ma tha an duine cho mor a 's sin,” ars' an fheadhainn oga, “ciamar a tha 'dol agad air a mharbhadh? Tha fiamh agus eagal agad roimh 'n mhadadh-alluidh agus am math-ghabhainn; cìod an cunnachd leis am bheil buaidh aig na h-iolairan thairis air an duine? Am bheil an duine na 's laige na caora?”

“Cha 'n 'eil againn,” fhreagair an iolaire, “neart an duine, agus tha mi air uairibh an teagamh a bheil a sheoltachd againn; agus b' ann fìor-ainneamh a gheobhadh iolairan cothrom air 'fheoil itheadh mur biodh Nadur, a dh' ordnich e chum ar feum, air buirbe iongantach a chur ann, nach faca mi rianh ann an crentair air bith eile a tha 'chomhnuidh air an talamh. Gu tric coimnichidh da threud mhor de dhaoine, criothnaichidh an talamh leis an toirm a nì iad agus lionar an t-adhar le teine. An

uair a chluinneas sibh toirm agus a chi sibh teine a' rùith air aghaidh na talmhainn, greasaibh a dh-ionnsaidh an aite le uile luaths ur sgeith, oir bithibh cinnteach gu bheil daoine a' sgrios a cheile; gheobh sibh an talamh dearg le fuil agus cuirnichte le closaichean marbha, agus moran diubh air an srachdadh agus air an gearradh air son nan iolairan.”

“Ach an uair a mharbhas na daoine an cuid creiche,” ars' na h-iolairan beaga, “carson nach 'eil iad 'g a ith-eadh? An uair a mharbhas madadh-alluidh caora, cha 'n fhuing e do 'n iolaire teachd 'g a choir gus am bheil e fein air a shasuchadh—*Nach e seorsa de mhadadh-alluidh a tha anns an duine?*”

“Is e an duine,” ars' an iolaire, “an t-aon chreutair a mharbhas an nì sinn nach ith e, agus is i a' bhuidh so a tha 'g a fhagail 'n a charaid cho math do 'n chimneach againn-ne.”

“Ma tha an duine mar so a' marbhadh creiche dhuinn-ne agus 'g a fhagail ann ar rathad,” ars' an iolaire og, “cìod am feum a tha againn air saothrachadh air ar son fein?”

“Tha,” ars' a mathair,” a chiomh gu 'm fan an duine air uairibh re uine fhada sambach 'n a gharaidh. Innsidh na seann iolairan duibh cum a tha sibh ri suil gheur a chumail air a ghluasadan. An uair a chi sibh buidhnean mor dhaoine a' siubhal comhladh, faodaidh sibh a thuigsinn gu bheil iad ri seilg agus gu 'm faigh sibh ur diol de fheoil duine gu h-aithghear.”

“Ach stadaibh,” ars' an iolaire og, “bu mhatli leam fios fhaighinn air an aobhar air son am bheil daoine mar so a' sgrios a cheile. Cha b' urrainn domh fhein a mharbhadh an nì sinn nach ithinn.”

“Mo leanabh,” ars' a mathair, “an uair a bha mise og, b' abhaist domh dol a thaghal air seann iolaire aig an robh a comhnuidh anns na creaganud

shuas. Bha i 'tighinn beo o bhliadhna gu bliadhna air mionaichean dhaoine. Thuir i, mar a bha geugan na craoibh dharaich air am bualadh r' a cheile leis an doinnn a chum gu'n tigeadh na mucan-fiathaich beo air na cnuthan a thnitedh dhiubh, gu'n robh daoine mar so le cumhachd do-thuigsinn air an sparradh an aghaidh a cheile a chum 's gu'm biodh na h-iolairian air am beathachadh. Agus tha an fheadhainn a tha ag itealaich os an ciom a' toirt aire gu'm bheil fear anns gach treud a tha toirt seolaidh do chach agus a tha a reir coslais a' gabhail tlachd anabarrach anns a' chasgradh oilteil. Ciod e a tha toirt coir do 'n fhear so air inbh cho ard cha 'n fhios duinn; mar is bitheanta cha 'n e idir fear is momba no is haithe na cach, ach tha e 'taisbeanadh leis cho dian a's cho dichionnach 's a tha e gur esan, gu sounnichte, CARAID NAN IOLAIREAN."

*Ead. o 'n Bheurla le*

MAC-MHARCUS.

TOIMHSEACHAIN.

1. Rugadh e gun anam, 's bhasaich e gun anam, 's bha anam ann.

2. Cha 'n ith thu e, 's cha 'n ol thu e, 's cha tig thu beo as aonais.

3. Maighdean og a' chota ghil,—mar a's fhaide 'sheasas i. is ann a's giorra dh' fhasas i.

FREAGAIRTEAN do na Toimhseachain anns an aireamh mu dheireadh;—1, Nead dreathain ann an claigeann eich. 2, Peann-iteig. 3, An eigh.

SOP AS GACH SEID.

Bi cùramach ciod a gheallas tu, ach an uair a bheir thu gealladh, bi cùramach gu'n gléidh thu e.

Ceann cnuadain, 's ceann sgadain, 'S ceann goibhr' air dhroch fheannadh,—Tri cinn air nach 'eil moran itheannaich.

SGOLTADH FIODHA.

Gach fiodh ás a bhàrr  
Ach am feàrna ás a bhun.

NAIDHEACHDAN.

Tha iomradh ann gu bheil a' Bhan-rìgh dol a ghabbail cuairt air feadh na Gaidhealtachd an ceann uine ghoirid. Tha i ri seachdain a chur seachad ann an caisteal ur Ionar-lochaidh; an sin tha i dol a dhireadh gu mullach Beinn-Nibheis; agus an deigh sin tha i dol a sheoladh mu 'n cuairt do Ionar-aoradh, far an cuir i seachad beagan laithean fo aoidheachd Dhiuc Earra-Ghaidheal. Ghuidheamaid sìd agus soirbheachadh math dhi air a turas.

Tha naidheachd ro thaitneach eile againn air a' mhios so. Tha dara mac na Ban-rìgh, am prionnsa *Alfred*, Diuc Dhun-eidin, an deigh ceangal-posaidh a dheanamh ri ban-phrionnsa eireachdail, nighean Impire *Russia*.

Is e so am fear d'an Teaghlach Rìoghail a tha 'n a sheoladair, ach cha 'n 'eil e fìor uime mar a bha e mu 'n fhear a sheinn,

“Cha taobh na caileagan mi,  
O'n sheol mi fhin am mharaidhe,”

Tha aon te ann co dhiu a roghnaich esan thar gach fear eile, agus a their uime,

“Fear idir cha ghabh mi gu brath,  
Ach *Alfred* aluinn—m' ulaidh e;  
Maraiche lùth nan tonn ard,  
A shiubhlas le 'bhàrc gu h-urranta.”

Tha iad ro fhreagarach d'a cheile; “Cha 'n ann an coille nan crogan a chinn iad.” Tha an Rìoghachd dol a shuidheachadh coig mìle fichead pund Sasunnach 's a' bhliadhna air a' chàraid oig cho fhad 's is beo iad le cheile, agus sea mìle 's a' bhliadhna oirre-se an deigh a bhais-san, ma 's e 's giorra laithean. Saoghal fada dhoibh le cheile, guidhe dhurachdach gach Gaidheil!



# THE GAEL,

ENGLISH DEPARTMENT.

AUGUST, 1873.

## GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 154.)

### 41. *Ionyà* and *nail*.

*Ionyà* (nail; anc. *ingà*) corresponds to W. *ewin*, and is akin to Lat. *unguis*, *ungula*, Gr. *ονυξ* (*o-nux*, *o-nuch-os*, with *o* prefixed), Sansk. *nakha*, Lit. *naga*, Ger. *nagel*, A.S. *nægel*, Eng. *nail* (Bopp's Sansk. Gloss., p. 208; Stokes Ir. Glosses, p. 150; Liddell and Scott's Lexicon).

Bopp compares O. Ger. *nagal* (th. *nagala*) with Sansk. *nakhara* (*r* and *l* interchanged), Lat. *ungula*.

### 42. *Lomnochd* and *naked*.

*Lomnochd* (anc. *lomnocht*) = *lom* (bare) and *nochd* or *nocht* (naked).

*Nocht* = W. *noeth* (naked), and is akin to Ger. *nackt*, *nakot*, A.S. *nacod*, *naced*, Eng. *naked*, Cf. Sansk. *nagná* (naked) perf. part. pass. from *nag* (to be ashamed, Goth. *nagrathis*, Ice. *naktr* (Bopp's Sansk. Gloss., p. 208).

### 43. *Nochd* and *night*.

*Nochd* or *nocht* (to-night; Old Gael. *innoc[h]t*) = W. *henoeth*, *heno*, and is cognate with Gr. *νυξ*, *nuktos*, Lat. *nox*, *noctis*, Goth. *nahts*, Ger. *nacht*, A.S. *niht*, Eng. *night*. The Welsh is *nôs*. Cf. Sansk. *naktam* = Lat. *noctu* (by night). See Bopp's Sansk. Gloss., p. 207, and Ebel's Celtic Studies by Sullivan, p. 111.

In the last two examples Gael. *chd.* (anc. *cht.*) = W. *th*. Cf. also *seachd* (seven; anc. *secht*) and *saith*, *ochd* (eight; anc. *ocht*) and *wyth*, *lacht* (milk; anc. *lacht*) and *llaeth* (= Lat. *lac*, *lactis*).

### 44. *Baly* or *boly* and *belly*, *bulge*, *bilge*, *bag*, *budget*.

*Baly* or *boly* (*bag*, *belly*) corresponds to Lat. *bulga* (leathern bag, budget), Goth. *balys*, Ger. *baly*, A.S. *belly*, *balig*, from which are derived Eng. *belly*, *bulge*, *bilge*, *bag*. *Budget* is from Fr. *bougette*, diminutive of *boge* (a sack). Cf. Ital. *bolgia* from Lat. *bulga*. *Bey* (originally to carry a bag) is probably from the same root. Cf. Wedgwood's Etym. Dictionary.

45. *Neul*, *nèamh*; W. *niwl*, *nifwl*; Old Ger. *nibul*; Gr. *nephos*, *nephelē*; Lat. *nebula*.

*Neul* (cloud; anc. *nèll* for *nebl*) may be compared with W. *nifwl*, *niwl*, Old Ger. *nibul*, N. H. Ger. *nebel*, Gr. *nephelē*, Lat. *nebula* to which it is manifestly akin. Cf. also Sansk. *nabhas* (heaven, air), Gr. *nephos*, from which *nephelē* is derived, Lat. *nubes*, W. *nef*, and Gael. *nèamh* (heaven; anc. *nem*, gen. *nime*). *Nem* has *n* for *bh*, like *lám* (*làmh*, hand) from root *lab* (Cf. Sansk. *labh*, Gr. *lambanō*, 2 aor. *e-lab-on*). May we refer "neabhas" to this root, and understand "Beinn-neabhais," the name of our highest mountain, to signify the *Misty* or *Cloudy Mountain*?

The dropping of *b* in *nèll* or *nèl* accounts for the long vowel. Cf. *cét*, *dét*, *tét*, *sét*, *dér*, *én*, *fén*, *scél*, *mòr* or *már*, already noticed.

### 46. *Seun*, *seul*, and *sign*, *seal*.

*Seun* (to bless, to make the sign of the cross; anc. *sén*) is connected with Ger. *segnen* (to bless), *scgen* (the sign of the Cross, prayer, charm) A.S. *scgen*, *segn* (blessing, benediction; given by making the sign of the

Cross), Lat. *signum* (mark, sign), Eng. *sign*. *Seul* (seal; anc. *sél*) corresponds to Ger. *siegel*, Ital. *sigillo*, Lat. *sigillum* (diminutive of *signum*), Eng. *seal*.

The loss of *g* accounts for the long vowel of *sén* and *sél*, which seem loan-words.

#### 47. *Troidh* and *tread*.

*Troidh* (foot; anc. *traig* from root *trag*, with which compare Sansk. *trksh*, Gr. *trechō*, Goth. *thragga*) = W. *trod* (foot; Old W. *traet*), and is akin to Ger. *treten* (to tread), A.S. *tredan* (to tread), *tred* (step), *trod* (path), Eng. *tread*. Cf. Goth. *trutan* and Lat. *trudo*. See Bosworth's A.S. Dictionary, Stokes' Ir. Glosses. p. 44, and Hilpert's Ger. Dictionary.

#### 48. *Fàs* and *wax*.

*Fàs* (wax, grow) is akin to Ice. *vax*, Ger. *wachsen*, A.S. *weaxan*, and Eng. *wax*. For Gael. *f* = Ice. *v*, Ger., A.S., and Eng. *w*, cf. Gael. *fìon* with Ice. *vin*, Ger. *wein*, A.S. *win*, Eng. *wine*; Gael. *feith* with Ice. *vakti*, Old Ger. *wahten*, Eng. *wait*; Gael. *feun* (anciently *fén* for *feyn*) with Ice. *vagn*, Ger. *wagen*, A.S. *wagen*, *wan*, Eng. *waggon*, *wain*; Gael. *fios*, (anc. *fis* with *s* unaspirated and *fiss* with double *s*, for *fids*), with Ice. *vit*, Ger. *witz* (cf. *wissen*), A.S. *wit*, Eng. *wit*. For Gael. *s* = *w* cf. Gael. *las* with Eng. *lax* from Lat. *laxus*; Gael. *as*, *es*, with Eng. prefix *ex* from Lat. *ex*; Gael. *deas* (anc. *des*) with Lat. *dex* in *dexter*; Gael. *sé* (*ses*, *siv*) with Eng. *siv* from Lat. *ser*; Gael. *Sasunnach* with Eng. *Saxon*.

Also cf. *fàs* with Sansk. *vaksh* (to grow, increase), Goth. *vaks*, and Low Dut. *wassen*, with which Ger. *wachsen*, A.S. *weaxan*, and Eng. *wax* are cognate.

#### 49. *Pìob* and *pipe*, *fife*, *peep*.

*Pìob* (pipe, tube) and its derivatives *pìoban* (a little pipe, a little tube), *pìobadh* (piping), &c., are re-

lated to Gr. *pipizō* (to pipe, to chirp), Lat. *pipo* (to peep or chirp), Ger. *pfeife* (tube, whistle, fife), A.S. *pip* (pipe, tube), Eng. *pipe*. *Fife* is from Ger. *pfeife*, and *peep* (to chirp) is from Dut. *piepen*, which is connected with Lat. *pipio*, *pipo*.

#### 50. *Caoin* and *whine*.

*Caoin* (weep, lament, howl), *caoin-eadh* (dirge, bewailing) are connected with W. *cyyno* (to howl), A.S. *cwanian* (to howl), Ice. *krina* (to howl), Eng. *whine* (to utter a plaintive cry).

For *c* in Gaelic = *wh* in English compare *cò* and *who* = Lat. *quis*, *qui*; *ciol* and *what* = Lat. *quid*, *quod*; *cuip* = W. *chwip* (wheep), and Ice. *hviipp*, A.S. *hweop*, *hweopan*, Eng. *whip*; *cuibhle* (a wheel), *cuibhill* (to wheel), and Dut. *wiel*, Dan. *hjul*, A.S. *hweol*, Eng. *wheel*. *Cuip* and *cuibhle* are probably loan-words.

#### 51. *Bratach*, *brat*; Eng. *brat*.

*Bratach* (banner) is from *brat* (covering, mantle, rag). Cf. W. *brat*. *Brat* (contemptuous name for a child) is connected with Scot. *brat* (a child's pinafore), A.S. *bratt* (cloak), which are evidently connected with, if not derived from, Gael. *brat*.

#### 52. *Gruth* and Eng. *curd*, *crew*, *crowd*.

*Gruth* (eurds; gen. *grotha* in mid. Gaelic) is also *cruth* in O'Reilly's Dictionary. Cf. *cruthaim* (I milk). *Gruth* or *cruth* corresponds to Eng. *curd* (Stokes' Ir. Glosses, p. 96, and is cognate with W. *crwth* (anything swelling out, crowd), *crowd* (round lump), A.S. *cruth*, *cread*, from which are derived Eng. *crew*, *crowd* (lit. a lump). Cf. Scot. *crowdy*.

#### 53. *Stàn* and *tin*.

*Stàn*, = W. *ystaen* (tin), is connected with Lat. *stannum* (tin, originally a composition of lead and silver), *stagnum* (tin), Fr. *ctain* (Old Fr. *estain*), A.S. *tin*, Eng. *tin*. The

loss of *g* accounts for long *a* in *stàn*. Cf. Lat. *stagneus* for *stanneus* (made of tin) and *stagnò* (to tin).

54. *Stàilinn* and *steel*.

With *stàilinn* (steel; *stàil-inn*, root *stal*) compare Ice. *stal*, Ger. *stahl*, A.S. *styl*, Eng. *steel*.

55. *Fionn* and *white*.

*Fionn* (fair, white) was in Old Gaelic *find*, which corresponds to W. *gwin* (fair). The root, according to Stokes (Ir. Glosses, p. 150), is *vid* for *cid*. Cf. Sansk. *svit* and *svind* (to be white) and *sveta* (white), Goth. *hveita*, A.S. *hwit*, Eng. *white*. Cf. also Ice. *finn* (bright), with which Gael. *fìnealta* (fine, handsome) and Eng. *fine* seem connected.

56. *Brac*, *bràcain*, and *brace*, *bracket*, *bracelet*, *branch*.

*Brac* (the arm) is akin to W. *braich* (arm, branch), Gr. *brachion* (the arm), Lat. *brachium* (the arm), Fr. *bras* (arm), *brace*, *bracket*. *Bràcain* (I embrace) is from *brac*. *Bracelet* is from old Fr. *brachel* (armour for the arm). *Branch* is from Fr. *branche*, which is connected with *brachium*. The Gaelic word *braclach* (*brac-lach*), applied to a wood or thicket, seems connected with *brac*, W. *braich*. Cf. Eng. *brake*, Low Ger. *brake* (brush-wood).

57. *Buidhe* and *bay*.

*Buidhe* (yellow; anc. *buide*) is akin to Lat. *badius* (bay or chestnut colour), Fr. *bai* (bay), Eng. *bay*. Cf. Ebel's Celtic Studies by Sullivan, p. 108.

58. *Creach*; W. *Praidd*; Eng. *prey*.

*Creach* (prey) corresponds to W. *praidd* (prey). Cf. Lhuyl's Arch. Brit., p. 20. *Praidd* corresponds to Bret. *preis*, Lat. *præda* (connected with *præs*, *pradis*), Fr. *proie*, Eng. *prey*. *P* in Welsh and Latin frequently corresponds, as noticed above (p. 215), to *c* in Gaelic.

59. *Cadhag* and *chough*.

*Cadhag* (jackdaw; in Old Gael. *caog*) corresponds to W. *coeg* in *coegfran* (jackdaw = *coeg-bran*), Fr. *choucas* (jackdaw), Eng. *chough*. Cf. Stokes' Ir. Glosses. p. 56.

60. *Geòla* and *keel*, *yawl*, *jolly-boat*.

*Geòla* (yawl) is akin to Dut. *jol*, Dan. *jolle* (to row), Scot. *yolle*, Eng. *yawl* and *jolly* (in *jolly-boat*). It is also akin to A.S. *ceol* (ship, small bark, keel), *cale* (the bottom of a ship), Old Ger. *chiol* N. Ger. *kiel*, Eng. *keel* (a ship or the bottom of a ship).

61. *Snuais* and *smash*.

*Snuais* (break in pieces, smash) is akin to Ger. *schmiss* (dash, blow), Ital. *smassare* (to crush), Eng. *smash*.

62. *Smior* and *smear*, *marrow*.

*Smior* (marrow; anc. *smir*) is akin to O. Norse *smior* (butter), Ger. *schmer* or *schmeer* (lard, fat), A.S. *schmere* (grease), Eng. *smear*. Cf. Stokes' Ir. Glosses, p. 56. The W. word corresponding to *smir* is *mêr* (marrow), and with it may be compared Ice. *mör* (fat), Dut. *marw* (soft), A.S. *mearu* (soft, delicate), Ger. *mark* (marrow), Dan. *marg* (marrow), A.S. *mearh* (marrow), Eng. *marrow*. Cf. Gr. *myron*.

Is *marag* (sausage; anc. *maróc*) connected with Ger. *mark*, Dan. *marg*, Eng. *marrow*?

63. *Snàig*, *snàgan*, *snàigean*, and *sneak*, *snake*, *snail*.

*Snàig* (creep; root *snàg*) is cognate with Swiss *schmaeken*, *schmaaggen* (to creep), A.S. *snican*, Eng. *sneak*. *Snàgan* (creeping, slow motion) and *snàigean* (a reptile, a creeping thing) are from *snàg*. *Snake* is from A.S. *snaca*, Ice. *snákr*, Sansk. *naga*, with which A.S. *snican* (to creep) is cognate. *Snail* is from A.S. *snæl*, *sneagl*, *sneugel*, akin to Swiss *schmaaggen* and A.S. *snican*. Cf. Wedgwood's Dictionary of Eng. Etymology.

64. *Lì*; W. *lliw*; Lat. *liveo*; Eng. *livid*.

*Lì* (colour, hue) = W. *lliw* (colour), and is regarded by Ebel as cognate with Lat. *liveo, livor, lividus*, from which Eng. *livid* is derived.

65. *Giall* and *gill, giggle, jowl*.

*Giall* (jaw) is akin to Lat. *gula* (gullet), A.S. *ceole* (jaw), *ceolus* (the jaws), and *geagl* (a jaw, laugh), Eng. *gill, giggle* (from *geagl*), and *jowl* (from *ceole*). Cf. Old Fr. *gole*, Fr. *gueule* (the throat), from Lat. *gula*. See Stokes' Ir. Glosses, p. 149.

66. *Bat* or *bata* and *bat, battle, batter, beat*.

*Bat* or *bata* (staff) corresponds to A.S. *bat* (club, staff), Eng. *bat*. Cf. Lat. *batuo* (beat, strike, bruise), Fr. *battre* (to beat, strike), Eng. *batter, battle*. To the same root belong A.S. *beatan* (to beat) and Eng. *beat*.

67. *Bàta* and *boat*.

*Bàta* (boat) corresponds to W. *bâd* (boat), A.S. *bât* (boat), Dut. *boot*, Ger. *boot*, Eng. *boat*.

68. *Dùn*; W. *din, tin*; A.S. *dun, tun*; Eng. *town, down*.

*Dùn* (heap, mountain, fort) = W. *din, tin, dinas* (city), and is cognate with A.S. *dun* (mountain, hill) from which Eng. *down* (hill, bank of sand) is derived, and with A.S. *tun* (a place fenced round, village, town) from which Eng. *town* is derived. Cf. Ebel's Celtic Studies by Sullivan, p. 117, Wedgwood's Dict. of Eng. Etymology, and Stokes' Ir. Glosses, p. 81,

69. *Cainb* and *hemp*.

*Cainb* (hemp, canvas) corresponds to Gr. *kannabis*, (hemp), Lat. *cannabis* or *canabis* (hemp), Lith. *kannapes*, A.S. *hænep*, Low Ger. *hennep, hemp*, English *hemp*. *Canvas* (hempen cloth) is from Fr. *canavas*, Ital. *cannavaccio*, Lat. *cannabis*.

70. *Mir* and Gr. *meros*.

*Mir* (part, share) is evidently akin to Gr. *meros* (part, share) and *meiromai* (to receive one's portion). The root is *mer*, and with it are con-

nected in Liddell and Scott's Lexicon, *moros, mora, môra*, and Lat. *mors*. To the same root also probably belong Lat. *merus* (pure, unmixed) and Eng. *mere* (separated from, pure).

71. *Colpa* and *calf*.

*Colpa, colpach* or *calpach* (cow, heifer, bullock, steer), are evidently akin to Goth. *kalbo* Ger. *kalb*, A.S. *calf* or *calf*, Eng. *calf*. Cf. Gael. *colp* or *calp* (the calf of the leg) with the word *calf*.

72. *Mear, mire, mireag, and merry*.

These words are cognate, as may be seen by comparing A.S. *mirige* or *myrig* (merry).

73. *Slac* or *slachd* and *slay, slaughter*.

*Slac* or *slachd* (to beat with a mallet) may be compared with Ger. *schlagen* (to beat), Goth. *slahan* (to beat), A.S. *slean* (to slay), Eng. *slay*. *Slaughter* is connected with Ice. *slatr*, Ger. *schlachten* (to kill) from *schlagen* (to beat).

74. *Bonn* and *fund, found, bottom*.

*Bonn* (bottom, foundation, base) was anciently *bond*. It corresponds to W. *bôn*, (base, sole), Lat. *fundus* (the bottom of anything), for *bundhus*, Gr. *puthmên, buthos*, Dan. *bund*, Ger. *boden*, Dut. *bodem*, A.S. *botm*, Eng. *bottom*. *Fund* is from Fr. *fond*, Lat. *fundus*. *Found* (to lay the bottom or foundation of a thing) is from Lat. *fundo* (to found), *fundus* (bottom). *Bunait* (foundation) may be compared with Lat. *fundatio*.

(To be continued.)

## LEGENDARY HISTORY OF THE SCOTS.

The legendary history of the Scots is contained in various ancient MSS., some dating back to the 10th century. Though these are written in Latin and Old French, Welsh and Irish, Gaelic and Scotch, and by

different authors, still the same facts and almost the same way of stating them, are to be found in all. They are no doubt an embodied form of the traditions, then common to the people, and handed down from age to age. The compilers of many of the documents may have had access to written information now lost; but even if they had not they could have gathered the substance of them from recitation and oral tradition. Man spoke before he communicated his thoughts in written language, and he recited long before he read. In this manner have the poems of Ossian been handed down to us. When Alban's national minstrel was forever silent, and when his thrilling harp was reverently hung up in the spacious hall, where once its mournful notes mourned Evarillan, and Oscar, and Malvina, and sung in lighter martial strains of the battlefield and love, then admiring minstrels of inferior fame caught up the echoes of its lingering notes, and repeated them until they were at last established in the form we now possess them. In this manner too, were the Iliad and Odyssey of Homer, preserved from floating for ever on the dark waters of Lethe.

We may be allowed here to mention that the most perfect collection of Pictish and Scottish Chronicles is that edited by Dr. Skene and published by the authority of the Lords Commissioners of her Majesty's Treasury. This is an invaluable work. In addition to a learned preface of nearly 200 pages, in which the principal questions relating to the early history of Scotland are discussed and cleared of much of the haze previously surrounding them, it contains a complete and exceedingly useful *index nominum et rerum*.

The compilers of the Scottish Legends delighted to assert and re-

assert the fabulous antiquity of the Scots. It was an inexhaustible theme, and one strongly united to the chords of the nation's being. Whether sung by the poet, or noted by the chronicler, it always met with a sympathetic response. The mind of the Gael, ever prone to pore over the dark and mysterious, seized hold of it as a present fact. It was rehearsed before the battle, and at the grand celebrations of state; in a word it was one of the greatest of those principles which tended to infuse a spirit of chivalry and daring into the hearts of our warriors of ancient days. These traditions are not to be laughed at as a peculiarity of the Scottish race. Almost every ancient nation, civilized and uncivilized, traced its origin back through the dark ages of time, till it fixed on that which stood up in the universal dimness more clear and conspicuous than the rest. This was the case with the Scots, and how fanciful and strange soever their traditionary legends may appear, they are not one whit more chimerical than those of Greece or Rome.

In the "Pictish Chronicle," the most ancient MS. bearing on the history of Scotland, the Scots (who were then improperly called Hibernienses or Hibernians) and the Picts are said to have come from Scythia, and thence to derive their origin.

The Scythians were also called Albani, from the white colour of their hair. This name under the form Alban was afterwards applied to the country of the Picts, or that part of Scotland north of the Firths of Forth and Clyde. They are mentioned as having bluish grey cat-like eyes, and as seeing equally well in the night-time. The wide expanse of their territories extended from the East Indies to the Germanic confines. They abounded in gold and valuable

gems of all descriptions, even from the cineadic stones, mentioned by Pliny as found in the heads of certain fishes, to the purest form of natural rock crystals. To add to the dignity of such a noble origin on the part of the Scots and Picts, the Scythians are said to have been the direct descendants of Magog, son of Japheth, son of Noah, thus carrying back their genealogy to the patriarchal times. Not a bad stretch of imagination, some may exclaim; yet we have even here bits of the kernel of truth. Whether the Scots took their name from the Scythians, or whether the similarity is merely a fanciful one I will not say, simply because it is a matter of conjecture. It is not, however, a matter of conjecture when it is stated that the Celts are the descendants of the sons of Japheth, and that they peopled the whole of Europe and the northern half of Asia. Whether this is sufficient to account for the origin of their legend I know not.

However interesting it might be to speculate on their journeys westward we dare not do so. What deeds of bravery they displayed are locked up among the hidden things of time. In this particular channel no bridge crosses the vast gulph, no chronicles exist relating actions of which we can say, "are they not written."

The Pictish Chronicle also alludes hypothetically to their Egyptian origin from Scota, daughter of Pharaoh, King of Egypt, and queen of the Scots. The date of their occupation of Ireland is referred to the fourth age of the world, the period of the decline of the Egyptian monarchy, or A.M. 3430. As this form of the legend is frequently met with in the historical annals, we shall have occasion to remark on it at another time.

The Scots are next mentioned in the Irish additions to the "Historia Britonum." Here we have a poetical account of their wanderings from Scythia till they finally landed in Ireland. This MS. commences with a series of questions on the origin of the Gael. The following is a free translation of the first few verses:—  
 "Whence came the Gael renowned in the fierce battle, whence the mighty stream that bore them to Ireland? whence the land in which they were reared brave heroes in the strife—the Fene? what brought them for scarcity of land towards the setting sun? was the cause of their wanderings flight, commerce or ambition? what is their name as a race, is it Scuit or Gaidheil?"

R. MAC-AN-ROTHAICH.

(To be continued.)

—o—

## Gaelic Grammar and Orthography.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 25.)

1. "An uair a" (when).

In such expressions as "an uair a théid mi" (when I shall go), "an uair a bhuaileas mi" (when I shall strike), the phrase "an uair a," although used adverbially, consists of a noun preceded by the article and followed by the relative pronoun *a*, the pronoun being used as a conjunction like *that* in English and *quod* in Latin. "An uair a théid mi" is, literally, "the hour or time that I shall go," and "an uair a bhuaileas mi," "the hour or time that I shall strike." "A" is, therefore, an essential part of the adverbial phrase, and not a mere redundant or euphonic letter. That "a" after "uair" is a relative pronoun appears also from the fact that it may be followed, as above, by the

future subjunctive, a tense which "is used only after the conjunctions *nu* (if), *o* or *o'n* (since), and the relative *a* expressed or understood" (Stewart's Gram., pp. 93-4).

The same remarks apply to the phrases "an trà a" (when), "an cian a" (while), "am feadh a" (while), &c., in which "a," after "trà," "cian," "feadh," is the relative used as a conjunction.

In the National Bible Society's octavo edition of the Gaelic Scriptures, revised by Drs. Maclauchlan, Edinburgh, and Clerk, Kilmallie, the relative, when used as a conjunction, is omitted, without any mark to indicate the omission, in several places in which it is used in the quarto edition authorised by the General Assembly. It is needless to give examples. In Dr. Clerk's edition of Ossian's Poems the omission of the relative in the phrase "an uair a" is, as a rule, left unmarked, although in many other places in the same edition, an apostrophe indicates where it is understood. The following lines furnish an example of this anomaly:—

"Cha shruthl'tha dorcha fonn an rìgh,  
'N uair dh'èireas e meas strì nan teud."

(Oigh-nam-mòr-shùl, 13, 14.)

In the first line, an apostrophe indicates that the relative is understood before "tha"; but, in the second line, no mark indicates that the same relative (used as a conjunction) is understood between "uair" and "dh'èireas," although, in both places, it is essential to the construction.

2. "Gu'n" (that).

"Gu'n," which is used as a conjunction, is a contraction for "gu an," the preposition *gu* (to, unto) and the dative case of the relative *a*. Its literal meaning is "to that" or "unto that," "ad quod." "B' fheàrr leam gu'n tìgeadh tu" (I wish that

thou wouldst come), is, literally, "I wish to that thou wouldst come," that is, "my wish is to the effect that thou wouldst come." With "gu'n" may be compared the Latin conjunction *quod*, which is simply the accusative neuter of the relative *qui*, governed by either *ad* or *propter* understood.

The relative is frequently not expressed in Gaelic, for the sake of euphony, between the preposition *gu* and the verb which follows. It was, probably, this circumstance that led Dr. Stewart to think that *n* (*m* before a labial) after *gu* is merely a euphonic letter, which should be written with a hyphen instead of an apostrophe before it. It must, however, be noticed, (1) that Dr. Stewart has not expressed a very decided opinion on this point (see *note* at p. 176 of Stewart's Gram.); (2) that in the Gaelic Pentateuch, which he revised along with Dr. Stewart, Luss, and which was published eight years after the last edition of the Grammar appeared, "gu'n," not "gu-n," is invariably used; (3) that *n* (*m* before a labial) is manifestly understood when it is not expressed between *gu* and the verb which follows, as shown by the following examples taken from the 5th chap. of 2 Cor. (ed. 1826):—

V. 4. . . . "chum gu bi bàs-mhorachd air a slugadh suas le beatha."

(. . . . chum gu'm bi bàs-mhorachd," &c.)

V. 10. . . . "chum gu faigh gach neach na nithe a rinn e," &c.

(. . . . "chum gu'm faigh gach neach," &c.)

V. 11. . . . "tha dòchas agam mar an ceudna gu bheil sinn," &c.

(. . . . "tha dòchas agam mar an ceudna gu'm beil sinn," &c.)

V. 12. . . . "chum gu bi freagrachd agaibh dhoibh-san," &c.

(. . . . "chum gu'm bi freagradh agaibh dhoibh-san," &c.

V. 19. "Eadhon gu robh Dia ann an Crìosd," &c.

("Eadhon gu'n robh Dia ann an Crìosd," &c.)

V. 20. . . . . "mar gu cuireadh Dia impidh leinne," &c.

(. . . . "mar gu'n cuireadh Dia impidh leinne," &c.)

V. 21. . . . . "chum gu bitheamaid air ar deanamh," &c.

(. . . . "chum gu'm bitheamaid air ar deanamh," &c.

In all these examples 'n or 'm (the dative case of the relative) is understood after "gu," and may, as we have shown, be inserted. In verses 4, 12, 19, 20, 21, Drs. Maclauchlan and Clerk have inserted it, we think with advantage, in the edition of the Gaelic Scriptures which they revised. By the apostrophes inserted before *n* and *m* they show that they regarded "gu'n" and "gu'm" as abbreviated forms, although they may not have had a distinct idea of what 'n and 'm represent.

In his edition of Ossian's Poems Dr. Clerk has, as a rule, substituted "gu-n" for "gu'n" and "gu-m" for "gu'm," thus showing that he now regards *n* and *m* between *gu* and the verb in the mood which Stewart has called the "negative" or "interrogative," as a mere euphonic letter. But if this view be correct *n* and *m* between the propositions *do*, *fo*, *mu*, *o*, and the verb in the same mood must likewise be regarded as euphonic and be written with a hyphen instead of an apostrophe. Dr. Clerk himself saw this, and, accordingly, we meet in his edition with "do-n" for "do'n" = "do an" (to whom, to which), "fo-n" for "fo'n" = "fo an" (under whom, under which), "mu-n" for "mu'n" = "mu an" (about whom, about which, before that), "o-n" for

"o'n" = "o an" (from whom, from which, from that), as in the following examples taken from a number of similar changes which we have marked:—

"A reub an caraaid do-n robh 'ghràdh" (Vol. I. p. 450), for,

"A reub an caraaid do'n robh 'ghràdh."

(Who pierced the friend to *whom* was his love.)

"Fo-n lùb geug dharaig nan tòrr (Vol. I. 130), for,

"Fo'n lùb geug dharaig nan tòrr."

(Under *which* bends the oak-branch of the hills.)

"Nighean Chath-mhìn, mu-n luaidh na bàird" (Vol. II. p. 258), for,

"Nighean Chath-mhìn, mu'n uaidh na bàird."

(Daughter of Cath-min of *whom* [lit. about *whom*] the bards will sing.)

"Mu leabaidh o-n leum na ruaidh" (Vol. II. p. 440), for,

"Mu leabaidh o'n leum na ruaidh."

(By the bed from *which* start the hinds.)

We are confident that Dr. Clerk will find no difficulty in seeing that in these examples *n* after *do*, *fo*, *mu*, *o*, is not a euphonic letter but the dative case of the relative *a*, governed by the prepositions *do*, *fo*, *mu*, *o*, and that, therefore, it should be written, as in the editions of the Highland Society and of Mr. Ewen M'Lachlan, with an apostrophe before it to indicate the elision of *a*. We are confident also that, as he was led by "gu-n" to "do-n," &c., he will also be led, on seeing that these forms are erroneous, by "do'n" &c., to the correct form "gu'n."

(To be continued.)

—o—

"OF TWO EVILS CHOOSE THE LEAST."—Of two physical evils you may choose the least; of two moral evils, choose neither.



MR. EDMUNDS' REPLY TO  
COL. ROBERTSON.

SIR,—As you have found room for Col. Robertson's long and vehement attack, I presume you will be able and willing to afford me a much smaller space for a reply. I do not propose to discuss in detail the long string of etymologies which Col. Robertson gives as substitutes for mine; both are now before the public, and I am content to abide its verdict. I merely wish to point out the chief errors in principle and in point into which my antagonist's zeal has betrayed him.

Taking the less important first, I have to note that the statement, that I have copied from Chalmers, is a mistake. I have never read Chalmers' work, but am grateful, none the less, for the information that my etymologies are borne out by so high an authority—if Chalmers be a high authority.

I merely notice in passing the misspelling of the Welsh word, which is not "Lanerch," but "Llanmerch," as I wrote it.

A more important mistake is that which attributes to me the assertion that "Ben" and "Pum" are identical. I never wrote such nonsense. I explained that "Iomond" appears to me to be the same as "Iuman" which means the "standard of a tribe." Thus BenIomond would be the "hill of the standard," just as Pumluman is the "hill of five standards," that is, the place where five tribes assembled. "Pum" is an old form of the Welsh "pump" which means *five*.

Another of Col. Robertson's mistakes is, that I do not know what "mam" signifies. I have already given its meaning, which, in all European languages in which it occurs, means "breast," a "mother."

It is not only a mistake but a slight inconsistency in my assailant to object to a place being named Dover from *dufwer*—"water," when he lays it down that Ayr is named from being on the water. If there be anything "ridiculous" in the etymology, he must take his share of it.

Col. Robertson's *reductio ad absurdum* is a sad failure. He is quite correct in saying that I assert that "the Gael somehow got to the north part of Britain and then came south." All history bears me out in the assertion. The Gael got the habit of "coming south," as soon as the

Roman power began to decay, and he continued the practice to the great distress and discomfort of the Roman-Britons until the Saxons drove him back again. For about three centuries the Gaels continued to come "from the northwest," and it is certain that they came south even further than Kent, for the Britons in their petitions to Ætius, the Roman Consul, A.D. 441, says "the barbarians drove us to the sea." That inroads kept up for 300 years should leave no trace is impossible, and that the principal rivers should have waited to be named by the invaders is equally impossible. That some of the invaders remained behind when the rest were driven back is very likely in itself, and is borne out by this fact that traces of their presence are to be found only in a few out-of-the-way spots, and in the names of a few insignificant streams.

All the principal rivers and mountains bear names belonging to the British tongue, intelligible in that tongue at the present day. The "natural direction and emigration of the Gael" is a phrase I do not pretend to understand; I am content with the facts of history, which show that my assailant is altogether wrong as to the *actual* "direction and emigration," &c.

The occurrence of "Aber" in Scotland, taking Col. Robertson's book as my guide, is confined to districts penetrated by the Roman arms; and as the Roman armies must have been composed to a great extent of Britons, there can be no difficulty in accounting for the presence of the word. We read that Claudius penetrated as far as the Orkneys, so that it is impossible that he left much of the mainland unsubdued.

As to the words quoted by me which Col. Robertson says are not Gaelic, my answer is at once clear and brief. If he will refer to my book he will find that I had to answer two assailants, himself and "an eminent Celtic scholar" writing in the *Dublin University Magazine*. In so doing I considered it to be only courtesy to take my specimens of Gaelic from my assailants themselves. All the words in the Gaelic column of the table are quoted, *with the meanings*, exactly from one or other of those authorities, except *balloch*. That I find to be the name of a place situated at the spot where a river issues from a lake, precisely as Bala in North Wales is situated, and if the word be not Gaelic it must be British, which is in etymology still less acceptable to my

opponent. The sixteen words (out of above thirty) which he denounces as not Gaelic, are all quoted from the *Dublin University Magazine*, to which I refer him.

FLAVELL EDMUNDS, F.R.H.S.

Hereford, 12th July, 1873.

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## NEWS OF THE HIGHLANDS AND ISLANDS.

**KINTYRE CANAL.**—There is a proposal being made to cut a canal across Kintyre at Tarbert. The cost is estimated at upwards of £100,000.

**THE SCOTCH IN AMERICA.**—On Monday, the 14th ult., a lecture on the above subject was delivered in the Music Hall, Inverness, by Charles Mackay, LL.D. The lecture was replete with interest. We shall avail ourselves of some of the information it contained at some future date. A most hearty tribute of thanks was accorded to the lecturer at the close.

**NEW ZEALAND.**—The idea of establishing a Gaelic church in Dunedin has been mooted. A meeting of persons favourable thereto, has been held in the Athenæum, and the employment in the meantime of an energetic missionary to visit the Gaelic residents in and around Dunedin, has been resolved upon. The meeting was opened with a Gaelic prayer by Mr. M'Lellan, and subsequently an address was delivered by Mr. A. G. Allan.

**INVERNESS GAELIC SOCIETY.**—This vigorous and valuable society held its second annual assembly in the Music Hall on the 10th of last month. The hall was tastefully decorated, and there was an immense audience. In the unavoidable absence of Cluny Macpherson, the chair was occupied by Duncan Davidson, Esq., of Tulloch, around whom on the platform were a large number of ladies and gentlemen, many of whom had come long distances to take part in the interesting proceedings. Besides the Chairman, the speakers were the Rev. Alex. M'Gregor, who delivered a most eloquent Gaelic address, from which we are sorry space forbids our making quotations; Dr. Chas. Mackay; the Rev. Alex. Stewart of Nether Lochaber; Mr. Cameron of Lochiel, M.P., and Dr. Carruthers. Excellent and appropriate music, both vocal and instrumental, filled the intervals between the addresses, and the meeting was closed by the singing of a Gaelic version of "God save the Queen."

**HONOURS.**—We are glad to observe that Mr. William Macphail, son of one of our most valued contributors, has taken first prizes in English, Mathematics, and French in Watson's College, Edinburgh, and has also gained a University Bursary of £25 a year for four years. He is a native of Mull.

**WIMBLETON, THE QUEEN'S PRIZE.**—We are proud to state that this prize has now for the third time fallen into the hands of our Highland countrymen. The fortunate shot on this occasion is Sergeant Menzies, Edinburgh, a native of Strath Rannoch. He received quite an ovation at the hands of his comrades on his arrival at Edinburgh.

A baby was o' with the nurse, who walked it up and down the garden. "Is't a laddie or a lass?" said the gardener. "A laddie," said the maid. "Weel," says he, "I'm glad o' that, for there's ower mony women in the world." "Hech, man," said Jess, "div ye no ken there's aye maist sawn o' the best crap?"

**HIGHLAND SNOBS.**—A class sometimes found in society, we would especially beseech to depart: we mean Highlanders ashamed of their country. Cockneys are bad enough, but they are sincere and honest in their idolatry of the Great Babylon. Young Oxonians or young barristers, even when they become slashing London critics, are more harmless than they themselves imagine, and after all inspire less awe than Ben Nevis, or than the celebrated agriculturist who proposed to decompose that mountain with acids, and to scatter the debris as a fertilizer over the Lochaber moss. But a Highlander born, who has been nurtured on oatmeal porridge and oatmeal cakes; who in his youth wore home-spun cloth, and was innocent of shoes and stockings; who blushed in his attempts to speak the English language; who never saw a nobler building for years than the little kirk in the glen, and who owes all that makes him tolerable in society to the Celtic blood which flows in spite of him through his veins;—for this man to be proud of his English accent, to sneer at the everlasting hills, the old kirk and its simple worship, and to despise the race which has never disgraced him—faugh! Peat-reek is frankincense in comparison with him; leave us, we beseech of thee!—*The late Rev. Dr. M'Leod.*

# A N G A I D H E A L.

II. LEABH.] DARA MIOS AN FHOGHARAIDH, 1873. [19 AIR.

## DONNCHA CAIMBEUL.

### II.

Bha 'n crodh sgith, agus a' gluas-  
ad gu h-athaiseach; ghlac Donncha  
slatag 'n a laimh, agus chuidich e leis  
na drobhairean ann a bhi 'g an iomain  
air an turus. Thug fear dhiu sgillinn  
dha, thug fear eile da sgillinn dha;  
agus air do 'n oganach aig an robh  
an drobh air a churam 'fhaicinn cho  
ealamh agus cho ghrad-charach 's a  
bha Donncha, agus an t-astar a  
chaidh e leo gu bhi 'g an cuideachadh,  
thug e sea-sgillean dha. Bha sud 'n a  
mhaoin do Dhonncha. Air dha 'bhi  
ro ocrach, cheannaich e tri buillionn-  
an sgillinn anns a' cheud bhaile troimh  
an deachaidh iad; dhith e aon dhiubh;  
thug e aon eile do Oscar, agus ghiu-  
lain e an treasamh aon dhiubh fo 'ach-  
lais fa chomhair 'fheuma air a thurus.  
Lean e an drobh gus an d' thainig an  
oidheche orra, agus thionndaidh iad a  
thaobh anns an dubh-thra gu raon ard  
eadar *Uisge Ghala* agus *Middleton*.  
Leig Donncha e fein sios gu tamh fo  
fhasgadh seann challaid; roinn e a'  
bhuihionn air Oscar, agus dhith iad an  
greim tioram gu caidreach le 'cheile.  
Air do Dhonncha 'bhi ro sgith, thuit  
e gun dail ann an trom chodal, as  
nach do dhuisg e gus an robh a' ghrian  
air diredh ri airde nan speur air  
an latha ar-n a' mhaireach. Bha  
Oscar, an drobh agus na Sasunnaich  
air falbh agus as an t-sealladh.  
Fhuair Donncha bochd e fein 'n a  
aonarach air raon lom, fasil, gun  
fhios dha ciod an dutaich no an  
rioghachd anns an robh e. Shuidh  
e car greis ann am breislich iomadach  
ach neo-umhaileach, a' suathadh a

shul agus a' tachas a chinn; cha  
b' urrainn e 'inntinn a dheanamh  
suas ciod a dheanadh e, no c' aite an  
rachadh e. Anns an duiseal chianail  
ud, co a chunnaic e a' tighinn air ais  
d'a ionnsuidh, 'n a dheann-ruith, ach  
a chaomh-charaid Oscar; oir ged a  
b' eiginn dha air gairm a mhaighistir,  
Donncha 'fhagail leis fein 'n a shuain  
fo fhasgadh na callaid, far an do  
chaith iad an oidheche ann an asgailt-  
ean a cheile, bu choltach gu 'n do  
ghabh Oscar fath air a' cheud choth-  
rom a fhuair e gu teicheadh air ais  
gus far an d' fhag e a chompanach.  
Ole no math a dh' fheudadh tighinn  
'n a dhail, chuir Donncha roimhe,  
na 'm bu chomasach e, dealachadh a  
chur eadar Oscar agus a dhroch  
mhaighistir; smaointich e nach robh  
ni 'b' fhearr fo 'ailghios na teicheadh  
air falbh bho 'n rathad mhor cho  
luath 's a bheireadh an cosan iad le  
'cheile, agus an aghaidhean a thoirt  
air monadh fiadhaich a bha 'sineadh  
a mach ris an aird-an-iar. Cha  
deachaidh iad da fhichead ceum thar  
an rathaid, gus am faca e an Sasun-  
nach a' tilleadh air ais gun ad gun  
chota, le a bhata togta ri 'ghualainn.  
Chriothnaich Donncha gu bonnaibh  
a chos, fo eagal gu 'n cuireadh an  
Sasunnach, 'n a fheing agus 'n a  
bhruidealachd, na h-eanchainnean as  
fein agus a Oscar. A reir coslais,  
cha d' thug an Sasunnach an aire  
dhoibh, air dha a bhi 'n a dheann-  
ruith agus a' sealltainn direach  
roimhe. Luidh Donncha sios fo  
thoman fraoich, agus chrub Oscar  
gu teann ri 'bhroilleach. Bha am  
fraoch cho fada 's gu 'n do chomh-  
duich e iad le cheile; leum an Sasun-

ach thar an rathaid a dh-ionmsuidh an aite 's an do chuir Donncha agus Oscar an oidheche seachad, ach cha d'fhuair e ann ach nead fhalamh. Sheall e mu 'n cuairt, agus ghairm e air Oscar; chlisg Oscar, agus dhluthaich e ri broilleach Dhonnchai; chunnaic Donncha e 'tighinn dìreach an taobh a bha iad, 'aodann laiste le feing agus le aimheal, le a bhata suas ri 'ghualainn. An uair a thainig e dluth dhoibh sheas e; sheall e a null 's a nall, chuir e a mheoir 'n a phluic, rinn e fead-ghlaice, agus bheuc e a mach: "Oscar, gheo, ho!" Chriothnaich Oscar, agus chrub e ni 'bu dluithe ri broilleach Dhonnchai. Bheireadh Donncha an saoghal, ged 'bu leis e, airson gu 'n sluingeadh an talamh e. "Gonadh agus droch combhdhail air," arsa 'n Sasunnach: "Na 'm faighinn greim air dheanainn e fein agus an slaoightear beag, bradach daor aig pris sam bith. Cha 'n urrainn iad a bhi ro fhada air falbh; ar leam gu 'm bheil mi 'g an cluinntinn." Sheas e 'n a thosd a dh' eisdeachd car tiota, ach aig an dearbh mhionaid ud thainig tuathanach air muin cich suas ris, agus dh' fheoraich e dheth an do chaill e a chu? Thuirt an Sasunnach gu 'n do chaill, gu 'n do ghoideadh e le biasd bhalach a choinnich riu air an rathad. Dh' innis an tuathanach dha gu 'n do choinnich e ri giullan agus cu 'n a dheigh mu thuaircam mìle air adhart. Air dhoibh a bhi mar so a' comhradh ri 'cheile, chaidh cu an tuathanaich suas gu uirigh Dhonnchai, chuir e a shron air fein agus air Oscar, choc e 'earball, thug e cuairt no 'dha timchioll orra, a grunnsgail gu bagarach. Mu 'n d'fhag e iad bhuin e gu mi-mhodhail ri Donncha, ach air eagal an drobhair, ghiulain Donncha gu foighidneach leis an oilbheum a thug cu an tuathanaich dha. Cho luath agus a chuala an drobhair sgeul an tuathanaich mu 'n ghiullan agus

mu 'n chu ghreas e air adhart gun suil a thoirt thar a ghuala gus an deachaidh e as an t-scalladh.

An nair a fhuair Donncha e fein agus Oscar aon uair eile saor á lamban an drobhair, bha 'uchd air a lionadh agus air a luasgadh le tomhas de sholas agus de thaingéalachd, a chuir gach cruaidheas troimh an deachaidh e riamh, as a chuimhne; agus cho luath 's a chaidh an Sasunnach as an t-scalladh dheirich e fein agus Oscar, thog iad ris a' mhonadh, agus cha b' fhada gus an d'rainig iad gu tigh ciobair, far an d'fhuair e aran agus meog air son a bhidh-maidne. Cha bu chuimhne leis gu 'n do bhlais e riamh diota no urachadh cho milis no cho taitneach; ach ocrach mar bha e fein, cha d' aicheadh e air Oscar a roinn de 'n chreich.

Tur aineolach air an duthaich anns an d'fhuair Donncha e fein a nis, 'n a fhogarrach allabanach gun pheighinn 'n a phoca, cha robh dad a b' fhearr na a' bhaigeireachd fo 'ailghios; mar sin bha e corr agus bliadhna a' dol mu 'n cuairt o thigh gu tigh air feadh nan tuathanach timchioll monadh *Herriot*, a' fuireach, ma dh' fhaoidte, blo aon oidheche gu 'dha no trì 'sheachdainean anns gach aite fa leth a reir an tomhais do chaoimhneas a gheibhte leis. Cha ghabhadh e gu dona tair no dimeas a dheante air fein, ach far am faigheadh Oscar beum no buille, no na 'm faighte coire do 'n chairdeas chaidreach a bha air altrum le Donncha dha, bu leoir sud gu bhi a' gluasad Dhonnchai gu bogadh nan gad, ciod air bith cho fialaidh 's a bhiodhte ris fein.

Dh' fhuirich e mìos no 'dha ann an aite d' am b' ainm *Dewar*, far an robh, na 'm b' fhior an sgeul, tannasg piobaire a' tathaich; chaidh am piobaire a chur gu bas moran bhliadh-nachan roimh an am ud, agus air mhodh cigin a dh' fhuirich riamh 'n a dhiomhaireachd; agus b' ainmig

oidhche anns a' bhliadhna nach robh am piobaire air a chluinntinn no air 'fhaicinn le cuid-eigin timchioll an tìghe. Bha a leaba aig Donncha ann an oisinn de 'n bha-thigh, agus bha e air a sharuchadh gu h-eagalach leis a' phiobaire. Bhiodh e'g a chluinntinn gu tric a' sgrìobhadh an measg nan taobhan agus nan sailean, agus air uairibh a' ròcail mar gu'm biodh neach a' tilgeadh na h-analach, no mar mhart 'g a tachdadh anns an nasg; ach fa dheireadh, air oidhche araid chunnaic e am piobaire ri a thaobh, nì a chuir a leithid de uamhas air a's gu'm b'eigin dha an t-aite 'fhagail, an deigh dha 'bhi re ioma latha ann an tinneas fiabhirusach. Bheir sinn an sguel so ann am briathraibh Dhonncha fhein, mar 'bu tric a bha e air 'aithris leis:

“Air feasgar araid, air dhomh a bhi ag iomair cruaidh gu mullach *Willenslee*, thuit an oidhche orm mu'n d'fhuair mi air m'ais. Bha mi a' smaointeachadh 's a' smaointeachadh cho cruaidh-chridheach 's a bha e, am piobaire bochd a mharbhadh—a theanga 'ghearradh a mach as a bheul, agus a throimh-lotadh o'n taobh-chuil. Smaointich mi nach b' iongantach ged a ghabhadh a thannasg gu ro dhona e. Ann am prìobadh na sul, thug mi fainear solus air thoiseach orm. Shaoil mi gu'n robh an t-slatag a bha'n am laimh ri theine, agus thilge mi air falbh i, ach chunnaic mi an solus, a' snamh gu h-athaiseach seachad air mo chois dheis agus a' dearsadh air mo chulthaobh. Cha robh dad de eagal orm, agus thionndaidh mi mu'n cuairt a shealltuinn air an t-solus, agus ciod a chunnaic mi ach am piobaire'n a sheasamh lamh rium air mo chulthaobh, agus air dhomh tionndadh mu'n cuairt, sheall e dìreach 'n am aodann. Bha e coltach ri corp marbh; ach cha d'fhuair mi ach plathadh dheth; oir ann an tiota

dh' fhas gach nì mu'n cuairt dhomh cho dorcha ri slochd! Dh' fheuch mi ri ruith, ach thuit mi 'n am ghlag air an lar, luidh mi sìos ann an seorsa de dhùiseal, cha'n fhios cia cho fada's a bha mi 'n am shìneadh; ach 'n uair a thainig mi thugam fein, dheirich mi agus dh' fheuch mi ri ruith, ach cha tugainn da cleum gun bhi 'n am shìneadh a rithist. Cha robh mi cend slat o'n tigh, agus tha mi lan chinnteach gun d'fhuair mi corr agus ceud leagadh mu'n d'rainig mi e. Air an la ar-n a' mhàireach bha mi ann an ard fhiabhirus; rinn na scarbhantan leaba air mo shon ann an oisinn de'n *Chidsin*, far an robh mi 'n am luidhe re mhoran laithean, a' fulang gach oidhche fo eagal agus fo uamhas, a' sìor shaoilsinn gu'n robh an piobaire a' cromadh tharam air an aon taobh no air an taobh eile. Cho luath agus a fhuair mi comus gluasaid dh' fhadh mi *Dewar*; ach fada na dheigh sud, cha b' urrainn dhomh codal am aonar 's an oidhche, no fuireach ro fhada leam fhein eadhon re an latha.”

MUILEACH.

(*Ri leantuinn.*)

#### LITIR O RUNASDACH.

A GHÀIDHEIL RUNAICH,—Cha 'n 'eil feum ann a bhi 'toirt seachad leisgeulan air son a bhi cho fada gun sgrìobhadh g'ur n-ionnsaidh. Tha barail agaibh fhein air an aobhar cheana, a's cha 'n eil buannachd ann an tuilleadh a radh. An uair a thoisich mi air sgrìobhadh thugaibh a thaobh seann chleachdan agus saobh-bharailean a bha, aig aon am, coitchionn 'n ar measg, bha a run orm litir a chur g'ur n-ionnsaidh gach mìos, oir cha deachaidh ach gle bheag dhiubh a thoirt a lathair fhathast; a's tha iad airidh air an cumail air chuimhne, mar nithe a bhùineas do'n aimsir a bha. Sgrìobh

mi litir g'ur n-ionnsaidh air son na h-aireamh mu dheireadh, a' toirt iomraidh air na cleasan agus na gnathan leis am b'abhaist do na Gaidheil an oidheche fhada, gheamhraidh a chur seachad; ach bha an litir tuilleadh's fada air dheireadh, a's cha do chuir mi air falbh i. An uair a thainig an GAIDHEAL a steach chunna mi nach robh feum a cur thugaibh idir, do bhrìgh's gu'n d'thug *Abnach* cunntas seachad air a' cheart ni. Ann an aite na litreach sin a chur thugaibh, air eagal gu'm biodhmaid a reir aogais "am bad a cheile," a's cha'n ann "ri guaillibh a cheile," bheir mi dhuibh sgeulachd bheag no dha a tha'nochdadh cuid de na nithe a bha aon uair air an creidsinn. Tha mi ro thoilichte 'fhaicinn gu'm bheil Triath Ile, an Caimbeulach smearail, air cuid d'an stor mhor a tha aige a thoirt a lathair—Buaidh a's piscach air! Is mor a' chomain fo'm bheil e air gach aon aig am bheil tlachd do'n chlanain aosda, a chur. Cha'n'eil iad ach tearc a chruinnich ri 'cheile a' choimhlion rann agus sgeul's a thionail esan. Chuireadh e comain a bu mhonha air a luchd-duthcha, na'n oidhirpicheadh e air an teagasg no an fhirinn a tha'n a laidhe aig steidh nan sgeulachdan a chomharachadh a mach; oir tha mi's an lan bheachd gu'm bheil aobhar sonruichte aig gach sgeul—gu'm bheil iad aona chuid'n an doigh bhairdail air teagasg eigin a thoirt seachad, no gnìomh araidh a chumail air chuimhne. Tha moran diubh'n am mineachadh air nithe nadurra, a's cuid diubh air an toirt mar reuson air son coslais agus dealbh na duthcha. Tha na sgeulachdan so cho ceangailte ris na h-ainmean aig aitean a's gu'm bheil e neo-chomasach an t-ainm a thuigsinn gun eolas a bhi aig neach air an sgeul. Tha a sgeul fein am bith-eantas aig gach cnoc, aig gach gleann,

agus aig gach staca. Tha luchd-leughaidh a' GHaidheil uile eolach air an doigh anns an deachaidh call na luinge Spaintich a chumail air chuimhne, ann an sgeulachdan nan Gaidheil. Tha an sgeul sin air 'inn-seadh cho snasmhor leis an Ollamh Mac-Leoid, a's gu'm bheil mi beachdaidh nach ann aon uair a bha e air a leughadh leis gach Gaidheil. Tha an sgeul so a' leigeil ris an rathad anns am bheil, aig moran de na h-ursgeulan faoin a bha air an innseadh an uair a chruinnicheadh muinntir air cheilidh, an steidh ann am firinn. So agaibh sgeul a bha air a lan chreidsinn aon uair am measg nan seann daoine.

Tha loch aillidh ann an aon de cileanan na Gaidhealtachd. O'n loch so tha sruthan a' ruith a chum na mara; a's ged nach 'eil eas no bacadh air bith's an rathad tha e air aithris nach 'eil bradan ri 'fhaotainn air an t-sruthan sin. A nis cha'n 'eil teaganh agam nach 'eil so fìor; a's ma tha e fìor, feumaidh gu'm bheil aobhar eigin ann an Nadur air a shon; ach so agaibh an t-aobhar a thug na seann sgeulachdan seachad a thaobh na cuise. Bha, latha araidh, duine ag iasgach air an t-sruthan sin. Thug e uine fhada air iomairt na slaithe a's air siapadh na cuileige, ach iasg cha d'thug plub, agus ceann cha do ghlac e. Mu dheireadh thainig seann duine coir far an robh an t-iasgair. Bha an duine comharraichte air son maldachd a ghnuise agus suairceis 'aogais. Co bha's an fhear-thurais ach Calum-cille, a bha aig an am air chuairt anns na cearnaibh sin a's searmonachadh an t-soisgeil. Chuir e failte le modh duim'-uasail air an iasgair. An deigh dhoibh a bli greis a's seachas, dh'iarr Calum-cille air an iasgair a' chiad bheathach a ghlacadh e. Gheall an t-iasgair sin a dheanamh. Cha bu huathl' a thug e an gealladh na

ghlac e bradan ciatach. An uair a chunnaic e cho eireachdail 's a bha an t-iasg a thug e air tìr, ghabh e aithreachas d'an ghealladh a thug e do 'n choigreach, a's thuirt e ris, "Gleidhidh mi am fear so, a's gheobh thu an ath aon a ghlacas mi." "Bitheadh e mar sinn," arsa Calum, a's ann am priobadh na sul' bha bradan moran na bu mhomha na 'chiad fhear aige air ghiuran. A rithisd thug sglamhaireachd agus saunt air a ghealladh a bhristeadh; "Bheir mi dhuit," ars esan, "an ath iasg a gheobh mi." "Bitheadh e mar sinn," arsa Calum. Ann an uine ghearr bha bradan tar-ghéal, fada na bu mhomha agus na b' fhearr na 'n dithis eile, aige air a dhubhan. Thug e gu tìr e, agus fhuair sannt a' bhuaidh an treas uair air an iasgair; agus a rithisd dh' fhailnich e 'n a fhacal. Las corruich Chalum; mhallaich e an t-uisge, agus o'n latha sin gus a so cha deachaidh bradan a thoirt gu tìr air bruaich uaine an t-sruthain so. Tha e soilleir do gach aon nach 'eil an sgeul so fìor, ach gidheadh, tha e 'n a dhoigh bhàrdail air ni nadurra a chumail air chuimhne, a's tha e aig a' cheart am a' toirt seachad leasan moralta ro mhath; tha e 'leigeil ris cho graineil 's a tha ceilg ann an gnothuichean; a' foill-seachadh cho tairil 's a tha sglamhaireachd agus sannt, agus a' teagasg gu 'm pill ceilg, breugan, carachd agus lubachd shnagach le dioghaltas dubailte air cinn na dream a chleachdamas iad. Cha 'n 'eil teagamh agam nach teagaisgeadh sgeul d' an t-seorsa so do shluagh aineolach na b' fhearr na ma dh' fhaointe iomadh searmoin, cho feumail 's a tha e an fhirinn a labhairt aig gach am, a's gach gealladh a bheirear seachad a choimhlionadh.

Tha e, mar a tha 'fhios agaibh 'n a sgeula cumanta gu 'n do chuir Paruig an rnaig air na nathraichean á tìr na

h-Eirionn. Tha e so-thuigsinn do gach neach nach 'eil an sgeul sin fìor ann an seadh litreachail, ach faodaidh e bhì fìor gu leoir ann an rathad eile; oir, tha sar fhirinn air a cur an ceill anns an sgeul ma 's e 's gu 'n robh e fìor gu 'n robh na Gaidheil aon uair a' toirt aoraidh do 'n nathair. Ma tha e fìor, mar tha cuid dhiubhsan a tha 'toirt aire do sheana cleachdainnean ag innscadh dhuinn, gu 'n robh nathair-aoradh air a chleachdainn am measg nan Ceilteach; an sin tha e da-rir-eadh fìor gu 'n do chuir Paruig ruaig air na nathraichean trid toirt a steach na h-aidmheil' Criosdaidh. Cha 'n 'eil aon air bith nach cuala mu dbeibhinn na h-altarach a fhuaradh o chionn beagan uine dluth air Loch-nan-eala, ann an sealladh trì binneinan Chruachain—Ban-rìgh nam beann. Tha an altair so, ma 's fhìor; air dealbh nathair mhoir, agus tha iad ann a tha tarraing uaith so gu 'n robh aoradh air a thoirt do 'n bhiasd shnagaich le ar n-athraichean anns na linntean fada-thall. Ma 's e agus gu bheil so fìor, oir cha 'n eil mi dol a thoirt barail' a thaobh na cuise, tha e soilleir mar a chuir Paruig an ruaig air na nathraichean—trid a bhì 'n a mheadhon air creideamh a b' fhearr agus eolas a b' airde a thoirt a steach do 'n duthaich. Tha cuid ann a tha ag aicheadh gu 'n d' thug na Gaidheil aoradh, aig am air bith, do ni no neach ach dhasan d' an dlìge aoradh: their iad gur tuailleas a tha air a chur orra an uair a their-ear mu 'n deibhinn, gu 'n robh iad a' toirt aoraidh do *Bhòl* no do 'n ghrein. Tha iadsan a tha de 'n bharail so ag radh nach 'eil na facail, "Bealltainn"—*Bàl-teine*, agus "miorbhuil"—*meur-Bhòl*; a' dearbhadh ni air bith, oir, gur e "Beuil," 's e sin *beatha-wile*, an t-ainm leis an do chomharraich na Gaidheil a mach an Tì ud a's e Ughdar gach ni. Tha iadsan a tha

d' an bharail so a' faicinn, eadhon anns na h-altairean ud, mar a tha an altair faisg air an Oban, dearbhadh cha 'n ann air iodhal-aoradh, ach air an fhior aoradh. Tha na h-altairean so do ghnath air am faotainn ann an sealladh beinne eigin, aig am bheil trì barranna no binneinan; agus tha a' chuid d' an altair air an robh an iobairt air a tairgseadh air mullach cinn na nathrach. Tha a' bheinn, deir iad, 'n a samhldh air an Trianaid bheannaichte—'n a triuir, ach fhathast 'n a h-aon; agus an altair air ceann na nathrach a' leigeil ris na buaidh' a bha ri bhi air a toirt leis an Ti ud a b'e "Sìol na mnatha a bhruth ceann na nathrach." Cha 'n'eil teagamh nach robh cuid de fhirinn air a measgadh leis gach seorsa saobh-chreidimh agus iodhal-aoraidh; agus bhitheadh e'n a chuspair gle fhregarrach do chuid de na h-ard-sgoilearan gleusta a tha 'deanamh combnaidh leibh, oidheirp a thoirt air solus a chur air eachdraidh bharailean agus ceudchreideamh nan Gaidheal.

Bheir mi nis seachad sgeul beag eile trid an d' thug na seann daoine oidheirp air ni ann an Nadur a mhineachadh. Tha eilean beag 'n a laidhe faisg air corsa aon de eileanan mora Innse-Gall, anns am bheil e air a radh, nach fhan nathair beo. Cha 'n'eil fhios agam am bheil so fìor, ach tha gu'leoir de nathraichean nimheil anns an eilein mhor. A nis, tha a' cheart ni air a radh do thaobh Eirinn. So agaibh an scol air an do mhinich na seann sgeulachdan a' chuis. Tha e air a radh gur e mir de dh-Eirinn a tha 's an eilean bheag—gu 'n robh air maduinn Shambraidh araidh, anns na linntean ud anns an robh fàmhairean ag aiteachadh nan cearna so, aon de mhnathan-uaisle nan curaidhean uamhasach sin a' miannachadh sgrìob a thoirt a nall á Eirinn do dh-Albainn. Ann an aite

dol air bord luinge no bata, chuir i truiséaladh oirre fein a's ghabh i nall troimh linne bhuaireasaich nam beuchd, mar gu 'm biodh neach a' dol thar aite tana na h-aibhne. An uair a bha i' tarruing dluth air cladaichean na h-Alba leig i sìos an truiséaladh a bha oirre; agus 'd é a bha ach an t-eilean beag aice ann an luib a sgiort gun fhios aice air, ged a tha mu dha chota-ban fearainn ann. Thuit an t-eilean an sud, agus an sud tha e fhathast. Tha cuimhne agam aon uair a bhi 'abhairt ri seann duine coir a bha a' lau chreidsinn an sgeoil so. Dh'oidheirpich mi air a dhearbhadh dha cho tur an aghaidh naduir 's a bha an ni. Cha rachadh agam air a chur as a bheachd fein aon lide; agus thar leam gu 'm bheil mi a' faicinn fhathast mar a las suil an duine choir le lan bhuidh, an uair a chuir e ceisd rium a bha e lan chinnteach a thilgeadh bun os cionn mo mhi-chreideamh anns an sgeul. "Cìamar, mata," ars esan, "a mhinicheas tu a' chuis nach fan nathair beo an Eirinn, agus nach momha dh' fhanas aon beo anns an eilean so?" Cha d' thuirt mi fhein diog, oir bha 'fhios agam gu math ged a dhearbhas tu ni an aghaidh a thoile air neach, gu 'm bi e gun chaochladh bharail 'n a dheigh sud uile. Is iomadh uair uaith sin a smaointich mi gu 'n robh reusonachadh an duine choir a chearta cho dìongmholta ris a' cho-dhunadh a chum am bheil daoine foghlumta a' teachd a thaobh iomadh aon de na ceisdean deacair ud a tha an combnuidh a' teachd f'ar comhair; oir, ged a ni sinn gaire fochaide air creideamh an t-seann duine mar ni amaideach, agus a dh'ardaicheas sinn beachdan nan teallsanach leis na h-ainmean, foghlum, agus ealainn, tha cuid dhiubh a cheart cho gorach ri naidheachd an eilein. Cha 'n'eil ach bliadhna no dha o 'u thug aon de luchd-teagaisg Oilthigh Ghlaschu



seachad barail a thaobh na doighe anns an d' thainig beatha a dh-ionnsaidh an t-saoghail so againne air tus a bha mile uair na bu mhi-choltaiche na 'n sgeul mu 'n bhlan-fhambair; oir gorach agus mar 'tha a' bharrail, bha e a cheart cho daicheil gu 'n d' thug ise an t-eilean 'n a h-uchd agus gu 'n d' thainig *sioga do sin* seanair Adhaimh a chum an t-saoghail so air tus mar dhaol, an crochadh ri spitheig bhig a bha air a siapadh o shaoghal eigin eile a chaidh 'n a bhloighdean anns an iarmailt. Chaidh fuadach air barailean faoin nan Gaidheal, ach cuin a threigeas na teallsanaich am beachdan amaideach 's a shiubhlas iad anns an t-solus fhior a tha 'dearrsadh o ghrein an aigh? Slan leibh!—Is mi, le gach durachd, bhur caraid dileas,

RUXASDACH.

Glaschu, 20 mh la

de Threas Mios an t-Samhraidh, 1873.

—o—

## MU NA SEANN GHAIÐHEIL.

## XIII.

## LINN OISEIN AGUS NA FEINNE.

A reir an riaghlaidh a bha am measg nan Gaidheal bha comas aig na cinn-fheadhna an lagh a chur an gnìomh ach b' iad na Druidhnic na Lagh-thabhartairean. Air uairibh chuireadh iad luchd-riaghlaidh air chois agus bheireadh iad dhoibh pàirt de 'n ughdarras aca fein; bheireadh iad doibh mar an ceudna tiodal no ainm Rìgh; ach ged a bhiodh an *t-ainm Rìgh* aig an luchd-riaghlaidh, bhiodh cumhachd an Rìgh aig na Druidhnic. 'N uair a thigeadh cogadh no teinn sam bith air an tìr, thaghadh na Druidhnic fear a bhiodh 'n a ard-cheannard air na cinn fheadhna eile. Theireadh iad "*Fear-gu-breth*" mar ainm ris an neach so. Is ann o'n fhocal so a thug *Iulius Caesar* an t-ainm "*Vergubretus*" mu 'm bheil e ag iomradh anns an eachdraidh a

sgrìobh e air cogadh *Ghàl*. 'N uair a sguireadh an cogadh leigeadh an Fear-gu-breth sìos a chumhachd, agus an rioghalachd. Bha an t-ughdarras so fada ann an laimh nan Druidhneach. Is ann mu thoisich na Dara Linn, A.D. 100, a thainig iad gu bhli call an cumhachd. B' abhaist do chlainn nan ard-uaislean a bhì ag ionnsachadh an cuid foghlum o na Druidhnic, ach o'n a thoisich an cogadh ris na Romanaich cha robh uine aca ri sheachnadh gu fantuinn ri foghlum fhaotainn. A chuid 's a chuid bha na Druidhnic a' call am meas. Rachadh am *Fear-gu-breth* a thaghadh as eugmhais an aonta, agus air uairibh an aghaidh an toile. Aus an uair a chosnadh e ughdarras agus cumhachd am measg nan ceann-fheadhna eile dh' fhanadh e 's an dreuchd an deigh do 'n chogadh sgur, agus chumadh e aige fein mar oighreachd an nì a fhuair e air tus le roghainn chaich.

Is cosmhul gur h-ann mar so a bha a' chuist 'n uair a roghuaich na Druidhnic Garmul mac Thairne 'n a Fhear-gu-breth. Ghleidh Treummor, sinn-seanathair Fhinn an dreuchd so leis an laimh laidir; agus rìghich Trathul, a mhac 'n a aite. Thainig Garmul a dh-ionnsuidh Thrathul, agus dh' iarr e air, ann an ainm nan Druidhneach, an rioghalachd a thoirt dha fein. Dhiult Trathul so a dheanamh agus mar sin dh' eirich cogadh eadar e fein agus na Druidhnic, agus b'e an deireadh gu 'n do sgrìosadh na Druidhnic ach beag gu h-iomlan mu 'n do sguir an cogadh. Am beagan a dh' fhuirich beo dhiubh theich iad do chuiltibh agus do choilltibh uaighneach, agus dh' fhas iad fuathmhor do 'n rioghalachd uile. Cha 'n ioghnadh ma ta ged a robh fuath aig Oisean do na Druidhnic mar a bha aig 'athair, Fionn, agus aig a sheannathair Cumhal, agus a shìnn-seanathair Trathal, a

chionn gun robh iad a' cur an aghaidh an teaghlach so a dh'fhaotaim na rioghachd. Feudaidh e bhì gur h-e so aon de na h-aobharan air son am bheil Oisean a' deanamh cho beag luaidh air diadhachd 'n a chuid dhan, seach mar tha bàird nan duthchannan eile a' deanamh. A reir coslais bha Oisean beo anus an linn an deigh do na Druidhich a bhì air an cur fodha, agus mu 'n d' thainig an Creideamh Criosduidh a stigh do 'n Ghaidhealtachd. Oir cha 'n 'eil e deanamh luaidh air aon sam bith de na grath-annaibh aig na Criosduidhibh. Ach cha 'n 'eil fìor chiuimte cuin a thainig an soisgeul am measg nan Gaidheal. Tha cuid a' smaineachadh gur ann ri linn na geur leanmhuinn a rinneadh le *Dioclesian* air pobull Chriosd 's a' bhliadhna 303, a thainig an creideamh air tus do thaobh t'nath Bhreatainn, 'n uair a bha na Criosduidhean a' faotainn fasgaidh an sin o'n gheur-leamhnuinn. Is cosmhuil gu 'n do ghabh na naomh-theachdairean so tamh anns na Cuiltibh uaigneach a bha aig na Druidhich roimhe sin 'n uair a theich iad o ghnus Thrathuil mhic Threunmhoir, agus gur h-ann o'n ni so a fhuair iad an t-ainm "*Cuiltich*." Tha e air aithris gun robh connspoid aig Oisean ri fear dhiu so 'n a shean aois. Ma tha sinn fìor dh' fheumadh gu 'n robh Oisean ann mu dheireadh na treas agus mu thoiseach na ceathramh linne.

Ann an aon de dhànaibh Oisein, Dan Chaomh-mhala, tha iomradh air cath a chur Fionn ann an laithibh dìge ri Caracul, ais an abrar, "Mac Rìgh an Dòmhain." A reir na h-uile coslais b'e am fear ud *Caracalla* mac an Impire Romanaich, *Severus*. Anns a' bhliadhna 210, phill *Severus* o'n Chath-thurus air an deachaidh e an aghaidh nan *Caledonach* 'n uair a rainig e gu tuath cho fada ris a' Chaol Mhuireach. Dh' fhas e tim

aig Baile *York* an ceann Deas Bhreatainn; ghabh na *Caledonaich* agus na *Magh-aitich* misneach an sin, agus ghlac iad an cuid arm gu cogadh an aghaidh nan Romanach. Chuala *Severus* mu thimchiol so agus dh' àithn e d' a mhac *Caracalla* inneachd an aghaidh nan *Caledonach* gus an sgrios gu tur. Chaidh *Caracalla* air a thurus ach cha d' rinn e iarrtus 'athar a choilionadh, oir bha fuighair aige gu 'm faigheadh 'athair am bas agus gu 'n glacadh e fein an Impireachd. Air an aobhar sin bha e dealbh imleachdan airson a bhrathar, *Geta* a chur às a sheilbh. Cha bu luaithe bha a chas air crìochaibh nan *Caledonach* na chuala e gu 'n d' fhuair an t-Impire *Severus*, 'athair bas. Rinn e an sin sìth a nasgadh gu h-obunn ris na *Caledonaich* agus thug e air ais doibh an tìr a thug 'athair uatha a reir mar tha *Dion Cassius* ag radh. Tha Oisean a' deanamh iomradh air cath a chuireadh aig abhainn Charuinn, oir tha Fionn ag aithneadh do na bàird "Togaibh gu h-ard an blar aig Carunn; theich Caracul 's a shluagh o m' laim." Cha 'n 'eil teagamh nach e an Caracul, ris an robh Fionn a' cogadh, *Caracalla* mac an Impire *Severus*, ris am maith a dh' fhaoidteadh "Rìgh an Dòmhain" a radh. Cha 'n 'eil uine cho fada eadar a' bhliadhna A.D. 211, 'n uair fhuair *Severus* bas, agus toiseach na ceathramh linne, 's nach faodadh Oisean mac Fhinn na ceud Theachdairean Criosduidh fhaicinn an deigh an ioma-ruagadh le *Dioclesian* thairis air crìochaibh Impireachd na Ròimhe gu tìr bheanntail nan *Caledonach*. Oir dh' fhaodadh Fionn a bhì cogadh ri Caracalla 'n uair a bha e 'n a ghille og mu 'n do phos e mathair Oisein, agus tha e soilleir gur ann 'n a sheann aois a bha Oisean a' cur ri cheile nan dan, 'n uair a dh' fhagadh e 'n a aonar an deigh na Fèinne, 'n a sheann duine bochd, dall, bronach.

A reir gach coslais, ma thachair an ni idir, is ann aig an am sin a bha an comhradh eadar Oisean agus fear de na teachdairibh Criosdaidh no de na Cuilich, ris am bheil e ag radh “aonaran liath nan creag.”

D. B. B.

## ORAN.

Trath a rugadh mac-oighre do Mhoraire Gilleasbuig, dara mac Dhuic Earraghaidheal chaidh fios a chur gu Ionar-aora leis an “sgeul-dhealan.” Bho'n a b'e Moraire Gilleasbuig a bu Chauptin air a' Cheatharna-shaor-thoil aig Ionar-aora; rinn a Cheatharna gairdeachas ris an sgeul a chluinntinn, agus chuir iad an ordugh gu 'm bitheadh fleagh agus subhachas aca, a chum urram a chur air an Caiptin; agus chaidh iarraidh mar ghean-math air oranaiche a bha 's a' chuideachd, e a chur an ordugh duanag gu a seinn anns a' chuideachd air son tuilleadh cridhealais. Rinn an t-oranaiche an duanag a leanas:—

## AIR FONN.

*An te sin air am bheil mi 'n geall  
A' gruaidh mar chaorann dearg air chrann.*

## SEISD.

*Thainig sgeul o thir nan Gall,  
A thog aoibhneas feadh nan Gleann;  
Sheinn na h-coin air bharr nan geug,  
'S bha mire-leum aig feidh na 'm beann.*

Mar aiteal grein' o àird nan speur,  
Thainig an “sgeul-dhealan” le spéid,  
Ag radh gu 'n d'rugadh oighre òg;  
Iarnad Chailein-mhòir a bh' ann.

*Thainig sgeul, &c.*

Failleann òg ri craobh nam buadh,  
A' chraobh a sheas gach teas a's fuachd;  
A's mar a b' aosda bha i' fàs,  
Bu mhò a blàth gu àird nan crann.

*Thainig sgeul, &c.*

B' i sud a' chraobh a thrus na meoir,  
Thair gach craoibh anns an Roinn-Eorp';  
Tha 'h-urram ard an cùirt nan Rìgh,  
'S fhuair i 'brìgh an tìr nam beann.

*Thainig sgeul, &c.*

Tha 'n t-oighre òg de shliochd nan Lèogh 'nn,  
A sheas Albainn riamh 's gach còir;  
Sìol Dhiarmaid a's Rìgh Raibcart cruaidh.  
'Thug iomadh buaidh le cruadh's an laun.

*Thainig sgeul, &c.*

'N uair a chuala sinn an sgeul,  
Las an fhuil 's a' h-uile fèith,  
Shuidh na Saor-thoilich gu fèisd  
A's 'n a dheigh bha ceòl a's damns'.

*Thainig sgeul, &c.*

Dh' òlainn slaint' a' cheannaird chòir,  
Slainnt' a mhic 's a cheile phosd';  
'S ghuidhinn sonas, solas buan,  
Agus buaidh leo anns gach am.

*Thainig sgeul, &c.*

C. C. MAC-PHAIL.

COMHAIRLE AN T-SEANA-  
GHIULLAIN.

Ma 's fhoir na seana-ghiullain 's e 'n gliocas a tha 'g an cumail o phosadh. Cha 'n 'eil iad a' faicinn nighinn oig sam bith gun choire no faillinn air chor-eigin. Tha e coltach gur gann a bhiodh iad riarachite le te leis gach buaidh a's subhailc a dh' ainmich Solamh 's na Ghnath-fhocail. Bha fear dhiubh a' toirt comhairle air fear a bha 'sealltainn air son mnatha, e a dh' fheuchainn am faigheadh e te a bhiodh coltach ris na trì nithe a leanas, agus gun i bhi coltach riu:—

1. I bhi coltach ri Uaireadair mor stiopaill—riaghailteach 'n a gluasad; ach gun i bhi coltach ris an Uaireadair mhor, le a teanga 'bhi ri 'cluinntinn thar a' bhaile.

2. I bhi coltach ri Mactalla—i' fhreagairt an uair a rachadh bruidhinn rithe; ach gun i bhi coltach ri Mactalla, anns an fhacal mu dheireadh a bhi aice daonnan.

3. I bhi coltach ris a' creutair a tha 's an fhaochaig—gun i bhi ach ainneamh a's a tigh-comhnuidh fhein; ach gun i bhi coltach ris a' chreutair sin, air bheag suim do gach ni ach na bha i 'giulan air a druim.

J. W.

Lag-na-h-abhuinn,  
Lunasdal, 1873.

## KEY F. GED THA MI GUN CHRODH GUN AIGHEAN.

Beating twice to the measure.



D : - . d | r : m | d' : - . t | l : s | S : - . s | m : d | m . r : d | l<sub>1</sub> : s<sub>1</sub>



D : - . d | d : d | r : m | s : s | L . d' : - | s : m | r : - . d | d : - ||

D. C.

NOTE.—The melody of this song bears a very strong resemblance, amounting indeed to complete identity in some of its phrases, to a song attributed to a Mr. Covert, a living American composer, entitled *Jamie's on the stormy sea.*—J. W.

SEISD—*Ged tha mi gun chrodh gun aighean,*  
*Gun chrodh-laoigh gun chaoraich*  
*agam ;*  
*Ged tha mi gun chrodh gun aighean,*  
*Gheobh mi fhathast oigear grinn.*

Fhir a dh'imicheas thar chuantan,  
Giulain mìle beannachd uamsa,  
Dh'ionnsaidh oigear a' chuil dualaich,  
Ged nach d'fhuair mi e dhomh fhin.

Fhir a dh'imicheas am bealach,  
Giulain uamsa mìle beannachd ;  
'S faod 's tu innseadh do mo leannan,  
Gu'm beil mi'm laidhe so leam fhin.

'Fhleasgaich thainig nall á Suaineart,  
Bu tu fhein an sar dhuin-uasal ;  
Gheobhainn cadal leat gun chluasaig,  
Air cho fuar 's g' am biodh an oidhch'.

Ged nach 'eil mo spreidh air lointean,  
Mo chrodh no mo chaoraich bhoidheach,  
Bheirinn tochar dhuit an ordugh,  
Cho math ri te og's an tir.

Ged tha mi gun chrodh gun chaoraich,  
Cha 'n 'eil mi gun mhaise 'm aodann ;  
Dh'fhithinn breacan a bhiodh caol dhuit,  
'S dheanainn aodach a bhiodh grunn.

Och ! cha teid mi thun na faidhreach ;  
Cha bhi fearaibh og'g am fhoighneachd ;  
'S ann a chaill iad uile sgoinn diom,  
'S cha bhi foighneachd air bo-laoigh.

Naile ! 's mise tha fo mhulad,  
A's mi 'tamh's an t-seomar mhullaich ;  
An leannan bh' agamsa an uiridh,  
'S ann tha 'n diugh rium cul a chinn.

Naile ! 's mise th' air mo leonadh,  
Mu oigear a' chuil bhachlaich, bhoidhich ;  
Gur e sud an sgeul a leon mi,  
Thu bhi 'giulan còt' an Rìgh.

Naile ! 's mis' tha dubhach, deutrach,  
'N seomar ard a' fuaigheal leine ;  
Chaidh mo leannan gu *Jamaica*,  
'S ciod am feum dhomh bhi 'g a chaidh ?

## MAC AN TUATHANAICH ALBANNAICH, A GHOID EACH, AGUS NIGHEAN AN EASBUIG, AGUS AN T-EASBUIG FHEIN.

*(Bho Sgeulachdan Gaidhealach Le I. F. Caimbeul.)*

Bha triuir mhac aig tuathanach Albanach. 'N uair a thainig am fear a b' oige dhiubh gu aoise 'dhol ri ceaird, chuir e tri cheud marg mu choiminnh gach aon dhiubh. Dh' iarr am fear a b' oige a chuid d' a fhein, gu'n robh e 'falbh a dheanamh 'fhortain. Thug e baile mor Lunnain air. Bha e greis ann an sin ag ionnsachadh a bhi 'n a ghille duine uasail. Chuir e forthas mu dheireadh e' aite am faigheadh e maighistir. Chuala e gu'n

robh gille a dbith air Probaist Lunnain. Rainig e e, chord iad, 'us rinn e muinntireas aige. Bha am Probaist a' dol na h-uile la 's an t-seachdain a choinneachadh Ard-easpuig Lunnain ann an aite sonruichte. Dh' fhalbh an gille le a mhaighistir, oir bhitheadh e mach leis daonnan. 'N uair a sgaoil iad a' choinneamh a bh' aca aon la, thill iad, 'us thubhairt an gille r'a mhaighistir air an rathad, "Is maith," ars' csan, "an t-each donn ud a th' aig an

Easbuig, le 'ur cead, a mhaighistir." "Seadh, a laochain," ars' a mhaighistir, "tha an t-each is fhearr 'an Lunnuin aige." "Saoil mi," ars' an gille, "ciod e ghabhadh e air an each na 'n reiceadh e e." "Uh, amadain," ars' a mhaighistir, "shaoil leam gun balach ecart a bh'annad, is iomadh fear a dh' fheuch ris an each ur a cheannach 'us dh' fhairtlich orra fhathasd." "Tillidh mise 'us feuchaidh mi ris," ars' esan. Thill a mhaighistir comhluidh ris a dh' fhaicinn. Is ann air Diardaoinne a a thachair so. Thubhairt an gille ris an Easbuig, an reiceadh e an t-cach. Ghabh an t-Easbuig ardan 'us miotlachd, us cha robh fuithar aige gu 'n ceannaicheadh esan e. "Mata ciod e am beathach bhithheadh agadsa no aig duine eile nach fhaodar a cheannach," ars' an gille? "Bhuraidh gun tur," ars' an t-Easbuig, "tha thu amaideach: rach dhathigh, cha cheannaich thu m' eachsa." "Ciod e an geall a chuireas tu," ars' an gille, "rach bi e agamsa an dar-sa maireach?" "N e m' eachsa bhithreas agad?" ars' an t-Easbuig. "Is e d' eachsa bhithreas agam," ars' esan, "ciod e an geall a chuireas tu rium nach goid mi e?" "Cuiridh mi coig ceud marg riut," ars' an t-Easbuig, "nach dean thu sin," "Mata," ars' an gille, "cha-n' eil agamsa ach aon phunnd, ach cuiridh mi sin, 'us mo cheann riut gu 'n goid mi e." "Is bargan e," ars' an t-Easbuig. "Thoir an aire," ars' esan, "tha mi cur mo chinne agus am punnd riut, agus mu ghoideas mise e, is e mo chuid fein a bhithreas ann." "Bithidh e mar sin cinnteach," ars' am Probhaist. "Tha mi ag aontachadh ri sin," ars' an t-Easbuig. Chaidh iad dathigh an oidhche sin. "Ghille bhochd," ars' a mhaighistir ris air an rathad, "bha thu cordadh gu maith rium on fhuair mi thu. Tha mi duilich do chall a nis. Tha thu amaideach. Bheir an t-Easbuig an aire nach goid thusa no fear eile an t-each; cumaidh e faire air." Dh' fhalbh an gille 'n uair thainig an oidhche 'us ghabh e air; chaidh e gu tigh an Easbuig; fhuair e mach gun robh an t-each stigh ann an seomar aige, agus daoine ann an sin 'g a chathris ag ith 'us ag ol. Sheall gille a Probhaist timchioll air 'us smuanaich e gu 'm feumadh e fear tapaidh eile fhaighinn comhluidh ris. Suil d' an d' thug e uaidh, chunnaic e fear a bhithheadh ri cron daonnan feadh a bhaile. "Ma theid thu comhluidh riumsa," ars' esa, "began uine, bheir mi rud eigin duit airson do shaoth-rach." "Ni mi sin," ars' am fear eile. Dh' fhalbh esan 'us air a cheud dol a mach "rainig e fhein 'us an gille a fhuair e an crochadair, a bha 's a' bhaile, "An urrainn

thu innseadh dhomhsa," ars' esan, "c' aite am faigh mi duine marbh?" "Is urrainn," ars' an crochadair, "chaidh duine a chrochadh an diugh fhein an deigh mheadhoin latha." "Ma theid thu 'us gu 'm faigh mise e," ars' esa, "bheir mi rud eigin duit." Dh' fhalbh e leis 'us rainig iad an corp. "An aithne dhuit a nis," ars' esan, "c' aite am faigh mi ball mor fada, laidir?" "Is aithne dhomh sin," ars' an crochadair, "tha am ball a chroch an duine an so goireasach dhuit 'us gheibh thu c." Dh' fhalbh e leis, e fhein 'us an gille eile a fhuair e, 'us thug iad leo e. Chaidh iad gu tigh an Easbuig. Thubhairt e ris a' ghille 'n uair a rainig e, "fuirich thusa an sin 'us thoir an aire da so, ach an d' theisd mise suas air mullach an tighe." Dh' fhuirich an gille, 'us chaidh esan suas air mullach an tighe. Chuir e bheil 'us a chluas ris an t-siomalair ach am faigheadh e mach c' aite an robh na daoine, agus bruidhinn labhar aca leis an ol. Fhuair e mach far an robh iad. "Cuir am ball," ars' esan, "timchioll air amhaich an duine mhairbh, 'us tilg an ceann eile aig ormsa." Shlaod e an duine marbh leis gu mullach an t-siomalair. Bha na daoine bha 's an t-seomar a' faireachduim na bha de shalachar 's an t-siomalair a tuiteam. Bha esan a leigeadh leis 's a leigeadh leis an dhuine mhairbh gus am faca e mu dheireadh an solus breagh bha aig luchd na faire' tighinn air cosaibh an duine mhairbh. "Faicibh," ars' iadsan, "ciod e tha so." "Oh, am meirleach Albannach," ars' iadsan, "nach e thug an oidheirp! B' fhearr leis a bheatha chall mar so na a cheann bhi aig an Easbuig; an ionnsuidh thug e air fhein!" Leis an t-siomalair thainig an gille le cabhaig. Am meadhon nan daoine bha e a stigh, 'us mar thainig an t-each mach air an doras b'e a' cheud lamh bha 'an srian an eich, esan. Dh' fhalbh e leis an each 'n a stabull 'us thuir e riu gu 'm feudadh iad nis dhòl a chodail, gu 'n robh iad sabhailt gu leor. "Tha mi creidsinn," ars' esan ris a' ghille eile, "gu bheil thu 'n ad ghille tapaidh, bi aig lamh an ath oidhche 'us chi mi ris thu." Phaigh e an gille, 'us bha an gille ro thoilichte. Dh' fhalbh esan dhathigh gu stabull a mhaighistir le each donn an Easbuig. Ghabh e mu thamh 'us ge bu mhoch a thainig an la bu mhoiche a thainig a mhaighistir gu doras an stabuill. "Cha bu ghearan leam mo shaothair na 'm bith-eadh m' Albannach bochd romhan an so an diugh." "Tha mi ann a' so, a mhaighistir, mhaith," ars' esan, "agus each donn an Easbuig agam." "Ud, a laochain, a

ghille thapaidh,” ars’ a mhaighstir “bha meas agam ort roimhe, ach tha meas mor a nis agam ort.” Rinn iad reidh an la so ris dh’ol a choinneachadh an Easbuig ’us b’ e so Di-haoine. “Nis,” ars’ an gille “dh’fhalbh mi gun each an de, ach cha-n’ fhalbh mi mar sin an diugh.” “Mata, a laochain, o’n a fhuair thu fhein an t-each bheir mise diollaidd duit.” Dh’ fhalbh iad an la so ris ’an coineamh an Easbuig, a mhaighstir ’us esan air muin da each. Chunnaic iad an t-Easbuig a tighinn ’n an coinnimh ’us coltas a’ chuthaich air. ’N uair a thainig iad an lathair a cheile, chunnaic iad gu’n robh an t-Easbuig air muin eich eile nach robh cho maith r’a each fhein. Chaidh an t-Easbuig’s am Probhaist an coinnimh a eheile le failte. Thionndaidh an t-Easbuig ri gille a Probhaist, “Shlaotir,” ars’ esan, “’us a dhearbhb mheirlich.” “Cha ’n urrainn thu tuilleadh a radh rium,” ars’ gille a Probhaist, “cha ’n’ eil fhios agam an urrainn thu sin fhein a radh rium le ceartas, thaobh, dh’innis mi dhuit gu’n robh mi dol g’a dheanamh; gun tuilleadh de do sheanachas cuir an so mo chuing ceud marg am ionnsuidhse.” B’ eigin d’a sin a dheanamh ged nach robh e toileach. “Ciod e a their thu,” ars’ an gille, “ma ghoideas mi do nighean an nochd?” ’S e aon nighean a bh’ aige ’us cho robh bu bhreagha na i’an Luumuin. “Mo nigheansa, a bhiasd,” ars’ an t-Easbuig, “cha ghoid thu mo nigheansa.” “Cuiridh mi,” ars’ an gille, “an cuig ceud marg a thug thu dhomh ’us an t-each donn gu’n goid mi i.” “Cuiridh mise deich ceud marg,” ars’ an t-Easbuig, “nach goid.” Rinn iad cordadh. Dh’ fhalbh esan ’us a mhaighstir dhathigh. “Laochain,” ars’ a mhaighstir, “bha mi a’ saoilinn gu maith dhìot nairegin, ach rinn thu turn amaideach a nis, ’n uair a fhuair thu thu fhein ceart.” “Coma leibhse, a mhaighistir mhaith,” ars’ esan, “bheir mi an ionnsuidh co dhiubh.” ’N uair thainig an oidhche, thog gille a Probhaist air, ’us ehaidh e air falbh gu tigh an Easbuig. ’N uair a rainig e tigh an Easbuig, ehunnaie e duine uasal tighinn a mach air an dorus. “Oh,” ars’ esan ris an duine uasal, “ciod e so aig tigh an Easbuig an nochd? “Tha gnothuch mor, sonraichte,” ars’ an duine uasal, “Albannach mosach tha an sud, agus e maoidheadh a nighean a ghoid. Gu dearbhb eha ’n’ eil gin an Albainn a ghoideas i leis an fhaire a th’ oirre.” “Uh, tha mi cinnteach nach ’eil,” ars’ an gille, agus thionndaidh e uaith. “Tha fear an Sasunn an trathsa,” ars’ esan, “a dh’fheumas feuchainn ris co dhiubh.” Dh’ fhalbh e, agus e taillean

an teachlaich rioghail air. Dh’ fharraid e dhiubh an robh dad de dheiseachan deas aca do uaislibh mora. “Cha ’n’ eil,” ars’ an taillear, “ach deise a th’ againn do nighean an righ, agus te d’a maighdean choimheadachd.” “Ciod e,” ars’ gille a’ Probhaist “dh’ iarras tu air iad sin fhein car da uair a dh’ uine?” “Oh,” ars’ an taillear, “tha eagal orm nach faod mi an toirt duit.” “Na bith-eadh eagal air bhith ort,” ars’ gille a’ Probhaist, “paighidh mi thu agus bheir mi an da dheise gun bheud, gun mhilleadh air an ais. “Gheibh thu ceud marg,” ars’ esan. Shamtaich an taillear an t-air-giod mor ud us thug e dha iad. Dh’ fhalbh e ’us fhuair e an gille bh’ aig an oidhche roimhe. Chaidh iad dh’ aite sonraichte ’us fhuair iad iad fein a chmr’ an uidheam’s an da dheise. Dh’ fhalbh iad ’n uair a fhuair iad iad fhein cho maith ’us bu mhaith leo gu dorus an Easbuig. Fhuair e mach mu’n d’ rainig e an dorus, ’n uair a thigeadh aon air bith de’n teaghlach rioghail gu tigh an Easbuig, nach e an dorus a bhualadh a dheanadh iad, ach sgrìob a thoirt le barr an coise aig bonn an doruis. Thainig esan a dh’ ionnsuidh an doruis agus rinn e sgrìoba. Bha dorsair aig an dorus an oidhche sin, ’us dh’ fhalbh e’n a ruith dh’ ionnsuidh an Easbuig. “Tha aon de’n teaghlach rioghail aig an dorus,” ars’ esan. “Cha ’n’ eil,” ars’ an t-Easbuig, “is e th’ ann am meirleach Albannach.” Sheall an gille troimh tholl na h-iuchrach ’us chunnaic e gur e coslas da bhean uasal a bh’ ann. Dh’ fhalbh e dh’ ionnsuidh a mhaighstir ’us dh’ innis e dha. Chaidh a mhaighstir dh’ ionnsuidh an doruis ’us sheall e fhein. Bheireadh an gille a bha mach sgrìob an trathsa’s a ris, ’us e a cath-throd ris an Easbuig, air son’ amaideachd. Sheall an t-Easbuig ’us dh’ aithnich e gur e guth nighinn an righ bha’s an dorus. Fosgailear gu grad an dorus, ’us deanar a chromadh gu lar rithe. Bhuail nighean an righ ris air son a nighean ehur ann an geall’s am bith, gu’n robh feadhain a’ gabhail brath air airson a leithid a dheanamh. “Cha mhòr a b’ fhiach thu a dheanadh a leithid gun fhios domhna, ’us cha ruigeadh tu leas a leithid a dh’ othail ’us a dh’ amaideachd a dheanamh.” “Gabhaidh sibh mo leithsgeul,” ars’ esan. “Cha ’n urrainn mi do leithsgeul a gabhail,” ars’ ise. Stigh thug e nighean an righ do’n t-seomar’s an robh a nighean ’us an fheadhain a bha ’g a fair-eadh. Bha ise ’am meadhon an t-scomair air caithir ’n a suidhe’s each ceithir thim-chioll oirre. Ars’ nighean an righ rithe, “Mo ghaol, ’s e d’ athair an duine gun

tur a chuir 's a' chunnart thu, 'us na 'n d' thug e fios domhsa 'us do chur far an robh mise, aon s' am bith thigeadh a d' choir, rachadh an crochadh 'us a bharrachd air sin, an losgadh. "Falbh," arsa' ise ris an Easbuig, 'a chodal, 'us cuir-ibh fa sgaoil a' chuideachd mhor so mus bi iad a' magadh oirbh." Thubhairt an t-Easbuig ris a' chuideachd gu'n faodadh iad gabhail mu thamh, gu'n d' thugadh nighean an righ, 's a maighdean choimheadachd an aire dh' a nigheansa. An uair a fhuair nighean an righ uile gu leir air falbh iad, "Thig thusa, a nighinn mo ghaoil, cuide riumsa gu tigh righ na rioghlachd." Mach a thug nighean an righ; bha an t-each donn goiresach aice, agus cho luath 's a fhuair an t-Albannach mach i far an robh an t-each donn, tilgear dheth ann an aite dorch an deise. Chuir e uidheam eile air as ceann 'eudaich fhein 'us air muin an eich chuir e i. Cuirear dhathigh an gille leis na deiseachan dh' ionnsuidh an tailleir. Phaigh e an gille 'us thubhairt e ris a choimheadachd an sud an ath oidheche. Lecum esan suas air an each dhonn aig tigh an Easbuig, 'us air a thug e gu tigh a mhaighistir. Ge bu mhoch a thainig an la, bu mhioche na sin a thainig a mhaighistir a dh' ionnsuidh an stabuill. "Bha esan us nighean an Easbuig 'n an luidhe 'n a leabaidhse, 'us dhuigs e 'n uair dh' fhaireich e a mhaighistir." "Cha bu chall leam mo shaothair," arsa esan, "na'm bitheadh m' Albannach gu bochd romhan an so an diugh." "Eh, bheil mi," arsa esan, "agus nighean an Easbuig agam ann a so." "Oh," arsa esan, "bha meas agam ort roimhe, ach a nis tha meas mor agam ort." Be sin Disatbuirn. Bha aige-san agus aig a mhaighistir gu dhòl a choimheadachd an Easbuig an la sin cuideachd. Chaidh an t-Easbuig agus am Probhaist an coinnimh a cheile mar a b' abhaisd. Na'm b' ole an coltas bh' air an Easbuig an la roimhe, bha e na bu mios' uile an la sin. Bha gille a' Probhaist 'n a each 'us 'n a dhiollaid an deigh a mhaighistir. An uair a thainig e far an robh an t-Easbuig cha robh aig ris ach "a mheirlich 'us a shlaoitir?" "Faodaidh tu do bheul a dhunadh," arsa an gille, "cha 'n urrainn thu sin fhein a radh rium le ceartas. Cuir a nall mo dheich ceud marg an so." Phaigh e an t-airgid. Bha e'g a chaineadh. "Oh dhaine," arsa esan, "leig dhìot do chaineadh, cuiridh mi an deich ceud marg ri ti gu'n goid mi thu fhein an nochd." "Gun goid thu mise, a bhiasd," arsa esan, "cha 'n fhaigh thu a bead." Chuir e an deich ceud marg ris. "Gheibh mi an deich ceud marg ud air ais," arsa ant-Easbuig, "ach cuiridh mise

cuig ceud deug marg riut nach goid thu mise." "Ni mi cordadh riut," arsa an gille. Cheangail am Probhaist am bargan eadorra. Dh' fhalbh an gille 'us a mhaighistir dhathigh. "Laochain," arsa a mhaighistir, "bha meas mor agam ort gus an diugh, caillidh tu na fhuair thu dh' airgid agus cha 'n urrainn thu an duine ghoid." "Cha 'n 'eil eagal sam bith orm a sin," arsa an gille. 'N uair thainig an oidheche dh' fhalbh esan, 'us thug e timchioll tigh an Easbuig air. "An sin smuinich e gu'n rachadh e far an robh iasgairan a bhaile, dh' fheuchainn cìod e chitheadh e acasan. 'N uair a thainig e far an robh na h-iasgairan dh' fharraid e dhiubh, an robh dad de bharran aca air an ur-mharbhadh? Thubhairt iad ris, gu'n robh. "Ma dh' fheannas sibh," arsa esan, "na h-uiread so a dh' iasg, bheir mi dhuibh an h-uiread so dh' airgid, no airgid sam bith a's coir dha bhi." Thubhairt na h-iasgairan gun deanadh, 'us rinn iad e. Thug iad dha de chroinnean eigs na shaoil leis a dheanadh cleochd, an fad 'us an leud a shir e. Dh' fhalbh e an sin dh' ionnsuidh nan taillearan. Thubhairt e ris na taillearan, an deanadh iad deise dha de chroinnean an eigs, a chionn da uair dheug a dh-oidheche, 'us gum faigheadh iad paigheadh air a shon. Dh' innis iad dha cìod e an t-suim a ghabhadh iad. Ghabh iad tomhas a' ghille 'us thoisich iad air an deise. Bha an deise ullamh an ceann na da uair dheug. Cha 'n fhaodadh iad 'bhi na b' fhaide; bha an Domhnach 'tighinn a stigh. Dh' fhalbh e leis an deise 'us 'n uair a fhuair e e fhein goirid o eaglais an Easbuig chuir e uime an deise. Fhuair e iuchair a dh' fhosgladh an eaglais 'us chaidh e stigh. Chaidh e do 'n chrannaig air ball. Suil de 'n tug an dorsair uaith 'us faire mhor air an Easbuig, dh' fhalbh e, 'us thubhairt e gu'n robh solus 's an eaglais. "Solus," arsa a mhaighistir, "rach thusa null 'us faic cìod e an solus a th' ann. Bha e an deigh da uair dheug an so. "O," arsa an dorsair 'us e tighinn, "tha duine a' searmonachadh ann." Tharruing an t-Easbuig 'naireadair 'us chunnaic e gu'n robh toiseach an domhnaich a tighinn a stigh. Dh' fhalbh e 'n a ruith dh' ionnsuidh na h-eaglaise. 'N uair a chunnaic e an soilse bha 's an eaglais 'us na h-uile car chuir an duine bha 'searmonachadh dheth, ghabh e eagal. Dh' fhosgail e beagan an dorus 'us chuir e a cheann stigh dh' fhaicinn cìod e an coltas a bh' air. Am fear bha 's a chranncha robh canair bha fo na rionnagan nach robh e toirt treis air. 'N uair a thigeadh e dh' ionnsuidh na h-uile canain a thuig-

eadh an t-Easbuig is ann 'cur iomchar air an Easbuig a bha e gu'n robh e air call a cheill. Sud stigh an t-Easbuig agus theirigear air a ghluanan aig bonn na crannaig. Thoisich esan air asluhadh ann an sin 'us 'n uair chunnaic e an dearrsadh bha's a' chrannaig ghabh e gu curam leis ua bha e ag radh ris. Mu dheireadh thubhairt e' ris, na 'n gealladh e dhasan gu'n deanadh e aithreachas glan 'us gu'mfalbhadh e leis-san gu'n d' thugadh e maitheanas dha. Ghealladh an t-Easbuig sin da. "Falbh leamsa," ar's esan, "gus am faigh mi bcagan uine ort." "Falbhaidh," ar's an t-Easbuig, "ged a b'ann as an t-saoghal dh'iarradh tu orm falbh." Dh'fhalbh e leis. Dh'fhalbh an gille roimhe. Rainig iad stabull a' Phrobhaiste. Fhuair e aite suidh do 'n Easbuig. Shuidh e fhein; cha ruigeadh iad a leas solus, oir bha endach a ghille 'deanamh soluis far an robh iad. Bha e'mineachadh do 'n Easbuig an sin ann an canaiean a thuigeadh, agus ann an cuid nach thuigeadh e. Bha e mar sin gus an robh an t-am d'a mhaighistir tighinn 's a' mhaduinn. 'N uair bha an t-am teann air laimh, thilg e dheth an deise, lub e 'us chuir e am folaidh i, oir bha e ris an t-soillearachd. Bha an t-Easbuig samhach an so, 'us thainig am Probhaist. "Cha bu ghearan leam mo shaothair na'm bitheadh m' Albannach bochd romham an so an diugh." "Eh, gu bheil mi," ar's esan, "an so 'us an t-Easbuig agam." "Ud, a laochain," ar's a mhaighistir, "is maith a gheibhear thu." "Oh, a dhaor-shlaoitir," ar's an t-Easbuig, "u ann mar so a rinn thu an gnothuch orm?" "Innsidh mise dhuit mar a tha," ar's am Probhaist, "is fhearr dhuit deanamh gu maith air, no bhi'g a chaineadh; tha do nighean aige, agus tha d' each aige, agus d' airgiod, agus air do shon fhein, cha ghleidh esan thusa, ach is fhearr dhuitse esan a ghleidheadh. Thoir e fhein 'us do nighean leat 'us dean banais dhoibh le h-eireachdeas. Dh'fhalbh e 'us chaidh e dhathigh leis an Easbuig, 'us fhuair e e fhein 'us a nighean a phosadh gu ceart 'us rinn e gu maith ris. Dh'fhag mise an sin iad.

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## TRAITHEAN NA BLIADHNA.

(Air leantuinn o Aireamh 15.)

"Rinn Thusa, O Dhia, an Geamhradh." Is e so an trath de 'n bhliadhna anns am bheil dubhachas air 'fhaireachduinn, oir tha nadur gu h-iomlan a' caochladh crnth, agus

tha na seallaidhean sin aig an robh comas co mor air aighear a's gean a's toileachas a dhusgadh, a' gabhail gu luath seachad. Tha gach lus a' seargadh agus a' crionadh. Tha na craobhan a bha comhdaichte le deise co hrach re uine co fada a' crathadh an duilleagan diubh agus a' comhdachadh an lair leis na nithean a thug dhoibh boidhichead roimhe. Na sruthain agus na h-aibhnichean a bha le torman ceolmhor a' ruith bho na-h-aonaichean agus ann an slighean cam-lubach ag imeachd air feadh nam fonn 's nan achaidhean—tha iad anns a' gheamhradh a fas mall 'n an gluasad agus gu miuic tha 'n reis air a stad gu buileach. Air magh 's air achadh cha 'n 'eil coslas pailteis no toraidh. Tha 'n talamh uile mar gu'm b'ann fas. Faodar eadhon a shaoilsinn gu'm bheil nadur fein sprochdach, smalanach an deigh gnuis thaitnich an t-samhraidh agus pailteas mor an fhogharaidh. Anns an t-sealladh so gu leir, anns an atharrachadh mhor a tha teachd a' gheamhraidh fhuair ag oibreachadh air feadh an t-saoghail, tha samhladh laidir a dh'fhaodas gach neach leis an aill a bheachd a steidheachadh air, r' a fhaicinn gu soilleir air seanm aois, maille ri trioblaid agus deuchainn. Ged tha 'n teachdaire neo-bhaigheil agus fuileachdach nach gabh lethsgul no diultadh, trang aig gach am de 'n bhliadhna, anns gach ionad agus am measg uile chinnich na talmhainn; ged tha 'm bas a' gearradh sios gun acarachd, aireamh mhor de'n t-sluagh anns gach mios; gidheadh, is ann an uair a tha 'n geamhradh an fagus a tha 'm boidhichead a' treigsinn nan achaidhean, guirmead nam blar a' gabhail seachad, agus duilleagan nan craobh a' tuiteam chum an lair, is lionmhoire agus is pailte 'tha na braighdean a tha air an tasgadh ann an cuibhricheann an-iochdmhor a' bhais. Tha mar gu'm b'ann cumh-



achd dorcha, dubhach a' riaghladh na h-aimsir, a' falach nan speuran gorma, a' deanamh na fairge luasganach, a' siubhal troimh na h-achaidhean, a' glaodhaich a mach ann an gaoith stoirmeil na h-oidheche, a' goid 's a' spionadh air falbh gu h-obann blath an t-samhraidh bho ghruidhean an leinibh agus a' toirt air seann aois fein criothnachadh; a' dol a' dh-ionnsuidh iomadh aite adhlaidh agus a' roghnachadh iomad naigh air son nan daoine a tha' tuiteam sios fo chhorran geur a' bhais. Is e Dia a tha' gabhail a chuairt bhliadhnaile 's a' tional anns nan daoine 'rainig na laithean suas an tìr nam beo a bha air an orduchadh doibh. Tha, mar an ceudna, comh-chordadh r' a fhaicinn eadar an geamhradh a tha' crìochnachadh na bliadhna agus a' giulan sgeimh mar gu'm bitheadh nadur fein air call a treoir 's a treubhantais, agus eadar an duine aosmhor liath a tha ruigheachd ceann a thuruis talmhaidh, a cheann geal le sneachd nam bliadhnanach; oir chunnaic e nis "an trì fichead bliadhna 's a deich." Cha 'n 'eil aobhar a' chomh-chordaidh so duilich 'fhaotainn a mach, do bhrìgh gu bheil co-ionannachd air a thaisbeanadh ann an iomadh seadh agus fo iomadh doigh le oibrean an Tighearna gu leir.

Teagaisgidh solus rensoin duinn cho fada 's is urrainn da imeachd, na nithean ceudna 'tha solus dealrach nan scriobtuirean a' deanamh aithnichte. Am bheil Dia 'n a fhocal ag iarraidh oirru maith a dheanamh agus olc a sheachnadh; am bheil E ag innseadh dhuinn gur ann a dh-ionnsuidh bochduinn agus truaighe 'tha ruidhtearachd agus peacadh a' treorachadh? Tha na firinnean ceudna air an caramh mu'r coinn-eamh le solus naduir ann an gnathachadh an t-shuaigh. Dearbhaidh an ni so fein ann an tomhas mor gur e an t-aona ghliocas a dhealbh maise 's

riaghailtean iomadach na talmhainn, agus a thug seachad le faidhean a's filidhean a bha air an uidheamachadh leis an Spiorad Naomh air son na h-oibrecudthromaich so, foillseachadh air a thoil agus air a' ghne bheatha 's ghiulain a thigeadh e do dhaoine 'chaitheamh. Co fada, mata, 's is urrainn do na sgrìobturann agus do sholus naduir cuideachd a cheile 'ghleidheadh; co fada 's a tha iad a' cur an ceill firinnean a tha' giulan cordaidh air bith r' a cheile, cha 'n 'eil dealachadh eadar iad, Mar so, mata, chi sinn gu'm bheil an geamhradh a tha' sgeadachadh na talmhainn le trusgan sneachdach, reota 'giulan samhlaidh laidir air na laithean liatha-reotha tha'g iadhadh mu chinn mhoran—laithean a tha 'nochdadh gu'm bheil an duine 'fas abuich airson na h-uaigne, anhuil mar tha 'n t-arbhar trom tha' ciuntinn anns na h-achaidhean a' fas deas airson corran a' bhuanache.

Ach, ged is e dubhachas an ni' dh' fhaodar fhaicinn an toiseach anns a' gheamhradh; ged shaoileas sinn nach 'eil brìgh no math no comhfhurtachd idir ceangailte ris, is eiginn gu'm bheil e' comhlionadh aobhair sonruichte, oir tha e air innsidh dhuinn "gun d' rinn Dia 'n Geamhradh." Tha, mar so, raidh dubhach na bliadhna' deanamh maith 's a' cur air aghaidh crìche mhoir air choreigin; agus tha na trioblaidean aimsireil a tha air an samhlachadh leis a' gheamhradh a chum buannachd, mar an ceudna, dhoibhsan a tha 'g am faireachduinn.

Faiceamaid co ann 'tha 'n stàth so a co-sheasamh. Ged tha 'n talamh a reir coslais a' gabhail fois anns a' gheamhradh; ged tha cinneas marbh, a's lusan a's craobhan na macharach air stad 's air crìonadh; ged nach 'eil innealtruidh a nis idir ann, gidheadh tha 'n grunn a' trusadh buannachd bho shuain 's bho thamh a' gheamhradh. Anns a' bhliadhna' chaidh

seachad, chaidh moran de spionnadh an fhearainn a chaitheamh's a chur gu feum; agus air an aobhar so, tha beairteas a' ghruinnd n' is lugha. N' am bitheadh an talamh air' oibreachadh gun taml, ann an uine ghearr cha ghiulaineadh e toradh idir; cha bhitheadh brigh, no dreach, no buannachd ann.

Tha raidh tosdach na bliadhna, mar so, a' lionadh suas seirbhis fheumail ann am freasdal Dhe. Leis an t-samhchair a tha air a mealtuinn, tha 'n tir air air a h-uidheamachadh airson barr briogh-mhor, trom a thoirt seachad a rithist. Eadhon an sneachd a tha 'g amharc co fuar agus co mi-chaoimhneil, tha esan a' gleidheadh uchd nan achaidhean blath, agus a' toirt tearruinteachd bho gach stoirm a's gailiomm do 'n bharr a dh' fheumas dubhlachd na h-aimsir fhulang. Le tosdachd thiamhaidh a' gheanraidh tha mar so gnìomh feumail a's priseil air a dheanamh. An trath a smuainticheas neach aig am bheil tearmunn a's seasgairreachd a's dìon bho fhuachd's bho mhi-chaoimhneas na h-aimsir air a linghad creutair diblidh, truagh aig nach 'eil fardach no doigh air bith trid an faod iad fasgadh 'fhaotainn bho 'n ghailionn, fasaidd a chridhe tais agus seirceil, agus miannuichidh e comh-stadh a dheanamh leo, sinidh e nach lamh-chuideachaidh dhoibh 'n an eiginn. Mar a's fuair' tha 'n aimsir a' fas, is ann a's blaithe 'bhitheas cridheachan dhaoine, agus a's iarrtas-aihe bhitheas iad air cor an comh-chreutairean a tha ann an ìubh a's isle agus ann an suidheachadh a's truaighe, thoirt fainear. Bithidh cofhulangas a's monha aig an duine shaoibhir ris an duine bhoehd, agus bithidh e ealamh gu cobhair a dheanamh air 'n a theanntachd.

Aidichidh sinn nach e ni caomh no tairis no caoimhneil a tha ann an trioblaid leis am faod sinn a bli air

ar feuchainn. Cuiridh deuchainn snuadh eile air aighear, air gean's air soirbheachadh; comhdaichidh geamhradha' chruaidhchais samhradh ar sonais le dubhachas an aite aoibh-neis agus le mi-ghean an aite subh-achais; tiormaichidh reotha cruaidh na trioblaid na sruthain sheimh bhaigheil a b' abhaist sonas a's toileachas co fìor a dhortadh 'n ar cridheachan. Thig teachdaireachd uamhasach a ghairmeas air falbh ball no ceann teaghlaich, a dh' iomaineas air falbh gun iochd, gun truacant-achd neach d' an bu nos le 'chairdeas fìor chaidreamach cridheachan a luchd-daimh a dheanamh ait, agus le 'chomh-luadar stuama, beusach mor mheas a's urram a chosnadh doibh; agus cha 'n 'eil iadsan ach tearc nach amhairc air tachartas mar so mar ni bronach agus muladach. Ach tha dearbhaidhean aron laidir a's lion-mhor againn nach ann gun rùn suidhichte eigin, tha cupan sonais an t-sluaigh air a mheasgadh co minic le searbhachd agus le doilgheas. Tha e air innseadh dhuinn, "ged nach tig amhghar a mach as an duslach agus nach fas càrraid as an talamh, gidheadh rugadh an duine chum càrraid mar a dh' eireas na srada suas." Bho 'n a briathran so fein faodaidh sinn fhoghlum gu 'm bheil a' h-uile cradh a's iarguin a thachras do phobull an Tighearna air an orduchadh leis-san, agus a' coimhlionadh aobhair eigin. Thubhairt an Tighearna e fein mu dheibhinn Iob "nach robh neach ann, cosmhvil ris air an talamh, duine coimhlionta agus dìreach air an robh eagal De agus a' seachnadh uilc." Ged bha 'n duine so co diadhaidh, ionraic, chaidh 'fhiosrachadh le denchainn chraitich, ionnus gu 'n do ghabh e slige chreadha g'a sgrìobadh fein leatha, agus gu 'n do shuidh e 'measg na luaithe. Chaill e 'mhic agus a nigheanan; threig gach sonas saoghalta e; agus da-rìreadh

bu bhronach, bochd a chor. Ged bha e air 'fheuchainn co goirt, agus a bha a staid co anabarrach truagh, cha d' rinn e momhur an aghaidh an Tighearna, ach thubhairt e, "Co fhad's a bhios m' anail annam agus spiorad Dhe ann am chuinneinibh, cha labhair mo bhilean aingidheachd agus cha chan mo theanga cealg." Fhuair e fuasgladh fadheoidh as gach teanntachd anns an robh e; dh' eirich grian aghmhor an t-soirbheachaidh air a rithist, agus "bheannaich an Tighearna deireadh Iob n' is momha n'a thoiseach." Tha eisimpleir eile againn ann an Daibhidh, neach a roghnaich an Tighearna gu bhì 'n a rìgh thairis air na h-Israelich, 'a thug e bho bhì leantuinn nan caorach ann an cearna iomallach d' an tìr gu onoir mhòir a mhealtuinn. Bha 'n t-slighe air an do thriall e cuairtiche le iomadh cunnart agus gabhadh. Bu tearc na h-amannan anns am b' urrainn do Shalmadair binn Israeil gairdeachas a's greadhnachas a' dheanamh do bhrìgh gu 'n robh aige tearuinteachd a's seasgaireachd. Bu lionmhor, bu treun, agus b' fhuileachdach na naimhdean a bha' tuineachadh mu thimchioll na rìoghachd air an robh esan 'n a uachdaran; agus mar so, is iomadh cath a's cogadh cruaidh a bha aige r' a chur. Ach bha eascairdean eile ann measg a luchd-daimh, eadhon ann measg a theaglaich fein a dhuìsg dragh a's aimhreit anns an rìoghachd; agus a mheudaich tomhas thrioblaidean Dhaibhidh. Is e so aidmheil fein mu dheibhinn amhgharan, "Is maith dhomhsa gu 'n robh mi ann an amhghar chum gu foglumainn do reachdan. Tha fhios agam, a Thighearna, gu 'm bheil do bhreitheanas ceart agus gur ann am firinn a chlaoidh Thu mi."

Agus ma dh' fheoraichear, cìod e an t-aobhar gu 'm bheil Dia a' deanamh geamhraidh gu minic de bheatha na muinntir sin a's ionmhuinn leis? is

e so am freagradh. Gur ann trid fulangais a tha 'n oighreachd neamhaidh a tha neo-thruaillidh, neo-shalach agus nach searg as, rì bli air a cosnadh. Bu deurach, bronach, iomcheisteach a chaith Ceamard ar slainte a laithean air an talamh. "Bha e 'n a dhuine dhoilghiosan agus eolach air bron." Ma bha e feumail dhasan a laithean a chaith-eamh gu trioblaideach, am meas a luchd-leamhuinn e 'n a nì uamhasach agus eucorach, gu 'm bi iadsan mar an ceudna air am fiosrachadh air a' mhòdh cheudna? "A mhuinntir mo ghraidh," deir Peadar, "na biodh iongantais oirbh a thobh na deuchainn theinntich a thig oirbh chum bhur dearbhadh, mar gu 'n tarladh nì eigin do-ghnathach duibh; ach do bhrìgh gu bheil sibh 'n ur luchd-compairt do fhulangaisibh Chrìosd, deanaibh gairdeachas, chum mar an ceudna ann an am foillseachaidh a ghloire gu 'n dean sibh gairdeachas le h-aoibhneas ro mhòr." Tha Paul ag radh, "gu 'n comh-oibrich na h-uile nithe chum maith do 'n dream aig an bheil gradh do Dhia, eadhon dhoibhsan a ghairmeadh a reir a ruin." Mar so, tha geamhradh a' bristidh a stigh air teaghlaicean's a' milleadh an sonais saoghalta. Mar so tha sluagh an Tighearna air am fiosrachadh le deuchainnean a chum gu 'n tilg iad dhiubh na ceanglaichean a tha 'g an nasgadh ris an t-saoghal a tha laithair, agus gu 'n cuir iad muinghinn a's momha's a's dilse ann an geallaidhean's ann an comhfhurtachdan an Tighearna, 's gun suidhich iad an aigne air na nithean a tha shnas.

"Rinn Thusa, O Dhia, an Geamhradh." Faodaidh sinn mar an ceudna, samhladh air staid grais 'fhaicinn anns a' gheamhradh. Tha an sneachd gun choimeas ann an gilead agus ann an gloinead. An uair a thuiteas e gu pailt air cnoc a's comhnard,

agus a ghealaicheas e 'aodainn na talmhainn gu-h-iomlan, ciod e an ni a dh' fhaodar a' chur am an coimeas ris air son sgeimh a's gloinead. Cha 'n 'eil smal no spot no sal r'a fhaicim air, an nair a tha e'n a laidhe mar bhrat no thruagan a' comhdachadh nan achaidhean. Cia dileas an samhladh so, air fireantachd Iosa Crisid—an fhireantachd air son an d' thug e a bheatha luachmhor mar eiric—an t-ionmhas do-labhairt sin a shaoras peacaich "bho lagh a' pheacaidh agus a' bhais." Cha 'n 'eil eideadh a' gheamhraidh—an fhalluinn shneachdach air a sgaoileadh thairis air cuibhrionn no cearna de 'n talamh; tha e'sgeadachadh na tire gu leir, agus air a' mhodh so, tha e'n a shamhladh air cia co fughanta, farsuing, fial's a tha teachdaireachd na sithe agus na sochairean a choisinn Iosa do dhaoine. Cha 'n 'eil eadar-dhealachadh air bith air a dheanamh anns a' chuireadh ghrasimhor a tha Iosa toirt seachad. Tha e air a thairgseadh gu saor, gun airgiod agus gun luach, do gach neach a's fine, eadhon mar tha 'n sneachd—comharradh einnteach agus companach dileas a' gheamhraidh—a' tuiteam's a' comhdachadh gach aite.

Cha 'n fhaodar aicheadh gu'm bheil seadh ann—seadh mnladach—anns am bheil an geamhradh eadar-dhealichte gu tur bho na fiosrachaidh bhronach sin a tha 'tionndadh soirbheachadh a's sonas dhaoine gu bron, gu dubhachas a's mi-ghean. Rioghaidh an geamhradh thairis air aghaidh naduir re na h-uine gnathichte, agus fadheoidh leaghaidh an sneachd agus an reotha air falbh; mosglaidh gach machair, gach craobh a's lus as a' chodail dhomhain anns an robh iad; ath-nuaidhichear aghaidh naduir gu buileach, agus toiseachaidh saothair a's dicholl le durachd ur, agus am faicear ann an uine ghearrsnuadh dreachmhor aoidheil air an

talamh. Ach cha 'n ann idir mar so, a tha 'n geamhradh a bheir am bas a dh-iommsuidh duine no teaghlach. Aon uair's gu'm bheil an duine air a thasgadh anns an tigh chumham, agus tosdachd a' seulachadh a bhilean, cha 'n ath-nuaidhichear a neart's a bheatha le teachd steidhichte earraich no samhraidh. Coidlidh e ann an snain nach aithnich bruar no dusgadh. Ni cluairin an raoin sgiamhach uchd na h-uaighe agus seididh fafan an annuich thairis oirre, ach cha 'n fhairich fear-comhnuidh an tigh gheamhraidh ni air bith de so. Bithidh, fadheoidh, dusgadh ann anns an liobhair gach uaigh na fhuir i fein. Is ann suilbhir agus aoibhneach a bhitheas faireachduinn an duine aig an robh a' cheann geal le sneachd nam bliadhnachan a bha air an caitheamh ann an eagal agus ann seirbhis an Tighearna.

CONA.

—o—

### SGEULACHD.

O chiom cheithir cheud bliadhna roimhe so, rugadh oighre air Gart, g'an d' thugadh ciod le te de Chloinn-Diarmaid, aig an robh dithis mhac. Bha aon diubh 'n a chomh-dhalta do oighre Ghart, agus am fear eile na bu shine na sin. Dh' fhas an t-oighre suas 'n a oganach sgiamhach agus gaisgeil, agus cha robh a chomh-dhalta a' bheag sam bith air deireadh air, a thaobh misnich agus tabhachd. Aig an am sin bha an earrann a bu mho de Ghleann-Liobhann le Cloinn-Iabhair, cinneadh dalma agus cruadalach a chaill coir air an oighreachd, goirid an deigh do 'n sgeul a leanas tachairt.

Dh' eirich aimhreit' eadar am mac a b' oige 'bh' aig ban-altrum oighre Ghart, agus aon do Chloinn-Iabhair; agus air do 'n oganach moran tamailt 'fhaotainn, thubhairt e ri Mac-Iabhair, "Mar is beo mise, a Mhic-

Iabhair, bheir oighre Ghart ort gu 'n diol thu air son so fathast." Dhealach na fir; agus cha do chaill an t-oganaich agus a bhrathair uine air bith gus an do thog iad orra gu dol gu Caisteal Ghart, a chur an ceill do 'n uachdaran mar a thachair. Chuala Clann-Iabhair gu 'n do ghabh na h-oganaich air an t-slighe gu Gart, agus chuir iad an ruaig orra. Thainig iad air an da bhrathair gun fhios doibh; ach air dhoibhsan an cunnart fein fhaicinn, ghrad leum iad a stigh do linne dhomhain ann an Liebhann, 's an dochas nach leanadh Clann-Iabhair leis an eagal iad. Ach ged nach deachaidh Clann-Iabhair a stigh do 'n abhainn, gidheadh, thilg fear dhiubh saighead air na h-oganaich a bha 's an linne—leanadh comh-dhalta Ghart gu searbh—thuit e sìos do ghruind na linne, agus bhathadh e. B'e Domhnall Mac-Dhiarmaid ab' ainm dha, agus goirear "Linne-Dhomhuill" ris an aite gu ruig an la an diugh. Fhuair an t-oganaich eile comas teichidh, agus rainig e Gart. Dh'innis e do 'n tighearn og mar a thachair, agus air dha a bhli lan corruich air son mar a bhuin Clann-Iabhair ri 'chomh-dhalta, chuir e roimhe air ball aichmheil a thoirt a mach, agus a bhas a dhioladh. Chruinnich e gu h-ealamh a dhaoine, agus rainig e Gleann-Liobhann air an ceann. Air do Mhac-Iabhair cuisean a thuigsinn, chruinnich esan mar an ceudna a luchd-leanmhuinn fein, agus chomhlaich e fear-Ghart aig meadhon a' ghlinne. Air do na seoid coinneachadh, chuir iad failt' air aon a cheile, agus labhair iad dh' fheuchainn an rachadh cuisean a shoerachadh gun bhuille a bhualadh. Bha breacan air guailibh Ghart, air an robh taobh dearg agus taobh dorcha, agus thubhairt e r'a chuid daoine, iad a bli deas gu bualadh air an naimhdean, gun mhoille, gun bhaigh, na 'n cuireadh esan taobh

dearg a' bhreacain a mach! Is gann a thug e an aithne so seachad an uair a rinn Mac-Iabhair fead, agus ghrad leum moran dhaoine fo 'n lan armachd, a mach a tom coille a bha goirid o laimh, agus sheas iad maille ri 'n ceann-cinnidh, agus ris na fir a bha comhladh ris a' labhairt ri fear Ghart.

"Co iad sin? (ghlaodh fear Ghart), agus ciod an gnothach an so?"

"S iad sin (arsa Mac-Iabhair) treud de na h-earbaichean agam-sa, a ta leumnaich air feadh nan tom agus nan creag."

"Direach ceart (ars' an t-oigear eile) ma 's ann mar sin a tha 'chuis tha 'n t-am agam-sa bli 'gairm mo mhiol-chon."

Ghrad thionndaidh e an taobh dearg de 'n bhreacan a mach, agus ann am priobadh na sula, bha na fir am badaibh a cheile! Car uine bha 'n tuasaid teth, agus garg; agus bha closaichean gun deo 'n an laidhe gu tiugh air an raon! Mu dheireadh theich a' chuid a bha lathair de Chloinn-Iabhair. Thug iad na beanntan orra, agus a mach o'n la sin, chaill iad am fearann. Tha e air 'innseadh nach bu mhor a chaill Gart d' a dhaoine anns an tuasaid sin, ach gu 'n do thuit corr a's sea fichead de na Liobhannaich.

Tha iomadh cuimhneachan air na fhuilteach sin fathast anns a' Ghleann 's an do thachair e; agus cha 'n 'eil teagamh nach bi an sgeul so taitneach do na Liobhannaich air an la an diugh, aig am bheil eolas air an ait anns an do chuireadh an cath deistinneach so, agus a chual a reir coslais, gu minic m'a thimchioll.

Mu 'n do thoisich na laoiach ri cheile, thilg fir thighearna Ghart dhiubh an cuarain a chum gu 'n ruitheadh iad ni bu luaithe air toir an naimhdean, agus theirear "Leacnan-cuaran" fathast ris an aite 's an d' rinn iad sin. Tha mar an ceudna

“Ruisgeach,” “Lagan - a' - chatha,” agus “Camus-nan-carn,” mar ainmean fathast air na h-aitibh sin, far an do ruisg iad an claidheamhan, an do chuir iad an cath, agus an d' adhlaic iad na daoine a thuit. Tha 'n abhainn fein 'n a cuimhneachan air an la gharg sin, oir roimh an am sin, b'e “Duibh” a b' ainm do'n abhainn, agus “Gleann-Duibh” a b' ainm do'n ghleann. Ach an uair a phill fear Ghart agus a chuideachd o'n ruaig, “liobh,” no ghlan iad a'n claidheamhan fuilteach 's an abhainn, gus an robh an t-uisge dearg; agus an sin ghlaodh an ceann-cinnidh gaisgeil a mach, ag radh, “Cha ghoirear ‘Duibh’ mar ainm air an uisge so tuille, oir

“Bho latha liobhaidh nan arm, Bithidh ‘Liobhann’ mar ainm air ‘Duibh.’”

SGIATHANACH.

### NAIDHEACHDAN.

Cha 'n eil sgeul nr no annasach aig a' GHÀIDHEAL air a' chuairt so.

Dh' eirich a' Pharlamaid aig toiseach a' mhìos a chaidh seachad agus is gle bhacag is feairrde sinn an saothair a' bhliadhna so. Cha do chuir iad moran oibre troimh an lamhan, agus tha beagan coltais air an duthaich gu bheil seorsa de dhiomb oirre do Mhr. *Gladstone* agus d' a luchd-cuideachaidh aig an am so; tha aon no dha d' an bhuidheann a bha 'g a sheasamh air am fagail a mach, agus *Tories* air an cur a stigh 'n an aite.

Tha sinn toilichte chluinntinn gu bheil iasgach an sgadain a' deanamh gu math; tha an sgadan anabarrach math agus gu leir ann deth.

Tha droch cunntas air a' bhuntata ann an aite no dha; tha an galar—namhaid an duine bhochd—air e fein a nochdadh. Is e ar dochas agus ar guidhe gu 'm fas an aimsir na 's fhearr, gu 'm faighear fathast am

barr a chur cruinn air bheag call, agus gu 'n saorar a' chuid mhor d' an bhuntata.

—o—

FREAGAIRTEAN do na Toimhseachain anns an aireamh mu dheireadh:—

1, A' mhuc-mhara a shluig Ionah. 2, An Cadal. 3, A' choinneal.

—o—

### SOP AS GACH SEID.

Mur urrainn duit a bhi ann ad abhainn mhoir a' giulan luingis lan beannachaidh thar an t-saoghail, faodaidh tu a bhi ann ad fhuaran beag ri taobh rathad-mor na beatha a' seinn gu ceolmhor a latha's a dh-oidhche agus a' toirt cupan de uisge fionnar do'n fhear-thurais arsnealach, sgith a bhios a' gabhail seachad.

An duine a bheireadh achmhasan do'n t-saoghal gu leir bu choir dha fhein a bhi 'n a dhuine do nach b' urrainn do 'n t-saoghal gu leir achmhasan a thoirt.

Na caith gus an coisinn thu. Caomhain chum comas toirt seachad a bhi agad. Saothairich chum gu 'm faigh thu nithe a bhuilicheas tu chum maith dhuit fhein agus do mhuintir eile. Is deagh riaghailtean iad so do na h-uile, agus is dubh dhoibh-san an latha air an cuir iad eul riutha.

Cha taitneach leinn a bhi air ar mealladh le 'r naimhdibh, agus air ar treigsinn le 'r cairdibh, gidheadh tha sinn gu minic air ar mealladh agus air ar treigsinn leinn fein.

Far am bheil ceann air a dheagh lionadh le gliocas, gheibh e tamh agus fois air gach cluasag a dh'fheudas amhgharan an t-saoghail a chur fodha.

Is e faobhar na loinne a tha 'n a dhearbhadh air deagh chlaidheamh, agus cha 'n e grimeas an dorn-chur, no maise na truaille. Ceart mar sin, cha 'n e a' chuid no a mhaoin a ni duine 'n a dhuine mor agus urramach, ach a dheagh ghiulan agus 'fhiar mhaithreas fein.

### Facal 's an Dealachadh.

Cha 'n eil aite againn gu taing a thoirt do ar cairdean lionmhor fa leth aig an am so. Gabhaidh iad ar leth-sgeul. Gu 'm bu fada comasach agus deonach iad air comh-nadh leinn!

# THE GAEL,

ENGLISH DEPARTMENT.

SEPTEMBER, 1873.

## GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 186.)

75. *Buachail* (herdsman, shepherd; anc. *bochail*) corresponds to Gr. *boukolos* (herdsman, shepherd) and like *boukolos* signifies, literally, a cowherd. Cf. Lat. *bubulcus* (herdsman, but, literally, cowherd). See Stokes' Ir. Glosses, p. 81. *Boukolos* is derived, in Liddell and Scott's Lexicon, from *boûs* and *koleō* (= Lat. *colo*.)

76. *Buaile* (a cow-house, a cattle fold) is from Lat. *bovile* (ox-stall, cow-house). *f* between vowels disappears in Gaelic by rule (Stokes' Ir. Glosses, p. 55).

77. *Réidh* and *ready*.

*Réidh* (plain, smooth, ready, reconciled; anc. *réid*) = W. *rhýdd* (free, loose) and is cognate with Dan. *rede* (plain, straight, ready, prepared), Ger. *be-reit* (ready), Sc. *red* (to disentangle, clear, put in order), A.S. *rad* (ready), *ge-rad* (ready), Eng. *ready*. Cf. Wedgwood's Dict. of Eng. Etymology. To the same root belong *réite* (agreement, reconciliation) and *réitich* (prepare, set in order, reconcile).

78. *Sùist* and *fist*.

*Sùist* (flail) = W. *ffust* and corresponds to Lat. *fustis* (club; cf. W. *ffusto*, to beat), Swiss *fausten*, *fausten* (to beat with fist or stick), Ger. *faust* (the hand clenched, fist), Old Eng. *fust* (fist) from which *fist* (the hand used as an instrument for beating) is derived. Cf. Wedgwood's Dictionary. It was previously shown

(p. 216) that *s* in Gaelic frequently corresponds to *ff* in Welsh and to *f* in Latin.

79. *Sorn* and *furnace*.

*Sorn* (kiln, furnace, oven) = W. *ffwrn* (furnace, oven) and is cognate with Lat. *furnus* (oven, furnace), from which are derived Ital. *fornace*, Fr. *fournaise*, Eng. *furnace*. The Gael. loan-word *fuirneis* is from *furnace*. *Torn* is another form of *sorn*. Cf. *tabaid* and *sabaid*; *tide* and *side*.

80. *Srogghall* and *flail, flog*.

*Srogghall* (whip, rod; anc. *srogell*) = W. *ffrowyll* or *ffrewyll* (whip, scourge) = *fflangell* (whip, scourge), are apparently loan-words from Lat. *flagellum* (whip, scourge) diminutive of *flagrum*. *Fluil* is from Old Fr. *flael*, which is akin to Ger. *flegel* and to Lat. *flagellum*. To the root *flag* may also be referred Eng. *flog*, *flag*, *flack*, and several other words. Cf. Wedgwood's Dictionary.

81. *Srian* and *refrain*.

*Srian* (bridle) = W. *ffrwyu* (bridle) and corresponds to Lat. *frœnum* (rein, bridle), from which Lat. *refreno* (to keep back by a bridle) and Eng. *refrain* are derived.

82. *Srann* (snore), of which *srean* (anc. *sren*) is another form, is cognate with Lat. *sternuo* (I sneeze) and Gr. *ptarnumai* (I sneeze). Stokes points out that the resemblance of *sron* (nose = W. *ffroen*) is only accidental. See Ir. Glosses, p. 120. Cf. *srothadh* (sneezing) and W. *ystrewi* (to sneeze).

83. *Stiùr*, and *steer, stir, stern*.

*Stiùr* (rudder) and *stiùir* (to steer, guide) may be compared with O. H. Ger. *stiura* (oar), *stiuran*, and *stiurjan*

(to direct, move, govern), Dut. *stueren* and *stieren* (to drive forwards, impel), Ice. *styra* (to guide, steer), A.S. *steoran*, *styrán* (to steer), Eng. *steer*. *Stir* is from A.S. *styrán*, *styrían* (to stir, steer). *Stern* is from A.S. *stearn* which corresponds to Ice. *stiörn*, from *styra* (to steer).

#### 84. *Draoluinn* and *drawl*.

*Draoluinn* (a drawling, inactivity) may be compared with Dut. *draelen*, Fris. *draulen* (to delay, loiter, be slow), from which Eng. *drawl* (lit. to linger) is derived. Cf. *dreabhlaím* (an inactive person) and Dan. *dræve* (to delay). Possibly *draoluinn* may be from *drawling*. O'Reilly has *draolin* (inactivity) = *draoluinn*.

#### 85. *Tál* and *tail*, *tailor*.

*Tál* (adze) is akin to Lat. *talea* (any piece that has been cut off), Ital. *tagliare* (to cut), Ice. *talga* (to cut hew), *telgia* (an axe), Fr. *taille* (cutting), *tailler* (to cut), *tailleur* (cutter, tailor), Eng. *tail* (cut off, the term applied to an estate which is cut off or limited to certain heirs), *tailor* (lit. a cutter). Cf. Stokes' Ir. Glosses, p. 61, and Wedgwood's Dictionary. *Tàillear* = Fr. *tailleur* = Eng. *tailor*. The English words *detail*, *entail*, *curtail*, *retail*, belong to this root, to which Wedgwood refers also *tall*, *tally*, *deal*, *dole*, and cognate words.

#### 86. *Taois* and *dough*.

*Taois* (dough; anc. *taes*) = W. *toes* and is akin to Goth. *daigs*, Ice. *deig*, A.S. *dah*, from which comes Eng. *dough*. Cf. Ger. *teig*. See Stoke's Ir. Glosses, p. 60.

#### 87. *Aois* and *age*.

*Aois* (age; anc. *óis* and *áis*) = W. *oes* and is compared by Ebel (cf. Celtic Studies by Sullivan, p. 109) with Sansk. *âyus*, Gr. *ai*[F]on, Lat. *aevum*, Goth. *aivs*, with which are cognate Old Fr. *eage*, *aage*, *áge*, Eng. *age*. Cf. Old Fr. *edage* (= *eage*), *eded*, and Lat. *etas*, *ætatis*. See *age* in Wedgwood's Dictionary.

#### 88. *Osan* and *hose*.

*Osan* (a hose; in Middle Gael. *assan*) = W. *hosan*, *hos*, Ice. *hosa*, Old Ger. *hosa*, A.S. *hose*, Eng. *hose*. Cf. N. H. Ger. *hose*, dim. *höschen*. For other examples of initial *h* in English in words in which it is wanting in Gaelic compare *uair* and *hour*, from Lat. *hora*; *unhal* and *humble*, from Lat. *humilis*; *onoir* and *honour*, from *honos*, *honoris*; *os* or *uas* (= W. *uch*) and *high*, from A.S. *heah*, which, as previously noticed (p. 55), is akin to Ger. *hoch*.

#### 89. *Muing* and *mane*.

*Muing* (mane) = W. *mwng* and its cognate with Ice. *mön*, Ger. *mähne* (mane), Eng. *mane*. Cf. Wedgwood's Dictionary.

#### 90. *Maighdean* and *maid*, *maiden*.

*Maighdean* (maiden) is akin to Ger. *magd* (maid), *mädchen* (girl), A.S. *mægden*, *mæden* (maiden), Eng. *maid*, *maiden*. Cf. Goth. *magaths* (maid) and *magus* (boy), A.S. *magu* (son), Ice. *mögr* (son), W. *magu* (to breed). With A.S. *magu* and Ice. *mögr* may, perhaps, be compared Gael. *mac* (son) = W. *map*, *mab*. Cf. Wedgwood's Dictionary.

#### 91. *Siopunn* or *siabunn* and *soap*.

*Siopunn* or *siabunn* (soap) = W. *sebon*, and is akin to Lat. *sapo*, *saponis*, Ger. *seife*, Dut. *zeep*, Bret. *soav* (tallow), *soavon* (soap), Eng. *soap*. Wedgwood observes that soap was regarded by the Latins as a Celtic invention, and that, therefore, "it is reasonable that we should look to the latter class of languages for an explanation of the name." He gives the following quotation from Pliny:—"Prodest et *sapo*. Gallorum hoc inventum, rutilandis capillis, ex sevo et cinere."

#### 92. *Com* and *combe*.

*Com* (the cavity of the chest) corresponds to W. *cwm* (valley, dale), A.S. *comb* (valley), from which *combe* (a narrow valley) is derived. Cf. Wedgwood's Dictionary. *Combe*



occurs frequently in English names of places, as Wycombe, Yarcombe, Addiscombe.

93. *Seileach* and *sallow*.

*Seileach* (sallow, willow) = W. *helyg* and is cognate with Lat. *salix*, Fin. *salawa*, A.S. *salig*, *salh*, from which *sallow* (white willow) is derived.

94. *Sal*, *salach*, *salchar*, and *sallow*.

*Sal* (filth, dross) and adj. *salach* (filthy) may be compared with W. *halawg* (defiled), *halogi* (to defile; cf. *salaich*), Fr. *sale* (dirty), *salir* (to dirty), Bav. *sal* (dirty, dark, discoloured), A.S. *salowig* (dark in colour), Eng. *sallow*. Cf. Wedgwood's Dictionary and Stokes' Ir. Glosses, p. 83. *Salchar* (filth is from *salach*).

95. *Gual*, *guallaim*, *guaillean*, and *coal*.

*Gual* (coal) is evidently akin to Sansk. *gval* (to flame, burn; cf. *guallaim*, I blacken, burn), to which it is referred by Bopp. *Guaillean* (a live coal, a cinder) is a derivative from *gual* or *guallaim*. *Coal* is derived from A.S. *col*, with which may be compared Ice. *kol*, Ger. *kohle*, O. Ger. *colo*. Cf. Bopp's Gloss., p. 158. The Welsh equivalent is *glo*.

96. *Geal* and *yellow*.

*Geal* (white; anc. *gel* = \**gila*), gen. *gile*, may be compared with Lat. *gilvus* (of a pale yellow colour; cf. Lat. *galbus* and Ger. *gelb*), O. H. Ger. *gelo*, A.S. *gelo*, *gelew*, *geolwe*, Eng. *yellow*. Cf. Stokes' Ir. Glosses, p. 129. From *geal* are derived *gile* (whiteness), *gealach* (moon), *gealacan* or *gealagan* (the white of an egg), &c. With *gel* (white) may be compared Lat. *gelu* (frost). Bopp refers *geal*, *gealach*, &c., to Sansk. *gval* (to flame).

97. *Spàrr*, *sparran*, and *spar*, *spear*.

*Spàrr* (a joist, beam) corresponds to Dan. *sparre* (a rafter), Ice. *sparre* (a prop), Dut. *sparre*, *sperre* (a rod,

stake, bar, post, beam), Ger. *sparren* (rafter), Eng. *spar* (a bar of wood). *Spear* ("a long weapon used in war and hunting made of a *spar* or pole pointed with iron") is from A.S. *speare* or *spere*, which is akin to Ger. *speer*, Dut. *sperre* (a stake). Cf. W. *yspêr* (spear) and *pâr* (spear, lance), Lat. *spurus* (spear), Ital. *sbarra* (bar). Gael. *sparran* (a bolt) is the diminutive of *spàrr*. Cf. *sparran-doru* (a door-bolt).

*Spàrr* (to drive, enforce, from the noun *spàrr*) and *sparradh* (driving, enforcing) may be compared with the verb to *spar* of which the radical image, according to Wedgwood, is to strike or thrust against something. Cf. Wedgwood's Dictionary.

98. *Spor* or *sbor* and *spur*, *spurn*.

*Spor* or *sbor* (a spur, claw, or talon) corresponds to W. *yspardun* (spur), A.S. *spora* or *spura* (spur), Eng. *spur*. Cf. Gr. *sphurion* (the ankle, heel).

99. *Sbeach* or *speach* and Gr. *sphêr*.

*Sbeach* or *speach* (wasp) corresponds to Gr. *sphêx* (wasp), gen. *sphêkos*. Gr. *ph* = Gael. *b* by rule. Cf. *pherō* and *beir*; *phallos* and *ball*; *phenō* and the root *be* or *ben*. With *sphêx* = *s-phêcs*. Curtius compares Lat. *vespa*, O. H. Ger. *wefsa*, Lit. *vapsa*, with which Ger. *wespe*, A.S. *wæps*, *wæsp*, Eng. *wasp*, are cognate.

100. *Smudan* and *mote*.

*Smudan* (a particle of dust) is akin to Ice. *moda* (dust), Dut. *mot* (dust), A.S. *mot* (an atom), Eng. *mote*. Cf. Gael. *smiòt* (a particle) and Eng. *mite* (a minute portion of a thing, anything very small), which Wedgwood regards as probably a modification of *mote*. Cf. also Gael. *smad* (a particle, a jot), *smod* (dust), *smudan* (a little spot or blemish).

101. *Smug*, *smugaid*, and Lat. *mucus*.

*Smug* (spittle, phlegm; = *s-muc*) is cognate with Sansk. *muk* (to dis-

charge), Gr. *muxa* (phlegm) from *muussō* = *mukjō* (cf. *mussonai*, to blow the nose), Lat. *mucus* (phlegm). To the root *muk* Bopp refers Lat. *mungo* from *munco* (cf. *munctio*, a blowing of the nose) and Gael. *mùnaim* (mingo). *Smugaid* (spittle) is from *smug*.

102. *Sneadh* and *nit*.

*Sneadh* (nit; anc. *sned*) = W. *nedd-en*, *nedd*, Bret. *niz*, and is cognate with Slav. *gnida*, Gr. *konis*, gen. *konidos*, Ger. *nisz*, Ice. *nyf*, *nit*, A.S. *knitu*, Eng. *nit*. Cf. Stokes' Ir. Glosses, p. 85.

103. *Sneachd*; Lat. *nix*; Eng. *snow*.

*Sneachd* (snow; anc. *snecht*) is cognate with Lat. *nix*, gen. *nivis*, (= *nilvis*, *nigvis*, with *s* dropped), Lith. *suegas*, Pol. *snjeg*, Goth. *snaiers*, Old Ice. *snjoa* (to snow), Ger. *schnee*, A.S. *snaw*, Eng. *snow*. Bopp refers *sneachd* to the Sansk. root *snu*. Cf. Sansk. Glossary, p. 432.

104. *Muc* and *mow*.

*Muc* (hay-stack) is cognate with Old Ice. *múgr* (a mow of hay), Ice. *muga* (a heap of hay), *muga* (to gather into heaps), A.S. *mucg*, *muga* (a stack, heap), *mowe* (a heap of hay). Cf. Ital. *mucchia* (a heap). See Wedgwood's Dictionary.

105. *Mòd* and *moot*, *meet*.

*Mòd* (a court or meeting) corresponds to A.S. *not* (an assembly), from which *moot* (lit. to meet; to discuss) and *mote* (a meeting) are derived. *Meet* (to come face to face, to assemble) is from A.S. *metan* (to meet), *motian* (to assemble for conversation), akin to Goth. *motjan*, *gamotjan* (to meet), A.S. *not* (a meeting), and Ice. *not* (opposite).

106. *Fùrean* (eagle) may be compared with A.S. *earn* (eagle), Dut. *aarn*. Gaelic frequently drops initial *f*.

107. *Rannsaich* and *ransack*.

*Rannsaich* (to search thoroughly ransack) corresponds to Ice. and

Sw. *ransaka* (to search thoroughly), from which Eng. *ransack* is derived.

108. *Càl* and *cole*.

*Càl* (cole-wort) corresponds to Lat. *caulis* or *colis* (the stalk or stem of a shrub or herb, especially of the cabbage, and hence the cabbage itself), Gr. *kaulos* (the stalk of a plant), A.S. *cawel*, *cawl*, *caul*, from which *cole* is derived. Cf. Dut. *kool* and Scot. *kail*.

109. *Feadh* and *wide*.

*Feadh* (extent, length) and *fad* (long) may be regarded as akin to O. H. Ger. *wît* (ample, vast), Ger. *weit*, which denotes generally a greater or less distance, as, "Wie weit ist es nach Wien?" "How far is it to Vienna?" "Sehr weit von hier." "Very far from here." *Wide* is from *weit*, with which also *void* (empty), from Fr. *vuide* is probably connected. Cf. Wedgwood's Dictionary. *F* in Gaelic = *w* in German and English, and Gael. *d* frequently = O.H.G. *t* and Eng. *d*.

110. *Feadhb* and *widow*.

*Feadhb* (widow; anc. *fedb*) corresponds to Lat. *vidua* (widow) from *viduo* (to deprive or bereave), Goth. *viduvo*, A.S. *weoduwe*, Eng. *widow*. By comparing *fedb* with *vidua* we see that *b* = *u* = original *v*. Cf. Sansk. *ridharâ* (widow) from *vi* (with-out; = Lat. *ve*) and *dhâra* (husband).

(To be continued.)

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## LEGENDARY HISTORY OF THE SCOTS.

Coming down to later times, the legends faintly shadowed forth in the old documents, assume more and more majestic proportions. In rolling down the descent of the ages they receive various additions. The statement that the Scots were descended from the Egyptian mon-

archs though an isolated one, was yet an enchanting one. It was ever the province of the imaginative faculty to seize upon the undefined, and from it to draw conjectures the most extravagant. This was the case with regard to the history of the Scots as delineated in the thirteenth and fourteenth centuries.

The author of the "Chronicle of the Picts and Scots," writing towards the close of the 13th century, informs us at the commencement of his record that much confiction of statement is encountered in the ancient catalogues of the Kings in their order of succession. It was with the intention of militating between the various accounts that he was induced to write his own chronicle. His story is decidedly romantic. He discovered in the life of Saint Brandane that there dwelt in Athens a noble chevalier who had a son called Gaidheal. This Gaidheal was married to Scota, daughter of Pharaoh. By her he had a family of fair sons and daughters. The quietude of domestic bliss was not, however, suited to his daring spirit. He must set out and find a home for himself by the aid of the spear. With this bold intention he persuaded the young men of the country to accompany him on his journey. His father having supplied him with vessels, he set sail from Athens. After much sailing in the Mediterranean Sea, he arrived in Spain. Here he met with great resistance from the natives. Finally he was victorious, and built a strong castle, called Brigance, on a rock near the coast of the Hibernian Sea. During his stay at Brigance, himself and his followers lived on plunder taken from the neighbouring peasants. One day as his fishermen were driven far out into the deep by a stormy tempest, they observed thistles, flowers, and other substances,

indicating that land was not very far distant. On announcing this to Gaidheal he immediately set out with his sons, who were surnamed Scoti, from their mother Scota, and discovered a large island. When they landed they found the soil was very rich, although poorly cultivated for the want of people. The country was otherwise pleasant, being covered with woods, and sufficiently supplied with rivers. The heart of Gaidheal was delighted. He must return to his castle in Spain, and convey his wife and retinue to the scene of his future labours. But the hopes of the adventurous chevalier are immaturity dashed aside. He is laid low by the inhospitable hand of sickness, and dies. His dying command to his sons was, that they might reduce the island, and become themselves a mighty nation. Heber, the eldest son of Gaidheal, as the *ceann cinnidh*, or head of the race, set out with his brothers, seized the whole island, and subjected the natives. They called the island Hibernia, either after its conqueror Heber, or the Spanish river Hebrus. His brothers give their name Scoti to a tribe inhabiting the north of Hibernia, or what is commonly called Ireland. The Hibernians are forced to adopt the language of Gaidheal, the founder of the language. Giraldus tells us this is the reason why the language of Hibernia is called Gaidhealach.

With the settlement of the Scots in Ireland is associated the tradition of the Lia Fail or the "Grey Stone of Fate." Wherever this stone was placed there the Scots were destined to reign. It followed them in their wanderings, and was connected with their fortunes. Carried down to Egypt by Jacob, as the stone upon which he rested his head when he beheld that miraculous vision of the

night, it early became the property of the Pharaohs. It remained with them as the tutelary god of their monarchy till Scota, Rachel-like, bore it away with her when she accompanied her husband on his adventurous expedition. By the events connected with the death of Gaidheal, its connection with the wanderings of the Scoti, was for a time severed. But the decree of the fates must run its course. Symond Brek, one of the sons of the King of Spain, married the eldest daughter of the widowed Scota, and along with her he got the Lia Fail. Hearing that the Scoti were possessors of Ireland, he repaired thither, and the "stone of fate" was once more restored to its owners. It governed the destinies of the Kings of Hibernia, until Fergus, son of Ferachar, came to the country, north of that occupied by the Britons, and called by him Scotia. On his settlement here he planted it at his seat in Inehgall (Dalriada). Twenty Kings of Dalriada were afterwards crowned on it. Alpin, the last Dalriadic King was driven out of the kingdom of his fathers, by Angus MacFergus, King of the Picts. Expelled from Dalriada he set sail for Galloway with the remainder of his routed army, and seized upon the Pictish territory there. After having subdued it he was slain, says the Scottish Chronicle, by a man who lay in wait for him in a wood overhanging the entrance to the ford of a river, as he rode through it surrounded by his followers. The spot where he fell is still called *Laicht Alpin*, or the gravestone of Alpine. The entertaining author of "English and Scottish Chivalry," thus refers to this incident. "But Alpin soon received a check in his desolating career. The chiefs had collected their followers and met their invader in the

parish of Dalmellington, where during a sharp struggle, he was killed by the weapon of an enraged chief, near the site Laicht Castle, which derived its name from the stone of Alpin—a gravestone known and recognised nearly four centuries after the last of the Scoto-Irish Kings had finished his career."

About this time, say the chronicles, the Picts, or Cruithne came in contact with the Scots of Ireland. Their wanderings were even more extensive than those of the Scots themselves. They are traced by the ancient annalists to every part of the world where the name Pict or anything resembling it is found, and their migrations thence to Cruithne-tuaith (Pictavia) are described in the most natural way. Each chronicle supplies a new account of their origin. The only thing they relate in common is, that the Picts were a colony of soldiers, who, having no wives of their own, sought and obtained wives from the Scots. This was stated as a fact by the earliest annalists, and is mentioned by the ecclesiastic historian Bede. It was thought to account for the law of succession through the female line, when succession through the male line became doubtful. In this case when there were several sons in a family they succeeded each other in order, but when succession through them failed, daughters were chosen to succeed in preference to sons. In connection with this feature of the tradition some chroniclers state that one of the conditions upon which the Picts obtained wives was to the purpose that their issue should speak the Irish language—the Gaidhealach of Giraldus—which they continue to do to this day. This is quite the opposite of what Nennius mentions in the case of the Britons of Armorica when they obtained wives from the people

who preceded them. Arguing that if their descendants were to speak the language of the mother—the mother tongue—that language would in time prevail over their own, they cruelly think fit to slit the tongues of all their wives!

Several of the chronicles giving an account of the Pictish kings and their battles, state that shortly after the Picts became allied to the Scots, Redda, a Scottish prince from Hibernia, set out for Pictavia with a formidable army. He landed in Gallo-way and formed a treaty with his kinsmen the Dalriadic Scots, who, under the leadership of Alpin, had established themselves there some years previous. They conquer the greater part of the southern dominions of the Picts and the whole of Argyle and the islands, which were occupied by the Picts since the expulsion of Alpin. The Dalriadic Scots are thus again put in possession of their ancient kingdom.

Connected with this invasion there is an account of a conspiracy, whereby it was said the chiefs and nobles of the Picts were destroyed. The kings, nobility, and soldiers, of the Picts and the Scots assembled in the Council House at Scone, at the request of the latter, for the purpose, it was alleged, of entering upon negotiations of peace. Immediately on being assembled the Scots, who were privately armed, attacked the defenceless Picts, and slew every one of them. From this time the kingdom of the Picts, which had lasted for 1190 years, was struck out of the list of the empires of the earth, and the kingdom of the Scots was re-established.

R. MAC-AN-ROTHAICH.

(To be continued.)

#### CELTIC ETYMOLOGY.

SIR,—In THE GAEL for last month Mr. Edmunds attempts to make what he calls “a reply” to the notice given in your June number of his many ridiculous mistakes, when he wrote respecting the Gaelic language of the Highlanders of Scotland, but it is no reply whatever, only a miserable failure of showing that what he had written of the Gaelic language was according to truth and fact. Had Mr. Edmunds acknowledged that he had made some mistakes, there would have been an end of the matter, and probably it would have been soon forgotten; instead of which he pertinaciously adheres to all the blunders he has made in comparing words which he most wrongly called Gaelic with Welsh ones.

Mr. Edmunds commences by stating he does not propose to discuss “the long string of etymologies” given, he states, by the writer hereof. It was not etymologies, but a collection of mistakes and gross errors in words, given by Mr. Edmunds as Gaelic ones, and which every Highlander who read your June number knew to be untrue. Mr. Edmunds had no hesitation in writing these words, and his object was to depreciate the Gaelic language, and wrongfully exalt the Welsh over it; his argument for this purpose being founded upon pretended Gaelic words, and he evades my examination of them. As to the Welsh word imagined by Mr. Edmunds, and also Chalmers, as the origin of “Lanark,” the ancient forms of it given in your June number refute them both. Chalmers is no authority whatever, because, as Skene (our best Celtic writer) informs us, he hired a Lexicon writer to furnish him Welsh words for the names of places in Scotland. Regarding Benlomond, as *Ben* is not derived from the Welsh, which all Highlanders know it is not, then it was like all the other *Bens* of Scotland given by a Gaelic speaking race, and refutes Mr. Edmunds. A statement is made by him as to the word “*mam*,” that “in all European languages in which it occurs,” it means “breast” or “mother.” This assertion is contrary to truth and fact; the Gaelic language is a European one, it is spoken by hundreds and thousands of people, and in it “*mam*” does not mean either “breast” or “mother,” which fully refutes Mr. Edmunds; besides there are many hills in Scotland called “*mam*,” proving that in the Gaelic language no such meaning of the word ever existed.

The ridiculous etymology of Mr. Edmunds for "Dover" he attempts to reply to, by noticing what the writer hereof says in his topographical volume on the *River names* of Scotland. Among them is the "Ayr," of which all its ancient spellings are given, proving that it and the "Ary" or "Aray" of Argyleshire are identical in meaning and etymology, and they both give names to a town on their banks, yet this gives no countenance to Mr. Edmunds' absurd derivation that "Dover" is from the Welsh word meaning "water," which of course every scapout in the world is. The river "Aire" in Yorkshire is from the same root, and is also one of the old spellings of the Scotch river "Ayr," namely the single letter "A" pronounced "Awe" as in Lochawe, or the English word "ah." That single letter signifies "water," but is now obsolete. The remaining Gaelic word is "reidh," now in use, and pronounced "ray," meaning "smooth." Thus we have the compound word, pronounced in English the "Aray," or "thes mooth water." Should the writer's derivation be shown to be a mistake in this river name, he will not deny it, but acknowledge it.

The emigration of the Celts from Gaul into Britain is a point now unquestioned, and as the southern part of the island is in sight of it, there of course they landed, and most certainly both *the natural* and *actual* course they would take, was to the north part as successive numbers arrived; and we find traces of the Gael in river names from Kent to Cumberland, a great many being identical with those of the north part, and in their progress they not only named small, but also the largest rivers, as has already been shown. At what period the emigrations from Gaul commenced cannot be fixed with any certainty, but as we know that fifty-five years before the birth of Christ the south part of the island was fully peopled, and that in the year A. D. 80 the north part was so likewise, the first of the Celtic race must have come into Britain at least 1,500 years, if not more, before the Christian era. Mr. Edmunds states that the Gael got the habit of coming south after the Roman power decayed, but that was probably 1,500 or 2,000 years after their arrival from Gaul, and progress northward in Britain. Mr. Edmunds gives us a reason why the Gael went further south than Kent at this period, that the Welsh state they were driven by them to the sea. This is no reason at all, because the

Gael could have driven them to the sea long before they got to Kent.

Mr. Edmunds makes the following statement in the GAEL for last month, "the occurrence of 'Aber' in Scotland, taking Col. Robertson's book as my guide, is confined to districts penetrated by the Roman arms." There could not have been a statement written more contrary to truth and fact than this. Had Mr. Edmunds followed the work he named as his guide he would therein have found that "Aber" prevails in very many places of Scotland where the Romans *never penetrated*; there are three Abers in Argyleshire, where the Romans never were, one of them being in the island of Isla; within the county of Inverness, and towards its western side, there are four Abers, where the Romans never penetrated; in the county of Ross, where the Romans never were, Aber is also to be noted; and, lastly, in the furthest north part of the county of Sutherland, which was never entered by the Romans, we also find Aber. These facts very fully refute Mr. Edmunds' statement. In the same paragraph he tries to make it supposed that the Welsh named the "Abers" in Scotland, but he is completely refuted by the fact that *Gaelic* and *not Welsh* words are always joined to the Scotch "Aber," and which the work he mentions fully proves, and his stating that he took it for his *guide* is a mere sham and pretext.

It has been shown that Mr. Edmunds made a statement of certain words being Gaelic, and he gave meanings also to some others. In both cases when they came to be examined many are completely wrong—the number that are so amounting to one-half at least of the words he gave. He states that he got them out of an Irish magazine (*The Dublin University*), but he ought to know that even if they were therein, that could not make the meaning he gives them correct, or the words to belong to the Gaelic, even if he copied them rightly, which may be doubted, for the following amongst other reasons:—The Gaelic word "leabhar" means "a book." In the Irish language "leabhar" also means "a book," and it is incredible that any eminent Irish scholar would call it anything else; but what does Mr. Edmunds call it? He says it means a "a flood," in which he is refuted by both languages. Among other words stated by Mr. Edmunds to be Gaelic he gives one, "balloeh." By a misprint in the June number of the GAEL

the letter *c* was put instead of *e*, and it is necessary to point out that Mr. Edmunds in his attempted reply alters the word he had written in his book at page 18 from "balloeh" to "balloch"!

In conclusion, there is no use to continue a correspondence with Mr. Edmunds, who, from what he has stated, shows he did not know whether he wrote Gaelic or not.

JAMES A. ROBERTSON.

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### GAELIC GRAMMAR AND PHILOLOGY.

SIR,—As one possessed with a strong regard for his mother tongue, permit me, with the view of attaining to what is right and true, to submit a few remarks on the "Notes on Gaelic Grammar, &c.," which appear in this month's GAEL, p. 118, b.

1. I am not at all satisfied that "an uair a" is an adverbial phrase. "A théid mi," "a bhuaileas mi," are attributive phrases qualifying "an uair." What "nair"? "An uair a théid mi," "a bhuaileas mi." Of course "a" is the simple relative here as well as after "mar," "bho," "ged," and "ma" (if not included in it); so that it is the relative that governs the future subjunctive or rather the relative form of the future indicative. It does not appear to me that "an uair a théid mi" is literally and fully "the hour or time that I shall go," unless we make "rach" a transitive verb having "an uair" for its object—as it is indeed in certain cases. Is it not rather, "the hour or time *on* or *during* which I shall go?" like "na h-uaislean ris am beil farnad aige," or, "a tha farnad aige riutha." For this construction see Munro's Gaelic Grammar, 2nd ed. p. 180, note. Perhaps Dr. Clerk in the instance quoted, considered the relative form (-as) sufficiently clear without encumbering

the text with an apostrophe. In my opinion we are all lavishly fond of apostrophes. There does not seem to me to be any necessity for the common practice of supplying the place of a part of speech with an apostrophe, especially where there is no danger of the sense being in the slightest degree impaired by its omission. It is not done in English, for instance.

2. "Gu 'n." I am inclined to question the statement of your correspondent that "gu" is a preposition here; if, by that term we are to understand a certain class of words, disused as nouns, but employed to connect notions. Is it not rather a prepositive verbal particle used for emphatically affirming a direct assertion? If "an" is the dative of the simple relative, where and what is its antecedent? If not a euphonic letter, may it not be the interrogative particle "an" ("am," "a"), seeing that all assertions presuppose a question? But why not dispense with the apostrophe in this and similar instances, as is done in the case of "gur"? "Do-n," "fo-n," "mu-n," "bho-n," for "do 'n," "fo 'n," &c., are not to be imitated.

As no one is perfect, it is a comparatively easy task to criticise and point out each other's short-comings. The *Piobaire Dull* was well aware of this when he said, in *Coire-nan-eas*, "Ma tha thusa na d'fhear eal-aidh chinneamaid annas do laimhe." In the GAEL, Vol II., No. 13, p. 13, b, *Salm na Beatha*, stanza 4, the translator, A. C., has fallen into the error which Mr. Cameron in a previous article so severely condemns. I refer to the words, "a' bualadh caismeachd thiamhaidh, thruaigh an éig."

At page 183 of this month's GAEL, I find "Beinn-Nibheis" spelt "Beinn-Neabhais." This is certainly some-

thing new to come from one of the Clan-Cameron. It looks like an imitation of Dr. Maclanchlan who has adopted a somewhat similar spelling, probably from the mode of pronouncing the name in some of the more northern counties. Our rivers seem mostly named after some nymphs or myths of the feminine gender, and our glens as a rule receive their names from the rivers that flow through them. Whatever be the derivation of "Nibheis" we have here, besides the *Beinn, Gleann-Nibheis, Sròn-Nibheis, Bun-Nibheis, Drochaid-Nibheis*, &c. There is a *sgialachd* told about the nymph, *Nibheis*; and *Nibheis*, and *Geolach* used to be common names for the female of deer-hounds.

I am no party man; and, as I have already stated, have no apology to offer for these remarks but love for my native tongue—that language of the maternal lips that blessed us, and are now silent in the grave.—I am, &c., D. C. M.

Bohuntin, Bridge of Roy,  
Kingussie, 19th August, 1873.

—o—

TO JOHN F. CAMPBELL, ESQ., OF  
ISLAY.

*On the publication of his "Popular Tales  
of the West Highlands."*

O thou whose joy it is to stray  
The bowers of Fairyland among—  
Renewing o'er our hearts the sway  
Of Fairy tale and song.

This book of thine will long endear  
Thy name to all who love the land  
Where thou has gleaned with zeal so rare,  
Those legends quaintly grand.

As shells that on some lonely strand  
The sea casts careless, may confine  
Pearls, which when touched by skilful  
hand,  
With peerless lustre shine.

So these stray waifs of ancient lore  
Turn, touched by thee, to treasures,  
rare,—

Rich gems of which for evermore  
The world will well take care.

Well do I mind that long-past day  
I met thee first and sought thy smile,  
I, a poor minstrel—thou, the gay  
Young heir of Islay's isle.

No seer am I—yet in the boy  
Before me, right well could I trace  
The man that yet would prove a joy,  
A pride to Diarmid's race.

One who, with every grace endowed  
Befitting rank und lineage high,  
Would win, withal, a place as proud  
In Mind's nobility.

What though a stranger lords it now  
O'er that fair isle so dear to thee;  
Still lord o'er all its hearts art thou,—  
The land alone hath he.

Fortune hath wronged thee much—yet  
still  
A heritage more rich remains  
Than any subject to her will—  
Thy place in Thought's domains.

Long in a field, now all thine own,  
Be thine to work with loving care;  
Rare gems of wisdom, random-strewn,  
Will yet reward thee there.

Gems that, when thou in death dost rest,  
More green shall keep thy memory  
Than if arose above thy breast  
A Cairn, Ben-Cruachan high!

EVAN McCOLL.

—o—

SOLAN GEESE CATCHING AT  
ST KILDA.

The solan goose, after the hard  
toil of the day at fishing without  
intermission, rising high in the air to  
get a full sight of the fish that he  
marks out for his prey before he  
pounces upon it, and each time de-  
vouring it before he rises above the  
surface, becomes so fatigued at night  
that he sleeps quite sound in com-  
pany with some hundreds, who mark  
out some particular spot in the face  
of the rocks, to which they repair at  
night, and think themselves secure  
under the protection of a sentinel,  
who stands awake to watch their  
lives, and gives the alarm, by *bir*,



*bir*, in times of danger, to awaken those under his guard.

The St. Kildians watch with great care in what part of the island these birds are more likely to light at night; and this they know by marking out on which side of the island the play of fish is, among which the geese are at work the whole day; because in that quarter they are ready to betake themselves to sleep at night. And when they are fairly alighted, the fowlers repair to the place with their panniers, and ropes of thirty fathoms in length, to let them down with profound silence in their neighbourhood—to try their fortunes among the unwary throng.

The fowler, thus let down by one or more men, who hold the rope lest he should fall over the impending rocks into the sea, with a white towel about his breast, calmly slides over the face of the rocks till he has a full view of the sentinel; then he gently moves along on his hands and feet, creeping very silently to the spot where the sentinel stands on guard. If he cries *bir, bir*,—the sign of an alarm—he stands back; but if he cries *grog, grog*, that of confidence, he advances without fear of giving an alarm, because the goose takes the fowler for one of the straggling geese coming into the camp, and suffers him to advance. Then the fowler very gently tickles one of his legs, which he lifts and places on the palm of his hand; he then as gently tickles the other, which in like manner is lifted and placed on the hand. He then, no less artfully, insensibly moves the sentinel near the first sleeping goose, which he pushes with his fingers; on which he awakes, and finding the sentinel standing above him, he immediately falls a fighting him for his supposed insolence. This alarms the whole camp, and instead of flying off, they all

begin to fight through the whole company; while in the meantime, the common enemy, unsuspected, begins in good earnest to twist their necks, and never gives up till the whole are left dead on the spot.—*Buchanan*.

#### HIGHLAND CUSTOMS AT DEATH.

On the death of a Highlander, the corpse being stretched on a board, and covered with a coarse linen wrapper, the friends lay on the breast of the deceased a wooden platter, containing a small quantity of salt and earth, separate and unmixed—the earth, an emblem of the corruptible body; the salt, an emblem of the immortal spirit. All fire is extinguished where a corpse is kept; and it is reckoned so ominous for a dog or cat to pass over it, that the poor animal is killed without mercy.—*Pennant*.

**THE BLACK WATCH.**—The 42nd Highlanders, known as the “Black Watch,” got that title from the following circumstances:—In 1730, six independent companies of Highlanders were raised for the protection of Edinburgh, and for police and other local purposes, and being dressed in black, blue, and green tartans, they presented a very sombre appearance, which procured them the name of “Freiceadan Dubh,” or “Black Watch.” These independent companies were, in 1739, amalgamated into a regular regiment, under the title of the “Highland Regiment,” which in 1751 was numbered the 42nd.

**COAL PRODUCTION OF THE WORLD.**—According to the best authorities, the coal production of the world is about 200,000,000 of tons annually. Great Britain furnishes over 120,000,000 tons of this amount, or considerably over one-half. In the United States, with all their vast coalfields, only 41,000,000 of tons are raised for a population of 39,000,000, whilst the above large quantity of 120,000,000 are raised in Great Britain, which has only 32,000,000 inhabitants. It is true that out of these 120,000,000 about 12,000,000, are exported, and that in the United States the supply of wood for ordinary fuel is almost unlimited.

## NEWS OF THE HIGHLANDS AND ISLANDS.

LEWIS. — A large number of families and single persons have emigrated from this island during the present season. The majority of them went to the different provinces of the Dominion of Canada. They report very favourably. Several were assisted by Sir James Matheson, the kind-hearted proprietor of Lewis and Achany.

FORT-WILLIAM. — It is rumoured in this district that we are likely to lose the able minister of Nether-Lochaber, viz., the Rev. Alexander Stewart, of the Parish of Ballachulish and Ardgor, who is said to have every chance of being translated from here to the Parish of Ardchattan, Loch Etive, near Bonawe. The patron of the Parish is Duncan Campbell, Esq. of Lochnell, who is now resident, we believe, at Highwood, Lochetiveside.

THE QUEEN'S VISIT TO THE WEST HIGHLANDS. — Her Majesty the Queen will leave Balmoral Castle early this month for Inverlochy Castle. The arrangements are, however, kept as secret as possible, and there will be no public demonstration at Inverlochy on her Majesty's arrival, she having expressed a desire that the strictest privacy should be maintained. The Prince of Wales, the Duke of Edinburgh, Prince Christian, and other distinguished visitors are expected at Inverlochy Castle during her Majesty's stay, which is expected to extend over a fortnight. A series of triumphal arches are to be erected on the road from Kingussie to Inverlochy and the town of Fort William is to be illuminated, while bonfires are to blaze on the tops of all the most prominent hills. Her Majesty, during her stay at Inverlochy, will visit Glencoe, Glenroy, Loch Arkaig,

and is also expected to ascend Ben Nevis as far as the lake. The bonfires are to be lighted on the night of her Majesty's arrival, and the regatta comes off on the day of her visit to Glencoe. A rumour is circulated, and is generally credited, that negotiations are in progress with a view to purchase the Inverlochy estate for His Royal Highness the Duke of Edinburgh. Although Her Majesty has declined to receive any public demonstration of loyalty on Her arrival, it is expected that she will be present at Highland games and sports which are to be promoted for the occasion.

THE CELTIC LANGUAGE. — Mr. Gladstone, in his address at the Welsh Eisteddfod, said — "They looked at the Highlands of Scotland, and found the people speaking Gaelic, and they knew that the great mass of the people were also hostile to themselves. They looked at Wales, and then, I am afraid, misled by this false analogy, they said to themselves, "Welshmen speak Welsh." The language tends to make them hostile to us. We will use every power the law and political and ecclesiastical influence can give us, in order to—what shall I say—'drive' is a hard word, yet I may almost say to 'drive them into the use of the English, and the abandonment of their native tongue.' What has been the result? In Scotland the people are rapidly giving up Gaelic. There is not a valley in the Highlands where the use of the Gaelic is not receding more and more from the focuses of civilisation. In Ireland I understand that now there is nobody who does not understand English. In Wales, on the other hand, it is said that 800,000 people still cling to their native tongue in spite of all the pressure which has been put on them."

# A N G A I D H E A L.

II. LEABH.] TREAS MIOS AN FHOGHARAIDH, 1873. [20 AIR.

## DONNCHA CAIMBEUL.

### III.

Bha beachdan saobh-chreideach air an deargadh air inntinn Dhonnchais leis a' choimneamh mhi-fhortanach a bh' aige ri tannasg a' phiobair, dheth nach d'fhuaire cuibhte (a reir coslais) am fad's bu bheo e; ni a tha' nochdadh an curam agus an fhaicill a bu choir a bhi air an cleachdadh ann a bhi a' toirt cumachd do mbaoth-bheachdan inntinn na h-oigrìdh. Is e teisteanas Ciobair *Ettrick* mu Dhonncha, nach b' aithne dha riamh neach air an robh uiread do eagal roimh bhocain anns an dorcha. Bha a leithid de bhuaidh aig na faoin-bheachdan ud air' fhaireachduintean agus air a bhreithneachadh, agus nach bu chomasach dha am fuadach air falbh eadhoin le solus a reusain agus a thuigse. Cho luath agus a chliaradh an feasgar, bhiodh e an comhnuidh a' sealltuinn a mach airson nan crentairean diomhair ud aig nach robh bith an taobh a mach d' a mhae-meanna fein, le suil enduifhoir amharusaich air gach tom agus preas, air eagal gu'm faodadh iad a bhi ri feall-fholach 'n am measg, ullamh gu leum a mach 'n a dhail ann an tiota. Na 'n coinnicheadh e ri neach agus an dorcha, no na 'n cluinneadh e fuaim obann air bith, bu leoir e gu a chainnt a thoirt uaithe car uine.

Air dha *Devar* fhagail, bha e car greis air seabhaideachd bhò aite gu aite. Bu choltach gu' n do choisinn e cairdeas agus comhfhulangas an t-sluaigh air sgath' oige, a mhaise, a chrannchur aimbeartach, faondrach, agus an gradh a bh' aige d' a chompanach dileas, Oscar; oir mar 'bu

bhitheanta, bhafuran agus caoimhneas air an nochdadh dha anns gach aite air an tugadh e 'aghaidh. Bha cuimhne aige air ainm 'athar agus 'aite comhnuidh; ach mar nach cuala an sluagh air an robh e a tathaich ionradh riamh air aon seach aon dhuin, cha robh a' bheag de shuim aca do 'n chuis.

Dh' fhuirich e faisg air da bhliadhna ann an aite d' an goirte *Cowhaur*, gus an d' thug crentair snarach a bu chompanach leapa dha, droch laimh-seachadh dha, air dhoibh cur a mach air a cheile. Ann an spiorad feirge agus dioghaltais, dhirich Donncha a dh' ionnsuidh an lobhta, ghearr e ad, brogan agus cota-sabaid a chompanaich 'n an stiallan; agus dh' fhag e an t-aite mu 'n d' thainig an oidhche.

Bha e air allaban car uine 'n a dheigh sud feadh nan tuathanach timchioll na *Tweed* agus na *Yarrow*; ach thainig an caithe-beatha ud gu bhi anabarrach neo-thaitneach dha. Cha b' urrainn dha cadal leis fein, agus cha bu toigh leis na seirbhisich, mar 'bu bhitheanta, balach fuadain le 'chu a ghabhail mar choimhleabach.

Air feasgar fliuch, mu dheireadh an fhogharaidh, thainig Donncha gu tigh m' athar; cha robh a' bheag de aodach uine ach seann chota dubh a rinneadh do neach eigin a b' airde na esan, agus a bha ruigheachd gu 'shailtean; bha 'fhalt riobagach, caisreagach, agus air 'fhailceadh leis na siontan; ach bha 'aodan urail, eir-eachdail, agus a' taisbeanadh comharraidhean soilleir air fallaineachd cuirp, agus air cridhe faireachail agus toimisgeil. Bha Oscar ach beag cho mhòr ris fein, agus air dath an

t-sionnaich, le stiall gheal 'n a aodann, agus cearcal geal mu' amhaich—cha 'n fhaca mi riamh cu-chaorach eile a b' eireachdala. Thalaidd mo chridhe ri Donncha a' cheud sealladh a fhuair mi dheth, agus ghuil mi le aoibhneas 'n uair a chumnaic mi an caoinhneas a nochd mo pharantan dha. Ghabh mo mhathair a leithid de thlachd dheth, agus gu 'n robh a' chuid bu mho d' a h-nine air a toirt suas car laithean ann an conaltradh ris. Bha mise gu bunailteach 'n an cuideachd, ag eisdeachd le iognadh ri eachdraidh gach allabain troimh an deachaidh e. Cha b' fhada gus an robh mo pharantan cho uigheil uime agus ged a bu mhae dhoibh fhein e. Sgeadaich iad e le deise ur do dhrogaid ghorm, agus cheannaich iad dha boireid bheag Ghaidhealach, anns an robh e a' sealltuinn cho ioghradhach, agus nach bu tamh no fois dhoibh e uamsa, gus an d' fhuair iad dhomh leth-bhreac boireid Dhonnchai. Bha gach ni a theireadh no a dheanadh e, a reir mo bheachdsa, 'n an eiseimpleir dhomh; oir ghradhach mi e mar mo bheatha fein. Air 'iarrtas, dh' aslaich agus fhuair mi cead cadal leis, agus b' ioma latha agus oidhche sholasach a chuir mi seachad le Donncha agus le Oscar.

Cho fad 's is cuimhne leam, cha b' aithne dhuinn uireasbhuidh do sheorsa air bith; bhiodh ar sonas ionlan, mur bhith na bha do eagal oirnn roi na spioraid. Na 'n tachradh dhuinn toiseachadh air seanachas mu Phiobaire *Dhewar*, mu Mhaighdean *Phlora*, no mu Mharsanta-siubhail muillinn *Thirlestane*, bu tric a luidd sinn le ar cinu fo 'n aodach gus an bitheamaid an impis a bhi tachdte. Bu toigh leinn na sithichean agus na glaisfigean; bha sinn rud-eigin baigheil ris na maighdeanan-mara, air sgath an aillidheachd fein, agus binneas an cnid oran; ach bha sinn rud-eigin amharusach mu na h-eich-uisge, agus cha

bu toigh leinn dol ro dhluth air na puill eagalach anns an robh iad a' tuineachadh. Bha fuath cridhe againn do 'n diabhul, ged nach robh mor-eagal oirnn roimhe; ach tannaig! Oh! uamhas nan namhasan! Bha fuaim bocain, tannaig no spioraid, mar bheum cluig leirsgrios 'n ar chasan, agus a' dol troimh ar cridheachan mar shaighdean fuar a' bhais. Bha Donncha a' buachailleachd spreidh m' athar ar t-sanhraidh; bha mise gu bunailteach 'n a chuideachd—cha b' urrainn sinn fuireach dealaichte bho cheile. Dh' fhas sinn cho ealanta air iasgach 's nach rachadh na bric bhallach as oirnn a dh' aindeoin am furachrais agus an seoltachd. Bu tric a chuir sinn seisdeadhri aiteachan comhnuidh nan seileinean fiadhaich, agus a spuinn sinn iad dheth an ionmhasan millis, ged nach b' ann gu fhios c' arson. Bha na sgeapan cho lionmhor air feadh nan ailein agus gu 'm faighte iad fo gach spagh fheoir agus anns gach tuilmein. Na 'n tachradh dhuinn ionusuidh a thoirt air sgeap anns am biodh lan-reisimeid, cha b' ainmig a b' eigin dhuinn an ruaig a ghabhail gun chomharradh buaidhe no cobhartach. Bu tric le Oscar a bhi 'g ar cuideachadh anns gach iorghuill de 'n t-seorsa ud, agus mur tuiteadh d' a naimhdean dol an sas 'n a tharr no fo 'earbull, b' esan am fear mu dheireadh de 'n triuir a ghabhadh an teicheadh. Cha chuimhne leam gu 'm faca mi riamh sealladh eile a b' abhachdaiche na bhi faicinn Oscair air a chuairt-eachadh le neul dumhail de sheilleinean fiadhaich, agus e a' cuibhleadh mu 'n cnairt, a tiolpadh thall 's a bhos, agus a' sior-chrathadh a chluasan.

Bha aig Oscar tomhas do gheire thoinisgail a bha ach beag dochreidsinn; mar sheirbhiseach dileas, bha 'mhuiseach agus a shnairceas eiseimpleireach eadhoin do chreutair reusanta. Da nair, thiorc e beatha

Dhonnchai; aon uair, bho ionnsuidh a thug tarbh guindeach air, agus uair eile a thuit e thar eich bho chulthaobh m'athar ann am meadhon aibhne, agus i'n a lau thuil. Shuamh Oscar a null air thoiseach orra; cha bu luaithe a thuit Donncha, na a leum Oscar a mach as a dheigh; air a' cheud sathadh rug e air boineid Dhonnchai, ach dhealaich a cheam rithe, ghrad-leig e as i, agus air an ath ionnsuidh fhuair e greim air coileir a chota agus shlaod e gu traigh e. Dhuisgeadh e Donncha gach maduinn aig an am shuidhichte; thilleadh e an crodh gun ordugh, gun ughdarras, na m faiceadh e iad a' dol cearr. Na 'n tuiteadh an sgian á laimh Donnchai, ghiulaineadh Oscar 'n a bheul i. Na 'n curte air fallb e an toir air ni air bifi a rachadh air chall, dh' fhaodte bli cinnteach nach tilleadh e gun 'fhaotaim. Aig sia bliadhna deng a dh-aois, an deigh dha bhi a dha no tri laithean gu tim,

bhasaich e air oidhche araid fo leaba 'mhaighistir. Mu fheasgar, 'n uair a thainig Donncha a stigh bho an treabhadh, thainig e mach bho'ionad-foluich, chrath e 'earbull, dh' imlich e lamh Dhonnchai, agus chaidh e air ais gu leaba a bhais. Rinn Donncha agus mi fein caoidh air a shon le bron gun cheilg; thiodhlaic sinn e aig bun craobh chaorainn air taobh cuil garaidh m'athar; chuir sinn suas clach cheithir-chearnach aig a cheam, agus an uair nu dheireadh a bha mi anns an aite, fhuair mi i'n a seasamh, direach mar dh' fhag sinn i. Le mor shaothair, rinn sinn suas rannan cuimhneachain eadarunn, a ghearr sinn air a' chloich. Bha an ranntachd gle mhatli, ach bha a' chlach cruaidh agus an grabhaladh cho eu-domhain, agus gu 'm bheil na litrichean, cosmhuil ri solasau ar-u oige air an dubhadh a mach agus air dol as an t-sealladh.

MUILLEACH.

(*Ri leantuinn.*)

## AN GOBHAINN.

Le HENRY WADSWORTH LONGFELLOW.

Tha cheardach bheag fo sgail na craoibh  
 'Tha 'cinntinn dluth do 'n stuaidh;  
 Tha 'n gobhainn dreachmhor, laidir, treun,  
 Le neul na slaiut' 'n a ghruaidh;  
 'S a ghairdean calma, feitheach, mor,  
 Mar ghàd d' an iarunn chruaidh.

Tha 'fhalt dubh, fada, brisgeach, garbh,  
 Tha 'aodann donn mar bhéin;  
 Tha 'bhathais fliuch le fallus trom,  
 'S e 'n geall air 'obair fein,  
 Gun sgath fo shuil an t-saogh'il air fad,  
 'S gun e 'n eis'meil neach fo 'n ghrein.

O mhoch gu oidhch', a ghnath 's gum tann,  
 Chuinnidh tu 'bhuilg ri srann;  
 A's slachdraich ghramail an uird-mhoir,  
 Gu riagh'lteach, socair, teann,  
 Mar bhuille cluig 's a' chlachan chiuin,  
 Aig ciaradh feasgair fann.

Aig dorus na ceardach, clann na sgoil',  
 Ged 's aotram, ait an ceum,  
 Seasaidh, le fiamh roimh 'n teine mhor,  
 'S na builg is toirmeach geum,  
 'S a' coimhead nan sradan 'tha, mar mholl  
 Air urlar-bualaidh, 'leum.

Di-Domhnaich, an tigh-aoraidh Dhe,  
 'S a mhic ri 'thaobh le baigh,  
 Suidhidh e 'g eisdeachd Sgeul na Sith,—  
 A's clinnidh e 'nighean ghraidh  
 A' seinn gu binn 's a' choisir-chiuil,  
 'S lionaidh a chridh' lan aigh.

Tha 'guth, thar leis, mar ghuth a math'r,  
 Am Paras Dhe a' luaidh!  
 Eiridh i suas 'n a bheachd a rìs,  
 Ged tha i sinnt' 's an uaigh;  
 'S le 'laimh chruaidh siabaidh e air falbh  
 Na deura bharr a ghruaidh.

Gu saoth'reach,—aoibhneach,—doilgheasach,  
 Tha 'bheatha 'ruith gun tamh;  
 Nì ùr 'g a thoiseachadh gach moch,  
 'S e deas aig crìoch an là;  
 Rud-eigin feuchta, rud-eigin réidh,  
 'S a dhuais,—trom-chadal tlath.

Air son an teagaisg 'fhuair sinn uait,  
 Taing dhuit a charaid chaoin;  
 Mar so, air teallach dhearg an t-saogh'il,  
 Oibrichear crannchur dhaoin';  
 'S air innein cruaidh na beatha fos,  
 Dealbhar gach gnìomh a's smaoin.

Eadar. le MAC-MHARCUS.

## MU NA SEANN GHÀIDHEIL.

### XIV.

#### LINN OISEIN AGUS NA FEINNE.

Am measg nan gnìomharan iomraiteach a rinneadh le Oscar, mac Oisein, tha air 'ainmeachadh cath a chuir e ri Caros, Rìgh nan Long. "Cìod a tha Caros Rìgh nan long a' deanamh?" arsa Oscar ri Raoinne. "An bheil e a' sgaoileadh sgiathan nabhair?" "Tha e 'g an sgaoileadh," arsa am bard, "air culaobh a dhaingnich." Tha Dau aig Oisean

mn thimchioll a' chogaidh a bha air 'ainmeachadh an so. Tha e ag radh gun do chuireadh an cath air bruachaibh Charruinn nan lùb agus gu 'n do chuireadh an teich-eadh air Caros. Cha 'n 'eil teagamh nach e an Caros so, an traoiteir, *Carousius*, a bha 'gabhail da fein urram agus tìodal an Impire anns a' bhliadhna 287, 'n uair a ghlac e

Breatunn agus a thug e buaidh air an Impire *Maximian Herculius*, ann an iomadh long-chath. Is ann o an ni so a their Oisean *Righ nan long* mar ainm ris. Thainig *Carausius* so agus chairich e suas balla *Agricola* gu bacadh a chur air na Caledonaich o bhristeadh a stigh air taobh deas Bhreatuinn. Is i Carunn nan lùban abhainn Carrunn a tha laimh ris a' bhalla a thog *Agricola* an fagns do 'n aite ris an abrar an Eaglais Bhreac. A reir coslais 'n uair a bha *Carausius* a'daingneachadh agus a' caramh a' bhalla so, gu neart a chosnadh dha fein, thainig Oscar agus buidheann de na Gaidheil air agus chuir iad an ruaig air, 'n uair a bha e a' sgaoileadh sgiathan na h-ìolaire, bratach nan Romanach, air culaobh na daingnich chairichte. Dearbhaidh an da ni so a rinn sinn 'ainneachadh gur h-ann 's an treas linn a bha Fionn beo. Oir na bha Fionn a' cogadh ri *Caracul* mac *Severus*'s a' bhliadhna 217, aig toiseach na linne, agus Oscar mac Oisein a' cogadh ri *Caros*'s a' bhliadhna 287, aig deireadh na linne, feumaidh e bhì gur h-i so linn Oisein agus na Feinne. Tha so a' cordadh ris na h-eachdraichibh Eirionnach, a tha ag radh gu 'n d' fhuair Fionn mac Clumhail bas anns a' bhliadhna 283, agus gu 'n d' fhuair Oscar agus Cairbre Ruadh bas anns a' bhliadhna 296; bha sin mu thimchioll naoi bliadhna an deigh do Charos Breatunn a ghlacadh 'n uair a bha e fein agus Oscar a' cogadh ri cheile. Tha fios cinnteach againn gu 'n robh an t-Ìmpire *Septimius Severus* ann an Caledonia, agus gu 'n do choinnich e ri cruadalaibh ris nach robh duil aige, oir chaill e mu thimchioll 50,000 saighdear air an turus so, mar tha *Dion Cassius* ag innseadh 's an eachdraidh. Dearbhaidh an ni sin gu 'n robh sluagh lionmhòr, treun, gaisgeil, eolach air cogadh anns a' Ghaidhealtachd, a reir an iomraidh a

tha Oisean a' deanamh orra anns na Danaibh; oir cha do thachair an leithid air na Romanaich riabh ann an aite air bith air uachdar an t-saoghail ged a chuir iad an domhan uile fo cheannsal. Air an aobhar sin cha ruig sinn a leas iongantais a ghabhail gu 'n robh Fionn agus na seann Ghaidheil eolach air cogadh, 'n uair a bha iad a' coinneachadh ris na Romanaich anns an arfhaich. B' eigin do 'n Impire *Severus* pilltinn air ais air a shail agus an duthaich 'fhagail aca fein a chionn nach b' urrainn iad a cumail leis an laimh laidir.

Tha na h-uile coslas aosmhaireachd air Danaibh Oisein. 'N uair a dh' imtrinneas daoine ann an comunn is i staid na Sealgaireachd a cheud seorsa cuideachd a chuireas iad suas. An deigh sin thig staid na Buachailleachd, agus a ris staid an Treabhachais no na Tuathanachd; agus an ceathramh staid, staid na Co-mharsandachd. A nise chi gach neach a leughas Dain Oisein gur h-i a' cheud staid anns an robh esan a lathair: cha 'n 'eil ni air feadh a chuid dan ach sealg us fiadhach. Is cosmhuil gu 'n robh staid na Buachailleachd a' toiseachadh, oir gheibhear iomradh air roinn na treuda 'n uair a dhealaicheas fear agus bean o cheile; ach cha 'n 'eil gnth sam bith air Tuathanachd no air Co-mharsandachd air feadh nan Dan uile. Faodar a cho-dhunadh o 'n ni so gu 'n robh Oisein beo 'n uair a bha na Gaidheil a' toiseachadh ri eolas 'fhaotainn air Buachailleachd agus spreidh. Thachair so mu 'n cuairt do thoiseach na coigeamh linne, 'n uair a thoisich na Gaidheil ri dealachadh a chur eadar an cnid fein agus cnid an coimhearsnaich. Aig an am so thoisich iad ri aitean-comhnuidh seasmbach a thogail doibh fein, agus lion iad na tighean mora so le creach nam Breatunnach deas a bha fo chuing nan Romanach,

Ann a' bhliadhna 426 dh' fhag na Romanaich Breatann, agus an sin bha na Breatannaich ruisgte, gun didean, mar chreach do na Gaidheil. Chuir iad fios a chum nan Romanach air son coblair, agus an nair nach b' urrainn do na Romanaich so a dheanamh, chuir iad teachdaireachd a dh-ionnsuidh nan Sacsonach anns a' Ghearmailt. Thainig na Sacsonaich a uall gu'n comhnadh, agus phill na Gaidheil dhachaidh gu'n tir fein. Thoisich an sin na *Scutich* agus na *Pictich*, an da fhine Gaidhealach air cogadh ri cheile, agus air togail nan creach. A nise cha'n eil Oisean a' deanamh luaidh sam bith air aon de na nithibh so. Uime sin cha'n eil e cosmhail gu'n robh maoin air a roinn, agus a chuid fein aig gach neach r' a linn-san. Uime sin, faodar a cho-dhunadh gu reusanta gu'n robh Oisean ann mu'n do thoisich an t-eadar-dhealachadh so ann am maoin am measg nan Gaidheal mu thoiseach na coigeamh linne.

O na nithibh a chaidh ainmeachadh faodar a chreidsinn gu'n robh Oisein a' seim a dhan mu dheireadh na treas no thoiseach na ceathramh linne. An t-ionradh a tha e a' deanamh air na Romanaich cha b' urrainn bard Gaidhealach an deigh an am so a dheanamh le bhith rannsachadh eachdraidh na Roimhe; oir an deigh na linne so bha na Gaidheil cho aineolach agus air fas cho fiadhach 's nach robh e còmasach dhoibh a leithid a dheanamh idir. Ach, their neach, ciamar a chaidh na Dain a ghleidheadh air chuimhne, na rinn-eadh iad cho thrath ris an treas linn, no ris a' cheathramh linn? Air tus freagramaid, 'n uair a theid a' chuis fhagail aig beul-aithris, tha e cheart cho furasda rud a chunail air chuimhne fad da while bliadhna, agus a tha e fad da cheud bliadhna. Oir feumaidh an t-athair a theagasg

do'n mhac, agus am mac do'n ogha, agus mar sin air adhart; agus 'n uair is gnìomh cuimhne a tha ann tha e an t-aon chuid do'n mhac ionnsachadh o athair, cia dhiubh is e 'athair fein a rinn e, no is ann a fhuair esan o shean-athair no o a shiun-sean-athair an ni a rinneadh le daoineibh eile an linnibh o chian. Gleidhidh a' chuimhne an dara ui cho maith ris an ni eile. Agus a rithist feumar a thuigsinn gu'n robh a bhard fein aig a' h-uile Ceann-cinnidh am measg nan Gaidheal, agus gu'm b'i a dhreuchd ghnathaichte a bhi ag aithris nan Dan so air beulaobh nan nach-daran, oir bha so taitneach do na cinn-fheadhna, a chionn gu'n robh gach aon diubh a' creidsinn gu'm b' iad na gaisgich a tha air an ainmeachadh le Oisein an sinne-sara fein. Bha na cinn-fheadhna a' misneachadh nam bard gus na dain a ghleidheadh air chuimhne le bhith toirt duais do'n neach bu mho adh'aithriseadh dhiubh. Mar sin bhiodh na baird a' stri ri cheile a dh-fheuchainn co dhiu bu mho a ghleidheadh air chuimhne de na Danaibh; agus bhiodh amannan suidhichte aca anns am biodh iad 'g an aithris air beulaobh cnideachd de na cinn-fheadhna. Air an doigh so bha na Dain air an cumail air chuimhne agus leis an tlachd a bha na Gaidheil a' gabhail amta cha b' fhuasda leo an leigeil air diochuimhne. A thuilleadh air so faodar a thoirt fainear gu'm bheil a' chuimhne moran na's treise aig an dream sin nach urrainn leughadh no sgrìobhadh idir, na tha i aig an dream a tha ag earbsadh ris na treosdain sin gu an cnideachadh. Agus 'n uair nach robh na baird a' deanamh ni sam bith eile fad laithean am beatha ach a' seinn nan Dan so cha b' urrainn iad an leigeil air chall. Tha so a' dearbhadh mar an ceudna gur h-i a' Ghailig a labhair luchd-aitich na tire aig an am ud, oir cha ghabhadh iad



gleidheadh air chuimhne ach aun an cainnt an t-shuaigh am measg an do chuireadh iad ri cheile o thoiseach.

[MEARACHD CLOBHUALAIDH.—Ann an A'reamh 17 de'n GHaidheal, air taobh-duilleig 132, aig sreath 21 o'n bhraigh, an deigh nam briathran, "Feilim mac Fhearghuis," cuir a stigh na focail so, "Ogha do Lathurna Mor Mac Earca, brathair Fhearghuis mhic Earca." A dh-easbhuidh nam

briathran so cha'n'eil seadh ceart anns an ni a chuireadh sios, oir, cha b'e Fearchus athair Fheilim, ach Fearchus, brathair Lathurna a bha'n a righ an Earraghaidheal. Phos Fearchus, mac Chonuill nighean Lathurna, brathair Fhearghuis mhoir mhic Earca agus b'i a' bhean so sean-mhathair Chalum-chille, agus b'e Lathurna mor a shinnsean-athair.]

D. B. B.

(*Ri leantuinn.*)

KEY E flat.

A NIGHEAN DONN AN T-SUGRAIDH.

Beating twice to the measure.



: M | 1 : - : 1 | 1 : s : m | r : - : - | d : - : S | 1 : - : 1 | d : - : r | m : r : - | r : - : D



| s : - : s | 1 : - : 1 | r : - : - | 1 : - : D | 1 : - : s | d : - : r | m : - : r | r : - : |

SEISD.

*A nighean donn an t-sugraidh,*  
*'S mo chaileag laghach, shuindach,—*  
*A nighean donn an t-sugraidh.*  
*Gu'n siubhlainse air m'aineol leat.*

Gur ann oidhch' Fheil-Bride  
A bhruadair mi os iosal;  
'S 'n uair thiomndaidh gu briodal,  
Cha d'fhuair mi fhin ach faileas diot.  
*A nighean donn, &c.*

A' chiad Di-luain d' an raidhe  
Ghabh mi moran graidh ort;  
Gu'm fagainnse mo chairdean,  
'S air saile rachainn thairis leat.  
*A nighean donn, &c.*

Tha t' fhalt a sios mu d' ghuailibh,  
Air dhath an òir, 'n a dhualaibh;  
Is math 'thig sioda luachmhor,  
Mu ghuailibh grinn na h-ainnir.  
*A nighean donn, &c.*

Do ghruaidhean mar na rosan,  
Do bhraghad mar an neoinean;

An gaol a thug mi og dhuit!  
Cha bhi mi beo mur faigh mi thu.  
*A nighean donn, &c.*

Do phog air bhlas nam figis,  
Do dheud cho geal 's an *ibhri*;  
Is lionmhor fear 'tha 'n ti ort,  
'S gu dilinn nach fhaigh iad thu.  
*A nighean donn, &c.*

Cha 'n e meud do storais  
A chuir mi fhin an toir ort;  
Thug mi gaol 's mi og dhuit,  
'N uair bha mi gorach, amaidheach.  
*A nighean donn, &c.*

Ged bu leam de storas,  
Na bheil 's an Fhraing 's an Olaind,  
Gu 'm b' fhearr leam bhi riut posda  
Na or an Rìgh ged fhaighim e.  
*A nighean donn, &c.*

Is mise 'tha fo cislein,  
Gach latha 's mi ag cirigh,  
A' cuimhneachadh air m' eucaig,  
A's Mac-a-ghceil a' laidhe leath'.  
*A nighean donn, &c.*

## COMHRADH

EADAR MURACHADH BAN AGUS

COINNEACH CIOBAIR.

COINNEACH.—Tha moran a' cumail a mach, a Mhurachaidh, nach 'eil brìgh no blagh sam bith ann am brùadar, ach is mise nach creid sin. Chaidh mi an raoir chum no leapach gle throm, a' sruicheadh, sgìth, an deigh dhomh an la fada samhraidh a chur seachad o mhoel gu dubh anns na beanntaibh, agus 's ann air eiginn a laidh mi sìos an uair a thuit mi 'n am throm-chodal.

MURACHADH.—Cìod dheth sin, a Choimnich, cha 'n iongantach ged a thuiteadh duine saruichte 'n a chodal mar 'eil ni sam bith a' cur as da ach fìor sgios—ach ciamar a tha do shlaicte, 'Choimnich, agus ciamar a chaidh gach cuis leat o 'n chunnaic mi mu dheireadh thu? Is toilinntiun nach beag dhomhsa do chomhlachadh an diugh 's an aite iomallach so. Ach, a laochain choir, dean suidhe, agus faigheamaid gach urachd a dh' fheudas a bhì agad, dean suidhe, agus sin thu fein air an tolmhan thioram, uaine so.

COIN.—Ma ta, a Mhurachaidh, chuir thu casgadh orm an uair a bha mi 'dol a dh-iniuseadh dhuit gu 'n deachaidh mi gle sgìth gu taimh an raoir, agus Seonaid bhoehd, mo dheadh cheile ri m' thaobh. Air ball thuit mi 'n am throm-shuain, ach chunnaic mi brùadar, agus b' e sin am brùadar fìrinneach da-rìveadh. Shaoil mi gu 'n d' thug mi am fìreach orm air la grìnach, blath 's a' Cheitean, agus nach luaith a dh' fhag mi an tigh na chuala mi glaoth na cubhaige. Ghreas mi orm gu grad, dhirich mi Sron-na-gaoithe, chaidh mi null air Beallach-a'-bhalgair, agus chomhlaich mi mo dheadh charaid, Murachadh Ban air Leitear-nan-cno. Agus nach iongantach an aising sin a chunnaic mi, oir nach e a' cheart bhad so Leitear-nan-cno? agus tha fios aig an t-saoghal

gu 'r tusa Murachadh Ban, agus mar sin, gun duil idir ris, choimh-lionadh mo bhruadar.

MUR.—Tha sin gle iongantach, a Choimnich, ach tha thu 'g radh nach luaith 'a chaidh thu mach 's a' mhad-uinn 'n a chual thu a' chlubhag, agus cha robh sin chum dochuinn 's an bith dhuit, ma ghabh thu do lom-maidne; ach mur do ghabh, cha 'n 'eil ann ach guothuch tubaisteach, agus cha 'n 'eil fios agam cìod a their mi mu 'n chuis. Thubhairt fear eigin d' ar sinnsearaidh glic fein, air da na raointean a thoirt air mar a rinn thusa an diugh:—

“Chunnaic mi 'n t-seilcheag air an lie luim, Chuala mi 'chubhag gun ghreim 'n am bhroinn,  
Chunnaic mi 'n searach 's a chulaobh rium,  
A's dh' aithnich mi nach rachadh a' bhliadh 'n so leam.”

COIN.—Dean air do shocair, a Mhurachaidh, chuala mi a' chubhag gun teagamh ann am brùadar, ach cha 'n fhac mi an searach, agus ged a chitheadh bu bheag m' eagal roimhe. Cha 'n fhac mi an t-seilcheag air an lie luim, ach is iomadh seilcheag bhog, shleanhuinn, shnagach a chith-eir anns na h-amaunaibh so, a mach air feadh an t-saoghail—seilcheagan le lamhan agus cosan, agus eridh-eachan cealgach,—agus is mise nach iarr an comunn! Cìod a' ghaoth a sheid an rathad so thusa an diugh, a Mhurachaidh? Is toileachas gun duil ris t' fhaicinn, fhir mo chridhe.

MUR.—Cha robh smuain sam bith agam do chomhlachadh air an la so ann an Leitear-nan-cno: ged a bhru-adair thusa sin, a Choimnich, cha do bhruadair mise e, agus cha d' inndrinn e 'n am chridhe gu 'n tachradh e; ach is fhad o 'n chual sinn gu 'n “Coimnich na daoine, ged nach coim-nich na cnuic.” Ach innis domh cìod mu 'n robh thu an de, an uair a bha thu co mor air do chlaoidh le sgios. Bha thu a mach air feadh

nam beann, mar a thubhairt thu, ach ciod ris an robh thu?

COIN.—Ma ta, a Mhurachaidh choir, chaidh mu' mach mi 'n d' eirich a' ghrian, maille ri Uilleam forsair agus a chuid con, chum a bhi 'g an cleachdadh ri ruagadh nan fiadh, gu bhi 'deanamh deas air son na faoghaid aig deireadh an fhogharaidh. Feumaidh na coin a bhi air an cleachdadh gu trath ris an obair, agus tha Uilleam forsair dichiollach chum sin a dheanamh, agus uine sin, chaidh mi air 'iarrtas maille ris an de chum na beinne, agus 's ann aig mo chosaibh tha fios.

MUR.—Ro cheart, a Choinnich, ro cheart, ach ged a leudaich thusa agus mise 'n ar suidhe ann an Coire-nan-gobhar o cheann shea seachdain air ais air cleachdannaibh nan ainmhidh, tha mi fein gle aineolach fathast air gach ni mu shealg nam fiadh; ach tha thusa eolach air cleachdannaibh nam fiadh, agus air riaghailtibh na faoghaid agus nam miol-chon sheanga a theid a mach air an toir. Chual mi cuid ag radh gur mor an aois chum an ruig na feidh ma leigear le.

COIN.—Cha 'n 'eil teagamh air sin. Tha e cinnteach gu 'm bheil feidh anns na beanntaibh eadar Siorram-achd Pheirt agus Earraghaidheal a rainig ceithir, cuig, agus sea fichead bliadhna' a dh-aois, agus is mor sin. Mu leth-cheud bliadhna roimhe so dh' fhalbh Mac Mhic-Alasdair agus duin' uasal eile a mach chum na seilge, agus cha b' fhad gus an do leum damh mor a mach as a' choille dhuibh a bha ri 'n taobh. Ghrad loisg Mac Mhic-Alasdair, agus thuit an damh mor, aluinn, crocach 'n a ghlag marbh air an raon. Rinn e caoidh agus gul re seal mar leanabh mu 'n deachaidh an anail as, agus bu chianail, tiamhaidh a ran. Ghrad leum Gleann-Garaidh, an t-uasal a bha maille ris, agus Seumas-mor am forsair aige suas dh' ionnsuidh an tolmair, far an robh

an damh alainn 'n a luidhe, le 'chos-aibh sinte mach, agus a cheann mor le chabairibh crochdach, biorach gu domhain an sas 's an talamh. "Thig an so, a Sheumais, agus innis domh ciod an comhar-cluaise so tha mi 'faicinn air an damh." "Sin agaibh," arsa Seumas, "comhar-cluaise Eoghain Mhic Iain Oig a bha 'n a fhorsair aig bhur sinn-seanair, agus a dh' fhag an saoghal-so cheann sheachd fichead bliadhna; air chor a's gu 'm bheil an damh gun teagamh ceud gu leth bliadhna a dh-aois, no feudaidh e bhi moran tuilleadh." Bha ioghnadh gun teagamh air na daoine-uisle, agus chuir iad mu dheibhinn an damh, anns an robh deich clachan fichead cudthrom, a thoirt dh' ionnsindh caisteal Ghlinne-Garaidh far an do ghleidheadh na cabair aige gu cur-amach air balla an tallaidh-mhoir."

MUR.—Tha eagal orm, a Choinnich, nach 'eil anns na nithibh sin ach faoin-sgeulan, agus fìor bhoilich! Cha 'n urrainn mise a chreidsinn gu 'n ruig fiadh air aois co mor, agus ged a ruigeadh na 'n leigeadh leis, ciamar re na h-uine fhada sin, tha e comusach do 'n ainmhidh bhochd e fein a theasairginn o laimh a naimh-dean guineach agus gamhlasach?

COIN.—Dh' fheadadh tu a radh ceart co math, ciamar tha e comasach nach rachadh saighdear a dhith anns na blaraibh fuilteach, an uair a bha na peleirean a' feadaireachd seachad air a chluasaibh, agus gach inneal marbhtach eile 'g am bras-iomairt air gach taobh mu 'n cuairt da; agus trid an Fhreasdail araidh sin a ta 'g a dhionadh, is iomadh saighdear a tha air a theasairginn, gun an leonadh as lugha fhaotuinn, as na cathannaibh a's teotha, agus a's deine a chuireadh riamh. Am bheil duil agadsa nach gabh am Freasdail araidh ceudna curam dheth na feidh, agus dheth uile bheathaichean eile na machrach? Tha iomradh

am measg luchd-seilge air agh a chunncas fad thri linntean ann am frith Loch-treig. Bha i co geal ri sneachd nam beann, agus co furach-air, seolta, 's nach robh e idir comusach do na sealg-airibh a bha bliadhn' an deigh bliadhna 'n a deigh aon urchair'fhaotuinn oirre. Is iomadh rann agus oran a ta 'cur an ceill aois nam fiadh, agus is minic a chual thu fein an sean-fhocal, no an rann sin a rinneadh, agus a chreideadh le 'r sinsearaibh fein :—

“Tri aois coin, aois eich,  
Tri aois eich, aois duine,  
Tri aois duine, aois feidh,  
Tri aois feidh, aois fir-ein,  
Tri aois fir-ein, aois craoibh-dharaich.”

Cha 'n 'eil fios againne, a Mhurachaidh, ach gu cinnteach cha 'n fhurasd an sean-fhocal a bhreugnachadh, agus cha 'n fhurasd mar an ceudna an tlachd agus an ciocras sin a thuigsinn a ta aig an luchd-seilg gu 'bhi 'dol a mach air toir nam fiadh. Cha 'n aithne dhomh briathra ni 's taitniche annta fein, agus ni 's freagarraiche chum so a dhearbhadh na briathran Ailean Ruaidh, forsair a bha aig seann Ghleann-Garaidh, an uair a bha e air cromadh le h-aois. Thubhairt Ailean, “Tha mi nis aosmhor, os ceann cheithir fichead bliadhna; ach tha mo thur a's mo thoinisg agam, mo chiall is mo mheodhair mar a bha riamh. Tha da-rìreadh a' choluinn air fas breoite, ach tha an inntinn beothail, togarrach, agus ait. 'Cha dirich mi bruthach, 's cha siubhal mi mointeach' ni 's mo. Tha mo cheum goirid, agus is beag a bheir an anail do 'n uchd; ach tha mo chridhe fathast 's a' bheinn, agus aisling na h-oidheche am measg nan stucan arda! Duisgidh an smior an chnamhaibh aosmhar, an uair a chluinneas mi 'tailmrich dhos, a's chon, a's shreang.' Is minic, an uair a shuidheas mi ri grein fo dhubhar a' bharr-aich, no am shineadh air na neonain

aillidh, a thig cuimhne nan laithean a dh'fhalbh mar aisling na h-oige air m'anam.

“'N sin chi mi air leam an gadhar  
A leanadh mi anmoch a 's moch;  
'S na sleibh bu mhiann leam bhi taoghall,  
'S na creagan a fhreagrath do 'n dos.’”

MUR.—Uhh! Uhh! a Choinnich, is tu a fhuaire an t-eolas air na feidh agus air an sealg-airibh! An uair tha na nithe sin uile ro thaitneach, is anabarrach do mheombair agus do chuimhne, an uair a tha e comusach dhuit an aithris mar a rinn thu; ach chum ar n-inntinn a shuidheachadh car tacain beag air rud eigin eile, innis domh ciod na naidheachdan bhriagha a chunnaic agus a leugh thu 's a' GHÀIDHEAL, no 's ad *Ard-Albannach*, no an aite sam bith eile o 'n chunnaic sinn a cheile roimhe.

COINN.—Ma ta, a charaid ionmhuinn, agus b'e sin thusa, tha, gun teagamh, moran, moran aig a' GHÀIDHEAL agus aig an *Ard-Albannach* ri radh, agus is iad a dh' aithriseas an sgeulachdan fein le tlachd, agus le beothalas gun choimeas. B' iad fein na gillean a b' urrainn. Is laoghach le cheile iad; agus air doibh a bhi 'n an dithis bhraithre, rachadh iad a mach cuideachd, agus thugadh iad misneach do aon a cheile gu bhi dian, tairis, foighidinneach, agus cliu-thoilinneach.

MUR.—Is mor a ta aca r'a dheanamh, agus is iad a dh' fheumadh an luchd-cuideachaidh. Cha 'n 'eil e an comas do aon neach leis fein, dh' aindeoin a thapachd, greim a dheanamh air na h-uile nithibh, no aite a thoirt doibh 'n a eanchainn fein, ged a bhiodh a cheann co mor ri guit-fhasgnaidh! Cha 'n 'eil, oir feumaidh e cuideachadh; tha e 'faoituinn sin, agus gu mo fada, fada 'gheibh. Is cumhachdach *Renton Mor* fein, agus is dian, dichìollach, deas e chum gach bun agus barr, gach meacan agus freumh a bhuineas do 'n chanain,

a tholladh a mach, agus a thoirt am follais air uachdar na talmhainn.

COIN.—Tha na ficheadan eile 's a' champ-chuideachaidh, agus 'n am measg-san an seann *Sgiathanach*, aig am bheil a reir mo bheachd-sa, seillean 'n a cheanu, oir mar biodh, e' arson a chuireadh e faoinéis agus boilich an ceill mu na rionnagaibh anns na speuraibh, ag radh gu 'm bheil iad co mor, agus co fad as; agus a thuilleadh air sin, ag innseadh dhuinn gu 'm bheil an talamh a' dol mun cuairt, agus a' ghrian 'n a seasamh gun charubadh! Co a chual riamh baothaireachd agus gleormas cosmhuil ri so! An talamh a' dol mu 'n cuairt! Nach 'eil mi 'faicinn Rudhanna-caillich, agus Sroin-nam-aighean, agus Beinn-a-chuarain far am facas riamh iad? An talamh a' dol mu 'n cuairt! Ochan! 's e nach 'eil;—ach tha eagal orm gu 'm bheil an creutair, *Sgiathanach* sin air a thruailleadh le saobh-chrabhadh a dhuthcha fein mu'n abradh e nithe co mi-chosmhuil, agus co direach an aghaidh theisteanais nan sul.

MUR.—O, a Choionich, a Choinnich, tha eagal oran a dh-aindeoin nan nithe a tha thu a' leughadh nach 'eil thu 'g an tuigsinn gu ceart. Na 'm biodh, cha 'n abradh tu gur faoinas an reultaireachd a chuireadh sios fa d' chomhair, ach nithe fìor agus cinnteach. Ni mi dichìoll air so a dheanamh soilleir duit uair eigin an deigh so, ach cha 'n inndrinn mi air an duigh. Bu ro mhaith leam a nis, a Choinnich choir, gu 'n cuireadh tu an ceill began tuilleadh fathast mu chleachdannaibh nan ainmhidh mar chomharraibh air an aimsir, mar a rinn thusa agus mise an uair a chomhlaich sinn mu dheireadh r'a cheile goirid o 'n aite aonaranach so.

COIN.—Ma ta, a Mhurachaidh, feumaidh mi aideachadh nach 'eil aig an am so a' bheag agam air mo mheomhair, a thaobh nan nithe ion-

gantach sin; ach cha 'n 'eil teagamh agam nach tig nithe chum mo chuimhne uair eigin an deigh so; agus ma thig, bheir mi seachad iad. Ach an bheil cuimhn' agad fein, a Mhurachaidh, air neoni air chor-eigin mu na cleachdannaibh iongantach sin, do bhrìgh gur tusa a's fiosraich' agus a's foghlumte na mise.

MUR.—Feumaidh mi 'aideachadh, a Choionich, an uair nach robh duil agam gu 'n tachradh sinn an duigh r'a cheile mar a rinn sinn ann an Leitear-nan-cno, nach do shuidhich mi m' inntiun fein air na cuisibh taitneach sin. Feudaidh mi 'ainm-eachadh, gidheadh, gu 'm bheil na comharan ceudna mu 'n aimsir air an tarruing o nithibh eile mu 'n cuairt duinn anns an t-saoghal ceart co maith 's a ta iad o chleachdannaibh nan ainmhidh.

COIN.—Cha 'n 'eil mi 'g ad thuigsinn, a Mhurachaidh, agus uime sin minich dhomh na nithe a tha thu ciallachadh le eiseimpleir no dha a thoirt seachad mu 'n timchioll.

MUR.—Ni mise sin, a Choionich, agus an uair a mhinicheas mise na nithe a ta agam 's an amharc, cha 'n 'eil teagamh agam nach cuimhnich thu fein air nithibh eile de 'n ghne cheudna. A nis, ma ta, a Choionich, an do ghabh thu riamh beachd air so a thaobh lasair na coinne? Ma chi thu an lasair sin a' sradadh agus a' leaghadh 'n a sliseagaibh beaga, cruinn, geal, gu 'm feud thu a bli cinnteach nach 'eil an t-uisge fad as?

COIN.—Feudaidh sin a bli ro cheart, a Mhurachaidh, ach a dh-innseadh na firinn, cha tric tha coinnean sam bith am fhardaich-sa, ach na coinnean sin nach ith na coin, 's iad sin na coinnean, maith, tiorom giubhais. Air amannaibh, gun teagamh, bheirear coinneal na dha a' bith Chaluum Thaileir an uair

a thachaireas paid a bhi aig Seonaid, ach a mhain aig na h-amannaibh sin, cha'n'eil sinn a' cur dragh air na coinnlibh geala.

MUR.—Tha mi 'g ad thuigsinn gu gasda, a Choinnich, ach cha'n'eil na h-amanna sin idir teare no ainneamh, oir tha mi air mo mhealladh mur d'thug Seonaid choir ortsa iomadh coinneal a cheannach, agus gu mo fad a ni ise sin, a bhean cheanalta! Ach, a Choinnich, an d'thug thu riamh an aire gur comhar air droch aimsir an uair a thuiteas an suith sios'n a bhruichdaibh as an t-simileir a'dalladh na muinntir a ta 'cuairteachadh na cagailte, feudaidh e bhith a' leughadh a' GHAIÐHEIL, no an *Ard-Albannaich*?

COIN.—Tha sin ro cheart, a Mhurchaidh, is minic a ghabh mi beachd air sin, agus is minic a chunnaic mi an suith a' taomadh a nuas as an luidheir'n a bhras-shruth, a' lionadh agus a' milleadh na poit-lite, agus a' salachadh gach paisde agus pearsa mu leac an teinntein. Ghabh mi beachd air so, mar an ceudna, ma loisgeas a' mhoine's an teine le lasair ni's sgairteile na b' abhaist, gur comhar cinnteach air gaoith sin.

MUR.—Seadh direach, ach air an laimh eile, a Choinnich, an uair a chithear an lasair fann, iosal, agus gorm, cha'n'eil an reodha fad air falbh.

COIN.—Is minic, mar an ceudna, a ghabh mi beachd, an uair a bha mi maille ri Coirneal Uilleam goirid o Ghlaschu, agus is fad o'n la sin, na'n chuinnteadh fuaim nan clag aig astar fad as, gu'm bu chomhar air gaoith e, agus air atharrachadh na h-aimsire.

MUR.—Direach sin, agus ma bhios a' ghaoth gu tric a' caochladh's an aon la, 's e a's glisce a bhi'deanamh ullachaidh air son doininn anradhaich. Ach, a Choinnich, eisd ri so, ma dh' fhasas salann, no clachan-marmoir, no iarunn, no gloine, fhuich

mar le druchd, is comhar sin air uisge, no air aiteamh. Air an doigh cheudna, ma dh' atas fiodh nan dorus, no nan uinneag air chor's nach duinear gu furasd iad; no ma dh' fhasas na cruaidh-bhuilgairordagaibh nan cas ro ghuineach, goirt, tha'n t-uisge's an t-aiteamh am fagus.

COIN.—Tha e ro cheart co dhiubh mu adhaircibh nan ordag, a Mhurchaidh, oir is iomadh ceum crubach thug iad orm a dheanamh; agus air an t-seol cheudna, tha iadsan a tha air an claidh leis a' ghreim-loinidh mar na gloineachan-ainsire chum gach sian agus doiniunn a chur an ceill roimh laimh.

MUR.—Tha mi 'faicinn gu'n toir thu barr orm, a Choinnich, le d' fhiosrachadh mor. Tha mi cinnteach gur ann's a' GHAIÐHEAL, no's an *Ard-Albannach* a chunnaic thu sin, ach is comadh co dhiubh an uair tha fios agad air. An do ghabh thu beachd gu'm bi na gaothan a thoisicheas air seideadh anns an latha an connuidh ni's fiadhaiche agus ni's bunailtiche na iadsan a thoisicheas anns an oidheche; agus mar an ceudna, gu'm mair an reodha a thoisicheas le gaoith, moran ni's faide na reodha na ciuine.

COIN.—Ghabh mi beachd, mar an ceudna, nach tric leis an aimsir atharrachadh mur atharraich a' ghaoth an toiseach; agus ma chithear nithe a ta fad as ni's soilleire gu mor na b' abhaist a bhi'g an faicinn, agus ma shaoilear gu'm bheil iad ni's faigse a laimh na tha iad, cha'n'eil teagamh sam bith nach tig an t-uisge gun dail, agus, feudaidh e bhi, aimsir ghailbheach.

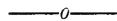
MUR.—Cha dean so an gnothuch, a Choinnich, oir cha'n'eil thusa no mise a' smuaineachadh gu'm bheil an t-anmoch a' cromadh, agus gu'm bheil astar nach beag aig gach fear againn r'a dheanamh. Uime sin, mu'n fag mi beannachd leat, aithrisidh mi

sgèul beag a thainig chum mo chuimhne air an teallsanach ro fhoghluinte sin, an Ridire *Isaac Newton*. Ma's fìor an sgeul, ma ta, bha e air la araidh a' dol thar beinne air muin eich, agus ri taobh an rathaid chunnaic e balachan a' gleidheadh chaorach, Bha'n la grianach, teth, air chor's gu'n robh fallus air an Ridire agus air an each! Stad e re tamuill bhig, agus labhair e ris a' ghiullan buachaille. Thubhairt e gu'm bu taitneach, grianach, blath an la a bh' ann. Fhreagair am balachan, agus thubhairt e ris an Ridire, "Tha'n la mar sin, le d'chead, tha'n la tioram, teth, grianach gu'n teagamh; ach ma tha fad agad r'a dhol, a dhuin'-uasail, bu choir duit do chasan a thoirt as, oir cha mharcaich thu cuig mìle gus am bi thu co fluich's a ni uisge thu, mar ruig thu ceann t-uidhe roimhe sin." Rinn an Ridire snodha-gaire ris a' bhalachan, gun a bhi creidsinn focal de na thubhairt e, ach air da bonn beag airgid a thilgeadh d'a ionnsuidh, thug e an rathad mor air, a' greasadh an eich mar a dh'fheadadh e. Cha robh an teallsanach urramach tri mìle air falbh o'n aite far an do chomhlaich e am balachan, gus an do thuit an t-uisge'n a thuiltibh as na speuraibh, agus air da a bhi ann an aite far nach robh tigh no fasgadh ri'm faotuinn, bha e fluich dh'ionnsuidh a' chraicinn ann an uine ghoirid. Ach, fluich mar a bha e, bha iongantais co mor air a thaobh an rabhaidh a thug am balachan dha, 's gu'n do thionndaidh e ceann an eich agus mharcaich e air ais chum am balachan 'fhaicinn, agus chum fios 'fhaotuinn uaith mu'n doigh air an d'aithnich e gu'n robh an t-uisge gu teachd. Rainig se e, agus fhuair se'n a shineadh e am fasgadh cloiche. "Thig an so, mo ghiullan math," ghlaodh an Ridire, "thig an so, agus bheir mi bonn cruin duit, ma dh'innseas tu dhomh

cia mar a bha fios agad gu'n robh an t-uisge gu tighinn." Ghrad leum an t-oganach suas air a chosaibh loma, agus thubhairt e ris an duin'-uasail, "Chunnaic sibh gu'n d' thainig an t-uisge ged nach creideadh sibh mise's an am." "Thainig e gu'n teagamh, a bhalachain, ach iunis domh gu saor ciod an seol air an robh fios agad-sa air sin." Thug e am bonn airgid an sin do'n bhalachan air son an robh e ro thaingeil, agus thubhairt e ris an ard-uasal, "Am bheil thu 'faicinn an reithe dhuibh sin thall air a' chnocan ud fad' chomhair? Gach uair, ma ta, a chi thu e a' tionndadh earbuill ris a' ghaoith, feudaidh tu a bhi co ciunteach ris a' bhas gu'n tig an t-uisge trom an ath-ghoirid." Dh'eisd, agus dh'fhalbh an Ridire foghluinte, an duil gun teagamh nach d'fhuair e anabarr fiosrachaidh aon chuid o'n eolas a thugadh dha leis an reith dhubh, no leis-san a bha 'gabhail curaim dheth, agus a' creidsinn ann.

COIN.—So, so, is taitneach do bhriathran gun teagamh, a Mhuraichaidh, ach is eigin dealachadh; tha'n t-slighe fada, bithidh an oidhche dorch, agus mo mhile beannaichd leat gus an comhlaich sinn a cheile a ris.

ALASDAIR RUADH.



### BLAR SHUNADAIL.

LE UILLEAN MAC DHUNLEIBHE,  
AM BARD ILEACH.

Cha robh an Dan a leanas riabh ann an clo, agus tha mor thoil-intinn oirm cothrom a bhi againn air a chur fa chomhair Inched-lenghaidh a' GHÀIDHEIL. Tha e fada, agus air an aobhar sin fennaidd e bli air a thoirt a lathair'n a earraiman,—cuid anns gach aireamh d' an GHÀIDHEIL. An uair a bhios e uile air a chur fa

chombair muinntir a tha comasach air breith cheart a thoirt air saothair nam filidh, agus a leughas iad e aig aou an o cheann gu ceann, tha sinn 's a' bharrail gu 'n aidich gach aon diubh gu bheil an oidheirp mu dheireadh a thug am Bard airidh, agus nach d' thainig mairneal no meirg air a chlarsaich, eadhon gu crich a thuras.

Mar mhineachadh air an Dan, faodaidh sinn a thoirt fainear, nach fhios dhuinn gu bheil iomradh, aon chuid ann an eachdraidh no ann an beul-aithris na duthcha, gu 'n deachaidh blar riabh a chur aig cladhach Shunadail: tha gach ni 's an Dan air a chruthachadh le macmeanna a' Bhaird. Tha eachdraidh an Dan mar a leanas:—Bha oileanach araidh air an robh am Bard fìor eolach air cead searmonachaidh fhaotainn, agus air a thaghadh le muinntir sgìreachd aonaichte Shadail agus Sgiobnais, mar fhear-cuideachaidh do 'n mhinistear. Smaointich am Bard gu 'n tugadh e sgrìob do Chinntire a dh-amharc a charaid. Rainig e tigh a' mhinistear far an robh an searmonaiche og a' tuineachadh aig an am. Chaidh a bheatha a dheanamh, agus bha am ministear coir cho riarachta leis an eolas a nochd am Bard a thaobh seann eachdraidh, agus fhuair e de dh-abbachd o sheanchas Mhic-Dhùneibhe, gu 'n d' iarr e air fuireach seachdain no dha maille ris. Rinn Uilleam so gu toileach; agus air dha bhi 'manran timchioll a' chladaich agus feadh nan creag, thainig e air aon no dha de laraichean nan tur ud a bha, a reir aogais, mar chearcall aig aon am a' cuartachadh cladhach Chinntire. Tha fhios aig gach aon a tha eolach anns a' cheann sin de dh-Earraghaidheal cho lionmhor agus a tha na laraichean sin fad an rathaid mu 'n cuairt o Rudha-Sgiobnais gu Dun-sgeig aig beul Loch-an-Tairbeirt chuil. Bha cuid de na duin ud gun

teagamh air bith 'u an turan-faire, agus cha b' ann 'n am baidealan dìon, ach tha feadhainn eile dhiubh a bha air an daingneachadh gu laidir mar chaistealan tearmuinn. Am measg an t-seorsa mu dheireadh feudaidh sinn an fheadhainn a leanas 'ainmeachadh:—Caisteal an Tairbeirt, far an d' fhuair Raibeart *Bruce* fàsgadh an uair a tharruing e a bhirhinean trasda o'n loch chuil; Caisteal mor Sgiobnais, a tha fhathast ann am mor chuid 'n a sheasamh; an Dun air Rudha-Charadail; Caisteal Shadail, anns an robh muinntir gus o chionn dha no trì 'bliadhneachan a chomhnuidh; Dun-abbartaidh, a tha cho iomraiteach ach beag ri Gleann-Comhann fein air son a' mhuirte uamhasaich a rinneadh ann; agus Dun-sgeig os cionn beul Loch-an-Tairbeirt-chuil. Cha 'n eil aon diubh sin nach b' fhiach an t-saothair do neach dol a' h-uile ceum o Ghlaschu g' an coimhead. Tha dithis diubh—Dun-sgeig agus an Dun aig Rudha-Charadail, d' an t-seorsa ris an abrar 's a' Bheurla, *vitrified forts*. Ach cha 'n ann ris na seann chaisteal a tha ar gnothuch aig an am, ach ri obair a' Bhaird. Thachair, mar thuirt sinn, aon no dha de na laraichean ud air a' Bhard agus chuir iad e gu smuaineachadh air na amannan borb anns an robh cabhlach Lochlainn mar eoin sgriosach a' sgaoileadh an sgiathan air a' ghaoith, agus a' teachd air corsaibh agus air cladaichean Albainn mar sgaoth locuist, a' sputimeadh agus a' milleadh. Tha na cinn-fheadhna a chuir am Bard thairis air muinntir Chinntire air an faotainn am measg nan daoine coire a tha fhathast a' tuineachadh timchioll "cladhach bearuach" Shunadail, ach is cinnte leinn nach bi aon diubh diombach air sou a bhi air an ainmeachadh ann an doigh cho urramach le Uilleam coir. Feudaidh sinn sgeula beag 'iunseadh an so mu dheibhinn a' Bhaird, a tha



air mhodh sonruichte a' foillseachadh cho Gaidhealach's a bha na faireachdainnean aige. Bha e air 'aithris mu aon charaid ainmeil a bha aig na Gaidheil, na 'm biodh an cridhe aige air 'fhaicim, gu 'm biodh e sgeadaichte anns an fheileadh! ach na 'm biodh cridhe Mhic-Dhuneibhe air 'fhaicim, bhiodh e, cha 'n e mbain aodaichte's an fheileadh, ach ann am feileadh breacain, le breacanguaille ioma-dathach, peitein de chloth glas Ileach, boineid leathann le bad fraoich innte, agus biodag a's claidheamh air a leis! Is e so an sgeul a bha sinn dol a dh-aithris:— An uair a rainig Uilleam Cintire, aig an am air an bheil sinn ag iomradh, bha astar coig no sea uihltean aige ri 'choiseachd m' an ruigeadh e ceann-uidhe a thuras. Bha e aun an slainte bhreòite aig an am, bha a sporan aotram, a's cha b' urrainn da dioladh airson carbad no each; cha mhomha 'chuir e fios gu 'n robh e tighinn, no bhiodh neach 'g a choinneachadh. Cha robh aige air ach an t-astar a choiseachd. Dh' fhas e sgith fann air an rathad; leig e e fein 'n a shineadh air tom fraoich. "Laidh mi ann an sud," ars' e fein, "a' saoil sinn gu 'n robh a' chrioch air tighinn; ach, aonaranach, cianail mar 'bha mi, bha aon aobhar comhfhurtachd agam, agus b'e sin, gu 'n tiomnainn mo spiorad suas air fraoch glau, Gaidhealach." Is gann a b' urrainn gaol an fhraoich a's nam beann dol ni b' fhaide. Tha so a' toirt 'n ar cuimhne comhairle a thug Uilleam aon uair air oganach Gaidhealach anns a' bhaile so. Bha an duine og a' suidhe ann an aon de dh-eaglaisean Gaidhlig a' bhaile, agus, airson aobhar eigin, ghabh e diomb ris a' mhinisteir—mar is tric a ni muinntir ionadhl uair air gle bheag aobhar—a's bha e doll a dh-fbagail na h-eaglais anns a' mbiann e fein a cheangal ri aon de na h-eaglaisean Gallda. M' an dean-

adh e so chuir e a chomhairle ri Uilleam, agus so agaibh an earail a thug an Bard air:—"Ud, ud, a laochain cha 'n fhag thu an eaglais, far an bheil Gaidhlig air a searmonadh! Bi thusa a' dol do 'n eaglais, agus leugh na Baird Ghaidhlig, agus theid mise an urras nach eagal duit." Is iomadh doigh neonach agus neo-choltach, mhearachdach agus nhealltach, airson sonas bithbhuan a ruigeadh, air an cnala sinn iomradh, ach bu naidheachd ur darrireadh, gu 'n robh leughadh nam Bard Gaidhealach 'n a mleadhon eifeachdach a chum flaitheanas a ruigeadh: ach cuimhuicheamaid air son so uile uach b' e aineolas ach neonachas a thug air a' Bhard a' chomhairle a thairgseadh.

R. I.

## BLAR SHUNADAIL.

A Shunadail a' chladaich bhearnaich,  
Ged is corrach glas do shlios,  
'S ged nach robh thu tric an saothair nam  
bard,  
M' an teirig do sgeul creiche 's blair  
Bithidh tu 'meag chaich 'g ad iomradh.  
Do rudha ciar-dhubh, 'bia'dh nam bair-  
neach,  
Sguabta, baite, 's co d' an iognadh?  
'N uair a sheideas Alasaid a fuaradh,  
A' sguabadh tonnan Chaolais-Bhrandain;  
Mullaichean mara le stoirm faoilteich,  
A chunnaic mi o thaobh Dhun-leabhair;  
Onfhadh na doimhne shalainn  
A' stealladh mu d' cheann-gun sgios,  
A' tuiteam 's a' direadh mi seach;  
Trom mhothar slachdraich stuanhan  
fairge,  
A' criothnachadh do charaigean cleiteach,  
dubh,  
Air nach laidh dus a' Mhairt.  
Co nach sireadh do ghlanan uaine,  
A chunnaig aon uair iad  
'N an culaidh shambraidh—  
Cruitheachd nan lusan, mar gu'm b' ann,  
a' stri  
Co 's riomhaiche a sgeadaicheas  
Gach isleach a's bruaich,  
Bho tholman nead na h-uisge'  
Gu aisridh doireachan nan earb!  
Do ghleamntan coillteach far an cluinnear  
Na miltean iteach fo dhuilleach  
Nan crann cubhraidh, air bruaichan  
Nan sruthean nach traigh,

A' taomadh an uchd do thragha,  
A tha 'nis am measg chaich an iomradh.  
An laithean Choinnich mhoir na  
h-Alba—

'S chualas gach gnìomh a thug an t-ainm  
dha—

Bha Rurach Mac Chraicig 's nan streipe,  
'N a rìgh an Ath-clìath an Èirinn—  
Lochlannach cruadalach, seolta.

B' iomadh buinne doirbh a sheol e ;

B' iomadh uamha, coill' a's cladach

Anns an do sheid e turlach rathaid ;

B' iomadh buaile mhor a chreach e,

'S bu lionmhor fear garg a ghleachd e

Eàdar Tir-Chonuill a's da Arainn,

Gleannaibh na Rut' a's Manainn—

Eilean tri-chasach nan Gaidheal.

Tha crìoch orr' annad, 's b' fhad an dàil ud,

Ghlachd Rurach thu le 'chabhlach,

'S sheid e do Dhun dion le 'armailt

'S an uair a shaoil e gu 'n do strìochd thu

Ghàirm e gu comhairl' a dh'ìsean.

De 'n chuid diubh 'rainig a' choinneamh

So an ainmean' borb gun sloinneadh—

*Meargadal, Gargan, a's Brosdan,*

*Beolan, Eardadh, a's Torcull,*

*Lorgan, Rasan, a's Crogach*

*Ugadal, Mogan, a's Dornan.*

'N uair 'choinnich iad aig Carn-a'-ghrian-  
aidh

Thug Rurach mar so dhaibh 'iarrtas :

“ Chi sibh an diugh grian an Earraich

A' boillsgeadh air muir 's air talamh,

Ag innseadh gur am dhuimh gluasad

A chuir na gheibh sinn ris na fhuair sinn.

Thog sinn cheana creach na h-Eircann,

An iomadh cearn, 's cha d' fhuair iad eiric

Ach rocail an fhithich air an cairbhean,

Air tir-mor 's an inntean fàirge,

Cais'meachd na tuaidhe 's gaoir nan lasair

Ag innseadh co dhinn a thachair

Air na dh-fhag sinn sgathta roiste,

'S de 'na fhuair sinn nach robh beo dhiubh,

Eadar Sligeach 's Carraig-Fhearghais,

Na thogadh an coir' air eallachain !

Tha Manainn gun chrodh gun aireach,

'S cha 'n fhada bhuaime creach Earra-  
ghaidheal—

Ceann-tìre torach, feurach, gleannach,

Fonn-altrom nam fiadh 's nan coileach.

Tha 'n fhairge ma 'n cuairt gach taobh  
dheth,

Domhain, glan, gun bhrìstèadh caolais,

Far am faigh ar Cabhlach scoladh

Gun ghrabadh timchioll a' chorsa.

O Bheinn-an-Tuire gu Loch-an-Fairbeirt.

Le soillse maduinn 's ciar an annoich,

Siubhlaidh sinn airdean a's comhnard

A' gabhail mar thig creach a's torachd.

Faicibh a nis co 'n taobh dheth

Is laige dion 's is lugha 'n daoine,

'S an doigh is fearr air a ghlacadh,

Ma 'm faigh a mhuinntir cultaice.

A Ghargain, an toiseach so do bharail—  
Is tu an Ceann-feadhna is sine th' againn.

GARGAN.—“ Aig do sheirbhìs mar mo  
chomas ;

Ach 's deacair an comharadh sin 'amas :

'S fìor gu 'n do thog sinn creach na  
h-Eireann,

'S nach d' fhag sinn aon a dh'innseadh  
sgeul air ;

Bha 'n tuadh a' srachdadh sgrath nan  
cairean,

'S am fòid lasrach ris gach fardach ;

Cha d' fhag sinn mart air beinn no faiche,

No each no lair a dh'fhas an seiche ;

Theich na h-Eireannaich a' sianail [radh] !

Gu bonn na speur 's ni b' fhaide dh'iar-

'S an uair ghabh iad an casan mar urras,

B' e 'm port-ciuil, 'Cha till sinn tuille.'

Ach 's meallta so a thoirt mar shamhladh

Air Gaidheil laochail na h-Alba.

Ma theid thu ruisgte troimh thom  
droighinn,

'S coiseachd cas-lom air preas cuilinn,

Cadal gun lein' air an canntaig,

'S racadal itheadh gun draing ort,

'S usadh dhuit sud na dol a' spionadh

Friodhan stailinn Chinne-Tìre.

Ach o'n 's comhairle 's nach combrag

Is feumaiche 's an am g' ar seoladh,

Mar 's lugha a their 's is mo a ni sinn

'S ann is airde a bliitheas gach gnìomh  
dhuimh.

Tha 'n so da fhcar dheug de 'd' chairdean

A lean riut riamh 's a nis nach fag thu ;

Tha da bhirlin ann ad chabhlach

Co maith 's a chuir druim air fairege—

Da she-ranach dhìonach laidir,

'S theid sinne, seisear anns gach bata.

Faigh slatan iasgaich agus lìontan,

Aibh osanach a's eangach sgriobaidh.

Theid thu ma 'n cuairt Ciuntir' mar iasgair,

'S chi thu deas a's tuath, mar t' iarrtas,

Gach port a's traigh, gach uig a's cala,

Gach caisteal, tur a's bealach-faire ;

'S ma thig iad 's gu 'n feoraich iad, Co sinn,

Tha Gaidhlig Arannach aig coig dhinn,

A's triuir eile a bha 'n Leogh's 'n an oige

'N uair dh' iarr na Lochlannaich coir air ;

'S aithne dhuit sinn. Gabh air t' adhart—

Cha chreid mi nach soirbhich an oidhirp.”

“ 'S maith thu, fhìr ghaireg,” arsa  
Rurach,

“ Is trèise foill aig am na dubhlan.

Beartaichaibh Sron-nam-fuaradh

Le 'druim dhìreach, ghnìomhach nach  
d'fhuaradh

A' tilleadh air roinn cholgach rudha.

Siomadh tonn a sgoilt i dhuime,

Sruth a's gaoth da'n d' thug i gualainn,—

Cha' fhacas fathast seise luathais dhi ;

'S mur thig Mac-Jain-ghearr g' ar torachd'

'Cha ghlacar le luath's ramh na seol i !”

(*Ri leantuin.*)

FACAL AS LETH NAN  
GAIDHEAL.

A GHaidheil URRAMAICH,—Tha e a' cur leamhadais agus gruaim orm a bhi cluinntinn nan Sasunnach anns na cearnaibh so d'an t-saoghal. Tha na h-Albannaich 'n an suilibh mar dhaoine borb, a chiosnaich iad, agus a tha iad a' cälachadh. Ma thuiteas do dh-Albannach no do dh-Eireannach bochd droch-bheart a chur an gnìomh, foadar a bhi cinnteach gu'n teid a chur an ceill 's na paipeirean ann an litrichibh mora; ach ma's e Sasunnach a ni lochd, cha teid an t-iomradh is Ingha 'thoirt cìod an duthaich d'am buin e. Cha 'n fhaod na h-Albannaich no na h-Eireannaich, agus gu seachd-sonruichte na Gaidheil, laidhe mar so fo throm-lighe. Cuireadh na Gaidheil an guaillean ri cheile, slodadh iad a dh-aon rathad mar a rinn ann sinsearan aig a' Mhonadh-Gharbh, an uair a thug iad dulan do uile chumhachd na Roimhe, ged bha an saoghal aithnichte gu leir fo chis doibh, agus cha 'n eagal nach eirich buaidh leotha, ged tha iad

“ Air an sgaioleadh  
Mar bhaidne chaorach air iomairt,  
An iar 's an ear.”

Tha seann ràdh 's a' Ghaidheal-tachd agus is e sin, “Tha an Fheinn air a h-uilinn.” A rèir an ràdh so bha an Fheinn aig aon am fo gheasaibh ann an uamh araidh nach b' fhiosrach do neach beo. Aig beul na h-uamha bha dùdach, agus na 'n robh de mhìsnich aig an neach a gheobhadh a mach iad an dùdach, a sheinn trì uairean, dh' eireadh an Fheinn beo, slàn. Air do shealgair araidh dol air seacharan ann an ceo, thainig e air an uamha anns an robh an Fheinn. Chunnaic e an dùdach, agus chuimhuich e air an t-seann ràdh, gu'n robh an Fheinn fo gheas-

aibh, agus ge b'e neach a sheideadh an dùdach trì uairean gu'n duisgeadh e iad. Bha e'g am faicinn 'n an laidhe's an uamha: rug e air an dùdaich, agus sheid e sgal chruaidh oirre. Is ann le mor ioghnadh a thug e fainear gu'n do dh-fhosgail gach aon diubh an suilean agus iad a' dur-amharc air 's an aodann, agus thug e fainear mar an ceudna, le oilt, gu'n robh an suilean mar shuilean dhaoine marbh. Thog e a mhisneach, sheid e sgal cìle air an dùdaich, agus ghrad dh' eirich gach aon air 'uilinn. An uair a chunnaic e sin chaill e uile gu leir a mhisneach, agus theich e. Air dha a dhachaidh a ruigheachd dh' innis e a sgeul d' a chairdean, agus ghabh iad a mach comhladh, ach cha b' urrainn doibh amas air an uaimh tuille, 's cha d' fhuaras riabh i gus an latha 'n diugh. Theirear bho sin, “Tha an Fheinn air a h-uilinn.” A nis, a GHaidheil URRAMAICH, tha mi ann an dochas gu 'm bi sibhse a' seideadh dùdaich ann an cluasan sliochd na Feinne, sliochd nam beann nan gleann 's nan gaisgeach, agus nach stad sibh le da no trì sgalan a sheideadh, ach gu'n lean sibh air, gus am bi iad air an casan a sheasamh an coirichean 'san dlìghe fein; agus 'n a dheigh sin, air eagal gu'n teid iad a rithist a chadal nach sguir sibh a sheideadh gus am bi na Gaidheil air an cruinneachadh as gach cearna d'an chruinne, do dh-aon tìr, far am bi iad 'n an aon sluagh, a' labhairt agus a' deanamh an gnothuichean gu leir anns an aon chanain bhinn, bhlasda, a' Ghaidhlig! — Creidibh gur mi, le mor mheas, Bhur seirbhiseach dileas,

D.B.

Australia a' chinn-a-deas,  
Deireadh an Earraich, 1873.

## DEAS FHREAGAIRTEAN.

Is iongantach cho ealamh, 's cho sgaiteach 's a gheibh cuid de dhaoine freagairt facail. Thuit dhomh fein a bhì ann an aite araidh far an robh cruinneachadh mor dhaoine. Thainig neach an rathad le steud-each briagh aige 'g a nochdadh. Am measg iomadh maise eile, bha sguab mhòr earbuill air an each. Thuirt fear a bha 'n a sheasamh dluth dha, uair no dha, "Nach aluinn an t-earball a th' air!" Thionndaidh am fear a bha an ceann an eich 's thuirt e gu spideil, "Am faca tu earball eich riamh roimhe?" "Cha 'n fhaca riamh roimhe," ars' am fear eile, "'s ann a chunnaic mi e daonnan 'n a dheigh!"

Latha a bha *Sir Walter Scott* a' marcachd thainig e gu cachailleith dhuinte. Bha Eireannach dluth a laimh a dh' fhosgail a' chachailleith. Chuir am marcaiche a lamh 'n a phoca air son sea sgillinn, ach cha robh aige na bu lugha na tasdan; shìn e do 'n Eireannach e, ag radh, "Tha sea sgillinn agam ort." "Ma ta," ars' esan, "gu 'n robh sibh main-eann gus am paigh mi sibh!"

Air do dha dhuin'-uasal a bhì 'gabhail an rathaid aon latha thach-air Eireannach orra agus air do thoil a bhì aig fear dhiubh beagan feala-dha a dheanamh ris an Eireannach, thuirt e ris, "Na 'm faigheadh an Droch-Spiorad a roghainn an ceart uair, co a shaoileadh tu a bheireadh e leis—thu fein no mise?" "Mise, gu cinnteach," ars' an t-Eireannach. "C' arson sin?" ars' an duin'-uasal. "A chionn gu bheil e cinnteach asadsa aig àm 's am bith!"

J. W.

Lag-na-h-abhunn,  
Meadhon an Fhogharaidh, 1873.

—o—

An tì ta suas òltar deoch air,  
An tì ta sìos buailtear cos air.

—Seann Rùdh Eireannach.

## CONN MAC AN DEIRG.

Sgeul air Conn mac an Deirg  
Air a lionadh le trom fheirg,  
Dol a dhìoladh 'athar gun fheall  
Air chrìochaibh(a) ro-mhòr na h-Eirinn.

Aithris duinne, Oisein nàirich,  
Mhic Fhinn uasail, sho-ghràdhaich,  
Sgeulachd air Chonn feardha(b) fearail,  
An sonn calma, ciùin, ceanaill.

Cia 'bu mhò Conn na'n Dearg mòr,  
Oisein nam briathra binn-bheòil?  
No 'm b' ionann dealbh dha (c) is dreach  
'S do 'n Deargmhòr, mhear, mhcanmach?

Bu mhò Conn gu mòr mòr,  
Tighinn an garadh(d) ar slòigh,  
Tarruing a luinge a steach  
An cumhach cuain is caolais.

Shuidh e air an tulaich 'g ar(e) còir,  
Am fiùbhaidh(f) curanta(g) ro-mhòr,  
'S ghabhadh e dh'a chleasaibh(h) garga  
Siar ann am bailcibh nan iarmailt.

Chaidh e 'm friothlannaibh(i) nan neul  
Os ar cionn(j) anns an ath-mheud;  
Is ni 'm b' àille neach fo 'n ghréin  
Na Conn nan àrm faobhar-gheur.(k)

Gruaidh choreur mar iubhar caoin,(l)  
Rosg gorm fo mhala chorraich chaoil,  
Falt òr-cheardail, amlach,(m) grimn—  
Fear mòr meanmnoch, fearail, eibhinn.(n)

Colg nimhe(o) re(p) liodairt(q) chorp  
Aig laoch teugmhaileach(r) nam mòr olc;  
Bhiodha chladheamh re(s) sgath(t) sgéithe  
Aig an laoch ri aimhréite.

Buaidh 's gach ball(u) an robh e riamh,  
Air ghaisge, air mheud a ghuimh;  
Ghabh e coimhliòn, neart gun sgìos,  
Re(v) tabhairt géill is(w) mòr-chis.

a In the MS., "uislibh 's air mhaithibh" (uaislibh 's air mhaithibh) is written, in a more recent hand, over "chrìochaibh ro-mhòr." Gillies' copy has "Air uaislibh 's air m(h)aithibh na Féinne." b Manly, brave. c The MS. has the Irish "dho" for "dha." d For "an gar," near to. An gar (in Irish orthography a ngar) governs the genitive. e The MS. is "gar." f Prince, hero. g Courageous. h Feats. i Streamers. j For ciùin, old dative of ceann. k Of the sharp-pointed weapons or arms. l Crimmon Cheek like polished yew. m The MS. is "grinnail," but we have adopted "amlach," curled, from Gillies' copy. Dr. Young's copy has "n a amlaibh," in curls. n The second syllable of "eibhinn," when accented rhymes with "grinn" in the third line. o Gen. of uimh, poison. p Ir. for ri. q Tearing in pieces. r warlike, contentious. s Ir. for ri. t Sgathadh. u Place. v Ir. for ri. w The MS. has "a." Dr. Young's copy has "s," for "is" or "agus."

Gu 'n tugainnse briathar cinnteach,  
A Phàdrùig, ge nàr r'a inns' e,  
Gu 'n(a) d' ghabh an Fhianm eagal nìle  
Nach do ghabh iad riamh roimh aon duine.

Re(b) faicinn(c) doibh confadh(d) Chuinn  
Mar onfadh(e) mara le tuinn,  
Agus falachd(f) an fhir mhòir,  
An coinnimh athair a dhioladh.

'S e thuirt Conan maol mac Morna,  
"Leigear thuige a' chend uair mi,  
'S gu 'm buininn an ceann a mach  
Do Chonn di-measach(g) uaibhreach."

"Marbh-phaisg(h) ort, a Chonain mhaoil,  
Nach sguir thu(i) d' Ionan(j) a chaoidh;  
Cha bhuineadh tu 'n ceann do Chonn,"  
So thuirt Osgar nam mòr ghloinn.(k)

Gluaisidh(l) Conan 'n a(m) mhi-cheill',  
Dh' aindeoin na Féinne gu léir,  
An coinnimh Chuinn bhudhaich bhrais,  
Mar char tuathal(n) g' a(o) ainmleas.

'N uair'chunnaire Conn'bu chaoin deallbh,  
Conan a' dol an sealbh 'àirm,  
Thug e siocadh(p) air an dao  
'S e teicheadh gu luath a dh' Albhaidh.(q)

B'(r)iomad crap, is baile, is meall,  
'Bha 'g a suas air droch cheann,  
Air ceann Chonain mhaoil gu reamlar,  
'S na còig caoil(s) 's an aon cheangal.

"Beannachd air an làimh a rinn sin,"  
'S e labhair Fionn nan cruth nuadh,(t)  
" 'S gu ma(u) turus gun éirigh dhuit,  
A Chonain mhi-cheillidh gun fhalt."

'N sin so combairle 'chinn doibh,  
Deadh mhae Fhinn 'bu bhinn glóir(v)  
Chur ghabhail sgéil [do] 'n fhear dhocair:(w)  
Gluaisidh Fearghas binu-fhoclach.

Gluaisidh Fearghas binn, bàdhach,(x)  
Glic, ciallach, mòr-dhàlach,(y)  
Air combairl' 'athar, mar bn chòir,  
Ghabhail sgéil do Chonn ro-mhòr.

"A Chuinn mhòir, bhudhaich, bhrais,  
Fhir shùgaich ait éibhinn,  
Ghabhail sgéil thànas(z) o Fhionn,  
Cia fàth do thuruis dh' Eirinn?"

"Innsimse(a) sin duit gu beachd,  
Fhearghais, agus buin e leat,  
Eirig m' athar b' àill leam uaibhse,  
O mhaithibh teaghaich 'ur mòr-uaisle.

Ceann Fhinn 's a dhà mhic mhòra,  
Ghoill, Ghridhe, agus Gharaidh,  
'S cinn chlanna Morna gu h-uile,  
Fhaotainn an éirig aon duine;

No Eirinn o thuinn gu tuinn  
A ghéilleachdainn do 'm aon chuing,  
No còmhag chòig ceud d' ar fine  
Fhaotainn air mhadainn an màireach."

Gluaisidh Fearghas thugainn féin,  
A Phàdrùig, ni 'n canam breug,  
Gu 'n do thosd an Fhèinn uile  
Re(b) cluinntinn sgéil an aon duine.

"Cia do sgeul o 'n fhear mhòr,"  
'S e ràite Fionn. flath an t-slòigh,  
"Aithris duinne e gu prabhadh,(c)  
'S na ceil oirm e a dh' aon olaid."

" 'S e mo sgeul o 'n fhear-mhòr,  
Gur àill leis còig ceud d' ar slòigh  
Fhaotainn air mhadainn an màireach,  
Gu còmhlag na dioghbhàile."(d)

'S e labhair còig ceud d' ar fine,  
"Caisgidh sinne a luath mhire;"  
Cha robh sud doibh mar a ràdh,  
Bhi dol anns an iomarbhàidh.(e)

Thug e mach claidheamh an Deirg mhòir  
Le confadh(f) catha a' ehcuid uair;

v Speech. w Hard, grievous. x Loving, friendly; famous, noble. y Majestic. Also written "mòralach," "mòrdhalach." Here the accent must be placed according to Irish usage, on the second syllable, for the sake of the rhythm. z For "thàinigcas." a The Irish synthetic present. b Ir. for "ri." c "Gu prab," quickly. d The MS. is "diòthmhailcadh." The word is "dioghbhail," destruction, and is the same as "diobhail," loss, destruction. It is compounded of *di* and *gabhail*, anciently *gabal*. e Strife, contention. The MS. has "iomhairt bhaite." Gillies has "iomarbhaidh," which we adopt. f Rage, fury.

a The MS. is "Gur ghabh," an Irish idiom. b Ir. for "ri." c "Faicsinn" in MS. d Rage. e Rage, fury. f Bloodiness, spite, grudge. See "folachd" in O'Reilly's Dictionary. g Contemptuous, haughty. h An imprecation, lit. "Death-shroud on thee," "evil betide thee." i The preposition "do" or "de" is omitted before "d'" for the sake of the measure. j Boasting, prattling. k A deed of valour, exploit. l Conan moves. The Gaelic future is the Irish analytic present. m In his folly. In the MS. "le" has been written above "ma," the latter obviously a mistake. n Unlucky, sinister, lit. towards the north, as "deiseil" is towards the south. o The MS. is "ma." p A sudden personal onset. See "sic" or "sichd," the same word. The MS. is "sioca." q The MS. has "Albhaidh," for, as we suppose, "Almhuin," Finn's palace in Leinster. r The MS. is "Se." s The five smalls are the two ankles, the two wrists, and the neck. t Dr. Young's copy has "'S e labhair Fionn a chrò-shnuaidh." "Crò-shnuadh" is "saffron-hue." u "'S gu ma," "'Is gu 'm bu," or "Agus gu 'm bu." The "'ma" has arisen from *m* eclipsing *b*. There are other traces of eclipse in modern Scottish Gaelic. In the Island of Lewis certain letters are still regularly eclipsed.

Thug e ruathar(*a*) fhir an gràin,  
Mar sheabhaig measg ealta mhìn-eun(*b*)

B' iomad fear 's a' ghàir a bhos,  
Iomad làmh ann is leth-chos,  
Iomad claiseam ann is ceann,  
Cuirp gun choigleadh(*c*) air a' bhall.

Còig ceud eile ged bhiodh ann  
Gu 'n tuiteadh iad air aon bhall,  
Is Conn a' calcadh a sgiath(*d*)  
'G iarraidh còmhraig, 's gu 'm an-riar.(*e*)

Thagh sinn seachd fichead fear mòr  
Do mhaithibh teaghlach ar mòr-shlòigh,  
Thoirt a' chinn do mhac an Deirg,  
'S dh' aithnich sinn fear fo throm fheirg.

Chaidh ar seachd fichead 'n a dhàil,  
'S ann orra 'thàinig an dioghbhàil;(f)  
Thug e ruathar fir forthuin;  
Bu luaithe e na roth Gall-mhuilinn.(g)

Thuit ar seachd fichead fear mòr,  
B' aobhar tuirse e 's do-bhròin;  
Gu 'n d' leig an Fhéinn gair cruaidh  
Ri diothachadh(*h*) a' mhòr-shluaigh.

"Fhir a chleachd mo chabhair riamh,  
Ghoill Mhic Morna nam mòr ghuimh,  
'Bu mhiann sùla gach 'b' àille,  
'S a Phrionnsa Thola na dioghbhàile.(i)

'S dàna leam Conn bagradh ort,  
'S air Clanna Morna gu h-uile;  
Nach buineadh tu 'n ceann deth gu fearail,  
Mar rinn thu de 'athair roimhe."

"Dheanainnse sin duitse, Fhinn,  
Fhir nam briathra blàtha,(j) binn,  
Chur gach fuath 's falachd(*k*) air chùl,  
'S gu 'm biomaid uile dh' aon rùn.

Ged mharbhadh tu m' Fhéinn uile,  
Gu diothachadh(*l*) an aon duine,  
Bhithinn féin 's mo threuna leat,  
A rìgh na Féinne gu d' chabhair."

Gluaisidh(*m*) Goll 'n a chulaidh chruaidh,  
Ann am fianuis a' mhòr-shluaigh;  
Bu gheal dearg gnùis an fhir,  
'N a thore garg dol an tús iorghuill.(n)

Shuidhich iad an sin na cip-chat ha,(o)  
A dhol a thabhairt an àrd latha;  
'S na h-àirm sheunta a bha 'm braid,(p)  
Thog Mac Morna mileanta (*q*) iad.

'N uair 'chaidh iad an dàil a chéile,  
Cha 'n fhacfas riamh ann cho baobhail;(r)  
Na curaidhean 'bu gharbh cith,(s)  
Chuir iad an tulach air bhall-chrith.

Dith(*t*) fola do chnàmhaibh an cuirp,  
Dith(*t*) teine do 'n àrmaibh nochd,(u)  
Dith(*t*) cailce do sgiathaibh an àidh,  
Dol siar anns na h-iarmaidibh.

B' iomad caoir do theine ruadh  
Teachd o fhaobhar nan àrm cruadh',(v)  
Os cionn nan ceann-bhearta(*w*) corrach,  
'S iad a' cuimhneach' na mòr-fhalachd(*x*)

An dà churaidh bu gharbh cith,(y)  
Chuir iad an tulach air bhall-chrith,  
Le 'm beumnaibh 'bu leòr meud,  
'S bha 'n Fhéinn uile 'g an éisdeachd.

Seachd laethe(*z*) agus aon trà deug,  
'Bu tuirseach mic agus mnàì,  
Gus 'n do thuit le Goll nam beum  
An sonn mòr air cheart éigin.

Gair éibhinn gu 'n d' rinn an Fhiamh  
Nach d' rinneadh leò roimhe riamh,  
Re(*a*) faicinn doibh Ghoill Mhic Morna  
'N nachdar air Chonn treun-tòireach,

'S e tabhairt Chonain an sàs  
An déigh(*b*) lonain a' mhi-ghràis;  
Naoi ràidhean do Gholl an àidh  
'G a leigheas mu 'n robh e slàn.

Ar seachd fichead 's ar còig ceud,  
A Phàdrug, ni 'n canam breug,  
Gu 'n d' thuit sud le mac an Deirg,  
Is bu chruinn ar Féinn 'n a dhéigh.(c)

CRIOCH.

[The above ballad is from the Rev. D. M'Nicol's MS. Collection of Gaelic poetry.—A. C.]

*a* Violent onset. *b* Among flocks of small birds. *c* Sparring. *d* "Sgiath" to rhyme with "riar," instead of "sgéithe," the genitive. *e* Wrong gratification. *f* Destruction, loss. See above. The rhythm requires the accent on the second syllable, according to Irish usage. *g* Mill. Lowland or foreign mill. *h* Destruction. The MS. is "dioghughá"—Ir. "diothughadh." *i* See above. The rhythm requires the accent on the second syllable. Gillies' copy has "A laoiich láidir na teugnhaile." "Teugnhaile" is battle, contest. *j* Sweet. *k* See above. *l* The MS. is "diothughá." *m* See above. *n* Fray, strife, contest.

*o* "Ceap-catha," rallying point in battle. *p* Hidden, concealed; also, charmed. *q* Warlike, brave. *r* Savage, fierce, mad. *s* Rage, fury. *t* In these places Dr. Young's copy has "cith," shower, stream, for "dith." *u* Naked. *v* Genitive of *cruaidh*, steel. *w* Helmets. *x* See above. *y* See above. *z* An Irish form of the plural of "la." *a* Irish for "ri." *b* The MS. is "N diaghaidh" for "An deaghaidh"="an déigh." *c* The MS. is "na dheaghaidh."

## SEANN SGEULACHD.

Mu'n bhliadhna 1430, thainig tighearna Aird-globhar air sgrìob do Raineach, agus phos e nighean do thighearna Shruthain, ceann-cinnidh Chloinn-Donnachaidh. An uair a thug fear Aird-globhar a bhean leis gu 'chaistéal fein, chuir fear Shruthain coignear ghillean sgairteil maille ri 'nighinn, a bha 'n an cairdean dileas dh'ì, agus anns am feudadh i a h-earbsa 'chur am measg choigreach. Thug uachdaran Aird-globhar seilbh fearainn do 'n chuignear oganach sin dluth d' a aite-comhnuidh fein, agus rinn e gach ni 'n a chomas chum gu 'n soirbhicheadh leo. Bha iad measail aig muinntir Aird-globhar, air sgath na baintighearna do 'n robh mor speis aca; agus cha 'n 'eil teagamh nach gabhadh iad fein agus an sliochd 'n an deigh, comhnuidh air fearann Aird-globhar mur b'è mar a thachair. Bha gach aon de 'n choignear a chaidh o Raineach, treun agus gaisgeil, ach thug am fear bu lugha dhiubh barrachd air each uile, do thaobh gaisg' agus tapachd, agus gu sonruichte do thaobh a theomachd euchdaich le bogha agus le saighead. B'è Alasdair Beag Mac-Dhonnachaidh a b' ainm do 'n oganach ealanta so, agus cha b' fhada gus an dò dhuaisg a luthchleasan, eud agus gamhlas 'n a aghaidh ann an cridheachan luchd-leannmuinn Aird-globhar.

La de na laithean, dh'èirich connsachadh eadar Alasdair Beag agus oganach sgiambach eile de mhuinntir Aird-globhar. Chaidh na fir a'm fionnsgan a' cheile, ach cha b' fhada gus an do leag Alasdair Beag an an t-oganach gun deo air an raon! Cha deanadh fuireach feum tuille—b' eigin do Mhac-Dhonnachaidh am fireach a thoirt air gun dail sam bith. Thug e na buinn as air ball, agus cha do ghabh e tamh, no fois, gus an d'rainig e a cheann-feadhna euchdach

agus cruadalach fein, "Ian Dubh Gearr," no mar a theireadh cuid ris, "Iain Dubh nan Iann," a bha 'gabhail comhnuidh ann an Gleann-Duibh—ris an abrar a nis Gleann-Liobhainn. Dh'innis e do 'n treunlaoch Iain Dubh mar a dh'èirich dha an Aird-globhar; agus thubhairt Iain ris, "Cha 'n eagal duit a Mhic-Dhonnachaidh, gabh fasnadh fo 'm sgeith-sa, agus ma thig mac mathar o Aird-globhar a chur dragh' ort, cha teid e dhachaidh a dh-innseadh a sgeoil."

Fagaidh sinn a nis Iain Dubh agus Alasdair Beag ann an Gleann-Liobhainn, a' tighinn airan gnìomhara gaisgeil fein f' a seach, agus theid sinn le 'r sgeul, car tamuil bhig, gu Srath-ghlais ann an Siorramachd Inbhirnis.

Air la araidh bha 'n Siosalach, uachdaran Shrath-ghlais, agus buidheann thaghta maille ris, a mach a' sealgaireachd air feadh nam beann. Air dhoibh a bli air an sarachadh le siubhal nam beann chaidh iad a steach, aig cromadh an anmoich, do bhothan bantraich thruaigh a bha ri taobh an rathaid, agus, gun a cead iarraidh, mharbh agus dh'ith iad an t-aon laogh a bha air a seilbh. Co a thachair a bhi stigh's an am ach duine bochd o Ghleann-Liobhainn a bha 'siubhal o aite gu aite 'g iarraidh na deirce. Cha robh na cuisean a' cordadh ris an duine bhochd air chor sam bith, agus thoisich e ri bhi cur dheth agus a' gearan. Thionndaidh an Siosalach agus thubhairt e, "Cìod a tha cur ort, a bhodaich leibidich, dhranndanaich?" "Cha 'n 'eil a' bheag (deir an duine bochd), ach tha fios agam air aon ni, 's cha bhinn leat a chluinntinn—tha fios agam far nach biodh a cridhe aig an t-Siosalach e fein a ghiulan mar a rinn e 's a' bhothan so." Las an ceann-cinnidh uaibhreach le corruich, agus thubhairt e, "Innis domh a bhodaich

dhona c' ait nach biodh a chridhe agamsa mo thoil fein a dheanamh?" "Is soirbh an nì dhomhsa sin a dheanamh (ars' am bodachd bochd), oir ann an duthaich 'Iain Duibh nan lann,' dh'fheumadh tu a bhì umhal." Mhionnaich an Siosalach gu 'm biodh dearbhadh aige-san air sin mu 'n rachadh moran laithean seachad.

Thuig an duine bochd nach biodh cuisean reidh; agus cha do chaill e uine sam bith gus an d'rainig e "Iain Dubh nan lann," agus gus an d'innis e dha focal air fhocal mar a thachair. Fhuair Iain Dubh coire mhor do 'n duine bhochd air son a luathas-teanga, ach thug e maitheanas da, agus thoisich e air gach nì a dheanamh deas air son teachd an t-Siosalaich.

Cha b' fhad a chuir an Siosalach dail 's a' ghuothach; oir cha deachaidh seachdain thairis an uair a bha fir Shraith-ghlais, agus an uachdaran air an ceann air fraithibh Ghlinn-Liobhainn.

Bha freiceadan aig muinntir a' ghlinne a mach a' gabhail beachd air gach bealach, agus chunnaic iad na tuathaich naimhdeil a' tarruing am fagus.

An uair a roghnaich an Siosalach aite-taimh freagarrach air a shon fein agus air son a cheatharnaich, chuir e teachdairreachd a dh-ionnsuidh Iain Duibh, ag innseadh dha cuirm a bhì deas aige air son beagan cuideachd a bha teachd a dh-amharc air o' n Airde-tuath,— "*agus mar bi,*" ars' an Siosalach; ach cha d' thubhart e tuilleadh.

Fhuair Iain Dubh an teachdair-eachd agus thuig e gu ro mhaith a seadh. Ghrad chuir e fios air ais gu 'm biodh gach nì deas a bha freagarrach air an son, agus iad a thighinn air an aghaidh gu h-ealamh— "*ach ma thig,*" ars' Iain Dubh, agus stad e 'an sin.

Thuig na laoch air gach taobh gu 'n robh na cuisean gu bhì garbh, agus air gach taobh rinneadh uidheamachadh air an son. Chaidh na Siosalaich gu faicilleach air an aghaidh, agus bha Iain Dubh Gearr mar gu 'm b' ann air eutromas le mireadh-chatha chum deannal cruaidh, teith a thoirt doibh. Bha seachdnar mhac aige, agus bu treun iad. Bha iad 'n an oganaich co elis agus ealanta 's a ghiulan riamh iughar agus dorlach. Chaidh ceathrar diubh air laimh dheis an' athar, agus an triuir eile air a laimh chli, maille ris an robh mar an ceudna Alasdair Beag Mac-Dhonnachaidh, a bha comharraichte 'n a linn fein air son cuimse a ghabhail le saighead. Theirinn an Siosalach air ceann a dhaoine chum na h-aibhne an uair a bha na Liobhannaich thall f' an comhair air an taobh eile. Bha ceannfeadhna Srath-ghlais air' eideadh o bharr gu 'bhonn le luirich-lannaich, clogaid agus ceann-bheairt, air chor 's nach ruigeadh saighead air a leonadh. Bha 'n latha grianach—agus chunnaic gathanna na greine miltean air astar, a' dearsadh mar ghrad bhoisge an dealanaich air armachd nan laoch! Thog an Siosalach a chlogad suas os cionn a shul, agus air a' mhionaid sin thilg Alasdair Beag saighead a bhuaill an clar an aodainn ceannard nan Siosalach. Ghrad sparr an duine leonta a lamh air an lot, agus ghlaodh Mac-Dhonnachaidh, "A Shiosalach, gheibh thu an t-saighead air do chulthaobh;" ach bha 'n Siosalach gun chomas freagairt—oir thuit e marbh air an laraich! Tha 'n t' aite far an d' thug e suas an deo fathasd air a chomharrachadh a mach le cloich, ris an abrar gus an la' n diugh, "*Clach an t-Siosalaich.*" An uair a chaill na naimhdean an ceannard, threig am misneach iad, agus thionndaidh iad an eul air na Liobhannaich. Chuir Iain Dubh an ruaig



orra, agus cha d'fhagadh mac mathar  
diubh beo ach am piobaire a mhain.  
Thugadh cead dasan dol dachaidh a  
dh-innseadh sgeul a bhroin d' a  
chairdean agus d' a chinneach.

Goirid an deigh sin, thug "Iain

Dubh nan lann" a nighean 'n a  
mnaoi do Alasdair Beag Mac-Dhonn-  
achaidh, agus tha e air 'innseadh  
gu 'm bheil an sliochd fathasd lion-  
mhor anns na crìochan sin.

SGIATHANACH.

### M A R B H R A N N

*Do Pheigi Nic-Illeathain, nighean do Dhonnachadh Mac-Illeathain, Thamh-  
nithe, agus Ealasaid Nic-an-Uidheir, a bha chomhnuidh an Dail-lic, ann  
an Gleann-da-ruail. Shiubhail an nighean chluiteach, eireachdail so  
goiridh, romh Nollaig anns a' bhliadhna 1836, air an latha 'bha i ri bhi air a  
posadh. Bha na rannan a leanas air an deanamh le Seonaid Nic-  
Dhonnmuill, de naisim Bhun-Atha, bean Dhonnmuill Mhic-Ille-dhuibh a  
tha chomhnuidh, e fein agus a bhean chaoimhneil, ionnsaichte agus mhodh-  
ail, gus an latha 'n diugh, ann an Clachan Ghlimn-da-ruail.*

'S ann an drast tha 'n sgeul craiteach ri chluinntinn 's an aite,  
Tha 'n nigh'nag is aille 's is maisiche gnuis  
Air a righeadh 's a caradh an ciste chaoil chlaraidh,  
'S i 'n diugh air a fagail le 'cairdean 's an uir.

Gur truagh leam an t-oig-fhear, chaill a mhisneach ri 'bheo e,  
Tha 'chridh air a sgaradh, gur dubhach a ghnuis;  
A bhean-bainnse bhoidheach le lie air a comhdach,  
'N a laidhe 's an talamh, 's i falaicht' bho 'shuil.

Bu chaoimhneil 's bu teo-chridheach leamsa a failte,—  
A nigh'nag a b' aill', 's ann ort fein a bhiodh fonn;  
Do ghruaidhean mar sgarlaid, 's mar ros ann an garadh,  
'S do chneas mar an eala air bharraibh nan tonu!

Gur truagh leam do chairdean, gu sonruicht' do mhathair;  
Chaill i 'h-aighear 's an t-saoghal, gu brath, a's a sunnd;  
'S gur tric i 'g ad chaoineadh, 's gun thu aice ri fhaotainn,  
'S cha 'n eirich a crìdh ged tha tigh'n'n a' bhliadhn'-ur.

A nis sguir 'g a bron, thu fein a's a cairdean,—  
Tha ise gu h-ard ann am Paras nan dul;  
'S tha sinn uile an dochas gu bheil i 'n diugh posd'  
Air ar Slanaighear glormhor, 's a ghnath 'seinn a chliu.

Dun-Othainn, Cìad Mhios an Fhogharaidh, 1873.

### N A I D H E A C H D A N.

Cha mhor nach b' e turas na Ban-  
righ do Lochabar a b' aon sgeul am  
beul gach duine air a' mhios a chaidh  
seachad. Dh' fhaig i a luchuirt aillidh  
ann am *Balmoral* air Di-Mairt an  
9mh latha agus air an fheasgar sin

fein rainig i Caisteal Ur Ionar-Loch-  
aidh far an do chuir i seachad beag-  
an laithean fo aoidheachd Mhorair  
*Abinger*. Ged bha a' chiad latha no  
'dhad' an uine fliuch agus neo-thlusar  
cha do chum so idir a' Bhan-righ bho

i fein a nochdadh d' a cuid iochdaran agus neo-ar-thaing mur do thaisbean iadsan an tairiseachd dh'ise. Cha robh craobh no crann eadar Cinn-a-ghiuhtasach agus Gleann-Comhann nach robh air an sgeadachadh leis gach gne bhratach a's shuaicheantas; cuid a' tairgse *Ciad mile failte*, agus cuid eile a' guidhe *Slainte's fallain-eachd* do'n Bhan-righ! Ri taobhan an rathaid-mhoir bha na cinn-chinnidh le'n cuid daoine air an tarruing a suas an ordugh agus air an eideadh gu h-eireachdail ann am breacan an fheilidh. Cha luaithe rainig i Caisteal Ionar-Lochaidh na dh' eirich teineachan-cibhinn o bharr nan cnoc a' sgaoleadh an sgeoil air feadh na tire gu leir. Chaidh a' Bhan-righ a dh-fhaicinn seana Chuisteal Ionar-Lochaidh, Acha-na-caraidh, Baile-chaolais agus Gleann-Comhann far an do chuir i ri 'bilean cuach airgid a bha aon uair aig Prionns Tearlach, agus as an d'ol am Prionns *Albert* nach maireann anns a' bhliadhna 1857. Chaidh i mar an ceudna do Ghleann-fionain, an t-aite anns an do thog Prionns Tearlach a bhratach agus an do thionail e g' a ionnsaidh na Gaidheil chalma, dhileas a bhoidich gu'm bu-adhaicheadh no gu'm basaicheadh iad 'n a aobhar. Air a rathad dhachaidh do *Bhalmoral* thaghail a' Bhan-righ ann an Inbhirnis far an robh gach ullachadh air a dheanamh gu failte chridheil a chur oirre. Dh' aidich i i fein lanthoilichte le 'turas agus tha i a' cur an geill cliunan Gaidheal airson na tairiseachd agus an deadh dhurachd a nochd iad dh' i anns gach ceum d' a cuairt.

—o—

## O I S I N N B H E A G N A N T E A G A S G F A L L A I N .

Tha moran ann a labhras ni 's lugha gu mor na smuaincheas iad. Tha iad a' deanamh sin gu glic. Tha moran eile ann nach smuainich air darna leth na labhras iad. Tha iadsan

a' deanamh gu h-amaideach, agus bithidh a' bhuil orra.

Tha fìor shaorsa a' co-sheasamh ann a bhi seallbhachadh nan nithe sin air am bheil ceart-choir againn fein, agus ni h-eadh ann a bhi 'milleadh nan nithe sin air am bheil coir aig muinntir eile.

A charaid, mu 'n iarr thu comain air neach sam bith eile, thoir na trì nithe a leanas fainear. An toiscach, an urrainn duit a sheachnadh? A ris, am bheil e comusach do'n ti air an bheil thu 'dol g' a iarraidh a thoirt seachad? Agus 's an treas aite, an deanadh tusa air son do charaid, na 'm biodh e 'n ad aite-sa, a' cheart ni sin a tha thu mar chomain ag iarraidh a'rsan? Uime sin, smuainich air na nithibh so, agus feudaidh e bhi gu'n atharraich thu do bharrail.

Cha deanadh na breugan ach cron gun diùgh mur faigheadh iad creideas air son na firinn.

Tha saothair 'n a leagheas ach beag air son gach truaigh. Na bi-sa aonaranach, diomhanach, cianail. Cha d' thugadh beatha do mhac an duine, gu bhi air a caitheadh ann am brudaraibh, agus am faoin-smuaintibh, ach air son dichill bheothail, ghniomhaich; seadh, air son dichill a thig chum maith aig a' cheann thall dhoibh-san uile a chleachdas i.

S.

## Facal 's an Dealachadh.

Taing do Mhairi Nic-Eallair; gheobh a h-oran grunn aite 's cha 'n fhada thuige. ABRACH.—Fhuair sinn *Maol-Ruainidh* agus bu mhor an bend mur tugamaid aite dha. Chinnidh tu e'g a chrònan aig luchd-leughaidh a' GHÀIDHEIL 's an Tom-bhuidhe m' an tig an Fheil-Martuinn.

SRATH-LIUCHAIDH.—Bheir sinn aite do chomhradh *Cailleach-Bheurr* 's an ath GHÀIDHEAL.

FEAR DO GHÀIDHEIL GHLASCHU.—Cha d' innis thu dhuinn co thu, no c' aite an amais sinn ort; uime sin cha 'n urrainn duinn buil a dheanamh de d' litir. Cluinn-eamaid uait a rithist.

# THE GAEL,

ENGLISH DEPARTMENT.

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OCTOBER, 1873.

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## LEGENDARY HISTORY OF THE SCOTS.

The last paper closed with a reference to the annihilation of the Picts. This is one of the things which may well be classified among the fables of history, and yet although the chroniclers give two very different accounts of it, there have been many recent historians who have regarded it as a historical truth. The author of *De Instructione Principum* states that the occasion of this fearful tragedy was the jealousy which the Scots had of the ever-increasing and superior power of the Picts. Finding themselves unable to overcome them on the battlefield they offer themselves as allies, hoping to do by treacherous means what they could not perform by the fair means of war. The Picts receive the offer, and enter into a confederacy with them. During this alliance they made war, in conjunction with the Picts, on the Britons, who were the inhabitants of the Roman province. So severe were these inroads that the Romans were forced to build two walls across from sea to sea. This was not sufficient to repress the warlike tribes of the north. They broke down the walls, penetrated as far as York, where the Roman Emperor Severus was slain in battle. Thus, according to the chronicles, "they withstood in all things the power of Julius Cæsar and Claudius and Vespasius, Emperors of Rome, who would have subjected us as they did the Britons, and for to tell all the process of this it were

too long." After the Roman legions left their shores Vortigern, king of the Britons, invited the aid of the Saxons, a foreign tribe, against the continued attacks of the Picts and Scots. The Saxons were, however, defeated at Lingaran, or Necktan's Mere, in Forfarshire; and by this battle the northern tribes were relieved from the tribute imposed by Severus when he entered Caledonia with his hostile armies. In the next battle, which was fought at Campus Manan, the Saxons are victorious. After this they fought various battles, until finally the Scots, under Hugas, utterly defeated the Saxons. They now receive little trouble from the armies beyond the wall of Hadrian. A new enemy, however, is found in the Scandinavian pirates who infested the shores of Britain. These sons of Lochlan committed great ravages on the Picts, the Scots, and the Saxons, and it required the united armies of the three to drive them to their cold homes in the north. On their expulsion from the British shores, the Scots, seeing they no longer require the aid of the powerful Picts, have recourse to that strategy by which it is said they destroyed the Pictish nation. They invite the Pictish princes to a banquet at the royal residence. As they are enjoying themselves with the good things of the feast, and are pretty well intoxicated, the Scots, on opportunity being given, withdraw the props which held up the floor of the room in which they were regaling. They are thus suddenly thrown into confusion,

and pointed stakes placed in the ground below the floor add to the confusion. In this position, and wholly unsuspecting any evil from the Scots, they are savagely butchered. "Thus," says the annalist, "of the the two nations the more valiant and warlike were annihilated." The very same account of the event is given by Hidgen in the "Scalachronica," in the "Chronicle of the Scots," and the "Chronicle of the Picts and Scots." The "Prophecy of St. Berchan," written in the 7th century, alludes to the circumstance in the following words:—"By him (Kenneth MacAlpin the Ferbasach) the wild ones are deceived in the East; he shall dig in the earth, dangerous good blades; death and destruction, in Scone of noble shields."

The next account of this event is what may be called the Alpin Conquest. This version of the legend is at least more honourable to the Scottish name and arms. The "Chronicle of Huntingdon" gives it thus—"In the year of our Lord 834 the Scots give battle to the Picts on Easter Day, when many of the Pictish nobles were slain, and Alpin, king of the Scots, was declared victor. On the 13th of the Kalends of August, of the same year, while he is still rejoicing in the successful issue of this battle, he is attacked by the Picts, defeated, and slain. His son Kenneth reigns in his stead. In the seventh year of his reign, when the coasts were occupied by the Danish pirates, he defeated the Picts with great slaughter. On this he passed into the remainder of their territories, and after having killed many of them compelled them to fly. In this manner he obtained the monarchy of all Alban, which is now called Scotland, and was the first king of the Scots to reign over it. In the twelfth year of his reign he engaged the Picts in

battle seven times in one day, and having slain many of them he confirmed his kingdom, over which he ruled for twenty-eight years." This is the only record of the Alpin Conquest which gives prominence to the victories of Alpin as bringing about the entire subjugation of the Picts to the Scottish rule, which afterwards took place in the reign of his son Kenneth. The author of the chronicle just quoted no doubt saw the inconsistency of imagining that Kenneth MacAlpin, with his small army of Scots, effected a conquest over the populous and war-loving Picts; and to give plausibility to the supposition that the union of the two kingdoms in the time of Kenneth was brought about by means of a conquest he makes the Scots of Galloway play a part in the affair. Now it is a pretty well established fact that Alpin, the father of Kenneth repaired to Galloway with his Dalriadic Scots when he was defeated by the Pictish king Angus MacFergus in 741. It is, therefore, not at all unnatural that the Scots of Galloway should be made to assist Kenneth—the son of their king—in obtaining possession of the Pictish throne.

It will be observed in the quotation from the "Chronicle of Huntingdon" that mention is made of the fact that the British shores were occupied by the Danish pirates. This has reference to the great battle by which the Danes devastated the whole of Pictland, killed Eoghan MacAngusa its king, Bran his brother, all the direct heirs to the throne, and many others. This occurred in the time of Kenneth, so that it is mentioned as one of those events which helped him to obtain a victory over the Picts.

There is another legend in connection with Kenneth MacAlpin's

succession to the throne of Alban. The Columbian clergy are said to have assisted him on condition that he would reinstate them in Iona, from which they were driven by Nectan, king of the Picts. But as Iona was destined to close its walls for ever against its ancient saints, Kenneth, in fulfilment of his promise to the ecclesiastics of Iona, removed the primacy to Dunkeld, where it remained for several years. It was afterwards transferred to St. Andrews, and became identified with the Scottish nation. In the life of St. Cadroe there is a legend of the wandering of the Scots which illustrates this identification of St. Andrews with the Scottish kingdom. Here they are said to have come from Chorischon, in Lydia, and to have landed in Ireland, which finding it to have been a fertile country, they occupy. After obtaining possession of the chief towns, such as Cloyne, Arnagh, Kildare, Munster, and Bangor, they cross over to Iona, thence they invade the district of Ross by the river Rosis (or Blackwater), and then they proceed southward and possess St. Andrews. Dr Skene shows that all these cities were celebrated ecclesiastical centres, and from this concludes that the legend refers to the spread of an ecclesiastical party. He also states that "the termination of the wanderings of the colony of Scots connect them at once with the invasion of Kenneth Mac-Alpin, and the settlement of the Scots in his time at St. Andrews." However this may be, it says much for the clergy of the time that they got their name connected with what is one of the greatest events in Pictish or Scottish history.

After the conquest Kenneth extended his kingdom to the Tweed, expelling the Britons and Saxons, without much opposition, and calls

it Scotland. In 960 he dies at his castle of Forteviot, and is buried at Iona—the burying place of the kings of Scotland.

R. MAC-AN-ROTHAICH.

*(To be continued.)*

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### MUSIC IN HIGHLAND CHURCHES.

Knowing the strong attachment which subsists between Highlanders and their congregations, I presume a few remarks on the subject of "Music in Highland Churches," will not be uninteresting to the readers of the GAEL.

It will be readily granted by all who have given the matter any attention that Music, both as a science and an art, has received more attention during the past ten years than it has done for the previous half-century. While this is true of music in general it is doubly so of Sacred or Congregational Music. During the last few years a thorough revolution has been taking place in the musical arrangements of our Lowland congregations, and I am glad to observe that there are some signs of animation apparent in reference to this matter in Highland churches also. It is to be hoped that those who have begun this good work of reformation will not cease till they have succeeded in bringing our people to bestow that attention upon the subject which it so urgently demands; for in the matter of psalmody our Gaelic churches are far behind the age. True, it may be said that Lowland congregations have greater facilities for musical cultivation than their Highland brethren; but this is very much because they have created those facilities by instituting classes in connection with their congregations for the improve-

ment of the people in their manner of rendering the service of praise. From these classes they usually select the members of the church choirs. In the case of congregations in the Highlands, where the population is often but sparse, it is a matter of considerable difficulty to get a sufficient number to meet for the practice of music, but no such difficulties obtain in our large cities and towns in the south, and yet we find them in the same unsatisfactory condition with their brethren in the Highlands. The singing in some of the Gaelic churches of this city, during the forenoon diet when Gaelic is usually preached, is quite distressing. In one church the congregation sings with a lustiness and strength of lung which are no doubt commendable as indicative of heartiness and a desire on the part of the people to do their utmost, if not their best, but it is far from pleasant to the ear of any one accustomed to graceful and artistic execution. In another church the singing is so languid and apathetic that one might almost imagine himself in a deaf and dumb institution; the precentor does all the singing, while the people sit with lips compressed as if afraid to hear their own voices. The Divine injunctions regarding the praises of the sanctuary are both numerous and imperative. "Let the people praise Thee, O Lord! let *all* the people praise Thee."

Having thus referred to the present unsatisfactory condition of the music in our Highland churches, let us now endeavour to point out the cause and suggest the remedy. I consider the chief barrier to musical improvement in Gaelic-speaking congregations is that effete and old-fashioned custom of "putting out the line," as it is familiarly termed—a custom which, I believe, has no-

thing to recommend it but antiquity. It is a system that received its origin when Gaelic psalm-books were both scarce and expensive, and many of the people unable to read. Now, however, it is different, psalm-books are, or may be, in every person's hands, and if people are unable to read them, I fear the worst possible method of learning to do so, is to get others to do it for them. One great objection to the custom of reading out line by line, is, that it breaks the continuity of both words and music in a manner that often renders the meaning quite unintelligible. Take an example from the English version of the metrical psalms, and the Gaelic version could furnish an equal number. The precentor reads—

"As far as east is distant from—"

which is sung. He then gives out,

"The west, so far hath he,"

and so on; thus destroying entirely the continuity of the sentiment, and rendering it difficult of being understood. Another serious objection to this custom is that, on account of the time lost in rehearsing line after line, the number of verses that can be sung at one time is limited, so as not to prolong the service, and so render it distasteful. It may be further urged against this practice that it tends to confine the conductor of psalmody to a comparatively small number of tunes. It will be apparent to any one having even a slight knowledge of music that it is altogether inappropriate to sing quick, tripping tunes to passages when doled out one line at a time, and thus the precentor has no alternative but to select a slow-going tune, whether suitable or not. Another evil resulting from this custom is that it prevents men of musical taste and talent from accepting precentorships;

it is so distasteful to them as a violation of all their conceptions of what is pleasant and proper. It also causes Highland congregations very often to have two precentors instead of one, as the one who is able to read out the line in Gaelic is not considered qualified—and indeed in many cases he really is not qualified—to conduct the psalmody in English. This is very unsatisfactory, and it is apt to be regarded as a reflection upon the qualifications of the Gaelic precentor, as if he were necessarily incompetent to lead the praise in English.

We come now to ask how this evil, namely, the very inferior psalmody of our Gaelic churches, is to be remedied? The answer is easy—the remedy is simple. Let Highland congregations bestir themselves; let them, as is so universally done in Lowland churches, set a-going classes for the instruction of the people in vocal music; let them remember that though the all-important element in acceptable praise is that it come from the heart, still it is our duty to offer unto God not only the first, but also the *best* “fruit of our lips,” otherwise, though the praise may be earnest and sincere, it can scarcely be said to be comely and pleasant. H. W.

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#### GAELIC GRAMMAR AND ORTHOGRAPHY.

SIR,—In the June number of the GAEL your correspondent “D. C. M.” told your readers that the text of the ballad, “Oisean agus an Cléireach,” previously published in your columns, was “evidently founded on that given in ‘Leabhar na Féinne,’” which meant that it was borrowed without acknowledgment from the copy transcribed, but not very accurately, by himself, and published by Mr.

Campbell in his collection of Ossianic Ballads. Your correspondent was subsequently put right, but so very gently that he was even furnished with an excuse for his mistake. Not satisfied, however, with his escapade on that occasion, he now, when commenting on my “Grammatical Notes,” goes out of his way to inform your readers that, in a translation of Longfellow’s “Psalm of Life” which appeared under my initials in your March number, I had myself—for the reference is obvious—fallen into a grammatical error which, in the same number, I had “severely condemned.” I have no objection to being put right on any point on which I may happen to go wrong, but I would like my critic to know as much about the subject on which he may undertake to correct me as would, at least, prevent him from writing nonsense. The words in which “D. C. M.” thinks he has detected the same grammatical error of which I gave several examples from a little work published anonymously, are:—

“ . . . . . a’ bualadh  
Caismeachd thiamhaidh thruaigh an éig.”

The infinitive in Gaelic governs the genitive, but “Calum Ciobair” wrote as the first Gaelic sentence in his book:—

“Tha gach bliadhn’ùr ’toirt am bàs na’s dlùth.”

In the words above quoted I have used the genitive after the infinitive “bualadh,” but, according to “D. C. M.,” I have fallen into the error so frequently committed by “Calum Ciobair” in not using the genitive after the infinitive!

The words “a’ bualadh caismeachd thiamhaidh thruaigh an éig” are perfectly correct, but they involve some questions of Gaelic idiom to which it is unnecessary to refer at present as

I intend to notice them in my "Notes." Meanwhile, however, I may call attention to the following examples, taken from the Gaelic Scriptures, of the aspiration of the genitive singular feminine of the adjective:—

Heb. v. 9. ". . . . ùghdar slàinte shìorruidh," not ". . . . ùghdar slàinte sìorruidh."

1 Pet. iv. 12. ". . . . thaobh na deuchainn theinntich," not ". . . . thaobh na deuchainn teinntich."

Rev. xx. 3. ". . . . ré ùine bhig," not ". . . . ré ùine bige."

Ps. xxxviii. 3. (metrical version). ". . . . air son do chorruih ghéir," not ". . . . air son do chorruih géire."

Although Drs. Maclauchlan and Clerk have introduced many serious errors into their edition of the Gaelic Scriptures, they have also made several corrections. Among their corrections, or, at least, emendations, I regard the substitution of the aspirated for the unaspirated form of the adjective (gen. sing. fem.) in the following places:—

1 Sam. i. 21. ". . . . a dh' ìobradh . . . na h-ìobairt bhliadhnail" for ". . . . a dh' ìobradh . . . na h-ìobairt bliadhnail."

1 Sam. ii. 17. ". . . . a dh' ìobradh na h-ìobairt bhliadhnail" for ". . . . a dh' ìobradh na h-ìobairt bliadhnail."

Heb. ix. 15. ". . . . gealladh na h-oighreachd shìorruidh" for ". . . . gealladh na h-oighreachd sìorruidh."

In using "caismeachd," which is an indeclinable noun, as a genitive after the infinitive, although it is followed by another noun in the genitive, I have acted in accordance with the almost invariable usage of the translators of the Gaelic Scriptures. Whether or not that usage be strictly idiomatic I need not at present discuss, as no

person of sense would regard the above example of it as a grammatical error.

I do not consider it necessary to notice your correspondent's grammatical comments. Remarks of which the following is a fair specimen require no reply:—"Is it ['gu' in the conjunction 'gu'n'] not rather a prepositive verbal particle used for emphatically affirming a direct assertion"!

In reference to "gu'n," I may state that I have observed that Mr. O'Beirne Crowe, a distinguished Irish scholar, in one of the notes to his translation of "Siabur-Charput Chonculaind" in the Journal of the Royal Irish Archaeological Association, has explained the old conjunction "con" exactly as I have explained its modern form. That a gentleman of Dr. Clerk's ability and acuteness, on assuming that *n* of "gu'n" is merely euphonic, was forced, for the sake of consistency, to regard *n* of "do'n," "fo'n," "o'n," "mu'n," &c., also as euphonic, furnished an argument against "gu-n" which I would not have been justified in overlooking in my "Notes," and that, and not a desire to expose Dr. Clerk's editorial mistakes, was the reason why I gave so many extracts from his edition of Ossian.

When I was preparing my "Philological Notes" for your August number, I had not before me, unfortunately, your correspondent's spelling of "Beinn-neabhais," nor even Dr. Maclauchlan's, and, therefore, I was obliged to spell the word as I had always heard it pronounced, not in one of the "more northern counties," but in a part of the county of Inverness adjoining Lochaber. At the foot of Ben-nevis, where, of course, the name is more frequently used, there prevails, it seems, a more attenuated pronunciation, indicating, possibly, a more



advanced stage of phonetic corruption! At any rate, since the name is pronounced differently in different parts of the country, your correspondent is scarcely entitled to conclude that the spelling which does not accord with his own way of pronouncing the word must be wrong. As to the etymology of the word I have really no theory. When dealing with some of the derivatives of a common Aryan root, it occurred to me that possibly the name of our highest mountain might be referred to that root, and the suggestion appears to me as rational as any other that I remember having seen, which, however, is not saying very much in its favour.—I am, &c.,

ALEXANDER CAMERON.

Renton, 9th Sept., 1873.

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### MONUMENT TO DUGALD BUCHANAN.

WE are very glad to observe that a movement has recently been made with the view of erecting a monument to the memory of Dugald Buchanan, without exception the best of modern Gaelic poets in the true sense of the term, for in comparison with him the bulk of modern would-be bards are mere poetasters and rhymers. At a meeting held at the beginning of September in Kinloch-Rannoch for the furtherance of this object, the Rev. Dr Maclauchlan, of Edinburgh, who presided, spoke as follows:—"The object of our meeting to-day is one which must commend itself to every lover of the Highlands, their poetry, and their religion. Not that Dugald Buchanan requires a monument. His memory will be fresh as long as the language in which his hymns were composed continues to be a living tongue. These sacred songs are his true

monument. But the feeling exists among those who cherish his memory and admire his poetry that something should be done to give expression to a sentiment which exists so widely, and with that feeling I deeply sympathise. Other Gaelic poets of a different class have their monuments, and why should not he? Buchanan, as is well known, was a native of Balquhider, and was for seventeen years of his life a contemporary of Rob Roy. Strange that the same district should, nearly at the same time, produce two characters so different as Dugald Buchanan and Rob Roy Macgregor. The fact teaches us not to judge hastily of the character of the people of the Highlands generally at the time. There might be fierce and barbarous men in the country, but there were distinguished men of God too, and none more so than this native of the very district which was the scene of so many of Macgregor's lawless deeds, and where his dust now lies. Buchanan was one of the early missionary teachers of the Society for Propagating Christian Knowledge—men selected as much for their grace as for their gifts, although he was richly endowed with both. Many interesting incidents are related regarding him in this capacity. The scene of his labours was Rannoch, where we are now met. He was incessant in labour for Christ, and faithful in rebuking sin and winning sinners to his Master; and none could be more valued than he as a guide and instructor by experienced Christians. His interest in the welfare of religion may be gathered from the fact that, notwithstanding the difficulty of travelling at the time and the length of the way, he visited Cambuslang during the great revival in the days of Whitfield, and was much encouraged by what he saw.

He was employed to superintend in Edinburgh the first issue of the Gaelic New Testamen translated by Mr Stewart of Killin, and so highly was he esteemed by competent judges that it was proposed to ordain him as the first minister of the Gaelic congregation in Edinburgh. This last proposal was not carried out for reasons variously related; but I feel a personal interest in this movement from the fact that the name of Buchanan was in some measure associated with the congregation of which I am now the minister. It is perhaps not so generally known that Buchanan was a prose writer. His account of his own spiritual history down to the year 1750 is a remarkable composition, full of life, of unction, and of knowledge in the things of God. It is worthy of being put side by side with the 'Spiritual Autobiography of Boston.' His poetry is so well known in the Highlands that little requires to be said about it. It speaks its own praise. There are eight pieces extant, called 'Laoidhean Spioradail' or Spiritual Hymns. These are of almost uniform excellency, both in matter and manner. 'The Skull' and 'The Day of Judgment' have been said to excel the others, but I own that I do not observe that the superiority is very marked. Buchanan has been called 'the Cowper of the Highlands,' and if that be high commendation it is no higher than what his genius and his taste deserve at the hands of all those who can read and relish the language in which he wrote. Nor let it be said that his powers suffered by the use of his mother tongue, for there is no language living that is more capable of giving expression to religious ideas of the highest order in poetry than the Gaelic language which Buchanan employed. Buchanan's claim, then, to a monument

can be readily made out; so can the claims of Rannoch to be the site of it, although his dust lies with that of his kindred at Callander. This was the great scene of his labours, and with this spot his memory is chiefly associated. Let me express the earnest hope that a little effort may secure what we so earnestly desire—the erection of a granite obelisk at Kinloch-Rannoch to the memory of Dugald Buchanan."

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#### NEWS OF THE HIGHLANDS AND ISLANDS.

GREENOCK.—The Rev. Murdoch Macaskill, formerly of Glenlyon, has been inducted to the pastorate of the Free Gaelic Church.

GLASGOW.—On Saturday, the 6th September, the Sabbath scholars of St. Columba Church had their annual trip "down the water." The children assembled at the Church, and on the arrival of the Mission School children from Garscube Road, they marched to the steamer "Hero," which had been chartered for the day, headed by the Sabbath School flag, displaying a picture of the Church, under which on a scroll were the words, "*Tigh mo chridhe, tigh mo ghraidh.*" The procession was preceded by two pipers, who played a grand Highland march. The day was one of the finest of the season, and the large company, numbering, between children and friends, 1053, thoroughly enjoyed themselves on the beautiful banks of the Holy Loch, and returned in the evening loaded with bunches of heather and wild-flowers.

THE QUEEN'S JOURNEY THROUGH THE CALEDONIAN CANAL. — Her Majesty has expressed, through her Secretary, General Ponsonby, her high approval of the manner in which she was conducted through the Caledonian Canal. As a testimony of this the Queen has presented Mr. Hutcheson with a handsome scarf-pin, set with three diamonds and two emeralds. General Ponsonby has also been commanded by the Queen to send a sum of £10 to be divided by the captain of the "Gondolier" among the crew of that vessel. Altogether, the Queen's visit has been one of the highest gratification, without the slightest accident to mar the loyal demonstration and joyous feelings called forth by the royal progress.

# A N G A I D H E I L .

II. LEABH.] CEUD MHIOS A' GHEAMHRAIDH, 1873. [21 Air.

MU NA SEANN GHAIÐHEIL.

XV.

LINN OISEIN AGUS NA FEINNE.

Tha e'n a cheisd mu'm bheil dealachadh barail am measg nan seanchaidhean cia dhiu a thainig na Gaidheil 'a h-Eirinn do dh-Albainn, no a chaidh iad a nunn á h-Albainn, gu Eirinn. Is e beachd nan Seanchaidhean Eirionnach gur h-ann á Eirinn a thainig iad air tus, agus gu'm b' ann maille ri Fearghus Mor Mac Earca a thainig iad a nall. Gidheadh, cha'n 'eil a' bharail so idir cosmhuil ris an fhirinn no so-chreidsinn; oir bha Gaidheilannan Albainn mu'n do rugadh Fearghus no 'athair no a shean-athair. Agus dhearbhsinn mar tha gu'm bu Ghaidheil na seann *Chaledonaich* a bha a' cogadh ri *Agricola* mu dheireadh na ceud linne, agus mar sin is eiginn gu'n robh na Gaidheil a chomhnuidh ann an Albainn mu'n do rugadh ar Slanuighear.

Tha e moran na's cosmhuile ris an fhirinn agus na's fhusa a chreidsinn gur h-ann á Albainn a chaidh na Gaidheil air tus a dh-Eirinn.

Tha an t-Eachdraiche *Cambden* a' cumail a mach gur h-ann á Breatunn a chaidh a' cheud luchd-aitich a nunn do dh-Eirinn, do bhrìgh gu bheil an t-aiseag cho goirid eadar an da Eilean. Freagraidh so moran na's fear do dh-Albainn na ni e ri *Wales*, oir cha'n 'eil ach astar goirid cuain eadar Eirinn agus an da rudha ann an Albainn ris an abrar Maol Chinntire agus Maol *Galloway*. 'N uair a lionadh ceann tuath Bhreatuinn le sluagh tha e ro choltach gu'n deach-

aidh buidheann diubh a nunn ann an curachaibh o Mhaol Chinntire agus o Mhaol *Galloway*, o'm feudar Eirinn 'fhaicinn o na cearnaibh sin a dh-Albainn ri latha soilleur, grianaich. B' iad na Gaidheil a' cheud sluagh a thainig thairis o thir-mor na Roinn-Eorpa do'n Eilean Bhreatunnach. 'N an deigh-san thainig na Cuimrich ris an abradh na Romanaich na Seann Bhreatunnaich. Thug so air na Gaidheil triall gu ceann tuath an Eilein, do'n duthaich ris an abrar Albainn a nise, agus ghabh iad comhnuidh an sin gus an 'd' fhas iad cho lionmhor a's gu'm b' eiginn doibh sealltuinn a mach air son aitean-comhnuidh eile do bhrìgh gu'n robh an tìr ro chumhang air an son. Uime sin, b' eiginn doibh aghaidh a chur air a' chuan, a chionn nach robh fearann tuilleadh air tìr-mor. Chaidh cuid diubh a mach do eileanaibh na h-airde'n ear, agus chaidh cuid eile dhiubh a nunn do dh-Eirinn, agus ghabh iad comhnuidh an sin. Tha na h-Eirionnaich fein ag radh gu'm b' ann as an Spainnt a thainig iad air tus maille ri Mili, ach cha'n 'eil an sgeul so ro chosmhuil ris an fhirinn, do bhrìgh nach robh co-chomunn sam bith eadar Eirinn agus an Spainnt aig an cho trath so dhe'n t-saoghal; oir bha cuan gabhaidh ri 'sheoladh eadar an da thir, agus cha robh luingeas aig an t-sluagh a bha freagarrach air son an astair. Ach bha e furasda gu leor dhoibh dol thairis o Mhaol Chinntire, oir cha'n 'eil ach astar goirid eadar an da fhearann. Dh' fhaodadh an imrich so tachairt eadar coig ceud agus mìle bliadhna roimh

theachd an t-Slantighir, oir is cosmhuil gu'n robh Gaidheil ann an Albainn cho trath sin. Agus mar an ceudna faodar aithris an so gur e an t-ainm a their na *Welshich* ri luchd-aiteachaidh Eirinn agus Albainn na "Gwydhil," na "Guidhil," no "Gaidheil," agus b'e sin an seann ainm duthchasach a bha air a' chinneach. Agus o'n is e an t-aon ainm a bha orra, tha e soilleur gu'm b'e an t-aon sluagh a bha anna, agus tha e moran na's cosmhuile gu'm b'i Albainn a' cheud duthaich anns an robh iad, agus nach b'i Eirinn, ged a dh' fhaodadh buidheann diubh pilltinn air an ais á Eirinn le Fearghus Mor an ceann oich no naoidh cheudan bliadhna an deigh a dhol a nunn do Eirinn air tus.

D.B.B.

*(Ri leantuinn.)*

—o—

## COMHRADH.

EADAR MURACHADH BAN AGUS  
COINNEACH CIOBAIR.

MURACHADH.—A Choinnich, an cluinn thu mi? A Choinnich dean stad,—a charaid, dean air do shocair. Is an ort tha' chabhag. Ciod i a' ghaoth a sheid an rathad so thu an diugh? Cuin a thainig thu do'n bhaile so? Gha'n fhuirich thu gu comhradh a dheanamh ri d'sheana charaid.

COINNEACH.—Ma ta, a Mhurchaidh, feudaidh mi an ni ceudna fhoighneachd diotsa, oir ged a chithinnise Sgeir-na-Ban-tighearna ud thall'n a lasair theine, cha bhiodh barrachd iongantais orm na'n uair a tha mi'g ad fhaicinn-se air an t-sraid mhor's an Oban. Ochan! Ochan! a Mhurchaidh choir, cuin a dh'fhag thu do dhachaidh, agus ciamar tha'n teaghlach air fad?

MUR.—Gu sruidail, gasda, a Choinnich, agus gun fhath a bhi gearan.

Ach dean fuireach beag, agus innis domh ciod tha thu' cur romhad a dheanamh an nochd? An tog thu do chairtealan's a' bhaile so, no an bheil ni sam bith eile agad's an amharc? Seadh, fhir mo ghraidh, innis domh.

COIN.—Is mi nach fan's an Oban an nochd, ach bheir mi Liosmor orm anns an toit-luing aig sea uairean mu fheasgair, agus theid mi a chur seachad na h-oidhche, agus feudaidh e bliuth la no dha eile maille ri Dombnull Mor, brathair-mathar dhomh fein's an eilean sin; agus ma theid thusa maille rium's e Dombnull Mor a ni an solas ri d' fhaicinn, a Mhurchaidh. Dean deas, ma ta, agns gabhaidh sinn soitheach na smuide 'n ar dithis cuideachd.

MUR.—Tha mi gle dheonach, a Choinnich, oir cha robh mi air tir au Liosmor riamh. Tha mi gle eolach air brathair do mhathar, agus bu ro mhaith leam fhaicinn aon uair eile. Ach tha na h-niread nithe agam r' a cheannach do'n mhnaoi agus do na paisdean; seadh. brogan, boineidean, snathadan, cirean, agus rudan eile do na caileagaibh nach fios domhsa air an t-saoghal ciod iad,—rudan ris an abair iad,—ris an abair iad—stad agus an cuinnich mi—seadh, rudan ris an abair iad *Dolly Vardens*.

COIN.—*Dolly Vardens!* mochreach, is maith m'aineolas orra! Is cinnteach gur gne uaireadairean a th' anna—*Dolly—Dolly—Vardens*. Is docha leam an deigh na h-uile cail, gur seors' iomhaigh no dealbh-leinibh a tha air a chiallachadh leis an *Dolly* sin, ach innsidh an ceannaiche dhuit, a Mhurchaidh.

MUR.—Anns a' chend dol a mach, chi mi mu na nitibh sin; agus a ris thugamaid 'n ar dithis an toit-long oirm, mar a thubhairt thu, a Choinnich. Ach ciod an leabhar ahunn a th' agad an sin? Is maiseach an taobh a mach dheth co dhiubh.

Uhh! Uhh! is iomadh riochd agus cumadh anns an teid t-or fein.

COIN.—An taobh a mach dheth! seadh, agus an taobh a stigh dheth! Sin agad an GAIDHEAL, a Mhurchaidh, an GAIDHEAL glan, ceanalta le trusgan nr; agus is maith an airidh air e. Chuir mi a' cheud da aireamh dheng dheth do 'n bhaile so o cheann mios a chum an ceanngladh suas cuideachd 'n an aon labhair, mar a fa thu 'g a fhaicinn, agus nach 'eil e toiltinneach air gach urram is urrainn innleachid dhaoine a chur air?

MUR.—Direach ceart, a Choinnich, thubhairt thu gu ro mhaith, agus is tu a b'urraim. Am bheil cumhn' agadsa an nair a chomhlaich mi thu ann an Lagann-eilid, agus a dh'innis mi dhuit gu'n robh a leithid de dhiubhaich ann ris a' GHAIÐHEAL agus an *Ard-Albannach*, agus a gheall mi an stiùireadh air t-fhar-daich fein, agus rinn mi sin?

COIN.—Is ann agam tha cumhu' air sin, agus bithidh gu brath, oir gus am faca mi iad, bha mi co aineolach air cuisibh an t-saoghail, ri loth na h-asail fhiadhaich, ach is iomadh ni air an d' thug iadsan agus thusa eolas domh. Ged nach biodh anns a' GHAIÐHEAL ach litrichean an *Rumasdaich* fein, is lionmhor taitneach, grunn na nithe air am bheil e a' toirt iomraidh. Cha 'n 'eil fios agam co e an *Rumasdach* coir sin, ach 's ann aige tha 'n ceann, agus is cinnt leam gur ministear e, oir tha mi 'faicinn sreang aluinn, dhiadhaidh a' ruith troimh nan litrichean aige air fad—sreang mar shlabhruidh dhe 'n or a 's fìorghloine, ris am bheil ua teagasgan an crochadh 'n am bagaidibh torrail, air am feud an neach a 's aineolaiche greim a dheanamh, agus maith 'fhaotuinu uatha.

MUR.—Is tu tha ealamh, deas-chainnteach, a Choinnich, agus is ro mhaith leam gu'm bheil thu a' deanamh deagh fheum mar sin de gach

ni a tha thu a' leughadh agus a' cumasachadh. Tha mi toilichte gu'm bheil an *Rumasdach* urramach a' cor-dadh riut co maith; ach tha mar an ceudna luchd-teaguisg eile agad, a tha gu leir gle thaitneach—am *Muil-each* an t-*Abrach*, *Renton*, *Mac-Mhar-cuis*, *D. B. B.*, *Cona*, an *Sgiathanach*, agus moran eile, a tha gu leir ro thaitneach, mar a thubhairt mi, agus is cinnt leam gu'm bheil thu 'g an cur air fad gu deagh bhuil.

COIN.—Is mise tha, a Mhurchaidh, tha speis agam dhoibh air fad. Is e an *Sgiathanach* sin 'n a aonar an t-aon a mhaire anns am bheil mi 'cur teagamh; tha eagal orm nach 'eil e ceart leis gach goileam agus glonais a labhair e mu ua rionnagaibh, a' ghealach, agus an talamh. Am bheil duil aige nach 'eil tuigse aig muinntir; agus ged a dh'fhendadh car a bhi 'n a cheann fein, am bheil e 's a' bharail gu'n creid sluagh ciallach na faoin-sgeulan a fa air an aithris leis-san?

MUR.—Ud! Ud! a Choinnich, tha thu tuilleadh 's trom air an *Sgiathanach* bhochd, leig dìreach leis, agus mar creid thu e thoir cead a choisie leis; agus an uair a dh'ionnsaicheas tusa reultaireachd cha bhi do dhiteadh cosearbh. Ach tha 'n nine 'dol seachad; feumaidh mi na nithe a ta 'dhith air a' mnaoi agus ua paisdibh 'fhaotuinu gun dail, oir cha 'n fhad gus an cluinn sin gleadhraich na toit-luinge, agus cha 'n 'eil nine ri chall.

COIN.—Thoir do chasan as, ma ta, Mhurchaidh, agus comhlaichidh mise thu aig an rathad tharsuing nd shuas an ceann uair gu leth an deigh so.

MUR.—Tha sin uile ceart, agus uime sin, bheir mi na buthan orm, agus ni mi a' chuid a 's fearr dhe 'n nine a tha romham.

[Cha robh Murchadh Ban ach tacan beag air falbh an uair a thainig an toit-longa 's seideil agus a' sitirich a dh-ionn-

suidh na h-acarsaid, agus cha 'n fhac aon d'an dithis i a' tighinn a stigh, do bhrìgh nach robh duil aca rithe co luath. Dh' fhalbh an long smuid-each air a gnothuch fein; ach, Ochan mo chreach! dh' fhag i Murachadh agus Coinneach mar dhithis amadain 's an Oban 'n a deigh! Bha Coinneach aig an rathad tharsuing, agus rainig Murachadh aig an uair a gheall e.]

COIN.—Mo chreach! a charaid choir, ciod so?

MUR.—Ciod 'nis a tha 'cur ort, a Choinnich?

COIN.—A' cur orm! An e sin a tha thu 'g' radh? Nach d'imseadh dhomb dìreach an tràth-s' le sgmileir balaich a chaidh seachad gu'n d' thainig agus gu 'n d' fhalbh soitheach na smuide.

MUR.—Ma thainig agus ma dh' fhalbh, tha 'thead aice, gu robh buaidh leatha! Cumaidh an t-Oban thusa agus mise car oidhche, a Choinnich. Bheir sinn dìreach tigh Ealasaid, nighean Ruairidh oirn. Tha mise gle eolach air a' mhnaoi choir, agus altaichidh i ar beatha. Togaidh sinn ar cairtealan an sin, agus an uair a gheibh sinn ar leoir bidh agus dibhe, cuiridh sinn am feasgair seachad le bhì 'cur cheist air aon a cheile. Gu dearbh, cha dorran lean idir gu 'n d' thug an toit-long i fein as, agus gu 'n d' fhag i sinne 'n a deigh.

COIN.—Rachamaid a nis, ma ta, chum nan cairteal againn a Mhura-chaidh choir.

MUR.—Is e so an tigh, agus chì sinn am bheil Ealasaid a steach.

EALASaid.—An tu so, a Mhura-chaidh Bhain, mo dheagh charaid? Is fhad o'n da la sin; rach a stigh, agus amhairc ort fein, agus air do charaid mar aig a' bhaile. Is i bhur beatha le cheile. Rachaidh a steach.

MUR.—Nach doigheil an t-aite so, a Choinnich? Cuir dhiot do chuid bhrog, oir tha thu sgith, agus tha

fallus air do chosaibh. Bheir Ealasaid greim snipeir dhuinn le beanna-achd, agus an deigh sin chì sinn ciod air an tig sinn chum am feasgar a chur seachad.

COIN.—Feuchamaid co againn a' s farr aig am bheil cuimhn' air sean-fhoclaibh Gaidhealach.

MUR.—Racham riut, ma ta, a' charaid. "Cha 'n e an seol air an glacar an t-enn, eagal a chur air."

COIN.—Ro cheart, cha 'n e gun teagamh, ach "Cha ghlacar na seann eoin le moll."

MUR.—Bheir iad an aire air sin; ach an cual thu, "An uair a dh' iarras caraid comain, cha 'n 'eil am mair-each idir ann?"

COIN.—Cha 'n 'eil, ach "Tha esan a deir gu 'm faic e mu 'n chomain a tha thu 'g' iarraidh air, a' gabhail uine chum do dhiultadh, agus sin air mhodh eireachdail nach cuir fearg ort."

MUR.—Gle fhior, ach a nis, a Choinnich "Fennaidd esan spain fhada a bhì aige, a tha 'cur roimhe a shuiper a ghabhail maille ris an Droch-fhear."

COIN.—Co fad gun teagamh ri lorg-shuisde; ach ciod a nis a their mi Mhura-chaidh, tha thu 'tighinn tuilleadh 's bras orm. An cual thu rianh, "Gur mathair an deagh fhortain, Dichìoll?"

MUR.—Ro mhaith, a Choinnich, ach, "Is e Iouracas a' chrìonnachd a' s fearr."

COIN.—Gun teagamh, ach "Is mìosa Uaisle gun chumhachd, na fìor Bhochduinn fhollaiseach."

MUR.—Bu tu fein an gille tapaidh, a Choinnich, ach cuimhnich "Gu 'm bheil teagadh amadain fada gu leoir chum a sgornan a ghearradh."

COIN.—Ud! Ud! b' fhearr da a bhì gun teagaidh idir, cosmhuil ri clag eaglais an Torrain-uaine. Ach stad ort gus an cuimhnich mi nig-eigin eile. Tha e agam, "An ni sin

a thig dochaireach, gu dochaireach siubhlaidh e air falbh."

MUR.—Direach mar sin, agus, "An ni sin a thig leis a' ghaoith, falbhaidh e leis an uisge." Ach a Choimnich, cuimhnich gu'm bheil "Satan a' greasadh a chuid muc gu droch mhargadh."

COIN.—B'e fein a' mhuc ghraunda dhubbh; is lionmhòr aimhleas a rinn e, agus is mairg a chreideadh e a tha co deas chum dochunn a dheanamh air an og agus air an aosda. Ach faigheam focal eile, "Seachain an t-slat, agus mill do leanabh."

MUR.—Thubhairt rìgh Israeil an ni ceudna ann am briathraibh eile, "An ti' chaomhnas a shlat, is beag air a mhac; ach an ti leis an ion-mhuinn e, smachdaichidh se e'n a thrath."

COIN.—B'e Solamh fein a chuir-eadh rogha caoin air comhradh; ach aithris thusa sean-fhocal eile.

MUR.—"Cha'n'eil fios aig neach far am bheil a' bhrog a' gramachadh ach aige-san a ta'g a caitheadh."

COIN.—Focal ni's firinniche na sin cha do labhradh riamh; ach tha mise air ruith a mach. Cha'n'eil dìreach fathast, "Is milis corag theth, ach ged is milis cha mhaith."

MUR.—Thoir an aire da so, a Chonnich, "Caillidh tu do charaid le bli'g a thaghal tuilleadh's tric, agus tuilleadh's ainneamh."

COIN.—Caillidh gun teagamh, ach an cual thu riamh, gu'm "Freagair an cu fead?"

MUR.—Chual gu tric; ach tha e ceart co fìor, "Nach aithnichear na daoine bochda le'n cairdbh ach an uair a chi iad fein ionchuidh."

COIN.—Is iad nach aithnich idir; ach nach firinneach an sean-fhocal a deir, "An uair a thig bochduinn a stigh air an doras, grad theichidh gradh a mach air an uinneig?"

MUR.—Coa thubhairt, a Choimnich, "Aig gach duine tha a luach fein?"

COIN.—Cha'n fios domh, gidheadh, tha e ceart; ach am bheil cuimhn' agad a chluinntinn, "Far nach dean a h-aon, nach urrainn *dithis* ainmhreite a thogail."

MUR.—Is iongantach a'mheomhair a th' agad, a Choimnich, a thaobh nan gnath-fhocal sin,—cuiridh tu as domhsa leo, ach stad ort, gus an cuimhnich mi focal eile. "'S e'n dara buille a ni an tuasaid."

COIN.—Is tric a rinn; ach "Is minic a fhuair fear na h-eadainginn dorn."

MUR.—Is minic; ach thugadh e an aire dha fein. Co a thubhairt gu'n "Dean na h-uisgeacha tana am barrachd fuaim?"

COIN.—Ro cheart, a Mhnrachaidh, ach ni am buideal falamh an ni ceudna.

MUR.—Nach fìrìneach focal a deir, "Gur truagh an tigh far an goir a' chearc ni's treise n' an coilcach?"

COIN.—Ochan! is truagh; ach cha'n'eil sin agadsa ri radh, a Mhnrachaidh, oir is ceanalta a' bhean a chuir an Freasdal mor ortsa. Am bheil thu' creidsinn, "Mar cladhach thu as an talamh am buu, gu'm fas am feur?"

MUR.—Fasaidh; agus na fiadh-luibhean mar an ceudna a thachdas am barr. Ach am bheil e ceart, gu'n "Cluinnear an eagar coig mìle air falbh?"

COIN.—Cluinnidh deich, seadh, fìhead mìle air falbh; ach am fìor e, "An uair a theid bior's an losgann gu'n dean e sgreach?"

MUR.—Tha'n t-aobhar aige an creutair truagh; ach an d'fhairich thu riamh "Gur goirt a phìocas a' mhial ocrach?"

COIN.—Ud! Ud! a Mhnrachaidh choir, tha'n t-am againn stad a dheanamh, oir tha mi fein sgith, agus tha mo storasair teirigeachdainn. Tha da-rìreadh, oir cha'n'eil guth agam tuille'nochd. "Cha'n fheumar an

t-each maith a sharuchadh;" gabh mo leisgeul, agus bheir sinn na sean-fhocail thairis le beannachd gu am eile.

MUR.—Deanamaid sin, ma ta, a Choinnich, mar a thubhairt thu *le beannachd*—ach bheir mise deagh chomhairle ort, a' charaid ionmhunn, agus feuch gu'n gabh thu i—"Seid-eadh na gaothan, agus eireadh tonna an amhghair mu'n cuairt duit mar a dh'fheudas iad, ach na gabh suim diubh. Rach air t-aghaidh air slighe na firinn agus a' cheartais, agus bithidh tu daingeann mar chreag. Suidhich thu fein air treibhdhreas, agus cuir gach aimhleas agus anradh gu'n dulan. Ma dh'eireas luchd-tnaileis mu'n cuairt duit le'n teangaidh nimhnic, agus ma ni iad an dicholl chum smal a thoirt air do dheagh chliu, na toir feairt orra. Amhaire orra gu dian an clar an aodainn, agus na abair smid. Gitlain thu fein gu direach, ceart; biodh do chaithe-bheatha ionraic, glic agus subhailceach; agus thugadh ciuineas do ghnuise, agus macantas do bheatha a' bhreug dhoibhsan air fad, leis am bu mhiam do chlaoidh, do sharuchadh, agus do smaladh as.

COIN.—Ma ta, a Mhurachaidh, mìle taing dhuit air son do dheadh chomhairle, agus, Ochan, b' i 'chomhairle i! Chuireadh tu fallus air an *Runasdach* fein te a b' fhearr thoirt seachad. Ach tha'n t-am againn a nis a bhi'cur ar cuid cheann far am faigh sinn's a' mhadainn iad, oir tha rud-eigin sgios orm fein, agus biomaid a' dol mu thamh, an uair a chairicheas sinn sinn fein air curam an Ti a's Airde.

MUR.—Ma ta, a Choinnich, tha duil agam nach miste thu fein agus mi fein drudhag bheag, bhlatu mu'n teid sinn gu tamh, agus chi mise am bheil an coire beag, dubh a' goil' aig seann Ealasaid, agus gach goireas eile. Is feaird sinn e, a charaid choir,

chum na sean-fhocail a dhaing-neachadh's a' chridhe, agus chum codal a thoirt oirmn.

COIN.—Tha mi gle thoilichte, a Mhurachaidh, oir tha tacan maith a nis o nach deachaidh boinne blath thar mo sgornach. Cha'n fhaca mi e, gu'n ghuth air a bhlasadh, o'n bhaisteadh Seumas Beag, agus tha bliadhna gu leth o sin a nis; ach tha gach trocair maith 'n a am fein.

MUR.—Tha, Choinnich, olaidh an t-each dhe'n uisge na riarachas e, agus na ni feum da, agus cha'n ol e tuilleadh. Deanadh an duine an ni ceudna, agus cha'n eagal da. Biodh e measorra ann an itheadh agus ann an ol, agus anns na h-uile uithibh; iarradh e beannachd an Ti a ta riadhladh os ceann nan uile, mar a ta sinne ag iarraidh's an fhardaich so an nochd, agus soirbhichidh gach cuis leis.

ALASDAIR RUADH.

—o—

## DONNCHIA CAIMBEUL

### IV.

Bu tric a chuala mi mo mbathair, le solas dealasach a' cur an ceill mar bha deagh bhuadhan inntinn Dhonnchaidh, agus soilleireachd a bhreith-neachaidh air an taisbeanadh dhi fein agus do m'athair air tus, ged is eigin dhomh fein 'aideachadh nach robh m'aire air a glacadh leis na buadhan ud, a dh'aindeoin gach ard-mheas a bh'agam air. Bhe e'n a chleachdadh bunailteach aig m'athair a bhi a' cumail aoraidh anns an teaghlach gach feasgar; ag iocadh taing do'n Uile-chumhachdach airson a chaoimhneis dhoibh re an latha, agus ag asluchadh a dhion thairis orra troi fhairibh dorcha, tosdach na h-oidhche. Cha ruig mi 'leas 'innseadh do m' luchd-leughaidh, gu'n robh an dleasdanas ionmholta ud a' cosheasadh ann a bhi a' seinn earranan de



shalm, anns an robh guth gach sean a's og air an togail suas ann an comh-sheirm le guth m' athar. An deigh sin, leughadh e caibibeil de'n Bhiobul, a' dol dìreach troimhe gu deireadh nan Sgrìobtur. Bha aoradh gach oidhche air a chrìochnachadh, le urnuigh, anns an robh sgrìos an Ana-Crìosd air 'asluchadh le dian dhurachd; ministearan an t-soisgeil air an cuimhneachadh, agus anns nach robh caraid no coimhearsnach a dh'fhaodadh a bhì ann an cruaidh-chas, air a dhearmad.

Ann an cumantas, bha e air a cheadachadh do na seirbhisich dol a luidhe gun a bhì a lathair aig an aoradh, na'm be sin a bu roghnaiche leo; ach cha rachadh Donncha air achd sam bith d' a leabaidd as eugais na h-urnuigh, eadhoin ged a bhiodh e fìuch agus sgith, agus ged a bhiodh mo pharantan 'g a ghreasad d' a leabaidd air eagal gu'n glachdte e le fuachd. Cha robh e riamh ro dhuilich mise a chur a luidhe mu'n am ud. Bu tric a theireadh mo mhathair gu'n robh mi gle bhual-teach do ghoirteas eigin mu m' chridhe aig an am ud de'n oidhche, leis an robh mi air m' eigneachadh mo leaba a thoirt orm mu'n toisichadh an t-aoradh.

Is e is docha, gu'm b' e sud a dh' aobharaich m' aineolas air gluasad-intinn Dhonnchai fo eisdeachd an aoraidh. Le millseachd chomharraichte, sheinneadh e ard-phairtean fuinn aosda na h-eaglais, oir bha a ghuth binn, fonnmhor, ceileireach; agus re na h-uine a bhiodh m' athair a' leughadh a' chaibidil, na'm b' ann an earrann air bith de leabhraichean eachdraidheil an Sgrìobtuir a bhith-eadh e, leigeadh e a thaise air a' bhord agus shealladh e'n a aodann, a' slugadh gach focail le gionachd dhein agus dhurachdaich. Air oidhche araidh, air do m' athair a bhì a' leughadh a' chuigeamh caibidil

thar da fhichead de Ghenesis, ghuil e cho goirt a's gu'n do chur e stad air an leughadh, agus air do m' athair 'fheoraich cìod a chuir a leithid de bhuaireas air? thuirt Donncha ris, nach b' urrainn e 'innseadh.

Uair eile, air do m' athair'n a chursa leughaidh tighinn gus an naoitheamh caibideil deug de Leabhar nam Breitheamhna'n uair a thoisich e air a leughadh, bha Donncha'n a shuidhe air taobh eile an tighe, ach mu'n d' rainig e meadhon a' chaibidil dh' ealaidh e suas dluth d' a uilinn. "Beachdaichibh air, gabhaibh comhairle agus labhraibh," arsa m' athair, agus dhuin e an leabhar. "Air adhart, ma's e ur toil e," arsa Donncha, "air adhart, agus cluin-nemid cìod a thubhairt iad mu 'thimchioll." Sheall m' athair le gruaim air Donncha, ach air dha 'fhaicinn gu'n do ghabh e naire airson neo-iomchuidheachd a ghiulain, gun aon fhocal a radh, dh' fhosgail e am Biobul, agus leugh e an fhicheadamh caibideil, fada ged a bha e. Air an latha-ar-na-mhaireach bha Donncha a' dol mu'n cuairt leis a' Bhiobul fo 'achlais, ag iarraidh air gach neach a choinnicheadh e, a leughadh dha thairis agus thairis a ris. Bha mo pharantan air an gluasad leis an tuiteamas ud gu comb-labhairt dhurachdaich eatorra fein mu chosdas agus mu thairbhe foghlum; agus mar thoradh air a chomh-labhairt ud, air an athsheachd-ain chuir iad Donncha agus mi fein do sgoil na sgìreachd, far an do thoisich sinn le cheile ri ionnsachadh na cuid sin is toirteile agus is bunabhasaiche de'n litreachd—an A.B.C.; ach bha mo phiuthar, Mairi, a bha ni bu shine na mise, cheana'n a ban-leughadair eagnaidd, chuimsich, fhinealta.

Tha so a' toirt gu m' chuimhne mion-sgeul eile a chuala mi gu minig air 'aithris mu Dhonna, agus air

am bheil deagh chuimhne agam, air mo chosd fein. Air oidheche araidh a thachar do m'athair a bhi air falbh aig faidhir, 'n uair a thainig am an aoraidh, dh' iarr mo mhathair air aon de na sgalagan aite m'athar a ghabhail am an ceann an dleasdanais; ach dhiult e a ghabhail os laimh, agus sheap e air falbh d' a leabaidh. "Mo thruaighe!" arsa mo mhathair, "gur eiginn dhuinn uile dol a chadal an nochd gun urnuigh; cha chuimhne leam e' uin a thachair dhuinn a bhi auns an t-suidheachadh cheudna roimhe so." "Tha mi a' saoilinn," arsa Donncha, "gu 'm faodamaid a' chuis a mharas-glachadh eadarunn," agus ghabh e fein os laimh gu 'n seinneadh e salm, agus gu 'n rachadh e an dail na h-urnuigh, na 'm be a's gu 'n leughadh Mairi an caibideil. Dh' aontaich mo mhathair, am an rathad a bha car teagmhach, ri tairgse Dhonnchai, "Ach," ars' ise, "ma ni thu urnuigh mar is fearr is urrainn dhuit, le cridhe treibhdhireach, cha 'n 'eil teagamh nach faigh thu eisdeachd cho pailt agus ged a bhiodh d' iarrtas-an air an cur ann am briathran ordail, fileanta." Cha robh Donncha aig an am ud comasach air a' bheag a leughadh, ach air dha cuid de na sailm a thogail air a chuimhne, le Mairi a bhi gu tric 'g an leughadh dha, dh' aithris agus sheinn e an treasamh salm thar an fhichead o cheann gu ceann, gu rianail, binn. Leugh Mairi caibideil d' an Tiomnadh Nuadh; lub sinne ar gluinean lamh rithe, agus thoisich Donncha ris an urnuigh mar a leanas:—"O Thighearna, bi thusa 'n ad Dhia dhuinn, 'n ad fhear stiuraidh, agus 'n ad dhion dhuinn gu am ar bais, agus troimh 'n bhas"—briathran a b' abhaist do m'athair a bhi ag aithris gu tric 'n a urnuighean. Rinn Donncha greim orra; agus thoisich mo mhathair ri smuainteachadh nach robh Donncha 'n a choigreach do chleachdadh

na h-urnuigh:—"O Thighearna, is tusa"—ars' esan, ach stad e gun dol ni b' fhaide; mhair an tosdachd ud car mionaid no 'dha, gus an do bhris mise a mach le glag-ghaire. Dh' eirich Donncha le cabhaig, agus le ceann crom; thug e a chasan as gu a leabaidh a' caoineadh agus a' suathadh a bhasan. Cha do stad mise de 'n ghaireachdaich gus an do leag mo mhathair strac air mo dhruim leis a' chlobha. Mar sin, thainig ar n-aoraidh air an oidheche ud gu crich mhi-shealbhaich. Lean mise air sail Dhonnchai, a' caoineadh ni 'bu ghoirte na esan, ach 'g a smadadh airson 'urnuigh gun sta, as leth an d' fhuair mise a leithid de smachdachadh, agus a reir mo bheachd fein, gu neo-chiontach.

Mu 'n d' fhag sinn an sgoil, gu bhi a' buachailleachd a' chruidh air an ath shamhradh, rachadh againn air a' Bhiobul a leughadh gu gle mhath le 'cheile. Ach bha Donncha moran ni bu turaile na bha mise; agus bha e cho toigheach air leughadh eachdraidhean a' Bhiobuil, a's nach robh caitheamh-aimsir eile a bu taitniche leinn na a bhi 'g a shior leughadh. Bu tric a shuidh Mairi, esan agus mise, fo 'n aon bhreacan, ri taobh an arbhair, a' leughadh caibidil mu seach re iomadh uair de gach latha mu 'n am ud, a' gul thairis air laigsinnean agus tuislidhean dhaoine diadhaidh, agus fo iongantas mu chumhachd eugsambuil ghaisgeach na 'n seann linntean. Cha robh duine riamh air a lionadh le solas ni bu mho na bha Donncha 'n uair a thainig e gu eachdraidh Shamsoin, Dhaibhidh agus Gholiah. Cha b' mrainn e 'bhi riarichte gus an do leugh e iad do gach neach a b' aithne dha, a' saoilinn gu 'n robh iad cho ur agus cho annasach do mhuinntir eile 's a bha iad dha fein. Bu tric a chunnaic mi e 'n a sheasamh lamh ris na cailean 'n uair a

bhiodh iad a' bleòdhan a' chruidh,  
 agus e a' leughadh dhoibh mu eachd-  
 raidh Shamsoin, agus a' sarachadh  
 gach fear agus bean a bha anns a'  
 choimhearsnachd le 'chuid leughaidh.  
 Air laithean na Sabaid, b' abhaist do

m' pharantan a bhi a' dol a mach  
 leinn air feadh nan raointean, agus  
 a' gabhail pairt anns a' chaitheamh-  
 aimsir thaitneach ud.

MUILEACH.

(*Ri leantuinn.*)

### G U T H O N E A M H .

An cluinn thu, anaim, an cluinn thu,  
 An cluinn thu idir, nach cluinn thu,  
 An cluinn thu, anaim, nach cluinn thu,  
 An guth tha o nèamh ad ionnsuidh?

Oir tha thu gach mionaid le cabhaig a' triall,  
 Gu cathair a' Bhreithimh 'thug bith dhuitse, Dia,  
 'S ma thu gun churam mu 'n chùis so ort riamh  
 O! 's mithich dhuit ciall a nis ionnsach'.

Ged tha thus' gun chùram tha d' uine a' triall;  
 'S O! 's goirid do latha gus 'n luidh ort a' ghrian;  
 'S ma ghlacas am bàs thu ad nàmhaid do Dhia,  
 'S iad lasraichean dian do chuibrionn.

Tha Dia ann a fhirinn ag innseadh gach là,  
 'S a' pheacadh gu 'n d' ghineadh thu 'n innibh do mhàth'r,  
 'S gu bheil thu 'thaobh nàduir ro ghràineil 'n a làth'ir,  
 'S gur leanabh do 'n bhàs thu cinnteach;

'S gu bheil thu o d' òige a' stòradh dhuit féin  
 Dian chorruich Iehòbha tha 'n tòir ort 's gach ceum,  
 'S tu 'bristeadh gun sòradh lagh glòrmhor nan nèamh,  
 'Bheir mallachdan Dhé's gach linn ort.

Nach cluinn thu Iehobhah, àrd mhòr-bhreitheamh an t-saoghail,  
 Bho lasraichean Shinai ag innseadh do dhaoin'  
 Gur mallaicht' gach aon 'ni o àithintibh-san claon',  
 'S nach coimblion gach aon ni tha annta.

Nach cluinn thu 'Chend àithne a ghnàth riut ag ràdh,  
 Gun Dia sam bith eile bhi agad 'n a làth'ir;  
 'S am faod thu le firinn 'n a fhianuis a ràdh,  
 Nach 'd' rinn thu o 'n àithne so tionndadh?

Nach cluinn thu an Dara a' sparradh gu teann,  
 Gu 'n lean thu 'n dòigh aoraidh thug Dia dhuit 's gach àm,  
 Gun aomadh le cleachdadh no reachd a tha cam,  
 Nach fhaigh thu o 'laimh 's a' Bhiobul?

Tha 'n àithne so'diteadh nan iomhaighean faoin,  
 'S do dhaoine bhì strìochdadh do innleachdaibh dhaoin';  
 'S tha focal na fìrinn ag innseadh gu saor  
 Gu 'n sgriosar luchd-aoraidh iodhail.

Nach cluinn thu an Treas té a' bacadh nam mionn,  
 Ainm Dhé thoirt an diomhain 's gach uil' anacainnt';  
 'S mar robh thusa faic'leach mu d' fhoclaibh 's gach àm  
 Do 'n Dia th' os do chionn bheir cumntas.

Tha 'n Ceathramh ag àithneadh gu 'n naomhaich thu 'n là  
 A bheannaich an Tighearn, 's gu 'n gabh thu air tàmh;  
 Gu 'm builich thu d' ùine, 's a' chuil 's am measg chàich,  
 'Toirt ùmhalachd do Ard-rìgh Shìoin.

'S cha 'n fhaod thu bhì tighinn air bruidhinn mu 'n t-saogh'l,  
 No 'riarachadh t' fheòla le sòlasaibh faoin,  
 No 'caitheamh na h-ùine ri sùgradh mi-naomh,  
 A 's Breitheamh chloinn daoin' cho teann ort.

Tha 'n Cuigeamh ag iarraidh gu 'n ìoc thu a ghnàth  
 An t-urram 'tha dligheach do d' athair 's do d' mhàthair  
 Gu 'n toir thu dhoibh ùmhlachd le dùrachd 's le gràdh,  
 Ma 's miann leat fad làithe gun teanndachd.

Tha 'n Seathamh ag iarraidh nach tog thu do làmh  
 Gu 'bheatha thug Dia dha a bhuintinn o d' nàmh;  
 A 's measar mar mhortaìrean uile là bhràith,  
 Gach aon a bheir àit' do ghamhlas.

Tha 'n t-adhaltras bacte 's an t-Seachdamh a rìs,  
 'S gach nì a tha truailidh an cleachdadh 's an crìdh',  
 'S tha 'm focal ag innseadh gu 'n tilgear a sìos,  
 Gu truaighe gun chrìoch luchd neo-ghloin.

Tha 'n t-Ochdamh a' bacadh na gad'achd do dhaoin',  
 'S an nì sin nach buin duit a chumail dhuit féin;  
 'S ma 's toigh leat do nàbaidh na lughdaich a mhaoin,  
 Ach saothraich 's na fàs ad lunnair.

Tha 'n Naoitheamh a' diteadh bhì 'g innseadh nam breug,  
 No mì-chliù a sgaoileadh air aon tha fo 'n ghréin;  
 'S tha 'n fhirinn ag innseadh gu 'm bhì luchd nam breug,  
 An ionad na péin, fo chuibhreach.

Tha 'n Deicheamh ag iarraidh nach miannaich thu 'd chrìdh'  
 An t-àit' aig do nàbaidh, 'bhean àillidh, no mhaoin;  
 'S an cuibhrionn thug Dia dhuit, leis riaracht' gu 'm bhì,  
 Le cumail riut bidh a 's eudaich.

'S e 's suim do na h-àithntibh ar gràdh thoirt do Dhia,  
 Le 'r crìdhe 's le 'r n-iuntinn gun chlaonadh 's gun ghiamh,  
 'S ar gràdh thoirt d' ar nàbaidh a ghnàth mar dhuinn féin,  
 'S nach dean sinn aon bheud a chaoìdh dha,

'S am faod thu le misnich a nis rium a ràdh  
 Gu 'n d' ghléidh thu gach tiota gach reachd agus àithn';  
 Nach d' rinn thu riamh peacadh an cleachdadh no 'n gnàth,  
 'S nach eagal leat bàs no ganntair?

Ach ma tha 'n fhianuis 'chuir Dia ann ad chridh',  
 Ag innseadh mar tha dhuit, gu 'n deachaidh tu clith,  
 O! 's mìlnich dhuit teicheadh gu teasraiginn Chrìosd,  
 'S na lasraichean sìorruidh teann ort.

Ach, anaim, nis pill rium a chluinntinn an Sgéil  
 'Thug sòlas do mhiltibh 's na linnibh o chéin,  
 'S gu 'n d' thugadh 'n a ìobairt an Tì so, Uan Dhé,  
 'S na chreideas an sgeul bidh slaint' ac'.

Tha naidheachd ro phrìseil 's a' Bhiobul so fìor,—  
 Gu 'n d' bhàsaich an Iobairt a dhiol ceartas Dhia;  
 'S ma chreideas tu 'ni so 's leat fireantachd Chrìosd,  
 A's maithear gu sìorruidh t-aingidheachd.

'S ma dhiùltas tu 'n Tì so tha 'n fhìrinn ag ràdh  
 Nach fàgar dhuit ìobairt gu d' dhònadh o chràdh;  
 Ni mallachd na Trianaid gu sìorruidh ort tamh  
 Gu d' chumail an sàs 's na piantaibh.

The above Hymn was composed by the late Mr. Donald Cameron, Gaelic Teacher, North Uist, who had also composed many more, and left them ready for the Press before he died. Mr. Cameron was very much esteemed for his intelligence and piety, as well as for his general demeanour, by all who knew him.

## MAR A FHUARAS AMACH AMERICA.

### II.

[We consider it due to the author of this article to state that he is not responsible for the orthography of the first part, which appeared in No. 14 of the GAEL. In the present one we have, at his request, adhered to his own orthography.]

Bha sluagh na duthcha aineolach air iarunn; ach chunnaig na Spainnich mailleagan òir 'n an cluasaibh agus thuig iad gun d' thainig ant òr bho thir gu deas. Uime sin stiuir Columbus gu deas; agus an uine ghoird, an deigh iomad eilein beag fhaicinn, rhainig e iunnis mbor Chuba. Sheol e sear an sin gus an d' rhainig e ceann shìos an eilein. Fhuair e mach gun robh òr air an eilein ach gun robh e na bu phailte an eilein eile taobh na h-aird an ear. Chaidh e air tòir an eilein so; agus fhuair e mach *Haiti* a dh'ainmich e *Hispaniola* (An Spainn Bheag) ris an abrar a nise *San Domingo*. Bha na h-Innseinich a teicheadh uapadh le eagal; ach an deigh do na Spainnich fear dhiu a theasraiginn bho bhàthadh, ghlac iad misneach agus chuairtich iad na longan 'n an sgoth-

aibh. Fhuair na Spainnich meas agus òr uapadh ann malairt airson mirean de ghloin dhaite agus nithean eile air bheag brìgh.

Stiùir Columbus an sin sear, agus an uine ghoirid bhuail an *Santa Maria* air sgeir, agus chaillear i; ach shaorar e fhein's a dhaoine; agus chaidh iad air bord na *Nina*. Thog e an sin daingneach le fiodh na *Santa Maria* anns an d'fhag e ochd fir dheug air fhichead agus dh'fhalbh e air a thurus dhachaidh le beagan Innseineach'n a chuideachd. An deighe bhì am mòr chunnart bho ainneart cuain, rhainig e Palos am meadhon a Mhàrt. Ghabh iad ris an sin le mòr aighear; agus air a thurus gu baile-mor Bharselona, far an robh a chùirt's an am sin, bha sluagh a ruith as gach taobh g'a fhaicinn. Dh'aithris e do'n rìgh's do'n bhan-rìgh gach nì a thachair; agus dh'fheuch e dhaibh na h-Innseinich agus an t-òr a fhuair e. Bha iad ro aoibhneach gun doshoirbhich a chuis; agus dhaingnich iad da gach coir a's urram a thug iad da air tùs.

Chaidh cabhlach de choig longan deug uidheamhachadh a nis leis an do sheol e bho phort Chadis mu mheadhon an fhogharaidh, 's a bhliana 1493, marrai coig ceud deug pearsa a bha dealasach air òr a's cliù. Sheol e gu deas air cursa a cheud turuis; agus toiseach a gheamhraidh, chunneas eilein do'n tug e ant ainm *Dominica*, cheann gum b'ann air an Domhnach a fhuair iad amach e. Stiùir iad an sin gu tuath; agus aig eilein Ghuadalupe, chunnaig iad le h-uamhas, feoil dhaoine g'a ròsdadh airson cuirm. B' iad na Caribean, daoine ro bhorb, alluidh, a bha'g aiteachadh nan eilein-ean sin, anns an do sgaoil iad bho thir-mor America-mu-Dheas.

Sheol iad a nis gu Hispaniola far an d'fhuair iad amach gun do lhoisg na h-Innseinich an daingneach agus

gun do mharbh iad gach neach a dh'fhag Columbus ann. B' iad eucoir a's ainneart nan Spainneach fhein abhar an sgrios. Thog e an sin baile air an d'fhag e ainm na ban-rìgh, teann air beinn Cibas, far an robh moran òr, a reir aithris.

Chaidh e nise gu Cuba; agus sheol e astar mor suas air taobh deas an eilein. Bha e a faoineachd mu òr; agus fhreagair daoine na tìre le comharaibh, gun faighear sin an duthaich fharsuing gu deas. Uime sin stiùir iad air ant slighe sin; agus an uine ghoirid, chunnaig iad eilein mor Jamaica, le bheanntaibh arda, gorm's a choilltibh aillidh. Bha an sluagh n'a bu cholgaire na gu tuath; agus bha sgothan aca air an dealbh a aon chraoibh deich troidhean fichead air fad. Ach cha d'fhuaras òr's an eilein. Uime sin thill iad gu Cuba; agus sheol iad snas mar air tus. Bha Columbus am barail gum b'ann de thir-mor Asia Cuba, gu latha a bhais. Cha robh fios aige riamh gun d'fhuair e mach saoghal ur, agus gun robh cuan mor farsuinn eadar e a's Asia. Bha e'n duil gum rachadh aige air an Roinn-Eorpa a rhuigheachd le seoladh siar air an airde sin. Ach chaill a dhaoine am misneach agus bha a lhongan an cunnart dol nan sgealbaibh; agus b'eiginn tilleadh, nuair a bha e teann air ceann shuas an eilein.

Thog cruadal agus iomaguin tromghalar a nise do'n cheannard, air dhoigh's gun robh e dluth do'n blas. Ach nuair a rhainig e Hispaniola thachair e air a bhrathair, Parlan, duine tapaidh, misneachail; agus thu so faochadh dha; agus fhuair e slainte. Ach cha robh a chor sona. Bha neart de na thainig amach marris an duil gum faigheadh iad pailteas òr agus gach nì fiachail gun dragh no saothair; agus nuair a fhuair iad amach nach robh a chuis mar sin chuir iad a choire air Columbus; agus

sheol cuid diu sin gu ùiomhair do 'n Spàinn, far an d' rhuinn iad casaid shruaidh ris a chuir 'n a aghaidh. Uime sin chaidh duine d' am b' ainm Iain Aguado a chur amach chum a chuis a rhanasachadh. Bha an duine so 'n a nhamhaid do Cholumbus; agus thug e cluas do gach ni a chaidh agairt 'n a aghaidh. Uime sin thill Columbus marris do 'n Spàinn.

Nuair a rhainig e a chuir bha cuid a labhairt 'n a aghaidh, agus a deanamh tàir air a ghnìomhaibh. An sin fhuair e ubh, agus dh' iarr e orra ant ubh a chur 'n a sheasamh air a cheann. Nuair a dh' fhainnich orrasan sin a dheanamh, ghabh esa ant ubh, agus thug e gnogag dha, agus mar sin chuirear ant ubh air ball 'n sheasamh air a cheann. "S urrainn do neach air bith sin a dheanamh," ars iadsa. "An deighe dhomhsa a dheanamh" ars esa. Dh' fheuch e an sin do 'n chuir aobhar an draigh agus an doigh 's am bu choir buntuinn ris na daoine a chaidh mach, air chor 's gun do chuir e eascairdean 'n an tosd.

An ceann da bhliana dh' fhalbh e air a threas turus, le sè longaibh. Stiuir e nise fada gu deas; agus uime sin fhuair e mach tir-mor America-mu-Dheas, agus an amhainn mhòr Orinoca. Bha esa am barail gum b' i sin amhainn Gihon an gàradh Eden. Sheol e 'n sin gu tuath; agus nuair a rhainig e Hispaniola bha cuisean ro ainmreiteach; agus 's e thainig a sin gun do chuirear esa do 'n Spàinn 'n a phrìosanach fo gheimhlibh. Nuair a chualas so air feadh na rioghachd, bha daoine gu mor a coireachadh mar a chaidh buntuinn ris; agus chaidh a chur gu h-aithghear fo sgaoil. Ach chuir Ferdinand fear-dreuchd eile 'n a ait, agus cha d' fhuair e ceartas gu latha a bhais. Dh' eug e ann baile Bhalladolid air an fhicheadamh latha de 'n Mhaigh 's a bhliana 1506, aosmhor agus

bochd, mar a bha e 'g asluchadh am facail nan Salm, "Ann ad lhaimehe tionnann mo spiorad: saor mi, a Thighearna Dhe na firinn."

P. MAC-GRIOGAIR.

—o—

## AN T-OGANACH AGUS AM BAS.

Tha e air aithris gu 'n d' thainig am Bas aig am araidh a dh-ionnsaidh gille oig agus dh' innis e dha gu 'n d' thainig e g' a iarraidh. "Cha 'n 'eil sin coltach," fhreagair an gille, "mise nach do bhlaiss ach gle bheagan de thoilinntinnean na beatha—thoir thu fein as gu ceann fhichead bliadhna co dhiu, gus am pos mi agus am meal mi tomhas de shasachadh an t-saoghail." Dh' fhag am Bas e air an am. Thainig e rithisd mu cheann na h-uine 'chaidh ainmeachadh. "O, bhochdaim!" ars' an duine og, "an d' thainig thu cheana?" Fhreagair an Bas, "Nach do dheonaich mi dhuit an dàil a dh' iarr thu?" "Ach," ars' an duine, "nach 'eil thu 'faicinn leis an iomagain 's an dragh a th' agam a' togail mo theaghlach nach d' fhuair mi fhathast a' bheag d' an toileachadh ris an robh suil agam,—bi falbh gu ceann fhichead bliadhna eile; bithidh an sin mo chlaun air an togail agus comasach airson cothachadh air an son fhein." Dh' fhag am Bas e a rithisd 's cha do thill e gus an robh an duine mu thuaiream trì fichead bliadhna dh' aois. "Cha 'n fhaod e 'bhi nach 'eil thu nis air do lan shasachadh leis an t-saoghal," ars' am Bas, "air chor agus gn' n tig thu leam a nis gun do shuil a bli 'n a dheigh." "Fhuair mi gu ciunteach uine chuimseach ach bu mhomba mo charraid na mo thoileachadh. Thar leam, a nis na 'n deonaicheadh tu fathasd dhomh beagan bhliadhnachan a chaithim ann an sith 's an suaimhneas, gu 'm falbhainn leat air bheag doilgheis; ach

ciumhnich gu'n cuir thu tri comharan am ionnsaidh m' an tig thu, a thoirt sanais dhomh gu bheil thu 'tighinn." Mu thuaiream deich bliadhna 'n a dheigh sin thachair am Bas air ann an riochd eile, air choir 's nach d' aithnich e gur e bh' ann. Chuir e failte air an t-seann duine a's thuirt e, "Tha mi toilichte d' fhaicinn a' dol m' an cuairt cho calma." "Mise calma!" ars' an duine cha 'n 'eil mo cheum ach goirid, turamanach;—nach 'eil thu 'faicinn gu bheil mi am feum bàta g'am chumail o thuisle." "Tha do chlaisteachd maith," ars' am Bas. "O, cha 'n 'eil mo chlaisteachd ach fìor dhona; is ro bheag a chluinneas mi de chomhradh ged a bhios mi gle dhluth 'laimh." "Tha do leirsinn gle mhath co dhiu," ars' am Bas. Gu dearbh cha 'n 'eil; tha mi am feum nan speuclair." "So so," thuirt am Bas, 's e ag innseadh co e, "thig leam gun tuilleadh dàl-ach." "Ach nach do gheall thu tri comharan a chur air thoiseach ort?" "Agus nach 'eil thu fein ag aideachadh," fhreagair am Bas, "gu 'n d' fhuair thu tri—call do lùth's, do chlaisteachd agus do leirsinn? Chuir thu uait, o am gu am, gach iomradh air a' bhas, a' cur romhad a bhì ullainh an ath uair a thiginn; ach tha mi 'faicinn nach 'eil buannachd ann a bhì cur seachad na 's fhaide; feumaidh tu tighinn leam a nis, co dhiu tha thu deas no nach 'eil."

*Eudar. le J. W.*

Lag-na-h-abhum,  
An Fheil Micheil, 1873.

—o—

#### BLAR SHUNADAIL.

*(O'n aireamh mu dheireadh.)*

Ghltais na fir thun a' chladaich,  
'S leag iad an airm an tom-falaich.  
Fhuaradh grad an asaig iasgaich,—  
Uidhean gun mheang mar a dh' iarradh.  
Stuir iad troimh 'n linne leathain, dhomh-  
ain.  
O Mhanainn gu corsa Chinntire,

O'n d' thainig an naidheachd mar a  
dh' imsear.

An Claoaig fhasga'ch nam faoileann  
Leag iad an acair, 's phaisg iad aodach  
Gus an d' eirich grian air beanntan  
Arainn,

'S an cinn fo chìrb nan neul am falach.  
Dh' aomhair Rurach le iognadh  
Air aodainn charaigeach nan aonach  
Ag eiridh o chomhnard na fairge—  
Ursannan iomall ard na h-Alba,  
A chuir an creachadair dana  
Ionann 's mar an umhlachd chrabhaidh,  
Ged a chuir sruth a's gaoth 'n a dheann e  
Troimh stuadhan gruamach Chaolas-  
Bhrandain,

'S e 'faicinn cladach glas Chinntire  
Le turaihb aosda mar dhion da  
An sealladh a cheil' air gach bearradh,  
Far an dearsadh teine-rabhaidh  
'N uair a thigeadh naimhdean nan Gaidh-  
eal—

A fhuair an uigh cho tric 's a thainig—  
Corsa sgolbach, geodhach, iargalt'  
A chuir Rurach a duil na dh' iarr e;  
'S mur bitheadh comhairle a chairdean  
Thilleadh e luath mar a thainig.  
Le gaoth 'n an siuil, 's raimh 'g an  
sparradh,

Gu dian an iar ag iarraidh rathaid  
Gu loch fhasga'ch Chille-Chiarain—  
Miann nam bard 's na chumaic riamh e!  
Rainig na seoid Cleit-a'-chaolais,  
Eadar Eilean-da-bharr a's Creag-nam-  
faoileann—

Ob fhasga'ch, a's gun tonn air cladach.  
Thuirt Gargan, "So an t-aite. Stadaibh  
Gus an cluinnear na 's aill leibh,  
'S bhur comhairle m' an iarr sinn fardach  
Eadar giallan an leoghainn  
A 's tric a chagaimn ar seorsa.  
A rìgh Ath-cliaith,—ort an luireach—  
Glac an taoman 's aom do chulaobh.  
'S tu 'nis sgalag a' bhata,  
'S bì bodhar o nach d' fhuair thu Gaidh-  
lig.

Bidh sinne 'smeideadh riut's 'gad sheoladh  
Mar bhalbhan bochd nach cluinn ar  
comhradh.

A dhaoin-uaisl' am bheil sibh uile toileach  
An rìgh a chur mar so am folach?"  
Fhreagair gach fear, "Biodh sin mar  
'tha e:

Cha 'n 'eil doigh eil' air a thoirt sabhailt."  
GARGAN,— "Taobh thall d' an charaig  
so air fuaradh

Chi e gur maith dha na chual e."  
Dh' iomair iad m' an cuairt an rudha  
A dh' fhaicinn na thuirteadh riutha;  
Rainig iad Eilean-an-da-chaolais,  
'S dithist fosgailt' air gach taobh dheth—  
Aon diubh la, domhain, fìor-ghlan,



'S an t-aon eile 'tràgh' dh' s a' lionadh  
 O'n linne gu braighe 'chala  
 Air an d' ainmich na Gaidh' il am baile.  
 Thug Rurach osann throm nach b' abhaist:  
 'N uair 'chunn' e 'n t-eilean, b' eagal  
 dasan;— [dearga,  
 Earra-Ghaidhealaich mhor nan casan  
 'N an sreathan o bhile na fairge  
 Air leud gach troidh an seasadh duine,  
 O iochdar na creige g' a mullach;—  
 Plathan soills' o 'n airn a' dearsadh;  
 Srol air a' bhinneig a b' airde—  
 Bratach na h-Alba, seadh a morachd  
 D' an dion aon-adharcach a's leoghann.  
 Bha slabhraidh aibheiseach trast' a' chaol-  
 ais.

'S a cinn 's a' chreig anns gach taobh  
 dheth.

So glas a' chala—stad a Ruraich—  
 Tha cleachdainn nan Gaidheal ur dhuit!  
 Ghlaodh freiceadan, "Co as duibh fhear-  
 aibh?

'S coir gn' n tuig sibh bhur mearachd:  
 So latha-breth Rìgh Alba;  
 Tha 'n rathad duinnt' air tir 's air fairge.  
 Innsibh co as duibh: so an t-ordugh  
 A thug an ceannard 's an àm dhomhsa.'

GARGAN.—Iasgairan sinne o Arainn:  
 Tha sinn cearr 's gun 'fhios againn.  
 Slainte 's buaidh do Rìgh Coinneach—  
 A' chroich do na dh' iarras a choire!  
 Bu duilich leimn 'ordugh a bhristeadh,  
 A laoiach mhoir a's airde misneach."  
 Dh' iomair iad a mach gu socair  
 Ag amharc 'n an deigh, 's cha b' ann  
 tosdach,

Ag iolach 's am boineidean 'n an lamhan  
 Mar gu 'm b' eibhneas dhaibh an t-àit' ud.

GARGAN.—"Tha sinn fad nan ramh  
 o'n charaig;

Greasaibh gu luath as an t-sealladh.  
 Ma ghabhas iad amharus ciod e sinn,  
 Gheibh sinn an *gad* gun stad gun reite.  
 Chroch iad so Greann Mor Mac Iomhair  
 A ghlac iad latha Ghlinne-rìgh'sdail;  
 Gno-nan-ceann, a's Srachd-nan-sealbhan,  
 Da bhrath'r m' athar;  
 Ceud d' a mhuinntir, 's iomadh ceannard  
 Nach d' fhuair fathast an eiric  
 A thogar gun taing 'n uair a theid sinn  
 'N ar buidhnean-creachaidh feadh na  
 duthcha.

Bidh neulan toit' gach taobh' g an tuchadh;  
 Sleagh, a's tuadh, a's croich, a's teinne,  
 'Toirt aichmheil dhiubh airson na 's leinne.  
 Cha dìon a' chreag ud fad' an anail,  
 Ged 's lionmhor iad, a's sinne ainneamh.  
 Tha la eile 'tarruing dluth dhaibh  
 A bheir Lochlann daibh le aireamh  
 dubhlan  
 Tha, nis, a Rìgh an ceann-siar ad  
 shealladh;

Dircach mu d' choinnimh, so an rathad.  
 Chi thu Dun-abhartaidh 's na th' ann  
 diubh,

Ach 's gliocas an seachnadh 's an am so.  
 So duthaich nan curaidh garg an comh-  
 ail;—

Bheir sinne dhaibh deannal nan sgoran!  
 M' eibhneas an tuadh an uair a chi mi  
 A faobhar a' spreadadh an ciobhlan,  
 'S troimh bhinn nan teang' s gu cul nan  
 chuasan,  
 A' dioghladh na thug iad bhuanne!

(*Ri leantuinn.*)

—o—

## SONAS NAN AINMHIDH AGUS NAN EUN.

Tha e ro thaitneach a bhi 'beachd-  
 achadh air suilbhearachd agus air  
 toilinntinn nan ainmhidh agus nan  
 eun, an uair a bhios an aimsir freagar-  
 rach air an son. Co nach d' thug  
 faineas an gairdeachas a nithear leis  
 na h-coin bheag, agus na binn-cheil-  
 earan leis an seinn iad ri blathas an  
 Earraich agus an t-Samhraidh? Is  
 minic, air an doigh so, tha iad 'n an  
 aobhar farmaid do mhac an duine, a  
 tha, air amannaibh, trom, muldach  
 le trioblaidibh, agus saruichte le  
 h-amhgharaibh an t-saoghail aingidh  
 so! Tha moran aig an duine 'n a  
 chomas chum sonas nan creutair sin  
 a mheudachadh, a thugadh dha air  
 son feum araidh; feudaidd e bhi air  
 son loin g' a bheathachadh, agus air  
 son an earraidh leis am bheil e air a  
 sgendachadh. Gu cinnteach, uime  
 sin, 's c dleas 'nas an duine a bhi  
 buntainn gu cairdeil riu. Tha cuid  
 ann, gidheadh, a ta 'gabhail tlachd  
 ann a bhi 'milleadh agus a' marbhadh  
 nam beathaichean neo-chiontach sin,  
 nach 'eil a' deanamh cron air neach  
 no air ni sam bith mar 'n cuairt  
 doibh. Tha na h-ainmhidhean com-  
 asach air an taingeileachd fein a  
 nochdadh dhoibh-san a bhios cairdeil  
 riu, agus ni iad sin gu treibhdhireach,  
 agus gun fhoill sam bith. Is math  
 a dh' aithnicheas iad an neach sin a  
 bhios cairdeil agus caoimhneil riu.

Fanaichidh a' mhuc fein an neach a bhios gu riaghailteach 'g a beathachadh, agus air a doigh fein bheir i taing dha. Nochdaidh an crodh an toilinntinn fein an uair a chi iad a' mhuinntir a bha'frithealadh orra, agus cairdeil riu. Crathaidh iad an cluasan agus sinidh iad a mach an srona dubha, fliuch mar chomhar air an taingeileachd agus an deagh-ghean fein. Ni, mar an ceudna, an cu moran othail ris-san a ni dheth, agus a bhios gu maith dha. Agus faicibh an seann each dubh ud a rainig corr is fichead bliadhn' a dh-aois, agus tha e ceart co eolach air gach neach mu 'n cuairt da ri 'mhaighstir fein. Faicibh e a' toirt foise d' a cheann air a' chachliadh, an uair a tha e' faicinn fear-an-tighe a' dluthachadh ris, an duil gu 'm faigh e ubhal no mir arain as a laimh. Mar so, tha e mar fhiachaibh air na h-uile bhi cairdeil ris na bruidibh bochda nach urrainn an uireasbhuidhean fein 'innseadh, agus gun a bhi uair sam bith 'g an geur-leanmhuinn agus 'g an gearradh as. Tha 'n duine glic ag radh mar so, " Bithidh curam aig an duine ionraic do bheatha 'ainmhidh, ach is an-iochdmhor truacantais nan aingidh."—(Gnath, xii. 10.)

SGIATHANACH.

—o—

### NITHE NUADH AGUS SEAN.

Tha atharrachadh mor eadar an da bheannachd aimsireil sin, Slainte agus Saibhreas. Is e Saibhreas a' s mo air am bheil muinntir an toir, ach a' s lugh' a 'shealbhaichear leo. Is minic a shealbhaichear Slainte, ged is beag am meas a thu aig moran oirre. Tha e soilleir gu 'm bheil Slainte a' toirt barrachd air Saibhreas, an nair a smuainichear nach dealaicheadh an duine a' s bochda tha idir ann r a shlainte fein air son airgid, ach gu 'n dealaicheadh an

duine saibhir ri 'airgid fein air son slainte.

Na cuir mor-dhochas anns an duine sin nach cuir a dhochas fein ann am muinntir eile. Cha 'n eil cridhe an duine sin glan. Esau aig am bheil amharus an uile 'n a inntinn fein a thaobh sluaigh eile, tha e faicinn annta-san a' cheart ni a ta e faicinn ann fein. Do na fìor-ghloin tha na h-uile nithe fìor-ghlan, ach ceart mar sin, tha na h-uile nithe neo-ghlan dhoibhsan a ta neo-ghlan.

Dean cinnteach à meud do theachd-a-stigh, agus biodh e mor no beag, thig beo air ni 's lugh a, agus cha bhi thu chaoidh ann am bochduinn.

Tha Subhailc a' co-sheasamb ann a bhi toirt air Miann strìochdadh do Dhleas' nas. Is iad sàilean-giulain an duine measarrachd, macantas, geannuidheachd agus fein-riaghladh. Air an laimh eile, 's i fein-aicheadh an steidh air am bhicil na sailean sin air an suidheachadh. S.

—o—

### L I T I R.

A GHaidheil UASAIL,—Am bi sibh cho math agus cuil bheag a thoirt do 'u litir ghoirid so a tha mi a' sgriobhadh a chum buidheann mheasail de dhaoin' uaisle air am bheil buille trom air a chur, a dhion? Tha leabhran beag Gaidhlig ris an canar BRATACH NA FIRINN a' teachd a mach gach mìos, anns am bheil coire nach beag air a cur as leth nan Eaglaisean Gaidhealach anns a' bhaile so airson an dear-mad a tha iad a' deanamh air an dleasdannas. Shaoileadh neach, o 'n chumntas a tha air a thoirt seachad, gu 'm bheil na miuistearan, na *missionaries*, agus na foirfeich Ghaidhealach anns a' bhaile so cho leisg 's a tha ri 'fhaotainn, agus na maoir-eaglais cho gruamach ri madraibh crosda. Na 'm b' e so uile na bha air a radh, cha bhithinn a' cur dragh

oirbh a thaobh na cuise; oir dh'fheudadh an gnothuch a bhi air 'fhagail gu breith na muinntir a tha mion-eolach air luchd-dreuchd nan eaglaisean Gaidhealach, a's air an obair a tha iad a' deanamh; ach tha ni's miosa na so air a radh mu'n deibhinn; tha e air a radh gu'm bheil foirfeich aca a tha, cha'n e mhain na'n osdairean, ach'n am misgearan, agus'n luchd-bualadh bhan. A reir aogais, dh'amais foirfeach air an neach a dh'innis an sgeul, a chuir e fein agus a thigh an ordugh airson fois na Sabaid le bhi air an dall daoraich, agus le ceann a mhna a ghearradh air oidhche Di-Sathuirne. Na'm biodh an sgeul fìor bu choir ainm a leithid de dh-uile-bheisd a sparradh suas ri dorsan nam eaglaisean Gaidhealach, mar rabhadh do mhuinntir eile. Ach is e is docha leam gu'm bi a' cheart teastas aig gach ministear Gaidhlig 's a' bhaile so ri' thoirt a tha agamsa, agus is e sin, nach'eile a shambuil sin de fhoirfeach anns an t-Seisein aige. Cha'n'eil osdair no misgear am measg aon chuid foirfeich no deaconaibh Eaglais Chaluum-chille. Is i aonde na riaghailtean againn nach taghar neach air bith a chum aon de na dreuchdan sin a tha'n a fhear-reic dibhe. Feudaidd caochladh bharail a bhi a aig muinntira thaobh na riaghailt so, ach bitheadh i math no olc, is i an riaghailt a tha aig Eaglais Chaluum-chille. Tha e soilleur mata nach aum 's an Eaglais Steidhichte a tha "Alasdair-nan-stòp, an t-osdair" a ghearr ceann Iseabal, a mhnaoi air oidhche Di-Sathuirne, 'n a fhoirfeach. —Is mi, &c.,

MINISTEAR EAGLAIS CHALUIM-CHILLE.

Glaschu, 15mh là,  
Mios deir. an Fhogh., 1873.

## COMHRADH

EADAR CAS-SHIUBHAL-AN-T-SLEIBH  
AGUS A' CHAILLEACH BHEURR.

Cailleach-bheurr, boirionnach aig an robh moran d' an t-saoghal, gidh-eadh a bha anabarrach doicheallach. Cha do thairg i biadh no deoch do dhuine rianh, 's cha d'iarr i air air neach rianh suidhe. Chuir Cas-shiubhal-an-t-sleibh geall ri neach gu'n tugadh i biadh dhasan 's gu'n iarradh i air suidhe. Le sin dh' fhalbh e far an robh i. Bha an tigh lan toit agus thubhairt e:—

Gu'm beannaich an sealbh tigh dorcha deathach!

ISE.—Beannaich an fhardach 's gu'n tàr thu dol a mach.

ESAN.—Chaidh na cearcan air an iris; 's mithich fanadh.

ISE.—Cha'n'eil annt' ach coin earraich 's iad lan galair.

ESAN.—Tha mise, bho eirigh greine, 'siubhal shleibhtean a's gharbhach, 'S ma gheibh mi fasnadh uait fein cha teid mi ceum eile 's e annoch.

ISE.—Cia as a thainig thu?  
ESAN.—Thainig mise, 'bhean mo ghaoil, Bho Leachd a'-Chaoil, am beulanamuich.

ISE.—'S cia ainm a th' ort?

ESAN.—Tha, *Uilleam Dean-suidhe*.

ISE.—*Uilleam Dean-suidhe!*

ESAN.—Is math an airidh, 's bean an tìghe 'g a iarraidh.

ISE.—Uilleim, dean suidhe, 's ged shuidheas cha'n fheaird;  
Cha'n fhaigh thu ach don bidh, don dibhe, 's don fhardach—

Lar lom, talamh toll a's deargaidean loma lan

A chrìomas do mhas gu h-anshocrach.

ESAN.—Ud, a chailleach, thoir dhomhsa biadh

'S leig eadar mi Dia 's an anshocair.

ISE.—Biadh cha'n'eil agam:

Cha bhi mi fo ghearan craosach;

Cha'n'eil agam de bhìadh

Na 'sheasadh air sgiath na faochaig.

ESAN.—Cìod e 'dh' fhoghnadh dhuit fein,

'S do mhuirichinn gu leir,  
Nach foghnadh dhomh fein caraon oidhch'?

ISE.—Sobhraichean chreag, bairnichean leac,

Uisge, teth a's deanntagan.

Leig i an so a ceann air a' bhràth mar gu'm biodh i a' tuiteam 'n a

cadal, agus i an duil gu'm falbhadh e's thubhairt i:—

So cadal an doichill.

ESAN.—So dusgadh do dhunach.

Leum e'n sin a suas do'n chuillidh, agus an uair a chunnaic ise nach robh a choslas air gu'm biodh e furasd' a chur air falbh, ghlaodh i:—  
 Pill, pill, a dhroch dhuine, 's gheibh thu biadh.

Thug i an sin ceann agus casan caorach as a' chuillidh, 's dh'iarr i air an dathadh. An uair a bha iad ullamh dh' fheoraich e:—

Cia nis do chuid fein?

ISE.—Na bheir mi fhin a mach le aon rann.

ESAN.—Biodh e mar sin fein.

ISE.—Da lior, da lèir,

Da chluas, da chéir,

Da cham pheirceall,

Ochd innean an duim,

Ard labhrach a' chum,

Agus ceithir speir luirgnean.

ESAN.—'S e dleasadh fear-cosgairt a' chinn,

Suil a's buisean a's eanchainn,

Cluas a mach o bhun stuic,

Peirceall agus leac a's leth-cheann.

An uair a dh'ith e beagan de'n cheann 's de na casan, dh'fhalbh e 's chaidh e steach do thigh a bha anns an nàbachd, 's chuir a dheth na luirichean agus a' mhaileid. Thug muinntir an tighe air suidhe ri biadh, 's cha luaith a thoisich e air itheadh na 'thug e'n aire do'n chaillich ag amharc thairis air a' bhalla tharsuing, agus air dha bhì' cagnadh greim feola a thug e de chnaimh, thuirt ise:—

'S naigheach a chriomas tu.

ESAN.—'S ann am aonar a cheannaich mi.

ISE.—'S iomadh fear a cheannaich a thug.

ESAN.—Ge b'c co dhà 'thug thusa do chuid, faigh naith e.

Thog e'n sin lan spainne dh' eanar-aich gu 'h-òl, agus dh' eigh ise:—

'S trom an luchd air a' chois chaoil.

ESAN.—Cha 'n fhaide na sin an t-slighe.

ISE.—Is dìreadh e.

ESAN.—Cha luaithe dìreadh na tear-nadh.

ISE.—Cha chreid mi fhin nach bard a b' athair dhuit.

ESAN.—Cha b' ard 's cha b' iosal, ach 's a' mheud mheadhonaich.

A version of the foregoing curious dialogue appeared in the *Inverness Courier* some time ago, selected from the inexhaustible budget of the "Nether Lochaber Correspondent." It differed considerably from this one. Perhaps a collection of the various versions of it extant may enable some of your readers to arrive at the complete and correct form. The historical note prefixed to the *Courier's* is extremely interesting.

SRATH-LIUCHAIDH.

—o—

## CEOL NAN EAGLAISEAN GAIDHEALACH:

### CANNTAIREACHD NA SREATH.

A Ghaidheil runaich,—Leugh mi an oraid a chuir H. W. do bhur n-ionnsaidh mu thimchioll leughadh nan sreath an àm bhì'seinn nan salm ann an Gaidhlig. Tha e coltach leam nach aithne dhasan ach gle bheag mu sheinn Gaidhlig', agus, mar an ceudna, nach aithne dha an t-aobhar air son an robh e air tus air a chleachdadh. B' e an t-aobhar, nach b' urrainn ach ro bheag de'n t-sluagh leughadh; agus rinneadh e 'n a reachd leis an Eaglais gu'm bitheadh na sreathan air an leughadh, no air an canntaireachd a reir mar a b' fhearr leis an Tràraich-fhear. Bha an cleachdadh ceart agus taitneach; agus tha e co feumail air an latha 'n diugh agus a bha e o chionn ceud bliadhna air ais. Tha e fìor gu'n urrainn moran leughadh an diugh seach mar bha e anns an am ud; gidheadh, tha e mar an ceudna fìor, nach urrainn ach beagan de'n t-sluagh Gaidhlig a leughadh. Feudaidh tu Mairi bhan a' Mhinisteir' fhaicinn agus searbhanta no 'dha, agus leabhran

beag Shalm Beurla aca 'n an lamhan, a' saolsinn gu 'n urrainn iadsan 'a Ghaidhlig a leantuinn co math 's ged a bhith eadh leabhar Gaidhlig aca; ach cha 'n urrainn.

Faicamaid an eiseimpleir a leanas bho Laoithd viii., 6,—

Ged chrionas lus cha 'n fhaigh e bas,

Thig 'fhas ri uine nios;

'S ged sheargas craobh 's a' Gheamhradh fhuar,

Ni 'n t-Earrach nuadh i ris.

Faic a' nis a' Bheurla,—

All nature dies and lives again:

The flow'r that paints the field,  
The trees that crown the mountain's brow,  
And boughs and blossoms yield:

Yet, soon reviving, plants and flow'rs

Anew shall deck the plain;

The woods shall hear the voice of Spring,  
And flourish green again.

Ciod a their muinntir an t-Salmadair Bheurla a nis? Their, "B' fhearr gu 'n leughadh am *precentor* na sreathan duinn." Cha b' urrainn H. W. eiseimpleir eile fhaotainn anns an t-Salmadair Bheurla a bu stall-acaiche na an aon a chomharraiche e,—

As far as east is distant from

The west, so far hath He, &c.

Cha 'n 'eil a' Ghaidhlig co rag a so, faic,—

Mar tha an aird an Ear 's an Iar

A' gabhail fad o cheil', &c.

Nach blasda a' Ghaidhlig! Tha so a' tachairt o rian na Gaidhlig' seach a' Bheurla,—gu 'm bheil a' *verb* a' dol air thoiseach air an *nominative*; agus tha so a' fagail ranntachd Gaidhlig co min, agus a' dol gu furasda an ealpadh a cheile mar rosg no neobhardachd.

An uair a theid sluagh do thigh an Tighearna gu aoradh, bu choir gach comhnadh a thoirt doibh gu sin a dheanamh 'n an doigh shimplidh fein; agus ma tha *precentor* cuimseach ann agus comasach air a' Ghaidhlig

a leughadh gu snasmhor, tha cannt-aireachd nan sreath, no leughadh da sreath mar is tric a tha 'tachairt, 'n a ni a tha gu tric taitneach.

Tha H. W. ag radh gu 'n robh mathachadh mor air a dheanamh ann an ceol eaglaisean o chionn bheagan bhliadhnaichean. Theaganh gu 'm meas cuid gu 'n do rinneadh mathachadh mor, ach gu cinnteach cha 'n 'eil mi 'g a aideachadh. Tha mi faiciun Coisridh air a cur suas ann an eaglaisean an sud 's an so, agus an aite e bhi 'n a mhath 's ann a tha e 'n a chron mor. Tha Coisridh a' seinn ciuil a thaitneas riu fein, gun suim ciod a fheagrais do 'n t-sluagh; agus is e 'tha 'tachairt gu 'm bheil an sluagh a' dunadh am beoil, 's cha 'n 'eil roinn sam bith aca ann an aoradh Dhe. An abair thu mathachadh ris 'sin? Agus co a tha anns a' Choisridh? tha, gu tric, *precentor* air am bheil ceol-chuthach, no 's a Bheurla *music-mania*; agus mar is tric a' choisridh tha comhladh ris—cuid dhiubh, peasain as gach co-thional—ma tha guth agus cluas-chiuil mhath aca, tha iad iomchuidh air son na Coisridh! An abair thu mathachadh ri 'leithid sin?—a bhi 'toirt aoraidh do Dhia le seirbhisich, no mar their iad anns a' Bheurla le *proxy*, agus glas-gluib air a cur air an luchd aoraidh! Cha 'n 'eil ni a's freagarraiche ann an co-thional na gu 'm bitheadh gach neach a' seinn mar is fearr a's urrainn e 'n a dhoigh fein. Their thu, e' arson nach ionnsaich iad, agus *classaichean* anns gach co-thional? An teid sean daoine air feadh oidheche a dh-ionnsachadh ciuil? am fag am marsanda a mhalairt, an greusaiche a bhrogan, agus mar sin sios? Cha 'n 'eil na coinneamhan oidheche ach air son dhaoine diomhanach agus graisg ceol-chuthach.

ARGATHALIAN.

Bail' an Obain,  
Mios deir. an Fhogh., 1873.

## KEY D.

## MAOL-RUAINIDH GHLINNEACHAIN.

Beating twice to the measure.



| R:--:r|m:-:s | l:-:l|s:m:d | R:--:r|m:-:r|m:-:-:s:-:



| R<sup>1</sup>:-:r<sup>1</sup>|t:-:s | l:-:l|s:m:d | R:-:r|m:s:m | r:-:-:r:-: ||

Hà, ho-ró, Maol-Ruainidh Ghlinneachain,

Hà, ho-ró, Maol-Ruainidh!

Dh' fhalbh do mhàthair's thug i'm fireach oirr'.

Hà, ho-ró, Maol-Ruainidh!

Dh' fhalbh do mhàthair's thug i'm fireach oirr'.

Hà, ho-ró, Maol-Ruainidh!

Dh' fhàg i'n gleann's na féidh a' fuireach ann.

Hà, ho-ró, Maol-Ruainidh!

Dh' fhàg i'n gleann, &c.—Hà, ho-ró, &c.

Ciochan geal'a's bainne's ileadh leo.

Hà, ho-ró, Maol-Ruainidh!

Ciochan geal', &c.—Hà, ho-ró, &c.

'S na ma tig ant aon la thilleas i!

Hà, ho-ró, Maol-Ruainidh!

'S na ma tig, &c.—Hà, ho-ró, &c.

Thug i'm balg's an robh do chuid mine leath'.

Hà, ho-ró, Maol-Ruainidh!

Thug i'm balg, &c.—Hà, ho-ró, &c.

Thug i'chuach's an robh do chuid ime leath'.

Hà, ho-ró, Maol-Ruainidh!

Thug i'chuach, &c.—Hà, ho-ró, &c.

Thug i'chearc a bh' air an iris leath';

Hà, ho-ró, Maol-Ruainidh!

Thug i'chearc, &c.—Hà, ho-ró, &c.

'S ciod e, ghaoil, a bhiodh tu sireadh orm;

Hà, ho-ró, Maol-Ruainidh!

Ciod e, ghaoil, &c.—Hà, ho-ró, &c.

'S nach 'eil im, no ciath, no min agam?

Hà, ho-ró, Maol-Ruainidh!

'S nach 'eil im, &c.—Hà, ho-ró, &c.

Gheobh thu bainne na bà druimfhinn bhuam;

Hà, ho-ró, Maol-Ruainidh!

Gheobh thu bainne, &c.—Hà, ho-ró, &c.

Gheobh thu ciath, a's iasg, a's sithionn bhuam;

Hà, ho-ró, Maol-Ruainidh!

Gheobh thu ciath, &c.—Hà, ho-ró, &c.

Gheobh thuglùn, a's mùirn, a's mirebhuam.

Hà, ho-ró, Maol-Ruainidh!

Gheobh thu glùn, &c.—Hà, ho-ró, &c.

'S tiugainn leam do 'nt Shithein urad ud,

Hà, ho-ró, Maol-Ruainidh!

'S tiugainn leam, &c.—Hà, ho-ró, &c.

Hà, ho-ró, Maol-Ruainidh Ghlinneachain,

Hà, ho-ró, Maol-Ruainidh!

NOTE.—The above song, which is said to belong to the class called "Fairy Melodies," was communicated to Lieut. Campbell by Mrs. Macdonell, of Keppoch House, a lady who, by her exquisite taste for Gaelic music, worthily represents the genius of the House of Keppoch, so long the abode of music, poetry, and heroism. This song, with music, appeared in Lieut. Campbell's work on the Language and Poetry of the Highlands, and gave rise to a newspaper correspondence, a few years ago. The music given in the work referred to is the well-known psalm tune *Eran*, composed by the late Rev. Mr. Havergal, and is quite unsuitable for *Maol-Ruainidh* in point of accent and rhythm. The melody which I have given above is associated with the words, and commonly sung in more than one district of the Highlands. I have here to acknowledge my obligations to my friend *Abraich*, to whom I am indebted for the complete version of the words. The occasion of the song has been differently stated; Lieut. Campbell represents it as having been sung by a good fairy, as she sat rocking the cradle of a sleeping child, whose mother has deserted it on pretence of having gone "a thilleadh nan gobhar."

## AN ROS.

Dhearc mi uair air ros a' fas  
Maiseach, ur, fo dhriuchd a' Mhaigh—  
"S dearbht'" thuirt mi "nach bean gu  
brath

Dad do bhlath cho boidheach!"  
Chaidh mi seachad la 'n a dheigh,—  
Chaidh a phabaidh leis a' ghaoith  
Ceann ri leathad air, a' caoidh,  
'S beacha breun 'g a rospadh.

Oigh a's aingealaiche snuadh,  
Faic 's an ros do choimeas truagh!  
'S ceart co deas tha d' iomadh buaidh,  
'Thogail fuath ri gradh dhuit;—  
'S mar an nathair anns an tom,  
Thoir ceum mearachd, 's tha Cul-chainnt  
Deas gu d' bhruthadh—'s Mi-run lom  
Togaidh fonn do naire.

BARD LOCH-FINE.

—o—

## TOIMHSEACHAIN.

1. Theid e troimh 'n choille  
'S cha bhean e do phreas.
2. Damh donn a' dol troimh 'n choille,  
'S cha 'n 'eil slat 's a' choille nach bean  
d' a dhruim.
3. Tha brathair aig brathair m' athair,  
'S cha bhrathair athar dhomhs' e.
4. Chi sinne bitheant e;  
Cha 'n fhaic an rìgh ach ainmig e,  
'S cha 'n fhaic Dia idir e.

—o—

## SOP AS GACH SEID.

Millidh tarunn each,  
'S millidh each seisireach.  
'N uair 'bhios am pobull dall,  
Ni 'n gille cam ministear.  
Nead air Nollaig,  
Ubh air Inid,  
'S eun air 'Chaisg;  
Mur bi sud aig an fhitheach,  
Bithidh am bas.

Tha caraid amaideach moran ni 's triob-  
laidiche na namhaid aig am bheil gliocas.  
Meudaichidh eolas am peacadh, mur bi  
an cridhe air a theagasg co maith ris a'  
cheann.

Tha deagh nadar aig moran an uair a  
bhios gach ni ag eirigh leo; ach cuiridh  
iad cul ri sin an uair a thig aire agus  
eiginn, agus a shiubhlaidh iad troimhamhuinn  
theintich an amhghair.

Sgrìobh t-ainm fein le cairdeas, gradh,  
agus trocair air cridheachaibh na muinntir

sin a thachaireas ort bliadhn' an deigh  
bliadhna'n ad' thurasailh ann am fasach  
an t-saoghail, agus cha dìochuimhnichair  
thu gu brath.

Cha 'n 'eil an duine sin ionraic 'n a  
chridhe a bhios ionraic a mhain an uair a  
bhios ionracas chum buannachd dha.  
Cha 'n 'eil ionracas 'n a bhuaidh caochlaid-  
each, ach seasmhach agus bunailteach.  
Tha 'n duine ionraic, ionraic eadar bhun  
agus bharr. Cha sleuchd, 's cha strìochd  
e do ni suarach, agus foill cha chleachd e  
ri bheo.

Cha 'n 'eil ni ann a tha co iongantach  
ri leabhar, ach duine beo a mhain. Is  
teachdairreachd dhuinn o'n bhas e. Is  
aithris e a chuireadh d' ar n-ionnsuidh le  
muinntir nach fhac sinn riannh, le muinntir  
a bha beo o cheann mhilte bliadhna, agus  
a bha miltean de mhiltibh astair air falbh.  
Gidheadh tha iad sin anns na duilleagaibh  
beaga sin, a' labhairt ruinn, 'g ar dusgadh,  
'g ar brosnuchadh, 'g ar teagasg, a' toirt  
misnich agus comhfhurtachd dhuinn, agus  
a' fosgladh an cridheachan mar ar cairdean  
a's dilse!

Ciod e saibhreas? Is saibhreas gach ni  
a tha daoine a' solaireadh 's an t-saoghal  
air son am beo-shlaint agus an toilintinn  
fein. Is i saothair a bheir saibhreas gu  
buil. Tha gliocas a' cumail saibhreis 'n a  
criochaibh fein trid am am bheil i' meud-  
achadh agus a' fas cumhachadh. Tha na  
daoine saibhre air an deanamh suas  
dhiubh-san a fhuair cuid o mhuinntir eile,  
—dhiubh-san air an do thuit beairteas gun  
fhios gun aire dhoibh,—agus dhiubh-  
san a choisinn e dhoibh fein le fallus an  
gruaidh. Air an doigh chendna, tha na  
daoine bochda air an deanamh suas  
dhiubh-san a shealbhaich bochduinn o  
mhuinntir eile,—dhiubh san air an  
d' thainig i gun fhios gun aire doibh,—agus  
dhiubh-san a thug le h-amaideachd orra  
fein i. Ginidh leisg agus diomhanas  
bochduinn. Cha saothraich duine, cha  
choisinn e a' bheag, agus tha e, uime sin,  
bochd. Cha 'n 'eil leigheas ann air son na  
bochduinn sin a ta 'sruthadh o'n leisg,  
ach dichioll agus saothair. Is coir do na  
h-uile a bhi dichiollach, ionraic, agus  
glic.

—o—

## NAIDHEACHDAN.

Tha a choltas air an Fhraing, an  
duthaich mhi-fhortanach sin aig am  
bheil an crun cho teth agus nach  
fhada a gheobhar uachdaran g'a

ghleidheidh air a cheann, gu bheil i 'dol a ghabhail cuairt eile d' an chleas a b' abhaist a bhli againn ri linn ar n-oige, agus ris an abramaid, *Rìgh ur air a' Chathair*. Bho 'n am 's an do chuir iad cul ris an Empire, *Napoleon III.*, a chaochail ann an Sasunn a' bhliadhna roimhe, tha an duthaich fo 'n ghe uachdaranachd ris an abrar Co-fhlaitheachd (Republic), mar anns na Staitean Aonaichte an America, far an bheil aon d' an t-sluagh air a thaghadh gu bhli 'n a fhear-riaghlaidh car uine shuidhichte; ach a reir a' chunntais a tha 'tighinn a nall an drast, tha e uile choltach gu 'm bi prionnsa de aon de na scann teaghlachan rioghail, an *Compte de Chambord*, air a rogh-nachadh leis an uachdaranachd, co dhiu a bhios e taitneach do 'n t-sluagh no nach bi, gu bhli 'n a rìgh anns an Fhraing, agus gu suidhe ann an cathair dhocair a shinnsearan.

Is duilich leinn 'innseadh gu 'n do chaochail an t-Urramach *R. S. Candlish, D.D.*, aon de dh-athraichean na h-Eaglaise Saoire air an 19mh latha d' an mhios a chaidh seachad. Bha e ro ainmeil mar shearmonaiche agus mar fhear-labhairt anabarrach deas agus cumhachdach. B' ann an cuirtean na h-Eaglais, an da chuid roimh am an Dealachaidh agus 'n a dheigh, a nochd e gu sonruichte a bhuidhean mor agus eugsamhuil. Tha a bhas a' deanamh bearn ro mhòr agus do-leigheas anns an Eaglais Shaoir. Ann an Albainn gu leir, am measg na chaill na h-eaglaisean o chionn ghoirid de churaidhean ainmeil agus cliuiteach—agus cha bhac an aireamh—cha d' thugadh air falbh aon a dh' fhaig tuilleadh d' a chomharradh air a dhuthaich agus air an eaglais d' am buineadh e, na an t-Urramach *Dr. Candlish*.

## Facal 's an Dealachadh.

**BARRA.**—Tha an gearan a tha thu a' deanamh a' cur mor iognadh oirnn. Tha thu agradh gu bheil an GAIDHEAL tuilleadh 's baigheil ris na Caimbeulaich—gur gann a tha mios anns nach 'eil sinn a' moladh siol Dhiarmaid. Am bi thu cho math agus 'innseadh e' uin no e' aite an robh an GAIDHEAL a' moladh no a' di-moladh sliochd Dhiarmaid no fine air bith eile; agus gu seachd-sonruichte bu mhath leinn gu 'n comharraicheadh tu a mach dhuinn ma tha sinn a' moladh no a' caineadh ach an uair a tha e air a thoilltinn. Cha bhluin an GAIDHEAL do aon dream no dream eile; b' e a run gu 'n ainmnicheadh e air teaghlach mor nan Gaidheal anns gach cearn d' an t-saoghal. Bu math leis a bhli a' clintlachadh an uair a chi no a chluinneas e mu a luchd-duthcha bhli 'deanamh gu ceart; agus, air an 'laimh eile, 'a' cronachadh ma ni iad gu h-olc. Bheir e a dhleas agus a dhlige fein do gach aon: tha e ag radh, mar thuirt an t-oran,—

“Cuiridh mi sìos an Caimbeulach dubh;  
Togaidd mi nìos an Caimbeulach dubh,”

no an Domhnullach dubh, a reir mar a thoillean e; agus an deigh sin uile,—

“Biodh e dubh, no geal, no grìshionn,  
Gradh mo chridh 'se 'n Caimbeulach dubh !”

no fear sam bith de luchd-aiteachaidh Tir nam bean, nan gleann, 's nan gaisgeach.

**A. C., EISDEAL.**—Taing air son oran a' *Ghille dhuibh*. Gheobh e aite gun dail.

Fhuair sinn sgeulachd EACHUINN MHI-IONMHUINN; an Tuireadh a chuir D.B.B. à Canada; oran bho MHAIC-OIDHCHE, agus fear eile bho DHOMHNULL MAC-ILLE-MHAOIL; cho math ri moran nithean ochair-dean eile a tha 'tighinn oirnn cho riaghailteach ris a' ghrein, a dh' eireas gach madainn, air chor 's gu bheil sinn ealamh gu amhare air a solus agus a blathas mar nithean air am bheil coir againn. Gabhadh iad uile ar mìle taing; agus mur urrainn duinn aite 'thoirt dhaibh gu leir cho luath 's a bu mhath leo fein no leinne, is ann a thaobh gu bheil am bàta cho beag. Cha chum sinn a' feitheamh an aisig iad ach cho goirid 's a dh' fhaodas sinn. Tha sinn an dochas nach do chuir ar caraid I. C., DUNHALLAIRE do cheann fo 'sgéith.



# THE GAEL,

ENGLISH DEPARTMENT.

NOVEMBER, 1873.

## GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 216.)

### 111. *Fàl*, *balla*, and *wall*.

*Fàl* (wall) = W. *gwal*, of which *gwawl* is an older form, and is cognate with Lat. *vallum* (wall, rampart of palisades), *vallus* (a stake), Dut. *wal*, A.S. *wall*, Eng. *wall* (lit. a fence of stakes). Of *f* in Gael. = *gw* in Welsh, *v* in Latin, and *w* in Anglo-Saxon and English, examples have been repeatedly given. *Balla* (wall) is perhaps a loan-word from *vallum* or *wall*, for *fàl* rather than *balla* is the regular representative in Gaelic of *vallum* and *wall*.

### 112. *Fann* and *wan*, *wane*, *want*, *faint*.

*Fann* (faint) = W. *gwan* or *gwan* (weak, feeble, faint), and is akin to Old Ice. *vannr* (wanting), *vana* (to weaken), A.S. *wana* (wanting), *wan* (pale), Eng. *wan*. *Wane* is from A.S. *wanian* (to decrease, wane), *wana* (wanting). *Want* Wedgwood regards as a derivative from the root *wan*. *Faint* may be compared with *fand* (old form of *fann*), *fandaich* (to faint; = *fannaich*), *fanntas* (weakness), W. *gwendid* (weakness). *Faon* (vain), which corresponds to Lat. *vanus*, belongs to the same root.

### 113. *Fàisg* and *waist*.

*Fàisg* (squeeze, compress) = W. *gwasgu* (to squeeze, press), from which, according to Wedgwood, *waist* is derived. *Gwasg* (squeezing) is also applied to the *waist*, the part where the girdle is tied about the middle.

### 114. *Aingeal* (fire) corresponds to Scot. *ingle* (fire).

### 115. *Triubhas* and *trowsers*.

*Triubhas* (trowsers; anc. *tribus*) = W. *trws*, and corresponds to the syllable *trows-* of Eng. *trowsers*. Cf. Stokes' Glosses, p. 68.

116. *Amh* (raw; anc. *óm*) is cognate with Sansk. *ámá* (raw) and Gr. *ómos* (raw). Cf. Bopp's Sansk. Glossary, p. 36, and Stokes' Ir. Glosses, p. 46.

### 117. *Féirling* and *farthing*.

*Féirling* or *féoirinn* (farthing) = A.S. *feorthling* (the fourth part of a coin), from which *farthing* is derived.

### 118. *Uan* and Lat. *agnus*.

*Uan* (lamb) = W. *oen* and Bret. *oan*, and is akin to Lat. *agnus*, *uan* having lost a *g*. Cf. Stokes' Ir. Glosses, pp. 75, 77.

### 119. *Daingean*, *daingneach*, and *duncheon*, *donjon*.

*Daingean* (firm, fortified) may be compared with Low Lat. *dangion*, Fr. *donjon* (fortress), Eng. *duncheon*. Cf. Zeuss' G. C., p. 25 (note). *Daingneach* (fortress) is from *daingean* by adding the termination *ach*. *Donjon* = Fr. *donjon*.

### 120. *Miad*, *miadan*, and *mead*, *meadow*.

*Miad* (mead, meadow, plain) may be compared with Low Dut. *müde*, A.S. *mæd* (mead), Eng. *mead*. *Miadan* (meadow) is diminutive of *miad*. Eng. *meadow* is from A.S. *mædewe* from *mad*. These words are generally regarded as akin to Lat. *metere* (to mow).

### 121. *Cuileann* and *holly*.

*Cuileann* (holly) corresponds to W. *cehyn* (holly) and is cognate with Old Eng. *hollen* and A.S. *holegn* from which *holly* is derived. *C* in Gaelic

corresponds to *h* in the Germanic languages. For examples see Vol. I. p. 330.

122. *Cuaille* and *pole*, *pale*, *pawl* (?).

*Cuaille* (a pole, a stake) may be compared with W. *pawl* (stake), Lat. *palus* (a stake; = *paglus*), Ger. *pfahl* (pole), A.S. *pol*, *pal*, Eng. *pole*, *pale*. *Pawl* (a pale or stake) corresponds to W. *pawl*. *C* in Gaelic, as previously noticed (Vol. I. p. 215.), frequently corresponds to *p* in W. and Latin.

123. *Luibh* and *leaf*.

*Luibh* (herb; in mid. Gael. *lubh*) is cognate with Dut. *loof*, *loove* (the leaves of trees), Goth. *laufs*, Ger. *laub*, A.S. *leaf*, Eng. *leaf*. The original signification of *leaf*, according to Bosworth and Wedgwood, is *broad*, *flat*. For the affinity of *lubh* and *leaf* cf. Stokes' Ir. Glosses, p. 49.

124. *Cruit*, *cruitear*, and *crowder*.

*Cruit* (harp, violin; anc. *cro* from *crott*) = *crwth* = Lat. *crotta*. Cf. Old H. Ger. *hrotta*. Eng. *crowd* (fiddle) and *crowder* (fiddler) are from W. *crwth* (a hollow protuberance, belly; fiddle). Welsh *crôth* (bulge, womb) and Gael. *croit* (hump) are regarded by Wedgwood as cognate with *cruit*. The *t* of *cruit* is not aspirated, although flanked by vowels, because it stands for *tt*, which in Welsh becomes *th* by rule. Cf. Stokes' Ir. Glosses, p. 37, and Z. G. C., p. 67. *Cruitear* (harper; anc. *cruiteir*) is from *cruit*.

125. *Cruinn*, *cruinne*, *crùn*, *coron*, and *crown*.

*Cruinn* (round) = W. *crwn* (round) and is regarded by Wedgwood as cognate with English *crown*, from Fr. *couronne*, Lat. *corona*, Gr. *korōnē* (a kind of crow, anything hooked or curved like a crow's bill, a kind of crown). *Cruinne* (the globe of the earth) is from *cruinn*. *Crùn* = *crown*. *Coron* (crown) = *corona*.

126. *Oide*.

*Oide* (foster-father, instructor) was in Old Gael. *aite*. The non-aspiration of *aite* points, as observed by Stokes, to an original duplication of *t* in *aite* (= *attia*; cf. *cruiteir* = *crott-aria*, which may, therefore, be compared to Lat. *atta*, Gr. *atta*, Goth. *atta* (father), Sansk. *atta* (mother). Cf. Ir. Glosses, p. 124.

127. *Gorta*, *gràdh*; Eng. *greed*.

*Gorta* (hunger, famine; anc. *gorte*) is connected by Stokes (Ir. Glosses, pp. 83, 125) with Sansk. root *grdh* (desiderare, appetere), Goth. *gredus* (hunger), Old Norse *gråd* A.S. *grædig* (greedy), Eng. *greed*. To the same root (*grdh*) Bopp refers (Glossary, p. 113) Gael. *gràdh* (love), and also *greadam* (I burn) and *greadhmach* (joyful).

128. *Diugh* or *diu* and *day*, *dawn*.

*Diugh* or rather *diu* (cf. *an diugh* or *an diu*, to day) is the dat. sing. of the Gael. noun *dia* (day) = W. *diw*. Cf. *Di-luain* (Monday), *Di-màirt* (Tuesday), &c., in which *di* is for *diu* = *divas* (Stokes' Glosses, p. 163). *Dia* may be compared with Sansk. *divan* (day; from root *div*, or *dyu*, to shine), Lat. *dies*, Ger. *tag*, A.S. *dæg* and *-dag*, Goth. *dags*, Eng. *dag*. *Dawn* (to become day) is from A.S. *dagian* (to dawn), from *dag*. Cf. Bopp's Glossary, p. 187; Z. G. C., p. 36.

129. *Dia*.

*Dia* (God) is from the same root, *div* (to shine). It corresponds to Sansk. *dēvas*, Gr. *dios* (divine; = *diFos*), Lat. *deus* (God), *dīvus* (divine), Lith. *dēvas* (God). The above comparison shows that an original *v* has dropped out of the word *dia*. Cf. Stokes' Ir. Glosses, p. 40.

130. *Bodhag* and *body*.

*Bodhag* (body; now written *bodh-aig*) = A.S. *bodig* (body), Eng. *body*.

131. *Cath*, *cogadh*, and Ger. *hader*.

*Cath* (battle) = W. *cat* and is cognate with Goth. *hathus*, Ger. *hader*

(quarrel, brawl). Cf. *catu-* in the Gaulish names *Caturiges* and *Catulosgi*. Stokes suggests that *cogadh* (war; anc. *cocead*) may be *con-cata* (prefix *con* with *cata* = *catu*).

132. *Dorus* and *door*.

*Dorus* (door) = W. *drws* and is cognate with Gr. *thura*, Lat. *foris*, Goth. *daur*, *dauro*, Lit. *duryis*, Ger. *thür*, A.S. *dor*, Eng. *door*. Bopp refers *dorus* and its cognates to Sansk. *dvâr* (door, gate).

133. *Ruadh*, *rudhadh*, and *red*, *ruddy*.

*Ruadh* (red; in old Gael. *ruad* = *rod*) = W. *rhudd* and is cognate with Sansk. *rudhira* (blood; from *ruh* for *rudh*) and *rohita* for *rodhita* (red), Gr. *eruthros* (red), Lat. *rufus* (red), *ruber* (red, ruddy; for *rufer*), and *rutilus* (fiery red), Old A.S. *rod*, Old Ger. *rôt*, Old Ice. *riodr* (ruddy), N. H. Ger. *roth* (red), A.S. *rude*, *reod*, *read*, *red*, Eng. *red*. *Ruddy* is from the same root. Cf. Old Eng. *rode* (the red colour of the face, complexion) with A.S. *rudu* (redness), Low Dut. *rood*, W. *rhudd*. *Rudhadh* (ruddy) may be compared with W. *rhudd*.

It may be noticed here that, according to Grimm's Law, Sansk. *dh* corresponds to Gr. *th*, Lat. *f* (sometimes *b* and *d*), Old Gael. *d*, Old A.S. *d* (therefore Eng. *d*), Old H. Ger. *t*.

134. *Uth* and *udder*.

Eng. *udder* is from A.S. *uder*, which is regularly connected with A. H. D. *utar*, N. H. G. *euter*, Lat. *uber*, Gr. *oûthar*, Sansk. *ûdhar* and *ûdhas*. There is little doubt that Gael. *uth* (udder) is related to Sansk. *ûdhas* and Gr. *oûth-ar*, although, according to rule, Sansk. *dh* and Gr. *th* should be represented by a *d* in Gaelic. Cf. W. *uwd* (pap) which has a medial. Bopp connects Ir. *uit* (udder, dug), notwithstanding the tenues, with the Sansk. *ûdhas*.

135. *Strìopach* and *strumpet*.

*Strìopach* (harlot; from *strìop-* and the termination *ach*) is connected with Lat. *stuprum* (shame, concubinage), *stupro* (to defile), Old Fr. *stupre*, Eng. *strumpet*.

136. *Spàidsireachd* (walking; also spelt *spàidsreeachd*) is connected with Dan. *spadsere* (to walk), Ger. *spazieren* (to walk, to go out for a walk), Lat. *spatiare* (to walk), from *spatium* (space).

137. *Sliseag* and *slice*.

*Sliseag* (a shaving of wood; in Middle Gael. *sliseog*) = Eng. *slice*, from Ger. *schleissen* (to cleave, slit, split). Cf. the Old Fr. *esclisier* (to separate, divide), Old Ice. *slita* (to tear asunder), *slitr* (a piece torn off), A.S. *slitan* (to tear), Eng. *slit*. For *sliseag* and *slice* cf. Stokes' Glosses, p. 116. *Sliseag* is diminutive of *slis* (a chip, slice). Cf. High. Soc. Dict.

138. *Tuath* (peasantry; in Middle Gael. *tuata* = *tut*) is from the root *tu* (to grow, to be strong) and is cognate with Lett. *tauta* (people), Goth. *thiuda* (people), A.S. *theod* (nation, people), H. Ger. *diot* (people), *Deutsh* (German), and *deuten* (to explain, lit. to Germanize). To the same root belong Lat. *totus* (whole), Oscan *torto* (city), Umbrian *tuta*, *tota* (city), Armoric *tûd* (a nation), Gr. *taûs* (great), Sansk. *tavas* (strong). Cf. *Toutio-riv* (a Gaulish name for Apollo). See Stokes' Ir. Glosses, p. 73, Max Müller's Lectures, vol. ii. p. 230.

139. *Both*, *bothan*, and *booth*.

*Both* (booth, tent, cottage, hut; now more frequently *bùth*) = W. *bwth* and is connected with Old Ice. *budh* (a hut, tent, shop), Eng. *booth*. *Bothan* and also *bothag* are diminutives from *both*.

140. *Nead* and *nest*.

*Nead* (nest; gen. *nid*), is cognate with Sansk. *nîda* (nest), Lat. *nidus*

(nest) for *nisdus*, Ger. *nest*, A.S. *nest* and *nyst*, Eng. *nest*. The W. is *nyth*.

141. *Gort* or *gart*, *gortan*, *cùirt*, and *garden*, *yàrd*, *court*, *cohort*.

*Gort* or *gart* (field, garden, standing corn; = W. *gardd*) is cognate with Gr. *chortos* (an enclosed field) and Lat. *hortus* (any place surrounded with a fence, a garden). Other cognates are Goth. *gards*, A.S. *geard*, Ger. *gart*, Ital. *giardino*, Fr. *jardin*, Eng. *garden*. *Yard* (a place enclosed) is from A.S. *geard*. *Court* is derived, through the French, from the Lat. *chors*, gen. *chortis*, (= *cors* or *cohors*, gen. *cohortis*, a yard or pen, also a sheepfold), connected with Gr. *chortos*. The *cohorts* or divisions of the Roman army, were called by that name because so many soldiers constituted a pen or a court (Max Muller's Lectures, vol. ii. p. 297). Gael. *gortan* is diminutive of *gort* or *gart*. *Cùirt* is from *court*.

142. *Nòin* and *noon*.

*Nòin* (noon; = W. *nawn*) from Lat. *nona* (the ninth hour of the day), from *nonus* for *novenus* (ninth; from *novem*). Cf. A.S. *non*, Dut. *noon*, Eng. *noon*. Wedgwood thinks that the transference of the signification of *noon* from mid-afternoon to mid-day has taken place through an alteration in the time of the canonical services, of which seven were performed in the day. From an early period the *nona*, so called from its having been originally celebrated at the ninth hour (about three in the afternoon), was held in Italy about mid-day.

143. *Fèith* or *fèithe* and *withe*.

*Fèith* or *fèithe* (sinew) may be compared with Gr. *itea* (a willow; = *fitea*), Lat. *vitis* (vine, the branch of a vine, a young shoot, from *vico*, to bind with twigs, to weave), *vitta* (band), *vimen* (any pliant twig), Ger. *weide* (willow), Eng. *withe*. Cf. W. *gwden* (a withe), also Sansk. *vitika*

(a tie or fastening), *vetusus* (a reed). See Stokes' Ir. Glosses, pp. 47, 156; Curtius' Gr. Etymology, p. 349; Liddell and Scott's Gr. Dictionary. The last regards *itea* as probably derived from Sansk. *vê* (to weave), to which Bopp refers Gael. *fighim* (I weave) and *fuaghaim* (I sew). See Sansk. Glossary, p. 372.

(To be continued.)

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## LEGENDARY HISTORY OF THE SCOTS.

In the beginning of the sixth century a band of those Scots who occupied Ireland, under the sons of Gaidheal, first settled in the land which now bears their name. On their arrival they merely seized upon the western districts of Alban, called Arregaidheal, from, say the chronicles, ERC, the father of the founder of the Scoto-Dalriadic kingdom, and GAIDHEAL, the founder of the Scottish race. The reason of their settlement in Albin is thus accounted for:—When the Scots took possession of Ireland the territory towards the north was allotted to ERC, son of Scota. At his death, this district, known as Dalriada, passed into the hands of his sons. The more powerful of them, however, appropriate all the fertile lands, and the weaker are left to search out new homes in other climes. Fergus mor, one of sons thus wronged, repeated his woes to St. Patrick, and requested his interposition in his swaying his brothers to divide the land equally. As for his own division, he said, he was willing to hand it over to the Saint in the case he was successful in settling the dispute. This he easily did; but as too holy to enjoy any rewards obtained for work done in virtue of his favour with heavenly agencies, he presents the land to his

friend, Bishop Olcan, of Arthermuighe. And just as the patriarchs of old were wont to confer blessings after having eaten of the food provided for the occasion by the person who was to receive the blessing, so St. Patrick, after having received the lauds at the hands of Fergus, with the voice of a prophet thus addressed him:—"Though thou art this day disinherited and despised in the sight of thy brothers, thou shalt in a short time be king and chief of them all. From thee most renowned kings shall descend, who will not only reign in their own land, but also in the land of Fortrenn." The blessing of St. Patrick kindled new hopes in his breast. He set out with his three brothers, Lorne, Angus, and Fergus, and a number of followers for the land of Fortrenn. They arrived in the west of Scotland, and occupied Argyll, the district from the sea to Drumalban. This they called Dalriada, after the Dalriada of their home country. Fergus was crowned king of the new kingdom on the Stone of Destiny, which he carried with him to Scotland. Of this event the Chronicle of the Picts and Scots says: "And be it known that Fergus, son of Ferchar of Ireland, descended from Scota, was the first who called himself King of Scotland; and reigned three years in Inchgeall, beyond Dumbretain." The "Chronicon Rythmicum" states the fact more clearly when it mentions that he was the first king of the Scots of Alban. The account given by the "Chronicle of the Scots" adds that he was the first to bear the lion rampant as the royal device of Scotland. "And yan aye kingis sonne, callit Ferguse Farchare, tuk ane gret powere of menne and comme in our Scotland, and tuke ye crownn of it and brot in ye armis of Scotland, ye quihilk is a reide ram-

pant leonn in ane scheild of gold.  
Versus :

Albioun in terris rea primus germine  
Scotus  
Ipsorum ternus rubri tulit arma leonis,  
Fergusius fulvo Farchare rugentis in  
arvo  
Christum tercentis terdonis prefruit  
annis.

And sen synne failzit nevir King oure  
Scotland to yis day of richt lynne  
dome to our Sovereane Lord yat now  
is King, ye quihilk God kepe, na zit  
fra Gayele our first king to ye said  
Ferguse, ye quihilk nowmir cummis  
neire to sax scoir of kingis, na nevir  
strangeare rignyt on ws, na zit had  
dominatiounn."

The Kingdom of Dalriada was divided into four tribes—the Cinel Lorn, and the Cinel Angus; the Cinel Gabran, and the Cinel Comgall, descended from the two sons of Domangarb, son of Fergus. The Cinel Concridhe in Isla represented Fergus beg. The Cinel Lorn possessed the district of Argyll still called Lorn. They were the most powerful of all the clans of Dalriada. Its army consisted of 700 men. Their sea muster amounted to fourteen benches to each twenty houses. The Cinel Lorn consisted altogether of 420 houses. It was subdivided into various smaller clans, each chief of which had so many houses under his command.

The chief seat of the tribe of Lorn was the stronghold of Dunolly, built by Selvach, son of Fergus, on a rock in the entrance to the bay of Oban. It was afterwards destroyed by him in the year 701. This tribe suffered a severe defeat in a battle between Ferachar fada and the Britons. There is also a record of a naval battle having been fought at Ardeanesby, between the Cinel Lorn, under Selvach, and the Cinel Gabran, under Duncan m-bec, in which the latter were victorious. Of the tribes in-

dividually there is not much to state. The Cinel Angus inhabited the islands of Isla and Jura. Their armed muster amounted to 500 men. Their naval resources were fully equal to those of the Cinel Lorn. The Cinel Gabran though weaker in footsoldiers, possessed the advantage over the other tribes in its sea muster. Inhabiting Argyle proper, Kintyre (Cowal) and the Islands, they had 570 houses, 130 more than the Cinel Lorn. Their sea muster would, therefore, amount to about 400 benches. The sea fight between this tribe and the Cinel Lorn has been referred to. The Cinel Comgall inhabited the district of Comgall (Cowal). They formed a part of the Cinel Gabran, so that the exact number of their fighting men is not known. In the "Annals of Ulster," under the year 1710, is the following entry;—*"Imbairce apud genus Comgail ubi duo filii Nechtain meic Doirgarto jugulati sunt,* that is, in this year a battle was fought against the Cinel Comgall, when the two sons of Nechtan Mac Doirgart were slain." This legend shows that the tribe of Comgall, most probably including the tribe of Gabran, was sufficiently strong to give battle to the Picts—for the name Nechtan is at once connected with the Pictish Kingdom.

As to Dalriada, many are the battles which were said to have been fought within its bounds during its existence for four hundred years alongside of the fierce and powerful Picts. They defeated the Britons on two different occasions; once at Loirgeclet, where Murgal, son of Nae, was slain, and again at the rock which was called Minvirce. They encountered the Picts at Marbulg, in Dalriada, defeated them, and took their king captive. Their fleet, under Flaibeartach, an Irish prince,

committed great ravages in Ireland, and especially in the island of Honie, where, say the "Annals of Tighearnac," "Concobar, son of Lochain, and Branchu, son of Brian, were slain, and many others were drowned in the river Bann." They are again victorious over the Picts at the battle of Ardcorain, when Kenneth Kerr slew Fiachna, king of the Picts. The chronicles now furnish us with a chapter of defeats. At the battle of Fedhacoin Mailchaich, king of the Picts, defeated them, and slew their king, Kenneth Kerr, who reigned for the short space of two months. They also suffered great defeat in a battle fought at Glenlemma (the Vale of Leven). In 736 the whole of Dalriada was subdued by Angus Mac Fergus, king of the Picts. The "Annals of Tighearnac" states the event in the following brief way:— "Angus Mac Fergus, king of the Picts, devastated the territories of Dalriada, possessed Dunadd (its capital), burnt Creich (in Mull), and bound in chains the two sons of Selvach, Dongal and Feredach." About the year 650 they came under the power of Oswy, king of the Angles. Previous to this date the kings of Dalriada were always descended from Fergus, but by this defeat the line of succession was transferred to the House of Lorn, and Ferchar Fada, the head of the Cinel, was made King of Dalriada. It remained with the race of Lorn till Alpin, the last King of the Scots, who, on being expelled from Dalriada, seized upon Galloway, and died there.

When St. Columba came to Alban to convert the northern Picts he was received into the confidence of the Scottish kings. Iona was given to him by Conall, king of Dalriada; and the protection of that monarch was always at his service. When Conall

died the power of inaugurating another king was vested in the person of Columba. At the Council of Drumceat, held in Ireland, he obtained the independence of the Scoto-Dalriadic kingdom. Previous to this it was subject to the Irish Dalriadic kingdom. So intimately was he connected with civil and military affairs that, after his death, the Albans, when they went to battle, were wont to invoke his aid. On one occasion when they were severely beset by the Lochlans, it is said, they used his crozier as a standard. In the same account it is mentioned that by means of it they had often gained victory in battles.

With this brief notice of St. Columba's connection with the Scots of Dalriada it may be fitting to close these rambling notices of the Legendary History of the Scots.

R. MAC-AN-ROTHAICH.

#### GAELIC GRAMMAR AND ORTHOGRAPHY.

SIR,—The Rev. Mr. Cameron's rejoinder to my letter of the 19th August is an amusing production. He evidently feels very sore at having his statements called in question. One would have thought that a person who so frequently acts as the censor of others would exhibit the utmost coolness and composure himself when reminded of his fallibility. Instead of this, however, no sooner is the slightest drop of the acid of criticism allowed to fall upon his own back than he instantly squirms up like a tortured worm; takes to personalities and petty recriminations; and drawing himself up in the full consciousness of unapproachable superiority, affects to treat my strictures with lofty contempt and very clumsy irony; then rushing to the printer's font

he returns, and for want of a more effective weapon demolishes his pigmy opponent with a mark of exclamation.

Mr. Cameron, at the very outset, seeks to open an old sore which he himself, he takes care to tell us, "very gently" closed up at a former time. It appears, however, that he now regrets his extreme tenderness on that occasion, for he discloses a discovery that he has made, namely, that I had not very accurately copied from the M'Nicol MSS. for *Leabhar na Fèinne*, the ballad, "Oisean agus an Cléireach," which he also it seems copied from the same MSS. and published with notes in the GAEL. All this, Mr. Editor, is irrelevant to the point at issue, and is useful for my purpose only to show that "going out of the way" is not a peculiarity of which I alone deserve to be accused.

Your correspondent in maintaining that "a' bualadh caismeachd thiamhaidh thruaigh an éig" is perfectly correct, is surprised that he should be charged with falling into the same error as Calum Ciobair. He says that Calum Ciobair erred in not using the genitive after the infinitive [the verbal noun], while he, Mr. Cameron, did employ the genitive. Their mistake consisted in the improper application of the rule. His assertion that "caismeachd" is in the genitive governed by the infinitive, is contradicted by the two succeeding adjectives "thiamhaidh" and "thruaigh." It is scarcely necessary to mention what every tyro in Gaelic grammar knows,—that the qualitative adjective following its noun, not predicating of it, agrees with such noun in gender and case. Mr. Cameron cites an array of texts in support of his cause, appealing to the "almost invariable usage of the translators of

the Gaelic Scriptures," notwithstanding that he himself, in a lecture reported in the GAEL, Vol. I. p. 218, says that "the Gaelic Scriptures must be purged of the errors and anomalies which escaped the notice of the translators, and also of the revisers of 1820." I should say that what is strictly idiomatic, and, to say the least of it, *not ungrammatical*, is to be preferred to that which is neither *idiomatic* nor grammatical, though sanctioned by the almost invariable usage of certain people whose work abounds in errors and anomalies.

Mr. Cameron's better nature seems to be asserting itself toward the end of his letter; the playful banter of his closing paragraph is quite refreshing. In his remarks about Béinn-Nibheis, however, he seems to forget that *i* is a primitive vowel; and also, that we have incontrovertible evidence that the attenuation to which he refers is at least five score years old — Béinn-Nibheis it was then, Béinn-Bibheis it is now, and Béinn-Nibheis it is likely to continue to be. — I am, &c., D. C. M.

Edinburgh, 22d October, 1873.

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#### OSSIAN AND THE CLYDE.

We have much pleasure in directing the attention of our readers to the prospectus of a new work on the above subject by the Rev. Dr. P. Hately Waddell. The subject is in itself one of intrinsic and outstanding importance to all Highlanders, and from the great learning of the author, as well as his indefatigability in the collection of evidence to prove the authenticity of Ossian's poems, we anticipate a volume of no common interest. Dr. Waddell has an amount of cumulative evidence which he states will prove to a mathematical certainty the authen-

ticity and truth of the poems in question. His work will be arranged under the following heads—

- I. Geological and Geographical evidence.
- II. Geographical and Traditional.
- III. Historical and Geographical.
- IV. Critical and Statistical.
- V. A large Appendix of varied contents.

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#### NEWS OF THE HIGHLANDS AND ISLANDS.

LONDON.—The Gaelic Society of London is in a very prosperous condition. An interesting paper was recently read by Mr. Donald Keunedy, the Librarian, his subject being "The origin of clan names."

GREENOCK.—The opening lecture of the course under the auspices of the Gaelic Society was delivered by the Rev. Dr. Masson, of Edinburgh, his subject being "The Gael in the Far West." The lecture was throughout most interesting. We regret that our limited space prevents our availing ourselves of some extracts from it at present. We may do so at a future time.

INVERNESS.—Mr. W. Mackay, late secretary of the Gaelic Society here, has been entertained to a complimentary supper, and presented with a gold watch and chain, on the occasion of his leaving for Edinburgh. Mr. Wm. Mackenzie has been appointed his successor as secretary to the Gaelic Society. The syllabus for the coming session has been arranged, and comprises a variety of talent which gives promise of a very successful session. —Arrangements are being made for the establishment of a free library, and funds are being raised for the purpose.

FORT-WILLIAM AND TYNDRUM.—A correspondent writes as follows:—For the last two or three days parties have been engaged in making a preliminary survey of the route from Tyndrum, through Glencoe, to Fort-William, with the view of constructing a railway to join the Oban and Callander line at Tyndrum. This would certainly be a better route than to Kingussie, as it is much more direct to Edinburgh and Glasgow. The proposed line will, it is said, be of a narrower gauge than that in ordinary use, but some doubt may be entertained of the correctness of this statement. It would certainly add much to the expense of working it, as it



could not be worked with the same plant as other lines. The principal engineering difficulties will be connected with Lochleven and Glencoe, but a narrower part of the Loch above the mouth of the Cona may be bridged without much difficulty, and the upper part of the Glen cannot be above 700 or 800 feet above the sea level, while the distance from the loch will be six or seven miles. Great difficulty will, however, be experienced in protecting the line from winter torrents in the glen, and the traffic will not warrant a heavy expenditure either in constructing or maintaining it.

LOCHIEL.—Some Highlanders in Melbourne have lately sent some presents to Lochiel, M.P., with the following address:—

[Gaelic.]

Do

Dhomhnuil Mac Dhomhnuill Dhuibh,  
Ceann-cinnle Chlainn-Chamairin, Triath  
Lochial Agus Lochabar.

Tha sinne, comhlan do Ghaeil am an Bhictoria, Australia, deonach a thaisbein-eadh ar spéis do 'n og-sar uasal a choisinn Taigh Mhìe Dhomhnuill Duibh, a' tairg-sinn dha leis an teisteanas so, ar deadh-thoil agus mor-spéis.—

“Leansa cliu na dh'aom a chaoidh ;

Mar d' aithreachan bi-sa fèin ;

'An duanabh nam bàrd tha 'n cliu.”

[English.]

To

Donald Cameron, M.P.,

Chief of the illustrious house of Lochiel.

We, an assembly of Highlanders in Victoria, Australia, being desirous of testifying our admiration and regard for the renowned name of Lochiel, hereby offer to its present representative the following testimonial:—

“Ever follow their fame who have gone:

Be thou as thy fathers were.

In the lays of bards is their renown.”

J. H. MACVEAN, Chairman.

JAS. D. RANKIN, } Joint

A. CAMERON, } Secretaries.

CHICAGO.—The Highland Association of Chicago held its first semi-annual gathering on the 22d August last. The Society is mainly composed of ladies and gentlemen who have retained the Gaelic language, and is at once social and literary in its character. Its ultimate object is to secure for its members a library of Gaelic works, which it can obtain from no other library. The gathering was not as large as it will be on the next occasion, but was sufficiently so to encourage the members in continuing the organisation. The pro-

gramme embraced a medley, purely national in character, as follows:—A selection of Highland music on the bagpipes, by Joseph Cant; address of Mr. Macpherson, the chairman, read by Mr. M'Laughlin; a Gaelic song, quartette, by the Messrs. Mackays and Macleans; selection of Highland music on the piano by Mrs Macpherson; the Highland Fling, by Gilbert Robertson; an address to the Society, by the Rev. Mr. M'Laughlin; and a recess and refreshment by all the party; a similar programme for the second part, containing, besides, the sword dance, and concluding with “Auld Lang Syne.” The evening was one of real enjoyment to the members. It is interesting and gratifying that our countrymen across the Atlantic retain so much of their national character.

GLENALADALE.—On the occasion of her Majesty's visit to Glenfinnan, Mr. Macdonald of Glenaladale had the honour of showing her Majesty several very valuable relics of Prince Charlie. Among these were a silver snuff-box with two compartments, which was presented to Mr. Macdonald's great-grandfather by Prince Charlie at Borrodale, just before the Prince quitted this country for ever. On one side is the inscription, “Testimonium grati animi.” On the other side there has been engraved an inscription which was written by Sir Walter Scott, to whom the box was at one time shown—“Presented by Prince Charles Edward Stewart to Angus Macdonald, at Borrodale, whose roof afforded him shelter on two memorable occasions, the first and the last nights which he spent in Scotland, 1746.” There was also shown to her Majesty a beautiful little gold watch which belonged to Prince Charlie, with a miniature of his daughter in enamel set in diamonds in the French style, and a gold ring containing a portion of his bright flaxen hair, which, it is said, was cut off at Kingsburgh, in Skye. The watch, it may be remarked, was given by Prince Charlie when he was in Rome to Lord Nairn, one of the Jacobite fugitives, and was by him transmitted to the Macdonald family a few years ago. It may be stated that Mr. Macdonald has in his possession an autograph letter of Prince Charlie's which, however, was not at hand to show to her Majesty on the occasion of her visit to Glenfinnan. When Charlie set his foot on the Moidart shore, he despatched letters to his adherents in all parts of the country, calling upon them to meet him at the trysting-place in deep

Glenfinnan. or else asking them to be ready to join him when he marched out of his retreat among the hills. One of these was to a Mr. Peter Smith, who lived in Aberdeenshire, and who was a connection of the Gordons of Baldornie and Wardhouse; and the letter, which is written in a clear, bold hand, runs thus:—"Kinloch, August ye 14th, 1745. Being come into this country with the firm resolution to assert the King my father's right, I think it proper to inform you of it, having always heard such an account of your loyalty and principles that I think I have just reason to depend on them. I intend to set up the King's standard at Glenfinnan on Monday, ye 19th instant. Since the time is so short, I cannot expect your presence; but I hope you will not fail to join me as soon as possible. You need not doubt of my being always ready to acknowledge so important a service, and give you proofs of my sincere friendship.—CHARLES P. R." The letter has been sealed with the Royal seal, and on the back was written, "For Mr. Peter Smith." Mr. Macdonal also has in his possession a two drone bagpipe, the drones being made of *lignum vite*, and mounted with ivory, which was played on the occasion—

"When in deep Glenfinnan's valley, thousands  
on their bended knees,  
Saw once more the stately ensign waving in the  
northern breeze."

and which also was played on the fatal field of Culloden, when, according to Aytoun, the antiquated system of clan-ship expired in a blaze of glory.

### HIGHLAND PEAT FUEL.

A prospectus has been published of the Highland Peat Fuel Company Limited, capital £ 30,000, in shares of £10 each. The meetings which were held at Inverness in July, when the subject of peat fuel was discussed, directed attention to the capabilities of South Morar for manufacturing peat into condensed fuel by means of Clayton's patent masticating machine, or any other better process that may be discovered. Clayton's patent is undoubtedly the best at present. Various plans for artificial peat-drying now, however, are patented. As the proprietor of

Morar could not command the capital for utilising such an extent of peat as there is on the estate, he has come to terms with the Highland Peat Fuel Company, in order that this new industry might be introduced into the Highlands, and that employment would thereby be afforded to the labouring population. The Company buys the Estate of Morar, and while it goes on working the peat, it is in fact improving its own property. Of course the operations of the Company are not to be confined to one place. It is expected that they will soon extend their works to other suitable localities in the North.

By the process of manufacture adopted an admirable fuel is made, which can be sold much cheaper than coal, and serve every purpose for which coal is used, and even better for many purposes. The specimens of condensed Morar peat made by Clayton's process are remarkably fine and solid, and, considering they are only three weeks old and have been lying in a box, they are wonderfully hard. It is a common idea that the fuel is made by compression. Now, the fact is, the peat is converted into a pulp by mastication and the thorough cutting-up of the fibres, which contain air and water, and thereby the elements are liberated. The peat pulp is then placed under sheds to dry, and by its own density solidifies, and when dry makes a really excellent fuel.—*Inverness Courier*.

### To Correspondents.

We regret that FRAOCH's article on *Celtic Topography* is crowded out till next month.

A Correspondent in London would be obliged if any of the readers of the GAEL could furnish him with a copy of the complete words of *Crodh Chailein*,

# A N G A I D H E A L.

II. LEABH.] 'DARA MIOS A' GHEAMHRAIDH, 1873. [22 AIR.

## DONNCHA CAIMBEUL.

v.

Bha laithean agus solasan ar n-oige a' dol scachad le 'cheile; ach bha curaman agus solasan eile a' feith-eamh oinn. Mar dh' fhas sinn ann an neart agus ann am bliadhnaibh, chuibhtich sinn a' bhuachailleachd, gu bhì a' gabhail ar pairt fein ann an saothrachadh an fhearainn, anns am biodh Mairi gu tric 'g ar cuid-eachadh. Bha i fein agus Donncha 'n an comhaoisean—bha esan ard, eireachdail, agus aoidheil; agus ma bha aon nighean eile anns an sgrì-eachd a bu bhoidheche na Mairi, cha b' i sin barail Dhonnchai no mo bharail fein. Bu tric leinn a bhì a' coimeas gach maighdinn a b' aithne dhuinn ri 'cheile, a thaobh an eir-eachdais agus am buadhan, ach b' fhada uainn a ghabhadh e an te a b' fhearr dhiu a chòimeas idir ri Mairi. Bha i firinneach, simplidh, neo-chiontach; agus na 'm b' ainneamh iad a bu mhaisich, bu ro ainneamh iad a bha cho math agus cho taitneach, ionmholta 'n an cliù agus 'n an giulan; ach mar bha i a' fas ann an laithean, chite gu 'n robh i mar an ceudna a' fas nì bu toighiche air cuideachd Dhonnchai; agus mu 'n robh i thar naoi bliadhna deug a dh-aois, thuit i ann an gaol a thug atharrachadh aithnichte air a giulan, air a spiorad, agus air a slainte. Air uairibh, bhiodh i cho sunndach mhìreagach ri piseig, a' seinn, a' dannsa, agus a' gaireachdaich le aotromas deothasach, neo-mheasarra. Air uairibh eile, bhiodh i tosdach, trom-inntinneach, le cianalas marbh-anta 'n a gnuis, leis an robh boichead a h-ìomhaigh air a meudachadh.

Cha bu ghaol gun chomain e; ach chum Donncha 'fhaireachduinnean 'n a uèhd fein, ged a bha iad gu soilleir air an taisbeauadh anns an t-suaireas chaomhail, chomhfhulan-gach a bha e a' nochdadh gu bun-ailteach d' a taobh. Bha Mairi mar sud air a luasgadh le eagal, agus le dochas, aig an robh a leithid de bhuaidh air a h-aignidhean agus air a giulan 's nach bu chomasach dhi an eucail ioma-ghneitheach a bha a' reubadh a cridhe simplidh, saor, neo-chealgach, a chumail folaichte.

Air do chuissean a bhì a' seasamh anns an t-suidheachadh ud, thainig tuiteamas 'n ar càraimh, leis an robh ar sonas air a ghrad luasgadh, agus thainig a nis an t-am anns am b' eiginn gu 'm biodh bristeadh air a dheanamh air comunn cho chaoimh-neil, choghaolach, agus cho chaidreach 's a bha riamh a chomhnuidh fo 'n aon fhardoich.

Mu 'n am ud cha robh na caoirich mhora leis am bheil a' Ghaidhealtachd a nis a' cur thairis, ri 'm faot-ainn ach ro thearc an tuath no an iar air Druim-Alba, agus mar sin, bha a' Ghaidhealtachd ann an tomhas mor an eiseimeil na Galldachd airson cloimhe gu bhì a' deanamh aodaich d' a luchd-aiteachaidh. Fad mìos no 'dha de gach samhradh, bhiodh sgaothan de "mhnathan-cloimhe" tuathach, mar theirte riu, a' siubhal air feadh n' an gabhalaichean chaorach 's an taobh-deas, a' malairt sheudan saor, agus faoin-rudan, ann an suaip airson cloimhe; agus b' ainmig oidheche air nach biodh aon no 'dha dhiu air chairteal-an ann an tigh m'athar. Is ann o dhithis dhiu sud a fhuair Donncha

a mach co e, agus ciod a bha e; gur h-e a bh' ànn, aon mhac agus oighre Tighearna Ghlinneilich, agus gu'n robh suim mhor air a tairgse do neach air bith leis am faighte 'mach e. Bha deagh fhortan Dhonnchai gun teagamh, 'n a thoileachas-intinn do m' pharantan, ach bha e ro chruaidh leotha dealachadh ris; oir bha e cho uigheil aca ri aon d' an cloinn fein; agus tha mi 'creidsinn, o'n cheud latha 'chunnaic iad e, gus an latha air an d' thainig na mnathan-cloimhe ud 'n a rathad, nach do smuaintich iad gu'n dealaichheadh iad ris. Air mo shon fein dheth, 's e a b' fhearr leam nach robh na mnathan ud riamh air am breth; oir bha dealachadh ri m' dheagh chompanach 'n a sgaineadh cridhe dhomh. Ach cha robh ar faireachduinnean uile ach mar neoni an coimeas ri faireachduinnean mo pheathar, Mairi. O'n latha a dh' fhalbh na mnathan-cloimhe, cha 'n fhacas fiamh-ghaire air a gnuis; cha d' rinn i teughmhal a cridhe aithnichte do neach fo'n ghrein agus bha i'n duil gu'n robh a gaol do Dhonncha fhathasd 'n a dhiomhaireachd do na h-uile neach.

Mar theaghlach, luidh dubhachas tiamhaidh air ar caidreamh o'n am ud; gheibhte sinn latha an deigh latha a' suidhe agus ag cirigh o'n bhord gun dad de chonaltradh saor no suilbhir ri each a cheile. Aon latha aig am dinnearach, bhrist m' athair a stigh air an tosdachd neo-aoidheil ud, agus thuirt e ri Donncha, "gu'n robh e an dochas nach robh e 'cur roimhe ar fàgail an cabh-aig." "Tha mi an duil," arsa Donncha, "falbh am màireach." Thuit an sgian á laimh mo mhathar; sheall i dìreach 'n a aodann ear mionaid. "A Dhonnchai"—ars' ise, le guth bristeach, agus i' sileadh dheur—"A Dhonnchai, dh' fhairtlich orm riamh thuige so 'fheoraich dhìot, ach tha mi 'n dochas nach e do run ar treig-

sinn gu buileach?" Phut Donncha a thrinnseir uaithe gu meadhon a' bhuirid—ghlac e leabhar a bha lamh ris air bonn na h-uinneige, agus thoisich e ri tionndadh nan duilleagan. Dh' fhad Mairi an seomar. Cha do fhreagair Donncha, agus cha dubhairt mo mhathair smid tuilleadh ris aig an am ud; agus mar sin sgaoil ar comunn beag ann an tosdachd mar 'b' abhaist.

An uair a chruinnich sinn a rithist 's an fheasgar, bha sinn cho tosdach 's bu ghnath leinn. Thoisich mo mhathair air seanachas mu chaochladh de nithibh, ach bha e soilleir nach robh a bheag de cheangal aig a smuaintean ris na briathran a bha air a bilcan. "A Dhonnchai," arsa m' athair, "cha 'n fhada gus an leig thu sinne as do chuimhne; ach tha cuid dhinne nach diochumhnich thusa ri 'luathas." Ghrad dh' eirich Mairi agus chaidh i' rithist a mach as an t-seomar; cha do labhradh focal tuilleadh re an fheasgair, gus an do ghairmeadh an teaghlach a dh-ionnsuidh an aoraidh. Bha earrann de urnuigh m' athar air an oidhche ud air am bheil fathasd deagh chuimhne agam, focal air fhocal. Faodaidh i a bhì neo-thoirteil ann am beachd mo luchd-leughaidh, ach rinn i drughadh domhain oirne, agus cha d' fhad i suil thioram am measg an teaghlach uile. Bha an earrann ud mar a leanas. "A Dhe, is treud beag, neo-fhiughail sinne a tha an so air ar gluinean ann ad lathair, ach beag mar tha sinne, is e is dòcha nach lub sinn uile ar gluinean le 'cheile 'n ad lathair ni 's mo anns a' bheatha so. Bha sinn fada le 'cheile ann an sith agus ann an suaimhneas, agus an dochas gu 'm faodamaid a bhì mar sin moran ni 'b' fhaide; ach o 'n is i do thoilse gu 'n dealaich sinn, cuidich leinn strìochdadh dhi gu bunailteach; agus ged sgapar leat sinn ri ceithir ghaothaibh neimh, biodh do ghairdein uile-chumhachdach mu

'r timchioll airson maith, agus deon-  
aich gu'n coinnich sinn uile fa-  
dheoidh ann an saoghal is fearr."

Air an ath mhaduinn, dh' eirich  
Donncha gu moch, chuir e uime an  
deise a b' fhèarr a bh' aige, agus  
phaisg e suas caochladh de rudan  
beaga a bhuineadh dha. Bha mise  
air mo chur thuige gu goirt, 'n am  
luidhe 's an leabaidh agus a' leigeil  
orm a bhì 'n am throm chadal 'N  
uair a bha Donncha ullamh chuir e  
'ultach fo 'achlais, thainig e gu  
taobh na leapa a dh-eisdeachd an  
robh mise 'n am dhusgadh. Sheas e  
car greis a' sealtuinn an drasd 's a  
rithist air an dorus, agus chunnaic  
mi e uair no 'dha a' suathadh a shul.  
Mu dheireadh, chaislich e mi gu  
eaomhail, a' feoraich an robh mi 'n  
am dhusgadh. Fhregair mi e mar  
gu'm bithinn 'n am leth chodal.  
"Mo shoraidh leat," ars' esan, agus  
e a' sireadh mo laimhe anns an  
dorcha. "Nach feith thu ri d'  
bhraceas leinn," thuirt mi ris.  
"Tha mi 'saoilsinn," arsa Donncha,  
"gu 'r h-e is fearr dhomh sèapadh air  
falbh, oir sgainidh e mo chridhe, mo  
shoraidh fhagail aig do pharantan  
agus aig"—"Agus co aige, a Dhonn-  
chai?" arsa mise. "Agus agad  
fein," ars' esan. "Cha 'n e sin is  
fearr, a Dhonnchai," arsa mise; "gab-  
aidh sin a uile ar braceas le cheile,  
airson na h-uair mu dheireadh, agus  
an sin, gabaidh sinn ar cead de  
chach a cheile." Re na h-uime a  
shuidh sinn aig a' bhord, bha ar  
coultradh mu na laithean a dh'  
fhalbh, gle dhruidhteach. 'N uair a  
thug m' athair buidheachas, bha fios  
againn ciod a bha gu tighinn, agus  
thoisich sinn air sealltuinn an aodann-  
aibh a cheile. Dh' eirich Donncha,  
agus air dhuinn a luchdachadh le ar  
guidheachan cairdeil agus le ar  
ar beannachdan, phog e m' athair  
agus mi fein. Thionndaidh e mu 'n  
cuairt; ehite gu soilleir 'n a shuil,

gu 'n robh e ag ionndrainn cuid-eigin  
nach robh 's an lathair ach bha a  
chridhe cho lan 's nach b' urrainn e  
diog a radh. "C' àite am bheil  
Mairi?" arsa m' athair. Bha Mairi  
air chall. Rannsaich sinn gach cuil  
a's cuilidh 's an tigh, anns a' gharadh,  
agus an tighean n' an coiteirean, ach  
cha d' fhuaradh i. Mairi bhochd  
threigte, leointe, aonarach! Dh'  
fholuich si i fein fo sheann chraoibh  
iubhair a bha dluth do 'n tigh, far  
am faiceadh i cuspair a ceud ghaoil,  
agus annsachd a sul a' toirt cul a  
chinn rithe, gun i bhì air a faicinn a'  
taomadh a mach tuiltcan maoin-  
each a cridhe an deigh Dhonnchai.  
Mairi bhochd! Bu tric a chuala mi  
gu soilleir osna throm a cleibh, agus  
a chunnaic mi asuilean dearg le caoin-  
eadh; agus bu leoir e gu cridhe  
adamaint a leaghadh, am fiamh ghaire  
fann leis am biodh a h-aghaidh throm,  
mharbhanta a' lasadh suas, 'n uair a  
chluinneadh i aon air bith a' labh-  
airt gu speiseil mu Dhonncha.

Air feasgar an t-seathamh latha  
an deigh do Dhonncha tigh m' athar  
fhagail, rainige tigh-mor Ghlinneilich,  
a tha 'n a sheasamh air srath beag,  
boidheach, coillteach ann an sealladh  
an Iar-chuain agus Inne-Gall. Bha  
gach craobh, a's creag agus frith-  
rathad fhathasd gu soilleir 'n a  
chuimhne; agus cha 'n urrainnear  
faireachduinnean blath cridhe Dhonn-  
chai, mar a bha e 'tighinn dluth  
air tigh 'athar, a thuigsinn, ach a  
mhain le cridheachan rud-eigin co-  
ionann ri a chridhe fein. Dh' fhogh-  
luim e o dhuine a choinnich ris air  
an rathad, ach do nach d' rinn se e  
fein aithnichte, gu 'n robh 'athair  
fhathasd beo; ach nach d' fhuair e  
riamh an uachdar air call a mhic,  
airson an robh e ri sior chaidh gach  
latha; gu 'n robh a bhean agus a  
nighean straiceil, cruaidh-chridheach  
ris, neo-shuimcil mu 'thoil, agus a'  
deanamh laithean a shean aois

anabarrach mi-shona dha; gu'n d'  
fhogair iad an t-seann tuath agus na  
coiteirean as an oighreachd, agus gu'n  
robh an aiteachan air an lionadh le  
fairdean cumanta, graisgeil, ladarna  
na bain-tighearna, o nach robh e a'  
faotainn ach ro bheag de mhal, de  
urram, no de umhlachd.

## MUILEACH.

(Ri leantuinn.)

—o—

## DUAN CALLAINNE.

LE EOBHAN MAC-LACHAINN.

FONN.—“*Béinn Dòrain.*”

## URLAR.

'S i 'n nochd an oidhch' is buadhoir  
A dh'òrdaicheadh ;  
Diolaidh sinn na duain  
Mar is còir dhuinn.  
Tha bliadhn' ag imeachd bhainn,  
Bliadhn' tigh'n òirun à nuadh,  
'G inntreachadh le cuartachadh  
Ordamaid.  
'S i 'n nochd an oidhch' is dual duinn  
Bhi ròiceil ;  
An fhéisd ga cur a suas  
Air na bòrdaibh ;  
A' ghloin' a' dol mu 'n cuairt,  
'S fallain an stuth fuar,  
Rati an Taoibh-Tuath—  
Mac-an-Tòisich e,  
Cridhealas gun ghruaim  
Aig ar n-óg-fhearaibh ;  
Bannal thogadh fuaim  
Air na h-òrana,  
Fidheal ga cur suas—  
Inneal-ciùil nam buadh,  
'Sheinneadh na puirt luatha  
Bu cheòlmhoire.  
Guidhim dhuibh 's gach uair,  
Ailleas, tlachd, a's buaidh,—  
Cleachdainnean nan uaislean  
'Thug fòghlum dhuibh.  
Saoghal fada, buan ;  
Pàirt ur bliochd 's ur buar ;  
Fortan air ur sluaigh  
Fhad 's is beò iad.

## SIUBHAL.

O, seinnibh an ealaidh  
Romh 'n cabhagach sràonadh ;  
An ealaidh bheag ghrad-bhriathrach,  
Aigeannach, aotrom.  
Hùganaich chaitreamach,  
Inntinneach, aithghearr,  
A thogadh ar n-aighe  
Bho ghart-ghream an Fhaoillich.  
Challainn seo, Challainn sin,

Fheara mo ghaoil-sa !  
Buailibh am balla  
Le deannal nan gairdean !  
Sàr bhuillean sreallanta,  
Troma nan gallan,  
Bheir dìosgan a's fathrum  
Air darach nan taobhan,  
Gu neartmhor a' slachdraich  
Ri clachan an aolaich.  
Mhuinntir tha 's teach,  
Do an cleachadh bhi caomhail,  
Mo dhùrachd do 'r n-aitim  
Air faidead ur saoghail ;  
Aoibhneas a's aiteas,  
Gun òiginn, gun airce,  
'S gach ni mar is taitneiche,  
'S ait leam bhi saor dhuibh.  
Deadh bhcan-an-tighe,  
'S a companach flathail,  
Gu ma fad bhios iad maireann  
Gu mathas a sgaoileadh ;  
Sonas a's aiteas  
Bhi leanailt ri 'm macaibh ;  
Am Freasdail mar neart dhaibh,  
Bho ghlaicibh gach baoghail.

## URLAR.

Ma is math leibh misc leanailt  
Air an ealaidh seo mar thòisich,  
Gu 'n innis mi gu grad-bhriathrach,  
Cho athghoirid 's bu chòir dhomh,—  
'S i 'n nochd an oidhch' is aighirich  
A shoillsich réul á athar oirun,—  
'S i oidheche Choimhle, Challainn,  
Teachd na h-ath-bhliadhn'  
As a h-òige. [dhuinn  
Mar dh'innseas an luchd-eachdraidh  
An cleachdadh bha bho thòs  
Aig a' mhuintir a chaidh seachad,  
Mu an Challainn a bhi ròiceil ;  
Gach rìghcachd anns a' chruinne  
'N d' rinn an cinne-daonda tuineachadh,  
'S sulasach gach muirichinn  
Ga 'm furan thun nan bòrdaibh.  
'N uair théid sinn thun ar coimhearsnaich,  
G' a choimhead mar bu dòigh leinn,  
'S a cholla'nicheas sinn aitreamhan  
Le slachdarnaich nan cròmhíar,  
'S iad briathran fhir-am-tighe 'n sin :  
“ A mhaca nan sonn fathasach,  
A b' fhialaidh ri luchd-tathaich,  
Leam gur taitneach sibh ga m' fhebraich.  
A nuas, a bhean, thoir pailteas dhuinn—  
Biodh Flòiri bhàn ga sgapadh leat,  
Fear smearach miath nan ceapairean,  
Na 'chnapaidh air a' bhòrd dhuinn ;  
A nall am botal urramach,  
'S gu 'n òlamaid gu h-urranta,  
Deoch-slàinte nam fear furanach  
'S neo sgrubail 's an tigh-òsda.”

## SIUBHAL.

Cunrar oidheche na Callainn  
Gu caitreamach, mairneach,

Eireachdail, fearachail,—  
 Leanailt ri 'r dùthchas,—  
 Fùghantach, farasda,  
 Fialaidh gu sgapadh,  
 Biodh annlann gu taiceil  
 Air ceapairean dùmhail ;  
 Riaraichear Raiti,  
 Stuth miaghail na bracha ;  
 Biodh breisleach a dheataich  
 An claigeann gach cùirteir ;  
 Innsidh mi sgeula—  
 Cha bhreugan gun ghrund e—  
 Deanaibh rium éisdeachd,  
 Tha réusan ga 'gheulaidh.  
 A mhuintir na féile,  
 Gun cheasadh, gun éiginn,  
 A dhìolas a' bhannag  
 Do 'n fhear thig g' a h-ionnsaidh,  
 A chumas le àbhachd  
 Oidhch' àidh na bliadh'n-ùire,  
 Bidh cridhealas càrdeil,  
 A's fallaineachd nàdair,  
 A's piseach gu bràth,  
 Air an àlach gun chunntas.  
 Lionmhor mar rainich,  
 An stoc air gach baile,  
 Sliochd buan mar an darach  
 Bhios fallain le 'rùsg ;  
 Sonas a's mathas,  
 Na 'n còmhail 's gach rathad ;  
 'S biodh dùilean an athair  
 Ag gabhail dhiubh cùnntais.

## AN CRUN-LUATH.

Le foighidinn bhig fhathast  
 Bheir mi naidheachd dhut bho 'n chrùn-  
 luath,  
 Gu h-aithghearra mu 'n aitim sin  
 A chleachd a bhi cho gnùtha,  
 Leis 'n bu mhiann gu 'n spadadh iad  
 An eanchainn às do chlaigeann,  
 Na gu 'n riaraicheadh iad dad ort  
 De 'n phailteas tha 's na cùltean,  
 Ged bhiodh gob géur an acrais  
 Am farsuinneachd do ghruthain,  
 'S do mhionach beag ga 'chaguadh  
 Le bhi d' thrasgadh fad a dh-ùine.  
 A mhuintir sin, cha 'n aithne dhuibh  
 Na bhùineas do bhi ceanalta,  
 Gun eireachdas gun aithne  
 Ach ant shabaid a's don-ionnsaidh.  
 Cha chluinneadh tu dol seachad orr'  
 Ach toirm na cige-chaige,  
 Brisdeadh chuigeal mu na claignean  
 Agus cnapadaich nan rùdan.  
 'N uair thriallas iad bho 'n bhaile  
 Cha bhi breamas anns gach dùthaich,  
 Nach sin orra ga 'm far-fhuadach  
 Thar thalamh 'tha dhiubh dùmbach ;  
 Bidh driadfhortan na dunach orr'  
 A' h-uile taobh a chuirear iad.  
 An glumagan 's an rumaichean

Gu 'n tumar iad gu 'n stùlean.  
 Na logaidean 's na bodaich  
 Bhios ag cogadh ris a' mhuintir,  
 Gach tràchran agus glaistig  
 A ni tatraich anns an oidhche,  
 Bidh iorraghiullaich, a's famhairean,  
 A's uamh-bheistean, ag comhartaich,  
 Gach ùraisg agus omharlair  
 A's amharra ni raoiceil.  
 Thig siod orra gu ladarna  
 Ga 'n slaodadh às na lapaichean,  
 Gu 'n eaglachadh gu bagarrach  
 Le slachdraich a bhios oilteil.  
 A nise bho 'n a dh' aithris mi  
 Na rannan mar b' eol domh,  
 Air m' fhallainn gur h-e 'n ceanal dhut  
 Mo bhannag chur air dòigh dhomh ;  
 Gu 'n bhuaicheadh mi gu deimhin ort  
 An tuarasdal a ghealladh leat—  
 Goinn fhuar de stuth na mearaichinn  
 A baraille na Tòiseachd.

—o—

## IAIN AN FHAMHAIR.

Ri linn Rìgh Artair nam buadh  
 bha tuathanach còir an Cinntire an  
 Sasonn, an siorramachd *Chornwall*,  
 aig nach robh ach aon-mhac, agus 's  
 e Iain a b' ainm dha. Bha Iain na  
 bhachan ro fhearail. B' e 'thoil-  
 inntinn a bhi 'g éisdeachd 's a léugh-  
 adh sgialachdan air buidsichean, 's  
 air draoidhean, 's air famhairean,  
 agus air sìthichean ; agus cha 'n  
 iarradh e de shòlas ach a bhi cumail  
 cluaise ri 'athair ag aithris mu  
 éuchdan nan cuiridhnean calma—  
 Ridirean a' Bhuirid-Chruinn aig Rìgh  
 Artair.

An uair a chuirteadh Iain do 'n  
 fhìreach a bhuaichleachd nam bò  
 's nan caorach, bhitheadh e, a chum-  
 ail 'fhadail dheth fhein, a' tarrainn  
 bhàr a's séisidh dhaingneach, agus  
 a' dealbhadh na 'inntinn mar a chios-  
 naicheadh 's mar a ghabhadh e fàth  
 air nàmhaid. Cleasachd cloinne-  
 bige cha b' fhiù leis ; agus b' ainmic  
 e a fhuair a' chuid a b' fhèarr dheth  
 's a' ghleachd. Bha e cho deas,  
 seòlta, 's ged a thuiteadh air uair gu  
 'n tachradh a sheise air, gu 'n robh  
 buaidh ag éirigh leis anns gach  
 cinnseal.

Ann an àm ud bha famhair mòr a' fuireach an Cruaich-Mhicheil an *Cornwall*—béinn a tha mach 's a' chuan astar math bho thìr. Bha e ochd troidhean diag air àirde agus naoidh air liad, agus ùrla cho déis-inneach, fiadhaich 's gu'n robh e na chulaidh-eagail dono coimhearsnaich. Bha e fuireach an uamha dhuibh dhorrha am fas-mhullach na beinne; agus bu nòs da coiseachd romh 'n mhuir gu tìr air tòir cobhartaich. Cha luaithe chitheadh e tighin air faireamh, na theicheadh an sluagh le 'm beatha às na tighean. An uair a dh'itheadh e sheachd sàth de mhairt-fheoil agus de mhuic-fheoil, thilgeadh e leth-dusan damh air a mhuin, agus a thrì urad sin de mhucan agus de chaoraich, cheangladh e air a bhac-stic, agus thrialladh e dhachaidh do 'n uamha. Is e seo a bu bhéus da fad bhliadhnaichean; agus mur do chrean crìochan *Chornwall* air a chuid chreach! Mu dheireadh chuir Iain gu cruadalach roimhe cur às da.

Togar air, ma ta, le dùdaich, le sluasaid, le piocaid, agus le crùisgein; agus an toiseach na h-oidheche faide geamhraidh snàmar a null do Chruaich-Mhicheil, Chaidh e gun mhoille an dàil oibre, agus cian romh latha chladhaich e toll fichead troidh air doimhneachd le a dhìol leòid. Dhùin e bial an tuill le crèubhaich agus le soplach, agus chrath e sgiotan ùrach air uachdar sin gus am famhair a chur às 'umhail. An sin shéid e dhùdach fhein le sgairt cho mór, onfhach 's gu 'n do dhùisg e às a shuain am famhair. Thàinig e air 'imeachd an rathad a bha Iain 's ghlaodh e le fuaim tàirneanaich: "A pheasain bheadaidh, bidh daor an ceannach agad air mise a dhùsgadh. Cuiridh mi air a' ghriosaich thu 's bidh tu agam gu m'bhraicmlias." Gun tuilleadh bhriathran thugar sith g' a ionnsuidh 's

tuítear na ghleog an comhair a chinn 's an toll le saidse cho mór 's gu 'n do luaisg e bhéinn? "O hó, Ghoistidh," ars' Iain 's e coimhead sìos do 'n toll, "an e gu 'n d' ràinig thu 'nt ìochdar mar thà! Cìod is gléus do d' stamaig? An beil dad idir ann a dh' fhoghnas dhut gu d' bhraicmbias air a' mhaduinn fhuair seo, gun Iain bochd a ròisteadh?"

Thug am famhair glideachadh air fhein gu éirigh, ach bhuail Iain a' phiocaid air am mullach a' chinn agus mharbh e dh' aon bhéum e. Gun mhoille, gun dàil, thill Iain air ais a thoirt furtachd dh' a cháirdean le sgial-bàis an fhamhair.

An uair a chuala triathan *Chornwall* mu 'n éuchd seo, chuir iad fios air Iain, agus le aon ghuth thuir iad gur h-e Iain-an-Fhamhair a bhiodh mar ainm air bho 'n uair sin; agus thug iad claidheamh dha, agus crios-guailne, agus sgrìbh iad air, an litrichean-òir:

*Is mìs' Iain Còrnach an sàr-chuiridh,  
Mharbh mi Cormoran le buille.*

Chualas mu 'n éuchd seo rinn Iain, 's cha b' fhada h-uige, anns gach cèrna dh' àirde-niar Shasann; agus bhòidich famhair a bha 'n sin do 'm b' ainm an Buamastair-Sean, a bhi dìoghailte 's Iain ma bha e gu bràth an dàn da fhaotainn na ghlacan.

Bha 'm famhair seo fuireach an caisteal-gheasan ann an coillidh lethoirich. Mu cheithir mìosan an deaghaidh bàs Chormorain, thàinig air Iain, air a thurus do Chuimridh, dol romh 'n choillidh seo; leis an sgìos, rinn e suidhe a leigeil analach aig taobh tobair àluinn, 's tuítear na shuain-chadail.

Ann a' cheart àm sin thàinig am famhair thun an tobair a dh-iarraidh uisge. Rinn an sgrìbheadh a bh' air a' chrios-ghuailne Iain a Lhrath; agus is e bh' ann gu 'n do thog am famhair gu socrach air a mhuin e g'



a thoirt leis do 'n chaisteal. A' triall dhaibh romh dhlùths na coille dhùisg fuaim nan duilleag e, agus bha e an cruaidh-staid gu leòir an uair a fhuair e e fhein an crògan an fhamhair. Ach cha bu dad idir e làmh ris an eagal a ghabh e an uair a ràinig iad an caisteal—bha 'nt ùrlar lom-lan de chlaiginn 's de chnaimhean sluaigh.

Thug am famhair a's tigh do sheòmar mór e anns an robh cridheachan, a's lamhan, a's casan, a's cinn nan daoine bh' iar an ùr-mharbhadh; agus thuirt e ris, le braoisg sgreamhail, gur cridheachan dhaoine dh' annlann air pheubar 's air fhònn-géur, lòn-bidh bu mhilse leis a gheobhadh e; agus cuideachd, gu 'n robh a shannt air ròic a bhi aige air a chridhe-san. Gun tuilleadh seanchuis, ghlais e Iain 's ant sheòmar, agus dh' fhalbh e dh' iarraidh famhair eile bha fuireach 's a' choillidh chiadna gu bhi comaith ris.

An uair a bha esan air falbh, ghoir gach cèarna de 'n chaisteal le sgrìachail, a's gearan, a's glaothaich a bha oillteil; agus an uair a thàinig balbhaidh air sin, chual Iain guth cianail a' toirt na caismeachd seo dha fhein:—

Teich, a choigrich thréin gun dàil—  
Bidh am Buamastair mu d' bhàs,  
Bheir e leis ant athach bréun—  
Béist is ascaoin' na e fhein.  
Theid do riasladh cian gu goirt,  
'S do chur gu bàs gun iochd, gun toirt.  
Fàg, a choigrich thréin, an dùn—  
'S cobhartach thu, laoich, do 'n tràth.

Theab an sanas seo cridhe Iain a chur às a chochull. Thug e léum thun na h-uinneige, 's faicear an dà ghòsganach ud a' tighin an achlais-ean a chéile. Bha 'n uinneag dìreach os cionn geataichean a' chaisteil. "Nise," ars' Iain, "cha 'n 'eil ann domh ach bàs no beatha cia dhiubh."

Thuit gu 'n robh dà theadhair 's ant sheòmar, agus chuir Iain mialaire agus lùb-ruith air ceann gach teadh-rach. An uair a bha na famhairean

a' tighin romh na còmhlach-ean-iaruinn thilg Iain na teadhraichean thair an cinn agus cheangail e iad gu gramail ris an spàr. An sin tharrainn a's tharrainn e le 'uile neart gus an robh iad an ìmbis a bhi tachdte. An uair a chunnaic e gu 'n robh iad le chéile dùbh-ghorm 's an aodunn, 's gu 'n chaill iad an clith, tharrainn e chlaidheamh às an truail, agus theirinn e air an teadhair, agus sgud e na cinn de na famhairean: mar seo theasraig e e fhein bho 'n bhàs a bha iadsan ag cumadh ris.

An sin rùraich Iain bùilisean a' Bluamastair, agus fhuair e pacan-iuchraichean anna, agus ghabh e air ais do 'n chaisteal. Cha d' fhàg e cùil no cial gun siubhal gu mean, agus fhuair ann triùir bhaintighearnan an crochadh air fhalt 's iad an ìmbis fannachadh. Dh' innis iad dha fàth am pianaidh—mharbh na famhairean na daoine aca, agus bho 'n nach itheadh iadsan am fèidil 's e fannachadh am bàs a shònruicheadh dhaibh.

"A bhaintighearnan," ars' Iain, "chuir misc às do 'n uilebheist agus do 'n daoidh a bhràthair; agus an éiric gach droch-dhiòl a's dòruinn a dh' fhuilig sibhse, bheir mi dhuibh an caisteal seo agus gach ulaidh a th' ann." An sin liubhair e gu suairce dhaibh iuchraichean a' chaisteil, agus thriall e air a thurus do Chuimridh.

*Eadar. le ABRACH.*

—o—

LWINNEAG,

AIR DHOMH DEOCH DE DHROCH UISGE  
'FHAOTAINN.

SEISD.—*O hi-ri, ho raill ó,  
Raill ó, ho raill ó;  
O hi-ri, ho raill ó,  
Mo chrùlthe trom, 's cha neònach.*

'S e 'chuir mis' a dheanamh duain.  
'Mhead' 's a chuireadh orm de ghruaim,  
Leis an deoch de uisge ruadh  
A fhuair mi an Hanòbhar.

*O hi-ri, &c.*

'S ainneamh 'chaochail sruth os cionn  
A' chlabair a bha ann an grunn  
Na h-aibhne a bha ruith gun sunnd  
Le bùrn nach tugadh solas.

O hi-ri, &c.

Coma leam au t-uisge glas,  
Coma leam a dhreach 's a bhlas,  
'S mor gu 'm b' fhearr ua feadain bhras  
A thig bho chais nam mor-bheann!

O hi-ri, &c.

Cha robh fionnarachd ann riamh  
Mar bha 'n sruthanan nan sliabh,  
'Chuireadh fallaineachd an cìabh  
Gach iotmhor a ni ol asd'.

O hi-ri, &c.

'S i mo ruu-sa tir nam beann—  
Abhainn fhior-uisg' anns gach gleann;  
Torman biun aig mìle allt,  
'S iad mar bhean-bainns' an ordugh!

O hi-ri, &c.

Comhdach min-fheoir air gach bruaich,  
Laist' le ròsan 's bòiche snuadh;  
'S gur h-ìochslainteach a sruthain fhuar,  
Nach cruadhaich a' ghaoth-reoite.

O hi-ri, &c.

A thir an fhior-uisg', 'thir mo chrìdh,  
'S beag an t-ìoghnadh ged a bhiodh  
An ròs 's an lili a' cur strìth  
An gruaidhean mìne t-oigrìdh!

O hi-ri, &c.

'S neartmhor t-osag leam, 's is ur,  
Ag eirigh luchdaichte le tuis,  
'N uair tha ghrian ag ol an druchd  
Bho d' thrusgan fìrre, boidheach.

O hi-ri, &c.

Cha' b' ìoghnadh Deorsa 'bhi an diomb  
Ris an òg d' an d' thug thu run;  
Bu tu 'n ncamhnaid ann a chrùn,  
A's cha' b' i duthaich oige.

O hi-ri, &c.

'S ged tha mis' an so air chnairt,  
Tha 'n *Gleann-Comhann* eutrom luath;  
'S 'n uair a theid a siuil a suas,  
'S ann tuath a ni seoladh.

O hi-ri, &c.

'S 'n uair ruigeas mise tir an aigh,  
Tir mo dhàimh, a's luchd mo ghraidh,  
Nàille! theid mi fhein gum dail,  
A dh-ol mo shàth á Lòchaidh!

O hi-ri, &c.

MAIRI NIC-EALLAIR.

Harburg, Hanòbhar,  
Meadhon an Fhogh., 1866.

## COMHRADH NAN CNOC.

(*Bho 'n Teachdair Ghaidhealach.*)

FIONNLADH PIOBAIRE, AGUS PARA  
MOR, AN OIHCHE MU 'N D' PHAG  
IAD GLASCHU.

FION.—So! so! a Pharuig, tha'n  
t-am dhuinn cadal. Tha *Mhaighdeann-  
Mhorairneach* a' falbh gu math moch.  
Chunnaic mi fhein an sgiobair.

PAR.—Gruagach mo ghraidh cha  
b' e sin ach a h-abhaist; te na moch-  
eiridh! Ach ged a ghluaiseadh i  
fhein, 's a h-upraid m' am blais an  
t-eun an t-uisge, 's e Paruig nach  
biodh diombach; is fhad an oidhche  
gu latha gus am fag mi 'n t-uamhas  
aite so.

FIONN.—Cha 'n uilear dhuinn a  
bhi air ar cois aig ceud ghairm a'  
choilich.

PAR.—Sin a' ghairm shurdail nach  
cuir air do chois 's an aite so thu. B'  
e bhi cur an uain do charn an  
t-sionnaich, coileach a chur do  
Ghlaschu. Ged is iomadh cailleach  
mhor, laidir a tha 's an duthaich againn,  
a' trusadh uibheana's chearcan, airson  
an cur do Ghlaschu, cha chuala mi  
goc circe, guu ghuth air gairm coil-  
ich o'n thainig mi ann. Ach nach  
coma co dhiubh, fhad 's a tha 'n duine  
truagh ud a' muigh air a' chabhsair, a'  
spaisdearachd 's a' glaudhaich fad na  
h-oidhche. An cluinn thu 'u drast  
e? Gu dearbh a fhleasgaich, mar  
thuir am mada-ruadh ris an fheann-  
aig, "Cha toir do cheol á cuid-  
eachd thu." Cha 'n eil do ghuth  
ach reasgach, agus cha 'n nar dhuit;  
cha 'n iongantach thu bhi sgith de 'n  
chabhsair; agus gu dearbh tha mi  
fein ann. Tha mi co bruite sgith an  
nochd fein 's ged a bhithinn a' siubh-  
al a' mhonaidh fad seachdain.

FIONN.—Cha d' rinn mi fhein  
moran coiseachd an diugh; bha  
eagal orm, gu 'n caillinn mo rathad,  
agus cha do leig mi 'n t-each-odhar  
as mo shealladh fad an latha, am fad

's a bha mi 'ceannach trealaich bheaga do 'n teaghlach.

PAR.—Cha b' e sin domhs' e. Cha deachaidh stad air mo chois. Cha bhi mi 'n Glaschu an da la so a rithist; agus thar leam gun 'm faicinn na b' fhiach 'fhaicinn ann. An saoil thu, a mhic cridhe, nach robh mis' an diugh air tòradh. Bha mi 'n sud a' staraineachd o aite gu h-aite gus an an d' fhuair mi mi fein ann an luchuirtibh a' *Cholaisde*, aite cianail, samhach, far nach do thachair duine orm, gus na bhuaile an t-uaireadair inor, agus an sin thoisich dramdan de chlag beag a bha fodha. Ann am prioba na sul, bhruchd sgaoth a mach an sud 's an so de sgoileirean le 'n tonnagan ruadha, mar gu 'm faiceadh tu tom sheangan anns an sathadh tu do bhata. Tachraidh na daoine ged nach tachair na cnuic. Co 'thainig orm an so ach Calum og. Mac an athar, 's e rinn an caoimheas rium. Leig e 'ris domh iongantais an aite. Chunnaic mi 'n sud barrachd leabhraichean na shaoil leam a bhi air aghaidh an t-saoghail. An uair a rainig sinn an t-sraid, faicear an torrath a' tighinn a nuas 'n a aon mheall dubh; an carbad mor fein anns an robh an giulan, mar gu 'm biodh cnap soithich ann, 's a beul foidhpe; ach an uair a theann e oirnn 's ann an sin a bha 'n riomhadh! Bha an carbad fein air a chomhdachadh le sar eudach dubh; oir de shioda geal mu 'thimchioll; bara-bhìdein ard air gach oisinn, le cnaip òir os an cionn; stiallan fada de riobainean sìoda crochta riutha; agus mar shuaicheantas broin agus bais, dealbhan chlaigeann agus chnamh air a' tarruing air fiamh an òir air gach taobh dheth. Agus cha 'n fhoghnadh sin, marbhaig orra! ach na h-eich fein, na bruidean bochda, 's mairg a dheanadh amadain diubh—bha iad an sud agus brat air a' h-uile fear dhiubh, agus bad

de dh-itean dubha 'n a cheann. An saoil thu an robh 'g a chaoidh, ach aon seisear. Bha iad so a' falbh ro 'n ghiulan; curraichdean maola, dubha air an scrogadh mu mhullach an cinn; sgonn de bhata goirid ann an laimh gach fir dhiubh; agus iad a' coiseachd, na daoine truagha, gu tursach, trom, le 'n suilibh ri lar mar gu 'm biodh an cridhe gu sgaineadh. "Mo thruaighe," a deir mise ri Calum, "'s iad so cairdean an fhir nach maireann." "Cia air bith" ars' esan "mar tha sin, tha latha math acasan an diugh, air a shailtibh. Ach leanamaid iad do 'n Chladh, agus chi thu 'n sin deireadh a' ghnothaich."

FIONN.—An ann do 'n Eaglais mhoir a chaidh iad? Nach bochd nach robh mise leat, 's gun do gheall mi do Lachlann nan ceistean dol g' a h-amharc.

PAR.—Mata, is fiach i a faicinn: ach b' e sud ait' an uamhais. An eaglais fein na h-aon mheall mor, glas; uamhachan eagalach le dorsaibh meirgeach, iaruin a stigh foidhpe, agus iad lan, mar dh' innse dhomhsa, de dhaoine marbha. Bha 'n cladh so co farsuing ri dail a' gharbhain, agus leachdan lighe co dlù air a cheile, 's gur gann a gheibh an iunnagach fein a ceann a thogail 'n am measg. An saoil thu, ged a b' e 'n latha geal a bh' ann, nach robh sgath orm; bha fuaim co fas aig a' h-uile ni. Ma dheireadh 's ma dhiu, thainig an torrath; ma bha e fada gun tighinn cha robh e fada dol seachad. Bha 'n uaigh reidh, glan, agus an t-urram dhasan air cul shuasaid a bha 'cur a stigh na h-urach. Is fad o 'n chuala mi, "So mar theid na h-eich do 'n mhùileann, sud mar thig iad as." Air falbh ghabh 'a h-uile carbad diubh sìos an t-sraid, 'n an deann ruith. Chitheadh tu 'n carbad mor fein, 'n a ghabard luidneach, mar bha e, 's an turamaich sìos le cach; na claignn agus na cnamhan mar gu 'n leumadh iad

anns na speuraibh; agus cha 'n e sin uile, ach luchd nan curraichdean maola, a ghraisd! bu mhis' am burraidh bochd, a bha 'gabhail truais diubh; co a bh' anna achluchd-tuarasdail. Co ach iadsan! 'n an deann ruith a sios an t-sraid, co aoibhinn, aighearach 's ged a bhiodh iad air banais. Stad thusa gus am faic mise Lachann nan Ceistean; tha mi air mo bhodhradh leis; chachluinn-ear aige ach am fasan Gallda, biodh daoine beo no marbh; ach ma tha e 'n dan dhomhs' fhaicinn, cuiridh mi 'ghlas-ghuib air an deigh na chum-aic mi 'n dingh.

FIONN.—Tha Lachann gle fhada 's a' bheachd sin, agus cha 'n fheudar 'aicheadh nach robh moran eireachdais 's an doigh thorraidh a dh' aiumich thu.

PAR.—Eireachdas, an d' thubhairt thu? Gnothach co mi-chiatach 's a chunnaic mi riamh; an saoil thu na 'm bitheamaid a' dol leat fein do 'n Chill, am b' eireachdas e a chuireadh onoir ort, brat-mairbh a chur air an each bhan agad, agus bad fraoich, no dos do itean dubha a chur 'n a mhuinge? Tog dheth.

FIONN.—Tha na cleachdan sin tlachdmhor, no mi-chiatach a reir gnaht na duthcha 's an cleachdar iad. Chunnaic mise la auns nach bith-eadh torradh eireachdail 'n ar duthaich fhein gun cheol na pioba; ni ma dh' fhaoitde, 'chuireadh uiread sgreimh air Gall no air Sasumach, 's a chuir na chunnaic thus' an diugh, ort fein.

PAR.—Is e sin iadsan a bhi gun tuigse; agus a bhi gnn chridhe. Tha 'phiob na nis a' dol á cleachdadh air na co-dhailibh sin, agus theagamh gu bheil sin co maith; ach cha chuala mi riamh *Baile Dhuneid-eann* agad fein, le nuallan tiomhaidh, 's tu falbh air ceann na cuideachda do 'n Chill, nach d' thainig tiomadh air mo chridhe, agus deoir air mo shuilibh.

FIONN.—Tha cheart phort sin fein tiomhaidh ni 's leoir, agus chunnaic thusa latha a chluichinn e co maith ris gach dara fear; ach an cluinn thu mi a Ghoistidh, 's e an ni a tha Lachann agus am ministear fein a' ciallachadh 'n uair tha iad 'g ar n-earalachadh gus na fasain Ghallda a leantuinn, gu 'n gnathaicheamaid an riaghailt agus an stuannachd, agus maraon an t-sambchair leis a' bheil iad a' dol mu 'thimchioll.

PAR.—Tuigidh mi sin. Gu dearbh bha 'chuid sin de 'n ghnathach mar bu choir dha a bhi. Bha 'n uaigh ann an sud gu h-ullamh, reidh. Cha chluinneadh tu focal ard aig fear seach fear; cha robh connasachadh m' an cheart leaba, mar is tric a thachras 's an duthaich againne. Cha robh iad a' seanachas thall 's a bhos mu ghnothaichibh faoine; cha 'n fhacas fianh ghair air gtuais; agus cha do charaich duine o 'n uaigh gus an robh gach ui seachad.

FIONN.—Nach robh eireachdas an sin, seach mar tha sinne air uairibh a' faicinn?

PAR.—Gu deimhin thaitinn sin rium gu h-anabarrach, ged bu sluar-ach leam gach spailpeanachd eile a bh' ann. B' fhearr leam bhi air mo ghiulan do 'n Chill air a' charbad bheithe, air guailnibh mo luchd-duthcha, na sa charbad is riomhaich' a dh' fhalbh riamh air cuibhlichibh; agus bu taituiche leam aon deur a shileadh mo choimbearsnaich air m' fhoid na ged bhiodh na miltean de 'n chomunn chealgach ud air thuarasdal 'g am chaidh.

FIONN.—Thachair e dhomh. Is dona 'flreagras cealg agus morchuis aig an uaigh. Ach inuis so dhomh a Pharuig, cionnas a chord an Eaglais mhor riut? Co dhiubh is briagha i no cach?

PAR.—Chuir thu ceist air Paruig. Bha e co furasda dhomhsa innsadh dhuit co 'n reul is aillidh 's an iar-

mailt, a's innse dhuit co an eaglais is rionhaiche 's a' bhaile so. Tha de dh-eaglaisean ann, na dheanadh baile mor iad fein, agus tha gach aon diubh eireachdail ni's leoir; ach air a shon sin uile, is ann a tha i sud, mar a' ghealach am measg nan reul. Tha te bheag bhinneach, eile lamh rithe nach deanadh tigh-seisein d' i. Tha mis' ag radh riut gu bheil cneasdachd direach 'n a gnuis. Tha uiread eadar - dhealachaidh eadar i fein, agus na h-eaglaisean ura, gogaideach a tha iad a nis a' togail, 's a tha eadar seana mhinisteir aosda, dreachmhor, le 'shuilibh tla, le chiabh-aibh liath, agus sgaomaire de shearmonaich og, a tha fo bharrachd speis da fein, na fo iomaguin mu dhaoin' eile. Ach 's i mo bharail fein gu bheil tuile's a choir de eaglaisean ann.

FIONN.—Cha 'n urrainn sin a bhi.

PAR.—Is urrainn. Cha tachair dithis ort a tha dol do 'n aon eaglais; agus nach cluinn thu 'n t-aon chonn-suchadh truagh aca m'an aidmheil ud, agus m'an aidmheil ud eile, a's a' h-uile fear co fada 'n a bheachd fein ris an fhear eile.

FIONN.—Tha leithid sin ann; ach tha dochas agam gu bheil iad am bitheantas a' togail air an aon steidh ged tha eadar-dhealachadh baralach eadar riu an cuid a nithe. Cha 'n 'eil connasachadh de 'n t-seorsa sin 'n ar measg-ue, ach tha ni co mi-chiatach ann; daoine 'their riut gu bheil iad de chreideamh an athraichean, de chreideamh a' mhinisteir, an t-sagairt, no an caspuig, nach urrainn innseadh cionnas, no c' arson.

PAR.—Tha an leithide sin ann; agus tha e 'n a dhearbhadh nach 'eil creideamh ceart aca. Far nach 'eil meas air an fhearann, cha bhi fothra-rais mu na crìochan. Ach an creid thusa na cluama mis an diugh, gu bheil corr a's da fhlichead mile anns a' bhaile so nach 'eil a' dol do eaglais eadar da cheann na bliadhna.

FIONN.—Tha mi 'creideinn gu bheil moran ann gu dearbh a tha gle shuar-ach mu na gnothaichean sin; ach air a shon sin, is iomad fear, mo thruagh! nach 'eil a' dol do 'n eaglais, a chionn nach 'eil aige de 'n t-saoghial na dhìolas airson aite-suidhe. Cha 'n ionann agus sinne. Cha 'n fhaigh daoine 's an aite so an t-misge fein gun a cheannach.

PAR.—Mata, cha 'n e sin duime e. Na 'm biodh a' h-uile goireas eile mar an t-uisge, bha sinn sona dheth. Ach mur urrainn doibh dioladh airson aite-suidhe 's an eaglais 's an aite so, is urrainn doibh do reir coslais dioladh air son an oil. Chunn-aic mi 'nochd fein, air sraidean Ghlaschu, barrachd grainealachd agus mi-riaghailt na 'chunnaic mi rianh am dhuthaich. Ciod a their thu ris a so a nis? Ach gheibheadh tusa leisgeul dhoibh ged a spadadh iad Mairi agad fa chomhair do shul.

FIONN.—Marbhaig air an olc! cha tilleadh bean mo ghradh sin air neach sam bith. Ach a ghoistidh, ge nach gabh mis' an leisgeul, anns a' chas sin, cuimhnich thusa an sluagh anabarrach a tha ann an Glaschu. An saoil thu na 'm biodh a' h-uile baile beag, mosach a th' againne air feadh na Gaidhealtachd an ceann a cheile, nach iomad mi-riagh-ailt a chitheadh tu? Cha 'n e gu bheil iad glan fhalamh dheth mar tha. Tha daoine gle shìobhalt fhad 's nach 'eil iad a' tighinn trasd air a cheile, is cha tugainn buidheachas doibh. Nach samhach na caoirich fein ag ionaltradh am fad's a tha farsuingeachd an t-sleibh aca; ach dunhlaich a stigh do 'n fhang iad, agus faic mar dh'eireas iad air a cheile: is ceart mar sin na daoine.

PAR.—Sin thu rithist. Cha dean mise bealach nach duin thusa. Ge olc 's a' bhaile-mhor iad, a' bheil iad moran ni's fearr air an duthaich? A' bheil cuimhn' agad co liugha

ait' s an do dhiult iad cuid na h-oidhche dhuinn? An cuimhne leat an trusdar cailidh a dh' iarr orm mo phathadh a thoirt do 'n tobar, agus a' chuinneag lan aice 'n a laimh? Seall mar theab iad an cleoca sgarlaid sin, a th' agad mar gu 'm biodh seun ann fo d' cheann a' h-uile h-oidhche, a ghoid nait. Ma 's iad riobainean do phioba, nach do ghoid iad? An cuimhne leat idir mar bha iad a' crannadh nan dorsan, 's nan uinneagan a' h-uile h-oidhche mar gu 'm biodh eagal orra gu 'n tigheadh na Frangaich fo latha, ged a bha mada mor, grannd ac' air slabhruidh aig ceann an tighe, le craos air a' bheist a chuireadh eagal air Ailean-nan-con fein, ge gaolach mu na coin e. Bi thus' a' bruidhinn, ach m' eudail an duthaich far an coidheas an oidhche no an latha; agus an an gabhail mu thanh, far an suarach co dhiu a tha 'n crann air a' chomhla bhreicte no nach 'eil.

FIONN.—Mata, 's priseil sin fein, tha mi 'g aideachadh.

PAR.—Dh' aidich thu mn dheireadh e, a's cha b' ann le d' dheoin—gu dearbh—gu dearbh is tusa 'sheasas na Gaill!

FIONN.—Dh' aidich mi 'n fhad ud, ach air a shon sin cha 'n aidich mi 'm feasd, nach 'eil moran, moran de dhaoine fiachail, cneasd agus ceanalt' air a' Ghalldachd. Nach b' eireachdail an co' thional a chunnaic thu air an t-sabaid fa dheireadh, agus darireadh bu bhlasd an t-searmoin a fhuair sinn.

PAR.—Tha na daoine tlachdmhor gu leoir, ach arson na searmoin—

FIONN.—Nach do thaitinn i riut? Tuigidh na Gaidheil a nis o gach aite beagan de 'n Bheurla. Tuigidh tus' i, dh' aon chuid.

PAR.—Cha tuig, Fhionnlaidh, agus is dithis duinn sin, thu fhein, agus mise; ged a bha sinn air a' mhach-air, cha ruig sinn a leas moit a chur

as ar Beurla, mar a ni a' h-uile peasan a chuir a chas air cabhsair. An saoil thu ged a tha gabhail an rathaid mhoir againn, an tuig sinn searmoin; agus a dh-innse na firinn, cha do choinnich a' Bheurla sin riamh mi fathasd a dhrugh air mo chridhe. Tha i maith gu leoir ann an gnoth-aichibh, ach tha 'n tubaist oirre 's a' chrannaig. Ach o'n thainig sinn air an t-seanachas, nach don' an ceartas a tha sinn a' faotainn a mach air a' Ghalldachd, nach 'eil iad a' toirt duinn teagasg 's a' chanain a thuigeas sinn. Is ard, ladarna a labhras na Gaill mur faigh iad Beurla againn, ach feuch co bheir Gaidhlig dhuinne, 'n uair theid sinn a mach?

FIONN.—Cha 'n ionann idir an da ghnothach d' a cheile; ach gun an seanachas a leantuinn ni 's faide, a' bheil iomradh idir agad air an tuath chneasd a chunnaic sinn, a' h-uile fear dhiubh mar mhinisteir 'n a theaghlach, co ciallach, stolda, nach ceadaicheadh facal ard no ole sam bith m' an timchioll? An do leig thu air di-chuimhn' an duine beannaichte sin, *Mr. Ponton*, a thug dhuit an leabhar math sin a th' agad air do shiubhal; agus a liugha earail agus comhairle mhath a thug e ort an fad 's a bha thu 'n a theaghlach? C' ait' am faigheadh tu a leithid ad dhuthaich?

PAR.—Tha iad ann, agus tha dochas agam gur aun an lionmhoir-eachd a bhios iad a' dol. Bha esan 'n a dhune cneasd, gu dearbh; b' fhearr lean mo shaothair a thoirt dha air a leth-luach, na do dhaoiu' eile air an lan thuarasdal. Mo bheannachd 'n a chuid, 's na chuideachd!

FIONN.—Mar sin. 'S mi tha 'n a chomain; ma chuireas mi duine-cloinne am feasd gu Galldachd, 's ann 'n a rathad a stiuras mi iad. Na paisdean bochda, 's ciginn doibh a bhi as mo shealladh uair no uair-

eigin. Thainig sinn air a cheile a nis a ghoistidh. Tha uainn a bhi 'cadal. Oidhche mhath dhuit!

PAR.—Mar sin duitse, fhir mo chridhe. I. M'L.

—o—  
BLAR SHUNADAIL.

(O'n aireamh mu dheireadh:)

Le sruth a's gaoth a nis 'n am fabhar,  
Chuartaich iad a' Mhaol gun fhardal,  
Gu cladach an taoibh mu thuath dhi.  
Bha 'n fhaireg ciuin 's a' ghaoth gun  
bhruailean. [ain,  
Chunn' iad Dun-sgèitheag's Dun-a-chlach-  
'S gach port a's uig an fad an astair  
'S an cuir birlinn a saidh air fad ua  
Learga, —

Ged nach do mheudaich sud an earbsa, —  
Bhi coimeas nam fear a b' fhearr a bh' aca  
Ri calmaich nan culaidhean breaca.  
A chunnaic iad air feadh nan achadh.  
'S cuid eil' air bruthaichean 's an glacan  
A' trusadh chaorach thun nan cròidhean,  
'S an crodh aig buachaillean 's aig oighean  
'G an iomain, gu h-eadradh, do bhuaitean;  
Na minn a' nureag air ua chuaintean;  
Eoin na mara 'n cuisle an tràghaidh,  
A' glacadh nan iasg meanbh gun aireamh;  
Faoileann a' chneis ghil gun smal  
Ag itealaich, a' teachd 's a' dol,  
No 'snamh nan tonnan corrach, barra-  
gheal, —

Stuadhan fuaimneach na fairge; [airt;  
Gaoth o'n iar a' coinneachadh sruth rabh-  
Greann chaoireach bàthaidh a' cathadh,  
A chuir ua coimhich bhorb an iomagain,  
A' teicheadh le luath 's sheol's le iomram,  
Do Loch-an-Tairbeart fasga'ch, sabhailt,  
Is minig a thug fois do 'n anra'ch.  
Thuir Rurach, 's e'g eirigh, "A dhaoin  
uaisle,

Tha mi searbh d' an luirich fhuair so;  
Tilgibh i an grund a' bhàta,  
Gus an seas mi mar a b' abhaist."

GARGAN. — "Tha sin barrachd 's is fiach  
t' anail,  
Far a bheil thu 'nochd air t' aineol."  
Cha b' fhada dhaibh mar so a' labhairt,  
'N uair thainig freiceadain a' chala,  
'S dithist air ceann na cuideachd,  
Colla Mac-Dhomhnuill nam buillean,  
Bho Chruach Chòrr-airidh an Ile,  
'S an fear eile de Ghaidheil Chinntire,  
Eachunn Mac Aonghais mhoir a' Chlach-  
ain,  
Laoch a chaidh ainm fad' air astar;  
Theireadh cach ris,  
Fear a bu traise de na Niallaich!  
'N uair leag na h-iasgairean an acair,

Thuir e, mar so, am beagan fhacal:  
"Co sibh? Thugaibh sgeul gun dail,  
'S brìgh bhur turuis gu tìr Mhic-Dhomh-  
nuill;

So comhla 's iuchair Chinntire;  
'S e 'n t-ordugh gu 'n innis na thig 's na  
theid

An duthaich 's an cinneadh.  
Chuireadh siune mar urrais g' a iarraidh,  
'S fiachan so nach faodar aicheadh."

GARGAN. — "S fios do na Gaidheil gu  
leir,

Fhir threim, gur fìor do chainnt  
'S gu 'm faigh thu gun taing na dh' iarr  
thu,

Smachd Mhic-Dhomhnuill 'n a thir fein,  
S nach eiginn idir do na cairdean  
'A bhi dha mar a bha sinn, dileas.

Iasgairean sinn o Arainn;  
Chuir fuadach-mara sinn an taobh so;  
Chuartaich sinn a' Mhaol 's a' mhadainn  
Gun tonn air a buinne, 's a h-uchd  
Ri speuran gorm gun neul,

A's feith a' nochdadh a h-ailleachd.  
Air a cladach, an taobh mu thuath dhi,  
Dh' eirich fras fhuaraidh o'n iar,  
Garbhan borb nach gabhadh stad.  
Ruith sinn air fad na linne gabhaidh,  
Stuir 'g a gleidheadh, 's siuil 'g an togail,  
'S raimh a' cur cobhar m' an bhord a b'  
airde.

Tha sin a nis sabhailt aig talla baigheil  
Rìgh Innse-Gall: cha 'n iomradh gainne d'  
a mhuinntir.

An cead duinn na birlinnean a tharuinn  
trast an Tairbeart?

Tha 'mhaol searbh a dh'ol 'n a comhail."

EACHUNN, "Bu gharbh a h-anail an  
diugh 'g ur ruagadh,  
Thar dromanan gruamach, domhain,  
colgach.

Is cead duibh na birlinnean a tharruinn  
Gu loch eararach an Tairbeart:  
Arannaich, luchd - leanmhuinn Mhic-  
Dhomhnuill,

Fasgadh a's biatachd an coir bhuainn."  
Thog na seoid Sron-na-fuaradh  
Air an guallean le sar-ghreim calmachd,  
'S Druim-direach 'n a deigh,  
A leag iad reidh 's an loch chumhann  
An taobh an ear do mhuineal Chinntire  
mòir.

Co luath 's a dhruid neoil na h-oidhche  
Mu ghathan-soillse lochran nan speur,  
Thog na coimhich gharg na siuil  
Air barraibh nan sugh 's an linne rompa  
Gu Arainn nan iomradh sean.  
O'n cheann deas deth ghabh iad cursa  
'S eagal na croiche 'g an ruagadh—  
Gad ruighinn seilich Chinntire  
A' diosgail 'n an cluasan.  
Aon eagal eile, ach croich na h-Alba,

Cha robh air talamh no air fairge  
Aig an t-seors' ud. Garg mar mhadadh  
alluidh

An duthcha, an-ìochdmhor mar mhath-  
ghambainn

Tuathach an Lochlam fuar an t-sneachd,

'S a shoc am bian a chreiche,

Acras a's gairge naduir 'g a stuigeadh—

Rìochd nan creachadairean borb ud.

Rainig iad Manainn gun dochunn,

'S dh'fhag sud romhainn leth an sgeoil.

(*Ri leanntinn.*)

—o—

## CEOL NAN EAGLAISEAN GAIDHEALACH.

### CANNTAIREACHD NA SREATH.

A Ghaidheil runnaich,—Am bi sibh cho math agus oisinn a thoirt dhomh air son beagan fhacal a radh mar fhreagrachd do'n litir a chuir *Argathalian* gu'r n-ionnsaidh air a' mhios a chaidh seachad. Aidichidh mi aig a' chiad dol a mach nach 'eil mi cho ealanta anns a' Ghaidhlig, no am fhear-ciuil choeolach's dh'fhaodas esan a bhi: air a shon sin nìle, cha 'n 'eil mi tur aineolach air a' chainnt bhlasda sin; agus mur do rinn mi a' bheag de sheinn leam fein ann an Gaidhlig bha mi eolach gu leoir air a chluinntinn anns an eaglais. A reir mo bheachd fein cha 'n 'eil an droch chluas-chiuil agam, agus cha 'n 'eil mi gun aithne agam air an nì sin a tha freagarrach agus iomchuidh, no cronail agus mì-thaitneach. Tha *Argathalian* ag radh nach 'eil, a reir coltais, 'fhios agam air an aobhar air son an do thoiseachd air cur a mach na sreath an toiseach; ach ma sheallas e air mo litir a rithisd, chi e gu'n d' aiumich mi a' cheart aobhar a thug e fein duinn,—nach b'urrainn do mhoran d'an t-sluagh Gaidhlig a leughadh, agus gu'n robh leabhraichean gann. Ged a tha lan fhios agam gu bheil an t-aobhar so ann an tomhas mor a lathair gus an latha 'n diugh, cha 'n 'eil mi idir deas gu 'aideachadh, mar a tha *Argathalian* a' deanamh, gu bheil an cleachdadh

cho fennail a nis's a bha e “o chionn ceud bliadhna.” Cha 'n 'eil dìth leabhraichean air Gaidheil, ma thoilicheas iad an sireadh; agus mar urrainn doibh an leughadh cha 'n e so an doigh a's fhearr 'g an teagasg. A thuilleadh air a mì-thaitneachd, agus cho millteach's a tha e do'n cheol a bu choir a bhi binn thar leam fein, mar a thuir Donnachadh Mor e, gur “tamailteach do dhuine a theangadh a bhi mar so ann am pluic ueach eile;” agus ge b'e air bith cho liotach no cho aineolach's a dh'fhaodas am *Precentor* a bhi, gu'm fenn daoine na facail a gabhail uaith mar a thig iad. Cuimhnichibh nach 'eil mi idir a' cur aineolais no cearbachd as leth nan daoine ro fheumail agus ro dhileas sin a gheobhar 'n an luchd-treuireachaidh na seinn ann ar n-eaglaisean Gaidhealach,—is fada ghabh e bhuan—ach tha iad cho ealamh gu tuisleadh a dheanamh ri muinntir eile. Is minig a chuala mi na ministeirean fein a' deanamh mhearachdan gle neonach ann an leughadh na Gaidhlig agus cha b'e'chiad uair a chuala mi *Precentor* ag aithris facail nan salm air a' leithid de dhoigh agus nach robh an teagamh a bulugha agam gu'n robh e fein aig a' cheart am gu tur aineolach air seadh nam briathar a bha e a' cur mu choimninn muinntir eile. Ach ged bhiodh iad nìle gun mhearachd 'n an leughadh agus 'n an tuigsinn air na salm tha mi ag radh a rithisd, mar a thuir mi anns an litir roimhe, gu bheil an cleachdadh so—a bhi a' leughadh agus a' seinn sreath mu seach 'n a bhristeadh docharach air rian a' chiuil agus air seadh nam briathar. Tha *Argathalian* ag aicheadh gu bheil rauntachd nan salm Gaidhlig cho reasgach ris a' Bheurla agus tha e 'toirt dhuinn eisempler no 'dha, ach mur bhi nach nach bu mhath leam a bhi a' cur sios nì air bith a shaoilinn a dh' aobhar-



aicheadh dad coltach ri fanoid air na Saim, dh' fhaodainn iomadh rann a chur fo 'r combhair a tha a' h-uile dad cho rag ris a' Bheurla. Gun dol a nunn no nall seachad air a' chiad sreath de na Saim Ghaidhlig; nach 'eil e'n a mhilleadh air 'brìgh agus seadh nam facal a radh,—

“S beannaicht' an duine sin nach gluais” agus an t-sreath sin a sheinn leatha fein air a gearradh air falbh o'n dara sreath?

Am feuch mo charaid *Argathalian* ri brìgh nam briathar a leanas a nochdadh do comh-thional air bith ma leughas agus ma sheinneas e iad, sreath mu seach? Ps. xiv. 4,—

“Am bheil aig droch-dhaoim' tuigs' air bith  
Tha 'g itheadh suas gu dian  
Mo phobuill-sa, mar aran blast',  
'S nach 'eil a' gairm air Dia.”

Ps. xv. 4,—

“A ni trom-thailceas air an daoi :

Ach urram dhoibh a bheir

D'an eagal Dia; 's nach caochail miomh  
Ged thigeadh calldach air.”

An comharraich e mach o cheann gu ceann d'an t-Salmadair Bheurla sreath cho rag no cho reasgach ris an te a leanas? Is beag nach cuir i á cnaimh a' pheircill am fear a dh' fheuchas ri a leughadh le suil ri còirichean min-ranntachd. Laoidh xvii. 7,—

“An sin, dearg mar chorcur ged robh.”

Ged nach d' thuir mi facal mu na Coisridhean-ciuil (choirs) anns an litir roimhe, bu mhianu leam facal a radh as an leth ma cheadaicheas sibh dhomh e, oir chi mi gu bheil *Argathaliana* a' toirt teastanais ro shuarach orra agus 'g an dìteadh air mhodh air nach airdh iad. Cha sheas mi Coisir-chiuil air bith nach seiun ach an ni a thaitneas riu fein, co dhiu a tha e freagarrach no nach 'eil; cha mhol mi peasanachd aig am no an aite air bith, agus gu sonruichte 's an eaglais; tha mi duilich air son *Precentor* no fear eile air am bheil cuthach, biodh

e 'n a cheol-chuthach no 'n a chuthach eile; ach cha 'n 'eil midol a dhiteadh nan Coisridhean no am fir-stiuraidh gu leir a chionn gu 'm faighear air uairibh cuid d' am buin an cliu sin, na 's mo na dhiteas mi na *Precentors* air fad a chionn gu bheil cuid ann a tha 'n am peasain, no air cheol-chuthach, agus cuid eile a tha a' nochdadh—ni a tha moran na 's usadh dhoibh na tha e do na Coisridhean—a' nochdadh cia cho binn agus cho eireachdail 's a sheinneas iad fuinn riomhach, annasach nach aithne do 'n t-sluagh agus nach urrainn doibh a leantuinn. Far am bheil cubhaidh-eachd anns an luchd-trorachaidh ma 's *Precentor* no Coisridh iad; iomchuidheachd anns a' cheol agus anns an doigh airan seinnear e, madhuineas an sluagh am beoil agus nach gabh iad cuid no gnothach am, ach gu 'm fag iad aig na seirbhisich no na *proxies* e, biodh a' choire agus an cionta orra fein 's cha 'n ann orrasan a tha a' deanamh an dichill gu aoradh an Tighearna a chur air aghaidh gu maiseach agus gu cumhachdach. Is truagh leam doille agus buidhre an duine sin nach aidich gu bheil feobhas mor air seinn ar n-eaglaisean o chionn bheagan bhliadhnaichean, agus nach faic ni a's freagarraiche na gu 'm “biodh gach neach a' seinn mar a's fearr a's urrainn e 'n a dhoigh fein;” ach is seachd truaighe leam esan a tha lan thoilichte le nithe a bli mar tha iad agus nach 'eil ag iarraidh leasachaidh no atharrachaidh sam bith. Is bochd leam ri 'fhaicinn cho easguidh agus cho togarrach 's a theid daoine a mach air feasgar no feadh oidhiche a dh' eisdeachd oran no cluche, a dh' iomsachadh Gaidhlig no Laidiun; ach ma theid *classaichean* a chur air chois air son dhaoine oga agus sean a theagasg anns an doigh anns am bu choir dhoibh seinn ann an aoradh Dhe, cha tig ach aon no 'dha; tha leisgeulan ullamh aca,

“An teid seann daoine air feadh oidhche a dh-ionnsachadh ciuil? am fag am marsanda a mhalairt, an greusaiche a bhrogan, agus mar sin sios? Cha 'n 'eil na coinneamhan-oidhche ach air son dhaoine diomh-anach agus graisg ceol-chuthach.” Is fhada m' an b' e so an cliu agus an teastanas a thugadh orrasan o shean a “bha fuidh laimh an athar fa chomhair laoidhean tighe Dhe:” tha e air 'aithris mar a leanas umpa (I. Eachd xxv. 7): “Agus b' e an aireamh maille r' am braithribh, a fhuair iunnsachadh air laoidhibh an Tighearn, eadhon *iadsan uile a bha tìr-ail*, da cheud, ceithir fichead agus ochduar.”—Is mi, &c., H. W.

Braigh-a'-bhaile  
Toiseach a' Gheamh., 1873.

—o—

### LITIR A CANADA.

A GHAIHÈIL RUNNAICH,—Tha iomadh latha 'nis o'n bha mi fìor-iartrasach air litir a sgrìobhadh do bhuir n-ionnsaidh a chum gu 'n inn-sinn dhuibh cia co toilichte 's bha bhuir cairdean anns an duthaich so an trath a chuir sibh oirbh an trusgan ur, aluinn a tha 'g ur deanamh co sgiamhach. Rinn sibh gu math 's gu ro-mhath an uair a chuir sibh r' a cheile air clar ur n-aodainn a liughad comharradh Gaidhealach, araon sean agus urramach, grinn agus snasmhor,—clarsair aodsa a' gleusadh 'inneil-ciuil; piobaire foghainteach, le eididh lurach, a' cur na pioba ann an uidh-eam; leoghainn mheannach, chur-anta: am fothannan fearail, geur; sealgair nam frithean 's nan aonaichean; rann no 'dha de bhàrdach cheol-mhoir Oisein; crois ionraiteach agus laraichean Iona; cnuic arda; cabhlach nan tom; sealladh air na soithichean smuide agus na h-eich iarruinn—gu cinnteach is i deise bhoidheach nan iomadh dath a tha sibh a' caitheamh. Is e taillear ealanta, eolach a rinn

trusgan cho freagarrach duibh. Tha sibh mar so a' tabhairt dearbhaidh seachad gu bheil sibh da-rìreadh lan baigh a's graidh do 'n Ghaidhlig fein 's do gach deagh abhaist a's comharradh onorach a bhuineas di. Co an Gaidheal, mata co dhiu a tha e 'tuineachadh ann an Albainn no an duthchannan fad air falbh, nach abair gu bheil sibh airidh air meas mor, air beatha fhada, agus air soirbheachadh pailt. Is gasda an nì sgeadachadh grinn, dreachmhor. Cha 'n e mhain gu bheil sibh fein co snuadhach 'n ur aogas, tha mar an ceudna, aireamh mhor de chairdean foghlumte, comasach agus ur-labh-rach agaibh. Co, a nis, a their nach 'eil sgoilearean Gaidhlig ann; nach 'eil ar canain dheas-chainnteach airidh air saothair air bith; agus nach 'eil na Gaidheil, anns an lim ionnsaichte so, a' deanamh oidheirp mhaith airson ainm a's eachdraidh an canain fein a raunnsachadh agus a mhineachadh gu pongail? Cha 'n 'eil sibh riarruichte an uair a bheir sibh do 'r luchd-leughaidh oraidean Gaidhlig agus fiosrachadh fallain, farsuing; tha sibh mar an ceudna le fìor sgoileireachd a' cur beatha nuaidh ann an “sgeula na h-aimsir a dh' fhalbh,” agus ag athnuadhachadh bhuir n-eolais leis na sinnsearan fìor-aosda bho 'n d' thainig sibh. Tha sinn a' deanamh gairdeachais anns an tìr so, do bhrìgh gu 'm bheil sibh fein co sgiamhach, agus gu bheil luchd-cuideachaidh co dileas agus co tapaidh agaibh. Tha bliadhna no dha 'nis on thog sibh an seol-meadhoin agus an do sgaoil sibh ur breidean ris an t-soirbheas. Cha 'n 'eil aobhar agaibh a bhì aon chuid sgàthach no gealtach, oir le bàta co laidir, dìonach, agus seoladairean co easguidh, fiosrach, theid agaibh air gach stoirm a's onfhadh fairge a sheasamh. Saoghal fada, fortan maith, agus soirbheas fabharach gu 'n robh daonnaan agaibh!

Bithidh sibh, math dh'fhaoidte, a' smnaineachadh gu minic air an duthaich anns an d'rugadh sibh. Cha'n'eil sinne'deanamh diochnimhne gur anns a' bhaile-mhor *Montreal* a thoisich bhur cnairt. Cha ghabh sibh fearg an uair a dh'innseas mi dhuibh nach robh ach meas bochd agaibhise an Sasunn's an Albainn air an tìr fharsuing so, gus an d' rinn bataichean eireachdail na smuid farsuingeachd a' chuain bhenaich a dheanamh furasda. Tha aireamh bhliadhnaichean a nis bho 'n a thoisich bataichean na smuid air iomachd tharis air a' chnain gach seachdain. Tha, mar so, Mor-roinn na h-Eorpa agus America air an tarruing dluth, agus luchd-aiteachaidh bhur rioghachd fein agus na duthcha so a' fas mion-eolach air a cheile. Tha leud a's farsuingeachd uamhasach ann an Canada. Gun teagamh tha moran sneachd, a's fuachd a's reothaidh againn;—gidheadh tha moran blathais, a's aoibhneis, a's pailteis againn mar an ceudna. Tha sluagh gnìomhach, dichìollach againn agus cha'n'eil aig a' Bhan-rìgh nasail, eireachdail iochdararain a's momha baigh a's dilseid a's graidh di fein's d'a rioghachd na sinne. Cha'n'eil comas aig beachdan hasgach nan Frangach, no connspoidean amaideach nan Spainnteach air sinne 'ghlusasad. Tha sinn uile fìor-dhileas do'n chrùn Bhreatunnach agus romheasail air beusan a's ailleachd na Ban-rìgh. Cluinnear air uairean seanachus nach'eil anabarrach taitneach mn dheibhinn na duthcha so, mar nach bitheamaid airidh air meas a's urram 'fhaotainn bho thìr ar n-atraichean. Tha sin a' tighinn air ar n-aghaidh le ceum cìunteach, laidir ann am maoin ann an eolas agus ann an dichìoll. Bho cheann miosa no dha tha iomradh muldach air a dheanamh air an Ridire Mac-Dhomhnuill agus orrasan a tha'n an luchd-cuideachaidh aige. Cha'n'eil mise

'dol a thoirt breith air bith air a' chuis ach so. Gur e ni eagalach a's tamailteach a bhì 'fhaotainn airgid air mhodh nach'eil ceart, a chum daoine 'cheannach am feadh a tha 'chomhstri dian am measg luchd-riaghlaidh na duthcha. Ma tha an Ridire ciontach is iomadh neach a tha's a bha ciontach co maith ris fein. Bha iorghuill ghoirt agus ghuineach air feadh na duthcha so, gus fadheoidh, bho cheann beagan laithean, an d'thug Mac-Dhomhnuill agus a chuideachd suas stiuradh na tìre. Is e Gaidheal tapaidh a tha'nis ann an aite Mhic-Dhomhnuill, Alasdair Mac-Coinnich is ainm da. Dh'oibrich e iomadh la mar chlachair, agus do bhrìgh gu'n d'eirich e le 'thapadh, le 'dhichìoll, 's le 'threubhantais fein bho inbh co ìosal gu sealbh co ard agus cumhachdach, tha e gun teagamh airidh air cliu a's onoir mhoir. Bithidh gach duine aig am bheil speis do dhichìoll agus do thapadh, a' guidhe gu'n cinn gu maith le Mac-Coinnich, agus gu'm bi comas gu leoir aige air inbh a's airde 'chosnadh le bhì'deanamh moran maith do'n duthaich. Feumaidh iadsan a tha aig an stiur a bhì anabarrach tuigs-each agus faicilleach, oir rainig sinn a nis an t-am anns an tig e dhuinn a bhì 'leagail gu bunaitheach, seasmhach, agus dìongmhalta, na riaghailtean, na laghannan, agus na beusan sin a ghiulaineas torrath brioghmhor trom anns an am a tha ri teachd.

Tha obair an aonachaidh a dol air aghaidh air mhodh no'dha anns na roinnean leis am bheil Canada air a dheanamh suas. Tha na h-eaglaisean, cuideachd, a' faireachduinn gu'n tig e dhoibhsan a bhì 'beachdachadh co dhiu a bhithheadh e glic a's ceart a's faborach neart mor a thrusadh a chum an tìr gu h-iomlan 'aiteachadh, le 'bhì 'dol le cheile agus a' giulan an aon ainm. Tha trì bliadhna bhò'n

a thoisich Eaglais na h-Alba ann an Canada agus na h-eaglaisean eile aig am bheil na beachdan agus na riaghailtean ceudna, air barailean a cheile 'iarraidh, a chum 's gu 'm 'faicear co dhiu bhiodh e comasach a's glic, dol le cheile. Chaidh cheana moran curaim a's dragha a ghabhail leis na daoine a's momha gliocas, a's eolais anns na h-eaglaisean so, a chum gu 'n cuireadh iad a' chuis chudthromach so ann an uidheam phongail, cheart. Tha moran aig an am so a' deanamh luathghair, do bhrìgh gu bheil nithean co fàbhorach agus co gealltannach, agus gu 'm faod sinn a reir coslais, a bli earbsach gu 'm bi na h-eaglaisean air an nasgadh gu daingeann r'a cheile. Tha aobhar againn uile 'bhi toilichte gu 'm bi e comasach duinne ar teas-

ghradh do dh-Eaglais na h-Alba 'chumail suas, am feadh a bhitheas ceartas saoi-bhir air a dheanamh ris na h-eaglaisean eile. Is cinnteach a tha mi, gu bheil obair mhor aig gach eaglais anns an duthaich so r'a dheanamh oir buinidh e doibh le dealas blath 's le eud diadhaidh a bhi 'craobh - sgaoileadh an t - Soisgeil bheannaichte air feadh gach cearna agus anns gach ionad - comhnuidh anns an tìr.

Tha na Gaidheil lionmhor anns an duthaich so; tha iad seas-mhach, aghartach agus measail. Air an aobhar so tha cinnt agam gu 'm builich sibhse iomadh smuain chaoimhneil, chairdeil oirrn. — Is mise, le mòr urram, bhur caraid fìor dhileas,

CONA.

Ontario,  
Ceud Mhìos a' Gheamh. 1873.

### LOCHINBHÀR.

Thainig triath Lochinbhar as an Iar oirnn gu grad,  
Air steud-each a b' àille 's na crìochaibh air fad;  
Gun bhall air a shiubhal ach claidheamh deas, treun,  
A' marcachd gun armachd 's a' marcachd leis fhéin.  
Cho dileas an gaol, a's cho gaisgeil am blàr,  
Cha 'n fhacas riamh coimeas do thriath Lochinbhar.

Gun chùram do bhacadh, gun eagal roimh nàmh,  
Far an doimhne an abhainn, rinn esan a snàmh;  
Ach, *Netherby Hall*, m' an do ràinig e thall,  
Thug a leannan a h-aonta, 's bha 'shao'ir-san air chall,  
Oir bha giùgaire 'n gaol, agus cladhaire 'm blàr,  
Dol a phòsadh na h-ainnir aig triath Lochinbhar.

Do *Netherby Hall* gu neo-sgàthach ghabh e 'steach,  
Am measg fhleasgach a's chàirdean, a's bhrà'rean, 's gach neach!  
'Sin thuirt athair na gruagaich, 's a lamh air a lann,—  
(Bha 'm fear-bainnse air chrith, 's e gun smid as a cheann.)  
"An d' thàinig thu 'n sìth no an d' thain' thu chum àir,  
No a dhann's aig a' phòsadh, a thriath Lochinbhar?"

"B' fhad' a shuiridh mi do nighean, ged dhiùlt thu mo ghràdh;  
Ach tha 'n gaol mar a' mhuir, ni e lionadh a's trà'dh;  
A's thàinig mi dh'ionnsaidh a' phòsadh gun sion,  
Ach a dhann's leis an òg-bhean, 's a dh-òl leatha fion.  
Tha pailteas an Albainn de dh-òighean a's fhearr,  
A ghabhadh gu deònach tighearn òg Lochinbhar!"

Bhlais ise; ghlac esan an cupan gu teann,  
 A's thilg e á làimh e 'n uair dh' òl e na bh' ann;  
 Chrom ise gu màlda 's a h-aghaidh fo nàir',  
 Le deur air a sùil, 's air a bilibh feith-ghàir'.  
 Ghabh e greim air a làimh dh' aindeoin bacadh a màth'r,  
 "'Nis theid sinn a dhannsadh!" thuirt triath Lochinbhàr.

A chruth-san cho àluinn, 's a gnùis-se cho briagh;  
 Cha 'n fhacas aon chàraid 'thug bàrr orra riamh.  
 Fo chorruich bha 'h-athair, a màthair, 's a luchd-dàimh,  
 'S am fear-bainnse trom, dubhach, 's a bhoineid 'n a làimh;  
 Rinn na maighdeannan cagar, "B'e mòran a b' fhearr,  
 "I dh' fhaotainn r'a phòsadh tighearn òg Lochinbhàr!"

Air dha beantainn r'a làimh agus cagar 'n a ceann,  
 A mach air an dorus a ghearr iad le deann;  
 Thog e suas air an each i, 's am priobadh na sùl,  
 Bha esan 's an diollaid a's is' aig a chùl!  
 "Tha i agam gun taing! Beannachd leibh!" thuirt an sàr,  
 "Bidh iad tapaidh a ghlacas tighearn òg Lochinbhàr!"

Chuir na càirdean le cabhag an eachaibh air doigh;—  
 Cuid a' ruith, cuid a' marcachd a ghlacadh na h-òigh;  
 Bha ruagadh, a's réiseadh, thar raointibh a's shliabh,  
 Ach sealladh d'an òg-bhean cha 'n fhacaidh iad riamh!  
 Cho treubhach an gaol, a's cho gaisgeil am blàr,  
 Am facas riamh leithid tighearn òg Lochinbhàr!

*Eadar. le. MAC-MHARCUIS.*

## F I O R D H I L L S E A C H D.

A GHÀIDHEIL URRAMAICH,—  
 Thachair dhomh a bhi ann am baile  
 Dhuneideann o chionn ghoirid a'  
 cur seachd feasgar Sathurna le m'  
 dheagh charaid Domhnall-og Charba  
 — is aithne dhuit e. Ann an  
 nochdadh dhomh iongantasan an aite  
 thug e mi a dh-amharc carragh-  
 cuimhneachain a bha air 'ur thogail  
 ann an teas-meadhon a' bhaile agus  
 anns an do gabh mi mor thlachd.  
 Bha an carragh mu sheachd troidhean  
 air airde air a shnaidheadh gu  
 maiseach—an t-ìochdar aige air  
 cumadh mèis eireachdail agus i a  
 ghnath lan agus a' sruthadh thairis  
 le uisge, agus air a ciallachadh mar  
 aite-òil do choin a' bhaile. Mu  
 thuairream thri troidhean os a chionn

so bha mias eile agus i mar an  
 ceudna a' cur thairis le uisge fìor-  
 ghlan. Ag eirigh as a' mhèis so  
 bha carragh caol, agus air a mhull-  
 ach dealbh abhaig bhig, mholaich,  
 cho riochdail 's a chumnaic mi riabh.  
 Bheireadh tu do mhionnan gu 'n  
 robh i beo—cha mhor nach tugadh  
 tu ort fein a chreidsinn gu 'n robh  
 thu a' faicinn a fionnaidh fada a  
 crathadh anns a' ghaoith. "Co  
 airson idir a tha an carragh so?"  
 arsa mise. Thug Domhnall m' an  
 cuairt mi thun an taoibh eile; leugh  
 e anns a' Bheurla agus dh' eadar-  
 theangaich e dhomh mar a leanas an  
 sgrìobhadh a bha an sin air a  
 ghearradh gu snasmhor air clar  
 umha:—"Mar chuimhneachan air

treibhdhireachd dhileas *Ghreyfriars Bobby*. Anns a' bhliadhna 1858 lean an cuilein caomh so corp a mhaighstir do chladh *Greyfriars* agus dh' fhuirich e mu'n naigh gus an d' fhuair e bas anns a' bhliadhna 1872. Air a chur suas leis a' Bhan-Ridire *Burdett Coutts*. Is iomadh uair a chuala mi iomradh air bròn airson chairdean, agus air luchd-tuiridh a bhì 'tighinn an drast's a rithist a shil-eadh dheur air uaignean na muinntir a bu toigh leo; ach thug so barr air na chuala mi riamh; agus tha mi ag aideachadh gu'n do thiomaidh mo chridhe an uair a chuimhnich mi air a lughadh latha fuar agus oidhche fhliuch a chuir an creutair bochd thairis air an lar lom a' feitheamh's a' faireadh gun stàth airson ath-thilleadh a mhaighstir. Nach mor am peacadh do dhuine sam bith a bhuineadh gu bruideil no gu h-an-ìochdmhor ri 'leithid so de chreutair? agus an deigh sin uile, nach miug a tha sinu a' gnathachadh gu cruaidh ar seirbhisich cheithir-chasach nach urrainn gearan no monmhor a dheanamh, ach, ma dh' fhaoidte, a bhios na 's duileadh air ar son an uair a dh' fhalbhas sinn na ar luchd-daimb a's mìodalaiche umain am feadh a tha sinu beo. Fhuair mi mach gu'm bu dhuine fìor bhochd a bha ann am maighstir a' chuilean bhig so; cha robh leachd no ainm air 'uaigh; dhi-chuimhnich gach duine a bhuineadh dha c' aite an robh e air a charamh; ach bha aon charaid aige a bha dileas; a chompairtich d' a bhochd-ainn 'n uair bu bheo e; a lean gu tursach e thun na h-uaighe; agus, a chionn gu'n robh e-nis gun dachaidh—gu ndochaill e aon a bha caoinhneil ris, 's nach robh e coltach gu'm faigh-eadh e a leithid de mhaighstir tuille,— a chuir roimhe nach treigeadh e an uaigh, ach gu'm biodh e dluth, gun fhios nach cuireadh a charaid feum air. Bha na coinhearsuaich math

do 'n chuilein, a' toirt bìdh dha gach latha. Dh' fheuch cuid diubh ri a thaladh air falbh, agus chaidh iad cho fada aig aon am agus, airson truais, gu 'n d' thug iad a stigh fo fhasgadh e ri aimsir fhuair, fhlinich, ach cha robh e idir toilichte; cho luath 's a fhuair e mar sgaoil thug e au cladh air; agus o'n àm sin, fad cheithir bliadhna deng, a gheamhradh no 'shamhradh, cha do chuir e seachad oidhche air falbh o uaigh a mhaighstir. Bhagair an luchd-cise o chioun bheagan bhliadhnaichean gu'n tugadh iad air an fheadhainn a bha a' beathachadh a' choin a' chis a phaigh-eadh air a shon, ach, do bhrìgh nach b' urrainn doibh a radh gu 'm bu le duine air bith an cuilein,—ged a bha na ficheadan deas gu paigheadh seach gu'n rachadh beantainn ris—cha do chuireadh cis air duine air a shon, agus fhuair e cead a dhachaidh a dheanamh anns a' chladh, far au do bhasaich e, mar a thuir mi, anns a' bhliadhna 1872.—Is mi, &c.,  
MAC-MHARCUS.

An Fheil-Martainn,  
1873.

—o—

#### NA GAIDHEIL AIG ALMA.

AIR FOKN—"My Name it is Donald  
Mac-Donald."

O nach robh sinn mar bhà!  
B' fhearr gu 'n robh-sinn mar bhà!  
S na 'm biomaid mar bha sinn air fuir-  
Gu 'n rachamaid uile gu blar. [each.

Tha mise 'so, Ailean o Lòchaidh,  
'S mi fada air fògradh feadh *Chall*—  
'S na'm faighinn o 'n Bhàn-Rìgh na dh'  
fhòghnadh

Cha biodh *Fear-a-cònaidh* air chall—  
Nan cuirt' ann an àite nan caorach,  
Sliochd sgaipte nan *Laoch* nach 'eil ann,  
Bhiodh fardaichean fasgach aig faond-  
raich—

Bhiodh aiteas a's aoidh feadh nan *Gleann*.  
O nach robh, &c.

'N uair 'bha mi air sràidean Dhun-eideann,  
Gun airgid, gun èideadh, a' triall—  
Gun chònuidh, gun chosnadh, gun  
Bheurla,  
'S b' e 'n t-eagal gu 'n tréiginn mo chiall;

'S ann chunnaic mi 'n *Reiseamaid* sgiolta,  
'S gu 'n d'eirich mo mhisneach a' m'  
chliabh,

'S cha b' fhiach leam gu bráth *Milisi*—  
Ach *Dà-a's-Dà-Fhichead(a)* nan sliabh.  
O nach robh, &c.

'S an *Eiphit*, 's a' *Spàinn*'s thar gach  
mara—

'S an *Fhraing*, 's ann an *Canada* fuar—  
'S gu tric siun 's na h-*Innsibh*'g ar garadh—  
Gun chromadh gun chrannadh 'n ar tuar—  
B'i 'n *Reiseamaid* bhuadhar 's gach cath i,  
Mu 'n deach i fo *Chaillean* gu buaidh,  
'S b' e 'cheanu-san a liath 's a' chogadh  
'Bu tearnadh dhuinn toiseach an t-*Sluaigh*.  
O nach robh, &c.

'S ann òirmn nach tig dichuimhn'na *Faiche*,  
Far 'facas na feara fo 'n cruaidh,  
'S fo bhriathran 's fo bhrosnachadh  
*Chaillein*,  
Ar cridheachan laiste gu 'r gruaidh,  
" 'Nis leuaibh-se ' *Laochraidh* nam beann  
mi,

A's thugaibh o 'r naimhdibh a' bhuaidh  
'S na *tillibh-se* 'meadhon a' bhruthaich.  
Ach glacaibh na mullaich 's gu luath."  
O nach robh, &c.

Deadh *Ghillean-an-Fheilidh* bu ghreadh-  
nach,

Feadh càthair a's coilltich 'dol suas  
Ar Pìobairean 's brataichean sramrach,  
'G ar greasad, mar b' aunsa, gu cruas—

'S ged, mharbhadh a steud-each fo 'r  
Ceannard,

'Grad laiste bha 'lann-san(b) roi' Shluagh,  
'S le 'r cruaidh, le 'r luaidhe 's le 'r lasair,  
Chaidh nainuadhan mar chathadh(c) o 'n  
Tuath.

O nach robh, &c.

Air leam gu 'n robh Leòghan nan gleachd  
leim—

An Gaisgeach o 'n Earrachd mar bhà,  
Le ' *cheathairne* chliuitch a chleachd e;(d)  
'S an *Reangaire(c)* 'n tarruing gun sgàth—  
'S na seòid sin tha 'seòladh ri 'n taice—(f)  
Na fiùrain 'bu mhaisiche bàrr,  
Nach fiaradh o 'n dùchas air faiche,  
'S nach lùbar le gaiseadh(g) nam blàr.  
O nach robh, &c.

'S na 'n toisicheadh *Alasdair Neacail*,—  
(the Czar.)

Ri ' *spagluinn(h)* air faiche no sliabh  
Gu 'u toir sinn (dha aobhar a ghearain,  
Mar thug sinn do *cheannaircich* riabh—  
'S mar 'rinn sinn fo *Ridire* Cailean  
'S na *Gaidheil*'ga leanailt gu dian—  
A thràillean a thilleadh le 'r deauual,  
'Dhol dhachaidh a dh-fheannadh nam  
bian.

O nach robh, &c.

A. M.

a 42d, b A Sword, c Drift, d 79th, e Sir Allan Cameron's Sword, f 93d embarking for China, g Damage to crop by an autumnal gale, h Haughty demeanour.

KEY A.

AN GILLE DUBH.



.S1 | 1<sub>1</sub>, 1<sub>1</sub>. - : 1<sub>1</sub>, d. - | r : r. M | 1, 1. - : s, m. - | r : m. S1



| 1<sub>1</sub>, 1<sub>1</sub>. - : f, f. - | m : 1. R | r., 1<sub>1</sub> : d., 1<sub>1</sub> | 1<sub>1</sub>., s1 : s1. ||

SEISD.—An gille dubh cha treig mi,  
'S le fear a' chruidh cha teid mi ;  
An gille dubh cha treig mi,  
O'n thug mifein moghealladh dha.

Tha mo chairdean deonach,  
'S iad toileach mise 'phosadh,

Ri fear airson a stòrais,—  
Nach gorach leibh 'n am barail iad !

Is e mo ghaol an t-uasal,  
A dh' imich thar nan cuantan;  
Bu shealgair choileach-ruadh e,  
M' an gluaiseadh iad 's a' chamhanaich.

'N uair dhireadh tu na stucan  
Le d' ghunna caol nach diultadh,  
Bhiodh coileach dubh na durdail  
A' lubadh bharr gach meangain leat.

'N uair theid thu thun na feille  
Do 'n chlachan ri la greine,  
Cha 'n fhaicear measg nan ceudan  
Fear eugais a' ghille dhuibh!

Gur e mo ghaol an t-oigear  
Aig 'bheil a' phearsa bhoidheach,—  
Troidh chuimir am broig chomhnaird  
Nach toir air feirmein carachadh.

Gur e mo ghaol an t-oigear  
Aig bheil a' mheall-shuil bhoidheach;  
Gu 'n aithnichinn do cheum comhnard,  
A mach air lóin a' bhaile so.

Gur e mo ghaol an t-armunn  
A chaidh a nunn thar saile;  
Na 'm faighinn cead mo chairdean,  
Gun dail gu 'n deanainn banais dhuit.\*

Cha b' iognadh mi bhi 'n toir ort,  
'S do ghruaidhean mar na rosan;  
Do chneas mar chanach lointean,  
'S mar ite 'n coin do mhalaidhean.

'S ann an raoir a rinn mi brudair  
Am chadal air a' chluasaig—  
'S a' mhadainn, 'n uair a' ghluais mi,  
Gu 'm b' fhada bhuam an gille dubh.

Gur mise th' air mo lionadh,  
'Bhi cuimhneach air do bhriathran;  
Gu 'm b' fhearr nach fhacas riamh thu,  
Ma thug thu 'm bliadhna 'n car asam.

Ma rinn thu mise 'threigsinn  
Le comhairle luchd-breige,  
Cha 'n fhiosrach mi fo 'n ghrein  
Ciod am feum a th' anns an leannanachd.

Ma rinn thu mise 'threigsinn  
Le comhairle luchd-breige,  
Mo mhile beannachd fein leat  
O 'n 's e gu 'm b' eudar dealachadh.

—o—

### ALASDAIR NAN STOP.

[Fhuair sinn litir no dha mu  
Alasdair aiumeil, ach athaobh gu bheil  
e a nis fo 'n fhoid gun suil ri  
aiseirigh, cha 'n 'eil sinn 'g a mheas  
airidh air tuilleadh gnothuich a  
ghabhail ris; cuiridh sinn, nime sin,  
comhdhunadh air a' chuis leis na  
Rannan Cuimhneachain a leanas a  
thoirt d' ar luchd-leughaidh:]

\* Gu brath cha do dhealaich sinn.

### RANNAN CUIMHNEACHAIN.

Air "Alasdair nan stop" nach mair-  
eann, a bha o chionn ghoirid, ma 's  
fior an sgeul 'n a osdair, 'n a mhis-  
eir uaigneach, agus 'n a fhoirfeach  
ann an aon de eaglaisean Gaidhealach  
Ghlaschu.

Cha d' fhuair e bàs, cha 'n 'eil e bèd,  
A's riamh cha d' ol e *dram*;

'S i 'bhreug o 'n d' fhuair e 'ainm 's a  
bhith;—

Cha robh e idir ann.

'S i 'bhreug a leag a chorp 's an uaigh,  
Le balgan-suain fo 'cheam;

'S i 'bhreug a sgrìobh a chliu air 'lic  
An cainnt nach tuig na Gail.

'S i 'bhreug rinn *osdair* 's *foirfeach* dheth,  
'S a thug suil-ghorm do Iseabal;

'S i 'bhreug, ma dh' fhaoidte, 'ghin an  
t-iomlan

De mhic-meamna "E. M. L."

"BOLG-FAS LABHRACH."

—o—

### SOP AS GACH SEID.

Cha 'n 'eil dichìoll feumail agus freag-  
arrach a' co'-sheasamh co mor ann a bhi  
do ghuath saothrachail, 's a ta e ann an  
nithibh cudthromach a dheanamh air  
ball, do bhrìgh an sin, gu 'n eirich a'  
bhuannachd a's mo asda.

Is e a's glìce an saoghal a thuigsinn, na  
an saoghal a dhiteadh. Is e a's fearr an  
saoghal ionnsachadh na a sheachnadh. Is  
e a's urramaich' an saoghal a ghnathach-  
adh na a mhi-bhuileachadh. Agus is i  
obair shonraichte an duine an saoghal a  
dheanamh ni's fearr, ni's maisiche, agus  
ni's sona. Chum na crìche so, ma ta,  
deanadh gach duine a dhichìoll.

Is ni ro chudthromach ann an tinneas,  
ann an amhghar, agus ann an trioblaid  
de gach gne, dichìoll a dheanamh air  
fhaotuin a mach cia mar a chumar air  
ais iad. Tha leigheas 'n a ni maith,  
ach is ni gu mor ni's fearr dichìoll a  
dheanamh air an euslaint a chumail air  
ais. Tha trioblaid a' teagasg, ach 's e  
an teagasg a tha aige strìth a dhean-  
amh gu fantuinn saor o thrioblaid. Tha  
gach olc a ta sinn a' fulang 'n a sgoib o  
laimh Freasdail 'n ar feoil chum ar dusg-  
adh suas gu curam, agus gu ceartas  
a dheanamh, agns gu bhi faicilleach,  
faireil, agus foighidinneach.

—

FREAGAIRTEAN do na Toimhseachain  
anns an aireamh mu dheireadh:—

1, Glaodh. 2, Spàl figheadair. 3, M'  
athair. 4, Neach a's arde na e fein.



# THE GAEL,

ENGLISH DEPARTMENT.

DECEMBER, 1873.

## GÆLIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.  
(Continued from page 282.)

144. *Meat* or *meata* (feeble, faint-hearted) is akin to Ger. *matt* (weary, faint, weak). The duplication of *t* in *matt* explains the absence of aspiration in *meat* or *meata* although flanked by vowels.

145. *Crom*; Ger. *krumm*; Eng. *crump*.

*Crom* (crooked) = W. *crwm* (bending; fem. *crom*) and corresponds to Ger. *krumm* (crooked, curved), Low Dut. *krom* (crooked), A.S. *crumb* or *crump* (crooked, crumped), Eng. *crump*. Cf. Wedgwood's Dictionary.

146. *Glan* and *clein*.

*Glan* (clean) = W. *glân* and is cognate with Ice. *glan* (to shine, polish), A.S. *clæn* (pure), Eng. *clean* (lit. polished, shining).

147. *Asal* and *ass*, *easel*.

*Asal* (ass; in Middle Gael. *assal*) corresponds to W. *asyn*, Ger. *esel*, Goth. *asilus*, Lith. *asilas*. It is regarded by Stokes as standing for *asan*, and as having been taken from Lat. *asinus*. *Ass* is from A.S. *assa*, Lat. *asinus*. The Gr. is *onos* for *hosnos* (cf. Stokes' Ir. Glosses, p. 66). *Easel* (the frame on which painters support their pictures) is from Ger. *esel* (an ass). Stokes does not consider *asal* a Celtic word, for if it were the vowel-flanked *s* would have been lost in Irish.

148. *Connlach* and *cane*.

*Connlach* (straw, stubble) is from *conn*, which corresponds to Lat. *canna* (reed, cane; = Gr. *kanna*) and the termination *lach* (for which cf. Z. G. C., p. 855). *Cane* is from Lat.

*canna*. Cf. Stokes' Ir. Glosses, p. 157. Cf. W. *cawn*, *cawnen* (reed-grass).

149. *Put* and *butt*.

*Put* (push, thrust) = W. *pwtio* (to thrust; from *pwt*, a blunt short truncheon, and corresponds to Fr. *bouter* (to thrust), Ital. *botto* (a blow, stroke), Lang. *buta* (to strike), Eng. *butt* (to strike with the head like a goat or ram). For Gael. *p* = Eng. *b* cf. *putan* and *button*.

150. *Slug* (to swallow) may be compared with Dut. *slockken* (to swallow), Ger. *schlucken* (to swallow), *schlung* (the act of swallowing), W. *llwng* or *llunc* (a swallowing).

151. *Sloc* or *stochd* (a hollow place, pit) may be compared with Ger. *schlucht* (a hollow, a cavity), A.S. *slog* (a hollow place), Eng. *slough* (a hollow filled with mud, bog). *Sloc* is connected with *slug* (to swallow).

152. *Sgaoil* (to loose, unsew) corresponds to Scot. *skail* (to unsew), Low Dut. *schelen*, A.S. *scylian* (to separate, divide), Swed. *skilja* (to divide), Ice. *skilia* (to separate).

153. *Sgath* (to destroy, injure, hurt) may be compared with Ger. *schaden* (to injure, hurt). Gael. *t* = Ger. *d* by rule. Cf. *tri* (three) and *drei*; *tu* (thou) and *du*; *tàing* (thanks) and *dank*.

154. *Sgal* and *squall*, *squeal*.

*Sgal* (a shriek, a loud shrill cry) may be compared with Ger. *schallen* (to sound, to resound), Old Ice. *squala* (to scream, cry, make a noise), Swed. *squåla* (to squeal), Eng. *squall* and *squeal*.

155. *Pian* and *pain*.

*Pian* (pain; = *pena*) is from Lat.

*poena* = Gr. *poinē* ("properly quit-money for blood spilt"). Corresponding forms are W. *poen*, Fr. *peine*, Eng. *pain*.

156. *Gruaim* and *grum*, *grumble*, *grim*.

*Gruaim* (surliness) = W. *grwm*, and is connected with Dan. *grum* (ferocious), A.S. *grum* (fierce), Eng. *grum* (angry, surly, sulky). With *gruaim* and *grum* Wedgwood connects Fr. *grommeler* and Dut. *grommen* and *'grommelen*, from which Eng. *grumble* is derived, and also Ger. *grimm* (wrath) with which A.S. and Eng. *grim* corresponds.

157. *Cat*.

*Cat* (*cat*; = *catt*) corresponds to W. *cath*, Corn. *cat*, Bret. *kaz*, Ger. *katze*, A.S. *catt*, Eng. *cat*. Cf. Lat. *cattus*. The *tt* (= W. *th*) accounts for the absence of aspiration in Gael. *cat*.

158. *Biadh*, *beatha*, *beò*, and Lat. *vita*, &c.

*Biadh* (food; anc. *biad*) = *bivata*, and is akin to Gr. *bíotos* (life; = *bíFotos*, with digamma), Lat. *vita* (= *vívita*), Gael. *beatha*, *beò*. Cf. Stokes' Ir. Glosses, p. 76. The Sansk. root is *giv*, and with it are connected, as previously noticed (vol. I., p. 245), Gr. *bios* (= *bíFos*), Lat. *vivus*, Goth. *qvius*, A.S. *cwic*, Eng. *quick*.

159. *Cuigeal*.

*Cuigeal* (distaff, = W. *cogail*, Corn. *kigel*, Bret. *kigel*, *kegel*, and corresponds to Old H. Ger. *cuncla*, New H. Ger. *kunkel*, Fr. *quenouille*, Ital. *conocchia*, from Middle Lat. *conucula*, for *colucula*, from *colus* (a distaff). Cf. Stokes' Ir. Glosses, p. 81, and Highland Society's Dictionary.

160. *Uileann* and *ell*, *elbow*.

*Uileann* (elbow) = W. *elin*, and is cognate with *ōlenē*, Lat. *ulna*, Dut. *eln* or *el*, A.S. *elne*, Eng. *ell* (the length of a forearm). *Elbow* is from A.S. *elnboga* or *elboga* (from *eln* or *el* and *boga*, bow).

161. *Fortas* and *orts*, Scot. *worts*.

*Fortas* (litter, orts) = Scot. *worts* and Eng. *orts* (fragments and rejected parts that are left by cattle in feeding). *Fortas* is used in the singular, the genitive being *fortais*. Cf. Gael. *grotas* (used in the singular) = *grots* or *groats*, *grits* (grain husked and more or less broken), Ger. *grütze* (grit, groats).

162. *Brod* (goad or sting) = Scot. *brod*, A.S. *brord* (a prick or point, the first blade or spire of grass), Ice. *broddr* (a sting).

163. *Meigeall*, *meigeadan*, *meigeadaich*, and Gr. *mēkaomai*.

*Meig-eall* (bleat as a goat or kid) and Gr. *mēk-aomai* (to bleat) seem derived, as Wedgwood thinks (cf. Dictionary, p. xxi.), from the sound of bleating. Cf. *meigeadan* (a goat or kid) and Gr. *mēkas*, gen. *mēkadōs* (the bleating one). *Meigeadaich* (bleating) is from *meigeadan*.

164. *Mèil*, *mèilich*, and Gr. *mēlon*.

*Mèil* (to bleat as a sheep) and *mēlon* (a sheep) may also be regarded as formed from the same root, which represents the sound of the bleating of sheep.

165. *Ard* (high) is cognate with Lat. *arduus* (high, lofty), Gr. *orthos* (= *orthFos*), Sansk. *úrđhva*. The Gaulish name *Arduenna* shows that *ard* is not a loan-word. Cf. Ebel's Celtic Studies by Sullivan, p. 107, and Stokes' Ir. Glosses, p. 39.

166. *Cùl* (back) is cognate with Lat. *culus* (the fundament).

167. *Cam* (crooked, bent, curved, in Old Gael. *camm*) = W. *camm* and is cognate with Gr. *kampē* (bending or winding as of a river; from the root *kamp*), *kamptō* (to bend, to curve). From *cam* are derived *camag* (a curl, a crook, a small bay) *caman* (a club), *camas* (a bay, a creek), &c. Cf. the Gaulish names *Cambodurum* (from *cam* and *dūr*) and *Morikambē* (from *mori* = *mare* and *cam*).

168. *Leagh* (melt, dissolve) is cognate with Lat. *liquo* (melt) and *liqueo* (to be liquid). These words are referred by Bopp to the Sansk. root *li* (to melt, to make liquid).

169. *Léigh* and *leech*.

*Léigh* (physician) is cognate with A.S. *læce* (leech, physician), Goth. *leikeis*, Dan. *læge*, Eng. *leech* (orig. a physician).

170. *Seac* and Lat. *siccus*.

*Seac* (withered or decayed) = W. *sech* and may be compared with Lat. *siccus* (dry, parched) from *siscus* = Sansk. *sushka* from the root *sush* (to grow dry). Cf. Bopp's Glossary, p. 391. To the same root Bopp refers Ir. *sioc* (frost).

171. *Achlais* (arm-pit) may be compared with Lat. *axilla* (arm-pit), Ger. *achsel* (the joint which connects the arm to the body, the shoulder), Old H. Ger. *ahsala*, W. *asgell* (wing), Lat. *ala* (wing) is a diminutive from *axilla*. *Asgul* is another form of *achlais*.

172. *Aisil* (an axle-tree) = *axle* from Lat. *axis*. Cf. Gr. *axôn*. *Awis* and *axôn* are connected with Lat. *ago*, Gr. *agô*.

173. *Trà* or *tràth* (time, season) may be compared with A.S. *thrah* or *thrag* (space or course of time, season, time). Cf. Garnetts' Essays p. 204.

174. *Pòsda* (married) was in Middle Gaelic *pùsta* = Lat. *sponsatus* from *sponsare* frequentative of *spondeo*. Initial *s*, and also *n* before *s*, are dropped in *pùsta* or *pòsta*. Cf. Stokes' Goidilica, p. 63.

175. *Blàth* and *flower*.

*Blàth* (flower) = W. *blawd*, Corn. *blez*, and corresponds to Lat. *flos* and to New H. Ger. *blüte*. Cf. Stokes' Ir. Glosses, p. 77. *Flower* is from the Lat. *flos*.

176. *Fiar* (crooked, curved).

*Fiar* = W. *gwyr* (oblique) and may be compared with Lat. *varus* (bent),

*varo* (to crook, to curve), Sansk. *vakrî* (curved). Cf. Gr. *makrôs* and *mâr*, now *môr*. See Bopp's Sansk. Glossary, p. 338. Gael. *f* = Lat. *v* and Gr. digamma by rule.

177. *Caomh* (kind, loving).

*Caomh*, in anc. Gael. *caem*, corresponds to Lat. *comis* (courteous, kind, humane), Sansk. *kam* (to love). Bopp refers (Glossary, p. 71) *camhó* and *comis* to the root *kam*, to which he refers also Lat. *amo*, the guttural being rejected.

178. *Eile* (other, another).

*Eile*, which corresponds to Lat. *alius*, Gr. *állos* from *áljos*, Goth. *aljis*, is referred by Bopp to Sansk. *anyá* (other, another), the letters *l* and *n* being interchanged. Cf. Sansk. Glossary, p. 13.

179. *Each* (horse).

*Each* in anc. Gael. *ech* = *ecas* = *akvas* and corresponds to Sansk. *açvas*, Gr. *hippos* for *hikkos* by assimilation from *hikfos*, Lat. *equus*, O. H. Ger. *ehu*, Lith. *aszva*. Cf. the Gaulish name *Epo-milus*. See Stokes' Ir. Glosses, p. 39.

180. *Focal* (word) and *voice*.

*Focal* in middle Gael. *focul* = Lat. *vocabulum* (word), from *vox* (voice; = *vocs*). *Voice* comes from *vox* through the Fr. *voix*. Cf. Ital. *voce*. The *c* of *focul* = *cv* = *cbh* = *cb*, which explains the absence of aspiration. Cf. Stokes' Ir. Glosses, p. 104. By dropping the vowel *a* and the termination *um*, *vocabulum* becomes *vocbul* = *vocbhul* = *vocvul* = *focul*.

181. *Seiceal* (an instrument for dressing flax, a heckle).

*Seiceal* = *heckle* or *hackle*. Cf. Ger. *hechel* (flax-comb), Eng. *hatchel*, W. *heislan*, (a hatchel). Cf. also Gael. *seiclear* and *heckler*. Gael. *s* = Eng. and W. *h* frequently.

182. *Cnò* and *nut*.

*Cnò* (nut) is cognate with Lat. *nux* (nut) for *cnux*, Ice. *hnýt*, A.S. *hnut*, Ger. *nuss*, Eng. *nut*. The

Welsh is *cneuen*, plur. *cneu*, and the Br. *kraoun*.

183. *Roth* or *rath* and *rote*.

*Roth* or *rath* (wheel) = W. *rhôd* (wheel) and corresponds to Lat. *rota* (wheel), from which Eng. *rote* (a wheel or round of words) is derived.

184. *Loch* and *lake*.

*Loch* (lake) = W. *llwch* and corresponds to Lat. *lacus*, from which Eng. *lake* is derived. *Loch* and *lough* = Gael. *loch*.

185. *Gabhal* or *gobhal* (fork) may be compared with Lat. *gabalus* (fork), Dan. *gaffel* (fork), Ger. *gabel* (fork), W. *gafl*. *Gobhlag* (a small fork) and *gobhlan* (a small fork) are from *gobhal*.

186. *Coinneal* (candle; in Middle Gael. *coindeal*) = Lat. *candela* (from *candeo* to shine), Fr. *chandelle*, A.S. *candel*, Eng. *candle*.

187. *Dair*, *daire*, *darach*, and *tree*.

*Dair* (oak-tree; gen. *darach*) = W. *derw*, and is cognate with Gr. *drys* (oak), *dory* (a tree), Sansk. *dâru* (timber), Goth. *triu* (tree), A.S. *treow* and *tryw* (tree), Eng. *tree*. Cf. Stokes' Ir. Glosses, p. 79. *Daire* (grove; now *doire*) and *darach* (oak) are from *dair*. Gaelic and Greek *d* = Gothic, Anglo-Saxon, and Eng. *t*.

188. *Claon* and *lean*.

*Claon* (incline; anc. *claen*) is cognate with Gr. *klinō* (to make to bend), Lat. *clino* (to bend, incline), Old H. Ger. *hlinēm* (to lean), A.S. *hlynian* (to lean), Ger. *lehnen* (to lean), Dan. *lene* (to lean), Eng. *lean*. Gaelic, Greek, and Latin *c* = German and Anglo-Saxon *h*.

(To be continued.)

## THE MACKENZIES AND THE MACDONALDS.

The following is a portion of a letter from the late Hon. Mrs. Stewart-Mackenzie of Seaforth, dated 15th December 1816, and just published in the volume "Archibald Constable and his Literary Correspondents":—"The *Quarterly Review* says the Mackenzies were once a dépendent clan on the Macdonalds. I can assure you such never was the case. We were certainly a much younger clan, and fostered by the Crown to be a thorn in their side. When we had grown into power we beat them out of Ross shire, and the battle which completed their discomfiture was fought on their very property, the battle of Park. Many people here have been quite shocked at such a libel on Clan Kenneth, and I lament it the more as that article, so deep in Highland lore, and so authentic in every other point, will always be quoted as infallible authority, and the poor Mackenzies be tied for ever to the chariot-wheels of the Macdonalds. I am assured that our family never had a charter from any one of the Macdonalds, which is a proof we were never dependent on them. I have charters for full four hundred years to produce. The battle here referred to, Blar-na-paire, was a fierce and bloody encounter, between the Mackenzies and the Macdonalds, in consequence of the chief of Clan Kenneth, for some slight cause, repudiating his wife, who was a sister of the Lord of the Isles, and blind of an eye. He had returned the lady to her kindred, insultingly accompanied by a man and a horse, each, like herself, with only one eye.

THE HIGHLANDER'S PRAYER AT SHERIFF-MUIR.—The following was found in a memorandum book belonging to Burns:—"O Lord, be Thou with us; but, if Thou be not with us, be not against us; but leave it between the red coats and us!"

## CELTIC TOPOGRAPHY.

(Continued from page 157)

*Druim-liath-ghort* = "Ridge of the grey garden."

*Druim*, in the genitive *droma*, is "ridge." Compare Welsh *trum*, "ridge," "back;" *trum y ty*, "house ridge," *Dra*, *dru*, *dram* in Sanskrit; Latin *dorsum*; French *dos*, probably akin to *torreo*; English "dry," German *dörren*, *dorren*. Compare here *torran*, *tor*, *tolm* and *talamh*, all meaning "hillock," "mound" or "eminence." *Druim-Albin*, *Dorsum Albaniae* is the water-shed of our native soil. *Tolm* and *talamh* are evidently akin. In our expression *talamh tioram*, "dry land," both words have, evidently, an etymological relation, and ridge or eminence must of a natural consequence be dry, or at least dryer than the vicinal low land.

*Liath* means "white" and most other hues mixed, as *liath-ghlas*, *liath-ghorm*, *liath-bhuidhe*, &c. Welsh *llwyd* and *blawr*, Armoric *lion*, Latin *lividus*, *livor* for *flividus*, *flivor* and this again for *fligvidus*, *fligvor* from *fligere* whence *flagellum* and *flavus* for *flagvus* *fligare*, *flagrum*, *flagitium*, *plange*, *plágo*, *plágosus*, Greek *plégē*, *plesso*, *plectron*, &c., and Gaelic *baly*, *boly*, *bulg*, and perhaps *bulagh* or *buladh* with an intercalary vowel: compare English *flag*, &c., Gothic *bliggean*, German *blaw*, English *bluc*, Anglo-Saxon, *bleo*, *bleoh*, "colour." Here comes our Scottish *blae berry*, botanical *vaccinium Myrtillus*, in German *blabeere*. Akin are the Gaelic *bla*, "yellow," *blagh* "blow," Scottish *blaw*, English *blow*, and little doubt here too are connected *bladh*, *blath*, "blossom," which should be spelled *blagh* = Gothic *blig*. We see then that these words, if my tentative alliance is logically right, have lost an initial *b* or *f*, and also a *g* in the middle of the word. I refer, of course, to *liath* and *lividus*, &c., which are clearly for *bliaghand* *fligvidus*, and the radical idea is "strike" so as to *weal*, *percutere*, "make black and blue."

*Gort* is originally "growing crop," as *gortain lin*, *gortain eorna*, Latin *hortus*, "garden," and Greek *hortus*, Gothic *gras*, Anglo-Saxon *gräs*, English *grass*, *gorse*, *whins*, botanical *ulex Europæus*. I could here mention the Gaelic *glas*, "gray," with *l* for *r* as we often have; "grant," "grey," "green," the names "Grant," "Gray," "Green," Latin *gramen*, Sanskrit *ghasa*, "grass," from *ghas*, "to devour," Gothic *gasto*, Anglo-Saxon *gest*, Gaelic *goistidh*, "sponsor." I

must add before leaving this farm name that it is the birthplace of our pastoral Celtic muse Duncan Macintyre, facing his thrice-praised Beinn-dorain.

*Inver-Ourain* = "confluence of the Ourain."

*Inver* or *inbhir* is a much disputed word, and of a most easily disposed of derivation. *In* is Latin *in*, "into;" *bher* or *ver* is Sanskrit *bhar*, Greek *pher*, Latin *fer* or *ber*. *Inbhir*, therefore, means *bear* or *carry into*. The *ber* here is also seen in *aber* = *a-ber*, *cumber* = *cum-ber*; seen in *Cumbernauld*, and Armoric *Kember*, "confluence," which Le Gonidec tells us is composed of *Kem* = Latin *cum*, *com*, or *con* of the French, and *ber*, Latin *fer*, "carry." Akin are our local names *Comrie*, which I take to be a contraction of *com-brie*, the *brie* for *beri* and a shortening taking place, *Comrie* = "confluence." Several places are so named—*Comrie* near Crieff, *Inver-Comrie* at the confluence of the Lyon and the Tay, and another in Rannoch. Further, there is still living in the Armoric dialect a verb *bera*, "to flow," "distil," *beradur*, "fluidity," *berad* "drop," *divera*, "flow down." Mayhap this *ber* may have relation to the above verb, *ber* being the moving or carrying idea. But this verb is not entirely defunct in our own dialect; Zeus's Gram. Celt. page 761, line 13, gives *ber* (*ferre*), &c.

*Ourain* means "tawny," "dunn," inclining to yellow, pale, sallow, wan. I am thoroughly of opinion this word is no other than another form of *or*, Welsh *awr*, Armoric *aour*, Latin and Greek *aurum*, *auron*, respectively, "gold," Welsh *air*, *airon*, *airos* meaning "brightness," "flame," "colour," "scarlet," &c. Buchanan in his hymns uses this word—*Mar aire na maidne 'g eirigh deary*, "As the flaming effulgence of rosy morn." Does the *Ayr*, the poet's "clear winding Ayr," belong here; *air* from its brightness, lucidity? *Oidhreach*, "the cloudberry," from its rosy redness, and (with *l* for *r*, as often) *eileag*, "a live coal." In the classical tongues compare *aurora*, *quæ*, *Græce*, "*eos*" *dicitur*; *aurum*, "gold" from its brilliant yellow, from the root *aur* = *ur*, *urs*, *ustus*, "burn," "flare." Greek *aōs*, *aurion*, *eos*. *Eos* = "morning meal," Sanskrit *ust*, *usar*, "dawn," *usra*, "ray of light," *usharbudh*, "early awake," *ushas* "dawn," "morning," and old Old High German, *usilear*, "yellow." From the linguistic cognate comparison above, I think it is manifest the primitive idea of our *or* or *odhar* must have been "shining yellow," from the root *aur*, *ur*,

"burn," "lambent flame," &c. *Auroral*,  
*eòs*, "the gorgeous tint of yellow, dazzl-  
 ing, morning red, sunrise." FRAOCH.

—o—

### GAELIC GRAMMAR AND ORTHOGRAPHY.

SIR,—Your correspondent, D. C. M., thinks that I "feel very sore" on account of his criticism. I may, therefore, inform him that I do not object at all to being criticised, if the criticism were intelligent. I cannot, however, discover a single sentence in your correspondent's letters which indicates that he possesses an intelligent acquaintance with the subject on which he has seen proper to become my critic. To show that this remark is not too severe I may refer again to his "prepositive verbal particle [*gu* in the conjunction *gu'n*] used for emphatically affirming a direct assertion"! Criticism of which the above is a fair sample is not fitted to make any one "feel very sore."

Your correspondent thinks that I went out of my way to refer to his escapade in the matter of "Oisean agus an Cléireach." I differ from him. I consider that it was right and relevant when dealing with him in regard to a second escapade to point out that, as gentle correction had produced no effect upon him, it had become necessary to apply the lash more vigorously.

Your correspondent evidently does not see that it is simply nonsense to maintain that in the phrase, "a' bualadh caismeachd thiamhaidh thruaigh an éig," I fell into the same error which I censured in another, in the same number of the GAEL. The error of which I gave numerous examples from "Calum Ciobar's Almanac" consisted in a violation of the simple rule that "one substantive governs another signifying a different

thing in the genitive." In the phrase quoted by your correspondent I used the genitive after the infinitive or verbal noun "a' bualadh." Even your correspondent, therefore, might have seen that I did not fall into the error which I condemned in "Calum Ciobair."

But your correspondent thinks that my "assertion that *caismeachd* is in the genitive governed by the infinitive, is contradicted by the two succeeding adjectives *thiamhaidh* and *thruaigh*." He does not seem to know the inflection of adjectives. The adjective *tiamhaidh*, like the noun *caismeachd*, is indeclinable, but *thruaigh*, genitive of *truagh*, shows that *caismeachd*, the noun which it qualifies, is a genitive. Your correspondent's mistake seems to arise from not being sufficiently acquainted with the application of the rule which he himself gives, but in a form which somewhat resembles his "prepositive verbal particle," &c.—"the qualitative adjective following its noun, not predicating of it, agrees with such noun in gender and case!"—and which he says every tyro in Gaelic grammar knows. Your correspondent perhaps knows that in such phrases as "uibhean na circe duibhe," "tigh na mnà mòire," the adjectives *duibhe* and *mòire* agree in "gender and case" with the nouns *circe* and *mnà* respectively; but he evidently does not know that in such phrases as "ré ùine bhig," "air son do chorruich ghéir," "ùghdar slàinte shìorruidh," the adjectives *bhig*, *mhòir*, *shìorruidh*, agree with their respective nouns in gender, number, and case. To put it differently, he perhaps knows that the genitive singular feminine of the adjective is frequently formed without aspiration and by the addition of *e* to the termination of the genitive masculine; but he evidently does not know that it is

also frequently formed by aspiration and without final *e*, precisely as the genitive masculine is formed. It would be easy to give examples from the most accurate writers of Gaelic, but the following in addition to those given in my former letter, will suffice:—

2 Sam. viii, 19. “. . . ré aimsir fhada,” not “. . . ré aimsir fada.”

Esra viii, 21. “. . . dh' iarraidh air slighe cheirt dhuinn fein,” not “. . . dh' iarraidh air slighe ceirte,” &c.

Dan. iii, 6, 11, 15. “. . . am builsghean àmhuinn theinntich dhian-loisgich,” not “. . . am builsghean àmhuinn teinntich dian-loisgich.”

Dan. iii, 21. “. . . am meadhon na h-àmhuinn theinntich dhian-loisgich.”

Dan. iii, 23. “. . . am builsghean na h-àmhuinn theinntich dhian-loisgich.”

Dan. ix, 24. “. . . a thoirt a steach fireantachd shiorruidh,” not “. . . a thoirt a steach fireantachd siorruidh.”

Rev. ix, 2. “. . . mar dheataich àmhuinn mhòir theinntich,” not “. . . mar dheataich àmhuinn mòire teinntich.”

Your correspondent is not more fortunate in his reference to the work of the translators of the Gaelic Scriptures than in his other remarks. It is true that the Gaelic Scriptures contain errors and anomalies which escaped the notice of the eminent scholars by whom the translation was prepared; but it is also true that they contain a larger amount of accurate idiomatic Gaelic than any other book that has ever yet been published. This is true even in regard to the most inaccurate and anomalous edition of the Gaelic Scriptures hitherto published—the 8vo edition of the National Bible Society.

As your correspondent thinks so lightly of the authority of the translators of the Gaelic Scriptures I may refer him to your own columns. In your last number, your contributor “Alasdair Ruadh,” whose idiomatic Gaelic less experienced hands would do well to imitate, writes “loth na h-asail fhiadhaich,” for which no Highlander, except D. C. M., would wish to see substituted “loth na h-asail fiadhaich.” Your correspondent could not, indeed, have more conclusively shown his own want of accurate acquaintance with Gaelic idiom than by his maintaining that such expressions as “ré ùine bhig,” “ùghdar slàinte shiorruidh,” “thaobh na deuchainn theinntich,” “air son do chorruich ghéir,” are erroneous.

It is unnecessary to refer again at present to the use of the genitive before another genitive, as I intend to discuss that usage, as soon as convenient, in my Notes.

Your correspondent, I suspect, is not better acquainted with Gaelic etymology than with Gaelic syntax. If he means that *i* in *Nibheis* is a primitive vowel he assumes what he should have proved; but if he means that *i*, being one of the primitive vowels, must be an original vowel wherever it occurs, and, therefore, in *Nibheis*, he forgets, if he ever knew, that *i* frequently originates from ‘affection’ of other vowels.

ALEXANDER CAMERON.

Renton, 18th Nov., 1873.

—o—

#### MONUMENT TO IAIN LOM.

Our readers will remember a discussion in our columns some time ago, originating with our Nether-Lochaber correspondent, as to Iain Lom's merits as a bard, and as to his place of burial. *Cnoc-Aingeal* in *Kill-Chòirreal* of Brae-Lochaber was on all hands finally agreed upon as

the spot wherein rested all that was mortal of *Iain Manntach*. Of a monument to be immediately erected to the great Gaelic Bard's memory we are glad to give the following notice; and we may here state that in addition to a subscription of £5 in money, from Mr. Rankine of Melbourne, Australia, the Rev. Mr. Stewart has got a written guarantee for *fifty pounds more*, should they be required, for a monument to be placed over the ashes of another Gaelic bard and Celtic scholar of note, namely, Ewen Maclachlan, of Aberdeen, in the old burying-ground of *Kill-a-Mhaodain* of Ardgour.

The memory of Iain Lom is still fresh in the Highlands, and his songs and satires are widely known. The monument to his memory has been finished, and is on sight at the works of Messrs. Davidson in Academy Street. It is of Covesea, Burghhead, freestone, one of the most durable stones in the kingdom. It is ten feet in height, and is to be placed upright like the ancient stones of Scotland, of which it may be said to be in style and outline, though not in detail, an imitation. The face is highly ornamental in relief. At the foot is a raised plate with the following inscription.

“An' so'n Dùn-aingéal am Braigh Loch-abair,

Tha Bard na Ceapaich gu trom 'na chadal;  
'S e Iain Lom Mac Dhòmhnuille b' ainm da,  
Iain Lom! ach theireadh iad Iain Manntach.

Over this comes the Bard's emblem—the harp—and from the outer edge at this part is started the “Calvary,” or steps leading to the cross, sharply and effectively moulded. From the top step springs the shaft of a Celtic cross, delicately wrought out, and from it flow in bold graceful lines, ornamentation of the passion flower with leaves inter-

twined. Around the head of the cross are circles—one being a ring of laurel, and another letters in relief, the words being “Iain Lom, Bard na Ceapaich.” The spaces betwixt the latter circle and arms of the cross being filled up with runic knot work. The English of the inscription given above is—

“Here in Dùn-aingéal, in the Braes of Lochaber,

The Bard of Keppoch is very fast asleep; His name is John Macdonald, John the Bare;

John the Bare; but by some called John the stammerer.”

The memorial has been commissioned by Mr. Charles Fraser-Mackintosh of Drummond; designed by Mr. Rhind, architect, Inverness; and executed by Messrs. D. & A. Davidson in very good taste.—*Inverness Courier*.

A VETERAN HIGHLANDER.—In the battle before Quebec, which terminated in the reduction of that town, when the command of the army had, by the death of General Wolfe, devolved on General Townshend, he observed an old Highlander in front of the army, laying about with the most surprising strength and agility, bearing down all opposition, till, almost spent with fatigue, he retired behind a breastwork of dead bodies. After resting a short time, he stripped off his coat, which encumbered him, and returned to the charge with new vigour. The general, full of admiration at his intrepid behaviour, ordered him to be brought before him after the engagement; and having bestowed on him the encomiums which his gallant conduct merited, he asked him how he could leave his native country and follow the fortune of war at such an advanced age. He replied that his hatred to the French for their perfidious conduct on many occasions had made him leave his family at 70 years of age, as a volunteer, in order to be revenged on them before his death; and he hoped on that day he had not disgraced himself, his king, or his country. General Townshend was so much pleased with the magnanimity of the brave fellow that he brought him home with him, and



presented him to Mr. Pitt, by whom he was introduced to his Majesty, who immediately gave him a lieutenant's commission, with the liberty of serving in any corps he might choose, or to retire to his family and friends, with full pay during his life. The name of this gallant Highlander was Malcolm Macpherson, of Phones, in Badenoch. His broadsword, with which he so nobly revenged himself on his country's foes, had descended from father to son as a particular legacy for upwards of three hundred years.



### NEWS OF THE HIGHLANDS AND ISLANDS.

**DORNOCH.**—The Duke of Sutherland presented the Rev. Charles Macgregor, M.A., minister of the parish of Ardoch, to the church and parish of Dornoch.

**CALLERNISH.**—At a meeting of the Royal Archaeological Institute in London, sketches of the stone circle at Callernish, Isle of Lewis (drawn by Mr Carrington) were exhibited by Mr Loden Smith. Mr Church gave a description of the temple, which he said was the most remarkable he ever saw.

**EMIGRATION TO CANADA.**—Mr Arch and Mr Clayden arrived at Leamington last week from Canada. They believed in Canada being most eligible for the emigrating of agricultural labourers, but owing to the present stagnation of trade in America, he considers it would be injudicious for artisans to emigrate.—*Inverness Courier.*

**ALEXANDER MACDONALD AND IAIN LOM'S POEMS.**—Dr M'Callum, Millport, is now editing, for Messrs Maclachlan & Stewart, a new edition of the poems of Alexander Macdonald (Alastair MacMhaighstir Alasdair). We understand that Mr. D. C. Macpherson is also engaged in editing an edition of the *Life and Poems of Iain Lom*, to be published by the same firm.

**CELTIC OR KELTIC.**—"According to the fixed traditional law of English orthoepy, Greek and Latin proper names commencing with K, or its equivalent C, when followed by a soft or slender vowel, are written with a C and pronounced like S. It is by virtue of this law that we say *Cicero* and *Cæsar*, not *Kikero* and *Kæsar*. It is therefore a wretched affectation of recent scholars, and directly contrary to the genius of the English language, when *Kelt* is written or spoken instead of *Celt*."—*Professor Blackie.*

**FORT-WILLIAM.—CAPTURE OF A LARGE SKATE.**—A monster skate, measuring 6½ by 5 feet, and weighing upwards of 120 lbs., was caught by a fisherman of the name of John Macnillan while fishing on Lochiel recently. It had attempted to swallow a common bream, hooked on one of the fisherman's hooks, and was itself hooked on the spines of the bream.

**THE 42D FOR THE GOLD COAST.**—The 42d Highlanders are about to depart from Portsmouth garrison for the West Coast of Africa. The Highlanders will go out as a regular fighting regiment; the band is to remain at home, with the exception, it is believed, of the pipers. No horses are to be taken, and each officer will be allowed only 50 lb. weight of luggage. It is not yet known what uniform they are to wear. The available strength of the regiment will be over 600 men.

**MACPHERSON AND OSSIAN.**—A correspondent of *Notes and Queries* sends the following from the back of the title page to an edition of Ossian:—"F. C. Fraser of Lovat, Esq., told me that he was informed by the Right Rev. Bishop Macdonald, that Mrs. Fraser of Culbokie, to his certain knowledge, had MS. copies of several of Ossian's poems long before Macpherson published them, that she lent them to Macpherson, but he never returned them:—F. C. Hussenbath, April 12, 1828."

**A PLEA FOR TEACHING GAELIC IN SCHOOLS.**—On Nov. 5, Rev. Archibald Farquharson, of Tyree, delivered a lecture in the Association Hall, Inverness, under the title of "Highlanders' at Home and Abroad, including a plea for teaching Gaelic in our National Schools." Rev. Mr. Macgregor was in the chair, and introduced the lecturer in a Gaelic speech. Mr. Farquharson began by avowing himself a true Gael; he would not part with his Gaelic for "the lands of wide Breadalbane;" and he had himself composed eighty poems in his native language. The lecture was a homely, patriotic and forcible argument for the proper teaching of Gaelic to the young. Mr Farquharson objected to the way in which Gaelic is often translated into English. For example, calling the "Gael," Highlanders; the name "Gael" was as distinctive and applicable as "French" or "German." But a greater grievance was the exclusion of Gaelic from national schools, and he urged the preservation of a language not only ancient and native to the country, but in itself sweet, expressive, natural, and powerful in its simplicity. He ex-

patiated upon the beauty of its vowel sounds, showing how many were peculiar to the language, or at least entirely different from the English; and he urged that children should be taught their mother tongue first, as a necessary preliminary to the study of any other. He lamented that so many Highland chiefs and proprietors could not speak Gaelic. He urged that the Gaelic Society should take up the subject of teaching the language, and use their influence in endeavouring to obtain a place for it in national schools. At the close, cordial votes of thanks were awarded to the lecturer and Mr. Macgregor.

**LOCHINVER.—CLEVER CAPTURE OF A SHARK.**—On the evening of the 11th, two young men from Lochinver went out to lift their fishing lines. Ere they reached the fishing ground they heard a great noise and commotion, which they fancied might be caused by a shoal of fish. They rowed to the spot; and there saw a large fish pursuing a small shoal of herrings and gurnets, some of which in their efforts to escape their pursuers, landed themselves on shore, while five or six were afterwards found in its throat. The shark (for such it was), in its eagerness to secure its prey, having got into shallow water, and seeing the boat behind it, tried to get out again to sea, but "Murdo" threw out a lasso, by which he secured it by the tail, and, seizing an oar, he jumped into the water, when, by repeated blows on its head given by himself and his companion, they succeeded in despatching it. They then towed it after the boat to Lochinver, and with some difficulty hauled it up on land, and placed it in a convenient situation, where it is now visited by the curious. The species, we believe, is the blue shark (*Carcharias Glanens*). It measures fully eight feet in length, and is five in girth. —*Invergordon Times*.

**PRESENTATION TO THE REV. DR. CLERK, KILMALLIE.**—The Presbytery of Abertariff met in the Caledonian Hotel, Fort-William, on Tuesday last. The Rev. Dr. Clerk, of Kilmallie, was presented with a handsome matpeece clock, furnished by Messrs. Muirhead and Sons, Glasgow, having the following inscription:—"Presented to the Rev. Archibald Clerk, LL.D., minister of Kilmallie, by the Presbytery of Abertariff, in acknowledgment of his many services to the Church as a member of this Court; also, in appreciation of his scholarly attainments and important contributions to Celtic literature, 25th Nov., 1873." At

the same time there was handed to Dr. Clerk an elegant silver salver, bearing the inscription—"Presented to Mrs. Clerk, Kilmallie Manse, by the Presbytery of Abertariff, 25th Nov., 1873." The Rev. Mr. Cameron of Kilmunivaig, in making the presentation, said that from his youth he had known Dr. Clerk, and, both as a student and as a minister of the Church, had benefited by his counsel and advice. He had always admired his sound judgment, his charitable, Christian disposition, and his high scholarly attainments. Similar sentiments were expressed by the Rev. M'Intyre, of Boleskine, and other members present—Mr. Stewart, of Ballachulish; Mr. Gordon, of Duncansburgh; Mr. Macfadyen, of Laggan; and Mr. Cameron, of Glengarry. Dr. Clerk cordially thanked his brethren for their valuable presents, and the friendly sentiments which they had expressed towards him. Their generosity had made them very much overestimate the value of any services he had ever been able to perform. In his edition of *Ossian* he had merely endeavoured to set the controversy on a rational and peaceful footing, and to make the meaning of the grand old bard as intelligible to English readers as he possibly could; and in other matters he had done no more than duty required.

**LIEUT. COL. MACBEAN OF THE 93d.**—It is stated that Lieutenant-Colonel M'Bean, V.C., just promoted to the command of the 73d Highlanders, makes the third regimental colonel now serving who obtained his first commission from the ranks. The gallant colonel is a native of Inverness, where his relatives still reside.

## To Correspondents.

We would thank any one who could favour us with any of the following songs:—

- 1,—Uithill, nithill agus i,  
Tha m' inntinn trom's cha charaich  
mi,  
'S cha taobh na caileagan mi  
O'n sheol mi fhin an mharaidhe, etc.
- 2,—'Smormo churam 'bhi'gastinradh, etc.
- 3,—Leis an lorgainn, o-hao,  
Leis an lorgainn, ho-ró,  
Beul an annuich o-hao,  
'S eadar falbh leath' gun seol, etc.
- 4,—Iomraibh illean, iomraibh illean  
Glacaibh ramh a's glodhaibh iorram,  
etc.

# A N G A I D H E A L.

II. LEABH.] TREAS MIOS A' GHEAMHRAIDH, 1874. [23 AIR.

## A' BHLIADHN' UR.

Tha AN GAIDHEAL, leis gach deadh dhurachd, a' cur failte air a chairdean's a luchd-eolais anns gach cearn d'an chruitheachd—Bliadhna mhath, ur dhuibh, agus moran diubh! Tha dorchadas air laidhe air an t-seana bhliadhna; tha i air sioladh as gu ionad na di-chuimhne, agus a' ghrian air eirigh air bliadh'n uir. Tha gleadhraich agus cridhealas na Callainne air toirt aite do 'n fhailte's do 'n fhurann a tha air bilean gach neach, a' guidhe soirbheachaidh d' a cheile re na bliadhna air am bheil iad a nis air iuntreachdainn. Anns a' ghuidhe so dh' aontaicheamaid le lan dealas ar cridhe agus ar gaol. Cha'n fhios duinn ciamar a chaidh dhuibh ann ur dachaidhibh fa leth bho 'ndh' eirich grian na Bliadh'n uir mu dheireadh,—co dhiu a bha ur cor aoibhneach no dubhach; co dhiu a bha gach ni ag eirigh leibh mar ur miann—ur cuid's ur cairdean a' fas, agus ur cursa a' dearrsadh le neamhnaidean lannireach an t-soirbheachaidh; no ma bha bàs agus bochdainn a' bualadh aig dorus ur fardaich, agus ur cridhe air a lubadh's air a bhruithadh le doilgheas agus le bron. Cha bhuin e dhuinne ar cas a chur an taobh a stigh d' an chearcall dhiomhair a tha a' cuairteachadh ur teaghlaichean fa leth.—“Is aithne do chridhe duine searbas 'anama; agus 'n a aoibhneas cha bhi comh-roinn aig coigreach.”

Bha e'n a chleachdadh aig na h-Indhaich o shean, an uair a bhiodh iad air thuras, a' chiad oidhche 'chur seachad air ionad ard ann an sealladh an aite a dh'fhag iad, agus ranns-

achadh a dheanamh dh' fheuch an d' fhag iad ni no neach as an deigh, m' an leigeadh iad as an t-sealladh an t-aite sin air an d' thug iad cul, agus ma dh' fhaoidte nach faicadh iad tuille. Air a' mhodh cheudna dh' iarramaide, air ciad latha na Bliadh'n uir, a tha dhuinn mar chloich-mhìle a' comharrachadh a mach mar tha ar beatha a' ruith air falbh, agus an fhad's a tha sinn mar gu'm b' eadh fathast an sealladh air a' bhliadhna a dh' fhag sinn, ar suil a thilgeadh air ais air an t-saoghal, agus beachdachadh air tachartais shonruichte na bliadhna a tha 'nis air a h-aite a ghabhail am measg bhliadhnaibh na h-ainnsir a threig.

Bliadhna shealbhach, nach faodamaid a radh rithe; nach do mheal sinn an coitcheann mar dhuthaich re na bliadhna, soirbheachadh nach facas ach beag riamh a leithid? Bha ceird agus cosnadh pailte; ged bha an t-sid re an Fhogharaidh fliuch, cha 'n urrainnear a radh gu'n robh an droch bharr againn; bha iasgach an sgadain mor agus math—nithe a bu choir taingealachd a thogail ann ar cridheachan dhasan a tha a' crunadh na bliadhna le a mhaithreas.

Ged a b' e so aogas coitcheann na bliadhna 'chaidh seachad, cha robh i gun tachartais ro mhuladach. Bha calldaichean ro dhiubhalach air tìr, agus, gu sonruichte, air faire—luings a' ruith a cheile fodha, agus an luchd priseil de dh-eilthirich agus de luchd-turais, gun sanas mionaide, air an tilgeadh 'n an ciadan ann an grund a' chuain.

M' an robh a' bhliadhna ach gleog, chaochail Impire mi-fhortanach

na Frainge, ann an Sasunn. Chuir an Spairnt cul ris an rìgh og a thaghar leis an t-sluagh o chionn bheagan bhliadhnaichean. Chaill a' Ghaidhealtachd an uiridh aon d' a sar sgoilearan Gaidhlig, an t-Ollamh Urramach Mac - an - Toisich Mac-Aoidh a chaochail ann am *Portobello* air an 17mh la de mhios Maigh.

Mu mheadhon an Earraich thoisich cogadh truailleidh eadar sinn fein agus cuid de threubhan dubha agus cealgach Africa, na *h-Ashantees*. Cha d' thainig e fathast gu crìch, ach a nis o 'n chuireadh a nunn am *Freiceadan dubh* againn fein, tha dochas againn nach fhada 'sheasas *Freiceadain dhubha* nan Africanach an lathair "Ghillean an fheilidh." A mach o so fein tha sinn ann an sìth ris a' chorr d' an t-saoghal, agus coltas air an t-sìth a bhi maireannach.

An uair a sheallas siun air ar n-ais air na sochairean mora agus lionmhor a shealbhaich, agus a mhibhuilich sinn air a' bhliadhna 'chaidh seachad, thigeadh e dhuinn sinn fein 'irisleachadh 'n a lathair-san a tha gach latha a' dortadh a nuas a bheannachdan air gach math agus olc; agus ann an sealltainn romhainn air a' bhliadhna a tha 'nis air toiseachadh, bhuineadh e dhuinn a bhi 'g iarraidh a stiuraidh fein a chum agus gu 'n caitheamaid i 'n a sheirbheis. Is ann mar so a mhaing, agus a reir 's mar a chaithear i ann a bhi a' leantainn iartasan agus a reachdan—a' seachnadh an uile agus a deanamh a' mhaith, a bhios i dhuinn da-rìreadh 'n a *Bhliadhna mhaith*, *uir*.

Comhdhuinidh sinn le 'bhi a' cur sìos rannan freagarrach do 'n àm le ar caomh-charaid *Mac-Oidhche*—

#### BLIADHNA MHATH, UR.

Bliadh'n eile theich air mheadhon oidhch', Ghluais uainn gun fhuaim gu ghlaodh; 'N a h-onar 'dol gu sìorruidheachd Mar thaibhs' gu cuan gun ghaoith.

Am math 's an t-olc 'chaidh chur an gnìomh,  
Leath' 'n teid iad sìos 'n an deann? *h/*  
Cha teid, ach ruith'dh o bhliadh'n' gu bliadh'n',

Mar shruth o ghleann gu gleann.

Ri math, 's cha'n ann ri olc, their thù,—  
Bliadhna mhath, ur!

'S smuaintich fein a's roghnaich fein,  
Co riagh'lt dhuit fein a's fearr,—

'Bhi deanamh maith a reir do threis,  
No 'triall air slighe chearr.

Tilg naimhdeas uait m' an abuich e,

'S m' am fas e dhuit mar lon,

Ach mar ghath-ghrein' air linne dhuirch'

Bi thusa 'n tigh a' bhroin,

A's abair ris a chridhe chiùirt',—  
Bliadhna mhath, ur!

Droch chleachdainn tilg gu buileach uait,

A's mi-run fag ad dheigh;

Gleidh math ad ghlaic ach O, an t-olc,

Fag leis a' bhliadhna 'treig.

Rach sìos troimh amannaibh a dh' fhalbh

Mar troimh ghleann dorch nan craobh;

Thoir às gach eiseimpleir a's fearr,

A's gleidh iad dlu ri d' thaobh,

'S mar sin ri d' chridhe fein their thù,—  
Bliadhna mhath, ur!

—o—

#### DONNCHA CAIMBEUL.

##### VI.

Air do Dhonncha a bhi 'dluthachadh ri srath a dhuthchais choinnich e ri 'athair a' gabhail a shraid-fheasgair, le 'cheann crom agus le ceum athais-each. Cha d' thug e an aire do Dhonncha's an dol seachad. "Feasgar maith dhuibh," ars' esan; chlisg 'athair, agus sheall e 'n a aodann le suil luainich, neo-umhailich. "Feasgar maith, feasgar maith," ars' esan, agus e a' suathadh a bhathais le 'lainh, agus a' gabhail air adhart. Runaich Donncha nach deanadh se e fein aithnichte gus am faiceadh e cionnus a bha cuisean a' seasamh timchioll an tìghe. Bhuail e gu diblidh aig an dorus-chuil airson cairtealan oidhche, ni a fhuair e gun sòradh. Ri h-uine, thoisich e air saor-chonaltradh ris na seirbhisich. Cha b' fhada gus au d' thainig a

mhuime agus a phiuthar a stigh 'n am measg. Thug e fainear gu 'n robh a mhuime lan de 'n straic, agus de 'n uabhar aineolach sin a chithear gu tric anns a' phrabar a gheibh togail suas gu imbhe nach 'eil dligh-each dhoibh. Bh' ar leis, gu 'n robh rud-eigin taitneach ann an giulan a pheathar, ged bha i, 'reir coltais, air a riaghladh gu buileach le 'mathair, a' teagasg dhi bhi di-measach air a h-athair, air a chairdean, agus air gach neach 'bu toigh leis. Air dhi a bhi a' frith-chomhradh ri Donncha, oir thalaidh i ris o 'n cheud sealladh a fhuair i dheth, thainig a h-athair a stigh do 'n *Chitsinn*. "A *Levy*, ghaoil," ars' esan, "am faca tu mo speuclair?" "Chunnaic," ars' ise; "Bha e air do shron aig am-braiceis." "Dh' fhaodainn," ars' esan, "a bhi cinnteach ciod a' ghne fhreagraidh a gheibhin uaitse." "Cia mar is urrainn dhuit labhairt ri d' athair air a leithid sinde dhoigh," arsa Donncha; "na 'm bithinnse 'n a aite, chuirinn thu far an ionnsaicheadh tu barrachd modha. Cha mhaith a thig e do mhnaoi-nasail oig, eireachdail, a h-athair aosda a fhreagairt mar sin." "An e esan," ars' ise, "co nach 'eil coma air a shon?—seann slaod-aire gun fheum, breisleachail, gearanach neo-thoilichte, ni 's miosa na leanabh beag." "Ach smuaintich air 'aois," arsa Donncha; "is docha gu 'n d' thainig ioma crois a's call 'n a charamh, a ghoirticheadh nadur duine a b' oige na e. Bu choir dhuitse, air gach ahd, a bhi caomhail, urramach agus speiseil mu d' athair." Bha a' bhaintighearna a' farcluais orra, agus thill i 'stigh far an robh iad. "Oganaich mhaith, is beag na chuala tu dheth," ars' an seann duine, "O, na 'm b' fhios dhuit mar tha mo chridhe 'g a fhàsgadh air uairibh; is iomacall a thainig ormsa, da-rìreadh." "O, do challdachsa," arsa 'bhean; "cha d' thainig call riamh ort nach robh

chum do bhuanachd aig a' cheann mu dheireadh." "Am bheil thu 'meas mar neoni," ars' esan, call mo mhnaitha agus mo mhic ionmhuinn?" "Ach nach d' fhuair thu bean agus nighean ghradhach 'n an aite?" ars' ise,— "nighean nach mill do chuid mar dheanadh mac strodhail, agus bean a ghabhas curam dhiot, 'n uair nach urrainn dhuit fein sin a dheanamh; call do mhic, gu dearbh! B' e sin am beannachd is mo de na thainig riamh ort." "A bhean chruaidh-chridh-each!" ars' esan, "co aig am bheil fios nach aisigear fhathasd air ais am mac sin a dhion ceann liath 'athar, agus gu a leagail le onoir fo 'n uir." Shil a dheoir, agus ghuil e mar leanabh. Thoisich a bhean ri fochaid air, agus a nighean 's na seirbhisich, ri gaireachdaich. "A bheistean gun mhodh 's gun iochd!" arsa Donncha, agus e ag eirigh 'n a sheasamh, 's 'g am putadh a thaobh; "an dana leibh a bhi mar so ri fanoid air faireachd-uinnean seann duine, eadhoin ged nach b' e ur tighearna agus ar maighistir a bhiodh ann? ach thugaibh an aire! ma tha aon 'n ur measg aig am bheil a chridhe a leithid de thàm-ailt a thoirt dha an deigh so, ròstaidh mi air an teine e." Dh'luthaich an seann duine ris, agus sheall e gu muldach 'n a aodann. "A bhaigeir bheadaidh ladarna?" arsa 'bhaintighearna, "am bheil fios agad co ri 'm bheil thu a' labhairt?" Thionndaidh i ris ua seirbhisich, agus dh' orduich i a' bhiast a chur a mach as an tigh agus gach cu a bha 's an tigh-chon a stuigeadh ann. "Air d' athais, air d' athais, mo dheagh bhean-uasal," arsa Donacha, "thoir au aire nach ann a thionndaidheas mise thu fein a mach as an tigh so." "Mo chreach, mo chreach! oganaich chaoimh," ars' an seann duine, "is beag tha 'dh' fhios agad ciod a tha thu 'deanamh; as uchd trocair, bi samhach; tha thu' togail dioghaltais

agus aimhleis dhuit fein agus dhomhsa." "Na biodh eagal oirbh dheth sin," arsa Donncha; "dionaidh mise sibh air chosd mo bheatha." "Am faod mi 'fheoraich," ars' an seann duine, "co thu, no ciod is ainm dhuit?" "Is sibhse 'dh' fhaodas," arsa Donncha, "cha 'n 'eil e beo 'g am bheil a' choir cheudna ni sam bith fheoraich dhìomsa 's a th' agaibhse: is mise Donncha Caimbeul, ur mac fein!" "M-m-m-mo mhac fein!" ars' an seann duine, agus le clisgeadh buaireasach thuit e ann am paiseanadh air suidheachan a bh' air a chul-thaobh. Ghlac Donncha e 'n a ghairdeinibh; thainig e thuige gun dail, agus dh' iarr e air Donncha a chos dheas a rusgadh, air an robh da bhall-dorain fo 'n ghluin; agus air dha sin a dheanamh, phog'athair e, leagea cheannair' uchl, agus ghul e le aoibhneas. "O Dhe Neimh!" ars' esan, "is fada o 'n a dh' fhoghlum mi 'bhi taingeil airson gach trocair, ach a nis tha mi taingeil da-rìreadh, oir fhuaradh leam mo mhac, m' aon mhac ionmhuinn."

Sheall a' bhaintighearua agus na seirbhisich an aodannaibh a cheile, gun smid as an cinn, ach chaidh *Levy* air bainidh le gairdeachas gu 'n d' fhuaradh a h-aon bhrathair; agus a leithid de bhrathair—cho fearail, cho eireachdail agus cho taitneach 'n a ghne 's 'n a ghiulan. Anns a' cheud dol a mach, bha 'mathair air bhoile le feirg agus le duil-bhrìsteadh; ach air dhi deagh fhios a bhi aice nach robh foidhpe ach a bhi an eiseimeil Donnchai, nochd i dha gach caoimhneas agus urram a bu dlìgheach dha. Fhuair e gun dail gach ni fo 'mharasglachadh fein, agus fhuair e mach, a bharr air an oighreachd a bhi saor o fhiachan, gu 'n robh suim mhor airgid aig 'athair a mach air riadh, fo bhanntaibh cinnteach, tearuinte.

Aig an am ud's an robh gach

fardoch a's bothan air oighreachd Ghlimn-eilich, lan gairdeachais agus fleadhachais, bha trioblaidean agus mi-fhortain a' tuiteam, muin air mhuin, air teaghlach m' atharsa. A bharr air caochladh fhreasdalan mishealbhach a thainig 'n a charamh, thainig e a dh-aon bheum gu dorus na baigeireachd le 'dhol an urras airson caraid mealltaich, ann an suim nach robh ri 'chul d' an t-saoghal na dhioladh i. B' eiginn gach ni a bha 'n a sheilbh a thoirt suas fo cheannas luchd-lagha. Chaidh sinne uile gu 'r dicheoll a dheanamh na cuid a b' fhearr de 'n t-suidheachadh anns an deach' ar tilgeadh, ach threig a mhiseach 's a thabhachd m'athair, ach beag gu buileach. Thug Mairi barrachd oirnn' nìle, le a gnìomhachas dealasach ann am marasglachadh gnothuichean an fhearainn, agus eadhoin le a comhairlean crionna geurchuiseach uru nithibh eile. Bu tric a smuaintich mi mu 'n am ud, gu 'm b' ulaidh luachmhor a leithid de mhuaoi, do chompanach adhartach d' am biodh fìor ghradh aice. A dh' aindeoin ar 'n uile oidhirpean, cha b' fhada gus an d' thainig ar teanntachd gu aon-cheann; fhuair m'athair litir agartais airson suim nach bu chomasach dha a dhioladh; agus bha fiughair againn, latha an deigh latha, gu 'n tugta uainn e, agus gu 'n cuirt' am prìosan e.

Latha de na laithean, air dhuinn a bhi 'n ar suidhe 'n ar seomar beag, a' cur ar comhairle ri 'cheile ciod a dheanamaid, cha b' urrainn sinn tighinn gu codhunnadh sam bith, oir bha ar cor eudochasach da-rìreadh. Thuit sinn ann an seorsa breislich, ach air do 'n uinneig a bhi togta, chunnaic sinn sealladh a thug grad chlisgeadh dhuinn, agus a lion gach cridhe le doruinn—da mharcaiche 'n an deann-ruith a' deanamh dìreach air an tigh. "So na maoir a tighinn," arsa mo mhathair, "ciod a ni sin?"

Dh' eirich sinn uile a dh-ionsaidh na h-ninneige; ghlaodh gach aon, "Sud am fear-lagha air thoiseach, agus am maor 'n a dheigh." Dh' asluich mo mhathair air m'athair e 'dhol as an t-sealladh, agus e fein 'tholach, gus an rachadh a' cheud stoirm seachad. "Cha 'n fhag mi," ars' esan, "larach na 'm bonn; cha d' rinn mi ni sam bith de 'm bheil naire orm; seasaidh mi ri aghaidh an fhir is fearr dhiu; deanadh iad na 's urrainn iad." Mar sin, cha robh dad 'n ar comas ach suidhe mar bha sinn, a' feitheamh ris na bha gu tighinn. Gun dail, chuala sinn tartar nan each aig an dorus. "A Sheumais," arsa m'athair, "'s e is fearr dhuit dol agus seasamh aig ciunn na 'n each, o nach 'eil neach eile aig laimh a sheallas 'n an deigh." "Ma 's e ur toil e," arsa mise, "feithidh sinn gus am buail iad aig an dorus." Ach air eagal gu 'n rachadh a chobhartach as, cha do bhuaill am maor aig an dorus, leum e 'stigh gun chead, gun chuireadh; chaidh farum a chos air an urlar, mar shaighid theinntich troimh gach cridhe; ann am priobadh na sul bha e stigh 'n ar measg. — Co a bh' ann, ach Donncha! ar Donncha caomh, gradhach fein. Sgread agus chlisg na boirionnaich car tiota, ach dh' eirich m'athair gu grad 'n a chodhail. Cha bu luaithe a ghlac e lamh dheas Dhonnchai, na 'bha mise an crochadh ri 'laimh chli, agus da lamh mo mhathar mu 'mhuineal. Ann an tiota sheall e mu 'n cuairt, leag e a shuil air Mairi, agus i 'n a seasamh ann an oisinn de 'n t-seomar cho glaisneulach ri corp, agus air cluirith le aoibhneas agus le ioghnadh. Gun naire no athadh, ghlac agus theann- aich e ri 'bhroilleach i, phog e i, agus mu 'n robh fios aice c' aite an robh i, bha a da ghairdein paisgte mu 'mhuineal. "O Mhairi mo ghaoil," ars' esan, "cha robh mo

chridhe aig fois o 'n latha dh' fhag mi thu; cha b' urrainn mi smid de m' inntinn a dheanamh aithnichte dhuit mu 'n d' fhalbh mi, gus an faicinn cionnus a bha cuisean air thoiseach orm aig a' bhaile." Thug e an sin dhuinn lan chumtas air mar fhuair e gach cuis 'n uair a rainig e a dhachaidh, agus mar dh' fhag e iad 'n a dheigh. Thionndadh ar dubh- achas gu aoibhneas, agus ar teann- tachd gu saorsa; dhi-chuimhnich sinn gun dail, gach eiginn agus buaireas leis an robh sinn air ar fiosrachadh, agus fhuaradh sinn, aon uair eile, 'n ar còisir bheag, cho chaidreach, shona 's a shuidh riamh le 'cheile. Mu 'n do sgaoleadh anart-buirid na dinnearach, ruith Mairi a mach do 'n *Chitsinn*, a dh' atharrachadh a deise, agus a chireadh a ciunn. B' e a' cheud ni a choinnich a suil, duin' uasal og, sgiolta 'n a shuidhe aig an teine, le coileir sgarlaid air a chota, agus bann òir mu 'aid. Cha 'n fhaca Mairi riamh roimhe, duin'-uasal cho finealta; rinn i 'beic gu lar dha, agus dh' iarr i air a leanailt do 'n t-seomar; ach le fianh ghare, dh' iarr e gu 'n gabhadh i a leisgeul; gur h-e a bha annsan gille-coise Tighearna Ghlinn- eilich. Dhi-chuimhnich sinn uile an dhine-uasal a thainig le Donncha.

Chaith Donncha agus Mairi greis de 'n fheasgar a' sraidineachd le 'cheile anns a' gharadh. An la 'r-na mhaireach, dh' innis e do m' phar- antan an gnothuch air an d' thainig e. Air an ath sheachdain rinneadh Donncha agus Mairi 'n an aon, ann an daimh onorach a' phosaidh. Mu 'n tug e air falbh i o thaobh a mathar phaigh e gu fialaidh fiachan m' athar gus an fheoirling dheireannach. Chaidh mise 'n an cuideachd do 'n Ghaidhealtachd. An uair a bha mi 'dealachadh ri gu tilleadh dhach- aidh cha bu gnothuch soirbh e; cha 'n urrainn mi idir cainnt a chur air na faireachduinnean measgaichte

leis an d'fhag mi mo mhile beannachd  
aig companach agus coimhleapach  
m' oige, agus aig mo phiuthair chaoi-  
ghradhaich, Baintighearna Ghlinn-  
eilich.

A' CHRIOCH.

MUILEACH.

—o—

## BLAR SHUNADAIL.

*(Air leantuinne).*

## AN DARÀ EARRANN.

Seachdain a's la'n a dheigh,  
Bha Mac-Iche Shunadail  
Aig cladach Port an ainneud,  
An samhchair madainn a' Mhaigh,  
'S a' chruitheachd 'n a h-ailleachd gach  
taobh ;  
Saoghal nan lusana' comhdach nam bruach ;  
An fhaige an suaimeas sith',  
Gun tonn ri tir's a h-uchd, mar sgathan,  
A' dearrsadh ri copan cian nan speur,—  
Sealladh nach annas do na Gaidheil,  
'S nach eòl do chach nach faca riamh e.  
Dh' amhaire am fear mor ri muir,  
'S chunnaic e, 'teachd air sruth a' chaolais,  
Birlinn fhada le sè raimh dheug,  
A's fear 'g a stiuradh 's e'm breacan  
rioghail na h-Alba.  
Bha crann ard 'n a meadhon,  
A's leoghann dearg am brataich leathain,  
Air fiamh an òir gun smal,  
A' srannail ri cèabhar nan oiteag'.  
A thog gluasad na birlinn,  
A' sgoltadh an t-sruth le neart ionnram,  
'S i' ruith gun fhiaradh air Port Shunadail.  
Leag na coigrich gun dail an acair  
Far am fac' iad fear ard  
Le failte 'teachd 'n an combail ;  
'S labhair le guth duineil :—  
“ Sonas do thurus nan Gaidheal,  
Bhur beatha gu Dun-sgolb !  
Cha doirbh dhuibh 'fhaotainn  
An taobh so bhos d' an aonach uaine.  
A dhaoine-uisle thigibh gu m' aite ;  
Buaidha's slainte dhuibh mar dh' iarrainn.”  
Ghluais na fir, triuir a's triuir,  
'S an ceannard-rùin air an laimh dheis,  
'S Mac-Iche mor 'n a cheann-iuil,  
Gu Caraig-an-Duin nach faighear 'aois.  
Dh' fhosgail fear-faire 'n doras iarunn,  
Eadar an da chreag, 's an robh an sas  
A lùgadan laidir gun mheirgeadh  
Rè iomadh linn, 's a gbleidh na Cinn-tirich  
Le cruadal air iomadh faiche,  
An ionairt gharg nan cath tric  
A chuir lamh dheas na h-Alba,—  
Rudha nan da ghleann dcug a dh' àraich  
roinn

De chonspuinn gun fhoill Earraghaidheal.  
Chaidh a' chuideachd le modh uaislean  
Do sheomar uachdrach nan cuirm,  
Far an d' thubhairt an ceannard og  
Am briathran stolda ri Mac-Iche :—  
“ Mar urram do chleachdamh nan Gaidheal,

So an t-am 's an coir dhuinn 'innseadh  
Co sinn a's aobhar ar turuis,  
O'n thug thu cuireadh dhuinn gun iarraidh  
Gu aoidheachd fhialaidh ceann-feadhna.—  
'S mise Griogair, Mac Dhomhnuill Ail-  
peinich,  
Rìgh Mhanainn. Sgeula creach a's ainneart

A tha againn ri innseadh ; fogradh gun  
iochd

An casgradh gleachd ri naimhdean lion-  
mhor,

A dh' fhios sinn gun tir, gun ni, gun daoine,  
Am mìos deireannach an Earraich so dh'  
fhalbh,

Gun fios, gun rabhadh,  
Thainig madainn an amhghair,  
A thug an sealladh cabhlach nam borb,  
Lan sluaigh, d' an suaicheantas tuadh a's  
teine ;

Armailt mara a's tire Ruraich nan creach  
O Ath-cliaih an Eirinn.

Dh' aithnich m' athair bratach dhubh an  
fhithich ;

Ghairm e 'ghillean gu crois-tara,—  
Rabhadh nan Gaidheal ri am eigin ;—  
Dh' eirich iad uile mar aon fhear ;  
Thainig iad gu aonach uaigneach  
Mar a fhuair iad an ordugh ;  
Dh' iarr m' athair cabhlach Mhanainn  
A thoirt gu cladach a' chinn tuath,  
'S na h-aosmhoir, mnathan a's clann  
'Aiseag gun a' chearn a b' fhaigse 'dh-  
Albain,—

Gallamba fo sgeith nan tonn,  
Talamh nan sonn nach do strìochd.  
Laidir, dileas, gun fhoill,  
Chaidh sinn gun mhoille 'n dail nam borb.  
Fichead m' an aon bha iad ruinn.  
Choinnich sinn iad an tuinn a' ehladaich,  
Sinne ainneamh 's iadsan lionmhor.  
Cha d' fhuair sinn dìon ach fuil nan  
Gaidheal,

A sheas, mar an abhaist, gun aomadh,  
Gus an do sgaol neoil na h-oidheche  
An dubhar thar soillse nan speur.  
B' eigin gluasad gu cul cruaidh a bha  
dluth,

Far an robh a' chomh-stri 'r a' mhadainn.  
Ghleidh sinn bealach an sgrios.  
Cha b' fhios do na naimhdean ar n-air-  
eamh.

Cha do ghearain aon aois no sgios.  
Ghcarradh a sìos sinn 's cha b' ann gun  
eirig ;



Thuit sinn gu leir ach da fhìcheadh 's aon.  
Bha 'n gleannan 'n a chaochain dhearg  
An uair a dh' fhalbh sinn  
Troimh 'n doire sgaileach  
Gu bairlinn Mhic Iain Ghearr an òb uaigneach,—

Curaidh uaibhreach a sheas am blar leinn,—  
Leathaineach laidir, gaisgeil, dileas  
'S fhear-cinnidh Rìgh na misnich,  
Ailein-nan-sop,  
A sheas 's a bhòidich, 'Cha 'n fhag mi  
Manainn

Gun lasair a chur ri Rurach ;  
Cha dìon uamha no tìr am meirleach !  
Fhir-chinnidh, fan a's gabh na thig,—  
Croich, biodag, no tuadh 's do cheann air  
ealaig,

Mur an dean an cladach ar tearnadh'.

MAC IAIN GHEARR.—'Fanaidh gus an  
anail mu dheireadh ;

Cha toir an t-eagal dhuinn bairlinn,  
'S mur am faigh sinn eirig gheibh sinn  
naigheachd

A bheir sinn thairis do na braithrean !  
Chaidh an dithid do uamha nam fear ;  
Rainigsinne Gallamhagarbhan fhraoich ;—  
'S Manainn, gun daoine, fo chis namhaid.

—o—

## AN CRANNCHUR.

(The Lottery.)

O chionn mu thuaiream leth-chiad bliadhna bha seann duine, d'am b'ainm Dà'idh Sùlair, a chomhnuidh faisg air baile-mor araidh. An uair a chiteadh a cheann liath, a cheum sgairteil, agus cho dìreach, brosglach 's bha e 'g a ghluasad fein, dh' aithnicheadh aon air bith gu 'n do chuir e seachad cuid d' a bheatha anns an arm. Thuit Dà'idh, an uair a bha e 'n a dhuine og, ann an tubaist air chor-eigin; b' eudardha a' choimhearsnachd 'fhagail; ghabh e 's an arm, agus gle ghoirid 'n a dheigh sin sheol e leis an reisimeid do dh-Innsean na h-airde-n-Iar. Cha b' fhada 'chuir e seachad an so an uair a thuit e ann am fiabhrus, agus chaidh a chur air ais do 'n rioghachd so. Air do 'n reisimeid d' am buineadh e tilleadh goirid as a dheigh, chaidh a h-orduchadh a mach do Chanada, far an d' fhnair Dà'idh bochd a mheileachadh leis an fhuachd, mar a bha e roimhe air a rostadh leis an teas. Am feadh a

bha e a' seirbhiscachadh ann an Canada, mar a bha am mi-fhortan, no ma dh' fhaoidte, am fortan's an dan da, fhuair e leon ann an aon d' a luirgnean; chaidh a chur mar sgaoil as an arm, *pension* a shuidheachadh air, agus a chur dhachaidh d' a dhuthaich fein a rithisd. A thuilleadh air a *phension* bha Dà'idh a' cur peighinn onoraich an drast 's a rithisd ann an rathad a mhna, Peigi, le saothair a lamhan fein, oir bha e 'n a dhuine turail agus comasach air a lamh a thionndadh ri rud sam bith; chuireadh e slat ann an cliath no cas am poit,—ann an aon fhacal cha mhor a thigeadh cearr air.

Bha e, aon latha, a' dol air ais le sgaileagan sìoda a bha e an deigh a chàradh domhnaoi-uaisil eigin, an uair chunnaic e sanas mor sgriobhte air a' bhalla—a' guidhe gu durachdach air gach aon a bha deonach air beairteas a dheanamh a dh-aon bheum, dol agus comh-roinn a cheannach gun dail ann an crannchur (lottery) a bha gu aite 'ghabhail an ceann beagan uine anns a' bhaile-mhor lamh riutha. Thug a chridhe leum, oir cha do leugh e ach goirid air 'aghaidh 'n uair a chunnaic e gu 'm faodadh neach fichead punnnd Sasunnach a chur a stigh, fichead mìle punnnd Sasunnach a bhuidhinn. Thog e air gu surdail, liubhair e an sgaileagan, agus thill e dhachaidh an deanna nam bonn a chur a chomhairle ri Peigi. Bha an t-seana chaill-each bhochd cho bodhar's gu 'n d' fheum e glaothaich 'n a cluais le 'uile neart.

"An cual' thu mu 'n chrannchur mhor a tha ri tachairt's a bbaile-mhor ud thall? Air son fichead punnnd Sasunnach faodaidh tu fichead mìle a bhuidhinn."

"Seadh, ach cha 'n 'eil fichead punnnd Sasunnach agadsa ri 'chur ann," ars' isc.

"Cha 'n 'eil, ach tha e agadsa agus is e an aon ni e, nach e?"

Cha do fhreagair Peigi car ghreis, agus a' sin thuirt i gu ciuin gu'm bu ni eile sin uile gu leir. Thug Dà'idh suil aingidh oirre agus thuirt e, "Cha'n è ma tha mise 'cur romhan an cur a mach anns a' ghnothach so."

"Cha ni suarach fichead punnd Sasunnach," arsa Peigi, 's i 'crathadh a cinn; "is e so na tha againn anns an t-saoghal a bharr air do *phension*. Gabh mo chomhairle-se a Dhà'idh Shùlair agus na bi ad amadan."

"Smaointich thusa air fichead mìle gini òir," arsa Dà'idh; "a leithid de luchd! nach be'n carn e! dl' fhaod-amaid sinn fein 'fhalach ann." Cha robh Peigi ro chinnteach mu'n chuis; bha i a lion beag a's beag a' strìochdadh.

"Falbh agus cluinn ciod a their Seumas Mor uime," fhreagair i.

"Ciod am math dhomh dol an taobh a tha Seumas Mor ann an gnothach d'an t-seorsa so," arsa Dà'idh. "Cha'n aithne dha ni mu 'thimchioll; cha do ghabh e cuid ann an crannchur riamh."

"Coma co dhiu, cha mhisd' thu a chomhairle; falbh gu dail."

"Tha mi toileach," arsa Dà'idh, 's e'togail a chomhdach-cinn; "ach cha mhorcudthroma chomhairle. Ghabhadh e leth-chiad d'a leithid a chur iompaidh air seann saighdear."

B' e Seumas Mor a bu thuairnear agus a bu shaor anns an aite. Bha e'n a dhuine fìor chrionta, ghlìc agus fo mhor mheas agus urram aig gach duine d'am b' aithne e.

Steoc Dà'idh Sùlair dìreach a suas a dh-ionnsaidh na beirt-thuairnear aig an robh Seumas ag obair. Bha e cho dil air ciod air bith a bha e ris 's an àm nach d' thug e an aire do Dhà'idh 'n a sheasamh lamh ris. Mu dheireadh, an uair a bha a shoad air a bhi cho geal ri muilleir no ri fear a bhiodh a mach fo shneachd, leis na mion-shlìseagan agus an sadach a

bha ag eirigh o'n bheirt, chuir e a lamh air guallainn Sheumais. Stad e d'a thuairneireachd agus chuir iad failte air a cheile.

"Tha toil agam do chomhairle a ghabhail," arsa Dà'idh. "Chual' thu iomradh, tha mi 'n duil, mu'n chrannchur mhor so?"

"Chuala, chuala, ach ciod uime?"

"Tha thu 'cur a stigh fichead punnd Sasunnach agus a' buidhinn fichead mìle. An comhairlicheadh tu dhomh 'fheuchainn?"

"Air na cumhnantan sin, comhairlicheadh, air a' h-uile cor."

"Gu'n robh math agad, a Sheumais; bha fhios agam gu'm b' e so a theireadh tu; labhair thu gu seadhail, ach cha'n eisdeadh Peigi."

"Stad ort, ged 'tha," arsa Seumas, "leig dhomh do thuigsinn gu ceart. Le fichead punnd Sasunnach a chur a stigh, tha thu cinnteach air fichead mìle 'fhaighinn a mach?"

"Cha d' thubhairt mi *gu'n robh mi cinnteach*."

"O, tha teagamh 's a' ghnothach mata? Tha muinntir eile 's a' chuis cho math riutsa?"

"Cha'n 'eil mi cur ag, ach——"

"Co meud, a bheil 'fhios agad?"

"Cha'n 'eil; cha d' fheoraich mi."

"S cha mho a ruigeas tu leas," fhreagair Seumas Mor gu durachdach. "Tha thusa a Dhà'idh Shùlair, ann ad dhuine bochd mar tha mi fein; cha'n 'eil e furasda dhuit fichead punnd Sasunnach a sheachnadh. Tha e fìor gu leoir gu'm faod thu buidhinn; ach tha e moran na's coltaiche gu'm faodadh tu call. Dh' iarr thu mo chomhairle, agus fhuair thu i."

"Moran taing dhuit," arsa Dà'idh, 's e a' falbh; 's cha robh e idir toileichte.

"Bha Dà'idh Sùlair uine mhoir m'an do chuir e iompaidh air a mhnai chuseil, 's m'an d' fhuair e gu'n d' aontaich no gu'n d' thug i

gnuis do 'n ghnòthach; ach mu dheireadh, le 'argumaidean seolta, cha 'n e 'mhain gu 'n do dhearbhadh e dhi gu 'n robh an ceum a bha e 'cur roimhe 'ghabhail glic agus crionnta, ach bha a' leithid de bhuaidh aige oirre 's gu 'n d' fhas i deich uairean na bu déine mu 'n chuis na e fein. Thog i oirre suas an staidhir gun tuilleadh dalach, chuir i a lamh a suas an simleir as an d' thug i seann stocaidh dhubb far an robh fichead punnd Sasunnach am falach aice; chuir i an t-iomlan gu toileach ann an laimh Dhà'idh, a dh' fhalbh, gun mhoille mionaide, 's a phaigh an t-airgid do mhuinntir a' chrannchuir, bho 'n d' fhuair e air ais cairt bheag—cairt a bha ann an uine ghoirid gu 'chur ann an seilbh air storas mor.

“C' uin a tha an tarruing ri' bhì?” dh' fheoraich Peigi.

“Seachdain o 'n Dimairt so 'tigh-inn,” arsa Dhà'idh.

“Seachdain o 'n Dimairt so 'tigh-inn? Cha toigh leam sin; tachraidh e air Latha-gnòthach - nacubhaige.”

“Sin agad a' cheart aobhar air son an do thagh iad an latha,” fhreagair Dhà'idh 's e a' suadh a lamhan; “cuiridh iad fear no dha air gnòthach na cubhaige.”

Annas a' bhruidhinn a bh' ann, co 'thainig a stigh ach Seumas Mor. Thainig e a chur stad air Dhà'idh, 's a dh' earaileachadh air gun e 'chur a chuid ann an rud a bha cho teagmbach agus a bha ag aobhar-rachadh a leithid de sheanchus feadh a' bhaile.

“Tha 'n gnòthach a nis deunta,” arsa Dhà'idh. “Seall!” 's thug e a' chairt as a phoca. Sheall Seumas oirre gu taireil. “Am bheil cuimhne agad air an t-sean-fhacal?” ars' esan.

“Cha 'n 'eil, ciod e?”

“Is furasda an t-amadan 's a chuid a sgaradh o cheile,” thuirt Seumas, 's thug e an dorus air.

“Ciod e sud a thuirt e?” dh' fheoraich Peigi.

“Tha, gu bheil sinn cinnteach duais mhor a bhuidhinn,” fhreagair Dhà'idh Sùlair.

“Feumaidh sinn gach ni a chur fo uidheim uir bho mhullach gu iochdar,” thuirt Dhà'idh agus e 'n a shuidhe aig a shuipeir an oidhche sin; “cha fhreagair na seana bhuidh agus na cathraichean so dhuinn ann ar suidheachadh ùr agus eadar-dheal-aichte. Gheobh sinn buird agus cathraichean riomhach, ùra; sgathain mhora agus cuirteanan aillidh m' an cuairt na h-uinneagan. Bidh sinn reidh 's càradh mholtairan a's phoit-ean 'n a dheigh sin—agus airson geur-achadh shiosar,—” Thug e breab do 'n inneal-gheurachaidh a bha lamh ris mar a labhair e, 's chuir e le urchar a dh-oisinn eile 'n tighe e.

Chaidh seachdain seachd; thainig an latha Chuir Dhà'idh e fein an ordugh moch air maduinn a dhol do 'n bhaile-mhor.

M' an d' fhalbh e thug e do Pheigi na seolaidhean a leanas:—

“Ma theid cuisean mar a tha suil agam, cha tig mi dhachaidh d' am chois, cuimhnic thusa. Thig mi dhachaidh ann an carbad. Bi thusa a' faireadh air mo shon aig uinneig uachdaraich, agus an uair a chi thu an carbad a' tighinn m' an cuairt an oisinn, tuigidh tu gu bheil mi dluth. Togaidh tu 'n sin a suas an uinneag agus tilgidh tu a' h-uile ball airneis air am faigh thu greim, a mach air an t-sraid; na caomhain sion; a mach leis gach stob dhi. Tha thu a' tuigsinn, a bheil? Beannachd leat mata gus an till mise.” Thog Dhà'idh Sùlair air, agus e 'n a bheachd fein cheana ann an seilbh air beairteas nach gabhadh tomhas.

Choisich Dhà'idh Sùlair a stigh do 'n bhaile-mhor le ceum aotrom saighdeir. Bha e ann an surd fuathasach; bha a cheann anns na neoil agus

mar a bha e a' tartraich a sios an t-sraid bheireadh e barr a bhata a nuas le fead a bha'cur teine as na clachan agus a' fagail caoir de shradan as a dheigh. Cha robh e ach goirid a' ruigheachd an ionaid anns an robh na croinn ri 'n tarruing. Bha dumhladas mor sluaigh air cruinneachadh cheana. Bha lan-aighear agus mire a' toirt mac-talla as na ballachan. Cha robh smuairean air aghaidh neach, oir cha do chaill duine aca fathasd air a' chrannchur.

"Ciod e aobhar an gaireachdaich?" arsa Dà'idh Sùlair ris fhein; "am bheil suil aca gu'm buidhinn iad uile?" agus car tiota dh' eirich seorsa de amharus'n a inntinn mu a shoirbheachadh fein. Thainig fallus fuar air a' smaointeachadh na 'n cailleadh e; ach thilg e dheth gach teagamh agus sheas e a dh-fheitheamh na crich. Cha d'fheum e feitheamh fada. Thainig balachan beag a stigh le cuirneachadh air a shuilean agus aon d' a lamhan ceangailte air a chulaobh; chuir e a lamh lom ann am bocsa, thug e 'mach cairt agus shin e do 'n chleireach i, a leugh a mach a h-aireamh; an sin thog balachan air taobh eile an tighe cairt as a bhocsa fein agus shin e i do chleireach eile, a ghlaodh a mach, "Falambh." Rinneadh so fichead uair, gus mu dheireadh, an d' thainig da chiad gu leth pumnd Sasunnach air fear eigin. Thog iad iolach ard 'n uair a chual iad so; ghlac a chairdean air lamh an duine fortanach air an d' thainig an ciad gu leth, ach sheap an dream aig an robh an cairtean "Falambh," as an rathad."

"Falambh, falambh, falambh, falambh; is i mo bharrail gu bheil iad ach beag uile falambh," arsa Dà'idh ris fein; "cha 'n 'eil so idir mar a shaoil mi; ciod a dheanainn na 'n tuiteadh do m' chairt fein a bhi falambh? Tha 'n t-am agam a bhi a gluasad a choir an doruis."

Falambh, falambh, falambh, leth-chiad uair eile as deigh a cheile, agus a' sin, coig ciad pumnd Sasunnach do chuid-eigin. "Falbh," arsa Dà'idh, "is fhiach sin rud-eigin, ach is suarach e lamh ris na tha suil agamsa 'fhaighinn. Ciod sud a chuala mi? 'S e sin an t-airdeamh aig a' chairt agamsa, a dhaoiin'-uaisle, ma 's e ur toil e; is mise '77.'"—"Falambh" arsa an cleireach, agus thuit Dà'idh Sùlair bochd air a bheul 's air a shroin, mar gu 'n cuirteadh urchair ann. Shaoil iad uile gu 'n robh e glan mharbh, ach cha robh. Fhuair iad a mach e' aite an robh an duine bochd a comhnuidh; agus, a thaobh gu 'n robh robh eastar air falbh, thairg duin'-uasal a bha 'lathair a charbad fein gu caomhneil chum Dà'idh bochd a ghiulan dachaidh. Chuir iad anns a' charbad e's dh'fhalbh iad leis.

Bha Peigi fad uair an uaireadair a' freiceadan aig an uinneig. A chum agus gu 'n rachadh aice na b' fharr air ordughean Dhà'idh a chur an gnìomh, fhuair i cuideachadh aon de na coimhearsnaich, chruinnich i gach stob airneis a bha 's an tigh ann an aon seomar-mullaich, agus bha i nis 'n a suidhe gu foighidinn-each a' feitheamh a' charbaid. Mu dheireadh, an uair nach mor nach robh i air toirt thairis, faicidh i an carbad a' tighinn m' an cuairt an oisinn! A suas chaidh an uinneag ann an tiota, agus a sios chaidh an airneis car ar chur air an t-sraid gu h-ìosal. Cathraichean, buird, sgathain, poitean, clobhachan 's gach ni air an ruigeadh lamh, a sios chaidh iad, muin air mhuin, 'n am mirean air a' chabhsair. Bha seana bhodach a' dol seachad aig an am, 's dh' amhairc e suas dh' fheuch ciod a bu chiall do 'n fhrois eagalaidh, ach bluaile gob a' bhuilg-sheididh anns an t-suile, agus am feadh a bha e 'n a laidhe a' sporathail thainig ultach

de shoithichean creatha 'nuas air a chaol-druim nach mor nach do bhrist a chnaimh-droma. Ruith marsanda a mach as a bhuth air taobh eile na sraide 's e 'cunail a suas a lamhan 's a' smeideadh ri Peigi sgur d'an obair sgriosach, ach fhuair e strabh-ailleadh de chuinneig anns an smig a chuir car dheth anns an eabar. Leum am ministear, duine mor, sultmor, 's e 'dol seachad, a nall a chur casg air a' bhristeadh uamhasach, 'n uair thainig gun drogaid leis a' chaill-ich a nuas thar a chinn, 's ghrad thug e 'chasan as le naire. Fad na h-uine so, agus ann am meadhon na h-aimhreite bhla Dà'idh Sùlair, agus e 'nis air tighinn gu 'mbothachadh, 'n a sheasamh anns a' charbad a' glaodh-aich airde 'chinn 's a' smeideadh ri Peigi i a stad; ach shaoil ise gur ann a bha e ri iolach 's 'g a brosnachadh; chuir i roimhe nach biodh stob a stigh m' am biodh uine aig Dà'idh air bhi 'nios an staidhir; agus gus an do leum e 'stigh mar dhuine air a' chuthach 's an do rug e air chaol da dhuirn oirre, cha do thuig i ciod a bha e a' ciallachadh. Mu dheireadh dh'innis e 'n fhirinn bhronach dhi, 's shuidh iad le cheile a chaoidh an leir-sgrìos a thug an goraich a nuas orra.

Am feadh a bha iad mar so a' tuireadh 's a' bron an cor bochd, thainig an duine caoimhneil, cneasda sin, Seumas Mor a stigh 'g am misneachadh. Cha d' thuir e idir riutha mar a theireadh cuid a dhaoine, "Nach d' thuir mi ribh; cha ghabhadh sibh mo chomhairle." Cha d' thuir e ni d' a leithid, ach 'n uair a chunnaic e mar bha cuisean, dh' fhalbh e gun fhacal a radh, chuir e tional beag air chois, agus ann an latha no dha thruis e mu thuairream da fhichead punnd Sasunnach a chuir Dà'idh Sùlair gu comhfhurt-achail air a chasan a rithisd. Is ann mar so a bu choir do dheadh choimh-

earsnaich deanamh r'a cheile. Cha do chuir Dà'idh Sùlair agus Peigi a bhean, sgillinn gu brath tuille ann an crannchur.—Mur do shiubhail iad uaith sin tha iad beo fhathasd.

*Eadar. le MAC-MHARCUS.*

—o—

RUAIRIDH BEAG SHABHARI,  
HO I HO-RO.

Rinneadh an duanag so leis an Ollamh Urramach Tormaid Mac-Leoid nach maireann, "Caraid nan Gaidheal."

Faillt' air a' ghille  
 Le 'chaog-shuilbh biorach,  
 Le 'chota, 's le 'bhrigisean  
 Gasda de 'n chlo !  
 'S nach dh' aithn' ear air d' aogas  
 Gur Leodaich do chinne—  
 Siol Thormaid o 'n Eilein  
 Air an laidheadh an ceo.  
 O, Aonghais 'Ic Ruairidh,  
 'S tu athair an deadh mhic,  
 'S tu 'dh' fhaodadh 'bhi moiteil  
 Na 'm bitheadh tu beo ;  
 'S nach 'eil neach ann an Sgìreachd  
 Cho fharasda, fhinealt'  
 Ri Ruairidh beag Shabhari, Ho i ho-rò]

Cha 'n 'eil Cleireach 's an duthaich  
 A 's luthmhoire 'shiubhlas ;  
 Gu 'n tabhairt gu pùsadh,  
 Bidh tu dluth air an toir.  
 Cha 'n 'eil Cleireach 's an t-Seanadh  
 Co ro mhaith a stuireas  
 A' bhirlinn troi' chuaintibh  
 Nan stuaghannan mor'.  
 'N uair 'sheideas an doinnionn  
 Na siuil o na crannaibh,  
 'S a chaillear gach cladach  
 Li sioban 's le ceo ;  
 'Sin eighidh gach maraich',—  
 O, 's ro mhaith do ghabhail,  
 A Ruairidh bhig Shabhari, Ho i ho-rò.

'N uair 'sheinneadh tu 'n Iorram,  
 'S tu' dhnisgeadh an spiorad  
 Ann an gualibh nan gillean,  
 'S iad an glacan nan ramh ;  
 'N uair 'sheinneadh tu 'n duanag,  
 'N sin b' ait leam 'bhi suas riut,  
 'Bhi 'm shuidhe ri 'd ghuallainn  
 'S an t-searrag am lainn.  
 Cha 'n 'eil eadar so 's Ro-ag,  
 A sheinneadh leat 'Morag,  
 'S tu 'g iomairt le furan  
 Ramh-braghad an Roe ;  
 'N sin their iad ri Ruairidh,—  
 O, piseach a 's buaidh ort,  
 A Ruairidh bhig Shabhari, Ho i ho-rò.

AM BHEIL IAD 'GAM IONNDRAIN  
O 'N BHAILE?

Am bheil iad 'g am ionndrain o 'n bhaile?  
Bu ghaolach le m' chridhe 's an àms',  
A' chinnt gu bheil gràdhaich a' guidhe,  
"O! b' fhèarr leinn gu 'n robh i so 'n  
dràst!"

Am fios gu 'n robh 'n cròilein mu 'n teallach  
A' smuaineachadh orms' tha air falbh,  
Dearbh-bheachd gu bheil ionndrain aig  
bail' orm,  
B' àrd-shòlas gun tomhas an sealbh!  
B' àrd-shòlas, etc.

'N uair 'chiaras air feasgar—an tràth sin,  
'Tha coisrigt' do 'n dàn—cian nan cian—  
'Bheil neach ann a luaidheas air m' ainm-

sa,  
'S a their, "'S fhad air falbh uainn mo  
mhian?"

'S am mothaichear meang anns an òran,  
'S gun mo ghuth-sa 'bhi' còmhnaidh na  
tèis'?

No 'n d'uisg e teud-bhròin anns gach anam  
Mi 'bhi uapa air m' aineol, 'an cèin?  
Mi 'bhi uapa, etc.

An suidhich iad cathair aig bòrd dhomh,  
'N àm èibhnis an teòghlaich 'bhi dlùth,  
'N uair lasar na coinnlean a' s' t-seomar,  
'S na reultan 's a' ghorm-speur gu ciuin?  
'N uair 'ghabhas gach aon cead d' a chèile,  
'S a thèid iad fa leth 'ghabhail tàmh,  
'M bi cuimhn' air an tè 'th' air a h-aineol,  
'S an guidh iad fo smalan dhomh  
'"slàint"'?  
'S an guidh iad, etc.

A' bheil iad 'g am ionndrain o 'n bhaile,  
Trà maidne, trà feasgair, no nòin?  
'S na thàrnaich neul duthach mun cuairt  
doibh,

Nach soillsich à ghruain ach moneoil-s'?  
'Bheil sùgradh a's mànan cho taitneach,  
'S a bha cian a b' ait 'bha mi leò?

No 'bheil iad o cheal, o 'n nach dòigh  
dhomh

'Bhi 'n caidribh a' chròilein ni 's mò;  
'Bhi 'n caidribh, etc.

## DO THEY MISS ME AT HOME.

The foregoing translation of this song  
is by the late Mr. James Munro, author  
of many poems of great merit and beauty,  
and of the well-known Gaelic grammar:

Do they miss me at home, do they miss  
me?

'Twould be an assurance most dear,  
To know that this moment some lov'd  
ones

Were saying, "We wish he were here."  
To feel that the group, at the fireside,  
Were thinking of me as I roam:

Oh yes, 'twould be joy beyond measure,  
To know that they miss'd me at home.  
To know, etc.

When twilight approaches, the season  
That ever is sacred in song,

Does some one repeat my name over,  
And sigh that I tarry so long?

And is there a chord in the music,  
That 's miss'd when my voice is away,  
And a chord in each heart that awaketh  
Regret at my wearisome stay?

Regret, etc.

Do they set me a chair near the table,  
When evening's home pleasures are  
nigh,

When candles are lit in the parlour,  
And the stars in the calm azure sky?  
And when the "good nights" are repeated,  
And all lay them down to sleep,

Do they think of the absent, and waft me  
A whispered "good night" while they  
weep?

A whispered, etc.

Do they miss me at home, do they miss  
me

At morning, at noon, or at night?  
And lingers one gloomy shade round them,  
That only my presence can light?

Are joys less invitingly welcome,  
And pleasures less hale than before,

Because one is miss'd from the circle,  
Because I am with them no more?  
Because, etc.

## ADHLAICEAN ANN AN CHINA.

Do bhrìgh nach 'eil aig muinntir  
China dochas an taobh thall de 'n  
uaigh, tha iad a' deanamh caoidh  
gun choimeas as leth an cairdean a's  
dillse an àm doibh am bas 'fhaotainn.  
Tha gach ni 'g a dheanamh le riagh-

ailt eagnuidh. Tha 'n uine, agus am  
modh, agus meud amhghair an ti a  
ta fo bhron, air an sòrachadh gu  
curamach. Tha an corp, air da a  
bhi air a chomhdachadh le sgead-  
achadh maiseach, air a chur 'n a

shineadh ann an ciste laidir, far am bheil e air a ghleidheadh air uachdar na talmhainn re aireimh sonraichte laithean, chum gu 'n sillear na deoir gu frasach thairis air. Tha na cairdean an sin 'g an suidheachadh fein mu 'n cuairt do 'n chiste, a' deanamh mor-chaoidh le bas-bhualadh, le 'm folt air a sgaoileadh, le sac-eudach agus le bhì 'cur am beoil's an duslach. An uair a roghnaichear aite freagarrach air son na h-uaigh, tha i air a cladhachadh gu domhain, agus tha 'chiste air a leagadh sìos gu tosdach an lathair nan uile. Tha 'n t-aite an sin air a chomharrachadh le tuam rionnach, air chumadh crudh eich, a bhì air a thogail thairis air, agus ainm an ti a chaochail air a ghearradh a mach ann an litrichibh soilleir. A thuilleadh air so uile, tha clar-cuimhne air a chur suas ann an talla nan sinnsear aige, agus dh'ionnsuidh sin thig iad gach bliadhna chum iad fein umhlachadh an lathair tainnisg nam marbh. Tha iad, aig gach am air an tig iad ag ullachadh loin iomchuidh chum ocras nan spiorad nach fhaicear leo a shasuchadh, air doibh a bhì 'deanamh a mach gu 'm fannuich na spiorada sin, mur bi iad mar so air am beathachadh. Tha iad anns na teampullaibh aca, a' toirt urraim le 'n uile dhurachd do na mairbh. Chum solar a dheanamh air an son, agus chum gach uireasbuidh a bhuineas doibh a shasuchadh anns an ath shaoghal. Tha iad a'

losgadh paipeir a' dealradh le h-or, agus mar an ceudna, a' cur thighean agus charbadan, a rinneadh le paip-eiribh oirdheire, 'n an teine, anns a' bharail gu 'm bi iad sin uile air an cruth-atharrachadh 's an ath shaoghal chum airneis-iomchuidh a dheanamh do na tainneasgaibh a tha gun fhuil gun fheoil ann an saoghalnan spiorad. Tha am paipeir oir air a thionndadh air an taobh thall do 'n uaigh, gu airgid freagarrach air son feum spiorad nam marbh! Mar a's aird' ann an inbh an ti a gheibh bas 's ann is faide a nithear caoidh air a shon. Tha 'n t-Ìmpire ri caoidh re thri bliadhna air son a pharanta fein, agus tha gach deagh iochdaran a' leantuinn 'eiseimpleir-san. Tha na h-uachdarain a' toirt thairis an dreuchd ri am na caoidh 'tha na daoine foghlumte a' sgar dhe 'n rannsachadh a mach, agus tha na daoine cumanta a' cur an oibre gu taobh!

Is muladach a bhì 'smuaineachadh air saobh-chrabhadh cho cianail ri so; agus tha e 'n a aobhar taing-eileachd dhuinne, gu 'n do thilg an Ti a's airde ar crannchur ann an tir far am bheil solus Greine na Fir-eantachd a' fogradh an tuigh dhorchadais sin air falbh, agus far am bheil beatha agus neo-bhasmhorachd air an toirt chum soluis le Soisgeul siorruidh na sithe!

SGIATHANACH.

### FEASGAR FANN FOGHARAIDH.

Tha 'n abhainn ag ialladh troimh 'n ghleann,  
 'S air gach taobh dhi tha ard-bheanna cas,  
 Far an cluinnteadh mor-thorman nan allt'  
 A' tearnadh gu calmara, bras,  
 'N uair a sguabas an doinionn am fraoch,  
 'S air an aonach a dh' aomas an fhras.

Ach an nochd anns a' choire 's beag ceol,  
 'S ciuin orain nan sruthan m' an cuairt;

Tha gach maol-bhinnein cailte 's na neoil  
A tha 'tuirling 's 'g an comhdach gu luath;  
Tha gorm-shnuadh an fheasgair 's a' ghleann,  
Agus sìth 'dol gu ard-cheann nan cruach.

Tha feadag ri caoidh air an tom—  
Fead lom, fhada 's cianaile fuaim—  
Mar thaibhs' air a sguabadh o'n tonn,  
'S e 'freagairt a tromh-ghuth fad' uaith,  
No seann-treun a rinn eirigh bho 'n fhonn,  
'S a chuir lom-sgrìos a dhuthcha fo ghruaim.

O, eala, O, eala mo ghaoil  
Thar monadh an fhraoich a' dol seach,  
Tha thu 'stiuradh gu iar-chuan na gaoith,  
'S neoil mhaoth-ghéal a' falach do dhreach;  
'N ann a' freagradh na fairg' tha thu 'glaodh'ch?  
'Bheil a h-anail mu d' thaobh 'tha mar shneachd?

Cha chaidh thu mar mise 's an am;—  
'S iomadh bard ann an rann 'chuir an ceill  
Mar a dh' fhograr luchd-aiteach nam beann,  
'S a dh' fhasaichear aros nan treun;—  
O, cha chaidh thu, oir, agads' gach am,  
Tha comhnadh na fairge nach geill.

Ach c' uime 'bhi caoidh? oir cha till  
Ar caoidh-ghuth na gaisgich a dh' fhalbh;  
Ach, sinnte ged tha iad 's a' chill,  
Cha 'n 'eil iad 's na linnte so balbh;  
Tha 'n gnìomhan a' togail an cinn,  
'S ag éigh'ch ruinn mar ghuth o na mairbh.

Cha 'n 'eil air na Gaidheil ach ceo,  
Mar neoil air na sleibhtean ud thail;  
O mosglaibh gu luath as ur clodh,  
A's fasaibh mar og-choill' nam beann;  
Deanaibh dusgadh 's na tuitibh gach lo .  
Mar sheann-choill' gu mointeach nan gleann!

MAC-OIDHCHE.

#### SGEULACHD AIR MAC-AN-RUSGAICH.

(*Bho Sgeulachdan Gaidhealach Le I. F. Caimbeul.*)

Bha tuathanach ann uair-eigin agus bha e ro dhona d' a sheirbhisich, agus tra bhiodh an tim seirbhis aca dluth air a bhì aig crìch, gheibheadh e leisgeul gu conn-sachadh a dheanamh riutha, 's chuireadh e air falbh iad gun tuarasdal. Chuir e air falbh moran d' a sheirbhisich air an doigh sin. Ach bha fear pratail ann d' am b' ainm Gille-naomh Mac-an-Rusgaich; chual' e iomradh air an tuathanach dhoirbh, agus thuirt e gu 'n gabhadh esan tuarasdal aige; gu 'n tugadh e car mu seach as—gu 'n biodh esan cho fada mu thuath 's a bhiodh an tuathanach nu dheas. Chaidh Mac-an-Rusgaich thun faidhir na Feill-groig 's ghabh e srabh 'n a bheul, mar chomharradh gu 'n robh e toileach muinntireas a ghabhail. Thainig an tuathanach doirbh an rathad agus dh'fharraid e de Mhac-an-Rusgaich an



gabhadh e muinntireas, agus thuir Mac-an-Rusgaich gu 'n gabhadh, na 'm faigh-eadh e maighistir math. "Ciod a bhios agam ri 'dheanamh," ars' esan, "ma ghabhas mi agadsa?" Ars' an tuathanach, "Bidh agad ris a' mhonadh a bhuachailleachd:" thuir Mac-an-Rusgaich, "Ni mi sin." Thuir an tuathanach, "Bidh agad ris a' chrann a chumail;" 's thuir Mac-an-Rusgaich, "Ni mi sin." "Bidh na h-uibhir de ghnathaichean eile agad ri 'dheanamh cuideachd," ars' an tuathanach; 's thuir Mac-an-Rusgaich, "Am bi na gnothaichean sin duilich a dheanamh?" Thuir am fear eile, "Cha bhi; cha 'n iarr mise ort a dheanamh ach rud a 's urrainn duit; ach cuiridh mi 's a' chumhant, mur freagair thu gu 'm feum thu da thuarasdal a phaigheadh dhomhsa." Thuir Mac-an-Rusgaich, "Cuiridh mise anns a' chumhant ma dh' iarras tu orm rud air bith a dheanamh ach rud a 's urrainn domh gu 'm feum thusa da thuarasdal a thoirt dhomhsa." Chord iad uime sin. "Tha mise," ars' an tuathanach doirbh, "a' cur anns a' chumhant ma ghabhas a h-aon air bith againn an t-aithreachas gu 'n teid iall a thoirt as a chraicinn o chul a chinn gu 'shail;" 's thuir Mac-an-Rusgaich, "Cuimhnich gu 'n d' thuir thu sin, a bhodaich," 's ghabh e muinntireas aig an tuathanach dhoirbh, 's chaidh e g' a ionnsaidh.

B' i a' chaid obair a chaidh iarraidh air Mac-an-Rusgaich a dheanamh e a dhol do 'n mhonadh a thilgeadh mona. Dh' iarr Mac-an-Rusgaich a bhiadh-maidne m' am falbhadh e, 's nach ruigeadh e leas tighinn dachaidh air a shon. Fhuair e na bha iad a' lughasachadh de bhiadh do sheirbhisich aig aon trath, 's dh' ith e sin. Dh' iarr e a dhinnear, 's nach ruigeadh e leas stad aig meadhon latha. Fhuair e an lughasachadh a bha air-son a dhinn-eireach, 's dh' ith e sin. Dh' iarr e a shuipeir 's nach ruigeadh e leas tighinn dachaidh 's an oidheche. Thug iad sin da, 's dh' ith e sin. Chaidh e far an robh a mhaighstir 's dh' fharraid e deth, "Ciod is abhaist do na seirbhisich agad a dheanamh an deigh an suipeireach?" Thuir a mhaighstir ris, "Is abhaist doibh an aodach a chur dhiubh agus dol a laidhe." Dh' fhalbh Mac-an-Rusgaich far an robh a leabha; chuir e dheth 'aodach, 's chaidh e a laidhe. Chaidh a bhana-mhaighstir far a robh fear a' bhaile 's dh' fharraid i dheth, "Ciod an seorsa gille a fhuair thu an snd? dh' ith e na tri traithean a dh-aon trath, 's chaidh e a laidhe," chaidh a mhaighstir far an robh Mac-an-Rusgaich 's thuir e ris, "C' arson

nach 'eil thu ag obair?" Thuir Mac-an-Rusgaich, "Tha gu 'n d' thuir thu feindirium gu 'm b' e a b' abhaist do d' sheirbhisich a dheanamh an uair a gheibheadh iad an suiper, an aodach a chur dhiubh agus dol a laidhe." Thuir a mhaighstir, 's c' arson a dh' ith thu na tri traithean mar chomhladh? 's thuir Mac-an-Rusgaich, "Tha, gu 'n robh na tri traithean beag gu leoir gu duine a dheanamh sathach. "Eirich 's rach gu d' obair," ars' a mhaighstir. "Eiridh," thuir Mac-an-Rusgaich, "ach feumaidh mi mo bhiadh 'thaotainn mar is cubhaidh dhomh, air neo bidh m' obair d' a reir. Cha 'n 'eil orm a dheanamh ach mar is urrainn mi, —feuch a bheil thu a' gabhail an aithreachais a bhodaich?" "Cha 'n 'eil, cha 'n 'eil," ars' am bodach, "'s fhuair, Mac-an-Rusgaich a bhiadh na b' fhearr 'n a dheigh sin.

Air latha eile dh' iarr am bodach air Mac-an-Rusgaich e a dhol a chumail a' chroinn ann an dail a bha shios fo 'n tigh. Dh' fhalbh Mac-an-Rusgaich; rainig e far an robh an crann; rug e air na uaidnean 'n a lamhan, 's sheas e an sin. Thainig a mhaighstir far an robh e, 's thuir e ris, "C' arson nach 'eil thu a' deanamh an treabhaidh?" Fhreagair Mac-an-Rusgaich, "Cha 'n e mo bhargan treabhaidh a dheanamh, ach a chumail a a chroinn, 's tha thu a' faicinn nach 'eil mi a' leigeil leis falbh!" "Na h-uire 's na h-uireandan ort!" "Na h-uire 's na h-uireandan ort fhein a bhodaich! a bheil thu a' gabhail an aithreachais de 'n bhargan a rinn thu?" "O, cha 'n 'eil, cha 'n 'eil!" ars' am bodach. "Ma bheir thu dhomh duais eile air a shon, ni mi treabhaidh," arsa Mac-an-Rusgaich. O, bheir, bheir," ars' am bodach; 's rinn iad bargan ur m' an treabhaidh.

Air latha araidh dh' iarr an tuathanach air Mac-an-Rusgaich e 'dhol ris a' mhonadh a shealltainn am faicheadh e ni air bith air dochair. Chaidh Mac-an-Rusgaich ris a' mhonadh, 's an uair a chunnaic e 'thiom fein thainig e dachaidh, 's dh' fharraid a mhaighstir dheth, "An robh gach ni ceart anns a' monadh?" Thuir Mac-an-Rusgaich, "Bha am monadh e fhein ceart;" 's thuir an tuathanach, "Cha 'n e sin 'tha mise a' farraid, ach an robh crodh nan coimhearsnach air an taobh fein?" Thuir Mac-an-Rusgaich, "Ma bha, bha, 's mur robh leigear da; 's e mo bhargansa, am monadh a bhuachailleachd, 's gleidhidh mise am monadh far a bheil e." "Na h-uire 's h-uireandan ort a bhalaich!" thuir am bodach. "Ma gheobh mise duais eile airson an crodh a

bhuachailleachd ; ” ’s thuirt Mac-an-Rusgaich, “ Ma gheobh mise duais eile gabhaidh mi os laimh, ma chi mi crodh nan coimhearsnach air a’ ghrund agadsa, gu’n till mi air an ais iad, agus ma chi mi do chrodhsa air grund nan coimhearsnach, tillidh mi air an ais iad thu do ghrund feiu ; ach ged a theid cuid diubh air chall, cha ghabh mi os laimh am faotainn, ach ma dh’ iarras tu orm dol g’ an iarraidh, theid mi aun ’s ma gheobh mi iad, bheir mi dhachaidh iad.”

Cha robh aig au tuathanach dhoirbh air ach cordadh ri Mac-au-Rusgaich, ’s duais eile a thoirt da airsou an crodh a bhuachailleachd : agus bha iad reidh re grathunn ’n a dheigh sin.

An ath latha chaidh am bodach e fein ris a’ mhonadh, cha b’ urrainn da na h-aighean aige ’fhaicinn ; dh’ iarr e air au son, ach cha b’ urrainn da am faotainn. Chaidh e dachaidh, ’s thuirt e ri Mac-an-Rusgaich, “ Is eudar dhuit fein do a dh’ iarraidh airson nan aighean, a Mhic-an-Rusgaich ; cha b’ urrainn mise am faotainn an diugh ; ach rach thusa g’ an iarraidh, ’s iarr iad gus am faigh thu iad.” Thuirt Mac-an-Rusgaich, “ C’ aite an teid mise g’ an iarraidh ? ” Thuirt am bodach, “ Rach agus iarr iad anns na h-aiteachan anns an saoil thu iad a bhi, agus iarr iad mar an ceudna anns na h-aiteachan anns nach saoil thu iad a bhi.” Thuirt Mac-an-Rusgaich, “ Ni mise mar sin mata.”

Chaidh am bodach a stigh do ’u tigh. Fhuair Mac-an-Rusgaich faradh, ’s chuir ris an tigh e. Chaidh e’n aird air an tigh, thoisich e air spionadh an tubhaidh bharr an tighe, ’s g’ a thilgeadh le leathad ; agus m’ an d’ thainig am bodach a mach a rithist bha an tubhadh, gu ach ro bheagan, bharr an tighe, ’s na cabair lom, agus Mac-an-Rusgaich a’ spionadh ’s a’ tilgeadh le leathad a’ chorr. Thuirt am bodach, “ Na h-unradh ’s ua h-urchoidean ort, a bhalaich, ciod e a thug ort an tubhadh a thoirt bharr an tighe ? ” Thuirt Mac-an-Rusgaich, “ Tha gu bheil mi ag iarraidh nan aighean ann an tubhadh an tighe,” Thuirt am bodach, “ Ciaumar a tha thu ag iarraidh nan aighean ann an tubhadh an tighe, far am bheil thu cinnteach nach ’eil iad ? ” Thuirt Mac-au-Rusgaich “ Tha gu’n do dh-iarr thu fein orm an iarraidh far an saoilinn iad a bhi, agus mi g’ an iarraidh cuideachd ann an aiteachau far nach saoilinn iad a bhi ; agus cha’n ’eil aite air bith far an lugha ’tha de shaoilsinn agamsa iad a bhi na ann an tubhadh an tighe.” Thuirt am bodach, “ Na h-unradh ’s na h-urchoidean ort, a bhalaich.” Thuirt Mac-an-Rusgaich, “ Na h-unradh ’s na h-urchoidean

ort fein, a bhodaich, am bheil thu a’ ghabhail au aithreachais gu’n d’ iarr thu orm na h-aighean iarraidh far nach saoilinn iad a bhi ? ” “ Cha’n ’eil, cha’n ’eil,” thuirt am bodach ; “ rach a nis agus iarr iad ann an aiteachan far am bheil e coltach gu ’m faod iad a bhi ann.” Ni mise mar sin,” arsa Mac-an-Rusgaich. Dh’ fhalbh Mac-an-Rusgaich a dh-iarraidh nan aighean ; fhuair e iad, ’s thug e dachaidh iad. An sin dh’ iarr a mhaighstir air Mac-an-Rusgaich e a dhol a chur an tubhaidh air an tigh, ’s e a dbeanamh an tighe cho dionach ’s a b’ urrainn da. Rinn Mac-an-Rusgaich sin, agus bha iad reidh re grathunn na dheigh.

Bha an tuathanach doirbh a’ dol a dh-ionnsaidh bainuse, ’s dh’ iarr e air Mac-an-Rusgaich, an uair a thigeadh am feasgar, e a chur diollaid air an each, ’s e ’dhol a dh-iounsaidh tigh na bainnse, gu esan a thoirt dachaidh ; ’s thuirt e ris, “ Au uair a bhitheas e dlu air da-uair-dheug, tilg damh-shuil an taobh a bhitheas mi, ’s aithnichidh mi gu ’m bheil e dlu air an am gu dol dachaidh. “ Ni mi sin,” arsa Mac-an-Rusgaich. An uair a dh’ fhalbh an tuathanach thun ua bainnse, chaidh Mac-an-Rusgaich ’s chuir e na daimh a stigh do ’n fhaug, ghabh e sgian ’s thug e na suilean asda, chuir e na suilean ’n a phoca, ’s ’n uair ’thaiuig an oidhche chuir e an diollaid air an each ’s chaidh e gu tigh na bainnse a dh’ iarraidh a mhaighistir. Rainig e tigh na bainnse, chaidh e stigh do ’u chuideachd ’s shuidh e gus au robh e dlu air da-uair-dheug. Au sin thoisich e air tilgeadh suil daimh air a’ bhodach ann ceann gach tacain. Mu dheireadh thug am bodach an aire dha, ’s thuirt e ris, “ Ciod e a tha thu a’ dea-amh ? ” Thuirt Mac-an-Rusgaich, “ Tha mi a’ tilgeadh suil daimh an taobh a tha thu chioun tha e dlu air da-uair-dheug.” Thuirt am bodach, “ Am saoil thu fein gu’n deachaidh tu a thoirt nan suilean as ua daimh ? ” ’s thuirt Mac-an-Rusgaich, “ Cha’n ann ’g a shaoilsinn idir a tha mi ; tha mi cinnteach as ; dh’ iarr thu fein orm mi ’tilgeadh suil daimh an taobh a bhiodh tu au uair a bhiodh e dluth air an da-uair-dheug, ’s d’ é mar a b’ urrainn mi siu a dbeanamh mur tugainn na suilean as na daimh ? ” “ Na h-uire ’s ua h-uir-eandau ort, a bhalaich,” arsa an tuathanach. “ Na h-uire ’s na h-uireandan or feiu, a bhodaich ; a bheil thu a’ gabhail aithreachais gu’n d’ iarr thu orm a dbeanamh ? ” “ Cha’n ’eil, cha’n ’eil,” arsa am bodach : chaidh iad dachaidh comhla ’s cha robh tuille m’ a dheibhinn an oidhche sin.

Latha no 'dha an deigh sin, dh' iarr a mhaighistir air Mac-an-Rusgaich e a dhol an aird thnu na cachaileidh mhullaich, 's e a dheanamh stair chasa-caorach. "Ni mi sin," arsa Mac-an-Rusgaich, 's dh' fhalbh e. Chuir e na caoirich a stigh do 'n fhang, 's ghearr e na casan dhiubh, a's rinn e an stair le casan nan caorach. Chaidh e air ais far an robh a mhaighistir, 's thuir a mhaighistir ris, "An de rinn thu sud?" Thuir Mac-an-Rusgaich, "Rinn; faodaidh tu fein dol g' a fhaicinn." Chaidh an tuathanach a dh-fhaicinn an stair chasa-caorach a rinn Mac-an-Rusgaich 's an nair a rainig e 's a chumnaic e casan nan caorach anns an stair, chaidh e air bhreasadh 's thuir e, "Na h-uile 's na h-uireandan ort, a bhalaich ciod e a thug ort na casan a ghearradh bharr nan caorach?" Thuir Mac-an-Rusgaich, "Nach d' iarr thu fein orm stair chasa-caorach a dheanamh, 's ciod e mar a dheanaim stair chasa-caorach mnr gearrainn na casan dhiubh? fench a bheil thu a' gabhail an aithreachais gu 'n d' iarr thu orm a dheanamh, a bhodaich?" "Cha 'n 'eil, cha 'n 'eil," thuir a mhaighistir. "Ciod a tha agam ri 'dheanamh a rithisd?" thuir Mac-an-Rusgaich. "Tha, ars' a mhaighistir, na h-eich agus an stapull a ghlanadh 's a nigheadh an da chuid am mach agus a stigh." Dh' fhalbh Mac-an-Rusgaich, 's ghlan e a mach an stapull,—nigh e na ballachan air an taobh a mach a's nigh e an stapull air an taobh a stigh; nigh e na h-eich, a's mharbh e iad 's thug e an taobh a stigh asda, 's nigh e an taobh a stigh aca. Chaidh e far an robh a mhaighistir 's dh' fharraid e ciod a bha aige ri 'dheanamh a rithisd, 's thuir a mhaighistir ris e a chur nan each 'n an uidheam anns a' chram, 's e thoir tacain air an treabhadh. Thuir Mac-an-Rusgaich, "Cha fhreagar nah-eich mi." "Ciod e a dh' fhairich iad?" ars' a mhaighistir. "Cha choisich iad air mo shou," arsa Mac-an-Rusgaich. "Fhalbh agus feuch iad," thuir a mhaighistir. Dh' fhalbh Mac-an-Rusgaich far an robh na h-eich, chuir e crioman de dh-aon diubh 'n a bheil, chaidh e air ais far an robh a mhaighistir, 's thuir e, "Cha 'n 'eil an droch bhlas orra." "Ciod a tha thu ag radh?" thuir a mhaighistir. Chaidh e far an robh na h-eich, 's an uair a chumnaic e iad 's an taobh a stigh air a thoir asda, thuir e, "Ciod is ciall d' a so?" "Tha," arsa Mac-an-Rusgaich, "gu 'n d' iarr thu fein orm an da chuid na h-eich agus an stapull a ghlanadh agus a nigheadh, an da chuid a mach agus a stigh; 's rinn mi sin. A bheil thu a'

gabhail an aithreachais?" "B' fhearr lean nach fhaca mi riamh thu," thuir an tuathanach. "Ma ta," arsa Mac-an-Rusgaich, feumaidh tu tri tuarasdail a thoir domhsa air neo theid iall de d' chraicinn a thoir o chul do chinn a sios gu d' shail. Thuir an tuathanach doirbh gu 'm b' fhearr leis iall a bhi air a thoir as a chraicinn bho chul a chinn gu 'shail na an t-airgid a thoir do thrusdar coltach ri Mac-an-Rusgaich; agus, a reir an lagha, chaidh an tuathanach doirbh a cheangal agus iall leathann a thoir o chul a chinn a sios a dhruim, 's ghlaoidh e gu 'm b' fhearr leis an t-airgid fhein a thoir seachad na an iall a ghearradh na b' fhaide; phaigh e an t-airgid agus b' eiginn da 'bhi greis foigh na h-ighean, 's cha robh e 'n a dhuine doirbh tuille.

(Ri leantuim.)

—o—

#### TOIMHSEACHAN.

Chumnaic mi Sagart a' coiseach na Sraide,  
 'S measan beag biorach a' criomadh a  
 shailtean;  
 Le spailpeadh a chaol-chas 's le craosachd  
 a ghionchain,  
 Shaoilte gu 'n slugadh e 'n Sagart a dh'  
 aona-bheum!  
 Thionndaidh an Sagart, 's roi' chrathadh  
 a laimhe  
 Chriothnaich an cuilein bho 'chuinnein gu'  
 mhasan;  
 Le miolanachd mhiolusgiach, mhiodal-  
 aiche thrailleil,  
 Dh' imich e casan an t-Sagairt gu cairdeil.  
 Bha falluinn an t-Sagart de anart glan  
 fincealt,  
 Gun phreasadh, gun fhailling bho 'braighe  
 gu 'h-iochdar:  
 Ri fraoidhneadh a gilead bha 'm measan  
 lan farmaid,  
 'S dh' fheuch e ri 'buaichdeadh le tuileas  
 "mac-meamnach."  
 'N uair 'theann an luchd-faire ri breith air  
 an t-sabhdair,  
 Fhuair iad a mach nach robh dad ann ach  
 taibhse,  
 Chlaon e mar sgaile an dubh-thrath na  
 h-oidhche,  
 'S thuit a chrios-muineil 'n a ghlag air a'  
 chabhsair!  
 Sgrìobht' air a' chrios ud, bha 'ainm ann  
 an Gailig—  
 An cuigeamh, an-t-aon-deug, 's an deich-  
 eamh de 'n ABC.

Is e Snaimhneas reult-feasgair an anama,  
 agus is i Subhaile a ghrian. Cha deal-  
 aichear iad gu brath o cheile.

## KEY A.

## AN NIGHEAN DUBH.

Beating twice to the measure.



| S<sub>1</sub> : - : l<sub>1</sub> | d : - : r | m : r : d | d : - : s<sub>1</sub> | L<sub>1</sub> : - : l<sub>1</sub> | d : - : d | l : - : l



| l : - : s | S : - : s | l : s : m | m : - : r | d : - : r | M : - : m | s : - : s | l : s : m



| r : : || M : d : - | d : - : s<sub>1</sub> | l<sub>1</sub> : s<sub>1</sub> : l<sub>1</sub> | d : : | D : - : l



| s : - : m | r : d : r | m : : | M : d : - | d : - : s<sub>1</sub> | l<sub>1</sub> : s<sub>1</sub> : l<sub>1</sub> | d : : ||

'Nighean dubh nan gruaidhean craobhach,  
Bha mi uair 's bu bheag a shaoilinn,  
Gu 'n caidilinn an oidhich' as t-aogais ;  
Chaidh sud aoga 's chaochail e cruth.

Tha thu suarach umam an diugh,  
Ged bha uair 'bu toigh leat mo ghuth ;  
Tha thu suarach umam an diugh.

'N uair a bha sinn anns na gleanntaibh  
'Cuallach a' chruidh-laigh mu 'n mhaunnir  
Shaoil mi fhein nach robh air thalamh  
Fear a mhealladh bean a' chinn duibh.  
Tha thu suarach, etc.

A thé sin a tha aig na gamhna,  
Bha mi uair 's bu uhor mo gheall ort ;  
'S gil' thu na sneachd air na beauntaibh,  
Anns an àm 's am biteadh 'g a chur.  
Tha thu suarach, etc.

Tha mi lag, ged bha mi laidir,  
Tha mi sgith gu siubhal fhasach ;

'S gur e 'thug mo chridhe mhàn,  
Ro mheud a' ghraidh a bharaig mi dhuit.  
Tha thu suarach, etc.

Tha do chneas cho geal 's an fhaioleann  
Do dha ghruaidh cho dearg 's an caorann ;  
Suilean meallach, gorm ad aodann,  
Mala chaol mar ite 'n loin-duibh.  
Tha thu suarach, etc.

Tha thu boidheach, tha thu loinneil,  
'S duilich leam gu 'm bheil thu foilleil ;  
'S binn' thu na guth 'choilich-choille,  
Anns an doire 'n goireadh e moch.  
Tha thu suarach, etc.

Is tric a bha saill air seann each,  
Agus puinsean ann an glainne,  
Amhuil sin a's gaol mo leannain,  
Mar chop geal air bharruibh nan sruth.  
Tha mi suarach umad an diugh,  
Ged bha uair 'bu toigh leam do ghuth ;  
Tha mi suarach umad an diugh !

A M F R E I C E A D A N D U B H.

[Thainig na rannan a leanas a mach ann am paipear-naidheachd Sasunnach aig an am's an robh "Am Freiceadan Dubh" gu seoladh a chogadh ris na h-*Ashantees* ann an Africa. Cha robh an deise Ghaidhealach air a meas freagarrach do'n duthaich, agus uime sin dh'fhag iad as an deigh i.]

THE EMBARKATION OF THE BLACK WATCH.

Oh, what is the news? Why glengarries and trews?  
 Oh, where are the tartan, the kilt, and the feather?  
 Just laid bye for a bit, since they say they're not fit  
 For the African jungle and African weather.  
 And whate'er may befall, 'tis not they, after all,  
 That strike such a terror to every beholder;  
 Oh, no! 'tis the men from the mountain and glen,  
 When the Watch-word is—"Highlanders, shoulder to shoulder!"

And when the pipes blow and they march on the foe,  
 To the tune of the "Highlanders over the Border,"  
 The lads from the North will step gallantly forth,  
 As if on parade, without haste or disorder.  
 And the blacks will find out, when it comes to a bout,  
 Though in all their fierce tribes none are stouter or bolder,  
 What stern courage is shown when the pibroch is blown,  
 And the Watch-word is—"Highlanders, shoulder to shoulder!"

When the moment is ripe, to the skirl of the pipe,  
 The gallant Black Watch will dash into the battle;  
 And silent and strong, cut their way through the throng,  
 And grimly will slaughter the foemen like cattle.  
 And the next time the blacks, are expecting attacks,  
 At the sound of the pibroch their hearts will grow colder—  
 For they'll know it denotes that there's slitting of throats,  
 When the Watch-word is—"Highlanders, shoulder to shoulder!"  
 —*Fun.*

SEOLADH AN FHREICEADAIN DUIBH.

O ciod so an sgeula? Cà'n d'fhag iad am féile?  
 C' uime boineid a's brìgis an àit' iteig a's breacain?—  
 Ann an Africa 'n teas, an measg meanbh-choille's phreas,  
 Bho nach freagradh iad doibh chuir iad diubh iad car tacain.  
 Ach cha mhill so an cliù; cha'n i'n deise co-dhiu,  
 Tha 'cur balla-chrith air nainhdean's a' fuadach an cèille;  
 Cha'n i! ach na laoch 'thig o bheanntaibh an fhraoich,  
 'N uair is Cath-ghairm—"Gaidheil ri guailleibh a cheile!"

Fench morachd nam flath 'dol a dh-ionnsaidh a' chath!  
 Bidh a' phìob a' seinn "Bail' Ionaraora." gu ceòlmhor;  
 Air faiche nam blar chithear gluasad nan sar,  
 Mar aig spaidsearachd-feille, gu h-athaiseach, seòlmhor.

'S iad na naimhdean a chi, 'n uair a thig iad gu strith,—  
 Ged a shaol iad an dubh-threubhan borba nach geilleadh—  
 Meud an gaisge 's an cruadh's 'n uair tha 'n ceol 'g a chur suas,  
 A's a' Chath-ghairm—"Gaidheil ri gnaillibh a cheile!"

'N am tarring nan lann,—le piob-mhoir aig an ceann—  
 An sas theid na Gaidheil le deine do-thilleadh;  
 Le 'n gaisge 'n le 'n tréin' ni iad rathad dhoibh fein,  
 'S an naimhdean, mar spreidh, bidh 'g an leireadh 's 'g am milleadh.  
 Na dubh-dhaoin', am feasd tuille, cha 'n fheith ri aon bhuille;  
 Is leoir dhoibh ma chluinneas iad "Gillean an fheilidh,"  
 Oir bidh aca dearbh-fhios 'n a lorg gu 'n tig sgrios.  
 'N uair is Cath-ghairm—"Gaidheil ri gnaillibh a cheile!"

*Eadar. Is MAC-MHARCUIS.*

### GAIDHEIL GHLASCHU AGUS ALASDAIR-NAN-STOP.

"O 'n 'bha esan mar sin domhsa  
 Bidh mise mar so dhasan."—*Donncha Ban.*

Shaoil sinn an uair a chuir sinn Alasdair-nan-stop fo 'n uir agus leac-lighe air 'uaigh, nach chluineadh ar luchd-leughaidh guth tuille m' a thimchioll; agus cha mho 'chluinneas iad a' bheag uainne mu Alasdair, oir tha duil againn gu bheil iadsan a thug a lathair an toiseach e air fas gle sgith dheth; ach tha E. M. L. a chuir an aithis air eaglaisean Gaidhealach Ghlaschu gu 'n robh Alasdair-nan-stop 'n a fhoirfeach ann an aon diubh, air litir mhi-mhodhail a chur a dh-ionnsaidh BRATACH NA FIRINN, ann an rathad freagraidh do 'n te a chuir ministear Eaglais Chalum-chille anns a' GHaidheal, ga a'cheadh gu 'n robh Alasdair, no gu 'm burrainn a leithid a bhi, 'n a fhear-dreuchd anns an eaglais aige-san. Mur biodh ann an litir E. M. L. ach a chainnt mhi-shuairce mu mhinistear Eaglais Chalum-chille cha mheasamaid gu 'm b' fhiach i. buntainn rithe—tha daoine na 's eolaiche air an duine sin na gu 'm biodh moran buaidh aig beadaidheachd E. M. L. orra—ach do bhrìgh agus gu bheil e a' cur char aun am briathran *Mhr. Blair*, agus a' cur earrannan d' a litir

fa chombair a luchd-leughaidh ann an cruth gu tur eadar-dhealaichte o 'n doigh anns am faighear iad's a' GHaidheal, tha sinn 'g a mheas mar fhiachaibh oirnu, mar cheartas dhuinn fein agus do *Mhr. Blair*, facal cron-achaidh, facal ceartachaidh, agus facal comhairleachaidh a thoirt do E. M. L. Bu mhath leinn an sin ar lamhan a ghlanadh gu buileach as a' ghnothach; leigeanaid "a shalchar fein leis gach rudha," oir tha fhios aig ar luchd-leughaidh "gur monhaide 'n salchar saltairt air." Cha ghabh sin gnothach ris a' chiad chuid de litir E. M. L.; cha 'n 'eil an teagamh a 's lugha againn mu 'n deadh run agus an dichioll leis an do chaith e a shaothair agus 'uine am measg Ghaidheal Ghlaschu. Is e an ni a thug oibheum do dhaoine an toiseach e bhi a' cur as leth nan eaglaisean Gaidhealach gu 'n robh trusdair coltach ri Alasdair 'n an luchd-dreuchd annta. An uair a chaidh an aithis 'a'cheadh le ministear Eaglais Chalum-chille air son a chomh-thionail fein, shaoil sinn gu 'n rachadh gabhail ri, 'fhacal gun chunnail, ach a nis air do E. M. L. 'fhaicinn

nach b'urrainn da seasamh na b' fhaide air cul Alasdair agus nach robh dol as aige o'n chronachadh, tha e air gabhail gu bearradaireachd shuar-aich agus leibidich air "spiorad agus sgoileareachd" na litreach anns an d'fhuair e achmhasan agus air a' mheadhou troimh an deachaidh an litir a chur fa'chomhair.

A thaobh nam "madraibh crosda," chi duine a sheallas air litir *Mhr. Blair* nach d' thug e a leithid de dh-fhar-ainm air daoine sam bith, ach gur ann a thuirt e, na'm b' fhuair E. M. L., gu'n robh cuid de luchd-riaghlaidh nan eaglaisean cho gruamach ri "madraibh crosda." Tha eagal oirnn nach bi e furasda do E. M. L. a thoirt air daoine seadh eile a thoirt as a chuid eachdraidh. Air son an ainm "uile-bheisd," is dona fhreagras e do'n fhear a tharraig an dealbh tionndadh agus coire fhaighinn do'n fhear a thug ainm cho freagarrach air a' chreutair eagalach a chuir esan fa' chomhair an t-saoghail. Nach e E. M. L. a tha truacanta ri Alasdair nu' dheireadh! Is cruaidh cridhe *Mhr. Blair* an uair a bhagradh e ainm Alasdair a sparradh a suas air dorsan nan eaglaisean Gaidhealach mar rabhadh do mhuinntir eile! An do dhi-chuimhnich E. M. L. gur e fein a sparr ainm Alasdair a suas air *Brataich* an lathair an t-saoghail an toiseach. "C' arson nach do sgrìobh *Mr. Blàr* agus a' *Bhrataich*?" Ma sheallas E. M. L. gu taobh-duilleig 179 d' an *BHRATAICH* chi e gu'n do sgrìobh *Mr. Blair* thum fear-deasachaidh na *BRATAICH*; agus ma chuir E. M. L. troimh'n *BRATAICH* tuaileas air na *Gaidheil* cha'n fhaic sinn neo-fhreagarrachd air bith ann a bhi 'cur inneil a chum an dìon ann an laimh *GAIDHEIL* eile. Cha'n' eil fhios aig E. M. L. nach' eil aobhar eile aig *Mr. Blair* airson a litir a chur a dh-ionnsaidh a' *GAIDHEIL*.

Tha e ag radh, "theagamh nach b' fhiach leis a sgoilearachd Ghailig 'fhaicinn ann an 'leabhran beag ris an canar *Bratach na Firinn*.'" Tha E. M. L. e fein ag radh nach' eil an sgoilearachd Ghaidhlig 'n a "*mor mhèas*." Cha b' uilear ach dha! Bu choir da mìle mathanas 'iarraidh air deasaiche na *BRATAICH* airson a bhi a' bruidhinn air e 'bhi'n a irisleachadh do dhuine *droch Ghaidhlig* a chur a dh-ionnsaidh na *BRATAICH*. An uair a theid E. M. L. gu sgeig thligeadh e dha an aire 'thoirt nach abair e rud a bhios calg-dhireach an aghaidh an ni sin a chuir e roimhe a radh. Bu choir da an toiseach an sgrìobhaiche agus a Ghaidhlig a mholadh, ma bha e 'dol a radh "nach b' fhiach leis" sud no so a dheanamh. Tha sinn dearbh-chinnteach nach do smaointich *Mr. Blair* air di-meas no tarcuis a dheanamh air a' *BHRATAICH* agus theireamaid gu'm bu sgallais da-rir-eadh dha "leabhar mor Gaidhlig" a radh ri the fein no ris a' *GAIDHEAL*.

Tha E. M. L. a' toirt dhuinn, ma 's fhuair, "am mir nu' dheireadh" de litir a' mhinisteir agus e air a chomharrachadh a mach mar gu'm biodh e againn an sin mar a fhuair e anns a' *GAIDHEAL* e—facail shlàn agus litrichean ann am meadhon fhacal eile air an cois-bhlig 's air an tarsuinn, a nunn 's a nall mar a bha saighdearan Sgairinish. Chuala sinn iomradh air "clo-bhualadh fiar" ach dh' amais sinn air nu' dheireadh! Agus a bheil mearachd nu' choinnimh a' h-nìle facail a tha mar so air a bhonnaibh-beag? Cha'n' eil idir; tha ocd facail fhichead anns a' "mhir" a thug e dhuinn, agus 'n am measg uile cha'n fhaic sinn ach *aon* fhacal cearr, agus litir theagmhach ann am facal eile. Am facal a tha mearachdach, (mhuaoi) tha e gu coitcheann air a ghuathachadh mar so ann an cearn no dha de *Earragaidheal*, agus ged nach dean so ceart

e, nochdaidh e ciamar a chaidh a leig-eil seachad gun an aire a thoirt da. An uair a theid neach gu tiolpadair-eachd agus gu gearra-ghobachd bhuineadh e dha a bhi ro fhurachail gu 'n tugadh e facail na muinntir air an bheil e 'toirt breith, gun an lide a 's lugha dhiubh 'atharrachadh. Cha do sgrìobh *Mr. Blair*, "eaglaisean Gàidhleach" ach, "eaglaisean Gàidhealach"; ged dh' fhaodas "foirh-each" a bhi cho ceart ri "foirfeach" bu choir do E. M. L. am facal 'fhagail mar fhuair e. Cha mho thuirt *Mr. Blair* gu 'm b' eiginn "riaghailtean a dheanamh" chum osdairean a chumail a mach as an t-seisein, ach gu 'n robh e 'n a riaghailt aca nach taghar fear-reic dibhe chum dreuchd foirfich no deacoin. Airson na 's aithne do E. M. L. dh' fhaodadh an riaghailt so 'bhi aca o 'n thoisich an comh-thional, agus uime sin cha 'n 'eil ann ach peasanachd da 'bhi 'labhairt mu osdairean agus misgear-a bhi 'n am "mòr dhragh" 's an t-seisein.

Agus co a nis an sar sgoilear Gàidhlig so a tha 'g a chur fein suas mar bhritheamh air muinntir eile? Is cinnteach gu leoir gu bheil e fein gun mhearachd ann am "freumh-chur" agus ann an "snaim-cheangal na Gàidhlig. Cha 'n 'eil toil sam bith againne toiseachadh air a chuid litirichean a chriathradh; na 'm biodh, cha bu bheag an ceannach-ruidil a bhiodh air 'fhagail. Gun diog idir a radh mu na litirichean roimhe, ged a tha an te mu dheireadh so aige a reir coltais air a deadh ghart-ghlanadh cha bhiodh e duilich dha amas air urad de Ghaidhlig Ghallda agus de chainnt chearbaich innte 's a bu choir a chumail o thiolpadair-eachd agus an ionnsaicheadh e Gàidhlig a sgrìobhadh mar a bhruidhneadh a sheana-mhathair i.

Cha 'n 'eil fhios againn ciod an guothach a tha aig litirichean *Runas-*

*daich*, anns am bheil cunntas fìor againn mu chuid de na faoin-bheachdan a bha 'measg nan Gàidheal o shean, agus gus an latha 'n diugh, ri litirichean E. M. L. mu "Ghaidheil Ghlaschu" anns an robh e ri "fìrinn no dha mu theaghlàichean air an d' fhuair e eolas", a thoirt seachad ach anns an do tharruing e air a "mbic-meanna" air a leithid de dhoigh 's gu 'n do chuir e an ceill nithean a dh' fheum e fein, agus muinntir eile air a shon, 'aideachadh nach do ghabh aite riamh ann an "teaghlàichean air an d' fhuair e eolas."

Ann an comhdhunadh, chombair-licheamaid do E. M. L. da ni a sheachnadh agus is iad sin, Gàidheil Ghlaschu, agus Sgoilearachd Ghaidhlig. Tha eagal oirnn nach toir a laimhseachadh air an Sgoilearachd ach beachd iosal do dhaoine air 'agh-artas fein innte; agus tha a bhuntainnean ri Gàidheil Ghlaschu air diomb agus miòthlachd a luchd-duthcha a dhusgadh suas 'n a aghaidh.

—o—

#### SOP AS GACH SEID.

Ma tha sinn ag iarraidh a bhi 'togail air steigh chinntich ann an cairdeas, feumaidh sinn ar cairdean a ghradhachadh ni 's mo air an sgath fein, na air ar sgath fein.

Sgrìobh t' ainm fein le cairdeas, gradh, agus trocair, air cridheachaibh na muinntir sin uile ris an bheil do ghnòthuch; agus cha di-chuimhnichear thu gu brath.

Tha briathra 'n an nithibh beaga ach is cruaidh a bhuaileas iad, agus is goirt a leonas iad, an uair a bruchdas iad a mach a' beul an tuailleis. Gnathaichear iad co furasd 's gu 'n di-chuimhnichear na buaidhean agus na cumhachdan foluichte aca. An uair a labhrar iad gu freagarrach, tuitidh iad mar na gathan-greine air la samhraidh, mar an d'uchd air an lus mbaoth, agus mar an t-uisge tla, a ta 'silcaidh gu mall air na raointibh tartmhor; ach an uair a bhras-labhrar iad le nimh agus feirge, tha iad cosmhuil ris an reotha chruaidh, ris na clochaibh-meallain, no ris an doinnim sgrìosaich a leireas le 'shearbhad, air muir agus tir.



# THE GAEL,

ENGLISH DEPARTMENT.

JANUARY, 1874.

## Gaelic Philology.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 314.)

### 189. *Amadan*.

*Amadan* (fool) is from *amad* (fool, madman; = *am* privative and *mad* for *mant* = *mant* from root *man*, to think). It is cognate with Lat. *amens*, *amentis* (foolish), Sask. *amati* = *a-mati* (*a* privative and *mati*, mind), from root *man*. Cf. Stokes' Ir. Glosses, p. 66; Bopp's Sansk. Glossary, p. 283. Cf. *farnad* and *dearmad* (vol. II. p. 56).

### 190. *Bràth* and *quern*.

*Bràth* (quern; gen. *brathan*) = *brain* (O'Reilly) and *broon* (Stokes' Ir. Glosses, p. 96) and is cognate with Goth. *qvaïrnus*, Old Ice. *quörn*, Old H. Ger. *quïrn*, A.S. *cucorn*, Eng. *quern*. Cf. *biu* (living) and Goth. *qvius*, from which come A.S. *cwic*, Eng. *quick*; *bean* and Goth. *bvens*, A.S. *cwen*, Eng. *queen*.

### 191. *Braon* and *rain*.

*Braon* (drop, rain; and anc. *braen* and *broen*) is cognate Goth. *riqn*, Ger. *regen*, A.S. *regn* and *regn*, Eng. *rain*. Cf. Gr. *breechō* (to rain) and Lat. *rigo* (to rain) which are from the same root. Initial *b*, retained in Greek and Gaelic, has been dropped in Latin and in the Teutonic languages. See Curtius' Gr. Etymology and Ebel's Celtic Studies by Sullivan, p. 117.

192. *Bran* (a raven) is cognate with Slav. *vranu* and Lith. *varnas* (raven). Cf. Ebel's Celtic Studies by Sullivan, p. 119.

193. *Pit* (hollow; occurring frequently in names of places) may be

compared with Lat. *puteus* (a well), Dut. *put* (a well, pit), Dan. *pyt* (a pool, puddle) A.S. *pyt* and *pytt* (a pit, well), Eng. *pit*.

194. *Sàr* (very, excellent) is cognate with Ger. *sehr* (very). Stokes (cf. Ir. Glosses, p. 90) equates *sàr* with Sansk. *sakra*. Lat. *sacer*. Cf. *dër* (now *deur*) and Gr. *dakry*, Goth. *tagr*; *már* (now *mòr*) and Gr. *makros*.

### 195. *Suain*, *suaimhneach*.

*Suain* (sleep; in Mid. Gael. *suan*) = W. *hun* and corresponds to Bret. *hephun* (sleep), Old Ice. *svēfn* (sleep), Old Eng. *swecen*, Lat. *somnus* (sleep) from *sopnus*, Gr. *hypnos* (sleep), Sansk. *svápna* (sleep) from *svap* (to sleep). *Suaimhneach* (calm, tranquil) is from the same root. Cf. Bopp's Glossary, p. 438; and Stokes' Ir. Glosses, pp. 89 and 163.

196. *Meil*, *muileann* *muillear*, and *mill*, *meal*.

*Meil* (grind) = W. *malu* (to grind) and is cognate with Lat. *molo* (to grind), *mola* (mill) Gr. *mylē* (a mill), Ger. *mühle* (mill) Dut. *molen* (mill), A.S. *mylen* (mill), Eng. *mill*. Stokes regards *muileann* (mill; in Mid. Gael. *muilind* and *muileand* = W. *melin*) as probably a loan-word from Lat. *molendinum* (from *mola*). *Muillear* (miller) is for *muilnear*, in Mid. Gael. *muilneoir* (*n* being assimilated to *l*, as in *colla* for *colna* gen. of *column*). Cf. Stokes' Ir. Glosses, p. 88. Eng. *meal* belongs to the same root. Max Müller refers *meil* and its cognates to the Aryan root *mar* (to grind down. Cf. Lectures, vol. II. p. 350, Ed. 1871).

197. *Muir* (sea; gen. *mara*) = Gaulish *mori* (cf. *Morikambē*), W.

*môr*, and is cognate with Lat. *mare* (sea). *Mare* is referred by Max Müller to the root *mar*. Cf. Lectures, vol. II. p. 353.

198. *Nathair* (serpent; anc. *nathir*) = W. *neidr* and may be compared with Lat. *natrix* (water-serpent), Goth. *nadr*s (viper), Old H. Ger. *natra, natura*, N. H. Ger. *natter* (adder). Cf. Ebel's Celtic Studies by Sullivan, p. 114, and Stokes' Ir. Glosses, p. 46.

199. *Leus* and *light*.

*Leus* (light; gen. *leòis*) and *leusan* (a little light) may be compared with Dan. *lys* (light) and Old Ice. *ljós* (light). These words are cognate with Lat. *lux* (light; = *luc*s), Gr. *lychnos* (light), Goth. *liuhath* (light), Old. H. Ger. *liohht* (light), Ger. *light* (light), Eng. *light*. Cf. Sansk. root *ruch* (to shine) and also *lôch* and *lôk* (to shine, see). *Luchar* (light), *luchair* (brightness, bright), and *lochran* (lamp; from Lat. *lucerna*) may be compared with Lat. *luceo* (to shine), from *lux*. Cf. Curtius' Gr. Etymology, p. 147, and Bopp's Sansk. Glossary, p. 353.

200. *Lugha*, *lughad*, and *light* (not heavy).

*Lugha* (less; anc. *luigiú* and *lugu*) = W. *llui*, and is cognate with Gr. *elassôn* for *elachiôn* (less, smaller; from *eluchys*), *levior* (lighter, less, smaller; comp. of *levis* from *leguis*), Sansk. *lughâyâns* (comp. of *laghu*, light). With Sansk. *laghu*, Gr. *elachys*, Lat. *levis*, are cognate Goth. *leihts* (light), Old H. Ger. *lihti* (light), New H. Ger. *leicht*, A.S. *leoht*, *liht*, Eng. *lyght*. *Lughad* (littleness; anc. *lugaít*) is from *lugha*. Cf. Ebel's Celtic Studies by Sullivan, p. 111, Stokes' Ir. Glosses, p. 109, and Diefenbach's Goth. Wörterbuch.

201. *Truagh*, *truaghan*, *trôcair*; W. *truau*; Bret. *truant*; Fr. *truand*; Eng. *truant*.

*Truagh* (wretched; anc. *trog*) =

W. *truau* (wretched), and corresponds to Bret. *truant* (vagabond), Fr. *truand* (beggar), and Eng. *truant* (lit. a wanderer or outcast). Cf. Wedgwood's Dict. of Eng. Etymology. *Truaghan* (a wretched one) is formed from *truagh* by adding the mas. termination *an*. *Trôcair* (mercy, "amor miseri") was in old Gaelic *trôcaire*, from *trôcar* = *trôg-car*, of which *trôg* = *truagh* and *car* is the same root with which we meet in Lat. *carus* (dear), and Gael. *caraid* (friend). Cf. Z. G. C., p. 62, and Ebel's Celtic Studies by Sullivan, p. 145.

202. *Fearg*, *fairge*, and Gr. *orgê*.

*Fearg* (anger, wrath; anc. *ferc* [also *fierec*] = *fergy*, *ferg*) is cognate with Gr. *orgê* (= *forjê*). Cf. Old W. *guerg* (gl. effican) and Gaulish *Fergobretus*. To the same root Zeus refers (G. C., p. 11) *fairgyae*, *foirgyae* (*fairge*, *foirge*, the sea). Hence "Ouergiouios (Vergivius) ôkeanos," Ptol. If Zeus and others be correct in connecting *eryon* (work = *Feryon*) with *orgê*, then Goth. *vaurkjan*, *vaurhta*, A.S. *weorc*, *wyrhta*, Ger. *werk*, Eng. *work*, *wright*, are cognate with *fearg* and *fairge*. The root idea of these words, according to Glück, is motion, agitation. Cf. Stokes' Ir. Glosses, pp. 68, 78.

203. *Dorcha* and *dark*.

If we compare *dorcha* (dark; anc. *dorche*) and *sorcha* (bright) we ascertain that *do* and *so* are Gaelic prefixes corresponding to Sansk. *du*, *dus*, Gr. *dus*- and Sansk. *su*, Gr. *en*. Cf. *duor* and *saor*, *doilleir* and *solleir*, *dona* and *sona*. *Dorcha* mak, therefore, be regarded as formed from *do* and the root *ruch* (to shine). Cf. *ruch* (to shine) and *ruch* (splendour) in Bopp's Glossary, p. 323, and also *richis* (flame) in Z. G. C. p. 72. On *dark*, from A.S. *deorc*, which is manifestly akin to *dorcha*. Wedgwood remarks: "The particles *so* and *do*

in Gaelic are equivalent to *eu* and *dus* in Greek, as in *son*, good, and *don*, bad. In similar relation to each other stand *sorcha*, light, and *dorch*, *dorcha*, dark. The element common to the two would appear to be the notion of seeing, which, however, we are unable to trace in the form of the words." If we regard *dark*, *deorc*, as derived from the root *ruch*, the difficulty disappears. Cf. Stokes' Ir. Glosses, p. 50.

204. *Eigh*, *deigh*, *eighre*, and *ice*.

*Eigh* (ice) was in ancient Gaelic *aig* for *jag*, initial *j* having disappeared by rule. *Aig* = *ia* for *jag* (cf. Z. G. C., p. 49), and is cognate with Hung. *jeg*, Lap. *jegna*, Low Dut. *aisen*, Dut. *ijs*, Ger. *eis*, Ice. *is*, A.S. *is*, Eng. *ice*. Cf. Wedgwood's Dict. of English Etymology: *Deigh* = *eigh* (cf. *dialtag* = *ialtag*, and *deanntag* = *eanntag*). The form *eighre* is from the same root.

205. *Saighead* (arrow; anc. *saiget*) = Lat. *sagitta*. The W. is *saith*, which would have initial *h* if the word were Celtic. Cf. Stokes' Ir. Glosses, p. 57. *G* of *saighead* is aspirated because flanked by vowels, but *d* or *t* is not aspirated because it stands for *tt*.

206. *Luireach* (corslet; = W. *lluryg*) is from Lat. *lorica* (corslet). *Lorica* is from *lorum* (a leathern thong). *C* of *luirach* is aspirated because vowel-flanked.

207. *Cochal* and *cowl*.

*Cochal* (hood, cowl, husk; anc. *cochall*) = Lat. *cucullus* (covering for the head, hood), Goth. *hahuls*, Old H. Ger. *hachul*, A.S. *cugele*, *cugle*, *cuhle*, Eng. *cowl*.

208. *Leth*.

*Leth* (half, a side) is cognate with Lat. *latus* (side), Gr. *platus*. Cf. Ebel's Celtic Studies by Sullivan, p. 111.

209. *Leathan* and *flat*.

*Leathan* (broad; anc. *lethan*) is

cognate with Lat. *latus* (broad), Gr. *platus* (broad), Old Ice. *flatr*, Eng. *flat*. Initial *p* is frequently dropped Gaelic.

210. *Run* (purpose, secret, mystery) = W. *rhin* and is cognate with Goth. *runa* (secret, mystery), Old H. Dut. *rana* (mystery), A.S. *run* (a letter, magical character, mystery), Dan. *runer* (runic letters), Ice. *run*, plur. *runir* or *runar*, (runic letters), Eng. *runes*. Cf. Diefenbach's Goth. Wörterbuch, Bosworth's Dictionary, and Ebel's Celtic Studies by Sullivan, p. 118.

211. *Bean* (to strike) and *bone*.

*Bean* (to strike; anc. *benim*, I strike) is cognate with the obsolete Gr. *phenō* (I slay; cf. 2 aor. *epephnon*) Sansk. *van* (to strike, smite), Goth. *banja* (blow), Old H. Ger. *bana* (beath-blow), Mid. H. Ger. *bane* (destruction). Cf. *bana* (death), *banughadh* (destruction), in O'Reilly's Dictionary. To the same root belongs *bàs* (death). Cf. Stokes' Ir. Glosses, p. 157, and Vol. i. p. 245.

212. *Faidh* and *prophet*.

*Faidh* (prophet; anc. *fáidh*) = Lat. *vates* (diviner, prophet) which is connected with Gr. *phēmi* from *phaō*, Sansk. *bhā*. *Prophet* is from Lat. *prophetes* = Gr. *prothētēs* (from *pro* and *phēmi*).

213. *Iomlag* and *navel*.

*Iomlag* (navel; also spelled *ilmeag*) may be compared with Lat. *umbilicus* (navel; from *nubilicus* or *u-nubilicus*), Gr. *omphalos*, Lat. *umbilicus*. Cf. Stokes' Ir. Glosses, p. 150, Cartius' Gr. Etymology, p. 265, and Bopp's Sansk. Glossary, p. 213.

214. *Claidheamh* (sword; anc. *claideb*) = W. *cledyf* and Arm. *clezef*, and is cogate with Lat. *gladius*, although, according to rule, Gaelic should represent Lat. *c*, not *g*. For anc. *b* = mod. *m* cf. *nóeb* and *naomh* (holy). Cf. Fr. *glaiive* (sword).

(To be continued.)

### THE MACDONALDS AND THE MACKENZIES.

In the GAEL for December there is a notice of these two clans founded on an extract of a letter by the late Hon. Mrs. Stewart Mackenzie wherein she states, "the *Quarterly Review* says the Mackenzies were once a dependent clan on the Macdonalds. I can assure you such was never the case." Notwithstanding this very strong assertion, the statement of the *Quarterly Review* is the true one; the Mackenzies were the vassals of the Macdonalds, Lords of the Isles, they received their lands from them. The history of the Mackenzies was drawn up by Dr. George Mackenzie, who being one of the clan would not say anything unfavourable to it. He states that in the year 1463, John, Earl of Ross and Lord of the Isles, granted by charter the lands of Strathgarve and many other lands, to Alexander Mackenzie, the then head and chief of the name; there can be no question but that the writer of the history must have seen the charter, so as to be able to make the statement he does, and no doubt it is the oldest authentic document the Mackenzies can produce. As to the pretended ancient claims to the lands of Kintail being granted by a charter to the Mackenzies so far back as 1262, it has been proved to be a forgery. We find that the lands of Kintail belonged to the Earl of Ross, and not the Mackenzies as he granted them by a charter dated at his castle of Urquhart on 4th July 1342, to Reginald, son of Roderick de Insulis of the Macdonald family, and this charter was, as appears in the Records, confirmed by King David II., in 1344; thus we learn that almost a century later than the period claimed by the Mackenzies, the lands of Kintail belonged to the

Earls of Ross, and the Macdonalds; the charter will be found in Robertson's "Index of Charters," pages 99 and 100. It is very probable that in the same year or soon after the forfeiture of the Lord of the Isles, which took place in 1493, that the Crown made a grant of Kintail to the Mackenzies. The clans who were vassals to the Earls of Ross and Lords of the Isles, and got their lands from them are far more numerous than is generally known; prior to the forfeiture, they include the MacLeans, the Camerons, the MacLeods, both of Lewis and Harris, the Clan Macneill, also the minor clans of the M'Kinmons, Macfies, Macquarries; the Mackenzies, as has been shown, the Munroes, the Rosses, the Dingwalls, Urquharts, and the Rosses or Roses of Kilarvock. The descent of the chiefs of the Mackenzies has been asserted to be Irish, but this is mere fable and was wholly unknown in 1450, as appears in that invaluable and authentic chronicle, the Kilbride MS., of the genealogies of the Highland clans, written in 1450; in it their descent is thus given, "the genealogy of the Clan Kenneth, Murdoch, son of Kenneth, son of John, son of Kenneth, son of Angus, son of Angus, son of Christian, son of Adam, son of Gilleoin-og, son of Gilleoin of the Aird\*"; the two last names are supposed to be the same as Colin (called in present Gaelic *Cailean*) and hence so many of the Mackenzies called Colin. We find that this last named "Colin of the Aird" is in the same ancient chronicle made head of the Ross tribe, and then the Mackenzies are identified with them; and from the numerous generations given in the

\* See this genealogy in the "Iona Club Transactions," pages 54, 54.

genealogy, it is clearly a vast deal older than any Irish Fitzgerald. The Mackenzies are descendants of the old Gael of Alban, and their locality was likely in Strathgarve and Strathconan, their oldest possessions. The writer forbears to notice the dreadful murders and atrocities committed by the Mackenzies in their efforts to obtain the lands of the Macdonalds of Lochalsh, of which one-half came to Glengarry, —Kintail being nearly surrounded by that property was the reason; likewise the efforts of the Mackenzies to deprive the M'Leods of Gairloch. The retaliations on *both* sides are a stain on Highland history. In conclusion it may be justly said, let the Mackenzies adhere to what is *genuine* correct, and they may hold comparison with any Highland clan.

JAMES A. ROBERTSON.

ARDNAMURCHAN.—The Rev. Mr. Nicol Campbell has accepted a call to the pastorate of the Free Church, West Ardnamurchan.

GAELIC CONCERT IN EDINBURGH.—Last month what may be considered a Gaelic concert was given in the hall 117 George Street, Edinburgh. The idea originated with some enthusiastic Highlanders, and considering the difficulties under which they had to labour in this first attempt, it must be pronounced a decided success. The hall was quite crowded. The proceedings began with an able Gaelic speech from the chairman, Mr. Alex. M'Kay, a native of Reay, in which he expressed his great delight at being present on the occasion, exhorted the audience to encourage and foster social meetings of this kind among all true sons of the north, to stand shoulder to shoulder in all their undertakings, and, above all, to cultivate their mother tongue, and not let it vanish into obscurity.

"Donald," said a Scottish dame, looking up to her son, "what's slander?"

"A slander, mither?" quoth Donald, twisting the corner of his plaid. "Aweel, I hardly ken, unless it be an ower true tale that ae gude woman tells o' anither."

## GAELIC GRAMMAR AND ORTHOGRAPHY.

SIR,—I fear your readers will be thinking that this correspondence is becoming somewhat thin, and, seeing that the combatants are apparently so unequally matched, the one being according to Mr. Cameron's last letter, destitute of all "intelligent acquaintance with the subject," and a meddling fellow, while his antagonist is presumably possessed of the opposite qualities, there seems little profit in continuing the controversy much longer. If aspersions and insinuations such as he so plentifully scatters about him in his letters are what he considers "vigorous lashing" I fear they will be quite as ineffectual as the "blank cartridge" which he employed in the former "escapade." They are at best but clumsy slugs, and in using them he may perhaps find that he has put the wrong end of the gun to his shoulder; they will harm the sportsman more than his game.

Mr. Cameron still seeks to defend the phrase, "a' bualadh caismeachd thiamhaidh thruaigh an éig," and favours your readers with a fresh string of quotations from a source which he himself considers untrustworthy, though in his last letter he qualifies his former condemnation by saying that the Gaelic Scriptures "contain a larger amount of accurate idiomatic Gaelic than any other book that has ever yet been published." Even though we should grant all this, I still maintain that they abound in errors and anomalies. To show that I am not the first to condemn these, I shall quote the following note by one who can scarcely be charged with ignorance of Gaelic idiom, and yet who considers such phrases as "ré ùine bliog," &c., erroneous. In the second edition of his grammar, p. 211, Munro says,—

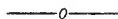
“When a noun *feminine* is contracted in the genitive singular, as *trompaid’* for *trompaide*, *lainh’* for *lainhe*, &c., it is the practice of the Scripture writers to aspirate the adjective which accompanies such noun; as, *A’ smuaineachadh beairt’ dliomhanaich*, Ps. ii. 1, metr. ver. *An aimsir téinn’* is *trioblaid’ mhòir*, Ps. x. 1, instead of *beairte dìomhanaich*, *trioblaide mòire*. So, *mar bhoisge fuaimneach droighinn fhaoin*, Para. xiv. 5—I am not aware of any reason why the adjective should not agree with its noun in cases like those just instanced. Whatever reason there may be, however, there surely can be none for violating the concord when the noun is *not* contracted; yet the same authorities furnish us with examples; as, *ré ùine bhig*, Rev. xx. 3. “*Ni m’ anam uail is gàirdeachas an Dia mo shlainte chaoimh.*” Para. xxxvi. 1. In connexion with nouns *mas*. the adjectives would have the same form which they have here with nouns *fem.*; as, *Ceann an leinibh bhig*; *Gu tigh àn athar chaoimh*.—Para liii. 7, and liv. 4. This makes the error quite palpable. To write *ré ùine bhig*, is just as improper as it would be to write *cùl na lainhe chlith*; *uachdar mo choisè dheis*; *searrach na laire dhuimn*, &c., v. Ps. lxxvi. 10, lxxvii. 5, 10, xxxvii. 10, cxxxix.” I may also refer your readers to pages 201, 202, 215, 217, 227-229, of the same edition, as well as to the Grammars of Forbes and Stewart, and in Irish to O’Donovan and Bourke.

The texts which Mr. Cameron brings to sustain his case are neither more nor less than departures from rule, and I might be able to furnish an equal number of instances in which the rule is conformed to, such as—Ps. lxxxix. 9, metrical version, “*Ard-onfhadh cuain is fairge mòir*,” John vi. 68, “*Briathra na beatha*

*maireannaich*,” Titus i. 2, “*Dòchas na beatha mairannaich*,” &c. If Mr. Cameron endorses such phrases as “*An builsgean na h-àmhuinn theinntich dhian-loisgich*,” he would also, to be consistent, read Macdonald’s “*Summer*,” stanza 18, “*Na falluinn dhiubh*,” for “*na falluinne duibh*.” For “*loth na h-asail fhiadh-aich*” I would substitute, not “*loth na h-asail fiadhaich*,” but “*loth na h-asailè fiadhaich*.” But even supposing we grant that “*thiamhaidh*” and “*thruaigh*” are genitives, it does not by any means follow that the passage in question is correct. We have here “*a genitive before another genitive*,” and Mr. Cameron’s texts are therefore quite inapplicable, nor do they in the slightest degree explain his departure from the rule and practice which obtain in such cases. However, as he purposes discussing that usage in his forthcoming Notes, I shall not further refer to it in the meantime.

Your correspondent’s remark about the “*origination*” of the vowel *i* may be quite correct, but the fact that the attenuated pronunciation of the word *Nibheis* is at least of a hundred year’s standing still remains to show that it is not an indication of recent “*phonetic corruption*.”—I am, &c. D. C. M.

Edinburgh, Dec. 1873.



#### NATIVES OF SKYE IN GLASGOW.

The eighth annual social gathering of the natives of Skye resident in Glasgow, and their friends, took place on the evening of Thursday 4th of December, in the Crown Halls, 52 Sauchiehall St. The attendance was large and respectable, the hall being filled to overflowing. Angus Nicolson, Esq., of Canada, editor of the GAEL, occupied the chair, and on the platform were the Rev. D. Mackinnon; Dr. W. Macdonald, Maryhill; Captain MacLachlan, and Messrs. D. Cameron, A. Begg (from Canada), M. Macpherson

(President of the Skye Society), D. Macdonald, A. W. Macleod, D. C. Macrimmon, M. Macaskill, A. Mackillop, Alex. Torrie, F. Macdonald, J. Whyte, K. Macaskill, and M. Macdonald.

A blessing having been asked by the Rev. Mr. Mackinnon, tea was partaken of, after which the Chairman delivered an interesting address, in which he referred to the literary and historical associations of Skye, and to the capacity for position and progress taken by Highlanders generally in all parts of the world. At this latter point he said:—

“That Highlanders were neither dull of comprehension, nor slothful in their disposition, was evinced by their success both at home and abroad, where their talents found full scope, and where they were found working for themselves. They had only to look at the Parliamentary lists of Australia, New Zealand, and the Dominion of Canada, to find that, considering their disadvantages, the Celtic race occupied a position far ahead of others. The Government of New Zealand had to call in the aid of a gentleman of extraordinary tact and ability, Mr. Donald Maclean, a true Highlander, to quiet the savage Maories; and in the Dominion of Canada, where the Highland population was but small in proportion to other nationalities, the Highland influence and representation in Parliament were very large and powerful. There was scarcely a single Highland clan that was not represented, while some of them could count their representatives by the dozen. One of the most distinguished men in the Senate, corresponding to our House of Lords, was the Hon. W. J. Macdonald, a native of Skye, while the Premiership of the other House was, till very recently, held by the Right Hon. Sir John A. Macdonald, a native of Sutherlandshire, and a gentleman of very great ability and influence. Not only so, but even when Sir John Macdonald resigned office, the Governor-General called another distinguished Highlander, the Hon. Alexander Mackenzie, a native of Dunkeld, to form another Ministry and become Prime Minister of the Dominion—a position of which many of your Lords might be proud, but few could obtain, as it required extraordinary talents which few of them possessed, and entailed an amount of hard work which fewer still could endure. (Hear and applause.) These were some of their courageous and enterprising Highlanders, and they left many equally competent

behind them if they were only brought out, or allowed to bring themselves out. It was very easy for Glasgow and Edinburgh orators, who did not know the difficulties of the people, to theorise and talk about improving their condition; but where was the use of poor Highland cottars expending their savings in building fine houses and steadings when they knew that in all probability the ground officer would demand a higher rent, and, failing payment, throw them out penniless on the world, and that in consequence of these very improvements. This was a stern fact. Again, it was easy to talk of the decline of the martial spirit, and no doubt it was true where there were no people to do the fighting—

‘Far nach bi na mic uched,  
Cha bhi na fir-fheachd.’

Or in English, “Where there are no sons at the breast, there will be no men for the ranks.” Did they mean to say that Skye, which had furnished 10,000 soldiers, 600 commissioned officers under the rank of colonel, 48 lieutenant-colonels, and 21 lieutenant-generals, about the end of last century, could not now, with a larger population, furnish many more? The martial spirit had not declined, but the inducements to fight were gone. Let them give the people chiefs whom they could respect and follow, and homes worth fighting for, and they would not be one whit behind their renowned ancestors. But how could their poor crofters’ lads enlist when they knew that so sure as they did so their parents might be driven out of house and hold before they (their sons) had reached their regiments, and all this because the young men had enlisted, and the chamberlain had no longer any further guarantee that his rents would be paid. Until those matters were remedied, recruiting parties might remain at home. Let their traducers say what they might of the Highland people and Highland character,

‘Fhad’s a bhios grian anns na speuran  
No gealach ag eirigh’s an oidhche,  
No gaoth a’ seideadh’s na h-ardaibh  
Bidh cliu nan Gaidheal air chuimhn.’

The Chairman’s speech, which elicited frequent applause, was concluded amid tremendous cheering and waving of hats and handkerchiefs.”

The Rev. D. M’Kinnon, shortly addressed the meeting in Gaelic, taking as his subject the motto which headed the programme, “Lean gu dluth ri cliu do

shinnsear's na diobair a bhi mar iadsan." After complimenting the chairman on his able speech, and remarking that he had left nothing for him to say, as he had gone over the whole world in his speech, and hung a Gael on every tree, he counselled the sons of the Gael to act as worthy descendants of their brave and virtuous ancestors. (Applause.)

Mr. Begg, in a racy speech, complimented the natives of Skye. He had been familiar with Highlanders from his boyhood, and from his experience both in this country and in Canada, could bear testimony to their honesty, energy, perseverance, and strong religious principle. And among all classes of Highlanders these distinguishing characteristics were, perhaps, most observable in the natives of the isles, and in none more so than the natives of the Isle of Skye. Time was when the people of the Highlands had nothing to do but fight. That time had past away, and now they were devoting their energies to other and nobler pursuits, and in every part of the world were winning fame and fortune in the advancement of trade and commerce. (Applause.) But the brave old spirit which had animated their forefathers, and which had been displayed on many a hard-fought field, was still as strong as ever among the Highlanders. He complimented the committee of management on the whole arrangements; from the appropriate and neat bill, calling this meeting, adorned by a noble-looking Highlander standing proudly amongst heather and thistles, with his hand on his claymore, to all the details which were the best arranged and most satisfactory it had ever been his pleasure to meet with, and concluded by wishing prosperity and happiness to all Highlanders, and especially to the "sons and daughters of the Isle of Mist." (Applause.)

Mr. D. M'Donald moved a cordial vote of thanks to the Soiree Committee for the admirable nature of their arrangements, which had contributed so much to the pleasure and harmony of their annual gathering.

Mr. M'Pherson, on behalf of the committee, thanked the meeting for the hearty manner in which they had responded to the vote of thanks. He was afraid that the committee hardly deserved the praise which had been so liberally awarded them. It was the committee's original attention to have held the present gathering in the Queen's Rooms, but circumstances, to which it was unnecessary to allude, had prevented the carrying

out of that project, and they were shut up either to take the Crown Halls or have no soiree. (Hear, hear.) He would not enter into the numerous difficulties the committee had to contend against, but would simply remark that they believed they had a right to meet with their friends belonging to Skye, and the friends of the people of Skye in Glasgow, and as one of the Committee it had given him the greatest satisfaction to behold a gathering at once so numerous and so pleasant, although he was sorry that the accommodation was so limited for the large company that had assembled. Mr. M'Pherson then alluded in touching terms to the emotions which such a gathering as they had had that night was calculated to awaken. It recalled the home of their childhood—the loving father who had been the guide and protector of their infancy and youth—the tender mother who had nursed them on her knee, and the numerous friends with whom they had been accustomed to associate, some of whom were still alive, and others who had passed away from earth. (Applause.) After all there was no place like home. (Applause.) He felt convinced that every native of Skye would often turn a longing eye thitherward, and particularly when the shadows of the evening of life were deepening around, their hearts would yearn to return to the island of their birth. (Loud applause.)

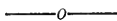
Dr. M'Donald, in an able speech, proposed a vote of thanks to the Chairman. As they were all aware, Mr. Nicolson was the editor of the GAEL, a magazine published in the Gaelic language. Mr. Nicolson had established the GAEL first in Canada, where it had been published for sometime, but afterwards he had removed it to Glasgow about two years ago, where it had been published since. Mr. Nicolson, was a genuine friend of the Highlands and Highlanders, and as such deserved their best thanks. (Cheers.)

The Chairman, who on rising to reply was greeted with much cheering and waving of hats and handkerchiefs, briefly thanked the Committee of the natives of Skye for the honour they had conferred on him, in asking him to preside at this annual gathering, and the meeting for the enthusiastic manner in which they had received him, the attention they had given, and the good order they had preserved throughout the evening.

The musical part of the programme was admirably sustained by Miss Galbraith, Mr. W. T. Rushbury, Mr. James Houston, and Messrs. John M'Leod, John



Macewan, Donald Ferguson, Kenneth Grant, and John M'Innes; the latter five gentlemen favouring the company with a variety of Gaelic songs. During the evening Mr. R. M'Kinnon, piper, at intervals, played a selection of Highland airs. The soiree was followed by an assembly.

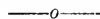


#### AN COMUNN ILEACH: THE GLASGOW ISLAY ASSOCIATION.

The twelfth annual gathering of the natives of Islay and their friends was held in the Queen's Rooms, Glasgow, on Wednesday evening 17th ult.; Mr. Murdoch, the editor of the *Highlander*, in the chair. There was a very large muster of both ladies and gentlemen, the hall being filled in every part. Among those who supported the Chairman on the platform were—Messrs. D. M'Callum, J. M'Eachran, Major Wilson, Captains Currie, Menzies, Ross, Maceachran, of the 105th Regiment; Messrs. Donald Brown, Captain M'Neill, N. M'Neill, W. G. Pinkerton, John M'Intyre, and others. After tea the Chairman delivered an excellent speech, in which he said that the boundaries of the islands and glens must no longer circumscribe their sympathies; they must all act together in future, and if they did that they would soon solve "The Land Question," which was now coming to the front. Islay men, Skye men, and all other Highlanders must lend their aid and settle this grave question, on principles which Highlanders and understood better than most others did. In times gone by Highlanders pulled together in the tug of war, but now they must work shoulder to shoulder to form a public opinion which will serve not only themselves, but the whole nation. There were also philosophical and literary purposes for which they must combine. There were vast literary treasures in prose and verse which must be preserved and made public for the good of others, as well as for their own honour. The opinion was at one time inculcated that there was nothing in Highlanders or their speech which was of any value. This was one of the most deadly opinions, for it went to depress their self-advancement. But there was a change, and now we have the learned of all lands calling upon us to let them have the light which our speech, our traditions, our legends, and our poetry can shed upon philology, history, and anthropology. This improved opinion, he held, would have the effect of

inspiring Highlanders with fresh courage and energy to do well for themselves. He went on to say that now they had organs of opinion which they could call their own, and it was for them to avail themselves of such literary organs to make common cause, and to contribute to the rest of the world the mental treasure which they possessed.

The soiree was not over till after eleven. Then came the assembly, which was opened with a grand march, the two pipers, M'Phedran and M'Phee playing a fine tune, composed between them.



#### THE GLASGOW SKYE ASSOCIATION.

The seventh annual social meeting was held on the night of Friday, 5th Dec., 1873, in the Queen's Rooms. The President of the Glasgow Skye Association (Mr. Lachlan Macdonald of Skeabost) occupied the chair, and among the gentlemen on the platform were Professor Young, of Glasgow University; Dr. Pearson, Messrs. T. Williamson, C. M. Williamson, J. M. Ross, R. H. Macdonald, (vice-president of the Association), W. F. Shaw, Dr. D. Campbell Black, J. M. Macqueen, MacIachlan, George Maclean, John Hart, A. Shaw, &c. After tea, the chairman addressed the meeting. That by the new education act all parents were compelled to have their children educated, whether they had the means or not. There was one part of the educational code on which he would say a few words, because it was of vital importance to them—he meant that part of it which referred to their mother tongue—to the existence, he should say, of the Gaelic language. (Applause.) If he mistook not, if the present intentions of the School Boards over all the Island of Skye were carried out, all the old Gaelic schools would be swallowed up by the new English schools, so that it was a question for them now whether the Gaelic language was to be blotted off the face of the island or not, and the only way of saving their mother tongue would be by people interested in the island, inducting all the members of the School Boards to have one Gaelic class taught in these schools. (Applause.) The continuance of the old Gaelic schools could not be expected. He did not think a better class could be had than that in which religious instruction was imparted through the medium of the Gaelic language. He was sure this would be in accordance with

the feelings of all the Skye people, and he knew that nothing would delight parents more than to hear their children lisping their catechism in their mother tongue rather than in English, which some of them did not understand. It would be a shame on their part if they allowed their ancient language to become one of the dead languages. Some people had maintained that this was the language spoken by Adam on that interesting occasion when he named the beasts, but whether or not, it was sufficient for them to know that it was spoken by their ancestors, even from the time of the first Roman invasion. (Applause.) It would be almost an insult to the present generation to suggest that they should forget the Gaelic language. (Loud applause.)

R. H. Macdonald, Esq., vice-president of the association, then read the report of the directors, in which a list of the office-bearers—Mr. Lachlan Macdonald of Skeabost as president, Mr. R. H. Macdonald as vice-president, Mr. J. Macqueen as secretary, and Mr. John Mackinnon as treasurer—was given. He need hardly tell the association that during the last few years it had been almost dormant; but they had been doing a little good, as they had still beds in the Royal Infirmary, and they had also been successful in getting respectable situations for young men belonging to the island, and had communicated with gentlemen in different parts of Scotland, asking them to give their countenance and support to the association. (Applause.)

Professor Young then addressed the meeting, and said that he was glad to hear the emphatic appeal of the president in behalf of the Gaelic language. We are told that the language, like the music we have just heard, is out of date, unrefined, and must be swept away. I hope it is long till the day when weakly sentimentalism shall carry its point, and extinguish a language and a music which exert such a wonderful power over the people, and which are used to maintain the traditions of the Highlands, but are never used to injure the good order of the country, nor to obstruct its progress. We hear it constantly said that Gaelic prevents the children from learning English. That is true, when, as I have seen, a Normal School teacher who had no Gaelic, could teach a class of fishermen's children to read about ships without teaching them what the English words meant. He blamed the Gaelic; but it was himself who was at fault. I hope

that long before the language has become a tradition, this and other associations will have united in the effort to establish a chair in some University. (Applause.)

Mr. Charles Macdonald Williamson spoke of the pleasure of renewing early associations at a meeting like this. They might well be proud of their island, which for beauty, grandeur, and variety, was not surpassed.

An assembly followed, which was largely attended and was kept up with much spirit.—*Inverness Courier.*

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## NEWS OF THE HIGHLANDS AND ISLANDS.

ROGART.—The Rev. Alexander Mackay was ordained last week minister of the Free Church here. The officiating clergymen were the Revs. Messrs. Aird, Creich; Falconer, Rosehall; and Mackay, Inverness.

SEANN DANA.—We understand that Messrs. Maclauchlan & Stewart have in the press a new edition of Smith's *Seann Dana* with an English translation in verse on opposite pages, dissertations on the language, philological notes, &c.

EASDALE.—The ninth annual soiree and ball of the natives of Easdale, Luing, and Seil, resident in Glasgow, was held in the Crown Halls on the evening of Friday 12th December. There was a large attendance. Mr. D. Cowan occupied the chair, and in the course of his opening remarks said, that they all loved Scotland, but they loved the Highlands more, and especially those green isles of the sea where most of them first realized the luxury of nature and the sweetness of life. It had often seemed to him that a Highlander, surrounded as he was in his earliest years by fine scenery and the beauties of nature, should be a noble, pure-souled man. He advised the young men, though surrounded by so many temptations of city life, never to be guilty of anything that would bring the flush of shame to their cheeks; never to forget the beauty of their native land, nor the innocence of their early years, and never cease to cherish love for their Highland home. Miss Fletcher, Mr. J. D. Hozie, and Mr. Houston, were engaged as vocalists, and several members of the company, including Mr. Donald Graham, formerly so well known in Oban for his services in this line, sang Gaelic songs. The stirring strains of the bagpipes also formed a prominent feature in the evening's entertainment.

# A N G A I D H E A L.

II. LEABH.] CEUD MHIOS AN EARRAICH, 1874. [24 AIR.

## AN CORAL.

Mar is mo a bheachdaicheas sinn air oibre an Ti uile-bheannaichte a dhealbh na h-uile nithe le focal a chumhachd fein, 's ann is mo a bheir sinn fa'near ar n-aineolas agus ar neo-iomlaineachd fein. Is dall da-rìreadh an duine sin nach 'eil a' faicinn, gu bheil oibre an Tighearna gu soilleir a' foillseachadh a mhaithis, a ghliocais, agus a chumhachd neo-chrìochnach fein. Ge b'è ait air an seall sinn chi sinn meur an De uile-lathairich air a nochdadh ann an lionmhorachd do-aireamh nan nithean sin a rinneadh leis. Tha 'chruitheachd lan de chreutairean anns am bheil beatha, a ta air an cumail suas le caomhfhreasdal an Ti a dhealbh iad. Gheibhear na creutairean sin de gach meud agus dealbh, agus gheibhear aca an nadur agus an cleachdanna fein fa leth. Ma dh'amhairceas sinn air feadh na talmhainn chi sinn mìle de mhiltean creutair de gach gne. 'S an adhar os ar ceann, tha'n eunlaith eugsamhla maraon lionmhor agus iongantach. Ceart mar sin tha creutairean na fairge, far a bheil iad 'n am mìltean a' gluasad a reir an gne am measg nan uisgeachan. Nach ceart a thigeadh dhuinn eigheach a mach maille ris an t-Salmadair? "Is lionmhor, a Thighearna mo Dhia, na nithe a rinn thu! 't'oibre iongantach agus do smuainte d'ar taobh-ne, cha 'n

'eil e'n comas a chur a sìos an ordugh dhuit; nochdainn agus chuirinn an ceill iad; ach tha iad nì's lionmhoire na gu'n gabh iad aireamh." Salm xi. 5.

A reir coslais, tha na h-uiread de luchd-leughaidh a' GHÀIDH-EIL nach cuala riamh iomradh mu mheanbh-bheathaichean a' *chorail*, a ta co ro lionmhor ann an euanta na h-Airde deas. Tha na beathaichean so co anabarrach beag, 's gur ann air eiginn a chith-ear iad leis an t-suil luim; gidheadh beag mar a ta iad, tha oibre airan deanamh leoa ta iongantach, mor. Tha iad a' togail suas aitreibh de chreagan mora oghrund na fairge, a ta da-rìreadh miorbhuileach ri'n faicinn. Goirear ri u so *creagan a' chorail*; agus mar fhoillseachadh air oibre an Ti uile-chumhachdaich, tha sinn an dochas gu'm bi cumntas air na creagan sin araon freagarrach agus feumail 's an aite so.

Is ann air eiginn a chreidear gu'm b'urrainn creutairean co ro mheanbh ballachan ard a thogail anns a' chuan, de stuth co cruaidh ris a' chloich fein, agus na ballachan sin na ceudan mìle ann an fad; ach tha e'n a ni dearbhta gu bheil iad 'g an deanamh, agus is minic a mhothaich maraichean na ballachan chreag sin chum aimhleas dhoibh fein agus d'an longaibh.

Tha cuid de mheanbh-bheathaichhan a' *chorail* co mor am

meud ri fineig, no ri fride, ach tha cuid eile dhiubh moran ni's lugha na sin, agus cuid co anabarrach meanbh'sgufeumargloineachan mu'm faicear idir iad. Is iongantach da-rireadh an cumhachd a thugadh do na creutairean beaga so a chum oibre a dheanamh, nach b urrainn nile innleachd dhaoine a dheanamh gu brath. Tha cumhachd aca stuth a tharruing auisgeachan a' chuain, a ta cosmhuil ann an nadur ri aol, agus cuiridh iad an stuth so'n a mheanbh-earrairean air a cheile gus am fas e'n a chreig chruaidh, charraich, lan de sheomraichean beaga a ta aca mar aitean-comhnuidh. Tha na creagan a nithear air an diogh so de'n aon stuth ri slige, agus an uair a loisgear iad, ni iad, mar na sligean fein, an t-aol a's fearr. Tha 'aite-comhnuidh fein aig gach meanbh-chreutair dhiubh so, agus tha gne uidheim aige aig dorus a thighe fein, leis an glac e creutairean beag' eile air feadh na mara air son loin. Chum beachd a thoirt air meud nan aiteachan-comhnuidh aig na creutairean iongantach so, tha e air 'fhaotuinn a mach gu'n comhduich aghaidh na h-ordaig corr a's mile aite-comhnuidh, agus gach aite air a dheasachadh air son 'fhir-taimhe fein! Tha na creutairean dichionnach so a'siolachadh gu ro bhras. Tha'n oigradh a' tighinn a uibhean beaga a ta air an beirsinn anns na tuill far a bheil na meanbh-chreutairean a rug iad a' gabhail comhnuidh. Ann an beagan laithean an deigh dhoibh na h-uibhean 'fhagail, tha iad a' toiseachadh air aitean-comhnuidh a dheanamh dhoibh fein; agus

tha e'n a ni iongantach gur ann air uachdar nan aite-comhnuidh anns an d' rughadh na h-uibhean as an d' thainig iad fein, a tha iad a' deanamh sin. Air an doigh so, tha'n linn a chaidh seachad air an druideadh a suas, agus air an adhlachadh beo'n an tighean fein, as nach urrainn iad a chaidh faotuinn a mach, le tighean an sliochd. Mar so tha aon linn a' cur as do linn eile, agus mar so tha creag a' *chorail* a' fas mor, le sreath an deigh sreatha de na tighean a bhi air an togail air uachdar a cheile! Tha na meanbh-chreutairean iongantach so ag oibreachadh le riaghailt araidh a bhineas dhoibh fein. Tha fios ag na h-uile air an eagnuidheachd leis an dean na seilleinean na cirean-meala, agus air an dichionn a nochdas na seangana'n an oibrigh fein, a reir an gne; ach tha'n eagnuidheachd agus an dichionn cendna air an nochdadh le meanbh-bheathaichean a' *chorail* ann an doimhneachd na fairge! Tha na creagan *corail* air an dealbhadh de gach uile chumachd. Tha cuid ag eirigh suas o ghrund na mara mar chraobhan maiseach, a' sineadh a mach am meuran agus an meanglain air gach taobh. Tha cuid eile a' fas suas mar phreasanaich, agus mar luibheannach aillidh fo'n lan bhilath, agus a' nochdadh nan dath a's boidhiche agus a's soilleire. Tha na dathan a chithear air na coilltean *corail* sin anabarrach maiseach. Tha dearg, donn, buidhe, uaine, gorm, agus gach atharrachadh dreach eile ri'n faicinn air an cur gu h-innleachdach air feadh a cheile, anns a' *choral*. Ceart mar a ta na

coilltean de gach gne a' fas air na beanntan air tìr, mar sin tha coilltean *corail* a' fas a nìos a grunnnd na fairge, gu ruig a h-uachdar, far a bheil an doimhneachd na ficheadan aitheamh, agus far a bheil sruthan bras agus laidir! Nach miorbhuileach gu 'n deanadh creutairean co beag obair co ro mhor! Ach feumar a thoirt fa'near gu bheil obair nan creutairean so, ann an cuantan na h-airde deas, gu minic co ro mhor 's gu bheil iad 'n an cuis eagail gu tric do 'n mharaiche. Ann am meadhon a' chuain mhoir, na ceudan mìle o thìr sam bith, gheibhear na creagan *corail* ag eirigh gu h-uachdar na mara, 'n am ballachan laidir, air an togail ann an cuairtibh mar fhainneachan farsuing, anns am bi a' mhuir ciuin, reidh 'n am broinn, 'n uair a bhios na tonnan atmhor agus ànradhach air an taobh a muigh de na ballachan sin. Tha na fainnean mora sin a' cumail fàsadh cuain 'n am broinn fein, an uair a chithear geal-ghaire nan tonn a' briseadh cruinntimchioll nan creag o 'n leth a muigh. Ged nach 'eil an *coral* fein ag eirigh thar uachdar an t-saile anns na cearcallan iongantach so, gidheadh is minic a thogas an t-anradh-fairge mirean briste de 'n *choral suas* os ceann nam ballachan, air choir 's gu bheil eileanan air an deanamh air an doigh so leo. Chum beachd a thoirt air meud nam ballachan so, bithidh iongantach air ur luchd-leughaidh a chluinntinn gur tric a chunnacas iad o cheithreach mhìle gu mìle air leud, agus iad sin a' deanamh fainne no cearcall anns a bheil o fhicead gu sea fichead mìle astair

mu 'n cuairt. Nach anabarrach mor an soitheach-uisge so, a tha gu minic o thìr gu sea ceud troidh ann an doimhneachd! Cha 'n 'eil am ballachan Bhabiloìn, balla mor *China*, agus ann an togalaichean barra-chaol (*Pyramids*) na h-Eiphit ach mar obair-chluiche na cloinne, an coimeas ri meud nam ballachan miorbhuileach so a ta air an dealbhadh 's a' chuan dhoinionnach le creutairean co anabarrach meanbh!

Tha, mar is tric, dorus no fosgladh ann am ballachan nan cearcall mora a dh'ainmicheadh, farsuing ni 's leoir a chum comas a thoirt do na longan a's mo, seoladh a steach 'n am broinn, far am faigh iad deadh acarsaid, agus fàsadh o gach gaoth a sheideas.

A thuilleadh air na h-oibre mora so am meadhon a' chuain, tha lionmhorachd eileanan ann a ta air an cuartachadh le ballachan *corail* aig astar araidh a mach o thìr. Tha Eilean na Frainge (*Isle of France*) mar so air a dhionadh ceithir thimchioll le balla *corail*, agus iomadh eilean eile a bharr air. Tha e iongantach r' a smuaineachadh gu bheil a ghnath fosgladh anns na ballachan sin, dìreach mu choimeamh gach acarsaid agus loch 's na h-eileanan sin, air an seol na soitheachan a stigh gu tìr. Chunnaic am Freasdal iomchuidh a' chuis a bhì mar so, oir na'm bitheadh na ballachan *corail* gun fhosgladh 's am bith, a' cuairteachadh gach eilean air an doigh ud, cha 'n fhaigheadh soitheach sam bith a choir an fhearainn gun a bhì air a sgealbadh as a cheile.

Air taobh na ear-thuath de

*Australia*, tha balla *corail* mu dheich mìle a mach o thir, a tha corr a's seachd ceud mìle air fad, agus is minic a chaidh soithichean a bhriseadh 'n am bloighdean air agus a chailleadh na sgiobair-ean.

Cha 'n urrainn duinn aig an am so gach ni mu 'n *choral* ainmeachadh. Tha e r' a fhaicinn fo liutha atharrachadh cumachd agus dealbh, 's nach 'eil e comasach an ainmeachadh fa leth. Ann an aitean eile de 'n t-saoghal, tha eileanan air an aiteachadh agus air an comhdachadh le craobhan de gach gne a ta air an steidheachadh air na creagan *corail*. Rinneadh na creagan ud an toiseach gu uachdar na fairge leis na meanbh chreutairean a dh'ainmicheadh, agus a ris, bha na creagan fein a' tional gach stuth air an uachdar a bha 'n cuan a' tilgeadh suas, gus mu dheireadh an d'-fhas an stuth sin daingean, agus an do thoisich feur agus luibheannach de gach seorsa air fas suas gu dosrach agus pailt.

Am measg uil'-innleachdan an duine, agus dh'aindeoin a sheol-tachd gu nithe iongantach a dhealbhadh agus fhaotuin a mach, cha robh e riamh 'n a chomas fearann tioram a dheanamh dha fein ann am meadhon na fairge. Gidheadh rinnadh an gnìomh iongantach agus mor so, cha 'n ann leis an duine 'ach le creutair meanbh, a ta mar neoni 'n a shuilean—creutair co ro bheag 's gur ann air eiginn a tha cumhachd aig suil an duine a leirsinn idir. Ach cha 'n 'eil ni ar bith neochomasach do 'n Ti uile-chumhachdach agus uile-bheannaichte

aig a bheil a chaomh fhreasdal os ceann 'oibre gu leir. An uair a bhios sinn a' suidheachadh ar n-inntinn air gach obair mhiorbhuileach a chithear mu 'n cuairt duinn, bu choir duinn beachdachadh le mor umhlachd air cumhachd, gliocas, agus maitheas neo-chriochnach an Tighearna De uile-ghlormhor a dhealbh na h-uile nithe. Tha cumhachd an duine mar neoni, seadh ni 's lugha na neoni an coimeas ri cumhachd an Ti bheannaichte sin a chruthaich e. Cha 'n urrainn sinne, cha 'n e 'n hain na nithe a's lugha a chruthachadh, ach na nithe a chruthach Dia agus a chairich e fa chomhair ar sul, a thuigsinn. Tha sinn a' faicinn an fheoir air na raointibh, ach cha 'n 'eil fhios againn cia mar tha e 'fas suas agus a' teachd fo bhath. Tha sinn a' faicinn oibre innleachdach gach meanbh chreutair 's a' mhuir agus air tìr, ach cha 'n aithne dhuinn an seol neomhearachdach air a bheil iad a' saothaireachadh. Tha sinn a' faicinn nan creagan *corail* air an dealbhadh an measg nan tonn buairesach le creutairean ro mheanbh, ach cha mho is urrainn sinn a thuigsinn an seolair a bheil cumhachd aca ni co miorbhuileach a dheanamh, na 's urrainn sinn a thuigsinn an seol air a bheil a' ghrian, a' ghealach, agus na reultan, a' siubhal gu neomhearachdach ann an gorm-astar nan speur. 'S e ar dleas 'nas, gidheadh, a bhi' beachdachadh gu curannach air oibre a' Chruthfhir bheannaichte, chum ar n-irioslachd a dhusgadh, agus a chum gloir a thoirt d' a ainm naomhasan. Am bi sinn gach la ag

ineachd am measg mhìorbhuil na cruitheachd, gun mheur a' Chruithfhìr 'fhaicinn anns gach nì mu 'n cuairt duinn? Na biodh a' chuis mar so, oir is leoir na nithe a's lugha air an comas duinn amharc chum ar deanamh umhal, agus agus a chum toirt oirnn eigheach a mach, "Is airidh thusa a Tighearna, air gloir, agus urram, agus cumhachd 'fhaotuin; oir chruthaich thu na h-uile nithe, agus air son do thoil-sa tha iad, agus chruthaicheadh iad." Taisb. iv. 11.

## SGIATHANACH.

—o—

DAN, AIR FOGRADH NAN  
GAIDHEAL.

LE SEUMAS MUNRO.

A Mhic-talla na Gàidh'lteachd,  
Cìod a's fàth so do'n ghàir tha's a' Gleann?  
Cluinneam cùicharan phàistean  
Agus ochanaich mhà'irichean ann;  
Reachdraich dhaoine fo àmhghar,  
Caoidhlean ògan 's àilleagan fann;—  
Lean is tiamhaidh 'cho'-ghairich  
'Tha a' taomadh á d' àros 's an am!

"Tha thu d' choigreach 's na Gleanntaibh,  
'Fhìr 'tha' ceasnachadh Sean-ghuth nan  
càrn,

No cha b' fhàth dhuit 'bhi feòraich  
Cìod a's aobhar do m' cho'-ghair-s' an trà s';  
Tha Luchd-dùchais na Tìre  
'S iad 'g am fògairt a innsibh an gràidh!  
'N diugh fha' n' Gleann so 'g a sgaòileadh,—  
Agus sin a's ceann-aobhair do 'n ghàir!

'S e 'bhi' g airis gach còmhraidh  
'Thig am charabh is dògh dhomh o thùs,  
Ach tha m' aigne fo dhòlas  
A bhi' g airis air bròn no luchd-dùch;  
Rànaich naoidheanan òga,  
Tùrsa sheann mhnathan breòite gun sìrd,  
Cnead nan sean fhear fo dhòruinn,  
Agus ospail a' chròilein gun lùs!

Gu 'n robh m' ath-sgal neo-aobhaidh  
'N àn 'bhi' g airis na gaoire 'bha Tuath,  
Agus aitreibh 'g an sgaòileadh  
A's an lasair 'n a caoiribh m' an stuaidh!  
Tailmrich shaighdeir a's mhaora,  
Braghail chabar a's thaobhan am chluais,  
Donnal chor' mar ri caoineadh  
Nam panal falt-sgaòilte gun tuar!

O! cha b' ionann 's na fuaimean  
Sin a b' éibhinn le m' chluais ann o chéin,—  
B' iad ceol-maidne nan gruagach,  
Mar ri ceilearadh bhuaichail, mu 'n  
spréibh;

Sgal an t-seannsair 'g am ghluasad  
Agus fathrum na Tuath 'dol gu féum,  
Moch, a's ceò mu na cruachaibh,  
A's an dealt air na bruachaibh fo ghréin.

'Nuair a dhùisgeadh an t-Sàbaid,  
Dh' éisdinn cliù as gach fàrdaich 'dol suas  
A' toirt molaidh do 'n Ard-riugh,—  
Agus dh' airisinn tlàth air an fhuaim,  
'S air na h-àrnaighibh dìomhair  
'Dheant', gu h-ùnhlaidh, aig iochdar nam  
bruach,

No fo sgàile nan craobha  
'Bhiodh ag aomadh ri taobh nan sruth  
buan.

'S na 'm biodh Càs ag cur campair  
Air an Dùthaich, no 'm Frangach ri strith,  
Dh' éireadh sluagh as na Gleanntaibh  
Anns an àm ud, a chambach mu 'n Rìgh,  
'S sin air iarrtas nan uachd' ran  
Tha a nise 'g am fuadach á 'n glinn,  
Chionn le Gionach na Buannachd,  
Gur h-annsa na sluagh leotha Nì!

Sid dol roinn de na Triathaibh  
A rinn liansgradh o 'n t-sìol a bha ann,  
'Meas na Tuath' mar shliochd diolain,  
A's 'g am fuadach gu h-iarfalt o 'n rann;  
Cha 'n 'eil dìdionn no òilachd  
Thus a's ceanal nan riaghar ach gann;  
'Rìgh! cha b' ionann o chian so,  
'N uair bha 'Thuath aig gach Triath mar  
a chlan.

Anaghaol sòigh agus mearchais,  
Mar ri mòr-chuis a's aintheas a's pròis,  
Chuir na Fearainn an aifhriach,  
Agus b' éadar an cearbhadh air òr;  
'N luchd-lagh' 'chaidh 'g an teanchdadh,  
Mar bu nòs, chuir an anacheart am mòid.  
Gus an b' éiginn 'na sealbhan'  
Uile 'mhalaire air airgead na ròic!

So rinn fàsaichean faoine,  
Lóm, àiteach gun daoine, 's an Fhonn  
'S an robh dillseachd a's daondachd  
Ann an cònuidhìbh faoilidh nan sonn;—  
'S, far am buainteadh na raointean,  
'S eianail mèilich nan caorach ceann-lom  
'N ionad dhuaganan gaolach  
Nan gruagach a b' aobhaiche fonn!

So rinn cònard a's garbh-lach,  
Le ain-dlighe, a thoirmeasg do chloimn  
Sin nan sàr-churaidh garga  
'Chum Triatha nan Garbh-chrioch 'n au  
greim

Le tréun-chalmachd an gáirdean,  
A's nach d' áraich aon am orra foill!—  
'S truaigh an diugh leam gu 'n d' fhágadh  
An iarmad air fàrsan, gun sgoimn!

Ach, na 'n tòirleamadh Baoghal  
'Nuas, a bhagradh nam fraoch-bheann 's  
nam frith,

Bhiodh na Maithean ud faondrach,  
A's an Cabraich 's an Caoraich gun bhrìgh,  
Ach gu lòn do na uainhdean  
A ghrad-chiosnadh, gu taing dhoibh, an  
Tìr,

'S nach do sheasamh na h-àr'aich  
( 'S do 'm bu ghnàthach bnaidh-làrach) d'  
an dìth.

Tha mo chlànn-sa mu 'n cuairt domh,  
'S tha mi 'faotainn sgeòil uapa, mar thà  
Cùisean làimh-riù a' gluasad  
Annas na gliun annas an dual dhoibh 'bhi  
tàmh;

Tha mòr-chliù air Triath Chluainidh,  
Chionn e 'ghleidheadh an dualchais mar  
bhà,

'S nach do chuir e air fuadach  
Aon teaghlach de 'n t-sluagh 'tha f' a sgàth.

'S ion bhì 'g iomradh mar chòmhla  
Air cliù Mhìc an Tòisich a' Bhràigh,  
'S Mhìc 'ic Eògha'n nam mòr-chruach  
Nach do fhògair an slòigh as an àit;  
Cliù Mhìc Shìmi na h-Airde,  
Agus cliù Mhìc 'ic Phàdruc tha sàr;  
'S bidh am brataich-san làidir  
An uair a bhios fàilim air Càch!

'S ion 'bhi luaidh, mar an céudna,  
(A's bu diùbhaill mur éight' e 's an uair)  
Gu 'n bì Comunn na Fèile  
Còmhla, cruinn an Dun-éideann gu luath,  
'Chumail ciùil agus éididh  
Agus cainnte nan sléibhitean a suas;—  
Gu 'n robh cliù agus éibhneas  
A mhaireas gach ré, dhoibh mar dhuais!"

—o—

## COMHRADH NAN CNOC.

AONGHAS, EACHANN, ETC., AGUS AM  
MINISTEAR.

(*Bho 'n Teuchdaire Ghaidhealach*).

EACH. — Tha thug agaibh air,  
fheara. A bheil guth idir agaibh  
air sgar? Gu dearbh, Aonghas cha  
'n 'eil an stac sin fein furasd a chur  
as a laraich.

AON. — 'S ann agam tha fios; ach  
cruaidh 's ga bheil e, mar thuir

muileann gliongach a' ghliam bhig,  
*Theid againn air, theid againn air.*

EACH. — Mata is briagh an t-inn-  
leachd drochaid fein; is mor am  
feum a bh' air te an so. 'S iomadh  
miobhadh a bha daoin' a' faotainn air  
a' bheil-atha so. A' bheil cuimhn'  
agad air an oidhch' a bha sinn air  
tòrradh brathair do shean-athar?

AON. — Fhìr mo ghraidh, nach tu  
bha thall 's a chunnaich sin. Tha,  
agus bithidh cuimhn' agam air. 'S  
ann air na daoin' a bha 'n saod math  
an oidheche sin fein, a's dh' fheadadh  
iad; bha 'n Toiseachd nì bu phailte  
na tha e 'n diugh. B' e sin an torr-  
adh, 's cha b' e torradh spiocach na  
bochduinn, leis a bheil iad a nis a'  
cur dhaoine coire, fiachail fo thalamh.

SEUM. — 'S i mo bharail, a dhaoine,  
gu 'm feudadh cuimhu' a bhì againn  
uil' air an torradh a bha 'n sin. Is  
minic a chuala mi 'm athair a' seau-  
achas air.

EACH. — Tha thu ceart, bha e  
lathair, agus bu ghramail, sgairteil  
an ceatharnach e 's an am sin.

SEUM. — Ma 's fìor an seanachas  
cha 'n fheumadh e a sgairt a bhì 'n a  
sporan; tha mi 'm barail nach b'  
uilear dhuibh uile gach sgairt a bh'  
agaibh.

EACH. — Bha sgrobadh mosach  
ann; ach 's minic a chunnaic sinn nì  
bu mhios 's a' chladh chendna. Agus  
ged is cinnteach gur e 'n drama bu  
choireach, 's e 'n t-aon siochaire bu  
leibidich' a bha 's an duthaich a thois-  
ich an iorghuill, agus b' e sin Para  
saighdear, sgealb de dhuine 'bha cho  
chrosta ris an dris. Co bha 'n a  
fhear-freasdail againn ach Iain-na-  
beinne agus cha b' e sin laumh na  
gorta. Mur dean mi breug cha 'u  
'eil cuimhn' agam ciod a fhuair sinn  
mu 'n do thogadh an giulan; ach tha  
cuimhn' agam gun do gabh sinn  
sgoba math aig Bealach-nan-carn,  
agus chithe tu corr-fhear gle thulgach  
air a chasan a' tearnadh a stigh na



catha os cionn na h-eaglais; ach 's ann air deireadh an latha bu teoth-adh an cath; thainig am feasgar, agus, a malic chridhe, luidh sinn air. Ciod a th' agad air, ach bha Paraig, 's e 'n a shuidhe air ultaich de chloich chruinn, anns an turraman- aich; ann am prioba na sul dh' fhalbh a' chlach, agus sios chaidh e fein agus ise car air ebar leis a' bhruaich. Mar bha 'n tubaist ann, co bha 'n a shuidhe lamh ri Paraig, ach an ceatharnach coir agus b' e sin esan, Eoghan mor. Cha' chomh- daicheadh an saoghal air Paraig, (agus e 'n a pheasan mar bha e), nach e Eoghan a chuir leis a' bhruaich e, agus 'n a bhad a bhith- eadh e; ach b' e sin streap a' mbeas- ain ris a' mhuil-chu; ach coma leat chaidh an ceol air feadh na fiddle, 's bha 'n t-sabaid air bonn. Dh' eirich na h-nile fear gun fhios co bu Chalum, agus bha iad mar sin a' spionadh agus a' sgròbadh a cheile, gus an deach an oidhche agus an abhainn so fein 's an eadraiginn. Rainig sinn an beul-atha so, 's a mach bhiodh na h-nile fear gun suim de 'n chlachran; agus chitheadh tu iad a sios leis an t-sruth, an sas 'n a cheile mar gu 'n biodh coin air lothainn ann, ach feuch riut, 'n nair chaidh iad an bogadh 's a' ghlumaig mhoir, mur robh iad gle sgith d' a cheile; chluim- eadh tu iad a' rocail thall 's a bhos mar ni an dohran dom, ach cha luaithe fhair iad gu tìr, na bu bhuidhe leis na h-nile fear a thigh a thoirt a mach mar a b' fherr a dh' fhead e. Och! 's ann air an duth- aich a thainig an da latha.

SEUM.—Mata bu ghrannda sin fein a' measg luchd-duthcha.

EOGH.—Coma co dhin, bha daoine 'cordadh gle mhath airson sin; an dram, fhir mo chridhe, a rinn uil' e.

AON.—Ciod eil' ach an dram?

MINIS.—Ciod so, Eachainn, a rinn an dram? Is iomad ole a rinn e rianh.

EACH.—Nach e sin fein an cliu a th' air; ach mar thachair do 'n Eir- ionnach, cha 'n 'eil e ni 's measa na tha 'n t-ainn dha; is sibh a thainig oru gun fhios dhomh; tha 'n rathad so co comhward reidh 's nach cluinn duine an t-each dom fein a' tighinn, ge suundach farannach a dh' fhalbhas e: an saoil thu fein Aonghais nach beo an da shuil 'tha 'n a cheann.

AON.—Tha Eachann agus mis' a Mhinisteir a' tighinn air seann naidh- eachdan; tha e 'cuimhneachadh dhonah na thachair air torradh bhrathair a shean-athar; agus a' talach mar tha 'n t-ol a' dol a cleachd- adh air na torraidhibh.

EOGH.—Cha 'n 'eil mis, Aonghais, a' talach air dith drama; ge nach 'eil fhios agam co chuireas ri 'chluais le moit e ni 's mo na ni mise; cha 'n 'eil mi dad ni 's deigheile air na daoine eile; ach 'n a dheigh sin 's gu leir cha 'n fhaic mi c' arson a bhiodhte an aghaidh cuimse dheth an am feuma.

MINIS.—'S e sin, am briathraibh eile, an comhuidh; oir tha fios agadsa far am bi deigh an drama nach robh leith-sgeul an drama rianh air chall. Iarraidh daoine 's an t-samhradh e chum am fionnarachadh, agus anns a' gheamhradh gu teas a chur annta.

EOGH.—An saoil sibhse 'n uair tha daoine a' saothreachadh thar muir is monadh, mar is tric a tha iad air torradh, nach feum iad biadh a' s deoch?

MINIS.—Feumaidh, ach feudaidh iad biadh a' s deoch a ghabhail ann am measarrachd, gun suidhe sios ann an cladh n' an cill, agus iad fein a chur air an daoraich; agus is tric a chuanaic mi, nach iadsan is faid' a thigh air astar is ciontaich anns a' chuis so. Chi mi gur iad na daoine is dluithe air a' chladh is mo a dh-itheas agus a dh-olas.

EACH.—Tha sin fìor; ach air lean fein, gur grunn an gnothach daoine

fiachail a chur fo thalamh mar gu'm b' ann gun fhios, gun uiread agus gloid ol mar chuimhneachan orra. 'Tha rathad lamh ris an rathad mhor,' agus cha'n fhead e blith gum bi sibh an aghaidh cuimse.

MINIS. — Cuimse, Lachainn, is doirbh a radh ciod ris an abradh tusa cuimse. Nach cianail an gnothach 'n uair a tha bas ann an teaghlach, nach ceadaichear do na cairdibh tursach an deoir a shileadh ann an sith, agus iad fein a strìochdadh gu samhach do'n Ti a smachdaich iad; ach gu'm feum iad eirigh le cridhe luchdaichte le bron a dheasachadh na fathraire, agus O, bi sin a' chuirn gu bhlas, do gach neach aig a' bheil mothachadh. Air mo shon fein, 'n uair a chithim daoine a' suidhe sìos air chul garaidh anns a' chill, a' staoicadh feola, agus a' cuachdadh arain agus caise, agus ag ol le ciocras, is minic a chuir e sgreiteachd orm. Tha misg aig am na an aite sam bith ro ghraimeil ach is i mhisg is oillteile misg an torraidh. Ciod an sealladh is uamhasaiche na daoine air an dalladh le-daoraich, a' tuiteam air na leachdaibh sin fo 'n bheil an caomh chairdean 'n an sìneadh, agus far am bi iad fein ann an uine ghearr a' breothadh gu uir. Seadh, agus mar is bitheant a chunnaic thus' Eachainn, iad a' dortadh fola cach a cheile air a' cheart fhoid sin air am fac' iad deoir nam bantrach agus nan dilleachdan a' sìleadh gu frasach. B' e so, Eachainn an sealladh graineil, agus cha b' e a' mheasarrachd air a bheil thus' a' talach. Mo thruaighe sinu! tha sin ullamh ni's leoir chum am bas a dhi-chiumhneachadh, ged a chumamaid air chuimhne e an fhad 's a tha'n uaigh, a' chiste, a' chuimh, 's an claiseann ruisgte fa chomhair ar sul. 'S i so an t-scarmoi, agus is cruaidh an cridhe air nach druigh i. Tha fas-fluaim eagalach aig an uir a' tuiteam air a chistidh 'bu choir

toiniseg a dhusgadh suas 's an duine is neo-mothachala. Tha a teagasg araidh fein aig gach naigh fa leth, ach tha ionad teagasg cudthromach aca gu leir. Tha gach uaigh fhosgailte 'feoraich dhiotsa, a' bheil thusa uidheamaichte chum an saoghal 'fhagail, agus a' cur an ceill duit gur duslach thu, agus a chum an duslaich gum pill thu faidheoigh. Na 'n smuainticheadh daoin' air so mar bu choir dhoibh, is ann le smuaintestolda a sheasadh iad m' an uaigh. Cha b' e fleadhachas na cuirm a dh' iarradh iad, ach uaigneas agus samhchair anns an guidheadh iad ar Dia na chunnaic iad a bheannachadh chum leas an anama.

AON.—B' i sin an fhirinn; 's e cridhealas 'bu lugha 'bu choir tighinn faineas dhuinn air a leithid sin de chodhail.

EACH.—Aidichidh sinn sin uile, ach gu de dheth sin, cha luaithe thig bas 's an rathad, na chi mi gur math leis na h-uile h-aon an gradh a nochdadh le dol gu cosdas mar ni daoin' eile, chum crìoch onarach, mar their iad, a thoirt dhoibh.

MINIS.—B' fhearr dhoibh an gradh a nochdadh an fhad 's a dheanadh e feum dhoibh; cha'n eil ann an cosdas torraidh ach straic agus fearas-mhor. Is aithne dhuits' iad, agus is math is aithne dhomhs' iad a chosd gu stadal, 's a chuir iad fein fo ain-fhiach air nach d' fhuair iad fhathast an uachdar, le torradh an cairdean, m' an robh iad caoin-shuarach re am beatha; a dh' fhag an sud iad 's a' chuil dhoirche gun suim 'n an deigh. An saoil thu na 'm b' urrainn doibh an guth a thogail o'n uaigh, an abradh iad gu'n do chuir stroghalachd an torraidh comain orra? Mur coisinn daoine deadh chliu dhoibh fein 's an tsaoghal so, le giulan teisteil, ionraic, cha dean aon riombadh torraidh suas doibh e; agus creid thusa mis', Eachainn, ged a chosgadh

tu na th' agad anns an t-saoghal; ged a rachadh tu do Ghlaschu a dh-iarraidh goireis, is beag buidheachais a bhiodh agad air a shon air a' cheann fa dheireadh; bhiodh cuid a' talach agus a' cur ionchoir.

AON.—Ma ta, a Mhinisteir, ge nach 'eil mi 'cur an ag aon fhocal a tha sibh ag radh, feumar aideachadh, gu 'm bi baigh aig daoine ri cleachdadh an sinnsireadh, agus nach 'eil am am fear aig a' bheil de mhìsich a bhi air leth o dhaoibh eile.

MINIS.—O! b' e sin leth-sgeul na truaighe, leis a' bheil daoine air an mealladh anns na nithibh is cudthrom- aiche; cha toigh le daoine a bhi air leth o dhaoine eile, ged a tha na daoine eile sin a' dol do ifrim. 'S e co-flhurtachd an duine dhona air thalamh e; ach an saoil thu, an toir e co-flhurtachd dha ann an siorruidheachd, gu'n abrar ris ann an dorainn gu bheil e mar dhaoine eile? Cha toigh leams' a bhi air leth air daoine eile anns an ni tha dligeach agus ceart; ach fhad 's a tha 'n ceartas am thaic, is coma leam ged robh slugh na duthcha am aghaidh. Is baigheil leamsa cuimhne nan trèun o 'n d' thainig sinn; is measail leam na laraichean briste 's an robh iad a chomhaidh, agus na leachdan-lighe aosmhar a tha thairis orra; is taitneach leam an deise leis an do shiubhail iad an t-aonach, agus a' channhuinn anns ann deachaidh an teanganna air tus gu comhradh; ach tha fiosrachadh againne nach robh aca-san, agus an lean sinn na h-uile cleachda a chionn amhain gum robh e aig ar n-aithrichean? Cha 'n 'eil an t-am fada thairis 'n nair a shaltair ar n-aithrichean am Biobull fo 'n casaibh, s a lub iad an glun do iodhalaibh breige; ach an mianu leat gum deanamaid an ni ceudna? Cha ghabh a h-aon agaibh garbhach an t-sleibh ud thall, no doimhneachd na h-ath ud thall, a roghainn air comhward an rathaid-

mhoir, 's air tearuinteachd nadrochaid, a chionn 's nach robh a h-aon seach aon diubh ann ri linn ar n-aithrichibh. Tha baigh againn, agus tha e nadurra a bhith, ri cleachdanna ar n-aithrichibh, ach an e gu 'u stailceamaid sinn fein air larach nam bonn agus gu 'n leigemaid leis an t-saoghal gabhail air aghaidh mar a chitear, ann am fiosrachadh agus ann an eolas; agus nach ghluaiseadh sinne a munn no nall, ach mar ghluais na daoine o 'n d' thainig sinn. Tog dheth, Aonghais, fhad 's is beo mi seasaidh mi mach an aghaidh oil agus misg air torraidhean; ged a tha, buidheachas do Dhia air a shon, an cleachdadh narach so a' dol a nis air cul; gidheadh tha e 'n a thamailt do 'n sgireachd, agus do gach neach a bhuineas di. Ach o 'n a thachair dhuinn tighinn air an t-seanachas so, innis dhomh o 'n a tha sibh uile co deigheil air ur gradh a nochdadh dhoibhsan nach maireann, c' arson nach 'eil sibh a' cur leachdalighe os an cionn, no garadh cloiche m' an cladh anns a' bheil iad 'n an sineadh. Cha ruig thu leas inise dhomh gum bu neo-ni sin doibhsan; b' eadh, ach cha bu neo-ni dhuinne e. Nach bu taitneach an ni ri ciuineachd maduinn na Sabaid, an am dluthachadh air tigh aoraidh an Tighearna, na h-uaignean anns a' bheil ar cairdean 'n an suain, 'fhaicinn, cha 'n ann, air an stampadh fo chrodh agus fo chaoraich, ach gu tosdach samhach mar bu cheir dhoibh fo blath a' chluarain ghuirm, agus an neoinn ailidh. Ann an so, gu dearbh, ghabhta leithsgeul dhaoine ged a chuireadh iad caileiginn de chostas orra fein.

AON.—Mata, cha 'n ann a chur cosg air ur seanacaas, ach tha muinntir na sgireachd gu leir 'g a fhaicinn sin 'n a thamailte, agus 'n a ni mi-chiatach, ach tha fhios agaibhse, 'an gnothach a tha 'n earbsa ris na h-uile fear gu 'm bi e fada gu deau-

amh;’ ach n’an cuireadh sibh fein (leis gach nì math eile ’tha sibh a’ deanamh) nu’ thimchioll, cha chreid mi nach aontaicheadh gach duine’s an sgìreachd leibh; agus ged a bha mis a’ labhairt an digh mar bha mi, mar bu dùth do sheann duine, achunnaic iomad atharrachadh’s an duthaich, cha bhithinn air deireadh’s a’ chuis sin. Mo bheanachd leibh a Mhuisteir, agus gu ma math a theid sibh dhachaidh, agus cha bhì’n t-each donn fada’g a dheanamh.

I. M. L.

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### SGEULACHD AIR MAC-AN-RUSGAICH.

(Air aghaidh o’n aircamh nu’ dheireadh.)

’N a dheigh sin chaidh Mac-an-Rusgaich a chur gu bhì’n a ghille aig famhair a’ bha dona d’a sheirbheisich.

Rainig Mac-an-Rusgaich am famhair, ’s thuir e, “Tha do ghille air tighinn.” Thuir am famhair, “Ma’s gille dhomhsa thu feumaidh tu comb-obair a chumail rium, air neo bristidh mi do chnamhan ’n am praman.” Thuir Mac-an-Rusgaich, “Ciod e ma dh’ fhairtlicheas mi ort?” “Ma dh’ fhairtlicheas,” thuir am famhair, “gheibh thu do dhuais d’a reir.” “Ciod a tha sinn dol a dheanamh ma ta?” arsa Mac-an-Rusgaich. “Tha,” arsa am famhair, “theid sinn a thoirt dachaidh connaidh.” Dh’ fhalbh iad a’s rainig iad a’ choille. Thoisich am famhair air trusadh a’ h-uile bun a bu ghairbhe na cheile, ’s thoisich Mac-an-Rusgaich air a’ h-uile barr a bu chaoile na cheile a thrusadh. Sheall am famhair air’s thuir e, “Ciod a tha thu a’ deanamh mar sin?” ’s thuir Mac-an-Rusgaich, “Tha mise a los gu’n toir sinn a’ choille uile leinn, seach a bhì a’ fagaill part di gun fheum ’n ar deigh.” Thuir am famhair, “Tha sinn gle fhada aig an obair so; bheir sinn dachaidh na h-eallaichean so, ach gheobh sinn obair eile a ritbisd.”

B’ i an ath obair a fhuair iad, dol a bhuan saidhe, a’s dh’ iarr am famhair air Mac-an-Rusgaich esan a dhol air thois-each. Gheuraich Mac-an-Rusgaich an speal, agus thoisich e’s chaidh e nu’n chuairt ghoirid air an taobh a stigh, ’s bha aig an fhamhair ri dol cuairt a b’ fhaide air an taobh a mach deth. “Ciod e a tha thu a’ deanamh mar sin?” thuir am famhair. “Tha,” thuir Mac-an-

Rusgaich, “mise a los gu’m buain sinn a’ phàire a dh-aon spadhadh an aite a bhì a’ tilleadh air ar n-ais a h-uile uair a gheuraicheamaid an speal, a’s cha bhì tiom chailte idir againn.” Chunnac an famhair gu’n biodh an spadhadh aige-san moran na b’ fhaide na bhiodh spadhadh Mhic-an-Rusgaich, ’s thuir e, “Tha sinn gle fhada aig an obair so; theid sinn a dh-ionnsaidh oibre eile—theid sinn a’s buailidh sinn an t arbhar.” Dh’ fhalbh iad a dh-ionnsaidh bualadh an arbhair; fhuair iad na suisdeachan, thoisich iad air obair, ’s trath ’bhuaileadh am famhair an sguab bheireadh e oirre leum an aird thar an sparr, ’s trath ’bhuaileadh Mac-an-Rusgaich an sguab laidheadh i sios air an urlar-bhualaidh’s theireadh Mac-an-Rusgaich ris an fhamhair, “Cha’n ’eil thusa’g a leth bhualadh; nach toir thu oirre cruban mar a tha mise a’ deanamh.” Mar a bu laidire a bhuaileadh am famhair, is ann a b’ airde a leumadh an sguab, ’s bha Mac-an-Rusgaich a’ gaireachdaich air. Thuir am famhair, “Tha sinn gle fhada aig an obair so; feuchaidh mi air doigh eile thu. Theid sinn’s feuchaidh sinn co againn is laidire a thilgeas clach an aodann creige a tha air taobh thall an eas.” “Tha mi toileach,” arsa Mac-an-Rusgaich. Dh’ fhalbh am famhair’s thrus e na clachan a bu chruaidhe a b’ urrainn da fhaotainn, a’s chaidh Mac-an-Rusgaich’s fhuair e creadh’s rothail e’n a buill bheaga chruinn’i, agus chaidh iad a dh-ionnsaidh taobh an eas. Thilg am famhair clach an aodann na creige’s chaidh a’ chlach ’n a criomagan, ’s thuir e ri Mac-an-Rusgaich, “Dean sin, a bhalaich.” Thilg Mac-an-Rusgaich dudan d’an chreadh agus stic e ri aodann na creige, a’s thuir e ris an fhamhair, “Dean sud, a bhodaich.” Thilgeadh am famhair cho laidir’s a b’ urrainn da; ach mar bu mho a chuireadh am famhair de neart leis a’ chloich’s ann a bu mheanbha a bhristeadh i. Ghairadh Mac-an-Rusgaich’s thilgeadh e ball beag eile d’an chreadh’s theireadh e, “Cha’n ’eil thu’g a leth thilgeadh; nach toir thu air a’ chloich sticadh anns a’ chreig mar a tha mise a’ deanamh.” Thuir am famhair, “Tha sinn gle fhada aig an obair so; theid sinn’s gabhaidh sinn ar dinneir, a’s an sin feuchaidh sinn co againn is fhèarr a thilgeas a’ clach-neart.” “Tha mi toileach,” arsa Mac-an-Rusgaich, ’s chaidh iad dachaidh. Thoisich iad air an dinneir, a’s thuir am famhair ri Mac-an-Rusgaich, “Mur ith thu d’an atan’s d’an chaise uibhir’s a dh’itheas mise, theid iad a thoirt as do chraicinn bho chul do chinn

gu d' shail." "Dean seachd dheth," arsa Mac-an-Rusgaich, "air chumha 's gu 'n teid seachd iallan a thoir as a' chraicinn agadsa bho chul do chinn gu d' shail mur ith thu uibhir 's a dh'itheas mise." "Feuch riut ma ta," arsa am famhair. "Stad gus am faigh mise deoch," arsa Mac-an-Rusgaich 's chaidh e mach a dh-fhaotainn deoch," agus fhuair e balg leathraich, 's chuir e am balg eadar a leine 's a chraiceann, 's chaidh e a stigh thun an fhamhair 's thuir e ris, "Feuch riut a nis." Thoisich an dithis air itheadh an arain 's a' chaise. Bha Mac-an-Rusgaich a' cur an arain 's a' chaise anns a' bhalg a bha 'stigh fo leine. Mu dheireadh thuir am famhair, "'Is fearr sgar na sgaineadh.'" "Is fearr sgaineadh fhein na biadh math 'fhagail," arsa Mac-Rusgaich. "Sguiridh mise," arsa am famhair. "Theid na seachd iallan a thoir o chul do chinn gu d' shail," arsa Mac-an-Rusgaich. "Feuchaidh mi fathast thu," arsa am famhair. "Tha do dha roghainn agad," arsa Mac-an-Rusgaich. Fhuair am famhair gruth a's cea 's lion e cuman da fein 's cuman eile do Mhac-an-Rusgaich. "Feuchamaid co againn is fearr a nis," arsa am famhair. "Cha 'n fhada gus am faicear sin," arsa Mac-an-Rusgaich. "Feuchamaid co againn is luaithe a dh'olas na tha 's a' chuman." Dh'ol Mac-an-Rusgaich a' leoir 's chuir a' chuid eile anns a' bhalg, 's bha e ullamh air thoisich air an fhamhair, 's thuir e ris, "Tha thu air dcireadh." Sheall am famhair air 's thuir e, "'Is fearr sgar na sgaineadh.'" "Is fearr sgaineadh fhein na biadh math 'fhagail," arsa Mac-an-Rusgaich. "Theid sinn a mach a dh-fheuchainn co againn is fhaide a thilgeas a chlach-neart, n' an dean sinn tuilleadh," arsa am famhair. "Tha mi toileach," arsa Mac-an-Rusgaich. Chaidh iad a mach far an robh a' chlach, ach bha am famhair cho lan 's nach b' urrainn da cromadh g' a togail. "Tog a' chlach sin agus tilg i," arsa am famhair. "Tha onair toiseach toiseachaidh gu bli agad fein," arsa Mac-an-Rusgaich. Dh' fheuch am famhair ris a' chloich a thogail ach cha b' urrainn da cromadh. An sin dh' fheuch Mac-an-Rusgaich ri cromadh 's thuir e, "Cha bli a leithid so de bhalg a' cumail bacaidh ormsa," 's tharraing e sgian á truail a bha ri 'thaobh, chuir e an sgian 's a' bhalg a bha air a bhenaobh 's leig e mach na bha ann, ag radh, "Tha tuilleadh ruim a mach na 'tha 'stigh." Thog e sin a' chlach 's thilg e i 's thuir e ris an fhamhair, "Dean sin." "Nach tilg thu na 's fhaide na sin

i?" arsa am famhair. "Cha do thilg thusa cho fada ri sin fhein i," arsa Mac-an-Rusgaich. "A nall a so do sgian," arsa am famhair. Shìn Mac-an-Rusgaich an sgian aige do 'n fhamhair; ghabh am famhair an sgian agus stob e stigh 'n a bhra i a's leig e mach am biadh, 's thuit e gu lar, agus fhuair e bàs. Chaidh Mac-an-Rusgaich a stigh do thigh an fhamhair 's fhuair e an t-or 's an t-airgid aige. Bha e an sin beairtchach 's dh' fhalbh e dhachaidh lau thoilichte.

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## MU NA SEANN GHAIÐHEIL.

### XVI.

#### CEUD THUS NAN GAIDHEAL.

Cha 'n 'eil eachdraidh chinnteach againn a dhearbhas gu soilleir cia as a thainig na Gaidheil. A reir cos'ais, thriall iad air tus o thir Armenia troimh chomhnardaibh Asia thairis do 'n Roinn-Eorpa aig am cho fada o shean agus nach 'eil cumntas air bith ann an eachdraidh mu 'thimchioll. An deigh sin sgaoil iad air feadh na Roinn-Eorpa gu deas agus an iar, gus an do lion iad an Eadailt, a' Ghreig, an Spainn, an Fhraing agus a' Ghearmailt. Gheibhear ainmean Gaidhealach anns gach aon de na duthchannaibh sin, ni a dhearbhas gu 'n robh na Gaidheil uaireigin anns an tìr. Mar a bha iadsan a' triall gus an iar, bha sluagh eile a' tighinn as an deigh o 'n airde 'n ear, agus bha an ni so 'g an eigneachadh gu sealltainn a mach air son aitean-comhnuidh nuadh, 'n uair a bha na seann aitean ro chumhang, no air an glacadh leis an luchd-imrich ur a thainig as an deigh. Air an doigh so thriall iad air an adhart gus an do rainig iad taobh tuath na Frainge mu choiminnh Bhreatuinn. As an Fhraing thainig iad a nall do thaobh deas Bhreatuinn—oir cha 'n 'eil astar fada cuain eadar an da fhearann; cha 'n 'eil an caolas ach mu thuiream ceithir mìle fichead air leud,—uime sin bhiodh e furasda gu leoir dhoibh

tighinn a nall ann an curaichibh mar a bha aca o shean. Lion iad air tus an earrann sin de Bhreatunn ris an abrar Sasonn air an latha 'n diugh, agus an sin sgaoil iad gu tuath agus an dolion iad an t-eilean gu h-ìomlan. Tha e cosmhuil gu 'm b' e " Albainn " an t-ainm a thug iad air an eilean air tus. An uair a thainig sluagh ur a nall as an Fhraing ris an abradh iad " na Cuimrich " mar ainm, dh' fhag na Gaidheil ceann deas an eilein aca fein. Mheasgaich an sluagh ur so maille ri cuid de 'n t-seann luchd-aitich, agus an sin thugadh " Breatunn " mar ainm air an eilean; ach ghleidh na seann Ghaidheil an sealbh air ceann tuath an eilein agus lean an t-ainm, Albainn air a' chuid sin deth oir b' e so an t-ainm a bha air an eilean gu h-ìomlan air tus. An uair a lionadh an duthaich le daoineibh, agus a dh' fhas i ro chumhang, sgaoil iad a mach gu Èirinn agus Manainn agus eileanaibh na h-àirde 'n iar, maille ri Arcamh agus Sealtainn gu tuath. Cha 'n' eil e soilleir c'uin a thachair an imrich so, ach a reir coslais, feumaidh e bhì corr agus coig no sea 'cheudan bliadhna roimh ar Slanaighear, oir, an uair a thainig Caesar thairis do Bhreatunn, bha na Cuimrich suidhichte anns an tìr, agus fhuair Agricola ceann tuath an eilein air a lionadh leis na Caledonaich aig an robh bailtean-mora daingnichte agus arnaailtean lionmhor sluagh air son cogaidh. Mar so chi sinn gu 'n robh na Gaidheil suidhichte ann an ceann tuath agus na Cuimrich ann an ceann deas Bhreatuinn an uair a fhuaradh a mach an t-eilean leis na Romanaich. Dh' fheumadh iomadh linn dol seachad m'an tachradh na mìthean so, agus m'an rachadh na caochlaidhean ud thairis air an tìr, leis an d' thainig i gu bhì air a suidheachadh mar a bhì i an uair a fhuair na Romanaich a mach i.

An uair a sgaoil na Gaidheil air feadh na tìre, bha iad air an roinn 'n an fìneachaibh agus 'n an rioghachdaibh mar a bha cinnich eile. Tha *Homer*, am bard Greagach ag ìnneadh dhuinn gu 'n robh morau de rioghachdaibh beaga agus de rìghribh anns a' Ghreig; bha na Canaanaich ri linn Iosua air an roinn 'n am fìneachaibh, agus a rìgh fein aig gach fìne; agus b' i an aon doigh riaghlaidh a bha anns an Fhraing, 's an Eadailt 's an Spàinn agus anns a' Ghearmailt, aig an am sin. Bha na rìghrean 's an am sin cho lionmhor ris na diucaibh agus ris na h-iarlathan air an latha 'n diugh. Tha na Seanachaidhean ag radh gu 'n robh seachd rìghrean an measg na cuid sin de na Gaidheil ris an abairteadh na " Pictich. " Bha, mar an ceudna, moran rìghrean agus fhìneachan am measg nan Deas-Bhreatuinn an uair a thainig Caesar. Cha robh tuilleadh ughdarras no cumhadh aig na rìghribh so na bha aig na cinne-fheadhna Ghaidhealach o chionn trì no ceithir de cheudaibh bliadhna air ais. Ged a bha an tìodal, rìgh, aca cha b' ionann cumhadh rìgh aig an ama sin agus rìghrean an latha 'n diugh. Air uairibh rachadh na rìghrean so ann an co-bhoinn ri cheile fo aon ard-rìgh mora bha 'n a cheannard air cach, mar a thachair ri linn Chalgach a bha a' cogadh ri Agricola agus na Romanaich aig a' Gharbh-mhonadh.

D. B. B.

—o—

## CEOL NAN EAGLAISEAN GAIDHEALACH:

CANNTAIREACHD NA SREATH.

A' GHaidheil Runaich,—Leugh mi le mor dhealas litir H.W. a tha toirt freagraidh do m' cheud litirse. Tha mi ag aideachadh gu 'm bheil a litir fìor shuairce agus uasal; tha mi ag aideachadh gu 'n do chombarraich

a mach rannan anns a' Ghaidhlig a tha air gach seol cho rág agus a bha an rann a chomharraich e air tus anns a' Bheurla ; gidheadh, cha 'n 'eil sinn fathast a dh-aon bharrail mu leughadh nan sreath. Tha mi fhathast, gu dannara, ag radh gu 'm bheil cauntaireachd nan sreath co feumail an diugh agus a bha e o chionn cheud bliadhna air ais. Cha 'n 'eil ach aireamh ro bheag a leughas Gaidhlig anns an eaglais anns am bheil mise a suidhe. Cha 'n 'eil Gaidhlig a nis air a teagasg anns na sgoilean mar bha i o chionn trì fichead bliadhna. An uair a bha mise am ghiullan og, bha, gu tric, gach sgoileir ag ionnsachadh Gaidhlig. Rinn ua ministearan Gaidhealach call mor do 'n dntaich ann an leigeil a stigh ghillean oga do na sgoilean-sgìreachd gun sgil aca air teagasg cainnt an duthcha ; gidheadh, is ann mar so a tha e ; agus tha an sluagh an diugh n'is lugha foghlum agus cagal De na bha iad anns an am nù.

A nis mu thimchioll *precentor* liotach no aineolach, cha bhiodh e ionchuidh gu 'm biodh a leithid ann : chuala mise fein, á beul *precentor*, cainnt a bha gle aineolach.

Anns a' cheud litir cha d' thuirt

H.W. diog air na coisridhean, ach thuirt a gu 'n robh mathachadh mor air a dheanamh an ceol eaglaisean o chionn bleagan bhliadhnaichean. Is e a thuig mise gur e na coisridhean a bha e a' ciallachadh, oir tha iad a' fas ro lionmhor ; agus ma tha luchd-aoraidh toilichte a bli a' toirt aoraidh do Dhia le *proxies*, dh' iarrainn orra *organ* mor, briagh 'fhaotainn air ball, agus an sin cha bhithinn air mo bhódhradh le sgail Fionnghail oig agus Catriona-ruaidh Nic-an-tailleir, no bùraich Alasdair chlachair.

Gu comhdhunnadh, tha mi ag radh gu 'm feum na sreathan a bli air an leughadh no air an cauntaireachd am fad agus a bhios Gaidhlig air a searmonachadh. Gu ciunteach cha 'n 'eil tlachd agam anns na coisridhean ach is toigh leam muinntir og a bli a' foghlum ciuil ; agus suidheadh iad air feadh a' chomh-thionail, agus seinneadh iad cho math agus is urrainn iad. A thaobh na muinntir a bha a'seinn aig an teampul, bha iad nìle *tìrail*, agus cha 'n ann ceol-chuthach.

I mi, &c.,

ARGATHALIAN.

An t-Oban,  
A' Bhliadhn' ur, 1874.

## UISGE AFTOIN.

(*Bho Bheurla Raibeirt Burns.*)

Siubhail seimh feadh do ghlacan, a chaoin Aftoin nan lùb,  
Agus seinneam dhuit duanag gu 'bhi luaidh air do chliu ;  
Ri do thaobh tha mo Mhairi an cadal tlath-fhoisneach ciuin ;  
Siubhail seimh 's a bruarad na ghuais i 's na duisg.

Thusa 'smudain, d' am freagair ath-fhuaim chreag nan gleann fas,  
'S thusa 'londuibh, 's glan feadag anns na preasan fo sgail,—  
'Adharcain chlis a chinn uaine, cum do chruaidh-sgread 'n a tamh,  
Na cuiribh buaireas no bruillean air suain-fhois mo ghraidh.

'Aftoin chubhraidh, cia aillidh na beamtaibh ard 'tha dhuit dluth,  
Le an caochanaibh meara, glan, fallain gun ghruid ;  
Far am bi mi gach là 'n uair tha 'ghrian aig aird' a buan-churs',  
Bothag bhoidheach mo Mhairi 's mo threud-alaich fo n' shuil.

Cia taitneach do bhruachan 's do chluanagan caoin ;  
Ann do fhrith-choill cha 'n ainmig an t-sobhrach gheal-bhui' ghlan, mhaoth ;  
'N uair bhios braon-dhruchd an fheasgair a' dealtradh nan raon,  
Bidh mise 's Mairi ri sugradh fo bharrach cubhraidh nan craobh.

A chaoin Aftoin, cia soilleir do shruthaibh criostail, gun ruaim,  
'Ruith 'n an luban mu 'n àiridh 'm bheil mo Mhairi 'cur suas ;  
Cia mear iad ri failleadh casan sneachd-geal mo luaidh,  
'N uair bhios i 'luidrich feadh d' àthaibh 'tional bhathann mu d' bhruaich.

Siubhail seimh feadh do ghleacan, a chaoin Aftoin nan lub,  
'Abhainn chubhraidh gun fhotos, cuspair n' orain 's mo chiuil ;  
Ri do thaobh tha mo Mhairi an cadal thath-fhoisneach ciuin,  
Siubhail seimh, 's as a brudardar na gluais i 's na duisg.

*Eadar. le MUILEACH.*

### BLAR SHUNADAIL.

*(Air leantainn).*

Da latha 'n a dheigh,  
Chunnaic ceatharnaich na h-uamha  
Fear a' gluasad feadh nan creag, 's e 'g  
eisdeachd,

Margu 'm b' eigiun leis 'anail a chluinntinn.  
Bha 'choslas a's airde ciatach  
Mar Fhiannach, an toiseach feachd,  
A' brosnachadh chaich a's iad 'n a dheigh  
A' dol do 'n cug-bhoil' le Rìgh Alba.

AILEIN.—'So coslas fear-torachd a' tigh-  
inn,

'S eiginn a thilleadh leis an stailinn'.

MAC IAIN GHEARR.—'S math a thuirt  
thu, fhir-chinnidh,

'S eiginn a thilleas am fear aluinn.

Faigh dithist eile co math ruinne,

'S fear a thuilleadh,—ach co a' choig an  
taobh so 'Chruachan

A bheir a sluaicheantas gu lar dheth ?

AILEIN.—'Tha thu 'g a aithneachadh?'

MAC IAIN GHEARR.—'Sheachain mi e  
gus a so mar mo chomas :

Bu tric a bha e 'g am iarraidh  
'N uair a thug mi 'n dubh 's an donn 's a'  
chiar leam.

Falbh a sios a's gabh a sgeul ;

Is fear dha sinn fein na Rurach,

Mortair bruideil gun iochd gun daonn-  
achd'.

AILEIN (*Ris a' choigreach*).—'Failte  
dhuit, a dhuin'-uasail ;

Co dhiubh a's fear-cuairt thu, na fear  
eolach ?'

COIGREACH.—'Tha mi air chuairt gun  
teagamh,

'S gun agam ach beagan g' am chomhadh  
Ged a thigeadh foirneart am rathad.

'S Earraghaidhealach thusa, tuigear a  
chuid ud.

Le fear-duthecha air cladal aineoil,  
Faondrach, 's an namhaid borb  
A' torachd na dh' fhalbh, 's a' mort na dh'  
fhan'.

AILEAN.—'S Earraghaidhealach thusa,  
fhir na deas-chainnt ;

'S co nach seasadh leat mar t' iarrtas ?

Ged nach aithne dhuinn co 'n treubh

O'n d' eirich am fear trenn 'tha 'n so 'n a  
aonar.'

COIGREACH.—Their iad Griogair Mor  
nam Bo rium

An Còmhall far an d' fhuair mi m' arach.

Co 'n fhine o 'n sloinneach thusa ?—

B' ole leam fear do ghuth mar namhaid !

Ach gabh do roghainn,—failte, no faobh'r  
an fhir so !'

AILEAN.—'Thogadh mi 'n talla ceann-  
tìghe

Nach beag iomradh—Torrloisg am Muile ;

Ailean nan Sop, fear gun rath

A tha agad mar charaid,—co do namhaid ?

Thig a nios a's gabh ar biatachd ;

Na diult ; tha fear ri d' eul is fearr

Na mise—Mac Iain Ghearr,

D' an duthechas Suaineart,

'S nach aineolach am buailtean Chòmhaill ;

'S ged is iomadh toir a chuir thu riamh

air,

Gheibh thu e gun iarraidh. So an t-aite'.

GRIOGAIR.—'An ceatharnach treun,  
uasal,

'S beag a chuireas ruaig no toir air ;

'S air son na thug e uamsa, fasaidh tuill-  
eadh ;

'S duin' e dh' aindeoin gach failinn ;

Bu duilich leam 'fhagail am bealach  
cumhann'.

Thog Griogair cirb a bhreacain



Mar 'g a cheartachadh m'an cuairt air, —  
Sanas a chunnaic dithis air an uilinn  
An glaicag dhiomhair 's iad ag eisdeachd  
Ri comhradh nam fear mar a chualas.  
Cha b' fhuaim gna seadh an seanachas, —  
Cuis a dhearbhadh an uine ghearr.

AILEIN. — 'Co iad so?'

GRIOGAIR. — 'Tha 'n so mo chomh'alt  
rnnach,

Griogair og Loch-Ruadhail;  
'S am fear mor glas ud eile, Dughallach  
O 'n Ghallanaich; cha 'n ur an seanachas.'

AILEIN. — 'A dhaoin-uaisle, so an dach-  
aidh fhuar

A th' agam dhuibh.' 'N uair dhirich iad  
Am bearradh sleamhain gu fosgladh na  
h-uamha,

Bu ghreim luith a's faicill,  
Le lamhan a's casan a's misneach,  
A bheireadh gun chlisgeadh iad  
Do uamhna nam fear laidir o shean  
Nach d' fhuair Rurach no 'mhuinntir,  
'S nach b' fhios do aon eile  
Ach teaghlach-rioghail Mhanaim  
Gus an latha 'tha thu 'cluinntinn.

MAC IAIN GHEARR. — 'Thig a nios, fhir  
mhoir nam buailtean;

Do bheatha! Ciod e 'chuir ruaig nan  
tonn ort?

'S duilich leam gur fìor nach urrainn mi  
Do chuireadh ach gu suidheag na h-uamha,  
'S sinn air chuart innte le cheile;  
Cluinneam do sgeul a's t' ànradh.'

GRIOGAIR. — 'Bha mo chomh'alta 's  
mise

'S a bhirlinn bhig so shìos;  
Dh'fhag sinn tìr am Port Pharaig,  
A dhol gu h-àit a bha dluth do laimh;  
Ghlac sinn na raimh, gun duil ri cruadal;  
Sheid gaoth fhuaraidh a's cur sneachd;  
Chaill sinn an rathad gun fios eàit'.  
B' e 'n de an treas latha dhuinn,  
Gun bhìadh, gun uisge, gun fhurtachd,  
Ach duil ri bàs tiamhaidh,  
Gus an d' fhuair sinn iartras crabhach.  
'N uair shoillsich grian na madainn an  
de,

Chunnaic sinn am fearann so.  
Bha mo bhrathair treun, gun mheatachd;  
Chuidich mi e mar mo dhurachd,  
Raining sinn am port beag so thall;  
Bha 'm fear glas, garbh so air mo laimh  
dheis,

'G ar feitheamh le dealas bràithreil;  
Thuig e mar bha sinn gun àin' 'innseadh;  
Fhuair sinn beatha 's dìon o'n laoch  
bhàigheil.

Ri solus na gealaich chunnaic sinn  
An arfhaich oilteil sin shuas—  
Sealladh duachmidh! na cuirp lionmhor  
A leag sibh an deannal garg 'n an crnachan  
domhain.

Bu lionmhor iad roimhibh, 's furasd 'inns-  
eadh:

'S mor ur gnìomh cha teirig cliu dhuibh;—  
Mo sgeula tursach, cor nan Gaidheal!

A cheannaird, thoir sgeul dhuinn gun dail  
air Rurach,

'S do chomhairl' am bi duil ri dìoghladh.'

(*Ri leantuinn.*)

—o—

## SGEUL BEAG IONGANTACH.

Bha duin'-uasal araidh ann roimh  
so a bha air turas ann an aon de na  
carbadaibh sin a bha 'ruith le ceithir  
eich, mu'n do dhealbhadh na slighean  
iaruinn. Aig aite sonraichte bha  
drochaid fhiodha air a togail thar  
abhainn bheag, agus air a suidheach-  
adh air da chreig, creag air gach  
taobh, agus fliune mhor, dhomhain  
eatorra. Le cudthrom a' charbaid  
agus a luchd, gheill, agus thuit an  
drochaid, agus thilgeadh an luchd-  
turais gu h-ìosal anns an t-sruth.  
'Nam measg bha Easbuig araidh, a  
bhean, agus a leanabh. Chaidh na  
parantan a dhith ach theasair an  
duin'-uasal an leanabh le mor-chunn-  
art da bheatha fein. Bliadhnaichean  
an deigh so, bha 'n duin'-uasal ann  
an cuideachd shonraichte far an  
d'aithris e an sgeul beag muladach  
so, agus far an robh na h-uile ag  
eisdeachd le mor-churam. Am measg  
chaich bha bantighearna og, mhais-  
each ann, a thug cluas do'n sgeul  
moran ni's durachdaich na neach sam  
bith eile a bha lathair. An uair a  
sguir an duin'-uasal, ghrad dh' eirich  
a' mhaighdean og suas air a cosaibh,  
thilg si i fein 'u a ghairdeanaibh, agus  
thubhairt i, "Is mise an leanabh sin,  
is mise gum teagamh an leanabh sin,  
agus riamh gu ruig an la an diugh,  
cha robh fios agam co a theasair mi,  
agus cha robh comas agam air mor-  
thaing a thoirt da."—Bha 'n comh-  
lachadh so taitneach da-rìreadh; ach  
cia mor nis taitniche a bhios ar  
comhlachadh anns na neamhaibh  
maile riu-san a chaidh a theasairginn

o leir-sgrìos ; agus a ta 'nis a' gabhail comhnuidh anns an tigh sin nach d'rinneadh le lamhaibh, sìorruidh anns na neamhaibh.

ALASDAIR RUADH.

—o—  
AM PRIONNS AILBEART NACH MAIREANN.

(*Dioghlum o mhaileid a' Mhuilich*).

'N uair tha 'm fogh'radh air gach taobh  
A' taomadh sìos le 'tharbhadh lan ;  
'N uair tha faile blath an fhraoich,  
Gu cubhraidh 'sgaoileadh air gach laimh ;  
Co ise 'bhaintigh 'n 'tha, fo ghruaim,  
A' dìreadh suas ri Loch-nan-gar,  
'S a tha 'giulan air a gruaidh  
Dearbhadh gu 'm bheil uair' a sàr ?  
Co, ach VICTORIA nam beus,  
Banrigh aghmhor nan ceud buadh ;  
'S i 'tuireadh air mùllach an t-sleibh,  
A chionn a ceile 'bhi 's an uaigh.  
"O ! Ailbeirt, annsachd mo ghaoil.—  
O 'n ionad naomh 's am bheil do thamh,  
An leir dhuit mis' air lom an fhraoich,  
Am aonar an so fo phramh ?  
An so, a ruin, bu tric, leinn fein  
Fo ghorm bhrat speur, fo fhasgadh bheann,  
A chuir thu gu diomhair an ceill  
Do mhor-speis dhomh fein 's do m' chlam.  
Tha mis' am bhantraich a' d' dheigh,  
A' sìleadh dheur fo osnaich throm,—  
Tha iadsan a' cumha gu 'n d' eug  
An t-athair gradhach, reul nan sonn !  
Och nan och ! tha 'n cridhe fuar,  
Bu tric a phìosg le luath's ri m' chlàith ;  
Gun smid, tha tosdach anns an uaigh  
An teanga luath-ghaireach gun bheud.  
Tha 'chos sin a bu shunndaich' ceum  
Air toir an fheidh ri uchd nan carn,  
Gu rag, sinte—mo chreach leir !  
Fo chis do 'n eug, fo ghlais a' bhais ;  
O ! cìod e dhomhsa g'loir mo chruin ?  
Cìod e dhomh luchairtean nan srol ;  
Air do m' chridh' 'bhi briste, bruit'  
A chionn mo Phrionns a bh' fo 'n fhoid ?  
Bheirim m' Impireachd gu leir,  
O eirigh grein' gu 'luidhe sios,  
Airson gu 'n tachradh orm mo cheil'  
Air uchd an t-sleibh so, mar o chian."

—o—  
SGEULACHD :

NA FIR-THURAI, FEAR AN TIGH-OSDA,  
AGUS A' MHUILE-MHAG.

Is iomadh doigh iongantach a ghabhas a' mhuinntir phàiteach air an iotadh a chasgadh. Chunnaic mi o chionn bheagan bhliadhnaichean an

sgeul a leanas, mu mhuile-mhàig no losgairn a bh' air a h-uisinneachadh chum na crìche so le dithis a bha a' gabhail an rathaid 's an taobh deas. Bha iad a' faicinn an tigh-osda air thoiseach orra ; bha iad a' miannachadh am *mochthrath* 'fhaighinn, ach bha am pòca falamh. "Ni so an gnothach," thuirt fear dhuibh, 's e 'togail muile-mhàig o thaobh an rathaid. Thug e seoladh d' a chompanach cìod a bha e ri 'radh 'n uair a thigeadh e a dh-ionnsaidh an tigh-osda ; thuirt e ris e a' ghabhail ceum socraich, agus chaidh e fein air adhart thun an tìghe. Dh' iarr e guth de fhear an tìghe ; leig e 'fhaicinn a' mhuile-mhag 's dh' fheoraich e am b' urrainn da 'innseadh dha cìod an seorsa eòin a bh' ann. "Cha 'n e eun idir a tha agad, mo dhuine math," ars' an t-òsdair, "ach muile-mhag." "Cha 'n i ach eun," ars' an fear-turais. "Cha 'n 'eil annad ach burraidh a bh' 'saoilsinn gur eun a th' agad," fhreagair fear an tìghe. "Cuiridh mi bodach uisge bheatha an geall riut gur eun a th' ann, agus fagaidh sinn a' bhreth aig a' cheud fhear a thig an rathad," ars' am fear-turais. Chaidh an geall a chur, agus cha robh iad fada a' feitheamh a' bhreithimh. Chaidh a ghairm a stigh agus innseadh dha gu 'n robh geall eadar am fear-turais agus an t-òsdair m' an chreutair a bha aca—co dhiubh a b' eun no muile-mhag a bh' ann—agus gu 'n robh e air 'fhagail aige-san a radh co aca a bha ceart. "Leigibh 'fhaicinn domh an creutair," ars' am breitheamh ; "cha chreid mi nach aithnich mi eun seach muile-mhag." Thug iad an creutair a lathair, agus an deigh amharc air, thuirt e, "*Is e eun gun teagamh a th' ann.*" Chaidh an geall air fear an tìghe ; dh' òl iad am bodach uisge-bheatha eatorra, 's thog iad orra.

J. W.

KEY F.

## CAILLEACH BEINN A' BHRIC.



D. d : r . m | s . l : m | M . m : r . m | l . s , m : r |



D. d : r . m | s . l : m | M . s<sub>1</sub> : d . m | r . , d : d |



D . r : m . d' | l . s : s | M . r : m . d' | t , l . s , m : r |



D . r : m . d' | l . s : s | S . s<sub>1</sub> : d . m | r . , d : d |

*Chorus.*

D . d : d . s | m . m : m | M . r : m . m | s . m : m . r |



M . d : d . s | m . m : m | R . s<sub>1</sub> : d . m | r . , d : d |

NOTE.—We have to express our obligations to the kind and accomplished Mrs Macdonell of Keppoch for the music of Cailleach Beinn-a'-Bhrìc.

## SEALGAIR.

Cailleach mhór nan ciabhag glas,  
Nan ciabhag glas, nan ciabhag glas ;  
Cailleach mhór nan ciabhag glas,  
'S acfhuinneach i shuibhal chàrn.\*

Cailleach Beinn-a'-Bhrìc, ho-ró,  
Bhrìc ho-ró, bhrìc ho-ró ;  
Cailleach Beinn-a'-Bhrìc, ho ró,  
Cailleach mhór an fhuarain àird.

\* Aithris gach ceithreamh dà uair.

Cailleach mhór nam mogan liath,  
Nam mogan liath, nam mogan liath :  
Cailleach mhór nam mogan liath,  
Cha 'n fhaca sinne 'leithid riabh.  
Cailleach Beinn-a'-Bhrìc, etc.

Cailleach mhór nan osan fad',  
Nan osan fad', nan osan fad' ;  
Cailleach mhór nan osan fad',  
'S astarrach i 'n talamh gàrbh.  
Cailleach Beinn-a'-Bhrìc, etc.

D é a thug thu 'n dingh do 'n bhéim,  
N diugh do 'n bheinn, 'n diugh do 'n bheinn?  
D é a thug thu 'n diugh do 'n bhéim?  
Chum thu mi gun bhéim, gun sealg.  
Cailleach Beinn-a'-Bhrìc, etc.

Bhà thu fhéin 's do bhuidheann fhiadh,  
Do bhuidheann fhiadh, do bhuidheann  
fhiadh;

Bhà thu fhéin 's do bhuidheann fhiadh,  
Air an tràigh ud shìos an dé.  
Cailleach Beinn-a'-Bhrìc, etc.

## A' CHAILLEACH.

Cha leiginn mo bhuidheann fhiadh,  
Mo bhuidheann fhiadh, mo bhuidheann  
fhiadh;

Cha leiginn mo bhuidheann fhiadh,  
Dh' imlich shligean dubh an tràigh.

Ochan! is i 'n dòirionn mhór,  
An dòirionn mhór, an dòirionn mhór;  
Ochan! is i 'n dòirionn mhór,  
A chuir mis' an choill ud thall.

Cha do ghoid mi cliabhan duiligs,  
Cliabhan duiligs, cliabhan duiligs;  
Cha do ghoid mi cliabhan duiligs,  
'S cha mhò ghoid mi ribeag chàil.  
Ochan! etc.

'S mór gu 'n b' annsa bhiolair uain',  
A' bhiolair uain', a' bhiolair uain';  
'S mór gu 'm b' annsa bhiolair uain'  
Bhios air bruaich an fhuarain àird.  
Ochan! etc.

Cha 'n iognadh mi bhi dubh, ho-ró,  
Dubh, ho-ró, dubh, ho-ró;  
Cha 'n iognadh mi bhi dubh, ho-ró,  
H-uile là a muigh, o h-i.  
Ochan! etc.

Cha 'n iognadh mi bhi fiuch, fuar,  
Fiuich, fuar, fiuch, fuar;  
Cha 'n iognadh mi bhi fiuch, fuar,  
H-uile h-uair a muigh gu bràth.  
Ochan! etc.

'S ann an sìod tha bhuidheann fhiadh;  
Bhuidheann fhiadh, bhuidheann fhiadh;  
'S ann an sìod tha bhuidheann fhiadh,  
Seachad an sliabh dubh ud thall.  
Ochan! etc.

FHIR MO CHRIDHE, — Bliadhna  
mhath ùr dhut agus moran diubh.  
Tha mi cinnteach gu 'n robh tha ann  
beachd nach tigeadh Cailleach Beinn  
a'-Bhrìc; is fada bho 'n gheall mi

dhut i; ach seo agad i mu dheireadh.  
Air eagal 's nach bi do luchd-leugh-  
aidh uile eolach oirre leig leam  
facal no dhà d'a h-eachdraidh a thoirt  
daibh:—B i Cailleach Beinn a'-Bhrìc  
bean-shith a bhiodh na sealgairean  
air uairibh a' faicinn ag cuallach  
agus a' bleoghann nam fiadh 's a  
luinneag fhein aice am Beinn-a'-  
Bhrìc. An uair a thigeadh dùdlachh  
a' gheamhraidh bhiteadh ga faicinn  
ga 'n iomain romh Ghleann-Nibheis  
thun na traghad agus bhiodh mnath-  
an an t-sluatha ag cur oirre gu 'm  
biodh i ag cromadh air an duileasg 's  
air an cuid càil; ach, a reir a h-uile  
cunntais bu chréutair ro-neochiontach  
i, 's tha i fhéin gasaoradh fhéin, mar a  
chitear 's an òran. Cleas "Mhic-an-  
rìochd," sealgair sa bith a chitheadh  
a' chailleach, dh' fhaodadh e bli  
cìnnteach an latha sin nach éirgh-  
eadh an t-shealg leis. Bliadhna bha  
'n sìod, ris a' gharbh-fhrasaich  
fhoghair, chualas gu 'm facas i stigh  
an gleann mar a b' àbhaist; agus 's  
e bh' ann gu 'n do smaoinich sealgair  
tapaidh bha 'n sin a' bheinn-sheilg a  
thoirt air. Thog e air, ach ged a bha  
e bho mhoch gu dubh 'air lorg an  
fhéidh,' cha d' éirich an t-shealg  
leis. An ciaradh nan tràth ghabh e  
mu thàmh am bothan-seilge air  
Ruighe mor Feith-Chiarain, 's thòisich  
e air fadadh teine; agus (le doimh-  
eadas), air facail-orain a dheanamh  
air a fonn fhéin. Cha d' fhuair e ach  
ceithreamh no dhà dheanamh an uair  
a chual e tighin i 's luinneag aice ga  
gabhail mar a b' àbhaist. Rinn i  
seasamh mu chionneamh aig an  
uinneig 's chuir i fàilte air. "Chuala  
mi gu 'n d' fhuair thu allaban mór an  
diugh le seachran-seilge," ars' ise,  
" 's thainig mi á Lagan-na Féithe gu  
Ruighe mor Feith-Chiarain bho 'n a  
bhuail thu an ciad bhéum teine, a  
thoirt buaidh na seilge dhut. Bidh  
mise am màireach a' bleoghann nam  
fiadh mar is àbhaist. Am fear nach

seas rium, buailidh mi cnaigein na buaraich air. Beachdaich thusa gu math air an fhear sin—dean cuimse mhath agus bidh buaidh ort. Rinn e mar a dh' iarr i, 's bha buaidh na seilge air bho 'n latha sin.

Ged nach robh a' Chailleach na còmhalaiche math do na sealgairean bha i na deadh bhancharaid do na ceatharnaich-choille — is minig a fhuair iad bhuaipe sanas mu 'n tòir. Tha innse-sgeoil againn air i dheanamhsinaig ceann Loch-Ciarain agus an Uisge-Labhair; ach fógnaidh dhomh innse gu 'n b' ann an riochd boirionnaich mhóir 's i glanadh mionaich éisg a b' àbhaist d' i i fhéin a nochdadh dhaibhlan.

Bha miadachd mhór 's a' chaillich — theirtadh gu 'm buaileadh a glùn an t-àrd-dorus. Bhiodh bréid breac, ballach mu ceann, 's ciabhagan fada, glas a sios a dà ghuallainn: uair a chiteadh osain oirre, agus uair mogain; ach cha 'n fhacas riabh i gun sumaid de phlaide bhuidhe uimpe. An uair a chitear aodach buidhe, pleurann theirear 's a' Bhràighe gas an latha an diugh, gu 'm beil e ' cho buidhe ri plaide cailleach Beinn-a'-Bhrìc.'

B' ann de fhrìdh Loch-Tréig a bha Beinn-a'-Bhrìc; agus their feadhain gu 'm b' ann do Dhònull mac Fhionnlaidh nan dàn a thug a' Chailleach a' bhuaidh-sheilge; ach, cia dhiùbh, cha 'n eileas an teagamh nach fear de shealgairean Mhic-'ic-Raouill a fhuair i.

Bhair mi dhut Sruth-Bhleoghann Cailleach Beinn-a'-Bhrìc. Is ann aig Iain Mac Ghilleasbaig a chuala mi e. Bhiteadh ga chluich air an truimb. Cha 'n eil duil agam gu 'n robh facail riabh air; ma bha cha bu chuimhne le Iain an cluinn-tinn. Chuir mi sios e an canntair-eachd, dìreach mar a ghabh esan domh e. Tha tim a' phnirt a' freagairt do 'n bhleoghann,

## SRUTH-BHLEOGHANN.

Dohao hahan—Dihó hó.  
Dohao hahan—Dihó hà. Dohao, etc.  
Dohi hahan—Dihó hó  
Dohi hahan—Dihó hà. Dohi, etc.  
Dohó hó—Dohé hé.  
Dohó hó—Dohò hà. Dohó, etc.  
Dóichinn, dóichinn—Daoichinn, daoichinn.  
Dóichinn, dóichinn—Dóichinn, dà. Doichinn, etc.  
Dihó hoichinn—Doichinn do.  
Dihó hoichinn—Doichinn das.  
Doho hoichinn—Doichinn do.  
Dihó hoichinn—Dàichinn dà. Dihó, etc.  
Dohan didal—Dohan dādā  
Dohan didal—Dohan didal  
Dohan didal—Dohan dadal. Dohan, etc.  
Dochadro didal—Dochadro dadal;  
Dochadro didal—Dochadro didal;  
Dóchadro didal—Dóchadro dadal. Dochadro, etc.  
Doichinn-drinn, doichinn-drinn,  
Doichinn-drinn, doichinn-drinn,  
Doichinn-drinn, doichinn-drinn,  
Doichinn-drinn, dàichinn-drinn,  
Doichinn-drinn, etc.  
Dohan hahan—Dihó ho.  
Dahao hahan—Dihó ho, etc.

Chuala mi feadhain ag ràdh gur h-ann aig Cailleach Beinn-a'-Bhrìc a bhiodh an luinneag seo cuideachd; cha teid mi dian 's a' chùis, ach ma's briag bhuan e 's briag gu m' ionnsaidh e.

M' aghan fhìn thu,  
M' aghan fhìn thu,  
M' aghan fhìn thu,  
M' aghan donn.  
'S e 'n t-aghan guaillhionn,  
Nach teid do 'n bhuaidh,  
Cha 'n iarr i buarach,  
'S cha bhuaill i laogh.  
An uair bhios sioman  
Air crodh na tìre,  
Bidh buarach-shìthe  
Air m' aghan donn;  
Bidh buarach àigeach  
Air crodh na h-àirdh  
'S bidh buarach àluinn  
Air m' aghan donn.

M' aghan, etc.

D' fhaicium slàn,

ABRACH.

An Tom-buidhe,  
An t-Sheana Challainn, 1874.

## NA MORAIREAN-DEARG AGUS AN T-SABAID.

Tha e 'n a chleachdadh 's an rioghachd so, gu'n dean na Morairean-Dearg cuairt a chur da uair 's a' bhliadhna, air bailtibh araidh air feadh na duthcha, a thoirt breith air luchd droch-bheirt de gach gne, agus achumailchuirtean sonraichte chum na criche sin. Thachair e gu'n d' thainig na Morairean gu aon de na bailtibh-duthcha so aig deireadh seachduin ann am mìos meadhonach an fhogharaidh. Chaidh a shonrachadh, nime sin, gu'n comhlaicheadh a' chuirte air Disathairne. An deigh dhoibh dol troimh na riaghailtean gnathaichte, agus na h-uiread de ghnathaichibh beaga a thoirt gu crich, chuir iad seachad a' chuirte gu Diluain. Aig dunadh na cuirt air Disathairne, bha an sin aon de'n luchd-deuchainn; 's e sin aon de na cuig daoine deug a ta air am mionnachadh gu binn cheart a thoirt a mach a reir nam fianuis; agus thainig e dh'ionnsuidh nam Morairean, ag iarraidh cead gu dol dhachaidh an oidhche sin. Is e am freagradh a fhuair e cuireadh fhaotuinn chum a dhinneir a ghabhail maille ri u air an fheasgair sin. Dheanaich e so a dheanamh, ach aig an am cheudna, thubhairt e gu'n robh e an dochas gu'n leigeadh iad dha am baile fhagail air an oidhche sin fein, a chionn gu'n robh e ro iarrtach air faotuinn dhachaidh. Chuir e a chomhairle aig an am ri fear-coimhead a' phrìosain a bha 'n a sheasamh laimh ris, ciod a dheanadh e, agus ciod a dh'èireadh dha na 'n rachadh e dhachaidh gu'n fhios

gu'n aire do na Morairibh. "Mo chomhairle-sa dhuit," deir fear-coimhead a' phrìosain "na feuch ri leithid de chleas."—Bha cuideachd mhòr aig an dinneir. Shuidh an da bhreitheamh aig ceann a' bhuirid mar is gnath leo a dheanamh. Bha na h-uiread dhe'n luchd-lagha an sin, agus moran dhaoin' -uaiste eile, a thuilleadh air luchd-riaghlaidh a' bhaile. Goirid an deigh na dinneir, ghabh an tuathanach air fein labhairt ris na breitheamhnaibh, agus an ni ceudna iarraidh a ris, 's e sin cead gu faotuinn dhachaidh. "Ciod a ta 'cur cabhaig co mor dhachaidh ort an nochd?" deir aon de na Morairibh ris, "tha fios agad nach 'eil obair na cuirte thairis, agus c'ar son nach fanadh tu an so co math ri muinntir eile agus nach deanadh tu do dhleas 'nas gu toilichte do d' dhuthaich?" — "A Mhorair," deir an tuathanach "cuiridh mi sin an ceill duit ann am beagan bhriathraibh; tha mi am thuathanach aig am bheil gabhail-fearainn, a tha mor agus cudthromach. Tha'n earrann a's mo de'n bharr agam air a ghearradh sìos, agus 'n a luidhe ann an droch staid air na raointibh. Thaobh nan uisgeachan troma a thuit o chionn seachduin air ais, tha eagal orm gu'n cail mi e, agus gu'n teid e gu h-ìomlan a dholaidh. Bha'n aimsir an de agus an diugh moran ni's fearr, agus na leanas e mar sin gu ruig an la maireach, feudar a chruinneachadh gu leir gu glan, sabhailte do'n loinn." "A chruinneachadh do'n loinn, an e a thubhairt thu? Am bheil thu 'n ad cheill? Am bheil thu da-rìreadh a' cur romhad toirt air do sheirbhisich an t-arbhar agad a chròdhadh air la na Sabaid?" "Tha gu'n teagamh" deir an tuathanach, "agus a reir mo bharrail-sa, cha b' urrainn iad ni a' b'fhearra dheanamh na bhi 'tearnadh toradh na talmhainn chum feumalachd gach duine agus ainmhidh.

Tha mi ro chinnteach gu'm bi an t-Uile-chumhachdach ni 's toilichte a bhi'g am faicinn ris an obair fheumail sin air a la fein, na bhi'g am faicinn a' dol gu tigh-aoraidh sam bith, agus gach arbhar agus por a dol a dhòladh leis an uisge agus leis na siantaibh." Mu'n do chrìochnaich e gach ni bu mhiann leis a radh, ghrad-thionndaidh an Morair air a chaithir, agus dh' amhaire e an clar an eudainn air an tuathanach, agus thubhairt e le gu a thug air a' chuideachd gu leir a bhi'n an tosd. " Fhir gu'n cheill, gu'n naire, gu'n chreideamb, cha'n eil thu gu cinnteach a' smuaineachadh air na briathraibh agus berailibh meallach, mi-dhiadhaidh a chuir thu an ceill! Na'n deanadh tu an ni a tha thu a' runachadh, bhiodh tu ciontach do ni eagalach.—bhiodh tu 'deanamh tair agus taruis air lagh-annaibh do dhuthcha, agus'g am briseadh,—bhiodh tu gu dana, agus gu h-aingidh a' cur lagha naomha Dhe ann an suarachas, agus bhiodh tu'g ad dheanamh fein buailteach do shearbh-phanas. Mar deanadh an luchd-ceartais mu'n cuairt duit greim ort, agus do lamhan agus do chasan a cheangal, bhiodh iad a' dearmad an dleas'nais. Ach a thuilleadh air sin, bhiodh tu, mar a thubhairt mi, a' briseadh aitheantan an Tighearna do Dhe, agus'g ad dheanamh fein buailteach do throm-chorruich an Ti Uile-bheannuichte sin. Ach cha'n e so e uile, bhiodh tu a' nochdadh le d' ghiulan aingidh fein, an-earbsa a' freasdal De, ni'bu choir a bhi'n a aobhar naire do neach sam bith a ta, eadhon o'n leth a mach, ag aideachadh a' chreidimh Chrìosduidh — dean suidhe far am bheil thu, oir cha charr-aich cas diot a so gus am bi gnothuch na cuirte thairis." An sin thionndaidh an Morair a ghnuis riu-san uile a bha mu'n bbord maille ris, agus le guth laidir, beothail, sgairteil, thubhairt e,—“ Fhad 's is beo mi air an

talamh measaidh mi e'n a dhleasnas domh a bhi'cur an aghaidh gach oibre a ghabhas seachnadh air la na sàbaid. Tha e ceart uil' oibre na h-eiginn agus na trocaire a dheanamh air an la naomha sin, oir tha ughdarras againn o'n Ti Bheannaichte a chuir an t-Sabaid air a cois chum sin a dheanamh. Ma thuiteas tuil as na speur-aibh, agus gu'm bi bhur barr an cumart a bhi air a sguabadh air falbh leis na bras-sbruthaibh, agus a bhi mar sin air a chall, gu cinnteach tha e'n a obair dhligheach agus cheaduichte greim a dheanamh air, eadhon air an t-Sabaid, chum nach caillear e. Ach is eagalach an ni a bhi 'tarruing dhachaidh por sam bith air an la sin, gun leisgeul air a shon, agus is gnìomh graineil e nach bi air a cheadachadh, tha mi'n dochas, ann an duthaich Chrìosduidh sam bith. Uine sin, chomhairlichean dhuit-sa, a' thuanaich mhi-churamaich, ma's miannach leat soirbheachadh 's an t-saoghal a ta lathair, cuir do dhochas ann am freasdal an Tighearna. Na biodh a dhanadas agad a la naomhsan a bhriseadh, mar a bha thu'curromhad a dheanamh, agus na dean thu fein buailteach do ghreim a bhi air a ghabhail ort le lagh na duthcha. Gabh fois, dean an gnothuch air son an d'thugadhan so thu, agus air da sin a bhi thairis, thoir do dhachaidh ort co luath 's a ghiulaineas do chasan thu, agus an sin, cruinnich le d' uile dhicholl an toirbheartas a bhuilich Tighearna an fhogharaidh ort.

S.

—o—

Tha esan nach toir maitheanas do dhaoin' eile a' bristeadh na drochaid air an eiginn da fein dol thairis; oir tha feum aig gach neach air maitheanas.

Tha atharrachadh mor eadar sonas agus gliocas. Tha esan gun teagamh sona a tha da-rìreadh a' creidsinn gu'm bheil e sona; ach is amadan an duine sin a tha 'g a mheas fein ni's glìce na gach neach eile mu'n cuairt da.

## FACAL D' AR LUCHD- LEUGHaidh.

Tha an aireamh so d' an GHaidh-eal 'g a thoirt gu crìch na dara bliadhna d' a thuras an measg a luchd-duthcha, agus tha e 'g a mheas so 'n a àm freagarrach gu chur an geill ann am facal no 'dha, ciamar a chaidh gabhail ris air a chuairt re na bliadhna, agus cìod a tha e a' cur roimhe a dheanamh anns an àm ri teachd. Feumaidh e' a'ideachadh gu saor gu 'n deachaidh 'fhailteachadh gu crìdheil anns gach aite 's an do nochd e e fein, agus b' iomadh sin cadar Canada 's an airde tuath agus Australia 's an airde deas; faodar a radh uime mar thuirt am bard,—

“Tha do chairdean laidir, lionmhor,  
Anns gach tìr a tha m' an cuairt.”

Dh' iarradh e bhì a' tairgseadh taing agus buidheachais dhoibhsan gu leir a shin an lamh dha, araon le bhì 'deanamh a bheatha gu caomhneil agus 'g a chumail suas “le 'm pinn, le 'n cium, 's le 'n sporanan,” oir is ann daibhsan a bhuineas an cliù air son gach maise agus buaidh a bha 'n a shiubhal, agus a dh' fhag e airidh air gean-math a luchd-duthcha anns gach ionad d' an t-saoghal. Cha 'n urrainn e na's fhearr a dheanamh, mar roimh-fhoillseachadh air cìod ris an faod suil a bhì aig a chairdean uaith air a' bhliadhna ri teachd, na 'inns-eadh dhaibh gu bheil na ceart uaislean a sheas air a chulaobh roimhe so, agus moran d' an tuilleadh, a' gealltainn nach fag iad e 's nach diobair iad a chuis air a' bhliadhna ri teachd. Tha an *Sgiathanach*, an *t-Abrach*, an *Muileach*, agus an *Runasdach*, a' gealltainn nach bì maileid a GHaidheil falamh cho fhad 's a mhaireas sgeulachdan agus seann eachdraidh no puirt agus orain na Gaidhealtachd dhaibh. Gheobhar duanagan laghach bho

A.M., bho *Mhairi Nic-Eallair*, agus bho *Mhac-Oidhche*. Tha *Alasdair Ruadh* a' cur roimhe, ma sheasas a chlaisteachd dha, nach sguir e a dh-fharcluais air'comhraidhnean taitneach Mhurachaidh agus Choimnich; agus tha *Mac-Mharcuìs* ag radh mur urrainn da figheadaireachd a dheanamh do 'n GHaidheal, gu 'm feuch e bhì ri dathadaireachd—mar dean e clò ùr gu'n cuir e dath air clò dhaoìn' oile; ach bu mhor a b' annsa breacan Gaidhealach o lamh a' bhreabadair “na 'n clo 's fearr a thig á Sasunn,” ge b'e air bith cho teoma 's a bhiodh an dathadair. Tha *P. Mac-Griogair*, *Cona*, *D. B. B.*, *Bard Loch-jine*, agus *D. B.* a' gealltainn cuideachadh a chur a nall thar chuantan—ach c'arson a bhìomaid a feuchainn ri 'n ainm-eachadh gu leir a tha a' tairgse-cadh an comhnaidh? Mor agus fiachail ged a tha gach aon de na dh' ainmich sinn—agus bu chalma an sgioba iad ri uchd fairge,—cha bu mhath gu 'm b' urrainnear luchd-cuideachaidh a' GHaidheil gu leir a chur sìos ann an oisinn bhig mar so — “Is lóm an tràigh air an cunntar na faochagan.” Is leoir a radh ann an aon fhacal,—ma rinn an sgioba laidir agus eireachdail a bha leis a' GHaidheal air a' bhliadhm' a chaidh seachad, an gnothach cho ro-mhath, gur cinnteach nach bì a' bhliadhna ri teachd dad air dheireadh, leis an sgioba cheudna, cho math ri airimh-mhoir de luchd-cuideachaidh ùr agus fogh-aointeach eile nach do shuidh fhathast air chul raimh.

## Facal 's an Dealachadh.

—o—

Tha sinn duilich nach 'eil aite againn air son Naidheachdan, no facal d' ar luchd cuideachaidh air a' mhios so. Feumar ar leth-sgeul a ghabhail gus an ath mhios.



# THE GAEL,

ENGLISH DEPARTMENT.

FEBRUARY, 1874.

## GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 345.)

213. *Fàidh* and *prophet*.

*Fàidh* (prophet; anc. *fáith*) = Lat. *vates* (diviner, prophet), which is connected with Gr. *phēmi*, from *phaō*, Sansk. *bhā*. *Prophet* is from Lat. *prophetes* = Gr. *prophētēs* (from *pro* and *phēmi*).

214. *Claidheamh* (sword; anc. *claideb*) = W. *clddyf* and Arm. *clezef*, and is cognate with Lat. *gladius*, although, according to rule, Gaelic *c* should represent Lat. *c*, not *g*. For anc. *b* = mod. *m* cf. *nóeb* and *naomh* (holy). Cf. Fr. *glaiue* (sword).

215. *Claoidh* (destruction, ruin) may be compared with Lat. *clades*, (loss, injury, disaster). Bopp refers *clades* to the Sansk. root *klath* (to injure, slay). For *aoi* = *a* cf. the next word.

216. *Faon* or *faoin*, and *vain*.

*Faon* or *faoin* (vain) corresponds to Lat. *vanus* (vain), Fr. *vain*, Eng. *vain*. Cf. p. 279. Gael *f* = Lat *v* by rule.

217. *Cruaidh* and *crude*.

*Cruaidh* (hard; anc. *cruad* = *crod*) may be compared with Lat. *crudus* (hard, inflexible) from which Eng. *crude* is derived.

218. *Caille*, *Cailleach*, and *pall*.

*Caille* (a veil or cowl) may be compared with Lat. *pallium* (a cloak or mantle) from which it is probably derived. Cf. Ebel's Celtic Studies by Sullivan, p. 114. *Cailleach*, (a nun, an old woman) is from *caille*. *Pall* is from *pallium*. Gael. *c* frequently = Lat. *p*.

219. *Cleachd* and *plait*.

*Cleachd* (plait; anc. *clecht*) = W. *plethu* and corresponds to Lat. *plecto* (to plait, braid), Gr. *plekō* (to plait, twine, twist), Old H. Ger. *flechtan*, New H. Ger. *flechten* (to braid, twist), Dan. *flette* (to plait, braid). Eng. *plait* is derived from Lat. *plecto* through Old Fr. *ploit*. Cf. Gael. *cleachd* (a tress, a lock of hair) with Ger. *flechte* (a lock of hair).

220. *Feasgar* and *vesper*.

*Feasgar* (evening; anc. *fescor* or *fescar*) corresponds to W. *ucher*, Cor. *gwesper*, Arm. *gousper*, Lat. *vesper*, Gr. *hesperos*, Lith. *vakaras*, Slav. *veczeru*. Cf. Ebel's Celtic Studies by Sullivan, pp. 112, 161. Eng. *vesper* = Lat. *vesper*. Ebel observes that he "cannot look upon *fescor* or *fescar* as borrowed, for the Welsh *ucher*, as opposed to Corn. *gwesper*, Arm. *gousper*, likewise betrays a guttural (*ch* = *sc*)."

221. *Deas* (south, right-hand); anc. *des* = W. *deheu*, Corn. *dyghow*, and corresponds to *dex* in Gr. *dexios* and Lat. *dexter*. Cf. Sansk. *dakshina* (right-hand), Goth. *taihsro* (right), Old Ger. *zesō* (right, *dexter*), A.S. *teso* (the right). Cf. Stokes' Ir. Glosses, p. 71; Bopp's Sansk. Glossary, p. 178; Diefenbach's Goth. Wörterbuch. *D* in Gaelic, Greek, and Latin corresponds to *t* in Gothic, Anglo-Saxon, and English, and *s* in Gaelic frequently corresponds to *x* in Greek and Latin.

222. *Clì* (left-handed) corresponds to W. *cledd* (the left), Goth. *hleī* (cf. *hleiduma*, left, sinister), Sansk. *grī*. Cf. Stokes' Ir. Glosses, p. 71, and Diefenbach's Goth. Wörterbuch.

223. *Briathar*, *bruidheann*, and *word*.

*Briathar* (word) may be compared with Gr. *Fratra* for *rhētra* (word, saying), from *rheō* (to speak; = *Freō*) which Curtius, Bopp, and Liddell and Scott refer to the Sansk. root *brū* (to speak). Cf. *bris* and *rhēgnūmi* (= *Frēgnūmi* or *Fragnūmi*), Lat. *frango*, *fregi*. With *rheō* (= *Freō*) and *ereō* (= *Fereō*) are cognate Lat. *verbum* (from which come Ir. *fearb*, word, and Eng. *verb*) and Goth. *vaurd* (word), Ger. *wort* (word), Ice. *ord* (word), and A.S. and Eng. *word*. *Bruidheann* (speaking, talking) is connected with Sansk. *brū* (to speak). Cf. Bopp's Sansk. Glossary, p. 267, Diefenbach's Goth. Vergl. Wörterbuch, vol. i. p. 199, Curtius' Gr. Etymology, p. 308, Garnett's Essays, p. 245, and Liddell and Scott's Lexicon.

224. *Maoin*, *dìomhain*, *comain*, *comunn*, *cumant* or *cumanta*, and *common*.

*Maoin* (goods, property; anc. *main* and *māen* for *māen*) may be compared with Lat. *munia* and *mœnia* (offices, places of trust). *Munia* is from the adjective *munis* (from *munus*, office, function, gift). Cf. Z. G. C., p. 30. *Dìomhain* (idle) was anciently *dimain* (= *di-main*) from *main* with the privative prefix *di*. *Comain* (obligation, favour) was anciently *commain* (= *com-main*) from *main* with the prefix *com*. *Comunn* (communion; W. *cynmun*) is from Lat. *communis* (= *com-munis*), from which comes also Eng. *common*. *Cumant* or *cumanta* is from *common*. Curtius compares (Gr. Etymology, p. 290) *mœnia*, *munis*, *munus*, *communis*, &c., with the Sansk. root *mā* (to bind). Cf. Stokes' Goidilica, p. 178. where *mœnib* (dat. plur.) for *mœnib* is equated with *manneribus*.

225. *Glic* (wise) is cognate with

Ger. *klug*, Goth. *glaggyus*, Old Ice. *glöggr*, A. S. *gleav*. Cf. Diefenbach's Goth. Wörterbuch and Stokes' Ir. Glosses, p. 130.

226. *Car* (a turn) may be compared with Ger. *kēhr* (a turn), Dut. *keer* (a turn), A. S. *cer* (a turn, bending).

227. *Ceil* and *conceal*.

*Ceil* (conceal; anc. *cēl*) = W. *celu* and corresponds to Lat. *celo* (to conceal), Dan. *hæle* (to conceal), Goth. *huljan* (to conceal), Ger. *hehlen* (to conceal), A. S. *helan* (to conceal), Old Eng. *hele* and *hill* (to cover, hide). *Conceal* is from Lat. *concelo* (= *con* and *celo*). *C* in Gaelic and Latin frequently = *h* in the Teutonic languages.

228. *Iasg* and *fish*.

*Iasg* (fish; anc. *iase*) = W. *pysg* and corresponds to Lat. *piscis* (fish), Dan. *fisk* (fish), Goth. *fisks*, Ger. *fisch*, A. S. *fisc*, Eng. *fish*. Initial *p* is frequently dropped in Gaelic.

229. *Athair* and *father*.

*Athair* (father; anc. *athir*) corresponds to Lat. *pater* (father), Gr. *patēr*, Sansk. *pitar*, Old Ger. *fator*, New H. Ger. *fater*, Dan. *fader*, Goth. *fadar*, A. S. *faedar*, Eng. *father*. The root is *pa* (to feed).

230. *Léir* (many) corresponds to Lat. *plerus* (most, the most), Gr. *plerēs* (full of). Cf. Stokes' Ir. Glosses, p. 38.

231. *Ath* (a ford) corresponds to Gr. *patos* (trodden or beaten way, path). Cf. Stokes' Ir. Glosses, p. 38.

232. *Fan* (to remain, abide) is cognate with Ger. *wohnen* (to dwell, abide). Gael. *f* frequently = Ger. *v*.

233. *Ubh* and *egg*.

*Ubh* (egg) = W. *wy* and may be compared with Lat. *ovum* (egg), Gr. *ōon* (Gr. ; = *ōfon*), Old H. Ger. *ei*, plur. *eigir*, A. S. *aeg*, Eng. *egg*. Liddell and Scott mention that Hesychius quotes *ōbeon* as an Argive form. Cf. Curtius' Gr. Etymology,

p. 350, and Liddell and Scott's Dictionary.

234. *Leig* (permit, leave; anc. *leic*) corresponds to Lat. *linguo* (to leave), Gr. *leipō* (to leave), Goth. *laiba* (remnant, remains), Eng. *leave*.

235. *Bodhar*, *bann*, and *bind*, *band*.

*Bodhar* (deaf; anc. *bodra* in acc. plur.) = W. *byddar*, Corn. *bothar*, Arm. *bouzar*. It is connected with Sansk. *badhirá* (deaf) which Bopp derives from the root *bandh* (to bind), *bandh* (to bind). With *bandh*, *bandh*, are connected Goth. *band* (to bind), A.S. *bindan* (to bind), *band* (that by which anything is bound), Eng. *bind*, *band*, Gael. *bann*. Cf. Bopp's Gloss., p. 262, and Nigra's Turin Glosses, p. 14.

236. *Ceangal*.

*Ceangal* (binding; in Mid. Gael. *Cengal*) = W. *cenyl*, both connected with, if not derived from, Lat. *cingulum* (a girdle) from *cingo* (to gird, to tie about). Cf. Stokes' Glosses, p. 52.

237. *Slaight*, *slaightear*, and *slight*.

*Slaight* (roguery, villany) may be compared with Ger. *schlecht* (bad, base, dishonest), Dut. *slecht* (bad, base, slight), Eng. *slight*. *Slaightear* (rogue, villain) is from *slaight*. Cf. Diefenbach's Goth. Wörterbuch, pp. 264, 265.

238. *Sliochd* (offspring) may be compared with Dan. *slegt* (race, family), Ger. *ge-slecht* (race, stock, family).

239. *Sleuchd* or *sleachd* (to bend, to kneel; anc. *slechtain*, I kneel) is cognate with, if not derived from, Lat. *flecto* (I bend, bow). Gael. *s*, as previously shown, frequently = Lat. *f*.

240. *Sleamhain* and *slip*.

*Sleamhain* or *sleamhuinn* (slippery; anc. *slemain*, of which *slemon* = W. *llyfn*, f. *llefñ*, is a sister-form) may

be compared with Ger. *schleifen* (to polish smooth) and *schliffen* (to slip), Low. Dut. *slupen* and *slippen* (to slip away), A.S. *slipan* (to slip), Eng. *slip*. Cf. Stokes' Glosses, p. 84.

241. *Mìg* or *mùig*, *smùcan*, and *smoke*.

*Mìg* or *mùig* (mist, smoke, gloom) = W. *mwg* and is cognate with Dut. *smook*, Ger. *schmauch*, A.S. *smeoc*, *smook*, Eng. *smoke*. Cf. Wedgwood's Dictionary. Gael. *smùcan* (smoke; akin to *mùig*) = W. *ysmuccan* (a little smoke, mist, fog), and is perhaps connected with Gr. *smuchō* (to burn in a slow, smouldering fire).

242. *Àrm*, Gr. *arthron*; Lat. *artus*; Eng. *article*, *art*, *arm*, *arms*.

These words form part of a numerous family of words derived from a root *ar*. Cf. Gr. *\*arō* (to join, to fit together) and Sansk. *ar* (to go) in Bopp's Glossary, pp. 19, 20. *Àlt* (joint) corresponds to Lat. *artus* (joint), Gr. *arthron* (joint). Eng. *article* is from Lat. *articulus* (a little joint; diminutive of *artus*). *Art* is from Lat. *ars*, *artis* (art), a derivative from Gr. *arō*. *Arm* (lit. a joint, the limb extending from the shoulder to the hand) corresponds to A. S. *arm*, Lat. *armus*, Gr. *harmos*, from *arō*. *Arms* is from Lat. *arma*, which is either from *armus* or from the perf. pas. of *arō*. With *arma* the Gael. words *àrm* (a weapon, arms, army) and *àrmaich* (to arm) are connected.

In reference to Gael. *alt* and Lat. *artus* it may be noticed that the liquids *l* and *r* frequently interchange. Cf. the Gaelic words *cuirm* and *cuilm*, *grinn* and *glinn*, *searbhag* and *sealbhadh*.

243. *Torann* or *torrunn*.

*Torann* or *torrunn* (thunder) = W. *taran* and may be compared with Dan. *torden* (thunder).

(To be continued.)

## COMAL AND GALVINA.

(Rendered into rhyme almost verbatim  
from Macpherson's translation of  
Ossian's *Fingal*.)

Comal was chief of hundred hills.  
His deer drank from a thousand rills.  
A thousand rocks with blending sounds  
Reverbed the baying of his hounds.  
His countenance was mild and young ;  
His arm, the death of heroes strong.  
One was his love, and she was fair, —  
Like raven wing her glossy hair, —  
Brave Conloch's daughter, full of grace, —  
A sunbeam pure among her race.  
Her dogs she taught to chase the hind ;  
Her bow-string sounded on the wind.  
On Comal brave her soul was set ;  
Their eyes of love oft kindling met.  
In the loud chase their course was one ;  
And sweet their converse when alone.  
But Grumal also sought her hand, —  
Dark chief of Ardrven's gloomy land.  
He watched her lone steps on the heath,  
And wished unhappy Comal's death.  
One hunt-day, weary of the field,  
When kindly mist their friends conceal,  
Galvina fair and Comal brave  
Retired alone to Ronan's Cave. —  
Comal frequented oft its halls ;  
His arms hung round its rocky walls ; —  
A hundred shields of bossy hide,  
A hundred sounding helms beside.  
"Rest here," he said, "Galvina dear,  
Thou light of Ronan's Cave, rest here.  
A deer on Mora's brow I see.  
I go, but soon return to thee."  
"I fear," she said, "my deadly foe ;  
Dark Grumal haunts this cave ; but go.  
Among thy arms I'll safe remain,  
But soon, my love, return again."  
He went. She sought his love to test.  
Her fair form in his arms she dressed ;  
And thus equipped from top to toe,  
Strode forth ; he thought it was his foe ;  
His colour changed, his heart beat high,  
And darkness dimmed his wrathful eye ;  
He drew his bow, the arrow fled ;  
Galvina fell in blood. He sped  
With hurried steps and called his love.  
No answer in the rocks above.  
"Speak, Conloch's daughter, it is I."  
But echo only mocked his cry.  
He saw, at length, her heaving heart  
Beating around the feathered dart.  
"Galvina, is it thou?" he cried,  
And sank despairing by her side.  
The huntsmen found the hapless pair,  
And afterwards he hunted there ;  
But oft with silent steps he strode  
Round fair Galvina's dark abode.  
From ocean came the invading fleet ;

He fought ; they fled in foul defeat.  
Assailing death he did not shun ;  
But who could slay the hero? None.  
Away his dark brown shield he threw ;  
An arrow found his bosom true.  
He and his loved Galvina sleep  
Beside the lonely sounding deep.  
The mariner can see their graves,  
When bounding o'er the northern waves.

JEAN BLANC.

—o—

## SCOTTISH KIRK MUSIC.

A Song respectfully dedicated to a certain  
worthy representative of the Precentor  
fraternity.

BY EVAN M'COLL.

AIR—"Alister Macalister."

How can'st thou, "Mac," with conscience  
clear,

Persist in murd'ring music here ?

Have pity on us, and forbear  
This owlet harmonie.

A choir of ghosts would less appal  
Than those dread tones you singing call :  
One would need ears as deaf's a wall

To stand such melodie !

O weary sir, O weary sir !

'Twould tire a saint to hear thee, sir ;

Job's patience, were he near thee, sir,  
Would quick exhausted be !

There's something lively in the chaunt  
Of tom-cats on a spree gallant ;  
The bull-frog, though his notes be scant,

Ne'er strikes a drawling key ;

But of the way *you* drawl and drone

The language of de-vo-ti-on,

Some dying crummie's latest groan

The model seems to be !

O weary sir, O weary sir !

If David could but hear thee, sir,

He well might wish some thistle-burr

A-down thy throat to see.

Now some old wife's asthmatic croon  
Seems the sole spirit of the tune ;

Now, some long *ba-a* would reach the moon

Breaks from thy choir and thee ;

And now the climax grand you reach —

A something 'tween a scream and screech,

Your sole ambition seeming which

The most can torture me.

O weary sir, O weary sir !

O dismal, dismal, dreary sir !

A whip-saw rasped, or yelping cur,

I'd sooner stand than thee.

The "Kist o' whistles" may be bad,  
But where's the mortal man, not mad,  
Who once heard *you*, would not right glad,  
Give it a welcome free ?

O! any, anything at all  
To drown this kirk-nursed caterwaul!  
How Scotland *it* can music call  
None but herself can see.

O weary sir, O weary sir!  
Small wonder, listening near thee, sir,  
I sometimes wish thyself and choir;  
Down where the mermaids be!

—o—

## NEWS OF THE HIGHLANDS AND ISLANDS.

**AERDEN.**—A conversation of Highlanders was held here lately when it was resolved that a Gaelic Society should be formed similar to those which have succeeded so well in Inverness, Greenock, and other places.

**EDINBURGH.**—The Sutherland Association held its annual gathering on Monday, the 12th January. Mr John Macdonald, president, occupied the chair. The meeting was addressed by the Chairman, Dr Maclauchlan, Mr Taylor Innes, and other gentlemen. The proceedings were altogether most interesting.

**INVERNESS.**—The second annual supper of the Gaelic society took place in the Caledonian Hotel, on the evening of Tuesday, the 14th January. There was a large attendance. Cluny MacPherson, Esq., of Cluny, chief of the society, occupied the chair, while Sir Kenneth S. Mackenzie, of Gairloch, Bart and Sheriff Macdonald acted as croupiers. Addresses were delivered by the chairman (in Gaelic), Mr Murdoch of the *Highlander*, Mr John Macdonald, Sir Kenneth Mackenzie, Mr Rose, Dr Charles Mackay, and others. The proceedings were enlivened by the excellent bagpipe selections of the society's piper, Maclellan, and the singing of appropriate songs, Gaelic and English, by various members of the company.

**EDINBURGH.**—The members of the Edinburgh Shinty Club (Cuideachd-Cham-anachd Dhuneideann) which still flourishes in Auld Reekie, had their annual game once more in the Queen's Park on New-Year's day—a day as inauspicious, on account of the high wind, as has ever yet been experienced, except on the occasion of the Club's first match with the 93d Regiment, two years ago, when there blew a perfect hurricane; but as it is the rule of the Club to play on that day let the weather be what it may, about twelve noon the "kilted lads" began to gather, and soon thereafter the "Caman" was thrown to the "Senior Member," Mr. M'Alpine, by Mr. Forbes; and after

the hand over first process had been performed, and the necessary enquiries had been made and answered, each proceeded to choose his side, Quickly did the former, who had the first "pick," single out the athletic Pat Cameron, better known as Corriechoile; quite as eagerly was his brother George selected by the other side, thus dividing the house, so to say against itself. Thereafter the selections went on briskly for the first half-dozen or so on both sides, the well-trieved Sandy Macdonald from Skyc, the skilful Cattanach, big Sandy Cameron from Dochanassie, Sutherland, M'Nicol, Macleod, and so on, *usque ad*, &c., went the alternate calls, till the surrounding crowd was divided by two rows of brawny, kilt-girdled, shinty-armed, and eager players, "eager (as Professor Blackie has it) to leap as a mettlesome 'hound' into the fight with a plunge and a bound," Rosettes, blue and red, were distributed, the "veteran" choosing the red. The sides being judiciously placed, the ball was "asked," and in the twinkling of an eye "sud 'm badaibh a cheile bhla na seoid." The "runs" were frequent and exciting, and by one of these, and the fortunate position of George Cameron, who drove the hail, was the first hail won to the "Blues," amid shouts of triumph from them, and yells of what was taken for sympathetic applause from the "public." Sides being changed and some rearrangements made, the "Reds" resolved to win, and wipe out the stain of defeat from the colour of victory; but they had either not time enough, or the "Blues" were too strong, for though they often got unpleasantly near the hail of the "Blues," they failed to find their way between the poles. Time was called shortly after, 3 P.M., and after some refreshments had been partaken of, each and all took the road, having thoroughly enjoyed the day's game. No accidents beyond a lick or two are to be recorded, which is more than can be said of some other games.

**UIST AND BARRA.**—The first annual gathering of the natives of North and South Uist and Barra, resident in Glasgow, was held in the Bath Street Assembly Rooms, on the evening of Friday, the 26th December. Mr. D. Mackinnon, of the Kingston Foundries, occupied the chair. The hall was crowded by an assembly numbering between five and six hundred, and not a few of the gentlemen present wore the Highland garb. After

tea, the Chairman delivered an interesting address, having special reference, naturally, to topics of interest to the people of Barra and the Uists. Congratulating them upon their beginning to have social gatherings like the people of other districts, he expressed, first of all, the great pleasure he felt in presiding that night over the first of what he hoped might prove a long series of yearly festivals. Proceeding to give some account of the history and present position of the Uists and Barra, he made some interesting remarks about the Macneils of Barra, their ancient chiefs, and occasioned much laughter, by declaring that these were the superiors of the famed Macpherson, who had "a boat of his own" at the time of Noah's flood; for they held their Barra as well as their boat at that crisis of affairs. They would always cherish, he felt sure, the history of their hereditary chiefs, and the traditions of their ancient isles with pride. In the course of the evening, addresses were delivered by the Rev. Mr Cameron and Mr D. MacDonald, the latter of whom commended with much force the study of the Celtic language and literature of their forefathers, to the youth of the meeting especially. The artistes engaged for the concert were Messrs Hamilton Corbett, tenor; George Roy, comic; and S. Palymire, negro delineator, who added materially to the evening's enjoyment. In addition to these, Miss MacPhail sang several ballads with much taste, and we only wish that more lady amateurs could acquit themselves as well. The pipe playing of Mr MacDonald was much appreciated. Mr Murdoch MacLeod's Gaelic songs were received with the greatest acceptance, and were deservedly *encored*. The programme was brought to a close by a vote of thanks to the Chairman for presiding, and by the entire company singing "Auld Lang Syne." An assembly followed. The people of the Uists and Barra are to be congratulated on the entire success of their first gathering, and it is to be hoped that others may follow from year to year equally successful. They cannot, however, be more so.

—o—

### TO OUR READERS.

The present number of the GAEL closes the second year of its existence, and it behoves us to record our

cordial thanks to the friends who have so kindly assisted us in the conduct of our enterprise. The success of the GAEL during the past year has been very encouraging; many, well qualified to judge, have expressed most flattering opinions regarding its appearance, the selection of its contents, and its general usefulness. While all this is highly gratifying to us, much yet remains to be achieved in all these respects, and we trust the friends and well wishers of the GAEL in all parts of the world will not fail to exert themselves still further to extend its usefulness and increase its circulation. We are glad to state that the same popular and eminent Gaelic scholars who have aided us in the past, as well as many others, have expressed their intention of giving their kind co-operation and assistance during the coming year. We purpose continuing our music page, and shall thank our readers to communicate to us any old and curious songs, with their airs if possible, which they may chance to meet with, and which are in danger of sinking into oblivion. Much of our literature, both song and story, is already lost, and we shall consider ourselves amply rewarded if we succeed in rescuing from a similar fate even a small portion of the inimitable lyrics of our native country.

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ERRATA. — *Several inaccuracies having crept into pages 343-346 (Jan.), we have issued with the present number four emendation pages which our readers will be good enough to substitute for the corresponding pages in the Jan. number when binding the volume.*

*On page 347a, line 21, insert and after the word genuine.*

# THE GAEL,

ENGLISH DEPARTMENT.

JANUARY, 1874.

## GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 314.)

### 189. *Amadan*.

*Amadan* (fool) is from *amad* (fool, madman; = *am* privative and *mad* for *mat* = *mant* from root *man*, to think). It is cognate with Lat. *amens*, *amentis* (foolish), Sansk. *amati* = *a-mati* (*a* privative and *mati*, mind), from root *man*. Cf. Stokes' Ir. Glosses, p. 66; Bopp's Sansk. Glossary, p. 283. Cf. *farnad* and *dearnad* (vol. II. p. 56).

### 190. *Bràth* and *quern*.

*Bràth* (quern; gen. *brathan*) = *brain* (O'Reilly) and *broon* (Stokes' Ir. Glosses, p. 96). It is cognate with Goth. *qvairnus*, Old Ice. *quörn*, Old H. Ger. *quirn*, A.S. *cweorn*, Eng. *quern*. Cf. *bin* (living) and Goth. *qvius*, from which come A.S. *cwic*, Eng. *quick*; *bean* and Goth. *qvens*, A.S. *cwen*, Eng. *queen*.

### 191. *Braon* and *rain*.

*Braon* (drop, rain; anc. *braen* and *broen*) is cognate with Goth. *rign*, Ger. *regen*, A.S. *rægn* and *regn*, Eng. *rain*, Cf. Gr. *brechō* (to rain) and Lat. *rigo* (to rain) which are from the same root. Initial *b*, retained in Greek and Gaelic, has been dropped in Latin and in the Teutonic languages. See Curtius' Gr. Etymology and Ebel's Celtic Studies by Sullivan, p. 117.

192. *Bran* (a raven) is cognate with Slav. *vranu* and Lith. *varnas* (raven). Cf. Ebel's Celtic Studies by Sullivan, p. 119.

193. *Pit* (hollow; occurring frequently in names of places) may be

compared with Lat. *puteus* (a well), Dut. *put* (a well, pit), Dan. *pyt* (a pool, puddle), A.S. *pyt* and *pytt* (a pit, well), Eng. *pit*. Stokes, who refers to Stuart's Preface to the Book of Deer (p. lxxxiv.), gives "division," "portion," as the meaning of *pit*, anc. *pet*, in Scottish topography. Cf. Stokes' Goidilica, 2d ed., p. 120.

194. *Sàr* (very, excellent) is cognate with Ger. *sehr* (very). Stokes (cf. Ir. Glosses, p. 90) equates *sàr* with Sansk. *sakra*. Lat. *sacer*. Cf. *dér* (now *deur*) and Gr. *dakry*, Goth. *tayr*: *már* (now *mòr*) and Gr. *makros*.

### 195. *Suain*, *suaimhneach*.

*Suain* (sleep; in Mid. Gael. *suan*) = W. *hun* and corresponds to Bret. *hephun* (sleep), Old Ice. *svæfn* (sleep), Old Eng. *sweven*, Lat. *somnus* (sleep) from *sopnus*, Gr. *hypnos* (sleep), Sansk. *svápnā* (sleep) from *svap* (to sleep). *Suaimhneach* (calm, tranquil) is from the same root. Cf. Bopp's Glossary, p. 438, and Stokes' Ir. Glosses, pp. 89 and 163.

196. *Meil*, *muileann* *muillear*, and *mill*, *meal*.

*Meil* (grind) = W. *malu* (to grind) and is cognate with Lat. *molo* (to grind), *mola* (mill), Gr. *mylē* (a mill), Ger. *mühle* (mill), Dut. *molen* (mill), A.S. *mylen* (mill), Eng. *mill*. *Muileann* (mill; in Mid. Gael. *muilind* and *muileand* = W. *melin*) is probably a loan-word from Lat. *molina* (mill), from *mola*. *Muill-ear* (miller) is for *muilnear*, in Mid. Gael. *muilneoir* (*n* being assimilated to *l*, as in *colla* for *colna* gen. of *colunn*). Cf. Stokes' Ir. Glosses, p. 88. Eng. *meal* belongs to the same root. Max Müller refers *meil* and

its cognates to the Aryan root *mar* (to grind down). Cf. Lectures, vol. II. p. 350, Ed. 1871.

197. *Muir* (sea; gen. *mara*) = Gaulish *mori* (cf. *Morikambē*), W. *nôr*, and is cognate with Lat. *mare* (sea). *Mare* is referred by Max Müller to the root *mar*. Cf. Lectures, vol. II. p. 353.

198. *Nathair* (serpent; anc. *nathir*) = W. *neidr* and may be compared with Lat. *natrix* (water-serpent), Goth. *nadr*s (viper), Old H. Ger. *natra*, *natura*, N. H. Ger. *natter* (adder). Cf. Ebel's Celtic Studies by Sullivan, p. 114, and Stokes' Ir. Glosses, p. 46.

199. *Leus* and *light*.

*Leus* (light; gen. *leòis*) and *leusan* (a little light) may be compared with Dan. *lys* (light) and Old Ice. *ljós* (light). These words are cognate with Lat. *lux* (light; = *lucis*), Gr. *lychnos* (light), Goth. *liuhath* (light), Old H. Ger. *liohht* (light), Ger. *light* (light), Eng. *light*. Cf. Sansk. root *ruch* (to shine) and also *lôch* and *lôk* (to shine, to see). *Luchar* (light), *luchair* (brightness, bright), and *lochran* (lamp; from Lat. *lucerna*) may be compared with Lat. *lucéo* (to shine), from *lux*. Cf. Curtius' Gr. Etymology, p. 147, and Bopp's Sansk. Glossary, p. 353.

200. *Lugha*, *lughad*, and *light* (not heavy).

*Lugha* (less; anc. *laigiú* and *lugu*) = W. *llai*, and is cognate with Gr. *elassôn* for *elachión* (less, smaller; from *eluchys*), *levior* (lighter, less, smaller; comp. of *levis* from *leguis*), Sansk. *laghryâns* (comp. of *laghu*, light). With Sansk. *laghu*, Gr. *elachys*, Lat. *levis*, are cognate Goth. *leihits* (light), Old H. Ger. *lihti* (light), New H. Ger. *leicht*, A.S. *leoht*, *liht*, Eng. *light*. *Lughad* (littleness; anc. *luyait*) is from *lugha*. Cf. Ebel's Celtic Studies by Sullivan, p. 111, Stokes' Ir. Glosses,

p. 109, and Diefenbach's Goth. Wörterbuch.

201. *Truagh*, *truaghan*, *tròcair*; W. *truán*; Bret. *truant*; Fr. *truand*; Eng. *truant*.

*Truagh* (wretched; anc. *trog*) = W. *truán* (wretched), and corresponds to Bret. *truant* (vagabond), Fr. *truand* (beggar), and Eng. *truant* (lit. a wanderer or outcast). Cf. Wedgwood's Dict. of Eng. Etymology. *Truaghan* (a wretched one) is formed from *truagh* by adding the *mas. dim.* termination *an*. *Tròcair* (mercy, "amor miseri") was in old Gaelic *tròcaire*, from *tròcar* = *tròg-car*, of which *tròg* = *truagh* and *car* is the same root with which we meet in Lat. *carus* (dear) and Gael. *caraid* (friend). Cf. Z. G. C., p. 62, and Ebel's Celtic Studies by Sullivan, p. 145.

202. *Fearg*, *fairge*, and Gr. *orgē*.

*Fearg* (anger, wrath; anc. *ferē* [also *ferce*] = *fergy*, *fery*) is cognate with Gr. *orgē* (= *forγē*). Cf. Old W. *querg* (gl. efficax) and Gaulish *Vergobretus*. To the same root Zeuss refers (G. C., p. 11) *fairggae*, *foirggae* (*fairge*, *foirge*, the sea). Hence "Ouergiouios (Vergivius) okeanos" in Ptol. If Zeuss and others be correct in connecting *ergon* (work = *fergon*) with *orgē*, then Goth. *vaurkjan*, *vaurhta*, A.S. *weorc*, *wyrhta*, Ger. *werk*, Eng. *work*, *wright*, are cognate with *fearg* and *fairge*. The root idea of these words, according to Glück, is motion, agitation. Cf. Stokes' Ir. Glosses, pp. 68, 78.

203. *Dorcha* and *dark*.

If we compare *dorcha* (dark; anc. *dorche*) and *sorcha* (bright) we ascertain that *do* and *so* are Gaelic prefixes corresponding to Sansk. *du*, *dus*, Gr. *dus-* and Sansk. *su*, Gr. *ed*. Cf. *daor* and *saur*, *doilleir* and *solleir*, *dona* and *sona*. *Dorcha* may, therefore, be regarded as formed from *do* and the root *ruch* (to shine). Cf.



*ruch* (to shine) and *ruch* (splendour) in Bopp's Glossary, p. 323, and also *richis* (flame) in Z. G. C., p. 72. On *dark*, from A.S. *deorc*, which is manifestly akin to *dorcha*, Wedgwood remarks: "The particles *so* and *do* in Gaelic are equivalent to *cá* and *dus* in Greek, as in *son*, good, and *don*, bad. In similar relation to each other stand *sorcha*, light, and *dorch* or *dorcha*, dark. The element common to the two would appear to be the notion of seeing, which, however, we are unable to trace in the form of the words." If we regard *dark*, *deorc*, as derived from the root *ruch*, the difficulty disappears. Cf. Stokes' Ir. Glosses, p. 59.

204. *Eigh*, *deigh*, *eighre*, and *ice*.

*Eigh* (ice) was in ancient Gaelic *aig* for *jag*, initial *j* having disappeared by rule. *Aig* = W. *ia* for *jag* (cf. Z. G. C., p. 49), and is cognate with Hung. *jeg*, Lap. *jægna*, Low Dut. *aisen*, Dut. *ijs*, Ger. *eis*, Ice. *is*, A.S. *is*, Eng. *ice*. Cf. Wedgwood's Dict. of English Etymology. *Deigh* = *cigh* (cf. *diablag* = *ialtag*, and *deanntag* = *canntag*). The form *eighre* is from the same root.

205. *Saighead* (arrow; anc. *saiget*) = Lat. *sagitta*. The W. is *saith*, which would have initial *h* if the word were Celtic. Cf. Stokes' Ir. Glosses, p. 57. *G* of *saighead* is aspirated because flanked by vowels, but *d* or *t* is not aspirated because it stands for *tt*.

206. *Luireach* (corslet; = W. *lluryg*) is from Lat. *lorica* (corslet). *Lorica* is from *lorum* (a leathern thong). *C* of *luireach* is aspirated because vowel-flanked.

207. *Cochal* and *cowl*.

*Cochal* (hood, cowl, husk; anc. *cochull*) = Lat. *cucullus* (covering for the head, hood), Goth. *hakuks*, Old H. Ger. *hachul*, A.S. *cugcle*, *cugle*, *cuhle*, Eng. *cowl*.

208. *Leth*.

*Leth* (half, a side) is cognate with Lat. *latus* (side), Gr. *platos*, Old H. Ger. *blat*, *plat*. Cf. Ebel's Celtic Studies by Sullivan, p. 111.

209. *Leathan* and *flat*.

*Leathan* (broad; anc. *lethan*) is cognate with Lat. *latus* (broad), Gr. *platus* (broad), Old Ice. *flatr*, Eng. *flat*. Initial *p* is frequently dropped in Gaelic.

210. *Rùn* (purpose, secret, mystery) = W. *rhin* and is cognate with Goth. *runa* (secret, mystery), Old H. Dut. *runa* (mystery), A.S. *run* (a letter, magical character, mystery), Dan. *runic* (runic letters), Ice. *run*, plur. *runir* or *runar* (runic letters), Eng. *runes*. Cf. Diefenbach's Goth. Wörterbuch, Bosworth's Dictionary, and Ebel's Celtic Studies by Sullivan, p. 118.

211. *Bean* (to strike) and *bane*.

*Bean* (to strike; anc. *benim*, I strike) is cognate with the obsolete Gr. *phciō* (I slay; cf. 2 aor. *epephnon*), Sansk. *van* (to strike, smite), Goth. *banja* (blow), Old H. Ger. *bana* (death-blow), Mid. H. Ger. *banc* (destruction), Old Ice. *bana* (to slay), A. S. *bana* (murderer), Eng. *bane* (destruction). Cf. *bana* (death), *banughadh* (destruction), in O'Reilly's Dictionary. To the same root belongs *bàs* (death). Cf. Stokes' Ir. Glosses, p. 157, and Vol. i. p. 245.

212. *Iomlag* and *navel*.

*Iomlag* (navel; also spelled *ilmeag*) may be compared with Lat. *umbilicus* (navel; from *umbilicus* or *u-umbilicus*), Gr. *omphalos*, Sansk. *nabhi* (navel), Low Dut. *nave*, *navel*, Eng. *nave*, *navel*. The Old Gael *imblind* (navel) is for *imblind*, and is radically connected with Gr. *omphalos*. Cf. Stokes' Ir. Glosses, p. 150, Curtius' Gr. Etymology, p. 265, and Bopp's Sansk. Glossary, p. 213. In *iomlag* *m* is for *mb*.

(To be continued.)

### THE MACDONALDS AND THE MACKENZIES.

In the GAEL for December there is a notice of these two clans, founded on an extract of a letter by the late Hon. Mrs. Stewart Mackenzie, wherein she states, "the *Quarterly Review* says the Mackenzies were once a dependent clan on the Macdonalds. I can assure you such was never the case." Notwithstanding this very strong assertion, the statement of the *Quarterly Review* is the true one; the Mackenzies were the vassals of the Macdonalds, Lords of the Isles, they received their lands from them. The history of the Mackenzies was drawn up by Dr. George Mackenzie, who being one of the clan would not say anything unfavourable to it. He states that in the year 1463, John, Earl of Ross and Lord of the Isles, granted by charter the lands of Strathgarve and many other lands, to Alexander Mackenzie, the then head and chief of the name; there can be no question but that the writer of the history must have seen the charter, so as to be able to make the statement he does, and no doubt it is the oldest authentic document the Mackenzies can produce. As to the pretended ancient claims to the lands of Kintail being granted by a charter to the Mackenzies so far back as 1262, it has been proved to be a forgery. We find that the lands of Kintail belonged to the Earl of Ross, and not the Mackenzies, as he granted them by a charter dated at his castle of Urquhart on 4th July, 1342, to Reginald, son of Roderick de Insulis of the Macdonald family, and this charter was, as appears in the Records, confirmed by King David II., in 1344; thus we learn that almost a century later than the period claimed by the Mackenzies, the lands of Kintail belonged to the

Earls of Ross, and the Macdonalds; the charter will be found in Robertson's "Index of Charters," pages 99 and 100. It is very probable that in the same year or soon after the forfeiture, of the Lord of the Isles, which took place in 1493, that the Crown made a grant of Kintail to the Mackenzies. The clans who were vassals to the Earls of Ross and Lords of the Isles, and got their lands from them, are far more numerous than is generally known; prior to the forfeiture, they include the MacLeans, the Camerons, the MacLeods, both of Lewis and Harris, the Clan Macneill, also the minor clans of the Mackimmous, Macfies, Macquarries; the Mackenzies, as has been shown, the Munroes, the Rosses, the Dingwalls, Urquharts, and the Rosses or Roses of Kilaravock. The descent of the chiefs of the Mackenzies has been asserted to be Irish, but this is mere fable and was wholly unknown in 1450, as appears in that invaluable and authentic chronicle, the Kilbride MS. of the genealogies of the Highland clans, written in 1450; in it their descent is thus given, "the genealogy of the Clan Kenneth, Murdoch, son of Kenneth, son of John, son of Kenneth, son of Angus, son of Angus, son of Christian, son of Adam, son of Gilleoin-og, son of Gilleoin of the Aird;"\* the two last names are supposed to be the same as Colin (called in present Gaelic *Cailean*) and hence so many of the Mackenzies called Colin. We find that this last-named "Colin of the Aird" is in the same ancient chronicle made head of the Ross tribe, and thus the Mackenzies are identified with them; and from the numerous generations given in the

\* See this genealogy in the "Iona Club Transactions," pages 54, 55.



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