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WITH

ZIMMER ON PICTISH MATRIARCHY

BY

GEORGE HENDERSON, Ph.D.

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PREFATORY NOTE.

THE following pages are reprinted from "The Highland Home Journal," the weekly supplement of "The Highland News," where they appeared for the first time.

The sweet voices associated in my memory with so many of them, I know, I shall hear no more, and yet they abide with me in spirit. If for a little time they may enable any one else to share in a portion of the joy given me, my aim will have been amply fulfilled. My original intention was to restrict myself entirely—as I have to a good extent done—to unpublished sources, and to have included some Gaelic romances. When I had proceeded but a part of the way I had mapped out, inner considerations led me to offer some transliterations from the Fernaig MS., actuated in part also by a suggestion given by the editors in their preface. To give the whole, space fails me; but what is here given includes an interesting portion, and, perhaps, what is in all respects of most permanent significance. It was not my aim to obliterate dialectal traits unnecessarily. The shroud of the traditional orthography would here have often marred the living form; but I have no quarrel with the rigid traditional script in its place. May I venture to hope therefore that, as it is, my reading of Macrae's often puzzling, inconsistent phonetic spelling, does no great injustice to a noble voice, which is to me daily deepening a long-cherished fondness for Kintail. Macrae's work lets us have a glimpse of more than one side of Highland

character from the Reformation to the Revolution. It is a side not generally known. There were then other Highlanders also whose literary interest was not confined within their own narrow surroundings. But they were not so fortunate in transmitting the evidence, and it is not likely that there were many such whose character in interest and attractiveness could, as a whole, vie with his. He had a profoundly interior mind, and had absorbed the greatest heritage of mankind—an absorption to which he often gave utterance in a form of great beauty.

In a MS. which passed through my hands at Oxford more than once, I noticed on the final folio two lines of Gaelic poetry, in part obscured, with a signature underneath as clear as if it were written yesterday. MS. Bodleian Selden, B. 24, was written in Scotland, as shown by an entry—"Nativitas principis nri Jacobi quarti anno dni Mmo iiii. lxxii. xvii. die mensis martii viz in festo sancti Patricij confessoris. In monasterio ste crucis prope Edinburgh." It must have been written in the Monastery at Edinburgh soon after 1472. It contains some of Chaucer's minor poems and poems attributed to Chaucer; also the unique copy of the Kingis Quair (i.e., Book), by King James I. of Scotland, edited for the Scottish Text Society by Skeat, who takes this manuscript to be a somewhat faulty transcript from a fairly good original. The scribe is somewhat reckless in his way of attributing pieces to Chaucer. The poem by our King of happy memory was copied half-a-century after its composition, and is not all in one hand. This unique MS. must have afterwards passed into the possession of a well-known Highland worthy, who has his finely-written signature attached to two lines of Gaelic poetry, in the Gaelic literary

hand—"Mise Domhnull Gorm." This handwriting, of course, is entirely different from the handwriting of the MS. itself, and is in every way a finer hand. Curiously enough, Skeat makes no reference to it either in his edition of the Kingis Quair or in his "Minor Poems of Chaucer." Perhaps the forthcoming volumes of "The Clan Donald" may contain minutiæ to justify a further inference. Anyhow, Domhnull Gorm's name is a link in the history of the MS., and his name is also referred to in the Fernaig:—

"Ni air mhaireann fir Innse-Gall
Mór an call dom r'a m' aois
Ceannard an t-sloigh Domhnull Gorm
Is Ruaraidh nan corn 's nam pìos."

I am beholden to Heinrich Zimmer, the illustrious Professor of Sanskrit and Comparative Philology, University of Greifswald, Prussia, whose many-sided learning and insight throws a glory upon the German name, for gracious permission to render his paper on the Pictish Matriarchate, which is included in the present volume. Some of the notes to that paper I have found it best to incorporate in the text, and the classical quotations are done into English. No greater master of critical Gaelic learning has arisen, and it is good to look at this tantalizing problem with his eyes.

The airs to the words on pages 113, 117, 122, 144, 166, and 173 of this book are to be found on pages 16, 29, 13, 24, 27, and 26 respectively of the supplement now appearing to the "Gesto Collection of Highland Music," by Dr K. N. Macdonald. It is with great pleasure I turn over its pages, as thus far in this matter I find my own judgment quite unexpectedly and independently confirmed. Naturally, oral versions are different in different districts. I have been careful to keep the dialectal words,

e.g., "Thig a samhradh le ruthadh" is the title in the Gesto Supplement, p. 29, where I have "Thig an samhradh s am futhar." "Futhar with me means the "dog days," equivalent to the time of the year termed "an Iuchar." One speaks also of "futhar an earraich" and of "futhar an fhoghair," i.e., "the fall" of autumn. It ought perhaps to be written "fughar."

The unusual word "oistig" was confirmed to me by Mrs Macdonell of Keppoch; it is founded on the Scotch "oist"—a sacrifice—from L. "hostia." This piece and several others I owe to the goodness of my dear friend, the Rev. Allan Macdonald, a worthy scion of the House of Keppoch.

To the various friends—happily, still with us—who have stimulated, whether by thought or word or deed, I am profoundly grateful, and I hereby ask each of them to accept my heart-felt thanks—

"Quosque ego fraterno dilexi more sodales,
O mihi Thesea pectora juncta fide!
Dum licet, amplectar."

AN CLAR.

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MATRIARCHY AMONG THE PICTS.

FROM THE GERMAN* OF

HEINRICH ZIMMER.

CHAPTER I.

HITHERTO in a discussion of the question as to whether among the peoples of the Aryan family with their social order based upon Patriarchy (the right of succession on the father's side), another social order has preceded, in which Matriarchy (hence, with attention solely directed to birth) was dominant, and whether among some peoples of the Aryan family certain actual forms of law are to be regarded as rudimentary organs in the body politic of these peoples —in discussing these questions it is surprising one has not considered the juridical situation which existed centuries long in historic times among the independent non-Aryan primitive populations of Britain, still less the verdict of the surrounding Aryan Celts of the British Isles upon the same. From the importance of the questions mentioned for the science of Aryan antiquity, further discussion, it seems to me, is well in place. I prefix a bird's-eye view of the historical situation.

Cæsar, during his stay among the coast tribes of South East Britain, heard there

* Zeitschrift der Savigny-Stiftung für Rechtsgeschichte xv Rom. Abth Verlag von Hermann Böhlau in Weimar.

were in Central Britain peoples who regarded themselves as the primitive inhabitants of the land in contrast to the Celts of the coasts, who were of kin to the Gauls (Bellum Gallicum v. 12). After Cæsar's departure it was close upon a century (97 years) ere Roman legions set foot again upon the soil of Britain (43 A.D.). Within forty years they opened up the island—lengthwise, from the Sussex shores to the Firths of Forth and Clyde, breadthwise, from the coasts of Norfolk to the isle of Anglesey (Mona). Numerous peoples came within their ken and were subjected. If one excepts the Silures who dwelt north of the Bristol Channel in the South Wales of the present day (Glamorgan, Brecknock), it did not occur to the Romans that any of the numerous peoples they conquered—as far north as the Firth of Forth and Clyde—were anywise of a different stock from the south-eastern tribes of (the then) Sussex, Kent, and Essex. Even if here and there — perhaps still at Cæsar's time there had been primitive non-Celtic aboriginals—in the middle of the first century after Christ all was Celticized. In the isle of Anglesey, so far removed from the south coast of Britain lay the central seat of the religious and national resistance of the British Celts. "Novae gentes*" (Tacitus

* Tacitus (Germ. 20), with reference to the Germans, speaks of the "mighty limbs and frames that we see with so much admiration," and (c. 4) says they "all possess the same physical characteristics—fierce, blue eyes, red hair, and large frames, which are good only for a spurt; they certainly have not a corresponding power of endurance for hard work." The following is what Tacitus (died about 118 A.D.) says on the races of Britain:—"Whether the earliest inhabitants of Britain were an indigenous or an invading race is, as might be expected to be the case with barbarians, an open question. Some evidences, however, may be drawn from the difference of physique that prevail. The red hair and the large limbs of the Caledonian people testify to a German origin. The swarthy complexion of the Silures [in South Wales] and the frequency of curling hair among them, with the fact that Spain lies opposite their district, lead us to believe that the ancient Iberians

Agricola 22), however, appeared—and indeed "novae" (new) in another sense than the Ordovices, Brigantes, and others had been—when Agricola pushed beyond the line of the Firths of Forth and Clyde and prepared to threaten the remaining northern portion of the island; these are the inhabitants of Caledonia, "populi Caledoniam incolentes. Rutilae comae, magni artus Germanicam originem adseverant," says Agricola's son-in-law in the passage where he classifies the remaining inhabitants of Britain according to language, manners, and other characteristics among the Gauls (Tacitus Agricola c 11).

The difference from the Celtic Britons must have been strongly marked, even if the reference to Germanic origin is worthless. Already in the first half of the second century Ptolemy gives a list of names of these independent Caledonian peoples distinct from the British Celts. In the days of Constantine, for the first time, in 310 the name "Picti" turns up in the Gaulish panegyrist Eumenius as inclusive denotation

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[probably the ancestors of the Basque] crossed the sea and settled in those parts. The tribes that dwell nearest to the Gauls are likewise similar to them. It may be because they were originally descended from them, and still show it; or because, though the countries extend in opposite directions, the climate has produced similarity of physique. On the whole, however, it seems most likely to have been the case that the Gauls established themselves on an island so close to them. You find their religious rites [Druidism] in Britain as also their ingrained superstition; there is not much difference between the languages. Both races are equally bold in defying any danger beforehand, and equally timorous in running away from it when it arrives. The Britons, however, display more spirit, for they have never yet been long enough at peace to grow tame. History tells us that the Gauls were great warriors once. Since that day a life of ease has bred in them an unwarlike temper, and with their liberty they have lost their valour. A similar change has come over those of the Britons who were conquered sometime ago, the rest are what the Gauls once were." (Townshend's Trans.)—The red hair and large limbs assigned by Tacitus to the Caledonians does not by any manner of means allow of kinship with the Iberians who had that swarthy complexion which does not go along with red hair.—G. H.

for the whole, a name that thence sticks to them among the Latin writers. According to Ammianus Marcellinus, in 368 A.D., the "Picti" were divided into two chief groups "Dicalidonas" and "Vecturiones" (lib. xxvii., c 8); this will be the same twofold division which, according to the excerpts of Xiphilin (s Monumenta histor. Britannica I., s lv.) is already known to Dio Cassius in the days of Severus, where he mentions that the independent peoples north of the Firths of Forth and Clyde are composed of two géne: "Kaledónioi kaì Maiátai (s lx. of above). This two-fold division in the third and fourth century is all the more interesting because the Picts in the days of Columba (second half of the sixth century), nay, even in Bede's time (died 735), when they still formed an independent state, were so classified: the classification "australes Picti" (Bede's History iii. 4) and "septentrionales Picti, transmontani Picti" (v. 9) corresponds exactly to the Maiátai and Kaledónioi in the excerpts of Xiphilin.

To the Roman supremacy in Britain, by this time restricting itself to a defensive policy in consequence of the other conditions of the Empire, and to the Britons, the Celtic subjects of the same, the Picts, since the days of Severus, were become a standing menace. This same, from the middle of the fourth century onwards waxed greater in that the Picts found allies for their incursions in the inhabitants of neighbouring Ireland. From two points of North-West Britain, from Galloway and Cantyre, in clear weather one sees the coast of North-East Ireland (Down and Antrim) distinctly. As on his fifth campaign, Agricola sojourned in these regions, an Irish chieftain put in his appearance and sought to persuade Agricola to effect a landing in Ireland (Tacitus Agricola 4). The bond of alliance

which for their plundering incursions the Picts found among the Scotti is accordingly easily understood. When in the first decade of the fifth century the Roman troops were finally withdrawn from Britain, the "Picti" and the "Scotti" then pitched themselves in against the unarmed and defenceless "Brittones," as the Briton Gildas one hundred years later portrays in the introduction to his Epistola, in Jeremiad tones. In the second half of the fifth century two events led to a bringing about of a consolidation of affairs in North Britain, north of a line drawn from Morecambe Bay in the West to the estuary of the Tees in the East. On the East Coast, south and north of Hadrian's Wall, Germanic Angles settled themselves fast, and founded the two English states, Deira and Bernicia, which in the course of things became incorporated in the powerful state of Northumbria. On the West Coast, in the present county of Argyle, Irish from the counties of Antrim and Down made an abiding settlement, and founded on the west coast of Britain an Irish state, which more and more strove to subdue the original inhabitants of Britain north of the Firths of Forth and Clyde (the Picts), just as the Angles sought to do with their British neighbours south of the same. The political edifice of North Britain in the 7th century was as follows:—North of the Firths of Forth and Clyde existed two kingdoms, separated through the so-called mountainous chain, "Dorsum Albaniæ" (Druim Alban); that on the west coast, at first the smaller, was the kingdom of the Scots (Irish), that on the east coast, the larger, stretching as far as the Orkneys, the kingdom of the Picts. South of the boundary named there were likewise two kingdoms; on the west coast as continuation of the Scottish state to the south, a state of the British Celts, the

kingdom of the North Cymri (Cumbria), embracing the Scottish counties of Dumfries, Ayr, Lanark, and the English Cumberland, Westmoreland; parallel thereto on the east coast as continuation of the Pictish state to the south, was the kingdom of the Angles, Northumberland. In the confusion which the Vikings, from the end of the 8th century onwards, brought upon Great Britain, the Scottish King, Kenneth MacAlpin, managed, about 844, to get possession of the Pictish throne, and thus to found a united Scoto-Pictish kingdom (Alba), north of the line of the Firths of Forth and Clyde.

Exactly 100 years later the English ruler Eadmund, who possessed Northumberland, and Malcolm, ruler of the Irish-Pictish state, Scotland, made an end of the then still existing British state on the west coast, south of the boundary so repeatedly referred to, and divided it between them such that the Irish-Pictish state, Scotland, extended also south of this border line. Through fully 500 years, until the downfall of the Pictish kingdom, the Irish (Scotti) were most closely bound up with the Picts; first they are confederates of the Picts, then burdensome friends, who no more return home; finally, after they have Christianized them, and lingually assimilated them—the northern Picts, at least—they take away from them their independence. That we must, first and foremost, question these good friends of the Picts if we are to learn more about the Pictish stock is clear. And we learn many things. The Irish name for the Picts is "Cruthentuath (Cruithentuath) i.e., *Cruthen*-folk (tuath"); the individual Pict is called Cruithne, or Cruthnech (Cruithnech), two formations from "Cruthen," in "Cruthentuath," like Latin "patrius" and "patricus," from "pater." In Irish Saga, semi-historical

works, annals, &c., the three words are so common that to give contexts were to carry coals to Newcastle. Etymologically these words are very interesting. From the earliest time down to the present day "cruth" is one of the words most used in Irish and Scottish Gaelic. It means figure, form; it glosses the Latin "forma." The denominative verb "cruthaigim" occurs in countless glosses of the St Gall Priscian, with the meaning "form." Hence it is evident that the Irish designation of the Picts as *Cruthen*-folk betokens the same as the Latin "Picti," which Mommsen (Hist. of Rome, 5.173) translates "Tattooed." "Cruthentuath" is "the folk of the tattoo," of those provided with "cruths," with figures, with forms. If one puts alongside of this that the Britannic Celts (the Cymri) originally designated the Picts in like fashion, in that they—as we shall see in the course of the discussion—used the same word as the Irish, only with a change in consonance with their own Celtic dialect, the supposition lies close at hand that the Latin designation "Picti," which turns up about the year 300 A.D., is but a Latin translation of the word which the Romans in North Britain heard from the Celticized Britons*

The primitive inhabitants of that portion of North Ireland, which nowadays forms the counties of Down and Antrim, although they are completely Gaelicized, are in an old Saga text, further in Adamnan, Columba's biographer (died, 704), in Muirchu's Notes upon Patrick, written about 690 A.D., finally in Tigernach's Annals, and in the Ulster Annals,

* *Picti* can scarcely be separated from the Gaulish *Pictavi*, now Poiters, says Mr Machain, who, while disallowing a Latin derivation, quotes *E. Ir. cicht*, and is inclined to leave the idea of tattooing intact. But Zimmer's reasoning could apply to some parts of Gaul. There are no reasons to suppose that the Gauls were an unmixed race, they had their non-Aryan element. It is with the Pictish customs that we are, however, here directly concerned.

frequently called *Cruithne* "Picts." In the old North Irish Saga text—the Cattle-Spoil of Cooley (Tain Bo Cualnge), it is related in the Book of the Dun recension that the Queen of Connaught had devastated the territory of the Ulster men and of the Picts as far as Dunsewerick on the north coast of Antrim. "For sligi Midluachra dino dochoidsi doindriud Ulad ocus Cruthne condice Dunsobairche," L.U., 70a, 33). In two other places of the same text in the Book of Leinster recension, this pillaging incursion in North Ireland is described as the "devastation of the Ulstermen and the Picts" ("indriud Ulad ocus Cruthni," LL. 92a, 48-95b, 47). The present day Dunsewerick is accordingly the most northerly point of the Picts of Ireland. According to the notices written about 690 A.D. upon Patrick, "mons Mis" lies in the territory of the "Cruidneorum" (Book of Armagh, fol. 3a 1 in Stokes's Tripartite Life of Patrick II., p. 276). "Mons Mis" is in pure Irish "sliab Mis" — that is the present day Slemish in County Antrim. Reeves, in his edition of Adamnan's Vita Columbæ (Dublin, 1857, p. 94, note H), has collected the passages from Adamnan and from the annals showing that the completely Gaelicized inhabitants of Down and Antrim were still designated Picts (Cruithne). I select but the one given by Adamnan, who wrote about 697 A.D. to the effect that the famous Irish Abbot of Bangor, in Ulster, named Comgall, instructor of St Gallus as well as of Columban, the renowned founder of Bobbio, that Comgall, whom we know with certainty to have been born in County Down (circa. 517 A.D.), was of Pictish descent (Vita Columbæ I., 49). In the North of Ireland in the seventh century one was still aware that the Gaelic-speaking population of the then Down and Antrim was of Pictish lineage, of the same blood as the inhabitants of Caledonia, then the complete Gaelicization

of this now Celtic mass in the two counties cannot have been of really very long standing. From this district of Ireland, however, principally came, in accordance with geographical position, the "Scotti" (Irish), who from the middle of the fourth century assist the Picts of Britain; thence came certainly the Irish, who at the end of the fifth century and in the present day Argyll founded an Irish state upon British soil: these Irish are really only in part Aryan Celts, in greater part Gaelicized Picts from Ireland, and this explains much of the great civilising influence which the small Irish state on the west coast of North Britain wielded over the much more extensive Pictish state of North Britain.

The Picts accordingly formed the pre-Aryan (pre-Celtic) primitive population of Britain and of Ireland. On British soil they had been subdued and Celticized in the last quarter of the first century of our era, with the exception of the independent tribes of Caledonia. In Ireland it was still remembered that the basic-stock of the population of the north-east belonged to the same race as the Picts of Caledonia. In reference to the Picts, Beda relates, in his "Life of Cuthbert," c. 11, that the same had come "ad terram Pictorum qui Niduarii vocantur." Niduarii are the dwellers of the Nith (Nidd, in Bede. Hist. Eccl., 5, 19), the eastern border river in Galloway, on the Solway Firth. It is quite well possible that in this corner of the Irish Sea a Pictish remnant had for a longer time preserved itself amid Celtic surroundings, so that one was well aware in Bede's time that the inhabitants of that district were of Pictish descent, just as at the same time they knew in Ireland that the basic-stock of the Irish population of Antrim and Down was of Pictish descent. Testimonies from Irish literature that preserve the remembrance that in other parts of Ireland than in those named, to wit, Connaught and Meath,

Picts had once settled is adduced by Herbert in his "Additional Notes to Todd's Leabhar Breathnach" (Dublin, 1848). One proof I will add from the language of the Celtic Britons that the Picts once inhabited the whole island of Britain. The two races of the island Celts, the Celtic Britons and the Celtic Irish, are split lingually from the beginning of documentary evidence on the phonological side, like the Latin-Faliscian and the Umbrian-Sabellic peoples of Italy. Just as here we have on the one side "coquina," "quadru-," "quod," "quis," "quae," on the other side "popina," "petur-," "pod," "pis," "pai," so, in like manner among the island-Celts, save that in Ireland the old "qu" had already got to be pronounced like pure "k," as in the French "quatre," "quand," "quinze," &c., thus parallel to the Scoto-(Irish)-Celtic "mac," "cenn," "ech, "cruim," "cach," we have the "Brito-Celtic (Cymric) "map," "penn," "cp," "pryf," "paup" ("pop"). Quite similarly and sound for sound to the Irish "cruth" (figure, form), on which the Irish name for the Picts is based ("Cruthentuath," "Cruthne," "Cruthnech"), correspond Old Cymric "prit," Middle Cymric "pryd," with the same meaning. Phonologically, to the Irish "Cruitane" (from the proto-Celtic "Crutenios"), mediæval Welsh "Prydein," from "Prutemos," must correspond exactly, and thus throughout the Middle Ages until the present day Britain is called in Welsh "Ynys Prydein" (Isle of the Picts). The present day Welsh unconsciously testify still that Britain, ere the Celts' arrival, was the "Pictish Isle." Where we are to look for the kinsmen of this pre-Celtic population of the British Isles cannot, to my thinking, to say it shortly, be made out. The attempts to show that they are allied to the primitive Finnish-Esthonian population of North-East Europe scarcely deserve consideration. Rhy's recent attempt, too ("Proceedings of the

Society of Antiquaries of Scotland, 1892, pp. 263-351), acute as it is, to connect them, through help of present-day Basque, with the Iberian population of South-West Europe, I cannot approve. Under the influence of their lingually Gaelicized kinsmen, the "transmontani" (septentrionales") "Picti" became Gaelic-speaking at an early period. When Columba, in the second half of the sixth century, brought them Christianity from Iona, only in intercourse with the common people did he require the aid of an interpreter, but no longer in intercourse with the King and the Court. The introduction of Christianity through the Irish hastened the lingual Gaelicization of these Picts. At the end of the fourth century missionary Celtic Britons had already introduced Christianity among the Southern Picts. The higher culture acquired under Roman dominion by the North British Celts, with whom, after the withdrawal of the Romans, the Southern Picts were in close contact, hastened the lingual Celticization (Welshifying in this case) of the Southern Picts. Many of the Pictish names handed down from the sixth century are accordingly either Iro-Celtic (Gaelic), or Brito-Celtic (Cymric), just as in each case they come from the Northern or the Southern Picts, and where the names are certainly non-Celtic they bear the impress, each according to origin, of Irish or of Brythonic phonology. The linguistic material suffices to let us see that the language of the pre-Celtic inhabitants of the British Isles was *not* Aryan (Indo-Germanic), but more it does not reveal. In the case of the linguistic remains of the Etruscans in Italy, of the Lykians in Asia Minor, which are infinitely more extensive than is the case in Pictish, the result of investigation is—so many heads, so many opinions. That should, in the case of Pictish, withhold us from a useless learned waste of

time. Any further moment of truth than the absolutely insufficient linguistic one in support of the Iberian origin of the Picts has not been brought forward. So long as in this state of things the scarcely-ever-to-be-attained proof has not hitherto been found, to the effect that the entire pre-Celtic population of West Europe, above all the primitive pre-Aryan population which preceded the Celts and Germans in France and Germany, was of Iberian stock, there is thus far no meaning in reckoning the pre-Celtic population of the British Isles among the Iberians.

Skene would regard the Picts as Celts, to wit, the Northern, later Gaelicized, Picts as members of the Irish branch, the Southern Brythonized ones as Cymric. By reason of his deficient linguistic training, the correct principle never attains the mastery with him —that in Pictish names from Christian times it is not that which can be Irish or Welsh in them that is decisive, but that which can neither be Irish nor Welsh nor Celtic. Especially, he takes no regard of the inscriptions got in the Pictish area—some of them certainly found subsequently — on which Rhys, in his paper already mentioned, rightly lays stress. In them the non-Celtic (non-Aryan) substratum, under a light Irish veneer, comes clear to view. Further, Skene takes no account of the fact that the order of social life among the Picts and their ancestors in the British Isles was *fundamentally* different from the Aryan-Celtic social order, as we shall see.

CHAPTER II.

Among the remnant of the pre-Aryan (pre-Celtic) primitive peoples of Britain Matriarchy (mother-right) was still in full swing; it still regulated the order of succession for centuries after the Picts had long been Christianized and lingually assimilated, until the downfall of the Pictish State in the ninth century. Women did not take a particularly high place; on the contrary, so far as we see, a woman never rules; THE MOTHER, HOWEVER, AND BY CONSEQUENCE, THE BIRTH, DECIDES TRIBAL MEMBERSHIP, THE RIGHT OF INHERITANCE. To a Pictish ruler and his brothers the son of the eldest does not succeed, the son of the sister succeeds. After him and his eventual brothers on the mother's side, a sister's son succeeds, and so on.* We have quite a series of testimonies mutually supporting one another. An indirect witness, the Pictish Chronicle, may be cited at the outset.

The Pictish Chronicle ("Chronica de origine antiquorum Pictorum") is a literary monument written in Latin in the lifetime of the Scotic King Cinaed, son of Malcolm

* cf. The Uist custom, where the household cows are given the mother's names from generation to generation. In the glens of Antrim, if I mistake not, a young woman is locally known by her mother's name, not solely by her own. "A woman may take her husband's name when she marries, or she may not. If she keeps her own, she may keep either her father's name or her mother's maiden name. Suppose that a girl at the age of ten is called Mary Macneill; she may grow up and marry a husband of the name of Macharty, and subsequently another husband of the name of Macelheran, and after all she may die as Mary Docharty, because that was her mother's maiden name."—Blackwood's Magazine, Sept., 1893, p. 370.

(971-995), but is partly, as the Irish words left in it betray, worked up from an older Irish source. It is printed by Skene, CHRONICLES OF THE PICTS AND OF THE SCOTS AND OTHER EARLY MEMORIALS OF SCOTTISH HISTORY, Edinburgh, 1867. The little work falls into three divisions: (1) a proto-history (i.e. a pre-historic account) of the Picts chiming in with the "Origines" of Isidor; (2) a list of the Pictish Kings from Cruithne, the "Heros Eponymus" of the race, down to Bred, the last ruler of Pictish stock; (3) a somewhat more detailed chronicle of the Irish-Celtic rulers of the North British Scottish-Pictish Kingdom united in 844 under Kenneth MacAlpin down to the reign of the so-called Kenneth, son of Malcolm (971-995). Only the second part interests us here, the first is quite worthless: e.g., thirty kings, all bearing the name of Brude*, are given one after another, as rulers over Britain and Ireland. On fully reliable historical ground we stand when we come to the entry: "Bridei filius Mailcon XXX. annis regnavit; in octavo anno regni eius baptizatus est a sancto Columba." From the time of this first Christian ruler of the Northern Picts (died 583) onwards we have reliable contemporary sources at hand; the Angle Beda, writing in Northumberland in 731, naturally takes a good deal of account, in his "Historia ecclesiastica gentis Anglorum," of things Pictish, and in Ireland we have two annalistic works (the Annals of Tigernach and the Ulster Annals) which in a prominent manner occupy themselves with the affairs of their countrymen in North Britain. We can accordingly from the years 583-840 control the names and periods of reign of the Pictish rulers of the Chronicle from independent sources. If we

* Most likely a Pictish title.—G. H.

glance over the series of names of the rulers of Pictish race certain peculiarities involuntarily strike us: (1) a limited number of king's names occur (Brede, Talore,* Drest, Nechtan$; (2) the further method of naming is as among the British and Irish, hence the addition of the father's name with "filius" (son) prefixed e.g. "Breidei filius Wid"; (3) THESE FATHERS OF KINGS NEVER THEMSELVES APPEAR AS KINGS; they succeed each other, "Garnard filius Wid iv. annis regnavit, Bridei filius Wid v. annis regnavit, Talorc frater eorum xii. annis regnavit"; after these three brothers, sons of Wid, comes "Tallorcen filius Enfret v. annis regnavit," after him "Gratnait filius Donnel vi. annis regnavit et dimidium" and "Drest frater ejus vii. annis regnavit"; then after these two brothers comes "Bredei filius Bili"—all of them names occurring in the Irish Annals; (4) THE FATHERS OF THE PICTISH KINGS, to judge from the names, ARE FOR THE MOST PART NOT PICTS, BUT BELONG TO THE NEIGHBOURING IRISH OR WELSH OR ANGLES. Thus, the father of "Tallorcen filius Enfret, who reigns, according to the Ulster Annals, from 653-657 is according to his name (Ainfret, in the Irish Annals Enfret), certainly an Angle (Eoanfrith, Enfrith). The father of Tallorcen's successors, "Gratnait filius Donnel" reigning from 657-663, and his brother " Drest" (666-673) is according to his name ("Donnell, Donnall") certainly Irish. The father of the successor of both these brothers, viz., of "Bredei Bili" (died 693) is according to his name a Welshman. In the case first adduced we can make the deduction drawn from the name almost positively certain

* A form remaining in a parish named after a Pictish saint.—Kiltarlity (Cill*taraglan*, for Talargan) ($) in Mac Naughton.—G. H.

from reliable sources. From Bede's History i., 34; ii., 12; iii., 1, and from the Anglo-Saxon Chronicle for the years 593, 607, 617, 633, 634, we learn the following:—From 593-617 King "Aedilfrid" ruled over Bernicia, the most northerly Angle State bordering on the British Kingdom; contemporary with him, over the neighbouring Angle State Deira there ruled "Aeduine." Now when Aedilfrid fell in 617 "Aeduine" of Deira forcibly snatched the control and drove away the sons of Aedilfrid, seven in number; they are enumerated in the Saxon Chronicle under the year 617, and the eldest of them is named Eanfrid (Enfrith). After Aeduin's death in 633 the Princes of the ruling house of Bernicia come back, and Eanfrid becomes king, but falls in 634 fighting against the British King Ceadualla. Where did the Angle Princes, the eldest of whom was named Eanfrid (Aenfrid, Enfrid), sojourn between 617-633? Bede tells us distinctly: "tempore toto quo regnavit Aeduini (617-633) filii prafati regis Aedilfridi (617) qui ante illum regnaverat, cum magna nobilium juventute apud Scottos sive Pictos exulabant." Hence Eanfrid with his brothers and fellow-exiles sojourned from 617-633 with the Irish (Scots) and Picts. Is it in any wise bold to identify the Angle Prince Eanfrid, who between 617 and 633 sojourned at the Pictish Court, with Enfrit (Anfrit), the father of the Pictish king Tallorcen, who reigned from 653-657? In like manner we can show that Bili, father of the Pictish king Bredei, who died in 693, was a Cymric prince, who, very likely, like Eanford, had been a guest at the Pictish Court.

If we contemplate the result arrived at from a consideration of the Pictish Chronicle, and hold points three and four particularly before our mind's eye, remem-

bering that the examples chosen are not the exception but a hard and fast rule, it seems clear to me that on the hypothesis that the Pictish tribal membership and right of inheritance were grounded, as among the Germans and the Celts, upon Procreation, with succession in the male line, it seems to me on this assumption, that the situation in the Pictish Royal House remains unexplained. Everything becomes plain if tribal membership and right of succession was with the Picts determined through birth, therefore by the Mother's Right (succession in the female line). The sister's son always succeeds in the sovereignity, accordingly father and son never turn up among the Picts as kings. This conclusion, inferred from a consideration of facts, will now be confirmed through a series of direct testimonies. At the outset I take the oldest traditional evidence. Bede, in 731—hence at the time of the existence of the Pictish state—writes in his history that the right of inheritance among the Picts was such that "ut ubi res perveniret in dubium, magis de feminea, regum prosopia quam de masculina regem sibi eligerent: quod usque hodie apud Pictos constat esse servatum." Accordingly the "a priori" possible interpretation of the words "ubi res perveniret in dubium," that only in cases where one had doubt as to the fathership of a Pictish king with reference to the son born to him by his spouse, that in such case the sister's son succeeded, this interpretation is already excluded, because, as a matter of fact, among the Picts the son never succeeded the father upon the throne. One must hold in one's mind's eye that it is not a Pict who has written the above words, but an Anglo-Saxon, regarding an institution foreign to his ideas of legal right, and, besides, following an Irish source. The Irish could not see anything essentially different in

that among the Picts, given a case of several brothers, the same followed one another on the throne in order of birth, until the last died out. Then, however, the right of inheritance among the Picts and Irish was decided on a different principle, which is expressed by the above words, "res pervenit in dubium"; with the Picts, right of succession in the female line, with the Irish, right of succession in the male line came in. Add to this that in numerous Irish sources which take up with the Picts and their affairs, it is stated cut and dry, and without limitation, that the Picts "iar mathru gabait flaith ocus gach comarbus olchena," "after the mothers they take sovereignity and every other inheritauce besides (v. Skene, "Chronicle of the Picts and Scots," p. 319; Todd, "Leabhar Brethnach," Dublin, 1848, Additional Notes, p. lxxi., where it is translated—it is in right of mothers they succeed to sovereignity and all other successions). In slightly altered words several Irish sources announce the same: v. Skene, p. 40, l. 4; 328, l. 10; 329, l. 14; Todd, "Leabhar Breathnach," p. 126, 11; 140, 13; Additional Notes, p. lxx., 13; lxxiv., 22. Succession in the female line, as above set forth, regulated not only the Pictish succession to the throne, but in a time, too, which the Irish well remembered—the whole Pictish social order was based on it. We have an interesting proof as to how firmly succession in the female line was still in the ninth century regarded as the form for the royal succession among the Picts. When the ruler of the Irish (Scottish) Kingdom on the West Coast, Kenneth MacAlpin had made himself at the same time ruler of the Pictish State, he transferred his residence to Scone (Perth), the residence of the independent Pictish Kings. In the Ulster Annals accordingly he is directly named on his death "rex Pictorum." His brother, "Domnull MacAlpin succeeded him as King down to 862. To

him succeeded, in accordance with the strict Irish rule of Hereditary Succession, the son of Kenneth, down to 876 (Annals of Ulster). When, however, his brother "Aed Mac-Cinaeda," got himself ready to succeed him as King of the Picts, he was murdered by a certain Ciric (Girg)—"a sociis suis" the Ulster Annals say under the year 878—who placed the son of the sister of Kenneth upon the throne, "Eochaid filius Run," and held it for eleven years. Both were driven out in 889, and then, in accordance with the Irish Doctrine of Succession in the male line "Domnal mac Constantin mic Cinaeda" ascended the Pictish throne (Pictish Chronicle, ed. Skene, p. 9), hence the son of a former king (Constantin, 862-876), who, again, was the son of a king (Kenneth, 844-858). From then onwards until the extinction of this Irish dynasty with Alexander III. in 1286, the succession to the throne in the male line was not violated. This Domnall mac Constantin is the first in the Annals of Ulster to be styled "rì Alba" (King of Alba), under him, accordingly the personal union of the Irish State with the Pictish State was done away with, and one sole Kingdom of Alba was set up. It is clear, as Skene, too, assumes (Celtic Scotland, I., 329), that in the murder of Aed, the son of Kenneth, and in the succession to the throne of a son of the daughter of this Kenneth (Eochain filius Run), we have to see the attempt of a Pictish party to carry through the old Pictish doctrine of succession in the case of the new reigning family of Irish race. The outcome was the entire abolition of Pictish independence (anno 889), which, through the personal union with the Scotic State, was partially retained.

In course of the fifth century the Southern Picts were Christianized by the British Celts (Cymri), their Northern racial brethren in the second half of the sixth century, through

Columba of Hi (Iona), descended from the house of O'Neill (lat. nepotes Nelli)—the noblest among the Hiberno-Celts. The reports of the Anglo-Saxon Bede and of the Irish with regards to the peculiar social institution of the as yet politically independent Picts, date traditionally, at least, from the beginning of the eighth century (Bede was born in 674, wrote in 731 his Historia Ecclesiastica Gentis Anglorum), otherwise from the ninth century and later times. We must accordingly note well, even if succession in the female line still existed, that among the "Christian" Picts from the seventh to the ninth century the social relations expressed by the doctrine of succession above adduced no longer existed in its purity (sit venia verbo). There was only succession-in-the-female-line as modified by Christianity, by Christian views of the world, and by the Christianized Aryan-Celtic culture of the Irish and of the Cymri. It would have been otherwise among the non-Aryan aboriginals of Britain in the times of transition towards assimilation in religion and in language to the Aryan Celts, otherwise, too, in the days of Paganism, and of the as yet unbroken folkdom of the primitive non-Aryan inhabitants of the British Isles. But, as a matter of fact, since the days of the Cæsars we have a series of interesting notices which permit us to take an instructive glance at the social relations of the primitive non-Aryan inhabitants of the British Isles before their assimilation with the Aryan Celts and before their reception of Christianity. In face of these notices one has heretofore been mostly somewhat perplexed: they could not be got to harmonize with what we otherwise from olden time know about the social polity of the Celts, one could not perceive how, upon the social basis gleaming forth through these notices, the social order which the Irish and Cymri in

the fifth and sixth century have to show as one in deed and truth handed down from olden time—one could not perceive how this could have grown up in a night. One did not, to wit, pay sufficient regard to the Picts and to the doctrine of succession in the female line in important respects still in vogue with them in the ninth century. One accepted everything related about "the inhabitants" of Britain without proof as a report upon the "Aryan" Celts of Britain. In the light of the preceding, the notices which I further adduce receive for the first time a correct light thrown upon them, and reflect from their side fresh light.

Cæsar (Gallic War, V., 14), in speaking of the condition of Britain, says: — "Uxores habent deni duodenique inter se communes, et maxime fratres cum fratribus parentesque cum liberis; sed qui sunt ex iis nati, eorum habentur liberi, quo primum virgo quaeque deducta est." Rhys thinks (Celtic Britain, p. 55) if Cæsar had not here in his mind's eye "a passage from some Greek book of imaginary travels among imaginary barbarians," one would have to think of a misunderstanding on Cæsar's part in his conception of the island Celts, where ten and more men, with their wives and children, lived as in an enlarged family partnership under the patria potestas of the family head. As a possibility further removed Rhys regards it that Cæsar, through the Celts of the coasts, had got reports regarding the otherwise differently-moulded social order of the non-Aryan aboriginals, and given these in his own manner in the above words*

* "The most civilised of all these nations are they who inhabit Kent, which is entirely a maritime district, nor do they differ much from the Gallic customs. Most of the inland inhabitants do not sow corn, but live on milk and flesh, and are clad with skins. All the Britons, indeed, dye themselves [*i.e.*, Pomponius Mela and Pliny] with woad, which occasions a bluish colour, and therefore have a more terrible appearance in fight. They wear their hair long,

On a further consideration of the chapter, this view seems the one required. Chapter fourteen contains four propositions:—(1st) Cæsar speaks of the inhabitants of the coast as whose representatives he names the inhabitants of Kent; (2nd) he speaks of the Britons of the interior; (3rd) he reports something which all the Britons (omnes Britanni), therefore the inhabitants of the interior (interiores) and those of the coast have in common; then (4th) comes the sentence emphasized above. Now, that Cæsar here does not speak of "omnes Britanni" (all the Britons), but, regarding the foregoing clause as parenthetical, reports something further regarding the interiores, one point seems to me to prove this. In the first Cæsar sums up his judgment on the coast inhabitants, "neque multum a Gallica differunt consuetudine" (*i.e.*, nor do they differ much from the Gaulish custom). But he could not have given out the remarks laid stress on above as the report on the coast inhabitants, who in their customs scarcely differed from the Gauls. The possibility of being misunderstood Cæsar probably did not feel, because, simply from his knowledge of the facts, he was precluded from conceiving that these reports had reference to the inhabitants of the coasts. On Cæsar's own estimate (V., 12) interior Britain was inhabited by such as regarded themselves as aboriginal inhabitants in contrast to the Aryan-Celtic inhabitants of the coasts. In the above emphasized words, therefore, I see the impression which the entirely different social order of the primitive non-Aryan inhabitants of Britain made upon the Aryan Celts of Britain.

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and have every part of their body shaved except their head and upper lip. Ten and twelve have wives common to them, and particularly brothers among brothers and parents among their children; but if there be any issue by these wives, they are reputed to be the children of those by whom respectively each was espoused when a virgin.—(Cæsar's Gallic War, V., 14—Bohn's tr.).

Some seventy years later Strabo, in his Geography (IV., 4, C., 201; Meineke, p. 275), gives the following report of Ireland:—"Concerning Ierna (Ireland) we have nothing certain to relate further than that its inhabitants are more savage than the Britons, feeding on human flesh, and enormous eaters, and deeming it commendable to devour their deceased fathers, as well as openly to have commerce not only with other women, but also with their own mothers and sisters. But this we relate perhaps without very competent authority."*

CHAPTER III.

We have seen already that Irish Literature in the seventh century after Christ is aware that in the most different parts of Ireland there had been primitive non-Celtic setflers. On the words in italics, accordingly, one has to set weight, because Irish Saga, as we shall see, is very familiar with such a state of matters in days byegone.

Two hundred years after Strabo, Dio Cassius comes to speak of the wars of Severus (200-211) with the independent Caledonians. He says regarding the two sections of those, viz., of the Maiatai (Southern Picts) and Caledonioi (Northern Picts):—"The two most considerable bodies of the people of that island (Britain), and to which almost all the rest relate, are the Caledonians and the Meatae. The last dwell on this side the great wall that separates the island in two parts.

* Homer makes the six sons of Eolus marry their six sisters, and Juno addresses herself to Jupitor as "et soror et conjux."—Note by Translator in Bohn.

The others live beyond it. Both of them inhabit upon barren, uncultivated mountains, or in desert, marshy plains, where they have neither walls nor towns nor manured lands, but feed upon the milk of their flocks, what they get by hunting, and some wild fruits. They never eat fish, though they have plenty of them. They have no other houses than tents, where they live stark naked and barefooted. The women are common between them, and they take an equal care of all the children they bring forth. Their government is popular, and they dearly love freebooting. They fight upon chariots. Their horses are low, but swift. They have great agility of body, and tread very securely at the same time. The arms they make use of are a buckler, a poinard, a short lance, at the lower end of which is a piece of tin in the form of an apple, with which their custom is to make a noise, with a design to frighten their enemies. They are accustomed to fatigue, to bear hunger, cold, and all manner of hardships. They run into the morasses up to the neck, and live several days there without eating. When they are in the woods they feed upon roots and leaves. They make a certain food that so admirably supports the spirits that when they have taken the quantity of a bean they feel no more hunger or thirst. This is the manner of living among the inhabitants of Britain. . . Severus having undertaken to reduce the whole island under his subjection, entered into "Caledonia," where he had endless fatigues to sustain, forests to cut down, mountains to level, morasses to dry up, and bridges to build. He had no battles to fight, and saw no enemies in a body. Instead of appearing, they exposed their flocks of sheep and oxen, with a design to surprise our soldiers that should stray from the army for the sake of plunder. The warriors, too, extremely incommoded our troops, insomuch that some

of the soldiers, being able to march no further, begged of their companions to kill them that they might not fall alive into their enemies' hands. In a word, Severus lost fifty thousand men there, and yet quitted not his enterprise. He went to the extremity of the island, where he observed very exactly the course of the sun in those parts, and the length of days and nights in winter and summer. He was carried over the island in a close chair by reason of his infirmaties, and made a treaty with the inhabitants by which he obliged them to relinquish part of their country to him." Here we have to do with the direct ancestors of the Picts, among whom, 600 years later, strict descent in the female line was the rule of succession to the throne. This same Dio reports (lib. lxxvi., 16) that Julia, the spouse of Severus, reproached the wife of a Caledonian on account of the, from Julia's point of view, lax manners of the Caledonian women, and puts this cutting reply into the mouth of the Caledonian lady:—"This corruption of the Roman manners occasioned once an agreeable repartee from a Caledonian woman, whose name was Argentocoxa, to the Empress Julia. As they were in conversation together after the conclusion of the treaty made between the two nations, and Julia was rallying the other about the liberties the Caledonian women took publicly with men, she answered her in these words:—'We satisfy the necessities of nature in a more commendable manner than you Romans, for whereas you seek secrecy to prostitute yourselves to the vilest of men, we appear in the face of the world enjoying the society of the best.'" — Lib. lxx., vi., 12, Xiphilin. In like manner, in the seventh century, Christian princesses gave themselves up openly to such of the nobles of the Angles, Irish, and Cymri as pleased them among the refugees at the Pictish Court.

Two hundred years later, regarding the Scotti and Atecotti, who at that time, through pillaging incursions in alliance with the Picts, disturbed the peace of North Britain, who became also Roman mercenaries, and found occupation on the Continent, Hieronymus in several places reports that the same "uxores proprias non habent; nulla apud eos coniux propria est, sed ut cuique libitum fuerit pecudum more lasciviunt;" and in another place that these same "promiscuas uxores communes liberos habeant" (Monum. Britannica I., xcix.). I have shown above that about the year 700 the Irish were still well aware that the basic-stock of the population of the two counties lying within sight of Scotland, viz., Down and Antrim, were not of Celtic origin, but belonged to the Pictish race. I have also indicated that it is in accordance with the course of things that the Scotti, who from the middle of the fourth century appear as allies of the Picts, come, the majority of them, from those parts of Ireland named. These Scotti and Atecotti are, therefore, the majority of them, but the primitive non-Aryan inhabitants of Ireland, to wit, Picts subjugated by the Irish Celts, under the leadership, doubtless, of the Celtic nobility, but themselves not as yet assimilated to the Irish Celts. The distinct statements of Hieronymus can from this be very well explained.

Two hundred years later the interpolator of Solin relates about a king of the Hebrides—"Nulla illi femina datur propria, sed per uicissitudines, in quamcumaque commotus sit, usuarium sumit, unde ei nec uotum NEC SPES CONCEDITUR LIBERORUM*" and of the in-

* "Next come the Isles, called Hebrides, five in number, whose inhabitants know not what corn means, but live only by fish and milk. They are all under the government of one king. . . . . The king hath nothing of his own, but taketh of every man's. He is bound to equitie by certain laws, and, lest he may start from right by covetousness, he learneth justice by poverty

habitants of Mainland, the chief of the Shetland group, he says—"Utuntur feminis vulgo, certum matrimonium nulli" (Mommsen, Solin, p. 234, 26, to 235, 26). That we have to regard the primitive inhabitants of the Hebrides and of the Shetland Isles as members of the same race to which the primitive pre-Aryan inhabitants of Britain and Ireland belonged is a latent inference. Mommsen perceived (Solin, p. xlvii., lxiv.) that this interpolation was made by an Irishman at Lake Constance, likely by Columban, who sojourned there from the years 609-610 to 612-613, or else by an associate of his. In the "Proceedings of the Prussian Royal Academy of Sciences for 1891," p. 282, &c., I have sought to show that in these additions to Solin we have the gist of the reports which the Irish anchorites collected from their own observation on their voyagings in the Atlantic Ocean in the sixth century.

All these reports, from that of Cæsar in 55 B.C. down to the Interpolator of Solin (circa. 610 A.D.), reflect but the impressions of people who knew no other than the Aryan social order, based upon marriage and succession in the male line—impressions received on their coming into passing contact with the pre-Aryan population of the British Isles, with their social order based upon quite another principle. These observers could not leave their own skins, if I may so say; they judged what they saw in accordance with their own views—observed what on the surface deviated from these. Hence it is not uninteresting that, with reference to the inhabitants of the Hebrides, it particularly struck the Irish vouchers of the Interpolator of Solin that the

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as one who may have nothing proper or peculiar to himself, but is found at the charges of the realm. He is not suffered to have any woman to himself, but whomsoever he hath mind unto he borroweth her for a time, and so others by turns. Whereby it cometh to pass that he hath neither desire nor hope of issue . . . . (in Thule), they use their women in common, and no man hath any wife."—Julius Solinus Polyhistor, c. 34.

King had no children: it was thus the doctrine of succession in the female line (Mother-Right), in virtue of which the son of the King was excluded from the succession, except he were at the same time the son of the King's sister, presented itself to his mind. I will resist the temptation to portray, in accordance with these testimonies, a detailed picture of the social order among the primitive non-Aryan population of the British Isles. In place thereof I shall adduce a fact which becomes for the first time intelligible in the light of the preceding discussions. In Irish we possess a specially rich archaic saga-literature; the historic back-ground of the old heroic Saga (the Cuchullin Saga) is the first century after Christ, the time preceding the introduction of Christianity and the plundering expeditions to North Britain; the social order rests upon monogamic marriage and upon descent in the male line. In this society of Irish Heroic Saga and in legend, too, the female figures, almost without exception, bear an unspeakably common character, in contrast to the principle of the social order. All the women, matrons and maidens, queens and chieftainesses, have the vulgivaga deportment of the priestesses of Venus in our modern centres of culture. They throw themselves round the neck to-day of this one, to-morrow of that one that pleases them, as Dio's Caledonian lady commends. The brother sleeps with the sister, and begets a son by her, stepsons likewise with their stepmother, three brothers in common impregnate their sister, the son begets a son by his mother, the father by his daughter, so that the mother of the offspring is sister to the same. Hence all this, by means of many instances from old Saga, proves what Strabo mentions concerning the inhabitants of Ireland at the time of Christ, and would prefer not to believe. In the "Zeitschrift fiir Deutsches Altertum," vol. 33,

pp. 281-285, I have adduced material, stifling in its copiousness, from the oldest Irish literature, and the same could be heaped up still further. Without exaggeration, I believe I am able to maintain that the literatures of all the Aryan peoples of olden time taken "together" do not by a long way exhibit all the filth which Irish Saga by itself has to show. From the standpoint that the Irish, according to their language, are an Aryan people, and that with them the social order rests upon monogamy and descent in the male line, this is certainly very surprising but conceivable in the light of the preceding discussions. The stream of Aryan blood which with the Celts poured from the European Continent to the British Isles became, in proportion to its distance from the centre of origin, even weaker, in North Britain and in Ireland weaker than in South-East and Interior Britain. With reference to Ireland, it is not without import that the material brought together at the end is "essentially" handed down through the Heroic Saga of "Ulster and Connaught." Precisely for North and North-East Ireland we have evidence that the primitive pre-Celtic population settled here down to semi-historic times. The stream of Celtic Aryans who emigrated from Gaul to the south-east coast of Britain (Sussex, Kent, Essex) will naturally have rolled on in Britain towards the North and West. From the west coast of Wales the hills of South Ireland (Leinster) were visible—"Ab hinc" (St Davids in Pembrokeshire, South-West Wales) "sereno tempore montes Hiberniæ prospici possunt, mari Hibernico tantum uno contractiore transnavigabili die interjacente. Unde et Gulielmus, Guilelmi regis bastardi filius, et Nordmannorum in Anglia rex secundus, qui et rex Rufus est agnominatus, Kambriam suo in tempore animose penetrans et circumdans, cum a rupibus istis Hiberniam forte pros-

piceret, dixisse memoratur: Ad terram istam expugnandam, ex navibus regni mei huc convocatis, pontem adhuc faciam" (Giraldus Cambrensis: Itinerarium Kambriæ II., 1, ed. Dimock; Giraldi Cambr, Opera VI., p. 111). Just as the Anglo-Normans in the twelfth century began the conquest of South-East Ireland from this point, so the Aryan Celts in the fifth century before Christ would have crossed over from this point to Ireland, and by degrees have penetrated into North-West and North Ireland, their Aryan blood getting more and more thin. Of course, these Aryan Celts who crossed the Irish Sea had still the power to subdue the primitive non-Aryan inhabitants throughout unto the furthest corners of the North-West and North Ireland. They made the ancient Aryan social order, which they brought with them from their distant home, the basis of the social order in Ireland, to which the subjugated population must outwardly adapt themselves. But these Celts, according to number, were in North Ireland certainly in the minority, as were, e.g., the Franks in Gaul, the Goths in Spain, accordingly the customs of the vanquished primitive inhabitants were not changed at once, as the reports of the ancients and the reminiscences of the Irish Heroic Saga prove. The most powerful lever for bringing about a change in the customs founded on the former social order of the non-Aryan population in Ireland was Christianity, which, since the commencement of the fourth century, pushing forward from the South, gradually found entrance, and in the beginning of the fourth century was introduced likewise into the North. In the ninth and tenth centuries a powerful stream of Aryan blood came into the veins of the Irish, as the Norwegians and Danish Vikings gradually became Gaelicized, Christianized, and commingled with the Irish.

When in the seventh-eighth century the Picts of North Britain had been Christianized for 200 years and Gaelicized for a period of almost equal length, there existed on the side of morality no difference in principle between Pictland and Ireland. The concept of marriage and of matrimonial fidelity would, with the Picts, have been more lax and more elastic; from the side of the Church the "tolerari posse" would have been as widely extended as possible in face of Pictish national custom.

If one did not feel herein any chief difference, a marked difference between the social order of the Christian Picts and of the Christian Irish would have struck with all the more surprise the keenly observant, in literary respects, highly-cultured Irish of the seventh-eighth century, viz., the totally divergent Pictish Right of Succession—this "rocher de bronce" of Mother-Right. As something quite unintelligible for them, it must have aroused their astonishment and wonder. They sought to explain this riddle in the way one commonly solved similar problems in those times—they invented an explanatory history. The Irish are the authors, but I shall give the story here according to Bede as he reports (Historia, Eccl. I., 1) it from Irish sources. After he has related the occupation of Britain by Celtic Britons, on the pre-supposition that they found no primitive inhabitants before them, and were thus really the first possessors, he goes on—"The nation of the Picts, from Scythia, as is reported, putting to sea in a few long ships, were driven by the winds from the shores of Britain, and arrived on the northern coasts of Ireland, where, finding the nation of the Scots, they begged to be allowed to settle among them, but could not succeed in obtaining their request. Ireland is the greatest island next to Britain, and lies to the west of it; but, as it is shorter than Britain to the

north, so, on the other hand, it runs out far beyond it to the south, opposite to the northern parts of Spain, though a spacious sea lies between them. The Picts, as has been said, arriving in this island by sea, desired to have a place granted them in which they might settle. The Scots answered that the island could not contain them both; but 'we can give you good advice,' said they, 'what to do; we know there is another island, not far from ours, to the eastward, which we often see at a distance when the days are clear. If you will go thither, you will obtain settlements, or if they should oppose you, you shall have our assistance.' The Picts, accordingly, sailing over into Britain, began to inhabit the northern parts thereof, for the Britons were possessed of the southern. Now, the Picts had no wives, and asked them of the Scots who would not consent to grant them upon any other terms than that when any difficulty should arise, THEY SHOULD CHOOSE A KING FROM THE FEMALE ROYAL RACE RATHER THAN FROM THE MALE, WHICH CUSTOM, AS IS WELL KNOWN, HAS BEEN OBSERVED AMONG THE PICTS TO THIS DAY. In process of time, Britain, besides the Britons and the Picts, received a third nation, the Scots, who, migrating from Ireland under their leader, Reuda, either by fair means or by force of arms, secured to themselves those settlements among the Picts which they still possess. From the name of their commander they are to this day called Dalreudins, for, in their language, daal signifies a part." The whole, of course, in the sense in which Bede gives it, and believes it has no more value than e.g. *Fritz Reuter's "Urgeschicht von Mecklenborg." Such stories are of learned origin;

*A modern German poet who wrote in Low German (Platt-Deutsch).—G. H.

then they frequently become half and half folk-tales, whose worth consists in that they simply confirm the presence of certain striking social or ethnological phenomena which they seemingly explain. It is palpable that this story has been invented to explain the actually existent Pictish Mother-right which astounded the Irish. We know from other sources that in the 6-7 century the Irish held themselves to be the rightful lords of Ireland just as the Britons, their kindred in blood and language, held themselves to be of Britain. As we saw, the remembrance of unassimilated Picts having been settlers in Ireland, was at that time still fresh among them; in North Britain there still were Picts in the enjoyment of political independence. The Irish of the 6-7 century, read up in classic literature, could have the information that Scots in the 4th century fought as allies of the Picts in Britain. In short, all the elements were before them out of which the Irish in the 6th or 7th century wrought the story related by Bede as an explanation of the Pictish descent in the female line. With more or less of alteration in single points, which are immaterial to the kernel, the story is to be found in Irish literature in all the passages above cited from the works of Skene and of Todd. With regard to the question touched on above as to whether in the pre-Aryan inhabitants of the north-western isles of Europe we have to seek for kinsfolk of the Finnish-Esthonian, or of the Iberian, or of a third race, which, perhaps, had settlers of kin to them dwelling in pre-Aryan Gaul and Germany—in this reference I can quite well, after the foregoing discussions, point out but one thing. More important than the vague comparison of Pictish words, for the most part come down to us in Aryan-Celtic dress (Irish or Welsh), with quite modern Basque or Finnish words,

and such linguistic phenomena, for the solution of the said question a greater contribution will be made by inquiring whether for the Finnish-Esthonian or for the primitive Iberian race we have to pre-suppose the same social order which was certainly in vogue among the primitive pre-Aryan race of the British Isles, and among their descendants, still continued in principle far down into historic times. If this cannot be proved for the Finnish-Esthonian, or for the primitive Iberians, then the primitive pre-Aryan population of the British Isles belongs of a certainty to a race different from those named.

CHAPTER IV.

Let us return again to the starting point of our discussion. What do we learn from the conditions brought to light as having juridically existed among the primitive non-Aryan population of Great Britain? What do we learn for answering the question as to whether among the peoples of Aryan stock a social order preceded that based upon the foundation of father-right—an order in which mother-right was in vogue? Further, whether certain forms of right among individual peoples of Aryan stock are to be regarded as remnants of an older social order? We learn several things, I think.

When the Celts crossed over to the British Isles we know not. It is a view widely diffused that the Celtic extension towards North-West Europe falls in close connection with that great Celtic movement beginning in the sixth-fifth century before Christ. It is supposed that the Germans at that time still dwelling

east of the Elbe pressed upon the Celts settled north of the Main and east of the Rhine as far as beyond the Weser and opposite the Elbe, and had caused that strange commotion among the Celts which about 500 B.C. caused Celtic hoards to come to the Iberian peninsula, led others at the beginning of the fourth century B.C. before the gates of Rome, pushed forward troops of Celts in Alexander's time towards Macedonia, and led them in the following century towards Greece and Asia Minor (Galatia). This same impulse which led to the Celtic movement towards the South-West, South, and South-East is said, in the sixth-fifth century B.C., to have brought about the conquest of the British Isles through Celts from North Gaul. The circumstance that about the middle of the first century B.C. Cæsar, on the south-east coast of Britain, met in with Celts near of kin to the Gauls, but heard, however, that in Central Britain there was settled a primitive non-Celtic population; the further circumstance that 130 years later (about 80 A.D) an unassimilated non-Aryan population still occupied Caledonia, while in Ireland at the same time, or soon thereafter, the last non-Aryan primitive population was Celticized—all these circumstances well fit in with the supposition that the occupation of Britain, and then of Ireland, through Celts in the sixth-fifth century before our era took place in connection with that Celtic movement which brought the Celts into North Spain. Hordes such as those which fought the Romans on the Allia, or those which in the third century penetrated Asia Minor, could bring about the conquest and gradual Celticization of Great Britain and Ireland. But this one will have to concede, that the facts just alleged with reference to Britain and Ireland since the days of Cæsar scarcely permit that one should put the landing of the Celts on the British Isles later than the fifth

century before our era; already in the fourth century Pytheas of Massilia met Celts on the coast of Albion, which he for the first time calls "Brettanike." If one keeps the social circumstances of the primitive non-Aryan population of Britain, as described, before one's eye alongside of the verdict of the Celts in historic times upon them, then one must conclude THAT THE CELTS, AT THE LATEST, IN THE SIXTH-FIFTH CENTURY B.C. POSSESSED, IN POINT OF LEGAL RIGHT, NO INSTITUTION WHICH OFFERED ANY CONNECTING LINK WITH THE FUNDAMENTALLY DIFFERENT SOCIAL ORDER OF THE PRIMITIVE NON-ARYAN POPULATION OF BRITAIN AND OF IRELAND.

More, however, for judgment of the above repeated queries, one can learn if one will only keep in mind certain pre-suppositions founded upon fact. Such are the following:—(1) Among all peoples who by means of their language can be accounted of the Aryan stock, be it Indians or Celts, Iranians or Italians, father-right (procreation) forms the clear basis of the existent social order. Also it cannot be doubted that this must already have been the case among the proto-Aryans (v. O. Schrader's Sprachvergleichung und Urgeschichte 2. Aufl. S. 553-586; B. Delbrück, Die Indo germanischen Verwandtschafts namen, ein Beitrag zur vergleichenden Alterthumskunde in den Abhandlungen der phil : historischen classe der Königl. Sächs. Gesellschaft der Wissenschaften, 1890, Band XI., 381-606). (2) How far back into antiquity have we to place this primitive community? For this we get a sort of small scale-of-proportion in the fact that, according to recent investigations, the Indian Aryans already in 3500 B.C. were settled as conquerors in the Punjab, and lived in the faith that a wife was a friend, that to have a daughter was a sorrow, a son, however, a joy in the

highest heaven (v. Bal Gangadhar Tilak, The Orion or Researches in the Antiquity of the Vedas, Bombay, 1893; Jacobi, Ueber das Festschrift an Rud. von Roth, Tübingen, 1893, 68-73). 5000 B.C. is the furthest limit to which one can put back the Aryan primeval community, in which father-right was already the basis of the social order. (3) Like as the Aryans, on their having wandered into North-West India, did not find before them a land without inhabitants, but one rather with an already double layer of earlier settlers, just as little have the members of the Aryan stock who in the beginning of the historical period have their abode in European lands which to-day we call Greece, Italy, Germany, France—thus Greeks, Italians, Germans, Celts—just as little have these found a land formerly free of men in the countries inhabited by them at the commencement of the historic period. The Celts of Gaul, the Teutons of Germany, when they emerge in the light of historic tradition, are certainly not in blood any longer of one stock. The more recent Science of Aryan Languages and Antiquity, starting from the observation that the widely diverging paths taken by Low Latin in its development to the Romance Languages of the present day are based to an important degree upon the variety of peoples who adopted the Roman sounds—starting from this observation one seeks in the greater or lesser mixture of non-Aryan elements in prehistoric times to explain the greater or lesser degree of removal of a lingual stock from the Aryan proto-speech. The knowledge that among Germans and Celts already at the beginning of their historical period one can no longer speak about a unity of Aryan descent in accordance with blood, this knowledge must be made use of in all provinces of Aryan archæology.

Once granted that among this or that Aryan people—let us say Germans, Greeks, or Italians—there are to be found stray cases of juridical right which at bottom are only intelligible in the light of descent in the female line, should not in such cases attention to the three points adduced, combined with consideration of the facts which we have learned to know within the British area, prevent us from blindly supposing that we had here before us rudimentary organs of a social organisation which in principle among the Aryans must have already more than 5000 years before have been overcome, if it had at all formerly existed among them? Should not then the supposition lie more near at hand —always presupposed that without descent in the female line one cannot get on—to suppose that here we have traces of a non-Aryan primitive population, assimilated in somewhat strong proportions—a population in which, as among the primitive peoples of Britain and Ireland, descent in the female line held the field?

One point I would still emphasize. As a matter of fact, here and there actually existent cases of mother-right have been pointed out; further, a social order with descent in the male line, along with traces of mother-right, has been pointed out; but a proof that the social order based upon mother-right has anywhere, "without extraneous influence," developed itself to patriarchy—such a proof one has not earnestly attempted, still less anywhere given. One simply takes mother-right (matriarchy) as self-evidently the antecedent step to a social order based upon patriarchy. With the same, and perhaps with greater right, one may regard matriarchy and patriarchy as the opposite poles of development starting from a like basis. With like right one can regard a perfected matriarchy as an order of society which of itself does not develop itself into

patriarchy. Let us suppose that the politics of Imperial Rome had not led to a conquest of Britain; that Britain, lying over against Gaul, had been left untrodden by Roman legions, as was actually the case with Ireland, lying over against the Romans of Britain—what would have happened then? Britain and Ireland, probably like the Germanic North (Denmark, Scandinavia), would have emerged from the seventh-eighth century onwards for the first time more and more into the light of history; on its southern coast, on the east coast far northwards as well as far inland, Germanic tribes—Angles, Jutes, Saxons—would have settled, just as in Cæsar's time Celts possessed those parts. Behind these Germanic peoples, along the west coast, there would have been settled a people speaking a Celtic idiom (Cymric), and in Ireland, as well as in the Caledonian Highlands, a closely-related Celtic idiom would have been spoken by the inhabitants. To judge according to language, one would accordingly have found before one in the British Isles Germanic and Celtic Aryans, just as in the first century B.C. Celtic and Germanic Aryans settled in France and Germany. Inasmuch as without the Roman superiority in Britain Christianity would have taken firm root on British and Irish soil 200-300 years later, a powerful helping factor in the more speedy assimilation of the social order of the subjugated non-Aryan population to the quite differently organized society of the conquering Aryan Celts would have fallen away. In the social polity, in the juridical conditions among the supposed Celtic-Aryan population in West and North Britain, as well as in Ireland, it were not only merely possible, but very probable, that many more evident remnants of a former matriarchal system would have been found than one—falsely, as I believe—credits the Germans with. One would, perhaps,

have still found in North Britain among the Celtic-speaking (thus Aryan) population the rule of succession in the female line. The totally false conclusions which one would draw nowadays, in spite of points one and two above emphasized, are evident; likewise, too, the application to the questions proposed above.

The solutions of these questions in the sense hinted at could be further made more exhaustive by a thorough-going investigation as to whether and to what extent in the fixed legal right of the island Celts forms of law are to be found which with more or less certainty must come from the matriarchal system of the subjugated and assimilated primitive population. This would yield instructive parallels to Germanic forms explained by some from a pretended pre-Deluvial Aryan Matriarchate. For the legal system of the island Celts, Cymri, and Irish, we have extensive codifications written in the native language. The "Cyvreithiau Hywel Dda" contain as basis the Cymric law valid in different parts of Wales in the middle of the tenth century; the edition of the same—Ancient Laws and Institutes of Wales, London, 1841—is tolerably good, the accompanying English translation tolerably trustworthy; and F. Walter, in his work "Das Alte Wales, Bonn 1859," has done good preparatory work. With regard to Ireland, the case is quite altered. Several collections and tractates on single topics are preserved and edited. In the first rank, what goes by the name of the "Senchas Mór" falls to be considered. The native tradition ascribes this codification of Irish law to a commission held under Patrick's presidency. In reality, the redaction that has come down to us dates from the end of the tenth century (Zeitschrift fur Deutsches Alterthum B. 35.85). The written tradition of this and of other documents written in Irish is, however, much later and more corrupt than the Cymric

collection; the edition—Ancient Laws of Ireland, Vol. I., Dublin, 1865; II., Dublin, 1869; III., Dublin, 1873; IV., Dublin, 1879—is, as regards the text, more than imperfect, and the English rendering in all cases of difficulty is absolutely worthless. Monsieur D' Arbois' Resumé d' un cours de droit Irlandais: Paris, 1888-1892 (4 broschures) does not help us much further. Through a bold Hussar-ride this province can *not* be conquered; heavy artillery, rather, is necessary, and this the believers in pre-Deluvial and post-Deluvial Aryan Matriarchy do not seem to have at their disposal.

TRANSLATOR'S NOTE.

Principal Rhys gives the following as "the inscriptions which appear to be for certain more or less Pictish in point of language":—

1. ehtarrmnonn—(at) Scoonie.

3. Drosten-ipe Uoret et Forcus — St Vigeans.

5. Maqqo Talluorrn-ehht Vrobbaccennevv —Aboyne.

7. (1) Iddaiqnnn Vorrenn ipua Iosir—Newton. (2) Edde ecnum Vaur, &c.—Newton.

8. (1) Eddarnonn—tumo—Brodie.

9. Allhhallorr edd Maqq Nuuvva rreirng —Golspie.

11. —alluorrann nurract pevv Cerroccs—Burrian.

12. x Ttocuhetts: ahehhttmnnn: hccvvevv; Nehhtonn—Lunasting.

14. (2) Ehtecon Mor—Coningsburgh.

15. besmeqqnanammovvef—Ninian's Isle.

16. (1) Crroscc: Nahhtvvddadds: dattrr: ann—Bressay. (2) Berrisef: Meqqddrroann —Bressay.

The learned writer then sums up—"Here we have a certain number of inscriptions which appear to be more or less Pictish, so let the advocates of the Celtic theories come forward and explain these inscriptions as Celtic. Let those who cherish the Welsh or Brythonic theory—for they seem to be just now foremost—take the carefully written and punctuated Ogam from Lunasting:—x Ttocuhetts: ahehhttmnnn: hccvvevv: Nehhtonn, and let them explain it as Welsh, and I shall have to confess that I have never rightly understood a single word of my mother tongue. If they cannot explain it so, let them explain it as any kind of Aryan. Till then I shall treat it as unintelligible to me as a Celt, and as being, so far as I can judge, not Aryan."—(Rhys in Proceedings of the Society of Antiquaries of Scotland, May 9th, 1892).

NEIL MORISON,

THE PABBAY POET.

NEIL MORISON was born at Is-na-Sith, near Scanista, Harris, in 1816. For forty-one years he was a shepherd without going out of his native neighbourhood save once or twice by steamer to Portree, and possibly once to Greenock for a few days. The periods of his life map themselves out as follows:—(1) At Cleit-na-ducha, with Mr Macrae, son of Maighstir Fionnladh, a former minister of North Uist; (2) at Scarista with Mr Macdonald; (3) in the Isle of Pabbay, with Stewart of Ensay. It is the new house of Ensay that he celebrates in "Oran na Lùchairte," and it is of a member of the same family that he sings in "Marbhrann do Mr Uilleam Stiubhart," who died on board ship on the homeward voyage from Africa, whither he had essayed to bring tidings of glad things—of the things which have proved themselves to be best. In was in Pabbay that he lived most of his life, so that Neil Morison may fittingly be called the Pabbay Bard. But Pabbay, i.e., the Pope's Isle, so named from the produce of its fertile soil, having in pre-Norwegian times been at the disposal of the missionaries of the day, was for the poet unspeakingly lonely. He complains of its being more of a prison than the Indies. He scans the tillage operations in

St Kilda—tha Hiort cha dlùth dhomh sgu'n cunnt nì'n t-àiteach—and is hemmed in by the bounding main. It is a lonely isle, and little wonder in "Oran a Chianalais"—a song of solitude, in which he alludes to his inability to write—that he casts longing eyes on Blival, under whose shadow he was reared. But he had the society of his wife and young children—of Fergus, to whom later the satire "Oran Eithir Fhearaguis" was dedicated; and of Donald Maclean. All of these had the opportunity of learning Neil's songs of the period. To the intelligent Donald Maclean the Bible, Connell's Astronomy in Gaelic, and Neil Morison's songs were a sufficient library, and it is to this companion of the poet and the poet's daughter at Cleitna-ducha that the honour falls of having most correctly preserved in memory the songs of the Pabbay days. It is from these two and from Miss Catherine Macleod of Borve that I have written down the poet's compositions, which are exceedingly relished by Harrismen, many of whom can give snatches of them.

The poet was a man of blithe and merry nature—"duine air leth sunndach toilichte air nach fhacas gruaim riamh"—and he delighted in singing his songs to his children. The continual loneliness, however, was apt, especially in winter, to nurture a feeling of the eerie, and to foster a dread of the spirits of the night, who are so dangerous to human kind. In "Oran an Eagail" he recalls an experience familiar to us all. The air of the last song is one invented by Mairi nighean Alasdair Ruaidh, and the lines "chuireadh roimh ban-Leodach," &c., refer to the Pabbay banishment of the Queen of Modern Gaelic poetry. I never knew formerly of her having been sent there, but her caustic wit was a thorn in the sides of so many, and so frequently to her own disadvantage,

that she may at one time or another have been sent to Pabbay, as well as on another occasion elsewhere.

He latterly, in the service of Mr Mackenzie of Luskintyre, lived at Cleit-na-ducha, a place in Harris, which would in pure Gaelic be Craigdhubh, i.e., black crag. Cleit (in Danish "klint") is from the Norse "klettR," a rock cliff; in the plural, a range of crags; kletta-skora—a scaur. Final R was silent in Norse by the time this word was taken over by the Gaels. Cleit carries with it nowadays the notion of rocks by the seaside. Here he lived for fourteen years: here he died in the spring of 1882 in his sixty-sixth year, survived by a son and two daughters and grandchildren. His wife's name was Raonuid Nic-ill-Sheathain, from Skye, by whom he had in all seven children. He was carried to his fathers in Scarista, where Lord Macaulay's ancestor, a former minister of Harris, lies buried.

The poet was tall, dark-eyed, glas san aghaidh, and one of Nature's gentlemen. When he was eighteen he composed his first song, very likely one to Kirsty Bruce, his first sweetheart, on whom he composed a number, of which the love song with which I begin is the best. "Oran an Eich Odhar" is one of his early songs. "Oran Càinidh an Rodain" is possibly the last, with the exception of a hymn he composed before dying, and which has in all likelihood gone with him to Heaven.

He composed many songs which are now irrecoverably lost. He was somewhat shy in his latter days of dictating his own poems to such even as might have wished to preserve them. It was a result of modesty, perhaps of native shyness, with the sense, too, that his poems dealt with secular themes, which, though popular with the young, were still Orain Dhiomhain. With a former gifted

minister of Harris, the late Rev. Charles Maclean, he was on very intimate terms. They were cronies for a long time, and the minister, according to credible report, made a transcription of his earlier songs, which seems to have gone lost. This clergyman's widow, writing from Ullapool, reports a search among her husband's papers to have been in vain. The late Donald Munro Morison—Iain Gobha's son—who was to the poet a good friend, wrote down the love song which opens this collection, and as it is in the handwriting of his Leacli teaching days, that must have been over thirty years ago. As his version contains two stanzas which are not in mine, I have given it in preference. A version of this song has been popular on the mainland—Mr Sinclair's "Oranaiche" gives it. That, along with three stanzas of "Moladh na Lùchairte," is all that has come to me in writing. The rest, but for this present effort, would have also perished.

The poet lived an exemplary life, and did what he could to make others happy. Years before he was invited by Iain Gobha to recite his poems to him at Leacli. The ageing saint was ever interested in the efforts of the generations younger than himself, and he made no exception in the case of Neil. They were not blood relatives, and were of a different sept of Morisons. Iain Gobha, who was a most consummate poetic critic, heard him repeat all the "Orain Dhiomhain," and told him he had once a day composed many such himself, but had given them up. He dissuaded his junior in years from indulging too freely in satire, adding that, though a beneficial weapon, it was to be discreetly used. He counselled him to adopt worthy themes, and concluded the interview with

the remark—"Bithidh thusa na do dhuine math fhathast"—"You will be a good man yet."

After Iain Gobha's death it fell to the lot of his poetic survivor, who was twenty-six years his junior, to compose an elegy, which exhibits want of maturity in this branch of his art, and is neither firmly knit together, nor without palpable demerits. This first elegy cannot have given general satisfaction, and one detects a reference to this fact in the opening lines of the second elegy—"Chù Iain Ghobha"—composed in the poet's thirty-sixth year or so—

"Bho'n is 'fear-fòghluim' mi air a cheàird sa
Luch-brithimh Gàilig 'na tugaibh beum
Air cainnt mhi-iùlmhor neo-dhìreach, lubte
Nach gabh dhomh dlùthadh na cur na chéil.'"

It was to remedy these defects, of which the poet himself was conscious, that, after some interval, he composed a second elegy, which at once gave pleasure to all who loved Iain Gobha, an elegy which is a worthy tribute to one to whom tribute was due. Though there are some weak touches, it is one of the most exalted efforts of the modern Gaelic Muse—one that would alone secure him a place of honour among the select bards of the Gael. In its workmanship it is vastly superior to the first, so that one cannot well institute any comparison between them. It shows how the memory of the saint was cherished by him, and how much he imbibed, or was beginning to imbibe, of what was best in his teaching. The gloaming of an autumn evening was falling upon land and sea as Iain Gobha's son and I were, in harvest, 1892, wending our way by Borve, when Catherine Macleod, with a lapful of sandeels, glistening in the twilight, was returning from the sea-beach, and sung it to the

air of "Coire Cheathaich," the melancholy cadences of which were ever and anon deepened, as in natural counter-point, the wail of mournful joy being carried on the evening breeze to the sound of the sea billows—by the low-throated waves of the Atlantic as they broke and boomed upon the rocks. Ceit Nic Leoid's voice rang clear. Her version was as the poet left it forty years before, as was confirmed by its correspondence with that of Mrs Macleod of Tarbert (Harris), an intelligent lady, who afterwards gave an additional stanza. Eoghan Morison had never heard this elegy on his father sung before. A few stars began to glimmer over Harris. I was deeply moved, and God was above us all.

Oxford, May, 1896.

ORAN GAOIL.

LUINNEAG.

Ho ro gu'm bi mi
Ga d' chaoidh ri m' bheò,
Ma thréig thu mise
Cha lughaid orm thu;
Nan tigeadh tu'n rathad
Bù tu m' aighear s mo rùn
S nam faighinn do litir
Gu'm *briosgainn a null.

I.

Air do m'inntinn bhi strith riut
S a sìr dol mu'n cuairt
Air an ribhinn oig chùl-duinn
G ambrac dlùth air a snuadh;
Ghabh mi tlachd na do bhainnteachd
Ann an cainnt nach gabh luaidh
S mi bha togarrach falbh leat
Air feadh gharbh--chriochan tuath.
Ho ro, &c.

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* Tiotainn.

II.

Tha mo chridhe co luaineach
Ri duilleach na craoibh
Nuair bhios e air ghluasad
Le fuachd us le gaoith;
Bho nach d'labhair mi 'facal riut
A bha fodh mo shuim—
Dh' fhàs seo na ghath-gearraidh
Fodh m' asnaichean taoibh.
Ho ro, &c.

III.

Do cheum air an driùchd
Maduinn ciùin ris a ghréin
Sìoda ri dearrsadh
Bho àirde do chléibh
A dh'ionnsuidh do shàilean
Gu 'm b àilleachd leam féin
Mi bhi teannadh na d' chòir,
Clàistinn còmhraidh do bhéil,
Ho ro, &c.

IV.

Gu'n téid mi san ùir air
Mo dhùnadh sna clàir,
Aillcachd do ghnùis bidh
Na m' shùilean gu bràch,
Dh'fhàg thu neo-shunntach
Mi 'dìreadh nan àrd
Muigh aig fuarain nam beann
Anns gach àm s gun mi slàn.
Ho ro, &c.

V.

Ged tha mi na m' chiobair
A dìreadh nam beann
A cruinneachadh chaorach
Feadh raontan us ghleann,
S ann a théid mise mach far
An cluinn mi do chainnt,
Gu'm bu leasachadh slàint leam
Do làmh chur na m' laimh.
Ho ro, &c.

VI.

Gur a binn' thu ri d' chlàistinn
Na ealtainn nan speur
No'm pianno ri ceòl
S cluiche seolta ri teud
No a chuthag air lòn
Latha ceòthach air ghleus
No smeorach nam badan
Air meangan fodh gheug.

Ho ro, &c.

VII.

Do Shléibhte nam bradan
Far an deachaidh tu thàmh,
Nach mise bha mar riut
Gun leabaidh ach càrn;
Cha b'fhaireachadh gòrach
Leam t' eòlas s do ghnàths,
Bu bhinne le m' chluais thu
Na fuaim a chiùil àird.

Ho ro, &c.

VIII.

Diluain air an rathad
S mi falbh leis an spréidh
Chuala mi naigheachd,
Thug mo chridhe-s as leum,
Gu'n d'thainig nat litir
S gu'n do chlisg mi gu léir
Mo smaointeannan marbha
Ghabh iad tearbadh o chéil.

Ho ro, &c.

IX.

Am meadhon na mara
Ged bhithinn na m' shuain
Do ghradh bhitheadh laiste
Ga m' bheothachadh suas;
Cha téid mi ar àicheadh
Gu bràch dha'n an t-sluagh
Nach tu'n aon té a b'fhearr leam
A dh' fhàs oirre gruag.

Ho ro, &c.

X.

Tha fear eil' ann sa bhaile
Tha ga d'iarraidh gu teann,
A dhanadh do ghabhail
Ged bhitheadh tu cam,
Gun chaoirich gun othaisg
Gun ghobhair gun mheann,
S nan dianadh e t' fhaicinn
Bu tu taghadh na bhiodh ann.
Ho ro, &c.

XI.

Tha mo shuilean air sileadh
Mar fhrasan o'n àird
Mo rasgan air losgadh
Aig teothad do ghràidh
Fodh eagal fodh immdidh
Fodh imcheist gach là
Gu'n toir mac a Ghoill uam thu
S nach buanaich mi d' làmh.
Ho ro, &c.

XII.

Ri feamainn a chladaich
Cha bhi sinn a strith
Le corran ga 'buain s ga
Cur suas air ar dr(u)im
S ann théid thusa 'Shléibhte
Far an éibhinn beat bhì
S théid mise na d' dhéigh
Dh'aindeoin Cléir no cruaidh-bhinn.
Ho ro, &c.

ORAN A CHIANALAIS.

FONN—

Och chòn mar thà mi us mi 'n am aonar
Is cianail dh'fhàg iad mi 'n seo 'n am onar
Och mo dhìobhail nach mi bh' air tir ann
Am mullach Bhlìth-bhal far am b' òg robh mi.

I.

Gur mi tha cianail 'san eilean fhiadhaich
Gur fhada 'n iar e cha'n fhiach an t-àit' a
'S ole am prìosan e seach na h-Innseann
Do dh' fhear a dhìtead airson na meàirle.

II.

Nur ni mi lùbadh a muigh mu'n chùl aig
Tha h-Iort cho dlùth dhomh s gu'n cunnt mi'n t-àiteach
A th' aig an t-sluagh ann, gur culaidh thruais mi
Bhi glaiste suas ann le cuanntan gàirich.

III.

Mo bhean cho neònach s mo chlann cho gòrach
S nach dian ead còmhradh domh na ceòl-gàire
Ta mi gun sòlas 'n am àite cómhnuidh
Ach Domhnull gòrach le seacaid bhàn air.

IV.

'N uair thig an geamhradh bithidh mi fo champar
Gur dlù do'n Teampull mi 'n àm na dàis-neachd
Mi na m' dhroch shaighdear air feadh na h-oidhche
Gu'n duine dh'fhoighniceas ciamar tha mi.

V.

Mar tha Fearagus cha dian e seanachas
Is duine balbh e 'tha marbh 'n a nadur
Tha crith 'n a ghluineau le fuachd na Dùd-lachd

S mar dh'fhag an lùths ead gun 'dhiùlt ead tamh dha.

VI.

Nan dianainn sgriòbhadh gur fhad o dh'innsinn
Do nabuidh dìleas na thill mo nadur,
Mar chothrom luaidhe ri m' chridhe fuaighte
Ga m' dhianamh gruaimeach a Luain 's a Shàbaid.

VII.

Ri tìde ghailbheach bithidh toirm na fairge
Ri creagan garbha a' stairirich laidir
Mar thorunn geamhraidh bhiodh eadar bheanntan
S mar stalla teann oir an ceann 'g a spairnich

VIII.

Bithidh Druim-na-béisde 'n uair nì i éirigh
Gu'n cluinn thu 'beucal le séideadh graineil
'N a steallaíbh glé-gheal 'dol dha na speuraibh
Toir' dhiom na gréine s Beinu Shléibhe Bhearnarai.

IX.

Ge geal le neònain na raointean còmhnard
Gu'm b' fhearr 'bhi 'm mòinteach nam mòr bheann àrda
Nan gilean lùghmhor, nan geugan cùbhraidh
A bheireadh ùrachadh dha mo shlàinte'.

X.

Coire Bhlìth-bhal' is tric air m' inntinn
Le fhuarain fhìor-ghlain bu chùbhraidh failcadh
Biolair uaine a' fàs m' a bruaichibh
Gur mor an suaimhneas do shluagh an àite.

XI.

Gach lus is boidhch air an tulaich chomhnard
A mach o'n t-sròin 'dhianamh lòn us àrach
Do dhaoine breòite 'am bailtibh mòra
'S e chur ri'n sroin 'bheireadh beò o'n bhàs iad.

XII.

Mu bhruach do chaochain gur pailt na caoirich
N' an craicionn maoth gheal 's an fhraoch gu sàmhach
S na h-uain 's a Chéitein air luim a rhéidhlein
A ruith 's a leumraich gun éis o'm màthair.

XIII.

Cha teirigeadh Gàilig ga cur 's an dàn seo
A dh' innseadh chàsan do nàbuidh eòlach
Ach bho nach theàirrde mi 'bheag an trath-s'
Gu fan mi sàmhach 's cha chan mi'n còrr dheth.

ORAN AN EAGAIL.

LUINNEAG.

H-ìthill uthill agus o-hò
H-ìthill o-ho hóireannan;
H-ìthill uthill agus o-hò
H-ìthill o-ho hóireannan,
H-ìthill uthill agus o-hò
H-ìthill o-ho hóireannan;
H-ìthill u h-ullill ò
Gheóbhradh bho ho h-ith-il-an.

I.

Gur h-e mis' 'tha fodh mhulad
Tha leann-dubh air mo shàrachadh
Ann an Eilean Dubh Phabbai
'S beag a th'agam-s' a dh' àbhachd dheth;
'N uair a bhios mi gun mhòine
A' tional òtraich nam bàghannan
Gur h-i feamainn na ceilpe
'Bhitheas a' goil a bhuntàta dhomh.

II.

Geamhradh fad' air bheag cuideachd
'S e thug buileach droch shnuadh orm,
M àite còmhnuidh s mo thuineach
Dlùth air tulach nan uaghannan;

'N uair a chiaras am feasgar
Bidh an t-eagal ga m' chuairteachadh,
Cha'n fhalbh mis' gun mo bhata
'S car na m' òmhaich mu'm buailear mi.

III.

Mü ni 'n cuilean dubh dranndan
Their a' chlann rium an cuala tu
Their a bheau le guih fann rium
Las an lamp 'o 's e fuath a th'ann;
Bheir mis' an sin grad leum
Ás a' chathair gu bruailleanach,
M'fheòil air chrith air mo chnàmhan,
Leigeil "Pharaoh" 'g a fhuadach bhuainn

IV.

'S theid an dorus a chrannadh
Le barantas dùnaidh air,
Clach eòrna fir Lingaidh
Chur gu h-iosal ri lùdagan;
Sparrar iarunn us maidean
Ghabhadh seachnadh ri chulaobh-sau
'S gus an teid i 'u a bordaibh
Cha tig bòcain ar n-ionnsuidh-ne.

V.

Gu bheil Teampuill an t-sagairt
Air an starsnaich 's cùis uamhais e
Le chrois Phàpanaich fhéin
Chureadh geimh air na fuamhaireau
Air a' bhuuceag 'n a seasamh
O nach leig sibh gu luath dhuinn i!
'S nach i bh' aig Sconaid Nic Phàice
Gu dianamh fàisneachd nan gruagaichean.

VI.

'S ann timchioll ormsa tha'n gàrradh
Cha tig beairu air 's gu'n leumainn i
Cha tuit clach gu là bhràth dheth
'S daingean làidir an stéidheadh e,
'S gad bhiodh cabhlach na Bànrighinn
'S iad gu h-ard--cheannach bréid-ghealach
'S fheudar stad air a chùlaobh
Tillidh smùid Drùim-na-Beist iad.

VII.

Eilean lomarra fuaraidh
Eilean gruamach gun tioraileachd
Eilean leth-oireach truagh e
'N uair 'thig fuachd us droch shìantan ann
Chì thu 'n fhairge 'n a gleanntan
Tighinn mar bheanntannan iargalta
'S bidh mi 'suathadh mo chluasan
Ma' m buail e air fiar chugam.

VIII.

'S mì nach iarradh an scalladh
A bhi 'g amhrac nan ciosanaich
Stigh bho Hàisgeir nan ròn
A mach bho shròn Rhù Ghrìminnis
'G éisdeachd fuaim Garrai Gràmnda
'Nall 'o Bhàlai cha bhinn leam e
'S gob Rhù Rhòsagaidh 'm Pabbai
Far nach stadadh an drìlleachan.

IX.

Chuireadh roimhe Ban-Leodach
Air fògradh dha'n àite seo,
Rinn i luinneag us crònan
Chuir air dòigh ann am bàrdachd dhuinn;
Bhiodh i 'g gearann a cluasan
Iomadh uair s cha bu nàir dhi e
'G éisdeachd gàirich a chuain
Bha cho cruaidh ris na tàirneanaich.

X.

Tha e soilleir ri dhearbhadh
Gu'n do mharbhadh na ciadan ann
Le gaoth thioram a Mhàirt
Bheireadh an àird bho an t-siabunn ead;
Us cha'n iarrainn mar cheàird
'Bhi 'g an àireamh air lionmhoireachd
Gu'm bu chianail am fàgail
Tighinn am bàrr gun an tiodhlaiceadh.

XI.

Thoir an t-soraidh nam thairis
Gu talamh nam fruiteannan
Far an cinneadh a mhaigheach
S na daimh chabrach 'n am milteannan

Eilid chaol nan cas fada
Ann an cleannan na sìth-bhruthain
Far am faodadh an sealgair
Spòrs an anamoich bhi cinnteach dha.

XII.

'S am bradan seang far an fhior uisg
Bhios a' dìreach gu luath-chleasach
Ann an linneachaibh lùbach
Ghlinne chùbhraidh nam fuarannan
B' fhearas chuideachd do dh' inntinn
A bhi stri aig na bruachannan
Slat us streang aig a' fulang
Gus an tugadh e' n uachdar air.

ORAN A BHUNTATA.

RINNEADH S A BALIADHNA 'N DO LOBH 'S 'N DO GHROD IAD, 1846.

I.

S bochd a ghaoir anns gach dùthaich
Aig clann daoine ga d' iomdrain
O thainig plàigh ann san ùir
A rinn t' fhògradh.

II.

Dh' fhàg do' n t-sluaigh air dhroch blas thu
Mar an gual ann an dreach thu
S tu cho cruaidh ris na clachan.
Fodh d' chòmhdach.

III.

Thar gach seorsa bhiodh aca
Bu tu 'm pòr s an robh 'n taice
Do gach aon nach robh pailt
Ann an stòras.

IV.

O mhiosg na talmhainn a b' fheàrr
Thainig sgriob ort ro ghearr
Ach na mhair dhiot feadh bhàgh
Ann am mòintich.

V.

S ioma dì-mios us tàir
Bha thu 'giùlan 's gach ceàrn
Gad do thogair thu 'm fàgail
Cha b' neònach.

VI.

Bhi 'g ad chrochadh air stàilinn
Ann am prìosanan pràisich
S uisge goilliteach an àird
Chum am beòlean.

VII.

Gu'n deadhadh cuibhrige daraich
A's do cheann 'g a theann sparradh
Gus am fàgadh do neart
Ann sa chèò thu.

VIII.

S nur a bheirist' a bhàn thu
Gus do thaomadh s a chlàr
Gu'm bitheadh leth-dh-an làmh
Agad còmhla.

IX.

S leam cha'n loghnadh thu theicheadh
S a liuthad aon a bha breith ort
A thug toll air do sheiche
Le'n bòrdag.

X.

Us cuid eile ga d' riabadh
A cur "forka" na d' chliabhaich
O nach b' fhiù leo t' riachainn
Le' m meòirean.

XI.

S nam faiciste sgall ort
A dhianamh grian le teas samhraidh
Readh do thilgeil air cheann
Na chuil-mhòine.

XII.

No t' fhàsgadh gu teann
S do chur sios chum na gamhn'
Gus an adhairc a phlanndaiceadh
Bòidheach.

XIII.

Cha robh cléireach na tàilleara
Niall Mac Eoghain us Ian Bàna
Domh'll Og Fear Chnoc Ard
Nach b'e 'n doigh-san

XIV.

A bhi cruinneachadh bhiastan
A leir-sgrios thu ga 'm biadhadh
Spreidh a mhiosadh bho chian
A bhi neò-ghlan.

XV.

Fear nach b'fhiach leo gu 'm b'fhiù e
Re'ag a thilgeil 's a chùl-tigh
Gus an tigeadh mios dùdlachd
Na reòtachd.

XVI.

Ni e biadh dha na mucan
A chur saill agus sult ort'
Ach a nis cha'n eil guth
Air an dòigh sin.

XVII.

S bha mor-shluagh dha'm bu cheàird
Bhi ga d' itheadh s ga d' chàineadh
Thu'irt gur beatha bha fàiligeach
Breòit' thu.

XVIII.

Thilg ort gun bhi fallain
Leis nach b'fhiach thu mar arain
Tarruing cola air an stamaig
S tu neò-ghlan.

XIX.

Ach an diugh bu mhath ac' thu
Gad do bhitheadh thu bruich seachdain
S tu cho fuar ris an t-sneachd'
Air Strath-Leòsaid.

XX.

S math an còcair an t-acras
S e nach dianamh ort tarcuis
Ged a bheireadh tu'n aileag
Dha'n sgòrnan.

XXI.

Bha cuid eile ga d' mhalairt
Ann an éirig an arlais
Leis nach b' fhiach thu thùbh tartraich
Dh'am bòrdaibh.

XXII.

S tu mar thairneanaich caismeachd
Do na pàisdean bhiodh acrach
Ann an éirigh s a mhaduinn
Le sòlas.

XXIII.

A teannadh dlù riut gus t' fhiacainn
S iad ga d' thàsgadh ri 'n cliabhaich
Gus an sàsuich thu cìocras
Am beòil-san.

XXIV.

S bhiodh cuid eile do chaileacha
Bhiodh ga d' reic airson airgiod
Tional stuthan neo-thar(bh)ach leat
Gu còisir.

XXV.

Ach 's iomadh leisgeadar greannach
Leis nach b' fhiach thu mar arain
A ni ath-chuingeadh fhad airson
Tròcair.

XXVI.

Thu bhi ac' ann am falach
Ann sa chùl taigh fo'n talamh
S ri teannachd na gaillinn
Gu fòir orr.

XXVII.

Ruaraidh H-iortach s Ian Màrtainn
S Aonghus bochd Cheann-na-tràghad
S iad nach tréigeadh le gràin thu
Mar bheò-shlaint.

XXVIII.

Reiceadh (i)àd an cuid aodaich
Ann an geall airson t' fhaotuinn
S cha 'n fhaigh iad ri 'n saoghal
An leòir dheth.

XXIX.

S b' iad na làthaichean cearta
Nuair bha cinneachadh pailt ort
Us nach cluinnteadh "collection"
S an dùthaich.

XXX.

G a thional aig daoine
A h-uile Di-h-aoine
S 'g a tharruing s 'g a shlaodadh
G' an ionnsuidh.

XXXI.

Tha 'n gruaidhean air seacadh
S an aodainn air cairteadh
Le goinne s le acras
Ga d' ionndrainn.

XXXII.

Aig maorach a chladaich
Air am fagail cho laga
Us nach éirich iad ceart
Air an glùincan.

XXXIII.

Tha na raointean a chleachd
'N cuid ròd a bhi g at leat
Air tionndadh gu gaiseadh
Mi-ghnàthaicht.

XXXIV.

Air crionadh s air seacadh
Mar lusan ri gailleann
Gun fhios ciod e'n talamh
Is feàrr dhut.

XXXV.

Theid cuid leis na spealan
A sgath dhiot a bharra
Cho luath ris an talamh
'S e's àill leo.

XXXVI.

'S cuid eile 'ga d' spionadh
A nuas ás do fhrìamhan
S ga d' fhàgail-sa shios
Fodh na fàilean.

XXXVII.

Ann san Iuchar b'e 'n sòlas
Bhi ga d' fhaicinn fo d' chòmhdach
Fodh do dhithcannan boidheach.
Us driùchd orr.

XXXVIII.

Ann an ciaradh an fheasgair
Iad a liùgadh s a preasadh
S a ghrian a tighinn deasarr
Na cùrs orr.

XXXIX.

Nuair a bhiodh tu lan aluich
Bhiodh na h-ùbhlan na'n gadan
A tuiteam sna claisean
Gach tùbh dhiot.

XL.

Ma chreidear mo bhriathran
Bidh cuimhn' air a bhliadhna
S na dh'fhalbh thu le fiabhrus
Na h-ùireach.

ORAN AN *TI.*

I.

Cuidhtichidh mi'n diugh a cheàird
S e 'n diugh Di-màirt, a Dho'ill,
Cha'n e buileach cràdh mo chnàmh
Ach nàir airsou nan othaisg
A theich bh'uam moch-thrath la na Sàbaid
S mis' 'riarachadh mo chàileach
Leis 'n stuth a chreach mi mar a thà mi
A dianamh dàil ga h-òl-sa.

II.

Bha 'chearc-ruadh le goin us strùp oirr
Us driùchd a' tighinn m'a bord.
A tilgeadh a cinn os a cionn
S mo shùil-s' oirre ma doirt i

S bha Raonuid cus a b' fhearr gu stiùireadh
Ag éigheach cum a "hatch" dùinte
S cuimhnich ma chailleas i a sùgh
Nach diù i cur ‹u bord dhuinn.

III.

Cha mho a b'fheàirrde mur bu mhisd' i
An t-uisgearlach s dath ruadha
Gun air fiù agus blas milis
S ole a ghibht dha'n t-sluagh e
Gad do ghabh iad uice cìocras
Gun dad feum ínnt ach casg mianna
Tha i ri marbha' nan ciadan
Le droch bhiadh s gun bhuaidh oirr.

IV.

Ach s aithne dhomh ‹u leòir s an dùthaich
A ghiùlaineas n'am pòcaid
Uibhean nan ceare a falbh na sprùilleach
Gu bùthaintean mar stòras
Dh'iarras: tombais dhomh dhi ùnnsa
S tombais leis cairteal siùcair
Ach fiach nach mill thu air mo chliù
Nach seall uu 'n guin na shròichdean.

V.

Curraicdhean an cinn (i)ad srachdte'
Gu brcac geal le otraich
S gun fiu nam brogan air an casan,
Air sgagadh ta (i)ad le mointich;
Their iad rium gu'm b' fhearr i aca
Na'n gun is fhearr a thig á Glaschu,
S co math leo i bhuath us aca
Mar a cairt i'n sgornan.

VI.

Ga be rud a th 'ann an tùbh-sa
S bruideil bhi toirt groat air
An t-siathamh earann diag de'n phunnd
B'e'n spuilleadh e air storas
Nur a gheobh thu e gu teann
An deighidh a cheangal 'nad laimh
Mur tachair a luach a bhi ann
Gu'n teid am peann gu sgroban.

VII.

Siud am fear nach dìùlt a bhriag
S làmh gu rian ga stiùireadh
Thig na ceithir dhut gu sia
A riadh am beagan ùine.

. . . . . .

VIII.

Gad a thuirt mi 'n uiread ribh
Gu'n robh mi fhìn an toir oirr
Gad s i a b' aobhar dha mo sgìths
A siubhal frith us mointich,
Gun àite ann san cluinninn miaghal
Ga b' mhìltean uam nach fhiachainn
S mi ri fritheach 'n dùil gur h-iad
Bhiodh fodh sgiath nam bruachan.

IX.

Nur dh' fhàs mi fhéin s an cù cho fann
Gur gann a dhianainn eubha
Ga chur s ga chasg am feadh nam beann
S an tide a bh'ann cho creubhaidh
M' fhallus a leigheadh mar a bhùrn
'Toirt an radhare om' dhà shuil
M' ioscaidean a call an luthais
A lubadh air a chéile.

X.

S truagh nach robh thu fhéin sa do bhràthair
Far nach traigheadh 'n dìle
A liughad teaghlach bochd a dh' fhàg sibh
S a cheìrn seo dha'n rìgheachd
E-san ga losgadh gu ceo
S tusa sa bhurn theth 'tòcadh
Dh' fhàg sibh na mìltean dh' easbhuidh
treoir
S am pocaid gun da i innte.

MOLADH NA LUCHAIRTE.

no

ORAN TIGH EASAIDH.

(AIR FONN NA, "Flowers o' Edinburgh.")

I.

'S ann latha 'n Nollaig ùire
A chunnaic mi le m' shùilean
An aitreabh 'tha mi 'n dùil a
Gheobh cliu 's an tubh-tuath;
'Nuair 'chaidh mi 'steach do'n lùchairt,
'S a sheall mi air gach tùbh dhiom,
Cha mhór nach d' thug mo shùilean
Mo thùr nile bhuam;
Aig 'mhend 's a ghabh mi dh'ioghnadh
Mu'n chlachaircachd 's mu'n t-saor-sneachd:
Cia mar b' urrainn daoine
Gach aon diubh 'chur suas:
'Toirt uisg' 'o 'n charraig ailbhinn
Le pìoban umha 's airgeid,
Le glasan 'tha neo-chearbach,
A dhearbhas 'bhi buan.

II.

Ach fhir a chosg na ciadan
Ri talla nan clach' sgiamhach
Cha'n 'eil a leithid lionmhor
An iar air na caoil;
Follaiseach ri fairge,
Us gun e fad 'o 'n gharbhlach,
Gur pailt am bradan tarraghcal
'G a mharbhadh ri 'thaobh.
Ge b'fhear mi a bhi eolach
Bho Rudh'-na-circe 'n Leódhas
Gu'n ruiginn Rudh-'-na-h-òrdaig,
Cha b'eòl domh dhiubh aon;
Troimh ninneagan do sheòmair
Gu'm marbhaistinn an ròn ás
Gun charachadh bho'n bhòrd, no
Bho'n chòisir 'bhiodh daor.

III.

Ach fhir nach fhaca riamh e
Cha chreideadh tu mo bhriathran
'Sann 'shaoileas tu gur briag tha
Na m' sgial' air a chùis;
Ach bhidh e fhathast feumail
Do fhear a bhios 'n a éiginn
Nur dhorchaicheas na speuran
S a thréigeas e 'chùrs'
A steach os cionn Dhùn Aruinn
'G a fhaicinn ann san dearrsadh
Us eagal air roimh Shàghaidh
'S an Eàrr air a cùl
Romh dhorchadas na h-oidhche
'S na seòlaidean cho aimhleathann
'S an rathad buileach aimhreidh
Feadh staingean us lùib.

IV.

'Nuair lasar do chuid choinnlean
Ceann shios us shuas na stoidhle
Ni seòltairean na h-oidhche
Ris aoibhneas le sunnd,
'Se t'uinneag a rinn soillse
Ni's fheàrr na solus Hoidhsgeir,
Gur iomadh fear 'ni fhoighneachd
Có rinn an reul-iùil
Gu teasairginn nan àmrach
A bhios 'an cunnart bàthaidh
'G an toirt gu cala sàbhailt',
Le deàrrsadh do rum;
Us ead a' ruith fo'n chòrsa
A steach gu caolas Shròmaidh,
Gu Bun-an-t-sruth far 'n còir dhaibh
An ròp 'chur sa ghrunnd.

V.

'Nuair théid an tigh an òrdugh
'S an uidheam mar is còir dha
'Cha'n fhear gun mhodh gun còlas
Is còir 'thigh'nn dha dlùth;
Ach Fhearchair ruaidh na stròine,
Ma thig thu 'chaoidh fodh sheòl ann
Gu'm feum thu do dhà bhròig 'bhi
Fodh 'n chleòc' air do chùl:

Cha'n fhaigh thu cead 'bhi 'starachd
Ann sios us suas mar b' àbhaist,
Le brogan mór Chinntail ort
S fodh 'n sàilean spuir-chùil,
Le'n spìccan 's le'n cuid thàirlean,
Air chor 's ma nì ead làrach
Nach glanar gu lath' bhràth e
Le sàl no le bùrn.

VI.

. . . . . .

Us bho'n tha'n tigh cho luachmhor
A thogadh leis an Uachdaran
Cha'n fhaigh thu dhiot-sa suas ach
A' chluas 's an leth-shùil;
Mur faigh thu dol do'n trannsa
Air uairean an a dh' amhrac,
Gun fhios gu'm bi thu ann; 'g a
Do chrampadh an cùl.

VII.

'S b'e sid an t-eilean fiachmhor
Is paillt a chinneadh fiar ann

. . . . . .
. . . . . .

An doinionn gheur an Fhaoillich
'Cur saill air mairt 's air caoirich
Cha chluinn thu guth air caoil'
Air a h-aon diubh tighinn dlùth
'S ged 's foghluimt air a chèaird mi
Ris an can ead bàrdachd,
Gur fhearr dhomh fuircach sàmhach
Na càch a radh rium
Gu'm bheil e mò 's dana
Dhomh rann a sheinn do'n àros
Nach dean mi dad is feàrr na
Chuir ceàrr bun os cionn.

MARBHRANN DO MHR STIUBHAIRT NACH MAIRIONN.

A BHA DO THEAGHLACH EASAIDH.

I.

Tha e mar fhàgail aig sliochd Adhaimh
Gu'n toir am bàs fo chìs iad
S cha diau an àilleachd ni dü stà dhaibh
S cha'n eil càil a dh' ìmnleachd
Air faotuinn bhuaith oir bha e buaidheach
A dol mu'n cuairt s gach righeachd,
Tha'n cruaidh-lann geur fo bhun a sgéith
Rinn lot le éugail mhìlltich.

II.

S mur mios do chairdean dhomh dàna
Dh'innsinn pàirt dhe d' ghiùlan
Ga faon mo sgobadh ann sa chàs
Mu theist an armuinn chliùitich;
Cha'n fhemmainn fianuis nu do ghníomh
Oir co'n neach rìamh thug sùl ort
Na chuir ort eòlas leis nach bròn
Nach d' mhair thu beò car ùine.

III.

Fhiùrain fhìor-ghlain 's cruaidh ri innseadh
An nì chur crioch air t-uaisle,
Plàigh nan Innse a bhi strì riut
Fad o thìr do dhualchais,
Fiabhrus làidir s puinnsean bàis ann
Ghreas ri làr cho luath thu
S gun léigh bhi làmh riut dhianamh stà dhut
Gus do thàrsuinn bhuaithe.

IV.

Ach's lionmhor Gaedheil fo uchd éididh
Dh'éireadh na do thòireachd
Nam b'e gu'n saoileadh iad gur foill
A ghabh na Goill air bòrd ort;
Cha d' rug' an Sasunnach sin riamh
A dhianamh gniamh 's gach dòigh riut,
Air long nan crannag s i ruith dian
Gur i chuir crioch cho òg ort.

v.

Is e fiamh an àrmuinn s pian a bhàis air
A tha tighinn làmh ri m' inntinn,
Ar leam gu'm mi le mo shùilean
Nur dh'fhag do lùths s do chlì thu,
Mar chuir ead suas thu ann san fhuar-
bhrat
S tu gun ghluasad sìnte
Gun phlosg a' d' chré fo smachd do'n eug
S b'e sid am beud san righeachd.

vi.

Sùil mar sheobhag s pearsa dhealbhach
Aigneadh meanamach aotrum,
Pailt an gliocas s àrd am misneach'
S móran mios aig daoin' ort;
Gu seolaidh cuan co ni riut suas
Cha d'fhuair' s cha d' rinneadh fhaotuinn
S bu ghrinn do làmh air stiùireadh bàrc
An aghaidh bàirlinn Faoillinn.

vii.

Nam b' nì bhiodh òrduichte do bhòrdaibh
A bhi ri còmhradh bruidhne
Cha robh ball-acain bha na d' bhàrc
Nach toireadh* gàir' le mì-ghean
G iarraidh t' fhàgail air a clàr
Gu 'n tàireadh i gu tir leat
Am feagal do chur ann sa chuan
Fo bhinn an uamh-bheist millteach.

viii.

S bu tu an sealgair direadh garbhlaich
Is tric a dhearbh do lamhach
A bhi cinnteach s tu nach diobradh
Bhi toirt cis dhe'n làn-damh;
Sa bhadan luachradh ann sa chruadhlach
A tighinn mu'n cuairt gu sàmhach
Fo tharruing t'ùird gu'm biodh an
t-ùdlach
A dol gun lùths gu làr leat.

* -tobhradh, tabhradh.

A CHIAD ORAN DO MHORAIR DUNMORE.

FONN—

Air fàilirin illirin ùillirin ò
Air fàilirin illirin ùillirin ò
Air fàilirin illirin ùillirin ò
Gur u bòidheach do chomunn
Glan soilleir gun sgleò.

I.

Nur chunncas do longa
'G àireamh thonn 'tighinn o'n Dùn
Si marcach na fairge
Gun chearb air a cùrs
Tighinn direach gu Bhàllai
S i ceàrrsadh fo siùil
S a bratach ag umseadh
Co bh'innte fo rùm.

II.

Bha na cauain 'toirt caismeachd
S tu a teannadh ri tìr
S mac-talla nan gleanna
Os an cionn rin a strì
Na creigean a sgealbadh
Le stararaich nam pìob
S tein' adhar nam beanna
S' e mar laimtir an Rìgh.

III.

Se do shluagh a bha aoibhneach
Nàm cluimtinn do sgeul
Gu'n robh thu tighinn dhachaigh
S i agad fo d' sgéith
A' chòmhnuidh 'n ad dhùthaich
N robh bùirean an fhéidh
Us pladaraich a bhradain
Le caismeachd a leum.

IV.

Dha na ghleann an robh 'choill
Far an chinntear na h-eòin
Le'n ceileiribh binn
S ead 'n am mìltean gun bhròn

An doire nan geug
Muigh air réidhleach nan cnò
Ann an Ròdul chraobhach
S na raontaichean feòir.

v.

Na h-eilcanaich aotrum
Readhadh aontach 's an ruaig
Ri aghaidh na caonnaig
Le faobhar glan cruaidh
Na faicist air raon thu
S do thaobh g a thoir bhuat
Mur sguireadh am blàr
Gu'm biodh bàs ann no buaidh.

VI.

Tha Gaidheal Dhuntuilm
Air a chuirm s cha b' ao-còir
Cha b'ann o Rhù-Huinis
Bha 'dhùthchas no 'chòir
An coire nam fuar-bheann
Far an d' fhuaradh tu òg
Aig sàil Beinn-na-Leacainn
S an t-Arclaidh 'm bi'n ceo.

VII.

Thig éilcadh cruinn cuachach
Mun cuairt air do bhac
Us osannan balla-bhreac
Mu chalpa gun smal
S e t'éideadh s do shùgradh
Bhi 's na stùc-bheanna cas
'Dul ri ùdlaich an fheidh
S fhuil 'n ad léini air stad.

VIII.

Tha Domhnullach Scarastai
S cha dearmad mi 'ainm
Làmh dhearg air a ghualainn
Le suaicheantas teann
Fòghluimte firinneach
Direach gun mheang
Le 'ghlocas s le 'còlais
Toirt scòlaidh dha'n champ.

IX.

Cha robh mi 'n ur fianuis
N àm riaghlaidh na bh'ann
Chum gàir Dhruim-nam-biast mi
Gad 'dh'iarrainn 'bhi ann
Ach dh' innseadh dhomh sgiala
Gun fhiaradh gun chàm
S mu phosadh an Iarla
Gu'n criochnaich mi'n rann.

AN DARA ORAN MOLAIDH

do

MHORAIR DUNMORE UACHDARAN NA H-EARADH.

I.

Cha mhios siobh mi ro dhàna
Gad tharladh s nach urra mi
Cliù an Iarla Rioghail
Le firinn a chumadh dhuibh;
Gad 'bhithinn na mo bhard
S iomadh cànain domh furasda
Cha tugainn cliù 'n duin' uasail
No'n dùthchas bho'n d' rugadh e.

II.

Gun agam ach a Ghàidhlig
S pàirt dhi nach eil uil' agam
Ach s i bha ghnàth air feadh na ceàirn seo
Ann san àit an d' rugadh mi;
Cha chuir mi idir i fo thàir
S ann innt tha bhàrdachd urramach
S e sin a theireadh Donnachadh Ban
A seinn nan dàn a thubhairt e.

III.

'S tu uachdaran fir Langai
S nam beann is glan sealladh dhiubh
Far bi na féidh 'n am mìltean
A direadh s a langanaich ;

Na coireachan s na gleanntan
S pailt meann us laogh-ballach ann
Damh donn 'is lionmhoir miaran
Air mullach grianach Cheanna-Val.

IV.

S nur chìteadh tu ghreidh uallach
Air fuaran a bhiolaire
S tu coimhead as na neoile
Dé an dòigh am frigist orra,
Gill'-ealaich air do chùlaobh
Do mhìalchu-s' a' clisgeartaich
Do chéil agad 'g a giùlan
Mu'n ruig uisg' no flicheadh oirre.

V.

N àm tachairt dhut aig Sron-na-Sculrt
Bhiodh agad spuirt s bu toilicht thu
Féidh us bradan s ead cho pailt ann
Ga b'e ac a thogradh tu;
Daimh us éildean feadh a chéile
A ruith air sgéith nam bealaichean
Tarmachain us fraoch-chearc dhonn
O thom gu tom sa phlabarsaich.

VI.

S math thig dhut an t-éideadh
Nach fheum a bhi ga theannachadh
Ach dealg san darua taoibh dheth
'Sa fhraoch gu bhi baganta;
Thig cuilbhearr to do sgéith dhut
Thollas biana fad astar uat
Nuair bhitheas luchd na Beurla
Sìor eubhachd tha'n t'acras orr'.

VII.

Gu'n lùbadh tu do ghlun ris
An ùdlaiche bu cheanalta
S nur gann a lasadh t'fhùdair
Bhiodh smùid ris a teannachadh;
Air slios nam beannaibh stùcach
Bu shunndach ag astar thu
Damh donn s e air a thaobh ann
San fhraoch roimh do dhealanaich.

VIII.

An Gàidheal rìgheil air bheag sgìths
A dìreadh ris na coireachan
Na éideadh sealgair gu neo-chearbach
Feadh nan garbh bheann tosgarlach;
Cha b'fhear gun lùths a dheanamh tùirn riut
Rì dìreadh stùcan Uisabhail
Na Goill us iad a' ràinich
Roimh thairneinich a ghunn' agad.

IX.

S fainichear air an t-sràid
Measg chàich ann an Lunnainn ort
Gur mor tha dheth 'n fhuil riomhach
A dìreadh na d' chuisleannan
Gur ann san àird an iar bha
Do mhiann-sa bhi tuineachd ann
Air srath nam bradan tàrrageal
S tu sceanachas air Uamh-Uill-cadal.

X.

Nuair a readhadh tu mach a dh'rasgach
Readhadh strian a chum sa theadan leat
Cha b'fhasan e ga d' fhàgail
Mur 's gnàths dha na Sasunnaich
Nur bhiodh do dhubhan giar ann
Do dhriamlach 'g a theannachadh
Bu ghrinn do làmh a strìth ris
Go tìr ga' thoirt go tanalach.

XI.

Na éideadh geal a ruith gu bras
A Righ! cha b'fhad a leanadh e,
A tighinn bho'n bhùrn bha os a chionn
Bu shunndach thu rì carach ris,
Slat a diasgail, driamlach sniasail
B'e do mhiann mar ealainn e
Gur mór a b'fhearr leat sid mar cheaird
Na manran luchd nan casagan.

XII.

Bho'n thaineadh tu dha'n dùthaich seo
S tu dh'ùraich na fasaunan
Bha'n toiseach aig ar sinnsear
Bu dìleas 'g an leantuinn thu;
Na Gàidheil bheò ghleusda
Bhi leum s a cath cloiche riut
A ruith nan each sa réis s gur
Tu fhéin bha toirt mosglaidh dhaibh.

XIII.

Cha'n ioghnadh naill bhi air an t-sluagh
Ri'n canar tuath a Mhorair seo
A stochd na h-uaisle cha do bhuaineadh
An ghnasadan tha collach riut;
Tha smear na h-uaisle si gun truailleachd
Na do bhuadhaibh corparra
An t-Earach fìr-ghlan rìgheil suairce,
Na d' ghnùis tha snuadh na h-onaireachd.

XIV.

Nuair chruinnich thu do dhaoin air
An raon bha iad eireachdail
Nuair chaidh iad ann an ordugh
Bu bhoidheach na fleasgaich iad
Le'n fhéilidh pleatach cuachach
Bu chuannt iad fo'n deiseachan
S an Domhnullach Fear Scarastai
Toirt dearbhaidh dhaibh mar sheasadh cad.

XV.

Nur chaidh a phìob a ghleusadh
Air réidhlean na faiche dhuibh
Ri cluich nam porta siubhlach
Bu shunndach an aignidhean;
Chaidh Cabar Féidh a dhannsa
Gun mheang le 'chuid lasgairean
S an t-Earach glan s Ian Stiubhart
Gu faicist driùchd le fallus tromh.

XVI.

Bha sithionn fhiadh aca mar bhiadh
Gu pailt air miasan oiseanach
Mar bha aig Fionn dha chuid-sa sluaigh
Is tric thug buaidh sna cogannan;

Deoch gun truailleadh tighinn a nuas
Aun sna cuachan gocanta
Slainteachan g an ól gun dìth
Le sonn neo-chlì g a chosg orra.

XVII.

S nur shìn an dannsa stigh sa champ
Gu'n d'iarr thu dram chur deiseil orr'
S an glan Ghàidhlig thog thu'n àird
Deoch slàinte Bàn-righinn Bhreatainn doibh;
Gun chaodh an sluagh o dheas gu tuath
An fhuaim a bha co-fhreagarrach
S gu'n thog na h-uaislean air an guaillibh
Leo bhuainne fa dheireadh thu.

XVIII.

Bha "Mhaighdionn h-Earach Rìoghail"
Fo sìoda s fo brataichean
A feitheamh gu na thill thu
Air tìr o na ceathairnich;
Nur fhuair i air a bord thu
Gu'n sheòl i gu h-aithghearr leat
S bu luath i air an fhairge
Na 'n earb air a ghlas fheurach.

XIX.

A cùl ri deas s a stiùir gu tuath
Fo chainbe nan dual fulangach
A cumail aodaich gu math réidh
Romh anail speur mu'n tuiteadh ead,
Sgioba aotrum beothail gleusda
A chumadh strain air fulangan
Troimh Chaolas H-iort 'na bheannaibh uain'
Ag éirigh s bruaichean struthaibh air.

CAISTEAL ALLT AN T-SIUCAIR.

Se Caisteil Allt An t-Siucair
Tha sònruichte;
Rinneadh gun bhuill' ùird
S ann tha'n neònachas,
Direach snaidhte dlùth
S e gun char gun lùig
S mor an t-aobhar uaill
S an Roinn Eòrpa e;
Nur thig mi gu dlùth
Dh' amharc air le m' shùil
Chionn e bhi n am dhùthaich
Tha pròis orm;
S ged bhithinn a'm' bhàrd
B'olc mi ann sa' cheàird
Airson a chuid àilleachd
A steòrnadh dhuibh;
Na h-oisinnean s na h-uinneagan
Tha leinne 'n an cuis-loghnaidh
Bho thogadh ann an ealamhachd
Nach tuit gu crioch na lathaichean
Mo bheannachd aig na clachairean
A chaith air an cuid saothrach.
Gur mor an t-aobhar thoileachaidh
Dha'n t-sluagh thig gus an Nollaig ann
Bhi dauns' air ùrlar lobhtaichean
Le farum 'dol s an ruidhle,
Luchd frithealaidh cho aigionnach
Cho ealamh ri na dealanaich
Gun srann ach Beurla Shasunnach
'G a labhairt ann cho cùmteach,
Fear shios us shuas toirt sporaidh dhaibh
Fear thall s a bhos 'g am brosnachadh
Toirt siola stòp us botul leo
S Nic Coisealaim 'g a sgriobhadh.

Bha 'm plan air a tharruing
Cho faisg air a bhùrn ann
S nach luigear a leas
Dhol fada 'g a ghiùlan;
Bha fuaran fo'n leabaidh
S e 'g éirigh bho'n aigeal

Us feadannan cama
Dol a steach anns gach rùm dheth,
A mhuinntir nach fhac e
S beag ioghna a chleachd ead
Mur saothraich iad fada
Gu 'choimhead le'n sùilean,
Cha chualas s cha'n fhacas
Bho linn Bànrighinn Anna
Ioghnadh eil' air an talamh
A théid os a chionn-san,
Ann an céitean an earrich
Thig a Pharlamaid dhachaigh
S ma chreideas sibh m' fhacal
Bidh aca-san cùirt ann
S gur mór a chùis-mhaslaidh
Am bothan tha faisg air
Mur cuir sibh e ás
Theid a bhlastadh le fùdair,
S a bhaintighearna' caineil!
Nach dian e do chearcaibh
A chionn s gur e ceapan
Is ball' air a chùlaobh.

S their sibh gur e rannachd dhamh
Bhi labhairt air a bhriaghad,
S nach eil guth no facal ann
San ealainn-s ach a bhriag;
Tha bhuil oirbh nach fhaca sibh
Na h-uile seòrsa dath bh' air
S na dealbhaidhean bu mhaisiche
'N deigh 'm marcadh air a chliathaich;
Bha Fionn us Caoilt us Oisean ann
Le saighde geura corranach
'G an clapadh oir bha colas orr
Bhi togairt dhol a dh' fhiadhach;
Bha lomhainn air a teannachadh
Air eagal ball s gun caraicheadh ead
Tromh ghlinn us cad a tabhunnaich
A sgalaich ann an iarunn.

ORAN AN EICH ODHAR.

I.

A bhean nach sguir thu shniamh
Labhair briathran air choireigin
Fiach an tog thu fiannis
Mu ghniamh an eich uidhir leam
Am fac' thu beathach riamh
Bha cho dian gu bhi 'g obair ris
'S a nise mus e'n t-aog e
Bith do chaol-drom'-sa dona dheth.

II.

Gu'm facas umad bruadair
S bu luath leam a bhreithneachadh
Thu bhi'n toiseach t' òige
Us spògan mar shearrach ort
Do chruth-sa corra cruinn
'Bhi 'n a thuill s gu'n a dh' aithnich mi
Nach faighist thu gu brath
S gur e'm bàs a chuir spearrach ort.

III.

Gur mise bha gu tarsach
Mo thruaighe mi mur faighear thu
Ged bha thu air leth-shùil
Gu'm bu thùrnail a's 't-carrach thu
Bu ghramail fo do chliabh thu
Gu fiaradh nam bearranan
'S a steach bho Rhu-an-Teampuill
A stranntraich le smearalachd.

IV.

Us mise air mo phianadh
Ga d' iarraidh feadh mhonaidhean
Mar faighear thu gu siorruidh
S mór iarguin Nic Thoruill ort
Gad bha thu cam bu mhath ann
Airson feum air choireigin
Le sopag chrion do dh'fhiar fo d' bhial
Am biadh am biodh tu toilicht' air.

v.

Us mar o'm bàs 'thighinn ort cho tràth
A muigh air sgàth nam bearranan
Gu'm b'e do mhiann 'bhi 'san t-sròn ard
Mur àite tàimh a fantuinn ann
Thu fhéin 's na feidh a ruith 's a' leum
Gu'n tigheadh feam na gaillinn ort
'S cha'n iarradh tu mar stàbull
Ach àiridh a Chamairo.

vi.

Bu tu mu steud bha dlùthmhor réidh
Bu ghrinn do cheum gu trotadh leam
Le sparraig airgid fo do charbard
Us tu gu meanamach togarrach
Strian math dhùbailt 'g a do stiùireadh
H-uile tùbh bu toileach leam
S e lionmboireachd do lùth-chleasan
Dh' fhàg m'ionndrain cho domhain ort.

vii.

Cha b'fhear fann bhiodh air droch ceann
A ghlacadh tu 'n uair thigeadh ort
Na dhianamh breachd air calp an t-srap
Us tu gu siùbhlach beadarrach
A ruith na ruaig le neart do luathas
Cur chuige cruaidh gu greasad ort
Mar fhiadh a' ruith tromh ghleann a' teich
O shranndraich nam peilearan.

viii.

Cha deachaidh biot air, siol' no fian
S cha deachaidh strian no biorach air
A ruitheadh riut us tu fo d' dhiollaid
'S t' fhalbh mar fhiadh nam firichean
Gur tu nach fheumadh slachdan cliabhaich
A bhi eur pian le giorraig ort
Ach spuir mu shàil na bòtan-a
B'e sin an dòigh gu ruith thoir ort.

IX.

S aig La Fheill Mhìcheil* cha bu chlì thu
Nur bhiodh strì mu'n choiseach ann
Sleamhuinn sliobach air do chìreadh
S eich na sgìre 'n cogadh riut
Bu tu'n t-àilleagan fo'n phlàta
N uair a chàirt an t-srathar ort
Cha do ghiùlan làir riamh
Each a b'fheàrr na m' ghearran-sa.

X.

Nan robh thu'n ceart uair ann am bad
S an dian'mh mo chasan grunnachadh
Gad tha mi sean 's air fàs cho lag
Gu tugainn ás gu curant thu;
Ma chuala tu mo chomhradh-sa
Gur neònachas buileach leam
Nach goireadh tu le sianlas
Bhi 'g iarraidh ás do chuideachadh.

ORAN MOLAIDH THOMAIS IC COINNICH BH'ANN AN LUSKINTIR.

I.

A Righ! gur mis tha fo mhulad
S mi na m' shìneadh fo uilinn nan stùchd
Sear s a siar tha mi 'sealltuinn
Dh'fhaicinn réir 's mar a chleachd mi o thùs
Uam us caoirich a' tearnadh
Gu machairean Chracow 'nan grunn
A Righ! gur mis tha gu cianail
Tha mo thuigse s mo riaghailt air chall.

II.

Aois us tinneas us doirbheas
'Toir iomadach tolg na mo cheann
Mi mar neach ann an teasaich
Gun chus dha mo lethbhreacan ann

* St Michael, patron saint of horses; the reference is to games in which horses played a prominent part on that day.

Mi'n seo 'n Cleit-na-dubhcha
Air mo ghlasadh fo mhùiseig nan Gall
O'n a dh'fhalbh an duin' uasal
S an robh mais agus suairceas us tlachd.

III.

S iomadh neach tha ag ionndrain
An saoi a riaghladh gu pailt
O'n chiall e'n inchair a thionndnadh
S a làmh a dh'fhuasgladh a ghlas
Bho na stòr a bha fialaid..
Dha gach neach bhiodh gun bhiadh s iad nan aire
S nur a readhadh iad 'g a iarraidh
S tu nach labhradh gu fiadhaich 'gan casg.

IV.

S tu nach fuilingeadh an t-acras
Tighinn shealg air a bhaile 'n robh thù
Cha robh chridh aig a nochd'
Fhud s a dh'fhoghnadh min-chore agus flùr
Cha b'e peic a mhin-eòrna
N deigh a thomhais gu dòlum o ghrunnd
Chiteadh 'n laimh Mhaighstir Tómas
Ach saic chur air òrdugh s na cùirn.

V.

S tric a chiteadh t-each dioll-ta
S e cho luath ris an fhiadh air an traigh
S iomadh muir-lan s e ri brùchdadh
Gu brais dian às na lùban an àird
S tu g a mharcach' gu sunndach
Gus am faigheadh tu null air an t-sàl
S cha b'ann gu dànarra grugach
Bhiodh tu teann'dh air dhionnsuidh an làr.

VI.

Cha robh cron ort ri leughadh
Ach nach robh thu cho geur-shuileach teann
Air do bhuachaillean chaorach
Bhi g an slad feadh nan caochan s nan allt;

Cha robh riamh 'n càrn-a-Chaoruinn
Le chuid shiounach s a saobhuidhean ann
A tholl gach liuthadach sgòrnan
S gun thu thuigsinn cho mór sa bha'n call.

VII.

Leam is math nach e'n éiginn
Thug ort gu na ghéill thu cho luath
Ach thu faicinn na sleaghean
Bhi cho fosgailte réidh ris an tuath
S nach robh toil agad éiridh
Air an cuid bhi ga chréibheadh cho cruaidh
S o' nach robh rinn thu fhàgail
S gu'm b'e guidh gach là dhut deagh bhuaidh

VIII.

Leam is math nach do thuit thu
Cad a chuair thu droch thuisleadh sa ghleann
Gun do sheas thu fhathast do chasan
Gad bha'n rathad cho clachach s cho càm
Gad a dh'fhàg thu na mìlte
Feadh gach slochd agus dìg a bha ann
Tha thu fhathast 'sna brogan
Ann sam bi thu ri d' bheò s neo-ar-thaing.

IX.

Saoilidh fear nach eil e dlach
Nur a chi e cho boidheach s tha dreach
Eadar cladach us mòinteach
Gun taom na storas gu pailt
Ach 'an doinionn an Fhaoillidh
S ioma uair ann san caochail e beachd
Nuair a chi e cuid spreidh
S ead nan sìneadh gun éirigh nan airc.

X.

Gad is gorm iad a's t-samhradh
S ceart cho dubh ann sa gheamhradh a réir
Aite lomarra fuairidh
Fóghnaidh fliuch 'am bidh fuachd air na féidh

Cha robh cus dhut ga bhuannachd
S o nach robh na biodh gruaim ort na dhéigh
S o'n a fhuar thu ás fuasgladh
Biodh e nis aig an uachdaran fhéin.

XI.

Ga' do leanainns air òran
Gus an tréigeadh mo chomhradh gu léir
Thaobh t-inbh' us do chòire
Cha robh 'n comas mo bheòil chur an géill
Ach b'e mo dhùrachd gach lò dhut
Bhi cluinntinn aig càch ort mar sgeul
Thu bhi mealtuinn do shlàinte
Agus pailteas na d' làmhan gun éis.

XII.

Ach nan cuireadh tu feum air
S iomadh fear dhianamh éirigh na d'chùis
Dh' fhalbhadh mar riut gu deònach
Dhianamh sin s an cuid chòtaichean dhiubh;
Nam b'e foilidh no fòirneart
Bheireadh bhuat t' àite-còmhnuidh s do ghrunnd
Bhiodh e agad seachd bliadhna
'S t'éile 'bharrachd nam miannaicheadh tu.

XIII.

Ach gheobhainn iomadach fianuis
Eadar Ròdel riomhach nan craobh
Agus timchioll na duthcha
A dh' aontaicheadh leam nach dubhairt mi
An treas tuian s nu bu chòir dhomh
Mu chliù Mhaighstir Tòmas mar b'fhiach
S e thu ch'fhaibh ás an dùthaich
Dh'fhag iomadach dùil aun an dith.

ORAN EITHIR FHEARAGUIS.

I.

Thoir mo shoraidh uam a Phabbai
Dh'ionnsuidh Anu' bean An Ousa
S innis dhi gu bheil mi'n dràsda
An deigh mo charamh ann san toll-sa,
Mo dhruim-sa réidh ri athar
Aig luchd sgeig s luchd càin s luchd cuartan
Cuid ga m' mholadh s cuid gam' chàineadh
S mor gu'm b'fheàrr mo thobhairt uatha.

II.

Dhaoine! seallaibh air a bhàta
Nach ann aic tha'n t-sàil s an t-sliasaid
Nach i dh' fhaodas a dhul dàna
Air caolas Scarai 's Druim-na-Diasda;
Nur 'shuidheas Fearagus 'g a stiùireadh
S a chumas e a cùrs' an iar oirr'
Siùil ard' an ion us sgàineadh
Le cruaidh spàirneadh nan tonn fiadhaich.

III.

S fhir a chuir i ann an cumadh
Bheir mi'n urram dhut gu saoirsneachd!
Tormaid Saor agus Mac Chuthais
B'e na luidrean ri du thaobh ead;
Dh' fhàg thu'n iùbhrach gu glan cuimir
S i nach eil an cunnart sgaoileadh
S maille ri do pheadhadh cumant
Cuiridh mi'n diugh ort an daorach.

IV.

Fulagan us dubhain iarruinn
Ri crann ruighinn miadh na ròsaid
Nuair a dheadhadh i gu h-astar
Tighinn a mach gu fulang scòlaidh
Fearagus s a dha bhonn an tachàsa
S e 'g cumail ás mar b' chòir dha
S theid i 'snaoisean gu poll Phabbai
Far nach cum a chlach le ròp i.

v.

S iomadh eithir matha dianta
'N taobh an iar a Bheinn a Chaoilais
Eadar sin s am port am Bearnarai
S gu'n tug thu'm bàrra air gach aon diubh
Nur chìtear air a chuan i
Cha'n ann ruadh a bhios a h-aodach
Geal mar churrachd air bean-bainnse
Brataichean ri crann s iad sgaoilte.

vi.

S Aonghuis agus Iain Oige
Na tigibh le ur bòsd ni's faide
Le ur n-eithrichean gu sceoladh
S an cuid sheol an deigh am paitseadh
Braoileagan nach cumadh suas ead
Nur a thigeadh cruas nam frasan
Cheart cho grod ri iris shacain
Bhiodh aig Uine an ceann a chlachain.

vii.

S ged bhiodh tu agam an ceart uair
Cha deighinn a Haisgeir gu eléir leat
Le buidheann chrubagan us dhallag
O's siad anabus gach creutair
S ann a théid mi leat a Scalpai
Dh' iasgach s sgadau le chéile
Mi fhìn us buachaille Phabbai
Duine tapaidh s bu mhath fheum ann.

viii.

S Fhearaguis ghlais na fiasaig fada
Nan eas cama s nan glùi luatha
Cha 'ig thu leas a bhi ri fanoid
Cha deighinn a bharrachd mu thuath leat
S mor gu'm b' annsa bhi san aonach
Feadh nam fraochan s ann sa chruadhlach
G altrum uan s a' tional chaorach
S greis air mo thaobh a' dianamh dhuanag.

ORAN DO'N BHRACSI.

I.

Marbhphaisg ort a Bhracsi
Gur h-o 'n galar a tha millteach thu
B'e 'n sionnach am miosg threudan thu
S b'e 'm boud nach d' fhuaireadh dìth chuir air
S ann aige bha'n droch ceaird
'Bhi cur nimh air bhàrr nan dìtheineau
S mur sgur thu dha d' dhroch ghniamharan
Gu fiach mi treis dhe'n phrìosan dhut.

II.

S cò chualas riamh thug fabhachd dhut
Le baighealachd no truacantachd
Bha sgathadh bhuainn an fhailich
Chumadh blàth bho sgal an ihuachd sinn
Thoir seachad dhomh-s na h-urrachan
S cha'n urrainn mi cho cruaidh cur riut
S mar to'ir gheobh tha sumanag
Mar ruiginn ann Port Uaine leat.

III.

Tha moran na do dhùthaich
Bhiodh ag ùrnuigh mi thighinn teann orra
S leis am b' fhad an ùine gus
An tigheadh dù'lachd geamhraidh orr'
Mi nochdadh anns sna na cùiltean
Agus claidheamh ruisgt a' m' laimh agam
G a leigeadh mar a dh'iarradh iàd
Ga riarachadh an ganntar dhaibh.

IV.

Gur h-e clann Choinn' Ic Iomhair
Thug le'm briathrachas dha'n ionnsuidh mi
Ag ìnnse a chunntais chiadan
Bha fo 'riaghladh s rinn sinn cumhnanta
Nan tighinn ann 'n am fhabhar
Annsa cheardaich nach biodh cùram
S gu'n lorgadh iadsan earna dhomh
Annsa chliff cho blàth ri cùlaisde.

v.

Arsa Fearagus Mac Iain Bhàin
Tha gnàthaicht an ceann Dùlavaig
E féin s an gaodhar bàn aige
Gur tric bha blàth mo shùigh-s' orra
S na bi tighinn na's faide leis
Na labhairt ma do chuiltcireachd
Gur tric bha coin us ciòbairean
Gu cìnnteach an deagh dhùrachd dhomh.

VI.

Chuala mi le eachdtraidh
Gu'm bacaiste le òran thu
S nach tigheadh tu na b' fhaide na
Bhi 'g aithris air do rògaircachd
S bheir mis' ort ma nì Gàidhlig e
Gu'n cluinntear pàirt dhe d' sheoltaichean
S nach faisear thu gu bràcha
Tighinn air àiridhean m' àite còmhnuidhsa.

AN DARA ORAN DO'N BHRACSI.

I.

A chiòbair ghlais a th'ann am Pabbai
Bheir mi fathast eubhach ort
Gad nach fhiach thu'n diugh mo bhlas
Ach ainucamh nuair is éiginn dut
Gur tric a chunncas mi mu t' amhaich
A tighinn a steach Loch Eideal leam
'Och mo dhruim gur e tha goirt
Gan toirt thromh ghob Rhù Rhéiminis'.

II.

S tric a thug mi dhut do leòir
Nam fòghnadh feòil us cnàmhan
Cha dianamh sin a chùis gun chloimh
A cumadh còmhdach blàth umad
Gur liònmhor aite 'bheil do chòmhnuidh
Feadh na froig s na fàsaichean
S bu trom thu'n Isibost mu thuath
S bidh Seumas Ruadh ag àireamh sin.

III.

Cha'n eil meirleach fodh na ghréin
'Miosg spréidh a tha cho siùbhlach riut
Cha'n eil àite 'n toobh-s' do'n chaol
Bheil othaisg mhaol nach strùilich thu
Nur thaineadh tu a Phabbai féin
Na'm dhéigh gur beag bha dhùil agam
Gu faicinn sealladh dhiot gu bràch
Bho chàin mi thu gu d' chùlagan.

IV.

S lionmhor neach a tha dhe'n t-sluagh
Their gur buannachd dha mo sheorsas thu
Gu'm bi sùil us ceann us cluas
Us claigionn cruaidh an ordugh ann
Ceithir luirgnean fada lom
Cha'n fhiacha ead bonn grota dhut
S mar tha'm mionach s beag a luach
Mur tilg mi bhuam dha'n òtraich e.

V.

S an t-eilean eile tha 'n am nàbachd
Thug a mhéirleach spùill orra
'G am murt gun fhios dhaibh ann an Sgarai
S Donnachadh Bàn gleidh dhium'ach dhiot
Ach nur a thuig iad mar a bhà
Chaidh Spainneach làn do dh'fhùdair innt
A chur gun fhios dhut fo na ghàradh
S thàir thu snàmh g am ionnsuidh-sa.

VI.

Ach s neònach leam mar fhuair thu nall
S a gheamhradh troimh 'n chuan ùdlaidh seo
S gur gann a thigeadh eoin nan speur
Tro'mh 'n bhéisd 'nuair bhitheas i 'bùireadaich
Ach 's e'm Bàillidh a thug duais
Do dh' Aonghus Ruadh us ionnsach' dhut
Far an tigeadh tu air tir
S an cunnta sios san Uig greis riut.

VII.

Ach seana Bhlàireag us Macridscan
Dithis tha glé chòirrdte rium
Ian Ruadh us Murchadh Balitidh
'S trice dh'ith iad spòlta dhiom
S iad nach clunnistinn ri cùl-chain
Air mo chùl s cha b' chòir dhaibh siud
Cha'n ionnan sin s am fear tha'n diumbadh
Le drochd mi-rùn ri òran dhomh.

VIII.

"An Drug" s a h-inghean ann am Borbh
A cumail lorg do ghnàth orm
Ma gheobh iad té dhiubh ris a ghréin
Gur h-éiginn breith gun dàil oirre
Bheir iad a chreidsinn air Mac Rath
Gu'n tug am Bracsi tàire dhith
S e thug oirnne toirt a steach
Sinn 'bhi airson a sàbhaladh.

IX.

Ach labhraidh Ian leis a ghob
Mo mhollachd agaibh nàir'ch sibh mi
Cha'n e'm Bracsi th' oirre so
Se mult' a bha s a phàire th' ann
Ach their an t-seann té éisd a choin,
Nach seall thu corp an aird' oirre
Nach greas thu ort thoir dhomh a chorc
S gu'n stob mi san tùbh chearr aic i!

X.

S cha luaithe chur thu cas air tràigh
Na thug thu'n àird feadh Lingai ort
A dròbhaireachd a chuid a b' fheàrr
S gu'n tàireadh tusa cis thoirt diubh
Nur a chaidh mi'm mach a màireach
Thuig mi, 'mhearirlich, t-innleachdan
Nur fhuair mi iad 'nan sìneadh marbh
Le creuchdan garbh bho d' ìngnean-sa.

XI.

Ach s iongantach mar bha do ghnìomh
S am miann a bh'air an t-seòrs's agad
S nach faca mis thu la riamh
'Cur uiread s bial air feòil gin dhiubh
Ach 'g am fàgail air an t-sliabh
Aig biataich dianamhròic orra
S 'g an sgeadh cho dubh fo'n bhian
Ri pios du riasg na mòintich ud.

XII.

Mo mhollachd ort bi falbh gu luath
Thoir an toobh tuath na Beàrnara ort
Cha'n fhada gus an toir thu uam
Na h-uile cluas a thàinig thu
Cha dian murran s cha dian fraoch
An saoradh ás do lamhan-sa
S ged a chuirinn iad dha'n fhaing
Theid thu troimh thuill a ghàraidh thuc.

XIII.

S ioma fear a dheth do sheòr-sa
A bhitheas le spòrs 'g am chàineadh-sa
Ni cuirm mhilis dhiom aig bord
S bidh mi na m' chlòimh s na m' shnàth
Nur thig iad am fianuis dhaoine aca
Caochlaidh iad an ràidh sin
S cho luath s a thionndaidhs iad an cùlaobh
Bidh iadsau rium-s' a' gàireachdaich.

XIV.

S ioma ciobair fada glas
Le chuaille bat us cù aige
Mas fhiach an creid-inn leis an sgreamh
A labhrar airson diumbaidh rium
Nam fanainn bhuatha buileach glan
Gun tighinn 'n am faisg' a dh'ionndran-
eadh mi
Cus na's mò na 'n tombaca
S gun e pàilt 'n an spliùcanan.

xv.

Ach gad nach tigiunsa gu bràch
S mi dh' fhaighinn a bhàis s mo thiodhlacadh
Tha bracsi eil ann s cha'n e's fheàrr
Na sgeirean grannda giar agaibh
Us mur a faigh sibh leò fàth
Theid cù us dà-chur fhiacal ann
A l'igeadh riutha feadh nan càrn
A bristeadh chnàmh us shliasaidean.

BANAIS IAIN MHARTAINN.

I.

Fiadhachadh fersuinn gu banais Iain Mhàrtainn
Chualas s gach àit an t-iomradh aic
Gu na shaoil leam an toiseach gu'm b'ann ann am Mànuis
Bhiodh i air sgàth nighean Dhughaill aca
Bha mise 'g am bhiodadh nach d'thòirteadh mi ann
Chur crioch air na bh'ann a chùrsachan
Na gookaichean H-iortach bha còrr agus bliadhn'
An crochadh san riasg bha sùghanta.

II.

Tha seann duine teisteil a fuireach s an t-obb'
Duin onarach còir us bùth aige
D'an d'thug mi mo ghealladh gu'n dianainn an rann
S bha fianuisean ann mu'n chùmhnanta
Gu'n innsinn an fhìrinn gun fhacal dhe'n bhrèig
Mu dhéidhinn na feasd bha fùghantach
Bha Domh'ull Muuro 'na shuidh aig a bhòrd
S a bhotal 'na dhòrn s b'e 'n diùl nach e.

III.

S a Dhòmh'ill Munro cha ghabh thu rium fearg
Ged a bhidhteadh t'ainm air iomradh ann
An cuimhne leat idir nur chaidh tu mach bhuainn
S a dh' fhalbh thu le ruaig a' chùilteireachd
Dh' fhalbh thu mar leisgeul a lasadh na pìoba
S tharruing thu'n tide dùbailte.
S air m' fhocal gu'm fhasa dhomh 'n t-ubh thoirt o'n chòrr
Na faighinn na d' chòir s . . .

IV.

S nur chaidh mi stigh rinn mi beannachadh bàird
Nur chunna mi'n t-àros lùchairteach
Bha caochladh gach dibh' am batul leis fhéin
Us lasraichean geur a strùthadh asd'
Bha sithion 'na gadan a laigh' air no mìosan
Us shuidh sinn aig biadh na fiùghantachd
Tighinn a nuas s pìob chiùil rompa
Ach 's truagh nach robh 'm Bailli us Callum Ic Rhuaraidh
Air a cheann shuas s fear Hùisiunis.

V.

S bha fasannan eil' ann nach fhaca mi riamh
Gu'n mhothaich mi riaghhailt ùr a bh'ann
Gach iosal us uasal bhi maille ri chéil
Gun dad ach thoir féin g' ad ionnsuidh e
Nam fair'cheadh tu fathadh bha portair us beòir ann
Mar gu'm biodh òl a bhùirn ac' air
Air m' fhacal nach d'fhairich mi mionaid san oidhche
An comunn gun fhoill nan lùth-chleasan.

VI.

Ach bog-theanga mabach a' seanchais an Ruaraidh
Ghoid i cho luath an ùine bhuainn
Br'idhinn mu chreagan mu uibhean s mu eòin
S an doigh air am frict' air an t-sùlaire
Bhitheadh lomhainn a ruithe air chipean gu h-ard
Us fear air a bàrr s na stùc-chreagan
Bhitheadh ionghannan a chas agus meoirean a lamh
Us fhiaclan an sàs 'nan triùir aige.

VII.

Ach seallaibh a mach ach am faic sibh an còmhlan
Bainnis Iain Oig tha dùil agam rithe
Eiric mu nighean le boineid s le sròl
S bu toileachadh dhomhs' an t-sùil a bh' aic
Nach seall sibh a mach ach am faic sibh na h-uaislean
Tha'n tigh seo ro chumhang 's onn ormsa tha'n naire
'Thormaid a ghràidh dian rùmail e.

VIII.

S nur chruinn'cheadh a chuideachd s nur chaidh iad a s.òs
Bha'n t-Hiortach gu briathrach s struis aisde
Ri oghaidh an teallaich a ròsdadh nan ian
S lamhan cho mia ri buidsear aic
S an còrr uair a chuireadh i 'corrag s a ghravy
Dh'fhiachadh i fhéin robh sùgh innte sin
Gu leigeadh i'n éigh ri Nighean Ac Raill
Sìn thugam an spàin s gu'n drùill mi seo.

. . . . . .

ORAN A BHIAST DUIBH.

no

ORAN AN DOBHRAIN.

Air fonn Cuach Mhic Ille Andrais.

I.

Smis' a ghabh an t-eagal
S cha bu bheag na ghabh mi 'chùram
Nur chaidh mi air an fheasgair ud
A chleasachd do'n tigh-smiùiridh
Bha miasa air bhuntàt' agam
Mar b'àbhaist dhomh ga 'gùilan
Gus an damh bh'aig Niall a bhi
'G a bhiadhadh leis na rùsgan.

II.

Gun sheas an damh san bhuil; thog e
A chluasan s riun e gnùsad
S gun thoisichear ri gémlich s e
Na bhéisd a tighinn g am ionnsuidh
Gun fhios a'm dé bu sgiala da
Leis an sgian a bha 'na shùilean
S gu'n cluinneadh tu e 'ràinich ann
Am Bearnarai gus n' thuch air.

III.

S nur sheall mi air mo ghualainn
An tùbh shuas dhiom fo'n stòl-smiuiridh
Bha fiadh-bheothach ag gluasad
Ann sa chùaich us e ri tionndadh
A shùilean an deigh lasadh us
Droch ghart air a tighinn dlù dhomh
S nur thug mi leum ·u teicheadh às
Bhuail mo leth-cheann air an ùrlar.

IV.

Nur dh' éirich sinn 's a mhaduinn chaidh
An té a b'fhaide fiasaig
A shealltuinn dha an amharus
Ma'n d'aithris mi na briagan

S nur dh'fhosgail i an dorus fhuair
I sealladh a bha cianail
Am beathach grannda lachduinn
S e cho fada ri slat iasgaich.

v.

N sin thuirt am fear bu chalma
Mas beathach talmhaidh Criosduil e
Ris an teid mise dh' argumaid
Gum arm ach mu dheich miairean
Ma gheobh mi greim a'm' lamhan air
Cha gheàrr e leum gu siorruidh
S ma chluinnear ann san t-sruth e
Gheobh mi'n t-urram tha mi 'g iarraidh.

ORAN AN RODAIN.

I.

Innsidh mi sgial na rodain
A thainig a bothag Ruari
Fhuair ead aileadh na mine
S ann b' mhò chruinnich iad mu'n cuairt di
Cha robh cuip a bh'air an culaobh
Nach dianadh a chuis gu buailtean
S uiread mo dhùirn orra 'shodan
S mo mhollachd aig an cluasan.

II

S dh'aithnichinn rodan Bho-na-Cilleig
S iad bu ghile na cuid Chràcow
Nur a bhiodh iad gu tric gan nigh
S iad a frigheachd air na bàirnich
Nur a chunn' mi iàd a' tighinn
S còlas millidh air na biasdan
Thug mi oidhirp air an cunntais
Gu'n deach iad a null air ciadan.

III.

Thainig uisge ma mo shùilean
S thionndaìn mi mo chùl s mi 'g griosad
S gun dad agam gus mo theàrnadh
Ach an sgeana-chu bàn gun fhiaclan
Dh' fhalbh mi'n uair sin às a' liùgail
Air mo ghlùineau s air mo chliathaich
S nur a chithinn an corc a lubadh
Bu tric mo shùil air a fiaradh.

IV.

Mi toir oidhirp air dhul dhachaigh
S gun dad unnam ach am bhlalum
S mi air chrith cho luath ri duilleig
Leum mo chuislean mar fhear fiabhruis
Gu'm bu diombach mi du Ruaraidh
O'n là chuir e'n suas an stor dhuibh
'Dhol a dh'fhàgail min us siùcair
An àite gun fiù na còmhladh.

V.

Tharruing sid ear air astar
O'n àite bu chleachd leo còmhnuidh
Timchioll iothlainn Tigh-a-Chladaich
Far 'm bu phailte bhiodh an t-eòrna
Ach nan deanainn-sa sgriobhadh
S mi gu'n inuseadh anns gach aite
Far 'na thug thu'n aitreabh riomhach
Meadhon dig agus làthach.

VI

S gad a rinn thu'm balla dianach
Tha do chliathaich 'na cùis nàire
Fiodh air grodadh le na siantan
Nur a thuit an sgliat gu làr dhi
Seo an t-àite nach robh feumarach
Air an spreidh ad a thighinn pailt ann
Bha gu leòir ann às an aonuis
Dh' fhair'lich air daoine cur as doibh.

VII.

Mur biodh 'cata glas 'g an sealg dhuinn
Moch us anamoch's meadhon là
Bheireadh iad asaibh na sùilean
Nan tuiteadh orr' dùsail cadail
S cha dian mis' guidhe gheur no sgaiteach
Dha'n fhear a tharruing sibh dlù dhomh
Ach am fear is mò am fiaclan
Bhi leireadh do bhian s tu ruisgte.

VIII.

S greim a bhidh aig ann an àit' ort
Eadar thu us là 'roimh d' chùlthaobh
Gur mis' a dhianamh an gàire
Nam bithinn slàn ris an iumradh.

. . . . . .

S lean cuid eile dha na Bàigh thu
Gu'n d'raineadh tu bàt an Uamhais
S nur a rannsaich iad s gach ait i
S nach d'fhuair iad càil ghabh 'd tuaileasg
S chum iad sios ris a chladaich
Cho na stad cad sa chaol ghruamach
S chaidh an ceann thoirt feadh na h-airde
Gu na chur e fàilt air Ruaraidh.

MARBHRANN DO DH' IAIN GOBHA.

I.

Rinn an teachdaire tighinn
Fhuair thu fios gur he 'bh'ann,
Bha do lòchran laiste
Gun dol as ás a 'ghleann,
Ga do threòireachadh dhachaigh
Troimh na slochdan a bh'ann
S nur a ràinicadh tu'n dorus
Fhuair thu fosgladh air ball.

II.

Bhana-chleasaiche bhriagach
Athog a sgial ort nach b'fhiù
Leis am b' àill thusa chàradh
Miosg nan tràillean sa chùil;

Gun tig breith oirr' o'n Ard-Righ
A bheir bàrr air a chliù
S a chuid dheth fhathast nach d'thàinig
Chì càch e le'n sùil.

III.

Chì thu'n Gobha a'd' fhianuis
Mar tha'n ghrian ann sna neoil
Leis an deise cho sgiamhach
S tha e diant' ann an glòir;
Chluinn thu'n t-Athair ag iarraidh
Laogh biadht thoir na 'chòir
Gus a mharbhadh gu biadh dha
Thoir bainne s fion dha ri òl.

IV.

O! 'sin a fhreagras ise
Le guth briste na 'beul;
Am faigh mi mathanas idir
Ga do dh' innis mi 'bhreug.
S a liùthad té mar bha mise
Nach do ruitheadh cho dian
A fhuair mathanas peacaidh
S i toirt cidhneil na 'gniomh.

V.

Ach éirigh Britheamh a cheartais—
Agus las E 'na ghnùis—
"Chaidh an t-àm s.n ort scachad,
Na bi labhairt na's mù;
Fhuair na maoir bhuam an t-òrdugh
Airson an còrachan dlù;
Togaibh libh Raon Ac Leòid
A dh' ionnsuidh bròn bho mo shùil."

VI.

Mur tig là ort nach d'thàinig
Dol a' làthair Mhic Dhé
Crithidh t' fheòil s bidh do chnàmhan
An innis sgàinidh o chéil
Nur a chluinn's tu e' g ràdhtinn—
"An tusa phlàigh! a cheart té
Thug do m' dhearbh leanabh gràsmhor
Greis do thamailt s do bhréig?"

VII.

S théid an t-slochd ort a dhùnadh
S cha dùil ri tighinn ás
Ach air do thilgeadh gu siorruidh
Mìosg dhiabhlan am feasd,
Meadhon lasraichean siorruidh
S mallachd Dhia air do mhuin
Sam bi thu cagnadh do dhiolam
Ag gul s ag giosgan gun sgur.

. . . . . .

VIII

Dh' fhalbh mais an tigh-leughaidh
Bho'n chaidh do chré-sa fo'n ùir;
Nuair a dh'fhosgladh tu 'm Biobull
S tu nach dibreadh luchd-tuù;
Bha uchd-éididh na Fiirinn'
Mar sgiath-dhìdein nad shiùil
Ga do dhian bho do naimhdean
S iad nan camp air do thùbh.

IX

Thog thu'n steigh gu daingean
Air a charraig nach gluais
Gad tha bàrcadh nan tuiltean
G iathadh umad mu'n cuairt;
Bha do chreidimh sa làdair
An aghaidh gàbhaidhean cruaidh
Thaobh b'e Criosda 'chlach-oisinn
Air na thog thu cho luath.

X.

S bha thu 'd' lighiche feumail
Air feadh do ré us do chuairt
Do chuirp s do anaman chreutair
A rinneadh an reubadh s iad truagh;
Bha thu iriosal bàigheil
Coineil càirdeil ri sluagh
S mor bha ghlòir an Fhir Shaoraidh
Ann an aogaisg do shnuagh.

CLIU IAIN GHOBHA.

I.

Bho 'n is fear-foghluim mi air a cheaird-sa
Luchd brithimh Gàidhlig na tugaibh beum
Air cainnt mhi-fhiughmhor neo-dhìreach lùbte
Nach gabh dhomh dlùthadh no cur na chéil:
Cha b' e cion dùrachd a thigeadh rium-sa
N àm seinn a chliù-san nam biodh air éis
Ach inntinn nadmhorrach us easbhuidh grais oirr
Gu 'n teid i cearr ann an cluith nan teud.

II.

S mo bhilean gràineil neo-thimchioll gheàirrte
Gu faic sibh dana dhomh bhi ri cainnt
Air cliù na fiannis a dh' fhalbh o 'n fhionlios
Bu chliùiteach gniomhach am miosg nan crann;
Bha eagal diadhaidh às deigh a lionadh
Gu 'm biodh a chrionachd n' ar miosg neo-ghann
Bu tric e 'g ùrnuigh 'dol ann an cumhnant
Airson ar cùmhnadh aig cathair gràis.

III.

An ceistear cliuiteach bu mhor luchd ionndrainn
A tha mi 'g iomradh air na mo dhàn
Bu lionmhor suil bha gu silteach srùlach
An àm do dhunadh 's a' chiste chlar;
Bu lochran iùil thu da dhuill gun suilean
Bhiodh gun tùr air a ghniomh a b' fhearr
A' ruith gu direach fo 'n t-slighe mhilltich
A' dion nam mìltean o dhiol a bhàis.

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* Caomhnadh.

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IV.

S o thog thu 'n aidmheil bu lochran laist thu
Nach cuireadh fras às la doinionn gheur;
Cho fad s a dh' fhan thu cha 'n fhacas smal ort
Ach dearrsadh laist ann an ruith na réis:
A' dol troimh 'n fhàsach gun eagal namhuid
Ach spionnadh gràis ga do chumail treun,
S tu ruith gu buaidheach gun easbhudh luathais ort
Gu 'n d' fhuair thu 'n duais a th' aig pobull Dhé.

V.

Bu dìleas durachdach dha do ghairm thu
Cha b' iomnan s foirmealach nan ceann ard
Nach b' urrainn cainnt ach gu mabach mantach
Le raige teanga s an ceann cho làn:
G iarraidh cus storais dha 'n inntinn fheòlmhor
S i ciocrach, neo-ghlan s an taic a ghnàth
Air stéidheadh aotrum bhios dhaibh na 'fhaoineis
Aig là an caochlaidh nur thig am bàs.

VI.

Is ann ort a b' fhuathach luchd fein na h-uaille
Bha 'g iarraidh suas gun dhol dha na chrò,
Am miosg nan caorach le 'n eàrradh sgaoilte
S gu fainicht an gaoid air gach taobh dhe 'n chleòc;
Bu tric thu dearbhadh orr' ga bu shearbh leo e
Gu 'm biodh tearbadh ann là a mhòid;
Cuid gu oighreachd sam bitheadh an t-aoibhneas
Cuid eil' dha 'n ghoinntir sam bitheadh am bròn.

VII.

Bha thu ainmeil s gach ceàrn an Alba
Mar ghaisgeach calma le d' chlaidheamh geur
Air taobh na còrach a' sgrios luchd dò-bheairt
Bu tric thu comhrag ri luchd mi-bheus:
Bhiodh feachd na h-eucoirt a' crith fo d' éisneachd,
An coguis fhéin s i ga 'm bioradh cruaidh
Bhiodh fallus drùidhteach a' sileadh dlùth dhiot
Le spàirn 'to'airt cunntais dhoibh air an Uan.

VIII.

Bha tlachd us cuatachd le aoidh na diadhachd
A' dearrsadh sgiamhach na d' aghaidh chiùin
S bhiodh peacaich gharbha bu ghairge seanachas
Le umhlachd leanabail a' tighinn dhut dlùth;
Gur tu bha eudmhor air-son an treuda,
Bhiodh faire gheur agad air an cùl,
Bu tric thu 'g éigheach an cluas luchd éisdeachd
A chungaidh rheumail a dheanadh cùis.

IX.

B' e beatha d' àraich a h-uile Sàbaid
Bhi 'g innseadh chàch gu 'n robh 'n t-slighe réidh
Gu geat an àrois am faight' an t-slainte
O 'n chraoibh 'tha ràs ann le measg nach tréig;
Fo dhuileach àghmhor gu 'm faighte samhchar
O dhoinionn craiteach s o àmhghar gheur,
O ruaig an namhaid bh' a r-son an tàrsuinn
Le inmleachd bàsmhor mar chreach dha féin.

X.

Do 'n osna 'dhùsgadh o 'n chridhe bhràideil
Air bheagan curaim bu bheag do spéis,
O chaidh ol-ungaidh 'chur air do shùilean
S nach togta chìà leat air luchd mi-bheus:
O 'n bha thu eolach mu 'n t-sionnach lùbach
A chuir a chùl riut fo d' armachd gheur
Bha 'n garaidh naigneach ri d' linn 'san duthaich,
S o 'n dh' fhalbh thu dhùisg e ri spùill da féin.

XI.

Bha t'eagal diadhaidh to'airt air na mìltean
Air feadh nan sgire gu 'n robh iad balbh,
Mar an pheùcag an gath na gréine
Le itean eugsamhuil nan iomadh dealbh;
Oir bha thu ungte s do fhradharc dùbailt
Ag gabhail dlù-bheachd air sligh an ceum
S ged thigeadh Iudas le 'phòig a d' ionnsuidh
Gum b' shuarach thu air droch rùn a mhèinn.

XII.

Bu lionmhor bacach bha 'deigh a bhacail
Le aimneart peacaidh do chum gu 'n tréigt',
A bha thu scoladh gu Loch Shiloaim
A chum an comhlachadh aig an Leigh;
Leis an fhirinn bu tric thu dearbhadh dhaibh
Mar grad thalbh iad gu 'n teid iad eug,
Fo phlàigh na loibhre an là na féirge
S nach beireadh *tionchds' orr' a dhianamh feum.

* Mercy, salvation, saving power.

XIII.

An àm dhut éirigh 's a choinnimh urnuigh,
An sluagh a' dùmhlachadh ort mu 'n cuairt,
Bu chridhe cruaidh agus inntinn bhrùideil
Nach dianamh lùbadh le d' ghuth san uair:
Bu ghaisgeach treun thu gu innseadh sgeul dhoibh
Mu chliù na h-éifeachd bha 'm fuil an Uain
S air damanadh siorruidh 'nan gobhair fhiadhaich
Air sgeiribh giara dol sios do 'n chuan.

XIV.

Thainig dorchadas air a cheàrn seo
Le mùchadh bàsmhor o 'n rinn thu triall
Do thir Emanueil am miosg do bhraithrean
S tu 'dianamh gairdeachas ann an Dia;
Chum ar tearnadh o chumhachd namhuid
S o phìan na h-àmhuinn tha loisgeach dian,
Bheir air na h-uamharraich gu loisgear suas iad
Mar an asbhuaine nur thig a chrioch.

XV.

Aig là do chriochnachaidh fhuair thu t-iarratus
Mar bu mhiann leat taobh thall a bhàis,
Gach gealladh fhuair thu 'n tùbh bhos dha 'n uaighe
Chaidh dhianamh suas dhut gu daingean slàn;
Gath a bhàis chaidh a dhianamh ciùin dhut
S an uaigh cha chum i thu ann an sàs;
Gu 'n dian thu dùsgadh le glaodh na trompaid
Roimh 'n crith gach dùil a chaidh ann san làr.

XVI.

Thainig Gabriel o na h-àrdaibh
Us àithne laidir aic air do thòir,
Thubhairt riut gu 'm b' fheàrr dhut thu
rìoghachd àghmhor,
Nach goid na mearlaich a steach na d'
chòir;
Fhuair thu 'n dìleab s a chulaidh rìoghail
S ainm an Righ oirr' gun smal gun sgleò,
Cho buan ri siorruidheachd a tha neo-
chriochnach,
Us t'aoibhneas siorruidh nach crioch a
ghlòir.

The following piece has been current in the Lovat country from the beginning of the century. It may have been composed during the last quarter of last century. From the traditional evidence it must have been known prior to Waterloo. The author seems to have been reared in the upper reaches of the Beauly Valley. Strathfarrar, Struy, Aigas, Dounie (i.e., Beaufort), and Bruiach were favourite haunts of his childhood, the abode of his friends. It is lofty, dignified, and full of chaste restraint, with a certain feeling familiar enough in the days of Iain Lom, but not so readily met with in its purity in the period succeeding the '45. The air is bold and martial, each stanza being sung twice, the second time a little higher than the first. The words are not likely to have been changed; I got them from Mr Donald Maclean, a native of the valley and a neighbour. Like the Piobaire Dall and the Clarsair Dall, he has had the trying misfortune of being bereft of his eye-sight from early days owing to small-pox. From this

reason, rendered doubly fitting owing to great inherent natural talent, he was trained in music, so that even now, in old age, he can play the violin, the bagpipes, and sing Gaelic songs—a combination of qualities very rarely united in any one man. He had the words from his mother, who in turn had them from her mother. I have not seen Mr Maclean for some years. He must be now about the three score and ten; he lives alone. Owing to his loss of eye-sight, his sense of touch is preternaturally heightened, as well as his sense of hearing. In spite of occasional pranks that may be played upon him, he never plays after a certain hour on a Saturday evening; he spends a portion of every day in prayer. My wish is that he may live as long as his uncle, who died a few years ago, having reached the age of five score and three." Guidheam dhut gu bràch thu bhiodh na d' ioma shlaint 's na dhéigh sin sonas Mhic Dé a'ù' lorg!"

Mr Maclean's voice was of great range and power, and fitted to cope with the most difficult operatic airs—his repertoire being both rich and varied. I give in consecutive order some of the songs I have learned from him, with notes where such may be necessary. They are generally anonymous, like so many of our Scottish ballads; no famous name is at their head, but they have the genuine breath of the mountains, and are as healthy as the old red pine of Strathglass. Love,

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NOTE.—The reference in the last three stanzas fits only General Simon Fraser XIX. of Lovat, who died at Downing Street, London, 8th February, 1782, aged 56. He was imprisoned in Edinburgh Castle, 1747; pardoned in 1750; called to the Scottish bar, 1757; served in Canada, 1757-1762; M.P. for Inverness-shire, 1761-1782; estates restored, 1774. This Gaelic song was composed between 1750 and 1774. I infer from the style that it was composed by Domhull Gobha Siosal of Strathglass, who also composed a lament on the Siosalach Ban, who died circa 1793. Both are similar in manner. The Iain of the poem may be John of Knockfin. The poet was not aware of Alex. Fraser (elder brother or Simon of '45) or any heirs of his being alive then.

passion, and beauty are the shades of their immortality:—

CAISMEACHD NA H-AIRDE.

Trom mo cheum s mi air m' aineol
Ann san tir-sa dol thairis
Dhianainn faoilte ri beannan na h-Airde.

'N àm bhi dìreadh Strath Fhairig
S mór b'annsa Strath Farrar
Far nach cunntadh cad bainne na(m)bà ruinn.

Gheobhainn iasg agus sithionn
Im càis agus gruitheam
S bhiodh mo chaidreau ga m' ghuidheadh gu fardoich.

A Righ! gu'm b' ùirneach mo leabaidh
Ann am biadh s ann an caidrimh
Eadar Struidh Mhor nam bradan us Aigais.

Eadar Donui na coille
Agus Bruaich an eilich
S air mo lamh-sa nach ceileadh cad gràdh orm.

Mo chion ort Iain bha suairce
Chaoidh cha tabhair mi fuath dhut
Aig theobhas s a fhuair mi thar chàch thu.

Beir an t-soiridh null thairis
A dh'iomns' na dùthcha tha thall ud
Far an d'fhuair mi ré tamull de m'àireach.

Gu muinntir mo chridhe
Far nach cluinntear am bruidhinn
Nuair a dhianadh cad suidhe san teagh tharluim.

S e bu bheus dhaibh mar chleachdamh
Ag òl fion dearg ann am pailteas
Greis air phìoban tombaca s air manran.

S ead gun bhruaidlean gun trioblaid
Gun luaidh air a bhiodag
Ach a pàidheadh na thigeadh mar bhraithrean.

Ach nam b' àill le Mac Shîmi
Thighinn a thàmh mar ri chinneadh
Air mo làmh-sa nach pillear an dràsd e.

Thighinn gu fhonn us gu fhearann.
Us gu oighreachd a sheanair
Mi-loinn air an fhear leis nach b'àill e.

Fhir thug Israel thairis
A chruthaich grian agus gealach
Cuir an duthaich le ceannas na h-Airde.

TUIREADH.

Moch sa mhaduinn Diluan
Dol a rathad seo shuas
Fhuair mi naigheachd a ghluais dhom bròn.

Fhuair mi sgeul nach robh binn
Gu robh m' aighear s mo mhiann
S e na laighe fodh dh'ian nam bòrd.

Ann an léine chaol fhuar
Fodh dhubhar nan stuadh
Dh'fhàg siud mise ri fhuasgladh dheòir.

Ann an ciste chinn chaoil
An deigh a snaidheadh bho'n t-saor
S air a sparradh le faobhar òrd.

S lionar gruagach bha tinn
A' spionadh cuailein a cinn
N àm do thogail dho cill do sheòid.

Agus òigear fodh ghruaim
N àm rùsgadh dhut uaigh
Fhir nach seachnadh an ruaig na'n tòir.

Fhir a shiubhlas mo cuairt
Beir an t-soiridh seo bhuam
Dhionns' an talla 'm bi fuaim a cheòil.

Agus innis gun bhreug
Gu'm beil mise gun fheum
Bho chaidh m'aighear s mo chéill fodh'n fhòd.

Bu tu sealgair a gheoidh
S a choilich air ghéig
Marbhach eala agus féidh agus ròn.

Làimh tholladh na béin
Mo dhul fodha na gréin
Cha b'e'n ainnis bu ré na d' dhòigh.

Ach uisge beatha na(m) pìos
Ruma làidir us fìon
Se ga chaitheamh gu fial mu d' bhòrd.

Bho nach urra mi féin
Gun bhi eur smal air do bheus
S ann a ghabhas mo bheul gu fòil.

Thig Sir Domhnull bho Shléibht
Le chuid oigfheara treun
Thig Mac Cailein na dhéigh s Macleòid.

S thig MacCa'nnich a nall
Bho na h-eileannan thall
Chluinnteadh faram na lann s na stròl.

S thig Mac Shimi bho'n Aird
Na t'ionad gun dòil
An leomhann fireachail laidir borb.

. . . . . .

S bho nach urra mi féin
Dhul na's fhaid' ás do dhéigh
Guidheam caidreamh Mhic Dhé 'do lorg.

ORAN SUGRAIDH.

Cha d'fhuair mi'n raoir cadal
Air leabaidh s mi m'ònar
Chridhe! cha bhithinn fodh mhulad
Far an cluinninn do chomhradh
Do bheul binn gasda grinn
Labhras gu fìor sheolta
S gu'n dianainn riut suairceas
Cho uaisle s a b' còl dhomh.

Bean samhla dha m' leannan
Gur h-ainneamh air feur i
Gur gile s gur glaiu' i
Na canach an t-slèibhe
Corp min geal crìdh gun smal
S ainneamh bean t-eugaisg
Tha thu bhuam s tu mu luaidh
Cruaidh orm s mi m' éigin.

Na m' éiginn a ta mi
Bho na thàir mi'n ciad iùl ort
Bhean nam bas bàna
Dh'fhàs gu nadurrach cliùiteach
Gu là luan m'aigne buan
Bidh mo bhuan dùil riut
S bidh m'aigne gun déigh ort
Mur faoid mi do phùsadh.

Ged a dhianamh sinn pùsadh
Bu chliùiteach ar beusan
Cha'n fhaichteadh fodh bhròn sinn
Fhad s bu bheò sinn le chéile
Ged bhiodh sàradh gun dàil
Aig a bhàs fhéin oirnn
Bu ghann da mu leònadh
S do phòg gun bhi réidh dhomh.

Do phòg a bhi réidh dhomh
A gheug bho'n ait mànran
Dha'm beil a chaol mhala
S am broilleach geal bràghaid

Gorm do shùil, glan do ghnùis
Lùb a chùl àr-bhuidh
S tu beul nach gluais fearg na gruaim
B'éibhinn bhuat màmran.

B'éibhinn bhuat màmran
B'e m'àilghios s mo cheòl e
Dhut thug mi 'n cion falaich
Nach dealaich ri m' bheò rium
N gaol buan thug mi bhuam
Se-sa ghluais bròn dhomh
S cha d'fhuair mu'n raoir cadal
Air leabaidh s mi m'ònar.

Cha d'fhuair mi'n raoir cadal
Air leabaidh s mi m'ònar
Chridhe! cha bhithinn fodh mhulad
Far an cluinninn do chomhradh
Mhairi ùr nan ciabh dlùth
Labhras ciùin bainndidh
S ged a shiùbhladh leam na duthchan
S neo-lionar dhut samhla.

O ghruagaich an leadain
Tha feagal ro mhòr orm
Ma théid thu do'n chaisteal
Gu strac ead s a chòir thu
Theid fios gu luath chur ort suas
Ghruagach nan t-seomair
S ma thig thu fhéin ás gun bheud
Tha mi glé dheonach.

Chaidh fios gus an t-séisean
S gu eildeir an teampuill
Gu'n d'robh mise s a nighean
A bruidhinn gle ghreannor
Cha'n eil fios 'nan ar dithis
Co'n cridhe dh'fhàs feallsa
Ghabh ise fear eile
S tha mise na m' bhanntraich.

An sin freagraidh an nighean agus seinnidh i:—

Tha sac air mo chridhe
S cha ligh ni chàireadh
Cha leighis an leubh e
N tig an t-eug bho'n treun Ard-Righ
Gu là luan m'aigne buan
Cha dual dhomh bhi slàn dheth
Oig shuaire a chùil dhuanaich
Gur truagh gun bhi làmh riut.

Oig-fhear nam mòg-shùil
Tha sgrìoban do phòig orm
S nam faighinn i fos a-iosal
Righ b'éibhinn leam beò thu
Gu'm b'aunsa do bhrìodal
Na ceòl theudan us òrgan
S gu'm b'aunsa do shùgradh
Na'm pùsadh tha'n lorg orm.

MO CHRUINNEAG DHONN.

Och mar thà mi s mo chridhe trom
'S mi ann san àite nach tog mi fonn
Tha m'inntinn eràiteach ag caoidh nan càirdean
Ach s bochd a dh'fhàg mi mo chruinneag dhonn.

Ni mi gàir agus ni mi geau
Saoilidh each gu bi mi mear
Ach nuair a thionndanas mi mo chùlaobh
Bidh mo shùilean a siora ghal.

Mar chanach sléibh thu nach dual bhi dubh
Mar chobhar gle-gheal am bial an t-sruth
Mar shneachd air gheugan thig bho na speuran
Tha broilleach m'eudail cho geal s an gruth.

Gu dé an t-àite no dé an taobh
A chuireadh t' aogasg dhomh air chùl
Tha mais a'd' ghruaidhean a rinn mo bhuaireadh
S gach ball mu'n cuairt dut 'toirt buaidh fa leth

S deimh an t-àit' 'm biodh mo ghràdh an eleith
Nach gleidhinn fàth air a dhul a steagh
Shiùbhlainn fàsaich', stuchd nan àrd-bheann
Chionns' gu'm fàilticheadh tù mo theagh

Bha m'ulaidh s m'eudail air t'aoduinn ghlas
S ann air do phògan a gheobhainn blas
S mor gu b'annsa bhi riut a' sùgradh
Na bhi pùsd aig an Iarla Ross.

Ach nam bithinnsa na mo shaor
Dhianainn long leis a falbhadh gaoth
Chuirinn siùil rithe ged b'ann de m' ghùn ead
Bratach ùr dheth mo léine caol.

Tha triùir ghàirnealan ann san lios
S tha cad an dòchas gu faigh ead mis
S ged tha ead gòrach air beagan stòras
Le briodal beòil gu na mheall cad mis'

S ioma té chuir mo léine 'm bùrn
Us bana-ghràdair a rinn dom' leann
Agus griasaich a rinn dom' bròg an
Bho'n fhuair mi'n cota seo n toiseach riamh.

S ioma bùth ann sa beil mo sgian
Agus bòrd air a beil mo mhias
Agus bòsd o na ghabh mi snaoisean
S lionar aoduinn a labhair rium.

S eol dom fhìn riut nach eol do 'm arm
S eol dom coilltean us cragan garbh
S eol dom Sgùrrnan tha 'm bun nan srù-
than
S am badan dlùth ann sa Choille Gharbh*.

ORAN

Le Mr Siosal còir chaochail ann am Bealadrum, air do'n trithearah mac tha falbh do na cogaidhean a dh'éirich ri linn Bonipart. Rugadh ann sa Chreidh e, os cionn Eisciadal, Leòr-na-Manach.

Fior thoisich an t-Samhraidh
Bhuail meall mi bha geur
Dh'fhàg mulaich meall mi
San àm am biodh m'fheum
Cha b'e déireadh an Earraich
Gad a chailinn a spréidh
Dh'fhàg mise fodh smalan
Ach carraid an Riogh.

Och ochan s mi m' aonar
S mi faoin gun mo chlann
Luchd a dhianamh mo shaothair
S a shaoradh mo chrann
Cha bu ghearan leam dithis
Gad a bhiodh cad thall
Ach se ràinig mü chridhe
Chaidh an' trith amh fear ann.

Us na dh' fhalbh bhuainn an toisich
Is e bh'ac' an toil fhein
Cha d'fhàg cad na'n déigh
Na choisneadh dhaibh beum
Ach 's e dh'falbh bhuainn an gobhainn
Fear foghainteach treun
S ged bu chosnach gasd e
Chuir crois e bho fheum.

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* In Glen Affric.

B'fhear gasd thu gu saothair
Nach do smaoinich mi riamh
Cha rachadh tu'n taobh ad
Nam maireadh do chiall
Gu'n a mheall thu mi m'bhalair
S gur oil leam gur fhior
Chuir siud mise gu carraid
Nach lamh mi chur dhiom.

Bha cuid air a bhalair
Gu'm b'fharasd domh dhiant
Nan gabhadh e comhairl
Bha'n gnothuich ad diant
Gu faighinn-sa duine
Agus tuillidh chur sios
Es 'dh'fhuireach aig a bhaile
'Toirt an aire air a ghuiomh

Ach bhòidich e dhuinne
Nach fhan'dh e san tìr
Nach biodh e fodh sgannal
S nach fhuilingeadh e beum
Gu'n gabhadh e chunnart
Bhoth na ghunna s chedh 'ghleus
S gu'n coisneadh e'n t-aran
Cho fad s a mhaireadh dha fhéin.

Och och mar tha mise
S beag tha dh'fhios siu aig càch
Tha mo chridh air a dhochunn
S mi ag osnaich gach là
Ghar an diù leam bhi 'g innse
Mu mü mhì-ghean do chàch
Gu'm beil mulad air m' inntinn
Na dh' fhàg' gu tinn duine slàn.

Tha mo chiabhag air glasag
S mi lag leis an aois
Bho na dh'fhalbh mo chul-taice
S mi ga m' fhaicinn ro fhaoin
Ach nan tigeadh na gillean
Mar shirinn bho'n Riogh
Gun mhasladh do m' chinneadh
Bhiodh gean orm a chaoidh.

Ach dh'fhaodadh siud tachairt
Na mairinns' ri tìm
Gu faicinns' sibh fhathast
Na 'n ùr laighe ann san tìr
Nuair a's àird oirnn an aisith
S ann is fhaisg oirnn an t-sith
S bidh mo dhùil-sa ri 'r faicinn
Mur taisgear mi fhìn.

ORAN

a rinneadh, a réir mar tha e air aithris, le botular a bha aig Mac-an-Tòisich. Bha cionfalaich aig an t-seirbhiseach seo agus aig nighean a mhaighstir air a cheile agus, ma's fior, rinneadh an t-amhran seo leis a bhotular mas deachaidh a pheanasachadh an Iornis.

Thig an samhradh s a futhar
Thig a chuthag á Eirinn
Thig gach ian a bharraich
S ead an tachda ri chóile
'Dhianadh ciùil dhuinn air chrannu
Us air bharru nan geugan
Ach 's ann tha mise s mo leannan
Sìor teannadh bho chéile.

S mairg nach imrich an copan
Sùmhail socrach s e dearr-lan
Sid a riut nach d' rinn mise
S ann a bhris mi féin bearn ás
Aig ro-mhiad na h-uairgnis
Rinn deth 'n ionracan mearlach
Chuir sid mise gu saothair
S tha e daor dha mo chairdean.

O! ghruagaich an leadain
S mi gu freagradh t' ordugh
Ann an glaice nan creagan
S ann am preasu beag bòidheach

Aig ro mhiad s thug mi ghaol dut
Gun do dhaoine bhi deonach
S mi gu laigheadh ri d'thaobha
An gleannan caomh nan laogh oga.

Fhir a ghabhas a rathad
Ghabhas a rathad gu siobhailt
Le faoilt agus furan
Cum do bhunaid fos n-iosal
Aig ro mhiad do churam
Dian ùmhlachd dha'n ribhinn
S gu'm bi mise 'n trom ghràdh s tu
C'è b'e àit' ann sam bidh thu.

Cha teid mi do'n chaisteal
Cha bhagair na b' àbhaist
Bidh piob ann bidh fiodhull
Bidh trompaid bidh clàrsaich
Ciod an ceol tha fodh 'n adhar
Nach bidh feitheamh mo ghràdh-sa
S truagh a Righ! s gun bhi mar riut
Gheug nam meal-shuilean tlàtha.

Tha mo mhaighstir priseil
Fodh mhì-ghean s fodh ghruaim rium
Cha teid mi na choinneamh
A chur rutha na ghruaidhean
Cha teid mi na choinneamh
Cha chuir rutha na ghruaidhean
S ann a dh'iarr e le graide
Mo ghrad spadadh le luaithe.

S mairg nach sealladh riamh
Air na muathan ga bòidheach
Mas gabhadh e shrachdadh
Cur seachad air posadh
Chor tha bhuaidh ad air fad orr'
Bhi gu sochaireach gòrach
S e gheobh mise mar thochradh
A chroich ar deagh m'thograidh.

S truagh a Righ! nach b'e 'm bàs e
Air na trathu gun fhuireach
Mas fhacar bean t'eugaisg
Nach fhaodar a phosadh

Troidh chruinn am brog chumhang
Dham bo chubha bhi spòrsail
Fodh do chalpannan mìn-gheal
Troidh nach illsich am feòirnein.

Uilleam Og Aberarder
Cha tu bàillidh na còrach
Nuair a dhiarr thu mu spealtadh
Fodh gheaird Ic-an-Toisich
S a dhul timchioll a chabhsair
Gun mu chairdean bhi m' chomhdhail
S mòr gu'm b'annsa na fagail
Na bhi là air a mhòd sin.

ORAN SUGRAIDH.

A love song of the days of one of the Georges. The musical accent shows the air to be old. In similar cases Burns, to suit Celtic airs, had to use an end-O for metrical and musical consonance.

S gur mise ta na m' éiginn
Gad 's fheudar dhom' dheth fhulachdainn
Nach urrainn mi dheth leubhadh
Mo chreuchdan s mo dhuilichinn
Cha ni cha'n òr s cha'n airgiod
Chuir san dearmad buileach mi
Ach caileag laghach bhoidheach
A dh'Thàg fodh bhron s fodh mhulad mi.

Tha cùl donn dualach
Na chuachagan glé channach ort
Do dha shùil ghorma bhoidheach
Dà ghruaidh mar ròs ri balla-gead
Tha beulan tana sìobhalt
Labhras mìn gle channach rium
Gu'm b'annsa bhi ga d' phògadh
Na bualadh bhò-le-cailibho.

S gur mòr a thug mi spéis dhut
Cha thréiginn airson earras e
Cha'n fhaca mi bean t'eugaisg
Air féille na air ballachan.
Dì-dòmhnuich dul do'n t-searmaid
S ainmic té bheir barrachd ort
An gilead us am bòichead
S cha ghòruich bhios air t'aire-sa.

Gur math a thig an sìoda
Air cìochan mine bhoirionnaich
Cha mhiosa thig an cotan
N òrdugh ghar an go-foin dha.
Thig gùintean stuth dha'n rìbhinn
Cho math s thig siod dù dh'iomadh té
S cha'n fhaca mi bean t'eugaisg
S an t-saoghal fhùd s a dh'imich mi.

S na faighinn bho'n stòl phòsd thu
Gu cuirinn seòl air aran dut
Fhead s leanadh mo dhà dhòrn rium
Gu'n gleidhinn lòn gun ghainne dhut.
Didòmhnuich dul do'n t-searmoid
Cho stoirmeil ri bean baili U!
Aig am bidh'n crodh air àilean
S na làraichean breith shearrach dhaibh

S a nis mu chuir thu d' chùl rium
Gun dùil agam ri d' bhuineachduinn
Thig frasan air mo shùilean
Thig tùchan us trom mhulad orm.
Mas fheàrr leat fear le airgiod
Gu'n chaill mi m'earbsa buileach dhiot
Ciad soraidh slàn a'd' dhéigh-sa
Tha'n fhéill cho réidh dha'n chuile fear.

S gad tha mi ganu dù stòras
Bhean liòn an stòp le drama dhuinn
Tha airgiod aig Riogh Seòras
S e deònach chur mù rathad-sa
Aithrisidh mi'n t'òran
Glé dheònach dha na caileagan
S an té nach gabh me 'm bliadhna.
Gu dearbh cha'n iarr mi'n ath-bhliadhn' i.

FEILL LEOR-NA-MANACH.

Bha mi feasgar anamoch
S a Mhanachainn air féill
Chunna mi'n t-Art meanamach
S e seanachas ri té
Bha mise air an cùlaobh
To'airt aire mhath dha'n t-sùgradh
Bha fabhur às a bhùth ann
A lùbte fodh sgéth
S lionar fleasgach bòidheach
Us òigh air an fhéill
Gadheadh cha'n 'eil gu leòir ann
Chum sòlas dom fhéin
Dur raineadh mi'n taigh òsda
Bha farum mòr air ceòl ann
Gu'n d'aithnich mi Iain Sheòrais
A sgròbadh nan teud
Bu chridheach aig an danns ead
Na bh'ann deth gach seòrs
Bu chridheach ead le sùgradh
Tionndainn mu'n bhòrd
Bu dealasach us faobhurr'
S fallus air an aoduinn
Gun òr a bhi ach faoin daibh
N àm chaoineadh nam bròg.
Gu'n tug sid osann ciùrrt orm
Dur dh'ionndrainn mi bhuam
Nach fhaca mi mü ghaol
Am miosg na bh'ann a shluagh
Nach fhaca mi mo ghaol
Am miosg na bh'ann a dhaoine
Beul seanraich an fhuilt chraobhaich
Mar chaoruinn do ghruaidh.
S dur rainig ceann an là ead
S dur thòisich a phìob
Gu daoine chur an òrdugh
Gu seòl chur air sìth
Bha Gilbeart an Diùc ann
Na chaiptean air an tùbh-sa
Us Archie air an tùbh ad
Lan muirn agus beus.
S dur rainig ceann an là ead

S a sgaoil ead gu léir
Thainig fear le faobhar
S mi 'g aoileas leam féin
Dh'fharraid e nam b'àill leam
Dhul thairis gu'n robh 'n tràth ann
S thubhairt mise ris gu'm b'àill
Mu bha bàta dhom réidh
"Cha'n 'eil mi math air òran
S cha'n òigheadar mi
Bho nach d'fhuair mi còir
Air an òigear dhom fhìn
S ann bheir mi thairis m'òran
D'an fhear a ni na brògan
S ann dh'fhàg mi san taigh òsd ead
Ag òl s ann air fìon.
S coltach ri rasg calman
Falbhan do shùil
S i gu corrach colgant
Cho gorm ris an driuchd
Do bheul tha màthair sìobhalt
S do bheachd mar mheachair mhìn-gheal
S do theangaidh cha tu'air mì-chliu
S i binn gu na chiùil.

COMHLUADAR SUGRAIDH.

Bheau an teagh na biodh spreig ort
Thoir am botul a nuas
Dh' uisge beatha math fearail
Air a tharruing dà uair
Deoch slàinte mo chaileag
Si bu mhath leam bhi luaidh
Gu'n òlainn i thairis
Gu barrach na cuaich.

Bheiti dhonn bhòidheach!
'Falt an ordugh an cìr,
Dul na chlachan Di-dòmhnaich
Co's bòidhche na i?

Nuair shuidhinns' mu' coinneamh
N àm chromadh a cinn
Cha bhi cuimhu' air a phearsain
Fodh do rasg-shuilean min.

Mis' air mo bhuaireadh
Sgeula chuala mi'n dé
Gu'n d'rinn fear eile do bhuaireadh
Airson buaile do spréidh
Gur h-e s fhearr le do chàirdean
S nach e's táire leat fhéin
S gar a b'fheárr e na'n ròcus
Gheobh fear stòrasach spéis.

"Ach a ghaoil na toir cluais
Do dh' aon tuaileasg fodh 'n ghréin
Chaoidh cha tobhair mi fuath dhut
Airson buaile do spréidh
Thréiginn m' athair s mo mhàthair
S mo chàirdean gu léir
S chuirinn cùl ri fear airgid
S leanainn sealgair an fhéidh."

Mas e luigean a's fheárr leibh
A chàramh oirr' bhréid
Dur bhios e-s' air a chluasag
Gun ghluasad gun fheum
Dur bhios e-s' air a chluasag
Gun ghluasad gun fheum
Gu'm bi mise gu h-uallach
S mi ruagadh an fhéidh.

A bhradag gun nàire
Ars' a mathair s i leum
Chuireadh cùl ri fear fàrdoich
Dhianamh stà dhut us feum
Aig bheil crodh agus caoirich
Air gach taobh dha na bhéinn
S a dh'fhalbhag air fuadan
Le fear ruagag an fhéidh

S truagh nach robh mi s mü ghruagach
N áite fuadain leinn féin
Gun fhios da dü chàirdean
Mas tigeadh càs ort na beud

Ann an gorm ghleannan fàsaich
Far naràinig na féidh
S ged a thigeadh am fuachd ort
Chumainn bhuat e le béin.

ORAN AN IASGAIR.

A fisherman's song, the air and sentiment alike being characterised by Highland vivacity and spirit.

An cluinn thu mi mo chailin donn
Eisd us thoir an aire dhomh
Tha moran dheth na bhalair sin
Gur òg an leannan dòmhs thu.
S gil' thu na na faoileagan
S binn' thu na na clàrsaichean
Mar lilidh ann sa ghàradh thu
S gur àilleagan gill' òg thu.

S an uair char sinn a dh'iasgach
Cho fad s an t-eilean Sgitheanach
S truagh nach robh na lìn againn
Gu'n sgriobadh sinn na h-òban.
Tighinn a stigh à Scàniport
Gu'n d'fhalbh na siùil a b'àirde dhinn
S cha robh air bòrd ach tàillearan
Gu'n tairneadh ead na ròpan.

C'ar son a bhiodh sinn cianail
Us sgadan ann sna lìn againn
An sgiob s am bàt gu sàbhailte
Siud! chailinn, lion an stòp dhuinn.
Cha phòitear mi s cha dhrungar mi
Ach ga'aidh mi dram an companas
Cha toil leam fhìn na spongairean
Nach toireadh bonn à'm pòcaid.

CUMHA.

Le Raoull Domhnullach, Uist a Chinne Deas eadhon, Raoull mac Dho'nill Ic Aonghais Bhàin, Smeclait, mach o theaghlach Ghleannaladail. Thainig a sheanair a dh' Uidhist fodh thearmud an deis dha biast-dubh (otter) a mharbhadh bh'aig Mac-Ic-Alastair.

Do charaid chaidh a bhàthadh an Grianaig.

Fhuair mi naigheachd o dh' fhalbh mi
Nach bu mhath leam a dhearbhadh co luath
Air an òganach thlachd mhor
Nach eil dùil leam ri fhaicinn air chuairt
Cha do leag iad thu dhachaigh
Rinn iad tuilleadh s do neart a thoirt bhuat
S ann air deireadh na sùghe
A dhéirich a mhiothlamh thruagh.

S olc leam osnaich do phàisdean
N àm tighinn dhachaigh bho'n bhàl s iad ri bròn
Fear nach fhàgadh an cùil iad
Bhi na laighe gun dùil ri tighinn òirnn
Gun robh beannachd MhicDé leat
Gach latha s e feumail gu leòir
Ge da dh' fhalbh thu na d' phàisd òirnn
S ioma peacadh san latharach thig òirnn.

Tha do pheathraichean truagh dheth
S iad a smaointinn cruaidh e gu leòir
Bho'n a chaill iad a tacsa
An robh cùram ri 'm faicinn air dòigh
Fear a ghabhadh an leisgeul
S nach robh gnè dheth 'n lethtrom fodh d' chòt
S tu na d' shìneadh sna bàighean
Leam is duilich bhi ga d' stiùireadh feadh òib.

Chaill do bhràthair a mhisneach
Ged a thachair dha 'n trioblaid an òil
Cuimhnich, seall air gach taobh dhiot
Bhith na d' fhaire nach fhaod e bhith 'd' chomhair
Fear a bhualadh leat buille
S e an àite nach urrainn e dòrn
S fheudar suidhe 'n àm caonnaig
Bìdh tu tuillidh aig daoine fodh spòig.

Gu 'm beil cridhe do mhathar
S gur ann umad a dh' fhàs e na ghual
Dh' fhàg thu faobhar ga tholladh
Air gach taobh dheth tha pronnadh gu leòir
S e do thurus do Ghrianaig
Rinn saod air a lionadh s i òg
Gus an càirear san làr i
Cha tog a h-inntinn-sa car ris a cheòl.

Gu 'm beil t' athair gu deurach
Cha 'n eil ioghnadh leam fhein sia an dràsd
Dh' fhalbh gach nì a bh air aire
Cha 'n eil iomradh air teannadh ri stàth
Leig iad h-ugad an graide
Gur ann sgaoil iad fodh d' chasan am bàt'
S rinn an Sassunach t' eucoir.
S cha d'amais thu fhéin air an t-snàmh.

Tha iad deurach ga d' chumhadh
Ann sna duthchannan annad gu lìon
Anns gach àite robh t'eòlas
Bha teisteanas còir air do ghnìomh
Bha thu iriosal càirdeal
Ris gach duine bu tàileant thu riamh
Chionn gu'n robh thu cho bàigheal
Thainig cuireadh co luath ort bho Chriost.

S luchd thogail na còrach
Cha'n eil h-aon 'n diugh mu'n chrò dhiubh ri thràth
Na Domhnullaich uile
Nuair thàirrnt' iad bhiodh fuil aca blàth

S tric a leig thu dhaibh bruadal
Nàm suidhe san uaille measg chàich
Gus an deachaidh an sgaoileadh
Chuirteadh Sassunn an caonnaig mu d'bhàs.

Nam biodh ceartas an Albainn
Bhiodh mu t'àmhaich cainb air a bhord
Bhiodh an tuagh mu d' sgòrnan
Chaill thu buileach do thròcair s do chiall
Ann am miadhon a chaolais
Leig e'n triùir ud mu bharraibh nan tonn
S mor bha dhiombadh Mhic Dé ort
Ged a bhuinnig e fhéin na chaidh sios.

CEATHRANNA.

[A rinn am BARD ceudna s e bochd.]

FONN—*Dh' fhàg thu mi muladach.*

Mise tha trom airteulach
Sa mhaduinn an àm éirigh
A' smaointeachadh nam fearaibh
Feadh a bhaile ri 'n cuid feuma.

A' smaointeachadh nam fearaibh
Feadh a bhaile ri 'n cuid feuma
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

A tarruinn ugam *dhrogaichean*
S nach dian dotair feum dhomh
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

Mo leigheas aig mo Shlànuighear
Bheir dùil do gach feumrach
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

Cha d' fhuair sibh am Pears-Eaglais domh
S mòr m' eagal s mi gun éisdeachd
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

Mi cunntas mo chuid peacannan
A mach air streath a chéile
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

Gu bheil na rinn mi fhìn dhiubh
Aig Micheil mhìn ga 'n leughadh
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

S mise seo gun chàirdean
Ach pàisdeachan na 'n léinidh
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

Mi smaointeachadh mo bhràthar
An dràsd a bhiodh e feumail
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

Cha bhìdh thu, ghràidh, mu'n cuairt domh
Nàm uaigh a chur ri chéile
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

Gur fada bhuam a tà thu
Ni càcha an toil fhéin rium
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

S gu 'm beil mi nis gun stòras
Cha 'n fheòraich iad fhéin mi
Mise seo na m' shìneadh
S nach till iad bho 'n eug mi.

Cha tig iad ga mo shealltuinn
Na bheil ann diubh s beag an spéis dhiom.
Mise seo na m' shineadh
S nach till iad bho 'n eug mi.

ALASTAR TORRAIDH—[TORRIE].

[Leis a BHARD cheudna.]

'S'huair thu òrdan an Uidhist—
Bha Clann Domhuill ann a fuireach—
Cuid nan Niallach a rithist
Bhi air a shuidheachadh dha:

Lamh is grinne ni sgrìobhadh
S a labhairt na firinne
O théid mi da ìnnseadh
Gach ni mar a bhà.

Tha do nàdur cho uasal, 's leat beannachd nan tuatha
Cha 'n fhaicear ort tuasaid s bu shuarach ort à*

Chunna mise dol sìos thu air each bàn nan ceum fiadhaich
An cunnart a Chrìosduidh na d' dhiollaid gu h-àrd.

S e cheum nach bu curaidh† 'n àm falbh leis air thuras
Air a shrein cha bhiodh cumail ach na spuir ga thoirt dha.

Tha mòran a smaointinn foinear do na daoine
Bho chuir sibh fodh sgaoileadh luchd saothrach bhàc' ann.

Cha 'n iarrainnsa tuilleadh nam fàgadh sibh Iain
Bho dhianainn a ruighinn nur a bhiodh rud gann.

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* à is Uist pronunciation of e—it, he.
† Exhausted; weary.

Bha thu coingeis air Gàidhlig, gu 'm fàgadh tu càsan
N àm bruidhne ri Bàillidh 's tu b' fheàrr leam bha beò.

Bu mhath air ar cùlaobh gu réiteach gach cùis thu
Gur mise tha tùrsach s fear ùr aig a bhòrd.

S o 'n thainig am Bàillidh nach tuig bhuainn a Ghàidhlig
Cha 'n 'eil duine san àite, dha 'n fhaigh càirdeas dad bhuaith

Is e'n t-airgiod an tarruinn, bheir i cìs bharr na Gallaibh
Gur mise tha galach o dhealaich sibh bhuainn.

Och us ochan mar thà mi o chaill mi mo chàirdean
Cha 'n urrainn domh àicheadh mar a tha mi fodh bhròn.

Mi ri smaointeach nam fearaibh thug le faobhar a mac a i
Ged thug Mac ic Ailein, òirnn seachad a chòir.

Bha sibh ainmeil gu feum ann an Alba s an Eirionn
Gu 'n d' thug sibh Blàr-Léine, a bha reubadh air feòil.

S a rithisd air Mor-thir dh' fhag sibh Siosalaich leòinte
Gu 'n do phut Clann an Tòisich gu leòir dhuibh nar còir.

Bha thu fiughantach daicheil bu choimh-dheas air snamh thu
Air a ghnuu' bha thu àraid, bu tu namhaid an ròin.

Nuair a théid e ri d' shuil-se aig aoduinn an t-siùbhladh
Nur a lasas ris t' fhudar cha tionndaidh e beò.

Tha thu ciunteach a' d' shealgair, 's e do ghunna ni marbhadh
S e b' fhiach a bhi falbh leat seach arm gun doigh.

Tha e coimh-dheas . . . . . .
Is tric a leig thu na gadan dheth na lachan sna h-òib.

Do choin feadh na frìotha a falbh agus sgrìob asda
Iad gu 'n gearradh an t-sìnteag ag iarraidh ghaoithe le stròn.

Ead a faighinn an fhàiliidh air na féidh mar a b' abhuist
Nur a chluinnear do làmha'ch bhiodh pàirt dhiubh cun deò.

DO SGOTH.

[Smodail leis a BHARD cheudna.]

Dh' fhalbh gach airtneul a bh' òirnne nuair a dhòl sinn na trì
S e'n deireadh bhuain a bh' aig Uilleam chuir gu m' fhulang mi fhìn.
Mi ri tomhas a rathaid mi tighinn dachaigh le m' ghruim
Ghabh mi null feadh na pàirc s mi sior chràgnadh a phuill.
Thog na daoin air du thòrachd s iàd fo bhròn ann san àm
Ead ag radh nach mairionn h-aon a dh' fhan s a bha ann.
Ead ri cunntas gach deifir s gach cuis freasdail a bh' ann
Nach dian urnuigh pears-eaglais dad a sheasamh dhaibh thall.

Oran do dh' fhear Cille-Brìde, Uilleam Mac Ille Mhaoil, a mhuinntir an Eilein Sgiathanaich bha caoimhneil dha 'n t-sluagh an àm teirce mhoir (anno 1847?) leis a bhard cheudna.

Tapadh leat Uilleam ic Eoghain
Tha thu mòr air fàs a' d' nadur
Cridhe na féile ga dhùsgadh
Bheir mi 'n ìonnsuidh seo gun dàil ort.
B 'e do mhiann a bhi ri fearann
Cha bhi gainne far am bì thu
Rinn thu mulainn agus cruachan
Chur suas an cille-Bhride.
Tha mi fhìn a' sgur mar tha mi
Air mo shàrachadh ga ìnnse
Tric mi smaointinn ort Uilleam
Bu tu 'n curaidh nur a chluaist thu.
Is math thig claidheamh caol chunn astar
Oir a ghlaic* s tu dol gu cruadal
Is minic a thachradh ri d' chuid faobhuir
Nàm dha d' ghairdean bhi ga bhualadh.
Bha thu Chamaranach gu cinnteach
Bha e sgniobht ort a 's gach lathair

. . . . . .

A'd' uinich às na blàraibh.
Ga b' e dh' iarradh e na dhùisgeadh
Air an tubh ad eile tha thu
Tha thu dùbailt ás na Leodaich
S thug bith a chòir o d' mhathair.
Thainig teirinn ann san t-samhradh
Sinn gun cheannard ann san tìr seo
Cha robh feum dhuinn bhi ga ghearain
Feadh an fhearainn na bha dhìth oirnn.
Nar a chual e gaoir na pàisdean
Mar a bha ead feadh na tìre
Thug e 'mhin á bùth nan Gallaibh
Ceann na beannachd thug á tìnn† sinn.

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* Uist way of saying, Air do ghlaic.
† Teinn.

Siud an t-òigear a bha uasal
Tha do ghruaidhean dearg us lionta
Cas a shiubhal an t-slèibhe
S ann ri feum a bhiodh tu cinnteach.
Tha do chaoirich a's na beannan
Tha gach eleannan agad lionta
Bha thu tric air féill an Sasunn
Creic s a' ceannach na bha dhìth ort.

ORAN SHEUMAIS MHOIR.

[LEIS A BHARD CHEUDNA.]

S tric mo smaointean air Seumas
Duine foghainteach treubhach a bh'ann
Bha ainmeil sna fearainn
Bidh iad daonnan ga fharraid sa Fhraing
Cha'n eil long thig gun philot
S nach dian cuibhleas a th-aoisadh gu crann
Nuair a theid thu ga h-ionnsuidh
Bheir an sgìobair an stiùir ann ad laimh.

Ge do thigeadh am fliùcadh
Agus sgìdeadh us sileadh gu h-ard
Caitheadh mara gu h-ìseil
S i air a ceongal s gach ìrean an sàs
Mar tha esan co eòlach
Is e a leanadh an t-seòlaid a b'fheàrr
Cha tóid acair bho guaillionn
Gus an éigheadh e—fhuasglaibh sa bhàgh.

Làmh dhianamh nan gasgan
S a chuibhle s [am] fasgan nam ball
Bheir thu gramachadh cruaidh
Air gach riof âs nach fuasgail ann ceann
S leat an urram ga rìreabh
Air gach fear an àm dìreadh do'n chrann
Airson eagal no faoineas.
Cha bu rud leam le d' dhaoino bhi ann.

Nuair theid thu do Lunnainn
Gu cinnteach bidh furan ort ann
Gu'm bi ounar gach luinge
Gabhail sgeula—se'm buinnig bhitheas ann

Cha'n eil aon bhitheas an eiginn
Nach toir Seumas à staing
Gus am fàgadh tu'n cal' iad
Gu cinnteach le barantas teann.

Bü tu pòitear na dibhe
San tigh-òsda 'n àm suidh aig an dràm
S tu gu'm b'urrainn ga 'riaghladh
Cha robh 'n daolaireachd riamh air do laimh
Gu'n robh duthchas do chinneadh
Tighinn an àird ort—cha b'ioghantach à,
Am beagan a dh'fhàg iad
Thuit iad uile san latharach a bh'ann.

Bü tu iasgair an sgadain
S iomadh h-aon leis 'm bu mhath leat bhi ann
Eadar Albainn us Eirinn
S iad ga d' fheitheamh-s—fear-feuma measg bhall
N àm bhi tarruing do lionabh
S ioma fear bhiodh ga iarrnidh "Siud e"
S mur a bha thu co fialaidh
Dh'fhàgadh beannachd gach Criosduidh iad làn.

CUMHA DO DHOMHNULL FOIRBEIS.

Sagart a chaochail ann am Bun Ruaidh. Shearmonaich e tri fichead bliadhna agus a dhà eadar Braighe Lochaber s gach àit eile.

[Le Alastair Mor, Am Bard Abrach.]

Is e'n t-ochd ceud thar a mhile
A dh'fhàg sinn uile fodh mhì-ghean
S na h-ochd deug s na tri fichead
A thug bhuainn ar misneach
S a chuir gu bruaidlean gach sean agus òg.
S a chuir gu bruaidlean gach sean agus òg

Chaill sinn uile ar misneach
An àm dùnadh na ciste
'S iomadh sùil a bha silteach

Bha gaoir bhròin measg nan dligheach
Bho 's ann bhuaps' bha'n ionndraichinn mhòr
Bho 's ann bhuaps' bha'n ionndraichinn mhòr.

Is iomadh neach a bha truagh dheth
Dar chaidh a thogail air guaillibh
An àm treachladh na h-uaighe
Bha sinn uile an cruaidh-chas
Bhi call an saoi bu mhór feum anns gach seòl
Bhi call an saoi bu mhór feum anns gach seòl.

'S ann an Cill'-Chaoirill sa Bhràigh
Tha an saoi mòr air a chàradh
Ann an reilig a chàirdean
Na chairtealan geàmhraidh
An ciste chumhainn s i druidta fo'n fhòd
An ciste chumhainn s i druidta fo'n fhòd.

Bha sinn uile trom deurach
Thainig sgrios le beum-sléibh oirnn
Cl aill sinn iteag chùl-sgéithe
Bu shàr-bhuachail threud e
S e nach cailleadh a spréidh ann sa cheò.
S e nach cailleadh a spréidh ann sa cheò.

Mar fhear-teagasg bha cliù aig
Is òg a dhearbh e sa chùis ad
Cha b'ann le brais na le mùiseig
A bhiodh esan 'g ar stiùireadh
Ach gu foighidneach caoimhneil gun bhòsd
Ach gu foighidneach caoimhneil gun bhòsd.

Bha sinn uile 'n trom luaidh air
Cha d'thug aon neach idir riamh fuath dha
S mor an t-ionndraichinn bhuainn e
Dor a thigeadh an cruaidh-chàs
Bho'n b'e ar cairt-iùil s ar fear-sgeòid.
Mo nighean donn, &c.

S mòr' bhearn às an dùthaich
Fear 'fhoghluim s a ghiùlain
A bhi bhuainn gu'm b'e diùbhail
An àm socrachadh cùis e
  Bho'n b'e fhéin ar sgiath-chùil anns gach seòl
  Bho'n b'e fhéin ar sgiath-chùil anns gach seòl.

Bha a chomhairle feumail
S dhearbh e móran domh fhéin dhith
Do: bha mise an éiginn
Gun mhaonus gun éibhneas
  Gun aon neach fo'n ghréin tighinn na m' chòir
  Gun aon neach fo'n ghréin tighinn na m' chòir.

Fhad s a dh'ìmich e'n saoghal
Bha e taitneach us aoidheil
Bha e seasrach us daonntach
Gun ghaise gun chlaonadh
  Ach gu fiùghantach suairce gun bhosd.
  Ach gu fiùghantach suairce gun bhòsd.

A: àm tighinn gu aitreabh
Bha e caoimhneil us taitneach
Cha bhiodh bruaidlein na aigne
Ach an uaisle mar chleachd e
  Bho'n b'e dhùthchas bhi caoimhneil us coir.
  Bho'n b'e dhùthchas bhi caoimhneil us coir.

Bha e measail aig uaisleau
Bha e iochdar ri truaghain
Aig a bhail' agus bhuaithe
Gu ceanalta suairce
  S e sin an leasan a fhuair e'n tùs oig'.
  S e sin an leasan a fhuair e'n tùs oig'.

Bha e caoimhneil us bàigheil
Bha e iochdor us gràsor
Bha e ciuneadail càirdeil
Ro rìoghail na 'nàdur
  Bha ead ainneamh thug bàrr air s **gach** seòl
  Bha ead ainneamh thug bàrr air s **gach** seòl.

Bha sinn uile trom deurach
Mar is dual do gach creutair
Cha dian mulad bonn feum dhuinn
'S ann bu chòir a bhi éibhinn
  Chionn s gu'm faic sinn a chéil **ann an** glòir.
  Chionn s gu'm faic sinn a chéil **ann an** glòir.

Tha'm bàs mar chìs oirnn uile
Air gach neach tha sa chruinne
Cha seachain e duine
Nach fheum falbh air thurus
  Nach till gu bràch gus a seas e sa mhòd
  Nach till gu bràch gus a seas e sa mhòd.

Tha bàs mar chìs air gach creutair
Dor a dh'fhuilig Mac Dé e
Dor a chaidh e a cheusadh
A thoirt saorsa gu léir dhuinn
  Chionn s gu'm bithimid leis fhéin **ann an** glòir.
  Chionn s gu'm bithimid leis fhéin **ann an** glòir.

Is còir dhuinn cliù thoirt do Chriosda
A dh'fhuasgail ar piantan
Dor a phàigh e na fiachan
A chaidh oirnne le'r diorrus
  A chuir clann-daoine gu léir an trom-cheò.
  A chuir clann-daoine gu léir an trom-cheò.

Bithidh mi nis a' cur crìch air
Bho'n tha mi lag ann an inntinn
Air bheag fhoghluim gu sgrìobhadh
S a chur sios mar bu mhiann leam
  Us guidheam sòlas gu siorruidh dha àros.
  Us guidheam sòlas gu siorruidh dha àros.

Is còir dhuinn uile bhi taingeil
Gu'n d'thainig na àite
Fear fiùghantach gràsmhor
Ro rioghail na 'nàdur
  S tha riaghladh gach cùis mar is còir.
  S tha riaghladh gach cùis mar is còir.

MARBHRANN.

Do Mhr Aonghas Mac-Ghill'-Iosa bha iomadh bliadhna na Shagart 'am Bràigh-Lochaber.

[Le Niall Stuibhard.]

Fhuair mi naigheachd air Diluain a dh'fhàg an sluagh na'n càs
Ceann na h-Eaglais bhi air deile às a leine bhàin
Ar n-Athair-éisteachd o na dh'eug e, cha dian leigh dhuinn stàth
O chòin a luaidh! tha ionndrain bhuainn, nach tig e'n uair a bhàis.

S ann an diugh tha sinn gun léirsinn, tha ar speuclar bhuainn
Dh'fhag siud mollaich air na speuran s air na beanntaibh gruaim
'S beag an t-ioghnadh siud a rìrn 's ann tha'n dìth air sluaigh
O'n là dh'fhalbh a sagart prìseil, beul na fìrinn bhuainn.

Beannachd lag leat agus làidir, fhir bu bhlàithe gnùis
'S tu thaisbeanadh do chàileachd gu neo-sgàthach dhuinn
Air do lionadh leis an Trianaid, 's e Mac Dhé do stiùir
O na chaidh thu ás ar fianuis is cianail sinn ga chionn.

Tha ar cridheachan air lionadh, tùrsach, cianail, fann
Sinn mar eòin bhig air sliabh 'déis na sgiathan chall
O nach faic sinn gnuis na féile air altair Dhé gu bràch
Mìle beannachd nan diol-déirce 'dhianamh réidh do chàs.

C àit an cruinnich sinn Di-dómhnuich mar bu chòir do 'n t-sluagh
Ceann ar comhairl us ar seòlaidh a chomhnuich ann san uaigh:
Is lionar oifig agus ùrnaigh chuir thu duinne suas
Nise o na chaidh thu null bhuainn gheobh thu dubailt duais.

Tha do chorp an Tom-nan-Aingeal air a thasgaidh bhuainn
Agus t' anam aig do Shlànuighear ann am Pàrais bhuan
Dh' fhàg siud sinne dheth fo phràmh air linne ghlidheas fuar
'S e do bhàs rib sinn gu làr, is e a ruisg sinn truagh.

Is iomadh gal us achdan feumnach tha 'g éirigh 'n diugh sa ghleann
Tha na bochdan a sìor éigheach ri Mac Dhé mo'n call
Bidh sinn nile troisgeach déirceach, gheibh sin léigh a nall
A leighiseas ar n-anma féin seach neach d'an treud a chall.

RABHADH MHIC-SHIMI.*

Mhic Shimi! mosgail á d' shuain
Eirich suas us cuimhnich d'olc
Ma rinn thu dò-bheairt na's leòir
Tha deireadh do sgeòil 'teannadh ort.

An aois a 'cur smal air do chéill
Is alluidh an dréin a chì mi ort
Fear muinntir fhir-mhuinntir Dhé
Bhi an talamh breun le mi-thoirt.

Na bi cur sàradh air Dia
Is fear gun chiall a bheanadh dho
S nach fhaodar dol thar a cheart
Gur mairionn a neart gach lò.

Tha cléireach an t-Sagairt an laimh
Is neo-thaingeil siud do'n Phàp
Am fear thug roimhe thusa á guais
Is dona 'n duais a thug thu dhà.

Is iomadh donas us diombuaidh
A chunnaic do shluagh riamh ri d' linn
B'e siud an donas gun àgh
Chuir sonas gu bràch a' d' dhìth.

Nis, o chaidh do chiall air chall
S gu 'n d'thug thu ball o'n fhear nach
còir
Faic an léir an leth le d' rosg
Miad an rosaid tha na lorg.

Ge uaibhreach thu 'n éirigh do neart
Ge buadhail do neart a shealbh
Tha bùrn tighinn fothad gun fhios.
Is misd' thu gu'n bhristear air t' arm.

Is misd' thu MacCailein bhi bhuat
Is misd' thu 'n taobh-tuath gun bhi leat
Is misd' thu gu'n mheall thu do righ
Seal mu'n cuimhnich thu do leas.

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* Lord Lovat's warning, after John Ban Keppoch's M.S. Probably by Father Farquharson (of Strathglass), whose name occurs in the Ossianic controversy, according to the tradition of the Shiochd-An-Taighe family.

Ge mùirneach maiseach thu fhéin
Ge sùrdach abartach treun
Ge teomach sionnach nan cleas
Tha tuilleadh s a leas na dhéigh.

Tha nathraiche neimhe san fhraoch
Nach cuir thu le draoidheachd gu clos
Tha tuirc neimhe ri d' thaobh
Feitheamh ri gaoth fhaotuinn ort.

Tha fàidheachd a' tighinn gu teachd
Gu'n dianar creach ort us tòir
Gu'm faicear do bhuidheann gun cheann
Gu'm bidh do chlann nuadh gun treòir.

Beag ioghnadh leam cridhe goirt
Bhi gun fhios aig fear do bheus
Liuthad mollachd duine bochd
Chuir thu fo d' chois gu d' eug.

Is mairg a dheasaicheadh dhut càisg
Na chuireadh ola-bhàis ri d' chré
Na dhéisdeadh d' fhaosaid gun stàth
Mur dian thu faoilt ri grasan Dé.

Mhic Shimi! mosgail á d' shuain
Ge fad' an duain ruigear a ceann
Tha m' fhàisneachdsa tighinn gu dlùth
Cha chuir thu air chùl i le cainnt.
Chìtear do choluinn gun cheann*.

With the above compare the following metrical account of the life of our Lord, which must have been long, as two verses are taken to narrate our Lord's miracles from Marion Smith, daughter of Patrick Smith, the famed "sgialaiche;" also from Donald Campbell, father of Bard John:—

Labhair Acham fàichdeil rium
Gad a bha mi ànachdach
Air ball bidh slàint air aisig dhut
(Mu chlàisneachd us mo threòir).

---

* The piece is here (when Lovat comes to be represented as beheaded) either defective, or it was intentionally left in that condition. What followed was impossible to describe.

Thusa ghairm gu h-imeachdach
Air crann Esekiel
Chuir cnàmh ri cnàimh ri chéile
Eadar fhéithean agus fheòil.

Nuair chualas ann 'n Ierusalem
Gu'n d'rugadh Righ nan Indhach
Chaidh chathair mhor gu ùbraid
S bha righ a chrùin fodh bhròn.

Air banais Chana Ghalilee
Rinn thu 'n gniomh ro annasach
De bhùrn ghlan na h-abhuinne
Rinn thu'm fion bu dath-te cròic.

Cha tainig cruaidh na spàirn ort
An uair a dhuisg thu Lasarus
Ged thuirt a phiuthar Màrta riut
Tha 'bhréin' air fàs na fheòil.

LAOIDH NA BAN-FHIGHICH.

The weaveress's hymn was sung by Mrs Smith, South Boisdale. A woman who had been working at sea-weed came into the house cold and wet. She congratulated the weaveress on her nice and comfortable occupation. "I've got my own troubles always working with other people's goods, and the responsibility is great," said she, and she sang:—

Gur bochd an saibhir sanntach
Nach léir leis fhéin a ranntan
Nuair théid an ceangal teann air
An àm a chur san lic.

Nuair théid a chur sa chàrnaich
Gur beag an lùths na àbhachd
Cho mór s gu'n dion e dh' fhàgail
De dh' earneis no de chuid.

Nuair théid a shùil a dhùnadh
Sa chiste chaol nach diùlt ris
Nach b' fheàrr nach beirt bho thùs e
  Nuair théid a chunntais ris.

Cunntais mhór a phiuaidh
'S e siud a dh' fhàgas shios sin
Na nthichean gu siorruidh
  B'e sin an niamhair dhubh.

B'e sin an niamhar ghrannda
Gun eireachdas gun àilleachd
S a Dhia s a Righ nan gràsan
  Dian iochd us fabhar ris.

Tha ifrionn searbh le fuarachd
Tha i na h-àite duathail
S an Tì a rinn ar fuasgladh
  G'ar cumail bhuaithe sin.

Cairdeas agus coibhneas
Do'n anam nach do thoill e
S a Dhia s a Righ na soillse
  Gu'n fhoighnichdinn e riut.

S bha luchd nan saighdean ccalgach
Ga d' iarraidh le'n cuid armaibh
S do mhathair fhéin a' falbh leat
  Ag iarraidh tearmad dhut.

Gu'n ghabh ead ciadan airgid
Airson thu fhéin a mharbhadh
Tha'n t-aithreachas cho dearbhta
  S tha'n t-anfhainn ann sa mhur.

Gu'n d' rùisg oir a shléisdean*
Do chom ga 'thoirt o chéile
Le giùlan a chroinn cheusaidh
  S do ghuala fhéin ga chur.

Bha t' fhuil a' falbh na h-allta
Us tàirrneau anns gach laimh dhiot
Nach truagh an tuigse bh'ann-san
  San àm bhi ga'n cur.

---

* — air do shéisdean.

Nach do sheòl e t'aodunn
S tu athair sluagh an t-saoghail
Na dh'fhalbh s na thig de dhaoine
Bha'm fiamh an aoguis riut.

An t-ian a bha sa ghainntir
Dh' éirich e gun taing dhaibh
Gu'n ghairm e air an t-slabhruidh
Le saighdean Righ nam feart.

TUIREAM.

Nighean Don à Còrnaig.

(Tha do char air an fhonn).

Fonn—Mo nighean donn á Còrnaig
Gu'n robh thu buidhe bòidheach,
Mo nighean donn á Còrnaig.

S olc sgeula chuala mi
An luan an déigh an Dòmhnaich,
Mo nighean donn, &c.

Nar chaidh càch dha'n t-searmun
Chaidh na sealgairean dha'n mhòintich,
Mo nighean donn, &c.

Nan robh claidheamh rùisgt agam
Gum fiachainn lùths nan dòrn daibh,
Mo nighean donn, &c.

S mo nighean bhuidhe bhadanach
Na cadal air a mhointich,
Mo nighean donn, &c.

Gu'n robh do chuaillean slaodadh riut
Do léine chaol na stròicean,
Mo nighean donn, &c.

Gur truagh nach mi bha'n taca riut
San lag an robh an dòbheairt,
Mo nighean donn, &c.

S ole an obair fheasgair leam
Bhith deasachadh do thòraidh,
Mo nighean donn, &c.

S ole an obair mhaidne leam
Bhith 'cur nam fear an òrdugh,
Mo nighean donn, &c.

S an deoch a bha gu d' bhainnis 'sann
Gu t' fhalairidh a dh' òladh,
Mo nighean donn, &c.

Cha tugainn dha na ghobha thu
Ge b' mhiaghalach le òrd e,
Mo nighean donn, &c.

Cha tugainn fein dha'n fhìdhleir thu
Ge binne e le 'mheòirean,
Mo nighean donn, &c.

Cha tugainn a ghin idir thu
S mi fhìn a ghaoil an tòir ort,
Mo nighean donn, &c.

Shiùbhlainn fada fada leat
Do'n eilean robh mi còlach,
Mo nighean donn, &c.

Rachainn do Chinntire leat
S a thìr a bharraich bhòidhich,
Mo nighean donn, &c.

Shiùbhlainn fada fada leat
Gu eilean Locha Lochaidh,
Mo nighean donn, &c.

Shiùbhlainn gu ruig Uidhist leat
Am buidhicheadh an t-eorna,
Mo nighean donn, &c.

Is ole an sgeula chuala mi
An Luan an deigh an Dòmhnuich,
Mo nighean donn, &c.

Father Allan Maclean, a nephew of Mr Maclean of Glen Uig, Moidart, was a most capable Gaelic poet; he excelled as a huntsman, and was a fine hand at fishing. This priest was educated in Spain, and learned to speak Spanish like a native. He went to Cape Breton, where he died as priest in 1872. He was a universal favourite, could play the pipes, and was fond of dancing. He composed a number of hunting songs, and songs of every species. Some of these may still be held in memory in Cape Breton. Everybody who knew him praised his talents and his warm generous character; he was unanimously esteemed and allowed the benefit of his qualities. His song in praise of Miss Mary Macrae of Ardintoul proves him to have been a poet of fine genius.

ORAN MOLAIDH.

LEIS AN URRAMACH AILEIN MACILLEATHAIN.

FONN—

Ho an clo dubh
He an clo dubh
Ho an clo dubh
S fhearr am breacan.

Uidhist ghlas nan cradh-gheach*
Tha'n traigh sin fada bho Ailean
Gad is iomadh lamhach
A dh'fhag e an cois na mara

Is aithne dhomh gach àite
Bhios grannda ri cur an t-sneachda
Is tric a ghabh mi tàmh ann
Fodh sgàilean du dh'fhilleadh breacain.

* Shell-drakes: cradh-gheadh—strand-goose or strand-drake; ian breac geal s th'n coileach dheth'n t-seorsa breac inu'n mhaich.

Gheobh mi gunna sonruichte
Air dòigh nur theid mi a Ghlaschu
Is fearr na Nic an Toisich
Gad 's mór a bòsd aig Domhull Sagart.

Nur chuirinn ri m' shùil e
Gu fùdar a chur na dheannaibh
Bhiodh Ròn Glas a stairirich
Stoirm air s e dol gu astar.

Mharbh mi'n coileach riabhach
An t-ian is briagha ann san ealtuinn
S Mairi ghrinn ga spionadh
Gu biadh 'dhianamh dha na sagairt.

Mur a biodh am fùdair
Air chùl nam peilearan glasa
Cha robh h-aon a's* duthaich
Chuireadh smuid ri coileach lachunn.

. . . . . .

O R A N.

LEIS AN URRAMACH AILEIN MACILLEATHAIN,

Do Mhiss Caimbeul, piuthar do Mhr Caimbeul, Sagart stuama suairce a dheug ann an Dalibrog, Uidhist a Chinne-Deas, November, 1893.

FONN—

Nighean donn a chotan duibh
Nam faotuinn shuidhinn cuide riut
Nighean donn a chotan duibh
Nam faotuinn shuidhinn lamh riut.

Nam bu bhàrd a thàireadh iùl mi
Sheinninn dàn s gu'm b'àrd mo chliù ort
Na nighean Barain na Diùca
Tha suidh an cùirt na Banrighinn.

---

* —ann sa duthaich.

Chuireamaid seachad gach gruaman
S dh' innseamaid le seorsa duanag
Ribhinn òg bha'm Bornish fhuarach
S mór luaidh s gach aite.

Cha'n eil fear aig a bheil oighreachd
Eadar Manainn s Baile-Staoile
Nach bi farraid dhiom le caoimhneas
Maighdinn na sùl blàtha.

Do chuaileag craobhach daonnan maiseach
N'an ciabh òr-bhuidh an ordugh beachdt
Mala chaol fo'n caog an rasga
S gruaidh mar dhearcag fàsach.

Ta do ghruaidhean mar naròsan
Ruiteach dearg air dealbh an neoinein
Ta do dheud gu réidh-gheal comhnard
S boidheach leam an càradh.

Ciochan bàn-gheal lan dù bhuadhan
Sioda blàth cur sgàil mu'n cuairt daibh
Slios mar eala bhàn nan stuadha
Air bharr nan cuantan carr-gheal.

Calpa lionta mìn-gheal suunta
Le ceol fidhle piob no siùnnsar
Troidh is fincalta ni tionndadh
Grad air urlar clàraidh.

Fhuair thu buaidh bu dual bho Dhiarmud
Leanaidh pairt *an bràch ri d' iargin*
Cridhe blàth fodh àilleachd chioch
A rinn gach cian a thàladh.

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* —posterity, fr prep iar and gin to beget.

ORAN MOLAIDH A RINNEADH MAR DHUAIS,

LEIS AN URRAMACH AILEIN MACILLEATHAIN,

Do mhaighdinn òg, Mairi Macrath, Ardintoul, mu choinneamh Lochaibhs, a thug dha lein'-aifrinn.

Tha seudan luachmhor an grunnd nan cuantan
Nach deach a bhuannachd le luasgadh thonn
S tha geug nam buadhan le fear nach cualas
An diugh na m' thuarmsa mas buaidh dha m' thonn.

A Mhairi aoidheil nach tig thu'n taobh-sa
Le d' chuailean craobhach na 'm maoth thlà donn
A leug nan caoin-bhasan, do ghruaidh mar chaorunn
S do shlios mar fhaoilinn air aoduinn thonn.

S tu shiol nan àrmunn thog buaidh sna blàraibh
O Chrò Chinntàil, inid thàmh nan sonn
Bu chlis sa bhàta s a bhristeadh charr-gheal,
Is tric a shàraich iad lan damh donn.

Tu shiol nan sealgaire a b'fhearr bha'n Albainn
A chleachd mar armachd an earr-chul donn
S a bhristeadh targaid air sliunean meanamach,
Fir-iasgaich shàile, fir-fhalbh nan tonn.

Gad sheinn gach Salmadair breac le tailmrich
Air chorra-mheuran s an earr-ghlas lom
'S tu choisinn chù le d' chuid luinneag siùbhlach
S a chuir glas-chiùil air an siùnsar crom.

Is fallain nadur na stuic o'n d'fhàs thu
Ta buaidh na slainte fodh bhlath ad chom
Mar lili bhàn air an lochan chàrra
Us fiamh a ghair oirr' air barr nan tonn.

Do cheum is fhìnealta theid san ridhle
Le ceol na fidhle is misle pong
Gach aon a chì thu am barail chìnnteach
Gur imeachd sìthe cluith ghrinn do bhonn.

Cha luaidh mi ainme do phearsa dhealbhaich
Mu'n dùisg mi farmad us fearg ro throm
Ged chuir do cheutadh Diana euchdach
Ag altrum eud riut fodh sgeith nan tonn.

Do bhuadhan nadur' cha'n fhaodar aireamh
Le caogad bardaibh an dàn le fonn
Cha tuig thu t'àilleachd gu ruig thu'n sgàthan
S mo shoraidh slan le d' chul fainneach donn.

ORAN NA GRIUTHRAICH.

LEIS AN URRAMACH AILEAN MACILLEATHAIN.

Fonn—Och us och us mo dhóruinn
Tuigidh móran mo ghalar
Trom us tùrsach na d' dhéigh mi
Ghnùis na féile s na glaine.

Nur a bha mi ann san Iochdar
Dh'fhàs mi bochd le coltas fiabhruis
Dh'fhairich mi saighead a'm chliathaich
Mar gu'm bi iarunn ga' shàthadh.

Oir mo laimhse Mhic do sheanair
Gad a fhuair thu mi sa leabaidh
Gheobh sin sgadan a Loch Carron
Dh'fhàgas sinn gu fallain làidir.

Nur a bheir mi dhiom an fhiasag
Bunnan móra fada riabhach
Cho fad ri inean cait fhiadhaich
Bheireadh ead am biadh á bairnich.

Nam biodh agam gunna dùbailt
Paidhir fhlask s adharc fhùdair
Dhianainn ïaladh air mo ghlùinean
S chuirinn smùid mü chul a chràdh-
gheadh.

Leagainn urchair ri bhi smearail
Dheanadh tarneineach us torrunn
Dhuisgeadh creagan agus clachan
Us crith air fearann Chlann-Rà'ill.

Dh'eirich mi gu moch Diciadaoin
Cha mi mach a dhianamh ïaladh
Thuit mi air mo thaobh sa lionaidh
Air mo bhialü s air mo chraigean.*

. . . . . .

Gad tha mise seo na m' ghlagair
Is e mo chasan chuid a's airde.

O R A N.

Le Aonghus Donullach, Sagairt am Barraidh, nuair a bha lionnadh (i.e., leannachadh) air s a chaidh a leigheas leis an Dotar Leòdach.

Dà mhios dhiag agus ràthaich
Bho'n thàrmuich an cnap
A fhuair mise fo m' mheòirean
Ann an còs air an asnaidh
Ged a bha e gun chràdh
Gu'n robh e fas mar an rainich
S cha'n eil fhios ciod de'n t-aobhar
Chuir mo thaobhs air an alt sin.

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* Crògan.

[Father Angus Macdonald died in Rome in 1833 as Rector of the Scotch College. He was of the Mac-ic-Ailein (Clanranald) family, and was born in Eigg. "Laoidh A Phurgadair" is said to be by him. I need not give it here as it has been printed in Father Allan Macdonald's *Comhchruinneachadh de Laoidhean Spioradail* (Oban: Hugh Macdonald, "Oban Times" Buildings, Esplanade, 1893), pages 27-31].

Ged a bha mì san tigh-òsda
Cha d'fhuair mi dorna na bat' ann
S cha robh mi air an dòirich
Chuireadh taoim ann am phearsainn
Cha do thuit mi air garbhlach
Ann an anmoch na mochthrath
Cha mhua thachair mi'n tuasaid
Dhianamh tuaireap na lochd dhomh.

Nuair a dh'fhairich mo nàdur
Gur fliodh a dh'fhàsadh an cais e
Ge do bha e gun chràdhadh
S e'n tì gu'n sàruichte m' aisnean:
Gu'n robh cunnart no dhà
A bhi ga àrach na b'fhaide
Ge do dhiante mo riasladh
Is e sgriob an iarruinn as fhasa.

S gur e'n cnap tha mi 'g ràitinn
Thog a *lance* ghabh beachd air;
Thug e sgriob air gach taobh dheth
S a mheoirean sgaoilte ga 'fhaicinn
Chuir e null e mu'n fraighe
Thug sùid an airde le gradadh
Leig e'n comhair a chùil e
S thug faobhar ùr e bho'n asnaidh.

Gun d' fhosgail feadannan siùbhlach
Nuair a dhlùthaich an sgian ris
Chraosgaoil sionnsar fo'n asnaich
S a cheann air stad ann sa chliathaich
Dh'fhalbh sput as bha sàmhach
Chaidh an àirde le fiaradh
Us thainig buaidh a bha cradh-dhearg
E ruith gur làr s gun e fiaradh.

Gun d'fhuair an lighich air sealladh
Mus d'rainig boinne dheth 'n t-ùrlar
Bha dual aige na 'laimh
Ann san àite chaidh spùt as
Thug fear-freasdail da snaithle
A chaidh chàradh gu dluth ris
Sgaoil am bogha ann am briosgadh
Us chaidh bhristeadh an ùpraid.

Chaidh an lot ud a dhùnadh
S an craiceann dlùth a chur fairis
Chaidh na *plaistir* an òrdan
Leis an ordag bha daingean
Fo'n chrios a bha null air
Gabhail lùbadh us tarruinn
S e falbh seachad gu boidheach
Anns gach dòigh am biodh bannadh.

Gu'n robh meall air an *deili*
Us bu déistinn an sealladh
Gu'n robh meòirean air fhiaradh
Chnaipean fiaraidh air bhealaich
Gur ioma h-aon ann de'n t-seorsa
Le cion foghluim us aithne
An àite cobhar g'an slainte
Bidh gu cràiteach ga ghearain

Thainig 'sin lighich á tuath dhuinn
Bha sgileil suairce gu beachdail
Bha measail aig uaislean
Thaobh a ghluasad s a bheachda
Gur ioma h-aon tha san tìr seo
Bha dìugh 'crionadh fo leacan
Tha gu eireachdail laidir
Gniomh do làimh agus t'fhacal.

S gu'm dhiubh sin a bha'n Leòdach
Gu'n d'fhuair e fòghlum us aithne
Gu'n robh laimh air a dhearbhadh
Us ainm anns gach fearann
Gu'n d'rinn e'n t-saothair ud cinnteach
Gur fad a bhios mi na' anfhiach
Mur dian mi ga d' phaigheadh
Guidheam grasan dha t'anam.

ORAN DO MHAC NEILL BHARRAIDH RI LINN COGADH NAPOLEAIN.

LE MR AONGHUS CEUDNA.

S thàin naigheachd gu'r n-ionnsuidh
Dh'fhag sinn uile fodh chùram san àm
Mu thigearna na dùthcha
Bhi 'n Cath Waterloo s bu mhor call
Far robh suinn na Roinu-Eòrpa
N deigh tarruinn an ordan gu strì
Is lionar curaidh a leònadh
Agus mìli gun deò a dh'fhan shìos.

Chaidh tu a rioghachd na Spàinte
Far robh neart aig an nàmhuid gu leòir
A h-uile latha bha blàr ann
Fhuair iad'n urram ged bha thu ro òg
Dhearbh thu spionnadh a Ghàidheil
Claidheamh mór de chruaidh stàilinn na d'
dhòrn
S thug thu mach a bhuaidh-làrach
Is lionar corp bha san àrfhaich cum deò

Nam beanadh dhut luaidhe
S tu thuiteam an cruadal a bhlàir
Is lionar neach bhiodh ga d'ionndrainn
S a shileadh an suilean gu làr
Is iomadh baintighearna riomhach
Bhiodh duilich gu dìlinn a' d' dhéigh
Leis am b' fheairrd' thu ri d' phòsadh
No ged bheirte an Roinn Eòrpa dhaibh fhéin.

Thainig litir á Sasunn
Gu'n robh Poni air ais ann san Fhraing
Gu'n robh Ludhais na 'éiginn
Gu'n robh 'chuideachadh feumail san àm
Chaidh do chur ann san trùpa
Gu bhi mar ris an Diùca bha thall
S fhuair an Corsican glaodhadh
S theich a ghràisg mar a dh'fhaod iad bho'n
chall.

Bu tu mhaighdinn ri t' fhaicinn
Is tu laoch sa chath nach robh crion
Bu tu mhisneach an cruadal
Nach critheadh 'n àm gluasad san t-strìth
Mar bha 'chreag bha san fhairge
Seasamh daingean romh gharg bhristeadh
thonn
Seasuidh tusa romh d' nàmhuid
Doirtidh fuil air do dhearnaibh s do lann.

Nur a reachadh tu na d' éideadh
S a chiteadh na dhéigh thu am blàr
Cha bhiodh sùil ach a dh'aon taobh
Gabhail beachd ort le iognadh gun tàmh
Bhiodh na h-uinneagan lìonta
S iad a sealltuinn sios ort air straid
Bheil do leithid fodh Sheòras
Ann am pearsaidh am boichead na'm blàth?

CUMHA DO CHOIRNEIL MACNEILL.

LE MR AONGHUS CIANDA.

An raoir a chuala mi'n naigheachd
A dh'fhag gun aighear gun sunnd mi
Gu'n robh Ruaraidh na laighe
S e gun umhail dha 'dhùthaich
A's a chrann air a chàradh
An deigh na tàirnean ga dhlùthadh
Is e thu dh' fhalbh a Shasunn
A dh'fhàg fodh airteal do mhùinntir.

Mile marbhaisg' an t-saoghal
Is e tha caochlaideach carrach
Gur a lionaire chùrsa
Na'm maduinn-driuchd air an talamh
An neach bha'n dé ann an sólas
An diugh gu brònach ga ghearain
Gun leag a chuibhle gu lèr e
An dé bhi'n àird ann an sealladh.

Gur e mo thruaighse am bannal
An diugh gad sgaradh bho d' dhùthaich
Sior chur sios air do bheusan
Ghnùis na féile ga d' ionndrainn
Us cha b'ioghnadh dhaibh-p fhéin sin
Bu tu 'n tréis air an cùlaobh
S tu nach fhaic'dh cad an éiginn
Fann no feumnach le diùbhail.

Nuair a thigeadh an gaoutar
Na daoine fann le cion spéird
S nach b'ionnan s an saoutach
Nach dian scalltuinn do'n treud sin
Is ann a theirte ri d' bhàillidh:
Na biodh fàilinn no éis orr'
Na biodh caomhaineadh a'm' phoca
S air a leòir dha'n dian feum dheth.

Is lìonar baoutrach tha d'fhearann
Tha'n diugh ag gearain gu deuraeh
Nach fhaic iad thu'm Barraidh
A Righ! bu mhathasach d'fheum daibh
Nam biodh dillcachdan falamh
Is tu gu'n sealladh gu léir orr'
S bu bheag an cùram dha'n gheamhradh
S Mac-Néill na cheann air an treud sin.

Is lìonar neach th'ann na d' dhùthaich
Tha'n diugh fodh chùram ga chall sin
Is ann dhiubh Domhnull ri ghradhtinn
Tha 'Vatersai thall dhuinn
Chaill e unnad a bhrathair
Chaill e chàirdeas us aonsachd
Bu tu uair agus fhortan
Bu tu ole agus ànnradh.

Is beag an t-ioghnadh do phiuthar
Bhi gu dubhach trom deurach
Mar ris' teaghlach ac uile
Bhi'n cumhadh mu d' dheighinn
Gu'm onair le Diùc i
Cho dlùth dhut ri h-iarraidh
Le d'fhoghlum s le d' ghliocas
S leis an tuigse thug Dia dhut.

An àm bhi cunntais a mhàil dhut
B'e bhi baigheil du chleachdadh
'S tu nach maoidheadh a bhàrlinn
Air fear-anraidh na dreapadh
Ged nach dianta dhut peaghadh
B'ann leis càirdeas us fasgadh
Mar ri còmhnuidh dha phàisdean
Gun bhi 'rainich le acras.

Fhuair thu dearbhadh s gach àite
As na tharruinn ead iùl ort
Eadar Albainn us Sasunn
S na b'fhaide na chunntais
Ann an riaghladh an airgid
Bha thu ainmeil sa chùis ad
Mar an seobhag san ealtuinn
Bha thu dearct' anns gach dùthaich.

Fhuair thu dearbhadh s gach aite
Thu bhi cairdeil us déirceil
Thu bhi iriosal bàigheal
S gu h-àraid ri feumnach
Nam biodh diblidh fodh annradh
Us t' fhàrdrach ri cheile
Tha mo dhùil as an Ard-righ
Gu'n du phaigh e ga réir thu.

A dol an coinneamh do namhuid
Cha bu sgàthach oir 'each thu
S tu toirt seachad an ordain
Mar bu chòir do cheann-feachda
Nur a chitheadh thu'n t'àm ann
B'e bhi ann do chleachdadh
S b'e mo thuaigh do'n phairt sin
Sheasadh dàna romh d'phearsain.

Is mor mo chruadal mu'n mhaidsear
Thu'n drasd air a leònadh
Leis an t-saighead a chràidh thu
Bho'n a dh'fhàg e fodh'n fhòd thu
Cha b'òghnadh dha fhéin sin
Is tu nach treigeadh ri bheo e
Bha sibh càirdeach dha chéile
Mar ri speis agus eolas.

Mar a bha ort-s gach ceutadh
Bha thu treunmhor us neartor
Bha thu deas dealbhach
S tu gun chearba ri t'fhaicinn
Bha thu blasd ann ad sheanchus
Bha thu ainmeil an eachdraidh
Bha do libhirt ga réir sin
S tu neo-bhonnail a' d' fhacal.

A Ruaraidh òg dhut mo dhurachd-s
Glac an stiùir us dian feum dhut
Mar cheann-cinnidh dian cliù dhi
Mar a bu dùthchas do'n tréibh sin;
Seacham obairt na h-oige
Na bi stròghail am mì-sta
Fhuair thu'n t'aran gun bhearna
Cum e glan s na dian diochuimhn.

ORAN DO MHAC NEILL.

LE MR AONGHUS CIANDA.

Tha mi fodh mhì-chean
Ag iarraidh fearainn domh fhìn air an tuath
Is ann a dhòrduicheadh glìb dhomh
Gus mo chreideas s mi fhìn chumail suas
S mur a b'urrainn mi phaigheadh
Bidh mi ag guidhe air mo Shlanuighear gu cruaidh
Do mhac a bhi 'd' àite
Ann am Barrai an àigh mar bu dual.

Is ann a fhuair thu bho d' n*dur
Cridhe foinneadail blàthsor ro mhór;
Gabh bho t'athair an samhladh
Thug e seachad s gach àm air a chòir

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* Mh pronounced like w in English "cow;" oir 'each—air t'each; ioghnadh pronounced iounadh; libhirt—heritage; neo-bhonnail—neo-bhorrail, *i.e.*, not swaggering.

Bi na d' thaesa g'an bhantraich
Diana' 'n dilleachdan fann a chur suas
Taisbein iochd-san do'n diblidh,
Gheobh thu 'mios rinn do shinnsearachd
buan.

Is fada muinntir fo chùram
Tha liunn-dubh orra drùghadh gach là
Ach bheir misneachd us dùthchas
Dhut bhi daonnan air thus ann sa bhlàr:
Ma tha'n t-sìth sin cho truagh dheth
S gun tobhair ead bhuainn thu gun dàil
Bidh sinn uile fodh mhì-ghean
Ma tha'n naigheachd ad cinntcach a thàin'.

Thainig naigheachd bho Shasunn
Thug dhuinn furtachd bho'n t-saesa an dé
Gu bheil sgeul air tighinn dachaigh
Gu'm beil Ruari gun dad air gun bheud
Las ar cridhean le sólas
Fhuair fallain o'n dòruinn a bha'nn
Thu thighinn thugainne sabhailt
Gu d' chuideachd s gu d' chàirdean a nall.

Tha leam dul air a chunntais
Is ceann fin' thu le cliu thar Cloinn Nill
Is iad n'an treubh ann san duthaich
S nach eil fios co'n taobh as an tir
Treubh tha fialaidh mu'n chùinneadh
Treubh bha macanta mùirnte s gach nì
Treubh iriseal cliùiteach
A sheasadh gun tionndadh an Righ.

TURUS NEILL A MHIONNLAIDH.

Air tighinn bharr Galldachd
Do Niall san àm sin
Bhios daoine trang s iad
Buan an eorna.

S a bhean s a chlann aig
Air thuar bhi eaillte
Gun bhiadh gun annlann
Gun deoch gun mhòine;

Och, och, mar tha mi
Us mi na m' aonar
Dol romh na caoil far
A' robh mi eolach.

Ged 's moch a dh'fhalbh mi
Gun bhiadh gun ùrnuigh
'Se thug mo thùr asam
Sugh an còrna.

A null mu Shaundraigh
S a' ghaoth cho gann domh
Ghrad leum an crann mach
A' Iroinn na geolaidh.

S mar bi Sgeir Linis
Bha mise millte
S ged fhuair mi innte
Bha m' inntinn brònach.

An uair a dhìr mi
Os cionn na stuadhach
'S ann theap mo chluasan
Bhi air am bodhradh.

S na sgairbh ag éigheach
Gur ann a dh'eug mi
S nach fhad gu'm feumainn
Bhi air mo ròsladh.

Nam faighinn innse
Dha'n t-sagart chaolach
Gur e an daorach
Thug orm seoladh.

Bhiodh m'inntinn aotrun
S bhiodh m' anam saor us
Chaoidh cha taoghainn
Na taighean òsda.

Bha Eoghain Stiubhard
Fodh mhoran cùram
S e ann an dùil gur
E bh' annam bòcan.

Bha mise tùrsach
Mi air mo ghluineau
A' gabhail m' urmuigh
('S ann domh bu chòir sin.)

Bha Iain Ruadh
Fodh urrad gruaimein
Gu'n sheas a ghruag air
A cheann mar chònusg.

Us Mac-an-t-Shaoir s e
Gun stad ag glaodhaich
'Ne duine saoghalta
No an e an ròn thu?

Tha Dòmhull Eoghainn
Na dhuine tùrail
S e fhein a stiùireadh
Ged tha e leointe.

Us bithidh e 'dùrdal
S a' lòin* ga chiùrradh
Ach dearbh co dhiu(bh)
'S math 'rinn e'n t-òran.

LATHA NAN TRI-RIGHREAN.

Fhuaras an duan seo am measg paipearean Mhr Alastair Gillies, Sagart a bh'ann an Eilean Eige.

Air dhuinn bhi là 'sa bheinn-sheilg
An oidhche a' teachd 'oirnn le smal
Chunnacas reul a b'aillidh snuadh
A' teachd a nuas o'n airde 'n car
Thog Coibhi nan ciabh liath a cheann
A' lùbadh a ghlùin sios gu grad—
"Ei dibh ri sgial tha ro bhinn
S ar Slannighear nise ar teachd."

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* siataig.

Labhair an t-seann draoidh gu h-ard—
"O moladh do dh'ard righ na flath
A tha 'taisbean dhuinn mo Dhia na' gràs
Mar thubhairt na fàidhean bho shean;
Imich a Righ na' geur lann
Tho(bh)airt aoraidh do righ na' flath
Imich s thoir leat-sa righ Eirinn
S righ Shasunn nach géill sa chath."

"'S ro-aoibhneach leam-sa do chainnt"
Thubhairt Treunmor a b'àillidh snuadh
Mar fhuaim sruth uaibhreach nam beann
Ghluais e romh'n ghleann fodh chruaidh
Shiubhail na righrean gun dàil
Thar sàile le'n longaibh luath
S an rionnag daonnan 'g an stiuireadh
Bho chùrsa na h-airde tuatha:
Mar thore ciar air chruaich nam beann
Chuala Herod mu theachd nan rìghrean,
Gu gruamach, dorcha gun fhialachd
Bha'n t-Iudhach ag iarraidh tuasaid.

Mar ghluaiseas sruth uaibhreach nam
beann
Ghluais Treunmor air thùs nam fear
Mar dharach ard nan gleann
Sheas Righ na h-Alba ri 'shleagh;
Mar bheum-sleàgh 'teachd bho'n ghleann
A spionadh leis gach craobh us creag
Mar sin a bha gluasad nan righrean
A' dol sios thun a chath.

"Posadh," thubhairt Herod le oillt,
"Air comhrag nan lann s nan sleagh
Ma thainig sibhse mar chàirdean
Thigibh gun dàil thun na cuirme."
Ghluais na righrean na'n oraich
Ghluais Treunmor gun sgath gun fhiamh
Sgiath bhallach an crochadh ri thaobh
A chlogaid air taobh a chinn.

Ràinig iad aitreabh an rìgh
Gun ghuth air strì no air comhrag
An t-sligе dol trice mu'n cuairt
Dh'aom oidhche gu luath le sòlas.
'Sa mhaduinn muair dh'imich na righrean*
S a dh'fhàg iad tigh mor a choisridh
Chunnaic iad le fìor thoilinntinn
An rionnag a' teachd na'n comhdhail.

Fhuair iad òigh bu mhothar snuadh
An tigh ruar gun sgath gun dian
Righ nam feartan air a glùn
A' ghnùis a' dealradh mar ghrian.
Thuit na deoir bho righ nan lann
Toirt aoraidh do Righ nan Righrean
An òigh toirt dhaibh mile taing
Le aoibhneas s le mor thoilinntinn.

MARBHRANN.

A rinneadh le sagart ann am Mòrar Ic Shimi air d'a dhà bhrathair fhéin agus an duine aig a phiuthar bhith air am bàthadh.

Is duilich leam a nochd Iain Ghranndaich
Gu'n chaill thu 'chlann a b'fheàrr beus
Theirinn fhéin gu'm biomaid taingeil
Mur a biodh 'ad ann le chéil;
Seo a bhliadhna liath romh 'n àm thu
Dh'fhàg i mall us trom na d' cheum thu
Cha'n eil ioghnadh thu bhith ann
Gur mor tha 'chall a measg nan ceud ort.

Ach ma dh'fhalbh sibh air an turus
Gun tilleadh tuilleadh gu ur càirdean
Dianaibh sibhse galar fulainn
Aasa h-urra sibh o'r nàdur

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* Cf Relicto aulae strepitu iterum vidunt stellam.

Marbh-phaisg air an t-saoghal uile
Cha'n eil duine ri bhith tàmh ann
Ach mar thilgeadh craobh a duilleach
Mise 'n diugh us tusa 'màireach.

Ach Alasdair Bhàin a charaid
'S fhada leam a tha thu'n iochdar
'S òg a bha thu na mo thaice
Is carthannach a bha mi riamh ort
Bha thu siobhalta ri t'fhaicinn
O 'se 'chleachd thu'n àite miothlachd
Cha bu mhac thu mar an t-athair
Nam biodh atharrachadh fiamh ort.

Oigear a chloinn Ic-Leoid thu
Ged nach b' agam-s' aithne dhlùth ort
Ged nach robh mi umad eolach
'Se na h-eoinich bheir an cliù ort;
Mac an athar nach robh comhàrach
Fhuair e 'leoir s bu mhòr an dìobhail
Chuir e am fear eil' fo'n fhòid dhiubh
'S cha robh sid cho mòr ri ionndraimn.

Nam b'e stoirm a dhian'dh ur mealladh
Cha bhiodh a ghearain cho mòr dhibh
Na ain-neart am miadhon mara
Ach 's ann a chailleadh na fir eolach
S 'ad a' tighinn ri cois a' chladaich
Iad tighinn dachaigh bharr a vòge (voyage)
Gur e "Scillear" dubh a chala
S i na h-astar oidhche Dhòmnich.

Us tha Ann' gu tùrsach galach
Cha'n eil ioghnadh mar a tha i
S i bhi cumhadh fear an taighe
A deagh chaidreamh s a deagh bhrathair
Nuair a dh'éireas i sa mhaduinn
Bithidh a' leabaidh lom fàs
Mar gu'n rachadh sgian na 'cridhe
Bidh i mar sin fad' a làithean.

Tha Anna gu tùrsach truagh dheth
A gruaidhean gu silteach siubhlach
I ri cumhadh na bheil buaithe
Measg an t-sluaigh bu mhor a h-ionndrainn
An Dia a thug dhut 'se thug bhuat 'ad
Ni e fuasgladh anns gach cùis dhut
Ach 's duilich leam am bàs a fhuair 'ad
Sgrios a chuain s an naigh ga' dùnadh.

Bho Mhairi nighean Thormoid ic Ille-Mhaoil, Tioh an t-sagairt, Erisgai, 19 December, 1892.

ORAN AN AMADAIN BHOIDHEACH.

Tha e air aithris gur e mac ministear a bh'ann, a mhuinntir Ghearrloch s gu'n do ghabh e gaol air banarach 'athar. Cha robh am ministear ro thoilcach air seo. Coma co dhiubh chuir e a mhac do'n Oilthigh s chaidh na litrichean a bha e 'cur chuice a cheapadh. La dhe na lathaichibh chaidh innseadh dhi gu'n d'fhuair e'm bàs ann an tigh-eiridinn. Ghabh i gus an leabaidh s cha d'éirich i tuilleadh. Air dhàsan bhi air tilleadh dhachaidh co choinnich e mu'n phàirc, treis bho'n tigh, ach searbhant agus dh'fharraid e dhi ciamar bha bhanarach. "Oh," ors ise "nach cuala tu fhéin mar tha?" Na dheighidh seo chaidh e s laigh e air an naigh aice; bha e a caoidh s ri bròn ro mhór s a réir mar a chuala mise chaidh e cho mór bho 'aire fhéin s gu'n robh e ag itheadh an fhiair a bha fàs os cionn na h-ùrach. Thainig 'athair an sin s ghabh e dha leis an t-stréin. Se buil a bh'ann gu'n do thréig a chiall e s bhiodh e air uairean na shlaod an sid s an seo mar neach gun mhoineid. Ged bha e air dul bho

'reusan bha e siubhal na duthcha—gu math trice gun aodach. Fhuaras e na laigh air là fuar sneachdaidh air taobh shìos na Manachainn, mas math mo chuimhne, s gun air de chòmhdach ach caob de sheol luinge agus sin fhèin air reothadh air. Chaidh adhlaiceadh an cladh Chille Chriosd faisg air Blàr an Uird. Is e'n t-amadan bòidheach bh'aig an t-sluagh air s theireadh cuid ris an t-amadan rùisgt. Tha mi 'dianamh dheth gu'n do chaochail e bho chionn còrr agus leth-chiad bliadhna.

Fonn—Cha chadal, cha chadal
Cha chadal s cha tàmh
S mi bhi smaointinn mo leannain
Ribhinn thairis chiùin thlàth.

Seo a bhliadhna 'chuir ás domh
S thug a falt 'bhàrr mo chinn
A chuid nach eil deth air glasadh
A' falbh na shad leis a ghaoith.

Tha mo shuilean a' sileadh
Cheart cho mire ri allt
Tha mo bheul ar fàs tioram
S tha mo chridhe air fàs fann.

Tha osach throm air mo chridhe
Nach tog fiodhull na pìob
Bho'n là dhealaich mo leannan
Rium air cladach Port Rìgh.

Note.—According to information got by the Rev. A. Maclean-Sinclair from Malcolm Maclean, a native of Snizort, the authorship was as follows:—"Malcolm Maclean, son of Angus Maclean, mason, a native of the parish of Snizort, came to this country in 1858. He is quite an intelligent man, and knows a good deal about Gaelic songs. He called at the Manse recently and got questioned about Oran an Amadain Bhoidhich. I got the following information from him: Angus Matheson, son of William Matheson, of the parish of Portree, Skye, was the author of the song which is ascribed in The 'Highland News' to the Amadan Boidheach. He composed it about the year 1828 for a young girl named Nicholson, who emigrated to America at the time. He died in decline

Is diom(b)ach mis' air mo chàirdean
S air mo phàrantan féin
Nach do leig cad dhomhs' phòsadh
An ribhinn òg a b'fheàrr beus.

Tha gach aon diubh ag ràdhtinn
Fhir gun nàire gun chéill
Is ann a thoill thu do shràcadh
Ann sən làraich le stréin.

Innsidh nuise mu m' leannan—
Gruaidh thana dhearg mar 'n ròs
Suil ghorm fodh chaol mhala
Slios mar eal' air an lòn.

Beul is binne na teudan
Falt na chlcitein de'n òr
Calpa cruinn a cheum cutrom
A thoradh m' éislein s mo bhròn.

Is truagh nach robh mi s mo leannan
Urrad fad' ann sa bheinn
Ann an lagan beag soilleir
Far 'm biodh an coileach a' seinn.

Gun duine bhi faisg oirnn
Far a faiceadh ead sinn
Ach mise s an òigh s o!
Righ bu shòlasach sinn.

Dhianainn treobhadh a stearrach
S chuirinn gearran an crann
Ghleidhinn seòl dhut air aran
Gcd tha'm beartas air chall.

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the following year. The first verse is, 'So a bhliadhna chuir as domh,' &c. The second is as follows :—

"Cha dean lighich' bonn feum' dhomh
"Dad fo 'n ghréin ach aon ni,
"Bho nach fhaicinn mo cheud ghaol,
"'S mi call mo cheille dha dith.

"The third verse is, 'Tha mo shuilean air sileadh,' &c., and the fourth, 'Chaidh m' astar am maillead,' &c. The fifth verse is as follows :—

"Tha mo shuilean gun leirsinn,
"'S gach ball do reir sin gun chli,
"Bho 'n la 'dhealaich mo leannan
"Rium air cladach Port Righ.

Bheirinn fiadh dhut á fàsach
Thogainn amhran le fonn
S gu stiùirinn am bàta
Air mór àirdead nan tonn.

Ged bhiodh agam do stòras
Na bheil a dh'òr aig an Rìgh
B'fheàrr bhi comhla ri m' Sheònaid
Ann an seomar leinn fhìn.

Dh'fhuaighinn balt dhut ri bròganBileach boidheach s cho teann
Gheobhainn corc dhut us eòrna
Cha bhiodh do stòras-sa gann.

Och nan och! mo chùis-mhulaid
Mu nì nach urrainn mi inns'
Laigh sachd air mo chridh
Nach tog fiodhull na pìob.

Us an cadal an cadal
Cha'n eil an cadal an dàn
O nach fhaic mi mo leannan
An ribhinn thairis chiuin thlàth.

Cha dhan lighich bonn feum dhomh
No sugh fodh 'n ghréin ach 't-aon nì
Mi bhi 'faicinn mo cheud-ghradh
S mi 'call mo chéill air a tì.

A dà ghruaidh mar an caorunn
A slios mar fhaoilinn air chàrn
Is e bhi seallt uinn na t'aoduinn
A bheireadh, 'ghaoil, dhomh mo shlaint

" In the sixteenth verse, which should be the eleventh or 'Laigh sac air mo chridhe' read 'Tha sac trom air mo chridhe.'"

Certainly several variants exist—all of them sufficient to show that a real basis of fact lay behind. The pure fact it may not be possible now to recover. In the Lovat country it was attributed to the Amadan Ruisgt, who was found dead near Beauly from 30-50 years ago. Possibly his song had a few stanzas of his own added to Matheson's original; possibly vice versâ. The notes of grief in the first four and in the last eight stanzas are at any rate very touching. Romance has touched the rest. Sinclair's Oranaiche, p. 191, gives another version.

Tha mo shùilean air sileadh
Cheart cho mire ri allt
Tha mo bheul air fàs tioram
S tha mo bhil air fàs mall.

Chaidh m'astar am mailled
S chaidh mo mhisneachd air chall
Is truagh nach d'chuir sibh mi n tasgaidh
Ann sa chlachan ud thall.

Mo shùilean nis sileadh
Mo chridh air fàs fann
Chaill mo chasan an coiseachd
S tha mo cheuman air chall.

Och! an cadal cha chadal
Cha chadal s cha tàmh
Mi bhi smaointinn mo leannain
An ribhinn thairis chiùin thlàth.

C U M H A.

DO NIGHEAN ALASDAIR NIGHEAN AONGHUIS IC IAIN LEIS A BHARD CHIANDA.

Gur a mis' tha fodh mhulad
Mi ri ionndrainn mo chruinneig gun tàmh
Rinn thu falbh uainn an uiridh
Air a bhàt ann an cuideachadh chàich
Cha robh sinne gad' ionndrainn
S tu ri tighinn g'ar n-ionnsuidh gun dàil
Is truagh aRigh! mar a thachair
Rinn an nà(mh)ud thu 'ghlacadh 'am bàs.

'Se thu dh'fhalbh s gun thu thilleadh
Chuir an t-saighead na m' chridhe cho luath
Dh'fhàg e m' inntinn gu tùrsach
Dh'fhàg snigh mo shùl air mo ghruaidh
Bho'n a chaidho do chairea(mh)
Ann an ciste chaol chlàraich san uaigh
Far nach cluinn thu mo chomhradh
Gad tha mis umad brònach gach uair.

'Se bhi smaountinn cho tric ort
Dh'fhàg mo chridhe fodh mhulad s fodh bhron
Dh'fhàg e m' aignidh-sa dùdlach
Is tric a' sileadh o m' shuilean na deoir
Ann am chadal s am dhùsgadh
Bidh mi smaointinn gu dlù oir a dhoigh*
Is truagh nach mise bha làmh riut
Far an deachaidh do chàireamh fodh'n fhòd.

S fhuair sinn sgeul far an aisig
Nach robh ciblinn na taitneach san àm
Thusa fhéin ga d' chàradh
S tu gun Dheurla na Gàidhlig na d' cheann—
Comas freagairt na amaisidh
Na do litir a sgriobhadh le peann—
Sin an naigheachd a leòn mi
Sgeul do bhàis a thoirt dhomhsa romh'n àm.

S gad a thug am bàs uainn thu
Cha'n e sin tha ga m' ghualadh gu trang
Tha e daonnan mu'n cuairt oirnn
Cha'n eil saod air tighinn bhuaith aig an àm
'Se dh'fhàg m'inntinne tùrsach
'Gus smugh' air mo shùilean mar allt
A bhi smaointinn gu dlù air
Thu bhi 'd' shineadh an dùthaich nan Gall.

Ach 'se bhi teingeil ar cuid-ne
S gu bheil an t-àm-s a' tighinn uile oirnn dlù
Sinn gun aithne gun léirsinn
Mar an leanaiaid fhéin ar ceann-iùil
Bheir dhuinn fradhare us fòghlum
Air na ni'chean tha còir a thoirt dhuinn
Cha dian airgiod no òir
Nura cuir sinn san Tròcair ar dùil.

---

* air do dhoigh.

EOLAS AN DEIDIDH.

Chuunaic mi Tàbhart (sic!)
'Sinbhal air beanntaichean Nabot
A chnei(mh) na 'dheud
Gun tuigse na 'bheul
Dhianag leigheas dha 'dheud
Ach tha mise ga d' leigheas
An ainm Mhic Dhé
[An t-ainm.]

Is e seo an t-eòlas bha aig Iain Macillinean ("An Lùb") nach maireann airson an déididh. Dh'iomsuich e an t-eòlas seo bho chionn còrr agus ceithir fichead bliadhna sa deich bho fhior sheana bhoirionnach aig taobh Loch Monar, mar a bha e air a chleachdadh, na 'barailse, bho làithean an t-Soisgeil. A rèir a beachd-sa bha e ri chreidsinn gu'n do leighis an Slànuighear a chnai(mh). Bha'n duine seo ainmeil airson casgadh an déididh s bhiodh e 'toir biorain seachad a rachadh a chur san fhiacail. Nuair bha e sireadh a bhiorain bha e ga(bh)ail an Duain. "Mas e a bhiast tha sa chnai(mh)" os es "ni mi do leigheas." Sgriobh mi na tocail bho Padruig Stiubhart.

O R A N.

Nach b'fheàrr leat mi bhi agad
Na mac breabadair beo?

Ghar an dianainn dhut fighe
Bhiog sithionn mu d'bhòrd.

Gu'm biog fuil an daimh chabraich
Ruith ri altan do mheòir.

Is e do nighean-sa 'Dhonnchaidh
Chuir an truime-cheist mhór òirnn.

Air an d'fhàs an cùl dualach
Bho 'gualainn gu 'bròg.

Air an d'fhàs an cùl bachlach
S a dhreach mar an t-òr.

Cha b'e direadh na bruthaich
Chuir mo shùbhal gu leòin.

Na teas an là ghréine
Gad a dh'éirich i òirnn.

Ach cur us cathadh fodh m'fheusaig
S nach léir dhom mo bhròg.

Dé cha léir dhom nis faisg dhom
Fiù bhata na'm dhòrn.

Ged a cheannaich mi'n buideal
Cha'n fhaigh mi cuideachd ni òl.

Mur tig buaichaill an t-seasgaich[?].
Mach 'n àm fheasgair mu'n t-Sròin.

Se mo bhuideal gach lodan
Se mo chopan mo bhròg.

Se mo thu(bh)ailt mo bhreacan
Se na leacan mo bhòrd.

Se mo theagh mór na beanna
Se gach cragan s gach scòrr.

Treis air mhucagan fàsaich
Treis air fàsgadh nan dòrn.

Greis air smeòraich dhubh dhriscan
S treis air bhristeadh nan cnò.

S truagh nach robh mi s tu 'ghaolach
Ann san aonach 'm bi'n ceò.

Ann am bùthag bhig bharraich
Gun bhi mar-rium ach t'fheòil.

Mur biog ruagairean beag leinidh
A cheileadh sid òirnn.

Nam faighinn cead na frithu
Bho'n Riogh s bho'n Iarl Og.

Gu'm biog* fuil an daimh chabraich
'Sileadh fala feadh feòir.

O R A N.

Se dhùisgeadh grad a'm' shuain mi
Am bruadar an raoir
Cha chadal domh ach smuaintean
Bho'n dh'fhuaraich do chraoidhe
Mo ribhinn òg nan dualach
Toir fuath dhom(bh) gun ao(bh)ur
Grad mhich us gabh truas dhiom
Bho'n fhuair thu mo ghaol.

Nach mairg mi thug mo ghaol dhut
Ged thaobhaich thu mì
Nach mairg mi thug mo ghaol dhut
S gu faotainn ceud dhì
Cha'n eil agam stòras
Cha leòir leat-sa mi
Ach 's iheudar dhomh bhi beo
Gar am posadh tu mi.

Gad gheobhainns' na bheil aig Righ Seòras
Làn stòras us mì
Gad gheobhainn e bho Sheòras
Làn chòir air dhomh fhìn
Gad b'oighre air an Diùc mi
Mar chrùn air an Righ
S tu dhianainn a phùsadh
Mar diùltadh tu mì.

---

* biodh.

Tha m' aigne(g) trom fo éislein
Mo chreuchdan ro mhór
Mo chridhe cha dian éirigh
Gad dh' éistinn ri ceòl
Ma chuir thu rium do chùlaobh
S gu'n dhiùlt thu dhom do phòg
Cha toir mi ri mo shaoghal
Mo ghaol do bhean òg.

Tha mi trom fo ghruaimein
S fo ghruaimein uile tinn
Gaol thoir dha na ghruagach
S fuath thoir dha chinn
Ma bheir fear eile bhuam thu
Nach truagh leat-sa mì
Nach ò' fheàrr a bhi san uaigh
Gu là Luan na bhi dhìth.

Mar lilidh thu gun mhórchuis
Gur boidheh' thu na càch
Le d' chùl bachlach bòidheach
Sian òir air gu 'bhàrr
Mo ghaol-s' an ribhinn òg
A dh'fhas comhraideach tlàth
S nan gealladh tu mo phosadh
Thiginn beò bho na bhàs.

Ise:—
"A fhleasgaich òg gabh truas rium
S mi'n cruaidh chàs ro mhór
Grad imich air do smuaintean
Mu'm buainear dhom fód
Oir 's léir a bhlàth air m' aoduinn
Bhi daonndan ri bròn
Gus an cuir na saoir mi
An caol chiste bhòrd.

Cha tug mi gaol do dh' airgiod
S cha tug mi gaol do dh' òr
Cha tug mi gaol do shioda
S cha mhu thug mi 'shròl

Cha tug mi gaol do dh' fhìon-dearg
Gu lionadh gach stòp
S ann thug mi gaol dha'n ribhinn
Tha daondan a'm' chòir.

Is comhairl' bheirinn air òigear
S cha ghòraichide i
Gun 'shùil a chur san òg-mhnaoi
Air bhòichead dam bì
Ged labhradh i gu ciùin riut
Cum dùinte do chridhe
Gu 'm b' fheàrr nach d' chuir thu d' shùil
innt
Mar lùbar leat i.

ORAN.

[Le MacCurachdal (MacQuorkadale) a mhuinntir Cinntàil].

Mi air ionndrainn a ghaisgich
'Dh' fhalbh shiàid Bhaile Chaisteil an tuim
Dh' fhàg sid luasgan air m' aigne(g)
Us iomrall air cadal na h-oidhch';
Ma chailleadh tu, Aonghais
Pheir sin trois air bhi 'g iomradh do chinn
Cur h-e dh' fhàg mulad ach m' inntinn
Bhi gad shireadh feadh fhritheannu choill.

Is mòr an t-ionndrainn san dùthaich
Gu'n chailleag am fiùran deas òg
Sàr ceannard na fine
Clann ic Mhaolain gad shireadh s tu beò
Tha MacCurrachdal duilich
Eha'n dh' fhalbh thu 'm *balloon* nan sgiath
Air an astair nach pill thu
Ghabh thu seachad as cionn Loch nan Iau.

Gha(bh) thu 'rathad a b' àird
Gus a faiceadh tu c'àit a robh 'ghrian
Gur h-e tilleadh a b' fheàrr leat
Nuair dh' fhairich thu gàilich nan nial
Cas shiubhal an fhirich
Is sealgair a ghèòidh air an t-snàmh
Maille ri ianlu us lachdu
B'e do mhiann bhi g'an caitheamh le d' làmh.

Fiodh do chist bhi ga shàthag
S daoin uaisle bhi fàsgag nan dorn
S dü leannan gun éiridh
Gus an d' fhuaras ort sgeula bho'n chrò
Bha t' athair ag éigheach
Ri ianlan nan speur do thoir beò
Is truagh a ghaoil nach robh mise
An ciste chaol nan trì slisu fo 'n fhóid.

Sin labhair an duin' bha gu h-àrd ris:—
Co às a thàinig an sonn
Tha'n urrainn mise do phaidheag
Bho'n tha mis' agus m' àrdaich car lom
Bha mi roimhe ga gearrag
S tha mi nise ga faireadh gu trom
Mü leabaidh air rò-bheag dion oirr'
Fodh shileag nam miar aig a boun.

Labhair Aonghus gu sùghar
Ma chreiceas tu 'chraobh bitheas tu pàidht
Bha mi fada ga d' shireadh
S chuir thu éis air mo phiseach gubràch
S mas àit e 'm bheil aoibhneas
Leigear mis' seal oidhche na t' àit.

Aenghuis ladurn gun nàire
Gu dé thug thu 'm' fhàrdaiche riamh
Nur bhiog thu a balair
A chraobh le cuid barrach a bhuain
A chraobh mhairean gu siorruidh
A's a ghealach chum fianuis do'n t-sluagh.

Ach labhair Aonghus an gaisgeach:—
Cha'n fhàg maoidheag mi gealtach an dràsd
Cha ghabh m' inntinn-s' bonn lapan
Fhead sa mhaireas mo *hatchag* a'm' làimh
Thusa 'bhodaich th' air liathag
Us mise na'm' dhiomhanach treun
Théid do chrochadh ri miar dhi
S bi 'chraobh cho (foʔ) mo riaghladh-sa réist.

Sin dh' éirich na suinn na'n seasamh
Gu dhul san cadraig fa léth
Gus na thòisich an t-sabaid
Cha robh seann duine 'g agairt na réit
Ach nuair tharruinn e 'ghàirdean
Is ann dh' imich Mac Mhaoilinn sna speur
Sid mar sguir tha mi 'm beachd
Ceanna-tinnd na h-eachtraidh gu léir.

C U M H A

LE IAIN MAC DHONILL IC IAIN BHAIN DO NIGHEAN AONGHAIS IC RAONILL AN ERISGA SA BHLIADHNA 1877.

S mi leam fhin air an tulaich
Tha mo smaointean air iomadach dòigh
Gad a leiginn ri cach e
Cha teid aon ac' am fabhar mo sgeòil
O'n a thainig am bàs
O fear gun tiomadh gun fhàbhar na's mò
'S mis' fhaodadh a ghradhtinn
Gu'n do chaill mi do mhaoran gle òg.

Thug thu Fhlòraidh do chùl rium
Dh'fhàg sin mise gu tùrsach fodh bhròn
Chaidh mo cheum ann an truimeid
S mi fo éislein air cachladh shéol
Dh'fhalbh mo shunnd s mo dhibhersain
Mi gu'n sùgradh gun aighear gun cheòl
Bho'n a dh'fhal'chadh an ùir thu
S chaidh smàl air an t-sùil nach éil beò.

S gu bheil m'inntinne tùrsach
Is tric a' sileadh o m' shùilean na deòir
Tha mi sgìth ga chur seachad
Tha iàd daonnan a tachairt am chòir
S nach eil aon air an talamh
Ris am faod mi mo ghearain na's mò
O'n tha'n aon té nach mairìonn
Air a sìneadh sa chlachan fo'n fhòd.

Nach b'e gruthrach na dunach
Nuair thainig i thugainn dha'n tir
Thug i bearn as ar cuideachd
'S mor an àireamh a bhuinnig i 'n chill
Fear nach d'fhalbh le a mhathair
Gu bheil a phiuthar na bhrathair ga dhìth
'Ad na'n sìneadh san Tàlann*
Far an lionar ri'n àireamh na suinn.

Bi(dh) mi smaointinn gach là
Air na dh' fhàgadh gun tachdsa ri 'linn
Gad nach aithn' dho(mh)s' nil' ead
Tha 'ad lionar a' fulang sa' caoidh
Nuair a chluinn'as mi 'm màireach
Maighister Ailean ag àireamh a' ruinn
Bidh mo chridhe ga fhàsgadh
Gad a thiarainn an t-Ard Riogh mi fhìn.

Thainig galar an taobh-sa
Dh'fhàgas cridheachan brùite gu bràch
Ris an cau sinn a ghruthrach
'S ann a thainig i dhuinne mar phlàigh
Ach gad a tha sinn ag ionndrain
N'eil† a dhìth air ar cunntais an dràsd
A Fear thug bhuainn ead ga ionnsuidh
'Se bheir leasachadh dhùnne n'ar càs.

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*—after Father Hallinan, an Irish Missionary.
†—na bheil.

E A L A I D H.

LE HUISTEAN DONN SIOSAL.

I.

Is ann an Uisdein tha mùirn nan gruagach
Mo chreach smo dhiùbhail ma bheir ead bhuam thu
An taigh an t-sùgraidh bi's ead ga t' iomdrain
S gur math do chliù far am bi na h-uaislean.

II.

Is math thig fàbhar fos cionn do ghruaige
Osan sgàrlaid mu d' chalpa cuimseach
Do phaidheir gharstan s an sìoda pailt ann
S do bhròg an dathte s cha bhitheag a chuaig orr'.

III.

Dè! cha'n ioghnadh ged bhitheag thu'd' ghealtair
S tu shliochd nam mór shluagh dha'm bitheag am pailteas
Taigh Chùldaochail nan daoine gasda,
Spuir 'snam bòtan, stròl 's nam bratach.

IV.

A mach a dh'Eirionn nuair dh'éireadh buaireadh
Bi's tu-sa fhéin ann gu treubhach buadhach
Le d' chlaidhean geur-lannach air do chruachainn
Is lionar ceud-fhear us ceud a bhuail thu.

V.

Dur thig am Frangach n nall us fraehd (feachd) aig
Gu'n teid Righ Seòras ga thilleadh dhachaigh
Bi's tusa 'n tràth sin air cheann breatallion
S gur mór do chàil a bhi stigh sa bhaiteal.

VI.

Ma cha thu bhuainne air chuan a Shasuinn
Gu ma fallain sunndach a gheobh thu'n
t-aiseag
Dheagh bheul na rùnachd dh' fhàg m'inatinn tùrsach
Gur mór an diùbhail mar pill thu dhachaidh

VII.

Is iomadh té a thug spéis do shuaircean
Le aghaidh bheusach, sùil-eud nan gruagach
Bidh òr na h-Eiphit air guaillu m' eudail
S a bhreacan féilidh mar éideadh guaill air.

IAIN GHLINNE CUAICH.

Ach Iain Ghlinne Cuaich
Fear do choltais cha dual da fàs
Do chùl bachlach nam buadh
Air a phleatadh mu'n cuairt gu bhàrr;
Beir an t-soiridh seo bhuam
Dh'ionns' an fhleasgaich is uaisle dreach
Air na bhuilich mi m' ghaol
S a chuir saighead an aoig fo m'chneas.

Ghaoil, nach cuimhn' leat an là
A bha sinn san àth leinn féin
Is tu nach dianadh, ghaoil, m' àicheadh
Nam bithinn-s' san àm ga d' réir
Ach c'uim bhithinn-s' fo ghruaim
Ged tha mi san uair gun chéill
A chaora bhi slàn
S am madadh bhi làn d'a réir

Cha tug mise mo spéis
Do dh' fhear eil' tha fo'n ghréin ach thu
S cha toir as do dhéigh
Gus an cùircar mi' n céis tha dùint;
Ach Iain s a ghaoil
Ce mar chuir thu mi faoin air chùl
Gun chumhn' air a ghaol
Thug sinne mar aon an tùs.

Cha b'e doire gun dìù
  As na bhuainear a fiùran àrd
Slat na choille thiugh dhlùth
  Air a lùbadh le mios gu làr
Is e do phearsa dheas ghiùinn
  Dha'n tug mise mo ghaol thar
Cha 'n eil cron ort ri inns
  O mhullach do chinn gu d' shàil.

Slat dhe'n chraobh a b' àillt
  As a ghàradh am biodh na h-eòin
S cha be mnaidh nan Gall
  Dha'n do chrom mi mo cheann co mòr
Far am biodh 'n t-abhuill ro bhlàth
  Sa gharadh am biodh na seòid
S cha b'e crionach nan crann
  Dha'n tug mise mo ghaol s mi òg.

Is iomad maighdinn ghlan òg
  Thig le turan a'd' chòir air stràid
Ged tha m'fhorstan-s' cho cruaidh
  S gu'n d' thug mi dhut luaidh thar chèile
Ach an trian chuid de d' chliù
  Cha chuir mise an céill an tràths.
Gun còlas as ùr
  Gus am fiosraich mi thu ni's fheàrr.

B'e miann mo dhà shùl
  Bhi 'coimhead gu lù a' d' dhéigh
S gu' m b' airidh mo rùin-s'
  Air bean-oighre a chrùin fo sgéith.

. . . . . .

Bha mi uair s cha do shaoil
  Gu'm bithinn cho faoin mi féin
S gu'n tugainn mo ghaol
  Do dh'fhear a choimhdeadh cho faoin a'm'
    dhéigh.
Ach 'se beus do gach aon
  De mhnathan an t-saoghail gu léir
Bhi ga 'm mealladh araon
  Le sgeulachdan faoin a béul.

Cha d'thug mise mo ghaol
  Air dhòigh s gu'm faod mi chleth
Cha b'e'n giullan bochd truagh
  Ris na tharruinn mi suas mar fhear;
Ach an t-òigear deas ùr
  Cas a dhireadh nan stùc-bheann bras,
Dhianadh fuil air an driùchd
  Leis a ghunna nach diùlt an t-srad.

Ach Iain a ghaoil
  Nach truagh leat mi mar a tha
Liuthad là agus uair
  Chuir thu'n céill gu'm bu bhuan do ghràdh
Ma rinn mi ni suarach
  No ma choisinn mi t'fhuath no t'fhearg
Mo bheannachd ad dhéigh
  Fiach an gléidh thu dhut féin ni's fheàrr.

Nis imich thusa mar 's àill
  Dh'ionns an té dha'm beil gràdh agad
    fhéin
Ach mas e mise ta'n dàn
  Cha'n fhaigh téile gu bràch mo bhréid
S ce mar bhithinn fo bhròn
  S a liuthad fear òg as mo dhéigh
Nach cunntadh an t-or
  'Chur a cheannach mo bhròg gu téill.

Ma dh'fhaoidte nach buin an ceathramh a leanas do'n amhran seo do bhrigh s nach ann air an aon doigh a tha aig caochladh èranaiche. Cha'n eil e soirbh r'a fhaicinn de'n ceart chomheheongal tha aig na sreathan a leanas ris a chuid a cha roimh—

Cha b'e dùthchas mo luaidh-s'
  Bhi sa mhonadh ri cuallach bhò
Ach bhi'n ceardaich a chuail
  Ag éisneachd ri fuaim nan òrd;
Bu tu'n Tomasanach glan
  Bha aimsir mear ann san ròd
S ce b'e chuireadh ort fearg
  Bhiodh do chopan dhaibh scarbh ri òl.

TAISBEAN ADHAMHNAIN.

Air atharrachadh o'n t-seann Ghàidhlig a réir "Leabhar na h-Uidhre" a chaidh a sgriobhadh mu thimchioll 1100 de aois ar Tighearna. Ach tha mi 'meas gu'n deachaidh "Fís Adamnàin" (faic Windisch: Irische Texte, Leipzig, 1880, taobh duilleig 167) mar a dh'ainmichear an taisbean seo o shean, a chur air a ballaibh còrr agus 200 bliadhna roimh 'n àm sin.

Is uasal agus is òirdheare Coimhdhe nan Dùl agus is mór agus is miorbhuilech a neart agus a chumhachda. Is sèimh agus is tlath is trocaireach agus truacanta e. Cuiridh e chuige féin do chum nèimh luchd na déirce agus na tròcaire, luchd an tlàiths agus luchd na bàigh; ach ni e coimhthional eucràbhach cutarbhach na(m) mac mollachd a thabhairt agus a thilgeil a chum iffrinn. Bheir e diothuarasdail dhiomhair agus eugsamhla nèimh dhoibh-san a ta beannuichte agus bheir e iomadach pian eugsamhuil do mhacaibh bàis.

Nise de naomhaibh agus d'fhìreanaibh Dhia nan Dùl agus d'apstolaibh agus desciplibh Iosa Criosd, is liuthadach neach do'n d'fhoillsicheadh rùinte agus diomharuas rioghachd nèimh fo'n chuma sin agus duaisean ro-òirdheare nam fìrean agus fòs d'an d'fhoillsicheadh piantan eugsamhla ifrinn maille riusan a ta unnta. Dh' fhoillsicheadh do rìribh do Pheadair Abstol an soitheach ceithir-oisinneach a leigeadh a nios o nèamh agus ceithir chùird ris, bu mhilse na bhi ag eisneachd gach seorsa ciùil. Ghlacadh suas an t-abstol Pòl cuideachd gus an treas nèamh gus an cual e briathran dolabhairt nan aingeal agus iom-agallamh oirdheare muinntir nèimh. Thugadh fòs na h-abstoil uile an là 'theasd Muire (eadhon là a deas-ghabhail) gus am fac iad piantan agus peanasan truagha nan daoine mi-

shuaimhneach uaair a dh'agair an Coimhdhe air ainglibh an fhuinid (e. àirde luighe na gréine) an talamh fhosgladh roimh na h-apstoil chum s gu'm faiceadh iad s gu'n meo(mh)raicheadh iad air ifrinn le 'iomadh phiantaibh, amhuil mar gheall e féin doibh an nì sin ré cian roimh 'n deachaidh a cheusadh.

Dh' fhoillsicheadh ma ta fo dhèoidh a dh' A(dh)a(mh)nan O' Thinne, a dh' àrd fhear-eagnaidh an domhain shiar, an nì a chuireas dios an so, an uair a dh'fhalbh 'anam as a chorp air là feill Eoin Baist, an tràth rugadh leis e chum Phàrais le a h-ainglibh 's a dh' Ifrinn le a gràisg-shluagh. An tràth scar an t-anam ris a chorp, leig a h-aingeal coimhideachd, an céin bha i sa choluna e féin ris di air ball s thug e leis i air thùs a dh' fhaicinn righeachd nèimh.

Is e a chiad tir gus an d'rainig iad, tir nan naomh. Tir mheasach sholusda mata an tìr sin. Còisirean eugsamhla iongantach àite le còmhdaichibh de lin geal umpa, le urrachdaibh glé cheal os an cinn. Naoimh an domhain-shoir na'n còisir air leth an taobh an ear thìr' nan naomh. Naoimh an domhain-shiar an taobh an iar na tire coudna. Naomh taoibh tuath agus taoibh deas an domhain na'n dà chòisir deara-mór, deas agus tuath. Gach aon, cuideachd, a ta an tir nan naomh, is comh-fhogus da éisteachd a chùil agus beachd-smuaineachadh air an t-soitheach anns sa bheil naoi gràda nèimh ro réir an cor agus an inbh.

Mu dhéighinn nan naomh, aon uair tha iad a' seinn ceol ard-nasal a' moladh Dhé, na'r eile tha iad fo shochd ag éisteachd ri ceol cuimntir nèimh oir cha ruig na naoimh a bas m éile ach éisteachd ris a chéol a ta iad a' cluinntinn agus meo(mh)arcachduinn air an t-soillse a ta iad a' faicinn agus iad féin a shàsachadh dhe'n deagh bholtrachas a ta san tir. A ta flath ro òirdheare gnuis ri gnùis dhaibh soir-dheas bhuatha agus

sgàil glainidh eatorra agus for-dhorus òrdha gu deas dha. Is ann tríd-sa chithear dealbh agus cadar-dhealachadh muinntir nèimh. Cha'n eil sgàil no doillearachadh sam bith eadar muinntir nèimh agus na naoimh ach àta iad am follais agus am fochair dhaibh an leth riu do ghnàth. Cearcall teinnteach mu'n tìr sin mu'n cuairt agus gach neach a dol ann is as gun urchoid air bith.

An dà apstal dhiag agus Muire òg-ingeu na còisir os leth mu'n Choimhdhe chumhachdach. Na priomh-athraichean agus fàidhean agus deseipuil Iosa am fagus do na apstalaibh. Tha òighean naomh' eile air deas laimh Mhoire agus ré nach cian eaterru. Naoidheannan agus leanabannan mu'n cuairt daibh air gach àird agus ceòl ianlath nhuinntir nèimh ga'n airfeideadh. Buidhne àna de ainglibh-coimhid nan anmannan ag umhlachd agus a' frithealadh eadar na còisirean sin am fiannis an righ do ghnàth. Cha chomasach neach sam bith ta làthair tuairisgeul no innseadh mu na còisirean sin a ta an tìr nan naomh, amhuil mar a thubhairt sinn, ta iad bith-uhairionach sa mhór-ghlóir sin gu mór-dhàil là bhràtha gu'n cuir am britheamh fìreannach n'an òrdugh iad air là a bhreathanais sna h-inbhibh agus ann sna h-ionadaibh am bi iad a' faicsinn gnùis Dhé gun bhrat gun sgàil eatorra tre linn nan linn.

Ce mór ma ta agus ce adhbhal an taitinneas agus an t-soillse a ta an tìr nan naomh, amhuil mar a thubhairt sinn, is mó fo mhuir uair an loinnearachas a ta am magh muinntire nèimh mu rìgh-shuidhe a Choimhdhé féin. Is amhlaidh a ta an rìgh-shuidhe sin na chathair chòmhdaichte le ceithir colbhaibh de leugaibh luachmhoir foi. Ce nach biodh ma ta a dh' oirfeid aig neach ach comh-cheòlmhoireachd co-chuimte na(n) ceithir cholbh sin, bu leòir de ghlòir agus d'aoibhneas da è. Tri eòin eireachdail ann sa

chathair a(m) fianuis an rìgh agus a' memna air an cruithear gu bitheanta; is e sin an dàn. Ta iad a' coimhead nan cchd tràth a' moladh agus ag àrdachadh a' Choimhdhé le co-sheirm nan àrd-aingeal a' teachd fòdha. O na h-énaibh agus o na h-àrd-ainghlibh tionnsgain a chiùil agus mu'nutir nèimh uile eadar naoimh agus ban-naoimh iar sin ga'm freagradh.

Stuagh deàra-mhór os cinn an Uile-chumhachdaich na chathair rìgheil cleas clogaid gréidhichte no mionn rìgh. Nam faiceadh roise dhaonna e leaghadh iad as sa cheart uair. Trì criosan mu thimchioll air eatar na h-ainglibh agus an sluagh agus cha'n fhios le tuairisgeul ciod a ta annta. Sia mìle de mhìltibh le dealbhaibh each agus ian air lasadh mu'n chathair theinn-teach gun cheann gun chrìch.

Cha tig e do neach sam bith bhi 'faisneis mu'n Choimhdhe chumhachdach a ta san rìgh-chathair sin mur dian e féin innseadh no mur labhair e ri gràdaibh (inbhibh) nèimh. Oir cha'n innis neach a 'bhruth no a bhrìgh, a dheirge no a rò-shoillearachd a òirdhearcas agus a aoibhneas, a sheirce agus a sheasmhachd, 'iomadh aingeal agus àrd-aingeal a' cantuinn chiùil dhò—co ro liuthad de theachdairean chuige agus bhuaith le freagairibh ro gheàrr do gach buidheann fa leth—a mhìne agus a ro-chiùinealachd ri feadhainn, a ain-mhìne agus a ghairge ri luchd éile diubh.

Nam biodh neach ga shìor-fhaicinn, a dearcadh mu'n cuairt air, an ear agus an ìar, á deas agus á tuath, gheobhadh e air gach taobh de aghaidh eireachdail, seachd uair na's soilleire na 'ghrian; gu deimhin cha'n fhaiceadh e dealbh duine air, 'cheann no' chas, ach na 'neul theinnteach a' lasadh tre'n chruinne, gach neach air chrith agus air uamhunn roimhe. Is loma-làn de 'shoillse

neamh agus talamh agus ruthadh cleas solus righ timchioll da air fad. Trì mìle fonn bho gach coisirchiùil a ta a' co-sheirm uime agus gach aon cheòl dhiubh air leth na's binne na nìle cheòl an domhain.

Agus fòs a chathair ann sa bheil an righ-shuidhe sin, is amhluidh a ta agus seachd mùir glainidhe le dathaibh eugsamhlaibh na 'tiomchioll. Is àirde gach aona mhùir na'n fhear eile. Bràigh agus fior bhonn iochdarach na cathrach de ghlaine ghil air lì na gréine le breacadh de ghorm agus uain agus coreur s gach dath eile.

Muinntir bhlàth mhìn chiùin gun easbhuidh maitheas sam bith orra, 's ann aca tha aitreabh sa chathair sin. Oir cha ruig agus cha thog aitreabh do ghnàth innte ach lànaoimh agus eilthirich durachdach do Dhia. Agus fòs an eagar agus an òrdugh is duilich fios fhaotainn cionnus a thachair iad oir cha'n eil druim neach dhiubh no a shlios ri neach eile. Oir is amhlaidh a chàirich cumhachd do-labhairt a choimdhe iad agus rinn an coimhead, gnùis ri gnùis na'n srethaibh agus na'n coronaibh co-àrda timchioll an righ-shuidhe mu'n cuairt le òirdhearcas agus le aoibhneas agus an aghaidh uile ri Dia. Crann-caingil (chancel-rail) de ghlaine eadar gach dà shreath de'n luchd-ciùil le còmhdach deàrsgnaidh dearg-òir agus airgid air le srethaibh ro àluinn de leugaibh luachmhor agus le breacadh de usgraichibh eugsamhail agus le cathairibh agus le coronaibh carrmocail (carbuncle) air na cruinn-caingil sin. Trì leugan luachmhoir le foghair binn agus le binnid chiùil eadar gach dà phriomh-chòisir agus an leth-anuachdar aca cleas lòchrannan air lassadh. Seachd mìle aingeal an dealbhaibh phriomhchainnel a' soillseachadh agus a' sorchachadh na cathrach mu'n cuairt, seachd mile eile na' ceart mhiadhon a' sior lassadh mu'n chathair rioghail. Ged bhiodh fir an

domhain, ge lionmhoir iad, an aon àite dh'fhòghnadh dhaibh mar bhiadh boltrachas o cheann aon-chainnl' de na cainnlibh sin.

Do neach, matà, de dhaoinibh an domhain nach ruig a chathair sin ás am beatha agus da'm bheil e'n dàn a h-aitreabh iar breithcamhnas là bhràtha, is annta so a ta iad air tuadan, gun fhois agus air udmhall—an daingneachaibh agus an cnocaibh, an seasgannaibh agus am boglaichibh rotach an aitreabhan—gus—an tig chuca bràth.

Is amhlaidh tà ata na slòigh sin agus na còisirean, agus aingeal coimhideachd gach aon anma tha annta ag umhlachd agus a frithealadh di. Fial teine agus fial d' eigh am priomh-dhorus na cathrach na'm fiadhnuise agus siad a' comh-thuargain cinn ar chinn gu sìor. Foghar agus fuaim na fial sin a' bualadh an aghaidh a chéile, cluinnear iad air feadh a chruinne. Nan cluinneadh sìoi Adhaimh am foghar sin, ghabhadh iad uile erith agus uamhunn do-fhuilingte roimhe. Is tùrsach mata agus is buairte na peacaich aig an fhoghar sin. Gidheadh, tàas ann air an taobh a ta ri muinntir nèimh a ta e, cha chluinner a réisd de'n gharbh thorrunn sin ach a làn-bheag a mhàin agus is binne e na gach ceol a chualas.

Is adhbhal a réisd, agus is ioghnadh ri 'innseadh, suidheachadh na cathrach sin, oir is beag de mhór an ni a dh' innis sinn de 'h-òrdaibh eugsamhlaibh agus de a h-iongantasaibh.

Is ainmeamh mata leis an anam, iar a cumunn agus comh-chuideachd na colna, a mille ri a suan agus ri a sólas agus ri a saorse agus ri a soighneas dul a dh' iomsuidh rìgh-shuidhe a Chruithear, mur tig i ann tre iùl aingeal, oir is duilich, dréim na seachd neamh, oir cha'n fhassa aon dubh na chéile. Oir a ta sia dorais ghleidhidh air cinn a chinne-daonna gu ruige an rioghachd.

Shuidhicheadh cuideachd dorsair agus fear-faire o mhuinntir nèimh a choimhead gach dorus diubh. An dorus matà is fhaisge do neamh is air a shuidhicheadh Mìchael ard-aingeal agus dithis bhan-naoimh na 'fharradh le fleasgaibh iaruinn na'n uchdaibh a shroghall agus a shluaistreadh nam peacach air chor s gur h-ann an sin a ta na peacaich a 'coinneachadh ri ciad ghliobh-aig agus ri ciad cheusadh an séud (slighe) agus an siubhail.

Agus fòs air dorus an dara nèimh is e Ariel àrd-aingeal is fear-coimhead dhò agus dà òigh na 'fharradh le sroghallaibh teinn-teach na'n làmhaibh; is leo sin a ta iad a' srogladh nam peacach tar an gnùisibh agus tar an roscaibh. Do shuidhicheadh matà sruth teinnteach, le mór-lassair air, am fianuis an doruis sin. Abersetus ainm aingil ghleidhidh an t-srutha sin a dhearbhas agus a nigheas anmannan nan naomh de'n chud-trom chionta a ta 'leantuinn riutha gu'n sinn iad cho glan agus cho soilleir ri reul loinn-earach Shuidhicheadh réisd an sin tobair taitinneach le blàth agus boltrachas a ghlanadh agus a dh'fhairigeadh anman nam fìrean. Greadaidh agus loisgidh e anmannan nam peacach s cha toir e nì sam bith dhiùbh ach is tuilleadh péine agus peanas a thig g'an ionnsuidhe ann. Eiridh a réisd ás a sin na peacaich le bròn agus le dubhachas deàra-mor, na fireannan gidheadh le subhachas agus mor-fhaoilt gu dorus an treas nèimh.

Sòrn teinnteach matà a' lassadh do ghnàth an sin. Dà mhìle dhiag làmh-choille, fhead sa ruigeas a lassair an àirde. Am priobadh man sul thig anmannan nam fìrean tre'n t-sòrn sin. Eararaidh agus loisgidh e anm-annan nam peacach gu ceann dà bhliadhna dhiag. Bhen an aingeal choimheadachd iad iarsin gus an ceathramh dorus. Is amhlaidh a ta àrd-dhorus a cheathramh néimh agus sruth teinnteach timchioll air

cleas an struth romh-radhte. Ta nàir air lassadh timchioll da, liad a theine air a thomhas, suas ri dà mhile dhiag làmh choille. Theid anmannan nam fìrean thairis mar nach biodh e ann idir agus fasdaidhidh e anmannan nam peacach suas ri dà bliadhna dhiag an truaighe agus am peanas gus an toir an aingeal choimhideachd iad gu dorus a chóigeamh nèimh.

Sruth teinnteach fòs an sin cuideachd ach is eucosmhuil e ris an t-sruth eile oir a ta caobh-choire àraid am miadhon an t-srutha sin agus cairigidh e mu'n cuairt anmannan nam peacach agus fasdaidh e iad gu ceann sia bliadhna diag. Gidheadh theid na fìreannan thairis air a dh'aon sgrìob gun fuireach sam bith. An uair is mithich, matà, anmannan nam peacach fhuasgladh as, ni an t-aingeal beantuinn ris an t-sruth le fleasg cruaidh ce-ionnan ri cloich gus an dian e na h-anmannan a thogail suas air ceann an fhleasg. Bheir Michel iarsin na h-anmannan gu dorus an t-siathaimh nèimh. Gidheadh cha'n eil e air aithris gu'm bheil pian no peanas air an cur air na h-anmannan san dorus sin ach soilleirichear iad o shoillse agus o bhoillsge leug luachmhor. Theid Michel na dheigh sin gu aingeal na Trianaide agus taisbeanaidh iad na'n dithis an t-anam am fianuis Dhé.

Is adhbhal, matà, agus is do-luaidhte faoilte muinntire nèimh agus a Choimhdhe féin ris an anam an uair sin mas anam neochiontach fireanta i. Ach mas an-fhrìcanta agus mas an-fhoirfidh an t-anam, gheobh i anamainnt agus anshocair o'n Choimdhe chumhachdach. Agus abraidh e ri aingliu nèimh. Tarruingibh libh, a aingliu nèimh, an t-anam eucràbnach-sa agus thoiribh a laimh Lucifer í da a bàthadh agus da mùchadh am fo-dhomhain ifrinn i gu suthainn siar.

Is ann an sin a sgairear an t-anam truagh sin gu h-eagallach agus gu searbh agus gu h-uamhunnach o fhochair fhatha nèimhe agus gnàis' Dhé. Is ann an sin a leigeas i aisde an osann is truime na gach osna a' teachd an fochair an diabhail an deighidh aoibhneasan rìgheachd nèimh thaiesinn. Is ann a sgaircar i o chomraig nan àrd-aingeal leis an d' thàinig i do chum nèimh. Is ann an sin a shlugas na dà dhràgoin-theine dhiag gach anam an d'éis a chéile gus an cuir an dràgon is iochdaraiche i am bial an diabhoil. Is ann an sin a gheobh i lànachd gacha h-uile am fochair an diabhoil tre linntinibh na bith-bhuanntachd.

Nise an uair a dh'fhoillsich an aingeal chomhideachd do anam Adhamhnain na faisbeanaidhean-sa fhlaitheas nèimh agus ciad-imeachda gacha h-anma iar teachd as a cìorp. rug e leis i iarsin dh'ionnsuidh iffrinn iochdaraich le iomad a pian agus a riasladh agus a cròlad.

A chiad tir gus an d'ràinig e, tìr dhubh ghòthte, i falamh faloisgte gun phian idir.

Gleann làn de theine an taobh-sa dhi. Lassar deàra-mhóir anu a' tighinn thar na h-eirean aige air gach leth. A iochdar dubh, a mhiadhon agus a uachdar dearg. Ochd biastan ann, an sùilean mar bhreò theinnteach.

Drochaid deàra-mhór tarsuinn an gleann: a' ruighinn o'n aon oir gus an oir eile, àrd na' miadhon, iosal san dà cheann. Trì feachd. ag oidhearpachadh air teachd thairis agus cha ruig iad uile. Feachd dhiubh, is leathann doibh an drochaid o thùs gu deireadh, air chor s gun tig gu h-òg-slàn gun namhunn gun eagal thairis air a ghleann teinnteach. Feachd eile a' tighinn ga h-ionnsuidh, caol daibh air thùs i ach leathan fo dheoidh, gu'n ruig iad mar sin tarsuinn an gleann iar mór-ghàbhadh. Am feachd deireannach is leathann doibh an

thùs an drochaid, caol agus cumhang fo dheòidh, gus an tuit iad de a miadhon sa ghleann ghàbhaidh cheudna am bràghadaibh nan ochd bhiast bhreò-theinnteach ud aig am bheil an aitreabh ann sa ghleann.

Is iad so luchd d'am bu shoirbh an seud (e. slighe) sin, muinntir ghleanmuidh, muinntir làn aithreach, dearg-mhartuirean dùrachdach do Dhia. A bhuidheann d'am bu chumhang air thùs agus d'am bu leathann an t-slighe fo dheòidh, is iad sin dream a ta air an co-éigneachadh chum toil Dhé a dhianamh s na h-rg sin a ta 'tiounndainn an éigin gu toilinntinneas ann a bhi tabhairt fòghnadh do Dhia. Ach dhaibh-sen d'am bu leathan air thùs an drochaid agus d'am bu chumhang i fo dheòidh, is iad na peacaich a dh'éisdeas ri searmonachadh briathar Dhé agus nach coimhlion e an deigh a chlàistinn.

Ata slòigh ro-mhóra cuideachd ann an dùchumhachd air tràigh na péne suthaine air an taobh bhos de thir-cadar-dha-sholus. Aon uair tràighidh am pian dhiubh, air uair eile thig e thairis orra. Iadsan matà d'am bheil e mar sin is iad luchd d'an comhthrom am maith agus an olc. Agus an là a bhràtha breithneachear eatarra agus bàthaidh am maith an olc ann san là sin agus beirear iad do phort a bheatha am fochair Dhe gu bràch.

Ata dream mhór eile cuideachd ann, am fagus do'n luchd sin agus is adhbhal a pian. Is amhlaidh mata a tha iad, fo chùmhrach ri colbh teinnteach, muir theine umpa gu ruige an smige, slabhraidhean teinnteach m'am miadhon air dhealbh nathrach. Ta'u gnùisean a' lassadh os cionn a phéin. Is iad mata a ta sa phian sin, peacaich agus fionnghalaich agus luchd milleadh eaglaise Dhé agus rianadairean eutròcaireach a ta an làthair tàisealan nan naomh os cionn thiodhlacan agus dheachamh na h-eaglais agus a

nì de na h-ionmhasaibh seilbh sonruichte dhaibh fhéin seach dha aoighibh agus ainniseachaibh a Choimhdhe.

Seadh, a ta slòigh mór ann na'n seasamh do ghnàth an làthachaibh ciar-dhubh gu ruige a criosa. Cochuill ghearra eigh umpa. Cha'n fhois agus cha tàmh dhaibh gu bràch ach na criosan g'an losgadh eadar fuacha agus teas. Feachdan dheamhan timchioll dhaibh agus pluic theinnteach na'n làmhaibh g am bualadh air an cinn, agus siad a' sìoithagradh riu. Uil' aghaidhean nan truaghan gu tuath agus gaoth gharbh ghoirt an clàr an aoduinn mar aon ri gach olc. Frasa dearga teinnteach ag fearthuinn orra gach oidhche agus gach là agus cha'n urrainn daibh au seachnadh ach a' fulang gu siorruidh ag caoi agus an dòruinn. Feadhainn dhiubh agus sruthan teine an tollaibh an gnùise; cuid eile agus cloidheannan teine tre'n teanghaibh, cuid dhiubh tre'n cinn o'n taobh a muigh. Is iad mata a ta sa phian sin, eadhon gaduichean agus luchd-mionnaneithich, luchd-brath agus luchd-toibheum, luchd-slad agus luchd-creach, brithimh gò—bhreathach agus muinntir chonnspoideach, muathan nan ubagan agus éisgean, luchddioghaltais agus luchd-léughaidh a shearmonaicheas eiriceachd. Ata drong mhor eile ann an innsibh am miadhon mara tene. Mùr airgideach umpa de'n aodaichibh agus de'n déircibh. Is iad sin foireann a nì tròcair gun dearmad agus gidheadh a bhios le strian-thuainic annta a'm peacaidhibh coilleadh gu crich am bàis agus nì na rinn iad air almsadh cobhair orra am miadhon na mara theine gu bràch agus cuirear iad fo phort na beatha iar là 'bhràtha.

Tha buidheannan mór eile ann agus cleòcachan dearga teinnteach gu làr umpa. Cluinnear an crith agus an gàir air feadh an iarmailt. Drong dì-sgrùidte de dheamhnaibh 'toir giug-thachdaidh dhaibh agus com

bhreuna leth-amh leotha na'n lamhaibh • iad a' toir furail air na peacaich an ìth agus an caitheamh. Rotha dearga teinntea·h a' sior-lassadh m'am bràghadaibh. Beirear suas iad gus an iarmailt gach caochladh uair, tilgear sìos iad am fìor-dhoimhneachd iuthairn uair eile. Is iad matà a ta sa phian sin, clèirich a bhrist air an cùmhlaidean agus fuath-chràibhtich agus briagadairean a dh'innseas briag agus 'mheallas na slòigh agus a ghabhas orra fhèin fearta agus mìorbhuilean nach urrainn iad a dhianamh daibh. Na naoidheannan a ta 'teumadh nan cléireach, is iad sin an luchd a chaidh earbadh riu a leasachadh agus cha do leasaich iad iad mu'm peacaidhibh.

Ata dream deara-mhór eile ann soir is siar dhaibh gun stad daibh thar na leacaibh tòmhteach ag cathachadh ri feachdaibh nan deamhnan. Is lionmhor ri àireamh frassa nan saighead a' dearg-lassadh dhoibh o na deamhnaibh. Tha iad a' teachd na'n ruith gun fhantuinn gun fhois gus an ruig iad dubh-locha agus dubh-aibhne a bhàthadh nan saighead sin annta. Is trioblaideach agus is truagh a ghàir agus 'ghal-ghàir a nì na peacaich ann sna uisgibh sin oir is truimided péne a ta annta dhoibh. Seadh, is iad a ta sa phian sin, luchd-ceàird agus fgheadairean agus ceannaichean easionraic, brithimh cò-breitheach nan Iudhach agus gach cinneach eile agus righrean eucràibhteach, rianadairean claon a ta collaidh, mnathan adhaltrach agus teachdairean a mhilleas iad na'm mì-ghniomhraibh. Ta mùr teine cuideachd air an taobh thall do thìr nam pian; is seachd uair is uamhasaiche agus is seirbhe o na tir nam pian téin. Ach cha'n eil anmannan ag còmhnuidh ann gus a' bhreitheanas oir is le deamhnaibh na'n aonar a riaghladh gu là bhràtha.

Is mairg matà a ta sna pianaibh sin an comh-aitreabh muinntir' an diabhuil. Is

mairg nach eil na'm faichill romh 'n mhuinntir sin. Is mairg d'am bidh na thighearna deamhan dìobhargach musach. Is mairg a bhios ag éisteachd ri osnadh agus ri gal-ghàire nan anmanann an truaighe ag gearain ris a choimhdhe mu theachd cheuca latha bhràtha gu luath, mas e s ma dh'fhaoidte gu'm faigh iad fionnarachadh sam bith sa bhreathanas oir cha'n fhaigh iad fois gu là bhratha ach trì uairean gach dòmhnach. Is mairg d'am bu dhùchas dìleas am fear ann sin gu bràch! oir is amhlaidh a ta: Sléibhtean tolltach dealgnach ann agus fòs maghan loma s iad loisgteach agus lochan breuna biastaidhe. Talamh garbh gainmheach s e anabarrach mì-chòmhnard làn eigh. Leacan leathann teinteach air a làr. Mara móra le onfhadhaibh uamharraidh sam bidh aite-còmhnuidh agus aitreabh nan diabhul do ghnàth. Ceithir sruthan dearamór thar a làr: sruth teine, sruth sneachda, sruth neimhe, sruth uisge dubha dorchaidh Is annta sin a dh'fhairigeas feachd dìobhargach nan deamhan iad féin an deighidh an còmh-dhail agus an cleasachd a' pianadh nan anmannan.

An sin nuair thogas slòigh naomha muinntir' nèimh' ceòl comh-chubhaidh nan ochd tràth gu subhach agus gu furmailteach a' moladh a' Choimhdhe, is ann an sin bheir na h-anmannan nualla truagha tùirseach air dhaibh bhi air an tuairgneadh gun tàmh le drongaibh nan deamhan. Is iad sin mata na piantan agus na peanasan a dh'fhoillsich an aingeal choimhideachd do dh'anam Adhamhnain iar tadhall rioghachd nèimh.

Thugadh an sin an t-anam am priobadh shùl tre'n àrd-dhorus òrdha agus tre'n roinn sgail ghlainidhe gu tìr nan naomh; is innte thugadh i a cheud uair iar di dealachadh ris a chorp. Nuair ghabh i miann matà air fantuinn agus air fairis san tìr sin chuala i na' deighidh tre'n roinn-sgàil guth an aingil

a' cur mar chorrachd oirre i 'thighinn air a h-ais a rithist gus a chorp chianda as an d'fhalbh i, a chum gu'n innseadh i an dailibh agus an comhthionalaibh neo-chléireach is chleir duaisean nèimhe agus piantan iffrinn mar dh'fhoillsich an aingeal choimhideachd di.

Is e sin matà am foircheadal a b'abhaist do dh' Adhamhnain a bhi gnàthachadh do na slòigh o sin a mach, fhead s a bha e na bheatha. Seadh is e sin an nì a shearmonuich e am mór dhàil fir Erenn an uair a chaidh reachd Adhamhnain a chur air na Gàidheil agus an uair a chaidh na mnathan a shaoradh [o bhi 'dul do chogadh] le Adhamhnan agus le Finnachta Fleadhach rigu Erenn, agus le mathaibh Erenn cuideachd. Seadh is e a chiad-sgial a ghnàthaich Patraic mac Calpuirn am bidheantas, sochairean nèimhe agus piantan iffrinn innseadh do'n fheadhainn a chreideadh sa Choimhdhe trid 'fhoircheadal agus a shealbhaich an anamchàirdeas troimh-sa aig éirigh an t-soisgeil. Is e fòs foircheadal bu mhinige thug Peadar agus Pòl agus na h-abstail eile seachad, eadhon, piantan agus sochairean a chur an géill, oir dh'fhoillsicheadh dhoibh eat fo'n chuma chianda. Is e sin a rinn Silvester aba 'n Ròimh do Chonstantin mac Elena, àrd-righ an domhain ann san mhór-dhàil an uair a dh'iobair e an Ròimh do Phòl agus do Pheadar. Is e seo cuideachd rinn Fabian comharba Pheadair do dh' Philip mac Gordian rìgh Ròmanach an uair a chreid e an Coimhdhe agus nuair a chreid ioma mile eile san am sin. Is esan a chiad rìgh de na Ròmanaich a chreid ann san t-Slànuighfhear Iosa Crìosd.

Is e seo an sgial is gnàthach le Eli innseadh do anmannaibh nam firean agus so fo chrann na beatha am Pàras. An uair a dh' fhosgaileas Eli an leabhar a dh' fhoircheadal nan anmannan, thig anmannan nam firean

an sin an riochdaibh ian glé-gheal chuige o gach àird. An sin innsidh e dhaibh air thùs sochairean nam firean, aoibhneas agus àluinnteachd righeachd nèimh s tha iad ro fhaoilliteach ré sin. Iarsin innsidh e dhaibh piantan agus peanasan iffrinn agus earalan là bhràtha agus is follaiseach gu mór gnè a a bhròin air féin agus air Enoch 'chor s gur iad seo dà bhròn righeachd nèimh. Iarsin dùinidh Eli an leabhar agus bheir na h-eòin nuall-ghàir an uair sin agus deasaichidh iad an 'teagan gu teann r'an cuirp gu'n tig srutha fala asda air omhann phiantan iffrinn agus là bhràtha.

Nis o 'siad anmannan nan naomh, d'an dàn sìor-aitreabh righeachd nèimh, a tha 'togail an nuall-ghàir sin bu mhithiche do dhaoinibh an domhain, ged a b iad deòir fhola a shileadh iad iar doibh aire bhi aca air là bhràtha agus piantan iffrinn. Is ann an sin a dh' ìocas an Coimhdhe a thuarasdal féin do gach duine san domhain, eadhon sochairean do na fìrean-aibh agus piantan do na peacaich. An sin cuiridh e na peacaich ann an ro-dhoimhneachd péne shuthain air an ìadh glas briathar Dhé fo fhuath britheamh a bhràtha tre linn nan linn. Bheirear cuideachd na naoimh s na fireannan, luchd na déirce agus na tròcaire air deas laimh Dhé a bhith-aitreabh righeachd nèimh, eadhon, àit sam bidh cad sa mhòr-ghlòir sin gun aois gun chrionadh gun cheann gun chrìch tre linn nan linn.

Is amhluidh mata a ta 'chathair sin, flaitheas gun uaill, gun uabhar, gun ghò, gun thoibheum, gun chealg, gun chuilbheart, gun ruic, gun ruarais, gun mhiabalachd, gun mhealltaireachd, gun tnùth, gun mhòr-chuis, gun theinn, gun ghalar, gun bhochdain, gun nochdainn, gun dhìth, gun dhìobhail, gun chlach-mheallain, gun sneachda, gun ghaoth, gun fhliuchadh, gun thoirm, gun thorrunn, gun dhorchad, gun fhuachd, flaitheas uasal

ion-chliùiteach chiatach, fodh thoradh, fodh shoillse, fodh bholadh tìre làin ann sa bheil deagh shólas gach maitheas.

FEAR NA PAIRCE.

Macculloch of Park, near Dingwall, flourished before 1690. He was maternal great-grandfather of Duncan Macrae, who wrote the Fernaig MS., from which I here transliterate. The whole of this MS. was transcribed and annotated by Professor Mackinnon, who in April, 1865, wrote a full description of it—(see "Transactions of Gaelic Society of Inverness," vol. xi., 311-339, where this admirable monograph on the chief of the Macraes is given). Afterwards it was transcribed, though not entirely, by the late Rev. Alex. Cameron, LL.D.—(Rel. Celt., vol. ii., 1-137). The remainder was completed by Mr Macbain.

CROSDHANACHD.

[A rinneadh le FEAR NA PAIRCE.]

I.

Beannuich, Dhé, mo leabhar
Ann sa(n) mhaduinn
Mo sheadh ga chur air mheamhair
An ceum lag.

II.

Cha cheum lag dhuinn bhi leanmhuinn
Air a(n) t-sligh'
Ta againn 'dhìon ar n-anman
Bho Rìgh nimh'.

III.

Bho Righ nimh' ta na briathran
Air an deachdadh
Chuireas an céill duinn a riaghailt
Sinn da cleachdadh.

IV.

Cleachdar leinn leughadh leabhair
Much is anmoch
Cur urnuigh Mhic Dhé airaird
Dhìon ar n-anman.

V.

'Dhìon ar n-anman ata solar
Do shiol Adhaimh
'Leughadh s an éisneachd an t-Soisgeil
Cur ri cràbhadh.

VI.

'Cur ri cràbhadh biodh gach duine
Air gach sligho
Gheibh e gach uile math shireas
Bho Righ nimhe.

VII.

Bho Righ nimh' ta gach uile
Math ri chostnadh
Thugmaid gach urraim is onoir
Dhò-s air thoisich.

VIII.

Air tùs rinn Dia 'saoghal uile
Réir a thoil
Chuir e 'shaothair fo smachd dhuinne,
'Còir a mholadh.

IX.

Còir bhi moladh Dhé gach aon la
Sa bhi ga leanmhuinn
Do rinn e'n duine le mhioraild
Do dhust talmhainn.

X.

Do dhust talmhainn rinn Dia 'duine,
E na ònar;
Thug aisinn as a thaobh 's e na chodal
Rinn dhi Eòbh.

XI.

Do rinn e Eubh dha mar chuideachadh
Sa(n) t-saoghal;
Bha iad faraon naobh gun tuiteam
Air an coimhcheangal.

XII.

Coimhcheangal rinn Dia 't-Athair—
Pàrras bunaidh—
Daingneachadh (n) dithis na chathair
Mar àithne duinne.

XIII.

Mar sin chuir Dia Eò is Adhamh
Na ghàradh aoibhneach
Thug àithne dhaibh mar a b'aill leis
Ead bhi cuimhneach.

XIV.

Chuimhnich an t-abhersoir cealgach
Ead bhi sa ghàradh
T(h)ainig m'an comhair gu meallta
Mar so tharlig.

XV.

Labhair riu as a chraoibh
(An) riochtu nathrach:—
"Ithidh do'n mhios
Co cumhachdach ri Dia na cathrach
Bidh sibhs'."

XVI.

Thug Eubh lamh an sau chraoibh
Do bhuin di u(bh)all
Cha(idh) Adhamh leatha air a comhairl
Dhoibh bu phudhar.

XVII.

Dhoibh bu phudhar bristeadh àithn
Dhé gun eas(bh)uidh
Le caitheamh 'n ubhaill gu dàn
Nach robh cneasda.

XVIII.

'Thoiseach rinn Dia 't-Athair
Air a(n t-saoghal
Bhrosnuich gach neach shiol Adhaimh
Ta baoghal.

XIX.

Ta sinn a(m) baoghal fodh pheac'
N-ar ciad athar
Bhrist air fàin Dhé a(m) flaitheas
E na 'chathair.

XX.

Cathair aingle(an) Dhé a(m) Pàras
Nan uil' aoibhneas
Cha'n fheudar le neach àireamh
Mar tha choibhneas.

XXI.

Ta 'choibhneas 'ghnà air uile
'Dòirteadh saoibhris
Oirnn shiol Eò agas Adhaimh
Is sinn daoibhir.

XXII.

Ta sinn daoibhir dheth creideamh
Na ar cridhe
Gun ar meamhair bhi freagair
Da ar dlighe.

XXIII.

Dligh gach neach an san t-saoghal
De shiol Adhaimh
Bhi 'guidhe Mhic Dhé da saoradh
Bho gach gàbhadh.

XXIV.

Righ na pais sian ás gach càs
D' ar dìon bho ar mealladh,
('N) ti chruthaich sinn sa cheannaich
Ainm bi' beannuicht.
Beannuich Dhé, &c.

AON FATHAST DO RINNEADH LE FEAR NA PAIRCE.

I.

'G éirigh dhomhsa 's a' laighe
Biom gach tràth sìor ghuidh a(n) Righ
Cha(idh) le thoil air chrann da ar ceannach
Dul na chion cha mheallar mi.

II.

Le làn eàrlaid biom a' triall
(A) fhlathanas mo mhiann gach uair
Saoghal breugach chur air chùl
Mo rùin, dul sa(n) t-slighe bhuan.

III.

Sligh na fìrinn ar neart
Soisgeul dìreach, reachd Mhic Dhé
Ga b'e mhìnicheadh e ceart
(Gu) fìreantach, bhiodh sliochd na dhéigh

IV.

Deighidh 'mhìneachaidh-s' thoirt leinn
Bidh Iosa mar r(u)inn sa(n) àm
Lionmhora bhiomar bho iochd
Mar gheall Dia 'shliochd Abraham.

V.

Beannuicht do bhidheas gach tì
Chreideas Iosa sa chì e
Mallaicht gach neach s a réim
Chuireas a chùl ri Mac Dhé.

VI.

Diol gach neach nach gabh a roghainn
Faire ri h-eug air bhreith' dhò;
Dul fhlathas Dhé nan àrd-aingeal
Sa chathair éibhinn bithidh na slòigh.

VII.

Cha'n ionann cor da'n t-sluagh threigt'
Sa taigh éitidh leigear ead
Dh' iffrinn fluar ['m] bi teintean lasrach
Da' pian' a' feasd gun dul cug.

VIII.

Eibhinn cor na(n) daoine taghta [?]
Dul air an aghart gach n-uair
Mar ri Iosa an comunn ainglean
Bidh ead aighearach bith-bhuan.

IX.

Righ na paise! feuch do ghràsan
Orm-san is mi'n càs gach tìm
Bho na naimhdean ta ga'm leanmhuinn
Bho taim anfhann, sibh mo dhìon.

X.

Righ na soillse! thoir neart domhsa
Bhrìgh t'aunsachd s mi air chéilidh
Gu bhi cuimhneach air do ghuidh
N àm laigh dhom s ag éirigh.
G éirigh dhomh-sa, &c.

SGREAD AN ANMA DO RINNEADH.

LE FEAR NA PAIRCE.

I.

Ta cogadh oidhche agus là
Orm a ghnàth, cruaidh an càs
Cha sguir e dhiom gu là m' éig
Truime leam fa cheud na'm bàs.

II.

Cogadh ata air mo thì
Aobhar eagail gach ti e;
Còir dhuinn àicheadh gu mór
Caithriseach ni's leoir an gnè.

III.

Triùir ta cogadh gach lò—
Aobhar bròin dhom a mhèud—
Saoghal, an t-aibhearsoir s an fheòil
Air thì mo leòn do bhidheas ead.

IV.

Aon de'n triùir a deirim ribh
Saoghal, do mheall na slòigh
Ga'n dalladh bho thìm gu tìm
Mealladh gach tì bheir r'a dhòigh.

V.

Ta'n saoghal dalladh an t-slòigh
Thaobhas e gu mór gun cheart;
Gun e againn ach mar cheò
Cha chòir dhuinn leòn le neart.

VI.

Cha'n fhóghaiun le duine 'leòir,
Cha'n fhóghainn ni's mó 'ga mhèud,
Miann leo cruinneachadh san àm,
Sìor chur na cheann do bhidheas cad.

VII.

Ach fhir a chruthaich uil' na slòigh
Chòirich dhom na's leòir do nì
Dìon bho'n t-saoghal mi s mi dall
Gach saobhadh bidh feall do chì.

VIII.

Darna namh se gun bhreug
'Cholluinn an teid an sannt
Ni's miann le mo cholluinn chré
M' aimhleas gu léir do bhidheas ann.

IX.

Chollninn a bheil mo stéidh
Orm a bhidheas i, cruaidh an càs
'Cothachadh gach tìm s i 'bhith
Da mo ruith le peacadh bàis.

X.

Aobhar dùbhachais dhom féin
Gach subhachas theid a'm' chorp
Le h-àilgheas bho thìm gu tìm
Càirear mi fo dhìon sa(n) shloohd.

XI.

Riar na colna mairg do nì
Bho is ullamh i dol le breug
Nuair is mo s is fearr a cor
Gu uabhar le toil gu teid.

XII.

Iosa shlànear a(n) t-slòigh
Guidheam e bhi dhomhs da m' dhìon
Mo chollainn [a] chur fo smachd
Gun dolaidh theachd orm na dhiol.

XIII.

Treas nàmh làn do dh' fheirg
'T-Abhersoir le cheilg a ghnàth
Mar leomhunn air a(m) bi glut
Dh'iounsuidh ar slugadh gach tràth.

XIV.

Mar sin biom an càs teann
Fhir chaoi air cheann an t-slòigh
Bho na naimhdibh ta ga mo ruith
Teasruig is no math* mi dhoibh.

XV.

Tòireachd orm do bhidheas ead
Air thì mo mhealladh gach là
Gu fuirear is còir dhom bhith
Le caithris is urnuigh a ghnàth.

XVI.

Urnuigh is aithri an t-slòigh
Chaisgeas domh-s an cogadh mór
Le guidh Iosa gach n-uair
Ciosaichear gu luath an tòir.

XVII.

Thoir mathanas dhom s mi dall
Go do chathair thall 's miann leam dol,
Le do spiorad dian dom iùl,
Cuireann riutha cùl air gach coir.

* Permit, allow.

XVIII.

S mì t-anam a ta fo ghlas
Anacal mi nis, o Righ!
Bho na naimhdibh ta ga m' riuth
S mi air crith freagair mi.

XIX.

Eagla mo naimhde(an) gu léir
Ta orm-sa féin a ghnàth
Athair na smuaineam 's tu chì
Bho 's fiosrach sibh mar a ta.
Ta cogadh, &c.

AON EILE DO RINNEADH.

LE FEAR NA PAIRCE.

I.

Tagham (an) rìgh fìrinneach Dia
Dilis dò mo thriall gu bi,
Le umhlachd mo chuirp da ghuidh
Lùbadh le mo chridh' nì.

II.

Trì gnè dhaoin' th' air a(n) t-saoghal
Do'n a(n) dligher miosg a(n) t-sloigh
Air an ceongal buain ra dùire
Cha'n fhaighear ùmhlachd mar roigh.

III.

'Ciad fhear de'n triùir mar chual'
Gun eòlas air a mhath do chì
Cha ghabh e teagasg bho aon neach
Gun eagla aimhleas do nì.

IV.

Darna fear dhiubh gu tuigseach
Da bheil ciall is gliocas mór
Bidh thuigs' dul dò air dhearmad
Cha'n fheàirrde neach e bhios fa chòir.

v.

Treas fear de'n triùir nach cuiosd
Fiosrach air a chòir san àm
Dh' oibricheas le neart eu-còir
Gun' cheart na 'Mhac Dhé [a] chàil.

VI.

Ach sin agaibh triùir tha don'
Air an t-saoghal chorrach th' ann
Mairg na' lorg air a' leanmhuin
S an ord dheamhna ta na ('n) ceann

VII.

Mairg do ni uabhair sa(n) t-saoghal
S a(n) t-eug ga 'mhaoidheadh gach lò
Dheth gach sean s gach òg ni doarmhuinn
E bhi cuimhneach leotha.

VIII.

Cuimhnich an t-eug ort mar callach
Cuimhnich an tì cheannuich thu daor
Nuair a sgaras riut an t-anam
Sa(n) talamh cha téid leat maoin.

IX.

Dhuin'! na dean Dia de'n t-saoghal
Bi-sa cuimhneach air do chéil
Mar ata Dia éudor na ghealladh
Mairg neach a mheallas e féin.

X.

Bhaim-s' òg, nis taim sean
Cha'n fhacas sid rì mo ré
Fear ceart dul a dhìth no 'shliochd
Gun iochd fhaotuinn bho Mhac Dhé.

XI.

Ach gun bhi againn ach cuairt ghearr
Air a(n) t-saoghal dearbh mar chì
Bhi 'guidhe Mhic Dhé mo rui(gh)*
Na m' uidh tagham an Righ.

* Variant of rì (a king) pronounced rui and written usually *roigh*; in stanza II. it rhymes with slòigh.

AON DO RINNEADH.

Le Fear na Pairce.

I.

Saoghal air a bheil mi!
Ghoir mi ri Mac Dhé gun dul
Bho ta seacharan a'm' fheòil
M'aigne ann do ròid cha* d' chuir.

II.

Sligh 'an t-Soisgeil dheachd Criosd
D'a Ostail gu fìor a thug
Dhìon an anman do gach tì
Chreideas an righ 'dòigh nach tuig.

III.

Tuigeadh gach aon neach sa(n) t-saoghal
Baoghal do dh'fhuilinn Mac Dé
Le 'leth éibhinn ri crann' thàrnaig'
Fodh beinc Phìloit cheusadh e.

IV.

Se dh'fhuilinn gach pian
Dhòirt 'fhuil gu fìor dhìon an t-sluaigh
Da' ghuidh leinne Criosd a bhi
Le ar cridh feasd da luaidh.

V.

Gun bhi' g ùrnaigh le creideamh
'N eagla Dhé ta mar bhaoghal,
Bidh na naimhdean da ar leòn
'T-Athersoir, an Fheòil s an Saoghal.

* MS. has *mj churr* for *n* churr: a similar substitution of *m* for *n* is seen in Rel. Celt. II. p. 20, line 9. Otherwise, we should read, perhaps: m'éiginn ann do ròid mi chuir.

DO GHNE ORAIN A RINNEADH.

LE FEAR NA PAIRCE.

I.

Iosa molaim, an crann toraidh
Ta ga fhuran féin gach lò
Air gach duin' bheir dha onair
Bhios gu soilleir cinnteach dhò.

II.

Chorp le annsachd tnug mar shanns'
Is a dhìon an anma leis
Dh'iffrinn chuaidh, chruinnich na slòigh
Bha uile fodh leòin, millt treis.

III.

Chreach an t-seis a b'ion a thréigs'
Do shiol Eubh is Adhamh air thùs
Fodh "beinc" I'hiloit dh'fhuilinn pianadh
Da ar dìon bho Ifrinn a nuas [?.]

IV.

Treas là dh'éirich, phàidh ar n-éirig
Biodh gach treud gu smuainteach (?) trom
Aobhar brosnaidh dhaibh ra chosnadh
Bhi 'choimh-aoisnibh cuimhneach ra 'shloinn.

V.

Air laimh dheis athar suas na 'chathair
Shuidh gu flathail firinneach
Thig gu neartmhor nuas thobhairt ceartais
Air gach neach gu mìorailteach.

VI.

Le fuaim trumpaid thig gach aon neach
Cha bhi aon neach bhuath san uair
Bheir Dia ceart orr' gun easbhuidh
Ead a teachd go 'n oighreachd bhuan.

VII.

Threud tagh' uile air a laimh dheis cuirìdh
'Rìgh dh' fhurain air a shluagh
Na h-àrd-ainglibh bidh da leanmhuin
Gu chathair aoibhneach chaoidh bhi-bhuan.

VIII.

'Sluagh crosta air a laimh thoisgeil
Gun fhear leisgeil bidh gu truagh
Leigear sìos ead deigh' tréigsi(n)
Do taigh éitidh 'chaoi bhi-bhuan.

IX.

Mar bha glutan deighidh tuiteam
'G iarraidh furtach(d) an ain-tìm
Bidh na sluaghridh 'g iarraidh fuaraidh
Nuair nach truagh le Dia an dìol.

X.

'Là nach d'éisneadh leo na fàidh'
Lagh no 'àithnt' da chur an céill
Cha bhi dìona ac' na furtach(d)
Deigh tuiteam bho Mhac Dhé.

XI.

Nàmh feallsa tairg' ar mealladh
Da ar tarruing thaigh gun dhìon
Feitheamh òirnn mar leomhain ghlut'
Gach uair thuiteas sinn na'(n) lìon.

XII.

Caithris, urnaigh agus aithri
Ar barrand 'bhi a(n) Dia
Slighe dhìreach ga ar dìona
Go rìgh dilis biodh ar triall.

XIII.

Eibhinn, aighireach ar gleidheadh,
Snas na 'chathair là theid sinn,
[Na] 'fhlathas bunaidh ta dhuinn uile
S a crann toraidh fos ar cinn.

XIV.

Moillo dhuinn le breug dh' eirich
Fàd (?) bho'n fhìrinn éisdear leinn
Moladh Iosa, Rìgh na Paise
Meud a ghràs' tuigidh (?) sinn.

XV.

Meud ar peacaidh ghnàth da'n cleachdadh
Mór an easbhuidh dhuinn gun sgìths
S mó na gràsan no mar ta sinn
Bhi gach trath sìor ghuidh Ios'.

IAIN CARSWELL.

John Carswell, Bishop of the Isles, flourished between 1520-1572. He is remembered as the translator into Gaelic of Knox's "Liturgy." This work appeared in 1567, and is the first work printed in Gaelic. The only perfect copy now known to exist is in the library of the Duke of Argyll. Two other imperfect copies exist—one of these in the Edinburgh University Library; the other, now in the British Museum, was found in a farmer's house in Stratherrick. Dr Maclachlan edited a handsome new edition of the book in 1873. It is often more of a paraphrase than of a close translation. He heaps on epithets where none exist in the original. He seems to have been conscious of his lack of a full mastery of the Gaelic language. His was not the pen of Keating. He was under the influence of the traditional native schools, and was not forced, like the Dean of Lismore or like Duncan Macrae of Kintail, to manufacture an inconsistent phonetic style of spelling. He had a fair mastery of the language. His hymn to the

NOTE.—XIV., 1, dhaoin? XIV., 4, corrupt? II. 1, sanns' from Handsel, a variant of sainnseal. VIII., 1, crosta—forbidden, prohibited.

book (p. 24) is happily done. The diction is clear and easy. Dr Maclachlan blundered three consecutive lines in stanza four, which runs—

"Gach seancha gan seanchus sáobh
Gach fear dano nar aomh brég
Cumand eadrad agas iad
A leabhrain bhig biadh go hég."

Maclachlan renders it—

"Every teacher without wise teaching,
Every poet who hates not a lie,
A distance between thee and these,
Little book, let there be unto death."

It literally means—

"Every teacher without false teaching,
Every poet, moreover, who inclines not to a lie,
Communion between thee and them,
Little booklet, let there be until death."

Danó (moreover) is the only obsolete word in the whole 20 lines, but the title, "Adhmad Beag," which Maclachlan renders "A Little Hymn," is curious. I take it to be genuine, and possibly from the root in "meadhrach," with the suffix "ath-." This root occurs in *dermad, farmad*. The Old Irish "taithmet" (memoria) is met with in the old hymns, where it is glossed "foraithmet." We have thus a proto-Celtic **ati-mento*, where *mento* is cognate with Latin *com-mentum*, and with English *mention*. The Milan Codex has the phrase—"Cen nech dimm aes dim chlaind frim foraithmet"—which is in modern Gaelic—"Gun neach de m'aois (e. linn), de m' chloinn ri m' chuimhneachadh." I take *adhmad*, accordingly, to imply memorial, remembrance, technically applied in this case to verses commemorative of friendship. No evidence occurs to me to prove that the

* i.e., Archibald, 5th Earl of Argyll, to whom the work was dedicated.

meaning "hymn" is original to the word. The good doctor made a random guess. The word is now extinct, and I substitute, "aidheam," a joyous carol; the adjective "aidheamach" (joyous) being still in use. Prevising so much, the Bishop's hymn to the Gaelic translation of 1567 would run as follows nowadays—

Aidheam Bheag an seo a rinn M. Seon Carsuel do chum an leabhair bhig-sa fein.

Gluais romhad a leabhrain bhig
Gu O'Duibhne* rig a'd réim
Cho luath sa dh'fhàgas tu an clò
Na' àros dò soirbhich seun.

Na dheidhidh sin siubhail gach tìr
Ar fhad Alban go min mall
Ach ort o nach 'eil am feum
Na tabhair ceum an gort Ghall.

An d'éis sin taisdeal gach tonn
Go crìch Eireann na foun fial
Ge beag air na brathairibh thu
Gluais air amharc an sùl siar.

Gach seanachaidh gun seanchus saobh
Gach fear maraon nach aom breug
Comunn eatar riut agus iad
A leabhrain bhig biodh go h-eug.

Gach neach do ghràdhuich a chòir
Do shìol Adhaimh roimh cha ghuais,
Aca sin dèan do ncad
Romhad, a leabhrain bhig gluais!

* The name Campbell is but the nick-name "wry-mouth." O'Duibhn' is the old name—evil-going, evil one! (Devil-worship?) See Mr Maclain's admirable paper on Personal Names (Gael. Soc., Inverness. Trans. vol., XX. 303).

AON DO RINNEADH.

Le Mr Eoin Carswell, Easbuig, Earaghaidheal.

I.

Chollninn! thugad a(m) bàs
Tuig féin gu bheil thu 'nuadh chàs
Dàile, 'cosmhuil, is càsa dhuit
Tha bàs ann san ursainn agad.

II.

Creid nach fada bhuat an t-eug
Bi-sa, cholluin, air do choimhéad [--guard]
Cha mhair a(n) saoghals ach seal
Thaobhadh dhuit-san cha dlighear.

III.

Imeachd do chois, lùs do làmh—
Creid na ceud-fath' ra'n caochladh—
Smaoinich air dhoille na(n) dearc
Moill' air t' inmidh is air t' éisneachd.

IV.

Bho is éigin dut dul a fad
Feuch 'do dheigh is feuch romhad
Feuch futhad is fos do chinn
Feuch gach taobh ma d' thimchioll.

V.

Feuch a toradh thig a mach
Assad-s', cholluinn, chiontach,
Do chòrra diomhain re treis
Air feadh a(n) domhain ['n] dì-meas.

VI.

Feuch na fiaclaibh, feuch do [?] roisg
Cha ghlic nach gabh teagasg,
Bho ta e air fhenchainn duit an dàn
Creid a(n) sgeul bho sgathan.

---

* In stanza V., 3, còrr-càrr, red flesh of the pig (Eriskay); translate "lazy carcase;" it is the same as carna i. feoil-O'Clery. In VII., 1, tìm means last or final end of life. I render it: alas and alas! the final end V., Windisch sub (imme (2)

VII.

Feuch rithist, ro-mhairg tìm
Pian an anma an uamh Iffrinn
Nach eil furtachd bho'n olc ann,
Ort-s' an chontrachd, a chollain,
Cholluin, thugad, &c.

N.B.—In the second and fourth lines of this metre the dysyllabic ending has a secondary accent. Another hymn on the same topic was published by D. Kennedy, Kilmelfort, in 1786, but it is quite different from this one; it is credited to Carswell.

AON EILE DO RINNEADH.

Le Mr Eoin Carswell.

I.

Tha seachd saighdean air mo thì
Gach saighead dhiubh da mo lot
Ochóin fàth ghearain gach là
Gun ghabh iad tamh ann mo chorp.

II.

A h-aon dhiubh an t-saighead shiar
Bith da 'n co-ainm a' chraos
Minic do mheall mi a phòit
Gos na thainig fois de m'aois.

III.

Darla saighead gur h-e sannt
Mairg dha 'n do rinn guin
Cha 'n fhaodam sgaradh ris réidh
Ach 'n teid cré air mo mhuin.

IV.

Treas saighead a ghlac chur
Diomas tha 'cur rium gu h-olc
Maille ri m'anam a chràdh
Cha slàn a dh' fhàg sin mo chorp.

v.

Ceathramh saighead a ta
An altaibh mo chnamh a stigh
Cha leig an leisg mi d'a deòin
Air aon slighe chòir sa bith.

VI.

Coigeamh saighead an t-sùil
Farmad is tnù ris na chì
Na seuid sin da 'n tugas cion
Unnt' sin cha 'n fhaigheam brìgh.

VII.

Sóisamh saighead gu garg
An fhearg thig eatar mi is càch,
Criosd a chasg nan urchair dhiom
Is Dia da mo dhìon a ghnàth.

VIII.

Seachdamh saighead am fear mòr
Mairg air am beir tòir nan arm
Cha [d'] thilg ead neach nach do bhuail
Cha mhó bhuail neach nach do mharbh.

IX.

Gabham paidir do Mhac Dé
Is creud nan Ostal gu beachd,
Criosd eatar mi is guin nan arm
Le cóig salm, sia no seachd.
Tha seachd saighdean, &c.

N.B.—Macrae writes, "Creid nj Nasple" (creud nan Abstol); Carswell "easpalaibh." One cannot infer that Macrae had Carswell's book before him, though old Mr Farquhar had no doubt a copy of the work in Kintail. The Dean of Lismore ascribes this piece to Donnchadh Og, and certain references in the Dean's text, such as "Muire 'chasg nan urchair," &c., show that Macrae's version is an expunged one. Carswell may have caused this to be done, and then the hymn, wrongly, was ascribed to him just as, e.g., Bishop Chis-

holm was thought, even by many priests, to have done the fine Gaelic translation of the Latin hymn, "Veni Sancte Spiritus," the fact being that it was done by Father Rankine, formerly of Moidart, who died in Melbourne. Macrae's version gives only six of the deadly sins, and in a different order from the Dean. Macrae misses *drùis* ont altogether. The Dean's enumeration is "craos, drùis, leisg, sannt, diomas, fearg, farmad." Keating has "sannt, diomas, fearg, craos, leisg, drùis, mailis." The Leabhar Breac—a manuscript 500 years old—gives the number as eight, viz., "díumas, etrad, sant, uabar, inócbail, craes, ferg, toirsi, snimche;" for "leisg," and "farmad" it has "toirse" and "snimche," i.e., melancholy and dejection. The Leabhar Breac writer states that the capital sins are put to flight by the seven petitions of the Lord's Prayer, "because lowly entreaty of the High Father puts down pride; the sanctifying of God's name in us through chastity puts away lust; the continuous supplication for the coming of the Kingdom of God removes avarice; the desire of performing God's will lowers boastfulness; the asking for daily bread restrains gluttony; the forgiving of sins without maintenance of hostility subdues anger; serenity and constancy in the endurance of persecution and temptation puts away from us the vice of earthly sadness; and freedom obtained from the Lord removes melancholy." All which is so. Maclachlan was not always lucky in his transliteration of the Dean's version—e.g., in place of "Am bith d' an co-aimn a' chraos" he wrongly has "Dha an gath ann mo chrios," thus missing the point and the metre; near ("an fhear") he transliterates "an t-uabharr!" The Dean's 11th line—"In cogew sayd din zlag chur demis a chur rwm gi holk" he renders—"An cuigeamh saighead an glamair, dimeas a chuir rium gu h-olc," which has no

sense. He evidently did not know the word "diomas"—pride, inordinate puffed-up-ness, vanity. Mr Macbain derives "diomus" from dim, excess, and "meas;" but this is not strictly correct, as it fails to account for the vocalism. I have "*dí-od-mess" marked in my dictionary, which is Zimmer's quite satisfactory derivation (Kelt. Stud., ii. 10 n.)

The first line of stanza iv. I take in the sense of difficult or painful wrestling, the special reference being to Ephesians vi., 12, cf. 1 Pet., v., 5; Matt. iv., 7, where spiritual pride is shown to be a thing to be resisted. The contest is fitly designated a hard wrestle. —Thus far of Carswell of Carnassery.

N.B.—In the dialect of Munster "Cré nan Aspal"—the Apostles' Creed; it here agrees with Macrae and Carswell, save that in parts, at all events, of Munster the *d* is dropped.

SIR JOHN STEWART OF APPIN

(who flourished towards end of sixteenth century.)

Laoidh do rinneadh le Sir Iain Stiubhart na h-Apuinn.

I.

Dallaidh sannt sluagh an domhain
'N aghaidh Dhé sgu[r] diocuir' dhoibh;
Cailleadar an ciall mu na bhreug mhilis.
. . . . . .

II.

Na['n] creidmaid dul eug fa dheireadh
Smuaineamaid sid mo biomaid dall
Chuireamaid cuid mhóir de ar n-ulaidh
Sa taigh fa dheoidh is bunaidh 1 thall

III.

Mor am mearan 2 do na daoine
Breug fealls' da'n cur fo cheò
S nach creid luchd nan seud le'n solar
Dul eug gun an connach 3 leò.

IV.

Ga . . . teanal taigh
Seirbhid e bhi cur na cheann,
Si 'n uaigh dhearbhas an fhìrinn
Tuig nach seilbh dhileas ta ann.

V.

Droing eile, dhearbhadh ge connach
Daonnachd is ainnsidheachd 4 is òmhla 5
Gheobh iad seo chionn am féile
Nèamh bho righ ghréin na glòir.

VI.

Ga dh'iomadh neach ann san taigh sin
Gheobh gach fear dhiubh inbhe rìgh
Mealaidh iad 'n oighreachd gun chonas,
Saibhreas is sonas is sìth.

VII.

Eiginn duibh dul air sligh Shioin
Peighinn lòin cha leig(f)ear libh
Mairg aig an d'fhàs am bùireadh bréig
Dh'fhàgas (?) gu truagh tréig(f)idh sibh.

VIII.

Dà theagmhais 6 tha fa 'r comhair
Seallidh bhuaibh co dhiubh is miann
Taigh r'ar pianadh gu daor do-bhròini
Taigh cliaraidh 7 'n oird ollabhair 8
chaoimh

IX.

Taigh am bi teas gun dìon tuilleadh
Is na gathan neimh da[']n] deòl
Taigh eil' bho is ead is ullaimh
Da bidh na ceud cuilbh ceòil.

X.

Faide dàil na(n) dithis bho chéile
Sàil is seirbh' is fìon so-bhlas,
Mairg fhuair aim air a taghadh,
Ga['n] tugadh dàil a ruith as.

XI.

Mar 9 threobhair' thearbas bho 'chaoraibh
Mac-tire 10 is e fad am feall
Nuair a bheirear ceart na n-anman
Glacaidh na deamhnai na daill.

XII.

Ach athchuinge 'rinneas—aona Mhic Muir'
Nach do dhiùlt dìon fo do rosg mall
Nuair a sgaras sinn bho'n cholluinn
Gun ar n-anam 'dhul dall.

---

1 habitation; 2 madness; 3 wealth, gear, affluence; 4 alms-giving; 5 humility; 6 chances, contingencies; 7 melody, music; 8 host, multitude; 9 treobhair, a husbandman, same as treabhaire, householder, farmer —O'Don. Suppl. 10—wolf. Diocuir' in l. 2, is short for diocuireadh repulsion, expulsion, driving off. Last lin. of first stanza Triall nach teid go'n innis-fhlaithe' If this be correct, it still needs the o vowel; IV. 1, might perhaps be corrected to ga cruaidh 'saothair teanal taigh'. In stanza VII f. of the future survived; 3 and 4 of this stanza are to me unclear.

AON EILE DO RINNEADH LEIS.

I.

Creud fa tarlamar 'tùirs'
S na th'ann fo shuills' blàth bréig
Gun an saoghal ach na sgàil mheallaidh
Mar neulai(bh) dhallaidh na gréin'.

II.

Mar an dealt ri là ciùin
No 'sneachd is dlùithe bhios geal
Toradh nan duill' air a chrand
Cha mhair a dh'aon séun ach seal.

III.

Ròs is cùbhraidh no lili
Plumbis no siri dearg
Gur gearr a bhios cead fo bhuaidh
Siud meamhair an t-sluaigh gu dearbh.

IV.

Samhradh ga mór a theas
Foghar theid ás gu luath
Crìonaidh gach lus a mhàigh ghuirm ghlais
Mar sin theid sólas an t-sluaigh.

V.

Ach 's éibhinn leis gach neach an dàil
Fhaighinn gu àilghios an cuirp,
Léir dhuinn mar a dall
Nach eil duill' air crann nach tuit.

VI.

Cha d' fhàs air talamh suas
De dhaoin' no chrann no bhuar
De dh' aon nì nach crìon fa dheòidh
Mo sgeul bròin a bhi ga 'luaidh.

VII.

Aobhair tùirs is aobhair bròin
Gun tuigs' a bhi do ghlòir Dhé
Gun smuaintean bhi air ar cridh
O Rì nan Rì cobhair mi.

VIII.

Do bhi triuir da m' ruith gu teann
Saoghal s an saunt s an fheòil
Dhé dìon-sa mis' bho 'n triùir
Sa Rì nan Dùl na leig leò.

IX.

Dhé dìon-sa mis' bho'n triùir
Do bhi air mhiann feall is bréig
Agus cobhair mi do ghnàth
Neartaich mo ghràdh is mo chréud.

Creud fa tarlamar, &c.

NA DEICH FAITHNTEAN.

ANN AM MEDRACHD DAIN.

I.

Creid dìreach an Dia nan Dùl
Cuir air chùl ùmhla do dhealbh
Na toir ainm Rì nan Rì
Ma gheobhar thu sa ghnìomh an geall.

II.

Dòmhnach Rì neimh nan neul
Na do chridh coimhead saor
Do mhathair is t' athair gach n-uair
Thobhair honoir daibh bhuat faraon.

III.

Marbhadh no meàirle na taobh
Adhaltras no smaointean car
Na t(r)og fianuis ach gu fìor
Sin an rathad gu crìch ghlain.

IV.

Na dian sannt air mhor no air bheag
Friamh an uile a'd chòir na leag
Sin deich fàithntean Dhé dhuit
Tuig gur fìor iad agus creid.

N.B.—"Neoil" is dialectal for "neul"—"nial" in genitive plural—and may have been used in original of II. Transcript has "noil;" "trog" in III. is for "tog," and exemplifies the well-known phenomenon of an introduced r.

CROSANACHD 'ILLE BHRID'.

I.

Truagh cor chlainn Adhaimh
Aimhghlic càird' a . . .
Diombuan doi(bh) a(n) tòir air [?]
Glòir dhiomhain Donain [?.]

II.

An aoibhneas se fàth a(n) tùirse
Toic bhochd na beatha-s';
Theid an seal sin(n?) seach(ad)
Mar ghaoithibh ra cur cheatha.

III.

Cha'n eil aunt ach lasair
Na leitir air ghlaic éirigh
No brùchd shoinionn 'Fhaoillidh
Air tùirleum bho théarnadh.

IV.

Truagh truagh da'(n) tì mheallas
Miol-bhréig is beag toraidh;
Blàth diombuan an domhain
'Gréidheadh dhiombuaidh na dheoghaidh

V.

Mairg do gheobh a(n) glòir-s
Gearr a mhaireas a mheamhair;
Bidh iad cian fa chomhair
Pian na deigh dhlighear [ghleidhear].

VI.

Cè nis neart Shamsoin
No saothair Iorcla laisde
Neart Chonchullin chleitghil
Cè Ector no Achill.

VII.

Cè àille Absoloin
Innleachd Aristotle
Teangadh threun "Tull' Cicer'"
Fodh bheil frcumh gach focla.

VIII.

Cè cumhachd Chésair
No seun Alecsander
Cé an carn-chlach caoidhe
Rath nan Arm na'n Ard Ghuill.

IX.

Cè fòs bheil Solamh
Saoi dàn eagnaidh iomlan
Na 'righ, 'mhac, saoi, shoghràdhaich
"Jonat" a b'fhearr iomradh.

X.

Cholluinn! a cholluinn
Chì cealg an t-saoghail
Biodh ort mar omhunn
Do chrioch bhochd bhaoghal.

XI.

Bhiadh bhiast chiarraidh
Chrainn-luaidh air luath gheil
Bhlàth 'gheug air crionadh
Creud is fàth da t' uabhur.

XII.

Gearr gu bi biast chiorcrach
Criom' do chuàmh' ou ro luam,
Brùgh chnuimhean is chiarag
Bheath' chnaimh do cholluinn.

XIII.

Gearr gu bi beul corcur
Na chreadhaidh uidhir d'éis dubhadh
Meoir thimchioll na troidhe
Faraon air aon chumadh.

XIV.

Bho['n] imich (?) go aithchearr
'N àit na(n) rosg ré-ghlan
Do shliasaide sitheil
Na'n lcabaidh aig daol-gheur.

xv.

Ach so crìoch do chomuinn
Ris' chruinne chealgach
Bho ta e air tì do chnodadh
Ga do chlaoidh chaoi le chàirde.

xvi.

Ach mar fhaighear bhuathsan ùmhlacud
Agus aigne sìochaidh
Gràdh coitchionn gun chaochladh
Iar foir-cheann gur fìor-truagh.

This piece does not seem to be by Macrae, else he would have super-added "leis an Sgriobhair." The reference to the great worthies of the past was no doubt a favorable way of illustrating the transitoriness of the present. It was a method always in vogue, and will continue to be so. The learned and eloquent Keating, in meditating on the unprofitableness of the vain glory of the world, says—"Biodh a fhiadhnaise sin ar na daoinibh is òirdhearca do chuaidh romhainn; óir nior chaomhainn a cheannas feadhna Cæsar; na a neart Samson; ná a eagna Solamh; na a áiteas (triumph) Alexander; ná a áille Absalón ná a intleacht (intellect) Aristotles; náid a bhriathra bláithe briochtshnoighte (beautifully cut) Cicero; ná aon eile acfuinn d'a mbi ann, ar ghuaisibh an bháis." In vi. Iorcla is the Greek Hercules, Achill is Achilles; the epithet in vi. 3 refers to one of the numerous feats of the Gaelic hero, Cuchullin; omhunn in x. is the older form of uamhunn fear; foir-cheann in xvi. means final end; luam in xii. means swift, and is a form that occurs in the St Gall glosses as the equivalent of Latin celox. In xii. 3 kuigg of the transcript I transliterate "ciarag" as the vowel assonance requires it; it would seem to be justified by the reference to daol (beetle) further on. In vii. 4 bho

would suit as a rendering of vo, but fodh also makes equally good sense, and I have preferred it, as I have met with speakers who say bho dhion for fodh dhion. I am not sure of "oimbig" in xiv. 1, which might stand for iomadh, which does not fit the context. Macrae, perhaps, got this piece from oral tradition, or possibly copied it from some other person's writing. In i. 2 chowlain ought to yield chomhlainn.

ALASTAIR MONRO, STRATHNAVER.

"He died before 22nd December, 1653." (Rel. Cel. ii. 3.) Laoidh do rinneadh le Alastair Monro, fear-teagaisg bha ann an Strath-Nabhar (Strathnaver, Sutherland.)

I.

O Dhé nèimh da léir freumh
Gach treaghaid shannt is dheamhna
Bronn dom gràs a chum bha 'gràdh' dhaoin'
Chum s gur fàsmar diadhaidh.

II.

O Rì! aidbheam ta mo pheacaidh'
Sgrìobh[t'] air fad na t'fhianuis:
Do t' thaobh is fuath mo chaomh dhuala',
Claoidh iad fothad na t'dhiorras.

III.

Claon toil m'fheòil, mo bhaoith' is m'òig
Saoghal fòs s na deamhnai
Strì gu calma 'sìor chlaoidh m'anama
Chaoidh gu damanadh sìorruidh.

IV.

O Dhé ghràdhuich bheir trid do ghràsan
Le treun làimh do chaoraibh
Bho bheul làidir bhreugach Shàtain
Sa bheir dhoibh pàirt de d' rìgheachd.

v.

Noah san àrc dhìon do chàirdeas
Ach na thraogh fearg na dile
Agus Joseph ciallach thobhairt bho iarnai'
Gu sluagh bhiadhadh an daorsa.

vi.

Maois mac Amram á caol a(i)bhne
Le mnaoi allamharr' shaor sibh;
Nuas bho'n Eiphit ghluais le gliocas
(An) sluagh gheibh air shaorsainn.

vii.

Thug sibh 'fàidh 'ceann tri làithe(an)
As' mhial ghàbhuidh saor bhuaith'
Fòs Rì Dàidh bho Gholàias
Tar éis coir' àilghis dhioghailt.

viii.

Sadrach, Mesach, Abednego
Do dhealbhai(bh) bréig nach isleadh,
Dhìon san àmhuinn bha gu gràineil
Triùir-s' 'n àireamh t' fhìrean.

ix.

Thug Susanna le claidheamh rò-mhath
Bho thnù fhear a mì-rùin;
Daniel crodhaidh á crò leómhainn
Ard-rì mhóir nan *cleaver*.

x.

Thug Manasseh á laimh Assir'
Gu tàmh an taimhibh Israel;
Do luchd àraidh bho bhruid Bhàbeil
Thug thus' á laimh Chyruis.

xi.

Dìon mar seo mi, O Rì ghloir-mhoir
Bhrigh do throcaire aomadh
S nach buail traghadh air abhuinn gràis
Ach 's eòl dà-s' lionadh.

XII.

O Dhé mi teagasg le fìor chreidimh
Brìgh teanga chinnticheadh
Fàd-sa, tra, trid do Mhic ghràidh
Strad de d'ghràs na m'inntinn.

XIII.

O Rì dìon mi bho ghnìomh bréig
S gu tagham treubh na fìrinn
Ni thus' Iosa! le t'thoil cheund
Na cuirp chaomh a shaoradh.

XIV.

Dian le spionnadh treun do spioraid
Dhé! mo philleadh is m'thiolpadh
Ath-nuadhaich is ùraich mo chridhe dhùll-
ai(gh)
S gu faighinn sùil saor dhiadhaidh.

XV.

Ga taim loghta, O Rì shòghraidh'
Le brìgh t' Fhocla dìon m.;
Le treòir Iosa bheir mo ghnìomhs'
Glòir da triùir is aon Dia.
Dhé neimh, &c.

NOTE.—The author was well up in the Bible. Whatever version he used it contained the Apocryphal History of Susanna. He pronounced ao like long i; ea in deamhun (devil) as a diphthong having assonance with io in siorruidh in stanza iii. BROSN vb., distribute, bestow; treaghaid, sb., a dart; iarnaidh'—iarnaidheachd—the sense being, out of irons, out of imprisonment; allamhorra, adj., foreign, strange; lit., over-sea, beyond the sea; 1st Chronicles vi. 3 is reference in vi. The genitive of the word for river is written "awne," as if amhna, a pronunciation which varies with aibhne; dùllaigh, adj., for dùdlach, wintry, gloomy. Transcript in stanza

v. has mairk, which ought to be nairk; again, in xv. it has truis, which should be truirs, as in viii.; stanza x. refers to 2nd Chronicles xxx. 2; vhjh in iii. is bhaoith for bheath, is written with ea in Crosanachd Ilebhrìd, line 6.

DONNACHADH NAM PIOS.

DUNCAN MACRAE OF INVERINATE, CHIEF OF THE MACRAES.

"His father was Alex. Macrae of Inverinate, a man of whom little is known; but his grandfather, the Rev. Farquhar Macrae, minister of Gairloch, and afterwards of Kintail, was a man of mark. Mr Farquhar was a student of Edinburgh, and so distinguished himself in Classics and Philosophy that it was proposed in 1603 to make him Regent of the College, in succession to James Reid. But Lord Seaforth interposed. . . The writer of the Fernaig Manuscript was not only a man of high intelligence, but was also a deeply religious man. His own compositions, as well as the general character of the collection, prove this. He was an ardent Episcopalian; a vehement Jacobite. He was also evidently a man of assured social position in the district. Duncan Macrae undoubtedly was all this. He was the head of his name, chief of a subordinate, but an old and warlike, clan. Many of his family were Episcopalian clergymen in the district. . . He was undoubtedly a remarkable man, and a character pleasant to contemplate. I have no reason to doubt that there were many like-minded Highland gentlemen living in those days—cultured, liberal, and pious men; but undoubtedly Duncan Macrae, the engineer and mechanic, the ardent ecclesiastic,

the keen, though liberal-minded politician, the religious poet, and collector of the literature of his countrymen, is as different from the popular conception of a Highland Chief of the Revolution as can well be conceived. . . His end was tragic. His wife was heiress of Raasay; but she, more zealous for the dignity of her own clan than for that of her husband, secretly conveyed the title-deeds of Raasay to a relative of her own, and deprived the Macraes of the lands. Duncan Macrae prospered notwithstanding. He bought the lands of Affaric from The Chisholm, and went to the east country to complete the titles. . . When returning. . . Macrae and his attendant attempted to cross the River Connag at Dorisduan. The river was in flood. . . The Chief was drowned. . . . A pibroch called Cumha Dhonnachaidh nam Pios" was composed upon the occasion, of which the minister of Glenshiel has only recovered the first two lines:—

S grianach an la, ho!
Thainig lighe ann san abhuinn, hi!

Captain Matheson has been able to trace the following stanzas of an elegy composed to Macrae's memory, it is said, by his wife, Janet Macleod of Raasay:—

Na'n iomradh sibh, 'illean,
Sheinneadh mise dhuibh iorram
Air mo laimh cha b'e binneas
Bu bheus dhi;

Tighinn a nuas Caolas Scalpai,
S ann a chuala mi naigheachd,
B'e mo dhiubhail mar thachair
S b'e 'm beud e;

Gu robh Donnachadh mo chridhe
Ga ghiùlan le lighe,
Fear mor meamnach tighearnail
Beusach."

(v. Professor Mackinnon in vol. xi. Gael. Soc. Inv. Trans.)

The Rev. A. Maclean Sinclair, in his Gaelic Bards (1715-1765) says Macrae was born about 1635, and was drowned some time after 1693, and that he was educated at the University of Edinburgh. The Rev. Mr Maclean Sinclair gives the first three stanzas of "Laoidh a rinneadh an am mulaid," which agrees with the Fernaig MS. version save that in stanza iii. he has "thugadh" in place of "bhreith" of Fernaig MS. Macrae got the epithet, "nam Pios" from the magnificence of his table service. "Pios," a cup, Stokes takes from Latin "pyxis," a box, and Mr Macbain seems to agree. Macrae's brother perished in Gleann Lic about 1680; Mr Maclean Sinclair thinks the date given in the Inverness Gaelic Society Transactions, xii., viz., 1620, clearly wrong (v. Gaelic Bards, 1715-1765, p. 269.) If the lines—

(An) Ti bu mhiann leinn 'diu againn
Sind sa mhaduinn air bhreith bhuainn

refer to his brother's death, it would be composed about 1680. An elegy on this brother's death was composed by a Kintail poet, am Bard Mac Mharchaidh Mhic Iain Ruaidh, who lived at Mamag, in Glencilchaig, Kintail. It is given in "Gaelic Bards" (1411-1715, pp. 24-26), and I take the liberty of copying it here, with its introduction, to give an indication of the sad event. In transcribing it I mark the quantity of the long vowels, which is a vital point in Gaelic and ought not to be neglected. As regards the phrase

in the 5th stanza—cha "chuir" càirdean "an ìre" dhuinn e—I use it in the sense of "reproach," "cast up," which is the Kintail use of it also, but in parts of the Outer Isles the phrase means "to make to believe," e.g., "tha'd ga chur an ìre dha," they are making him believe. "Represent to one" is the general idea.

For what is known of the fortunes of the Fernaig MS., see "Reliquiæ Celticæ," vol. 2, where it is fully transcribed (pp. 4-90) by the late Rev. Dr Cameron, pp. 91-137, by the editor, Mr Macbain. The orthography of the MS. is often very puzzling. But "next to the Dean of Lismore's book, it is our most important document for older Gaelic, a good part of its value, as of its weakness, consisting in its phonetic spelling. Its poetry, which is mostly religious and political, is of an unusually high order; and it is hoped that a modernised and transliterated version of it, wholly or in part, will be undertaken by some patriotic Gael."—(Pref. to Rel. Celt., ii.)

"Murdoch Macrae, Murchadh Mac Alastair, was the seventh son of Alexander Macrae of Inverinate, Chief of the Macraes. In the beginning of the winter 1680 (?) he went on a hunting excursion to the upper parts of Glen Lic. As he did not return when expected, his friends became alarmed about him. After a search of fifteen days they found his lifeless body at the foot of a large rock. He may have been killed by falling over the rock; but the common belief was that he had been thrown over it by a wicked wretch that he had found stealing his goats. The poet was a herdsman with Murdoch Macrae's brother"—(Gaelic Bards, 1411-1715, p. 24):—

CUMHA DO MHURCHADH MACRATH

A Chailleadh an Gleann-Lic 'sa bhliadhna, 1680 (?).

(Leis a' Bhàrd Mac Mhurchaidh Mhic Iain Ruaidh.)

I.

Och nan ochan s mi sgìth
'Falbh nan cnoc seo ri sìon;
Gur neo-shocrach an sgrìob tha san
Dùthaich.

II.

Cha b'e t'fhàsach gun nì
No t'fhearann àitich 'chion sìl,
Ach sgeul ro chràiteach a mhill ar
Sùgradh.

III.

Thu bhi 'Mhurchaidh, air chall
Gun aon chuimse cia 'm ball;
Siud an urchair bha caillteach
Dhùinne.

IV.

'S beairt nach guidhinn de m'dheòin
Ach 's ni 'lughaig Dia òirnn,
Do chùl buidhe bhi chòir na
H-ùrach.

V.

'S cruaidh an càs 'sa bheil sinn
Is goirt cràiteach gach cridh'
S cha chuir càirdean an ìre
Dhùinn e.

VI.

Och mo chlisgeadh s mo chàs
Gun thu'n ciste chaoil chlàr
Le dearbh fhios aig do chàirdeau
Ciùrrt' air.

VII.

Bu chall céill agus bàigh
S gu'm bu mhisde mo chàil
Mar a tuigt' air mo dhàn gu'm
B'fhiù thu.

VIII.

Nuair a shuidheadh tu 'sheòid
Mar ri buidhinn ag òl
Mar bu chubhaidh bhiodh ceòl mu'n
Tùrlach.

IX.

Slàn le treubhantas seòid
Slàn le gleusdachd duin' òg
Nuair nach d'fheud thu bhi beò gun
Chùram.

X.

Slàn le gliocas s le céill
S a bhi measail ort fhéin
S nach eil fios ciod e'n t-eug a
Chiùrr thu.

XI.

Slàn le binneas nam bàrd
Slàn le grinneas nan làmh
Co 'ni mire ri d'mhnaoi no
Sùgradh?

XII.

Slàn le grinneas nam meur
Slàn le binneas luchd theud
'Nuair a sheinneadh tu'm beul gun
Tùchan.

XIII.

Slàn le uaisle na's leòir
S tu bhi suairce gun bhròn
Bho nach d'fhuaras thu sheòid gu
H-ùrail.

XIV.

Slan le fiadhach nam beann
Slàn le iasgach nan allt;
Co chuir iarunn an crann cho
Cliùiteach?

XV.

Do luchd-fair' tha gun fhiamh
Bho'n bha t'air' orra riamh;
'N nochd cha ghearain am fiadh a
Chùram.

XVI.

S ait le binnich nan allt
Chor s gu'n cinnich an clann
Gu'n do mhilleadh na bha'nn de
Dh'fhùdair.

XVII.

Faodaidh 'n earbag 'n nochd
Eatar mhaoisleach is bhoc
Cadal samhach air cnoc gun
Chùram.

XVIII.

Faodaidh ise bhi slàn
'Siubhal òsal is àird
Bho na chailleadh an t-àrmunn.
Cliùiteach.

In xv. 1 the reference is to the red deer; "binnich nan allt," the roe deer; "tùrlach," a large fire.

I now proceed in order with the pieces which are by Duncan Macrae himself; his collection he calls "Dorlach Laoidhean do sgrìobhadh le Donnchadh Mac Rath" (1688).

LAOIDH DO RINNEADH

LEIS A SGRIOBHAIR AN AM MULAID.

I.

Shaoghail! is diombuan do mhùirn
Mairg a ni tùirn nach fiach
Gad bhiomar [an] diu ri ceòl
Geàrr 'bhiodh bròin da chur sìos.

II.

Chunnas cha'n fhad bho'n uair
Cuirm is ceòl is suairceas glan;
Taobh a staigh dh'fheasgair an cuairt
Chunnas sin sluagh ri gal.

III.

Mairg do nì bun sa(n) t-saoghal
Bho'(n) is baoghalach e gach n-uair;
Tì bu mhiann leinn 'diu againn
Siud sa mhaduinn air bhreith bhuainn.

IV.

Ach unnad-sa Mhic mo Dhé
Mo mhuinighin gu léir gu(n) cuir,
Do gach anam gur tu is leubh
Chreideas unnad féin is t'fhuil.

V.

Fòir orm-sa, Mhic mo Dhé
Na cuirear leat mi air dhàil
Bho ta saoghal-sa na 'leum
Teasairg mis' Dhé, bho chàs.

VI.

Teasraig-s mis' bho chàs
(N) t-saoghail-sa ta làn do chuir,
Mar theasraig thu clann Isiral
Bho Pharoah 'bháthadh sa mhuir.

VII.

'Cuala sibh na rug air Dàidh
Nuair thuit e an gàbhadh peacaidh,
Absolom, a mhac a b'àillde
'Breith 'àite bhuaith', beachdail?

VIII.

Ach amhraic a chùis fa dheireadh
'N éiric dha-san bhi foill
Ga bu mhór leis àilt a ghruaig
Chroch i e ri nair sa choill.

IX.

Nach faic sibh seo cor an t-saoghail
'Mac 'gabhail baoghail air 'athair
Ga do dhiant a chùis le saobhadh
Tuig nach saoiread e là bhratha.

X.

Dhaoin! bithidh na 'ur n-aire,
Fear air fear 'g iarraidh baoghail
Ach mairg neach ni-aighear ris
Bho s mór a(n) carraiche, 'n saoghal.
Shaoghail is diombuan, &c.

NOTE.—This poem may have been composed about the time Macrae's brother was killed in Glen Lic. Cameron transliterated this piece in full, but did not keep carefully to the original—e.g., in ii. 1 transcript has "vo," which he transliterates as "o," thus laying aside a characteristic touch; ii. 4, "chùnnis shjn" he makes "chunnadh sinn," quite an unnecessary departure from the original; "ri gal" I keep in common with Cameron, but Macrae seems to have spoken it as "ri ghal;" iv. 1 and 3 has "undids," which is best given as "unnad-s," not "annads'"; vii 2, "gavig" of transcript is "gàbhadh," not "gàbhaidh," as in Cameron; viii. 2, "nehrig" Cameron gives as "nearachd," which is neither good poetically nor correct, for final "chd" is in Macrae written as "ghk;" it clearly means "'n éiric," which in North Inverness-shire is as a rule pronounced without the strong on-breath "glide" before the final c; viii. 3, "àild' a ghruag," Cameron; but as "gruag" is feminine, it must have "i" in genitive; in

ix. 4 Cameron's "bhreith" will never do, as it cannot rhyme with "athair;" x. 1, "Zhoon bihi no ir naihr" Cameron renders "Dhuinn bidh na ar n-ath'r," but this does not suit the context, and is not in touch with the poetical flow; "zhoon" is Macrae's usual way of writing "dhaoin'," and three lines previously "athair" is written "ahir," so that "aihr," it is reasonable to think, means "air(e);" Cameron reads "saoraidht'" in ix. 4. In the superscription "i naimh" could bear transliteration as "an aim," thus preserving the dative case of "am," time; "an aim dhaibh dhul dachaidh," as they were about going home, I have heard used. In x. 1 "bithidh" in my transliteration is imperative, 2nd plural. Imperatives, 2nd plural in "-ibh" I have never heard used in Gaelic as actually spoken. They are pure corruptions. If a vote were taken at the present day this idol, which exists mostly in the grammarians' heads, would soon go the way of all flesh. And it is contrary to the old language. "Leubh" in iv. 3 represents north Inverness-shire pronunciation of "léigh," physician, commonly, "lighiche."

AON FATHAST DO RINNEADH LEIS.

I.

'Rì na cruinne! ta gun chrìch
Dian mi cuimhneach ort gach tràth
Na leig air sheacharan mì
Air sligh' ta baobhaidh bàth.

II.

Seòl mis' sa(n) t-slighe cheirt
'Righ na(m) feart! ta fos ar cionn
A leith aoin Iosa, do Mhic
Math gach peacadh rinneadh liom.

III.

Math dhom gach peacadh gu léir
Do rinneadh liom fein a ghnàth
Agus saorsa mi bho lochd
Bho is fiosrach thu nochd mar taim.

IV.

Taim-s' nochd gu truagh
Taim-s' truaillidh a' m' chorp
Ta mo chridhe-sa fo leòn
Ta peacadh bàis iar mo lot.

V.

Ach 'fhir dh'fhuilinn bàs ri crann
Le piantai(bh) teann is cam bhreith
Dion-sa mis a mhic mo Dhé
Cuir-sa gu treun as mo leith.

VI.

Cruthaich unnam-s cridhe nuadh
Fhir chaidh san uaigh gun lochd
Bho is fiosrach thu mar a ta
Cridhe-cnàmha na mo chorp.

VII.

Deònuich dhom aithri gu tràth
Na leig-sa làthair mo dhìth
Bho is tu-s' tobair gach gràis,
Fuainig as gach càs mi, 'Rì!
'Rì na cruinne, &c.

NOTE.—"Bàth"—"baoth;" in ii. 2, "fos," not "os," as in Cameron; with Cameron I keep the dative form of "leth," though I do not think it necessary; v. 1, Cameron has "dh'fhuiling," thus taking liberties with "zullin" of the MS.; in vii. 4, "fuanig"—"tuainig," and is Macrae's form; in same line I take "mj" as "mi," not "mo." I take it to be what Macrae meant; Cameron's "mo rìgh" sounds to me stilted. The "ghom" of the MS. Cameron puts down as "dhomh" throughout. But this is not what

the people say, at least in the whole of North Inverness-shire from the Aird, through Strathglass to Kintail, "dhom" is used as frequently as "dhomh." The grammarians never point this out. M. Loth, I think, made an attempt to account for this variation; he noticed the Irish grammarians give both forms, and observed it was unknown in Scotland, which is false. When writing down the songs I kept it as I heard it, and as I use it. Only afterwards did I see Loth in the "Revue Celtique" drawing attention to it.

AON EILE RINNEADH LEIS A(N) SGRIOBHAIR.

I.

Glòir is moladh dhuit 'Dhé
Eibhinn duinn gur tu is Rì
Air nimh air talamh a bhos,
Gur stòl chos dhuit gach tir.

II.

Soilleir dhuinn cumhachd Dhé
Air siubhal na gréin' mu 'cuairt,
Nuair a thoilicheas mo Rìgh
Iompaichidh oirnn teas is fuachd.

III.

'Muir, ge farsuinn a crìoch
Agus ge lìon' i gu brais
S aithne di cumhachda mo Rìgh
'Pilleadh gu crìch féin air ais.

IV.

Lionmhor uisge dul na 'ceann
As gach gleann tha ma cuairt
Gidheadh cha mhó a' muir an diu
Na 'n ceud là chaidh struth sa chuan.

v.

Iomadh ghnè iasg tha sa mhuir
Chruthaich cumhachd mo rìgh;
Gnè is lionmhoir ta dhiubh
Gnè dheth mó tha dul a dhìth.

vi.

'Leth a ruitheas air talamh 'bhos
Beathaich ceithir chosach air tìr
Is lionmhoir' na char a bhàn
Ga dh'iomadh lamh th'air a(n) tì.

vii.

Nach faic sibh seo gràsa Dhé
E 'freasdal 'n d'éis gach nì
Cha mhó is leithid gràs péin' [?]
Air a mheud da 'n teid a dhìth.

viii.

Ach thugmaid buidheachas do (n) rìgh
Chòirich dhuinne ni na's leòir
Bho ta 'chumhachd-sa a sgrìobh
Soilleir ann an criochaibh 'domhain.

ix.

Is dianmaid aithri gu teann
Agus gabhmaid an t-àm na 'leum,
Nach fiosaichear leinn, sinn dall,
Nach ann air ball thig an t-eug.

x.

Guidheamaid es' gach aon tràth
Le a spiorad gràidh da ar seòl
Far a seinn sinn da gu léir:
Moladh dhuit-sa, Dhé, is glòir.
Glòir is moladh, &c.

Note.—"Muir" (sea) seems used by Macrae as both m. and f. The gender of this word varies in other places; in the old language it was neuter; "char" in vi. 3 is dialectal for "chaidh," "chuaidh." Macrae's "neoph" in i. 3 I transliterate as "nimh;" this is the dative form as in Keating, who

often, however, uses the form "neamh," and this variant also occurs in the Highlands, where the phrase, "air neov" (in heaven) is used; Keating's genitive is "nime," in keeping with the older language. Now, in Fear na Pàirce's Crosanachd, neoph is in the genitive case, and in the two instances there it is bound to have assonance with "sligh'" (way). This is historically a better form than the usual present-day Scotch Gaelic genitive in "nèimh." The sound used by Macculloch must have been "niv."

AON EILE DO RINNEADH LEIS FO MHULAD A PHEACAIDH.

I.

Ochadoin! a Rìgh na(n) gràs
Amhraic orm-s' s mi'n càs cruaidh
Mo pheacaidh ta air mo chràdh
Mar shac a bhàis orm cho'n uaigh.

II.

Miad an t-saic a tharlig orm
Dh'fhàg siad mi gun cholg gun bhrìgh
Ach bho is tusa Rìgh na(m) Feart
Aotromuich mo shac a rìsd.

III.

Aotromuich mo shac gu luath
Na leig mi an ruathar dàil
Oir is tric iad siud da m' leòn,
'T-Abhcrsoir, an Fheòil 's a(n) Sannt.

IV.

Na peacaidh do rinneas leò
Aobhar bròin dom iad gun chrìch
Ach guidhim air Rìgh na Glòir':
Furtaich is fòir a leith Ios'.

v.

'Smachdaich a(n) t-Abhersoir treun
'Caisg dhiom féin an toil-s' a'm' fheòil
Sannt breugach iomain gach taobh
'Cuireann riu cùl ri mo bheò.

vi.

Mo chomhfhurtach(d) gun dol eug
Ann san phéin d'fhàg iad mì;
M' eàrlaid 'bhi gach n-uair
Sa ghealladh bhuau sin thug Ios'.

vii.

'Gealladh sin do thug mo Rìgh
Dhòirt fhuil gu fìor air a chrann
Cha chuirear e leis a dhìth
Air gach tì chreideas ann.

viii.

Creidim-s' ann a(m) mac mo Dhé
Slànuighear na(n) léigh s na fann
Na ta dh'eas(bh)uidh air mo chréud
Meudaich féin is cuir na cheann.

ix.

Meudaich mo chreide(amh) a ghnàth
Meudaich gràsan ann mo chrìdh'
Meudaich m' aithri gach aon là
Meud' mo ghràdh fos cionn gach nì.

x.

Meudaich a Dhé mo ghràdh
'Rìgh na fàidh'! gràdhaich mì
Teasruigs' mi ás gach càs
Bhrìgh bhàis do dh'fhuilinn Ios'.

xi.

Iosa, bho is tu-s' Mac mo Dhé,
'Cuidich mi, na leig mi dhìth
Do chuideachadh orm mar 'fheum
'Cheann na(n) treubh na tréig-s' mi.

XII.

Dòirt orm-s bho neomh a nuas
Le uile luathas-a tuillidh gràis
Dh'fhàgas m' aithri gu buan
Go mo fhuasgladh as gach càs.

XIII.

Le do Spiorad dian dom iùl
Gu cathair chùbhraidh na ceòil
Gu cuireann 'sin air chùl
M' aobhar tùirs' is m' ochadòin.
Ochadòin! Righ, &c.

NOTE.—In viii. 2 "leipt" of transcript may stand for "léigh," physician, pronounced "leubh;" scarcely for "leamh;" compare "Qurrijn" in v. 4; "quirrjn," xiii. 3 with "Kuirriju," 19.16 Rel. Cel., II.

AON EIL' FATHAST DO RINNEADH LEIS.

I.

Corrach do chor a shaoghail
Làn do charaibh baoghail,
Saoghal nach buan bla[dh]
Thaobhadh dhuinn cha dlighear.

II.

Gearr a chuairt ga saoibhir leinn
Fearr a(n) t-aobhair fhianuis th' againn
Glòir is buaidh da ('n) tì thug.
. . . . . .

III.

Mairg do ghràidh' a(n) saoghal seal,
Bladh fo bhaoghail eu-tail (eutoil)
Mo chrìon cholluinn m' aimhleas
Maille da m' anam saoibhreas.

IV.

Bu shaoibhreas bho Dhé nan Dul
Ciall agus reasan
Gu ciad-fathach bu chòir dhinn
Bhi 'sior ghuidh' Dhé, a(n) t-Athar.

V.

Ach cha'n amhlaidh mar a ta
'N amsir an diu a(n) comhradh
Nuair a leughar sgread gach fir
Nì bhi fear glic mar a(n) saibhir.

VI.

Bidhim gun charaid, gun treubh
Bidhim ac' a(m) fhear coigreach
Cha bhinn' mo ghlòir-s' na cuead
Bho bhli(bh), air m' òir s air m'airgiod.

VII.

Cha'n cil seo nach fuilinn leon
Na deàrnadh duin' dò-bhròn
Nì na cruinne agus a buar
Tréigidh sinn uile 'n aon uair.

VIII.

Dearnmar aithri dhuit a Dhé
Réir do thoil a ta 't' Fhocla
Oir is ceum baoghal a(n) t-àgh
Tréignid a(n) saoghal-s', e corrach.

This piece requires to be read with attention to the secondary accent: of the reading *La* in II. 4 I am doubtful; in VI. 1 we should perhaps read càraid, spouse.

AON DO RINNEADH LEIS A SGRIOBH-AIR AIR TUITEAM ADHAIMH A EDEN.

I.

Fonn le moladh dhuits, a Dhé
Righ! do chruthaich thu gach nì,
Dhealbhadh leat an duin' bho thòs
Do luathreadh an talmhainn mhìn.

II.

Tar éis duit cruth thobhairt dò
Na t' iomhaigh fòs fa leith
Lasadh leat-san anail bhéo
'Cuinnleun a shròin a staigh.

III.

Gu 'n d'fhuaireadh leis smachd bu leòir
Air gach creutair bha fodh 'fhlath
Gach ainm thoilich e thoirt doibh
Chunncas da do ghlòir-s' e math.

IV.

Iar anshraic dhuit air gach cré
Do rinneadh leat féin gu cniosd
Companach diongmhalt dò
Cha'n fhacas leat fothast na 'm miosg.

V.

'Sin do labhair mo Righ:—
Cha diogmhalt dhuinn a fear
Bhi na ònar a miosg chàich
Dianmar companach dhà-san chean'.

VI.

Do chuireadh leis codla trom
Air Adhamh s a chom ri làr
Bhuineadh leis asna as a thaobh,
Di rinn compach diongmhalt dà.

VII.

Labhair Adhamh nuair a ghluais
E as an t-suain chaidh chur;
Cnàmh dhe m' chnamhaibh ta sin
Pàirt de m' fheòil is fuil de m' fhuil.

VIII.

Dearim-s' riut-s a bhean
Bho 's ann as an fhear a tà
Tréigidh 'fear athair s a mhathair
Leanaidh se ri 'mhnaoi a ghnàth.

IX.

Càraidear an sin faraon
Adhamh agus a bhean
Ann an staid neo-lochdta naomh
Gu saor an *garden* Eden.

X.

Le comas thobhairt daibh-p fhéin
Air mios gach eraoibh' mu na thuit
Aca shiamaidh o dhaibh fa dheòidh
Craobh eòlais 'mhath agus uile.

XI.

Ma chaithear libh de na chraoibh
Ta mar phéin am fàithn' oirbh
Dearbh dhuibh gu 'n tig an t-oug
Oirbh-s' le chéil air a lorg.

XII.

Faighear iad an sin faraon
Gun eudach air bhith m'an corp
Gun eòlas 'bhi air mhiann
De dh' aon gnè chaochlaidh na dh'olc.

XIII.

Gu bith-bhuan an sin an cor
Na (m) mairеadh iad 'seo buan;
Ach ghabh aingle(an) sholuis àird [?]
Farmud ri Adhamh gu truagh.

XIV.

Gu 'n d' ìmich am fear gun ìochd
'Riochdu na (n)athrach neimh'
Agus streapadar gu h-àrd
Gu seasgair am bàrr na craoibh'

XV.

Labhrar as a sin ri Eubh
Tar bhith dhi féin a dul seach:—
Nach gabh thus' 'mhios na craoibh'
Ro-mhath 'feum s is feàrr (?) dreach.

XVI.

Do fhreagair is': cha'n fheudar
Is Dia math féin air ar casg
Gu 'n gheall e dhuinn gu 'm b' eug
Nam b'e s gu feuchmar a bhlas.

XVII.

Labhair es' mar bu bheus:—
"Cha'n eug dhuibh-p fhéin e gu ceart
Ach gheibh sibh tuigs' is tuille léirs'
Mas e s gu feuch sibh a bhlas."

XVIII.

'Sin dar a chunnaic Eubh
Mios na craoibh' do bhi àluinn
Gu 'm bu mhath dhaibhs' chon beath' e
Go tuigs is léirsinn a thàrsuinn.

XIX.

Thug is' lamh ann san chraoibh
Do choisinn eug agus bàs
Chailich is' dheth cuid féin
Gu 'n tug i e réisd a dh' Adhamh.

XX.

Fhuaradh lcoth-'s an sin léirs,
Leasachadh céill nach b'fheàird'
Thuig iad as bhi gun éidcadh
Ghabh iad-'s 'réisd as sin nair.

XXI

Toisichear an sin le chéil
Ri *teumadh* agus ri *faim*
Duilleagan na craoibh' fhìgis
Chon *Nicker* agus chon *apron*.

XXII.

Siubhladar an sin gu fiamhach
Dh'ionnsuidh dìomhaireachd nan àilean
Da'm falach romh chruth s romh eudann
Dhé thug dhubhs' an t-àit.

XXIII.

Chuinneadar seol na dhéigh seo
Guth Dhé ag 'eighachd sa *gharden*
Esan ri gabhail ogéil
Cé dheth 't-àit bheil thu, Adhaimh.

XXIV.

Do fhreagair es' gu dìblidh:
Ghabh mi romhad fiamh is nàir
'Là thuig mi bhi gun éideadh
Cheil mis' mi fhìn gu h-ea(r)lamh.

XXV.

Có dh' innis duit-sau an sgeul
Gu 'n robh thu chion éididh nochdt'
No na chaith thu 'mhios na craoibh'
Mu tugas féin an àithn' ort-s'.

XXVI.

Bheau sin thug thu dìòmh-s
Dòigh liom-s' gu 'n bhuin i fhéin da
Chuir iso pàirt dhe a'm' dhòrn-s'
Chàilich mi gu m' leòn na déigh e.

XXVII.

Do labhair e sin ri Eubh
Gu de 'beud-s' do rinn thus'?
Do fhreagair is' gu séimh:
Mheall an nathair neimh mis'.

XXVIII.

Do labhair e ris an nathair:—
Curst thu fathast am miosg chreutair
Air do thàrr ni tu gleidheadh
Luaithridh mar bhiadh cìnon teugmhail.

XXIX.

Ach suidhichidh mise gamhlas
Eadar shochd na mnà s do shliochd-s'
Bruthar leatha-s do cheann-s'
Cha tiaruinn 'shail bho t' theachd-s'.

XXX.

Do labhair se rithist ri Eubh:
Mneud s gu 'n ghéill thu dh' fhear na foill
'N do-bhròn, an cràdh s an imnidh
Bithidh do mhiann is breith do chloinn.

XXXI.

Bithidh tu s' bhuaith sco pianail
Is do mhiann gu fear do thaigh
Riaghailtichidh e fos do chionn-s'
Mi eud 's gu 'n d' icheadh thu na mheas.

XXXII.

Do labhair e an sin ri Adhamh
'Ghuth do mhnàth' là bha tu umhailt
Gu 'n bhristeadh leat-san air m'àithn'
S gu 'n chaitheadh leat pàirt de 'n ubhall.

XXXIII.

Mallaichidh mi air do sgàth-s'
'N talamh, bithidh as duit leitheach;
'N do-bhròn càilichear gach tràth leat
T'aran fad làithe do bheatha.

XXXIV.

Driseán mar an ciand is cluaran
De dh'fhàsas suas duit faraon
Agus càilichear gu truagh leat
De luibhibh suarach na raon.

XXXV.

Mar sin am fallus do ghruaidh
Do bhuaidhichear leat do bheatha
Ach gu pill thu dh'ionnsuidh 'talmhainn
Bho 'n dheallbhadh tu 'n tùs do latha.

XXXVI.

Fuadichear iad a Eden
'N d'fhuaireadh leo eibhneas is aiteas
Ach ghabh se truas riu le chéil
Do rinn daibh eudach do chraenibh.

XXXVII.

Caireadar an sin cherub
Eadar iad féin is an athair
Ma biodh iad-s' mar e féin deth
Le feuchainn air chraoibh na beatha.

XXXVIII

Ach sin an sgeul mar thuit Adhamh
Le laigs' Eubh is innleachd (n)athrach
Là bha iad duinn na 'n sinnsir
Tha 'm peacadh-s' ['n] ar n-inntinnibh am falach.

XXXIX.

Ach 's éibhinn duinn fh'n [?] an gamhlas
Cheangladh eadar an da shliochd-s'
Criosd bhi againn mar cheannard
Gu 'n ceannsuicheadh e fear gu 'n iochd dhuinn.

XL.

Glóir is moladh do Dhia 't-Athair
Chum ruinn fathast gach ni 'gheall
Cho fad is beò mi sa bheatha-s'
Seinnim dhuit le aighear fonn.
Fonn le moladh, &c.

AON A RINNEADH LEIS AN SGRIOBHAIR AIR LATHA A' BHREITHANAIS.

I.

Smaoineamar an là fa dheoidh
(Is) còir dhuinn a dhol eug;
Smaoineamar peacaidh na h-òig';
Smaoineamar fòs na thig na dhéigh.

II.

Smaoineamar na thig na dhéigh
Gur e là na mòr bhreith;
Gach ni rinneadh leinn san fheòil
Cha'n fhaodar na's mò a chleith.

III.

Cha'n fhaodar na's mò a chleith
Math no sath a rinneadh leinn;
'N uair chì sinn Britheamh nan slogh
Teachd òirnn sna neoil, tromp' ga seirm.

IV.

'N uair a sheirmear an trompaid mhòr
Cruinnicheadar na slòigh ma seach;
Gach neach a thàrlas dìubh beò
Caochlaidh iad (an) dòigh 's am beachd.

V.

Caochlaidh muir agus tìr
Caochlaidh gach ni as nuadh
Liobhraidh an talamh suas,
Gach neach chaidh ann san ùir.

VI.

Gach neach a chaidh ann san ùir
Eiridh iadsan 'n an nuadh chorp;
Is gabhaidh gach anam seilbh
'S a choluinn cheilg an robh chlos(d).

VII.

Nior chlos(d) an sin do na chuan
Ghuaiscadar e fa leth;
Na bhàthadh bho thoiseach tìm,
Liobhraidh se air chionn na breith.

VIII.

Breith bheir buaidh air gach breith,
Cha Bhreitheamh leth-bhreitheach an Righ
Shuidheas air cathair na breith
S a bheir ceart bhreith air gach tì.

IX.

Gach tì a bha cur ri olc
Tearbar an nochd air an laimh chlì;
Càirear air a laimh dheis
Gach tì bhios deas air a chionn.

X.

Gach tì (bh)ios deas air a chionn
Labhraidh ('m) Breitheamh riu gu ceart:
Bho'n is buidheann bheannuicht sibh,
Maitheam-sa dhuibhs' 'n 'ur peac'.

XI.

Maitheam-sa dhuibhs' 'n 'ur peac'
Gabhaidh-s' seilbh cheart 's an rìo'chd
Chomharraich m' Athair bho thòs
Dhuibh-sau ann an glòir gun chrìch.

XII.

Oir iar bhi dhomh-sa fo thart
Fo fhuachd, fo acras chum bàis
('M) prìosan gun treòir gun neart
Dh'fhuasgail sibh ceart air mo chàs.

XIII.

Iar bhi dhomh a'm choigreach céin
S a'm "thraveller" anns gach bail'
Fhreasdail sibh dhomhsa 'n am fheum
Cha robh ar deagh-bheus (?) dhom gann.

XIV.

Ach freagraidh iadsan am Breitheamh
Cuin' chunnaiceamar sibh fo thart
Fo fhuachd, fo acras, chum bàis
S a dh'fhuasgail sinn do chàs ceart?

XV.

Bheirim-sa dearbhadh dhuibh
Dh'fhuasgail 's gur ann duibh nach olc
Mheud s gu'n d' rinneadh leibhse dhiol
Ri piantaibh mo bhràithre bochd-s'.

XVI.

Sin labhraidh ('m) breitheamh os n-àird
Riu fhuair àit' air a laimh chlì
Imichidh uamsan gu bràth
Dh'ionnsuidh càs is cràdh gun chrìch.

XVII.

Far am bi('n) t-Abharsair am péin
Aingle sa chléir air fad
Mheud 's nach d'rinneadh leibhse dhìol
Ri piantaibh mo bhraithre lag-s'.

XVIII.

Imichidh iad so gu truagh
Dh' Ifrinn fhuair am bi fuachd is teas,
Dhoibh-san ge duilich an càs
Nior faigh iad bàs ann am feasd.

XIX.

Ach ìmichidh buidheann a ghràidh
A fhuar àit air a laimh dheis
(Do) fhlaitheanas nam flath féile
O! eibhinn doibh-san an treis.

XX.

O! eibhinn doibh-san an treis
Eibhinn doibh-san gach ni chì
Eibhinn bhi'n cathair nan gràs,
Eibhinn bhi lathair a Bhreithimh.

XXI.

Eibhinn bhi lathair a Bhreithimh.
Eibhinn a shiochai' s a bhuaidh;
Cha'n fhaodar a chur an céill
Meud eibhneis an àite bhuain.

XXII.

Eibhneas e nach faca sùil
Eibhneas e nach cuala cluas
Eibhneas e nach teid air chùl
Dhoibh-san d'an toirear mar dhuais.

XXIII.

Duais is mó na gach duais
Ta shuas air nèamh aig mo Righ
Eibhinn do gach neach a ghluais
Air chor 's gu'm buaidhichear ì.

XXIV.

Air chor s gu'm buaidhichear ì
Smaoineamar air crìch an sgeòil;
Smaoineamar ar peacaidh bàth
Smaoineamar an là fa dheoidh.
Smaoineamar an là, &c.

N.B.—This piece has been admirably transliterated by Professor Mackinnon. It has been of the greatest help to me in attempting the other parts of the MS. In North Inverness-shire *chionn* (verses ix. and x.) is often sounded as *chinn*, hence the rhymes here. In verse xv. MS. has rijws—ruibhs'.

GNE CHUMHA DO RINNEADH LEIS AN SGRIOBHAIR AN AM DO A MHNAOI BHI'N EIGINN.

I.

Rì nan Abstol dian seasamh
Gu làidir leinn
Dìon sinn am feasd le do fhreasdal
Gun chall gun dhìth
Bho is tu 'cleasaiche bheir greasad
Slàint a tìnn
Beir le do dheas làimh gun fheasd
As a chàs sinn.

II.

Rì na cruinne s gach uile
A ta fodh na ghrèin
Da léir gach duine s gach mulad
Dh'fhàs orra léin
Bho 's ann unnad-s' tha ar muinighin
Gu bràch nar n-earb(s)
Dìon sinn gun urraidh bho chunnard
An darla h-eug.

III.

Athair na soillse do chruthaich'
Maighdinn' is mnài
Gur leat-sa mar oighreachd gach neach
Is fo t'eineachd gu bràch;
Ach 'bhrigh s gu bheil coibhneas
Mar riut-s' gu saoibhir a ghnàth
Math dhomh-s' 's mi féumach
Mo choimh-leapaiche oidhch' agus là.

IV.

Ach bho taim cha lobhta
S gu'n thoill mi an-shocair gach tràth
Thaobh ghniomhn(ra) corporra
Is dearbh choisinn a bas
Ga taim-sa goint'
Is is' loit' air a crádh
Na mu h-è mo thoil-s
Ach do thoil-s' bhios diant ann sa chàs.

v.

Mheud s gur tu-sa fear-lighich
  Thug Lazarus rithist bho'n bhàs
Agus nighean Iaria
  Tar éis di bhi ré air a làr
Tha do ghràsan cho brìghor
  S a bha e da' taobh-s 'sin fathast
'S ann de do thaobh-san, a Thighearn
  Tha mo dhùil-s ri slighe na slàint.

VI.

Cheann slighe gach slàint
  Se do ghrasan a thràghas gach muir
Gur tu theasraig na bràithre(an)
  As an àmhuinn bha gràineil ri 'cur
Bho siad ar peacannan làidir
  Tha 'tarruinn gach càs air ar muin
Bidh mo mhuinighin is m'eàrlaid
  Ann mo Shlànaighear bàigh, Mac Muir'.

VII.

Mhic Muir' s a Thrianaild
  Do dh'fhuilinn pian agus creuchd
A leith gach aoin Chriosduidh
  Ghabhas aithri na 'dhìomhnaibh-p fhéin
Mheud s gur tu-s rinn dìoladh
  Le t'thoil mhath 'nar gniomharaibh bréig
    Math dhuinn gu sìorruidh
    Ar peacannan dìomhair gu léir.

VIII.

Gur h-iad mo pheacanna mòr'
  Fàth mo bhròin gach là
Cha'n iomairt luchd-foill [fòil?]
  Rinn mo leòn no mo chradh,
Ach misg is striopachd is pòit
  Rinn mi' m' ògalachd bhàth
Mar ri bristeadh an Domhnuich
  Is mionnan móra do ghnàth.

IX.

Gnàth leinn bhi ri mionnan
Nach iomraich ar creud
Ri sannt agus gionach
Ann an ainid da chéil
Gun nàir' gun athadh
Ri bhi labhairt na bréig'
Ach dian trocair òirnn fathast
Bho (is) tu-s ar n-athair, ar **n-eud.**

X.

Ach eud agus athair
Tha'n an cathair na ceòil
Amhraic òirnn bho do fhlathas
Thobhair mathanas duinn
Ann ar sannt ann ar gabhail
Ann 'n athais ar beòil
Ann ar bréig ann ar n-ainbh-fhiach [?]
Ann 'n aighear ar n-òig'.

XI.

Truagh truagh cor na h-òig'
Caothach mór i is dìth-céill,
Gabhar leisgeul sin domhs'
Na mo dhobheairtibh-p fhein,
Linthad bàirligeadh so-ghlic
Chuir do ghlòir-s' dhom 'n céill
Le freasdalaibh dhe'n t-seors'
Do dh'òrduich Mac Dhé.

XII.

Mhic Dhé bho 's ann unnads
Tha ar muinighin gu teann
Mheud s gur tu-sa rinn fulang
Dhòirt t'fhuil air ar ceann;
Chì thu féin a Mhic Muir'
Fàth ar mulaid san am
Dion sinn bho chunnart
Gach uile dhaoin' fann.

XIII.

Mar thugadh leat Ionas
A iasg mór a mhuir bhàtht'
Mar shaoradh leat Ioseph
Gun leòn as gach càs
Bho imirt mnatha seòlt',
Miann a feol' air a cràdh,
Dìon sinu bho ar dò-bheairt
Is bho dhòruinn a' bhàis.

XIV.

Cha'n e bàs chuirp pheacaich
Tha mi faicinn bho m' chrìdh',
No iomairt mo chàirdean
Gad sharuich iad mì;
Ach fhir nach beir tràghadh
Air do ghràsan a chaoidh
Mheud s gur tu rinn ar ceannach
Na leig-s' ar n-anam a chaoidh.

XV.

Ach nuair sgaras an t-anam
Bho na cholluinn gun bhrìgh
Na tagair thus òirnn
Gach dolaidh rinn sinn;
Ach fosgail-sa dorus
Thre' cathrach do 'shìth
Dhuinn am fochair nan aingeal
S gu ma beannuicht thu, Rì!
Rì nan Abstol, &c.

Macrae's Rj nj nesple, i.e., Rì nan Aspal, agrees with Munster, in Ireland, where they say, e.g., Cré nan Aspal, i.e., Creud nan Abstol.

AON DO RINNEADH LEIS A SGRIOBHAIR.

I.

Och ochòin a Dhé
Tnagh mo sgeul an nochd
Fàth aithri dhom chon m'eug
Mheud 's a rinn mi lochd.

II.

Aig mheud 's a rinn mi lochd
Cha leir dom an t-ochdamh pàirt
'T-Athair da mo dhìon
Bho m' pheacaidh diomhair bàis.

III.

Mo pheacaidh diomhair bàis
Orm mar chàs maraon;
O Athair nan gràs
Aithreach gach nì rinn.

IV.

Aithreach leithid 's a rinn
Dheth do réir-s o rìgh
Miann mo cholluinn chriadh
Gu b'e riamh mo ghniomh.

V.

Gu b'e riamh mo ghniomh
Ré linn dom bhi òg
Connas agus strì
Strìopachas is pòit.

VI.

Strìopachas is pòit
Mionnan mór gun stà
Bristeadh na là naoimh
B'e mo ghaol-sa ghnàth.

VII.

B'e mo ghaol-sa ghnàth
Mo thoil féin smo dhòigh
'G imeachd a(m) bàthai(bh)
Ann a(n) là(thaibh) m' òig.

VIII.

Ach sin mar chaitheas m' òig
Och ochoin, a Dhe
Nuair thàineas cho'n aois
Cha d' chaochla' mi beus.

IX.

Cha d' chaochail cuid dhe bheus
Ni mó thréig mi t'olc,
Oir ann am miadhon m'aois
Cha lon-chraos mo chorp.

X.

Cha lon-chraos mo chorp
Aig gionach 's aig sannt
Farmad ri cuid chàich,
'T-airgead gur e b' anns'.

XI.

'T-airgead a b' anns'
Liom-s' no gach seud,
Gad thàirlinn e gun chòir
Mo dhòigh cha bu léir.

XII.

Cha bu léir dhomh 'chòir
Ach mo dhòigheas fein
Mo sheòl rinn mo leòn
Och, ochòin, a Dhé.

XIII.

Och, ochòin, a Dhé
Truagh mo sgeul o Rìgh
Cha do thréig mi 't-olc
Ach na thréig a(n) t-olc mi.

XIV.

Cha d'thréig a(n) t-olc mi
Ach na thréig mo neart
Air olc a chur a(n) gniomh
'S móid a(m) miadh a(m) peac'.

XV.

'S móid a(m) miadh a(m) peac'
Nach d' chaitheann mo lon-chraos
Tuigs' bhi agam dhò
Lò mhiadhon m' aois.

XVI.

Lò mhiadhon m' aois
Ni mi m'fhaosaid ceart
Riut-s' o rìgh na glòir
Bho 's tu mo threòir s mo neart.

XVII.

Bho 's tu mo threòir s mo neart
Teasrig mi bho'n bhàs
Ghleusas gach neach
Bhios peacach fos cionn chàich.

XVIII.

Thaim peacach fos cionn chàich
Cha'n àicheadh mi mo ghiamh
Thobhair, athair na(n) gràs
Bàigh dhom a(s) leithe Chrìosd.

XIX.

Bàigh dhom a(s) leithe Chrìosd
Thaim 'grìosad ort
Mheud 's gu'n d'rinn e dìol
A leith ghiamh is lochd.

XX.

A leith ghiamh is lochd
Gach peacach aithreach thinn
Se dh'fhuilinn a bàs
Shìol Adhaimh bu bhinn.

XXI.

Shìol Adhaimh bu bhinn
Bàs dh'fhuilinn thu
Mhic òigh na(n) gràs
Cuir m' àrsaidheachd air chùl.

XXII.

Cuir m' àrsaidheachd air chùl
Dian-sa m' iùl gu beachd
Air slighe nan gràs
Fàg mo chràbhadh ceart.

XXIII.

Fàg mo chràbhadh ceart
Meud' o Dhé, mo ghràidh,
Gach easbhuidh th'air mo chreud
Leasaich féin gach là.

XXIV.

Leasaich féin gach là
Mi ann do ghràsan, Ios'!
Math dhom na rinn mi òg
Treòraich mi 'na m' aois.

XXV.

Treòraich mi 'na m' aois,
Ca' chail-sa mo bheus,
Thoir aithri dhom na's leòir
Seal mu'n teid mi eug.

XXVI.

Seal mu'n teid mi eug
Dian mo réit, o righ
S gu fiosraichinn fadheòidh
Gu'n deònuich thu dhom sìth.

XXVII.

Gu deònuich thu dhom sìth
S gu mìnich thu gu réidh
Na peacaidh rinn mo leòn
Och, ochòin, a Dhe.
Och ochòin, &c.

àrsaidheachd—inveteracy, as e.g., in sin : àrsaidheachd bhur peacaidhean.

In XIV. 4 mijwe, undoubtedly—miadh ; the adj. miadhail is pronounced "miavail" in North Inverness. shire, and in many districts.

CROSANACHD DE GHNE CHOMHLUADAIR EADAR A CHOLANN SAN T-ANAM, DO RINNEADH LEIS AN SGRIOBHAIR.

I.

A' CHOLANN.

Chualas guth air mhaduinn
S mi m' chadal a'm' ònar.

AN T-ANAM—

Cha'n i 'chòir a th' agad
Bhi laigh' fad Dì-Domhnuich.

II.

CHOL—

Dh'éirich mi gu h-agach
Na m' aigne ma b'fhiòr dhomhs
Co seo nì tagair orm
Leis an teagasg nòs.

III.

Thuirt guth s e freagair—

T-ANAM—

Mis' an t-asam uasal
Na gabh fiamh na eagla
Romh mo theagasg nos [nuas].

IV.

CHOL—

Se làn do bheatha-s, anam
Ionmhuinn leam do chaidreabh
Thoir dhuinn pàirt dhe d' sheanchus
Gu'n leanmhuinn air do chreideamh.

V.

T-ANAM—

Shaoilinn-s gu'm b'fhiòr sin
Ach fiamhach mi romh d'chaidreabh
Dhleasad an dìu do Chriosduidh
Caochladh gniomhs bhi agad.

VI.

CHOL—

Gu de'n gniomh a t' agam
S mi'm chadla gu comhnard
Gu beil mi sgìth làu airt(n)eil
Bho sheachduin gos an Domhnach-s.

VII.

T-ANAM—

Thu féin is fàth da t' airteal
Bho sheachduin gos an lò sin,
Choluinn bhreugaich pheacaich
Truagh an t-àite tasgaidh dhomh-s thu.

VIII.

Ach is fheudar dhom bhi umhailt
Do na chumhachd is àird,
Gad tha mo leabaidh cumhang
Ach an guidh am bàs thu.

IX.

Cha'n e sin fath m' acain
Ach mar chleachdar leat an Domhnach
Gu càirich thu mi'n Iutharn
Far a bi cumh' is doruinn.

X.

CHOL—

Sin do fhreagair mis'
'S mi clisgeadh gu h-earluath:
'S ann is cosmhuil thusa nis
Ri fear misg is caurain.

XI.

T-ANAM—

Cholluinn a cholluinn
Shaoil leat gu'm b' thu féin mi
Cha 'n eil misg no caurain orm
Gur nàir' dhut bhi breugach.

XII.

Ach is minig a bha thu-s
Gu globhtach gu sàr-mhath,
Mise staigh an tuigs
'G innse dhut bhi gràineil.

XIII.

Gad bhiodh tu 'n eireachdas
Dhé bu dearail domhs e
Cha b'fhearr leat uair eile dhì
Ach deireadh là Di-Domhnuich.

XIV.

CHOL—

Do fhreagair mi fos n-iosal e—
Cha'n fhiach leam fhìn do chomhradh
Gur truagh an deireadh commuin duit
Bhi soillearachd mo dhòbheairt.

XV.

Ach mas ann mu bhristeadh Domhnuich
Tha 'chontrachd a t'aire-sa
Cha deantar 'ghniomh nam fóghnadh
Mo dheoin ann sau bhaile-sa.

XVI.

T-ANAM—

Tha 'chontrachd orm gun amharus
Mar chaithear leat-s an Domhnach
Ach air a mhèud da labhair thu
Cha'n aobhair airidh dhomh-s e.

XVII.

S gu'n ludhaig Dia sia latha dhut
Chaitheamh ri do shaothair;
Dh' òrduich e gun amharus
Là diubh chumail naomha.

XVIII.

CHOL—

Na('n) seoladh tu dhomhs
Mar is còir domh chleachdadh
Cha bhristinn e le m' dhòbheairt
Da mo dheòin am feasda.

XIX.

T-ANAM—

Sheòlainn sin duits
Na('n) tuigeadh tu bhuam e
Dhùisgeadh tu sa mhaduinn
Bhiodh t'aigne saor bho fhuathas.

XX.

Ann an am dhut éirigh
B' fheumail dhut do chaisrig'
Ann an ainm na Trianailt
'Na chriòchnuicheadh do bhaist(n)eadh.

XXI.

Nuair chuireadh tu ort t'eudach
Mar b' aoidheil do dh'fhear aitim
Rachadh tu air do ghlùinibh
Dhianamh tùrs a leith do pheacaidh.

XXII.

Ghuidheadh tu Dia 'n t-Athair
A leith Mhic Iosa
E dheònachadh mathanais
Ann a'd shath is t'uile ghniomhar(aibh).

XXIII.

Shiubhladh tu gun seacharan
Ma sheachnadh e am dìt'
Dh' éisneachd tuille teagaisg
Ann an eaglais do chill sgìre.

XXIV.

Anu san ghabhail rathaid duit
Na labhair ach an fhìrinn
Bidh dearbh gu'm faigh thu ann
Do fhradharc luach do shaoth'r.

XXV.

Ach na bi-sa dìchuimhneach
Ma chìtear leat na bochda
Air ni thobhairt an iasad daibh
Mar dh' òrduich Criosd is Ostla.

XXVI.

Nuair theid thu steach a'n eaglais
Air fear t'theaguisg bi cuimhneach
Na biodh t'inntinn mearanach
Thoir aire air gach ni chluinn thu.

XXVII.

Dar thig thu mach an deighidh so,
Mar a rogha leat bhi t' ònar,
Tagh-s' an comunn laghail
Na tagh luchd na pöit'.

XXVIII.

Bi furanach càirdeach
Ris na bràtharaibh ceart
Na gabh fiamh no nàir'
Gad dhian' thu càch a sheachnadh.

XXIX.

Siubhail rithist gun seacharan
Dhachaigh dh'ionnsuidh t' theaghlach
Gach ni chualas leat-sa
Aithris daibh is meamhraich

XXX.

CHOL—

Dùsgadh ann mo leabaidh dom
S an cadla air mo bhualadh
Sin an sgeul mar thachair
Dh'aithris mi mar chuala.

RUINN DO RINNEADH LEIS AN SGRIOBHAIR AN AM AN D' FHOGRADH RIGH SEUMAS VIIMH A SASUNN, ANNO 1688.

I.

Gur feallt carail an saoghal
Gu meall e barail nan saoidhean
Saoilim-s' gur fìor an sgeul
Bho na dh'dhéirich do Righ Bhreatunn.

II.

Ga b' mhór a shaibhreas sa mhùirn
"Style" fòs s a dhà chrùin
'Shluaghraidh uile sa threis
Dh'fhògradh leo e gu mi-dheis.

III.

Ga b' mhór a thobhairt s a dhuais
Da chomhairle agus da shluagh
Do dh'ìoc iad fhéile le tais
Eitigh an sgeul ra aithris.

IV.

Mac a pheathar fàth an euchd
'N co-cheangal ris air dha ghleus
A chliamhuinn, 'fheoil agus fhuil,
Dh'ìmich da dheòin gu 'chrùn a ghuin.

V.

Gad thaim-s' 'cur an céill
Do dhiomb' dhuinn, fior sgeul
Ni bheil fios air bith cia dheth
Aobhar Dhé no fàth a dhiombaidh.

VI.

Ach ghreasadh ('n) Rì air mheud a threis
Bhuainn bhrìgh cothruim coingeis
Gun 'rùin' leigeil fa sgaoil
No 'dhaoin 'mhealladh le daoi-ghlòir.

VII.

'Shluaghraidh uile chumail ceart
Dò-chreid[imh] fo làn smachd
Réir s mar theagasg Criosd gu beachd
Agus tar éis theist Ostla.

VIII.

Sia ciad bliadhna tar éis eug
Bha bhriathra dhuinn uile réidh
Leanmar na ceumanna ciand
S na éignicheamar am focla.

IX.

As sin tuigfir mar a dall
Gur aon slighe 'chosnas thall;
Cha d' fhoghlum iad riamh an sgoil
Thoil thoirt do gach aon fhear.

X.

Ach gach [bu] fhear-brithimh mi sa ohùis
Th'eadar Rì Breatunn s a' Prìonns',
Dearbh tha ar peacaidh cho cùrt,
Sgiùrsar sinn a leith na cairbh'.

XI.

Ni ioghnadh sin 'theachd oirnn
Uamharr' [?] leinn gach sean, dhall gach nuadh,
Do bhreugnaich sinn uile 'n teist
Bheir sinn gun cheist na h-eith'-mhionnan.

XII.

Caochlaidh sinn mar chaochlas struth,
Seumas an dé ('m) Prionnsa 'diu;
Dearbh leam, bho sgeul duthair
B' airidh' 'ti bu dual no ('n ti) thainig.

XIII.

Ach guidheamaid as an leith gu teann
Iad bhi faraon air aon rann
Go glòir Dhé is Iosa 'n ceann
Chor s gu'n diant an toil.

XIV.

Dianmar bròin agus traisg
Mu leanar leinn [?] na mór reachd
Le ùmhladh do Dhia s gach càs
Air ar glùinibh, 'ghnàth gu soilleir.

XV.

Tréigmid farmad is uabhar cuirp
Tréigmid mi-rùn is mór ghluit
Tréigmid fuar chreidimh gun bhlàth
Tréigmid gu bràch bhi foilleil.

XVI.

Iarrmaid sìochamh, iarrmaid iochd
Iarrmaid fuidh Dhé ['n] tùs bhi glic,
Iarrmaid creideamh, tréigmaid sannt
Bho is feallt carail an saoghal.
Gur feallt carail, &c.

GNE ORAIN DO RINNEADH LEIS A SGRIOBHAIR 'SAN AM CHIAND ANNO 1688.

I.

Ta saoghal-sa carail
Tha e daondan da'r mealladh gu geur;
Liuthad caochladh th'air talamh
Is daoin' air an dalladh le bhréig;
Chreic pàirt diubh-s' an anam
S do chaochlaidh iad barail chionn seud
Fhir chaidh ann sa chrannaig
Dhòirt t'fhuil da ar ceannach
O! aoin Rìgh Mhoire beannuich nar créud.

II.

O' Athair nan gràs
Na fàiling sinne 'nar cruas
Ach amhraic òirnn tràth
Le tlàths o d'fhlathas a nuas
Mar thug thu le d' mhìoraild
Clann Israel gun dhìobhair sa chuan
Dìon t'eaglais da rìreadh
(Ga ghuidh le luchd a mì-ruin)
Bho 'sgrìob-s ta teachd mu' cuairt.

III.

'S còir dhì-s' a bhi umhailt
Gad tha i fo dhubh ann san am;
Gur h-iad ar peacannan dubhar'
Tharruing oirnn pudhar is call;
Ach deanmar trasg agus cumha
Ris an fhear dh'fhàg an t-iubhair sa chrann,
Chon s' gu'n ceannsuich e 'bhuidheann
Chleachd an eu-coir as duibhe
Mar tha breugan is luighean is feall.

IV.

Dhé churanta làidir
Dh'àlaich muir agus tìr
Tha thu faicsinn an dràsda
Mar dh'fhàiling am pràbar-s' an Rìgh
Ach réir s mar thachair do Dhàidh
Nuair ghabh Absolon fàth air go dhìth
Beir dhachaigh 'na dhà leat
Dh'aindeoin am pàirtidh
Nar Rìgh chon àite le sìth.

V.

Fear eil' 's math is eòl dom
Tha'n gest uair air fògaireadh 'na phàirt
Shliochd nan cuireannan seòlta
Da thogradh s nach òbadh an spàirn;
Ga tamull leinn bhuainn thu
Cha toireamar fuath dhut gu bràch;
S ann da 'r seòrs bu dual sin
Eatar mhith' agus uaislean
Bhi air do dheas-laimh an cruadal s an càs.

VI.

Truagh nach fhaicinn thu teachd
Mar b'ait le mo chridh san am
Far ri Seumas le buidheann
Nach géill a dh'iubhair nan Gall;
Tha'n drasda ro bhuidheach
Mheud s gu'n shuidhich iad feall
Le'n seòladh s le'n nidheam
Ann sna mòdaibh as duibhe
Chuir fa dheòidh sibh air siubhail do'n
Fhraing.

VII.

Ach thamar an dùigh
Gu'n caochail an cùrsa seo fothast,
Gu'm faic mi le m' shùilibh
Bhi sgiùrsadh gach tnu bha sna mòid;
S gach Baron beag cùbach
'Mhealladh le caraibh s le lùban Prionns'
Or;
Gheibh Mac Cailein air thùs diubh
Dh' aindeoin a chùirte
'Galair bu dùthchasach dhò.

VIII.

B'e 'dhùthchas bho sheanair
Bhi daondan r'a mealladh gach tì
Cha b'shearr e 'thaobh athar
Ga b' mhór a mhathas bho 'Rìgh;
Ma 'se seo an treas gabhail
Thug eug ohuaith 'bhathar gu pris;
Le maighdinn sgoraidheach sgathail
Cha d 'cheannsuicheadh aisith;
Ged thuit thu cha'n athais duit ì.

IX.

Iomadh Tighearn is "post"
Nach eol domh-s' a nis 'chur an dàn
Tha'n dràsd gu moiteil
Le phràbar gu bòsdail a' d' phàirt;

'S ann diubh sin Cullodar
Granntaich is Rosaich a chàil
    Nuair thionndas an rotha
    Chon annsachd bho thoiseach
Gur teannta dhaibh 'chroich 'miosg chàich.

x.

Ach fhearaibh na h-Alba
Ga deal(bh)ach libh 'dràsd 'n ur cùirt
Gad leught' sibh bho'r leanabachd
S lho là 'ghéil sibh a dh' Fhergus air thùs
Thuit gach fine le toirmeasg
Do threig s nach robh earbsach do'n chrùin
    Ach seo t-eallach a dhearbhas
    Cur h-airidh an seanchas—
Gu ɔ éirich mi-shealbhar da'n cliù.

xi.

Cha cha'n mi na's léir dhom
Ri 'ur maithibh, ri'r Cléir, ri'r pòr
D'éis 'ur mionnan a Shearlas
Gu seiseamh sibh-p fhéin 'n aghaidh deòin
S an t-oighre dligheach ua dh' éis
Thuit nis go Righ Seumas r'a bheò
    Ach dh'aindeoin 'ur léirs'
    Ja mór 'ur cuid leugh'
Ar fiom-s gu'n 'reub sibh a chòir.

xii.

. . . air còir dhìrich
Le masladh na dhìobair do phàirt
Bha uair a staid ìosal
S tha air dìreadh le uchd math an dràsd;
Seann fhacla s gur fior e
Bha rìamh eatar Chrìostuidhean gràidh
    Gur miosa na ana-spiorad
    Duine mi-thaingeil
Ghabh na's leòir dhiubh-s an aim air na
    chàs.

XIII.

Càs eile nach fas'
Dh' éirich mar fhasan sa ruaig-s'
Chlann féin bhi na'n taic
Do gach neach tha 'cur as da mu cuairt;
Do thréig iad s cha'n ait daibh
'N cuigeamh fàithn' bha 'chasgadh an t-
sluaigh;
'N aghaidh nàdur a bheart seo
Do neach 'ghabh baisteadh
Ann an ainm nan trì pearsa(n) ta shuas.

XIV.

Ach fhir 'dh'oibrich gach mìoraild
Bha miosg Chlainn Israel bho thùs
Nach soilleir an giamh seo
Dh'aon neach ghabh 'Chriosdachd mar
ghrunnd;
Bho laigh geilt agus fiamh mór
Air gach Marcus, gach Iarl s gach Diùc
Casg féin an iorghalt-s
Mas toil leat-s a Dhia e
Mu tuit sinn fo fhiabhrus do ghnùis.

XV.

Is mór dh'éireas dhut, a Bhreatuinn
S nach d'fhaodadh do theagasg na am,
Cha léir dhut fàth t'eagla
Gu'n tharruing ana-creidimh ort call;
Bho'n là mhurtadh libh Searlas
Tha fhuil-san ag éigheachd gu teann
Gabh aithri a t'eucoir
Thoir dhachaigh Righ Seumas
Neo thig sgiùrsa bho Dhé ort a nall.

XVI.

'Ghaidhealu gasda
Na laighidh fo mhasladh sa chùis
Ach faighear sibh tapaidh
S Righ Seumas na thaic air 'ur cùl

Ga ta Uilleam an Sasunn
Na géillibh (sic) a feasd da chrùin
Liom is ciunteach mar thachras
Thaobh innleachd a bheairtean
Gu pìlltear e dhachaigh gun chliù.

XVII.

Na ma h-ioghnadh libh-p fhéin seo
S gun ghlac es' an eucoir air cheann
Bha "manifesto" ro éitigh
Nach faic sibh gur breugach a chainnt
S gach gealladh do rinn se
Do Shasunn do threig se gu teann
Tha iad nis 'n aghaidh chéile
Nuair thuig siad an reusan
Ach na tha Phresbiterianich ann.

XVIII.

Na ma lughaid' 'ur misneachd
Gu robh iad seo bristneach na cùrs
Fo sgàile "religion"
B'e 'n abhaist s an gliocas bho thùs
Co dhiubh àlach a nise
Nach . . . le mi-ruin
Ach tha'n àite le fios dhuinn
Ged dh' fhàiling righean tric iad
Aig gach àrmuun bha tiorcadh a chrùin.

XIX.

Gu ma h-amhluidh seo dh'éireas
'Mhaithibh Alba s na h-Eire san am
Tha 'coitheamh le Seumas
S nach d'aithraic iad féin air an call;
Ach b'fheall am bathais s au eudann
Fo gach neach bha ri éiginn s ri feall
Ghabh a "test" bha éitigh
Eatar mhaithibh is Chléire
'Thoir au auman dha'n éucoireach mheallt.

xx.

Ach tha mi dall na mo bharail
Mar ceannsuich Dia 'charachd-sa tràth
S mar mhealtar leis barail
'Chleamhnais fhuair alloil gun bhlàth;
Is mairg a thòisich mar ealaidh
Athar-céile 'chur ealamh bho bhàir
Ach seo òrdugh nam balach
Far ri dòchus nan cailleach
San t-saoghal chruaidh charail-s' a tà.

Ta 'saoghal-sa carail, &c.

NOTE.—V. 2—"Gest uair," a widely-spread form of "an ceart uair;" iii. 8—"Luighean," pl. of "lugh," oath, also "lughadh," e.g., "thug e lughadh mór as;" xx. 7 and vi. 3 have "far," a Kintail variant of "mar:" Macleod & Dewar's Dictionary also notes this form; i. 8 and iv. 8 have "nir," i.e., "nar," our: the form "nár" exists in Ireland, e.g., "seo na fir a ghoid nár genid ba (Zeitschrift für Celtische Philologie); ii. 157—O. Irish—"náthar," e.g., "cechtar náthar," each of us: it is cognate with L. "nostrum."

SORAIDH CHAIDH A CHUR AM MEADRACHD DAIN DH'IONNSUIGH NAN UAISLE GAIDHEALACH BHA ANN AN LA RAOIN RUAIRIDH.

(July 27th, 1689).

I.

Ciad soraidh do na h-uailsibh
Leis na bhualadh an cruinn-ord,
Ann an là Raoin Ruaraidh
Romh fuathas mór-dhuinionn;
Gur fad là chualas
Cha bhi buaidh mhór gun chunnard
Bha 'bhuil ann san uair sin
Choisinn cruadal duibh unoir.

II.

Chuaidh sgeula do dh' Eire
Mar dh' éirich an là ud
Choisinn clìù agus ceutamh
Do cheudaibh do Ghaidheil;
Cha bu leth 'chuid bròinein
San Olaiud ra aireamh
Mar tharladh d'an mhór-shluagh
S mar dh'fhògradh "Mackay" ann.

III.

Bha maithibh Chlainn Dòmhnuill
Le 'n còmlainn san am seo
Mac-Il-Sheathain is òig-fhear
Sir Eoghann s Clann Chamroin
Dul an coinneamh an fhuathais
"Claver" suairce mar cheannard
Gun e dithis ma triùir ann
Cha d' dhiùlt e "advance."

IV.

Air "Mackay" s e gu seòlt
Ann an òrdugh "bhatallion"
Le mhìltibh de shlòghraidh
S a shròilte ri crannaibh

Ga b'e chitheadh am fuathas
B'e sid uair dha go fhaighinn,
Fras pheilearaibh luaidhe
Le mòr fhuaim nan "cannon."

v.

Iomadh òganach suairce
Thuit san uair ud gu talamh
Do dh'uailsibh Chlainn Dómhnuill
Chlainn Chamroin s shìol Alain;
Ach na thearuinn bho luaidh
Thug iad ruathar le lannaibh
Thoirt a mach an ratréut
Le ceart éiginn s le h-ain-deoin.

VI.

Cha do shnosadh leò eudann
Thoirt do réubaldaibh grathail
Ach toirt fo chéile
Le beum-sgeith agus claidheamh
Ach gun ghabh iad ratreut
Le réis chon na h-abhna
S gu d'fhàgadh leo ceudan
San t-sréip ud na'n laighe.

VII.

Bu lionmhor san uair ud
Corp a' gluasad s e leòint;
Cinn, aid (hats) agus gruaigean
Fear gun chluasan gun chòr'
Cha chluinnt' ann a dh'éighe
Ach "alas!" agus "woe is me!"
"Quarters for Jesus!"
Bu Bheurla dhaibh 'n còmhnuidh.

VIII.

Mu thimchioll na h-abhna
Bu ghàbhail an léirse
'Robh na miltibh (sic!) na'n laighe
Tha ann fathast gun éirigh,

Bha cuid diubh gun lamhan—
Beòil ri flathas ag éigheachd
S nam maireadh an là
Na dh'fhàg ar claidheamh gu'm b'eug
dhaibh.

IX.

Gu ma slàn do na curaidhean
Leis na chuireadh an t-orghain
Nach cualas a cu meas
Bho'n là 'sguir Iubhar-Lòcha'dh;
Is math a fhuaras fir Mhuile
S gach duine Chlann Domhnuill
S gu dearnadh siad tuilleadh
Nam fuireadh an "rògaire."

X.

Cha b'ann le ar dùrachd
Thàir e natha mar "hajck"
Ach le dubhara'achd oidhche
Agus miorbhu'leachd eachaibh;
Truagh nach robh e san réidhlein
'Deubhadh a gha sgach
Ach nach beireadh e "Chlaver"
Gun Uilleam "Herie" na thaca.

XI.

S mur biodh bàs "Chlaver"
Bu treubhach mar 'hachar;
Chuir sid moill' agus éis mhór
Air Righ Seumas heachd dhachaigh;
Rud beag eile ta 'g éirigh
S ag éigheachd ar masladh—
A chàirdean cha léir dhuibh
Seach an treubh tha cur as da.

XII.

Gur h-iomadh lamh threubhach
Eatar Eir' agus Breatunn
Chathadh le Seumas
S a dh'éireadh an gest uair,
Mur bhith eagla an treuda
'N céilean s an capuill;
Gu teirigt' libh-p fhéin iad
Nan tréigt' leo' dachaigh.

XIII.

Na mhealadh mise builg-séidhidh
Is strian mhath de m' acfhuinn
Mur cathainn-sa féin leis
Cho fad sa dh'fhaodadh mo phearsa;
Ach bho's beart seo nach réidh dhom
Thaobh gach eucoir thaim faicsinn
Bidh mi guidh le Seumas
Ach gu tréig sibh i fason-s.

XIV.

S a cheannu nan treubhan
Da 'm beusan am mailis
Ma ghealladh cùis réidh libh
Caisgidh 'n eu-coir-s' gu h-ealamh;
Is trom osna nam bantrach
S na clannanu falamh
S gu t(r)og iad seo ceann duibh
Mur ceannsuich sibh 'ur maille.

XV.

Nach eòl duibh an seorsa
Ghlac òrdugh bho Uilleam
Chuir Righ Seumas air fògradh
Bho chòirean a sheanair;
'N cualas riamh co-bheart
Bu sheòlt air a h-imirt
Na mar tharruing iad òirnne
Fòlaindeach Fionnfhuar.

XVI.

Cha mhó chualas breugan
Bu treuna na bh'ac
Mar chuir iad an céill dunn
Na'n ceud "manifesto"
Mhurt a bhrathair Righ Searlas
S an Tearlach sin "Essex"
Mac Gobha na Ceardaich
Bhi 'n àite oighre Bhreatuinn.

XVII.

Gur iom' ni bharr seo
Chuir iad àird mhór 'n céill da
Ach gun mhealladh leo armaild
S gu'n thearb iad a chléir bhuaith:
Leig e ullamh (?) gu dearbhadh
Ann am Parlamaid reusain
Ach bho nach faight leo creidich
Is ann a dh'fhògradh leo Seumas.

XVIII.

Bha leisgeul sin àraid
Sa Pharlamaid encoireach
S gu d' éigh iad as àit' e
Is gun thearn e bho'n teugmhail
Ghlac Uilleam is Mairi
T-àite le reuson
Tha fios aig Dia gradhach sin
'Nàdur s am beusan.

XIX.

Gur fada là chualas
Gu b' fhuarail an cleamhnas—
Na dhearbh iad sa nuair-sa
Le fuath mhór is gamh'as;
Mac a pheathar da thuadach
Se fuaighte ri seamrach
Miosg Thureaichibh truaillidh
Cha d' fhuaradh riamh 'shamhladh.

XX.

Gad tha creideamh mar sgàil ac'
Is tur dh' àicheadh iad 'm Biobul,
Fhuair Ahitophel àit'
Ann am Mairi 'cheart rireadh,
Dar a thréigeadh leo càirdeas
Agus "caritas" direach
S a bhrist iad gu gràineil
Air an àithn' thug Criosd daibh.

XXI.

Dhé chomharraich bàigh dhuinn'
Umhla, gràdh agus firinn
Cha 'n eil e mar chàs air
A chàraid-s a philltinn
Ach réir s mar thachair a Dhàidh
S a mhac àlninn da shìor-ruith
Thig Righ Seumas gu àite
Dh' aindeoin cràbhadh Phrosbìtrie.

XXII.

S gad dh' éireadh ur feachd-s
Dhà-san thaobh iasaid
Thig mac a Ghobhainn a dh' fhàg sibh
Gu cheardach le caonnaig;
Bheir e garadh teth gàbhaidh
Do gach àrmunn a dh' iobair e
Ni e tairgne cha'n fheàrr duinn
Air mhachru nan stiopla.

XXIII.

Ach 's mór m' imnidh s mi smaointinn
Thaobh gach cùis a ta 'g éirigh
Gu bi Breatunn dhe ciùrrt
Fuil bhrùtht' ann an Eire
Gu bi bristeadh a chnàmha
Eatar Mairi is Seumas
S gu bi smior aig an Fhrangach
Ma ceannsuich sibh chéile.

XXIV.

Dhé! dh' òrduich na rìghean
'Chumail sìth ris gach duine
Bho is tu-san is brìghmhoir'
No gach tì dhiubh siud uile
Casg féin le d' mhìoraild
An t-srìth-s' gu h-ullamh
Ceartaich robairean Sheumais
Bàth réubaldan Uilleam.

XXV.

Ach fhir a shiùbhlas air chuairt bhuainn
Dh' ionnsuidh uaislean na h-onoir
Bha ann là Raoin Ruaraidh—
Gach uair (?) fhuaireadh leo cothrom—
Gur ait liom mar bhuail iad-s
An ruathar ud orra
Na ceil thu-s' mar chuala
Is beir bhuam-sa ciad soiridh.

NOTE.—"Còmlainn," hosts; "tairgne," plundering, devastation; "orghain," plunder, pillage, slaughter; last word of x., 2, ought to be "theachdair," and possibly the final letters got dropped or faded.

ORAN DO RINNEADH.

(August 21, 169-.)

I.

Bho tìm sin an uraidh chaidh m' inntinn an truimid
Sgeul cinnteach so chuireas fos n-ard
Ga bu shunntach mo thurus dul dh'ionn suidh Phrionns' Uilleam
Chaidh mo shùgradh gu mulad Di-màirt;
'Là sgaoilmear an naigheachd dh'fhàg sinne fo mhasladh
Le saothair air leapannan clàr
Cha b'fhearrde mo shonas na ghabh pàirt le Sir Tomas
Siud 'a mheudaich mo dhorran s mo chràdh.

II.

Bha'n cealgair ud brionnach cho seolta ri sionnach—
Na fóghnadh leat mionnan is mnai—
Nuair thàireadh leis iomairt sa dh'fhàiling ar cinneadh
Gu'n d'fhàg iad 'ceann-fin' ann a b'àird;

S mairg da'm bu chompan thu uuair bha na
campair neo-chumhail
S a ruagair iad urrainn na càird',
S a chumadh bho'n chroich e le fhuasgladh
san droch uair,
S math a dhuaisich e tuagha dha.

III.

Thug e ionnsuidh air Sasunn far an d'ionnsuich e 'fasan-s'
Thionndaidh iad-s' bhuaith dhachaidh go'n àit
Gad bha es' gu foilleil cha'n ann air-s' tha mo choire
Ach air na dh'fhàiling 'Chlann Choinnich sa chàs;
Dar a thréigeadh leo 'n onoir gun éiginn gun chunnard,
S mairg d'an d'éirich no chunnaic an là
('N) can gach aon fhear le brosgla nach fac-sa mi-fhortain
Mar cheannsuich iad Fort-Sea gu nàir?

IV.

Fir eile bha'n cruadal, 'thàinig thar chuantaibh
Gu'n aithris iad fhuaim seo gu h-àrd
Leis am b'ioghnadh seo thachairt s nach do smaoinich a bheairt-sa
Muna ghluais iad go machair bho thràigh;
Sa liuthad laoch gasd bha iad faicsinn fo bhrataich
Nach faight' ri gealtachd gun spàirn
B'ann diubh Mr Cailean agus Alastair fearail
Le iomadh ceann baile na gheàird.

V.

Oig Ghearloch bho thuath leis le àrmunn gun ghruamain
Nach tarlum a bhi san tais,
Fear eile nach b'fhuath leam, ga b' Shimi [?] gle chruaidh e
Nuair chunnaic e uailse na càs;

Agus Iain [?] cha cheilinn, oighre Dhonnachidh Mhaic Coinnich
Cha'n fhaight' e air deireadh sluagh bàir
Sco na bheag dhe a chinneadh 'chathadh leis gun ghiorraig
Gad do bhiodht' ga iomairt chon bàis.

VI.

Ach fhleasgaichibh uails' gun erras gun uallach
Mar fhaict' ac' buailte(an) air blàr
Ni chuirt' leo suarach ma buaint gu cruaidh ris
Gad bha cuid air a buaireadh le càch;
Na biomar da'n sloinneadh an dràsd gu follais
S nach math tha mo chomas an dàn,
Ach chunna(ca)s pàirt diubh dar dh'fhàg an ceann iùil iad
Frasach a shileadh an sùilean gu làr.

VII.

Cha b'ionann s a dùn diubh bha san am ud gu cùbach
Cha b'fheàirrd iad am buirdeisich fann
Sa dh'aindeoin an cùirt bithidh 'charachd-sa cùrt'
Da 'n tì sin a lùb iad gu meallt;
Gun bhi 'g iarraidh bhodach ach cur romh bhi gealtach
Sa chomhairle mhaslaidh-s thoirt da
Sa thréig an ceann cinnidh air son maoidheadh luchd millidh
Gad dh'éireadh dha iomairt bhi bàth.

VIII.

Ruith 'chuibhl' air a fortan, mo chreach! tha mi-choslach
Nach do . . iad do thoiseach na pàirc (?)
Cha bhi mi ri brosgul ma can mi ni's olc leo
Ach Dia thionndaidh an roth na àit,

Thoirt comhairle threun daibh iad chaith-eamh le chéilo
Ann an iomairt, an éiginn sa spàirn
S gur fada là chualas cha bhi ain-iochd gun fhuathas
Na fine mhór suas gun bhi'n cràdh.

IX.

Ach thig mi san uair-s air na labhradh gu suairc ris
Cha bhì mi ri buaidhreachd ca'unt
S cha cheil mi mar chuala thuirt cuid a dhaoin' uails'
Nach reiceadh an dualchas air sannt
Mo . . bhi suas . . an am cruadail
Le d' chlaidheamh s le d' luaidh air do làimh
S na crath dhiot do chàirdean air son mi-ghean do naimhdean
Ach gu'n naisgear leat snaim orra 'm bann.

X.

Pill fathast gu d' dhùthchas là thig Buchan a nunn bhuainn
S leig sgaoileadh do d' mhuinntir ach pàirt
Ach gu fosglar duit dorus dhianamh t' shiochai(n) le onoir
Chionn s nach faicear leat cothrom is fearr;
Seo 'chomhairle fhuair e bho thriathraibh nach luaidh mi
S gu cuala mo chluasan a radh
Gu cumt' leo suas e dh'aindeoin am bruaidlein
Air m' fhaluinn! bha dhualchas sin daibh.

XI.

S gu cathadh iad fein leis na iomairt s na éiginn
Gad do thréigt leo féudail is spreidh
Truagh nach ann mar seo dh'éirich gad a bhithinn-s an éis do
Mu'n deach e fo ('m) méinn-san (an) laimh

Ach a Ghaidhealu gasd na géillidh mi-thapaidh
Gad do dh'fheuch iad dhuinn masladh no dhà
Mar bha là sin 'mhealtuinn dar chaidh Livingston feall òirnn
Tha nis ann a tholla ri chràdh.

XII.

Thig fathast thar chuantaibh ma gheobh iad deagh fhuaradh
Na chuireas an sluagh ud bho bhàir
S gad tha'm feachdannan lionmhor s dòigh gu'm fa'c sibh droch dhiòl orr'
Ann an toradh an gniomha mhi-nàir';
S na mhealladh mi m'eudach mar a b'ait leam bhi 'g éisneachd
Gacha tì dhiubh 'g éigheachd 'nur bàigh:
Dhé earaltich na gréine fòir an neach-sa chaidh 'n éiginn
Is greas dhachaidh Rì Seumas gu àit.

XIII.

Na faighinn mo rùn daibh cha bhiodh iad ciurrt
Ni mó dheanmar ùmhla do chàch
S gu tuiteadh a' sgiùrsa-s' air gach aon neach gu dùbailt
Bha caitheamh nan lùbain gu fealls';
Ach leigim-sa 'chùis gu stòl (?) na tì chrùn e
Neach is urrainn da fhuasgladh a càs
S bho chaidh m' ìnntinn an truimid mu 'nì sin a chunnas
'Sgeul ciuinteach seo chuir mi fos n-ard.

NOTE.—"Fort-Sea," i.e., Seaforth. The word "campair" is used by Iain Lorn, e.g., "Cha b'e 'n campair air chùl na sgéithe e (Là Raon Ruari.") The poet seems to have taken an oath of allegiance. One such oath had to be taken before December 31, 1691, but Macrae does not refer here to the Mass-

acre of Glencoe, February 13, 1692. The Sir Tomas is no doubt Sir Thomas Livingston, governor of Inverness, who served under General Mackay, and succeeded him as Commander-in-Chief in November, 1690, and was employed in King William's Continental wars. In 1696 he was created Viscount Teviot, and died in 1711 without male issue. This Livingston was a different individual from Lieutenant-Colonel Livingston, who was detected in a traitorous conspiracy against Sir Thomas. This Sir Thomas was the official through whom the orders for the massacre of Glencoe were conveyed. Writing on 23rd January, 1692, to Hamilton, commanding officer at Fort-William, he says:—I understand that the laird of Glencoe, coming in after the prefixed time, was not admitted to take the oath, which is very good news to us, seeing that at Court it is wished that he had not taken it, so that the very nest might be rooted out. So here is a fair occasion to show you that your garrison serves for some use. I desire you will begin with Glencoe, and spare nothing of what belongs to them, but do not trouble the Government with prisoners." — "Culloden Papers," quoted in "Life of General Hugh Mackay," ed. 1842, p. 20 n. To Iain Lom. William was but a "righ iasaid," a loan king.

Note.—At beginning of note, line 2, read "Lom" (not "Lorn.") In stanza vi. l. 3, of preceding piece read "buint" (not "buaint.")

AON EILE DO RINNEADH LEIS 'N AM CRADHADH BHI NA 'CHEANN.

(Rel. Cel., II., 69.)

I.

Tùrsach mise, mhic mo Dhé!
Tha tuinns' mo chré do m' lot
Aidbheam do dh'athair nan gràs
Gu'n chaitheas mo là gu h-olc.

II.

Sgiot bhuam-s' madainn mo theirm
Mar chliobaig gun stréin, gun fhios
Mar chrann curraidh gun stà
Gun duille gun bhlàth, gun mhios.

III.

Chaitheas fòs mo mhiadhon lò
Gun mhathas ach òl is craos
Gach gràdh dh'fhàdaim-sa d'an fheòil
D'a m'aigne is bròn r'a m'aois.

IV.

Thainig m'fheasgair, mo nuar!
Da m' ghreasadh gu luath cho'n uidh
(aoi?)
Beannuicht an Tì thug an tail
Gun an t-anam a ghnàth ri caoidh.

V.

Aithreach gach ni' rinneas rìamh
Dhe do riar-s', a chlluin bhras,
Gun bhi againn da 'chi(o)nn
Ach claigionn tinn is ciabh ghlas.

VI.

Dian le do Spiorad mo bhròin
Thoir ionad dom an glòir a nis
Air chor s gu'n claoidheamaid an fheòil
S gu biomaid fa dheòidh r'a tuirs'.
Tùrsach mis, &c.

"Cliobag -aig," f. filly, seems connected with "cliobа," manger (a word in daily use); "curraidh," exhausted, weak; "tail," wages, pay; "tuinnse," bruising, beating, thumping; but Macrae seems to have pronounced it "tuills" (MS. "tuilsh.") There is something wrong in last line. If "tuirs'" be a right reading, "gu" ought to be "nach."

PAIRT DO CHOMHAIRLE MHIC EACHUINN MHIC FHEARCHAIR DO MHAC-AN-TOISICH A DHALT.

(Rel. Celt., II., 27).

I.

Fhir da'm b'àill comhairle bhuam
Thobhair leat 'fuaim gu mion
Feuch nach tig seach air do bheul
Glòir a dhearnadh dhuit féin cion.

II.

Biodh toisneach ri ràite ruit
Ma tharlas duit bhi taigh an òil
Gur minig 'thainig bho dhibh (dhigh)
Glòir a bh'fheàrr a staigh gu mòr.

III.

'N am comhairle bi gu mìn
Na tobhair i ach gu mall;
Far am bi thu bi gu beachd
Na bi aca bhos is thall.

IV.

Na bi mar "thrais" do mhéinn
Na lean t'àilgheas féin air aon
Na cuir air an anmhuinn neart
Chionn tairbh le ceart chlaon.

V.

Bi foidhideach tre an airc
Na cath cealg air dhuine bochd
Fear conais na biodh do [d'] réir
Na dean teum da'm faighear lochd.

VI.

Bi gu mor, bi gu math
Mu ghabhail(t) rath na bi gun réim
Thoir do chomhairle ma seach
Air gach neach a bhios na fheum.

VII.

Air an t-saoghal na dean sannt
Tuig nach bi thu ann ach uair
S nach cil de t'aimsir a bhos
Ach tionndadh na bois mu cuairt.

VIII.

Mhio(dha)rachd leig ma seach
Tuig nach buinig i neach àgh;
Ge dh'uireasbhuidh air do mhaoin
Bi furachar mu réir chaich.

IX.

Gach cunnart da'n tarl thu fa chòir
Fo uile dhoigh bi ma seach
Na bi gu h-iomlaideach a dhaoin'
Chionn 's gu'm biodh tu réir gach neach.

X.

Ma tharlas dhuit bhi'n cuirt ghlic
Ge leigear dhuit bhi mar roigh
Bi-s' furachar ma réir
Anns gach aon ni is miann leo.

XI.

Trodan cheann teallaich na dean
Na amaladh daibh ge b'e nì
Na tobhair an ascaoin ma seach
As an treis gu'n tig do shìth.

XII.

Air do charaid na gabh àm (aim)
Na lean e gu teann na leum
Aon ni dhì-molas tu 'chàch
A theanal siud gu brach na dean.

XIII.

Na bi ro mhór s na bi beag
Ri fath-dhaoin' na cath do chuid
'Laoich mheanmich na dean trod
Na ob mas éiginn duit.

NOTE.—Verses similar are given in Nicolson's "Gaelic Proverbs" (p. 395). Cameron made a transliteration of the whole, the first verse excepted. In iv. 1 the word seems Eng. "trash," which is often used in Gaelic. I do not see how Cameron could get "thrasd" out of Macrae's "hrais." In ix. 3 he was wrong in rendering it by "gu h-ùmhailteach." In x. 2 "roth" out of "roih" is impossible," and gives no sense. In xi. 2 "amble" of MS. could never give "amhail," which, moreover, does not suit the context. In xi. 4 he took an unallowable liberty in rendering "oinnoile" by "ionann," for that leads the unwary reader to think Macrae is wrong. Not so. "A theanal sin cha'n fhacas riamh," i.e., "The like of that I never saw," is excellent Gaelic. Mac Mhaighstir Alasdair" (p. 14) l. ii. (8th ed.), has—"Cha'n fhaca mi riamh tionnail Moraig so," i.e., "I never saw the like of this Morag." Again, on p. 10—

> Cha'n fhaighear a tiunnail
> Air mhaise no bhunailt
> No'm beusan neo-chumant
> Am Muile no'n Leodhas.

i.e., "The like of her is not to be found," &c. This word is also, I recollect, given in the glossary to Stewart's Collection, but I have not got it by me to refer to the context; also, in Macbain's "Gaelic Etymological Dictionary," "tionnail," "the likeness of any person or thing," without any derivation. Macleod and Dewar gives "sunnailt," f. "likeness, comparison." The "l" seems to be put for "n" in order to dissimilation, and the root must be the same as in "ionann," for which see Macbain s.v.; "trodan cheann teallaich," i.e., "fireside, bickering," xi. 1. In this case both Cameron's transcript and the editorial correction are wrong.

Appendices.

FARQUHAR MACRAE, GRANDFATHER OF "DONNACHADH NAM PIOS.

"Mr Farquhar, second son of Christopher MacConnachie ('Dhonnachaidh,') was born at Islandonan, anno 1580, being a seven months' child. Howbeit, he became afterwards to be a man of very strong body; and his father perceiving his good genius for learning, sent him to the school of St Johnstown, where he stayed four or five years, and became a great master of the Latin language, as appears by some discourses of his still extant. From Perth his father sent him to the College of Edinburgh, where he became a pregnant philosopher beyond his co-disciples, and commenced M.A. under the discipline of Mr Thomas Reid, his regent, who afterwards became principal of the college, all the members of which pitched on Mr Farquhar as the most accomplished and capable to take Reid's place as regent; but Kenneth Lord Kintail being then at Edinburgh, opposed the designs, and prevailed with the members of the College to pass from Mr Farquhar, who himself preferred to be a preacher of the Gospel to any other calling whatsoever and for that end he had for some months preceding heard the lessons and lectures of Mr Robert Rollack, professor of Divinity, so that, omitting that opportunity of improving his great abilities, he was brought by Lord Kenneth home to Chanonry of Ross, where he was overseer of the Grammar School which then flourished there, and stayed for the space of fifteen months; and having passed his trials, he became a sound, learned, eloquent, and grave preacher, and was pitched

upon by the Bishop and clergy of Ross as the properest man to be minister of Gairloch, that thereby he might serve the colony of English which Sir George Hay of Airdry, afterwards Chancellor of Scotland, kept at Letterewe making iron and casting cannon. Mr Farquhar having entered then did not only please the country people, but the strangers, especially Sir George Hay. In the year 1610 Kenneth Lord Kintail brought Mr Farquhar with him to the Lews, where he preached the Gospel to the inhabitants, who were great strangers to it for many years before, as is evident from his having to baptise all under forty years of age, which he did, and married a vast number who lived there together as man and wife, thereby to legitimate their children and to abolish the barbarous custom that prevailed of putting away their wives on the least discord. This was so agreeable to the well-meaning part of the people that my Lord Kintail, promising to place such a man among them, made them the more readily submit to him, so that all the inhabitants at this time took tacks from him except some of the sons of Macleod of Lewis, who fled rather than submit to him. Mr Lord, falling sick, returned home in haste to Chanonry of Ross, where he died, and was the first of the family that was buried there, leaving the management of his affairs to Rory Mackenzie, his brother, commonly called the 'Tutor of Kintail,' of whom all come the family of Cromerty. Mr Farquhar married Christina Macculloch, eldest lawful daughter of Macculloch of Park, the first day of December, 1611, and dwelt at Ardlair, where several of his children were born. But when Sir George Hay went from Letterewe to Fife, he seriously invited Mr Farquhar to go with him, promising he would get him an Act of Transplantation and his choice of several parishes of which he was

patron; and would, besides, give him a yearly pension from himself, and endeavour to get for him ecclesiastical promotion. Mr Farquhar could not, in gratitude, refuse such an offer, and was content to go with him was it not that Colin Lord Kintail prevailed with Sir George to dispense with him, Lord Colin himself proposing to transplant him to Kintail, which was then vacant by the death of Mr Murdow Murchison, uncle by the mother to Mr Farquhar, who accordingly succeeded his uncle both as priest of Kintail and constable of Islandonan, anno 1618, as will appear by a contract betwixt Lord Colin and him, dated at Chanonry that year. Mr Farquhar lived here in an opulent and flourishing condition for many years, much given to hospitality and charity. After Earl Colin's death his brother, George, Earl of Seaforth, not only confirmed his right during his own life of the lands of Dornie, Inig, Arighuagan, Drimbui, &c., but also, for a certain sum of money, added some years in favour of Mr John Macra, minister of Dingwall, to be enjoyed by him after his father (Mr Farquhar's) death. Earl George committed to his care Kenneth Lord Kintail, his son and heir, to be educated at Islandonan, where other gentlemen's children were brought to keep him company, till it was thought proper to send him to a more public school. The young lord was at no disadvantage by being so long with Mr Farquhar, as it was by his care, and the wholesome, rather than delicate, diet he prescribed him that he grew so strong and healthy that he could afterwards endure great hardships and undergo vast fatigue without any bad consequences. Besides that, his being in Kintail so long made him known to the way and manner of the Highlands so well that he made an excellent chief and leader. Mr Farquhar being rich when he came from Gairloch, provided

his children considerably well, having six sons and two daughters that were settled in his own life-time, viz., Alexander, Mr John, Mr Donald, Milmoir or Miles, Murdoch, and John. He got a wadsett of the lands of Inverinate, Dorisduan, and Letteranigmuir for his eldest son, Alexander, from Earl George for the sum of six thousand merks Scots. To Mr John and Mr Donald he gave liberal education and some provision. His eldest daughter, Isebel, was first married to Malcolm Macra, son to John Oig MacUnlay Dhiu—a pretty young gentleman, bred at school and college, and was killed at the Battle of Auldearn. After his much-lamented death, she married William Mackenzie, son to Mr John Mackenzie, some time minister of Lochalsh, of the family of Dauchmaluack. Helen, his second daughter, was married to John Bain, second son to John Bain, of Knockbain, whom his father provided with some lands in Dingwall. As Mr Farquhar was prosperous and well-to-live, he was envied by several, some of whom suggested to Patrick Lindsay, then Bishop of Ross, that he became too secular a man, and neglected his charge as minister, whereupon the Bishop informs him to come and preach before him and the Synod next Provincial Assembly, where the Bishop, having to preach the first day, had the same text of Scripture, viz., "Ye are the salt of the earth," upon which Mr Farquhar had prepared to preach. Mr Farquhar having told this to some of the brethren, an air of it came to the Bishop's ears, who called him and told him he would by no means allow him to preach on any other. Mr Farquhar on this occasion performed his part so well that it was then a common question among his hearers whether the Highland or the Low-land salt savoured best, and it so recommended him to the Bishop ever after that

his accusers were justly believed to have reported falsely of him. He thereafter preached once or twice before Bishop Maxwell, who, having asked the opinion of the brethren, they all commended the performance, and asked his lordship's own judgment in the matter, to which he answered—'A man of great gifts, but, unfortunately, lost in the Highlands, and pity it . . .' In the year 1651 Mr Farquhar, being then old and heavy, removed from Islandonan by reason of the coldness of the air to a place near it, called Inchchuiter, where he lived very plentifully for eleven years, some of his grandchildren, after his wife's death, alternately ruling his house, to which there was a great resort of all sorts of people, he being very generous, charitable, and free-hearted. In the year 1654, when General George Monk passed through Kintail with his army, they on their return carried away 360, but not the whole of Mr Farquhar's cows, for which, after the restoration of King Charles II., he was advised to put in a claim; but his love for the change of affairs made him decline it, and at his death he had as many cows as then, and might have many more were it not that they were constantly slaughtered for the use of the family which he had of his grandchildren and their bairns about him. Being at last full of days, and having seen all his children that came of age settled, after he had lived fifty-four years in the ministry, ten of which at Gairloch, he departed this life in the year 1662, and the 82nd year of his age. He was buried with his predecessors at Kildwick, in Kintail. His son above-named is the next to be treated of; referring Alexander, according to the plans laid down, to be the last spoken of. Mr John, second son of Mr Farquhar, was born at Ardlair, in Letterewe, March 13th, 1614. After he had learned his grammar at

Chanrey, his father, knowing he would prove a scholar, sent him to the College of St Andrews, under the care and discipline of Mr Mungo Murray, where he became a pregnant philosopher, few in the University paralleling him. He had for his antagonist the Earl, afterwards Duke of Lauderdale. When he had commenced Master of Arts his father, finding him of a scholastic genius, sent him to study Divinity at Aberdeen, under Dr Robert Barrow, with whom he remained three years, in which time he became a great divine and profound schoolman. He made several attempts to go off the nation in time of the violent pressing of the Scots Covenant, which his father knowing, crossed his design, keeping him with himself in Kintail, and though he had offers of a kirk he would not embrace any, because he must needs take the oaths and subscribe the National Covenant. But in the year 1640 the violent pressing of the Covenant became somewhat more remiss, and George Earl of Seaforth, patron of the Church of Dingwall, which was then vacant by the deprivation of Mr Murdoch Mackenzie for not submitting to the acts of the General Assembly at Glasgow, wherein the Bishops were deposed, anno 1638, gave him a presentation thereunto, wherein he entered without subscribing the Covenant, in which capacity also he was more fit for the chair than the pulpit, giving such evidence of his learning as the place he was in and the society he was among would allow, and of his piety and vigilance such as they could desire or expect from any."

DONNACHADH NAM PIOS.

Duncan, the lineal heir and grandson, as said immediately above, of Mr Farquhar, was married to Janet, co-heiress of Raasay, and had by her Farquhar, Kenneth, and John, and two daughters. Farquhar, his eldest son, was married to a daughter of Mr Simon Mackenzie of Torridon, by whom he had Duncan, Christopher, and John, Janet, Mary, and Ann. He died in 1711. Duncan, the eldest son of Farquhar, was married to Florence, daughter of Charles Mackenzie of Cullen, of the family of Kilcoy, and died in 1726, and had by her a son called Farquhar, who married Mary Mackenzie, daughter of Alexander Mackenzie of Dauchmaluack, by whom he had eight sons and four daughters. He died in December, 1789.

Duncan, the son of Alexander, the son of Mr Farquhar, was drowned in fording a burn near his own house in Dorisduan, on his return from the low country, by which accident the family lost much property by the destruction of bonds and other papers which he had upon him.

NOTE.—The above is from a transcript in my possession, which I owe to Alexander Carmichael, of the Macrae genealogy, and which agrees with the MS. in possession of Horatio R. Macrae, Esq. of Clunes, to whose kindness I am indebted for a former perusal. The title is—"A Genealogical Account of the Macra's, as written originally by Mr John M'Ra, some time minister of Dingwall, in Ross-shire, who died in the year of our Lord, 1704. Transcribed by Farquhar M'Rae, of Inverinate, in 1786. Copied by Captain John M'Ra, of the Royal Scots, from this transcript in the possession of his son, Dr John M'Ra, of Chittagony, in the year 1816."

ON GAELIC TESTIMONY AS TO MATRIARCHY AND THE COUVADE.

In addition to the historical testimony to the Pictish Matriarchate, as set forth by Zimmer, it may be useful to summarise any further references to the subject. Briefly—

(1.) The Testimony of Gaelic Proverb: "Cha'n abair mi mo bhrathair ach ris a mhac a rug mo mhathair," i.e. (I will not say brother but to my mother's son.) This is a common proverb, and is given in Sheriff Nicolson's "Gaelic Proverbs," p. 105 of 2nd ed. 1882. The Sheriff remarks it looks like a relic of a time when birth-rights and bloodties were calculated from the maternal rather than the paternal side, of which Mr Skene has found traces in the early history of our country—"Celtic Scotland," I., 252; Maclennan's "Primitive Marriage," 2nd ed., p 129.

Another common saying is: "Se càirdeas na mathar is dilse"—It is mother kinship that is nearest. In many parts of the Highlands it is to my own knowledge still held that the sisters' children are more closely akin than brothers' children. The people whom I have questioned cannot give me a reason for this, but persist that it is so.

(2.) Many of the great heroes in Gaelic literature have their descent reckoned on their mother's side, e.g., Cuchulinn, who is, according to Tigernach "fortissimus heros Scotorum," known as Cuchulainn mac Dechtere; so, too, Fergus MacRòg, Diarmad o Duinn (Duibhne).

(3.) Traces still survive in Gaeldom of a folk-belief in the Couvade. The Couvade was observed by the Iberians and by the ancient Corsicans v. Strabo, III., 165; Diodorus, v. 14. It seems to have originated in a kind of dodge or social fiction, whereby

the transition from matriarchy to patriarchy was facilitated. To the father was attributed a sort of birth-debility, in virtue of which he could make good his claim to personal possession in his offspring. This is a world-wide belief or custom. I have long known a case in the Highlands—that of a man believed to suffer in this manner, and two other cases have been authenticated to me on trustworthy authority—one from Uist, the other from Lochaber. It is the folk-belief that needs explanation in this case; what the fact was is another thing.

4. References to the Couvade in "Fled Bricrend" as observed among the Ultonians. We cannot deduce from these references that it was never observed among the Gaels, still less that the Picts were not Celts. All we can infer is that among the Gaels at the time of these references the Matriarchal stage had been quite overcome. That it never existed we cannot infer on these grounds. Professor Carl Pearson, in his "Chances of Death and other Studies in Evolution," gives a chapter on "Evidences of Mother-Right in the Customs of Mediæval Witchcraft and on Kindred Group Marriage." According to him, early Ayran culture was Matriarchal. The Professor's evidence is mainly from the Teuton side—the last branch of the Ayrans who took part in the great migration, which, with the breaking-up of old social customs, would tend to the substituting of Patriarchy for Matriarchy. It would not be safe to fix upon the exact date at which such substitution took place among the Gaels; but some of the oldest portions of Gaelic literature show a deep difference was perceived by the Celts of the Gaelic territory of Meath between themselves and the Ultonians. This is evidenced by the contemptuous reference on the part of Emer ingen Forgaill Manach ben Concul-

aind. Emer, Cuchulinn's wife, was from Meath, and when in "Fled Bricrend"—a Gaelic tale, the poetical parts of the redaction of which may safely be dated circa. 700 A.D.—Cuchulinn's wife jibes at the Ultonians, she knows no more distasteful comparison than: "Is i richt mná siúil sedda Ulad uli corrici mo chele-se Coinculaind," i.e., The braves of the Ultonians all are like unto women in child-bed compared with my spouse Cuchulinn. She evidently refers to the Ultonian practice of not fighting during the particular week of the Couvade—the season when the men feigned birth-sickness.

(5.) The evidence of the old story, "Noinden Ulad." There are at least four versions of this story. Two of them have been edited by Windisch ("Berichte über die Verhandlungen der k. Sächsichen Gesellschaft der Wissenschaften." Phil. Hist. Classe, No. 36, year 1883-84.) The oldest is from the "Book of Leinster," 125 b., a MS. compiled about 1150. "Noinden Ulad" is one of the introductory tales to the Tain Bo Cuailnge. When Queen Meave of Cruachan, with her powerful following, had made a hostile descent upon Ulster, Cuchulainn alone was in a position to oppose her forces. Conchobar, King of Ulster, and the other Ultonian braves were in the condition of debility known as "cess noinden Ulad," L.L., 56a l. 9. O'Curry rendered this as Child-birth Debility of the Ultonians. The word "noinden" seems indeclinable: "atá Conchobar na chess noinden." What the origin of the word is is not beyond question. It has been proposed to derive it from "noi n-," i.e., nine; and "den," O. Ir. "denus," a period of time; Skr. "dina," day. This derivation would harmonise with what the story relates as to its lasting for five days and four nights. O'Davoren glosses it by

"tinol," assembly; and if that were the primary meaning, it might be a loan from L. "nundinæ."

TRANSLATION.

"Noinden Ulad," whence is it? Not difficult. Crunniuc, son of Agnoman, was a rich farmer. He lived in solitude and on the mountains, and many sons were by him. His wife, however, died. One day, as he was in his house alone, he saw a woman coming towards him into his house. The appearance of the woman seemed to him magnificent. She began at once as soon as she had sat down, to make preparations for eating, as if she ever had been wont to be in the house. When night came on she gave directions to the household without asking any questions. She slept with Crunniuc at night. Thereupon she was a long time with him, and, thanks to her, they had no scarcity of any product, whether of food or drink or good things. Not long thereafter a fair was to be holden by the Ultonians, and they were wont to go to the fair with man, wife son (and) daughter. Crunniuc also betook himself with the others to the fair; he was well got-up and well-looking. "It behoves thee," said his wife to him," not to be [so] unguarded" (puffed-up) [as] "to say an imprudent thing." "Impossible," said he. The fair comes off, and at the day's end the King's chariot comes [first] to the terminus. His chariot and horses scored a victory. The people said, "There is nothing to match these horses for swiftness." "My wife is swifter," said Crunniuc. He was forthwith seized by the King. This was told to Crunniuc's wife. "It is a real affliction for me that I should have to go to set him free,"

said she, "and me heavy." "What affliction!" exclaimed the messenger; "he will be killed if thou comest not. Thereupon she went to the race-course (fair), and the pains of child-birth gat hold of her. "Help me," said she to the people; "for of a mother has each of you been born. Wait for me till I am delivered." She could not obtain that [request] of them. "Good, then," she answered; "thence will come the greatest of ills, and long will it endure for all the Ultonians." "What is thy name?" said the king. "My name," she made answer, and the name of my progeny will for ever be associated with the fair (race-course). Macha, daughter of Sainreth, son of Imbath, is my name." Thereupon off she went with the chariot; and as the chariot arrived at the terminus, her delivery forestalled its arrival, for she gave birth to twins—a boy and a girl. From that comes Emuin Macha (lit., twins of Macha). At her delivery she gave such a cry that it set every one who heard it into a condition of debility for five days and four nights. All the men of the Ultonians who had been there, they all fell into the same condition unto the ninth generation (fri saegul nónbair ocan fhiur ro bai ann). Five days and four nights, or five nights and four days, that was the [duration of (?)] Noinden Ulad. The strength of a woman in travail, that was the strength each man of the Ultonians had in the Noinden until the ninth generation. Three classes there were on which the Noinden Ulad did not lie, viz., the youths and the women of the Ultonians and Cuchulainn (Treide for na bíd noenden di Ultaib i maic 7 mnaa Ulad 7 Cuchulaind). The period during which it weighed on the Ultonians was from the time of Cruincon, son of Agnoman, son of Curirulad, son of Fiatach, son of Urmi, until the time of Forco, son of Dallan maic Mainich, maic Lugdach, &c. Curir Ulad,

it is from him the Ultonians are named. Thence then comes Noinden Ulad and Emuin Macha.

There are versions of the above in the Yellow Book of Lecan, also in the Book of Fermoy, and in the Harleian MS., 5280, fol. 53 b (British Museum, fifteenth century). The latter, though verbally differing from the Book of Leinster, tells the story much to the same effect, but gives the man's name as Cruind, and says Macha was the name of that woman, as the learned say (Macha dana aimn na mna sin, ut periti dicunt). Mention is likewise made of the taboo laid on the man. "You are not to go to the race-course," said the woman, "that you may not fall into the danger of speaking concerning us, for our continuing together lasts only so long as thou dost not speak of me in the assembly (race-course, fair.") The son and daughter are given the names of Fír and Fíal. "Then, from dire necessity and sickness, she broke out into a cry. God forthwith granted her relief, and she bare at one birth a son and a daughter, Fír and Fíal. When all the folks heard the cry of the woman, it so overcame them that they all had but the same degree of strength as the woman in her state of debility had. 'From this hour henceforth the affront you have given me will turn out to your dishonour. For in your greatest straits each one of you in this province will have but the strength of a woman on her delivery, and for the space of time that a woman is in child-bed, for the same time will (this debility) last, viz., five days and four nights, and it will weigh upon you unto the ninth man, i.e., until the time of nine men (ninth generation.")' That also was true; for it clave to them from the time of Crunncon until the time of Fergus, son of Donald. But

this debility lay not on the women, nor on the youths, nor on Cuchulainn, for he was not of Ultonian lineage, nor on any one who was then outside of Ultonian territory. Hence comes it that the debility lay on the Ultonians.

"La sodhain atracht a scret n-ese ar tiachra an galair Rogle Dia di fo ectuair 7 boiridmac7 ingin a n-oentairbirt i. Fír ocus Fíal. Amail ro colutar an sluag uili a scrit inna banscalai fos-ceird foo co m-boi hinann nert doib uili 7 an banscal boi isan galur. Bidh aithis tra daib ond uair si ind ainceraca forurmidsie orm-sa. An tan bus ausam duib ni cor bia acht neurt mna scula lib do neuch tairccella a coicet sa 7 an eret bis ben a scolai issi eret nom-biaid si i. co cend coic laa 7 cetheora aidchi 7 biaid forib dana co nomadh náo i. co haimsir nonbair. Ba fír son dana. Fordarulil o aimsir Cruncon co haimsir Fergusa meic Dommaill. Ni biid tra an ces sa for mnaib 7 macnaib 7 for Coinculaind ar nar bó do Ulltaib do nach for cach oen no biidh frisan crich anechtair. Is do sein tra ro boi an ces for Ulltaib et reliqua."

Thus far of a Gaelic story invented to explain the Couvade practice.

Kenney
105 lbs. 65 + 40 = 105

Henderson 40 + 14 = 54