

5.1540 (11)

A PRINCESS'

WELCOME TO

THE HIGHLANDS.

1871



5.1540(1)

THE PRINCESS' WELCOME TO THE HIGHLANDS.

Faillte na Ban-phrionnsa do'n Ghaidhealtachd.

A nighean rioghail tiugainn, ò,
Bi 'g éiridh agus tiugainn, ò,
A nighean rioghail tiugainn, ò,
'Us gabhsa còmhnuidh maille ruinn.

A Bhana-phrionns' a Liùsaidh chòir,
An riomhainn mhaiseach 's uaisle pòr,
An òigh is measail' 's an Roinn-eòrp',
Bheir sinn le 'r deòin do dhachaidh dhuit.
A nighean rioghail, &c.

Thig tre Shasunn 's Tìr nan Gall,
Mar an eilid 'tha 's a ghleann,
Mar an eilid 's i ruith 'n a deann,
'Us "Tìr nam beann" bheir fasgadh dhuit.
A nighean rioghail, &c.

Mòr mholadh dh' is', do mhàthair ghaoil,
Caomh Bhan-rìghinn Bhreatuinnn (tìr na saors')
A dh' fhuasgail thu o lagh na daors',
Gun 'bhi 'ga d' aon' gu h-ainneioneach.
A nighean rioghail, &c.

Roghnaich thus' mar fhear do ghràidh,
Morair Lathairn, oighr' Farraghàel,
'Ur crìdh' chean tha le caoimhneas tàtht',
'S e 'n Tì a's àird' a cheangail sibh.
A nighean rioghail, &c.



Seadh roghnaich thusa mar t'fhear-pòsd',
 Am fiuran taght' Mhic Chailean Mhòir,
 An t-uasal smearail, fearail, stòld',
 'S gun 'bheag do 'n mhòrchuis maille ris.
 A nighean rìoghail, &c.

Bithidh tein'-aoibhneis air gach cruaidh,
 A bhios gu bras-gheal 'lasadh suas,
 An uair a' chluinneas sinn 'g a luaidh,
 Thu 'bhi ri d' luaidh dlù-cheangailte.
 A nighean rìoghail. &c.

'S bheir sinne dhuit ar mìltean fàilt.
 Le deadh-ghean ait o' r cridh'chan blàth,
 An uair a thig do "Thìr nan Gàel,"
 'S ann ann ar cànan thaitneach.
 A nighean rìoghail, &c.

Bidh cuid do 'n dream thig 'thoirt dhuit fàilt',
 'S bu chubhaidh dhoibh 'bhi 'gabhail nàir';
 A chionn 's gu 'm bi 'an deis a' Ghàel,
 'Us gun a' chànan maille rith'.
 A nighean rìoghail, &c.

'S cha 'n iad na Caimbeulaich amhàin,
 A thig a thaisbeanadh an gràidh,
 Ach gach uil' fhin' a measg nan Gàel,
 Bidh leò an càirdeas ceangailte.
 A nighean rìoghail, &c.

Gach eud 'us farmad théid air chùl.
 An uair a nochdas tu do ghnùis,
 Iad bithidh adhlaichte 's an ùir.
 'S cha 'n fhaic an t-sùil an ais-eiridh,
 A nighean rìoghail, &c.

Seadh, 'n uair a thig thu suas Loch-Fin,
 'S an eathar bhras a's caise sgriob,

Làmh a' chaoimhneis bi'dh dhuit sìnt',
 Ga d' thoirt air tìr do'd chairtealan.
 A nighean rìoghail, &c.

Bidh làmh a chaoimhneis 'us a bhlàis,
 Dhuitsa sìnt' o chlann nan Gàel,
 A 'guidh' mòr shonais dhuit gu bràth,
 'S an Tì a's àird' 'bhi maille riut.
 A nighean rìoghail, &c.

A' guidh' gu 'm bi do shliochd 's gach àl,
 'S an àm ri teachd a'n Earraghàel,
 'S tuath na loinne 'toirt doibh a' mhàil,
 Le gean 's gun fàth a' ghearain ac',
 A nighean rìoghail, &c.

A' guidh' gu 'm bi do làithean buan,
 'Us Dia a'n càirdeas ruit gach uair,
 Le sìth 'us slàint' tre fhuil an Uain,
 'Bhi cumail suaimhneas anam riut,
 A nighean rìoghail, &c.

'Us thu 'n uair thig gu crìch do shaogh'l,
 Bhi ga t'aiseag na h-ainglean naomh,
 Do 'n àit' 's am faic thu t'athair caomh,
 A'n tìr a' ghaoil am flaitheanas.
 A nighean rìoghail, &c.

THE above may be used as symbolical of that glorious event in the future history of the church, when the marriage of the Lamb is come and the wife shall make herself ready. When she shall leave her wilderness state and return to Zion a glorious and a united church, there to enjoy fellowship with her Beloved. The chorus may symbolize the invitation given to the church, the Bride, by the friends of the Bridegroom; England, the wilderness, her present place of abode; and the Highlands, Zion or Jerusalem, literally surrounded with mountains

and which mystically or spiritually shall be her future place of abode. The Queen of Britain, not only on account of the liberty which her subjects possess, but more especially the freedom which she hath given to her royal daughter, may symbolize those governments which have given freedom of worship and liberty of conscience to the followers of Christ, under them who have given their hearts to him as the Beloved of their souls. The Highlanders may symbolize the friends of the Bridegroom;—their costume, a professed attachment to his cause, and their language the language of Canaan—of Zion, which only his friends can understand. If it is a sham to appear in the Highlandman's garb without his language, it is still a greater sham and disgrace to profess attachment to the Bridegroom without the reality, while unable either to speak or to understand the language of his friends. The Highland Clans may symbolize the various sects amongst Christians, which shall all become one, when the marriage of the Lamb is come, and the bon-fires—those pure bright flames of Alleluias which shall ascend from all parts of the earth, and lighten it with their glories, on the great occasion.

“Alleluia: for the Lord God omnipotent reigneth.”

Let us be glad, and rejoice, and give honour to him: for the marriage of the Lamb is come, and the wife hath made herself ready.

ISLAND OF TIREE, }
13th February. 1871, }

