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LEABHAR NAN GLEANN:

THE BOOK  
OF THE . .  
GLENS . . .

*WITH*

ZIMMER ON PICTISH MATRIARCHY



*BY*

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EDINBURGH :

NORMAN MACLEOD, The Mound.

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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 My original intention was to restrict myself entirely—as I have to a good extent done—to unpublished sources, and to have included some Gaelic romances.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



### III.

hand—"Mise Domhnall 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 minutiae to justify a further inference. Anyhow, Domhnall 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 Domhnall Gorm  
Is Ruairaidh nan corn 's nam pios."

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,

#### IV.

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

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\* 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

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\* 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 kai 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 Albanix" (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 Anóles, Northumberland. In the confusion which the Vikings, from the end of the 8th century onwards, brought upon Great Britain, the Scottish King, Kenneth Mac-Alpin, 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 "cruthaíom" 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,

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\* *Picti* can scarcely be separated from the Gaulish *Pictavi*, now Poitiers, says Mr Macbain, who, while disallowing a Latin derivation, quotes *E. Ir. eicht*, 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, Bede 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. Ecel., 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," "ep," "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 Scotie King Cinaed, son of Malcolm

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\* 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 Maclarty, 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

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\* 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, Talore 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 "Breidei 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 (Eeanfrith, 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, Donnell") certainly Irish. The father of the successor of both these brothers, viz., of "Breidei Bili" (died 693) is according to his name a Welshman. In the case first ad-duced we can make the deduction drawn from the name almost positively certain

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\* A form remaining in a parish named after a Pictish saint.—Kiltarlity (Cilltaraglan, 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 regnaverant, 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 sovereignty, 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 fatherhood 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 sovereignty and every other inheritance 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 sovereignty 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 Brethnach," 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 (Eochaid 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 Scotch 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\*

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\* “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."\*

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### 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 settlers. 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 bygone.

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 *Caledonioidi* (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.

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\* Homer makes the six sons of Eolus marry their six sisters, and Juno addresses herself to Jupiter 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 infirmities, 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 quancumque commotus sit, usuarium sumit, unde ei nec uotum NEC SPES CONCEDITUR LIBERORURN\*" and of the in-

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\* "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 voyages 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 für 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) "*screno 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 Frauks 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;

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\* 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.

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#### 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 Verwandtschaftsnamen, 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 pre-historic 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 für 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 brochures) 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.

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#### 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 Vigean.

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. Allhallorr edd Maqq Nuuvva rreirng —Golspie.

11. —alluorrann uurract pevv Cerroccs—Burrian.

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

14. (2) Ehtecon Mor—Coningsburgh.

15. besmeqqnanammovvef—Ninian's Isle.

16. (1) Crrocc: Nahhtvddadds: dattr: 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: ahehhttmunn: hcevvevv: 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.

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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 Lùch-airte,” and it is of a member of the same family that he sings in “Marbhrann do Mr Uilleam Stinbhart,” 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 s gu'n cunnt mi'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 Borge 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 Craighdhubh, 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. Fial 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 sau 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—"Clhù 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 sand-eels, 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.

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## ORAN GAOIL.

LUIÑNEAG.

Ho ro gu'm bi mi  
 Ga d' chaidh ri m' bheò,  
 Ma thréig thu mise  
 Cha lughaid orm thu;  
 Nan tigeadh tu'n rathad  
 Bü 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 amhrac dlùth air a snuadh;  
 Ghabh mi tlachd ua 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  
 Foda 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,  
 Ailleachd 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 aun 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 uat 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 bhithheadh 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 dhianadh do ghabhail  
 Ged bhitheadh tu cam,  
 Gun chaoirich gun othaisg  
 Gun ghobhair gun mheann,  
 S nan dianadh e t' fhaicinn  
 Bü 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 CHIÀNALAIS.

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 Bhlith-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' e  
 'S olc 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-  
 gaire  
 Ta mi gun sòlas 'n am àite còmhnuidh  
 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 ghluinean le fuachd na Dùd-  
 lachd



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

## VI.

Nan dianainn sgrìobhadh gur fhad o dh'-  
innsinn

Do nàbuìdh dileas 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 steallaibh glé-gheal 'dol dha na speur-  
aibh

Toir' dhiom na gréine s Beinn 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' ìinntinn  
Le fhuarain fhìor-ghlain bu chùbhraidh fail-  
eadh

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' au 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' ìnnsadh chàsan do nàbuidh eòlach  
Ach bho nach fheàirde 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 shnadh 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 bhean le guth fann rium  
 Las an 'amp 'o 's e fuath a th'ann;  
 Bheir mis' an sin grad leum  
 As a' chathair gu bruailleanach,  
 M'fheòil air chrith air mo chnàmhan,  
 Leigil "Pharaoh" 'g a fhuadach bhuainn

## IV.

'S theid an dorus a chrannadh  
 Le barantas dùnaidh air,  
 Clach eòrna fir Liugaidh  
 Chur gu h-iosal ri lùdagan;  
 Sparrar iarunn us maidean  
 Ghabhadh seachnadh ri chulaobh-san  
 'S gus an teid i 'n 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 fuamhairean  
 Air a' bhinneag 'n a seasamh  
 O nach leig sibh gu luath dhuinn i!  
 'S nach i bh' aig Seonaid Nic Phàice  
 Gu dianamh faisneachd nan gruagaichean.

## VI.

'S ann timchioll ormsa tha'n gàrradh  
 Cha tig beairn 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-Bèisd iad.

## VII.

Eilean Iomarra fuaraidh  
 Eilean gruamach gun tioraileachd  
 Eilean leth-oireach truagh e  
 'N uair 'thig fuachd us droch shiantan 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 sealladh  
 A bhi 'g amhrac nan cìosanaich  
 Stigh bho Hàisgeir nan ròn  
 A mach bho shròn Rhù Ghrìminnis  
 'G éisdeachd fuaim Garrai Grànnda  
 'Nall 'o Bhàlai cha bhinn leam e  
 'S gob Rhù Rhòsagaidh 'm Pabbai  
 Far nach stadadh an drilleachan.

## 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 iarraiun 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 uam thairis  
 Gu talamh nam frutheannan  
 Far an cinneadh a mhaigheach  
 S na daimh chabrach 'n am milteannan

Eilid chaol nan cas fada  
 Ann au òleannan 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  
 Gns an tugadh e' n uachdar air.

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 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' ionndrain  
 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 gheàrr  
 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 prìgsannan pràisich  
 S uisge goillteach an àird  
 Chum am beoilean.

## VII.

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

## VIII.

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

## IX.

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

## X.

Us cuid eile ga d' riabadh  
 A cur "forka" na d' chliabhaich  
 O nach b' fhiù leo t' fhiachainn  
 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 adhaire a phlanndaiceadh  
 Bòidheach.

## XIII.

Cha robh cléireach ua tàilleara  
 Niall Mac Eoghain us Iau Bàna  
 Domh'll Oig Fear Chnoc Ard  
 Nach b'e 'n dòigh-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 orr'  
 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 au 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' fhàsgadh ri 'n cliabhaich  
 Gus an sàsuich thu cìocras  
 An 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-chuinge fhad airson  
 Tròcair.

## XXVI.

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

## XXVII.

Euaraidh 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 aoduin air cairteadh  
 Le goinne s le acras  
 Ga d' ionndrainn.

## XXXII.

Aig maorach a chladaich  
 Air am fàgail cho laga  
 Us nach éirich iad ceart  
 Air an glùinean.

## 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 gaillionn  
 Gun fhios ciod e'n talamh  
 Is feàrr dhut.

## XXXV.

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

## XXXVI.

'S cuid eile 'ga d' spionadh  
 A nuas às do fhriamhan  
 S ga d' fhàgail-sa shìos  
 Fodh na fàilean.

## XXXVII.

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

## XXXVIII.

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

## XXXIX.

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

## XL.

Ma chreidear mo bhriathran  
 Bidh cumhn' 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 airson nan othaisg  
 A theich bh'uanu 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 cu bord dhuinn.

## III.

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

## IV.

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

## V.

Curraicdheau an cinn (i)ad srachdte'  
 Gu breac geal le otraich  
 S gun fiù nam brogan air an casan,  
 Air sgagadh ta (i)ad le mointich;  
 Their iad rium gu'm b' fheàrr i aca  
 Na'n gun is fhearr a thig á Glaschu,  
 S co math leo i bhuaith 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 stòras  
 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 diùlt a bhriag  
 S làmh gu rian ga stiùireadh  
 Thig na ceithir dhut gu sia  
 A riadh am beagan ùine.

. . . . .

## VIII.

Gad a thuirte mi 'n uiread ribh  
 Gu'n robh mi fhìn an toir oirr  
 Gad s i a b' aobhar dha mo sgiths  
 A siubhal frith us mointich,  
 Gun àite ann san cluinninn miaghal  
 Ga b' mhilltean 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 tìde a bh'ann cho creubhaidh  
 M' fhallus a leigheadh mar a bhùrn  
 'Toirt an radharc 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 dile  
 A liugnad teaghlach bochd a dh' fhàg sibh  
 S a cheòrn 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 cliù 's an tubh-tuath;  
 'Nuair 'chaidh mi 'steach do'n lùchairt,  
 'S a sheall mi air gach tùbh dhìom,  
 Cha mhór nach d' thug mo shùilean  
 Mo thùr uile bhuan;  
 Aig 'mheud 's a ghabh mi dh'ìoghnadh  
 Mu'n chlachaireachd '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 tarragheal  
 'G a mharbhadh ri 'thaobh.  
 Ge b'fhear mi a bhi eòlach  
 Bho Rudh'-na-circe 'n Leódhas  
 Gu'n ruigim Rudh'-na-h-òrdaig,  
 Cha b'eòl domh dhiubh aon;  
 Troimh uinneagan 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 dhorcaicheas na speuran  
 S a thréigeas e 'chùrs'  
 A steach os cionn Dhùn Aruinn  
 'G a fhaicinn ann san dearrsaidh  
 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 stoidhre  
 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 teasainginn nan ànrach  
 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 ghrunnnd.

## V.

'Nuair théid an tigh an òrdugh  
 'S au 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 sìos us suas mar b' àbhaist,  
 Le brogan mór Chinutail ort  
 S fodh 'n sàilean spuir-chùil,  
 Le'n spicean '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 dhiot-sa suas ach  
 A' chluas 's an leth-shùil;  
 Mur faigh thu dol do'n tranrsa  
 Air uaireannan 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 pailt 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 foghluint air a cheàird mi  
 Ris an can ead bàrdachd,  
 Gur fhearr dhomh fuireach 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 chis iad  
S cha dian an àilleachd ni dù stà dhaibh  
S cha'n eil càil a dh' innleachd  
Air faotuinn bhuaith oir bha e buaidheach  
A dol mu'u cuairt s gach righeachd,  
Tha'n cruaidh-laun geur fo bhun a sgéith  
Rinn lot le éugail mhàiltich.

II.

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

III.

Fhiùrain fhìor-ghlain 's cruaidh ri inns-  
eadh  
An nì chur crìoch air t-uaisle,  
Plàigh nan Innse a bhi strì riut  
Fad o thìr do dhualchais,  
Fiabhrus làidir s puiunsean 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 thòreachd  
Nam b'e gu'n saoiladh 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 crìoch 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 chli 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 seoladh cuan co ni riut suas  
 Cha d'fhuair' s cha d' rinneadh fhaotuinn  
 S bu ghriun do lámh air stiùireadh bàrc  
 An aghaidh bàirlinn Faillinn.

## VII.

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

## VIII.

S bu tu an sealgair dìreadh 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.

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\* -tobhradh, tabhradh.

A CHIAD ORAN DO MHORAIR  
DUNMORE.

FONN—

Air fàillirin illirin ùillirin ò  
Air fàillirin illirin ùillirin ò  
Air fàillirin illirin ùillirin ò  
Gur u bòidheach do chomunn  
Glan soilleir guu sgleò.

I.

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

II.

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

III.

Se do shluagh a bha aoibhneach  
Nam cluinntinn do sgeul  
Gu'n robh thu tighinn dhachaigh  
S i agad fo d' sgeith  
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 cluinntear 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-eileanaich 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 éileadh 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 nuhchang  
 Le 'ghliocas s le 'eòlais  
 Toirt seòlaidh dha'n champ.

## IX.

Cha robh mi 'n ur fianuis  
 N àm riaghlaidh na bh'ann  
 Chum gàir Dhrum-nam-biast mi  
 Gad 'dh'iarrainn 'bhi ann  
 Ach dh' innseadh dhomh sgiala  
 Gun fhiaradh gun chàm  
 S mu phosadh an Iarla  
 Gu'n crìochuaich 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 fìrinn a chumadh dhuibh;  
 Gad 'bhithinn na mo bhard  
 S iomadh cànan 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 ghuàth 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 dìreadh 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 chíteadh 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 mhialchu-s' a' clisgeartaich  
 Do chéil agad 'g a giùlan  
 Mu'n ruig uisg' no flicheadh oirre.

## V.

N àm tachairt dhut aig Sron-na-Scuirt  
 Bhiodh agad spuirte 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 darna taoibh dheth  
 'Sa fhraoch gu bhi baganta;  
 Thig cuilbhearr fo do sgéith dhut  
 Thollas biana fad astar uat  
 Nuair bhitheas luchd na Beurla  
 Sior 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  
 rint  
 Ri 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' chusteannan  
 Gur ann san àird an iar bha  
 Do mhiann-sa bhi tuineachd ann  
 Air srath nam bradau tàrrageal  
 S tu seanachas air Uamh-Uill-cadal.

## X.

Nuair a readhadh tu mach a dh'rasgach  
 Readhadh strìan a chum sa theadan leat  
 Cha b'fhasan e ga d' fhàgail  
 Mur 's gnàths dha na Sasunnaich  
 Nur bhiodh do dhubhan gear 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 Rìgh! cha b'fhad a leanadh e,  
 A tighinn bho'n bhùrn bha os a chionn  
 Bu shunndach thu ri 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 fasannan  
 Bha'n toiseach aig ar sinnsear  
 Bu dileas '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 uail bhì air an t-sluagh  
 Rì'n canar tuath a Mhorair seo  
 A stochd na h-uaisle cha do bhuaineadh  
 An gluasadan tha collach riut;  
 Tha smear na h-uaisle sì gun truailleachd  
 Na do bhuaidhaibh corparra  
 An t-Earach fìr-ghlan rìgheil suairce,  
 Na d' ghnùis tha snuadh na h-onaireachd.

## XIV.

Nuair chruinnich thu do dhaoìn 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 ead.

## XV.

Nur chaidh a phìob a ghleusadh  
 Air réidhlean na faiche dhuibh  
 Rì 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  
 Ann sna cuachan gocanta  
 Slainteachan g an ól gun dith  
 Le sonn neo-chli 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-rìghinn Bhreatainn  
 doibh;  
 Gun ghaodh an sluagh o dheas gu tuath  
 An fhuaim a bha co-fhreagarrach  
 S gu'n thog na h-uaislean air an guailibh  
 Leo bhuanne 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 carb 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 fulaḡan  
 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,  
 Dìreach snaidhte dlùth  
 S e gun char gun lùig  
 S mor an t-aobhar uail  
 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 bhàthinn a'm' bhàrd  
 B'ole mi ann sa' cheàird  
 Airson a chuid àilleachd  
 A steòrnadh dhuibh;  
 Na h-oisinnean s na h-uinneagan  
 Tha leinne 'n an cuis-ìoghnaidh  
 Bho thogadh ann an ealamhachd  
 Nach tuit gu crìoch 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 danns' 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 shìos us shuas toirt sporaidh dhaibh  
 Fear thall s a bhos 'g am brosnàchadh  
 Toirt sìola stòp us botul leo  
 S Nic Coisealaim 'g a sgrìobhadh.

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 ìoghna 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 às  
 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 lòmhainn air a teannachadh  
 Air eagal ball s gun caraicheadh ead  
 Tromh ghlinn us ead 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 brudadair  
 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-earrach thu  
 Bu ghramail fo do chliabh thu  
 Gu iaradh 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 e'm bàs 'thighinn ort cho tràth  
 A muigh air sgàth nam bearranan  
 Gu'm b'e do mhiaunn '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 Chamaire.

## 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 lionmhoireachd 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 cliabh-  
 aich  
 A bhi cur 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 chli thu  
 Nur bhiodh strì mu'n choiseach ann  
 Sleamhuinn sliobach air do chìreadh  
 S eich na sgìre 'n cogadh riut  
 Bu tu'n t-àillcagan 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 às gu curant thu;  
 Ma chuala tu mo chomhradh-sa  
 Gur neònachas builcach leam  
 Nach goireadh tu le sianlas  
 Bhi 'g iarraidh às do chuideachadh.

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ORAN MOLAIDH THOMAIS IC COIN-  
 NICH BH'ANN AN LUSKINTIR.

## I.

A Rìgh! gur mis tha fo mhulad  
 S mi na m' shìneadh fo uilinn nan stùchd  
 Sear s a siar tha mi 'sealltuinn  
 Dh'fhàicinn réir 's mar a chleachd mi o  
 thùs  
 Uain us caoirich a' tearnadh  
 Gu machairean Chracow 'nan grunn  
 A Rìgh! 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 lethbàreacan ann

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\* 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'u iuchair a thionndadh  
 S a làmh a dh'fhuasgladh a ghlas  
 Bho na stòr a bha fialaid.  
 Dha gach neach bhiodh gun bhiadh s iad  
 nan airc  
 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-chorc agus fùr  
 Cha b'è 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 ás 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 shionnach s a saobhuidhean ann  
 A tholl gach liuthadach sgòrnan  
 S òun thu thuigsinn cho mòr sa bha'n call.

## VII.

Leam is math nach e'n éiginn  
 Thug ort gu na ghéill thu cho luath  
 Ach thu faicinn na sléibhean  
 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  
 bhuidh

## VIII.

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

## IX.

Saoilidh fear nach eil eolach  
 Nùr a chì e cho boidheach s tha dreach  
 Eadar cladach us mòinteach  
 Gun taom na stòras gu pailt  
 Ach 'an doinionn an Fhaoillidh  
 S ioma uair ann san caochail e beachd  
 Nuair a chì e chuid spreidh  
 S ead nan sìneadh gun éirigh nan aire.

## X.

Gad is gorm iad a's t-samhradh  
 S ceart cho dubh ann sa gheamhradh a  
 réir  
 Aite lomarra fuairidh  
 Fòghnaidh fìnech '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 foillidh no fòirneart  
 Bheireadh bhuat t' àite-còmhnuidh s do  
 ghrunn  
 Bhiodh e agad seachd bliadhna  
 'S t'éile 'bharrachd uam miannaicheadh tu.

## XIII.

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



## ORAN EITHIR FHEARAGUIS.

## I.

Thoir mo shoraidh uam a Phabbai  
 Dh'ionnsuidh Ann' bean An Onsa  
 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' inholadh 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 seòlaidh  
 Fearagus s a dha bhonn an tachdsa  
 S e 'g cumail às 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 diubbh  
 Nur chitear air a chuan i  
 Cha'n ann ruadh a bhios a h-aodach  
 Geal mar churrachd air bean-bainnse  
 Brataichean ri craun s iad sgaoilte.

## VI.

S Aonghuis agus Iain Oige  
 Na tigibh le ur bòsd ni's faide  
 Le ur n-eithrichean gu scoladh  
 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 cléir leat  
 Le buidheann chrubagan us dhallag  
 O's siad anabus gach creutair  
 S ann a théid mi leat a Scalpai  
 Dh' iasgach s sgadan le chéile  
 Mi fhìn us buachaille Phabbai  
 Duine tapaidh s bu mhath fheum ann.

## VIII.

S Fhearaguis ghlais na fiasaig fada  
 Nan cas cama s nan glùì luatha  
 Cha l'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 dhuanaig.

## ORAN DO'N BHRACSI.

## I.

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

## II.

S cò chualas riamh thug fabhachd dhut  
 Le baighealachd no truacantachd  
 Bha sgathadh bhuainn an fhàilich  
 Chumadh blàth bho sgàl an fhuachd sinn  
 Thoir seachad dhomh-s na h-urrachan  
 S cha'n urrainn mi cho cruaidh cur riut  
 S mar to'ir gheobh thu 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 geambraidh orr'  
 Mi nochdadh anns sna na cùiltean  
 Agus claidheamh ruisgt a' m' laimh agam  
 G a leigeadh mar a dh'iarradh iad  
 Ga riarachadh an ganntar dhàibh.

## IV.

Gur h-e clann Choinn' Ic Iomhair  
 Thug le'm briathrachas dha'n ionnsuidh mi  
 Ag innse 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 carna dhomh  
 Annsa chliif 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 chuilteireachd  
 Gur tric bha coin us ciòbairean  
 Gu cinnteach 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 rògaireachd  
 S bheir mis' ort ma nì Gàidhlig e  
 Gu'n cluinntear pàirt dhe d' sheòltaichean  
 S nach faisear thu gu bràcha \*  
 Tighinn air àiridhean m' àite còmhnuidhsa

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 AN DARA ORAN DO'N BHRACSL.

## I.

A chiòbair ghlais a th'ann am Pabbai  
 Bheir mi fathast eubhach ort  
 Gad nach fhiach thu'n diugh mo bhlas  
 Ach ainneamh nuair is éigiun dut  
 Gur tric a chunneas 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 chlàimh  
 A cumadh còmhdach blàth umad  
 Gur liòn-mhor aite 'bheil do chòmhnuidh  
 Feadh na fròig 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 bhuan 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 'bùiread-  
 aich  
 Ach 's e'm Bàillidh a thug duais  
 Do dh' Aonghus Ruadh us ionnsach' dhut  
 Far an tigeadh tu air tìr  
 S an cunnta sios san Uig greis riut.

## VII.

Ach seana Bhlàireag us Macridsean  
 Dithis tha glé chòirrdte rium  
 Ian Ruadh us Murchadh Balitidh  
 'S trice dh'ith iad spòlta dhìom  
 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 aun 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 oirne 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 phàirc 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 chore  
 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' ingneau-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 dianamh ròic orra  
 S 'g an seideadh 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 murrann s cha dian fraoch  
 An saoradh às 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' chlàimh 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 iadsan rium-s' a' gàireachdaich.

## XIV.

S ioma cìobair fada glas  
 Le chuaille bat us cù aige  
 Mas fhiach an creidsinn leis an sgreabh  
 A labhrar airson diumbaidh rium  
 Nam fanainu 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 tiginnsa gu bràch  
 S mi dh' fhaighinn a bhàis s mo thiodhlacadh  
 Tha bracsi eil ann s cha'n e's fheàrr  
 Na sgeirean grannda gear 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.

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 BANAIS IAIN MHARTAINN.

## I.

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

## II.

Tha seann duine teistheil a fuireach s an  
 t-obb'  
 Duin onarach còir us bùth aige  
 D'an d'thug mi mo ghealladh gu'n dian-  
 ainn an rann  
 S bha fianuisean ann mu'n chùmhanta  
 Gu'n innsinn an fhìriun gun fhacal dhe'n  
 bhréig  
 Mu dhéidhinn na feasd bha fiùghantach  
 Bha Dòmh'ull Munro 'na shuidh aig a  
 bhòrd  
 S a bhotul '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' chùilteir-  
eachd

Dh' fhalbh thu mar leisgeul a lasadh na  
pioba

S tharruing thu'n tìde 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 sìthion '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 Hùisinnis.

## V.

S bha fasannan eil' ann nach fhaca mi  
riamh

Gu'n mhothaich mi riaghailt 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'ìdhinn 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 meoir-  
 ean a lamh  
 Us fhiacalan an sàs 'nan triùir aige.

## VII.

Ach seallaibh a mach ach am faic sibh an  
 còmhlán  
 Bannis 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 sìos  
 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  
 Sin thugam an spàin s gu'n drùill mi seo.

. . . . .

## ORAN A BHIAST DUIBH.

no

ORAN AN DOBHRAIN.

Air foun 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 bbiadhadh leis na rùsgan.

II.

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

III.

S nur sheall mi air mo ghualainn  
 An tùbh shuas dhiom fo'n stòl-smiùiridh  
 Bha fiadh-bheothach ag gluasad  
 Ann sa chùaich us e ri tionndadh  
 A shùileau an deigh lasadh us  
 Droch ghart air a tìghinn dlù dhomh  
 S nur thug mi leum tu 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 lachdunn  
 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.

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 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 iad 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 thiondain mi mo chùl s mi 'g griosad  
 S gun dad agam gus mo theàrnadh  
 Ach an seana-chu bàn gun fhiaclan  
 Dh' fhalbh mi'n uair sin às a' liùgail  
 Air mo ghlùinean s air mo chliathaich  
 S nur a chithinn an core a lubadh  
 Bu tric mo shùil air a fiaradh.

## IV.

Mi toir oidhirp air dhul dhachaigh  
 S gun dad unnam ach am blialum  
 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 sgrìobhadh  
 S mi gu'n innseadh 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 siaantan  
 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 fiacian  
 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 ead 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 às a 'ghleann,  
 Ga do threòireachadh dhachaigh  
 Troimh na slochdan a bh'ann  
 S nur a ràineadh 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 tràillea sa chùil;

Gun tig breith oirr' o'n Ard-Rìgh  
 A bheir bàrr air a cliù  
 S a chuid dheth fhathast nach d'fhàinig  
 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 biadh t'hoir 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 cìdmheil na 'gnumh.

## V.

Ach éirigh Britheamh a cheartais—  
 Agus las E 'na ghnuis—  
 “Chaidh an t-àm sin ort seachad,  
 Na bi labhairt na's mù;  
 Fhuair na maoir bhuan an t-òrdugh  
 Airson an còrachan dlù;  
 Togaibh libh Raon Ac Leòid  
 A dh' ionnsuidh bròn bho mo shùil.”

## VI.

Mur tì- là ort nach d'fhàinig  
 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' dhearbhan leanabh gràsmhor  
 Greis do thamailt s do bhréig?”

## VII.

S théid an t-slochd ort a dhùnadh  
 S cha dùil ri tighinn às  
 Ach air do thilgeadh gu siorruidh  
 Miosg dhiabhlan am feasd,  
 Meadhon lasraichean siorruidh  
 S mallachd Dhia air do mhuiu  
 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-tnù;  
 Bha uchd-éididh na Fìriun'  
 Mar sgiath-dhìein 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 ládair  
 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-foghlaim 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 iuntinn nadmhorrach us easbhuidh  
grais oirr

Gu 'n teid i cearr ann an cluith nan teud.

## II.

S mo bhilean gràineil neo-thimchioll ghe-  
àirte

Gu faic sibh dana dhomb bhi ri cainnt  
Air cliù na fianuis a dh' fhalbh o 'n fhion-  
lios

Bu chliùiteach gnìomhach 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 cumh-  
nant

Airson ar cùmhnadh\* aig cathair gràis.

## III.

An ceistear cliùiteach bu mhor luchd ionn-  
drainn

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 dìreach fo 'n t-slighe mhilltich  
A' dìon nam miltean o dhiol a bhàis.

\* Caomhnadh.



## 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 daonna laist ann an ruith na réis:  
 A' dol troimh 'n fhàsach gun eagal nam-  
 huid  
 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 dileas durachdach dha do ghairm thu  
 Cha b' ionnan s foirmealaich nan ceann ard  
 Nach b' urrainn cainnt ach gu mabach  
 manntach  
 Le raige teanga s an ceann cho làn:  
 G iarraidh cus stonais dha 'n inntinn  
 fheòlmhor  
 S i ciocrach, neo-ghlan s an taic a ghnàth  
 Air stéidheadh aotrum bhios dhaibh na  
 'fhaoinis  
 Aig là an caochlaidh nur thig am bàs.

## VI.

Is ann ort a b' fhuathach luchd fein na  
 li-uaille  
 Bha 'g iarraidh suas gun dhol dha na  
 chrò,  
 Am miosg nan caorach le 'n èarradh  
 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 ghoinutir sam bitheadh  
 am bròn.

## VII.

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

## VIII.

Bha tlachd us ciatachd le aoidh na diadh-  
 achd  
 A' dearrsadh sgiambach 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 fheumail 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-slainge  
 O 'n chraoibh 'tha fàs ann le meas nach  
 tréig:  
 Fo dhuilleach àghmhor gu 'm faighte  
 samhchar  
 O dhoinionn craiteach s o àmlghar gheur,  
 O ruaig an namhaid bh' air-son an t-àr-  
 suinn  
 Le innleachd bàsmhor mar chreach dha  
 féin.

## X.

Do 'n osna 'dhùsgadh o 'n chridhe bhrùideil

Air bheagan curaim bu bheag do spéis,  
O chaidh ol-ungaidh 'chur air do shùilean  
S nach togta cliù leat air luchd mi-bheus;  
O 'n bha thu colach mu 'n t-sionnach  
lùbach

A chuir a chùl riut fo d' armachd gheur  
Bha 'n garaidh uaigneach 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 miltean

Air feadh nan sgìre 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 ainneart peacaidh do chum gu 'n tréigt',

A bha thu seoladh gu Loch Shiloaim  
A chum an comhlachadh aig an Leigh;  
Leis an fhirinn bu tric thu dearbhadh  
dhaibh

Mar grad fhalbh iad gu 'n teid iad eug,  
Fo phlàigh na loibhre an là na féirge  
S nach beireadh \*tionchds' orr' a dhian-  
amh feum.

---

\* Mercy, salvation, saving power.

## XIII.

An àm dhut éirigh 's a choinnimh urn-  
uigh,  
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 sìos do 'n chuan.

## XIV.

Thainig dorchadas air a cheàrn seo  
Le mùchadh bàsmhor o 'n rinn thu triall  
Do thir Emanueil am miosg do bhraith-  
rean  
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 chrìoch.

## XV.

Aig là do chrìochnachaidh 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  
là.

## XVI.

Thainig Gabriel o na h-àrdaibh  
 Us àithne laidir aic air do thòir,  
 Thubhairt riut gu 'm b' fheàrr dhut thu  
 rioghachd àghmhor,  
 Nach goid na mearlaich a steach na d'  
 chòir;  
 Fhuair thu 'n dileab s a chulaidh rìoghail  
 S ainm an Rìgh oirr' gun smal gun sgleò,  
 Cho buan ri siorruidheachd a tha neo-  
 chrìochnach,  
 Us t'aoibhneas siorruidh nach crìoch 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 Beaully 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'd' 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 Bàn, 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 of 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 tìr-sa dol thairis  
Dhianainn faoilte ri beannan na h-Airde.

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

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

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

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

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

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

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

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 bhraith-  
 rean.

Ach nam b' àill le Mac Shìmi  
 Thighinn a thàmh mar ri chinneadh  
 Air mo làmh-sa nach pillear an dràs 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 dhian 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 sheid.

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 ainns bu ré na d' dhòigh.

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

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

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

S thig MacCoinnich a nall  
 Bho na h-eileannan thall  
 Chluinnteadh farum na lann s na stròl.

S thig Mac Shimi bho'n Aird  
 Na t'ionad gun dàil  
 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 mbulad  
 Far an cluinninn do chomhradh  
 Do bheul binu gasda grinn  
 Labhras gu fìor sheolta  
 S gu'n dianainn riut suairceas  
 Cho uaisle s a b' eòl dhomh.

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

Na m' éigiun 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 fhaicteadh fodh bhròn sinn  
 Fhud 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 bhuaat màuran.

B'éibhinn bhuaat màran  
 B'e m'ailghios s mo cheòl e  
 Dhut thug mi 'n cion falaich  
 Nach dealaich ri m' bheò rium  
 N gaol buan thug mi bhnam  
 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 chaistéal  
 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' bhauntraich.

An sin freagraidh an nighean agus seinn-  
idh 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-Rìgh  
Gu là luan m'aigne buan  
Cha dual dhomh bhi slàn dheth  
Oig shuaire a chùil dhuaanaich  
Gur truagh gun bhi làmh riut.

Oig-fhear nam mìog-shùil  
Tha sgrìoban do phòig orm  
S nam faighinu i fos u-iosal  
Rìgh b'éibhinn leam beò thu  
Gu'm b'annsa do bhrìodal  
Na ceòl theudan us òrgan  
S gu'm b'annsa do shùgradh  
Na'm pùsadh tha'n lorg orm.

### MO CHRUIÑNEAG DHONN.

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

Ni mi gàir agus ni mi gean  
Saoilidh càch 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 chuirceadh 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 cleith

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'cudail 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 ead an dòchas gu faigh ead mis  
S ged tha ead gòrach air beagan stòras  
Le briodal beòil gu na mheall ead mis'

S ioma té chuir mo léine 'm bùrn  
Us bana-ghrùdair a rinn dom' leann  
Agus griasaich a rinn dom' brògan  
Bho'n fhuair mi'n còta 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 Beala-  
 drum, air do'n tritheamh mac dha 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 muladaich mall 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 Rìogh.

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

Us na dh' fhalbh bhuainn an toisich  
 Is e bh'ac' an toil fhein  
 Cha d'fhàg ead na'n déigh  
 Na choisneadh dhaibh beum  
 Ach 's e dh'fhalbh 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'bhalaire  
 S gur oil leam gur fhior  
 Chuir siud mise gu carraid  
 Nach lamh mi chur dhiom.

Bha cuid air a bhalaire  
 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 ghuimh

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  
 Dheth na ghunna s cèth 'gbleus  
 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 sin 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' iuntinn  
 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-sìth  
 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 cion-  
 falaich aig an t-seirbhiseach seo agus aig  
 nighean a mhaighstir air a cheile agus, ma's  
 fìor, rinneadh an t-amhran seo leis a bhotu-  
 lar mas deachaidh a pheanasachadh an  
 Iornis.

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

S maìrg 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 glaise 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 Rìgh! 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 mnathan ga bòidheach  
 Mas gabhadh e shrachdadh  
 Cur seachad air posadh  
 Chor tha bhuidh ad air fad orr'  
 Bhi gu sochaireach gòrach  
 S e gheobh mise mar thochradh  
 A chroich ar deagh m'fhogradh.

S truagh a Rìgh! 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 ìllsich am feòirnein.

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

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#### 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 fhulaohdainn  
 Nach urrainn mi dheth leubhadh  
 Mo chreuchdan s mo dhuilichinn  
 Cha nì cha'n òr s cha'n airgiod  
 Chuir san dearmad buileach mi  
 Ach caileag laghach bhòidheach  
 A dh'fhàg fodh bhron s fodh mhulad mi.

Tha cùl donn dualach  
 Na chuachagan glé channach ort  
 Do dha shùil ghorma bhòidheach  
 Dà ghruaidh mar ròs ri balla-geal  
 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-dòmhnuch 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 sìod dü dh'iomadh té  
 S cha'n fhaca mi bean t'eugaisg  
 S an t-saoghal fhüd 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.  
 Didòmhnuch 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 dhìot  
 Ciad soraidh slàn a'd' dhéigh-sa  
 Tha'n fhéill cho réidh dha'n chuile fear.

S gad tha mi gann dü stòras  
 Bhean liòn an stòp le drama dhuinn  
 Tha airgiod aig Rìogh Seòras  
 S e deònach chur mü 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 faobhur  
 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'fhuaire 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 to'air mì-chliu  
 S i binn gu na chiùil.

---

### COMHLUADAR SUGRAIDH.

Bhean 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-dòmhnach  
 Co's bòidhche na i?

Nuair shuidhinns' mu' coinneamh  
 N àm chromadh a cinn  
 Cha bhi cuimhn' 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 tobhàir 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 na ràinig 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 dòmh's 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 sgrìobadh sinn na h-òban.  
 Tighinn a stigh à Scàniport  
 Gu'n d'fhalbh na siùil a b'airde dhinn  
 S cha robh air bòrd ach tàillearan  
 Gu'n tàirneadh 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 Domhnallach, Uist a Chinne  
 Deas eadhon, Raoull mac Dho'uill 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 through.

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 tacsas  
 An robh cùram ri 'm faicinn air dòigh  
 Fear a ghabhadh an leisgeul  
 S nach robh guè 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 dhìot  
 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 lìonadh 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 dràs  
 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 Chrìost.**

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

S tric a leig thu dhaibh brudal  
 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 bharruibh nan tonn  
 S mor bha dhiombadh Mhic Dé ort  
 Ged a bhuinnig e fhéin na chaidh sìos.

#### CEATHRANNA.

[A rinn am BARD ceudna s e bochd.]

FONN—*Dh' fhàg thu mi muladach.*

Mise tha trom airtneulach  
 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 dràs 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 dhìom.  
 Mise seo na m' shineadh  
 S nach till iad bho 'n eug mi.

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ALASTAR TORRAIDH—[TORRIE].

[Leis a BHARD cheudna.]

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

Lamh is grinne nì sgrìobhadh  
 S a labhairt na firiinne  
 O théid mi dh' inuseadh  
 Gach nì 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 saoth-  
 rach bhàc' ann.

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

---

\* 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 bhà reubadh  
air feòil.

S a rithisd air Mor-thir dh' fhag sibh Siosal-  
aich leòinte

Gu 'n do phut Clann an Tòisich gu leòir  
dhuibh nar còir.

Bha thu fiughantach daicheil bu choimh-dheas  
air enamh thu

Air a ghunn' bha thu àraid, bu tu namhaid  
an ròin.

Nuair a théid e ri d' shuil-se aig aoduin 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-sinteag ag iarraidh  
ghaoithe le stròn.

Ead a faighinn an fhàilidh air na féidh mar  
a b' abhuist  
Nur a chluinnear do làmhach bhiodh pàirt  
dhiubh gun 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 fhin.  
Mi ri tomhas a rathaid mi tighinn dachaigh  
le m' anruim  
Ghabh mi null feadh na pàire s mi sior chràg-  
nadh a phuill.  
Thog na daoine 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 freas-  
dail a bh' ann  
Nach dian urnuigh pears-eaglais dad a sheas-  
amh dhaibh thall.

Oran do dh' fhear Cille-Bride, Uilleam Mac Ille Mhaoil, a mhuinntir an Eilein Sgiathanaich bha caoimhneil dha 'n t-sluagh an àm teirce mhoir (anuo 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 ionnsuidh 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-Bhrìde.  
 Tha mi fhìn a' sgur mar tha mi  
 Air mo shàrachadh ga innse  
 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 dùbant às na Leodaich  
 S thug bith a chòir o d' mhathair.  
 Thainig teircinn 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 tinn† sinn.

---

\* 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-sléibhe  
 S ann ri feum a bhiodh tu cinnteach.  
 Tha do chaoirich a's na beannan  
 Tha gach òleannan 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 phìlot  
 S nach dian cuibhleas a th-aoisadh gu crann  
 Nuair a theid thu ga h-ionnsuidh  
 Bheir an sgiobair an stiùir ann ad laimh.

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

Làmh dhianamh nan gasgan  
 S a chuibhle s [am] fasgan nam ball  
 Bheir thu gramachadh cruaidh  
 Air gach rìof às 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' dhaoine 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 barautas teann.

Bü tu ròitear na dibhe  
 San tigh-òsda 'n àm suidh aig an dràm  
 S tu gu'm b'urraimn 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 iarruidh "Siud e"  
 S mur a bha thu co fialaidh  
 Dh'fhàgadh beannachd gach Criosduidh  
 iad làn.

#### CUMHA DO DHOMHNUL FOIRBEIS.

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

[Le ALASTAIR MOR, Am Bard Abrach.]

Is e'n t-ochd ceud thar a mhìle  
 A dh'fhàg sinn uile fodh mhì-ghean  
 S na h-ochd deug s na trì fichead  
 A thug bhainn ar misneach  
 S a chuir gu bruidlean gach sean agus òg.  
 S a chuir gu bruidlean 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 guailibh  
 An àm treachladh na h-uaighe  
 Bha sinn uile an cruaidh-chàs  
 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  
 Chaill 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' bheairn às an dùthaich  
 Fear 'fhogluim 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  
 Dor bha mise an éiginn  
 Gun mhacnus 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'imich 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.

An àm tighinn gu aitreabh  
 Bha e caoimhneil us taitneach  
 Cha bhiodh bruidhean 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 uaislean  
 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 cinneadail 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 chis 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 chis 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 cbaidh oirne le'r diorras**

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  
 Eho'n tha mi lag ann an iuntinn  
 Air bheag fhoghlum gu sgrìobhadh  
 S a chur sìos mar bu mhiann leam

Us guidheam sòlas gu sìorruidh dha àros.  
 Us guidheam sòlas gu sìorruidh dha àros.

Is còir dhuinn uile bbi taingeil  
 Gu'n d'thainig na àite  
 Fear fiùghantach gràs mhor  
 Ro rioghail na 'nàdur

S tha riaghladh gach cùis mar is còir.  
 S tha riaghladh gach cùis mar is còir.

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M A R B H R A N N.

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

[Le NIAL 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 rìru 's ann tha'n  
 dìth air sluaigh  
 O'n là dh'fhalbh a sagart prìseil, beul na  
 firinn bhuainn.

Beannachd lag leat agus làidir, fhir bu  
 bhlàithe gnùis  
 'S tu thaisbeanadh do chàilcachd gu neo-  
 sgàthach dhuinn  
 Air do lionadh leis an Trianaid, 's e Mac  
 Dhé do stiùir  
 O na chaidh thu às 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 guuis na féile air altair  
 Dhé gu bràch  
 Mile beannachd nan diol-déirce 'dhianamh  
 réidh do chàs.

C àit an cruinnich siun Di-dómhnuich mar  
 bu chòir do 'n t-sluagh  
 Ceann ar comhairl us ar seòlaidh a chom-  
 hnuich 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 ghlidcheas 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 sior éigheach ri Mac Dhé  
 mo'n call  
 Bidh sinn uile troisgeach déirceach, gheibh  
 siu 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 rìgh  
 Seal mu'n cuimhnich thu do leas.

---

\* Lord Lovat's warning, after John Bàn Keppoch's M.S. Probably by Father Farquharson (of Strathglass), whose name occurs in the Ossianic controversy, according to the tradition of the Sliochd-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 trèòir.

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 Rìgh nan Iudhach  
 Chaidh chathair mhor gu ùbraid  
 S bha rìgh a chrùn foth bhròn.

Air banais Chana Ghalilee  
 Rinn thu 'n gnìomh 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 oc-  
 cupation. "I've got my own troubles al-  
 ways 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 dìon 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 phianaidh  
 'S e siud a dh' fhàgas shìos sin  
 Na ùthichean gu sìorruidh  
 B'e sin an niamhair dhubh.

B'e sin an niamhar ghrannda  
 Gun eireachdas gun àilleachd  
 S a Dhia s a Rìgh 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 Rìgh na soillse  
 Gu'n fhoighnichdinn e riut.

S bha luchd nan saighdean cealgach  
 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 tàirrnean 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 sluaoh 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 Rìgh 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 Dòmhnach,  
 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 chuailleann 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 eòlach,  
                     Mo nighean donn, &c.

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

Shiùbhlainn fada fada leat  
 Gu eilean Locha Lòchaidh,  
                     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 Dòmhnuch,  
                     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 MOLAI DH.

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 o 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-geese or strand-drake ; ian breac geal s th'n coileach dheth'n t-seorsa breac mu'n mhaich.

Gheobh mi gunna sonruichte  
 Air dòigh nur theid mi a Ghlaschu  
 Is fearr na Nic an Tòisich  
 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 briaoha ann san ealtuinn  
 S Mairi ghrinn ga spionadh  
 Gu biadh 'dhianamh dha na sagairt.

Mur a bioda am fùdair  
 Air chùl nam peilearau 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, Ùidhist 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 Diuca  
 Tha suidh an cùirt na Banrighinn.

---

\* —ann sa duthaich.

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

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

Do chuailean 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 na ròsan  
 Ruiteach dearg air dealbh an neoinein  
 Ta do dheud gu réidh-gheal comhnard  
 S boidheach leam an càradh.

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

Calpa lionta mìn-gheal sunnta  
 Le ceol fìdhle piob no siùnnas  
 Troidh is finealta ni tionndadh  
 Grad air urlar clàraidh.

Fhuair thu buaidh bu dual bho Dhiarmud  
 Leanaidh part ou bràch ri d' iargin\*  
 Cridhe blàth fodh àilleachd chioch  
 A rinn gach ciall a thàladh.

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\* —posteriority, fr prep iar and gin to beget.



ORAN MOLAIDH A RINNEADH MAR  
DHUAIS,

LEIS AN URRAMACH AILEIN MACILLEATHAIN,

Do mhaighdinn òg, Mairi Macrath, Ardin-  
toul, mu choinneamh Lochuibhs, a thug dha  
lein'-aifrinn.

Tha seudan luachmhor an grund 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'  
fhonn.

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 slinnean mean-  
amach,

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 cliù 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 bhath ad chom  
Mar lili bhàn air an lochan chàrra  
Us fiamh a ghair oirr' air barr nan tonn.

Do cheum is fhinealta theid san ridhle  
 Le ceol na fìdhle is misle pong  
 Gach aon a chì thu am barail chìnnteach  
 Gur imeachd sìthe cluith ghrinu 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 s'èith 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 sgà-  
 than  
 S mo shoraidh slau le d' chul fainneach donn.

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## 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 iarunu 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 fhilask s adhare fhùdair  
 Dhianainn ialadh air mo ghlùinean  
 S chuirinn smùid mü chul a chràdh-  
 gheadh.

Leagann 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 ialadh  
 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 Barr-  
 aidh, 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 enap  
 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 (Clan-ranald) 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 *Comhchruiinneachadh 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 fiodh 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 sgrìob an iarruinn as fhasa.

S gur e'n cnap tha mi 'g ràitinn  
 Thog a *lance* ghabh beachd air;  
 Thug e sgrìob 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 faobhur 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 craicinn dlùth a chur fairis  
 Chaidh na *plàistir* an òrdan  
 Leis an ordag bha daingean  
 Fo'n chrìos 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  
 Chuaipean fìraidh air bhealaich  
 Gur ioma h-aon ann de'n t-seorsa  
 Le cion foghlum 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 diugh 'crìonadh fo leacan  
 Tha gu eireachdail laidir  
 Gnìomh 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 Roinn-Eòrpa  
N deigh tarraim an òrdan gu stri  
Is lionar curaidh a leònadh  
Agus mili gun deò a dh'fhan shìos.

Chaidh tu a rioghachd na Spàinte  
Far robh neart aig an nàmhuid gu seòir  
A h-uile latha bha blàr ann  
Fhuair tu'n urram ged bha thu ro òg  
Dhearbh thu spionnadh a Ghàidheil  
Claidheamh mòr de chruaidh stàilinn na d'  
dhòrn  
S thug thu mach a bhuidh-làrach  
Is lionar corp bha san àrfhaich gun 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 an 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 crìon  
 Bu tu mhisneach an cruadal  
 Nach critheadh 'n àm gluasad san t-strìth  
 Mar bha 'chreag bha san fhairge  
 Seasamh daingean romh gharg bhrìsteadh  
 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 lionta  
 S iad a sealltuinn sìos ort air straid  
 Bheil do leithid fodh Sheòras  
 Ann am pearsaidh am boichead na'm blàth?

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## CUMHA DO CHOIRNEIL MACNEILL.

LE MR AONGHUS CIANDA.

An raòir 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 airtéal do mhùinntir.

Mìle 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 làr e  
 An dé bhì'n àird ann an scalladh.

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 ead an éiginn  
 Fann no feumnach le diùbhail.

Nuair a thigeadh an ganntar  
 Na daoine fann le cion spéird  
 S nach b'ionnan s an sanntach  
 Nach dian sealltuinn 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 bantrach tha d'fhearann  
 Tha'n diugh ag gearain gu deurach  
 Nach fhaic iad thu'm Barraidh  
 A Rìgh! bu mhathasach d'fheum daibh  
 Nam biodh dilleachdan 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 Domhnall ri ghradhtinn  
 Tha 'Vatersai thall dhuinn  
 Chaill e unnad a bhrathair  
 Chaill e chàirdeas us annsachd  
 Bu tu uair agus fhortan  
 Bu tu olc 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 aiumeil sa chùis ad  
 Mar an seobhag san ealtuinn  
 Bha thu dearet' 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' fhàdrach ri cheile  
 Tha mo dhùil as an Ard-rìgh  
 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 thruaigh 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'ìoghnadh 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 au stiùir us dian feum dhut  
 Mar cheann-cinnidh dian cliù dhi  
 Mar a bu dùthchas do'n tréibh sin;  
 Seachain obairt na h-oige  
 Na bi stròghail am mì-sta  
 Fhuair thu'n t'aran gun bhearna  
 Cum e glan s na dian diochuimhn.

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## ORAN DO MHAC NEILL.

LE MR AONGHUS CIANDA.

Tha mi fodh mhì-ghean  
 Ag iarraidh fearainn domh fhìn air an  
 tuath

Is ann a dhòrduicheadh glib 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 Barraì an àigh mar bu dual.

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

---

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

Bi na d' thacsa 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-sith sin cho truagh dheth  
 S gun tobhair ead bhuainn thu gun dàil  
 Bidh sinn uile fodh mhi-ghean  
 Ma tha'n naigheachd ad cinnteach a thàin'.

Thainig naigheachd bho Shasunn  
 Thug dhuinn furtachd bho'n t-sacsa an dé  
 Gu bheil sgeul air tighinn dachaigh  
 Gu'm beil Ruari gun dad air gun bheud  
 Las ar cridhean le sólas  
 Fluair fallain o'n dóruinn 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 cliù thar Cloinn Nill  
 Is iad n'an treubh ann san duthaich  
 S nach eil fios co'n taobh as an tìr  
 Treubh tha fialaidh mu'n chùinneadh  
 Treubh bha macanta mùirnte s gach nì  
 Treubh iriseal cliùiteach  
 A sheasadh gun tionndadh an Rìgh.

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#### 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 cailte  
 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 eòrna.

A null mu Shanndraigh  
 S a' ghaoth cho gann domh  
 Ghrad leum an crann mach  
 A' kroinn 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 shaolach  
 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 ghluinean  
 A' gabhail m' urnuigh  
 ('S ann domh bu chòir sin.)

Bha Iain Ruadh  
 Fodh urrad gruaimin  
 Gu'n sheas a ghrnag air  
 A cheann mar chòrusg.

Us Mac-an-t-Shaoir s e  
 Gun stad ag glaothaich  
 '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' lòn\* 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'àillidh snuadh  
 A' teachd a nuas o'n airde 'n ear  
 Thog Coibhi nan ciabh liath a cheann  
 A' lùbadh a ghlùn sios gu grad—  
 "Eidibh ri sgial tha ro bhinn  
 S ar Slanuighear nise ar teachd."

\* siataig.

Labhair an t-seann draoidh gu h-ard—  
 “O moladh do dh’ard rìgh na fìath  
 A tha ’taisbean dhuinn mo Dhia na’ gràs  
 Mar thubhairt na fàidhean bho shean;  
 Imich a Rìgh na’ geur lann  
 Tho(bh)airt aoraidh do rìgh na’ fìath  
 Imich s thoir leat-sa rìgh Eirinn  
 S rìgh 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 rìghrean gun dàil  
 Thar sàile le’n longaibh luath  
 S an rionnag daunnan ’g an stiuireadh  
 Bho chùrsa na h-airde tuatha:  
 Mar thorc 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 Rìgh 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 rìghrean  
 A’ dol sìos thun a chath.

“Fosadh,” thubhairt Herod le oillt,  
 “Air comhrag nan lann s nan sleagh  
 Ma thainig sibhse mar chàirdean  
 Thigibh gun dàil thun na cuirme.”  
 Ghluais na rìghrean 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-slige dol trice mu'n cuairt  
 Dh'aom oidhche gu luath le sòlas.  
 'Sa mhaduinn nuair dh'ìnich na rìghrean\*  
 S a dh'fhàg iad tìgh mor a choisridh  
 Chunnaic iad le fìor thoilinntinn  
 An rionnag a' teachd na'u comhdhail.

Fluair iad òigh bu mhothar snuadh  
 An tìgh iuar gun sgath gun dian  
 Rìgh nam feartan air a glùn  
 A' ghnùs a' dealradh mar ghrian.  
 Thuit na deoir bho rìgh nan lau  
 'Toirt aoraidh do Rìgh nan Rìghrean  
 An òigh toirt dhaibh mìle taing  
 Le aobhneas s le mor thoilinntinn.

---

M A R B H R A N N.

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  
 Masa h-urra sibh o'r nàdur

---

\* 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 'u 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 sìobhalta ri t'fhaicinn  
 O 'se 'chleachd thu'n àite mìothlachd  
 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-eòlaich bheir an cliù ort;  
 Mac an athar nach robh comhstrach  
 Fhuair e 'leoir s bu mhòr an diubhail  
 Chuir e am fear eil' fo'n fhòid dhiubh  
 S cùa robh sìd cho mòr ri ionndrainn.

Nam b'e stòirm 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 "Seillear" dubh a chala  
 S i na h-astar oidhche Dhònuich.

Us tha Ann' gu tùrsach galach  
 Cha'n eil iognadh 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 uaigh ga' dùnadh.

Bho Mhairi nighean Thormoid ic Ille-  
 Mhaoil, Tìoh an t-sagairt, Erisgai, 19 Dec-  
 ember, 1892.

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#### ORAN AN AMADAIN BHOIDHICH.

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 thoileach air seo. Coma co dhiubh chuir e a mhac do'n Oilthigh s chaidh na litrichean a bha e 'cur chuice a cheapadh. Là 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 tuillidh. Air dhàsan bhi air tilleadh dhachaidh co choinnich e mu'n phàire, treis bho'n tigh, ach searbh-ant 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 uaigh 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. Thàinig '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 fhéin air reothadh air. Chaidh adhlaiceadh an cladh Chille Chrìosd faisg air Blàr an Uird. Is e'n t-amadan bòidheach bh'aig an t-sluagh air s theireadh cuid ris an t-amadan ruisgt. Tha mi 'dianamh dheth gu'u do chaochail e bho chionn còrr agus leth-chiad bliadhna.

FONN—Cha chadal, cha chadal

Cha chadal s cha tàmh

S mi bhì smaointinn mo leannain

Ribhinn thairis chiùin thlàth.

Seo a bhliadhna 'chuir às 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' sìleadh

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.

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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 ead 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 san làraich le stréin.

Innsidh mise 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 chleitein de'n òr  
 Calpa cruinn a cheum eutrom  
 A thoèadh 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!  
 Rìgh bu shòlasach sinn.

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

---

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 ghrein ach aon nì,  
 " 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 Rìgh.

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'fhuaighim balt dhut ri brògan  
 Bileach boidheach s cho teann  
 Gheobhainn corc dhut us eòrna  
 Cha bhiodn 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 piob.

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

Cha dian lighich bonn feum dhomh  
 No sugh fodh 'n ghréin ach 't-aon nì  
 Mi bhi 'faicim 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 sealltuinn na t'aoduinn  
 A bheireadh, 'ghaoil, dhomh mo shlaunt

---

“ In the sixteenth verse, which should be the eleventh for ‘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 Beaully from 30-50 years ago. Possibly his song had a few stanzas of his own added to Matheson's original; possibly vice versa. 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 sìleadh  
 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 sìleadh  
 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 rìbhinn 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 aRìgh! 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 chaidhe 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 smaointinn 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 àisig  
 Nach robh éibhinn na taitneach san àm  
 Thusa fhéin ga d' chàradh  
 S tu gun Bheurla na Gàidhlig na d' cheann—  
 Comas freagairt na anaisidh  
 Na do litir a sgrìobhadh 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 cnairt oirnn  
 Cha'n eil saod air tighinn bhuaith aig an  
                   àm  
 'Se dh'fhàg m'inntinne tùrsach  
 Agus snigh' air mo shùilean mar allt  
 A bhi smaointinn gu dlù air  
 Thu bhi 'd' shineadh an dùthaich nan Gall.

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

---

\* air do dhòigh.

## EOLAS AN DEIDIDH.

Chunnaic mi Tàbhart (sic!)  
 'Siubhal 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 Macillineain ("An Lùb") nach maireann airson an déididh. Dh'ionnsuich e an t-eòlas seo bho chionn còrr agus ceithir fichead bliadhna sa deich bho fhìor sheana bhoirionnach aig taobh Loch Monar, mar a bha e air a chleachdadh, na 'barailse, bho làithean an t-Soisgeil. A réir 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." Sgrìobh mi na focail 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'è dìreadh na bruthaich  
Chuir mo shiubhal 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 buaichail 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 dhrisean  
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-ríum ach t'fheòil.



Mur biog ruagairean beag leinidh  
A cheileadh sid òirn.

Nam faighinn cead na frithu  
Bho'n Rìogh 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 brua-lar an raoir  
Cha chadal domh ach smuaintean  
Bho'n dh'fhuaireich do chraoidhe  
Mo rìbhinn òg nan dualach  
Toir fuath dhom(h) gun ao(bh)ur  
Grad imich 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 cead dhì  
Cha'n eil agam stòras  
Cha leòir leat-sa mì  
Ach 's fheudar dhomh bhi beo  
Gar am posadh tu mì.

Gad gheobhainns' na bheil aig Rìgh Seòras  
Làn stòras us nì  
Gad gheobhainn e bho Sheòras  
Làn chòir air dhomh fhìn  
Gad b'òighre air an Diùc mi  
Mar chrùn air an Rìgh  
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 òha na ghruagach  
 S fuath thoir dha chinn  
 Ma bneir fear eile bhuan tu  
 Nach truagh leat-sa mi  
 Nach b' fheàrr a bhi san uaighe  
 Gu là Luan na bhi dhìth.

Mar lilidh thu gun mhórchuis  
 Gur boidhch' thu na càch  
 Le d' chùl bachlach bòidheach  
 Sian òir air gu 'bhàrr  
 Mo ghaol-s' an rìbhinn 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' airgid  
 S cha tug mi gaol do dh' òr  
 Cha tug mi gaol do shìoda  
 S cha mhu thug mi 'shròl

Cha tug mi gaol do dh' fhìon-dearg  
 Go lionadh gach stòp  
 S ann thug mi gaol dha'n rìbhinn  
 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.

---

O R A N.

[Le MACCURACHDAL (MacQuorkadale) a  
 mhuinntir Cinntàil].

Mi air ionndrainn a ghaisgich  
 'Dh' fhalbh shràid Bhaile Chaisteil an tuim  
 Dh' fhàg sid luasgan air m' aigne(g)  
 Us iomrall air cadal na h-oidhch';  
 Ma chailleadh tu, Aonghais  
 Fheir sin trois air bhi 'g iomradh do ioinn  
 Cur h-e dh' fhàg muladach m' inntinn  
 Phi 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'ait 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 gheòidh 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 daoine uaisle bhi fàsgag nan dorn  
 S dù 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  
 Eha mi roimhe ga gearrag  
 S tha mi nise ga faireadh gu trom  
 Mù leabaidh air rò-bheag dion oirr'  
 Feòh shileag nam miar aig a bonn.

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.

Aonghuis ladurn gun nàire  
 Gu dé thug thu 'm' fhàrdaiche riamh  
 Nur bhiog thu a balair  
 A chraobh le cuid barrach a bhuaibh  
 A chraobh mhaireas 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' làin:h  
 Thusa 'bhodaich th' air liathag  
 Us mise na'm' dhiomhanach treun  
 Théid do chrochadh ri miar dhi  
 S bi 'chraobh cho (fo?) mo riaghladh-sa  
 réist.

Sin dh' éirich na suinn na'n seasamh  
 Gu dhul san eadraig fa léth  
 Gus na thòisich an t-sabaid  
 Cha robh seann daime '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-finnd 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 fhìn 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 mhanran 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 caochladh sheòl  
 Dh'fhalbh mo shuund 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 eil beò.

S gu bheil m'inntinne tùrsach  
 Is tric a' sìleadh 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 mairionn  
 Air a sìneadh sa chlachan fo'n fhòd.

Nach b'e gruthrach na dunach  
 Nuair thainig i thugainn dha'n tìr  
 Thug i bearn as ar cuideachd  
 'S mòr 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 'lìnn  
 Gad nach aithn' dho(mh)s' uil' 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 Rìogh mi fhìn.

Thainig galar an taobh-sa  
 Dh'fhàgas cridheachan brùite gu bràch  
 Rìs an can sinu 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 dràs  
 A Fear thug bhuainn ead ga ionnsuidh  
 'Se bheir leasachadh dhùinne 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  
 bhuanam thu  
 An taigh an t-sùgraidh bi's ead ga t'  
 ionndrain  
 S gur math do chliù far am bi na h-uaislean.

## II.

Is math thig fàbhar fos cionn do ghruaige  
 O san sgàrlaid mu d' chalpa cuimseach  
 De phaidheir gharstan s an sioda pailt ann  
 S do bhrògan dathte s cha bhitheag a chuaig  
 orr'.

## III.

De! cha'n ioghnadh ged bhitheag thu d'  
 ghealtair  
 S tu shliochd nam mór shluagh dha'n bith-  
 eag am pailteas  
 Taigh Chùldaoachail nan daoine gasda,  
 Spuir 's nam bòtan, stròl 's nam bratach.

## IV.

A mach a dh'Eirionn nuair dh'éireadh buair-  
 eadh  
 Bi's tu-sa fhéin ann gu treubhach buadhach  
 Le d' chlaidhean geur-lannach air do  
 chruachainn  
 Is lionar ceud-fhear us ceud a bhunail thu.

## V.

Dur thig am Frangach u nall us frachd  
 (feachd) aig  
 Gu'n teid Rìgh Seòras ga thilleadh dhach-  
 aigh  
 Bi's tusa 'n tràth sin air cheann breatallion  
 S gur mór do chàil a bhi stigh sa bhaiteal.

## VI.

Ma cha thu bhuanne air chuan a Shasunn  
 Gu ma fallain suundach a gheobh thu'n  
 t-aiseag  
 Dheagh bheul na rùnachd dh' fhàg m'ina-  
 tinn tùrsach  
 Gur mór an diùbhail mar pill thu dhachaidh

## VII.

Is iomadh té a thug spéis do shuaircean  
 Le aghaidh bheusach, suil-eud nan gruagach  
 Bidh òr na h-Eiphit air guaille m' eudail  
 S a bhreacan féilidh mar éideadh guail air.

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 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'ionus' 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 bhì slàn  
 S am madadh bhì 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 càirear 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 dù

As na bhuainear a fiùran árd  
Slat na choille thiugh dhlùth

Air a lùbadh le mios gu làr  
Is e do phearsa dheas ghrinn

Dha'n tug mise mo ghaol thar chàet  
Cha 'n eil cron ort ri inns

O mhullach do chinn gu d' shàil.

Slat dhe'n chraoibh a b' àillt

As a ghàradh am biodh na h-eòin  
S cha be umaidh nan Gall

Dha'n do chrom mi mo cheann co mòr  
Far am biodh 'n t-a(bh)ull fo bhlàth

Sa ghàradh 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 furan a'd' chòir air stràid  
Ged tha m'fhorstan-s' cho cruaidh

S gu'n d' thug mi dhut luaidh thar chàet  
Ach an trian chuid de d' chliù

Cha chuir mise an céill an tràths,  
Gu eòlas 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 nair 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-òr  
 'Chur a cheannach mo bhròg gu féill.

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Ma dh'fhaoidte nach buin an ceathramh  
 a leanas do'n amhran seo do bhrìgh s nach  
 ann air an aon dòigh a tha aig caochlaidh  
 cranaiche. Cha'n eil e soirbh r'a fhaicinn  
 de'n ceart chomhcheongal 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 chhuail  
 Ag éisneachd ri fuaim nan òrd;  
 Bu tu'n Tomasanach glan  
 Bha ainmeil mear ann san ròd  
 S ce b'e chuireadh ort fearg  
 Bhiodh do chopan dhaibh searbh ri òl.

## TAISBEAN ADHAMHNAIN.

Air atharrachadh o'n t-seann Ghàidhlig a réir "Leabhar na h-Uidhre" a chaidh a sgrìobhadh mu thimchioll 1100 de aois ar Tighearna. Ach tha mi 'meas gu'n deachaidh "Fis Adamnain" (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 òirdhearc 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 chùige féin do chum nèimh luchd na déirce agus na tròcaire, luchd an tlàiths agus luchd na bàigh; ach ni e coimhthional eucràbhach eutarbhach na(m) mac mollachd a thabhairt agus a thilgeil a chum ifrinn. Bheir e dìothuarasdail dhiomhair agus eugsamhla nèimh dhoibh-san a ta beaunichte agus bheir e iomadach pìan eugsamhuil do mhacaibh bàis.

Nise de naomhaibh agus d'fhìreanaibh Dhia nan Dùl agus d'apstolaibh agus disciplibh Iosa Crìosd, is liuthadach neach do'n d'fhoillsicheadh rùinte agus diomharusa rioghachd nèimh fo'n chuma sin agus duaisean ro-òirdhearc nam firean agus fòs d'an d'fhoillsicheadh piantan eugsamhla ifrinn maille rìusan a ta unnta. Dh'fhoillsicheadh do rìribh do Pheadair Abstoil 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 do-labhairt nan aingeal agus iom-agallainh oirdhearc muinntir nèimh. Thugadh fòs na h-abstoil uile an là 'thead Muire (eadhon là a deas-ghabhail) gus an fac iad piantan agus peanasan truagha nan daoine mì-

shuaimhnech nuair a dh'agair an Coimhdhe air ainglibh an fhuinid (e. àirde luighe na gréine) an talamh fhosgladh roimh na h-apstoil chun s gu'm faicadh iad s gu'm 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)nau O' Thinne, a dh' àrd fhear-eagnaidd an domhain shiar, an nì a chuirear sìos an so, an uair a dh'fhalbh 'anam as a chorp air là féill Eoin Baist, an tràth rugadh leis e chum Phàrais le a h-ainglibh 's a dh' Iffrinn le a gràisg-shluagh. An tràth scar an t-anam ris a chorp, leig a h-aingeal choimhdeachd, 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 tìr gus an d'rainig iad, tìr nan naomh. Tìr mheasach sholusda mata a: tìr sin. Còisirean eugsamhla iongantach inte le còmhdaichibh de lìn geal umpa, le currachdaibh glé sheal os an cinn. Naoimh an domhain-shoir na'n còisir air leth an taobh an ear thir' nan naomh. Naoimh an domhain-shiar an taobh an iar na tìre ceudna. Naoimh taoibh tuath agus taoibh deas an domhain na'n dà chòisir deara-mór, deas agus tuath. Gach aon, cuideachd, a ta an tìr nan naomh, is comh-fhogus da éisteachd a chiùil agus beachd-smuaineachadh air an t-soitheach ann sa bheil naoi gràda nèimh do 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 shoehd ag éisteachd ri ceol muinntir nèimh oir cha ruig na naoimh a leas ni éile ach éisteachd ris a cheòl a ta iad a' cluinntinn agus meo(mh)areachdunn air an t-soillse a ta iad a' faicinn agus iad féin a shàsachadh dhe'n deagh bholtrachas a ta san tìr. A ta flath ro òirdhearc gnùis ri gnùis dhaibh soir-dheas bluatha agus

sgàil glainidh eatorru agus for-dhorus òrdha gu deas dha. Is ann trid-sa chithear dealba agus eadar-dhealachadh muinntir nèimh. Cha'n eil sgàil no doillearachadh sam bit eadar muinntir nèimh agus na naoimh ach ata iad am follais agus am fochair dhaibh an leth riu do ghnàth. Cearcull 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-ingen na còisir os leth mu'n Choimhdhe chumhachdach. Na prìomh-athraichean agus fàidhean agus discipuil Iosa am fagus do na apstalaibh. Tha òighean naomh' eile air deas laimh Mhoire agus ré nach cian eatorru. Naoidheannan agus leanabannan mu'n cuairt daibh air gach àird agus ceòl ianlaith mhuintir nèimh ga'n airfeideadh. Buidhne àna de ainglibh-coimhid nan annannan ag umhlachd agus a' frithealadh eadar na còisirean sin am fianuis an rìgh 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-mhairionach sa mhór-ghlòir sin gu mór-dhàil là bhràtha gu'n cuir am brìtheamh fìreannach n'an òrdugh iad air là a bhreathanas sna h-inbhibh agus ann sna h-ionadaibh am bì iad a' faicsinn gnùis Dhé gun bhrat gun sgàil eatorru tre linn nan liua.

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 mhul 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 chòmhdhaichte le ceithir colbhaibh de leugaibh luachmhoir foi. Ce nach biodh ma ta a dh' oirfeid aig neach ach comhcheòlmhoireachd 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' memaa air an cruithear gu bitheanta; is e sin an dàn. Ta iad a' coimhead nan cehd tràth a' moladh agus ag àrdachadh a' Choimhdhé le co-sheirm nan àrd-aingcal a' teachd fòdha. O na h-énaibh agus o na h-àrd-ainghlibh tionnsgain a chiùil agus muinntir 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 roisc dhaonna e leaghadh iad as sa cheart uair. Tri criosan mu thimchioll air eatar na h-ainglibh agus an sluagh agus cha'n fhios le tuairisgeul ciod a ta annta. Sia mìle de mhiltibh le dealbhaibh each agus ian air lasadh mu'n chathair theinnteach 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 aingcal agus àrd-aingcal a' cantuinn chiùil dhò—co ro liuthad de theachdairean chuige agus bhuaith le freagairiba 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 iar, 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 uamhuna roimhe. Is loma-làn de 'shoillse

neamh agus talamh agus ruthadh cleas solus rìgh timchioll da air fad. Trì mìle fonn bhò gach coisirchiùil a ta a' co-sheirni uime agus gach aon cheòl dhiubh air leth na's binne na uile cheòl an domhain.

Agus fòs a chathair ann sa bheil an rìgh-shuidhe sin, is amhluidh a ta agus seachd mùir glainidhe le dathaibh eugsamhlaibh na 'tìomchioll. Is àirde gach aona mhùir na'n fhear eile. Bràigh agus fìor bhonn iochdarach na cathrach de ghlaime ghil air lì na gréine le breacadh de ghorm agus uain agus corcur 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 làn-naoimh 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 rìgh-shuidhe mu'n cuairt le òirdhearcas agus le aoibhneas agus an aghaidh uile ri Dia. Crann-caingil (chancel-rail) de ghlaime eadar gach dà shreath de'n luchd-ciùil le còmhdach deàrsnaidh 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 phrìomh-chòisir agus an leth-an-uachdar aca cleas lòchrannan air lassadh. Seachd mìle aingeal an dealbhaibh phrìomh-chainnel a' soillseachadh agus a' sorchachadh na cathrach mu'n cuairt, seachd mìle eile na' ceart mhiadhon a' sìor lassadh mu'n chathair rìoghail. Ged bhiodh fir an

domhain, ge lionmhoir iad, an aon àite dh'fhòghnadh dhaibh mar bhiadh boltrachas o cheann aon-chainn' de na cainnibh sin.

Do neach, matà, de dhaoineibh an domhain nach ruig a chathair sin às am beatha agus da'm bheil e'n dàn a h-aitreabh iar breith-eamhnas là bhràtha, is annta so a ta iad air fuadan, gun fhois agus air udmhall—an daingneachaibh agus an enocaibh, an seasgannaibh agus am boglaichibh rotach an aitreabhan—gus—an ug chuca bràth.

Is amhlaidh tà ata na slòigh sin agus na còisirean, agus aingeal coimhreachd gach aon anma tha unnta ag umhlachd agus a frithealadh di. Fial teine agus fial d' eigh am prìomh-dhorus na cathrach na'm fiadhuise 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 crith agus uamhunn do-fhuilingte roimhe. Is tùrsach mata agus is buairte na peacaich aig an fhoghar sin. Gidheadh, mas ann air an taobh a ta ri muinntir nèimh a ta e, cha chluinuer 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 au nì a dh' innis sinn de 'h-òrdaibh eugsamhlaibh agus de a h-iongantasaibh.

Is ainneanb mata leis an anam, iar communn agus comh-chuideachd na colna. maille ri a suan agus ri a sélas agus ri a saorse agus ri a soighneas dul a dh' ionnsuidh 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 cbinne-daonna gu ruige an rìoghachd.



Shuidhicheadh cuideachd dorsair agus fear-  
fàire o mhuinntir nèimh a choimhead gach  
dorus ciubh. An dorus matà is fhaisge co  
neamh is air a shuidhicheadh Michael arà-  
aingeal agus dithis bhan-naoimh na  
'fbarradh le fleasgaibh iarunn na'n uchdaibh,  
a shroghall agus a shluaistreadh nam  
peacach air clor 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 tòs air dorus an dara nèimh is e  
Ariel àrd-aingeal is fear-coimhead dhò agus  
Jà 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 roscuibh. Do shuidhicheadh matà  
sruth teinnteach, le mór-lassair air, an  
fianuis an doruis sin. Abersetus ainm aingil  
ghleiddhidh an t-srutha sin a dhearbhas agus  
a nigheas anmannan nan naomh de'n chud-  
trom chionta a ta 'leantuinn riutha gu'n cinn  
iad cho glan agus cho soilleir ri reul loinn-  
earach. Shuidhicheadh réisd an sin tobar  
taitiuneach le blàth agus boltrachas a  
ghlanadh agus a dh'fhairigeadh anman nam  
firean. 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  
ionnsuilhe aun. Eiridh a réisd às a sin na  
peacaich le bròn agus le dubhachas deàra-  
mor, na fireannan gidheadh le subhachas  
agus mòr-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 priobailh  
man sul thig anmannan nam firean tre'n  
t-sòrn ein. Eararaidh agus loisgidh e an-  
annan nam peacach gu ceann dà bhliadhna  
dhiag. Bheir an aingeal choimheadachd na  
iarsin gus an ceathramh dorus. Is  
amhlaidh a ta àrd-dhorus a cheathramh  
nèimh agus sruth teinnteach timchioll air

cleas an strìu rùmh-radhte. Ta nàir air lassadh timchioll da, liad a theine air a thomhas, suas ri dà mhìle dhiag làmh choille. Theid anmannan nam firean 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 choimhreachd iad gu dorus a chòigeamh nèimh.

Sruth teinnteach fòs an sin cuideachd ach is eucòsmhuil e ris an t-sruth eile oir a ta saobh-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 fireannan thairis air a dh'aon sgrìob gun fuireach sam bith. An uair is mithich, matà, anmannan nam peacach fhuasgladh as, nì 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. Gidhcadh 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 dìthis an t-anam am fènuis Dhé.

Is adhbhal, matà, agus is do-luaidhte faoilte muinntire nèimh agus a Choimhche féin ris an anam an uair sin mas anam neo-chiontach fireanta i. Ach mas an-fhricanta agus mas an-fhoirfidh an t-anam, gheobh i anamainnt agus anshocair o'n Choimhche chumhachdach. Agus abraidh e ri aingliu nèimh. Tarringibh libh, a aingliu nèimh, an t-anam eucrànach-sa agus thoiribh a laimh Lucifer i da a bàthadh agus da mùchadh am fo-dhomhain ifrinn i gu suthainn sicr.

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 gnuis' Dhé. Is ann an sin a leigcas i aisde an osann is truime na gach osna a' teachd an fochair an diabhair an deighidh aoibhneasan rìgheachd nèimh fhaicsinn. Is ann a sgairear 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 uamh an d'éis a chéile gus an cuir an oràgon 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 chomh-hideachd do anam Adhamhnain na taisbeanaidhean-sa fhlaithes nèimh agus riad-imeachda gacha h-anma iar teachd as a chorp, rug e leis i iarsin dh'ionnsuidh ifrinn iochdaraich le iomad a pian agus a riasladh agus a cràlad.

A chiad tìr 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 ann a' tighinn thar na h-oirean 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. Tri feachd, ag oidhearpachadh air teachd thairis agus cha ruig iad uile. Feachd dhiubh, is leathan doibh an drochaid o thùs gu deireadh, air chor s gun tig gu h-òg-slàn gun uamhunn 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. An feachd deirionnach is leathan doibh air

thùs an drochaid, caol agus cumhang fo dheòidh, gus an tuit iad de a miadhon sa ghleann ghàbhaidh cheudna am bràghadaibh nan ochd bhias 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 gheamnuidh, 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 l'rg sin a ta 'tionndainn an éiginn gu toilinntinneas ann a bhi tabhairt fòghuadh do Dhia. Ach dhaibh-san 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 dì-chumhachd air tràigh na péne suthaine air an taobh bhos de thir-eadar-dha-sholus. Aon uair tràighidh am pian dhiubh, air uair eile thig e thairis orra. Iadsan mata d'am bheil e mar sin is iad luchd d'an comhthrom am maith agus an olc. Agus an là a bhràtha breithnichear eatarru 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 rùige 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 naomb os cionn thiodh lacan agus dheachamh na h-eaglais agus a

nì de na h-ionmhasaibh seilbh sonruichte dhaibh fhéin seach dha aoighibh agus ainneiscachaibh a Choimhliche.

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 làmhhaibh g'am bualadh air an cinu, agus siad a' sìor-thagradh riu. Uil' aghaidhean nan truaghan gu tuath agus gaoth gharbh ghoirt au clàr an aoduinu mar aon ri gach olc. Frasa dearga teinnteach ag fearthuinn orra gach oidliche agus gach là agus cha'n urrainn daibh an seachnadh ach a' fulang gu sìorruidh 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-mionnan-eithich, luchd-brath agus luchd-toibheum, luchd-slad agus luchd-creach, brithimh gò—bhreathach agus muinntir chonnspoideach, mnathan nan ubagan agus éisgean, luchd-dioghaltais 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 tròc-air gun dearmad agus gidheadh a bhios le striau-thuainic annta a'm peacaidhibh collaidh gu crìch am bàis agus nì na rinn iad air almsadh cobhair orra am miadhon na mara theine gu bràch agus cuirear iad ro phort na beatha iar là 'bhràtha.

Tha buidheannan mór eile ann agus cleòcachan dearga teinnteach gu làr umpa. Cluinnear an crith agus an gair air feadh an iarmailt. Drong di-sgrùidte de dheamhaibh 'toir giug-thachdaidh dhaibh agus com

Ùbreuna leth-amh leotha na'n lamhaibh . iad a' toir furail air na peacaich an ith agus an caitheamh. Rotha dearga teinntean a' sìor-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, cléirich a bhrìst air an cùmhlaidhean agus fuath-chràibhtich agus briagadairean a dh'innseas briag agus 'mheallas na slòigh agus a ghabhas orra fhéin fearta agus mìorbhuilean nach urrainn iad a dhianamh daibh. Na naoidheannan a ta 'teumadh nan cléireach, is iad sin an luchd a chaidh eabadh riu a leasachadh agus cha do leasaich siad iad mu'm peacaidhibh.

Ata dream deara-mhór eile ann soir is siar dhaibh gun stad daibh thar na leacaibh tcinuteach ag cathachadh ri feachdaibh nan deamhan. Is lìonmhor ri àireamh frassa nan saighead a' dearg-lassadh dhoibh o na deamhaibh. 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 usgibh sin oir is truimided péne a ta annta dhoibh. Seadh, is iad a ta sa phian sin, luchd-ceàird agus figheadairean agus ceannaichean easionraic, brithimh cò-breitheach nan Iudhach agus gach cinneach eile agus rìghrean eucràibhteach, rianadairean claon a ta collaidh, mnathan adhaltrach agus teachdairean a mhilleas iad na'm mì-ghnìomhraibh. Fa mùr teine cuideachd air an taobh thall do thìr nam pian; is seachd uair is uamhasaiche agus is seirbhe e na tìr nam pian téin. Ach cha'n eil anmannan ag còmhuidh ann gus a' bhreitheanas oir is le deamhaibh na'n zonar a riaghladh gu là bhràtha.

Is mairg matà a ta sna pianabh sin an comh-aitreabh muinntir' an diabhuil. Is

mairg nach eil na'm faichill romh 'n mhuinntir sin. Is mairg d'am ìidh na thighearna deamhan diobhargach musach. Is mairg a bhios ag éisteachd ri osnadh agus ri gal-ghàire nan anmannan an truaighe a' gearain ris a choimhdhe mu theachd buca 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 dòmhach. Is mairg d'am bu dhùchas dileas am fearann sin gu bràch! oir is anhlaidh a ta: Sléibhteann tolltach dealgnach ann agus fòs maghan loma s iad loisgteach agus lochan breuna biastaidhe. Talamh garbh gainmhech s e anabarrach mì-chòmhnhard 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 diobhargach 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 bli air an tuairgneadh gun tàmh le dròngaibh nan deamhan. Is iad sin mata na piantan agus na peanasan a dh'fhoillsich an aingeal choimhdeachd do dh'anam Adh-amhnain iar tadhall rioghachd nèimh.

Thugadh an sin an t-anam am priobadh shùl tre'n àrd-dhorus òrdha agus tre'n roinn sgàil ghlainidhe gu tìr nan naomh; is innte thugadh i a cheud uair iar di dealachadh ris a chorp. Nuair ghabh i miann mata 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 coimhthionalaibh neo-chléireach is chléir duaisean nèimhe agus piantan ifrinn mar dh'fhoillsich an aingeal choimhdeachd di.

Is e sin matà am foircheadal a b'abhaist do dh' Adhamhnain a bhi gnàthachadh do na slòigh o sin a mach, fhead sa tha 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 Adhamhnain agus le Finnachta Fleadhach rìgh Erenn, agus le mathaibh Erenn cuideachd. Seadh is e a chiad-sgial a ghnàthaich Patraic mac Calpuirn am bidheantas, sochairean nèimhe agus piantan ifrinn innseadh do'n fheadhainn a chreideadh sa Choimhdhe trid 'fhoircheadal agus a shealbhaich an anam-chàirdeas 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-rìgh an domhain ann san mhór-dhàil an uair a dh'ìobair 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 mìle eile san àm sin. Is esan a chiad rìgh de na Ròmanaich a chreid ann san t-Slànuighfhear Iosa Cròsd.

Is e seo an sgial is gnàthach le Eli innseadh do anmannaibh nam firean agus se fo chrann na beatha am Pàras. An uair a dh' fhosgailas Eli an leabhar a dh' fhoircheadal nan anmannan, thig anmannan nam firean



an sin an riochdaibh ian glé-gheal chuge o gach àird. An sin innsidh e dhaibh air thùs sochairean nam firean, aoibhneas agus àluinnteachd righeachd nèimh s tha iad ro fhaoillteach ré sin. Iarsin innsidh e dhaibh piantan agus peanasan ifrinn 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 ifrinn agus là bhràtha.

Nis o 'siad aumannan 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 ifrinn. Is ann an sin a dh' iocas an Coimhdhe a thuarasdal féin do gach duine san domhain, eadhon sochairean do na fireanaibh agus piantan do na peacaich. An sin cuiridh e na peacaich ann an ro-dhoimhneachd péne shuthain air an iadh glas briathar Dhé fo fhuath briteamh 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 ead 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 uail, 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 dhith, gun dhiobhail, gun chlach-mheallain, gun sneachda, gun ghaoth, gun fhliuchadh, ~un thoirm, gun thorrann, gun dhorchad, gun fhuachd, flaitheas uasal

ion-chliùiteach chiatach, fodh thoradh, fodh shoillse, fodh bhòladh tìre làin ann sa bheil deagh shólas gach maitheas.

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### FEAR NA PAIRCE.

Macculloch of Park, near Dingwall, flourished before 1600. 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 Rìgh nimh' ta na briathran  
Air an deachdadh  
Chuireas an céill duinn a riaghailt  
Sinn da cleachdadh.

## IV.

Cleachdar leinn leughadh leabhair  
 Much is annoch  
 Cur urnuigh Mhic Dhé airaird  
 Dhìon ar n-anman.

## V.

'Dhìon ar n-anman ata solar  
 Do shìol Adhaimh  
 'Leughadh s an éisneachd an t-Soisgeil  
 Cur ri cràbhadh.

## VI.

'Cur ri cràbhadh biodh gach duine  
 Air gach slighe  
 Gheibh e gach uile math shireas  
 Bho Rìgh nimhe.

## VII.

Bho Rìgh 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 bhì moladh Dhé gach aon la  
 Sa bhì ga leanmhuinn  
 Do rinn e'n duine le mhioraid  
 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 san 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 ubhail 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 saoi bhris  
 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.

Rìgh na pais sian às 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) Rìgh  
Cha'idh le thoil air chrann da ar ceannach  
Dul na chion cha mheallar mi.

## II.

Le làn èarlaid biom a' triall  
(A) fhathas mo mhiann gach uair  
Saochal brengach chur air chùl  
Mo rùn, dul sa(n) t-slighe bhuan.

## III.

Sligh na firinn ar neart  
Soisgeul dìreach, reachd Mhic Dhé  
Ga b'e mhìnichheadh e ceart  
(Gu) fireantach, bhiodh sliochd na dhéigh

## IV.

Deighidh 'mhìneachaidh-s' thoirt leinn  
Bidh Iosa mar r(n)inn sa(n) àm  
Lionmhora bhìomar 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.

Dìol gach neach nach gabh a roghainn  
Faire ri h-eug air bhreith' dhò;  
Dul fhathas 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' ifrinn fhuar ['m] bi teintean lasrach  
Da' pian' a' feasd gun dul eug.

## 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.

Rìgh 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 dhion.

## X.

Rìgh na soillse! thoir neart domhsa  
 Bhrìgh t'annsachd s mi air chéilidh  
 Gu bhì 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 ghràth, 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' u triùir a deirim ribh  
 Saoghal, do mheall na slòigh  
 Ga'n dalladh bho thim gu tim  
 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 fhóghainn le duine 'leòir,  
 Cha'n fhóghainn ni's mó 'ga mhèud,  
 Miann leo cruinneachadh san àm,  
 Sìor chur na cheann do bhidheas ead.

## 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.

Cholluinn a bheil mo stéidh  
 Orm a bhidheas i, cruaidh an càs  
 'Cothachadh gach tim s i 'bhith  
 Da mo ruith le peacadh bàis.

## X.

Aobhar dùbhachais dhom féin  
 Gach subhachas theid a'm' chorp  
 Le h-àilgheas bho thim gu tim  
 Càirear mi fo dhìon sa(n) shloohd.



## XI.

Riar na colna maing 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 bhì dhomhs da m' dhìon  
 Mo chollainn [a] chur fo smachd  
 Gun dolaidh theachd orm na dhìol.

## XIII.

Treas nàmh làn do dh' fheirg  
 'T-Abhersoir le cheilg a ghnàth  
 Mar leomhunn air a(m) bi glut  
 Dh'ionnsuidh 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.

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\* Permit, allow.

## XVIII.

S mì t-anam a ta fo ghlas  
 Anacal mi nis, o Rìgh!  
 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 (au) rìgh fìrinneach Dia  
 Dilis dò mo thriall gu bi,  
 Le umhlachd mo chuirp da ghuidh  
 Lùbadh le mo chridh' nì.

## II.

Trì gnè dhaoìn' th' air a(n) t-saoghal  
 Do'n a(n) dlìgher mìosg 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 fheàrrde neach e bhios fa chòir.

## V.

Treas fear de'n triùir nach cniosd  
 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 eallach  
 Cuimhnich an ti cheannuich thu daor  
 Nuair a sgaras riut an t-anam  
 Sa(n) talamh cha téid leat maoin.

## IX.

Dhain'! 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 ri mo ré  
 Fear ceart dul a dhìth no 'shliochd  
 Gun iochd fhaotuinn bho Mhac Dhé.

## XI.

Ach gun bhi againn achr cuairt ghearr  
 Air a(n) t-saoghal dearbh mar chì  
 Bhi 'guidhe Mhic Dhé mo rui(gh)\*  
 Na m' uidh tagham an Rìgh.

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\* Variant of rì (a king) pronounced rui and written usually *royh*; 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'aighe 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 rìgh '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 Philoit cheusadh e.

## IV.

Se dh'fhuilinn gach pian  
 Dhòirt 'fhuil gu fìor dhìon an t-sluaigh  
 Da' ghuidh leinne Criosd a bhì  
 Le ar crìdh feasd da luaidh.

## V.

Gun bhì' g ùrnaigh le creideamh  
 'N eagla Dhé ta mar bhaoghal,  
 Bidh na naimhdean da ar leòn  
 'T-Abhersoir, an Fheòil s an Saoghal.

\* MS. has *mj churr* for *nì 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 tnuig mar shanns'  
 Is a dhìon an anna leis  
 Dh'ifrinn 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 tùs  
 Fodh "beinc" Philoit 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 miorailteach.

## 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 taght' uile air a laimh dheis cuirid' e  
 '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 lesgeil 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-tim  
 Bidh na sluaghrìdh 'g iarraidh fuaraidh  
 Nuair nach truagh le Dia an diol.

## 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,  
 Suas na 'chathair là theid sinn,  
 [Na] 'fhathas bunaidh ta dhuinn uile  
 S a crann toraidh fos ar cinn.

## XIV.

Moille 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. I, sanns' from Handsel, a variant of sainsseal. 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 leabhraín 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 n’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

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\* 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 leabhraim 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 fonn 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 leabhraim bhig biodh go h-eug.

Gach neach do ghràdhuich a chòir  
Do shìol Adhaimh roimh cha ghuais,  
Aca sin dèan do nead  
Romhad, a leabhraim 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 Macbain's admirable paper on Personal Names (Gael. Soc., Inverness. Trans. vol., XX. 303).

## AON DO RINNEADH.

Le Mr Eoin Carswell, Easbuig, Earaghaidheal.

## I.

Cholluinn! 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-cug  
 Bi-sa, cholluin, air do choimhead [--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) deare  
 Moill' air t' innidh 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 [?] rosg  
 Cha ghlic nach gabh teagasg,  
 Bho ta e air fheuchainn duit an dàn  
 Creid a(n) sgeul bho sgathan.

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\* In stanza V., 3, còrr-càrr, red flesh of the pig (Eriskay); translate "lazy carcass;" it is the same as carna i. feoil-O'Clery. In VII., 1, tim means last or final end of life. I render it: alas and alas! the final end V., Windisch sub timme (2)

## VII.

Feuch rithist, ro-mhairg tim  
 Pian an anma an uamh Iffrinn  
 Nach eil furtachd bho'n olc ann,  
 Ort-s' an chontrachd, a chollain,  
 Cholluin, thugad, &c.

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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.

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## AON EILE DO RINNEADH.

Le Mr EGIN 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  
 Minis 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 ghlaic 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 brigh.

## VII.

Séisamh saighead gu garg  
 An fhearg thig eatar mi is càch,  
 Criosd a chasg nan urchair dhiom  
 Is Dia da mo dhion 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 Nasplø" (creud nan Ałstol); 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* out 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-ainm a' chraos" he wrongly has "Dha an gath ann mo chrìos," 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.

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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.

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### 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 fhèrinn  
 Tuig nach seilbh dhileas ta ann.

## V.

Droing eile, dhearbhadh ge connach  
 Daonnachd is ailmsidheachd 4 is òmhla 5  
 Gheobh iad seo chionn am féile  
 Nèamh bho rìgh 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 lòn 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.

Taig<sup>u</sup> 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-tìre 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 stanzas—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.

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## 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 ead fo bhuidh  
 Siud meamhair an t-sluaigh gu dearbh.

## IV.

Samhradh ga mór a theas  
 Foghar theid às gu luath  
 Crionaidh 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 crion 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 sannt 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.

## CROSNACHD '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 annt 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  
 Inleachd Aristotle  
 Teangadh threun "Tull' Cicer'"  
 Fodh bheil freumh 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 eagnaìdh iomlan  
 Na 'rìgh, 'mhac, saoi, shoghràdhaich  
 "Jonat" a b'fhearr iomradh.

## X.

Cholluinn! a cholluinn  
 Chì cealg an t-saoghail  
 Biodh ort mar omhunn  
 Do chrìoch bhochd bhaoghal.

## XI.

Bhiadh bhiast chiarraidh  
 Chrainn-luaidh air luath gheil  
 Bhlàth 'gheug air crìonadh  
 Creud is fàth da t' uabhur.

## XII.

Gearr gu bi biast chiorcrach  
 Criom' do chnàmh' gu 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 sìtheil  
 Na'n leabaidh 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 ùmhlaod  
 Agus aigne siochaidh  
 Gràdh coitchionn gun chaochladh  
 Iar foir-cheann gur fìor-truagh.

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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 forcible 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 daoineibh is òirdhearca do chuaidh romhainn; óir nìor 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 *Latiu 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.

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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! aìdbheam 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 'sior chlaoidh m'anama  
Chaidh 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' righeachd.

## V.

Noah san àrc dhion do chàirdeas  
 Ach na thraogh fearg na dile  
 Agus Joseph ciallacu 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 dhealbhaidh(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  
 Bhrìgh 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 firinn  
 Nì thus' Iosa! le t'hoil 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 nèimh, &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 sìorruidh in stanza iii. Bronn 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 dùd-lach, 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; vjh in iii. is bhaoith for bheath, is written with ea in Crosanachd Illebhrid, line 6.

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## 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 lauds. Duncan Macrae prospered notwithstanding. He bought the lands of Affarie 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;

Gn robh Donnachadh mo chridhe  
 Ga ghiùlan le lighe,  
 Fear mor meamnach tighearnaid  
 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 Fernair MS. version save that in stanza iii. he has "thugadh" in place of "bhreith" of Fernair MS. Macrae got the epithet, "nam Pios" from the magnificence of his table service. "Pios," a cup, Stokes takes from Latin "ovxis," 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. 260.) If the lines—

(An) Tì bu mhiann leinn 'diu againn  
 Siud 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 Mhurchaidh 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 ire” 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 ire dha,” they are makin<sup>g</sup> 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 cailteach  
Dhùinne.

## IV.

'S beairt nach guidhinn de m'dheòin  
Ach 's ni 'lughraig 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 chàirdean  
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 grianeas 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.

Slàn le fiadhach nam beann  
 Slàn le iasgach nan allt;  
 Co chuir iarunn an crann che  
 Cliùiteach?

## XV.

Do luchd-fair' tha gun fhiamb  
 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 iosal 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  
 Cuirn 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  
 Teasaig 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,  
 Absalom, 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.

Dhoin! bithidh na 'ur n-aire,  
 Fear air fear 'g iarraidh baoghail  
 Ach mairg neach ni-aighear ris  
 Bho s mór a(n) carraiche, 'u 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 naimb" 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."

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## 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  
 'Rìgh 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  
 Dìon-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 dhith  
 Bho is tu-s' tobair gach gràis,  
 Fuainig as gach càs mi, 'Rì!  
 'Rì na cruinne, &c.

---

NOTE.—“Bàth”—“baath;” 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 "Reveu Celtique" drawing attention to it.

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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 tìr.

## 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 nì na's leòir  
 Bho ta 'chumhachd-sa a sgrìobh  
 Soilleir ann an crìochaibh '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."

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AON EILE DO RINNEADH LEIS FÒ  
MHULAD A PHEACAI DH.

## 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-Abhersoir, 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 dhìom féin an toil-s' a'm' fheòil  
 Sannt brengach iomain gach taobh  
 Cuireann riu cùl ri mo bheò.

## VI.

Mo chomhfhurtach(d) gun dol eug  
 Ann san phéin d'fhàg iad mì;  
 M' èarlaid 'bhi gach n-uair  
 Sa ghealladh bhuan 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 chridh'  
 Meudaich m' aithri gach aou là  
 Meud' mo ghràdh fos cionn gach nì.

## X.

Meudaich a Dhé mo ghràdh  
 Rìgh na fàidh'! gràdhaich mì  
 Teasruigs' mì às 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' mì.

## 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! Rìgh, &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 “Kuirrijn,” 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 saobhir 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 saobhreas.



## IV.

Bu shaoibhreas bho Dhé nan Dul  
 Ciall agus reasan  
 Gu ciad-fathach bu chòir dhuinn  
 Bhi 'sior ghuidh' Dhé, a(n) t-Athar.

## V.

Ach cha'n amhlaidh mar a ta  
 'N ansir an diu a(n) comhradh  
 Nuair a leughar sgreadh gach fir  
 Nì bhì fear glic mar a(n) saibhir.

## VI.

Bidhim gun charaid, gun treubh  
 Bidhim ac' a(m) fhear coigreach  
 Cha bhinn' mo ghlòir-s' na cneadh  
 Bho bhli(bh), air m' òir s air m'airgiod.

## VII.

Cha'n eil 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  
Rìgh! do chruthaich thu gach nì,  
Dhealbhadh leat an duin' bho thòs  
De luathreadh an talmhainn mhìn.

## II.

Tar éis duit cruth thobhairt dò  
Na t' iomhaigh fòs fa leith  
Lasadh leat-san anail bhéo  
'Cuinnlean 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 amhraic dhuit air gach cré  
Do rinneadh leat féin gu cniosd  
Companach dìogmhalt dò  
Cha'n fhacas leat fothast na 'm miosg.

## V.

'Sin do labhair mo Rìgh:—  
Cha dìogmhalt dhuinn a fear  
Ehi na ònar a miosg chàich  
Dianmar companach dhà-san chean'.

## VI.

Do chuireadh leis codla trom  
Air Adhamh s a chom ri làr  
Phuineadh leis asna as a thaobh,  
Di riun compach dìogmhalt 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.

Dèirim-s' riut-s a bhean  
 Bho 's ann as an fhear a tà  
 Tréigidh 'fear athair s a mhathair  
 Leanadh se ri 'mhnaoi a ghnàth.

## IX.

Càraidear an sin faraon  
 Adhamh agus a bhean  
 Aun an staid neo-lochda naomh  
 Gu saor an *garden* Eden.

## X.

Le comas thobhairt daibh-p fhéin  
 Air mios gaen craoibh' mu na thuit  
 Aca shiamaidh e dhaibh fa dheòidh  
 Craobh eòlais 'mhath agus uile.

## XI.

Ma chaithear libh de na chraoibh  
 Ta mar fhéin am fàithn' oirbh  
 Doarbh dhuibh gu 'n tig an t-oug  
 Oirbh-s' le chéil air a lorg.

## XII.

Faighear iad an sin faraon  
 Gun endach air bhith m'an corp  
 Gun eòlas 'bhi air mhiann  
 De dh' aon gnè chaochlaidh na dh'ole.

## XIII.

Gu bith-bhuan an sin an cor  
 Na (m) maireadh iad 'seo buan;  
 Ach ghabh aingle(an) sholuis àird [?]  
 Fannud ri Adhamh gu truagh.

## XIV.

Gu 'n d' imich am fear gun iochd  
 'Rìochdu 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  
 Mics na craoibh' do bhi àluinn  
 Gu 'n bu mhath dhaibhs' chon beath' e  
 Go tuigs is léirsinn a thàrsuinn.

## XIX.

Thug is' lamh ann san chraoibh  
 Do choisinn eug agus bàs  
 Chàilich is' dheth cuid féin  
 Gu 'n tug i e réisd a dh' Adhamh.

## XX.

Fhuaradh leoth-'s an sin léirs,  
 Leasachadh céill nach b'fheàird'  
 Thuig iad as bhi gun éideadh  
 Ghabh iad-'s 'réisd as sin nàir.

## XXI

Toisichear an sin le chèil  
 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 dhaibhs' an t-àit.

## XXIII.

Chuinneadar seòl na dhéigh seo  
 Guth Dhé ag 'eighachd sa *gharden*  
 Esan ri gabhail agéil  
 Cé dhoth 't-àit bheil thu, Adhaimh.

## XXIV.

Do fhreagair es' gu dìblidh:  
 Ghabh mi romhad fiamh is nàir  
 'Là thuig mi bhì gun éideadh  
 Cheil mis' mi fhìn gu h-ca(r)lanh.

## XXV.

Co dh' innis duit-san an sgeul  
 Gu 'n robh thu chion éididh nochd'  
 No na chaith thu 'n hios na craoibh'  
 Mu tugas féin an àithn' ort-s'.

## XXVI.

Bhean sin thug thu dhòmh-s  
 Dòigh liom-s' gu 'n bhain i fhéin da  
 Chuir ise pàirt dhe a'm' dhòrn-s'  
 Chàilich mi gu m' leòn na déigh e.

## XXVII.

De labhair e sin ri Eubh  
 Gu de 'boud-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 mìosg chreutair  
 Air do thàrr nì tu gleidheadh  
 Luaithridh mar bhìadh cìon teugmhail.

## XXIX.

Ach suidhichidh mise gamhlas  
 Eadar sliochd 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 seo pianail  
 Is do mhiann gu fear do thaigh  
 Riaghailtichidh e fos do chionn-s'  
 Mìeud '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 leitheadh;  
 'N do-bhròn càilichear gach tràth leat  
 T'aran fad làithe do bheatha.

## XXXIV.

Drisean 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 dhealbhadh 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 chracnibh.

## 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 ògeul mar thuit Adhamb  
 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 gamhla  
 Cheangladh eadar an da shliochd-s'  
 Criosd bhi againn mar cheannard  
 Gu 'n ceannsuicheadh e fear gu 'n iochd  
 dhuinn.

## XL.

Glòir 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 SGRI-  
OBHAIR 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 diubh 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  
 Gluaiseadar 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  
 Rìgh  
 Shuidheas air cathair na breith  
 S a bheir ceart bhreith air gach tì.

## IX.

Gach tì a bha cur ri ole  
 Tearbar an nochd air an laimh chli;  
 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-san 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 "traveller" anns gach bail'  
 Fhreasdail sibh dhomhsa 'n am fheum  
 Cha robh ar deagh-bheus (?) dhom gann.

## XIV.

Ach freagraidh iadsan am Breitheamh  
 Cuin' chunnaicamar 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 ole  
 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 chli  
 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 dhiol  
 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 imichidh buidheann a ghràidh  
 A fhuar àit air a laimh dheis  
 (Do) fhlaithneas 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 bhuaain.

## 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 Rìgh  
 Eibhinn do gach neach a ghluais  
 Air chor 's gu'm buaidhichear i.

## XXIV.

Air chor s gu'm buaidhichear i  
 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 dhith  
Bho is tu 'cleasaiche bheir greasad  
Slàint a tinn  
Beir le do dheas làimh gun fheasd  
As a chàs sinn.

## II.

Rì na cruinne s gach uile  
A ta fodh na ghréin  
Da léir gach duine s gach mulad  
Dh'fhàs orra féin  
Bho 's ann unuad-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 mnàì  
Gur leat-sa mar oighreachd gach neach  
Is fo t'eineachd gu bràch;  
Ach 'bhrìgh s gu bheil coibhneas  
Mar riut-s' gu saobhir 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 bàs  
Ga taim-sa goint'  
Is is' loit' air a cràdh  
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'èarlaid  
 Ann mo Shlànaighear bàigh, Mac Muir'.

## VII.

Mhic Muir' s a Thrianaid  
 Do dh'fhuilinn pian agus creuchd  
 A leith gach aoin Chriosduidh  
 Ghabhas aithri na 'dhiomhnaibh-p fhéin  
 Mheud s gur tu-s rinn dioladh  
 Le t'hoil mhath 'nar gnìomharaibh bréig  
 Math dhuinn gu sìorruidh  
 Ar peacannan diomhair 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 Dòmhnuich  
 Is miannan 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 fhlatas  
 Thobhair mathanas duinn  
 Ann ar sannt anu 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 dhòbheairtibh-p fhein,  
 Liuthad 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 bhàht'  
 Mar shaoradh leat Ioseph  
 Gun leòn as gach càs  
 Bho imirt mnatha seòlt',  
 Miann a feol' air a cràdh,  
 Dion sinn 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 chlaoidh.

## 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.

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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 ochdìn a Dhé  
Truagh mo sgeul an nochd  
Fàth aithri dhom chon m'eng  
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 dhion  
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 ghnìomh.

## V.

Gu b'e riamh mo ghnìomh  
Ré linn dom bhì 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-ole mi  
 Ach na thréig mo neart  
 Air ole a chur a(n) gnìomh  
 'S móid a(m) miadh a(m) peac'.

## XV.

'S móid a(m) miadh a(m) peac'  
 Nach d' chaitheann mo lon-chraos  
 Tuigs' bhì 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 'griosad 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 Adbaimh bu bhinn  
 Bàs dh'fhuilinn thu  
 Mhic òigh na(n) gràs  
 Cuir mi' 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 rìgh  
 S gu fiosraichinn fadheòidh  
 Gu'n deònuich thu dhom sìth.

## XXVII.

Gu deònuich thu dhom sìth  
 S gu mìnich thu gu réidh  
 Na peacaidh riun mo leòn  
 Och, ochòin, a Dhe.  
 Och ochòin, &c.

àrsaidheachd—in veteracy, 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 CHOMHLU-  
 ADAIR 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 Di-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 d'iu do Chriosduidh  
 Caochladh gnìomhs bhi agad.

## VI.

## CHOL—

Gu de'n gnìomh a t' agam  
 S mi'm chadla gu comhnard  
 Gu beil mi sgìth làn 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 dhomb-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 canrain.

## XI.

## T-ANAM—

Cholluinn a cholluinn  
 Shaoil leat gu'm b' thu féin mi  
 Cha 'n eil misg no canran orm  
 Gur nàir' dhut bhí breugach.

## XII.

Ach is minig a bha thu-s  
 Gu globhtach gu sàr-mhath,  
 Mise staigh an tuigs  
 'G inuse dhut bhí gràineil.

## XIII.

Gad bhiodh tu 'n eireachdas  
 Dhé bu dearail domhs e  
 Cha b'fhéarr 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  
 Bhí soillearachd mo dhòbheairt.

## XV.

Ach mas ann mu bhristeadh Domhnuich  
 Tha 'chontrachd a t'aire-sa  
 Cha deantar 'ghniomh nam fóghnadh  
 Mo dheoin ann san bhaile-sa.

## XVI.

## T-ANAM—

Tha 'chontrachd orm gun amharus  
 Mar chaithear leat-s an Domhnach  
 Ach air a mbeud 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'aighe 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 tùirs 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 ghnìomhar(aibh).

## XXIII.

Shiubhladh tu gun seacharan  
 Ma sheachnadh e am dìt'  
 Dh' éisneachd tuille teagaisg  
 Ann an eaglais do chill sgìre.

## XXIV.

Ann 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 chitear leat na bochda  
 Air ni thobhairt an iasad daibh  
 Mar dh' òrduich Crìosd 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 pòit'.

## 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' FHOG-  
 RADH RIGH SEUMAS VII<sup>M</sup> 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 Rìgh Bhreatunn.

## II.

Ga b' mhór a shaibhreas sa mhùirn  
 "Style" fòs s a dhà chrùn  
 '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.

Mae a pheathar fàth an euchd  
 'N co-cheangal ris air dha ghleus  
 A chliamhuinn, 'fheoil agus fhuil,  
 Dh'imich da dheòin gu 'chrùn a ghuin.

## V.

Gad thaim-s' 'cur an céill  
 Do dhiomb' dhuinn, fìor 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'-mhi-  
 onnan.

## XII.

Caochlaidh sinn mar chaochlas struth,  
 Seumas an dé ('m) Prìonnsa '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 traig  
 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' mhioraidh  
 Clann Israel gun dhìobhair sa chuan  
     Dion t'eaglais da rìreadh  
     (Ga ghuidh le luchd a mì-ruin)  
 Bho 'sgriob-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 dhith  
     Beir dhachaigh 'na dhàil 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  
 Bhì 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 uidheam  
     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 tuu 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'ìhearr e 'thaobh athar  
 Ga b' mhór a mhathas bho 'Rìgh;  
 Ma 'se seo an treas gabhail  
 Thug eug ohuaith 'bhathar gu prìs;  
     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 dràs d gu moiteil  
 Le phràbar gu bòsdail a' d' phàirt;

'S ann diubh sin Cullodar  
 Granntaich is Rosaich a chàil  
     Nuair thiondas 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 lha 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 a 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 miannan a Shearlas  
 Gu seiseamh sibh-p fhéin 'n aghaidh deòin  
 S an t-oighre dligheach na dh' éis  
 Thuit nis go Rìgh Seumas r'a bheò  
     Ach dh'aindeoin 'ur léirs'  
     'Ga mór 'ur cuid leugh'  
 Ar 'iom-s gu'n 'reub sibh a chòir.

## XII.

. . . air còir dhìrich  
 Le masladh na dhiobair do phàirt  
 Bha uair a staid ìosal  
 S tha air dìreadh le uchd math an dràsd;  
 Seann fhacla s gur fìor e  
 Bha riamh 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 mìoraidh  
 Eha 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 Rìgh Seumas  
 Neo thig sgiùrsa bho Dhé ort a nall.

## XVI.

'Ghaidhealu gasda  
 Na laighidh fo mhasladh sa chùis  
 Ach faighear sibh tapaidh  
 S Rìgh Seumas na thaic air 'ur cùl

Ga ta Uilleam an Sasunn  
 Na géillibh (sic) a feasd da chrùin  
     Liom is cinnteach mar thachras  
     Thaobh innleacld a bheairtean  
 Gu pilltear e dhachaigh gun chliù.

## XVII.

Na ma h-iognadh 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 àrmunn bha tiorcadh a chrùin.

## XIX.

Gu ma h-amhluidh seo dh'éireas  
 'Mhaithibh Alba s na h-Eire sau am  
 Tha 'coitheamh le Seumas  
 S nach d'amhraic iad féin air an call;  
 Ach b'fheall am bathais s an eudann  
 Fo gach neach bha ri éiginn s ri feall  
     Ghabh a "test" bha éitigh  
     Eatar mhaithibh is Chléire  
 'Thoir an anman 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.

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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 geuid 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'IONNS-  
UIGH NAN UAISLE GAIDH-  
EALACH 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-dhuininn;  
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 cliù agus ceutamh  
Do cheudaibh do Ghaidheil;  
Cha bu leth 'chuid bròinein  
San Olaind ra aireamh  
Mar tharladh d'an mhór-shluagh  
S mar dh'fhògradh "Mackay" ann.

III.

Bha maithibh Chlainn Dòmhnuille  
Le 'n cònlainn 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 mhiltibh 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 lamnaibh  
 Thoir a mach an ratréut  
 Le ceart éiginn s le h-ain-deoin.

## VI.

Cha do shnosadh leò eudann  
 Thoir 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 curaidbean  
 Leis na chuireadh an t-orghain  
 Nach cualas a cu meas  
 Bho'n là 'sguir Iubhir-Lòchaidh;  
 Is math a fhuaras fir Mhuidh  
 S gach duine Chlainn Dòmhnuille  
 S gu dearnadh siad tuilleadh  
 Nam fuireadh an "rògair."

## X.

Cha b'ann le ar dùrachd  
 Thàir e uatha mar "hajek"  
 Ach le dubharalachd oidhche  
 Agus miorbhuilleachd eachaibh;  
 Truagh nach robh e san réidhleim  
 'Deubhadh a gha sgìch  
 Ach nach beireadh e "Chlaver"  
 Gun Uilleam "Herie" na thaca.

## XI.

S mur biodh bàs "Chlaver"  
 Bu treubhach mar thachair;  
 Chuir sid moill' agus éis mhór  
 Air Rìgh Seumas cheachd 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-ìomadh làmh 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-séididh  
 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 Rìgh Seumas air fògradh  
 Bho chòirean a sheanair;  
 'N cualas riamh uo-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 duinn  
 Na'n ceud "manifesto"  
 Mhurt a bhrathair Rìgh Searlas  
 S an Tearlach sin "Essex"  
 Mac Gobha na Ceardaich  
 Bhi 'u àite oighre Bhreatuinn.

## XVII.

Gur iom' ni bharr seo  
 Chuir iad àird mhór 'n céill da  
 Ach gun mhealladh leo armaid  
 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 eucoireach  
 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 dhearbhadh iad sa nuair-sa  
 Le fuath mhór is gamh'as;  
 Mac a pheathar da thuadach  
 Se fuaighte ri seannrach  
 Miosg Thurcaichibh truailidh  
 Cha d' fhuaradh riamh 'shamhladh.

## XX.

Gad tha creideamh mar sgàil ac'  
 Is tur dh' àicheadh iad 'm Bìobul,  
 Fhuair Ahitophel àit'  
 Ann am Mairi 'cheart rìreadh,  
 Dar a thréigeadh leo càirdeas  
 Agus "caritas" dìreach  
 S a bhrìst iad gu gràineil  
 Air an àithn' thug Crìosd 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 àluinn da shior-ruith  
 Thig Rìgh Seumas gu àite  
 Dh' aindeoin cràbhadh Phresbitrie.

## 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' innidh 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 ceansuich sibh chéile.

## XXIV.

Dhé! dh' òrduich na righean  
 Chumail sìth ris gach duine  
 Bho is tu-san is brìghmhoir'  
 No gach tì dhiubh siud uile  
 Casg féin le d' mhìoraile  
 An t-srith-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 bhual iad-s  
 An ruathar ud orra  
 Na ceil thu-s' mar chuala  
 Is beir bhuam-sa ciad soiridh.

NOTE.—“Cònlainn,” 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'fheairrde 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 fòghnadh 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 nuair 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'ionns-  
 uich e 'fasan-s'  
 Thionndaidh iad-s' bhuaith dhachaidh go'n  
 àit  
 Gadh 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 chu-  
 antaibh  
 Gu'n aithris iad fhuaim seo gu h-àrd  
 Leis am b'ìoghnadh 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 Dhonn-  
 achidh 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 chuirte' leo suarach ma buaint gu cruaidh  
 ris  
 Gad bha cuid air a buaireadh le càch;  
 Na biomar da'n sloinneadh an dràs d 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  
 bli gealtach  
 Sa chomhairle mhaslaidh-s thoirt da  
 Sa thréig an ceann cinnidh air son maoidh-  
 eadh luchd millidh  
 Gad dh'éireadh dha iomairt bhi bàth.

## VIII.

Ruith 'chuibhl' air a fortan, mo chreacch!  
 tha mì-choslach  
 Nach do . . iad do thoiseach na pàirc (?)  
 Cha bhi mi ri brosgul ma can mì ni's ole  
 leo  
 Ach Dia thionndaidh an roth na àit,

Thoirte combhairle threun daibh iad chaith-  
eamh le chéile  
Ann an iomairt, an éiginn sa spàirn  
S gur fada là chualas cha bhi ain-ìochd gun  
fhuathas  
Na fine mhór suas gun bhì'n cràdh.

## IX.

Ach thig mi san uair-s air na labhradh gu  
suaire ris  
Cha bhì mi ri buaidhreachd cainnt  
S cha cheil mi mar chuala thuirt cuid a  
dhaoin' uails'  
Nach reiceadh an dualchas air sannt  
Mo . . bhì suas . . an am cruadail  
Le d' chlaidheamh s le d' luaidh air do  
làimh  
S na crath dhìot do chàirdean air son mì-  
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 fòsglar duit doras dhianamh t'  
shìochai(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 bru-  
aidlein  
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 feachdanan lionmhor s dòigh  
 gu'm faic sibh droch dhiòl orr'  
 Ann an toradh an gnìomha 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  
 ciurr  
 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' iuntinn an truimid mu 'nì  
 sin a chunna  
 'Sgeul ciunteach seo chuir mi fos n-ard.

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NOTE.—“Fort-Sea,” i.e., Seaforth. The word “campair” is used by Iain Lorn, e.g., “Cha b'è '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.

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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 bhuan-s' madainn mo theirm  
Mar chliobaig gun stréin, gun fhios  
Mar chraun 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 Ti thug an tail  
Gun an t-anam a ghnàth ri caoidh.

V.

Aithreach gach ni' rinneas riamh  
Dhe do riar-s', a cholluin 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 claidheamaid an fheòil  
S gu biomaid fa dheòidh r'a tuirs'.  
Tùrsach mis, &c.

“Cliobag -aig,” f. filly, seems connected with “elioba,” 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.”

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PAIRT DO CHOMHAIRLE MHIC  
EACHUINN MHIC FHEARCHAIR  
DO MHAC-AN-TOISICH A DHALT.

(Rel. Celt., II., 27).

I.

Fhir da'm b'àill comhairle bhuan  
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 foidhreach 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 eil 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 bhí'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 ni  
 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-ùmhailt-each." 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,      GRAND- FATHER 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 Chanoury 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 severals, 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 Lowland 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 Inchchuitter, 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

Chaurey, 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 blood-ties 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; Mac-lennan'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 Scottorum," 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

*Conchobair Mac Nessa*

*Gaelic Mac Morna*

*Ferdia ?*

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 Ayrans 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 Briarend"—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 Coimculaind," 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. Sächsischen 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. "denns," 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. “mundinæ.”

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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 Ultomans, 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 ainm 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 Cruicon 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 cetuair 7 boirid mac 7 ingin a n-centair birt 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 ainecraca forurmid-sie orm-sa. An tan bus ausam duib ni cor bia acht neurt mna seula lib do neuch taircella a coicet sa 7 an eret bis ben a seolai 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 Domnaill. Ni biid tra an ces sa for mnaib 7 macnaib 7 for Coinculaind ar nar bó do Ulltaib do nach for each 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.







Kennair  
105 ps.

$$65 + 40 = 105$$

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Henderson

$$40 + 14 = 54$$

2 11

152 111

55-

24

