

b. c. Fine

H. M. III

Supp. p. 262













ADHAMH AGUS EUBH,

NO

CRAOBH SHEANACHAIS

NAN

G À È L.

LE LACHLAN MAC'LEON,

BALL DE CHOMUNN GAELACH NA H-ALBA ;—DE CHOMUNN OSSIANACH GHLASCHU, ETC. ETC.



אבן מאסו הבונים היתה לראש פנה —SALM cxviii. 22.

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MDCCCXXXVII.

FARBHANADH.

LE comhairle mo chairdean féin agus 'ur cairdeansa, a luchd dù'cha, bhris mi mo ghealladh dhuibh ann an aon phuinc—'se sin, ann am prìs an leabhraìn so. Gheall mi e air sgillinn-shasunn-aich—Ach tha sàr riasan agam, ar leam, arson tighinn gearr ann mo ghealladh, 'se sin; *Thug mi scachad barrachd 'sa gheall mi.* Cha do gheall mi ach a dhearbhadh gu'm b'i' Ghàellig a chéud clànain, ach rinn mi tuilleadh—dhearbh mi an aghaidh Minister nach b'i'n *Eabhra a chéud chànain*; Thug mi dhuibh *Craobh-sheanachais nan Gàèl*,—an *Iuchair Oir*, &c. agus bha mi cìnnteach gu'm b'fhèarr leòsan a chuir sìos an 'ainm am beagan tuilleadh a phàigheadh agus an *t-iomlan* fhaotainn mar fhuair càch.—Cha'ne mo ghealladh a bhriseadh, uime sin, a rinn mi ach *barrachd 'smo-ghealladh a sheasamh.*

L. M'L.



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THORMAID MACLEOID

MINISTIR SGIREACHD-CHOLLUM-CHILLE AN GLASCHU, AGUS
CEANN-SUIDHE ARD SHEANAIDH EAOLAIS NA H-ALBA.

A DHIADHAIR' ALLAIL,

'N UAIR bha ùghdar an leabhraìn so na fhiùran òg agus maoth, réub tuil an Fhreasdail e bho theaghlach 'athar, agus bho mhionaidhean na Gàèltachd—ga iomainn tonn air thonn, mar bharc gun stiuir, gus na thilg si e air cladach nan Gall!

An so cnaith e bliadhna no dhà dubhach, agus déurach—mar ian air seachran o 'nead; no mar òganach maoth air a sgaradh o 'ghaol falaich! Cha robh guth anns an robh ceòl—cha robh biadh air an robh blas—cha robh comunn anns an robh tlachd! Bha 'ghruaidh chruinn ruiteach gach là a' fàs bàn agus tana—bha'n lasair uigh air uigh a treigsinn no sùl, agus an cridhe leòinte ga chaitheamh féin an osna dhiamhair!

M'an am so chunnacas thusa, craobh chomharraichte ann a' meadhon na Coilltich—do ghéugan ùrar 's bogha orra gu làr, a' tairgse an toraidh do'n lag, 's do'n fheumach—do dhuilleach mòr uaine a' tairgse sgàil o'n teas—do stoc rìoghail dìdein o'n doin'inn, agus a choisridh bheadarach, *bhreac-iteach*, cuid a seinn, 's cuid a danns' a'm barraibh do gheug' ait! Bheachdaich e—chaidh e dlùth, chunnaic e gum b'e do thoradh toradh nam beann, 's gum b'e do cheòl ceòl nam beann,—shuidh e fo d' sgaile—shuidhich e fo d' dhèidein; agus 's ann le cridhe

glan a tha e nis a' toirt fianuis nach deach' e riamh, fad *cheithir bliadhna' deug*, a dh'iarraidh toraidh uait 'san Fhoghar, sgàile 'san t-Samhradh, no fasga 'sa Gheamhradh an diamhain.

Dh' fheudadh e moran a ràdh mu na feartan àrd a bhuilich do Dhia ort, agus am buil àrd a rinn thu dhiubh, mar is leir a bhlàth an diugh air Gàèltachd na h-Alba, agus air rioghachd na h-Eirionn, ach foghnadh aithris gu'n d'rinn, air a cheart bhliadhna so fein—'n uair tha naimhdean ar màthar a liobhadh an slachdan—'n uair tha ogluidheachd 'nan spéur a' cur gruaim agus clos air a chuan—'n uair tha foirm chéin na marcachd-shine a' cur na spréidhe gu fasga nan creag, 'sna h-éunlaith gu bun nan dos—'n uair tha na “dùilean auchdrach is lochdrach,” mar gum beadh, a' cumail an analach m'an toisich an cogadh iarmailteach a chrìochnaicheas bunaite an domhain, foghnadh aithris gu'n d' rinn Eaglais na h-Alba roghainn dìot-sa mar a' dèidin talmhaidh ; agus gu bheil i'n diugh gu tearuinnte, toilichte, ga grianadh fein fo sgàil do gheug', agus fo dhèidin do stuic. An òghnadh ged tha'n coigreach dìblidh so ag aslachadh, mar a nis, beatha agus blàis uait mar thug thu d' a athair an t-Ughdar?

'S i ùrnuigh agus dùrachd 'anama, 'n uair thig seas-ghriann a Gheamhraidh, mar is eigin gu'n tig—'n uair thuiteas an toradh d' amb' abhaist cridhe a Ghàèila dheanamh ait—'n uair chrionas an duilleach uaine, agus a fhrasas e na iphteaga bàna a' danns' air an àile, gus an comhdaich e'n talamh mar le culaidh Gheamhraidh—'n uair chrùbas snodhach gu friamhach nau crann, a theid a “ghlas-ghuib” air coisridh a chiùil, agus a theid an seillein d'a sceap—'nuair dhuineas daoine na h-uineagan,

'sa chrannas iad na dorsan do bhri gu'n deach' a ghrian cheana fodha, 's i ùrnuigh agus dùrachd 'anama an Ughdair gu'n toir an tàrd Ghàradair imric thu gu Eden na glòir, far nach bi seas-ghriann, no Geamhradh nis mò—far nach searg do dhuilleach, 's nach crion do ghéugan nis mò—far nach teid a “ghlas-ghuib” air a choisridh, 's nach meataich fuachd, no gaillionn, no bàs, ach Céitein siorruidh, gun cheann, gun chrìoch. Amen.

L. MAC 'LEON.

GLASCHU, 1837.

AM FOSGLADH.

CHA'n'eil an obair so arson a phuile neach—Cha'n'eil i air do shonsa c'ia air bith co thu mar eil sàr eòlas agad air a' Ghàèilig; cha ne sin amhàin, ach mar do chaith thu trian de d' làithean an tìr nam beann. Am bheil e do reir lagha—am bheil e do reir tuigse nadurra gum biodh tusa, 's tu *dall*, 'nad bhreitheamh eadar dearg agus ruadh, eadar geal agus dubh, eadar breac agus grìs-fhionn?

Cha'n'eil an obair so air do shonsa eadhon aig am *bheil* eòlas air a Ghàèilig ma tha thu cheana làn dhiot féin—tha sail 'nad shùil nach leig dhuit faicinn gu ceart.

Cha'n'eil an obair so air do shonsa a tha'n còmhnuidh a' giùlan fo chìrb do chleòca biodag an fharmaid agus a ghamhlais, a chum gach coimhearsnach is moiche a dheireas na thu féin a lot san dorcha! Cha chreid thusa eadhon do shuilean, co dhiu; cha'n *aidich* thu ge'd' chreid!

Cha'n'eil an obair so idir idir air do shonsa a chuir romhad' do shuilean a *chumail* duinnte, air eagal gu faic thu nach eil na b'abhaist duit a chreidsinn fìor—dh'innis thu do bheachd cheana ann an iomadh comunn measail, dh'innis, a theagamh, bho'n chùbaid—shluig daoine do bharrail mar ghreim millis, agus fhuair thu cliu da reir: “cha'n'eil e glic—cha'n'eil e iomchuidh,” ars' an cridhe uaibhreach, “gu'n aidichinn *a nis* an teagasg ùr so.”

Tha an obair so air do shonsa, a Ghàèl fhialaidh a chridhe dhirich—Thusa aig am bheil còlas air an t-sinnsireachd chliùtaich ris am bheil do dhaimh—air na blàraibh a chuir iad —na buaidhibh a thug iad—agus an cliu a choisinn iad anns na laithibh a dh'fhalbh!—air mar chriothnaich rioghachdan an domhain roimh gharbh thairnein an 'airm, agus a gheill iad le urram do ghliocas an combhairle!—mar chunnaic éiridh na gréine greadhnachas an cùirtean rioghail, 'sa rinn Mactalla* gàirdeachas ri àrd chaithream am feachd—*tha* an obair so air do shonsa.

Ma bheir i riarachadh dhuitse cha do chaill an t-ughdar a shaothair, agus cha'n'eil e 'g iarraidh ort diog a chreidsinn nach do chreid e féin romhad—oir, theid e gu bàs le dearbh-bheachd gum b' i 'Ghàèlig a chéud chànain, agus an làn dòchas gur h-i 'bheir buaidh anns an t-saoghall thall.

Aon fhocal, agus 'se so e—Gabh lethsgèul mearachdan a chlò-bhruthaidh, tha iad lìonmhor—Gabh lethsgèul laigse an ughdair, tha i mòr; agus O! cuir air an athair cheart i, oir cha robh làmh riamh no corrag m'an obair a leanas ach an làmh so.

* Echo

AN AIBIDIL EABHRACH.

Air bhur sonsa nach eil suas ris an litir Eabhraich bheir mi 'san àite so an A, B, C.

- א א *Aleph* : Arab. *Aliph* : Chald. agus Syriac *Olap* .
 Ethiop. *Alph* : Greek *Alpha* : Gàèl. *A*.
- ב *Beth* ; Arab. *Bè* : Chald. agus Ethiop. *Bath* : Gàèl. *Be*.
- ג *Gimel* : Syro-Chald. *Gamal* : Ethiop. *Gamel* : Gàèl. *Jé*.
- ד *Daleth* : Chald. *Doloth* : Aram. antiq. *Dau* : Gàèl. *Dé*.
- ה ה *He* : Arab. *Ha* . Assy. *Huth* : Arm. *Ho* : Gàèl. *EH*.
- ו *Vau* : Arab. agus Chald. *Vau* : Ethiop. *Vaue* : Gàèl. *Vau*.*
- ז *Zain* : Gàèlig, *zd*.
- ח *Cheth* : Gàèl. *Ch*, as in *chunnaic*.
- ט *Teth* : Assy. *Thoth* : Arab. *Te* : Gàèl. *Te*.
- י *Iod*, or *yud* : Chald. *Iud* : Arab. *Ie* : Gàèl. *Ii*.
- כ *Caph* : Syr. *Coph* : Arab. *Ceph* : Gàèl. *Ce*.
- ל *Lamed* : Chald. *Lomad* : Assy. *Lathām* : Gàèl. *El*.
- מ ם ם *Mem* : Gàèl. *Em*.
- נ ן *Nun* : Arab. *Nun* : Chald. *Num* : Arm. *Nu* : Gàèl. *En*.
- ס *Samech* : Arm. *Sa* : Arab. *Sin* : Gàèl. *As*.
- ע *Oin* : or *ò*, *on*, *ong* : Gàèl. *ò*.
- פ ף *Pe* : Chal. *Phe* : Arab. *Phe* : Arm. *Pe* : Gàèl. *Pe*.
- צ ץ *Tsaddi* : as *Tz*, or *ds*.
- ק *Koph* : Chal. *Quoph* : Gàèl. *Qu*.
- ר *Resh* : Chald. *Risch* : Arab. *Re* : Gàèlig *Er*.
- ש *Shin* : Equal to *Sh*. sometimes *S*.†
- ת ך *Thau* : Sometimes *Tau* : (*th*, or *t*.)

* ו *Vau*, in reading the Heb. Bible, stands frequently for *and*, or *agus*, e. g. וְאָמֵן וְאָמֵן *amen agus amen*. Same in *Irish*.

† ש, I am inclined to think, ought to read sometimes *tri*, as a Hieroglyphic letter, e. g. שש *shsh*, i. e. *seis'ear*. Eng. *six*. שׁוּי The Almighty—an *Tri-Dia*? How beautifully does this view of it explain Ex.vi. 3!

KEY TO THE ABBREVIATIONS.

- A. D.—Alastair Do'nullach.
D. B.—Donacha Bàn.
U. R.—Uilleam Rös.
S. D.—Seann Dàn. (Smith's.)
S. O.—Seann Oran.
C. M'C.—Coinneach M'Choinnich.
I. M'L.—Iain M'Illeoin.
Heb.—Hebrew.
Syr.—Syriac.
Aram.—Aramic.
Chald.—Chaldee.
Arab.—Arabic.
Teut.—Teutonic.
Wel.—Welsh.
Ang. Eng.—English.
Mank.—A Ghàellig Mhanaineach
Ir.—Irish Gàellig.
Gr.—Greek.
Lat.—Latin.
Sc. Gàèl.—Scotch Gàellig.
i. e. Id est, that is to say.
Bp. B.—Bishop Bedel's Bible.
Ed. A. & E.—The Editor of Adam and Eve.
Park.—Parkhurst's Hebrew Lexicon.
Stackhouse—His history of the Bible.
Sh.—Shaw's Gàellig Dictionary.
H. S. D.—Highland Society's Dictionary, &c. &c.

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ADHAMH AGUS EUBH

NO

CRAOBH-SHEANACHAIS NAN GÄEL.

‘H οὐδὲ αὐτὴ ἡ Φύσις διδάσκει υμᾶς, &c.

“Nach ‘eil nàdur féin a’ teagasg dhuibh,” &c.—1 Corr. xi. 14.

AN T- EARRACH.

Bunait na h-oibreach—Teistineas scoilleirean ainmeil air a Ghäelig.

‘SE tùs gach aitreabh an stéidh: ‘sann uaithe so a their ministirean “Briathra steidh an teagaisg” ris a cheud chuid de’n t-searmoin. ‘Si steidh an leabhair so *Gur h-i a’ Ghäelig a cheud chànain,—gur h-i a labhair Adhamh agus Eubh ann a’ Fàrois; agus gur h-e’s friamh dhi,*

1. *Gnùis-chainnt, agus sùil-chainnt, ag éiridh o staid na h-inntinn, air an cuideachadh le guthanna, agus lùch’èasan cuirp agus làmh.*

2. *A bhi ‘riochdachadh, no ag athlais guthanna agus gnìomharra.*

3. *Dealbhadaireachd; ‘se sin, a bhi taruinn ìomhaidh, no leth-bhreac an ni a bha ‘mhiann orra ‘chur an céill.*

4. *Dealbh-chainnt, no seach-chainnt; ‘se sin a bhi coi-*

meas buaidh ri buaidh ann an nithe eadar-dhealaichte anna féin, agus, 'gan ainmeachadh d'a réir.

Mar 'eil an aitreabh ri bhi ach beag agus ìsiol fogh'naidh stéidh shuarrach—a chlach, a theagamh, a leagail air uachdar na talmhainn: ach ma tha 'n aitreabh ri bhi mòr agus àrd, cha chlachair dileas nach cladhaich domhainn, agus nach faigh clacha-stéidh mòra, a dhiarras lunnan, agus geamhlagan, agus guaillean. Tha 'n aitreabh so ri bhi cho àrd, 's le còmhnaidh Dhia, gu'n ruig i neamh; deanam, uimesin, leaba mhath do'n stéidh m'an toisich mi ri togail oirre.

“Cha'n'eil an cànaidh,” ars' an t-àrd scoileir *Bayly*, “ach gne de dhealbhadaireachd; no, mar gu'n abra'maid, leth-blhreach nàduir; tha focail a' seasamh arson nithe, arson gnìombarra, agus arson co-dhaimh.”—*Anselm Bayly, LL.B.* p. 116.

“Cha'n'eil ag air bith,” arsa *Blair*, “nach b'i 'Ghàelig cainnt ceud luchdàitiche Bhretinn: 's i, 'theagamh, cànaidh is sinne 'th'air aghaidh an t-saoghail! B'i cànaidh Eriun, Albinn, Shasainn, na Spàine agus na Frainge fad iomadh linn, ged nach faighear an diugh i ach am beanntaibh *Wales, Erin, agus Albinn*, agus am Bas-Breton 'san Fhraing.”—*Dr. H. Blair on Rhet. and the Belles Lettres*, p. 196.

“'S anabarrach feumail a Ghàelig,” arsa *Murray*, “chum friamh fhocla fhaotainn a' mach; 's i mo bharrail, ge mòr ri ràdh e, nach 'eil e'n comas duine mion-eòlas fhaotainn air eachdraidh no air cànaidhean eile na h-Eòrpa as éugmhais eòlais air a Ghàelig.”—*Prof. Murray's Researches*, vol. 2., p. 421

“Tha e soilleir,” arsa *Grant*, “nach 'eil sa Ghreigis ach measgadh de Laidinn agus de chànaidh 'ris an abradh na Greugaich a chànaidh bhorb, (se sin a Ghàelig) agus air an laimh eile a chuid de'n Laidinn nach 'eil o'n Ghreigis gur h-ann on Ghàelig a tha e. Feudaidh sin a cho-dhunadh,

uimesin, *gur h-i' Ghäelig is Màthair maraon de'n Ghreigis agus de'n Laidinn.*—*Grant on the Gael*, pp. 26, 27.

“Tha'n Laidinn air a' meas na ceau-teaghlaich chàuainean, cha'n ann arson a h-aoise; oir co aig nach 'eil fios nach 'eil iunte ach *Gäelig, le measgadh de Ghreigis'*. Cha'nann, ach arson lionmhoireachd a' teaghlaich òig.”—*Encyclop. Brit., 7th edit., Part 78*, p. 87.

“Do reir ar beachdne 'sann a' *Asia* 'thainig na Gàel an tùs gu *Gaul*.”—*Ibid*, p. 86.

“Ma ghlanas sinn a Ghäelig,” arsa scoilleir ainmeil, “o na focail a chaidh a chur rithe nuair thachair do na Gàel a bhì fo chis aig a' naimh'dibh, agus o chreidimh brèige nan cinneach, 's cànan i nach aidich màthair ach *Nàdur*.”—*Col. Van's Kennedy's Res.*, p. 85.

“Auns a Ghäelig,” arsa *Prichard*, “tha againn, mar gum b'e, slabhraidh a ta ceangal cànainean na h-Eorpa ri cànan mhacaibh Noah.”—*Prichard on the Celtic Nations*, p. 191.

“'S i chànan Albannach agus Eirionnach,” arsa *Malcolm*, “meur is luachmhoire de'n t-seann Ghäelig a tha ri fhao-tainn; gun smid a ràdh mu ghlòir nadurra na cànan so, cha chreid neach cho feumail sa tha i gu seann eachdraidh, cànainean, agus laghanna chinneach eile 'dheanamh so-thui sinn; gu sonnachte iadsin a bhuineas do'n Ghréig—do thir Chanaan—do'n Eadailt,—do iomad earrann de *Asia*, an roinn Eorpa—*Africa*, agus *America*.”—*Dr. Malcolm's Essays*, London, 1744, No. 1, p. 1.

“A Dbiadhair urramaich,—

“Cha'n'eil e'n ainfhios dhuibhse agus do bhuill eile Ard sheannadh Eaglais na h-Alba gu'n do dhòrduicheadh do àireamh àraidh de'n t-seannadh mise 'choinneachadh, gus an combairle 'chur rium do thaobh foghlum, agus eòlas air na scriobtura a dheanamh furasda; agus aig a choinneamh so gu'n do dhearbh mi dhoibh dà ni sonnachte. 1. Gu bheil a Ghäelig a mìneachadh agus a réiteach iomadh earrann de na scriobtura naomh mar tha iad air an scriobhadh anns a

Chaldaic agus anns an Eabhra. 2. Gu bheil buntalas eadar an t-seann Ghäelig agus cànan Innseinich America; ni tha feumail a chum béul nan ana-creideach a dhùnadh.”—*Ibid*, No. 7, p. 16, *Letter to the Moderator of the Gen. Assembly*, 1736.

A' MIOS MEADHONACH.

“Thig feart le neart na gréine oirnn.”—D. B.

*Barail 'nan àrd scoilearan mu cheud staid an duine—
Aobhar an doille—Cànain, mar nàdur, a' fàs cuid air
chuid—Urnuigh an Tighearna, ann an ochd meanglain
de'n Ghäelig.*

SHAOILEADH neach gur leoir na thug mi air an aghaidh cheana de fhianuisan cho measail gu puinc air bith a shocrachadh. Bheir mi tuilleadh air an aghaidh 'nan 'aite.

An dara cuid theagaisg Dia cànan do'n cheud duine, arneo rinn an ceud duine de chànain na dh' fhoghainn dha fein. Nan teigaisgeadh Dia cànan theagaisgeadh e co'liant' i, ach cha robh cànan co'lianta re iomadh linn an deigh an duine 'chruthachadh; uimesin, se'n duine a rinn cànan dh'a fein, dìreach do reir ar steidh. Cha'n'eil sinne 'nar n'ònrachd 'sa bheachd so.

“Seigin,” arsa Scoileir mòr, “gur h-e guthanna iomadach is bun do chànain: Cha'n'eil ainmhidh aig am bheil guth nach 'eil glaoth sonraicht' aige 'nuair bhios dith air: Cha'n'eil ag nach b'ann mar so, le cuideachadh sealladh -sùil, agus seòladh-corraig, mar gu'n abra'maid, a rinn daoine

an tùs an iarrtas' so-thuigsinn d'a chéile."—*Encyclop. Brit.* p. 61.

"Abramaid," arsa *Blair*, "gu'n robh àm ann nuair nach robh cànain idir ann : c'iamar a cho-pàrtaicheadh daoine an smuaintinean ? Cho-pàrtaicheadh le gearr-fhocla, (mar tha Ah ! Eh ! Ih ! Oh ! Úh !) le sméideadh no seòladh-laimhe, agus le dreach an gnùise. Ach nuair thoisich daoine air fàs lionmhor, 'sa bha e feumail gu'm biodh ainm air an ni so, 's air an ni ud eile, c'iamar fhuair iad ainmeanna ? Fhuair, gun ag air bith, le *guth*, no *gne* an ni so 's an ni ud a riochdachadh."

"Cha'n'eil daoine leth thaingeil do Dhia," ars' an t-urramach Mor'ear *Kames*, arson an cruthachadh le buadhaibh comasach air cànain a dhealbh. Tha aig an *Apa*, fhad sa chi sinne, cumbachdan cànain, agus, 's iomadh neach air na chuir e ioghnadh nach d'rinn i riamh innleachd air labhairt. Ach cha'n'eil 's an taobh a mach ach an earrann is lugha de na tha feumail ; 's e'n cumhachd, no 'ghibht a *riochdaicheas*, no 'dh *aithleiseas*, a *phrìomh ghibht* ; agus is ro iongantach a ghibht i ri beachdachadh oirre, ged rinu cleachdadh agus gnàs daoine eòlach, agus, uimesin, caoinshuarrach uimpe. Is urrainn leanabh, nach 'eil ach trì bliadhna 'dhaois, gun teagasg air bith ach o nàdur, fuaim, no guth air bìth a chluinneas e a riochdachadh ; agus aig ceithir no cuig, gleusaidh se a scòrnan cho fìnealta 's gu'n lean e an t-òran as cuireidiche fonn ! Ach ged tha so math, as eugmhais clàisteachd, riasain, agus tuigse, cha tige' dilinn a dheanadh daoine cànain."—*Sketches on Man, by Hon. H. Home of Kames*, vol. 1, p. 62.

Gabh mo leisgeul a leughadair arson a bhi cho moineiseach ; na gabh fadal, tha thu ann an deadh chomunn. 'S math leam a leigeadh fhaicinn duit, na scoileirean àrda so, aig nach robh idir nam beachd an ni a th' agamsa, gu'n do bhnuil iad, gu beagni, an tarrann air a ceann. Agus, c'arson a chaidh iad siar oirre ? Innsidh mi sin. 'S a cheud àite,

cha robh a h-aon de na daoine mora so aig an robh *min-eòlas* air a Ghäelig; bha i 'nan rathad air gach taobh—cha burrainn iad a seachnadh; agus, uimesin chuir iad onoir oirre, mar chuir *Haman* air *Mordecai*, a dheòin no dhaindeòin.

San dara h-àite, Ghabh iad a Ghäelig mar fhuair iad i, air làn fhàs—cuig mìle bliadhna 'dhaois, an àite dol air an ais gus an là a bha i 'na nua'ghin an crochadh ris a chùich. C'ait am bheil an nì no'n neach a bha coi'liont' a cheud là? Dh' fhàs a Ghaelig; agus cha 'ní 'mhàin a Ghaelig ach gach cànan a th'air uachdar an t-saoghail, mar dh' fhàsas aitreabh mhòr, a lìon clach a's clach—mar dh' fhàsas craobh mhòr, a chuireas r'a 'geugan gach bliadhna—mar dh' fhàsas spilgein sīl a fhroiseas, 's a dh' fhàsas a ris, an ath-bhliadh'n', an caochladh dreach, 's an caochladh neart; ach co nach abair gur coirce fathast e?

Mu'n teid mi nì's faide dearbhaidh mi so, le 'nochdadh cho eadardhealaichte 's a bha Ghaelig air a' sgrìobhadh, 's air a cùbadh eadhon r'ar linn féin. Bidh so feumail air dhoigh no dhà m am bi sinn ullamh.

CORNISH.

SPECIMEN OF THE CORNISH DIALECT.

From Chamberlayne.

Nei Taz, ba oz en Nev, bonegas boez tha Hano; tha Glasgarn doaz; tha Bonogath bogweez en Nor pokara en Nev; dreu dho nei deithma gen kenevyn Bara; ha givians nei gen Pehou, karr nei givians Gele; ha a nledia nei idu Tentation; byz dilver nei thart Droeg. Amen.

Feudaidh neach air bith fhaicinn nach eil an so ach mean-glau de'n chraoibh mhòir a dh' fhag sinn 'nar déigh air ar turus o'n àird' an ear, agus le cion curam a chaidh am fiadh.

WALDENSIAN.

From Chamberlayne.

Our Narne ata air neambh. Beanicha tainm. Gu diga do rioghda Gu denta du hoill, air talmh in mar ta ar neambh. Tabhar dh uinn an niugh ar naran limbhail. Agus mai dhuine ar fiach ambail mar mabamhid ar fiacha. Na leig sihn ambharibh ach soarsa shin on olc. Or sletsa rioghda, combta, agus gloir, gu sibhiri, Amen.

ARMORIC.

THREE SPECIMENS OF THE S. PAUL DE LEON DIALECT.

From Dumoulin Grammatica Celtica. PRAGUE. 1800.

Hon Tad, pehini a so en Eon, hoch Ano bezet sanctifiet roet deomp ho Ruanteles; ho Bolonte bezet gret en Duar, evel en Eon, roet deomp hon Bara pebdeziec; a pardonet deomp hon Offansu, evel ma pardonomp dar re pere ho devu hon offanset; ne bermettet ket e cussesemp e Tentation ebet; oguen hon delivret a Zruc. Evelse bezet gret!

From Roskoff Dictionaire. Francois Breton. MORLAIX. 1626

Hon Tad pehiny so en Euffaou, hoz Hano-bezet santifiet devet deomp ho Rovantelez; ho Volontez hezet gret euel en Euff, hac en Dovar; roit deomp hezieu hon Bara pemedhiek; ha pardonet deomp hon Offansou, euel ma pardonom da nep en debes ny offanset; ha na permettet quet ez couezem en Tentation hoguen hon deliuret a Pechet. Amen.

From the Catechism. ST. PAUL. 1791.

Hon Tad pehini so en Effou, ho Chano bezet santifiet ; devet deomp ho Rouantelez ; ho Volontez bezet gret en Douar evel en Eff ; roit deomp hizyo hon Bara pemdezic ; ha pardounit deomp hon Offansou, evel ma pardounomp daré operé en deux hon Offanset, ha, na permett it quet è vemp trec'het drè Tentation ; Mäs hon delivrit eux an Drouc. Evelhen bezet !

SPECIMEN OF THE TRECORIENE DIALECT

From Description du Royaume de France en 1610.

Hon Tad pehuni (al. pehudij) en Efaou ; da hanou bezet sanctifiet devet aornomp da Rouantelaez ; da Eol bezet graet en Douar, eual maz eou in Euf ; ro dimp hyziu hon Bara pemdezic ; pardon dimp hon Pechedou, eual ma pardonomp da nep pegant ezomp Offanczet ; ha na dilaesquet a hanomp en Temptation ; hoguen hon diliur dyouz Drouc. Rac dit ez aparchant an Rouantelaez, an Gloar, hac an Galhout a biz anyquen. Amen.

WELSH.

The Present Welsh from the Bible of 1727, and 1746.

Ein Tad, yr hwn wyt yn y Nefoedd, sancteiddier dy Enw deled dy Deyrnas ; gwneler dy Ewyllys, megis yn y Nef, felly ar y Ddaear hefyd, Dyro i ni heddyw ein Bara beunyddiol ; a maddeu i ni ein Dyledion, felly maddeuwn ninnau i'n Dyledwyr ; ac nac arwain ni i Brofedigaeth eithr gwared ni rhag Drwg. Canys eiddot ti yw'r Deyrnas, a'r Nerth, a'r Gogoniant, yn Oes Oesoedd. Amen.

MANKS.

From Bishop Wilson's Works.

Ayr ain t'ayns Niau, casherick dy rou Dt'ennim; dy jig dey Rihreaght; d'taigney dy rou jeant er Tallu, myr te ayns Niau; cur duin jiu nyn Arran gagh laa; as leih duin nyn Loughtin, myr ta shin leih dau-syn ta janu Loughtin ny noi shin; as ny libid shin ayns Miolagh; agh livrey shin veih Olk. Son liats y Ribreaght, y Phuar, as y Ghloir, son dy Bragh as dy Bragh. Amen.

From the New Testament. LONDON. 1810

Ayr ain t'ayns niau, Casherick dy row dty enynm. Dy jig dty reeriaght. Dty aigney dy row jeant er y thaloo, myr te ayns niau. Cur dooin nyn arran jiu as gagh laa. As leih dooin nyn loghtyn, myr ta shin leih dauesyn ta jan-
noo loghtyn nyn 'oï. As ny leeid shin anyns miolagh, agh livrey shin veih olk: Son lhiat's y reeriaght, as y phooar, as y ghloyr, son dy bragh. Amen.

SCOTTISH GAELIC.

From Carsewell's Prayer Book. EDINBURGH. 1567.

Ar nathairne ata ar neamb, gomo beādaigthe hainm go dti dod righe goma denta do thoil adtalmhuin mar a atá ar neamb, tabhair dhuinn aniu ar nar an laitheambail, & maith dhúinn ar bfiacha ambail, mhaithmaoidne dar bfeicheamhnuibh, agas na leig a mbuaidhreadh Sind, acht Saór, Sind o' olc: óir is leatsa an ríge, aneart, agas a ngloir tré bhioth Sior.

From the Shorter Catechism. GLASGOW. 1659.

Ar Nathairne ata ar Neamh, Go ma beannuigte hainmsa, Gu dtig do Rioghachdsa, dentar do thoilsi air dtalmhuin mar ata air Neamh. Tabhair dhuinn a nuigh ar nar an laith-eamhuil, Agas maith dhuinn ar bhfiacha, amhuil mhathmhuid dar bhfeicheamhnuibh, Agas na leig ambuaidhreadh sinn, achd saor sinn ó ole: Oir is leatsa an rioghachd, an cumhachd, agus an gloir gu sioraidh. Amen.

From the New Testament. EDINBURGH. 1767.

Ar n Athair ata air neamh. Gu naomhaichear t-ainm, Tigeadh do rioghachd. Deanthar do thoil air an talamh mar a nithear air neamh. Tabhair dhuinn an diu ar n aran laitheil. Agus maith dhuinn ar fiacha, amhuil mar mhaithmid d'ar luchd-fiachaibh. Agus na leig am bhuidhreadh sinn, ach saor sinn o ole: Oir is leatsa an rioghachd, agus a chumhachd, agus a ghlóir, gu siorruidh. Amen.

IRISH.

From the New Testament. LONDON. 1681.

Ar n'at'air atá ar neam' náom't'ar hainm. Tigead' do riog'achd deúntar do toil ar an ttalám mar do nit'ear ar neam'. Ar narán laet'am'ail tab'air duinn a niu agus mait' duinn ar B'fiacha mar mait'midne dar B'feit'eam'nuibh fein. Agus na leig sinn a Ccatgugad' ac'd saor iu ó ole: Oir is leachd fein an Riog'achd agus an cum'achd agus an ghlóir go siorruig'e. Amen.

From Vallency's Grammar. DUBLIN. 1773.

Air n'Abir, ata air Nau, Nihv hur, Hinm ; Tigu do Riachd ; Diuntur do Hoil, air a Talu, mur nihur ar Nau ; Air Naran lehavil toir yun a nu ; Agus maith yun ar Viacha, mur waihmine dar Vebavna fein ; Agus na leig schin a Galu ; Ach sihr schin a Olc.

From Kutner's Letters.

Air n' Arm ata air Neambh, Beannaichear t'Anim ; Go ttigea da Rioghacda ; go deantar do Thoil air Talmhan, mar ta Neambh ; Tabhair dhuinn aeiugh ar Naran laethamhail ; agus maith dhuine ar Fiach, mhail mar maithmhidne ar Fiacha ; na leig sinn Ambhuairibh ; acht saorsa ainn on olc. Oir is leatsa Rioghacta, Cumhacta, agus gloir go'n Siar raie. Amen.

From the New Testament. EDINBURGH. 1831.

Ar n-athair a ta air nèambh, Gu naomhaichear t'ainm. Thigeadh do rioghachd. Deanar do thoil air an talamh, mar a *nithear* air nèambh ; Tabhair dhuinn an diugh ar n-aran laitheil. Agus maith dhuinn ar fiacha, amhuil mar a mhaitheas sinne d'ar luchd-fach. Agus na leig am buair-eadh sinn ; ach saor sinu o olc : oir is leatsa an rìoghachd, agus an cumbachd, agus a ghlòir, gu siorruidh. Amen.

Tha againn an so a phaidir ann an seachd cànainean, do réir beachd cuid de dhaoine ; ach co'n Gael nach faic, le aon

sealladh sùl nach eil annta ach an aon chànan, — clann na h-aon mhàthar iomraitich ann an ath'rachadh deise? Rinn *Speala-chuaise*, agus *Aineolas* tuille chànainean na rinn riamh Tùr Bhàbeil!

A' MIOS DEIRIONNACH.

“Gach lus, le' bharr cho mìorbhuileach,
A' fàs fo mhìle suaicheantas.” — D. B.

*Gach ceap-tuislich faicsinneach air an toirt air falbh—
Fianuisean àrda—Dealbh chainnt ciod i.*

Tha fhios agam gu bheil mi 'scriobhadh arson ioma' de m' luchd-dùcha ionmhuinn aig nach eil, aon chuid cothrom na cumbachd rannsachadh air an son féin. Uimesin, m'an inn-trig mi air an obair chudthromaich so 's math leam gach ceap-tuislich a' chur as an rathad.

“Tha *Herodotus* ag innse dhuinn,” ars' thusa, “gu'n d'fhuair *Psammeticus*, aon do rìghrean na h-Eiphit, mu thuairm seachd ceud bliadhna roimh theachd Chrìosd, mach a cheud chànan; agus, ars' thusa, co ghabhas air a ràdh gum bu Ghaelig i?” Tha *Herodotus* gu dearbh ag innse dhuinn “gu'n d' éirich comhstri mu'n àm sin eadar luchd-àitiche na h-Eiphit mu thiomchioll co cànan bu shinne 'bh'air an t-saoghal—gu'n tug an rìgh ordugh, gus a cheist a dhearbhadh, dìthis leanaban a ghlasadh ann am bothan fàsail, le dìthis bhanaltrama aig an robh an teangana air an gearradh asda o'n ugan, chum nach b'urraìnn iad labhairt, agus an ceann dà no trì 'bhliadhnaichean, a' faicinn a' muimeachan a' tighinn le biadh, 'siad

ocrach, gu'n do ruith na leanaban 'nan coinneamh, a' glaochach "Bec. Bec." Chuir an rìgh, tha'n eachdraidh aig innse dhuinn, do gach rìoghachd, feuch ciod a chànan a bha so; ma dheireadh fhuaradh sluagh ann a' Phrìgia, cearn de Asia aig an robh *Bec*, no *Beke*, no *biadh* mar ainm air aran.* A thiota dh'aidich an rìgh agus na slòigh gu'm b'i so a cheud chanain." Ma 'si so a' stòri 'tha thu 'ciallachadh tha i cho fad air mo thaobhsa sa tha i air do thaobhsa; oir co'n sluagh a bha 'n Phrìgia 'san àm? Bha sluagh ris an abradh na Greugaich *Gallia*, no *Galli* agus uaithe so, *Gallilee*—sluagh ris an abradh na Ròmanaich *Gauls*, agus ris an abair sinne Gà'èil.† Ach ged tha so math beir 'uam an argumaid fhaoin! Ma 's i Ghàellig iomhaidh Nàduir,—Nàdur, mar gum b'e, air a' nochdadh ann an sgàthan, cha tig an latha 'rachadh a' deanamh glaiste suas ann am bothan fàsail. An dealbhadair a bheireadh dhuinn leth-bhreac nàduir féumaidh e 'dhol a' mach agus nàdur 'fhaicinn, agus na'm bu mhiann le *Psammeticus* a chiad chànan 'fhaotainn a mach le cinnt, leigeadh e na leanaban fuasgailt' air feadh an t-saoghail—cruthaicheadh e iad 'nan làn mheudachd, fear agus bean; agus càradh e ann an gàradh Eden iad, ann an staid neo-chiontais.

'Se'n ath cheap-tùislich, "gu'n d' fhalbh a cheud chànan leis an tuil—agus am beagan a dh'f bagadh gu'n deach a' cur troimh cheile aig togail an Tùir?" Bha mi fein aon uair d'en cheart bheachd so, gun smuain, ged chaidh an sean saoghal a' sgrios leis an dile gu'n deach ochdnar a thearnadh—Gun smuain gu'n robh an t-ochdnar so a' sìolachadh, agus a labhairt na ceud chànan, corr a's cuig ciad bliadhna an déigh na dile, m'an do ghabh daoine 'nan ceann toiseachadh ri tùr Bhabel—gun smuain nach dubhairt an Fhirinn riamh gu'n deacha cainnt gach mac màthar a bh'air an t-saoghal a chur

* Teut. *Bec*. bread.; hence *Bek er*, Baker. i. e. *biadher*. *Pezron*.

† Faic Sir W. Betham's *Gael and Cimbri*.

troimh cheile, ach cainnt na bha mu thogail an tùir, כל הארץ, שפת, cànain an fhearainn uile, *gus a' so*?* Agus am bheil e coltach gu'n robh gach firionn a's bainionn a rugadh 'sa thogadh fad chuig ciad bliadhna 'nan clachairean a thiota? Nach robh e goireasach gu'm biodh Tuathanaich, a's Buachaillean, a's Banaraichean ann cho mhath ri sealgairean? Thoisich Noah e fein fada roimhe so air a bhi 'na "fhearsaoithreach na talmhainn, agus shuidhich e (ערם erm) fionlios," no gàradh; (*Gen. ix. 20.*) chunnaic e corr a's tri chiad geamhradh an déigh na dìle, agus am bheil e coltach nach do lean cuid d'a 'shliochd eisimpleir? A rìs; Tha'n Fhìrinn ag ràdh mu luchd-togail Bhàbeil, a chaidh an cainnt a chur troimh cheile, "Sgaoil an Tighearna iad uaithe air aghaidh na talmhainn uile," (*Gen. xi. 8.*) ach tha e soilleir o'n Fhìrinn cheudna nach deach aon chuid sliochd *Shem* no sliochd *Japhet* a' sgaoileadh air aghaidh na talmhainn; shuidhich iad ann an coimhearsnachd a mhachair. Cha ne so uile: Tha'n Fhìrinn a' gairm בני האדם, mic Adhaimh, no "*clann nan daoine*,"† dhiubhsan a bha mu thogail an tùir, 'gan sonnrachadh o בני האלדים, "mic Dhé."‡ So argumaid nach eil cur 'na h- aghaidh. Aon uair eile. 'Nuair tha Maois ag innse dhuinn mu na bailtean a thog an ceann-cinnidh so, 'san ceann-cinnidh ud eile, ars' esan "Ghin Cuis Nimrod agus b'e toiseach a rìoghachd Bàbel."§ Thog càch bailtean dhoibh fein. Ciamar a réiticheas sinn a chuis so? Cha réitich gu bràth gus an aidich sinn nach robh mu thogail an tùir ach sliochd *Ham* (חם chm) le Nimrod, an reuballach, air an ceann—gus an aidich sinn gur h- i'n teangasan, agus an teangasan *amhàin*, cànain na talmhainn uile *gu so*, a chaidh a chur troimh chéile.

Cha 'n'eil mi gun iomadh fianuis ainmeil air mo thaobh anns a bheachd so. "Tha e làn shoilleir o eachdrai' Mhaois,"

* Faic *Septuagint Samaritan*, 401. and *Gen. xi. 9.*

† *Gen. xi. 5.*

‡ *Ibid. vi. 2.*

§ *Ibid. x.*

arsa *Bell*, “nach b’e cur na cànan troimh chéile a b’ aobhar gu’n d’fhàs an sluagh cho fiadhaich agus borb, mar tha cuid a’ cumail a mach. Cha ’n’eil teagamh ’nan rachadh an sgapadh nan scuitean beaga, agus fad’ o chéile, nach tugadh e so m’ an cuairt ann an tomhas; ach tha e soilleir nach deach’ sliochd *Shem* agus *Japhet* a sgaoileadh air aghaidh na talmhainn. Shuidhich sliochd *Shem* ann an coimhearsnachd Shinaair, agus *ma bha làmh aca* ann an togail an Tùir, *ni nach eil idir cinnteach*, cha’n’eil a chuis coltach gu’n tainig doscainn air an cànan r’ a linn. Cha mho dh’ fhas sliochd Ham fiadhaich r’a linn, ged tha’n *saoghal* ag aideachadh gu’m b’ iad am prìomh bhuidheann, theagamh, *na h-aon daoine aig an robh làmh ann an togail an tùir.*”*

Beachd *ministir* d’ar là féin. “Seigin domh,” arsa Mr. Esdaile, “labhairt ’san àite so mu cheap-tuislich àraid a tha ’nar rathad gu léir; ’se sin cur troimh chéile na cànan aig togail Bhàbel; ni o’m bheil daoine ’tarruing gu bheil e eacomasach a cheud chànan a dheanamh a mach. Cha’n’eil e feumail dom’ phuinc-sa gu’n dearbhainn gu’r hi’n Eabhra a cheud chànan, ged, theagamh, a dh’ fhaodadhmaid a ghabhail oirnn a ràdh gur h-i; agus cha’n’eil riasan air bith againn a chumail amach *gu’n do mhair* an cur troimh chéile daonan.”† So, do réir mo bbeachd féin, argumaid cho faoin ’sa chuala mi riamh! An aite a ghuala ’chur ris a cheap-tuislich ’sann leum e thairis, air! Labhraidh sinn ris an duinuasal so man teid crìoch air an obair, chan’ ann uime so, ach mu na briathraibh. “*There are very strong presumptions in favor of this opinion,*” viz. “*that the Hebrew is the original language of mankind.*”

’Se’n treas ceap-tuislich, “Ma chaidh Adhamh agus Eubh a chruthachadh gun chànan, carson a tha Maois a cur cainnt cho siubhlach ’nam beul?”

* Prelim. Diss. to Rollin, vol. iii. p. 17.

† The Rev. J. Esdaile of Perth, in “*Scottish Christian Herald*,” No. 5. p. 76.

Air mo shon féin dheth cha'n abair mi mu'n chuis so ach gu'n robh cànan gun teagamh aca, oir, cha'n'eil eadhon brùid gun a chànan; agus a rìs, nach 'eil e air innse dhuinn c'ia meud bliadhna an déigh an cruthachaidh a thachair an conal-tradh so; ach bheir mi dhuit beachd thriuir dhaoine, an lathair an tigeadh dhomhsa agus dhuitse a bhì nar tosd.

Stackhouse's Hist. of the Bible, vol. i. p. 9. "Agus thubhairt Dia biodh solus ann"—"Far am bheil againn, 'thubhairt Dia,' ann an eachdrai' a chruthachaidh, 'se tha sinn r'a thuigsinn gu'n do thoilich e, 'se sin gu'n deach cumhachd a mach o' thoil." "Theagamh, mata," ars' thusa, "'nuair tha sinn a' leughadh gu'n dubhairt Adhamh mar so, 's mar sud gur h-e 'tha sinn r'a thuigsinn gu'n do labhair e mar b' f'hearr a b'urrainn d'a? Tha Dia féin ag ràdh 'gu'n do ghnathaich e cosmhalachhda,' no dealbh-labhairt."*

Isaac Aberbenel, "Cha 'neil sinn r'a thuigsinn," ars esan, "gu'n do labhair aon chuid an nathair, na Eubh. Abramaid gu'n deach an naithair suas na cuartagan mu chraobh an èolais, agus 'nuair chunnaic Eubh i'g itheadh uair no dhà, agus nach d' fhuair i bàs, smuainich i gu'm feudadh ise an nì ceudna a dheanamh."—"Tha'n Fhùrinn, ann an tomhas air taobh na barail so," arsa *Stackhouse*, "oir, c'iamar bha e comasach gu faiceadh Eubh gu'n robh am meas 'math arson bidh, agus a chum neach a dheanamh glic † *mun do bhlais i dheth*, mar b'ann o eisimplir na nathrach?"

Josephus, aon de shagartan an Teampuill. "Ged labhair Maois ann an gliocas, tha sinn ri cuid de na tha e'g ràdh a thuigsinn mar dhealbh-chainnt, ‡ agus cuid mar sheach-labhairt; § ach gach nì 'bha feumail a mbhèachadh scrìobh e sin gu saor soilleir." ||

Tha fhios againn gu bheil cànainean na h-àird a'n ear làn do dhealbh-chainnt. Nuair bha cànan gann agus mìle cus-

* Amos x. 12.

† Gen. iii. 6.

‡ Allegorically.

§ Enigmatically.

|| Pref. to Antiq.

pair ann air nach robh ainm idir, cha robh aig daoine ach an smuain a cho-partachadh r'a chéile le 'bhi coimeas nithe a bha co-ionnann. 'Se so, cha mhor, an lùdagan air an tionndaidh gach duileag de'n obair so; nimesin, bheir mi seachad 'san àite so sambladh no dhà. "Is gàradh glaiste thu a phiuthar, a chéile, fuaran duinntè, tobar air a sheulachadh." *Cant.* iv. 12. Gun sùil ri gàraidhean na h-àird an ear, agus ri gainne an uisge 's na dùchanna sin, cha tig an là 'thuigeas sinn na coimeasa so. "Bheir an Tighearna a nìos orra uisgeachan na h-aibhne, laidir agus lionmhor, agus éiridh e o's ceann a chlaisean uile, agus theid e thar uile bhruachaibh, agus gabhaidh e roimhe air feadh Judah, a' ruith thairis agus a' sgaoidleadh; gus am muineal ruigidh e." *Isa.* viii. 7, 8. Do dhaoine 'chuala mu thuil Noah, agus, theagamh, air an robh eagal roimh a leithid eile, b'eagallach an dealbh so; ach tha'n ath earrann ag innse dhuinn gur h-e tha sinn ri thuigsinn leis, "Rìgh Asiria agus 'uile gbreadhnachas."

"Thug thu fionain as an Eiphit, thilg thu mach na cinnich agus shuidhich thu i, agus thug thu oirre friambachadh gu daingean, agus lìon i an tìr,—chuir i mach a meoir gu ruig a mhuir." *Psal.* lxxx. Co nach aidich gu'r h-e tha'n fhionain so a' ciallachadh *clann Israel*?

'Se leithid so do dhealbh-chainnt maise gach bàrdachd, agus c'ait am faigh sinn bàrdachd coltach ri bardachd an leabhair naomha? 'Nuair mholas e *Saul* agus *Jonatan* mar ghaisgich, "Bu luaithe iad na iolairèan, bu treise iad na leomhain."—*Asahel* mar fhear-ruith, "Bha e cho luath dà chois ri boc-earba na machrach." Am bu mhiann leis beachd a thoirt dhuinn air neart *Behemot*? "Gluasaidh e 'earball mar sheudar,—olaidh e amhainn, agus cha bhi cabhag air,"—air glòir *Lebhiatan*? "Tha 'shuilean mar rosgaibh na maidne, bheir e air an doimhne bhi air gboil mar choire"—Air misneach an eich? "Ni e magadh air eagal—tha mhuineal eudaichte le tairneineach!"

Ach cuimhnich so. Ann an dealbh-chainnt, mar ann an

dealbhadaireachd féumaidh gu bheil sinn eòlach air a cheud chuspair, arneo chu tuig sinn an coimeas. Tha

“ Shuidhich mi lion
Air fìor-uisg tana,
'Smi strì 'ga tharruing gu bruaich;
Thug mi le sgrìob
Air tìr a gheallag,
'Sa lith mar eal' air a chuan,”

Tha'n dealbh so, bha mi 'dol a' ràdh, so-thuigsinn air feadh eifeanna na h-àird an iar; ach saoil thu an tuigeadh nàistìn do thìr mòr Arabia e, mar fac' e rìamb aon chuid cuan, no *geallag*, no *eala*, no *lion-sgrìob*? So an riasan gu bheil e feumail nàdur, agus cleachdanna cian na h-àird' an ear a' stuidearra man tuig sinn eadhon ar Biobull.

Ach feumaidh sinn, ge doilich e, togail do thional nan seuda luachmhor so, a tha mar shradda doimein a' dealradh air gach ceum de'n rathad, arneo tuitidh an o'che man ruig sinn ceann ar n' uidhe.

AN SAMHRADH.

CEUD MHIOS.

“ Bi'dh an snodhach a' dìreadh,
As gach friamhach is isle;
Tro' na cuisleannan snìomhain,
Gu miadachadh blàth.—A. D.

*Madainn an t-saoghail—An duine air ùr-chruthachadh—
An ainmhidh a' tighinn thuige a dh' fhaotann an ainm-
eana—cha d' fhuaradh céile do Adhamh.*

Tha sinn a nìs aig madainn a chinne-daoin—grian a chiad là a chunnaic duine a' faoisgneadh gu h-òrbhuidhe, 'sa dean-

amb deifir gu sealladh 'fhaotainn air a' choigreach.—Adhamh air ùr-chruthachadh,—na òganach sgiambach, dealbhach, calma.—'Fholt du-dhonn cuaicheannach, a' ruigheachd sìos gu 'shlinneibh leathan bàn-chraicneach,—le inntinn thuigseach, riasanta—teanga fhuasgailte; comasach, agus làn thoileach a bhi na searbhanta d'a chluasan agus d'a shùilean—Ag amharc ma'n cuairt agus os a cheann le balbh-ioghnadh, mar gu'n abradh e, “Ciod, no co mi, no cia as domh?” Chunnaic e, theagamh an leòmhann gharbh-mhuingneach, a' mireag ris an uan mhacannta—am buar ag ionalradh air an raon, no, theagamh a' cur an ceithir chosan cuideachd gu luidhe, le osna, a chnàmh an cìre—an Apa 'streap ris a chraoibh a dbítheadh 'nan ùbhlan—a choillteach a seinn—an Euphrates ri monmhor—na craobhan a' seimh-luasgadh, agus an saoghal uile mar aon eaglais mhòir ioma-guthach, a' tairgse iobairt, ùmhlachd, tùis, agus cliu, do'n àrd Chruith'ear! O! nach do mhair an staid ghlòrmhor so! O! 'Adbaimh; O! 'Eubh!

Abramaid a nis gur h-i so an staid anns an robh an duine 'nuair thug Jehobhab thuige, “*Uile bheathaiche na machrach, agus uile eunlaith nan spéur, a dh'fhaicinn cionnas a dh'ainmicheadh e iad.*” * לראות כיה יקרא *traut me ikra*, 'se sin, 'chum gu'm faiceadh, no *gu'm bu leir dka*, o bhuaidh àraidh anns gach aon diubh, cionnas a ghairmeadh e iad. “Agus ge be ainm a thug Adhamh air gach creutair beò, הווא שמו *sin dha ainm*,” 'se sin, *lean an t-ainm sin ris*.

'Nuair bheachdaicheas sinn air staid so an duine chì sinn gur beag do chajntt air an robh féum aige,—gun duine eile air uachdar an t-saoghail ach e fein—gun eòlas air cearn de'n chruinne ach tighearnas Eden—na géugan a' lùbadh air gach laimh, a' tairge a' meas. 'Sa chor so cho robh féum aige air smid.

Cha'n'eil e air innse dhuinn, agus cha chùis ro-chudthromach e, co de na beathaichean a thrèoraich a t Ard-Bhuu-

* Gen. ii. 19.

chaille gu Adhamh an toiseach: ach abramaid a h-aon de'n bhuar.

Bò, (a cow.) Wel. Bu, Biu, Buwch. B. Bret. Beoin, Bew, Buoch. Ir. Bò. Is iomadh àrd scoileir a scrìobh mu thùs agus fàs chànairean, ach cha'n urrainn mi gu'n an coimeas ri coigrich, a dìreadh, fear am bliadhna, 's fear an ath-bhliadhna, aon de bheannta mòra ar dùcha, gun fhear-iuil,—Balaoch Gàèlach, le glùinean ruisgte, 's le droch Bhéulra cha b'fhiu leò. Rainig iad gu dearbh mullach na beinne, ach dh'fhàs an ceò cho domhail, 's nach d'fhuair a h-aon diubh riamh air an ais sàbhailte; chaidh a chuid bu mho dhiubh leis na creàgan, agus bhris càch an cridhe ag iarraidh an rathaid! Cha robh iad air a chuid bu mho ach a nochdadh dhuinn meanglain a chaidh a thilgeadh air a chladach; ach leigidh mise fhaicinn duibh a chraobh a' fàs gu nàdurra as an talamh, agus a' géugan a' sìneadh 'sa sìneadh gach b'adhna, gus, ma dheireadh, an lion i'n saoghal!

Am bheil ni ann is coltaiche,—am bheil ni ann is riasanta ra smuainteachadh, na gu'n tug Adhamh an ainm do'n ainmhidh agus do'n eunlaith o'm beul féin? “Neach air bith,” arsa *Parkhurst*, “a leughas le aire obair an àrd scoileir *Bochart*, no eadhon an naothamh caib. do *Genesis*, agus nach aidich gu'n robh na b-ainmeanan a thug Adhamh air an ainmhidh, 's air an éunlaith, a chum buaidh àraidh a bhuineadh do gach aon a nochdadh, cha mhor is fiach a chréud.”—*Heb. Lex.* p. 653.

“Féudaidh sinn,” arsa *Sharpe*, “eadardhealachadh ainmhidhean aithneachadh air an guth, agus le'n guth a riochdachadh ainm a thoirt orra; agus feudaidh sinn, a ris, na n-ainmeanna so a ghnàthachadh ann a bhi labhairt air ni air bith eile a ta cosmhuil ris na beathaichean so.”—*Dr. Gregory Sharpe's Orig. of Lang.*

Ma thuig thu so, tuigidh tu mo steidhsa. Thug Adhamh, mar so, ainm air a bhoin o 'beul féin; *Bò*, agus ri ùine 's iomadh meanglan a dh' fhàs air an stoc so. 'San diubh

buachaille, buaile, bàthigh, buachar, buaic, buathal, beathach, bothag, buatharra, burrai, buarach. Tha guthanna eile aig a bhoin, mar tha *geum, gnòsd, nuall, langan, cnead, rèic.* Chi neach air bith a tha eòlach air crodh nach eil anns na facail so ach *mactalla* na'n guthanna fa leith: 'nuair chaidh an gnàthachadh an toiseach, cha'n'eil teagamh nach togadh 's nach leagadh Adhamh a ghuth, ga'n riochdachadh mar b' f'hearr a b' urrainn e, dìreach mar ni mac-nan-creag; agus ann an leughadh an leabhair so tha e feumail gu'n dean thusa an ni ceudna. Bi'd' mhactalla do nàdur, 's cha'n' iarr mi tuilleadh.

Caora, (a sheep,) *Wel. gwrr, Arab. Kar, Heb. כר cr, Ir. caor.* Abradh neach air bith *cäöra* le guth critheannach mar ni iad 'san taobh-tuath, agus tuigidh, cha mhor, an *Dù-Ghall* e. Tha chuis coltach nach b'e so an guth a ghnathaich na caoraich reamhar a chaomhainn *Saul*: Cha 'ne; chaidh an uain agus an companaich a mharbhadh, agus bu nadurra dhoibh "meilich."* Theirear caoraich le dealbh-labhairt ri criosdaidhean, a chionn gu bheil iad, coltach ri caoraich, neò-chiontach, agus tathaich m'a chéile,—ri briseadh na mara, a chionn gu bheil e ri fhaicinn geal mar mhachaire chaorach.†

Each, (a horse.) So a' cheart dòigh a scriobh *Job* guth an eich ioma' mìle bliadhna roimhe so. *אמר דאסר iamr each* 'se sin, abraidh e *each*; far am bheil againe "their e, ha, ha!" *Job xxxix. 25.* Chi sinn, ma tha ainmhidh *comharraichte* arson barrachd is aon ghuth, no aon bhuaidh, gu bheil ainm air leth air arson gach guth agus arson gach buaidh. Cha ghabh mi as laimh a dhearbhadh cò dhiu so a thug Adhamh a mach, 's e'n t-aon ni e; 's Gaelig a th' annta gu leir; agus gu bheil iomadh ainm aig an aon ainmhidh, ag éiridh o' ghuth, na o bhuaidh shonraichte, 's argumaid air mo thaobhsa e nach 'eil furasd' a ghluasad. Tha aig an ach

* 1 Sam. xv. 14.

† "Cha robh *rif* a stigh 'na h-aodach 'san caolas 'na *chaora* geahn."

guth eile, mar tha fios aig gach neach tha eòlach air; 's e sin, *prss*. Ann an leughadh an fhocail so feumaidh tu do dha bhile chur r'a cheile, agus t-anail a sheideadh a mach gus an danns iad r'a chéile; dìreach mar bhios sinn a gairm nan each anns a Ghàeltachd gus an la'n diugh, *t-prss-oh, t-prss-oh*. Arab. פרסד *prsh*, a horse. Heb. פרש *prsh*. 'Se so friamh an fhacail nach b'urraim Belsasar a dbeanamh a mach gus an d' thainig an Gàel, Daniel ופרסין, & prsin, (agus na *prs*-dhaoine, no na *h-eich*-dhaoine,) no mar tha againe na "Persich,"* Co 'chuir e eadar *p* agus *r*? "Fhuair iad an tainm so," arsa *Parkhurst*, "a chionn gu'n robh iad uile 'na'm marcaichean, do reir lagh rìgh *Cyrus*. Uaithe so cha'n fhaigh sinn an t-ainm so anns a Bhiobull roimh laithibh *Chyruis*."† Thig fianuis *Herodotuis* gu gast' a stigh an so. "Cha'n'eil iad a' teagasg ni air bith da'n cloinn o 'chuig gu fichead bliadhna," ars' esan, "ach trì nithe; 's iad so, marcachd, am boghasaighead a' chleachdadh, agus an fhirinn a labhairt."‡ B'iad na *Prsich* cuid do armailt baile mhoir *Thyre*.§ Gàel le cheile, mar chi sinn 'na dhéidh so. Tha buaidh eile aig an each a thuilleadh orra so a thug ainm eile dha, mar chi sinn anns a Bhiobull Eirionnach: "A' marcachd air asail agus *bromach* searrach asail."|| Theagamh gu feudainn dol seachad air an ainm so, ach tha e 'na argumaid chudthromach air mo thaobhsa nach 'eil 'sa Ghàellig ach *mactalla nàduir*.

Tha guth eile aig an each ris an abair sinn *sitrich*. C'àit am bheil friamh an fhocail so? Nach h-ann an nàdur? Nuair is miann leinn each a ghreasad 's an àite as an d' thainig mise, their sinn "*H-ush*," cha' b'ioghnadh leam ge' be

* Dan. v. 25.

† Vide *Parkhurst* on the word. Le cead an Diadhair urramaich *Parkhurst*, fuilingeadh e a chur ceart' san àite so. Tha 'cheart ainm —a cheart fhacal againn, ach gu bheil *v* an àit' *n*, ann an Exod. xiv. 9. פרשיו *phrshiv*, air eadar theangachadh "*marcshluagh*."

‡ Lib. 1. c. 131.

§ Ezek. xxvii. 10.

|| Zech. ix. 9.

so triamh סוס *sus** ainm an eich; (no mar tha cuid am barail *gille nan each*) anns an Eabhra? O *each*, their sinn, la dealbh-chainnt, “duine *eachail*” ri duine borb gun eòlas: *eachlann*, no *eacharan*, *prsach*, no *prasach*, agus mar sin sìos.

Cu, (a dog,) *Wel. ci*, *Arm. ci*, *Gr. Κυων*. Abramaid gu’n tainig a nis an cù: Tha chuis coltach ’nuair chunnaic esan a cheud mhaighistir nach *donnal* a rinn e, mar na dheigh so, ’nuair, theagamh, a bhuail Càin crosta clach air:—Cha *chaoineadh* a rinn e, mar na dheidh so, ’na shuidhe air earr, ri oiche gheallaich, ’se, theagamh, a’ faicinn roimh laimh tòradh Abeil! Chunnaic tu cù, nuair thilleadh a mhaighistir dha’ thigh, a’ miodal le mòr thoilintinn,—an dara h-uair a’ pògadh a’ chas, ’s an uair eile ’gan slaiseadh le earball: ma dheireadh bhris a ghuth, ’s thubhairt e, *cu*, no *cou*. Uaithe so cù-alluidh, cù-ianaich, cù-uisge, cù-luirge, *cou-fhartaich*, *cuthach*. Ge math an cù ni e iomadh ni nach eil airidh air duine; uimesin gabhaidh duine mar thanailt’ cù a ghairm dh’e.

Muc, (a sow,) *Wel. moch*, *Corn. moh*. ’S mòr a chulasmaoin—’s airidh e air ìoghnadh ainglihbh agus dhaoinibh, gur h-ann o *ghuth-failte* gach beathaich, do reir choltais, a thug Adhamh ainm air! ’Nuair thogas a mhuc suas a bus ri neach, mar gum beadh, ann an caoimhneas, ’se *muc*, *muc* a their i: cuir thusa bus ort a’ riochdachadh muice—cum mar sin e, agus fiach ri labhairt: their thu *muc*, *muc*, agus co nach tuig ciod an t-ainmhidh ’tha thu ciallachadh? Tha guth eile aig a mhuc is cumanta gu mòr, se sin *orc*. “Tha nuallan thonn mu *inn’sè-orc*.”† Uaithe so, *orcan*, *t-orc*, *ore-coille*, *orkneys*.

Gabhar, (a goat,) *Wel. gavyr*. Ged thug Adhamh ainm-eanan air an ainmhidh cha ne; theagamh, a *spell*, no chùb

* *Rabi susin*, “marcluagh a’ marcachd air eachaibh” Ezek. cxiii. 6—12. (H-ush-dhaoine a’ marcachd?)

† Sean Dàn, 160.

iad. Theagamh gum b'fharr an cùbadh air guth an ainmhidh so *gö-ö-ar*. Do réir bunait na h-oibreach so ged thachras gu bheil an aon ghuth aig eadardhealachadh ainmhidh bu choir an t-aon ainm a bhi orra. Tha ian ann ris an abair na Gaill "snipe," aig am bheil guth cho coltach ris a ghobhair 'sas urrainn a bhi, agus nach h-e *ghobhar*-adhar a their sinn ris? Lat. *capra*.

Leòmhann, (a lion.) Cha'n'eil e furasda guth a bheathaich rioghail so a sgrìobhadh: féumadh sinn a riochdachadh leis a chìch-shlugainn, o bliun an scòrnain, mar so, *Leò-n*; mar gu'n cluinneadh tu famhair a' gròcadh! 'Se'n leòmhann beathach is uaisle nàdur, agus is misneachaile de uile bheathachibh 'na fridhe: uaithe so theirear leòmhann ri duine gaisgeil—uaithe so theirear leòmhon ri Crìosd; oir, cha'n'eil seasamh 'na aghaidh! Leis an dealbh-chainnt cheudna theirear rioghachd *Leòn* ri cearn do *Ghalicia*, ann an *Tìr-choinnein** 's an Spàin, a chionn gu'n robh an luchd-àitiche leòmhanta: "*The most renowned nations thereof were the Celtiberi.*"† Rollin, p. 155., *i. e.* "B'iad na Gàèl ciunich a b'ainmeile 'bha dhiubh." Uaithe so, fhuair Clannileòin an sloinneadh,‡ agus *Sierra-Leone* 'ainm. 'Se cuideach is friamh do *leon*, *leonta*; Lat. *leo*. *Leopolis*, no Baile-na-leòmhain § *Apollo*, lò? (day) &c. Tha guth eile aig an leomhainn 'nuair bhios ocras na corruich oirre, 's e sin *béuc*. "Bhéuc an leòmhann," ars' Amos, "co air nach biodh eagal." Bu mhath do Adhamh nach b'e so an guth no 'bhuaidh a nochd sin leòmhann dh'a:

* "Spain anciently abounded with rabbits. On the reverse of a medal of the emperor Adrian, Spain is represented as a woman sitting on the ground, with a rabbit squatting on her robe."—*Park*. p. 763.

† *Tarrachonensis* Seneca (*seanchaidh* :) was born here.

‡ Stewart Sketches of Highl. Reg.

§ The Leopolitans in Egypt worshipped a lion, as an emblem of the sun.—*Parkhurst*.

nam b'è bha crìoch, a theagamh, air 'obair-latha! Tha guth aig a chuan-mhòr, 'nuair sgiursas an doinshionn e, nach eil eù-coltach ris; agus uaithe so their sinn "an cuan agus na tonnan a' *beucaich*." 'Se so an scalladh anns am bheil an *diabhal* air a choimeas ris an leòmhainn.

Laogh (a calf) Wel. *lho*, Corn. *leauh*, Arm. *lue*. 'Smath do na Gaill nach h-e so an tainm a th'acasan air nua'ghin boin; oir, ged gheibheadh iad an saoghal cha b'urrainn doibha riochdachadh: Ach chaidh Adhamha chruthachadh coi' lionta, agus, uimesin, nuair chual' e laogh ag ràdh *lläo*, cha robh mactalla an creig riamh a b'fhèarr a riochdaicheadh e na Adhamh. Bba so feumail m'am b'urrainn Eubh, na dheigh so, a thuig-sinn co ac' a bha e ciallachadh *laogh* no *leòmhann*. Bha meas mòr air an laogh anus gach linn, agus uaithe so their sinn *laogh* ri creutair air bith d'am bheil mòr speis againn—their, eadhon ri leannann.

"Mo laogh fein thu, 's laogh mo laoigh"

Se sin, ann am briathra' soilleir,

"Leanamh mo leinibh ghil chaoimh."

Uaithe so, *laoghach*, *laochan*, *Laogh-féidh*, *laoicean*, *laidh*?

Cat (a cat) Wel. *cath*, Corn. *kath*, B. Bret. *chat*. Arab. *chathal*. Tha tri' no ceithir de ghuthanna aig a chat, *mià*, 'nuair bhios cion air; *cnònan*, nuair 'shliogas tu e, agus *cat*, no *caot*, 'nuair bhios e na thàmh, làn-thoilichte, 's a chos-dheiridh, a theagamh, air a ghuallainn, 'ga imlich féin, no 'nigheadh eudainn. Tha'n cat fuasach déigheil air an teine, agus uaithe so na facail *mia-paidh*, *cat-ar*, *dis*.

Nuthair (a serpent) Wel. *neidr*, Corn. *neddyr*, Germ. *netter* Heb. נחש *nchsh*. An dara h-uair tha mi an impis gàire, 's an nair eile an impis gul ri faicinn co lionmhor scoileir ainmeil, a' briseadh an cridhe, 's a cur an eanachainnean troimh chaile, a thoirt dhuinn bun an fhacail so, 's an fhacail ud: Thug

iad dhuinn iad, agus ciod iad? Bunan gun bhun,—craobhan air an spionadh as am friamh, a' snàmh air aghaidh a chuain! 'S furasda 'ràdh, 's e bun an fhocail *nathair nath*, no *nach*; ach c'ait am bheil bun *nath* no, *nach*? Tha ann an droch theanga chlobhach na nathrach. Far am bheil na nathraiche' pailte cluinnear iad 's an fheasgar shamhraidh a' freagairt d'a cheile mar so, *nna, nna*. Cha'n'eil e furasta a *speladh*, ach sùigh do theanga rid' chairean-uachd'rach, ga tarruing thogad le graide, agus tha e agad. Sibhse nach cuala nathair riamh, chuala sibh, a theagamh, easganna, a' freagairt da cheile ri bruachaibh aibhne, air a cheart dòigh: uaithe so an t-ainm *eas*, no, uisg'*nna*.

Cha'n'eil beathach ann, tha'n Fhirinn ag innse' dhuinn, cho seòlta ris a' nathair; anns na h-Innsibh an ear theid i fo'n ghaineamb, agus criomaidh i speirean nan each a chum gu'n tilg iad a' marcaichean: tha eachdraidh ag innse dhuinn 'nuair bha *Regulus* ann an *Africa*, a mearsadh air cheann 'airm, gu'n tug *aon* nathair dùlain d'a fèin agus d'a chuid airm re ioma' latha—sgrios i mòran de'n arm m'an tugadh buaidh oirre, agus tha *Pliny*, fear a chunnaic le 'shuilean a' croicionn, ag innse dhuinn gu'n robh e *sia-fichead troidh* air fad! Tha'n nathair a tha ann a' *museum* Ghlascho *deich-troidhe-fichead*! 'Nuair gheibh aon diu so fàth air damh, no air duine; 's coingeis co dhiubh, suainnich si i fein mu'n cuairt d'a gus am bruain i 'chnamhan ri cheile, 's a chuid eile dh'i suainnte mu chraoibh—imlichidh si an sin e gus am bi e làn ronnan, agus an sin theid e sìos an scòrnan mallaichte gu furasda!

Cuid a their gu bheil puinnsein na nathrach 'na fiacra, agus cuid a their 'na teangaidh: Do reir beachd Dhaibhi 'sann san teangaidh,* do reir Sholamh 's na fiacra;† do reir

* Psal. cxl. 3, "Gheuraich iad an teangadh mar *teangaidh* nathrach."

† Prov. xxiii. 32, "Mar an rìgh nathair sàthaidh e a ghath."

cuid eile tha aice poca beag domblais, a chuireas i'n deigh na fiacail, ach a' sgeitheas i 'mach 'nuair theid i a dhòl uisge air eagal i fein a phuinnseineachadh. Theagamh gu bheil eadardhealachadh seorsa anu—cuid aig am bheil e 'n sud, 's cuid aig am bheil e 'n so.

O ghuth, na o bhuaidh so na nathrach their sinn, le dealbh-chainnt, *nimh*, *nimh'r*, *nimheil*, *nath'rail*, ri ni, no neach a tha puinnseanta no cuilbheartach; mar tha'n diabhol, (so an nathair a labhair ri Eubh?) a ghaoth' tuath, duine an-iochdmhor; agus, theagamh, נפלים *nphlim*; daoine nipheil, no nimheil.*

Tha guth eile aig an nathair 'nuair bhios fraoch no frionas oirre, *ish*, no *h-iss*. 'Se so friamh na' focala שרף *shrph*, *pl.* שרפים *shrphim*; air an scrìobhadh seraph, seraphim, † serpent, searbh-anta?

A' dhuine! A' bhean! Mar d'rinn thu suas d' inntinn do shuilean a' *chumail* duinnte, beachdaich, man teid thu nis faide, air na leugh thu. Cha'n'eil thu, tha dòchas agam, a' cur teagamh nach tug Adhamh ainmeanna do'n ainmhidh? Nach eil an ainmeanan anns a Ghäelig a co-fhreagairt d'an guthanna, agus, abair gu'n deach cànain dhaoine 'chur troimh chéile—co riamh a chuala gu'n do thoisich *iadsan* ri togail Tùir? Nach eil e soilleir gu bheil friamh na Ghäelig ann a NADUR? *Mar eil*, c'arson nach robh *bo*, air *laogh*, *gab-*

* “Bha famhairean (*nphlim*) air an talamb sna laithibh sin,” Gen. vi. 4. “The derivation and the context concur to render it more probable that the word *nephilim* characterises the men who first departed from the religion taught to Adam, and who sustained their apostacy by acts of violence and oppression.”—*Note in Pictorial Bible.*

† “Dean dhuit fein (שרף *shrph*) nathair loisgeach,” Num. xxi. 8. Theagamh gur h- ann o'n *t-srann*-raich a rinn iad le'n sgiathaibh a fhuair iad so an ainm, oir, “aig gach aon bha se sgiathan,” Isa. vi. 2.

har, air *each*, and *phrs*, air *muic*? C'arson nach robh *nathair* air *cäor*, *cäor* air *nathair*, *mia* air *cù*, agus *go'ar-adhar* air an *easgaimn*? *Ma tha* a bun ann a' NADUR nach feum thu aideachadh nach robh cànnain air thoiseach oirre, nas lugha na tha mhiann ort a dhol ni's faide, agus nis doimbne na NADUR? *Ma tha*, beannachd leat.

A' MIOS MEADHONACH.

“ Gur sòlas an ceòl-cluaise
 'Ard bhàirich buair m'an chrò ;
 Laoigh cheann-fhionn, bhreac, is ruagha,
 Ri freagra' nuallan bhò ;
 A' bhanarach le 'buaarach,
 'S am buachaill' dol d'an còir,
 Gu bleodhan a' chruidh ghuaill'inn
 Air cuaich a thogas cròic.”—A. D.

Adhamh a' toirt ainmeanan air an éunlaith—Cha d' fhuaradh fathast céile dha—Thuit e ann an cadal trom.

CHA'N'EIL e romham dol thairis air ainmeana nan ainmhid-bean *uile*, aon seach aon ; cha rachadh ré bliadhna ; am beul dithis no triuir do fhianuisean biodh gach focal seasmhach : Ach tha mi cho tathaich ma “ chothram na Feine,” 's gu'n tug mi m'fhianuisean o na beathaichean a tha'm bìobull ag innse dhuinn chunnaic 'sa chual Adhamh. Leanam an seòl so.

Cearc, no *garc* (a heu) Arab. *kerk*, Pers. *koorik*. Nach h-e so, air a shuil, mactalla guth cumanta na circe? Ma tha “gur” oirre cha’nurrainn i cearc a ràdh, ach *gur*, no *goor*; agus uaithe so their sin *cearc-ghuir*, ubh-*guir*. Tha guth eile aig a chirc, guth caismeachd, ’nuair bhios a mhiann oirre a’ “gur” no ’h-àlach a chruinneachadh, ’se so *bec, bec*. ’So na bha de Ghäelig aig pàisdean *Psammeticus* ’nuair dhaidicheadh gu’n d’ fhuair iad a chend chàinain a mach; agus cha b’ioghnaidh leam idir ged’ b’ann o’n chirc a dhionnsaidh iad i. Ach ’s fada aon uiseag gu earrach a dheanamh, agus ’s fada “bec, bec” gu càinain a dheanamh.

Tha cearcau buailteach do ghalar cho mbath sa tha daoine; agus c’ia uaithe ’fhuair na galair so an ainm? Na’n cluinneadh pàisdean *Psammeticus* an guth, bheireadh iad ainm air an galar; *càrsan, pìchan, tùchan*; *cearc-a’- chàrsain*, a’ phiochain, an tùchain.

Chunnaic sinn cearc ann an deadh fhonn-inntinn, a’ dol m’an cuairt nan dorsan, ’s a seinn, *o, o, o; o, o, o*. Their sinn gu bheil a chearc so “’gabhail òrain.”

Tha sinn a nis air tighinn gu fianuis eile air mo thaobhsa gu’n deach’ a Ghäelig a dheanamh o nàdur, agus sin uigh air uigh. Ma chaidh an saoghal a chruthachadh ann an “sia laithibh,” am bheil e coltach gu’n do rug a chearc a h-uibhean, agus gun do ghuir i iad ann an latha na dha? Agus saoil thu an abradh Adhamh *biog* ris an ian gus an d’ thainig an t-ian as au ubh! Cha dubhairt: Ach nuair thainig an t-ian ’s e’n t-ian a thubhairt *big, big*; agus ’se *bigein* a their sinne ris gus an la’n diugh, mar ris gach ian beag eile aig am bheil an guth so, co ac’se *bigein an t-sneachda*, no’m bigein-bantighearn. (beag?)

“Cha robh aon a ghluais an sgiath, a dh’fhosgail an *gob* no rinn *biog*,”* Isa. x. 14. Thubhairt mi, aig am bh’eil an

* *Gob* in this verse is rendered “mouth,” and *biog* rendered “peep.” If the person who intends to translate “Adam and Eve,” can do no better than this, let him at once halt.

guth so: oir ge beag an *dreo'n* tha atharrachadh ainm air Carson? tha chionn nach cuala neach riamb e'gràdh *big*, ach *dr̄rr*. Uaithe so, *dreolan*, *droigh*, &c.

Gäadh (a goose) Wel. *gwydd*. Chaidh mi o cheann ghoirid dà mhìle 'chum na dù'cha, a dh'aon ghnòthach a dh'fhaicinn greigh ghèadh: cho luath sa chaidh mi dlù dhoibh ghlaodh a h-uile h-aon, diubh le aon ghuth *ge-e-a'*. Bha h-aon nam measg gu dearbh bu ghile na càch a thionndaidh, 'sa sheid a' shròn rium le guth nach eil furasd a scriobhadh mar so, *gà à r*, *gà à r*. Dh' fharraid mi do bhallach beag c'ainm a bh'air a gheadh ud? "Tha," ars esan, "*gànr'adh*" (gaar-gheadh?) 'Nam chridhe mhol mi Adhamh,—mhol mi Ghäelig—mhol mi Dia! Uaithe so *gog-ghèadh*, 'se sin, an eala—*crà* ghèadh, &c.

Smeòrach (a thrush) Nach h-e so urlar a phuirt rith-leumnaich leis am minic an cuala sinn an t-ian so a' seinn sios na gréine ann 'am feasgar sàmhraidh? "*Smeòrach*, *smeòrach*."

Cathag, (a daw)—*Ròcais*, (a rook)—*Fäolunn*, (a gull)—*Fitheach*, (a raven.) Tha ainm gach aoin diubh so, ach am fitheach, air an toirt sìos o'n guthanna féin cho soilleir 's nach leig mise leas facal a ràdh. Cha'ne so guth an fhithich gu dearbh; cha mho is e 'ainm ceart e, ach, *coreb*, no, *oreb*. So mar scriobh Maois e, agus uaithe so *cnoc-h-òreb*, no, *h-òrebi*,* *coirbte*, &c. Fhuair e'n t-ainm fitheach o 'ghuth a sgiathan; guth is minic a thug air ceann-feadhna nan cearc "*ell*" a radh, agus uaithe so *coileach*, *Lat.m. Gallus, f. Gallina*.

Iolair, (an eagle) Cha'n ann mar so bu chòir do'n ainm so 'bhi air a scriobhadh. Chaidh mi, air an t- sàmhradh so chaidh, a dh'aon ghnòthach, o'n *Oban gu Dùn-Olla'* a a chluinntinn guth na h-iolaire a tha'n teann bbraighdeanas ann o' cheann iomadh bliadhna. Cha luaithe 'chaidh sinn dlù' na chuala sinn, cha'ne *iol*, ach *iul*, *iul*: *iul*, *iul*. Cha'n-

* " Cnoc h-orebi 's creag an fhithich."—S. O.

eil cànan ann nach deach' litrichean a chur *roimhe*, no an *deigh* friamh an fhacail so, 'san fhacail ud, chum cànan a dheanamh mìn: Uaithe so tha àrd-scoilleirean ag ràdh nach eil facal singilte ann an cànan nàdurra air bith nach eil a fhriamh ann an *trì litrichean*: ach c'iad na *trì*, ann am facal fada is friamh dh'a? 'So puinc nach deach fathast a shocrachadh! Ach air a phuinc so tha dochas agam nach bi "Adhamh agus Eubh" an diadhan! Nach eil *nàdur* a' teagasg? Ma their thu sa gur h- iad na litrichean, "*air*," is friamh de'n fhacal "*iulair*," abraidh mise nach h- iad, ach "*iul*." Co 'réiticheas a chuis? *Nàdur*.

Bha'n iulair aig na Gæel, fo' gach ainm, air am brataichean; agus nan dèigh san aig na Ròmanaich, uaithe so fhuair a bhratach féin an "*iulair*" mar ainm, agus uaithe so *iùl*, reull-*iùl*, *iùl*-chairt.

'S ciatach an leabhar r'a leughadh leabhar mòr *Nàduir*, agus 's ciatach am feum a rinn Maois agus na faidhean dh'eth. "Mar chàraicheas *iulair* suas a' nead, mar dh' itealaicheas i os ceann a h-àlaich, a sgaoileas i 'mach a' sgiathan, a ghabhas i iad, a ghiulaineas i iad air a' sgiathaibh; mar sin threòraich Iehobha'n 'na aonar." *Deut.* xxxii. 11. Agus a ris, "Ghiulain mi sibh *air sgiathaibh iulairean*." *Exod.* xix. 4. An do ghiulain Dia a phobull "*air sgiathaibh iulairean*," no, an e tha sinn ri thuigsinn *mar ghiulaineas an iulair a h-àlach*? Tha'n cothrom againne, a' rugadh anns na glinn, orrasan a rugadh sa thogadh ann am bailte-mòra, oir tha f hios againn, 'nuair dh' fàsas na h-iulairean òga suas, toisichidh am màthair ri sgiathadaich mu'n nead, gus am brosnachadh air falbh; ma chi i aon diubh 'failneachadh cuiridh i air a muin e, agus gus an teid an t-saighead troimh a' cridhe féin tha esan tearuinte!

A ghriach, (the crane) 'sminic a chuir a ghriach fhad-chasach, fhad-amhach so uamhas oirnn le '*sgriachail* 'san oi'che shéimh shamhraidh!

Druid, (a starling) cha'n'eil e comasach guth an eòin so a sriobhadh nis fearr.

Turtùr, (a dove) Eisd ri guth an eòin so agus bi'd' mhac-talla dh'a, *durdùr*.

Feucag, no *Peucag* (a peacock or hen) Cha'n'urrainn neach guth an eoin àluinn so a sriobhadh nas firinniche na *peuc*, no *feuc*: cluinnear 's an fheasgar shamhraidh dà mhìle air falbh e.

Speireag (a sparrow hawk) 'S math a thuigeas eoin bheag na h-ealtainn an guth *speir*, *speir*, agus cha'n ann gun cheann-fath!

Tonag (a duck), *Drachd* (a drake), *Scliurach* (a young gull), *Farspach* (the laughing gull), *Feadag* (a plover), *Agus mar sin sìos*.

A dhuine! A bhean! man teid thu nis faide cuir ceist riut fein. Carson nach robh *gèadh* air a *chirc*, *iulair* air a *bhig-ein*, agus *durdùr* air a *ghriaich*? Carson nach robh *pìchan* air *càrsan*, *òran* air *tùchan*, *dreodhon* air *gànradh*, agus *coreb* air *ca'aig*? Carson nach robh *peuc* air *scliuraich*, *feadag* air *dràchd*, *tonag* air *speireig* agus *druid* air a *ghriaich*?

Cha'n'eil dol a 'null no 'null agad; freagair a cheist, ar neo aidich gu saor leamsa gur h-ann a *chionn gu'n tug Dia guth air leth dhoibh*, *gu'n tug Adhamh ainmeanan orra do reir an guthanna—gu bheil na guthanna so a' co-fhreagradh r'an ainmeanan ann an Gàelig*, agus, *uimesin*, gur h-i' *Ghàelig a labhair Adhamh ann am Phàrais!*

Ma tha ian no ainmhidh ann nach d'ainmich mise, is aithne dhuitse, agus nach 'eil 'ainm a' freagairt d'a *ghuth* no do *bhuaidh àraidh air am bheil e comharraichte*, thoir an aire nach d' fhuair thu greim air far-ainm. Tha ian againn ris an abair cuid a *churracag*, a *chionn gu bheil currachd*, no *scùmban* air, ach 'se 'ainm ceart *bib-ian*. Tha miltean de dh'eòin ann air nach eil ainm idir againn, oir, chan fhaca sinn riamh iad, 's cha chuala. Thubhairt mi cheana gu'n

d'rinneadh cànnain uigh air uigh mar bha feum oirre; air an laimh eile leigeadh éug facail d'i 'nuair nach robh tuilleadh feum orra. Tha eoin chladaich anns na h-ealanaibh, mar tha'n *trileachan*, a *ghulmag*, an *stearnal*, 'san *gille-bride*, air nach eil ainm air tir-mòr na Gaeltachd—cha chuala cuid diubh riamh iomradh orra; agus ged chitheadh iad marbh iad cha t-ugadh iad na h-ainmeana so orra: ach leig as beò air an traigh iad—cluinnadh iad an cànnain, agus bheir iad orra na ceart ainmeanan a thug Adhamh orra, 's a th' againne orra an diugh.

A' MIOS DEIRIONNACH.

“A choill gu h- uile
 Fo 'làn-duilleach
 'S i na culaidh-bhainnse!
 'S ceòl'ar éibhinn
 Bàr gach géige
 'S an eòin féin a' danns'orra.”—A. D.

Dhuisg Adhamh—Fhuair e céile—An coinneachadh—Dàil goirid—Cho diamhan 's a tha e 'bhi lorgachadh a mach na ceud chànnain ach le solus na Gàelig—A Ghàelig fathast faithleas, no mactalla ghnìomharra, cho mhath ri ainmeana.

“ Agus thug Adhamh ainmeana do'n spréidh uile, agus do éunlaith nan spéur, agus do uile bheathaichibh na mach-rach; ach do Adhamh cha d' fhuaradh còmhnaidh d'a réir féin.” Gen. ii. 21.

Cha d'fhuir a fhleasgaich bheannuichte. Cha robh nam measg gu leir na thuigeadh do smeideadh, 's do lù-chleasan—cha robh nam measg gu leir na fhreagrachd do fheith-ghàire—cha robh nam measg gu leir sùil a chuir le 'sealladh màlta luainneach saighead 'nad chridhe, 'sa thug air d' fhuil ruith bras 'nad' chuislibh! Cha b'ioghnadh, a fhleasgaich bheannuichte, ged' thuit thu ann an “cadal tròm.”

Feudaidh sinn a smuaineachadh gu'n robh cadal Adhaimh taitneach, agus air dùsgadh dh'a, fhuair e nach b'aisling gu bhàrr a bhruadar: Feuch! astar beag uaithe, a' mhaighdean a b'aille a chunnaic sùil—a' falt cuachanach, bachlùbach; a' leth-fholach a' ciachan turaideach,—a' gruaidhean air am measgadh le dearg is geal mar an ùr-ròs, 'nuair phògas a mhadainn an drùchd dh'eth—ìoghnadh, neò-chiontas, agus caomhalachd, a' lasadh 'na sùilibh, 's i eadar dhà chomhairle co ac' a theicheadh i roimh Adhamh, no'dh'fhuir'eadh i! 'S e fuireach, a réir choltais, a ribhinn àluinn a rinn thu, le ceann cròm 's le rughadh gruaidhe, gus an d'rug Adhamh ort air mhìn-laimh!

Chaidh iad a nis, abramaid, laimh air laimh air feadh a' ghàraidh,—gach géng a' tairgse a' sgàil. Adhamh ag ionnsachadh do Eubh ainmeana na *spréidhe*, agus na *h-eunlaidh*, gus, ma dheireadh, na sgaoil an o'ch' a cùrtain tlà sìoda thairis orra, 's an do thuit iad na'n cadal.

Gluais gu fòil a' shruthain uaibhrich,
 Led' thorman, an cluais na lànain
 Paisg a' choill do chlarsach rìoghail,
 Tha ceann-crìch air banais Adhaimh!

Fasg'nadh na h-aingil an o'che
 Le'n sgiathaibh loinreach, gu fàlaidh,
 Eagal gu'n luidh drùchd, na fuachd,
 A chuireas bruailein air a chàraid.

Froiste leibh duileach nan ròsan,
 Mar chòmhdach d'an leaba-stàta ;
 'Sna biodh uilbheist a nì nuallan,
 No tuaireap a' nochd am Phàras !

Sealbhaichibh sonas gearr-shaogh'lach,—
 Chi mi caontag dlùth, is cànnraid !
 Chi mi 'nathair cheana a fairgneadb,
 'S le farmad an impis sgàineadh !

Gluais gu fòil a' shruthain uaibhrich,
 Led' thorman, an cluais na lànain ;
 Paisg a' choill do chlàrsach rìoghail,
 Tha ceann-crìch air banais Adhaimh !

'Si 'mhaduinn i! dheirich Athair agus Màthair a chinne-
 daon—Thoisich *deanamh* cànain a nis o là gu là: 'S mor a
 nì 'n éigin. Bha e goireasach gum biodh ainmeanan a nis
 air nìtibh gun bheatha, cho mhath 's air spréidh agus eun-
 laith.

Uisge, (water) Feudaidh sinn a smuaineachadh nach robh
 ar n'athraichean fada gun ainm air uisge; agus c'àit am
 bheil bun an fhacail so ach ann an guth an uisge? Uaithe
 so, Wel. *wsg*, Arm. *isge*, Corn. *isge*, Belg. *esch*. Ang.
whiskey, (Heb. *שֶׁכֶח* *shkeh*, to water or moisten. Gen. ii. 6.)

Sròn (nose) Wel. *trwyn*, et *ffraen*. Cha'n ioghnadh idir
 ged rinn daoine cadardhealachadh beag ann an scriobhadh
 guth na sròine, a chionu, cha mhòr gu bheil dà shròn ann a
 nì 'n aon fhuaim, ged tha iad uile coltach. O'n t-sròin le
 dealbh-chainnt, their sinn *sròn* ri nì air bith 'tha coltach ri
 sròin ged nach deach' riamh a shéideach, mar tha *Sròn-
 Chloinn-Illeòn* ann an Caol-Muile; *Sròntiein*; an t-*Sròn-
 Chollach*, &c. Uaithe so, cuideachd, gach *rinn*, is *scùr* a
 th'air an talamh; agus, *srònach*, a chuid de'n taod a tha mu
 shròn eich; *sròineiseach*, furast'air corruich a ghabhail, a
 chionn gu faicear air an t-sròin e,—*srònaich*, v. fiach
 fhàladh, &c.

Gaoth, (wind) Gao fad tanalach.

Theagamh gur h- i 'ghaoth rud cho tràth sa chuir ioghnadh air Adhamh; chual' e a'guth—chunnaic e' deanadas; ach gu là 'bhàis cha'n fhac' e i! O'n fhriamh so their sinn *Gaothaire* ri maide-beòil pìoba—*Gaotharan* ri neach luaineach gun stéidh—*Gaothar* ri cù a ruitheas mar a Ghaoth.*

'Nuair thogas a ghaoth ciabhan nan craobh, cluinnidh tu'n toiseach *gao'*, agus a thiota *uil, uil*: Theagamh gur he so is bun do'n fhacal *duile*, no *duileach*, agus gur h'iad an da fhacal air am pòsadh friamh an f hacail *Coille*?

Ibh, (drink) Heb. יָבַח *av*. "Gun *ibh* id am fual fein." *Bp.* *Bedel* in 2 *Kings* x̄viii. 27.

"Gun *ibh* gun *ith*."—S. D. 64.

Tha'n ceò 'nis a' sgapadh—tha 'ghrian ga thàladh gu iona-daibh uachd'rach an adhair, agus *nàdur* ga nochdadh fein! Nan tachradh riut, dlùth dod' thigh, 'na shìneadh ri taobh an rathaid, coigreach; duine nach tuigeadh tu guth d'a chainnt; chunnaic e fuaran dlùth dh'a, ach cha robh e 'na chomas dol thuige; dh'amhairc e ortsa le suil thruacanta—shìn e 'lamh a chombarrachadh a mach an fhuarain, ag ràdh, *omh, omh, ibh*, 's e togail a laimhe ionnsaidh a bheoil, mar gum biodh e ag òl *dibhe*, mar so, *ibh*, no, *abh*, nach tuigeadh tu a thiotadh ciod a bha e 'ciallachadh? Uaithe so, *ibhta*, no *iota*, † *ibhlan*, se sin, ni tais air bith a chuireas sìos greim tioram.

Ubh, (egg) Cha'n'eil teagamh air bith again nach h- ann o'n aobhar cheudna fhuair ubh 'ainm. 'Ged bu mhath Phàrais cha robh spàinean-uibhe ann. Ma shùghas tu riut an t- ubh as a' ghucaig cluinnidh tu, cha'ne *ibh*, ach *ubh*;

* "Gaothar 'ruitheas fiadh."

† "Am boul' a bàbhaist a bhì làn,
'Sann tha e tràighte, 's *iotadh* orm."—S. O.

o'n mhothar a ni 'ghucag. O ubh *iuchair*, *i. e.* ubh-chruth,— na h-iuchair,* Lat. *ovum*, *oval*, &c.

Sùghan, (potable sowens) Cha'n'eil, tha dochas agam, teagamh agad, nuair bha'm focal so air a ghnathachadh an toiseach, nach h-ann a' shùghadh neach am facal ris, 's cha'n ann mar ni sinne an diugh? 'S ann uaithe so a their sinn *sùgh*, (juice) "*sùigh* d' anail," (tarring ruit i.) *sùghag*; agus, theagamh, *seang*, *seangan*, *su'crao'*, *siucar*?

Abhal, no *ubhal*, (apple) Wel. *afal*, Arm. *aval*, Germ. *apfel*. Faiceamaid a nis mar chaidh ard scolairean iomroll— "Tha mi'g aontachadh," arsa Cowper, "gu bheil an dithis dhaoine math so (*Blair* agus *Beattie*) ceart, do reir ard-fheallsanachd, oir tha iad a' tighinn air a' chéile ma thùs agus fàs na ceud chànan; agus nam fagadh an scriobtur sinn 'san dorcha m'au chuis bhithinn fein, air a h-aon, de'm beachd cuideachd, gus am faighinn fiosrachadh a b' fhearr. Abramaid, màta, a cheud oidhirp a thug an duine air labhairt nach robh de chainnt aige ach "ah," no "oh," le comharra-laimhe, no seòladh-corr-aig, a' nochdadh ciod a bha e'ciallachadh. Abramaid gu'n tug e ri h-uine ainmeannan air iomadh cuspair, ach gu'n tug e na h-ainmeannan so orra do réir 'uireasbhuidh làthail, dìreach do reir 'fheuma. Mar so thug e *apple* mar ainm air ubhal agus an ceann bheagan bhliadhnacha dh'fhàs an t-ainm eumanta."

"Do reir na beachd so nuair chitheadh e abhal an laimh neach eile theireadh e le dùrachd "*Oh apple*." Tha so math, ach cha d'rinn "*Oh apple*" gnothach, dh' fhalbh am fear aig an robh e agus *Oh apple* 'na ghoill! Coma, chuir an duine roimhe gu'n deanadh se e féin so-thuigsinn an ath uair, agus thubhairt e, "*Oh, give apple*." Cha d'rinn so feum fathast, thug an neach aig an robh *apple* do neach éile e, agus

* A *roe*, lit. the egg-creation, and egg-creating season!

'smuainich a'm fear air an robh e 'dhìth gu'n abradh e'n treas uair, " *Oh, give me apple.*"*

So fear a bhris 'amhach air sleibhtibh an dorchadais Glaucaireachd is mó cha tainig riamh á ceann amadain ; ged, theagamb, nach eil scolair an diugh beò cho ārd ris ! Ach tha sinn a' faicinn, bha beachd math aig a mharaiche ainmeil so c'àit' am bu chóir do'n chala a bhí ; 's e 'rinn a' choire gu'n do shuidhich e 'shuil air réull-fuadain, an riochd na reull-iull, mar leigeas mi fhaicinn m'an teid mi ni's faide : " Tha 'Bhéurla air a' deanamh suas :—

1. De'n chàin, *Shaxonaich, Lochlonnaich, Teutonic* agus *Gothic*.

2. De Welsh, Cornish, Armoric (meòir de'n Ghàellig. !)

3. De'n *Norman* (measgadh de *Fhraingis* agus do *Ghothic*.)

4. De *Laidinn* ; càin tha air a' deanamh suas de *Ghàellig, Teutonic*, agus *Eabhra*.

5. De *Fhraingis* ; càin tha air a' deanamh suas de dhroch *Laidinn*, air a mheasgadh le *Gàellig*.

6. De *Ghreigis* ; càin tha air a' deanamh suas de *Ghàellig, Teutonic, Eabhra*, agus *Coptic*,"† &c. So againn

* Cowper's Letters, vol. ii. p. 254, Lond., 1835.

† *Webster, et Oswald, et Ency. Brit.*

☞ Dh' fheudamaid a dhearbhadh 'san àite so cho mhòr 'sa tha Bheurla, agus gach càin a th' ann an comain na Gàellig ! Gabhamaid am focal. *Gin* (to propagate), *Gean* (a woman, *Lhuyd*). Uaithe so their muinntir na h-àird an ear *gn* ri gàradh, o na droch bheusan a bha air an cleachdadh annta—'Se *gn* } an t-ainm leis na sriobh Maois gàradh Eden : uaithe so *Genesis, genea, genus, genial, generation, engendre, genuflexion, &c., &c.*— Cuid a thuigeas, 's cuid nach tuig.

Lb, bl, no *c-liabh*, an cridhe, o'n *lib* no *bhuile* 'tha e do ghnà

craobh-sheanachais na Béurla! An ìoghnadh ged stad an duine mòr gun dol ni b'fhaide? C'uin a gheibheadh e mach a' chéud chàinain ri solus na Béurla? Nach robh cho math dh'a dol a shealg mhuca-mara gu monadh an t-Siorram, no dol a dh'iasgach chearca-tomain do Chaol-Muile!

Tha mi 'leigeadh fhianuis chugaibhse a luchd-dù'cha nan abradh neach air bith ribh, *omh*, *abhhl*, no *omh*, *ubhl*, nach tuigeadh sibh e; gu sonruichte nan comh-arraicheadh e mach ubhal le 'chorraig? Tha'n ubhal na meas a tha *géur*, no *goirt*,—bheir i uisge mar fiaclaibh, agus an t-uisge so tha sinn a nis 'sa rithis a' sùghadh ruinn: mar so *ibhl*, *abhhl* no *ubhl*. “Is ubhal-*ghoirt* pomgranat do phlanduighe, no d'fhàs-chroinn.”* So friamh an ainm.

Bogha, (a bow.) Theagamh, an deigh nan clach 's nan slachdan, gur h-e bogha-saighead a cheud inneal coguidh a bh'aig sliochd Adhaimh: agus cha robh e doilich dhoibh ainm a thoirt air. Cha luaithe 'dh' fhalbhas an taipheid, no'n t-saighead, na chluinneas tu, cha mhor anns a cheart am, *taiph*, *bogha*, *sraing*. O'n cheud ghuth dhiubh so thainig *saighdfhear*, *soldier*, *shoot*, *sagetes*, *Scythians*, *satum*. O'n *bhogha* their sinn bogha ris a *bhogha-fhrois*, a chionn gu bheil

a toirt 'nar cliabh. Uaithe so *life*, do bhri gur h-e'n eridhe àite na beatha; *love*, Do bhri gur h-e àite a ghaoil; *leab*, *libidinous*, &c. *Liber*, do bhri gur h-e'n eridhe àite an eòlais agus an t-solais, agus gu'n toir *libher*, no *leabhar*, eòlas agus solus: agus uaithe so *library*, *liberality*, &c. *Libh*, ni air bith a tha loinreach no soiller, mar tha *Leven*, i. e. *libh-aon*, *Libanus*, no *Lebanon* an t-ainm ceudna. *Lann-libhta clach-libhrich*, *cliabh* (a creel or hamper) le dealbh-chainnt, a chionn gu bheil e aisneach—*cliath*, &c.

Nach math a thubhairt mi nach 'eil focal 'sa Ghàelig aig nach eil a' fhriamh ann an nàdur, agus nach 'eil friamh aig càinain ach i?

* *Cantaireachd*, iv. 13.

iad coltach : cha deach' iad fada mearachd a thug an *Iris* air, oir cha'n 'eil e eù-coltach ri iris cléibh ; agus o ghuth na sraing so fhuair an t-sraing a h-ainm.

Iubhar, no uithar (the yew tree) “ Mar shaighead o 'ghlac-aibh an *iubhair*.” *S. D.* 8. So a chraobh d'am b'abhaisd doibh am bogha 'dheanamh, agus air uairibh cha robh e furasd' a' lùbadh : Cha 'n'eil teagamh nach b'iomad “ *h-iùbh*,” a chluinnte 'nuair bha suir'ich *Phenelope* a fiachainn ri bogha *Ulysses* a lùbadh ! Uaithe so fhuair a chraobh an t-ainm.

Tha *Jeremiah* a' gearan, “ Tha mo chuid gu leir air am briseadh,” 'se'm focal יִתְּרִי *uithr* : tha'n LXX. 'gràdh gur h-e tha e ciallachadh “ *balg-saighde* ;” Nach abradh Gàèl, *iuthar* ? Ach 'se'n t-aon ni e.

Iùù, glaodh mnà' 'na luidhe-*shiùbhla*. “ Oir thainig a' *saothair chloinne* oirre,” *Sc. Gàèlig*, Heb. יִלּוּ, * Ir. “ *teinn-eas-leinbh*.” 1 *Sam.* iv. 19. 'Se so friamh *iùchan*, no *iodhan*, (cramp), bean-*shiùbhla*, *giùlan*, “ *shiùbhal i*,” &c.

יִבֵּל *iùbl*, o'n fhuaima rinn הַיִּבֵּל קָרָן *krn chiubl* ; 'se sìncòrn, no adharc na Jubilee.† *Ex.* xix. 13, et *Josh.* vi. 5. Agus arson an reusain cheudna *Iùbal*, “ athair nan uile do ghlacadh a chlàrsach agus na h-orgain.” O ghuth còrn na Jubilee tha againn *siubhail*, i. e. falbh ma chùl do ghnothaich, *fear-siubhail*, &c., agus Lat. *jubilum*, *jubilo*, *jubilatio*, Ang. *jubilee*, *jubilant*, *jubilation*, &c. Cha'n'eil sinn cinnteach ciod an seòrsa deanamh a bh' air còrn na h-iùbilee ; a reir choltais bha toll no dha oirre, ar neo 'se bhiodh oirre *dùdach*. Cha mho, a reir choltais a b'è clàrsach, na organ ar laithibhne a fhuair *Iubal* a mach. 'S coltaiche תַּפְּשָׁה *tpshh*, an t-ainm ann an Gàèlig Mhaois, ri *fif'ear* no, theagamh, *drumair*.

* יִלּוּ *iul*, To cry or shriek out as a woman in labour.—*Park*.

† יִבֵּל *iùbl*, “ The blast of a trumpet, i. e. the air *carried along* it in sound : hence the *Jubilee*.”—*Park*, p. 267.

Teòdh (to make milk warm), “*Teòdh a phoit*”—“*Tha 'phoit a gäoirich*”—“*Tha phoit air ghail*”—“*Tha i 'toiteal.*”
C. S. Co 'n Gàèl nach tuig a chàinain so, agus có' ghabadh air a ràdh nach h-ann á *nàdur* a tha i 'fàs?

Nigh, (wash) “*Bog an léine sin*”—“*post i*”—“*rubail i*”—“*fàisg i*”—“*suath i*”—“*slachd i*”—“*sruthail i.*”* Cha'n fhaca duine na gnìomharra so gan deanamh riamh nach tuigeadh a ris ciod a bha iad a' ciallachadh, gu h-araid 'nuair 'rachadh seòlladh-laimhe, no faileus nan oibre leis an òrdugh.

Bràà, (a quern, or hand-mill). O'n bha *Càin* “na threabh-aiche fearainn,” cha'n'eil e eù-coltach nach robh *bràth* ann an teaghlach Adhaimh: Agus có riamh a ghlac a “sconnan” nach tuigeadh a h-ainm o' guth? Ged bhiodh tu 'cur brathain man cuairt gu là do bhàis cha'n fhaiceadh tu crìoch oirre: uaithe so 's e *bràth* an comharra 'bh'aig ar n'athraichean air siorruitheachd, agus uaithe sinn their sinn “là bhràth,” “gu *bràth*,” *brethon*, *baron*, *breathanas*, &c. 'Nuair dh' fhàs a bhrà mìn bha seòrsa de dh'iarunn aca 'chum a' piocadh; uaithe so 'se *piocaid* 'ainm, 'o a ghuth; agus uaithe so, a ris, na *Picts*, na *Pechts*, na *Pioc-dhaoine*, do bhri gu'n robh e mar chleachdadh aca iad féin a phiocadh. 'Se'n t-ainm a th'air an obair, *breacadh*; † se sin *brà-phiocadh*, air a ghiorrachadh. Uaithe so, *breac*, ni air bith a tha de chaochladh daithean, mar tha 'bhrà an deigh a piocadh. *Britani*, 'se sin *breac-dhaoine*, ‡ *breacag*, *breacan*, &c. 'Se כרא *brà* am focal a tha aig Maois anns a cheud shreath de'n Bhiobal air cruthachadh an t-saoghail!

Amhaire air d'ais a nis agus cuir gu stòlda ccist riut fein:

* “Chaidh mi sìos gu aun chaoil

Far 'n robh mo ghaol a' sruthladh.”—*S. D.*

† “'S feirde brà 'breacadh, gun a' briseadh!”—*Gnàth.*

‡ “The Britons were a people whose bodies were painted over with various devices, by the process of tattooing.”—*Cæsar.*

Mar so; c'arson nach robh *uisge* mar ainm air *sròin*, *gaoth* air *bogha*, agus *brà* air *ibh*? C'arson nach robh *fàsgadh* air *rubladh*, *gail* air *gaoirich*, *iubhar* air *sùgh*, agus *abhal* air *taipheid*?

Bhiodh so an aghaidh *Naduir*; agus 'se gu bheil friamh na Gàèlig cho domhainn ann an *Nàdur* is aobhar gu'n do sheas i 'cho liuthad mìle bliadhna, a dh' aindeoin gach doinshinn agus stoirm—a dh'aindean gach tarunn agus dìle, a leag gach cànan ach i fein ìosal ris an talamh; agus 'nuair theid *Nàdur* fein 'na smàl—'nuair theid crìoch air cogadh agus air bàs: chithear i gu h-ùrar, dosrach, uaine, ann an Innis-nam-flath!

AM FOGHAR.

AN CEUD MHIOS.

“ Torman spéur mar chreig ro' sgarnaich—
 Uilt a' béucaich—taibhs' a' sgreadail,—
 'S boilgsge tein' o'n adhar bholg-dhubh.”—*Oisian.*

Nàdur fathast a' labhairt—A chliathranaich—Gach focal ann a' Foclair mòr Nàduir ann a' Foclair a Ghàèl, mar gu'n rachadh an toirt sìos o bheul Naduir le mactalla.

Taran, (a loud burst of thunder). *Torman* (distant thunder). *Tairneanach*, no *tururaich* (one loud and long). An leig mi leas a' cheist a chur a rithist, ciod tha'n so ach *mactalla* Nàduir? 'Se so is friamh do'n ainm *Tor* na *Thor*, dia an

tairneinich, do'n d'rinn iomadh cinneach sleuchdadh! *Tarbh*, theagamh, *Tar*, no *Trr-bhó*,* *Tormaid*, *Tartan*, 'se sin *Trr-dhaoine*, agus uaithe so ainm an éididh a chaith iad anns an robh *sia* daithean.—*Toland*.

Tarrann, (a nail), Heb. טרן *trn*. 'Nuair bhuaileas tu tarrann le òrd, nach cluinn thu, mar gum b'eadh, tàirneanach òg, gu sonruichte ma tha mactalla dlù?

Abhainn, (a river). Manx. *aon*, Wel. *avon*, Corn. *avan*, Arm. *afon*, Heb. און *aun*, Pers. *abihin*. Falbh gu taobh aibhne mòire, gu h-araid 'nuair bhios sruth is soirbheas a' cogadh ri chéile, agus cluinnidh tu *aon*, *ain*, no, *avon*: ma rinn thu riamh *oan*, no, *omhan*, cha leig thu leas dol ni's faide, agus uaith so 'ainm. Tha cuid a'm barail gu'r h-ann o chumachd abhainn eigin a fhuair an litir ו *ain* a h-ainm, uaithe so, *vain*, *vanity*, *Abanah*, &c.

Cuan, (the ocean). Cha dubhairt an cuan mòr guth riamh, fhad 's a chuala sinne nach eil 'n'ar Foclairibh, *viz*: *cuan*—*onfhadh*—*maistreadh*—*slaitreadh*—*slachdraich*—*sloistreadh*—*bàraich*—*gàirich*—*seitrich*—*béucaich*—*fa-ghair*—*fosghaoir*—*crònaich*,† &c.

Saoil thu cuin a dheanadh paisdean, *Psammeticus* a chànain so? Am bheil e coltach gu'n deanadh, no gu'n tuigeadh iad air a luathas i, glaiste suas ann am bothan fàsail? Thubhairt mi cheana, an dealbhadair leis am bu mhiann cruth Nàduir a tharruing, gu'n feum e Nàdur fhaicinn, agus an neach leis am bu mhiann guth Nàduir aithris, feumaidh e an toiseach guth Nàduir a chluinntinn: mar chuala na Gàeil m'an d'riun iad a Ghàellig.

Craobh (a tree) Leig do chudrom air géig gus an sgar thu

* "The Gauls worshipped a brazen bull."—*Univ. Hist.* vol. xviii. p. 351.

† Gheibh thu gach aon diubh so ann am "Birlinn Chlann Ranuill."

o'n stoc i, agus cluinnidh tu friamb an fhocail *craobh*. Gabh seana mhaide agus fiach ri 'dhà cheann a chur cuideachd agus cluinnidh tu *bris*, uaithe so *brisg*, *brisgein*, *briste*. Tha guth eile aig meanglan nan craobh, 'se sin, *geg*, *geusganaich*. *Borbhan*, no *morbhan*, (gravel) o'n ghuth no 'mhorbhail a ni clacha beag' an t-sruthain.

'Fhir-dùcha! Tha dochas agam gu bheil thu 'nis a' tuigsinn na cùise? Ma tha, cha leig mise leas dol ni's faide air a' cheann so : crìochnaichidh mi'm mìos so, mata, le ceist no dhà a chur riut. Thubhairt mi gu'n deach' a Ghàellig a dheanamh uigh air uigh, mar bha feum. Saoil thu, an robh *trompaid* aig Adhamh a cheud là'. Saoil thu'n robh e 'cheud là a *scuidseadh* lìn—a *clobhadh* lìn—a *croiseadh* snà? Saoil thu an robh e a cheud là, a *slachdradh*—a *sruthladh*, 'sa *fùsgadh* an aodaich *nach robh aige?*

Gleus (to tune), 'S math a thuigeas tusa am focal so a Ghàel a bha ris a *bhuachailleachd*; 's iomadh pìob a rinn thu de ghlùn cuilce, agus ged tha thu'n diugh, a theagamh, fada bho no cnocan a bha' freagairt do mhothar d' adhaire, 's cuimhne leat fathast gur h-e *gleus* a theireadh teanga na pioba, 'nuair chuireadh tu'n scian, no, theagamh, an ìonga foipe. Uaithe so their sinn—cran-*gleusaidh*—cìod an *gleus* a th' ort? 'S *gleus* d' thu!—droch-*ghleus*—deadh-*ghleus*, &c.

Shi, (a mountain), Tha friamb an fhocail so ann a' *mactalla* na coillich, agus nan leumanan uisge—cluinnidh tu iad, cha'n ann far am bheil iad ach anns an *stallaidh*. 'Nuair bha mi féin òg ruith mi dhathaigh aon là, 's mo shuilean an clàr m'aodainn, 's thug mi m'athair a chluinntinn nan "cailleacha-sìth" a bleith ann an cnoc! 'S esan a dh'innis dhomh gur h-e 'bh'ann *mactalla* a chuain *ghàirich*. Uaithe so thainig Bean-*shìth*,* saighead-*shìth*, *shì*-ein, &c. 'Nuair bha daoine ain-eolach cha chreideadh iad nach robh *shìgàirean* anns na cnoic.

* "Gu'n sheinn a bhean-shìth le torman mùlaid."

Shì (peace), Ma tha thu air ceann comuinn gholumaich, sin a mach do làmh agus abair *shì*: sin an friamh.

Ma chaidh na focail so a dheanamh an deigh a cheud là mar bha feum, nach 'eil e comasach gu'n d'rinneadh tuille 's iad so? *Rinneadh* tuille 's iad so, agus 's cuis ìoghnaidh e do *anam* neach aig am bheil inntinn no eanchainn, cho *firinneach*, cho *eagnaidh* sa tha Nàdur air a tarruing leis a Ghàellig! Cha'n fhoghainn leatha 'ràdh tha'n crodh 'sna laoigh an cas' a' chéile, ach 'nuair thig i dlùth 'sa chluinneas i, their i; tha an laogh a' *deoghal*, a' *diogladh*—a' *cagnadh*! Cha'n fhoghainn leatha *sìol* a ràdh, ach 'nuair theid a chruadhachadh sa chluinneas i 'ghuth air boicinn their i *gràn*; uaithe so *graine*, *granary*, &c.! Cha leoir leatha *locair* a ràdh, ach atharraicheadh iad guth, agus their i, *locair-scuidsich*,—an *locair-ghròbaidh*! Cha leoir leatha *duine* a ràdh ach cluinneadh i e, agus their i: tha e *caoineadh*, tha e *rànaich*, a *scriachail*, a *screadail*, a *meacanaich*, ag *osnaich*, a *blaiseagaich*, a' *brùchdail*, a *sranraich*, ag *ùnaich*, a *séiteal*, ag *ùrnúigh*, a *meananaich*, a *casadaich*, a *sreothartaich*, a *sàbhadh*, a *fusgnadh*, a *càrdadh*, a gabhail *snaoisein*, a gabhail *piob-mbà*! Cho eagnaidh sa dh' fhàgas an séula 'iomhaidh air a chéir leaghta, cheart cho eagnaidh thug a Ghàellig leatha 'iomhaidh Nàdur. Cuir thu fein air t-ais gus an linn anns nach robh ainmean air na guiomh-arra so, nach tugadh tu na ceart ainmean orra? Bheireadh; Chuala mi Gaill, cha'ne amhàin a' labhairt, ach a' *deanamh* Gàellig gu'n fhios doibh! A chéud mhuc-mhara a chunnaic aon diubh thog e 'dhà laimh 's thubhairt e ì, ì, no é, é: 's beag bha fhios aige gu'm b'e so friamh an fhocail *é-nadh*, no ìoghnadh! Chunnaic mi fear eile 's maing air leis an fhuachd; thoisich e ri suathadh a làmh 'se 'seideadh mar so, *phua*, *phua*: 's beag a shaoil e gu'm b'e so friamh an fhocail *fuachd*! Bha mi le aon eile a bhuaile ordag a chois ann an cloich, 's air an deach gon leaguidh: thubhairt esan *tut*;

's beag a bha fhios aige gu'm be so friamh an fhocail *tuit-eamais*! So mar rinneadh a Ghaelig. Theagamh 'nuair bhiodh tu ag innse do d' choimhearsnach gu'n robh mac agad a bha *gagach* gur h-e theireadh tu "*e, gag, gag*:"— mac a' bha *geocach*, chuireadh tu, theagamh do cheann a lethtaobh, a deanamh amhach-ghoirid, a' leigeadh fhaicinn mar bha e, 'sa feuchainn ri labhairt 'san am cheudna: mu mhac a bha fochaid ort, "*fo ho ho!*" nan cluinneadh tu e '*tilgeadh*, chan abradh tu nach robh air ach òrais: nam bu mhiann leat innse gu'n robh an cù a *sgéith*, cha'n abradh tu gu'n robh e *cnàmhan*; no crodh a' geumraich gu'n robh iad ag *imlich* a chéile. Cha'n'eil aig neach ach a bhi ann an scoil Nàduir le cluais mhath, agus tha 'neach sin abuich arson Gàellig a labhairt, agus e féin a dheanamh so-thuigsinn do Gháel air bith eile, dìreach mar rinn an céud duine!

Tha dòchas ri h-ùine gu'n teid *friamh* gach focail 'sa Ghàellig a leigeadh ris, agus an cùbadh, no'n *spealadh* mar is còir: Air an làimh eile cha'n'eil so furasd a dheanamh; a chionn, ged nach eil aig *sraid* ach aon ghuth, *srad*, tha aig graddan dá ghuth an comhnuidh, siad sin, *graddan graddan*. Dh' fhaodadh an sean scriobhadh air iomadh focal nàire 'chur oirnn an diugh: Mar tha *ite* (a feather) an àite mar b'abhaist *ipht*, no *ibht*. So a cheart ainm a shaoileamaid a bheireadh Adhamh na Eubh oirre: cha'n'eil teagamh nach fac' iad iteag a snàmh air an àile; bho nach robh moran aca r'a dheanamh, theagamh gu'n do thoisich iad r'an séideadh, aon chuid a chuideachadh anail nan spéur, no ri strì co 'n taobh air an luidheadh i, mar chunnaic na suilean so, uaislean a's islean a' deanamh iomadh uair: mar so, *iph*, no '*ph*.* Cha'n'eil teagamh air bith nach h-e so is friamh do *ipht*, agus uaithe so *iphte*-alaich, *neaph*, *spheur*, *phuadach*, *ipheni*, *pheni*, *Phenicians*, *Phineachan*, *Phiantaichean*, 'se sin, mar gu'n abra'maid

* יפה *iphe*. To blow or breathe as the air in motion.—*Park*.

daoine-gaoithe, no *daoine-iphtcagach*, do bhri gu'm b'iad na céud mbaraichean aig an robh de mhisnich sgiathan, no siùil a chuir ri crann, agus an cuan-mòr a thoirt fo'n ceann orra! Uaithe so יפֿתֿ *Ipht*, ainm *Japhet* an 'athair, agus *Japha*, *Jaffa*, no *Joppa*, a cheud bhaile 'thog e—— Cha'n abair sinn tuille air a cheann so; 'sann bhuineas e le ceartas do'n chraoibh-sheanachais. Nach ro-mhath thubhairt am Bàrd:

“ Cha'n iarr i iasad air cànan,
'S bheir i féin do chàch am pailteas.”

A' MIOS MEADHONACH.

“ Gur h-éibhinn àbhachd nìonag òg,
Air ghasgan feòir sna h-aonaichean,
An gleanntaibh fàsail, 's iad gu suairc,
A' falbh le buar ga'n saodachadh.”—U. R

Ard-mhinister Pheirt * ann a' féithiah!—Chaill e 'rathad a chionn gu'n do roghnaich e ré-dorcha roimh 'n lò—*Craobh-shinsearachd na h-Eabhra*—*Latha a' breth, a' baistidh, agus brìgh a h-ainme*—*A' daimh ris a Ghàellig.*

EILEAN IOMALLACH CHOLLA,
A' 4mh Mios, 1837.

A MHNISTIR CHLIUTAICH,

ANN an àit' eile de'n obair so, † gheall mi gum biodh seanachas eadaruin, mu fhocal no dha a thuit

* Rev. Mr. Esdaile.

† See page 15.

uaibh mu thimchioll gum bi'n Eabhra ceud chànnain a chinne-
daoin. 'Seigin domh aideachadh nach dubhairt sibh air a
cheann gum b'i; ach cia' mar thachair do dhuin-uasal cho
ionnsaichte ribhse a leithid idir a ràdh! Bha fios agaibh gum
bheil an Fhirinn ag ràdh gum b'e Shem mac Noah אבי של
בני עבר *Abi cl bni Oinbr: i. e. Abi*, no athair chuile boinne
Oinbharach? "Athair uile chloinn Eber." *Gen. x. 21.*
(‘Se sinn anns an t-seadh anns an robh Abraham na *Aba* do
na h-Iudhaich ann an laithibh Chrìosd, oir cha b'e Shem athair
Eber, no idir athair *chloinn* Eber, ach a shi-seanathair,*)
Agus an e gu bheil sibhse a' dol a chur an aghaidh na Firiunn?
Nach robh an àirde an ear na glòir, agus cànnain eigin 'ga
labhairt corr is dà mhìle bliadhna man d' rugadh Eber, o'n
d' fhuair na h-Eabhraich an 'ainm? Cà' mar, uime sin, a tha
e *comasach* gu'm bi cànnain sliochd h-Eber, *fon ainm Eabhra*,
a cheud chànnain? Tha sibh ann a' feithidh, a Mhinistir
chliutaich, 's cha'n'eil rathad air dol as ach a h-aon, agus 'se
so e; *aideachadh gu saor, ma si 'n Eabhra a cheud chànnain*
gur h-ainm eile a bha oirre gu laithibh Eber, iar-odha
Shem. Cha'n urrainn sibh ni's lugha aideachadh, agus tuille
cha'n'eil mise 'g iarraidh.

Nach h-e so sinnseareachd na h-Eabhra—*Nic* Eber mhic
Shelah, mhic Arphacsad, mhic Shem, mhic Noah? Do reir
so tha Shem trì glùinean na's sine na Eber, agus, uime sin, an
t-Shemetic trì glùinean nas sine na'n *Eabhra*. Cha'n'eil san
t-Shemetic, 'san *Japhetic*, 'san *Hamitic*, 'san *Noahitic*, ach an
aon chànnain fo cheithir ainmeana—cànnain Noah agus a theagh-
laich, agus uime sin—cànnain an t-sean t-saoghail—cànnain
Adhaimh?—Gus na thoisich daoine ri sgapadh, agus ri iad
féin ainmeachadh air an fhear so 's air an fhear ud, cha robh

* The sons of Shem, Elam, and Asshur, and Arphaxad, and
Lud, and Aram, &c. And Arphaxad begat Shelah, and Shelah
Eber. 1 Chron. i. 17, 18.

ainm ídir air cànan ach דביריב *dabirim*, no briathra;* do réir 's mar fhuair càch an ainmeana, uime sin, b'i 'n *Adamic* a cheud chànaín?

Nan rachadh sibhse a mhinistir mhath a dbionnsuidh na mathair-uisge, a Ghàellig, an àite dol ionnsuidh shruthana dorcha salach mar tha Greugais, Laidinn, agus Eabhra, chitheadh sibh am fìor-uisge 'taosgadh a mach a' sgor na creige—chitheadh sibh *bun* nan aibhnichean so a chaidh a thruailleadh nan siubhal le sruthana coimheach †—chitheadh sibh nach 'eil san fhocal “עבר” ach OIN (*a river*) agus BAR, no BHAR, (*beyond*). Leigidh mi 'fhianuis so gu 'ur Biobull. Nach h-e 'cheart fhocal e a tha air eadartheangachadh ann an *Deut.* iv. 49, “*air an taobh so (do Jordan)—ann an 2 Sam. xix. 18, “bàt'-aisig,”—ann a' 1 Kings iv. 24, “an taobh so de'n amhain”—agus ann an Gen. xiv. 13, “an t-Eabhrach”?* Nach eil e soilleir, uime sin gur h-ionann *Oin bharach* agus *Eabharach*—gur h-ionann *Eabhrach* agus *Oin bharach*? ‡

Tha cheart fhocal, le dealbh-chainnt, air eadartheangachadh, agus sin gu ceart, *oibrich, oibriche, coigreach*; agus cha 'n 'eil e fada an seadh bho na focail *Inbher, agus Aber* aguinn féin? Leig mi fhaicinn duibh a nis gu'n robh sibh mearachd 'nuair thubhairt sibh gum b'i'n Eabhra, 'se sin, *fò'n ainm Eabhra*, a cheud chànan. Leigidh mi nis fhaicinn

* Gen. xi. 1.

† “Many Greek words are so extremely confused by writing as to render their real meaning *quite uncertain*: these and their proper significations must be sought for among their *elder* neighbours the Barbarians (na Borb-dhaoine, no na Gàeil) from the east.”—*Plato in Crat.*

‡ “*U oin* seems to have had in some words somewhat of the sound of the guttural *n*, or *ng*, like the French *on*.”—*Park. Sect. 1. p. 1.*

duibh, ma nì sibh foighidinn bheag, nach eil 'san Eabhra ach, mar bu choltach, Gàellig na linn air a' droch sgrìobhadh—nach eil i nis faide fiar air Gàellig an la'n diugh na tha cuid de na samhlaidhean a thug mi dhuibh air urnuigh an Tighearna—nach eil 'san *Iaphetic*, 'san t-Shemetic &c., ach aon chàinain fo iomadh ainm—Caolasa bho'n aon chuan mhòr, a ruith, aon *sìar*, aon *tuath*, agus aon *deas*. Rinn cuid diubh, tha e fìor, an rathad cho fada do thir-mòr 's gu'n do thruaillleadh an sàile le uisge nan aibhnichean cho mor 's nach eil air a nis ach blàs brachaidh.

Tha eagal orm a mhinistir mhath nach 'eil e soirbh so a dheanamh soilleir do neach a tha tìr-aineolach air a Ghàellig mar tha sibhse ; ach ma tha eòlas agaibh oirre mar sgrìobh Iob, Jeremiah, Daniel, agus Ezra i* tuigidh sibh i mar sgrìobh Maois i, oir thuig Abraham i ann an Canaan, agus anns an Eiphit.

M'an tòisich sinn deanamaid cumhnant ; agus 's e so é ; Gu'n gabh sinn an Biobull Eabhrach mar tha e, *litir air litir* ; 'se sin, gun *fhaoghair* no *co-fhaoghair*, *lide* no *ponc* a chur far nach do chuir Maois agus na Faidhean iad.† Mar fan sinn air còmhnard mar so bheir sibh mise do'n fhéithidh leibh fein—theid sinn fodha gu'r suilean, agus cha'n fhaic sinn càch a chéile—Cha'n e sin, ach bheir sinn a nuas oirnn fein a'

* The following parts of Scripture are written in the Chaldee dialect :—

Jer. x. 11. Dan. from verse 4th of the second to the end of the 7th chap. Ezra chap. 4th from verse 8, to chap. vi. 19 verse. And chap. 7th from verse 12 to verse 27.—*Pref. to Park.*

† “ The sense and meaning of the Hebrew must *entirely* depend upon the *written character*, destitute of *points* and *accents*, as they still remain in the most ancient and authentic manuscripts.”—*Prof. Wilson's Heb. Gram.* 5th Edition.

mallachd a tha'n crochadh o's ceann an neach " a chuireas ri briathraibh an leabhair so."

Cha leig mi leas innse dhuibhse gu bhcil bun, no friamh gach guth-fhocail ann an dà no trì de litrichean; cha'n'eil anns a chuid eile de'n fhocal ach meanglain a tha dhiubh féin gun toradh. Coimeasamaid uime sin, friamh na Gàellig, mar scriobhadh i le Maois agus na Fàidhean—ged chàidh a' mort ann an cuid le scriobhaichean Iudhach an deigh a bhraighdeanais*—ri Gàellig nan Gàèl air an la'n diugh, agus ch'ì sibh le'r sùilibh, a chà'nain air nach tug sibh iomradh 'nar beul gu'r h-i *nighean Nàduir i*, agus *màthair na h-Eabhra!* Chi sibh na's iongantai che na so; chi sibh nach eil léud ròinein a chaidh Eadar-theangairean a Bhiobuill mearachd, o'n *aineolas* air a Ghàellig, nach cuir an Gàèl is suarraiche ceart iad—chi sibh, a dh' aon fhocal, ged chaidh a Ghàellig a luidhe dhuibhse d' a seòmraichean rioghail 's an àirde an iar, gur h-ann o a lòchrann òir a ghoid mic agus nigheana na h-òiche an solus briseach, brioblach, éigineach; agus 'nuair chluinnear seòmraichean a lùchairt a rì's a fosgladh—'nuair chithear a' céum stàtail 's a mhadainn a' dìreadh nam beann 's an àirde an ear, far an d' éirich i'n toiseach, 'nuair chuir mic Dhé failte oirre le h-iolaich; chi sibh gu'n smàl iad an crùisgeana leibideach, 's gu'n tàr iad as far nach faic sùil iad!

* "As the Hebrew has been a dead language for 2000 years the true pronunciation of it is irrecoverably lost."—*Wilson's Heb. Gram.* p. 21. Again, "The present Hebrew characters are generally believed to be the Chaldean introduced by Ezra.—The old Heb. characters were those of the Phœn."—*Ibid.*

- GAELIG *as writ by the Gàèl in the 19th century of the Christian era, with translations and proofs.*
- SCIAN, (a knife) "Cuir *scian* ri d' scornan."—Prov. xxiii. 2.
- AILLEAGAN, (aprecious friend) "Aoin chumhachdaich."—Ezek. xxxi. 11.
- EILID, (a hind,) "Rug an *eilid* a laogh."—Jer. xiv. 5.
- ALLA, (The Most High,) Sh. et. O R. "An *dia*" [an Alla?]—Hab. i. 11.
- ALLAIL, (great, noble,) "Cal- lum *Allail* a chinn mhòir."—A. D.
- AUR, (firmament, air,) "Biodh *solus ann*" (*aur* ?)*—Gen. i. 3.
- AINBHIDH, (a beast,) "Bha mi mar *ainmhidh*."—Ps. lxxiii. 22.
- AMHUINN, (a furnace,) "Amhuinn theintich."—Dan. iii. 11.
- GAELIG *as writ by Moses and others about 2000 years before the Christian era, with translations and proofs.*
- סכין *scian*, (a knife,) "Put a *knife* to thy throat."—Prov. xxiii. 2.
- אילנין *ailguin*, (a leader,) "The mighty ones of the heathen."—Ezek. xxxi. 11.
- אילת *ailut*, (a hind,) "The *hind* calved."—Jer. xiv. 5.
- אלה *alah*, "The false god of Chaldeans."—*Parh.* "His *god*."—Hab. i. 11.
- OLYMPUS, i. e. the mountain of the gods.
- אור *aur*, (light,) "Let there be *light*," (*aur* ?)*—Gen. i. 3.
- אנוש *anvsh*, (a wretch,) "I was as a *beast*."—Ps. lxxiii. 22.
- אחונה *athuna*, (a furnace,) "Fiery *furnace*."—Dan. iii. 11.

* Cha'n'eil na ceistean goirid so a factainn coire, ach a *faraid*.

* Such short queries as this find no fault, but are put in submission.

- SEID, *sd* (to blow,) "Eagal gu'm bi *fearg*," (seid?)—Ezra vii. 23.
- DEARG, *drg* (red,) "Agus ann an *dearg*."—2 Chron. ii. 7.
- TUBA, *tba* (a tub,) "Agus chaidh Noah steach do'n *Airc*," (do'n Tubai'?)—Gen. vii. 7.
- TUBA, *tba* (a tub,) "Agus ghabh i dha *cobhan* cuilce." (tuba chuilce?)—Ex. ii. 3.
- EALAMH, (ready,) "Chaidh iad le *cabhaig* suas" (gu h-ealamh?)—Ez. iv. 23.
- BICS, *bcs* (a disease,) "Na buillshoillear."—Lev. xiii. 39.
- MÒID, (a gathering for judgment,) (Baile 'mhòid.)—Num. x. 4.
- BUTH MOID, (the tent of meeting for judgment,) "An tigh a dh'orduicheadh do gach uile bheò."—*Iob* xxx. 23.
- "'Se cuis-churam a's mò Bhi 'dol ionnsuidh a mhòid."
S. D.
- BEITHIR, *bhir* (a thunderbolt,) "Peileara beithrich a' losgadh ar cuid acfainn." A. D.—"Solus lonnrach." *Job* xxxvii. 21.
- זָד *zd*, (wrath,) "Lest there be *wrath*."—Ezra vii. 23.
- אָרָג *arg*, (purple,) "And in purple."—2 Chron. ii. 7.
- תֵּבָה *tbe*, (the Ark,) "And Noah went into the *Ark*." (the tub?)—Gen. vii. 7.
- תֵּבָה *tbe*, (an Ark,) "An ark of bulrushes," (a tub?)—Ex. ii. 3.
- עִלְוּ הֵילוּ *eilv*, (haste,) "They went up in haste."—Ezra iv. 23.
- בְּהֵק *bhq*, (Itch,) Fren. *taches*. Arab. *behag*. Eng. "Bright spots."—Lev. xiii. 39.
- מוֹעֵד *muoid*, "A gathering for judgment."—Num. x. 4.
- בֵּית מוֹעֵד *biuth muoid*, "The house appointed for all living."—*Job* xxx. 23.
- בְּהֵר *bhir*, "Bright light."—*Job* xxxvii. 21.

- EISH, ESH, (he, him,) "Agus a dubhairt Adhamh." (aish, no esh?)—Gen. ii. 23. אִישׁ *aish*, (Adam,) "And Adam (he?) said."—Gen. ii. 23.
- SUAIN, (a profound sleep,) "Agus ni'n duisgear as an codal iad," (an suain?) Job xiv. 12. שְׁנָה *shne*, Sleep, *i. e.* "the sleep of death."—Job xiv. 12.
- CODAL, *cdl* (sleep,) H. S. D. חָדַל *chdl*, (sleep,) H. S. D.
- IAD, (them,) "Agus do bheannuich Dia *iad*."—Gen. i. 22. יָת *iat*, (them,) "And God blessed *them*."—Gen. i. 22.
- IADSAN, (those,) "Na daoine so," (iadsan?)—Dan. יָתְהוּן *iathun*, "these men."—Dan. (iadsan?)
- BATH, (drown, or quench by water,) "*mùchaidh iad m'eibhleag*," (bàithaidh?) —2 Sam. xiv. 7. בָּה *bah*, (to quench,) "They shall quench."—2 Sam. xiv. 7.
- CEABHAIL, *cbhl*, (bind,) "*Smachdaich e rìghrean*," (cheabhail?)—Psal. cv. 14. כָּבַל *cbl*, (a cord, cable,) "He reproved kings," (bound?) —Ps. cv. 14.
- COIGREACH, *cgrch* (a stranger,) "coigreach,"—Jer. xxiv. 16. כָּנַר *cgr*, (a stranger,) "A stranger."—Lev. xxiv. 16.
- CHIUNN, (because,) "A chionn gu'n do bhuin."—Ps. xiii. 6. כִּי *ciu*, (because,) "Because he," &c.—Ps. xiii. 6.
- CUMHACHD, *cmhchd* (power,) Le m'uile *dhichioll*, (chumhachd?)—Gen. xxxi. 6. כֹּחַ *cuch*, (power,) "With all my *power*."—Gen. xxxi. 6.
- BOLA, *bla* (a boll,) "Cain," (bola?)—Ezra iv. 13. בְּלוּ *blu*, (a certain Chaldean measure,) "Custom."—Ezra iv. 13.
- GRAN, *grn* (grain,) "*Arbhar m' ùrlair*," (gràn m'ùrlair?) —Isa. xxi. 10. גֶּרֶן *grn*, (corn,) "The corn (grain?) of my floor."—Isa. xxi. 10.

- GARADH**, *grdh* (a garden, a wall,) “ Bha balla air an taobh so, agus balla air an taobh ud.”—Num. xxii. 24.
- CLAIGIONN**, *clgnn* (a skull,) “ Agus bhris i a *chlaigionn*.”—Jud. ix. 53. Uaithe so *Golgotha*, 's e sin cloigionn-àite.
- CLOD**, (to clot, also a turf,) “ *Shalaich* mi m' adharc san duslach,” (*chlod* ?)—Job xvi. 15.
- GRIOBACH**, *grbch* (the itch,) “ No air am bheil carr,” (*grìobach* ?)—Lev. xxi. 20.
- GULMACH**, (tearful, melancholy,) “ Biodh an ò'ch sin *aonaranach*,” (*gulmhach* ?)—Job iii. 7.
- RIONNAG**, *rnnag* (a star,) “ Na tigeadh *fonn aoibhinn oirre*.” (*rionnag* ?)—Job iii. 7.
- GIN**, *gn* (to propagate, also, a thing propagated,) “ *ghin* Isaac Iacob,”
- גדר** *gdr*,* (a wall,) “ A wall on this side, and a wall on that side.”—Num. xxii. 24.
- גולגלת** *glglt*, (a skull,) “ And she broke his *skull*.”—Jud. ix. 53.—Hence *Golgotha*, *clogad*, &c.
- גלד** *gld*, “ I have defiled my horn in the dust.” (clotted ?)—Job xvi. 15.
- גרב** *grb*, (a finger, the itch,) “ Or scabbed.”—Lev. xxi. 20.
- גלמוד** *glmud*, “ I know not the composition of this word, unless it mean a *rock*.”—*Park*. “ Let that night be solitary,” (tearful, or gloomy ?)—Job iii. 7.
- רונה** *runn*, (vibration of light.—*Park*.) “ Let no joyful voice come therein,” (let no star come therein ?)—Job iii. 7.
- גן** *gn*, (to beget, an offspring, also a garden,) “ Isaac beget Jacob.”

* From this root the *Phæn.* called any enclosed place *gadder*, and gave this name to their settlement in the S. W. coast of Spain, which the Greeks imitated *Gadeira*, the Romans *Gades*, and the English *Cadiz*.”—*Boch.* vol. 1. p. 608.

- DABAIR, *dbr* (a word, a saying,) "cuiridh e mach *Fhocal*."—Ps. cxlvii. 18.
- DÌG, *dg* (a ditch,) "Agus thog iad daingnichean na h-aghaidh man cuairt," (*dìg*?)—2 Kings xxv. 1.
- DIRICH, *drch* (shall shoot up from,) "*Eiridh* slat rìoghal á h-Israeil," (*dìrich*?)—Num. xxiv. 17.
- DIREACH, *drch* (straight,) "Threòraich mi thu ann an ceumanaibh *dìreach*."—Prov. iv. 11.
- THU THA, *pron. Hu, ha*, (thou who art,) "Faicibh a nis gur mise, mise E," (THU THA?)—Deut. xxxii. 39.
- DIA-THU-THA, (*lit.* the only God who exists,) "Jehobhah."
- HLLU, (the first word of the *song of praise* among the ancient Celts,) "Halloo! halloo! Grigarach," uaithe so, air a ghiorrachadh, *cliù*, *cliutach*, *chliuthaich*, &c., agus,
- דבר *dbr*, (His word,) "He sendeth out his *word*."—Ps. cxlvii. 18.
- דיק *dik*, (a fort,) "And they built *forts* against it round about," (ditches?)—2 Kings xxv. 1.
- דרך *drc*, "A sceptre shall *rise out* of Israel," (shall shoot?)—Num. xxiv. 17.
- דרך *drc*, (straight,) "I have led thee in right paths," (straight paths?)—Prov. iv. 11.
- הוא *hua*, (one of the names of the true God,) "See now that I, I am HE," *i. e.* that I, even I, am the only self-existing being?—Deut. xxxii. 39.
- יהוה *Iahua*, no, *e*, (The self-existing God, or "He who was, and is, and is to come," "Jehovah.")
- יהללו *ihllu*, "And *praised* her to Pharaoh."—Gen. xii. 15.—And *Ihululu'd* her to Pharaoh?

- HULLU-Iae**, no *Iah*, *i. e.* חַלְלֵי הוֹלְלֵי *hullu-Iah*, (Praise the Lord,) "Hallelujah," (*Hulelù Iah*.) "They praised (*halilued*?) her to Pharaoh."—Gen. xii. 15.
- HILILI**, (an *echo* or imitation of the process of tuning the Bag-pipe,) "Agus do bhi am pobull a' *piòb-aireachd* (*Hilili*?) le *piòb-aibh*."—1 Kings i. 40.
- H-ss**, no, *h-uisst*, (peace, hold your tongue,) "Agus a dubhairt esan *bi'd' thòsd*," (*h-isst*?)—Jud. iii. 19.
- PUS** (to marry,) C'ia mar 'rinneadh am focal beag cudromach so? Rinn mar rinneadh càch. Tha fios aig an t-saoghal gu'r h-e'n doigh *phùsaidh* a bh' aca o thùs *bus* ri *bus*, an àite lamhan a cheile 'ghlacadh, mar ni sinne. 'Se *riochdachadh* a ghniomh so, mata, is friamh do'n fhocal *pùsadh*, agus do na focail *bus*, *busag*, *pòg*, &c. 'Se cuideachd, le dealbh-labhairt, is friamh do'n fhocal *d-ùbhan* (a hook,) *Heb.* פִּי, *uvin*. "Agus bithidh an cromagan a dh' òr," (an *dùbhain*?) Ex. xxvi. 32. On fhriamh cheudna thainig *cùbadh*, (to join two objects closely,) *cùbair*, *cooper*, &c.

Cnuasaichibh so, a mhinistir mhath, gus am faigh sibh tuille.

A' MIOS DEIRIONNACH.

A' stoc 'sa meanglain le chéile,
 'Siad ag eiridh mar a b'abhaist
 An eiseamail cainnt cha teid i,
 'S gach cainnt eile feumaidh pairt dh' i.—C. M. C.

- SREOTHART**, (a sneeze,) זורר *zur*, (to sneeze,) “And the child *sneezed* seven times.”—2 Kings iv. 35.
- STOIRM**, (a storm,) “Agus a d' fhasgadh o'n doinionn,” (o'n stoirm?)—Isa. xxv. 4. זרם *zrm*, “A shelter, or refuge from the *storm*.”—Isa. xxv. 4.
- CEABHLICHE**, *cbhlch*, (tacklings, cords,) “Agus do *chuir*d fuasgailte,” (do cheabhlaichean?) — Isa. xxxiii. 23. חבלי *chbli*, (tacklings,) “Thy *tacklings* are loosed.”—Isa. xxxiii. 23.
- CUBAIRTE**, *cbrt* (joined together,) “Air an ceangal gachaon ri chéile,” (cùbairte?)—Ex. xxvi. 3. חברת *chbrt*, “The fine curtains shall be *coupled* one to another.”—Ex. xxvi. 3.
- PP** (an *echo*, or imitation of the mode of spitting in making a charm.) “*Pp* phionnaich,
Pp phannaich,
Pp cholumon-chaise,
 B'ìdh tu slàn m'am pòs thu.”
 “Muinntir a ni *bideil* agus *bormhanaich*,” (a ni *pip*-*adaich* agus monbhor?)—Isa. viii. 19. פף “Unto wizards that *peep* and that mutter.”—Isa. viii. 19.—This suggests that the heat of *pepper*, which induces one to spit it out thus *pp* is the origin of *its* name, as *ràc* is of *ràcadal*

CADAMH, (tartan,) “Cota do *chadamh* nam ball.”—
D. B. “Sgeadaich mi mo leaba le oibrìbh gearrta,” (le *cadamh* ?)—Prov. vii. 16.

CIUIN, no *caomhain*, (to spare,) *shìneadh* am beatha, (*chiuineadh* ?)—Dan. vii. 12.

IUL, no *h-iùl*, (The cry of a woman in childbed,) “Oir thainig a *saothair*, (Ir. a’ *tinneas-leinibh*) oirre,” (a *h-iùl* ?)—1 Sam. iv. 19.—
Uaithe so their siun, bean-*shiùbhla*, leaba-*shiùbhla*, luidh-*shiùbhla*; *shiùbhal* i, *giùlan*, agus a theagamh *שאלה*, *shale*. *Chal.* שׂוּל, *shiul*, i. e. an “uaigh,” no

הַטְּבוּת *chtbut*, “I have decked my bed with carved works,” (with tartan ?)—Prov. vii. 16.

חִיּוּן *chiuin*, “In Chaldee, *life*. We meet also with this form Job xxiv. 22, whence, as well as from other plurals in חִיּוּן *in* occurring in that Book, it appears that חִיּוּן *in* (not חִיּוּן *im*) was used originally as a plural termination,”—*Park.* Here, Sir, is a great man in the dark, as well as you! The *in*, not *im*, was the Chaldee plural termination, and is to this day. Witness our Gàellig Grammars. “Their lives were prolonged.”—Dan. vii. 12.

יָלַל *iul*, (to cry or shriek out as a woman in labour.)—*Park.*)—1 Sam. iv. 19.—
Hence the Gàellig, bean-*shiùbhla*, i. e. a woman in childbed, *shiùbhail* i, i. e. she departed, death being in primitive times most frequent from that cause; and hence, also, by figure, the word that defied uni-

staid nam màrbh, chum an dubhairt Iacob an robh e' dol a chum a mhic.—Gen. xlii. 38.—Uaithe so cuideachd rinneadh *iùchan*, no *iodhachan*, (cramp,) &c.

HUE, (Eve,) “Agus thug Adhamh *Eubha*” (*Heb. Hue*, no *chue*) mar ainm air a mhnaoi.” C’arson? “*Do bhri gu’m bi màthair nan uile bheò.*”—Gen. iii. 20.

IUBL, (an imitation of the sound of an instrument with, seemingly, one hole in it,) *Corn-Jubl*, *trans.* “Adhaircibh reitheachan.”—Josh. vi. 5.—‘Se’n fhua-im nadurra so is friamh do na focail, *Lat. jubilum, jubilo, jubilatio*; agus, *Eng. jubilee, jubilant, jubilation*; focail a tha ciallachadh *saorsa*, do bhri gu’n do chuir an guth so saor gach traill a bha ’n Israel an ceann gach lethcheud bliadhna, agus cha’n fhada gus an tig an focal gu *lethcheud bliadhna* fein a chiallachadh.

versities to etymologize, שָׂאוּל *shaul*. *Chal.* שִׂיּוּל *shiul*;—Gen. xlii. 38.—“Is *siùbh* laidh sinn air fad.”

חַוָּה *chue*, or *hue*, (*Eve*), “And Adam called his wife *Eve* (*hue*?) because she was the mother of all living.”—Gen. iii. 20.

יָבֵל *iubl*,* (the blast of a trumpet, *i. e.* The air carried along it in sound.—*Park.*) Hence, “*Jubilee*”—Ex. xix. 13. Also, *Lat. Jubilum, jubilo, jubilatio*; *Eng. jubilee, jubilant, jubilation*. Nay, it begins now to mean *fifty years*! I need not tell you why.

* קֶרֶן יָבֵל *korn iùbl*, in Josh. vi. 5, is translated *ram’s horns*. No horn could be more unlikely, more unsuitable.

SLÌM, (sleak, smooth haired,)
 “Tha an àl an culaidh
 mhath,” (slìm ?) — Job
 xxxix. 4.

PŪT, (to push from.) Uaithe
 so,

PUTER, (butter,) “Nambiodh
 agam long *bhutair*.”—
 S. O. B’e doigh dheanamh
 bhutair o chionn fhada,
 mar tha air innse dhuinn,
 baine a chur ann an croic-
 ionngaibhre, ’sa chrochadh
 ri spar an tighe : bha sin
 fear air gach taobh ’ga *phut*-
 adh, gus na bhris air, dìreach
 mar gu’m faiceadh tu clann-
 bheag air dreallaig.

CRITH, *crth*, (to shake,)
 “Chriothnaich an sliabh
 uile gu mòr.”—Ex. xix. 18.

COISICHEAN, *cschn* (walkers,)
 “Cha seas e an làthair
dhaoinè isiol,” (an lathair
 choisichean ?)—Prov. xxii.
 29.

CAISEAN, *csn* (the breast,)
 “caisean uchd,”—“Agus
 nì thu *uchd-eididh a*
bhreitheanais le h-obair
 ealanta, do or &c.”—Ex.
 xxviii. 15.—Uaithe so אורין
aurin, *aoradh*, *oracle*.

חלם *chlm*, “One of the most
 difficult roots in the Bible.
 It has been thought to de-
 note solid, thriving, healthy,
 the yolk of an egg! &c.—
Park.—Job xxxix. 4.

בטר *btr*, “From the ancient
 method of making butter,
 which was by putting the
 milk into a goatskin, which
 they suspend from one side
 of the tent and push to and
 fro.”—*Park*.

חרר *chrd*, (to shake,) “And
 the whole mount *quaked*
 exceedingly.”—Ex. xix. 18.

חשכין *chscin*, (obscure per-
 sons,) “He shall not stand
 before mean men,” (men
 on foot ?)—Prov. xxii. 29.

חשן *chsn*, (“to be rough,
 rugged,) — the curious
 breastplate of the Jewish
 high priest.”—Ex. xxviii.
 15.

- TOIN**, (mental discernment,) “Agus leig e air féin a bhi air chuthach,” (a bhi gun toin?)—1 Sam. xxi. 13.
- TAIPSEAR**, *tpsr*; (a man of visions, a revealer of mysteries to come.)
- CLIABH**, *clbh*; (a creel or hamper,) “Cliabh do mheas Sàmhraidh.”—Amos viii. 1.
- CEILE**, *cle*, (a spouse,) “mo *chéile* posda.” Mo *chéile*.—Cant. iv. 8.
- CHUILE**, *chl*; (all, every,) “uile.”—Gen. ii. 5.
- CEATHRAR**, *cthr*; }
CEATHRABH, *cthrbh*; }
 (Four,) “Agus shuidhich e san taobh an ear do ghàradh Eden Cheruban.—Gen. iii. 24.—Ceithir ann an aon, *i. e.* aghaidh *leòmhainn*, aghaidh *duine*, aghaidh *daimh*, agus aghaidh *iùlaire*.—Ezek. chap. i. Bha seadh aig so.
- BOLGUM**, *bl-lg* (one mouthful of liquid,) On fhuaim a ni ar *slugan* a *sluigeadh*. “Agus aon *lag*, (aon *bholgum*?) olaidh.”—Lev. xiv. 10.
- טען** *toin*, (mental taste, discernment,) “And feigned himself mad,” (idiotic?)—1 Sam. xxi. 13.
- טפשר** *tpshr*; A Chaldee word, A *Ruler*.—1 Chron. xv. 22; Nah. iii. 17.
- כלב** *clb*; (a wicker basket made of twigs)—“A *basket* of summer fruits.”—Amos viii. 1.
- כלה** *cle*, (spouse,) “My spouse.”—Cant. iv. 8.
- כל** *cl*; “all, every.”—Gen. ii. 5.
- כרוב** *crub*; A two compound, or four-fold figure.—*Park*. “And placed at the east of the Garden of Eden Cherubim;” *i. e.* the four-fold figure; that of a man, of a lion, of an ox, and of an eagle.—Ezek. chap. 1. This had its meaning.
- לג** *lg*; (the smallest measure of liquid.) “One *log* of oil.”—Lev. xiv. 10.

LE' CHEANN, *lchnn*; (the side of the head,) “Agus fhuair e *cnaimh peircill*,” (leth-cheann?)—Jud. xv. 15. Uaithe so fhuair an t-àite 'ainm, *Lehi*, no *Lechi*.

ÙINICH, (expressive of bustling or wrestling,) Uaithe so, יום *ium* an sean ainm air lò, *uinneag*, i. e. toll a leigeadh a steach *uine* no lò —*rè-uinneag*, cont. *rionnag*, &c. agus *ikra Alhim l aur ium*, agus *l chsc kra lila* i. e. Agus ghairm *Alehim*, an taur *ùine*, agus an o'ch ghairm e leth-lò? —Gen. i. 5.

IPHT, no *ite*, (a feather,) Uaithe so י' sgiathan nan cheruban, agus י' làmh duine, a ch'ionn gur h-iad a' sgiathan.—Ex. xxv. 20.

MU'N abair thu; (lest thou say, or speak,) “Nach labhair thu.”—Gen. xxxi. 29.

PLEADHAG, *pron. plg*; (a dibble,) Tha chuis coltach gur h-i 'phleadhag a bha aca o 'shean a roinn na talmhainn! chunnaic na suilean so e! Uaithe so

PELEK; na laithibh san chaidh an talamh a roinn.

לחי *lchi*; (the lower jaw bone of an animal,) “And he found a *jaw-bone*.”—Jud. xv. 15. Hence the name *Lehi*, or *Lechi*.

יום *ium*, “day, the bustler.” —*Park*.—Gen. i. 5.

יד *id*, (wings, hands,)—*Park*.

מדר *mabr*, (“lest thou speakest.”)—Gen. xxxi. 29.

פלג *plg*; A district, tract, region, so called, because measured by a staff, or pole, (Pleadhag?) Hence, *Pelek*.—*Park*. —Hence also the Latin *plāga*, a region, district.

CEABHAL, (a measuring rope,) (Gabhail ?)

SGEITH, (to vomit, or spue,) "Agus *thilge* mach Jonah" (agus sgeith ?)—Jonah ii. 10.

CAON, *en* (to lament,) Uaithe so *Cana an Galilee*.

CATHAIR, *ca'er* (a city,) Uaithe so, Ca'rthage i. e. *ca'er-òg*, no *thaice*, Caer Eborac (York) Cear canit, (Canterbury) Cear-Linon (Leicester) Caer Lonan, (London) Caer Legion Carlisle,) Caer savan, in Canàan, Kirjathjearim, &c. &c.

CRUN, *coron* (a crown,) *grìan* (the sun.)

GRUN-CUAIN, (the bottom of the sea.)—Amos ix. 3.

GILLEAN RUIH, *glln rth*; runners, *figuratively, feet*.

RITH-GILE, no } (a foot-
GILLE RUIH, } man,)

"Agus g'a uisgeachadh led' *chois*." (led' רגל *rgl* ?) 'S e'n tainm a bha air an t-soith-each a bh' aca. "*Sakki tdir beridjel*," i. e. Baraill a shocachadh, no 'dhuisgeachadh no tìre!—*Niebuhr's Voyages*.

כבל *cbl*, the same because measured by a cord.—*Park*.

קא *ka*; (to vomit or spue out,) "And it vomited out Jonah."—Jonah ii. 10.

קן *kn*, to wail, to lament—hence *Cana*.

קיר *kiar*, (a city,) Hence, *Kirharaseth*—*Kiriathaim*—*Kirjatharba*—*Kirjathjearim*, &c. &c.

קרן *kryn*; rays of light, a crown, the sun.

קרקע *krkoin*, "The bottom of the sea is expressed by this word."—*Park*.—Amos ix. 3.

רגלת *rglth*, (the feet,)—Ruth iii. 4.

רגלי *rgli*, (a footman,) "Four hundred thousand *footmen*."—Jud. xx. 2.

Am bheil sibh a nis a toirt fainear, le'r cead, cho feumail sa tha e an Eabhra a ghabhail mar chaidh a scrìobhadh, gun *chuir rithe* gun *toirt uaipe*. “Cha'n'eil mise”—cha'n'eil! Faiceamaid mata :—C' ainm a th'air scrìobhadh ann an Eabhra? “Seper.” C' ainm a th'air leabhar? “Seper.” C' àit a' bheil am focal? “Ann an Exod. xvii. 14,—ann an Iob xix. 23, agus an iomadh àite eile.”

Spellibh e, no dlùthabh e mar tha e anns a bhìobull Eabh-rach? “*ספר spr.*” C' arson a chuir sibh dà *e* ris, nach eil uiread chòir agamsa dà *x* chuir ris? “So mar chaidh ionnsachadh dhomhsa le scoileir is fearr no thusa.” Na gabhaibh gu h-ole e 'mhinistir mhath, Cìod is *friamh* do'n fhocal? “*Cìod* is *friamh* dha?” Innsidh mi sin duibh—'Se *spr*, no *spor* a their sinne anns a Ghàellig ri cloich-theine, no mar their sibhse “*flint.*” 'S clach i a scrìobhas air clar fiodha, no cloiche, no eadhon air a ghlaire is cruaidhe!

Tha fios agaibhse gum b'e so a chèud pheann a bh' aig ar n' athraiche, agus 'nuair scrìobhadh iad air cloich, no air glaine, chluinne' sibh, *spr*. Uaithe so a h-ainm, agus uaithe so le dealbh-chainnt gach ni tha *ספר spr* a' ciallachadh. Nach eil sibh a nis a' faicinn gu'n deanadh “seper” focal gun seadh, gun fhriamh dh' e?

A mbinistir mhath! An leig mi leas dol ni's faide? Tha fhios a'm gur *scoileir* sibh, agus gur *duin'-uasal* sibh; agus 's math dhomhsa gur h-eadh; oir, mor *scoileir*, cha'n urrainn sibh gun fhaicinn a nis' nach eil san Eabhra ach Gàellig an ama air a droch chùbadh; agus mar *dhuin'-uasal*, cha'n urrainn sibh gun an Fhirinn aideachadh 'nuair chi sibh i. Dh' fheoraichinn a' nis; Nach h-i Ghàellig “a bhann a chuir na bannairean an suaraicheas, no, mar their sinn “a' chlach a dhiult na clachairean”? Bha i tri chearnach, duaichni, neo-fhreagarrach, agus, uime sin, thilg iad gu làr i, ach bha i daonan 's an rathad 'na *ceap-tuislidh* a là 'sa dh' òiche, gu h-araid do luchd an t-seallaidh àird! Ach feuch! An team-

pull deas, c' àit am bheil a chlach-mhullaich, no 'chlach-dhion eadhon clach-dhion an taoibh-bheoil? Sud i a bha air a saltair fo chasaibh dhaoine bho chionn iomadh bliadhna, 'si breac le fuil luirginean nan dall! An robh *Murray* mearachd 'nuair 'thubhairt e :—" Nach eil e'n comas duine mion-eòlas fhaotainn air cànairean eile na h-Eòrpa as eugmhais na Gàellig?" An robh *Col. Kennedy* mearachd 'nuair thubhairt e :—" nach aidich a Ghàellig màthair ach *Nàdur*?" An robh *Prichard* mearachd 'nuair thubhairt e gum bi Ghàellig " an t-slabhraidh a ta ceangal cànairean na h-Eorpa ri cainnt mhacaibh Noah?" An robh *Malcolm* mearachd 'nuair thubhairt e gu bheil a Ghàellig "a' mineachadh, agus a' réiteach iomadh earrann de na sriobtura naomha, a tha do-thuigsinn eadhon anns an Eabhra?"* "*Cha robh na daoine ainmeil mearachd,*" arsa sibhse! Mar robh, mata, am bheil e glic do mhinistirean gun eòlas a ghabhail air a Ghàellig? Am bheil e glic, gu sonruichte do mhinistirean a tha ri bhi fad' am beatha mar bhéul Dhé d' a phobull gun eòlas a bhi ac' air a chànain anns am bheil iad ri labhairt? Nach h-e 'n diabhal féin, nàmhaid Dhe agus dhaoine, a chum sinn cho fada gun Fhear-aidmheil Gàellig 'nar tighean-oilcin?

L. MAC 'LEON,

Do'n

URRAMACH SEUMAS ESDAILE. }

Gabhaibh mo lethsgèul a luchd dù'cha arson bhur cumail cho fada. Bha fios agam gum feumadh an duin'-uasal ionnsaicht' ud, cha'ne amhàin briathran, ach gnìomharran—cha ne

* See p. 3.

amhàin nì a ràdh, ach a dhearbhadh. Agus ciod a dhearbh sinn d'a? Nach do dhearbh,

Sa cheud àite—Gur h-ionann a Ghàellig san Eabhra?

San dara àite—Gur h-ionann an Eabhra sa Ghàellig?

San treas àite—Nach eil an Eabhra, fo'n ainm *Eabhra*, nì's sinne na Eber, iar-odha Noah?

Sa cheathramh àite—Gur h-i 'Ghàellig, fo iomadh ainm, nighean *Naduir*, agus *uime sin*, màthair nan uile?

Agus a nis a Ghàel fhialaidh a' chridhe dhìrich! Na choilìon mi mo ghealladh? Na dhearbh mi gum b'i a Ghàellig a labhair Adhamh agus Eubh? Mar do dhearbh dearbhadh sibhse dhomsa 'nis nach b'i, agus an sin deanaibh rium mar chuir mi n'ur comas—tollaibh mo chluasan le teth-theallaich, agus bàthaibh mi ann an uisge salach, a chum nach bi cuimhne orm nì's mo a' measg dhaoine, no idir a' measg Ghàel.

Ach cha' n ann ris an duin'-uasal agus ainmeil, Ministir Pheirt, amhàin a tha mo ghnothach; tha esan, tha fhios a'm, cho duilich arson na thubhairt e 's gu'n dean e leasachadh le toiseachadh a thiota ris a chéud chànan ionnsachadh. Ach sibhse a Ghàill gun toineasg nach d' amhaire riamh roimhibh, no idir 'nar deigh—d' am b'abhaist 'ur teanga 'chur 'n'ur pluic 'nuair chluinneadh sibh neach ag ràdh gu'n robh cànan nam beann sean!—Agus, sibhse eadhon dom lùchd-dù'cha féin a scriobh thugam ann am briathraibh nach robh tuilleadh is sìobhalta 'nuair gheall mi'n tùs “Adhamh agus Eubh;”—ribhse theirinn, Ciod 'ur barail a nis? Ribhse àrd scoilearan mo dhù'cha theirinn, Gabhaibh mo lethsgèul arson laigead m' oidhirp. Cha bhidhinn sona na socrach gus an cuirinn targaid an laimh a Ghàel anmhuinn agus bhochd nach b'urrainn e féin a' ceannach: Ged nach eil an targaid a thug mi nis dhoibh ach suarach, theagamh gu'n dion i iad o shaighdaibh leibideach a' nàmhaid car tamuil—gus an ruisg fear agaibhse a ghairdein—gus an duisg claidheamh aon agaibhse—claidheamh nach “fàg fuigheall beuma!”

CRAOBH SHEANACHAIS NAN GAËL.

“ Cha chraobh chuir, is cha phlannta,
Cha chnò o'n uraidh o'n d'fhàs thu.”—E. B.

SE bun na craoibhe iomraitich so an duine ainmeil Adhamh—Stoc a sheas cor is *naoi-ceud* geamhradh, ag ìocadh toraidh mar thoradh Eden, gàradh a bheannaich an Tighearna.

Mu chrìochaibh Eden, no idir mu chrìochaibh a ghàraidh cha'n'eil scoileirean a' còrdadh: cha'n'eil àite air thalamh an diugh a tha gu h-uile a' freagairt do'n chunntas a tha Maois a' toirt dhuinn uime. Theagamh, mar bha crith-thalamhainn ann' nuair *dhéirich* an dara h-Adhamh, gu'n robh crith-thalamhainn ann mar an ceudna 'nuair *thuit* a cheud Adhamh, agus gu'n do thionndaidh i na h-aibhnichean a thaobh—a' fagail gàradh an Tighearna 'na fhàsach tioram—an àite guth Iehobhah gun ri chluinntinn a nis ach torman tùrsach na *Tigris*,* a' caoidh mar gu'm b'e na thachair! Tha chuid is mo a' còrdadh gu'r h-ann air bruachaibh na *Tigris* a bha e, fo'n àite anns am bheil an abhainn sin agus an *Euphrates*† a' dol cuideachd, agus far am bheil i' briseadh a mach 'na dà mhéur os ceann a' ghàraidh, agus 'na dà mhéur fodha.‡ Ach a' tighinn air craobh-sheanachais na'n Gàel cha'n'eil call deanta: Bu stoc nàdurra *Noah* agus a theaghlach, a' fàs, gun sgaradh, o'n t-seann stoc;—cha'n'eil againn, uime sin, ach toiseachadh aig *Noah*, an déigh na Dile, aig Nch idsvan. *Nch*, i.e. *Noah*; *idsvàn*, i.e. àite tearnaidh,§ *àite tearnaidh*

* Digrith, no Digluath.—*Josephus*.

† פרת *Phrth*. To break off or divide.

‡ Capt. Miguan's Travels in Chaldea.

§ *Joseph. Ant. Book xx. c. 2.*

Noah; * far na thog e altair do'n Tighearna, agus na dhìbir e tabhartas loisgte.† Tha so anns a chrìch eadar *Armenia* ìiar, agus *Armenia* sear; dìreach mar bheagan mhilltean do Eden; air chor 's a réir choltais, nach d'rinn an *Airc* moran astair ged bha i iomadh la air uideil: cha robh e nadurra dh'i gu'n deanadh: gun chrann, gun seòl, gun stiuir, gun seòl-sruth; agus luchdaichte gu cnagaibh!

Leigeadhmaid leò a nis sìolachadh agus fàs lionmhor mar chéud mìle m'an cuairt do'n choimhearsnachd so fad corr is *cuig céud bliadhna*‡ a' labhairt na Gàèlig, 's a cuir rithe gach là, gus na thoisich *Nimrod*, odha *Cham* ri dùlain a thoirt do'n Dia bheò!

Neach air bith nach cuala riamh mu ghreadhnachas an Teampuill 'nuair bha e na ghlòir!—mu chuir nam flath—mu òl nam fìon—mu ghleadhraich nam bòrd—mu mhùirn nan seirbhiseach—mu fhoirm na clàrsaich—mu stoirm na pìoba—mu ghleus mhic-nan-creag 'na thalla sìorruidh “an am cromadh do'n ghréin san t-sruth,” agus a chi e'n diugh na làraich luim—gun chuir nam flath—gun òl nam fìon—gun ghleadhraich bhòrd—gun mhuirn sheirbhiseach;—a' cblàrsach gun téud—a' phlob gun mhàla, agus Mactalla gun ghuth! Cha'n'eil e soirbh a thoirt air a chreidsinn gu'n robh a chuis *mar gun teagamh* a bha i; ach do'n neach a leughas, agus a rannsaicheas, tha e soilleir mar a ghrian a' dìreadh ri gorm-bhrat cian nan spéur 'san là shamhraidh.

Tha *Iosephus*, fianuis cho creideasach 'sa tha'n taobh so do'n leabhar naomha, ag ràdh mu *Ghomer*, céud mhac *Iaphet*, agus odha *Noah*, “*B'esan athair, no ceann-tighe a chinnich*

* The old Armenian, which of necessity is a dialect of the Celtic, calls it *Apobaterion*.

† Gen. viii. 20. ‡ The Samaritan says 401. The Sept. 531.

*ris an cante' o shean Gomarians, agus ris an abair na Greugaich an diugh Gauls.**

Tha'n so againn cheana aillbheag òir eadar an seann saoghal agus an saoghal ùr—eadar cànanain Adhaimh agus cànanain nan Gàèl! C'ait a nis an robh an sluagh so ri'm faotainn? 'San Roinn-Eorpa? Cha robh. Mar robh 'san Roinn-Eorpa, c'àite, mata, an b'urrainn doibh a bhi? Cha 'b urrainn ach ann an Asia.

Ach cha'ne *Iosephus*, ge math e, an aon fhianuis a th'againn. "B'e Gamar," arsa Eustathius o Antioch, "athair nan *Gomarians* ris an can sinn a nis *Galatians*, no *Gauls*." Arsa *Isidore*, easbuig *Seville*, "*Filii autem Iaphet septem numerantur, Gomer, ex quo Galatæ, id est, Galli.*"† Se sin, *Gomer*, o'n tainig na Gàèil. Tha Ierom ag ràdh an ni cheudna.‡ So na ceart dhaoine a bha ri linn *Ptolemy* ann am *Bactriana*, ann an *Asia* uachdrach, agus ris an can e *Chomarians*, agus ri'm Baile-mòr *Chomoraſ*—na ceart dhaoine mu'n d'innis *Eseciel* roimh laimh a bheireadh aon la sgiursadh air na h-Iudhaich ann an tìr a gheallaidh, "cuideachd mhòr le'n targadaibh agus le sgiathaibh, *Gomer* agus a chuideachdan uile;" ni a thachair beagan bhliadhnaibh an deigh dhoibh tighinn dachaidh o' bhraighdeanas *oin-bhbl*.

Thubhairt mi gur h-i 'Ghàèilig a labhair Noah agus a thriuir Mhac;—'s i, agus mic a mhic. 'Se so a réiticheas an aimbreit a chuir eadar scoilearan àrd anns gach linn: Fhuair fear a Ghàèilig agus cleachdadh nan Gàèl ann an *Arabia*, 'san Canaan, far an deach' sìol *Ham*; b'eigin uime sin gun tainig na Gàèil as a sin.|| Fhuair fear eile iad anns na h-eileana

* Antiq. c. vi.

† L. ix. c. 2. ‡ Trad. Heb. in Gen. § Georg. l. vi. c. 11.

|| "The Arabs, the Goths, and the Scythians are the races which have peopled modern continental Europe, as well as the British Isles. The Arabs have long belonged to the Caucasians.

Gréugach, far an deach' sìol *Shem*; b'eigin, ar lesan, gun tainig iad as a sin: Fhuair an treas fear iad 'san *Asia*, far na thuinnich sìol *Iaphet*, mac bu shine, agus oighre Noah; d'a reir-san b' eigin gur h-ann á *Asia* 'thainig iad. Ge neonach ri ràdh e tha iad gu leir ceart, mar tha ainmeana gach abhainn, gach baile, 's gach beinn a' dearbhadh; ainmeana a fhuair iad, ann an cuid mhòr 'o na daoine a bha gan àiteachadh an tùs.

Ach air eagal gu'n caill mo leughadair sealladh orm togam bratach nan Gàèl, far na thuinnich treubh do shìol *Iaphet*, 'se sin an treubh on tainig sinne.

Faic an sàlain ciatach ud an cois na fairge air uisgeachadh le meòir de'n Libhoin (*Lebanon*)—a' ruigheachd mu'n earthuath gu seann *Syria*; mu dheas gu *Iudea*, no *Palestine*; agus mu shiar gus an fhairge ris an abrar a nis a' *Mediterranean*. Sin agad *Phenice*; ainm a fhuair e o 'luchd àitiche, na *Iph'n*, no na *Pheni*. So focal a dh' fhartlaich air an t-saoghal! C'arson? Tha dìreach, a chionn nach deach' iad gu Nàdur. Bha e, theagamh, ann am' fhabharsa gu'n robh mi eòlach an àm m' òige air balbhan, bu chomharran gu léir a' cànan: 'S e'n comharra a bha aice air fear-fairge gaoth a dheanamh le 'beul, mar so, "iph," 'si 'sineadh a' laimhe an rathad a dh' fhalbh e leis a ghaothaich, mar gum beadh! 'Se so mata, is freamh do'n ainm *Pheni*, i. e. *Iph*-dhaoine, na céud mharaichean e bha riamh ann.* Cha b'loghnadh

A branch of the Arabs as *Phœnicians* occupied both the southern and northern shores of the Mediterranean. Their progress and power may be traced by observing in Spain the *Celtæ* of Herodotus—in France the *Celto-Galatia* of Ptolemy, and the *Celtica* of Democritus."—*Physiog. founded on Physiol. by Alexander Walker.*

* "The Syrians who live near the sea, and are called Phenicians, are descended from the Erythreans. (Adhar-dhaoine?)

leam idir ge be so bu fhriamh do'n ainm Iaphet e fein, agus do יפא *Iapha*, * a cheúd bhaile a thoge. 'Se gun teagamh is friamh do na h-ainmeana Phœnicians—*Phiantaichean*—*Pho'*ainteach—*Phoinnì*—*Phionn*—*Pharos*—*Phuaradh*—*Phuadach*, &c. —Thoisich na Gàeil fo'n ainm so ri sèoladh do *Tharsish*, תרשיש *trshish*, 'se sin *Tìr-shìos*, no *Tìr-siar* 'san Spain; beagan cheudan bliadhna an déigh na dìle, *Phàge†* a tharruing trì bliadhna! 'San àm cheudna bha na miltean diubh a bha thall a' togail bhailtean; agus uaithe so fhuair iad mar ainm *Pali*, no *Palisdaoine*. Se baile cho sean 's is aithne dhuine a thog iad *Sidon*, (*Heb.* צידון *Tzdun*, i.e. *Taise-dun*,) (observatory?) baile, no dùn a chaidh a thogail 1730 bliadhna roimh theach Chrìosd agus 119 bliadhna m'an d'rupadh Maois!‡ Be'n ath bhaile a thog iad *Tyre*, "nighear Shìdoin,"§ (*Heb.* צר *Tzr*, *Tais-fhear*, no *Tais-roth*, i.e. *Astronomer*, or *Astronomic rotunda*?) agus an treas baile *Carthage*, 'se sin, Ca'er-thaice. 'Se ceud rìgh Thirui sair am bheil iomradh againn *Abibaal*, (i.e. the father, abbot, or

They were the *first who traversed the seas in ships.*"—*Dion. Perieg. v.* 105. Strabo says the Phenii were a colony of Chaldeans from the Persian gulf—Herodotus makes the Phœnicians Chaldeans (Coille daoin) Col. Vallencey makes Irish Scythians, (Sai'd-dhaoin.) O'Brien deduces the Irish and the Irish language from Persia. (Prs-dhaoin.) The incongruity is merely in *appellation*; these great men are all right.—*Ed. A. & E.*

* Now Jaffa or Joppa.

† "'Siad do phàgichean fada
So Lachainn a leon mi."—*S. O.*

‡ Prof. Murray, vol. ii. p. 402.

§ "The Phœn. inhabited the coast of the Red Sea—carried their merchandise 200 miles across the desert, and built Tyre and Sidon."—*Sir Wm. Betham.*

priest of Baal) Na dheigh-san thainig *Sàron*; chuir rìgh Daibhi esan fo' chis: Be Iiram, mac Shàroin so caraid a b'fhèarr a bh'aig Daibhi, agus b'i a nighean a ghoid cridhe glic Sholaimh o'n Dia bheò gu diathan marbh nan *doire-dhaoine*, no, mar their sinn, na "druidhean!"*

M'an lean sinn ar n' athraichean thar chuain faiceamaid ciod am meas a bha orra thall 's an àm so, do réir Eseciel,—“ O Thìruis (Tyre) thubhairt thu, Tha mi ro-sgiamhach. Tha t-ìomall ann am meadhon na fairge, rinn do luchd-togail do mhaise foirfe. Rinn iad t' uile chlàra do chrannaibh giubhais Shenir: thug iad seudair o Lebanon a dheanamb chrannasuil duit. Do dharagaibh Bhasain rinn iad do ràmhàn: rinn cuideachd nan Asurach do thotachan do chnàmha deuda o eileanaibh Chitim. B'e anart grinn, le obair ghréise o'n Eiphit, a sgaoil thu mach gu bhì 'na sheòl duit: b'e gorm agus purpur o eileanaibh Elisah an ni sin a sgeudaich thu. B' iad luchd-àiteachaidh Shidoin agus Arbhaid do mharaichean: b' iad do dhaoine glice bha annad, O Thìruis, luchd-stiuiridh do loingeis. B' iad seanairean Ghebail, agus a dhaoine glice, bha agad 'nan luchdcalcaidh: bha loingeas na fairge gu léir, le 'm maraichibh annad, a chum do mhalairt a mheudachadh. B' iad muinntir Phersia, agus Luid, agus Phuit, d'fhir-chogaidh ann ad fheachd: chroch iad suas an sgiath agus a' cheann-bheart annad; chuir iad an céill do mhaise. Bha fir Arbhaid le d' fheachd air do bhallachaibh mu'n cuairt, agus bha na Gamadaich ann ad thùraibh: chroch iad an sgiathan air do bhallachaibh mu'n cuairt: rinn iad do mhaise foirfe. B' i Tarsis do cheannaiche, do bhrìgh pailteis an uile stòrais; le airgiod, iarunn, stàn, agus luaithe, rinn iad malairt ann ad mhargaidhean. Iabhan, Tubal, agus Mesech, b' iadsan do cheannaichean: reic iad pearsanna dhaoine, agus soithichean umha ann ad mhargadh. Rinn muinntir Thogarmah malairt

* Sir William Betham's *Gàel and Cimbri*.

ann ad mhargaidhean, le eachaibh, agus le marc-shluagh, agus le muileidibh. B' iad fir Dhedain do cheannaichean, mòran eileanan malairt do làimhe: thug iad a d'ionnsuidh mar thiodhblac, adharca deud-chnàmh, agus eboni. B' i Siria do cheannaiche air son lìonmhoireachd nan oibre a rinn thu: rinn iad malairt ann ad mhargaidhean le emerald, purpur, agus obair ghréise, agus anart grinn, agus coireal, agus agat. B' iad Iudah agus tir Israeil do cheannaichean: reic iad ann ad mhargadh cruithneachd Mhinnit, agus Pannag, agus mil, agus oladh, agus òc. B' e Damascus do cheannaiche ann an lìonmhoireachd nan oibre a rinn thu, air son pailteis an uile shaoibhreis: ann am fion Helboin, agus ann an olainn ghil. Rinn Dan fòs, agus Iabhan, a' dol air an ais agus air an aghaidh, malairt ann ad mhargaidhean: bha iarunn oibrichte, casia agus calamus ann ad mhargadh. B' e Dedan do cheannaiche ann an eudaichibh luachmhor air son charbad. Rinn Arabia, agus uile phrionnsachan Chedair malairt riut ann an uanaibh, agus ann an reitheachaibh, agus ann an gabhraidh: anns na nithibh so b' iad do luchd-malairt. Ceannaichean Sheba agus Raamah, b'iadsan do cheannaichean: rinn iad malairt ann ad mhargabh le taghadh nan uile spìosradh, agus leis na h-uile chlachaibh luachmhor, agus le h-or. B' iad Haran agus Canneh, agus Eden, ceannaichean Sheba, Asuir, agus Chilm-aid, do cheannaichean-sa. B' iad so do luchd-malairt anns na h-uile nithibh, ann an eudaichibh gorma, agus ann an obair ghréise, agus ann an cisteachan do chulaidhean riomhach, air an ceangal le cordaibh, agus deanta do sheudar, am measg do mhalairt. Sheinn longa Tharsis mu d' thimchioll ann ad mhargadh; agus bha thu air do lìonadh, agus air do dheanamh ro ghlòrmhor ann am meadhon nan cuanta."—Esec. xxvii. 4—25. Agus a rìs—"Cò a ghabh a' chomhairle so an aghaidh Thiruis, a thug seachad corona rìoghail, aig am bheil a ceannaichean 'nam prionnsaibh; agus a luchd-malairt 'nan daoinibh urramach na tìre?"—Isa. xxiii. 8.

'S mòr gu dearbh a thubhairt am Faidhe diadhaidh ;— thubhairt e na bh' air, ach tha fhios againn gum féudadh e dol eadhon ni b'fhaide. Dh' feudadh e 'ràdh nach tigeadh dìlinn a chriochnaiceadh Solamh an Teampull mar bhiodh na Gàeil ! Nach h-e Hiram a chuir 'na luingeas a' sgiobadh féin—“ maraichean aig an robh èolas na fairge ?”* Nach h-e Hiram a chuir thuige òr-cheard is umha-cheard, clachairean is coillearan, agus fiodh á Lebanon ?†

M'an tig sinn ni's dluithe do bhaile thig dhuinn sealladh car tiotain a ghabhail de na tha ar n' Athraichean a' deanamh 's an Eiphit ! 'Se friamh seann ainm na h-Eiphit צר *tzr*, a cheart ainm a th'air Tirus. 'S e'n ath ainm *Epht*, no *Apht*. (Transp. *Y. gypt*) 'Nuair bha cànan ga deanamh an tùs cia'mar a bheireadh Adhamh air Eubh a thuigsinn gu'n robh a leithid so do dhuine uaibhreach ? Bheireadh *le gnàthachadh an duine a riochdachadh—le amharc an àird an adhair, a cur a chinn a null sa nall, agus, 's an am cheudna a' cur goillean agus brù air ;* mar so, *auph*. Uaithe so *Arab. uaphar*, (rich.)—Gàellig *uabhar* (*pride*),—*Auprica*, no *Africa*, *i. e.* no daoine *uaiphreach—Ophir*, no *Auphir i. e.* tìr an òir a rinn daoine *uaiphreach*, arson an aobhair cheudna. *Epht*, no *Aupt* ; Co a buaphraich na iadsan ?

Prù, no *brù*, o'n aobhar cheudna—*Prùhaist*, no *Prohaist*, *i. e.* duine bronnach ; agus an t-ainm פֶּרְעֹה *phrngah*, no Pharaoh, 'se sin, mar gum abramaid an diugh *prùineach*, no *brehon*‡—*Teut. Frey-herr*, Lat. *dominus*, Eng. *governor*, agus *Breitheanna*, (corrupted *Brehons*, *Barons*, *Vergobretus*, *i. e.* fear-gu-breth, an t-ainm a bh' air *Pro'haiste nan Edui*.) Thubhairt mi gu bheil ainm gach àite 'san Eiphit a dearbhadh gum b' iad na Gàeil ceud dhaoine a bha innte, agus co chuireas

* 1 Kings. ix. 27.

† 2 Chron. ii. 13, 14.

‡ “ They (the Pharaohs) be called Barones, q. *robur belli*.”—*The Guide into tongues*, by John Minsheus, Lond. 1617.

a'm aghaidh? Ciod is ciall do "*Thebaid*," am baile-mòr air an robh ann an laithibh *Homer* céud geata, ach *Tai-bòid*, no moid? Ciod is ciall do "*Leo polis*" ach *baile-na-leomhainn*? Ciod is ciall do "*Sais*" ach *baile-na-saise*? Fhuair e'n t-ainm so do bhri gu'n robh Teampull ann do *Mhinerva*, 'se sin a *Bhean-mhara*. Anns an Teampull so bha cainlean an lasadh a lò 's a dh' òi'che, ach gu sonruichte uair 'sa bhliadhna bha mar their iad se Bheurla *illumination* ann, agus iadsan nach b'urrainn dol ionnsaidh *fèusd na sais* b'eigin doibh an uineagan a shaiseachadh aig baile.* Ciod is ciall do "*Bhelusia*" ach *Beul-uisge*? Do "*Mhæris*" ach *Mathair-uisge*? Do "*Shul*" ach an dà *shuil*, mar mhéud roth cartach gach aon, o'm bheil an *Nile*, a' srùthadh? Ciod is ciall do "*Chanope*" ach an *Geal-bheul*,† (uisge)? O ainm an àite so fhuair *cainbe* a h-ainm, do bhri gur h-ann an so a bha i fàs;—o chainbe thainig cneapag, 's e sin cainbeag.—Ach tha mi 'dol thar mo rathaid.

Gabhadhmaid a nis aon sealladh sul' dhiubh anns na h-eileana Greugach. Tha *Lucullus* ag innse dhuinn gum b'iad na daoine ris an abr'ar *Pheni* céud luchd-àitiche na Greige. "Thainig iad air loingear," ars' esan, "o'n Eipht gu Argus." Tha *Homer*, bàrd a sheinn, a theagamh, mìle bliadhna roimh theachd Chrìosd' a' togail fianuis leis, oir tha e 'gairm dhiubh, *cha'n e* Greugaich, ach "*Dorians*" 'se sin *Doire-dhaoine*—" *Ionians*," se sin *Iove-dhaoine*—dìreach mar gu'n abramaid *Gille-Dé*, no mar chaidh a sriobhadh "*Culdees*"—" *Argives*." 'Se sin *Fir-fhairge*—" *Eleans*," 'se sin na h-*Olla-dhaoine*, an t-aon ni;—" *Trojans*," *Tor-dhaoine*. o'n dia *Tor*. "*Bucolic*," 'se sin *Buachailean*.‡ "*Titans*,"

* Rollin.

† *Can*, in old Celtic white, whence, *gaineamh cannach*, &c.

‡ "*Bucolic* verse and *Arcadian* verse are the same."—*Lucullus*.

se sin *Dée-daoine*. 'Tha cuid do chinnich a ni T, agus D, bog ; agus o'n fhocal *Titan* rinn cuid *Giants*, agus a chionn gu'n robh no Gàèl fo'n ainm so nan daoine mòra garbh, lean an t-ainm ris gach neach uaithe sin a tha coltach riu.—“*Cabiri*,” se sin an taon ni, na *daoine-garbh*—*Lusitani*, daoine tha air innse dhuinn nach itheadh ni anns an robh beatha, ach *lusan*. *Armenians* 'se sin *Armin** (heroes)—“*Mardonians*,” 'se sin na *Mara-dhaoine* ; † no na *Maraichean*—*Marsna*, an t-aon ni ; agus uaithe so thainig *Marsanta*—*Marc*—*Margadh*—Ciod an stà 'bli ga'n cunntas ? Nach mòr am mort cainnte a rinn na Gréugaich ? Rinn iad cadhon *Xerces* do *Ahsverosh* ! ‡ Agus cha'n òghnadh leinn idir e, 'nuair rinn *Mac Pherson*, ar fear-dù'cha féin “*Agandeca*,” do *aghaidh shneachda* ! §

Cha'n'eil scolair Gàèlig air bith nach faic le aon sùil nach eil annta so ach na h-aon daoine fo atharrachadh ainmeanna ; dìreach mar gu'n abra'maid “*Donn'shuillich*,” is “*Camshronaich* ;” “*creidimh Mhr. Tormoid*”—“*creidimh Mhr. Eachann*”—“*Tiristich*”—“*Collaich*”—“*Rumaich*,” &c. An òghnadh ged is i Ghàèlig màthair na Greugais ? Mar chi sinn a thiota o'n t-samhladh aithghearr a leanas.

* *Tigranes* i. e. *Tighearna* was their King.

† The *Mariandynians* were the first people who used the shrill pipe at funerals. Pollux says the Phœn. and that by Phenicians is understood not the Greeks, but those who spoke the eastern languages.—*Note on Herod. p. 9.*

‡ Sir William Jones' *Persic Grammar*.

§ *Fingal* Book iv.

AN GEAMHRADH.

A CHEUD MHIOS.

'San *Athens* mhòir,
 Bha Ghreugais corr'na tim,
 Ach b'ion d'i 'h-òrdag
 A chuir fo 'h-òr-chrios grinn.—*A. D.*

*A Ghàèilig màthair na Greugais—craobh-sheanachais
 nan Gàèl, &c.*

Gaelic.	Greek.	Greek in Roman Characters.	Latin.	English.
'Ar	'Αρῶν	Aro	Aro	To plough.
Aois	*Ἔτος	Etos	Ætas	Age.
Aile	Αἶολος	Aiolos	Æolus	The wind.
Astar	*Ἄστηρ	Aster	Astrum	A wandering star.
Corn	Κέρας	Keras	Cornu	A horn.
Bith	Βίος	Bios	Vita	Life.
Tarbh	Ταῦρος	Tauros	Taurus	A bull.
Each	*Ἴκκος	Ikkos	Equus	A horse.
Bo	Βοῦς	Bous	Bos	A cow.
Cu, g. Coin	Κυων	Kuon	Canis	A dog.
Neul	Νεφέλη	Nephele	Nebula	A cloud.
Eun, g. eoin	Οἰανος	Oionos	Avis	A bird.
Talla	Αὐλή	Aule	Aula	A hall.
Mulin	Μύλα	Mula	Mola	A mill.
Tigh, Teach	Τεγος	Tegos	Tectum	A house.
Málta	Μαλακός	Malakos	Mollis	Soft.
Sac	Σάκκος	Saccos	Saccus	A sack.
Saile	*Ἄλς	Als	Sal	Salt water.
Ruthe	Ἐρυθρός	Eruthos	Rubor	A blush.
Cruaidh	Κρυός	Cruos	Crudus	Hard with frost.
Ulin	*Ὀλένη	Olene	Ulna	Elbow.
Deas	Δεξιά	Dexia	Dexter	Right hand.
Uth	Οἰθάρ	Uthar	Uber	Udder.
Dothan, 'Tir	Φθών	Phthon	Terra	The earth.
Claon	Κλίνω	Clino	Clino	To bend.
Beir	Φέρω	Phero	Fero	To bring.
Teirig	Τείρω	Teiro	Tero	To waste.
Teann	Τείνω	Teino	Tendo	To stretch.
Glaodh	Καλέω	Caleo	Clamo	To call.
Gleidh	Κλείω	Cleio	Claudo	To keep.

Gaelic.	Greek.	Greek in Roman Characters.	English.
Cial	Χειλος	Cheilos	The jaw.
Gaird	Χειρ	Cheir	The hand.
Meir	Μερος	Meros	A piece.
Cluain	Χλουνης	Chlunes	A green meadow.
Citag	Χιτων	Chiton	A coat or plaid.
Cnabh	Χναω	Chnao	To gnaw.
Gort	Χορτος	Chortos	Grass or corn.
Croic	Χροος	Chroos	A skin.
Slua	Λαος	Laos	People.
Dalma	Τολμα	Tolma	Audacious.
Scia	Σκια	Skia	A wing, shade, or shield.
Dearc	Δερκο	Derko	To view.
Deur	Δακρου	Dakru	A tear.
Dealán	Δαλον	Dalon	Lightning, or a torch.
Paisd	Παις	Pais	A child.
Eugas	Εικος	Eikos	Likeness.
Doras	Θυρα	Thura	A door.
Fonn	Φωνη	Phone	An air, or sound of the voice.
'Ar	Αρης	Ares	Slaughter, a name of Mars.
Gearr	Κειρω	Keiro	To cut, or crop.
Claoi, caoi	Κλαιω	Claio	To lament, or be grieved.
Cliu	Κλειος	Cleos	Fame.
Cluinn	Κλυω	Cluo	To hear.
Crùba	Κρυπτω	Crupto	To crutch, or conceal.
Làmhach	Λαμπαων	Lambano	To handle.
Glas	Κλεις	Cleis	A lock, or key.
Druis	Δροσος	Drosos	A light dew.
Beinn	Βουνος	Bunos	A hill.
Laidh	Ληθω	Letho	To lie down, to conceal.
Leag	Λεγω	Lego	To make, to fall.
Abhra	Οφρυς	Ophrus	The eye-brow.
Oghar	Οχρος	Ochros	Of a pale, or dun colour.
Fearg	Οργη	Orge	Wrath.
Main	Μενω	Meno	To remain, linger, or delay.
Linne	Λιμνη	Limne	A pool.
Auch	Αυχη	Auche	The neck.
Agh	Αγιος	Agios	Happy.
Baile	Πολις	Polis	A town.
Glan	Γληνη	Glene	Clean, pure.
Uchd	Οχθη	Ochthe	The breast of the human body.
Foil	Φωλεος	Pholeos	A den, a lurking place.
Ce	Γεα	Gea	The globe of the earth.

Gaelic.	Greek.	Greek in Roman Characters.	English.
Ur ball	Υρα	Ura	A tail.
Tom	Τομβος	Tombos	A hillock, or tomb.
Gràdh	Χαρις	Charis	Love, affection.
Gin	Γινομαι	Ginomai	To beget.
Geis	Γαισος	Gaisos	A fishing spear.
Còir	Χωρος	Choros	Place, portion, or possession.
Searg	Ξηρος	Xeros	Withered.
Eigh	Ηχη	Eche	Echo.
Iasg	Ιχθυς	Ichthus	Fish.
Iusgaid	Ισχιον	Ischion	The hip.

'San am cheudna thugamaid fa' near tha ar n' ath'raichean, na Phiantaichean, no na Phineachan air gabhail sealbh air an Spain—cha robh ann na theireadh riu gu'm b' ole, ach beathaichean na frìdhe agus bu bhuidhe leo so cead fhaotainn a bhi sàmhach. 'San dùthaich so thog iad cathair air an d'thug iad *cathair nomha*; a nis, air a mhort, *Coruna*, no *Carthago nova*. Coma, ma thuairm trì cheud bliadhna na dhéigh so thainig gearan o'n càirdean anns a Ghréig gu'n robh sluagh éoimheach a cur trioblaid orra. Chuir na cuiridh nach obadh a chaontag an sgiathan breachda baidealach dìonach ri marcaichean uallach nan tonn—corruich 'nan gnùis, agus gach lann air mhìre gu fuil! Tha *Callimachus* ag innse dhuinn ciod a thachair. "Rinn na Gàèl," ars' esan, "sluagh borb do shìol nan *Titans* cogadh ris na Gréugaich. Thainig iad oiomal na h-aird' an iar, o' *Ghaul*, cho lionmhor 's gum feudta an coimeas ri cur sneachda o na neoil, no ri reulta nan Spéur."* Beagan na dhéigh so tha e 'gairm dhiu' "*Galates*," agus "Gauls." B'ann diubh so *Mercury*, se sin *Curai' mara*: rinneadh dh' esan *dia* na marsantachd, air b'e 'thoisich ri malairt thar chuain eadar an Eiphit agus an Spàin. Tha *Livy* ag innse dhuinn gu'n robh 'uaigh 'na là féin dlù do Chorùna. 'Siad na curaidh so a chuir air chois na spurtan ris an abr'ar *Olympic games*, agus uaithe so tha e air innse dhuinn fhuair

* Callim. Hymn. in Delum. ab. 170.

iad an tainm *Spartans*, no *spurt-dhaoine*.* B'e prionnsa de na *daoine-déé*, no na *Titans* so a leag clach-stéidh bàile mòr na Roimhe,† agus be'n Edailt an *Ith-talamh*.‡ An ioghnadh ged is i Ghàellig màthair na Laidinn mar chi sinn a thiota o'n t'samhladh aithghearr a leanas.

AN GEAMHRADH.

A' MIOS MEADHONACH.

Tha'n Laidinn coi' liont',
 Torach, teann na's leòir;
 Ach 's glagach thraileil
 I do'n Ghàellig chòir.—*A. D.*

A' Ghàellig màthair na Laidinn—craobh-sheanachais nan Gàèl, &c.

Gaelic.	Latin.	English.
Alt	Altus	High.
Abhain, pronounced <i>Ain</i>	Amnis	A river.
Anam	Anima	The soul.
Balla	Vallum	A wall.
Bràthair, pronounced } Bràir }	Frater	Brother.
Caise	Caseus	Cheese.
Càr	Carrus	Chariot.
Cara	Carus	Dear.

* Pausanias, a Greek author. L. 8.

† Pezron, p. 178.

‡ *Ith* to eat, hence *ith*, corn, and *talamh*, land:

Gaelic.	Latin.	English.
Ceir, pronounced Ker	Cera	Wax.
Coileach	Gallus	A cock.
Criabhar	Cribrum	A sieve.
Cuaran	Cothurnus	} Buskin, or any thing used for a shoe.
Eire	Heres	
Fear	Vir	An heir.
Foc	Vox	A man.
Fonn	Fundus	Voice.
Gabh	Capio	Land, or ground.
Gniomhach	Gnavus	To take.
Lip	Labium	Active.
Luan	Luna	The lip.
Mair	Moror	Moon.
Màthair, pronounced } Màir }	Mater	To delay, remain.
Moll, Meall	Moles	A mother.
Muir, from the root <i>Mu</i> ,	Mare, whence	A mass, a heap.
round about, and <i>Tir</i> ,	Marée, Fr.	Sea.
earth.		High tide.
Onfhadh	Unda	} A wave, the noise made by the dashing of waves, and in retiring again.
Pill	Pello	
Scèith	Scateo	To beat back.
Scuap	Scopa	To vomit.
Seac	Siccus	A besom to sweep with.
Snàmh	No	Dry, withered.
Sneac	Nix	To swim.
Snia	Neo	Snow.
Sona	Sanus	To spin.
Suain	Somnus	Sound in body and mind.
Talamh	Tellus	Sleep.
Tana	Tenuis	Earth.
Tonag	Tunica	Thin.
Tullaich	Tumulus	A tunic.
Ubh	Ovum	A hillock, or little hill.
		An egg.

Dh' fheudadh-maid a nochdadh 'san àite so nach 'eil 'san Laidinn ach mar gum beadh *magadh* air a Ghàèilig—dìreach mar gu'n abramaid *hìlirin*, *mìlirin*, *sgìlirin*,—Bheir sinn seachad samhladh aithghearr mar a leanas.

- Gaelic.* Ruith amhain de mhonaibh.
Latin. Ruunt amnes de montibus.
English. Rivers rush from the mountains.
- Gaelic.* Theann i ramh ag athar.
Latin. Tendebat ramos ad æthera.
English. It extended its branches to the sky.
- Gaelic.* Onadh druide onaidh.
Latin. Unda truditur undæ.
English. Wave driven on wave.
- Gaelic.* Onaidh buala letire.
Latin. Undæ pulsan littora.
English. Waves beat the shore.
- Gaelic.* Beir da mi cuach fiona.
Latin. Fer ad me cyathum vini.
English. Bring to me a cup of wine.
- Gaelic.* Phrann iad feart arm streupach.
Latin. Frangebant vires armorum strepentium.
English. They broke the strength of clashing arms.
- Gaelic.* Eich solis togail feinn e alt choire.
Latin. Equi solis tollunt se alto gurgite.
English. The horses of the sun rise themselves from the deep gulf.*

Cha b'fhada bha iad 'ea'n Spàin agus 'san Eadailt, faodaidh sinn a sinuaineachadh, gus an d'thainig iad do'n Fbraing : agus

* Colonel Vallancey, in his *Essay on the Antiquity of the Irish language*, has collated the Punic speech in Plautus with the Iberno-Celtic.

tha 'bhuil ann, oir ri linn *Augustus Cæsar*, ged bha an grian air cromadh “bha ann an *Gaul* fein dhiubh tri fichead treubh!”* Dlùth do *shea ceud bliadhna roimh theachd Chrìosd* chaidh iad air an ais air an seann eòlas, agus chiosnaich iad a chuid bu mho de'n Eadailt, a dh' ainmicheadh orra, “*Gallia*.” Da chéud bliadhna na dhéigh so chiosnaich iad an Ròimh féin, far na shuidh iad iomadh bliadhna mar rìghribh.† Cha b'fhada bha na Gàèl anns an Spàin, agus anns an Fhraing nuair thainig iad do *Bhrea'tan*; tha cuid a' cumail a mach gu'n d'thainig dà-cheud-deug bliadhna roimh' theachd Chrìosd! Na rinn iad an so fo gach ainm, mar tha na *doirè-dhaoine* no na *Druighean*, na *Culdees*, no na *Gille'dee*, na *Famores* no na *famhairean*, na *Breac-dhaoine*, na *Pechs*, na *Caoille-daoine*, na firbhuilg, na h-Albanaich—Gàèl, agus mar sin sìos, tha fios aig a chuid is mo agaibh air cheana; lìonadh e'n saoghal an leabhar a bheireadh an eachdraidh, 'san euchdan,—a' slugadh suas chinneach mar thuil!

Sin agaibh, a luchd-dù'cha mo chridhe, CRAOBH-sheanachais nan Gàèl o éiridh gu luidhe grein'—o Phàrais 'san ear gu Dreolinn‡ 'san iar. Nach bu chinneach mor—nach bu chinneach leòmhan' iad? Ged tha iad an diugh, mo chreach! mar bhogha bha fad' air lùgh, 'sa chaill a' neart—

“Dù-bhròn mar an sruthan diambhair,
Ag iarraidh fo iochdar na bruaiche!”

* “The third part of Gaul is occupied by the *Celti*, so they name themselves in their language, but we call them *Galli*.”—
“They use clothes of a curious texture, wear coats stained with various colours, called by them *Breaca*: they tie with clasps striped plaids, exhibiting frequent little squares like flowers.”—
J. Cæsar.

† Pezron.

‡ Druidh-eilean, now *Mull*.

A MIOS DEIRIONNACH.

“ Sgaoil mo ghlasan le d’iuchraichean òir.”—A. D.

AN IUCHAIR OIR; OR THE GOLDEN KEY.

“ ‘Si ‘Ghàèilig Iobha
 ‘Dh’fhuasglas snaim gach cùis.”—A. D.

‘Se eagal an leabhran so a dheanamh tuille ‘s mòr, agus tuille’s daor, nach dearbhainn air an sgrìob so cumhachd na Gàèilig mar an iuchair òir d’an géill gach glas. Chum gairdean is cumhachdaiche a bhrosnachadh gu so a dheanamh bheir mi seachad samhladh aith-ghearr mar a leanas.—

אדם *Adm.* A, a numeral for *one*, or *first*; DM, a Hebraism for *dn*, a man—the *first man*. Christ the “second Adam” supports this definition of the name when he says,—addressing Greeks, *not* Hebrews—“I am *Alpha*,” that is A, or the first letter of the Greek *Alphabet*: but HE was more than A; HE was also “omega;” that is, the *last* letter. And what is the amount in real English? Why, “The *first* and the *Last*.” Hence, very properly אדוני *aduni*, Lord, Adam, also a title of Christ.—*Park*. Hence also *Olaph*, the old Celtic, as well as the present Arabic and Syriac name for the numeral A, whence *olla*, or *olàph*—the *first* being, *first* cause or God of the Chaldeans, also, by figure, a Ruler, a first person, a learned person, a doctor, and *ola*, (oil,) being much used by the learned—*Ala-beinn*, or Albin, the same as Olympus, *i. e.* the mount of God, or the mount of echo,* the

* *Alabhiar*—Echo.—*Lhuyd*.

first, or aborigin of the rocks. Also, *Heb. El, Syr. Eloï*, as in בֹּתֵל *bùth-El*, i. e. the booth, tent, or house of God, &c.

Ather, father. *A*, a numeral for *first—er*, the Celtic mas. termination, synonymous with *Adam*. Hence again, by figure, *buff*, or *red earth* being the colour of *Adam* or our father's skin, and *aodun*, the face, &c. &c.

Asia, from *A*, *first*, and *ais*, or *esh*, i. e. he, a man—the country of the first man?

Albini, the same as *Alaph*; already explained—*Alaph-ain—the river of God*. It runs through the mountains of *Caucasus* and falls into the *Caspian sea* in *Asia*.

Anas, from *ain*, a river, and *as*, away, or lost. A river in *Spain* now called *Guadiana*—it hideth itself under ground for the space of 3 miles.

Avenus, i. e. *aven*, or *aun*, a river, improperly rendered *On*;—"The priest of *On*." i. e. the priest of the river (*Nile*?) The *Jordan*, the *Euphrates*, and the *Nile* are called אֵין *aun* in Scripture.

Ath-Cliath, afterwards *Baile-a'-cliath*, and *Dubh-linn*, (*Dublin*); the first from *ath*, a ford, and *cliath*, a harrow, or aught resembling it, thrown across a river. The second *baile*, a town, *ath*, a ford, and *cliath*. The third from *dubh*, black, and *linn*, a pool.

אורים, *aurim*, from *aur*, firmament, also *or*, gold—hence *aurim*, or *aurin*—the precious stones, or the light from them in the high-priest's breastplate: hence *Aaron*, *aoradh*, &c.

בבל *bbl*—a term of mimicry expressive of stupid unintelligible talk, whence *Bjghan*, a "dummy," and *Bbl*, or *Babel*, because of the *bbling* of the speech of the builders. The additional ך *n*, or *on* is the river which runs through the city

Balticum Mare, from *bailte'*, towns, and *muir*, a sea—the sea of towns—the *Baltic*.

Benedictini Monachi, from *beannuicht*, blessed, or holy, *daoine*, men, and *manach*, a monk.

Balbec, from *baile*, a town, and *bec*, or *beg*, little.

Bothwell, from *both*, or *bùth*, a house, temple, and *Bhel*, an inflection of *Bel*, or *Baal*, the great Celtic deity.

Boyne, from *bui'*, yellow, and *ain*, a river—the yellow river.

Bruchtai, from *biorach*, pointed, or peeked, and *tai*, a house; hence *Bruchtai* castle, and by leaving the *biorach* out, the river *Tay*.

Brechina, from *breac*, speckled, tartan; and *daoine*, men. The religious of the *Tartan order*, five miles above *Montrose*—hence, an *Eaglais Bhreac*—*Falkirk*.

Briganti, the same.

Baron, also written *beron*, from *brath*, or *breth*, to judge and *aon*, a person, man; pron. *Brehon*, a justice or judge. A word as old as *Adam*, afterwards applied in *Gaul* and in *England* to gentlemen who held lands immediately of the king for certain services, the most important of which was to sit in judgment with him. They were the crude prototype of our present parliament. In process of time the larger tenant or tenants in chief of the crown granted out portions to be held of them by other parties, upon the same terms on which they themselves held of the king. This innovation on old dignity gave offence to many, especially when the practice reached the *Highlands*; so much so, that the then *Brehon* of *Perthshire*, on hearing of the creation of one of these *Brehon of Brehons*, in *Balfrac*,* exclaimed in scorn,

“ *Baron Balfrac!*
Baron a ch—c!
Cha b'ionnan e 's mi,
Baron Tai-Ri.”

In this stanza the Celt will easily discriminate the terms *Whig* and *Tory*.

* From *baile*, a town, a tackland, and *broc*, a badger.

חרון *chrn*, the *Haran* of the Bible—properly *charain*, from *car*, a bend, and *ain*, a river—the winding or crooked river—the same as our Scottish *Carron*.

Candice, from *ceann*, a headland and *deas*, south—the *S. end*.

Calisium, from *caol*, narrow, and *uisge*, water—narrow water; whence *Kyle*, *Calais*, *Caolus*, &c.

Celtica Lingua—"The Celtic, or Gàèlig language communicated by the Gàèl to all their colonies in Spain, Italy, Germany, Hungary, Asia, and Britain!"—*Christ. Irvine's Nomenclature*.

Curete, or *Crete*, from *curaidh*, a hero, and *e*, an island—the island of heroes, where *Jupiter*, *i. e. Jove-pater*, was born; now *Candia*.

Crichtonum, from *crioch*, a march, and *dun*, a fort—*Crichton-castle* in Mid Lothian, eight miles S. of *Edinburgh*.

Cloch, *gen. Cloiche*, from *cloch*, a stone—"the *Cloch* light-house." Within the author's recollection, the point on which the light-house stands was known for several hundred miles round by the name of *Cloch-an-righ*; *i. e.* the *King's Stone*. There happened to be there a huge stone, which was to seamen the rude umpire of certain nautical disputes: such as the *entering* on pay, outwards, at this point—the *going out of pay*, homewards, at this point—the receiving a watery grave if the person died *beyond* it, an ordinary funeral if *within* it, and the like. From *cloiche* came, I always thought; *Chuadh* (*Clyde*) by corruption.

Candelarii, from *caincal*, a candle, and *feara*, men—*young gentlemen of family*, whose office it was to hold tapers in their hands while the king was at table.

Carnborg, from *carn*, a castle, and *biorach*, sharp; *pointed*.

Crann-tara, from *crann*, a beam, and *Tar*, the god of war, or thunder.

Cæsar, from *céus*, to crucify, and *er*, masc. termination, a man—the crucifier. This title he received for the first of his heroic actions, namely, when finishing his studies at Rhodes, he was seized by pirates, who offered him his liberty for thirty talents. He gave them forty; but no sooner was he out of their power than he armed a ship—pursued them, and *crucified* them to a man!—*L. Lempriere*.

Delos, from *De*, God, and *lo*, day. Here was a temple, with no lack of worshippers to the “God of Day,” the Sun. *Lodinum*, (now *London*,) means the same: where St. Paul’s stands was once the temple of the Sun.

Dun Staffnage, from *dun*, a fort, *dù*, two, and *innis*, an island—the fort of the two islands.

Dunoon, from *dun*, a fort, and *nodha*, or *nova*, new—the new fort.

Damascus, דמשק from *tàmh*, rest, and *uisge*, water—standing water, used perhaps *comparatively*; synonymous with *Thames*.

The plain of Damascus is called in Amos i. 5, *reiteach aven*, i. e. the plain of the river.

Dedan, *Dedanim*, Isa. xxiii. 8, from *Dé*, God, and *daoine*, men. The same with the *Titans*, giants, &c.

Dun-damhs, from *Dun*, a fort, or a fort-like hill, and *damh*, a deer: corrupted *Dundas*!

Eden, from *fhad*, an inflection of *fud*, long, and *ain* a river. The Euphrates under various names is upwards of 1,400 miles long—by figure, עֵדֵן pleasant—pleasure, delight, &c.

Eden, is the name of a river in Cumberland—of a river in Kent—of a river in Fife-shire, and of a river in Roxburgh-shire, all comparatively *long*.

Edinburgh, from *fhad*, an inflection of *fad*, long, *ain*, a river (the old name for the Forth), and *biorach*, a castle—the long-river-castle.

Aestiones, from *eas*, a stream, and *daoin'*, people—traders of the stream *Wesel* in Sarmatia, Germany.

Grampians, from *garbh*, rough, and *beannta*, mountains.

גִּיְהוֹן, *gihun*, from *gith*, or *githeadh*,* a rushing forward by fits, and *aven*, a river—one of the rivers of Paradise, synonymous with *Tigris*. Josephus says the old name for the *Tigris* was "*Diglah*," which means, says he, "*to run narrow and swift*." (Digluath).

Pliny says of it that it was called *Diglito* where it flowed gently, and *Digri* where rapidly.†

Glasgow, from *eglais*, a church, and *dhu*, black—the Black Church; meaning the Druids, who, it is well known, have had their groves here, even so late as the time of Wallace. Any occult science is to this day called *Scoil Dhu*, i. e. the Black School.

Garonne, from *garbh*, rough, and *oin*, a river.

Greenock, (Gàellig, *Grian-thaig*,) from *grian*, the sun, and *thaigh*, an inflection of *tai*, a house—the sun-house, or summer-house.

Harlaw, from *ar* aspirated, slaughter, and *sliabh*, a mound or mountain—the mount of slaughter—where was fought the famous battle, in which so many brave men fell on both sides!

Hesper, or *Vesper*, from *feascar*, the evening. Any person who will take the trouble to peruse that most learned work of Dr. Prichard, on "the Origin of the Celtic Nations," may see how frequently the *c* is converted into *p*. It was a poetical idea of the Greeks, to call Italy *Feascar*, or *Vesper*, being situate at the setting sun.

* *Gith*, a shower—*cith-shneachda*.—*H. S. D.*

† Stackhouse, vol. I.

Inveraray, from *In-bher*, or *Aun-bhar*, a ferry, a bridge, a ford, and *aoradh*, worship.

Kintyre, from *ceann*, a head, and *tir*, land—the land's-head, or end.

Labyrinth, from *leab*, a bed, figuratively a grave,* *nan*, prep. and *ri*, kings—the bed, or sepulture of the kings. The one in Egypt was the most ancient. It was built by twelve *Brehons*, *Barons*, or *Pharaohs*, who at one time reigned there, “and was intended for the place of their *burial*.”—*J. Lempriere, D. D.*—Thence by figure, *labyrinth*, any place or thing of perplexing windings, because the tombs of Egypt were so, having 3000 chambers, out of any of which no person could find his way without a guide.†

Leban, *Levinia*, *Leven*, *Lebanon*, from *liv*, or *libh*, clear, bright; and *aun*, a river, “*living waters*—streams from *Lebanon*.”—*Cant. iv. 15.*

Lemonices, from *Ledmhann*, a lion, by figure a person or persons of lion-like properties, and *vic*, or *mhic*, sons or offspring—the sons of lions. A people of Gallia in Celtica; hence the patronymic *Mac Leòn*—*Leonades*, &c.

Linnehe Loch. This word affords a specimen of how our all-descriptive—all-expressive language has been murdered by foreigners! The name is, not “*Linnehe Loch*,” but *Linne-sheilich*, from *linne*, a sea, or arm of the sea, and *sheilich*, an inflection of *seileach*, the willow tree. This *Linne*, a little farther inland, changes its name to *Lochial*.

Lochgair, from *loch*, a lake, and *garr*, short.

Londobris, from *Long*, a ship; and *bris*, break—the *shipwreck*, (islands.) A cluster of dangerous islands a little to the North of the Tagus.

* “*Leaba chumhann chaol chlairi*.” S. O. *i. e.* a narrow deal bed—the grave.

† See Herodotus.

Mediterranean, from *meadhon*, middle, between, and *tirean*, countries. It divideth Europe from Asia and Africa.

Melita, from *mil*, honey, and *àite*, a place.

מֹשֶׁה, *msh*, rendered “*Moses*,” from *M^e*, or *mach*, out of, and *uisge*, water—*Waterson*.

Nevis, from *nev*, or *neaph*, heaven, holy, and *is*, or *uis*’, water; hence *Loch Nevis*, contracted *Loch Ness*, from the well known property of that water never to freeze, and therefore, in all probability, worshipped.

נֹחַ, *nch*, rendered “*Noah* ;” from *noch*, night—hence rest—the Son of rest, or *Macnight*. H-OICH, a natural expression for a weary man, whence *oiche*.

Niagara, from *ain*, a river, and *gàirich*, expressive of the roar of waters.

Neapolis, from *Nua*’, new, and *baile*, a city—the new city, now Naples.

Oron, *Orontes*, *Orange*, from *or*, gold, and *aun*, a river; whence, by figure, *Orange*—a river in S. Africa.

Portugalia, from *port*, a harbour, and *Gaël*—hence the wine *port*.

Rhone, or *Rone*, from *ruadh*, red, and *oin*, a river.

Rome, (Gàellig, *Ro-thai*, round, and *thai*, the house,)—the round-house: same as *Rothsay*. “The origin of Rome was but a small castle on the summit of Mount Palatine.”—*Classical Dictionary*.

The Celtic scholar will at once see that *Palatine* was one of the names of the castle, *not* of the mountain, from *Pala*, a city, and *din*, defence.—*Ed. A. § E.*

Rubrum mare, from *ruadh*, red, and *muir*, a sea—the red sea. *Rubicon*, the red river.

Seine, or *Seyene*, from *si*’, quiet, peace, and *oin*, a river.

Stapa, from *stap*, or *step*, and *a*, an island—the island of steps, the Scandinavian name of *Staffa*.

Tarable, (Greek, *Tripola*) from *Tar*, the god of thunder, and *baile*, a town or city.

Tipperary, from *tobar*, a well, and *aoradh*, to worship—the well of worship.

Tobermory, from *tobar*, a well, and *Muire*, the virgin Mary—Mary's well.

In concluding, I cannot help remarking, that a Gaelic scholar travels the world, or at least sees it before him, as in a panorama, without going out of his library! To give an example:—Let us suppose a native of St. Kilda, who never left that rock, reading of the islands of Loch Lomond. He meets with "*Inch Cruin*," (from *innis*, an island, and *cruinn*, round.) He says at once this island must be comparatively round. He comes to "*Inch-fad*," (from *innis*, an island, and *fada*, long.) He says at once this island must be comparatively long. He comes to "*Inch-na-mòin*," from *innis*, an island, *an*, a prep. and *mòine*, peats, turf—the island of peats. He comes to "*Inch-ta-vanich*," (from *innis*, an island, *tai*, a house, *manach*, a monk—the island of the monk's house. He comes to "*Inch-caillich*"—*innis*, an island, and *cailleach*, a nun—the island of nuns. He comes to "*Murin*," from *mor*, large, big; and *inn*, or *innis*, an island. He at once sees this island to be comparatively *large*: and so of all the rest. But I must stop. This subject would require a volume for itself. I shall, therefore, with pleasure leave it for some abler hand, whom this short specimen of what may be done is destined to rouse to *duty*! On reviewing what I *have* done, I would merely ask, and ask it in sober confidence, Is not the Gàèilig really *the golden key*? Is it not Aaron's serpent, that swallows up all opposing falsity? Is it not a reflection of nature, as it were, mirrored; and, therefore, the *first* language—the *last* language—the *only* language, the rest

being *branches*? Does it not afford the most indubitable proof of the traduction of the Celts from Paradise, thus adding physical if not moral certainty to historical evidence? Yet this is the neglected, despised, contemned Celtic! without a Profession, without a Student! Shall this state of things always continue?

APPENDIX.

FAINT ECHOES FROM FRANCE AND ENGLAND.

I.

AR LEAM gu bheil mi nis a' cluinntinn clann ÿ bheag na Gàèltachd nan suidhe nan cròlagan mu'n teallach sa faotainn a mach *friamh* an fhocail so 'san fhocail ud ; mar so :—

EOGHAN ÒG AGUS DOMHNULL BÀN.

Domhnull.—Eoghain, ciod is friamh de'n fhocal *uamha* (a cave)?

Eoghan.—A cheud neach a chaidh a steach do *uamha* cha'n 'eil teagamh nach bu leathan a shuilean a' ruith a mach. Cha luaithe thoisich e ri labhairt na chual' e *ua, ua* ; chuir a ghuth fein, agus, a theagamh, a' choguis chiontach, eagal air. So, do reir mo bharail-sa mar fhuair *uamha* an t-ainm ; agus, le dealbh-chainnt, a ris, *uamhas* (terror), *uamharra* (terrible), *ua-thai* (the grave), do bhri gum b'ann an *uamhaibh* a b'abhaist do dhaoine au'lac (*ua-lag* ?).

D. Ciod is friamh do'n fhocal *iumram* (to row) ?

E. Tha a' fhriamh ann an *Nàdur*—dìreach ann a bhi a faithleis neach ag *iumram* ; oir ciod an guth is nadurra dha na h-*ium'*. Cha'n 'eil teagamh air bith nach h-ann uaithe so a fhuair an cuan an t-ainm \equiv *ium* anns au Eabhra,—cha'n ann san Eabhra amhàin ach mar an ceudna anns a Ghaelig, mar tha againn ann am *feaminn* fo'-*iùm*-ni. Thainig *ràmh* cuideachd bho'n *ràn*aich a ni e anns na bacaibh, agus *stiuir*

o'n *stiùrr* a dheanadh an ròpa a bàbhaist a bhi ac' an àite stiuire, a chumail nam bàtaichean air an ais air aibhnaichean mòra na h-àird an ear.

D. C'ia mar a rinneadh am focal *bòcan* (a bogle)?

E. Rinneadh bho *òb, òb*, no *bò, bò*, leis am minic a chuir Donnacha mòr eagal ormsa agus ortsa.

D. Saoil mi c'ia mar fhuair craobhan an ainm?

E. Cha'n'eil teagamh nach d'fhuair, mar nithe eile, o bhuaidh araid a bhaineas doibh. Tha fhios againn gum b'e fiodh bu chonnadh dhoibh gu leir an tùs; cuir *darach* air teine agus chi thu e 'stradadh, sag ràdh *drch.* Cuir *giùsach* air teine agus cluinnidh tu gaoth a' tighinn as 'sag ràdh *giù.* Cuir droigh-ionn air teine agus ni e fuaim gle choltach ris an darach.

D. C'ia mar a rinneadh am focal teth (hot)?

E. Ma chi thu neach a loisgeas a mheur ciod an guth is nadura dh'a na *teh, teh*, 's e crathadh a chliudain'. Uaithe so *teine, tea*, &c.

D. Cia as a thanaig am focal *croiseadh*?

E. Tha Sine mhòr a' croiseadh 'san t-sabhall—tiugainn feuch ciod an t-ainm a bheireamaid air mar rachadh riamh innse dhuinn. Cluinn sud *crois, crois, crois!* Uaithe so, mata, ni air bith a tha tarsuing mar tha *crois*, agus Christian, no *crois daoin** a chionn gu'n robh iad a giulan iomhaidh na croise.

D. Ciod is friamh do *maigheachd*?

E. Ma chluineas sinn gus an là'n diugh ni gàbhaidh air bith, no *annasach* their sinn fead no dhà le'r teangaidh air ar carean-uachd'rach, mar so *nne, nne*.

D. Sin thu, Eoghain! C'ia mar rinneadh *folach-fead*.

E. Cha'n'eil sin doilich innse. Tha fhios agad 'n uair theid sinn am folach 'se *phead* a ni aon againn air eagal gu'n aithnich an *Dalandà* ar guth.

* Χριστιανος.

D. Ha, ha, ha! Tha mi 'faicinn nach eil dol fothad no tharad Eoghainn, agus 's eigin domh aideachadh gu bheil *Nàdur* agus riasan air do thaobh ged tha chùis neònach an diugh an cluasaibh dhaoine, 'nuair tha cànaibh cho coi'lionnta.

E. Cho coi'lionnta! Tha iomadh agus iomadh treibh air an t-saoghal fathast aig nach eil de chainnt ach focail bhriseach, le comharran agus le lù-chleasan! Agus gabhadh no na gabhadh iad e tha " Adhamh agus Eubh" ceart—Tha Ghàellig ag eiridh á *Nàdur*—air a *deanamh*, mar gum beadh, le *Nàdur*, agus uime sin cha'n'eil e coltach—*cha'n'eil e comasach* gu'n robh cànaibh air thoiseach oirre! Ach feumaidh sinn aideachadh gu bheil so fìor do thaobh gach meanglan de'n Ghàellig, fo gach ainm.

Tha aon ni a dhi-chuimhnich Mac'Illeòin agus 'se so e,— cha'n'eil focal anns a Ghàellig nach eil neart a ghuth air a cheud chuid db'e; tha'n so fein a dearbhadh gur h-i nighean *Nàduir*, oir cha'n'eil cànaibh air uachdar an t-saoghail is urrainn a ràdh ach i féin!—Co so tighinn?

II.

[*Extract from the Preface to Huddleston's Edition of
" Toland's History of the Druids."*]

EARLY imbued with a competent knowledge of the Greek and Roman languages, I imbibed, along with them, every possible prejudice against the Celts. I was, from my infancy, taught to consider them a parcel of *demi-savages*, their language as unintelligible jargon, and their boasted antiquity the raving of a disordered imagination. Dazzled with the splendour of the *classic page*, I endeavoured to derive every thing from the Greek and Roman languages. I had even gone the *hopeful* length of deriving *Penpont* from *Pene Pontus*; *Catterthun* from *Castra Thani*; *Dunnipace* from *Duni Pacis*; *Cruden*

from *Cruor Danorum*; with a thousand other fooleries of the same kind.

About twenty years ago, the treatise now offered to the public, fell into my hands. I was astonished to find that it tore up by the roots the whole philological system, which I had so long held sacred and invulnerable. The boasted precedence of the Greek and Roman languages now appeared, at least, doubtful. Determined to probe the matter to the bottom, I devoted my serious attention to the history, the antiquities, and language of the Celts: the result was, that I found it established by the most unquestionable authorities, that the Celtic language was a dialect of the primary language of Asia; that the Celts were the aboriginal inhabitants of Europe, and that they had among them, from the most remote antiquity, an order of *Literati* named *Druids*, to whom the Greeks and Romans ascribe a degree of philosophical celebrity inferior to none of the sages of antiquity. These important points being fixed, every difficulty vanished, and the similarity of the European languages to that of the Celts, can be satisfactorily accounted for.

Respecting the origin of language, we have no occasion to resort to hypothesis or conjecture. It is a point clearly and absolutely determined by the *sacred records*, the best of all evidence. Language was the immediate gift of God to man. It formed a constituent and essential part of our great and general ancestor, and constitutes the noblest characteristic of humanity. Without it reason had been mute, and every mental faculty languid and inert.

From the same sacred source we know, that the whole human race spoke one and the same language, up to the building of Babel, when mankind were dispersed by the intervention of Providence, that the most distant parts of the world might be inhabited. The confusion of languages, which then took place, cannot be taken literally and absolutely,

otherwise it must follow that there were as many different languages as individuals at Babel. Hence no two individuals would have been intelligible to each other, and the purposes of social intercourse, for which alone language was conferred on man, would have been wholly defeated. The term *confusion of language* is, most probably, nothing more than a strong oriental metaphor, expressive of dissention or discordancy. Most languages have such a metaphor; and even among ourselves when we see two persons engaged in a violent verbal altercation, there is nothing more common than to express it by saying, *they are not speaking the same way*. Intervention of time and place will innovate any language; and the simple fact of the *dispersion of mankind*, will sufficiently account for all the alterations which language has since undergone.

Nothing has so much perplexed philologists, as the affinity, or, as is more commonly called, the intermixture of languages. The fact is, the primary language of Asia, or in other words, the language of Babel, is the groundwork of the whole, and all of them retain stronger or fainter marks of affinity, in proportion as they are primary, intermediate, or more remote branches of this primary root. Of all the *phænomena* of language, the most remarkable is the affinity of the *Celtic* and *Sanscrit*, [Sean-scrit] which cannot possibly have come in contact for more than three thousand years, and must, therefore, owe their similarity to the radical tincture of the primary language of Asia. The Braminical tenets, religious rites, knowledge of astronomy, and severity of discipline, so much resemble the Druidical, as hardly to leave a doubt of their having been originally the same.

That the Celtic is a dialect of the primary language of Asia, has received the sanction of that celebrated philologist the late professor Murray, in his *Prospectus* to the philosophy of language. That the Celts were the *aborigines* of Europe,

and their language the aboriginal one, even Pinkerton himself is obliged to admit. It is a point, on all hands conceded, that neither colonies nor conquerers can annihilate the aboriginal language of a country. So true is this, that even at the present day, the Celtic names still existing over the greater part of Europe, and even in Asia itself, afford sufficient *data* whereby to determine the prevalence of the Celtic language, the wide extent of their ancient territories, and their progress from east to west. The Roman language unquestionably derives its affinity to the *Sanscrit* through the medium of the Celtic; and to any one who pays minute attention to the subject, it will appear self-evident that the Doric dialect of the Greek, founded on the Celtic, laid the foundation of the language of Rome. The *Gothic*, over the whole extent of Germany, and the greater part of Britain and Ireland; the Phœnician, or Moorish, in Spain, &c. &c. &c. are, all of them, merely recent superinductions ingrafted on the Celtic—the *aboriginal root*. Conquerors generally alter the form or exterior of the language of the conquered, to their own idiom; but the basis or groundwork is always that of the aboriginal language. The Roman language *Gothicized* produced the Italian. The Celtic in Gaul (with an admixture of the *lingua rustica Romana*) *Gothicized*, produced the French. The old British (a dialect of the Celtic) *Saxonized*, produced the English, &c. &c. &c. Whoever would rear a philological system radically sound (as far, at least, as respects the languages of Europe), must, therefore, commence with the Celtic, otherwise he will derive the *cause* from the *effect*—the *root* from the *branches*.

III.

[*Extracted from Prichard's "Eastern Origin of the Celtic Nations."*]

A LATE writer, in a work of extensive research, at the conclusion of a chapter, in which he has refuted some of the opinions of Pelloutier and Bullet with respect to the Celtæ and their language, thus sums up the general result of his inquiries.* "With regard," he says, "to the languages of Asia, I may adopt the words of Davis in the preface to his Dictionary, after substituting the word *nullam* for *manifestam*. 'Ausim affirmare linguam Britannicam (Celticam) tum vocibus, tum phrasibus et orationis contextu, tum literarum pronunciatione, nullam cum orientalibus habere congruentiam et affinitatem.'† The Celtic, therefore," continues the same writer, "when divested of all words which have been introduced into it by conquest and religion, is a perfectly original language."

"We have remarked above that there is historical proof of the connexion of the Slavonian, German, and Pelasgian races with the ancient Asiatic nations. Now the languages of these races and the Celtic, although differing much from each other, and constituting the four principal departments of dialects which prevail in Europe, are yet so far allied in their

* *Researches into the Origin and Affinity of the principal Languages of Asia and Europe*, by Lieut. Col. Vans Kennedy, &c. London, 1828. p. 85.

† "I dare to affirm that the British or Celtic language has no connection or affinity with the languages of the East, either in words, or phrases, or the construction of sentences, or the pronunciation of letters."



radical elements, that we may with certainty pronounce them to be branches of the same original stock. The resemblance is remarkable in the general structure of speech, and in those parts of the vocabulary which must be supposed to be the most ancient, as in words descriptive of common objects and feelings, for which expressive terms existed in the primitive ages of society. We must therefore infer, that the nations to whom these languages belonged emigrated from the same quarter.”*

“ It will more evidently appear, if I am not mistaken, that from the Celtic dialects a part of the grammatical inflections, and that a very important part, common to the Sanskrit, the Æolic Greek, the Latin, and the Teutonic languages, are capable of an elucidation which they have never yet received. This can only be accounted for by the remark that the Celtic people have been more tenacious of the peculiarities of their language, as they have been in many respects of their customs and manners, than the other nations of Europe.”

IV.

[*Extracted from “Antiquities of Nations” by M. Pezron, Abbot of La Charmoye in France.—Paris, 1703.*

BUT here we are to observe from the authority of Divine Writ, that the heads of families or tribes having at that time different languages, began to form different people or nations. For example, the children of Sem, which in Scripture are called Elam, Assur, Arphaxad and Aram, to mention no other, were no more than the heads of families before the confusion of languages, but afterwards they became all of them heads of families, and of nations : so that from them came the Elamites, afterwards known by the name of Persians ; the

* *Researches, &c.* p. 534.

Assyrians, Chaldeans, and Aramites, otherwise called Syrians. The same thing is to be said of the descendants of Cham, and how can it be denied in respect to the children of Japhet, who was the eldest of Noah's three sons?

This patriarch's eldest son was Gomer, and next to him Magog and Madai, without our naming four more, that are mentioned in the Scripture. It's certain that Madai was the father of the Medes, the Scriptures, and especially the prophets speak no otherwise. Magog is also looked upon to be the origin of the Scythians, or people of Great Tartary: Gomer, who was the eldest, must certainly, as well as the rest, be the founder of a people, and who could they be but the Gomarians? From whom, according to Josephus, the Celtæ or Gauls were descended. And if Gomer be the true stock of the Gauls, as I have already made out by so many proofs and authorities, they must needs have a language quite different from other people, and that was the Celtic tongue. But to carry this name no farther, which indeed properly appertained to no other than the European provinces towards the West, it was at first the language of the Gomarians in Asia, then of the Sacæ, afterwards of the Titans, and also of the Cimbri or Cimmerians. After all which, that is, a series of many ages, it became at last the language of the Celtæ, who were better known by the name of Gauls.

The language therefore of the Celtæ that fixed in Gaul, was from the first ages of the postdiluvian world, the language of the Gomarians, who were seated originally in the Higher Asia, towards Hircania and Bactriana; and 'tis not to be doubted but the language of the Gomarians was that of Gomer, who was their head and founder; and if it was the language of Gomer, it must necessarily have been one of those formed at the confusion of Babel. All these deductions are so true, natural, and well pursued, that I cannot see how they should be denied. They are supported and confirmed

by the Scripture ; for Moses, after having in the tenth of Genesis, enumerated the children of Japhet, and some of their descendants, at the head of all which he places Gomer, says a little after : these were they, who were dispersed into several countries, into the isles of the Gentiles, every one according to their language, tribe and people. “ Ab his divisæ sunt insulæ gentium, regionibus suis, unusquisque secundum linguam suam, et familias suas, in nationibus suis.”

As for the isles of the Gentiles, according to the Hebrew language, which is common in Scripture, maritime regions or provinces are meant by it, that is, all those countries you pass into sea, as the Lesser Asia, Greece, Italy, Gaul and Spain, and other the like places. But 'tis certain they were the posterity of Japhet, that peopled all these countries. Gomer was his eldest son, the Gomarians were descended of him ; these, as well as others, possessed countries in the isles of the Gentiles. Josephus says, that these Gomarians were those who were called Gauls. They were the people therefore that filled Gaul with their colonies : I say nothing of my own here, all of it is grounded on Scripture, and those that have been at the pains to be the interpreters of it.

But let us not rest here, for we ought to neglect nothing for the confirming a truth, which may be contested, because it has in a manner continued hitherto concealed and unknown. It's certain from what has been offered, that the Celtæ who extended themselves to the utmost boundaries of the West, that is into Gaul, were the descendants of those, who anciently bore the name of Titans. Callimachus, who flourished in Egypt about two hundred and fifty years before our Saviour's time, was so satisfied with it, that he took delight to recount it, because it seemed to tend to the honour of Ptolemy Philadelphus, his hero, and who played them a very ill trick. These Celtæ, Κέλται, were, according to that author, οψιγόνου Τιτῆνης, *Titanum posterî*, or rather *Titanum sera posteritas*, the

descendants of the Titans, and if I may say, their last and remote posterity. If these Celtæ came from the blood of the Titans, it's not to be doubted, but they preserved their language, as being that of their fathers and ancestors, and what I have said before is a clear proof of it. But I have shewn, in treating of those princes who ruled over the Titans, that they were the cotemporaries of Abraham, and even of his father Terah ; and that they were ancients than the reign of Belus, the father of Ninus, and the famous empire of Assyria. Here is antiquity for you that is equal with that of the ancient Patriarchs. But that is not all, for before these people, that in old times made so much noise in the world, bore the name of Titans, they had that of Sacæ, under which they performed greater things as well in the higher Asia, as in Armenia, part of which was seized by them. From these early times which come up almost to the dispersion at Babel, and the days of Gomer, the Sacæ, and the Titans spoke the Celtic tongue, as may be seen by several words that are still in being, and by the proper names of those princes and princesses that ruled over these Titans.



To these extracts let me just add my humble testimony in favour of the *Welsh*. This wild branch of the great parent stock has been, by some Celts, disowned ; but after a careful and minute inspection, the relationship, nay, the identity is to me perfectly clear. In proof, I shall just subjoin two examples from the great *Lhuyd* where the radicals are the same, making allowance for the interchange, in the first, of *P*, and *C*, and in the second, of the neglect of the formative letter in the genitive case or secondary form :—

EXAMPLE I.

Welsh.	Meaning.	Irish or Gaelig.
Paul,	a pole or stake,	Cûal,
Pêth,	{ a thing, part, share, } { some, }	Cod, Coda, Cûyd.
Pâ ?	what ?	Ca ?
Pâsk,	Easter,	Câsg.
Pencas, Corn.	Whitsuntide,	Caikis.
Peiswin, W.	chaff,	Caithsloan.
Pesuch,	a cough,	Casachd.
Pen,	a head,	Ceann.
Puy,	who ?	Cia ?
Pûylh,	sense or meaning,	Cîal.
Plant,	children,	{ Clann, and { Cland.
Plÿv,	feathers,	Clûyv.
Peduar,	four,	Cathair.
Pymp,	five,	Cûig.
Pair,	a furnace or caldron,	Cuir & Coire.
Pren,	a ton,	Cran.
Pâr,	a couple,	Coraid.
Prîdh,	earth or clay,	Crîadh.
Praidh,	a prey,	Creach.
Pa raid,	wherefore,	C'red.
Prÿv,	a worm,	Crûv.
Pob,	every,	Ceach or Gach.

EXAMPLE II.

Irish or Gaelig.	Welsh.	Meaning.
saileôg or haileôg	helig	willow.
salan or halan	halen	salt.
sailte or hailte	hâlht	salted.

Irish or Gaelig.	Welsh.	Meaning.
saith or haith	haid	swarm.
saith or haith	hûth	thrust.
sàv or hàv	hâv	summer.
savail or havail	bavail	like.
skoiltea	holht	cleft.
se	e	he.
seavak	hebog	hawk.
sealv	helva	herd.
sealva	helu	possession.
sealga	hela	hunting.
sealgair	helliwr	hunter.
sean	hên	old.
seasg	hêsg	
seile	haliu	
seôl	hûyl	
si	hi	
sin	hyn	this.
sîth	hedh and } hedhwch }	peace.
sîl	hîl	seed.
sîr	hîr	long.

THE END.



