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(of Essey.)

Nidderly Lodge

Kensington

London,

Campbell, 1.2.8



To

John F. Campbell, Esq.

(of St. Louis)

With the Editors Compliments

March 17<sup>th</sup> 73

}

(A. N.)







# Office of "The Gael."

74 Argyle Street,

Glasgow. March 1<sup>st</sup> 1873

NICOLSON & COY  
Publishers, Booksellers & Printers.

Dear Sir:-

I beg to offer you my most sincere thanks for the very kindly interest you take in "The Gael" and your very interesting contribution to its columns, and also the copy of "Leabhar na Seinne" which I have received from you. I would have acknowledged receipt of the same long ago but for my absence in Canada. You certainly deserve the best thanks of all Highlanders for the very valuable services you are rendering in rescuing from

oblivion such interesting  
remains of Celtic literature,  
I shall be most happy to  
give you the free use of  
the columns of The Gael for  
published ~~the~~ <sup>any</sup> advertisements or  
prospectuses you may require  
in connection with your work  
as I feel pretty certain, that  
Leabhar na hEinne (at least)  
must have been published  
at some pecuniary loss.  
I send you a bound copy  
of The Gael herewith which  
I trust you will accept  
with my very best and sincere  
regards, I regret that I have  
not been able to pay it  
as much <sup>personal</sup> attention, as I

would like during the  
past year, as ~~as~~ I hold  
a Canadian Government appointment  
which takes up most of my  
time, not finding my connection  
with Gaelic literature sufficiently  
remunerative to support me  
without some such outside  
aid. A critical notice of  
Leabhar na Feinne will appear  
in an early number of The Gael

~~Hope~~ Hoping that you may find  
it convenient to continue your  
contributions to The Gael, from  
time to time,

I remain Very Sincerely & Gratefully  
Yours

Angus Wilson  
J. F. Campbell }  
London }



March 24 1873.

Hiddry Lodge,  
Kensington.

Dear Sir.

I am exceedingly obliged  
by your letter <sup>of the 21st</sup> and, <sup>of</sup> Vol 1. of the Gael. Your paper  
noticed me at page 302 for  
which I owe thanks to  
somebody in your absence

I have not advertised  
Leabhar na Feinne, and  
do not mean to advertise  
it. I know well that  
few were likely to come  
for the contents

who are able to read,  
at all, or who can  
speak English. Most of  
those who now recite  
genuine <sup>old</sup> Gaelic poetry, are  
peasants, or the very  
poorest of ~~small~~ the  
smallest farmers. Few  
<sup>in the remotest corners of Scotland & Ireland</sup>  
of the very few educated  
readers who can  
will appreciate my work  
have come to hand. They  
are chiefly German Celticists.  
I am lucky of escape  
the fate of <sup>other</sup> truth-talking  
heretics from <sup>the</sup> Gaelic scholars  
<sup>much persons</sup>  
who read Ossian in English.

and <sup>such</sup> ~~into~~ as if they knew  
Pium at home. As I well  
knew before I began, <sup>as</sup> you  
guess from your own  
experience ~~in fact~~

~~writing~~ I ~~have~~ <sup>have</sup> ~~not~~ <sup>not</sup> ~~many~~  
~~my~~ ~~sent~~ ~~care~~  
I paid my assistants, never  
hoping to be repaid. If  
I bind the whole edition of 500  
the <sup>cost of working</sup> cost will be about 350 ~~cost~~  
~~of packets without counting~~  
~~travelling expense or small~~  
~~expenses.~~

I have sold 37 copies  
for £26. 16. I have given  
away 23. I would <sup>gladly</sup> give  
more to poor scholars  
<sup>gladly</sup>. The Highland Society



of Scotland brought  
one why? all the other  
societies who parade  
in kilts, and palaver  
and play the pipes  
have brought none.

I ~~will~~<sup>need</sup> not waste my  
own money or your  
space ~~by~~ telling the  
general public that  
I have written a book  
which no fellow can  
understand

I am  
yours very truly  
J. F. Campbell

AN

# GAIDHEAL;

PAIPEIR-NAIDHEACHD

AGUS

LEABHAR-SGEOIL GAIDHEALACH.

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

---

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

---

GLASCHU:  
MAC-NEACAIL 'SA CHUIDEACHD.

1873.

GLASCHU:  
DUNN AGUS WRIGHT,  
CLO-BHUAILEABAN.

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AN  
GAIDHEAL.

DARA MIOS AN T-SAMHRAIDH, 1871.

ROIMHRADH.

Tha an Gaidheal òg so a cur failte chridheil air gach co-bhrathair Gaidhealach, air feadh an t-shaoghail fharsuing, a thuigeas an canain a tha e labhairt.

Bha e na fhìor dhuilichinn linne, bho chionn fada, nach robh paipeir na leabhar sam bith de 'n t-sheorsa so aig na Gaidheil nan cainnt mhaithreil (eadhon an Alba fhein) ni a tha na Goill gu minig le tair a cur an ceill, mar dhearbhadh nach 'eil a chainnt no na sgrìobhuidhean againn airidh air an cur a mach no 'n cumail air chuimhne ann an leabhrachdan no paipseirean naigheachd agus nach robh anns na Gaidheil ach sluagh fìadhaich, borb, aig nach robh suim da leithid. Mar sin tha na Goill deas air a bhì taireil air na Gaidheil, a chionn nach tuig iad an cainnt 's nach aithne dhoibh dad mu'n deibhinn, agus tha 'm paipseirean naigheachd 's an leabhraichean seachnach air gach ni nach 'eil speiseil do na Gallaidh. Cha robh e idir taitneach linne a bhì faicinn nan Gaidheal air dheireadh anns an ni so, agus iad air thoiseach anns gach gnòthach eile.

Air an aobhar sin thug sinn an oidhoirp air a chuis so a lhasachadh, le toiseachadh air cur a mach a phaipeir naigheachd "Albannach Chanada" (*Canada Scotsman*) bho chionn còr as trì bliana; ach o nach robh fios againn aig an am cia mar a rhachadh an obair sin linn, cha do chuireadh an Gailig gu leir e, mar a bha rìon oirnn an toiseach. Air comhairle chairdean chuireadh earann dheth ann Beurla 's an Gailig, 'ni a tha air a lèantuinn gach seachdainn o na cheud latha gus an latha 'n diugh. Agus gu cinnteach ged a bha iomadh trioblaid againn a l'borg, tha fìor thoil-inntinn againn a bhì sealtuinn air ais air an obair a chaidh a dheanamh (suarach mar a tha e, seach mar bu mhat linn) agus na Gaidheil choir air an

dh'fhuair sinn eolas, a chuidich agus a sheas linn gu cairdeil caomhneil mar bu dual. Ach fhuair sinn mòran gearain o àm gu àm, a l'heig ris dhuinn nach robh an doigh so air an do thoiseich sinn freagarach air son paipeir Gailig agus cor nan Gaidheal an cumantas. Cha robh ach earann bheag dheth 'sa Ghailig, agus leis na 'bha againn ri dheanamh a cumail suas a phaipier Bheurla, 's nithean eile, cha robh an earann sin fhein a faighinn na h-aire bu choir. Cha robh speis aig a chuid mhor de na Gaidheil do earainn Bheurla a phaipeir, ach o na bha 'u dà earainn 's an aon phaipeir, b'fhèudar an gabhail le cheile, agus ged a tha e moran na 's cosdail a Ghailig a chlo-bhualadh na 'Bheurla, bha cus aig an fheadhainn nach robh ag' iarraidh na Beurla ri phaidheadh air son na 'bha iad a faighinn de 'n Ghailig. Ach a reir na doigh air an do thoiseich sinn, agus na gealluidhean a rhinn sinn, b'fhèudar gabhail air ar 'n adhairt mar a bha sinn. Uinne sin gheall sinn bho thoiseach, nan tugadh ar luchd-duthecha a ghnais sin bu choir dhoibh do 'n obair, gun leigeadh sinne seachad am paipeir Beurla, agus barrachd aire a thoirt do 'n Ghailig, no gun cuireadh sinn paipeir Gailig a mach air leith, cho luath 's a gheibheadh sinn àm iomchuidh.

Thainig ant àm sinn mu dheireadh; thug sinn am paipeir ud thairis do lhamhan dhaoine eile agus tha sinn a nise a toiseachadh ris a Ghailig, mar a gheall sinn, le cur a mach a cheud aircamh de 'n "GAIDHEAL," anns a chumadh agus air an doigh a tha sinne a saolsinn a bhios freagarach agus taitneach do 'r luchd-leughaidh. Agus cha bhì ni gun fhèuchainn air ar taobh 'ne gu dheanamh airidh air ainm, a's na theachdaire a bhios feumail agus dea-beathaichte aig bord gach Gaidheil, ge be eearn de'n t-saoghal 's am bheil a chionnuidh.

Cuiridh sinn a mach bho àm gu àm, gach

dàn, laoidh, oran, sgeul, naigheachd agus ni eile a shaoileas sinn a bhios feumail no taitneach do na Gaidheil anns gach aite, bho colas nan speur gu treabhadh an talmhuinn. Agus gu h-araidh ni sinn ar dichìoll gu bhi crìnnneachadh 's a toirt gu solus na tha de sgrìobhuidhean Gailig sgapta 's gach aite, agus chum so a dheanamh, tha sinn an dochas agus an lan carbsa gu 'n euidich gach Gaidheal a ruigeas an leabhran so sinn, mar thuirt Donnacha Biorach “le 'm pinn, le 'n cinn, 's le 'n sporanan.”

Cuirear a mach AN GAIDHEAL gu h-calamh air toiseach gach mìos, agus ma 'ni ar luchd dntheha an dichìoll agus an dleasnas, theid e na 's mo bho àm gu àm.

On nach 'eil sinn ag' agairt a bhi neomhearachdach, bithidh ar cluasan daonan fosgailte do rhabhadh bho 'r cairdean 'n uair a gheibh iad sinn a dol as an rathad.

Anns a cho-dhunnadh chuireadh sinn an t-oganach so a mach gu h-iorasal, fo thaic agus dhion gach fìor Ghaidheal leis an ionmhuinn “Sliochd nam Beann,” an dochas gu 'm faighear e airidh air an comhnadh agus an gean-math an latha a chi 's nach fhaic.

## MU NA SEANN GHÀIDHEIL.

### I.

Tha na Gaidheil Albannach a' creidsinn agus a ghnath a cumail a mach gur h-ìad fein sliochd nan seann Ghael an dream iomachliuiteach oirdhearc sin a bha le buaidh a' dìon an ducha, o na h-armailtibh Romanach a thug ionnsuidh air a toirt fo chis; agus ged a bha cinn-fheadhna ghaigeil 'nan ceannardaibh air na h-armailtibh lionmhor treun ud, sheas na Gael 'nan aghaidh, gus an do choisinn iad buaidh, agus an b'eigin do na Romanich teicheadh agus an euid armailtean a tharruinn air falbh as an tìr. Ach cha bhinn an onoir so do Ghaidheil an là an diugh, mur 'eil e fìor gur h-ìad iarnad agus sliochd an t-sluaigh sin ris an abradh na seanachaidhean Romanach *Caledonii* agus an deigh sin *Picti*, ainm a bha air a chumail suas fad chendan bliadhna leis an luchd-Eachdraidh a sgrìobh an Laidinn mu thimechioll luchd-aiteachaidh ceann tuath na h-Alba.

Tha a' cheud chumntas fìrinneach againn mu Albainn agus a luchd-aiteachaidh anns an Eachdraidh a sgrìobh *Tacitus* mu

Bheatha agus mu chogadh athar-eile *Agricola* ann am Breatuinn. Thoisich an cogadh so mu bhliadhna ar Tighearna 77, agus lèan e gus a' bhliadhna 85. Air tus ghabh *Agricola* da bhliadhna a' ceann-sachadh nan Gael a bha anns na duchan-naibh a tha gu deas air Struilea agus Cluaidh; air an treas bliadhna rainig e gu tuath cho fada ris an amhainn Tabha, agus chuir e suas trì campan anns a' ghleann ris an abrar Srath-Eirinn ann an Siorramachd Pheairt; bha aon champ air Ardachaidh gu deas air Maothaill agus Craoibh, bha camp eile fagus do Chuimridh, agus an treas Camp dlu air an aite sin anns am bheil baile Pheairt 'na sheasamh. Air a' cheathramh bliadhna bha *Agricola* a daigheachadh laghannan agus a' cur rian air na h-aiteachaibh a ghlac e. Air a' choigeamh bliadhna bha e anns an earrainn sin de 'n duthaich a tha mu choinneamh Eirinn ris an abrar anise *Galloway* agus Siorramachd *Ara*. Air an t-seathamh bliadhna chaidh e rithist gu tuath air Struilea agus nuair a ghluais e an armailt as na trì campaibh thug na *Caledonaich* ionnsuidh air an naoidheamh *legion* air an d'rinn iad milleadh mor. Chaidh na Romanaich air an adhart gu tuath a' creach 'na tìre anns gach aite, agus an sin chrùinnich feachd *Chaledonio* uile gu cath 'nan aghaidh fo iul an Rìgh no a' cheannaird chluitich sin d' am b ainm *Calgacus* no *Colgach*. Tha ainm a chinn-fheadhna so a' dearbhadh gum bi Ghaidheal gaisgeil a bha ann, oir co an Gael nach tuig ciod a tha air a chiallachadh le “colgach” no “colgarra,” agus th. e cosmhuil gum bu duine colgach, fogh ainteach an gaisgeach treun ud a reir a iomraidh a sgrìobh *Tacitus* mu thin chioll. Chuireadh an cath so aig sliab ris an canar leis an Eachdraiche Laidin Mons Grampius, ainm a dh-fhaodas thighinn o'n fhocal Ghailig am “Monad Garbh,” agus a tha ro fhreagarach ma ainm air na Garbh-bheantan sin a tha : toiseachadh am braighe Aber-adhai agus a' sìneadh a mach eadar Siorramachd Pheairt agus Siorramachd Inbhir-ni Bha feachd *Chaledonia* mu thimechio deich mìle fichead saighdear a reir briathan “Thaichituis,” ni a tha dearbhadh dhuinn gun robh an tìr air a lionadh luchd-aiteachaidh aig an am ud. Gu bu Ghaidhil iad tha sinn a lan-chreidsir



agus gun do labhair iad Gailig mar a labhrar air an là an diugh le 'n sliochd ann an tir nam beann tha sinn 'a cumail a mach-gu dana, agus bheir sinn oidhirp air a' phuig so a dhearbhadh leis na hargumaidibh agus na comhdaichean a lheanas.

Ged a bhuadhaich na Romanaich anns a' chath a chuir iad ri feachd *Chaledonia* aig a' *Mhonadh Gharbh* gidheadh cha robh an ni gu mor bhuannachd dhoibh; oir tha *Tacitus* ag radh gun do phill *Agricola* air ais le "triall mall" (*lento itinere*) a chum an armailt a chur ann an cairtealaibh-geamhraidh anns na camp-aibh a shuidhich e an Srath-eirin ann an siorramachd Pheairt. Air an ath bhliadhna, se sin an seachdamh bliadhna bha *Agricola* ann am Breatuinn, chaidh a ghairm air ais leis an Impire Domitian, agus an sin chaill na Romanaich na choisinn iad ann an Caledonia.

Mu'n bhliadhna 120 thainig an t-Impire Hadrian do Bhreatuinn, ach an aite an arrann sin de Chaledonia a chosnadh air is a bha aig na Romanaich ri linn *Agricola*, 's ann a b'eigin da balla mor *la no fail* a chur suas eadar an t-aite ris n abrar a nise *Carlisle* agus an *Caisteal Vomha*, a chum fineachan *Chaledonia* a hruideadh a mach o'n Mhor-roinn Romanach ann am Breatuinn a' chinn' Deas. fu'n am so sgriobh *Ptolemaidh* ann an *Alexandria* Leabhar-Cruinne Solais ann an reugais anns am bheil e a' labhairt mu *aledonia* mar dhuthaich lan choilltean, agus ag radh *Caledonich* mar ainm ri chd-aiteachaidh na tire. Mar is e *Tacitus* a cheud sgriobhair anns am ighear an t-ainm *Caledonia* air a radh ri ann Tuath Bhreatuinn, is amhuil sin e *Ptolemaidh* a cheud fhear a tha gnathhadh an ainm *Caledonaich* gu bhi ullachadh an t-sluaigh leis na h-Each-aichibh Romanach, oir tha *Dion Cassius* sgriobh Eachdraidh na Roimhe mun bliadhna 230 ag' radh gun robh an mpire Commodus a' cogadh 'nan aghall agus ann an laithibh an Impire *pimius Severus* cha do sheas na *aledonaich* ris na geallainnibh sithe, ach 'ullaich iad a chun na *Maigh-aitich* a ion agus on' a bha *Severus* a' cogadh a an aite eil b'eigin do *Verrius Lupus* ceannard-airm Romanach sith a eannach o na Maigh-aitich le suira mhoir geid a phaigheadh." Tha e coslach gum

b'iad na Maigh-aitich so an sluagh a bha a chomhnaigh ann am Machair Alba ann an Siorramachd Fiofa agus an duthaich mu dheas ris an abrar a nise *Lothain*, *Bermich* agus gu crich Shasuinn. An deigh sin mu 'n bhliadhna 207, tha *Dion* ag radh gun deachaidh an t-Impire *Severus* do Chaledonia los an tir a cheannsachadh agus a thoirt fo chis, ach choinnich e ri cruadalaibh ris nach robh fiughair aige o na coilltichibh na càrraichibh-mointich, agus o na h-aimhnichibh a thachair air, agus o shluagh na tire a bha leum air a shaighdearaibh gun fhios anns na bealaichibh cumhang gus an do chaill e mu thimchioll Leth-cheud mile fear-cogaidh. Cha deachaidh e na b'fhaide gu tuath na muir Inbhir-nis agus nuair a rainig e sin bu bhuidhe an tapadh leis tilleadh air a shail cho luadh sa b'urrainn do chasan a thoirt as. Tha e air a radh gun robh Fionn mac Clumhail ann an laithibh oige a' cogadh ris an Impire so, oir tha Oisean og radh gun robh e a' cogadh ri Caracul mac Righ an Domhain aig amhainn Charuinn, agus gun do "theich na coigrich a b'airde guth, Caracul 's a shluagh, gu bhi sgaoileadh on sgiath an tir thall." Tha e coslach gum b'e Caracul so *Caracalla*, mac an Impire *Severus*, ris an robh Fionn a' cogadh, ma 's e feuchaidh sin dhuinn an linn anns an robh gaisgich na Feinne beo.

Mun bhliadhna 208 tha *Dion* ag radh gun do thog *Severus* Balla mor ard làimh ri *Fal Hadriain*, a chionn gun d'fhairtlich air *Caledonia* a cheannsachadh. B'e so am Balla bu mho a thog na Romanaich agus bha e 'na chrìch eadar iad fein agus fineachan Chaledonia.

LAGGAN, N. S., 1871.

D. B. B.

(Gu 'bhi air a lheantuinn.)

## BEATH'-EACHDRAIDH CHOLUIM CHILLE.

CEUD ABSTOL NA GAIDHEALTACHD.

CATB. I.

Rugadh Colum Cille ann an Gartan a mor-roinn Dhonegal an Eirinn, air an 7 mh là' do mhios dheireannach na bliadhna A. D. 521. Bha athair *Felim* agus a mhathair *Aethnea* le cheile do theaghlachibh Rìoghail, agus ann a bhi a ròghnachadh a bhi na Theachdaire an t-soisgeul air feadh Gaidhealtachd agus



Eileana' na h-Alba, chuir Colum Cille cùl, cha 'n e a' mhàin ri dhuthaich 's ri chairdibh ach ri crùn Rìoghail, a meas "mar aoibhneas agus a chrun" e 'bhi na mheadhon air Paganach dhòrcha a thoirt gu solus agus creidimh an t-soisgeul.

Is e "Colum" focal a tha ciallachadh an t-eun glan ciùin agus sgiamhach sin, an Columan a b'ainm baiste dha, ach fhuair e an t'ainm Colum Cille airson an aireamh mhòr do dh' Eaglaisean a chuir e air chois.

Fhuair Colum Cille oileanachadh agus togail churamach o pharantibh, agus chaidh a chur óg a dh'ionnsachadh fo theagasg mhinistearibh cliuiteach, oir bha 'n soisgeul air teachd do dh' Eirinn ciad bliadhna roimh an àm so. Bha Colum Cille ann an ùine ghearr cho foghlumte ri lhuclid teagaisg, agus chaidh a chur air leth mar dheacon leis an t-easbuig Fionn. Thoisich e air ball air searmonachadh air feadh Ceann a Tuath Eirinn. Thog e moran Eaglaisean agus chuir e mar an cendna air chois Oil-thighean anns an robh foghlumaich airson na ministrealachd a comhnaidh, agus air an teagasg. Bha na foghlumaich so mar bu tric' do theaghlachibh cothromach air chor 's gu'n robh e comasach dhoibh moran deire a thoirt do na bochdaibh. Thainig na Oil-thighean so na dheireadh gu bhi na'n Tighibh Mhanach (*Monasteries*). Tha e air aithris gu robh tigh dhiubh so ann an *Derry* a thog Colum Cille, anns an robh e fein a teagasg, agus gu 'robh ciad do na bochdaibh air an beathachadh aig an tigh sin gach là.

Bha Colum Cille na bhard math, agus sgriobh e moran do laoidhibh anns an Laidinn agus anns a Ghailig Eirionnaich, a tha cuid dhiubh fathast air gseul.

Bha leabhraichean aig an àm sin gu leir air an sgriobhadh air craiceann sgriobhaidh no meambrana; agus bha iad ro thearc, agus uime sin ro luachmhor. Bha deidh mhòr aig Colum Cille air leabhraichean, agus rinn e moran suibhail air sgath leabhraichean fhaicinn agus an atb'sgriobhadh chum theum fein agus foghlumaich anns na Oil thigheibh. Tha e air iomradh gu 'n do sgriobh e le laimh fhein trì chiad do na Soisgeulibh agus do Leabhraichibh sailm.

Air dha bhi air chuairt ag amharc air shean fhear teagaisg Fionn, ghabh e

speis mhòr do Lheabhear Salim le Fionn

bha air a ghleidhadh aig anns an Eaglais, agus bha cleachdadh dol do 'n Eaglais air feadh na h-oichdhe a sgriobhadh lethbhreac an leabhair dha fein. Fhuair Fionn so a mach, agus air dha bhi smaoineachadh gu 'robh e na ghnìomh easonorach do Cholum Cille so a dheanamh gu 'n a chead san, bha e ro dhìomhach, agus thagair e a choir fein do 'n Leabhar Shailm a sgriobh Colum Cille ag-radh gu 'm buineadh athsgriobhadh leabhair do 'n phrìomh lèabhar. Cha gheiladh Colum Cille dha so, agus chaidh a chuis a thoirt chum breith Rìgh Diarmid na luchairt ann an Tara. 'Nuair a chual an Rìgh do thlaobh na eise, 's e a bhreith a thug e,—"*Le gach boin, a boinne, le gach leabhar a lhabhran?*" Cha robh Colum Cille toilichte leis a bhreith so, agus chuir e gu cas na h-aghaidh ag radh gu 'n robh i eucorach, agus gu 'm bitheadh e air a dhioladh air an Rìgh. Aithghearr an deigh sin chuir Rìgh Diarmid gu bàs Prionnsa og a bha gabhail comhnaidh maille ri Colum Cille, a bha air a chur as a leth gu 'n do mharbh e duine le tuiteamas. Dhuig so ni bu mho' fearg Choluim Chille an aghaidh Dhiarmid agus mhuidh e air gu 'faigheadh e a bhrathrean agus a chairdean gu dioghaltas a dheanamh air leis a chlaideamh. Dh'fhalbh Colum Cille gu Tir-connell a seinn air an t-slighe *Laoidh an Dochais* a sgriobh e a rithist anns a' Gaelig, agus a chaidh o chionn ghoirid a h-eadar theangachadh chum Beurla.

Air do Cholum Cille a dhuthaich fein a ruigsinn, dheirch leis air ball a luchd-daimh, agus Rìgh *Chonnaught* (athair a phrionnsa a chuir Diarmid gu bàs) agus chaidh iad an aghaidh Rìgh Diarmid. Choinnich Diarmid iad le fheachd aig Cultreimhne, agus chuir iad blar. Chaidh an latha le buidheann Choluim Chille. Ge' do bhuadhaich e 'a chuis so, thainig e gu bhi fo thrioblaid inntinn airson gu 'r robh e na mheadhon air uiread do fhuil a dhortadh, agus bha mhuinntir chrabhacl ga dhiteadh anns a chuis. Fhuair e comhairle mhaith agus misneach *Mholaise*, aodhaire diadhaidh ann an *Innishmurry*, agus runaich e na bha roimhe do 'bheatha a chaitheamh na Theachdaire-soisgeulach a' measg Chionneach Tir na h-Alba.

Tha an Leabhar Saim a bha na mhath-oìn aobhair air an deasbaidt fhuilteach so, ri fhaicinn leis na h-uile a thogras ann an Tigh iongantais. Ard sgoil Rìoghail Eirinn. Bha an Leabhar Saim so trì-chiad-deng bliadhna ann an teaghlach Chlann Domhnuill an Eirinn, agus re mìle bliadhna bha iad go ghiulain air altair gu cath a creidsinn gu 'n robh buaidh mhòr leis. Thugadh mar so an *Cattach* mar ainm air an Leabhar Saim. Tha e air a dheanamh suas do dha-fhichead agus a h-ochd-deug do dhuileagan craiceinn air an ceangal le bannabh airgeid.

A. C.

Loch-na-Maddadh, Uist, 1871.

*(Gu bhì air a lèantuinn).*

## AN COGADH 'S AN FHRAING.

Gar an do thoisich an cogadh so gus an samhradh so 'chaidh, bha ant aobhar fad air ais. Anns a chogadh mhòr an aghaidh Bhonaparte, bho cheann còrr a's leth-cheud bliana, thug na Frangaich an toiseach buaidh air na Pruiseinich, agus rhinn iad mòr aintighearnas agus creachadh 'n am measg.

Air an laimh eile, dar a chaidh cuisean an aghaidh Bhonaparte agus nam Frangach, phuin na Pruiseinich gu garg riutha; agus b' iad saighdeirean Phruisia a lheim air feachd nam Frangach, deire an latha, aig Waterlù, agus a ghearr sios iad gun thadh, an deigh do na Breiteannaich an uais a chuir orra. Mar sin bha droch rhùdadar na Frangaich agus na Pruiseinich gus an latha 'n diugh.

Bho cheann cheithir bliana, fhuair na Pruiseinich buaidh air feachdaibh Iompaire Austria, agus mbeudaich iad an tìr agus an cumhachd gu mòr, air dhoigh 's gun obh na Frangaich fo eagal gum fasadh ad tuille 's laidir air an son, mur cuireadh ad stad gu h-ealamh air an ardachadh. Jime sin rheachadh am Frangach a chogadh riutha gun dàil; ach on nach robh e deas air son na strì, chum e ant shìth 's an n àm sin. Ach thoisich e air fheachd agus a chabhlach a mheudachadh 's a eartachadh gu dlùth, chum 's gum bithadh e comasach air buaidh a chosnadh anns a chogadh a bha e a rùnachadh.

Os-bàrr bha ant iompaire Frangach a piseachadh air call a chliù. Chaidh cuisean gu maslach n'a aghaidh am Meicsico, agus cha bu toil leis a chuid mhòr de na

Frangaich riamh e. B' e 'nt arm amhain ris am b' urrainn e earbsadh, agus bha iad sin a tionndadh na aghaidh.

Mu mheadhon ant shambraidh so chaidhe, shaoil leis an Fhrangach gun robh e deas airson cogaidh, agus gun neartaich-cadh e a chathair rhioghail le cogadh buadhar ris na Pruiseinich, a bheireadh do na Frangaich fearann, glòir, agus carras Phruisia. Tha fearann aig Pruisia taobh deas na h-aimhne Rhéin, air crìochaibh na Frainge. Bha na Frangaich an dùil gun coisneadh iad am fearann so bho na Pruiseinich 's a chogadh. Bha iad cuideachd an dùil gun sàsadh iad air rìoghachd bheag Bhelgium: oir nan ceannsaicheadh iad na Pruiseinich bha iad, am barail gun bitheadh iad fhein co laidir 's nach reachadh neach air bith 's an eadarquina.

Mar so thoisich na Frangaich air cogadh, agus chaidh an iompaire, le làn toil ant shluaigh, amach air ceann an fheachd, an dùil gun glacadh iad Berlin, baile-mòr Phruisia, an ùine ghearr. Ach cha deach a chuis idir a reir an dùil. Am feadh 's a bha na Frangaich ag ullachadh airson cogaidh, bha na Pruiseinich gu samhach a deanamh an ni ceudna, co dlùth 's a b' urrainn daidh: agus dar a ghairm am Frangach cogadh, fbreagair rìgh Phruisia gun d' aontaich e ris a ghairm, agus gun robh e deas airson na strì. Tha e nise soilleir gum b' fhior sin.

Tha duine ro thapaigh d' an aium Bismarck na ard-fhear comhairle aig an rìgh. Thuig esan bho cheann fada ciod a bh' air aire an Fhrangaich; agus chomhairlich e gum bu choir a bhi deas air a shon. Uime sin dh' orduich an rìgh do Mholteé, duine rò fhiosrach agus seolta an cuisibh cogaidh, gun uidheamaichear gach neach airson còstrì. Rhinneadh sin gu h-ealamh agus air an doigh a b' fhearr. Mar sin bha feachd nam Pruiseinich an deagh ordugh agus lan ullaichte gu cogadh, am feadh 's a bha 'nt iompare Frangach a fagail a dheasachadh do dhaoine gun sgil gun seagh. Cha robh e fhein riamh freagarach gu bhì air ceann airm, agus bha e nise gun fheum le aois a's ruiteireachd. Dar a fhuair e ard-chumhachd 's an Fhraing, bho cheann ochd bliana deug leis an laimh lhaidir, bha na ceannardan feachd na aghaidh; agus uime sin dh' fhogair e iad as an duthaich, agus b'

eiginn da am feachd a chuir fo dhaoine gun diugh. Air an aobhar sin cha robh armailtean an Fhrangaich idir coimeas do na Pruiseinich.

Dar a chaidh iad am badaibh a cheile, mu Lhunasdal 's a chaidhe, bhuadhaich na Pruiseinich: chaidh feachdan nam Frangach a rhuag 's a ghlacadh a ris 's a ris, gus an robh a chuid mhòr dhiu marbh, fo chreachdaibh trom, no n' am prìs-ainich an lamhaibh an naimhdean. Ghlac na Pruiseinich mar an ceudna neart de na dainichibh laidir air crìochaibh na Gearmailt.

Dar chunnaig na Frangaich gun robh a chuis a dol n' an aghaidh, rhinn a Pharlamaid aca reachd, ag aithneadh gun bith-eadh crìoch air an iompaireachd. Bha ant iompaire 's an am sin air a chuartachadh leis na feachdaibh Pruiseineach, air dhoigh 's nach b' urrainn e cur an aghaidh an reachd; agus bha sluagh Pharis, baile-mòr na Frainge, a bagairt air a bhan-iompaire, air dhoigh 's gum b' eiginn di teicheadh, le mac òg, do Shasuinn, far an bheil i nise a tuineadh. An uine ghearr, chaidh ant iompaire a ghlacadh, le fìleachd iomlan, aig baile ris an abrar Sedan.

Bha cuisen co cunnartach 's gun do sgaoil a Pharlamaid Fhrangach; agus an sin thagh mòr shluagh Pharis daoine a dhion an duthcha an aghaidh an naimhdean, gus an taghadh an duthaich gu leir uachdarain shuidhichte, ach cha deach sin a dheanamh 's àm sin.

Mu dheireadh an fhaoghair, chuairtich armailtean Pruisia Paris, agus chuir iad seisd ris. Cha b' urrainn neach dol amach no steach; agus bha coig-ceud deug gunna mòr a losgadh air a bhaile, dh' oiche 's a laththa. Bha cuid de n' bhaile air a mhillleadh, agus bha gorta a buntainn ris ant shluagh. Thog na Frangaich feachd no dhà eile, an duil gun cuicadh iad easg air na naimhdebh, agus gun saoradh iad am baile mòr; ach dh' fhairtlich orra; agus chuir na Pruiseinich an ruaig air an aon bu treise de na feachdaibh sin, an n' deighe dortadh mòr fala, teann air baile d' an ainm Le Mans; agus ghlac iad moran mhilltean de na Frangach.

Tha moran de na Frangaich diorrasach 's a chuis; agus cha b' fhuasad leotha gilleadh; ach 's e gilleadh a dh' fheum

iad. Chuir iad duine ainmeil d' an ainm Tiers, mar theachdaire gu cuirtibh Bhreatainn, Austria, agus Rhuisia, dh' fheuchainn an deanadh iad eadargainn gu 'n teasairginn: ach dhuilt iad uile. Bha cuimhne aca air gach cron a rhinn na Frangaich orra 's na linnibh a chaidh seachad: agus on is iad fhein a thoisich, l'heig cinnich eile leotha faidhinn as a ghabhadh 's an do chuir iad iad fhein, mar a b' fhearr b' a urrainn daibh. Bha iad a bagairt gu h-uabhrach air rioghachdaibh eile uair a's uair, bho cheann iomad bliana, agus bha an gluasad ro aingidh, air dhoigh 's gun do thòill iad breitheanas an Uile-chumhdachaich, a thainig a nis orra gu trom.

Bha ceannard Frangach a còradh, bho cheann ghoirid, ri duine uasal a America, mu staid Pharis. Thuirnt am Frangach gun robh Paris ni bu mhiosa na Sodom. Tha luchd turuis ag innseadh gur e latha na Sàbaid as comharraichte fad na seachdain, 's a bhaile mhor sin airson cluiche a's òl as aighir. Chan eil ach pairt bheag de nt shluagh a dol an coir eaglais. Ged a tha Paris comharraichte air son aingidheachd, chan eil na bailtean mòr eile dad ni 's fhearr; agus math a dh' fhaota gun dean an sgiursa geur so glanadh n' am measg; nì air am bheil moran feum aca.

Bhuin a ghorta co cruaidh ri Paris a's gum b' eigin daibh gilleadh; agus ghabh feachdan an naimhdean seilbh anns na dainichibh laidir a tha mu 'n cuairt da Dheonaich na Pruiseinich stad-catha de na Frangaich, gus an taoghadh iad Parlamaid a dheanadh sith; agus chorc Bismarc a's Fabhre as leith nam Frangach gun deanadh iad sith. Bha na dainichean a ghlac na Pruiseinich air crìochaibh na Gearmailt gu bhi air an cumail, agus an tì anns am bheil iad gu bhi air a toirt thairi do na Gearmailtich, agus bha 'n Fhraing gu mìle muillean dolar a phaigneadh do na Gearmailtich an taobh a stigh de thr bliana.

An sin thaogh na Frangaich Parlamaid gun dàil: agus rhinn iad Tiers n' a ar fhear-riaghlaidh. Dar a chomhairlich iad mu 'n t-sith, dh'aontaich iad rithe, ceithi air a son, mu gach aon a bha n' a h-aghaidh. Thug na Gearmailtich suas Paris do 'n fheachd Fhrangach, agus ghabh iad fhein an turus dhachaidh; ach tha cui

dia gu greim a chumail air pairt de thaobh tuath na Frainge, gus an teid ant airgid a phaigheadh gu h-ìomlan.

Chaidh a pharlamaid ùr an aghaidh an Iompaire; agus a reir coltais, chail e a dhreuchd a chaidh. Chan eil feachd a nise fo lhaime; agus tha na Frangaich saor gu scol-riaghlaidh a shuidheachadh, agus uachdarain a thaoghadh, mar is math leotha: agus tha sinn an dòchas gun dean an sgiursa garg a dhuilig iad feum dhaidh. Tha aobhar againn a bhi taingeil cuideachd, gun d' irioslaicheadh iad, air dhoigh 's nach bi Breatninn a nise an eisimeil a bhi cumail suas feachd agus cabhlach laidir na 'n aghaidh. A reir coltais, fhuair iad gu leòir de chogadh airson na linn so; agus math a dh' fhaodta car iomad linn.

Tha e feumail dhuinne, mar an ceudna, gun do nheartaicheadh na Gearmailtich. Nuair a bha 'n cogadh a dol air aghart, rhinn rioghachdan na Gearmailt gu leir bann, air dhoigh 's gum bheil an cumhachd 's am feachdan air an co-cheangladh mar aon; agus thaogh iad rìgh Phruisia mar Iompaire air a Ghearmailt gu leir. Mar so bithidh iad comasach air seasamh an aghaidh nam Frangach, agus an cumail fodha, ma dh' oiripicheas iad air dioghaltas a dheanamh.

Mar sin rhinn an dorta fala so moran feum; agus tha dochas againn gun tig moran math na lhog. Faodaidh cumhachdan eile na Roinn-corpa a nise an feachdan a thoirt dachadh, gun eagal gun gabh am Frangach fàth orra:

Bho n' sguir an cogadh ris na Pruiseinich, tha iad air toiscachadh a cogadh a measg a cheile. Tha staid na ducha aig 'n am so fìor thrugh leis na connspaidean eagalach a tha aca, a mort agus a marbhadh each a-cheile, gach buidheann a feuchainn co aige a bhios 'n lamh-an-uachd air. Ann am baile Phairis cha'n eil cuid na beatha duine sabhailt.

### NA GAIDHEIL AN CANADA.

Cha 'n eil Alba gu leir ach beag a neasg rhioghachdan agus chearnuidhean na Roinn Eorpa, agus tha e air innse nach eil ann de 'n Ghaidhealtachd ach aite beag, bochd agus iomallach an' Alba. Sann anns a mhodh sin gu h-araidh a chluinneas sinn na Goill an comhnuidh a g' iomradh air Gaidhealtachd na h-Alba.

Ach bho nach buin so gu leir do 'n cheann air 'n do thoisich sinn, cha lèan sinn na 's fhaide 'n traths air. Tha nise còr agus tri-chiad bliana bho 'n thoisich luchd imrich air tighinn do Chanada, bho gach cearna de 'n Roinn Eorpa, agus mu 'n cuairt air ceithir fichead bliana bho 'n thoisich Gaidheil Alba air tighinn ann; agus 's mor an t-cadardhealachadh anns an doigh air 'n d' thainig an dà bhuidheann. Bha Frangaich, Sasunnaich 's gach cinneach eile a tighinn an' so bho cheann cheudan bliana, le òr 's airgid, le sagartan ministerean, 's luchd foghlum de gach seors'—air an sgèdachadh a mach bho ar-thighean foghlum, fo thaic rìghrean agus nachdhan. Air an laimh eile, bho cheann ceithir fichead bliana, thainig luchd aiteachaidh an aite bhig, iomallaich sin an ceann tuath Alba, gun airgid na òr, gun tìodal rìgh no bannrigh, gun mhinistir no maighistir sgoile, a chuid mhor dhiubh gun uiread a's smid de chainnt na duthcha do 'n robh iad a tighinn, nam fogaraich bhochd, bho thir an eolais, gun sgòil gun fhoghlum, ach an tuigse agus an uaisle naduir a bhuineadh dhoibh bho thùs.

Tha nise mu 'n cuairt air ciad eaglais eadar Canada Uachdrach agus lochdrach anns am bheil a Ghailig air a teagasg, agus mu 'n cuairt air dà-fhichead eadar Eilean Phrionnsa Eaduard, Ceap Breatninn agus Nova Scotia. A thuilleadh air sin tha earann mhòr sgapta air feadh na duthcha, far nach eil de lluchd bruidhinn Gailig na chumadh suas ministear Gaidhealach, agus cuid eile a tha air a Ghailig a chall; agus tha e air aithris gu minig le daoine a tha eolach gun d' theid Gaidhealtachd America a Tuath fairs air dubhlán a thoirt do 'n t-seann Gaidhealtachd fhein an diugh. Nise anns an uine ghoirid so, dh' ain-dheoin gach mi-ghoirceas agus ana-cothrom a bha cur na 'n aghaidh, gheibhear na Gaidheil so agus an sliochd anns gach dreuchd agus inbhe, on ard-nachdranachd sìos, air dhoigh 's nach ruig Gaidheal a leas eagal 's an bith a bhi air, air son nach labhradh e ach a chainnt mhaithreil, ge be staid no aite san tachair e 'n Canada. Ma 's ann an ard chuirt na h-Eaglais a thachras e, gheibh e 'n sin pailteas de dhaoine coir, foghainteach a tha filcanta air cainnt nan Gaidheal; no ma 's ann an ard chuirt na 'm Breitheamh 's an luchd



lagha, gheibh e 'n sin Gaidheil a thagras a chluis, a measg nan daoine 's measail, 's 's foghluinte sa chuir, ge b' ann 's a Ghailig fhein a bhidheadh e ri dheanamh; no ma 's ann an luchairt an aird nachdrain a bhios a ghnòthach, gheibh e 'n sin iad a measg ard-luchd comhairleachaidh na Banrigh leis nach cruaidh-chas bruidhinn ann an seann chanain na h-Alba. No ma 's ann do thigh na Parlanaid a theid e, gheibh e 'n sin na Gaidheil 's luchd braidhinn na Gailig 's na suidheachanan toisich, air gach taobh de 'n tigh, agus mar sin sìos, air dhoigh 's gu 'm bheil e na fhacal cumanta gu 'm bheil Canada air a rhiaghladh (agus 's math dh'fhaoite gu 'n can cuid air a rhiaslachd) leis na Gaidheil agus nach eil cothrom air eirigh 's an t-saoghal aig neach 's am bith san duthaich ach Gaidheal, mur leigear a steach cor Fhrangach 's a leithid sin 'n drasd 's a rithid, air son am beul a chumail samhach. Tha iad mar sin air faighinn an lamh-an-uachdair air na Frangaich fhein, a bha g' aiteachadh na tìr bho chionn lhinntibh.

Tha na Gaidheal an Canada na 's cumhlachdaich, agus barrachd dhiu anns gach dreuchd ard agus fhoghluinte, thar sluagh 's am bith eile 's an duthaich, a rèir an aireamh agus, tha meas agus iartras orra da rèir. Agus ciod a rhinn sin, an aghaidh gach cruaidh-chas agus anacothrom a bha n' an aghaidh air gach doigh, an coimeas ri sluagh eile na duthcha? Cha'n e bhi caitheamh an uine le misg agus lundaireachd, (ni a tha cuid ro ealamh air a bhi car as an leith agus air am, bheil cuid diu cionntach, cho math ri daoine eile) ach se dichioll, ionracas agus stuaimeachd, maille ri 'n aird bhuidhean naduir agus inntinn, a choisinn dhoibh am meas agus an cliu a tha aca a nise anns gach aite. 'S e so 'n diugh staid nan Gaidheal ann an Canada, agus faodaidh sinn a radh le fìrinn air feadh an t-saoghail gu leir, cho fal 's a tha cunntas againn, ach ann an duthaich am breith, agus tha e leigeadh ris dhuinn ciod a tha iad comasach air a dheanamh 'n uair a bhios an cothrom aca; agus 's e ar guidhe agus ar 'n urnuigh dhuirachdach nach ann air ais a theid iad.

Their sinn facal no dha, 's a cho-dhunadh ri cuid d' ar luchd duthcha gradhach, gu h-araidh oigridh Ghaidhealach Chanada (agus 's math dh'fhaoite nach bi e mi-

fhreagarach do aitean eile mar an ceudna;) Cha 'n eil leithid nan nigheanan Gaidhealach 's an duthaich ann an onair, deannadas, modh agus stuamachd; agus tha meas agus cliu orra anns gach aite da rèir. Faodaidh sinn an ceudna a radh mu 'n chuid mhor de na gillean Gaidhealach. Ach, air an laimh eile, tha cus dhiu ga milleadh fhein le bhi g'ionnsachadh cleachdaidhean truailidh mosach, mi-naomh muinntir na duthcha, a bheir air a cheann mu dheireadh, bochduinn, masladh agus mi-chluin orra fhein 's air an cairdean! Tha iomadh ni feumail a dh'fhendar ionnsachadh o mhuinntir na duthcha; ach bu choir eadartheachadh a dheanamh eadar an cruithneachd agus am moll; agus gu h-araidh seachnadh iad gach droch cleachdadh, briseadh Sabaid, òl, mionnann, 's gach cleachdadh truailidh, dona, sporsail eile de 'n t-seorsa, a chitcar n' am measg. Cha 'n eil na cleachdaidhean amaideach mi-naomh so idir a deanamh daoine uaisle no gl'e dhiubh, eadhon an suilean nan daoine truagh bho 'm bi iad ga 'n ionnsachadh, ach, air an laimh eile, tha iad ga 'n deanamh mi-mheasail, le 'bhi sealtinn cho lag-innteanach, suarach, mimi-hodhail 's a tha iad. Air an aobhar sin leigeadh iad seachad a leithid a dh'amaideachd, agus caitheadh iad an uine agus an t-airgid a bheireadh na nithean òle agus aingidh sin 'uatha, ann am faighinn eolas feumail, agus ann 'n ionnsachadh labeirachd math, agus a fithleachd air meadhonan an t-soisgeil, ni a ni iad glie agus feumail air son tìm agus siornuidheachd. Agus mar sin, an aite a bhi na 'n ceap-tuislidh agus nan masladh, bidhidh iad na 'n cliu agus na 'n onair dhoibh fhein 's da 'n cairdean, agus le sir airidh air na daoine 's an duthaich bho 'r d'thainig iad.

Cha 'n urrainn sinn tuilleadh a radh mu "Na Gaidheil an Canada" aig an am so ach tionnaidhidh sinn thuige a rithid, ar nine ghoirid. Co-dhruinedh sinn le briathraibha a bhaird choir:—

"Lean gu dlùth ri cliu do shinnsear.  
'S na dibir a bhi mar iadsan."

"Nam biodh lochdan agus cionta an duine 's fearr air thalamh, sgrìobhta ai clàr 'aodainn, dh' fheumadh e a chòmh dach-cinn a tharruing sìos air a shùilean."

—Sean-fhacail.

## TAOBH MO THEINE FEIN.

AIR FOXN—"Auld Langsyne."

Se taobh mo theinè dhomhsa chlann,  
 Se taobh mo theine fein;  
 Gu'm b'e sud aite blath mo ghaoil,  
 Ri taobh mo theine fein.

'S 'nuair thig mi dhachaidh anns an oidheche,  
 'S mi sliuch, is fann is sgith,  
 An saoghal cosmhuil ri bhi 'n gruaim,  
 Co duaichnìdh bithidh gach ni,  
 'Sa chi mi solus tighinn gu'm shuil,  
 Roimh n'uinneag dhuinte mar reult,  
 Gu'n tog mo chridhe sud le sunnd,  
 Bhi dluth do 'm theine fein.

Se taobh mo theine, &amp;c., &amp;c.

'Nuair chi mi 'n lasair dhearsach, dhearg,  
 'S gach aite sguabta grinna,  
 Is fiamh a ghaire, 's gach aghaidh ghraidh,  
 'S gach aon toirt failte bhinn;  
 Cia 'm bheil sonas cosmhuil ris,  
 An saoghal so ri bhron;  
 'S cha d'fhgairinn taobh mo theine fein  
 Air mìle bonn de'n or.

Se tobh mo theine, &amp;c., &amp;c.

'Nuair gheibh mi comunn caomh mo ruin,  
 'S iad dluth dhomh air gach taobh,  
 Gach aon toirt bar an tus 'sam baigh,  
 'S bann graidh 'gar ceangal dluth;  
 Mo bhean, 's i cur gach ni na ait,  
 'S mo phaisdean air mo ghluin:  
 Cha suaipinn taobh mo theine fein  
 Air sonas rìgh na chuir.

Se taobh mo theine, &amp;c., &amp;c. J. C.

## TUIREADH SEANN MHAIGHDINN.

Tionnaidh nis nall a nionag,  
 'S innsidh mi duit fein mo bhàrail;  
 Tha mi sean, is tha mi aosda,  
 'S cha'n eil faoineas nis air m' aire,

'S n'am bithinn-se air comhairl' fhaotainn,  
 Mar a dh'fhaodas mi thoirt seachad,  
 Cha bhithinn-se an diugh co faontrach,  
 'S bhiodh fear laghach, aoidheil agam.

Ach se rinn an tubaist dhomhsa,  
 Mi bhi 'm oiseach tra 'san latha;  
 'M fear nach gabhain an diugh r'a phosadh,  
 'Maireach cha bhiodh e san rathad.

A cheud fhear thainig riamh 'gam iarraidh,  
 Bha e fiachail, ciallach, modhail;  
 Ach bha rud-eigin a dhi air,  
 Bha e iosal anns an sporan.

Bha fear eile tric 'nam shuilean,  
 Thug dhomh cul a chuir ri d' this;  
 Dh'fhag e mise air bheagan eiasan,  
 'S thionndaidh e ri biasdag eile.

Sheas mi sin fad chupall bhliadhna,  
 'S thaining seann fhear liath 'san rathad,  
 'Lan do bheartas is do storas,  
 B' annsa leam feadhainn og a fhathast.

Bha iad sud an deigh a cheile,  
 Dh'fhas mi eisearach mu dheireadh;  
 Cha robh aon a' tighinn 'gam iarraidh,  
 'S thigidh roineag liath a dh'aindheoin.

Thoisich preasadh ann am ghruaidhean,  
 'S och! mo thruaighe, fhathast falamh;  
 Bheirinn sin mo mhaoin 's mo storas,  
 Gu'm bitheadh posadh ann domh fhathast.

'Se mo chomhairle dhuit a nionag,  
 Gun bhi stri ri ni nach fhaigh thu;  
 Gabh an tairgse 'nuair is coir dhuit,  
 'S na bi caoidh 'sa 'bròn, 's tu falamh.

LEADAIG.

Gheibhear 'Tuireadh an t-seann Fhleasgaich'  
 's an ath aireamh, 's a reir coltais cha 'n e  
 'staid idir a's fhearr.

## COMHAIRLE DO NA GILLEAN OGA.

LE A. MAC CUARRAIG.

Horo Iain taobh rium fhin,  
 A's na bi 'strith ri amaideachd,  
 Feumaidh mnathan uaisle Ti,  
 'S gur goirt an cinn mar faigh iad e.

Tionndaidh rium a's leugh a' choir,  
 Tha mise deonach teannadh riut,  
 Mu's ole no math 'g am bi mo dhoigh  
 Cha chluinn na h colaich gearain uam.  
 Horo Iain, &c.

Cha'n iarr mi siucar no Ti  
 Srol no siod' a cheannach dhomh,  
 'Si obair mo dha laimhe fhin  
 Is einntiche mi leanailt rium.  
 Horo Iain, &c.

Gabh thusa Iain a muir lan,  
 Mar phataran s' cha'n aireach dhuit,  
 Ge b' e cho fhad sa theid i 'n aird  
 Gu'm faic thu'n traigh an eal achd ann.  
 Horo Iain, &c.

Sin mar bhitheas luchd na strachd,  
 Le'n curaichdean ard 's le 'n cailleaguth,  
 Ni 'm posadh bochd an toirt gu lar,  
 Mar shneachda ban na gaillinne.  
 Horo Iain, &c.

An riomhadh 'cheannaicheas iad gu daor  
 An saoghal bheir e'n car asda,

Bidh gunn a's gunn ga'n cur fa sgaoil,  
Gu aodach do na cailleagan.

Horo Iain, &c.

'N uair theid iad a mach gu feill,  
Gur gann dhuit te dhiubh aithneachadh,  
Gu'n searg iad mar ni ros no geig,  
Ri teas na grein a dh' fhannaicheas.

Horo Iain, &c.

"An uaisle bhochd gun chas gun lamh,"  
Tha'n dan mar dh'fhag an sean-fhacal,  
"Cha chuir e salann air a' chall,"  
Bi t-fhaiceall tra' mu'n lean i riut.

Horo Iain, &c.

An uaisle, 'bhochdainn, a's an spors,  
Nan triuir a choir na h-amaideachd,  
Ma gheibh an ceathrar ud ort coir  
Gur maing bean og a leanas riut,

Horo Iain, &c.

'Nuair thig am bothan le 'chraos cam,  
Am mal, 's a' chlann, 's a' cheannachd ort,  
Bn taitneach dhuit a bhean 'san am sin  
'Thairneadh ceann an amuill dhuit.

Horo Iain, &c.

Bu mhath do bhean a bhi gun spors,  
Gun mhoit, na prois, na, h-eallaich oirr';  
Ma bhitheas an t-airgid pailt na poc'  
Tha h-uile glòir a leanailt ris,

Horo Iain, &c.

An deise mharcachd gun an t-each,  
Co ard nam beachd 's co amaideach,  
Cha'n ioghnadh cogadh agus plaigh  
Bhi anns gach ait n tachair iad.

Horo Iain, &c.

Na ruffles gun sgillinn 'sa phochd',  
Na brogan 's linnigh anairt annt;  
'Toirt iasad a sgiath gach eoin,  
'Se 'n doigh am faod thu 'n aithneachadh.

Horo Iain, &c.

Tha 'n dreolan donn ann as na h-eoin,  
An iolair mhor 's an eala ann—  
Tha 'n sgiathan fein a reir gach seors'  
A leum 's an doigh am maith dhoibh e.

Horo Iain, &c.

Tha thus' a's mise 'reir a cheil'—  
Ar n-or, ar spre'dh, 's ar seanairean;  
'S mu gheibh mi each a ruith na reis  
Cho luath riut fein, nach lean mi ris.

Horo Iain, &c.

Do 'n uaisle cha tugainn beum  
Na h-aite fein, 's cha teannain ris—  
Cha chliu 's cha ghliocas dh'fhear gun spreidh  
Bhi foirneadh te a dh'aindeoin diubh.

Horo Iain, &c.

## AN GAIDHEAL AM MEASG NAN GALL.

### LE IAIN MAC GILLEADHAIN.

Och! a ruin gur tu th' air m' aire—  
Och! a ghaol gur tu th' air m' aire:  
'S tusa 'ruin, 's gur tu th' air m' aire,  
'S gur h-i mo dhu'aich tha tigh'n faineir dhomh

Cha togar fonn leam ach trom air m' aineoil,  
Cha dean mi oran 's an doigh bu mhath leam:  
Gur mi bha gorach 'n uair thug mi 'n gealladh  
Do 'n nionaig oig a bha chomhnaidh 'n Cana.

Och! a ruin, &c.

Gur h-ann le h-ailgheas a dh' fhag mi 'm fearenn  
'S an deachaidh m' arach 'n uair bha mi 'm leanabh;  
'S mi 'n duil gu'n deanainn am bliadhna 'dh'earras  
Na cheann'chaidh lion dhomh gu iasgach earraich.

Och! a ruin, &c.

Gur mi bha statail 'n uair dh'fhag mi Ailean,  
Ri togail garaidh 's a' earadh bheallach;  
Gu'm b' fhearr bhi ann air neo 's mealta 'bharail,  
Na bhi 's an am ann an tainng na'n Gallaidh.

Och! a ruin, &c.

Cha ghabhainn tuarasdail uait mar sgallaig,  
Ach tigh'n do'n Ghalltachd a shealltainn chailleag;  
'S 'n uair ni'gach te dhiubh a'm beurla m' fharraid,  
Their mis' an Gailig gu'n d' fhag mi Barra.

Och! a ruin, &c.

Cha 'n 'eil e 'eordadh rium seol a h-arain—  
Bhi 'falbh Di-domhnuich 's a' giulan callaich;  
'S nach faigh mi fardach, na ait' am fanain,  
Ach sabhal fas, air-neo stabull ghearran.

Och! a ruin, &c.

'N uair ni sinn gluasad Di-luain do 'n bhaile,  
Bidh bodaich Ghalld' ann 'n geall ar mealladh;  
Cha tuig mi'n nadur le 'n canain Ghallaich—  
Tha mise dall 's gun an caint an theangaidh.

Och! a ruin, &c.

Thoir soraigh uam-sa thar euban' gu m' leannan,  
A's innsibh fein di gu bheil mi fallain—  
Gu bheil mi'n tras' ann an *Ca'der parish*,  
'S gu'n deach' a' Ghailig a aite seallaidh.

Och! a ruin, &c.

Is tu, 'Chatriona, tha tigh'n air m' aire—  
Cha 'n e do stòras a rinn mo mhealladh;  
Ach thu bhi boidheach, gun bhosd, gun bharrachd,  
Do'n fhine mhor, o Mhac Leoid na Hearadh.

Och! a ruin, &c.

Is fearr deathach an fhraoich no gaath  
an reota.

Is fearr aon tigh air a nighe no dha-  
dheng air a sguabadh.

Is fuar leabaidh gun cho-leabaich  
Is math an tom air am bi sealbh.  
Is eigin glabhair le each mall o nach  
fhaighir n's fhearr.

Is sona' gach enid an commuin, is maing  
a chromadh na aonar.

Is fearr an giomach no bhi gun fhear.  
Is fearr teachd an deire cuirm no'n  
toisich tuasaid.

Is ionan aithreachas crìoche, is a bhi  
cuir siol ma fheil-martoin.



## NITHE NUADH AGUS SEAN.

Is trom eallach gun iris.  
 Is teughadh fuil na burn.  
 Is treise tuath na tighearna.  
 Is fiamhach an t-suil a lotar.  
 Is tric a bha beag treubhaich.  
 Is tric a bha mòr mi-sheaghar.  
 Is maireg a ni droch cleachduin.  
 Is cliùtaich an onair na 'n t-dr.  
 Is trom geum bò air a h-an-eol.  
 Is trom an cìreadh an t-aineolas,  
 Is feird gach math a mhèudach.  
 Is binn gach èun na dhoire fhein.  
 Is rìgh an cam an measg nan dall.  
 Is fearr a bhi ciurte na bhi cailte.  
 Is ann le laimh glan bu choir altucha.  
 Is fearr a bhi bochd no bhi brèugach.  
 Is ann as a bheagan a thig am mòran.  
 Is ann a tha 'n cairdeas mar chumar e.  
 Is boidheach it' an coin a thig am fad.  
 Is ioma cron a bhios air duine bochd.

Is beo duine 'n deigh a shàrach', ach cha  
 bheo è an déigh a nàrach'.

Is ann an ceann bhliadhna dh'innseas  
 iasgair a thuiteamas.

Is maireg a shùineadh lambh na h-airce  
 do chridhe na cìre.

Is fearr teine beag a gharas, no teine  
 mòr a loisgeas.

Is lag gualainn gun bhrathair 'n am do  
 na fir teachd a bhàthair.

Is sleamhuinn leachd doruis an tigh  
 mhoir.

Is soimich fear fearann, is sona' fear  
 ceirde.

Is furas fuil a thoirt a ceann carrach; is  
 gal' a thoirt air craos cam.

Is fearr làn an duirn de cheird, no làn  
 an duirn de dh'or.

Is fearr fuineadh thana no bhi gun  
 aran idir.

Is mòr a dh'fhuilingeas cridhe ceart ma  
 'm bris è.

Is leag le leisgein dol a luigh, is seachd  
 leisge leis èirigh.

Is ole an fheoil air nach gabh salan; is  
 meas a cholunn air nach gabh guth [comh-  
 airle.]

Is minic a bha comhairle rìgh an ceann  
 an amadain.

Is beag a th'eadar do ghal 's do ghaire.

Is ioma ni thig air an laogh, nach do  
 shaoil a mathair.

Is duilich burn glan a thoirt a tobhair  
 shalach.

Is e 'n cunntas ceart dh'fhàgas na  
 cairdein buidheach.

Is i mathair easguidh a ni 'n nighean  
 leasg.

Is math an inn'ean a chlach, gus an  
 ruigear i.

Is minig a bha droch laogh aig deadh  
 mhart.

## TOIMHSEACHAIN.

Chaidh mi do 'n choille is bhuain mi e,  
 Shir mi e 's cha d' fhuair mi e,  
 Nam faighinn e thilginn uam e;  
 'S o nach d'fhuair mi e thug mi dhachaidh e.

Chaidh mi 'mach eadar da choille  
 Is thainig mi stigh eadar da alltan.  
 Craobh mhor, agus ceithir meoir oirre,  
 Tri-nid-dheug anns na h-uile meur,  
 Seachd uibhean anns na h-uile nead,  
 Agus ceithir-eoin-fhichead anns na h-uile ubh

Carson 'tha muc 's an t-seomhar, coltach  
 ri tigh na theine? Mar 's luaithe chuireas  
 tu as e sann 's fhearr.

Carson 'tha fiacaill a chaidh a thurruing  
 coltach ri ni 'choidd air dhiehuimhne?  
 Dhalbh e as a cheann.

Carson a 'tha leabuidh an t-slaodair ro  
 ghoirid air a shon? Tha e ro fhada  
 innte.

Carson 'tha stocan càil air dol gu fras  
 coltach ri gille ann an gaol? Chaill e  
 chridhe.

Carson a tha saighdear gealtach coltach  
 ri im? Ruithidh e 'n uair a ligas tu ri  
 teine e.

Carson nach bu choir duine glugach a  
 chreidsinn? Tha e 'n conaidh a prìseadh  
 fhacail.

Carson 'tha each òg coltach ri ubh?  
 Cha dean e feum gu 'm priscar e.

Carson a 'tha mactalla coltach ri boir-  
 isnnach? Dean na thoilcheas tu, bithidh am  
 facal mu dheireadh aige?

Carson 'tha coltas socharach air an  
 uaireadair? Tha 'n comhnuidh a cumail a  
 lhamhan air aodann.

Carson 'tha na deoir coltach ri bunata?  
 Tha iad fàs as an t-suil?

Cò 'sluagh 's leisge, 's Carson? An  
 fheaghainn 's airde, bithidh, iad na 's  
 fhaide an's a leabuidh na cach.

Rann a fhuaradh air lèid air mullach  
 Beinn-labhair ann an Siorramachd Pheirt.

Caith mar gheibh, is gheibh mar chaitheas;  
 Caomhainn, 's co dha; cuimhnic am bas.

## GAOL DUTHCHA.

AIR EADARTHEANGACHADH O' BHEURLA  
SIR WALTER SCOTT, LE A. SINCLAIR.

'Bheil neach air bith, 's an deo na chre,  
Cho fuar 's nach tuirt e riamh ris fein,  
"Mo dhuthaich chaomh d'an tug mi gaol!"  
Aon nach do las a chridh' na chom,  
Dhachaidh 'n uair ghluais le ceum neo-throm,  
Bho anradh cianail feadh an t-saogh';  
Ma tha rach 's beachdaich air gu dluth,  
Ri laoidh no ceol cha tog e shuil:  
Ged bhiodh e ard an ainm 's an inbh',  
'S a mhaoin cho mor 'sa dh'iarraidh miann;  
A dh'aindeoin 'airgid, 'ainm a's oir,  
'S e'n t-umaidh truagh bhios ann r'a bheo,  
Cha'n fhaigh e meas, no miagh, no cliu,  
'S 'n uair thig am bas theid sios do'n uir,  
Gun chumha' no iomradh air am feasd,  
'S cha chaoidhear air a shon gun cheisd.

O! Albuinn chaomh, nan stuc, 's nan carn!  
A mhuime dh'araicheas na baird!  
A thir a' bharrach a' n robh mi eolach,  
A thir nam beann, nan tuil', 's nan craobh,  
Tir mo shinnsear! tir nan sar,  
Co dh'fhuasglas an ceangal graidh,  
Ri d' thragh a dh'aonas mi gu brath!

## O R A N.

LEIS AN LIGHICHE MAC LACHAIN.

"Och! och! mar tha mi 's mi 's 'n am aonar,  
A dol troimh 'n choill far an robh mi eolach,  
Nach fhaigh mi a' ann am fhearaon duchain,  
Ged fhaighinn crun air son leud na broige."  
Neo-bhinn an fhuaim leam a dhuig m' shuain mi,  
'S e 'tighin a meas orm a bhrasach na mor-bheann,—  
An ciobair gallda, 's cha chòrd a chainnt rium,  
E' glaotach thall ri cu mall an dolais.  
Moch maduinn cheitein 'an am dhomh eirigh,  
Cha cheol air gheugun, no geum air mointich,  
Ach sgreidail bheisdean 's a' chanain bheurla,  
Le coin 'g an eigheach 'cur feidh air fogar.  
'N uair a chi mi na beanntan arda,  
'S an fhearann aigh 's an robh Fionn achomhnuidh,  
Cha-n fhaic mi 'n aite ach na caorach bhana,  
'S Goill gun aireamh 's a' h-uile comhail.  
Na glirn ehiatach 's am faighteadh fiadhach,—  
'M b'iodh coin air iallan aig gillean oga,  
Cha-n fhaic thu 'n diugh ann ach ciobair stiallach,  
'S gur duibhe 'mheuran na sgiath na roais.  
Chaidh gach abhaist a chur air fuadach,  
Cha chluinn thu gruagach ri duan no oran;  
Nach bochd an sgeul e gu 'n d' shearg ar n-uaislean,  
'S na balaich shuarach 'n aitean-comhnuidh?  
'N uair a chi mi na lagain aluinn,—  
'A h-uile h-airidh 'dol fas le coindich,  
Fo bhadain cbaorach le 'n uain 'g an arach,  
Cha-n fhaod mi radhtainn nach b' fhaidhe Tomas.

Na 'm faighte ciad saguairt gun bhi sanntach,  
Ciad tailer gun bhi sunndach,  
Ciad greusaich gun bhi breugach,  
Ciad figheadair gun bhi bradach,  
Ciad Gobha gun bhi paiteach,  
Agus ciad cailleach nach robh riamh air cheilidh  
Chuireadh iad 'n crun air 'n righ gun aon bhuile

— Sean-fhacail.

## DUANAG GHAOIL.

LE EOGHAN MAC-COLLA.

AIR FOKN—"Ille dhuinn, 's toigh leam thu."

LUINNEAG.

*A nighean donn nam mala crom,  
A nighean donn nam caoin-shul,  
A nighean donn bho'm binne fonn,  
Gur mor mo gheall air t-fhaotainn.*

A nighean donn a's grinne cruth,  
A's binne guth 's a's caoine,  
Ge gael an cobhar air an t-sruth  
'S ann bhiodh e dubh ri d' thaobh-sa.

*A nighean donn, &c.*

Mo run a' chaileag luinneagach,  
Deagh bhanarach na spreidhe,  
'S nach geill 'n seomar uinneagach  
'Dh' aon' chruinneig 'tha 'n Dun-eideann

*A nighean donn, &c.*

Te eil' air bhith, d' a sgiamhaichead,  
'Na t-fhianuis-sa cha leur dhomb;  
S ann tha thu 'measg nan nianagan  
Ceart mar tha 'ghrian measg reultan.

*A nighean donn, &c.*

O's truagh 'bhi 'n so air Galldachd  
'Nuair tha 'n Samhradh 'us mo cheud run  
A' stri co 's grinne dhearas  
Nis air airidhean Ghlinn-creran!

*A nighean donn, &c.*

Cha tugainn air bhi 'm dhiuc cead 'bhi  
Le m' run 'am bothan-gheugan,  
'S cha ghabhainn coron oir air son  
Bhi 'n sud a' pogadh m' citeig.

*A nighean donn, &c.*

A ruin, nam biodh tu deonach air,  
'S ar cairdean uile reidh ruin,  
Cha chuirinn tuille dalach ann,  
Am maireach bu leam fein thu!

*A nighean donn, &c.*

Is diu teine fearn ur,  
Is diu 'n duine mi-run,  
Is diu dibhe fian sean:  
Is diu an domhain droch bhean.

Is mairg aig am 'm bi 'n tighearna fann  
'S mairg aig am bi clann gun rath;  
'S mairg aig am bi 'm bothan boch;  
Ach 's miosa a bhi gun ole no math.

Teirgidh gach ni ra chaithe'  
'S a bhi ga chaithe' gu minig,  
'S an ni sin nach caithear,  
Ged nach caithear gu 'n teirig;  
O n' theirgeas gach ni gun chaithe'  
Grathunn ma' n tig aon brath;  
'S coir gach ni a chaithe',  
Ma 'n caith' e fhein as a thamh.

— Sean-fhacail.

## CANADA DUTHAICH AN DUINE BHOCHD.

"Gun tegamh air bith 's i so duthaich an duine bhoichd. Ma tha e na chosnaiche math, no ma tha teaghlach aige. Ma the e stuama, dichollach cha 'n fhaod e gun soirbheachadh. Tha 'n gearmhadh fada fuar; ach tha 'n samhradh teith, agus fada gu leoir chum am por a thoirt air aghaidh. Tha 'n duthaich saor o euslaintean gabhailteach, bas'or, agus co fallain ri aon aite fo 'n ghrein.

Tha moran san duthaich so a rhainig i gun aon sea sgillinn 'nam poca, aige a' bheil a nise baile saor do cheithir fichead aghaid, le h-eiche, 's daimh, 's a' crodh a's caoraich, agus sgaoth mhuc agus eunlaith, agus so uile ann deich bliana a dh' uine, ach air 'n laimh eile tha moran ann am bochduinn, agus a bhitheadh ann am bochduinn, ciod air bith aite no duthaich anns am bitheadh iad.

Tha moran dol thairis do America agus do chearnaibh eile, nach d'rinn math riamh nan duthaich fhein—'s cha mho a ni iad math ann an duthaich eile. 'S minic a chuala sinn "Am fear a tha carrach sa, bhaile a bhos bith a carrach sa bhaile 'ud thali."

'Se luchd-cosnadh ann an airdean lathean, daoine oga luthor laidir, eusgaidh sunndach, an t-aon seorsa 's freagarrache agus a's cinntiche air soirbheachadh: daoine's urrainn an lamb a chur ris gach obair a thig san rathad, agus is urrainn cur suas le iomadh cruadal agus ambrath 's cheud dol a mach. Tha iad so cinnteach a cosnadh math fhaotainn, leis nach e amhain am faod iad fein agus an teaghlachd a bheathachadh gu cothromach, ach leis am faod iad, ma tha iad fein dichollach stuama, beagan o am gu h-am a chur eul an laimhe leis an ceannaich iad fearann saor. Mur ruig iad air beartas, tha iad gun teagamb air bith, cinnteach air deagh chothrom,—pailteas, 'r a ithe, 's na's leoir airson gach seas goireachd a b' urrainn luchd-cosnadh iarraidh, agus nach b' urrainn doibh gu brath fhaotainn san duthaich so.

A rithist agus a rithist, deir sinn, 'si so duthaich an duine bhoichd. Esan aig a' bheil lus agus neart, agus comas obair, a tha stuama dichollach, thugadh e Canada air. Ma tha fuaich a's reothadh a's sneachd ann, tha cneasdachd a's pailteas ann. 'S emiann ar cridhe, (agus cha strìochd sinn do dhùine tha beo ann an durachd as leith ar luchd-duthaicha bhoichd,) gu robh na h-uile h-aon diubh a th' ann an teinn, gun ghreim fearainn air an urrainn doibh an teaghlach a thogail, ach air an sarachadh fo chruadal, air an caramh ann an Canada Uachdarach, le tuaidh, le tal 's le caibe; agus gheibheadh iad fonn a's fearann, an sath do lon fallain am measg Chrìostaidhean agus an luchd-duthaicha fein. Deireamh so a rithist, a dh' aindeoin co chuireadh na aghaidh."

Tha nise cor 's deich bliana thar-fhicead 'o 'n a chaidh so a sgrìobhadh ann an *Cuairteir nan Gleann* leis an Dr. Macleoid choir nach maireann,—fior chairid nan Gaidheal ge bith co theireadh a chaochladh, agus tha gach facal dheth a cheart cho freagarach an diugh 's a bha e cheud latha a chaidh a sgrìobhadh, agus air iomadh cor na's freagarrache. Tha Canada a nise air a dhearbhadh mar dhuthaich an duine bhoichd (agus an duine bheartaich mar 'n cendna) agus cha robh e riamh cho math agus freagarach anns na h-uile doigh air son taid agus cor dhaoine boichd 's a tha e air n latha 'n diugh. Bha iomadh cruadal agus cruaidh-chas aig na daoine a bha tighinn do Chanada bho chionn fichead 's dá-fhicead bliana ga fhulang a chion rhoidean agus nithean eile, a tha nise air a dheasachadh. Mar a bha 'n duthaich a fas na's beartaich 's barrachd sluagh a tighinn innte, chaidh

roidean mor agus goireasan eile air chois anns gach cearna, agus tha nise roidean iarunn air 'n deanamh no ga 'n deanamh, troimh gach cearna bho cheann 'gu ceann de 'n duthaich. Tha na ceudan mhilltean acairean de dh' fhearann math aig uachdranachd Chanada Ard air chur air leith agus ga thairgse saor agus a nasgaidh do dhaoine a thig ga aiteach,—seadh gu'n aon sgillean rhuadh ri phaidheadh air a shon, gun dad ri dheanamh ach tighinn ga aiteachadh agus tamh air.

Leis an lagh a chaidh a dheanamh bho chionn thri bliana le Parlamaid Chanada Ard, tha suim mhor fearainn air a chomharrachadh a mach mar fhearann saor, agus faodaidh gach ceann teaghlach dà cheud acair a ghabhail a nasgaidh, agus gach neach (fìrionn no boirionn) a tha ochd-bliana-deug a dh'aois ceud acair a ghabhail, agus cha 'n eil ni' aca ri dheanamh ach cuig acairean deug anns gach ceud acair a bhi air a rheiteach agus fo bharr, agus gu 'm biodh an car 's lugha dà acair dheth sin air a rheiteach agus aiteachadh gach bliana air son cuig bliana, agus tigh-comhnuidh freagarach, an car 's lugha sea-troidhean-deug le fichead troidh a bhi air a thogail, agus a bhi comhnuidh air 'n fhearann 'n car 's lugha sea miosan 's a bhliana. Leis na cumhnantan so a bhi air 'n coimblionadh gheibh iad coir shaor bho 'n chrùn air son 'n fhearainn dhoibh fhein 's da 'n sliochd gu brath. Leis an lagh so, ceann teaghlach's am bith aig am bi aireamh chloinne (gillean no nigheanan) thairis air ochd-bliana-deug a dh'aois faodaidh e baile math fearainn a ghabhail dhoibh, (dà cheud acair dha fhein, 's ceud do gach aon dhiubhsan) agus ann am beagan bhlianaich an a bhi cho math agus comhfhurtail air a dhoigh ri cuid de na tighearan Gaidhealach.

Tha 'n duthaich so cho fallain ri aon aite, fo 'n ghrein; tha biadh agus aodach am pailteas, agus cho saor 's a tha e 's a Ghaidhealtachd fhein; tha pailteas cosnaidh agus tuarasdal math ann; tha sgoilean agus luchd foghlum de gach seors, agus teachdairean dileas an t-soisgeil ri 'm faighinn 's gach aite dhi, agus tha laghannan agus uachdranachd mhath agus làn shaorsa agus cheartas aig na h-uile innte, 's tha cìsean eutrom ann an coimeas ri duthachanan eile. Uime sin canaidh sinn a rithist mar a thuirt an Dr. Macleoid

a cheana gu 'r h'e Canada duthaich an duine bhoichd agus gu h-araidh duthaich a Ghaidheil bhoichd; 'sì's freagaraiche dachor, gheibh e ann pailteas de luchd dacha; laghanan agus cleachdaidhean a dhucha, agus uachdranachd a tha air 'n deanamh suas ann 'n tomhas mor de Ghaidheil, agus a tha air son gach misneachd agus comhnadh a ghabhas deanamh a thoirt do dhaoine boichd gu tighinn do 'n duthaich so, 's dachaidh a dheanamh dhoibh fhein.

Carson nime sin a bhiodh Gaidheal 's am bith a fulang cruadail, bochdainn agus airc 'n duthaich a bhreith, 's am pailteas cho soirbh dhoibh ri fhaotainn 'n Canada. Chunnaic sinn iomadh teaghlach feadh Chanada, a thainig ann bho chionn deich agus cuig-bliana-deug, aig 'nach robh deich puinn Shasunnach 'n uair a thainig iad air tìr, aig a 'bheil a nise fearann saor, tighean agns saibhlean math, crodh agus coaraich, 's nithean eile am pailteas agus ri sheachnadh.

(Gu bhì air a lèantuinn.)

### NAIDHEACHDAN.

CANADA, A GHAIÐHEALTACHD, &C.

Cha robh Canada a riamh cho cothromach agus doigheil 's a tha i 'n diugh, mar a thuit 'm baird coir 'n aite eile de 'n phaiper so

"Tha iad a nis 's a *New Dominion*,  
Ann sìth gun ghainne orra."

Tha sin lan fhior aig 'n am so; cha chuala sinn a riamh cho beag de ghearain 'n aite 's am bith de Chanada 's a tha sinn a cluintinn aig 'n am so; tha sìth, sonas, agus pailteas anns gach aite de 'n duthaich. 'The 'n t-carrach a nis air tighinn a steach gu grianach aillte; tha 'n sneachda 's 'n eigh air falbh as na h-aimhnichean, agus tha na soithichean smuid air toiseachd a ruith le 'n teachdaireachd air aimhnichean agus lochan na dacha. Cha robh e riamh roimh cho soirbh cosnadh fhaotainn de gach seors.' Tha oibrichean a dol air adhairt air corr 's dusan rathad iarruinn air feadh na dacha, agus tha iartas mor air luchd oibreach de gach seors'; gu h-araidh tuathanaich, luchd oibreach fearainn agus rhoidean iarnn, agus tuarasdal math ga thairgse.

Tha aird Pharlamaid Chanada a nise air sgaoileadh, 'n deigh iomadh achd cudtromach a dheanamh, a' measg a tha 'n aont a

thoirt gu British Columbia a bhi air aonadh ri Canada, mar a chaidh a dheanamh leis na mor-rhoinnean eile a cheana, a nì a tha sinn 'm beachd a bhiodhas air a dheanamh 'm beagan mhiosan. Le sin bithidh Canada faisg air a bhi cho mor ris an Roinn-Eorpa fhein.

Tha cunntas gu'r ann gle mheadhonach a chaidh an t-iasgach leotha 's a Ghaidhealtachd air a Gheamdradh 's an Earrach so. Tha iad a nise ri toiseachadh air iasgach an t-Samhraidh ach cha 'n eil cunntas againn fathasd cia mar 'tha chuis a dol leotha.

Tha moran air a radh bho chionn bliana air ais mu dheibhinn aonachadh a bhi air a dheanamh eadar 'n Eaglais Shaor agus 'n Eaglais U. P. 'n Alba, ach cha dh' thainig a chuis gu crìch 's am bith fathasd.

### MANITOBA NO DUTAICH NA H-AIMHNE DEIRG.

Tha nise duthaich na h-Aimhne Deirg, a chaidh aonachadh ri Canada 'n uiridh, air suidhe sìos gu stolda, Parlamaid aca air a thaghadh, agus iad a deanamh laghanan dhoibh fhein. Tha 'n duthaich so ro tharbhach; tha na muillionan a dh'acairan fearainn ann a cheart cho math agus torrach ris na Staidean no aite air bith eile. Se machraichean leathan, fosgailt air bheagan coille a thann de 'n a chuid mhoir de 'n duthaich. Se moran 's fhasa aiteach na Canada, de bhrìgh 's nach eile a choille mhor ghabhaidh ri gearradh sìos gus 'm fearann a rheiteach; faodaidh daoine toiseachadh air treabhadh 'n talmhainn agus barr a thoirt as gu 'n 'dail.

Tha sinn a cluintinn gu 'm bheil e rhùn air uachdranachd Mhanitoba fearann saor a chur air leith air son luchd iomruich, agus tha sinn a creidsinn gu 'n toir iad gach comhnadh agus misneach a ghabhas deanamh do dhaoine gu tighinn do 'n duthaich, ach tha sinn 'n dochas a bhi comasach air min-chunntas a thoirt mu'n chuis agus mu 'n duthaich, 'n nìne ghoirid. Tha moran a dol air iomruich ann bhon chaidh 'n uachdranachd shuidhichte a chur air chois, agus tha sinn 'n dochas gu 'm faic sinn na milltean Ghaidheal a dol ann 'n uine nach bi fada, bho 'n Ghaidhealtachd 's gach aite eile anns nach eil fearann math aca dhoibh fhein.



POSADH TIGHEARNA LHATHURN AGUS  
A BHAN-PHRIONNSA LOUISA.

Se naidheachd 's eudhtromaiche, 's a 's mo air am bheil de bhruidhinn aig 'n am so, gu h-araidh a measg nan Gaidheal, posadh tighearna òg Lhathurn, a mac 's sine aig Diuc Earghael, ris a bhan-phrionnsa Louisa, ceathramh nighean na Ban-rìgh. Cha do thachair a lheitid so am Breatuinn bho chionn dà cheud bliana, se sin aon do theaghlach rioghail Bhreatuinn posadh ri neach a bhuineadh da riogheachd fhein; 's ann a b'abhaist do 'n chlann ihioghail a bhi daonan a posadh ri fuil rhioghail eile bho gach cearna, agus thug e mor thoileachas do 'n rioghachd air fad gu'm faca a Bhan-rìgh iomchuidh a lheitid a chleachdadh aimideach a thilgeadh bun o's eionn, le cead a thoirt do 'n bhan-phrionnsa posadh ri tighearna Lhathurn. Tha e gu h-araidh a thoirt fìor aobhar gairdeachais dhuinne uile mar Ghaidheil gu'r ann 's a Ghaidhealtachd a fhuairadh 'n duine a thug a bhuaidh. Biodh naseanachaidhean a g'inns-eachd do 'n clann liuntibh as deigh so, gu'r ann 's a Ghaidhealtachd a fhuairadh duine do nighean na Banrìgh a ni nach d'fhuairadh ann 'm Breatuinn air fad an ceudan bliana roimh sin.

Na 'm biodh a chlann rioghail air uiread aire a thoirt do 'n Ghaidhealtachd, 's thug a 'mathair urramach agus smuaineachadh air so an trath, dh'fhaodadh iad a bhi air morantrioblaid a shabhaladh dhoibh fhein a dol do 'n Ghearmailt, 's a dhuthechanan eile fada as, a shireadh dhaoine agus mhathan, agus a thuilleadh air sin taghadh na b'fhearr fhaotainn. Ach 's math mar tha, dh'fhaodadh a chuis a bhi na bu mhiosa; tha triuir no ceathrar gun phosadh fathasd. Biodh na Gaidheil a nise a sealtuinn suas mar a tha fìor aobhar aca bho 'n thainig Banrìgh Victoria choir thun na cathrach. Chanadh sinne da taobhsa mar a thuirt am bard a thaobh neach eile:—

“Na faicear chaoidh air t-oighreachd,  
Ach oighre a bhios coltach riut.”

Agus anns a cho-dhunadh, olamaid uile mar Ghaidheil, leis gach urram, deoch slainte thighearna òg Lhathurn agus a bhean rioghail.

## ARD FHEAR-FOGHLUM GAILIG.

Tha coltas ath-bheothachadh a bhi thaobh na Gailig agus na Gaidhealtachd air a bhliana so. Tha budheann de dhaoine uasal urramach, aig Collaisd Dhunneideann, air a chur air leith gu feucain de 'ghabbhas deanamh a thaobh caithir Ard Fhear Foghlum (no oid-oileann) Gailig a chur air chois anns a Chollaisd sin. Tha 'chuis a soirbheachadh leotha gu math, agus a reir coltais bithidh a chaithir so air a suidheachadh an' uine ghoirid,—'ni a tha ro iomchaidh a bhi air a dheanamh. Tha aon Ghaidheal coir air gealtuinn mìle punnd Sasunnach dhoibh, ma 'ni iad 'n corr suas air dhoigh eile. The sinne 'm beachd nach tugadh sin fada uatha, na 'n gabhadh iad ni eigin de rhiaghailtean suidhichte gus a chuis a thoirt mu choinneamh nan Gaidheal 's gach duthaich. De 'n doigh air 'm b'fhearr a b' urainn na Gaidheil, 'n gradh agus 'n dilseachd a thaisbeanadh do dhu-thaich agus caint an aithrichean, na ni eigin a dheanamh air son an cuimhneachan maireannach agus feumail so a chur suas? Tha e ro iomchuidh gu 'm biodh a chuis air a cur air adhairt gu'n dail (gu'n leigeadh leis fuarachadh) fhad's bhiodheas 'n t-ard Fhoghlumiche uasal Mac-Ille-Dhuidh (*Prof. Blackie*) beo, gu gnais agus comhnadh a thoirt do 'n ghnòthuch; agus mar 'n ceudna 'n t-àird sgoileir foghainteach, an Dr. Mac-lachlain, 'n t-aon duine 's a' aithne dhuinne air a chaithir so a bhionadh. Tha sinn an dochas gu 'n cluinn sinn bho na daoine uaisle aig 'm bheil an ghnòthuich 'u laimh, 'n uine ghoirid agus innsidh sinn barrachd mu'n chuis.

## LEABHRAICHEAN UR GAILIG.

Tha moran de lhabhraichean ùr Gailig agus Gaidhealach a tighinn a mach mu 'n am so. 'Thuilleadh air na tha aig luchd-cur-a-mach a GHaidheil ann 'n cloth, (air 'm faighear cunntas 'n aite eile de 'n phaipeir so) tha sinn a cluinntinn gu 'm bheil Eachdraidh Eaglais na h-Alba agus leabhar no dhà eile a tighinn a mach ann an Glascho fo ughdaras 'n sgoileir urramaich agus ainmeil sin an Dr. Mac-Aoidh. Chuala sinn mar an ceudna, 'ni a thug fìor thoil-inntinn dhuinn gu 'n d'thainig, cloth-bhualadh ùr, maille ri eadartheangachadh ùr Beurla de dhanaibh Oisein a mach bho

Is ioma ni a chailleas fear na h-innrich.

Is miann le trubhas a bhi measg aodaich;  
is mian leam fein a bhi measg mo dhaoine.

chionn mios no dha, leis an Urramach Mr. Clare a Cillmaili. Cha 'n fhaca sinn 'n leabhar fhathasd gu beachd 's am bith a thoirt air; ach leis an duine uasal urramach a bha na ughdar dha, cha 'n eil teagamh againne nach eil e airidh air tir nam Beann.

Tha mar an ceudna leabhar cheisd ùr anns a Ghailig gu bhi air a chur mach an uine ghoirid, fo ughdaras an fhior Urramaich nasail, Iain MacDhomhnuill, Lancaster an Canada.

Cha 'n eil so ro choltach ris a ni a chluinneas sinn gu minig bho chuid de dhaoine "gu 'm bheil a Ghailig a dol bás," (gun iomradh gu 'm bheil iad fhein agus na 'bhuinneas dhoibh a dol bás moran na's luaithe na tha chainnt) agus le sin a bhi fìor mar gu 'm b' aobhar e nach biodh suim 's am bith aig neach da chainnt mhaithreil no do dhuthaich aithrichean. Cha mho a bhiodh suim aig 'n t-seorsa cheudna do 'mathair fhein; 's fìor mar thuit am baird Gallda a bruidhinn air 'n t-seorsa so :

"\* \* \* rach 's beachdaich air gu dluth,  
Ri laoidh no ceol cha tog e shuil:  
Ged bhiodh e ard an ainm 's an inbh',  
'S a mhaoin cho mor 'sa dh'iarradh miann;  
A dh'aindeoin 'airgid, 'ainm a's oir,  
'S e'n t-umaidh truagh bhios ann r'a bheo,  
Cha'n fhaigh e meas, no miagh, no cliu,  
'S 'n uair thig am bas theid sìos do'n uir,  
Gun chuimhn' no iomradh air am feasd,  
'S cha chaoidhear air a shon gun cheisd."

Agus cha mhiosa am freagairt a chuala sinn bean choir 'toirt do fhear de'n t-seorsa cheudna bho chionn ghoirid, "gun eagal 's am bith a bhi airsan nach biodh 'n éis de 'n Ghailig 'n deigh a bhais, na sheinneadh agus a chumadh air chuimhne a chliu agus gach gnìomh coir a lheig a chridhe beag leis a dheanamh re a bheatha."

Feuchaidh sinn ri min-chunntas a thoirt air na leabhraichean so' agus nithean eile a bhuinneas do 'na Gaidheil, 'o mhios gu mios, agus bhiodh sinn fada 'n comain air cairdean thall 's a bhos, na 'n cuireadh iad da'r 'n ionnsuidh cunntas air ni 's am bith de 'n t-seorsa so a thigeadh nan rathad.

Is suarach an cairdeas a dh'fheumas a cheanach tric.

Is fhasadh deadh ainm a chall no choisneadh.

Is ann' t-am a thig an cruadal a dh'aith-nichear na cairdean.

Is mòr a dh'fhaodar a dheanamh fuidh jaimh deadh-dhuine.

## ORAN DO SHIR SEUMAS MAC MIATHAIN, BART., LEOGHAS.

### *Air Fonn "Cabar Feidh."*

Air 'n urramach Sir Seumas,  
An aon speiseil 'tha airidh air;  
Gu 'n deanainn luaidh ann seis,  
'Reir mar chaidh aithris dhomh;  
Chuid mbatheas agus bhuaidhean  
Co 'n t-uasal bheir barrachd air;  
Tha e na onair air a shluagh  
Gach buaidh tha air aithris air.

Cha 'n aca mise an duine ceanail,  
Ni tha mi meas na 'bhoichdain dhomh,  
Ach dhinnseadh dhom le daoine measail,  
Nach bu bheag an t-sochair e,  
Bhi 'g eisdeachd minig ri chuid gliocais,  
'S facinn meud na cosgais sin  
Rinn e n' chuid oighreachd,  
Chuir loinn agus maise orra.

'S a lughd bochd 's feumach,  
Fhuair eideadh 's fàsadh,  
Bho 'n duine so fìor-speiseil,  
Tha chomhnuidh 's a "chaisteal sin"  
Tha na chliu dha mhor thighearnas,  
Bha riamh gu'n tigh cosmhuil ris,  
Ach se gloir na haitreamh mhoir so,  
A *Lady* choir 's am Mathonach.

Tha 's, an ionadsa dhe no chinneach,  
'Tha fo mhoran comain dha,  
Oir fhuair e 'nall iad air an tional,  
'S phaidh e 'n cosgais togarrach.  
Tha iad a nise 's 'n *New Dominion*,  
Ann a' sìth, gun ghoinne orra;  
'S cha leig iad a chaoidh air di-chuimhne,  
A' fiachan do 'n "urramach."

Cha d' rinn an saibhreas ainmeal,  
E ainmheinn, mar chunnaic sinn  
Cuid air dhiobhail ceile,  
Gun fheum' sirreadh urraman;  
'S ann ghabh e air cruth iosal  
Ri 'g' iarraidh mar 's urainn e  
Bhi togail suas nan diobarach,  
Le innleachdan fughantail.

Cha choll'ach idir ris na h-iomaidh,  
Theid an eideadh Phaireasach,  
Dheanamh aidmhal leis an teanghaidh,  
Air an ni nach dh' fhaireich iad;  
Dol ma 'n cuairt le uail 's iomairt  
Sirreadh gloir bho nheach 'egin  
Cosmhail ri luchd deiric,  
Na eisidh ri 'n glagar'aich.

Tha tighearnan ann 'tha ainmeal,  
Le airgid 's tiodalan;  
Fhuair iad 'nuas 'o sinnsear,  
'Riamh nach do choisinn iad;  
An inbh' a fhuair Sir Seumas,  
E fhein bha lan airidh air.  
'Choisinn' oighreachd Sheaforth  
Le dichìoll ro onorach.



al 's caithe' re do bheatha,  
an saibhreas fhuair gu tre'dhireach,  
lh glòir do thigh fo gach cleith'  
Air an luaidh le moladh ort,  
uirceas glan do chaith'beatha  
'hug sud sith 's sonas dhuit,  
faicear chaoidh air t-oighreachd  
Ach oigre 'bhios col'ach riut.

uidhinn saoghal buan,  
Don 'n fhior nasal Sir Matheson,  
ias, sith 's buaidh dha  
Cha chuala sinn maslaidh air,  
uair a ghaimear e chum talbh,  
S theid e 'o thigh thalmhaidh 's caraoidain,  
meal e oighreachd chuas  
A bhios buan agus maireannach. D. G.  
S.

## ANNAN DO FHEAR-ULLACH- AIDH "A GHÀIDHEIL,"

na sgeul ur agam an traths,  
innse do chlann nan Gàidheal,  
ipeir naigheachd anns a Ghailig;  
'S mor an gradh a ghabh mi dheth.

uair a chuala mise an sgeul',  
ceum gach cuisle feadh mo chleibh,  
chaidh mo chlarsach air ghleus;  
'S na h-uile teud gu h-ealanta.

ir gheugan seilich 's ann 'bha,  
ach clarsach bh' aig clann nan Gàl;  
us 'n d' thanaig sgeula 'n aigh,  
'N uas 'n traths gu carranthach.

e mo ghuidhe dhuit 's an uair,  
'n thog thu a bhratach suas,  
un teid a sgaoileadh deas as tuath  
'S gur truagh a neach nach cuidich leat.

heibh sinn naigheachd as gach art',  
Eirinn, Breatuinn 's tir a Ghail,  
'r nam Beann as Ghleann an aigh,  
Do 'n d' thug mi gradh 'bhios maireannach.

S ma fhreagras tusa mo rhann,  
'heir mise dhut'sa moran taing;  
S ni sinn bruidhinn leis a pheann,  
O am gu am ma 's math leat e.

Ach gabh mo leithsgeul 's an uair,  
Chan eil mo sgriobhadh ach truagh,  
Enirse deas na chi thu tual,  
'S their mi gach uair a charaid riut.

Chan eil fios agam an trath's,  
Nach duine thu 's am bheil moran straic,  
Ni magadh, sgeig as iomadh tair,  
Air gach facal blath a lhabair mi.

'S ma's duine thu de 'n fhasan ur  
A bhios a bruidhinn mar bhi's Diuc.

G'ad f'haicinn f'heinn o's ceann gach cuis,  
Mar their mi 's ann a stad as mi.

Tha cuid de dhaoine an dochas mor,  
Gun d' thigh do lhabhar nan coir,  
'S ma ni e riutha cord',  
Gun d' thigh moran tarruing air.

Chan eil fios agam gu fìor,  
Nach do rinn mi bruidhinn chli,  
Anns an fhaoineas chuir mi sios,  
'S nach eil mir de ghrannan ann.

Ach 's math a fhreagras e dhuit fhein  
'Nuair thig e 'n luib do sgeith',  
Theid gach failinn agus beud  
A th' ann gu leir a ghlanadh leat.  
Sullivan, Ont. H. McC.

## DAN SPIORADAIL.

Chiad o'che de 'n bhliar' ur,  
S mi air mo leahba'dh gun surd  
Chuir an cadal riom eul 's cha teannadh e.  
Chiad, o'che, &c.

Thainig smuaintean am cheann,  
Ged bha 'n dorchadas ann,  
'S cuiridh mi 'n cainnt 's an seinnir iad.  
Thainig, &c.

Bha mi tosdach mar bhalbh,  
'S mi gabhail beachd air na dh'albh;  
De bhlianaibh 's dh' ainmibh 'b' aithne dhomh,  
Bha mi, &c.

Cait 'nis bheil 'n tria',  
Chaidh iad thairis mar nhlaid,  
Ged tha 'n talaran' 's a ghriau a maireachdain?  
Cait 'nis, &c.

Chaidh iad seachad gu leir,  
Mar fhean dian-ruith na reis;  
'S tha sinne air a cheum ga 'n leannachdain.  
Chaidh, &c.

Ged thaing bliana as ur,  
Thoirr aogais bhuadh air gach flur,  
Cha tig air ais dhuit' an uin' chaidh seachad oirnn  
Ged thaing, &c.

Ach 's ann tha laithe' ar cuairt,  
'Sior dhol seachad gach uair,  
Gus 'n duinear 's an uagh gun auail sinn  
Ach 's ann, &c.

Ged tha na smuaintean so trom,  
Cha d'fhag sud sinne gun bhonn,  
Air an greimich ar iong 's cha charach i.  
Ged tha, &c.

On a fhuair sinn an sgeul  
Gun d' thainig Slanul'hear o' Nheamh,  
S gun tug e 'n gath as an eug ge daigheann e.  
On fhuair sinn, &c.

Se their an creid'mheach mu'n uagh  
"Cait'e 'nis bheil do bhuagh?"  
'Nuair d'huigear e suas eum breitheanais.  
Se their, &c.

Nuair thig am Breitheamh 's mo',  
'An 'n dealradh a ghloir,  
'S mor aoibhneas na chodhail bheannuichte.  
'Nuair thig &c.

'N sin their am Britheamh gu eomh,  
Ris gach aon de na naomh,  
"Thainig lanachd na suorsa a cheannuich mi."  
'N sin, &c.

Suilhibh suas ann am chuht,  
Gus 'n cluinn sibh a chuls,  
Eadar mise 's na dhuit air thalamh mi.  
Suidhibh suas, &c.

Their e mhuinntir gun chiall  
Bha na 'n truillean da'r miann,  
Bha sibh teicheadh bho Dha's'o fhlaitheans.  
Their e, &c.

'S an-aoibhinn dhuibh a chuis  
Gun robh ar cridhe eòd dur [eanais].  
'Nuair thuair sibh taigse de chumhnant maith-  
'S an-aoibhinn, &c.

Nise tha 'm breitheanas ann,  
Tha latha ghràis aig a cheann,  
'S do-innsadh an call 'tha agaibhse.  
Nise tha, &c.

Siubhleabh namsa gu slor,  
Bha sibh 'n ar naimhdean d'm righ'ehd,  
'S nar campar do 'm fhic'achd leannait'ss.  
Siubhleabh [?] &c.

Cha 'n eil ann 'n rioghaend na glòir,  
Na dheanadh dhuibhse nas leoir,  
Tha ur 'n uamhar 's ur morehuis aithneichte.  
Cha 'n eil, &c.

Tha ur peac'ain gu leir  
Luidhe trom oirbh ihein  
Siubhlhbh sìos leo gu leirsgrìos mairinneach.  
Tha ur peac'ain, &c.

'N sin their na Naoimh ud Amen,  
'S ceart 's 's fìor a tha bhinn  
'S bithidh Aleuia ga sheinn aig Ainghlhbh.  
An sin, &c.

'N sin tionndaidhidh e 'ghnais,  
Air luach fhòla le muirn, [raichte].  
'S bithidh gradh gach part dhuibh dubailt bar-  
'N sin, &c.

Ach tha iad a nise fo dhian,  
Cha chuir namhaid orr fiamh, [dhoibh].  
'S bithidh cuisean 'bha dìomhair aithneichte-  
Ach tha iad, &c.

Gheibh iad seallbh air a chrun,  
'N aite bhi beathach' air dhùil [ac].  
'S bithidh fìor shealladh an sul 'n aite creidmha-  
Gheibh iad, &c.

Bithidh an sonas cho mor,  
'S nach urrainn teagha na's leoir,  
Chuir an ceill an ordugh aithris air.  
Bithidh an sonas, &c.

Fhìr a chluinneas mo dhan,  
Fench 'n smuainich tha trath,  
Mar tha 'm fìrean 's an t-alingidh 'dealachadh.  
Fhìr a chluinneas, &c.

Mar d'fhuair thu fhathas d' bhi saor,  
Lels 'n fhìrinn tha naomh,  
Gabh a t-ionnsuidh i ris, 's leugh thu ris i.  
Mar d'fhuair, &c.

Gabh sar-bheachd air a ghlaodh.  
Tha ris gach neach 'tha ri saoi'r, [nuichte].  
'S teich 'dhionnsuidh 'n Fhìr-shaoraidh 'bhean-  
Gabh sar-bheachd, &c.

### FREAGAIRTAN.

A measg iomaith ni eile 'bu mhatl linn a chur 's an aileamh so, agus a dh'eumair a lhelgadh seachad gus 'n ath aileamh; tha freagairtan do aileamh lhitrichean a fhuair sin bho chionn ghoidir. Tha aon dhiubh so bho Ghaidheal 's na Staiden, a feorach co tha na mhinistire 'n Eaglais Cha'n m Chille 'n Glascho an aite an Dr. Mhicleoid. nach maireann, agus mar 'n ceudna co tha 'n Eaglais Ghaidhealach Ghrionaig? Tha Gaidheal eile 'n Canada a' l a feorach 'm bheil e fìor gun do bhas-aleh 'm Bard MacColla, mar a chula easan, e gabhail foghadh ma bhasin fìor nach tug sinn lomradh air: Do 'n chlad chelsd freaghaidh si 'n gu 'm bheil dladh air uirrach, da 'n ailm Blarach, a chaidh a shuidheachadh bho chionn da bhilana, agus a reir coltais nach b' urainn na 'b fhearr a bhi air fhaotainn, gu alte 'Caraid nam Gaidheal, a lhiomadh; 'n daracelsd cha 'n urainn slun a fheagairt, agus a thaobh na tras ceisd, 's math mar a smaùilich 'n duine coir s'hehn, dh'fhoadadh e bhi cinnteach na 'm blodh 'm Bard MacColla air basachadh gu 'm biodh sinn air lomradh a thoirt air, agus tha sinn ro thollichte innse dha nach ann mar sin a tha, ge bith co thug dha a lhelthid de sgeul, tha 'm Bard coir fhathas

beo, agus a reir coltais cha bhi aig a Ghaidheal se no aig Gaidheal eile, ri dol ann 'n cuiaidh bhrol air a shon, a chlad, da-lha so, se sin tha e slun fal ain, 's a seinu cho binu ceol'ar's 'bha e riann agus iur 'eil sinn air ar meadhaidh gheibh luch leughaidh a 'Ghaidheal,' dearbhadh na 's fhean air so 'n uine nach bi iada, na 's urainn sinne thoirt dhoibh 'n trathis.

Fhuair sinn an t-oran agus an litir a chuir iain I da 'r 'n ionnsuidh, ach bu choir do dh' iadu fios 'bhi alge nach buin a lhelthid do threallach idir d 'n a phaipeirise. Tha e na 's leoir do 'n 'Gaidheal so (mar 'tha e do iomadh Gaidheal eile, a thuill-eallh air, gun dol seachad air iain fheim) seal tuinn as deigh a ghnothuch agus a pheacanai fheim. Faicendh iain uime sin gu 'm bi fheim sabhailt, agus na cuireadh beachdan agu creidennh dhaoine eile uiread a dhragh air cuimhneachadh e gu 'm bheil ciun, eanachainean tuigse agus faireachdain aig daoine eile cho mad ri'san agus 'o 'n tha e co deighell air aithris Scrip-turan, cha deimadh e eon dha, a cheud cuirainn de 'n 7mh Caibdeil de Shoisgeul Mhata ionnsachadh air a theagaidh. Tha sinn daon an deighell air Dain, Laoidhean, Orain, no sgrìo bhuidhean math eile fhaighinn, a dhuisgeas dea-rhun agus ar smuainte 'n eivar duine agus duine no eadar duine agus a Chruithair. 'Nuair a thach-ras a lhelthid sin rinn gheibh e aite 's a GHAIH-EAL, s'cha 'n fhaighinnh sinn de 'n Eaglais de 'm buin an t-ughdar no de 'm beachd creideamh e bhi'o's aige. Ach cuimhneachadh iain D. agu gach iain eile, nach eil sinn idir ag 'farrath an t-sheorsa a chuir easan da'r 'n ionnsuidh, nacl eil ach air son eon agus in-rhun eadar duine agus a choimirsneach. Tha 'bheatha so rho ghoididh an son a bhi call tim ri lhelthid.

Tha sinn 'n comain ar cairdean air son nar sgrìobhuiddhean a chuir tad da'r 'n ionnsuidh, agu: 'n guimhara coimhneil eile a thaobh cominad leis a "GHAIH-EAL." Tha moran de sgrìobhuiddhean taiteuch agannair am faghinn, ach 's eigr a chuid mhor dhiubh a chur seachad gus 'n ath aileamh; a measg moran eile a thuilladh air na tha 's an aileamh so fheim, tha na lheanas aithighinn gu 'r lalmh agus gheibhear iad 's 'n ath aileam de 'n GHAIH-EAL: "Marbh-rhann air 'n Urramach Padruig Mac Illeadhaidh,"—Le Ruairi Moirastan; "Dun-Bhrusgragh agus Iain,"—I. McC.; "Fogradh nan Gaidheal,"—Bard Loch Aillse; "Dun air Eas Niagara,"—D. B. B.; "Mac-Griogair 'O Ruairi,"—(rannan ur)—D. McL.; "Jes-sie the Flower of Dunblane" Edirtheangaichte 'o 'n Bheurla,—P. C., &c., &c.

### FACAL'S AN DEALACHADH

Tha 'm fear-ullachaidh ann 'm modh sonruichte g' aileachadh a thalugealachd, agus a chomain fo 'm bheil e do na daoine coir usal agus urrach a lheanas, air son an colmbheas agus an euldeachadh air lomadh doigh:—D. F. McInnean, 'm Bard McColla, D. Mac-n-Rofeh, (Steornabla) P. MacGriogair, an t-urramach Mr. McCuin, Dun-bheagan agus Oid-oilean MacAoidh, Richmond; an t-urramach Mr. Blarach agus an t-urramach Macleudhan Sinclair, Nova Scotia; Iain B. Mac Dhomhnuill, Loch Megantic; Iain MacNeil, Eilean Phrionns, Eduard; Lachlain Moirastan agus Mr. MacDhughail agus MacPhail Stad Mhichean-ann, an fìor Gaidheal coir, an t-Onorach Iain Holm, Nova Scotia, agus an t-Onorach D. Gordan, M. L. C., Eilean a Phrionns. Agus cha b'ann gu delradh bu choir 'n t-aid usal coir flugail, an t-Onorach Iain Frisell de Berry, M. L. C., Ceann-chinnidh (roghnichte) Clann Fhirsell, Mor-rhoimn Chuibec, agus run-chleireach do cho-munn Chlann Frisell America Tuath.

Tha sinn an dochas gu 'n cluin sinn an uine ghoidir, bho na sgrìobhaichean coir, Murcha Mac Ille Mhaol, Gleanngraidh, Sgathaneh, Calum Domhnuillach agus Clarsair nam Beana, le ni eigin a bhios freagarrach air son a GHAIH-EAL, mar b'abhaist.

# AN GAIDHEAL.

I. LEABH.]

DARA MIOS AN FHOghAIR, 171.

[2 AIR.

DO AR LUCHD LEUGHaidH.

Tha AN GAIDHEAL a nis a cur failte air a chairdean an dara 'uair, agus ag iarraidh maithneas air son a bhi cho fadalach. Cha 'n eil teagamh nach robh cuid dhiubh a caoidh air a shon a cheana, a smuaineachadh gu'n deach e air chall anns a choille, no gun d' thachair ainlisg no dochann eile de 'n t-seorsa ris a chuir as an rathad e. Ach tha sinn rò thoilichte innse' do ar cairdean nach do thachair dad de 'n t-seorsa; cha 'n 'eil eu slaint no eugailt sa 'm bith a cur air. An aite sin 's ann a tha e ga fhaighinn fhein moran na's treise agus na's misneachail gu gabhail air a thurus gu reith dìreach, na bha e roimh.

'N uair a thoisich sinn air a GHaidHEAL, bha e rhùn oirnn a chur a mach gach mìos; tha sinn duilich gu 'n deach' na raighailtean sin a thilgeadh bun o's ceann oirnn, le Mr. MacNeacail, 'am fear ullachaidh, a bhi air a chur a mach le uachdranach Chanada, gu sealtainn as deigh gnothaichean luchd-iomruich, bho 'n Ghaidhealtachd agus ceann tuath Alba. Tha moran ullachaidh aige ri dheanamh air son a thurus agus gun an uime ach goirid air son a dheanamh; tha e eu-comasach uime sin an Gaidheal a chur a mach ach gach dara mìos, gu toiseach na bliadhna ùir. Cha bhi call 's am bith aig ar luchd leughaidh a thaobh na riaghailt so, oir gheibh iad da aireamh dheug air son pàidheadh na bliadhna; se sin aon air son gach mìos sa bhliadhna.

Tha sinn a nis air cluintinn bho mhoran d' ar luchd-duthcha, as gach cearna bho Lhoc-na-Madadh an Uist, gu Australia agus Duthaich na h-Aimhne Deirg; agus gu dearbh ma bha teag-

amh s am bith againn 's a chend dol a-much mu shoirbheachadh a GHaidHEIL, tha e nis air fhuadach buileach air falbh. Tha sinn fo chomain agus a toirt moran taing dhoibh uile air son an gnìomhara agus am briathraibh caimhneil.

MU NA SEANN GHaidHEIL.

II.

NA PICTI, NO DAITHTICH.

Roimh dheireadh na treas linne cha robh ainm sam bith eile ach *Caledon-aich* air luchd-aiteachaidh Ceann tuath Bhreatainn aig na h-Eachdraichibh Romanach. Ach mu 'n bhliadhna 296 thugadh ainm nuadh orra. 'se sin "*Picti*," na Pictich, no Daithtich, no a mhuinntir Dhaithte. B'e *Eumenius* an Cainteair a chleachd an t-ainm so air tus anns an Oraid chliuthachaidh a rinn e do *Chonstantius Chlorus* air son na buaidh a thug e air an traoiteir Alectus. Air dha labhairt mu na Deas Bhreatunnaich thubhairt e "Os barr bha an cinneach aineolach aig an am sin, agus a chionn nach b'aithne do na Breatunnaich ach na *Picti* agus na h-Eirionnaich a mhain, naimhdean leth-ruisgte, uime sib gheill iad gu furasda do airm agus do bhrataich nan Romanach." Gum b' iad na *Picti* so an t-aon sluagh ceudna ris na *Caledon-aich* tha *Eumenius* so fein a' nochdadh gu soilleur anns an oraid a rinn e air beulaobh an Impire *Constantin* mac *Chonstantius* anns a' bhliadhna A. D. 309. Nuair a mhol e *Constantius* d'a mhac thubhairt e, "Nach bu deoin leis coilltichean agus catharraich-mointich nan *Caledonach* agus nam *Picteach eile* a ghlacadh, no eadhon Eirinn a bha

fagus air laimh, no eilean Thula a bha fad as." Tha e dearbhadh gun robh cogadh aig na Deas Bhreatunnaich ris na *Picti* roimh theachd *Iulius Caesar*, agus a' feuchainn an dealachaidh a bha eadar Caesar agus Constantius. Agus nuair a tha e ag' radh gun robh na *Picti* leth-ruisgte freagraidh an t-iomradh so gu math do na Gaidhil sgeadaichte leis an fheile-bheag.

Tha e coltach gun d' thainig an t-ainm *Picti* o' n chleachdadh a bha coitcheann am measg seann luchd aiteachaidh Bhreatuinn, oir tha *Iulius Caesar* ag innsadh gun robh iad 'gan dath fein le dath lia-ghorm a chum an aogus a dheanamh na b' eagallaiche ann an àm cogaidh; agus tha Herodian ag radh mar an ceudna gun robh na *Caledonaich* uile *Daithte* ri linn an Impire *Severus* nuair a chaidh e gu tuath sa' bhliadhna 207. Tha am Bard Claudian mar an ceudna ag radh "Nach ann cearr a bha an t-ainm *Picti*" (*Nec falso Nomine Picti*), a ciallachadh gun robh an t-ainm freagarrach dhoibh a chionn gun robh iad air an dath, oir tha am facal Laidin *Pictus* a 'ciallachadh "daithte." Tha e ro choltach gun do lean na Gaidhil Thuathach air a' chleachdadh so, a bhi 'gan dath fein sa' chogadh, an deigh dhoibh sgar dheth ann an ceann a Deas Bhreatuinn, ni a thachair co luath sa cheannsaicheadh an tìr leis na Romanaich, agus gu h-àraid an uair a thainig an creideamh Crìosduidh a steach do 'n Eilean. Os barr tha am Bard Claudian a' feuchainn dhuinn an doigh anns an robh an dath so air a dheanamh, eadhon le roimh bhioraich iarruinn leis an robh an craiceann air a tholladh agus an dath air a chur a steach anns na lotaibh, "*ferroque notatas perlegit exangues Picto moriente figuras.*" "Leugh e cruthan neofhincleach air an dealbh le iarruinn, air corp marbh a' *Phictich*." Mu'r h-ann o' n chleachdadh so a fhuair iad an t-ainm cha-n eil e soilleur cia bhuaithe a dh' eirich e, oir cha 'n eil focal sam bith cosmhuil ris anns a'

Ghailig Eirinnich no Albannaich o' 'm faodadh an t-ainm *Pictich* a bhi air a radh ris an t-sluagh. Agus chan 'eil dearbhadh sam bith gun robh an t-ainm so air a radh riutha leotha fein no leis a' chuid eile de mhuinntir dhuchasaich Bhreatuinn. D.B.B.

*Gu bhi air a leantuinn.*

## MU IOMPAIREACHD SHINA.

Tha an treas cuid de'n chinne-daona gu leir 's an duthaich fharsuinn so. Eadar dhaoine, mhnathan as chloinn, tha mu dha cheud deng muillein pearsa 's an t-shaoghal; agus dhiu sin, tha corr a's ceithir cheud muillein an Sina amhain, moran tuille na tha 's an Eorpa gu leir. A reir coltais, bha na Sinich ainmeil bho cheann iomad linn; oir tha am Faidhe Isaiah ga'n ainmeachadh, (Caibdeil XL 12) am measg nan cinneach a thigeadh gu Crìosd'a.

Bho cheann corr a's da cheud bliana, cheannsaich na Tatarach gu tuath orra na Sinich; agus chum iad fo smachd iad gus an latha 'n diugh. Is Tatarach an t-Iompaire 's a theaghlach, agus moran de na h-ard uaislibh. Tha saighdeirean diu, cuideachd, aig an Iompaire; agus tha pairt mhòr de thir nan Tatarach 's an iompaireachd aige. Ach is Sinich a chuid mhòr d' a shluagh.

Tha na Sinich uile coltach ri cheile, am pearsa 's an intinn. Tha am falt dubh dìreach, gun lùb gun dual, le feusag dhubh, thana agus sùilean dubha. Tha an craiceann donn dorcha, le aghaidhibh plubach, agus car an aird an taobh amach na sùl. Cha'n eil iad am bitheantas co mòr na co tròrn ri Breiteannaich, na idir co laidir no co misneachail. Tha iad seachnach air bainne, im a's caise; ach ithidh iad coin, agus gach sorsa blianaich. 'S e cotain is aodach do n chuid mhòr dhiu, ged tha sìde aig na h-uaislibh: oir tha caoirich gann n' am measg.

Tha iad buileach modhail, n' an doigh fhèin; agus tha e mar fhasan aca



brògan beag iaruin a chuir air na baintighearnaibh oga, agus a cumail orra gus am fas iad suas. Tha so ro phianail do 'n chloinn; agus tha e a cumail an casan gun lùth gun neart; ach cha bhitheadh iad fasanta air dhoigh eile. Chan 'eil nigheanan dhaoine bochda 'g an cur fo 'n chràdh so; agus uime sin tha an casan mar a chuid eile de n' chinne daona.

Tha na Sinich deanadach, sìobhalta, agus grunn-dail; agus uime sin tha moran de na thainig do na Staidean diu a deanamh airgid. Ach tha iad co rùnach mu 'n tìr fhein 's gum bheil iad a dol air ais co luath 's a gheibh iad an leoir. Air an laimh eile, tha iad carach, cealgach, an-ìochdar. Tha moran diu a tilgeadh amach an leanaban nighinn, gu bàsachadh am feadh 's a tha iad ro speiseil mu 'm pàrantaibh.

Tha iad co fein-speiseil 's gum bheil iad a sealltuinn sìos air a chuid eile de 'n t-shaoghal gu leir; ach fhuair iad dearbha laidir, bho cheann ghoirid, nach eil iad coimeas do dhaoine na h-Eorpa an coga'; oir chaidh an ruaig air am feachdaibh, roi aireamh bheag de naimhdibh. Tha iad buileach fiadhta ri coigrich, air dhoigh 's gum bheil e cunnartach do dhaoine fuireach 'n am measg; agus chan 'eil doigh air tearantachd ach eagal a chuir orra, le peanas trom, gach uair a ni iad aineart air coigrich. Bho cheann ghoirid, chreach agus mhort iad moran choigreach aig baile ris an abrar *Tien-tsin*. Bha Iarla Chlarendon gu mor ri choir-eachadh airson so. Oir b'e ard-fhear-comhairle na ban-rìgh mu chuisibh choigreach; agus sgrìobh e litir gu rìgh-theachdaire Bhreiteann an Sina, nach dìonadh am feachd Breiteannach an luchd-teagasg Crìosdaidh an Sina. Co luath 's a chuala na Sinich so, ghabh iad misneach, gu droch run an cridhe a chuir an gnìomh.

Is cinnich dhall na Sinich; ach tha a nise iomad coi-thional Crìosdaidh n' am measg, a chaidh iompachadh bho cheann ghoirid; agus tha iomad min-

isteir a searmonachadh an t-shoisgeil dhoibh. Chan eil iad idir ro eudar mu 'm baath-chreideamh fhein. Tha moran diu a deanamh aoradh do thaibhsibh an aithrichean, agus thaobh amach de sin, chan eil ach beag aoraidh air bith aca. Tha muilean urnaigh 's an duthaich; agus tha iadsan a creidsinn gum bheil eifeachd, an tilgeadh urnaigh sgrìobhta air paiper anns a mhuilean. Tha iad ag' radh gum bheil gach car de 'n phaiper co math ri urnaigh air a toirt suas bho 'n bheil: agus gun teagamh tha sin fìor, thaobh urnaigh-ean ri diathaibh breige.

Tha sinn an dòchas gun cur luchd-riaghlaidh na h-Eorpa agus America. casg air ainneart nan Sìneach, air dhoigh 's gum bi gach coigreach 'n am measg sabbailte, agus gun sgaoil an soisgeil dorchadas na tìre, gus am bi faisneachd Isaiah air a coillionadh, agus an tionndaidh na Sinich uile gu Crìosd.

### NAIDHEACHDAN.

Tha a bhann-shìth eadar Breiteann agus na Staidean air a daineachadh, air dhoigh 's nach 'eil coltas gum bi cogadh na conn-sachadh eadar an da dhuthaich car iomad linn, agus math dh' fheuta a chaidh. Reitich a bhann so gach conn-spaid a bha eatorra. A thaobh iasgach air cladaichibh Chanada, agus seoladh air amhainn Saint Larans, chan 'eil comas sin a dheanamh gu bhì aig sluagh nan Staidean mur aontaich Parlamaid Chanada ris. Agus mur faidh iadsan sin, cha toir iad comas do shluagh Chanada seoladh air cuid de 'n nìsgeachaibhsan. Dh' aontaich Eilein Phrionnsa Eudard ri so a cheana; agus ged a tha cuid de mhuinntir Chanada an aghaidh aontachadh ris an nì so, 's e is coltaiche gun dean iad e. Oir bheir sin moran airgid do bhaile mor Mhon-treal.

Bha an Samhradh buileach tioram air feadh Chanada agus na Staidean mu thuath; ach tha am bar math am bitheantas, agus an cruineachd sonr-

nichte math. Tha prìs mbath air feudáil 's na duthchaibh sin, agus tha deagh àm aig luchd-ceird as tuaraslail.

Am Breiteann mhuth a Bhann-rìgh, air comhairle a h-ard luchd riaghlaidh, an seann ghnath mu dhreuchdaibh 's an arm. Bho cheann dà cheud bliana, bha iad sin air an reiceadh ri daoine beirteach : oir cha b' urrainn daoine bochd' an ceannach,—Uime sin bha moran de na h-oifigich neo-fhreagarrach airson an dreuchd, on a tha e tric a tachairt gum bheil beirteas aig umaidh. Agus on a tha daoine glic, cruadalach agus tapaidh gle thrìch bochd, bha iad sin air an cumail fodha, agus daoine gun seagh os an ceann. Bha so ro mhi thaitneach do 'n duthaich gu leir ach na h-ard uaislean. Dh' oireapaich iad sin air an seann ghnath a chumail suas ; ach dh' fhairtlich orra ; agus a nis tha dochas gum fuidh daoine air aghart 's an arm Bhreiteannach mar an armaibh cìle na h-Eorpa—a reir an toilltinneis, 's chan ann a reir cothrom an sporain. Ni so an t-arm gu mor ni 's neartaire ; agus bithidh e n' as fhasa daoine freagarrach fhaidhinn.

Tha cuisean a dol air aghart 's an Fhraing n' as fhearr na bha duil aig moran. Ghlac feachd an luchd riaghlaidh Paris ; agus chaidh moran de 'n luchd ceannaire a mharbhadh, agus ro mhoran diu a glacadh. Rinn na daoine coirbte sin moran dochainn do n bhaile-mhor, mus an do chuireadh sios iad. Mhort iad moran de 'n luchd aiteachaidh, agus thilg iad sios agus loisg iad iomad taigh-mor riomhach agus carn-cuimhne grinn. 'Na 'm measg bha cuid de luchairtibh seann rìghrean na Frainge, agus carragh ard a bha mar chuinilheachan air na buaidh-ibh a fhuair na Frangaich thair an naimhdibh an laithibh a cheud Bhonaparte, le iomhaigh fhein air a mhullach, 'Nuair a leag iad an carragh, chaidh an iomhaigh a bhriseadh, agus thilg cuid de na bha 's an lathair smugaidean oirre, oir rinn an t-Iompaire mu dheire a lheitid a dh' aintighearnas orra

s' gun robh iad lan feirg an aghaidh a luchd-dàimh gu leir, gun sgoimn do mboralachd Bhonaparte 'nuair a bha e 'n aird a chumachd agus iomad rìgh fo a smachd. Tha na Frangaich a paidh-eadh an airgid do na Gearmailtich, a reir na bailean shith eatorra, agus tha feachdan nan Gearmailteach a dol daclaidh agus a fagail na Frainge, uidh air uidh. Tha cairdean aig teaghlach nan sean rìgh agus aig Bonaparte 'n am measg ; ach a reir coltais tha a chuid mhor de 'n duthaich 'n an aghaidh ; agus fanaidh iad air fogradh, mar a tha iad : ach aig an Fhreasdail amhain tha fios cìod a thachaireas 's an Fhraing.

Cha robh an cogadh an aghaidh nam Frangach gun chall trom do na Gearmailtich ; agus tha gainne bìdh 'n am measg ; ach on a thug iad buaidh air na Frangaich, agus tha an tìr uile fo aon riaghladh, tha iad toilichte misneachail.

'S an Eadailt tha baile-mor na Roimhe a rìs na cheann-bhaile air an tìr gu leir, ni nach robh e roimhe bho cheann corr as ceithir cheud deng bliana. Tha an rìgh, a luchd comhairle, agus na rìgh-theachdairean a nis a conuidh an sin. Tha am Papa fhathasd 'na sheann luchairt, air taobh tuath na h-aimhne Tiber ; agus a reir coltais tha e a runnachadh fantuinn an sin. Tha an rìgh a tairgseadh sea ceud mìle dolar 's a bhliana dha.

Tha aithris gum bheil an canal mòr eadar amhainn na h-Eifeid agus a Mhuir Ruadh a lìonadh suas le gaineamh na Fasaich a tha ghaoth a seideadh ann. Ma 's fìor so, theid an canal bho fheum an uine ghorrid, mur glanar amach a ghaineamh. Bithidh so ro chostail ; agus chan urrainn na Frangaich aig am bheil e an laimh an cosd a phaidheadh. Dh' iar iad air fear-rioghlaidh na tìre (ris an abrar an Khedive) gu conadh leotha ; ach dhiult esan ; agus is coltach gur eiginn do na Frangaich an canal a reiceadh eio no Sasunnaich, aig am bheil pailteas airgid. Tha an canal gu mor n' as fèumail do na Breiteannaich na do na Frangaich,



de bhrìgh nan duthchan mòra an *Asia* air am bheil tighearnas aig Breiteann.

## BEATHA-EACHDRAIDH CHOLUIM CHILLE.

### CAIB II.

Dheoninch a dha-dheug do na foghlumaich aig Colum Cille falbh maille ris a Eirinn. Is iad an ainmean Baithen (a Chlerach), Diarmid (a mhinistear) Mochonna, Cobthach, Ernaan, Rus, Fechno, Scandal, Eochoid, Tochannu Cairnaau agus Grillaau. Bha Colum Cille a toirt comhairle air Mochonna (mac Rìgh Ulster) gu'n a dhuthaich agus a pharantan fhagail. Ach dhiult e tilleadh, a freagairt "Is e thusa m' athair, an Eaglais mo mhathair, agus an aite anns an cruinnich mi an toradh as mo do Chrìosd, mo dhuthaich." Bha mar so intinn theachdairean-soisgeulach aig Colum Cille agus a chompanaich a fagail Eirinn. Sheol iad ann an currach, a bha na bàta laidir, agus rainig iad tìr aig Port-a-Churraich ann an Eilean I, (ris an abrar mar an ceudna Innis-nan-Druì'neachaig 's an àm sin). Dh'irich Colum Cille an cnoc a b'airde bha 's an eilean, 's chunnaic e gu robh e a sealladh Eirinn; oir bha do gradh aig da dhuthaich, 's nach bitheadh e toilichte a bhi ga faichinn gu'n bhi innte. Runaich e a chomhlaidh a dheanamh san eilean bheag sin oir chunnaic e gu robh e so-ruigsinn do na h-eilleanan mun cuairt, agus gun robh e na eilean a bha maith airson barr agus ionaltradh, agus mar siu ro fhreagarrach airson aite-taigh fhoghlumaich agus theachdairean. Bha so anns a bhliadhna A. D. 563. Chaidh carn a thogail air mullach a chnuic a dh'irich Colum Cille, ris an abrar fhathast *Carn-cul-ri-Eirinn*.

Thug Conal, Rìgh na Scuite (*Scots*), Eilean I, do Choluim Chille mar sheilbh, agus dhaingnich Bruidhe no Bride, Rìgh na Pìocuich (*Picts*) a choir, agus anns a bhliadhna 565, thog Colum Cille Cathair Chuldich anns an Eilean. Bha

a Chathair a co-sheasamh ann an eaglais, tigh do na coigrich, agus tighean do na ministearan agus na foghlumaich. Bha na tighean air an togail le fiodh agus slatan caoil.

Tha an t-Urramach Bede a sgrìobh Eachdraidh na h-Eaglais ann an Sasuinn, mu chiad bliadhna 'n deigh bas Choluim Chille, a toirt an cunntas a leanas air a theachdaireachd:—"Ann am bliadhna Chrìosd, cuig-ciad trì fich-ead agus a cuig, 'nuair a bha Iompair-eachd na Ròimhe fo riaghladh Justin a b'oige, thainig Colum Cille a bha na Phreasbitair agus na Abba, agus a bha ro chluiteach airson a shaothair agus a ghiulan agus sin gu fuighail, a Eirinn do Bhreatuinn. Be a rùn ann a bhi teachd,—focal Dhe a shearmon-achadh ann an duthchannan na Pìocuich Thuathach (*Northern Picts*) oir bha 'n sluagh a bha mu Dheas dhiubh sin air an iompachadh a chum a chreidimh le Nìnian ùine fhada roimhe an àm sin. Thainig Colum Cille do Bhreatuinn 'nuair a bha Bride, prionnsa ro chumhachdach a rioghachadh osceann na Pìocuich, agus rinn cumhachd teagasg an duine naomh agus buaidh eiseamlair, an cinneach sin iompachadh a chum a chreidimh."

Bha Colum Cille a thaobh a phearsa, a chumhachd inntinn, agus ionnsachadh ro fhreagarrach airson an obair mhòr agus iongantach a thugadh dha ri dheanamh—

"Is fìor, nach faigh am focal buaidh  
A dh' aindeoin achd an te'id a luaidh  
A dh' easbhuidh cumhachd Dhe nan sluagh,  
A bhi, 's an nair' g a chuideachadh.

Ach far 'n do chuir e roimhe féin,  
A bhi le 'shoisgeul deanamh feum,  
'N sin bheir e deasachadh is gleus,  
Do 'n, Inneal reir na h-oibre sin."

Bha e ard, tlachdmhor na phearsa, a shuil ro bheothail, agus a ghuth cumhachdach gidheadh binn. 'Nuair bhith-eachd e seinn nan Salm chluinnt e mìle air astar e. Bha o air mhodh chorporra treun agus foghainteach, air alt 's gu'm burrain e moran saothair

agus allaban a ghiulan. Ge d' bha e duineal neo-sgàthach agus smachdail, bha e làn do shumplidheachd, dilseachd agus caomhalachd. Nuair a bha na tiodhlacaidh nadurra so, air am maiseachadh le gràs agus e air uidh-eamachadh le “ulluchadh soisgeil na sìthe,” bha buaidh shònruichte aig “claidheamh an spioraid” na laimh.  
(*Gu bhi air a leantuinn.*) A. C.

## EIGH O CHREIG-EILEACHAIDH:\*

(O'N BHEURLA).

Thr nam Beann, nan Gleann, 's nan Coire,  
Nan sruth cas, 's nan tuiltean mòr,  
Leinn cha d' shaoil gu'm faict' an càramhs'  
Air do fhrìdhean àrd' r'ar beò.

Feuch a nis tha feachd a's tréine  
Na feachd *Chromuicill* nan gear-lann—  
'S colgarra na feachd Dhiùc Uilleim  
Teachd mar thuil air Tir nam beann !

'Trasdadh Thatha, 'casgadh Theanhuill,  
'Snaidheadh sìos le buillean dian  
Glacan beithe Coille-Chragaidh,  
'Magadh air an cliù o chian !

Ainmean caomh' ! Ach dh' fhalbh an druidh-  
eachd !

Cluinn 'g an éigheach gill' an Ròid,  
Blàr-an-Adholl ! Dail-an-Spideil !  
Feuch Dail-Chuinnidh ! Agaidh-mhòr !

Gairidh druid' le tòrr 'us daingnich,  
Steud sinn suas 'n ar deann r'a taobh,  
'Fuadachadh a chaoidh o 'lochan  
Codal tosdach nan linn aosd'.

Bàideanach nan gaillinn fiadhaich,  
Anns an lionmhor liath-chlach mhòr,  
'S carragh-cuimhne bhlàran fuilteach—  
Uaigneach cha bhi 'cuic ni's mò.

Ghluais sinn tosdachd chian nan àrd.bheann,  
'Steudadh sìos an gleann le gaoir,  
Air Srath-Spé 'us Ratamhurchuis—  
Fridhean àrd' nan giuthas aosd'.

'Mhuc 's an Torc† theich as 'n an deann-ruith !  
Beinn ri beinn gu teann a' stri !  
Sgòrr, 'us creag, 'us sliabh a' ruidhleadh—  
'S gann a “sheas Creag-Eileachaidh l'†

'S a' Ghleann-mhòr, 'n Gleann-Feiscidh uaig-  
neach,  
Suas air fad an cluaintean glas',  
Cluinnear sgàl an fheadain bhuaireant',  
'S àirde fuaim na 'n casan cas'.

Carbaid iarunn ged is neònach,  
'S neónaiche an luchd do shluagh—  
Sràidean Lunnuinn air an taonadh  
Mach air raointean an Taoibh-Tuath !

Sas'naich, Frangaich, spailp, 's luchd-turuis,  
Ann an uidheam do gach lì !  
Brigis fharsuinn, pòcan leathrach,  
Brògan lainn'reach, 's osain shìod' !

'S anns 's gach uinneig carbaid, maighdean  
'G ràdh, 's i 'sealltuinn suas gu dian :  
“S ainmean neònach Carn-an-t-sabhail,  
Beinn-mac-duibhe,|| 's am Braigh'-ria'ch !”

'S beag an sgoinn's do'n bholtrach chùbhraidh  
'Dh' èireas ùr o lus 's o chrann,  
'S uillt a' ruith feadh ghleann gu fuaimneach,  
'S tosdachd shòluint' bhuan nam beann !

'S coma leò-san Loch-an-eilein,  
Loch-nan-dorb, 's a dhaingneach liath,  
'N Cuimeanach 'us 'euchdan gabbaidh,  
'S Faol-chu Bhàideanaich o chian.

O Chùirn-ghuirm ! 'us thus', Bhràigh'-riabh-  
aich !

Tilgibh sìos mu 'r creagan neòil,  
Chum nach dean na daormuinn 'thruagha  
Tarcuis air 'ur cruachan mòr'.

'Dian-ruith seach ! Cluinneadh Cuil-fhodair,  
'N àit' gairm-chogaidh Threubh, an  
fhuains' ;  
Criotnaicheadh gach coill' mu'n Mhan'-  
chuinn—  
Dhruin, mu'n iadh gach àille, gluais-s' !

'Sior-dhol tuath, a chaoidh cha srianar  
Na h-eich iarunn 'n an steud dheirg,  
Gus am bòdhrar le an srannail  
Creagan geala Rudh' na-Feirg'.

'N fheadar buileach do na Gaidheil  
Triall o 'n àròis 'measg nan gleann !  
'Chuid 's a chuid an saltair Sas'naich  
Tur fo'n casan Tir nam beann !

Fineachan a chean' air dibreadh,  
Ceòl na plob' 'dol as gu luath ;  
'M bàsaich tur & Tir nan àrd-bheann  
Gàidhlig àdhmhor aosd' nam buadh !

“S coma,” 'deir thu, “ged a rachadh  
Na seann chleachdaidhean air chùl,

\* English by PRINCIPAL SHAIRP, St. Andrews.

† Sow of Atholl and Boar of Badenoch, two contiguous mountains, the one on the Atholl side, and the other on the Badenoch side of the hill of Drumnachdair.

‡ “Stand fast Craigellache,” is the war-cry of the Clan Grant.

|| Beinn-Mhic-Duibbe (Ben-Macduff); or, Beina-muic-duibbe (the mountain of the black sow).

Bheir an Triath gu buil tre 'n sgrios-san  
Criochan ris mach 'eil do dhùil!"

Feudaidd sin 'bhi; ach 'n toir Innleachd,  
Le a h-ealdhain mhin 's a snas,  
Treun-laoich cholgarran nan ard-bheann,  
No 'n seann chàirdeas ris air ais!

Ni h-eadh; ach ge mor am buannachd  
Far an tig an cruaidh-ghaoir ghrann'd,  
Dh' fhalbh gu tur a' bhuaidh 's an druiddh-  
eachd,  
'S cha bhi 'Ghàidh'ltachd chaoidh mar bha!

Ach tha fathast glacan bruachach  
'Dhùisgeas annam smuaintean àrd',  
'S glinn gun àireamh nàch do thruaillleadh,  
'S iomadh dìthreabh uamhalt, fhàs;

Iomadh allt an coirean uaigneach,  
O sheann fhuarain 'g éiridh suas,  
'Taomadh 'n linnean dorch' an uisge,  
'S caorann ruiteach air gach bruaich;

Iomadh loch, le creagan euairticht',  
'Tàmh gun bhruailean 'measg nam beann,  
Air nach d' thàinig slighe duine,  
No fear-turuis fathast teann;

Iomadh sgòrr, mar iolair mhara,  
Suas fa chomhair laidhe gréin',  
Geal-cheannach le stùchdan cruachach,  
'Beachdach' 'chuain 's nan Eilean céin.

Fàilnicheadh iad sin, 'us théid mi  
Gu creig éigin 'measg nan stuadh,  
'Mhealtuinn saorsa, gus an crochar  
Drochaidean os-ceann a' chuain!

EAD. LE A. C.

Bha 'n tuath air an cur thuige gu mor,  
le riaghladh nan daoine so, dh' fhaig  
cuid mhòr dhiu an tìr, 's chaidh na  
fearuinn aca chur fo chaorich 's crodh.  
S' ann le cridheachan goirt a dh' fhaig  
cuid dhiu an dachaidhean, 's a chuir-  
eadh air falbh-cuid eile dhiu as na  
h-àiteachan ud far an d' rugadh 's  
an do thogadh iad, far an do chaith  
an athraichean 'us an sean-athraichean  
an laithean gu toilichte. 'S iomad aite  
dhùiling mar so anns a Ghaidheltachd,  
agus b'ann diu gleann Chatadal far an  
robh air an àm so dà bhaile dheug  
fearuinn 's moran tuath agus gillean  
treun a bha ghnàth ullamh gu coir na  
dùthcha agus na Ban-Rìgh a sheasamh.  
Bha iad mar gu 'm b'ann air an  
iomain air falbh agus treudan mòr  
chaorach agus chruidh air an iomain  
n'an aite, agus cha bu bheag sgeig na  
muinntir ud 'nuair a bha so air a  
dheanamh leo, gun smaintean idir aca  
gu faod an latha tighinn 'nuair a  
bhitheas gairm air a dheanamh a  
measg nan gleann air son dìon na  
rioghachd, ach cha'n fhaigh iad do  
fhreagairt ach meilich nan caorach  
agus geimnich a chruidh, a bhithis ag  
ionaltradh a measag nan lathrichean  
fasa, far 'm bheil dreasdan 's feandagan  
a comharachadh a mach far am b'abh-  
aist an teintean a bhi.

#### ARS IAIN.

"**A** Dhuin Bhrusgrigh nan cas chreag,  
Ged bha mi tacan air falbh uat;  
Thainig smaintean fo m' aigne  
Gu tighinn a shealltuinn do ghorm-bhrat,  
'S gun gabhainn sealladh o'd chuirnan,  
Air gleannan cubraidh nan tolman,  
Far an d'fhuair thu do leaba,  
'S Leac-an-darraich na colbh dhi,  
'S cha'n 'eil i lag.

" 'S iomadh linn chuir thu tharad.  
Is garbh 'char chuir an gnìomh ort,  
Cha'n e sin tha fù m' achuing  
Ach pairt de dh'eachdruidh na linn so.  
Innis dhomh mu m' Inched dùthcha  
Cìod an curs' an do thriall iad,  
Cha'n 'eil a h-aon dhiu ri fhaicinn  
Ris a' leiginn mo bhriathran  
Ged bhithinn lag.

#### DUN BHRUSGRIGH AGUS IAIN

Bha so air a chur r'a cheile 'nuair a  
bha 'n t-ùghdar na oganach beag, air  
da Ghaidealachd fhagail agus dol a  
dh'fhuireach do bhailè mòr Dhùneidin.  
Dà bhliadhna roimhe so chaill uach-  
daran Ila an oighreachd. Bha 'n  
t-uasal so ro chaomhneil ris an tuath  
agus bha dulichinn mhòr orra 'nuair a  
bhris e. Bha oighreachd air a cur fo  
cheileadair ris an abradh iad Brown,  
agus maille ris bha seambarlair ris an  
abradh iad Webster. Bha maoir aca  
so deas aig an laimh ris an abradh iad  
"am Boc," mar fhar ainm, agus thei-  
readh iad "a Chaora" ris an fhear eile.

“Tha mi faicinn nam bailtean  
 'S an tric robh aighear 's toilinnutinn,  
 Na'n lathraichean farsuinn  
 Gun fasnadh na dìon annd.  
 'N aite gleadhraich nan cairdean  
 Nan seisreach 's nan cliathan,  
 Anns an earrach cha'n fhaic mi  
 Ach cibear 's madadh r'a chliathaich  
       'N sa h-uile srath.

“Tha na h-innisean maiseach  
 'S an tric a thaghail mi 'm oige,  
 Na lagain tha fasnach  
 Le fuarainn 's biolair mu 'm poran.  
 Gach gleann, gach cnoc, 's glacag  
 Gach srath agus mointeach,  
 Tha iad uile mar b'abhaist,  
 Ach c'aic 'eil na cairdean 's na h-eolaich  
       A chai' chur as.”

## ARS AN DUN.

“Ma 's e Gall a tha labhairt  
 Gabh mo chomhairle trathail,  
 Cuir car ann a d' chasaig  
 'S thoir ort sìos chois na traghadh.  
 Ged tha sibh laidir 'san tìr so  
 'S air 'ur lìonadh le ardan,  
 Cha dean sibh amadan dhìomsa  
 Le cur a sìos air na Gaidheal  
       Nach d'rinn dhuibh cron.”

## IAIN.

“A Dhin' aosla nan glas-chreag  
 'Se a th'annam fìor Ghaidheal,  
 A dh'fhag an tìr so car tamuil  
 'S tha measg nan Gallaibh a chomunnaidh.  
 Thug mi 'n sgriob so dh'amhare  
 Gun fanaid no morehuis,  
 Dh'fheuch am faighinn nat sgeula  
 Mu gach eucoir 's dolum  
       Air lla bhoehd.”

## AN DUN.

“S iomadh aon thig am amhare  
 A bhios ri fanaid 's ri morehuis,  
 Ach 's iad na Goill tha mi 'gradhtinn  
 Oir tha iad laidir 'san doigh so.  
 Le 'n ada' spairte mu'n cluasan,  
 'S dreach an fhuachd air an srointean,  
 Cha'n fhaic 's cha'n fhin leo a Ghaeltachd  
 Ged chuir i loinn air na sgrobain  
       Fhuair iunte blàs.

“Ach tha mi tuigsinn od' chanain  
 Gur ann sa gheann fhuair thu d' fhol'um,  
 Ged tha thu giulan na h-ada'  
 Si bhonaid chochte bu choir dhuit.  
 Bha do chairdean gu socair  
 Anns a gheannan 'n an comhnuidh,  
 Ach trid nan triochdan aig Webster  
 A port-as-Marg gun d' sheol iad  
       A null do'n Ross.

“Tha moran thua'nach 'san ain so  
 Anns a gheann cur an ordubh'  
 Dhol thar na h-Atlantic  
 Chum gun seachain iad foirneart ;  
 Chionn tha Brown agus Webster  
 Mar mhadaidh-alluidh gun trocair,  
 A cur thuige nan truaghain  
 'Sa toirt natha guch fìorlìnn  
       A gheibh iad ac'.

“Sann leam is duilich r'a aithris  
 Gu bheil na nathsinnich dhileas  
 Air an cur as na fearain  
 Le ainneart 's dimeas.  
 Na Goill a faotuin an nachdar,  
 Ga'n ruagadh 's ga'n diobairt,  
 Anns gach baile cha chluinn mi  
 Ach falbh thar tuinn gus an tìr sin  
       A tha ro mhath.

“Tha cuid dhiu fagail na duthcha,  
 'S cuid dhiu sgrudadh na màltan,  
 Cuid gun fhios ciod a ni iad,  
 A trusadh bidh do na paisdean.  
 Gach maor a faotuin lan chosnadh,  
 Gach *Boc* 's gach *Caora*,  
 Mar choin air eil 's iad ri sodan  
 A chum bhi 'm broilleach gach Gaidheal  
       O'n tha iad boehd.

“O'n dh'fhailnich ceanard an Eilain  
 Tha lla sgeith as a cuid Ghael,  
 'S cha'n 'eil aogas an gradaig  
 Gun d'theid stad air an ni so.  
 Ach gabh mo leisgeul car tamuil  
 Oir tha mi'n cabhaig an trath-so,  
 'Nuair thig thu rithist an rathad,  
 Bidh agam naigheachd is fearr dhuit,  
       'S mo bheannachd leat.”  
       *(Ra theantuin.)*

## ORAN, AIR FOGRAIDH NAN GAIDHEAL.

AIR FOGN—“*Tha mise fo mhulad 's an am.*”  
 'S fìor alridh air beannachd nam Bard,  
 Deagh Chomunn\* nan Àrmun fial,  
 A bheothaleh gach cleachdadh 'us gnàths  
 A bha aig na Gàidheal riamh  
 O'n 's toilleach leo fhaicinn 'an dān,  
 Mar sgapadh 's gach ceàrn an sìol,  
 Nìormheal m' idir mo shlàint,  
 Mur cuir mi gun dàil e 'sios.

Na Gàidheal bha ainmeil 's gach linn,  
 Gu seasamh an rìgh 's a choir,  
 'S tric dhearbh iad le 'n armaibh 's an strì,  
 Nach faghte fo chis an seors',  
 'Nām éiridh 'n an éideadh gu grinn,  
 Le torman nam piob fo shroil,  
 'S iad thilleadh mar bhuinne 'na still,  
 Na thigeadh le spid 'n an coir.

Na beathraichean sgaiteach 'an streup,  
 A choisneadh le 'n euchdan buaidh,  
 An caismeachd mar thorunn o'n speur,  
 'Nām tarruing nan geur lann cruaidh,

\*The Edinburgh Highland Society.

Gum b'algeantach, sgairteil an ceum,  
A leantuinn 'an dèigh na ruaig,  
'S 'n uair philleadh iad, 'gaithris an sgeul,  
B'e 'm fasan 'bhi cìbhinn, suaire.

Rèir nàduir 's e thainig m' an cuairt,  
Gu-n thaisgeadh 's an naigh na suinn,  
'S cha-n fhaicear, an sìochd fàr 'm bu dual,  
Ach a nneamh 'measg sluagh theid cruinn,  
'S ann lionadh a' fearann a suas,  
Le coigrich gun truas, gun suim,  
'S gur annsa leo mèilich nan uau,  
Na caithream o thuath an fhuinn.

Ghluais acad roghuineach a' m' chri,  
'S gu-n d'fhalbh uam mo chli, 's mo shunnd  
Ri deachdadh na 's fhiosrach mi fhin,  
Mu tharuing na sgrìob bha cùirt',  
Sìochd ghaisgeach le aachdaihb 'g am binn',  
'Cur aitreabh m' an cinn 'n an smùr,  
'Sgan cartaidha mach as an tìr,  
Gun chairid, gun nì, gun iùl.

Bu tuirseach a muigh air a' raon,  
A chunnaic mi 'n aois 's an oig,  
'Us géiread an acais 's an gaoir,  
Cha-n fhaigh mi o m' smaoin ri m' bheo,  
Gun deachdadh, gun fhasgadh o ghaoith,  
Ach tionail an tìobh nam fìog,  
Gu 'm b'èiginn bhi gabhail mu sgacil,  
'S a' fàgail nan caol fosheol.

A's furasd' a thuigsinn, 's gur einnt,  
Na th'agam ri fìnn 'n am sgeul,  
Gur lionmhòr trioblaid 'us teinn,  
A choinnich riu 'n tìrìb eòin;  
Ged b'fheudar dhoibh dealach' ri 'n glinn,  
Tha pàirt dheth an cri 'na 'n dèigh,  
S ged chàrnadh iad airgid 'n a mhìll,  
Cha leighis e mìr dheth 'n creuchd.

O'n thrèig iad gach sìreach 'us gleann,  
Cha-n fhaicear ach Gull 's gach cùil,  
'Am fochair a chaoirich gu trànn,  
'S e 'cleachdadh a chaint ri a' chu,  
Le 'bhreacan air fhilleadh m' a' cheann,  
'Us caogad car cam 'n a rùn,  
'S gur fhearr leis an t-anam a chall,  
Na ribeag bhi gann a rùsg.

O'n dh'imich na gaisgich thar chuan,  
Cha-n èisdear leinn duan no ceol,  
Cha chluinnear caomh chàilinn gusaire,  
Ri luineag aig buar mu chro,  
Cha-n fhaicear na fìasgaich bu dual,  
A sìubhal gu ruag fir chroc,  
Am beagan dhiubh sud nach do ghluais,  
'S e th'orra 'n diugh tuar a bhroin.

Gu-n d'fhàgadh Mac-talla fòphràmh,  
'S gach ionad 'n robh àbhaist riamh,  
'S ann tha e air leabaidh ri bàs,  
A cumha nan sàr fhear fial,  
A chumadh e 'n cleachdadh gach là,  
'S do 'n tug e a ghràdh 's a mhiadh,  
Cha-n fhiù leis an dream tha 'n an àit,  
'S nach toir e à 'n canran ciall.

Ged shiubhlainn o Ghearr-loch an fheoir,  
Gu 'n ruiginn an t-Oban ciar,  
Cha-n fhaicinn Ceann-taighe air fhod,  
A dh-fhuirich a phor nan Triath,  
'An àite nan leomhann 'bha coir,  
'S e th' ann an diugh seorsa fial,  
Air sòn drochait 'us airgid 'n a spoig,  
A thilgeas à coir a' siad.

B'e fasan 'us alteas nan Triath,  
'Bha barrachd' an miadh 's am mùirn,

'Bhi fuilleachdach, calgach, 'nan triall,  
'A leantuinn nam fiadh 's an stùc,  
'Bhi sachd'adh an gillean le lasg,  
'S toirt bhradan air fiar gu dlùth,  
'Bhi oranach, cornach, gle fhial,  
'Nàm tionail nan cleir gu 'n Dùin.

'S na 'm b'fheudar dhoibh tachairt 's an àr,  
Cha ghabhadh iad sàth no gruaim,  
Bha fir ac a sheasadh an càs,  
'S a rachadh 'n am pàirt le h-naill,  
Na mìldean colgarra, dàn',  
'A ruigeadh le 'n stràchdan smuais,  
S a ghlèidheadh an reachdan o thair,  
Le iomairt nan stàilinn fuar.

Ach 's mìthich 'bhi crìochn'adh mo dhàin,  
Le focal no dhà 'chur sìos;—  
Moshraidh le dùrachd mo ghràdh,  
A dh-ionnsaidh gach Gaidheal fìor,  
'S e m' alteas gum bi iad fàs,  
'An urram, 's 'an stà gach làl,  
'S gu-n tionail iad fatbas' gu 'n àit,  
'S gusgapar a' chàth roimh 'n t-sìol.

LOCH-AILLSE.

## CAITHREAM DO RÌGH TEARLACH II.

(O' BHEURLA AN RÌDIRE SCOTT).

FOON.—“*Dean cadal gu sàmhach,  
A chuilcan 's a ruin.*”

Nall a' chuach—còrn nam buadh,  
Lian a suas i dèur-làn;  
Slàint' an Rìgh a's ro-ionmhuinn,  
'S a luchd-ionmhuinn 's gach àit';  
Air ur bonnaibh, a ghaisgeach—  
Air ur n-ais sibh, a ghràisg!  
Ged robh 'm bàs anns an smearsadh—  
Slàinte Thèarlaich-a-Dhà!

Tha e 'n cunnart 's air fògradh,  
'S e gun eomhnadh, 's fo thuinn;  
Ged is coigrich a 's bìdh dha,  
Fad bho 'dhùthchas gun suim;  
Dh' aindeoin teanntachd us chisean—  
Ged 's fos n-iseal ri 'ràdh—  
Sìod air onair 's air dillseachd  
Slàint' an Rìgh, fear mo gràdh!

Biodh gach urram iar 'locadh  
Mar a dhìolas an t-àin;  
Air an làr biodh an glùn,  
Air lainn, le dùrachd, an làmh;  
'S thig mu'n cuairt an là sùgach,  
An còisir Dhiùc, Iarla 's Shàr,  
An seinn an trèmpaid le stèarsadh:  
Slàinte Thèarlaich-a-Dhà.

“Tha 'bhriogais so tuille 's goirid air mo shonsa,” ars' fear a fhuair briogais o thàilleir Eirionnach. “Ciod an sgil a th'agadsa air briogais, amandain?” arsa'n t-Eirionnach. “Cha'n eil a bhriogais tuille 's goirid ann a' chuir thusa do spògan grànnda chas tuille 's fada troimhe.”



## CANADA.

Tha 'm barr agus cuisean eile air tionndadh a mach ro fhabharach a thaobh Chanada bho cheann fhada, agus gu h-araidh air a bhliadhna so, agus da reir, tha sìth, sonas agus pailteas ri fhaicinn 's gach aite, 's ri aithneachadh air gach gnais; agus gu cinnteach cha 'n ioghnadh sin, oir tha 'n duthaich air a beannachadh leis an Fhreasdail air iomadh doigh: cha 'n eil cogadh, plaigh no gainne a cur dragh oirre, mar a tha air iomadh cearna eile de 'n domhainn. Uime sin faodaidh sinn a radh le firinn, agus ann am beagan fhacal, gum bheil Canada aig a cheart am so, cho sona agus riarichte le crannchur, agus cho saor bho gach euslaint agus amhghar, ri aon chearna de 'n t-saoghal. Le Canada innsidh sinn a rithisd gu 'm bheil sinn a ciallachadh na sia mor-roinnean sin: Canada Ard agus Iosal, (no mar a theirear riutha a nise, Ontario agus Cuibec) New Brunswick, Nova Scotia, Manitoba, (Duthaich na h-Aimhne Deirg) agus British Columbia,—oir tha British Columbia a nis air aonadh ri Canada. Tha so a cur Chanada a thaobh farsuingeachd fearuinn, a measg nan duthchanan a's motha, 's a's farsuing 's an t-saoghal—morana 's motha na Staidhean America fhein, ge ainmeil iad, agus mu 'n cuairt air an aon mheud ris an Roinn-Eorpa gu leir; agus cha 'n 'eil a nise a dhith oirre ach an luchd-aiteachaidh airson a cur a measg nan duthchanan 's cumachdaich 's a's beartaiche. Tha de dh'fhearann fàs eadar na mor-roinn so, ni nach teirig ann an aireamh mor bhliadhnachan, agus fearann cho math agus cho torach, 's a tha ri fhaighinn an aite 's am bith, agus cho fallainn ri aon chearna de 'n t-saoghal.

Cha d' rinn uachdranachd Chanada a bheag bho cheann fhada, gu luchd iomruich a chuireadh agus a stiùireadh do 'n duthaich so, ach tha iad a nise air beothachadh thui na cuis, agus a toirt gach misneach a ghabhas deanamh, do dhaoine stuama, dichìollach gu dachaidh a dheanamh dhoibh fhein 's an duthaich fharsuing, sheasgair so. Tha moran de dh'fhearann aig New Brunswick, Canada Ard agus Iosal, agus duthaich na h-Aimhne Deirg, air a chur air leith mar fhearann saor, air son luchd iomraich, agus gach misneach' agus comhnadh a ghabhas deanamh, aca ga thoirt dhaibh gu tighinn ga aiteach.

Anns an aireamh mu dheireadh, thug sinn beagan seachad mu 'n chuis so, bho *Chuairteir nan Gleann*, a bha air a chur mach bho cheann deich bliana thar fhichead, le fìor charaid nan Gaidheal, an Dr. Macleoid, nach maireann. Co-dhuinidh sinn so le bhì tarruing bho 'n aon cheudna, mu Chanada agus an t-sluagh 's freagarraiche air son tighinn ann, agus tha sinn a cur ar làn aontaris gach facal deth. Gheibhear na leanas ann an *Cuairteir nan Gleann*, 1841:

Cha 'n eil Canada fhathas ach 'na h-òige, ach tha i' g eiridh gu luath' ann an luach agus ann an cumhachd, agus gu dearbh cha 'n iongantach so, oir tha iomad ni a' co' aontachadh chum soirbheachadh leis an dùthaich mhòir so. Tha i air ioma doigh air a beannachadh le freasdail Dè; agus uair no uaireiginn bidh Canada 'na dùthaich co mòr 's cho cumhachdach ri Breatunn fein.\* Tha 'n tìr so anabharach tarbhach, agus nam biodh a' choill air a' gearradh agus an tìr air a h-aiteachadh, 's duilich a radh cia lìonmhor an sluagh a dh' fhaodadh tamh ann le cothrom, agus ann am pailteas. Cha 'n eil slèibhteann arda lóm neo-thorach fo chreagan agus fo fhraoch ann mar th' ann an Gàidhealtachd Albainn, no bog-

\* Bha e an so a ciallachadh Canada Ard amhain.

laichean agus móintichean farsuing nach urrainnear a chur gu feum mar th' ann an Eirinn; ach faodar an dùthaich uile chur fo bharr agus fo fheur cosmhail ri machraiche na Gàidhachd, no Shasunn. Am bitheantas tha'n dùthaich còmhnaidh iosal, agus far a' bheil beanntan, ma dh'fhaodar beanntan a radh rintha, tha iad fo choille gu 'm mullaichean.

'Se ni a' s iongataich' ann an Canada na lochan uisge tha ann; a thaobh am meud agus an doimhneachd, tha iad a' toirt barr air lochan-uisge 'n t-saoghail; tha gach loch dhiubh mar chuan mòr. Is mòr 'nar beachd-ne Loch-Odha, Loch-Laoimunn, Loch-Nis, Loch-tatha's Loch-Fireann, ach cha 'n fhearr iad na luban beaga 'n coimeas ris na lochan farusing tha san dùthaich m'a bheil sinn a' labhairt; cuid diubh mar tha *Lake-Superior*, tri cheud agus tri fichead mìl' air fad, agus seachd fichead mìl' air leud! Tha astar chòig-cheud-deug mìle' ceithir thimchioll an loch-uisge so, agus tha daoine 'deanamh a mach gu bheil e dlùth air mìle troidh air doimhneachd. Tha tri no ceithir dhiubh so dlùth d'a chèile; agus a' tearbadh Chanada uachdrach o rìoghachd America the air an taobh eile. O loch gu loch dhiubh so tha aibhnichean a' ruith, a' meudachadh gu mòr mar tha iad a' dol air an aghaidh, gus a bheil an abhain mhòr d' an ainm an *St. Lawrence* a tòiseachadh. Tha 'n abhainn so dlùth do cheud mìl' air leud far a' bheil i ruigheachd a' chuain. Tha dà mhìle do mhiltean o'n àit o'm bheil an abhainn mhòr so ag éiridh, 'ionnsuidh an àite 'bheil i 'coinneachadh na fairge. Tha eileanan àillidh luachmhor air na lochan-uisge so, cuid diubh tri fichead mìle air fad. Tha aon àit' air an abhainn mhòir so tha air ainmeachadh "loch nam mìle eilein"; chunndadh iad, agus tha seachd-cheud-deug eilean ann an aon ruith air an abhainn so. Tha iad do gach cumadh agus meudachd, fo choille dhreachmhoir, agus uile gu lèir anabharach aillidh ri amharc orra 's ri seòladh 'nam measg. Anns na h-aiteacha sin far a' bheil loch a' tuiteam a stigh do loch eile mar tha iad a' tearnadh le leathad chum a' chuain, tha sruthan brasa, agus leumannan uisge nach 'eil an coimeas ri fhaicinn anns an t-saoghal gu lèir.

Tha abhainn mhòr eile ris an abair iad an *Ottawa*; an dèigh dhi ruith ceithir cheud agus leth-cheud mìle troimh thùr

cho tarbhach 's a tha r'a faotainn, agus troimh choille cho dosrach reachdmhor 's a tha 'cinntinn air' thalamh, a' tuiteam a stigh do'n abhainn *St. Lawrence*. Anns an àite far a' bheil iad a' còmhachadh a chèile, tha eileanan luachmhor, agus 'sann air a h-aon diubh sin a tha 'm baile mòr *Montreal* air a thogail.

Tha e soilleir o so gu bheil air na lochan-uisge so agus air na h-aibhnichean so slighe fad fichead cend mìle, a' ruith suas o iochdar gu braighe na duthcha, air am faodar malairt agus marsantachd an t-saoghail a ghiulan. Anns na h-aiteachan sin far a' bheil aon loch a' tuiteam a stigh, agus le so leum-uisg ann nach leig le soitheach dìreadh no tearnadh, tha claisean-uisge, *canals*, air an deanamh, air a' bheil na soithichean air an giulan air an aghaidh gun mhoile no grabadh air bith a' tachairt. Tha fearann na dùthcha so tarbhach, 's tha 'n duthaich fein fallain, ged tha 'n t-sìd fuar. Ach ged tha 'n t-sìd fuar, tha i tioram, agus math-dh' fhaoidte nach 'eil ceatharnaich a' seasamh air bonn bròige cho calma, churanda, làidir ri Gàidheil *Canada*.

Cha 'n eil pòr a chinneas an Sasunn nach fas san dùthaich so; tha cuid do thalamh ann 's an cinn an tombac' agus cainb. Airson coille tha i 'n so do gach seorsa; 'se saothair an t-sluaigh bhì 'ga gearradh chum a sgrios, agus g'a losgadh. Tha 'chraobh-ubhall a' fàs ann an Canada gu reachdmhor; tha iad a' beathachadh mhuc leis na h-ùthlan, agus a' deanamh na thogras iad do dh-fhìon (*Cyder*) dhoibh fein diubh, deoch tha taintneach fionnar ri teas an t-samhraidh. Tha 'n geambradh, mar chi sinn 'na dhèigh so, anabarrach fadhaich agus fuar; ach aon uair 'n tig an reothadh gu math a stigh tha 'n t-sìd tioram fallain. Tha 'n sneachd an sin cho cruaidh 's gu 'n ruith eich le slaoid agus cuirn air 'uachdar 'nan làn luathas guon uiread a's lorg an coise fhagail.\* So an t'ann an àbhaist doibh am bàrr a chur gu muileann 's gu cladaich, àm, chum na h-uile goireas fhaotainn o aiteachan fad' as; tairngidh aon each le carn no sload, barrachd air an àm so na dheanadh ceithir dhiubh air an rathad mhòr san t-samhradh. 'Se so an t-àm a's cridhela 's a's aighearaich' air feadh na bliadhna; cairdean a' falbh 's a' tighinn,

\* Bha e le so a ciallachadh na roidean, far am bi an sneachda air a stampadh cruaidh le coisneachd dheoin agus bheithichean.

sùgradh agus suilbhearrachd, taghall agus ceilidh eadar bhailtean, pailteas r'a fhao-tainn's r'a sheachnadh, agus tha 'n aoidh-eachd agus an fhialaidheachd a's cair-deala dol air aghaidh. Mur 'eil aite-codail sna tighean-comhnuidh a dh' fhòghnas doibh uile, tha ann na dh' fhòghnas do na mnathan, agus tha "leaba mhòr na h-àiridh" ann an sabhal fiodha airson nan daoine; tha ceòl agus dannsa, orain agus feadhachas cairdeil a' dol air aghaidh; agus mar so, le leughadh agus seanachas, tha'n oidhche gheamhraidh a' dol seachad.

(Gu bhì air a leantainn.)

### NIAGARA.

A Thi mhoir a chruthaich na Duilean,  
'S a shocruidh an Cruinne,  
Le d' ghardean cumbachdach neartmhor,  
Air a' bhunait;  
'S gloirmhor an obair a rinn thu,  
Niagra ainmeil,  
An t-Eas mor a rinn thu chumadh,  
An t-sean aimsir.  
'Sud an t-Eas ioghanach loghmhor,  
Eas mor na garraich,  
Eas ciotranach laghlas na smuidrich  
'S na buirich ghabhaidh;  
Eas fuaimearra lobhar na beucail  
A leum na stealladh  
Thar bhile' nan creagan àosmhar,  
Na chaoiribh geala,  
Gu sridagach, sridagach, sneachd gheal  
'S a dhreach soilleir;  
A tearnadh 'o bhragh gu iochdar,  
Le dian bhoile';  
Sruth uaine briseadh ma muilach,  
'S e ruith na dheannaibh,  
Thar bharradh nan stocan airda,  
Le gair' mhaireann;  
Le siachdrich ghabhbeach a' tuiteam,  
An slugan domhainn,  
Gu linneachaidh du-gorm doillear,  
A goil mar choire.  
An t-aigéal ga thionndadh o'n iochdar,  
Le fior ainneart,  
'S an glas uisge 'bruchdadh an nachdar,  
Le luathas saighd';  
An linne ga shoilteadh 's ga maistreadh,  
Troimhe cheile,  
'S i fosgladh a broillich-duibh,  
Ris na speuraibh.  
B' ioghtantach an sealladh bhì faicinn.  
Deatach hath-ghlas,  
Ag èirigh anns an athar,  
Ri latha grianach;  
'Nuair shealladh tu fad air astar,  
Air an ioghnadh  
'Se theireadh tu gur bata-toile,  
A bh' ann le smuidrich:  
Ach 'nuair thigeadh tu 'm fagus da  
Ghabhail beachd air,  
Throm-fhluchadh an cathadh caoir-gheal  
Le branaibh dealt thu,  
'S chitheadh tu am bogha frois  
Le dhatnaibh sgiamhach,  
Ged bhiodh side thiorann shesgair,  
Anns an lormailt.  
Am mhuir-uisge a tuiteam mu'n cuairt dhuit,  
Air an allan,  
'San fhaiche gu h-urail uaine,  
Mar a b'ail leat;  
Na craobhan a cinntinn dosrach,  
'S lusan ùr-ghorm,  
'A fàs le feartaibh na greine,

Gu reith fo 'n drùchd ud.  
Na liasan a tha mu d' thimchioll.  
Cha'n iarr uisge,  
Chan aithne dhoibh ìir tiormaichd  
Ri aimsir loisgich,  
Cha tuigear leo eòd a' s ciall do  
Bhì gun fhliche,  
Ged thean'icheadh gach aite mun cuairt doibh  
Mar chruas cloiche.  
Tha 'n t-athar gun ghoinne gun chaomhnadh  
A' taomadh feartan  
A storas do-thraoghadh na h-aimhne  
Gu saobhair beartach;  
Dh'fhaig aghaidh an fhuinn ud  
A dh'oidhche 's a latha  
Gu h-urail uaine-fheurach alunn,  
A' fàs gu falain,  
Nuair theireadh tu sìos do 'n t-slugan  
Gu òir an uisge.  
Bhodhradh an tormanach namhaidh,  
Do chluasan buileach.  
Nuair shealladh tu 'n sìn mun cuairt duit,  
Air a' chas-shruth  
Chuireadh e do cheann 'na thuaincal,  
'S tu 'nad bhreisleich;  
Us nuair thigeadh tu 'm fagus do 'n'  
Phlaide ìla-ghlais,  
Tha 'n crochadh ri aghaidh na creige,  
Bhiodh geilt us fiamh ort,  
Nuair sheideadh a' ghaoth gu laidir  
'S an t-uisge frasach'  
'Ga chatha ìl' gu fiadhaich a d' aodunn,  
Gach taobh g' an teich thu,  
Mar lathia gailbheach 'san fhaoilteach  
Le gaoth us uisge,  
A fhluchadh am prìoba na sul thu,  
'S a dhruigheadh tur ort.  
Mar osal o' inneal seiddh,  
Fuirneis iaruinn,  
'S anhluidh ghaoth sgalanta chruaidh ud,  
Thig le dian-beart,  
Eadar a charrag agus a steall a tha  
Nuas a' tuiteam:  
An comdach a tha air do cheann  
'S gann gu fuirich;  
Shoileadh tu gun d' èirich doininn  
Anns an iarmailt;  
Ach trian chan urainn mi aithris  
De gach ioghnadh,  
A tha ri fhaicinn air an Eas ud,  
An t-Eas chuiteach;  
Bu mhordhalach e gun teagamh:  
Ma tha ionantas air an t-saoghal  
'S aon dinbh casan:  
Miltan tunna gach mionaid  
A' tuiteam comhladh  
Thar bhile na creige do'n linne,  
'Na aon mhor shruth,  
Us dluth air o'chd ficead troidheam  
Anus an leum ud,  
O b'raigh gu iochdar na creige  
'Na seasamh dìreach;  
'S a chreag ud gu h-ard aig a mullach  
Air chumadh leith-chruinn,  
Cosmhail ri cruinn an eich charbaid  
No leith ceareuil;  
An t-uisge a sputadh 'na steallalbh  
A mach gu fada;  
O bhonn na creige san linne  
Ficead slat uap;  
Chluinneadh tu thorman seachd mìle  
Uaith air astar:  
Ma thairn'ench anns na speuraibh  
Ri beucail neartmhor.  
'S nuair bhiodh tu 'nad sheasamh laimh ris  
B' anhluidh thartar,  
Us mìle carbaid air cabsair  
Nan deann dol seachad:  
Gu'n crithendh an t-athar mun cuairt duit  
Leis na buillibh,  
Tha 'n t-uisge trom a' shior bhuiladh  
Air o'n mhuilach;

Us maoth-chrith air an talamh throm  
 Fo bhonn do chasan;  
 Mar mhothaichear latha stoirmeil,  
 Tigh 'ga chrathadh;  
 Ach ged bhiodh mìle teang' am bheul,  
 Chan innsinn uile  
 Na h-longantais a th'air an Eas ud,  
 Mar sin sguiream.

D. B. B.

## AN LON-DUBH.

LE EOGHAN MACCOLLA.

[Rinneadh an dàn a leanas goirid an deigh  
 bàs maighinn do 'n d'thug am bàrd mòr-speis,  
 agus air bhi dha aon latha coimhead an ionaid  
 anns an tric a chum è còmhail rithe—badan  
 coille far a d' eisd e ri lon-dubh a' seinn 'òran  
 tiamhaidh air geug am fagus do'n àite 'san do  
 thachair dha bhi 'na shuidhe.]

A Lon-duibh, a Lon-duibh, O gur beag tha  
 thù 'm feum  
 Air teicheadh bhuam féin le do cheòl;  
 B'è 'n sealgair gun umhail a chuireadh 'nad  
 dhéidh  
 An luaidh' leis am faodadh do leòn.

A Lon-duibh, a Lon-duibh, 's leat-sa 'n diugh  
 thar gach eun  
 An ribheid is fearr thig air m' fhoon;  
 Cha'n eil mi gidheadh gun mhòr iogna' ciod è  
 Dh-fhag d' òran co dòlasach, trom.

A Lon-duibh, 'bheil do leannan riut coimh-  
 each no dùr,  
 'S i gu proiseil a' diultadh leat tàmh?  
 O, 's cinnteach nach eil,—b' ise 'ghogaid gun  
 tìr  
 Nach mealladh 's nach maoth'cheadh do  
 dhàn!

A Lon-duibh, 'nè gu'n d' fhuair an druid  
 buaidh ort ri ceòl  
 Dhùisg buaireas 'us bròn ann ad chrìos?  
 No 'n d' fhuair thu an nead 's an robh d'  
 iseinean òg  
 Air an goid bhuaite le gàrlach gun iochd?

A Lon-duibh, a Lon-duibh, tha mi 'cuimh-  
 neachadh nis!  
 Bha 'n clamhan an rathad so 'n dé;  
 'S mòr m' eagal gu' n d' réub è do chéile 'sa'  
 phreas,  
 'Gad fhàgail-sa dubhach 'na déigh.

A Lon-duibh, ma's fìor sud, tha mi dùlich  
 do d' thaobh,  
 Le co-fhaireacain chaoinh, mar is dual  
 Do neach tha 'nad chor 'faicinn ceart a chor  
 féin:  
 Eisd, 'us innsidh aobhar mo ghruaim.

A Lon-duibh, 's dearbh gur cuimhne leat ribh-  
 inn mo ghaoil,  
 An cailin a b' aobhaiche snuadh,

'S is tric a dhéisd còmhla rium d' òran 's a,  
 chraoibh,  
 Ann an coill Bhaile-n-taoir an sud shuas.

A Lon-duibh, mar dhriuc Maighe fo bhlàth-  
 shùil na gréin  
 Bho 'n talamh rinn m' eudail grad-thriall;  
 Bha h-ìomhaigh cho nèamhuidh 's nach iogn-  
 adh leam féin  
 Na h-ainglibh bhi 'n déigh air mo chiall.

A Lon-duibh, a Lon-duibh, nis 'an coille nam  
 blàdh—  
 Leig leam a bhi làmh riut a' caoidh;  
 Cha 'n ann do na h-uille eun dhinnisinn fàth  
 Trom-osnaidhean cràiteach mo-chri!

Ach stadam mo bhròn: 'S ole mo chòir air  
 bhi 'caoidh,  
 'Cur milleadh air aoibhneas mo ghràidh;  
 B' fhearr sealltain gu fòil air an deigh anns  
 am faod  
 Mi bhi fathast 'na caoin-chaidreamh blà.

SEONAIÐ, FLUR BÒIDHEACH A  
 GHLINN.

(O'N 'BHEURLA.)

Tha 'ghrian air dol sìos nis air càla Bheinn-  
 Loimunn,  
 'Toirt àite do neulta is òr-bhuidhe loinn,  
 Smi'n so feasgar Ceitein a 'farsan 'n ain aonar,  
 Dluth-smuainteach air Seonaid, Flur bòidh-  
 each a Ghlinn.  
 Ged's mìlis an Earra-dhreas le 'dhearg-ghuca  
 cùbhraidh,  
 Ged's mìlidh am Beithe 'na ghorm-thrus-  
 gan grunn,  
 Gur h-àille's gur mìlse, 's gur riomhaiche  
 dhò'sa  
 Mo Sheònaid bhàn òg—Flùran bòidheach a  
 Ghlinn.

Tha i modhail na gluasad—ciùin, maiseach,  
 gun ghuaineis,—  
 Do no-chiontas intinn fhuair m' annsachd  
 làn roinn:  
 O guma fad' uaipe an slaoiteir mi-shuairec  
 Air droch dìol a dh' fhàgadh Flùr àluinn a'  
 Ghlinn!

A Smeòraich! cum suas do bhinn. dhuanaig do  
 'n fheasgar,  
 'S gle chaoinh le mactalla nan creag ud do  
 raun:

Ach 's caoinhe leam féin, gach deagh-bheus'  
 rinn mo thàladh

Ri Seonaid bhàn, òg—Flùran bòidheach a'  
 Ghlinn.

Mu 'm faca mi Seònaid, b' fhaoin sòlas mo  
 làithean,  
 Cha robh aigh arr a bhaile 'nam aithre ach  
 faoin;

Ni mò b' eol domh aon nionag a theumadh gu  
gràdh mi  
Gus an d' fhuair mi mo shùil air Flùr  
cùbhraidh a Ghlinn.

Ged bu leam-sa gun dàil staid co àrd 'sa tha  
'in dhùthaich,

Gun ise ri m' thaobh bhithinn sonarach,  
tinn,

'S mi cunnas mar neoni gach onoir 'us storas  
A dh' easbhuidh mo Sheònaid—Flùr boid-  
heach a Ghlinn. EAD. LE P. C.

BATHURST, ONT.

NOTE.—*Dumbblane* is a corruption of *Dweblane*—the  
latter being in its turn *Dun-bhlathain* (i.e., the bill of  
flowers), Anglicised.

### TUIREADH SEANN FHLEASGACA.

SEISD.

Tionndaidh nis is eisid,  
Tionndaidh, tionndaidh, 's gabh gu feum,  
'S na dean-sa mar a rinn mi fein,  
Thoir te a measg na'n cuileagan.

'S tha mise 'n so an diugh leam fhèin,  
Gun agam n' a ni dhomh feum;  
Gun mhart, gun each, gun bheathach spreidh,  
Gun chearc, gun gheadh, gun tannagan.

'Sa 'nuair a bha mi a'm ghill' og,  
Bha caorach agam 's erodh gu leor;  
Co thelreadh rium an sin ri'm bheo,  
Gu'm faicinn la-cho uireasbhuilheach.

Mo mhallachd aig an fhear gu brath  
Nach tagh a bhean 'nuair bhios e traigt',  
Gun fheithidh gus an tlig an lan  
No bithidh e bairthe le cunnartan.

'S beag a shaoil mi 'n laithean m' oig,  
Gu'm bithinn-se gun neart gun treoir;  
Gun bhean, gun mhaic, gun neach am choir  
A bheireadh dhomhsa comh-fhurtachd.

'Sa bhothan bhoichd 'an so leam fhèin,  
Am dhragh do chach, 's mi fein gun fheum;  
Gach la a dol n'is dluithe do'n eug,  
'S gun neach 'nam dheigh le n' duilich mi.

Is 'Illean caoinichibh am fear,  
Am feadh 's a bhitheas a ghrian a' dears';  
Oir thig an aois an uine ghearr,  
'S b' fhearr leibh gun robh bean agaibh.

Cha'n ioghnas' elod a d' helreadh dhomhs',  
'S an car a thoirt a te le n' dheoin;  
Oir dh' fhaig mi nighean steldheil choir,  
An toir air storas amaideach.

Chail' mi 'n storas, chail' mi 'n treud,  
Cha d' fhuair mi 'n te bha mi an deigh;  
'S an te a gheibhinn, 's thug dhomh spels,  
Thug mi le eacoir car aiste.

Tha ise 'n diugh co math 'sa miann,  
Tha aice fear is iomadh ceud;  
Tha mise 'n so 'nam bhodach liath,  
Thug iomadh bliadhna fo a'irsneal.

Is dh'innis mise nis mar bha,  
'So gabhaibh rabhadh uamsa trà;  
'S ma's toigh leat te, thoir dhi do lamb,  
Is gu brath na bi na d' Bhaithelear.  
J. C.

### OISEIN: A 'LINN AGUS A BHARDACHD.

Faodaidh cairdean agus eascairdean  
an treun-bhaird Oisein an aidmheil so  
a thogail le cheile, gum bheil a radh  
fein araon firinneach agus freagarrach:

"Sgeul ri aithris air am o aois;  
Gnìomharan laithean nam bliadhnachan  
a dh'aom."

"An Seallama, an Taura no'n Tighmori,  
Cha-n 'eil slige no oran no clarsach;  
Tha iad uile nan tulaichean uaine,  
'S an clachan nan cluinibh fein;  
Cha'n fhaic aineal o'n lear no o'n fhasach  
A h-aon diu 's a bharr ro neul."

Cha'n 'eil nì's mo oighean nan rosg  
mall aig Morni a' bualadh clarsaich no  
togail dain. Tha clarsach gun teud 'am  
Morbheinn: cha'n 'eil guth no ceol an  
Cona: thuit araon an triath 's am bard,  
's cha'n 'eil cliu 'san aird nì's mo.  
Cha'n 'eil lann a' bualadh beum-sgeithe.  
Tha Fionnghal nan iomadh beus 'us  
buaidh ann an stri nan lann, 'us Oisein,  
bard milis caomh nam fonn, 'us Oscar  
gaisgeach mòr meamnach ard nam feart,  
maille ri treun-laoich na Feinne a thog  
oran 's a laimh sìch claidheamh anns na  
laithean a bha 's a dh'aom,—tha iad  
uile, 'nan cainnt fein, nan ciar thalla a'  
sealg feidh dhoilleir nan niall. Mhar-  
caidh iad uile ann an laithean nam  
bliadhnachan a dh'fhalbh, air iomall an  
sgiathan le greadhnachas gu clann nam  
Fionn, 'Am Morbheinn cluiteach nan  
sruth gaireach 's nan aonaichean neul-  
ach sprochdach, cha'n 'eil le siol nan sar-  
ghaisgeach sgiath leathan g' a sgaoil-  
eadh, no claidheamh geal g' a tharruing;  
nì's mo cha chrathar craosnach agus cha  
seinnear dan catha baoisge le laoch ard  
dhuineil aiginneach Fhionnghail mhoir  
nan sleagh, 'nuair a bhitheadh gach  
suil air lann 'us tuar 'righ ard nam  
beum 's nam beusan mòr.

Cha robh na linntean tearc anns an  
robh bardachd na Feinne—nan-orain  
chaomha chiuin a b' abhaist do mhile  
bard air mìle clarsaich agus cruic chiul



a sheinn ann an talla fhial mac Chaomhail, air an giulan a nuas le beul aithris o ghinealach gu ginealach, gus fadheoidh an d'eirich buidheann de dhaoine foghluinte suairce, aig an robh mòr-mheas air na dain d' am bu nòs aighear agus sunnd a dhusgadh le 'm fuaim thiamhaidh fhonnmhor ann an luchairtean nam Morbheinn, an trath a bhitheadh an-t-slige 'dol mun cuairt, agus solàs 'us tlusalachd air àm faireachduinn ann am bròn 's an tuireadh dian na sìthe. Mun rannsuich sinn na doighean trid an robh dain Oisein air àn gleidheadh air chuimhne rè uine co fada agus co dorch; 'us mun gabh sinn beachd air an am agus air a' mhodh a bha iad fadheoidh air àn cruinneachadh le Seumas Mac a' Phearsainn agus Gaidheil threun - inntinneach theochridheach agus ealanta eile, bithidh èiomchuidh dhuinn pilltiun air 'ur n'ais, agus feuchainn, le comhnadh nan sgoilearan a rinn feum co maith de na gathannan faoin a tha 'nis agus a ritluis a dearsadh anns an dorchadas, an dean sinn a mach suidheachadh nan Gaidheal bha tuineachadh ann an Albainn ann an ceud linnntean a' chreidimh Chrìosduidh. Than comhdhunadh bunaiteach agus soilleir a dh' ionnhsuidh am bheil daoine teachd mu thiomchioll ceudshuidheachadh nan Gaidheal ann an iomadh cearna iomallach de'n Roinn Eorpa. Ghluaís iad gu moch air falbh bho'n aird an ear far an robh air tùs an cinne daoine uile' tuineachdh. Sgaíl iad gu deifreach thairis air comhnardan reamhar, thorrach na Mòr-Roinn, a' fagail 'an sùd agus 'an so—ann an ainm duthcha agus ann an cleachduinn aosmhor iongantach, cuimhneachan do na fineachan lionmhor a thainig 'nan deigh. Cha'n 'eil è furasda aig an àm so, an deigh do linnntean co dorch a cuairt a ruith, ceumannan nan Gaidheal 'nan ceud thuruais a lorgachadh. Thuinich iad anns an duthaich a tha 'nis air a-h-aiteachadh leis na Frangaich, agus thainig iad le beagan dragh thairis do Bhreatuinn. Dh' imich iad re uine mu

thuath, agus ann an eileannan cnocach lionmhor, ann an glinn 's an srathan fhasgach uaigneach Albainn, fhuair na Gaidheal agus an canain fhoghainteach fardach, agus daighneach a choisinn doibh tearuinteachd 'us seasmhachd 'us soirbheachadh, am feadh a bha aghaidh nan duthchannan mun cuairt air a-hatharrachadh 's air a millidh gu minic le feachdan garg nan Romanach, nan Lochlinnich agus nam fineachan neo-cneasa alluidh aig an robh an ionad comhnuidh fein am measg fuachd 'us reotha na-h-airde Tuath.

(Gu bhì air a leantuinn.) CONA.

### RO' NA CHOMHRAIG.

(BHO 'NA BHEURLA.)

AIR Fonn :—"Just before the Battle, Mother."

A mhathair ghaoil ro àn na còmhraig,  
Tha mo smuaintean ort-sa 'mhàin;  
Air an fhaiche ré an latha  
As ar n' eascaraid aig laimh.  
Companaich dhaimheil tha mu'n cuairt  
dhomh,  
Le gradh Dhé a's fàrdaich làn,  
'S fhios aca gur h-ioma' gaisgeach  
'Bhios an ath-lath' 'n glaic a Bhais!

### LUINNEAG.

Soraidh leat a nis a mhathair,  
Stùb' laidh mi gu blàr nam beum;  
Ach na di-chuimhnich gu bràth mi  
Ma bhios m' aireamh aig an 'Eug!

'S fada leam gach latha 'mhathair,  
Gus gu faic mi ghraidh thu-fhéin;  
Ach gu bràth cha 'n fhàg mi bhratach,  
'S pilleadh dhachaidh dh' easbhuidh euchd.  
An luchd-brath a ta mu 'n cuairt duibh,  
'S mòr an lochd iad ann ar càs—  
Mheall ar gaisgeich anns gach baileal,  
Le 'bhi caidreamhach ri 'r nàmh!

Soraidh leat a nis a mhathair, &c.

Eisd! is cluinn an triumbaid cheolmhor  
Tha g' ar seòladh dh' ionnsaidh 'chath;  
Teasraig sinne 'Dhé na glòrach,  
Buanaich dhuinn ar còr a's ceart.  
Cluinn a nise guth na Saorsa  
Air a ghaoth a tigh'n le seisd;  
Mar a buanaich sinn ma 'r brataich,  
Gheibh sinn fàs gach reach 'san t-sreup!

Soraidh leat a nis a mhathair, &c.

FILIDH NAM BEANN.

## TUIRE FHINN AIRSON BAILE-CHLUAIDH.

LE OISEIN.

Ghlac Cumhal, athair Fhinn, Baile-chluaidh, agus loisg se e. Bha am baile air craig Dhun-Breiteann, an uisge Chluaidh; agus sgrios Cumhal e, chum 's nach bitheadh e na dhaingneach na aghaidh.

“Togaibh, bharda a 's caoin, am fonn,”  
Thubhairt Fionnghal ard shonn nan sgiath;  
“Togaibh cliu min Mhaona nan tonn,  
A's i cadal am fonn nan sliabh.”<sup>1</sup>

“Gairmibh 'h-anam gu mall fo dhuan  
Nall gu talamh nan stuadhan mor:  
Biodh' caoin astar osceann nan cruach  
Air Mòr-bheinn a 's buadhach òigh—<sup>2</sup>  
Gathan greine nan laithean a dh' aom,  
Solais bhanail nan daoine bh' ann.

“Chunnam balla Bhail-chluaidh nan lann,  
Air nach eirich ach gann guth slòigh:  
'S an talla bha teine nach lann,  
'N diugh gun chaidre measg chlann a's òigh.

“Dh aom Cluaidh;<sup>3</sup> bha sruth eatrom air raon  
Bho ard bhalla thuit claon fo smùr.  
'N sin bha cluaran gluasad fo ghaoith,  
A's coineach a caoineadh fo 'n tùr.

“'N sionnach ruadh bha 'n a uinneig fein,  
A's mall lhubadh an fhèir m' a chùl.  
'S fàsach cònnuidh Mhaona nan teud;  
'S doilleir talla nan ceud 's an tùr.

“Togaibh, bharda, bròn caoin nam fonn  
Mu ard thalla nan tonn a bh' ann:  
Thuit a treuna fada fo thom,<sup>4</sup>  
A's thig laithean nan sonn so nall.

“Cuim' thogadh leat talla nan corn,  
A mhic aimsir nach mòthar sgiath,  
Thu coimhead an diugh bho d' thùr mhòr,  
A's ant ath-lath fo scòrr nan sliabh?<sup>5</sup>

“Cha mhall blian'an 's cumhachdach triall,  
Le osaig nan ciar mhonadh fàs  
A gairm ann an talla nan triath,  
Nis' air tuiteam gu thrian air làr.

“Chiar osag, thig bho mhonadh fàs;<sup>6</sup>  
Bìdh sinne sàr 'n ar laithibh féin;  
Bìdh comhar mòr mo lhainn ann blàr,  
'S bìdh m' ainm aig iomad bard an céin.

1 An duslach nan sliabh.

2 Bhiodh anaman nam marbh a siubhal air na neoil, a reir beachdan nan linn ud.

3 Bail-Chluaidh. 4 Dh' eug iad. 5 'S an uaigh. 6 Tha am fonn a caochladh an so.

“Tog fonn, 's cuir slige ait m' an cuairt :  
 Biodh sòlas ard ri lhuaidh a' m' chòir.  
 Nuair dh' aomas tusa chi mi shuas,  
 Ma thig thu nuas, a sholuis mhòir,

“Ma ta 's air àm 's air àm gun tuar,  
 Mar Fhionnghal òg a 's luaithe ceum,  
 [Bi'dh mis' mar thusa fad fo bhuaidh ;]  
 Is ceart co buan mo chliu 's tu féin.”

Mar sin a thog an rìgh am fonn,  
 Air làith' nan sonn a b' airde clìth :  
 Bha ceud fear-facail 'g eisdeachd shuas,  
 Ag aomadh balbh gu luaidh an rìgh.  
 Bu chosmhuil sin ri fuaim nan teud  
 Nuair dh' eireas mall a ghaoth bho 'n fhrith.

B' àillidh smuaintean uasal do chléibh ;<sup>7</sup>  
 Cuim' ta Oisein a' d' dheigh gun neart ?  
 Ach seasaidh tu, athair, leat fein ;  
 Co e coimeas rìgh treun nam feart ?

## MARBH-RHANN DO 'N URRAMACH PADRUIG MAC- ILLEADHAIN.

LE RUARI MOIRASTAN.

[Bha 'n duine uasal, Urramach so  
 na fhear teagaisg ro mheasail agus ain-  
 meil 's gach aite anns an robh e. Rugadh  
 e ann an eilean Leoghais ; bha e uair na  
 mhinistir 'ann an Ceap Breatuinn,  
*Nova Scotia*, as a' sin chaidh e air ais  
 do dh' Alba, agus bha e rè uine na  
 mhinisteir na h-eaglais Saoir ann 'n  
 Steornabhagh, far an do bhasaich e air  
 mìos dheireannach an Earraich, 1868.]

Cha 'n urra' mi, cha 'n aithne dhomh,  
 Do chliu gu ceart a luaidh,  
 Ann am braithraibh comhnard falainn,  
 A bhiodh airidh air do chuairt ;  
 Ach se do chliù gu h-araidh,  
 Anns gach aite gu'n tug thu buaidh,  
 'S tha thu nise sabhailt,  
 Aig gairdean deas an Uain.

Cha bu gheug gun toradh thu,  
 Ach maiseach a measg chaich,  
 Suidhichte anns an fhìonan,  
 Nach do chaill a riamh a bhlàth ;

Ghlanadh mar an t-airgiod thu,  
 'S mar an t-òr 's deirge gnath,  
 'S bu shoitheach glan lan eifeachd  
 thu ;

Le sgeimh an tì tha 'n aird

Bha iorasalachd 's gradh,  
 A tighinn 'n airde ruit 's gach ceum,  
 Bha do phearsa maiseach aluinn,  
 'S buaidh do naduir bha da reir,  
 'S do chliù bidh aig na braithrean,  
 Anns an fhasach's fad' an rèis,  
 Oir chaill iad nis Faidhe,  
 A bha gradhach ac' gu leir.

Cha 'n 'eil thu nise ga d' sharachadh,  
 'Sa phaileann so air chuairt,  
 Cha bhi trioblaid inntinn ort,  
 'S cha bhi thu tinn car uair,  
 Chaidh thu suas le òrdheareas,  
 'S dhfialbh na deoir 'o d' ghruaidh ;  
 A Dhia nan gràs gun deonaich dhuinn  
 Bhi comhla riutsa shuas.

Feumaidh sinne a chairdean,  
Thighinn a lathair 'Bhritheamh  
mhoir,  
Chi sinn 'n sin Padruig,  
Measgan aireamh chaidh thoirt beo ;  
'S cuiridh e' sa a sheula,  
Ris a bhinn theid eigheachd cruaidh,  
Na 'n aghaidh-san a dhèar,  
Leis an fhirinn bha e luaidh.

Guidbheam air mo chairdean,  
A dheisd Padruig air a chuairt,  
Gu 'm pilleadh sibh gu 'r Slanaighear,  
Mu 'n tig am bàs gu luath ;  
Mu 'n toir e sìos do dhoruinn sibh,  
Gu staid eu-dochais bhàna,  
Mu'n duinear dorus trocair oirbh,  
O thigibh beò gu luath.

#### LAOIDH AIR COR AN DUINE.

LE EALASaidh Rhuadh Ni'n Donnachai,  
E Raineach, a bha thuineadh, ri Seann  
Laithibh, an Croit Lhabhrainn, os-  
cionn Lhearagan.

O 's mithich dhuinn dùsgadh ;  
Tha sinn fada neo-shurdail gun stà ;  
Sinn gun oihail gun chàram  
Gun tig sinn gu cunntas gu bràth.  
Nam bu lhair duinn an gnothach,  
Cha bu choir dhuinn bhì gabhail na dàil ;  
Gum bi 'n obair ri fheuchainn  
Nuair thigteachdair g' ar d' 'neigheachd bho 'n  
bhàs.

Ciamar lhabhras sinn facal  
Nuair a bheir an 'Ti Cheart sinn na là'ir  
'S a lhiuthad lath agus bliana  
A bhuilich sinn dìomhain mar thà ?  
'S ann chum uile bha ar togradh :  
'S bha sinn leis a chum obair nan gras.  
'S cruaidh an gnothach ri eisdeachd  
Gach lochd tha ri l'heughadh 'n ar là'ir

Nuair theid trompaid a sheideadh,  
Theid an cruinne gu leir bun osceann ;  
Na bhios marbh nì iad dùsgadh,  
'S bheir an euan an sin cunntas nach gann.  
Thig crith-thalmhainn a dhuisgeas  
Na h-uaignean bha dèinntè gu teann,  
Nuair thig Breithe' na còrach  
A thoirt breith air gach seors a bhios ann.

Is fath eagail a's curam  
A bhì smuaineach ma 'n uine sin fhein.  
Bil' h neul ruadh air a gheulaich,  
'S culaidh bhroin a cur falach mu'n ghrein :

Theid an saoghal 'n a smùraich,  
Agus leoghaidh gach dùthaich mar chéir  
Nuair thig Buachaill' a Cheartais  
'Ghabhail cunntas air fad anns an treud

Nuair thig Breithe' na Firinn,  
'S beag t-ìoghnadh ar 'n iuntinn bhi trom,  
Nì ar cogais ar dteadh ;  
Bithidh litir ar binn ann ar com.  
Theid ar tearbadh bho cheile  
Mar nì 'n buachaill' an spréidh air an tom—  
Cuid gu subhachas sìorruidh,  
'S a chuid eile gu dìogh'ltasaibh trom.

Ach tha 'n saoghal so 'n cònaidh  
'G ar cumail an dòchas gach làth  
Gun toir esa dhuinn sòlas,  
Sinn a gabhail a sheoil anns gach càs.  
Ach nuair thaisgear 's an uir sinn,  
A's a chuireas e eul ruinn gu bràth,  
B' fhearr d' arn anamaibh bhi 'n sìochaint-  
Na na choisinn sinn rianh air a sgàth.

Ach ma sheallas tu cinnteach,  
Chan 'eil moran toilinntinn fo'n ghrein  
Nì is mò tha do dhuil ann,  
S' ann is doch e chuir eul riut gu leir :  
'N aite aighir a's sugraidh  
Gum bheil bròn agus curam 'n a dhèigh ;  
A's air pailtead do stòrais  
Cha toir thu fo'n fhòid ach thu fhein.

Ach 's e leigheas ar dochainn  
Sinn a rhanasach an dornis 'n a thràth  
A tha treoireach am fochair  
Caithir Dhe a's a shochairan àillt,  
A bhì 'g earbsadh le durachd  
Gun do ghlan E ar cunntas 'n a là'ir,  
A's gum meal sinn an reite  
Choisinn Esa chaidh cheus' air ar sgàth.

Bha réisimeid ann an aon do dh-Inn-  
sean na h-àirde 'n iar ; bha mdran do na  
daoine 'bàsachadh, agus cha mhor gum  
b'fhèarr na h-ìfigich. An déigh do'n iar-  
mad tighin dachaidh, bha duin'-uasal a  
choinnich aon do na saighdearan, a feòra-  
dhe ciod bu choireach ris na daoine bhi  
'iubhal co lionmhor. " 'Se bhi 'g òl a  
rum ùr a bha 'gum marbhadh," arsa'n  
saighdear. "Creididh mi sin mu na  
daoine," arso'n duin'-uasal ; "ach cha'n  
urrainn e bhith gu'n robh na h-oifigich  
ag òl an rum ùr !" "Cha robh idir, le'r  
cead," arsa'n saigheear ; " 'se 'n seann  
rum a chuir as do na h-oifigich."

# THE SCOTTISH HIGHLANDER,

AN ENGLISH SUPPLEMENT TO "THE GAEL."

A GAELIC MAGAZINE AND NEWSPAPER PUBLISHED BY NICHOLSON & CO., TORONTO, CANADA, AND GLASGOW, SCOTLAND.

## ON THE STRUCTURE AND AFFINITIES OF THE GAELIC LANGUAGE

By P. MCGREGOR, M.A.

(Continued from No. 1.)

We had prepared a comparative list of words in all the parts of speech, but we find that our limits will compel us to omit the nouns, the common adjectives, and the verbs. We select these for exclusion, because they are the parts of speech which most easily pass from one language to another, and therefore they are a less reliable test of affinities than those words which yield only when the language to which they belong becomes extinct. Although the English contains myriads of words of Latin or Greek origin, yet the pronouns, the numeral adjectives below a million, and the indeclinable parts of speech, are nearly all of Germanic origin. We may, therefore, infer that the Gaelic words in the following list are original, even where similar words are found in contiguous languages, which is frequently not the case; the Gaelic often agreeing with the Greek or Sanscrit, where Latin, Welsh and German differ.

### PRONOUNS.

| GAELIC.                                                                                                                                                                                                   | LATIN.                                                                                                                                       | GREEK.                                                                                                                                           | SANSKRIT.                                                                                                                                   | WELSH.                                                                                                            | GERMAN.                                                                                                                                  | ENGLISH.                                                                                                                                           |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| am,* inn,*<br>me, mi<br>tu, thu<br>sē, ē<br>sī, ī<br>(eadh)<br>amuid*<br>imis*<br>(nus) sinn<br>(bhuis) sibh<br>siad, iad<br>mo<br>to, do<br>e, a<br>nor, arn, ar<br>bhur, 'ur<br>so, sa<br>sud, 'ud, sin | { ego, me<br>tu, te<br>is<br>ea<br>id<br>nos<br>vos<br>se, ii, eae<br>me—<br>tu—<br>{ ejus (of him)<br>her<br>noster<br>vester<br>ut (conj.) | { egōn, iōn,<br>ego<br>tu, su, se<br>he<br>hē<br>hēmeis<br>{ nō<br>spho?<br>{ spheis,<br>sphas<br>em—<br>t—, s—<br>hos, hē<br>nōiter<br>sphōiter | { aham<br>ma, me<br>twam, twa<br>sa<br>sā<br>vayam?<br>{ nas<br>vas<br>te, tas<br>me (of me)<br>te (of thee)<br>vam (of you)<br>esha<br>tat | { av,* wn*<br>{ mī, vī<br>ti<br>ev, e<br>hī<br>em,* om*<br>{ nī<br>{ hwynt,<br>hwy<br>(my) vy<br>dy<br>ei<br>hwnw | { ich, mich<br>du, dich<br>er<br>sie<br>Go,† veis?<br>{ uns<br>Go yus?<br>sie<br>mein<br>dein<br>unser<br>euer<br>Go, so, sa<br>das, jen | I, me<br>thou, thee<br>he, him<br>she, her<br>it<br>{ we, us<br>ye, you<br>they, them<br>my<br>thy<br>his, her<br>our<br>your<br>this<br>that, yon |

\* These forms are found only as nominatives affixed to verbs. The modes in which they are used prove that they are not oblique cases.

† The Go is for Moeso-gothic.



| GAELIC.    | LATIN.     | GREEK.  | SANSKRIT.                | WELSH. | GERMAN.     | ENGLISH.    |
|------------|------------|---------|--------------------------|--------|-------------|-------------|
| cō, cē, a  | qui, quae  | hos, he | { kas, kau<br>{ yas, yau | { pa   | { Go, chwo* | who, which, |
| ciod, cat  | quid, quod |         | kat, ke                  |        | { ei        | that        |
| fein, hein | { sn—      |         | swa                      | hun    | Go, chwas   | what        |
| se, sa     |            |         |                          |        | eigin       | own, self   |

## NUMERAL ADJECTIVES.

|               |           |        |          |        |                         |         |
|---------------|-----------|--------|----------|--------|-------------------------|---------|
| aon           | un        | hen    |          | un     | ein, Go ain             | one     |
| dō, dā        | duo       | duo    | dwi, dwa | dau    | Go twa                  | two     |
| trī           | tria      | tria   | tri      | tri    | { drei,<br>{ Go thri    | { three |
| ceathuir      | { quatuor | tessar | chatur   | pedwar | Go, fidwor              | four    |
| ceithir       | {         |        |          |        |                         |         |
| (cning) coig  | quinque   | pente  | paneha   | pump   | fucnf                   | five    |
| (seis) sē     | sex       | hex    | shash    | chwech | sechs                   | six     |
| (secten)      | { septem  | hepta  | saptan   | saith  | sieben                  | seven   |
| seachd        | {         |        |          |        |                         |         |
| (octon) ochd  | octo      | okto   | ashtan   | wyth   | { acht,<br>{ Go, achtan | { eight |
| (naoin) naoi  | novem     | ennea  | navan    | naw    | neun                    | nine    |
| (decen) deich | decem     | deka   | dashan   | dēg    | Go, taichan             | ten     |

## PREPOSITIONS.

|                      |              |              |               |                          |                                   |                         |
|----------------------|--------------|--------------|---------------|--------------------------|-----------------------------------|-------------------------|
| (uab) bho, o         | ab, a        | apo, ap      | apa, vi       | o                        | { af, fon,<br>{ Go, abu,<br>{ ab, | { from                  |
| de                   | de           |              |               |                          |                                   | off, of                 |
| in, an               | in           | en           |               | yn                       | in, an                            | in                      |
| (indir) eadar        | inter        |              | antar         |                          | unter                             | { between<br>{ among    |
| do, adh              | ad           |              |               | { at, tua<br>{ (towards) | { Go, du                          | to                      |
| chum, gu             | { cum (with) | { sun (with) | san (with)    | can (with)               | gen                               | { up or<br>{ on to      |
| thun                 | { tenus      |              | upari         | av                       | neber                             | on, above               |
| (uabhar) air         | super        | huper        | upa (near)    | ach                      | bei, Go uf                        | { under, by<br>{ at     |
| fo, aig              | apud         | hupo         |               |                          |                                   |                         |
| es, e                | {            | ex, ek       |               | oc                       | aus                               | out of                  |
| as, a                | {            |              |               |                          |                                   |                         |
| (nmba)               | {            | amphi        | abi (towards) | am                       | um                                | { about,<br>{ around    |
| uime, mu             | {            |              |               | tros, traus              |                                   | over, across            |
| tras, thair          | trans        | pro          | puras, pra    |                          | for                               | before                  |
| (froi) roi           | prae         | pros         | prati         |                          |                                   | by, against             |
| (fris) ris           |              |              |               |                          |                                   |                         |
| troi, tre            | per ?        |              |               | trwy                     | { durch<br>{ Go thairch           | { through               |
| caramh†              | { coram      |              |               | cer (by)                 |                                   | { close to,<br>{ before |
| coir                 | {            |              |               |                          |                                   | without                 |
| gun, aonais†         | sine ?       | aneu         |               |                          | ohne                              | { with, even<br>{ with  |
| cuide †              |              | kata         |               | cyda                     |                                   | past, along             |
| seachad, seach secus |              |              |               |                          |                                   |                         |

## ADVERBS AND CONJUNCTIONS.

|          |             |      |  |          |          |
|----------|-------------|------|--|----------|----------|
| co, eadh | ceu, ita    | ke   |  | so       | so, thus |
| ciannar, | { quam, qua | koiē |  | Go, chwe | how      |
| cia      | {           |      |  |          |          |

\* The modern pronunciation of the Germanic dialects most closely allied to the Moeso-Gothic, shows that its *h* was guttural; and, like the Sanscrit, it had only one character for *v* and *w*. Only the radical part of adjectives is given, excluding the varying inflections.

† These are properly nouns, but they are used only prepositionally

| GAELIC.                            | LATIN.         | GREEK.           | SANSKRIT.         | WELSH.                          | GERMAN.                                 | ENGLISH.                                             |
|------------------------------------|----------------|------------------|-------------------|---------------------------------|-----------------------------------------|------------------------------------------------------|
| mar                                |                |                  |                   | mor, mal                        |                                         | as                                                   |
| ni na<br>chan, cha                 | { non, ne      | ouk, ouch        | ni, na            | na                              | { nicht,<br>kein<br>Go, ni, no          | { not                                                |
| nior, nach<br>ro, ra, sār<br>fagus |                |                  |                   |                                 |                                         |                                                      |
| moch                               | mox            | engus,           |                   | nac, neu<br>rhy<br>agos<br>moch | noch<br>sehr<br>Go, <i>fechs</i> , (in) | not, nor<br>very, too<br>near<br>early,<br>presently |
| (tan) cuine                        | quando         |                  | kada              |                                 | { Go, than,<br>chwan                    | { when                                               |
| far, caite, ca<br>cuime            |                |                  | kutra, kwa<br>kim | cwdd, cw                        | vo, Go, chwar                           | where                                                |
| nuise, nise<br>ris, ais            | nunc<br>re     | nuni, nun<br>aps |                   |                                 | nun, Go nu                              | why<br>now<br>again, back                            |
| eadhon                             | etiam          |                  | yatha             |                                 | eben ?                                  | { even<br>likewise                                   |
| suas                               | sursum         |                  |                   |                                 |                                         | upward                                               |
| sior, riamh                        | semper         |                  |                   |                                 | immer                                   | ever                                                 |
| agus, (ceo)                        | atque, ac, que | kai              | cha               |                                 | Go yach                                 | and                                                  |
| acht, ach                          | ast, at        | atar             |                   | eithr                           | Go, ak, ith                             | but                                                  |
| nan, an                            | an             | ean, an          | nwau, nu          |                                 | Go, an                                  | if, whether                                          |

PREFIXES.

|                                |                |           |                 |              |     | Signification        |
|--------------------------------|----------------|-----------|-----------------|--------------|-----|----------------------|
| ana                            |                |           |                 | en           |     | excess               |
| an, ain,<br>ao, neo<br>mio, mi | { in           | an, a, ne | ana             | an           | un  | un, not              |
| di, do                         |                | me (not)  |                 |              | mis | mis, not             |
| ath                            |                | dus, du   | dus (difficult) | dis, di, dos |     | { asunder,<br>defect |
| comh, con<br>co<br>so          | { com, con, co | aute, au  |                 | ad           |     | { again,<br>back     |
|                                |                | sun, sum  |                 | cym, cyn, cy |     | together             |
|                                |                | su        |                 |              |     | easily, well         |

AFFIXES.

| GAELIC.                                                                                    | LATIN.                                                     | GREEK.                                                      | SANSKRIT.                                          | WELSH.                                     | GERMAN.       | ENGLISH.                          |
|--------------------------------------------------------------------------------------------|------------------------------------------------------------|-------------------------------------------------------------|----------------------------------------------------|--------------------------------------------|---------------|-----------------------------------|
| adas, eadas<br>ad, ead<br>as, eas<br>acht, eacht<br>nuis*                                  | { itas, atus<br>itia, itio                                 | { asis, esis,<br>tetos, tes<br>os                           | { is, as, us<br>twa, ti<br>tra, tu                 | { edd, id<br>yd, ydd<br>aeth, as           | { heit, ness  | { concrete<br>state or<br>quality |
| adair, eadair<br>air, ear                                                                  |                                                            | { etes, ites,<br>otes, er<br>or ides<br>ades                | { ata, it                                          | awdur, yr                                  | er            | { agent,<br>person                |
| an, † ean<br>ag, eag<br>ach, each<br>or, ar<br>ail, il<br>aidh, idh<br>ta, da<br>amh, eamh | {<br>ac, ic<br>or, er<br>al, el<br>at, et<br>ion<br>av, iv | { ion, isk<br>ik, uk,<br>er, ēr,<br>al, el<br>al, im,<br>em | { ak, ik, uk,<br>ar, er, al,<br>il, at,<br>ma, may | { yn, an, eu<br>ig, og                     | { chen,<br>in | { diminu-<br>tives                |
|                                                                                            |                                                            |                                                             |                                                    | { wg, og<br>ig, or, awr<br>iol, awl<br>aid | { icht        | { abstract<br>station<br>quality  |

\* This is probably the noun *nos*, custom or habit.

† Gaelic masculine diminutives terminate in *n*, and feminines in *g*. The Welsh termination *yu* is masculine, *an* common, and *en*, *ig* and *og* feminine.

The rules of composition and derivation are the same in Gaelic as in Latin; but the collocation of words is somewhat different, the Gaelic always putting the verb before the nominative. The common adjectives generally follow, in stead of preceding the qualified nouns. Where, as sometimes happens, they may either follow or precede, the sense differs. Thus *an sean duine* is the old man, as distinguished from the young man, while *an duine sean* signifies simply the man who is old. So *sean dan* signifies a poem composed long ago, while *dan sean* would denote an aged poem, and therefore, this form would here be improper. The numeral adjectives immediately precede the qualified nouns, as in English. In the structure and collocation of words, Gaelic differs little or nothing from Old English or German. It admits of greater freedom in the arrangement of words than modern English or French, but much less than Welsh or the classic languages. The significations of words are also remarkably precise and definite. In what relates to the arts and sciences, it is of course very defective; but in everything that regards external nature and the mental feelings, it is quite copious. Owing to its precision and simplicity of structure, the meaning of a speaker is readily perceived, if he has any, and if he has not, that also is generally apparent. In several of these respects it is widely different from the Welsh. The words in this language are, on the whole, much less precise in their signification; and this, combined with its complex syntax and loose arrangement of words, renders the meaning of a speaker or writer not unfrequently obscure. Gaelic is also richer in primitive terms, and those expressive of emotions. Hence it is better adapted for poetical compositions and such as excite the passions.

Considering the comparatively small number of mankind who have ever spoken it, the amount of poetical compositions of merit which it contains, is surprisingly great; and we believe many will study it for these, long after it has ceased to be a living language. The extent of its poetical treasures is unknown to very many, even of those who speak it, while beyond its own limits, they are very little known.

In conclusion, we may be allowed to say a word regarding the affinity of the Gaelic to the Hebrew and the Syro-Arabian languages in general, a subject on which much has been written. We deny, then, that Gaelic shows any affinity with those languages much more marked than any other Aryan language. In fact, many of the resemblances pointed out hold equally true of Old English. At the same time we admit that the affinity is marked and striking. Though the languages differ widely in structure, yet many of the words and idioms are the same, both in form and signification, so that we cannot hesitate to conclude that the Gaelic has a common origin with the Hebrew. This, however, has been recognized as true of the Aryan and Syro-Arabian languages generally, by several eminent philologists. The Gaelic has preserved so many ancient forms as to show that it has changed surprisingly little for many long ages.

#### REMARKS ON GAELIC ORTHOGRAPHY.

Some of our readers having taken exception to our mode of spelling certain Gaelic words, a brief explanation becomes necessary.

We may state at once that we are,

and have long been, familiar with Gaelic orthography; but we do not feel bound to write every word precisely as those readers would. There are at this day many hundreds of words variously

written by English authors, although the English language has been extensively written for a much longer period than Gaelic. The fact is, that Gaelic orthography is by no means fixed; we could not reasonably expect that it should be. The language was not cultivated to any great extent till within the memory of persons still living; and there is no single authority that deserves to be implicitly followed.

The first Gaelic printed books resembled the English printed books of the same age in the spelling being very bad; there was nothing like uniformity, and there were several letters inserted that were better omitted. When the Bible was first published in what purported to be Scottish Gaelic, it in fact contained many forms exclusively Irish, evidently copied from the Irish Bible. A revised edition came out in 1816, in which some of the Irish forms were excluded. A second revised edition was published in 1826, in which more of the Hibernicisms disappeared. But many were still retained, such as confounding *de* and *do*, writing *luidh* for *laidh*, putting single vowels for diphthongs, and diphthongs for triphthongs, as *tigh* for *taigh*, or *taoigh*, and *coileach* for *caoileach*. We reject all Hibernicisms, and write Scottish Gaelic purely.

There is a glaring defect in Scottish Gaelic, from which the Irish Gaelic is free, as it does not distinguish the secondary from the primary initial sounds of *l*, *n* and *r*. The Irish distinguish all the secondary forms, by putting a dot or stroke over the initial consonants. In Scottish Gaelic, the distinction is shown in the case of the other consonants by writing an *h* immediately after them; but the three unlucky consonants *l*, *n*, and *r*, are left out in the cold, so to speak; and you cannot tell, when you read *chunnaig i a leannan air an sheil*, whether it was her own, or her lovers sweetheart that she saw. We obviate this defect by indicating the secondary

forms by simply writing an *h* after them, as in the case of all the other consonants, as was suggested long ago, by Dr. Alexander Stewart, in his Gaelic Grammar, and we know some other writers of Gaelic have done. The large Gaelic Bible of 1826 followed the Irish mode to distinguish the secondary forms of these three letters; but the other plan is better, as it dispenses with particular forms of letters, and makes the method uniform throughout.

We may add that no Gaelic writer of any note implicitly follows the Gaelic Bible in spelling; and some writers of note, such as Mr. James Munroe, a poet, and author of a good Gaelic Grammar, have departed from its forms more widely than we have.

It would detain us too long to give our reasons for every departure, but this is needless. We aim at writing pure Scottish Gaelic, rejecting both obsolete and Irish forms, and excluding quiescent consonants that should never have been admitted, such as *dh* in *oire* (Latin *haeres*), an heir, and in *bliana* (Welsh *blynedd*) a year. So in all words compounded with *comh*, or *co*, we would reject the *mh* before consonants, and retain them before vowels, as is done in Latin. We think the few changes we have introduced are warranted by good reasons, and that they render a composition easier to read and understand, and make the language more adapted to the communication of thought accurately and rapidly.

We have thus given our views freely; but we are ready to listen to anything which any of our learned readers have to say on the subject; and if they convince us that our views are wrong, we will act accordingly.

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#### NEWS OF THE HIGHLANDS AND ISLANDS.

A POSTAL telegraph office has been opened at Glencoe.

A GAELIC Society is about to be formed in Inverness.

**THE HARVEST.**—In spite of a good deal of rain and cloudy cold weather, harvest is now nearly over throughout the North. And to all appearance the result is not unsatisfactory. Turnips look remarkably well, but potatoes, we regret to learn, are showing symptoms of disease over a wide range of country.—*Inverness Courier*.

The members of the Clan Campbell who subscribed to the gift presented to H. R. H. the Princess Louise are informed that the committee have sanctioned the publication of an interesting volume in connection with this event.

**CALL.**—At a meeting of the Free Church congregation, Kildalton, Islay, held on the 28th August, and presided over by the Rev. Mr. Pearson, Kilmeay, it was unanimously resolved to give a call to the Rev. Alexander M'Donald, preacher, Stornoway.

We learn by the newspapers, that a Lewis boat during the herring fishing, at Wick, hauled such a quantity of herrings, that with the moderate swell in the sea she filled and sunk, before assistance could be rendered. The crew, consisting of five men, were drowned.

**SAD ACCIDENT IN SKYE.**—Mr. Alexander Mackenzie, tenant of Kilmore, near Broadford, went out with a friend to shoot wild fowl, and while he was in the act of pushing aside a gun, which he observed to be in a dangerous position in the boat, it went off, and the charge passed through the fleshy part of his thigh. The wound did not appear to be serious, but lock-jaw unfortunately set in, and he gradually sank, and expired. Mr. Mackenzie was only about twenty-one years of age.

#### ANSWERS TO CORRESPONDENTS.

✍ We regret very much that, owing to the absence of Mr. Nicholson on other business, the present number of *The Gael*, is so far behind. The next number, which is due in November, however, will be prompt on time, and after January 1st it will appear regularly every month.

We have several communications to be answered under this head, which we have to lay over until our next.

**J. McK., Glengarry.**—We are informed that Alex. Glen, of Edinburgh, is one of the best bag-pipe makers in Scotland. His cheapest sett, made of ebony, costs \$40 or £8 sterling. He has published McKay's, McLoughlin's, Ross's and a few other works on pipe music. We are indebted for the above information to Mr. A. M. Oliphant, Pipe Major to the Caledonian Society of Toronto, who also informs us that he has a quantity of pipe music in manuscript. Parties requiring anything in that line would do well to communicate with Mr. O.

#### KIND WORDS FOR THE GAEL.

##### OPINIONS OF THE PRESS.

**AN GAIDAEAL ; THE GAEL**, a magazine and newspaper devoted to miscellaneous Gaelic literature, and to the interests of Scottish Highlanders generally. Edited by Angus Nicholson, late editor of the *Canada Scotsman*, Toronto, Canada ; Nicholson & Co.

\* \* \* \* \* The Magazine is well printed in good readable type \* \* \*

The contents are very varied and interesting. \* The articles generally short and pointed. \* \* \*

The Nicholsons, of Toronto, seem to be a very enterprising firm, and have faith in the Gaelic. They are publishing a complete edition of the Gaelic Bards, forming a collection of Gaelic poetry from the earliest period to the present day, to be completed in 25 parts at one shilling each. They promise to begin with Ossian and end with the latest known bard.—*Paisley and Renfrewshire Gazette*.

*The Gael*—a magazine and newspaper devoted to miscellaneous Gaelic literature, and to the interests of Scottish Highlanders generally. Published by Nicholson & Co., Toronto, Canada.

We have just received and perused the first number of this periodical, and cannot speak too highly of its contents. The articles are all first-rate, and do honor to the scholarship of its Gaelic editor ; and though we differ a little from him with regard to some words, still we give him credit for style and purity of language. The magazine cannot fail to be appreciated by the Gaelic-speaking population of both America and Great Britain—"oir a's milis do 'n Ghaidheal canain a dhruca fein." The selections of Gaelic poetry are very happy, and the tone of the magazine healthy and characteristic of the hardy-headed Gael. We recommend the *Gael* to those who can read the language, as it cannot fail to interest, instruct and amuse. — *Sterling Journal and Advertiser*.

Our Celtic friends on the other side of the Atlantic have tripped up their brethren at home, for while the latter are only thinking of publishing a periodical devoted to the preservation of their ancient and time-honored vernacular, the Celts in the Dominion can already boast of such a work, the first part of which is now before us. It does honor to the energy and patriotism of the Celts in Canada, and is altogether worthy of a warm welcome on both sides of the "Great Sea." \* \* \*

We have no hesitation in recommending its object to the favorable attention of our Highland readers, believing it will prove itself useful in cementing the bonds between the Celts separated by the ocean, in



promoting the desirable object of rescuing Celtic popular history from entire oblivion, and in supplying a medium, fully as much wanted here as in the colonies, for advocating Celtic rights and exposing Celtic wrongs, and in giving to the public those interesting memorials of Celtic customs and superstitions which are fast dying away.—*Northern Ensign, Wick.*

We are glad to see a copy of *the Gael*, which is published in Toronto, Canada. \* \* \*

The *Gael* deserves the support of every Highlander; it is expected to be read by all Gaelic readers throughout the world, for agents will be appointed to receive subscribers wherever Highlanders are located. The principal writers in the *Gael* being gentlemen who are well known for their classical abilities and moral worth, the reader cannot be disappointed.—*Oban Times.*

# PHILCLOGICAL ENQUIRIES.

(Continued.)

## NEGATIVE PARTICLES.

| GAELIC.                 | HEBREW.    | LATIN.                                                                           | GREEK.           | ENGLISH. |
|-------------------------|------------|----------------------------------------------------------------------------------|------------------|----------|
| a, —ao, —ci, —en, —cas, | .....      | e, ex, ....                                                                      | a priv, ou, ouk. | in, —un. |
| ain, .....              | ain, ..... | in, ....                                                                         | a, neu, an, ...  | may, no. |
| na, ni, neo, .....      | .....      | ne, .....                                                                        | ne, .....        | Mis,     |
| mi, .....               | .....      | nee, neque.                                                                      | me, .....        | .....    |
| nach, .....             | .....      | di, dis.                                                                         | .....            | .....    |
| uo, —dith, .....        | lo, bal.   | .....                                                                            | .....            | .....    |
| cha.                    | .....      | haud, nihil, = ne, ille, nullus, = ne, ullus, non, = ne, unus, nemo, = ne, homo. | .....            | .....    |

With reference to the above observe—

1. How large a number of negative particles the survey of several languages brings into view.
2. How large a number are common to several languages.
3. That several particles have a variety of forms, even in one and the same language.
4. That some of those words, though used independently in one language, are used only in composition in some other language.
5. That several negatives are the result of composition—see examples—particularly in the Latin column.
6. That though Mr. Muller gives a different account of the Latin *nihil* from that given above, yet its derivation from *ne ille* receives countenance from the derivation given of other Latin negatives.
7. That the Gaelic *cha* seems the property exclusively of that one language, and that a similar thing is observable with reference to the Hebrew *lo* and *bal*, and to the Latin *haud*.
8. That whilst the Gaelic *a* and *ain* are represented on two different lines of the scheme, it is worth enquiring whether they are not different forms of one word, and whether they and all the other words which stand on the first two lines may not have a common origin,

C. M. R.

## OSSIAN.

In the June number of *Macmillan's Magazine*, one of the best of the English monthlies, is a very ably written article on Ossian, by Principal Shairp of St. Andrews. We may give the article in full at an early date, but, in the meantime, we give the conclusions to which he has come to, in his own words:—

“The longer I have studied the question, the more I have been convinced that McPherson was a translator, and not an author; that he found and did not create his materials; that all the more important part of his “Ossian” is ancient, and had long existed in the Highlands, and that at the time he undertook his collection, the Highlands were a quarry out of which

many more Ossianic blocks and fragments might have been dug."

### BURTON'S HISTORY OF SCOTLAND.

In answer to some of our readers who are enquiring as to which is the best History of Scotland, we give the following extract from the *Edinburgh Review*, of July last, regarding *Burton's History of Scotland*, which is just completed. *Burton's History* is the latest, and, if we take the *Edinburgh Review's* opinion, (who is undoubtedly a good authority in such matters) it is the best. The following is what the *Review* says on the subject :—

"With all its faults and shortcomings, which we have not been slow to indicate, Mr. *Burton's* work is now, and will probably continue to be the best History of Scotland. So far as matters ecclesiastical are concerned, it has and need fear no rival. So far as regards the War of Independence, it holds the same position of superiority. If on minor points he has been less successful ; if his narrative sometimes fails to attract, or his argument to convince ; if we can mark omissions which mar the completeness of the work, we may yet be justly grateful to the historian who has, for the first time, placed before us in the light of truth, those aspects of Scottish history which are most worthy of study and best calculated to reward it."

### THE GAELIC SOCIETY OF LONDON.

We see, from the accounts of recent meetings of this Society, that they are endeavoring to have the new education act of Scotland so modified, that no person shall be appointed a school-teacher in a Gaelic district unless he understood

Gaelic. The Society is making great exertions to have a Professor of Gaelic appointed in one of the Scottish Universities. For this and other similar labors, this Society is entitled to the acknowledgement of every true Gael. They have succeeded to the position left vacant by the Highland and Agricultural Society having wholly turned away from everything pertaining to learning and literature, and confined their attention to such matters as raising turnips and fattening wethers and bullocks. In fact the word "Highland," still retained with the title of this old Society, has now become a misnomer, as there is now nothing peculiarly "Highland" about it. It is, fortunately, under these circumstances that this new Society has stepped in to occupy the vacant ground, and to advocate and uphold, in the capital of the British Empire, the claims of those who live a great distance from it. May their success equal their deserts.

The present issue of "THE GAEL" is two pages larger than the last, and it is our intention to enlarge it still further after January.

### No. 1 OF THE GAEL.

We cannot dispose of any more copies of No. 1, of *The Gael*, except to regular yearly Subscribers, as all we have on hand are required to fill up sets. Subscribers who have not already received it can be supplied on application, and also a limited number of new subscribers. Parties who may have copies of that number which they can part with, would greatly oblige by sending them to us ; we are particularly anxious to get copies of the "English Supplement," which accompanied No. 1, as we are entirely out of it.

TO OUR SUBSCRIBERS.  
OFFICE OF "THE GAEL."

Toronto, September 20th.

In explanation of the delay in issuing the second number of THE GAEL, we would say, that it has been occasioned by circumstances which are scarcely to be regretted, inasmuch as they are likely to be instrumental in promoting largely the very object of the establishment of our periodical.

The first number of THE GAEL was issued early in June, (the SUPPLEMENT having been printed some time before and dated June,) but was intended for July, and dated accordingly, "*Dara Mios an t-Samhraidh*," "Second month of Summer," according to the American division of the seasons, which makes March the first month of Spring, June the first month of Summer, &c. We soon discovered, however, that a majority of our readers understood the old country division of the seasons better, and took our first number as being for June instead of July. We shall in future conform to the latter arrangement, and it will be understood therefore that, "*Ceud Mios an Earraich*" means February, "*Ceud Mios t-Samhraidh*," May, &c.

It was our intention to have issued THE GAEL every month, but Mr. Angus Nicholson, the Editor, having been unexpectedly appointed Dominion Emigration Agent for the North of Scotland, and having to leave shortly, he finds it impossible to accomplish this, together with the preparations necessary for his mission. The issue will therefore be *every other month* for the remainder of this year, or until the first of January next, from which date arrangements will be made to have THE GAEL appear regularly every month, as at first intended. No injustice will be done to subscribers, however, by this arrangement, as the subscription will still pay for twelve numbers,—the difference being merely that the end of the first year will be placed three months further on. Mr. Nicholson, before leaving for Scotland, intends to take a few weeks to make a tour of the Provinces from Prince Edward Island to Thunder Bay, and perhaps to Red River, if time permits, in order to visit the various Highland settlements, also such districts as may be considered best for new settlements of his countrymen, his plan of operation is first to establish in this way communication with Scotchmen, and settlements of Scotchmen already in Canada, with a view to the promotion of emigration here from the old land; next to spend the winter in Scotland, promoting the object in view, and thus giving time for the most complete preparations for emigrants to leave early in the Spring for their new homes in Canada. People here having friends still "at home," whom they desire to bring out, would do well to communicate with him; every commission of this kind entrusted to him will be diligently attended to. Having ample time for the work, he intends to visit every part of the country, to the Butt of Lewis and John O'Groats House, and not a few principal towns only, he will therefore be able to attend to the wishes of his friends, even in the smallest detail, if connected with the object of his mission. With such facilities of communication as he will establish, matters may be arranged in advance, and emigrants may be advantageously placed at once on their arrival, thus obviating most of the difficulties which new comers have to encounter. Letters addressed to him at this office will receive prompt attention. As he must leave for Scotland about the latter end of November, friends desirous of communicating with him, should do so at once.

NICHOLSON & COMPANY.

P.S.—The same circumstances has operated to delay the issue of "THE GAELIC BARDS," but that work is now in a forward state, and arrangements are being made to commence its publication immediately, so that we expect to have the first parts in the hands of subscribers on or about the first of January.

# DOMINION OF CANADA.



## EMIGRATION TO THE PROVINCE OF ONTARIO.

To Capitalists, Tenant Farmers, Agricultural Labourers, Mechanics, Day Labourers, and all parties desirous of Improving their Circumstances by Emigrating to a New Country.

The attention of intending Emigrants is invited to the great advantages presented by the Province of Ontario. Persons living on the Interest of their Money can easily get EIGHT PER CENT. on first-class security.

### TENANT FARMERS WITH LIMITED CAPITAL,

Can buy and stock a Freehold Estate with the money needed to carry on a small farm in Britain. Good Cleared Land, with a Dwelling and good Barn and out-houses upon it, can be purchased in desirable localities, at from £4 to £10 sterling per acre.

Farm Hands can readily obtain work at GOOD WAGES.

Among the inducements offered to intending Emigrants, by Government, is

## A FREE GRANT OF LAND!

WITHOUT ANY CHARGE WHATEVER.

Every Head of a Family can obtain, on condition of settlement, a Free Grant of TWO HUNDRED ACRES of Land for himself, and ONE HUNDRED ACRES additional for each member of his family, male or female, over 18 years of age.

All persons over eighteen years of age can obtain a Free Grant of ONE HUNDRED ACRES.

The Free Grants are protected by a Homestead Exemption Act, and are not liable to seizure for any debt incurred before the issue of the patent, or for twenty years after its issue. They are within easy access of the front settlements, and are supplied with regular postal communication.

### REGISTERS OF THE LABOUR MARKET

And of Improved Farms for sale, are kept at the Immigration Agencies in the Province, and arrangements are made for directing immigrants to those points where employment can be most readily obtained. Several new lines of Railway and other Public Works are in course of construction, or about being commenced, which will afford employment to an almost unlimited number of labourers.

Persons desiring fuller information respecting the Province of Ontario are invited to apply personally, or by letter, to the Canadian Government Emigration Agents in Europe, viz : WM. DIXON, 11, Adam Street, Adelphi, London, W.C. ; J. G. MOYLAN, 14 South Frederick St., Dublin ; CHARLES FOY, 11 Claremont St., Belfast ; and DAVID SHAW, 24 Oswald St., Glasgow.

Also to the Immigration Agents in Canada, viz :—JOHN A. DONALDSON, Toronto ; R. B. RAE, Hamilton ; WM. J. WILLS, Ottawa ; RICH. MACPHERSON, Kingston ; L. STAFFORD, Quebec ; J. J. DALEY, Montreal ; E. CLAY, Halifax, Nova Scotia ; ROBT SHIVES, St. John, and J. G. GLAYTON, Miramichi, New Brunswick,—from whom pamphlets, issued under the authority of the Government of Ontario, containing full particulars in relation to the character and resources of, and the cost of living, wages, &c., in the Province, can be obtained.

JOHN CARLING,

*Commissioner of Agriculture and Public Works.  
for the Province of Ontario.*

DEPARTMENT OF IMMIGRATION,  
Toronto, February, 1871.

# AN GAIDHEAL.

I. LEABH.]

DARA MIOS A GHEAMHRAIDH, 1871.

[3 AIR.

## MU NA SEANN GHaidheil.

### III.

O na nithibh a dh'ainmieheadh faodar a thuigsinn gum b'e an t-aon sluagh ceudna a bha air an ciallachadh leis na Romanaich nuair a sgrìobh iad mu na *Picti* agus na *Caledonii*: oir nuair a tha *Dion* ag radh Caledonaich riutha mu 'n bhliadhna 230, agus *Eumenius* ag radh an ainm *Picti* riutha mu 'n bhliadhna 296, chan 'eil e cosmhail no idir comasach ann an uine shea bliadhna agus trì fichead (66) gum biodh an sluagh sin a chog ri *Agricola* aig a' *Mhonadh Gharbh* agus a thug dulan do armaitibh nan Impirean Romanach *Hadrian*, *Antoninus Commodus*, *Septimius Severus* agus *Caracalla* fad corr agus ceud bliadhna—air an gearradh as gu h-obunn no air am fuadach as an tir le sluagh ur a thainig a stigh nan ait ris an abradh na Romanaich *Picti* mar ainm. Tha e soilleur gum b' iad na seann Chaledonaich fein a bha ann, agus nach robh ni ur sam bith 'nam measg no mu 'n timchioll ach an t-ainm nuadh ud a thugadh orra o'n aobhar a chaidh airis. Agus tha *Eumenius* a' dearbhadh so dhuinn nuair a tha e ag radh "*Caledonich* agus *Pictich eile*," oir tha e a' ciallachadh gum robh na *Caledonaich* nam *Pictich* maille ris gach dream eile a bha air am filleadh a stigh fo'n ainm sin. Tha e cosmhail gum b'e an t-ainm leis an robh iad air an comharradh a mach leis na seanchaidhibh Eirionnach "*Cruithnich*," oir tha iad ag radh gum robh a' chuid bu mho dhe Albainn air a h-aiteachadh leis na "*Cruithnich*" agus air a riaghladh leo.

Agus tha na *Welshich* ag radh "*Gwyd-*

*dyl Ffichti*" riutha, se sin *Gaidhil Phic-teach*, no *Gaidhil Dhaithte*, a' ciallachadh gum robh iadsan a 'tuigsinn gum bu *Gaidhil* na *Pictich*, agus a reir coslais thug iad an earrann mu dheireadh de 'n ainm o 'n Laidinn a chum an dealachadh o na *Gaidhil* eile nach robh air an dath.

Mu thimchioll na bliadhna 360 tha ainm nuadh air a thoirt air cuid do na fineachaibh Gaelach ann an Ceann Tuath Bhreatuinn. B'e an t-ainm sin "*Scoti*," agus is e an t-Eachdraiche Romanach, *Ammianus Marcellinus*, a' cheud ughdar leis am bheil an sluagh ud air an ainmeachadh mar so. B' i Eirinn tir an duchais, agus thainig iad a nall à sin do thaobh an iar na h-Alba ann an Earraghael, a chuideachadh le 'm braithribh, na *Gaidhil Albannach* anns a' chogadh ris na Romanaich mu 'n bhliadhna 363, ri linn nan Impirean *Julian* agus *Iovian*. Agus a reir coslais dh' fhuirich cuid diubh ann an Erraghael far an d' fhuair iad tuineachas am measg nan Gael, an uair a phill a' chuid eile dhiubh dhachaidh do Eirinn an deigh a' chogaidh; oir tha *Gildas*, seann eachdraiche Breatunnach a sgrìobh mu'n bhliadhna 550, ag radh gum "do phill na *Creachadairean la-durna Eirionnach* dhachaidh." Agus tha *Isidore* a sgrìobh mu'n bhliadhna 600 a' dearbhadh gum b'e Eirinn fearann duchais nan "*Scoti*," oir tha e ag radh "*Scotia, eadem et Hibernia*," &c. Se sin an Gailig, "*Scotia* an aon tir cheudna ri *Hibernia*, agus fhuair i an t-ainm so do bhrìgh gu bheil i air a h-aiteachadh le fineachaibh nan '*Scoti*,'" chan 'eil e soilleur cia bhuaithe thainig an t-ainm so; tha cuid ag radh gur



h-ann o'n fhacal "*Scuite*" a thainig e, a tha ciallachadh sa' Ghailig Eirionnach, "Na Falbhanach no siubhlanaich, no na Fuadanaich." Tha cuid eile ag radh gun d' eirich e bho'n fhacal *Sgaoth* agus gun abairteadh *Sgaothaich* riutha do bhrìgh gun robh iad a falbh còmhla mar *Sgaoth* bheachan. No faodaidh gun d' thainig e o'n fhacal "*sgiot*" a tha ciallachadh sgap, agus gun abairteadh "*Sgiotaich*" riutha a chionn gun robh iad air an sgiotadh no air an sgapadh thall 's a bhos. Ach ciamar sam bith a fhuair iad an t-ainm so tha e soilleur gum bu Ghaidhil iad agus gum b'i Eirinn tir an duchain; agus nach robh dealachadh sam bith eadar iad fein agus "*na Picti*," ach 'an dealachadh còdna a tha an diugh ri fhaicinn eadar na Gaidhil Eirionnach agus na Gaidhil Albannach. Agus tha Adhambnan asgriobh Beath-eachdraidh Chalum-chille a' nochdadh so gu soilleur nuair a ta e ag radh gun d' thainig Calum-Cille à *Scotia* do Bhreatainn, se sin à Eirinn gu taobh tuath na h-Alba. Tha an t-Eachdraidh *Bede* mar an còdna a' daingneachadh an ni so; oir tha e ag radh "Si Eirinn gu h-araidh Duthaich nan Scoti," Leabh. I. Caib. 1.

Mu 'n bhliadhna 506, thainig trì Buidhnichean de na "*Scoti*," a nall a Eirinn fo thri cheannardaibh agus ghabh iad comhnuidh ann an Earragh-ael. B'iad na Cinn-fheadhna ud Fearghus, Aonghus agus Lathurna. Ghabh Fearghus sealbh air Cinn-tìre, ghlac Aonghus Eilean Ile, agus rinn Lathurna greim air an fhearann sin a dh' ainmich eadh Lathurna as a dheigh fein. Chaidh Fearghus a chrunadh na Rìgh air na "*Scoti*" agus is ann uaithe-san a thainig a nuas teaghlach rioghail na h-Alba anns na linnibh an deigh sin.

(Ri leantuinne.) D. B. B.

Cha'n urrainn mi ulag ithe 's an teine 'Sneideadh.

Comh' hurtachd an duine dhona, duin' eile co dona ris féin.

## OISEIN: A 'LINN AGUS A BHARDACHD.

(AIR A LEANTUINN.)

Tha barantas 'us dearbh-bheachd againn gun robh bho aimsir fad air chùl luchd-stiuraidh 'us riaghluidh thairis air na Gaidheil, da 'n robh iad a geilleachduinn le mòr iriosalachd 'us urram. B' iad so na Druidhean. Bha iad foghlumte ann an seadh ard; bha iad fileanta ann am feallsanachd agus comharraichte airson an dealas 'us an durachd leis an robh iad a' cur an gnìomh na seirbhis a bhuineadh doibh. Cosmhuil re moran de sheana chinnich na talmhainn, cha b' fhiu leo an beachdan no an riaghailtean a sgrìobhadh. Is ann air chuimhne a bha gach-foghlum 'us sgil 'us ealdbainn air an gleidheadh 'nam measg, air chor 's gun gabhadh na h-oigfhir, a dh' fhaodadh na Druidhean a roghnuchadh air sgath an tapaidh, 's an eireachdais, fìchead-bhiadhna mu'n ionnsuicheadh iad teagasgan nan Druidhean uile. Is è cuis bhronach, mbuladach a tha an so nach d'fhag daoine, aig an robh ughdaras co mòr agus tighearnas co farsuing, an beachdan agus an cleachduinnean aos-mhor féin ann an sgrìobhadh, a chum 's gu'n tairgneadh na ginealaich a thainig 'nan deigh, maith 'us bu annachd uatha; agus mar an còdna, gum bitheadh è comasach dhuinn ceannardan nan Gaidheal ann an samhchair na sìth, agus an comhairleachan ann an comhraig nan geur lann, a mheas le solus grianach am briathran fein. Is ann bho'n bhuidheann chumhachdach so a fhuair sinn na facail: "*Bliadhna, Bealtuinn, Samhuinn, Citein*;" agus tha mi saòilsinn gu'm bheil *Flathinnis*, no *Innis nam Flath*, agus *I na freoine*, (Ifrionn) no *I nam fuarfhonn* a ruigh-eachd air an ais gu linn nan Druidhean.

Bha dream eile ann a bha comharraichte 'am measg nan Gaidheal le onoir 'us speis, 'us measlachd. B' iad so na Baird. Bha iad na b' isle ann an inbhe na na Druidhean, gidheadh bha 'n

dreuchd a bha iad a' lionadh, urramach, air chor 's gun robh clann nan treun-laoich, 's nan sàr ghaigeach 's nan ceannardan air am faotainn gu minic 'a measg nam filidhean urlabhrach, ard chainnteach, cheolmhor Ghaidhealach. Dh' fhimiridh na Baird orain fhada 'us dain molaidh an sinnsearan fein ionnsuchadh gu pongail, mionaid-each. Thigeadh e dhoibh a bhi min-eolach air gach buaidh a thug agus gach euchd a rinn, seoid ainmeal an cinnich fein anns na laithean a dh' aom, a chum 's gum bitheadh iad comasach air feachd an dutcha a bhrosnuchadh agus a mhisneachadh ann an glas-chiabhan a bhlair agus ann an spairn nan sleagh. Bha na Baird de gnath a' cumail cuideachd ris na Gaidheal ann an truscan ciar a' chomhraig, agus a' doirteadh treoir us treubhantas 'nan cridheachan le bhi 'sein ann an rannan taitneach g'inn, gniomharan mora nan laoch a dh' fhalbh. Chi sinn, mar so, nach b' ann gun aobhar sonruichte a bha *Bardachd* a' sealbhachadh staid co proiseil, statail 'am measg nan seana Gaidheal. Cha robh meadhon eile ann trid an faodadh an sluagh eolas fhao-tainn air deanadais euchdach, fhuilteach nam bliadhnachan a dh'eug; agus cha'n iognadh ged a mhothuchaidh gach sonn 'us curaidh anam fein a' blaitheachadh le eud 'us cruadal, an uair a bha fuaim nan oran a' gleidheadh companais rin agus iad ag intreachduinn ann an Cath nan treun. Bha fos, iarrtuis mòr 'an measg nam Bard le bhi dichìollach, deothasach, ionad measail a chosnadh 'am measg nan Druidhean a bha fada os an ceann fein ann an cumhachd. Dh' imich an da chuideachd cheanalta, charthannach—na Druidhean agus na Baird iomadh linn ann an cairdeas dluth, 's ann an daimh laidir le cheile; agus, gun teagamh, feudaidh sinn a chreidsinn nach robh na h-uairean anamini anns am fac iad sgiath 'us sleagh 'us clogaid 'us curaidh 'us taifeid iuthair a' beunadh, a' bristeadh 's a' ruith gu sìubhlach air machair, 's faiche

an air. Thainig fadheoidh crìoch air an dluth-chòrdadh so: Sgaoileadh na ceanglaichean graidh a chum na Druidhean agus na Baird ann an aonachd co-fior agus co fada ann an Albainn as a cheile air a mhodh so:

Bhuinneadh e do na Druidhean ceannard no ceannfeadhna a thaghadh a chum 's gun treornicheadh e armailt an dutcha gu cogadh a chur ann an aghaidh an naimhdean. B'e ainm an duine a bha air a roghnuchadh air an doigh so: *Vergobretus* no "Fear gu breith." Tha e air innseadh dhuinn gu'n deachaidh Tràthal, sar cheannard nan saoi, agus seanair Fhionnghail, rìgh Mhoirbheinn nan gleann, a chur air leth leis na Druidhean a chum feachd nan Gaidheal a threoirachailh anns a' chomhraig gharbh a chuir iad an aghaidh nan Romanach, siol nan coigreach. An deigh do mhac Threunmhoir nan tor-runn ard, ruaig a chur air naimhdean nan Gaidheal 's na Feinne, dhiult e a chumhachd a threigsinn air iarrtuis nan Druidhean naibhreath. Rinn iadsan oidheirp laidir air a chumhachd a bha aca rè linn-tean co lionmhor aig air ais; ach sheas Trathal, b' fhuimear-beum air sliabh nam blar, gu dalma-dulanach nan aghaidh. Chaill na Druidhean coir mar so air seasamh ann an tir 's an comhairle nan Gaidheal agus ghabh iad comhnuidh 'an còs nan creag 's 'an ionadan foluichte na dutcha. Cha robh ann beusan fann no faoin no'n cumhachd failleasach 'an carraig nan sgiath, 's air sliabh nan cruach "Bi gu sugach, geannuidh, mochair each;" "thoir umhlachd 'us aoradh do Dhia;" "Cum thu fein o ole 's o cheilg;" "bi gaisgèil mileanta, curanta ann an cath nan lann;" "bitheadh d' anan 'an spionnadh le solas 'nuair dh-èireas a' chomhstri mìn cuairt:"—b' iad s teagasgan araidh nan Druidhean. Th' cromleac, clachan sleuchdaidh, clachar brath 'us cuirn, fathast a' toirt laithean nan Druidhean a nall; ach tha cluair a' gluasad fo ghaoith mu thiomchìol nan aitean coinneamh aosda: tha còir

neach a' comhdachadh nan carn, 'us a' caoineadh ann an Talla nan Druidhean, Dh'fhalbh iad fein 's gach euchd a rinn iad.

Thog na Baird rè iomadh linn na dheigh so, guth le binneas theud agus sheinn iad ceol uasal nan caoin dhàn. Thainig clarsaich gu minic a nuas on bhalla an nan Cona nan sian, agus le 'guthaibh shoillsich i gu grad na dh'fhalbh, a' togail samhla nan laoch nach robh lag air chiar àm a chaidh fada null. Ged dhealuich na Druidhean agus na Baird, cha do lughdaich so meas 'us muirn nan filidhean.

(Gu bhi air a leantuinn.)

CONA.

### NAIDHEACHDAN.

Se ceisd chumanda am measg nan Gaidheal, gu h-àraidh, an Alba; "Cia mar tha 'm bar?" Cha 'n eil a cheisd sin ga cur cho cumanda 's an duthaich so, tha sinn a smuaineachadh do brìgh 's gu 'm bheil am barr daonan gu math agus pailt. Ma thachras air uairean gu 'm bi seorsachan dheith nach bi cho math, bithidh an conaidh pailteas de ni eigin air dhoigh agus nach bi cunnart acras fhulang—an ni a tha sinn a creidsinn a dh' aobharaich a oheisd so co cumanta 's an t-seann duthaich. Se 's doch iad fhaoighneachd 's an duthaich so, "Cia mar a tha na *Grits* no *Iain A.* agus *Iain Sandfield* a faighinn air adhart?" no "Ciod an coltas a tha air an fhear ud agus air an fhear ud eile faighinn a steach do 'n Pharlamaid aig an ath àm tionail; agus ciod e barail nam paipeirean naigheachd mu gach cuis," &c., &c. Cha 'n eil an duthaich so an earbsa ri aon seorsa de bharr, cho mor 's a tha 'n t-seann duthaich; agus cha 'n eil neart de na tuathanaich fo mhàl. Ma theid am buntata air ais, bithidh pailteas cruithneachd, coirc no eorna aca. Uime sin cha bhi iargainn mu 'n chuis. Tha nise barr na bliadhna so air a thional agus a chuid mhor dheith air a bhualadh, air

feadh Chanada; agus 's fhada bho nach robh e na b' fhearr. Cha mhor gu 'n urrainn duinn seorsa ainmeachadh na's fhearr na seorsa eile. Tha 'm buntata gu h-àraidh an barrach math agus pailt, agus faodaidh sinn an ni ceudna a radh mu 'n chruithneachd, eorn' agus choirc.

Tha 'n Geamhradh a nis air tighinn a steach gu math; ach tha side bhri-agma, thioram, sheasgair againn fhathas an Canada, cha chuala sinn ach gle bheag de shneachda a bbi air tuiteam an aite 's am bith de 'n duthaich.

Cha 'n eil sinn a chuintinn naidheachd araidh 's am bith bho 'n Ghaidhealtachd, bho cheann ghoidid; tha 'm barr agus an t-iasgach air tionndadh a mach cho math, mur eil na's fhearr na 'n abhaist.

Air an t-seachdamh latha de 'n mhios so chaidhe, bha teine uamhasach ann am baile mor Chicago, 's na Staiden, leis an deachaidh earam mhor de 'n bhaile sin a mhilleadh, agus call mor a dheanamh air cuid agus beatha dhaoine. Leis an ùpraid a bha na lorg, tha e duilich cunntas cinnteach fhaighinn air aireamh nan daoine a chaidh a dhith leis an teine so,—tha cuid ga aireamh mu 'n cuairt air mila anam. Ach tha cunntas cinnteach againn gu 'n deachaidh, mu cheud mìle pearsa fhagail gun taigh gun fhasgadh. Tha moran airgid air a chur cruinn s' gach cearna, air son cobhair leis na daoine bochd a chaill an cuid 's an dachaidh leis an teine eagallach so; agus tha sinn an dòchas uime sin nach bi moran fulaing nam measg. Tha cunntas againn gu 'm bheil an sluagh mar a tha gu sgairteil air toiseachadh ri togail a bhaile as ùr.

Tha 'm baile mòr beartach so, a leigeadh ris dhuinn cia mar a tha 'n sluagh agus an duthaich a tighinn air an adhart, air an taobh so de 'n fhaerge. Cha 'n eil ach mu 'n cuairt air da-fhichead bliadhna bho 'n bha choille a fas gu reachdmhor na làrach agus gun a tuineadh ann ach Innseanaich agus beathaichean fiadhaich. Aig an am a chaidh a losgadh bha e moran na bu

motha na Dun-eideann, le corr a's tri-cheud mìle a shluaigh a tuineadh ann, agus gach malairt agus obair a dol air adhart da reir.

Bha mar an ceudna mòran theintean an aiteachan eile air feadh nan Staidean air a mhìos a chaidh seachad, a rinn call mòr air beatha agus cuid dhaoine. Se 'n tiormachd neo-chumanta a bha air feadh na duthcha, gu h-àraidh na Staidean an Iar air an Fhoghar so, a reir coltais, a b' aobhar air a chuid mhòr de na teintean so.

Tha moran bruidhinn aig an am so mu aonachadh a bhi air a dheanamh eadar Eaglaisean Clèireach Chanada, —an nì a tha sinne a faicinn ro iom-chuidh a bhi air a dheanamh; oir cha 'n eil eaglais shuidhichte 's am bith an Canada a nise; agus tha gach eaglais a th' ann *saor*. A thuilleadh air sin bhiodh an t-aonachadh so feumail, agus freagarrach air iomadh dòigh nach urrainn, sinn an so ainmeachadh. Bha Cleir na Eaglais Saoire cruinn 's a bhaile so air toiseach a mhìos, agus leis a che-dhunadh gu 's an d' thainig iad, cha 'n eil teagamh againn nach tig an gnothaich mu 'n cuairt mar bu choir an uine ghoirid.

Tha Parlamaid Chuibec air cruinneachadh, agus tha Iain Sandfield agus a chairdean gu coinneachadh a cheile an Canada uachdrach air an t-seachdamh latha de 'n ath mhìos,—tha cuid a gradh nach bi uiread de chairdean aige 's a tha e 'n dùil,—ach “ge be 's fhaide a bhitheas beo s' e 's motha a chi-”

Bha moran gainne air feadh na duthcha a thaobh luchd oibreach air a bhliana so—gu h-àraidh luchd-oibreach fearainn agus roidean-iarainn, agus searbhantan taighe. Bha aon duine (Mr. Willis) a tha sealduinn as deigh gnothuichean luchd iomruich an Ottawa ag' innseadh dhuinn gu 'm b' urrainn easan aiteachan coimhead agus tuarasdail math faighinn do chòr agus mìle. Tha seirbhesich a faighinn bhò dheich

gu fichhead dolar anns a mhìos agus am bord, a reir an sgìl a bhios aca air obair; agus tha searbhantan taighe air an dòigh cheudna a faighinn bhò cheithir gu deich dolar anns a mhìos.

## DUN BHRUSGRIGH AGUS IAIN

### II. EARANN.

Tha na leanas air tighinn eadar Iain agus an Dun cuig bliadhna deug an deigh a cho-labhairt mu dheireadh a bha eatorra, agus Iain air falbh ann 'n Canada:

### ARS IAIN.

“Mo mhile failte ort Dhuin Bhrusgraigh,  
'S an thugad tha m' aigne ag' eirigh,  
Le d' riomhail uaine co lusrach,  
Gu cruinn uchdach le 'm feuraibh;  
Tha do chreagan cas gorm-bhàn,  
Gu corrach foirmeil, gu 'n bheud oirr',  
A cumail dìon ort mu d' aodann,  
'S cha dean aois moran meirg ort.  
No siontan bras.

Tha cuig bliadhna deug air dol seachad,  
'O 'n rinn mi tagal mu d' chorsan,  
Thug thu sgeul dhomh mu'n ghlanann,  
Mu 'n tuath 's mu dhachaidh m' oige;  
Mu dhaoine mi runach Gallta,  
Nach tuig ar cainnt no ar comhradh,  
'S mu 'n eilean fìleach 's mu 'm chairdean,  
Do 'm b' aunsa ghnath bhi 'n comhnuidh,  
A measg nan glac.”

### AN DUN.

“Cìod e so a tha mi cluinntinn,  
No cìod e chaint tha 'm chluasan?  
Gu cinnt' cha 'n eil mi 'm chadal,  
Le srann agam 's mi brùadar;  
Air leam gu 'n cuala mi 'n guth so  
Gu tric a muigh air mo ghuaillibh,  
Ach easan rinn e ar fagail,  
'S thar 'n t-saile mhoir ghluais e.  
Gu tìr Chuibec.

An thusa Iain nan cluanach,  
A 's tric thug suaim air mo chreagan,  
Le d' phìob mhoir air do ghualainn,  
Toirt sgalan cruaidh as an fheadan?  
Ma 's thu cha 'n aithne dhomh t-aogag  
Tha 'n ad' mhaol sin gad' chleith orm,  
'S dosan buis mu d' lib' uachdrach,  
A falach snuadh do dheud shnaighte.  
Mar earball cait.

Tha do chota beag cutach  
A cumail cruit ort mu d' ghuaillibh

Agus briogaisean cumhann,  
Le Bann ga 'n cuifail m'n d' chruachain ;  
Imich 'nam cha tu lain,  
Mac mo chridhe 'bha stuamail,  
Mar eil casan air aomadh,  
Gu cleachdan faoi 's air fas naibhreach,  
Mar neach gu 'n rath."

IAIN.

"A rìgh gur bochd leam mar thlachair,  
'N am tighinn fagasg 's mi saraichte,  
Bheil thusa a Dhuin a cur cùl rium,  
O 'n dh' fhag mi 'n duthaich 's mo chairdean ?  
O ! 's iomadh oiche 'bha mi brùdar,  
An eriochaibh fuar na coill arda,  
Gu 'n robh mi cleasachd mu d' ghlaicibh,  
'S mo chridhe a plogairt mar b' abhaist.  
Re d' chreagan glas."

AN DUN.

"Fhir mo ghraidh gabh mo leithsgeul,  
Na gabh spreisg 'chuireas naire orm,  
Ged a bha mi ri geadas,  
Mud ad, mud aolann 's mud fhiasaig ;  
Nach iomad uair ann am ehabhaig,  
Thug mi sgailleag do 'm laimh dhuit,  
Ach an sin bha thu d' bhallach,  
Gun mhaoim, gun spagloinn, gun bhreimsgais,  
'S do nadur math."

Ach ma tha thu air tionndadh,  
Mar a mhuinntir tha straeil,  
Nach fhuil leo comhairl' no barail,  
A ghabhail ceart 'o an cairdean ;  
Cha 'n ioghnadh leam e ri aithris,  
Gu 'm bheil garraich 's an aite sin,  
Nach d' fhuair teagasg nan oige,  
Ma 's fìor na sgeoil thig gach trath, oirnn,  
A nall le Post."

IAIN.

"Cha 'n eil mi aon chuid am ghurrach,  
No tionndaidht' thairis am thrail dhoibh ;  
Mar 's fìosrach gu math dhuit,  
Cha b' e chleachd mi 'o m' mhatthair,  
Ged tha moran 's an tir ud,  
Nach dean strìochdadh do 'n aithne,  
Cha do leig mi air diehuimhn',  
An teagasg fhìor fhuair mi lamh riut,  
'S mi 'm mhagan beag."

AN DUN.

"'S ann leam 's toillechte ra fhaicinn,  
Gu 'm bheil do chleachdadh mar b' abhaist,  
Ged tha d' aogasg a cleith orm,  
Gu 'm bheil cneasdachd a' d nadur ;  
A nis on thuig sinn a cheile,  
Tionndaidh fein, 's taghail lamh rium,  
S cha ghair' mi tuilleadh m'n d' ada',  
Mu d' chota goirid 's mu d' fhiasaig,  
On an so rach."

Mo mhile failte ort 'o m' chridhe,  
A 'm bheil do mhisneach gun mhucadh ?  
'Bheil do shlaime gun bhrìsteadh  
'O n' dh' fhag thu do dhùthaich ;  
Innis dhomh 's na dean ceitinn,  
Oir tha mi leantuinne mo rùin dhuit,  
'S fhada a feitheamh ri d' sgeul mi  
Mu'n tir chein sin tha cliùiteach,  
Do 'n ghabh thu tlachd."

IAIN.

"Tha mi slàn gu 'n char cear orm,  
'O na dh' fhag mi mo dhùthaich,  
Ach bha deuchainnean làitheil,  
A cur phramh air mo ghnuis-sa ;  
Chaochail 'm athair 's mo mhatthair  
'S chaidh an carann fo'n uir 'uam  
An Cill-a-Rudha nan tolmán,  
Measg na marbh nach dean dusgadh,  
Ged ni mi gal."

AN DUN.

"Tha mi faicinn gu fìor-ghlan,  
Measg gach tir agus canain  
Gu 'm bheil trioblaid a stri riù',  
Co dhiu' 's isal no aird iad ;  
'S ma tha mi faotainn na fìrinn,  
Tha 'n tir sin buileach neo-shlainteil,  
Le cuilag 's fiabhras tha oilleil,  
A cumail sgoimh agus anradh,  
Air cuid an so."

IAIN.

"Co, fad 's a's beo an cinne-daona,  
Co fad 's a tha aog anns a nadur,  
Na measg bith trioblaid ra fhaotainn,  
A chionn tha 'n t-aobhar a ghnath leo ;  
Tha cuid do dhaoine gu spideil,  
A cur sìos air an aite ud,  
A chionn tha aincolas iuntinn,  
Gu rò chinnteach ga 'n caradh  
Air staidh neo-cheart."

Cha 'n eil fiabhras no crìtheach,  
A cur tiomachd no càs oirnn ;  
'S ged bhiodh so an ear tiotaidh,  
Cha 'n eil innealtachd b' àrd ann ;  
Tha cuideachd oigeil 's seannta  
Ma ri leubailh ri magran  
Cur moran bhliadhnachan seachad,  
Gu'n chrith, gu'n chasad, gu'n sgainteach,  
Gun tiuneas bras."

Na toir feart air gach gurrach,  
A bhios ri gulag 's ri dranndan,  
Mu gach beitheach 's cuileag,  
A tharruingeas fuil no ni srannan ;  
Ch 'n fheum sinn cumhachd nan uil' ;  
No cailleach bhuitseach is aingidh,  
A chum ar tearnadh 'o 'm buillcam,  
No 'n gob guinneach tha ainneil,  
Air piocadh goirt."



Tha 'n tìr ud math agus falainn,  
Tha 'n tìr na dachaidh do 'n Ghaidheal,  
'S math dhoibh fein mar a thachair,  
Ged bha carraid car trath orra :  
Fhuair iad dachaidh 's a choille,  
Le 'n tuaigh chaidh taigh chur 'n aird' leo,  
'S shuidh iad sìos mar theaghlach,  
Fo fhàileas chraobh nan dos arda',  
Tha aun gu pailt.

Ged tha 'n obair ear trom oirre,  
'S ann le fonn theid iad uime,  
Mac-talla 'm breislich 's gach tom leo,  
Ga fhreagairt lom leis gach buile ;  
Tha farum faobhar an tuaighean,  
Mar thrompaid bhuadhach cur thuige,  
Gu 'm bheil fàsach nan cual chrann,  
Air toirt suas do gach duine,  
Ni innte stad.

Tha 'n eunlaith fhiadhaich air mosgladh,  
Bha gnath gu socair le 'n seorsa,  
Na daoine ruadha ri osnaich  
A cumail tois air na *squa-ibh* ;  
Tha 'n eilid luath le gear chuiunnean,  
'S math-ghamhainn dubh le a spògan,  
Uile fianhach gu'n furas,  
Air faicinn duine 's na corsan,  
Le crann 's le beart.

Tha daimh le cuing thar 'm muineil  
'S fear guthach lainn riutha a glaothaich  
'Come, jee : ham,' agus tuilleadh  
Nach dean mi thuigsinn mi ri 'm shaoghal ;  
Tha teine laidir dubh, lasrach,  
A losgadh grad salann chraobhan,  
'S Gach fear 's aodann 's an deataich,  
Le fallas bras air gach taobh dheith  
'S e pàiteach teith.

Iadsan uile a tha falainn,  
Ged blios beagan na 'm poca,  
Iadsan uile a tha sgairteil,  
Gu 'n leisg ag' againn a choir oirre ;  
Iadsan uile tha ri saothair,  
Le maor 's madailh ga 'n toireachd,  
Na biodh eagal no càs oirre  
Gu iomeachd trath do 'n tìr mhòr ud,  
Le iuntinn cheart.

B' fhearr gu 'n robh gach fear teaghlach,  
Tha criomadh raoin anns a Ghailhealtachd,  
Fo chuibhreach 's chuibhheartan dhaoine,  
Do 'n dia 'n caoirich 's 'n spreidh ac' ;  
A glanadh fearuinn 's an taobh ud,  
'S a gearradh chraobhan 's gan spealgadh,  
A chum 's gu 'n coisneadh iad saorsainn,  
Nach 'eil ri fhaotainn 'n Albainn,  
Ged tha i math."

A fhuin Bhrusgragh ro ghradhach,  
Gu m-làn anns gach tìr iad,  
A chuibhrionn bhoehd de na Gaidheil,

Bha paidheadh mail anns a chrìch so ;  
Chaidh cuid dhiubh iomain air falbh uat,  
Mar dhròbh gu margaidh f' chibair,  
'S anns an tìr ud fhuair fasgadh  
'O choig 's bho spraisg an tìr clise,  
Bha stri ri 'n creach.

Oakville, May 30, 1870.

J. McC.

## ORAN DO CHOMUNN GAIDHEALACH GHLEANNGARRAIDH, CANADA.

{LE DOMHNUL GRANN.

Gu baile mor na sgìreachd so,  
Gu 'n d' ghiarr iad gu mo dhinnear mi,  
'S ann sin bha 'n comunn sìobhalta.  
Bha grinn 's a h-uile doigh.

Mo bheannachd do n' phairtidh ud,  
Chaidh cruinn aig Alexandria,  
Thoir onair do na Gaidheil,  
'S do Naomh Aindra mar bu choir.

Bha fineachan na duthcha ac' ann,  
Domhnallaich 's Dughallaich,  
Granndaich agus Stiubhartach,  
'S clann Ionnuhinn nìor an t-Srath.

Bha Mac-a-Phearsain Chlùnaidh ann,  
Bha Cairnealaich 's clann Uraig ann,  
Bha Griogaraich 'o Ruadh-Shruth ann,  
'S daoine naiste 'o chlaun Mhic-Rath.

Bha Siosalaich Srath-ghlais aca,  
Bha Mac-Leoid 's Mac-Artair ann,  
Mac-Ille-Mhaoil 's 'n Catanach,  
'S na h-Alpanaich bho t-shean.

Bha Frioslaich na h-Airde aca,  
'S Mac-Coinnich mor Chiuntaile ac' ann ;  
Shuidh Clann-a-Linnean lamh' ris,  
'S Mac-Ille-Brà' 's iad sin.

Bha Camroinich 'o Locaidh ann,  
Clann-Ille-Iosa a Mòrair ann,  
Mac-Aoidh 's Mac-an-toisich ann,  
'S Mac-Neacail mor s' a mh.c.

Bha Mac-ant-Saoir 's Mac-Luchlainn ann,  
Mac-Ruairi 's Mac-Bheathain ann,  
Fearghusonaich pailteas ann,  
'S Mac-Labhrainn, 's Mac-an-Ab.

'S gann a tha do thim agam,  
Na fineachan uile innse dhiubh,  
Ach bruidhnidh sinn mu 'n dinnear,  
'S mu 'n a h-uile nì a bh' ac'.

Na 'm faiceadh sibhs' am bord a bh' ann,  
Bha *turkies* air 'n rostadh ann,  
Bha muilt-fheoil agus geoidh ac',  
'S gu leoir a dh' fheoil a mhart.

Bha cearcan air 'n còcaireachd,  
Bha *haggies* ann bha sòrnichte,

'S bha miosan beaga boidheach ann,  
De sheorsachan *nic naz*.

Bha cofe agus tea ac',  
'S bha siucar geal na mhill innte.  
'S bha innathlan oga 's nìonagan,  
Ga shìneadh gu gach fear.

Se Mac-a-Phìle, a Callasaic,  
A rinn an diùnear ainmeil ud,  
'S ged chosg i moran airgid dha,  
Gu dearbha' bha i math.

'S an fheadhainn rinn a chocaireachd,  
Gu 'm fada beò bhios iad,  
Gu'm foghnadh i do 'n Ghèbhairnair,  
Do rìgh Deors' no da mhac.

'Nis bruidhnidh sinn mu 'n òl a bh' ann,  
Bha branndaidh, 's rum, s' beòr aca,  
Bha fion 's gin bho 'n Olaind ac'  
'S broinean "mac-na-brach."

'S e pìobaireachd 'n ceòl a bh' ann  
Bha toirteachan, 's bh oranan,  
Bha 'm *president* toirt ordugh dhoibh,  
"*Hurro! come—fill your glass.*"

Bha deoch air slainte na Ban'-righ ann,  
'S air na prìomhsachan a thainig 'uaip,  
Air Craig 's air Domhnall Sandfield,  
'S air a Pharlamaid bho 's leith.

Ach sguiridh mi dheith 'n dàn tha so,  
'S bruidhnidh mi mu 'n Ghailig ribh,  
'S iunsidh mi mar thainig i,  
Bho 'n t-im a bh' ann 'o t-shean.

A thaobh 's i cainnt 's naduraich,  
Gu oranachd 's gu m'aranachd,  
Gu 'r b-i a bh' anns an airc ac',  
'S aig Adhamh 's aig a bhcan.

A cheud fhacal a thuirt Adhamh rithe,  
'Nuair chunnaic e 's a gharadh i,  
Chaidh e 's rug' e air laimh oirre,  
"*'N thu th' ann a ghraidh na 'm bean.*"

'S mor 'n t-aobhar naire dhoibh,  
Do phàirt de dhaoine 'n aite so,  
Nach ionnsuich iad a Ghailig,  
Do 'n cuid phaisdean 's do 'n cuid mhac.

### ORAN GAOIL,

LE SOMHAIRLE CAMSHRON, E RAINEACH.

*Air fonn "Coire-cheathach."*

Mi m' shuidhe' m' onar, air tulaich bhoidhich  
'S mi gabhail orain, cha teid e leam;  
Mo chridhe 'n cònaidh mar chloich air moin-  
tich,  
As moran seòil aig air dol gu grùnd.  
Gu grùnd cha teid e gun fhios do 'n Eucag;  
'S ma m' i rèite gur fheicid a chèis;

'S mur taogh i fein mi, gur leis an Eug mi,  
Le shaighdibh geura tigh 'n orm es ùr.

A shaighdean geur' annam taobh ri chèile,  
A dh' fhaig mi reubta le iomad lot:  
Gur tuirseach m' eislein gach latha 'g eiridh;  
Gur tric mo lheine co fhuach ri lòn.  
Mar ghaoith bho thuath a thig bharr nan  
cuaintean,  
A dh' fha' bhas bhuainne mar chi sibh cèò,  
'S e samhladh fhuair mi de ghaol na gruag-  
aich,  
A roinn mo bhuaireadh air iomad seòl.

Ochoin! a ghruagaich, nach gabh thu truas  
rium;  
Do ghaol a bh'nair mi gun fhios do 'nt shloigh.  
'S mur faidh mi fuarach bho 'n ghaol so bhuair  
mi,  
Gu dearbh cha dual domh bhi fada beò:  
Mo chridhe luaineach gach lath' air luasgan,  
Mar lhuang air chuan agus i gun seòl;  
Na tuinn le buaires ag eiridh suas ri;  
'S mur eirich buaidh leth' cha teid gu seòl.

Gu seòl cha teid i; 's gur beag mo speis di,  
Mur faidh mi 'n Eucag a 's gile dreach,  
Do shìosan gle gheal mar shneac air gheug-  
aibh;  
'S gur tuirseach m' eiridh gun laidhe' leat.  
The m' inntinn cianail, gach lath' 'g a riabadh,  
'S mi 'n toir air t' iarraidh le cogais cheart.  
Do nadur cònard a chlaoidh es m' oig mi;  
'S cha b' e do stòras a bh' ann mo bheachd.

Stòr no feudail ged 's mòr an speis diu,  
An diugh cha leir leam a bhi 'g an dith;  
A's stoc no airneis chan iad a b' fhearr leam;  
'S cha bhraid na meir! air am bheil mi 'n ti,  
Cha chrodh air bhuailtibh 's cha ghreigh air  
fuaran

A chuir an buaires so ann mo chridh;  
Ach eala bhuaidheach 's i snamh nan cuain-  
tean,  
'S mo lhuon mu 'n cuairt di g' a toirt gu tìr.

'S ma 's tusa an eala tha air a chuan sin,  
Gur mise 'nt uan a tha air an tràigh,  
'S na meangain bhuaidheach a fàs mu n cuairt  
domh,  
Mur tuit mi 'm buair' air do shon, a ghràidh;  
Cha dèheil ceille thug miad mo speis d;'  
'S ma nì thu reite cha deigh domh e.  
On 's tu mo cheud ghradh, s gun lhub thu  
fein mi,  
Gum bi mi eibhinn deth fad mo rheidh.

Do chuach fhalt boidheach, air dhath an neo-  
nam  
'S e fas gu mòthar 'n a dhualaibh grinn,  
'N a chioibhan òr-bhuidh mar shithein còras,  
Gu bann do chèta bho chèl do chinn,—  
Gu lùbach, dualach—gu clearach, cuachach,  
A's car mu 'n cuairt anns gach fuiltein mìn,

'S e truiste suas ann an sìde buaidheach,  
An leadan dualach nach dochainn cir.

Do shlios mar chanach, no breid de 'n anart,  
No sneac air barraich, gun dol gu làr;  
Do ghrusaidh dhearg thana mar chaoran  
meangain,  
Fo d' shuil ghorm mheallaich, gun ghiomh,  
gun sgàth.

Tha mais' a' t' aodainn thair clann nan daoine;  
'S e dh' fhag mi daonnan co fad a' d' ghradh;  
Ach thig le d' ghaol, 'a thoir e glacaibh 'n  
Aoig mi,  
Neo dh' aindheoin dbaoine gum faidh mi bàs.

'S ma gheobhtar bàs lèam air-son do ghra-  
dhise.

Cha bheag an tàmait e m' chaidibh mòr,  
'S na craoinn bho 'n d' fhas mi co math ri d'  
phairtse

Ged iar thu nàird iad gu ruig na meoir.  
Bho linn gu linn, iar amach mo shiunnsre,  
'S ma gheobh thu mìo-mhodh do dhuin' 'nt  
shloigh,

Grad cùl do chinn ris gach geug a chinn diu;  
'S cha robh do thiom dhiu ach gear gu leoir.

'S ma chumthar bhuam thu le gnìomh ant  
shluaigh sin,

A thogas tusaileas le cainnt am beòil,  
Tha cairdean dileas mu 'n cuairt os n' iséal,  
A thogas mìo-thlac, 's nach strìoehd do 'n  
choir.

Luchd bhreug as thuaileis do 'n gnàth bhì  
buaireadh

Tha m' fhuil air fuathachadh riu, as m' fheoil,  
Gum buin an treud ud do Mhamon deisueach,  
Le 'n teangaibh èisgeil toirt beum do 'n chòir.

Tha naimhdean fallsail, fo sgaile cairdeis,  
A togail fann-sgeulan oirn le chèil',  
Luchd mìo-ruin teanga a pìoca tainge,  
A dealbh an aithleir 's a deanamh bhreug.  
Tha ceilg mar lòn agus nimh ri òl daidh,  
As e an cònaidh gu searbh 'n am beul.  
Luchd dhealbh droch sgeoil buinidh iad do  
dhoruinn,  
A'a iads gu sonruicht' bhios deanamh bhreug;

Ma chi sibh neach bhios a cur ri chèile,  
Mar phìoghaid threubhaich 's i deanamh nìd  
Bìdh aon a cnartachadh staigh le h-eiginn,  
A's aor a reiteachadh cuairt an nìd;—  
Ma thig gaath lhuaineach thair bharr nan cu-  
aintean,

A chuireas luasgan air meoir a phris;  
Grad thalbhaidh uapadh an nead 's a chuair-  
teag,

As faic an truaighe cia mòr a nis.

Mar sin, mo bhanndag, na gabhsa anntlachd,  
Ged thoir do chardean gum bheil mi bochd;

As tuig Rìgh Daibhidh, 's an staid am b'  
àird e,

Bha chrìdh' gun ailgheas mar neach gun toir  
Cha d' fhuair an rìgh sin ach beag toil-  
inntinn

'S a chaithir rhioghail, le mòran sprochd;  
'S ma lheugh thu m' Bioball tha pairt de 'g  
innseadh

Gun d' rhoinn e ilseach mar dhuine bochd.

Bha mise a' m' òige car tamull gòrach;  
Nis tha mi deòineach air cinntinn glic;  
Tha àm gu bròn agus àm gu sòlas:  
'S e 'n dara seol air 'n do chaochail mis.  
Nis glacam seolta mo rìibheid cheòlar,  
On tha mo shòlas a ris air teachd;  
As theid mi chonuidh gu tulaich bhoidhich  
'S bìdh mi mar smeoraich a seinn gu beachd.

## ORAN DO 'N NIGHINN GHÀIDH- EALACH.

LE EOGHAN MAC LEOD.

[Bha 'n t-ughdar a lathair aig cuirm araidh,  
ann 'm fear de bhailtean mor Shasuinn; thug  
e 'n aire do nighinn a bha ro aluinn, agus  
modhail na gluasad, air dhoigh 's gu 'n d' thug  
i barr air each uile. Air dha fhaighinn a  
mach gu 'm bu Ghaidheal i, rinn e na rainn a  
leanas dhi.]

'Se bhi gleussadh mo chiul air cliù na maise  
Tha ùr bho thalamh na 'm Beann,  
A bheothaich mo shunnd, 's dhùraich 'm  
aigneadh,

Mar dhriùchd air lusan nan gleann,  
A dhaisig dhomh oige, 's prois is mire,  
Cuir orain mhilis am bheul;  
A dhugadh le sòlas ceòl mo chridhe,  
Do 'n òg-bhean 's ceanalta bèns.

Do bheatha do 'n tir so, rìbhinn bhaneil,  
'Tha t-intinn tairis is rè,  
Do nadur cho ciuin, 's do ghnuis cho maiseil,  
Do shuil mar dhearcag an t-sleibh,  
Do bhroilleach geal mìn, a' sìde a 'falach,  
Tha ligh mar eala air a chuan,  
Do ghruaidh mar 'n ròs 's boi'che sealladh,  
'S oigh' 'sa mhaduinn ga bhuain.

Gur fortanach dhà'san, thàr, na fearaibh,  
Do 'n dain am meangan a bhuain  
'Nuair bheireadh na prionnsan, 's diucan  
fearann

An cruin na 'm faigheadh iad buaidh,  
Gu 'm tighinn air baird' a's airde barail,  
Air ailleachd pearsa agus snuadh,  
Bith' eachdraidh do chliu an eunntas maireann  
A muir aig deas agus tuath.

## CANADA.

(AIR A LEANTUINN, BHO *Thuaisair nan Gleann*.)

Tha do dh'fhearann fàs anns an duthaich do uiread 's a ghabhadh ceud mìle pearsa 'n ceavn gach bliadhna fad leth cheud bliadhna ri teachd, agus 'na dheigh sin bhiodh fearann fàs ann le cion dhaoine clum aiteachaidh. Cha 'n eil cearn san t-saoghal d'a bheil imrich do'n Ghaidheal cho nàdurra; cha 'n eil iad a' dol an measg dhoinne borba fiadhaich, ach an measg an luchd-duthecha feiu, fo na h-aon laghanna bha thairis orra bho 'n dìge; tha mìltean romhpa 'sineadh, a mach an laimhan riutha 's a' smaideadh orra dol a nùll, agus a' feitheamh gu failte shuilibhearra chur orra. Cha 'n eil teagamh nach bi 'Ghailig ann an uine ghoidid air a labhairt ann an *America* mu-thuath le barrachd dhaoine na th'ann an Gaidhealtachd na h-Alba. Tha minist-eirean ann tha 'searmonachadh na Gailig — minist-eirean dileas teò-chridheach, durachdach; agus ge goirt leinn gu bheil èiginn agus cruaidh-chas a' bagradh na Gaidheil bhochda fhuadach o'n duthaich fein, 's oil leinn nach robh na mìltean dinbh air an suidheachadh ann an *America*, dlùth d'a chèile, far an suidheadh gach aon fo sg il a chraoibh figis féin gun eagal bàirlinn no maior.

Gun teagamh air bith 'si so an duthaich a 's freagarache do Ghaidheil dol, a tha 'cur rompha tìr an athraichean fhagail. Cha 'n eil cosnaiche san fallain tha eolach air obair, agus toileach obair a dheanamh, nach faod fearann saor a bhi aige dha féin ann an fìor bheagn bhliadhnachean, agus a bhi cho cothromach, socrach 's bu mhiann leis, ged nach robh peighinn air a shiubhal, ma bheir e'n aire dha fein; 's ma tha e glic grunn-dail, faodaidh e chur cùl a laimhe an ceann trì no ceithir a bhliadhnachean na chuireas 'na chomas aite seagair fhaotainn da féin agus a radh: "Tha mi nis air mo dhùnann féin agus feuch cò dhuireas dheth mi?"

'Se 'n t-àm a's fearr gu falbh do *Chanada* no do chearn air bith ann an *America* mu thuath, deireadh an earraich, agus gun bhi moran na's anmoiche no mu làithean na Bealltuinn. Tha leis a so ùin' aca an tha dol a mach anhare mu'n timchioll agus àiteachan freagarach fhaotainn. Iadsan a bheir beagan airgid leò tha ùin' aca le dol a mach tràth sa'

bhliadhna air cruineach a chur, tighean a thogail agus uidheamachadh agus fearas-tighe dheanamh, airson a' gheamhraidh. Tha tuarasdail ard do ghnàth airson sgàlan agus dhaoine tha eolach air gnothrichean duthcha; gheibh iadsan ceithir dolara-deug sa' mhìos — os-ceann deich-puinnd-fhichead shasunnach sa' bhliadhna.

Bu chòir dhoibhsan tha 'cur romhpa falbh, co beag nithe 's a 's urrainn iad a thoirt leò, oir tha cosdas mòr 'na ghiulan o àite gu àite.

Tha iadsan tha dol thairis do na dùth-channa sa an cunnart a bhi air an meal-ladh le daoine cealgach sanndach a choinnicheas iad an dèigh dhoibh 'ruigheachd; nìolamaid dhoibh a bhi 'nan earalas, agus a chuimhneachadh gu bheil luchd-comhairleachadh aig an uachdranachd anns gach àit air an suidheachadh agus air an pàigheadh chum coigriche a stiùradh do guch àite 's freagarache dhoibh. Faodaidh iad lan earsba chàranh anna so, agus 's e 'n teurainteachd a bhi air an comhairleachadh leo, cia dhiubh 's e cosnadh tha dhith orra no fearann a cheannach dhoibh fein.

Iadsan aig nach 'eil airgid r'a thoirt leò, ach a tha dol a mach mar luchd-cosnaidh, chomhairlicheamaid iad a dh' fhalbh tràth sa' bhliadhna, a' cheud chosnadh nath a thachras orra 'ghabhail, iad a bhi foighidneach seasmach, fuir-each 'nan luchd-oibre 's 'nan sgàlan agus an tuig iad gu math nàdur an fhinn, nàdur na dùthcha 's an dèigh a's fearr gu cinneachadh, agus gu àite fhaotainn doibh fein. Mar thuirt sin a cheana, gheibh fear-oibre math laidir, ceithir dolara-deug sa' mhìos, agus a bhòrd; agus an ceann trì bliadhna faodaidh e àit' fhaotainn da féin.

Tha sinn 'ga innseadh mar fhrìnn gu gu bheil daoine san dùthaich sin aig nach robh aona pheighinn an latha chaidh iad air tìr gun sgoil gun ionnsuchadh; ach stuma, riaghailteach, seasmach, saothaireach, agus ann an ceann trì bliadhna, aig an robh leth-dusan mart, muan, eunlaith agus na h-uile goireas a b' urrainn doibh iarraidh. Ma thogras duin, air bith an ainm ièdreach, bheir sinn doibh an ainm 's an òinneadh agus an t-àit as an d' fhalbh iad.

*Gu bhi air a leantuin.*

## MRS. CAIPTEIN THOMAS.

Cha 'n eil teagamh nach faighnich iomadh neach d' ar luchd-leughaidh : " Co i Mrs. Thomas, no ciod a chuir a h-ainm an so seach iomadh bean uasal eile 's an duthaich ? " 'Sann air son sin a fhreagairt a thoisich sinne air so a sgrìobhadh, agus tha sinn rò dhuilich nach 'eil sinn ach gle chearbach air a shon, a thaobh 's nach eil min eolas againn air a bhoirinneach uasal chean-alta so. Cha 'n aithne dhuinn a bheag mu deimhinn, ach gu 'm bheil sinn a chuintinn gur bean Caiptein mara i, agus gu 'm bheil i a tuinneadh an Dun-eileann. Ach chunnaic agus chuala sinn mu gnìomhara fiachail agus caoimheil bho cheann ghoirid, a thaobh cuideachadh agus leasachadh le Gaidheil bho chd, ni a bhiteas na chuimhneachan maireann dhi ann an cridhe gach Gaidheil aig am bheil spèis 's am bith de dhùthaich aithrichean, agus math a luchd-aiteachaidh. Tha i nise bho cheann aireamh bhliadhnachan, air a chuid mhòr d' a tinn a chaitheamh a deanamh na's urrainn i air son cor dhaoine bochd a leasachadh air feadh na Gaidhealtachd, gu h-àraidh 's na h-eileanan an Iar. Chosd i moran de cuid airgid fhein, agus thionail moran airgid bho dhaoine coireile air son comhnadh ri Gaidheil bho chd a chur do Chanada agus aiteachan eile 's am biodh an cor na b' fhearr na bha e 'n duthaich am breith ; agus tha i fhathas a lean-tuinn air an obair cheudna. Cha 'n eil eairdean de 'n t-seorsa so ach ainneamh aig na Gaidheil 's an latha 'n diugh. Uime sin 's ann le 'r 'n uile chridhe a tha sinn a guidhe " buaidh 'us piseach le Mrs. CAIPTEIN THOMAS, fìor bhan-charaid nan Gaidheal. " Innsidh sinn barrachd mu deimhinn an uine ghoirid.

Cha robh coille riamh gun chrìonach.

Cha'n 'eil eadar an t-amadan 's an duine glie, ach gu'n eil an duine glie a rùn agus gu'n innis an t-amadan e.

## COMHAIRLE DO NA GAIDHEIL A THA FUIREACH AN ALBAINN.

A chlàna' nan Gaidheal nach tig sibh a nall, 's na bithibh na'r traillean aig garlichean Ghalt, Tha Canada fursuinna 's beartach gu leoir, 's ma ni sibh ann obair gu'n togar leibh ion.

Togaidh sinn cruinn-eachd ma 'r cori' agus core, Pelsir 's buntata agus neupan gu pailt ; Na measan is boPelsir e tha na's 'coir an do ghnà 's cha churam do dhuine ma chumas e shàint.

Tha cuid ann 's nait 's tha beartach, 's cuid bechd Mar a bhith 's gu bràth anns gach aite gu beachd ; Ach ean ni dicheall gu fìrinnach, ceart, Bith' dachaigh 'us àit' aige, 's taidach gu'n aire,

Se tha sinn 'ag' ionnd' a' n mhuinntir tha ceart Cha mhisgear no lunn-lair no fionnair gun rath, Ach daoine tha grunnail le intinnean m' th Bhi's leirs'neach s'n duich's 'n sùil air gach car

Tha millean 's an aite 's a theinig a nall, Gun sgilinn na 'm poca, bha bronach 's an àm, Tha us aca fearainn, 's tha taighean ac' suas, Eich, crodh agus caoirich, 's cha 'n fhaoineas 'n luach.

Tha staidheachd 's n duthaich's. 'tha clùiteach do 'n t-sluagh ; Cha'n 'eil iad gu'n sarach' aig garraich dhaoine' uaisl', Do 'm fenn' iad bhi fàdadh mar dhiùidhidh gun tairbh', 'S an claignna ac' ruisgte 'a àm clùine no stoirn.

Cha b' ionann sa n t-àit ud a dh-shàg mi 'am dhèidh,— Tha cuid de na Gaidheil mar thraillean gun fheum, Air seilich tha'n clarsaich, 's an dàinteangun seinn, Na " Pharaohs " toirt buadhach, 's muir ruadh thar 'n einn.

Tha mocheuis 's uabhar 's truailleachd ro mhor, M' asg oighreachan fearainn, gu tionail an oir, A chosd theid an gealltachd, an dunnas 's an ol, S' an feidh' rain air faontra gun aodach gun ion.

An t-er 'ud cha chosd aig 'n dachaigh gu fèrr ; Do n Fhraling nò do Lunainn mar ghuirteach gun teid ;

Ach tilidh iad dhachaidh 'a Bann-targaidh' nan deidh, 'S na màil theid an Ardach' gu pairt deth chuir rèidh.

'N am trasadh a màil sin bith's màladh air tuath 'S gu eis mar a pàidh iad, theid Bairlìn mu'n cuairt,

Na Factors mar fithich a criomadh na smuais No foair an aomach tha 'n gaol air na h-uain !

A gabhail gach cothram gu solar an oir ; An coir no an eceid an sprèidh bheir iad leo, Le maor tha mar mhial-choin, air lallan nan dorn—

A sineadh air sglamhail ag' iarraidh gu ion !

Bheir mise dhuibh comhairl', ma ghabhas sibh ris,

Gu fìor 's ann le cairdeas a tha mi ga innse : "Gach aon de na Gaidheil gu'n deanadh iad fear 's tighinn thairis do Chanada, 's gheibheadh iad meas."

'S mi chunnaic mor chruadal' thail a's a bhos, 'S sheas mi air uairibh mor fhuachd agus teus,



'S tomadach alaban fada leam fhèin,  
'S bu neoni sud uile sea ch fuireach 's an Elph't'

Cha 'n eil mi eir tuaisleas a suas anns an am,  
Ach innaidh mi 'n uair so mu bhos agus thail,  
'S an t-aon a bhitheas grumach 'n delgh cluas  
thoir do'm rann,  
Dutneadh e chluasan 's cha bhualreara cheann

Nise thugailb an alre, gar mealladh cha bhi',  
Ma thig no ma dh'fhanas, na coirleibh mi,  
Tha cuid anns an ait's gun fhardach gun ni,  
Ach 's mi-fhortan mor e, no ol 's milleadh tim.

Tha sean'-fhocal dreach, 's e fìor air a lhuaid,  
'Nach airdh air sochair am fear nach cuir suas,  
Le beagan de'n dochair, 's a sin gheibh e dhuals,  
Dha fèin 's dha chuid phisdean, 's a bhafrinn  
cha ghluais."

Nis sguiridh mi'm rannachd, 's mo pheann  
leigidh sìos,  
Their cuid bhith's ag' eisdachd, ri 'm sgeul  
"tha e fìor",  
Cuid eile, "cha'n eisd mi ri breugan gun bhrìgh,"  
Mar sud tha na daoine 's an t-saoghal gach linn.  
Sullivan, Ont. Sept. 1871. H. McC.

## ORAN GAOIL.

EOGHAN MAC-COLLA.

AIR FOMN—"Hi ri ri's ho ra il ò, mo nighean  
donn is boidheche."

Co'-SHEIRM.

Thogainn cliù na h-ùr-bhean mhin  
Fhuair 'san Réilig gaol mo chri:  
'S beag an t-ìoghnaidh tuille 's mi  
Bhi bristeadh 'n cridhe 'n tòir oirr'.

'S binn 'an seòmar ceòl nan teud,  
'S binn 'san fhàs-choill àl nan geug;  
'S binn e na iad uile 'm beul  
Bu mhiann leam fèin bhi pògadh.  
Thogainn cliù, &c.

Thug an t-ùr-ros, fìr nam buadh,  
A dhath gaolach fèin d'a gruaidh;  
'S fàile caoin subh-craobh nam bruach  
A h-anail fhuair gun fhòtus.  
Thogainn cliù, &c.

'S geal an lilidh tim a' Mhàigh,  
'S gile no sud cneas mo ghràidh,  
Còmhnuidh chaoin a' chridhe bhlàth,  
B'è 'n trusdar dh' fhàgadh brèit è.  
Thogainn cliù, &c.

Ciod an stà bhi 'cur an géill  
Dreach a blàth-shuil làn de ghaol?  
Cha 'n eil suil a' chalmain fèin  
A leth co maoth-ghorm bhòidhaich.  
Thogainn cliù, &c.

Cha 'n eil mil an t-saillein chiar  
Idir milis làmh r'a bial;  
'S shaoileadh tu gur ann bho 'n ghrian  
A fhuair i fiamh a h-òr-fhalt!  
Thogainn cliù, &c.

## LITIR BHO ASTRALIA.

Macartair, Astralia,  
Ceud Mios, an Fhoghair 14, 1871.

A Mhr. Deasaiche,—

Chunnaic mi sealladh de bhu'r paipeir  
luachmhor bho cheann ghoirid, agus gu cinn-  
teach thug e mor thoil-intinn dhomh fhacinn  
gu 'n robh a leithid ri fhaotainn 's a Ghailig.  
Gu 'm fada beo sibh, agus gu 'm buadhaicheadh  
leibh. Faodaidh mi innseadh dhuibh gu 'm  
bheil moran Ghaidheal anns na cearnaibh so  
de 'n chruinne. Cha 'n eil baile 's fhiach  
ainmeachadh nach eil comunn Gaidhealach  
steidhichte ann, airson cumail suas luth-  
chleasan neo-lochdach nan Gaidheal. Bha  
mar 'n ceudna paipeir Gailig againn 'n Tas-  
mania 's a bhliadhna, 1857; ach bhàsaich e  
air a bhliadhna sin fhein. Bha moran conn-  
sachaidh eadar na Gaidheil agus na Goill ann  
a Hamilton 's an duthaich so bho cheann  
ghoirid; agus 'se 'n t-aobhar a bh' aca:—  
Mu'n cuairt air 1857, thogadh eaglais eatorra,  
air chumhnant gu 'm feumadh am ministear  
ac' a bhith comasach air searmonachadh 's  
an dà chainnt. Fo 'n chumhnant so, chaidh  
an t-urramach Aonghas Domhnallach, a shui-  
dheachadh mar mhinistear thairis air a choi-  
thional. Fhuair iad air 'n adhairt gu rèith  
car nìne; bha searmoin Ghailig aca 's a  
mhaduinn agus searmoin Bheurla 'n deigh  
meadhon latha, gach Sabaid. Dh'eug Mr.  
Domhnallach bho cheann ghoirid; ach greis  
roimh am a bhàis, cha robh searmoin Ghailig  
aca, ach aon nair 's a nìlios; agus am fear a  
thainig na aite cha searmonaicheadh e dig  
idir 's a Ghailig. Chuir na Gaidheil an  
aghaidh so, a reir a chumhnant a bha eatorra,  
agus scar iad iad fèin bho na Goill buileach.  
Tha na Gaidheil a nis air eaglais ùr a thogail  
dhaibh fhein a tha na onoir dhaibh, agus tha  
iad an drasd a feitheamh ri ministear a Al-  
bainn; agus ma dheibh iad fear a bhithas  
measail air a lhuachd ducha agus 'n canain,  
agus na sheirbhiseach dlèas an aobhar an  
Tighearna, cha 'n eil teagamh nach soirbhich  
leis.

Creid gu 'r nìse le mor mheas,  
'Ur seirbhiseach dlèas,  
Victoria, Australia. D. B.

Thachair do mhinistear stòlda, agus  
oifigeach òg coinneachadh, agus a bhi  
'seanchas; agus mu dheireadh, thanig an  
seanchas gu car beag connsuchaidh.  
Bha'n t-oifigeach agat le feirg; agus mar  
thamailt do'n mhinistear, thuirt e ris—  
"Nam biodh do mhi-fhortan orm gu'm  
biodh ùmpaidh mic agam nach b'urrainn  
ni eile dheanamh, gu cinnteach dheanain  
ministear dhe." "Cha robh t'athair-sa  
sa' bharrail riut," arsa 'n ministear, gu  
socrach.

## GEARAIN.

Chuala sinn bho cheann ghoirid gu 'n d' thainig gearain a nall a' Albainn, a thaobh aireamh de Ghaidheil bho chd a thainig a nall bho cheann oehd bliadhna, bho aon de na h-eileanan an Iar, le airgiod iosaid, bho dhaoine uasal timchioll Ghlaschu agus Dhuneideann, air chumhnant gu'n cuireadh iad an t-airgiod air ais gun dail, cho luath 's a gheibheadh iad e, a chum 's gu 'm faigheadh daoine bochd eill e, gu tighinn air an doigh cheudna. Tha na daoine so a gearain (ged nach eil teagamh nach d' fhuair na daoine do 'n tug iad e, an t-airgiod uair 's uair bho 'n thainig iad), nach deach' sgillinn a chur air ais dheith fhathas, mar a gheall iad. Cha 'n eil e furasd dhuinne a chreidsinn gu 'm bheil facal firinn ann; uime sin cha'n abair sinn a bheag mu 'n chuis, gus an lorgaich sinn a mach gu min e. Ach ma tha a leithid de dhaoine air tighinn n' ar measg fo ainm Ghaidheal, a bhioth cionntach air a leithid, tha sinn an dòchas gu'n teid am fuadachadh a mach as an duthaich gun dàil, air neo do n' choille, am measg nan Innseanach, far 'n ionnsuich iad a chainnt Innseanach, Fraingis, na canain eile de 'n t-seorsa. Cha bhuin a leithid idir do Ghaidheil Chanada.

## NA TIGHEARNAN GAIDHEALACH.

Tha duine Urramach araidh, nach 'eil e fhein a tuineadh fada bho sgàil a "chaisteil mhòir," a sgrìobhadh thugainn; "gun a bhi ri mìodal nan tighearnan Gaidhealach, daoine 's mìosa a tha ri fhaiginn, &c.;" a ciallachadh, a reir coltais, an orain a bha 's a cheud aireamh de 'n GHaidheal, do Shir Seumas Mac-Mhathain. Gu'n a leigeadh ris co sgrìobh an t-oran sin, tha sinn ag' aontachadh ris gach facal dheith, a thaobh molaidh agus geannmath an duine uasail sin; agus ged nach eil sinn a tuineadh cho faisg air "baile mor a chaisteal" 's a tha easan, cha 'n aidich sinn idir a bhi

tur aineolach air mar a tha gnothach-ean a dol air adhairt timchioll air; agus 's math dh' fhaoidte gu 'm bheil sinn ann an suidheachadh a cheart cho math ris fhein gu breith neo-chlaonach a thoirt 's a chuis. Aidicheamid gu 'm bheil cuid de na tighearnan Gaidhealach cho dona 's a dheanadh easan a mach iad,—an fheirde a chuis am beagan nach 'eil mar sin a bhi air 'n cur 's an aon phoca riutha? 'Nuair a thachras droch dhaoine an-ìochdmhor rinn am measg nan tighearnan Gaidhealach, cha 'n fhaigh iad sòradh bho 'n Ghaidheal so; agus an uair a thachras daoine coir ìochdmhor rinn, coltach ri Sir Seumas MacMhathain, innsidh sinn e mar 'n ceudna—a dhaindeoin co chuireadh na aghaidh. 'S math dh' fhaoidte gu 'm bi tuilleadh againn ri radh mu 'n chuis so 'n uine ghoirid.

## COMUNN GAILIG LHUNAINN.

Se so an diugh da rìreamh "Comunn nam fìor Ghaidheal, cia bith co aige tha 'n t-ainm 's ann acasan a tha 'n tairbhe. Se gu 'n teagamh an diugh an comunn a 's feumail 's as beothail a bhuineas do na Gaidheil. Tha crìoch araidh aca 's an amharc, se sin a bhi sealtuinn as deigh geannmath na Gailig, nan Gaidheal agus na Gaidhealtachd, agus a reir coltais cha 'n eil a chrìoch sin a dol as an amharc. Cha mhor gu 'm bheil gluasad a chuala sinn bho cheann fhada, a thaobh Aird Fhear Foghlun Gailig, agus nithean eile de 'n t-seorsa, nach 'eil a fhreumh ri lorgachadh a mach thun a Chomuinn so. An measg iomadh nì math eile a chuala sinn 'uapa bho cheann ghoirid, tha cunntas gu 'm bheil iad gu ministair Gailig a shuidheachadh an Lunainn. A reir a chunntais a tha againn mu 'n deimhinn, tha 'n Comunn a dol cruinn an Lunainn bho cheann cor 's deich-bliana thar fhichead; agus iad gun allsadh bho 'n uair sin a deanamh na's urrainn iad, gus na gnothaichean so a chur air adhairt, ged nach cluinn sinn

a leith uiread mu 'n deimhinn 's a chluinneas sinn mu iomadh Comunn eile nach eil an deicheamh uiread cho feumail riutha, agus sin do bhrìgh 's nach do chroch iad iad fein mar ghlogairean gun fheum ri crìos Dhiuc, Phrionnsa agus Thighearnan, mar a rinn moran de chach. Buaidh 's puseach leotha,—'s ann oirrasan da rìreamh a laidheadh briathran a bhaird chòir 's an àireamh mu dheireadh de 'n Ghaidheal.

“S fìor airidh air beannachd nam Bard,  
Deagh Chomunn nan armunn fial,  
A bheothaich gach cleachdadh 'us gnath,  
A bha aig na Gaidheil riamh.”

### EACHDRAIDH NA H-ALBA.

Tha Eachdraidh na H-Alba air a sgriobhadh ann an Gailig, agus air a cur a mach leis an urramach Aonghas Mac Choinnich. Mholamaid do ar cairdebh Gaidhealach uile, agus do ar luchd dacha leis an ìomhuinn cainnt an mathar agus eachdraidh duthaich an aithrichean an leabhar fhaotainn agus a leughadh gu curamach durachdach; agus ma ni iad sin geallaidh sinn dhaibh gum bi fiach an saothreach aca. Le mor dhìchioll chuir an t-ughdar ri chèile eachdraidh ghrinn shnasanhor, fhirinneach, agus chruinnich e moran ann an beagan de euchdaibh nan seann laoch agus de ghnìomharaibh treubh-antais ghaisgeach rioghachd na h-Alba. Ma tha Gaidheal sam bith toileach a bhi mion eolach air eachdraidh a dhu-ucha chomhairlicheamaid dha gun dail an leabhar so a cheannach, agus theid sinn an urras nach gabh e aithreachas air son sin.

### FAILTE NA BAN'-PHRIONNSA.

Mor tha fios aig ar luchd-leughaidh chuir sinn failte cho cridheil 's a b' urrainn sinn, air a Bhan'-Phrionnsa, 's a chend àireamh de 'n Gaidheal. Bho 'n uair sin, fluair sinn mu 'n cuairt air dusan litir làn de ranndaichean air “Failte na Ban'-Phrionnsa,” agus tha iad a tighinn fhathasd. Tha sinn a

cheart cho dileas, agus cha strìochd sinn ann an dùrachd do 'n Bhan'-Phrionnsa, do neach 's an bith; ach an ainm an aigh, a chairdean, mar tha 'n seann-fhacal ag' radh: “foghnaidh na dh'fhoghnas, ge b' ann de dh'aran 's de dh'ìm.” A Theagamh nach tuig mòran de 'r luchd leughaidh an America, an seann-fhacal so; tha e rèir coltais a ciallachadh nach robh 'n t-aran 's an t'ìm, aig na seann daoine coir cho pailt 's a tha e aig muinntir Chanada.

### FREAGAIRTAN.

Tha sinn duilich gu 'm feum sinn moran de na bha air ullachadh againn air son an àireamh so, a chur seachad gus an ath àireamh.

Mar fhreagairt do 'n cheist a tha gu minig air fhaoighneachd dhinn: “Am bheil na h-uachdranaibh, no neach 's an bith eile a pailheadh farradh luchd-iomruich gu tighinn do Chanada? Innsidh sinn an so nach eil cho fad 's aithne dhuinne. Tha uachdranaibh Chanada a toirt seachd fearainn saor, agus gach comhnuadh eile 's urrainn aig aiseon dhaoine bochd, a chuideachadh gu dachaidh a dheanamh dhoibh fhein 's an duthaich so. Cha'n eil teagamh againn nach luthaigeadh iad 'mar 'n cendna farradh dhaoine a phaidh-adh, ach cha 'n eil e rèidh dhoibh sin a dheanamh aig an am so.

### NITHE NUADH AGUS SEAN.

COMHAIRLEAN AITHGHEARR.—Eisd rium car tiota beag,—cha'n eil ach fìor bheagan again ri ràth riut—labhraidh mi e ann an facal no dhà; ach 's làn-airidh iad air suim agus mothuchadh.

Tha trì nithe anabharrach féumail do mhac an duine san t-saoghal—'s iad so, BIADH, AODACH, agus CADAL. Nam bu mhiann leat do lòn ithe le taitneachas, agus blas math a bhi air, saothrich chum a chosnadh; nam bu mhiann leat tlachd a bhi agad ann an aodach, pàigh e nunn cuir thu umal e; agus nam bu mhiann leat cadal math fhaotainn, thoir deagh choguis leat do d' leaba'dh. Dean na nithe so, agus bidh tu a'd' dhuine cothromach, subhach, a thaobh an t-saoghail so, agus a thaobh an t-saoghail eile. Ma's miann leat a shealbhaichadh ann an glòir, lean Eusan a thubhairt, “Is mise an t-slighe.” Earb 'na iobairt-réite, gluais 'na cheumannaibh, gràdh-aich e; agus an sin-bidh tu sona san t-saoghal so, agus anns an t-saoghal a tha ri teachd. —*Cuairteir nan Gleann.*

A GAILIG AGUS AN EABHRA —'S aithne dhomsa duine araidh Gaidhealach 'tha posda

ri bean nasal Ghallda. Bithidh an duine so air uaisibh a seinn dha fhein rannan dheth chaint mhathreil. Thuir a bhean ris aon là araidh agus e ris a ghnothuch so. "B'fhearr leam fein gu'n tugadh thu thairis a bhi ris a chaint mhosaich sin." Cha robh sud a cordadh ri cridhe a Ghaidheil, agus 's ann a thuir a ris fein: "Bheir mise ort a bhean Ghallda, gu 'n aidich thusa air doigh eile thaobh mo chaint uasail-sa." Agus mar sin, an deigh dha a freagairt, ag radh na h robh mosaich 's am bith co-cheangailte ris a chaint aige-san. Dh'fheoraich e dhi "An euala thu riamh dad de 'n a chaint Eabhrach, agus ciod e 'm beachd, a th'agad oirrsa?" "Thoir dhomh (ars ise) earann dhi, agus innsidh mi dhuit cia mar 's eomh leam i?" Chunnas a nis gu 'n robh i gu tuiteam anns an rib a shuidhicheadh air a sou; agus thug e dhi le guth cho glan, 's cho suidhichte 's a b'urainn da na briathran a leanas:

"Bha mi 'n dè 'm Beinn Dorainn,  
'S na coir cha robh mi aineolach;  
Chunnaic mi na gleanntan,  
'S na beanntan a b' aithne dhomh."

"Sin agad a nis (ars ise) caint ris an airidh caint a radh!" C. D.

A DEANAMH A TRI AS NA DHA.—Tha e air aithris air duine araidh aig nach robh sgoil, 's am bith e fhein, gu 'n d' chuir e mhac do 'n Chollaisd gu ard fhoghlum a thoirt da; agus air do 'n ghille tighinn dhachaidh aig am araidh, dh'fhaoidhnic athair dheith agus iad a suidhe gu 'n biadh: "Cia mar a bha e faighinn air adhairt a Chollaisd, no 'm b'urraim e dearbhadh 's am bith a thoirt seachad air ard sgolaireachd, a thuigeadh daoine gu 'n fhoghlum coltach ris fhein agus ri mhaithair?" (agus amharas air 'n t-seann duine nach robh 'n gille a toirt uiread aire do 'n sgoil 's bu choir ha). Ars an gille 's e sealtuinn mu'n cuairt da, 's a faicinn da thunnaig rosta air a bhord: "Nan dearbhaime dhuibh gu 'm bheil tri coin 'n sin an aite na dha a tha sibhs' a faicinn, nach biodh sibh riarachta?" "Bhithidh gu 'n teagamh" ars athair. Chuir an gille an sin aon do na h-coin an dara taobh; "sin agad aon," ars esan. "Ceart" ars athair. Chuir e 'n sin na dha maille ri cheile rithid: "Tha dha 'n sin," (ars esan) agus nach e aon agus a dha a tri: "Se gu'n teagamh ars athair, 's math a fhuaras thu. Goirid an deigh sin thoisich a mhaithair air na h-coin a roinn. Chaisg athair i agradh: "Cha leig thusa leas a bhean choir na h-coin a roinn, agus gu'n againn ach triur; rinn sgolaireachd do mhic na h-uiread sin a dh'fheum dhuit mar tha; bheir mise leam an fear so (agus a toirt leis 'n dara fear), agus biot 'm fear beag sin agad fhein, agus fagamid an tritheamh fear aigesan slàn air son a sgolaireachd. Cha

dh'fheuch an gille 'n doigh cunntaidh so a riamh na dheigh timchioil air a bhord.

#### DEAS FHEARGAIRTAN.

Tha e air aithris gu 'n robh dithis bhraithran, agus an dara fear da 'm b' ainm Iain no Eoin fo'n ruaig air son ni eigin a rinn e as an rathad. Cha robh neach a lathair a dh'aithneachadh e ach a brathair fhein; agus bha 'm brathair sin air a mhionnachadh gu 'n a iunseadh e air, no gu'n comharraicheadh e mach a bhrathair do 'n luchd torachd nan tigeadh e 's an rathad. Air dha 'bhrathair fhaicinn a tarsuinn air falbh ann an eathar, sheinn e an rann a leanas; oir bha e air son a mhionnan a choimhlionadh gu 'n a bhrathair a bhrath: Agus air dhoibhsan smuaineachadh gu 'n robh e faicinn fhaodlagan no coin eile de 'n t-seorsa, cha d' chuir iad umhal 's am bith:

"Chi mi e 's cha cheil mi e,  
'S air mhile bonn cha bhrath me e,  
Chi mi Eoin a snamh air sruth,  
Sud agaibh e, 's beiribh air."

Bha duine a bha rò theoma air guidheachdan a falbh an rothaid ann 'n carbad. Chuir elach a bha 's an rathad, maille air a charbad aige. Ghlaoth e ri seann duine a bha goirid uaithe; "e thogail na cloiche, 's a tilgeil a dh'ifrinn." "Cha tilg" ars an seann duine, gu socair. 's e ga togail 's ga tilgeil a leith-thaobh, "air neo nan tilg-adh, dh'fhaodadh i hith rithid na do rathad."

Cha mhiosa na cuid dhiubh so, am freagairt a chuala sinn Domhnall MacR. coir, a toirt do dhuine araidh, air 'n robh e g' iarraidh "AN GAIDHEAL," a ghabhail airson bliadhna; "N ann aig ceann na bliadhna (ars an duine) a bhi'thas e ri phaidheadh? " 'S ann (ars Domhnall) aig a cheud cheann dhi."

#### TOIMHSEACHAIN.

Bha moran thoinmhseachain de 'n t-seorsa so air feadh na Gaidhealtachd, cuid dhin' a bha fìor theoma agus thaitneach; ach ma' ri iomadh ni eile de 'n t-seorsa tha iad a nis a dol air ehall. Bhithadh siun fala 'n comain ar cairdean aig 'm bheil cuimhne air cuid diu' so na 'n cuireadh iad da 'r n' ionnsuidh an an drasd 's a rithid iad. Tha sinn a cumail na freagairtan do na toimhseachain a leanas air ais gus an ath aireamh, a chum 's gu 'm bi tim acasan nach cuala roimh so iad, fench-ainn an dean iad a mach na freagairtan ceart:

1. An rude nach eil. nach robh, 's nach bi;  
Sin do lamh as ehi thu e.
2. Cha mhotha e na graineann eorna,  
'S comhdaichidh e bord an righ.

3. Togaidh 'n leineabh beag na dhorn e  
'S cha tog dà dhuine dheug le róp' e.
4. Diddleman, daddleman, gille beag dubh,  
'Tri chasan fodha, agus bonaid de 'n fhiodh.
5. Fear beag sporsail, a falbh na mointeach,  
Le spuir 's botainn 's beul adhaire air.
6. "Chunnaic fear gun suilean  
Ubhlán air a chraoibh,  
Cha d'thug e ubhlán di,  
'S cha d'fhag e ubhlán oirre."
7. Chì mi, chì mi fada 'uam,  
Tri mìle thar a chuain,  
Fear gun fhuil, gun fheoil, gun anail,  
'G imeachd air an talamh bhuann.
8. Chaidh biadh gu dithis.  
Gu ceann Loch Maree;  
Dh'ith am biadh 'n dithis,  
'S thàinig am biadh dhachaidh a ris.
9. Chaidh mi le biadh triur,  
A null thar lochan an fhéidh,  
Dh'ith am beadh an triuir  
'S thàinig e dhachaidh leis fhein.
10. Tha Mogan mollach, mollach,  
Sìor shìubhal a mhònaidh;  
Cha dath gobhair, no caoire,  
No dath d'aoine th' air Mogan mollach.
11. Ceithir na ruith, ceithir air chrith,  
Dithis a coimhead 'n aghaidh 'n adhair,  
'S fear eile a g' eigheachd.

12. Bha duine araidh air son faighinn thairis air loch; bha madadh-ruadh, giadh agus adag eorna aige ri thoirt thairis leis,—dh'itheadh am madadh-ruadh an giadh agus dh'itheadh an giadh an t-eorna, 's bha 'n tuigheam aisig cho beag 's nach b' nrainn e ach aon diubh a thoirt leis comhladh. Cia mar a fhuair e thairis iad?

13. AISEAG NAN CEARDAN.—Bha aig sea'nar cheardan, triuir fhear agus 'n truir mhuathan, ri faighinn thairis air caolas le eathar beag, nach tugadh leatha ach dithis comhladh. Bha na fir ag' iadach ri cheile, agus cha 'n fhaodadh aon de na mnathan dol thairis ach le fear fhein; ni mo a dh' fhaodadh i bhi lethair air taobh seach taobh maille ris na fir eile, gu 'n a fear fhein a bhi comhladh ri the. Dh' fhaodadh na mnathan a dhol a null no 'nall le cheile, ach gu'n aon de na fir eile a bhi maille riutha. Cia mar a fhuair iad thairis?

FREAGAIRT do na cheud trì toimseachain, a bha 's a cheud aiceamh de 'n Ghaidheal.

1. Bior a chaidh na chois.
2. Dà shoitheach uisge a bha e giulain.
3. A bliadhna, na raithcan, na seachduin-ean, na leithcan, agus na h-uairean.

CUMHA LE MAIGHDION OG UASAL  
AIRSON A LEANNAIN, AIR DHA  
'BHI 'N TIR CHEIN.

AIR FÒNN—"Fear a bhàta."

Luinneag.

Air faill ill ò rò, 's na hò ro éile,  
Air faill ill ò rò 's na h-ò ro éile,  
Air faill ill ò rò 's na h-ò ro éile,  
Tha mise brònach bho Thriall mo cheud ghaol.  
Cha 'n iognadh mise 'bhi tuirseach brònach  
'S mo Rothach fhinn gun 'bhi so a chòmhnuidh,  
E 'm Baile Dha'idh\* toirt iùl do 'n ògradh,  
A's mise 'g acaìn 'sa sìleadh dheòran.

Air faill ill ò rò, &c.

Tha mise cianail bho thriall mo shàr bhuam,  
An t-òg-laoch gaisgeant' 'bha math 's na  
blàraibh;

A bha na fhòghlumach anns gach càsain,  
Bho Bheurla Shasuinn gu Gailig Adhamh.

Air faill ill ò rò, &c.

Tha mi làn airtneal—tha m' aigne cianail,  
Mo chòm na lasair—le gaol air lionadh;  
Tha gach uair dhomh cho fad ri bliadhna  
'S mar d' thig e dhachaidh, b' d' m' fhalt air  
liathadh.

Air faill ill ò rò, &c.

Mar gam faiceadh sibh fiadh air mòinteich,  
'S e sìle fola an d'èise a leònadh,  
Aon bheathach eile cha teid e 'n còr da—  
Mar sin tha mise bho thriall an t-oigear!

Air faill ill ò rò, &c.

Mar gam faiceadh sibh long air cuaintean,  
'S na tonnann beacach a streup mu 'n cuairt di,  
A ghaoth a seideadh, 's na speuran gruamach,  
Mar sin tha mise bho thriall mo luaidh bhuam.

Air faill ill ò rò, &c.

A' laidhe 'm anamoch, tha mi làn airtneal,  
Air uirigh fhliùir 's beag mo shùrd ri cadal;  
Magheibh mi drùb dheth b' d' tu na 'm aising  
'S an àm dhomh dùsgadh 's tu m' ùrnaigh  
mhaduinn.

Air faill ill ò rò, &c.

Ach bithidh mi fhathast ann an dòchas,  
Gun tig thu dhachaidh le pailteas stòrais,  
Gu Sraid-a-Chaisteil† far 'm beil mi chòmhnuidh,

'S gun tig am parson gu grad g'ar pòsadh!

Air faill ill ò rò, &c.

Es-an ga freagairt.

A Shàra cudail tha mise brònach  
Bho rium mi d' fhàgall a reul nan oighean;  
Ach théid mi dhachaidh m'ar goird beò mi—  
'S b' e neamh air thalamh 'bhi riutsa pòsadh!

Air faill ill ò rò, 's na h-ò ro éile,

Air faill ill ò rò, 's na h-ò ro éile,

Air faill ill ò rò, 's na h-ò ro éile,

Tha mise brònach bhodh' fhàg mi m' eiteig

FILIDH NAM BEANN.

Inbherneis, 1871.

\* 'Sa Bheurla David's-ton, baile beag a th' aig Croma.

† Sraid-a-Chaisteil ann an Inbherneis.



## BLAR MAGH LEUNA,

5 EADAR. CUCHILLINN, FEAR-RIAGHLAIDH EIRINN, AGUS SUARAN,  
RIGH LOCHLAIN.

LE OISEIN.

Bha Cuchuillinn 'n a fhear-riaghlaidh air Eireann, am feadh 's a bha an rìgh, Cormac Mac-Airt, 'n a òige. Anns an am sin thainig Suaran, rìgh Lochlain, le feachd laidir, an aghaidh Eirinn, agus chaidh e air tìr faisg air Tura, far an robh Cuchuillinn a tuineadh Chunnacas cabhlach Shuarain roimhe sin, agus chuir Cuchuillinn fios gu Fionn, air son conaidh. Ach chaidh Cuchuillinn an aghaidh nan Lochlannach, mus an d' thainig Fionn; agus chath e ri Suaran air Magh-Leuna, an Ulainn.

Mar stoirm fhaoghair 'ruith bho dha bheinn,  
Gu chéile ghrad tharruinn na trein;  
Mar shruth làidir cas bho dha chraig,  
Ag aomadh 's a taomadh air faich,

Fuaimear, dorch a's garg 's a bhlàr  
Thachair feachd Iunnis-fail<sup>1</sup> a's Lhochlain.  
Gach ceannard a spealt-chleas ri sàr,  
A's a dhaoine ri lhaimeh a cosgairt.

Bha gach cruaidh a screadan air cruaidh,  
Agus clogaidean shuas 'g an sgoltadh,  
Fuil a dortadh gu dlùth mu 'n cuairt,  
[A's air talamh gu luath a spoltadh.]

Bha taifeid<sup>2</sup> a fuaim air mìn iuthar,  
A's gathan a siubhal troi 'n speur,  
Sleaghan briste a tuiteam gun phudhar,  
Mar dhealain air mullach ant shléibh.

Mar onfhaidhean beucach a chuain,  
Nuair a ghluaiseas an tonn gu 'h-ard,  
Mar an torrunn air cùl nan cruach,  
Bha gruaim agus farum a bhlàir.

Ged bhitheadh ceud bard Chormaic ann,  
A's an dàn a togail a bhlàir,  
Cha b' urrainn daidh aithris ach gann  
Gach coluinn gun cheann a's gach bàs.  
Bu lhionar bàs fhear agus thriath,  
'M fuil a sgaoileadh air sliabh an àir.

Bithibh brònach, a shiol nan dàn,  
Mu Shithàluinn, ceann nan grabh-thriath,  
Agus togsa, Eibhir, t' uchd bàn  
Mu og Ardan, sàr nan colg fiar.

Mar dha eilid thuit iad 's an réidh,  
Fo lhaimeh Shuarain, treun nan donn sgiath,  
Nuair a ghluais e roi mhiltibh le feum,  
Amhuil tannas an speur nan nial.

Fuar thannas a shuidheas an seò,   
 A's e sgeadaicht' le ceò bho thuath,   
 Nuair a dh' aomas am maraich nach beò   
 Sealladh bròin air barraibh nan stuadh.

Nior chadail do lhamh ri do thaobh,   
 A thriath Innis is caoine sian,<sup>3</sup>   
 Bha do lhamh ann an astar nan faobh,   
 Mar dhealan a baoillsgeadh air sliabh   
 Nuair a thuiteas an sluagh anns a ghleann,   
 'S a bhios aghaidh nam beann 'n a caoir.<sup>4</sup>

'N sin shrann an Dubh-sroingheal<sup>5</sup> thar seoid,   
 'S nhigh Sith-fada<sup>6</sup> a bhròg am fuil   
 Lhaidh gaisgich 'n a dheighe gu leoir,   
 Mar chaoille air torr nan tuil,   
 Nuair ghluaiseas osag troi 'n fhraoch,   
 Giulain tannasan faoin na h-oich'.

Bi deurach air carraig nam fuaim,   
 Nhighèan uasal Innis nan Long;   
 A's lùb do ghnuis aluinn thair chuan   
 Thus' a's glaine na fuath<sup>6</sup> air tom,   
 A dh' eireas mall, mòthar suas,   
 Mar ghath-greine air cruaidh nan tonn.

Oir thuit e ('s grad thuit e) 's a bhlàr:   
 Ata oig-fhear do ghràidh gun tuar,   
 Fo gheur-lann Chuchnullinn bu shàr—   
 A dh' fhàg e co bàn a's co fuar.

Cha ghluais e gu cruadal gu bràth,   
 A's cha bhuaile e fuil ard nan saoi:   
 Thuit Treunfhear, òg Threunfhear, gu bàs;   
 Oigh, chan fhaic thu do ghradh a chaoidh.

Ta mhiolchoin a caoineadh gu trom   
 Aig baile nan sonn 's iad mu thaibhs;<sup>7</sup>   
 Ta bhogha gun taifeid 's e lom;   
 Air an tom ta farum a bhàis.

Mar dh' aomas mìle tonn gu tràigh,<sup>8</sup>   
 A ghluais fo Shuaran borb na dàimh<sup>9</sup>   
 Mar thach' reas traigh ri mìle tonn,   
 A thachair Eireann 's rìgh nan long

An sin bha guthan garbh a bhais,   
 Measg toirm na gàire-cath a's cruaidh,   
 Bha sgiathan 's maile brist air lar,   
 A's lann 's gach laimh mar dhealan shuas.

<sup>3</sup> 'Se 'nt Eilein Sgiathanach a tha e ciallachadh, fur an d' rugadh s an do thogadh Cuchullinn.

<sup>4</sup> 'N a lasair theine.    <sup>5</sup> Na h-eich aig Cuchullinn.    <sup>6</sup> Taibhs.    <sup>7</sup> Na coigrich.

<sup>8</sup> Bha iad a creidsinn, bho shean, gum faicadh coin, taibsean nam marbh.

<sup>9</sup> Tha 'm fonn ag' atharrachadh an so.

Bha fuaime a bhlàir bho thaobh gu taobh,  
'S an còrag beuchdach, creuchdach, teth,  
Mar iomad ord a bualadh baoth,  
Bho 'n teallach dhubh-dhearg caoir ma 'n seach

Co iad sud air Leuna nan sliabh ?  
Co 's duirche, 's is fiadhaiche gruaime ?  
Co is cosmhuil ri nial bu chiàr,  
Lann gach triath mar theine air stuaidh ?

Ta bruailean air aghaidh nan tom,  
A's chrith carrair nan tonn air tràigh !  
Co a t' ann ach Suaran nan long,  
A's triath Eirinn mu 'm fonnar dain ?

Ta suil' nan slòzh ag amharc claoch  
Air suinn nach b' fhaoim ag aomadh suas  
Ach thuit an oich' air cath nan laoch,  
A's cheil i strì nan saoi gun bhuaidh.

#### AIR BUAIDH AN T-SOISGEIL.

AIR Fonn—"Mios Deirinneach an Fhoghair."

Nuair a sheallas mi mu 'n cuairt domh,  
Gu 'r mòr uamhas cor an t-saoghail,  
Nan cadal fo chuing aig Satan,  
'S iad a bàsachadh na mìltean,  
A saltairt air fuil na rèite,  
'S air Mac Dhé gu'n d' rinn iad dìmeas,  
'Ni chuir ioghantas air ainglean,  
A chrochadh ri crann mar iobairt.

Gur mòr a chulaidh smaointean,  
Bhi faicinn dhaoine deanamh tair  
Air iobairt PRIONNSA NA SITHÉ',  
Chaidh a dhìteadh n'ar 'aite,  
An teagasg phriseil thug e fein dhuinn  
Nuair bha Nicodemus lamh ris,  
Gun robh 'n ath-bhreith o'n Spiorad Naomha  
Mar tha ghaoth 'n obair nàduir.

Se creideamh 'n aghaidh dochais  
Thug urram 's gloir do dh'Abram ;  
Cha d' chuir e teagamh san sgeul',  
Gum biodh a shliochd mar reultan air aireamh ;  
Thug e acidheachd do na h-ainglean,  
Mharbh e'm meann a deanamh càisg dhoibh,  
'S leum a chridhe le aoibhneas  
Nuair chual e gu'm biodh oighr' aig Sàrah.

Seumas, Eoin agus Peadar,  
Bha na 'n seasamh air beinn Thaboir,  
Chunnaic iad an sealladh mor ud,  
Iosa comhradh ris na Faidhean,  
Dhluthaich orra sgaile gloirmhor,  
Thainig bho na neoil le dearsadh,

Chual' iad guth o' na speuran,  
Gu eisdeachd ri Mac a ghraidh-san.

Sud an gràdh 'tha do-innseadh  
Dh'fhoillsich an f'hirinn dhomhsa :  
Gun d'thainig am Facal cho dioblaidh  
Chum 's gu'n diteadh iad san fheoil e,  
Umhal do bhàs a chroinn-cheusaidh,  
Si fhuil fein a rinn e dhortadh,  
'S tre iobairt Captain ar slainnte  
Gheibh sinn gràs aig cathair tròcair.

Be 'n t-iongantas da rìreadh,  
'Ni chaidh innseadh leis na Faidhean,  
G'un d'thigeadh Mac Dhe do'n t-saoghal  
Chum an cinne-daon' a thearnadh.  
Diomhaireachd mhor na diadhachd  
An t-Athair siorruidh ghabh ar nadur,  
Toirt air ais do na braighdean,  
An ni chaill iad aun an Adhamh.

Sibhse tha g' aideachadh na firinn,  
Leanibh am Biobul mar lochran'  
Cumaibh 'ur cridhe daonan  
Air a ghaol a chaidh thar eolais.  
PRIONNSA RÌOGHAIL theaghlach Dhaibhidh  
Gun d'chuireadh gu bàs 'san fheoil e,  
Nuair thig e 'rìst bidh 'phobul aoibhneach,  
Bheir na h-ainglean iad na chomhail.

Nuair thig Iosa leis na h-ainglean,  
Bid'h' a naimhdean fo làn uamhas  
Cha robh iad umhal do'n f'hirinn  
'S mu'n Bhiobal bha iad suarach.  
Cluinnidh iad am Breitheamb gloirmhor,  
Toirt seachad an ordugh bh'naidh',  
"Sglùrsaidh e iad mar na gobh'raibh,  
Ga ionad doruinn is' truaighe."

Sud an là bhios mòr aoibhneach  
Do'n mhuinntir a fhuair tròcair,  
Cluinnidh iad fuaim na trompaid,  
'S theid an dusgadh an cuirp ghloirmhor;  
Air an cruinneachadh le ainglean,  
An trusgan bainnse nan oighean!  
Bithidh iad nìle air an crùnadh,  
'S inneal ciùil ac' seinn le sòlas.

Nuair thig Leoghan Og threubh Iuda,  
Chum ar dusgadh as na h-naighibh,  
Gheibh sinn pailleanan ùra,  
An aite a chuirp bhrùideil thruaillidh.  
Cha bhi pian, no smal, no bròn oirn',  
Glanaidh e na deoir 'o r gruaidhibh,  
Mach sa steach mar chunnaic Eoin,  
Am Bail-Mor nan clachan luachmhor.

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## THE GAELIC LANGUAGE.

BY PROFESSOR JOHN STUART BLACKIE.

The following lecture on the Gaelic Language was delivered by Professor Blackie, of Edinburgh, in the New Hall, Oban, on the 22nd of September last, under the auspices of the Oban Scientific and Literary Association. The subject was treated in an able and interesting manner, as might be expected from the well known attainments of the lecturer. After being introduced, the learned Professor spoke as follows :—

"It is now about forty years since Dr. Prichard, by a work well known to philologists, caused the Celtic languages of Great Britain, Ireland, and France to be generally acknowledged as legitimate branches of the great Aryan family. That family comprises five great branches, spread geographically over the globe from the Ganges to St. Kilda, and from the Cape Matapan to Iceland—viz. (1) the Oriental branch, containing Sanscrit, one of the oldest and most perfect forms of the family, and Persic ; (2) the Greco-Roman branch, containing the two famous classical languages, one still alive in a green old age, and the other surviving under the modified forms of Italian, French, and the other Romanesque languages ; (3) the Teutonic branch, containing a great variety of dialects, from the extinct Maeso-Gothic to the existing Norse, German, and Dutch ; (4) the Slavonic branch, of which Russian, Bohemian, and Polish are the principal varieties ; and (5) the Celtic branch, comprising Gaelic, Irish, Welsh, and Manx, all spoken languages of the United Kingdom, and the Armorican dialect spoken by the peasants in Britanny, the original fathers of the great Cymric race that at an early date peopled the whole of England till it

was driven within the mountain barrier of Wales by the invasion of the Romans, and the occupation of the East and South East districts of Britain by hordes of Teutonic settlers from Saxony, Denmark and Norway. All these languages now stand to one another in the recognized relation of brothers and sisters ; except only in so far as secondary languages, like French and Italian, may rather be said to stand in the filial relation to the paternal Latin from which they sprang. But as to the five great stocks, though we may say, on scientific grounds, that one of them is more ancient than the other, in so far as it possesses certain ancient forms, which in the other branches have suffered corruption, I scarcely think there is any fair ground for asserting that one of these great branches, as a whole, is older or younger than another. If it be true, for instance, in one very obvious sense that French is younger than Latin, because it is a recent modification and corruption of Latin, it is equally true in the same sense that Gaelic is younger than Latin ; for the Gaelic *athair* is just as manifest a corruption of *pater* as the French *pere*. But though not a few roots and inflectional forms in Gaelic are manifest corruptions from the Latin, this merely proves that certain classes of words have undergone a greater amount of attrition in the Celtic than in the Roman branch of the original stock ; but no man, on such grounds, is entitled to lay down the wholesale proposition that the language of the modern Highlanders is a modern language, standing in the same relation to Latin that French does. As a whole, Gaelic is no doubt as ancient as either Greek or Latin ; for history distinctly testifies that the Celts were one of the earliest drifts of population that came from the table lands of Asia to the



West; and when they came of course they brought their language with them; but beyond this I am not prepared to go. For though it may not be difficult to point out in the existing Celtic dialects some radical words from which only derivations exist in Greek and Latin, it may on the other hand be equally easy to put one's finger, in Latin or Greek, on certain roots from which the present Gaelic exhibits only a few feeble and fragmentary remains. Dismissing therefore all unanswerable questions to the comparative antiquity of the different members of the great Aryan family, we will proceed to analyse the Gaelic language as it actually exists, and see of what materials it is made up. Now in this inquiry we are immediately met with a phenomenon which an analogy borrowed from the rocks at Oban will enable us readily to understand. The beautiful cliffs which run along the shore of what has been not unjustly called our "Celtic Naples" are composed of what geologists call a conglomerate; now such a conglomerate, or hotch-potch of various inorganic elements' is a proper image of the character of the English language, and enables us to understand what the character of the Gaelic is by the law of contraries. If you know what *black* is you can imagine something as far removed from that as possible, and this will be *white*. Now Gaelic, like Greek, Sanscrit, and German, is not a composite language like English, but an original language growing out of its own root; and the admixture which it has suffered from without is not so much in the way of a vital grafting as of a mere mechanical accretion. Those who know German are aware how many words borrowed from Latin, Greek, and specially French, are constantly used in the familiar discourse, as well as in the scientific style of our trans-Rhenane bretheren; but however many these words may be, they are still strangers, and are immediately recognized as such. Exactly so with Gaelic. The British Celts, as a comparatively uncivilised people, have from the earliest times been subject to various superior social influences which have left their most manifest marks in the common materials of the spoken language. Some of these materials have been more thoroughly incorporated into the original mass, so as almost to have lost their

foreign look; such, for instance, as *eas-buig* from *episcopus*, *peacadh* from *paccatum*, and not a few others of theological or ecclesiastical origin. The German language notwithstanding its pure Teutonic type possesses words of a similar character such as *Mauer* from *murus*, and *Strasse* from *Stratum*, both indicative of the social superiority of the Romans in the arts of road-making and building. In analysing the materials of the Gaelic language, therefore we shall in the first place have to discount all borrowed words—that is words certainly, or very probably, not of the original stock, but adopted from necessity or convenience; and this adoption, in the case of Gaelic, may have taken place either from heathen Rome, or ecclesiastical Rome, or from Scandinavia during the four hundred years of the Norse dominion in Orkney and the Hebrides, or again, from Lowland Scotch, when Scotch was the language of the Scottish Court and the Scottish gentry, or finally, from English, when, as now, English has become the language of all well educated persons in every part of the United Kingdom. After these foreign elements have been carefully stowed away into a separate compartment, there remains the great mass of original root of the language, and the derivatives and compounds which proceed from them, just in the same way that branches grow from a tree, or an apple pie is made out of apples. Now, a thoroughly comprehensive and exhaustive classification of these original materials, or radical elements of the Gaelic tongue, has not, so far as I know, as yet been made; it is, indeed, no easy matter to do, for in addition to Latin, Greek, and German, Sanscrit, Anglo-Saxon, and the Norse, languages would be necessary in some cases for a strictly scientific conclusion. But without pretending to settle every curious detail and every slippery relation, it may be laid down certainly, as the result of Ebel's researches, that in Gaelic there is contained a strong original Latin element, and a Teutonic element of not much inferior, perhaps of equal, weight. As the Latin element in Gaelic is that which will be recognized by the greatest number of educated persons in this country, I will set down here some of the most striking roots common to Latin and Gaelic from a list made by myself:—

| Gaelic.  | Latin.  | Gaelic   | Latin   |
|----------|---------|----------|---------|
| Ach      | Ager    | Cinn     | Gigno   |
| Aqne     | Ac      | Coileach | Gallus  |
| Air      | Aro     | Coille   | Silva   |
| Anail    | Anbhel  | Creadh   | Creta   |
| Arbhar   | Arvum   | Cridhe   | Cor-dis |
| Ard      | Arduus  | Cu       | Can-is  |
| Athair   | Pater   | Cuir     | Sero    |
| Ba       | Bos     | Damh     | Dama    |
| Bha      | Fui     | Deas     | Dexter  |
| Beinn    | Pinna   | Dia      | Deus    |
| Bun      | Fundus  | Droma    | Dorsum  |
| Busag    | Bussare | Dur      | Durus   |
| Brathair | Frater  | Each     | Equus   |
| Bior     | Veru    | Ear      | Eurus   |
| Cairden  | Caues   | Eader    | Inter   |
| Calaman  | Columba | Uiske    | Aqua    |
| Ce       | Qui     | Earrach  | Ver     |
| Cood     | Cedo    | Easg     | Piscis  |
| Ceil     | Celo    | Eile     | Alius   |

These are only a few of the most obvious roots, taken from the first letters of the alphabet; a full catalogue of genuine Latin roots in Gaelic would, I imagine, certainly amount to about two or three hundred. But it is not only by the radical material of Gaelic that its affinities are indicated—it is even more visible in what philologists call the formative machinery of the language; that is to say those prefixes or affixes to roots, or modifications of roots themselves, by consonantal or vocalic variation, which are used to mark the relation which one root bears to another, or to itself under a peculiar aspect. Of this formative part of language the flexional terminations, by which the cases of nouns are designated, as also the tenses and moods of verbs, are the most familiar examples; and here we find in Gaelic a strange mixture of Latin, Greek, and Teutonic elements. For which the *r* of the Gaelic passive voice is most peculiarly and characteristically Latin, the *s* of the future indicative, and the *im* of the conditional is as manifestly Greek. Among the adjectival terminations, *ail* or *eil*, as in *lathail* is one of the most common in Latin; while the familiar *ach* is doubtless identical with the *ic* in *rhetoric*, *public*, which is both Greek and Latin. In the declension of the substantives again we find remarkable analogies with the German; viz., the use of *n* in the plural, and the modification of the root vowel, which in German is confined to the plural number as in *bruder* *brueder*, but in Gaelic denotes also the oblique cases of the singular as *cu coin*,

*brog broige*, *alt*, *uilt* and a host of others. Into the particular laws which regulate the passage of a word from Latin in Gaelic, or from Gaelic in Latin if that phrase be preferred, I cannot here enter. It is a subject which presents some phenomena extremely interesting to the professional philologist, but for a popular view of the general character of the Gaelic tongue other aspects claim a preference, some of which I now proceed to state. I will direct attention in the first place to some characteristic excellencies of the Gaelic as compared with other languages, and then to some of its most prominent defects; and I will then conclude with some practical remarks on the unworthy neglect in which the language has fallen, and the duty and pleasure of its cultivation. The first of these three excellencies of the Gaelic has already been alluded to, viz., its original and self-formative character. Herein it possesses a notable superiority over all such mongrel languages as English, and falls under the same chapter of praise as Sanscrit, Greek, German, and Russian. It possesses the character and presents the aspect of an organic natural growth, while English is only a mantle of motley tissue, or a pavement of various colored stones. That Gaelic-speaking persons have been largely in the habit of borrowing from English is only too true, but in doing so they have acted contrary to the genius of their own language, which like Greek, delights in original composition. So for example, in Rom. xii. 2 the words “transformed” and “renewed,” are rendered by the genuine Gaelic compounds *cruth-atharrachadh*, and *ath-nuadhachadh*, words formed exactly from the type of the Greek, from which they are translated; whereas the corresponding English words are formed not out of original English roots, but by mere adoption from the Latin. In the same way the names of animals in Gaelic often display beautifully the original formative process by which they were created. Thus a whale is *mucmhara*, that is a sea-sow; and a swallow is *gobhluchan-gaoith*, i.e., a bird that sails through the air, ploughing the breeze with a forked tail; and so generally, in Gaelic as in Greek, names are pictures, or, if you please, coins with the image of superscription visible; while English words are only counters, a blank currency without a signature. A

second beauty of Gaelic is its richness in certain deep vocalic, diphthongal, and liquid sounds, to which English is a stranger. The great number of words spelt with *ao* and *eu* are examples of this; and the peculiar liquid roll given to *l*, and *r*, and *n* in many words as in *leanabh lach*, belongs to the same category. Among beauties also must be classed the delicate nasal sound given to *m* in many words before *a* and *o*; for, though the American nasality is almost always ugly, the Gaelic is only so in the mouths of extremely coarse and grumpy persons. The third beauty of the Highland dialect which I wish to eulogise is an extremely delicate and fine perception of euphony generally and particularly, as marked in the changes produced on the initial letter of many words, by the assimilating character of the final letter of the immediately preceding word to this category belong the remarkable phenomena—so characteristic of the Celtic languages—of what is called *aspiration* or *breathing*, that is a softening down of the initial consonant of a word into a cognate, but more vocal consonant by the euphonic influence of a broad final vowel immediately preceding; thus *cu* a dog, genitive *a choin* of the dog, because, whatever the English may imagine, *ch* is really a much softer sound than *k*, or hard *c*. In the same manner from *muileann* a mill, comes *Loch-a-Vuillean*, the very pretty name of a very ugly little loch in this place, where the initial *m* is changed into *mh*, the English *v*, by the melodious contagion of the proceeding *a*, the genitive case masculine of the definite article. So after *mo*, *do*, *da*, and a few other monosyllables with a long final vowel. Another very noticeable result of the fine euphonic instinct in the Gaelic is the practice of changing an initial *s* into *t* after a preceding *n*; as in *Mac-an-t-sioir*, or Macintyre, “a carpenter’s son,” when the *t* in pronunciation takes the place of the *s*, plainly from the influence dentonasal *n*, which is more allied to the dental *t* than to the sibilant *s*. so much for beauties. I shall now—as I mean to be honest—specialize some defects, and those very great defects in the Gaelic dialect. The first is a lazy habit our Northern islanders and mountaineers have got into of omitting their consonants altogether, and in this

way, so to speak, taking the bones out of the word, and depriving it of its pith and sinew. In this respect it is a corruption of Latin, in many cases even worse than French; for our Gaelic neighbours, for instance, have only taken the *t* out of *pater* and changed it into *pere* but the Highlandman in *athair* which they pronounce *aar*, have not only lost the initial *p*, but drop altogether the aspirated consonant which they retain in spelling. And so in whole hosts of dissyllables and polysyllables with *dh*, *bh*, or *gh*, in the middle, these consonants for any use they are put to might as well not be there. No doubt we have examples of this sort of unhandsome treatment of double consonants in our English words *dough*, *plough*, *although*, and other such; but these cases of English, are few and exceptional, whereas in Gaelic they are the rule, and prevail to such an extent as justly to bring down upon the language the charge of feebleness and emasculation. Another great vice of Gaelic is the monotony of its accent, the habit of accenting words on the penultimate or ante-penultimate syllables, except only in such compound words as *Ben More* and *Lismore* whose parts retain the special significance, as contrasted with *grasmhor sultmhor*, and similar compounds; for it needs assuredly no proof that monotony is always a blemish, as that an accent on the final vowel, what the Greeks call oxyton, is generally euphonic. Again it must be accounted a serious blemish in the Gaelic language that it carries the principle of aspiration in some cases to such an extent as not only to soften, but altogether to annihilate the initial consonant of a word, (when a man’s nose is cut off) necessarily loses its character, and is difficult to recognize. Thus *Beinn Fad*, the lowest of the three heads of *Ben More*, is pronounced *Ben At*; and so, generally the aspiration of *f* into *fh* is an example of an addition which not only adds nothing to the original quantity, but takes away even that which existed. And lastly the rampant luxuriance with which the aspirate *ch* has been allowed to overrun the Gaelic dictionary must justly be considered as a mannerism of the worst kind even as it is a grave offence against good taste and a sign of rhetorical poverty when a writer constantly repeats certa

favourite phrases and turns of expression while he systematically ignores the various other wealth of the language which he uses.

The practical part of my discourse now remains—Why is the Gaelic language so much neglected? Is it worthy of the supercilious disregard by which it has been treated both by learned and unlearned in this country? There is only one answer possible to this question; it does not deserve this treatment; it has been most unfairly and scurvily treated by all parties. To the notion, often broached, that it is a peculiarly difficult language no very serious reply is necessary. These things are altogether relative; and no doubt Gaelic is more difficult to an Englishman who knows Latin than French, but it is not more difficult than German. Every language has its own special difficulties; the difficulty of the English is its arbitrary pronunciation; the difficulty of Gaelic lies partly in the law of aspiration—which, however, depends on fixed principles—partly in the strangeness of a great part of the vocabulary. But these difficulties are compensated by peculiar facilities. The flexional terminations of the verb are remarkably few, when compared with Latin or Greek; and the remoteness of the vocabulary is compensated partly by the aids furnished by comparative philology partly by the close connection of the Gaelic language with the topographical nomenclature of the country. If any traveller in the Highlands will take the trouble to inform himself as to the significance of the topographical nomenclature with which he comes in contact during a summer tour of a few weeks, I will undertake to start him in the study of Gaelic with a vocabulary of some two or three hundred roots which are stereotyped in the external features of the country. Thus *Cruachan*, the plural of *cruach* means peaks; and everybody who has travelled in Argyllshire knows that the beautiful mountain which bounds Loch Awe on the north rises with three graceful cones above the lovely waters of Loch Awe. But the real reason why Gaelic has been so much neglected is simply this, that his language has never occupied a prominent position in the intellectual, political, or moral world; and therefore people, in the usual superficial fashion, have presumed that it is not worth look-

ing into. But this way of judging is anything but philosophical. It is pretty much as if a botanist should say that a plant was not worth inspecting because it never had been cultivated in a botanical garden or exhibited in a flower show; the intellectual, political, or moral prominence of a language is one thing, its moral and human interest is another and a very different thing. A language is interesting, among other reasons, specially because it is the key to the life and feelings of an interesting people; and that the Gaelic in this view is one of the most interesting of languages, particularly to those who inherit the traditions of the British Isles, there is no need of formally proving. Persons whose interest in a language consists altogether in the length and breadth of the bookish matter which it contains must be looked upon as somewhat pedantic in their notions. If I study Russian, for instance, it is not for the sake of reading Russian books, but for the sake of knowing the Russian people. The best books are only a small fragment of a national life; and the permanent human interest attaching to any language may often be in the inverse ratio of the number of books which it contains. But it is by no means true that even the bookish records of the Celtic languages are so few, or so devoid of intellectual and moral significance, as the worshippers of mere book-knowledge imagine. The legendary and lyrical poetry of the Gaelic language, if not voluminous, is interesting; and to me, certainly, as the purple heather is more welcome on the Highland braes than the English rose, so at Tyndrum and Glenorchy the “Ben Dorain” of Duncan Macintyre is a more congenial and a more interesting poem to read than the *Odyssey*. All poetry, indeed, with a distinct local character, color, and fragrance, such as no one can deny to Ossian and the Gaelic lyrical poets generally, has a value on the spot with which nothing else can compete. When I am at Rome I endeavour to feel with the Pope, and live in his sphere of ideas so far as I conscientiously can; when I am in the Highlands, in the same way, to understand them I must feel and live with the Highlanders, and this can only be done adequately through the medium of the language in which their traditions are contained and through which their feelings



are expressed. The whole question, therefore, about the advantage and utility of studying Gaelic resolves itself into the question, whether the Celtic element in our history and our existing population is worth understanding and appreciating or not; and this question I answer without the slightest hesitation in the affirmative. Very true it may be indeed, that to large portions of the British population the interest attached to the Celtic element may be so remote as to render any attention to this language, in their case, a waste of labor; but there are special classes of the British community by whom this plea cannot be advanced, and I will now conclude by mentioning distinctly who they are. In the first place, of course, there are the clergy and schoolmasters of those extensive districts of the Highlands where Gaelic is either the only or the most familiar language spoken by the people. Of course I assume that in all Highland schools English should be taught as an absolutely necessary means of mere wordly advancement; but Gaelic also must be taught scientifically, not only as the natural organ of all original healthy culture to a Celtic population, but as the best means of teaching English or any other language to such a population. The mother tongue is, and must always be, the proper root of all genuine moral and intellectual growth to every people. It is the only tongue that is or can be in the blood and bone, an essential and inseparable part of the living man. Where Gaelic is not taught in the schools, it will be found that neither is English learned with any efficiency; it will be learned in many cases as Latin is, by boys in English schools, only for the purpose of being forgotten. And as a matter of fact, I am afraid, a large proportion of the Highland population cannot read either their Gaelic or their English Bibles with any ease or intelligence; and this is one of the sad results which has flowed necessarily from the ignorant superciliousness with which a certain class of persons in this country have been accustomed to look down on Gaelic and everything Celtic. It is even maintained that the language of the Gaels entails barbarism on the population, and should be violently abolished. To which the plain practical answer is, that being there our first duty is to use it sympathetically and wisely,

not to attempt, with a foolish and an imperious violence, to expel it. Such a policy might suit well the Russian autocrat in dealing with the Polish people, but certainly does not harmonize with the free atmosphere which we breathe in this country. The Gaelic language will die no doubt, like other mortal things in due season; but while it lives it has its rights and should be treated in a rational gentlemanly, liberal, Christian fashion. Whatever may be its inferior social position in reference to English, the rule of Christian philanthropy leads us to condescend to men of low estate not to ride rough over them. The second class of persons from whom a little attention to the Gaelic language might naturally be expected are landed proprietors, factor-sheriffs, and all persons whose position in society leads them into frequent intercourse with the Gaelic-speaking native. A sheriff sitting on a jury case at Stornoway or Tobermory would command much more respect, and feel much more independent, if he could take up the evidence of witnesses directly from their own mouths instead of through the medium of an interpreter. But if the head of such and similar cases can always be reached through the medium of English, the heart of a Gaelic-speaking people can only be entered through the medium of their own language; all those therefore whose position leads them to cultivate the people should cultivate their language. It is a sort of politeness, indeed, which all foreigners owe to the natives of a country in which the sojourn that they should take some trouble to learn the language; and all persons of Saxon blood and tongue are strangers in the midst of a Celtic population. And finally considering both the philological characteristics of the Gaelic language and the number of Gaelic-speaking students who attend our colleges and upper schools, it appears to me that a special obligation lies on the professors of languages in our high schools and colleges to acquire some familiarity with the physiognomy so to speak, of the physiology of the Celtic dialects spoken and written in the British isles. For the purposes of comparative philology—science which no university can now neglect—a wide and various education is indispensable; and it is surely the height of folly in academical men to travel



the mouths of the Ganges for illustrations of linguistic phenomena, which can be found not less strikingly displayed on the banks of any Highland burn. Professors of Greek and Latin in Scotland ought besides to consider that the analogies of Gaelic to the classical Celtic languages when scientifically pointed out may prove an engine of the utmost value in facilitating to Gaelic students the scholarly acquisition of those languages; and in this view it cannot but be noted as the sad symptom of the constitutional disease of a vulgar utilitarianism in the British mind, and that there does not exist a professor of the Celtic languages in any English or Scotch university. Such a glaring deficiency under similar circumstances would not for a moment be tolerated by the enlightened Government of the King of Prussia, or any less notable sovereign in intellectual Germany. To conclude, though I certainly am of opinion that we are all very much to blame for the superficial superciliousness with which we have looked down upon the language spoken by the inhabitants of our romantic Highland glens, it appears to me that a special guilt has been incurred by the Gaelic people themselves. Except in conversation among themselves and in pulpit addresses the language of our Highland glens is never known; no shop shows a Gaelic sign, no shop window a Gaelic advertisement, not even a gravestone in a country churchyard shows a Gaelic epitaph. This is a sort of literary suicide which the Scottish Gaels—in this deviating from the laudable use of their Welsh cousins—have committed on themselves, and which can be laid to the door of no Sassenach. Though tendered by an evil spirit, it is at bottom a good advice which Mephistopholes gives to the medical student in Faust: "Believe in yourself and the world will believe in you." And if the Gaelic people systematically abstain from putting themselves forward in the world of printed or printed paper, which is the bearer of our modern civilisation, they have themselves to blame, if with the great mass of floating observers they pass for barbarians. Men are, for the most part, too busy and too indifferent to employ themselves in dragging into notice persons who skulk in corners, and hide their light at the end of a long dark cave where no man can see it."

## NEWS OF THE HIGHLANDS AND ISLANDS.

It is reported, apparently on good authority, that the 91st Highlanders are to discard the trews, and to wear bonnets and kilts in future.

LEWIS—Angus McAskell, belonging to Shader, Lewis, was lately drowned in Stornoway, while returning from attending a funeral.

THE GREENOCK FREE GAELIC CHURCH.—The Rev. Colin Sinclair, of Invergordon, has received a call from the Free Gaelic congregation of Greenock.

ISLAND OF BEARNARAY.—This beautiful little island famed for the bloody massacre of the Macleods by one of the Clan Iain of Ardmurchan, and his fifteen sons, some three hundred years ago, has been sold, it is said to Sir John Ord, Bart., of Kilmory.

THE FLORA MACDONALD MEMORIAL.—The memorial to Flora Macdonald, designed by Mr. Ross, Architect, Inverness, is now finished, and was shipped October 18th, to its destination in the Church-yard of the Parish of Kilmuir, Skye. The monument is said to be somewhat in the form of an Iona Cross, and is admired by all who have seen it for its simple dignity and fine proportions.

THE GAELIC SOCIETY OF INVERNESS.—This Society, quite recently formed, appears to be going to work in earnest. The inaugural address was delivered by the Rev. Mr. Mackenzie, of Cilmorack, on Thursday, the 18th Oct. Cluny Macpherson has signified his intention of becoming a life member of the Society—an example which we hope will be followed by many other Highland Chiefs and gentlemen.

ESTATE OF HARRIS.—It is stated that the Earl of Dunmore has parted with North Harris, which comprises the fine deer forests of Fincastle and Ardvourlie, several good fishing lakes, and rivers, and the little village of Tarber. A correspondent says that the purchaser is a London gentleman, Mr. Scott, Banker, Nephew of Sir Claude Edward Scott, county of Dorset. The purchase price is differently stated at £130,000 or £155,000, either being a large enough sum.

ENCOURAGEMENT TO BAGPIPE-PLAYING.—In connection with the recent games under the auspices of the Braemar Royal Highland Society, the Highland Society of London, through Her Majesty's piper, Mr. Ross, Balmoral Castle, has handed a donation of £10 sterling, to be applied in such a manner as the management committee deems proper, for the improvement of bag-pipe music. This very liberal donation, which we understand will very probably be continued annually, will be awarded in prizes to successful youthful

aspirants in the art, at the Braemar Games each year. It may be added, however, that the winners of champion gold medals and competitors above thirty years of age will be excluded from participating in the competition, as the object is for the encouragement of young musicians.

### ANSWERS TO CORRESPONDENTS.

Owing to the large space taken up by Prof. Blackie's able lecture on the Gaelic language, we are compelled to leave out most of the answers to our correspondents, and other matter which we had prepared for this number of **THE GAEL**.

J. McK., Glencoe, Ont.—Your enquiries regarding Pipe music were answered in our last.

A. M. G., Fort William, Scotland.—A few of the poems of John Morrison, of Harris, were published in Canada a few years ago, but the book is now very scarce, only a copy to be met with now and again in second-hand book stores.

H. McK., Prince Edward Island.—We are not aware that Mary McLeod—*Nighean Alasdair Ruaidh's* poems were ever published in a separate volume: most of them have been printed in different collections.

J. L. C., Glasgow, Scotland, wishes to know if there are any newspapers in Canada that make the Gaelic a regular feature except **THE GAEL**, and *The Canada Scotsman*, as he had heard that there were some? We are sorry to inform him that, at present, there are not; there are several newspapers published in Gaelic-speaking districts, that publish an occasional piece. *The Bruce Reporter*, published at Kincardine, appeared to have made that quite a regular feature at one time, but now it has dropped down like many other papers (and we might say individuals) to an appeal at election times—it appears to be then considered useful. But now that our respected confrere, THOMAS ROBIN, Esq., late of the *Scotsman*, has taken charge of that paper, we hope to see the Gaelic department revived.

### PHILOLOGICAL ENQUIRIES.

#### GAELIC WORDS REFERRED TO THEIR ROOTS.

There are few studies more pleasant than that in which the words of any language are traced to their original roots, and the Gaelic reader will doubtless be pleased to observe the following terms of his native tongue thus explained:

**BUACHAILL**, a shepherd. This word comes from *bo* and *gille*, and literally means a "lad for cows."

**MEUR**, a finger, is from *mùr*, a piece, and has reference to the fingers, as *divisions* of the hand.

**BAINN**, milk, is from *ban*, white, which latter Gaelic word is related to the French, *bon*; Scotch, *bonnie*; and Latin, *bonus*.

**GEALACH**, moon, is from *geal*, white; and the Latin *luna* is of similar origin.

**MIN**, flour, is from *min*, fine.

**BAR**, crop, is connected with a word which appears in Gaelic as *beir*, in English as *bear*, and in Latin as *fero*. Its literal meaning is, therefore, that which the earth *bears*.

**AOTROMAN**, a bladder, is from *aotrom*, light.

**BANAIS**, a wedding is made up of *bean*, a wife, and *feisd*, a feast.

**SEANGAN**, ant, is derived from *seang*, slender, and is so called from its slender waist.

**GLUIN**, a knee, seems connected with *clain*, Latin, *clino*, to bend. C. M. R.

### AGENTS FOR THE GAEL.

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##### PROVINCE OF ONTARIO.

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Sullivan ..... H. McCorkindale, Esq.  
Williamstown ..... D. F. MacLennan, Esq.  
Bahner's Island ..... Allan Stewart, Esq.  
South Finch ..... Finlay McNaughton.  
Rothsay ..... Hugh Chisholm, Esq.

##### PROVINCE OF QUEBEC.

Lingwick ..... D. McRae, Esq.  
Stornoway, Winslow ..... D. Gunn, Esq.  
Lake Megantic ..... J. B. McDonald.

##### PROVINCE OF NEW BRUNSWICK.

Dalhousie, Black Sand. Donald McMillan, Esq.

##### PROVINCE OF MANITOBA (RED RIVER).

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##### PROVINCE OF NOVA SCOTIA.

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River Dinnis, C. BA. .... McEachren, Esq.

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Orwell ..... William McPhail, Esq.  
Wood Island ..... John McDonald, Teacher.

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Chicago, Ill. .... Mr. McPherson, Druggist.  
Lumberton, N. C. .... Hon. James Sinclair.

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Edinburgh. .... MacLachlan & Stewart.  
Inverness ..... John Noble, Esq.  
Tullypowrie ..... P. McNaughton, Esq.  
Ledaig ..... John Campbell, Esq.

##### AUSTRALIA.

Macarther, Victoria. .... Donald Beaton, Esq.

##### NEW ZEALAND.

Invercargill, Southland. .... John Waldie, Esq.

# AN GAIDHEAL.

I. LEABH.]

DARA MIOS AN T-SAMHRAIDH, 1872.

[4 AIR.]

## RUN AR TURUIS.

A meadhon seann dachaidh nan Albannach tha “An Gàidheal” as ùr a’ cur fàilte le cridhe gràdhach agus taingeil air a luchd-dùthcha air fad agus air leud cuairt a’ chruinne gu h-iomlan. Anns na suidheachaidhibh ùra agus eugs-amhuil, anns am bheil e ’g a fhaotainn féin ni ’s freagarraiche, is e a rùn gu ’m faigh e eòlas maireannach air na Gàidheil gu léir. Tha e air ’uidheamachadh a mach fo stiùradh, chuideachadh, agus theagasg nan sgoileirean Gàilig is nan uaislean tàlanutach Gàidhealach a’s feàrr aig an tigh agus thairis. Is ann chum na criche so a shocruich e fa dheòidh ann an Albainn. Fo a’ leithid so do riaghladh tha e ann an dùil gu ’m bi ’éideadh, a mhodh labhairt, agus na chanas e, taitneach, agus neo-oilbheumach do gach neach. Mu na cùisibh so bithidh e ro-thoichte éisdeachd gu smuainteachail ’s le aire ri beachdaibh muinntir ’s am bith.

Mar tha air fhilleadh anns na thùbhairteadh cheana ’s e Rùn Turuis “A’ Ghàidheil” gach fear d’ a ainm fhiosrachadh a mach, chum ’s gu ’n taoghail e air gach mìos le ’chuid naigheachd, le ’sgeulaibh, le eachdraidh an t-saoghail, le séisidibh ceòlmhor bhàrdan ar linn, maille ri iomadh focal teagaisg mhaith eile. Tha e dearbhta gu ’m faigh e cuireadh is fàilte chridheil aig gach dorus air son a shaothrach oidheirpich. Agus ann an so tha e ’giarruidh a bhi ag aideachadh le aigheadh ro-thaingeil meud na comain fo ’m bheil e do mhòran air son am briathran misneachaidh, agus an cuideachaidh air iomadh dòigh. O so a mach tha e suidhichte air a chàirdean a ruigsinn

gach mìos gun bhriseadh. ’S ann le sùil gu ’m biodh “An Gàidheal” ni ’bu choimhlionta, agus gu ’m mealladh e saoghal fada a cheadaicheadh na brisidhean a thachair roimhe so. A nis le clannaibh nan Gàidheal ri guailnibh a chéile bithidh e air a ghiùlan air aghaidh gu buadhach!

Tha e soilleir agus fiosrach do na Gàidheil iad féin, ni a dh’ aidicheas iad gu saor, gu ’m feum a’ chuid dhiubh nach tuig Beurla gu h-iomlan a bhi car math air dheireadh air a’ mhuinntir ud a tha a’ sealbhachadh comais air paipeiribh naigheachd a leughadh anns am faighear eachdraidh an t-saoghail le ’dheanadasaibh mòra, iongantach, maille ri iomadh teagasg feumail eile. ’S e ar rùn-ne gu ’m biodh an Gàidheal air a chur ann an cor co-ionnan ris a’ Ghall anns a’ chùis so. Bheir sinn geàrr-chunntas air gach ni cudthromach a bhios a’ gabhail àite feadh nan rioghachdan gach mìos maille ri geàrr-sgeul cinnteach air a’ Ghàidhealtachd ’s air na h-Eileanaibh. Bithidh againn mar an ceudna geàrr-sgrìobhaidhean luachmhor, brìghmhor, agus teagasgail, air cùisibh feumail, dìomhair, le fòghlum-aichibh treuna, aithnichte, á measg nan Gàidheal ’s gach àite. ’S cha dearmaid sinn a ghnàth focal maith freagarrach, agus solusach a bhi againn air eachdraidh, sgeulaibh, agus cleachduinnibh taitneach nan Gàidheal a bh’ ann ré “àin o aois,”—ar sinnsreachd ainmeil a dh’ fhalbh—a chum ’s gu ’m biodh an gnìomharan euchdail agus an gnàthan subhailceach a’ toirt aoibhneis do ar cridheachaibh agus ’gar misneachadh-ne gu nithibh co-ionnan a chur an cleachdadh. Ni mò a ni sinn dearmad

air cruinneachadh as gach cèarn a' h-uile dàn, rann, is focal-geòire fiachail chum an tasgaidh air son huntean eile.

Ged nach biodh na crìochan feumail, cleachdail so idir air an cur romhainn, cha bhiodh e ach 'na dhleasdanas macail do ar dùthaich, do ar cànanain 's d'a h-aois, do ar n-aithrichibh treuna leis an robh i air a labhairt ré mhìltibh bhliadhnachan, gu 'n deanadh sinn oidheirp dhuineil air ar càinnt a chumail air chuimhne air chor agus nach biodh ar dearmad suarach-ne "air an teanga, bhrìghmhor, bhlasda, bhinn" 'na aobhar spòrsa agus tarcuais aig na Goill ni 's faide.

A chum agus gu 'n dean sinn seasamh maireann, daingean, agus éifeachdach an aghaidh nan sruthan tarsuinn so, feumaidh na Gàidheil gu léir *aonadh*, seasamh taobh ri taobh, a dhìon an tìre, an cinnidh, an cànan, agus gach urraim a bhuineas dhoibh fa leth, nithe mu 'm bheil Gàidheil anns gach àite agus dùthaich aon-sgeulach. Na nithe tearc' mu nach 'eil iad aon-sgeulach fàgaidh sinn aig a' ghinealach a thig 'n ar déigh, ach cha 'n ann air duilleagaibh "A' Ghàidheil." Tha an raon coitichionn air am feud sinn uile còrdadh fàsting gu leòir.

'N uair a tha sinn a' strì mar so ris a' Charbh a sheachnadh gu sàbhailte, tha sinn dòchasach gu 'n gléidh sinn mar an ceudna o chunnart Coire-bhreacain, —gu 'n gléidh sinn ar seasamh gu daingean air bonn firinn, ceartais, agus deagh bheus. Anns na cùisibh so gheibhear sinn a ghnàth do-ghéill-eachduinn. Air dhuinn ar coslas, agus ar gnè mar so innseadh gu h-aithghearr, feudaidh sinn stad aig an àm so le ar rùn no ar dùil ath-ainmeachadh, gu 'm faigh ar Leabhran fàilte, dheth nach gabhar aithreachas, feadh iomadh chrìochan na Gàilig feadh an t-saoghail; gu 'm bi e 'na chuideachd thaitnich do gach seòrsa de ar co-Ghàidheil anns gach cor; agus gu 'n dean e iad comasach air a bhi ni 's fheumaile

dhoibh féin, d'an cloinn, d'an càirdibh, d'an co-chreutairibh; d'an rioghachd, do 'n t-saoghal, agus d'an Dia!

—o—

## MU NA SEANN GHÀIDHEIL.

### IV.

B' iad na *Picti* no na *Caledonaich* Ghàidhealach luchd-àiteachaidh taobh tuath Albainn air tùs; ach mu 'n bhliadhna A.D. 506 thàinig sluagh Gàidhealach eile a nall á h-Eirinn d'am b' ainm *Scoti* no na *Scòtich* a ghabh tàmh an taobh deas Siorramachd Earraghàidheil. B' iad na h-àitean anns an d' rinn iad tuineachas Còmhall, Cinntire, Cnapadal, Earraghàidheal, Latharna agus pàirt de 'n Mharbhairn, maille ri Eilean Ile, Arainn, I-challumchille agus eileanaibh beaga eile mu 'n cuairt doibh sin. Anns a' chuid eile de 'n Ghàidhealtachd bha na *Picti* a chòmhnuidh, oir b' iad ceud luchd-àiteachaidh Albainn. Bha an ceannbhaile aca so fagus air Dùnchailean no Peart, agus b' i a' chrìoch eadar iad féin agus na *Scoti* na beanntan àrda sin a tha eadar siorramachd Pheairt agus siorramachd Earra-ghàidheil ris an abrar Druim-Albainn. Tha e coltach gu 'n robh an Dà fhine Ghàidhealach so a' deanamh suas luchd-àiteachaidh Eirinn agus Albainn o'n fhìor-thoiseach, agus gu 'm b' iad na *Pictich*, ris an abair na seanachaidhean Eirionnach *Cruithnich*, an ceud dhream a ghabh còmhnuidh anns an dà dhùthaich. Cìod 's am bith fri-dhealachadh a bha eatorra tha e coltach nach robh anna ach dà threubh de 'n aon t-sluagh, dà theaghlach de 'n aon chinneadh, aig an robh na h-aon ghnàthannan agus a bha 'labhairt na h-aon chànaire. Bha na *Cruithnich* no na *Picti* an taobh tuath Eirinn ann am Mòr-roinn. Ulladh agus an ceann tuath Laighinn; am feadh 's a bha taobh an iar agus deas na h-Eirionn, 's iad sin Conacht, Munadh, agus ceann



deas Laighinn air an àiteachadh leis na *Scoti*. B' iad na *Pictich* no na *Cruithnich* na ceud Ghàidheil a ghabh tuineachas an Eirinn agus an Albainn, agus roimh thoiseach na seathamh linne a réir coslais, cha robh Gàidheil 's am bith eile an Albainn ach iad féin. Ach aig an àm sin thàinig trì ceannardan a nall á Eirinn agus leth cheud fear maille ris gach aon diubh. Leis cho tearc 's a bha iad ann an àireamh tha e ro choltach gur h-ann a fhuair iad cuireadh o Rìgh nan *Caledonach* gu tigh'n na nall a riaghladh ann an Earra-ghàidheal gu bhì 'n an ceannardaibh air na Gàidheil a bha an sin anns a' chogadh ris na Deas Bhreatannaich, gus an cumail air an ais o bhi a' briseadh ni b' fhaide stigh air taobh siar na Gàidhealtachd. Oir tha e cosmhuil gur h-e bu ghnàth-obair do na *Scoti* Eirionnach a bhi a' sìor chogadh ris na Deas Bhreatannaich. Bha na seann Ghàidheil Albannach a' cogadh riù mar an ceudna mar a chithear o'n chogadh a bha aig Fionn riutha, 'n uair a loisg e Baile-chluaidh no Dùn-Breatann, ceann-bhaile nam Breatannach a bha a chòmhnuidh ann an Srath-chluaidh. Anns a' cheud dol a mach cha robh aig na ceannardaibh Eirionnach so tiodal na b' àirde na an *Toiseach* no Triath no Ceann-feadhna, ach an déigh sin ghabh iad an tiodal Rìgh dhoibh féin, agus rinneadh Fearghus 'na rìgh, gidheadh bha e fo uachd'ranachd Ard-rìgh nan *Scoti* ann an Eirinn, agus bhuanaich a shliochd mar sin os ceann ceithir fichead bliadhna gus an do dhealaich iad ri cuing na h-Eirionn mu'n bhliadhna A. D. 590. Is ann mu'n àm so a thàinig Calum-cille a nall á h-Eirinn a shearmonachadh an t-soisgeil do na Gàidheil Albannach, 'n uair a bha Conull 'n a rìgh air na *Scoti* agus Bride no Bruidai 'n a rìgh air na *Picti*. Bha luchairt Bhride, rìgh nam *Picteach*, 's an àm sin aig Lochnis, ach tha e coltach gu 'n robh mar an ceudna Caisteal no Aros rioghail eile aig na rìghribh so

ann an Dùn-Chailleann no làimh ri baile Pheairt. Tha sinn a' leughadh mar an ceudna mu na *Pictich* Dheasach; bha an dara feadhainn diubh so air taobh tuath nan garbh-bheanntan (Grampians) agus an fheadhainn eile air an taobh deas diubh. Bha monadh Dhruim-Uachdair agus na Beanntan mòra sin a' cur dealachaidh eatorra; agus faodaidh e bhì gu'n robh iad air uairibh dealaichte 'nan riaghladh, agus gu'n robh rìgh dhoibh féin aig na *Pictich* thuathach, agus rìgh eile aig na *Pictich* dheasach.

Do na *Pictich* dheasach bhuineadh am fearann a tha a nis 'deanamh suas siorramachd Pheairt, siorramachd Aonghais, Fiofa, Struileith, agus an tìr air taobh deas na Friu ris an abrar *Lothian*, gu ruig a' chrioch Shasunnach. Do na *Pictich* thuathach bhuineadh a' chuid eile dhe 'n tìr gu ruig Gallthaobh agus eileanan Arcaimh. Agus bha Srath-chluaidh agus taobh an iar-dheas Albainn 's an àm sin aig na Breatannaich.

(*Ri leanntuinn.*) D. B. B.

#### LITIR MU GHÀIDHEIL GHLASCHU.

##### A GHÀIDHEIL GHAOLAICH,

Chuir e aoibhneas air mo chridhe mar a chuala mi an sgeul, gu'n do rinn sibh imrich thar a' chuan mhòr is gu'n robh a' mhiann oirbh á so suas tuineachadh 's a' bhaile so. Mata, mata, agus tha "An Gàidheal" á so suas ri teachd a mach gach mìos ann an Glaschu. Ceud mìle fàilte dhuibh—'a' h-uile latha dhuibh—Gu ma fada a bhitheas sibh beò agus ceò as 'ur tigh. Nam biodh e mar mo mhiannsa, bhitheadh soirbheachadh gu leòir agaibh. Cha bhiodh Gàidheal cadar ceithir oisinnan na cruithne nach bitheadh air 'àireamh am measg 'ur luchd leughaidh, is cha bhiodh 'ur sporan gun bhonn no 'ur cridhe gun ghean. Is ged nach 'eil an dà shealladh agam, ged nach fiosaiche no fear seallaidh mi, tha mi cinnte gu leòir gu'm bi soirbheachadh agaibh. Tha mise ag innseadh dhuibh gu 'm bheil do Ghàidheil anns a' bhaile so féin na bheireadh air 'ur n-oidheirp pàidheadh,



nan cuireadh iad an guaillean ris a' ghnothach mar bu dual is bu dùthchasach dhoibh a dheanamh. Nach fhada o'n chuala sinn an sean fhocal "Clanna nan Gàidheal ri guailibh a chèile." Fheara 's a ghaoil is iomadh latha a sheas iad ri guailibh a chèile, o latha blàir Alt-a-bhonnaich, mar a rinn iad an cuid féin fo cheannsal Triath nan Eilean, gu tuil uaibhreach àirm Shas-uinn a thilleadh air a h-ais agus crùn na h-Alba a bhuidhinn do Raibeart Brus, gus an latha 's an do dhirich iad uchdaichean Alma, le iolach ait na buaidhe fo stiùradh an fhìor Ghàidheil, Cailean Caimbèil—Is tha mi an dòchas mar sheas iad gu duineil cliù an dùthcha ann am mìle blàr, gu 'n seas iad a nis a chearta cho fearail càinain an dùthcha le an ainnean a chur sios air son "A Ghàidheil" gu h-ealamb agus le an airgid phàidheadh gu togarrach. Ach cha 'n e mhàin gu'm bheil mòran Ghàidheal anns a' bhaile so ach tha do 'Chomuinn Ghàidhealach de gach seòrsa ann, nan gabhadh iad "An Gàidheal" fo an sgiathaibh càirdeil gu'm b' urrainn iad dion a thoirt dha o gach cruadal, agus cuideachadh anns gach airc. Is ma cheadaicheas sibh dhomh, bheir mi eunntas goirid air cuid de na Comuinn sin agus na h-aobhair air son am bheil iad air an cur air chois. Tha iad cho lionmhor is gur gann a ghabhar ann an aon litir iomradh a thoirt orra gu léir, tnuigidh mata iadsan a dh'fhodas a bhi air am fàgail a mach nach e dìmeas, ach di-ùine is aobhar. 'S e is aobhar gu'm bheil iad cho lionmhor, gu'n d'fhàs e fasanta, o cheann tamull ùine, do gach eilean is siorramachd comunn fhact-uinn a suas co-cheangailte ris a' cheàrn sin, a chum is gu'm bheil a nis na cruineachaidhean sin cho lionmhor ach gann ri eileinibh innse Gall, no siorrachdailibh nan garbh chrìoch. Cha'n eil mi idir a' dìteadh a' chleachdaidh so, oir is ciatach an nì, ann am measg othail is ùprait a' bhaile mhòir, a bhi cumail beò gaol dùthcha, agus a bhi a' cuimhneachadh ghnàthan agus chleachdaimean nan gleann-tan sìochail 'san deachaidh ar n-àrach; ach cha'n fhead mi aràdh nach feudadh pàirt do na comuinn sin barrachd a dheanamh air son an luchd dùthcha na tha iad a' deanamh. Tha guu teagamh air bith cuid diubh a' deanamh mòrain. Comharraichte ains an rathad so tha an "Comunn Gàidhealach" (Highland Society). Is gann a dh'fheudar meud a' mhàith a tha an comunn so a' deanamh a lùn mheas. Tha iad a' cumail suas sgoile anns am bheil foghlum agus leabhraichean,

gun airgid gun luach, air an toirt do theann air naoi ceud do chloinn Ghàidhealaich. Is cha 'n e teagasg suarach a tha iad a' faighinn, oir cha'n eil mi a' saòilsinn gu'm bheil ach gann sgoil ann an Glaschu a théid an toiseach oirre. Is cha 'n e mhàin gu'm bheil iad mar so air an deagh theagasg, ach tha gach bliadhna deise bhreacain air a toirt do àireimh mhòir do na caileagan. Tha an t-aodach so air a thoirt cha 'n ann ann an rathad déirce ach mar dhuais do na sgoilearan a's feàrr, a chum nach ruig a leas an Gàidheal a's uaibhriche intinn nàir a bhi air leigeal le a nighinn an t-aodach a chosd—'sì sochair anabarrach a tha aig ar luchd-dùthcha anns a' bhaile so, anns an sgoil so. Is lionmhor mac Gàidheil an diugh, a tha 'lionadh àite onoraich aig an tigh is thairis a dh'fhodas a' chomain sin a thoirt air an fhòghlum a fhuair e ann an sgoil a' Chomuinn Ghàidhealaich. Cha 'n eil sealladh a ch' mi o cheann gu ceann do 'n bhliadhna a tha cho taitneach leam, ri bhi a' faicinn, a réir an gnàtha, air toiseach ceud mhìos an t-samhraidh, gach bliadhna clann na sgoile Gàidhealaich a' meàrsadh fo cheannsal an luchd-teagaisg is luchd riaghlaidh a' chomuinn, gu Eaglais Chaluim Chille far am bheil searmoin freagarrach do chloinn air a toirt seachad leis a' mhinisteir. Is bòidheach an sealladh da rìreadh a bhi a' faicinn mu naoi ceud cloinne ag iomachd ann an òrdugh o'n sgoil gus an eaglais is air an ais a rithis. Na maethrain ghaolach! tha mo chridhe a' teòghadh riu gach uair a ch' mi iad. O'n tha mi a' labhairt air sgoil feudaidh mi a thoirt fainear gu'm bheil sgoil eile mar an ceudna ann an Glaschu far am bheil teagasg agus leabhraichean a nasgaidh air an toirt do chloinn Ghàidhealaich, ris an abrar sgoil Mhic Lachluinn. Chaidh an t-airgid a tha 'cumail suas na sgoile so fhàgail le duine còir de 'n ainm Mac Lachluinn. Rinn e 'chuid airgid ains na h-Innsibh, is na thiomnadh dh'fhàg e roimh de air son sgoil a thoirt do Chloinn Ghàidheal anns a' bhaile so, agus is iomadh aon a dh'fheadh a bheannachd a thoirt air air son a ghnìomha. Tha mu dhà cheud sgoilear anns an sgoil so. Tha comunn Gàidhealach eile agann mar an ceudna, ris an canar 'sa' bheurla "The Celtic Society." Tha deagh aobhar aig a' chomunn so anns an amharc mar an ceudna,—aobhar a bu chòir am brosnachadh gu fàilte fhurach a chur air "A' Ghàidheal," oir tha iad ag aideachadh gu'm bheil an aon chrìoch

aca's an amhare ribh fèin. So agaibh na nithean a tha iad a' cur fa'n comhair fèinadheanamh (1.) "Cànain, fòghlum, ceòl, bàrdachd, éideadh, sean-nithe, agus cluichean fearail Ghàidheal na h-Alba, a chumail suas. (2) Còmhnaidh airgid a thoirt do Oileanaich Ghàidhealach a tha comharraichte airson an dichill no an tapadh. (3.) Cuid-eachadh a dheanadh le muinntir a bhuineas do'n Ghaidhealtachd a dh'fhaodas tuit-eam ann am bochdainn ann an Glascho." Tha rùn a' chomuinn maith is cha'n eil teagamh nach eil an deanadas a réir an rùin, oir tha còrr mòr air mìle ball anns a' chuideachd. Car cosmhuil ris a' chomunn so tha a' "Chuideachd Cheann-tìreach." Oir tha iadsan mar an ceudna a' toirt cuid-eachaidh do dhuine òg aig an Oil-thigh, agus a' cur dhuaisean a chum nan sgoiltean ann an Ceann-tìre, a bharrachd air bhì a' deanamh còmhaidh le nàistnich Chium-tìre a tha air tighinn gu bochdainn. A thuilleadh orra so tha àireamh mhòr eile aig am bheil 'n am beachd, a bhì 'cumail suas càirdeis agus carrantachd, is a' deanamh còmhaidh leis an fheumach is cuideachaidh le luchd a' mhi-fhortain. Ach cha dean mi ach a' mhàin an ainmeachadh. Tha an "Comunn Earra-ghàidhealach" a' deanamh feuma nach beag 's an rathad so. Is "Comunn oircheasach Pheairt." Tha a' "Chuideachd Sgiathanach" ag amhare an déigh nàistnich eilean maiseach a' cheò. Tha "Cuideachd oircheasach Chataoibh" a' deanamh iochd air an co-luchd-dùthecha. Tha "Comunn Muileach," is "Comunn Ìleach" ann. "Comunn Abrach," is "Comunn Appaìneach," "Cuideachd Arranach" is "Comunn Collach," "Cuideachd nan Siorramachdan tuathach," agus "Buidheann Cheann-lochgilb is Loch-fine." Tha gach aon de na cuideachdan so a' coinneachadh uair 's a' bhliadhna timchioll bòrd suilbheir na fèisde gu dinneir a ghabhail le chèile, no a' coinneachadh ann an talla éigin gus am feasgar a chur seachad, le òraidean, ceòl agus òrain. Ach tha cuid dhiubh a' deanamh tuilleadh na so, oir tha iad a' sìneadh na làimh' fhàil do iomadh aon air an do luidh am mì-fhortan gu trom, is air an do ruig cruadal is éigin. Fhìr mo chridhe, is eireachdail an sealladh ri 'fhaicinn e, mar tha "Tigh mòr na cuirme mar lèihairt laiste," is a tha "clanna na Tir' Aird' ris an abrar gu bràth na gaisgich" a' coinneachadh, cuid diubh sgeudaichte ann éideadh aosda na dùthecha, le an sporain mbhollach is an spangan airgid; na nionagan

màlda, le am mìog shùilean tlàtha, is na mnathan còire gu boiteanach, sròlach, ribeanach gu'n saoilleadh sibh gur bean baile gach aon diubh. Mar tha a' chuideachd a' cruinneachadh, tha pìobaire no dhà a' cur nan smùid dhiubh a' cluich air pìob mhòir nan dosan àrda, gu snasmhor grinn, port meàrsidh éigin. Cha'n aithne dhomh ceòl a ghluaiseas mo chridhe cosmhuil ri nualan na pìobamòire, mar tha "Cabar-fèidh," "Cumha Mhic an Tòisich," "A' mhnathan a' Ghlinne," no aon de na seann phuirt Ghàidhealach sin air an deagh chluich. Mar a tha a' chuideachd cruinn 's a ghabhas fear na cathrach 'àite 's a tha 'n t-altachadh air a ràdh, 's ann an sin a bhitheas am farum, le gleadhraich chupan is spàinean, luchd frithealaidh a' ruith 's 'n an dean ruith a' freasdal do gach aon cho suilbhear togarrach is ged a bu tighearna fearainn gach aon 's a' chuideachd. Tha an sean-fhocal ag ràdh gu'm "b' gille aig an fheannaig 's an fhogharadh." Ach tha gille aig gach aoidh aig na cuideachdaibh càirdeil ud. Cha bu mhaith leam a bhì 'cur mìothlachd air aon de na comuinn, ach cha'n fhaod mi ràdh, gun tig aon diubh suas ris a' Chomunn Mhuileach, aig a' chuir m' bhliadhnaidh aca. Bha air a' bhliadhna so fèin an talla a's motha 's a' bhaile air a lìonadh o cheann gu ceann le cuideachd cho togarrach, cridheil, òrdail is a chunnaic mi riamh. Bha òrain Ghàidhlig, is òraidean Gàidhlig air an toirt seachad ann am pailteas. Oide is fheaduill! b'e an sealladh e mar a bha gach neapaginn pòca a mach a' togail séisd air an fhonn; tha mise ag ràdh ribh nach eil coinneamh 's a' bhaile a bheir ite as an té Mhuilich, cha tig a' h-aon diubh ann an uisge na stiùrach aice. Ach an innis sibhse dhomh ciod a's ciall do 'n ainm "*Soiree*" a thug iad air na coinneamhan ud. Tha fhios o'm a bha sibh an *America* gu'm bheil gach eòlas agaibh is gu'n tèid agaibh air so a dheanamh. Tha iad ag ràdh rium gur h-e facal F'raingis a th' ann, ach is gann a tha mi 'gan creidsinn. Oir ged a thàinig e oirnn as an Fhraing is i mo bhàrail gur h-e facal Gàidhlig a th' ann a ghoid iad bh' uainn is a tha nis a' tighinn oirnn ann an dreach ùr. Tha fhios agaibh gu'm bheil na Frangaich gu math tapaidh tiolpanta, agus gu'm bheil e air a chur as an leth gur h-e an gnàth iunleachdan a fhuair muinntir eile a mach a thoirt leò, is an sin a chur mar fhiachaibh air an t-saoghal gur iadsan a fhuair a mach a' chùis an toiseach. Is tha duine còir a's

aithne dhomhsa ag ràdh gur h-ann mar so a rinn iad leis an fhocal so. Tha esan 'sa' bheachd nach 'eil anns an fhacal *soiree* ach an dòigh Fhrangach air an fhacal suiridh!!! Ach biodh sin mar a thogras e, tha aon ni fìor, gur ciatach a thionndaidheas iad a mach aig na coinneachan sin, is cha'n 'eil mi ag ràdh nach bi beagan do'n t suiridh a' dol cuid-eachd, agus is mise nach faigh coire dhoibh mar tha gach ni gu beusach ceart. Ach feumaidh mi an litir so a tharruing gu crìch, ach mu'n dean mi sin, tha aon Chomunn Gàidhealach eile air am feum mi iomradh a thoirt, agus 'se sin an "Comunn Oiseanach." Tha an comunn so a nis teann mhath air leth cheud biadhna a dh' aois, agus is fìor chomunn Gàilig a tha ann, oir tha gach gnothach air a ghiùlan air adhart anns a' Ghàilig. Tha na mionaidean air an sgrìobhadh anns a' chànan mhilis sin, is tha gach òraid is deasbaireachd anns a' cheart chàinnt ghaolaich. Tha an comunn so a' coinneachadh air gach feasgar Di-h-aoine fad seisein an Oilthigh ann an tigh-seisein eaglais Challum Chille, agus is iomadh searmonaiche fileanta, gleusda, an Albainn 's an Canada a bheir a bheannachd air a' Chomunn Oiseanach a' son anechothroidh a bhuilich e orra gu eòlas fhaotuinn air a' Ghàilig.

A nis, a Ghàidheil rùnaich, thug mi dhuibh cunntas air a' chuid mhòir do no comuinn Ghàidhealach againn anns a' bhaile so, is tha mi cinnteach o'n àireimh gu'm feud sibh misneach a ghlacadh a chum dol air 'ur n-aghaidh gu fearail n'ar n-obair, oir ma chuireas iad an gaoillean ri chèile tha an gnothach leibh.

Slàn leibh—Theagamh gu'n cluinn sibh nam gu goirid a rithis. An latha a ch'is nach fhaic, is mi, le gach deagh ghuidhe, ur caraid dileas.

RUNASDACH.

Glaschu, air Cluaidh, }  
23mh. de'n Ghiblean, 1872. }

## OISEIN: A LINN AGUS A BHARDACHD.

(AIR LEANTUINN.)

Cha'n 'eil na comharraidhean aon chuid fann no faoin a tha dàin Oisein anna féin a' nochdadh gu'm buin iad do aimsir a tha fada air chùil. Tha e soilleir gu'n robh laoiach is saoi na Féinne ann an suidheachadh simplidh; gu'n robh iad fathast ann an òg mhad-

uinn an cinneadalachd 'n uair a chaidh slige an t-sòlais mu'n cuairt, agus a thog an rìgh am fonn air làithibh nan sonn a b' àirde guìomh, is làn mhìle fear focail shuas ag aomadh gu luaidh an rìgh. Is e leantuinn na seilge air raon is aonach, agus marcachd thairis air stuidhean a' chuain mhòir, maille ri Cruaidh is Màile ciar a ghiùlan ann an dealan beur a' chòmhraig, a bu chleachduinn do laoiach na Féinne. Cha robh an àite còmhnuidh seas-mhach. 'Nuair theirgeadh tuire is féidh ann an aon àite, rachadh na seann Ghàidheil gu àite eile; agus is ann air an aobhar so a tha e' tachairt gu'm bheil ainmean air am faotainn an sud agus an so, a tha 'gleidheadh cuimhne air sàr-thréin na Féinne. Cha robh eòlas no tuigse aca, mar tha dàin Oisein gu soilleir a' dearbhadh, air ealdhain no innleachd air bith ach a mhàin orrasan a bha feumail doibh anns a' bheathia a bha iad a' caitheamh. Bha iad eòlach air iarunn. Is ann an Ceàrdach Luinn Mhic Lìobhuinn a bha ri obair gobhainn aig rìgh Lochluinn anns a' Bheirbhe, a bha sleaghan is lannan na Féinne air an deanamh. Is e Mac an Luinn a b' ainm do'n chlàidheamh a bha Fionnghal ag iomchar. Is éiginn gu'n robh eòlas nach bu ghann aca mar an ceudna air seòladaireachd. Oir tha e soilleir gu'n robh iad gu minic ag imeachd thar a' chuan shum-ainneach, stuadhach gu Lochlann, gu Innisfàil is Innis-nan-tore. B'e miann nan laoch an eithear dhonn is a' churach luath ag éiridh suas air cuan nan long, a' gearradh an astair feadh thonn gun chùram, mar theine nan speur troimh bhearnaibh beur nan neul. Ged bha longan na Féinne fo'n sìth bhàna 'beumadh troimh 'n cheathaich ghlais air toirm nan stuadh 's nan tonn éiti, 's an cobhar bàna mu'm muineal shuas; gidheadh, dileas do shimplidheachd na luigis 'sann le iallaibh air an deanadh, mar dh'fhaodas sinn a chreidsinn, de bhian nam fiadh 's bheathaichean.

na seilge a bha na siùil gheala air an ceangal. Chì sinn mar so gu'n robh eòlas na Féinne a' ruigheachd air na cleachduinnibh aca féin, agus nach robh ni b' fhaide.

Air feadh bàrdachd Oisein uile, cha 'n 'eil luaidh air a dheanamh air inn-leachd no àbhaist nach 'eil a' comh-chòrdadh ri òige nan làithean anns an do thog iad fuaim air teudaibh na clàrsaich ann an Talla *Sheallamai*. Giùlainidh an nì so féin Oisein is a threun-laich gu aimsir fad o chian.

Ged b'e athair *Oscair* agus mac *Fhionnghail* rìgh *Sheallamai* nam feart, bàrd caomh nan iomadh sgeul; ged bu bhinn gach dàn o 'bheul maiseach, an trath thòisicheadh esan *rìgh nam bàrd* air iomradh àrd nan laoch 's nan lann; bha 'smuaintean àrda, òirdhearc, agus a shamhlaidhean bòidheach firinneach air an tarruing o nàdur féin. Fuaim no guth, luaidh no moladh cha 'n 'eil 'u a bhàrdachd uile air curaidh Greugach no air filidh Romanach. Cha chualar leis riamh gun do sheinn *Homar* iomraiteach treubhantas is euchdan nan Greugach, maille ri fearg an-ìochdmhor *Achilleis*, ni mò dh' iuntrig rannan sgeineil grinn *Virgeil* agus *Horais*, a chridhe riamh. B'e nàdur féin ban-altrum chaoimhneil Oisein. A' ghrian, mac aighearrach nan speur anns an ògmhaduinn agus ann an duibhre 'n fheasgair; na neòil, a dh' iadhas mu lòchran nan leadan òrbhuidh, 'ga dheanamh smalanach, sprochdach, agus an nair 'dh' imicheas iad thairis air, ag aiseag sunud is gean is sòlais; a' ghealach leth-chòmhdhaichte le trusgan dorch, agus aig àm eile 'toirt seachad a soluis féin le 'gùis àillidh aoidheil; na sruthan gàireach, tormanach a ruitheas dian bho aonaichibh nam fuar-bheann àrda; an ceò a thùrlingeas ann an iomadh dealbh is cruth air broilleach nan raon, air uchd nan lochan 's air taobh nan cnoc le sleò dhuaichni; na cluairin a' crathadh an cinn ann an osag *Lénai*; feartan na

Féinne le cruaidh is màile; fuaim lùir-each is beumadh lann, osnaidhean thaibhsean is gnìomharan nan làithean a bha 's a dh' aom; *b' iad so uile càird-ean* Oisein, an trath a mhosgladh 'anam le guth nan dàn 's le fuaim nam fonn. Agus co a leughas bàrdachd Oisein agus a thuigeas a h-òirdheirceas agus a snas — mòrachd a smuaintean, nach aidich air ball gu 'm bheil e, mar thubhairt e féin mu Fhionnghal nam feart, a' seasamh leis féin, gun choimeas am measg nam filidhean.

Thig e dhuinn a nis oidhirp a dheanamh air linn a' Bhàird aosmhoir thairisich a shònrachadh a mach nì' mionaidiche. Chunnaic sinn gu 'n bheil cainnt is dealbh nan dàn féin ag innseadh sgeòil air àm o-aois, agus gu 'm bheil còrdadh dlùth follaiseach eadar smuaintean, beachdan, agus gnìomharan a' Bhàird. Ghleus e 'chruit chiùil, agus dh' imich anam an sruth nam fonn 's nan òran, oir bu taitneach leis faireachduinnean a chridhe a dhòirteadh a mach gu nàdurra. Cha b'e iarrtuis sòlas a thoirt do dhaoineibh fòghluimte. Cha robh e air a theannachadh le riaghailtibh sgriobhta na Bàrdachd. Bha toirm nan dàn bho 'n àm a dh' aom, tlachdmhor do 'n anam a bha thairis. fial. Dh' aithris bilean a' Bhàird gu fìor 's gu nàdurra na smuaintean bòidheach 's na h-òrain bhlasda 'bha 'tùineachadh ann an uaigneas anama féin.

Tha iomradh air a dheanamh air siol nan coigreach, agus ann an *Caomh-mhala* tha *Caracul* is *Caruinn* nan sruth ag iadhadh ann am fuil a' bhùirn, air an toirt f'ar combhair. Thug Fionnghal buaidh, 's bha sòlas air àrd na mòrbheinn.

Tha ruaidh air mac rìgh an domhain 's a shluagh.

"Togaibhs' a bheula nan dàn,  
Togaibh gu h-àrd am blàr aig Carunn;  
Theich *Caracul* 's a shluagh o m' lann.  
Theich e thiall thar raoin an àrdain,



A ghaigich mar dhealain air sliabh  
 'Tha 'sgheadachadh tannais na h-oidhche,  
 'S e 'g aomadh ro' ghaoith o 'n iar  
 'Sa' choille chiar mu 'n cuairt a' boillsgeadh.  
 Taom, a *Charuinn*, taom do shruth;  
 An aoibhneas an diugh siubhail sìos.  
 Theich coigrich a b' àirde guth."

Tha e cosmhuil gur h-e *Caracalla* mac *Sheveruis* an ceannard àrd *Romanach* a tha air a chiallachadh an so. Chaochail *Severus* ann an toiseach an treasamh linn, agus mar sin, tha bun-chair is barantas againn ann a bhi 'g amharc air an treasamh no 'n ceathramh linn, mar an t-àm anns an robh talla na fèile 's nam fleagh, nan cuach 's nan còrn, 'n a sheasamh ann an *Seallama* nan tùr àrd, mun robh laoch na Féinne 'n an tannais gun tuar 's a' chàrn air neòil agus fuar-ghaoith *Chonai*,

Tha fios againn gur h-ìad ainmean *Lochlinneacha* tha mòran de eileanaibh Albainn a' giùlan. *Jura*, *Scarba*, *Staffa*—cha 'n e so fuaim na Gàilig. Cha 'n 'eil blasdachd Oisein anns na h-ainmibh so. Buinidh iad do thìr 's do chainnt nan coigreach. Bha gun teagamh ainm gach eilein is caoil, gach màigh is raoin air tìs Gàidhealach. Is anns a' cheathramh agus anns a' chuigeamh linn a thàinig na Lochlinnich sìol nan tonn a nuas, agus a rinn iad àiteachadh ann an eileanaibh Albainn. Bha, mata, Oisein agus sinne threubhach na Féinne roimh an àm so. Cho fada 's a tha e comasach a' leithid so de ni a réiteachadh gu ceart, tha e air a dheanamh a mach gur h-anns a' cheathramh linn a ràinig teachdairean a' Chreidimh Chrisduidh tìr nam beann 's nan sruthan fuaimneach.

Aig toiseach *Chalthoinn is Chaolmhaibh*, tha Bàrd *Chonai* labhairt mar so:

"Glan guth na fonna de thréin,  
 Fhìr 'tha 'tuineadh leat féin an còs.  
 Fhìr a thàinig o mhàgh nan Gall,  
 Mosglaidh m' anam an talla nan fleagh;  
 Mar na làithean am bliadhnaibh thall:  
 Tha mi 'sineadh mo làmh 'tha lag,  
 Is an osun fo smachd mo chléibh'."

An cluinn thu, shìl nan còs an craig  
 Fonn o Oisian mu 'òg ghlìomh féin?  
 Am faic fear tuinidh nan còs ciar'  
 Sgiath mhòr Oisein an àird an talla  
 Fo chomharradh scara nan còmhrag?  
 Thréig an soillse glan a balla,  
 Tha meirg air a ballaibh, mo dhòruinn!  
 Cluinn sa, fhìr tuinidh nan còs ciar',  
 Mòr sgeul air na bliadhnaibh 'tha thall."

Is ann an seann láithibh Oisein a sgrìobh e 'n dàn so. Cha 'n 'eil è eucosmhuil idir gur h-e aon de cheud Shearmonaichibh an t-soisgeil a tha 'm Bàrd a' ciallachadh leis an neach a thàinig o mhàgh nan Gall 's a bha 'tuineadh leis féin an còs nan creag. Is ann an dèigh do rìgh *Fearghas* a lùchairt a phlanntachadh ann an tìr nan Gall, agus frithean is aonaichean na Gàidhealtachd a thréigsinn, a dh' éirich roinnean am measg luchd tuinidh nan àrd-bheann. Sgairte bho chéile le glinn leathan dhomhain, no le aibh-nichibh brasa beucach; cuairtiche le lochaibh farsuing éiti no le beanntaibh corrach àrda, roinneadh na Gàidheil 'n am buidhnibh an dèigh do chuir m' 's do chompanas an rìgh an tréigsinn. B' e so a bu phrìomh aobhar na roinneibh ris an abrar *Clann nan Gàidheal*. Tha laoch is treun-fhìr Oisein a' géilleachduinn do 'n mhòr thrìath Fionnghal gun fhocal, gun ghuth o 'n ceann: gach stùil air lann is tuar an rìgh, is esan a' tarruing a shleagh o 'chùl. Is i gairm àrd mhic Chomhail a thionailleadh mòr ghaigeacha na Féinne gu cath no fleadhachas; agus cha robh cinn feadhna no ceannardan air bith eile air an aithneachadh no air an aideachadh.

Tha mi 'saoilsinn ma chuireas sinn an cuideachd a chéile na h-aobhairean air an d' rinn mi nis gu h-aithghearr iomradh, gu 'm bheil againn barantas seasmhach ann a bhi 'creidsinn gur h-anns an treasamh linn aghluais Fionnghal gu strì nan lann, agus a thog Oisein fonn milis nan òran air teudaibh nan sàr-chlàrsach.

(*Ri leanntuinn.*) CONA.



## URNUGH OISEIN.

*Oisein.*

Aithris sgeul, a Phàdruig,  
An onair do leughainn,\*  
Am bheil nàmh gu h-àraidh,  
Aig Fiannaibh na h-Eirinn?  
*Pàdruig.*  
Bheireams' briathar dhuitse,  
Oisein nan glonn,†  
Nach 'eil nàmh aig t'athair,  
Aig Oscar, no aig Goll.  
O. 'S olc an sgeul, a Phàdruig,  
A th' agad dhomhs', a chléirich;  
C' uim' am bithinn-sa ri cràbhadh,  
Mur 'eil nàmh aig Fiannaibh Eirinn?

P. Nach dona sin, Oisein,  
Fhir nam briathra boile,  
'S gu'm b' fheàrr Dia ré aon uair',  
Na Fianna Eirinn uile?

O. B' fheàrr leam aon chath làidir,  
A chuireadh Fionn na Féinne,  
Na Tighearn a' chràbhaidh,  
Agus thusa, chléirich.

P. Ge beag a' chuil† chrònanach,  
Agus mònaran na gréine,  
Gun fhios do'n Rìgh m̀bòralach,  
Cha téid fo bhil' a sgéithe.

C. 'N saoil thu 'm b'ionanne's Mac Cumhail,  
An rìgh 'bh' againn air na Fiannaibh?  
Dh'fhàodadh gach neach 'bha air thalamh,  
Dol 'n a thalla-san‡ gun iarraidh.

P. Oisein! 's fada do shuain,  
Eirich suas is éisd na sailm,  
O'n chaill thu nis do lùth 's do rath,  
'S nach cuir thu cath ri là garbh.

O. Ma chaill mi mo lùth 's mo rath,  
'S nach maireann cath a bha aig Fionn,  
Do d' chléirsinneachd is beag mo spéis,  
'S do cheòl éisdeachd nì 'm fiach leam.

P. Cha chual thu co math ri m' cheòl,  
O thus an domhain mhòir gus a nochd;  
'S tha thu aosda an-ghlic liath,  
Fhir a dhioladh cliar air chnoc.

O. 'S tric a dhiol mi cliar air chnoc,  
'Ille Phàdruig a's olc rùn,  
'S eucoir dhuitse 'chàin mo chruth,¶  
O nach d'fhuair thu guth air thus.

\* The MS. is 'lebhidh'; the Dean of Lismore's Book has 'leyvin' = 'leughainn,' which we have adopted.

† 'Glonn,' deed of valour, exploit.

‡ 'Cuil,' a fly; 'a' chuil chrònanach,' the humming fly.

§ 'Mònaran,' mote.

¶ The MS. is 'tshelle,' for, probably, 'shealladh,' 'n a shealladh-san,' into his presence. Dr. Young's copy has 'n a thalla-san,' into his hall, which we have adopted. The Dean of Lismore's Book has 'n a thigh.'

¶ It is difficult to decide whether the word in the MS.

Chualas ceòl os cionn do cheòil,  
Ge mòr a mholas tu do chliar;  
Ceòl air nach luidh leth-trom laoidh,  
Faoghar cuile aig an Ord Fhian.

'N uair a shuidheadh Fionn air cnoc,  
Sheinneamaid port do 'n Ord Fhian,  
'Chuireadh 'n an codal na slòigh,  
'S l'ochòin bu bhinne e na 'chliar.

Smeòrach bheag dhubh o Ghleann Smàil,  
Faoghar nam bàre ris an tuinn,\*  
Sheinneamaid an leithid' a phuirt,  
Is bha sinn féin 's ar cruil ro bhinn.

Bha tri gaodhair dheug aig Fionn,  
Leigeamaid iad ri Gleann Smàil;  
'S bu bhinne glasghairm† ar con,  
Na do chluigs', a chléirich chàidh.‡

Cuide ruinne Fionn ar dia,  
A riar cliar§ agus sgoil;  
Thug e là air bronnadh òir||  
'S an ath lò air meaghar chon.

P. Aig meud 'fhiughair ri meaghar chon,  
'S e dioladh sgoil gach aon là,  
'S aig lughaid eisimeil ri Dia,  
'A nis tha Fionn nam Fiann an làimh.

O. 'S gann a chreideas mi do sgeul,  
A chléirich le d' leabhar bàn,  
Gu'm bitheadh Fionn, no cho fial,  
Aig duine no aig Dia an làimh.

P. Ann an ifrinn tha e'n làimh,  
Fear le 'n sàth bhì bronnadh òir,  
Air son a dhimeas air Dia,  
Chuir iad e 'n tigh pian fo leòn.¶

O. Nan robh Clanna Morni steach,  
Is Clanna Baoisgne, na fir threun',  
Bheireamaid-ne Fionn a mach,  
No bhiodh an teach againn féin.

P. Còig còigeanna\*\* na h-Eirinn ma seach,  
'S air leat-sa gur mòr am feum,  
Cha tugadh sin Fionn a mach,  
Ged bhiodh an teach agaibh féin.

O. Nach math an t-àite ifrinn†† féin,  
A chléirich dha 'n léir an sgoil?

is 'cruth' or 'cruit'; the copies of Hill and Dr Young have 'cruth.'

\* The MS. and Hill's copy have 'tuinn.' 'Tonn' is sometimes feminine. See Armstrong's Dictionary, and Duncan Riach M'Nicol's lines at the end of this poem.

† 'Glasghairm,' noise of hounds.

‡ 'Càidh,' holy, pure.

§ The MS. is 'A riar cliar agus sgoil;' Hill's copy has 'A riar do cliar is do sgoil,' but inaccurately printed. 'Riar,' please, satisfy, distribute, serve. See O'Reilly's Dictionary.

|| 'Bronnadh òir,' distributing gold.

¶ 'Bhron' is written in the MS. over 'leòn.'

\*\* 'Coige,' a fifth, a province.

†† 'Iurine' in MS.

Nach co math is flaitheas Dé,  
Ma gheibhear innt' fèidh is coin?  
Bha mise là air sliabh Bhòid,  
Agus Caoilte 'bu chruaidh lann,  
Bha Oscar ann is Goll nan sleagh,  
Dòmhnull nam fleadh is Fraoch\* o 'n  
ghleann;  
Fionn Mac Cumhail, borb a bhrìgh,  
Bha e 'n a Rìgh os ar cionn.  
Trì maca àrd-rìgh nan sgiath,  
Bu mhòr am miann air dol a shealg,  
A Phàdruig nam bachall fìar,<sup>†</sup>  
Cha leigeamaid Dia os ar cionn.  
Bu bheag leam Diarmad O' Dhuinn,  
Agus Fearrghas 'bu bhinne glòir,  
Nam bu chead leat mi do 'n luaidh,  
A chléirich nuaigh,† a théid do 'n Ròimh.  
P. C'uim' nach cead leam thu do 'n luaidh,  
Ach thoir t'aire gu luath air Dia?  
O'n tha nis deireadh air t'aois,  
Sgnir do d' bhaois,‡ a shean-fhìr léith.  
O. A Phàdruig, ma thug thu cead,  
Air beagan a labhairt duinn,  
Nach aidich thu, ma 's cead le Dia,  
Flath nam Fiann a ràdh air thùs?  
P. Cha d' thug mise comas duit,  
A shean-fhìr chiùirt, agus thu liath,  
B' fheàrr Mac Muire ré aon là  
Na duine a thàinig riamh.  
O. Nìor robh math aig neach fo 'n ghréin  
Gu'm b' fheàrr e féin na mo thriath;  
Mac mhirneach nach d' éitich§ cliar  
'S cha leigeadh e Dia os a chionn.  
P. Na comhaid|| thusa duine ri Dia,  
A shean-fhìr léith, na breithnich e;  
Is fada o'n thàinig a neart,  
Is mairidh a cheart gu bràth.  
O. Chomhaidinnse Fionn nam fleadh  
Ri aon neach a sheall 's a' ghréin;  
Cha d' iarr [e] riamh nì air neach  
'S cha mhò 'dh' eur¶ e neach mu nì.  
Bheireamaid seachd cathan fichead, an  
Fhìann,  
Air sìthean Druim Cliair a muigh;

Cha tugamaid urram do Dhia,  
No 'cheann cliair\* a bha air bith.†  
P. Seachd cathan fichead dhuibhse, 'n ar Féinn,  
Cha do chreid sibh 'n Dia nan dhl;  
Cha mhaireann duine do 'r sliochd,  
'S cha bheò ach riochd‡ Oisein ùir.  
O. Cha 'n e sin 'bu choireach ruinn,  
Ach turas Fhinn a dhol do 'n Ròimh,  
Cumail cath Ghabhra leinn féin,  
Bha e claoidh a' Féinn gu mòr.  
P. Cha 'n e sin 'chlaoidh sibh uile ann  
A mhic Fhinn, o'n gearr gu d' ré;  
Eisd ri ràdh Rìgh nam bochd,  
'S iarr thusa nochd nàmh dhuit féin.  
O. Comraich§ an dà abstol deug,  
Gabhaidh mi dhomh féin a nochd;  
Ma rinn mise peacadh trom,  
A chur an cnoc nan tom a muigh.  
CRÌOCH.

The following lines follow in the MS.:

Thoir an eachdraidh 'Mhaighstir Dòmhnull,  
A tha 'chòmhnaidh an cois na tuinne; ||  
An ùrnuigh 'bha aig Oisean liath-ghlas,  
Nach robh riamh ach 'n a dhroch dhuine.  
It is then added, in reference, we suppose,  
to these lines:

The above stanzas were composed by  
Duncan Riach M'Nicol, in Glenorchy,  
commonly called "The modern Ossian."  
(This poem is from a manuscript collection  
of Ossianic and other poems, which belonged  
to the Rev. Donald M'Nicol, Lismore,  
author of "Remarks on Dr. Johnson's  
Journey to the Hebrides &c." A copy,  
nearly the same as M'Nicol's, but very  
inaccurately printed, was published in  
Hill's Collection in 1784, and was after-  
wards reprinted in the Highland Society's  
Report on the Poems of Ossian (1805).  
Another but slightly different copy was  
published in 1787, in the Transactions of  
the Royal Irish Academy, by Dr. M. Young,  
an Irish gentleman, who travelled in the  
Highlands in the summer of 1784. There  
is also a copy in the Dean of Lismore's  
Book, but it differs considerably from the  
other copies which we have seen, and the  
modern version of it published a few years  
ago is frequently inaccurate. The MS. of  
this poem is dated 1762-3. A. C.)

\* The MS. is 'fial,' an obvious mistake for 'fìar,' the  
word in Dr. Young's copy. The 'bachall fìar' was the  
crossier.

† 'Nuaigh,' heaven; also holy.

‡ The MS. is 'mhaoigh' for 'bhaoithe,' abstract noun  
(aspirated) from 'bhaith;' Dr Young's copy has bhaois=  
'bhaothas;' Hill's copy has 'Chaois,' a misprint for 'bhaois,'  
levity, folly.

§ 'Fìtich,' refuse.

|| 'Comhaid,' compare.

¶ 'Eur,' refuse.

\* The MS. was originally 'dhaoin triach'='dh'aon  
triath,' but was subsequently altered.

† 'Bith,' world.

‡ Dr Young's copy has 'rioghachd.'

§ 'Comraich,' protection.

|| Viz. Lismore,

## NAIDHEACHDAN.

Annas na làithibh a tha ann an diugh tha atharrachaidhean mòra a' tighinn air caoch-ladh nithean le luathas ro iongantach. Tha nithe ùra a' gabhail àite air aghaidh na talmhainn agus am measg chinneach an t-saoghail le ealamhachd a bhiodh 'n a miorbhuil do mhuinntir linn-tean roimhe so. Ged tha so fìor gu coitchionn, gidheadh cha 'n eil e fìor mu cheisd no dhà air am bheil sinn ri iomradh a dheanamh air ball. An dèigh so cumaidh sinn cuimhne air nithibh cudthromach a's buanaiche is a's feumail na chéile.

Tha ceisd dhuilich ris an abrar "Agraidhean air son na h-Alabamai," a bha gun réiteachadh o àm Cogadh Americai, a' tarruing a nis gu deireadh. Cha 'n eil e cosmhail gu 'm bi eas-aonadh bagarrach 's am bith eadar an dà rìoghachd, Breatann agus na Stàidean Aonaichte mu 'n ghnothach so.

Tha a' chrìoch so 'n a h-aobhar ghàirdeachais agus 'n a riarachadh mòr do 'n dà shluagh. 'Se call eagallach a bhiodh ann gu 'm briseadh cogadh a mach eadar an dà shluagh a tha cho dìleas an dàimh. Thug na Stàidean air an ais na h-Agraidhean neo-chuimseach a rinn iad an toiseach na bliadhna; agus troimhe so tha rathad fosgaillte gu bann-còrdaidh a dheanamh a bhith-eas 'n a riaghailt stiùraidh sheasmhach, agus fheumail dhoibh fèin agus do rìoghachdaibh eile.

Tha faoin iomradh an dràs a ris air tighinn a' Africa gu 'm bheil an t-Olla Libh-ingston, o nach d' fhuaradh fios cinnteach o cheann bhliadhnachan, fathast beò; agus gu 'm feud stùil a bhì ris gu gearr á meadhon Africai. Feudaidh an sgeul so a bhì fìor, ach cha do dhearbhadh buileach e thuige so; ach, co-dhiù cha 'n fhada gus an cluinnear fios àraidh o 'n mhuinntir a chaidh air a thoir.

Tha bliadhna no dhà o'n thòisicheadh air Reachd ùr Pàrlamaid air son sgoilean Rìoghachd an Albainn a thoirt a mach; ach thuit gach oidhirp a dh'ionnsuidh so gu lùr. 'S iad na h-aobhairean tuisleachaidh na beachdan ioma-sgeulach a tha aig gach buidheann fa leth air na nithibh a bu chòir a bhì air an teagasg anns na Sgoilibh Rìoghachd. 'Si a' phuig gu h-àraidh a tha 'n a cnàmh connspaid, co dhìubh a's còir do 'n Phàrlamaid fèin lagh a dheanamh gu 'm feum am Bìobull a bhì air a theagasg anns na Sgoilibh Rìoghachdail, no comas a thoirt do bhuill Bòrd gach Sgrìeachd fa leth

beantuinn ris mar a chitheadh iadsan iomchuidh. Ròghnaich an neach a thug a steach am *Bill* do Thigh Iochdrach na Pàrlamaid an cùrsa so mu dheireadh a ghabhail, an gnothach fhàgail an làmhaidh Buill nam Bòrd; ged a tha am *Bill* a nis gu maith air aghaidh tha mòran do bhuill na Pàrlamaid a' sònruachadh atharrachaidhean mòra a dheanamh air mu 'n cèadaichear dha tighinn a mach 'n a lagh. O'n staid anns am bheil e 'n dràs tha iomadh a' co-dhunadh nach urrainn iad fhaotainn troimh 'n Phàrlamaid am bliadhna.

A thaobh ceisd an Aonaidh am measg nan Eaglaisean Cléireach an Alba, gu sònruichte eadar an Eaglais Shaor agus an Eaglais Chléireach Aonaichte cha 'n eil a' bheag a dh' adhartas no dhol air ais anns a' chiùis. A thaobh na h-Eaglaise Saoire tha 'n Earrann a tha an aghaidh an Aonaidh a' rùnachadh seasamh do-ghéilleachduinn 'n a aghaidh, 'n uair a tha an Earrann eile a' cur rompa gu 'n lean iad an gnothuch a mach. Tha sinn a' tuigsinn gu 'm bheil Iarrtais (*Petitions*) o iomadh seòrsa a' dol gus an Ard-Sheanadh air son iad a stad tamull a chum sìth aiseag do 'n Eaglais air fad. Tha mnathan uaisle feadh na dùthcha a' deanamh suas Iarrtais iad fèin ag asluchadh an h-Ard-Sheanaidh stad a chur air an eas-aonadh, a' bhriseadh, agus an naimhdeas a tha a' freumhachadh 'n an measg fèin, le cosg a chur air na h-oidhirpibh a tha air an cleachdadh a chum Aonadh a thoirt mu 'n cuairt. Tha dùil mhòr aig sluagh Albainn ris na h-Ard-Sheanaidhean a tha 'cruiinneachadh 's na làithibh so. Bidh sinn comasach air ciod a ni iad inneadh anns an ath àireamh. Tha anns an Eaglais Stéidhichte mar an ceudna gluasad timchioll a' *Phatronage*. Tha a' chuid a's mò 's an Eaglais a nis air son a chur as, no mar is ceartaiche a ràdh taghadh a' mhinistear a chur ann an làmhaidh cinn nan teaghlach, no dh' fhaoidte ann an làmhaidh nam firionnach ann an coimhthional a bhith-eas 'n an luchd-comunnachaidh. Tha Dùn Earra-ghàidheil a' gcalltainn *Bill* a thoirt a steach do 'n Phàrlamaid mu 'n u; tha mòran de dhaoineibh urramach eile air son na *Patronage* a tha iad a' meas 'n a cuing air Eaglais na h-Alba a chur as, ann an tomas co dhìù. Tha cuid de na h-Eaglaisibh Cléireach eile an Albainn a tha a' togail an guth, air dhoibh so a thuigsinn, an aghaidh ath-shuidheachadh 's am bith a bhì air a dheanamh air an Eaglais

Stéidhichte, gun an cead-san a bhi air a ghabhail. 'S e an rùn-san, a réir coslais, gu'm biodh Eaglais Chléireach na h-Alba air a di-stéidheachadh, agus a deanamh co-ionnau riù féin. 'S e ar dleasannas ceuman de'n t-seòrsa so a thoirt f'a chomhair ar luchd-leughaidh, 'nuair a dh'fhanas sin a bhreith 's am bith a thoirt anns na chùisibh.

Thàinig crith-thalmhainn mhòr air an treas là de'n Ghiblean rathad baile mòr Antioch 's an àird-an-ear. Tha e air aithris gu'n deachaidh barrachd air an treas cuid de'n bhaile a sgrios. Tha eachdraidh ag innseadh dhuinn gu'n do sgriosadh dà cheud mìle pearsa 'sa' bhaile so le crith-thalmhainn ri linn an Ìmpire *Trajan* a fhuair ach gann as. 'S e sgeul ro thiamhaidh a tha 'n a leithid so a chluinntinn—daoine air an slugadh suas a chridhe na talmhainn ann am priobadh na sùil. 'Nuair a thàinig an té mu dheireadh so thachair gu'm b' e Am-trasgaidh nan Greugach (Lent) a bh'ann; agus ann an aon àite far an robh coimhthional dhiubh agaoradh, mu thrì cheud pearsa, dh'adhlacadh sìos a dh'aon bheum iad. Ann an àite eile chaidh tigh-sgoil le leth cheud cloinne a shlugadh suas. Bha troimh-chéile namhasach feadh a' bhaile timchioll air na mairbh. Agus bha a' mhì-riaghailt ud air a meudachadh troimh chleachduinnibh buidhne ris an abrar Dusari, feadhainn a tha 'deanamh aoraidh do Bhaal agus do Astarot. Bha buaidh mhilleidh ghràineil aig a' ghréin air na h-uiread de chuirp mharbh, 'n uair a bha na Crìosdaidhean agus na Mahomatanach a' strì co a gheibheadh cothrom air an cuid féin adhlacadh gu h-iomchuidh. Bha na Mahomatanach air son nan Crìosdaidhean adhlacadh cho luath 's a ghabhadh iad gun choinneal no ni de'n t-seòrsa, iad a' smuain-eachadh gur h-ann troimh na Crìosdaidhibh a thàinig na breitheanais orra.

Tha beinn Bhesubhuais lùmh ri *Naples* a' brùchdadh a mach teine ghoilteich ni 's mò na b' àbhuist di. Chaill mòran timchioll am beatha troimh na sruthaibh loisgeach a thàinig orra. Tha cuid a' deanamh a mach mur bitheadh na tuill loisgeach so feadh an t-saoghail gu'm bitheadh crith-thalmhainn ni bu mhillteiche na tha i. Tha na reangan a tha a' sgàineadh fo thalamh a' cur a mach am brùchd troimh na tuill ud. Tha e soilleir gu'n robh critheannan a bean-tuinn ris na h-Eileanaibh Breatannach fada roimhe so; agus 's eòir dhuinn a bhi taingeil

gu'm bheil sinn cho saor 's na h-amaibh so, 'nuair a tha sinn a' faicinn gu'm bheil sinn ann an sreath dìreach eadar Etna ann an *Iceland* agus Bhesubhuus.

## O R A N.

Le fear àraid air dha a leannan fhaicinn a' falbh còmhla ri NIALL MACLEOD.

AIR FOKN: "*Hoireann o gur mi 'tha tùrsach.*"  
CO-SHEIRM.

Hoireann o gur mi 'tha tùrsach,  
Thriall mo mhànan, dh'fhàg mo lùth mi,  
Cha 'n eil càil agam gu sùgradh  
Shiubhail Niall le rùn mo chéile.

O! gur mise 'bha gu brònach  
'Dol bbo 'n Eaglais air di-dòmhnach—  
Sùil 'g an d' thug mi air an Leòdach  
Bha e 'falbh gu seòlt' le m' eudail.

Hoireann o, &c.

Chaidh e suas leath' thun an eilein \*  
'S an tric am bi 'n òige 'beadradh,—  
Far an cluinn iad na h-eòin bheaga  
Le 'n cuid cheileiribh cho gleusda.

Hoireann o, &c.

'S gile bian na rìbhinn òirdheire  
Na sneachda air sìos nam mòr-bheann,  
Oh gur binne 'guth ag òran'  
Na smeòrach air bhàrr nan geugan.

Hoireann o, &c.

Och gur mise 'th' air mo bhuairleadh!  
Leis a' ghaol 'thug mi do 'n ghruagaich,  
A's i nise 'gabhail fuath dhomh  
Ged is luath a thug mi spéis di.

Hoireann o, &c.

Shamhlach mise gaol nan òighean  
Ris a' cheò air feadh nam mòr-bheann—  
'N uair a ghluaisas gaoth o neòil e—  
Eiridh e mar sgèò 's na spenraibh.

Hoireann o, &c.

Och cha 'n ioghnadh mar a ta mi—  
Bhi làn airtneil air bheag màrain—  
Cridhe ciùirte, briute, saighe  
Le saighdibh gràidh o *Bhenus*.

Hoireann o, &c.

\* 'S e 'n t-eilean a th' air a chiallachadh an so, aon de na h-eileanaibh a tha 'san abhainn am bràigh' Inbher-neis. Tha gach aon diubh so còmhdaichte le iomadh seòrsa chraobh is lus; maille ri sin, tha fuaim na h-aibhne a ghuàth 'an cluasaibh an fhir-thurais, agus coireal gach eòin a's binne guth 'san ealtainn (na thim f'heín) a' cur an cèill sgèimh na lanntaire mu 'n cuairt, air mhodh 's gu'n do theab mi ràdh 's an òran

An t-eilean, fiarach, biachar, craobhach,  
'N t-eilean measach, preasach, sìruch,  
Far an cluainte 'n àm dhuinn dèsgadh  
'Chubhag le gu-gòg 's a' chéitean.



Ach na 'n cluinneadh fir Chinn-tàile\*  
 E bhi 'falbh nan cnoc le Màiri,  
 'Cheart cho cinnteach 's thig am bàs oirnn,  
 Chuireadh iad thar sàil' a' bhéisd uainn!  
 Hoireann ó, &c.

Ach ged dh'fhalbh thu air di-dòmhnaich  
 Leis a' bhéisd nach aoir a' cheòlraidh—  
 'Eudail ma bhios tu deònach  
 Cha toir Leòdach bho 'na' Chléir thu.  
 Hoireann ó, &c.

1871.

ALASDAIR.

— o —  
 FAILTE GAOIL.

A ghaoil! o'n chaidh thu àstar uam  
 'S trom airtnealach mo smuain,  
 Tha m' iuntinn-sa cho sàraichte  
 Rì bàt' an onfhadh cuain,—  
 A' cuimhneachadh do mhànrain rium  
 'Bha tlàth le iomadh buaidh,  
 A dh'fhàg a nis ro chràiteach mi  
 'S do thàmhachd fada uam.

Ach 's cuimhne leam-sa m' àilleagan  
 Bhi 'tàmhachd 'n so air chuairt,  
 'Nuair bha an samhradh 'dealradh oirnn  
 Le ceòl, le blàth's, 's le snuadh;  
 Is dubhar chraobh 'cur sgàile oirnn  
 O'n t Solus Aigh 'na chuairt,  
 Far 'n tric a rinn sinn gairdeachas  
 Le iuntinn chàirdeil, shuaire.

O Thì! 'tha 'riaghladh fhreasdalan  
 Dean mar is maith 'n ar cùis.—  
 Do thoil ro naomha dh' iarradh sinn,  
 A dh' iocadh dhuit-sa cliù;  
 Is deònaich ann ad fhàbhar dhuinn  
 Gu 'm faigh sinn fàth ar riùin:—  
 Bhi cuideachd anns an fhàsach so  
 An gràdh 's an comunn caomh.

2nd October, 1869.

LILIDH NAN EILEAN.

— o —  
 LEABHRAICAEAN URA GAILIG.

LAOIDHEAN EADAR-THEANGAICHTE  
 O'N BHEURLA.

Air an cur a mach an Glaschu le G.  
 Mac-na-Ceàrdadh, 62 Sràid Earraghaidh.  
 eil.

'S leòir sealltuinn ris a' chlàr-innsidh  
 air son cliù choitchinn an Leabhair  
 so fhaotainn a mach. Tha a' chuid a's

mò de na Laoidhibh air an eadar-  
 theangachadh le "laoich mhòr ainmeil  
 na Gàilig," an t-Olla Urr. T. MacLeòid  
 nach maireann, an t-Olla I. MacLeòid  
 's a' Mharairne, an t-Urr. G. Cléireach  
 an Cille-mhàilli, ainmean a tha urras-  
 ach air fiach nan Laoidhean. Tha iad  
 air an cur ri chéile air son a bhi air an  
 seinn ('s e sin dòchas an fhir-chruinn-  
 eachaidh) ann an aoradh follaiseach  
 maille ri bhi feumail ann an aoradh  
 teaghlach. Tha na Gàidheil cho  
*leanailteach air cleachdadh*, 's gu sòn-  
 ruichte 'nuair a tha iad 'ga mheas  
 ceart, 's gu 'm bheil eagal oirnn nach  
 h-ann air son an fheum ud a's mò a  
 dh' iarradh iad sealbh air an Leabhar.  
 Gidheadh tha iad gu nàdurra gràdhach  
 air ceòl; agus tha sinn cinnteach gu 'm  
 faigh iad ann an so Laoidhean tarbhach  
 agus beathail air an eadar-theangach-  
 adh agus air an sgriobhadh gu snasail.  
 Tha "Bho bheanntan reòta Ghreen-  
 land" le Mr. MacPhàidein fìor mhaith,  
 —ruitheach agus litireil. Tha sinn a'  
 deanamh gnè riaghailt de bhi a' cunnt-  
 adh nam mearachdan (ma bhitheas aon  
 idir ann) a gheibh sinn air dà thaobh-  
 duilleig gach Leabhair ùir, do bhrìgh  
 's gu 'm bheil e ionchuidh dhuinn a  
 bhi cho feumail 'sa tha e 'nar n-urrainn  
 do sgriobhadh coimhlionta na Gàilig.  
 Cha 'n eil sinn 'g ar meas *féin* coimh-  
 lionta nì's mò na mòran eile. 'S e am  
 modh seasmhach a tha sinn a' cur f' ar  
 comhair, am modh sgriobhaidh a tha  
 air a chleachdadh anns na Deasachaidh-  
 ibh a's fèarr de'n Bhiobull, agus a bha  
 air a mheas ceart leis na h-Ollaibh  
 Stiùbhart, Smith, is MacAoidh;—seadh,  
 's iad sin na prìomhbhuabhasa coit-  
 chionn rìsan do ghabh iadsan. A thaobh  
 nan Laoidhean so tha iad air an sgriobh-  
 adh gu ro-chothromach; 'sairidh am fear-  
 cruinneachaidh air cliù. Gidheadh air  
 an ceud thaobh-duilleig a bhàrr air  
 nithibh teagmhach eile gheibh sinn am  
 focal "dhleasnais" air a mhi-litireach-  
 adh; bu chòir, a réir gnè fuaim na  
 cainnte, dà n a bhi ann. A ris air an

\*Bho'n earrainn so tuigidh an leughadair gur h-e "Mac  
 Choinnich mhòr Chinn-tàile" is eann cinnich do Mhàiri;  
 agus nach còrdadh e ris an Fhìn uasail sin an rìbhin  
 sheireil ud fhaicinn air a mealladh le coigreach mar  
 bha Niall.



duilleig mu dheireadh gheibh sinn “amhuinn” air a mhi-litreachadh; 's e *b* a bu chòir a bhi 'n àite *m* gu bhi 'deanamh atharrachaidh eadar *river* agus “amhuinn,” *furnace*. 'S ann air son sgrìobhadh na cànaire a bhi coimhlionta agus aon-chruthach a tha sinn a' toirt nan nithean so fainear.

### SEACHD COIREACHAN A TA CUMANTA.

GEARAN, DROCH-NADUR, NEO-SHUIMEAL-EACHD, FEIN-CHUISEACHD, ANBHARR' IOMGAIN, LEISG, FEIN-THOIL.

Le Seumas Erasmus Phillips, M.A. Eadar-theangaichte gu Gàilig (le cead an ùghdair) le Eobhan Maccolla, Pears' Eaglais De sgìreachd Easbuig Earra-ghàidheal, 's nan Eilean, 's a frithealadh a'n Eaglais a Ghearasdain, 'an Loch Aber. Air a chur a mach leis a' Chomunn Urramach 'an Lunnuinn a ta air son Eolais Chrìosdail a mbeudachadh.

'Se leabhar luachmhor a tha an so; tha a luach a' co-sheasamh gu mòr ann e bhi a' beantuinn ri uile a tha cho sgrìosail 's cho tric am measg dhaoine. Bidh daoine a' strì ris na coireannaibh so a chur á bith le teagasgaibh feallsanachd agus subhaile, 's lèir dhuinn gur h-e an leigheas a tha Mr. Phillips a' moladh an t-aon ni éifeachdach air an son. Tha e 'g an toirt f'ar comhair, aon an déigh aon, ann an solus teagaisg shoisgeulaich, 's a' nochdadh na dòigh air an gabh iad a bhi air an caitheamh às. A thaobh an eadar-theangachaidh tha a' chuid so de 'n leabhar air a deanamh mar nach olc. Tha e simplidh, nàdurra, agus so-thuigsinn. 'Se so fèin a' phrìomhbhunabhas ri 'thoirt fainear ann an eadar-theangachadh maille ri aire bhreithneachail do bhrìgh an ùghdair. Anns a' chuid so rinn Mr. Maccolla a ghnìomh gu taitneach. Ach tha sinn 'g a mheas 'n a dhleas-annas ionradh a dheanamh air mearachdaibh sgrìobhaidh an leabhair. Tha uiread a dh'fhoclaibh air an mi-

litreachadh, anns a' chuid a's mò tha sinn a' creidsinn le fear a' chlobhualaidh, gus nach biodh e 'n a cheartas do 'n ùghdar na mearachdan lionmhor a tha ann ainmeachaidh.

Tha sinn a' toirt nam mìrean priseil a leanas as an leabhar:—

#### “GEARAN.”

“Cha bu chòir gu 'n cluinnteadh fuaim gearain ann an teaghlach chrìosdail air bith. Cronaichibh 'ure lann air-a shon mata;—aig àm iomchuidh, agus 'nuair 'tha cothrom freagarrach a tighinn 's an rathad—cronaichibh 'ur cairdean air a shon; oir ma 'tha Gnàth' fhacail Sholaimh ag ràdh: ‘An ti a chronaicheas duine, na dhéigh sin gheibh e ni 's mò do dheagh-ghean na esan a ni mìodal le, theangaidh.’”

“Tha nadur-gearanach *fior-chronail* do 'n chaithe-beatha dhiadhaidd.. Tha e 'cur mòr-bhacadh air meudachadh grais. Tha e toirt oirnn a dhi-chuimhn-eachadh gu bheil sinn daonnan fo chùram Freasdal De. Tha gearan 'gar deanadh mi-iomchuidhairson urnuigh.”

“Tha fhios agaibh 'gur e ar Slàn-ighfhear Beannaichte 'ur n-Eisimpleir anns an ni so co math 's anns gach ni eile. Dh'fhuiling Esan ann an iomadh doigh, 's ann an caochladh inbhe,—seadh ged bu tàireil, sgainnealach an gnàthachadh a fhuair E bitheanda,—gidheadh *aon uair cha d' thàinig* gearan o bhlìbh Iosa Crìosd.”

#### “DROCH-NADUR.”

“Tha chuid is mò againn buailteach d' on dara h-aon de 'na buairidhean a dh'ainmich mi (am bheil mi 'm mearachd sa chuis so?). Tha sinn an darna cuid 'toirt geill do dhroch nadur a tha briseadh a mach a'm feirg gun chiall gun riaghailt,—no do dhroch nadur a tha 'g a nochdadh fein ann an gruaimiche, coimheasachd, agus dùire.”

#### “LEISG.”

“Bha na naoimh bho shean ag éiridh gu moch. Tha 'n sgrìobtur a toirt dearbhaidh gu leor gu 'n robh. B'ann moch 'sa mhaduinn a chunnaic Abram.

athair nan Creidich, an smuid a bha 'g éiridh suas gu neamh a luaithre bailtean a chomhnaird. B'ann moch 's a mhaduinn a dh' fhalbh e, le ordugh Dhe, chum gu 'n iobradh e do 'n Uile-chumhachdach ionmhas gràdhach a chridhe, seadh a leanabh Isaac. B'ann moch 's a mhaduinn a chur Iacob suas an carragh cloiche air an do leag e cheann ré na h-oidhche, chum gu 'm biodh i 'na cuimhneachan taingealais air a bheannachadh 's air na sochairean a gheall Dia dha. \* \* Tha e air ainmeachadh trì uairean gu 'n robh Ioshua a' neach a chuireadh an àite Mhaois, ag éiridh gu mòch. Bha leithid do ghradh aig Iob d'a chloinn, 's gu 'n robh e 'g éiridh moch 's a mhaduinn a thagradh 's a dh' urnuigh ri Dia air an son. Agus cha b'e cleachdadh ainmic a bha 'n so. Tha e air innseadh dhuinn gu 'n d' rinn "Iob mar so an comhnuidh."

"Tha sinn a leughadh mu aon àm aig an d' éirich ar Slanuighear fada roimh latha. \* \* 'S iad ceud nair-ean an latha a's fearr 's a's ùrala. Cha n-eil còir air bhith againn an cumail bh' Uaithe." "Bha e riamh 'na chleachdadh aig Eaglais Chrìosd a bhi 'toirt misnich agus cothroim d'a cuid sluaigh air son aoraidh follaiseach maidne, co math ri aoradh diomhair an t-seomair." "Tha e daonnan a coimhearlachadh d'a cuid sluaigh, ùralachd an latha 'thoirt do sheirbheis aoraidh Dhé." "Bu chòir e 'bhi 'na riaghailt againn, dol gu aoradh folluiseach, an car a's lugha, dà uair air Là 'n Tigh-earna; ach mur urrain sinn dol dà uair, deanamaid roghainn de 'n mhaduinn."

"Cha n-eil namhaid a's miosa aig an urnuigh uaignich, na 'n leisg; agus esan a ta 'tighinn le cabhaig do thigh Dhé, cia-mar is urrainn e dol gu suidhichte 's gu socair troimh an aidmheil choit-chionn sin air peacadh—"

LEABHRAICHEAN A' TIGHINN A MACH.—Tha ni a bhitheas nuadh do na Gàidheil—"Almanaic Ghàilig"—a' tighinn a

mach an dràs, air a deasachadh, tha sinn a' tuigsinn, leis an Urr. U. Ros, am Baile-Bhòid. Tha Leabhar Urnuigh Charsueil, a bha 'n a ghnè Easbuig air Earraghàidheal 's na h-Eileinibh aig àm an Ath-leasachaidh, 'g a chur an clò as ùr fo ullachadh an Olla T. Mac Lachlainn 'Se so an ceud leabhar Gàilig a chaidh a chur an clò riamh. Tha sinn a' tuigsinn gur h-ann an Caisteal Inbher-Aoraidh a tha am M.S. a's aosda de 'n Leabhar; agus gur h-e ball càrnais a's measaile a tha aig an Diùc. A bhàrr air eadar-theangachadh nan Albannach Urramach tha mar an ceudna eachdraidh eaglais na h-Alba, 's an aon leabhar leis an Olla Mac Aoidh; tha an leabhar fiachail so a nis ach gann crìochnaichte. Tha neach sònruichte ag iomradh mar an ceudna gu 'm bheil e ri Laoidhibh agus ri Dànaibh D. Chamaroin nach mair-eann a bha 'n a mhaighstear sgoile an Uibhist a chur a mach. Tha "Cian-dhàin" (Neniae) le N. Mac Néill a bha air an gealltuinn o cheann fhada gu bhi mach gun dàil. Air dha ath-smuaineachadh rùnaich an t-ùghdar trì dàin eile, am measg am bheil a' cheud Phàirt de Dhuan-Mòr air "Emanuel," a chur a mach maille ris na "Cian-dhàin." Tha sinn a' tuigsinn gu 'm bheil "Beath-Eachdraidh Chaluim-chille" a thòisich air tighinn a mach anns "A' Ghàidheal" le A. Camaron nach mair-eann air a cur a mach air dhòigh eile an Dunéideann.

—o—

#### OROID GHAILIG.

Air a' chuigeamh là de 'n Mhàrt bha Oraid air "Saobh-bharailibh agus Sgeulachdaibh na Gàidhealtachd" air a liubhairt ann an Glaschu leis an Urramach Raibeart Blàrach, M. A., ministeir Eaglais Chaluim-chille. Bha an talla làn do luchd-éisdeachd a bha 'nochdadh gu tric, fhad 's a bha Mr. Blàrach a' labhairt, cho taitneach 's a bha e dhoibh a bhi 'cluinninn iom-

raidh fhileanta air nithibh a b' e tlachd agus annsachd an òige. Bha'n t-Uasal còir D. Mac-a'-Mhaighsteir 's a' chath-air. Bhean Mr. Blàrach ann an roimh-ràdh geàrr, ach a bha farsuinn, snasbhriathrach, ris na h-atharrachaidhibh a thàinig air a' Ghàidhealtachd, a' comharrachadh a mach nan seadhan anns an robh iad feumail agus anns nach robh. Chaidh e'n sin air aghaidh gu labhairt air na sgeulachdaibh a bha aon uair coitcheinn aig cagailt nan Gàidheal, a' nochdadh gu'm faigh-teadh annta dòigh ghleusda, gheurchuiseach air nithibh fhaotainn a mach. Am measg mhòran nithe eile labhair e air "Giscagaibh," "Droch-chòmhaltas," "Droch-shùil," "Buidseachas," "Taibhsean," "Ullaidhean," "Daoine fo gheasaibh," "Dà shealladh," agus an còrr. Thug Mr. Blàrach mìneachadh teagasgail agus feumail uapa sud fa leth a thug luathghàir tric aoibhneach o'n chruinneachadh mhòr Ghàidheal a bha'n làthair. Chaidh guth cridheil tainge a thoirt do'n Oraidiche aig an deireadh, agus air do'n nicheudna bhi air a thoirt do Fhear-na-cathrach, sgaoil a' chuideachd.

#### BAS UAISLEAN GAIDHEALACH.

'Sann le fìor bhròn a tha sinn a' deanamh geàrr-iomraidh ann an so air bàs nan uasal grinn', an t-Urramach D. Mac-'Illeathain, Gleannurchaidh; A. Mac-a-Phearsoin, eadar-theangair Leabharna Ban-rìgh; Alasdair Camaron, Sgrìobhaiche am Port-rìgh, agus Uilleam Mac Coinnich, an Leabhar-reic-eadair. Rinn Mr. Mac Coinnich mòran air son sgrìobhaidhean feumail, luachmhor a sgaoileadh feadh na Gàidhealtachd. Chuir e a mach "Turus a' Chrìosduidh" ann an clò mòr farsuinn le deilbh òirdhearc nach fhacas le leabhraichibh Gàilig riamh roimhe. A bharrachd air feadhainn eile tha mar an ceudna "Eachdraidh Eaglais na h-Alba maille ri Eachdraidh nan Albannach

Urramach" sgrìobhta leis an Olla M. Mac Aoidh, air a cur a mach leis. Tha'n obair fhiachail so a nis ach beag crìochnaichte. Do Ghàidheil feadh taobh tuath Alba tha ainm Mhr. Camarain glé aithnichte. Bha e ré ùine 'n a sgrìobhaiche ann an Loch-na-Madadh an Uibhist; agus tha cuimhne thaitneach aig na thàinig 'n a rathad air a chaoimhneileachd. Sgrìobh e "Eachdraidh an Eilein Sgiathanaich." agus "Beath-Eachdraidh Chalumchille." 'Sann 's A' GAIDHEAL a thàinig an ceud dà Chaibideil de'n Leabhar mu dheireadh a mach. Cha robh ann an Mr. Camaron ach duine òg 'n uair a dh'fhalbh e; tha a bhàs 'n a chall mòr do sgrìobhaidhibh na Gàilig. 'S milis cuimhne a luchd-eòlais air Mr. Mac-a-Phearsoin. Bha e 'n a sgoilear Gàilig ro-aithnichte—cho aithnichte 's gu'n do mholadh e do'n Bhan-rìgh mar eadar-theangair ro fhreagarrach air son a leabhair féin a bha i iarrtasach a chur an Gàilig. 'Se'n ceathramh neach mu'm bheil againn ri facal a ràdh, am fìor bhàrd agus am fìor Chrìosdaidh Mr. Mac-'Illeathain. Dh'fhalbh esan, mòr ann an làithibh agus ann am meas, a' giùlan sguaban troma. Bha e 'n a shearmonaiche tarbhach. Bidh iomradh ann an àireamh ri teachd air a dheanamh air a bhàrdachd. Bha na h-uasail ghasda so uile, air falbh o cheann ghoidh as ar meas, gach neach fa leth, 'n a fhìor Charaid do na Gàidheil 's d' an càinain. Gu ma fada deagh chuimhne air an ainmibh!

COMHAIRLE an t-sean-duine d'a mbac air dha bhi 'dol a dh'iarraidh muatha:—

#### Seachain—

Té uallach nam fàinean,  
Té cnap air muineal,  
Glog air sitig,  
Pròbair na totach, ach,  
Té bheag odhar  
An dorus a sabhail féin,  
Na sir 's na seachain.

## FAILTE O'N OLLA MACAOIDH.

Bu ghàirdeachas nach bu bheag dhuinn, bhi air cluinninn gu'n do nochdadh "Gàidheal" an Glascho, o chionn ghoirid, nach fhacas riamh a shamhladh an Albainn. Cha 'n e a mhàin gu'n do tharruing e a cheud anail a measg choilltean *Chanada*; ach gu'm bheil e a nis air tighinn, a dh'aon leum a nall a dh'Albainn, tìr dhùthchasaich a shinn-sireachd, gu bhi 'g ar fàilteachadh, gu coir, caoimhneil, ann an sean chànan ar sinnsear; ach gu'm bheil aige guth cho làidir 's gu'n cluinnear e, cha'n ann air sgiathaibh a' mhic-talla, ach focal air an fhocal, gu so-thuigsinn, gleusda, cuimseach, glan, ann an sean chànan ghràidh, chaoimh ar dùthcha féin. Ceud mìle fàilte, ma ta, do'n "Ghàidheal" urramach agus chaoimhneil. Tha dearbh-shoilleireachd againn, gur h-e ar leas, ar càirdeas, agus ar buannachd a tha air aire a "Ghàidheil" nrramaich agus chaoimh. Agus is e ar dòchas, gur h-iomadh deadh-bheatha gheibhear leis, o chloinn nan Gàidheal an Albainn. Tuigamaid, ma ta, gun bhi a' labhairt ni's faide, fo shamhluidhibh, gur h-i an t-saothair shònruichte, 'san cleachdar an "Gàidheal" foghainteach, caomh-chàirdeil so, leabhar a bhi 'g a chur a mach leis, aon uair 'sa' mhìos, á Baile mòr Ghlascho, air am faighear "An Gàidheal" mar shloinneadh; agus cha teagamh idir leinn, nach faighear 'san leabhar mhìosail so iomadh naigheachd agus sgeulaguseachdraidh, abhios ro-bhuannaichail do a luchd-leughaidh, gu'n coinnich-eadh riutha sud; agus e bhi a' cur ar soilleireachd, agus ar comas breithneachaidh, am farsningeachd, le fear-dùthcha dhuinn féin, an duin'-uasal fòghluimte, measail, agus caomh, a tha a' gabhail na seirbhis so os làimh. Tilgear mar athais, air cuid d'ar luchd-dùthcha, a théid a mach air Ghalldachd, agus do thìribh céin, "Gu'n do chaill iad a' Ghàilig, agus nach d'fhuair iad a' Bheurla!" ach, ged fheud a leithid sin

tachairt uair agus uair; cha 'n e sin, gu cinnteach cleachdamh nam fìor Ghàidheal 's a' choitchionn. Agus tha e ro-shaor dhuinn ar fianuis a thogail, nach ann mar sin a thachair do 'n duin'-uasal ghreimeil agus cheanalta sin, a tha air cheann na seirbheis so. Tha a' Bheurla cho deas dha 's ged bu Shasunnach e: agus a' Ghàilig cho deas dha 's ged nach biodh e riamh air dol thar chuantan. Deadh shoirbheachadh, ma ta, do'n "GAIDHEAL."

M. MACAOIDH.

COMUNN OISEINEACH OIL-THIGH  
GHLASCHU.

Air an dara là fichead de 'n Mhàrt air feasgar Di-h-aoine ann an tigh-òsda Mhic 'Illeathain choinnich Comunn Oiseineach Oil-thigh Ghlaschu, an t-Urramach Raibeart Blàrach, M. A., ministear eaglais Chaluimchille 's a' chathair. Bha an t-Uasal Donnacha Mac-a-Mhaighsteir anns a' bhunchathair. Bha mar an ceudna an làthair a bhàrr air na h-oileanaich agus air uaislibh eile, an t-Urr. Alastair Camaron, an t-Olla Mac-'Ille-dhuibh, Caiptein Seumas Mac-an-Deòir, Caiptein Seumas Méinear, agus oifigich eile de Réisimeid Ghàidhealaich Ghlaschu. B'i a' cheud Dheoch-slàinte "A" Bhan-rìgh agus an Teaghlach Rìghail," a bha air a tairgse gu freagarrach le Fear-na-cathrach; mar an ceudna na deochanna-slàinte dùthchasach eile; chaidh freagairt dhoibh uile air an dòigh chridheil a's urrainn Gàidheil a mhàin a nochdadh. B'i Deoch-slàinte an fheasgair an "Comunn Oiseineach," a bha air a tairgse air a' mhodh thaitneach dhealasach a tha àbhuisteach agus nàdurra do Fhear-na-cathrach; 'na labhairt thug e fainear gu'm b'e so an t-aon Chomunn, cho fad 's a b' aithne dha, anns an robh na deasbudan agus na h-òraid-ean gu h-iomlan air an giùlan air an aghaidh ann an seann chàinnt na h-Alba. Chaidh a h-òl le mòr dhealas agus chridhealas. Thug Mr. Mac Eacharna, an Rùn-chléireach taing do 'n chuideachd as leth a' Chomuinn air son na dòighe cridheil leis an d'òl iad Deoch-slàinte a' Chomuinn; thug e mar an ceudna cunntas taitneach air obair agus air staid a' "Chomuinn Oiseinich" troimh 'n t-Seisean a tha nis air crìochnachadh. B'i ad



na Deochanna-slàinte eile “Ceannt-suidhe a’ Chomuinn” le Fear-na-chathrach; “Na Buill Urramach” le Mr. Mac-’Illeathain, M. A., dh’an do fhreagair Mr. Mac-’Illebhàin; “An t-Oil-thigh agus a Luchd-teag-asg,” le Fear-na-Cathrach, dh’an do fhreagair Mr. Mac-’Illehmhicheil; “Ministeirean na h-Alba” le Mr. Mac Dhòmhnuill dh’an do fhreagradh leis an Urr. A. Camaron; “Na Lighichean” le Mr. I. A. Caimbeul dh’an do fhreagradh leis an Olla Mac-’Illedhuibh; “Na Gàidheil aig an Tigh is Thairis” le Mr. Mac Eachearna, dh’an do fhreagradh le Mr. Sutharlan; “A’ Ghàilig ’s na Bàird Ghàidhealach” le Mr. I. P. Caimbeul dh’an do fhreagradh leis an Urr. A. Camaron; “Fear-na-bun-chathrach” le Fear-na-cathrach; “Na h-Oighean,” le Mr. Muireach. Bha òrain Ghàilig ghasda air an seinn troimh ’n fheasgar am measg an robh “Eirich agus tiugainn o,” le Mr. I. P. Caimbeul. Bha ceòl na pioba a nis ’sa ris a’ cur cridhealais is aoibhneis feadh na cuideachd.

### ORAN AIR A’ BHAN-RIGH BHICTORIA.

AIR DHOMH AN LEABHAR AIG A MÒRACHD  
RÌOGHAIL A LEUGHADH.

FONN:—*Coire Cheathaich.*

Cha ’n eil Bàrd riamh a rinn dàn duinn,  
Cruit no clàrsach a sheinn dhuinn ceòl,  
Air bean ghràidh nach do luaidh le mànan  
Is e ’g a h-àrd-mholadh mar a b’ eòl.  
Mo chruit-sa gleusam a nis do theudan  
A chum gu h-éibhneach thu dheanamh sgeòil  
Mu mhnaoi àillidh a tha gu stàtail,  
Air cathair àrduicht’ os ceann gach feòil.

A shliochd nan leòmhann ’bha greadhnach  
lùchairteach

’S beag an t-ioghnadh ged tha thu còrr,  
’S fuil nan Stiùbhartach rioghail cùirt-  
eachail

’G éiridh lùthcheasach anna’ d’ phòr;  
Na feara calm’ d’ am bu dìthchas Alba  
A dheanamh feara-ghnìomh ’sa sgapadh òir.  
Bha ’n dream ud ionmhuinn le luchd nan  
garbh chrìoch [mhòir.

’S bhiodh iad ’g an leanmhuinn le h-carbsa

O ’si do mbàthair’ thug dhuinn an oighreachd  
A thog thu ’d’ mhaighdinn gun mheang,  
gun bheud,  
Gu soilleir boisgeil, mar rogha daoimein  
A dheanamh soillse am measg nan ceud.

Am maitheas saoi bhir, làn bàigh, is caoimh-  
neis,

’S do rioghachd aoibhneach a luach a seud,  
Gun uail gun mhòrchuis, làn tùir is eòlais,  
A rinn do chòmhradh mar cheòl nan teud.

’S mar thig an driùchd a nuas le ùrachadh  
Air na flùrain ’bhios seargta fann,  
Thug buaidh do chùirt-sa gu fìorghlan fìugh-  
anta

Fàs air subhaileibh a bha gann.

’S e sud, a bhan-rìgh, a chuir ar n-ùgh ort  
Is cha b’ e ’n crùn a bhì air do cheann.  
Is se ’chuir clùt ort air feadh gach dùthaich,  
Mar oiteig chùbhraidh do thùis nam beann.

O ’s mòr an gràdh ’thug thu dh’ obair nàduir!  
’S tha ’n aigheadh àrd ud ag iarraidh lòn,  
Feadh gach àrd charraig, gleannan fàsachail,  
Glac is càrn mullaich, màin is sròn,  
B’ e ’n seòmar uasal leat lagan uaigneach,  
Le d’ ghillibh uallach aig do thrà-nòin,  
’S bu flùran suaicheant’ leat raineach uaine  
’S an roid ’san luachair ’bhios anns na lòn.

’S a’ mhaduinn shamhraidh cha b’ ann ’n a  
seòmar

A gheibhte a’ bhan-tighearna ’tha mi ’seinn,  
Is grian a’ dòrtadh gu boisgeil bòidheach  
A gathan òrbhni’ air ceò a’ ghlinn,  
Ach ’gabhail sòlais ’s an ùrachd ghlòrmhor  
’S ag èisdeachd ceòlruidh nan eòinean binn’  
Le ribheid shiùbhlaich a’ curna smùid dhìubh  
Mu thimcheall lùchairt nam baideal grinn’.

O ’s ioma bliadhna o ’n bha thu caomh leinn,  
A chionn mar thaobh thu ri trì nam beann,  
A chionn do mhiann bhi air frith is fraoch,  
Is do dhachaidh aobhach bhi ’n cois nan  
gleann,

Ceòl na piob’ bhi a’ d’ thalla rioghail,  
’S ar breacain riomhach bhi air do chloinn,  
Ach thug thu ’n dràsda gu tur fo chis sinn,  
Is ghoid air cri’chan le sgriob de d’ pheann.

Is tha mactalla ri iolach éibhneis  
Air feadh nan sléibhteann ’s nam beanntancian’  
Is clann nan Gàidheal mar dhaoine iotmhor,  
A gheibheadh fìor-uisge mar am miann.  
’S do mholadh binn orra fèin ’s an tìr,  
A bhi air a sgrìobhadh an cainnt nam Fiann,  
Is bidh a’ Ghàilig a nis am prìs,  
Ged a theirte uimp’ gu ’n do laidh a grian.

Cò a dh’ innseas duit meud an éibhneis,  
A dhùisg an sgeul ud am measg an t sluaigh?  
’S cò a leughas duit meud ar spéis duit,  
A mhàldag cheutach nan ioma buadh?



Is ma thig nàmhaid ort nall thar sàile  
Bheir mic nan Gàidheal dha blàr 'bhios  
cruaidh,  
Ged 's gann an àireamh, is caoraich bhàna,  
'Sgachgleannan àrd anns am b'abhaist tuath.

Bu tu bhanacharaid, bu tu mhàthair,  
Bu tu banrigh 'nn nam flaithean treun'  
Gheibh aircich tròcair, is truaghain deòir  
uait,  
Is iochd gheibh fògraich nan dùthchan céin',  
Bu tu bhean chàirdeil do 'n fhiùran àluinn  
A chuir le 'ghràdh air do làithibh seun,  
An leug a's luachmhoir 'bha 'd' choran  
rìoghail,  
'S chuir Rìgh nan Rìgh i 'n a choran féin.

A ròis a's àillidh, a mhiann nan Gàidheal  
Nis guidheam làithean duit a bhios buan,  
An sìth 'san sòlas, le beannachd shònruicht'  
Le buaidh is glòir air tìr mòr is cuan;  
'S mar chuir thu deadh-shìol a'd' thìr  
's a'd' theaghlach

A bhan-rìgh ghreadhnach thu dheanamh  
buain,  
'S ged dh'fheudas pàirt bhi gun bhuain an  
dràs d' theth,  
Bidh saibhlean làn' agad air là luain.

'S 'n uair 'thig gu d' iarraidh an teachdair  
dhomhair  
'S is éiginn triall o gach onoir mhòir,  
Guidheam Crìosd a bhi 'cumail dìon' ort  
Fo sgàil a sgiath' o 'n is e 'bheir fòir;  
'S mar thèid a' ghrian gu làn deàrrsa sìos  
Fo chùirtean sgiamhach nam badan òir,  
Biodh do thriall-sa an sgéimh na diadhachd  
Gu coran sìorruidh an rìoghachd na glòir!  
MAIRI NIC EALLAIR.

MAIRI NIC EALLAIR.

#### NITHE NUADH AGUS SEAN.

Air d'a ministeir a bhi 'ceasnachadh sean  
bhean d'a luchd éisdeachd, dh'fheòraich e  
dhi mar so:—"Nach 'eil fhios agad gur h-ann  
de shìochd Adhaimh thu; agus gu'n do thuit  
thu annsan?" Fhreagair ise "gu'n robh  
dèchas aice nach b' ann; gur h-ann a bha ise  
de na daoine còire, na Caimbeulaich, daoine  
foghainteach ris nach robh ni sam bith riamh  
ri ràdh."

BHA fear ann an Ile ris an abradh iad "Iain  
mòr nam madadh," air son cho feumail 's a  
bha e air faotainu chon do na tuathanaich  
feadh an eilein. Bha e 'na dhuine làidir  
geur-fhoclach; caoin-shuarach mu dhòl an  
dàil ni 'sam bith. Bha e 'coiseachd na tràigh-  
mòire aon oidhche 'se air mhìsg, agus gun a

bhi,'toirt faineir a' bhogha 'bh' air an tràigh-  
bha 'na inntinn gu'n leanadh esan dìreach  
air aghaidh co dhiubh a rachadh e troimh oir  
na fairge no nach rachadh. Air dha lean-  
tuinn dìreach air aghaidh bha e mach mu  
dheireadh ann am briseadh nan tonn. Mara  
bha e mach gu math 'se e 'faicinn tuinn mhòir  
a' tighinn, ghlaodh e gu h-éiginneach, "A  
Dhia, cuidich leam!" Mar a chaidh an tonn  
seachad gun Iain a chur far a chas thuirt e gu  
caoin-shuarach, "O cha ruig thu leas, ni mi  
fhé chùis."

Bha fear air taobh siar Leòghais, 's air do'n  
mhinisteir, 's e 'ceasnachadh, a' cheist a chur  
air, "Cia lìon pearsa 'ta 'san Diadhachd?"  
thug e tuasgal air féin a' freagairt, "tut, tha  
na h-uiread diubh ann; Calum M'N—, Iain  
C—, sibh féin," 's e 'tòiseachadh air luchd-  
aideachaidh an eilein air fad ainmeachadh.

Bha tuathanach ris an abradh iad Iain  
Orra aig biadh ann an tigh Lighiche uair,  
agus a thaobh gu'n robh Iain car geur-chuis-  
each seach a' chuid eile de na h-aoidhibh  
thuirt an Lighiche 's e 'misneachadh Iain gus  
a' bhiaidh, "Itibh Iain Orra;" 'se am freag-  
radh a fhuair e "cha'n ith iad Iain Orra;"  
dh'èirich Iain 'se ag ràdh nam briathran a'  
leigeadh air gu'n robh e 'dol a theicheadh.

Bha ann an eilean Ile fear Iain B—, a  
bha 'na mhaor gruinn'd' aig an t-seumarlain  
suas rathad a' Ghlinne. 'Se Iain a bhiodh a'  
gabhail pàidheidh an Rathaid Mhòir. Bha e  
'na dhuine geur bàrdachail; agus do aon  
neach thug e an *receipt* a leanas:—

"Fhuair mis' o Dhonnacha Blàr  
Ceithir chlàr naoi sgillean  
'Dhòl a phàidheadh 'n Rathaid Mhòir ùir  
Nach do shiudaicheadh air idir!"

Feudar an éigin a bh'air an t-seumarlain nach  
tuigeadh Gàilig 'na strì so a dheanamh a  
mach a thuigsinn 'n uair a thug Donnacha  
dha an *receipt*. Bha Iain deònach air gu'n  
cuireadh e'n cuimhne 'n t-seumarlain cruas  
a bhi 'pàidheadh air son rathaid nach do  
rinneadh.

Air do'n Urr. Mr. G—, dol aon là do'n  
chladh, 'n uair a bha am maor eaglais a sìos  
gu 'mhuineal ann an uaigh 'ga cladhach, 'se  
'tilgeadh a nìos nan cnàmh, thuirt e ris mar  
so,— "Ma ta, Alastair, tha an obair sin féin  
aig am bheil thusa 'n dràs, gle fheagarrach  
air duine a dheanamh breithneachail. Tha  
ioghnadh orm nach 'eil thu 'gabhail aithreach-  
ais de d' shlighibh olca." Fhreagair Alastair  
'se 'leigeadh a chudthruim air ceann na spìid  
'se 'gabhail *snaoisin*, "Shaoil mi, uasail,  
gu'm b'aithne dhuibhse nach robh aith-  
reachas 'na uaigh."

AN DRONN.—Bha e 'na chleachdadh aig na  
seann daoine 'n uair a mharbhadh iad mar

no caora "an dronn," no sgrìob an-droma, a chur air leth mar chuid a' bhàird. Tha e air aithris air do neach òigin mart a mharbhadh, gu'n d'fhàinig triùir bhàrd g'a thagairt, agus bha e duilich do'n duine deanamh a mach co dha a bhuineadh an dronn, agus 's'i'n dòigh a ghabh e gu breith a thoirt 'sa chùis, dh'iarr e orra le chéile rann a dheanamh agus gu'n deanadh esan a mach an sin co dha a bhuineadh an dronn. Bitheadh a bheachd fhéin aig a' h-uile neach a réir na leanas co bu chòir fhaighinn; ach tha e air aithris gur h-e am fear mu dheireadh a bhuannaich:

## 1.

O'n chuir i cos air an fheur,  
'S a chriomadh i bàrr an fbedir,  
Tha sgrìob na druinne air mo bheul,  
Eadar fhuil 's ehnàimh 's fheòil.

## 2.

'S math mo chòir air an dronn,  
'S ole mo chòir air a' chall,  
'S toigh leam aiteal a' chùil duinn,  
'S e rium 'na dhitheannan saill.

## 3.

Mo chridhe air chrith thun na druinn,  
'S e rium 'na dhitheannan saill,  
Dh'fhàg mi 'm bàrn air ghoil;  
'S e chuid 's fhearr a leigal leinn.

## FREAGAIRTEAN.

Tha sinn duilich nach urrainn duinn freagairt air leth a thoirt do gach litir chaoimhneil a tha sinn a' faighinn;—ged a tha cuid dhiubh anns nach 'eil mòran brìgh, tha cuid eile a tha fìor thaitneach; ach 'se a' chuid is neònach, gach seòrsa comhairle agus seòladh 'tha sinn a' faighinn a thaobh cur a mach "A' GHÀIDHEIL," agus a' chuid mhòr dhiubh calg-dhìreach an aghaidh a chéile. Tha cuid ag iarraidh gu'n ni 'sam bith a chur 's A' GHÀIDHEAL, a bha air a chlàd bhualadh roimhe so; cuid eile sinn a chur a mach gach ni a bha 'san *Teachdaire Ghaidhealach* agus an *Cuairteir nan Gleann* &c; cuid ag iarraidh "*Comhradh nan Cnoc*," cuid eile nach 'eil iad ag iarraidh dad de'n t seòrsa nach 'eil 'na leithid ach spleadhachas gun brìgh; cuid ag iarraidh seann òrain, cuid eile òrain ùr, gu'm bheil na seann òrain aca cheana, cuid naidheachdan coitcheinn, cuid ag ràdh gu'm bheil na naidheachdan sin aca 's na paiperibh beurla; cuid eile ag iarraidh nihean troma 's cuid nithean eutrom. Tha da rìreadh uiread a dh'iarrtasan aca 's gur fhada bho'n bha'n ceann againn air fàs eutrom nam biodh sinn ag òiseachd riutha. Mar a chuala sinn aig duine còir roimhe so, mu'n aobhar cheudna, nam feuchadh sinn ris an deicheamh earrainn de gach comhairle agus seòladh a tha sinn a'

faighinn a ghabhail 's fhada bho'n a dheir-eadh dhuinn mar a dh'érich do bhodach na h-asail. A theagamh 'snach cuala cuid de ar luchd leughaidh an sgeula sin, innsidh sinn an so e. "Tha e air aithris gu'n robh duine àraidh agus a mhac a' gabhail an rathaid le asail. 'C'arson nach 'eil an dara fear agaibh a' marcachd na h-asail?' ars' an ceud neach a thachair riutha; Chuir an seann duine an sin suas an gille, agus choisich e fhéin 'Am bheil e ceart thusa a bhi 'marcachd agus t'athair aosda a' coiseachd?' ars' an dara fear a choinnich iad. Chaidh an seann duine an sin air muin an eich agus choisich an gille. 'Am bheil sibh a' faicinn an t-seann duine leisg a' marcachd agus a mhac òg d'a chois?' ars' an treas fear; an sin thog an seann duine a mhac air a chùlaobh. 'Tha thu féin agus do mbac ni's comasaiche air an asal a ghiùlan na tha ise oirbhse,' ars' an ath-fhear. 'Ni air bith air son 'ur toileachaidh,' ars' an seann duine, agus air ball cheangail iad a casan agus thug iad oidhirp air a ghiùlan thairis air an drochaid; ach thachair aimhleas air chor eigin orra, 's thuit i do'n abhuinn agus bhàthadh i. Dirceach mar sin a thachradh do'n GHÀIDHEAL nar gabhamaid an deicheamh cuid de gach comhairle agus seòladh a tha sinn a' faighinn Cuimhnichheadh ar càirdean gu'm bheil na mìltean againne ri riarachadh agus gun acl glé bheag dhiubh air an aon l'heachd.

PAIDHEADH ULLAMH.—Tha sinn a rithist air son innseadh do ar càirdibh gu'm feurr AN GAIDHEAL a' bi air a phàidheadh ullamh. Cha'n 'eil sinn a' cumail ach aon leabha air a shon agus feumaidh gach ainm a bh' pàidhte mu'n cuirear sìos e. 'Cha dean atharrachadh dé cho beartach no cho cinn teach 'sa bhitheas iad,—mar 's beartaich 's ann a' sìomchaidh dhoibh pàidheadh gu dail. Tha an t-suim cho beag, agus gu mìni tha barrachd trioblaid againn ri 'tional na fhiach i. 'Se an dàil a' chlach-thuislidh chuir as do gach TEACHDAIRE agus CUAIRTEIR a thàinig romhainn; agus tha sinn a son a seachnadh. 'S fhada o'n chuala sin an sean-fhocal: "Seachair an t-àth 's an d'bhàthadh do charaid."

## TOIMHISEACHAIN.

1. Trì chasan nach ghuais,  
'S trì chluasan nach cluinn.
2. 'S àirde e na tigh an rìgh,  
'S mine e na sìoda.
3. Maide fada fiar  
'Tighinn air tìr air cladach cian,  
Maide biorach, tollach, tairgneach,  
Maide bailgfhionn fada crom.

4. Trì mucan turra, turra,  
Trì mucan tarra, tarra,  
Muc an ear 's muc an iar,  
'S pian air an fhear nach tomhais.
5. Chì mi thugam thar an eas,  
Fear beag gu chùrnanach cas,  
Cearb d' a aodach fo a leas,  
'S làn an t-saoghail fo a los.
6. Chì mi thugam thar an t-sàile,  
Fear beag àilleagan na gréine,  
Fear beag 's coitealan uaine air,  
'S dà shnàthain dhearg fo 'léine.
7. Théid null air cuan 's thig e nall air cuan  
'S sinnsidh e 'naidheachd 's cha bhruidh-  
inn e.
8. Cailleach anns an tigh ud thall  
Eadar Gàidheal agus Gall,  
Dh' òladh i fion bharr a boise  
'S caol a coise troimh a ceann.
9. Dà fhear dheug 's an aon leabuidh,  
'S gun aon air an iomall.
10. Muc dhubh dhubh dhorchà  
'N ceann tigh Fhearchair  
'S dithis 'na ceann,  
'S triùir 'na h earball.
11. Chaidh Fionn do 'n bheinn,  
'S cha deachaidh idir  
Dh' asaideadh bean Fhinn  
'S cha d' asaideadh idir.
12. Chunnaic mi ioghnadh an dé  
Ioghnadh leam, 's cha 'n ioghnadh e.  
Fear mòr a' tighinn bho 'n cheò  
'S e beò gun anail 'n a chré.

—o—

FREAGAIRTEAN do na Toimhseachain  
anns an treas Aiceamh de 'n GHÀIDHEAL.

1. Meòir do làimhe an aon fhad.
2. Clach na sùla.
3. Ubh.
4. Prais is brod oirre.
5. An Gille-feadaig.
6. Cha robh aige ach aon stùil, 's e dà  
ubhal a bha air a' chraoibh, agus thug e  
h-aon leis.
7. Am bàs.
8. is 9. Iolair a ghlac cat agus a thug e  
gu 'nead mar bhiadh d' a h-iseanaibh.  
Dhith an cat na h-iseanan 's thàinig e  
dhachaidh a ris.
10. Canach an t-sléibhe.

11. A' bho. Ceithir casan; ceithir ballain;  
dà shùil; 's a beul.

12 Thug e null a' Madadh ruadh an tois-  
each is dh' fhàg e thall e; thug e 'n sin a  
null an Geadh agus thug e a' Madadh-ruadh  
agus an t-còrna còmhlaith.

13. Théid dithis bhan a null; thig aon air  
a h-ais, agus bheir i null a' bhean eile; thig  
aon bhean air a h-ais agus fanaidh i bhos  
còmhlaith ri 'fear, agus théid an dithis fhear  
a null; thig aon dhiubh a nall le 'bhean  
féin; théid an dithis fhear a null; thig a'  
bhean a bha thall a nall agus bheir i null té  
de na mnathaibh; thig i air a h-ais agus  
bheir i null an té eile.

—o—

### SOP AS GACH SEID.

'S trian oibre tòiseachadh.

'S labhrach na builg fhàs.

Tapan gòraig air cuigeil criontaig.

'S cosmhuil an triubhas ris an tòin.

Buinigear buaidh le foighidinn.

Fada o 'n t-sùil, fada o 'n chridhe.

Beul a labhras, ach gnìomh a dhearbhas.

'S sleamhuinn leac doruis an tighe mhòir.

'S olc a' chreag a thréigear le 'h-eòin féin.

Cho mear ri ceann sìomain air latha gaoith.

Ceannsaichidh a' h-uile fear an droch bhean  
ach am fear aig am bi i.

Cho sgith 's bha an gobha d' a mhàthair

'n uair a thiodhlaic e seachd uairean i.

Ionnsuich do d' shean-mhàthair brochan a  
dheanamh.

“Fear dubh dàna, fear bàn bleideil,  
Fear donn dualach, 's fear ruadh sgeigeil.”

“Fear falamh 's e gun nì

Suidhidh fada sìos o chàch

Air meud a' bheus dhe 'm bi 'n a chorp

'S iomadh lochd a gheibhear dha.”

—o—

### DEOCHANNAN SLAINTE GAIDHEALACH.

Ar cinneach, ar dùthaich, 's ar Banrigh.

Clanna nan Gàidheal ri guailibh a chéile.

Fear nach cuir cùl ri 'charaid no ri 'nàmhaid.

Fear a gheibhear le 'charaid 's le nàmhaid  
far am fàgt' e.

Fear nach reic, 's nach ceannaich a chòir.

Fear nach tréig a chaileag no 'chompanach.

Fialaidheachd do 'n fhògarrach 's cnàmhan  
briste do 'n eucorach.

Tìr nam beann, nam gleann, 's nan gaisgeach.

Tìr nam gleann, nam beann, 's nam breacan.

“Dùthaich nan cluaran, nam fuaran,

Nan cuaran, 's nam fuar-bheann.”—D. M'I.

Coinnichidh na daoine ged nach coinnich na  
cnoic. DEOCH AN DORUIS.

## D U A N A N

Do Chuimhne G. Mac-na-Ceàrdadh.

Bidh t' ainm air chuimhn' measg sgrìobhaidhean na Gàilig,  
 A Mhic-na Ceàrdadh 'thogadh an Il' uaine!  
 Bha caoimhneas, seirce, gràdh-dùthcha, agus suairceas  
 Am bannaibh Maise 's an comh-chòrdadh àluinn  
 Ri 'm faic' a ghnàth fo bhlàth, mar mheas do nàduir,  
 'S 'n an toradh fìor do chàch air glaineach t' uaisleachd;  
 Bu tu an caraide dearbhtha 'dheanadh fuasgladh  
 Air luchd nam Beann an Glaschu; sheas thu t' àite  
 'S an t-saogh'l le tréibhdhireas; thog thu guth sgaiteach  
 Le d' pheann 'bha éifeachdach an aghaidh Daorsa  
 Mhi-naomh an Negroi; 's iomadh neach 'thug gaol duit,  
 An t-Ard, 's am Bochd, air son do chaoineachd shnasmhoir;  
 Bha t' imeachd glan troimh d' chreidimh air Mac Dhé  
 A's àgh nach tréig do luchd do bhròin a' d' dhéigh.

Niall Mac Néill.

## GEALLAIDHEAN LUACHMHOR.

O sibhse a shaoradh, nach daingean an stéidh,  
 'Chaidh leagadh do 'r creidimh an gealladh 'ur Dé!  
 Ciod 'b' urrainn da labhairt nach dubhairt gu fìor,  
 Chum misneachd dhuibh 'theich air son fasgaidh gu Crìosd?  
 'S gach cor anns am bi thu, ma 's tiunn no ma 's slàn,  
 Dol fodha am bochdainn, no 'm pailteas a' snàmh,  
 Aig bail' is o'n dachaidh, air tìr is air cuan,  
 Mar dh' fheumas do latha, do neart bidh gu buan.  
 Garbh-thonnan an uamhais mu 'n cuairt duit ged iadh,  
 Na cuireadh sin geilt ort, oir 's mise do Dhia;  
 Is bheir mi dhuit cabhair is neart anns gach càs,  
 'S tu 'n crochadh ri deas-làimh mo chumhachd a ghnàth.  
 'N uair 's éigin duit imeachd troimh uisgeachan mòr',  
 Cha chòmhdaichear tur thu le tuiltean a' bhròin,  
 Oir bithidh mi faisg dhuit le furtachd a' d' fheum,  
 'S a naomhachadh cràidh dhuit is àmhgharan geur'.  
 Troimh dheuchainnean teinnteach 'n uair 's éigin duit trialh,  
 Mo ghràs-sa 'tha buadhach bheir fuasgladh gu fiall;  
 An lasair cha chiùrr thu, 's e m' rùn-sa do d' thaobh,  
 An àmhainn an àmhghair do ghlanadh gu caomh.  
 Is eadhon gu 'n sean-aois bidh aithn' aig mo shluagh,  
 Nach caochail mo ghràdh-sa 'tha rioghail is buan;  
 'S gu liathadh an ciabhan is deireadh an là,  
 Mar uain ann am uchd nì mi 'n giùlan a ghnàth.  
 An t-anam a theich air son fasgaidh gu Crìosd,  
 O làmhnan a nàimhdean nì mise a dhìon;  
 'S a dh' aindeoin gach oidhirp 'bheir ifrinn gu 'chlaoidh,  
 Cha 'n fhàg, Oh cha 'n fhàg, is cha tréig mi e chaoidh!

Eadar-theangaichte le A. C.

# THE G A E R,

ENGLISH DEPARTMENT.

JUNE, 1872.

## THE HIGHLANDERS OF NORTH CAROLINA.

Having recently addressed a letter to a gentleman connected with North Carolina making certain enquiries regarding the Highlanders who settled there about the middle of the last century and some at a later period, that gentleman referred our letter to the Rev. JOHN C. SINCLAIR, of Philadelphia, to whom we are indebted for the following highly interesting information regarding them. This retrospective glance of the state of our kinsmen in an American State is not the first communication we have had from Mr. Sinclair. It must be a source of great satisfaction to us in Scotland to know that our countrymen who emigrated there so long ago lived in such an atmosphere of general prosperity; while it must be interesting to observe that they retained so pertinaciously the characteristic of their race—a sort of Conservative element which devolves itself particularly energetic in the direction of religion.

We extract the following from Mr. SINCLAIR's letter:—

“The country inhabited by the Highlanders in North and South Carolina, is healthy, the soil is light and sandy, producing Indian corn, cotton, oats, wheat, tobacco, sweet potatoes, and every kind of vegetables.

“The Highlanders of North Carolina still adhere to the religion and characteristics of their forefathers. They are strict conscientious Presbyterians, honest in their transactions, hospitable to strangers; but greatly in love with the mighty dollar; they were very comfort-

ably situated before the war, the generality of them being slaveholders, but the war has reduced their former comfortable condition very much. The first emigrants to the Carolinas brought their Bibles and Confessions of Faith and Catechisms to their adopted country. The old race is gone and their descendants have given up, in a great degree, the customs and manners of the old Gaels. The ancient Celtic language is nearly dead, except with the few families who arrived within the last thirty years. I have met with a number of coloured people who speak the Gaelic as well as if they had been raised in any of the Hebrides. There is no Gaelic preached in the Carolinas now, and not likely to be in the future. I was the last Gaelic minister in the North state, and preached in that language for eight years among my countrymen. The names of those who preached the Gaelic since the settlement of the Highlanders in the Carolinas are, as follows:—The first two were Messrs. Campbell and M'Leod. The former was from Argyle, the latter from the Isle of Skye—they came to North Carolina at or near the revolution. M'Leod did not remain long among his countrymen—he was a royalist and returned home—he died, as I had been informed, in Edinburgh, very soon afterwards. After them the Revs. Messrs. Lindsay and M'Diarmid, came, both Argyleshire men, the latter a native of Islay. The next was Father M'Intyre, a native of Lismore, a very pious man and powerful revivalist. The Presbytery of Fayetteville, licensed and ordained him to the work of the ministry on account of the scarcity of



Gaelic ministers for the Highlanders; although he had never attended any seminary of learning, his labours were much blessed among his countrymen. Rev. Colin M'Iver, a native of Stornoway, was his contemporary. Your correspondent also from Argyleshire was the last of this band. Of the eight Gaelic ministers, six were from Argyile, one from Skye, and one from Stornoway. I had been for eight years pastor of the church in which Mr. M'Leod was the pastor during his residence in North Carolina. His session were eminently pious and God-fearing men, strictly Calvinistic, Bible and Confession of Faith-men, whom he called the little ministers, declaring that he would sooner preach to the most intellectual church in the city of Edinburgh, than to the little ministers of Barbecue. Rev. Colin M'Iver was my predecessor in the same church.

"The Episcopal church of England was the Established religion of North Carolina in the days of Messrs. Campbell and M'Leod; and without a license from that quarter, none was permitted to preach the gospel in the state. Campbell submitted, and obtained a license, but M'Leod maintained that his Presbyterial license was sufficient for him; and if I recollect well, he was taken prisoner for disobeying the State law by preaching without a license.

"The natives of Argyleshire were from their first settlement natives of Argyleshire, from Islay, Jura, and Cantyre; many from the Isle of Skye, and some few from the Long Island. The far-famed Flora Macdonald honoured this State by a residence of some years—her husband was colonel of a Highland regiment, fighting for the cause of George the Third, in the revolutionary war. She and her husband returned to their Skye after the revolution. The Presbytery of Fayetteville, of which I had been a member, had in time twenty-five members, fourteen of

whom were Macs—an evidence of their Highland descent, though none could speak the language of their forefathers. Six more wanted the cognomen, yet they could boast of their Highland descent and of retaining the Mac in the native language of old Caledonia. These six were of the name of Black, Kelly, Munro, Shaw, and Sinclair. The Macs were, Maclean, M'Niel, Macmillan, M'Nair, M'Donald, M'Pherson, M'Queen, M'Bride, M'Kay, and M'Allister. Three M'Niels, three M'Queens, and two Sinclairs—Kelly's grandfather was, I think, a native of Uist.

"As to those who rose to eminence in the U. S., including Judges and Congressmen, I am unable to enumerate them at present. Many of them were members of their State-Legislature of both House and Senate. The names of some of those elected United States Congressmen, are, Gen. MacKay of Bladen, Lachlan Bethune of Cumberland, Gen. John M'Queen, of Darlington, S. C.; Governor Brown, of Tennessee; the Hon. Mr Rae, and Mr. M'Intosh, of Georgia, who was born in the said State—all the rest were born in North Carolina. Bethune's father was born in Skye, so was General M'Queen's grandfather; others of the Highland Scotch, rose to eminence in Law and Medicine.

"*PS.*—In giving the names of ministers who preached the Gaelic language. I forgot the Rev. Mr. M'Dougald who also was a native of Argyleshire—so there were eight ministers whose mother tongue was the Gaelic, six of these were natives of Argyile, one from Skye, and one from Stornoway."

#### SPECIMEN OF ANCIENT GAELIC FROM THE BOOK OF DEER.

The following specimen of what many think was the vernacular Gaelic

of Alba in the eleventh and twelfth centuries we give from the Book of Deer, recently published by the Spalding Club:

"Columcille agus drostán mac cósgreg dála tangator áhí marroalseg día doibh gonic abbordobóir agus béde cruthnec robomormáer buchan aragínn agus essé ro-  
hídnáig dóibh ingathráig sáininsaere gobraith mormaer agus óthóséc. tangator asáathle  
en incathraig ele agus doráten ricolumcille  
í iarfallán dóráth dé agus dorodloeg arin  
normáer .i. béde gondas tabrád dó agus  
aithárat agus rogab mac dó galár iarnéré na  
glereac agus robomaréabact máb bec iarsén doch-  
uíd inmormáer dattáic na glereac góndendaes  
ernacde les inmac gondsíd slánte dó agus  
lórat inedbairt doibh uácloic intiprat gonice  
chlóic pette mic garnáit doronsat innernaede  
agus tanic slante dó; Iarsén dorat collum-  
cille dódrostán inchadráig sén agus rosen-  
act agus foracaib imbrether gebe tísad ris  
nabad blience buadacc tangatar deara drostán  
arscartháin fri collumcille rolaboir collum-  
cille bedeár ánim óhúnn imácc;

TRANSLATION:

(Columcille and Drostán son of Cosgrach his pupil came from I as God had shown to them unto Abbordoboir and Bede the Pict was mormaer of Buchan before them, and it was he that gave them that town in freedom for ever from mormaer and tosech. They came after that to the other town, and it was pleasing to Calumcille, because it was full of God's grace, and he asked of the mormaer to wit Bede that he should give it to him; and he did not give it; and a son of his took an illness after [or in consequence of] refusing the clerics, and he was nearly dead [lit. he was dead but if it were a little]. After this the mormaer went to entreat the clerics that they should pray for the son that health should come to him, and he gave in offering to them from Cloch in tiprat to Cloch pette mic Garnait. They made the prayer, and health came to him. After that Calumcille gave to Drostán that town and blessed it and left as (his) word, "Whosoever should come against it, let him not be many-yeared [or] victorious." Drostán's tears (deara) came on parting with Calumcille. Said Callumcille, "Let Dear be its name henceforward.") A. C.

THE GLASGOW FREE CHURCH STUDENTS' CELTIC SOCIETY.—Presentation.—

The seventh annual meeting of this society was held on Monday evening, 25th of March, in Buchanan's Temperance Hotel. There were present, in addition to the members, the Rev. A. Urquhart, honorary president, who presided; Revs. A. Cameron, Renton, and R. M'Rae, ex-president, and Mr Angus Nicolson, of the Canadian *Gael*. In the course of the evening interesting and suitable addresses were delivered by the Chairman and other gentlemen, and the various reports, which showed that the society is in a flourishing condition, were read. Mr. John Mackay, M.A., President of the Society, and Mr. Alexander Paterson, fourth year divinity student, presented the Rev. Mr Cameron, in the name of the members of his Gaelic class, which has been taught for several years in the Free Church College with great success, with a testimonial expressive of their gratitude for his untiring and valuable services, which were gratuitously given during the last five sessions. Mr. Cameron expressed his gratitude to the students for their valuable gift, and referred to the importance of an accurate acquaintance with the grammatical structure of the Gaelic language to such as are to be employed in communicating instruction to others through the medium of that language, illustrating his remarks by some amusing examples of mistakes, sometimes committed in speaking and writing Gaelic, and urged upon those present the duty of devoting some portion of their time to the study of their native language, which furnishes the key to those treasures of ancient Celtic lore which are now being studied with so much earnestness by Celtic scholars, both in this country and on the Continent. Studies which engaged the attention of such men as the Chev. Di Nigra, the Ambassador of the King of Italy, recently at the Court of the Tuileries, and now to the French

Republic, they should not regard as beneath their interest. The books selected for the presentation were "Leabhar na h-Uidhri," an ancient Gaelic manuscript, published by the Royal Irish Academy, and "Sanas Chormaic," an ancient Irish glossary, recently edited for the Irish Archæological Society by Dr. Whitley Stokes. In the course of the proceedings reference was made to Mr. Nicholson's intention to publish his Gaelic Magazine in this country, which elicited hearty approval.

At the close of last session, the following gentlemen received prizes in money in Mr. Cameron's class:—

#### SENIOR DIVISION.

1. Alexander Paterson, Argyllshire.
2. John M'Callum, do.
3. Nigel M'Neill, do.
4. John G. M'Neill, Argyllshire } equal
5. John R. M'Neill, Ross-shire, }
6. Peter M'Iver, do.
7. Nicol Campbell, Perthshire.

#### JUNIOR CLASS.

1. John M'Kay, M.A., Inverness-shire.
2. Murdo Morrison, Ross-shire.
3. John M'Rury, Inverness-shire.
4. Dugald M'Cormick, Argyllshire.
5. Malcolm M'Phee, do.

The money was contributed by gentlemen in Glasgow who take an interest in promoting the study of the Gaelic language.

NEW COLLEGE.—DR. M'LAUCHLAN'S GAELIC CLASS.—On the 26th of March, the last day of the session, the students in his Gaelic class presented his own works, the Dean of Lismore's book, and the "Early Scottish Church" to the Rev. Dr. M'Lauchlan. Dr. Blaikie presided. In making the presentation in name of his fellow-students, Mr. Donald Ross alluded to the marked success which attended Dr M'Lauchlan's teaching, the respect his students entertained towards him, their gratitude to him for his contributions to Celtic Liter-

ature, and for supplying at much personal trouble and inconvenience, one of the chief wants of the Edinburgh University. The Gaelic class was more numerously attended than during any previous session, students of all denominations took advantage of it, and the Established Church was well represented. These facts showed clearly the need there was for providing for the Celtic literature in the University, and as interest in the Celtic language was increasing, he hoped that there was yet sufficient patriotism left in North Britain to found the long hoped-for Celtic Chair in Edinburgh. In various fruitful directions the Celtic language and literature were now seen to contain vast mines of valuable material, but unless an effort were soon made, there was danger of this matter being lost. The fact that Dr. M'Lauchlan's class was the largest in the New College showed the need for the new chair, and ought to encourage the General Council of the University to make fresh efforts in supplying a want long felt by Celtic students. After a few remarks from Mr. M'Phail and Mr John Murray, Nova Scotia, Dr. M'Lauchlan replied, and thanked his students for their gift. He expressed his satisfaction with the fact that the class was non-sectarian, and referred to the increasing attention given to the study of the Gaelic Language by our scholars, and the consequent benefit to classical learning. At present, the Germans were still before our native scholars in a knowledge of our ancient language, and it was left to an Italian to publish a work showing more acquaintance with the technicalities and structure of the Celtic tongue than any Scotchman could boast of. It was then announced that the first prize, decided by the votes of the members of the class, was given to Mr Malcolm MacPhail, of Lewis, who has just finished his course in Divinity, and that the second was equally divided between Mr Falconer and Mr James M'Leod.

## A HIGHLAND MARCHING SONG.

AIR,—*Agus O Mhòrag.*

[The air and chorus of this Song are borrowed from one of the best known and most popular songs of Alexander McDonald, ('Mac Mhaighstir Alasdair'), in which Prince Charles is addressed and described as a beautiful golden-haired maiden named Mòrag. The peculiar rhyme of the Gaelic is also imitated.]

Now we're ready for the march,  
Slope your arms, and step together!

*Chorus*—*Agus O, Mhòrag,*  
Horo, march together!  
*Agus O, Mhòrag!*

Keep your fours and march in order,  
Singing chorus altogether.

Lift your heads and step out proudly,  
Look not down, or round about you.

He that wears a kilt should be,  
Erect and free as deer on heather.

When he hears the bagpipe sound,  
His heart should bound like steed for battle.

Think of them who went before us,  
Winning glory for the tartan!

With the Bruce they drew the sword,  
On the gory field of Bannock.

In the ranks of great Gustavus,  
'Mong the bravest they were reckoned.

'Neath the banners of Montrose,  
Like a storm-cloud swept the tartan;

And when fell Dundee victorious,  
On Riurorie's blood-stained heather.

In the steps of Royal Charlie,  
Many a laurel did they gather,

From the rout on Preston brae,  
Till the day of black Culloden:

And in Fortune's darkest hour,  
Closer round him did they rally.

At Quebec their pibroch shrill  
Up the hill went breathing terror.

On the sands of Aboukir,  
Rang their cheer mid hail of bullets.

On Corunna's bloody shore,  
Their onset gladden'd Moore in dying:

And on many a field of Spain,  
To their ancient fame they added.

On the slopes of Quatre Bras,  
Napoleon saw them stand unbroken.

On the day of Waterloo,  
The pibroch blew where fire was hottest.

When the Alma heights were stormed,  
Foremost went the Highland bonnets,

And before their 'thin red line,'  
The Cossack rider turned and vanished.

When on India's burning plains,  
Dearly saved was Britain's honour,

Outram, Havelock, and Clyde,  
Led the Highlanders to conquest.

As it was in days of yore,  
So the story shall be ever:

Where the doughtiest deeds are dared,  
Shall the Gael be forward pressing:

Where the Highland broadsword waves,  
There shall graves be found the thickest.

But when they have sheathed the sword,  
Then their glory is to succour;

Hearts that scorn the thought of fear,  
Melt to tears at touch of pity;

Hands that fiercest smite in war,  
Have the warmest grasp for brothers;

And beneath the tartan plaid,  
Wife and maid find gentlest lover.

Think then of the name ye bear,  
Ye that wear the Highland tartan;

Jealous of its old renown,  
Hand it down without a blemish!

ALEX. NICOLSON.

—o—

JAMES LOGAN,

AUTHOR OF "THE SCOTTISH GAEL."

In the Gaelic department we noticed the lamented deaths of several gentlemen whose names are well-known in Gaelic Literature. Here it is our sad duty to record the death of another Gaelic Scholar. A short time ago Mr Angus MacPherson, Under-Secretary to the Highland Society of London, died; a few weeks ago another leal-hearted Scotchman who preceded him in that post, James Logan, a thorough patriot, a well-known antiquarian and an accomplished Gaelic scholar, was.



removed from this earthly scene. Mr Logan was a native of Abendeenshire. He was destined by his parents to be an advocate; but on account of a serious accident which befell him when a student, he could not endure the hard study and unflagging application which legal studies demand. Being well versed in Literature, especially in the antiquarian lore of his country, he turned to Literature for a living. His success in the literary world was of a very mediocre description; though his literary talents were of no common-place kind. In 1831 he published the "Scottish Gael," a work of extensive research, illustrative of Scotch history and antiquities. He wrote a good deal more on the same subjects, among others the learned introduction to MacKenzie's "Beauties of Gaelic Poetry." Some of his works, the "Scottish Gael" in particular, appeared in America oftener than in this country. All these are learned and valuable productions—the result of great and industrious labours; and have been very much appreciated by the public; but the indigent author never reaped much benefit from their success. The members of the Gaelic Society of London and other gentlemen showed very great kindness to Logan in his old days, when his difficulties were many. Thus Logan died the natural death of obscure and minor men of letters. Many are the geniuses frequently of first-class talents, who are doomed to experience at the end of the treacherous career of literary adventure a similar fate. How many in every generation disappear, crushed prematurely by misfortune, or by the indulgence of their own erratic eccentricities! How frequently we hear of

"One more unfortunate,  
Weary of breath,"

one after another—Logan among the latest—falling and perishing by the wayside,

"Weary with the march of life!"

LETTER FROM THE REV. DR.  
M'LAUHLAN.

(To the Editor of THE GAEL.)  
EDINBURGH, 3rd May, 1872.

DEAR SIR,

Allow me to express my interest in your publication, "THE GAEL," which you are now about to bring out in this country. I have seen the numbers of the periodical which have already appeared in Canada, and so thoroughly approve of the objects of your enterprise, and the spirit in which it is conducted—scholarly and patriotic—that I am glad to have it in my power to say so. I may differ on some points with some of the writers, but that is no reason why I should not express my very hearty approval of your object, and best wishes for your success. If Gaelic Scholars were to join shoulder to shoulder in advancing the interests of their common literature and be willing to bear patiently with differences of opinion in subordinate questions, there is a most promising field of combined enterprise before them.

I am,

Very truly yours,  
THOS. M'LAUHLAN.

#### NEWS OF THE HIGHLANDS AND ISLANDS.

OUR readers at home who have come across already the following items of Highland News will kindly take into consideration that they are mostly intended for friends abroad who can not have access to any source of information regarding the land of their birth.

SKYE.—The large sheep farm of Corry has been let on lease to Mr. Lachlan Mackinnon, proprietor of the *Melbourn Argus*, a near relative of the last tenant.

THE Marquis of Bute was married on Tuesday morning the 16th of April, at a Brompton Oratory, London, to the eldest daughter of Lord Howard of Glossop. Among the distinguished persons present were the Duke of Cambridge, the Duke of Argyll, Duke of Northumberland, and Mr.



june 1872.

Disraeli. Rejoicings took place in the evening on the various estates of his lordship in England and Scotland.

MULL.—On Tuesday, the 19th of March, the Rev. Andrew MacPherson, was ordained and inducted to the Established Church, and Parish of Tobermory.

LEWIS.—On the 17th of April, the Rev. James Greenfield, lately of Stayner, Upper Canada, was inducted to the charge of the Free Church congregation of Stornoway, vacant since the lamented death of the Rev. P. MacLean. We understand the call to Mr. Greenfield was most unanimous, and that he has met with a hearty reception.

The renewals granted for licenses in the burgh of Stornoway, with a population of 2498, are for 9 hotels and public-houses, 3 grocers, and 2 licenses for the sale of porter and ale; making together 14 licenses to the town of Stornoway, and 1 hotel or inn licence to the parish of Uig.

The Rev. Dr. Samuel Hood, Dean of Argyll and the Isles, died on Saturday morning the 30th of March, about one o'clock, after having attained to the patriarchal age of 90 years. He was a native of Wiltshire, England; and was born at Devizes on the 27th of December, 1782.

THE Presbytery of Lorn met on Tuesday, the 6th of May, at South Connal, when the Rev. Daniel K. Torrie, of Glencoe, was solemnly ordained to the pastoral office, the Rev. Mr. Dewar officiating.

DEATH OF CAPTAIN STEWART OF THE HIGHLAND RIFLE MILITIA.—We regret to have to record the death of Captain Stewart, who for nearly sixteen years has been Adjutant of the Ross, &c., Militia.

DESERVING HONOUR.—The degree of Doctor of Laws was conferred on the Rev. Archd. Clerk, of Kilmallie, author of a new translation of Ossian, etc., by the University of Glasgow, at the close of the last session.

THE Rev. John Brown who was for some time back at Inverary during the absence of the Rev. Mr. Carmichael of the Established Church, was entertained at a farewell supper on the 17th May, when he was presented with a handsome Bible as a token of regard on the occasion of his leaving for Glasgow to be assistant to the Rev. Mr. Blair, of St. Columba Church.

HERRING FISHING.—Boxes of fresh herring are continually arriving by the Highland steamers from the more important stations of Stornoway and Lochboisdale in

the Hebrides. As far as it has gone yet, the fishing is better this year than last year. Altogether there is a fair prospect of a good return this season. The cod fishing is said to have been on the whole successful this year.

BOOK OF COMMON PRAYER IN GAELIC.—A correspondent of the Daily Mail says he has a copy of this book in his possession.

In a work by Dr. Rogers on Scotland, printed by the Soc. of Antiq. Scot. it is stated that "tartan is believed to have been invented by Margaret, the Queen of Malcolm Canmore, as a substitute for the system of *tattooing* which obtained previously."

Professor Blackie (says a correspondent in the Metropolis), who is at present on a visit to London, will shortly have a new volume of poems in the press, entitled "Lays of the Highlands and Islands." One of the most striking poems is on Iona, in which an aged priest rivets a casual tourist by the power of his "glittering eye," and makes him listen spellbound to a most enthralling and poetical description of the death of St. Columba. A poem of the Professor's will probably appear in *Good Words* for June.

## MEETINGS OF HIGHLAND SOCIETIES.

### GLASGOW ARGYLSHIRE SOCIETY.—

The annual dinner of this Society was held on the evening of the 14th of March in the George Hotel. Duncan Smith, Esq., presided, and the duties of croupier were discharged by Neil Sinclair, Esq. These gentlemen were supported by the Rev. Robert Blair, M.A., Rev. A. Cameron, Renton; Rev. Mr. Rattray, Bailie Maclellan and others. After dinner when the usual loyal and patriotic toasts were proposed and duly responded to, the Chairman proposed "The Argyleshire Society" which was drunk with enthusiasm. The treasurer gave a statement of the financial affairs of the Society. Since the last meeting, the Society had relieved 55 poor Argyleshire people, giving them sums from 5s. to 20s, and had sent many a poor fellow home to Argyleshire.

**LOCHGILPHEAD & ARDRISHAIG SOIREE.**—The third annual and concert of the natives of resident in Glasgow of Lochgilphead, Ardrishaig, and neighbourhood, was held on Thursday, the 7th of March, in the Choral Hall, Glasgow. Captain J. W. P. Orde of Blairbuie presided, and was supported by Dr. Brodie and Messrs N. Sinclair, Mactavish, and Macphail. An assembly followed the concert.

**LISMORE, APPIN, AND KINGARELOCH SOIREE.**—The seventh annual festival of these districts residing in Glasgow, was held last Friday evening, the 22nd of March, in the Trades' Hall, which was crowded literally to overflowing. Captain Stewart, of Fasnacloich, presided, and was supported by the Rev. William Thomson, Dr. M'Coll, Captain Sdeuard, Messrs Neil, Buchanan, G. M'Coll, A. M'Coll, M'Innes, Donald, Carmichael, &c. An assembly followed on the conclusion of the concert.

**INVERARAY NATIVES IN GLASGOW.**—The annual re-union of the natives of Inveraray resident in Glasgow, took place in the Clarendon Dining Rooms, Argyll Street, on Friday evening, 29th of March, James Macintyre, Esq., presided as chairman, supported by Messrs D. Maccall, H. Macintyre, and M. Downie. Mr J. Munro acted as croupier, supported by Messrs A. Bell, and H. Leitch.

THE Highlanders of Greenock are about to form a Celtic Society in connection with which special attention will be given to the Gaelic Language. From what we know of those at the head of the movement we are convinced it will turn out a success.

**HIGHLANDERS** in Dundee met lately with the view of forming a Highland Society there, Dean of Guild Macnaughton, proprietor of the Royal Hotel, in the chair. Several hundreds have enrolled already.

**GREENOCK.**—**GAELIC LODGE OF GOOD**

**TEMPLARS,** called "Tir nam Beann," has been formed in Greenock. This is the first Gaelic lodge in the world; it was started by Duncan Mac Pherson, Esq., who is the Worthy Chief, and who we understand is to endeavour to start another Gaelic Lodge in Glasgow. Mr. MacPherson has translated the Ritual and Odes of the Order into Gaelic.

**GATHERING OF THE GREENOCK HIGHLANDERS.**—A social gathering of the Highlanders of Greenock took place in the Town Hall, on Friday night, the 15th of March, Alex. Nicolson, Esq., of Edinburgh, Advocate, presiding. The meeting was a most enthusiastic one, thoroughly Celtic in its arrangements, and in its demonstrations of the hearty enjoyment which is characteristic of Highlanders everywhere. The Address with which the learned and excellent Chairman favoured his countrymen at the outset can scarcely be too much extolled; the Highlanders, and their language, and the music were defended in a masterly and scholarly manner, on grounds which the speaker showed to be unquestionable. His refined culture was brought to bear successfully on the prejudices existing against Celts and Celtic things. Altogether the speech was thoroughly suited to the occasion, and was pervaded all through by truthful, eloquent and poetic feeling. Interesting addresses were also given by several other gentlemen. During the evening several Gaelic and English songs were well sung. "Tha tighinn fodham éiridh" being especially rendered with excellent spirit and effect. A set of verses composed for the occasion took well. We subjoin a few stanzas of this song by D. M'Donald. The Committee deserve special praise for their effective management. After the intellectual part of the entertainment was finished dancing was commenced, which was kept up to a late hour, when all separated for their homes apparently feeling

hat the Greenock Highland Gathering of 1872, was a complete success.

Chum 's nach cuireamaid gu dlinn  
'Na ar d'cluimhn' rìgh nan cànanin'  
Tha luchd-eachdraidh 'deanamh cunntais  
Gur h-i chainnt a labhair Adhamb.

SEIS:—Ho gur toil leam, ha gur toil leam.  
Ho gur toil leam clann nan Gàidheal;  
'S toil leam fhéin an fhior fhuil uasal  
'Choisin iomadh buaidh 's na blàraibh.

Bha i 'réiteachadh gach chise,  
Bha i ac' an cùirtibh Phàroibh,  
'S'n uair a chaidh an fhaing' a' sgaoileadh  
'S i bh'aig Maois a' dol troimh 'n fhàsach.  
Tìr nam Beann, nan Gleann, 's nan Gaisgeach  
Far am faighte fàsadh càirdeil,  
'S o'n a chaidh a chur fo chaoraich  
Thàinig caochladh air an àite.

Dh' fhalbh gach fiadh a bh'anns an aonach,  
'S cha 'n eil coileach fraoidh a' tàmh ann:  
Theich iad uile roimh 'n each iarunn;  
Cha do chleachd iad riamb a stàrnach.

Dh' fhalbh gach eun a bh'anns an iarmailt;  
Theich an t iasg a dhoimhne 'n t-sàile;  
Tha na lochan air an taomadh  
Eagal na caoraich a bhàthadh.

Dh' atharraich iad sruth nan alltan;  
Thog iad faing far an robh àiridh;  
'S cha 'n eil feum air duin' ach ciobair  
O'n a tha na glinn gun àiteach.

'S iomadh fleasgach loinneil greannar  
A tha 'n tìr nam Beann 'g an àrach  
Ann an seasamh còir na rìoghachd  
Cò 'bu dilse na na Gàidheil?

Tha iad gaisgeil ann an tuasaid,  
Feumail cruaidh ri aghaidh stàilinn  
'S iad na laoch nach teicheadh cruadal  
Gus an deith'dh an ruaig air an nàmhaid.

'S mòr mo shòlas gu 'n do thachair  
Slòl nan gaisgeach as gach àite  
Cuid diubh air tighinn fad air astar  
'Leigeil fhaicinn dhuinn an càirdeis.

'Se ar dùrachd do Mhac Neacail  
Gu 'n ruig e dhachaidh gu sàbhailt';  
Tha ar sùil ri 'fhaicinn fathast  
'N a shuidhe an cathair a's àirde.

#### REPLIES TO CORRESPONDENTS.

To A. A. MacG. —Your fears regarding the ecclesiastical position of THE GAEL, are groundless. It is entirely unconnected with any party, ecclesiastical, political, or otherwise, being under the sole management and control of the publishers who are influenced by no authority whatever. "The Gael" will administer to the necessities and wants on which all patriotic Gaelic speaking Celts agree.

To G. MacD. —Your letter touches a chord on which not a few delight to dwell, certainly not much to the edification of Gaelic Literature. You seem to imagine that because you can discover several errors and mistakes in a work, you have a claim to be considered a critical oracle of the whole production; in fact, the tone of your critical pretensions is to us an indirect hint that if you had undertaken the task, the work would have wholly an air of perfection! We beg to tell you that this is not our opinion; and we believe that the work from your hands would be as guiltless of correctness as the labours of the man to whom you are anxious to apply such a severe scapel of criticism. While highly desirous of encouraging and cultivating thorough accurate scholarship we are by no means to nourish in the columns of "The Gael" that spirit of mutual destruction practically recommended to us by you; and which if cherished in Literature, or in anything else is sure to repress progress, and resolve every chemical combination formed for the benefit of society, into its ineffective primeval simplicity!

To RONALD MacD. —Our Collection of the Gaelic Bards will be quite different from MacKenzie's "Beauties." All notes and biographical notices in ours will be in Gaelic, while it embraces a wider compass including Ossian and great poets of the day of whom no trace exists in MacKenzie's Collection. All efforts will be made to make the present the most accurate in point of Gaelic scholarship, of all other collections.

CAN SPEAK BUT CANNOT READ GAELIC. —We very frequently meet with this excuse from some of our lukewarm countrymen when asked to do anything in support of Gaelic Literature. In answer to such we subjoin an extract from a letter just received from one of our friends who is himself a scholar both English and Gaelic. He appears like ourselves to have frequently met with this excuse in his endeavours to extend the circulation of "The Gael." We need not add that we thoroughly agree with him, as we know that more than two thirds of our present readers learned to read Gaelic without any teacher whatever. Our friend observes as follows:—

"At first, it is annoying to hear Gaelic men say that they can not read the Language, though they can speak it. I argue that when any one can speak the Language, and read English he will come to understand it thoroughly by the very force and nature of circumstances, that the difficulties imagined are only fanciful, and easily overcome by two or three days' practice. These absurd excuses must be combated and overcome; the

difficulty once overcome by patience and perseverance, a smoother path may be anticipated."

To D. M.—Read our reply to G. MacD. You have published some work yourself which is not immaculate in respect to Grammatical accuracy.

To CABAR-FEIDH.—It is highly necessary that you should attend in future to a more legible style of writing. Let our Contributors please observe also that they write on one side of the paper only.

THE PUBLISHERS beg to return thanks to the kind friends who have exerted themselves to procure support for "THE GAEL;" and may specially mention Messrs. J. Mackay, Shrewsbury, D. Munro, Greenock, Archd. MacDonald, Glasgow, and David Reid, Ballinluig. They hope to make "THE GAEL" worthy of the people and race whom it aims to represent, and that its claims will be found of such a kind as will induce all patriotic Celts to rally round it.

With regard to the News Columns in the English Department, our friends who have already come across such news, as was before referred to, will kindly take into consideration the exceeding difficulty in some out-of-the-way districts and in some places abroad of obtaining any information concerning the Highlands and Islands and their people. This being the first number in this country there are of course several pieces of information in it which would have appeared in the issues of former months, but which we are anxious to have in the present number, even at the risk of being considered rather behind. In future, however, the monthly appearance of "THE GAEL", will prevent the occurrence of so much news of old date.

In connection with the removal of our principal Office of Publication from Canada to Glasgow, many difficulties, causing delay in several things, had necessarily to be met with. This is what caused the delay in the publication of "THE GAELIC BARDS." But this work is now in a forward state of pre-

paration; and the first number will shortly appear.

We beg to remind our friends and contributors that communications for "THE GAEL" ought to be sent in no later than the 10th day of the month previous to that of publication. The same rule is applicable to all Advertisements intended for "THE GAEL."

### Births.

At Tobermory, on the 18th of May, the wife of Mr. William Sproat, Procurator Fiscal of a daughter.

At the Manse, Oban, on the 20th of May, the wife of Rev. James Macdonald, of a son.

### Marriages.

At Glencreran, Appin, on the 4th inst., the Rev. Mr. Dewar, Donald eldest son, Donald Maccoll, crofter, Lismore, to Jessie daughter of Donald Rankine both crofter Ballachulish.

### Deaths.

At Ledaig, on the 7th of May, Collin, only son of Mr John Campbell, postmaster, aged years.

On the 23rd March, at Fitzroy (on his way to Scotland), Duncan M Fadyen, Esq., Invercargill, N.Z., formerly of Glenamackie Argyllshire, in his 60th year.

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[Opinions]

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"Upon the whole this is a juvenile poem highly creditable to its author."—*Oban Times.*

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GLASGOW.

THA G. Mac-na-Ceàrdadh deònach air innseadh chàirdean gu 'm bheil e air leat tuinn air gnothach Chlobhualaidh a ghluil an aghaidh anns a' h-uile d mar bha e le 'athair, agus gur h-essan an t-aon Chlobb adair a thuigean agus a labhras Gàilig, ni a tha 'ga db amh comasach air ceantas a thoirt do sgrìobhadh Gàilig a bhios ri 'n clobhualadh.



# AN GAIDHEAL.

[I LEABH.]

TREAS MIOS AN T-SAMHRAIDH, 1872.

[5 AIR.]

## MU NA SEANN GHÀIDHEIL.

v.

Mu thoiseach na seachdamh linne bha ceithir fineachan a chòmhnuidh an taobh tuath Bhreatainn: b' iad sin na *Picti*, na *Scoti* na Breatannaich agus na h-*Anglaich* no na Goill. B' iad na *Picti* 'bu lionmhoire agus 'bu treise dhe na fineachaibh so. Bha ceann tuath na h-Alba gu h-iomlan aca tuath air Cluaidh agus caolas na Friu ach a mhàin Earraghaidheal a bha aig na *Scoti*. Bha na *Scoti* an seilbh air Earraghaidheal agus Ile maille ri pàirt de'n Eilean Mhuileach agus Eileanaibh beaga eile.—Bha na Breatannaich an Strath-Chluaidh agus an Dun-Breatann agus an ceann an iardheas na h-Alba.—Agus bha na h-*Anglaich* anns an tìr gu deas air caolas na Friu ris an abairteadh Braighnich (*Bernicia*) leis na seann Bhreataannaich, dùthaich a tha nis 'deanamh suas siorramachdan *Haddingtoin*, Dhun-Eidinn agus Linn-Liobhainn, ris an abrar gu coitcheinn na trì *Lothianan* maille ri *Berwick* agus *Roxburgh*, fearann a choisinn iad leis a' chlàidheamh o na *Picti* mu'n bhliadhna A.D. 547 'n uair a thàinig “Ida nam bratach teine” le 'chuid Ghall do thaobh Deas na h-Alba. B' e so ceud theachd nan Gall, no nan coigreach o Lochlainn agus o'n Ghearmailt gu tuineachas a ghabhail anns an dùthaich. Tha sliochd nan Gall so a' chòmhnuidh anns an tìr ud gus an là an diugh. Is ann á *North-umberland* an Sasunn a thàinig iad a stigh do thaobh Deas na h-Alba. B' àbhaist cogadh a bhi aig na Gaill *Anglach* so ris na *Pictich* mu thimechioll an fhearainn, agus bha aon chath fuil-

teach aca air 20mh là de'n Mhàigh, A.D. 686, aig *Linne Gharbhain* ann an Siorramachd Aonghais, anns an do choisinn na Gàidheil Phictreacha' bhuaidh agus an do mharbhadh *Egfrid* mac *Oswy* rìgh nan *Gall Sasunnach* maille ris a' chuid dhe 'armailt. B' e Bruidhe a bha 'na rìgh air na *Picti* aig an àm sin, agus bha uachdaranachd aige thairis air Eileanaibh *Arcaimh*. Mu thimechioll dà fhichead bliadhna an déigh sin A.D. 729, thàinig Aonghas Mac Fhearghais gu bhì 'na rìgh 'bu mhò agus 'bu chumhachdaiche a bha am measg nan seann rìghrean Gàidhealach. Cheannsaich e gach aon de na Cinn-fheadhna ris an abairteadh rìghrean beaga 'san àm sin, agus thug e iad fo ghéill da féin mar an “t-Ard-rìgh” ni's mò na b' àbhuist doibh a bhì roimhe sin. Mu'n bhliadhna 733 chaidh e a chogadh ris na *Scoti* an Earraghaidheal, cheannsaich e dùthaich *Latharna* agus *Chapadail*, agus thug e na *Scoti* fo chìs do féin, agus chur e aon de a theaghlach féin d'am b' ainm *Aodhan* 'na rìgh os ceann na tìre sin. Theirear “Rìgh Albainn” ri Aonghas leis na seanachaidhibh Eirionnach, agus gun teagamh b' esan 'bu treise agus 'bu chumhachdaiche de na seann rìghribh agus is e a leag stéidh na Rìoghachd Albannaich mar a dh'fhàs i suas ann an linnibh an déigh sin. Thog e Eaglais ann an *Cillrimhin* agus mar an ceudna an àitibh eile, agus chuir e an rìoghachd aige féin fo chùram Naomh Aindreis agus mar onoir do'n Naomh so chuir e air leth mòran de mhaoin aimsireil mar bheathachadh do na h-Eaglaisibh a thog e.

Mu'n bhliadhna 794 thòisich na *Lochlannaich* o thuath air taomadh a



stigh air Eileanaibh na Gàidhealtachd, agus loisg iad I-Chaluim-chille, agus mharbh iad trì fichead agus ochd manach no pears'-Eaglais ann an I-Chaluim-chille. Thachair an gnìomh oillteil so anns a' bhliadhna 800, agus air an aobhar sin chuir Cusantin Rìgh nam *Picteach* suas Eaglais mhòr ann an Dun-Chailein mar Phrìomh Eaglais na Rìoghachd. B'e *Cusantin* so ogha Aonghais Mhic Fhearghais rìgh nam *Picti*, agus thug e mòran fearainn do Eaglais Dhun-Chailein. B'e so an rìgh ris an abradh am bàrd anns an Duan Albannach "An Curai calma Cusantin." Fhuair e bàs mu thimchioll na bliadhna 820 agus rìoghaich Aonghas a bhràthair 'n a àit', oir b'e an seann lagh Albannaca gun tigeadh am bràthair an àite bràthar. An déigh sin thàinig a mhac féin agus mac a bhràthar gu bhi 'n an rìghrìbh, agus 'n uair a mharbh na *Lochlannaich* mac a bhràthar fhuair mic Bhargoid, a phiuthar, an rìoghachd, fear an déigh fir. B'e ainm a' cheud aoin *Fearchar* agus ainm an fhir eile *Bride* na *Bruidhe*. 'Nan déigh-san do bhrìgh gu'n do theirig na h-oighreachan fìrionnach air na seann Rìghrìbh Pict-each fhuair Coinneach Mac Ailpein rìgh nan *Scoti* an Earraghaidheal an rìoghachd a chionn gu'm b' esan an t-oighre dligheach.

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

—o—

## OISEIN: A LINN AGUS A BHARDACHD.

(AIR LEANTUINN.)

Tha ioghnadh mòr air iomadh neach gu'm bheil beusan cho mállda, stuama ann an dàin Oisein, agus gun iomradh air bith anna air an Dia 'tha uile-chumhachdach. Bithidh e furasda an nì draghail so a réiteachadh le bhi a' cuimhneachadh gu'n robh na Gàidheil ré iomadh bliadhna agus ginealach air an teagasg leis na Druidhibh subhaile, geamnuidh. Cha'n e daoine cealgach, saobh-chràbhach a bha anna mar

chunnaic sinn cheana. B' ann doibhsan a thigeadh e luadh a dheanamh air nithean naomha. B'e 'so dreuchd is dleasdanas nan Druidhean. Is ann eadardhealaichte gu mòr bho so a bha seirbheis nam flidhean cèdlmhor, mòr ghaisge nan triath, is euchdan eireachdail nan daoine meannach a dh' eug 'sa choisinn dachaidh nam flath, a sheinn ann an rannan fonnmhor, ceileirèach a chum treubhantas eiridinn ann an anam gach laoich, agus brosnuchadh a thoirt seachad ann an garbh-chunnart nan sleagh; b'eso gairm is dreuchd nan Bàrd. Tha Oisein, ma ta, a' coimhlionadh gu fìor àbhaist nam flidhean Gàidhealach 'n uair tha e a' seachnadh gach smuain chràbhaich, ged b'e so fiamh a bu dealraiche agus sgeadachadh a b' àille snuadh a b' urrainn do smuaintean àrda 's do dhàin mhòrail a chaitheamh.

Ach is i a' cheist a's mò a thog de bhruaillean ann an inntinnean nan Sasunnach 's nan Gall, "Cionnus a thàinig dàin cho lionmhor agus cho fada ri dàin Oisein a nuas troimh cheò is troimh dhorchadas nan linntean?" Ged dh'aidicheamaid gu'n do rìoghaich Fionnghal an talla nan sonn, agus gu'n grad-éireadh na laoich mu'n cuairt, 'n uair a ghlacadh e sgiath chaomhail 'n a làimh 'sa chluinnteadh sgreadh na màille cruaidhe, cionnus a b' urrainn do dhàin nan trenn snàmh gu téaruinte thairis air ceò is dorchadas nam bliadhnachan liatha? Tha mòran gun teagamh a' crochadh air a' cheist so. Chunnaic sinn cheana gu h-aithghearr cia mar a d' éirich dealachadh am measg nan Gàidheal, agus a bha gach clann a' leantuinn 'sa' toirt ùmhlachd do'n ceannard no'n ceannfeadhna féin, oir bha iad uile a' giùlan an aon sloinmidh.

Cha d' fhàs guth nam Bàrd tosdach an déigh do Oisein imeachd gu talla nan niall. Bha aig gach clann Bàrd doibh féin. Is ann bho ghaisgich na Fèinne 'bha iad uile dednach a bhi 'tarruing an sinnsearachd. Bu mhòr am meas a bha iad a' cur air òrain na Fèinne, agus bha

na Baird min-còlach air dàin Oisein. Cha robh ni cho comasach air sunnd is aighear is greadhnachas a dhùsgadh ri caismeachd nan treun-laoch ann an àm spealtadh nan donn-sgiath. Bhitheadh na Bàird ann am meas mòr mar so, agus bhitheadh iad dealasach ann an òrain na Féinne ionnsachadh gu poncail. Bha am mac a' leantuinn an athar anns an dreuchd so. Ach feudaidd neach feòraich, "Ciamar a b' urrainn do inntinn neach air bith cuimhne a ghleidheadh gu cinnteach neo-mhearachdach air dàin co fada?" Anns an latha anns am bheil sinne beò, tha e da rìreadh duilich duinn breth chothromach a thoirt air comas na h-inntinn 'n uair a tha e air a chur gu dùbhlain air a' mhodh so. Fenuaidh sinn co dhiu, aideachadh gu'm fàs a' chuimhne ni's feàrr is ni's treise le cleachduinn. Bha na Bàird o thùs an làithean a' saothreachadh ann an rannan nan sean-laoch ionnsachadh. B'e so a b' obair doibh, agus cha'n iongantach ged bhitheadh iad fileanta ann an rannan nan sean-laoch a sheinn. Cha do thionail fòs, dorchadas co neulach, doilleir air Albainn 's a chòmhdach rioghachdan eile ré ùine co fada. Calum-cill cràbhach agus manaich *Iona*—cha d' rinn iadsan tàir no dìmeas air dàin Oisein. Chum iad lèchran iùil is soluis, is eòlas a loisgeadh agus a sgaoileadh gathannan greadhnach ann an dùthchannan eile. Cha'n'eil an smuain gun bhunchar gu'n do sgrìobh iad sìos na dàin a bha air an seinn le mòran, agus gu'n do chuidich iad no sgeòil a dh' aithris Oisein *o am o aois* aiseag a nuas thar stuadhan ciar-ghlas nan linn-tean. Thàinig, mar so, làithean a chaidh thairis a nuas, 's chaidh cuimhne a chur air àm nan triath, nan seòd, nam fiath is threun ghasda nan gnìomh. Ann an oidheachan fada a gheamhraidh, am feadh a bha teine aoidheil a' deanamh teach nan Gàidheal sunndach is àireamh mhòr mu thimchioll, is iad dàin Oisein is moladh na Féinne a bu chulaidh shùgraidh do'n chuideachd bhlàth-

chridheach a bha an làthair. Cha robh teagamh air bith acasan mu dhéibhinn Oisein is na Féinne.

An déigh dhuinn na h-uiread a ràdh mu dhéibhinn Oisein fear-iùil nan cead agus fear-togail cliù mu mhac nan treun, tha sinn ullamh gu ni no dhà a chur an cèill mu thimchioll Sheumais Ic-a'-Phearsainn, a dh'eadartheangaich bàrdachd na Féinne. agus a shaor i gu bràth bho sgèd na di-chuimhne 'bha tèarnadh thairis oirre. Ged a b' éiginn da sgiath bhallach iomchar agus còmhraga bheumadh an aghaidh cruth Loduinn nan gorm lann, cha bhitheadh a chàs agus a shuidheachadh mòran ni bu chruadal-àiche na bha e, 'n uair a dh' éirich feachd 'na aghaidh a' cur nithean uamhasach as a leth. Is e Mac Fhearghuis a bha rithist 'n a fhear-teagaisg ann an oil-thigh Dhùneidin, a dh' innis do *Home* 's iad 'n an oileanaich le chéile, gu'n robh air feadh na Gàidhealtachd bàrdachd mheasail, dhreachmhor a thàinig a nuas o aois a dh' aom. Bha Mac-a'-Phearsainn 'n a oide-fòghluim ann an teaghlach duine nasail d' am b' ainm *Grahame* faisg air Dùneidin. Thachair gu'n d' thàinig *Home* an rathad. Bha seanachas aige ri Mac-a'-Phearsainn, agus thug e air cuid de dhàin Oisein eadartheangachadh dha. Chunnaic *Home* air ball àilleachd is éireachdas nan dàn, agus nochd e iad do dhaoineibh fòghluimte ann an Dùneidin. Mhosgail cridhe caoimheil, faoilidh an Ollaimh Bhlàirich le iognadh, agus ghabh e Mac-a'-Phearsainn air làimh. Cho-éignich iad an Gàidheal bochd gu cuairt a ghabhail air feadh eileanan is tir mòr Albainn, chum 's gu'n cruinneicheadh e na dàin a b' urrainn e a thrusadh. Bhuin iad gu càirdeil fial ri Mac-a'-Phearsainn; agus shoirbhich leis gu maith 'n a thurus. Thruis e mòran dhàn air a shlighe. Fhuair e cuid mar an cendna sgrìobhta, agus sgrìobh e féin no iadsan a bha maille ris, mòran eile bho aithris nan Gàidheal blàth-chridh-each d' am bu tlachdmhor dàin nan

gaisgeach a sheinn. Le deifir mhòir agus chliùiteich dh'eadartheangaich e'n t-ionmhas mòr dhàn a chruinnich e. Buinidh gu dlìgheach do gach Gàidheal teò-chridheach aig am bheil meas is suim do fhocail bhlàtha nam Bàrd a chaidh a labhairt ri gaisgich gun mheang agus a dhùisgeadh le'm fonn am blàr, ainm Sheumais Mhic-a'-Phearsainn a ghleidheadh air chuimhne le spéis is mòr-urram. Chaidh Mac-a'-Phearsainn fa dheòidh a Lunnuinn, chum gu'n cuireadh e obair a' Bhàird Ghàidhealaich ann an uidheam, agus gu'n clò-bhualadh e i, air dha a h-eadartheangachadh a dh'ionnsuidh na Beurla. Am feadh a bha e dìchiollach anns a' ghnìomh so, dh'èirich còmhstri dhian mu dhéibhinn Oisein. Dh'fhàg Mac-a'-Phearsainn na dàin a dh'eadartheangaich e 'n am prìomh staid, mar thionail e féin iad anns a' Ghàidhealtachd, a chum cothrom a thoirt do gach neach leis am b' àill, a' chùis a rannsachadh air a shon féin. Thaom stoirm ghuineach mu 'cheann. Chuir iad as a leth gu'm b'e féin a b' ùghdair do na dàin a bha e 'g ainmeachadh air Oisein. Bhitheadh e 'na ni anabarrach iongantach gu'n rachadh Bàrd air bith a shireadh ainm am measg nan Gàidheal a bha cheana cian 'nan ciar thalla féin, an trath a bha iomadh comharradh agus dearbhadh aige, gu'n coisneadh e cliù a bu mhò le bhì 'g an aideachadh e féin. Chaidh buidheann a ròghnachadh a chum an ni so fhuasgladh le bhì a' deanamh rannsachaidh am measg nan Gàidheal a dh'fheuchainn an robh aithne aca air Oisein 's air an Fhéinn. Bha na daoine lionmhor a bha mineòlach air comhlhional nan sgeul a bha ann, agus air mòr ghaisge Fhionnghail, Oscair, agus Ghuill an garbh-mheaghar a' chruaidh chòmhraig, nach cuala riamb iomradh air Mac-a'-Phearsainn no air a luchd-tuailis. Ma bha Mac-a'-Phearsainn calma, uaibhreach agus àrdanach, cha b'ann gun aobhar. Rinn e seirbhis mhaith do Oisein. Tha e duilich beachd a thoirt air an dòigh anns an d'eadar-

theangaich e na dàin a fhuair e, bho nach 'eil iad a nis air sgeula; gidheadh tha comharradh againn an sud agus an so a tha a' dearbhadh gu soilleir nach robh e comasach d'asan molaidhean sìl Sheallamai nan curaidh nach b' fhanu, a dhealbh air tùs. Gidheadh, aidichidh gach neach a leugh obair Mhic-a'-Phearsainn, gu'n robh inntinn féin fileanta agus bàrdail ann an tomhas mòr.

Tha mi a' saòilsinn nach 'eil e comasach do neach a stéidheachas aire gu dùrachdach air Oisein 's air a bhàrdachd, agus air gach ni a tha a' comharrachadh nan làithean anns an do mhosgail e farum nad teud ann an talla rìgh nan triath o shìnnsearan mòra a' mhonaidh,—gun aideachadh gu'n do sheinn Oisein 's gun do thog rìgh Sheallamai 'n a aonar a làmh le feart.

(*Ri leantuinn.*)

CONA.

## LAOIDH

LE H. BONAR.

Chuala mi guth Ios' ag ràdh  
Thig thugam is gabh fois;  
Leag sìos air m' uèhd do cheann 's tu sgìth  
Leag sìos e 's bi aig clos;  
Chum Iosa thàinig mar a bha,  
Sgìth, claidhte, agus trom,  
Is fhuair mi annsan ionad tàimh  
Is chuir e mi am fonn.

Chuala mi guth Ios' ag ràdh  
Feuch bheir mi seach gu saor  
Do dh' uisge beò, crom sìos is òl  
Aig tobar àigh nach traoigh.  
Chum Iosa thàinig agus dh' òl  
Do 'n t-sruthan bheò nach gann;  
Bha m' iota caisgt' is m' anam dhùisg  
Is beatha, th' agam ann.

Chuala mi guth Ios' ag ràdh  
Is mise soills' an t-saogh'il;  
Seal rium, 's a' mhaduinn dealraidh ort,  
'S do là bidh geal a chaidh.  
Ri Iosa sheall mi agus fhuair  
Annsan mo reult, 's mo ghrian;  
'S an t-solus bheò sin gluaisidh mi  
Gu deireadh làith mo thrìall.

Eadar-theangaichte le R. B.

# CANADA.

(Air leantuinn o “Chualirtear nan Gleann.”)

Tha sinn leis na leanas a' crìochnachadh na bha againn ri thoirt o “Chualirtear nan Gleann” mu dhéidhinn Chanada. Tha nis deich bliadhna thar fhichead o'n chaidh so a sgrìobhadh, ach tha gach focal dheth a cheart cho freagarrach an diugh 's a bha e an uair sin. Ma tha atharrachadh 'sam bith 'sa' chùis 'sann ni's fearr agus ni's fàbharraiche air son an fhir iomruich. Cha mhòr gu'm bheil ceàrn de'n dùthaich an diugh anns nach faighear pailteas de'n fhearann a's fearr (a tha o cheann ghoirid air 'fhosgladh a mach) saor agus a nasgaidh.

Theagamh 's gu'm faod so tuiteam an lámhaibh iomadh neach do nach bi e comasach ceud àireamhan a' “Ghàidheil” fhaicinn, tha sinn a' cur sìos an so beagan de'n bha 'sa' “Ghàidheal” roimhe so. Ach co dhiù “fuilgidh an sgeula math 'innseadh dà uair:”—

“Gun teagamh air bith 's i soandùthaich a's freagaraiche do Ghàidheil dol, a tha 'cur rompa tìr an athraichean fhàgail. Cha'n 'eil cosnaiche slàn, fallain a tha èòlach air obair, agus toil-each obair a dheanamh nach faod fearann saor a bhi aige dha féin ann am fìor bheagan bhliadhnachan, agus a bhi cho cothromach, socrach, 's a 's miann leis, ged nach 'eil peighinn air a shiubhal, ma bheir e 'n aire dha féin; 's ma tha e glic grunn-dail, faodaidh e chur cùl a làimhe an ceann trì no ceithir a bhliadhnachan na chuireas 'n a chomas àite seasgar fhaotainn da féin agus a ràdh: “Tha mi nis air mo dhùnàn féin agus feuch cò a chuireas dheth mi!”

Iadsan aig nach 'eil airgid r' a thoirt leò, ach a tha 'dol a mach mar luchd-cosnaidh, chomhairlicheamaid iad a dh'fhalbh tràth 'sa' bhliadhna, a' cheud chosnadh math a thachras orra ghabhail, iad a bhi foighidneach, seasmhach, fuireach 'nan luchd-oibre 's 'nan sgalaigaibh gus àn tug iad gu math

nàdur an fhuinn, nàdur na dùthcha 's an dòigh a' s fearr gu cinneachadh, agus gu àite fhaotainn dhoibh féin.

Tha sinn 'ga innseadh mar fhirinn gu'm bheil daoine 's an dùthaich sin aig nach robh aona pheighinn an latha 'chaidh iad air tìr gun sgoil gun ionnsachadh; ach stuama, riaghailteach, seasmhach, saothaireach, agus ann an ceann trì bliadhna, aig an robh leth-dusan mart, mucan. eunlaith agus a' h-uile goireas a b' urrainn doibh iarraidh. Ma thogras duine air bith an ainm fheadraich, bheir sinn doibh an ainm 's an sloinneadh agus an t-àit' as an d' fhalbh iad.

Iadsan is urrainn beagan airgid a thoirt leò, na cheannaicheas fichead no leth-cheud acair, agus is urrainn pòr agus cairneis-tighe a cheannach, agus an teaghlaichean a chumail suas fad dà no trì bhliadhnachan, cha'n 'eil dùthaich 's an t-saoghal anns an asa do neach de'n t-seòrsa so éiridh o cheum gu ceum gu cothrom àrd, na ann an Canada: 'se sin ma chuireas e mach a chuid airgid le faicill agus aire. Neach air bith is urrainn ceud, no dà cheud punnd sasunnach a thoirt leis, agus a chuireas a mach e ann am fearann le tìr, cha 'n eagal da, 's éigin gu'n éirich e gu cothrom agus gu saoihbheas. Ach tha mòran a' dol thairis do America agus do cheàrnaibh eile, nach d' rinn maith riamh 'n an dùthaich féin—'s cha mhò a ni iad math ann an dùthaich eile. 'Sminic a chuala sinn “Am fear a tha carrach 's a' bhaile bhos bidh e carrach 's a' bhaile ud thall:” am fear a tha leis lùnddach an Albuinn, 'snach do shoirbhich an so, cha 'mhò théid a' chùis leis thall. Tha seòrsa do dhaoine 's a' Ghàidhealtachd 'tha 'cur seachad a' chuid a's fearr d' an làithean ann an amaideachd—sealgairachd air monadh, gunnaireachd air cladach—le abhagan 'n an déigh air tòir, bhéisde dubha, chat-fhiadhaich agus shionnach; a' luingearachd air bhàtaichean, ag òl leth-bhodach an so 's leth-bhodach



an sud, nach dùraichd an làmh a chur ri obair air bith, mur gabh iad ràchdan fèidh car tiota 's an fhogharadh, no speal car treis 'sa' mhaduinn—a cheann-chas air uairibh gamhain firionn an sud 's an so—leth dhuin-uasal agus leth-dhròbhair—'na fhleasgach air gach banais—a thogas òran math, agus a dhannsas gu gasda, agus an sin a phòsas. Tha a' bhochduinn a' tighinn gu grad air—'s éiginn dol do America no do Australia. Nis deir sinn riù so ann an clàr an aodainn, cha 'n i sin an dùthaich idir a fhreagras doibhsan; cha 'n eil Canada a' toirt mil a's bainne do gach neach gun saothair, mar a bha tir na h-Eiphit o shean. Tha cuid a dhaoine mar gum biodh dùil aca gu 'n robh spàin airgid air a cur an làimh gach neach 'nuair ruigeas e tir chéin—agus nach 'el da aige r'a dheanamh ach suidhe sìos, ithe agus òl, agus a bhi subhach. Cha 'n ann mar sin idir. Do 'n duine eusgaidh stuama, shaoth-aireach, dheanadach, chruadalach, tha Canada, 'n àite math; ach do 'n lunn-daire cha 'n eil ann àite 's miosa. Tha e 'toirt droch ainm air America-muthuath, agus do cheàrnaibh eile, gu bheil mòran a' dol ann nach cinnicheadh ann an àit air bith. Chunnaic sinn an diugh féin mòran fhlighheadairean (tha a' chùis air atharrachadh bho 'n chaidh so a sgrìobhadh, gheibh eadhon an seòrsa so fhéin pailteas de 'n obair nis 'n robh iad cleachda an Canada an diugh) amhuinntir Ghlaschu a' falbh le 'n teaghlaichean, agus bu bhochd an sealladh e—daoine nach urrainn ruamhar no cur no cliathadh—daoine nach do laimhsich tuadh, no tàl, no speal, no corran riabh—am basan co min ris an t-sìoda—daoine bochda lag, nach gearradh dithis diubh craobh ann an seachduin, nach b' urrainn aon oidheche chur seachad fo fhasgadh creige gun bhi air am meil-eachadh le fuachd; agus mnathan bochda fann leò, nach do chuir cas air cuibhle riabh, nach do bhleodhain mart

o 'n àm an d'rugadh iad. Co cinnteach 's a dh'fhalbh iad so, 's ann gu bochduinn agus truaighe ni 's miosa na dh' fhàg iad.

Tha iomad ni is còir dhoibhsan air a' bheil miann dol thairis, a thoirt leò, ach do na h-uile nithe 's e ni a's prìseala 's urrainn duine thoirt leis do 'n àite sin no do dh' àite eile, *deagh bhean*. Tha so 'na bheannachadh mòr anns gach dùthaich, ach as eugmhais mnà maith ann an tìr ùr do 'n t-seòrsa so, 's gann gu bheil e comasach do neach cinneachadh na éiridh gu cothrom. 'Si luideag bhochd uasal, chuideil, leisg, spòrsail do mhnaoi, té nach cuir a làmh ris gach fearas-tighe 'thig 'na rathad, an aona chlach-thuislidh a's miosa 's urrainn teachd an slighe duine san àite so.—Na mnathan sin a thogadh gu h-uasal, feadhain eile 'freasdal doibh, a chleachd aodach riomhach agus lòn sòghail, 'n an sineadh air uirighean sìoda, a' leughamh leabhraichean, le 'n làmhainea geala leathraich air am basan mine—b' e 'n amaideachd do dhuine le gòraig chuideil do 'n t-seòrsa sin dol do thìr ùir: bha e cho math dha dol do 'n choille le cloich-mhuilinn m'a mhuineal. 'Si a' bhana-choisniche sgairteil, thapaidh eusgaidh, an t-aon ni a's prìseala 's urrainn duine thoirt leis—'s luachmhoire i so na a cudthrom do dh' òr—té gun uail gun stràic, is urrainn a bhi aighearach sìundach, ged nach 'eil e comasach dhi dol air chéilidh o thigh gu tigh—té a laimhsicheas, ma 's éiginn e, caipe no gràp, no coran no tuadh, a bhleòdhnas bò, a ni 'n t-im 's an càise, a bheath-aicheas mucan agus eunlaith, a spealgas connadh ma 's éiginn, agus a leagas craobh. 'S iomad ni is éigin do mhnaoi mhaith an tuathanaich ann an Canada a dheanamh. Imridh i bhi còlach air sìtear agus siabunn, coinnlean, aran, agus ioma ni eile, gun tighin air clàdadh agus snìomh. 'S éiginn di bhi còlach air fèidh agus iasg a shailleadh—tha e feumail gu 'm bi i còlach air



clò agus aodach a dhath ann an guirm-ean, màdar no scàrlaid, gu'n luaidh i e; gu'n gearr i e, gu'm fuaigh i, cha'n e amhain cota-bàn a's clia'-beag dhi féin, ach aodach do na caileagan agus do na balachain, ach 's éiginn gu'n cum, gu'n gearr 's gu'm fuaigh i briogais d' a fear, agus cota-mòr agus osain; ann an aon fhacal gu'm bi i cosmhuil r'a sin-seanmhair, comasach air a làmh a chur ris gach nì. 'S éiginn gu'm bi i aoidheil cridheil, gun ghruaim gun ghearan ged nach robh cupa *tea* r' a fhaotainn, no aran cruineachd, ach gabhail mar a thig. An duine aig a' bheil bean de 'n t-seòrsa so, ma tha e féin mar bu chòir dha, 'n a chosnaiche math, a' gearradh chraobh, a' réiteachadh an fhearainn, a' ruamhar, a' cur 's a' cliathadh; ma chì e sean aois, chì se e féin ann an cothrom air nach ruig fear-cosnaidh gu dilinn 's an àite so. Tha h-uile pàisde mar thig e air aghart 'n a chulaidh-stòrais da, 'n a bhuannachd agus 'n a bheannachd. Ma tha 'n teaghlach so cuimhneach air an Dia, ag iarraidh a bheannachd, a' cur onoir air a latha naomh, air 'òrduighean naomh, is sona iad; bithidh piseach an déigh an saothaireach, bidh beannachadh Dhé fo aon fhàrdaich leò.

Bidh piseach air an fhìrean chòir,  
Mar phailm-chrann ùrar glas;  
Mar sheudair àrd air Lebanon,  
A' fàs gu dìreach bras.

#### LITIR O RUNASDACH.

FHIR MO CHRIDHE,

Thàinig an Gàidheal còir a stigh an latha roimhe is theid mise an urras gu'n deachaidh furan fàilte a chur air. Agus cha'n ann ri brosgul no ri sotal a tha mi mar their mi gur h-airidh e air fàilte chridheil fhaotainn aig gach cagailt far am bheil Gàidhlig air a labhairt is air a leughadh. Cha'n 'eil mi ag ràdh gu'm bheil e saor o mhearachd, no gu'n bheil e air gach dòigh iomlan. Ach c'àite am bheil an nì talmhaidh a tha saor o mhearachd no iomlan?

Cha'n aithne dhomhsa. Na'm biodh a leithid sin do ni ri 'fhaotainn, bhitheadh e am measg seachd iongantais an t-saoghail, agus b' fhiach e an t-saothair dol ni b' fhaide na "thar trì chriocha baile" gu 'fhaicinn. Tha mi an dòchas air an aobhar sin ann an àite a bhi 'stri ri coire fhaotainn, gur h-ann a chuireas gach Gàidheal a ghualainn ris a' ghnothach gus an oidhirp chluiteach agaibh a dheanadh cho iomlan is a tha i comasach a bhi. Tha e air a chur as leth 'ur luchd dùthcha, gu'm bheil iad anabarrach déigh-eil gu bhi a' cur buille air a chéile a thaobh sgoileireachd Gàidhlig. Tha e air a ràdh ma tha neach air bith aig am bheil a bheag do dh'eòlas air cànanain aosda na h-Alba, gur e a' cheud fheum a ni e do 'n eòlas sin, tòiseachadh air dearbhadh gu'n robh gach neach riann a sgrìobh Gàidhlig an toiseach air féin tur ceàrr. Nach robh eòlas aca aon chuid air co-dhealbh na cànanain no air a brìgh, nach b' aithne dha a litireachadh no a cur gu snasmhor an eagan a chéile. 'S i so barail nan Sasunnach mu'r dèidhinn agus cha bheag a chulaidh spòrs a strìas cuid dhiubh a dheanadh mu'n chùis. Is cha'n fheud mi a ràdh nach 'eil beagan aobhar aca air son am barail. Ach tha mi ann an làn dòchas nach bi an nì mar so ni's fhaide, is gu'm faic sin gach Gàidheal cia be na baraillean a th' aige, a' leigeil dheth a bhi a smàdadh muinntir eile, is le 'uile chomas a deanadh na dh' fhaodas e gus an Gàidheal a dheanadh airidh air cànanain agus clùt nan Finneachan. Tha fhios gu math "Gu'n saoil am fear a bhios 'na thàmh gur e 'làmh féin is fheàrr air an stiùir". Ach ni's lugha na gu'm bheil a mhiann air am bàta a chur fodha, mar dean e cuideachadh, fanadh e 'n a thosd. a chum is nach cuir e mearachd air an stiùradair a tha 'deanadh a dhèichill, gu na trast chuislean mealltach agus na cuartagan taosgach, fhiaradh air gualainn is sliasaid na fleasgairt, a tha mar fhaolan bhlìg a' leumnich 's a' g'éiridh air barraibh caorach geal nan tonnan uaibhreach, cùlghorm. Tha mi an dòchas a Ghàidheil rùnaich gu'n gabh sibh féin agus luchd-dùthcha mo ghaoil mo leth-sgeul air son labhairt air a mhodh so. Is tha fhios agam gu'n dean sibh sin mar a dh'innseas mi dhuibh an t-aobhar. Tha caraid fìachal agam anns a' bhaile, Gàidheal cho glan fìrinneach dileas 's a sheas riabh air balt broige. Tha e, faodaidh sibh bhi cinnteach, am measg luchd-leughaidh a' Ghàidheil; ach

cosmhuil ri iomadh aon eile tha e anabarrach moiteil as an eòlas mhìonaideach a tha aige air a' Ghàidhlig. Dh'aithnich e co a sgrìobh an litir a chuir mi gu' r n-ionnsuidh. Is ma dh'aithnich, 'se nach do chaomhain an neach a sgrìobh i. Cha robh coire fo 'n bhrataich nach robh oirre. Cha robh sid ceart is cha robh so ceart. Ach mar thug e fainear nach d' thug mi iomradh air a' "Chomunn Chòmhlach" chaidh e air bàinidh uile gu léir. 'S ann do mhuinntir Chòmhail e féin, is tha e 's an làn bharail nach 'eil ceàrn eile 's an domhan mhòr cho maiseach ri Còmhail, no daoine eile air aghaidh na cruinne cho dìreach deas, is cho fearail treun ris na Còmhlaich. Air an aobhar sin cha b'urrainn dha 'thuigsinn ciamar nach d' thug mi iomradh air a' chomunn mheasail sin. Cha chuireadh ni no neach iompaidh air nach b'ann le làn thoil a dh'fhàgadh a mach iad. Cha mhòr nach d' thug e an t-seiche dhìom, 'g am chàineadh is 'g am smàdadh. "Thusa," ars' esan "a sgaoimire gun sgoinn ag gabhail ort féin fiosrachadh a thoirt mu gach comunn Gàidhealach 's a' bhaile, is a' chuideachd Chòmhlach a dhearmad. Nach 'eil fhios aig a' h-uile duine air an fhiach duine a ràdh gur h-e Còmhail gu àraidh d'fhàgadh na Féinne. Nach ann air son athair Fhinn a chaidh an t-ainm Còmhail a thoirt air a' cheàrn mhaiseach sin do dh' Earraghàidheal? Nach 'eil so air a dhearbhadh gu soilleir le co liutha àite mu 'n cuairt a' chladaich o Ard-na-teine, gu Cill-Chatrìna a tha air ainmeachadh air Fionn. Nach 'eil gach "Sron nam Fian" gach "Ardfhinn" is "Fionabhacan" seadh is "Loch Fhinn" féin (ris an abrar gu ceàrr a nis "Lochfiona,") a' dearbhadh cho cùramach 's a bha Triath Àrd na Féinne, Fionn gun bheud, a' dìon oighreachd athar. Is cha b' fhiach leatsa a bhuimileir gun mhodh a ghabhail ort gu 'n robh a leithid do dh' àite ri Còmhail ann, no Comunn Còmhlach anns a' bhaile." Ud, Ud, arsa mise, air d' athais a charaid chaoimh, nach fhada o'n a chualas "tuithidh an capull ceithir-chasach." Is ma bha an comunn agadsa gun iomradh air cha b' e di meas idir, ach di-aire a b' aobhar." "Di aire!" ars' esan. "An cualas a leithid?" "Ni air a chlà-bhualadh agus mearachdan de 'n t-seòrsa so ann! Nach bu chòir do ni a tha air a chlà-bhualadh a bhi saor o gach mearachd, is mur 'eil a' chùis mar sin cha 'n fhiach e gnùis a thoirt dha. Is beag a ghabhainn is am Fear-deasachaidh a ruigheachd agus toirt air mo chùig tasdain a

thoirt air an ais dhomh, ni 's lugha na gu 'n toir e dhomh a làmh nach bi an déigh so aon fhacal air a mhi-litreachadh, aon lide as a h-àite, no aon mhearachd a' cur mìnhaise air gnùis A' Ghàidheil" "Thalla, thalla, arsa mise, cha'n e ni faoin a dh'fhòghnas leat, cha lugha na làn iomlaineachd, ach tha eagal orm "gu'm bi a' chòir mar a' chumar i"—is tha mi làn bheachdaidh nach ann air taobh duilleagan A' Ghàidheil a mhàin a tha mearachdan ri am faotainn. Is theagamh gu 'm bheil cuid do na nithean a tha thusa a' cur sìos mar mhearachdan ceart gu leòir, ged a tha t-eòlas-sa cho neo-iomlan air a' Ghàidhlig is nach aithnich thu mar tha an gnothach ceart. Ciod an riaghailt ris am bheil thu a' tomhas an ni? Tha dìreach ri do bharail féin, agus nach fheud e bhi gu 'm bheil barail neach eile a' chearta cho fiachail ri do bharail-sa. Gabh mo chomhairle-sa ma ta, agus an àite a bhi 'strì ri mearachdan fhaotainn ann an obair muinntir eile, ma tha 'mhiann ort aobhar na Gàidhlig, agus nan Gàidheal a sheasamh, cuir do ghualainn ris a' ghnòthach is dean na dh'fhaodas tu gus na mearachdan a chur ni 's lugha, is gus An Gàidheal a dheanadh ni 's fiachala, is théid mis an urras dhuit, nach e mhàin gu'm bi am Fear-deasachaidh ann ad chomain ach bheir gach neach aig am bheil gràdh d'a dhùthaich 'sd'a chàinailiù dhuit. Ach na smaointich air dol a thagradh nan cuig tasdain, oir tha Fear, deasachaidh A' Ghàidheil 'na dhuine geur-tapaidh a chunnaic roinn mhath de 'n t-saoghal is tha fhios aige ciod is ciall do "dh'eun an làimh." "Ma tha e geur, tapaidh" fheagair mo charaid, "bheir mise air gu 'n toir e do nàire asad-sa; ma 's e is nach sguir thu do bhi 'cur litrichean g' a ionnsaidh." Cha d' thubhairt mi féin dìog, ach smaointich mi gu 'n robh sin ni b' asa a ràdh na dheanadh, oir cha 'n 'eil e furasda nàire a thoirt as an neach anns nach 'eil i. Ach coma dh'fhalbh mo charaid ann an deagh shao is tha mi fiosrach nach e a' chiad aon a thionndaidheas a chùil air A' Ghàidheal. Ach smaointich mi an déigh dha m' fhàgail, gu 'r h-ann mar sud a tha muinntir tuillidh is deas a dheanadh. Gheibh iad coire, ach oidhirp cha toir iad air ni chur ceart, no a dheanadh ni 's fearr. Tha mòran ann is tha iad mar am madadh 's a' phrasaich, cha 'n 'ith iad féin a chòmhlach ach cha leig iad do chreutair eile dol g' a coir. Tha féinealachd is farmad de 'n t-seòrsa so a' milleadh iomadh oidhirp

chluàiteich. Ni 's lugha na gu'm bi ni air a dheanadh anns gach puine a réir na barail aca-san, tha iad lionnbor nach toir air aon rathad gnùis, do dh'oidhirp air bith a tha air a deanamh air son math an t-sluaigh. "Is e sin an toll a mhill an t-seiche" a thaobh iomadh ni Gàidhealach. Ach tha mi sàr-thoilichte fhaicinn o na Freagairtean a thug sibhse seachad 's an àireamh mu dheireadh, gu'm bheil sibhse a' cur roimhibh nach éirich dhuibhse is do 'N Ghàidheal mar a dh'éirich do "Bhodach na h-asail." Tha mi ag iarraidh maithenais air son uiread d' ur n-hine luachmhoir a thoirt suas. Gabhaibh mo leth-sgeul ris na Comuinn Ghàidhealach eile air nach d' thug mi iomradh. Oir tha aon no dhà dhiu cho math ris a' Chomunn Chòmhlaich air an do rinn mi dearmad. Tha Comunn Chlach-na-cuddin, as an còrr, a bu chòir a bhi 's an àireamh. Ach cha 'n'eil agam air, ach aideachadh gu'm bheil mise, cosmhuil ribh féin, buailteach do mhearachdan. Ach cha bu mhath leam air a thàilleabh sin gu'n cuir-eadh chàirdean cùil rium. Slàn leibh. Rath is piseach gu'n robh oirbh. Buaidh is soirbheachadh leis A' Ghàidheal. Gu ma fada a bhitheasea' teachd air tùs gach mìos gu fàilte a chur oirnn. Is mi, 'ur deadh charaid, RUNASDACH.

Glaschu air Cluaidh,  
20mh de 'n Og-mhios, 1872. }

## BEATHA-EACHDRAIDH CHALUIM-CHILLE

### CAIB. III.

'N a phearsa, bha Calum-Cille àrd duineil, agus eireachdail. Bha a ghuth binn, agus làidir; air chor is gu'n cluinnteadh e aig astar mòr. Bha e ro ghaolach air seinn nan Salm. Chluinnteadh gu poncail ann am Muile e, thairis air a' chaolas, 'nuair a bhitheadh e 'seinn nan Salm ann an I. Tha e air innseadh le a luchd-eachdraidh, aig aon àm, air do shagartaibh Drùidheil, agus Rìgh nam Pecht, ionnsuidh a thoirt air casgadh a chur air 'aoradh Chalum-Chille gu'n do sheinn e féin agus beagan do a bràithribh an cùigeamh Salm thar dà fhichead, air dhèigh cho drùidhteach, 's gu'n robh an Rìgh air a ghluasad gu

domhain, agus dhion e Calum-Cille o na sagartaibh, 's ghabh e ris gu caoimhneil. Chaidh Rìgh Brid' iompachadh fo 'éisdeachd. Chalum-Chille, agus bhaisteadh e leis. Mar thoradh air so, bha e ro bhàigheil ri Calum-Cille, agus ri 'bhràithribh, agus thug e cead agus cuideachadh dhoibh airson searmonachaidh air feadh a Rìoghachd; agus tha e coltach gu'n robh e féin a' moladh a' chreidimh Chrìosdail d' a shluagh. Aig cùirt an Rìgh so, choinnich Calum-Cille ri prionnsa Eileanan Arcaibh (*Orkneys*), agus mhol e dha *Cormac*, fear d' a fhògh-lumaichibh, mar theachdair soisgenlach, a bheireadh e do na h-eileanaibh sin. Bha Calum-Cille agus a chompanaich ro shaoithreachail am measg bheanntan agus ghleanntan na Gàidhealtachd, a' craobh sgaoileadh an t-soisgeil. Bha iad mar an ceudna gu tric a'seòladh air feadh nan Eileananan Iar, a' searmonachadh, agus a' togail thighean-aoraidh anns gach eilean. Bha tlachd àraidh aige anns an Eilean Sgiathanach, àit' anns an deachaidh a shaothair gu mòr a bheannachadh. Tha cunntas air a thoirt, gu'n robh e latha a' searmonachadh 's an eilean sin faisg' air a' chladach, 's gu'n do ghlaodh e mach, "Mo chlan, chì sibh an diugh ceann-feadhna aosda, a chum rè a bheatha gu cùramach an lagh nàdurra, a' teachd gu bhi air a bhaisteadh agus gu bàsachadh." Air ball, bha bàta air a faicinn a' tighinn a dh' ionnsuidh a' chladaich, agus sean duine lag 'n a toiseach,—ceann-cinne treubh anns an nàbachd. Ghiùlain dithis d' a chompanaich suas e, chuma' cho-thionail, agus dh' éisd e le dùrachd ri teagasg Chalum-Chille, a bha a' labhairt troimh eadar-theangair. 'N uair a chrìochnaich eadhn an t-searmoin, dh' iarr an seann duine baisteadh. Chaidh a ghabhail a stigh do 'n eaglais Chrìosduidh tre òrdugh a' bhaistidh aig an àm sin féin; agus air ball dh' eug e! 's chaidh 'adhlacadh anns an dearbh ionad 's an robh an co-thional cruinn. Thachair so aig beul aibhne, a chaidh ainmeachadh

uaithe sin, “*Tobar Artbrannain*.” Bha eaglais agus Tigh-Mànach air an togail le Calum-Cille, no a luchd-leanmhuinn, ann an eilean a bha ann an Loch Chalum-Chille, ansgireachd Chillmhoire, ’s an Eilean Sgiathanach. Bha eaglais mar an ceudna air a h-ainmeachadh air anns an eilean a tha ann an abhunn Shnisoirt. B’e *Loch Chalum-Chille* an t-ainm a bha air Loch Phort-rìgh, o chionn cheudan bliadhna, agus tha eilean anns an loch sin, ris an abrar fathast “*I-Chalum-Chille*,” Is ainneamh sgìre eachd an Iar na h-Alba, nach ’eil ainm Chalum-Chille, no fear d’a theachdairibh, air a chumail air chuimhne ann an ainm eaglais no claidh.

Bha Calum-Cille mar an ceudna saothreachail aig a’ bhaile ann an I. Bhitheadh e a’ teagasg na h-òige, ’s ag uidheamachadh nam fòghlumach air son dreuchd na ministreileachd. Bha e a’ caitheamh mòran ùine ann an ùrnuigh, leughadh, agus sgrìobhadh. Bha e a’ cur theachdairean soisgeulach, cha’n e ’mhàin air feadh na h-Alba, ach mar an ceudna do Shasuinn, agus do cheàrnaibh eile, do’n robh eilean I-Chalum-Chille ’n a àrd lòchran. “B’ fhionnar an tobar do’n uisge bheò a dh’fhosgladh ’s an eilean uaigneach sin, agus b’ òcshlaint do dh’iomadh dùthaich thioraim, thartmhoir, na sruthana fallain a bha ’sgaoileadh uaithe gu fada, farsuing.”

Air latha na Sàbaid, an naoitheamh là de mhìos mheadhonaich an t-samhruidh, ’s a’ bhliadhna 597, anns an t-seachd bliadhna deug thar thrì fichead d’a aois, chrìochnaich Calum-Cille a thuras, agus chaidh a ghairm leis an Àrd-Mhaighstir o shaothairibh lìonmhor, chum suaimhneis sìorruidh. An latha roimh ’n oidheche a chaochail e, dhirich e an cnoc os ceann a’ Chlachain, ann an I, ghabh e a chead do’n eilean ’s do na tighibh-aoraidh, agus dh’fhàg e a bheannachd aig a bhràithribh. Air dha teachd a nuas, lean e air ath-sgrìobhadh Leabhair nan Salm, gus ’n do ràinig e meadhon an treas salm deug thar an

fhichead, ’n nair a stad e; agus dh’ainmich e *Baithein* mar an neach a ghabhadh ’àite. Chuartaich e an sin an t-aoradh gnàthaichte anns an eaglais, ’sthug e na h-aitheantan mu dheireadh do ’bhràithribh, a’ guidheadh gu’m bith-eadh sìth agus gràdh ghnàth a’ riaghladh ’n am measg. Aig meadhon-oidheche chaidh e a ris do’n eaglais a dh’ùrnuigh. ’s fhuaradh an sin e ’n a shineadh gun lùs, le Diarmad. Chruinnich a’ bhuidheann uile mu chuairt da, a’ guf airson esan a bha ’n a athair dhoibh a bhi nis a’ bàsachadh. Dh’fhosgail e a shùilean ’s dh’amhaire e orra le gràdh agus aoibhneas, an sealladh mu dheireadh. An sin dhùin e air an t-saoghal so iad a chum am fosglaidh ann an glòir. “Agus chuala mi guth o nèamh, ag ràdh rium, Sgrìobh, Is beannaichte na mairbh a gheibh bàs ’s an Tighearn, á so a mach: Seadh, tha an Spiorad ag ràdh, chum gu faigh iad fois o’n saothair; agus leanaidh an oibre iad.” (Taisb. xiv. 13.) “Agus dealraidh iadsan a tha glic mar shoilleireachd nan speur; agus iadsan a thionndaidheas mòran gu fireantachd mar na reultan, fad saoghal nan saoghal.” (Dan. xii. 3.) “Aig Dia ’s ro-phrìseil bàs a naomh.” (Salm cxvi. 15.)

“Ach co an cridh’ a bhreitanica e,  
No ’n t-sùil a chunnaic riamh,  
Mòr mhend is gnè an ullchaidh,  
D’a phobull féin rinn Dia!  
Ach ’s sona dhoibh ’s is beannaicht’ iad  
’Fhuair aithne ghlan air Crìosd:  
Oir meallaidh iad, ’n a chomunn san,  
An sonas ud, gu sìor!”

Chaidh an obair a thòisich Calum-Cille a ghiùlan air a h-adbairt leis na teachdairibh a dh’fhàg e ’n a dhéigh gu soirbheasach; agus bha I-Chalum-Chille fad linntean an déigh an ama sin ’n a chathair dhiadhachd, eòlais, agus fòghluim. Cha robh Calum-Cille air dhòigh ’s am bith fo riaghladh Eaglais na Ròimhe, a bha eadhon aig an àm sin a’ toiseachadh air fàs truaillidh; agus fad cheudan bliadhna an déigh a bhàis, bha



ministeirean I-Chaluim-Chille dealaichte o'n Eaglais sin, agus a' dol fo'n ainm *Cùildich*, a thugadh dhoibh do bhrìgh 's gu'n robh an còmhnuidhean, mar bu trice, ann an àitibh uaigneach. Bha ministeirean ionnsaichte agus ainmeil a ghnàth a' tàmh ann an I-Chaluim-Chille; agus bha cruinneachadh mòr do leabhraichibh Inachmhor air an gleidheadh ann an Tigh-nam-Mànach, no Chathair-Chùildich, an sin. Bha cuid de rìghribh na h-Alba, Eirinn, agus Lochlainn, agus mòran de chinn-feadhna Ghàidhealach air an adhlacadh 's an Eilean iomraitheach so. Tha e air aithris gu'n dubhairt Calum-Cille, ùine bheag mu'n do chaochail e,—

“I mo chridhe, I mo ghràidh,  
'An àit' guth Manaich bi'dh geum bà;  
Ach mu'n tig an saoghal gu crìch  
Bi'dh I mar a bha.”

Thàinig a' cheud chuid de'n fhàigheadaireachd so gu teachd; chaidh Cathair nan Cùildeach a chreachadh, 's thuit aineolas agus dorchadas air an Eilean sin, a bha 'na lèchran a measg nan eileanan. Cha'n 'eil e mi-choltach nach 'eil coimhliònadh na cuid mu dheireadh de'n fhàidheadaireachd air tòiseachadh. Tha I-Chaluim-Chille gach bliadhna a nis air a fiosrachadh le mìtibh as gach dùthaich, a tha a' taghail a choimhead air seann làraichibh a mòrachd. Maith a dh'fheudtadh nach deachaidh na smaointean a dhùisgear anns an inntinn ann a bhi a' gluasad mu chuairt air ballachaibh briste eaglaisean I-Chaluim-Chille, agus air na leacaidh-lighe aosmhor fo'm bheil daoine a bha aon uair cumhachdach 'n an luidhe, a chur an cainnt ni's eir-eachdaile, na mar a labhair an t-Olla *Johnson*, agus a tha air an eadar-theangachadh mar a leanas, ann an *Caraid nan Gàidheal*:—“Bha sinn a nis 'n ar seasamh air an Eilean ainmeil sin, a b' àrd lèchran fad linntean, do Ghàidhealtachd na h-Alba—as an d' fhuair Cinnich fhiadhaich agus ceathairne bhorba soch-

airean eòlais, agus beannachdan na saorsa. Cha bu chomasach, ged a dh'fheuchadh ris, an inntinn a thogail o na smaointibh a dhùisg an t-àite so, agus b'amaideach an oidhirp, ged a bhiodh i comasach. Ge b' e ni a thàirngeas air falbh sinn o chumhachd ar ceud-fàithean; ge b' e ni a bheir do na shiubhail o chian, no do na tha fathast ri tachairt, làmh-an-uachdar air na tha a làthair, tha so ag àrdachadh ar n-ùibhe mar bhithibh tuisgeach. Gu ma fad uam-sa agus o'm' chàirdibh an fheallsanachd rèda sin a dh'aomadh mi gu gluasad gu caoin-shuarach, eutrom, thar aon àit' a dh'fhàgadh urramaichte le gliocas, le fearalas, no le maise. Cha chulaidh fharmaid an duine sin nach mothaicheadh a ghràdh d' a dhùthaich air a neartachadh air blàrcatha Mharatoin, no an cràbhadh nach blàthaicheadh am measg làraichean briste I-Chaluim-Chille.”

A' CHRIOCH.

## RUATHAR MHIC-MHUIRICH.

[Air eadar-theangachadh bho Bheùrla *Aytoun*, le Alasdair Mac Neacail.]

Rinn Mac Mhuirich bòid  
An aghaidh Chloinn Mhic Thàbhais,  
Chaidh 'thogail creich' na'n tìr,  
Le rèubainn is le ànradh;  
Oir mhionnaich è gu teann,  
Gu'n sgriosadh è bho'n tìr iad,  
Le cuig-thar-fhichead fear,  
Is deich-thar-fhichead piobair!

Ach 'n uair 'ràinig è  
Sios mu leth Srath-Chànain,  
Cha robh dhe 'chuid seoid  
Ach na triuir 's an làthair:  
Sud na bha ri chùl,  
Gu dìon 'an àm an tuasaid,  
Cach bha thall 's a bhos,  
A cuir a chruidh air fuadach.

'Ro mbath'! ars' Mac Mhuirich,  
'Chaidh ar cliu a dholaidh!



Ghillean, feùmair spàirn,  
Air beothach mu 'n déid corrag!  
So Mac-Mhic-Mhethusalah,  
'Tighinn le 'chuid sluagh,  
Tri fichead fear 's a tri,  
'S na h-uireid de Dhaoim'-uaisle'!  
(Arsa Mac-Mhic-Mhethusalah)

'Fàilte mhaith dhuibh féin!  
Nach sibhse Triath nan Cattan?  
Cò dha 'm bheil ur cèilidh,  
'An àm tigh 'n so air astar?  
So! So! mhic a choin!  
Tha sè cend bliadhn' bho n' dhùraig  
Annail bheo na m' ghleann  
Tigh'n air turas spàinnidh.'  
(Ars' Mac-Mhuirich)

'Dè sud 'tha thu 'g ràdh?  
Tha do bhathais làidir;  
Seallam dhuit, a bhobag,  
Ciod è 's eubhaidh gnàth dhuit.  
Chaneil latha tuilleadh  
Agad gu bhi beò,  
Thugad bho mo ghunna,  
'Sbho'n chlaidheamh 'tha na m' dhòrn'!

'S ait, 'N àil, an sgenl'!  
Arsa Flath Chloinn Thàbhais,  
'S furasda dhomh fhéin  
Stad 'chuir air do rànaich.'  
'N sin thug Mac-Mhethuselah  
Sgal mar leomhan gionach,  
Tharruing è 'sgian-dubh,  
Is sparradair 'n a mhionach.

Air an dòigh so fhéin,  
Thainig bàs do 'n ghaisgeach,  
Dha 'm bu chliu ri 'bhco  
'Bhi na dhuine gasda,  
Thainig mac na dhéigh,  
'Bha pòsd air nighean Noah,  
Theab gu 'n thraoigh an Dìle  
Leis dhe 'n uisg' na dhòl è.

'S bha è air a dheanamh,  
'S mise féin 'tha cinnteach,  
Nam biodh air tachairt ann  
Blasad còir dhe 'n *Ileach*.  
Ràinig crìoch mo sgeòil,  
Tha mi 'm beachd gur 'h-àr i,  
Cuir mu 'n cuairt an stòp,  
Is marbhaisg air an '*Duty*'!

## SAMHLAIDHEAN

AIR NITHIBH SPIORADAIL O NA CREAGAIBH.

Bha e 'n a chleachdadh cumanta aig  
Criosd, 'n uair bha e air an talamh bli  
'gnàthachadh shamhlaidhean 'n a theag-  
asg. Bha iad sin a' deanamh an ni a  
bha e 'cur an cèll ni bu shimplidhe ni  
bu so-thuigsinne do 'n t-sluagh a bha  
'g éisdeachd ris. Tha an dòigh theag-  
aisg so feumail anns a' h-uile linn;  
's cha 'n eil ni air am bheil eòlas againn  
nach feud sinn samhladh a dheanamh  
dheth a thaobh theagasgan na diadh-  
achd. Tha sinn anns na leanas ma ta,  
a' dol a ghabhail beachd air na creag-  
aibh. Tha sinn eòlach gu leòir orra;  
agus chì sinn ciod a dh' fhòghluimeas  
sinn uapa.

### AOSMHORACHD.

'Tha luchd eòlais a' cumail a mach  
gu 'm bheil aois gle mhòr aig na creag-  
aibh. Their iad nach 'eil ann am  
beagan mhilltean bliadhna ach neo-ni  
an coimeas ris an ùine mhòir a chaidh  
seachad o 'n rinneadh iad mar a tha  
iad,—'s gu 'm feum sinn àireamh mhòr  
de mhuilleinibh a ghabhail gu ruigsinn  
air ais gu breith nan creag. Ach mòr  
's mar tha a' leithid sin a dh' aois, is  
faoin e ri taobh aois an 'Tì ris an abrar  
"Carraig nan Al." Tha àireamh a  
bhliadhnai-san a' dol thar àireimh.  
Bha E ann an uchd an Athar shìorr-  
uidh mu 'n robh creag no craobh ann  
am bith; oir 's E a rinn iad uile; 's tha  
E Féin a' dol air ais fad am measg nan  
làithean a dh' fhalbh, 'n uair a tha E  
'sgriobhadh mu thimchioll Féin,—  
"Chuireadh suas mi o shìorruidheachd."

DÌOMHAIREACHD AGUS NITHEAN SO-  
THUIGSINN.

'Tha cuid de na creagaibh a tha so-  
làmhsaichte. Gheibhear iad air uachd-  
ar nan raon; 's feudar an tomhas no 'n  
cothromachadh. Chithear iad air an  
taobh a tha fodha, 's air an taobh a tha  
'n àird, 's air gach taobh mu 'n cuairt  
dhiubh; 's tha sinn mar sin comasach  
air bhi a' gabhail làn eòlais orra. Ach

tha creagan eile ann 's cha'n fhaic sinn ach earrann ro bheag dhiubh; oir tha a' chuid a's mò dhiubh folaichte gu tur ann am broinn na talumhainn, 's iad a' dol sìos a dh'ionnsuidh mòr dhoimhneachd a' chruthachaidh, far nach ruigear le suil orra, 's far nach fhaighear eòlas air an nàdur no an suidheachadh a thug Dia dhoibh.

Tha nithean a tha 'co-fhreagairt ris na puincibh so am measg theagasgan an t-Soisgeil. Tha cuid a dh'fhirinnibh a' Bhiobuill de a' leithid de nàdur simplidh 's gu'm feud inntinn an leinibh bhig an cuartachadh; 's tha teagasgan an taghaidh 's na Trianaid, a tha ann an tomhas mòr do-rannsaichte. Cha'n 'eil sinn a' faicinn dhiubh sin ach mar gu'm biodh an eudain, 's tha iomadh taobh eile dhiubh air an làn chòmhdach le diomhaireachd, air nach cuir dad ach an t-siorruidheachd solus duinn. Tha mòran de theagasgaibh priosail mar so 's an fhirinn a tha air iomadh dòigh air an slugadh suas ann an dorchedas troimh nach faic suil duine bed—'s tha iad cho àrd 'n an nàdur 's nach faigh inntinn gu bràth làn bheachd orra. Tha e fìor nach 'eil ni o aon cheann gu ceann eile a' Bhiobuill nach 'eil feumail gu'm bith-eamaid 'g a chreidsinn agus a' beachd-smuaineachadh air; ach tha iomadh ni a tha mar sin feumail a thaobh am feum sinn fuireach ann an tomhas mòr a dh'aineolas, agus a thaobh gur h-i a' chaint a's freagarraiche ann am beul an fhìor Chrìosduidh." O saoihbreas araoon gliocais agus eòlais Dé! Cia do-rannsaichadh a bhreitheanas agus dolorgachaidh a shlighean!"

#### A' CHREAG MAR BHUNAIT.

An ti leis am miann tigh a chur suas nach tilg a' ghaoth sìos agus nach giùlain an t-uisge air falbh togaidh e air bonn làidir na carraige e. Ach tha nithe eile a bhàrr air tighibh a tha 'g iarraidh bunaite seasmhaich chum 's gu'm bitheamaid 'gan socruchadh oirre. Tha againn anama neo-bhàsmhor a tha

gach là ann an cunnart; 's cha'n 'eil ni feadh an t-saoghail air am bi iad sàbhailt ach air Crìosd. Cosmhuil ris a' chreag tha Esan seasmhach gu leòir, agus coma ciod an t-uallach a shuidhichear air. Cha'n 'eil peacach fo'n ghréin nach fheud a thaice a leigil air; 's ged robh a chiont gu bràth cho mòr, ma bheirear e gu bhì a' socruchadh a mhàin air an Tì so cumar suas e gun charuchadh 's cha tig call dha a chaidh.

#### A' CHREAG MAR CHLADH.

Gabh beachd air na creagaibh mar àit-adhlaiceadh do ainmhidhibh a fhuair bith anns na seann linnibh a dh'fhalbh. Tha e 'na ni cho iongantach 'sa choinnicheas ri duine 's an t-saoghal nàdurach gu'm faighear ann am broinn nan clachan cruaidhe sligean agus earrannan de lusaibh 's de ainmhidhibh de gach seòrsa. Gheibhear na miltean 's na deich miltean dhiubh so air a' leithid de dhòigh 's gu'm bheil ann am bailtibh mòra, eaglaisean agus tighean costail eile a tha gu h-iomlan air an deanamh suas de chlachaibh anns nach 'eil dad ach sligean is closaichean nam béistean marbha a chruthaich Dia linn-tean gun àireamh roimhe so. Tha so 'na ni ro iongantach da rìreadh; 's tha luchd-fòghluim a' tarruing iomadh leasan uaith. Ach 's ann a tha sinne ag iarraidh feum' spioradail a dheanamh deth. Tha sinn 'ga shamhlachadh ri ni a tha 'co-fhreagairt ris am measg àrd theagasgan an t-Soisgeil.

'Se Crìosd, ma ta, "Carraig nan Al;" agus theirear mu'n dream a tha 'creidsinn ann gu'm bheil iad ann. Tha 'n Fhirinn ag ràdh, "ma tha neach air bith ann an Crìosd is creutair nuadh e;" 's tha E féin a' toirt seachad mar àithne, iad bhì a' fantuinn ann. Tha iad ann an Crìosd a' bhrìgh a' Choicheangail shìorruidh anns am bheil E 'seasmh air an son, agus 'g an gabhail a stigh maille ris; 's tha iad ann mar an ceudna a bhrìgh aonaidh dhìomhair a tha an Spiorad Naomh a' deanamh 'sa daingneachadh. Tha mar so co-fhreagairt-

eachd eadar na creagan nàdurach agus Criosd, a' Charraig spioradail; ach le a' leithid so a dh'eadar-dhealachadh, ged 's e na *mairbh* a gheibhear annta-san, gur sluagh *beò* iad ann an Criosd, a réir mar tha E féin ag ràdh, "Do bhrìgh 's gu'm bheil Mise *beò*, bithidh sibhse *beò* mar an ceudna."

A' CHREAG MAR BHIADH.

Cuiridh so mòr iongantais air-san a leughas e. A' chreag mar bhiadh! Cò riamh a chuala a' leithid! Gidh-eadh is nì e a tha cho fìor 's a tha e cho iongantach. Cha'n 'eil anns an aran a th'air a' bhòrd ach nì a thàinig as an talamh; 's cha'n 'eil anns an talamh ach a' chreag, air a pronnadh 's air a deanamh min. Bha là ann, mar a tha luchd-fòghluim a' cur an cèill, 'n uair nach fhaicinn ach uisge is cruaidh chreagan feadh farsuinneachd a' chruthachaidh. Cha threabhadh crann ann an sin—cha sgriobadh cliadh—'s cha'n fhàsadh sìol. Ach rinn reòthadh is uisge—rinn fuachd agus teas—min-phronnadh air na creag-aibh sin; 's thionndaidh earrann mhòr dhiubh gu ùir; 's tha duine agus ainmhidh a' faotainn a nis an nì a dh'itheas iad. 'S ann mar sin a tha sinn a' ciallachadh, agus 's ann mar sin a tha e fìor, gur h-ann o'n chreag a tha 'm biadh a' tighinn. Ach deanamaid a nis ar samhail o'n so. 'S e Criosd an fhìor chreag; 's e Carraig nan Al E; ach 's e mar an ceudna an t-aran spioradail e air an bheil an t-anam gràsmhor a' beathachadh chum na beatha shìorruidh; agus mar is éigin do'n chreag a bhi air a pronnadh mu'n tig biadh aisde; 's ann mar sin a tha sinn a' tuigsinn nach beathaichear an t-anam air Criosd ach do réir agus mar tha Criosd air a bhruthadh. Tha sinn uime sin a' leughadh gu'n do "lotadh E air son ar n-eucairtean." Bhuicadh gu cruaidh ris a' chreig mu'n d' thàinig i gu bhi 'n a meadhon beathachaidh do chorpan duine; 's bhuineadh gu cruaidh mar an ceudna ri Criosd ann E bhi air

a throm-smachdachadh leis an Athair mu'm b'urrainn ar n-anama bhi 'sealbhadh na beatha shìorruidh.

A nis ann an co-dhùnadh, 's e ar miann a bhi 'moladh, do'n dream a leughas na briathran so, an Tì Mhòir ris am bheil ar samhlaidhean ag amharc. Gabhaibh eòlas air mar an Tì a tha gu léir luachmhor. Tuigibh gur neach E a tha araon ro mhòr ann féin, agus a rinn nithe iongantach air son a shluaigh. Seallaibh ris mar an Slàn-uishear Uil'-fhoghainteach, 's cuiribh bhuir dòchas a thaobh tìm is bith-bhuantachd Annsan.

Baile-nan-cnoc. }

1872. }

C. D.

# CUIMHNEACHAN O SHEANN GHÀIDHEAL 'S NA STÀIDIBH AONAICHTÈ.

BAILE GHRAIDH-BHRATHAIREIL\*

ANNS NA STÀIDIBH AONAICHTÈ.

Ceud mhios an Earraich, 1872.

Fàilte ort a Ghàidheil Oig,—Chuir caraid àraid an treas àireamh a m' ionnsuidh, oir bha fios aige air a' mhòr ghràdh a bh'agam do chànanan mo leanbaidheachd. Mo thruaighe mi gu'm bheil mi nis air meirgeadh innte. Thog an leabhar beag sùnnad air m' aigne, agus bha m' inntinn a' sìor-chnuasachadh cìod a sgriobhainn a d' ionnsuidh. Thàinig àireamh do nìtibh a dh'ionnsuidh mo chuimhne, ach ròghnaich mi air an àm so labhairt riut mu dhìthidh dhaoine misneachail, sgairteil, agus fèin-spèiseil nach gabhadh spid no masladh o losal no o uasal. Cha robh aon aca cùig troidhean air àirde. Bha aon dhiubh 'na mharsanta a ghnàth a' falbh mu'n cuairt feadh na dùthcha le 'mhàlaid air a ghuailnibh. 'N uair a thigeadh e chum aon de na bailtibh beaga, chruinnicheadh a' chlànn bheag agus ruitheadh iad an dèigh a' mharsanta agus thionailleadh iad mu'n cuairt air fèin agus air a mhàlaid, nì a bha 'na mhòr thrioblair, do'n mharsanta. B'i sin a' mhàlaid luachd mhor! 'N uair a dh'fhosgailleadh i thogadh a' chlànn bheag an làmh an agus dh'fhosgladh iad an sùilean le mòr ioghnaidh ag ràdh ri chèile,—“Seall! O seall! am fac thu riamh a' leithid sin.” Gu deimhin bha a' mhàlaid iongantach! Bha àit air gach seòrsa innte, agus bha gach seòrsa 'na àite fèin. Ribinnean riomhach de gach dath, neapaiceanan sìde agus cainneach; meurain; snàthan agus snàth-fuadhail; dubhain chuilleag a suas gu dubhain thros; dathan de gach guè; gidh-

eadh bha gach ni 'n a àite féin. Bha a' marsanta borb ris a' chloinn bhig; agus gu minic gheibheadh iad stailc leis an t-slaic-thomhais mu'n claig'nibh. Bha e leònta an aon d'a làmhailbh; air son sin fhuair e'n tainm suaicheanta, *Marsant' a' chliutain*; agus air son a chrosdachd ris a' chloinn, ieanadh iad e o thigh gu tigh a' glodhaich 'n a dhéigh, *cliutan! cliutan!*

Air là araidh bha a' chlaun ghaigeil ag éigheach 'n a dhéigh air a' mhodh so; dh'fhàs e ro fheargach riù agus air faicinn fuire fedir dha, ghabh e'm fore agus ruith e as au déigh. Thachair do shean duine eòir teachd a mach o thigh oibre, agus 'n uair a chunnaic e a' marsanta 'ruith an déigh na cloinne leis an fhore, ruith e am measg na cloinne a' saoil-sinn gu'n deanadh a làthaireachd tèarmun dhoibh. Thilg a' marsanta am fore air thuairamas agus bhuail e'n sean duine mu'n chalda; agus chaidh aon d'a mheadir troimh 'n osan agus troimh 'n chraiceann, a' deanadh loit cràiteich an calpa an t-sean duine, agus thubhairt e, "Ciod uime thilg thu'm fore orm 'smi neo-chiontach?" Fhreachair a' marsanta, "mur an robh thu ciontach car son a ghabh thu sgaoim?"

Aig àm eile thachair gu'n d' thàinig marsanta chliutain gu baile araidh anns an robh duine beag sgairteil a' gabhail còmhnuidh d'an d' thug an luchd-àiteachaidh an t ainm suaicheanta, *Am Prionna*. Bha tigh còmhnuidh a' Phrionna air bruaich gaineimh, agus bha sruthan beag uisge a' ruith dlùth ri oir na bruaich. Thachair do'n mharsanta bhi 'gabhail an rathaid seachad air an tigh, 's bha'm Prionna 'na sheasamh f'a chomhair an doruis. Labhair iad ri chèile air tùs; ach mu dheireadh thàinig briathran searbh' agus feargach eadar na suinn, an sin seròbail is buillean. Mu dheireadh ghlaic na feara a chèile, gach fear a' strì ri 'nàmhaid a chur gu talamh agus an d' thàinig iad gu oir na bruaich; na feara a' tuiteam muin air mhuin anns an t sruthan. Dh' fhuaraich an t-uisge mòr-fhearg nan gaisgeach treunmhor agus chuir e crìoch air an streup. Bha mi 'n am bhalla-achan anns an àm agus cha do dhì-chuimhich mi riamh là blàr a' Phrionna agus a' Mharsanta. Thubhairt neach ris a' Phrionna 'n uair a thàinig e'n àird air a' bhruaich, "fhuaras gu math thu mu dheireadh." O an duine bochd, thubhairt esan; bha e 'gam bhualadh far an ruigeadh e orm! Bha'm freagradh so 'na aobhar ghàire do mhòran fad an déigh a' chòmhraig; oir cha robh fhios co de'n dithis a b' àirde. Bha a' marsanta tana ann am fèil, agus bha 'm Prionna sultmhor, a' chuid a bha dh'uireasbhuidh air ann an àirde bha e aige ann an leud.

SEANN GHÀIDHEAL.

## SUSPIRIA

LE LONGFELLOW.

Gabh iad O Bhàis is thoir air falbh  
Gach ni a their thu a' 's leat féin;  
Tha t' iomhaigh càraicht' air a' chriadh  
Ag ràdh gur leatsa sin, ach sin a mhàin.

Gabh iad O Uaigh a's luidheadh iad  
Paisgte air do sgeilpibh caol'  
Mar aodach 'chuir an t-anam dheth  
Luachmhor ach a mhàin dhuinn féin.

Gabh iad O Shìorruidheachd mhòr  
Cha 'n 'eil 'n ar beath' ach osag fhaoin  
'Tha 'sgaoileadh anns an ùir a blàth  
'S gu làr a' lùbadh gheug do chraoibh.  
Eadar-theangachichte le R. B.

## LAOIDH NA BEATHA

LE LONGFELLOW.

(Freagairt cridhe an òganaich do 'n Bhàrd.)

Na innis dhomh am briathran dubhach  
Nach 'eil 'n ar beatha ach brudar faoin;  
Oir tha an t-anam marbh a chaidleas  
'S cha 'n 'eil nithe mar a shaoil.

Tha ar beatha anabarr sòluimt'  
'Scha 'n i 'n uaigh fhuar crìoch ar saoghail;  
Is duslach sibh 's gu duslach pillidh,  
Cha d' thubhairt' riabh ri anma dhaoin.'

Cha 'n e toil-inntinn 's cha 'n e mulad  
Ar crìoch àraid no ar ra'ad  
Ach bhi 'deanadh chum 's gach latha  
Gu 'm bith 'ur maitheas 'dol am meud.

Tha ealain lìonmhor 's ùine 'siubhal  
'S ged robh 'n cridhe fearail treun  
Cha 'n 'eil ann ach *druma* 'mhulaid  
'Bualadh coranach an éig.

Ann am faich an t-saoghail fharsuing,  
Ann an camp na beatha fhior,  
Na bith mar ainmhidh balbh gun toinieg,  
Bi ad ghaigeach anns an strì.

Na cuir earbs' an gean ri tighinn  
'S na bi 'caoidh na h-ùine a thréig;  
Dean, O dean, 's an àm a th' agad  
Fò cheannsal Dhé le cridhe treun.

Tha beatha dhaoine mòr 'g ar teagasg  
Gu 'm feud sin uile strì ri euchd;  
Is air dhuinne siubhal dhachaidh  
Ceuma fhàgail as ar déigh.



Ceuma theagamh 'chì neach cile  
Air a thurus troimh an t-saogh'l,  
Bràthair bochd tha 'call a mhisnich  
'Sgu'm faigh e spiorad ùr d' an taobh.

Bith'mid suas ma ta 's ag obair  
Le cridh' gun gheilt roimh chruas an  
t-saogh'l

A' sìor-bhuidhinn 's a' sìor-leantuinn  
'Fòghlum, foighidin, is saoth'ir.

Eadar-theangaichte le R. B.

—o—

### RANNAN AIR NOTE PUNND SASUNNACH

A bha am paipean salach, saraichde a fhuar-  
adh ann am Malairt o sheann bhean aig  
an robh ainm Aigriod a bhi, agus a bha  
'g a àicheadh.

Tha thusa sin a phrabag ragach  
Ribeach, robach, phrabach thruagh;  
Meadhon sraichde, aodan salach,  
'S blàth na dosgairn air do ghruaidh.

*Fhreagair ise.*

"O cha 'n iognadh mi bhi prabach,  
'S iomadh car a chaidh mi luaidh,  
'S iomadh aon a dh' fhàg mi sona,  
Is sùil 'bha air mo dhèigh truagh."

*Thubhairt mise.*

"Suidh a sìos is inns' do naidheachd  
Is na greas ro ealamh uam;  
Bheir mi féin dhuìt àit' 's am fan thu,  
'S fàsgadh tighe a bhios buan."

*Fhreagair ise.*

"O cha 'n fheud mi fuireach agad,  
'S allaban fo m' chois is ruaig;  
Cha luaithe a tha mi ann am baile  
Na tha mi le cabhaig uaith."

'N tìr a b' fhaid' a fhuair mi dh' anail  
B' ann aig cailleach Eachain Ruaidh;  
Shnuim i mi am mogan stocaidh  
'N seotal ciste glaiste cruaidh.

Luidh mi 'n sin fad iomadh latha  
'N toit 'g am dhalladh 'call mo shnuaidh;  
'S bhòidicheadh a' chailleach charrach  
Nach robh aic' aon fhàirdean ruadh.

Ach air dhi bhi mach air chéilidh  
Thàinig reubanach mu 'n cuairt;  
Tholl an anainn; bhris na glàsan;  
'S fhuair mi cead na coise uaip!

Ach ma fhuair cha b' fhada 'mheal mi,  
Chaidh an tòir 'n ar déigh gu luath;  
Thug iad mi a sàil na bróige,  
'S crois is céir chaidh air mo ghruaidh.

Sheas mi air là mòr na chùirte,  
'S thug mi fianuis 'measg an t-sluaigh;  
Fhuair a' chailleach air a h-ais mi,  
'S fhuair am bàs i féin gu luath.

'S ged 'bu chruinn a sgrìob i còmhla  
Am bonn òir, 's an sgillinn ruadh,  
O bu bhraise 'chaidh a sgaoileadh  
Na ni gaoth am moll a ruag'.

Leum na càirdean air a chéile  
Mu 'n robh 'n creutair fuar 's an uaigh,  
Bha 'n luchd-lagha 'n an cuid féin deth,  
Is gach aon ri streupaid chruaidh.

Och, mo léireadh nam bu ni e  
'Bhiodh r' a innseadh anns an t-saoghal,  
A' chailleach fhaotainn comas éiridh  
Dh' fhaicinn 'n dìol' 'bha air a saothair.

O 's ann aice 'bhiodh an cuibhrionn  
An och, och 's an guileadh truagh;  
Càch a' faotainn math a cuibhrionn  
Is i féin dhol bàs le cruas.

'S iomadh piuthar agus bràthair  
A tha 'n dràsdaic' am measg dhaoin';  
'N cuid 'n a luidhe 'meirgeadh làmh ri u  
'S feum gu leòr air air gach taobh.

Gabh-sa rabhadh nis o m' òran  
Is do dhòrn na gléidh co dhùint';  
Dean-sa math le d' stòr 's tu 'n làthair;  
Sgaoilidh càch e 's tu 's an tìr.

Ledaig.

J. CAMPBELL.

—o—

### MAIRI AGUS AN T-ADMIRAL.

Is cleachda leis na Goill a bhi ri focheaid  
air na Gàidheil bhochd', air son cho aineol-  
ach, maol-theangach 's a gheibhear iad an  
coitcheannas an uair a dh' fheuchas iad ris  
a' Bheurla; agus, air uairibh, cha 'n 'eil teag-  
amh nach bi iad a' deanadh thuislidhean agus  
mhearachdan gle neònach; ach dona 's mar  
tha na Goill, cha 'n 'eil daoine air bith ann  
a tha ni's toithiche air a' bhi a labhairt deth  
a chéile, agus ri fala-dhà neo-lochdach de  
gach seòrsa, na na Gàidheil iad féin. Tha  
an sgeulachd bheag a leanas glé chumanta  
ann an cuid de cheàrnan de Earraghaidheal  
agus theagamh gu 'n toir i gaire air bbur  
luchd-leughaidh. Cha 'n 'eil mise 'dol a  
ràdh co dhùit a tha i fìor no nach 'eil; ach



cia mar 's am bith a bhàtar 's an àm a dh' fhalbh, is cinnteach mi nach fhaightear ann an càrn d'an Ghàidhealtachd an diugh, aon fhear no té cho fada air an ais 's nach bith-eadh fios aca co dhìth 'bu bheathach no duine a bha ann an *Admiral*.

Bha aig boireannach deanadach, glic, aon nair, tabhartas beag de uibhean ri chur o dh'ionnsaidh an Tigh-Mhòir. Air dhith an cur a suas gu tèarainte ann am bascaid ghairm i an searbhanta, caileag òg gun mhòran de eòlas an t-saoghail, agus dh' earailich is sheòl i dhi cia mar a ghluaisheadh i i-féin aig an Tigh-Mhòr. "Is bitheanta," ars' ise, "leis an *Admiral* e féin a bhi 'gabhair a shràid fo sgàil nan craobh anns an rathad-dhiomhair eadar an Tigh-Mòr agus an geata, agus ma thachras e ort feuch gu'm bi thu fìor mhodhail 's gu'n toir thu a' h-uile urram da. Ma dh' fheòraicheas e dhìot co as a tha thu, no c' àite am bheil thu 'dol, no ciod a tha agad, innsidh tu dha gu pongail, 's bi cinnteach gu 'n abair thu, *Le'r cead*, aig deireadh gach freagairt a bheir thu dha. Aithnichidh tu an t-*Admiral* cho luath 's a chì thu e le cheum flathail, àrd; agus is àbhaist da sràidimeachd am bith-eantas le 'churrachd-oidhche dearg air mar chòmhdach cinn, agus a nis, a Mhàiri, bi 'falbh agus mo bheannachd a'd' chuideachd!" Thog a' chaileag bho chd orra gu sùrdail, làn de na comhairlean a fhuair i; ràinig i an geata mòr 's ghabh i a stigh. Air dhi a bhi 'dlùthachadh air an tigh faicidh i coileach-Frangach briagh a' stèobadh a nuas 'n a coinneamh cho moiteil 's ged a bu leis féin an oighreachd—earball sgaoilte 'se 'cur smùid as an talamh le bàrr a sgiathan—"Ma tha *Admiral* 's an dùthaich," thuir i rithe féin, "is e so e. Cò nach faodadh aithneachadh le 'cheum mòrail, uasal, 's mar a tha e a' dlùthachadh orm, comharraichidh mi gu soilleir a churrachd dearg ceart mar a thuir mo bhana-mhaighstir. Ach is mithich a bhi bogadh nan gad' so e 'tighinn!" Bhog an coileach a cheann mar fhìor dhuin' uasal 's chuir e fàilte chridheil orra. Arsa Màiri, agus i aig a' cheart àm a' deanadh a beic, "Tha mi á Lismòr, le'r cead, le'r cead." Thug an coileach an dara miolaran as.—"Tha mi 'dol d'an Tigh-Mhòr, le'r cead, le'r cead." An treas uair thug e guileag sùnnach as, agus fhreagair Màiri, "Uibhean chearcan is gheadh, le'r cead, le'r cead." Le so leig e seachad i. Rinn i a gnothach 's thill i gun 'fhaicinn tuillidh. An uair a ràinig i dhachaidh dh' fheòraich a bana-

mhaigstir cia mar a chaidh dhi. "Chaidh gu math 's gu ro mhath," "Am faca tu an t-*Admiral*?" "Is mi a chunnaic,—an t-uasal grinn, cùrteil, agus fhreagair mi a' h-uile ceisid a chuir e orm, ged is i *Fraingis* a labhair e!"

MAC MHARCUS.

Rugha-nam-faoileann, }  
Bealltainn, 1872. }

—o—

## NITHE NUADH AGUS SEAN.

CHaidh botul *portair* a thairgse do Dhròbh-air-each Ghàidhealach ma'n aidicheadh e an déigh dha each a bh'aige a reic faillinnean an ainmhidh. Chaidh am botul òl, agus an sin thubhairt e nach robh ach dà chon air an each. 'Nuair a leigte e mu sgaoil bha e duilich breith air, agus 'n uair a gheibhte greim air cha robh feum 'sam bith ann.

ALTACHADH EIRIONNACH OS CEANN MÌR BEAG DE FHEÒIL BHRUICH AGUS GRÀINNIN DE BHUNTÀTA BEAG:—

O thusa a bheannaich na buillinn 's na h-éig Nis seall air a' bheagan 'tha 'n so 'san dà mhéis; 'Sged nach 'eil na buntàta am meudachd ro mhòr

Do na h-uile an so biodh iad lìonmhor gu leòr; Oir 's cinnteach gu'm biodh e 'n amhlòrbhuil as ùr

Nan lìonadh an cuibhrionn so dhuinne ar brù.

Air do shearmoin anabarrach dhrùidhteach a bhi air a toirt seachad ann an Eaglais a mach air an dùthaich, thòisich an luchd-éisd-eachd uile air gal ach aon duine. Dh' fheòraicheadh dbeth-san, dé mar a bha e cho cruaidh-chridheach? Fhreagair e gur h-ann a bhuneadh esan do sgìreachd eile.

THUIR AN DARÀ SEIRBHISEACH RI 'CHOMPANACH NACH ROBH ACH CAR MI-CHÙRAMACH MU 'ANAM, "car son nach 'eil thu a' tasgaidh ionmhais duit féin ann an Nèamh?" "Car son? Dé am feum a tha ann a bhi a' gleidheachd ionmhais an sin far nach faic duine e gu bràth tuilleadh."

'S i an dòigh a's fearr a chum cridhe duine a dhaingneachadh an aghaidh sgainneil creidsinn gu'm bheil gach sgeul breugach nach bu chòir a bhi fìor.

BHA DÀ UASAL A' FAILTEACHADH A CHÓILE GU CRIDHEIL, 's 'gam moladh féin air son cho stuama 's a bha iad. "A nis, a charaid, am faca tu mise riamh," arsa aon diubh, "le barrachd 's a b' urrainn mi a ghiùlan?" "O cha'n fhaca gu dearbh," ars' am fear eile; "ach shaoil leam iomadh uair gu'm b' fheàrr duit dol dà uair air tòir na bha agad.

DH' FHEÒRAICH BEAN-UASAL AON UAIR D'A Lìghiche co dhìu a bha snaosain crònail do'n

cachainn? “Cha ’n’eil,” ars’ esan, “oir cha do ghabh fearaig an robh eanchainn snaosain riamh.”

SHEARMONAICH ministear ainmeil aon mhaduinn o’n cheann teagaisg, “Tha sibh ’n’ur clann aig an Diabhal,” agus an dèigh inheadhon latha o na facail, “A chlann, bithibh umhal d’ur pàrantan.”

THUIRT an Tighearna Mac Néill (Lord Nelson) “bha mi a ghnàth ceathramh na h-uaireach roimh’n àm, agus rinn e duine dhìom.”

AN DROBHAIR MAC THAMHAIS.\*  
So agaibh uaigh Phara Mhic Thàmhais,  
Drobhair Gàlach—baraig gun iochd!  
Bho’n Fhéill-rathainn gus an Fhéill-Mhàrt-  
ainn

Là cha bhiodh Paraig fionnar bho’n dibh!  
Seachnaibh a choluinn a chnuimheagan  
pàiteach

Fòghnaidh a faileadh gu’r fagail air mhisg!

Tha iuntinn mhòr a’ deanamh tàir air dioghaltas.

CHA ’N’EIL esan nach gléidh rùn dìomhair airidh air caraid a bhi aige.

NA pòs ach air son gaoil; ach thoir an aire nach gabh thu gaoil ach aircuspair ionmhuinn.

CHA ’N’E cuibhrionn beag de’n t-sìtan a th’anns an neach a tha’g ùrnuigh ri Dia agus a’ lot a chòimhearsnaich.

Tha frinn air a breith leinn; agus feumaidh sinn aineart a thoirt d’ar nàdur, mun crath sinn dhinn ar gràdh do’n fhìrinn.

## NAIDHEACHDAN.

BHA Ard-Sheanaidhean na h-Eaglais Stéidhichte agus na h-Eaglais Saoire cruinn aig an àm àbhaisteach an Duncidinn,—’s e sin an deireadh a’ Chéitein agus an toiseach an Ògmhios. ’S i aon de na Ceisdean a bu chudthromaiche a bha f’an comhair, Ceisd an Fhòghluim. ’Sléir duinn gu’m bheil e ’nan rùn uile, lagh math air son fòghluim rioghachdail fhaotainn a dh’Alba; ach tha iad gu math eadar-dhealaichte nam beachdan a thaobh a’ chruth a bu chòir a dh’Achd Pàrlamaid air son fòghluim rioghachdail a ghabhail. Tha buidheann bheag anns an Eaglais Stéidhichte aig am bheil an t-aon bheachd air a’ phuine ris an Eaglais Chléir-

each Aonaichte, agus ris a’ bhuidheann mhòr anns an Eaglais Shaoir. ’Si brìgh seasamh na muinntir so gu’m fàgadh a’ Phàrlamaid aig Buill Bhòrd nan Sgìreachdan co dhìubh a bhiodh am Biobull agus Leabhar-Aithghearr nan Ceisd air an teagasg anns na Sgoiltibh. Tha a’ bhuidheann mhòr’s an Eaglais Stéidhichte agus a’ bhuidheann bheag’s an Eaglais Shaoir airson gu’m bina Sgoilean Ura de ghné nan Sgoilean Sgìreachd a tha againn an dràid,—gu’m bi iad, a thaobh teagasg a’ Bhiobuill agus Leabhar-Aithghearr nan Ceisd agus nithe eile, cosmhuil ri sin so. ’S ann mar so a bha guth nan Ard-Sheanaidhean air a’ phuine, agus a réir so chuir iad iartuis gus a’ Phàrlamaid mu dhéibhinna’ *Bhill*. Tha am *Bill* a nis gu math roimh ’n Phàrlamaid, agus tha dòchas math d’a thaobh gu’n tig e roimhe.

A thaobh Ceisd an Aonaidh’s an Eaglais Shaoir thug an t-Ard-Sheanadh air a’ bhliadhna so breith a réir a’ chùrsa a bha air a ghabhail le Ard-Sheanaidhean nam bliadhnanach a chaidh seachad;—’s e sin gu’m bheil an taobh mòr a’ leantuinn air an aghaidh, ged nach ’eil iad a’ dol cho bras, leis an aon rùn, ’s ag oibreachadh gu samhach cinnteach chum na h-aon crìche,—gu’m bi Aonadh ann, agus nach bi ro fhada thuige. A chum na crìche so bha dà nì a bha ro fheumail ri’n oidhirpeachadh. An toiseach bha e iomchuidh gu’n gabhadh iad air mhodh an t-Iomradh a thug an Comunn Sònruichte air an Aonadh a steach. Anns an Iomradh so bha e air a mholadh, mar ni ro ionmhiannaichte gu’m biodh cead air a thoirt do na h-Eaglaisean fa leth gairmean a thoirt seachad am measg a chéile; ’s e sin, gu’m faodadh coimhthional anns an Eaglais Shaoir gairm a thoirt do mhinistear anns an Eaglais Chléirich Aonaichte. Ghabh an Eaglais Chléirich Aonaichte ris an nì cheana; agus tha an Eaglais Shaoir air a’ ghnòthuch a chur gus na Cléiribh air fad feadh na rioghachd chum am beachd agus an guth fhaotainn air a’ phuine roimh ’n ath Ard-Sheanadh. B’e an dara nì oidhirp a thoirt air an Eaglais Stéidhichte a dhì-stéidheachadh. Rinn an t-Olla Rainy gluasad air a’ phuine air son an d’thug a’ mhòr chuid an guth. Oir tha iad ag amharc air cho fad agus a bhitheas an Eaglais Stéidhichte mar a tha i gu’m bi an taobh beag’s an Eaglais Shaoir a’ sealltuinn rithe le sùil chaoim, blàs cridhe, agus theagamh air son cuideachadh uaiphe, no aonadh rithe fadheòidh. Ma’n tachradh an nì mu dheir-

\* Here lies Peter McTavish,  
A Highland Drover, and a terrible savage,  
He was always drunk and never sober,  
From Fort-William in June, to Falkirk in October.  
Ye greedy worms beware of his body,  
For ’twill make you drunk with whisky toddy.

† Fort William and Falkirk Cattle Trysts.

eadh so bhiodh an t-seann Eaglais Albannach ni bu treise air an fheadhainn nach 'eil Stéidhichte ged bhiodh iad air fad 'nan aon.

Tha an Eaglais Stéidhichte air an làimh eile 'g a neartachadh agus 'g a h-athleasachadh féin mar a's fear is urrainn di. Mar a's mò a théid aice air so a dheanamh 's ann a's dorra do chàch a tilgeadh sìos.

Le bàs an Olla Urramaich, Tormoid Mac Leòid, ministear a' *Bharony* an Glaschu, chaill Eaglais na h-Alba an t-aon a b' ainm-eile d'a ministearibh. Rugadh e am Baile Cheann-Loch 'an Ceanntìre 's a' bhliadhna 1812, 'n uair a bha 'athair, "Caraid nan Gàidheal," 'n a mhinistear ann. Fhuair e 'fhòghlum an Glaschu, an Dùnèidinn, is anns a' Ghermailt. B' e fear de 'n fheadhainn a tha air an sònruachadh gu bhi 'searmonachadh do 'n Bhan-rìgh'n, air an robh e fìor eòlach agus aig an robh mòr mheas air. Shiubhail e as a' bheatha so air an 16mh à deng de dhara mìos an t-samhraidh, 'se trì fichead bliadhna dh'aois. Tha mòran caoidh air feadh na rìoghachd air fad, agus gu sònruichte ann an Glaschu. Bha e ainm-eil mar Albannach treun, tapaidh, le ceud-fathan mòra, feadh an t-saoghail air fad. 'S fad' mu 'n faicear a leithid 'n ar measg a rithis. Fhad 's a bha e beò bha aig na Gàidheil aon neach ainmeil d' an cinneadh féin as am feudadh iad le ceartas mòr uail a dheanamh.

A thaobh Ceisd na h-Alabamai tha na còirichean neo-chuimseach air son an robh na Stàidean Aonaichte a' tagradh an tìs ri bhi air an leigeadh seachad. Le so tha an enap-storra a bu mhò eadar sinn féin agus na Stàidean air a thoirt as an rathad.

### D A N

#### MU BHAS CHAILEIN CHAIMBEIL TRIATH CHLUAIDH.

Tha airm an laoi ch fo mheirg 'san tìr;  
Chòmhdaich ùir an curaidh treun;  
Bhuail air Alaba speach as ùr:  
A feachd tròm, tìrsach, 'sileadh dheur.  
Mu Ghaisgeach Ghaidheil nan sàr bheairt,  
Fo ghlais a bhàis, mar dhùil gu toirt:  
Triath na Cluaidh bu bhnadhaich feairt;  
Ga chaidh gu tròm, le cridhe goirt.  
Air oidhe 's mi m' laidhe 'm shuain,  
'S mo smuaintean air luath 's na dreig;  
Uair agam, 'sa' n sin uam;  
Bhruadair mi 'bhi shuas air creig.  
Thoir leam gu 'n robh teachd 'nam choir,

Fo bhratach bhròin de shròl dubh  
Sar mbaighdean mhaiseach, mhòr;  
Tiamhaidh, leont' bha ceòl a guth.  
Mar dhrillseadh reult, bha gorm shùil;  
A glan ghnais cho goal 's au sneachd;  
Bha falt donn air sniomh mu 'cùl:—  
Tiugh chiabha dluth nan iomadh dath.  
M'a ceann bha clogaid do dh-fhior chruaidh,  
Ri barr bha dualach o'n each ghlas;  
A laimh dheas, chum sleagh na buaidh;  
Claidheamh truailte, suas ri 'leis.  
Sgiath chopach, obair sheòlt',  
Le mòrchuis 'na laimh chli.  
Luireach mhailleach, greist' le h-òr,—  
Bu chomhdach do nighean rìgh.  
Laidh leoghann garg, gu stuama stòlt'  
Mar chaithir dhi-modhair fo reachd:—  
Chuir leth-ghuth o beul seòlt'  
A bheisd fo shamhchair, 's fo thur smachd.  
Ghrad phlosg mo chridhe 'nam chòm,  
Fo uamhas a's trom gheilt,—  
Rinn rosg tlàth o'n rìbhin rium,  
Fuadachadh lom air m' oilt.  
Chrom mi sìos le mòr mheas  
Is dhiosraich mi do threinn na mais',  
Cia fàth mu 'n robh a h-airm na 'n erios;  
Mar shonn 'chum sgrios, a deanamh deas.  
Ged 'bha a gnais mar òigh fo lòn,  
No ainmrig 'g 'chuir gaol fo chràdh,  
Sheall i rium le plathadh bròin,  
Measgta le mòralachd is gradh,  
Lasaich air mo gheilte 's m' fhiamh;  
'N uair labhair i 'm briathraibh cùin:—

"A Ghaidheil aosda, ghlas do chiabh  
Mar cheatharnach a liath le ùin.  
Triallaidh tu mar 'rinn do sheòrs'  
Chum talla fuar, reòt' a bhàis;  
Eisd guth binn na deagh sgeòil,  
'Toirt cuireadh glòir ri latha grais.  
Bha agam-sa curaidh treun—  
Gun chomhalt fo 'n ghròin 'am beairt:  
Ceannard armait na' mòr euchd  
Thug buaidh 's gach streup, le ceill thar  
neart.  
Och mo leireadh, beud a leon  
Breatuinn còmhladh le 'trom lot:  
O'n Bhan-rìgh 'chum an duil gun treoir—  
Uile còmhdaicht' le bròn-bhrat.  
Chaill m' armait ceannard corr,  
Air nàmh 'sa' còmh-srì toradh grath:  
Mar dhealan speur na 'n deigh 's an toir;  
Bhiodh cosgairt leontach 'n còir a chath,  
Air thus nan Gàidheal, 'stithreadh streup;  
Mar thireun speur, 'an geuraid beachd;  
Gaisg' leoghann garg, 'measg bheathach  
frìth,

Cha d' ghéill 's an t-srìth, a dh-aindeoin  
feachd.

Cha chualas ceannard a thug barr  
An teas a bhlàir air sàr nan euchd:  
Misneach fhoirfidh, 'an gleachd nan àr;  
'Tròm acain bais, o chràdh nan creuchd.  
Do Ghaidheil ghaisgil, misneach chorr  
'Am buillsgein còmhraig, mor na'm beachd:  
A' toirt na buaidh 'sa cosnadh glòir,  
A dh-aindeoin seòl a's mòrachd feachd.  
Mar ehogadh Oscar flathail, garg;  
'Us Conn 'na fheirg a' dol 's an spairn;  
Le Diarmad donn a thuit 's an t-sealg,  
'San Sonn a mharbh an Garbh-mac-Stairn.  
Gach buaidh 'bha anna sud gu leir;  
An neart, an trein, an gleus, 's am mùin—  
Bha cliù a Chaimbeulaich dha 'n reir,  
'S 'dol thart an éifeachd anns gach tuirn.—  
Cùin mar mhaighdeann ghràidh 'san t-sith;  
Uasal, sìobhalt, min 'am beus,  
Gaisgil, gargant, cros'g 'san t-srì;  
Le cumbachd rìgh 'cur feachd air ghleus.  
Fhuair e urram anns gach ceum,  
Thaobh barrachd euchd, 'an streup nan lann.  
Rinn d' ar rioghachd 'n a feum,  
Air thoiseach thréin-fhìr thir nam beann.  
'S na h-Innsean thug e buaidh ro mhòr,  
Le 'iùil 's le seoltachd 'dol thar neart:  
Threòraich e na brataich shroil,  
'S a' chomhraig anns bu ghloir-mhor beairt.  
C' aite 'n cualas sparradh cath  
Bu bhuadaich sgath na Alma dheurg?—  
Fuil a's cuirp air beinn 's air srath  
N' a milltean sreath, fo 'n laoch na fhearg.  
Fhuair 'o 'n rioghachd meas 'us gloir  
Anns gach doigh mar thòs-fhear cath:  
Dhiol ar Ban-rìgh mar bu choir  
Dha onair oirdhearg 'measg nam flath.  
Triath Chluaidh nam fuar shruth,  
Mu 'n cualas guth an Oisein bhinn,  
A' caoidh nan saoidh, 'ruith dheur gu tiugh,  
Bha mòralach 'an talla Fhinn,  
Ghairmeadh air an uisge 'n sonn  
Mar agh nan glonn bu bhonndail còir;—  
Cho fad 's a bhuailas creag an tonn,  
'S air uachdar fonn 'bhios fas an fheoir."  
Chriochnaich sgeul an ainneir mhoir,  
Mu euchdan gloir-mhor an laoch threun;  
Mhosgail mi á m' shuain le bròn;  
A' sìleadh dheòir gu 'm b' fhior an sgeul.  
A Ghaidheil Ghlaschu, sìochd nam sonn,  
A dhfhuadaiche adh o thir nam beann;  
Da 'n dual le coir an sruth 's am fonn;—  
Dhuibhse coisrigear mo rann.  
Sibhs' da 'n dealaidh am prìomh shar,  
'S gach euchd 'thug barr 'rinn Gaidheil  
riamh;

Ri stiùireadh feachd san gleachd nam blàr  
Bhiodh buaidh na laraich sàil' ri 'ghnuimh.  
Dearbhaibh gur sibh àl nan treun,  
Ginealach do reir nan sonn;  
'S a bhunaich cliù thar sìochd fo 'n ghrein,  
'Am blar nam beum 's an streup nan tonn.  
Cumaibh cuimhn' air laoch an airm  
A ghairmeadh air an abhainn Cluaidh  
'S a' meall e urram 'theid a sheirm  
'S gach linn le toirm ri sgeul a bhuaidh.  
AONGHAS MAC-DHÒMHNUILL.

### SOP AS GACH SEID.

Millidh airc iasad.  
Ceilidh gràdh gràin.  
Thig math á mulad.  
'S e farmad a ni treabhadh.  
Ceisd bradaig air briagaig.  
Dean fanaid air do sheann bhrògan.  
Cha robh miann dithis air aon mhéis.  
Dean do gharadh far an d' rinn thu t' fhuar-  
achadh.  
Ge cruaidh sgarachduinn, cha robh dithis  
gun dealachadh.  
'S tric a bha claidheamh math an droch  
thruaill.  
Ged éignichear an sean-fhocal, cha bhreug-  
aichear e.  
'S fearr a bhi leasg gu ceannach, no righinn  
gu pàidheadh.  
Comhairle caraid gun iarraidh cha d' fhuair  
i riamh am meas bu chòir.  
Cha tig an cota glas cho math do na h-uile  
fear.  
'S duilich triubhas a thoirt o thòin luim.  
Biodh iadsan a' bruidhinn 's bithidh na  
h-uibhean againne.  
Chail e'm baile thall 's cha do bhuinig e'm  
baile bhos.  
Mar thuirt Clag Sàin, an rud nach buin  
duit na buin da.  
"A chailleach, an gabh thu an rìgh?"  
'Cha ghabh o nach gabh e mi'"  
B' fheàrr greim caillich na tarruing laoch.  
"Gaoth a deas, teas is toradh;  
Gaoth an iar, iasg is bainne;  
Gaoth a tuath, fuachd is feannadh;  
Gaoth an ear, meas air chrannaibh."  
Cha bhi tom no tulach,  
No cnocan buidhe feurach;  
Nach bi seal gu subhach,  
Is seal gu dubhach, deurach.

### TOIMHSEACHAIN.

1. Théid e null air abhainn,  
'S thig e nall air abhainn,  
'S gearraidh e 'm fear,  
'S cha 'n ith se e.



2. Bothan beag is solus as  
'S a dhà dhorus dùinte.
3. Oiseag bheag, bhiorach,  
'S a mionach slaodadh rithe.
4. Muc dhubh a steach an dorus,  
'S cnàimh duine 'n a beul.
5. Bha i'n Eirinn, 's bha i 'n Ros,  
'S bha i 's a' bheinn ìbhinn chais,  
'S bithidh i 's a' bhaile so 'n nochd,  
Bean a rinn crios m' a cois.
6. Bò mhaol odhar air an tràigh,  
'S laogh 'n a gobhal 's i gun dàir.
7. Théid mi do'n bheinn, a chromada chruim,  
'S cha 'n 'eil anns a' choill, a chromada  
chruim,  
Nach leag mi lem' dhrum, a chromada  
chruim.
8. Cha mhac peathar no bràthar dhomh e,  
Cha mhac athar no màthar dhomh e,  
Ach 's i mo mhàthair-se,  
'Bu mhàthair do mhàthair an fhleas-  
gaich.  
Dé'n càirdeas a bh' aice ris?
9. Slat chaol, chaol,  
Ann an taobh tigh an tuairnir,  
'S cha 'n 'eil air an t-saoghal,  
Na dh' fhaodas a gluasad.

10. Tha toimhseachan agam ort,  
Cha 'n e d' fhionnadh, 's cha 'n e d' fhalt,  
No aon a bhallaibh do chuirp;—  
Tha e ort 's cha tomhais thu e.

FREAGAIRTEAN do na Toimhseachain anns  
a' cheathranh Aireamh do 'N GHÀIDHEAL.

1. Poit.
2. Ceò.
3. Gunna.
4. Na Tonnann.
5. Am Bàs.
6. Am Bogha-frois.
7. Litir.
8. Loinid.
9. Clàir Tuba.
10. A' clalach-stéidh.
11. Cù air an robh "Idir" mar ainm.
12. Uisge-beatha.

#### FREAGAIRTEAN.

Do I. MAC MHARAH.—Bidh "Freagradh  
Gaoil" do "Fhàilte Gaoil" "LILIDH NAN  
GLEANN" 's an ath Aireimh.

Do M. MAC M.—Bha e 'n a aobhar gearain  
leinn féin cuideachd nach d' thàinig AN  
GAIDHEAL a mach ni bu luaithe. Bidh e an  
àn as a dhéigh so.

## D U A N A N B R O I N

Air Bàs Thormaid 'ic Leòid.

A Leòdaich Urramaich 'bu bhinne cliù  
'Tha nis an dùthaich anns nach rioghaich pian  
Tha clann nam Fiann 'g ad chaidh le deuraibh fial!  
Tha 'n gearan cian air son mar chuir thu cùl  
Ri saogh 'l neo-chiùin, 's nach dìon thu iad o thnù  
Nau Gall ni 's mò! Do chridhe gaoil bha riamh  
A' lionadh thairis le fìor sheirc, 's le miann  
Air math do chàch. Dheàrrs thu mar shoillse iùil  
Troimh shaoghal dùbhrach 's am bheil stiùradh dall.  
Tha thusa thall, 's is faoin ar cumha guil;—  
Trom sgàile thuit; 's cha téid ar fradharc fann  
Troimh 'n doille thruim 'tha 'snàmh os ceann na tuil';  
A' pàillion corporr' dh' iadh thu troimh 'n bhrat-roinn  
Gu tìr nan spiorad 's am bheil caoidh air sgrur.

Niall Mac Néill.



## EILEAN AN FHRAOICH.

Tha Leòghas bheag riabhach,—bha i riamh 's an Taobh Tuath,—  
Muir tràghaidh is lionaidh 'g a h-iadhadh mu 'n cuairt;  
'N uair a dheàrrsas a' ghrian oirr' le riaghladh o shuas  
Bheir i fàs air gach siol air son biadh dh' an an t-sluagh.

FONN:—A chiall nach mise 'bha 'n Eilean an Fhraoich!  
Nam fiadh, nam bradan, nam feadag, 's nan naosg!  
Nan lochan, nan tòban, nan òsan 's nan caol—  
Eilean innis nam bò, 's àite-còmhnuidh nan laoch!

An t-Eilean ro mhaiseach, gur pailt ann am biadh;  
'Se Eilean a's àillt' air 'n do dhealraich a' ghrian;  
'Se Eilean mo ghràidhs' e, bha 'Ghàilig ann riamh;  
'S cha 'n fhalbh i gu bràth as gu 'n tràigh an Cuan Siar!

'N àm éiridh na gréine air a shléibhtibh bidh ceò,  
Bidh 'bhanarach ghuanach 's a' bhuarach 'n a dòrn  
Ri gabhail a duanaig 's i 'g uallach nam bò  
'S mac-talla nan creag ri toirt freagairt d' a ceòl.

Airfeasgar an t-samhraidh bidh sunnt air gach spréidh;  
Bidh 'chuthag is fonn oirr' ri òran di féin;  
Bidh niseag air lòn agus smeòrach air géig,  
'S air cnuic ghlas' is leòidean uain òga ri leum.

Gach duine 'bha riamh ann bha ciatamh ac' dha,  
Gach ainmhidh air sliabh ann, cha 'n iarr as gu bràth;  
Gach ian 'théid air sgiath ann bu mhiann leis ann tàmh;  
'S bu mhiann le gach iasg a bhi 'cliathadh ri 'thràigh.

Nam faighinn mo dhùrachd 's e 'lùiginn bhi òg,  
'S gun ghnothach aig aois rium fhad 's a dh' fhaodainn bhi beò;  
Bhi 'n am bhuachaill' air àiridh fo shàil nam beann mòr'  
'M bad 's am faighinn an càis' 's bainne blàth air son òil.

Cha 'n fbacas air talamh leam sealladh a's bòidhech'  
Na 'ghrian a' dol sìos air taobh siar Eilean Leòghais;  
'N crodh-laoidh anns an luachair, 's am buachaill' 'n an tòir,  
'G an tional gu àiridh le àl de laoidh òg'.

Airfeasgar a' gheamhraidh théid tionndadh gu gnìomh  
Ri toirt eòlais do chlainn bidh gach seann duine liath;  
Gach iasgair le 'shnàthaid ri càradh a lòn,  
Gach nighean ri càrdadh 's a màthair ri snìomh.

B'e mo mhiann bhi 's na badan 's 'na chleachd mi bhi òg,  
Ri dìreadh nan creag anns an neadaich na h-eòin;  
O'n thàinig mi 'Ghlascho tha m' aigneadh fo bhròn,  
'S mi 'call mo chuid claisneachd le glagraich nan òrd.

M. MACLEOD.

# THE G A E I,

ENGLISH DEPARTMENT.

JULY, 1872.

## BILINGUAL PREACHING

AND ANTI-GAELIC PREJUDICES.

It has been poetically observed, that "a little learning is a dangerous thing:" and we are indeed very fain to thank the poet for having chiselled out so faultlessly a caution destined to be so serviceable to erring humanity. This line alone might be sufficient to preserve among the names of the immortals that of the peevish author of the poetical Essay on Criticism. The application of its teaching, with the view of putting people on their guard, would be highly useful in dealing with many of the utterances of the public oracles of our day. The youth of the third quarter of the nineteenth century have very great need of having this observation dinned into their ears in season and out of season; they have become—the blessed heavens deliver us!—so utterly and lamentably unconscious of the superficial habits of their intellectual being! Nevertheless, the young man of the period is learnedly pretending; he is even occasionally colossal in his apparent capacity of dealing with many questions which are truly momentous. His quick wit and ready tongue, voluble in many terms of whose exact meaning he is never aware, must busy themselves with every mortal thing. And he is particularly eloquent in the expression of his thoughts on such sacred questions as the inspiration of Holy Writ, which he summarily disproves by reference to the contradictions of the sacred writers and to the conflicting opinions of preachers. In-

quire for the source of his light on the subject, and he refers to some stereotyped *dicta* of Dean Stanley, Colenso, Wilkie Collins, or Dickens! This is a specimen of the youth whose critical and æsthetic education has been fed on detached newspaper crumbs; whose knowledge, if anything he has, deserves that designation, consists of an undigested, unassimilated "cram" which he has plucked from the pages of some *Information for the People*. His whole system of learning is based on an element of Popular Delusions. One would think, however, that the newspaper press where talent and common-sense generally exist, would despise to treat subjects of earnest and sacred importance after the fashion of the superficial young man of the period. Such is not the case. Questions of religion, and especially those of ecclesiastical interest are jestingly dealt with, and settled in a hollow, unthinking style, so that their very solemnity is made to appear ridiculous. Where, above all, subjects of sacred and *Celtic* interest arise blended or combined together, then very insanity and stark recklessness parade themselves before our vision—even the very stars begin to wander! Highland Theology, Highland Preachers, Highland Church-Government, Highland Life, and finally, the unfortunate Celt himself have, whenever the least opportunity offers, their several characteristics sportingly criticised and condemned as narrow, fanatical, and not in harmony with the progressive spirit of this practical enlightened age. The abiding frequency

of this style of superficial criticism has been the general cause of our remarks at present; but the particular one, is a recent article in *The Glasgow Herald* on "The Free Church Highlanders of Dunoon and the Gaelic Language."

It is an unfortunate as well as an unpleasant conclusion to the famous Dunoon case, that the original authors of the wrangling are left sorrowfully exclaiming with the *Herald*, that "Gaelic will not entirely die away in Dunoon while the second Free Church Congregation exists to bear testimony for it and in it." It is a great pity that Gaelic in this thriving town has been permitted to live a little longer in this particular way. This town thrives—and, lest progress, prosperity, and Gaelic appear to have any natural affinity, let the latter be stamped out,—all traces of the town's Celtic pre-existence be swept out of the way! Men like ourselves, into whose bones and sinews it has entered, are not at all vexed that Gaelic in Dunoon has not been sent to the very grave by its late oppressors, where it might sleep in the ashes of its kindred Celtic productions. Long may itself and the Free Church Highlanders of Dunoon live ere they finally visit the tombs of their fathers! It is really a great grievance to the *Herald* and all other ill-wishers of the Gaelic, that it has survived as living evidence of Celtic existence. Should the living Gaelic, however, cease to be, the fond hopes of the *Herald*, seeing *all traces* of Celtic disappear would not be realised. Still the Rev. Mr. Macmorran would be left, and such like. In this veritable *Macmorran*, though destitute of the lingual proof, is found a living monument of Celtic influence, even in him a trace of Celtic life survives. Even after the Gaelic is dead and buried—after its fabric has vanished—much "rack" is left behind; *Dunoon* itself, and the names of the very hills will continue

to speak the ancient language of Caledonia.

But one of the objects of the *Herald's* most venomous shafts is "the sort of cross-bred preacher, who thunders in Gaelic in the forenoon and twaddles in broken English in the afternoon;" he does "not quite suit the taste of this, (the English Free Church people of wealth residing at Dunoon,) which is the wealthier and more numerous portion of the congregation. At a *fit opportunity*, an English-speaking clergyman was appointed. The Celtic language had nearly died out. Why maintain a useless recognition of it by Gaelic sermons? Those who argued thus miscalculated the strength of the Highlanders. They objected, they protested, they appealed, they determined to open a place of worship of their own, and, if need be, start a new sect, having for its dominant doctrine the beauty and necessity of Gaelic preaching." It is difficult to deal patiently or seriously with statements so unfair, so unworthy of an educated mind as the above. It is only a specimen of the undermining style in which the press deals with many vital questions. It is the legitimate offspring of that uncircumcised Philistinism which has been so long nursed in the bosom of English literature; and against which the true-bred, finely-tuned English mind of our day raises its unavailing voice. The cross-bred preacher has really many enemies to encounter; not only has he to meet and grapple with the great adversary with his legions of roaring young lions, and all the other spiritual foes of humanity, but he has to defend himself from the modern Philistines who set themselves in opposition to all real or *transcendental* renovation of the world. These same Philistines never pay their respects to the beautiful; they merely concern themselves with things that are of the earth, earthy. And many a terrible

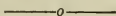
onset they make on the bilingual preaching of the Highlander. But the attack is not always successful. In the present instance it has been signally unfortunate. The bilingual preaching, which the Dunoon people have been accustomed to for a generation or two back, must have been of no inferior species. They enjoyed for a long time the services of a learned father and even-going divine, whom even Free Church Philistines delighted to raise many years ago to the dignity of Moderatorship of the Free Church Assembly.—We refer to the Rev. Dr. Macintosh Mackay, whose perfect shapeliness of body, and general fine physical appearance, along with gentlemanly, highly dignified bearing, used to attract, when he stood in the Free Church pulpit of Dunoon, the admiring attention of the nobly born. His sermons, on the other hand, whether delivered in the sonorous language of Bànan Macintyre, or in the sharp hissing tongue of Shakespeare, always partook of the excellent, whether we consider the matter, the style, the manner, mode of utterance, or accuracy of pronunciation. Is it possible that a man of a different stamp would be so honoured by high and low, Gall and Gael, at home and abroad, as he has been? Is it possible that, in an Assembly in the Scottish Capital where you meet on such occasions with the flower, the wealth, the chivalry, and the learning of all the land, the fashionable lady whose ear is so finely-strung as to distinguish the sounds of the various breezes, or the lawyer who has devoted years to the acquisition of faultless accent and accurate English pronunciation, or the lady and lord of high degree, would endure for a moment the torture of listening to “twaddle in broken English” from the Moderator’s chair? The thought of the possibility of such is simply harrowing to the feeling. Now the fact that Dr. Mac-

Kay, a Gaelic-speaking Celt, once occupied the Moderator’s chair, leaves no reasonable ground of existence for the *Herald’s* exulting sneer. The late Dr. Calder Macintosh, the last Gaelic-speaking minister the Dunoon people had, was no common-place man. He, the man of cultured intellect, of refined feeling, of piety, and of holy unction, was as capable of appreciating the true, the beautiful and the good, in the highest sense of the terms, as the *Herald* has hitherto proved itself to be. And this mind of his would make itself known and felt in English.

Other Gaelic-speaking ministers have been, and are, who have shown themselves highly acceptable even to English-speaking congregations;—the whole of the Macleod family, four of whom have been Moderators of the General Assemblies of their respective churches,—the two Normans, John of Morven, and Roderick, Skye. Among the most eloquent ministers in Glasgow could you point, while he lived, to a more excellent preacher in every way, to a man of really greater power, greater unction, than the Rev. Duncan Macnab, late of Renfield Free Church? Among the living there are two whose eloquent voices are well known in Glasgow—the Revs. Dr. MacGilvray of Aberdeen, and D. MacGregor of Dundee. The accomplished, the refined, the widely-esteemed Mr. Kennedy of Dingwall is well known. In broad Scotland, can you point out one who is a more *real* preacher, one more refined even in English? Many do not know that the learned and deep-cultured Dr. Taylor of Crathie, to whose preaching the Queen delights to listen, is also a Gaelic-speaking Celt. Even the generic Highland preacher we do not hesitate to set side by side with the English-speaking preacher any day; and this we can specially affirm regarding the *matter*, because the former is as yet more truly Puritanic, possesses more of the flesh and bone of Calvinism.



But we forbear. And beg in conclusion to express our abiding sorrow and contrition of soul at seeing a public organ of the *Herald's* standing, treating in such boyish, superficial style, many questions of serious importance,—frequently disinterring out of the remembrance of the grim past bitter feelings of race which retard the consolidation of our common Celt-and-Angle-Land.



### ANNUAL REPORT OF THE GAELIC SCHOOL SOCIETY.

THIS Society has this year issued its sixty-first Annual Report, which evidences wonderful vitality, and a widely-ramifying organization, which, perhaps, has never been more thorough and efficient than it is at the present day. That the Society, preserving its original energy and gathering more, has outlived the civil, social, and ecclesiastical changes which have come over the Highlands since its institution strongly evinces the crying need that existed for schools of the kind, as well as the practical and far-seeing wisdom which dictated the form it should assume and the mode of its operations. At the time of its formation, the prejudices of the Sasunnach against the Celt, and everything Celtic, were powerful and universal; even the teaching of the Gospel, that we are all of one pair, human, and sinful, was scarcely able to overcome the might of such antipathies of race. It is this race-feeling, this element of race-bitterness that has so fearfully stained and marred the history of unfortunate Ireland. At length the brimming charity of the nineteenth century has begun to take effect, mollifying the hardness of men's thoughts of each other. In this Society for the support of Gaelic Schools, we find the German (as our Sasunnach friends will have themselves called), and the Celt laudably bearing the yoke

together in the interest of our common Christianity. There is so much truth, vigour, and unction in the following, that we cannot refrain from quoting from the Report:—

“Two generations have come and gone since the Society was instituted but it is still in the vigour of life, as far, it is hoped, from ‘the sere and yellow leaf.’ During the sixty-one years of the Society’s life, it were strange if no obstacles had occurred calculated to arrest its progress; but though a few storms have spent their force upon the goodly tree, they have but served to show that its roots were deeply imbedded in the soil of practical wisdom and enlightened Christian philanthropy while at the same time they have contributed to fix them all the more firmly there.

“The practical sagacity which has dictated the plan upon which the operations of the Society are conducted becomes continually more apparent the longer it is tested. One might have imagined common-sense would have suggested that the most direct way of educating—in the strict and proper sense of the term—of drawing out and developing the intelligence of a people as of an individual, is by beginning with what they already know, and from that leading them on to what they do not know. But obvious as this is, and now an acknowledged truism in education, some societies proposing themselves the benefit of the Highlanders educationally, were expending their funds to no good purpose by systematically ignoring this principle. Their sole object was to teach the Highlanders English, and in order to effect that purpose Gaelic was turned out of doors as a barbarous language, a jargon of uncouth, if not meaningless sounds, ability to pronounce which constituted a badge of degradation, besides proving a hindrance to all worldly advancement. English was to be taught,



July, 1872.

and English alone. This effort to drive home the wedge of education by putting the broad end foremost, naturally enough did not succeed, and the poor Highlander came to be regarded as almost hopelessly impenetrable. On the other hand, the Gaelic School Society, content chiefly on advancing the moral and spiritual welfare of our Gaelic-speaking fellow-countrymen, and knowing that truth could be introduced to their minds through the medium of the language they were already in possession of, more readily than through any other, did not go about to invent a more circuitous way of accomplishing that object. Looking abroad upon the state of the country, after a century of misdirected zeal in trying to make the inhabitants forget their native language and take kindly to the foreign tongue of the Sassenach Lowland, it was seen that many parts of the Highlands and Islands continued in a state of great ignorance, and that only a small proportion of the inhabitants could read in any language. Here the originators of the Society perceived a door of usefulness open before them, and felt that consideration both of patriotism and religion called upon them to enter in. Possessing the means, and with it the responsibility, they solemnly asked themselves,

“Shall we, whose souls are lighted  
With wisdom from on high—  
Can we to men benighted  
The lamp of life deny?”

“Forthwith they girded themselves to the task, and founded the Gaelic School Society, which as time wore on, became a Home Mission, Bible Society and Educational Institute, all in one. The Bible has been translated into Gaelic at an earlier date; but as nothing had been done to enable a Gaelic-speaking population to read it, very few copies were in circulation. The Book was sealed even from those for whose benefit

the translation was intended. This state of things was remedied by the Society sending out a staff of men with the love of Christ burning in their own breasts, to bring the record of that love to their famished fellow-countrymen, and teach them how to read with their own eyes, and in their own tongue, ‘the wonderful works of God.’ ‘He that winneth souls is wise,’ and in this labour of love the Society has been largely owned from on high throughout its history. Often has ‘the blessing of Him who was ready to perish come upon it,’ and it is cause for praise to the Father of Mercies that you are not altogether without this blessing in the present. The Word of God, appealing to the heart and conscience of the young in your Schools from day to day, has its own secret influence distilling as the dew, and the kingdom of God comes to one here and there ‘without observation.’ Most of the teachers, besides their ordinary week-day work, in which the Bible is the chief book read, have also the charge of Sabbath-schools. To these, parents come and listen as their children read the Word of Life and are examined on what is read, and upon questions from the Shorter Catechism; while at times they themselves also gladly submit to be catechised. In many places, also, owing to the remoteness from church of the stations, the teachers have to conduct meetings on Sabbath for prayer and reading of Scripture, and often a week-day meeting besides.

“But it may be asked, after teaching Gaelic for sixty-one years, what further need can there be now for such work as engages this society? To this it may be replied, that the Society has sought to work in localities that are otherwise totally neglected; that it has never since its origin been able to overtake the whole field;—that the teachers only remain for a few years in the same station; and that,

even when they return to a former station after a lapse of years, the new generation which has risen up in the interval requires to be taught from the beginning. Above all, it may be answered that it is likely that, for many years to come, a large portion of the peasantry of the Highlands and Islands will not know any other language than Gaelic. At any rate, they know no other at present." \* \* \*

"And the Directors can not think that the Society has found any reason to slacken its hold of the fundamental principle, that *'it is essential for every man to be able to read the Word of God in his own tongue.'*

The Society gives employment to 38 Teachers, 8 of whom are located in the Highlands, and 30 in the Islands. Of those in the latter there are 13 in Lewis, 5 in North Uist, 5 in Skye, 3 in Mull, 2 in Harris, 1 in Coll, 1 in Islay. Of those stationed on the Mainland, there are 5 in the county of Ross, 2 in that of Inverness, and 1 in North Knapdale, Argyleshire. The attendance on week-days in these 38 schools reaches the aggregate of 842 males and 1031 females, making a total of 1873. This is no small number; and it is very gratifying to find so many of the young of our land benefiting yearly by the healthy kind of teaching which is given in these schools. Even by these figures a stranger can have no idea of the number of scholars taught by these teachers, on account of the *circulating character* of the schools. Many of the teachers are only stationed for three or four years in the same place when they are removed to more necessitous districts. The burden of the working of the machinery falls mainly on the Rev. Dr. Maclauchlan, who knows so well, and is so well known in, the Highlands. He has an excellent co-adjutor in the inspector of schools, the Rev. A. Macrae, M.A. The Society has the names of the highest in the land among

its supporters:—the Queen for Patroness, and Ewen Macpherson, Esq. of Cluny Macpherson, for its President, the Vice-Presidents and Governors, &c. are all of very high standing and influence. It truly deserves the support of who wish to see the Highlands advanced in matters social, moral, and religious.

—o—

#### THANKFUL BREATHINGS.

A veil of gloom fell darkening on my brow;  
Sorrow undying rooted in my soul;

Despairing anguish on my vitals stole;  
I sought dread solace in my God's decree;  
But ah in vain! possessing heav'nly seen  
No rest deceitful satisfied; the whole

Had birth in sin unmortified; the coal  
Of wild despair burned fiercely till, fast fled  
From wretched self, I found thy gentle

Which saved me from an outcast, self  
doomed fate

For whose dim welcome awfulness I  
prayed;—

O for a seraph's tongue in tones elate  
To utter breathings of my gratitude!—  
Thy kindly counsel saved from fatal mo

N. AMBROSI

—o—

#### THE SPIRIT OF POETRY.

'Tis Love that bears us to the Land  
Of Life and Light above;  
Thou art not of the Minstrel Band  
Till thou of Love thy lyre demand,  
Till thou canst truly understand  
The smile of Woman's Love.

MARY MILLER

—o—

#### NEWS OF THE HIGHLANDS AND ISLANDS.

On the 6th of June, the Rev. ANDREW MACIVER, preacher, was ordained minister of the Macdonald Free Church, Glasgow.

THE MARQUIS OF LORNE is said to be suffering from low fever.

THE Highland railway returns for the week ending 9th June, were £4681, against £4405 last year, and for the 14 weeks ending 14th June, £61,976 against £55,603, showing an increase of £6373.

AN elopement recently took place in the west of Ross-shire, and the event caused

considerable excitement. The parties are said to have been a "good-looking good fellow" and a "son of the shears and goose," representing part of the leg.

**ONNA.—VISITORS.**—Among the visitors in the island at present are a sister and the youngest daughter of Dr. Livingston, the American traveller. They intend visiting the island of Ulva, the birthplace of the great traveller's father.

**STORNOWAY.—LAUNCHES.**—The schooner *Even* has been launched from the patent slip at Stornoway, having undergone considerable repairs, after being wrecked on the coast of Skye last spring. Lately a new schooner was also launched by Mr. John Cook, shipbuilder, for Mr. John M'gill Fleetwood, London. Her tonnage is 109 tons register. She was christened *Le Thornton* by Mrs. Spittal, wife of John Spittal.

**ECCLIESIASTICAL.**—The Free Presbytery of Lewis and Mull met on Wednesday, the 11th June, in Oban, Rev. D. Macvean, of Mull Moderator. It was stated that the congregation of Ardow and Torloisk had been separated by the last General Assembly to a new location charge, and that it is now in a position to call a minister.

**FREE PRESBYTERY OF DUNOON AND INVERARAY.**—This reverend Court met on Tuesday, the 11th June, at Rothesay—Rev. John Clark, of Minard, Moderator. Regarding the Dunoon Gaelic case, Dr. Elder proposed, seconded by Rev. Mr. Russell of Endaruel, "that the Presbytery, having before them the deliverance of the General Assembly in this case, and finding the Assembly having sustained the reference, sanction the setting-up of a preaching station for the Highlanders." Mr. MacPHERSON, on behalf of the Free Church Highlanders of Dunoon, acquiesced in the finding of the Presbytery, and thanked them for erecting them into a station.

DEFINITE arrangements, it is said, have at length been made for laying the telegraph line to the Lews. A steamer chartered by the Government was expected with the cable at Stornoway on Friday, the 21st June, and on Saturday or Monday following the line could be laid from the island to the mainland. The cable starts at a point a short distance from Stornoway, and is carried across the Minch to the prominent headland which forms the south-west shore of Loch Ve. The distance is about thirty or thirty-

five miles. Stornoway at the one end, and Poolewe at the other, are connected by land line; and the wire from the latter place comes along by Gairloch and Achnasheen to Dingwall and Inverness. The circuit is to extend from Stornoway through the island of Rodil Bay; and a cable will connect Harris with Lochmaddy, in North Uist. A short cable is also to be laid at Kyleakin, connecting Skye with the mainland.

Another grievance of long standing, the uselessness of the Dingwall and Skye line of telegraph, has at length been removed. Government has agreed to pay to the Railway Company the sum of £4250, and an additional wire for the service of the Post-Office is now in course of erection on the telegraph poles along the railway.

**FATAL ACCIDENT IN THE HEBRIDES.—FOUR FISHERMEN DROWNED.**—The skiff *Mayflower*, of Minard, having on board Messrs Alexander Campbell (owner), Crawford, Turner, and Campbell, after completing her engagement at the North fishing, left Lochboisdale on Saturday, 22d June, along with other three skiffs, for Minard. When between the islands of Muck and Coll the *Mayflower* broached the wind and sank with all her crew. As there was a high wind and a heavy sea, the other boats could render no assistance. It is presumed that the rudder broke, and consequently the skiff became unmanageable. The crew had about £60 on board, being the amount of their hard-wrought earnings in the North. The owner, who was married, has left a widow and three of a family to mourn his loss. The others were unmarried.

We regret to find that up to this date, June 28, the herring fishing in the Hebrides has been considerably below the usual average. The fishing season is now nearly over which leaves scarcely any prospect of the average of last year being reached.

## MY CAPTIVITY IN SKYE.

BY D. LAMONT.

(Formerly of B.N. America.)

Some forty years with all their ills,  
Have come and are gone by;  
Since last I saw my native hills,  
The rugged hills of Skye.

I view again my childhood's home,  
But now no home of mine,  
The fields where I was wont to roam,  
In seasons of langsyne.

How sadly changed the little glen,  
Its gladness turned to gloom,  
And friends that lived around me then,  
Laid in the silent tomb!  
The brook still runneth in its course,  
The tide doth ebb and flow,  
But things have altered for the worse,  
Since forty years ago.

I see the sights that tourists seek,  
Bleak hills and mountains high,  
Where the Coolin's loftiest peak,  
Is towering to the sky;  
Those ancient cairns and craggy nooks  
That travellers deem so fair,  
But then what signify their looks,  
When one can't live on air?

I oft my residence did change  
And many a place I've been,  
My native place seems now more strange,  
Than anywhere I've been;  
My pockets being so scarce of crowns,  
That no one will me know,  
For I have had my ups and downs,  
Since forty years ago.

If round the coasts you take a peep,  
From Oban to Portree;  
You'll scarcely see but flocks of sheep,  
Where dwellings used to be;  
The hardy, honest, Highland race,  
Now thrive in other climes,  
Who had to leave their native place  
Through dearth of former times.

Who had while here to go in youth,  
From the parental soil  
To ask their neighbours of the South,  
"To give them leave to toil."  
While many of them were opprest;  
In poverty extreme:  
Their emigration to the West,  
Was an alluring scheme.

Had I but means at my command,  
Were I but hale and strong,  
My exile in my native land,  
Would not continue long.  
Here did I pass life's pleasant morn,  
In joyful sunny bow'rs;  
Now there is left but want an  
The thorns without the flow'rs!

For better health I sought this shore,  
And crossed the ocean wide;  
From lands that I would see once more  
And where I would abide;  
Once more I'd venture o'er the wave,  
Ontario to see,  
Its people generous and brave,  
Have oft befriended me.

Through the above verses their rings a cry of the human which is peculiarly indicative of the struggles and misfortunes of Celtic life in the Islands. Some of the more pathetic and plain-spoken of the stanzas we have let out. D. Lamont, "in the struggle for existence," sought some time ago the shores of Canada from which he has returned again. Skye with the view of benefiting his health "I am glad to say, however," says the gentleman who has favoured us with the "Captivity" of Lamont, "that his health has much improved, and that he is making laudable efforts among his countrymen to enable him again to reach the land of his adoption." We trust this poetical brother Celt will not be long pining for want of means to bring him across the Atlantic once more.

#### WHAT DETERMINES NATIONALITY

The following extract from Mr. Mac Muller's Third Volume of Chips will be interesting and instructive to many. Men who glibly and seriously talk of difference of blood and pure race ought to listen to the voice of science before they deliver themselves with original certainty on such subjects:—

"People speak indeed of blood, and intermingling of blood, as determining the nationality of a people; but what is meant by blood? It is one of those scientific idols that crumble to dust as soon as we try to define or grasp them; it is a vague hollow treacherous term, which, for the present at least, ought to be banished from the dictionary of every true man of science. We cannot give a scientific definition of a Celtic language; but no one has yet given a definition of Celtic blood, or a Celtic skull. It is quite possible that hereafter chemical differences may be discovered in the blood of those who speak a Celtic, and of those who speak a Teutonic language. It is possible also that patient measurements, like those lately published by Professor Huxley, in the 'Journal of Anatomy and Physiology,' may lead



ne to a really scientific classification of  
ulls, and that physiologists may succeed  
the end in carrying out a classification of  
e human race, according to tangible and  
varying physiological criteria. But their  
finitions and their classifications will  
rdly ever square with the definitions or  
ssifications of the student of language,  
d the use of common terms can only be a  
urce of constant misunderstandings. We  
now what we mean by a Celtic language,  
d in the grammar of each language we  
e able to produce a most perfect scientific  
finition of its real character. If, therefore,  
e transfer the term Celtic to people, we  
n, if we use our words accurately, mean  
othing but people who speak a Celtic lan-  
age, the true exponent, ay, the very life of  
eltic nationality. Whatever people,  
hether Romans, or Saxons, or Normans,  
, as some think, even Phœnicians and  
ews, settled in Cornwall, if they ceased to  
peak their own language and exchanged it  
r Cornish, they are, before the tribunal of  
e science of language, Celts, and nothing  
at Celts; while, whenever Cornishmen, like  
ir Humphrey Davy or Bishop Colenso,  
ave ceased to speak Cornish, and speak  
othing but English, they are no longer  
elts, but true Teutons or Saxons, in the  
ly scientifically legitimate sense of that  
word."

—o—

## REPLIES TO CORRESPONDENTS.

To M. M. C.—Stewart's Grammar is out of  
rint. The subject of your recommendation  
at a new edition of his Grammar should be  
rought out at our office has been considered  
ready to some extent. We have no doubt  
at an edition embodying the philologic re-  
sults of recent German writers and others  
ould be very acceptable to the Gaelic public.  
To J. MacL. Ross-shire.—We shall be  
appy to receive for consideration any article  
ent us; but cannot be held responsible for  
hem if lost; so we recommend all writers to  
reserve a copy themselves. We may also  
emind our readers too that we can not as a  
eneral rule undertake to return the MSS. of  
ommunications considered unsuitable.

To D. MAC M.—We have given the "Epi-  
aph" among "Nithe Nuadh agus Sean." We  
re not at all jealous of the prospective exist-  
nce of "Bratach na Fìrinn," the new Gaelic  
agazine you refer to. There is enough of  
elz and to spare. The more the merrier.  
Besides, its title is not indicative of rivalry;

—let every man pursue his own ideal, in his  
own humour, in his own element. We do not  
quite understand your question whether we  
"give a life of MacPherson of Ossian?" Do  
you mean in THE GAEL or in THE GAELIC  
BARDS? You can find in the present Number  
something on *Ossian MacPherson* in the Article  
contributed by "Cona."

To R. B.—Our Gaelic pages were just made  
up before your extended notice of the late  
Rev. Dr. Norman MacLeod's death reached  
us, so that we could not give it in the present  
Number as we were anxious that the latter  
should appear in time. This excellent tribute  
to the memory of the great and good Norman  
—the large-hearted Celt who has been among  
the most illustrious Englishmen of this quar-  
ter of the nineteenth century, will be given in  
the next Number to show our loyalty fully.  
Our thanks are very much due to R. B.

## COMUNN GAILIG INBHIRNIS.

Tha 'n Luchd-Riaghlaidh a' toirt fios do  
Chlann nan Gaidheal anns gach àit, gum bi  
CEUD CHOINNEAMH BHLIADHNAIL a' Chom-  
uinne so air a cumail air feasgar Diar-daoin  
Féill-na-Cloimhe (11mh de'n VIImh Mios),  
ann an Inbhirnis.

Bithidh an Ridire COINNEACH S. MAC-  
CHOINNICH, TRIATH GHEARRLOCH, 's a'  
Chathair; agus labhraidh uaislean ainmeil  
eil' aig an àm—Fhuair an Luchd-Riaghlaidh  
oighean 'us aigearan a sheinneas òrain  
Ghàilig 'us Bheurla; agus dannsairean a  
dhannas cuid de sheann dannsabh na  
Gaidhealtachd.

'S e miann a' Chomuinn gu'n tionail na  
Gaidheil às gach cearnaidh chum na fearas-  
chuideachd so.

UILLEAM MACAOIDH.

Rùn-Chleireach.

67, Sraid na h-Eaglais,  
Inbhirnis,  
22mh de'n VImh mios, 1872. }

ARCHIBALD SINCLAIR,  
*Gaelic and English Printer,*

62 ARGYLE STREET,  
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THA G. Mac-na-Ceàrdadh deònach air fìnneadh d'a  
chàirdean gu'm bheil e air leantuinne air gnothach a'  
Chlobhualaidh a ghlùlan air aghaidh anns a' h-uile dòigh  
mar bha e le 'athair, agus gur h-e-san an t-aon Chlobhual-  
adair a thigheas agus a labhras Gàilig, nì a tha 'g a dhean-  
amh comasach air ceartas a thoirt do agriobhaidhibh  
Gàilig a bhios ri'n clobhualadh.



# DOMINION OF CANADA.



## EMIGRATION TO THE PROVINCE OF ONTARIO.

To Capitalists, Tenant Farmers, Agricultural Labourers, Mechanics, Day Labourers, and all parties desirous of Improving their Circumstances by Emigrating to a New Country.

The attention of intending Emigrants is invited to the great advantages presented by the Province of Ontario. Persons living on the Interest of their Money can easily get EIGHT PER CENT. on first-class security.

### TENANT FARMERS WITH LIMITED CAPITAL,

Can buy and stock a Freehold Estate with the money needed to carry on a small farm in Britain. Good Cleared Land, with a Dwelling and good Barn and out-houses upon it, can be purchased in desirable localities, at from £4 to £10 sterling per acre.

Farm Hands can readily obtain work at GOOD WAGES.

Among the inducements offered to intending Emigrants, by Government, is

## A FREE GRANT OF LAND!

WITHOUT ANY CHARGE WHATEVER.

Every Head of a Family can obtain, on condition of settlement, a Free Grant of TWO HUNDRED ACRES of Land for himself, and ONE HUNDRED ACRES additional for each member of his family, male or female, over 18 years of age.

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### REGISTERS OF THE LABOUR MARKET

And of Improved Farms for sale, are kept at the Immigration Agencies in the Province, and arrangements are made for directing immigrants to those points where employment can be most readily obtained. Several new lines of Railway and other Public Works are in course of construction, or about being commenced, which will afford employment to an almost unlimited number of labourers.

### Persons desiring fuller information respecting the Province of Ontario

are invited to apply personally, or by letter, to the Canadian Government Emigration Agents in Europe, viz : WM. DIXON, 11, Adam Street, Adelphi, London, W.C. ; J. G. MOYLAN, 14 South Frederick St., Dublin ; CHARLES FOY, 11 Claremont St., Belfast ; and DAVID SHAW, 24 Oswald St., Glasgow.

Also to the Immigration Agents in Canada, viz :—JOHN A. DONALDSON, Toronto ; R. H. RAE, Hamilton ; WM. J. WILLS, Ottawa ; RICHD. MACPHERSON, Kingston ; L. STAFFORD, Quebec ; J. J. DALEY, Montreal ; E. CLAY, Halifax, Nova Scotia ; ROBT. SHIVES, St. John, and J. G. GLAYTON, Miramichi, New Brunswick,—from whom pamphlets, issued under the authority of the Government of Ontario, containing full particulars in relation to the character and resources of, and the cost of living, wages, &c., in the Province, can be obtained.

JOHN CARLING,

*Commissioner of Agriculture and Public Works.  
for the Province of Ontario.*

DEPARTMENT OF IMMIGRATION,  
Toronto, February, 1871.

# AN GAIDHEAL.

I LEABH.]

CEUD MIOS AN FHOGHARAIDH, 1872.

[6 AIR.

## AN T-OLLA MAC LEOID.

Chaochail an duine ainmeil so air latha na Sàbaid, an 19mh do 'n mhìos so chaidh. Is mar a sgaoil an naigh-eachd, bha do-bhròn anns gach cridhe, agus tiamhachd air gach aghaidh. Oir cha robh iad ach tearc, ma bha iad idir ann, air an robh an dùthaich cho èdlach agus cho gaolach 's a bha i air Tormoid Og MacLeòid, Ministear ùrlabhrach, sgìreachd a Bharoni. Cha b' ann a mhàin am measg muinntir na h-eaglaise Stéidhichte, anns an robh e 'n a mhinistear cho ainmeil agus cho foghain-teach a bha caoidh air a deanadh air a shon, ach bha an dùthaich gu léir, do gach ainm agus aidmheil a dh' aon inntinn ann an togail fianuis gu 'n do thuit curaidh treun is gu 'n robh caltachd mòr air teachd air an rìoghachd tre bhàs an Diadhair Urramaich so. Nochd a' Bhan-rìgh féin air iomadh dòigh cho goirt 'sa bha a cridhe tlàth is cho trom is a dh' fhairich i am buille a thuit, mar a ghabh esan, a thug iomadh uair comhfhurtachd agus misneach dhi féin ann an uair a bròin is a dorchadais spioradail, a thuras do "thìr na dì-chuimhne." Cha b'e mhàin gu 'n do chuir i litir fhada, làn do chomhfhurtachd Chrìosdail, agus do cho-fhair-eachdainn bhlàth, a chum càirdean brònach an neach a dh' fhalbh, ach chuir i féin agus a dà mhac Fir-ionaid a chum a thòrraidh, agus comharraidhean gràidh uaipe féin agus na buill òga do 'n teaghlach rìoghail. Cha 'n' eil iad ach tearc da rìreadh air am bheil urram do 'n t-seòrsa so air a chur. Ach cha deachaidh riabh onoir a chur air neach a b' fhearr an airidh na Tormaid MacLeòid. Ach cha b' ann a mhàin

am measg uachdrain agus dhaoine mòra a bha caoidh air a deanadh air a shon, is a bha ainm is a chliù aithnichte, ach anns na caol shràidean agus na bothain bhochda, far an tric a thàinig e mar ghatth gréine a' toirt soluis a's solais gu iomadh leapa bàis, bha e air a mhothachain gu 'n robh fìor charaid agus dearbh bhràthair air a thoirt air falbh. Is air an aobhar sin bha sealladh air fhaicinn air latha a thòrraidh a leig ris mar a ghluais a bhàs-san cridhe mòr na dùthchaguléir—Chruinnich namilltean gu am meas air a chliù, is am bròn air son a chall a thaisbeanadh. Bha Bàilidhean agus Luchd-teagaisg an Oilthigh le deise a dhreuchd air gach aon diubh, Ministerean an t-soisgeul, do gach aidmheil, is uailsean as ilsean do gach seòrsa. Is a bharr air na bha lathair aig an tòrradh, bha na milltean eile ag amharc air a ghiùlan thiamháidh, is air gach aghaidh bha bròn agus mulad air am faicinn gu soilleir. Is iomadh aghaidh fhearail a bha fliuch le tuil thaosgach a bhròin, mar a chuimhnich iad nach cluineadh iad a chaoidh tuillidh guth oscarra caoimhneil, an Olla Leòdaich a sparradh dhachaidh le dùrachd tairgse ghràsmbhor an t-soisgeil. Air an t-sàbaid an déigh a bhàis, bha iomradh air a dheanadh air a chliù a's air a' challa thàinig air an rìoghachd, anns gach crannaig ach gann ann am baile Ghlaschu. Labhair aon no dha do na ministerean as ainmeile 'san Eaglais Shaoir, ann an dòigh dhealasaich, dhileis, bhlàth, mu dheibhinn, is thog iad fianuis ghrádhach air a' mheas mhòr a bha aca air, mar mhinistear dileas do Chrìosd, is mar dhuine air an do bhuilich Dia

tàlanta mòra nàdurra agus giblean a ghràis ann am pailteas. Is cha robh an Eaglais Chléireachail Aonaichte (U.P.) an Eaglais Easbuigeach, na Baistich is na h-Eaglaisean eile 's a' bhaile, air deireadh air na h-Eaglaisean Suidhichte agus Saor, ann an togail fianuis gu'n do thuit da rìreadh "ceannard ann an Israel," is gu'm bu shaighdeir dileas do'n Ard Cheannard, a bha 's a' chaomhan chrìosdail a bha air iomachd dhachaidh gu fois. Bha so uile a' dearbhadh airidheachd is mòr bhùadhan a' Ghàidheil ainmeil so, is a' leigeil ris ged a bha e ceangailte ri aon Eaglais, d' an d' thug e gràdh agus sin le dùrachd mhòr, gu'm buineadh e do'n dùthaich gu léir, is tha e 'n a' fhianuis ro thaitneach air an dòigh anns am bheil sluagh Chrìosd 'n an aon, ged a dh' fhaodas roinnean a bhi eatorra 'san leth a muigh. Cha'n'eil air an aobhar sin lethsgheul sam bith feumail air son iomradh sònruichte a thoirt air a' leithid so do dhuine anns 'A' Ghàidheil.' Gu sònruichte a chionn is nach be mhaìn gur mac Gàidheil a bha ann, ach gum b' fhìor Ghàidheal e féin a b' urrainn cànan a' dhùthcha a labhairt is a leughadh gu fìleanta réidh, is aig an robh gaol mòr do thir nam beann is d'a cleachdainnean.

Rugadh Tormod MacLeòid ann an Ceannloch Chille Chiarain ann an Ceantire, Earraghàidheal, air an treas latha do mhìos meadhonach an t-samhruidh, anns a' bhliadhna 1812. Bha athair aig an àm 'n a' mhinistear 's a' bhaile sin, mu 'n d' thàinig e do sgrìeachd Champsie, far an robh e ré mòran bhliadhnachan mun do ghluais e gu Eaglais Chillum Chille an Glaschu. Bha an aon ainm air an athair is air a mhac. Agus is ainm e air am bheil gach Gàidheal eòlach, is mu am bheil gach aon a labhras a' Ghàidhlig moiteil mhirneach. Oir dhearbha seann Tormod MacLeòid, gu'n robh e anns gach dòigh àiridh air an ainm leis am bi e air aithneachadh cho fhada 's a bhitheas

diog Ghàidhlig air a labhairt, no facal di air a leughadh, se sin "Caraid nan Gàidheal." Is bha a mhac mar an ceudna ro mhirneach mu na Gàidheil. Oir is ann 'n am measg a chaidh a thogail ann an tùs òige. 'Nuair bha e 'na bhalachan òg chaidh a chur do'n Mhòrairne, a chum a sheanar, d'am b' ainm mar an ceudna Tormod MacLeòid, a bha 'na mhinistear anns an sgìreachd sin. Is dhearbha e cho domhaain is a rinn coimhneas agus cleachdainnean nan Gàidheal greim air inntinn anns an leabhar a chur e mach o chionn beagan bhliadhnachan air an d' thug e mar ainm "Cuimhneachan na sgìreachd Ghàidh'lich." Mar a dh' fhàs e suas chaidh a chur do'n Oilthigh, a chum a dheasachadh air son na ministireilachd. 'Sann an Glaschu agus an Dun-Eidin a fhuair e 'fhòghlum. 'Nuair bha e an Glaschu 'na Oilcanach, bha Gilleasbuig Caimbeul Tait, a tha na àrd Easbuig *Chanterburi* am measg a' chompanaich. Ann an Dun-Eidin bha e bho theagasg an fhìor dhuine ainmeil agus mhaith sin, de am bheil gach Albannach moiteil, gaolach, an t-Olla Chalmers. Bha gràdh mòr aig an duine chliùiteach sin do Thormod MacLeòid. Is ged a bha iad mu dheireadh ann an Eaglaisean a bha dealaichte o cheile cha do bhàsaich am measg a bha aca air a' chéile, no an càirdeas a bha eatorra. Chaith e bliadhna, no còrr, d'a ùine air tìr mòr na h-Eòrpa mu'n d' iar e cead searmonaiche. Air dha tilleadh dhachaidh chaidh a chur air leth a chum dreuchd na ministirealachd, is cha robh e fadagus an d' fhuair e gairm gu bhi 'na mhinistear ann an Sgìreachd Loudoin. Bha so 's a' bhliadhna 1838. Ré na h-ùine a bha e 's an sgìreachd so rinn e obair le dùrachd is eud a choisinn dha cliù o gach neach, eadhon uathas nach robh, aig an àm, dheuchainneach sin, air an aon taobh ris féin air na ceisdean gluasadach a bha air an deasboireachd ann an cùirtean na h-eaglais. Anns a' bhliadhna 1843, chaidh e do Dhal-a'-

ché far an robh e 'na mhinisteir dùrachdach dileas ré ochd bliadhna. Anns a' bhliadhna 1851 fhuair e gairm o cho-thional a' Bharoni, gu bhi 'na aodhair orra an àite an Olla Mac 'Ille Dhuibh, a chaochail goirid roimhe sin. Anns an sgìreachd fharsuing, mhòr-shluaghach sin rinn e 'dhleasdannas air dòigh a dhearbhadh air modh sònruichte àilleachd nam buadhan a bha air am buileachadh air, is a bha ro-bhuanachdar do dh' aobhar Chrìosd am measg milltean misheimeil baile mòr Ghlaschu. Chuir e suas Eaglaisean ants gach ceàrn do 'n sgìreachd far nach robh cothrom aig a phobull feitheamh air meadhonagràis, is bha e an còmhnuidh deas gu gnùis a thoirt do gach oidheirp a bha air a deanadh gu cor an t-sluaigh a dheanadh ni's feàrr. Comharraichte am measg nam meadhonan a ghabh e air son feum an t-sluaigh bha an t-seirbhis fheasgair a bha aige air gach Sàbaid air son muinntir ann an aodach obair. Ma'n tigeadh neach a chum na seirbhis sin le cota dubh snasmhor air, bha e air a thilleadh aig an dorus.—Bha trid so àireamh mhòr air an cruinneachadh a steach, de mhuinntir a bha air tuiteam air falbh o bhi 'feitheamh air an Tigh-earn' ann am meadhonan nan gràs. Tha iad lionmhor ann a tha nis le an deagh chaithe beatha a' dearbhadh gu'm bheil iad "a' giùlan toradh sìochail na fir-eantachd" a bha trid na seirbheis so air "an spionadh mar àithnean às an losgadh." Cha'n 'eil iad ach tearc an àireimh a tha idir cho comasach ann an rathad an dleasdannais mar mhinist-eirean 's a bha Ministear cliùiteach a' Bharoni. Ach cha do stad obair aig a so. Rinn e 'dhleasdannas mar mhinisteir air dhòigh chomharraichte, ann an cumhachd, dìlseachd agus bith-dheanadh. Gidheadh am measg nan oibre lionmhor aige, fhuair e ùine gu mòran a sgrìobhadh, is gu iomad leabhar a chur a mach. 'N uair a bha e 'na fhìor dhuine òg, thòisich e air cur a mach leabhraichean, as air a bhi 'na fhear-deasachaidh. Am

measg nan leabhraichean aige tha an fheadhainn a leanas. "An t-oileanach dùrachdach," anns am bheil e air beatha Mhr. Iain Mhic an Tòisich, a bha 'teachd a mach mar mhinisteir anns an Eaglais Shaoir innseadh. Tha ni còmharrachichte mu'n leabhar so gu'n d' thug e do 'n Eaglais Shaoir a h-uile sgillinn bhuanachd, (a ràinig caigìonn chiadan punnd Sasunnach) a bha aige o reic an leabhair so. Sgrìobh e mar an ceudna "An sgoil aig an tigh" air a chur a mach 'sa' bhliadhna 1856. "Deborah," 1857. "An Snàthain òir," 1861. "An sean cheannard airn 'sa mhac," 1862. "Paipairean Sgìreachd," 1862. "Gu'n Ear, 1866, "*Eastward*," anns am bheil e 'toirt cunntais thaitneich air turas a thug e do dh' fhearann a gheallaidh is do 'n Eiphit. Thug e cunntas ro-thaitneach, ann an leabhar a chuir e mach an uiridh, air an turas a thug e air iarrrus na h-Eaglais o chionn thrì bliadhna, do dh' Innsibh na h-àird-an Ear, a choimhead na *missionaries*. Chuir e mach mar an ceudna "Daibhidh Beag," agus "An Truideag" is bha e 'na Fhear-deasachaidh aig "Na deagh Fhocail" a tha 'teachd a mach gach mìos. Mar so chì sinn gu'n do chaith e a bheatha gu saothrachail, is nach do chaomhain e e féin. Tha gach aon do na h-oibreansina' leigeil ris cho òirdhearc is a bha na buadhan inntinn aige, is mar an ceudna cho farsuing 's a bha a chofhaireachdainn, is cho blàth 's a bha a chridhe. Cha'n 'eil neach a leughas na leabhraichean sin, nach mothaich gràdh a' dùsgadh 'na chridhe dhasan a sgrìobh iad. Ach is ann mar Fhearlabhairt a bha cumhachd comharraichte aige thar inntinnean sluaigh. B' urrainn dha a réir a mhiann muinntir a dhùsgadh gu luathghaire ait, no an glusad gu deòir a shìleadh. Cha'n 'eil neach riabh a chuala e a leigeadh gu grad air dì-chuimhne na briathra cumhachdach a bhitheadh gu fileanta réidh a' froiseadh o 'bhilean. Bha e air leth cumhachdach 'sa' chrannaig is anns an



talla far am biodh labhairt ri 'dheanadh. Ach 'sannan uair a choinnicheadh neach air leisféin annan uaigneas, a bha buaidh air leth aige, is a bha fìor mhaithneas agus cumhachd an duine ri am faicinn. Dh' fhaodadh iadsan a chuala e a' labhairt am folais, meas as urram a thoirt dha, ach bheireadh gach neach a bha eòlach air, is a choinnich tric an uaigneas e, gràdh teth dha á cridhe dùrachdach. Bha e cho iriosal, caoimhneil, teò-chridheach; cho làn do cho-fhair-eachdainn ri deuchainnean, agus cruadalán muinntir eile, cho deas gu e féin a chur as a ghabhail air son an uallaich aca aotromachadh, nach robh e comasach do neach air bith a b' aithne e gu ceart, gun ghràdh a thoirt dha. Dh' fhaodadh neach a bhi do chaochladh barail ris air iomadh puinc ach cha'n 'eil aon a b' urrainn àicheadh nach robh gràdh dùrachdach, fìor, aige do Chrìosd, agus eud domhain aige air son a ghlòirsan a chur am meud. Ma bha e fìor mu neach riamh, bha e fìor mu Thormod Mac Leòid "gu'n robh gràdh Chrìosd 'g a cho-éigheadh." B' e rùn agus miann a chridhe an còmhnuidh a bhi 'deanadh maith d'a chreachtairean as a bhi 'g an treòrachadh gu eòlas air an neach uo a bha comasach air beatha a thoirt dhoibh. Is ma bha e mar so iarrtasach air adhleasnas a dheanadh a thaobh a dhreuchd is oibribh eile, cha do dhearmad e na dleasdanas a bha luidhe air marmhac, mar fhear pòsda, agus mar athair. Is ainneamh teaghlach anns an robh gràdh is carantachd air an nochdadh a thaobh gaol a chéile mar bha iad 'san teaghlach aigesan. B' urrantar mòran a ràdh mu dhéibhinn so, ach is nì ro naomba air son suilean an t-saoghal dìomhaireachd an teaghlach Chrìosdaidh, is air an aobhar sin gabhaidh sinn tharais air a sin. Chaidh iomadh onair chur air rè a bheatha. Bha e an dlùth chaidreamh is chàirdeas ris a, Bhan-rìgh is r'a teaghlach. Bha e ann am meas àrd a measg a bhràithre anns a' chléir, a bhuilich air an onair as àirde

a tha aig an Eaglais Chléireachail \*r thoirt seachad le a dheanadh 'na Ard-Cheann-suidhe air an Ard-Sheanadh. Ach cha do mhùgh aon do nìthean sin an cridhe blàth, aige, le bhi 'ga lìonadh le àrdan. Bha e gu crìoch a bheatha iriosal càirdeil, is ma so a' dearbhadh nach b' urrantar n buadhan àrd cinn is cridhe a bhuineadh dha mar fhìor Ghàidheal a mhill eadh. Ma bha nì air bith as an d rinn e uail is ás an robh e bòsdail, b' so e, gu'm buineadh e do Fhinneacha cliùiteach tir nam beann. Cha bhi furasda an t-àite a dh' fhàg e falamh lìonadh, is cha 'n fhaic sinn an cabhai a shamhuil a rithis. Tha e nis 'n chadal ri taobh "Caraid nan Gàidheal, fo sgàile nam beann, ann an clad *Champsy*, anns an leapidh chaol, far a bheil fois aig luchd alabainis sgìs. Sl leis. Dh' fhàg e dileab luachmhach againn 'na eiseimpleir. Eiseimpleir tha 'labhairt ruinn 's ag ràdh

"Bithibh suas mata 's ag obair  
Le eridh' gun gheilt roimh chruas an t saogha  
A' sìor leantuinn 's a' sìor-bhuidhinn  
'Fòghlum, faighidin is saothair."  
Glascho,  
Mios deireanach an t-Samhraidh, 1872. } R.B.

### DUBH-A'-GHIUBHAIS.

Anns na làithibh a dh' fhàlbh bh Alba gu léir còmhdaichte le coil ghiubhais. Chunnaic rìgh Lochlain seo, agus bha mòr fharmaid air ris n h-Albannaich, oir bha iad a' millead a chuid fhéin malairt, agus chuir roimhe gu'm faigheadh e teine chur ri na bha choille 'n Alba. Mar seo bha Chuir e a nighean a dh' ionnsachadh n "Sgoile-Duibhe;" agus an uair a bh i air a fòghlum, chuir e air tìr i ann a Alba, agus a h-ultach làn de theine. Leis an ultach sin, shìn i air cur tein ris na bha de choille 'n Alba. Ach ch deach i fad air a h-aghaidh 'n uair chunnaic na h-Albannaich nach b chreutair Crìosdail a bh' innte, ag 'sann a dh' fheuchadh iad an robh rìa air a glacadh. A dh' aindeoin an cuì



inleachdan cha ghlacadh iad Dubh-a'-hiubhais (oir 'se sin an t-ainm a thug a h-Albannaich oirre, thaobh 's gun bh i cho dubh le ceò a' ghiubhais a na i 'cur 'na theine). Nam faigheadh d idir am fagus di, dh' éireadh i air eig, agus cho luath 's a bhiodh i gu aith suas anns an iarmailt bha nial g iadhadh mu 'n cuairt di, 's ga folach gach neach a bh' air an talamh. Mar o bha i 'gabhail air a h-aghairt, agus na e 'na dhubb-fhocal air na h-Albannaich cia mar a gheibheadh iad a cur a bàs. Latha dhe na làithean 's ann smuainich duine de mhuinntir Lochbraoin air innleachd gu cur às di, nach ialas riamh roimhe a leithid. Thuirt na duine seo, gu 'n robh Dubh-a'-hiubhais eòlach air spréidh bho h-òige, agus na 'n rachadh 'àl féin a thoirt o ach seòrsa beathaich, 'n uair a chithadh iad Dubh-a'-ghiubhais anns an nial, a'm faodadh i teàrnadh gu talamh. far seo bha. Chaidh mòran spréidhe bhional air Achadh-bad-a'-chruiteir 'am ràighe Chilldonnain, ann an Lochbraon, agus air do 'n t-sluagh an nial anns an robh Dubh-a'-ghiubhais fhaicinn, ghrad thearb iad an t-àl òg o nàthraichean, 's ma thearb! 's ann an n a bha ghleadhraich—gach bò a' eumraich, gach làir a' sitirich, gach cora 'méllich, gach gobhar a' meigadaich, 's gach seòrsa beathaich eile ireadh an gnè féin. Chuala Dubh-a'-hiubhais am fuaim 'san troimbe-chéile bh' air an achadh, 's théirinn i, ach cha u luaithe 'bhuin a buinn ris an talamh a chaidh a tilgeadh le saighead. Laidh marbh ann an sin, agus cha robh fhios o a dh' adhlacaidh i.

Aig an àm bha dà long Lochlainnich ann an Camus-nan-Gall; agus air baibh cluinntinn gu 'n d' fhuair nigh-anan righ bàs, chaidh an dà sgioba a h'iarraidh a cuirp. Chuir iad 'an aiseal-chrò e; agus ghiùlain iad e a hum na luingeis. Sgaoil iad an cuid beòl; ach cha bu luaithe 'sgaoil, na lth' éirich an doinnion bu ghailbhiche

'chunnaic mac duine riamh. B' éiginn tilleadh. An ath là, thug iad gu falbh, ach dh' éirich an doinnion cho mòr 's a bha i riamh. Dh'aindeoin cho tric 'sa bheireadh iad gu falbh, bha an aon mhi-shealbh a' tighinn 'n an car. Agus air dhaibh géilleadh thòrr iad Dubh-a'-ghiubhais annan Cill-donnain. Sheòl iad á sin do Lochlainn, agus air an t-slighe, fhuair iad an soirbheas a b' fheàrr a fhuair iad riamh. Dh'innis iad do 'n righ mar 'thachair. Bha e fo mhòr bhròn; agus sin gu h-àraid, air son nach robh duslach a nighinn 'na laidhe 'an ùir Lochlainn. Chuir e 'n dà long cheudna air an ais luchdaichte le ùir Lochlainnich; agus ràinig iad Cill-donnain. 'Scha bu luaithe 'ràinig iad na 'chuir iad an ùir air tìr, agus chàirich iad Dubh-a'-ghiubhais innte; agus an neach leis a' miannach ch'è e a h-uaign agus an latha 'n diugh.

[Dh'innis mise a nise 'n sgeula mu Dhubh-a'-ghiubhais, agus ma's a breug uam e, 's breug thugam e.—IAIN MOIREASTON.]

—o—

## EACHDRAIDH NA SMUID-SHOITHEACH.

LE IAIN MACILLEBHAIN.

Cluinnear am beul gach duine gur lionmhor agus gur iongantach na h-ùr-innleachdan agus na h-atharrachaidhean a ghabh àite 'n ar linn 'san dùthaich, ach is tearc 'n ar measg na's urrainn innseadh cuin, c' àite, no co leis a thòisich mòran diubh. Tha mi anns na leanas gu oidhirp a thabhairt, gu h-athghearr an cainnt mo dhùthcha, air cùntas a thabhairt air aon do n'is comharraichte a ghabh àite riar cuimhne, cha 'n e mhàin 'n ar rìoghachd féin ach anns an t-saoghal.

Tha beachd agam gu math an uair a bhitheadh muinntir gu dol do Ghlaschu o'n cheàrna so d'an dùthaich,\* a bhi 'gan cluinntinn ag ràdh gu'm bu truagh gu'n robh a choimhlean loch 'san rath-

\* Sgrìobhadh so ann an Eiseal.

ad,—nach bu ni 's am bith leò an t-as-dar mar bhi na h-aisig. Is ann a tha daoine 'nis air caochladh am beachd cho mòr 's gur ann a tha iad a' caoidh gu'm bheil fearann Chinntire anns an rathad,—gum b'fhearr gu'm b'uisge an t-slighe gu h-ìomlan, 's gu'm faighte air aghart na bu luaithe, na bu shaoire, agus na bu shocaire no air sheòl 's am bith eile. M' am b'urrainn so a bhi b'èiginn gu'n d'fhuair daoine dòigh a's fèarr air siubhal air an uisge na bha aca riamh roimhe. Cha ruig mi leas innseadh gu'n d'fhuair no gur h-i ùr-innleachd na Smùid-shoitheach a rinn an t-atharrachadh.

Shaoileadh duine nach bitheadh e doirbh 'fhaotainn a mach co 'rinn a cheud smùid-shoitheach, a tha cho eadar-dhealaichte o gach soitheach eile, ach cha 'n ann mar sin a tha. Cha 'n e mhàin gu'n robh mòran dhaoine fa leth, ach bha rioghachdan a' sanntachadh 'sa' strì ri 'dheanadh a mach gur h-ann doibh a bhuineadh cliù agus ainm ùr-innleachd cho comharraichte.

Tha na Spàinntich toileach a chur an cèill gur h-ann doibhsan a bhuineas ùr-innleachd na smùid-shoitheach, a chionn gunn d'fhuair iad anns a' bhliadhna 1826. ann an tigh-tasgaidh, paiper sgrìobhta a bha 'toirt cùntais mu fhear d'am b'ainm *Blasco de-Garay* a rinn, anns a' bhliadhna 1543, innleachd a chur ann an soitheach a chuireadh gu seòladh gu siùbhlach le coire de uisge goileach. Shaoileamaid n'am b'fhearr so gu'n cuireadh iad gu feum e anns a' bhliadhna 1588, an uair a thug iad an ionnsaidh air Sasunn leis an *Armada* mhòir. Is i mo bharail an àite toiseach a bhi aca gur h-ann a bha 'sa tha iad fathast fada air deireadh air na coimhearsnaich 's a' chùis. Is gann a chluinnear iomradh idir air smùid-shoitheach Spàinnteach, agus tha e mòran ni's coltaiche gu'n d' rinn iad am paiper anns a' bhliadhna 1826 na gu'n do rinn iad smùid-shoitheach anns a' bhliadhna 1543.

Tha Sasunn ag agradh còir air an ùr-innleachd a chionn gu'm faighear ann

an leabharan beag a sgrìobh Iarla *Worcester* anns a' bhliadhna 1665, gu' gabhadh smùid-innleachd cur ann a soitheach a bhitheadh ro ùiseil a chur loingis a shlaodadh a stigh no mach acarsaidean, ach cha chluinn sinn gu' deachaidh so ceum ni b'fhaide na bhi a sgrìobhadh agus mar sin cha 'n airidh air a bheag de shuim. Tha iad a' toir oidhirp eile ann a bhi ag innseadh gu' d'fhuair fear *Jonathan Hulls* anns a' bhliadhna 1736, Litir-Rìgh\* air so gu'n robh e gu soitheach uidheamach adh le smùid-innleachd a sheòladh loingi an aghaidh sruth agus soirbhis, ach ch mhb' tha cùntas air bith gu'n deach aidh so riamh 'fheuchainn: faodar uim sin a chur a leth-taobh mar ubh ann nach robh gur, agus gu cinnteach a nach d' thàinig riamh enn.

An àite muinntir Shasunn a bl'fheuchainn a thoirt air daoine a chreid sinn gu'n robh làmh aca ann an ùr-innleachd na smùid-shoitheach, b'fhearr dhoibh gun a bhi a' brosnachadh dhaoine gu bhi a' rannsachadh ro mhion 's a' chùis, oir faodar a thilgeadh orra na e mhàin nach robh iad air thoiseach, ae gur ann a bha iad bliadhnachan air deireadh air Albainn.

Is ann á Glaschu a chaidh a cheud smùid-shaoitheach a bha riamh ann a Sasunn. Toiseach an t-samraidh ann a' bhliadhna 1815, thàinig *Captai Dodds* le sgioba á Lunnainn a cheann ach té dhiubh. Fhuair e an *Elizabeth* Dhubb e dhi an t-ainm is 'n a àite chur e air a deireadh an *Thames*. Sheòl leatha rathad Eirinn agus mu'n cuain ìochdar Shasunn is i 'n a h-ìoghnadh d na chunnaic i. Ràinig i *Plymouth* m mheadhon an t-samhraidh far an d'fhuair i latha a thoirt cothroim do luchd-riaghlaidh a chalaidd a faicinn agus a feuchainn, is i 'n a sealladh do mhilltean nae faca 's nach enala a' bheag de iomrad riamh air a leithid. An ath latha sheòladh leatha gu *Portsmouth* far an d

\* Patent.

hruinnich na mìltean 's na deich mìltean 'a faicinn—gach neach diubh a' meas a *Thames* 'na h-ìoghnadh do labhairt. An àm dhi ruigheachd bha luchd-riaghaidh na Cabhlaich Bhreatainnach\* cruinn ann an cùirt 's cha d' fhan iad ri sgaoiladh na cùirt, ach ruith iad a mach mar phloinn á tigh-sgoil a dh' fhaicinn seallaidh nach fhacas a leithid riamh roimhe, agus iad fo eagal nach beireadh iad air haicinn a rithisd. Dh' fhan an *Thames* atha ann am *Portsmouth* far an d' hainig coisiridh riombach air bòrd—seithir àrd-cheannardan loingis, mòran nathanaisle, saighdeirean mara agus uidheann de luchd-ciùil; ach bu bheag l' an ceòl a chluinntean an àm dol seachad air loingis na cabhlaich a bha 'sa' chialadh, e àrd-chaitream nan seòladairean a bu eòir a dhùsgadh mhic-talla féin as a shuain. An àm pilleadh mu fheasgar bha gach neach a' moladh buaidhean a's murrachas na *Thames*. An déigh so shaoileamaid nach ruigear leas a bhi cosd cainnt ann a bhi 'dearbhadh nach quin an innleachd do Shasunn. Na'm bitheadh dad de'n t-seòrsa roimhe so aca féin, cha deanadh iad a leithid de othail ri aon a thigeadh á Albainn.

Is iad na h-Americanaich is dlùithe a dh' fhaodas dol air cliù agus creideas na h-ùr-innleachd a thoirt uainn. Is iad gun teagamh a chuir gu feum an toiseach i. Rinn fear dhiubh d' am b' ainm *Robert Fulton*, anns a' bhliadhna 1807, smùid-shoitheach d' am b' ainm an *Clairmont* a chur gu glens air an abhainn mhòr an *Hudson* agus b' e so a' cheud chosnadh a chaidh a dheanadh riamh leò. Cha robh iad air an cur gu ùis an Albainn roimh 'n bhliadhna 1812, an uair a chuireadh an *Comet* an òrdugh le *Henry Bell* ann an Glaschu, gidheadh, tha mi an dòchas gu'n dean mi soilleir nach iad na h-Americanaich ach na h-Albannaich, agus gur e fear a mhuinntir Dhùinfris d' am b' ainm *Seumas Taylor*, an duine, leis an do rinneadh a cheud

smùid-shoitheach.

Bha *Seumas Taylor* air fhòghlum ann an àrd Oil thigh Dhunéidinn. Bha e ro thùrail agus toigheach air a bhi 'dealbh 's a' feuchainn innleachd. Chaidh e anns a' bhliadhna 1785 do theaghlach *Mr. Patrick Miller* ann an *Dalswinton* a theagasg a chloinne. Bha *Mr. Miller* mar an ceudna 'n a dhuine innleachdach agus mar so thachair iad air a chéile. Fhuair iad bàta a thogail air son réis a bha ri feuchainn ann an Lìte 's a' bhliadhna 1787. Bha am bàta air cumadh ùir agus an àite bhi air a cur air falbh le raimh 's ann a bha cnibheall ag oibreachadh 'na meadhon. Bhuidhinn iad an réis ach chunnaic iad gu'n robh am bàta cho goirt ri h-oibreachadh 's nach bu chomasach do dhaoine a sheasadh,—gu'm feumta an dara cuid a chuibheall a leagadh seachad no innleachd a bu chumhachdaiche na neart dhaoine fhaotainn 'ga h-oibreachadh. An déigh breathnachadh air a' chùis thubhairt *Mr. Taylor* nach b' aithne dha ni cho freagarrach ri smùid-innleachd a dh' oibricheadh gu sùrlail gun fhàs sgith. Cha robh *Mr. Miller* 'ga fhaicinn cho freagarrach, ach ma dheireadh dh' aontaich e leis cho fada 's gu'n deachaidh bìrlinn a thogail agus smùid-inneal beag de umha a chàradh an òrdugh innte 's a mach air loch uisge *Dhalswinton* chaidh a feuchainn a's sheòladh i gu siùbhlach mu choig mìle 's an uair, an sealladh nan cendan a chruinnich a dh' fhaicinn bàta a falbh cho luath gun ràmh, gun seòl, chithear fathast ann am paipeirean naigheachd an àm sin mion chunntas air soirbheachadh na ceud oidhirp a chaidh riamh a thoirt air soitheach no bàta a chur gu h-asdar le smùid-inneal.

Shoirbhich leò cho maith 's gu'n do chuir iad rompa an ùr-innleachd a thionndadh gu ùis a's buannachd gun dàil am beachd Litir-rìgh fhaotainn chum a dheanadh cinnteach dhoibh féin. M'am bitheadh iad aig cosdas a cheum so rùnaich iad tuillidh dearbhaidh fathast a chur air a chùis le soitheach beag

\* Admiralty.

fhaotainn a thogail. Chaidh *Mr. Taylor* gu fùirneis mhòir *Charroin* a chum na buill throma iarruinn fhaotainn a thilgeil air son na smùid-innleachd a bha ri 'cur anns an t-soitheach ùr agus a chum an obair a bheirteachadh an òrdugh innte. Thuarasdalaich e fear d' am b' aium *Symington* a bha ag oibreachadh a réir stiàradh *Mhr. Taylor* fhéin. Chaidh an soitheach a chrìochnachadh 's a feuchainn an lathair mhòran, uaislean a's chumanta air a' *Chanal* dlàth do *Charron* air an 26mh latha de mhìos deireannach na bliadhna 1789. Dh'fhalbhadh i gu siùbhlach, socair a' ruith sè mile 's an uair, 's bha gach duine a' moladh làn shoirbheachadh na h-ùr-innleachd. Shaoileadh duine gu'm bu leòir na chaidh cheana ainmeachadh gu 'dhearbhadh gur ann do Albainn gun teagamh a bhuineas ùr-innleachd na smùid-shoitheach 's gur e gu sònraichte *Mr. Seumas Taylor* an duine a dh'oibrich a mach i. (*Ri leantainn*).

### R A N N A N

AIR AN SGRÌOBHADH AIG BAS AON GHIN MÌC.  
A Chailean, a Chailean, a Chailean a' ruin,  
Gur cràiteach mo chridhe 's na deòir ann am shùil,  
Tha m'inntinn fo mhulad' a' gun sùinnt,  
Bho 'n dh'fhàg mi mo Chailean 's an Achadh fo 'n ùir.  
Tha t'aogas gach latha fa chomhair mo shùil;  
'S gu'n saoil mi mar àbhaist gu'm bheil thu dhomh dlúth  
Le d' aghaidh mhìn bhòidheich 's do mheall shùilean gorm',  
'S do bhilean anis nach dean m'anran no toirm.  
Gur trom tha mo cheum a' tighinn dachaidh 's an oidhch',  
Is bristeadh 's a' chròilean a b' àbhuist bhi cruinn.  
Bidh càch 'tighinn a m' choinneamh 's a streupadh ri m' ghluin,  
Ach an dhiùbha tha m' dhùth is cha till e ri ùin.  
Cha 'n 'eil bràthair a nis aig do pheathraichean gaol,  
'S tha t'athair 's do mhàthair 'g ad ionndrain o'n taobh;

Ach dh'iarr thu mu'n d'fhàg thu nach robh sinn ri caoidh.  
Is sùil bhi ri dachaidh a mhaireas a chaoidh  
'N uair a shiab thu na deòir o ar suilean bha làn,  
'S a phaisg thu ar muineal a'd' ghàirdeanan bàn',  
'S a phòg thu le aiteas gach sean agus òg,  
'S a dh'fheum sinn a ghealltainn nach bith-eamaid ri bròn.  
Oh athair, a mhàthair, a pheathraichean gràidh!  
Mo bheannachd a nis leibh gu sìorruidh 's gu bràth,  
Is leanaibh an caraaid 'thug mise às gach càs.  
'S gu'n coinnich sinn far nach téid sgaradh le bàs.  
Cha robh thuach ògann ansaoghala' bhròin.  
Ochd bliadhna 's seachd lathèan a fhuair sinn ort còir;  
Ach esan 'thug dhuinn thu 's e nis a thug uainn,  
Bheir neart gu bhi strìochdte d'a thoil anns gach uair.  
Ledaig, May, 1872. JOHN CAMPBELL.

### SGEULACHD SGIRE MA CHEALLAIG.

Bha Gille òg ann uair 's chaidh e dh'iarraidh mu'n do Sgìre ma Cheallaig, agus phòs e nighean tuathanaich, 's cha robh aig a h-athair ach i fhéin, agus 'n uair a thàinig àm buair na mòine, chaidh iad do 'n bhlàr mhòine 'n an ceathrar. 'S chuireadh a' bhean òg dhachaidh air thòir na diathad agus air dol a staigh dhi chunnaic i srathair na làrach brice fos a cionn, agus thòisich air caoineadh 's air ràdh rithe féin, de a' dheanadh ise nan tuiteadh an t-srathair, 's gu'm marbhadh i i féin 's na bha air a' siubhal? 'N uair a b' fhada le luchd buair na mòine a bha i gun tighinn chuir iad a' màthair air falbh a shealltuinn de bha a' a' cumail. 'N uair a ràinig a' chailleach fhuair i a' bhean òg a' caoineadh a' seach. "Air tighinn ormsa," ar's ise, "dé a thàinig riut?" "O," ar's ise, "'n uair a thàinig mi steach chunnaic mi Srathair na làrach brice fos mo chionn, 's de 'dheanainn-sa na 'n tuiteadh i 's gu'm marbhadh i mi fhéin 's na tha air mo shiubhal!" Bhuaill an t-seana bhean a basan. "Thàinig ormsa an diugh! na 'n tachradh sin, dé a dheanadh tu, na mise leat;" Bha na daoine a bha 'sa' bhlàr mhòin' a' gabhail fadachd nach robh aor



de na boireannaich a' tighinn, o 'n bhuail an t-acras iad.

Dh' fhalbh an seann duine dhachaidh a dh' fhaicinn dé bha a' cumail nam Boireannach, agus 'n uair a chaidh e steach, 's ann a fhuair e 'n dithis a' caoineadh 's a' bas-bhualadh. "Ochon," ars' esan, "dé a thàinig oirbh!" "O" ars' an t-seana bhean, "'n uair a thàinig do nighean dhachaidh, nach fac' i Srathair na làrach brice fos a cionn, 'sdé a dheanadh ise na 'n tuiteadh i 's gu 'm marbhadh i i-féin 's na bha air a siubhal." "Thàinig orms'" ars' an seann duine 's e bualadh nam bas, na 'n tachradh sin." Thàinig an duin' òg am beul na h-oidheche làn acrais, 's fhuair e 'n trìuir a' comh-chaoineadh. "Ubh úbh," ars' esan gu de' a thàinig oirbh. Dh' innis an seann duine dha. "Ach," ars' esan, cha do thuit an t-srathair." 'Nuair a ghabh e biadh chaidh e laidhe, agus anns a' mhaduinn thubhairt esan, "Cha stad mo chas gus gu 'm faic mi trìuir eile cho gòrach ruibh. Dh' fhalbh e so air feadh Sgìre ma cheallaig, agus chaidh e steach do thaigh ann, agus cha robh duine a steach ach trìuir bhan 's iad a' snìomh air còig Cuigeilean. "Cha chreid mi fhéin," ars' esan, gur h-ann a' mhuinntir an àite so a tha sibh." "Ta," ars' iadsan, "Cha 'n ann; cha chreid sinn fhéin." "'S cha 'n ann," ars' esan. "Mata," ars' iadsan "tha na daoine a tha 's an àite so cho faoin, 's gu 'n toir sinn a chreidsinn orra a' h-uile ni a thoileachas sinn féin." "Mata," ars' esan, "tha fàine òir agam 'an so agus bheir mi e do 'n té agaibh a' s feàrr a bheir a chreidsinn air an duine." A' cheud fhear a thàinig dhachaidh de na daoine thuit a bhean ris, "Tha thu tinn." "Am bheil?" ars' esan. "O tha," thuirt ise. "Cuir dhìot do chuid aodaich 's bi a' dol a laidhe." Rinn e so; agus 'n uair a bha e anns an leabaidh, thuirt i ris, "Tha thu nise marbh." "O am bheil?" ars' esan. "Tha," thuirt ise, "dùin do shùilean 's na gluais làmh no cas." Agus bha e so marbh. Thàinig an so an dara fear dhachaidh, agus thubhairt a bhean ris, "Cha tu a th' ann." "O nach mi?" ars' esan "O cha tu," thuirt ise. 'S dh' fhalbh e 's thug e a' choille air. Thàinig an so an tritheamh fear a dh' ionnsuidh a thaighe fhéin, agus chaidh e fhéin 's a bhean a laidhe, 's chaidh gairm a mach am màireach chum an duine marbh a thiodhlacadh; ach cha robh a bhean-san a' leigeil leis-san éiridh gu dhol ann. 'Nuair a chunnaic iad an giùlan a' dol seachad air an uineig dh' iarr

i air a bhi 'g éiridh. Dh' éirich e 'n so le cabhaig mbòir 's bha e 'g iarraidh a chuid aodaich 's e air chall, 's thubhairt a bhean ris gu 'n robh a chuid aodaich uime. "Am bheil," ars' esan, "Tha," ars' ise. "Greas thusa ort gus 'm beir thu orra." Dh' fhalbh e 'n so 'n a chruaidh ruith, agus an uair a chunnaic cuideachd a' Ghiùlain an duine lomnochd a' tighinn smaoinich iad gur duine e a bha às a chiall, 's theich iad féin air falbh, 's dh' fhàg iad an Giùlan, agus sheas an duine lomnochd aig ceann na ciste mhairbh, agus thàinig duine a nuas às a' choille, agus thubhairt e ris an duine a bha lomnochd, "Am bheil thu 'gam athnachadh?" "Cha 'n eil mise," ars' esan "gadathnachadh." "O cha 'n eil; na 'n bu mhi Tòmas dh' aithnicheadh mo bhean féin mi." "Ach car son" ars' esan, a tha thusa lomnochd?" "Am bheil mi lomnochd? Ma tha thubhairt mo bhean ruim gu 'n robh m' aodach umam." "'S i mo bhean 'thubhairt riumsa gu 'n robh mi fhéin marbh," ars' a' fear a bha 'sa' chiste." Agus an uair a chuala na daoine am marbh a' bruidhinn thug iad na buinn àsta 's thàinig na mnathan 's thug iad dhachaidh iad, agus 's i bean an duine a bha marbh a fhuair am fàine, agus chunnaic esan an sin trùir cho gòrach ris an trùir a dh' fhàg e aig an taigh, agus thill esan dhachaidh.

Agus chunnaic esan an sin bàta a' dol a dh' iasgach, agus chunntadh dà dhuine dheug a' dol a steach do 'n bhàta, agus an uair a thàinig i gu tìr cha robh innte ach aon duine deug. 'S cha robh fios cò am fear a bha air chall. Agus am fear a bha 'g an cunntadh cha robh e 'ga chunntadh fhéinidir, agus bha esan a' coimhead so. "Ge dé an duais a bheir sibh dhòmhsa na 'm faighinn am fear a tha air chall oirbh?" "Gheibh thu duais air bith ma gheibh thu 'n duine," thubhairt iadsan. "Deanaibh," ars' esan, "suidhe ri taobh a chéile ma tha." Agus rug e air siulpan maide, agus bhuail e an cend fhear, "Bitheadh cuimhne agadsa gu 'n robh thu fhéin innte." Lean e air am bualadh gus an d' fhuair e naire dà dhuine dheug 's e 'cur fuil gu fear orra, agus ged a bha iad prionta agus leòinte cha robh comas air, bha iad toilichte air son gu 'n d' fhuaradh an duine a bha air chall, agus air chùl pàidheidh 's ann a rinn iad cuirm do 'n duine a fhuair am fear a bha air chall.

Bha loch aig tuath Sgìre ma Cheallaig air am bitheadh iad a' cur éisg, agus ars'



esan "S ann bu chòir dhuibh an loch a thràghadh gus an faigheadh sibh iasg ùr chun na Cuirme;" agus 'n uair a thràghadh an loch cha d'fhuaradh dearg éisg air ach aon easgann mhòr. Thubhairt iad an so gu'm b'i sud a' bhéist a dh' ith an t-iasg orra. Rug iad oirre an so agus dh' fhalbh iad leatha gu 'bàthadh 's a' mhuir; agus an uair a chunnaic esan so dh' fhalbh e dhachaidh, agus air an rathad, chunnaic e ceathrar dhaoine a' cur suas mart gu mullach taighe gus an itheadh i am feur a bha 'cinninn air mullach an taighe. Chunnaic e 'n so gu'm bu dhaoine gun samhail sluagh Sgìre ma Cheallaig. "Ach," ars' esan, "dé 'n duais a bheir sibh dhómhsa," 's bheir mi nuas am feur?" Chaidh e 's ghearr e'm feur, thug e do 'n mhart e, agus, dh' imich e roimhe. Chunn- aic e 'n so duine a' tighinn 's mart aige ann an cairt, agus dh' aithnich daoine a' bhaile gur h-e goid a' mhairt a rinn an fear so. "Agus 's e bu chòir mòd a chur air." Mar so rinn iad; agus 's e 'n ceartas a rinn iad an t-each a chur gu bàs air son a bhi 'giúlan a' mhairt.

Agus gu dearbhadh a thoirt dhuibhse gu'm bheil an sgeulachd so fìor 's e so a thug air *Iain Lom am Bard* a chan- tuinn:—

"Mar lagh nan lùntean nach maireann  
A bha 'n Sgìre ma Cheallaig  
'Nuair a dh'it iad an gearran 's a' mhòd."

## DUAN CALLUINNE.

Le I. M'D.

S i nochd Oidheche na Bliadhn'-Uire—  
Oidheche nan lùireach 's nan caman;  
Cuirear cuilean anns na diuin  
Is rud eile nach fhiù dhomh aithris;  
Théid coltar a' chroinn a shàthadh  
Ann an àrd-dhorus an tighe  
Chum nach toir buidseach na Sithe  
Thoradh no 'bhrìgh as a' bhàine.

Bha i riamh 'n a h-oidheche shona;  
Chuireadh i sogan air fearaibh;  
Bhiodh na maighdeannan 'n an uidheam;  
'S gheibhteadh bruidhinn o gach caillich.  
Oidheche 'n aighir, oidheche 'n t-sùgraidh,  
Oidhech' a' chiùil, is oidheche 'n drama;  
Gheibh gach duine 's ainmhidh 'n diol;  
'Sgur fear nach fhiach nach faigh a bhannag.

Na mullachagan leathan, lìontaidh,  
Bh' aca fad bliadhn' air an fharadh,

Bheirear an nochd iad 'n ar làthair,  
Ged bhiodh càs againn 'n an gearradh.  
Cuirear an tigh mòr gu straihlich,  
Bidh na coinnleirean 'g an glanadh;  
Bidh na ban-oglaich ri fuineadh  
Chum nach faicear duine falamh.

## FREAGRADH GAOIL.

Do "Fhàilte Gaoil" le LILIDH NAN EILEAN.

A Lilidh ghrinn, a Lilidh Ghaoil,  
Bu chaoine leam bha t' òran  
Na mìle tend gu fonnmhòr caomh  
An raon na coille dhòmhaill  
'N uair dhùisgeadh séis nan allt 's na gaoith  
Gu fuaimneach, gaoireach còmhlaith;  
Thug t' Fhàilte Ghaoil le tuisge naomh  
Gràdh Daonna 's Nèimh gu còrdadh.

A Lilidh bhinn, a Lilidh chòrr  
O mhils' do phòig 'n uair dh'fhàg mi  
Do m' chrìdh' aon chaoimhneas gaoil cha  
b' eòl

Ach leòn nach searg gu bràthach;  
Bha seirbhe dhian a' claoidh ma threòir  
Le deòir á inntinn chràiteich;  
'S luidh neulaibh càin' le sìleadh bròin  
Air m' òig' dh' fhàs tiamhaidh ànrach.

A Lilidh chaoin, a Lilidh bhàn,  
O e' àit an bheil ar bòidean!  
Dh' fhàs mise truagh o 'n bhacadh gràs  
O 'n Aird a m' chumail còmhnaidh;  
O m' anam claoidht' an doimhneachd cràidh  
Nach tràigh cho fad 's a's beò mi!—  
'Na pian bidh cuimhne m'fhoill gu bràth  
'S i saor o bhàs a m' òran.

O Lilidh Ghaoil! A Ghaoil! Gabh tras!  
Oir chuartaicheadh o Nèamh mi  
Le mallachd throm is seargadh cruaidh  
Air nach téid luaidh fo 'n ghréin so!  
O maitheanas! cha 'n iarr mi uait;  
Cha 'n fhuasgail sud o 'n phéin mi;  
Rinn mi long-bhriseadh shearbh; 's á cuan  
Na truaigh cha 'n iarr mi éiridh!

A gathan gréin' a las trè neòil  
An òig' na maidne ciùine,  
Bidh cuimhne gheur leam féin ri m' bheò  
Air bòidhehead na bha dlùth duinn.  
'N uair luidh bhr leus air stùc is lòn  
'Toirt deò is càil às ùr duinn,  
Is sinne 'n glacaibh gaoil gun ghò  
Air bruachaig fheòir ghlaiss chùbhraidh.

And' thug sibh leibh air sgòith bhuir soills'  
 An t-aoibhneas 'bha 'n ar sùgradh  
 Gu tìr a' Ghil far nach 'eil doills'  
 A chaidh ri 'faicinn dlù di?  
 A cheòlairean a b'fhonnmhòir' dàin  
 A' snàmh an tlàs coill' ùrail'  
 An cuimhne leibh a' mhàduinn ghràidh  
 A dh' fhàs a nis cho cùirtreach?

Bu mhaiseach àill nan craobh mu'n cuairt,  
 'S iad uaine fo li gréine!  
 Is b' ait an sealladh amharc suas  
 Air snuadh na doimhn' 's na speuraibh  
 Ach dh' fhalbh gach àgh, a Lìlidh bhàn,  
 Tha cràdh an àite éibhnis;  
 Is slige 'ghràidh air lìonadh làn  
 De leòn nach tràigh 's nach tréig sinn.

IAIN MAC MHARAH.

### MO MHATHAIR.

'Cò thog mi air a cìochaibh tlà,  
 'Sa thàlaidh mi gu suain le bàigh,  
 'S a dh' altrum mi 'na h-uchd le gràdh?  
 Mo mhàthair.

'Nuair theich an codal fada uam,  
 Cò thog an guth bu bhinne fuaim,  
 Air chor 's gu'n thuit mi ann am shuain?  
 Mo mhàthair.

Cò dh' fhair thairis orm gu caomh,  
 'S mi 'm luidhe anns a' chreathail fhaoin,  
 'S a shìl na deòir le bàigh co caoin?  
 Mo mhàthair.

Fo euslainte 'nuair bha mi'n sàs,  
 O àm gu h-àm ni's laige 'fàs,  
 Cò ghuil le geilt gu'm faighinn bàs?  
 Mo mhàthair.

Cò ruith gu dian gu m' thogail suas,  
 'Sa chogair sgeula beag a' m' chluais,  
 'Sa phòg air falbh mo leòn le truas?  
 Mo mhàthair.

Cò air ùrnuigh dhùisg mo dhèigh,  
 Do fhocal naomh a's latha Dhé,  
 Gu triall 'na shlighe dhìreach réidh?  
 Mo Mhàthair.

Am feud e bhith nach deanar leam,  
 Caidreamh a's caoimhneas riut gach àm,  
 A bha co bàigheil chaoimhneil rium,  
 Mo mhàthair?

Cha 'n fheud—b'e sin a bhi gun truas,  
 'S ma chumas Dia mo bheatha suas,  
 Cha bhi do chaoimhneas dhomh gun duais,  
 Mo mhàthair.

'Nuair dh' fhàsas tusa lag sa' cheum,  
 Gheibh thu lorg o m' ghàirdein fein,  
 'S bithidh mi a' m' thaice dhuit a' d' fheum,  
 Mo mhàthair.

'Nuair chailleas tu do lùth 's do threòir,  
 Nì mi faireadh ort le deòir.  
 A dh'oidhech' 's a latha bìdh mi d' chòir,  
 Mo Mhàthair.

### NAIDHEACHDAN.

Thug sinn iomradh uair no dha cheana  
 mu'n Olla Libhningston a tha o cheann  
 àireamh bhliadhnachan ann am meadhon  
 Africai. Rinneadh oidhirp air dòigh no dha  
 air 'fhaotainn a mach o'n a sgaoil sgeul  
 ceithir bliadhna roimhe so gu'n robh e air  
 a mharbhadh, ach cha d' fhuaradh fios cinnt-  
 each 'sam bith mu dhéibhinn. Fa-dheòidh,  
 ghabh Mr. Stanley, duine uasal tapaidh a  
 a tha co-cheangailte ris a' phaipeir-naidh-  
 eachd Americanach *New-York Herald*, os  
 làimh dol air tòir Libhningston do mheadhon  
 Africai. Dh' fhalbh e, air uidheamachadh  
 gu h-iomchuidh, agus mu thoiseach a'  
 Gheamhradh fhuair e mach Libhningston  
 leis and d' fhan e mu cheithir mìosa. 'N  
 uair a ràinig Mr. Stanley bha e air briseadh  
 gu mòr 'n a shlàinte, ach mu'n do dheal-  
 aich e ris 's an Earrach bha e air fàs gu  
 maith làidir agus beothail. Tha Mr. Stanley  
 a nis air tighinn air ais gu Sasunn agus mac  
 Libhningston agus feadhainn a bha a' dol a  
 dh' iarruidh 'athar air tilleadh leis. Dh'  
 fhàgadh Libhningston a' rannsachadh a mach  
 mu abhnaichean 's mu lochan an Africa;  
 dh' fhàgadh pailteas de gach nì fèumail  
 aige 's cha 'n 'eil dùil aige tighinn dhach-  
 aidh ri bliadhna no dha.

Mu dheighinn a *Bhill* a bh' anns a' Phàrl-  
 lamaid air son na sgoilean Albannach a  
 dheanamh na 's fheàrr, feudaidh sinn a ràdh  
 gu'm bheil e nise an déigh 'dhol tro'n  
 Taigh Iochdrach, 's tro'n Taigh Uachdrach,  
 agus nach 'eil a dh' éis air gu bhi na lagh  
 ach a Bhan-rìgh a h-ainm a chur ris. Ged  
 a bha mòran an aghaidh a' *Bhill* an uair a  
 chaidh a thoirt a steach do'n Phàrlamaid,  
 gu h-àraid mu theagasg a' Bhiobuill 's na  
 sgoilean agus stéidh a' Mhaighstir-sgoile,  
 cha deach atharrachadh cudthromach air  
 bith a dheanamh air, oir chum an duine  
 'thug a steach e pailteas sluaigh gu thaobh-  
 san a ghabhail anns gach cùis. Tha cuid  
 ag radh gum bi am *Bill* so na mhasladh do  
 dh' Alba, agus cuid eile nach d' fhuair Alba

aon riabh cho maith ris. Faodaidh sinn a radh, a réir an achd ùr so, gum feum sgoil a bhi anns gach àit, agus gum feum a' chlann a bhi air an cumail innte gu frith-ealtach. Air son cumail suas na sgoilean so bitheadh cis air a togail; agus bi'dh luchd-riaghlaidh air an comharrachadh a mach anns gach àit gu coimhead thairis air na sgoilean, gu roghnachadh a mhaighstir-sgoile, gu 'phàidheadh mar a shaoileas iad iomchuidh, agus, gu 'thaghadh air son na dreuchd no chur air falbh mar 'bi e 'dean-amh a ghnòthaich ceart. Tha mòran ann an dòchas gum bi na sgoilean ùra so air an riaghladh ann am modh a bhios a chum cliù agus fòghlum an t-sluaigh àrdachadh gu mòr; agus tha sinn ann an dòchas gur ann mar sin a bhitheas, oir tha mòran feadh na Gàidhealtachd nach urrainn focal a leughadh an diugh, agus theagamh ged a tha iad mar sin, gun robh taigh-sgoile 'an uidhe bhiig bho'n doras féin, ach air son nì-eigin gun sgoinn cha rachadh iad na chòir; agus tha mòran sgoilean 's an dùthaich as ged a tha iad gu math air am frithealadh nach mòr nach bu cho math do'n chloinn a bhi asda 's a bhi anna air son na's fhiach iad. Tha gu tric dha no trì sgoilean ann an aon àite, te air a cumail suas leis a bhuidheann ud is té leis a bhuidheann ud eile, agus iad uile cearbach, an nair a dh' fhaodadh aon sgoil cheart a bhi eatorra a dheanadh an gnothach gu coimhionta, agus bho nach cuir na buidheannan so an guailibh ri chèile anns an nì so tha e ro-iomchuidh gu'm bitheadh e air a dheanamh le lagh na rìoghachd, a chum 's nach bi gnothach cho cudthromach ri fòghlum no h-òigridh air fhàgail air dheireadh.

Tha iasgach an sgadain an Leodhas agus àitean eile air feadh na Gàidhealtachd a nise seachad air son an t-samhraidh so; agus cha robh e bho cheann fhada cho bochd. Bha iasgach na Langainn mar an ceudna mòran na bu mhiosa na 'b' àbhaist. Tha iasgach an sgadain 'an Gallthaobh a nis' air tòiseachadh, ach cha deachaidh a bheag a dheanamh fhathasd. Tha am bàrr air feadh Albainn a' sealltuinn gu gasda. Bha deireadh an earraich agus toiseach an t-samhraidh anabarrach fliuch air feadh Alba, ach bha cor latha do thide bhriagh air a mhios a chaidh seachad. Tha cunntas gu'm bheil an tide neo-chumanta teith 'an America air an t-samhradh so.

Tha mòran a' dol air iomruich bho'n Ghàidhealtachd air a' bhliadhna so. Dh'

fhalbh còrr agus trì cheud pearsa bho Eilean Leodhais mar tha, agus tha tuillidh a falbh fhathast; 'sann do Chanada Iosal agus Ard a tha 'chuid mhòr diubh a' dol. Chaidh beagan gu ruig *New Zealand*.

—o—

### SLAN LE FIONN-AIRIDH.

[Eadar-theangaichte le G. MAC-NA-CEARDADE nach maireann.]

*Eirich agus tiugain, O,*

*Eirich agus tiugain, O,*

*Eirich agus tiugain, O,*

*Mo shoraidh, slan, le Fionn-Airidh.*

Tha 'n latha maith, 's an soirbheas ciùin,

Tha 'n tìne 'ruith, 's an t-àm dhuinn dlùth.

Tha 'n bat' 'g am fheitheamh fo a siùil,

Gu m' thoirt a null o Fhionn-Airidh.

*Eirich agus, &c.*

Tha ioma mìle ceangal blàth

Mar shaighdean ann am féin an sàs;

Mo chridhe 'n impis a bhi sgàint'

A chionn bhi 'fàgail Fhionn-Airidh.

*Eirich agus, &c.*

Bu tric a ghabh mi sgrìob leam fhéin,

Mu 'n cuairt air lùchairt Fhinn an tréin;

'S a dh dh'éisd mi sgeulachdan na Féinn

'G an cur an céill am Fionn-Airidh.

*Eirich agus, &c.*

'S bu tric a sheall mifeasgar Màirt

Far am biodh Oisein 'seinn a dhàn;

A' coimhead gréin aig ioma trà

'Dol seach gach là 's mi'm Fionn-Airidh.

*Eirich agus, &c.*

Allt-na-Caillich—sruthan ciùin

Le 'bhorbhan binn 'dol seach gach lùb,

Is lionmhor aoibhneas 'fhuair mo shùil

Mu'd bhruachabhdhlùth do Fhionn-Airidh.

*Eirich agus, &c.*

Beannachd le beanntaibh mo ghaoil

Far am faigh mi 'm fiadh le 'taogh,—

Gu ma fad' an coilleach-fraoich

A' glodhaich ann am Fionn-Airidh.

*Eirich agus, &c.*

Ach cha 'n iad glinn is beanntan àrd'

A lot mo chridh, 's a rinn mo chràdh,

Ach an diugh na tha fo phràmh

An teach mo ghràidh am Fionn-Airidh.

*Eirich agus, &c.*

Beannachd le athair mo ghràidh

Bidh mi 'cuimhneach ort gu bràth;

Ghuidhinn gach sonas is àgh

Do 'nt-sean fhear bhàn am Fhionn-Airidh.

*Eirich agus, &c.*

Mo mhàthair!—'s ionmhuinn t' ainm r'a  
'luaidh—

Am feum mi tearbadh uait cho luath?  
Is falbh a'm' allabanach truagh

An cian uait féin 's o Fhionn-Airidh.

*Eirich agus, &c.*

Soraidh 'leat-sa, bhràthair chaoin,  
Is fòs le peathraichibh mo ghaoil;

Cuiribh bròn is deòir a thaobh,

'S biodh aoibh oirbh ann am Fionn-Airidh.

*Eirich agus, &c.*

'Illeasbuig bhig, mo Leanabh gràidh,

Gu 'n coimhead Dia thu o gach càs;

'S bu mhiann leam féin ma thill gu bràth

Do ghàire blàth bhì 'm Fionn-Airidh.

*Eirich agus, &c.*

Am feum mi siubhal uait gun dàil!

Na siùil tha togta ris a' bhàt!

Soraidh, slàn, le tìr mo ghràidh;

Is slàn, gu bràth le Fionn-Airidh!

*Eirich agus, &c.*

—o—

#### DUANAG A' CHIOBAIR.

Le Dòmhnall Phàil 'an Ceann-a'-Ghiubhsaich.

Gu 'm bheil mulad air m' inntinn

'O 'n là 'thàinig mi 'n tìr so,

'S nach faic mi mo nìghneag dhonn òg.

'S nach faic mi mo nìghneag dhonn òg.

O nach faic mi a' chaileag

Do 'n d' thug mi 'n cion-fallaich—

'Sann a dh' fhàg mi i 'n Raineach nam bò,

'Sann, &c.

'S ann a dh' fhàg mise gruagach

An fhuilte cham-lùbaich, chuachaich,

An taobh thall do Dhruim-Uachdair an  
fheòir.

An taobh, &c.

Tha deud shnaighte mar dhìsnean

'Am beul meachair na rìbhinn,

'S gur millse na 'figuis a pòg.

'S gur, &c.

Ciochan corrach, 's iad glé-gheal,

Ann am broilleach a léine,

Mar aiteal na gréin ri là ceò,

Mar, &c.

Slios mar eala nan cuaintean,

No mar shneachda nam fuar-bheann,

Calpa cuimir, 's troidh uallach 'am bròig,

Calpa, &c.

'S cha 'n 'eil samhla do m' luaidh-sa

'Measg na chì mi mu 'n cuairt domh,

Ged a chruinn'cheadh n' tha shluagh anns  
an t-Sròin.

Ged, &c.

'S ged a chruinn'cheadh an dùthaich

Gu féill Chinn-a'-ghiubhsaich,

Cha bhiodh té ann do 'n dùraiginn pòg,

Cha, &c.

Cha 'n e sid 'rinn mo chìùrradh

O na thàinig mi 'n dùthaich-s',

Ach nach fhaod mi 'dbol null air do thòir.

Ach &c.

Tha 'n t-astar cho fada

'S nach fhaod mi tighinn dachaidh,

Eagal càch 'bhi 'g am fhaicinn 's an ro'd,

Eagal, &c.

'S bi 'dh mo mhaighstir 'g am ionndrainn

O'n tha 'n stoc air mo chìram,—

'S mi 'g an gleidheadh air cùl Bail'a'-chrò.

'S mi, &c.

'S mi gach latha mu 'n cuairt dhaibh

'S iad cho duilich ri 'bhuach'leachd

O na thàin' iad gu tuath do 'n Chreig-Mhòir.

O na, &c.

'S mòr gu 'm b' fhearr 'bhi 'g am buach'-  
leachd.

Ri mulach na guaille

Far nach iarradh iad buachail ri 'n sròin,

Far nach, &c.

Far nach biodh orm bonn cùrainn

'N uair a chuirinn mo chù riuth'

Ged a bhitheadh iad dùinte le ceò,

Ged, &c.

Ach nì mi litir a dhùnadh

'N deise 'sgriobhadh dha t-ionnsaidh

'S bi'dh tu cinnteach nach mùth mi mo sheòl.

'S bi 'dh, &c.

'S ged a bheir mi seachd bliadhna,

A' siubhal nan crìoch so

Té eile cha 'n iarr mi 's tu beò,

—o—

#### CEUM NO DHA O'N CHAGAILT

Mu ta 'Ghàidheil ghaolaich, 's iom-  
adh rud a chì 'n duine 'bhios fada beò;

agus a rì 's e mise 'dh' fhaodas sin a  
ràdh. B'e sin e; b'e sin e, 'nàile paipear-

naigheachd agus leabhar-sgeòil Gàidh-  
ealach. Mo bhannag air an diùlanach

a smaoinich an toiseach air a' leithid  
a' ghnìomh dùthchail a dheanamh!

Eudail gu 'm bu fada beò e; agus an  
latha 'gheibh e 'm bàs gu 'm b'ann 'na

dhéigh-san a bhios beannachdan nan  
Gàidheal anns gach ceàrnaidh dhe'n

domhan. Agus tha iad ag innseadh  
dhòmh-sa gur h-e òganach a dh' fhalbh



à Eilean-an-Fhraoich do dh' *America*, agus a tha nis an déigh tighinn air ais cho beartach ri Iùdhach a tha 'ga chur a mach. Slàn iomradh air. A ri! 's beag an t-iongantas ged a thuirt Mac-Leòid 's an òran.

“An t-eilean ro mhaiseach gur pailt ann am biadh; [ghrian;  
'S e eilean a's àillt air 'n do dhealraich a'  
'S e eilean mo ghràidh-s' e, bha Ghàilig ann riamh [cuan siar.”  
'S cha'n fhalbh i gu brath às gu'n tràigh an

agus mur 'eil mise breugach 's i 'n fhàirinn a th'aige; gu h-àraidh cho fad agus a bhios e fhéin is Mac Neacail beò—an an dara fear a' dol a' h-uile geamhradh a chumail *concert* Gàilig ann an Steòrnabhaigh mhòir a' Chaisteil, agus am fear eile 'cur a mach paipear-naigheachd do chlànn nan Gàidheal 'n an cainnt féin! Gu ma fada beò òganaich Eilean an Fhraoich! Tha mise 'g innseadh dhuibh 's cha'n ann idir le brosgal nach cuireadh sealladh dhe mo leannan (nam biodh té agam) a leth de dh'aighir orm agus a chuir “An Gàidheal” an uair a chunnaic mi e. Aig an àm bha mi ann an Inbhir-nis agus sheall mi e do sheann Ghàidheal còir; agus an tomhais sibh ciod a thuirt e? Thuirt e gu'n deanadh “An Gàidheal” urram mòr a chosnadh do dh'Alba. Ach ma thaitinn sealladh dhe 'n leabhar ris 's ann a bha e aighearrach 'n uair a shìn mi air leughadh dha litir Rùnasdaich Mu Ghàidheil Ghlaschu. Shaoileadh sibh nach robh uair eil' aig air an talamh le gaireachdaich 'n uair a thàinig mi gus an earrann a bha 'g ràdh gur h-e “*Soiree*” ann dòigh Fhrangach air an fhocal “Suiridh!”

Ach o'n a shìn mi air sgrìobhadh idir, theagamh nach bu bheag oirbh ged a chuirinn naigheachd no ni-éigin eile gu'r n-ionnsuidh. 'S a' cheud àit', mata, an cuala sibh fhéin agus bhur luchd-leughaidh gu'm bheil “Comunn Gàilig” ann an Inbhir-nis? Mu 'r cuala 's iongantach e; oir 'se Cluainidh Mac-a-Phearsainn is ceann air a Chom-

unn; agus tha e 'na nì cinnteach nach biodh gnothach aig Ceann-cinnidh Chlànn Mhuirich ri Comunn Ghall no Ghàidheal mur a biodh iad air bonn ceart. Cha'n 'eil an Comunn fhathasd bliadhna 'dh' aois, ach ged nach 'eil, 's iomadh ball a th' ann;—tha buill à Eirinn 's à Sasunn cho mhath 'sàs gach oisinn de'n Ghàidhealtachd. Gidheadh tha 'n luchd-riaghlaidh air son gu'n cruinnich an còrr de na Gàidheil mu'm brataich. Agus farraideam co'n Gàidheal leis nach miann na ceathairnich a chobhair? oir 'se se rùn a' Chomuinn:—

“Na buill a dheanamh iomlan 's a' Ghàilig; cinneas cànaine, bàrdachd, agus ciùil na Gàidhealtachd; bàrdachd, seanachas, sgeulachd, leabhraichean agus sgrìobhanna 's a chànan sin a theàrnadh o dhearmad; leabhar-lann a chur suas ann am baile Inbhir-Nis de leabhraichibh agus sgrìobhannaibh—ann an cànan 'sam bith—a bhuineas do chàileachd, ionnsachaidh, eachdraidheachd agus sheanachasaibh nan Gàidheal no do thairbhe na Gàidhealtachd; còir agus cliù nan Gàidheal a dhìon; agus na Gàidheil a shoirbheachadh a ghnà ge b'e àit am bi iad.”

'S cinnteach mise gur taitneach a leughas gach duine dhe 'n Chomuinn “An Gàidheal.” agus tha mòr iongantas orm ma bhios duine idir dhiubh nach ceannaich e—oir tha mi 'faicinn gur h-ann a chum na h-aon chriche 'tha iad féin 's “An Gàidheal” ag obair. Ach gun fhios nach fhaodadh neach-éigin so faicinn leis 'm bu mhiannach a bhì 'na Bhall de 'n Chomuinn 's còir dhomh innseadh gu'm bheil e cho fosgailte do bhean no do mhaighdinn shubhailcich sam bith faighinn a steach, agus a tha e do Thriath Ghearr-loch. Ach thuirt mi gu leòir aig an àm so mu 'n Chomuinn. Neach air bith a bhios ag iarraidh an còrr eòlais, sgrìobhadh esan no ise gus an Rùn-Chléireach, Uilleam Mac-Aoidh.

Tha iomadh nì ann an Inbhir-nis às am bu chòir do na Gàidheil a bhì 'dean-



amh uail; ach cha'n fhaod mi idir a ràdh gu'm bheil gach ni cho math 's a bu chòir daibh. Ann am baile de mhiad Inbhir-nis, agus gu h-àraidh baile 'th' air a shuidheachadh ann an àite 'm faighear pailteas o mhuir 's o thir, bu chòir mòran oibrichean a bhì air an cumail air aghart. Ach cha'n ann mar sin a tha, am fear a gheibh beagan airgid, bidh eagal air a chur a mach aig a' bhaile; agus ma 'sa miann-ach leis dad idir a dheanamh, 's e falbh do dh' àit eile 'ni e, agus caithidh e 'n sin an t-airgead leis 'n bu chòir da a bhì 'deanamh feuma ann an dùthaich a' bhreithe. An can sibh rium-sa gu'm bheil sin ceart?

Ach coma co-dhiù, tha Inbhir-nis a soirbheachadh. Coimhidibh Pàdrui Deòrsa Mac-Uilleim féin. Tha mise 'g innseadh dhuibh gu'm b' onair do 'n Ghàidhealtachd na tha e 'cur de sheud-aibh Gàidhealach do dhùthaichibh céin. Smuainichibh-se gur e duine fhuair spàinn òir 'n a bheul a's urrainn a dhol a reic àilleaganan ris a' Bhan-righ, 's ri Ban-Impire na Gearmailt, maille ri mòran phrionnsaibh as bhan-phrionnsaibh a b' urrainn mi ainmeachadh. Agus ged a tha e 'deanamh gnothuch ri àrd-uaislean na dùthcha, tha e cho caoimhneil ris an duine bhochd 'sa tha e ris an duine bheartach; agus tha e cho saor ri òr-cheard no uaireadairiche 'sa' bhaile.—Muinntir eile 'tha 'deanamh mòr reic ris na h-uaislean, Mac-Dhùghaill 's a chuideachd. Tha iad so ainmeil air son an cuid bhreacannau; agus gun teagamh sam bith 's math a thig dhaibh an Deise-ghearr a dheanamh.

Ach feumaidh mi bhì 'toirt mo chasan á Inbhir-nis agus ruaig a thoirt feadh na dùthcha. "Seadh, seadh, mata, falbhamaid air a charbad iarruinn, agus cha stad sinn bonn gus an ruig sinn Srath-Spe," deir caraid dhomb-sa 'n là-roimhe. Ach ged a thuirt,—feuch an d' fhalbh e? 'S e fhéin am fear nach d' rinn; ach coma, dh' fhalbh

mise; agus ged a bha 'm feun anns an robh mi làn muinntir a' fàgail Inbhir-nis aon duine ach mi-fhéin cha robh ann an uair a ràinig mi Farais. Agus eadar Farais is Baile-nan-Granndach bha mi air a' mhodh cheudna, air chor 's gu 'n do shìn mi air seinn

"S fhada mi 'm ònaran  
'S fhada mi 's mi leam fhìn,  
'S cianail o thir m'èolas mi,  
'S fhada mi 'm ònaran."

'S truagh nach robh mi le m'annsachd  
Feadh nan gleann anns an òg-mhaduinn  
'S fhada mi, &c.

Anns a' ghleann anns an cluinnear  
Leam coireall na 's meòraiche.

'S fhada mi, &c.

'N gleann 's an cinn an t-sail chuaiche  
'S air, na cluaintean na neòineanan.—

'S fhada mi, &c.

'S an àm éiridh 's a' mhaduinn  
'G éisdeachd langan 'n d' àmh chròcaiche.  
'S fhada mi, &c.

Anns a' ghleann sin b'e m'aoibhnis  
'Bhì le maighdinn nan ròs-ghruaidhean  
'S fhada mi, &c.

Sin agaibh mar a chaidh mise air m' aghart; agus an uair a bha mi 'dol a chantuinn, 'an àite 'bhi anns a' ghleann a bha mi 'miaunnachadh gur h-ann a dh' fheumainn tàmh rè na h-oidheche 'an taigh-òsda air chor-eigin ann am Baile-nan-Granndach, stad an carbad, agus choisich mise gus an taigh-òsda, 's tachas 'na mo bhuinn, oir cha robh mi riabh roimhe 's an àite. Chuir mi oidheche seachad 'an sin agus a' lath 'r na mhàireach dh' fhalbh mi suas troimh Shrath-Spé. Tha mise 'g ràdh ruibh a Ghàidheil ghràdhaich gur h-anabarrach briagha an dùthaich Srath-Spé, agus a thuilleadh air a sin, tha sluagh ro-chaoimhneil ann. Ach 's ann aca 'tha 'Ghàilig as troimhe chéile 'chuala mi riabh. Dh' fhoighnich mi ri fear de mhuinntir an àite ciod e an rathad a bha Ceann-a'-Ghiuthsaich uam. "Tha dìreach *straight* anns an *direction* sin" ars' esan, 's e 'sineadh a mach a làimhe rathad Chinn-a'-Ghiubhsaich. Fear eile ris 'n do choinnich mi dh' fheòraich

mi c' ainm a bh' air na beanntaibh a bha mi 'faicinn 'an sin agus currachd shneachd air mullach gach aon diubh. "O dearbh," deir esan, "cha 'n 'eil fios agam-sa, ach gheibh sibh fhéin an ainm anns an *Geography*; agus tha mi cinnteach na 'n rachadh a *measuringeadh* gu 'm bheil *height* annta nach *conceiv-eageadh* duine 'sam bith le 'm faicinn dhe 'n rathad mhòr."

Dh'fhàg mi "Granndaich Shrath-Spé," ged a bha iad còir, caoimhneil, agus shiubhail mi gu Cinn-a'-Ghiubhsaich; agus a rì ma shiubhail, 's mise shiubhail an dùthaich as taitnich anns an robh mi riabh. Cho luath 's a ràinig mi Cinn-a'-Ghiubhsaich chaidh mi gu taigh caraid àraidh, 's b'e fhéin an caraid 's an duine còir. Ach, a Ghàidheil ghaolaich, 'sfhada o'n chuala sibh, "Coinnichidh na daoine ged nach coinnich na cnuic," agus air an aobhar sin, le bhur cead-sa, coinnichidh muinntir Chinn-a'-Ghiubhsaich a's mise fhathasd air duilleagaibh "A' Ghàidheil." **CUAIRTEAR.**

—o—

### LUATH ASTAR NA H-URNUIGH.

Cha n-aithne dhomh cò a sgrìobh an laoidh a leanas, 'us cha-n-eil fhios agam co dhiubh a tha no nach 'eil i cheana 'an clò. Ach is dearbh leam gur airidh i air àite maith ann an duilleagaibh A' *Ghaidhil*, agus gu-m bi a luchd-leughaidh toilichte air son i 'bhi air a toirt fa'n comhair. Tha urrad de spiorad na fìor bhàrdachd anns na ceud ceithir rannan, 's nach ruigeadh leas Oisein no Ullin nàire 'ghabhail dhiubh. Ach tha 'n t-iomlan snasda, agus tha 'n teag-asg a tha i a' toirt duinn da rìreadh a réir an fhocail shòlasaich a tha 'g ràdh "Tha Dia dlùth dhoibhsan uile a ghairmeas air ann am fìrinn."

Cille-Mhàillibh.  
Treas Mìos an t-Samhraidh, 22mh, 1872. } G. C.

Ge luath air a sgiathan a' ghaoth

A' saighdeadh thar aonach nan gleann;

Ge dian ceum na lasrach 's an fhraoch

'N àm earraich, suas taobh nam beann,

'Us fuar-anail chruaidh a' mhàirt

A' sgiùrsadh na càire deirg,

'S a' ruagadh nan neul gu h-àrd

Mar imeachd an sgàil air an leirg;—

Ge siùbhlach an long air a' chuan

Roimh fhuadach na doinne gairg',

'S na sliabh-thuinn a' tòirleum m'a h-èarr

'G a h-iomain le gànraich feirg

'Us torman a crànaidh trom,

Geur-thead lom, air uair, 'n a beairt,

Coiprich m' a saith\*, 's i 'n càs,

'S a fòirne† failneach a chion neairt;—

Ge luath, air cleitridh chòrr a sgiath,

A dh'astras rìgh nan ian an àird

Feadh failbhe† fhàs a' ghorm-choip§ chéin

'Tha 'còmh-dach rùn|| nan speuran àill:

'S ge cas a dhoirteas griann a soills

A nuas gu làr troi 'n aibheis¶ chian,

Is déine, is siùbhlache, 's is luaith'

A ruitheas urnuigh suas gu Dia.

Ged is àird' os ar ceann an Triath

Na 'n t-astar 'tha 'ghrian o 'n ché,\*

Gur luaith e na dealan air fàir'

A ruigeas 'n a làth'r ar n-éigh;

'S ma dh' iobrar miann a' cridhe ceart

Is ceart co luath thig neart g' ar fòir,

'S a thaomas tuiltean trom thar eas

Air sliinnein cas nam beannta mòr.

Cò, mata a bhios 'an cruas,

(Mar tha gach aon mhaic truaillidh crè)

Nach tog ri Dia a ghuidhe 'n àird

'S gur athair 'tha ro chàirdeil E?

Esan a thug suas a Mhac

Chum peacaich lag a dhìon o sgrìos,

Ciamar bhios creideach ann an ag

Gu-n cùm e aon dad uaithe leis?

Cha bhi, cha bhi, cha mheath a ghaol

Do 'n aitim sin a ròghnuich è,

Bheir e dhoibh am feum 's an t-shaogh-al-s'

Bheir saoihbheas pailt 'an saogh'l a's fearr

Is daor a dhìoladh air an saors',

'S thug sin a ghnàth fo dhaors' an gràdh-s'

Oir dh' iath e ump' a chòrdan gaoil

G' an nasgadh dlùth ri 'thaobh gu bràth

\* "Saith," no "suigh," aisinn, no fiodhrach-tarsuint bàta.

† "Fòirne," sgioba bàta.

‡ "Failbh" (falamb); an iarmailt, an speur.

§ "Gorm-chop;" 'am Beurla *blue vault*.

|| "Rùn;" dìomhaireachd.

¶ "Aibheis," farsuingeachd nan speur, no a' chuain.

\*\* "Cé," an talamh, an saoghal.

## NITHE NUADH AGUS SEAN.

CHA 'N 'EIL aon chuid cridheachan matha no tuisge mhath aig luchd-tuaileis.

CHA 'N 'EIL e ceart gu'n dìteadh sinn neach 's am bith nach 'eil 's an làthair gu dhìon féin.

CHA 'N fhiach le neach aig am bheil ceud fathan mòra a bhi ri connspoid.

SEACHAIN, mar a sheachaineadh tu an nath-air, an neach a sgrìobhas gu mì-mhodhail, ach fathast a labhras gu milis.

CHA 'N 'EIL aoibhealeachd 'na dearbhadh gu'm bheil an inntinn aig fois, oir is tric "am meadhon gàire gu'm bheil an cridhe dubhach."

THA trì nithean ro dhuilich ann, sgeul rùn a ghlèidheadh, càineadh no lochd a dhì-chuimhneachadh, agus feum math a dheanadh a dh'ùine a bhithas aig neach dha féin.

AIR do *Phlato* cluinntinn gu'n robh naimhdean aige a labhair gu h-òle mu dhéibhinn fhreagair e, "Bithidh mo chaithe-beatha air dhòigh 's nach creid neach 's am bith iad."

SEACHAIN an t-sùil a dh' aithnicheas an t-òle gu luath, agus a tha mall a dh' fhaicinn a' mhaith.

## TOIMHSEACHAIN.

1. Coileach dubh 's a' bhail' ud thall, Ite dhubh is ite dhonn;  
Dà ite dheug am làrr a sgéith,  
'S còrr is trì fichead 'na dhruim.
2. Tobaran òir am meadhon a' bhaile so  
Trì chinn òir is còmhla ghloine ris.
3. Siùbhlaidh e na lèanagan,  
Siùbhlaidh e na breunagan,  
Siùbhlaidh e'n t-imire fada,  
'S thig e dhachaidh anmoch.
4. Each dubh is each donn bonn ri bonn,  
'S luaithe 'n teach dubh na 'n t-each donn.
5. Tìolcaidh am marbh am beò.
6. Bean bheag a' tigh'nn do'n bhaile so,  
'S creagada creag air a muin;  
Casan oirre 's i gun làmhnan  
'S ultachan càthadh 'na h-uchd.

FREAGAIRTEAN do na Toimhseachain anns a' chùigeamh Aireamh de 'N GHÀIDHEAL.

1. Peileir.
2. Ubh.
3. Snàthad.
4. Bròg.
5. Loinid bheag.
6. Soitheach le 'bàta.
7. Tuagh.

8. A mac féin.
9. Gath-gréine.
10. T' ainm.

## SOP AS GACH SEID.

Millidh dàndas modh.

Molaidh an t-each math e fhéin.

Chaidh dubhag ri dualchas.

Trod a' mheasain 's a chùl ri làr.

Théid dàndas gu droch oilean.

Tìlg mir an beul na béist.

Leig e 'n t-earball leis a' chraicinn.

'S i 'n taois bhog a ni màs rag.

Iallan fada o leathar chàich.

'S éigin do 'n fheumach a bhi falbhanach.

Na sir uisge teth fo chloich fhuar.

'Tha car eile an adharc an daimh.

'S ann a bhithas an uaisle mar a chumar i.

Coinnichidh na daoine ged nach coinnich na cnuic.

Mar 's miannach le brù bruichear bonnach.

'S farasda duine gun nàire a bheathachadh.

## FREAGAIRTEAN.

Do A. Mac C., Inbhirnis.—Fhuair sinn an litir a' gearan air son a bhi deanamh Shas-unnuich de na h-Albannaich. 'S ann gun fhios do'n fhear-ullachaidh a fhuair na briathran ud àite 's A' GHÀIDHEAL; agus tha sinne cho fada 'n aghaidh a bhi deanamh Shasunnaich de'r luchd-dutchea ri A. Mac C. fhéin, 's air an aobhar sin, cha bhi leithid do nì 's A' GHÀIDHEAL tuilleadh.

Do Niall Crùbach.—Fhuair sinn an litir leibeideach a chur thusa thugainnn. Am bheil thu smuainteachadh gu'm bheil do chuid-sa bagraidhean a' dol a chur "A' Ghàidheil" dhe na bhonn air 'n do sheas e'n toiseach? Ged a bhiodh "An Gàidheal" cho dona ri bodach na h-asal fhéin cha ghabhadh e do chomhairle. 'Nuair a sgrìobhas tu a rithisd a' Nèill cuimhnich nach bi thu buileach cho droch-eileanach, féin-mholtach 'sa bha thu air an uair so. Slàn leat a Nèill agus 's e miann "A' GHÀIDHEIL" gum bi tuillidh ceill agad mu'n smuanaich thu air an ath litir a chur an rathad so.

Do A. R. F., Ceann-a'-Ghiùbhsaich.—Tha sinn fada 'n ur comain air son na 'n toimhseachain a's nithibh taitneach eile a chuir sibh thugainn. Bhiodh e ro iomchuidh gach nì dhe 'n t-seòrsa 'tha ri fhaighinn a' measg an t-sluaigh a thional, agus a theàrnadh o dhearmad; agus na'n deanadh ar càirdean nìle feadh na Gàidhealtachd cho math ruibhsa, cha bhiodh e gu cron daibh féin, agus shealladh e nach do dhi-chuimhnich iad àbhachd an sinneir. Bith sinn toilichte cluininn fathasd o A. R. F.

## LOCH-NAN-GÀRR.

A' m' shealladh a chòmhnaird, a liosan nan ròsan!  
 'N' ur measg-sa biodh mùirnean na sògh ré a shaog'l;  
 Thoir dhòmhsa na stùcan fo 'n t-sneachda le 'shròlaibh  
 An còmhnuidh 'tha 'g altrumas saorsa is gaoil!  
 Seadh, Albainn mo chridhe, 's ro ionmhuinn do bheannta!  
 Mu 'n cinn gheal, O chithinn, na dùilean ri àr;  
 An àit srùlag uillt chithinn mire 'n Eas steallmhoir—  
 Tha mise an geall air gleann donn Loch-nan-Gàrr.

Ah! 'n sud bha mo cheuman a' m' òige gu tlachdmhor;  
 B'i bhoineid an ad leam, b' e 'm breacan mo chleòc;  
 Mo chuimhu' air cinn-fheadhna a dh' eug bha mi 'cleachdadh,  
 'S mi 'mànran troimh ghlacaig na coille gach lò;  
 'S cha 'n iarrainn dol dhachaidh gu 'n ciaradh am feasgar  
 'S gu 'n seargadh a mhais' roimh na reultaibh gu h-àrd;  
 Oir sholairinn sìnnnt am beul-aithris na h-eachdraidh  
 A gheibhteadh o nàistnich ghlinn duinn Loch-nan-Gàrr.

"A thaibhsean nam marbh! nach cual mi 'ur guthan  
 A' siubhal troimh 'n t-soirbheas air anail na h-oidhch'?"  
 O 's cinnt' gu 'm bheil éibhneas air anam a' churaidh  
 Ri turus trè 'ghleann féin air sgiathaibh na gaoith.  
 Mu 'n cuairt Loch-nan-Gàrr 'n uair a dhùmhlaicheas gaillionn  
 'S an Geamhradh á 'chathair fhuair reòit' a' cur fàilt,  
 Tha neula a' cuartachadh Chruthan mo shinnsear  
 'Tha 'chòmhnuidh an sìontaibh ghlinn duinn Loch-nan-Gàrr.

"Am fac sibh 'n ur n-aisling, ged bha sibh co treubhach,  
 Gu 'n robh e an dàn nach biodh éifeachd 'n ur stri?"  
 Ah! 'm b' e bhur dàn aig Cuilfhodair gu 'n eugadh?  
 Cha d' éirich leibh buaidh, 's ann a thuit sibh 's an fhrith;  
 Gidheadh, bha sibh sona! clos talmhaidh an eugaidh  
 'G'ur càradh le 'r treubhaibh an uamhaibh Bhramàir;  
 A' phìobaireachd fuaimneach, do nualan a' phìobair,—  
 Sgeul 'ur gnìomh' air mactalla ghlinn duinn Loch-nan-Gàrr.

Chaidh bliadhnachan seach, 'Loch-nan-Gàrr, o 'n a dh' fhàg mi;  
 Nì bliadhnachan tàr as mu 'm faic mi thu ris;  
 Sgiol Nàdur de d' chinneas 's de phlùraichean t'àill' thu,  
 Gidheadh 's tu a's fèarr leam na còmhnaird rèidh' mhin'.  
 O Shasuinn! do mhaise tha coitichinn, neo-ghreadhnach  
 Do aon a thriall suas air na beanntaibh gu 'm bàrr;  
 O nach robh mis' air sgòrr fhiadhaich nan aonach!  
 An glòir chais neo-aobhaich ghlinn duinn Loch-nan-Gàrr.

Ead. le Niall Mac Néill.

# THE CELTIC

ENGLISH DEPARTMENT.

AUGUST, 1872.

## THE AFFINITY OF GAELIC TO LATIN AND GREEK.\*

THE Highlanders have been very frequently described as unreasonably reasonable in their opinions of things;—that is when you find them in the right, the correctness of their position depends, not on the result of discursive thought, so much as on some accidental impulse. This, though their cooler advisers do not altogether intend to mean it, is very much akin to being intuitively in the right, to gaining by a sort of intellectual naturalness ends which the creeping but admittedly progressive intellect of the German reaches by a toilsome effort of reason. Despite the sneering element accompanying it as well as the sparingness with which the possibility of any good coming out of Nazareth is plainly acknowledged, we willingly and thankfully accept the compliment, and endeavour to show thereby in one word (our space is small) *one* quality at least of no contemptible species, admitted by the German himself to be pre-eminently characteristic of the Celtic mind. It is fairly admissible that the haste in which the large majority of mankind live, move, and have their being prevents them from ascertaining scientifically the truth or hollowness of many important opinions which they must receive or reject in their actings of every-day life. Take for instance the question of religion. Man in his first awakenings to his position as such finds this an immensely powerful element in the world, vitally affecting its health and destiny,—an element with which in his human capacity as well as in his relations to social life he is compelled seriously to deal. He is a hard working man of the world; and should he be possessed, which not many are, of the

necessary will and ability to weigh and examine the arguments for and against certain religious opinions or propositions, his busy life will preclude him from attempting it to any considerable extent. So he must adopt a great deal at second-hand; acquiescing in, and receiving intuitively as true, the results arrived at by a Calvin, a Butler, a Mansel, a Mill, or a Mac Cosh, and even Revelation itself.

Fortunate it is for the great mass of humanity that this power of intuition is an unfailing feature of the human mind, or many would be left destitute of having anything to nourish in their bosoms except the dreary shade of sceptical thought, or the vacantness of an untrained mind. It is this intuitive capacity of rejecting or accepting what is false or true in the world of opinion that many of his unfriendly critics ascribe to the Celt. And really most practical, hard-working people will be disposed to acknowledge that it is a noble, needful, and a most divine element in the human mind; and that the Celt has only some reason to feel supremely satisfied that, in a higher degree than others, he is in possession of an intellectual quality which enables him, while hurriedly marching in the dust and roar of the field of life's battle, to adopt as correct, without any long process of speculation, doctrinal results and propositions presented to him. This line of remark leads us into the reason why Germany is so characteristically *rational* and *infidel*; in the case of many of her intellectual great men the cold dreariness of discursive speculation has well-nigh absorbed the warmth and divine glow of the original intuitions of the mind.

These digressive remarks are made on account of the frequency with which the Celt is complimented for his incapacity of submission either to logic, facts, or reason. The sneer owes its existence, not to the Celt being actually unreasonable,—it is admitted that he *is* reasonable,—but to the manner in which he arrives at reason. But

\*THE PHILOLOGIC USES of the CELTIC TONGUE  
—An Address delivered by W. D. Geodes, M.A.,  
Professor of Greek, University of Aberdeen. To  
the University Celtic Debating Society. Aber-  
deen: A. & R. Milne. 1872.



surely if a man is ultimately right, reasonable, or correct in his ideals it is not at all to his discredit that he arrives at such a healthy state of mind less laboriously than his neighbours, whether he does so impulsively or intuitively? At any rate we must not linger longer on the subject at present but refer at once to the excellent pamphlet before us, anxious to assure Professor Geddes that we Gaelic Scholars are as willing as our emotional natures will admit to "submit to the logic of facts and listen to the voice of science." If Celtic Scholars felt impulsively compelled to insist "on the lofty claim they used to advance of speaking the primeval language," they must according to an admission already made, have held a somewhat reasonable position, and it is doubtful whether they should even be requested to "lower the plumes of their pride" till their more scientific and discursive neighbours disprove the reasonableness of their position by presenting them with fresh results which they can intuitively discern to be correct! We will feel very grateful indeed if our friends assist us in acquiring a more rational system of arriving at reason; the advantage of becoming more scientific and systematic is one not to be slightly and thanklessly despised. To Professors Blackie and Geddes the gratitude of all true Celts is truly intense; and the intensity will increase in proportion to the assistance afforded us in learning a scientific mode of investigating the Philologic facts of our language. If the result of thorough investigation will prove that the liquid and guttural sounds of the Celtic never wafted their musical murmurs on the breezes of Eden, that it is only an unmusical dialect of the defunct Anglo-Saxon, that the name of Ossian himself was only manufactured amidst the taleologic vagaries of the fourteenth and fifteenth centuries of this Christian era, or that even our national existence only dates from the day when colossal Johnson trod our barbaric glens,—even after all such prospective misfortunes are realised, we are resolved that our Sasunnach friends will find us possessed of sanity enough to save ourselves from hanging

The following paragraphs as fresh, scholarly, and interesting on Classic Pronunciation and the "*sporadic phenomena*" of the Celtic from Professor Geddes's

Pamphlet we very gladly transfer to our columns:—

"We hear much at present of a discussion carried on in England as to the mode of pronouncing Latin, and we can catch the low murmur of a confused battle going on against the peculiar, solitary, not to say fantastic, pronunciation of Latin that has prevailed so long there. Scotland, as you know, had begun to be corrupted in this matter from English influence. The Court of Session and the Academies of the South were acquiring the mincing pronunciation from the other side of the Borders, and I was once looking forward to the time when the tide of this English influence should have submerged all the rest of Scotland, and left us in Aberdeen maintaining in its last retreat the old *ore rotundo* national pronunciation of *Romanos rerum dominos gentemque togatam*. That felicity or infelicity, to which I was looking forward, of 'sitting alone among the ruins of Carthage,' is not now likely to be realised. In England itself a reaction has set in under the powerful influence of Munro, and will lead to common sense and conformity on their part to us, instead of our conformity to them. Not that the Scottish pronunciation of Latin is unimpeachable, but it is sound in many points where the English is false, and I do not know that the English mode is ever sound where the Scottish happens to be false. It is otherwise with the Celtic. It can be shown to be sound where both are false. I instance especially the important matter of the pronunciation of the third letter of the alphabet (c, as we wrongly call it), before *e* and *i*. What does the Celtic say? Is it in favour of *Kikero* or *Sisero* pronunciation? Undoubtedly in favour of the hard, and on this analogy alone we might fairly confront any difficulty arising from the unwontedness to the ear of *silicet*, *vicissim*, and the other stumbling blocks put in our way by the anti-Munrovians.

"The proof from Gaelic may be rested on two grounds—First, the condition of the loan-words, which came out of Latin into Celtic at the time when Latin was still a living speech. I refer to such a word as the Celtic for *priest* (*sagart*), which I think, there can be little doubt, found its way from the language of the Church into Gaelic before the downfall of the Western Empire. It is the Gaelic edition of the Latin *sacerdos*,

but the Gaels did not take it with its present pronunciation, but with the *c* pronounced hard; whereas, if the Romans pronounced the *c* then as an *s*, it would be inexplicable how the Gaels transmuted an *s* sound into a *k* or *g*.

"Other loan-words of Roman origin, now deeply embedded in Gaelic, but showing clearly how the *c* was sounded when they were transferred, I take to be—

*ceart* (just, right, correct) } tells the pronunciation of *certus*.  
*ceartas* (justice)

*cill* (a burial-ground, church, *Kil*-bride, *Kil*-patrick, &c) tells the pronunciation of *cella*.

*cearcall* (hoop, circumference) tells the pronunciation of *circus*, *circulus*.

*ceard* (artist, also tinker) tells the pronunciation of *cerdo* (handicraftsman).

*ceir* (wax) tells the pronunciation of *cera*.

Best of all, as undoubtedly a term of the Roman Imperial time, when all the world was taxed.

*cis* (tax, tribute) tells the pronunciation of *census*.

"Second argument is from words of a much more hoary antiquity, and which the Celtic has in common with the Aryan races.

"The word for hundred, *ceud*, with *k* sound, throws light on Latin *centum*; so *ceil* (to hide) on Latin *celo*; *cead* (leave, permission) on Latin *cedo*.

"Indeed, the Gaelic and Greek seem partial to the sharp *k* sound; for instance, the Greek *Kluo* and Gaelic *cluas* the (ear), a root in which the Sanscrit has shown symptoms of weakness, passing *klu* over into *sru*, and the Slavonic tongues into *slu*, whence it comes that their national name *slava* (glory) is the analogon of the Greek *Kleos* and Gaelic *cliu* (fame). This second class of words, namely the primitive, afford an argument not so strong upon the particular point in question as the later or loan-words, because it may be said that there is no dispute as to the *original* value of the Roman *c*, that it was like a *k* before *e* and *i*, as well as before *a*, *o*, *u*. The only doubt is as to whether, before the best period of their literature was over, the Romans did not soften it themselves. It is, however, an answer in point to say that those words that flowed into Gaelic before the Roman Empire perished, or about the period of its downfall, bear the mint of the hard pronunciation, and therefore we are entitled to conclude that that was the normal

pronunciation at the time. Thus the Gael has retained in the fastnesses of the hills forms of words that have come down, at least, from the days of Galgacus."

"I conclude with a gleanings of a few of what may be called the *sporadic* phenomena of Celtic, being chiefly concentrated in single words or roots, many of them of great suggestiveness, and throwing often a strange weird light over the darkness of the past.

"How interesting, for example, to know that the leader under whom the Gauls poured down upon Rome in 390 B.C. bore among the Romans the name of Brennus, and that this is still the word for "judge" and "judgement," *Breitheanas*, proving that the Gauls were under a social organisation, where the office of a King was not so much to lead in war as to dispense judgment and administer justice. It is strange to find the same name appearing also in the leader of the irruption into Greece a century later, down upon Delphi, a portion of which band afterwards became the occupants of Galatia, in the heart of Asia Minor.

"Again, in the early history of England we meet with the name *Vortigern* or *Vertigern*, as the King who called in the Saxons. Can we doubt that we have in that word simply *Fear-Tighearn*, "the man who is Lord," which leads me to affirm that the great chief of Latin poetry has, like *Vortigern*, a Celtic name *Virgilius*?

"He belonged to the region of Gallia Cisalpina, and Zeuss says of the name, 'Nomen vix dubium gallicæ originis.' It might be hazardous to say what the *-gilius* signifies, but of the *vir-* there can be no doubt, and the assurance is made all the surer by the old form *Ver-gilius*, to which the critics are now returning, which suits admirably the singular of the Celtic, *fear* (a man).

"Besides the chief of Latin poetry, Zeuss hands over to the Celtic race the chiefs of Latin History, and Science:—'Addo, et Livius, et Plinius, nomina Gallica Italiæ superioris.'"

The Greek for *man* is *anēr* and the noun for manliness (besides *enoreē* and *andria*) is *androtēs*. The *a* of the initial seems to be euphonic, and not part of the root: for the Sanscrit is without the *a* initial, *nri*, plural *naras*, "men." So the old Sabine speech, which, we are told, said *Nero*, 'fortis,' and *Nerio*, 'fortitudo.'

"What says the Gaelic? Is there any

word for *man* that will identify with *anèr*? Not now, but there had been once, for the word for *manliness* is *neart*, which is, therefore, an exact analogon in root and ending of *androtès*, when this last has been stripped of all accessories (*a, d, -ès*), and reduced to its simplest form (*u, o*). Even the rigid Curtius, who, to avoid the violation of certain philologic principles, will not allow us to identify the Greek *theos* with the Latin *deus*, admits the equation; *Neart*=*androtès*.

"Few things in language are more interesting than to know that Gaelic holds fellowship with Greek in its word for *manliness*, and with Latin in its name for *man*; *Fear* being similarly the equation of the Latin *Vir*.

"In this high companionship I leave the Celtic tongue, and commend it, therefore, to your earnest study and investigation, on scientific as well as on patriotic grounds."

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### THE HIGHLANDERS OF NEW BRUNSWICK.

We are indebted for the following interesting information regarding the Highlanders of New Brunswick to the Rev. Thomas Nicolson, River Charles, New Brunswick:—There are about 150 Highland families in this county, Restigouche, chiefly from the Island of Arran. They are generally in good circumstances. The greatest number of them came here from twenty-five to thirty years ago. A few have come occasionally since. There are about fifty or sixty families of Highlanders in Black River, Miramichi. There are besides these some hundreds of Highland families scattered up and down the province. There is now no Gaelic preached in New Brunswick, except one sermon by the Rev. Mr. MacMaster at the Communion Season. Some families of Highlanders left for California a few years ago. They have not bettered their circumstances, and all regret that they left. Highlanders generally do well in this province. There is an abundance of excellent land unoccupied in our country. It can be obtained on

very reasonable terms. The Government grant it to Settlers for a small sum, and that sum can be paid during a course of years, by improving the roads to the Settlers' farms. The HIGHLAND GAELIC EMIGRATION SOCIETY started about thirty-three years ago, has now no existence. It was the means of bringing out a number of Highland families at the time.

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### THE HIGHLANDERS OF NORTH CAROLINA.

To the Editor of "THE GAEL,"

Permit me to add a note of correction to the Rev. John C. Sinclair's very interesting account of the Highlanders of North Carolina which appeared in the June number of "The Gael."

When writing the names of Ministers who preached there in the Gaelic Language, he omitted to mention the Rev. Dugald Crawford, from the Island of Arran, who, I am informed, went twice to North Carolina and remained there several years and preached in the Gaelic. Some of his Sermons were printed there and some were printed in Scotland; the first of his printed Sermons that came to my hand were six in number, printed uniform, the title of the first reads,—*Searmon a chaidh a liobhairt ag an Raft Swamp*. (here follows a date in Gaelic) *Le D. Crawford, Minister, Fayetteville*; printed by Rowleston & Sibley or Sidley, 1791. The second appearance from the press is entitled *Searmon do Mhnai*, and dated 1805, this Sermon was dedicated to Mrs McCalister of Cour in Kintyre; and the third is a Farewell Sermon in the English preached in the parish church of Skipness, Kintyre, 1812. He afterwards settled in his native Isle of Arran and was appointed as parish Minister of Kilmory, where he continued till his death which happened about the year 1841. He was drowned whilst getting out in a small boat to

reach the steam-boat intending to go in the latter to Greenock.

I hope that the Rev. J. C. Sinclair will again speak to his brethren through your truly Highland Newspaper and permit me to suggest to him that he should extend his enquiry through the length and breadth of the United States and try and trace out as many as possible of our Gael who have distinguished themselves in various professions and occupations of life, remembering that

'Lives of great men all remind us,  
We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time.'

NIALL CAIMBEUL.

### BALL GHLINN-TRUIM.

Le Dòmhnall Caimbeul, Mac Dhòmhnail  
Phail, Bàrd Chinn-a'-Ghiùbhsaich.

(Ann am Beurla's an Gàilig.)

AIR FÒNN:—"The Laird of Cockpen."

Yesterday evening, 'san fheasgar an raoir,  
We marched away to Ball Ghlinn-truim,  
We could na get lusses, cha rachadh iad leinn,  
And goiny without them bu mhuladach sinn.  
When we arrived, gu'n d'fhuair sinn ho-ré!  
They all enquired "nach tug thu leat te?"  
"We're better without them" gun fhreagair  
mi fhéin;

But never let on, nach fhaighinn a h-aon.  
And when we entered an rùm 's an ro' 'n  
danns', [Galld']

The lusses were dressed anns na fasanan  
With white muslin frocks agus cròtaibh  
na 'n ceann— [eadh tu fann']

They would cheer up your heart ged a bhith  
With gum-flowers and ribbons gur h-iaid a  
bha briagh,— [riambh]

All trimmed in the fashion nach fhaca mi  
With hoops in their skirts, 's ann anna  
bha 'n liad: [inn. mas fhiar.]

They thought nach robh 'n leithid ri 'fhaigh-  
When the dancing commenced, cha robh iad  
cho gann, [riut' a dhanns']

But you would get plenty 'reidheadh comhl'  
The house was so crowded—bha 'n t-ùrlar  
cho trang;

You never saw leitheid de rabble 'sa bh'ann!  
The butler then went le toddy mu 'n cuairt;  
When they got the whisky 's ann aca 'bha 'm  
fuaim;

The lads were with lasses ri barganan cruaidh  
And I went to listen, an taice ri 'n cluas!

The wind was hard blowing 'nsabhal Ghlinn-  
Truim; [druim,—

The candles were dripping a mhàn air ar  
They painted our coats gun fharachdainn  
dhuinn:—

If we stayed at home, cha d'eirich sid dhuinn.

It was four o'clock—'s i mhaduinn a bh'ann

We started for home anns a' choach aig a'

Ghall, [na ghleann,

When we reached Kingussie, gu'n deach mi

Regretting the loss 'bhi gun chadal 's an àm.

### NEWS OF THE HIGHLANDS AND ISLANDS.

SUTHERLAND—LARGE ESTATE SALE.—We understand that Messrs Stewart, Rule, and Burns, solicitors, Inverness, on Wednesday purchased the extensive baronial estate of Skibo, in Sutherlandshire, for E. C. Sutherland-Walker, Esq. of Aberarder, for the sum of £130,000.

THE ISLAND OF RASSAY.—This tight little island, on the east of Skye, and close beside it, is now in the market. By far the greater part of it is bleak and rocky, but to the south and west there are some fine pastures, arable land, and plantations. The rental is about £1500, and one man, a native of Sutherland, pays about £1000 of that for having almost the whole of the island as a sheep farm. The most desirable things in the island are the mansion-house, garden, and the surrounding grounds. The house is a commodious and most beautiful modern mansion, and the garden is a good one, and famous for its fruit, especially gooseberries. A hothouse, which cost £1500, is in the garden, but is not kept properly. Close beside the garden entrance is a stone slab, which was dug out of an old Celtic ruin, and which bears Celtic hieroglyphics and figures which have defied antiquarians to make out what they re. There are good roads through all the island; it is said the improvements effected in the place by the father of the late proprietor cost about £15,000. Rabbits and other game are very numerous. It is said that a good many offers are given for the island, and that Lord Middleton, the lessee of Sconcer shootings, is among the number. It is also said that the executors of Mr. Rainy's will are not to give the island to any one likely to be a



harsh landlord for fear of his turning out the few people left.—*Northern Ensign*.

**COAL IN THE NORTH OF SCOTLAND.**—At the last meeting of the South Midland Institute of Mining, Civil, and Mechanical Engineers in Wolverhampton, the President, Mr. E. Jones, Mining Engineer, gave the result of certain recent investigations made by him with and for the Duke of Sutherland on his North of Scotland estates. In Sutherland, where he expected to find granite, with scoria and other traces of igneous action, he had found coal. He believed the field would prove of great value, that the carboniferous ironstone associated with it would be found lying immediately beneath the oolite, which was the formation at the surface, and this would prove to be of a larger area than any other known coal field in Scotland. He had traced the coal from the river Brora to the Frith of Dornoch, and upwards along the edge of Sutherland to Helmsdale. Sinkings would soon be made, and the powerful machinery for conducting the operations would be under his direction. The work would have an important bearing upon the question of the existence of coal between London and Dover. The President showed fossil specimens of the oolite formation that he had brought from the quarry of which Dunrobin Castle was built, and beneath which Mr Jones believes the coal is lying. Going on to speak of the coal field of the immediate district, he asserted, as the result of close observation extending over forty years, that the coal of Shropshire is being rapidly worked out.

**KINGUSSIE—DEATH OF MR. MACRAE, BANKER.**—The sudden and unexpected death of Mr Donald Macrae, agent for the Caledonian Bank at Kingussie, has taken us by surprise here. It was only on Monday that he felt unwell, but he was then still able to attend his business. In the afternoon he accompanied Sheriff Blair—who was in Kingussie at a meeting of Police Commissioners—to the railway station, and appeared to be in pretty good health. He attended at the Bank on Tuesday as usual, but between Tuesday night and Wednesday morning he had a shock of paralysis, which ultimately proved fatal. From the moment it was known that Mr Macrae was seriously ill there was a constant flow of sympathizing friends inquiring for him at the Bank, and his untimely death has cast a gloom, not

only over the village of Kingussie, but over the district of Badenoch. His funeral took place on Tuesday, and was attended by friends from all parts of Inverness-shire, and from the counties of Ross, Sutherland, Moray, Perth, and Edinburgh. The shops in the village (and they are not a few) were closed, and the shutters on the windows; the bells of both churches were tolled, and the children of both Free and Established schools turned out on the occasion. Deceased was local Secretary for the Inverness, Ross, and Nairn Club, in the Badenoch district, and it was only the other day that along with Sir George Macpherson-Grant, he took part in presenting prizes to the successful competitors at the last examination. The Volunteers also have lost one of their best friends, for he gave them many valuable prizes, the last being £10 to be equally divided between the first, second, and third class shots, so that each class of shots had an equal chance of winning a prize. Mr Macrae was a native of the district, and intimately acquainted with its circumstances. He not only carried on banking and law business, but was one of the most enterprising farmers in the district. Mr Macrae died at the early age of 55 years, and leaves a widow and large family to mourn his loss. June, 26, 1872.

**SHIPMENT OF PEATS FROM ISLAY.**—There is likely to be a dearth of fuel in the island of Islay before the ensuing winter is over; as peats are being shipped in large quantities to meet the demand. A few days ago there were 150 bags of peats sent to New-Zealand from Port-Ellen, and this shipment is not the first from the Island. It is understood that there are to be large quantities forwarded regularly from Islay to our Australian possessions.—*Scotsman*.

**A HIGHLAND CONGREGATION IN NEW-ZEALAND.**—Mr. William Macrae, who emigrated from Strathpeffer to Auckland, New Zealand, in October last, under the auspices of the Colonial Committee of the Free Church of Scotland, has, after having undergone the required examination of the Presbytery of Auckland, been licensed as a Minister of the Gospel, and appointed Minister to the Gaelic-speaking congregation of Waipu, some eighty miles from Auckland from whom he had received a unanimous call, and who are almost wholly composed of Highlanders from the shires of Sutherland and Ross. At a Meeting of



the Colonial Committee in June, Mr. Neil McCallum probationer was also appointed to the Colonial field and has selected Auckland as the sphere of his labours; other appointments to the same field are also expected to follow.

Of the Inverness Royal Academy Examination, a correspondent in the *Inverness Courier* of July 4, writes thus:—"Sir,—While all had much reason to admire and approve of the appearance made by both teachers and pupils during the examination days of this excellent institution, may I ask why—during the musical performances in the Music Hall on Wednesday—our native music was so entirely excluded? Do the Directors disapprove of its being taught? It is hardly possible that Strathspeys, martial airs, or Jacobite songs, will cease to have their special charms in any part of Scotland, far less in the metropolis of the Highlands. And we think therefore that the Directors would do well to provide that this class of music should be regularly and properly taught in the Academy."

We heartily sympathize with this correspondent's suggestions. It is really to be deplored that in such a place as Inverness our native music would give place entirely to German or any other far-fetched material. And in such an Institution as the Royal Academy of Inverness, should the teaching of the Gaelic Language be neglected? While other quarters are busily engaged in the study of Gaelic, and matters of Highland interest in general, *should Inverness look on in the lukewarm manner in which she is generally represented to do towards matters affecting the time-honoured tongue of her oldest inhabitants?* Should there be a Gaelic Class formed in the the Royal Academy of Inverness, would it not be a grand stepping stone to the Class in the University whenever the Gaelic Professorship is founded.

## INVERNESS GAELIC SOCIETY— ASSEMBLY & CONCERT.

The re-union of this Society took place on Thursday evening, in the Music Hall, Inverness. The Chairman, Provost Mackenzie, was supported by Professor Blackie; R. Carruthers, LL.D.; Colonel Macpherson, Cluny; Sheriff Macdonald, late of Stornoway; Bailie Simpson, Inverness; Alex. Dallas, Esq., Town-Clerk, do.; Rev. Mr Macgregor, Inverness; Rev. Mr Stewart, Nether-Lochaber; F. Macdonald, Esq., Druidag; Mr. Cumming Allanfearn, &c. The Provost in opening the proceedings expressed regret at the unavoidable absence of his nephew, Sir Kenneth S. Mackenzie, of Gairloch, who had agreed to preside. The first song of the evening was commenced and excellently rendered by Mr Macrae, "Nighneag a Chuil duinn," in the purest Gaelic. This was followed by one in good broad Scotch, preserving the spirit and key note of the proceedings, by being in praise of "The Stern Scottish Hiellands." The next item was the well known reel of Tulloch—danced by four practised "hands." This was followed by a recitation in Gaelic by Mr Macdonald, the Society's Bard, a well known adept in Gaelic prose and verse. After this appeal in the vernacular, came a selection of Scotch airs by Mr. C. S. Grant. The next speech was delivered by the Rev Mr Stewart, the talented Nether-Lochaber correspondent of the *Inverness Courier*. It is hardly necessary for us to remark that Mr Stewart executed his task in the same excellent style which characterises his writings and that he sat down amid volumes of applause. This was followed by a Gaelic song from the Misses Mackintosh and Mr. W. Mackay. After an interval during which the audience partook of a service of fruit, Professor Blackie rose amid cheers and said that if ever he delivered an address with pleasure in spite of displeasure, it was on the present occasion. Being a mere south country Saxon—an alien in blood and language, he certainly should not have been asked unless it were known that he loved the Highlands, and the Highland people loved him. And to him the love and esteem of his fellow countrymen were more than all the power of all the politicians, and all the gold of all the millionaires. He would consider it a very high honour to be associated with the Society in this resuscitation of a grand national feeling that had too long lain dormant in this country. It

was a very great mistake in past times to neglect our Celtic nationality, and its language, traditions, music, poetry. It could never be right to undervalue themselves, to trample upon their own traditions, to cast odium upon their own mother, to neglect the graves of their fathers. But now they made a public profession of something wrong done, and an earnest beginning of a right thing to be accomplished. They were all to blame, Celts and Saxons alike, and he did not know which was most to blame. Not one Highlander in a hundred could read or spell his own language. Still he believed the Saxons were more to blame than the Celts. The latter lived in a remote corner, and suffered wrongs of which he would not speak particularly; while the Saxons were sitting in the comfortable South, having the Highlanders to fight their battles at Waterloo and elsewhere, yet despising them, making them the subjects of shallow jests, laughing at them, just as an Englishman laughs at a Scotchman. What a set they were, laugh at one another, instead of engaging in scientific research, and seeking mutual sympathy and philosophical appreciation! Such men as Stewart, Armstrong, Macaulay, Mackenzie, and Skene, had made a study of Celtic matters, but these were single names. The neglect of the Gaelic was a loss intellectually, morally, and socially. It belonged to the great family of tongues commonly called the Aryan, and to know Latin and Greek thoroughly they should read Sanscrit or Gaelic—no matter which. If people had an interest in old stones, and old bones, and old urns, surely they should venerate the oldest language of the human race, still a living language—one rich in illustration, near to our living sympathies, and of practical interest and importance. The Gaelic language had characteristic peculiarities most interesting in reference to the organization of human speech, and not found in Sanscrit, or Latin, or Greek. Some of those peculiarities opened up quite a new train of thought altogether. It had also some fine sounds and it was a great help to the knowledge of Latin, Greek, German, and other languages. He had himself traced 500 Greek roots to Gaelic. But some of those clever fellows in the South, who knew everything, asked what was the use of studying a language that had no literature? Now if there was not a single book in Gaelic he would study it, because it was

the way to the hearts of the people. Better living men and women than all the printed books in the world. But Gaelic had the best kind of literature—the kind of literature that makes Scotland what it is—the literature of songs and poetry and national music. This was of value, not to enable every clever fellow to talk of all subjects and a few others, but in bringing out all the noble sentiments of a people's heart, and in cherishing the noblest memories; this was a literature, that would do them more good than all they could cram at the University of Edinburgh or under the Education Bill. The greatest evil to them in the South was that their national music was not made an indispensable part of the national education. Next to the Bible he placed the national songs for true, healthy teaching—fresh like the breezy atmosphere, blooming like heather, rushing like the mountain streams; and making the blood beat in harmony with them. Latin and Greek were all very well, but a man should be what God made him, and his duties were with his own people. Of course they must be fashionable—that is, go to Italian operas in Edinburgh and London, and force people to learn Latin and Greek, which they forget soon enough—but don't learn your own mother tongue, which you suck in with your mother's milk. People who went away in search of something grand, and did not learn the wisdom and philosophy of common things, would be shallow fellows to the end of the chapter though crammed full and fringed round with learning. The Saxons could certainly not be accused of loving the Celtic people too much. They sung Jacobite songs, but that was a matter of pure sentimentality; and many of them thought and said that the Celts should be stamped out and extirpated. Now, he did not think that the Saxons should have spoken in that way if they had known the language of the Celts and their good qualities. They came down to stare at their mountains and glens, but they did not love the Celts, and see that no man turned them out of their glens. He did say that though there was a disease of over-population in some parts of the Highlands, that was no reason why there should be extirpation in any part of them. He spoke of no one personally; but if the country had been depopulated, one cause of that had been that those who held the land did not speak the language, and did not know the hearts of

the people, did not care a straw for the people, but felt that they would have no poor-rates when the devils were away. If such things had been—and he had good reason to suspect that they had—he repeated that the cause was this, that there was no sympathy between the holders of the land and the people who lived upon it; and there would have been more of that sympathy if the landowners had studied the language of a people of whom they ought to have been proud. Well, he had given very good reasons why the Gaelic should be preserved, and he was not bound to give an understanding with them. If they did not sympathise with him and with the Gaelic people, then he was very sorry for them, but thankful also that he was not cursed with the blindness of their intellects or the hardness of their hearts. (Cheers)

The Rev. Mr. McGregor of the West Church, Inverness, delivered an Address in Gaelic, which was frequently drowned amid cheers and applause. After several songs &c., the national anthem was sung in Gaelic and this very successful meeting separated after almost four hours sitting.

We may compliment the members of the Society for the excellent manner in which they have got up this meeting, and the unlagging zeal which characterizes them since they formed themselves into one of the most enthusiastic of Highland Societies.

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#### PROFESSOR BLACKIE ON NATIONALITY.

On Saturday, 13th July, Professor Blackie delivered a lecture on NATIONALITY in the Music Hall, Inverness, under the auspices of THE GAELIC SOCIETY. Mr. Mackintosh of Raigmore, M. P. occupied the chair, and was accompanied to the platform by Provost Mackenzie; Mr. Waterston, Banker; Dr. Caruthers; Bailie Mackintosh; Mr. Davidson Solicitor; Mr. Rose, Solicitor; and Mr. Mackenzie, Barnhill.

In speaking of the Highlands the Professor said he resumed the strain of his address on Thursday evening, and denounced the extirpation of peasantry from the glens. They would drive away the people and call it improvement. He had known those in the south who would wish to see the whole Highlands turned into one immense Tomnahurich, the Celts buried beneath it, and Saxon Palaces piled on the top. This would be a very magnificent, a very selfish, a very despotic, and a very Russian way of governing free men and

improving a country. There was a danger in losing that magnificent fellow the Highlander. Could any of the clubs of London turn out such an animal? He wanted as many Highlanders in the Highlands as could be comfortably maintained there. He said there should be no extirpation—except in the way of weeding the turnips; weed but don't exterminate. In this matter proprietors and people had both duties to perform. The duties of a proprietor in the Highlands were quite plain. The wealth of a country did not consist in the number of guineas which found their way with the least amount of trouble into the landlord's pocket, but in the number of well-conditioned people whom, by his superior position in society, he was enabled to cherish, to protect, and to elevate. The landed proprietor was the Bishop of the district in secular matters; and if he thought his only business was to get his rents paid, to spend them where he would, to do what he would with his own, then he did not know his duties, and he was a selfish fellow. Observe, he was not speaking against proprietors, but supposing there was such a one in the lot, then these terms applied to him. A landlord, he would suppose, got £1000 from one big farmer, and there no poor rates and no trouble about it, and he went and spent that in London at the opera, or in worse places; or spent it in Paris, where it was a gain to France; or in Rome, where it was a gain to the Pope and a loss to us. Would it not be better if the same landlord got £800 or £600 from a number of tenants and spent it among them, than going away with his £1000 and doing with it what he liked? Yes, he might do what he liked according to the letter of the law. The law could not be always with him; common sense could not be always with him; but the very constitution of society, and the eternal laws of society, commanded that he should attend to the place where God had placed him, and do his duty there. He (Professor Blackie) was neither a Tory nor a democrat, only a thinker, a student, and, in a small way if they pleased, a philosopher. That gave him a certain advantage. His business was to find out truth, to speak truth and justice; and except to do that he would not be there that night. But while he was not a democrat, he would bring in a very democratic kind of measure; he would impose an absentee tax, rewarding those proprietors who stay at home, and making the fellows who go abroad pay all the poor rates. Of course he did not object to young ladies going up to London to get husbands—or the Duke of Argyll and others going, who had business to discharge; what he did object to was the practice of going and squandering money in

the dissipation of London and Paris. For himself he was not a proprietor. No doubt he was a feuar, but it was only an acre. He was one of the public; and he considered the public had a duty—not to run after what was foreign, but to cherish self-esteem, to cultivate local independence, to make the most of what we have here. Far fowls had fair feathers—to fools. Let them preserve and guard their right to *be* themselves. When an Englishman came to Scotland he expected to find a Scotchman—not a second edition of himself, an edition not enlarged and improved, but diminished, dwarfed, and degraded. When he came to Inverness he expected to find a Highlander, and he found him there—(shaking hands with the Provost, amidst loud laughter and cheers). Let them learn a lesson from the wisdom of unreasoning animals, which were always right because they were always in the hand of God. What animals did unconsciously, let intelligent beings do consciously. Therefore, let the eagle glory in his wings, let the fish glory in his fins, let the hound glory in his swiftness, let the young man glory in his strength, let the Celt glory in being a Celt, and the Scotchman in being a Scot. (Loud cheers.)

#### ANSWERS TO CORRESPONDENTS.

J. C. C.—We have referred your enquiry as to the origin of the name Carmichael, to a member of the Clan, well versed in such matters and received the following:—

Carmichael, in Gaelic *Chr-Mhicheil*, a Celtic name of Devotion, signifying the "Friend of MICHAEL," the Archangel, is of great antiquity in Scotland, and was adopted originally from a Barony called CARMICHAEL, in Lanarkshire. One JOHN CARMICHAEL, who commanded the Auxiliaries at the Battle of Baugé in Anjou, France, in the year 1422, attained the highest martial renown, by dismounting the Duke of CLARENCE, which exploit decided the fate of the day in favour of the French and Scottish armies. In memory of this achievement, JOHN CARMICHAEL, having broken his lance in the encounter, obtained the addition to his family arms of a hand holding a broken spear which continues the crest to the present day. The family is of Argyleshire and Lanarkshire, but many of them have for some considerable time resided in England. The Argyleshire sept ranked under the banner of the "gallant, devoted, old STEURTS of Appin," and of them acted as ensign, or standard bearer at Culloden. The crest is a cubit arm, erect, in armour, holding in the hand a broken tilting lance, the point falling.

MOTTO (Gaelic), "*Daonnan Deas*,"—(English), "*Aye ready*,"—(French), "*Toujours Prest*"

To "Finlagan,"—We have received your contribution too late for the present number of *THE GAEL*, but shall appear in our next.

To S. F.—We have received your letter, and beg to thank you for the interest you take in *THE GAEL*. Your suggestions shall be carefully considered.

To "Caberfeidh" Glen-Urquhart—Your letter and contribution are two literary curiosities. What do you mean by placing a lecture on bad behaviour in the middle of a paper on "Astronomical observations?" We don't know. Neither can we understand what have occasional references to the Darwinian Theory to do with the subject which you write upon. When you write again be more careful of your penmanship, and endeavour to have more substance, less words to express your ideas (if you have any), and by all means less of that extraneous rubbish which has swallowed up your "Astronomical observations."

#### INVERNESS SHEEP AND WOOL FAIR.

July 13.

The Great annual market for the sale of the staple products of the Highlands, sheep and wool, took place at Inverness last week, commencing on Friday, and closing on Saturday night. The attendance was larger than has been witnessed for many years; as owing to the facilities afforded by the railways there were purchasers from all parts of England that were never here before. The weather also, was generally favourable. Sheep of all classes were in great demand, and sold at higher prices, on the whole, than in any previous year, unless perhaps at the unprecedented market of 1866. We give a few of the transactions:—

#### CHEVIOTS.

Attadale top wedder lambs, sold to Mr. Fraser, Loch-carron, at L18 10s; shots, L10 10s.

Achinduich east ewes L35.

Aldross half-bred lambs. 30s.

Glen Urquhart, Cromarty, half-bred lambs, 34s without shooting.

Inveran Cheviot wedder lambs, L20; cast ewes L32.

Invergordon Mains, three parts bred lambs 32s.

#### BLACKFACED.

Achnanault three year-old wedders, L42.

Attadale lambs, L14.

#### HALF-BREDS AND CROSSES.

Mr Fraser, Aittendow Dava, sold 700 grey-faced lambs at 21s.

Mr Trotter bought the Rosehaugh half-bred lambs at 35s each; and sold Mr Fraser Clunes, black-faced lambs at 15s,



# AN GAIDHEAL.

I LEABH.]

DARA MIOS AN FHOGHARAIDH, 1872.

[7 AIR.

## CALLUM A' GHLINNE—URSGEUL GAIDHEALACH.

### EARRANN I.

Ann an coilltean fàsail, agus ann an uruighean uaigneach air feadh nan gleann agus nam fireach, ann an Iar-eileanan na Gàidhealtachd, tha ioma lus agus blàth àillidh o bhliadhna gu bliadhna a' fàs gu h-ùrail fallain, às eugais cùram, no saothair, no sgil a' gharadair; ach gu bhi 'seargadh's a' bàsachadh fo anail fhuar reota a' gheamhraidh, air dhoibh an cùrsa beatha a ruith, gun a bhi air am faicinn, nò an aillidheachd no an cubhraidheachd a bhi air am mealtuinn le neach air bith. Mar sin, b' iomadh iad do luchd aiteachaidh na Gàidhealtachd air nach cualas riamh a bheag de iomradh o am breth gu am bas, a bhiodh iomraiteach a thaobh na buaidh a bhiodh aig an cliù modhanail air an luchd duthcha, na 'n robh an subhailcean agus an comasan intinn air an cur ann an suidheachadh follaiseach aithnichte f' an comhair.—B' ann dhiu sud Callum a' Ghlinne; agus ann an dòchas gum feudadh e bhi araon taitneach agus buanachdor do luchd leughaidh A' Ghàidheil, tha sinn a rùnachadh roinn de eachdraidh a bheatha ann an rian ùrsgeulach a thaisbeanadh o mhios gu mios.

Rugadh Callum a' Ghlinne o chionn còrr agus leth-cheud bliadhna, aig inbhir aon de na h-abhnaichean lubach, caisleach, leumnach, gorm-ghrinnealach a chithear air feadh na Gàidhealtachd, a deothal gu tràigh uisgeachan nan allt's nan tobraichean a tha sìor shruthadh leis na leathadan o chàthar nam blar

agus o chreagan aosda nam beann. Bha a pharantaibh le chéile measail 'n an inbhe féin; a thaobh an crann-chur saoghalta, cha robh iad aon chuid bochd no saoibhir; bha gabhaltas cuimseach comhfhurtachail aca ann 'sa' ghleann—barr 'us crodh 'us caoirich. Bha iad iomraiteach a thaobh am fialuidheachd, bha an dorus fosgailte, agus am bòrd luchdaichte o mhoch gu anmoch de choigrich 's de luchd turuis, ciod air bith airde an tigeadh iad. Bha iad adhartach, deanadach, cùramach 'n an gairm; simplidh, iriosal 'n an caithe-beatha, 'n an eideadh, 'n an eir-eachdas agus 'n an cleachdaidhean. Bha an gabhaltas daor-mhàlach gu leòir. Cha robh crodh 'us caoirich 'us cloimh ach ro-iosal ann am pris an coimeas ris mar tha iad ann 's na laithibh so; aig ceann gach leth-bhliadhna 'nuair a phaighte am màl, cha bhiodh ach glé bheag airgid ma seach gu bhi solar gach goireas agus comfhurtachd a bha feumail do 'n teaghlach; ach ma bha an t-airgid gann bha an cosdas da reir; rachadh punnd Sasunnach aig an àm ud ni b'fhaide na théid deich dhiu air an là diugh ann an solar uireabhuidhean coitcheinn theaghlachaichean. Bha ach beag an t-iomlan d' an teachdan-tir a' fàs às an fhonn. Bha an eideadh cuim agus leapa air an deannamh aig a bhaile air gle bheag de chosdas ach saothair nan làmh. Ann 's na laithibh ud, bha gach fear tighe agus bean thighe ann an seadh agus ann an tomhas àraidh 'n an luchd ceaird; an àite bhi 'reic seiche a' mhairt-gheamhraidh ri "Marsanta nan craicinn"—is ann a bhiodh i air a polladh, air a malcadh, air a h-aoladh, air a cairteadh



agus air a giollachd airson leathar bhròg, fad air thoiseach ann an cruas agus ann am buanas air an leathar Ghallda a gheibhear an diugh ann am bùthaibh nam marsantan agus nan greusaichean. Bha na brògan air an deanamh aig a bhaile, air an deagh-chumadh a's air am fuaigheal gu daingean dionach le iallaibh, gun chainb gun rosaid. Bha gach srathair 'us sumag, le 'n gaid uchdaich, tharraich agus éislich, gach sugan agus crann-bhraid, gach cliabh a's coran sacaich, crann-treabhaidh us cliath-chliathaidh, gach anail a's grealag, gach teaghair a's taod a's buarach, agus ach beag gach ball-acfhuinn agus nì bha feumail a stigh 'sa muigh, air an deanamh á fàs an fhearainn gun sgillinn airgid a chur nan éiric. Ma bha na fir mar sud teòm-làmhach adhartach, cha robh idir na mnathan agus na maighdeanan air deireadh 'n an deanadas féin. Gheibhte iadsan gach feasgar fada geamhraidh air an cleachdadh ri cireadh, ri tlamadh, ri càrdadh, ri sniomh, ri toinneamh 's ri tachras snath cloimhe agus lìn airson nan clòthan, nan currainean, nam breacan, nam plaideachan, nan stuthan, nan drògaidean agus an lion-anairt dheth an robh ach beag an t-iomlan d'an deiseachan seachduin agus sabaid air an deanamh suas, gun sgillinn a chur nan éiric ach duais an fhigheadair agus an tailleur. B'ainmig a chite san àm ud air feill no an clachan, deise de aodach tana lom Gallda air fear no air mnaoi, air òganach no air maighdinn, agus ma bha iad mar sud simplidh na 'n éireachdas, bha iad éireachdail 'n an simplidheachd; oir b'e fasan an latha, éireachdas air bheag riomhaidh; cha b'e riomhadh luideagach riobagach air bheag eireachdais. Ann 's gach buaidh agus deagh bheus a bha deanamh suas cliu neo-mhearachdach nam "ban subhailceach," cha robh mathair Challum a' Ghlinne bonn air deireadh air a comhaoiscan agus air a comh-ìbhich anns an dùthaich. On latha

chuireadh "ceud bhreid na mnà posda" air a ceann, dhearbha i ann 's gach daimh agus suidheachadh, "gun robh a luach gu mor os cionn clachan uasal." "Choisinn agus ghleidh i earbsa cridhe a fir, agus riamh o na dh'aonadh ri chéile iad, cha robh feum aige air creich." "Dhiarr i olann agus lion, agus dh'oibrich i gu toileach le a làmh. Bha i ann an ioma seadh mar longaibh nan ceannaichean, a bheireadh am biadh o thir chein.—Dh'eireadh i 'nuair a bi an oidhche bhiodh fhathast ann, agus bheireadh i lon d'a teaghlach agus cuibhrionn d'a maigdeanaibh. Bha a leasraidh an comhnuidh crioslaichte le neart modhanail.—Bha i mothachail gun robh a ceannachd maith, cha rachadh a coinneal às san oidhche.—Chuireadh i a làmh air an dealgan, 'sghabhadh glacan a lamh greim don chuideil.—Bha a glac an comhnuidh fosgailte don truaghan; agus a làmh sinnte don fheumach.—Cha bhiodh eagal oirre roimh an t-sneachd, airson a teaghlach, oir bha iad uile comhdaichte le saothair a làmh.—Dh'aithnichte a fear ann 's na geataibh, 'nuair a shuidheadh e maille ri sean-airibh na tire. Dh'fhosgladh i a beul le gliocas, agus bha lagh a chaoimhneis air a teanga. Bha i curamach mu shlighibh a teaghlach, agus cha d'ith i riamh aran an diomhanais." Os cionn gach buaidh agus deagh bheus eile tre an robh i aithnichte mar mhaoi agus mar mhathair—bha "eagal an Tighearna oirre." Bha a Companach mar an ceudna na fhear aideachaidh air an diadhachd; cha robh mor fhoghlum aca; ach a réir tomhas an eòlais, bha iad le cheile a' gluasad ann an aithneibh agus ann an ordùighean an Tighearna gu neo-lochdach—cha robh an aideachadh air an diadhachd aon chuid gleadhach no àrd-fhuaimeach; bha iad firinneach, onorach, agus creideasach nan cliù agus nan giulan ann am fianuis an t-saoghail. Bha aite féin aig a' Bhìobul ann san teaghlach; cha robh

mòran de leabhraichean eile aca a bharr air, ach am beagan a bh'ann, bha iad de'n t-seorsa a b'fhearr; agus ach beag an t-iomlan dhiu anns a' Ghàilig—mar bha, “Staid ceithir fillte an duine” le *Boston*; “Tùs agus fas diadhachd san anam,” le *Doddridge*; “Gairm do pheacaich,” &c., le *Alleine*; “Turus a Chriosduidh,” “Leabhar aidmheil a chreidimh,” “Leabhar farsuing agus aithghearr nan ceisdean,” agus leabhar no dha de oibribh nan seann bhard Gaidhealach. Ma bha bardachd Oisein ann an clo àig an am ud, cha robh i aithnichte am measg nan Gaidheal anns 'an nìdheam sin; ach cha b' ainneamh iad aig an robh moran de dhain na Feinne air an cuimhne, agus bha e na chleachdadh cumanta mar chaith-eamh-aimsir taitneach air na feasgair gheambraidh a bhi 'g an seinn air fuinn bhinn thiamhaidh tre an robh iad gu furasda agus gu riochdail, air an clobhualadh air a' chuimhne, agus mar sin, cha 'n eil teagamh nach robh iad air an giulan a nìos o ghinealach gu ginealach o chionn linntibh, ciod air bith bu toiseach a's bu mhàthair-aobhair dhoibh anns na laithibh a dh'fhalbh. 'Am measg nan seann Ghaidheal do nach b' aithne sgriobhadh no leughadh, bha an comasan cuimhne anabarrach gramail, dìdnach, agus bha feum orra—oir bha an t-iomlan deth an eòlas air nithibh aimsireil agus spioradail gu buileach an crochadh rithe. Cha nì furasda e do ard-sgoileirean agus do fheallsanaich mhor-chuiseach an latha so, do nach comasach ach gle bheag eòlais a chomhphairteachadh ri muinntir eile gun leabhar no paipear fo 'n sroin, a chreidsinn gun robh bardachd Oisein ann am bith gus an deachaidh a toirt air lom le Seumas Mac-Mhuirich.

Faodaidh e bhi gum bheil iad ann a tha de 'n bharail nach bu choir aite no cairtealan a bhi aig dain Oisein no aig obair nam bàrd ann an teaghlach air bith anns an robh aite féin aig a'

Bhiobul, mar a chuala sinn boireannach diadhaidh aon nair, ag radh, “Nach tugadh i mòran air aideachadh neach air bith a chite a leughadh paipear naigheachd;”—ach cha bi sud beachd pharantan Challuim a' Ghlinne; bu tric a dheisd e aig glùn 'athar ris an dealbhtarruing choimhlionta a rinn Donncha bàr air aillidheachd eugsamhuil NADUIR ann an òrain “Beinn Dòbhrain” agus “Choire-cheathaich;” nì mo a dhi-chuimhnich e ré a bheàtha na gluasdan intinn gradh-dhuthchail a bheir an dùsgadh na bhroilleach leanabaidh le bhi ag éisdeachd ri orain nam bàrd anns an robh euchdan agus gaisge nam Fineachan Gaidhealach's an luchd leanmhuinn ann an aobhar an duthcha air an seinn 's na feasgair ri taobh na cagailt, 'nuair a bhiodh “sùrd air sniomh nan cloimhean.” Nì mo a dhi-chuimhnich e tosdachd naomh na Sàbaid, no an cleachdadh ionmholtas anns an robh gach feasgar dhiu air an caitheamh. Rinn leughadh nan Sgriobturan, agus an ceasnachodh teaghlach o leabhar aithghearr nan Ceisdean deargadh agus drùghadh air intinn ann an laithean a leanabuidheachd a thuga mach deagh thoradh an déigh moran laithean.

Faodaidh ar luchd leughaidh a bhi saòilsinn gun deachaidh sinn 'san dol a mach, tuillidh is fada a's ar gabhail, ann a bhi cur fo 'n comhair na h-uiread do chliu agus do bheatha-teaghlach parantan Challum a' Ghlinne, ach mu 'n ruig sinn deireadh ar sgeoil, chithear ciod a bhuaidh thearnaidh agus mhisneachaidh a bha aig eiseimpleir agus teagasg na fardoich 'san d'rugadh e air a bheatha, an déigh dha tir a dhuthchais fhàgail, agus aghaidh a chur na aonar ri saoghal fuar, feineil, coimheach, carach, cealgach, mar a fhuair esan e, lan de mhealladh, de bhuaireadh, de chunnartan, de eiginean agus de chruaidh-chas.

(Ri 'leantuinn.)

MUILEACH.

## OISEIN:—A LINN AGUS A BHARDACHD.

(*Air leantuin.*)

An dèigh na h-uiread a ràdh a dhion cliù 'us ainm 'us aimsir Oisein, faiceamaid cuid de na nithean bòidheach a tha ann an sgeòil nam bliadhnachan a threig, air bharraibh an sgeithe dorcha. Is ann bho nàdur féin a tha am Bàrd a tarruing na samhlaidhean leis am bheil a bhàrdachd co comharraichte. Ged tha 'n astar ionann anns am bheil am bàrd ann an àirde a smuaintean a' triall, tha e gach nàir a' nochdadh caochladh cruth 'us bòidheach ann an grian, an gealach, an reult, an aonach, 's an sruthan thartarach. Tha e fìor gum bheil tannais a shinnsearan gu minic a' toirt còmhnaidh 'us misneach do sharghaigeach Sheallama, agus gur ann am feadh tha anam air a lionadh le cliù 'us euimhne nan sonn d' am bu nòs sealltuinn a nuas o 'n tallaibh féin, an còmh 's an oir nan niall, is maisiche sgiamh a' bhàird, agus a's àirde 'n gnìomh tha inntinn aoibhneach, threubhach a' deanamh. Ann an "Cath ula," tha Oisein a' labhairt mar so:

Thuit an oidhe neulach,  
Le torran speur air chuantaibh,  
Las gu duaichnì an dealan,  
'S na taibhse san adhar ri nuallan,  
Le ciribh an trusgain dàtha,  
Tha iad a' leum ghlòs na doimhne,  
Muca mara ri sgreadail,  
Is tonna g'am freagairt o'n aillbheinn,  
Chual' a' gheabach na teach neulach  
Gach beuc oillteil thug an euan as,  
Dh' fhìil i 'ceann na Lanna,  
'S na reultan am fadach mu'n cuairt di,  
Air chrith ri bhrìth na neul,  
Chithear an eudann air uairibh."

Tha anam a' bhàird anns na rannan so a' taomadh a mach samhlaidhean eagalach air toirm 'us strì nan dùilean. Bha 'n sealladh uamhasach, agus is e fair-eachdninn oillteil a tha na nithean a tha dlùth leantuin a cheile ann an caismeachd Oisein a' fadadh suas. Tha dubhachas 'ns imcheist anns an oidhe; an euan éitidh air a luasgadh le

tartar àrd-fhuaimneach an torruinn; tha ciar thalla nan taibhse air a charnachadh; a' ghealach, a' cluinntinn fuaim 'us farum 'us beuc an lear, a' folach a gnuis ann an cèd na Lanna; agus na reultan ag iarraidh fasgaidh bho sgiathaibh lèch-rain na h-oidheche. Is uamhasach, is foghainteach, is treunfhoclach an samh-ladh so.

A rithist ann an Sgenlachd air Trathuil nam buadh 's air Colguil nan tual bheart, tha Oisein ag ràdh:

Chaidh Trathuil a sìos na eide',  
Mar sgarnaich o mhullach sleibhe,  
Mar bhuinne shruth fuaimneach, oillteil,  
No mar theine 'm falt nan coilltean,  
Bha Colguil 'se féin mar dha shruth aonaich,  
Chluinnte air gach taobh am beucaich:  
B' àirde fuaim am faobhar geala  
Na toirm mhic-thalla 's croinn gan gearradh,  
Bha Trathuil mar neart na gaoithe,  
Leagas giuthas inbhorheinn aobhach,  
'S bha Colguil mar luas nan stend-shruth,  
Bhios le eudann shliabh a leumnaich."

Cha Colguil le 'fheachd thar stuadhan a' chuain a chum 's gum faigheadh e le foill dioghaltas air Trathuil. Chuir Colguil fealltach aon de dhaoine le naigheachd mealltach a dh' ionnsuidh Rìgh nan Lann; ag ràdh ris "Tiubhraich dhomh aon do 'd dha shleagh, 's thoir féin ma seadh dhomh do chomhnadh." Dh' imich Trathuil caoin nan iomad beus maille ris an teachdaire gus an traigh, agns tha e air a chuartachadh le laimn 'us sleaghan Cholgul 'us a threun-fhìr. Tha rìgh na Feinne leis fein; ach cha 'n' eil e meatachadh. Tha 'neart a' fàs mar uisge an inbhir, mar chuantan a ta air steideadh. Tha anam ag eiridh na aonar. Tha shòlas mar thannais na h-oidheche dearg bholtrach air neul nan aonach. Tha uamhunn paisgte anns na briathraibh fein leis am bheil Oisein ag innseadh cia mar 'chaidh Trathuil mòr 'us Colguil fealltach an coinneamh a cheile. Bu neo-ghealtach, treun, beartach anam a' bhàird a labhradh mar so.

Bumhòr meamnadh 'us cruadal Chleas-amoir an uair, ann an talla Bhaile-

bluthai, a tha e leis fein, agus eascaird-  
an lionmhor ag iadhadh mu thimchioll,  
iad uile an toir air Maona, nighean  
turmar, òigh nam buadh, a broilleach  
iar chobhar nan stuadh, a sùil reul  
soluis an t-sloigh, a ciabh dubh mar  
m fitheach; b' àillidh i 'na 'ciabh 's na  
nè. Tha naimhdean na Féinne a  
loighneachd gu sgeigil:

C'ait am bheil àrd Chumhal nan lann,  
ear-astair nan gleann gun raon?  
heil Cumhal 'us gaisgich 's an àm;  
husa ladorna, dàn 'us faoin?"

o freagradh Chleasamoir;

Tha m'anam, thuirt mise, a thriath,  
'lasadh gu thrian leis fein;  
un eagal tha Cleasamor fo 'sgriath,  
easg mhilltean, ge ciar na trein,  
mòr t-fhocal, mhic coigrich nan lann,  
gus mise 's an àm am aonar,  
ha mo chlaidheamh crith-mhosgladh gu  
'cheann;

rad a b' àill leis mo làmh ag aomadh  
un fhocal eile air Cumhal nan ceud,  
hic Chlutha o na thréig an sruth."

Nach dileas a tha Oisein a nochdadh  
a mar ghluais an gaisgeach sgairteil,  
òr, e féin 's e na aonar. Cha robh e  
omasach dha éisdeachd ri sgeig no  
mailt air Chumhal nan lann; agus dalma  
m an àrdan uaibhreach anaim, chuir  
cath as leth na Féinne.

Ann an Carraig-Thura, tha Oisein ag  
nseadh cia mar 'thug Fionnghal nam  
art buaidh air cruth Loduinn.

'ghealach dearg 'us mall 's an ear;  
háinig osnadh 'nuas o'n charn,  
ir a sgiathaibh bha sambladh fir,  
ruth Loduinn 's an lear gun tuar,  
Teich gu d' thir," fhreagair an cruth.  
Teich air a' ghaoith dhuibh: bi falbh!  
hà'd osag 'an crodhan mo laimhe;  
leam astar 'us spairn nan stoirm;  
'e rìgh nan Soruch' mo mhac féin;  
ha aomadh 's a bheinn dha m' thuar,  
ha a charraid aig carraig nan ceud,  
Is coisnidh gun bheadh a' bhuaidh.  
eich gu d' thir féin, a mhic Chumhal,  
o fairich gu dubhach m' fhearg."  
hog e gu h-àrd a shleagh dhorch;  
h'aom e gu borb a cheann àrd,  
habh Fionnghal na aghaidh le colg,

A chlaidheamh glan gorm na laimh,  
Mac an Luinn, bu chiar-dhubh gruaidh,  
Ghluais solus na cruaidhe ro 'n taibhs',  
Fuathas dona bhàis fo ghruaim,  
Thuit esan gun chruth 's e thall  
Air gaoith nan dubh charn; mar smùid  
Bhriseas òg, 's bioran na laimh,  
Mu theallach na spairn 's na muig.  
Scread fuathas Chruth Loduinn 's a' bheinn  
G a thional ann fein 's a' ghaoith,  
Chual' Innis nan torc an fhuaim,  
Chaisg astar nan stuadh le fianh;  
Dh'eirich gaisgich mhic Chumhal nam  
buadh;

Bha sleagh 's gach laimh shuas 's an t-sliabh,  
"C' àite bheil e?" 's am fearg fo ghruaim,  
Gach maile ri fuaim m' a thriath.

Cha 'n 'eil na dealbhaidhean aon chuid  
fann no tearc a tha Oisein a toirt seachad,  
air cia co cumhachdach 's a tha bhriath-  
ran am feadh a tha e ag aithris cath 'us  
spairn 'us comhrag nan laoch, ach tha  
e ag éiridh gu fada eadhon os a chionn  
fein, ann am mòralachd, ann an danadas  
agus ann an snasmhorachd, an uair a  
tha e 'seinn ann an rannan siubhlach,  
comhraig rìgh na Féinne agus Cruth  
Loduinn nan gorm lann, eagal 'us tear-  
munn Lochlainneach araon am blàr 's an  
sith. Cha do mheataich cridhe 's cha  
d'fhannaich gaisge Fhionnghail. Tha  
e mòrail, mìlanta, mar bu nòs, eadhon  
an aghaidh cruth Loduinn. Cha 'n 'eil  
sgàth no geilt ag éiridh na anam  
ann an gleachd ri Taibhse buadh-mhor  
nan Lochlainneach. Tha anam an rìgh  
mar charraig 'sa' chath. Thug e buaidh.  
Is dealbhach àrd a' chainnt a chleachd  
Oisein, ann an iomradh a dheanamh air  
a chòmhstri uamhasach so. Is tiamh-  
aidh tairis ceòl na caiunt a labhair  
Fionnghal 'us e ag iarraidh air na fil-  
idhean clàrsach a thogail 's a ghleusadh:

"Thionndaidh Fionn ri luchd bu bhinn  
'Us dh' iarr am fonn o shonn nam bàrd,  
"A ghutha Chona, a's àirde fuaim,  
A' bhàrd, tha luaidh mu h-aois,  
Dha 'n eirich air ar n-anam suas  
Feachdan mòr nan gorm chruth laoch,  
'S taitneach leam aoibhneas a' bhròin,  
Mar dhruich mòthar earraich chaoin,  
Fo 'n lùb geug dharag nan tòrr.



S an duilleach òg ag éirigh maoth.  
Togaibhse, mo bhàird, am fonn."

Bha anam Oisein a' lasadh le caoir-  
theas 's le dian-bhlathas a' chòmhraig,  
an uair a tha e tarruing bho gach seall-  
adh neartmhor, bagrach, fuaimneach a  
tha nàduir féin a taisbeanadh, smuaint-  
ean 'us nithean a tha ag àrdachadh 'us  
a' meudachadh oillt, 'us gaisge nan  
treun laoch a lean Cuchullin mòr mac  
Sheuma, agus Suaran rìgh nan long, 'us  
nan donn sgiath, gu garbh spairn a'  
chòmhraig. Anns a' cheud Duan de  
f'hionnghal tha e ag radh:

"Mar shruth a' taomadh o gharbh ghleann  
Dh' aom na suinn o chruaich nam beann,  
Gach triath an airm athar nam buadh;  
A ghaisgich dhubh-ghruamach na dhéigh,  
Mar chomhthional uisge nan stuadh  
M'an cuairt do dhealain nan speur,  
Chluinnte fuaim nan arm 's gach ceum  
Meaghal mhiolchon' cleasadh àrd,  
Duain g' am mùchadh anns gach beul,  
Gach curaidh treun ag iarraidh blàir.  
Mar thaomas sruth cobharach liath,  
O chruich iarraidh Chromlaich àird,  
An torrann a' siubhal 's an t-slabh,  
'S a chlar-oidheche air leth nan carn,  
Is tanas fhuar nan snuadh glas  
A' coimhead o iomall nam fras;  
Cho gurg, cho mòr, cho borb, cho luath,  
Dh' imich cruadal siol na h-Eirinn,  
An ceannard mar mhòr thore a' chuain  
A' tarruing nam fuar thonn 'n a dhéigh,  
A' taomadh a threunnais mar stuadh;  
Fo shuibhal chritheadh an tràigh,  
Mar thoirin fhoghair o dha bheinn,  
Gu chèile tharruing na suinn;  
Mar shruth làidir o dha chreig  
'G aomadh, taomadh, air an reidh,  
Fuaimnear dorch, garbh 's a bhlàir  
Thachair Innisfàil 'us Lochlainn,  
Ceannard a' spealt chleas ri ceannard,  
Is duine an aghaidh gach duine;  
Bha curaidh a' screadan air curaidh,  
Bha clogaidean shuas 'g an sgoltadh,  
Fuil a' dortadh dlùth mu'n cuairt,  
Taifeid a' fuaim air min inthar,  
Gathan a' siubhal ro'n speur,  
Slegtha 'bualadh 's a tuiteam thall,  
Mar dhealain oidheche 's a' bheinn,  
Mar onfha beucach a' chuain,  
'N nair ghluaiscas an tonn gu h-àrd,  
Mar thorruinn air cùl nan cruach,

Bha gruaim 'us farum a' bhlàir,  
Mar dh' aomas mìle tonn gu tràigh,  
A ghluais fo Shuaran na dàimh.  
Mar thachras tràigh ri mìle tonn,  
Thachair Eirinn ri Suaran nan long,  
Sin far an robh guthan a' bhàis,  
Toirm gàire-cath 'us cruaidh,  
Sgiathan 's màile brist air làr,  
Lann 's gach laimh, 'n a dhealan shuas.  
Fuaim a' bhlàir o thaobh gu taobh,  
Còmhrag beucach, creuchdach, teth,  
Mar cheud òrd a' bualadh baoth  
Caoir o'n teallach dearg ma seach."

Tha na samhlaidhean agus na co-  
amhlachdan a tha Oisein a' càrnadh su-  
a chum 's gun dean e còmhrag na  
laoch co dian 's co oillteill 's as urrain-  
e, a' seasamh leo féin air son maise 't  
àirde 'us eireachdas. Is leòir iad  
féin air son tnaim a' bhàird a chrùnadh  
's a' sgeadachadh le coran buaidh, ag-  
a chuimhne òradh le sobhraichean mo-  
aidh.

Mu'n tréig sinn deanadas nan sà-  
churaidh ann an teas na strì, nì r-  
luaidh air coimeas eile a tha Oisein  
deanamh mu bhrathair féin Fillean, an-  
a' chuigeamh duan de THIGHMORA:

"Tha Fillean mar thanas nan speur,  
A theàrnas treun o chìrb nan sian,  
Tha 'n fhaige 'am bruailean fo 'cheum,  
'Us e 'leum o thunn gu tuinn;  
Tha astar a' lasadh na dheigh;  
Crathaidh innsean an ceud cheann  
Air cuan ag eirigh gun bheus thall."

(Ri leanntuinn.) CONA.

—o—

## EACHDRAIDH NA SMUID- SHOITHEACH.

(Air leantainn.)

Anns a' bhliadhna 1801 no 1802, a  
nair a chaidh guth thairis air *Mr. Tal-*  
*lor* agus a bhàta, thòisich *Mr. Symin-*  
*ton*, cheana ainmichte, (le cuideachadh  
*Lord Dundas*) air smuid-bhàta a dhe-  
amh a chum soithichean eile a shla-  
adh troimh 'n *chanal*. An uair a bl-  
i deas chaidh a fenchainn 's bha a' che-  
tas oirre freagairt do 'n aobhar, a  
chuir luchd riaghlaidh a' *chanail* 't



tad i fo eagal gu'n lionadh i e leis mar shruladh uisge a cuibhlean a sìos a bruachan. Chaidh a cur a leth taobh nan an luib naigheach d'an *chanal* oirid o'n Eaglais Bhric.

Mu'n cheart àm so bha fear *Mr. Fulton* o America maille ri *Henry Bell* Glaschu a' faicinn fuirneis mhòir *harroin*. Chuala iad mu'n bhàta ùr gus chaidh *Mr. Fulton* a thaghal air *Mr. Symington* a chum a faicinn. Heall iad gu mion air a feadh, a' eachdachadh air gach ni sonruichte m'a imchioll, a's iad le cheile a' cur rompaig an ceud chothrom an ùr-innleachd homharraichte so a chur gu buil dhoibh sin—ni a rinn iad—*Mr. Fulton* ann an America anns a' bhliadhna 1807, air an abhuinn *Hudson*, agus *Henry Bell*, an uair a rinn e an *Comet* anns a' bhliadhna 1812. Uaith sin tha e làn hoilleir nach mor còir America air ùr-innleachd na smuid-shoitheach. Chunnic *Mr. Fulton* te dhiubh aig *Carron*—mhìnich *Mr. Symington* dha gach ni r'a timchioll—cha'n e sin a mhàin, ach chuir e gu falbh i 'chum gu'm aiceadh e mar a dh'oibricheadh an -iomlan, agus e 's a' cheart àm ag inn-eachd an fheum a dheanadh e d'an eòlas bha e an sin a' faotainn, an uair a achadh e dhachaidh do America. A huilleadh air gur ann á Sasunn o *Watt & Bolton* a fhuair e an smuid-inneal air an na ceud shaoithich a chur e an òrdugh. Tha e coltach gu'n robh e oileach gu'm biodh so an an-fhios oir tha b'e ainm fein a thug e suas do *Watt & Bolton* an àm dha 'bhi 'toirt òrdugh dhoibh an smuid inneal a dheanamh.

Thug *Mr. Symington* e fein oidhirp neo-fhiachail anns a' bhliadhna 1802 no 1803 air còir fhaotainn dha fein air an ar-innleachd, le Litir Rìgh fhaighinn gun fhios do *Mr. Taylor*, ach cha do dhuraichd e riamh a thagar gus a' bhliadhna 1815, an uair a dh' fheuch e ri toirt air sealbhadairean smuid-shoitheachan Chluaidh suim mhor a phàigh-eachd air son na saorsa a ghabh iad ann

a bhi 'togail agus a' seòladh nan soithichean gun a chead-san. Chuir iad gu h-ealamh 'na thàmh e le iunseadh agus a shoilleireachadh nach b'e idir a b' ùghdar do'n smuid-shoitheach. Cha chuala *Mr. Taylor* guth dheth so gus a' bhliadhna 1821, 's an uair a sgriobh e g'a ionnsaidh dh' fheuch *Mr. Symington* ri 'bhreugadh le tairgse a thoirt dha de leth 's a gheibheadh e. Tha e coltach gu'n do dhi-chuimhnich e gu'n robh a litir aig *Mr. Taylor* cho tràthail ri 20mh, *August*, 1787, a' guidhe soirbheachaidh dha 'na oidhirpean air a smuid-shoitheach fhaotainn an òrdugh.

O'n àm a sgriobh *Mr. Taylor*, 1821, cha chluinn sinn a bheag m'a thimchioll gu 1824, an uair a bha aois agus bochdainn a' teannadh air. Chuir a chàirdean iompaidh air a chùis a thoirt fa chomhair Uachdaranachd na Rìoghachd. Rinn e so ag earbsa a' ghnothaich ri *Sir Henry Parnell*. Cha'n' eil e coltach gu'n d' fhuair e mòr éisdeachd, a chionn, chi sinn e 's an ath bhliadhna a' deanamh a ghearain ri *Sir William Huskison* 's a' faotainn mar fhreagairt, nach robh mòr dhèchas gu'm measadh iad an innleachd airidh air a bheag de dhuais! Anns a' bhliadhna 1826, a's e air leabaidh a bhàis sgriobh e cunntas mion-riochdail mu gach ceum a ghabh e ann an toirt air aghaidh na h-innleachd o thoiseach gu deireadh, gun fhios nach robh an Uachdaranachd an teagamh am b'e gu cinnteach a b' ùghdar dhi. Mu'n àm so chaochail e—meadhon an fhogharaidh 1826—aig oched a's trì fichead bliadhna dh' aois. Is cianail r'a smuaineachadh cho beag gnùis, cothrom no ceartais 's a fhuair an duine so a chuir an saoghal gu h-iomlan fo 'leithid de chomain.

Beagan an déigh a bhàis thug fear d'a chàirdean a chùis air beulaobh Ard-chomhairle na Rìoghachd as leth na bantraich 's nan dilleachdan, a' deanamh na cùise cho soilleir, dearbhtha, 's gu'n do dheònaich iad leth cheud punnd Sasunnach 's a' bhliadhna orra ri'm beo.

Chaochail a bhean so ann am baile Dhuneideann anns a' bhliadhna 1859.

Faodar a ràdh gu'n robh ùr-innleachd na smuid-shoitheach 'na cadal o'n a chaidh a' bhirliinn a chur gu siubhal air lochan *Dhalswinton* anns a' bhliadhna 1788, gus an do chuir *Fulton* an *America* 's a' bhliadhna 1807, agus *Henry Bell* air Cluaidh ann an 1812 a' ris gu saod i. Thoisich an *Comet* ri ruith gu riaghailteach eadar Glaschu agus Grianaisg toiseach na bliadhna 1812, 's cha bu chadal a rinn iad an deigh sin. Anns a' bhliadhna 1815 chaidh coig dhiubh a thogail an Albainn, 's gun ghin an Sasunn, agus anns a' bhliadhna 1818, cha bu lugha na ocd thar fhichead dhiubh a bha a' ruith gu siubhlach an Albainn.

Is ann air a' bhliadhna so a thoisich daoine air dol thar chuantan leo. Is ann eadar Cluaidh agus Eirinn a chuir iad a' chùis gu dènachainn a's air dhoibh a bhi air am faotainn ro fhreagarach, air an ath bhliadhna (1819) chaidh an cur eadar Cluaidh agus *Liverpool*. B' i an *Robert Bruce* a' cheud aon a sheòl an t-slighe so. Bha i gun dàil air a lean-tainn leis an *Superb* agus am *Majestic* a's le iomadh te ainmeil eile, air sàil a cheile—gach aon a' toirt bàrr air na bha air thoiseach oirre.

Anns a' bhliadhna 1823 chaidh an *James Watt* a chur air an t-slighe eadar Lìte agus Lunnainn, ann an 1826 chaidh a' *United Kingdom* a chur air an t-slighe chendna. B' i so soitheach a bu bhriagha 's an Rìoghachd 'na latha fein.

Air a' bhliadhna 1838 thug iad ionnsaidh air Cuan Mor na h-àirde 'n Iar 'n uair a sheòl an *Sirius* agus an *Great Western* gu America. O'n àm sin tha iad a' seòladh gu riaghailteach a null 's a nall, a shamhradh 's a gheamhradh. Cha'n 'eil cuan air nach faighear iad a nis, cha'n e mha'n a' giulan luchd-turais, ach cuid mhor de bhathar-malairt an t-saoghail. Is iad a tha freagarrach air a shon, ann an luathas, an tèarninteachd, agus am meudachd; oir bha iad

a' fàs am meud mar a bha iad a' dol a lionmhorachd. B'e fad na *Great Western*, 240 troidh; am *British Queen* 275 troidh; an *Great Britain*, 32 troidh; am *Persia*, 390 troidh; agus mu dheireadh, a' toirt barr orra nìle tha an *Great Eastern* 690 troidh a' fad, no sè fad deug na *Comet* aig *Henry Bell*! Bha comas giulan na *Comet* a' a mheas aig coig tunna fichead—a *Great Eastern* coig mìle fichead tunna agus tha da fhad na *Comet* de leud 'n clàr uachdarach. Bha cumhach smuid-inneal na *Comet* air a mheas a' trì eich—tha cumhachd inneal na *Great Eastern* air a mheas aig deich mìl each!

Cha'n 'eil e coltach gu'n d'theid ri linn-ne soitheach a's mò na 'n *Great Eastern* a thogail. Is ann a tha an sti a nis cia cho làidir, dhiongalta 's ghabhas iad deanamh. Cha'n e 'mhai gu'm bheil am fiodh na 's truime ach i ann a tha na luingis-chogaidh air a suaineadh agus air an stràchdadh thairi le iarrunn, cuid diubh còrr a's troidh a' tinghad, agus a' cosd leth muillein punn Sasunnach, no os cionn trì tunna òir!

Làidir agus do-leonta a réir colta mar a tha iad air an togail neo-ar-thainn mar 'eil airm-chogaidh sgriosail a' leantainn air an sàil. Ann an coimeas do n h-innleachdan millidh cha'n 'eil iad id' cho math ris an luireach-mhaileach linn a' chlàidhimh 's na biodaig 's an à 's an do fhairtlich air a' Ghàidheal bhiodag a shàthadh troimh 'n t-Sasunn ach 's a thuir e, "Mairbh-phaisg ort, fhleasgaich, cha'n i do mhàthair a rin do leine!"

— o —

#### C A B A R - F E I D H.

Deoch-slainge chabair fèidh so

Gur h-èibhinn 's gur h-aighearach;  
Ge fada bho thir fein e,

Mhic Dhé greas g'a fhearann e;  
Mo chrochadh a's mo cheusadh,  
A's m' èideadh mar mheala mi,  
Mur àit leam thu bhi 'g èiridh  
Le treun neart gach caraide!

Gur mise chunna' sibh gu gunnach,  
 Ealamh, ullamh, àcuinneach;  
 Ruith nan Rothach 's math 'ur gnothach,  
 Thug sibh sothadh maidne dhoibh;  
 Cha deach' Cataich air an tapadh,  
 Dh'fhag an neart le eagail iad,  
 Ri faicinn ceann an fhéidh ort  
 'Nuair 'dh'éirich do chabar ort!

Be'n t-amadan fear Fòlais,  
 'Nuair thòisich e cogadh riut;  
 Rothaich agus Ròsaich—  
 Bu ghòrach na bodaich iad;  
 Friselaich a's Granndaich,  
 An càmpa cha stadadh iad;  
 'S thug Forbeisich na'n teann-ruith,  
 Gu seann taigh Chuil-fhodair orr'.  
 Theich iad uile is cha d'fhuirich  
 An treas duine 'bh'aca-san;  
 An t-Iarla Catach ruith e dhachaigh—  
 Cha do las a dhagachan;  
 Mac-Aoidh nan creach gun thar e às,  
 'S ann dh'éigh e'n t-each a b' àigeannaich,  
 Ri gabhal an ra-treuta,  
 'Nuair dh'éirich do chabar ort!

'S ann an sin bha 'm fuathas  
 Ga'n ruaigadh thar bhealaichean,  
 An deas dhuinn a's an tuath-dhuinn,  
 Gu luath ruith roi d' cheann-eideadh;  
 Mar sgaoth a dh'eoin nam fuar-bheann,  
 A's gruaim air a h-uile fear,  
 A' teàrnadh bho na sléibhteann.  
 Gu rídhleinn 's gu cladaichean.  
 Dh'éigh iad port 's gu'n d'fhuair iad coit,  
 'S bu bheag an toirt mar thachair dhoibh;  
 Ciod e'n droch rud rinn am brosnach',  
 Le'n cuid mhosg nach freagradh srad  
 'S a liuthad toirtear dheth na Rothaich,  
 'Dol air flod thar chlaigeannan?—  
 'S ann ghabh iad an ratreata,  
 'Nuair 'dh'éirich do chabar ort!

Gu'm faigh mi fein mo dhùrachd—  
 ('Se dhùisg às mo chadal mi)  
 An Ti do'n geill na dùilean.  
 'S da'n àmblach na h-uile ni,  
 Gun greas e tu gu d' dhùthaich,  
 Gu h-àiseil 's gu h-urramach!  
 Gur tu nach leigeadh cùis,  
 Leis na dù-Ghaill nach buineadh dhoibh;  
 'S tu bheireadh clotha do' luchd gnothaich,  
 Gun fhios co a throdadh riut;  
 An fhine Rothach chuir thu fotha  
 Ge mor leotha 'n ladornas,  
 Ga'n cuir romhad le'n ruith-eòlach,  
 'S am baile-nodha na shradagan

'S na lasair anns na speuran,  
 'Nuair dh'éirich do chabar ort!

Chunna mi m'a thuath thu  
 'S gu'm b'uachdaran allail thu;  
 Bha Cataich fo do chùram,  
 A's dh' àmblach na Gallaich dhut;  
 S gach ti bha riut an diùmba,  
 'S nach dhèirigeadh sealladh ort,  
 A' faicinn bhi ga'n sgiùrsadh,  
 Gu dùthaich nach buineadh dhoibh.  
 Le gasraidh fhinealt dheth do chinneadh  
 Nach gabh giorag eagalach;  
 Luchd chlogaid 's bhiodag's chorcan bireach,  
 Cha philleadh luchd-bagairt iad;  
 Thig feachd Mhic-Shimi gu do mhilleadh,  
 'S ruithidh iad gu saidealta;  
 'S gu'n teich iad o chlàr t-eudainn,  
 'Nuair dh'éireas do chabar ort!

Th'am brochan a' toirt sàr dhuibh,  
 'S tha'n càl a' toirt at oirbh;  
 Ach 's beag is misde 'n t-àrmunn,  
 'Ur sàth thoirt an nasgaidh dhuibh:  
 Ge mòr a thug sibh 'chàise,  
 Thar àiridhean Asainne,  
 Cha'n fhacas cuirm a'm Fòlais,  
 Ge mòr bha do chearcan ann;  
 Caisteal biorach, nead na h-iolair',  
 Coin a's gilleann gortach ann;  
 Cha'n fhaicear bioran ann ri teine,  
 Mur 'bidh dileag bhrochain ann;  
 Cha'n fhaicear mairt-fheoil ann am poit ann,  
 Mur 'bi cearc 'g a plotaigeadh;  
 'S ga'n tional air an déirce,  
 'Nuair thréigeadh gach cosgais iad.

Cha'n eil eun 's na speuran,  
 Is breine n'an iolaire,  
 Cha 'n ionan idir beus d'i,  
 'S do dh-fhéidh anns na frichean;—  
 Bi'dh iadsa moch ag eiridh,  
 A' feuchainn a' bhìolaire;  
 'S bi'dh is' air sean each caoile,  
 Ri slaodadh a mhìonaich às;  
 Chuir i spuir a staigh na chùrach,  
 'S thug i fhuil na spadal as,  
 An t-ian gun sonas g' iurraidh donais,  
 Bidh na coin a' sabaid rith';  
 'S breun an t-isean i air iteig,  
 Gu'n fhios e'ait' an stadadh i,—  
 Mas' ole a lean i 'h-àbhaist,  
 Cha b' fhearr far na chaidil i.

Cha'n eil eun 'san t-saoghal  
 R'a fhaotainn tha' a' d' àit,—  
 Cha'n ithear do chuid sithne—  
 Rinn firinn a' mollachadh:

Ged tha ort iteag dhìreach,  
 Mar fhior shaigdead corrannach,  
 S ged' thuirt iad riut am fireun,  
 Tha ionan an Donuis ort!  
 S ioma buachaille 'th' air fuar chnoc,  
 Agus cuaille bàt' aige';  
 Nì guidhe bhuan do bhuntain bhuath,  
 'S a bhuaileas bho do thapadh thu;  
 'Nuair bheir thu ruaig air feadh nan uan,  
 'S a bhios buaireas acrais ort,  
 'N uair thachras cabar féidh ort,  
 Gu'm feum thu bhi snasadh dha!

Tha cabar-fearna Dhòmhull,  
 Mar spòrs' anns an talamh's ac';  
 Nach innseadh sibh dhomh's e,  
 'S gu'm beol domh a charachadh;  
 'S chuirinn fios gu h-eòlach,  
 Gu Seòras an caraideach,  
 Gur h-e Fear Dhuin-Dòmhnull,  
 Le lòn chum an t-anam ris;  
 'Bhiad gun mheas, gun mhiagh gun, ghlio-  
 Riamh bu tric 's an talamh-s' thu; [cas  
 Dh'òl a's dh'ith thu trian do d' phiseich,  
 'S tu an t-isean amaideach;  
 Chuir na Rothaich thu air ghnòthach,  
 S tu an t-amhusg aineolach,  
 'S ged' thug Clann-Choinnich miadh ort,  
 Cha b' fhiach thu 'n treas earainn deth.

Faire! faire! shaoghail,  
 Gur caochlaidheach carach thu;  
 Chunna mise Si-phort,  
 'Nam pìoban cruaidh, sgalanta,  
 Nach robh an Alb' a dh'aon-shluagh,  
 Ged shineadh Mac-Chailein ris,  
 Na chumadh riuts an eudann,  
 'Nuair dh'èireadh do chabar ort!  
 Dh'èireadh leat an còir 'san ccart,  
 Le trian do neart gu bagarach,  
 Na bh'eadar Asainn, a's fa dheas,  
 Gu ruig Sgalpa chraganach,  
 Gach fear a glacadh gunna snaip,  
 Claidheamh glas, no dagachan,—  
 Bu leat Sir Dòmhnall Shlèibhte,  
 'N uair dh'èireadh do chabar ort!

Dh'èireadh leat fir Mhùideirt,  
 'Nuair 'ruisgte do bhraataichean,  
 Le 'n lannan daite dù-ghorm,  
 Gu'n ciuirte na marcaich leo;  
 Mac-Alasdair 's Mac-Ionmhuinn,  
 Le 'n cuilbheirean acuineach;  
 'Nuair rachadh iad 'san iorghuill,  
 Gu'm b' ioghna mur trodadh iad;—  
 'Bh' dh tu fhathast gabhail aighear,  
 Ann am Brathuinn bhaidealach,

Bi'dh cinne t-athair ort a' feitheamh,  
 Co 'bhrathadh bagradh ort?  
 Bi'dh fion ga chaitheamh feadh do thaighe,  
 'S uisge-beatha feadanaah;  
 'S gur lionmhor pìob' ga'n gleusadh,  
 'NUAIR DH'ÈIREAS DO CHABAR ORT!

[Tha e ri chantuinn gur h-e Tormod bàn Macleòid an Asainn a rinu "Cabar-féidh" air do na Rothaich cuairt a thoirt do dh-Asainne a dh-iarruidh ereiche. Thàinig iad ré an t-samhruidh, 'nuair a bha na boireannaich leis a' sprèidh air an àiridh, agus, a réir na sgeulachdan a th' againne, cha n' e mhaìn gun d' thug iad leo mòran cruaidh ach mar an ceudna, im a's càise. Thog an gnìomh so fearg Mhicleòid agus rinn e CABAR-FEIDH, oir sann bho Chlann Choinnich a chaidh a chreach a thoirt.]

### FAILTE O 'N "SGIATHANACH."

A' Ghàidheil Ionmhuinn,  
 Is fhad on thubhairt an sean-fhocal,  
 "Gur minic a thàinig deagh chomhairle  
 á beul amadain," agus tha e ro cheart.  
 Féudar an sean-fhocal eigneachadh,  
 ach cha bhréugaichear e. Ach bith-  
 eam-sa amaideach no glic, bu ro  
 mhaith leam deagh-chomhairle a thabh-  
 airt duit-se, a thaobh nan nithe eug-  
 samhla a tha thu a' cur romhad a  
 dheanamh chum eòlas agus fiosrachadh  
 de gach gné a chraobh-sgaoileadh am  
 fad 's am farsuing am measg nan Gaidh-  
 eal. Tha 'n obair a ta agad os làimh  
 cliù-thoiltinneach, agus bu chòir do na  
 h-uile aig am bheil spéis do dhùthaich  
 am breith, agus aig am bheil dùrachd-  
 eridhe chum staid agus cor nan Gàidh-  
 eal bhochda ath-leasachadh, gach  
 cuideachadh nan comas a dheanamh  
 leat. Bheirinn àithne dhuit os ceann  
 gach nì, cùram a bhi ort nach toir thu  
 géill do chomhairle nan uile. Ma nì  
 thu sin, le miann ort gach neach fa leth  
 a riarachadh, tuitidh tu ann am  
 mearachd an t-seannduine 'sa chosamh-  
 lachd a bha 'n dùil, le mhac agus le  
 asail féin, gu'n toilleheadh e iadsan uile  
 a bha 'g a chòmhlaichadh air an rathad  
 mhòr. Tha e nì 's fhusa do mharaiche  
 gach eilean agus creag 'san "*Archipel-  
 ago*," a sheachnadh o lòn-bhriseadh



air òidheche dhuirch, ghaillionnaich gheambraidh, na tha e dhuitsa do chosan a sheasamh ma dh'èisdeas tu ris gach comhairle a bheirear dhuit.— Tha beachdan agus barailean a' chinne-daoine co ioma-gnètheach agus eadar-dhealaichte 'sa ta cruth agus dealbh an gnèisean féin, agus ciod a's mìosa, tha gach neach fa leth co féin-bheachdail 's gu'm bheil e 'sa bharail gur esan féin a tha ceart, agus gach duine eile mearachdachd. Sin agad Fionnladh Ruadh a bha 'na fhoirbheach-eaglais o cheann còrr is fichead bliadhna, agus ged tha deagh eòlas aig air a' Ghailig, cha 'n 'eil innleachd air a thoilleachadh. Tha Fionnladh, m'as fìor e féin, ro thuigseach, ro bheachdail, ro ghlic, agus 'na dhuine aig nach 'eil coimeas air son a bhuaidhean maiseach a'm measg a luchd-eòlais air fad. Agus ged nach toir Seònaid a bhean-phòsda chòir féin an cliù sin air, gidheadh gabhaidh e dha féin e, agus dian lasas e a'm féirg an aghaidh an ti aig am bheil a dhànadas cur 'na aghaidh. Rinn Fionnladh dichìoll gu gréim fhaotuin air gach ni a chlodh-bhualadh 'sa Ghailig 'na là 's na linn féin. Leugh e an seann "TEACHDAIRE," "CUAIRTEAR NAN GLEANN," "FEAR-TATHAICH NAM BEANN," "AN FHIANUIS FHIOR," "BRATACH NA SITHE," agus an leithidibh sin,—agus do gach aon fa leth bha Fionnladh a' faotuin cron air chor eigin.—Bha TORMAD OG, an t-EILTHIR-EACH, AN SGIATHANACH, ROB RUADH, CARAID NAN GAIDHEAL, agus làn an leth-cheud eile a' sgrìobhadh annta sin chum an luchd-dùcha féin ath-leasachadh, ach cha do chòrd a h-aon diubh ri Fionnladh; agus ma tha e beò fathasd agus cumhachd nan sùl agus nan cluas aige, cha chòrd "AN GAIDHEAL" ris ni's mo, oir is duine e aig nach 'eil deagh-ghuth do neach fo'nghréin. Ach tha iomadh Fionnladh 's an t-saoghal fathasd; agus cha 'n ionann iad is CAILEAN BAN MUILEACH,—duine cial-

lach, tuigseach, aig an robh deagh-rùn dhoibhsan uile a bha 'cur a mach ni sam bith ann an càinain bhinn agus bhlasda nan Gaidheal. Ceart mar a thàrruingeas an seillean a' mhill á's gach luibh agus blàth, bha Cailean còir a' tarruing teagaisg agus fòghluim o gach ni 'sa' Ghailig. Bha gach lide 'sa' chainnt sin oirdheare ann am beachd Chailein. Bha gach Gailig co-ionnan da, agus cha robh Gaidheal o'n àirde deas no tuath nach tuigeadh e. Bha òrain Rob Duinn agus Dhonnachaidh Bhàin maraon so-thuigsinn da; agus cha deanadh e tàir air ni sam bith a chlodh-bhualadh ann an càinnt a mhathar. Cha robh e idir frionasach, gearanach, dràndanach, mar a bha Fionnladh Ruadh; ach bha e tàingeil air son gach dichill a rinneadh le daoineibh fòghluimte chum eòlas a thoirt da air sgéulaibh, cleachdannaibh, agus eachdraidh a luchd-dùcha féin. Tha mi uime sin, a'n dòchas, a' Ghaidheil Ionmhuinn, gu'm buin na ceudan riut-sa cleas Chailein Bhàin, agus gun cròdh iad mu'n cuairt duit chum do chuid-eachadh, agus do chumail suas. Tha féum agad air do làmh a neartachadh le bhi 'gad chòmhnadh, an dà chuid chum do LEABHRAN taitneach a dheanamh suas, agus a chraobh-sgaoileadh a'm fad 's am farsuing. Tha mòran ann, gu'n teagamh, de dhaoineibh tréun agus cumhachdach 'sa' Ghailig, a nochdas, tha mi'n dòchas, mòr dheagh-ghean d'ad thaobh. Tha aodhair urramach a' Chill-Mhàllidh ann, a dhealbh cuimhneachan air féin a bhios co maireann ri Beinn-Neamhais, leis an t-seòl air an d'eadar-theang uicheadh dàin Oisein leis. Tha'n t-Olla-càniteach Mac Lachlainn ann, a chladhaich co domhain sìos chum seann sgrìobhanna 'sa' chainnt a dheanamh aithnichte. Tha Mac Choinnich, aodhair fòghluimte Chill-Mhòraig ann, diàn agus deas chum gach bun agus bàrr air am bheil fianh na Gàilig a rannsachadh a mach. Sin agad, mar an céudna, an t-aodhair



Camshroin ann an Renton, agus cha'n fhrasd fhaotuinn a bheir bàrr air a thaobh eòlais-san air gach nì a bhuineas do'n Ghailig. Agus c'ait an d' fhàg mi "*Lochabar Lochdarach*"—duine fùghantach, fialaidh, foghlumte, deas gu cuideachadh, malla gu cronachadh—suaire, séimh, seirceil?—gu'n teagamh is tearc a lèithid r'a fhaotuinn.—Cha bhed e aig am bheil barrachd fiosrachaidh na tha aige-san air cainnt, cleachd-annaibh, càirdeas, treubhantas, gaisge, fad fhulangas, agus gach deagh-bhuaidh eile a bhuineas do na Gàidheil; agus cò e a tha co ullamh, ealanta, eallamh, chum nan nithe sin a leagadh ris 'na bhriathraibh òirdhear agus shnasmhòr féin? Tha iad so uile, ma ta, agus na ficheadan eile comasach air do chuideachadh, agus tha dòchas agam gu'n dean iad e. Ged nach sàmhlaichinn mi féin. ach àmhain ann an deaghdhùrachd, riù-san a dh'ainmich mi, gidheadh, cha di-chuimhuich mi idir thu. Ged a bheirinn duit sgòd searmoin an trà's 'sa ris, bu choma leat e; uime sin, gheibh thu de nithibh eile "sop as gach seid" ceart mar a chead-uicheas uine sin a dheanamh. Tha gu cinnteach deagh-rùn aig COMUNN GAILIG INBHERNEIS dhuit, agus sinidh iad amach an làmh gu'n teagamh gu d' chòmhnadh. B'e sin an Comunn tlachdmhor, geannail, dian, deas, dealaidh, gu'n diòbradh, ann a bhi 'lorgadh a mach gach cuspair eugsamhuil air am bheil iad an tòir. Beannachd leat, a' Ghaidheil Ionmhuinn. Buaidh agus piseach leat; agus gu mo maith a theid gach cùis leat.

Is mi do charaid gu'n teagamh,

SGIATHANACH.

Priomh-Bhaile na Gaidhealtachd, }  
Ceud Mios an Fhogharaidh, 1872. }

## MIANN NA BAN-EIREANNAICH.

Bha duine nasal àraid ann an Eireann, agus bha a bhean ro dhona airson an òil. Cha ro fù a leine nach reiceadh i gu ceannach an uisge-bheatha. Fha an duine air

eigneachadh leatha, 's cha romh fios aige ciod e 'dheanadh e gu thoirt oirre 'n t-òl a thrèigsinn. Mu dheireadh, 's ann a chaidh e gu lighiche 'bha 's an àite 'dh' iarraidh comhairle air son a galair.

"Am bheil e n'ur comas nì sam bith a thoirt domh air son bean a bhios a gabhail na daoraich?" ars' an duine.

"'N e puinnsean a tha uait" ars' an lighiche, "mas e, iarr gu fearail e, 'sna bi 'dean-amh òis?"

"O cha 'n 'eil mise 'g iarraidh puinnsean, ach rud-éigin a bheir oirre sgar de 'n òl."

"Na 'm b' urrainn mise leigheas a thoirt air a ghalaire sin" ars' an lighiche, "bha m' fhòrtan deannta. Ach coma co-dhiù, dian mar so a' nochd. Thoir leat galan uisge-bheatha agus leig leatha òl gus gu 'm miannach leatha fhéin sgar; agus theid mise 'n rathad 's a' mheadhon oidhche."

Mar so bha. Thug an duine leis an t-uisge-beatha. Dh'òl a bhean e; agus anns a' mheadhon oidhche, thàinig an lighiche. Dh'fhalbh an dithis leis a bhean, agus shìn iad i fuar marbh leis a' mhìsg ann an seilear iochdrach seann chaisteil a bha 's a' nàbuidheachd. An deigh beagan cadail, dhùisg i, agus shìn i air feòrachd c' àite an romh i.

"Tha thu ann an tìr na bithbhuantachd" ars' an lighiche 'bha 'g a fhalach fhéin air a cùl-thaobh.

"Agus c' fhada le 'tha mi 's an tìr so?" ars' ise.

"Tha còrr is bliadhna" ars' an lighiche.

"'S cinnteach gu 'm bheil mi marbh ma tha mi cho fada sin ann" ars' ise.

"Tha cho marbh ri clach."

"Agus am bheil thusa marbh mar an ceudna?"

"Tha."

"Agus c' fhada tha thu 'san dùthaich so?" ars' ise.

"Tha còig bliadhna" ars' an lighiche.

"Gun teagamh tha sinn uile marbh a rèisd."

"Tha; gach neach againn."

Air do 'n lighiche 'm freagairt so a thoirt di, rinn i suidhe agus air son seal beag lean i air smuaineachadh gu cùramach. Cha robh fhios aig an lighiche ciod e a bha i 'dol a chantuinn.

Mu dheireadh thuirt i—"Tha mi cinnteach gu 'm bheil thusa gu math eòlach 's an àite; am bheil fios agad c' aill' am faigh mi uisge-beatha?"

Cha robh fhios aig an lighiche ciod e  
'dheanadh e 'n uair a chunnaic e gu'n do  
shir i'n dram ann an dùthaich nan spioradan;  
's thug e 'chasan as.

### TUIREADH BAINTIGHEARNA CHOLA.

Gur h-e mis' th' iar mo chiùradh,  
Thug mi gealladh do 'n chùirteir,  
Ged nach leiginn fò rùn e nas mò. \*

Moch 's a' mhaduinn 's tu 'g éiridh,  
Gur math thigeadh dhut fèileadh,  
'N uair a sgioblaicheadh m'endail gu falbh.

Sealgair féidh air an driùchd thu,  
Bu trom lot e le d' fhùdar,  
Call fala 's do chù air a lorg.

An là thàinig thu dh' Albainn,  
Bu làmh shònruichte arm thu,  
Tha sud firinneach, dearbhtha, gun bhòsd.

Bu tu 'n càrrach mòr prìseil,  
Air chairtean, 's air dhìsnean,  
'S tu gu 'n coisneadh a' chis air an torm.

Agus càrrach air fèirne,  
Air an tàileasg ga 'n steòrnadh,  
'S tu nach iarradh, 's nach sòradh an t-òr.

Bu tu ceann do luchd-muinntir,  
Nach robh geur orra 'n cainnt o,  
Ann an eireachdas cùinntais no mòid.

Ach, a Nèil chòir, a ghaigich,  
Fhuair do stialladh mu 'n chlachan,  
'S e do bhàs chuir am fadal so orm.

Chunnacas sud le d' cheann-cinnidh,  
Iad ga d' ghiùlan gu h-innis,  
'S iomadh bean a bha sìleadh an deòir.

Gu 'n robh gruaim air do dhalta,  
'N tràth bha 'n uaigh dhuit ga treachailt,  
'S gu 'm bi 'n uair nach bu mhaslach e dhò.

Ach na 'm b' aithne dhomh d' àireamh,  
'S ùr a' choill as an d' fhàs thu,  
Shol nam fineachan àrd bu mhòr stòirm.

Mac Ghill-Eathain air thùs leat,  
Agus Iarla na Chùile,  
Leat mac Ionmhuinn bho lùchairt a' Chrò.

Leat mac Shimidh mòr uaibhreach,  
'S Iarl Antruim seo chualas,  
Lochlann leat an àm bualadh, 's bi chòir.

An àm tighinn do 'n fheasgar,  
'S mòr m'ionndrain, 's cha bheag i,  
Mheudaichiomnadh nam fleasgach mobhròn.

Mi ri feitheamh na faiche,  
'S fir an òrdugh dol seachad,  
Ach cha léir dhomh fear d' fhaicinn na 'n  
còir.

Duin'-uasal treun sgairteil,  
Ur gleusta ro bheachdail,  
Fear fial dha na bhaisteadh Niall òg.

ABRACH.

### GUTH O CHANADA.

A' Ghàidheil rùnaich,  
Is ann le toileachas mòr agus le deadh-dhùr-  
achd a chuirinn fàilte 'us furan oirbh agus  
a labhrunn mu'r timchioll na briathran  
aosda: "An là 'chi 's nach fhaic:" "Gu 'm  
slàn agus gu 'm fortunach a bhitheas sibh."  
Gun teagamh buinidh dhuibh cliù 'us mol-  
adh do bhrìgh gu'm bheil sibh a' deanamh  
oidheip ghasda air cànan bhlàth nan  
Gàidheal a chumail suas agus a sgaoileadh  
gu pongail anns an dùthaich ùr fharsuing  
so. Tha bhuir sgiamh boidheach, grinn.  
Tha bhuir sgeadachadh tlachdmhor. Thug  
sibh cheana dearbhadh làidir seachad gur è  
bhur rùn suidhichte onoir a chur air cainnt  
bhlasda nam beann. Tha è soilleir mu ni  
gach Gàidheal anns an dùthaich a dhleas-  
annas do 'r taobh, nach bi è comasach focal  
a labhairt an aghaidh bhuir snudh agus 'ur  
dichioll. Is iomadh latha o'n chunnaic iad-  
san tha measail air a Ghàilig "CUAIRTEAR"  
'n an cainnt fein. Gun amharus tha bhuir  
bàigh ri tìr nam beann 'us ri cleachduinnean  
nan Gàidheal araon làidir agus cliùiteach.  
Ged nach 'eil Canada fathast ach ann an  
tùs a mòrachd 'sa beartais; feumar, aideach-  
adh gu'n d' rinn siol nan gleann agus clann  
nan Gàidheal mòran cheana a chum an-  
dùthaich anns am bheil sinn a' tuineachadh,  
a thoirt air a h-aghaidh gu ìnbe urramach,  
àrd. Tha paipeirean naigheachd gun àir-  
eamh air an sgrìobhadh ann am Beurla  
agus ann an cànaibean eile. Bhitheadh è  
na ni brònach, tàmailteach, mata, gu'm  
bitheadh a' Ghàilig gu tur gu'n leabhar no  
paipear anns am faodadh gach neach leis an  
aill naigheachdan an t-saoghail a leughadh  
agus a thuigsinn ann am briathran maiseach  
Oisein. Chi mi gu soilleir gu'm bheil turus  
maith roimhibh, oir tha iomadh Gàidheal  
anns an dùthaich a tha toilichte agus aigh-  
earrach bho 'n thog sibh an seòl meadhoin

\* Aithris gach ceithreamb dà uair.

agus a sgaoil sibh 'ur breidean geala ris an t-soirbheas. Tha Canada 'soirbheachadh gu luath: agus tha mi 'creidsinn gu'm bi aghartas a's modha, agus dichìoll a's àirde air an nochdadh anns an aimsir a tha ri teachd. Tha farsuingeachd anabarrach anns an dùthaich; tha fearann torrach, domhainn ann an iomadh cèarna; tha rathaidean iaruin a nis ag iomachd air feadh cuibhrionn mhòr de'n tìr; tha lochan uisge agus abhnaichean fada againn nach 'eil aig tìr air bith eile; tha eòlas 'us saorsa air freumb làidir a ghabhail ann measg an t-sluaigh. Nach 'eil againn, mata, aobhar sonruichte 'bhi g'ambhair ri fortan mòr, agus ri soirbheachadh paillt anns na laith-ean a tha air thoiseach oirnn? Tha mi earbsach agus dòchasach gu'm bi laithean suundach, fada air am buileachadh oirbh-sa agus gu'n giùlain sibh iomadh sìrdradh, gear 'us toileachas-inntinn do gach Gàilheal a bhitheas ann an ionadan iomallach na dùthcha a' deanamh dachaidh bhunaiteach dha fein agus mar so a' fosgladh suas na dùthcha. O'n tha'n seol meadhoin a nis an àird agus am bàta air broilleach a' chuain, tha mi'n dòchas gu'm bi gaoth fhàbharach daonnan a' lionadh nam breidean; agus gu'm bi'n long ùr eireachdail so furasda 'stùiradh agus a gleidheadh ann an uidheam thogarrach. Tha sibh a' gealltuinn gu'n imich sibh le ceum a's luaithe agus a's treise ann an ùin ghoirid. Nì bhur càirdean gàirdeachas an tràth a thogas sibh 'ur ceann ni 's àirde agus a sgaoileas sibe a mach tuille breidean ris an t-soirbheas. Tha mi glé chinnteach gu'm feum sibh cuideachadh agus aoidheachd fhaotainn ann an iomadh dachaidh agus aig iomadh teine. Bu nì tàmailteach a thachradh da rìreadh, na'n diultadh cridhe Gàidheil air bith aoidheachd a thoirt duibh agus còmhnaidh a dheanamh le mùirn sìle dachd leibh. Na bitheadh ioghnadh oirbh mu ni mise dichìoll air litir a sgrìobhadh a nis agus a rithist do bhur n-ionnsuidh.

Is mise aig an àm,

A' Ghàidheil rùnaich,

Bhur caraaid dileas,

"CONA."

—o—

## LITIR A CEANN-A'-GHIUBHSAICH.

A' Ghàidheil rùnaich,

Ceadaichibh dhomh fàilte chridheil a chur oirbh às an earraun so de'n dùthaich. Tha mi 'cluaintinn, agus mar an ceudna,

'leughadh, gu'm bheil sibh a' faighinn mòran litrichean taitneach o'ur càirdean às gach cèarnaidh de'n chruinne. Agus am bheil sin iongantach? Uid, ud, cha-n-eil. 'Sann bu chòir do gach Gàidheal aig am bheil spéis d'a dhùthaich, d'a chinneach, agus d'a chànan—'s mar eil spéis aige do gach aon diubh sid, cha GHÀIDHEAL e—clach-chuimhne 'thogail an àit éigin air feadh na Gàidhealtachd air son an latha 'rugadh a leithid de ghaisgeach ruibh. Na smuanaichibh idir gum bheil mi gu bhi a' brosgal no a' sotail ruibh. Chuala sibh bho 'ur n'òige nach d' thig an còta glas cho math do na h-uile fear: agus sann mar sin a dh-éirich dhomh-sa 's do'n bhrosgal—cha d' thig e gu math dhomh.

Tha mi faicinn ann bhur paipear luach-mhor gu'm bheil sibh a' faighinn beagan litrichean air bheag brìghe—eadhon, feadh-ainn leibeideach, dhroch-oileanach mar a chuir "Niall Crùbach" thugaibh. Tha mi glé thoilichte leis na freagarartean geur, tapaidh, a tha sibh a' tabhairt do uile-biastan de'n t-seòrsa ud. Na h-uile duine riabh diubh ma dh' ionnsaicheas e an aibideal, cha bhi ach sineadh air beumadh, 's air faotainn cron do Ghàilig a's modh litreachaidh muinntir eile. Tha *Mr. Disraeli* ag radh gur h-iad na tiolpadairean, buidheann air an do dh-fhairtlich gach seòrsa de sgrìobhadh,—agus air an aobhar sin 's éigin doibh sineadh air smàdadh na muinntir a tha ealanta air. Tha mi a' creidsinn gu maith gu'm bi an seòrsa ud 'g ar trioblaidachadh:—'s cha'n urra mise chantuinn aig a' cheart àm so nach i sin a' cheart obair a bh'aig "Niall Crùbach." Ma bheir sibh feart idir orra na caomhnaibh a' Ghràisg, innsibh iad-fhein dhoibh, innsibh dhoibh nach d' thig às a phoit ach an toit a bhios innte. Ach creidibh-sa mise, 's thoiribh dhìom na cluas-n mi eil mi ceart, an uair a their mi gur h-e ùmaidhean, leth-chiallaich, no bleideirean air chor-eigin de'n t-seòrsa sin a bhios ris a' ghniomh mhi-chliaciteach air an robh mi a' labhairt. Bha mi ro-thoichte leis an dara litir a chuir "Rùnasdach" thugaibh agus cho ciallach 's a labhair e air a' cheart seòrsa mu'n robh mi fhein a' labhairt. Tha mi 'faicinn nach do chuir an duine còir (mas e duine no boir-eannach a th' agam) litir no dad eile gus A' GHÀIDHEAL mu dheireadh, ach tha mi'n dochas nach do chaidil e air son sin. Thug mi gus a' so air cainneadh na Gràisg a bhios a' faighinn cron do na Ghailig; ach le'r cead-sa their mi-fhein focal no dha ruibh a

nise mu dheibhinn oran a chuir sibh anns A' GHÀIDHEAL mu dheireadh; agus tha mi 'n dòchas nach saoil sibh gur h-ann ri tiol-pàdairachd a tha mi. 'S fhada bho mo chàil e, fhir mo chridhe. 'S ann a tha mi air son beagan a radh ruibh ann an spiorad bràthrail. 'S e an t-oran a tha mi a' ciallachadh, "Duanag a' Chiobair." Tha-n t-oran gun teagamh gle chridheil, deas-bhriathrach; ach ged a tha, dé 'thug air an ùghdar a leithid a chantuinn mu mhaighdionan a' bhaile so? Smuanaichibh féin, fhir mo chridhe, air an rann so:

"Ged a chruinn'cheadh an dùthaich.

(Gu fíill Chinn-a'-ghìùbhsaich,

*Cha bhiodh te ann do 'n duraiginn pog.*") (?)

Nach fìor a thuirt an sean-fhocal. "A' chaillleach, an gabh thu 'righ?"—"Cha ghabh o'n nach gabh e mi." Tha maighdionan anns a' bhaile bheag so, cho tlàth, 's cho maiseach 's a tha fo'n Chrùn Bhreat uinneach. 'N uair a chi mi prasan diubh a' dol seachad an ratha' mòr teòghaidh mo chridhe riù—gach té dhiubh cho gràdhach, 's cho fìnealta, agus gum moladh Oisean iad mar a mhol e Mala-mhìn. Tha mise cinnteach, fhir mo chridhe, na'n tachradh dhuibh a thiginn a chaoidh an taobh so, gun cuir-eadh sibh leis gach focal a thuirt mi mu rìibh-innean seirceil "Chinn-a'-ghìùbhsaich. Ach 's a' cho-dhùnadh innsidh misgeulachd bheag dhuibh: Bha madaidh-ruadh ann roimbe, agus air dha a bhi 'fa'bh an fhàsaich air latha tiorran teth, dh-fhàs e ro phàiteach 's cha romh uisge no ni air bith eile ann a chaisgeadh iota. Mu dheireadh de chunnaic e ach craobh fhion-dhearcan. Bha na fion-dhearcan ro bhriagha, na h-uile aon diubh abuich, agus iad cho lionmhor 's guu romh iad a lùbadh barraibh nam meangan. Ars' an sionnach, "'S ann domh a rug an cat an cuilean; dé na 'th'ann an sin de fhion-dhearcan, gach aon diubh cho maiseach 's cho làn; 'siad a chaisgeas mo thart," agus an so thug e leum suas ris a' chraoibh an dùil gu'm biodh làn a chraois aige tighinn air ais. Ach leibeidean, cha d' fhuair e 'm bainne; — cha ruigeadh e leth na slighe gus na fion-dhearcan. Leim e, 's leim e, ach ged a bhitheadh e a' leum fhathasd cha deanadh e tòrn. Mu dheireadh dh'fhalbh e, agus. ars' esan, "Tha mi coma dhe na fion-dhearc-an,—tha iad goirt!"—Cha-n-eil mi ag ràdh nach do bhlais còrr 's an sionnach bochd air fion-dhearcan goirte.

An dòchas nach dean sibh orm-sa mar a rinn sibh air "Niall Crùbach,"

Is mi bhur seirbheiseach umhal

CALLUM.

Ceann-a'-Ghìùbhsaich, Ceud }  
Mios an Fhogharaidh, 1872. }

—o—

## LITIR O RUNASDACH.

A' Ghàidheil Rùnaich,

Aig an àm so de'n bhliadhna cha'n 'eil aon aig am bheil sgillinn ruadh ri 'chod agus uair de dh'ùine ri 'sheachnadh, nach fig othail agus àraid a' bhaile mhòir air son sàmhchair na dùthcha agus àile glan nam beann. Ma thug sibh sgrìob timchioll a' "Bhroomielaw" na cinnuidhe an eich iarruinn chunnaic sibh le 'ur sùilean féin na bha de shluagh a' fàgail a' bhaile. Gu sòn-ruichte air seachdain na Fàireach shaoileadh neach gur ann a bha a' phlàigh an Glaschu is a h-uile fear riamh a' teicheadh le a bhean 's a chlann, gu ionad tearuinte. Nis 'us ciatach an cleachdadh so, oir tha doine' tha fad na bliadhna mhòr air an tachdadh le toit a' bhaile feumach air aon làn beòil de àile ghlan, agus is mòr an t-ùrachadh dhoibh sealladh de na machraichean uaine agus de'n fhraoch bhadanach ghorm. Na saoilbh, mata, gur ann a' faotainn coire do'n chùis a tha mi. Cha 'n ann idir, oir is ann a tha mi 's an làn bharail gum bheil lùithean cluiche, mar theirear ri, tuilidh is tearc againn, 's e sin na 'm biodh iad air an gnathachadh air an dòigh so a chum slàinte a's falaineachd a thoirt do'n chreubh trid turas a ghabhail "a sios an t-uisge" no taobh eigin eile. far am biodh dragh as còram, toit is gleadhraich a' bhaile mhòir air am fàgail na'n déigh. Ach am bheil sibh a' feòraich, ciod a th'agamsa ri dheanadh ris a' chleachdainn sin? Tha dìreach a chum an aobhar, a thug orm-sa nach cuala sibh nam air a' mhios a dh'fhalbh, a dheanadh soileir dhuibh. Tha fhios agaibh gu'm bheil an sean-fhocal ag ràdh gur "fèarr a bhi às an t-saoghal na às an fhasan" a's air an aobhar sin thug mise am fireach orm maille ris a' chòrr. Thug mi sgrìob air feadh nan garbh chrioche agus ruaig a' measg eileanan Inne-gall, agus feudaidh sibh a bhi cinnteach gur e sgrìobhadh a bu lugha bha air m'aire. Bu leòir leam a bhi ag òl a stigh an t-sonais a bha sruthadh thugam o bhi coimhead air beanntan mo ghaoil a's a' bhi beachdachadh air àilleachd do-choit



cas; tìr thuinidh nan treun, no o' bhi g' èisd-eachd sgeula mu na làithean a dh' fhalbh a's mu na cleachdainnean ud a tha gu luath a' dol às an t-sealladh am measg sgàilean dorcha na h-aimsir a thréig. Is ma bheir sibhse agus 'ur luchd-leughaidh cead dhomh, bheir mi o am gu am dhuibh cunntas air cuid de na nithean amaideach agus faoin a bha aon uair air an lán chreidsinn 'n ar tìr. Cha 'n 'eil mi idir a' saoilsin gum bheil e na nì cearr na nithean sin a chur air chuimhne mi 'm bàsaich iad gu buileach. Tha ioma aon diubh faoin gu leòir ach tha fòghlum us teagasg annta aig àm. Is eadhon ged nach bitheadh idir, is airdh iad air cuimhne a chumail orra do bhrìgh gum bheil iad freagarrach a chum soluis a thilgeil air na h-amanan as air na cleachdainnean a tha 'nis air siubhal seachad a chaoidh. Is ann o na sgeulachdan, o na baoth bharailean agus o na sean ubagan aig sluagh a tha sinn comasach air eòlas fhaotainn air ciod i fìor eachdraidh pobuill agus ciod iad na smaointean agus na breithneachaidh a bu ghnàth leò a bhi cleachdadh. Faodaidh mata beachdachadh air na nithean ud a tha faoin gu leòir annta féin a bhi na nì buanachd'or a chum ar n-eòlas a mheudachadh mu dheibhin nan linntinn ud a tha gu luath ga'm follach féin a measg ceò nam bliadh-nachan agus sgàilean na h-aoise. Tha mi an dòchas mata nach meas luchd-leughaidh A' GAIDHEIL, gu'm bheil mi gòrach, amaideach ged a bheir mi fo'n comhair iomadh gisreag is àbag is barail faoin. Oir cha 'n 'eil mise, a' Leughadair ionmhuinn, gu'n creidsinn nì's motha na thu féin, ach air dhomh a bhi 's an lán bharaill gu'm bheil solus ri fhaotainn iomadh uair far an luga am bheil sùil ris, agus gliocas aig àm fo chleòca na h-am uideachd, tha mi am beachd gur fhiach sean nithe nan Gàidheal aithre a thoirt dhoibh. Maille ri iomadh nì eile a tha air caochladh ann an tìr nam Beann tha beachdan an t-sluaigh mu na nithean amaid-each ud air atharrachadh mar an ceudna. Agus is maille gum bheil, oir tha e 'na dhearbhadh gu'm bheil fòghlum 'us eòlas a dol an meud, agus luchd-àiteachaidh nan garbh chrìoch a' fàs nì's tuigsiche. Ach is fheudar dhomh aideachadh 'nuair a thairneas mi coimeas cadar staid na Gàidhealtachd mar a tha i nis agus mar a bha i 's na linntin a dh' fhalbh gum bheil mi iomadh uair ann an teagamh a thaobh na cùise, agus air uair cha 'n 'eil e cho soileir dhomh gu'm bheil cùisean air caochladh, anns gach nì a

chum na cuid is fèarr. Tha a thaobh an nì so "dà thaobh air a' Mhaoil." Air aon taobh tha beannachdan 'us buanachdan ri am faicinn, air an taobh eile, tha tiamhachd agus bròn. A thaobh na 'm buanachdan, thàinig rathad na Gàidhealtachd, faodaidh mi na nithean a leanas a chomharachadh a mach. Tha sgoilean agus eaglaisean air an suidheachadh ann an iomadh gleann uaig-neach agus air iomadh eilein cuain far an robh aig aon àm meadhona teagaisg agus gràis gle thearc. Tha rathaide mòra air an deanadh air feadh n an garbh chrìoch, a chum is gum feud carbad nan ceithir each, dol troimh na glinn is fiadhaiche cho socrach rèidh is air cabhsair a bhailemhòir. Tha mac talla nan creag a' co-fhreagairt do sgrìach an eich iarruinn agus do dh' fhuaim rothan nan carbad aige fèidh ghleannan 'us bheanntan na h-àirde tuath far am bu chruaidh ann an linn ar n-athraichean do neach an rathad a dheanadh na chois. Tha bàta na smùide air eileanan iomalach Inse Gall agus air Lochan fàsach na h-àirde n' iar a thoirt ro dhùth do 'n blaile so againn. Tha trid so iomad goirias aig luchd-àiteachaidh na Gàidhealtachd nach robh aig an athraichean. Tha eadhon an inleachd iongantach sin, a tha air ceareal a chur air an t-saoghal air a leithid a dhòigh is gun d' thig naidheachd ann am priobadh na sùl o America féin, air cuid de na h-eileinean a thoirt cho dlùth oirnn is gum feud neach ann am Muile no Ile (ma tha cuid thasdan aige ri chosd) còmhradh a chumail ri a charaid ann an Glaschu mar gum biodh iad nan suidhe mu choinneamh a chèile aig an aon bhòrd. Tha mar so gun teagamh iomadh caochladh aigh air tighinn air tìr nan Treun, o na làithean ud anns an robh na Finneachan do ghnàth ann an naimhdeas d'a chèile—o na linntin anns an robh sùil gun leigeadh gach Ceann Feadhna òg air dha teachd a chum a thighearnas fhaicinn a thapadh agus a threubhantas trid a chreich a thogal o fhearana choimhearsnaich, agus anns am bi a chulaidh spùirt a bu togaraiche a bha aig 'ur n-athraichean a bhi mort 's a spùineadh nan Gall. Tha e nis mòran nis furasda agus nis sàbhailte do Bhàilidhean Ghlaschu cuairt a thoirt feadh nan garbh chrìoch na bha e anns an linn anns an robh *Bailie Nicol Jarvie* cho treun agus sgrìob a thoirt, fo cheannsal Rob Ruaidh Mhic Griogair, a dh' fhaicinn maise nan Troisichean, àilleachd Loch-Chatriona agus garbh shlios Bheinn Lomuinn. Ach ged a tha so uile



for, agus ged a tha gach Gàidheal ro thàinig-  
 ùil air a shon, tha gaidheadh atharraichean  
 ùile air teachd ann an lorg nan nithean sin  
 a lionas mo chridhe le tiambachd agus bròn  
 gach uair a bheir mi ruaig air feadh Gàidh-  
 ealtachd mo Ghaoil. Tha trid nan goireasan  
 ud agus o aobharan eile, luach fearainn air  
 ùdachadh a chum is gum bheil an Tigh-  
 earnan trid gaol nam màltan mòra air iom-  
 adh gleann tioral agus srath tarbhach a  
 chur fàs a chum caoraich a chur an àite nan  
 daoine. Is fada on a thubhairt an Slàn-  
 aighear Beannuichte "Cia mòr is fearr duine  
 na caora?" Ach cha'n 'eil uair a bheir mi  
 cuairt feadh ionada fàsa tìr mo dhuthechais,  
 nach d'thig an smuain ann am aire gur  
 éigin, nach 'eil an earainn sin ann am  
 Bìobul Tighearna Fearainn na Gàidhealtachd  
 idir, no gum bheil iad féin is an luchd  
 gnothaich air solus ùr fhaotainn oirre, oir  
 tha an deanadas a' cur an cèill gur i a bhar-  
 ail acasan gur mòr is fearr caora na duine.  
 Is tha iad air an aobhar sin air an t-sluagh  
 fhògradh is air iomadh srath bòidheach agus  
 gleann àillidh fhàgail nam fàsaichean tiambh-  
 uidh. Far an robh iomadh dachaidh  
 chomhfhurtachail, anns an robh sluagh  
 moralta, diadhaidh ag gabhail còmhnuidh,  
 cha'n 'eil a nis ach na liath làthraichean  
 fuara, agus na tolmair fheurach ghorm gu  
 fianuis a thoirt air na bha. Air an Leith-  
 thir thorrach far an cluaintè ann an ciùin  
 shàmbhair an anmoich shambruidh guth  
 nan salm ag éiridh o iomadh altair teagh-  
 laich, le co-sheirm thiamhnidh bhinn cha  
 bhual fuaim air a' chluais an diugh, ach  
 mèilich nan caorach bàna agus tabhann  
 madadh breac a' chiobair ghallda. Da rir-  
 eabh "Is e lionmhorachd nan caorach, chuir  
 clann nan daoine air alaban." Oir tha e  
 fìor mu iomadh ceàrn do thir gharbh na  
 h-Alba, mar thubhairt an Bàrd Ìleach mu  
 Eilein glas an fheadh, far an d'fhuair e  
 àrach.

"Tha tighean sealbh na dh'fhàg sinn  
 Feadh an fhuinn 'n an cànan,  
 Dh'fhalbh 's cha till na Gàidheil  
 Stad an t-àiteach, cur 'us buain.  
 Tha stéidh nan làrach tiambhuidh  
 A' toirt fianuis air 's ag ràdh:  
 Mar a fhuair 's a chunnaic mise  
 Leig am fios so thun a' Bhàird."

Cha chluinnear luinneag Oighean,  
 Séist nan òran air a' chlàith,  
 'S cha'n fhaicear seòid mar 'b' àbhaist  
 A' cur bàir air faiche òrach.

Thug ainneart fògraidh uainn iad,  
 'S leis na còmhlich buaidh mar 's àill,  
 Leis na fhuair 's na chunnaic mise,  
 Biodh am fios so aig a' Bhàrd.

Cha'n fhaigh an déirceach fasgadh,  
 Na'm fear astair fois o 'sgios,  
 No'n Soisgeulach luchd éisdeachd,—  
 Bhuaidhaich eucoir Goill is eis.  
 Tha nathair bhreac na lùban  
 Air na h-ùrlair far an d'fhàs  
 Na fir mòr a chunnaic mise,  
 Thoir am fios so thun a' Bhàird."

'N uair a bheachdaicheas mi air na h-ath-  
 arrachuidh so uile, ged tha mi ullamh gu  
 leòir gu aideachadh gum bheil iomadh  
 caochladh maith air tighinn air a' Ghàidh-  
 ealtachd, gaidheadh thig tiambachd air  
 m'anam agus tiomadh air mo chridhe tra  
 'chuimhnichas mi air na làithean ud anns  
 an robh "aiteas is àgh feadh nan gleann,"  
 mar bha an oidhech fhada gheamhraidh air  
 a cur seachad ann an càirdeas agus ann an  
 cridhealas, le toimhseachain, ùrsgèulan agus  
 cleasan gun lochd, le iomradh air clùin na  
 Féinne agus le aithris dàin Oisein is a cho-  
 luchd ciùil. Is ged a tha solus is àirde a  
 nis air sgaoladh ann am measg na fuigheal  
 a dh'fhàgadh do shìol nan treun, na na  
 sgeulachdan faoin ud, cha'n 'eil fhios agam  
 neo air thàinig gach neonachas d'an d' thug  
 iad géill nach robh toiseach aca oirne a  
 dhaindeoin ar bòsd as ar mòt mu ar n-eòl-  
 as, ann an iomadh subhaile agus buaidh  
 mhaiseach. Oir bha caoimhneas a's càirdeas,  
 mòralachd a's deagh bheus ri fhaotainn  
 nam measg a dh'fhaodadh nàire a chuir  
 oirne an diugh. Bha iad aoidheil agus  
 tabhartach ri bochdan, rachadh furan fàile  
 a chur air a' choigreach, is a bheatha dhean-  
 adh ged nach biodh bonn 'na sporan, u's  
 rachadh gabhail aige gu maith is gu roth  
 mhaith, gun phàigheinn, gun chàin. Na'n  
 tugadh e làn air pàidheadh air son a  
 shuiper 's a leabaidh, cha ghabhta uaith e,  
 is gheibheadh e mar fhacagairt, "Ud, ud,  
 is gann a t-earrach agus an cunntar na  
 faochagan. Cha'n 'eil sinn cho gallda is  
 sin fhathasd." Ged nach biodh mòr fheum  
 mata anns na sean nithean sin, tha mi 's a  
 bheachd gum bheil iad aithris air àite  
 fhaotainn air taobh dubheagan A' GHÀIDH-  
 EIL, do bhrìgh is gum bheil iad mar than-  
 asg sgaileach nan làithean a dh'fhalbh, a  
 dh-ùisgeas iomadh àite agus cuimh-  
 neachan thiamhuidh ann am broilleach  
 muinntir a tha an diugh nach dh'fhaodta  
 fada fada o sgàile nam fear bheann. Oir

tha sgeula na h-aimsir a dh' fhalbh, cha 'n e mhaoin mar ghath soluis do'n anam, ach mar fhuaim thiamhuidh nan caochain uisge ann an gleann uaigneach fasail "n' nair a thuiteas sgàile na h-oidheche, mar gum b' ann a' caoidh na bha," no mar ghaoir losal mhuladach nan tonn air feasgar ciùin anns a' chéitinn, a ghiùileanas air falbh an t-anam gu beachd smuain, agus breithnachadh air seasmhachd nàduir agus a h-obair, agus air neo-nitheachd fhalasach gineil chlànn daoine. Ma bheir sibh cead dhomh mata bheir mi ann an litir eile iomradh air cuid do na nithean sin. Aig an àm is mi 'ur Caraid.

RUNASDACH.

Glaschu, air Cluaidh,  
Cead Mìos an Fhogharaidh 1872. }

### NAIGHEACHDAN.

Tha crìoch a nis air a' *Pharlamaid*; agus an aithne a leughar uirghioll na Ban-rìgh, tha e soirbh ri fhaicinn gu 'n deach barrachd obair a dheanamh am bliadhna, air son gnothaichibh na dùthcha—araon aig an taigh a's thairis—a thoirt air an aghairt na chaidh a dheanamh o cheann iomadh bliadhna. Mu dheighinn na ceiste chud-thromaich a bha eadar sinn fhéin agus na Staidibh Aonaichte, tha e taitneach ri inn-seadh gu'm bheil e coltach ris gun teid crìoch shìochail oirre; agus nach bi i fada na ceap-tuislaidh air son a bhi 'g'àrach iur-run eadar an dà rioghachd. Cha ruig sinne leis gach nì a th'air an ainmeachadh anns an uirghioll Rìoghall a chur sìos air duilleagaibh A' GHÀIDHEIL; foghnaidh e dhùinn a chant-uinn, gu'm bheil a chuid as liomhoire dhe 'n t-sluagh taingeil air son, agus, toilichte leis, na chaidh de ghnòthaichean na rioghachd a dheanamh air a' bhliadhna so.

Tha na Sasunnaich a nise 'sgaoiladh feadh na dùthcha, mar as cleachdach leo aig an àm so. Tha mòran diubh air tighinn thun na Gàidhealtachd. Air feadh an Eilein Sgiathanaich, gu deimhinn air feadh nam Beann uile, tha iad cho lionmhòr ris na meanbh-chuileagan. Tha tlachd mòr aig na Sasunnaich ann a bhi 'g'amharc air àrd bheanntaibh na Gàidhealtachd, agus gun teagamh tha seallaidhean de'n t-seòrsa 'g'àrach smuaintean maiseach, oirdhearc, ann an cridheachan air bith aig am bheil an gràdh is lugha do obair a' chruthaichidh, agus diomhaireachd obair nàduir. Tha na Gàidheil a tha a ghnàth a' measg nam beann 's nan gleann air fàs cho eòlach air

gach sealladh a tha ri fhaicinn agus gu'm bheil mòran diubh nach saoil dad sam bith de na ceart-sheallaidhean a thogadh suas cridheachan nan Gàidheil 'sa' bhaile. Mar gach neach eile tha a' Bhan-rìgh fhéin a' tighinn gu math gu tuath air an Fhoghar so. Tha iomradh air gum bheil i gu pàirt de 'n iùine a chur seachad cuide ris an Diùc Chàtach a'n Dun-Roibin. Tha muinntir Inbhir-nis ro dheigheil air gu'm fan i ùine gheàrr na'm baile bòidheach fhéin; agus chaidh dithis dhaoine urramach, (*Probaist* Mac-Choinnich agus a roinnh-shealbhadair, Maidsear *Lyon* Mac-Choinnich) 'ga cuireadh gu tàmh aig Inbhir-nis 's an dol seachad. Tha fear de phaigearan naigheachd Inbhir-nis ag ràdh gu'm biodh e ro iomchuidh elach-chuimhne 'chuir suas anns a' bhaile air son a tàmh. Tha iad a' meas gun cosg a' chlach so (ma bhios a leithid ann) còrr air mìle punnd Sasunnach—ach ciod e dh'aith-nicheas muinntir Clach-na-cùdainn sin uatha?

Thug Ban-impire nam Frangach agus a mac cuairt fèadh na Gàidhealtachd air a mhìos a chaidh seachad. Bha i ann am Bàideanach, ann an Lochabar, 's anns an Eilein Sgiathanach. Bha an dùthach a' taitinn ro mhath rithe. Tha feadhainn a thàinig 'na car air an t-slighe ag innseadh gu'n robh bruidhinn mhòr aice air son lite, 's gach seòrsa bidhe eile a's cleachdach a a bhi aig na Gàidheil. Tha i ag ràdh nach còir do na Gàidheil a' Ghàilig a leigeil bàs; agus gun teagamh sam bith tha i ag innseadh na firinn. 'Nuair a bha i anns an Eilean Sgiathanach bha iomradh mòr aice air a' Phrionnsa 's air Fionnghal nighean Raonuill Mhic-Aonghais òig. Mu'n do dh-fhàg i an t-eilean sgriobh i ann an *leabhar an luchd tathaich* 's an taigh-òsda, anns a' chainnt Fhrangaich:—"B' fheàrr leam gu'n romh an t-eilean so, ris am bheil iomad co-cheangal an eachdraidh agus anns am bheil lantair cho oirdhearc, air a thaghal le luchd-turais, agus air a mheas leotha mar bu chòir da a bhih.

Tha am bàrr fìor mhath anns gach cearnaidh de'n Ghàidhealtachd; ach tha sinn a' faighinn cunntas gu'm bheil an gaiseadh anns a' bhuntàta ann an àitean.

Tha iasgach an sgadain gu math air deir-eadh am bliadhna. Ged a chaidh mòran a ghlacadh ann an àitean, cha 'n eil e idir cho math 's a bha e mu'n tìde so an uiridh.

Tha an aimsir glé fhliuch am bitheantas. Air a' mhìos a chaidh seachad bha crith-

thalmhuinn ann an àitean de 'n Ghaidheal-  
fàchd, ach cha deach call sam bith a dhean-  
amh.

### NITHE NUADH AGUS SEAN.

THOIR gràdh do na h uile; dean earbsa á  
beagan; na dean olc do neach; bi a'd' fhear  
dùlain an neart ni 's mò na 'n cleachdadh;  
agus gléidh do charaid fo iuchair do bheatha  
féin; fuiling bacadh air son a bhi samhach  
agus na togar eis dhìot a chaidh air son a  
bhi labhrach.

FACAIL 's am bith anns am bheil thu ag  
innseadh do sgeòil mur 'eil iad a-toirt do  
mhuinntir eile na brìgh a tha thu féin a'  
toirt asda, cha 'n 'eil thu a' d' fhear-labhairt na  
firinn o d' chridhe.

THA neart agus urram duine a' comh-sheas-  
amh 'n a reuson; tha gach ni a dhorchaiseas  
no a mhilleas an comas inntinn luachmhor  
so, a' lagachadh, a' lughdachadh, 'sa' deanamh  
neach suarach.

SEARGAIDH maise ann an òine gheàrr, ach  
mairidh subhaile agus tàlann maille ruinn,  
agus mar a's aosda a tha sinn a' fas 's ann  
a's fèarr a tha iad a' dol.

THA Bòidhichead ni's miosa na deoch  
làidir; tha i a' cur an neach anns am bheil i  
agus an neach a tha 'g amharc oirre air mhisg.

### TOIMHSEACHAIN.

1. Tha mi ni 's àirde na beanntaibh an  
domhain,  
Agus gun bhreug tha mo leud gun tomhas,  
Cumaidd 'n sealgear mi suas, 'an cluais  
a ghunna,  
Ged tha mi ni's truime na mìle tunna.
2. 'S àird' e na na beanntan,  
'S doimhne e na 'm muir,  
'S géire e na 'n draighionn dubh,  
'S mìlse e na 'mhil.
3. Cha 'n eil e muigh, 's cha-n eil e staigh,  
'S cha tig an taigh ás eugmhais.
4. 'Trì bà breaca 'n cois nan leaca,  
Nach do bhlèodhnadh deur d' am bainne  
riamh.
5. Tha bean thorrach 's a' bhaile ud thall,  
'S ge torrach i, cha bheil i clann;  
Olaidh i 'm fion bhàrr a boise,  
'S caol a coise troitinn a ceann.
6. Teadhar fhada bhàn  
'S i 'n a tàmh daonnan.

FREAGAIRTEAN do na Toimhseachain anns  
an t-seathamh àireamh de 'N GHÀIDHEAL.

1. Botul uisge bheatha.
2. Uaireadair.
3. An corran buana.
4. An t-uisge 's roth a' mhuilinn.
5. An luath a falach nan éighlean.
6. Cearc.

### SOP AS GACH SEID.

'S ann an uair a' s gainne 'm biadh is còir a  
roinn.

'S mìne min na gràn; 's mìne mnai na fir.  
'S e lìonmhoireachd na làimhe a ni obair  
aotrom.

Ma their mi fhéin "*thu*" ri mo chu, their a' h-  
uile fear e.

Ma their thu na 's léir dhuit, their thu na 's  
nàir leat.

'S call caillich a poca, 's gun tuilleadh a bhi  
aice.

Is samhach an obair a' dol a dhòlaidh.

'S fèarr pilleadh 'am meadhon an àtha no bàth-  
adh uile.

Nàire nam maighdeannan an luirgnibh nan  
cailleachan.

Tha thu cho breugach 's a tha an luch cho  
bradach.

Tuitidh tòn eadar dà chathair; 's tigheadas  
eadar dà mhuinntir.

Na toir droch mheas air mac luideagach, no  
air loth pheallagach.

'N uair a chailleas duine a stòras cha 'n fhiù  
a sheòladh no a chomhairleachadh.

'S ann aig an duine féin a 's fèarr fios c' àit am  
bheil a bhàrr 'g a ghoirteachadh.

### FREAGAIRTEAN.

Slàn ionradh air "Callum a' Ghlinne."  
Fhuair sinn an litir mhodhail, shuairec 'chuir  
e thugainn. Chi e gu'm bheil sinn a dean-  
amh feuma de phàirt de na bha innte. Gabh-  
aidh sinn an còrr uaithe fhathast; ach 's eug-  
ainn duinn innseadh da gur mòr a's fèarr  
leinn na seann toimhseachain, na an fheadh-  
ainn ùra, se sin mar a bi an fheadhainn ùra  
fior mhat. Chi "Callum" gu'm bheil sinn  
a sgrìobhadh beatha "Challuin a' Ghlinne."  
Ach 's iomadh bonaid gorm a th' air an fhéill,  
a's air an aobhar sin tuigidh "Callum" nach  
e 'bheatha sa 'tha againne 'n ar beachd.  
Coma co-dhiu, "Challum" lean thusa air  
àbbachd do shinneir, agus, cuimhnich ged a  
thachras iomadh bodachan gnù riut aig am  
bheil fuath do gach ni dhe 'n t-seòrsa, nach  
'toir iad fo 'n ùir na's mùgh' na bheil  
Callum."

Chi "Gille nan rann" gum bheil sinn a  
toirt "Slàn le Fionn-airidh anns a' Bheurla.

Bithidh ar luchd-leughaidh toilichte  
FAILTE 'fhaighinn anns A' GHÀIDHEAL air  
a' mhios so, bho an "SGIATHANACH" air  
an romh mòran diubh eòlach anns an t-seann  
"CHUAIRTEAR."

Tha R. B. ag iarraidh oirnn a leth-sgeul a  
ghabhail ri ar luchd-leughaidh air son mear-  
achd beag a rinn e anns an àireamh mu dheir-  
each a thaobh bàs an Ollamh Leòdaich.  
Chaochail an t-Ollamh Mac Leòid air 16mh  
is cha-n ann air an 19mh mar tha air a chur  
slos.

# ORAN MOLAI DH DO CHOMUNN NAN GAIDHEAL ANN AM BAILE THORONTO.

LE EOGHAN MAC-CHOLLA.

Ciad fàilte air Comunn nan àrmunnn deas, foinnidh,  
Ni dùthchas an ath'raichean 'chumail a suas,  
Seann dùthchas nan Gàidheal, an cliù a's an cànan—  
A' chainnt sin a thàinig bho Adhamh a nuas—  
Mar sud a's an t-éideadh, air sràid no air sléibhte,  
Ta uallach, deas, eutrom—grinn, greadhnach an snuadh;  
Sàr-chomunn mo chridhe! cha 'n ioghnadh ged bhithinn  
'An so, mar is dligeach, a' guidhe leo buaidh.

Mo'ghaol na fìr ùra nach cuireadh an cùl-thaobh  
Ri Ceòlraidh an dùthcha—fìor dhùthaich nam Bàrd:  
Bho mhac rìgh na Fèinne gu Donnacha Bàn geur-bhinn,  
Co 'n tìr sin fo 'n ghréin air a h-aosdàin bheir bàrr?  
Co 'n neach leis nach sòlas bhi 'n cuideachd luchd òrain?  
Deagh iomradh 'n an còmhraidh mo stor agus m' àgh;  
Bì 'bh sibhse nis dileas do chleachduinn co rìoghail,  
'S a chaoidh cha téid dìth air cainnt ghrinn nam beann-àrd.

Cha 'n eòl domh toil-inntinn is mo na bhi cluinntinn  
Pìob mhòr nan dos cnaimh-gheal is fonnmoire fuaim;  
'N uair théid i gu còmhraidh air faiche no 'n seòmar  
B' e 'n ceòl thar gach ceòl leam a tòrman 'nam chluais;  
N àm lannan a rùsgadh, 's na h-àrmuin do 'n rùn i  
Air naimhdean a' brùchdadh le gnùisean gun ghrnaim,  
Suas "Gillean an Fhéile" air pìoban deagh-ghleusach,  
'S cha duilich ri leughadh co 'n taobh a gheibh buaidh!

'S iad cleachduinn nach miosa gu neartachadh chrìosa  
'Bhi tilgeadh nan Cabar 's a' cur na Cloich-neirt:  
'S e sìd a rinn làidir ar n-athraichean tà'chdach—  
Mo thruaigh iad 'thig ceàrr orr' a' stàilinn nan glac!  
Am fear leis an suarach 'bhi 'g altrum no luaidh air  
Gach lùth-chleas grinn uasal ta 'n uair so 'n ur beachd,  
Cha deanainn a chàineadh, ged 's cinnteach a ta mi  
Gur sìochaire grannd' e de dh-àl air bheag thlachd.

Ged 's mìthich nis dhòmh-sa 'bhi 'criochnachadh m' òrain,  
Tha tuille gu leòir a bu mhiann leam a ràdh  
Mu dhéighinn na tìr sin tha daonan air m' iuntinn—  
Seann Albainn do-chiosnaicht', do 'n fhirinn thug gràdh.  
Ciad soraighd thar chuan bhuam 'g a h-ionnsuidh, mo chruadal!  
Bhi 'n so mar eun fuadain fad' uairp'—ach ged 'tha,  
Mn 'n téid as mo smuaintean tìr àluinn nan cruach-bheann  
Bithidh 'n cridhe so fuar anns an luathre a' cnàmh!



# THE G A E I,

ENGLISH DEPARTMENT.

SEPTEMBER, 1872.

## THE HISTORY OF THE HIGHLANDS.

There are few things more important to the Gael at this moment than the history of his country. It does look as if the language of the Gael were destined to be stamped out ere long. If the history of the Highlands and the Highland people is not written until after that stamping out has taken place, I have no hesitation in saying that it never will be written. No one pretending to any acquaintance with the subject, acknowledges that there is any real history of the Highlands in print. There are books on the subject, very valuable in their way, and deserving to be carefully studied, if it were only to see how very little they contain of real Highland history, and to realise the duty devolving upon the present generation of Highlanders. What has been printed on this subject may almost be placed under this one head,—just what was necessary to the history of England and of the Saxon court in Scotland.

Where are we to look for the materials with which to build up the very important edifice of Highland history? I am afraid we are not so fortunate in this respect as the Irish have been. Ireland has been very much in the same predicament with the Highlands in so far as that her history, as written, has been just the western skirt, or fringe, or flutters of the History of England, and warped, twisted and torn to suit the purposes of the garment to which it was the dragged fringe. When the *seanachaidh* of Erin bethought them

of their duty in this respect, what did they do? They set about ascertaining and arranging the native materials, chiefly in manuscript. Their country had its own historians, its story-tellers and its bards: it had its schools and its places of retreat for the learned classes. But, just as with us, these sources of information were ignored by the writers whose compositions were accepted in England and Scotland as Irish history. Even so patriotic—or pseudo-patriotic—a man as Tom Moore wrote a "History of Ireland," for the English booksellers, and that work is accepted as genuine history. Subsequently when the late professor O'Curry was engaged on the old MSS. of his country in the rooms of the Royal Irish Academy, the late distinguished archæologist, Dr. Petrie, and Tom Moore, paid him a visit. The poet asked the professor what those yellow tomes were upon which he was so intent, and noticing the confusing characters inserted upon their pages, he inquired if the professor could decipher them. O'Curry gave a brief account of the MS. before him, and of others of the same class, telling the poet that he was transcribing and translating it. "And I," exclaimed the poet, "took upon me to write the history of my country, and yet I did not know of the existence of the materials from which it should have been written!"

For a number of years, O'Curry and O'Donnovan were engaged upon these MSS., making facsimiles, copies, and translations. Three volumes of results have appeared, viz., "The manuscript materials of Irish History," and two



volumes of the Irish "Brehon Laws." The former volume consists of a course of lectures by O'Curry, giving a sort of popular introduction to the various classes of Irish MSS., tracing their history, their subjects, and their present places of keeping. By the unanimous testimony of all competent witnesses, this is one of the most valuable contributions of modern times, not only to Irish history and archæology, but to all history. It is a work of which the whole Gaelic race has reason to be proud; and more than that, it goes to encourage us to set about doing for our own branch of the Gaelic people what O'Curry did for his.

I may mention here, that a very important contribution was made to the materials of Irish history by the Ordnance survey of Ireland, although that contribution is not included in the volumes to which I refer. Whilst the survey was going on, such men as O'Curry and O'Donnovan were picked up in their respective localities, the one from Clare and the other from the southern part of Kilkenny, and attached to the staff of surveyors, for the purpose of eliciting and utilizing the topography of the country. Vast stores of materials were thus collected besides what were utilized in perfecting the survey records; and among the private MSS. of O'Curry will be found treasures little inferior to what he has published in his lectures. It is to be hoped that these MSS. will not be allowed to be forgotten and lost.

But I may be asked, "What analogy is there between our case and that of the Irish in respect to MSS.? We have no manuscripts in our own tongue?" Perhaps not; but perhaps we have. There is not very long since the same thing would have been said of Ireland. She had no MSS. until they were looked for; and when looked for, it was not always in her own libraries they were found. Some of them were

found in Rome, some in Loraine, some at Oxford, and others at Stowe and elsewhere. For any thing we know at this moment, there are scores of volumes of the same kind, pertaining to our country in the Tower of London and in Dumbarton Castle. What were the records which Edward carried away with him from Scotland, and what became of them? There is every reason to believe that they included Gaelic records and other native productions. No systematic and persistent search has been made for them, or to discover what was done with them. This is an inquiry which I would call upon the Gaelic Society of Inverness to undertake. And to enable it to set about the work in a business-like way, a fund should be formed, and contributions obtained even outside the membership.

But there are traditions still extant in the country which require to be collected, compared, and arranged; and there are the legends and the romances both in prose and verse, which must perish with the Gaelic tongue if it is destined so to go. This is another and very important duty devolving upon what we hope will shortly be recognised as the premier Gaelic Society, having as it has the privilege of being seated in the centre of the Gaelic country. The country must be mapped out for the purpose of this gathering, and the most competent men in each district called upon to render service in this cause. It is a very curious thing that many of the legends, in particular, which O'Curry mentions as existing in Irish MS., should be found in various stages of disintegration, and, in some cases, apparently in a more perfect state, in the more secluded glens of our mainland and in the most distant and inaccessible of our Western Isles? This suggests the desirableness of more inter-communication and co-operation between the Gaelic people in Scotland

and in Ireland. For political purposes, they have been systematically antagonized and estranged; and it is no uncommon thing to find the Irish taking up the missiles prepared by the English, and slinging them at the Highlanders, just as Highlanders lend themselves for purposes of English prejudice to assail the Irish. No history of the Highlands, worthy of its subject, can possibly be put together, under the influence of the antagonism to which I refer. In the same way I must apprise our friends in Ireland of the loss they also sustain by yielding to that vandal feeling in England which sets Irish hands to scratch the eyes out of Highland heads. It is only with the assistance to be had from the old Gaelic story-tellers in Barra and Kintail, that some of the Irish choicest legends can be restored to anything like their original proportions and finish. This we know; and many more things pointing to this interdependence, are equally certain, though not yet quite so well known.

There is another analogy, however, between the case of Ireland and our own which I must mention here, viz., the bearing of the Ordnance Survey. This survey is at present going on in the Highlands. Can any one tell what is being done to fix the topography, to elicit the traditions which may be said to hang upon the topography, and to preserve the scraps of lore which cannot fail to turn up in the course of searching for the meaning and the origin of the names of places? Here is an admirable opportunity afforded for collecting vast quantities of the choicest materials for Highland history. But to be turned to account, we must set competent men to the work. Have we done so? Or have we given the subject a moment's consideration?

I have been told that there are several Gaelic-speaking men employed on the Ordnance Survey, and that some of them are devoted in a measure to

the work of elucidating Gaelic names. I am further informed that at the head office there is a competent Gaelic scholar through whose hands everything of this kind is made to pass ere it is accepted as settled; and that in a book accompanying each section of the survey maps, there is a sort of digest given of the topography. This is very interesting, gratifying, and valuable, so far as it goes; but there will be a great quantity of matter, as I have said, turned up in the course of the Ordnance inquiries which, although irrelevant to the purpose of the inquirers, should be carefully preserved, and in our present chaotic state, we do not know what on earth has been done so as to insure its preservation. I would here suggest that the Secretary to the Inverness Gaelic Society should be instructed to write to Mr. Carpenter, of the Ordnance Survey at Southampton, to ascertain what is being done, and what further is necessary to be done towards turning the work now in hand to the best account for the purposes of Gaelic History, philology and archæology. At the same time, the Society should establish relations, as quickly as possible, with the officers of the Survey over the country, not only for the sake of the objects for which the Society exists, but in the hope of being of some service in rendering the Survey itself all the more perfect.

Without moral or philosophy, I leave these hurried suggestions to be pondered by the readers of THE GAEL.

F.

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#### A FRAGMENT OF OSSIANIC POETRY.

Through the kind attention of a correspondent in Lochalsh we are glad to be able to present to the attention of our readers a genuine fragment of Ossianic poetry that has never before

appeared in print, the very existence of which, indeed, is known to very few. It is exceedingly interesting as a relic of ancient poetry, for ancient it unquestionably is, presenting in every line abundant internal evidence of being the composition of a very remote period. It has all the characteristics of the poems attributed to Ossian, the son of Fingal, nor will Celtic scholars fail to perceive its bearing upon the still unsettled controversy as to the authenticity and genuineness of the poems of the Bard of Morven. One gladly welcomes even the feeblest ray of light or elucidation of what many still persist in considering a dark and mysterious *questio vexata*. Of the history of this fragment our correspondent, a poet himself of no mean order, writes as follows:—"I have much pleasure in sending you annexed a piece of very old poetry—Ossianic I think. It was taken down from the recitation of an old tailor who died in Kintail a few years ago. I do not know where another copy of it could be found, except one I sent some years ago to the Rev. Thomas Maclauchlan, now Dr. Maclauchlan of Edinburgh. I shall be curious to hear what you think of it."

#### BARDACHD DHEIREANNACH OISEIN.

(A FRAGMENT.)

Seisear sinne saor o shliochd,  
Seisear nach do smaoinich lochd,  
Chaidh fear dheth 'n t-seisir fo lic,—  
'S mòr fàth mo chlisgidh 'nochd.

Coigear sinne a' dol air ghleus,  
Sud e h-ugad Rìgh na Gréig,  
O'n 's dearbhta dhuinn a dol air chuairt,  
Bhuineadh uainne fear dheth 'n treud.

Ceathrar sinn a' sealg ré seal,  
A bhuidheann arma 'nach gabh gior;  
Air cho cruaidh 's dan cuirte leinn cath,  
Bhuineadh uainne fear dheth na fir.

Triuir sinn 'an gnìomhan cor,  
'G aithris thairis air chleas arm,  
Shiubhail a' ghrian o ear gu iar,  
'S bhuineadh uainne 'n triath gun chealg.

Suidhidh sinn 'nar dithis a muigh;  
Sgaoilidh sinn fo 'nar gean:  
Thainig an t-Aog mar bu dlighe,  
'S bhuin e uams' an dara fear.

Mise 'nam aonar 'nan déigh,  
Cha bheatha dhomh ach am bàs,  
Cha tainig air thalamh 'nuas  
Aon neach leis nach cruaidh an càs.

'S mi 'n aon chnò dh-fhas 's a 'mhogan,  
Gun chnò eile 'n am fhasgath;  
'S gearr mo bhogadh gu tuiteam,  
'S a' ghaoth dol fodham gu farsuing.

'S mi 'n aon chraobh a dh-fhas 's a' chnoc,  
Mar stoc a bhuaileas an tonn;  
Cha bheatha dhomh ach am bàs,  
'S mairg 'ga fàgar a' làmh lom.

Caolte, Goll, agus Gorraidh,  
Agus Oscar uallach, slios-gheal,  
Mise 's Ruidhne o'n a' mheann-bheinn—  
Gum b'e sud ainm an t-seisir.

So interested are we in the above, that we subjoin for the benefit of our English readers a translation which we wrote somewhat hurriedly this afternoon. It is tolerably literal, and the sense and manner and tone of the original will be found reproduced with considerable fidelity. The difficulty of doing justice to such compositions in any translation, however laboured, is very great, as all who have ever tried it will readily admit:—

#### OSSIAN'S "SONG OF SORROW" IN HIS OLD AGE.

(A FRAGMENT.)

Sixchildless men were we, who ne'er thought harm—

A brave and blameless life we lived alway;  
But one of us soon slept beneath the cairn;  
Remembering him this night I'm sad and wae.

Five were we now, five warriors of renown;  
Woeto the foe that dared to beard us then!  
Death came again, as he had come before—  
Another hero vanished from our ken.

We then were four, hunting the forest free,  
Fair were the arms our good right hands  
did wield;

But even valour saves not from all scaith—  
Another warrior fell in battle-field.

We then were *three*, far-famed for valorous  
deeds;

Bards o'er their harps sang of our feats the  
while,

The sun pursued his course from east to west,  
We lost another—chief withouten guile!

We *two* then sat upon the green hill-side  
(From all we love we're fated still to part);

Insatiate Death, unlooked for, came again,  
And took the sole companion of my heart.

Sad and *alone*, the last of that brave band;  
Remembering other years, I sit and mourn;

'Tis fated we must die, but still 'tis sad,  
To go the journey whence shall none return.

Of the nut cluster on the hazel bough,  
The last nut I—the rest are fall'n and gone,

About to fall, I tremble in the breeze,  
That wandering through the woods makes  
eerie moan.

The last tree of the clump upon the hill,  
Sapless and withered, I stand all alone,

All that I loved are gone, and soon must I  
Fall like the leaves that on the earth are  
strown.

*Sholto* bold, and *Gorrie* brave, and *Gaul*,  
And *Oscar* fleet of foot and fair of skin,

*Myself* and *Runo*, from the hill of fawns—  
These were the *Six* in love and war akin.

We beg to call attention to the exceeding beauty of the sixth, seventh, and eighth quatrains of the above in the *original* Gaelic. Every Gaelic scholar will agree with us that it is altogether impossible adequately to reproduce them in any other language; and yet how *clear* and obvious is their meaning; how expressive they are; how exquisitely natural and simple and tender in their native form! It will probably occur to the reader conversant with the poetry of Ossian, to ask—If Ossian, the Ossian of "Fingal," "Calodin," &c., is the author, how happens it that he describes himself, as well as his five companions, as "Childless," "Saor o shliochd," *sine prolé*? He was the father of Oscar, and Oscar is mentioned

with praise and pride as one of the heroic band commemorated in the fragment. How then could Ossian speak of himself as "childless," with a son, and such a son as Oscar too, by his side? The only plausible explanation seems to be that the Oscar here mentioned is not the son of Ossian, but another warrior of the Fingalians of the same name—an earlier Oscar than the poet's son, for Ossian describes this Oscar and himself as close companions on the war-path and in the chase, when both were in their strength and prime. Or is it possible that the author of these verses was not Ossian, but a later bard of the Fingalian period who having outlived the companions of his youth, and fallen on evil days, finds mournful consolation in sunning himself in the "light of long departed years," and commemorating the deeds of more heroic times. Even admitting that the poem is not the composition of Ossian himself, but of a somewhat later and inferior bard, it rather gains than loses in interest on that account. It is unquestionably a fragment of Fingalian poetry, entitled at least to rank with *Sean Dána* or "Ancient Lays," and manifesting in every line the stamp and impress of a very remote period, just as a *celt* of stone or bronze connects us with pre-historic times. Another solution of the difficulty we have been considering, has been suggested to us, since writing the above by an old Glencoe man, a great *Seanachaidh* and repository of ancient folk-lore, whom we happened to meet during an evening ride this afternoon. He suggests that the word "*Sliochd*" should be taken here not in its primary, but in its secondary sense—"Saor o Shliochd"—not meaning, as he opines, childless, but tribeless, without followers; the bard and his five companions having voluntarily banded themselves together for a time, that they might acquire the greater glory by their un-



assisted exploits in war and in the chase. This he says, was a common practice among the ancient Gaels, and he instanced an old and well known *Sgeulachd* in which a number of young men are represented as banding themselves together, a sort of "Free Lances," who set out in quest of adventures and greatly distinguish themselves for the space of "a year and a day." The abrupt apostrophe in the second line of the second quatrain is curious. Even granting that the Fingalians may have heard of Greece and Rome, the mention of the "King of Greece" in such a composition seems odd and out of place. We rather incline to believe it to be a corruption of the text that crept into the piece while floating on the stream of oral recitation. A conjectural mention would be—

Sud iad h-ugad Rìgh na Fein'.

meaning, These then were the warriors to uphold thy cause and bring honour to thy race, thou King of the Fingalians! We have given the poem, however, just as it came into our hands, "with all its imperfections on its head." The difficulties we have been considering, if they are to be regarded as blemishes, seem to us also to point very conclusively to the authenticity and genuineness of the fragment as a whole. —*Nether-Lochaber Correspondent of Inverness Courier.*

#### FAREWELL TO FINARY.

*Eirich agus tiugainn, O,  
Eirich agus tiugainn, O,  
Eirich agus tiugainn, O,  
Farewell, farewell, to Finary.*

The wind is fair, the day is fine,  
Swiftly, swiftly, runs the time;  
The Boat is floating on the tide,  
That wafts me off from Finary.  
*Eirich agus, &c.*

A thousand, thousand tender ties—  
Accept this day my plaintive sighs;  
My heart within me almost dies  
At thought of leaving Finary.  
*Eirich agus, &c.*

With pensive steps I've often strolled  
Where Fingal's Castle stood of old,  
And listened while the shepherds told  
The legend tales of Finary.  
*Eirich agus, &c.*

I've often paused at close of day,  
Where Ossian sang his martial lay;  
And viewed the sun's departing ray,  
Wand'ring o'er Dun-Finary.  
*Eirich agus, &c.*

*All-na-Cuillich's* gentle stream,  
That murmurs sweetly through the green,  
What happy, joyful days I've seen,  
Beside the banks of Finary.  
*Eirich agus, &c.*

Farewell, ye hills of storm and snow,  
The wild resorts of deer and roe;  
In peace the heath-cock long may crow,  
Along the banks of Finary.  
*Eirich agus, &c.*

'Tis not the hills nor woody vales  
Alone my joyless heart bewails;  
A mournful group this day remains  
Within the manse of Finary  
*Eirich agus, &c.*

Can I forget Glenturret's name?  
Farewell, dear father, best of men;  
May heaven's joys with thee remain  
Within the manse of Finary.  
*Eirich agus, &c.*

Mother!—a name to me so dear—  
Must I, must I leave thy care,  
And try a world that's full of snares,  
Far, far from thee and Finary!  
*Eirich agus, &c.*

Brother of my love, farewell;  
Sisters, all your griefs conceal;  
Your tears suppress—your sorrows quell.  
Be happy while at Finary.  
*Eirich agus, &c.*

Archibald, my darling child,  
May heaven thy infant footsteps guide,  
Should I return, O may I find  
Thee smiling still at Finary.  
*Eirich agus, &c.*

O must I leave these happy scenes!  
See they spread the flapping sails!  
Adieu, adieu my native plains;  
Farewell, farewell to Finary.  
*Eirich agus, &c.*



## NEWS OF THE HIGHLANDS AND ISLANDS.

THE deer forest and shootings of Glenstrathfarar, belonging to Lord Lovat, in the parish of Kilmorack, Inverness-shire, have been let to Mr. Weyness, an American gentleman, at an annual rent of £4000.

DINGWALL.—At the Quarter Sessions of the County of Ross, held on Tuesday, Mr. Alex. Hay, solicitor, Dingwall, was appointed Procurator-Fiscal of the Justice of Peace Court, in room of Mr. John Shaw, who had resigned.

IMPORTANT EXCHANGE OF LANDS IN INVERNESS-SHIRE.—We understand that Mr Bailie Dochfour, and Sir J. W. Ramsden, Bart., have made an agreement for the exchange of the former's lands within the parish of Laggan, for the latter in the parishes of Inverness and Dores. The value of the lands and others so to be exchanged, are commonly reported to be worth on either side upwards of £200,000.

PRINCE CHARLES & FLORA MACDONALD.—I must notice a popular and poetical delusion about Prince Charles and Flora Macdonald. Song-writers and painters have fancied, and made other people believe, that Flora went wandering about with the Prince for a considerable time, watching over his sleep in caves, in a kind of Juan and Haidee fashion, adapted to the Highland meridian. Now, all this happens to be mere imagination; and as the reality is quite romantic enough, and at the same time perfectly respectable, I think, being something of a Platonist, that these inaccurate representation of poets and painters ought to be discouraged. In point of fact, Flora was but *two nights* in company with the Prince. The first night was on board the open boat that carried him and her and Neil Macdonald (father of Marshal Macdonald, Duke of Tarentum) from Benbecula to Skye. The second night was in the house of Miss Flora's future father-in-law, the brave old Macdonald of Kingsburg. On the following day she escorted the Prince to Portree, and that night, "he slipped out of the house," says Boswell, "leaving his fair protectress, whom he never again saw."—"N." in *Scotsman*.

WALLACE'S SWORD.—The Countess of Loudoun arrived at Kilmarnock from England on Tuesday night last, on her way to Loudoun Castle. The Countess brought with her from England the sword of Wallace. This

sword has been preserved at Loudoun Castle from the Death of Wallace until five years back, when it was removed by the late Marquis of Hastings to his seat in Leicester-shire. On the death of the Marquis in 1868 it passed into the possession of the present Countess. The mother of Wallace was a daughter of Loudoun, and on the death of his uncle, Sir Reginald Crawford of Loudoun (hanged by the English at Ayr), Wallace had the custody of his only daughter, Susannah Crawford of Loudoun, who married a son of Sir Neil Campbell, of Argyll, and was ancestress of the present Countess of Loudoun, the hereditary custodian of the sword of William Wallace.

NATIONALITY OF OUR REGIMENTS.—A return just before Parliament gives the nationality of the various officers in the different regiments of our army. There are altogether 5982 English, 809 Scotch, and 1711 Irish. In none of the regiments do the Scotch officers show a preponderance save in the Highland regiments. The greatest portion of Scotch officers is in the 79th or Cameron Highlanders, which has 25 Scotch to 8 English and 7 Irish officers. The 92nd or Gordon Highlanders, the 42nd or Royal Highlanders, and 78th Highlanders have each 19 Scotch officers. The 42nd has 15 English and 4 Irish officers, while the 92nd has 12 and 5 Irish officers, and the 78th Highlanders has 10 English and 10 Irish officers. Of the Household Cavalry, in the 1st and 2nd Life Guards, and Royal Horse Guards, there are only 11 Scotch officers, to 64 English and 15 Irish. In the Cavalry of the line, there are only 81 Scotch officers, to 605 English and 161 Irish. In the Royal Artillery there are 104 Scotch, to 1088 English and 196 Irish officers. In the Royal Engineers there are 52 Scotch, to 424 English and 134 Irish.

PERMISSION TO TENANTS TO KILL HARES AND RABBITS.—The *Elgin Courier* states that Colonel James Grant, M.P. for the counties of Moray and Nairn, has just granted permission to the tenants on his estate of Main, to kill hares and rabbits on their farms. This concession is quite a voluntary one, and the tenantry highly appreciate it. They are allowed to kill these destructive animals themselves, or by deputy without any restrictions whatever, so that it will be their own fault if they suffer damage.

## GAELIC BURSARY.

On this subject Professor Blackie addresses the following letter to the Editor of *The Inverness Courier*.

"Altnacraig, Oban, 2d August 1872.

"Sir,—At the late meeting of the Inverness Gaelic Society, at which I had the honour to be present, one of the speakers announced that it was in prospect to found a bursary for a Gaelic student from the funds of the Society. I presume this bursary is intended not only for the advancement of Highland talent generally, but, in connection with that, specially for the encouragement of the Gaelic language and literature. On this supposition I venture to make the following suggestions, trusting that they will meet with the kindly consideration of the Society:—

"1. That the qualifications for holding the bursary shall be general excellence in the studies of the schools attended by the student previous to his joining the University; and in addition to this a colloquial command of the Gaelic language.

"2. That at the commencing of every season, during the term of his bursary, the student shall be examined of his knowledge of Gaelic grammar, philosophy, and literature, according to a graduated scale of progress; and that a fair pass in this examination shall be a condition *sine qua non* of the annual payment of his bursary.

"3. That the qualification of the student shall be tested by impartial persons well skilled in the Gaelic language, to be named by the Society.

"If these, or some such regulations be made, our Gaelic students will be induced to join classical and Celtic philology in a fashion equally pleasant and profitable, calculated no less to exercise their usefulness in school or pulpit, than to plant their linguistic studies on a broader and a firmer basis.—I have the honour to be yours, &c.

"JOHN STUART BLACKIE."

THE ARGYLSHIRE GATHERING.—On the occasion of the home-coming of the Princess Louise at Inverary last year the lairds of the county of Argyll who were present to welcome her Royal Highness determined to organise an annual social meeting in the county. To carry out this idea an association was formed under the presidency of the Marquis of Lorne, which adopted the name of the "Argyleshire Gathering" and intends

to inaugurate its proceedings by a ball at Oban on the 1st of October, at which, it is stated, the Marquis of Lorne and Princess Louise, Marchioness of Lorne, will be present.

ISLAY.—ORDINATION.—On Tuesday, the 13th inst., the Free Presbytery of Islay ordained the Rev. Alexander Lee, A.M., to the pastoral charge of Kildalton and Oa. The Rev. James Pearson of Kilarrow presided on the occasion, and after the ordination, suitably addressed the pastor and people. Dr. MacLachlan of Edinburgh, and Rev J. F. Macara, Kinloss, being present, were associated with the Presbytery. At the close of the services, the young minister received a most cordial welcome from the members of his flock.

CALL TO THE REV. MR KENNEDY DINGWALL.—The Free Gaelic Congregation of Greenock met on Thursday, the 16th August, and agreed to present a call to the Rev. John Kennedy, Dingwall, to become their minister.

THE EAST COAST HERRING FISHING.—The total catch of herrings to this date for the 3300 boats from Aberdeen to Wick inclusive is 330,000 crans, of which two-thirds are on the Aberdeen coast, Fraserburgh alone having about 100,000 crans. The Wick catch is only about 50,000, or half last year's to a like date. The catch on the whole coast is 20,000 less than last year's, but a good deal above the average of former years.

SALE OF AN INVERNESS-SHIRE ESTATE.—The estate of Raasay and Rona, in western Inverness-shire, was exposed in Dowell's Rooms, Edinburgh, on Friday, at the upset price of £50,000, and after keen competition was secured for George Grant Mackay, Esq., of Rosehall and Oban; at the sum of £55,000.

On Thursday the 22nd August, the Glasgow Presbytery met in the Govan Established Gaelic Church and ordained Mr David MacKenzie as Pastor of that church. In the evening a soiree was held in the Govan Hall, when a Bible and Psalm Book, a handsome gown and a purse of sovereigns were presented to the new minister. Addresses were given by Mr D. MacMaster, the chairman; by Bailie MacFarlane, and the Rev. Messrs Stevenson, Rutherglen; MacLachlan, Tarbert; Blair, St. Columba; and Brown, assistant to Mr. Blair.

# AN GAIDHEAL.

I LEABH.]

TREAS MIOS AN FHOGHARAIDH, 1872.

[8 AIR.

## CALLUM A' GHILINNE.

### EARRAN II.

B' e Callum 'an t-aon a b' oige de 'n teaghlach, agus mar is tric a thachair, b' esan aillcagan agus annsachd na h-uile neach; bu ghrian 's bu ghealach gach ni 'theireadh no 'dheanadh e. Bha e 'na leanabh urail fallain eireachdail. 'Na fhior leanabuidheachd, thaisbean e buadhan inntinn a bha comharraichte—bha 'aighnidhean maoth soitheamh ciùin so-ghluasadach, agus a chuimhne gramail, dionach. Shuidheadh e gach feasgar Sabaid gu samhach tosdach ag eisdeachd le dian aire ri ceasnachadh an teaghlach, agus ri leughadh a' Bhiobuil. Ann 's a' cheathramh bliadhna d' a aois dh' aithriseadh e gu pongail 'na chainnt liotach shimplidh fhéin, Eachdraidh a Chruthachaidh; Tuiteam an duine; Togail na h-Airce le Noah, agus Sgrios an t-saoghail leis an Dile. Ri h-uine, chaidh a chur do sgoil na sgireachd, a bha mu cheithir mìle dh' astar uaithe. Be Leabhar aithghearr nan Ceisdean, anns a' Bheurla, leis an Aibideil Romanaich agus Eadailteich, maille ris na foghairean agus na comh-fhoghairean, agus mu leud na boise do fhoclan da-litreach agus tri-litreach air a' cheud duilleig, a bha air uiseachadh anns an sgoil mar an ceud leabhar foghlaim. Aig ceann seachduin no dha, cho luath 's a fhuair Callum lamh-an-uachdar air a' cheud duilleig, cha robh a null no nall aige ach aghaidh a thoirt a dh' aon leum air "Crioich araid an duine," mar sin fhuair e 'mach gun dail nach b' fhealadhà an sgoileireachd; coma co-dhiu

—chuir e 'uchd ris an uchdaich, agus mu'n robh e thar dusan bliadhna dh' aois, thog e uiread do fhoghlum 'sa bha am maighistir-sgoile comasach air a theagasg dha. Mu'n am so, fhuair e leabhar araidh a rinn greim agus drughadh comharraichte air 'intinn—ursgeul gaoil da 'm b' ainm "*Paul and Virginia*." Bha 'n t-ursgeul anabarrach tiamhaidh so-ghluasadach. Ged b' iomadh oran gaoil agus cumha a chuala Callum air an seinn agus air an leughadh, luchdaichte mar bha iad am bitheantas le mulad 's le bron, le iundrainn 's le cianalas, le bristeadh-eridhe 's le dùil-bhristeadh—cha d'rinn iad riamh ach ro bheag de dheargadh air aighnidhean an coimeas ris an ursgeul ud. Be crìoch an ursgeoil, an deigh bliadhnachan do 'n ghaol bu dealasaiche agus a bu dilse, taobh air thaobh, gaol nach do lasaich riamh roimh dhiomb chairdean, no roimh thuailleas luchd mi-ruin, gun deachaidh Virginia a bhathadh. Bha dealbh anns an leabhar, a' nochdadh mar a fhuair Paul i, ann an oir a' mhuir-làin, le a broilleach ruisgte, agus a folt dualach camagach riobta le feamuinn 's le lirein a leth-chomhdach a muineil. Bha 'leithid de bhuaidh aig deireadh cianail an ursgeoil ud air eridhe maoth Challuim bhoed agus gur tric a b' eigin dha teicheadh a mach do bhadan coille a bha dluth do 'n tigh, gu bhi 'fosgladh tuil dhorsan a chridhe ann an comh-fhulangas ri crannchur cruaidh-fhortanach "*Phoil agus Virginia*." "Tha tri nithe a thig gun iarraidh,—an t-eagal, an t-iadach 's an gaol" agus co aca 'bha no nach robh ursgeul "*Phoil agus Virginia*" ann an tomhas

air bith 'na mhathair-aobhair dha, laidh galar a' ghaoil gu scaiteach fuathasach air Callum mu 'n àm ud, og 's mar a bha e; cha b' fhada gus an d' fhairich esan do rìreadh *Nach 'eil gaol ann cho teth ris a' cheud ghaol.* Air latha de na laithibh an uair a bha Callum mar sud a sior-chnuasachadh cìod a dheireadh dha féin na 'm biodh e anns an t-suidheachadh dheuchainneach 's an robh *Pol*, thainig ceard a dh' ionnsuidh an tighe 's an anmoch, le 'theaghlach 's le 'asail agus le 'chuid acfhuinn. Be gnaths nan ceard aig an am ud, a bhi dol mu 'n cuairt o bhaile gu baile, a' deanamh spainean de adhaircean cruith agus reitheachan agus a' càradh phoitean agus choireachan. Bha cairt-ealan saor fosgailte dhoibh ann 's gach baile, oir ged a bha iad am bitheantas borb fiadhaich, mì-rianail 'n an clù, bha iad feumail 'n an gairm. Cha 'n iarradh iad aite taimh a b' fhearr na 'n atha, far am faighte i. Dh' fhuirich an ceard agus a theaghlach corr 'us seachduin. Bha nighean aige a bha mu 'n aois cheudna ri Callum. Bha i na caileig bhoidheich sgiobalta, aoigheil, thaitneich, shunndaich. O na cheud oidhche a thainig i do 'n bhaile, thigeadh i 'stigh 's an fheasgar am measg an teaghlach; bha i ro ealanta air aithris sgeulachdan, agus 'na bann-dranaiche thaghta coidheas am Beurla 's an Gaillig. Bha cluas-chiùil ro mhath aig Callum; bha orain annasach aig a' bhan-cheard air fuinn agus teisean ùra nach cual e riamh roimhe. Air feasgar àraidh, air dhi a bhi 'seinn oran Èireannach d'am b' ainm "*Donnybrook fair*"—ann am priobadh na sul, thuit Callum ann an gaol oirre agus be sin an gaol gun choimeas am fad 's a' mhair e, thug e ach beag a leirsinn 'sa chlaisteachd uaithe. O! cìod e dh'èirich dha; an e gur h-i nighean a cheaird a choisneadh a cheud ghaol ged a bhiodh i cho aillidh ris a' ghrein? coma co dhiu—bha an t-saighead dhìomhair an sàs 'n a chridhe, ach—

"Ged a chuir *Cupid* an t-ultach 'na bhroil-leach  
D'a shaighdean coronach caol,  
A dhruigh air a chuislean 'sa chuir luchd air a choluinn,  
Leis an do thuit e ge b' oil leis."

Ged a bheirte an saoghal dha,

"Cha 'n innseadh e 'n sgeul do 'n te 'rinn acainn."

No do neach air bith; chum e air fhéin e. Latha no dha an deigh so, air dha bhi na shuidhe 's an tigh sgoil, co chaidh seachad an uinneag, ach an ceard agus a theaghlach, air a thurus gu tigh tuathanaich a bha mu leth-mhìle air falbh. 'N uair a sgaoil an sgoil 's an fheasgar, air falbh chaidh Callum cho luath sa bheireadh a chosan e, an taobh a ghabh an ceard. Nuair a rainig e Bealach-an-droighinn, dluth do thigh an tuathanaich, co a chunnaic e ri taobh an fhrith-rathaid a' trusadh connaidh, ach a bhan-cheard agus a mathair? Ghabh e air adhart gus an deachaidh e às an t-sealladh orra; thionndaidh e air a shail agus thill e an taobh a thainig e. Aun sandol seachad, chunnaic e Marsali aig taobh an rathaid agus i a ceangal a cual chonnaidh—sheall i na aodann gu bathaisgeach, caoin-shuarach. Labhair e focal no dha rithe gun moille a chur air a cheum. 'N uair a chuir e cul a chinn rithe, sheid i suas gu sunndach iolagach luinneag "*Donnybrook fair*;" luathaich Callum a cheum oir bha gach ponn de 'n teis ud o na ghuth-cinn a bu mhillse a bhuail riamh air a chluais, a' dol mar shaighdean geur troimh a chridhe. Mu 'n deachaidh e fad air adhart, shuidh e air cloich ri taobh an rathaid; chuir e a lamh ri 'cheann; dh'analaich a' Cheòldraidh air airson na ceud uair. Smuainich e, na 'n rachadh leis rann no dha chur an eagan a cheile, gun tugadh e faothachadh d'a 'chridhe briste. Thoisich e mar a leanas, air fonn "*Donnybrook fair*:"—



Co 'dhireas am bealach sa ghiulaineas  
beannachd,  
A dh' ionnsuidh an fhiurain 'dh' fhas  
cùbhraidh deas fallain—  
Oigh ùr a' chuill chlannaich d' an can-  
ainn am fonn.

Ged dhuraiginn luaidh air gach buaidh  
agus loinn  
Th' air oigh a' chuill dualaich 's nan  
cnach-chamag grinn.  
Tha mo chlarsach garbh-fhuaimeach,  
'sa teudan air fuasgladh,  
Mur tig Ceolraidh nan téisean 'chur  
m' eislein air fuadach,  
'S a ghleusadh mo bhuadhan gu bual-  
adh nam ponnc.

Co dhireas am bealach, &c.

Tha 'gruaidh mar na caoran 's iad  
sgaoilt' air a' chrann,  
Tha 'cneas mar an fhailean air aodann  
nam tonn—  
A broilleach cacin fallain cho mìn ris  
a' channach,  
Thug mise dhi gealladh—

"Air t-athais," arsa 'choguis, 'si' togail  
a' guth 'n a bhroilleach, "thoir an aire  
nach cuir thu a' bhreug 'n a do cheud  
oran; ged a thug thu do ghaol do 'n  
bhan-cheard, cha tug thu do ghealladh  
dhi. O 'n uair 'san do chuir i druidh-  
eachd ort le a suilean is ann a chuir i a  
ghlas-ghuib ort." Ann am priobadh  
na sul, dhealaich Callum agus a' Cheol-  
raidh ri cheile; cha deachaidh e ni b'  
fhaide air aghaidh ann an deilbh an  
orain. Mar a bha e 'g eiridh gu falbh,  
chuala e fann-ghuth ciuil a' snamh  
air osaig thlath an fheasgair. Shaoil e  
air tus gum be guth milis druidheachd-  
ail Marsali a bha e a' cluinntinn, ach  
'n uair a thàr e ni b' fhaigse dha O! bu  
neo-choslach ri cheile iad! Ciod e a  
bh' ann, ach guth tùchanach reasgach  
brogach buachaille a bha ag ioman a'  
chruidh gu tothar, agus ciod e a bha e  
'seinn ach oran a rinneadh uair eigin  
do luidseich bhochd neo-sgiobalta a'  
mhuinntir na sgìreachd a ruith air  
falbh le ceard. 'Nuair a chuala Callum  
gu riochdail soilleir an rann a leanas:

"Tha mithlachd air do chairdean,  
'S tha tamailt air do dhaoine  
Thu bhi falbh le ceard a giulan spain-  
can,  
'S maileid air do chaol-druim"

cha d' eisd e ris a' chorr, shin e a  
chos ris an astar, agus mu 'n d' rainig  
e 'dhachaidh fhuair e cuibhte do 'n  
bhan-cheard ann 's na h-uile seadh.  
Dh' fhaodta 'radh do rìreadh d'a  
thaobhsan,—“An gaol a thig le cabh-  
aig, cha bhi e fada 'fuarachadh,” agus  
chuir e roimhe nach glacta a rithisd e  
ann an lion-mhoguil a ghaoil gus am  
biodh 'fheusag ni b' fhaide na 'fhiacian.  
Cha robh a' bheag do chreideas aig  
Callum ann an geasaibh no ann an  
gisreagaibh, ach riamh cha b' urrain e  
thuigsinn cia mar a thuit e ann an  
gaol cho breisleachail air a' bhan-cheard  
mur a b' e an drughadh lasanta cianail  
a rinn ursgeul *Phoil* agus *Virginia* air  
'inntinn, agus riamh 'na dheigh sud cha  
robh ach beag umhailaige do ursgeulaibh  
gaoil, agus b' fhada uaithe a chliuth-  
achadh d' a chairdean oga a bhi 'g an  
leughadh. Bi a bharrail gun robh moran  
de na faoin sgeoil annasach a tha tigh-  
inn a mach gach seachduin ann 's a'  
Bheurla ri barrachd cron na maith do  
oigrìdh an latha. B' aithne dha ban-  
charaid og a fhuair deagh oileineachadh  
le rogha gach eiseimpleir, a thainig a  
mach gu seirbheis do Ghlaschu, agus a  
bha fo dheagh theistear marshearbhanta  
thapuidh sgoinneil, easguidh, churam-  
ach, ach coltach ri ioma te a bharr oirre,  
thoisich i ri leughadh an “*London*  
*Journal*,” agus cha b' fhada gus an do  
chuir a chuid ursgeulan spleadhach a  
leithid de thuainealaich 'n a ceann is  
gun d' fhas i cho dearmadach mi-  
shuimeil mu a dleasdanas agus gum b'  
fheudar d' a ban-mhaighstir cead a coise  
thoirt dhi. Thainig latha na h-imrich  
oirre, ach cha d' thainig mac Iarla no  
Moraire 'g a giulan air falbh ri solus  
na gealaiche ann an carbad cheithir-  
eachach, gu a posadh, gun fhios d' a  
chairdean a dh' aindeoin co le 'm b'



oil e, agus gu a togail suas a dh' aon bheum o thraillealachd onorach a chosnaidh gu greadhnachas ailghiosach na moralachd. Dh' fhaodadh i bhi air a deagh phosadh oir dhiult i lamh fir no dha de a coimpiorean fhein, agus tha i nis na seann mhaighdinn: cha b' fhiu leatha na coisichean agus cha d' thainig na marcaichean.

MUILEACH.

(*Ri leantuinn.*)

## MU NA SEANN GHIAIDHEIL.

### VI.

Thug sinn fainear mar fhuair Coinneach Mac Ailpein an rioghachd *Pict-each* a chionn gu'm b'e an t-oighre dligheach a thaobh a shean-mhàthair, màthair Ailpein, a bi piuthar Aonghais agus Chusantín a bha le chéile 'n an righribh air na *Picti*. Thachair an ní so anns a' bhliadhna A.D. 843. Aig an àm so, fo riaghladh Choinnich chaidh an dà rioghachd, agus an dà fhine Ghàidhealach, na *Picti* agus na *Scoti*, aonadh ri chéile gu bhí 'n an aon sluagh. Tha cuid de sheanachaidhibh ag radh gun do cheannsaich Coinneach na *Picti* ann an cogadh, agus gun d'thug e an rioghachd a mach le faobhar a' chlaidheimh; ach tha an nì sin mì-choltach agus do-chreidsiun gun deanadh prasan beag de dh-Earraghaidhealach buaidh a thoirt air a' chuid eile de na Gàidheil; is ann a fhuair e còir air an rioghachd a thaobh a shean-mhàthar mar a fhuair Seumas VI rìgh na h-Alba còir air rioghachd Shasunn ann an linnibh an déigh sin. Tha ùghdair an Leabhair "Nennius" a sgrìobh mu'n bhliadhna A.D. 858 ag radh mu na Pictich "tertiam partem Britanniae tenuerunt, et tenent usque nunc." 'Se sin an Gailig: Bha sealbh aca air treas carrainn Bhreatainn, agus *tha sealbh aca oirre gus a nise.*" Chaidh so a sgrìobhadh mu chdìg bliadhna deug an déigh do Choinneach Mac Ailpein rioghachd nam Pictiach fhaotainn, agus tha e soilleur nach deach-

aith an sluagh a chasgairt no a dhitheachadh leis na *Scoti*, ach gun robh iad a' gabhail còmhnuidh anns an aon dùthaich cheudna 's an robh iad roimhe, ged a fhuair iad Coinneach *Rìgh nan Scoti* gu bhí 'na Rìgh os an ceann. Dearbhaidh na Seanachasan Eirionnach a sgrìobhadh mu thimchioll nan amannan so an nì ceudna, oir their iad "*Rìgh nam Pictiach*" mar thiodal ri Coinneach Mac Ailpein, nì a tha' nochdadh gun robh an sluagh agus an rioghachd a luthair aig an am sin, agus nach deachaidh idir an lom-sgrìos mar a tha cuid a' cumail a mach gu mearachdach. Tha e sgrìobhta ann an Seanachasaibh Morroinn *Ulladh* gun "d' fhuair Coinneach Mac Ailpein *Rìgh nam Pictiach* bas" mu 'n bhliadhna A.D. 858, agus tha Nennius ag radh "*Rìgh nam Pictiach*" ris mar an ceudna. Fhuair e bas aig Dun-fothair ann an Siorramachd Pheairt, aon de Chaistealaibh nan seann rìghrean Gàidhealach: agus thainig Domhnall Mac Ailpein gu bhí 'na rìgh an aite a bhràthar, nì a bha a réir an t-seann lagh Albannaich a bha air a chleachdadh an measgnan *Gaidheal Pictiach*. *Their ear Rìgh nam Pictiach* ri Domhnall mar an ceudna, oir tha Seanachasan *Ulladh* ag radh "gun d' fhuair Domhnall Mac Ailpein *Rìgh nam Pictiach* bas" anns a' bhliadhna A.D. 862. Rìghich dithis mhac Choinnich a rithist, Cusantín agus Aodh, fear an deigh fir agus b' e an tiodal a theirtadhl rìusan "*Rìghrean nam Pictiach*." A thaobh Chusantín faodar a thoirt fainear, nach robh an t-ainm so riabh air aon de na *Scoti* agus nach robh e ach air aon de na Rìghribh Pictiach roimhe so, se sin air brathair sean mhàthar Choinnich; agus uime sin tha e ro chosmhuil gur ann air a shon-san a thug Coinneach an t-ainm air a mhac féin.

Mu'n bhliadhna A.D. 900 thainig Cusantín Mac Aoidh, mhic Dhomhnuill, mhic Ailpein gu bhí 'na Rìgh air na Pictich. Anns a' bhliadhna 918 chuir an Rìgh so air ceann nan Gàidheal cath

gailbheach ris na Lochluinnich air an d'fhuair iad buaidh; agus anns a' bhliadhna 937 chuir e cath ris na Sasunnaich; mharbhadh a mhac anns a' chath so. Cha 'n 'eil iomradh sam bith air a dheanamh air na *Scoti* aig an àm so, oir dh'fhuirich iad 'n an tìr féin ann an Earraghaidheil, agus chuir na Picti 'n an tìr na cathan fuilteach so ris na Lochluinnich agus ris na Sasunnaich: a' dearbhadh mar so gum b' iadsan iarmad nan treunlaoch gaisgeil a chog ris na Romanaich agus ri Agricola aig a' Gharbh-mhonadh, cendan bliadhna roimhe sin. Fhuair Cusantìn bàs ann am mainistear Chill-Rimhinn agus b' e an tìodal a theirteadh ris "Rìgh Albainn."

Ré na h-àine so dh'fhuirich na *Scoti* na'n dùthaich féin; cha d'fhàg iad idir i a cheannsachadh nam *Picteach* no a ghabhail seilbh 'n an àite air am fearann. Dearbhaidh na seanachasan Eirceannach so, oir tha iad ag innseadh dhuinn gun do mharbhadh Goraìdh Mac Arait Rìgh Innse-Gall leis na *Scoti* 'sa' bhliadhna A.D. 989, agus gun d'rinneadh an gnìomh fuilteach so 'n an tìr féin an Earraghaidheil. Thachair so mu thimchioll còrr agus seachd fichead bliadhna an déigh do Choinneach Mac Ailpein rioghachd nam *Picteach* fhaotainn, agus feuchaidh e dhuinn gu soilleir nach d'fhàg na *Scoti* Earraghaidheil idir. Ged a chaidh an Rìgh aca do dhùthaich nam *Picteach* gu bhì 'riaghladh os ceann an dà shluaigh, dh'fhuirich iadsan 'nan tìr féin, mar a dh'fhuirich na h-Albannaich 'n nair a chaidh Seumas VI. do bhaile Lunnuinn gu bhì 'na Rìgh air Breatninn gu h-iomlan. Agus na fin-eachan Gàidhealach a thàinig a nnas uapasan is ann an Earraghaidheil a gheibhear iad gus an là an diugh, nì a dhearbhas nach d'fhàg an sinsear an dùthaich féin riabh, oir nam fàgadh, gheibhteadh iad ann an àitibh eile de'n Ghàidhealtachd mar an ceudna. A thuilleadh air so tha Gàilig Earraghaidheil nas faisge air a' Ghàilig Eireannaich

agus nas mò air a measgadh leatha na Gàilig earrainn sam bith eile dhe Albainn. Tha na h-argumaidean so uile a' dearbhadh nach d'fhàg na *Scoti* an tìr féin, agus nach ann uapasan a dh'ionnsuich a' chuid eile de shluaigh na Gàidhealtachd a' Ghàilig, na 's mò na 'sann uapa a shìolaich iad mar shliochd; ach gur ann a fhuair iad i a thaobh dùthchais mar dhìleab o'n sinnsearaibh a ghabh còmhnuidh an Albainn o chian, leis an robh i air a labhairt ann an tìr nam beann ré nan cendan bliadhna mu'u d' thàinig na *Scoti* a nall thar chuan na h-Eirinn.

Mu'n bhliadhna A.D. 1020, timchioll deich bliadhna fichead an déigh bàis Ghoraidh Mhic Arait Rìgh Innse-Gall, thàinig sluagh agus dùthaich nam *Picteach* gu bhì fhaotainn ainme nuaidh, 'se sin *Scoti* agus *Scotia* na *Scot-fhonn*. Bho 'n àm so cha chluinnteadh luaidh tuilleadh air na *Picti* ann an Eachdraidh na Dùthcha. Chaidh iad as an t-sealladh mar a chaidh na *Caledonaich* ann an làithibh an Impire *Chonstantius Chloruis*. B'ann r'a linnsan a fhuair na *Caledonaich* an t-ainm nuadh "*Picti*" ainm a lean riutha fad seachd cend bliadhna; agus a nise air dhoibh an t-ainm so a chall, fhuair iad ainm nuadh eile, *Scoti*; gidheadh cha robh nì ùr sam bith 'nam measg ach an t-ainm agus an *teaghlach rioghail*. Chaidh *Ainm a' chinnich* atharrachadh o'n a dh'atharraicheadh an *Teaghlach Rioghail*; ach dh'fhuirich an *luchd-aithich* gun chaochlaidh gun atharrachadh sam bith, ach mar a bha iad roimhe, dìreach mar a dh'fhuirich na *Caledonaich* o shean 'nnair a fhuair iad an t-ainm nuadh, *Picti*. Cha robh anns na h-ainmibh so ach sloinneadh a fhuair iad o na Seanachaidhibh a bha sgrìobhadh mu'n timchioll anns an Laidinn; cha bhuineadh iad dhoibh a thaobh dùthchais, oir b' e an t-ainm a bha dnalach dhoibh o'n sinnsearaibh, na *Gaidheil*. Chaidh an t-ainm *Picti* air chall, ach dh'fhuirich an *sluagh*, ris an abairteadh na *Picti*, agus

a' chanain a bha iad a' labhairt gun atharrachadh mar a bha iad riabh anns an tìr. A chionn gum b' ann de na *Scoti* a bha an teaghlach rioghail, sgaoil an t-ainm so thairis air an dùthaich gu leir, ionnus nach abairteadh ach *Scoti* ris an t-sluagh agus *Scotia* ris an tìr; ach b'e so an t-ainm a theirteadh o shean ri Eirinn 's a luchd-àiteachaidh leis na seanachaidhibh a sgrìobh anns an Laidinn; gidheadh cha d' aidicheadh riabh e leis na Gaidheil, aon chuid an Albainn no an Eirinn, ged a tha e nise air a ghabhail leis na *Gaill* mar ainm na tìre agus an t-sluaigh, oir their iadsan *Scotland* ri h-Albainn agus *Scots* ris na h-Albannaich. Anns a' bhliadhna A. D. 1158, Sgrìobh Aindreas, Easbuig Ghallthaobh, leabhar "Mu shuidheachadh Albainn," anns am faighear na briathran so, "*Albania quae nunc corrupte Scotia appellatur*,"—se sin 'an Gailig, "*Albainn ris an abrar a nise gu mearachdach Scotia*." Tha na briathran so a' dearbhadh gun robh aon de na daoineibh a b' ionusichte anns an rioghachd 'ga mheas 'na mhearachd truailidh aig an àm sin a bhi 'ag radh *Scoti* mar ainm ris an t-sluagh agus *Scotia* ('se sin *Scotland*) ris an rioghachd d' an goirear Albainn. Agus tha iad a' nochdadh mar an ceudna nach robh esan a' creidsinn aig an àm sin mar ni air an robh a' s gun do cheannsaich na *Scoti* *Earraghaidhealach* na Seann Ghaidheil Albannach, oir nam biodh cha b' urrainn e a' chaitunt ud a chleachdadh le firinn; agus an uair a dh' atharraicheadh ainm na tìre agus an t-sluaigh gur h-ann a dh' eirich so bho na rìghribh ùra a thainig a steach air an tìr a bha dhe 'n fhine Seuiteich.

D. B. B.

—o—  
OISEIN:—A LINN AGUS A  
BHARDACHD.

(Air leantuinn.)

Nach anabarrach farsuing a bha beachdan a' bhàird aig an robh comas a

leithid do choimeas a dheanamh, agus a chuir ann an dealbh co rìomhach.

Ach cha'n ann an spealtadh chlogad, agus ann an iomairt nan lann 's nan sleagh, 'tha Oisein 'sa ghaigich ainmeil agus curanta. Tha sprochd 'us tiamhaidheachd mhòr r'am faicinn ann am mòran de dhàin Oisein. Dh' fhàgadh esan an dèigh na Féinne, agus is ann 'na shean laithean, maille ri Malambiu nan seod, bean uasal ant-sàrlaoich Oscar, a chuir e a bhàrdachd ri chéile. Tha e daonnan rìoghal, àrd, 'us measail 'na sheanachas, agus bha tuille mòr 'us truscan cian a' chomhraig a' lionadh anama. Bha Fìonngal beusach, caoin, 'us càirdeil mar an ceudna. Bha e gaisgeil agus buadh-mhor anns an strì, agus caoimhneil nasal ris an anfhann. Is i so an earail a thug a sheanair do Qscar nan lann am feadh a bha iad a' cuideachadh Chuchullin an aghaidh Shuaran nan long:

"A mhic mo mhic, thubhairt an rìgh,  
Oscar na strì 'na t'òige;  
Chann' am do chlàidheamh nach min,  
Bha m' uaille mu m' shiunsear mòr.  
Leansa cliù na dh' aom a chaoidh;  
Mar t' aithrichean bi sa féin;  
Mar Threunmor, ceud cheannard nan  
saoi,  
Mar Thrathul sàr athair nan treun:  
'N an òige bhuail iad am blàr;  
'An duanaibh nam bàrd tha 'n cliù,  
Bi-sa mar shruth ris na sùir;  
Ri laigse nan lann cho cliùin  
Ri aiteal gaoith air raon an fheòir,  
Mar sin bha Treunmor nan sgiath,  
Is Trathul, ceannard nan triath;  
Mar sin bha mo ghnìomh 's an t-sliabh.  
Bha 'm feumach riamh ri mo lùmh  
'S dh' fhàs an lag dana fo m' chruaidh,  
Na iarr-sa carraid nan sgiath,  
'S na diùlt i air sliabh nan cruach."

Cha'n e fuaim nan lann an aon toil-eachas a bha aig laoiach na Féinne. Tha 'chomhairle a thug rìgh Mhorbheinn nan glonn air Oscar nan ciabh donn, a' dearbhadh gu soilleir gun robh carthanachd 'us caoimhneas 'us fìghantachd a tuineadh ann an anam na Féinne. Tha

e da rìreabh iongantach gun cluinneamaid smuaintean co ceart agus co stuama air an aithris le neach a bha beò ann an aimsir co fad air chùl. Cuimhniceamaid mar an ceudna gum b' àbhaist do Ullin imeachd le focal caoin na sìth a dh'ionnsuidh clann nan coigreach ag ràdh:

"Is mòr an cliùsan a thog am fleagh,  
'An talla farsuing a's fial bàigh;  
Ceud fàilt air mac coigrich nam fleagh,  
Thig gu cuirm Fhionnghail nam beann,  
Thig gu cuirm an rìgh a nall."

Tha cleachduinn 'us comhludadar na Féinne ag éiridh gu fada os cionn abhaistean nan Lochlinneach agus cinnich eile a bha 'mealltuinn nan cothroman ceudna rìusan. A thaobh an inbhe chiataich anns an robh laoiach na Féinne, bha iad a' toirt an àite féin do na mnathan; agus ag altrum meas 'us orram doibh mar bu chòir:

"STRI-NAN-DAOINE nan cìoch àrd,  
Ma's ann air siubhal an fhraoich  
Bu ghile nan canach a cruth;  
Ma's ann air tràigh nan stuadh faoin,  
Na'n cobhar air aomadh nan sruth;  
Bha suilean soluis mar dha reul;  
Mar bhogha nan speur am braon  
A gnais àluinn fo 'ciabh féin,  
'S duibhe na nial fo ghaoith;  
Bu tuinidh dhuit anam nan laoch,  
A stri-nan-daoine bu caoine làmh."

Tha dearbhadh againn air cia co tlusail, bàigheil, furachair, furanach 'sa bha sar ghaishgich na Féinne ri ainneirean nan rosg mall, ann an *Carraig Thura*, an nair a chuairtich dorchadas anam 'Utha nan rosg mall, 's na deòir a' sìleadh air a gruidh chaoin, a broilleach geal ag eirigh thall, 'sa ciabh nach gann air làr 's i truagh,

"Ghluais tiomachd air anam an rìgh,  
Mu òigh mhìn bu ghile làmh;  
Chaisg e 'chlaideamh anns an strì;  
Thuit deòir neo-chlì o rìgh nan lann."

Agus co aig am bheil eòlas idir air bàrdachd Oisein a tha aineòlach air gràdh 'ns gaol teochridheach Chuchullin d'a mnaoi féin? Eadhon am meadhon

othail 'us creuchdan a' chòmhraig, tha e ag radh:

"Buail clarsach, mhic Fhena, buail,  
Mol, a Charuill, mo luaidh 'tha thall,  
Deo-ghreine Dhun-seathaich nan stuadh,  
Og-bhean bhanaid chòir mhic Sheuma.  
An tog thu aghaidh nan snuadh caoin  
O'n charraig a' coimhead mo sheòil?  
Cha 'n fhaic thu ach a' mhuir fhaoin,  
Cha 'n e cobhar nan tonn do sheòid,  
Fàg a' charraig 'us oidhohe mu'n cuairt;  
Tha osag nan cruach mu d' cheann."

Is e ni mòr a'm fàbhar Oisein agus na Féinne, gun robh iad co dealuichte o chinnich eile ann am meas iomchuidh a chuir air òighean 'us mnathan nan rosg mall. Tha cunntas air dreach 'us sgiamh àilleag ann an *Losga Taura*, agus tha mi a' saòilsinn nach 'eil e furasda buaidh a thoirt air briathran 'us beachdan a' bhàird 'n uair a tha e 'seinn mar so:

"Innseam pàirt do dhreach na reul:  
Bu gheal a deud gu h-àrd dli.  
'S mar chanach an t-sleibhe  
Bha a cneas 's a h-eide ùr,  
Bha a braighe cearclach bàn,  
Mar shneachda tlàth 's an fhircach,  
Bha dà chliach air a h-uchd ciatach,  
Be'n dreach sud mian gach fir,  
Bu shoitheamh binn a glòir,  
'S bu deirge na'n ròs a beul;  
Mar chobhar a sìos r'a taobh  
Sìunne gu caol bha gach meur,  
Bha a dà chaol mhala mhìne,  
Dù-dhonn air liomh an loin,  
A dà ghruaidh air dhreach nan caorrann,  
'S i gu h-ìomlan saor o chron,  
Bha a gnùis mar bharra gheuga  
Anns a cheud fhàs ur.  
A fàlt buidhe mar orra-shleibhte  
'S mar dhearrsa gréine bha stùil."

Tha ceilear ceòlmhor nan rannan sin anna féin ag aithris, gun robh Oisein air a' lionadh le greadhnachas ann an conaltradh a gbleidheadh ri àilleachd 'us aghaidh nàduir. Cìod e an dòigh air an gabh moladh as àirde 'deanamh air grinnead 'us uailse òigh no ainnir na rinn Oisein anns a' chainnt so.

Ann an tuireadh a' dheanamh thairis air na laoiach a thuit ann am meadhon astar an làithean mu'n d' éirich 's an



dàn an cliù tha Oisein ùr-labhrach,  
tiamhaidh, agus muladach. Tha cumha  
Oisein thairis air Oscar da-rireadh tiom:

“An do thuit thu Oisair shàir nan lann,  
Am meadhon do gharbh astair fèin!  
Na thuit am mac a thug dhomh cliù?  
Nach fhaic mi thu, Oisair, a chaoidh?  
'N uair a chluinneas triathan mòr m' an  
cloinn,

Nach cluinn mi 's an àm ort, a thriath?  
Bidh còineach air do chlachaidh liath;  
Bithidh gaath 'measg an ciabhan fo bhròn;  
Cuirear còmhrag gun thusa air sliabh;  
Cha lean thu cilid chiarr mu thorr,  
Chruinnich iad uime na sluagh,  
'S gach aon neach ri bùirich thruagh;  
Cha chaoineadh a mhac fèin,  
'S cha ghuileadh a bhràthair e;  
Cha chaoineadh piuthar a bràthair,  
'S cha chaoineadh màthair a mac,  
Ach iad uile anns a' phlogail  
A' geur chaoineach mo chaomh Oscar.”

Tha bròn 'us mulad mòr a' sinbhal  
troimh 'n tuireadh a rinn Oisein thairis  
air a mhac, Oscar. An déigh bàis a  
mhic, chaith Oisein agus Malambhin nan  
seod, nighean Thocsair agus bana-  
chliamhuinn a' bhàird fèin, mòran d'an  
làithean le cheile. Is minic 'tha bàrd  
Chòna a' tòiseachadh a dhàin, le luaidh  
a dheanamh air Malambhin nam buadh,  
agus ag radh “a Mhalambhin le d' chlàr  
bì dlù.” Tha e soilleir gun robh fìnghair  
aig laoiach na Féinne, gum bitheadh iad  
an déigh an bàis a' leantuin na seilge,  
agus a' ruagadh nan torc ciar mar a bha  
iad air raon Lena agus am measg  
fhrithean 'us aonaichean Mhorbheinn.  
Anns a' cheathramh duan de Fhionnghal,  
tha Oisein a' toirt an òrdugh so seachad:

“Cuimhnich, thusa, cuir mo lann,  
M' iubhair cam 'us cròc an fhéidh,  
An taobh cloich ghlais a tha ri ceann  
Caol thall, a chuirn gun leus.”

Bha Oisein 'na gheug 'na aonar, leis  
fèin, air a thréigsinn le 'chàirdean uile, aon  
an deigh aoin dhiubh dh' fhailnich, 'us  
dh' fhàg iad esan gu dubhach. Shil  
deòir Mhalambhin 's an oidheche, cha 'n  
fhaiceadh i lochran nan speur; b' amhuil  
i 's reul na maidne, glas neulach an

déigh gach lòchrain. Thàinig guth ann  
am badaibh nan coilltean, agus b' ait  
an fhuaim. “Bidh Oisein 's Malambhin  
gu luath leinn.” Tha sar bhean Oisair  
ag radh:

“Fosglaidhse talla nan speur,  
Aithriche Oisair nan cruaidh bheum;  
Fosglaidhse dorsa nan niall.  
Tha ceuma Mhalambhin gu dian.”

Dh' fhas guth Chona balbh, agus cha  
'n 'eil faisneach a' bhàird gun bhrìgh:

“Pill thusa gu d' fhois Oisein chaoimh,  
'S na guil nis mo an déigh na dh' fhalbh:  
Cho fhad 'sa bhios grian no gealach aun,  
Cha'n airmhear iad am measg nam  
marbh!

'S gus an caochail na h-uile ni tha fo 'n  
ghrèin,

A bhàird chaoimh nan iomadh sgeul,  
Cha 'n fhailnich da chumhachd no do  
chliù,

'S cha ghearrar do chuimhne o mheasg  
an t-slòigh.

CONA.

—o—

### NA TRI BANTRAICHEAN.

Bha triùir bhantraichean ann roimhe,  
agus bha mac aig gach té dhiubh. 'S e  
Dòmhnall a b' aium do mhac a h-aon  
diubh. Bha ceithir daimh aig Dòmhnall,  
's cha robh ach dà dhamh an fhir aig  
càch. Air son sin bha iad daonnan a'  
troed ag radh gu'n romh 'n còrr fèidir aig  
Dòmhnall 'na bha aca fhéin. Oidheche  
dhe na h-oidheachan chaidh iad do 'n  
mhainnir agus marbhadh iad na daimh aig  
Dòmhnall. Air do Dhòmhnall éiridh  
's a' mhaduinn chaidh e 'choimhead a  
chuid dhamh, agus fhuair e marbh iad.  
Dh-fheann e iad, 's shail e iad, agus  
thug e leis té dhe na seicheachan do 'n  
bhaile-mhòr air son a reic. Bha 'n  
t-astar cho fada 's gun d' thàinig an  
oidheche air mu 'n d' ràinig e 'm baile-  
mòr; agus chaidh e 'staigh do choille  
's chuir e 'n t-seiche mu 'cheann.  
Thàinig grunnan ian 's laidh iad air an  
t-seiche. Chuir Dòmhnall a mach a  
làmh, 's rug e air fear dhiubh. Mu



shoillseachadh an latha dh-éirich e 's dh-fhalbh e. Ghabh e gu taigh duine-nasail. Thàinig an duine nasal gus an dorus, 's dh'fheòraich e do Dhòmhnull dé bh'aige 'n a achlais. Fhreagair Dòmhnull gu'n romh fiosaiche. "De 'n fhiosachd a bhios e 'deanamh" ars' an duine nasal. "Bithidh na h-uile seòrsa fiosachd" arsa Dòmhnull. "Thoir air fiosachd a dheanamh," ars' an duine nasal. Dh-fhàisg Dòmhnull an t-ian gus gu 'n d' thug e ràn às. "Ciod e 'tha e 'g radh?" ars' an duine nasal. "Tha e 'gràdh gum bheil toil agadsa 'cheannach, agus gu'n tabhair thu dà chiad punnd Sasunnach air" arsa Dòmhnull. "Mata, gu cinnteach!" ars' an duine nasal, "tha e fìor, agus na'm bithinn a' smaoinachadh gu'n deanadh e fiosachd bhéirinn sin air." Cheannaich an duine nasal, an sin, an t-ian o Dhòmhnull air son dà chiad punnd Sasunnach. "Fiach nach reic thu ri duine 'sam bith e" arsa Dòmhnull, "gun fhios nach d' thig mi fhéin fhathasd ga iarraidh. Cha d' thugainn dut air son trì mìle punnd Sasunnach e mar bitheadh gu'm bheil mi ann an éiginn." Dh' fhalbh Dòmhnull dachaidh 's cha d' rinn an t-ian an còrr fiosachd.

'N uair-a ghabh Dòmhnull a bhiadh, thòisich e air cunntadh an airgid, agus co 'bha 'ga choimhead ach na fir a mharbh na daimh; a's thàinig iad a steach. "A Dhòmhnull" ars' iadsan "cia mar a fhuair thusa na tha 'n sin de dh-airgead?" "Fhuair mar a gheibh sibhse e cuideachd. 'S mi 'bha toilichte gu'n do mharbh sibh na daimh orm" arsa Dòmhnull. "Marbhaibh-se na daimh agaibh féin agus feannaibh iad; thugaibh leibh na seicheachan do'n bhaile mhòr, 's bithibh ag éigheachd 'co 'cheannaicheas seiche daimh?' agus gheibh sibh pailteas airgid." Mharbh a's dh-fheann iad na daimh. Thug iad leotha na seicheachan do'n bhaile mhòr, 's thòisich iad air éigheachd "co 'cheannaicheas seiche daimh?" Lean iad air éigheachd sin fad an latha, 's muinn-

tir a' bhaile mhòir a' deanamh spòrs orra; agus mu dheireadh thill iad dhachaidh. Cha romh fhios aca 'n so ciod e 'dheanadh iad, 's bha aithreachas orra chionn na daimh a mharbhadh. Chunn-aic iad màthair Dhòmhnull a' dol do 'n tobar, rug iad oirre 's thachd iad i. Bha Dòmhnull a' gabhail iongantais nach ro 'mhàthair a' tighinn. Chaidh e 'choimhead air a son, 's fhuair e i marbh aig an tobar. Cha romh fios aige dé 'dheanadh e; ach thug e leis dbachaidh i, 's a la' r na màireach sgeadaich e i anns an aodach a b' fhearr a bh' aice, 's thug e do 'n bhaile mhòr i. Choisich e suas gu taigh an rìgh 's i aige air a mhuinn. Air dha thighinn gu taigh an rìgh thachair tobar mhòr ris, agus stob e 'bhata 'm bruaich na tobarach, 's chuir e a màthair 'na seasamh ri 'thaic. Ràinig e dorus taigh an rìgh; bhuail e, 's thàinig searbhanta 'nuas. "Abair ris an rìgh" ars' esan "gu'm bheil boireannach còir thallud 's gu'm bheil gnothach aice ris." Dh-innis an t-searbhanta so do 'n rìgh. "Abair ris a radh rithe tighinn a nall" ars' an rìgh. "Tha 'n rìgh ag iarraidh ort a radh rithe tighinn a nall" ars an t-searbhanta ri Dòmhnull. "Cha téid mise; siubhal fhein ann; tha mi sgèth gu leòr" ars' a Dòmhnull. Dh-fhalbh an t-searbhanta 'n so, 's ars' a Dòmhnull "mar a freagair i thu, put gu math i, oir tha i bodhar." Ràinig an t-searbhanta agus labhair i. "A' bhoireannaich chòir, tha 'n rìgh ag iarraidh oirbh féin tighinn a nall." Cha d' thug a' chailleach feart. Phut i i 's cha d' thubhairt a' chailleach facal. Bha Dòmhnull a' faicinn mar a bha 'muigh. "Tarruing am bata o 'h-uchd" arsa Dòmhnull, "'s ann 'na cada a tha i." Tharruing i 'm bata o 'h-uchd, agus sid a' chailleach an coinneamh a cinn do 'n tobar; agus aig an àm dh' éigh Dòmhnull "O m' eudail! m' eudail! mo màthair air air a bàthadh anns an tobar! ciod e 'ni mise 'n diugh!" Bhuail e 'n so a bhasan, 's cha robh ràn a bheireadh e às nach cluinnte mìltean air astar. Thàinig

an rìgh a mach, agus ars' esan ri Dòmhnall, "O ghille na toir guth gu bràth air is pàighidh mise do mhàthair.—Ciod e 'n t-sium a bhios tu 'g iarraidh oirre?" "Còig ciad punnd Sasunnach" arsa Dòmhnall. "'Stu'gheibh sin gu'n dàil" ars' an rìgh. Fhuair Dòmhnall an t-suim airgid a dh' iarr e; dh' fhalbh e far an romh a mhàthair; thug e dhi an t-aodach a bh' oirre; 's thilg e 's an tobar i.

Chaidh e 'sin dhachaigh agus thòisich e air cunntadh a chuid airgid. Aig an àm co 'thigeadh ach an dithis eile, 'choimhead an romh e brònach an déigh bàs a mhàthair; agus air dhoibh an t-airgead fhaicinn, dh-fheòraich iad c' àite 'n fhuair e na bha sud. "Fhuair" arsa Dòmhnall "far am faigheadh sibhse pailteas na 'n toilicheadh sibh féin." "Cia mar a gheibh sinn e?" "Marbhaibh-se 'ur màthraichean; thugaibh leibh air 'ur muin iad; rachaibh thun a' bhaile mhoir leotha; bithibh ag éigheachd, 'Co 'cheannaicheas seana chailleach-an marbha?' 's gheibh sibh 'ur fortan."

'Nuair a chuala iad so chaidh iad dhachaigh, 's shìn gach fear diubh air a mhàthair fhéin le clach 'am mogan gus an do mharbh e i. An la 'r na mhàireach, dh-fhalbh iad do 'n bhaile mhòr leotha; 's thòisich gach fear diubh air éigheachd, 'Co 'cheannaicheas seana chailleach mharbh?' ach cha romh duine 'cheannaicheadh am bathar sin. 'Nuair a bha muinntir a' bhaile mhòir sgith a' gabhail spòrrs orra, chuir iad na coin na 'n déigh dhachaigh.

Thàinig iad dhachaigh fann, sgith, 's chaidil iad gu maith an oidhche sin. An la 'r na mhàireach 'n uair a dh-éirich iad thàinig iad far an robh Dòmhnall, rug iad air, 's chuir iad aon am baraille e. Dh-fhalbh iad leis gus a thilgeadh sios o mhullach creige. Bha iad a' dol air an aghaidh leis—'s fear mu seach aca 'g a ghiùlan. Ars' an dara fear diubh "O'n tha 'n t-astar cho fada, 's an latha cho teth, bu chòir duinn a dhol a staigh do thaigh a ghabhail drama." Chaidh

iad a staigh, 's dh-fhàg iad Dòmhnall anns a' bharaille air an rathad mhòr a muigh. Chual e tristrich a' tighinn, 's co 'bha 'n so ach cìbear le ciad caora. Ghabh an cìbear air aghaidh agus shìn Dòmhnall air seinn tràmp a bh' aige 'sa' bharaille. Ars' an cìbear 's e 'bualadh a bharaille le a bhata "co tha 'n so?"—"Tha mise" arsa Dòmhnall. "Ciod e 'tha thu a' deanamh an so?" ars' an cìbear. "Tha mi 'deanamh an fhortain ann" arsa Dòmhnall, "'s cha 'n fhaca duine riabh a leithid so de dh-àite le òr 'us airgead. Tha mise 'n déigh mìle sporan a lianadh 'an so, agus tha m' fhortan an coinneamh 'bhi deanta." "'S truagh" ars' an cìbear, "nach leigeadh tu mifhein a steach treis." "Cha leig; 's mòr a bheireadh orm e." "'S cinnteach gu'n leig thu ann mi air son aon mhineid, agus gu'm faod pailteas a bhi agad féin co-dhiù." "An leòbhra 'dhuine phochd o'n tha thu cho feumach, leigidh mi ann thu, cuir fhéin an ceann às a' bharaille 's thig an so; ach cha-n fhada 'gheibh thu 'bhi ann" arsa Dòmhnall.

Thug an cìbear an ceann às a' bharaille, 's thàinig Dòmhnall amach, a's rug e air dhà chois air a' chìbear, 's thilg e an coinneamh a chinn 's a' bharaille e. "Cha-n-eil airgead no òr an so" ars' an cìbear. "Cha-n fhaic thu dad gus an d' theid an ceann 's a' bharaille" arsa Dòmhnall. "O cha-n fhaic mise ni air bith an so" ars' an cìbear. "Mar a faic, biodh agad," arsa Dòmhnall.

Dh' fhalbh Dòmhnall 's chuir e air am breacan a bh' air a' chìbear, 's an uair a chunnaic an cù am breacan, lean e Dòmhnall. Thàinig na fir a bha 'gòl amach, rug iad air a' bharaille, 'sthog iad air an guailibh e. Dh-fhalbh iad leis; agus theireadh an cìbear 'au ceann na h-uile mionaid, "Mise 'th' ann, mise 'th' ann." "O 's tu bhraidean, 's math gur tu." Ràinig iad beul na creige 's leig iad sios am baraille leis a' chreig 's an cìbear 'n a bbroinn.

Air dhoibh pilleadh, co chitheadh iad ach Dòmhnall le 'chù 's le 'bhreacan, 's

ciad caora aige ann am pàire. Ghabh iad a null far an robh e, agus ars' iad-san, "O Dhòmhnnull, cia mar a fhuair thusa tighinn an so?" "Fhuair" arsa Dòmhnnull, "mar a gheibheadh sibhse na'm fiachadh sibh ris. An dèigh dhomhsa 'n saoghal thall a ruigsinn, thuirt iad rium gun d' ràinig mi ro thrà, 's chuir iad a nall mi 's ciad caora 'n a mo chois gu airgead a dheanamh dhomh fhéin." "Agus an d' thugadh iad a' leithid sin dhuinne na 'n rachamaid féin ann?" ars' iadsan. "Bheireadh, 's iad a bheireadh" arsa Dòmhnnull. "Ciod e 'n dòigh air am faigh sinn dol ann" ars' iadsan. "Direach air an aon dòigh air an do chuir sibh féin mis' ann?" ars' esan.

Dh' fhalbh iad, 's thug iad leotha dà bharraille gu iad fhéin a chuir unnta gu h-àrd. 'N uair a ràinig iad an t-àite chaidh fear dhiubh ann a h-aon de na barraillean, 's thilg am fear eile sios leis a' chreig e. Thug am fear sin ràn às shios 's an eanchainn an dèigh dol às leis a' bhùille 'fhuair e. Dh' fhèdraich am fear eile de Dhòmhnnull ciod e 'bha e 'g ràdh. "Tha e 'g éigheach, 'Crodh a's caoraich! maoin a's mathas!" arsa Dòmhnnull. "Sios mi! sios mi!" ars' am fear eile. Cha d' fhan e ri 'dhol anns a' bharraille ach ghrad leim e sios, 's chaidh an eanchainn às. Thill Dòmhnnull dhachaidh 's bha 'm fearann aige dha fhéin.—*Sgeulachdan Gaidhealach.*

### MAR A CHAIDH MENELAUS A LOT LE PANDARUS.

Air a thionndadh gu Gàilig Abraich :  
bho 'n cheathramh Duan de 'n Iliad—  
le EOBHAN MAC LACHLAINN.

Labhair i 's dh' impich foill,  
Crìdh' gun sgoinn gu gnìomh gun bhuaidh;  
Tharruing e 'n tiota air lom  
Bogha crom bu lìomhaidh snuagh.  
Adh' rcean bras-ghaibhre nan cruach  
A' chuail 'fhuibhaidh luath roimh 'n chliabh;  
A' preann-falaich leum an calg,  
'S i 'd' reath nan garbhach liath.  
'S teach 'n a' uchd chaidh an gath searbh,  
Thuit i marbh air creag nan sliabh;

Bha sia bann-lamh' deug air àird'  
'S na h-adh' rcean a b' àillidh sulomh.  
Ceàrd seòlta nan iubhar caol  
Chuir air ghleus an fhaodail chòrr—  
Shnaigh e 'n slios gu dealbhach, grinn,  
'S chòmhdach e 'n dà ruinn le h-òr.  
Leag e sios air làr am ball,  
'S shnaim e 'n taifeid ùr gu teann,  
'S an cleith bho shùil-bheachd na Gréig'  
Air chùl sgiath nan treun gun mheang,  
Chum 's nach brùchdadh neart nan nàmh  
A mhosgladh a' bhlàir romh 'n àm,  
Seal mu 'm biodh fuar marbh, fo chreuchd,  
Ceannard Greugach nan geur lann.

Thog e beul-còmhdach a' bhuilg,  
'S fhuair e calg guineach a' bhàis,  
Frith-bhacach, iteach, ùr, slim,  
Aobhar nan deich mìle cràdh.  
Ghrad-chuir e 'n t-saighead an crois,  
Saighead gheur nan dosgann truagh;  
'S rinn ùrnaigh bho chridh' gu dian  
Ri mòr-dhia nam fiùbhaidh luath;  
'S gheall iar 'ath-philleadh gu 'thìr  
Gu 'n tairgeadh e an iobairt shaor,  
A choig fichead ceud-ghin uan  
Air làr Shelia, stuaigh a ghaoil.

An sin ghlac an cuimsiche còrr  
An earr ghothlach, 's an deagh shreang;  
Tharruing e 'n taifeid gu 'chich',  
'S a chuile dhireach gu fìor-cheann;  
'N uair bha 'm bogh' air a shàr-lagh  
Mar mhòr-cheareall, a' spadh chruaidh,  
A dha bhàrr cuideachd, ach gann,  
Bhreab am ball bu ghliograch fuaim.  
Shrann an taifeid le h-àrd-eubh  
Leum air ghaoth nan speur 'n a stìll  
Le h-acras caothaich gu feòil \*  
Fiùbhaidh chròeach nan geur-ruinn.

Dhuts, a Mhenelaüs thréin,  
Cha b' ascaoìn na dé bhìch-bhuan:  
'S i Pallas euchdach nam blàr  
'Dhion bho 'n Eug thu 's a' chàs chruaidh.  
Thill i 'n dealg-bhior bho d' chaomh chneas,  
Mar mhàthair an taic a luaidh,  
'Dh' fhuadaicheas creithleag bho ghnùis,  
'Micein ùir 's e trom 'n a shuain.  
Stiùir Pallas gu seòlt' an calg  
Gu sreath ghrinn nan aillbheag òir  
A dhaingnich an crìos gu dlùth  
Far 'm bu dùbailt uchdach chòrr.  
Lot an t-iarunn stam nan gréis  
Gòrsaid cheantach nam breac dhealbh,

\* "Is minig le Homer, trid samhachaidh, anam a thoirt do nithibh gun anam. Anns gach seachas is ro-thaibheach a' bhuaidh bheothachaidh so: mar a thuirt e (mu 'n t-saighid): Le h-acras caothaich," &c. Aristot. Rhet. III

'S an fhalluing ri taic a chléibh  
 A bhac neart nan reub-ghath searbh.  
 Riach an gáinn' a chraicinn maoth  
 Romh 'n deagh-fhaobh bu dlúth ri 'chòm;  
 An fhuil chraobhaich bhréid gu luath  
 'N a bláth shruithean ruadh romh 'n toll.

### SOLUS A' DEALRADH MACH A DORCHADAS,

EADAR-THEANGAICHTE LEIS AN URRAMACH  
 ALASDAIR CAMSHRON.

An dòighibh diomhair gluaisidh Dia,  
 Thoir 'iongantais mu'n cuairt;  
 Mar charbad dha tha 'n doininn dbian,  
 'S tha lorg a' chois' 's a' chuan.

An doimhneachdan do ghliocas sìor  
 Tha 'rùintean taisgte suas;  
 Is cuirear leis a thoil an gnìomh,  
 Mar 's miann leis féin gach uair.

Ur-mhisneach glacaibh, naoimh gun  
 treidh,

Na neòil a's duirch' tha làn  
 Do thrèacair chaoimh, is dòrtear leò  
 Oirbh maitheas mòr gun dàil.

Na measaibh Dia tre shealladh mhàin,  
 'N a ghràs cuiribh 'ur dùil;  
 Air cùl an fhreasdail dhuirch tha gràdh  
 A' lasadh ghnàth 'n a ghnùis.

A rùintean abaichidh gu luath,  
 'S iad fosgladh suas gun tàmh;  
 'S ged robh a' ghucag searbh 's an uair,  
 Bidh mills' is buaidh 's a' bhlàth.

As-creidimh dall théid cli 's gach ceum,  
 Gnìomh Dhé a chaoidh cha sgrùd;  
 'Se Dia 's fear-miueachaidh dha féin,  
 'S ni soilleir réidh gach càis.

### LITIR O RUNASDACH.

A Ghàidheil Ghaoilich,

Gheall mi anns an litir mu dheireadh  
 a chuir mi thugaibh gun innsinn duibh cuid  
 de na sean nithe faoin a chruinnich mi air  
 mo thuras feadh na Gàidhealtachd.

Tha mi a nis a' dol a thoirt oidhirp air  
 mo ghealladh a chòilionadh. Ach an creid  
 sibhs mi, 'n uair a their mi ruibh gu'm  
 bheil mi, mar is motha 'bheachdaicheas mi  
 air na nithean amaideach ud, air mo dhaing-  
 neachadh anns a' bhàrail, gu'm bheil aig

mòran dhiubh an stéidh ann am firinn  
 éigin?—nach robh ann an cuid dhiubh ach  
 dòigh bhàrdail air nì éigin a chumail air  
 chumhne, no rathad seòlta a ghabh daoine  
 glìce air firinn shònruichte a theagasg do  
 shluagh a bha aig an àm cho aineòlach nach  
 tuigeadh iad an nì a bha air a theagasg  
 n'an rachadh a chuir fa'n comhair air  
 dhòigh eile? Ach leigidh sinn seachad so aig  
 an àm is bheir sinn cuid de'n ghòraich ud a  
 lathair. Anns an litir so tha 'mhianan ornn  
 labhairt air beachd a bha aon uair cumanta,  
 is nach 'eil fhathast tur bàs, anns a' Ghaidh-  
 ealtachd, 'se sin, creideas ann an droch-  
 chòmhlachd. 'Bha e air a làn chreidsinn  
 gun robh cuid de nithibh, de chreantairibh,  
 agus de dhaoineibh nach robh idir encasda a  
 thachairt air neach. Na'm biodh tu 'dol a  
 chum margaidh, no air tòir mnatha, no air  
 air ghnòthach cudthromach air bith eile,  
 dh'fhaodadh tu tilleadh dhachaidh n'an  
 tachradh aon de na nithibh, neo-sheunta ud  
 ort. Am measg nan nithe nach robh idir  
 sona, n'am b' fhior, bha an fheadhainn a  
 leanas: Cha robh e ceart ma bha thu 'dol  
 air thuras uighean a ghabhail chum do thra  
 maidne. Cha mhòtha a bha e sona piogh-  
 aid a thachairt ort no seilicheag air lic luim,  
 no uan no searrach fhaicinn 's an culthaobh  
 riut.—Ach cha 'n e a mhàin gun robh iad so  
 fìor mi-shealbhaich ri tachairt orra 'nuair bha  
 thu dol air thuras, ach bha iad a' cur air  
 mhanadh droch fhòrtan fad na bliadhna, ma  
 se is gu'm biodh a chiad seilicheag a chith-  
 eadh tu air àite lom, agus a chiad uan agus  
 searrach 's an culthaobh riut. Is còmhla ri  
 so uile, nan chinnadh tu a chuthag air son'  
 na ciad uair 's an òg Shamhradh mu'n do  
 bhlais thu lòn, bha cupan do mhi fhòrtain  
 làn. Cha ruigeadh a leas sùil a bhi agad  
 ach ri tubaistean, droch-fhòrtan agus rosadan  
 fad na bliadhna. A chum am mi-fhòrtan  
 so a sheachnadh bha e na chleachdainn  
 "greim cuthaige" a ghabhail 'sa' mhaduinn.  
 B' aithne dhomh iad a bha 'cur air de  
 dh'aran fo'n chluasaig aca, a chum ithcadh  
 'nuair a dhùisgeadh iad a mochra, 'us gu'm  
 biodh mar so toiseach aca air a' chuthaig.  
 Tha mi cinnteach gu'n cuala iomadh aon  
 de luchd-leughaidh "A' Ghàidheil" an rann:  
 Chuala mi 'chuthag gun bhàdh 'am bhroinn,  
 Chunna mi searrach 'sa chulthaobh rium,  
 Chunna mi seilicheag air lic luim,  
 Is dh' aithnich mi nach rachadh a'  
 bhliadhna sin leam.

Cha 'n 'eil fhios agam ciod a b' aobhar do  
 na baraillean so. Math dh'fhaodte a thaobh



na cuthaig gur e an leasan a bha air a theagasg, gu'm bu chòir do dhaoineibh a bhi moch air an cois; oir bha meas mòr aig 'ur n-athraichean air moch-eiridh. Bha iad a' creidsinn ann am firinn an teagaisg a bha air a chur sìos ann an rann beurla air am bheil gach aon eòlach. Bha an rann so ag ràdh gu'm b'è. "A bhi àmail ma thamb, agus moch air do chois, an dòigh gu bhi saobhir, bhi falan 'us glic." Ach is eagal leam, "air maduinn chiùin chéitein" gu'm feumadh iad "a bhi bogadh nan gad" "mu'n blaiseadh an t-eun an t-uisge" ma se is gum bitheadh an trath maidne seachd ma'n goireadh a' chuthag. A thaobh an rainn so mu'n chuthaig, chuala mi freagairt air a thoirt dha is fìora gu fada na an teagasg a tha ann. Be so e:

Ged 'chuala mi 'chuthag gun bhiadh 'am bhroinn,

Ged 'chunna mi searrach 'sa chùlthaobh rium,  
Ged 'chunna mi seilcheag air lùc luim,  
Is coma leam sud, ma bhios Dia leam.

Bha e mar an ceudna air a mheas neo shona, thu a dhi-chuimhneachadh ni air bith as tilleadh air a shon. Na'n deanadh tu so, cha chinneadh do ghnòthach leat air aon chor. Tha gliocas anns a' bharail so, oir ged nach b'è an tilleadh air ais a dheanadh dolaidh ort, bha e 'dearbhadh, nach robh thu a'd ghille gnothaich maith, nach robh annad ach claoibaire gun òrdugh mar bha thu mar so 's a' cheud dol a mach a' di-chuimhneachadh. Bha mar an ceudna a mhaigheach na fìor dhroch chomhlaiche, a chionn, math dh' fhaodte gur i cailleach éigin a bha air i féin a chur ann an riochd gearra. Oir bha, n'am b'fhìor, an cumhachd so aig na buidsichean iad féin a chur ann an cruth a' chreutair cheithir-chasaich so.

Labhairidh mi ann an litir eile mu'n ni so, buidsichas, is air an aobhar sin cha'n abair mi tuillidh mu na cleasan acasan aig an àm. Ach cha 'n e 'mhàin gu'n robh creutairean de'n t-seòrsa so na'n droch chomhlaichean, ach bha daoine ann mar an ceudna nach robh cneasda a choinneachadh. Bha mi féin eòlach air aon no dhà aig an robh an cliù so. B'aithne dhomh duine còir 'us na'm b'è a' cheud aon a thachradh air iasgairean, mar a bha iad air an rathad thun a' bhàta aca, thilleadh iad dachaidh, oir ceann cha ghlacadh iad n'an tachradh esan orra. Cha 'n aithne dhomh carson a fhuair an duine so an t-ainm, oir tha fhios agam nach do fhoill se e, oir is iomadh uair a thachair

e orm fhéin is cha robh e riamh na dhroch chomhlaiche dhomh. Ma bha neach air bith na dhroch chomhlaiche, is gun robh a thoil agad nach deanadh e coire ort, cha robh agad ach fuil a thoirt às os ceann analach, is cha b'urrainn e coire air bith a dheanamh ort. Tha seann duine a b'aithne dhomh, a tha fhathasd a lathair (cho fhad a 's as fìos domh,) a tha beagan cearr 's an inntinn. Bha e làn do dh'ubagaibh agus ghisrigeaibh agus làn chreidsin aige gun robh muinntir ann a bha na'n droch chomhlaichean. Bha e aon uair 's an tràigh chailleag, 'us thàinig boireannach còir a thrusadh maoraich mar an ceudna, thàinig i eadar esan agus a' ghrian, 's thuit a faileas air. Ghrad thog esan air a chliabh is dh'fhalbh e dhachaidh. An la'r na mhàireach bha e dol do'n bhaile mhargaidh a b'fhaisge air, air ghnòthach, is co a chiad aon a thachair air ach a' cheart bhean. "Bheir mise ort," ars' esan, "nach bi thu daonnan a' cur buidsichas ormsa." Is tainear e botal a bha aige 'na achlais is ghearr e 'bhean chòir 'sa' mhaladh. Thug e a leithid do phailleart dhi 's gun do theab e cur as di. Chaidh a thoirt gu mòd. Dh'fheòraich am breith-eamh dheth "Ciod a thug ort a' bhean a bhualadh? Ciod a rinn i ort?" "Rinn i gu leòir orm" fhreagair e, "bha i daonnan a' cur ubagan orm, is bha mi dìreach ga'm dhìon féin o a gisreagaibh le fuil a thoirt às a maladh." Chaidh fhaighinn a mach nach robh e gu buileach 'na a chiall féin, is air an aobhar sin chaidh e cùram a ghabhail dheth. Ach cha b'è daoine mearanach a mhàin a bha aon uair a' creidsinn a leithid so do dh'amaideachd, ach muinntir a bha pongail tuigseach gu leòir a thaobh nithean eile. Tha mi 's a' bheachd gu'm bheil dlùth dhaimh eadar creideamh ann an droch chomhlaiche agus a' chleachdainn ud a tha coitcheinn gu leòir 's a' bhaile so féin ris an abrar "first-footing" anns a' Bheurla. Is e an ni o'm bheil a' chleachdainn so a sruthadh, gu'm bheil e air a mheas neo shona dol do thigh neach air tùs na bliadhn' ùire gun tiodhlachd éigin a'd làimh. Ma theid thu falamh ann tha thu a' toirt gainne is bochdainn chum an tighe. Ach ma bheir thu leat tiodhlachd éigin, 'us gum bheil thu féin a bhàrr air sin a'd chomhlaiche math tha thu 'toirt sonais 'us rath 'ga ionnsuidh. Tha e air a mheas na ni fìor olc ni air bith iarraidh air iasad air latha na bliadhna ùire: gu sònruichte fadadh teine. Na'n tuiteadh gun rachadh an teine às agus nach robh



dòigh agad air fhadadh, b' fheàrr a bhi gun teine idir no gun rachadh tu a shireadh foid teine air coimhearsnach. Na'n tigeadh neach a dh' iarruidh teine chum do thighe, is gu robh droch rùn 'na bheachd le so a dheanamh, cha robh agad ach eibhleag a chur ann an soitheach uisge, agus thuitheadh an teine bha iadsan a' toirt leo ann an lùb is rachadh a bhàthadh, is mar a tuiteadh cha robh iad comasach air coire air bith a dheanamh aona char, mar rachadh so a dheanamh. Am eile a bha air a mheas cearr foid teine a thoirt a tigh, 'n nair bhiodh leanabh a stigh nach d' fhuair na fiacalan. Ma se is gun d'thugadh aon aig an robh geasan air bith a mach foid teine aig a leithid sin do dh' àm, bha aobhar eagal nach faigheadh am paisde na fiacalan idir. Dh' fhairtlich orm fhaotainn a mach ciod a bu stéidh do'n bharail amaideich so, no ciod an co-cheangail a b' urrainn a bhi eadar foid teine o'n teallaich agus fiacalan naoidhein 's a' chreitheil. Car do'n cheart seòrsa bha beachdan agus cleachdainean a bha air an coimhead a thaobh dol air imrich. Bha e feumail air son so gum biodh latha ceart air a thaghadh. 'N uair a thigeadh tu a chum an tighe anns an robh thu ri còmhnuidh a ghabhail, bha e na ni glic creutair beo a chur a stigh air an doras ma'n rachadh aon do'n teaghlach a steach. Bha e na ni fìor mi shona cat a thoirt air imrich nis lugha na gun rachadh a thilgeil a stigh ma'n rachadh ball de'n earnais a steach; na'n rachadh so a dheanadh cha bhiodh olc air bith a' leantuinn a bhi toirt a' chait air imrich. Bha Di-sathurn air a mheas na dhroch latha gu dol air imrich agus Di-luan na latha fìor shona. A réir seann rann a chuala mi, cha robh a réir aogais ach dà latha anns an t-seachdainn air am bu chòir imrich a dheanadh. Tha an rann ag radh:

Di ciadain craobhaidh,  
Diar-daoin dalach,  
Di-h-aoine cha 'n eil e buadhar,  
'S cha dual duit falbh am màireach.  
Imrich an t-Sathurna gu tuath,  
Is imrich an Luain gu deas:  
Ged nach biodh agam ach an t-uann,  
'Sann Di-luain a dh' fhalbhainn leis.

Cha mhotha a bha e air a mheas sona do'n aon a thigeadh a' d' dhéigh, na'm figeadh tu an tigh air a sguabadh gu glan. Mar is motha a bhitheadh de shopan, de smùr, 's de threamalug fèadh an tighe 'sann a bu mhoth a bhiodh de bhuaidh a's de phiseich air an teaghlach a bha gu còmhnuidh ann. Cha 'n eil e fursad fhaicinn

ciod is ciall do 'n t saobh bharail so, no ciod an ceangal a tha eadar salachar is sonas. Shaoileadh neach gur ann mar bu ghloinne a bhiodh tigh air fhàgail, gur ann a bu lugha dragh a bhitheadh acaasan a bha 'tighinn a chòmhnuidh ann. Is a bhàrr air sin ma tha sonas idir ri fhaighinn 's ann ann an gloinead a tha e ri fhaotuinn is cha 'n ann idir ann an salachar. Tha eagal orm gu'm feum mi an litir so a tharruing gu crìch. Tha mòran de shean bharailibh eile air am bheil a rùn orm sgrìobhadh ma's i 'ur toil-se, Fhìr-Ullachaidh, àite a thoirt dhoibh 's A' GHÀIDHEAL. Ach, "foghnaidh na dh'fhoghnas" aig aon am, is gleidhidh mi an còrr gu àm eile. Air an ath mhios labhraidh mi air an "Droch Shùil" air "Cronachadh" agus air an dòigh gu dol às uatha. Ach nach mòr an aobhar thaingeachd, gu'm bheil na Gàidheil a nis cho saor o chreideas a thoirt do ghòrach de'n t-seòrsa so is 'tha sluagh air bith 's an Roinn-Eòrpa; gum bheil iad a nis eòlach air fìrinn Dé a tha comasach an iuntinn àrdachadh os ceann nan saobh bharaillean ud. Buidheachas do'n Fhreasdal, gum bheil Soisgeul na Sìthe a' dealradh le a sholus àigh air feadh ghlinn 'us shrathaibh nan garbh chrìoch 'us gum bheil eòlas is fèarr air sgaoileadh am measg an t-sluaigh. Oir ged theagamh gun tachair an so agus an sud oirbh cor aon a chreideas na sean nithcan faoine ud, do'n mhòr roinn de na Gàidheil, tha iad cho suarach is a tha iad do'n teallsanach as fòghluimichte 's an tìr. Is ma tha cuid ann a tha 'toirt aithre dhoibh, cha 'n eil iad ach a' deanamh so a chiomn is gum bheil na seann nithe sin mar "sgeula na h-aimeir a dh' fhalbh," is gur toigh leo a bhi 'cumail cuimhne air cleachdainean nan "seann daoine" a tha nis 'n an cadal gu tosdach samhach an Clachan 'san Cill. Ach na di chuimhnicheadh ma tha sòlus is àirde againne na bha acaasan, gu'm bheil e air a radh leis a bheul nach breugnaichear, "Dhoibhsan do'n toirear mòran iarar mòran uatha." Ma tha air an aobhar sin solus is àirde againne bithidh sùil gun d' thoir sinn a mach toradh is fèarr. Ach is eagal leam nach eil a' chùis mar sin. Cha 'n eil mi cinnteach gum bheil tuillidh seirce a's caoimheis ri'm faotuinn a nis, na bha 'nam measg. san. Ma tha tuillidh soluis againn cha 'n eil am barrachd blàis againn.

'Si sin mo bharailse, theagamh gum bheil mi càrr.

Is mi le gach deadh dhùrachd, 'ur caraid,  
Glaschu, air Cluaidh, Mios } RUNASDACH.  
meadhain an Fhoghair, 1872. }

# SGEULACHDAN O'N "SGIATHAN-ACH."

AN GOBHAINN AGUS AM MINISTEAR.

Is minic a bha guaillean teine ann an sgornan gobhainn, agus bu ro thaitneach leis a smàladh as le uisge ni 's treasa na uisge fionnair an tobair. Air là àraidh chòmhlaich gobhainn na sgireachd am ministear, agus thachair gu'n robh an rathad-mòr rud beag cumhann dha; gidheadh, chuir e failte air a'mhinistear, a thubhairt ris, "O Sheumais, Sheumais, tha mi ro bhrònach 'fhaicinn gu'm bheil thu air tòiseachadh air do sheann cleachdadh a ris, dh'aindeoin nam bòid a thug thu gu minic seachad. Ciod a dh'èireas duit, a dhuine thruaigh, agus ciod a tha thu 'cur romhad a dheanamh de 'n bhallachan gille so agad, —brogach glan, tapaidh, gleusda gu'n teagamh?" "Ma ta, a mhinistear fhèil, tha mi 'cur romham a dheanamh dheth ni nach urrainn thusa, ged is duine-uasal, fiosraeh, fòghluimte thu, a dheanamh, dhe d' mhae fèin." "Ciod sin, a Sheumais, innis domh, innis domh air ball, ciod sin?" "Ma ta, le'r cead, a mhinistear," ars' an gobhainn le fiamh-'ghaire, "tha mi 'cur romham duine a dheanamh dheth mòran ni's fearr n'a athair!"

## THIG BEO GU SUBHAILCEACH.

Bi-sa bochd, agus buanaich ann, Ogan-aich, an uair a ta muinntir eile mu'n cuairt duit a' fàs saibhir trid foirneart agus foill.—Bi-sa gu'n inbh, gu'n chumhachd, am feadh 'sa ta sluagh eile ag èiridh suas air slighibh sleamhuinn na h-eucorach. Fuiling gach àmhghar a dh' èireas o mhealladh-dèchais, agus gnàthaich foighdinn, an uair a ta cuid eile a' dol air an aghaidh gu goileamach, miodalach, seòlta! Paisg thu fèin suas 'n ad' shubhaile fèin agus na cùm comunn ach ri fìor charaid, "oir sgrìòsar companach nan amadan." Iarr t-aran laitheil, agus air a shuarraichead, bi tàingeil, toilichte leis. Ma dh' fhasas tu aosmhor, liath, air an t-slighe urramaich so, dean gairdeachas, agus do'n Ard-Rìgh thoir fìor thàingeilcachd do chridhe!

## DONNCHADH DUBH.

Bha Donnchadh Dubh ro chomharraichte air son gach innleachd a ghnàthaicheadh leis chum e fèin a chuideachadh ann an còir no'n eucoir. Cha bhiodh ni sam bith a dhith air Donnchadh, 'nam biodh e idir far an ruigeadh a làmhan air. Là de na laith-

i bh bha muc mhòr, reamhar aig Cailean Bàn, duine bochd aig an robh bothan-tighe goirid o thigh Dhunnchaidh Dhuibh. Smuainich Cailean gu'n robh an t-àm aige a' mhuc a mharbhadh agus a shailleadh. Ach cò a thàinig an rathad ach Donnchadh Dubh, a bha deas gu deagh chomhairle a thoirt do Chailcan mu'n t-seòl air an ullaicheadh e gach ni mu'n mhuic. "A nis, a Chailein," deir Donnchadh, "cha 'n 'eil aon mu'n cuairt duit am fad's am fagus, aig nach 'eil deagh-fhios gu'n do mharbh thu a' mhuc mhòr andiugh, agus thigh iad as gach cèarn agus cuil a dh' iarraidh chriomana a dh' fhaicinn an bheil an fheoil maith reamhar; ach 's e so a ni thusa, Chailein, gabh a' mhuc agus tilg 's an allt i rè na h-oidheche. Cruaidhichidh an t-uisge fuar an fheoil, agus ni e glan i, agus freagarrach air son an t-salainn. Ma thigh nrech sam bith chum do thighe 'sa 'maduinn a dh' fhoighneachd mu 'timchioll, thoir do mhiannan gu'n do ghoideadh i, agus an sin cha bhi dùil aca ri nìr di fhaotuinn." Rinn an duine bochd, amaideach, mar a dh' iarradh air, agus thilg e closach na muice 's an linne goirid o'n tigh. Thàinig Donnchadh Dubh anns an oidheche, an uair a bha Cailean bochd 'n a chodal, agus ghoid e a' mhuc air falbh as an allt. Air an ath mhaduinn, air do Chailean 'fhaicinn mar a thachair, thug e gu grad tigh Dhonnchaidh air, agus dh'innis e dha gu'n do ghoideadh a mhuc gu'n teagamh sam bith. "Ro cheart, ro cheart, a Chailein, abair thusa sin, agus mo làmhsa nach eagal duit." "Ach, tha mi da-rìreadh, a Dhonnchaidh, gu deimhin agus gun teagamh dh' fhalbh a mhuc." "Dh' fhalbh, dh' fhalbh, ro cheart, ro cheart, dìreach abair thusa sin, a Chailein, agus cha'n eagal duit." "Eisd rium, a Dhonnchaidh," agus e a' lasadh suas le gnè chorruih, "eisd rium an uair a tha mi, air m'onaire, a' cur an cèill duit gu'n do ghoideadh a' mhuc co cinnteach ris a' bhàs." "Sin e dìreach, a Chailein; 's e sin a' cheart ni a dh' iarr mi ort; thoir thusa an còmh-nuidh t'fhocal gu'n do ghoideadh a' mhuc, agus cha chuir na coimhearsnaich dragh sam bith ort; cuimhnich sin a Chailein, agus dean do ghnòthuch gu ro mhaith." Cha deanadh e feum 's an bith do'n duine bhochd smid tuilleadh a labhairt; dh' fhalbh e gu brònach dhachaidh, agus ghlèidh 'us dh' ith Donnchadh Dubh a' ehreach!

SGIATHANACH.

## GUTH O CHANADA.

A GHÀIDHEIL RUNAICH,

Am feadh a tha mòran dhaoine caoimhneil agus suairce ann an tìr nam beann a' cur fàilte, 'us furan oirbh, agus a' guidhe làithean fada fabharach duibh, tha iarrtus làidir agam innseadh duibh gu'm bheil bhuir càirdean lionmhor ann an Canada ro thoilichte gun d'fhuair sibh aoidheachd co taitneach agus co faoilidh air taobh thall a' chuain. Cha dean sinn idir di-chuimhne gur anns an dùthaich òig fharsuing aghartaich so a sgaoil sibh 'ur bréidean geala ris an t-soirbheas air tús. Cha n'eil sprochd no mì-thlachd oirnn ged a thréig sibh sinn, agus a phlanntaich sibh 'ur a' àite-tuaidh ann an dùthaich ar n-athraichean. Dileas do àbhaistean laghach mhalda nan Gàidheal, nochdaidh sinn gun amharus nach 'eil ach smuaintean caoimhneil a' lionadh ar eridheachan an tràth a tha sinn a' faicinn turus co réidh, ciùin romhaibh, agus sruadh 'co dreachmhor g'ur còmhdachadh. Cha bhi sibh fèargach mu dh'innseas mi duibh gum bheil dòchas làidir aig Gàidheil Chanada nach dean sibh dearinad air iomradh a dheanamh air ar dùthaich agus air na gnìomharan mòra 'tha sinn a' gabhail oirnn. Ged is geàrr an ùine o'n a rinn sibh imrich, thachair iomadh nì 'n ar measg a tha araon airidh air clù agus làn de dhòchas làidir. Tha fios cinnteach pongail agaibh féin gum bheil Canada 'g éiridh gu luath ann an ionmhas, ann an comhfhurtachd, agus ann an cumhachd. O'n a chaidh roinnean Chanada 'aonadh agus a fhuair sinn Parlamaid anns am bheil daoine tapaidh seòlta bho gach cèarna 's an tìr a' suidhe le chéile, tha e furasda 'fhaicinn gum d'imich sinn cheana astar mòr ann an sealbh a ghabhail anns an dùthaich fharsuing fhoghaichte a bhuineas duinn. Tha gach cèarna 'nis le dùlan 'us dealas gaisgeil a' saothreachadh a chum gach riaghailt a chur air chois agus gach oidhirp ghasda 'dheanamh trid an d'thig oirnn pailteas a's modha agus sonas nì's àirde na mheal sinn fhathast. Aig an àm so féin tha upraid mhòr air feadh na dùthcha do bhrìgh gun d'thàinig àm taghaidh na Parlamaid ùire. Mar tha fios agaibh féin, is e an Ridir Iain Mac-Dhòmhnuill a tha an dràsda 'stùircadh long na dùthcha. Tha mòran dhaoine g'a chàineadh agus g'a smàdadh, a' cumail a mach nach 'eil e idir airidh air meas 'us ughdarras. Tha e da rìreadh furasda coire fhaotainn. Is e duine seòlta, tapaidh, geur-inntiuneach a tha anns

an Ridire. Bha dragh 'us àmhghar mòr aige mu'n do chiùinich e iomadh duine fiar crosda aig nach robh iarrtus air bith gun toiseachamaid le chéile air farsuingeachd namhasach na mòr-roinn so àiteachadh agus fhosgladh suas. Anns na coig bliadhanchan a tha 'nis seachad, shoirbhich le Mac-Dhòmhnuill agus a chàirdean. Tha Canada cheana dìongmholta agus samhach; tha oibrean mòra 'dol air an aghaidh; tha cabhlach lurach a' lionadh nan abhnaichean; tha rathaidean iarunn g'an deanamh; agus, *an creid sibh so?* bithidh, ann an ùine gheàrr, an t-each iarunn a' srànnail gus a' chuan mhòr a tha air cùl America. Innsibh do na h-Albannaich uile gum bheil iomadh mìle acair-fhearainn ann am *Manitoba*, far nach do chinn arbar riamh, agus far am bheil talamh trom brighmhor. Tha tuarasdal mòr air a thairgseadh do gach seirbhiseach a tha toileach saothair dhligheach a dheanamh. Tha fosgladh gasda gealltanach air gach taobh do luchd-imrich dhìchiollach dheanadh. Is maith a thig e dhuibhse impidh a chur air gach Albannach nach 'eil toilichte le 'charamh ann an dàthaich athraichean, aghaidh a thionnadh a dh'ionnsuidh Chanada. Bithidh e duilich geur-bharail a thabhairt seachad mu dheidhinn na còmhstri a tha aig an àm so a' luasgadh na dùthcha. Cha bhi e idir iongantach mu gheibh an Ridir Mac-Dhòmhnuill greim air an àrd-inbhe 'tha e 'nis a' scalbhachadh ré còig bliadhnanach eile. Ma dh'fhaoidte gun euala sibh gu'n d'thàinig a' chrìoch air Iain Sandfield Mac-Dhòmhnuill. Cha robh ann ach balach bochd Gàidhealach gun mhaoin, gun charaid cumhachdach, ann an toiseach a làithean. Gidheadh le dìchioll 's le tapachd a bha comharraichte, choisinn e maoin 'ns ainm 'us seasamh àrd ann an gnothaichean na dùthcha. Gu latha 'bhàis, bha e measail air a' Ghàilig, agus bu mhaith, bu sgiobalta, 's bu phongail a labhradh e i.

Agus chrìochnuich an t-Ollamh Urramach, blàth-chridheach, deas-chainnteach Mac Leòid a chuairt thalmhaidh! An duine laghach, bàigheil, deas-fhoclach, dh'eug e. An Gàidheal grinn stuama, bha sinn uile pròiseil gum buineadh e dhuinn. Dhùisg teachdaireachd bàis an duine mhòir so mulad mòr ann an iomadh cridhe 's an dùthaich so. Bha sinn uile min-eòlach air trenbhantas 'us eud 'us dìchioll Thormoid; agus air an aobhar so bha sinn tiabhaidh smalanach an uair a ràinig an naidheachd bhrònach sinn. 'N uair a tha 'Bhan-rìgh

cheusach ghaolach, prionnsachan agus tigh-  
arnan, sgoileirean mòra agus daoine diadh-  
uidh a' deanamh luaidh air ailleachd 'us  
raise 'us foghainteachd Thormoid, cead-  
nichibh dhuinne ann an Canada 'n ni so  
ithris: gum bheil doilgheas mòr oirnn gun  
lo thuit an laoch mòrail, meannach, oir  
pha gràdh ar cridhe againn air, agus bha  
sinn làn aoibhneis, 'us aighearrach, an tràth  
a chuala sinn gun robh Tormoid Mac Leòid  
a teachd a nall thar a' chuain ann an tìne  
ghearr.

'Cha'n fhàilnich a chumhachd no a chliù,  
S cha ghearrar a chuimhne o mheasg an  
t-sìogh."

Mu bhitheas sibh iarrtuiseach air fiosrach-  
adh 'Thaotainn bho àm gu àm, ciamar tha  
cùisean a' soirbheachadh ann an Canada,  
cuiridh mi le toileachadh mòr iomadh litir  
l'ur n-ionnsuidh,

Is mise,

Le mòr urram agus deadh rùn,  
Bhur caraid dileas,  
ONTARIO.

Treas mìos an t-Samhraidh, 1872.

### ALTACHADH-BEATHA

DO SHIR COINNEACH MAC-CHOINNICH,  
TRIATH GHEARR-LOCH

Air dha seilbh a ghabhail ann am Fearann  
'Aithrichean. O'n ghiùlan ghealltanach  
a bh' aige 'n a mhion-aois bha gach bochd  
'us beartach dheth 'chuid iochdarain 'am  
beò-dhòchas gum biodh e cosmhuil ri 'aith-  
richean, 'n a uachdaran fùghantach, fogh-  
ainteach, iriosal, agus bàigheil.

M'aoibhneas éibhinn, inntinneach,  
An sgeul an dràs' chaidh innseadh dhomh,  
'S e ghleus mo chàil cho innsineach  
Gu seinn mo thoil do 'n òig-fhear.  
'S e ghleus mo chàil, &c.

'S e 'n t-òig-fhearr meadhrach mathasach,  
Tha fùghail, fialaidh, flatbasach,  
A dh-fhàs á stoc neo-ghaiseachad,  
Taigh Eachunnach nan ròiseal.  
A dh-fhàs á stoc, &c.

'Bhi gabhail seilbh le barantas,  
'An àros àdhmhor aithrichean,  
'S a' chòir, 's an staidhle bh' aca sud,  
Le macantas gun mhòr-chuis.  
'S a' chòir, 's an staidhle, &c.

B suaicheantas na h-aitim ud,  
Ma-hìte 'n sròl am brataichean,

Ceann ciar-dhearg, cràcach, cabarach,  
Damh aigeannach nam mòr-bheann.  
Ceann ciar-dhearg, &c.

Bu lionmhor cliù ri 'fhaotuinn orr',  
Iad caoimheil, càirdeil, daonnachdach,  
Iad mùirneach, mèineach, faoilteachail.  
Gu gaolach, glic, làn eòlais.  
Iad mùirneach, &c.

Mar charraig chruaidh nach caraicheadh,  
Ged reubadh stoirm an talamh dhith,  
Gu seasadh iad le 'n glas-lanna,  
A' casgairt luchd an còmh-stri.  
Gu seasadh iad, &c.

B'iad sud na leòghainn bhuadharra,  
Bha colgail, ainmeil, cruadalach,  
Bhiodh armach, meannach, luath-ghaireach  
'N uair ghluaiseadh iad 'san tòrachd.  
Bhiodh armach, &c.

Bu chleachdach anns a' mhaduinn leo  
Bhi dìreadh mach ri bealaichean,  
Gu gunnach, cuimseach, grad-làmhach,  
Chum tachairt ri fear cròice.  
Gu gunnach, &c.

Be sud an còmhlan àbhachdach,  
Le 'm miol-choin ghlas, 's le 'n spàintichean,  
Bhiodh fuilteach, calgach, làn-shacach,  
'N àm tearnaidh dhoibh le sòlas.  
Bhiodh fuilteach, &c.

'S iar ruigheachd Teach na rioghalachd,  
Bhiodh tional fhear 'us nìonag ann,  
'S bhiodh deoch 'g a h-òl á pìosan ac;—  
Deagh fhidhleireachd 'us òrain,  
'S bhiodh deoch, &c.

Bhiodh Mac-nan-creag gu spreigeanta  
Ag aithris ceòl nam feadanau,  
'S an talla ghreadhnach sheasgaireach,  
'M biodh fìeasgaichean 'an òrdugh.  
'S an talla ghreadhnach, &c.

Bu dìonach bhlàth an fhasdail ac,  
Do bhàird, do chliar, 's do cheatharnaich,  
'Bhiodh duanach, fuaimneach, caithreamach,  
Le carthannas nan seòd ud.  
Bhiodh duanach, &c.

'S a Choinnich òig b' i m' iarratas,  
O'n 's geug o shùgh nam friamh ud thu,  
Gu meas thu 'n ainm 's an riaghailtean,  
Ni 's fiachaile na 'n stòras.  
Gu meas thu 'n ainm, &c.

Na lean 'au ceum nan uachdaran,  
A tha 'cur fàs nan tuath-bhailetean,  
Le'n docha féidh m' an cuairt orra,  
'S a sluagh a chur air fògar.  
Le'n docha féidh, &c.



Ach ùraich 's an Aois Iaruin so  
'Am measg na tuath' a riaghlas tu,  
Gach cleachdadh bh'aig an tighearnan,  
'S cha bhrìag ged 'theirt' Aois Oir rith'.  
Gach cleachdadh, &c.

Bi beachdail, smachdail, reusanta,  
Gu duineil, seasmhach, treubhanta,  
Na faic a' chòir gu h-éigneachadh,  
'S na h-éisd ri guth luchd fòirneirt.  
Na faic a' chòir, &c.

Bi aoigheil, bàigheil, sìobhalta,  
'N uair thachras ort an dìobarach;  
Biodh bantraichean 'us dìlleachdain,  
Ro chinnteach as do chòmhaidh.  
Biodh bantraichean, &c.

'S bi 'dh rath, 'us miadh, 'us urram dhuit,  
Gu fialaidh, pailt, 's gu bunaiteach,  
'S ni sìth, 'us sàimh, 'us subhachas,  
A'd' thuineachas an còmhuidh.  
'S ni sìth, &c.

'Us thig gach nì gu 'n gnàthsalachd,  
Mar chleachd na suinn o'n tàinig tu,  
'S bi 'dh fonn, 'us ceòl, 'us àbhachdas,  
'An Gearr-loch mar bu nòs dhoibh.  
'S bi 'dh fonn, &c.

Deagh shaoghal fada, fallain dut,  
'An clù, am mùirn, 's an tapantachd,  
Biodh beannachd thuath' 'us cheathairn' dut  
'S mo bheannachd féin an tòs dut.  
Biodh beannachd, &c.

LOCH-AILLSE.

—o—

## DO NEOINEAN

A BHA A' CÌNNTINN GU DOSRACH URAR FO  
BHLATH AIR AN RATHAD MHOR AIR MAD-  
UINN NA BLIADHNA UIRE, 1868.

B'ann air maduinn na bliadhn' ùire,  
Ann an dùldachd 'geamhradh,  
A chunnaic mise neòinean àillidh.  
'S e mar bhlàth an t-samhradh.

Cha b'ann fo chùram gàradair,  
No'm bruachan blà an alltain,  
Ach air rathad mòr an rìgh,  
Gun sìon do fhasgadh ann da.

Bha crodh is caoirich air gach taobh,  
'S gach bileag fhaoin gu chreim ac',  
Ach saltairt air no beantainn ris,  
Cha robh ann aon a rinn e.

Bha ghucag geal le bile dearg,  
Bu mhais do ghruaidh bean bainnse,  
'S gach duilleag uain mar roth mu'n cuairt  
'Ga dhìon o fhuachd 's o chrainnteachd.

O 's ann mar sud 'tha iomadh neach,  
'S iad ruisgte ris an t-saoghal,  
Tha deuchainn plùigh is buairidhean,  
A' cuairteachadh gach taobh dhiubh.

Ach ged a dh'fheud gach cruaidh chàs ud  
An cuir gu bruach na h-éiginn,  
Gidheadh gu bràth cha tuit iad sìos  
Is làmh 'g an dìon nach léir doibh.

An Ti a' ghléidh an neòinean faoin  
Tre mheadhon geamhradh gailbheich  
Gu'n gléidh tre gheamhradh 'n t-saoghail  
Gach neach a làimh a dhearbas.

I. C.

Leadaig.

—o—

## BAS SHENACHERIB.

Mar mhadadh a chromas gu moch air a' chrì  
Craos-fhogailteach, fad-fhiacnach, geur-  
ineach, beò;

Mar sid rinn àrd-cheannard *Assyria* 'teachd  
Ann am purpur 's an òr uile-còmhdaicht'  
bha 'fheachd.

Mar bhoillsge reult oidhche air muir Ghalil  
Bha dealan an lannan a lean e mar Rìgh.  
Mar dhuilleach na coille 'san samhradh 'n a  
àird,

'S an fheasgar cho lionmhor bha armailt  
nan sàr;

Mar dhuilleach na coille 'sam foghar air triall  
Bha armailt nan treun 'n uair a dh-éirich a'  
ghrian!

Oir dh'fhuic am Bàs ann an carbad na gaoith  
'S dol seachad thug 'anail dhoibh galar 'us  
gaid,

Iad uile 'n an sineadh 'an suan-chadal trom,  
Bhuin an t-aog do na seòid, 's cha robh deò  
ann an com;

Gun ghluasad 'n a shìneadh 'an sid air an  
fheur

Bha 'n steud-each a b'nallaiche gluasad an  
dè,

Bha 'chuinean cruin, fosgailte, dearg, ach  
ma bha,

Dh'fhalbh anail na misnich 's na sìtrich gu  
bràth,

'S bha còbhar a' chruaidh-ghleachd mu 'n  
cuairt air gach taobh,

Mar chop-geal nan stuadh air an sguaba' le  
gaoith.

Bha 'marcach 'n a shìneadh 'an sìor-chadal  
fuar,

'Armachd air meirgeadh 's an dealt air a  
ghruaidh.



1 pàilleanan sàmhach, gun ghàire, gun  
cheòl,  
2 na brataichean uile gun duine 'n an còir,  
3 lannan caol, dìreach 'n an sineadh 's an  
fheur,  
4 na trompaidean àrd-ghu'ach sàmhach, gun  
gheum;  
5 na bantraichean Asuir ri coranaich àrd,  
6 gu sìorruidh fo mhi-chliù tha Iodhalan  
Bhàil;  
7 an chòmhrag 's gun iomairt tha 'n Cinn-  
each 'us 'Fheachd  
8 an am fianuis 'ur Dia-ne air leaghadh mar  
shneachd! "BUN-LOCHABAR."

### NAIDHEACHDAN.

Mu dheidhinn na ceisde cudthromaich a  
na eadar sinn féin agus America, tha sinn  
ilichte 'innseadh, gu'm bheil i gu bhì air  
eur gu taobh gun dàil ann an dòigh  
nòchail. Bho cheana hìne bha co-chruinn-  
achadh ann an *Geneva*, a' raìnsachadh na  
tìse, agus a' deanamh deas air son breath  
thoirt. Bha na h-Americanaich ag iar-  
ridh gu'm pàidheadh Breatuinn £9,479,166.  
3s. 4d. air son a' chall a rinn an *Alabama*  
(agus na soithichean eile bha maille rithe)  
rra. Cha phàidheadh Breatuinn an t-suim  
o, oir bha i air a saòilsinn ro mhòr, agus  
ir a h-iarraidh gu mearachdach; ach air a'  
bhàis thug a' bhuidheann a dh-ainmich sin  
breth, agus sì sin gum pàidhear do na  
h-Americanaich £3,229,166. 13s. 4d. Air  
lo uile chlàsibh na rioghachd bhì air an  
nòchail, bithidh pailteas airgid aig àrd ionmh-  
asair a' chrùn 'n a mhàileid gus na fiachan  
leibeideach so a phàidheadh.

Bha an t-àrm Breatuinn each cruinn air a'  
mhios a chaidh seachad ann an ceann deas  
Shasainn, ri iomairt a's cleas, mar gu'm  
b'ann ri cogadh a bhitheadh iad. Bha iad  
air an roinn 'n am buidheannaibh; ceannard  
air gach buidheann, agus iad a' strì co bu  
deise 's a' b'èalanta an àm a' chruadail. Ged  
a thug fòdhaibh do na ceannardaibh iom-  
adh òrdugh tuaireapach, gidheadh bha a'  
chuid mhòr de 'n obair gu math 's gu sgiob-  
alt' air a deanamh.

Dh'ainmich sinn anns an t-seachdamh  
àireamh de 'N GHÀIDHEAL gun robh a'  
bhan-rìgh gu cuairt a thoirt do'n taobh  
tuath; agus rinn i sin. Air an t-seachdamh  
latha de dhara mìos an Fhoghair chaidh i  
tuath gu ruig Dun-Roibin. Mar a bha i  
'dol air a h-aghaidh bha còmhlanan 'g a  
coinneachadh anns gach àite 's an robh an

carbad iarunn a' stad. Bha Prothaiste  
gach baile a' toirt sgrìobhadh di, a' cur an  
cèill taingéalachd an t-sluaigh agus an toil-  
eachais air son i a thighinn 'n am measg.  
Bha mòran greadhnachais mu na h-àitean  
's an robh i 'stad; ach os cionn gach àite  
tha sinn a' cluinntinn gu'n choisinn Eilgin  
an t-urram. Ann an Goillspidh bha na  
briathraibh so anns a' Ghàilig air an sgrìobh-  
adh feadh a' bhaile, "Ar Buidheachas do'n  
Bhuadhaich;" "Na h-uile latha 'chi 's nach  
fhaic;" "slàinte dhuibh a's sòlas," "Ceud mìle  
fàilte do Chataobh." &c. Cha robh 'leithid  
a dh-fhuaim 's a thartair rìoghail 's an taobh  
tuath, theagamh, o liun rìgh Fhionnghail  
'sna Féinne. Tha iomradh am measg nam  
paipearan naidheachd gu'm bheil mac an  
Diù Chataich a' dol a phòsadh Beitiris, an  
aon nighean a tha gun phòsadh de'n teagh-  
lach rìoghail. Tha am Marcus òg bliadhna-  
thar-fhichead, agus a' bhan-phrionnsa sia-  
bliadhna-diag a dh-aois.

Tha diù gach galair, an *Rinderpest*, an  
dèigh bristeadh a mach a measg a' chruidh  
ann an Siorramachd *York*. Chaidh gach  
ui a chleachdadh air son a chumail gun  
sgaoileadh,—ach gun fheum sam bith.  
Tha o 'sgaoileadh 's an t-siorramachd sin,  
agus, mar a till e gu h-aithghearr, cha  
b' iongantais leinn ged a bhiodh iomradh air  
e 'bhi 'an Albainn ann an tìne ghearr.

Tha 'n t-iasgach 's an àirde an Ear a nise  
criochaichte air son bliadhna. 'An Iubhir-  
ùig, 's anns na h-àitibh iasgaich eile 'an  
Cataobh 's an Gall-thaobh, cha do ghlacadh  
idir uiread 's a ghlacadh an uiridh. Ach 'an  
Ceann-a'-Phàdruig, as puirt eile 's chearn-  
aidh sin, ghlacadh mòran eisg. Bha mu'n  
cuairt do mhìle bàta a mach á Ceann-a'-  
Phàdruig as Abar-eadhain, agus ghlac iad  
dlù air ciad gu leth mìle crann: no ciad gu  
leth crann air a chéile. Tha deagh phris  
air an sgadan 's na puirt thall, agus a bhos  
mar an ceudna. Cha-n-eil iasgach trom  
sam bith fhathasd anns an àirde an Iar, ach  
bi 'dh dhil nach d' theid an Geambradh  
seachad gun e gluasad 'an àiteigin.

Tha 'n gaiseadh anns a bhuntàta ann an  
cuid de chearnaidhean (mar a dh-ainmich  
sinn roimhe) ach tha sinn a' cluinntinn nach  
'eil a choltas air gu'n téid e na's fhaide air  
aghaidh.

Tha 'n aimsear anabarrach fliuch anns  
gach cearna. Tha na tuathanaich a mugh-  
eadh gur h-éiginn doibh na prìsean a thogail  
na's àirde na 'tha iad—ged a bha muinntir  
a' gearan air an airdid o chionn fhada.

## NITHE NUADH' AGUS SEAN.

Tha sinn a' foghlum ni eigin eadhon o chaldachd.

Feumaidh iadsan nach cuir 's an Earrach a bhi 'g iarraidh na deirce 's an Fhoghair.

'S fearr dol timchioll na tuiteam 's an dèig.

Cuidichidh biorana beaga nis fearr na feadhain mhòra chum an teine' bheothachadh.

AIRGIOD AGUS UINE.—Aig airgid agus ùine tha mòran an luach féin. Cha-n urrainn an t-a chuireas an t-aon gu droch bhuil, an t-aon eile 'chur gu deagh bhuil.

Cha nì duine ann cho suarach 'na chaith-beatha 's nach feud a ghidlan a bhi chum lochd d'a choimhearsnach.

Na fàg ni sam bith gun dheanamh a ta freagarrach ann an cùis n'an obair a ta dlìgheach a bhi deunta. Measar cumhachd an duine leis an nì air an cuir e crìoch, agus nì h-ann leis an nì air am feud e ionnsuidh a thabhairt.

Feudar FIRINN, SUBHAILC agus SONAS a bhi air am faineachadh o chéile, ach cha 'n urrainn iad a bhi air an eadar-dhealachadh. Theid iad mar pheathraiche gràdhach, dlùth-dhaingnichte r'a chéile, agus a' boillsgeadh soluis na diadhachd ann an cridhe an duine.

## SOP AS GACH SEID.

Ma 's dubh'ma 's odhar no ma 's donn,  
'Stoigh leis a' ghabhar a meann.

Mionach a' bheathaich is maoile,  
Air adhaircean a' bheathaich is bioraiche.

Am fear is treise an uachdar,  
'Sam fear is luaithe air an toiseach.

Seachd bliadhna, saoghal a' chait,  
Sin gu h-èibhinn agus ait,

Seach sin codal agus turchardaich.

Bha dithis mhac aig duine àraidh; agus b'abhaidh do'n dara fear a bhi 'g éiridh gu moch 'n uair a bha am fear eile na chodal. Air àm éigin fhuair fear na moch-éiridh sporan airgid air an rathad. Ars' athair agus e dol leis an sporan thug an fhir a bha 's an leabaidh "na'm bitheadh thusa air éiridh cho moch ri do bhràthair dh-fhaodadh thu fhéin an sporan fhaighinn," "Smath dh-fhaoidhte gum faodadh," ars' esan "ach na'm bitheadh chd a chail e na chadal cho msa, cha chailleadh e sporan."

Thuirte leanabh àraidh ri bràthair athair gu'm bu chòir dha a bhi faiciollach gun dad ach airgid cruaidh a bhi aige 'n uair a bhàsaicheadh e, air eagal 's gun loisgeadh na notaichean an uair a ruigeadh e thall.

## TOIMHSEACHAIN.

1. Is buig e na brochan,  
Is cruaidhe e na aran;  
A's bi 'dh o'n cuideachd an rìgh;

Cha 'n 'eil neach air thalamh  
Nach fheum 'bhi ga ghabhail,  
'S cha tig iad ro mbath às a dhith.

2. 'S e 'm fiodh an iuchair,  
'S e 'n t-uisge 'ghlas;  
Chailleadh na sealgairean,  
'S fhuair an t-scalg às.
3. Chi mi thall air fanas,  
'S air barr na roite ruaidhe  
A mac a' tighinn bho 'n mhàthair,  
'S a mhàthair ag imeachd uaithe.
4. Dà fhìtheach air a' chreig,  
Dà fhìtheach gob ri gob,  
Fìtheach a feitheamh an fhithich,  
'S co meud fìtheach a tha sin?

FREAGAIRTEAN do na Toimhseachain ann an t-seachdamh aireamh de 'N GHÀIDHEAL.

1. An àile.
2. An gaol.
3. Cliathan na h-uinneige.
4. Trì nathraichean.
5. Spainn no gloinne.
6. An rathad mòr.

## FREAGAIRTEAN.

NIAL CRUBACH A RIS.—Nach e Niall Crùbach a tha bagarrach? Am bheil e 'smaoin-eachadh nach 'eil againne ri dheanamh ach a bhi 'frithealadh air sa. Chaidh a' bhàrdachd gus na coin ma's e Niall am bàrd a's fearr a tha ri fhaighinn. Ach si ar beachd-ne gum bheil intinn Nèill mar 'bha léine Dhòmhnuill Cheaird, an dèigh 'dhol deth a seòl. Am bheil e 'smuaineachadh gur lighichean sinne gu cungaidhean a dheanamh suas a bheir air an fheadsaig aige-sa fas? Ma tha, cha toir sinn de chomhairle air ach ola chas easgann, bainne cìh circe, 's geir mheanbh-chuileag, air am measgadh ann an adhare muice, a shuathadh ri smig le ite cait.

Fhuair sinn "Leomag, agus chì ar caraid ann an ùine ghearr, nach ann do phoca na gaincamhaiche 'chuireas sinn i.

Tha Gilleasbuig Aotrom an dùil gun bheil AN GAIDHEAL gle ainealach. Am bheil e 'smuaineachadh gun toir e a chreidsinn oirne gur h-esan a rinn "Marbh-rann, Iain Ghre?" Tha 'N GAIDHEAL ro fhada 's an adhare air son a leithid sin. Chuir Gilleasbuig thugainn òran uair-eigin, agus gheall sinn feum a dheanamh dheth; ach tha iongantais air nach 'eil e 'ga fhaicinn a nise, 's A' GHÀIDHEAL. Faodaidh sinn innseadh do Gilleasbuig gun d'rinn sinn ar feum deth—eadhon an aon feum a dheanadh e—a chur 's an teine!

Tha sinn fad an comain an "Sgiathanaich" air son cho cuimhneach 's a tha e oirnn. Slàn iomradh air. Gu'm bu fad esan an comas a b' luaidh air Eilean maiscach a' Chèd!

# THE G A E L,

ENGLISH DEPARTMENT.

OCTOBER, 1872.

## GAELIC PHILOLOGY.

The following interesting remarks on the philology of the Gaelic language, are from a lecture delivered by the Rev. Mr. Cameron, of Renton, in this city:—Mr. Cameron, after referring to the method pursued in the study of philology, and to the principle according to which languages are divided into families, went on to say that the Celtic belongs to the family which is now called the Indo-European or Aryan, and which embraces Sanskrit, Zend, Greek, Latin, Celtic, and the Teutonic and Slavonic languages. Philologists differ in opinion in regard to the position of the Celtic in this family, but it seems to stand in the nearest relationship to the classical languages, especially to the Latin, although its marks of affinity to the other branches of the family are both numerous and striking. The affinity of Latin to the Celtic is proved by the numerous cognate words which are found in these languages, and by the fact that many of the laws of their letter-changes have been ascertained. In regard to cognate words, it deserves to be noticed that very many of the words which are marked in the Latin Lexicons as derived from unknown or doubtful roots, show a close affinity to words found in one or more of the dialects of the Celtic. After giving numerous examples of Gaelic and Latin cognates—as *capio* and *gabh*; *celo* and *ceil*; *timeo* and *tioma*; *tenuis* and *tana*; *carus* and *càr*, *càra*, *caraid*; *senex* (gen. *senis*) and *sean*; *siccus* and *seac*—he proceeded to notice some of

the letter-changes between these languages:—

1. Consonants, which in the middle and end of words are aspirated in Gaelic, are plain in Latin. Examples:—*comis* and *caomh*; *sat* and *sàth*; *tego* and *tigh*, *tighearn*; *remus* and *ràmh*; *ratis* and *ràth*; *equus* and *each*; *secus* and *seach*; *mater* and *màthair*.

2. *P* in Latin frequently corresponds to *c* in Gaelic. Examples:—*Pluma* and *clùmh* (down); *plecto* and *cleachd* (plait); *lapis* and *leac*; *purpura* and *corcor*; *vesper* and *fescor* (now *feasgar*). The same letter-change occurs between Welsh and Gaelic, between Welsh and Latin, and between Greek and Latin. Examples; Welsh and Gaelic:—*Pen* and *ceann*; *plant* and *cland* (now *clann*); *pedwar* and *ceithir*; *pimp* and *cùig*; *map* and *mac*; *pren* and *crann*; Welsh and Latin:—*Pedwar* and *quatuor*; *pimp* and *quinque*; Greek and Latin:—*Pente* and *quinque*; *hippos* and *equus*; *hepomai* and *sequor*. In Gaelic itself *plod* and *clod* signify the same thing.

3. From many Gaelic words initial *p* has wholly disappeared. Examples:—*Pater* and *athair*; *piscis* and *iasg*; *plerus* and *léir*; *plenus* and *lìn*; *pratium* and *ràth* (plain); *pectus* and *uchd*. So also Gr. *platus* and L. *latus* (Gaelic *leathan*). It may be noticed in connection with this letter-change that, while aspirated *p* becomes *f*, aspirated *f* becomes quiescent in Gaelic. From this it arises that several Gaelic words begin sometimes with, and some-

times without initial *f*, as *foir* and *oir*; *fàrlus* and *àrlus*; *fàradh* and *àradh*.

4. Many words beginning in Latin with *v* begin in Gaelic with *f*. Examples:—*Verus* and *fior*; *vir*, *vir* and *fear*, *fir*; *virtus* and *feart*; *vanus* and *faon* (*faoin*); *vagor* and *fògair*; *vesper* and *fescor* (*feasgar*); *viginti* and *fichead*; *varus* and *fiar*; *vox*, *vocalis* and *focal*. Instead of *v* in Latin, and *f* in Gaelic, the Welsh has frequently *gw*. Examples:—*Verus* and *gwir*; *vir*, *vir* and *gwr*, *gweyr*; *vinum* and *gwin*; *ventus* and *gwynt*.

5. Several words beginning in Latin with *v* begin in Gaelic with *b*. Examples:—*Vallum* and *balla*; *vitium* and *baoth*; *veru* and *bior*; *vita* and *beatha*; *vivo*, (Gr. *bioō*) and *bèo*; *villa* and *baile*. It may be noticed, as showing that these letter-changes are not arbitrary, that where *v* in Latin represents the aspirate, or the digamma, in Greek, the Gaelic has *f*; but where *v* in Latin represents *b* in Greek, the Gaelic also has *b*.

6. Some words beginning in Latin with *f*, begin in Gaelic with *b*. Examples:—*Fero* and *beir*; *frango*, from *hriēssō*, and *bris*; *frendo* and *bruan*; *fraus*, *fraudis* and *braid*; *frater* and *bràthair*; *fremo*, from *bremō* and *bramaire*; *ferrio* and *beirm*.

7. Some words beginning with *f* in Latin begin with *s* in Gaelic. Examples:—*Frenum* and *srian* (Welsh, *ffrwyd*); *fustus* and *suist* (Welsh, *ffust*); *flecto* and *sleuchd*. *Ff* (which corresponds to *f* in Gaelic) and *s* frequently interchange in Welsh and Gaelic. Examples:—*Efroen* and *sròin*; *ffuern* and *sorn*; *ffreuo* and *sruth*; *ffynu* and *sèan* or *seun*. The Greek aspirate is frequently represented by *f* in Latin and by *s* in Gaelic, which accounts for the interchange of these letters in Latin and Gaelic.

8. *S* precedes several words in Gaelic when it does not precede the corresponding words in Latin. Examples:

—*No*, *nari*, and *snèmh*; *neo*, *ner* and *snèmh*, *ruo* and *sruth*; *nix* and *sneachd*. It may be noticed here that the Latin *jallo* corresponds to the Greek *sphalō*, and *tego* to *stegō*; that *terphos* = *sterphos*; and that, in Gaelic, *leamhan* = *sleamhan* and *leac* = *slea*. The Latin *strenuus* also may be compared with the Gaelic *treun*.

9. *N* disappears in Gaelic in the middle of a word before *s*, *f*, or *t*. Examples:—*tenues p*, *t*, *c* (Ebel's Zeuss p. 42). Examples:—*Mensis* and *mios*; *census* and *cis*; *infernum* and *ifrinn*; *dens*, *den*, *is*, and *deud*; *centum* and *ceud*; *virgin* and *fichead*; *tendo* and *teud*; *intus* and *eadar*; *quinque* and *cùig*; *rump* and *reub*; *mensus* and *meas*.

10. The *mediae b*, *d*, *g*, correspond in Gaelic, especially in modern Gaelic, to the *tenues p*, *t*, *c* in Latin. Examples:—*Capio* and *gabh* (*gab*); *cape* and *gabhar* (*gabar*); *carpentum* and *carbad*; *liquo* and *leagh*; *linguo* and *leig*; *squama* and *sgamhal*; *queror* and *gearan*; *rix* and *beag*; *big*; *scateo* and *sgaath*. In ancient Gaelic the *tenues* are frequently preserved, as in *acus* (*agus*), *cét*, (*ceud*) *etar*, (*eadar*); *carpat* (*carbad*).

Other letter-changes, including those which affect the vowels, might be noticed—but the above, together with the large number of cognate words found in Latin and Gaelic, are sufficient to prove the close affinity of these languages. It is necessary, however, to guard against inferring affinity from mere resemblance in the forms of words, for words derived from different roots often closely resemble one another, while words that have little or no resemblance to one another in form may be proved, from the ascertained rules of letter-changes, to be cognates. *Ventus* and *gaoth* (Welsh *gwynt*) furnish an example. (See letter-changes 4 and 9 above.) So also the words *eun*, *ite*, *edn* (Welsh), *pen*, *feather*, which, although dissimilar in form, are all derived from the same



not *pet*, which appears in the Greek word *petomai*. (See the old Latin form *penna*, for *penna*, and letter-change 3 above.)

He then referred to the loan-words, such as *sagart*, *eaglais*, *peacach*, *aoradh* (anciently *adradh*, from *adoratio*), *leabhar*, *leugh*, *sgrìobh*, *scribhis*, which have been borrowed from Greek and Latin, and which, though they have been incorporated into Gaelic, cannot be taken into account in judging of its affinity to the languages from which these words have been derived. In very many instances it is difficult to distinguish between loan words and words that are purely Celtic.

The affinity of Gaelic to Greek is shown by the large number of cognate words which are found in these languages. The following are examples:—*Tis*, *ti*, and *tì*; *pelomai* and *beil*; *orgē* and *fearg*; *meros* and *meir*; *keiro* and *geùrr*; *derkomai* and *dearc*; *lambanō* and *lùmh*; *deinos* and *dian*; *kairos* and *càir*; *nephos* and *neamh*; *ballō* and *buail*; *gunē* (Bœot. *guna*) and *bean*. The words that are common to Greek, Latin, and Gaelic are very numerous. The following are examples:—*Chortos*, *hortus*, *gort* or *gart* (*Gort* or *gart* frequently appears in Gaelic topography, as *Gartmore*, *Gartsherrie*. The diminutive *gortan* is still common in the spoken language); *heimōn*, *cheima*, *hiems*, *geamh* (*Geamhadh* is from the old word *geamh*, as *lùmhradh* is from *sàmh*); *chamos*, *hamus*, *cam* and *caman*; *tauros*, *taurus*, *tarbh*; *uisgō*, *misceo*, *measg*; *kerdō*, *cerdo*, *ceard*; *upnos*, *somnus*, *suain*; *kaballēs*, *caballus*, *capull*; *klinō*, *clino*, *clao*; *gignomai* (aor. *gignomēn*), *gigno* (perf. *genui*), *gin* (the root is *gen*, from which comes also *indomh*); *kluō*, *clueo*, *cluinn* and *cuala*; *hedomai* (fut. *hedoumai*), *sedeo*, *suidh*; *vivo*, *vivo*, *beò*; *platus*, *latus*, *leathan*; *ulna*, *ulna*, *uileann*.

A comparison of the numerals and

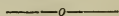
also of the pronouns in Greek, Latin, and Gaelic, would lead to the same conclusion in regard to the close affinity of these languages. He did not maintain that Latin and Greek have been derived from Gaelic. All that he maintained was that these languages are closely allied—that they have a common parentage, which parentage could be discovered only by a comparison of the roots of the several branches which have sprung from it. In estimating, however, the comparative ages of these languages, the fact must not be overlooked that there are many words in Gaelic which resemble more closely than do their Greek and Latin cognates, the corresponding words in Sanskrit.

After referring to the two families into which the Celtic dialects are divided—the British, including the Welsh, Cornish, and Armoric; and the Gaelic, including Scottish Gaelic, Irish, and Manx—he proceeded to give an account of the early printed works in Gaelic, some of which he exhibited, and concluded by referring to what has been done within the last few years by Continental and Irish scholars such as Zeuss, Ebel, and Stokes, to promote the scientific study of Gaelic, and to what still remains to be done in the same field. He said it was curious to find some of the most learned works on Celtic philology coming to us from India, where, far distant from the Celtic MSS., Dr. Whitley Stokes, who is connected with this city, finds means for prosecuting the study of a science to which he has made contributions, second in importance only to the great work of Zeuss, which, as now revised—it might be said rewritten—by Ebel, must form the foundation of the scientific study of Celtic. The “Turin Glosses,” printed by Stokes in his “Goidilica,” have since been published, carefully edited by the Chev. Di Nigra, and an edition of the “Milan Glosses”



is now in preparation for publication. The theologian Ebrard published, last year, a work on the Ossianic Gaelic, which is curious and interesting, although it contains many errors, which, however, are to be accounted for, partly by the incorrectness of the materials with which he dealt, and partly by his want of acquaintance with our vernacular Gaelic. In regard to modern Gaelic, he believed that as much has been done for the Gaelic of Scotland by the Stewarts, Dr. J. Smith, Armstrong, Ewen M'Lachlan (of Aberdeen), and Dr. M'Intosh M'Kay, as has been done for any of the other dialects of the Celtic, but much still remains to be done. The Gaelic Scriptures must be purged of the errors and anomalies which escaped the notice of the translators and also of the revisers of the quarto edition of 1826, so that they may become what they were intended to be—the standard of Gaelic Grammar and Orthography; the work of which Dr. Alexander Stewart laid the foundation, in his “Grammar of the Gaelic Language,” must be completed; a standard edition of the Gaelic poets must be prepared; the Bardic and other traditional literature which still exists in the Highlands, but which has not been committed to writing, must be collected and preserved, before the present generation shall have passed away; much must yet be done, in addition to what has already been done, to read and interpret the old Gaelic which has come down to us, often much obscured, in the Gaelic names of places; and, especially, a Gaelic Comparative Lexicon must be prepared, which will exhibit the words of which the language is composed, not only in the different forms in which they appear in the different dialects of the Celtic, but also in relation to their cognate words in the other branches of the Aryan family. This last work would cer-

tainly be a heavy undertaking, and one which could not have been accomplished when, more than forty years ago, the dictionaries of Armstrong and of the Highland Society were prepared—but the progress which has been made in the study of Celtic philology within the last few years has prepared the way for beginning, and for carrying on to a successful issue, a work of this kind—and if the Highlanders of Scotland should resolve, “shoulder to shoulder, to help it forward, he promised that it would be undertaken.



#### A REVIEW OF THE HIGHLAND REGIMENTS.

In the muster-roll of the British army at the present time, there are nine regiments denominated “Highlanders,” five of which—*Gillean an Fhéilidh*—in harmonious accordance with their designation, are appropriately equipped in the Highland garb; whilst the other four—*Bodaich nan Brigisean*—in evident incongruity with their distinguishing appellation, march in a case attired in trews. Whether the bands of these four regiments attempt the “Garb of Old Gaul,” or their pipers “Gillean an Fhéilidh,” is a question which should be decided negatively, inasmuch as neither of these martial, marching tunes concern them, unless as a reminiscence of “Auld Lang Syne,” by recalling to recollection the bright days when *they also* were clad in the picturesque panoply of mountaineers. Although now we can only boast of nine Highland regiments, the late gallant and patriotic General David Stewart of Garth, in his interesting history, enumerates no fewer than 25 battalions,\* named and

#### \* LIST OF HIGHLAND REGIMENTS,

As detailed by General DAVID STEWART.

- 42nd Royal Highlanders.
- 71st Fraser's do.
- 72nd Seaforth's do.
- 73rd Lord Macleod's do.
- 74th Argyll do.
- 75th Abercromby's do.
- 76th Lord Macdonald's do.
- 77th Athol do.
- 78th Ross-shire do.
- 79th Cameron do.
- 81st Aberdeen shire do.

numbered, in addition to 18 Fencible regiments, which were raised and embodied in the Highlands during the latter half of last and commencement of present century, exemplifying the prolific nursery of warriors then possessed by North Britain. Need I dilate further into detail upon the martial achievements of our Highland regiments? From Fontenoy until the suppression of the Irish mutiny—

The foe weel ken'd the tartan front,  
Which never shun'd the battles brunt,"

on every field most memorable in the annals of British history, the tartan'd lions have worthily upheld the military crown of our redoubtable little kingdom or irresistibly demonstrated to adversaries in every clime that—

Still against a foeman's steel,  
No Highland brogue shall turn the heel,"  
copying the eulogistic lines of an English poet who wrote of the Highland regiments as being—

In Egypt, India, Belgium, Gaul and Spain,  
Walls in the trenches, whirlwinds on the plain."

In taking a rapid review of our present Highland regiments, I shall firstly name the 42nd, formerly the 43rd, but ever since its embodiment known as the "Black Watch," or *Freiceadan Dubh*, which dates its origin from the year 1725, and in 1781 was made "Royal" as "a testimony of His Majesty's satisfaction and approbation of their extraordinary courage, loyalty, and exemplary conduct." That distinguishing badge, the Red Feather, worn by the 42nd in their plumed bonnets, was acquired from the 11th Light Dragoons, in 1795, consequently on a dereliction of duty perpetrated by the troopers named, in the winter cam-

paign of 1794-5, in Flanders; and which dereliction was promptly and effectively rectified by the 42nd. The 11th Cavaliers had made an inconsistent "rear-turn" on the occasion of an attack by the French, leaving two field-pieces, or cannons, of which they had charge to be possessed by the enemy, but which were speedily retaken when the Highland laddies' services were brought into requisition. When the 42nd disembarked in Egypt in 1801, and under fire from the French enemy on the heights above the landing place, the regiment, after being formed in line on the beach, got the word of command to "fix bayonets," which order was immediately executed. The commanding officer next followed with "prime and load," but no sooner was this order given, than an individual in the ranks vociferated—"No *prime and load, but charge baignets, and shist immediately,*" when the entire regiment, as one man, instantly obeying the energetic summons, ascended the heights at the charge and carried the French position, with cold steel, in the most gallant style. On subsequent inquiry as to who had ordered the charge, it was found to be Donald Black, a private soldier and an old smuggler from the Isle of Skye.

The next Highland corps is the present 71st Highland Light Infantry, who got the graphic order from their gallant Colonel, Cadogan, at the battle of Vittoria, to "chase the enemy down the Gallowgate," and which they did. Previously this regiment was known as the 72nd, or Lord Macleod's Highlanders.

Next in order is the 72nd, or Seaforth's Highlanders, but now designated the "Duke of Albany's Own;" and inasmuch as they do not now display the kilt, although adhering to the plumed bonnet as worn by the kilted regiments, this corps is facetiously dubbed "the half-dress'd Highlandmen," an imputation, I understand they are loath to admit—nay prone to resent—as if they verily possessed the "Garb of Old Gaul."

The 74th follows, which took the place of another corps, bearing the same number and termed the "Argyle Highlanders." The present 74th, unlike the other Highland corps, bears no name, although I have heard whispered concerning them, "Belfast Highlanders," which must be a misnomer, inasmuch as there is no concentration of

84th Royal Highland Emigrants.

87th Keith's Highlanders.

88th Campbell's do.

89th Gordon's do.

91st Argyle-shire do.

92nd Gordon do.

93rd Sutherland do.

97th Strathspey do.

100th Campbell of Kilberrie's do.

105th Queen Charlotte's do.

113th Royal Highland Volunteers.

116th Perth-shire Highlanders.

132nd Cameron of Callart's do.

133rd Colonel Fraser's do.

Highland nationality in the flourishing town named.

We have next the 78th or "Ross-shire Buffs," whose vengeful bravery, during the Indian mutiny of 1857-8 is still in lively remembrance. This gallant regiment on landing in Persia, in 1856 to take part in a short scrimmage there, astonished the natives so much with their Highland garb, that it was anxiously inquired to which sex they belonged. The 78th has the exclusive Celtic distinction of being the only Highland regiment bearing a Gaelic motto on the colours and appointments, that of the Mackenzie's, among which clan the 78th was raised, as implied in its Gaelic designation, "Réisimeid Chloinn Choinnich." The motto is "Cuidich an Rìgh"—help the king—and refers to the exploit of an ancient chief of the clan, who opportunely rescued the Scottish monarch of the time from the attack of a stag, while on a hunting expedition.

Now we have

"The 79th, whose valiant name,

Is wreathed with many a field of fame," and who derive their title, the "Cameron Highlanders," from a patriotic Lochaber gentleman, "Ailean an Earachd," who raised the corps in the year 1793. Colonel Cameron, who, latterly, in addition to being knighted, attained the military rank of Lieutenant General, was so thoroughly imbued with Celtic fire and enthusiasm, that in order to preserve the nationality of his regiment intact, and have it virtually as well as nominally Highland, he enlisted none but Gaelic speakers, so that the 79th was long familiarly known as the "Cia mar chàs;" whilst on another occasion, in the year 1804 on a threatened governmental abrogation of the kilt in the regiment, Colonel Cameron addressed an energetic remonstrative letter to the Horse Guards, which secured retention of the martial garment he so well loved. When entering a garrison town in Ireland, some years ago, as I have been told by a veteran of the regiment, the 79th were amused by the natives shouting to each other—"Holy Father, come and see the petticoats!"

Next in order is the 91st, Argyleshire Regiment, which saw much hard service in the Peninsular campaigns; and which, within the last few years, after long abandonment, has resumed the tartan, but only in the shape of tiew's.

The 92nd Gordon Highlanders follow whose military history is somewhat like the motto of their "big brithers" the Scots Greys—"second to none." This famous corps when landing on a West Indian island some 30 years ago, was whimsically put down (by an aboriginal negro) as being composed of "very poor men, when they had not money to buy trousers." So a nigger might rank in with the Spanish priest, who, having seen in Gibraltar, a regiment of Highlanders attired in the "Garb of Old Gaul," volunteered the information that the regiment in petticoats had been invested with this "feminine" attire having misbehaved on the field of battle. Verily, this verdant ecclesiastic must have been an ignoramus of the first magnitude and much in need of being posted up in the history of his own country, where so many of the Highland regiments brilliantly served under Moore and Wellington.

Lastly, I notice the 93rd, the now renowned Sutherland Highlanders,—"the thin red line of Balaclava"—and while although the youngest of the Highland regiments, have won imperishable renown on the battle-fields of the Crimea and India as well as at a more distant date, at the Cape of Good Hope.

Without further comment on the interesting subject which has suggested the observations, I shall conclude by quoting the expressive stanza of one of our national bards, while making a poetical review of the soldiers of the United Kingdom:—

"And oh, loved warriors of the minstrel's lair  
Yonder your bonnets nod, your tartans wave  
The rugged form may mark the mountain bard  
And features harsh, and a mien more grave.  
But, ne'er in battle-field throbs heart more  
brave,

Than that which beats beneath the Scottish  
plaid;

And when the pibroch bids the battle rave  
And level for the charge your arms are laid  
Where lives the desperate foe that for such  
onset staid?"

"MAC A' GHÀIDHEIL."

## GAELIC HOMER.

(To the Editor of THE GAEL.)

SIR,

From letters which appear in the "Scotsman" some time ago, seems that the late Ewen MacLachlan

Gaelic translation of Homer is still extant; the accompanying fragment\* is therefore sent for publication in "The Gael," in the hope that it may attract the attention of the possessor of the MS., and perhaps induce him to publish the whole.

I am, Sir,  
Yours respectfully,  
ABRACH.

# A LETTER FROM "NETHER-LOCHABER."

Mr. Editor,  
DEAR SIR,

I send you a translation† of a well-known poem of Byron's. It is but a trifle, but a straw shows, as the proverb has it, how the winds blows, and small and insignificant as is this contribution, it is at least a proof that I read "THE GAEL" and wish it all success. A pinch from a snuff-box has often made men known to each other (and even friends) who might otherwise have been strangers—enemies perhaps—all their life long. I hope to send you something of more substance and "body," as the fine merchants have it, before the winter is past.

I am, with all good wishes,

Yours very faithfully,  
The "Nether-Lochaber" Correspondent  
of the "Inverness Courier."

## PROFESSOR BLACKIE ON THE GAELIC "GOD SAVE THE QUEEN."

The following interesting letter which appeared in the *Scotsman*, we copy for the benefit of as many of our readers as are of a philological turn of mind:—

"SIR,—I send you the Gaelic version of "God Save the Queen," sung \* \* \* \* at the first meeting of the Inverness Gaelic Society, and composed by Angus McDonald, the bard of the Society. In order to give the uninitiated some idea of the materials of which this venerable language is made up, it occurred to

me to etymologise the verses to the best of my ability; and the result is appended. You will see that about one-third of the whole words in the three stanzas is pretty distinctly recognisable as old friends with new faces—familiar to philologists either in the Teutonic or in the classical languages. The two columns will sufficiently explain themselves to all who care for such matters,—I am, &c.

JOHN STUART BLACKIE.

### DHIA GLEIDH BHANRIGH.

Dhia (1) gléidh ar (2) Banrigh (3) mhòr (4).  
Beatha (5) bhuan (6) da'r (7) Banrigh choir,  
Dhia gléidh Bhanrigh.

Their buaidh dhi, 'us sòlas (8),  
Son agus (9) ro ghlòrmhor (10),  
Fad' chum riaghladh (11) oirnn;  
Dhia gléidh Bhanrigh.

A Thighearn (12) ar Dia Ëirich (13),  
Sgap a naimhdean (14) Èitich,  
'Us leig (15) iad (16) sìos (17),  
Cuir (18) cli (19) an (20) droch riaghladh;  
Tilg sìos an luib dhiabhlaidh (21):  
Ar dòchas oirre leag:—  
Dhia gléidh Bhanrigh.

Do (22) thiodhlaig mhaith their dhi,  
Doirt oirre pailt gun dìth (23)  
Fad' riaghladh i (24);  
Ar reachdan (25) dìonadh (26) i,  
Toirt dhuinn aobhar (27), gun sgios,  
Bhi (29) seinn (30) le'r guth 's ar cridh' (31),  
Dhia gléidh Bhanrigh.

### GAELIC. LATIN, GREEK, ENGLISH, OR GERMAN.

1. Dhia ..... Deus, Theos.
2. ar ..... our.
3. Banrigh ..... Ban Aeolic for gund, reg, rex.
4. mhòr ..... major, more.
5. Beatha ..... vita.
6. bhuan ..... menò.
7. da ..... to, ad.
8. sòlas ..... solatium.
9. agus ..... ac, atque, &c.
10. ghlòrmhor ..... gloria.
11. riaghladh ..... rego, regula.
12. Thighearn .... The first syllable of this compound I consider identical with tignum (Lat.) from tego—a shelter, a house.
13. Ëirich ..... orior, erigo.
14. naimhdean .... inimicos (?)
15. leig ..... lay, legen.
16. iad ..... that, id (t is the sign of the third person in all the Aryan languages)
17. sìos ..... subtus.
18. cuir ..... sero.
19. cli ..... laevus (?)—the omission of the first of two initial consonants is common, as klinò, lean.
20. an ..... yon, jen, keinos.
21. dhiabhlaidh... diabolus.
22. de ..... thy, taut.
23. dìth ..... deò.
24. i ..... she, hò.
25. reachdan .... rectus.
26. dìonadh ..... den, dean, i.e., a sheltered place, a den.
27. aobhar ..... opera (?)
28. gun ..... un, in compounds, ohne.
29. Bhi ..... be, phò, fui.
30. seinn ..... cano.
31. cridh ..... cor, kardia.

P.S.—I see I have omitted *luib*, which is just our English *loop*. J.S.B."

\* The fragment referred to is inserted in our Gaelic department, page 205.

† See our Gaelic Department, page 212.



## NEWS OF THE HIGHLANDS AND ISLANDS.

**EWEN MACLACHLAN'S GRAVE.**—The following extract we take from the "Nether Lochaber" column of the *Inverness Courier*, the sentiment of which we endorse, and hope that our friend's suggestion will meet with the sympathy and support it deserves:

"Ewen MacLachlan, commonly styled 'of Aberdeen,' because he taught the Grammar School there, and there died, but who was, in truth, a Lochaber man—nay, a Nether-Lochaber man born and bred, and whose ashes rest in Killevaodain of Ardour, without, we are ashamed to confess it, 'One gray stone to mark his grave' \* \* \* \* \*

"There is a monument in the shape of a small obelisk, with a well written suitable inscription to the memory of Mr MacLachlan, so distinguished as a Gaelic scholar, on the 'Craigs' at Fort-William. Why should not a plain stone, if no more, simply inscribed with his name, be placed over his remains in the old Kiel of Ardour, one of the quietest and sweetest spots in all the West Highlands? The Lochaber Highlanders of Glasgow, who have a large and influential annual 'gathering,' might surely do something in the direction indicated. Few true Highlanders would refuse, if solicited, to add their 'stone' to the 'cairn' of such a man. Aided by local subscriptions, the expense would be but a trifle. It is sad to see the grave at present, overgrown with nettles and other noxious weeds, uncared for and untended, without a stone to mark the spot, or a line to tell the 'meditator among the tombs,' that beneath sleeps the best Gaelic scholar, as he was in all respects one of the truest Highlanders of his day, and a thoroughly good man withal, simple and guileless as a child. The writer of these lines will be glad, as minister of the parish, to take charge of all that may be necessary to be done upon the spot, should the suggestion be received with favour."

**MONUMENT TO A GAELIC BARD.**—Professor Blackie twits the Highlanders for having no Gaelic inscriptions on the grave stones in any of their church-yards. The practice of having such is not so general as might be wished and expected, but one instance at least can be quoted in which Gaelic is the language used. In the Janelfield Cemetery, Parkhead, Glasgow, a very elegant monument has been raised over the grave of William Livingston, the Gaelic Bard, by a number of friends, and admirers of his genius, on which there is both a Gaelic and an English inscription. The monument is a hard freestone obelisk, having on one side the words "Carragh cuimhneachan Uilleam Mhic Dhunleibhe, am Bard Ileach, a rugadh an Gartmeadhoin an Ilc, 1808, a

chaochail an Glasehu, 1870." On another side it has the words "In memory of William Livingston, the Islay Gaelic Bard, Born a Gartmain, Islay, 1808, died at Glasgow 1870." In our next number we propose giving a short notice of Livingston and from time to time some of his poetry, as there are some pieces of his which were never published, and which, by the kindness of those in whose possession they are, we can lay before our readers.

We understand that the Italian Artist A. Signor P. Priolo, residing at 64 Stockwell Park Road, S. W., London, has prepared engravings of drawings which he has made from OSSIAN. They are to be published with a page of letter press to each, and we hope that the undertaking will be crowned with success.

**OBAN—GAELIC CLASS.**—A meeting was held here on Thursday, the 26th September, for the purpose of starting a Gaelic class. Addresses were delivered by Professor Blackie; Rev. Archd. Farquharson; Councillor Clerk; and Mr. Macdougall. After these addresses a committee was formed to carry the suggestions &c. into effect, and 16 persons engaged to enroll themselves as members of the Association. Mr. Macdougall kindly volunteered to teach the class.

## ANSWERS TO CORRESPONDENTS.

**TO G. MACK.**—The origin of the clan Mackay seems to be wrapped in much obscurity; but the general belief is that they are descended from the ancient Gaelic inhabitants of Caithness. Colonel Robertson says "They are no doubt the descendants of the pure Gaelic race, who had retired to the interior of the country from the Norwegian invaders." Their seat was Strathnaver, but there was also a branch of the clan in Kintyre, and another in Islay—to the latter, MacDonald of the Isles (who fought at the battle of Harlaw) granted, in 1408, the only Gaelic Charter known to be in existence. The antiquity of the clan is evident from the fact that as early as 1427, they could muster 4000. Their ARMS are "Azure, on a Chevron, or, between three bears' heads couped, argent, and muzzled, gules. A roebuck's head erased, of the last, between two hands holding daggers, all proper." Badge, "Bulrush." Motto, "Mann forti." Chief "Erick Mackay, Lord Reay." We have not heard the name pronounced Mackae or Mackee except where ignorance, or affectation, was the predominating passion. The name in Gaelic is Mac-Aoidh (son of Hugh) and in English it is pronounced almost similar, and that it was pronounced in that manner from the earliest times is manifest from the fact that Fordun writes it "Macqye."

# AN GAIDHEAL.

I LEABH.]

CEUD MIOS A' GHEAMHRAIDH, 1872.

[9 ATR.

## MU NA SEANN. GHAIDHEIL.

### VII.

Dhearbh sinn a nis gu soilleir gu'm b'e an t-aon sluagh ceudna a bha 'chòmhnuidh an ceann tuath na h-Alba fad mìle bliadhna—olàithibh Agricola gu linn Chaluim a' Chinn Mhoir. Ré thrì cheud bliadhna theireadh na Ròmanaich *Caledonaich* riutha; agus ré sheachd ceud bliadhna theirteadh *Pictich* riutha leis na Ròmanaich agus leis na Seanachaidhibh; an déigh sin fhuair iad an t-ainm *Scutich*: ach 'n am measg féin b'e an t-ainm a bha orra daonnan, na Gàidheil, agus b'i a' Ghàilig a' chainnt a bha iad a' labhairt riabh.

Tha cuid ag ràdh gun do chailleadh an t-seann chànan an uair a fhuair Coinneach Mac Ailpein an rìoghachd, agus gur ann o na *Scutich* a sgaoil a' Ghàilig air feadh na h-Alba: ach cha ghabh so creidsinn, oir tha e soilleir gun robh Gàidheil a chòmhnuidh 'an ceann deas na h-Alba agus 'an Eilean Mhanainn, agus mar an ceudna an Eirinn fada mu'n d'thàinig Agricola, no Iulius Caesar, no neach sam bith dhe na Ròmanaich thar a' Chaoil Bhreatunnaich. Tha Gàilig Mhanainn na's cosmhuile ri Gàilig Albainn na tha i ri Gàilig Eirinn; agus tha so a' dearbhadh gum b'e an t-aon sluagh a ghabh còmhnuidh air tùs ann am Manainn agus ann an Albainn. Anns a' Ghàilig Mhanainn gheibhear an lide diultannach, no am focal àicheidh Albannach *cha*, an àite an fhocail àicheidh *Ni*, no *Nior*, mar so, "*cha vel feeyn aca*," cosmhuil ris a' Ghàilig Albannaich, "*cha'n'èil fion aca*" an àite na dòigh Eireannaich "*nì bhuil fion aca*." Their na Manainnich a rithist

"*ea mi*," agus na h-Eireannaich "*do bhi mi*." Mar an ceudna their na Manainnich, "*cha vel, cha rou, cha bi*," agus na h-Eirionnaich "*nì bhuil, nì rabh, nì bitheann*." Tha Gàilig Mhanainn mar so nì's faisge air Gàilig Albainn agus tha sin a' feuchainn gun robh na h-aon Ghàidheil ann am Manainn agus an Albainn o shean. Tha e soilleir mar an ceudna gu'n robh na Gàidheil an ceann deas na h-Alba anns na linnibh o chian, oir gheibhear mòran de ainmibh nan àitean air an toirt o'n Ghàilig. Tha cùnnas againn gu'n robh seilbh aig na *Caledonaich* agus aig na *Pictich* air an tìr sin gu deas air caolas na Friù gu ruig a' chrìoch Shasunnach, agus cha robh na *Scutich* riabh a chòmhnuidh an sin. Gidheadh cha robh sluagh Gàidheallach sam bith a' fuireach, no Gàilig 'ga labhairt anns an dùthaich sin, o'n a thàinig *Ida* rìgh nan *Gall Sasunnach*, a ghabhail seilbh air an tìr 'sa' bhliadhna A.D. 547, còrr us trì cheud deug bliadhna roimhe so. Cò, nìme sin, a thug na h-ainmean Gàidhealach air na h-àitean ud mur robh Gàilig aig na *Pictich*? Tha na h-ainmean Gàilig so cosmhuil ri ainmibh àitean eile far an robh na *Pictich* 'nan aonar a chòmhnuidh agus far am bheil na Gàidheil, an sliochd-san, a chòmhnuidh gus an là an diugh. Ann an Siorramachd *Haddington* tha sgìreachd ris an abrar "*an Garbh-allt*," air a h-ainmeachadh o'n t-sruth, no an t-allt a tha 'ruith troimpe, ris an abrar an *t-Allt-Garbh*. Ciod an dealachadh ann an seadh eadar an t-ainm an *Garbh-Allt* ann a' *Haddington*, agus an *t-Allt-Garbh* ann am Bràighe Lochabar? Nach Gàilig iad le chèile? Nach tuigear ciod a's ciall doibh leis na h-uile

mac Gàidheil a chluinneas an t-ainm? Ann am Bràighe Mhàr, am fagus do Bhaile-chasteil, tha allt ris an abrar an *Garbh-allt* mar an ceudna. 'Tha so a' dearbhadh gu'm b' e an sluagh ceudna a bha a chòmhnuidh ann a' *Haddington* agus am Bràighe Mhàr, gu'n do labhair iad an aon chàinain, agus gu'm b'i sin a' Ghàilig.

Tha baile ann a' *Haddington* ris an abrar *Dunbar*; tha so a' ciallachadh Dùn, no daingneach, a tha suidhichte air bàrr, no air rugha; agus tha e freagarrach do'n àite sin—a tha suidhichte mar sin. Tha àite eile'm fagus do Dhùn-eidin, mar leth-mhìle bhuaithe, ris an abrar Dail-Rìgh: 's tha mòran àitean 's a' Ghàidhealtachd air am bheil an t-ainm so, agus tha e soilleir do neach air bith aig am bheil Gàilig. Tha ainm a' bhaile Dun-Eidin, a' nochdadh mar an ceudna gun robh Gàilig air a labhairt 's an taobh deas aig an àm sin. Thugadh an tìr so bho na *Pictich* le *Ida* agus na *Gaill* 's a bhliadhna 547. B' e *Edwin* no *Eidin* an ath rìgh a bha air na *Gaill* an déigh *Ida*. Thòisich esan air rioghachadh 's a' bhliadhna A.D. 617. agus mharbhadh e 's a' bhliadhna 633 le *Caldwalla* rìgh nan Breatuinn-each, agus *Penda* rìgh *Mercia*. Uime sin b' ann eadar an dà àmso a thog *Edwin* suas as ùr agus a chàirich e an seann Dùn a bha aig na *Pictich*, agus air an robh *Dun-Monaidh* mar ainm an toiseach, mar a chithear ann an roimh-ràdh Leabhar-Urnuigh Easbuig *Charswell* (a cheud leabhar a chlà-bhualadh an Gàilig.) O cheann còrr us trì cheud bliadhna chlà-bhualadh e "ann an Dun-Eidin, d'am bu chomh-ainm Dun-Monaidh, an 24mh la de'n mhìos *April* 's a' bhliadhna 1567." B' éigin gu'n tugadh Dun-Eidin mar ainm air a' bhaile cho fad 's a bha rìgh *Edwin* beò, 'se sin roimh 'n bhliadhna 633, oir an déigh a bhàis cha bhiodh e dualach an t-ainm a thoirt air, do bhrìgh nach biodh e cho soilleir co a riun an daingneach mu'n do ghlac na *Gaill* an t-àite, agus b' éigin

gu'n d' fhuair e an t-ainm so fada mu'n d' thàinig *Agricola* agus na Ròmanaich do'n tìr, oir bha an earrann sin de Albainn cho làn sluaigh le'm bailtibh daingnichte agus gu'n do ghabh an Ceannard Romanach so dà bhliadhna a' ceannsachadh nan Gàidheal a bha gu deas air caolas na Friù agus air Cluaidh. Tha mòran eileanan ann an caolas na Friù ris an abrar Innis, mar tha Innis-cheith, Innis-Challuim, an Innis-Gharbh. Is ainmean Gàilig iad so nìle agus tuigear iad leis gach Gàidheal. Agus tha mòran àitean eile air feadh nan trì *Lothianan* ris an abrar *Inbhear*, far am bheil dà abhainn, no dà allt, a' coinneachadh a' chéile agus a' dol cuideachd, mar tha Inbhear-bhuic, Inbhear-Lite, Inbhear-uisge, Inbhear-abhainn, agus mar sin sìos. Ann an siorramachd Linn-Liobhann gheibhear na h-ainmean soilleir Gàilig so: Acha-nam-bàrd, Baile-Bhàird, an Abhoinn, Baile-na-Craoibhe, Creag-nan-Gall, Dail-nam-meann, Druim-beag, Druim-buidhe, Druim-dubh, Druim-loisgte, Druim-millidh, Dun-tairbh, Tòrr-fhithichean, agus mar sin sìos. Agus an siorramachdaibh *Dhunfris*, *Roxburgh*, *Galloway*, agus *Shelkirk* tha an tìrlàn ainmean Gàidhealach, mar tha Sean-chathair, an Càrn-seilich, Dail-Rìgh, Dun-scòrr, agus na ceudan de'n t-seòrsa sin. Tha so uile dearbhadh gu'n robh an tìr aon uair làn Ghàidheal, agus ged a dh' fhalbh an sluagh agus a theirig a' Ghàilig anns na cèarnaibh sin, gidheadh dh' fhuirich na h-ainmean a thug iad air na h-àitibh gun atharrachadh gus an là an diugh. Thugadh na h-ainmean so air na h-àitibh ud ceudan bliadhna mu'n d' thàinig na Ròmanaich do dh' Albainn, o cheann còrr agus dà mhìle bliadhna roimhe so, agus tuigear iad leis gach Gàidheal a' cheart cho math agus ged a b' ann an dé a dh' ainmicheadh iad. Mur bu Ghàidheil na *Caledonaich* agus na *Pictich* cia mar a b' urrainn so a bhith.

Tha nì eile a dhearbhas gur h-i a' Ghàilig a labhair na *Pictich*; se sin

Dàin Oisein. Rinneadh na Dàin so eadar A.D. 207, linn an *Impire Severus*, agus A.D. 276, a' bhliadhna 's an do mharbhadh Oscar mac Oisein le Cairbre Ruadh. Bha so mu thuairim sea ceud bliadhna roimh linn Choinnich Mhic Ailpein, agus na 'm biodh a' Ghàilig air a h-atharrachadh an sin rachadh na Dàin air chall, no bhiodh iad air am measgadh le facail Eireannach. Ach cha 'n 'eil measgadh sam bith anna. A nise mur biodh an sluagh ceudna air fautuinn anns an tìr, 's a' labhairt na càinain cheudna a bha aig an sinnearaibh, cha tigeadh na Dàin so nnas air chuimhne bho linn gu linn. Dh'fheumadh iad a bhì air an aithris o bheil gu beul le daoineibh a bha làn-thuigsinn na càinain anns an do chuireadh ri chèile iad air tùs mu'm b' urrainn so tachairt. Uime sin tha na Gàidheil a chòmhnuidh anns an tìr o linn Oisein,—no ann am briathraibh eile 'si a' Ghàilig a labhair na seann *Chaledonaich* agus na *Pictich*.

D. B. B.

### AIR CRUINN-CHORPAIBH SOILLSEACH NAN SPEUR.

Tha e 'na nì araon taitneach agus feumail do'n duine eòlas fhaotuinn a thaobh gach nì air am bheil e'n comas da a shùilean a thilgeadh. Tha oibre a' Chrùitheir, gidheadh, anns an t-saogh-al nàdurra, cho lionmhor 'n an guè, cho miorbhuileach air an dealbhadh, agus cho òirdhearc air an suidheachadh, 's nach urrainn an duine a tha geàrr-sheallach, agus air bheag-eòlais, ach fir-neoni dhiubh a rannsachadh a mach. Tha feartan na h-ùntinn aige cho mòr air an truaillleadh, 's nach ruig iad, ach ann an tomhas ro bheag, air maise agus mòrachd nan nithe sin a ta mu'n cuairt da air an talamh. Ach an uair a dh'amhairceas e air na speuraibh os a cheann, agus a chith e a' ghrian, a' ghealach, agus na reultan, a' gluasad gu tosdach, ciùin,

'n an cuairtibh farsuing féin, tha aobhar aig an sin a thuigsinn cia co dìblidh, fann, lag-chuiseach 's a tha e ann féin! Tha oibre sin a' chruthachaidh a' fòill-seachadh, cha 'n e mhàin cumbachd neo-chrìochnach an Tighearna Dé, ach mar an cendna, a ghliocais agus a mhaithéis! Gu'n teagamb, "Cuiridh na nèamhan an céill glèir Dhé, agus nochdaidh na speuran gnìomh a làmh,"—agus am feadh 's a ta iad mar so a' toirt fianuis air buaidhibh do-labhairt an Tì bheann-uichte sin a dhealbh iad; tha iad. mar an cendna 'toirt rabhadh do'n duine chum e féin irioslachadh 'na làthair, mar chreutair nach 'eil airidh air an trècair a's lugha o làimh-san. Is ceart a thubhairt rìgh Israeil r'a Chruithear bheannuichte féin; "An uair a dh'amhairceas mi air do nèamhaibh, obair do mheur: air a' ghealaich, agus na reultaibh, a shuidhich thu; co e an duine gu'm biodh tusa cuimhneachail air, agus mac an duine gu'm fiosraicheadh tu e?" Ach neo-iomlan mar a tha an duine 'na reusan agus 'na thuigse féin, 'se a dhleas'nas na feartan agus na cumbachd-an a thugadh dha a ghnàthachadh ann a bhì faicinn agus a' fiosrachadh Dhé anns na h-oibribh eugsamhla sin a rinneadh le Focal a chumbachd. Rinn na h-ab-stoil so, an uair a thubhairt iad, "Tre chreidimh tha sinn a' tuigsinn gu'n do chruthaicheadh na saoghail tre fhocal Dé, air chor as nach d'rinneadh na nithe a chithear de nithibh a bha ri'm faicinn."

Chum cuideachadh a dheanamh le do luchd-leughaidh, a Ghàidheil ionmhuinn, gu beagan nithe a thoirt fa'near mu astar, meud, agus siubhal nan reult, tha mi 'cur romham mìneachadh beag a thoirt seachad "air cruinn-chorpaibh sòillseach nan speur," ann an deich earrannaibh fa leth. Chuireadh a mach a' cheud ceithir de na h-earrannaibh sin ann an "Cuairtear nan Gleann," o cheann deich bliadhna fichead air ais; ach chum am mìneachadh a dheanamh cho iomlan 's a dh'fheudas mi, cuiridh



mi 'n ad ionnsuidh iad anns an òrdugh a leanas:—

Earrann I. Air Reultaireachd gu coitchionn.

- “ II. Air a' Ghréin agus air Mercuri.
- “ III. Air co-shuidheachadh Bhénuis agus na Talmhainn.
- “ IV. Air caochlaidhibh na Gealaich.
- “ V. Air na reultaibh Mars, Bhesta, Iuno, Ceres, Pallas, agus Iupiter.
- “ VI. Air na reultaibh Saturn agus Urànus.
- “ VII. Air na rionnagaibh eàr-bullach,
- “ VIII. Air na rionnagaibh suidhichte.
- “ IX. Air gluasad agus dlùth-tharruing nan corp-nèamhaidh, agus air na seòlaibh-mara.
- “ X. Air dùbhradh na Gréine agus na Gealaich.—

#### EARRANN I.

#### AIR REULTAIREACHD GU COITCHIONN.

AN uair a bheachdaicheas sinn gu cùramach air cruinn-chorpaibh soillseach nan speur, a' siubhal gu ciùin, agus gu riaghailteach os ar ceann, cha chomas duinn gun a bhì air ar lionadh le iongantas, agus gun eigheach a mach maille ri Dabhaidh, “O Iehobhaidh ar Tighearna cia òirdhearc t-ainm air feadh na talmhainn nìle! a shoeraich do ghlòir os ceann nan nèamh! 'Nuair a dh'amhairceas mi air do nèamhaibh, obair do mheur: air a' ghealaich, agus na reultaibh, a shuidhich thu, co è an duine gu'm fiosraicheadh tu e?” (Salm viii. 1—4.) An uair a dh'fhosgla sinn ar sùilean air na neamhaibh, chì sinn gu cainteach sealladh leis am bu chòir duinn a bhì umbal agus iriosal,—chì sinn nì's leòir chum gliocas, cumhachd, agus maitheas Iehobhaidh fhèill-seachadh d'ar tuigse;—agus chum fìrinn

bhriàthar an t-salmadair aideachadh, deir, “Cuiridh na nèamhan an cèil glòir Dhe, agus nochdaidh na spèuran gnìomh a lamh.” (Salm xix. 4.)

Tha réultaireachd 'na h-eòlas a ta aig gach seòl òirdhearc agus iomchuidh. I iongantach a' chùinteachd, agus an eagnuidheachd leis am bheil reulta nèimh a' gluasad ann an gorm-astar nan speur! Trid innleachd agus foghlaim innsidh na teallsanaich, roimh làimh gach caochladh a thig air solusaibh nèimh! Innsidh iad gu pongail mu dhùbhradh na gréine agus na gealaich innsidh iad c'uin a thig gach dùbhradh dhiubh so—cia cho mòr 'sa bhios iad—agus cia fada 's a mhaireas iad!—Ac' ged tha'm fiosrachadh so mòr, agus luachmhor, “An urrainn an duine l' rannsachadh Dia fhaigheil a mach? “Is esan a ta 'na shuidhe air cuairt n' talmhainn, agus tha a luchd àiteachaid mar fhionnain-fèid, a ta 'sineadh a mac na nèamha mar sgàil thana, agus 'ga sgaoileadh mar bhùth anns an gabha còmhnuidh.” (1s. xl. 22.)

Cha'n e mhàin gu'm bheil reul-eòla feumail chum an inntinn a lìonadh l' smuaintibh iomchuidh mu ghlòir, agus mu mhòrachd an Tighearna Dé:—ach tha e feumail do'n chinne-daoine air son nithe eug-samhla cile. Air a aobhar sin gheibhear au t-còlais so, an an tomhas mòr no beag am measg na uile chinneach! Trid an eòlais so, th' daoine fòghluimte a' faotuinn a mac caochlaidh soluis na gealaich,—riaghailtean nan seòl-mara,—cumadh agus meud na talmhainn,—agussuidheachadh agus farsuingeachd dhùchanna agus rioghachdan an domhain! Trid a còlais so, mar an ceudna, tha bliadhnaichean air an tomhas, agus teachd gae-tràth' agus aimsir air a chomharrachadh a mach? Trid an eòlais so, tha seòl adairean a' faotuinn a mach nan àitea anns am bheil iad air na cuantaibh mòr agus farsuing, agus a' stiùradh a slighean gu tèaruimte do dhùchannaibh an cèin!

Ma dh'amhairceas neach, air oidhche chiùin, reòta, gheamhraidh, chì e mu mhìle rionnag an crochadh mar lèchran-aibh driliuneach os a cheann—chì e iad do gach mend, agus soilleireachd—cuid diubh beag agus fann, agus cuid eile dhiubh mòr, agus a' deàlrachadh le solus soilleir agus seasmhach! Ach ged nach fhaicear ach mu mhìle dhiubh so leis an t-sùil luim, chithear le gloineach-aibh innleachdach a fhuaradh a mach, mu'n cuairt de cheud mìle, uile còmhla! Agus cha'n 'eil an àireamh mhòr so an coimeas ris an àireamh a tha air an sgaoileadh air feadh farsuingeachd na cruithreachd, ach mar eitean gairneimh air tràigh na fàirge! Tha cuid diubh anabarrach mòr—fichead, lethcheud, mìle, uair mì's mò na'n talamh air am bheil sinn' a' gluasadh, agus is gann a gheibhear aon 'nam measg cho beag ris! Goirear le teallsanaich rionnagan suidhichte dheth gach solus a chithear anns na nèamhaibh, ach cha'n abrar so ris a' ghréin, agus a' ghealaich againne, no ri aireamh bheag de reultaibh agus de ghealachaidh eile, agus de rionngaibh-eàrballach, a ta cuairteachadh na gréine, air an toir sinn cùntas andéigh so. Tha na rionnagan suidhichte aig astar uamhasadh, agus do-thuigsinn air falbh uainne;—agus an uair a smuainicheas sinn air am meud, an àireamh, an nàdur, agus an astar—cha chomas dhuinn, an sin, gun smuaineachadh air cumhachd an Tì uile-ghlòrmhoir sin “a sgeadaich na nèamha le a Spiorad.” (Iob xxv. 13.) Chum beachd a thoirt air astar nan rionnag so air falbh, ghabhadh am peileir a's luath' a chaidh riamh a mach á beul gunna, ged a dh' fhanadh e 'na dheannaibh, còrr agus muilean bliadhna, mu'n ruigeadh e cuid dhiubh! Nach ceart a dh' fheadas daoine a' cheist a chur, Co a rinn na nithe mora, maiseach, agus miorbhuileach so? Co, ach an Dia sin, “a rinn an talamh le 'chumhachd,—a shocruidh an saoghal le 'ghliocas,—agus le 'thuisge a sgaoil a mach na nèamha.” (Ier. x. 12.)

Tha na reulta so uile air an suidheachadh, mar gu'm b'ann, 'nan teaghlaich air leth, air feadh farsuingeachd na cruithreachd! Tha àireamhshònruichte dhiubh, aig am bheil grian doibh féin, m'a timchioll am bheil iad a' siubhal, ann an cuairtibh eug-samhla; agus o'm bheil iad a' faotainn soluis agus teas! Tha àireamh nan grian, 's nan reull, a ta 'gan cuairteachadh air an dòigh so, cho mòr, a's nach urrainn teallsanaich le'n uil' innleachdaibh, a bheag sam bith a dheanamh a mach gu cinnteach mu'n timchioll! Cosmhuil ris gach grian eile, tha a' ghrian againne 'ga nochdadh fein anns na speuraibh, air a cuairteachadh le a reultaibh fein, ris am bheil i a' comhairteachadh araon soluis agus teas!

Air dì a bhi fagus do làimh, an coimeas ri grianaibh eile na cruithreachd; tha sinn 'ga faicinn mòr, cruinn, agus dealrach; am feadh 'sa chi siun na grianan eile, mar rionnagaibh beaga, drilinneach, a thaobh am mòr-astar air falbh! Ged nach d' fhuair daoine foghlumte a bheag a mach mu thimchioll nan rionnag suidhichte, agus nan grian do-àireamh, a ta air an suidheachadh mar sheudaibh boillsgeach, anns na speuraibh os ar ceann; gidheadh, fhuair iad a mach mòran de nithibh air mhodh cinnteach, mu thimchioll na gréin' againn fein, agus an teaghlaich bbig de na reultaibh, a ta 'g iadhadh gu sìubhlach, tosdach, mu'n cuairt di! Orra so, uime sin, bheirear a nis cunntas goirid agus cinnteach, chum 's gu'm faicear mòrachd agus cumhachd Rìgh sìorruidh na cruithreachd a dhealbh iad uile an toiseach.

Fhuaradh a mach gu'm bheil seachd mhòr agus ceithir bheaga de reultaibh seacharanach, a' siubhal timchioll na gréine, ann an cuairtibh air leth, agus gu'm bheil gealaichean aig còig de na reultaibh so, a ta 'gan cuairteachadh, ceart mar a tha iad fein a' cuairteachadh na gréine! Tha gach aon de na cearcallaibh mora so, anns am bheil na reultan a' siubhal, aig caochladh astair air falbh o'n ghréin; uime sin, tha a'

ghrian air a suidheachadh ann am meadhon a teaghlaich,

Cruinn mar lan sgiath chruaidh nan triath, far am bheil i a' tilgeadh a mach a gathauna-soluis, air gach aon fa leth d'a reultaibh, agus 'gan ath-nuadhachadh gach là le maise, agus soilleireachd! Tha na reultan air an ainmeachadh mar a leanas, agus anns an òrdugh anns am bheil iad aig astar o'n ghréin: MERCURI, BHENUS, AN TALAMH, MARS, BHESTA, IUNO, CERES, PALLAS, IUPITER, SATURN, agus URANUS.

Bheirear cuantas orra so fa leth, ann an earrannaibh eile an déigh so.

SGIATHANACH.

—o—

### SEACHDUINN AN CINN-A'-GHIUTHSAICH.

FHIR MO CHRIDHE,

'S i mo bheachd gu'n robh 'ur luchd-leughaidh a' sìneadh air smaoin-eachadh nach cuirinn-se 'n còrr trioblaid orra, le mo chuid feala-dhà, air duilleagaibh A' GHÀIDHEIL. Ma bha, ehi iad a nise nach robh an cuid faidh-idearachd cho firinneach 's a bha iad an duil. 'N uair a sgrìobh mi "CEUM-NO DHA O'N CHAGAILT" 's an t-seath-amh àircamh de'n GHÀIDHEAL, gheall mi gun innsinn aig àm eile cho math 's a thaitinn Cinn-a'-ghiùthsaidh rium, 's air an aobhar sin mi mi dìchioll air focal no dhà 'chur ri chèile, agus mar a thuirt an ceard "mar a dian mi spain, millidh mi adharc."

Ma's math mo chuimhne, dh-innis mi ann an "Ceum no dha o'n Chagailt" gur h-ann 'g am chluith féin a bha mi ri Cinn-a'-ghiùthsaidh, oir cha d' rinn mi ni ach falbh á Inbhir-nis mar rinn an "Rùnasdach" á Glaschu. Tha mi 'faicinn gu'n do dh-ionnsaich esan a' bhuidseachd air a chuairt, ach mise, cha chuala mi guth mu bhuidseichean no mu sìthichean (an Nì math gu'n robh 'g ar gleidheadh) am fad 's a bha mi'm Baideanach. 'Si caillich an Lag-ain, a' bhan-bhuidseach mu dhèireadh

air and'fhuair mi iomradh 'sandùthaich; agus air son sìthichean, cha'n 'eil duine am Bàideanach a chunnaic a h-aon diubh riamh: ma tha, cha chuala mise mu dhéighinn. Theagamh gu'm bheil feadhainn de'r luchd-leughaidh-se nach cuala an sgeula mu bhean an Lagain, agus air an aobhar sin, their mi focal no dhà mu'n uilebiast. Ma tha gach sgiala fìor 's i 'chuir as an rathad Iain Garbh Mac'Ille-Challuim Ràrsaidh; ach air an latha 'rinn i sin fhuair ise acaid a's galair a bàis. Air d'i pilleadh an deigh "Iain Garbh" a bhàthadh, thug i am monadh oirre agus a steach gu'n deach i do bhothan anns an robh fear deth 'cuid nàbuidhean a' gabhail tàmh. Bhiodh an duine seo gu math tric a' sealg agus na'm biodh stoirm ann (mar a thachair gun robh air an là ud) bu chleachdach leis 'anail a leigeil; agus ma-dh-fhaoidte, an oidhche 'chuir seachad anns a' bhothan a dh-ainmich mi. Air an là seo bha e staigh 's an deagh ghealbhann air a bhial-thaobh, a's e 'g a thiomachadh 's ga ghaireadh féin. Sùil 'gan d' thug e air an dorus cìod e chunnaic e ach cat peallach, odhar, agus gur gann a bha e 'lean-tuinn a chéile leis a' bhochduinn. Bha dà chù aig an t-sealgair, a's leum iad air a' bhéisd cho luath 's a thàinig e gus an dorus. Cha bu luaithe 'leum na coin air na thug e rànan agus aig an àm cheudna dh-iarr e air an t-sealg-air tròcair a dheanamh air. Ghabh an sealgair mòrioghnadh air do'n chat labhairt ris; agus a chum 's gu'm faic-eadh e cìod 'n seòrsa beathaich a bh' aige chaisg e na coin; 'san uair a chaisg cha 'n fhac e ach an cat mar a bha e 'n toiseach. "Thig gus an teine 's dean do ghaireadh" deir an sealgair. "Cha d' thig" ars' an cat, "oir tha eagal orm gu'n gearr do chuid chon mi." Thug an cat an seo ròineag fhada do'n t-sealg-air, ag iarraidh air aig an àm cheudna na coin a cheangal leatha ris a mhaide-cheangail. Chuir an sealgair an ròineag mu'n mhaide-cheangail, agus leag e air

ris a' chat gu'n do chuir e air na coin i mar an ceudna. An seo thàinig an cat thun an teine; agus cha bu luaithe 'thàinig na shìn e air fàs mòr. Thug an sealgair an aire do seo, agus ars' esan, "droch shiubhal ort a bhiast leib-eideach, 's tu tha 'fàs mòr;" a's ann am prioba na sùla bha 'n cat cho mòr ri mialchu; agus an ath shealladh chruth-atharraich a' bhiast e-féin 's co bh' aige ach té deth 'bhan-nàbuidhean ris an canta gu coitchionn "Bean an Lagain," agus air an robh e cho eòlach 's a bha 'n liagh air a' phoit. "A shealgair nam beann" deir ise, "thàinig crìoch do làithean-sa. 'S fhada le b' fhuathach leat mi-féin 's mo sheòrs', ach a nise gheibh sinn buaidh." Leum i air, 's rinn i greim air a sgornan; ach cha bu luaithe 'leum na 'leum na coin oirre-se; "teannaich a's tachd a roineag" ars' ise—"s i 'n dùil gu'n robh an roineag mu abhaichean nan con—" 's cha bu luaithe 'thuir, na 'ghearr an roineag am maide-ceangail. Bha na coin an sàs innte, 'g a caobadh 's ga reubadh, ach mu dheireadh fhuair i uapa, 's am prioba na sùla dh-fhalbh i air iteig 'an cruth fithich. Gu sgeula goirid a dheanamh dhuibh, fhuair i bàs an oidhche sin. Thachair do dhithis choisichean a bhi, aig a' cheart àm, a tighinn seach a' Monadh-liath eadar Srath-eire 's Bàideanach; 's ciod a chunnaic iad ach boireannach 'n a ruith 's 'n a teann ruith, a' tighinn 'n an coinneamh, agus chaidh i seachad orra gun aon fhocal a ràdh. Cha deach iad fad air an aghaidh an uair a choinnich dà chù dhubh iad 'nan teann ruith air lorg a' bhoireannaich. Goirid an dèigh seo, choinnich duine dubh iad, a' marcachd air each dubh. Stad am marcaiche dubh a's dh-fheòraich e am faca iad am boireannach 's na coin 'n a dèigh. Thuir gu'm fac'. "Saoil sibh am beir iad oirre mu'n ruig i 'n cladh?" Thuir na fir nach biodh iad fada 'n a dèigh co-dhiù; 's an sin dh-fhalbh am marcaiche. Cha b' fhada gus gu'n

d' rug e orra tighinn air ais agus am boireannach seachad air a bhial-thaobh air an diallaid—an dara cù an slaoda ri 'sliasaid air taobh clith an eich, agus an cù eile an slaoda ri 'cioch air a thaobh deas. 'S an dol seachad thuir fear de na coisichean "Rug thu oirre." "Rug" ars' am marcaiche "direach aig dorus a' Chlaidh."—Thàinig na fir do Bhàideanach a's dh-innis iad mar thachair doibh air an t-slighe; is bh mholadach e, oir cha 'n 'eil teagamh nach e spiorad cailleach an Lagain a chunnaic iad a' ruith thun a' chlaidh (oir b' àite seunta e) agus am Fear-millidh air a tòir.

Latha de na làithibh, 's mi air mo chuairt, co 'choinnich mi ach Dòmhnall-Phàil, am bàrd, duine cho aoigheil 's cho toilichte 's a chur cas am bròig. Labhair bathais-gun-nàire ris a cheart co tapaidh agus ged a b' eòl domh e o ghlùn mo mhàthar; 's mo labhair, cha b'e freagairt gruamach a fhuair mi. Shìn sinn air bruithinn mu'n GHÀIDHEAL agus faodaidh sibh a bhi cinnteach nach ann 'g a chàineadh. "An cuala tu riamh an rann seo?" ars' esan:—

"Tha Ghàilig air a sgiathaibh  
'S tha 'srian aice 'n a beul;  
'S sean i, 's cha do liath i  
'S i riamh ann o linn Eubh—  
'S mar fhir-eun anns na nialaibh,  
Os cionn gach ian 's na speir!"

Cha 'n 'eil fada le chunnaic mi litir 's A' GHÀIDHEAL mu dheighinn òran a rinn Dòmhnall-còir. Cha 'n urrainn mise 'thuigsinn co e 'n "Callum" a sgrìobh an litir ud; ach gun teagamh sam bith, tha fios agaibh-se. Cha 'n fhaca mise duine an Cinn-a'-ghlùthsaidh de 'n aium ach aon ionragan a bha gu math tric air an t-sràid, agus ma's math mo chuimhne 'se "Callum Post" a chuala mi iad ag ràdh ris; a's mheall mo bhàrail mi, ma 's e esan a sgrìobh do 'r n-ionnsuidh.

Air cuairt eile air an robh mi fhuair mi iomradh air bàrd eile an Cinn-



'a-ghiùthsaidh. Ged bha mi eòlach air bàrdachd Dhòmhnuill Phàil o m' òige, cha chuala mi guth riabh mu Dhòmhnuill a' Chnuic (oir 's e sin ainm coitchionn an fhir eile). Gu'n fhios nach 'eil luchd-leughaidh A' GHÀIDHEIL cho aineolach air subhailcean an duine seo 's a bha mi-féin mu'n deach mi do dh-àrd bhaile Bhàideanach, bheir mi dhuibh na rainn a leanas. Bha iad air an labhairt leis féin, air dha éiridh a dh-òl deoch-slàinte nighinn Thighearna Chluainidh, air dhi *Caipitean Fitzroy* a phòsadh,

“‘S i seo deoch-slàinte 'chupuill òig  
A phòs 'an Caisteil Chluainidh;  
'S a dh-fhalbh Diar-daoine le aoibhneas as,  
'S an *staoidhle* mar bu dual doibh.—  
B' dh sinne 'guidhe sòlais dhoibh  
'S a 'g òl le làn na cuache—  
'Saogh'l buan as mòr thoil-inntinn dhoibh  
'S iad cinntinn mar an luachair.

'N uair 'thàinig beul na h-oidheche  
Bha aoibhneas a' measg uaislean,  
Bha aoibhneas ann am Bàideanach,  
'S gach àite 'n cualas luaidh air,  
Bha 'n tìr gu lèir a' soillseachadh  
Mar dhaoimeanan mu'n cuairt duinn,  
'S mar mheadhon là bha 'n oidheche  
Le tein'-aoibhnis air gach guallainn.

Bha Còirneal Bhailebhillleadh ann  
Nach tilleadh le 'chuid armachd—  
Bha còr a's coig eich fhichead aige  
'Tarruing giuthas sgealbta—  
Sid 's cliù air fear Paire an t-Cheipeil  
'S gun cheist cha 'n fhacas cearb air:  
'S gur mòr an cliù tha 'm Bàideanach,  
'S gach àit an cualas ainm air.

\* \* \* \* \*

Ach 's i ar guidhe 'n trà seo,  
'S gu bràth do'n chàraid uasail,  
An t-àrd Rìgh 'bhi 'n a *gheard* orra  
'S gach àit an dian iad gluasad,  
'S iad leantuinn lorg an sinnsarachd,  
'S gu cinnteach b' dh iad buadhach,  
'S ar duil gu'n till iad sàbhailte  
'Chur fàilt' air Tighearna Chluainidh.

Air dhomh pilltinn do 'n taigh 's an robh mi 'tamh, shin mi air bruithinn ri mo charaid (fear-an-taighe) mu gach nì a bha mi 'faicinn 'sa' chinntinn gus mu dheireadh a thionndain ar conal-

tradh mu na bàird. “Sin am pac,' ars' esan, “a tha fàs lionmhor, na bàird no gu h-àraid luchd-millidh nan dàn Cha 'n 'eil duine, ma gheobh e bliadhna no dha 's a' sgoil nach sin air toirt a' chreidsinn air féin 's air càch, gur bàrd e. Chuala mi iomradh air piobaire leil am bu chleachdach a bhi aig gach pòsadh a's banais 's an dùthaich an làithibh 'òige; agus mar sin a' tional mòran airgeid. Ach air dha 'bhi tighinn gu aois shin feadhainn eile air a' cheard agus cha robh an sean phiobaire 'faigh inn cuireadh gu aon bhanais anns a' fhichead a bha e cleachdadh 'sna 'làithibh a dh-aom'. Latha de na làithibh choinnich duine eil ris, a shin air bruithinn mu na piobairean òga mu' cuairt: ‘O droch shiubhal orra' ars' a sean fhear, ‘Cha'n fhaigh thu clac a thilgeas tu air cù ach piobaire;’ ach nise na bàird; cha'n fhaigh thu clac a thilgeas tu air cù ach bàrd.” “‘S an bheil sibh a' smuaineachadh” deir mis “nach 'eil bàrd idir ri fhaighinn a diugh?” “Cha 'n 'eil” ars' esan “‘S na nach 'eil; ach ged a gheobhar beaga cruinneachd a' measg ar luchd callaid tha 'm moll ro phàit. Na smuainic idir gur bàrdachd rann no dhà a chu an altaibh a cheile (gu tric gle chearl ach) gun aon smuaintean 'n am meas nach cuala sinn o làithibh ar n-òig. Tha 'n fheadhainn a tha 'ceangal a cuid rainn gun bhrìgh ri seann fhuin bhlasd-mhòr Ghaidhealach an dùil gu' cùm iad an cuid féin spleadhachais a cuimhne air a' mhodh sin; ach tha ia gu tric a' call an cùrsa, agus an cuirannachd a dol air an t-slighe a an robh i cho toiltinneach—eadhc *slighe na di-chuimhne*. Agus thoir: chluas de mo chlaigionn-sa ma bhi iomradh aig an àl a tha 'g eiridh sus air aon anns an fhichead de na sgaon airean a tha nise 'gabhail orra' bhi 'na bàird. Ach togamaid diubh. Ciod do bheachd de Bhàideanach?”

Dh-innis mi dha mo bheachd de Bhàideanach; agus A GHÀIDHEIL

chomhairlichinn duibh-se cuairt a thoirt troimhe; oir 'se fìor àite Gàidhealach a th'ann. Ann an cuid de dh-àitibh de'n Ghàidhealtachd innsidh iad dhuibh le spalpadh pròise nach leugh iad a' Ghàilig (ge nàir e ri 'chluinntinn) ach am Bàideanach ma tha neach idir ann nach leugh cànan bhlasdmhor Fhinn a's Oisein 's ann le athadh, a's ruthadh nàire 'na aghaidh a dh-aidich-eas se e. Dh'aindeoin gach àite 's an robh mi cha do thachair mi ri boireann-ach a bha cho ealanta air leughadh na Gàilig ris na Ban-Bhàideanaich. Tha iad cho eòlach air A' CHUAIRTEAR 's a tha iad air abhainn Spé; agus 'si mo bheachd gu'm faigh AN GAIDHEAL deadh aoigheachd 'na measg. Ach tha mi 'n déigh cus a sgriobhadh mar tha, agus ged bu mhiannach leam mòran a chantuinn fathast, 's éigin domh sgur; agus tha mi 'n dòchas gun cur sibh seo 's a' chiad GHÀIDHEAL, oir

“Cha-n-eil mise 'g innseadh bhreug;  
Tha mi fìor 's n a h uile ear;  
Cha-n-eil mearachd 'na mo sgiala;  
Tha gach smiach a thuirt mi ceart,  
'S i 'n fhìrinn i, hò ill ù o,  
'G a h-innseadh dhuibh hù ill ò;  
'S co-dhùnaidh mi hò ill ù o,  
Le dùrachd dhuibh hù ill ò.”

CUAIRTEAR.

## CALLUM A' GHLINNE.

### EARRAN III.

Air do Challum an sgoil fhàgail, chaidh 'fhasdadh ri 'shean'air ear leth-bhliadhna gu bhi 'buachailleachd spréidhe ann am braighe a' ghlinne. Bha a shean'air 'n a dhuine comharraichte 'na latha agus 'n a inbhe féin. Cha b'aithne dha riamh leughadh no sgriobhadh ach bha e anabarrach geur, soilleir 'n a thuigse agus 'n a bhreithneachadh. Bha e 'n a fhear-ghnothuich tapuidh, sgilear, curam-ach, onorach. Ann an reic agus ceann-ach theirte gun robh e daonnan fortanach; ach cha robh ni air bith de dhìomhaireachd no de thuiteamas 'n a

fhortan, ach a thàlant an nàdurra fhein a bhi gu bunailteach air an cleachdadh agus air an riaghladh le onoir, le cùram, agus le adhartachd. Tha e duilich a ràdh, cia mar a ràinig e air na bh' aige de “speur-eolas”—ciamar a b'aithne dha tràithean na gealaiche o mhìos gu mìos, agus a bhuaidh a bha aig àm tighinn a staigh agus aig dol a mach nan ceith-reamhan air an t-side agus air na siontan. B' iad cùrsa na gréine 's an latha, agus nan rionnag 'san oidhche, a b' uaireadair dha. Chomharraicheadh e mach àireamh nach bu bheag de na rionnagaibh suidhichte agus de na rionnagaibh gluasadach, agus an cuairt-shiubhal fa leth troimh chopan na h-iarmailt. Bha barrachd creideis aig a luchd eòlais 'na fhaisneachd-side na 'bh' aca ann am “Miosachan Bhaile cliath.” Le bhi 'toirt geur aire do an t-side ré dà là dheug na Nollaige—'se sin dusan latha roimh latha Nollaig—dh'innsedhe ciod an gne side a bhiodh a buadhachadh ré gach mìos de'n ath bhliadhna—oir na 'm biodh a cheud latha de'n dà-là-dheug stoirmeil no air chaochladh, bhiodh a cheud mhios de'n bhliadhna mar sin mar an ceudna; agus mar sin air adhart o mhios gu mìos. Air an oidhche mu dheireadh de'n bhliadhna, le bhi toirt fainear an airde o 'm biodh a' ghaoth a' seideadh, dh' innseadh e ciod an gne toraidh no tacar airson am biodh an ath bhliadhna comharraichte, agus ciod a bu bhiuthas do 'n bhliadhna anns a' choitechionn, agus, sin a reir na seann riaghailt a leanas:—

Gaith o'n deas, teas a's toradh;  
Gaith o'n iar, iasg a's bainne;  
Gaith o'n ear, meas air chrannaibh;  
Gaith o'n tuath, fuachd a's feannadh.

Bha aige mar an ceudna, air a mbeogh-air, àireamh do-chreidsinn de shean-fhocail thaghta anns an robh moran de ghliocas agus de fheallsanachd ro fhallain air am filleadh a staigh. Bhiodh e gu tric 'gan aithris do Challum, mar chaitheamh aimsir ann 's na feasgair—

agus a' cur deuchainn air a thuigse agus air a bhreithneachadh le bhi a cur cheisdean ris, a thaobh nam firinnean air an robh iad a' cur soluis. Faodaidh ar luchd leughaidh a thuigsinn o'u eiseimpleir a leanas, an deagh oileineachadh a bha Callum a' faotainn o' shean'air aig an àm ud. "A laochain, ciod a shaoileas tu a bha an duine glic o shean a' ciallachadh leis a' chomhairle a thug e d'a mhac air dha 'bhi togail air a dh' iarruidh ceile—"A mhic mo chuim! ciod air bith a dh'eireas dhuit, feuch gum faigh thu d'eun, á neid ghlain; seachainn Ceòlag 'us Cinneadag agus Iolach-an-coill'." An àite 'bhi freagairt nan ceisdean, 'se bu roghnaiche le Callum a bhi 'na thosd, gu bhi toirt cothrom do 'n cheisdear e-féin a bhi 'ga mineachadh, ni a dheanadh e air an doigh so—"Eun á neid ghlain"—faodaidh an t-eun a bhi glan, ged robh an nead salach,—faodaidh nighean mhaith tighinn o dhroch mhathair, agus mac onorach deagh-bheusach o athair bradach, breugach; ach ged a dh' fhaodas, leanaidh mìchliù nam parantan air a' chloinn cho math ri an aingidheachd. Seachainn "Ceòlag." Ma chi thusa te a bhios a sior-sheinn o mhoch gu annoch, ach 'fhad 'sa bhios i 'na cadal, gabh sin mar chomharradh air eanchainn fhalamh—air intinn eu-domhain,—agus air lamhan neo-adhartach. "Cinneadag"—sin agad te a bhios an c'òmhnuidh a' deanamh naill as a dàimh ri uaislean ard-inbheach na tire—ma-dh' fhaodte ris an "uaisle bhochd gun chas gun lamh" nach cuir salann air a' chaldhi fhein no do mhuinntir eile. "Iolach-an-coill"—sin agad te a chluinnear far nach faicear i, agus do nach comas a lochdan fein no faillinean muinntir eile a chleth, ciod air bith a thig 'na lorg—te aig am bi a cheud fhacail 'sam facal mu dheireadh de 'n chonaltradh anns gach aite an suidh no 'n seas i.—Mar so bha Callum air dheagh oileineachadh gach feasgar ann an gliocas agus ann am feallsanachd nan seanachaidhean; oir cha'neil teagamh nach ann a nuas uathasan troi bheu!

aithris nan ginealach a thainig a chuid 'bu mhò agus a b' fhearr de na sean-fhocail gheur, shoilleir, bhrìghmhor, abha cho pailt 'am measg nan seann Ghaidheal; agus cha'n eil e idir coltach, gum be daoine aineolach neo-fhoghlumte a b' ughdairean dhoibh. Ni mo am bheil e coltach, gu'm faigheadh daoine aineolach aithne air a' bhuaidh a tha aig fàs agus earradhubh na gealaich air fiodh, air luighibh agus air ainmhidhibh ann an amaibh araid de 'n bliadhna—gu'm bheil am fiodh a chinneas air an duathair ni's cruaidhe agus ni's fallaine na 'm fiodh de n t-sèdrsa cheudna a chinneas air an deisear, agus mar an ceudna gu'm mair agus gu'n seas am fiodh a ghearrar bharr a bhuinn 's an earradhubh ni's fearr na 'm fiodh a ghearrar 's an fhàs—agus ioma ni eile a tha ach beag a' dearbhadh gu'n robh uair eigin 'am measg nan seann Ghaidheal, daoine araid aig an robh ard-eolas air dìomhaireachd laghanna Naduir. Eadar teagasg agus conaltradh a shean'air agus tosdachd chianail nan raon air an robh Callum a' cur seachad nan laithean fada grianach 'na aonar, far an robh cothrom aig 'inntin rannsachail a bhi 'breithneachadh air oirdhearcas iongantach ioma-ghneitheach obair Naduir, thill e dhachaidh aig ceann na leth-bhliadhna a' saoilinn gu'n robh barrachd de fhior fhoghlum air a chosnadh leis rè na h-uine ud, na 'choisinn e rè an iomlan de 'n uine a bha e fo oid-eachas Eachainn sgoileir ann an sgoil na sgìreachd, agus le dian iarrtas dealasach an deigh air foghlum nach d' fhairich e riamh roimhe. Thuit e 'nis ann an gaol air foghlum agus air fiosrachadh a bha gu mor ni bu teotha agus a bu mhaireannaiche na 'n gaol a thug e do 'n bhan-cheaird; ach b'i a cheisd cia mar a gheibheadh e ruigheachd air, oir fhuair e cheana na b' urrainn Eachan sgoileir a theagasg dha. Rùnaich 'athair a chur do ard-sgoil ann 'sa' bhaile-mhargaidh a b' fhaigse; ach cha robh e 'san dàn gun tachradh e. 'Nuair a bha Callum mu

cheithir bliadhna deug a dh' aois, leagadh sìos athair le tinneas o nach d' eirich e, agus cha b' fhada gus an robh a mhathair 'n a bantraich—nì a thug caochladh airsnidheachad agus air crann-chur an teaghlaich. Smuainich Callum na'm biodh e 'n a fhear ceairde, gu'm faodadh e ri h-uine, le dichìoll, le cùram agus le adhartachd ruigheachd aig a chuid 'bu lugha, air tomhas de'n ard-fhoghlum air an robh e an geall cho mor. Bu tric a chuala e iomradh air òganaich ghleusda, dheanadach, de a luchd duthcha a dh' oileinich iad fein le toradh an cosnaidh anns a' Ghalldachd, gu bhi 'n am ministirean agus na 'n lighichean; cha robh mòr thlachd aige 'san àm ud de aon seach aon de na gairmibh ud; cha tugadh e moran air na dreuchdan ud fa leth, na 'n coisneadh e an t-ard-fhoghlum a bha feumail gu bhi 'ga uidheamachadh air an son; bha barrachd deigh aig air fòghlum air a sgàth fhein na air a bhuanachd a dh'fhaodadh tighinn 'n a lorg. Mar mheadhoin fa chomhair na criche a chuir e ri a shuil, cheangail se e-fein mar fhoghlumach ri fear ceairde ann an clachan na sgìre-eachd. Leag e inntinn gu dùrachdach air a cheard, re na h-uine 'bha aige ri sheirbhiseachadh; aig an àm cheudna, bha e 'togail foghlum litireachail mar a b' fhearr a dh' fhaodadh e le leughadh agus le meorachadh. 'Nuair a thainig a mhuinntireas gu crìch, ged 'bu chruaidh leis a mhathair agus a dhuthaich fhagail, bha e gu mòr air a thaladh ris a' Ghalldachd. Mu'n àm ud, bha i 'n a barail chumanta anns an sgìre-eachd nach robh fear no te a rachadh do Ghlaschu airson cosnaidh, nach faodadh, na 'm biodh iad cùramach, fortan a dheanamh ann am beagan bhliadhnachan. Dh' fhag Mairi Alasdair an duthaich 'n a caileig luideich, shlaodaich, neosgiobalta le brogan èille 'sle gùn drògaid agus a falt mu 'cluasan, 'us gun smid 'bheurla 'na ceann; cha robh i ach mu leth dusan bliadhna anns a' Ghalldachd 'n uair a thill i dhachaidh

cho riomhach loinneil ri ban-tighearna, le a boineidean iteach ribineach, le 'deiseachan sìoda, le a botainnean tana bioroch lannireach ard-shaileach, agus, na 'm faodte a mathair a chreidsinn, le dorlach de 'n òr 'na sporan a bharr' air na bha mu' muineal agus 'na cluasibh dheth. An deigh do Ruairidh Eoghain an tàilleireachd ionnsachadh o 'athair, thug e Glaschu air; aig ceann bliadhna no dha, thug e cuairt air ais a dh' fhaicinn a chairdean, le a dheiseachan briagha dethaghadh nan clò Sasunnach, le 'bhata cuile agus ceann airgid air 'n a laimh, agus sgailean sìoda fo 'achlais, le uaireadair airgid air slabhruidh òir, le 'fhaineachaibh agus le 'sheudaibh cosdail—co a theireadh nach be latha an àigh dhasan, an latha a dh' fhag e a dhuthaich. Rinn cuairt Ruairidh a leithid de fharum 'san sgìre-eachd 's gun robh Donncha nan oran air a ghluasad gu bhi luaidh a chliu ann an ranntachd dheth nach eil air ar cuimhne aig an àm ach an rann a leanas—

“Ged a chaidh do phàrantan,  
Arach air an Leth'r Mhuileach,  
Cha 'n ith thu buntàta,  
Cha 'n aill leat ach aran cruinneachd.”

Cho luath 'sa dh' fhag Domhnall, mac Lachainn an Tuim, an sgoil, chaidh e do Ghlaschu. Bha e 'na dheagh sgoileir, a's fhuair e a bhi 'n a ghille-bùthainn, agus o cheum gu ceum chuir e suas buth mhor eireachdail air a laimh fhéin. Ri h-uine, chaidh a mhathair g'a fhaicinn. An deigh dhi tilleadh dhachaidh, co a thainig 'san rathad ach “Cailcach nan uibhean,” gu bhi 'faotainn naigheachdan Ghlaschu. Aig deireadh a chonaltraidh, dh' fheòraich i cia mar a bha Domhnall—“Is cinnteach” ars' ise, “gum bheil e 'nis 'na dhuine mor, beartach.” “Tha gun teagamh,” arsa 'mhathair,—“tha pailteas agus urram aige—chan eil fios agam an creid thu mi, ach tha Domhnall 'n a *Sheanaileir*!” “A Sheonaid! a Sheonaid! tog dheth do bhòilich, co a chreideadh e?” “Mata,



mur creid thu mise; an ath uair a theid thu fein do Ghlaschu, rach a sios Margadh an t-sallain agus chi thu 'ainm agus a shloinneadh ann an litrichibh òir os ceann ard-dhorus a bhuth—  
*"Donald MacKinnon General Grocer"*  
 —Tha Domhnall na *Sheanaileir* air na *Grocairean* cho cinnteach 'sa tha mise 'ga innseadh dhuit,"

(*Ri leantuinn.*)

MUILEACH.

### NA SITHICHEAN.

Re mòran ùine, bha'n amaideachd a b' fhaoine air a creidsinn, feadh Gall-dachd agus Gaidhealtachd, mu thimchioll nan daoine Sìthe. Do réir na h-eachdraidh thàinig a nuas d'ar n-ionnsuidh, anns na sgeulachdaibh spleadhach a bha air an aithris umpa air feadh na dùthcha, bha iad nan creutairibh neo-shaoghalta, guanach, eutrom, doléirsinn do shùilibh dhaoine, ach 'n uair bu toil leo féin e, a' sior ghluasad air an ais agus air an aghaidh, a làthair anns gach cuideachd, agus a mach air gach cò'-dhail. Bha aca so, ma b' fhìor, an còmhnuidh ann an uamhaibh fada fo thalamh, ann an uaigneas ghleann, agus fo gach tolman uaine. Chuireadh as an leith, gu'n robh iad a' sealbhachadh àrd-shubhachas nan tallachaibh rìomhach fo thalamh; gu'n robh aca cuirm shuilibhearra air àmaibh àraidh, le ceòl bu bhinne na aon nì chualas air thalamh; agus gun robh am maighdeanan nì b'aillidh' na uile òighean an t-saoghail so, iad do ghnàth ri aighear agus ri dannsa, gun sgìos gun airsneul; ach 'na dhéigh so gu léir, gu'n robh sior-fharmad aca ri muinntir an t-saoghail so: a h-uile togradh aca gu brìgh gach sòlais a dheothal uatha, agus domblas a thilgeadh anns gach deoch a bu mhlse. Anns na linnibh dorcha chaidh seachad, bha gach bàs obann, gach sgiòrradh, agus dosguinn, air a chur as an leith; goid naoidheana, agus guathachadh ioma druidheachd, nach

fiach aithris. Mar bha anns gach dùthaich san àm sin daoine cuilbheartach seòlta, a bha mealladh na muinntir shocharach le'n gisreagaibh faoine, 'sann, ma b' fhìor, o'n leannanaibh sìth a thàrmaich iad an t-eòlas a bha iad a' gabhail os làimh a bhi aca.

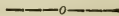
Ged a chaidh an saobh-chràbhadh so, agus iomadh amaideachd eile de'n t-seòrsa so air chùl, ann an tomhas mòr feadh na Gaidhealtachd, agus ged a tha 'n t-iarmad dena thalàthair a' teicheadh roimh ghathan dealrach an t-Soisgeil, mar a sgaoileas ceò na h-oidhche roimh éirigh na gréine, is iomchuidh an nì, gu'm biodh fios aig daoineibh cionnus a thòisich an fhaoineachd amaideach sin. Chithear so ann an eachdraidh na dùthcha.

O chionn da-cheud-deug bliadhna agus còrr, chaidh creidimh nan Druidh a thilgeadh gu tur bun os ceann. Bha geur-leanmbuinn ghuineachair a dheanamh orrasan a ghnàthaich e. Bha iad air am fògradh o ionadaibh còmhnuidh dhaoine; agus air an co-èigneachadh gu tèaruinteachd iarraidh ann an glinn uaigneach, agus ann an uamhaibh ùdluidh nan creag, far am faigheadh iad an creidimh a ghnàthachadh, gu foighidneach ann an dòchas gu'm faigheadh iad saorsa uair no uair-eigin o'n chruaidh-chàs o'n robh iad a' fulang. Bha na Lochlannaich 'san àm sin, ag aideachadh creidimh nan Druidh, agus fhuair mòran de na chaidh fhògradh as an dùthaich so dìon agus fàsghadh uatha. Bhrosnuich iad so na Lochlannaich gu éiridh as an leith; agus tha eachdraidh na dùthcha 'g innseadh dhuinn, gur iomad oidheip a thug iad, linn an déigh linn, aicbeamhail a thoirt a mach as an leith. 'S ann 'n an aobhar-san a thàinig iad 'n an cabhluchibh a thoirt sgrios le teine agus claidheamh air gach àite 'san robh eaglaisean an t-Soisgeil no tighean Mhanach air an suidheachadh. Fad na linn sin, bha mòran de na sagartaibh Druidhneach san tìr so, aig an robh còmhnuidh, mar chaidh a

ràdh, anns gach doire, agus anns gach fàsach uaigneach. Chum an àireamh a chumail suas bu ghnàth leò mnathan agus clann a ghoid air falbh, agus gach cothrom a bha 'n an comas a ghabhail, chum an uireasbhuidh a dheanamh suas mar a b' fhéarr a dh'fheudadh iad. Bha iad innleachdach, seòlta, am feadh 'sa bha muinntir na dùthcha aineolach, dall; thug iad, mar so, air an t-sluagh achreidsinn gu'n robh aca fiosrachadh os ceann nàduir; agus o'n àm sin, thòisich eachdraidh nan daoine sith. So ainm a bhuineadh gu h-àraidh do shagartaibh nan Druidh. B'e'ngnothuch-sanreachd-an a shocrachadh, agus sith na dùthcha a chumail suas. Chùm iad am mòid air tulachaibh uaine, air cuirn liatha, agus air beannaibh àrda; agus, an lorg so, tha mòran de na h-àitibh air an ainmeachadh gus an là 'n diùgh, Dùn-sith, Carn-sith, Sith-bhruth, agus iomad ainm eile de'n t-seòrsa sin.

An déigh do na Druidhibh so bhi air an cur fodha, smuainich daoin' aineolach, o'n eagal a bh' aca rompa, gu'n robh iad fathast air mhodh neò-shaogh-alta a chòmhnuidh's na h-ionadaibh sin. A thaobh na cumhachd a bh' air a chur as leth nan daoine sith, bha e air 'ainmeachadh, druidheachd a' dearbhadh dhuinn gur ann mar chaidh a ràdh a thòisich an eachdraidh amaideach sin. Tha e gu h-àraid air innseadh mu'n timchioll, gu'n robh àmanna sònruichte ann, anns nach robh e sona teachd an gar d'an sith-bhruth, gu h-àraid air oidheche Shamhnadh agus Bhealltuinn. 'S ann gun teagamh o chleachdadh nan Druidh a thàinig so a nuas; oir b' iad so an dà chuirn mhòr aca-san: agus is dùgh dhuinn a smuaineachadh, gun oidheirpicheadh iad daoin' a chumail air falbh an àm nan cò-dhailean sin, fhad 'sa bha iad féin a' cleachdadh nan deas-ghnath sin. Agus o nach b' urrainn doibh sin a dheanamh as eugmhais teine's e so a thug a nuas a' bharrail gu bheil teiner'a fhaicinn air nasith-bhruthaibh sin, air co-ainm nan àm sin. Mar so

chithear cionus a thòisich eachdraidh nan daoine sith, d'an robh cho liuthad aon a' toirt creideas, gus o chionn ghoirid, ann an iomad cearna de'n rioghachd.—*Leabhar nan Cnoc.*



### TALADH NA BEAN SHITH.

Tha e air aithris o cheann iomadh linn air ais gun d' thàinig a' bhean shith am beul an ammoich gu Lùchairt Mhic Leòid Dhunbheagan, 's an Eilein Sgiathanach, agus gu'n ghabh i staigh troimh gach dorus agus seòmar gus an d' ràinig i an t-ionad 's an robh an t-òighre 'n a chadal, 's e 'n a naoidhean òg. Thog i air a glùn e's sheinn i le guth binn leadarra an taladh neo-chum anta 'leanas; an sin chàraich i an leanabh anns a' chreathail far an d' fhuair i e, agus le 'h-earradh fada uaine 's le 'h-aogasg neo-shaogh-alta, gun fhocal á 'beul, no sealladh o 'sùil, thog i mach ris an aonach a ghabhail a h-àite 'an talla a' chiùil agus nam feadh am measg luchd àiteachaidh nan cnoc.

'S e mo leanabh mingileiseach, maingileiseach,

Bualadh nan each, glac nan lùireach,  
Nan each crùidheach 's nan each snagach,  
Mo leanabh beag.

'S truagh nach faicinn féin do bhuaile  
Gu h-àrd air uachdar sléibhe,  
Còta caol caiteanach uaine,  
Mu d' dhà ghuallainn ghil a's leine,  
Mo leanabh beag.

'S truagh nach faicinn féin do sheisreach,  
Fir na deòdh mna-caoinhneil a' tighinn  
dachaidh,

'S na catanaich a' cur sil.

O mhìle bhog, o mhìle bhog,  
Mo bhrù a rug, mo chioch a shluig,  
Mo ghluin a thog.

M' ultach iudhair, sultmhor, reamhar,  
Mo luachair bhog,  
M' fheòil a's m' uidhean, a ni bruidhinn,  
Bha thu fo mo chrìos an uiridh, lus an toraidh,  
Bidh tu 'm bliadhna gu geal guanach  
Air mo ghuallainn feadh a' bhaile,  
Mo leanabh beag.

O bhireinn o bhò, na cluinneam do leòn,  
O bhireinn o bhò, gu'm bioraich do shròn,  
O bhireinn o bhò, gu'n liath thu air chòir.

O bhireinn o bhinn thu, cha 'n ann a  
 Chlann Choinnich thu,  
 O bhireinn o bhinn thu, cha 'n ann a  
 Chlann Chuinn thu,  
 O bhireinn o bhinn thu, sìol a's dòch' linn  
 thu,—  
 Sìol nan Leòdach nan lann 's nan luireach,—  
 B'e Lochlainn dùthchas do shinnsir.

N. M'L.

Dun-eidin, }  
 Deireadh an Fhoghair, 1872. }

## DOCTUIR CEITIN

CECENT AG CUR SLAN CHUM NA H-EIREANN,  
 AGUS E SA MBREATAINN.

Beannachd leat a sgrìbhinn  
 Gu Innis aoibhinn Ealga.  
 Truagh nach leir dhomh a beanna,  
 Le gnàth a teanga dearga.  
 Slàn da h-uaislean is da h-oireachd,  
 Slàn go roibheachd da cléarcuibh;  
 Slàn da banntrachduibh caoine,  
 Slàn da saothibh le h-eigse.  
 Slàn da maghaibh mine,  
 Slàn fa mhìle da cnocuibh;  
 Mo chean do 'n te ata innte.  
 Slàn da linnibh 's da lochaibh.  
 Slàn da coilltibh fa thorthuibh,  
 Slàn da corthuibh iasgaidh;  
 Slàn da mòintibh 's da banntaibh,  
 Slàn da rathuibh 's da riasgaidh.  
 Slàn om' chroidhe da cranntaibh,  
 Slàn fòs da tuarthaibh troma.  
 Sòruidh da tulchuibh aonaiche;  
 Slàn uaim da craobhaibh croma.  
 Ge gnàth a fòirne fraochda,  
 An Innis naomha neamhbhochd,  
 'S iar tair trom (?) chladh na dìlìonn,  
 Beir a sgrìbhinn mo bheannachd.

ABRACH.

## COMUNN GAIDHEALACH LUNNAIN.

1784.

UASAIL CHEANALTA,

Ma shaoileas tu gu 'm freagair seo, 's a'  
 mhaileid, 's e do làn di-beatha dha. Cha 'n  
 'eil ann ach sgeòl a thug mi, a chion ath-  
 arrachaidh, a m' "Bhalg-Tionail." Na 'm  
 biodh annas agam gheobhadh tu e; ach co-  
 dhù, "Is naidheachd ùr do 'n fhear nach  
 eual e."—Lcan do bhuille—is math do  
 thrìall.

Air an ochdamh latha diag de Dheireadh  
 an Fhoghair, 1784, choinnich an comunn seo  
 ann an Dun-eidin, an làthair mòran bhain-

tighearnan agus dhaoine-uaisle, a chur  
 diachainn air bàird 'a air pìobairean; agus a  
 thoirt dhuaisean dhoibhsan a b' fhearr a  
 thoilleadh iad.

Chaidh sia diag de rogha nam pìobairean  
 a dh'fbiachainn a chèile, agus cead aig  
 gach fear dhiubh a rogha puirt a chluith.  
 An dèigh do gach fear a chuairt fhéin a  
 chluith, thugadh air fear an dèigh fir dhiubh  
 "A' Ghlas-Mhiar" a chluith. Is e seo ceòll  
 mòr cho briagha 's a th' ann, thathas am  
 beachd. Chuireadh mu choinneamh nam  
 bàrd òran-molaidh a dheanamh do 'n Ghàil-  
 ig, do 'n Phìob, agus do 'n Deise-Ghàidh-  
 ealaich. Chluith na pìobairean 's an rian a  
 leanas:

Na Puirt.

Na Pìobairean.

1. Moladh-Màiri — Dòmhnall Iasgair a'  
 Braid-Albainn.
2. Cumhadh an aon Mhic—Gilleasbuid Mac  
 Griogair a' Feartaighill.
3. Pìobaireachd Dhòmhnall Duibh—Iain  
 Mac Griogair a' Gleann Liobhunn.
4. A' Ghlas-Mhiar—Iain Cuimeineach,  
 pìobaire Thighearna Ghrannada.
5. Sliabh an t-Siorra—Rob Mac Aoidh a'  
 Dùthaich Mhic Aoidh.
6. Ceann na Drochaide mòire—Iain Mac  
 Griogair a' Feartaighill.
7. Spaidsearachd Mhic Mhic Ailein—Iain  
 (òg) Mac Griogair a' Feartaighill—aon  
 bhliadhna diag a dh-aois!
8. ——— Dòmhnall Guimhneach, pìobaire  
 Shir Iain, am Peighinn-na-cubhaig.
9. Fàilt' a' Phrionnsa—Aonghus Ros, fear  
 de thuathanaich Mhic an Tòisich.
10. Cumhadh an aon Mhic—Seumas Munro,  
 pìobaire 'Chanongate.
11. Fàilt' a' Mharcuise—Dòmhnall Mac a'  
 Chanonaich, a' Paisley.
12. Ceann na Drochaide Bige—Dòmhnall  
 Ros, pìobaire Dhiuc Atholl.
13. A Cholla mo rùin—Dùghall Dùghallach  
 a' Latharna.
14. Sùghan agus Làgan—Alastair Mac  
 Laomainn, pìobaire Mhic Laomainn.
15. Fàilte Shir Seumas—Cailean Mac-an-  
 Aba, pìobaire Mhic-an-Aba.
16. Spaidsearachd Mhic Mhic Ailein—  
 Donnachadh Mac na Ceàirde a' Mon-  
 teath.

An uair a sguir na pìobairean thòisich na  
 bàird—Donnachadh Bàn agus an Caimbeul-  
 ach. Seo mar a thuir Donnachadh Bàn 'se  
 'tòiseachadh:

Innsidh mi sgeul àraid duibh,  
 Air Cànan 'us air Ceòl.

Rogha na deas Ghàidhlig,  
'S i 's fèarr a dh' innse sgeòil;  
A' chainnt a's lionmhor pàirtean,  
'S a's mìlse mànan beòil;  
Gu freagrach deas labhrach,  
'S i àrd chuisseach gu leòir, &c.

An sin thug na pìobairean an t-ùrlar orra.  
Thaitinn iad cho math ris na h-uaislean  
's gun do chuir iad romhpa duaisean-dannsa  
'thoirt seachad aig an ath choinnimh.

An àm tòiseachaidh, chluith Iain Mac  
Artair cuairt air a' phìob, agus cuairt eile  
an àm sgur. B'esan pìobaire Coimunn  
Gàidhealach Dhùn-eidin, agus an t-aon mu  
dheireadh de dh' fhòghlumaich Mhic-  
Chruimein! B'ann an earbsa ris-san, agus  
ri usal eile de'n chomunn chiadna—Dòmhn-  
ull Dòmhnallach—a bha riaghladh na  
Coinnimh.

B'i 'chiad dhuais Pìob-mhòr bhannach,  
airgeadach, ùr, a rinneadh le fear de Chlann-  
Donnachaidh, agus dà fhichead marg.  
Thugadh an duais so, 's bu gheal an airidh  
oirre e, do dh' Iain Mac Griogair á Feart-  
aighill. Dh' ionnsaich e 'phìobaireachd do  
dhà-fhichead Gàidheal; bha a cheathrar  
bhràithrean 'nam pìobairean; a's b'e an athair  
fhéin a b' oid'-ionnsachaidh dhaibh agus do  
cheithir fichead pìobaire 'us deich a bharr-  
achd!

B'e Dòmhnall Iasgair a choisinn an dara  
duais—duais-chiùinnidh; agus thugadh an  
treas duais do Dhùghall Dùghallach á  
Latharna.

Chruinnicheadh mòran airgid aig an doras,  
agus riarachadh e air na pìobairean eile a  
phàidheadh an costuis bho'n taigh 'us  
dhachaidh.

ABRACH.

## BEANNACHADH LEANNAIN,

Leis an Urramach A. STIUBHAIRT,  
'AM BUN-LOCHBAR.

Beannaich a Dhia mo leannan gaoil,  
Is àille dreach 's as eutrom ceum,  
Beannaich i an tùs a h-òige,  
A's dìon an òigh d'an tug mi spéis!  
Beannaich a dà shuil dhonn bhoidheach  
'Rinn mo chridhe 'leòn air tùs,  
A cùl dubh, bachallach, cuachach,  
Dà chaol mhala 's gruaidh mo ruin:  
Beannaich a h-uchd 'sa broilleach fìor-gheal,  
Air an àille sìoda 's sròl,  
A gairdean réidh 'sa caol-mheòir ealamh  
Air gach inneal 's am bi ceòl,  
Beannaich a calpa cruinn 's a caol,

'Siubhal eutrom gun bhi fann,  
Ceum nach froiseadh dealt 'arr feoirnein,  
Finnealt' seolt' air urlar danns';  
'Athair, 'Mhic, 'sa Spioraid Naoimh!  
An Co-Dhia 'an Aon is àirde glòir,  
Beannaich an rìbhinn òg 'na còm  
O mhullach 'einn gu bonn a bròig!  
Beannaich gach deadh bheus a's buaidh  
Anns an d' fhuair i urram mòr,  
Bàigheil, banail, bannaidh, ciallach,  
Chridhe farsuinn, fialaidh còir:  
Ann an neochiontachd a h-òige,  
Ann am bòicheadas a gnùis,  
'Na maighdinn, 'na mnaoi-phosd 's na  
màthair,  
Beannaich gu bràth i 'Rìgh nan Dùl!  
Beannaich ar mòr ghaol d'a chèile,  
Dean e seasmhach, stéidhte, buan,  
Greas an t-àm 's an toir i làmh dhomh,  
'San goir mi bean mo ghràidh ri m' luaidh.

—o—

## ABHUINN DU'LÀIS.

AIR FOKN:—"Coirecheathaich."

Abhainn Du'lais a' ruith gu sìubhlach,  
'S a' cur na smhìd d'i le bìùreadh garg'  
Lochain dhù-ghorm 'cur neart as ùr innt',  
Is sruthain ùiseil 'ga dùsg' am fearg.  
Le torman tùrsach feadh ghlaic a's lùban,  
I' toirt dùlan do dh'ùille garbh,  
Feadh chlach a's chiùltean a's chreag gu  
sùrdail,  
Gun bhoinne cùram, 'sa sùil ri fairg'.  
Tha 'm barrach dhù-ghorm a' cinntinn dlù  
dhuit  
'Sa bharr air lùbadh gu ciùin mu d'bhruaich,  
A' toirt dhuit ùmhachd is thu mar dhrùchd  
dha,  
Gach la 'ga ùrach' 's ga chumail suas,  
Sruth a' dùrdail a staigh troimh' 'n nìre,  
Gu bun nam fiùran 'g an dùsg o 'n snain,  
Toirt eulaidh ùr dhoibh rinn geamhradh  
thòirt dhiubh,  
A's fàile cùbhraidh 'cur fàilt air 'snuadh.  
Se 'n sealladh éibhinn ri latha gréine,  
Faileas chraobhan an grunn do linn,  
'Toirt fàilte spéiseil le gràdh d'a chèile  
An sgàil 's na geagan le caidreamh grunn,  
'S gu'n sòileadh ceudan gun tùgs' gun  
reusan,  
Gur anns na speuraibh bha stéidham buinn;  
Bric a' leum riù le briosgadh eutrom,  
'San itinn geura a' reubadh tuinn.  
'S lionmhor seòrsa le mian bhi pòsd' riut,  
Luibh a's sòbhrach gad chòir 's gach tom;



Doire neòinean mu d' bhruaich 'ga còmh-  
dach,  
Is cuairteag òir mar ghlòir 'na com.  
Rosg dhùbhailt gu daingean dlù orra,  
Breac-gheal ùrar 'stu flùr gach fonn;  
'S gach maduinn chiuinghil bi brat de 'n  
druchd orra,  
Is sruthain chùbhraidh a' sìth' fo bonn.

Bi eòin an t' sléibhe air maduinn cheitein  
'Nan sreath air gheugaibh a' gleusadh teann;  
An òigridh g' eisdeachd ri ceòl an teudan,  
An cridh' a' leum annta an déigh gach rann,  
Gu foirmeil speiseil le colg ag eiridh,  
'S am borbhan féin ac' le 'n rè ghuth fann;  
Claisdeachd gheur ac' 's an astar 's leir  
dhaibh,  
Gun airc gun éigin na 'n éid air chrann.

Ni 'n smèòrach eiridh gu barr 'na gèige,  
'S an uiseag tearuaidh o'n speur 'n a deann,  
Le 'n caismeachd cheutach o ghrund an  
eléibhe,

Is athrach sgeul aca 'bhos a's thall;  
Mactalla shléibhteann 'toirt freagrach geur  
dhoibh,

A' ruith 'sa' leumnaich o ghleann gu gleann  
Be an t' aighear éibhuais a bhi 'g an éisd-  
eachd

Co-sheirm le chéile 's gun deud na'n ceann.  
Bi choill air ghluasad le ceòl neo-thruaillidh,  
Fuaim a' chanail bu luaineach ceann,  
Tighinn deas a's tuath oim feadh eas a's  
bhruachan,

Feadh phreas a's uain-chrainn gun ghruaim  
gun ghreann,

Gun smal gun smuaircan a' gearradh  
dhuanaig,

'S car mu'n cuairt ac' gun duais gun gheall,  
Cha treabh 's cha rùmhr iad, cha chuir  
's cha bhuain iad,

'S iad soitheannh suairce na'n uaisle ghrìun.  
PADRUG MAC-AN-ROTHAICH.

### ORAN.

Comhairle 'bheirinn fhìn  
Air gach baidhealair 's an tìr  
Gun iad bhi 'tarruing mòran tìr,  
Mu'n dean iad dìmeas air a' phòig.

Gaol an ainm a' dh' fhàs ciùin,  
Rìbhinn ghasda nan ceum dlùth,  
Geug nam meangan nach gabh lùb,  
'S i mo rùnsa mhaighdeann òg.

Thug mi greis 'am barail fhaoim,  
'An dùil nach laidheadh ormsa 'n aois;

Smaoinich mi gu 'n deanainn saoir,  
'S shaoileadh iad gu 'm bithinn òg.  
Gaol an ainm, &c.

Ged bhiodh agam cupal chiad,  
Crodh a's caoirich air an t-sliabh,  
'N uair 'dh' fhàsas an fhiasag liath,  
Cha d' thoir na h-ionagan domh pòg.  
Gaol an ainm, &c.

Smaoinich mi gu'n robh an t-àm  
Dol do 'n choill, 's cha b' aithreach leam,  
Spìon mi meangan as a bonn,  
Bha fiamh nan crann air bàrr gach m còir  
Gaol an ainm, &c.

Fhuair mi thu le toil na cléir,  
Toil do chàrdean 's do thoil fhéin;  
Is thug mi gealladh dhuit da rèir,  
Nach deanainn eucòir ort le m' dheòin.  
Gaol an ainm, &c.  
D. C.

### OIDICHE AIR CHEILIDH.

A Ghàidheil Rùnaich,

Is taitneach leam fhaicinn o àm gu àm,  
an oidheip dhiongmholta tha thu a' toirt  
air nithibh Gàidhealach a chumail suas mar  
bu chòir dhoibh a bhi; agus si m' ùrnuigh  
gu'm bidh "AN GAIDHEAL" fada beò. Tha  
dòchas agam gu'm bidh àireamh dheth,  
gach mìos, air a liubhairt leis a' phost anns  
gach ceann de 'n dùthaich 's am bheil  
Gàidheal a' chòmhnuidh. Gun teagamh,  
cha bhi mòran dhiubh anns na bailtibh  
mòra, nach ceannaich e cho luath is a thig  
e mach. Tha mi 'cluaintinn mòran 'ga  
mholadh 'sa' bhaile seo féin, agus is cinnteach  
mi, ri beagan ùine, nach bi mòran Ghàidh-  
eal idir ann as eug'ais. Gu fìor, tha feum  
air a leithid air son na Gàidheil a bhros-  
nachadh gu tlachd a ghabhail air a' Ghàilig  
ionnsachadh; gnothuch leis an do leag iad  
cadal o cheann iomadh bliadhna. Is éigin  
dhomh féin aideachadh nach b'urraim  
dhomh idir a' Ghàilig a leughadh ro mhath  
an uair a thòisich "AN GAIDHEAL" air tigh-  
inn a mach; ach thòisich mi air a rannsach-  
adh gach mìos, agus theid agam a nis air a  
leughadh gu tlachdmhor.

Is taitneach leam a nis innseadh dhuit  
cuid de chraicireachd a thachair mu ghnòth-  
aichibh mar seo, aon oidiche a thuit dhomh  
a bhi air chéilidh 'an taigh Gàidheal cho  
fìor 's a tha 's a' bhaile mhòr seo air fad. Ged  
tha 'n duine còir gu math os ceann leth-  
cheud bliadhna 'dh-aois, is tric le gillean òga

bhi taghal 'na thaigh. Bha e féin a's mise, air an oidheche seo, 'n ar suidhe aig an uinneig ag amharc a mach air an t-sluagh a' bha 'dol a's a' tighinn air an t-sràid. Bha sinn a' bruidhinn air "A' GHÀIDHEAL," 'n uair a thàinig a seachd do'n t-seòmar, trìuir ghillean Gàidhealach, air an robh sinn le chèile gle eòlach.

"Deanaibh suidhe," arsa fear-an-taighe. "Gun teagamh," ars' esan, (a leantainn air a sheanachas air dhoibh suidhe) "cuiridh 'AN GAIDHEAL' gu gluasad sinn air fad a chum tlachd a ghabhail de 'n Ghàilig, nach robh againn oirre le chaochail esan aig an robh gràdh cho mòr dhi." "Co esan a tha thu a' ciallachadh?" thuirt mi féin. "Co ach 'Caraid nan Gàidheal,' ars' esan. "Cha 'n eagal nach cuir," arsa Somhairle Sgiathanach, "is tha feum air. Cha robh a' Ghàilig riamh cho mòr air dì-chuimhne 's a tha i aig an àm seo." "Is mòr mo bheachd sa," thuirt Eòghan Mòr, "gu'm faic sinn gu'm bi i fathast air a labhairt, 's air a teagasg, anns gach àit. Tha na daoine is luachmhòire 's an rioghachd a nis ag èiridh suas air a taobh, a chum 's gu'm bi i air a teagasg 'an oilleamhaid Dhun-Éidin, 'an taighean-sgoile na Gàidhealtachd, 's anns na bailtean-mòra." "Cha d' thig an là sin am feasd," thuirt Seumas Bàn, "ged nach biodh 'ga dìbeart ach na Gàidheil féin, le 'n spòrsalachd. Na dearg amadain! 's iadsan na mortairean is miosa ta aice. Cha leag an stràic leò aideachadh gu'n urrainn dhoibh a bruidhinn, is cinnteach mi nach 'eil a' bheurla aca ach glè shuarach 'an éisdeachd nan Gall. Bu chòir teann-gheim a dheanamh air sgòran gach aon de 'n t-seòrsa seo, a's e thoirt orra mar thug an t-Arranach air a' bhalach bheag a shluig an t-sè-sgillinn." "Tha thu geur a nochd, a Sheumais," arsa Somhairle. "Chi mi gu'm bheil an deise-ghoirid féin a nis co bitheanta ri fhaicinn air pearsa nan Gall, is a tha i air druim a' Ghàidheil a bu chòir a caitheamh," "Tha na Gaoill, da rìreadh, air ioma dòigh, a' toirt leasan dhuinn 'bu chòir nàire mhór a chur oirnn." "Ciod is ciall do ghnòthaichean a bhi mar sin?" thuirt mi féin. "'S e is ciall dhoibh," arsa fear-an-taighe, "dì-chuimhne a thàinig air na maighistirean-sgoile Gàidhealach, a' Ghàilig ionnsachadh do chlanna na dùthcha, ri a sgrìobhadh a's a leughadh cho math ri Beurla—dì-chuimhne a thàinig air a' chloinn sin a ris, 's a' bhaile mhòr, an gnothach a chàradh, le iad féin ionnsachadh innte mar bu chòir

dhoibh.—dì-chuimhne air an t-sean-fhocal, 'clanna nan Gàidheal ri gnaillibh a' chèile.' 'C'arson' (lean an duine còir, le 'aodann a' lasadh a suas) "c'arson nach 'eil iad a' cruinneachadh gach geambradh, aon oidheche 'san t-seachdainn, agus iad féin a theagasg 's a' Ghàilig gu ceart. Is iomadh oidheche chridheil, shunndach, a dh-fhaodadh iad a chur seachd mar seo. Tha iad lìonmhor gu leòir, is cha bhi an costas mòr 'n am measg." "Air m' onair," arsa Eòghan Mòr, "'s tu féin a tha 'tuigsinn a' ghnòthuch gu ceart. Is tric a smaointich mi air a leithid. Ma sheasas sinne gu dìleas r'a chèile, faodaidh sinn fathasd coinneachadh mar bhràithrean." "Tha thu ceart, Eòghainn, ach chuala mi seanachas mar seo tuilleadh a's aon uair a nis; ach co againn a chuireas a' ni seo air aghart?" arsa Seumas Bàn. "Cha 'n 'eil e cho duilich r'a dheanadh a's a tha thu smuaineachadh, a Sheumais," arsa fear-an-taighe. "Tha e soilleir gu'm bheil a dhi oirnn tuilleadh na bhi a' coinneachadh aon uair 's a' bhliadhna. Is éigin dhuinn gluasad chum na Gàilig ionnsachadh 'd'a chèile anns a' cheud àit. Sibhse tha luath, làidir, òg, bithibh an greim gun dàil; cuiribh am traoch r'a theine a' meas ar luchd-dùthcha, a's chì sibh, an ùine ghoirid, gu'm bi aig na Gàidheil anns gach baile mòr Taigh-Coinnimh dhoibh féin, le leabhar-lann Gàidhealach a's guothaichean mar sin." "Air mo shon féin," arsa Eòghan Mòr, "tha mi deas air son a leithid a chuid-eachadh air aghart, uair air bith, ach tha eagal orm nach gabh ar luchd dùthcha ris mar bu mhiann leam Ciod e tha thu ag ràdh, a Shomhairle?" "Tha mise ag ràdh," arsa Somhairle, "ma tha sinn air fad 's an aon bheachd mu'n chùis, gar còir dhuinn dol ris gu grad, a's a chuir air aghart air dòigh a bheir air gach gille Gàidhealach toil-inntinn a ghabhail ann. 'N d' theid thu staigh le sin, a Sheumais Bhàin?" "Theid mise staigh le ni air bith de a leithid; a's tha mi cinnteach gu'm bheil sinn air fad 's an aon bheachd." "Tha," arsa Fear-an-taighe; "agus a ris, their mise, bithibh an greim gu tapaidh, na bitheadh eagal oirbh nach tionaidh gach ni a mach gu réidh fadheòidh."

Ach gu earbull mo sgeòil. Mu'n do dheallaich sinn, chuir gach aon roimhe buille a bhualadh air son càinain ar dùthcha mu'n rachadh mòran ùine seachad.

GILLE DUBH.

Griana'g, 9mh Mios, 1872.

## LITIR A ONTARIO.

## FHIR MO CHRIDHE,

Tha 'n GAIDHEAL a' tighin d'am ionn-saidh aon uair 'sa' mhios, gun dàil, tarsuing air a' chuan mhòr. Fhuair mi an seachd-amb aireamh, agus tha mi 'am beachd gur h-e is taitnichte dhe na chaidh a chlo-bhualladh, ged bha iad uile sàr-mhath.

Ma tha ar luchd-dùthcha dileas, théid AN GAIDHEAL air aghart o mhìos gu mìos gus am faighear e aig a h-uile cagailt Ghàidhealaich ann an Canada bochdrach a's uachdrach, 's anns na h-eileanaibh céin deas a's tuath, 'n iar, 's an ear, a' tabhairt sòlais a's toilinntinn do 'r luchd-dùthcha ann an cul-chaoilltibh Chanada, a's anns gach cearnaidh eile dhe 'n t-saoghal.

Tha 'n GAIDHEAL a nis air a shuidheachadh ann am baile Ghlaschu, far am bheil mìltean dheth ar luchd-dùthcha. mòran diubh urramach na'n staid, beartach 'n am pòca, agus fòghluimichte anns na h-uile gliocas a's innleachd a tha ri'm faotainn anns na làithibh seo. An do chaill iad an dùthchas, no an do leag iad air dì-chuimhne cainnt am màthraichean no gnìomharaibh an sinnsirean? Tha fios math againn nach 'eil a' chhìs mar sin. Tha fios againn gu'm bheil iomadh Comunn Gàidhealach air a stéidheadh anns a' bhaile, air son cainnt, eachdraidh, a's bàrdachd an sinnsirean a chumail air chuimhne. Nach faod sinn a réisd 'bhi cinnteach gu'n cuir iad fàilt air A' GHÀIDHEAL.

Ma tha fear-dùthcha an Glaschu a tha air a thachdadh le cainnt an t-Sasunnaich a's aig nach 'eil spéis do'n chàin a dh-ionnsaich e o 'mhàthair, crochamaid e aig crois a' bhaile, mar ciseimplear do na h-uile balaoch eile, eadar Maoil Chinntire agus taigh Iain Ghròt.

'S e mo rùn, anns an litir ghearr seo, cuir-eadh a thabhairt do mo luchd-dùthcha aig an taigh a thighinn gun dàil do Chanada, far am bheil pailteas de dh-fhearann, cos-nadh aig na h-uile h-àm, a's tuarasdail sàr-mhath, ri'm faighinn. Na'm biodh fios aig ar luchd-dùthcha aig an taigh an deifir a tha eadar tuathanaich ann an siorramachdan Inbhirnis, Rois, a's Earra-Ghàidheil agus an càirdean ann an Canada, cha bhitheadh gille òg, no nighean òg, no teaghlach òg, nach imricheadh air ball do'n dùthaich seo. Tha h-uile tuathanach ann an seo 'n a fhear-baile. Cha'n 'eil mál ri phàigheadh, oir a's leis féin ann fearann a tha e ag àiteachadh. Tha aige pailteas de chrodh, de chaoraich,

de dh-eich, 's na h-uile nì eile a tha feumail dha. 'Nuair a tha e 'dol bho 'n taigh cha choisich e; ach sann a tha e 'dol air muinn eich, no ann an carbad le dà each. Tha 'bhean cho riomhach ris a' Bhan-rìgh le sìod a's sròl bho 'bonn gu 'ceann. Tha 'n teaghlach òg a' faotainn fòghlum ro mhath 's na sgoilean. B' fhearr leam a bhi 'n am uachdran air leth cheud acair fhearainn 's an dùthaich seo, na 'bhi phàigheadh trì cheud punnd de mhàl aig an taigh. Mar eil creideas aig an tuathanach anns an Taigh-Mhalairt, aig an taigh, 'an ceann na bliadhna "theid an ceòl feadh na fìdhle"—no ann an cainnt eile, cha 'n urrainn e am mál a phàigheadh, 's feumaidh e falbh ni's bochda na thàinig e.

Ann an dòchas gu'n soirbhich "AN GAIDHEAL," a réir do thoilltineis, is mi, le mòr urram, do charaid,

IAIN MAC FHTIONNLÀIDH.

Elora, Ontario,  
Dara Mios an Fhoghraidh, 1872. }

## COSAMHLACHDAN.

## I.

## AM MADADH-ALLAIDH AGUS AN T-UAN.

Air latha bruthainneach, teth, thuit do mhàdadh-allaidh agus do uan tighinn aig an aon àm a chasgadh am pathaidh a sruthan soilleir, glan a bha a' ruith gu bras a nuas aodann beinne. Sheas am madadh-allaidh air àite ard, agus an t-uian astar math uaith, shìos an sruth. Ach air do'n mhàdadh-allaidh toil a bhi aige cur a mach air an uan, dh' fheoraich e dheth, dé bu chiall da 'bhi 'cur an uisge troimh-cheile agus 'ga fhagail cho salach nach b' urrainn dèan 'ol; agus aig a' cheart am a' tagradh diolaidh. Bha an t-uian bochd air chrith le eagal 'n uair a chual e bagraidhean a' mhàdadh-allaidh agus thubhairt e ris, am briathraibh cho ciùin 's a b' urrainn da, nach robh e comasach dhàsan a bhreathnachadh ciamar a ghabhadh sin a bhith; a chionn, an t-uisge a dh' ol e gur ann a ruith e nuas g'a ionnsuidh o'n mhàdadh-allaidh, agus uime sin nach b' urrainn gun robh e air a chur troimh-cheile cho fada suas an sruth. "Bithheadh sin mar a thoilicheas e" arsa m' madadh-allaidh, "cha 'n 'eil annad ach an sloightire, agus chaidh innseadh dhomh gun robh thu 'g am chul-chaincadh o cheann mu thuaiream leth-bhliadhna." "Air m' fhocal," arsa an t-uian, "bha an t-àm a dh' ainmich thu m'an do rugadh mise." An

uair a chunnaig am madadh-allaidh nach robh feum dha cathachadh n' a b' fhaide an aghaidh na firinn, chaidh e ann an corruich fhuathasach a' donnalaich agus cobhar m' a bheul mar gu 'm bitheadh e air a' chuthach, "A gharraich," ars' esan, agus e 'tighinn n' a bu dluithe air an uan, "mar tu fèin 's e t-athair a bh' ann, agus is e an aon chuid e." Le sin rug e air a' chreutair lag, neo-chiontach, bhoich agus shlaod e as a cheile na léopana e.

### An Comhchur.

Tha an ni a tha air a chomharrachadh a mach anns a' chosamlachd so cho soilleir 's nach ruigte leas a bhi meudachadh fhocal uime. An uair a tha duine droch-nadurach, an-iochdmhor, toileach aon a's isle na e féin, aon chuid ann an cumhachd no ann an cruadal, a mhi-bhuileachadh gar an d' thug e dha an t-aobhar a bu lugha air a shon, nach math a dh-fhaodar a choimeas ris a' mhadadh-allaidh aig an robh a nadur cho gionach, shanntach 's nach b' urrainn e cur suas le bhi 'faicinn neo-chiont a' tighinn beò ann am fois 'na choimhearsnachd. A dh-aon fhocal c'ait air bith an bheil droch dhaoine ann an cumhachd tha neo-chiont agus treibhdhreas cinnteach a bhi air an geur-leanmhuinn. Mar is miosa 'n sluagh 's ann is mo a tha aca de ghnùis air son an reachdan aingidh. Tha e caladh gu leoir amharas a thoirt air duine e 'bhi a' gnathachadh onarachd ann an droch thimean; ach na 'm bitheadh de dhanadas aig neach air bith onarachd a mholadh 's dòcha gur ann a rachadh gach cionta agus droch-bheairt a chur as a leth; oir, seasamh a suas airson cearta is ann an rioghachd a tha air clonadh uaiphe is ionann e agus a bhi a' tabhairt achamsain do 'n luchd riaghlaidh, agus is bitheanta leis gur ann a bheir e 'nuas dioghaltas air ceann an fhir a dh' fheuchas ris. Far am bheil an-iochd, gamh-las agus cumhachd laimh an laimh cha 'n 'eil ni is usadh dhoibh no leth-sgeul fhaotainn air son ain-tighearnas a dheanamh os ceann neo-chiontachd, agus gach uile ghne eucoir a chur an gnìomh.

"Theid neart thar ceart."

### II.

#### NA LOSGANNAN AG IARRAIDH RÌGH.

Ghairm na losgannan—agus iad a' caith-eadh am beatha ann an sìth agus saorsa air feadh nam boglach 's nan lochan—coinn-camh chabhagach, aimhreiteach aon latha,

agus chuir iad a suas ath-chuinge a dh'ionnsaidh *Iupiter* air son gu'n d' thugadh e dhoibh rìgh a dh' amhairceadh as déigh am beusan agus a bheireadh orra a bhi beagan n'a b'onaraiche 'nan cleachdainnibh. Thuit do *Iupiter* gu'n robh saod meadhonach math air 's an àm; ghàir e gu cridheil air iarthus cho neònach agus thuit e, 's e tilgeil cabar fiodha anns an uisge, "So dhuibh, sin agaibh Rìgh!" Chuir an cabar a leithid de luasgan 's an uisge 's gu'n do ghabh na losgannan eagal cho mòr gu'n robh geilt orra tighinn g'a chòir. Ach an ceann beagan ùine, an uair a chunnaig iad e 'na laidhe gun char, ghabh iad de mhisneach dlùthachadh air a lion beag as beag gur m' a dheireadh an do leum iad a suas air, agus a' faicinn nach robh cùram doibh, ghnathaich iad an cabar le dè-meas mar a thogair iad. Cha robh iad idir toilichte le rìgh cho marbha-anta, agus chuir iad air falbh an teachdair-ean a rithisd a dh' iarraidh air *Iupiter* fear air chor eigin eile 'thoirt doibh; oir am fear so 'cha d' thug iad urram dà 's cha mho 'b' urrainn doibh meas a chur air. An uair a chuala *Iupiter* so, chuir e corra-ghrìodhach g' an ionnsaidh, a thòisich gu neo-ìochdmhor air am marbhadh 's air an itheadh aon an déigh aon cho bras 's a b' urrainn di. Chuir iad an sin an guidhe gu h-uaigneach gu *Mercurius* a's fhuair iad gu'n deachaidh e a bhrùithinn ri *Iupiter* as an leth, gu 'm bitheadh e cho math a's rìgh eile 'bhuileachadh orra, air neo an aiseag air an ais a dh' ionnsuidh na staid anns an robh iad o thoiseach. "Ni-h-eadh," ars' esan, "oir is e an roghain féin a bh' ann; bitheadh na biastan neo-thoilichte a' fulang a' pheanais a tha an gòraich a' toilltinn."

### An Comhchur.

Tha *Phédrus* ag innseadh an àm anns an do labhair *Esop* an cosamlachd so. An uair a bha co-fhlaitheachd na h-Aithne a' soirbheachadh fo laghannaibh math agus fallain air an dealbh leotha féin, chuir iad a' leithid de earbsa ann an seasgaireachd an cor 's gu'n do leig iad le'n saorsa dol gu ana-measarachd. Air do iorghuillean briseadh a mach 'n am measg ghabh *Pisistratus* an cothrom; ghlac e an àitean daighnich, agus rinn e e-féin 'n a uachdaran orra féin agus air an sochairean. An uair a mhothaich muinntir na h-Aithne gu 'n robh iad ann an staid thrùillidh ged a thachair do *Phisistratus* a bhi 'n a uachdaran gle iochdmhor cha chuireadh iad air chor sam bith a suas leis; uime sin, an uair nach robh dòigh



leasachaidh air a' chùis, rinn *Esop* leis a' chosamhlachd so an comhairleachadh gu bhì foighidneach, agus thuirt e riu mu dheireadh, "Mo luchd dùthcha ionmhainn, bithibh toilichte le 'ur crannchur, dona's mar tha e, gun fhios nach ann a dheanadh atharrachadh gnothaichean na's mìosa."

"*Mar a chaireas duine a leabaidh, 's ann a laidheas e.*"

Ead. le MAC-MHARCUS.

### NAIDHEACHDAN.

Cha-n 'eil naidheachdan cudthromach sam bith againn ri 'n innseadh air a' mhìos seo. Ach faodaidh sinn gearr-chunntas a thoirt air beagan de ghnòthachaidh na dùthcha.

Thainig Mac Thighearna Ghrannda gu 'aois air a' mhìos a chaidh seachad; 's ma thàinig, cha-n ann gun fhàin a chaidh an latha leigeil seachad. Bha Baile-nan-Grannach air a sgèadachadh leis gach ni a's àillte 's urrainn sinn ainmeachadh; agus am meas na'n sgrìobhaidhean cha robh a' Ghailig air dhì-chuimhn', oir an àitean de'n bhaile bha na briathran seo: "Saoghal fada 's deadh bheatha do'n mhor-fhear òg," "Fàilte air an oighre," agus an còrr.—Bha muinntir Ghlinn-Urchaduinn cruinn aig an àm cheudna. 'Sgann gun robh beinn, cnoc, no tulach 's a' ghleann gun tein'-aighir 'n a chaoir-lasair air am mullach. Gu h-àr-labhairach, snasmhor, deas-bhriathrach, sheas Uilleam òg Mac-Aoidh, 's a' Bhlar-bheag (Rùnaire Comunn Gailig Inbhirnis) a dh'òl deoch-slàinte an oighre òg. Labhair Mac-Aoidh 's a' Ghailig, a's bha 'nirgheall na bu fhreagarraiche 's na bu mhaiseiche na mòran de'n *spleadhachas* fhada gun bhrìgh, a tha ro chumanta aig coinnimhean de'n t-seòrsa seo.

Thainig oighre òg Gàidhealach eile gu 'aois air a' mhìos a chaidh seachad—Rosach Chromba. Mar a's cleachdach aig amaibh de'n t-seòrsa seo, bha na h-àrd uaislean mu 'n cuairt cruinn, aig deadh dhìothad. Bha mòran ri chantuinn, ach cho fad 's a's fìosrach sinne, cha robh idir a' leithid de choltas Gàidhealach air ni sam bith mu'n cuairt do'n chùis, 's a bh'air coinnimh Thighearna Ghrannda, 's a chnìd iochdarain. Ann an deadh nìrigheall beurla, dh-iarr Fear-Ghàthan deoch-slàinte an oighre òg òl—ni a chaidh a dheanamh le mòr aoibhneas. Anns na làithibh a dh-aom,

cha bhiodh coinneamh de'n t-seòrsa seo, aig nach biodh am bàrd a' seinn subhailcean nan òg agus a' luaidh air euchdan nan triath a dh' fhalbh, ach an diugh tha 'cheòl-raidh 'n a suainn, a' chlàrsach air ghengeaibh seilich, agus mèilich, nan uan na's binne an cluasaibh an uachdarain na uile oirfeid nam filidh.

Tha sinn a' cluinntinn gu'm bheil eas gu rathad iarunn a dheanamh tro Eilean-dubh na Toisidheachd. Choinnich mu'n cuairt do dhà fhichead de dh-uachdarain a's naislean eile na dùthcha, anns a' Chaonaich deireadh na mìosa 'chaidh seachad, gu an comhairle chur cuideachd, agus beachdan a chéile 'fhaotainn mu'n chùis. Bha fear Mac-an-Leisdeir 's a' chatbair, a labhair gu pongail, agus a dh-iarr còmhnaidh o gach uachdaran mu'n cuairt. Gu sgeula goirid a dheanamh, mu'n do sgaoil a' chuideachd, chaidh dlú air fichead mìle punnd Sasunnach a chruinneachadh (no gu h-àraid a ghealltainn).

Tha'n aimsir am bitheantas fliuch anns gach cearna. Tha'm bàrr a nise air a thional gu tearuinte ged bu mhòr an eagal a bh'air cuid nach rachadh a thional air a' bhliadhna seo le fliuchead na h-aimsir. Cha d' fhuair a's mhòine air a cruachadh fhathast ann am mòran àitean de'n Ghàidhealtachd; agus tha a mheud 's aig am bheil an comas gu dripeil a' togail giuthais, 'g a spealgadh, 'g a thoirt dachaidh, agus a luchdachadh nan spàrdan leis.

Bha cuid, aon uair, ann am mòr chreideas 's a' bheachd fhaoin, nach biodh duine anns na h-uile seadh 'na Ghàidheal, mar gabhadh e 'n daorach cho tric 's a gheobhadh e mac-na-bracha. Faodaidh ar luchd-leughaidh a thuigsinn gu'm bheil a' bheachd seo a' call greim 's a' Ghàidhealtachd 'n uair a dh-innseas sinn gu'n d' thug Mac-Mhurchaidh, Mac-a-Linnein agus *Elliot* àrd righladh nan "*Saor Theampalach*" (ann am Breittinn 's an Eirinn) do phrìomh bhaile na Gàidhealtachd.

### FREAGAIRTEAN.

Fhuair sinn an litir thaitneach agus na sgrìobhaidhean eile a chuir Iain Moireaston thugainn. Cuiridh sinn 's A' GHÀIDHEAL iad a lion cuid a's cuid. Mar a bha e 'g iarraidh, clò bhuaillidh sinn bho àm gu àm sgrìobhaidhean às an TEACHDAIRE GHÀIDHEALACH, 's às a' CHUAIRTEAR.

Tha mòran litrichean againn gun am fhreagairt air a' mhìos seo.

# G H I J K L M N O P Q R S T U V W X Y Z,

## ENGLISH DEPARTMENT.

NOVEMBER, 1872.

### GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

In the study of Gaelic philology we must carefully guard against the danger of concluding that all words which resemble each other in form and meaning are cognates, for words derived from entirely different roots may closely resemble each other in both these respects. *Chunnaire* and *chunnaic*, for example, are nearly identical in form and have the same signification, but they are derived from different roots. *Chunnaire*, which frequently occurs in some of the older editions of the metrical psalms (see Ed. 1753, Pss. xxxvii. 35 ; cxix. 96, 158), is composed of the prefix *con* (= *co*, *com*, = Latin *con*) and *dearc* (*darc*), while *chunnaic* is composed of the same prefix and *faic* (O'Donovan's Gram. p 223).

These words illustrate also the importance of a knowledge of the ancient forms of Gaelic words to enable us to determine their true etymology, and the words in other languages to which they have a real affinity. *Chunnaire* was in ancient Gaelic *condaire* (compare *adcondaire* = *ad con-daire* in Turin Glosses), which clearly points to the root *darc* (Sanskrit *dr̥c*) and to the Greek cognate *derkomai* (Di Nigra's Turin Glosses, p. 39, and O'Donovan's Gram. p. 223). *Chunnaic* was formerly written *chonnaic* (= *con-fō-ic*), which seems to point to a root *ic* cognate with *oc* in the Latin *oculus* (Ebrard's Handbuch der Mitt. Gal. Sp.).

It would be easy to give illustrations without number of fanciful etymo-

logies, based upon mere resemblance between words in sound without any regard to either their ancient forms or the laws of letter-change between Gaelic and its cognate languages, but the following will suffice at present :—

*Flaitheanas* (heaven).—*Flath-innis* (isle of nobles or heroes) is given in the dictionaries as the etymology of this word. But the old form *flathemnas* (glory) shows that it has no connection whatever, etymologically, with the "island of the brave or noble, which was supposed to lie far distant in the Western Ocean," and which, we are told, formed the imaginary heaven of the ancient Gael, but that it is a mere derivative from *flaithem* (lord) as *breitheanas*, anciently *brethennas* (Saint Patrick's Hymn), is a derivative from *breitheamh*, anciently *brithem*.

*Ifrinn* (hell).—This word has been sometimes derived from *ì bhròin* (the island of sorrow). In Armstrong's Dictionary and in Logan's Introduction to Mackenzie's Beauties of Gaelic Poetry, it is explained as *i-fuar-flhuinn*, "the isle of the cold land or clime," and in support of this etymology we are told that the "Celtic hell was a cold dark region, abounding in numerous reptiles and wild beasts, especially wolves." The author of the History of the Early Scottish Church derives this word (p. 176) from *avermus*. But the laws of letter-change between Latin and Gaelic show that these etymologies are mere fancies, and that *ifrinn* (anciently *ifurnn*, gen. *ifirnn*) is a mere loan-word from *infernum*, *n* disappearing before *f* by rule (Zeuss' Gram. Celt. 2nd Ed. p. 42).

*Oirdheirc* (excellent).—This word is derived in the Highland Society's Dictionary from *òr* and *dearc*; but the old forms *airdire*, *irdirec*, *erdire*, show that the first syllable is not *òr* (gold), but the preposition *air*, which in composition appears also as *er* and *ir* (Zeuss' G. C. pp. 5, 868).

*Inbhir* (confluence).—We have seen various etymological explanations of this word, but none which we could regard as satisfactory. The old form was *Inber* (Stokes' Ir. Glosses, p. 74), which we regard as containing the prefix *in* and the root *ber*, which latter corresponds, as will be afterwards noticed, to the Greek *pher-ō* and the Latin *fer-o*. *Inbhir* is, therefore, cognate with *inferre*, one of the meanings of which is "to flow in or into."

*Tighearna* (lord).—Of this word we have seen several fanciful etymological explanations, of which by far the most plausible is that which is given in the Highland Society's Dictionary, and which connects it with the Gr. *turannos*. But the old name *Vortigern*, glossed by *architector*, shows that *g*, which disappears by aspiration from the modern pronunciation, is an organic letter, and points unmistakably to the Lat. *tego*, Ger. *dach*, and Gael. *teach*, *tigh*, as cognates (Stokes' Ir. Glosses, p. 104).

Closely connected with the evil now referred to, is another against which the student of Gaelic philology must carefully guard. We mean the tendency to draw sweeping inferences from instances of affinity, which are either too few or too doubtful to support general conclusions. Of this crude mode of philologising, the following examples of affinity by which, we observed some time ago, a lecturer on Gaelic philology sought to illustrate a general statement which he made to the effect that four-fifths of the Latin primitives may be traced to roots which are also common to the Celtic, may be taken as a fair specimen:—*Aro* and

*àr*, *areo* and *tart*, *aridus* and *tioram*, *aries* and *reithe*, *arista* and *dias*, *diast*, *arma* and *àrm*.

*Ar* and *aro* contain the same root *àr*, and are, therefore, closely related; but *tart* and *tioram* are related, not to *areo* and *aridus*, but to *torreo* and its cognates, Gr. *tersomai*, Ger. *durst*, Eng. *thirst*, Sanskrit *tarsh*.

If the resemblance between *aries*, *arietis*, and *reithe* be sufficient to justify the inference that these words are cognates, then must we likewise conclude that *abies*, *abietis*, and *beithe* are cognates. But, unfortunately, *abies* is not the birch-tree (*beithe*), but the fir-tree (*giuthas*).

The lecturer seemed to feel that the resemblance between *arista* and *dias* is not such as to lead at once to the conclusion that these words are etymologically related, for he placed alongside of *dias* the form *diast*, which is used in some parts of the Highlands. But the *t* of *diast* is not organic, as may be seen by comparing *dorus* and *dorust*, *solus* and *solust*, *ris* and *rìst*, *dithis* and *dithist*, *milis* and *milist*, *reubal* (*rebel*) and *reubalt*. Besides, *dias*, not *diast*, is the form which we find in ancient Gaelic (Zeuss' G. C., p. 623).

*Arm* is probably a loan-word, identical with the Latin *arma* (Ebel's Celtic Studies by Sullivan, p. 69).

These examples of false etymology show that, in order to pursue the study of Gaelic philology intelligently, we must know:—

1. The oldest existing forms of Gaelic words.

2. The laws of Gaelic derivation and composition, that we may be able to determine with some degree of certainty the constituent elements, and, consequently, the roots of the words of which the language is formed.

3. The laws of letter-change between Gaelic and its cognate languages.

What we have now stated will be further illustrated by the following

examples of genuine affinity traced between words, some of which have little or no resemblance to each other:—

1. *Foirfeach* (Presbyter, Presbyterian elder) and *Gr. phoneus* (murderer).

These words have no resemblance to each other either in form or in meaning, but they are, nevertheless, closely related. *Foirfeach* (literally, a perfect man) is derived from *foirfe* (perfect). But the ancient form of *foirfe* was *foirbthe*, which is compounded of the preposition *for*, *bi* from the root *be* (to cut), and the participial termination *the*. (Di Nigra's Turin Glosses, p. 39). The root *be*, also *ben*, is cognate with the Gr. root *phen*, from which are derived the Gr. aor. *epephnon* from the obsolete *phenō* (to slay), *phonos* (murder), and *phoneus* (murderer). Greek *ph* corresponds to Gaelic *b*. Compare *pherō* and *beir*, *phallos* and *ball*, *phullon* and *bile*.

From the root *be*, *ben* or *ban*, come *bana* (death, O'Reilly's Dict.), *bàs* (death, Zeuss' G. C., p. 787), *tobe* (cutting off;=*do-fo-be*, Zeuss' G. C. p. 883), *imibe* (circumcision;=*im-di-be*).

The corresponding Sanskrit root is *van* (Bopp's Sanskrit Glossary, p. 342).

2. *Gàir*, *gàire*, *gair* or *goir*, *toghairm*, *freagair*, *agair*, *foghur*, *cagar*, *tairngire*, *fogair*, Welsh *gair*, Gr. *gērūō*, Lat. *garrio*.

These words are from the root *gar*, which is common to Gaelic with the other cognate languages. Compare Sanskrit *gar* (to sound).

The relationship between *gàir* (shout), *gàire* (laughter), *gair* or *goir* (call), *gairm* (calling), and Gr. *gērūō* and Lat. *garrio*, is obvious. We may, however, notice that *gàir* and *gairm* have the same relationship to each other as the verb *gnū* (facio), from the root *gen*, and *gnūm*, *gnìomh*. (Zeuss' G. C., p. 770).

*Agradh* (anciently *acre*=*adgre*)=*ad-gaire*, where *ad* stands for *ath* or *aith*, a common prefix (Zeuss' G. C. pp. 869, 875). *Freagradh* (anciently *frecre*)=

*frithgaire* (Zeuss' G. C. p. 875, and Di Nigra's T. G. p. 46). *Tagradh* (anciently *tacre*, *tacrae* in the Turin Glosses)=*do-ad-gaire*, where *ta* is formed out of the two prefixes *do* and *ad* (Di Nigra's T. G. p. 46). *Tairngire* (promise)=*do-air-con-gaire*, *tairn* containing the three prefixes *do*, *air*, and *con*. *Fogradh* (admonition) anciently *focre*=*fo-od-gaire*. *Irfocre* and *airocra*=*air-fo-od-gaire*. *Foghur*=*fo-gaire*. *Irgaire* (prohibition)=*air-gaire*. *Toghairm* (invocation)=*do-fo-gair-m*. *Diucaire* (exclamation; in Turin Glosses *diucrae*)=*do-od-gaire*. *Cogar* or *cagar* (whisper)=*con-gar* (Stokes' Ir. Glosses, p. 157).

I have met with several other derivatives from this root, as *frisgair* (to contradict), *forgair* and *forcongaire* (to command), which show the power Gaelic possesses of forming words by composition, and also the copiousness of ancient, as compared with modern Gaelic.

3. *Fianuis* and *witness*.

The old forms *fiadhnaise*, *fiadnise*, show at once the affinity of these words. *Fiadnise* is from the root *fid*, from which come also *fios* (anciently *fis*), if, indeed, it be not a loan-word from *visio*, *fidir*, *cubus* (conscience)=*con-fus*=*con-fis* or *con-fius* (Zeuss' G. C. pp. 787, 872), *cocubus* (conscience)=*con-con-fus*. Compare the modern word *coguis*.

With the root *fid* are cognate the Sanskrit *vid*, Gr. *id* (preceded by the digamma) from which come *eidon* and *oida*, Lat. *vid* (video), Ger. *wissen*, A. S. *witt*, Eng. *wit*.

4. *Beò* (living) and *quick*.

These words have not one letter in common, but they are, nevertheless, etymologically related, as shown by the following comparison:—

*Beò* (in old Gaelic *biu*), Gr. *bios* (*bi*[*f*]os, with digamma), Latin *vivus*, Sanskrit *giva*, Goth. *qvius* (th. *qviwa*), A. S. *cwic*, Eng. *quick*. (Compare Zeuss' G. C. p. 37; Bopp's Glos. p. 154; Curtius' Gr. Etym. p. 418).



5. *Bean* and *queen*.

The Bœotian form *bana* shows that *bean* (in old Gaelic *ben*) is cognate with the Greek *gunē*, with which may be compared the Sanskrit *gani*, Goth. *gvens*, A.S. *cwen*, Eng. *queen*. (Compare Zeuss' G. C., p. 37, and Bopp's Glos., p. 147).

6. *Bò* and *cow*.

*Bò*, Lat., *bos*, *bovis* and Gr. *boûs* are manifestly cognates. But the last two examples have shown us that *b* in Gaelic corresponds to *g* in Sanskrit, and to *c* in Anglo-Saxon. We can, therefore, compare *bò* and *bos* with the Sanskrit *ga*, *gaus*, Ger., *kuh*, A.S., *cu*, and Eng., *cow*.

7. *Gin*, *gineal*, *gñiomh*, *còmhnadh fòghnamh*, *fòghnadh*, *cinne*, *cinneach*; Gr. *gignomai*, *egenomēn*; Lat. *gigno*, *genus*, *gnatus*; A.S., *cyn*, *cynd*; Eng. *kin*, *kind*, *kindred*.

These words, which, with their derivatives and cognates, form an extensive family of words, are all derived from the root *gen*, *cen*, which corresponds to the Sanskrit *gan*, (Bopp's Glos., p. 146). The root *gen* occurs in *genim*, an older form of *ginim*, (I beget). Compare *genair* in Fraoch's Hymn, and the Greek *egenomēn*. From *gen* come the verb *gñiu* (I do,) *gñiomh* (anciently *gñim*=*gñi-m*, thing done,) *còmhnadh*, (anciently *co-gnam*=*con-gnim*, assistance, lit. co-act), *fòghnamh* (anciently *fognam*=*fo-gnim*, service), *fòghnadh* (sufficiency), which, if not identical with *fòghnamh*, is from *fo*, *gñim*, and the termination *adh*, now *adh*.

Although *gineal* has a close resemblance to the root *gin*, it is not derived from it immediately, but from the other form *cen*, as shown by its ancient form *cenel*, of which there must have been a still older form *cenethl*, as may be seen by comparing it with the Welsh *cededl*, anciently *cenetl*.

The affinity between *gen* and the Gr. *gignomai*, from the obsolete *genō* (compare *egenomēn*), and the Lat. *gigno* is obvious, and the form of the root, *cen*,

explains *cinne*, *cinneach*, with which A. S. *cyn*, *cynd*, and Eng. *kin*, *kind*, *kindred*, are cognate.

(To be Continued.)

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## THE RIVER NAMES OF ENGLAND AND SCOTLAND, AND WHAT THEY PROVE.

It is allowed by all who have studied place names, that those of rivers and mountains are the most ancient in all countries, and must have been given by the first inhabitants. Now, when we find that in England there are a very great number of rivers which have precisely the same names as those in Scotland, it is certain they must, in every instance, have been given by a race of people speaking the same language. The origin of the Scotch river names is derived from the Gaelic language; there are none composed of Welsh words, and this fact is acknowledged by a Welsh writer, Mr F. Edwards, who says, in his very recent work on "Names of Places," page 12: "The Scottish rivers and mountains must have received their names long before the Cymry arrived." This is a truthful fact, and proves that not a river or mountain in Scotland was named by the Welsh people. The etymology of the rivers of Scotland being from the Gaelic, the writer hereof proceeds to give the names of those of England identical with them, and their derivations.

In Scotland there are seven rivers named "Avon;" in England there are four rivers named "Avon;" in Scotland (in Dumfriesshire) there is a river "Evan;" in England (in Kent) there is also an "Evan;" all these come from the Gaelic word *Abhuinn*, and means "a river;" this name itself is formed from *Abh*, old Gaelic for "water," and *inne*, "a channel."—*Abhuinn* is often contracted into *Aune*, *Auin*, and *An*; we find it so in the "Aune" of Devonshire. In England there are three

rivers called "Esk," one in Yorkshire, and two in Cumberland; in Scotland there are seven rivers called "Esk," and are derived from the Gaelic word *Uisg*, or *Uisge*, meaning "water." The "Eskle" of Hereford is evidently from the same word; so also are the three English rivers named "The Ouse."

In England (in Yorkshire) there is a river called the "Leven;" in five different counties of Scotland rivers named "Leven," occur, and derive their names from the Gaelic words *Liath-abhuinn*, pronounced as if written "Leea-aven," and now contracted in English to "Leven." The signification of the Gaelic words is the "grey or misty river." In Lancashire there is a river called the "Douglas," which is identical with the Scotch rivers called "Douglas," of which there are no less than seven so named. One of them is in Argyleshire, where no Welsh race ever dwelt, and could not have named it. They are all derived from the words *Du-glas*, or in full Gaelic orthography, *Dubh-ghlas*, meaning "dark gray." In Glenfender, Perthshire, there is a stream named *Altan Dubhghlas*, which confirms the etymology of all the "Douglas" rivers being as above stated. The people of Glenfender speak Gaelic, and know nothing of Mr Edmunds' Welsh word *las*, "a stream," but will understand *Dubh-ghlas* to mean "dark gray."

In Yorkshire there is a large river called the "Don," which is identical in name with the "Don" of Aberdeenshire, and another in Elgin, Scotland. Some good Gaelic scholars make its derivation to be from *Domhain* (pronounced "Doan"), which means "The deep river;" but Dr Armstrong, in his Gaelic Dictionary, says it is an old word for "water." The "Dun" in Yorkshire is the same name as the river "Doun" of Ayrshire, Scotland, and which last was in old charters written "Dun." Its etymology is from the Gaelic *Du-an*, meaning "The dark

river." There is in Yorkshire a river named the "Calder;" there are many of the same name in Scotland, in Lanarkshire there being no less than three. The derivation is from the Gaelic *Coille-dur*, meaning, "the wooded water or stream." "*Dur*" is well known to be an old Gaelic word for "water." In the county of Suffolk there is a river called the "Ore;" there are two rivers of the same name in Scotland, one in Fifeshire and one in Kirkcudbrightshire; the derivation is from the Gaelic *Oir*, which signifies the river which runs at "The edge or margin." The river in Aberdeenshire called the "Urie," was formerly written "Ure;" and there is in Yorkshire a river "Ure," and also comes from *Oir*. The old spelling of the river "Ayr," in Ayrshire, was "Aire," and we find a river of that same name in England (in Yorkshire), and on which Leeds is situated. The etymology is from the now obsolete term in Gaelic for water represented by the single letter "A," which is pronounced broad like the English word "awe," and occurs in the River "Awe," in Argyleshire; the other Gaelic word is *reidh*, pronounced "ray," the two together mean "The Smooth water."

The river Tyne in Scotland, and the Tyne of England, must have the same etymology; and, as the Welsh race did not give the name to the former, so neither could they to the latter, and with regard to the Angles naming the Scotch Tyne, that must be held as an unreasonable surmise, because they did not enter the country till the middle of the sixth century; but the Romans, in the first century found that part of Scotland held and fully peopled by the CALEDONIAN GAEL, and it was this primitive and valiant race who gave all the Gaelic topography of Scotland. This river name appears to be from the Gaelic words *Teth-an*, pronounced, as if spelled, "Tayan," and meaning "The

warm river." The rivers "Tea" and "Teign," of Devonshire, are probably of the same derivation. There is an "Alde," in Suffolk, which is certainly identical with the "Aldie," streams of Scotland, derived from the Gaelic words *Allt-du*, or "The dark stream." It is ridiculous to say the name of these streams (there are four in Scotland) was given by the English race from the Alder tree. The Gael must have given the names centuries before any Englishmen entered the country.

The "Allt" of Lancashire is identical with the "Allts" of Scotland, and of which there are many hundreds. Mr Edmunds makes an astonishing mistake as to this name in his last work (p. 14), where he derives it from the Welsh word *Allt*, meaning, he says, "a steep place, or mountain district"—which is impossible, because the "Allt," of Lancashire, is a stream.

There is a brook in the county of Kent called the "Eden," and in Cumberland there is a river called the "Eden," on which is Carlisle. There are four different rivers of the same name in Scotland; their ancient spelling is "Edan," which is nearer to the Gaelic word whence this river name is derived—namely, from "Eudan," meaning "The front river," probably from being conspicuous; the Gaelic word also means "the face," which would be applicable to a river that ran along the edge or slope of a ridge. At p. 15, Mr Edmunds says this river name (Eden) "must be conceded as Gaelic." This admission is important, coming from an advocate contending for the Welsh race being the first inhabitants of Britain; but which is impossible, when we find proofs of the Gael naming rivers from Kent to Cumberland, both included, and that the very same river names are also spread over all Scotland, demonstrating that it was a Gaelic-speaking race who gave these names in both countries. That it is altogether

erroneous in Mr Edmunds, or any other person, to say that the "Douglas" and "Esk" river names come from the Welsh language, is proved by the important fact that they occur in Ireland, where the Welsh race never gave any names. Thus, Mr Joyce, in his work on Irish Topography, 1st edition, p. 411, says—"Douglas is very common both as a river and a townland designation all over the country;" and however eager Welsh writers may be to attempt to give their derivations to the Scotch and English rivers called "Douglas," we learn from this same Irish river name that they must be wrong. Esk is also found as a name in Ireland, and Mr Joyce (page 408) brings it also from the same corresponding word of the Irish Gael, namely, *uisce*, "water." The name "Eden" is also found in Ireland, derived, as mentioned above, and by this writer, from "Eudan." (See page 464.)

There are, besides, such a number of rivers identical in England with those of Scotland which must have been given by a people speaking the language of the Gael. There are also a great many others derived from it, and as it was not the Welsh race who named the Scotch rivers (which is admitted by Mr Edmunds), so the similar names in England must have been given in like manner by the Gael long before the Welsh race arrived.

JAMES A. ROBERTSON.

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## RETIREMENT OF MR. MURDOCH.

It is with deep regret we announce that Mr. Murdoch, the spirited writer who has done so much to vindicate the Celtic character, is now retiring from his public office. Mr. Murdoch was for thirty-four or thirty-five years in the excise, and during that time, was continually contributing to the formation of public opinion on a variety of subjects—among others, the Repeal of

the Corn Laws, Temperance, and the Land Question. With the Temperance Movement he was connected for the last thirty years. In connection with the Land Question, his name is a household word. Having spent many years in England and Ireland, he was enabled to deal with the Irish and English Land Question, as well as the Scottish. Deeming this the most vital Question next to the Gospel, his zeal in ventilating it never flagged. He wrote largely on it in English and Irish as well as Scotch papers; and his writings on this subject alone, if collected, would form several respectable, good sized volumes. A notable series of papers from his pen, entitled "SUTHERLAND AND OTHER CLEARANCES," and signed "FINLAGAN," were printed, about ten years ago, in the "*Mark Lane Express*," the leading Agricultural Journal of England. In these papers, the Sutherland Clearances were made to shed light on the whole system of Eviction and Land mismanagement, and the interest they created was such as that they were reprinted in several other papers. Mr. Murdoch advocated the cause of the people, and particularly the right of the Celtic people to their native soil, at the same time recognising the hardships and wrongs of the Saxon. He has always been the champion of the Highlanders, and was ever eager to promote measures for their good. As an instance of how his writings are always relished, we may refer to a paper he read, two years ago, on the "CLIMATE OF INVERNESS," before the Members of the Inverness Literary Institute. Such was the interest created, that they unanimously called on him to deliver it as a Lecture, under their auspices, in the Music Hall of that town. In Forres, last winter, he delivered a Lecture on the HEROES OF OSSIAN; and we understand, he is called upon to deliver it again in some of the neighbouring towns. He also

wrote an elaborate paper on the CLAN SYSTEM. He was always ready to help others, both in public and private work, if he thought that in so doing he was advocating the cause, and walking in the paths, of justice. He is a Chief-tain of the Inverness Gaelic Society, and from the literary talent he brings to its meetings as well as the zeal he evinces in promoting its welfare, he is one of the chief pillars of the Society.

From the Revenue Department (to which he professionally belonged), it appears from what the *Civilian* says, that he is not retiring unnoticed:—

"Mr. Murdoch, whose name is a household word throughout the Department in every part of the kingdom, has for many months been a martyr to rheumatism, acquired by him in the discharge of the laborious duties of Supervisor, and, as no prospect of his early recovery exists, he has taken the only course open to him and sought retirement. We are certain that this announcement will be everywhere received with sorrow, and we cannot believe that Mr. Murdoch's retirement from the service will be unmarked by striking testimony to his work and fidelity to the great cause to which he has devoted so much energy and ability."

After the above cursory review of some of what Mr. Murdoch has done, our readers will see that a most useful man is retiring from Public Life. We would therefore humbly suggest that the sons of the Gael in all quarters, as well as his own friends (private and public) should co-operate with the Members of the Excise, in presenting him with something that may not be unworthy of themselves.

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#### GAELIC PHILOLOGY.

(A Letter to the Editor.)

MY DEAR SIR,

I have read with great interest the review you made in the English Department of the Oct. No. of "*The Gael*," upon the lecture delivered by the Rev. Mr. Cameron, of Inverness, on Gaelic Philology. I have for several years been



groping my way in the same direction with very little leisure time, and no assistance except my nearly worn out knowledge of Latin and Greek, and recently acquired knowledge of Welsh and Armonic. I therefore hail with delight the idea of having a compilation as you shadow forth—a Gaelic Comparative Lexicon. It would be of the greatest importance to the Gaelic student. It would be the means of attracting more attention to the antiquity and virtue of the language, and wiping away the stigma, that even Germans and other foreigners know more about the Gaelic philologically than those whose language it is. The undertaking would, doubtless, be an arduous one, requiring much and varied study, much learning and great research, yet not insurmountable. I observe, with delight, in your concluding remarks, that, were encouragement given, and were Highlanders resolved, "shoulder to shoulder," to help the matter forward, a promise was given by the Rev. Mr Cameron to have such a great work undertaken.

As a Highlander willing to bear a hand, I accept the challenge by offering at once to subscribe a five pound note to begin with, more if found necessary, and take several copies of the work when published. I hope every patriotic Highlander will do the same.

You, sir, will raise the lasting gratitude of every real Highlander, who has any love left in him for the language of his forefathers, by agitating further this undertaking, and the support, and the encouragement, to undertake so desirable a work.

I shall be heartily glad to hear more of the scheme, and to hear that it has a prospect of success.—Ever yours sincerely,

JOHN MACKAY.

[It is with the greatest pleasure we insert Mr Mackay's letter, and we hope that other Highlanders, at home and abroad, will follow his example, not merely by telling what ought and might be done, but by showing what they can do, and are willing to do; and, finally, we are confident that Mr Cameron's ability to execute the task is a full guarantee for the CELT everywhere, to follow in the good path which Mr Mackay has so munificently opened up.]

THE GAELIC "GOD SAVE THE  
QUEEN."

(To the Editor of THE GAEL.)

SIR,—Although a great admirer of every-

thing that Professor Blackie does in showing the affinities of the Gaelic language, I cannot allow him to run away with the harrows at pleasure. The word Tigh-earn (in its aspirated form "Thighearn") he considers is derived from the Latin "Tego," a shelter, a house. I beg to state that the word has no connection with "Tigh" (more properly taigh), a house. "Thighearn" is compounded of "Ti," an individual or person, and "tharainn" over us, the word therefore meaning the individual who is over or above us, and equally applicable to "Thighearn" naimh and "Thighearn" an fhearainn. Though the first syllable "Tigh" has a resemblance to "tigh," a house, yet the "gh" is no part of the word "ti." The "gh" is only used to keep the vowels from coalescing, as in many instances "dh," "mh," "bh," "gh," "th," &c., the real pronunciation of the word is "Tiarna."

ARGATHALIAN.

—:o:—

#### ANSWERS TO CORRESPONDENTS.

We are sorry that the sketch of Wm. Livingstone's Life has been unavoidably postponed.

BOOKS RECEIVED.—"Celtic Origin of Greek and Latin," by Dr Stratton; also, by the same author, "The Affinity between the Hebrew Language and the Celtic;" "Lays of the Highlands and Islands," by Professor Blackie; "Leabhar na Feinne," by J. F. Campbell; "College Irish Grammar," by Professor Bourke; also, by the same author, "Easy Lessons in Irish;" "Historical Map of the Clans," by Col. Robertson and T. B. Johnstone; &c., &c.

We are glad to inform our readers that the "Nether-Lochaber" correspondent of the *Inverness Courier* has kindly consented to superintend a poetical column—original and select—in the winter and spring numbers of *The Gael*. Under the charge of a gentleman so thoroughly qualified to execute the task, we are confident that this column shall be hailed with delight by all lovers of the *kilted muse*. Mr Stewart's first contribution will appear in our next.

—:o:—

# AN GAIDHEAL.

[I LEABH.]

DARA MIOS A' GHEAMHRAIDH, 1872.

[10 AITR.]

## AIR CRUINN-CHORPAIBH SOILLSEACH NAN SPEUR.

### II. Earran

#### AIR A' GHREIN AGUS AIR MERCURI.

Ged tha oibre a' chruthachaidh gu léir mòr agus miorbhuileach, gidheadh, cha 'n eil ni air bith ri fhaicinn 'n am measg ni's ciàtaich', agus ni's òirdheirce na cruinn-chuirp shòillseach nan speur. Feumaidh “na soluis a ta ann an spèuraibh nèimh” iongantais a chur orra-san uile, a bheachdaicheas le cùram air na giùmharaibh so, a rinneadh leis-san a thubhairt, “Biodh soluis ann an speuraibh nèimh, a chur dealachaidh eadar an là agus an oidheche, agus biodh iad air son chomharan, agus air son aimsirean, agus air son làithean, agus bhliadhnachan! Agus biodh iad mar sholusaibh ann an speuraibh nèimh a thoirt soluis air an talamh: agus bha e mar sin.—Agus rinn Dia dà sholus mhòr, an solus a's mò a riaghladh an latha, agus an solus a's lugha a riaghladh na h-oidheche; agus na réultan,” (Gen. i. 14, &c) Mar so tha Maois a' toirt cunntais duinn air cruthachadh na gréine, na gealaich, agus nan reult. Labhair Dia am focal, agus leum iad suas gu bith—“Thubhairt e, Biodh solus ann, agus bha solus ann! Agus chunnaic Dia an solus gu'n robh e maith,” (Gen. i. 3, 4). Gu cinn-teach is dall, aineolach, agus neo-mhothuchail an neach a thilgeas a shùilean air reultaibh soillseach nèimh, gun e fein àsleachadh, agus gun fhaicinn cia co dìblidh 's a ta e, agus cia co suarach 'sa ta a ghnìombara a's fearr, an coimeas ri àilleachd an t-seallaidh a chì e, agus

ri cumhachd neo-chrìochnuichte an Tì dhealbh nèamh agus talamh, á neoni!

Dh'innis sinn anns a' cheud earrainn, gu'm bheil a' ghrian air a suidheachadh ann am meadhon nan reult, a ta 'g iadbadh m'a timcheall 'n an cuairtibh eug-sàmhla fein. Tha i fein, ach beag, neo-ghluasadach ged tha a reultan uile a' gluasad mu'n cuairt di. Tha i, gidheadh, a' cur char di air a mul fein,\* o'n iar gus an ear, agus a' gabhail coig thar fhichead de na làithibh againne, chum aon chuairt a chur! Tha i còrr mòr agus muillean uair ni's mò na'n talamh so, agus còrr agus ceithir fichead 's a deich muillean mìle air astar uaithe; gidheadh, tha a teas, agus a solus a' ruigheachd air, agus a' toirt beatha do gach creutair agus luibh a ta air! A réir beachd dhaoine foghlumte, tha a' ghrian 'n a cruinn-bhall mòr, daingeann, agus dorcha, air a cuairteachadh le adhar soillseach agus dealrach air chor is nach faic sinne ach amhàin dearsadh an sgeudachaidh leis am bheil i air a còmhachadh! Chithear air uairibh buill dhubha air aghaidh na gréine, agus tha na teallsanaich a' deanamh mach, gur fosglaidhean, no tuill, iad so, air trusgan lannaireach na gréine, trid am bheil a corp dorcha fein air a nochdadh! Tha cuid a' saòilsinn gu'm bheil a' ghrian air a h-eiteachadh, cosmhuil ris an talamh so, le creutairibh reusonta agus tuigseach! Ach cha 'n eil cunntas againn air so, agus cha 'n fheud sinn a bhi glie 'n ar bàrail fein, os ceann na tha air a sgriobhadh! Ach, cha'n eil cunntas againn 'n a aghaidh; agus gu cinn-teach a réir reusoin, cha'n 'eil e

\* h-Aisil.—Béurla, Axis.

cosmhuil, gu'm biodh am ball cruinn agus beag so, air am bheil sinne a' teachd beò, air àiteachadh le creut-airibh tuigseach am feadh 's a bhiodh a' ghrian, a ta còrr agus muilean uair ni's mò na e, air a fàgail 'n a fàsach fiadhaich agus falamh; agus a réir ar beachd-ne, gun fhéum air bith, ach mar lòchran mòr a shoillseachadh nan reult, a ta 'grad-shiubhal mu'n cuairt di. Mar so, chithear a' ghrian, àillidh agus òirdheare, ann am meadhan a teaghlach, a' co-phàirteachadh riu gach sòlais agus aoibhneis—a' tilgeadh a gathanna òr-bhuidh, chum an crìochan a's iomallaiche—agus a tomhas an aimsirean doibh maraon! Mar so, tha'n solus mòr so, a' riaghladh an latha do gach aon fa leth de na reultaibh a dh' ainmicheadh, agus tha e dhoibh, a réir sònrachaidh Dhé,—“airson chomharan, agus air son aimsirean, agus air son làithean, agus bhliadhnachan.” Air do'n ghréin a bhi ni's àillidh' agus ni's dealraiche na uile sholuis eile nèimh, rinneadh i 'n a cuspair-aoraidh, le cinneachaibh lìonmhor 'san àird an ear! Bha iad ag amharc oirre mar dhia, agus a' sleuchdadh dhi leis gach cùram agus tréibhdhireas 'n an comas! Cha 'n 'eil teagamh nach i a' ghrian “Baal,” dia nam Pheniciach, “Chemos” dia nan Ammonach! Ach an aghaidh an iodhail-aoraidh so, thug Dia, le beul Mhaois, rabhadh sonruichte agus soilleir do chloinn Israeil, ag ràdh riu, “Thugaidh, uime sin an aire mhaith dhuibh fein, air eagal gu'n tog thu suas do shùilean ri nèamh, agus an uair a chi thu a' ghrian agus a' ghealach, agus na reultan, cadhòn sloigh nèimh uile gu'n tairngear thu gu cromadh sìos dhoibh, agus gu aoradh a dheanamh dhoibh, a roinn an Tighearna do Dhia ris gach cinneach a ta fo nèamh uile,” (Deut. iv. 15, 19).

Aig na reultaibh a ta 'cuairteachadh na gréine, tha là agus oidheche, samhradh agus geamhradh, ceart mar a ta aig an talamh againne. Tha iad uile

a' dol mu'n cuairt air am mulanaibh fein, ann an amannaibh suidhichte, agus 's iad na h-amanna sin, an làithean agus an oidhechean fa leth. Tha iad uile, mar an ceudna, os barr, a' dol mu'n cuairt do'n ghréin, ann an cearcallaibh mòra, agus tha gach cuairt dhiubh so, a' deanamh na bliadhna aig gach reult fa leth. Mar so tha bliadhnaichean nan reult, a's faigse do'n ghréin ni's giorra na bliadhnaichean nan réul, a ta aig astar ni's faide uaipe. De na reultaibh a dh' ainmicheadh anns a' cheud earrainn, 'se Mercuri a's faigse do'n ghréin. Tha 'n reult so ni's lugha na'n talamh, agus cosmhuil ris a' ghréin agus ris gach reult eile, tha i 'n a ball cruinn talmhainn, dà mhìle agus sea ceud de mhìl-tibh troipe! Tha i 'deanamh a cuairt mu'n ghréin, ann an seachd agus ceithir fichead là, agus tri uairean thar fhichead ùine de na làithibh againn-ne, agus 'se so, uime sin, bliadhna Mhercuri. Tha là na réilte so, dlùth air a bhi co fada ri'r latha fein; ach tha i co fagus do'n ghréin, an coimeas ris na reultaibh eile, agus air an aobhar sin, co ana-minic air a faicinn, is nach soirbh an ni do na teallsanaich, fad a là a thomhas! Tha i 'cuairteachadh na gréine ann an cearcall, a ta sea muilean deug thar fhichead mìle air astar uaipe; agus tha i a' siubhal anns a' chearcall so cho luath, 's gu 'm bheil i deanamh còrr agus ceud mìle de mhìl-tibh anns an uair! Tha 'n solus agus an teas a ta i a' tarruing o'n ghréin, a sheachd uiread ris an t-solus agus an teas againn-ne; agus ma tha creutairean reusonta a' gabhail còmhnuidh anns an reilt bhig so, chì iad a' ghrian, seachd uairean ni's mò, na tha sinne 'ga faicinn! Nach àluinn—nach mìorbhuileach uil' oibre an Tighearna De? “Cha 'n 'eil neach cosmhuil ri Dia Iesurain a tha marcachd air nèamh a'd' chòmhnadh, agus 'na mhòrachd air na speuraibh,” (Deut. xxxiii. 26). “Thigibh agus faicibh oibre Dhe—uamhasach tha e 'n a ghniomharaibh,” (Ps. lxi. 5). ‘Se

so an Ti Uile-bheannuichte sin, “A sgaoileas a mach na nèamha 'n a aonar, agus a shaltaireas air tonnaibh na fairge; a tha deanamh Arcturuìs, Orioin, agus Pleiades, agus sheòmraiche na h-airde deas: a tha deanamh nithe mora nach bi e'n comas fhaigheil a mach, agus nithe iongantach nach gabh àireamh,” (Iob ix. 8, 11).

SGIATHANACH.

—:o:—

## CALLUM A' GHLINNE.

## IV EARRAN.

Mu'n àm an d'thainig muinntireas Challuim gu' crìch, agus 'n uair a bha e ann an tomhas de iomchomhairle co aca 'rachadh e gu Galldachd a dh'iarraidh 'fhortain, no a dh' fhanadh e car uine mar a bha e, thainig caochladh docharach air a' Ghaidhealtachd a dh' aobharaich an ditheachadh agus am fogradh a dh' fhag i mar a tha i, 'na fasaich an coimeas ris mar bha i aig an àm ud; eadhon, “Achd Lagh nam bochd”—lagh nach do thionndaidh a mach na bheannachd aon chuid do'n bhochd no do'n bheairteach. Fo an t-seann riaghladh cha robh na bochdan ro lionmhor agus bha iad air an cumail suas ann an tomhas de chomhfhurtachd freagarrach da'n inbhe le saor-thabhartais nan sgìreachdan d'am buineadh iad fa leth. An aite 'bhi air an cuibhreachadh mar phrìosanaich ann an luchuirtean mora, riomhach, cosdail, o'n leth a muigh, ach lom fuar fàsail o'n leth a staigh, agus fo smachd 's fo riaghladh mhaighistirean agus mhnathan eiridnìdh aig nach eil ach ro bheag de chaomhalachd no de chomhfhuilangas ri 'n laigsinnean, a's ann a bha iad air an cumail suas gu blath agus gu seagair 'n am bothain fein agus an uireasbhuidhean air an leasachadh gu bunailteach le fialaidheachd thlusmhor an cairdein 's an luchd eòlais, agus ant airgid a bha air a thional o shàbaid gu sàbaid aig dorsaibh na h-Eaglais air a roinn orra leis an t-Seisein aig amaibh suidhichte.

Cha bu cheum air ghaig le oigridh na sgìreachd obair latha no dha 'bhuileachadh air buain, air caoineachadh agus air giulan dachaidh moine nam bochd, agus cha robh biuthas a dh' fhaoidte ainmeachadh as an deanadh ban-tuathanach barrachd uail na gum biodh e air a radh d'a taobh “gun robh beannachd nam bochd 'n a cuideachd.” Ach air do'n lagh ùr tighinn as taigh, leis an robh eìs air a leagadh air uachdarain a's iochdarain a reir an tighinn-as-taigh—a's a dh' fheumadh a bhi air a dioladh gun mheachainn gun dail aig na traithean suidhichte—cha b' fhada agus an d'rinn siod “am feumach mi-thaingeil 's an saoi bhir neo-shuaire.” Bha na bochdan a nis 'n an lethtrom agus 'n an uallach searbh do na h-uachdarain agus do na tuathanaich. Thug siod, gun dail, buille-'bhàis do'n spiorad uasal, chaomhail, bhlath-chridheach, air son an robh na Gaidheil cho comharraichte, agus do'n ghradh nàdurra fhiuthail neo-eiseimeileach a bha air altrum, eadhon leis na cosnaichean bochda d'am parantan aosda. Co 'nis a dh' aicheadh, no a sharuicheadh e fein, a cumail suas caraid no ban-charaid aosda, uireasbhuidheach, air dha bhi air eigneachadh, aill air n-aill, gu bhi dioladh gu daor airson cumail suas bochdan eile ris nach robh daimh no càirdeas aige. Mar sin, dh' fhas na bochdan nì bu lionmhoire agus na cìsean nì bu truime o bhliadhna gu bliadhna. B'e siod, ann an tomhas mor, a bu mhathair-aobhair do'n an-riaghladh dhocharach, bhreisleachail, ghearrsheallach a rinn a' Ghaidhealtachd, ann an ioma cearna, ach beag, na 'fasaich. Thainig na h-uachdarain gu co-dhùnadh nach robh leigheas a b'fhearr air an leon, na an tuath bheag, mar 'theirte riu, fhogar as an duthaich, an duil gum biodh na bochdan air an ditheachadh 's an tomhas cheudna agus uallach na cise air a thogail 'bharr guallainn an luchd diolaidh, no aig a chuid 'bu lugha air a h-eutromachdh.



Mar sin thoisich iad air suidheachadh an fhearainn air tuathanaich mhòra mar fhrithean fhiadh agus mar ghabhailaichean farsuing chaorach. Chaidh gundail sgunbach an fhograidh a leagail air a' ghleann thorrach, tharbhach, innseagach, 's an d' fhuair Callum agus a shinnsear am breth 's an àrach. Ged a bha 'mhathair còrr agus da fhichead bliadhna 'na ban-tuathanaich air an aon laraich, agus gun a bhi riamh ann am fiachan do'n uachdaran, am measg chaich, fhuair i a' bhairlin; agus air a' chaingis a b' fhaisge chaidh còrr agus fichead smuid a smàladh a dh' aon bheum o bhraighe gu bonn a' ghlinne, dhe an robh ant iomlan air a shuidheachadh air aon tuathanach gallda—seann fhleasgach, gun bhean, gun mhac, gun nighean. Mu mheadhon-là, ghluais gach teaghlach fa leth, a mach an comhdhail a cheile, cha b' ann mar a chite iad re ioma bliadhna air maduinn gach sabaid 'n an comhlain stolda rianail le'n aghaidhean air eaglais na sgìreachd gu bhi 'g aoradh do Dhia an athraichean—ach gu bhi 'gabhail an cead deirreannach d'a cheile ann an tir nam beò, a chuid a b' fhearr 'sa b' oige dhiu air cheann an allabain a' dol air imrich do dhutlicheibh cèin. Bu clianail deuchainneach an sealladh e,—an oigridh luthor, fhallain, eircachdail, a' dealachadh ris an aosda, a bha air an lathaid air an iomain gu rudha cruaidh, creagach, ann an oisinn lethoireach de'n oighreachd far an robh bothain chumhan dhiblidh air an togail dhoibh. Am measg nan eilthireach bha cuid de bhraithrean agus de pheathraichean Challum ri am faotainn. Bha a mhathair a nis air a fagail gun seilbh, gun bhunachas a's ach beag 'n a h-aonar, agus sgàil na sean aois ag iadhadh oirre, ach fhathasd cha robh i aon chuid ann an uireasbhaidh no ann an eiscimeil ant saogail. Bha Callum a nis air a chur thuige gu deuchainneach, agus chuir e roimhe ciod air bith a dhéireadh dha nach fàgadh e Eilean Bhreatunn cho

fada 's bu bheò i. A bharr air an teasghradh a bha aige dhi mar mhathair chaomhail, dhleasdanaich, bha cofhulangas ro chaoin aige rithe, mar bha i 'nis, 'n a suidheachadh aonarach, air chor agus gur ann le cridhe goirt a rinn e suas inntinn dol cho fada uaipe eadhon ri Galldachd na h-Alba. Cha d' rinn e suas inntinn gus an do chuir e 'n toiseach gu 'raidhe fein e, Co aca a b' fhearr leatha e dh' fhuireach dluth dhi mar a bha e na e 'dhol do Ghlaschu far am faodadh cothrom a 'bhi aige air soirbheachadh ni b' fhearr a thaobh na chuir e ri 'shuil. Deuchainneach mar a bha i thug i 'lan aonta dha gun ghearan gun soradh. Chuir i na 'uidheam e mar a b' fhearr a dh' fhaodadh i. Chur i Biobul ùr eircachdail, 'na chiste, air dhi aireamh nach bu bheag de earranan a chomharrachadh agus dh' asluich i air gun cuimhnicheadh e gach uair a thigeadh aon dhiu fo 'shuil, gu'm b' earrannan iad os cionn am biodh ise gach latha a' guidhe gu'm biodh iad air am beannachadh dha; agus bha iad air am beannachadh dha air mhodh sonruichte mar a chithear an deigh so.

Air feasgar ciuin, blath mu dheireadh a' Cheitein, 'n uair a bha ghrian a' tearnadh gu h-athaiseach troi chopan gorm-sboilleir na h-iarmailte gu a leabathaimh ann an uchd an Iar-chuain, ag òradh mullach nam beann, agus braon-dhrùchd caoin na h-oidhche cheana toiseachadh ri dealtradh nan coilltean agus bhlaithcan cùbhraidh ioma-dhathach nan raointean agus nan achaidhean; agus coisir' sgiathach nan doireachan a' seinn gu sunndach fo sgail an ùr-bharraich uaine, ghluais Callum a mach á bothan a mbathar air a thurus do Ghlaschu gun a bheag 'na sporan a bharr air na phaidheadh 'fhaireadh air bata-na-smuide, ach le beannachd agus deagh dhùrachd a luchd-còlais a's gu haraid le mìle beannachd a mbathar 'ga leantuinn. Cho luath 'sa fhuair Callum e fein air bord soitheach na

smuide, shuidh e sìos air a clar deiridh agus i a nis' ga ghiulan air falbh gu siubhlach o'n "Eilein ghrianach mu'n iadh an saile" ach cha b'fhada gus an do chuir an t-astar agus an dorchadas sgail-bhrat eadar a shuil agus

Tir nan giomanach gun ghiamh,  
A rachadh sunndach ris ant sliabh,  
'Sa chuireadh smuid ri frith nam fiadh,  
Mu'n goir ant ian 'sa' chambanaich.  
Tir a' bharraich chùbhraidh uain',  
Tir na soillse, tir gun ghruaim,  
'Sam faicte 'ghrian na gloir do-luaidh  
Gun toit a ghuail 'cur falach oirr.'

Agus air an fheasgar ud chunnaic Callum i, mar nach robh e 'san dan dha a' faicinn a rithisd car latha 's bliadhna na dheigh sìod, ach mar bu tric a chunnaic, agus a bheachdaich e oirre le thachd agus le iognadh

"aig crìoch a cuairt

Troi chupan gorm nan speuran buan  
A' dol gu tamh an uchd a' chuain,  
'Si' g'òradh chruach 'us bhearraidhean."

Ged a b'fhada ghabh e o' nadur agus o' chliu a bhi aon chuid meata no lag chuisseach, chuir fàgail a dhuthcha sardheuchainn air a dhuinealais agus air a mhisneich. Ged nach robh a bheag aig a dhuthaich ri mhaoidheadh air ann an seadh air bith; agus ged a bha dochas aige gum faodadh e ruigheachd air cothroman feabhasachaidh, air cuspairean ionmhiannaichte agus ioma co-fhurtachd phearsanta ann an Glaschu, ris nach bu dū dha fiughair a bhi aige le fuireach aig a' bhaile, gidheadh bha dian cheangal aige ris an eilean bhochd iomallach a dh'fhag e, a bha an impis a chridhe 'bhristeadh. Bha suidheachadh cianail a mhathar, mar eun aonarach air sliabh, agus a' nead air a creachadh, a' laidhe gu goirt air 'inntinn. Air an laimh eile, bha leithid de bhuaidh solasachaidh agus riarachaidh aig obair Naduir air aignidhean, mar tha 'n obair eugsmhuil sin air a taisbeanadh ann an aillidheachd fhiadaich nambeann, nam gleann agus nam faschoilltean uaigneach—nan lochan,

nan allt caisleach, lùbach, tormanach—agus, nanaibhnicheaneasach, linngeach, balbh-shruthach, dian-shiubhlach a dh'fhag e nis' 'n a dheigh, gun fhios da nach e, ma' dh'fhaodte, a chead deirreannach a ghabh e dhiu 'n uair a shio-laidh iad uidh air uidh as a shealladh fo sgail na h-oidhche, is gun d' fhairich e e-fein mar leanabh maoth air a ghrad spionadh o n' bhroilleach chaomhail a bha riamh roimhe dha na bhlaiths, na thaitneas agus na ioc-shlaint. Cha robh teagamh aige nach robh moran nithe ri 'm faicinn ann an Glaschu de obair lamhan dhaoine a bhiodh 'n an annas, 'n an iongantas agus 'n an toileachas-inntinn dha; ach 'n uair a thainig e gu chuimhne mar a chuala' enomar a leugh e uaireign—"Gur h-E an Cruithfhear a chruthaich an duthaich; ach gur h-ann le lamhan dhaoine a rinneadh na bailtean mora," smuainich e cìod air bith cuspairean talaidh no taitneachais a dh' fhaodadh a bhi air thoiseach air, nach tigeadh an latha 's an lionadh iad suas dha an fhalambachd ionndrain leis an robh inntinn air an oidhche ud air a fiosrachadh.

Mu ghlasadh na camhanaich, bha soitheach na smuide timcheall Maol-Chinntire. Cha b'fhada gus an robh Callum bochd air urachadh agus air a bheothachadh le bhi coimhead air beanntaibh boidheach Chinntire agus an Eilein Arranaich; ach mo thruaighe; cha b'fhada gus an d' fhag e ant iomlan dhiu air a chulthaobh, agus beul farsuing Chluaidh r'a uchd, agus mar gu'm biodh i ga shùghadh as taigh, ole air mhath leis, an coinneamh a sgornein dhreacha thoiteach nach do choisinn ach ro bheag dhe a thlachd no dhe a chiatadh. Bha faileadh breun a h-analach cho deistinneach dha is gu'n robh e gle thaingeil 'n uair a fhuair e a chas air tir, agus air cabhsair a' bhaile mhoir, anns am faighear e an deigh seo, a' cothachadh air a laimh fein mar a bha an ceard 'sa' chaonnaig."

MUILEACH.

(Ri leantuinn.)

## "BUN-LOCHABAR."

In a company of literary men, at which the writer of these lines, though then but little more than midway through his *teens*, was privileged to be present, Professor John Wilson, of Edinburgh, the world-renowned "Christopher North," remarked, in the course of conversation—"Since the days of David, the sweet singer of Israel, I know not at this moment that I could point to a single hymn, properly so called, worthy of the name, except the which Scott causes the Jewess Rebecca to sing in 'Ivanhoe.' It is as nearly as possible a perfect gem of its kind, in which dignity, pathos, and a religious spirit, at once pure and fervid, are admirably intermingled. I know not any species of poetical composition so difficult to deal with successfully." We beg to present our readers with the hymn thus warmly praised by such competent authority, with a Gaelic translation on the opposite column, in which we have endeavoured, how successfully let the reader judge, to do something like justice to the original.

## REBECCA'S HYMN (FROM "IVANHOE.")

1

When Israel, of the Lord beloved,  
Out from the land of bondage came,  
Her father's God before her moved,  
An awful guide in smoke and flame.  
By day, along the astonished lands,  
The cloudy pillar glided slow;  
By night, Arabia's crimsoned sands  
Return'd the fiery column's glow.

2

There rose the choral hymn of praise,  
And trump and timbrel answered keen,  
And Zion's daughters pour'd their lays,  
With priest's and warrior's voice between.  
No portents now our foes amaze,  
Forsaken Israel wanders lone;  
Our fathers would not know Thy ways,  
And Thou has left them to their own.

3

But present still, though now unseen!  
When brightly shines the prosperous day,  
Be thoughts of Thee a cloudy screen  
To temper the deceitful ray;  
And oh! when stoops on Judah's path,  
In shade and storm the frequent night,  
Be *Thou*, long-suffering, slow to wrath,  
A burning and a shining light!

## LAOIDH NA BAN-IUDHAICH.

1

Tìr a bhaighdeanais 'n uair dh'fhàg  
Israël a ghràdhach Dia,  
Bha ESAN mar rithe 's gach trà,  
'Ga stiuradh air gach làmh 's ga dìol;  
'S an latha roimpe bha meall neòil,  
'S be 'n t' ioghnadh mòr sìod do gach  
treubh;  
S an oidhch' bha 'm fasach mar an t-  
Le boillsg' an teine a dh'orduich E

2

'An sin bha laoidhean naoimh a  
Le tromp a's tiomban 'seirm do chli  
A's nigh'n'an Shìoin 'togail fhonn  
D'an d' thug gach sonn 's gach sagar  
fìu.  
An nis gun nì mar so—mo chreach!  
Tha Israël air seach'ran sleibh,  
Cha gh'ath ar n' athraichean Do shlighe  
As dh'fhag Thus' iad 'n an slighe  
fèin.

3

Ach mar ruinn fòs—ged 's ann fo sgàil  
'Nuair 'thig oirn latha seilbh 'n  
maoin,  
Biodh smuaintean Ortsa dhuinn nadhi  
'O theas 'as iargain air gach taobh  
'S air slighe Iudah O! 'nuair 'thig  
An oidheche dh'orch'ra, tric bi dlù,  
Fad-fhulagach 'us mall chum feirg,  
'Nad sholus dealrach dhuinn 's na'  
stiuir.

4

Our harps we left by Babel's streams,  
The tyrant's jest, the Gentile's scorn;  
No censor round our altar beams,  
And mute are timbrel, harp, and  
horn.  
But *Thou* hast said, the blood of goat,  
The flesh of rams I will not prize;  
A contrite heart, a humble thought,  
Are mine accepted sacrifice.

SCOTT.

4

Ar clarsaichean, nan culaidh-thàir,  
Dh'fhag sinn aig sruth Bhàbeil thall;  
Chaidh gach altair oirn fo smàl,  
A's fuaim ar gaire tha air chall.  
Ach fuil nan gobhar 'Dhia, ars Thus'  
Cha toilich mi na mìle spréidh  
"An cridh brist', 'san spiorad bruit'  
Sì'n iobairt umh'l dan d'thug mi  
spéis."

NETHER-LOCHABER.

## PAT O'CONNOR.

Chaidh duin'-uasal, Sasunnach àraidh,  
air tìr ann an Eirinn, agus chuir e  
fastadh air gille òg, tapaidh a thachair  
air d'am b'ainm Pat O'Connor, gu bhì  
'dol maille ris air feadh na dùthcha.  
Thòisich am Maighstir agus esan air  
comhradh r'a chèile anns na briathraibh  
a leanas.

MAIGH.—An i do bharail gu'n dean  
e an t-uisge an diugh, oganaich?

PAT.—Tha mi cinn-teach gu'n dean e  
an t-uisge uaireigin, ach cha'n fhios  
domh cuin.

MAIGH.—Tha e eu-cosmhuil ri uisge  
'san àm, oir tha 'ghrian a' sòillseachadh  
gu h-àillidh.

PAT.—Tha gun teagamh. Gidheadh  
cha'n 'eil i a' deanamh ach an ni a's  
coir di. Ciod tuilleadh am feum a ta  
iante?

MAIGH.—Ciod an ùine a bha thu  
maille ris a' Mhaighstir a dh'fhàg thu?

PAT.—Air m' onoir, cha'n urrainn  
mi innseadh. Chuir mi m' ùine seachad  
cho toilichte 'na sheirbhis 's nach do  
ghléidh mi cùntas air. Dh'fheudainn  
teachd beò maille ris uile làithean mo  
bheatha, agus mòran ni b' fhaide n'an  
tograinn fein.

MAIGH.—Carson a dh'fhàg thu e,  
ma ta?

PAT.—Do bhrìgh gu'n do ghabh mo  
Bhan-mhaighstir 'n a ceann mo chridhe  
a bhriseadh. Cha tugadh i tàmh  
dhomh a' là no dh'òidheche ach 'g am  
chur thall 'sa bhos, a dheanamh sud 'sa

so, air chor 's nach robh innleachd  
agam a bhi beò ni b' fhaide maille rithe.

MAIGH.—An ann mar sin a shàruich-  
eadh thu, ged tha thu ag ràdh gu'n  
robh thu cho toilichte agus sona?

PAT.—Bha mi cho aoibhneach 'sa  
bha'n là cho fad.

MAIGH.—Nach robh do Mhaighstir  
'n a dhuine ro uaibhreach àrd inntin-  
neach?

PAT.—'Se bha. An duine is ua-  
bhraiche 'san rioghachd air fad, oir cha  
deanadh e gnìomh suarach, salach, ged  
a gheibheadh e dha fein an cruinne-cé  
mu'n iadh a' ghrian.

MAIGH.—Ciod a's aois duit a nis, mo  
ghille tapaidh? Cia hion bliadhna tha  
thu?

PAT.—Tha mi dìreach 'san aon aois  
ri Morgan Finnigan. Rugadh sinn  
'san aon là, agus air duinn a bhi  
seachduin a dh'aois, tha cùimhne agam  
gu'n do bhaisteadh cuideachd sinn leis  
an aon uisge.

MAIGH.—Gu'n teagamh is maith do  
chùimhne, oganaich; ach innis domh,  
ma ta, ciod a's aois do Mhorgan  
Finnigan?

PAT.—Cha'n urrainn mi innseadh,  
agus a rèir mo bharail, cha'n 'eil e a'n  
comas do Mhorgan fein a' cheisd sin a  
fhreagairt.

MAIGH.—An ann a'm Baile-cliaith,  
ma ta, a rugadh tu?

PAT.—Cha'n ann idir. Dh'fheud-  
ainn a bhi air mo bhreith anns a'



bhaile sin n'an tograinn fein, ach b' fhearr leam an dùthaich; agus ma bhios mi beò gus am faigh mi bàs, agus m'a bhios deagh ghiùlan agam, bheir mi an aire gu'n adhlacair mi 'san sgìreachd far an d' rugadh mi.

MAIGH.—Ro cheart, ro cheart,—tha mi 'faicinn gur tapaidh an diùlnach thu, agus gur ainneamh do leithid; ach innis domh an dean thu sgriobhadh?

PAT.—Sgriobhadh! Is mise a ni, agus ni mi gu h-ealant'e,—ceart co luath 'sa ruitheas am miol-chù an deigh an faoidh air na raointibh.

MAIGH.—Ach a nis innis domh ciod an seòl cumanta air an téid neach air thuras troimh an dùthaich bhòidheach so?

PAT.—Ma ta, a' Mhaighstir chòir, tha 'chùis dìreach mar so,—ma théid thu air muir, feumaidh tu 'dol air luing sheòlaidh no air toit-long; ma théid thu air tìr, feumaidh tu dol air carbad, no air muin-eich; ach mar ròghnaich thu aon dhiubh sin, cha'n 'eil ann duit ach na casan a ghabhail, agus coiseachadh mar a's fearr a dh'fheudas tu, gus an ruig thu ceann do shlighe, biodh i fad no goirid.

MAIGH.—An deachaidh thu fein riamh astar mòr air do chosaibh?

PAT.—Is mi nach deachaidh. Cha do choisich mi riamh a mach air trì no ceithir cheud mìle a null tarsuing air an rioghachd; ach rinn mo chomhaois Morgan Finnigan Eirinn a chois-eachd o cheann gu ceann, gun bhròg air a chois, gun bhonaid air a cheann, agus gun snàthainn eudaich air a dhrùin, ach beagan luideagan reubta, salach, a bha 'gabhail beannachd le aon a' chéile.

MAIGH.—Mo thruaighe! Mòrgan bochd, cha robh sin idir furasd da, ach ciamar a chaidh aige air?

PAT.—Chaidh gu ro mhath, oir cha robh dith bìdh, no dibhe, no leapach air, an uair a bha teanga 'n a cheann, agus taighean, agus tobraichean ann an tìr na h-Eirinn.—Mar cuir mi fadal ort,

a Mhaighstir chòir, dh'innsinn sgeul beag dhuit mu Mhorgan.

MAIGH.—Rach air t-aghaidh, ma ta, agus innis ciod a dh'èirich do'n truagh-an bhoichd.

PAT.—Bha e an sìod ag imeachd gu cruaidh air rathad mòr an rìgh, gus an d'rug e air duin'-uasal a bha' coiseachd air thoiseach air. An uair a bha e dìreach aig sàil an duin'-uasail, ghrad thionndaidh e mu'n cuairt, agus rug e air amhaich air Morgan, agus thubhairt e ann am feirge mhòir ris, "a mheirlich ghoid thu mo neapaign-pòca uam, agus cuiridh mi air ball do'n phrìosain thu." Ro mhaith, ro mhaith, a dhuin'-uasail chòir, cha mhòr gur miosa sin na so, ach dean foighidinn beag, agus na bi cho bras, cha do ghoid mise òirleach dheth. Bha'n fallus a' dalladh an duin'-uasail, le bhì 'tarruing Mhorgain 'na dhéigh, agus stad e tiota beag. Mu dheireadh, thug e an ad aige bhàrr a chinn a thìormachadh an fhalluis. Ach ciod a fhuair e 'san aid ach an neapaign-pòca a bha dùil aig a ghoideadh. Ghrad thionndaidh e ri Morgan, agus thubhairt e ris, "Tha mi 'g iarraidh maitheanas ort, a dhuine bhoichd, oir dhìt mi thu gu neo-chiontach." "Cha ruig thu leas maitheanas iarraidh ormsa," a deir Morgan, "oir ghabh thusa mise mar mheirleach, agus ghabh mise thusa mar dhuin'-uasal, agus bha sinn 'nar dithis air ar mealladh!" Thug an duin'-uasal le deagh-ghean bonn-crùn da, agus dhealaich iad.

MAIGH.—Is laghach an sgeul sin, a Phat, agus bu tapaidh am ballach Morgan 'n a luideagaibh. Ach innis domh a nis, ciod an t-àm a's freagarr-àiche gu dol air thuras air feadh na duthcha so?

PAT.—Tha gu cinnteach an t-àm anns am mò am bheil a dh' àirgiod aig duine 'n a sporan.

MAIGH.—Glé cheart, glé cheart, (a' deanamh gàire) ach tha dùil agam gu'm bheil na rathadan mora 'san dùthaich so glé furasd imeachd.

PAT.—Glé fhurasd gun teagamh ma phàighear na cìs-gheataichean a ta co tiugh air an suidheachadh, mar astar ocdh mìle o chéile, air gach slighe 'san rìoghachd.

MAIGH.—Dh' innseadh dhomh gu'm bheil àireamh mòr agaibh dhe'n chrodh adhairceach 'san tìr so. Am bheil sin ceart?

PAT.—An iad na seilcheagan a ta thu a' ciàllachadh?

MAIGH.—Cha'n iad, cha'n iad idir, an crodh-dubh tha mi 'ciallachadh.

PAT.—An crodh-dubh! Tha'n crodh againn deth gach dath,—dubh, geal, buidhe, bàn, odhar, riabhach, agus deth gach dath agus dreach eile fo'n ghréin.

MAIGH.—Ach tha dùil agam gu'm bheil e 'g uisge tuilleadh a's tric ann an Eirinn.

PAT.—'Se sin tha na h-uile neach ag ràdh; ach is comadh co dhiubh, cha'n fhad gus an tig crìoch air sin, oir gheall an duine maith O'Connell gu'n robh e gu a'chd Parlamaid a thoirt a staigh air son turaidh agus aimsire bhlàth, agus gheibh 'anam e. Guidhidh mòran gu'n teid a' chùis leis, gu sònraichte luchd buaineadh na mòine agus an fheadh. Guidhidh na h-uile gu'n tuit mìle beannachd air a cheann.

MAIGH.—Air duibh mòran aibhnichean grinn a bli agaibh 'san rìoghachd so, shaoilinn gu'm biodh pailteas éisg agaibh an còmhuidh.

PAT.—Pailteas dhe'n iasg is fearr a fhliuch riamh uisge! A cheud iasg air an talamh ach e fein! Gu'n teagamh, a Mhaighstir, cha'n innis mi breug dhuit, ach n'am biodh tu aig abhainn *Bhoyne* gheibheadh tu na bradain agus na brie a nasgaidh; agus n'an rachadh tu gu *Baileshanaidh*, gheibheadh tu iad air moran ni's lugha!

MAIGH.—Is leòir sin, ma ta, biomaid a nis a' falbh.

SGIATHANACH.

## BRASAILTE.

DO CHOINNEACH MACLEÒID.  
FEAR NA TOBRACH, 'AN STRATH-  
FEOTHAIR.

Thachair do bhean an ùghdair a bli beagan sheachduinean aig tobraichean iocshlainteach Shrath-Feothair. Rè na h-ùine sin, bha i fuireach ann an taigh Mhic-Leòid, a nochd mòrchaoimhneas d'i; 's o'n bha teist muinntir eile, a bha mion-eòlach air ag co-chòrdadh anns gach seadh ri na thaisbein e dh' i féin smuanaich mi na rainn so 'chur ri chéile mar chuimhneachan air fhiùghantachd, 's air iomadalachd a bhuadhan.

Tha m'aigneadh, 's mo chonn, 's a' cheòlraidh air bhonn,

Gu-n togair leam fonn òrain,  
'S o 'n tha sinn cho réidh, gu-n teid mi air ghleus,

'S gu seinnear leam séis shòlais  
Do 'n fhiùran gun ghiamh, fhiughantach, fhial,

Leadanach, chiabh òr-bhuidh',  
'S mìn-dheirge dà ghruaidh mar chaor-runn 'g am buain,

'S nan liop tha air shnuadh ròsan.  
A Choinnich dheis, òig, o bhroilleach shìl Leòid,

'S na cliinnich na seòid ainmeil,  
'Nuair ghluaisheadh an sloigh fo bhrataichean sròil,

Bu fhathail am pòr meanmnach,  
'S torman nam piòb a' borbadh an spid,  
A' tarraing gu strì armaibh,

'S mu 'm pilleadh o 'n àr bhiodh cìs air an nàmh,

'S e sud 'n an cuid blàr 'dhearbh iad.  
Tha thu o d'òig, 'réir feartan do sheòrs',  
ceanalta, còir, uasal,

Faicilleach, ceart, taitneach, 's gach beart,

Rodhomain 'am beachd-smuaintean,  
Aoidheil gun stùrr, caoimhneil gun lùb,  
Fileanta, ciùin, suairce,  
Sabbach gun chron, sicir gun lon,  
'S theid beannachd nam bochd 'suas leat.

'S fhad dh' imich do chliù, 's bi 'dh tu  
fo mhùirn,

'G ad shireadh 'an cùirt uaislean,

'S tu cridheil mu bhòrd, 's a' lionadh  
nan còrn,

Ni thu gach bròn fhuadach;

Dannsair air làr ionnsuicthe 'thà,

Briosg, sgiobalta, sàr-fhuasgailt';

Ceòl gu do réir, 's bòidheach do chre

Ri ruidhle nan ceum luatha.

Gur gile do chneas na cobhar nan eas,

'S na cuithe 'ni sneachd aon oidhch';

'S gur binne do ghuth na coisir nam  
bruth,

'S a' mhadainn ri moch aoradh:

Gu-n dheothail thu rùn mhaighdean  
na dùthch'

Le mealladh do ghnùis fhaoiltich,

'S tha cuid dhiubh fo bhròn 's a  
bhitheas ri 'm bèò,

A' cumha fo leòn gaol dut.

'Nuair theid thu do 'n bheinn le d'

ghunna tha grinn,

Gur moch thu 's na glinn àrda,

'S do mhiol-choinn 'n an deann a'  
dùsgadh nam mang,

'S a' cuibhleadh nan seann làn-damh.

Gur fuilteach do thriall a' tolladh nam  
bian,

A' leagail nam fiadh crà-dhearg,

'S gur tric thug thu leat o iochdar  
nan eas,

Am bradan, 's am breac tàrr-gheal.

Coisnidh tu réis le taghadh do steud,

Tha spioradail, treun, uaibbreach,

'S e cìrcanach, àrd, uched-fharsuinn, làn,

Mòr-shuileach, àill, cluas-gheur,

Cuinneineach, mòr, cruinn anns a'  
bhròig,

Màs-leathan, bèò, cnuachd-bheag,

Lag-mhuingeach, gann, tiugh-carblach,  
teann,

Direach 's gach ball, 's luaineach.

Cha-n aithme dhomh euchd 'ni duine  
fo n' ghréin,

Nach fhaighearthar cheud buaidh leat,

'S a dh-aindeoin gach pàirt 'thuir thu  
thar chàich,

Cha chluinnear gu brath uaill ort.

Choisinn thu toirt bheartach 'us bhoch

'S ni iad le moit luaidh ort;

'S bhrìgh d' uaisle ri m' Chéil' guidhidh  
mì féin,

Sonas 'us re buan dhut.

LOCH-AILLSE.

—:o:—

To the Editor of "THE GAEL."

*Inveraray Castle, October 31, 1877.*

SIR,—The following Gaelic poem copied from a manuscript found yesterday, amongst a large and valuable collection of old papers, given late by Mr Campbell, of Sonachan, to the Duke of Argyll. The manuscript on quarto paper, written in a hand of the last century, with an English rendering opposite to the Gaelic. The song appears to be a genuine composition of 1528. Like other Gaelic poems of this period, the language tends towards current northern Irish dialects. The spelling, accents, and other marks, are copied. With the aid of the Rev. M MacPherson, and after questioning Inveraray boatmen as to the meaning of some technical words, I have attempted to make a close translation, which have now the honour to send, with a copy of the song.

It is interesting, because it gives a portrait of an ancient west country expedition. They launch their boat, they step their masts, they hoist a square sail, make the tack of the lug sail fast to the weather cat-head, set a foresail ("scoid-lin"), and beat to windward using oars. This picturesque old navy of Loch Fyne was very like the modern herring fleet for size and rig. Such boats are commonly sculptured on tombstones, and are blazoned on coats of arms. It is curious also to note the small Gaelic equivalents for great titles, and their value when translated. The title of "Rìogh" which the learned bard gave to the Earl whom he chose for laudation, was given to a great many petty chiefs in

Ireland, and in Scotland, and clearly is the word "Raja." When given to the Irish monarch, who ruled at Tara over five provincial kings, they added a word to make the title "High King" (Ard Rìgh). When given to a great monarch in the East, they add a similar word to make the title "Great King" ("Maha Raja"). Rìogh, therefore, meant a country gentleman of old. Such titles as "General," "Lord High Justiciar," "Warden of the Marches," &c., in like manner dwindle when turned into Gaelic. I have tried to give equivalent words in translating the poem which follows, but I am not quite sure that I have rendered the whole correctly.

The following is a quotation from Buchanan. Vol. II., seventh edition. 1799. P. 153 :—

"And whereas, the King had no great confidence in the Hamiltons as being friends to his enemies, and was also offended at them upon the account of the slaughter of John Stuart, Earl of Lennox; and, besides, there being none of the nobility of the adjacent party that had power or interest enough

for that service, at last he resolved to send Colin Campbell with an army against the rebels, a person living in the furthest parts of the kingdom, but a prudent man, of approved valour, and, upon account of his justice, very popular. The Douglasses, when the Hamiltons and the rest of their friends failed them, were reduced to great straits, so that they were compelled by Colin, and by George, Chief of the Humes, to retire like exiles into England.

"In the month of October, two eminent knights came ambassadors from the King of England about a peace which, though earnestly desired by both Kings, yet they could scarce find out the way to conclude upon it. . . ."

From this it appears that the ballad is historical, so far as it goes with the history of George Buchanan. It also agrees with entries in Irish annals. Unless my recollection is at fault, this Colin Campbell is mentioned there as a generous, hospitable man, who gave gifts to learned scribes and bards.—I am, your obedient servant,

J. F. CAMPBELL.

### AN ODE OR SONNET

(Copy.)

Composed by a Highland Bard in honour of Colin, 3rd Earl of Argyle, in the reign of King James 5th, Anno 1528, upon his being appointed by the king to command an expedition against the Douglasses, then in rebellion on the borders. Buchanan, B 14 Ch. gives account of this expedition, with a beautiful and noble character of this Colin.

1.

Trialfa mi le m'Dhuanaig ùllamh  
Go Rìogh Ghaoihdeal,  
Fear ag am bi 'm baile toitheamhil,  
Sonna saidhbhin.

2.

Triach Erragaoidheal is fearr bhfaicean  
Is mo maithreas  
Callen Iarla faoi cluidh  
Se is fial Flaitheas.

3.

Amhal ùasal fairsin freamhach  
Dan cùbhaigh moladh

1.

I'll wend with my finished ditty,  
To a Gaelic King [Rìogh]:  
A man whose town has many a fire-  
Happy and wealthy. [smoke,

2.

The Lord of Argyll is best to look on,  
Of greatest goodness;  
Colin the Earl, well reputed,  
Is pride of nobles.

3.

Noble apple-tree, widely rooted,  
Who is praiseworthy;



Crann is uire dhas roimh Thalamh  
Lan do thoradh.

4.

Seabhag is uasle theid sna neulamh  
Crann thar chrannuibh thu  
Mac Rath thu chum Dia go ullamh  
Don cleir Ealadhann.

5.

Mar leomhan neimhneadh neartmhuir  
An am trioblaid thu [laidir  
Beg nach deachuidh Alba ar udhmal  
Güs an do theasrig thu.

6.

An trath thrialfas Callen Iarla  
Is a shluagh bunnidh  
Cürfar leis air Fairge o' chalachd  
Cabhlach ullamh.

7.

Loingeas leathan laidir lüchdmhür  
Dealbhthach dhianach  
Is sleamhünadh Slias dhol san üaradh  
Dar-chruadh ramhach.

8.

Togar an sin no geal chroinn chorrach  
Suas le'n lonadh  
Is iondha Balle gu teann ga deanamh  
An am dhoibh Seoiladh.

9.

Dheantar an slaogh dhireach dualach  
Mar bhraigh thosuigh  
Togar na seuil mhor le maisa  
Le seoid-lin crosach.

10.

Dheantar 'n cluas san chich tosaigh  
Dhol san uaradh  
Mar Steid ro luath i, sruth ga sar-  
aigh  
'S muir ga bualadh.

11.

A leuid Laoch fulingeach meanmnach  
Dorn-geal treithach  
Imrudh lub air a hálach  
Socairach seidthrach.

12.

An deadh sluadh lìonmhur faoi lan  
O'mharcuigh reamhra [armidh  
Air a dheis laimh do anan neart na  
Aige Riogh Alba. [Dhüibhnach\*

\* (gloss) Campbells.

Noblest tree that grew through earth's  
Full fruit bearing. [mould,

4.

Noblest falcon that soars to cloudland,  
Tree above trees thou; [ready  
Son of good fortune, whom God kept  
For learned clerks [instructed bards].

5.

As a fierce lion, strong and mighty,  
In troubled time thou;  
Scarce but Scotland went to ruin,  
Till thou aided.

6.

The morn that Colin the Earl marches,  
And his people;  
By him is put on sea from harbour,  
A full flotilla.

7.

Broad-beamed shipping, strong, great  
Tight, and shapely; [burdened,  
Of slipperiest sides to go to windward,  
Oak-hard, oared.

8.

Then are lifted the white masts swaying,  
Up with their gearing;  
Many's the rope that is being made fast,  
What time they're sailing.

9.

Their straight cables are made coiled,  
To top the fo'k'stle;  
The great sails are raised in beauty,  
With foresails crossing.

10.

Their ears are made fast in the fore-  
bosom [cat-head],  
To go to windward;  
As a right swift steed she, tide ex-  
Sea her beating. [hausting,

11.

Her crew of haughty, enduring heroes,  
White fisted, hardy;  
Would make a bend in her oar-banks;  
Steadily breathing.

12.

The excellent numerous host full armed,  
From rich mark lands [? markets];  
At his right ever the power of the  
Has the King of Alba. [Duibhnach,

## 13.

Lè laigh a chartas 's nuair i b' eigin  
 Le cruadh chogadh  
 Bhuain sibh buaidh 's 'a sibh oirdheiric  
 'S fhuair sibh Tosach.

## 14.

Ni aithnidh dhamsa bhur cairdin a  
 Ga fairsin 'm eolas [mach  
 Ach' sro chintadha gu 'neiridh leatsa  
 Mac Leod Leoghes.

## 15.

Fuill Mhic Intosich gu ullamh  
 Feachtha Mhic Imidh  
 Maing air an leagudh iad 'mbuilean  
 An am Lann imirt.

## 16.

Clan na Leoin gu laidir lionmhur  
 O'n Fhion mhullach  
 An Dream thug buaidh an s'gach beal-  
 ach  
 'S bfearr fuirach.

## 17.

Brollach Clan Domhnùil ort a feith-  
 eamh  
 Dun cliù b'uidh lathairach  
 Uaslin Inse Gall gu coimhlioin  
 Fir gun ailin.

## 18.

Fhuair thu sud faoi an Riogh 'sgu  
 b'arrigh  
 Bhi d' ard chean bheirt  
 Air fearibh Alba is bhi d'ard Breith-  
 mhùr  
 Neithe is annama.

## 19.

Ata thu d'ard-fhear gleidh agus coim-  
 Air an Criche thall [heàd  
 Rainig 's bhuidh thar bhùr namhù-  
 d'uin  
 'S fhuair thu siothechant

## 20.

Air ard-comhairle na Alba  
 S tũ stuir uile  
 Do cho mhaith ni n' dhuarfas an sean-  
 nachùs  
 O lin Uilliam

## 13.

With hands of justice, and, when 'twas  
 With hard fighting; [needed,  
 Ye won victory, and ye are honoured,  
 And got the lead.

## 14.

Unknown to me are all your allies,  
 Though wide my knowledge;  
 But sure it is that he'll rise with thee,  
 MacLeod of Lewes.

## 15.

The Macintosh Blood ever ready,  
 The hosts of Mac Imidh [Lovat].  
 Woeworth on whom they may drop  
 In the blade play. [their blows

## 16.

Tribe of the Leoin, strong and plen-  
 teous, [MacLean]  
 From the white hill top;  
 The branch that won battle in every  
 Of best endurance. [pass,

## 17.

The Breast of Clan Domhnuil are  
 waiting on thee,  
 Whose style is "Victorious."\*  
 Gentles of the Gentile Isles together,  
 Men undaunted.

## 18.

That got'st thou from the King, and  
 earned it,  
 To be high chieftain  
 O'er the men of Alba and High Brehon,  
 In gear and lives [Souls (?) matters  
 ecclesiastical and civil].

## 19.

Thou art high keeper and watcher  
 On yonder marches;  
 Thou camest and overcamest thy foe-  
 men,  
 And gottest peace words.

## 20.

Over the high Council of Alba  
 Thou did'st steer all;  
 Of such a worthy no story was got-  
 ten,  
 Since the time of William

\* To whom is the honour Victory-in-  
 stricken-field-ish.

21

Uallas ! Flath na Fear gun coimhmheas  
A measg Dhaoine  
Calen na d'aighsan gun coimhmheas  
An Thiarla uirach.

22

Giodh gu ro mhor d' inuimhe d'ainm's  
t'onnaire  
'Smo do gliocas  
Rinn thu bunn a steidh na friuine  
'Is a cheartas.

23

Rhinnadar leat dlighe ceart  
Do lag's do laidir  
Beannachd gach aon Dúinead'cuideachd  
Gall ús Gaoidheal

24

An Tathair cumhachdach d' Gleidh  
Is a Mac Fireüne  
An' Spiroid noamh 'diain do nair  
A Rìogh Loch fine.

25

Ni 'n dhfuaras do choimhmhaith do  
Is ni mo iarrfuidheas [Gurraim  
A chean na Fear bu fhailt a churam  
Leat do trialfam.

21.

Wallace ! chief of men, unequalled  
Amongst mankind ;  
Colin, after him, is peerless,  
That noble Earl.

22.

Though right great thy rank, thy name,  
and honour,  
Greater thy wisdom ;  
Thou hast inwardly rooted the truth  
And justice.

23.

By thee was given righteous judgment  
To weak and strong ;  
Bless each Duine in thy host,  
Celt and Stranger.

24.

The Mighty Father keep thee,  
And the Son of Truth,  
The Holy Spirit, guard thy fame,  
King of Lochfine.

25.

Ne'er was found thine equal as patron,  
Nor is sought for ;  
Oh ! head of men of heavy cares,  
I'll wend with thee.

N.B.—Verse 15. The Mac Intoshes, instead of the common appellation of Clan-intosh, chose to call themselves in the Gaelic Language *Fuil Mhic Intoshich*—The Blood of MacIntosh, by way of eminence.

(*Music as written in the manuscript.*)



—:o:—

### OIDHCHE SHAMHNA.

FHIR MO CHRIDHE,

Ceachaich dhomh focal no dha 'chur sios mu oidhche Shamhna. Ma chì thu nach cur iad mì-chliu air do GHÀIDHEAL maiseach, bi' mise glé thoilichte ma bheir thu oisinn doibh, oir tha mi an droch staid, agus ma tha leigheas domh air thalamh, 'si mo bheachd gur h-ann am measg luchd-leughaidh A' Ghaidheil a gheobh mi e, air an aobhar sin bi trèaireach, mar bu dual duit o d' shinnscaran.

Mar tha fios agad-sa, tha mi gun cheile, agus, a reir cleachdadh mo dhuthcha, smaoinich mi gu'm feuchainn dé 'm fortan a bha romham, air oidhche shamhna. Le sin na mo bheachd dh'fhalbh mi fein agus mo charaid "Màc-Shimidh," gu taigh sean bhoireannach a tha 'san àite leis an cleachdadh a bhi leughadh na'n copan : ach air an oidhche seo, 's ann a bha i 'leughadh na'n uibhean. Bha triuir nighean as teach maille rithe, agus gach

té dhiubh air “bhiodh,” air son a fortan a chluinntinn. Cha bu luaithe ’ràinig sinne na ruith an triuir a mach air an dorus chuill; agus, ma dh’innseas mi ’n fhirinn duit-se, ’Ghaidheil ion-mhuinn, cha robh sinne bronach, oir cha bu toigh leinn a bhi ’g eisdeachd na caillich a’ leughadh na’n uibhean, agus gu ’n robh sinn einnteach gu’m bitheadh na caileagan a’ magadh a ris oirn. Bhrist a’ chailleach ubh, agus gu cùramach leag i leis a’ ghealagan ruith do’n ghloinne (aig an àm cheudna glé thoitheach nach gluaisedh am buidheagan, oir na ’n tuiteadh boinne dheth ’sa’ ghloinne maille ris a’ ghealagan ’s ris an uisge, cha bhiodh a’ chuis cho math). An deigh do’n ghealagan a bhi mar bu mhiannach leis a’ chaillich, chuir i a bois air beul na gloinne, ’s chrath i gu h-iollagachaig an am cheudna ’g ainmeachadh araon “Mhic-Shimidh” (air ainm ’s air a shloinneadh) agus an fhir nach tig an comunn nan criosduidhean. Leag i ’n sin leis na bha ’sa’ ghloinne stòladh, ’s shin i fhein air aithris rann no ubag air chor-eigin. Leugh i ’ghloinne, ’s dh’innis i do “Mhac-Shimidh,” ni, ma tha e fìor, a ni ’na dhuine sona e, cho fada ’s a bhios ’anail a’ dol sìos a’s suas. Air a mhodh cheudna, leugh i mo ghloinne-se, ach ’s duilich leam nach d’thug i misneachd sa bith dhomh. Dh’fhalbh sinn an sin á taigh na caillich a’s dhealaich mi-fein ’s “Mac-Shimidh,” agus chaidh mi do thaigh eile, agus air dhomh dol as teach, bha fear ann an sin ’sa cheann gu ruig a ghuaillan ann am ballan uisge, feuchain an tugadh e sia sgillinn de ’ghrunnd. Theirteadh an ’n tugta an t-sia sgillinn á grunnd a’ bhallain uisge, leis na fìaclan, gu’m faigheadh a neach a dheanadh sin ceile, luath no mall. Chuir mi fhein mo cheann ’san uisge, agus gach uair a dh’fheuchainn ri chur fodha, thigeadh an aileag orm, ’s ged a bhithinn a’ stri ris an t-sia sgillinn a thogail fhathasd cha

bhithinn dad na b’fhearr; agus sgar mi, oir bha e cho fasa dhomh snaoisean fhaighinn o “Dhòmhnall na Gealaich” ’sa bha e dhomh greim a dheanamh air an t-sia sgillinn. Dh’fhiach mi ’n sin ri ubhall a thoirt as a’ bhallan, ach cha b’e dad a b’fhasa dheanamh: a’s ghéill mi. Chuireadh an sin brat air m’eudainn, gus an robh mi cho dall ri fàth; agus chuireadh trì triunnsairean air mo bhial-thaobh—fear falamh, fear làn adh uisge glan, agus, le do chead-sa, am fear eile làn adh uisge salach. Bha agam ri mo lamh a chur ann am fear diubh, agus a reir an fhir ’san cuirinn i, bha m’ fhortan’ ’sa bheatha seo gu bhi air a thaisebanadh. Tri uairean an deigh cheile, chuir mi mo lamh ’san triunnsair fhalamh; as le corraich thilg mi am brat de m’ aghaidh. Fhuair mi an sin ubhall agus chaidh mi leis gus an sgathan; oir chuala mi, na’n ithinn ubhall ag coimhead ris an sgathan agus coinneal a’ lasadh na m’ lamh ehl, gu’m faicinn iomhaidh mo leannain. Rinn mi mar dh’iarradh orm, ach an truaighe iomhaidh a chunnaic mise ach m’ iomhaidh fein! Shin iad an sin air losgadh chnathan; ’s a chiad dithis a loisg iad (Mac-Shimidh ’s a mbaighdeann) “ghabh” iad cho aillidh agus gu’n eilticheadh tu-fein riutha ’Ghaidheil. Loisgeadh an seo mi-fein agus an té air an robh mi ’n tòir o ghlùn mo mbathar —’s mo loisgeadh, “ghabh” mise, ’s “chrag” ise. Cha b’urrainn mi seasamh ris a’ chorr, ’s dh’fhag mi ’n taigh le corraich agus thug mi ’n iolainn orm, a spionadh dhias as a’ chruaich choiree. Bha fadal mòr orm gus an tigeadh an dias, agus mi ’n dochas gu’m biodh i tarbhach, torrach, ach, mo dhiubhail! cha robh aon siallan oirre! As an iolainn thug mi ’n ath orm, agus thilg mi ceirsle slnatha ’ghoid mi air mo mbathair, suas do chro na h-athainn, a’s dh’èigh mi, “co tha sìod air ceann mó shnathain?” ach cha d’fhuair mi freagairt; a’s gu dubh-



chridheach b'eiginn tilleadh dachaidh. A' dol dachaidh smaonaich mi air oidheirp, eadhon an oidheirp dheireanaich: mo mhuilicheann a bhogadh ann an allt sa bith air an robh beo a's marbh a' dol seachad. Rinn mi seo, chaidh mi dhachaidh, a's chaidh mi 'laidhe. Chuir mi mo mhuilicheann fhuach fo mo cheann agus mi 'n dùil gu'm bruadairichinn air ailleag air chor-eigin; ach cha do bhruadair, agus air dhomh eiridh 'sa' mhaduinn bha mi "sgàth, trom, airtneulach."

Nis a Ghaidheil ionnmuinn dh'innis mi dhuit mar dh'eirich dhomh oidheche shamhna. Dh' fheuch mi gach ni airson fios fhaighinn air ciod an seorsa mnatha bha mhanadh orm, ach cha d' fhuair mi am fios sin; agus ciod a ni mi? Cha bu mhath leam a bhi na mo sheann fhleasgach, agus sin gu h-àraid o'n tha 'n sean-fhocal ag radh "gur fada bu choir dol a dh'fhaicinn fear nach fhaigheadh bean." Theagamh gu'm faighinn-se te, ach 'se 'm mishealbh a bh'orm riabh—*an te a gheobhainn cha ghabhainn*. Bha mi 'n toir air iomadh te, ach dé dhieth sin, cha ghabhadh iad mi. An nis a Ghaidheil shuairece tuigeas tu-fein mo staid, a's theagamh gu'n cur thu focal math as teach air mo shon ri aon de na h-oighean maiseach a tha leughadh do GHÀIDHEAL. Ma gheobh thu eolas air te a shaoileas tu 'thaitneas rium, abair rithe gur ann innte-se tha 'n eis, 's nach ann annam-sa; 's ma shaoileas tu gu'm bi i coma-co-dhiù, abair, mar thuirt Uilleam Ros.

Nach cùis ghrain agus mhi-thoirt

Seann nighean gun sgiamh,

'N a briogaid gun mhiagh,

'S nach iarraid a pog!

Bi' 'h-aodann air casadh,

Bi' 'falt air fas liath,

Bi cam-char 'n a bial

A's fiar char 'n a sroin;

*When she'll whine and repine*

Cha bhi loinn tuille dh' i,

*Not a kiss a gheobh is'—*

*She'll be meas cumanta,*

Gun cheile, gun leannan,

Gun teallach, gun tnar.

'N a seasg-chaillich thruaigh,

Fo smuaircan, 's fo bhron!

Na di-chuimhnich m' athcheuinge!  
Seall mo dhealbhadh do the sa bith leis am miannach fhaicinn! Cuir seo 'sa' Ghaidheal; agus, creid gur mi do charaid seasmhach

MAC-DHOMHNAILL DUIBH.

Uig, XI. Mios, 1872.

—:o:—

### SGRIOS NAM PIOCACH.

BHO AONAS MACAONAS, CRAOITEAR,  
SMEARCLEIT, UIST-A'-CHINN-A'-DEAS.

[Sgrìobhta le Alasdair G. MacGille-Mhicheil, air an 13mh là de cheud mhios na bliadhna, 1865.]

Bha uigh aig Rìgh Coinneach cuir as do na Pìocach. Shuidhich e iomadh dòigh air an sgrios, ach cha deachaidh leis. Bha a mhac domhain 'sa' cheann agus shuidhich easan agus an greighear dòigh chum an sgrios, o na dh' fhairetlich iad eir 'athair.

Agus b'i seo an dòigh—"Falbh thus" orsa mac an Rìgh ris a' ghreigh-ear "agus abair ris an iasgair toiseachadh air iasgach a' bhradain agus feannabuilg a dhianadh air a' ebuile gin a gheobh e agus na biain a thoirt thugamsa." Thug an greighear seachad an t-ordugh a fhuair e, agus rinn an t-iasgair mar a shireadh air, agus thug e biain nam bradan gu cùramach adh ionnsuidh mac an Rìgh.

Rinn an sin mac an Rìgh agus an greighear deise le biain nam bradan, agus bha an deise fuathasach iongantach.

Bha i coltach ris na luiricheann aigileanach uallach (? dualach) a bhith-eadh eir laoch o shean, ri àm eath a's comhraig. Ruigeadh i shuas gu mul-lach a chinn, agus shìos gu sail nam bonn!

Bha lùis us lèinneireac soills' aist mar bhoillsge bogha nan speur, a's dhealradh i 'san oidhche dhùdarra gheamhraidh mar dhealan air beinn an fheidh.

Chuir Rìgh Coinneach a sin fios a mach fad agus farsuinnfeadh Alba thun nan diucanan, iarlachan, agus tighearnan, tighinn a chumail cuirm agus cuideachd ris, mar onair dha-fhein, agus mar thoileachadh dbaiblsean, aig feothas an treuntais agus an gaisge, ri linn bhith 'cur as dha na Pìocaich. Thainig na h-urracha mora agus rinn-eadh cuirm mhor, mhor, eir an coin-eamh.

Sgeadaich an greighear e-fhein anns an deise bhoisgeanta a rinneadh eir bian nam bradan. 'Nuair a bha na h-uaillesean 'n an suidhe aig an dinntear chaidh e thun uinneig an Rìgh agus sheid e 'n trombaid, agus ghlaodh e le guth ard, "A Rìgh Choinnich, sgrios na Pìocaich! cuir as daibh! na fag anam beo dhiu. Is mise teachdaire 'thainig a nuas o neamh leis an teachdaireachd seo thugad-sa agus bithidh minis a tilleadh a suas an taobh a thainig mi." Sheall na h-uaillesean eir an Rìgh agus eir cacha cheile, agus sheall an Rìgh orra, ach cha d' thruirt duine diog. Labhair a sin mac an Rìgh agus thruirt e, "Nach coir coimhead a mach fiach coid e'm fuath tha siod, no fiach coid e is mathas cha." "Is coir coimhead a mach gu dearb" orsa na h-urracha mora. Nuair a shealladh a mach bha an greighear a suas ri aghaidh na beinne mu choineamh taigh an Rìgh. Dheare'ad air gus an deach e as an sealladh. Thill iad a sin is taigh. "Tha siod fìor gu leoir a Rìgh Choinnich. Tha aingeal o neamh a siod gu beucaidh. Toisich thus air na Pìocaich agus bithidh sinne leat agus cha'n fhag sinn Pìocach beo an Albainn."

Sgaoil na h-urracha mora dachaidh a chruinneachdadh an cuid sluaigh agus airm. Thainig iad adh ionnsuidh an Rìgh le'n còisridh, le'n eachraidh

agus le 'm marcraidh. Shin iad fhein agus an Rìgh a sin air na Pìocaich gus nach d'fhagadh Pìocach beo as an deoghaidh an Albainn.—Sin an sgrios mu dheireadh a thugadh eir na Pìocaich.

—:o:—

### NAIDHEACHDAN.

Bhrìst teine mach ann am *Boston*, a rinn mor chall araon do bheathá dhaoine agus do cheannachd. Cha mu'n cuairt do ochd ciad taigh a' losgadh—a chuid bu mho dhiubh, taighean maileirt. 'S gann gu'n deach roineag chloimhe fhagail am baile *Boston*, gun losgadh. Ni mo a cha brogan (no leathar gu an deanamh) fhagail. Ged a cha na h-urrad de thaighean a' losgadh, cha robh ach mu'n cuairt do dha chiad pearsa gun dachaidh an deigh an teine—oir, mar a dh' ainmich sinn 'siad na h-aitean maileirt a cha 'm milleadh. Cha, aig a chuid a's lugha, luach ceithir fichead muillean dollair airgid a chall!

Cha sluagh a chiurradh an la roimhe, aig Bail'-Eoghainn faisg air Inbhir-feotharainn le dà charbad iarunn a bhual a cheile. Cha deach gin a mbarbhadh, ach chabeagan chnaimhean a bhrìsteadh. Gu sealbhach, bha leighich air a' charbad aig an àm, agus chleachde' colas gu duineil—ni a choisinn da mor chliu o gach neach. Cha bu luaithe 'cho-bhuail' na carbaid na chuireadh dealan-fhios do Inbhirnis a dh'innseadh an tubaist. Gun uin a chall cha carbaid lan luchd oibreach a chur gu Bail'-Eoghainn, agus cha b' fhada 'bhatas ag eurgach ni 'n a aite fein.

Bithidh ar luchd-leughaidh toilichte chluinntinn gu'm bheil am fìor Ghaidheal Alasdair Mac-Neacail, am fear lagha, a' dol a dh' fhagail Dhun-Eidin do aite na's fearr da. Tha fios aig ar leughadairean cheana, air cho measail 'sa tha e air a' Ghailig; agus gun teagamh bi deagh chuimhne aca air "Ruathar Mhic-Mhuirich," eadar-theangaichte leis-san, agus clo-bhuailte

'sa' choigeamh aireamh de'n GHAIDHEAL. Tha e dol do shiorramachd *Kirkcudbright*, gu dreuchd moran a's tairbhiche na 'dhreuchd an Dun-Eidin. 'Se Mac-Neacail a shuidh an uiridh 'sa' chathair aig coinneamh bhliadhnail nan Gaidheal, an Grianraig, 's air deireadh oran a cha dheanamh air son an aobhair, bha'n rann seo:

“Si ar durachd do Mhac-Neacail,  
Gu'n ruig e dhachaidh gu sabhailt;  
Tha ar suil ri 'fhaicinn fhathasd  
'Na shuidhe an cathar is airde.”

Tha e gu “suidhe an cathar is airde” gun dail, agus tha sinn cinnteach gu'm bheil deagh-dhurachd gach Gaidheal maille ris.

Mar chitheadh ar luchd-leughaidh o litir a' “Ghille Dhuibh” 'san aireamh mu dheireadh de'n Ghaidheal, tha Gaidheil Ghrianaig a' strì ri COMUNN GAIDHEALACH a chur suas anns a' bhaile sin. Gun teagamh sa bith bhiodh e glé iomchuidh gu'm biodh nì-eigin de'n t-seorsa ann am baile anns am bheil na h-urrad de'r luchd-duthcha ri Grianraig: cha'n e mhain gu'm bheil e iomchuidh, ach gu'm bheil e nàir nach robh e ann o chionn fhada. Air an aobhar sin, tha sinn an dòchas gu'm bi comunn maiseach Gaidhealach an Grianraig gun dail, agus nach bi na Gaidheil dearmadach air frithealadh air anns gach dòigh 'n an comas.

Cha an long a' “*Forest chief*” á *Halifax* a chall air eilean Ile. Bha i á

tighinn á America làn de ghràn Inn-seanach, do cheann tuath Eirinn. Bha i air a' luasgadh leis an stoirm ghailbh-each fad na slighe a' tighinn; ach air d'i bhi gu math air a h-agbaidh troimh na chuan Eirinneach, cha i dheth a sàil, cha' luchd troimh-cheile, 's laidh e air taobh an fhasgath air mhodh agus gur gann a gheobhadh a sàil greim ged bhiodh e fiathach. Fhuair a sgioba uile—ach aon fhear—air tìr. Ged bha iad air dhroch ghréigheadh, fhuair iad gach comhnadh an “eilean glas an fheoir,” agus á sin chaidh iad do *Liverpool*.

Bha 'n cruinneachd anabarrach tairbheach an America air a' bhliadhna seo—a' leithid de bharr cha chuimhneach leim, eadhon da chiad a's da-fhichead muillean buiseil.

Tha'n aimsir glé chaochlaideach daonnan—theagamh maduinn ghrianaich, bhilath, a's uisge 'm anmoch; no lianagaich shneachda 'sa' mhaduinn a's aiteamh am oidheche. Tha'n cruinneach daor; tha mhin bho ochd tastain diag a's sia sgillinn gu nòta 'm bolla. Tha pris mhor air feudail a's meanbh-chroth. Tha'n fheoil fuathasach daor—cho daor agus gu'm bheil moran 's na bailtean nach eil comasach air a faighinn idir. Tha'n gual cho daor agus gu'm bheil mor fharmaid aig muinntir nam bailtean ris an fheadh-ainn aig am bheil pailteas moine air an dùthaich.

—:O:—

### NUADH ORAN.

Air a dheanamh Do Eiridh a mach America, le Dunnochadh Ceanaidheach Maighistir-sgoil 'am Meileart.

Luinneag

Hem o lil o lil ho ro hi,

Hem o lil o lil ho ro hi,

Hem o lil o lil ho'ro hi,

Gur coma ro choma leam cogadh no sith.

'S e cogadh dubh, deurach, na h-Éiridh a mach,

A thòisich gun aobhar chum daoine 'sgath as,

Air an t-seachdamh-ceud-deug do Mhac Dhé 'thighl'nn á fath,

Ceithir deug 'us trì fichead air imeachd a seach.

Eadar Mòr Bhreatunn 's America thall,  
 Mu chèisean beag eigin a dh' fheumadh an t-arm,  
 A choimhead a sìth-thaimh 's gach tìr a ta ann,  
 'S a chombrag nan Innseanach dhionadh an ceann.  
 Cha-n iochdadh na h-ìochdràin ud cìsean no càin,  
 Ach bhithheadh iad neo-cheangailt' ri Sasunn 's ri 'gnàth,  
 A reachd no ceart-choir-sa cha deònaicht' gu bràth,  
 A dhionadh 's a chòmbrag a' chòir ann an laimh.  
 Bu tàir leis an uachdaran uasal, an Rìgh,  
 'S le' chomhuirlich uile nach buidhinnt' a' chèis ;  
 Ged nach robh i gu sta-san, no dh' àrach na rìogh'chd,  
 Ach chum am maith féin, ged nach b' léir dhoibh a brìgh.  
 An sin chuir a Mhorachd dream fhoghlumte nunn,  
 Gu sìth-réite a chlosdadh 'us cordadh air suim,  
 A blith'dh gu'm maith féin 's nach éignicht' thar tuinn,  
 Ach dh'aichein na h-eucoraich, 's dh' éigh comhrag ruinn.  
 An trath nach robh againn ach cathach' no call,  
 An dùthaich mhor aghmhor, 's na phaigh sinn d' a ceann,  
 'Se roghnuich sinn éiridh, o'n b'éigin bha ann,  
 'S gu'm faiceadh na reubalaich euchdan ar lann.  
 An cuala riamh comhrag na's bronaich na th'ann,  
 'N trath b' éigin do Dheors' dol a stroicimh a chlann,  
 Rinn an dìon ann a chleit anns gach greadan o naimh  
 'S a thug eideadh 'us lon doibh 'n trath b'og 'us a b' fhann.  
 O an-ìochd nam Frangach chaidh 'n dìon anns gach cruas,  
 O Spaintich, o Ghiosaich, 'so Innseanaich ruadh' ;  
 Chaidh an sìth 'us an saorsa a shaoradh le buaidh,  
 Ged a chaidh an clonadh gu baothail gu fuath.  
 Ach dh'fhas iadsan uaibhreach, 'us uailleil á 'n stor,  
 'S an cridhe mear, reamhar, le gean agus sogh ;  
 Air chor 's gu'n do chuitich le dùrachd an dorn,  
 Do mhathair an dùthcha, a chuinn doibh an t-or.  
 'S ann a dh'fhaodar an donas a choimeas gu léir,  
 Ris a' mhac struitheach òlmhor bu ghòrach 'na bheus ;  
 Ged bu mhuirneach dha 'athair le h-aidhear 'us spéis,  
 Cha-n fhoghnadh sud dhasan ach a phorsan dha fhéin.  
 'N tràth shluig a mhi-stuamaichd o'n truaghan a mhaoin,  
 Thug gainne agus dolum dha colas maraon,  
 Air easumhlachd dhasan a dh' àraich e maoth,  
 'S a thaisbein dha gràs gu ro ghairdeachail, caomh.  
 Ghrad theich e gu 'athair gun spionnadh gun treoir,  
 'Nuair bha e 'dol bas anns an fhasach gun lon ;  
 Am broineagan groda 'na eilthireach broin,  
 'S a' toirmeasg a chantainn a mhac dlhe na's mo.  
 Thuit an t-iompaichte truagh ann an luathire air an fheur,  
 A' guil 'us a' caoineadh 's b'e aogasg an t-eug ;  
 Ag aidmheach a dhòbhearta mora gu leir  
 'S ag guidheadh lan-mhaitheanais, 's gealladh nach treig.



'S amhail sin 's mar a tharlas do'n ghraisg ud fa dheoidh,  
Ge h-uabhbreach ro statoil an tabhachd 's an treoir;  
Feith, 'us chitear iad fhathasd a' gal 'us a' bron,  
Air son gach mor thruaighe thug uail ann an coir.  
Nach iomadh ceud curaidh thug cuiridhnean ard,  
Do'n bhuidhinn an-fheile nach toilleadh a bhaigh;  
Gu tighinn fo fhasgath am brataich 'us tamh,  
O dhortadh na fola, 's bhi tairis an saimh?  
Nach cruaidhe an cridhe, gun tiomachadh riamh,  
'S bhi 'faicinn an daoine nan slao air gach sliabh;  
'S gun truas aig an cairdean do'n amhghar o chian,  
O'n chaidh an truailleadh le fuath 'us droch mhiann?  
Nach amaideach, gorach, an doigh air an d' fhas,  
Iad cairdeach ri'n naimhdean, 's nach ann air an gradh;  
A tha iad 'g an comhaidh gach lo' anns a' bhlar,  
Ach chum 'us gu'n deonaicht' dhoibh coir ann an ail'?  
Nach lionmhor an truaighe o'n ghluais iad a mach,  
Tha 'm fearann gun bharr, 'us tha'n tain 'gan sgath' as;  
An treudan 'nan spollaibh aig oigridh nam flath,  
'S gun cideadh no comhdach tha 'n ton anns a' chath?  
Cha-n'eil luibh ann an achadh, no 'machair, no 'm beinn,  
Bha eifeachdach, fallan, an galar no'n tinn.  
Nach deachaidh a thachdadh, 's a chasgairt gun fhoinn,  
O'n thoisich a' charraid le gasraidh na foill.  
Chaidh toradh na coille an gainnead gu léir,  
'Us thoirleum gu làr ann an cràmhaig 's nan cèir,  
Chaidh ccairdean, 'us malairt, 'us ceannachd gun fheum  
'Us miltean a chreachadh 'bha gaisgeil gu h-euchd.  
Ged thug iad 'n an triuir uainne dàbhlain nan lann,  
'S ged fhuirneisich Duidsich dhoibh fùdar nach gann;  
Cha gheill sinn, ach buaidhichidh suas thar an ceann,  
'S mar chomhar' buaidh-laraich bithidh làbhrais ri crann.  
Tha 'n ionmhas 'g a tràghadh gach là do na sloigh,  
Tha coimhead na làrach 's o ghàbhadh thigh'nn oirn;  
Ach chi sinn an là nach aidhearach gleois,  
Luchd dhùsgaidh na tuaireip, 's cha truagh leinn an deòir.  
An t-sùil a ni fanoid, air 'athair caomh féin,  
'S tha 'tabhairt d'a mhàthair gach tàir 'us mi-gheill,  
Ni fìilich an fhàsaich an cràdh' as a cheil',  
'S na h-iolaircan òga dhiubh lòn agus béidh.  
Mhallaich an athair, 's cha d' bheannaich iad riamh,  
Am màthair a dh' fhòir air an dòlum gach iall;  
Ann am fradharc cho àrd 's nach b' aill leo an riar,  
O'n dh' fhàs iad ro làidir air taillleamh namh fial.  
Fhuair gionach 'us sannt ann an cridheachaibh cruaidh,  
'S nach toisicht' gu bràth iad na 's mò na 'n uaigh;  
A dh' fhàsas nis torrach cur chorpaidh an t-sluaigh,  
'S gheibh a'chlarsach 's am foghnan, 's an ròs caithream buaidh.  
*(Gu bhi air a leantuinn 'san ath aireamh.)*

# THE G A E L,

ENGLISH DEPARTMENT.

DECEMBER, 1872.

## GAELIC LORE.

WHILST we are keenly alive to the rights and interests of the Gaelic race, and ready at all times to do battle with those who traduce or condemn our people, we are also solicitous that Highlanders should manfully discharge the duties which they owe to the rest of mankind. Celtic mind has shone, no doubt, in every department of thought, as certainly as Celtic vigour and skill have accomplished their fair share of the physical work of the world; but we are self-abasing enough to confess that, of the purely characteristic products of Celtic genius, which are in an especial degree incorporated with the Gaelic language, comparatively little has as yet been contributed to the common stock of human knowledge. Every intelligent Highlander knows that, whether we refer to the facts or the ideas, the philosophy or the fancy, or limit our thoughts to the mere etymology of the language, there is a vast amount of treasure among us, from want of which philologists, archæologists, historians, ethnologists, and sociologists are at a loss. Numbers of these builders of science and philosophy are looking across the mountains and the seas to the Highlands of Scotland, to Ireland, to the Isle of Man, and to Wales, but particularly to those who speak the Gaelic language, for assistance which Celts alone can afford. This is an important fact in the high intellectual commerce of men; and although it may be somewhat depressing to think that we have been so remiss in times past, as in any measure

to neglect this part of our work, it is encouraging to those who have struggled against an evil anti-Celtic current of thought, to find that their countrymen are so much looked up to in the world of intellect. One of the most common reproaches with which Highlanders were wont to be assailed was, that there was nothing of value in the language which they spoke. It did not matter much that this allegation was made by persons altogether incompetent to pronounce a worthy opinion on the subject, the opinion was all the more positively asserted, that it was becomingly fortified by the most obdurate ignorance. It has repeatedly struck us as very remarkable that persons should so often feel themselves competent to pronounce judgment in Celtic matters, even when their own ignorance was most palpable. As if the Goth should say, "I know nothing about the matter, therefore there is nothing in it." There is a very important question connected with this assumption, to which we may, at some future time, call attention. How did this assumption arise? Was it a mere intellectual mistake, or a criminal policy? A curious example of the potency of this assumption occurred in the leading columns of the *Scotsman*, when the Irish Land Question was under discussion, some time previous to the passing of Mr Gladstone's great Land Act. The *Scotsman* editor has long been notorious for his furiously hostile feelings towards Irish Celts, as well as towards Highlanders; and at that time he was violently opposed to anything

being done to modify for the better a system of land occupancy, which was rapidly desolating the country. So, when hard pressed by certain Scotchmen, who spoke from personal knowledge of Ireland, the editor carried out the assumption of which we have been speaking, the length of saying, that personal knowledge of Irish affairs was a positive disqualification. This, of course, was only saying, in his own way, what numbers of others had felt. It must, however, have been accepted by the *Scotsman* and his clients, as a remarkable evidence of the perverseness of the human mind—of the law-making mind in particular—that the House of Commons, with Mr Gladstone at its head, acted on the opinions of those qualified by personal knowledge, rather than upon the superior judgment of those far removed from the force of facts. This is more than a curiosity: it should be a warning to those who fortify themselves in their strongholds of prejudice and ignorance, and should make them a little less confident of the power of the assumption before us. They may, like the *Scotsman*, have to bow down before the hard and unpalatable facts, when the submission will be a humiliation and a reproach. Better for them to think beforehand, even if they should have to acknowledge the force of facts, and bow to reason rather than in ignoble defeat. Just as certainly as the opinionists on the Irish Land Question had to bow before the obnoxious facts, so will the contemners of Highlanders, their speech and their polity, have to give way to the force of facts already acknowledged by the most enlightened men in Europe.

It is in reference to these facts that Highlanders are now called upon to gather up all their lore; to stereotype for distant and future generations the thoughts which glowed in the bosoms of their forefathers; to preserve their speech from decay; and to let the wide

world have the benefit of the "light of other days," which that speech alone is able to shed upon other languages, histories, and peoples. Highlanders must essay a suitable response to these demands; and, in order to do this, there must be some recognized organization. Highlanders must come to an understanding as to what it is exactly that they are to contribute to the general stock of knowledge. They must map out the field from which they are to reap, and they must look for the reapers, and assign to each, if possible, his own work.

This is work, it will be seen at once, worthy of philosophers and of patriots. It will be a great part of the vindication of the Celtic character which they owe to themselves. And, in labouring to confer benefits upon others, we shall be doing something towards removing that self-esteem of our people, from the depression of which, more than from anything else in themselves, they have fallen behind in the world's march. After being so often and for so long told that they were of no value, and that their chief mental possessions were drags upon them, it must have an encouraging effect upon them to be told that they and those possessions are valued by the most competent judges. They are an important portion of the human family; their ideas are valuable, their imaginings, even, are in requisition, and the world waits until their speech sheds its light on the path of human progress. In a thousand ways will these convictions put fresh energy into their hands, and send commercial life through the Gaelic communities of the north. A very large proportion of our duty to ourselves is performed immediately towards others. We sow the seed, in the shape of duty, in other men, and the fruits fall, in course of time, ripe into our own laps.

To the curious, to the leisurely, to the intellectual all over the Highlands,

we would appeal, to gather up the lore which lies thick as autumn leaves around them, and help us as a people to discharge the duty, and sow the particular seed of which we write. No doubt there are difficulties in the way. One of the results of the systematic repression of everything Highland has been that the poor people shrink from acknowledging what they know, and from exposing themselves to the ridicule of their more egotistical neighbours. Hence, the secretiveness which every collector of *sgeulachdan* has found barring his access to the Highland mind. And what has been induced by fear of the ridicule of the profane has been strengthened by the denunciations of some of the clergy. From Carswell downwards, numbers of the most revered among our Highland ministers have denounced as sinful the practice of devoting to *sgeulachd*, the time due to religious duties. This gave a kind of religious sanction to the criminal philosophy invented by the enemies of the Gael, for their own selfish purposes. Hence, in a great number of instances, it is only by stratagem, that the best repositories can be got at. But things have materially altered: among the most able and zealous advocates of the claims of everything distinctively Celtic, we are now able to class numbers of our Highland clergy of different churches. The ban of the church may be said to have been removed, when Dr MacLauchlan, Dr Clerk, Mr Stewart, Mr Mackenzie, Mr Cameron, Mr Ross, Mr Blair, and numbers of others come forward to recommend the study of Gaelic literature. The devotion of these men to the inspired Word of God has only intensified and elevated their appreciation of the treasures which God has offered to the world through the medium of the Celtic mind.

Notwithstanding the opposition provoked, at the time, by Macpherson's Ossianic publications, they set in motion

a regular succession of influences which Mammon has not been able to stop. A striking effect appears in Scandinavia, as we write: the second Oscar ascends the throne of Sweden. Napoleon the Great carried the Highland poems of Ossian about with him as if they afforded him the highest models. Bernadotte called his own son after Ossian's son, and he again gave the same name to his son, now Oscar! These poems have over and over again been translated into French. So they have into Italian and other languages; and, as we mentioned in our October issue, Signor Priolo, an Italian artist, has, as he says himself, discovered in Ossian a rich mine for pictorial illustration, and he has set about working the mine. We wish him success. Dr White, of Waterford, a professor of music, has adapted Comala for the stage, producing a beautiful opera, with airs, and pictorial scenery. We hope to be able to make fuller reference to Dr White's version of Comala in another issue. Mr Campbell, of Islay, has, by his labours, placed our most simple tales on a level with those which the Brothers Grimm have rescued from decay in other lands; and whilst he has himself saved a large mass of matter from oblivion, he has raised, as we may say, the market value of what has yet to be gathered, and encouraged others in the same work.

But we have outrun our space; and all we shall say further is, "Let our Gaelic friends do their duty to themselves and to other races, by rescuing, as quickly as possible, those treasures which will prove a gain to others, and a credit to themselves."

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#### THE PLACE OF THE CELTIC.

(From a forthcoming work, entitled a "Survey of the Celtic Languages," by the Rev. William Ross, F.S.A.S.)

If we cast our eye over a linguistic map of the world, we cannot fail to



note that there exists a vast number of languages, and that all of them have certain geographical relations to each other. We are not warranted to conclude that because of their proximity to each other, they are on that account so intimately related as to be one in structure or form—one in the materials of which they are composed, nor yet one in the sense of a common progeny, with diverse lineaments, owning a common parentage. Such a conclusion can only be arrived at on scientific grounds when the science of language shall have attained its majority, and the languages of earth have been analysed and compared. A careful and accurate study of any one form of speech will lead us to see, that, although the great bulk of the language may consist of materials of native growth and character, yet a considerable portion is to be traced to the incursion of materials that are of a mixed character—some bearing marks of a kindred, and some clearly of a foreign extraction. If we extend our inquiries to several languages, we obtain precisely similar results. The farther we extend our survey the more likely are we to obtain large and reliable data upon which to found a safe induction. A tolerably accurate survey of the languages which abound on the face of the earth has led to the discovery of three extensive groups or families of languages, each family having its own native character, qualities, and genius. These are the Aryan or Indo-European, the Semitic, and the Turanian or Allophyllian languages. How far these families are, if at all, related to each other, the future of our science must show. The question is foreign to our present inquiry. It is enough for us to know that the Celtic language possesses characteristics which enable us to fix its place in the Aryan or Indo-European family. It cannot be without interest to us to inquire how, and by whom, it was discovered that our language had

its legitimate place among the Aryan tongues. The discovery was not made by any merely Gaelic or Cymric scholar. Our native scholars, with one notable exception, the distinguished Edward Lhuyd, the author of the "*Archæologia Britannica*," were busily engaged for many years in endeavouring to prove an intimate connection between the Celtic languages and the Semitic family. In the early stages of philological studies, most linguists laboured long and diligently to show that their native tongue was the primeval speech, or at all events closely allied to it. Our Celtic scholars were no exception to the general rule. It is but just to the memory of Lhuyd, our first and perhaps greatest Celtic scholar, to observe that in his "*British Etymologicon*," he clearly pointed out the affinity between the Celtic and such Indo-European languages as in his time attracted the attention of learned men. It is possible that an intimate connection may yet be found to subsist between the Aryan and Semitic families; and if so, the Celtic may perform no mean service to the inquiries that shall issue in this result. The efforts of our native philologists were at the time, to a large extent, labour in vain. The discovery that helped to place the Celtic in its right position was that of the Sanscrit language, which took place in the year 1808. Previous to that year, it was generally supposed that there was an absolute distinction in race and language between the inhabitants of Hindostan and the East, and those of Europe and the West. In that year the supposed distinction was abolished. It was discovered that the Sanscrit, though dead for upwards of two thousand years, was the direct source of all the principal modern dialects of the Hindoos, while it, moreover, presented the closest affinities to the language of Persia and the chief languages of Europe. Sir William Jones, the dis-

tinguished founder of the Asiatic Society, was the first to point out the probable connection which might be found to exist between the Celtic and the languages of the East. In a paper contained in the first volume of the "Asiatic Researches" (p. 442), he says, "The Sanscrit language, whatever may be its antiquity, is of a wonderful structure: more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could have been produced by accident; so strong that no philologist could examine all the three without believing them to have sprung from some common source, which, perhaps, no longer exists. There is a similar reason, though not quite so forcible, for supposing that both the Gothic and the Celtic, though blended with a different idiom, had the same origin with the Sanskrit. The old Persian may be added to the same family."

The next in order who secured the attention of scholars to a consideration of the question was Dr Pritchard, the celebrated author of a work "On the Varieties of the Human Race." We cannot value too highly the service which he rendered to the Celtic language by the publication in 1832 of his work on "The Eastern Origin of the Celtic Nations." He says—"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 Sanscrit, the Eolic Greek, the Latin, and the Teutonic languages, are capable of an elucidation which they have never yet received." The line of evidence followed by Dr Pritchard, and the materials produced, were of such a character, and in such quantity, as to satisfy the most sceptical that the Celtic must find its

place in the numerous cluster of speeches embraced by the Indo-European tongues. The forty years that have elapsed since the publication of his work have only helped to confirm the position he had taken up, and largely to add to the evidence submitted by him. To his labours we are indebted for the first rational and scientific investigation as to the origin, place, and relations of the Celtic languages. The study of the Celtic now received a new impetus, and in the right direction. A singularly clear comprehensive, and scholarly review of Dr Pritchard's book, by the late Rev. Richard Garnett, of the British Museum, in the British Quarterly Review for September, 1836, and valuable articles on the languages and Dialects of the British Islands, by the same author, in the first and second volumes of the "Proceedings of the Philological Society of London," thoroughly confirmed Dr Pritchard's conclusions, and supplied fresh and valuable materials, which rendered conviction irresistible. "Till lately," says Mr Garnett, speaking of the Celtic dialects, "they were supposed by various eminent scholars to form a class apart, and to have no connection whatever with the great Indo-European stock. This was strongly asserted by Colonel Vans Kennedy, and also maintained, though in rather more guarded terms, by Bopp, Pott, and Schlegel. The researches of Dr Pritchard in the "Eastern Origin of the Celtic Nations," and of Professor Pictet, of Geneva, in his truly able work "Sur l'Affinite des Langues Celtiques avec le Sanscrit," may be considered as having settled the question the other way, and as proving satisfactorily that the assertion of the philologists abovementioned, were those of persons who had never properly investigated the matter, and were consequently incompetent to decide upon it. The demonstration of Pictet

is so complete that the German scholars, who had previously denied the connection, now fully admit it, and several of them have written elaborate treatises showing more affinities between Celtic and Sanscrit than perhaps really exist." (Philological Essays, p. 147.) The result of the publication of the works of Dr Pitchard and Professor Pictet were of the most satisfactory character, and finally established the position of the Celtic as one of the Aryan tongues. At the same time, it must be conceded that several very striking coincidences between the Celtic and the Hebrew have been pointed out, while it is undeniable that the evidence hitherto adduced in support of the great mass of alleged resemblances is unsatisfactory, and, in not a few instances, entirely illusory.

The Celtic language possesses for us not merely a general, but a special and deep patriotic interest. It was among the first, if not the very earliest, to part company with its kindred, and to remove from the ancient fatherland. It was among the first to furnish names for the beetling cliffs, towering bens, shaded valleys, flowing streams, winding pathways, and thriving homesteads, of the continent of Europe—names which may even yet be distinguished as underlying the superficial deposits of Teutonic, Romanic, and Slavonic designations. Its vocabulary also supplied no small number of the terms that describe the social relations, and the arts of husbandry and war. As the parent imparts his lifeblood to his offspring, and the pioneer the results and value of his discoveries to his successors, so did the Celtic tribes hand over their treasures to those who tracked their footsteps and took possession of their lands and homes. These courageous and numerous tribes formed the van and centre in the great exodus of the European nations from their home in the East. They were impinged upon

by the Teutons on the North, by the Greeks and Romans on the South, while they were pushed forward by the lower Teutonic, Windic, and Illyric tribes, which took up the rear. The pressure of these various migrations drove the Celts to the West, and their further advance was for a time stopped by the Atlantic ocean, and their colonisation, by the occupancy of Great Britain and Ireland.

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## CORRESPONDENCE.

Sir,—I hear that the Rev. Archd. Farquharson is trying to stir up the Highland people to make an effort to establish a Gaelic professorship in one of our Scottish Universities. It is high time that a really serious effort were made, and every true Highlander will wish Mr Farquharson God-speed, and hope that his efforts will meet with the most brilliant success. And it is to be hoped that such success will be the means of rescuing the Gaelic language from the contempt in which it is too frequently held by so many of those of whom better might have been expected.

If we contrast the conduct of the Welsh people in regard to their language and the conduct of the Highlanders in regard to theirs, I am afraid the contrast will not redound to the credit of the latter. The Welsh, although away from their own country for years, ay, and even for several generations, in Liverpool, London, or elsewhere, teach their native language to their children with a noble patriotism and true fidelity. Many Highlanders, on the contrary, even when residing in their own country, and amongst a Gaelic speaking people, if they think themselves in any way better than their neighbours, seem (with the most contemptible snobbishness) to consider it quite beneath their dignity to allow their children to learn Gaelic, as if they

considered the Gaelic people a conquered and subjugated race; and a most downtrodden and ill-used race they undoubtedly are in many respects. Even men whose chief claim to distinction is derived from their knowledge of Gaelic, have yet exhibited so much contempt for the language from which they derive their fame, as to deem it quite unworthy of the trouble of teaching it to their children. If such be the example of men of learning and distinction what can you expect of mere shoddy upstarts? How much of the blame for this shameful state of matters rests with the natural leaders of the people, the landlords?—how much with their hired leaders, the clergy?—I will not venture to say. This much we know, that some of the ministers would evidently be very glad to get rid of the language altogether. And of the landlords (with a few noble exceptions, such as the Duke of Athole, Cluny Macpherson, and a few others) how few of them know a single word of the language of the people by whom they are surrounded, or teach it to their children? Oh, but you will say, they are too busy “preserving their game and collecting their rents to think of anything so contemptible as the Gaelic!” And yet, forsooth, they plume themselves on being chiefs and leaders! How can they be chiefs among, or leaders to, a people with whom they have so little sympathy, so little in common, whose very language they do not understand? But surely, notwithstanding much game and greed, there are still some true patriots amongst the landlords. And, I believe, notwithstanding much indolence, traditional narrowness, *laissezfaire*, and even snobbishness, there are many public-spirited men amongst the clergy. But, if not—if none of the so-called leaders will lead—why should not the people take the matter up themselves, and, by associating together, stimulate each other

in true patriotism and in love of their own beautiful language, bidding defiance to all despisers and oppressors of their country and language. Why should there not be Gaelic societies in all the Highland towns and villages like the now flourishing one in Inverness?

I hope to see much good accrue to the Gaelic from your valuable paper; much also from a Gaelic professorship, and even still more from the people taking the matter up in a public-spirited manner. Have they still patriotism enough to do so?—Yours very truly,  
J. F.

London, Oct. 30, 1872.

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#### A CHALLENGE TO THE CLANS.

SHREWSBURY,  
13th November, 1872.

MY DEAR SIR,

Following up the offer I made in a previous communication to you, with regard to the proposed “Gaelic Comparative Lexicon,” four more Mackays promise to contribute £20 towards it. I can rely upon obtaining material assistance from at least twenty more of the same name, of my personal acquaintances.

Now for the members of other clan names to come forward with their countenance and support. “Who gives quickly, gives twice.” Should each clan contribute, on an average, £50, the work can be undertaken and completed. Pray continue agitating the scheme. Surely Highlanders are not so dead to the value of such a work as to hold back, when it is so necessary to come forward.—Ever yours sincerely,  
JOHN MACKAY.

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#### NEWS OF THE HIGHLANDS AND ISLANDS.

GREENOCK. — GAELIC SOIREE. — The second Gaelic soiree and concert under the auspices of Tìr Nam Beann Lodge I.O.G.T. was recently held here. Brother Duncan Macpherson occupied the chair. After tea, the Chairman, Brother Macneil, and others, addressed the meeting. To add to the enjoyment of the evening, Brothers Campbell and Macfarlane played piobrachs; and Brothers Blue and Black, &c., sang



occasional songs. All were delighted, and the meeting was a great success.

OBAN.—We observe that Professor Blackie generously offers a prize of two guineas to the best Gaelic scholar in Mr MacDougall's Gaelic class. The text-book is D. B. MacIntyre's songs, and the examination is to come off in October, 1873. We hope that our friends in other parts of the Highlands will take an example of those in Oban, and start Gaelic classes to qualify themselves in the language of their forefathers.

GRAND HIGHLAND GATHERING.—As may be seen from our advertising columns, a grand assembly of the natives of Ross-shire, in Glasgow, is to be held this year, on the 27th December, when Kenneth Murray, Esq., of Geanies, will preside. Under the presidency of so qualified a gentleman, combined with the well known enthusiasm of the committee and their indefatigable secretary, Mr Ross, we have no doubt it will be eminently successful: and it only remains for us to add that we cordially recommend all who desire to spend a happy evening to procure their tickets as early as possible.

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#### THE TUAM NEWS ON THE GAEL.

We have this week received from the publishers, Nicholson & Co., 74 Argyle St., Glasgow, a copy of a new Gaelic periodical or newspaper in Gaelic. It is called "An Gaidheal; Páipéir Nuaidheachta, agus Leabhar-sgeuil Gaidhealach." It is published only monthly, and we are reminded that this copy before us is that for November, by the words, "Ceud mìos an Gheamhraidh, 1872." We bid the Gaelic newspaper ten thousand welcomes—"ceud mìle fáilte," say we, in the language of the Gael of Ireland. "Se do bheatha a pháipéir nuaidheachta aig teact chugainn a n'oir as tír na sean-Gaehal, as tír na h-Albaine, as tír Cholumb-cille, agus ar muinntire féin. Sé do bheatha. Is mait linn go bh-fuil tu a lathair. Bi slán." We take it as a favourable omen this publication from the pens of our Highland friends. It will tend to unite the clan of the Gael in the North of Caledonia; it will be a messenger of fraternity between the old Gaels of Eire, or Scotia Major, and the younger branch, the Gaels of Scotia Minor. There was a time when the people of Scotland were in accord with the Milesian

stock in Ireland. They had a right to be one; they were originally of one stock, they spoke a common language. Irishmen taught them the Christian faith—Columba, an Irish monk, evangelized them. Iona, peopled by Irishmen, taught them the arts and sciences and religion. The Highland Gaels deserve the thanks of Irishmen for this example of national life and national union. It is a sign of national life. It is the expression of national unity, to a certain extent, and of national life, of Home Rule—of a people distinct from, though united with, the people of England. It is an effort to be like Wales. Where is Ireland in the race of national distinctness? Where is her Irish national press? are we fairly snuffed out as a people? We are no where. No echo of the past bearing on the present. No vocal link uniting the times of old with the glories and the defeats and victories to the present with its aspirations for unity, for Home Rule, and for national life. Is the national pulse dead? Is the silent breathing of dissolution in the throat and in the heart of the nation? No Irish voice—no pen? No word of the Gaelic? Yes, in Connaught and in Munster there are still thousands who are alive, and who will foster the dying nation, and will yet restore her to a sound healthy existence.

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#### ANSWERS TO CORRESPONDENTS.

R. M.—Your verses may soon appear.

S. G.—The "Historical Geography of the Clans of Scotland" is published by W. & A. K. Johnstone, Edinburgh. The map is well executed, and the contents to the letter-press varied. The price is only 7s 6d.

"DUNEDIN."—You forgot to send your name and address. Do so, and we may do something for you.

Letter by Mr Edmunds, author of "Names of Places," in reply to Colonel Robertson's article in the November *Gael*, shall appear in our next.

D. W. F. London.—We shall inquire.

M. CAMPBELL, Cape Breton.—The History of the Isle of Skye, by the late Alexander Cameron, is published by E. Forsyth, Inverness. Price 6s.

# AN GAIDHEAL.

[I LEABH.] TREAS MIOS A' GHEAMHRAIDH, 1873.

[11 AIR.]

AIR CRUINN - MHEALLABH  
SOILLSEACH NAN SPEUR.

III. FARRANN.

AIR CO-SHUIDHEACHADH BHEN-  
UIS AGUS NA TALMHAINN.

An uair a bheachdaicheas sinn le curam air na neamhaibh os ar ceann, far am bheil na milte grian, rionnag, agus reult, a' tilgeadh a mach an soluis air feadh na cruithreachd, agus far am bheil iad gu leir air an suidheachadh gu h-cagnaigh, agus a' siubhal gu riaghailteach 'n an cuairtibh eug-samhla fein, is ceart a dh' fheudas sinn éigheach a mach maille ri Salmadair binn Israeil — “Cia lionmhor t-oibre, a Thighearna! ann an gliocas rinn thu iad gu leir,” “agus molaidh t' oibre gu leir thu.” Tha cumhachd neo-chrìochnaichte Iehobhaibh air 'fhoillseachadh d'ar sealladh, agus d'ar tuigse, air mhodh miorbhuileach, leis na solusaibh a ta 'triall gu neo-mhearachdach 'n an cuairtibh sònruichte, agus a ta, mar sin, a' colionadh na crìche air son an d' rinneadh iad air tùs! Co, uime sin, aig am bheil comus amhaire air na comharaibh mòr agus soillseach so, gun a bhi a' beachd-smurineachadh air bith, air làthaireachd, agus air cumhachd an Ti sin, trìd am bheil gach ni anns na neamhaibh, agus air an talamh, a' cosheasamh? Air an aobhar sin, “Biodh ard chliu Dhé ann am beul nan uile, moladh iad e air son a ghniomhara treuna—moladh iad e ann an speuraibh a chumhachd.”

Air duinn cunntas a thoirt 's an earrainn mu dheireadh, air an rèult *Mercuri*, òn is i a's dluithe do'n ghréin, labhraidh sinn, a nis air *Bhenus*, an ath

reult ann an ordugh. Tha'n reult dhealrach so a' cuairteachadh na gréine ann an cearcall a ta ochd agus trì fichead muillean de mhiltibh air astar uaipe; agus tha i a' triall air a slighe mu thimchioll ceithir fichead mìle de mhiltibh anns an uair! Tha i seachd mìle agus ochd ceud de mhiltibh troipe, a' cur car di air a mul fein ann an ceithir uairean-fichead, agus a' crìochnachadh a turuis mu'n ghrein ann an dà cheud agus ceithir latha fichead gu leth de na laithibh againn-ne, uine a ta 'deanamh suas na bliadhna aice-se. 'S i *Bhenus*, de gach uile reult, a's faigse do'n talamh againne-ne, air an aobhar sin chithear mòr agus dealrach i an coimeas ri aon air bith eile de na reultaibh! Theirear, mar a's trice, an reult-mhaidne, agus fheasgair, rithe so. An uair a bhios i an iar air a' ghrein, chithear anns a' mhadainn i, agus an uair a bhios i an ear air a' ghrein, chithear air an fheasgair i, corr agus leth-bbliadhna m'an seach! — Cha'n 'eil *Bhenus* a bheag ni's lugha na'n talamh air am bheil sinne a' gluasad, ach air di a bhi ni's faigse do'n ghrein, tha barrachd teas agus soluis a' bualadh oirre, na tha air an talamh! Ged nach 'eil an reult mhaiseach so, aig astar co fad uainn-ne ris na reultaibh eile, gidheadh tha a dearsadh agus a soilleir-eachd co mòr, 's nach soirbh aon ni amharc oirre leis na gloineachaibh, eadhon a's fearr, chum gach ni a bhuineas di a chur an ceill le fìor chinnteachd. Air do na cuairtibh aig *Mercuri* agus *Bhenus*, a bhi eadar an talamh agus a' ghrian, chithear iad a' fas agus a' caith-eamh, cosmhuil ris a' ghealach ur! Tha na cuairtean anns am bheil iad a' ruith,

co cumhann, an coimeas ri cuairtibh nan reult eile, 's gu'm bheil iad a' ghnath air am faicinn am fagus do'n ghrein, agus air uairibh tha iad co fagus di's gu'm bheil a dearrsadh 'g am foluch gu h-ìomlan o'r sealladh! Nach leoir na nithe so chum gliocas neo-chrìochnuichte an Tì a dhealbh iad a dheanamh follaiseach do na h-uile? agus nach leoir iad chum toirt oirne a radh, maille ris an abstol—"Tre chreidimh tha sinn a' tuigsinn gu'n do chruthaich-eadh na saoghail tre fhocal Dé, air chor donach d'rinneadh na nithe a chithear do nithibh a bha r'am faicinn."--Eabh. xi. 3.

Labhraidh sinn, a nis, mu'n talamh, a ta 'n a reult cosmhuil rìusan a dh'ainmich sinn agus a' siubhal mu'n cuairt do'n ghrein ann an àm suidhichte! Is ball cruinn an talamh, a ta dluth air ochd mìle de mhìtibh troimhe, agus còig thar fhichead mìle de mhìtibh mu'n cuairt. Tha e 'siubhal mu'n cuairt do'n ghréin ann an cearcall, a tha ceithir fichead, agus còig muilean deug de mhìtibh air astar uaipe: agus gabhaidh e trì cheud, trì fichead, agus còig laithean, agus teann air sea uairean ùine, chum aon chuairt a chur air a' ghrein, agus tha'n ùine so a deanamh suas na bliadhna againne.—Ged is bras a ta 'n talamh mar so a' siubhal sea fichead uair ni's luaithe na peileir gunna-mhòir gidheadh, cha 'n 'eil e idir co luath ri *Mercuri*, a cheann nach 'eil e 'deanamh ach mu thri fichead agus ochd mìle de mhìtibh anns an uair, am feadh 's a ta *Mercuri* 'deanamh corr agus ceud mìle de mhìtibh! Tha'n talamh, mar an ceudna a' tionndadh air a mhul fein, gach uile cheithir uaire fichead agus mar so tha ceithir uairean fichead air fad anns an latha againn-ne! Tha na nithe so uile iongantach annta fein; ach an dèigh sin tha iad fìor. Cha soirbh, gidheadh, le daoineibh aineolach a thuigsinn, gu'm bheil an talamh idir a' carachadh, no 'gluasad as an aon àite. Tha iad mar a's trice s a' bharail, gu'm bheil e neo-glhuasad-

ach, am feadh 's ta a' ghrian, na rionnagan, agus feachd neimhe gu leir, a' cur char diubh mu'n cuairt da!—Is iongantach leò, mar an ceudna r'a smuaineachadh, gu'm bheil an talamh so 'n a reult, a ta 'n am beachd-san, ni's mò na aon air bith de na rionnagaibh beaga, drìlinneach sin, a chithear 'n am mìtibh anns na speuraibh, air oidhche shoilleir. Ach tha e fìor, gu'm bheil an talamh a' gluasad air a mhul fein, gach là; agus ann an cearcall mu'n cuairt do'n ghrein, gach bliadhna; ceart mar a ta *Mercuri*, *Bhenus*, agus na reultan eile. Tha mòran an dùil, gu'm bheil a' ghrian agus na reultan, a' ruith gu luath anns na speuraibh mu'n cuairt do'n talamh, nach 'eil a' carachadh as 'aite; ach tha iad air am mealladh an so 'n am barail, ceart mar a ta iad, an uair a ghiùlainear iad seachad gu luath air luing an cois fearainn; oir an sin, tha iad an dùil, nach 'eil an long a' carachadh; ach gu'm bheil am fearann a ruith gu grad seachad orra!

Dh'ainmich sinn a cheana, gur i a' ghrian a' ta toirt soluis agus teas do na reultaib huile, agus air do'n talamh so a bhi 'na reult, tha e 'mealtuinn buannachd an soluis agus an teas so mar an ceudna. Tha dàrna leth na talmhainn a' ghnath air a shoillseachadh leis a' ghréin, agus tha'n leth eile ann an dorchadas. Ach o'n tha'n talamh a' tionndadh air a mhul fein, o'n iar gus an ear, gach uile cheithir uaire fichead, tha solus agus dorchadas a' teachd oirne mu'n seach, anns an ùine sin. Mar so, tha là agus oidhche a' leantuinne a cheile; agus an uair a ta an taobh air am bheil sinne do'n chruinne-ché, air a shoillseachadh, tha 'n taobh eile dheth ann an dorchadas. Air an aobhar sin, an uair a bhios an là againn-ne 's an Eilean Bhreatunnach, bithidh an oidhche aca 's na h-Innsibh an aird an ear—ann an *China* agus ann an *Australia*! Tha mar an ceudna, clàonadh sonraichte aig mul na talmhainn, trid am bheil solus na greine a'

bualadh aig amannaibh de'n bhliadhna, air earrainn ni's lugha de chearnaibh tuatha na talmhainn, na aig amannaibh eile; air an aobhar sin, tha na laithean againn fada agus goirid, a reir sin. Agus feudaidd sinn a nis ainmeachadh nach 'eil na cuairtean, na cearcaill, no na slighean farsuing sin, anns am bheil na reultan a' siubhal mu thimchioll na greine, gu h-iomlan cruinn, ach air cumadh uibhe; air an aobhar sin, tha e furast fhaicinn, an uair a ta a' ghrian air a suidheachadh ann am meadhon nan cuairt sin, gu'm bi na reultan a ta 'gluasad annta, ni's faide o'n ghréin, aig amannaibh araidh de'n bhliadhna, na aig amannaibh eile. Ceart mar so, ma ta, tha'n talamh a' suibhal mu thimchioll na greine, ann an cearcall a ta ni's mò ann am fad, na tha e ann an leud; uime sin, tha e air uairibh de'n bhliadhna fad o'n ghrein, agus air uairibh eile ni's giorra uaipe; agus tha so, maille ris a' chlaonadh a ta 'n a mhul fein, a' deanamh Samhraidh agus Gearhraidh, a cheann do thaobh nan astar eug-samhla a ta'n talamh o'n ghrein, nach 'eil a chearnan iomallach a' mealtuinn a soluis agus a teas, ann an tomhas co-ionann. Tha gach cuairt agus gach caochladh dhiubh so, air am faot-uinn a mach co cinnteach, agus, co eagnuidh le reulatairibh, agus air an tomhas co curamach leò, 's gu'm bheil fios aca air a' cheart uair agus mhionaid anns an crìochnaich gach reult a turus, agus cia co fad 's a ta an laithean, agus am bliadhnaichean fa leth. Gu cinnteach is iomadh inleachd a fhuair an duinne a mach; ach an déigh sin cia faoin a dhìchioll, agus cia co neo-iomlan a chomas, chum slighean, agus oibre an 'Ti ghormhoir sin a rannsachadh a mach. A ta 'na shuidhe air cuairt na talmhainn! An urrainn sinne le rannsachadh Dia fhaigheil a mach gu h-iomlan? Feuch is iad na nithe air an robh sinn a' labhairt, cuid d'a shlighibh; ach cia beag a' chuibhrionn a' chuala sinn deth?

SGIATHANACH.

## CALLUM A' GHLINNE.

V. Earrann.

Cho luath 'sa fhuair Callum cairteal-an freagarrach ann an Glaschu, an aite a bhi 'cur seachad uine, no a' caith-eamh nan gearr-bhonn a' sireadh a luchd-duthcha agus a luchd eolais o shraid gu sraid, is ann a sheall e mach airson cosnaidh, ann 'sa' cheud dol a mach; agus cha deachaidh e ach goirid gus an do shoirbhich leis; agus cha b' fhada gus an do choisinn e deagh-ghean agus muinighin a mhaighistir; oir a bharr air e bhi 'n a oibriche glan, teoma, riaghailteach agus bunailteach, bha e smiorail, tapuidh, gradeharach, suairce, siobhalta agus taitneach 'n a chonaltradh agus 'n a ghiùlan. Mar choigreach am measg aircamh cho mor—oir bha corr agus leth cheud fear ceairde ag obair fo'n aon fhardoich ris—dh' fhairich e gun dail cho feunail 'sa bha e dha 'bhi air 'fhaicill agus 'n a dhusgadh 'n am measg. Bha cuid dhiu nach do cheil am mi-run, an gamhla, agus am farmad ris as leth na choisinn e de mheas agus de fhàbhar o 'mhaighistir, agus o luchd-riaghlaidh na h-oibre. Bha cuid dhiu a thaisbean o'n leth-a-muigh caoimhneas agus saorsa ris, a chuir deuchainn ri h-uine air a chairiseachd air a dhuinealas, agus, air a chrionnachd. Bha caraiche sliom, seolta, 'n am measg d' am b' ainm Micheil Balgaire. Bha cliù agus sloinneadh Mhicheil ann an ioma seadh co-fhreagarrach ri cheile. B' aithne dha gu gle mhath, e fein a thaisbeandh anns gach caochladh cruth agus coltais a dh'-fhaodadh a bhi freagarrach do gach suidheachadh anns an tachradh dha tuiteam. Ann an seadh àraidh, bha Micheil, "na h-uile ni do na h-uile neach," a thigeadh 'n a rathad. Bu choidheas leis cuideachd Criosduidh no Anacriosduidh, ant uasal no ant anuasal, an glan no an neoghlan, na 'n saoileadh e gum bu chomasach dha, le an deagh-ghean a chosnadh, an caradh no an



aomadh airson a chriochan cuil-bheart-ach gabhdach fein. Do neach air bith a bhiodh déigheil air taitneasan anam-sarra a' bhaile mhoir, b'e brod a' chompanaich agus an fhir-iùil e. Cha robh cuil no cùilidh uaigheach, taigh-cluiche no seomar ciùil, no seomar dannsa an taobh a staigh do chriochan Ghlaschu air nach robh e mion-eòlach. Cha robh cleasaiche no ban-chleasaiche, àmhailteach no burraidh-abhachd air na sgàlain-chluiche o chladach gu cladach de'n rioghachd air nach robh tomhas de fhiosrachadh aige, agus gu h-àraidh mu gach cagarsaich sgainnealach no amharusach a thaobh an cliù modhanail. B'aithne dha o sheachduin gu seachduin co iad na h-eich-reise as am bu mho an robh de earbsa aig luchd na geall-chluich air feadh na rioghachd, agus na gill a bha air an leagail an aghaidh a cheile as an leth anns gach aite fa chomhair nan reisean anns an robh iad gu ruith. B'aithne dha gach taigh osda ann 'sa' bhailefaram biodh coinneamhan diomh-air aig luchd na geall-chluich o' àm gu àm, agus am measg an faighte moran de chleirich agus de ghillecan bhuithean d'am bu chleachdadh a bhi ag gabhail air iasad gun chead, á cobhain-airgid am maighistirean, air chunnart a bhi air am brath agus air am maslachadh, ach daonnan ann an dochas ri buannachd fhaotainn dhoibh fein gun fhios agus gun chall d'am maighistirean. Leag Micheil a shuil air Callum o'n cheud dol-a-mach, agus ged a bha e glé shoilleir dha nach ro mòr mheas aig a chomh sheirbhisich air Micheil, ciod air bith a b'aobhar dha, fhuair Callum e cho suairee, cho comaineach agus cho failteach is gu'n robh e gu mor air a thladh ris mar charaid anns am faodadh e tomhas de earbsa 'chur; ach cha bu luaithe dh' fhairich Micheil gu'n do choisinn e a mhuinighin, na 'thaisbean e na crìochan a bh'aige 'san amharc anns gach caoimhneas agus cairdeas-beoil a

nochd e dha. Air do Challum a bhi na choigreach agus ro dheigheil air cuid de iongantasan Ghlaschu fhaicinn, dh'aontaich e gu toileach ri dol mu'n cuairt le Micheil anns nafeas-gair; agus gu dearbh cha b' fhrasda dha fear-iuil a b' fhearr fhaotainn; ach air a' cheud fheasgar a ghabh iad cuairt feadh a' bhaile, cha deachaidh iad ro fhada gus an do bhuail pathadh air Micheil, agus b' fheudar taghal aig aon de thaighean òsda a' Bhroomielaw airson deoch-ùrachaidh. Bha Micheil eolach air an osd-fhear—duine nasal fùghail, coir, fathasach, agus fìor Ghaidheal gu crainn an droma, agus aig am faighte smior an Ilich, gun truailleadh gun mheasgachadh. Mu'n gann a chaidh iad thar na stairsnich bha bord-malairt nach faca Callum a leithid riamh o 'rugadh e—luchdaichte le stòpain agus le noigeanan airgid agus *crystal*, agus fear an taighe e-fein gun ad gun bhoineid, gun chota gun chasag, le muilcheanan a leine trusta gu 'ach-laisean, agus e 'cur na smuid dheth a' taosgadh suas dibhe de gach seorsa á broinn a' bhuird-mhalairt, le geimhleagan riombach air an còmhach thairis le or, le airgid agus le iobhri. Chuir antosd-fhear failte chridheil air Micheil, agus ceud failte air a' choigreach òg, air do Micheil ainm 'sa shloinneadh ainmeachadh. Sheòl e staigh iad do'n t-seomar chuil, ach anns an dol seachad thug Callum fainear do Mhicheil a' caogadh ris an osd-fhear. 'N uair a dh' fhosgail dorus an t-seomair, bha e cheana lan de aoidhean, dheth nach do ghabh Callum mor chiatadh: a bharr air na bha de ghleadhraich agus de utag 'n am measg, cuid a' seinn òrain, agus cuid a deasbad agus a conn-sachadh: bha failleadh deistinneach toit thombaca agus na min-shàbhaidh shalach lobhta leis an robh an t-urlar air a chomhdach is gu'n d' fhairich Callum bochd e fein an impis a thachdaidh, thionndaidh e gu grad air a shail, le run a bhi nach air an t-sraid a dh' aon

leum, ach bha Micheil agus an t-osdair ri 'uchd. Threòraich iad e a staigh do chuill bheag chumhann dhorcha far an robh bord beag aimhleathan, agus aite suidhe airson triuir no ceathrar. Rinn fear an taighe an dith-bheatha le sgaile a' bhotull fein, agus dh' fhàg e 'nan aonar iad. Cha bu luaithe 'fhuair Micheil iotadh a chasg air cosd Challuim na dh' fhas e rud eigin sgith, agus cha rachadh e ni b' fhaide air an fheasgar ud. Am feadh a bha Micheil a' leigeil a sgios dheth, bha Callum ag eisdeachd le cluais fhurachair ris na bha dol air adhart anns an t-seomar chuill, agus anns na cuiltean cumhann eile a bha fosgailte ri dorus cuil an taigh-osda. Cha b'fhada gus an cual e sgàl na pioba moire ga gleusadh air taobh eile na clàraidh, agus casbhruidhion ard ghleadhach de bheurla agus de ghailig am measg a cheile; agus gun dàil thainig fear an taighe staigh gun chead gun iarraidh, don chuill 's an robh Micheil' agus Callum, le dithis no triuir comhla ris de Ghaidheil rapach, leibideach, nach robh ro sgiobalta aon chuid 'nan eideadh no 'nan conatrachd. Chuir iad failte chridheil bhrosagallach air Callum, mar choigreach agus mar fhear duthcha; agus gun tuilleadh seamsain, dh' fheumadh e dol leo, aill ar n-aill, don t-seomar 's an robh an ceol agus an dannsa. Thug Callum taing dhoibh airson an caoimhneis, ach dh' iarr e orra a lethsgèul a ghabhail; agus dh' innis e dhoibh nach robh a bheag de thlachd aige 'n a leithid sud de chaitheamh-aimsir. Chunnaic Micheil ann an tiota nach robh a chompanach gu bhi air a ribeadh aon chuid le smadadh no le mi-mhodh, agus dh' eirich e gu grad agus thuirt e ri Callum gu'n robh an t-am a bhi 'bogadh nan gad. Ghabh e eagal, mar bu mhath a dh' fhaodadh e, gu'm faca agus gu'n cuala e air an fheasgar ud na bu leor gu a ghraineachadh gu buileach o bhi a' tathaich air osd-fhearan Ghlaschu. Thainig eagalan Mhicheil gu lan bhuil mar a shaoil

e, oir riamh 'na dheigh sud cha chuireadh Callum air ailghios caraid no eascaraid, a chas thar stairsneach aon de mhisg thaighean Ghlaschu. mar theireadh e riu; an aite sin is ann a bha e le buaidh 'eiseimplei agus a chomhairle, 'na mheadhoin ai. ioma boganach bochd simplidh dheth: luchd duthcha a thiorcadh uatha. Chrobh e riamh na thur-sheachnuiche cosmhuil ri ioma ni eile, b e 'bheach soilleir suidhichte nach robh aon chruiconta no cunnart ann a bhi a' gnathachadh deoch laidir gun a bhi ga mi-ghnathachadh; cha mho a bheireadh e gnus no aonta do ghluasadan no measarrachd fhoirneadh a dheoin no dhaindeoin air a mhor shluagh le Achd Pàrlamaid, ach rachadh e le 'uile chridhe ann an aobhar gach gluasaid d' am bu chrìoch a bhi 'sguabadh air falbh no a lughdachadh aireamh misg-thaighean nan grùdairan mosach, salach, suarach, a tha cho millteach air deagh bheusan agus airmaith coitcheinn nam bailtean mora—na “h-uaignean gealaichte o'n taohh a muigh” le 'n coinnleirean meurach, agus le 'm breaghachd dhrillseach riombach chosdail, ach o 'n taobh a staigh na'm fàilean maleta, le'n cuiltean salach cumhann dorcha far nach faigh coigrich no luchd astair aite tàimh no cadaid, biadh no deoch, ach deoch laidir; agus a tha 'tarruing am beòlaid ach beag gu h-ionlan o struidheas anameasarra fòtus an t-sluaigh. Be sud an co-dhunadh gus an d' thainig Callum air an fheasgar ud, mar thoradh air na chuala agus na chunnaic e an taobh a staigh do 'n taigh osda ann an cuideachd Mhicheil. Coma co dhiu—bha ribeathan eile aithnichte do Mhicheil leis am faodadh Callum ma' dh' fhaodte, 'bhi air a ghlacadh, agus chuir e roimhe feum a dheanamh de gach cothrom a thigeadh gu bhi ga thaladh 'n an dail gu h-athaiseach le foighidinn agus le seoltachd

MUILEACH.

(*Ri leantuinn.*)

## BOINEIDEAN CORRACHI.

## DHUINDIAIGH.

AIR FOKN "*The Bonnets of Bonnie Dundee.*"

Ri shìr Cuigse 'n Dunéidiunn  
 Thuirt Cléibhers' mar so—  
 Mu'n d' thig crùn an Rìgh 'nuas  
 'S ioma enuachd a bhios goirt;  
 Gach lascaire treun  
 Leis an éibhneas glonn-ghniomh  
 'Nis togadh air, 's leanadh e  
 Boineid Dhuindiaigh!

FONN—Lionar mo chopan  
 Dearr-lionar mo chuach  
 'Us diolaidear m' eachraidh,  
 A mach biodh mo shluagh;  
 'Ghrad fhosglar an t-Iar-phort,  
 'Us leigear dhomh triall,—  
 Tha togail fo bhoineidibh  
 Corrach Dhùindiaigh.

Leum Cléibhers' air 'each  
 Agus mharcaich tre 'n t-sràid  
 Sheinn na cluig air an ais,  
 Bhual gach druma le stàirn;  
 Ars' am Prothaiste còir,  
 "Leigear foil leis a shrian,  
 Oir 's maith as ar comunn  
 An Rosad, Dundiaigh."  
 Lionar mo chopan, &c.

Mar mharcaich le sùrd  
 Tre na Lùbaith, 'n a still,  
 Bha gach cailleach a' tathunn,  
 'S a' crathadh a cinn;  
 'S na h-ògana gràsmhor,  
 'G amhare blath air an t-sonn,  
 'S a' guidhe 'buaidh-larach,'  
 Do dh' Armunn nan glonn.  
 Lionar mo chopan, &c.

Lion Cuigsiche searbh-ghnùiseach  
 Margadh-an-fheòir;  
 Mar dhaoine ri'n crochadh  
 B'e coltas a phòir,  
 'N uair' bha iad a' coimhead,  
 Le goigh, 'us le fiamh,  
 Am faicadh iad seolladh  
 De bhoineid Dhùindiaigh.  
 Lionar mo chopan, &c.

B'airm sleagh, 'us bior-feòla  
 Do na ceosaich o'n Iar,  
 Agus core air bharr bata,  
 A chasgradh nan cliar;  
 Ach theich as an rathad,  
 Le h-athadh fo dhion,  
 Aig faotainn doibh plathadh  
 De mhaithibh Dhùindiaigh.  
 Lionar mo chopan, &c.

Spuir 'each gu cois craige sin,  
 Caisteil nan stuadh,  
 Thuirt grad ris a Cheann—  
 Coileach sar an Taoibh-tuadh—  
 "Canadh 'Meig,' 'sa co-bhrath'rean,  
 Diog bhlath'-coig no sea—  
 A labhras teas graidh  
 Bhoineid aird-ghuirm Dhuindiaigh."  
 Lionar mo chopan, &c.

Diuc Gordon 'sin dh' iarr,  
 'Cean is triall dhuit a Sheoid?'  
 "An ceum sin a dh'fhoillsicheas  
 Taibhse Mhointrois!  
 'Us cluinnidh bhur Grasan,  
 Gun dail ormsa sgial;  
 No 's iosal 's an arfhaich  
 Boineid ard-ghorm Dhuindiaigh  
 Lionar mo chopan, &c.

"Ma tha Moirfhearann pailt,  
 Ann am magh-thir man Gall,  
 Gur lionmhor Cinn-chinnidh,  
 'N tir ghlinnich nam beann,  
 'S naoi mìle Duin'uasal,  
 'Dh' eireas 'suas leam gun fhiamh  
 'Us iolach a thogas  
 Air bhoineid Dhuindiaigh  
 Lionar mo chopan, &c.

"Air an sgeithidh tha pràis—  
 Seiche làn chairte 'n tairbh—  
 'S an truaile 'tha lamh ri'  
 Tha staillinn gun mherig;  
 Agus dearsaidh a' phràis,  
 Drillidh 'n staillinn mar 'ghrian  
 'N uair' thogar le h-ardan  
 Boineid ard-ghorm Dhuindiaigh.  
 Lionar mo chopan, &c.

"Air falbh thun nan coilltibh,  
 Nan creag, 'us nam beann;

Ni mo leaba 's an t-Saobhaidh,  
Mu 'n taobh le rìgh feall.  
Gabhaidh oillt, a chealg-chuigsich,  
'S gearr-mhairiann bhuir rian,  
Dh' fheobh fathast garbh-sheolladh  
De bhoineid Dhuindiaigh."

Lionar mo chopan, &c.

Chrath e rithe nan euch<sup>3</sup>,  
Agus sheid an stoc eruaidh,  
'Choire-dhruma bhuail bras,  
Am marc-shluadh 'ghrad ghluais;  
Seach Stiùic Bhaile-raobhaill,  
Agnis Raon Bhaile-cliar—  
Gu'n 'chailleadh, 'san astar,  
Ceol tartrach Dhuindiaigh.  
Lionar mo chopan, &c.

[Ead. leis an Olla Urr. Iain Mac-an-  
t-saoir, a bha 'n Cill-Math-Nibheig.]

—:—

### IOLAIRE LOCH-TREIG.

Bha roimhe seo seann iolaire mhór a' tàmh an Aird-mheadhoin Loch-Tréig, far am minig a bha a seòrsa. Bha i liath leis an aois bho'n bu chuimhne leatha fhéin e; 's bha i uime sin an dùil gum b'f créutair bu shine bha beò ri linn. Ach an earalas nach faodadh a comhaois a bhi mairionn an àit eigin, chuir i roimhe, an ciad chothrom a gheobhadh i, sgrìb a thoirt air chuairt. Bliadhn' a bha 'n sin, thàinig an aon Oidheche-Bhealltuinn a b' fhuaire dh' fhairich no chunnaic i riabh, agus smaoinich i gum' bu mhath an leisgeul d' i air a rùn-fallaich a chur an gnìomh; agus 's a' mhaduinn mhoich Latha-Bealltuinn sin fhéin seach latha sa bith, mu'n do bhlais na h-eoin eile ant uisge, togar oirre air cheann a turuis. Cha robh dùil bheò a thachradh oirre—ach nial na h-aoise bhi oirre, nach farraideadh: Am fac thu Oidheche-Bhealltuinn riabh cho fuar ris an oidheche 'n raoir? ach chan thac a h-aon. Coma bha 'n latha às a thoiseach, 's bha i mar seo ag cumail air a h-aghart gun chluain, gun chlos gus an do thachair seann dreathan-donn còir oirre. "Fàilt air

an dreathan, Latha buidhe Bealltuinn," ars ise, "am fac thu riabh Oidheche-Bhealltuinn cho fuar ris an oidheche 'n raoir?" Ach sean 's g' an robh tuar 'us dreach an dreathain, cha b' fhiosrach e gu'm fac. Cha robh eòlas aige air créutair bu shine na e fhéin; ach chual e gu'n robh seann ghobha-dubh bho chian am Bun-Ruaidh, 's ma bha e fhathast beò, gu'm bu dualach, ma thàinig a leithid, gu'm fac esan i; agus sheòl e 'n rathad dh' i. Thug i taing do 'n dreathan, agus togar oirre gu cèardach Bhun-Ruaidh. Ràinig i; ach cha robh roimhe ach làrach fhuar—thriall gach mith 's gach math, ach an gobha-dubh; 's bha esan fhein bho chian dall leis an aois, agus an déigh toll a dheanamh 's an innean ag glanadh a ghuib. Chuir i failte na Bealltuinn air a' ghobha, 's dh' innis i fàth a turuis: "Am fac thu riabh," ars ise, "Oidheche-Bhealltuinn cho fuar ris an oidheche 'n raoir?" Thug an gobha glaomadh bochd air fhéin, 's thuirt e nach faca riabh, agus nach cual e iomradh air a leithid; ach gu'n robh seann ùllaiche bho chionn fhios e' uine tathaich Choill-Innse; 's gu 'n robh a chalg air liathadh leis an aois bho 'n bu chuimhne leis-san a bhi na bhùta beag a' sgiathais air feadh nam preas. "Bu tric leis uine 's aimsir an déigh sin," ars esan, "tighinn a nall air chéilidh orm a chur seachad na h-oidheche faide Geamhraidh, agus a thoirt sgeòil domh air cor na dùthcha; ach sguir sin. An turus mu dheireadh a bha e bhos, bha 'n aois cho tróm iar laidhe air, 's gu 'm beil eagal orm nach 'eil e 'n urrainn gluasad mór a dheanamh. Thug sinn cho fad an coimhearsnachd a chéile, 's gu'n dean mi, mar a thuigeas tusa,ogan ri sheann langan, tùchanach mar a thà, an uair a chluinneas mi e 's a' chamhanaich. Is e créutair a's sine tha lathair an diugh fad m' aithne 's m' eòlais; agus ma ni thu guth aige 's an dol seachad, innis dha fàth do thuruis, agus gu'm fac thu



mise; 's mur d' thàinig caochladh air ni e do làn di-beatha." Dh'aithris e 'n sin d'i gnothuichean àraid a thachair ri linn nan triath bu chuimhne leis am faicinn; mu éuchdan a shìnsrean, agus mu bhuil a mhuirichinn. An uair a bha iad ag gabhail "maduinn mhath" le chèile dh'earb 'us dh'earail e oirre taghal aige an ath uair a bhiodh i 'n rathad. Gheall i gu modhail do'n ghobha gu'n taghladh; agus thog i oirre do Choill-Innse, 's fhuair i 'nt ùdlaiche na chrùban am fàsadh seann stùic-fhéarna agus spideanan deighe le cuinneannan a shròine. Chuir i fàilte na Bealltuinn air agus dh'innis i fàth a turuis: "Am fac thu riabh," ars ise, "Oidheche-Bhealltuinn cho fuar ris an oidheche 'n raoir?" Bha 'nt ùdlaiche cho sean 's gu'n do "leig e 'n cabar air ant shlinnean;" ach thuirt e air a mhìn-athais nach bu chuimhne leis gum faca riabh. Fhuair i gu faoilteach, furanach e, agus dh'fhiosraich e gu caoimhneil mu'n ghobha dhall. Thug iad an sin treallan air seanchus agus air sloinnteachd, 's bha'n iolaire dol a thagairt urram na h-aoise; ach an uair a bha iad a' dealachadh, thuirt ant ùdlaiche gu'n robh breac cam ann an lochan Choire na ceanainn, air an do chuir e còlas an tràth a bha e na laoghean òg an cois a mhàthar a' fìghinn a nall an Làirig-leacach á Béinn a bhrìc. "Bha smalaich na h-aoise air an uair sin fhein," ars esan, "agus

ma tha ùine agad, is fiach dhut dol dh' a choimhead—is enacaiche gasd e." Is e bh' ann gu'n do thog i rithist oirre, 's gu'n d' ràinig i 'n lochan. Chuir i deoch eòlais air a' bhreac cham, agus dh' innis i fàth a turuis; "Am fac thu riabh Oidheche-Bhealltuinn cho fuar ris an oidheche 'n raoir?" Thuirt am breac gu'm fac— aon oidhech' eile, 's gu'n robh i cho fuar, 's ged a bha e 'n teas 'fhala 's an tréine 'neart gu'm b' éudar dha tòiseachadh air gearradh shùrdag air feadh an uisge 'chumail teas air fhéin; "Agus," ars esan, "sùrdag dh' an d' thugas, leumar às an uisge, 's buailear mo leth-cheann ris an lic dhuibh ud thall; ach bha nimh an reothaidh cho dian, 's mu 'n d' fhuair mi mì fhein a thoirt air m' ais gu'n do lean mo shùil ris an lic; 's dh' fhàg sin an diugh mise cam!" An tràth chual an iolair seo, thug i modh 'us urram na h-aoise do 'n bhreac; agus thill i air a h-ais adh Aird-mheadh-oin adh aithris a sgeòil do 'n àlach òg.

Chunnaic iad ioma latha geal, grianach an déigh sin; ach cho fad 's a b' urrainn d' i sgiath a ghluasad, cha deachaidh Latha-Bealltuinn fuar no teth seachad oirre nach deachaidh i tacan air chéilidh air na h-aosdai còrr—an gobha, ant ùdlaiche, agus am breac.

ABRACH.

An Tom Buidhe,  
Toiseach a' Gheamhraidh, 1872.

## “AN GAIDHEAL” AGUS AN EALA.

### “An Gaidheal.”

A! Eala bhàn o àros chiar nan tonn  
Stad air do sgeith, 's thoir eisdeachd uair do m' ghuth:  
Innis ciod e am fearann garbh nan sonn  
A chunnaic thu 'n uair threig thu fairge liath nan sruth.

### An Eala.

Chunnaic mi thall air cladach lom na h-iar,  
(Bha ghrian san àm a tearnadh dluth ri cuan)

Oigfhèar leis fhéin, 's a shuil air tonnan fiar  
Mar neach a dealbhadh bhriath'r, no aon a riarach smuain.

"Ruithidh" thuirt e "gu luath a' nuas gu sàil  
Am fuaran àigh ged 's uaigneach e 'sa'ghleann;  
Ach o mo chrìdh! 's tu 'm fuaran daonan làn,  
Gun doigh 'san ruig do dhain luchd aiteach tìr nam beann."

Chnnaic mi ris 's mi triall seach sliabh a' cheo,  
An t-aosd air carn bha liath-ghlas mar e fein;  
Bha e mar neach a stad bhi measg nam beo:  
Mar thaibhs' an céo nan stùc; gidheadh 'n a shuil bha seun

A bhac mo thriall, is dh' eisd mi ris a' ghlaodh  
A bhris o 'bheul, 'se 'bualadh 'chas air làr:  
'A chuirn! a chuirn, ged 's balbh thu 'n seo ri m' thaobh,  
Mor smuainte dhuigidh tu air linnte aosd nan sàr.

"Ach ged bu leamsa spiorad mor nam bàrd.  
An cluinneadh càch gu robh mo leithid ann?  
Nach bith'n mar eun leis fhéin am frith nan àrd  
Gun aon am fagus dà a bheireadh freagradh fann?"

Aon sealladh eile tharruing sios mo shùil:—  
Maighdean 'n a h-aonar dlùth ri sruthan luath,  
Bha 'ciabha dorch ag crith-chluich sios mu 'cùl,  
'N uair sguabadh osag chiùin a nios feadh lùb nam bruach.

"A shruthain aosd" cha bhris an t-aog do ghuth  
(Seo chuala mi 'tigh'n nios troimh'n bharrach uain')  
Theid tìm, am milltear, thairis ort mar chruth,  
Le ceimeadh samhach mìn's cha chisnich e do dhuan.

"Cha 'n ionnan thus a 's oighinnean mo thìr,  
'S gann gheibhear aon diubh chuireas rann r'a cheil':  
Mar bhalbh-chlais lom on d'fhalbh an sruth gu sìor  
'S tearc thig an tuil mu'n cuairt a dhuisgeas luaidh'nam béil.

'S ged thogte 'n dán, an cluinnte e le sluagh  
Tha nis air fuadain feadh gach uile thìr?  
An cluinn't' e leo? cha chluinn gu bráth mo thruaigh!"  
'N sud dh' fhaig mi i fo chlaoidh, 's mi 'caoidh an sgéil bhi fìor.

"An Gaidheal."

A! Eala bhàn, thoir as gu tìr nam bard,  
'S innis gu'n d' éirich teachdair nuadh dhoibh féin,  
A theid gach mìos a mach air feadh gach aird;  
Mar cholman 'falbh a's sgeulachdan fo 'sgéith.

Thog mise 'bhratach: rach a's duisg na slòigh:  
Mar ionnsuidh còmhrag rach is gairm na tréin;  
Glaodh ris a' bhàrd, na dichuimhnich na h-òigh'n,  
'S abair gur brath'r mìn ainm, 'san spiorad mar an céudn'.

## "BUN-LOCHABAR."

One of the best known, and deservedly popular, of our national *quick-steps*, when properly played on the *Piob-Mhòr*, is that known from earliest infancy to every Highlander as

Ga'aidh sinn an rathad mor,  
Olc no math le càch e!

An air that makes us all assume a bolder look, and feel at least an inch higher in our shoes. When deftly fingered by a master of the national instrument, it strikes upon the ear, whether on the streets of the populous city, or, better still, in the far remote Highland glen, where the bracken and the birch, stirred by the fitful breeze, seem to nod responsive to the warlike notes. The refrain or burden, and first verse, have always been well known, but the reader will, we dare say, thank us for presenting him with a complete version of the old words to which the quick-step air is so fitting an accompaniment. We took them down some years ago from the recitation of an old woman in Lorne—a Janet Mac Dougall, a cousin, I think, of Allan Dall's, the celebrated Inverlochy bard. A version very much the same is in our possession, taken down from the *Candaireachd* of an excellent old Highlander, the late Donald Mackenzie, North Ballachulish, better known as *Donull-a-Chaigin*. The occasion of the song was this:—In 1644, a body of the Macgregors, Mac Nabs and Perthshire Stewarts marched to join Montrose under the command of Major Patrick McGregor, of Glengyle, and in spite of every obstacle, and having to march through the territories of hostile clans, they managed to join the "Great Marquis" in good time to be present at the battle of Inverlochy, where, for once at least in their lives, they had, to use the words of an old Seanachie, "a good day's *harvesting*!" The allusion to the MacIntyres is not to be taken as it seems. It is simply what the French call a *ruse de guerre*, very common at the period. The brave sons of "Cruachan," were, in truth, friendly to the king's cause, though they dared not appear openly in the matter for fear of their powerful neighbours, the Campbells of Argyll. The bard cunningly, and quite bard-like throws in the bit of abusive defiance in the first verse, to make the Campbells believe that the MacIntyres were hated by the loyalists quite as much as they hated the Campbells themselves. The line

Bodaich mhaol' an làgan

refers to certain auxiliaries from the low countries whom the Campbells called to their aid against Montrose, but who, along with the valiant Earl of Argyll himself, soon crossed Loch Fyne for safer quarters, whenever they heard that the loyalist Marquis intended paying them a visit (in return for many of *theirs*) and hoped to find them at home! *Làgan*, by the way, is the Perthshire Gaelic for *slummary* or *sowens*.—Could the bard have possibly used a more contemptuous epithet to hint in an indirect sort of way how little these valiant auxiliaries were to be trusted when the hour of trial came? Sluagh an Rìgh, in the last verse are of course the Stewarts.

The translation in the opposite column is not to be taken as a literal *translation*, but rather as a paraphrase or imitation of the original. It is merely an attempt to give the reader an *idea* and no more, of the manner and style of a very old song. It will stand, I think, in very proper juxtaposition with Mr J. F. Campbell's very interesting song in your last.

*Fonn.*—Gabhaidh sinn an rathad mòr,  
Gabhaidh sinn an rathad mòr,  
Gabhaidh sinn an rathad mòr  
Ole no math le càch e.

Ole no math le Cloinn-an-t-saoir  
Ole no math le Cloinn-an-t-saoir  
Ole no math le Cloinn-an-t-saoir—  
Na bodaich mhaol' an làgain.

Diridh sinn ri beann an fhraoich,  
Tearnaidh sinn le gleann nan laogh;  
'S cha'neil fear de luchd-nam-braosg.  
Nach' leag sinn gaoir á 'mhàileid'!

Thar a' mhonaidh null 'nar scriob,  
Sios Gleann Comhann air bheag sgios,  
Màrsaidh sinn 'an ainm an Rìgh,  
Ole no math le càch e.

Gu Mac-'ie.-Alasdair 's Lochial.  
Bidh iad leinn, mar 'Jha iad riamh  
'S fear-na-Ceapaich mar ar mian,  
Ole no math le càch siod!

Thig Cloinn-a'-Phearsoin—feachd nam  
buadh, [tuath,  
'S thig Cloinn Choinnich o'n Taobh-  
'S maig an drèam do'n nochd iad fuath  
'Nuair 'dh'eireas gruaim nam blàr  
orr'?

Thig Clann-Ghriogair garg 'san strì—  
Thig Clann-an-Aba,—'s *sluagh an Rìgh*,  
Màrsaibh uallach—suas i, phiob.  
Ole no math le càch e.

We will take the good old way,  
We will take the good old way,  
We'll take and *keep* the good old way,  
Let them say their will, O!

Let MacIntyres say what they may,  
Let MacIntyres say what they may,  
We'll take and *keep* the *good* old way,  
Let them say their will, O!

'Tis up the steep and heathery Ben,  
Adown the bonny winding glen,  
We march, a band of loyal men,  
Let them say their will, O!

We will march adown Glencoe,  
We will march adown Glencoe,  
By the Ferry we will go,  
Let them say their will, O!

To Glengarry and Lochiel—  
Loyal hearts, with arms of steel,  
These will beck you in the field,  
Let them say their will, O!

Cluny will come doon the brae,  
Keppoch bold will lead the way,  
Toss thine *antlers* CABER FEIGH,  
Let them say their will, O!

Forward, sons of bold Rob Roy,  
Stewarts—conflict is your joy,  
We'll stand together, *pour le Roy*,  
Let them say their will, O!

—:o:—

# ORAIÐ GHAILIG.

Leugh an t-urramach Alasdair Mac  
Griogair, ministear na h-Eaglais-an-  
Iar, an Inbhirnis, an oraid, o' m bheil  
na briathran a leanas air an tabhairt,  
do chomunn Gaidhealach Inbhirnis;  
a's tha sinn ag cluinntinn gur h-i a'  
chiad oraid Ghailig a bha air a liubh-  
airt 'sa' bhaile sin.

Tha duilichinn oirnn nach 'eil e 'nar  
comus ach fìor-neoni dhe'n òraid thait-  
nich seo a chur sios anns A' GHAIÐH-  
EAL do bhrìgh gu'n robh i cho ro  
fhada agus a filleadh a staigh nithe cho

lìonmhor agus cho eugsamhla annta  
fein. Tha sinn a' tuig-sinn gu'n tug i  
mòr-thoilinntinn do'n mhòr-chuideachd,  
eadar bhan-tighearnan agus dhaoin'-  
uailse, a bha 'g eisdeachd rithe, agus  
gur iomadh glaoth-gaire agus caith-  
ream a thogadh leis an luchd-eisdeachd  
'n àm di 'bhi 'ga labhairt o thùs gu  
deireadh.

Is iad na nithe air an do leudaich  
an t-Urrammach deas-bhriathrach,  
CAINNT, CEOL, CANTAIREACHD, COMH-  
DACHADH, CINNEADH, CLEACHDANNA,



CRUADAL, AGUS CAIRDEAS NAN GAIDHEAL. Leig e iomadh ni a ris gu soilleir, so-thuigsinn, air gach aon fa leth de na cinn seo, agus labhair e moran mu na Gaidheil fein, a thaobh an ceudthus, agus air gach nì air am bheil fios againn mu'n timchioll a thaobh an stuic agus an freimh aca. Thubhairt e, "Cha'n 'eil teagamh nach iad na Gaidheil an t-aon sluagh ris na Caledonaich agus na Pìocaich an sinnseara fein, eadhon na daoine gaisgeil sin a dhìon an dùthaich agus an saorsa fein, an aghaidh gach ionnsuidh a thugadh orra le armailtibh tréuna nan Romanach. Bha Alba, no Caledonia air a h-aiteachadh leis na Pìocaich agus thugadh leòsan ainmean 'nan cainnt fein air gach beinn agus baile, loch agus amhainn, agus ionad eile, 'san rioghachd. Tha gach ainm a tha toiseachadh le *Dìn, Beinn, Monadh, Baile, Craig, Magh, Maghair, Ach, Amhainn, Leachd, Aird, Uachdar, Carn, Blàr, Cùl, Druim, Eas, Gleann, Srath, Innis, Cill, Meall, Torr, Loch, Linn, Poll, Ros, Port, Tullaich*, agus mòran eile, a' feuchainn air ball gur ainmean Gailig iad." Mu'n Ghailig fein, thubhairt e, "Do gach cainnt thugamaid an t-urrainn do'n Ghailig. Tha i liath-aosda, gidheadh is lùghmhor, laidir, lurach i,—is fallain, fiachail, flor-ghlan i. Mar oigh gheamnuidh, cha'n aill leatha gnothuch a bhi aice ri ni sa bith a tha truailidh, no drabasda, no droch-mhuinte. Ann am beul nan laoch is binn, blasda a fuaim; agus is tiamhaidh, trom a guth ann an gearan gach dream a ta fo bhron. Air Laidinn, 's air Greugais bheir i barrachd, agus cha'n fhaighear a leithid galabhairt fo'nghreinn

"A' chanain a bha riamh

Feadh bheanntan agus shliabh,

Ban-oighre dhligh each fhlòr

Chaledonia!

A' chanain a's fearr

Fo na speuran i,

Chum gach smaoin is ni

'Chur an ceill innte.

Lan thorrach i gach am,  
Air focail nach 'eil gann,  
Tha gach cainnt eile th'ann  
A' toirt geillidh dhi.

Ach tha i nis 'dol suas,  
Air bunnachar nach gluais  
Le còmhlaadh Comuinn nasail,  
'S eba tréig iad i."

An déigh labhairt uine fhada air aois agus oirdheirceas na Gailig thòisich e air leudachadh ann am briathraibh ro thaitneach air Bardachd nan Gaidheal. Thug e iomradh freagarrach air saothair Oisein, agus air oibribh nam bàrd 'sna linntibh cein sin, agus thubhairt e gu'm bheil "comas a nis aig na Goill fein air deagh colas a ghabhail air na seann dànaibh seo aig Oisean air doibh a bhi gu cothromach air an eadar-theangachadh leis an Olla Urramach, Gilleasbuig Cleireach, Aodhair Chille-mhaillidh. Thug e iomradh air bàrdachd mhoran eile, agus dh' aithris, e na h-uiread de na nithibh a rinneadh leo mar a ta "Mìann a' Bhaird Aosda," agus moran eile. Thubhairt e, "Is lionmhor oran, iorram, dan, duan, rann agus laoidh a rinneadh leis na bardaibh aig na fineachaibh fa leth, seadh orain de gach gne agus cumadh, orain-gaoil, orain-molaidh, orain-cogaidh, orain-buaidhe, orain-treubhantais, orain sgaiteach agus éisgeil, orain-cànaidh agus caoidh, orain-cumhaidh agus broin, orain-luaidhe, agus iomraidh, agus buain, marbh-ranna, agus an leithidibh sin. Tha na fuinn agus na luinneagan a's boidhiche 'sa' Ghailig a gheobhar ann an cainnt sa bith eile."

Chaidh an t-Urramach a ris air aghaidh 'na Oraid thaitnich gu cunnatas a thoirt air Pìobaireachd agus ceol nan Gaidheal, agus air seo thubhairt e na h-uiread a dhuisg iomadh glaodh-caithreima'm measg an luchd-eisdeachd. An déigh leudachadh air a' Phìob-mhor a dheachd gu minic na gaisgich chum a' chatha, agus nithe a chur an ceill mu Chlann Mhic Cruimein, a bha 'n am pìobairibh aig Siol Leoid, Dhun-

bheagain o iomadh linn air ais, agus mar au ceudna mu chlànn Mhic Artair aig Mac Dhomhnuill nan Eilean, thubhairt e, “Tha iomadh gne phiobaireachd ann. Tha cuid ann ris an abrar *Cruinneachadh* cuid eile *Brosnachadh* cuid eile *Cumha* cuid eile *Failte*, agus cuid eile *Tuireadh* mar a bha a’ phiobaireachd thiomhaidh, mhall, bhronach, bu ghnath bli ga cluicheadh aig adhlacadh nam marbh. Bha duil aig na Gaidheil, gu’n robh a phiob mar gu’m bann a’ labhairt bhriathra na *Failte*, no an *Rabhaidh* no an *Tuiridh*, mar a dh’ fheadadh a’ chuise bhith. Mar seo, ann an *Cumha Mhic Leoid*, bha phiob ag radh,—

Cha till, cha till, cha till Mac Cruimein  
Cha till e gu brath gu là na cruinne,  
Cha till, cha till, cha till Mac Cruimein,  
Cha till Mac Leoid’s cha bheo Mac Cruimein.

Is mor a’ mhisneach a thug a’ phiob-mhor do na Gaidheil gu dol a’m buil-sgean nan naimhdean, agus tha eadhon gu ruig an la’n diugh piobair aig gach cath-bhuidheann Gaidhealach chum dol maille riu do na blaraibh, agus

Cha do ghluais chum na tuasaid,  
’Sa chaoidh iad cha ghluais,  
Gun am bolg-fheadan meur-thollach  
Fhuaimneach ’n an cluais!

Bha Clann Mhic Cruimein, Dhunbheagain, a’ sgrìobhadh na piobaireachd sios ann an leabhar, gu bh’ ga cumail air chuimhne, ach cha’n ann air an doigh air am bheil ceol ’ga sgrìobhadh a nis. Bha iadsan ’ga dheanamh le focuil bheaga, ghoirid, a bha iad a’ cur an altaibh a’ cheile chum fuaim an fheadain agus na puirt a chiallachadh. Bha e rud eigin cosmhuil ri innleachd an *Sol-fu* a ta ’ga gnathachadh ’san àm seo ann an ceol nan salm. Bha iadsan a’ gabhail lionmhorachd fhocal ghoirid, mar *hi, ri ro, bhì, ha, ra, dìn, hia, dì, rìt, hio, dra, ti, re, dro, tiri, tara, tetiri*; agus mar sin sios. Air an doigh seo chuireadh iad sios piobaireachd *FALTE A’ PHRIONNSA* mar a leanas :—

An t-Urlar.

hi ro dro hi ri, hi an an in ha rà,  
hi o dro ha chin, ha chin hi a chin,  
hi o dro hi ri, hi an an in ha ra,  
hi o dro ha chin, ha chin hi i chin  
hi o dro hi ri, hi an an in ha ra,  
hi o dro ha chin, ha chin hi a chin.  
hi o dro hi ri, hi an an in ha ra,  
hi o dro ha chin, ha chin hi i chin.

Siubhal.

hi o dro hi chin, ha chin hà chin  
hi o dro ha chin, hi chin hà chin,  
hi o dro hi chin, ha chin hà chin,  
hi o dro ha chin, ha chin hì chin,  
hi o dro hi chin, hi chin hì chin,  
hi o dra ha chin, hi chin, hà chin,  
hi o dro hi chin, ha chin, hà chin,  
hi o dro ha chin, ha chin hì chin

Taobhludh.

hio dro to, hi dro to, ha dro to, ha dro to,  
ho dro to, ha dro to, hi dro to, hia chin,  
&c.

Thug an t-Urramach MacGriogair a ris min-chunntas air éideadh agus armachd nan Gaidheal, agus thug e iomadh dearbhadh gu’m bheil Breacan-an-fhéilidh anabarrach sean. Am measg chaich, dh’ innis e gu’n do bhéiricheadh suas leac no clach leathann a’ steidh *Balla Antonine* a thogadh leis na Romanaich tarsuing air Alba eadar an amhainn Friuth agus an amhainn Cluaidh, anns a’ bhliadhna 140. Air an lic seo bha dealbh triùir dhaoine air a ghearradh, a bha air an éideadh ’san trusgan Ghaidhealach. Thug e iomradh, mar an ceudna, air iomadh dearbhadh eile air gnè, dreach, agus cumadh éididh nan Gaidheal, agus air gach seòrsa armachd a ghnàthaicheadh leò o linn gu linn.

“’S math’ thig breacan an fhéilidh  
Gu léir do na sùinn,  
Osain ghearr’ air an calpannaibh  
Dòmbail, geal, cruinn;  
Iteagan dorch’ air slios  
Gorm uidheam cheann,  
Sud i éideadh nam blàr,  
’S cha bi an te fhada theann.”

Thubhairt e gu'm feudadh mòran a bhi air a chur an céill mu fhearachas-taighe, cleachdanna - dùchail, innealatreabhaidh, buill-acfhuinn agus airneis nan Gaidheal. Tha mòran ann aig nach 'eil fios ciod is ciall do na nithibh seo a leanas a ta air an gnathachadh gu sonraichte anns na h-Eileanaibh an-iar; mar a ta Cas-chròim, Cas-dhireach, Slachdan, Groideallan, Ràcan, Poit-Uirearaidh, Leac-gradain, Muilean-leth-coise, Muilean-bradh, Bord-luaidh Plocan, Cisean, Iris, Siomaid, Cliabh, Caineag, Plàt, Sgonnan, Tallan, Sunnag, agus mar sin sìos."

Dh'innis e gu'm feudadh moran a bhi air aithris, mar an ceudna, mu na Gnath-fhocail, Saobh-chraobhadh, Giseag, Ranntachd, Dubh-cheisd, Toimhseachan, Taibhsearachd, Sùgradh, Iomairt, Cluich, agus Cleas, a gheobhar am measg nan Gaidheal,—ach dh'fhag e iad sin air fad, mar a thubhairt e, gu bhi gu so-thuigsinneach, soilleir air an lorgadh a mach, agus air an aithris gu h-ullamh, h-callamh, deas-chainnteach, leis an Urramach fhoghluinte sin "BUN LOCHABAR!"

Labhair e na h-uiread mu threubh-antas nan Gaidheal, agus bha dorran air nach ceadaicheadh an ùine dha leudachadh gu farsuing air na Fìneachaibh Gaidhealach fa leth, agus air gach connsachadh, cogadh, creach, agus blar fuilteach a bha aca 'nan aimh-reitibh an aghaidh a' cheile. Air an doigh cheudna cha robh e 'n a chomas na bu mhath leis a chur an céill mu bhreacannaibh nam Fìneachan air fad, agus mu Shuaicheantas, Gairmibh-catha, Brataichibh, agus Briathraibh-bros-nachaidh nam Fìneachan gu léir.

An deigh labhairt mu uair gu leth air na nithibh seo tharruing e gu crìch le teist urramach a thoirt air gaisge nan Gaidheal. Thubhairt e gu'n d'fhalbh na h-amanna deistinneach sin anns an robh comas beatha agus bàis ann an laimhibh nan ceann-feadhna, agus gur taitneach gu'n d'fhalbh. Ach am

feadh 'sa ta sliochd nam beann co cliùiteach agus cruadalach 'sa bha iad riamh, bha'n dillseachd agus an treubh-antas air an gnathachadh o cheann linntean air ais, cha'n ann ri comhstrith an aghaidh a' cheile ach mar chath-bhuidheann gu'n strìochdadh, bha iad deas agus dileas thar tuigs, gu bhi dìonadh an *saorsa*, an *duthcha*, 's an *lagh*! Cha tug saighdearan ni b'fhearr riamh aghaidh do namhaid. Leo-san sguabadh air falbh an eascairdean as an araich, mar a sguabar am moll le neart na gaoithe. O! cia fearail, cuimear, agus eireachdail iad 'nan eideadh fein! Cia garg agus colgach a'n àm dol sìos do'n chath. Cia minic, luath mar na h-iolairean a' dol air iteig chum cobhartaich, a ruith iad air feachd nan namh, agus a chuir iad as doibh gu leir. Is gann a nochdas iad an treubhantas, ach an uair a tha an cunnard mor, agus an namhaid garg agus dalma: an sin, còmhdaichidh an corruich an talamh le ciosaichibh nam marbh, mar a chòmdaicheas corran a' bhunaiche an t-achadh le sguabaibh. Fhad 'sa bhios meas air fìor-shaighdearachd cha leagar air dearmad am fearalas air faiche fhuiltich *Waterloo*.

'Sann an sud a bha 'ghriobhag,  
Le luaidh ghrad,—lannaibh biorach,  
'S chaidh'ibh sgaiteach 'gan iomairt,  
Le dream chalma gu'n tioma,  
Chaidh siol Alba gu'n ghioraig,  
Anns an t-searbh-chath air mhìreadh,  
'Creuchdadh chorp is 'gan liodairt,  
Is 'gam fagail 'san ionad gu'n deo!

Anns an oraid ro thaitneach aige, anns nach robh lide Shasunnach, bhrosnaich e "Comunn Gaidhealach Inbhirnis" gu bhi dìchiollach agus dileas. Nochd e gach strìth a rinneadh chum na Gaidheil a theagasg 'nan cainnt fein leis *An Teachdaire Ghaidhealach*, a ris le *Caraid nan Gaidheal* a ris le *Cuairtear nan Gleann* a ris le *Fear-tathaich nan beann* agus na h-uiread eile, ach chaidh as doibh gu leir, agus b'ole an airidh e.

Ach thubhairt e, “Cha d’fhagadh sinn fathast gun dochas, oir dh’èirich o cheann ghoirid *Gaidheal* eile suas ann an Glaschu, a ta nis air a thuras, agus ’se dleasnas a’ Chomuinn seo, agus gach uile neach eile aig am bheil dualchas agus duthchas ’nan cridhe, an aire a thoirt gu’m bi *An Gaidheal* laghach seo air ’eiridinn, agus air a chuideachadh, agus air a chumail suas!”

—:o:—

### ABRAICH GHLASCHU.

Air Di-Aoine, an seathamh latha de’n Dùdlachd, choinnich Abraich Ghlaschu, gu an dinnear bhliadhnail—’s a ri ma choinnich, ’s ann orra fein a bha coltas nan siad! Bha Ghailig air a labhairt cho snasmhor ’s cho fileanta, ’s ged nach fhagadh na ceatharnaich riamh fasgath Beinn-Nimheis,—bha taghadh a’ phìobaire ag cluith aig amaibh suidhichte re an fheasgair, a’s air dha “Gillean an Fheilidh” a thogail, tha mi ’n duil gu’n eireadh mo chridhe ged a “bhithheadh mo leth a’ slaodadh rium.” ’S cha robh an deise ghearr air dhi-chuimhne, oir bha iomadh “Abrach o Léchlaidh” ’san t-seomar comhdaichte an eideadh taghta nam beann, ’s gun teagamh ag aithris ’n a chridhe:

“Chuir sinn a suas an deise

Bhios uallach, freagarrach dhuinn—  
Breacan an fheilidh phreasaich,

A’s peiteag de’n eudach ùr;

Cota ’chadadh nam ball,

Am bitheadh a’ chàrnaid dlù,

Osan nach ceangail ar ceum,

’S nach ruigeadh mar reis an glùn.”

Bha Iain Mac-Gille-Mhaoil ’sa’ chathair, agus Seumas Ailean ’san Iar-chathair. An measg feadhainn eile ’bh’aig an dinnear faodaidh sinn na leanas ainmeachadh: an t-uasal Urramach Alasdair Stiùbhairt, am Bun-Lochabar; Sombairle òg Mac a’-Chalmain; Aonghas Rös, maille ri ’bhrathair Iain MacDhomhnuill Rös; Gilleasbuig

Camshron; Niall Camshron; Domhnull Mac-a’-Phì; Eachann MacCholla; Alasdair Mac-a’-Phì, agus moran eile. Air do na chuideachd an dinnear a ghabhail, chaidh sìneadh air òl nan deochanna slàinte, anns a’ mhodh thaitneach sin anns am bheil na Gaidheil amhàin gun choimeas. B’i ’ehiad deochslainte, “A’ Bhanrigh, a’s buill eile an teaghlach rioghail;” na ’deigh sin, “an t-arm mara ’s tire;” agus an sin sheinn Niall Camshron deagh òran Gailig:

“Siod agai’ ’n deoch-slainge ’dh’òlainn,  
Deoch-slainge ’Chamshronaich

bhòidhich

Siod agai’ ’n deoch-slainge ’dh’òlainn.”

An deigh do Niall Suidhe, dh’èirich fear-na-cathrach a dh’òl deochslainte “Chomuinn Abraich,” ’s ma dh’èirich bu taitneach leis gach neach ’uirgheall. Thuirt e gu’m bi siod AN DOECH SLAINTE, ’s gu’n robh e ’n dóchas gu’n rachadh a h-ol gu h-cìreachdail. Labhair e car uine, gu pongal tuigseach mu ghnothaichean a’ chomuinn, agus mu’n fheum a rinn an Comunn cheana do Ghaidheil a bha tighinn do Glaschu ann a bhi faighinn aitean daibh, ’s ’gan comhnadh air iomadh seol eile. Cha an deoch-slainge ol le mor thoileachas, agus an sin chluith MacIonmhuinn, am piobaire, port.

’Si ’n ath dheoch-slainge ’dh’ ainmicheas sinn; “Na h-Abraich aig an taigh a’s thairis.” Bha i seo air a h-ol le mor chaithream. Air do Uilleam Austin, eiridh a dh’iàrraidh air a choluchd-duthcha urram a’s onair a dheanamh do ’n deoch slainte bha iad gu ol, bha an gairdeachas cho mor a’s gar gunn a chluinnt e guth an fhir a bha bruithinn. Labhair e car uine air iomadh ni a bha ro thaitneach do gach neach ’san eideachd, as air do’n deoch-slainge ’bhi air a h-ol, dh’èirich an t-Urramach Alasdair stiùbhairt a thoirt tainge. Thuirt e gu’n robh e ’n comas dāsan labhairt riutha araon am



Beurla 'san Gailig, agus ged a bha e creidsinn gu'n robh neach no dithis 'sa' chuideachd nach tuigeadh canain bhlasdmhor Fhinn a's Oisein, cha'n fhaodadh an fheadhainn sin a bhi diombach air chor sa bith mas e 's gu'n labhradh e beagan fhocail anns nach d' thoireadh iad moran brìghe: oir 'sann a bha e 'dol a labhairt ri Abraich, 's cha robh Abrach air bith nach tuigeadh a' Ghailig. Labhair e gu deas-bhriathrach mu iomadh ni, aig an robh co-cheangail, cha'n ann amhain ris na h-Abraich, ach ris na Gaidheil uile. Thuirte e gu'm bu taitneach leis-san a bhi 'g amharc air a' chomhlan mhaiseach ud, oir 'an sùil gach fir, bha e comasach dha teòchridh-cachd a' Ghaidheil a leughadh. Lean e, an sin, air inneadh sgeulachdan a thug a mach iomadh gladh a's gaire: "Abrach" ars esan, "a thog air do Ghlaschu, agus air dha bhi fagail taigh 'athar, thuirte e, 'Athair, thoir dhomh do bheannachd ma'm falbh mi'; 'sin mo bheannachd-sa dhut a mhic', ars 'athair, 'se a' toirt còig *puinn*d Shas 'nach da. 'Ach nach can thu focail sa bith a chum misneach a thoirt domh air m' allaban an dùthaich chein?' 'Mata' ars 'athair, 'cha'n abair mise riut ach, 'Ma bheir fear sa bith an car asad aon uair, mo naire *air-san*; ma bheir e 'n car asad an dara uair, mo naire *ortsa*!'" Labhair e 'n déigh sin, air Eoghann Mac Lachluinn. B'èasan gun teagamh sa bith, "Smeorach chlann Lachluinn." Rugadh e an Torrachalltuinn, an Lochabar, 'sa' bhliadhna 1775. An deigh dha deagh fhoghlum fhaighinn 'an dùthaich a bhreith, chaidh e a dh' Abar-cadhain, far an do choisinn e mor-chliu, cha'n ann amhain da fhein, ach mar an ceudna, do 'n dùthaich a dh' araich e. A' bharr air e 'bhi 'na sgoilear cho ainmeil 's a bh'ann ri 'linn bha e 'na bhard taghta. Co nach robh eolach air an Eallaidh thaitnich sin:—"Gur gile mo leannan

Na 'n eal' air an t-snamh,

Na cobhar na tuinne

'S e tilleadh bho 'n traigh;

Na 'm blath-bhainne buaile,

'S a' chuach leis fo bharr,

Na sneachd nan gleann dosrach,

'Ga fbroiseadh mu 'n bhlar?"

Agus e'ait am faigheadh iad MARBH-RANN, an canain air bith, cosmhuil ris' a' mharbhrann a rinn Eoghann Mac-Lachlainn do Sheumas *Beattie*? C'ait am faigheadh iad briathran cho fìor thiamhaidh, agus cho fìor fhreagarrach riutha seo:

"Och nan och! mar a ta mi,

Threig, mo shùgradh mo mharan 's mo cheòl!

'S trom an acaid tha 'm chràdh-lot,

'S goirt am beum a rinn sgainteach 'am fheòil;

Mi mar ànrach nan cuaintean,

A chailleas 'astar feadh stuadhan 'sa' cheo,

O'n bhuail teachdair' a' bhais thu

'Charaid chaoimh bu neo-fhailteamach glòir?"

Dh'eng Mac-Lachlainn 'sa' bhliadhna 1822, agus bha e air adhlacadh an Cill-a'-Mhaodain, an Ard-ghobhar. Bha duilichinn air a chantuinn gu'n robh a thuam air a' còmhachadh leis an eanndaig fhiadhaich, an aite i bhi air ag comharrachadh amach le clach-chuimhne; ach bha e 'n dòchas nach biodh a' chuis fada mar sin.—Thug 'uirgheal mor thoilinntinn do 'n chuideachd agus mu'n do dheallaich iad, chaidh a dheochslainte òl le mor chaitheam.

'S duilich leinn nach eil e 'nar comas tuilleadh de na bh' air a labhairt a chuir sios air duilleagaibh *A' Ghaidheil*, mar bu mhiann leinn. Ach anns a chodhùnadh, faodaidh sinn a chantuinn gu'n robh deoch-slainge 'Ghaidheil air a h-òl gu taitneach. Dh' iarradh seo a dheanamh leis an ògonach cheanalta sin, Iain MacDhombnuill Ròs. Labhair e car uine, a' molladh iomadh ni a bhuineadh do na Gaidheil, agus ag iarradh air na bha aig a' choinnimh còmhnaidh

a thoirt do gach nì de 'n robh faileadh cùbhraidh an fhraoich. Dh'iarr e 'n sin soirbheachadh do'n Ghaidheal, maille ri deoch-slaime Mhic-Choinnich (a bha sa chuideachd o'n Ghaidheal) dl—nì a bha air a dheanamh gu cridheil, agus an déigh sin thug Mac-Choinnich taing do'n chuideachd air son mar thaisbein iad am meas air a' Ghaidheal, 's air fhein.

[Tha 'N GAIDHEAL fada 'n comain nan Abrach air son an deagh rùn; agus, aig an àm cheudna, ag innseadh dhoibh, ma theid e "air chaluinn" am bliadhna, nach ann tuaitheal a ruigeas e taigh Abrach a tha 'n Ghlaschu; a's air a' laimh eile, ma thig Abrach 'na charsan aig an àm gar cinnteach a bhonnag dha !]

### NAIDHEACHDAN.

'S i naideeachd cho taitneach 'sa tha againn ri h-innseadh air a' mhios seo — an aireamh de chomuinn Ghaidhealach a tha "togail an cinn." Tha aon Chomunn maiseach an Grianag agus MARCUS LATHEIRN air a cheann. Re an Dùdhlachd bha buill a' chomuinn ag coinneachadh, 's ag cur na'n Riaghailtean an altan a' cheile, 's tha sinn toilichte chluinntinn gu'm bheil iad a' faighinn air an aghaidh a reir am miann. Cha 'n fhaod sinn gun luaidh a dheanamh air a' chiad choinneamh a bh' aca. Aig a' choinnimh sin bha mòran Ghaidheal, agus uaislean eile aig an robh toil do'n chùis. Bha triuir no ceathrar phìobairean ag cluith aig an doras an àm do 'n chuideachd a bhli 'cruinneachadh; agus gun teagamh bu taitneach an ceòl do chridhe Gaidhealach sa bith. Air do'n t-sluagh cruinneachadh, air iartus fhir-na-cathrach, gu deas-bhriathrach, pongail chuir an t-Urramach D. Mac-Mhuirich an céill cuid de na h-aobharan air son am bheil an comunn gu bhi air a stéidheadh. Labhair e mu aoisead na Gailig, agus mu'n mheas bu

choir a bhi aig gach fìor Ghaidheal oirre; "Ach" ars esan, "ged a tha snuagh na h-aoise oirre bho chian, cha 'n eil mise 'creidsinn gur h-i a labhair Adhamh, oir cha robh i riabh am bial cho leibeideach ris a' bhial a mheail ar ceud phàrantan air dhoibh a bhi, na'n prìomh ionracas, ag àiteachadh a' Ghàraidh.—Tha 'n comunn seo ag cur romhpa moran oibre a dheanamh agus si ar dùrachd-ne gu'n soirbhich'leo. 'Se' ainm a' chomuinn—COMUNN GAIDHEALACH GHRIANAIG.

Tha Comunn Gaidhealach eile an déigh a stéidheadh 'san Oban. 'S e 'ainm-san—COMUNN OISEANACH LATHEIRN. Tha chuid a's mo de dh'uaislean an Obain a' toirt gach comhnadh do'n chomunn seo "le'n cinn, le 'm pinn, 's le 'n sporain," a's 'si ar gnìdh'-ne do gach neach diubh—"Lean do bhuille!"

Tha COMUNN GAIDHEALACH INEHIRNIS a' deanamh gu foghainteach. Tha sinn ag cluinntinn gu'm bheil a' mhorchuid de na h-oraidean ciatach a bha air an leughadh le buill a' chomuinn ré na bliadhna chaidh seachad, gu bhi air an clo-bhualadh gun dàil, a's gu bhi air an toirt a nasgaidh do bhuill a' chomuinn, 's air an reic ri muinntir eile. Tha Comuinn Ghaidhealach Ghlaschu a nis air sineadh air cumail an coinneamhan bliadhnail—a's gheobhar iomradh an earrann eile de 'n *Ghaidheal* air te dhiubh: an te Abraich.

Tha an aimsir anabarrach gailbheach o chionn fhada. Chaidh moran luingeas a chall leis an stoirm. Tha 'n call mara 's tire cho mor 's a bha e le 's cuimhne leinn. Bha cuid mhor de na luingeas a cha chall air an turas á America.

Chaidh an Granndach ath-thaghadh gu bhi 'na phrìomh fhear-riaghlaidh 's na Staidhean Aonaichte,—sgeula bhios air a leughadh gu taitneach an Strath-spé, an duthaich d'am bun e. Nach fìor a thuirtean port, "Tha na Granndaich urramach?"

Chaidh "Là Naomh Anndra" a

chumail leis na h-Albanaich anns gach àit, cho aobhach 's bu nos da bhi Tha sinn an deigh paipear fhaighinn á Baile-'n-rìgh an Canada, anns am bheil mor iomradh air dol-a-mach nan Albanach air an latha. Measg nithe eile tha deagh Dhàn le Eobhann Mac-Cholla, "clarsair nam beann," air na Fìneachan adh' éirich "Bliadhna Thearlaich."

—:o:—

## GAILIG ANNS NA SGOILTEAN.

A Ghaidheil Rùnaich,

An ceadaich thu dhomh fìcal no dha a radh an leth-sgeil na maighstirean-sgoile mu dheibhinn an robh an "Gille Dubh" a seachas anns an àireamh mudheireadh de'n Ghaidheal? Tha e ag radh gur e *dichuimhne* a thainig air na maighstirean-sgoile a thug air a' Ghailig a bhi dol air chùl anns na sgoiltibh. Nis cha 'n e *dichuimhne* rinn so idir ach *mi-mhisneachd*. Anns an Earrach an uair a thigeadh na minist-earan gu'n sgoil a cheasnachadh rach-

adh a' Ghailig fhagàl gu deireadh, agus an sin 'se theireadh iad, "Cha 'n eile uine againn airson na Gailig ach o na chuala agus na chunnaic sinn a cheana cha 'n eil teagamh nach eil a' Ghailig air a deagh theagasg." Beagan an deigh sin thigeadh Fear-ceasnachaidh na Ban-rìgh agus gun aon smid de Ghailig 'n a cheann. Mar seo chunnaic na maighstirean-sgoile nach rachadh sealltuinn air an dìchioll ann a bhi teagasg Gailig agus gur ann a bha iad ag call uine bu chòir a bhi air a cleachdadh ri nithibh eile. Chunnaic na sgoilearan nach robh meas aig na daoine mòra sin air a' chainnt a bha iad ga'n sàrachadh fein ga h-ionnsachadh agus nach faigheadh iad cliù no moladh ge be air bith cho math 's a leughadh iad i. Mar seo le mi-mhisneachd air gach taobh chaidh a' Ghailig ach beag a chuir as na sgoiltean ach cha 'n ann leis na maighstirean-sgoile, ach leis na daoine bha thairis orra.

D. C.,  
Maighstir-Sgoile.

—:o:—

TO THE EDITOR of "THE GAEL."

NIDDRY LODGE, KENSINGTON, LONDON W.,

December 9, 1872.

SIR,—In your last number you printed an old Gaelic Ballad which I sent to you from Inveraray Castle. I have now the honour to send you another. This was found by Mr Donald MacPherson, loose in a drawer at the Advocates' Library, together with the following letter from Doctor Irvine, of Little Dunkeld, which gives a pedigree:—

(*"It is not known to whom this letter was addressed."*)

"DEAR SIR,

"I seized the first spare moment after my return to look out for the song of which I spoke, and now send it to you with a hurried translation, which I endeavoured to make as literal as possible. You must pardon its defects as it does not aim at elegance. No English can convey the happy turns of the original." . . . "It was sung to the harp as it was probably composed with the harp. The name of the bard I have not got, though he was certainly the family bard and harper. He glances at the story of the lady being exposed on the rock in the sea as a scandal; but tradition is uniform on the subject, and the bard refers to the cause of such a barbarous deed. His lady bore to Lachlan no children, which explains 'that blossomed not to our wishes.'" . . . "He was killed by John Campbell, of Calder, his brother-in-law, tradition says in revenge.

"DEAR SIR, your most obedient Servant,

"(Signed) A. IRVINE.

"Dunkeld, 6th January, 1810."

Dr Irvine, about 1800, made a large collection of Gaelic poetry. A copy of his manuscript was bought by Mr David Laing, of the Signet Library. By his permission, that collection is now printed in my Book "Leabhar na Feinne," as Text O. Dr Irvine proposed to collect orally, and to publish the Gaelic poetry which was current in his day. He printed a Prospectus; his work was approved by the Highland Society, but it never appeared.

The story of the ballad is well known, and has often appeared in books. In Vol. IV., Popular Tales of the West Highlands, p. 44, I quoted a version of part of the story, taken from a manuscript genealogy of the Argyll family.

The story, as I have it from many sources, printed, MS., and oral, may be very shortly told.

Archibald, Earl of Argyll, and Chancellor of Scotland, who fell at Flodden, 1513, had a numerous family. One of his sons married the heiress of the Calders, and founded the family of Lord Cawdor. Another founded the first family of Skipnish. The daughters were "Janet, Lady Athol; Mary, Lady Islay, (married to Macdonald); Margaret, Lady Erskine or Marr; Isabel, Lady Cassells, (who was a writer of Gaelic poetry); Massy, Lady Toward or Lamont; Elizabeth, Lady MacLean of Mull." The Laird of MacLean caused his wife to be placed upon a tidal rock in the Sound of Mull, which is called the Lady's Rock to this day. Her brother, the Laird of Skipnish, who was passing through the Sound of Mull in his barge, rescued her. Her husband, as it now appears from this Gaelic song, had a sham funeral, and some Mull bard composed the lament, which Dr Irvine recovered. The Laird of Calder, meeting MacLean in Edinburgh, thrust his sword, scabbard and all, through his brother-in-law, which event is recorded in the Irish annals of Loch Cē, and in the Argyll Genealogy.

The widow "Lady MacLean was married afterwards to Archibald Campbell, Laird of Achinbreck, to whom she bore John Campbell, called John Ayrach, because he was nursed in Glenaray. He was the first of the former house of Stronedoar in Knapdale."

So far as I am able to form an opinion, the Gaelic ballad recovered by Dr Irvine is a genuine composition of the time of James V. or Queen Mary, orally preserved, and slightly altered in dialect by time and modern orthography. Dr Irvine's translation renders the meaning; a poet like Sir Walter Scott might give life to the translation.

I am, Sir, your obedient servant,

J. F. CAMPBELL.

Oran [cumha] do Bhantighearn Dhu-airt, d' om b' ainm Elizat, piuthar do Ghilleasbuig. Iarla Earraghail sa bhliadhna 1530, Leis a Bhard Mhuil-each.

'S cianail, gruamach, coimheach guar-ach

A d fhas am fuar mhon ard  
An Caol tha salach, molach, bailcach,  
O'n dh' éug an Ainnir bhàn;  
Friamh na gloine, Géug na loinne  
A d fhas gu lurach àill'—

#### DR IRVINE'S TRANSLATION.

A song to the Lady of Duart, whose name was Elizabeth, sister to Archibald, Earl of Argyll, in the year 1530, by the Mull Bard.

Sad, gloomy, fierce, and wintry wild  
Looks the lofty stormy hill,  
Boisterous, rugged, high rolling the  
Since the fair Ainnir died; [strait,  
The root of innocence, the branch of  
union  
Which blossomed in all the luxuriance  
of beauty,



Thug fras dhunai, bhuainn gun fhuir-  
A thilg a bun os bàrr. [each,

'S cruadalach am beum a bhuail sinn  
An uair bu bhuaint ar dùil;

Bha sinn cridhail, suntaeh, mirail,  
Gun bhraon snith air sùil.

A' Chlàrsach a' toirt ceòil le h-aiteas  
Fir ag cleasachd dlù

An tulach ait le toirm ar gaire  
As baird a seinn an cliu.

'Nuair a sheallas ris an aonach

'S ioma fras a caochla rian

'Nuair as motha bhios ar dochas

'S ann as motha ar doghruinn shios

S ionann sin 's mar thachair dhuinne

'N uair a b' fhurannach ar miann

Dh' aom a' Chreag le toirm gun abh-  
achd

As air ar n-ailleas laidh a ghrian

Cha 'n iogbna Lachuinn thu bhi deur-  
ach

Chaill thu reul nan oighean

Chaill thu ionnus mor do cheannich

Chaill thu tuigse chomhra

Chaill thu sgiath dhian do chaidribh

Chaill thu airde foghlum

Chaill thu Iul a chuain ghabhai

An uair a b' airde dò-shion

Thainig i mar bhoillsge greine

Thoirt leus air oiche cheothar,

Sgap i uainn an duthlachd catha

Bha cur smal air òigri,

Cheangail i suas ar créuchdan ruiteach

Thiondai guin gu sò-ghràdh,

Thug i dhuinn ar n' airm 's ar n' eidi

As reitich i gach dò-bheairt.

But which the shower of Death  
Suddenly swept away, laying its  
honours low.

Disastrous the blow which struck us  
When our hopes feared no change,  
Our hearts overflowed with joy,  
The drop of grief fled from our e'e  
The harp raised the exhilarating song,  
The warriors plied the feats of  
strength,

The rock re-echoed the song of laughter,  
The bards sounded the praise of  
chiefs.

Mark the sloping height  
Darkened by the shower, enlivened  
by the sun ;  
We indulge the hope never to be  
changed ;

It breaks, the deepest affliction over-  
whelm us,

Such our portion,  
We looked forward to days of peace,  
The rock burst with the thunder of  
death,  
The sun set upon our pride.

Great, Lachlan, is the cause of thy  
grief ;

Thou hast lost the polar star of  
women,

Thou hast lost a treasure beyond value,

Thou hast lost discretion in converse,

Thou hast lost the shield of friends,

Thou hast lost the perfection of  
science,

Thou hast lost the compass of the  
frightful ocean

Lashed by the fiercest tempest.

She came like the sunbeam  
To illumine the cloud-envelop'd night;  
She dispersed the storm of battle  
Which saddened the hearts of our  
youth ;

She bound up our bleeding wounds,  
She turned our feuds to feasts of love;  
She took off our arms and martial  
garment,  
And calmed each deathful strife.

# THE G A E I,

ENGLISH DEPARTMENT.

JANUARY, 1873.

## ENGLISH RIVER NAMES, &c., DERIVED FROM THE GAELIC LANGUAGE.

In a former article it was very distinctly shown, that a large number of English and Scotch river names were *identical*, and that their derivation was from the Gaelic language, and not the Welsh. The examples given extended also all over both England and Scotland, proving that it was the same race that had given the names in both countries, and speaking the same language.

There will now be laid before the reader a very great number of English river names which are most evidently derived from the Gaelic language. In Yorkshire, the "Dow" is clearly from the word *Du* or *Dubh*, meaning "dark" or "black." The surname "Dow," in Scotland, is always pronounced as if, spelled *Du*. The "Aran," in Sussex, is from the obsolete Gaelic word "*Ar*" meaning "slow," and the very common contraction *An* for "a river," whereby it is "the slow river." The rivers called "Rea," in Worcester, and the "Wrey," of Devonshire, are from *Reidh*, and of which Gaelic word they are almost the exact pronunciation; the meaning is "the smooth river." The large river called the "Tees," certainly appears to come from *Deas*, and may signify either "the river to the south," with reference to the Tyne north of it, or "the south running river," which the Tees does for several miles from its source. The "Lee," of Cheshire, is apparently from *Liath* (the letters *th* are mute), and it is pronounced *Leeä*, meaning "the grey river;" this name

has a great similarity to the "Leven's" of England and Scotland, so also the "Leen," of Nottingham, seems to have the same origin, with the addition of the contraction *An*, for *Abhuinn*, a river; thus it is *Liath-an*, and is also "the grey river."

The "Lidden," of Worcester, was anciently spelled *Leden*, and, therefore, appears to be derived from the two words, *Leud* and *an*, meaning "the broad river." The "Nar," of Norfolk, seems, no doubt, to come from the Gaelic *Near*, (the contraction of *An-ear*,) meaning "the east flowing river;" the Nore, a part of the estuary of the Thames, appears to be related to this word. The rivers named "Stour" are found in Ptolomey's Geography of the year A.D. 120, where the name given is "Sturius." This practice of adding a termination to Celtic names was common to both the Greeks and Romans. We see in this instance that a Gaelic etymology is very clear, because, when the foreign termination is removed, *Stur(ius)* remains, derived from the Gaelic *Sturr*, which means "rough" or "uneven." Mr Edmunds, in his work, controverts this being applicable; but this evidently shows he does not know how strictly accurate the name applies to the Stour of Dorsetshire, which rises in the high lands of that county, and for several miles in its descent from its source it is both "rough" and "uneven." From the Gaelic word *Car*, or *Char* (when aspirated), meaning "a bend or curve," we have the etymology of three English rivers, the "Char," of Dorset; the "Chor," in

Lancashire; and the "Kerr," of Middlesex.

The "Nene," in the county of Northampton, is a corruption, apparently, of the name of the Celtic god of the waters, called *Neithe*; the "Nid," of Yorkshire, seems also to have the same etymology as the Scotch river "Nith," and which was anciently spelled "Neith," derived, undoubtedly, from "Neithe;" so also the "Neath" of the county of Glamorgan. Mr Edmunds states there is no proof the Welsh race knew of a god of the waters; but if this last river was named by the Welsh when they were heathens, it is probable they did know it. If not named by them (the Welsh), then it was by the Gael, and is another proof to be added to those that show the Gael preceded the Cymri in Wales. The "Anker," of Leicestershire, is clearly from the Gaelic *An-ciar*, which signifies "the dun or russet-coloured river." The "Duddon," of Westmoreland, appears to be from *Dubh-an*, meaning "the dark river." The "Gelt," of Cumberland, appears plainly to be a contraction of the Gaelic words *Geal-allt*, meaning "the white or fair stream." In Scotland there are several rivers named "Gelly" and "Geldie," which have the same derivation and meaning. The "Conder" in Lancashire is most evidently from *Caoín-dur*, "the gentle water or stream." The "Bere," of Dorset, is the exact pronunciation of the ancient Gaelic word *Bior*, which signifies "water." It is very remarkable the affinity of the Gaelic to other Eastern languages. Thus "Beer," in Hebrew, also means "water," and in Arabic, "Bir," (identical with Gaelic) is "Water." The "Ver," of Herefordshire, is *bhír*, the aspirated form of the Gaelic word *bír*, meaning "water," the letters *bh* in it are pronounced the same as the letter V in English; *bhír* occurs all over Scotland in the very

commonplace name of *Inver*. The "Ile," of Somerset, seems to be of quite the same derivation as the Scotch river "Islay," which was always anciently written "Ile," thereby identical with the one in Somerset, this word is derived from the Gaelic *Iosol*, and means "the low flat-flowing river," which correctly describes its character. There is in France a very similar named river, given of course by the Celts of Gaul, called the "Isole," and in Spain there is an "Esla."

The "Cam," of Cambridge, is identical with the Gaelic *Cam*, meaning "the winding or curved river." Mr Edmunds states *cam* is common both to Gaelic and Welsh, but even, if so, the probability is in favour of the Gael having given the name from the vast number of English rivers derived from their language. The "Cann," of Essex, the "Ken," of Westmoreland, which is identical with the "Ken," of Kirkcudbright, and also the "Kenne," of Devonshire, are all of them derived from the Gaelic word *Ceann*, meaning "head," or "extremity." The "Cover," of Yorkshire, is from the Gaelic word *Cobhar*, (the *bh* is pronounced V) meaning "the frothy river." The large English river, the "Severn," is very apparently derived from Gaelic words, namely *Seimh-bhurn*, meaning "the gentle or tranquil flowing water or river," which is very descriptive of it. In the above first word, the letters *mh* are pronounced as V in English, so also is the *bh* in the next word; thus these two words together though they look so very different to the name of this river, are, in fact, *very close to it*, the pronunciation being as if written "Save or Shave-vourn," which, after many ages, is not very differently represented by the word *Severn*. The rivers called the "Ock," of Berkshire, and the "Oke," of Devonshire, appear to be no doubt from the obsolete Gaelic word *Oich*, which means "the water;" there is in

Scotland both a river and a loch called the "Oich." Mr Edmunds' etymology of these two last English rivers is manifestly wrong, he brings it from the English word "Oak;" but if that was to be accepted as correct, then these rivers must have remained without any names for hundreds of years, because the Angles did not arrive till the 5th or 6th century in sufficient numbers to give river names; besides, Cæsar, 55 years before Christ, and Agricola, in the first century, found the country fully peopled.

There are two different rivers, both called the "Coln," in Essex and Gloucester, very clearly from the two Gaelic words *Caol an*, meaning "the narrow river"; the "Cole," of Warwick, and the "Coly," are most probably derived from the same words. The river "Thames" is considered by the Rev. I. Taylor, and others, as most undoubtedly related to the Gaelic word *Tamh*, and thereby means "the still quiet river," which is very descriptive of the Thames.

JAMES A. ROBERTSON.

(To be continued.)

## GAELIC STATISTICS — CENSUS OF SCOTLAND.

It was in 1801 that they began to take the census every ten years. Every time that this was done they ought to have noted the number of persons able to speak Gaelic. They have always neglected to do this. During the year 1870, representations from various quarters were made to the Home Secretary to urge this, but to no effect. The census return from Scotland, England, and Ireland, is in the form of a report from the Registrar-General, of each of the three divisions of the United Kingdom, to the Home Secretary. There is a separate Act of Parliament for each country passed in the year before the

census-year. The wording of each Act is the same. Previous to 1851, in Ireland, they improperly neglected to note the number of the Irish-speaking population; but in 1851, 1861, and 1871, they had the sense to do this. The form they use is very good and business-like. They note 1. The number who speak Irish only. 2. The number who speak Irish and English. 3. Total persons speaking Irish. 4. Proportion per cent. of persons speaking Irish to the whole population. This is given separately in each province. The per centage of Irish speaking persons to the whole population was in 1851, twenty-three, and in 1861 it was nineteen.

In the Isle of Man, and in Wales, the Celtic language statistics have always been neglected, in the same way as with us in the Highlands.

Who are the parties to blame for this? As the census return is in the form of a report from the Registrar-General at Edinburgh to the Home Secretary, it is clear that the former ought to make a proper return, and if he does not, then it is the right and the duty of the latter to find fault. The Lord Advocate has the supervision of Parliamentary bills relating to Scotland; if any of them are faulty, blame belongs to him. If, every ten years since 1801, the Gaelic language statistics had been ascertained and published, they would in after times have been looked upon as a valuable historical record. In the year previous to the one when the census is to be taken, an Act of Parliament is passed respecting it. In this Act there ought to be distinct mention of the Gaelic, Welsh, Manx, and Irish languages; it is a matter too important to be left to chance, or to the caprice or indifference of whatever officials may happen to be in office at the time.

Besides their historical interest, these statistics would strengthen the arguments of the friends of Gaelic schools.



As the Act of Parliament respecting the Irish census is under the same as the Scotch Act and the English Act, we wish to know how it is that in Ireland they manage to take the language statistics, when in the Highlands, Wales, and Man, they omit to do so. This neglect is very sad and very disgusting. As it is the country that is at the expense of the census being taken, the country has a right to require that it be taken in a proper manner.

THOMAS STRATTON.

—:—  
LEABHAR NA FEINNE,  
OR HEROIC GAELIC BALLADS COL-  
LECTED AND ARRANGED BY J. F.  
CAMPBELL. LONDON, 1872.

[*Owing to pressure on our columns, we were compelled to curtail this article.*]

To the Editor of the "Popular Tales of the West Highlands"—that wonderful repertory of Gaelic lore—we already owe a debt of deep gratitude for the indefatigable industry and enthusiasm with which he has rescued from oblivion these fast disappearing popular tales, which afforded such delight to our Celtic ancestors. In his present work (so happily described in the euphonious and comprehensive title of *Leabhar na Feinne*), of which we purpose giving a very brief account, Mr Campbell has had even harder work to perform—work involving much time and consideration, and a good deal of what we can well conceive to have been very irksome drudgery. As the title indicates, the book is a collection of popular ballads relating to the *Feinne*, or of what is familiarly termed Ossianic poetry, culled from every accessible unsuspected source—from the Dean of Lismore, of 1512, to the Tíre policeman of 1872. Intermediate among his authorities, figure bishop and barrister, minister and advocate, tailor and traveller, policeman and

pauper, who are all thrown into Mr Campbell's crucible, to furnish the pure ore of which his text is composed. Conspicuous by their absence are the once well-known names of James Macpherson, and Dr Smith of Campbelltown, whom the editor, with scrupulous delicacy, declines to cite as witnesses, in accordance, we suppose, with the legal maxim, that no person can be called upon to criminate himself.

The Ballads or Texts are arranged on the following plan, under nine heads, according to their chronological sequence:—1. The story of Cuchullin; 2. The story of Deirdre; 3. The story of Fraoch; 4. The story of Fionn and the Feinne, and Norse wars; 5. Parodies; 6. Later Heroic Ballads; 7. Mythical Ballads; 8. Poems like Macpherson's Ossian; 9. Pope's Collection. Under the first four headings, which form, of course, the chief interest of the book, the different versions of the same ballads are given chronologically in the order of collection—in the orthography of, and word for word with, the original—thus showing, at a glance, the variations in spelling during several centuries, and mutations orally-preserved literature undergoes in the course of its transmission to posterity.

Mr Campbell's introductory matter is full of interest. He gives a most minute account of all Scoto-Celtic MSS. existing, or known to exist, from 900 downwards, as well as of all printed books containing Ossianic poetry, with the two notable exceptions we have mentioned. Every piece adopted in his texts is scrupulously authenticated, and he everywhere throughout the work rigidly adheres to his originals. We have here collected into one volume what has been for so long required—all the Fenian ballads of undoubted origin hitherto scattered broadcast in scarce books and in MSS. difficult of access—in short, the ballads

of popular tradition, known to the common people. We hardly need refer to the great literary and philological interest of such a book, as it will doubtless receive from learned Celtic scholars that notice which it so highly deserves. Read simply as ballads, and apart from all adventitious sources of interest, *Leabhar na Feinne* is thoroughly enjoyable to all who can read Gaelic, and to all such we cordially recommend this handsome and beautifully printed volume, so worthy of the subject. We look forward with much interest to the promised English translation, as we shall doubtless have from the learned barrister a summing up of the evidence *in causa*, Campbell *versus* Macpherson, a subject which, in the present volume, receives but passing reference. We confess a feeling of kindness for the latter, notwithstanding all his pride and perverseness and the trouble he has caused. So,

If you're strong, be merciful,  
Great Campbell of the "Tales."

—Communicated.

—o:—

#### THE BONNET, KILT, AND FEATHER.

AIR—"Wha'll be King but Charlie?"

WHEN time was young, and Adam strung  
His leafy garb together,  
Then first were planned the outlines grand  
Of bonnet, kilt, and feather.

Chorus—O dear to me as life can be  
The land where blooms the  
heather;  
And doubly dear the lads who  
wear  
The bonnet, kilt, and feather!

Your dandy vaunts his skin-tight pants,  
Just fit such things to tether;  
But give to me, all flowing free,  
The bonnet, kilt, and feather.

In lordly hall, or courtly ball,  
Where all that's grand foregather,  
There's nothing seen to match the sheen  
Of bonnet, kilt, and feather.

The georgeousness of Solomon's dress,  
Put Sheba's queen thro'ither,—  
A proof to me his Majesty  
Dress'd in the kilt and feather!

Let despots all, both great and small,  
Who wish to "save their leather,"  
Beware how they come in the way  
Of bonnet, kilt, and feather!  
Let Alma's height—Bal'clava's fight—  
Suffice to show you whether  
There's aught to fear for freedom where  
Are seen the kilt and feather.

At Inkerman the Russ came on,  
Like fiends from regions nether,  
Yet there in blood, victorious stood  
The bonnet, kilt, and feather.

If awe or fear came ever near  
The Corsican bloodshedder,  
It was to scan in battle's van  
The bonnet, kilt, and feather.

On Egypt's sands they taught his bands  
To rue they e'er went thither;  
At Waterloo immortal grew  
The bonnet, kilt, and feather.

Behold them now by Ganges' flow  
Still brighter laurels gather;  
All odds are braved, a nation saved—  
So much for kilt and feather.

O garb sublime for any clime!  
What mortal man would swither,  
To toast with me now, three times three,  
The bonnet, kilt, and feather!

EVAN MAC-COLL.

—o:—

#### CORRESPONDENCE.

#### THE RIVER NAMES OF ENGLAND AND SCOTLAND, AND WHAT THEY PROVE.

SIR,

As myself and my book ("Traces of History in the Names of Places,") are referred to several times in the article by Col. Robertson in your November number, a copy of which has just reached me, I apprehend you will allow me space for a few words of reply.

Taking the least important point first, I may say that I cannot claim the honour of being a Welshman. I am content to be known simply as what I am: an Englishman of Anglo-Norman lineage, who has devoted many years to philological studies, in which the Welsh language has not been omitted.

My main object in writing, however, is the more important one, of the etymology of the river names of England. In my book I have gone through the whole of the names cited by Col. Robertson, and have given my reasons for believing that they all, with two exceptions, "Usk" and "Eden," are fully explicable as British or Cymric words, and that, therefore, having found a sufficient cause, we are not called upon to ask further. Granting, however, for the sake of argument, that I have not succeeded in my demonstration, I submit that Col. Robertson's case is not mended by the admission. There are certain general considerations which override all arguments at detail in this matter.

First, It is certain that none of the rivers mentioned by Col. Robertson are of either first or second magnitude. Excepting only the Dun and the Aire, which are but small streams, the others are all insignificant obscure brooks, not worthy the name of "rivers."

Secondly, All the rivers of any importance in England have either pure British names or British names Anglicanised. For example, Thames, from *taf*; Severn, from *Hafren*. Dee, Humber, Wye, Derwent, Tees, are all pure British, or very nearly so.

Thirdly, The existence of Celtic-named brooks in outlying districts is fully accounted for by the historical fact of the repeated incursions of Picts and Caledonians into South Britain during the fourth and fifth centuries. It is not to be supposed that the invaders all recrossed the Tweed; and small isolated colonies may have given names to the brooks about which they settled, in a country which was very sparsely peopled. (See Gildas, Nennius, the A. S. Chronicle, etc., *passim*.) Parallel traces of Irish incursions are frequent in Wales, in words of which Gwyddel ("man of the woods," or Irishman) forms part, but we do not

conclude from thence that the Irish were the first inhabitants of Wales.

As to the Cymry in Scotland, I quite accept Col. Robertson's theory that they were military colonists planted by the Romans, but I cannot with equal readiness accept the details of his argument. Clydesdale seems to me to contain many more Cymric names than he admits. Lanark (from *llanerch*, a dearing), Tintock (*tin-veg*, portions of the district), Dun-briton (now Dumbarton), Ben Arthur, &c., are examples. These two latter places, too, are so near Argyllshire that I think it by no means certain that Col. Robertson is right in asserting that "the Cymry never were there." I suspect, too, that Lomond is none other than the British *luman*, a standard, meaning a place where the tribes assembled, like the Saxon *wapenshaw*. Plinlimmon, in Wales, is certainly *Pum-luman*, the hill of the five standards.—Very respectfully yours,

FLAVELL EDMUNDS, F.R.H.S.

Herford, Nov. 13, 1872.

#### AN DUANAG ULLAMH.

SIR,—The Gaelic poem, of which Mr J. F. Campbell has sent you a copy, was published in Ronald M'Donald's collection in 1776, and again, in 1809, in a second edition of the same collection. Mr Campbell's copy agrees generally with M'Donald's, but, in some places, it is less accurate, as shown by the following comparison:—

Verse 16. For

"Clan na Leoin gu laidir lionmhur  
O'n Fhion mhullach,"

(The Macleans, strong and numerous,  
From the white [fionn] top),

M'Donald's copy has,

"Clann a leoin gu laidir lionbhir,  
O'n tir mhuillich."

(The Macleans, strong and numerous,  
From Mull).

V. 18. For

"Chean(n) bheirt" (helmet), M'Donald's copy has "cheannart" (chieftain).

## V. 21. For

“Calen na d'aighsan gun coimhmheas  
An Thiarla uirach” —

Which Mr Campbell translates,

“Colin, after him, is peerless,  
That noble Earl” —

M'Donald's copy has,

“Cailain na dheigh sin gun choimeas,  
An Tiarl Aorach.”

(Colin, after him,\* matchless,  
The Earl of Aray.)

## V. 9.

“Dheantar an slaogh dhireach dualach,  
Mar bhraigh thosuigh” —

which Mr Campbell translates,

“Their straight cables are made coiled,  
To top the fo'k'stle” —

is, in M'Donald's copy,

“Deintir an staoigh dirich, dualich,  
Mu 'n bhraigh tshoisich.”

(Deantar an stadh dìreach, dualach,  
Mu 'n bhraigh thoisich.)

*Slaogh*, in Mr Campbell's copy, is obviously a mistake for *staoigh*. M'Donald's 2nd edition has *staoigh*, but the more correct orthography is *stadh*. The *stadh* (stay) is the rope that sustains the mast (H. S.'s Dict.). It is drawn tight or straight (dìreach), and fastened with a knot or loop (dual) to the fore-breast.

## V. 12. For

“O' mharcuigh reamhra” —

which Mr Campbell translates,

“From rich mark lands [? markets],”

M'Donald's copy has,

“O 'm barcibh reibhra.”

(O 'm bàrcuibh reamhra.)

## V. 13.

“Le laigh a chartas,”

Mr Campbell translates,

“With hands of justice.”

But *laigh*, if any part of the noun *làmh*, must be the dative singular (*làimh*), and cannot, therefore, mean *hands*.

M'Donald's copy has —

“Le laoigh a cheartais” —

And, if we compare *laoigh* with *staoigh*

\* For “na dhiégh-san.”

for *staoigh*, *stagh* (v. 9), we may safely conclude that

“Le laigh a chartas” —

is for

“Le lagh a' cheartais.”

(With law of justice.)

*Laoich*\* for *laoch* (v. 11, M'Don.'s copy) and *seòladh* for *seòladh* (v. 8, Mr C.'s copy), are other examples which may be compared with *laigh* for *lagh*, and *laoigh* for *laogh*, *lagh*.

V. 26. “Gurraim” (Mr C.'s copy) is for “dh' urrainn.” M'Donald's copy has “dhuirrin.”

I may notice also that, while Mr Campbell's copy entirely disregards, M'Donald's partially observes, the grammatical inflections.

Both copies have several Irish idioms.

In M'Donald's Collection, the poem is said to have been composed by the bard of Maclean, and the date assigned to it is 1569.—I am, &c.,

ALEXANDER CAMERON.

Renton, 3rd Dec., 1872.

—:o:—

## “THE HIGHLANDER.”

We have just received the prospectus of a newspaper (bearing the above happy title) which is to be published in the Highland capital. Judging from the prospectus before us, *The Highlander* will be not only an excellent newspaper, but will also supply a *desideratum* which is now very much felt, and the well-known talent of its editor—Mr Murdoch—warrants the hope that it shall rank among the best of weeklies, and assume a free and independent air. *The Highlander* has *one object* in view, which, of itself, should obtain for it the sympathy and support of *sliochd nam beann* everywhere—“to advocate the interests, and afford expression to the views of the inhabitants of the Highlands and Islands of Scotland.”

In ventilating local matters, *The*

\* “Liuthid laoich” for “A liuthad laoch” (so many heroes.)

*Highlander* shall take an active part. It promises to give the "earliest and most authentic intelligence." *The Highlander* is not only to be Highland in sentiment, for the language also is to receive special attention, a department being set out for that purpose. *The Highlander* has our warmest sympathies, and we hope its undertakers will find it a success both socially and financially. Its publishing company is at present being formed. The capital shall be £3000, in 3000 shares of £1 each, and it is hoped that that sum will speedily be gathered, and *The Highlander* enabled to don his tartan, and wield his "claymore" in the cause of his country and his race.

For the benefit of our readers we subjoin a few extracts from the prospectus before us:—

"A primary object of *The Highlander* will be to awaken an intelligent and vigorous public spirit, and afford opportunity and encouragement to the inhabitants of the Highlands and Islands to be heard in their own behalf, and in matters on which they are best able to judge. Highland interest, however, will be advocated, and Highland ideas ventilated, in no narrow spirit, but in the conviction that Highlanders have duties to perform as well as rights to defend. \* \* \* \*

"The nation now begins to see that the policy of depopulating the country, and throwing the land out of cultivation, was an economic blunder of the gravest sort, carried out in cruel disregard of the feelings and instincts of the people. *The Highlander* will endeavour to give effect to the wiser and more generous views now taking possession of the public mind—advancing alike the real interests of landlord and tenant, and at the same time benefiting all other classes of the community.

"Among the topics, therefore, which shall have prominence, are—the Land Question; Game Preservation and Deer Forestry; the best systems of Rural Economy and Practical Husbandry; the establishing of Manufactures in the Highlands; the Fisheries; the working of Mines, Quarries, and Peat Mosses; the

Utilization of Sewerage; Railway Extension, Management, &c. Other questions will arise to be dealt with according as they affect the well-being and doing of the community.

"Gaelic is still spoken, perhaps, over one-half the area of Scotland, and by considerable numbers in our large towns and colonies; whilst the learned of all lands look to the Gaelic language for valuable materials with which to perfect Philology, Archaeology, and other branches in Science and Philosophy. The views of both the learned and the unlearned shall be met, and the columns of *The Highlander* made, so far, racy of the soil, by some space being devoted to Gaelic articles, tales, poetry, and music, both ancient and modern. Occasionally, Gaelic readers shall be introduced to Irish, Manx, Welsh, &c." \* \* \*

—:o:—

#### NEWS OF THE HIGHLANDS AND ISLANDS.

The Celtic Society of Edinburgh, which was founded by Sir Walter Scott, and of which the Duke of Argyll is President, is to hold a grand fashionable ball in order to collect funds in the aid of establishing the GAELIC PROFESSORSHIP.

KINGUSSIE.—A masonic lodge has been founded here of late, and several of the most respectable in the village and vicinity have become members. While we are so enthusiastic in upholding "foreign elements," might we not do something to uphold our nationality? While other villages are starting Gaelic societies, might Kingussie not try its luck by taking a step in that direction too? It sends more members to the Inverness, Ross, and Nairn Club than any other place of its size in these three counties; and could we not be equally munificent in supporting a Gaelic Society, to bring forth any latent flame which may still be dormant within us of the genius inherited by our brave ancestors?

—:o:—

#### ANSWERS TO CORRESPONDENTS.

ERRATUM.—Whilst the last number of *The Gael* was going through the press, two words have fallen out of the ninth line of the Gaelic translation, by "Nether-Lochaber," of REBBECA'S HYMN. In some copies they are, others want them. The verse begins thus:—

"An sin bha laoidhean naoimh a's sailm  
Le tromp a's tiomhan 'seirm do chliù." &c.



# AN GAIDHEAL.

[I LEABH.]

CEUD MIOS AN EARRAICH, 1873.

[12 AIR.]

## AIR CRUINN - MHEALLABH SOILLSEACH NAN SPEUR.

### IV.—EARRANN.

#### AIR CAOCHLAIDHIBH NA GEALAICH.

Tha oibre an Tighearn Iehòbbhail òirdheirc agus seasmhach. Gheail e féin, do nach comus bréug a dheanamh, gu'm buanaich na beannachdan agus na tròcairean, a ta 'sruthadh o theas agus o sholus na gréine co fad 's a bhuan-aicheas an talamh fein. Tha e ag ràdh, "Am feadh a mhaireas an talamh, cha sguir àm an t-sìl-chuir agus foghar, agus fuachd agus teas, agus sàmhradh agus geamhradh, agus là agus oidhche." —(Gen. viii. 22.) Ge' be taobh air an amhaire sinn air feadh na cruitheachd, cha chomus duinn gun mheur a' Chruithir fhaicinn anns gach nì! Shuidhich e a' ghrian agus na reultan ann an speuraibh néimh, air chor is gu'm bheil ceithir ràidhean na bliadhna a' teachd gu riaghailteach an déigh a cheile agus a' cur aghaidh a' chruinne-ché fo chaochladh dreach! 'S an Earrach, tha fear agus luibhean a' briseadh a mach as an talamh agus a' còmhdachadh a luime! Tha an tuathanach a' sgapadh rogha sìl 'n a fhearann, a bheir a mach toradh ioma-fillte ann an àm iomchuidh. 'S an t-Sàmhradh tha'n talamh 'n a làn ghloir,—gach luibh agus craobh fo bhlàth, agus gach toradh luachmhor 'ga thoirt a mach leis a' ghréin! "Tha na cnuc ri gàirdeachas air gach taobh, na cluainean air an sgeudachadh le tréudaibh, agus na glinn air an còmh-dachadh le h-arbhar."—'S an Fhoghar-

adh, fàsaidh na h-achan geal,—sàthaidh am buanaiche a staigh a chorran, lionar an t-amar fiona, agus cuiridh an dabh-ach thairis!—"Iadsan a chuir le deuraibh, buainidh iad le gàirdeachas! Esan a chaidh a mach agus a ghuil, ag iomchar sìl luachmhoir, thig e ris le gàirdeachas, a' giùlan a sguab."—Mar so, lionar cridhe an duine le gean agus subhachas, agus nì e aoibhneas 'n a shaothair uile! 'S a' Gheamlradh, caochailidh an talamh a slnuadh agus rùisgear dheth a bhreaghad!—"As an àirde-deas thig ioma-ghaoth, agus fuachd as an airde-tuath! Le anail Dhé bheirear reodhadh! Bheir e sneachda mar' dainn; sgaoilidh e an liath-reodh mar luaithre! Tilgidh e a mach eigh mar ghreamanna; có dh' fheudas seasamh roimh fhuachda?"—Mar so, tha co-shuidheachadh na talmhainn ann am fochair na gréine, a' toirt air ràidhean na bliadhna aon a' cheile a leantuinn! Air uairibh, tha 'ghrian a' tilgeadh a gathan laga air saoghal reòta ach air uairibh eile, tha i a' cur a mach a soluis agus a teas air ionadaibh tuatha na talmhainn, agus a' co-roinn beatha agus maise riu! Mar so, tha Dia air a ghlòrachadh 'n a oibrìbh!

Labhair sinn roimhe air na reultaibh MERCURI, BHENUS, agus an TALAMH, agus nochd sinn gu'n robh an làithean agus an òidhean aca maraon. Tha teallsanaich an dùil, gu'm bheil gealaich-can aig Mercuri agus Bhénus, chum an oidhean a shoillseachadh; ach air do na reultaibh sin a bhi co teann air a' ghréin, cha 'n eil innleachd air an gealaichean fhaicinn, ma tha iad aca. Ach tha sinn cinnteach, gu'm bheil aon ghealach mhòr, bhuidhe, againn fein,

chum dorchadas ar n-òidhean fhògradh air falbh; agus nì sinn dìchioll, a nis, air cùntas goirid a thoirt oirre. Cha'n eil a' ghealach 'n a reult, mar a ta Mercuri, Bhenus, an Talamh, agus reultan eile, ach is ball cruinn i, a ta, 'cuairteachadh na gréine! Tha ochd gealaichean deug, gu léir, aig na reultaibh a bhuineas do'n ghréin againn; agus diubh so tha aon aig an Talamh, ceithir aig Iupiter,—seachd aig Saturn agus sea aig Urànus. Tha a' ghealach againne 'cuairteachadh na talmhainn ann an seachd là fichead, seachd uairean agus tri agus da fhichead mionaid; ach o chaochladh gu caochladh, tha i 'gabhail naoi là fichead, da uair dheug, agus ceithir agus da fhichead mionaid, chum a cuairt a choimhlionadh. Tha i beag an coimeas ris an talamh; oir cha'n 'eil i ach dà mhìle, aon chùd, agus tri fichead de mhìl-tìbh troipe, an urr a tha an talamh dlùth air ochd mìle de mhìl-tìbh troimhe! Tha'n talamh uime sin, còrr agus tri fichead uair nì's mò na 'ghealach. Tha i nì's faide o'n talamh air uairibh seach a chèile ach tha i mar a's trice mu dhà cheud, agus da fhichead mìle de mhìl-tìbh air astar uaithe! Tha i a' siubhal 'n a cearcall mu'n cuairt do'n talamh da cheud, ceithir fichead agus deich de mhìl-tìbh anns an uair! Tha'n talamh a' cuairteachadh na gréine ann am beagan a thuilleadh air tri cheud, tri fichead, agus còig làithean; tha 'ghealach, uime sin, a' cuairteachadh na gréine 'san ùine cheudua; ach tha i 'deanamh mòran astair a bhàrr air an talamh, do brìgh gu'm bheil i 'ga chuairteachadh gach mìos, agus a' cumail suas ris, a thuilleadh air sin, 'na chuairt mu'n ghréin. Air an aobhar sin, tha e soilleir, gu'm bheil a' ghealach a' deanamh cuairte na talmhainn mu thimchioll na gréine ann am bliadhna; ach osbàrr, tha i an taobh a staigh do'n ùine sin a cuairteachadh na talmhainn 'na cearcall fein tri uairean deug. Tha 'ghealach cosmhuil ris an talamh, 'n a meall cruinn, dorch, ìnnte fein, a ta soilleir a mhàin

trid ghathannaibh na gréine a bhi 'bualadh oirre. Air an aobhar sin, tha'n leth sin dhith a ta fa chomhair na gréine a ghnàth soilleir, agus an leth eile ann an dorchadas. Cha'n fhaic sinne i aig àm a caochlaidh, do bhrìgh gu'm bheil i dìreach eadar sinn agus a' ghrian, agus an taobh dorch dhi ruinn. Ach air di beagan astair a dheanamh 'na slighe, chì sinn earrann bheag do'n taobh shoilleir aice, a ta sìor mheudachadh, gus am bi i fa chomhair na gréine, air an taobh eile do'n talamh, an uair a chì sinn an taobh soilleir aice gu léir, agus an sin, tha i làn, cruinn, agus dealrach. Air an dòigh cheudna, tha i a' caitheamh, gus an ruig i, a ris, eadar sinn agus a' ghrian, an uair nach fhaicear idir i. Tha i cosmhuil ris na reultaibh a' tionndadh air a mul fein, agus tha e anabarrach iongantach, gu'm bheile an ùine a ta i 'gabhail chum sin a dheanamh cò-ionann ann am faideal ris an ùine a ta i 'toirt a mach, chum cuairt a chur air an talamh. Agus air do'n chùis a bhi mar sin, tha e 'tachairt gur e an aon taobh dhi a ta'n còmhnuidh ruinne, ge b'e àite d'a cuairt anns am bi i. Tha'n taobh so a ghnàth soilleir; oir an uair nach bi a' ghrian 'ga shoillseachadh, tha'n talamh a' toirt soluis da, tri uairean deug nì's deàlraiche na'n solus a ta 'ghealach a' tilgeadh air an talamh. Tha'n taobh do'n ghealaich, gidheadh, nach 'eil sinne idir a' faicinn, soilleir rè cheithir là deug, agus dòrch rè cheithir là deug eile. Air do'n ghealaich a bhi co fagus do làimh, an coimeas ris na reultab, tha cothrom nì's fearr aig na reultairibh air a faicinn le'n gloineachaibh. Tha iad, uime sin, a' deanamh a mach gu'm bheil i, cosmhuil ris an talamh, air a còmhachadh le beanntaibh, gleanntaibh, agus machraichibh! Chaidh cuid de bheanntaibh na gealaich a thomhas, agus tha iad mar a's trice da mhìle air àirde; tha iad cruinn, agus corrach, agus anabarrach lionmhor. Cha'n fhacas a' bheag de choslas uisge anns a' ghealaich, agus cha'n 'eil adhar

Ceud Mios an Earraich, 1873.

aice, na neòil mu timcheall, mar a ta aig an talamh. Feumaidh aimsir na gealaiche a bhì anabarrach iongantach, agus caochlaideach, air dì a bhì, rè cheithir là deug eile air a claoidh leis an reodhadh a's teinne a dh' fheudas a bhith. Ma tha creutairean a' ghabhail tàimh oirre, nì nach 'eil neochoimasach do'n Tì Uile-Chumhachdach òrdachadh, tha e cinnteach, gu'm bheil iad air an dealbhadh leis-san, le nàdur freagarrach air a son; oir, a réir ar beachd-ne, cha b'urrainn do chréutairibh na talmhainn so a bhì beò oirre.

Ged tha solus na gealaiche dìblidh agus fann, an coimeas ri solus deàlrach na gréine; gidheadh, tha e féumail agus taitneach, chum dorchadas nan òidhchean fada geamlraidh fhògaradh air falbh! Shuidhich an Cruithear a' ghealach ann an speuraibh nèimh, mar "an solus a's lugha a' riaghladh na h-òidhche," agus rinneadh i "air son chomharan, agus air son aimsirean, agus air son làithean, agus bhliadhnachan," co math ris a' ghréin! Air an aobhar sin, tha ach beag, gach uile chinneach a' tomhas ùine le cuairtibh na gealaiche! Tha cuid de chinneachaibh ann, nach 'eil a' tomhas na h-aimsir le bliadhnaibh idir, ach a mhàin le gealaichibh;—agus mar so, ged robh daoine 'nam measg ceud bliadhna dh'òis, innsidh iad ann an aois, cha'n ann le bliadhnaibh, ach le àireamh nan "gealaichean," a bh' ann o'n là air an d'rugadh iad! Thugadh àithne do na h-Israelich iobairtean-loisgte, agus tabhartais-bidh a thoirt suas ann an toiseach an mìosan, agus tha sinn a' faicinn gu'm bheil "*gealaichean ura*,"—"Feilean suidhichte," agus "*Sabaidean*," air an ainmeachadh mar amannaibh a bha naomh do'n Tighearna!—(Aireamh. xxviii. 11. Is i. 13, 14.) Bhunaich na h-Iùdhaich ann a bhì séideadh an trompaidean aig àm an gealaichean ùra, gus an do sgapadh iad air feadh an t-saoghail; agus a réir a' chleachdaidh so, thug an Salmadair seachad an àithne,

Seidibh an stoc 'sa' ghealaich nuaidh  
Air làithibh òrduicht' féill;  
Bu lagh sud aig Dia Iacoib fos,  
'S bu reachd do Israel.

SGIATHANACH.

—:o:—

## CALLUM A' GHLINNE.

## VI. Earrann.

Air an fheasgar ud 's an do dhealaich Callum agus a chompanach ri cheile an deigh na chunnaic agus na chual iad ré an cuairt ann an taigh-osda "Acair an dochais," bhuail amharusan ioma-guineach air 'intinn, a thaobh fìor-chliu Mhicheil, agus mu'n do choidil e air an oidhche ud, thainig e gu co-dhunadh gur h-e ma'dh'fhaidte a bu tearuinte dha a bheachd air cliù Mhicheil innseadh dha gu saor fosgailte gun sioma-guad no tumbartaich, agus cùl a laimhe 'chur ris mar charaid agus mar chompanach. Mhòthaich e gu'n cuireadh sud deuchainn air a mhisnich agus air a dhuinealas; ach air dha a Bhiobul a ghlacadh mar bu ghnath leis, gu cuibhrionn a leughadh mu'n deachaidh e d'a leabaidh; 'nuair a dh' fhosgail se e, thuit a shuil air aon de na h-earrannan a bh' air an comharachadh le 'mhathair mu'n do chuir i 'na chiste e—"Sgriosar companach an amadain." Rinn an earrann ud greim air 'inntinn nach d'fhairich e riamh roimhe, agus chuir e roimhe, ach mo thruaighe, 'na neart fein, nach biodh tuillidh gnothuich aige ri Micheil aon chuid mar charaid no mar chompanach; ach 'n uair a choinnich iad air an ath mhàduinn, threig a mhisneach e. Bha Micheil cho fàilteach agus cho aoigheil 's a b' abhaist dha 'bhi. Bha coguis Challuim ga eigneachadh gus an rùn suidhichte dh'ionnsuidh an d'thainig e a dheanamh aithnichte, ach thainig an Reusan feolmhor ann san eadraigin, ag cagarsaich 'an cluais Challuim,—ged a bha e fìor gu'm faodadh companach an amadain dol a dhith, gur

tric a bha companach subhailceach deagh - bheusach 'na mheadhoin air amadain a philleadh o'n amaideachd gu caithe-beatha rianail modhanail; agus a thuillidh air sin, chuir Micheil ioma comuin air, le ullamhachd gu bhi ga sheoladh agus ga oileineachadh a thaobh ioma ni anns nach robh e fein fhathasd coimhionta mar fhear ceairde. Aig an àm cheudna, thainig Micheil gu bhi 'tuigsinn gu'n robh Callum eucosmhail 'na. ghne agus 'na chliù ri ioma Gaidheal òg a b' aithne dha, a thainig do Ghlaschu, agus a thaisbein anns a' cheud dol a mach, gu'n robh iad air an deagh oileineachadh agus fo dheagh chliù modhanail aig a' bhaile, ach air dhoibh iad fein fhaotainn air falbh o shuil an luchd-eòlais, agus am measg choigreach, a thilg dhiu, ann an uine gle ghoirid, gach cuing leis an ròbh iad air an cumail air an ais o dhroch euideachd agus o gach mi-bheus follaiseach, agus a leig srian fhuasgailte le'n anamiannaibh. Chunnaic e gu soilleir nach robh Callum idir cho saorsachail no cho fosgailte 'na chonal-tradh 'sa b'abhaist leis; gu'n robh rud-eigin air inntinn d'a thaobh fein nach bu toigh leis a nochdadh. Nime sin, chuir e roimhe a sheoltachd a chur an cleachdadh gu bhi, na'm bu chomasach e, ag cosnadh air ais na chaill e a reir coslais, d'a mhuinngin agus d'a dheagh ghean, mar a dh' fhaodar a thuigsinn o 'n chomhradh a leanas:—

“A Challum,” arsa Micheil, “Am bheil creideamh agad ann an Gnais-fhiosachd, no am bheil a bheag de eòlas agad oirre?”

CALLUM.—Cha'n eil mi idir 'na m' neochreideach d'a taobh mar ealdhain, no mar fhiosrachadh, ach cha'n fhaod mi 'radh gu'n d'thainig mi' fhathasd gu' bheag de adhartachd ann an eòlas oirre. C'arson a tha thu 'cur na ceiste?

MICHEIL. — Gu bhi 'taisbeanadh dhuit gu'm bheil mi 'faicinn gu soilleir na do ghnuis, gu'm bheil thu ag altrum

droch bharail d'am thaobh fein, o'n fheasgar air an do thaghail sinn an taigh-osda Mhic — ged nach do nochd thu fhathasd e na do chainn no le do ghiulan.

CALLUM.—A dh' aindeoin do gheire agus d' adhartachd mar ghnuis-fhios-aiche, faodaidh tu 'bhi air do mhealladh. Air a' chuid is lugha, cha'n e mi 'saoilsinn gu'm bheil e dligeach dhut neach air bith a chasaid no choireachadh airson a' smuaintean diomhair, gus an dean e aithnichte iad ann an cainnt, no ann an gnìomh.

MICHEIL.—A dheagh chompanaich Na smuainich gur h-ann ga do chasaid a bha mi. B'fhada uain e. Is ann a bha mi thuige so, ga m' thaisbeanadh fein dhuitse ann an cruth fallsa, nach buinidir do m' fhior-chliù, agus feumadh tu mo lethsgheul a ghabhail. Is i a chrìoch a bha agam 's an amharc, deuchainn a chur air do ghne agus air d' fhior chliù-sa. Thug mi do'n taigh-osda thu, far am b'fhiosrach mi gu'm bheil moran dhe d' luchd duthcha 'n an luchd-tathaich bunailteach, agus air an cleachdadh anns an ruidhteireachd ghraisgeil umpaidheach, mhi-thoinisgeach a chualsa chunnaic thu. Bha 'mhiann orra fhaicinn an robh no nach robh aomad co-ghnèitheil agad ri 'leithid sud d' chaitheamh aimsir, agus 'n uair chunnaic mi' gu'n robh an euideach 'na grain dhuit, thug e mor thoileachadh dhomh. Cha'n eil teagam agam nach eil thu 'nad fhior chrìosduidh, mar a tha mi fein. Cha'n e mi 'an amharas, o na fhuair mi d' eòlas ort, gu'm bheil a bheag de ch'fhulangas agad ris na baath-chreicich, luchd nan “aodann fada.”

CALLUM.—Cìod a tha thu 'ciallachadh le *luchd nan “aodann-fada”*?

MICHEIL.—Na gabh gn h-olc echa'neil mi agciallachadh ni oilbheumach air bith. Tha fios agad gu'm bheil cu de luchd-aideachaidh anns gach àit ach gu h-araidh 'am measg nan Gaidheal, a tha cho cumhan agus cho canr



nach, is nach giulain iad le neach air bith nach eil ann's na h-uile ni a dh' aon bheachd riutha fein; agus nach tog suil no sròn o'n talamh ré na seachduin, no dir air an t-sàbaid. Ged a tha iad ag gabhail orra fein a bhi 'n an *creidmhuich nhora!* cha'n aidich iad gu'm bheil dad s' fearr air an siubhal na ascreideamh agus daorsa, dorchadas, cruas agus nugaireachd. Cha'n eil iad a reir cosais, beo fo ghras ach fo'n lagh, ag giulan air an coguisean fein an t-uallach t bu choir dhoibh a leagadh air-san a dhaidh a lot airson am peacaidhean, agus air an do leagadh smachdachadh an iith. Ach ged nach toigh leam an cliu nar luchd aideachaidh, cha'n eil mi idir ag creidsinn gu'm bheil an giulan Phairiseachail ag eiridh aon chuid o cheilg no o lùbaireachd ach o n' chreud humhan chruaidh shean-fhasanta tinnis am bheil iad air an oileineachadh.

CALLUM.—Am faod mi fheoraich, na seadh, Cìod is cliu do'n chreud anns an robh thu fein air d'oileineachadh nar fhear aideachaidh?

MICHEIL.—Is i mo chreudsa mo hoguis—"Cha'n eil mi fo'n lagh ach o ghras." Comh-sheasmhach ri saorsa n t-soisgeil—cha'n eil mi 'meas gu'm bheil cionta ann an smuain, ann an ainnt no ann an gnìomh air bith, nach il air an dìteadh le mo choguis fein, ilbheumach do m' chomhchreutairean o mi-dhìleas do ughdarras aimsireil na ioghachd. Cha'n eil mi 'creidsinn u'm bheil miann no iarrtas no togradh bhuineas do m' nadur, nach eil e ligheach dhomh a riarachadh ann am measarrachd. Cha'n eil creideamh agam ann an diomhaireachd air bith a tha os ionn m' eolais, mo thuigse agus mo breithneachaidh. Sin agad suim agus sus-ainmochreudsa. Cìod i do bharail oirre?

CALLUM.—Is i mo bharailse, ma ta, ach eil a' choguis 'na bunait thearuinte o chreud neach air bith, do bhrìgh u'm bheil i a thaobh naduir 'na dorchadas, agus ann am feum a bhi air a pillseachadh leis an fhirinn. Gu'm

bheil saorsa an t-soisgeil—eadhoin, an t-saorsa leis an do rinn Criosd a phobull fein saor, amhain ga'n saoradh o mhallachd an lagha, agus ga'm fuasgladh uaithe mar choimhcheangal beatha; agus mar tha an lagh ag cur an anam gu Criosd airson fireantachd agus neart, gu'm bheil Criosd ag cur an anam air ais a dh' ionnsuidh an lagha gu bhi ga ghabhail mar riaghailt beatha agus umhlachd. Ni mo is i mo bharail gu'm bheil saorsa an t-soisgeil a' fuasgladh an anama o bhi a ceusadh na feola maille ri 'h-antograidhean agus a h-anamiannaibh. Is i mo bharail mar an ceudna, a thaobh cliu agus gne an fhìor chreidimh, gur h-e "brìgh nan nithe ris am bheil dochas e, agus dearbhechinnt nan nithe nach faicear."

MICHEIL.—A! a charaid, tha mi 'faicinn gu'n thog thusa do chreud, cha'n ann o sholus do choguis fein, ach o theagasgan sean-fhasanta. Air dhuit a bhi cho deigheil air leughadh, gheibh thu mach ri h-uine, ged a bha beachdan nan seann Diadhairean freagarrach do'n linn 's an robh iad beo, gu'm bheil iad air tuiteam fada air dheireadh air solus adhartach, agus air ard-fhiosrachadh na linn so.

Bha Micheil agus Callum mar so air an cleachdadh an drasd 'sa rithist ann an deasbudan de'n t-seors ud: Micheil, gu seolta agus gu faicilleach a' deanamh na b' urrain e, gu bhi ga aomadh gu beachdan seachranach, agus gu giulan fuasgailte; agus cha b' fhada gus an d' fhairich Callum bochd air a chosd fein "nach eil e ann an comas neach a dh'imicheas, a cheumanna a stiùradh." Bhuaidhaich e air gun dail gu bhi 'dol leis air uairibh do na taighean cluiche agus do na seòmraichean dannsa. 'Na shimplidheach neochoireach, cha robh aithne no amharus aig Callum a thaobh fìorchliu nam maighdeanan riombach, iollagach a bha 'tathaich nan Seomraichean dannsa. Roghnuich Micheil dithis dhiu air an robh e eòlach, mar bhan-chompanachaibh dha fein agus do



Challum. Ach gu bhi 'cur ar sgeoil an giorrad—cha do dh'fhairich Callum ni air bith fhathasd 'nan conaltradh no 'nan giulan, a dhuisgeadh 'amharus mu 'm fìor ehliu, mar sin, dh'aontaich e, air oidheche araidh, ri cuireadh a thug iad dha fein agus d'a chompanach gu suipeir aig an dachaidh fein. Air dhoibh tionndadh a staigh troithrannsa dorchade nach do ghabh Callum bochd mor chiatadh, ann am priobadh na sula, thionndaidh aon de luchd freiceadain na sraide a lantair ri an aodainn. Thug Micheil agus a bhan-chairdean iad fein as, cho grad 'sa bheireadh an casan iad, agus dh' fhag iad Callum

agus am *Policeman* le cheile. Bha e nis ach beag air a bhodhradh agus air a dhalladh; cha b' fhios da ciod a theireadh no 'dheanadh e. Ghrad thuig 'fhear-tiorcaidh mar a bha chuis. Rinn Callum 'fhaosaid ris gu saor agus gu h-onorach. "Mo ghille math," arsesan, "bi taingeil do'n Fhreasdail cha-oimhneil a chuir mise 'an so air an dearbh àm so; fhuair mi thu ach beagan shlatan o stairsneach aon de na taighean sin mu 'm bheil e air a radh 'Is e a taigh an t-slighe gu ifrinn, a dol sìos gu seomraichean a' bhais.'"

MUILEACH.

(*Ri leantuinn.*)

—:O:—

## CUMHA DO BHAINTIGHEARNA DHUBHAIRT.

(*Concluded from page 298.*)

Nam be inleachdan ar namhaid  
Bhrisadh barr ar coisridh  
'S ioma claidheamh cruadhach glas  
A leumadh grad gu feolach  
'S ioma gaisgeach armach, treunda  
Bheireadh beum sa cho-stri  
Edar Beitha caol Chinntire  
As Ripport Eilain Cheothach.

Dh'ciradh Lethanich 's Donulich  
Mar shruth nam mor bheann ard  
Dh'eireadh Stiuartich as Cattaich  
A bhuadhaich neart nam blar  
Thigadh Guinich nimheil chlaioiteach  
A bheira tuinnse gu h'ar  
Cha bhiodh an aicheambail gun iarraidh  
'S fireoin chior an aird.

Ach ciod am fath mun luidh duthlachd  
Air Iuthar ùr nan crann  
Ghlac am bàs an Righin ailde  
'S thaisg an aros teann  
Chaidh fo 'n fhoid ceann gach seoil  
Beus gun agod beul gun sgìle  
Cridh gun ghlo gnais gun cheo  
Lamh sgapa oir gun taing.

Had the arts of our enemy  
Broken the flower of our social train,  
A thousand swords of well-tempered  
Would quickly start to blood. [steel  
A thousand well-armed warriors  
Would strike a blow in the conflict,  
From the narrow promontory of Can-  
To Ripport of the misty Isle. [tyre

M'Leans and M'Donalds would rise,  
Like the stream of the towering hills;  
Stewarts and Catti would rise,  
Who gained the strength of battles.  
Campbells deathful desolating would  
Rushing fierce to slaughter; [come  
Revenge would not be unsought,  
For the dark brown eagles would  
rise on high.

But why should the tempest of winter  
Settle on the green-branched yew?  
Death seized the Princess of beauty,  
And closed her in the narrow hall.  
Under the turf lay the first in every  
grace; [scandal  
Virtue without pride, lips without  
A heart without guile, a face unclouded  
A hand to scatter, without seeking  
praise.

Thog iad tuaileas le mar fhuarachd  
Bha suarach air ar call  
Gun chuir sinn Eala chian nam math-  
ghniomh

Air sgeir na mar thonn thall  
Gum beil i beo le luth's 's treoir  
A dusgadh orain lann  
Ach 's mise chuala fuaime a déile  
Nuair laidh fo fheur a ceann.

Cha 'n ioghna nis ant Iarla Aorach  
Bhi caoin air ioma doigh  
'S liuthad leaga fhuair a chraobh  
Am bu lionmhor geugan aigh  
Chaill e meangan diuth a b' ailli  
Nach d'fhas fo bhlath gur deoin  
Thuit i sios am platha sula  
'S shearg a sugh fo 'n fhloid.

Chlarsach gabh anis do thamh  
Tuille 's gráin leam fonn do cheol  
Cha tig i chluinntinn failt no furan  
Cha ruig d'iorram i 's an lón  
Cha dùisg i chluinntinn torman theudan  
No cupan déine am dhorn  
Falbhai mise mar tig ise  
'S bidh sinn cridhail anns na neoil.

They who valued not our loss  
In malice raised the tale  
That we placed the swan of noble  
deeds

On yonder shelf of mighty waves,  
That yet she lives in bloom of health,  
Awakening the song of swords;  
But I heard the sound of her coffin  
When her head was laid under the  
grass.

The Earl of Aora may lament,  
Many are his causes of grief;  
Many a blast assailed the tree  
Of thick blooming branches.  
She lost the fairest bough  
That blossomed not to our wishes;  
In the twinkling of an eye it fell,  
And withered beneath the turf.

Harp! take now thy rest,  
The sound of the voice shall please  
no more;  
She will not hear the salute nor hospi-  
table song;  
Thy mournful strains cannot reach  
her in the mead.  
She will not hear the melody of thy  
strings,  
Nor will she hand the cup to inspire  
my notes;  
She will not come, but I will depart,  
Together we shall rejoice in our  
clouds.

*Note.*—"The annals of Loch Cè," printed, with a translation by Hennessy in 1871, treat of Irish and other affairs during 576 years, from 1014 to 1590. Under date 1513, James IV. is mentioned as "ri Alban," and his people as "Alban-chaib," his chancellor who fell at Flodden, Archibald, Earl of Argyll, is called "Mac Ailin."

1528, "Ridire Mac Mic Ailin" treacherously slew "Mac gilla Eain mòr Mac Echainn" in the town of Edinburgh.

This entry relates to John Campbell, first of the Campbell family of Calder, son of the Earl of Argyll, who is styled "8th Mac Callen Mòr" in Scotch writings, and "Mac Ailin" in the annals of Loch Cè.

1529, "Mac Ailin i.e. Cailin, son of gille espuig, the choice of all in Oirer Gaeidhel for prowess and bounty died."

This entry refers to the man mentioned in the song printed above, p. 260. The events recorded in these two songs are therefore dated by Irish authorities.

## NITHE NUADH AGUS SEAN.

Tha còig nìthe ann air am feud na h-uile amharc mar chàirdean agus mar chompanaich dìleas trid turais na beatha so. Is e a cheud nì, eòlas a bhì againn gu bhì a' cur an aghaidh an uile; an dara nì cleachd-anna subhailceach a ghnathachadh; an treas nì, saorsa a bhì againn o theagamh; an ceathramh nì fìghantachd 'n ar caithe-beatha; agus an coigeamh nì, deagh-ghlùlan.

GRADH AGUS SONAS—Cha 'n 'eil nì sam bhith nì's fhusa 's an t saoghal na 'bhì sona, n'an smuainicheadh sluagh air. Cha 'n 'eil ann an SONAS ach ainm eile air GRADH. Far am bheil Gradh ann an teaghlach, an sin, mar an ceudna, tha sonas, eadhon ged robh airc agus eigin 'n a lorg. Air an laimh eile, far nach eil GRADH, ged robh e ann an luchairt, cha tig SONAS a chaoidh. Is mearachdach an tì a thubhairt, "An uair a thig Bochuinn a stigh air an dorus, theid Gradh a mach air an uinneig." Cha teid idir, oir tha'n fhirinn air an dòigh eile. An uair a thig Bochuinn a stigh air an dorus, cha teich fìor Ghradh idir, 's e nach teich, ach seasaidh e gu treun, daingean, agus cuiridh e an cath gu cruaidh an aghaidh gach namhaid. Iadsan a ta 'gan smuainicheadh fein truagh, rannsaicheadh iad am bheil GRADH n'an cridheachaibh fein, mu'm faigh iad cron do neach no do nì eile. Fosgailidh beagan bhriathra gradhach, taitneach, tlá, an t-slighe chum tuilte soluis a bhoillsgeadh a steach do 'n tigh a rinneadh dubh, doreha le tigh-neulaibh na h-aisith agus a' bhuaireis!

## TOIMSEACHAIN.

1. Rud dubh, dubh,  
Tha e chum feum an iomadh cruth  
Cha dean e feum mar labhair e,  
'San deigh labhairt dha cha'n fhiach e.
2. Tomhais, tomhais, toimseachan,  
Eadar mì fèin 's Dòmhnallan,  
Toilidh na ceudan ann,  
'S cha toill mì fein 'n am aonar ann.
3. Cailleach anns an taigh ud thall,  
'S bi 'n rag chailleach i;  
Cha d'ith i greim riamh.  
'S cha d' rinn i altachadh.
4. Air do dhà chailleach a bhì 'dol do 'n mhargadh le uibhean, thuirt an dara te ris an te eile: "Thoir thusa dhomhsa

aon ubh, is bithidh a dhà uiread agam 's a th'agads-a." "Cha toir," ars an te eile, "ach thoir thusa dhomh-sa dithis is bithidh uiread is uiread againn." Co meud a bh' aca an t-aon?

5. Chuir tuathanach a ghile do'n mhargadh a's thug e dha ceud punnd Sasunnach, leis an robh e ri ceud ceann a cheannach:—daimh aig coig punnd Shasunnach an ceann; caoirich aig a h-aon; agus geòidh aig sgillinn Shasunnach an t-aon. Co meud a bhiodh aige de gach seòrsa?

—:o:—

UILLEAM MAC DHUNLEIBHE,  
AM BARD ILEACH.

Tha e iomadh uair air a radh gu'n deach àm agus linn na bardachd seachad a chaoidh. 'Si a' bharail a tha coitichionn ri tachairt oirre, nach eil a nis, iad idir ann, is urrain clarsach nam Fìlidh a threig a dhusgadh gu ceòl—gu'm feud ranntachd a bhì ann ach nach eil fìor bardachd ri amas oirre am measg luchd-seinn ar latha-ne. Cha n-eil a' bharail so gu buileach ceart, oir géd nach eil an t-am so cho torrach ann an luchd dealbh nan oran is a bha linn Phrionnsa Tearlach, gidheadh tha an dràs agus a' rithisd aon ag eiridh an so agus an sud a dhearbhadh gu'm bheil fuigheal de Spiorad nam Bard fathasd beo 'nar measg, nach do threig ceolrach bhinn tir nan treun 'us na Gaidhlig gu tur luchd duthcha Oisein is Dhonnchaidh Bhain. A'measg na muinntir a tha dearbhadh so dhuinn is airidh Uilleam MacDhunleibhe air àite urramach thaotuinn. Oir tha an obair aige a' dearbhadh dhuinn gu'n do thuit tonnaig aon de na Fìlidhean a dh' fhalbh aisans, is gu'n robh fìor Spiorad na Bardachd aige. Tha 'obair airidh air aite onorach fhaotuin 'am measg Bardachd na Gaidhealtachd agus mairidh i air chuimhne cho fada sa bhitheas meas air Gaidhlig fhallan agus shnasmhor, agus air smuaintean àrda agus oirdhearc.

Rugadh Uilleam MacDhunleibhe

ann an Gairtmeadhoin, ann an sgiorachd Chill-a-rudha 'an Ile, mu mheadhon Foghar na bliadhna 1808. Tha e air ainmeachadh ann an leabhair na sgiorachd gu'n deach a bhaisteadh air 15mh de mhios meadhonach an Fhoghair; is o'n a bha e' na chleachdadh eumanta anns a' Ghaidhealtachd aig an àm sin gach leanabh bhaisteadh mu'n rachadh an t-ochdamh latha seachad, is docha gu'n d' rugadh easan mu'n t-seachdamh latha de'n mhios. B'e Seumas MacDhùnlèibhe a b' ainm d'a Athair, agus Cairistíne nic Faidein a bu mhathair dha. Bha 'athair 'na shaor is ag oboir aig an uasal urramach sin, Ualter Caimbeul, Tighearna Ile. Ge'd a bha teaghlach mor aige thug e sgoil is oilean math do gach aon diu. B'e Uilleam, a reir innse fein a bu lugha fhuair de sgoil dhiu—a chionn is gu'n robh e' na bhallachan guanach aotrom nach fanadh anns an sgoil, is nach d' thugadh aire dhi 'nuair a bhitheadh e innte. Air an aobhar sin chaidh a chuir óg ri ceard. B'i a 'cheard a roghnachadh air a shon, an taillearachd. Bha e anns an àm sin 'na chleachdadh aig na taillearan a bhi 'dol o thaigh gu taigh, a dh'obair anns gach àite anns am biodh aodach ri dheanamh. Is iomadh naidheachd a bu ghnath leis a' Bhard innseadh mu na cleasan a's fhealadh a bu ghnath a bhi air an cleachdadh 's na cuideachd an aotrom ud a b' abhaist coinneachadh far am biodh an taillear 'sa chuid ghillean ag obair. Bhitheadh beurais a's bearradaireachd, ranntachd a's bardachd, ursgeulan a's toimhseachain a dol ann am pailteas a's cha bhiodh facal Uilleim air deireadh, a's cha b'i a theanga a bu mhaile. Ged nach b'e so an sgoil a b' fhearr gu balachan og a theagasg aon chuid ann am beusaleachd no ann an gliocas, tharruing am Bard og cuid de theagasg uaith. Bha 'inntinn air a geurachadh trid nan deasbaireachdan a bhitheadh aca, agus dhuisg na sgeulachdan a bha air an

innseadh iartus 'na anam gu tuillidh fiosrachaidh fhaotuin mu na linntean a dh'fhalbh, is mu na daoine treun' a sheasagus achathaichas leth an duthcha. Gu moch thoisich e air rannan a chur ri cheile—se a chiad oidheirp a thug e ann an rathad bardachd oran a rinn e do chù a bha aige, a's ged nach robh e ach óg aig an àm, tha e a' foillseachadh gu'n robh spiorad na fileachd aige. Tha na rannan so a' toiseachodh air an doigh so:—

“Brannan beag mo chuilean boidheach  
Tha thu laghach baigheil suaice,  
Cha bhi thu tabhann ri daoine,  
No 'cur nan caorach anns an ruaig,” &c.

Ged nach eil na rannan so idir a' foillseachadh air dhoigh air bith cumbachd nam buadhan ud a bha nan cadal ann an anam a' Bhaire, tha iad nan dearbhadh air firinn an t-seanradh, “*Poeta nascitur non fit*,” se sin, nach dean oilean, ach gibhtean naduir a mha'n, Bard do neach. Goirid an deigh so chuir e ri cheile aoir air muc a chaidh air chall is mu dheighinn an d' rinn an neach d'am buineadh i othail mhór a' smaointeach gu'n deach a goid. Cha n-eil an aoir so a nis ri a faotuin agus is mor am beud oir bha i a' foillseachadh tapadh-inntinn nach bu bheag. Is iomadh uair a dh'iarradh air a sgriobhadh ach cha robh toil aige, bha e ag radh, ainm daoine coire air an robh e an àm fealadha a deanamh fochaid, a bhi air an cur 'san dòigh sin an lathair an t-saoghail, is air an aobhar sin dhiult e a sgriobhadh. An deigh dha a bhi reidh 'sa cheard dh' fhaig e ealain duthcha a's thainig e gu Galltachd, ach ma dh' fhaig cha do dhi-chuimhnich e na chual e mu na sean laoi ch a dh' fhalbh, is chuir e roimhe tuilleadh foghlaim fhaotain de thaobh eachdraidh a dhuthcha. Is ged a bha aige ri obair gach latha, rùnaich e gu'n deanadh e suas an dearmad a rinn e' air sgoil ann an

laithéan òige. Thoisich e air leughadh gach sean eachdraidh air am b' urrain dha a laimh a chur. Ach cha b'fhada gus am faca e ma bha e ri sean Fhordun is a cho-luchd eachdraidh a thuigsin gu ceart gu'm feumadh e colas fhaighinn air a' chànain anns an do sgrìobh iad. Le duinealas fìor Ghaidheal thug e 'aghaidh air an Laidinn, is ged theagamh, nach còrdadh an rathad anns an leughadh e i ri ard sgoilearan, rinn e e-fein cho eòlach oirre is gun rachadh aige air Laidionn nan linntean dorch a eadar theangachadh ni b' fhearr na iomadh aon a bu mhotha cothruan agus sgoil. Theagaisg se e-fein mar an ceudna anns an Eabhradh agus anns a Ghreugais cho fada is gu'n rachadh aige air a rathad a dheanamh a chum brìghnan sgrìobtaran anns na canainean anns an deach an sgrìobhadh air thus. Thug e aghaidh mar an ceudna air an Fhraingis agus air an Uàilsh. Tha cuimhne agam uair a thaghail mi air, e fein agus a bhean "a chearcadh fhraoich" mar theireadh e fein rithe, fhaotuin le cheile ag obair air eachdraidh nan Druidhean eadar theangachadh o Fhraingis gu Beurla. Bha e mar an ceudna mion eolach air eachdraidh a dhuthcha; gu sonruichte air obair nan seann luchd-eachdraidh agus be a mhiann a bli a ghnath a' labhairt air euchdan buadh-mhor "nan sean Albanach airidh." Ach thachair dha mar is tric a dh'eireas do mhuinntir aigam bheil cruadalan agus deuchainean mar an crannchur, agus do mhuinntir a thionndaidheas an aire gu h-iomlan a chum aon chuspair sonruichte, gu'n robh e neo chomasach dha amharc air da thaobh ceisde le suil neo-chlaon—air an aobhar sin bha gaol-duthcha annsan air a mheasgadh le fuath ro-ghamhlach an aghaidh na muinntir a bha anns na linntin a dh' fhalbh na'n maimhdean di. R. I.

(Gu bhi air a leantuinn.)

## AM FEILLIRE.

Failte 's furan do'n FHEILLIRE! Tha mi lan-chinnteach nach 'eil a dhìth ach gum biodh fios aig ar luchd-duthcha gu'm bheil e air tighinn a mach, gu e bhi air a chraobhs-gaoileadh am fad 's am farsuingeachd feadh tìr nam beann. Tha mi mar an ceudna dearbhta, an uair a leughar e, gu'n aidich gach aon gu'm bheil e 'toirt dhuinn goireas a bha gu mor air iondrainn 's a' Ghaidhealtachd. Is fada o'n a bha ioghnadh orm nach robh riamh leabhar d'an t-seorsa air a chur 'an lamhaibh ar luchd-duthchadh 'n an canain bhlasda fein, gus an d' thug an Gaidheal fiachail, CALUM CIOBAR an oidhirp an uiridh. Tha an duilleachan ùr so gu sonruichte taitneach air son an t-snuaidh ghneitheil, dhuthchasaich a tha air an eolas a gheobhar aige. Cha 'n e idir eadar-theangachadh air Miosachan Beurla a tha againn an so. Tha cuisean agus tachartais Ghaidhealach a' faighinn an dùth fein de dh-aire. Gheobh sinn àm breith agus bais nan Gaidheal a bu fhiughantaiche 's a bu mheasaile; laithéan nam blar iomraiteach anns an do bhuadhaich sinn, cho math rìusan—tearc 's mar a bha iad—anns an d' fhuair ar naimhdean seorsa de lamh-an-uachdar—gidheadh ged a chaill sinn an latha, anns nach do lughdaicheadh ar cliu no ar meas. Tha AM FEILLIRE a' toirt duinn mar an ceudna mion fhiosrachadh ro fheumail mu laithibh feille agus margaidh na Gaidhealtachd gu leir; mu eiridh agus laidhe greine agus gealaiche; mu fhad an latha, agus mu mhuthadh an t-soluis; mu na fìneachaibh fa-leth, le'n Cinn-chinnidh, an Suaicheantais, 's am Pìobaireachdaibh, cho math ri innb agus dreuchd Luchd-muinntir nan Ceannard, o'n Ghille agus am Bard, a nuas gu Gille a' Phìobaire agus an Cleasaiche. Chi sinn an so cuideachd ainmean agus laithéan breith agus posaidh an Teaghlaich Rìoghail, agus brìgh cuid de riaghail-



tibh a' Phòst-thigh. Ach carson a leud-  
aichinn. Deanadh bhuir luchd-leughaidh  
AM FEILLIRE fhaotainn doibh fein, agus  
tha mi cinnteach gu'm faigh iad e fre-  
asdalach, goireasach os cionn na  
bhreithnicheadh iad.

MAC-MHARCUS.

—:o:—

### FREAGAIRTEAN

Do na Toimhseachain air taobh 214.

1. An t-uisge; 2. Am muir ruadh  
air dha bhi air a sgoltadh le slait Aroin  
a's na h-Israelich faotuinn an nall air tal-  
amh tioram, agus na h-Eiphitich a bhi  
air am bathadh 'nan deigh; 3. An  
latha 'san oidhche 'dealachadh; 4. Da  
fhitheach.

—:o:—

### TAISBEANADH AN AIRM AIR BIALAOBH AN RIGH.

(Bho 'n dara Duan de Sgialachd na  
Troidhe, Eadar-theangaichte le Eobhan  
Mac-Lachainn.)

Aon tiota cha d' éisd an righ,  
'S ghrad-thug impidh d'a mhaoir-  
ghairm

Am feachd a theanal gun dàil,  
'S an tarraing gu blàr air leirg.  
Dh' éubh na maoir a b' onfhach sgairt;  
Thriall a' chaismeachd fad an fhuinn;  
'S na 'n tuil-mhaoim adh ionnsaidh  
gleòis

Thair a' mhorfhaich dhòirt na suinn.  
Ghluais a mach 's an rìgh air thùs,  
Na cinn-fheadhna stiùradh chàich;  
Chiteadh Pallas nan gorm shùl  
Romha dùsgadh sùrd a' bhlàir.  
Air a slios bha 'n sgiath bhith-bhuan,  
Thoirteil, àillidh, luachmhor, throm;  
Dhéarrs gaithean loinntreach bho cléith,  
A shoillsich gu léir am fonn.  
Bha ciad nathair shníomhain ruadh,  
Ga lasadh mu'n cuairt adh òr,  
Ciad bann de 'n stuth riomhach nuadh,  
Fiach gach aon diubh buaile bhò.  
Leis a' bhall airm seo ri 'taobh,  
Shiubhail i 'n raon sear a's siar,

A' mosgladh spéirid 's gach feòil  
'S mean-acrais gu còmhrag dian.  
Dh' fhadaidh i gaisge 's gach créubh,  
'S bu mhìlse leo stréupaid laoch,  
Na tilleadh le 'n longan luath,  
Nùll thair chuan gu tir an gaoil.

Mar fhaloisg àird nan dearg smùid,  
'S an fhrìth mhòir air stùic nan sliabh;  
Bàrcaidh tuil-lasrach mu'n chruaich  
'S chèitear ruadh am toidhleas cian:  
B' amhuil comb-imeachd ant shluaigh  
'S na h-airm bu neo-thruaillidh gnè;  
Fad shruthean soillse bho 'n cruaidh  
A' ruigheachd a suas gu nèamh.

Mar ealtainn gun àireimh cheann  
Lachainnean-fionn a's ghlas-chòrr,  
'S ealachan fad-amhlach bàn  
Timchioll Asius nàn gorm-lòn.  
'S éibhneach iad a nùll 's a nall  
Thair Caister nan deann luath,  
'Tearnadh le garraiceils bhaoth—  
'S freagraidh am fliuch-raon do'm fuaime;  
Sin mar bhrùchd an teanal mòr  
Nuas á còir nam bàth 's nan long;  
Fir a's stéudan ri toirm chas,  
'S an talamh ag osnaich tròm.  
Air dail Seamandair an fheòir,  
Sheas na mìltean slòigh cho dlùth  
Ri buidhionn lìonmhor nam blàth  
A dh'fhàsas 's a' Chéitein chiùin.  
Mar mhìltean 'mheanbh-chuileag' bàth  
Feadh thaigh-àiridh glinn a' bhuair  
An aimsir an Earraich thlàth,  
'S am bann-ùr na thàmh 's gach cuaich:  
B' amhuil fad a' chòmhnaird réidh,  
Slìochd na Gréige b' òrbhuidh cùl,  
Fo iom-ghluasad gu stuaidh Thiròidh,  
'G iarraidh còmhlag nan sleagh dlùth.

Mar bhuachaille an raon cian  
Làn 'ghobhair fhiar-adhairceach gorm,  
Tearbaidh iad gun strìbh an tréud  
A mheasgnaich air réidh nan learg;  
Sin mar thearb na ceannaird thréun'  
Feachd na Gréige bhos a's thall;  
Dheasaich gach triath a shluagh fhéin  
Los dol sìos gu stréup nan lann.  
Thriall gu mòralach thair chàch,  
Agamemnon is àrd luaidh;  
Crios mar Mhàrs air seachad siar  
Uchd 's a chliabh mar dhia nan cuan;

A dhà shùil 's cheann mar Ióbb  
 Nì 's na neòil an torunn cruaidh ;  
 'S timelioll ceanna'idh an laoiach mhòir  
 Shoillsich éuchd, a's glòir, a's buaidh.  
 Mar tharbh aoigheil, làirceach, trom,  
 'S an spréidh air an àilein cruinn ;  
 Stàtail a thriall—àillidh 'ehom,  
 'S e 'glusad mar rìgh an fhuinn :  
 Sin mar ghluais Mac Atreuis àigh,  
 Oir thog Ióbb e gu àrd uail.  
 Suaicheant an là sin 's gach cliù  
 Chit' e measg fir iùil a shluaigh.

—:o:—

### O R A N

DO'N URRAMACH ALASDAIR STUEHARD,  
 'AM BUN-LOCHABAR.

O! mosglaim-se le sunnd 'us càil,  
 'Us deachdar Dàn gu buadhach leam,  
 Do'n Fhìr-eun uasal, fhoinnidh, fhial,  
 A's pailte ciall 'us buadhannan.  
 Tha'm Bun-Lochabar nan damh donn,  
 'S nam mac 's nan sonn clis, fuas-  
 gailte, [dhàn',  
 Dheth 'n aitim ròghail, sheasmhach,  
 Bha sgaiteach, dàicheil, cruadalach.

'S tu 'fùiran fearail, 's athail gnùis,  
 A's teinne lùgh, 's a's anamanta,  
 A's guirme sùil, 's a's deirge gruaidh,  
 'S tu fallain snuadhmhor, geala-  
 mhaiseach ;

O shàil do bhuinn gu gruaig do chinn,  
 Gur cuimir, grinn, deas, dealbhach  
 thu, [chrùn,  
 'S na 'm faighte gairm a dhìon a'  
 Bughlan air thùs na h-armailt thu.

Ach 's e nì buan do mheas 's do chliù,  
 Na gibhtean dlùth chaidh dhòrtadh  
 ort,

'S nach 'eil 's an àl so fear do chéill',  
 'S tu deanamh feum an còmhnuidh  
 dhith : [freumh,

'S tu 'n t-abhal àluinn 's lìonmhor  
 'S a's pailte geuga mor-mheasach,  
 Gun bheud, gun ghaoid, ach reachd-  
 mhor, làn,

'S e bhì fo d' sgàil tha sòlasach.

Gur diomhair d' iùl 'us d' fhiosrachd  
 gheur, [oirnn,  
 Mu chuairt na gréin' tha deàrrsadh  
 'S cha'n 'eil an cleith ort gnè nan reul,  
 'S gach feart 's na's léir dheth 'n àir-  
 eamh ud, [ghrunnd',  
 Mar sin gu-n dhearbhu thu meud do  
 'Us barrachd tùir mar Chàilecadair,  
 A dh-innseas dhuinn m'an tig gu crìch,  
 Gach caochladh sin' 's mar thàrlas  
 iad.

'S gur solus dhuinn do bheachdan fìor  
 Mu ghin nan iasg 's an àbhaistean,  
 Mu ghnè nan ian, 's gach bith' ta beò,  
 'S mu bhuadhan phòr 's mar dh'  
 fhàsas iad,

Mu chinneas luibhean 'us an sgèimh,  
 'S mu stuthan mhèin 's an gnàthach-  
 adh,  
 'S tu toirt dhuinn còlais air gach maoin,  
 A tha 's an t-saoghal nàdurra.

A's tuigseach dh' innsear leatsa sgeòil,  
 Nan Aoisean Orach 's Iarunnach,  
 'S tu deas 'an cainnt na Gréig' 's na  
 Ròimh', [dhuinn ;  
 Cha bhì ort sgleò 'g an sgrìobhadh  
 'S gur taitneach 'chuirear leat 'an céill,  
 Mu ghaisge thréibh nam Fiann-  
 taichean,

'Us nòs gach teaghlach, fin', 'us sluaigh,  
 Am meud, an snuadh 's an siolachadh.

Tha ort mar chliù, bhì suairce, ciùin,  
 Neo-uallach, mùinte, sìobhalta,  
 'S tu faoilidh, pàirteach, iochdmhor,  
 tlàth, [eachd,  
 'Us pailt an gràdh 's an sìmplidh-  
 Ro thapaidh, dian, 's gach àit 'us àm,  
 A sheasamh bhantrach's dhilleachdan;  
 Air cheann nam bochd a' dìon an cùis  
 'S deas-chainnteach, grunndail, dìleas  
 thu.

Gu'm beil do ghluasad 'réir do ghairm,  
 'S cha-n ann le foirm no cealgair-  
 eachd,  
 Ach tlusail, sèimh, 'us ceart 'am beus,  
 A' ruith do réis' gu h-armaichte :

Gu-n d' fhuair thu dh' onoir le gach  
buaidh, [chrichean,  
Bhi d' aobhar uail' d' ar Garbh-  
'S gur mùirneil d' ainm air feadh gach  
tìr',  
'S bi'dh iomadh linn a' seachas ort.

Gu-n guidhinn fhìn dut 'measg nan  
ceud,

Fad shìneadh ré neo-smuairceanach,  
A' fàs 'an toirt, 'an cuid, 's an daoin',  
Ri fad do shaoghail buannachdail;  
'S gu'm beil mi luaidh ort le mor  
mhiann, [eas—

Aig ceann gach mìos' mar chuairtich-  
'S ag òl do shlàinte le Mac-Ràild,  
Fear cridheil, càirdeil, uasal e.

LOCU-AILLSE.

—:o:—

## LITIR O RUNASDACH.

### A Ghaidheil Runaich

Bladhna mhaith ùr dhuit  
agus moran diu—gu'm a slàn a bhitheas  
tu, a's gu'm a fada beò thu. An saoil  
thu nach ann a tha cuid de naire orm  
sgriobhadh thugad le cho fada is a bha  
mi gu'n smid a chur a'd ionnsaidh?  
Dh'fhaodain leisgeul a thoirt dhut air-  
son mo thosd fhada, ach is coma leam  
leisgeulan aig gach àm. Ach cha robh  
an call cho mor ged nach robh facal  
agad uam-sa o'n a bha uailsean urra-  
mach foghainteach eile ag cur gu leòir  
de nithean gasda thugad. 'Sann daibh  
fein a b'aitlne a dheanamh a's cha  
b'ann do sgaomair bochd mar a tha  
mise! Am bheil fhios agad gur ann a  
bha mi anns an leth bharail, gu'm b'e  
an t-aobhar nach d'fhuair mi cothrom  
air litir a chur a'd ionnsaidh, gu'n robh  
na buidsichean ag cur bacadh orm le  
an giosragan is le an ubagan neo-  
chneasda. Tha fhios agad fein gu'm  
bheil iad ro shaothrach ann an àm na  
Samhnadh, is nach leig iad leis an  
fheur cinntin fo'n casan. Tha mi  
beachdaidh as a so gu'n robh aon bhuid-  
seach mhor ag cur grabadh orm—biasd  
a' mhill iomadh deagh rùn a's a thug

air iomadh aon, cothroman priseil a  
leigeil seachad—is fhuair an trudar  
buaidh orm-sa o cheann da mhiosa. Is e  
is ainm do'n bheisd “Cuir-dail-ann-gus-  
am-maireach.” Tha sar fhios aice  
“An rud anns an d'theid dail theid  
dearmad” is ma theid aice air toirt  
air neach dail a chur ann an gnothach  
gu'm bheil a bhuaidh aice. Is i so a'  
bhuidseach a chuir cnapstarra a'm  
rathad-sa, is cha n-e creutair neo  
shaoghailta air bith eile. Oir tha eagal  
orm gu'm bheil ceard nan creutaran  
bochda eile air dol a dhi, on a chaidh  
eòlas a'm meud, is gu'm bheil iad air  
diollaid a chur air a' chas-sguaibe is air  
teicheadh do'n Spainn. Chuir sitrich  
an eich iarunn agus ràn deatach bata  
na smuide an cridhe asda is theich iad  
gu fasgadh fhaotuinn, fo chleoca an  
aìneolais ann an duthaich eigin eile.  
Slàn leotha—s mairg a bhithead g'an  
caoidh. “Beannachd Challum Ghoba-  
leo.” Cha n-eil ach tearc ri amas orra  
a tha a nis a' toirt geill do'n bharail  
amaideach so; ach bha aig aon àm lan  
chreideas air a thoirt di. Cha b'ann a  
mhain 'sa' Ghaidhealtachd a bha geill  
aira thoirt do'n t-saobh-bharail gu'n robh  
cumhachd aig muinntir trid cumhnant  
a dheanamh ri spiorad an dorchadais  
air nithean miorbhuileach a dheanamh.  
Thar an t-saoghail mhoir gu leir bha na  
beachdan so ri am faotainn. Bha na  
cinnich a b'fhoghlumichte anns an t-  
sean aimsir ga chreidsin. Is bha na  
borb dhaoine anns gach cearn iomallach  
a' toirt geill dha. Is cha be a mhain a'  
chuid a b'ilse is a b'aineolaiche de'n t-  
sluagh, a bha ag creidsin anns an ni  
ach daoine measail agus foghlumichte.  
Bha Easbuigean agus Sagairtean,  
Ministeirean agus Foirich ag creidsin  
ann am buidseachas. Agus mo thru-  
aigh, bu bhochd an toradh a thug an  
creideas aca a mach; oir is iomadh  
creutair truagh a chaidh a chur gu  
bàs piantach air a thaileadh. Bha  
iomadh cailleach bhochd air a losgadh  
gu bas le daoine a bha a' saoilsin gu'n

robh iad a' deanamh obair mhaith le bhi mar so ag cur seirbhisich an Fhir-mhillidh gu bàs. Ach an àite a bhi 'eur na aghaidh sann a bha iad a' deanamh seirbheis dha, si mo bharrail, le bhi a' deanamh a' pheacaidh mhoir so—a' peanasachadh truaghain bhochda air son cionnta anns nach robh e comasach dhoibh o nadur a bhi cionntach. Ach a chum cliù cleir agus pearsa Eaglais na Gaidhealtachd biodh e air innseadh, nach deacha riabh (cho fad s' as fhios dhomhsa, codhiu) neach a dhiteadh gu bàs air an iartus airson na barrail fhaoin so.

Ach mar an robh peanas air a dheanamh orra cha b'ann a chionn is nach robh na Gaidheil mar dhaoine eile a' creidsin anna. Is iomadh sgeul a b'urrantar innseadh mu dheanamh nan cleasan de'n robh iad cionntach. B'urrain iad, na'm b' fhlair, am bainne a thoirt o'n chrodh agus an toireadh a thoirt as a' bhainne. An uair a bha bainne mairt air ubagan a chuir air, bhitheadh e tana, glas, agus ge'd a chuireadh in a mach do chridhe ga mhaistreadh, m'ime cha d'thigeadh air. Ma bha thu a' dol a' mhaistreadh, is gu'n robh eagal ort gu'm feudadh buidsichean a bhi a'd choir, be an gliocas dhut, riombal neo cearcal a tharruing mu'n cuairt ort le inneal staillinn eigin—grainne saluinn a chur 'sa' chuineag mhaistridh, am muighe a chuir 'na shuidhe air cnutha eich, agus an rann a leanas a ghabhail, a' toirt an aire gu'm biodh gach facl 'san rann ag co-fhreagairt do gach buille de'n lonaid—

“Thig na maoir  
Thig na saoir  
Thig fear a' bhata bluidhe.”

Bha na h-urrad de mhuintir an robh, na'm b'fhlair an cumhachd coire a dheanamh air an doigh so. Bha cumhachd aig na buidsichean iad fein a chur ann an cruth chreutairean cile ach gu sòruichte ann an cruth

maighflich. B'urrain mi iomadh sgeul innseadh mu mhuintir a bha mar so ga'n cruth-atharrachadh fein gu coslas a' chrentair so, na'm b' fhlair an sgeul. Is ged a bha na sgeulachdan sin gun steigh gun bhunneach bha iad air an làn chreidsin. Tha cuimhne agam air maighfhiach a b' abhaist teachd do'n gharadh chail aig m'athair. Thug fear de'na gillean oidheirp no dha air a tilgil, ach co-dhiu a b'e is nach robh easan na shealgair maith, no nach robh an gunna aige air deagh ghleus cha deacha aige air. Thachair so cho tric is mu dheireadh ged a gheobhadh e lan chothrom oirre nach loisgeadh e. Thuit dhomh fein a bhi aig an taigh 'san àm, is shin mi air gaireachdaich mhagaidh air a' chuis. Ach thionndaidh e a's thug e dhomh spreigeadh smachdail, ag radh “Tog dheth 'ille, is stad ded' ghlagaireachd, air neo cha n-eil fhios agam nach fhaigh thu dioladh air son d'fhealadhà uair nach saoil thu.” Theagamh gu'm faigh, ach cha'n i a' ghearr bhochd a bheir a mach an aich-meil” orsa mise. “Uist” ors easan, “cha n-eil e idir cneasda fanaid a dheanamh air a' chuis.” “So, dhut sea sgilinn” orsa mise, “lub i is cur 'sa' ghuna i, oir chuala mi thu ag radh nach gearradh ni air bith ach seasgillinn lùbta air buidseach.” Ach cha bhiodh gnothach aige rium fein no ri mo shea sgillinn, air eagal, mar thuirt e fein gu'm feudadh e bhi cionntach ann am mortadh, oir bha leth bharaile aige co i a bha ann an coslas na maighich. Is docha leamsa air son so uile, nach ann aig a' bhuidseachas, a bha choire ach gu'm be a b' aobhar nach robh 'a' ghearr air a marbhadh, nach robh 'sa' ghille choir ach “sealgair theab a loisg 's nach do leag.”

Bha croidh a bha air laogh a bhi aca fìor bhualiteach a bhi air an gonadh, agus ann am mor chunnart gu'n rachadh toradh a' bhainne aca a thoirt air falbh. A chum buaidh a thoirt air giosragan nam biasdan bha ni no dha

# "THE HIGHLANDER"

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To advocate, independently of party considerations, those political, social, and economic measures which appear best calculated to advance the well-being of the people at large ; and,

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feumail do'n bhanaraich ghlic a dheanamh. Bha cnutha eich ri bhli air a deanamh dearg agus a' chiad spùt de'n bhainne ri bhli air a bhleothan air a chnutha so—bha faine na banaraich ri bhli air a chur mu'n cuairt air aon mu seach de bhalain a' mhairt, agus na h-urad de dh'fhaoineis eile a cheart a cho gòrach riù sin. Ma bha toil agad dioghaltas a dheanamh air buidseach a rinn coire do thoradh do chruidh, agus fhaotuinn a mach co an neach a rinn an dolaidh so ort, cha robh agad ach steall do'n bhainne a bha air a chronachadh a chur ann am pòit agus dorlach phrineachan agus shnathadan a chur ann am measg a' bhainne, an dorus a chrannadh agus a phoit a chur air an teine. 'N uair a thoisicheadh a' phoit ri goileadh, thoisicheadh piantan agus tachdaidean air a bhuidseach, is cha b' fhada gus am bitheadh i anns an dorus a' glaothaich faotuinn a staigh. Cho fada 'sa chumadh tusa na snathadan a' goileadh, cho fada sin leanadh dorninn chraiteach air a bhuidsich, gus mu dheireadh an d'thugadh i a da chluais thar a lethchinn air son fuasgladh fhaotuinn. Ann an dluth dhaimh ri buidseachas bha an droch shuil. Ach bha an t-eadar dhealachadh so eatorra, gu'm faodadh an droch shuil a bhi aig neach gu'n e bhi na fhior dhroch dhuine; is gu'm feudadh e coire a dheanamh ort gun toil air bith a bhi aige sin a dheanamh. Bha na'm b' fhior an droch shuil a' sruthadh o chridhe farmadach a bhi aig neach. Na'm biodh farmad laidir aig neach riut, bha cunnart ann gu'm feudadh e coire a dheanamh ort anns an rathad so. Tha cuimhne agam aon uair a bhi a' reusonachadh ri aon mu amaideachd a' leithid so do bheachd. Ach cia b'e ni a theirin-sa, bha easan 'san aon bharail. Chrath e cheann agus thubhairt e "Cha n-eil fhios agam, sgoiltidh farmad na creagan." Tha iad ro lion mhor ann, a tha gus an latha 'n diugh a lán chreidsin gum bheil a leithid do

ni ri cronachadh ann. Agus 'se bhochdainn a thaobh an droch shuil, gu'm feud i bhli aig neach gun fhios da fein. Chuala mi iomradh, air neach nach b'urrair dol shealltuinn a chruidh aige fein gun choire a dheanamh orra, is air duine eile aig an robh a leithid de ghaol d'a chlann is gu'n robh iad iar an gonadh le a shuil. Ma bha toil agad gun choire a dheanamh anns an rathad so, dh'fheumadh tu, ann a bhi a' molladh beathaich, no leanaibh smugaid a chur air do shuil. Uaith so tha am facal ag eiridh "Fliuch do shuil mu'n cronaich thu e." Bha e iomachaidh mar an ceudna, gu'n cuireadh neach an roimh radh so an toiseach air molladh air bith a bhitheadh e a' deanamh "Mata gun an gobh mo shuil e, is briath am beathach sin." Bha na'm b'fhior muinntir ann aig an robh eòlas sornuichte a dheanadh slàn neach no ni a bha air a chronachadh. B'e so an doigh anns an robh an t-eòlas air a dheanamh; bha briathra seuna air an labhairt os ceann uisge, agus an t-uisge so an sin air a chur ann an searag, air a thoirt gu curamach is air a chrathadh os ceann an neach a bha air a chronachadh. Dh'fheudadh an t-eòlas a bhi air a chur ann an sraing is an t-sreang a cheangal mu mhuineal a' neach a bha air a bhualadh leis an droch shuil. B' aithne dhomh aon no dha a bha 'gabhail orra fein gu'n robh eòlas a chronachaidh aca, is chunna mi an da chuid daoine agus beathaichean, do'n robh an t-eòlas air a dheanamh. Ach ghabhadh e dearbhadh moran nis laidire na fhuair mise riabh air a chuis, a thoirt orm a chreidsin aon chuid gu'n robh an comas leigheis so aig a' mhuinntir a bha 'gabhail orra gu'n robh, no gu'n d'rinn an t-eòlas aca feum do'n mhuinntir d'an deach a dheanamh. B'urrair mi sgeul no dha innseadh dhut a thaobh na cuise so ach tha eagal orm gu'n bheil an litir so fada gu leoir cheana. Bha aireamh mhor eile de sheuna agus de "eòlais" ann. Mar a bha eòlas an déididh a

bha comasach air a ghalar phiantach sin a leigheas gun turcais fear-tarruing-nam-fiagal a dhol an coir do chairein. Bha còlas na sula ann, a bheireadh smuirnean as do shuil ge'd robh thu miltean air falbh o'n neach a rinn an t-eolas; agus aireamh mhor eile de'n cheart seorsa, a bha freagarach air son gach eucail agus anshocair air an cualas riabh iomradh. Ach tha na nithean so uile a' dol air chùl agus is maith do na leigbichean gu'm bheil, oir na'n rachadh aig na seana chailleachan mar so air gach leigheas a dheanamh, tha eagal orm nach biodh brochan nan *Doctairean* bochda ach tana gu leoir. Bha dà chungaidh leighis air an cuala mi iomradh 'sa' chearnaidh d'an duthaich san deacha mo thogail, a bha aithnichte a reir aogais thar chearnan eile de'n Ghaidhealtachd, oir chunna mi cunntas ro thaitneach air a thoirt orra leis a' Ghaidheal smearail sin, "Bun-Lochabar," a tha deanamh na h-urrad air son sean nithe Gaidhealach a chumal air chuimhne. Feumadh mi a radh 'san dol seachad gu'm bheil "Bun-Lochabar," air mor chomain a chur air na Gaidheil leis na seuna agus na toimhseachain a chur e chum a' phaipeir naidheachd sin aig am bheil an onair agus a' bhuanachd, an duine uasal sin aireamh 'am measg a luchd cuideachaidh. Ma dh' fheudas mi bhi cho dàna agus comhairle a thoirt air neach cho gleusda, tapuidh, foghlum-

aichte ris an urramach sin, theirin gu'm bheil mi an dochas gu'm bi e cho maith agus na sean nithe ud a chur air chuimhne ann an rathad a's maireann-aiche na taobh duilleag a' phaipeir naidheachd. Chuireadh e comain ro mhor air a luchd duthcha le so a dheanamh. 'Se an dà chungaidh leighis air an robh mi 'dol a labhairt—Biadh a ghabhail á Spainn de dh'adharc bobheo. Se sin, Spainn a bha air a deanamh de dh'adharc a chailleadh mart air dhoigh air bith. Cho fada is bhitheadh am mart beò bha buaidh shonruichte anns an Spainn. A' chungaidh eile a bha a'm bheachd, is cun-gaidh i gun teageamh air bith, na'n gabhadh i faotuinn, a bhitheadh ann-asach, mar a deanadh i leigheas. So agad i:—

Ola cas easgainn,

A's bainne cich circe,

Agus geir mheanbh-chuileag

Ann an adharc muice,

Agus ite cait ga shluathadh ris.

Bha moran eile de dhoighean leighis ann, air nach ceadaich fad mo litir dhomh labhairt—mar a bha leanabh air an robh an tuagh a thoirt thar tri crìocha baile, meur duine marbh a chur air cinneas a bhitheadh air neach. Agus iomadh eile.—Slan leat. Is mi le gach deagh dhùrachd do charaid

RUNASDACH.

Glaschu air Cluaidh

Di Luain an t-Sainnseil, 1873.

—:o:—

## NUADH ORAN.

(Air a Leantuinn.)

'S e *Hancock* 'us *Adam*, 'us *Franklin* na ceilg,  
A dh' èignich a' ghràisg ud gu h-ànrath 's gu feirg;  
Rinn *Washington* 's *Lee* 's gach giomanach seilg,  
A' choimhstri 'chraobh-sgaoileadh air aodann gach leirg.

Dh' fhàs iad cho làn 'us gu'n d'aichein iad Criosd,  
Le mìl 'us le bainne, le h-aran 'us fion;  
Ach bithidh iad fhathasd air alaban tiom',  
A' goid ann an ainnis, 's a' gal an droch-gniomh.

'Siad sud a chuir miltean air ìomaroil chruaidh,  
Chum slighe na h-ath-sith air iomruagadh truagh;  
Ach tuitidh iad fathasd 's an lion a chuir suas,  
'Us éiridh an neo-chiont' an sòlas o'n uaigh.  
Gun chron no cion-fàth thog Spaintich an sròl,  
An co-aonachd Fhrangach gun taing iomairt-sgleò;  
'Sa choimhstri nach buineadh dhoibh buill' thoirt ri'm beò,  
Eadar mac 'us a pharant ged fhàgadh e'n deò.  
Ghabh na béistean an euthach gu buidheann 's a' bhlàr,  
An cota 's a' pheiteag do Bhreatunn an àigh;  
'Sann rinn iad dhi cuspar gu cluich air gach laimh,  
Le saighdibh tein-athair a chaitheamh a bàrc.  
'S an onoir nach tréig sinn am feasd no gu bràth,  
Ard-uachdranachd mara bli againn 's gach àit;  
Mur dean ceilg no droch mharasgal 's athadh do nàmh,  
No brib uatha ghabhail,—cha-n fhaigh iad ri'n là.  
Is luaithe an cosan gu casgradh 'us leòn,  
Gu dortadh na fola nach d' chaidir an gb;  
Na iolair nan speur air a sgéith anns na neoil,  
Gu cathan nam flath a chur thairis air lòn.  
Mar sin tha an slighe gu milleadh mòr Dheors',  
'Sa shlugadh gu gionach na dhligheadh iad dhò;  
Ach thig orr' an là nach aidhearach nòs,  
'S a ghuileas gu cràiteach mar ghnàthaich a' choir.  
Ghairm esan gu ciùin iad, ach dhiùlt iad a rian,  
'Us shìn e a làmh dhoibh gu fàilteach 's gu fial;  
'Us thug geallanan gràidh dhoibh nach ìrdaicht'am pian,  
Na'n closadh an samhchair, nach tairngte dhoibh liath.  
An ioghnadh ged ghair esan là am mòr thruaigh',  
'N tràth thig orr' o 'n fhàsaich an ard-osag chruaidh;  
A sguabas thair fàire, an àl 'us am buar,  
Bi 'dh esan ri gaird'chas, 's aig làn chaithream-buaidh.  
Co'n sin leis an duilich dream fhuilteach nan creuchd,  
A chlaoidh 'us a shàruich am pàrantan féin;  
A leagar am bràithrean 's an àraich gun bheud,  
'S am peathraichean dubhach an tuilichibh dheur.  
Dhoibh tarlaidh mar thachair do dh' Absalom truagh,  
Chaidh chomhrag r'a athair, le iomadaidh sluaigh;  
Aig marcachd roimh 'n doire, chroch a' choill e air ghruaig,  
Mo thruaighe! bu chràitich am bàs sin a rhuair.  
Tha corr 'us seachd bliadhna o na rianaich iad stòr,  
Gu comhrag ri 'n càirdean do 'm b'abhaisd am bròn;  
Gu'n sgathadh gun eutruas an coille no'n còs,  
'S cha b'ann air mhagh réidh dheanamh euchd ach tra-nòin,  
Nam faigheadh na lothramaich cothrom na Feinn',  
Aon la o'n thòisich a' choimhstri an-fhéil;  
Cha-n fhaighte mac duin' air aon tulaich gu feum,  
Ach 'n an carnaibh air chomhnard a' foghlum an eig.

Mur deantadh leo càirdeas ri Frangaich 'n an eas,  
 'S ri Spaintich dhubh lachduinn, bu ghrad bhiodh an sas ;  
 'Us Duidsich 'us Olandaich dheineachadh gràidh,  
 B'fhad o'n chaidh corcach air sgornan na graisg.  
 'S iomadh fear dearg bu ro-gharg anns an tòir  
 Chaidh reubadh le clàthair an doir' 's am bith'dh còin ;  
 'N a chrùban fo fhasgath na daraig bu mhò,  
 'S a rùn gu dol dachaidh 'n am faigheadh e 'n ròd.  
 Na h-uilteachan cuinnsear bu phuinnseant' bha riamh  
 An aghaidh Mòr Bhreatunn an cleathar a eliar ;  
 Gun spéis do mhac duine, no urram co Dhia,  
 Ach leon agus reubainn a leadairt an Triath.  
 Na h-eucoraich chathach a tharruing an làmh,  
 An aghaidh an athar gun a thath 's a bhlàr ;  
 'S na mna thug a' chioch dhoibh 's gach iocshlainte aigh  
 A nis 'g a grad-bhualadh 's neothruacant' a h-àl.  
 'N tràth nitear an ceannsacha' 's ambh'rach an sgeul  
 Fo eagal, an dòlas, gun dòchas am pein ;  
 An naimhdean 'g an glacail, 's gun chaidreamh fo'n sgéibh  
 'S an càirdean 'g am brath anns gach rathad do'n teid.  
 Ni mearlaich an spùilleadh, 's cha dùraichd a ràdh  
 Gu'n d' fhuiling iad fòirneart no leòn o an làmh ;  
 Bithidh cunnart am folach 's gach bail' anns an tàmh,  
 Gur deisneach doghr'naich robh 'n sgornan an sàs.  
 Nach truagh an cumasg s' gun bhuinnig ach call,  
 Cha bhuidheann luchd-dionaidh na cise tha thall ;  
 'S an dream tha 'g a tagradh le carraid nan lann,  
 Cha seilbh i gun dòlas 's na leònadh 's an taim.  
 Nach e iarraidh gu h-uachdranachd uaill agus bròd,  
 'Ruaig prionnsa gach dubhaile gu h-iutharn a' bhròin ;  
 'S iad sin bheir a bhall-chrith air ceannard a' bhròid,  
 'N la sgiursar air charn iad gun armait gun mhod.  
 'S iomadh mac tha gun athair, 'us athair gun mhac,  
 O'n la thoisich air teugbhail gu reubadh fad as ;  
 Dh'fhag braithre dhe' dubhach 'us peathraichean 'gal,  
 'Us màthraiche brònach a' clò-bhualadh bhas.  
 Dh'fhàg clann a' caoidh-chaoinneadh mar fhaoilinn a' chuain,  
 An athar chaidh 'laidhe gu codal 's an uaigh ;  
 'Us seann daoine liath mar am fiannis gun chluain,  
 A' bùirich nan armunn a dh'fhàgadh 's an ruaig.  
 Iads 'uile tha 'n càirdean gach là anns an tòir,  
 Fo uamhas gu 'm fàgar 's an àraich gun deò ;  
 Crith-cagail 'g an crà-chaoidh, nach airmhear'nam beò,  
 Iad anns a' bhràgad, 'n àm àbhachd an t-slàigh.  
 Ach chitear an là nach aidhearach dòigh  
 Nan renballach dubha nach cumadh a' choir ;  
 'Gal air an glunaibh toirt ùmhlaich do Dheors',  
 'S gun ghuidhe dad tuillidh, ach fhulang bhi beò.



## NAIDHEACHDAN.

Tha naidheachd bhrònach againn air a mhios so, mu bhàthadh a chaidh a dheanamh mu dheireadh a' mhios a chaidh seachad, aig ceann a deas Shasunn. Chaidh soitheach Sasunnach da 'm b' ainm an *Northfleet* a ruith sìos le steamer Spain-cach a ruith a steach na eliathaich agus faisg air da leith a dheanamh oirre. Bha 'n sotheach luchdaichte le daoine agus iarunn a bha dol gu ruig Australia, air son rathad iarunn a dheanadh ann an aon de chearnaidhean na duthcha sin. Bha mu 'n cuairt air ceithir cheud pearsa innte agus na 'm measg bha iomadh duine le 'bhean 's a theaghlach, ach se gle bheag dhiubh a chaidh a sbàbhaladh. An deigh don steamar a bualadh, agus fios aic gu'n deachaidh call a dheanamh, cha do sheall i as a deigh ach falbh gu h-an-ìochdmhor agus leigadh leis an t-soitheach sìoladh agus na daoine a bhàthadh; bha so gle chianail, oir bha an soitheach cho faisg a' laimh 's gu 'm bheil barr nan crann, fhathasd ri 'm faicinn bho 'n fhearann a a mach as an fhairege. Bu chianail an seal-ladh da rìreadh e, na h-urad do dhaoine, mhnathan agus ehlainn a' dhol a dhàimh am faire am fearuinn fhein. Chaidh fios a chur lei's an telegraph as deigh na steamair agus tha i nìs an laimh 's a' Spain, air son a' ghnìomh oilltèil a' rinn i, agus tha sinn an dochas agus a' guidhe gu 'm faigh am maighistir agus an sgioba a reir an toilltineis.

Chaidh mar an ceudna bàthadh cianail a dheanamh sa chuan Leodhasach air an 16mh de 'n mhios a chaidh seachad, leis an do chaill seisear am beatha—ceathrar dhaoine pòsda agus dithis ghillean òga. Bha iad a' tighinn dhachaidh a Steornabhagh gu Grabhair an sgìre na Loch, le eathar beag luchdaichte le mion 's nithean eile. Tha n call so gle bhrònach, oir dh'fhàg an ceathrar dhaoine, bantairichean agus teaghlachan lag chloinne. Ffhuaradh an cuirp beagan laithean an deigh so. 'S iad so an ainmean: Domhnall Mac-Gille-Mhaoil, Ruairidh Cambeul, Alasdair Caimbeul, Iain Mac-Phàil, Iain Mac-Neacail, a's Niall Mac-Gille-Mhicheil.

Chuala sinn iomradh air call no dha eile de 'n t-seorsa so a bhuineadh do 'n Ghaidhealtachd, ach cha 'n 'eil min-chunntas againn mu 'n deibhinn aig an àm, ach tha aon dhuibh gu h-àraidh a chuir fìor bhochd-uinn air ar cridhe, se sin gille òg a mhu-

inntir Ghoillspidh, chaill a bheatha an deigh gnìomh cho gaisgeil agus treubhantach a dheanamh 's air an euala sinn iomradh; innsidh sinn mu dheibhinn 's an ath aire-amb.

Tha 'n Geamlradh so ainmeil thall agus a bhos air son stoirmean fiadhaich agus tha call mor air a dheanamh leotha.

Tha sinn a' cluinntinn gu'r ann gle mheadhonach a tha an t-iasgach a' dol leotha air feadh na Gaidhealtachd air a' mhios so, ged a bhitheadh pailteas èisg ann, tha an tide cho fiadhaich 's nach fhaighear thige. Tha cunntas againn mar an ceudna gu'r e cor gle bhoehd a tha air a' chuid mhor de chroitearan agus iasgairean na Gaidhealtachd, leis mar a chaidh am buntata agus nithean eile air ais air a' bhliadhna a chaidh seachad. Bh'fhearr dhoibh a bli 'n America. Tha prìsean air crodh agus caoirich a leantuinn fhathasd gle ard agus nithean eile da rèir sin. Tha mion-chor' a's mion-eorna, bho fhichead gu deich tastain fhichead am bola; buntata bho thastan a' chlach air aghairt, mairteoil a's muilteoil mu thastan am punnd; laogheoil naodh sgillinn am punnd; muiceoil, seachd sgillinn am punnd; im ochd sgillinn deng am punnd; cearcan mu leth-chrùn an té; uibhean, sgillinn am fear 'san cuid a dh-àitean trì buinn-a'-sia.

A measg naidheachdan na rioghachd cha 'n fhaod sinn dearmad a dheanamh air bàs an Iompaire Napoleon. Dh'eug e ann an *Chiselhurst*, air an naoidheamh, latha de cheud mhios na bliadhna. Rugadh e 'san Fhraing, mu thoiseach na bliadhna 1808. Sa' bhliadhna 1848 fhuair e ard-riaghladh na Frainge' leis an laimh laidir. Ach cha ruig sinn a leas an corr a radh an so. An deigh moran fola 'bhi air a dortadh cadar e fein a's rìgh Uilleam Phrussia. Chuir e seachad da bhliadhna anns nach robh moran iomraidh air, gus an do ruith e an t-slighe bha air a cuir roimhe, 's tha e 'n diugh cho diblidh fo 'n fhò'd ri's an neach bu bhoehda de chuid ìochdran.

—:o:—

## SOP AS GACH SEID.

Aisling eaillich mar a dùrachd. Am fear aig nach bi gnothach do 'n taigh-mhor, bheir e gnothach as. A's sleamhuinn a' chlach a tha 'n stairsnich an taigh mhoir.

Na biodh cota dubh air cealgaire no cota dearg air slaoightear.

Am fear a ni obair na thrath, bithidh e 'n ath latha na leth thamh

Am fear 's luaithe lamh 'se 's fearr euid.

Am fear is 'n dan a' chroich, cha d' theid gu bràch a bhàthadh

An uair tharruingeas gach duine chuid thige, 's maing a bhitheas gun chuid aige. Cha d' thig fuachd gu earrach, cruaidhchàs no droch ceannach.

Bha duine bochd ann an Glinneilg a bha comharraichte airson teangasgainnealach agus thachair dha—gu tubaisteach—gu'n dh' fhàs a bhial goirt, a's bu mhiann leis a dhol do'n taigh-eiridin a dh' fheuch am faigheadh e leigheas. Chaidh e air tìs a dh-ionnsuidh a' mhaighstir-sgoile airson teisteanais, agus fhuair e 'n teisteanas a leanas.—“*Duine bochd aig am bheil droch bhial.*”

Bah seann Chailleach ann am Baideanach, agus cha 'n fhaiceadh i tiodhlacadh a' dol seachad, nach sineadh i air gal 's air bualadh nam bàs. Latha dhe na laithean bha chailleach aig ceann a taighe, a's ciod e chunnaic i 'dol seachad ach pòsadh. Cha robh a fradharc ach mall, a's dé shaoil leatha bha i 'faeinn ach tiodhlacadh. “O!” ars ise, 's i 'bualadh nam bàs, “Sìod an t-slighe air an teid sinn uile!”

Ann an taigh àraid 'an Loch-bhraoin, thachair dithis amadanach a bhi air an oidheche, agus chuireadh do'n aon leabuidh iad. Cha do sguir iad fad na h-oidheche ach a' sabaid airson co 'm fear de'n dithis a bhiodh 's a' mheadhon.

“Am bheil thu na do chadal a Dhomhnull?” arsa seana Ghaidheal còir ri caraid dha a bha 'ramhanaich air an fheur air feasgar Samhraidh. “Chan-e eil a Dhonnchaidh,” ars a Dòmhnnull. “Agus an toir thu dhomh deich tasdain-fhichead?” ars a' Donnchaidh. “Tha mi na mo chadal a nise,” ars a Dòmhnnull, agus e a' toirt srann as.

Bha connspaid uair-cigin cadār Caimbeulach a's Leathanach ann dhoighinn co an fhine bu shine de'n dithis. Cha 'n fhuilgeadh an Leathanach a chluinntinn gu'n robh na Caimbeulaich cho sean ri 'chinneadh sa, oir bha e ag ràdh gu'n robh a sheòrsa ann bho thoiseach an t-saoghail.

Bha fios aig a' Chaimbeulach gu math air eachdraidh a' Bhiobuill, agus dh' fheòraich e an robh Clann-Leathain ann roimh an dìle. “An dìle! ciod i 'n dìle!” arsa Mac-a'-Leathain. “An dìle,” ars' an Caimbeulach, “a bhàth gach nì a bh' air thalamh ach Noah, a theaghlach, 's a threud.” “O bhurraidh! thu féin 's do dhìle,—bha mo Chinneadh-s' ann fada ro'n dìle,” arsa Mac-a'-Leathain. “Cha do leugh mise anns a' Bhiobull mu dheibhinn Leathanach sam bith a chaidh a steach do'n àire aig Noah.” “Airce Noah!” arsa Mac-a'-Leathain, “Co chuala riamh mu dhuine dheth mo Chinneadh-sa aig nach robh bàta dha fhéin!”

—:—

### DO AR LUCHD-LEUGHADH.

Tha sinn leis an aireamh so, a' crìochnachadh a' cheud leabhar de'n GHÀIDHEAL. Rinn sinn ar dìchioll anns gach nì airson ar luchd-leughaidh a riarachadh agus a thoileachadh, agus miosachan a thoirt dhoibh 'nan cainnt fhein a bhith-eadaidh orra fhèin, air an eanain, agus air an duthaich; a's ma chaidh sinn cearr air sin, cha b'ann do 'r deòin. Tha AN GAIDHEAL a' tighinn air aghairt gu gasda, ged nach eil urrad de luchd-leughaidh aige fathasd 's a dh' iarradh e. Tha sinn a' toirt mìle taing dhoibhsan a chuidich leis 'san tìm a chaidh seachad, agus tha sinn an dochas nach tèid aon ainm a bha ar leabhraichean bho thoiseach, a dhubhadh a mach “a' chiad dà latha so.” Ma ni ar luchd-leughaidh an dìchioll, agus gach neach dhiubh fear no dha eile fhaighinn maille ris fhein, an àm cur a steach as ùr, cha bli e ach beag thrioblaid dhoibh-san, agus nì e mor fheum dhuinne; oir cha 'n e mEain gu'n neartaich e “AN GAIDHEAL,” ach bheir e comas dhuinne a dheanamh na 's motha. Tha sinn an dòchas gu'n cluinn sinn bho 'r cairdean air a' phuuing so. Tha e 'nar rùn AN GAIDHEAL a dheanamh na 's fhearr ann an iomadh rathad a so suas.

# THE GAELIC,

ENGLISH DEPARTMENT.

FEBRUARY, 1873.

## ENGLISH RIVER NAMES, &c., DERIVED FROM THE GAELIC LANGUAGE.

(Continued from page 301.)

Besides the clear and direct evidence that has already been stated as to English river names being *identical* with those of Scotland, which were given by the Gael, as also of a very great number more, which are evidently derived from the Gaelic language, there exists further proofs in other place names that show positively the Cymri, or Welsh, were not the first inhabitants of the land of Britain.

The nearest part of England to what was anciently called Gaul (now France) is Dover, it is only twenty-six miles from Calais, and the Celts of Gaul would no doubt select the former for their landing place, let us therefore see what is the etymology of the name of "Dover." Mr Edmunds asserts (at p. 199, 2nd edition,) that it is from the Welsh word *Dwŵr*, "water," which it cannot be, because every city, town, village, and hamlet at the sea shore, is on the "water," so also all these when on the banks of a river, are on the "water," and, according to Mr Edmunds, they would all be "Dovers;" thus we see what great absurdities follow from his etymology by trying to bring it from the Welsh language. The true etymology of "Dover" is correctly traced to the Gaelic language, being from the ancient word *Dobhair*, which means "the border of a country." Nothing can be more truthful and

descriptive of "Dover" and its situation. This Gaelic etymology carries conviction with it, from the clear and correct meaning it bears, whereas the Welsh word of Mr Edmunds *Dwŵr*, or "water," appears impossible when applied to it. No doubt the name Dover was given by the Celts that came over from Gaul; the Gaelic is identical in pronunciation with "Dover;" it will be found in the standard work of the language—namely, the Dictionary of the Highland Society of Scotland, under the word *Dobhaidh*.

There is a hill in England, county of Derby, named "Mam-tor," which is most undoubtedly derived from the language of the Gael. Mr Edmunds, in his etymology, says it signifies "Mother hill," which assertion proves Mr Edmunds does not know what *Mam* means—it is a Gaelic word for a hill, of a round form, gently rising. There are a very great number of hills in Scotland called *Mam*, there are *none* in Wales, which is fatal to the theory of the Welsh being the earliest race in Britain, or that they gave this name to the Derbyshire hill. "Mam," is found in the Scotch counties of Perth, Argyle, Inverness, Ross, and the island of Mull; "Tor," occurs all over Scotland and the islands, and is generally applied to a conical hill, therefore the two together, *Mam-tor*, mean "the round conical hill,"—and the race who gave this name were the Gael, and not the Welsh. There is in England, in the county of Worcester, a range of hills called *Malvern*, which appear

very evidently to be derived from the Gaelic words *Meall-bhearn*, meaning "the indented hills," and describes the appearance of these hills most accurately. The English reader is reminded that in the second word the *bh* is used as V, and the name "Malvern" is nearly identical with the Gaelic. Mr Edmunds frequently mentions in his work that the Welsh call this island by the word "Prydan," meaning "Britain;" but this, instead of showing that they were the first inhabitants, proves they were not; because the oldest name for it is "Albion," and which, of course, had been given by a prior race, namely, by the Gaelic Celts, who came over from Gaul probably centuries before the Welsh arrived, and they (the Welsh) would, no doubt, call this "the island of Britain," if, as has been said, they came from Brittany; but it is necessary to consider as to "Albion," the oldest name, its derivation, and to what language and race it belongs. The name is most undoubtedly a corrupt spelling of *Alban*, which is compounded of two Gaelic words, namely, "All," meaning "a cliff," and is found in the topography of Scotland, though not used now in common speech. *All* or *Aill* also signifies "a cliff" in Irish, and Mr Joyce tells us in his topographical work (1st edition, p. 372) is found all over Ireland. The second Gaelic word is the well-known one "*ban*," meaning "white," the two together signify "the white-cliffs." Now, it is not possible to describe the coast of England opposite to France more accurately than naming it the land of "the white cliffs." That this designation was most certainly given by the Celts of Gaul cannot reasonably be doubted, because the Gael have ever called their country *Alban*, and it is so named by all Highlanders up to this very hour, having come down to them from their forefathers—the earliest race of Celts

who came into Britain, the oldest name for which was "Albion," derived from *Alban*.

The above facts are fatal to the theory of the Welsh being the first race in this country; but there are further proofs that they are not. When Cæsar arrived in Britain, 55 years before Christ, he found on and near the coasts a different race than those he met with when he had reached the interior; these last were the original inhabitants—the Gael of "Alban" or "Albion," and the former the Cymri or Welsh, who were intruders on them. These two invasions would, of course, cause a great emigration of the Gael northward, and westward by Wales, Anglesea, and Isle of Man to Ireland. Another very clear and strong proof that the Gael preceded the Welsh, is the name by which they design them, "*Gall Breatannaich*,"\* which means "the foreign Britons." How could such have been given them unless they were foreigners and intruders on the race who applied it to them? Lastly, a well-known classical historian, Diodorus Siculus, who wrote 44 years before Christ, proves that the inhabitants of Britain and Ireland were derived from the Gauls. This important fact is stated by him in his 5th book, wherein he says, "Ferocitate excellent *Galli* qui ad arcum remote, sicut Britannii a quibus Iris (Hibernia) habitatur."

There has now been laid before the reader many clear proofs that the Gael preceded the Welsh race, and as there are no facts to support the pretensions of the latter, it is believed that all unprejudiced persons having duly weighed and considered the evidence, will decide it has established, that the Gael were a prior race in Britain to the Welsh.

JAMES A. ROBERTSON.

\* The surname of "Galbraith," is derived from these Gaelic words.

## GAELIC PHILOLOGY.

NOTES BY THE REV. ALEX. CAMERON.

(Continued from page 246.)

8. *Beir*, *tabhair*, *abair*, *thubhairt*, *deirim*, *aobhar*, *diubhairt*, *tobar*, *cobhair*, *dìobair* or *dìbir*, *ìobairt*, *beart*, *abar*, *inbhir*, *comar*; Gr. *φίρω*; Lat. *fero*; Ger. *gebaren* (from the old *baren*); A. S. *beran*; Eng. *bear*.

These words are all from the root *ber*, which corresponds to the Sanskrit *bhar*. *Tabhair*=*do-ad-biur* (the verb *biur*, from *ber*, and the prefixes *do-ad*; Di Nigra's T. Glosses, p. 33). *Abair*=*ad-biur*, in which *ad* is for *ath* or *aih*. *Thubhairt*=*do-ber-t*. *Deirim*=*do-bheirim* (Ebel's Celtic Studies by Sullivan, p. 137). *Aobhar*=*adbar*=*ath-ber* (Zeuss' G. C., p. 869). *Diubhairt* (defrauding)=*di-od-ber-t*. *Tobar*=*do-od-ber* (Zeuss' G. C., p. 885). *Cobhair* (help) is from *co* and *ber*. *Dìobair* or *dìbir* (forsake) is from *dì* and *ber*. *Ìobairt* (anciently *iubart*, *edbart*)=either *aih-bar-t* or *ind-od-bar-t* (Zeuss' G. C., pp. 869, 885). in which *bar*=*ber*. *Beart*=*ber-t*.

The three words *abar*, *inbhir*, and *comar* signify the same thing—a confluence, and are derived from the same root *ber*. *Abar*=*adbar* or *atbar* (the prefix *ad* [*at*] and *ber*). *Inbhir* (anciently *inber*) is the same root with the prefix *in*. *Comar* (cf. O. W. *cymr*=*cymber*)=*com-ber* (cf. Zeuss' G. C., p. 148).

The above analysis, which we are confident is correct, shows that the dispute in regard to the use of *abar* and *inbhir* in our topography cannot be decided by an appeal to their etymology, for both words have been derived from the same root, and their prefixes *ad* and *in* are common to Welsh and Gaelic.

Ebel thinks that the aspirate *bh*, which distinguishes *bheirim* (I give) from *beirim* (I bear), indicates that, according to the rule by which consonants flanked by vowels are aspirated, *bheirim* has dropped a prefix, probably *do*.

The affinity between *ber* and Gr. *φίρω* and Lat. *fero* is obvious.

9. *Mòr* and Gr. *μακρός*.

*Mòr* was anciently *már*, which may be compared with *μακρ-ός* as *deur* (anciently *dér*) may be compared with Gr. *δάκρ-υ*, Goth. *tagr*, A. S. *tear*, Eng. *tear*, the tenuis *k* (=o) disappearing in both examples before *r*. (Cf. Stokes' Ir. Glosses, p. 90).

10. *Aithne*, *ecne*, *ìongnadh*, *ainm*, *gnàth*; *νόη*, *γινώσκω*, *γνωρίζω*, *ᾠνομα*; Lat. *nosco*, *cognosco*, *nomen*, *gnarus*, *gnavus*, *notus*; Ger. *kennen*, *können*; A. S. *can*, *cunnan*, *cunning*; Eng. *know*, *ken*, *can*, *ignorant*, *name*, *note*, *cunning*; Sansk. *gna*, *nīman*.

These words, to which many more might be added, are cognates, although some of them have little or no resemblance to each other. The root is *gen*, originally *gan* (Di Nigra's T. G. p. 26). Cf. Sansk. *gna* (to know).

*Aithne* (knowledge) is for *aithgne* (=aith-gne), which is formed from the root *gen* and the prefix *aith*. Cf. the ancient forms *adgénsa* (I have known), and *adgénammar* (we have known), in which *ad* is for *aith* or *ath* (Zeuss' G. C., pp. 448, 450, 869). *Ecne* (knowledge) is from *aithgne* (Zeuss' G. C., pp. 869, 996), and is, therefore, identical with *aithne*. Cf. *eagna* (wisdom), and *eagnaídh* (wise, prudent). *Ìongnadh* (wonder) was, in ancient Gaelic, *ìongnad*, which is compounded of *in* privative (Zeuss' G. C., p. 860), the root *gen* or *gan*, and the termination *ad*. *Ainm* (name)=*anmin* (Zeuss' G. C., p. 168)=*namin*. The pl. *anmann*, for *namann*, points to an original stem *namant* for *gnamant* (Di Nigra's T. G., p. 68; Zeuss' G. C., p. 776), with which may be compared *nomen* for *gnomen*, *co-gnomen*, *agnomen* for *ad-gnomen*, *ᾠνομα* (stem, *o-nomat*=*o-gnomat*, where *-gnomat* corresponds to *gnamant*. *Gnàth* is from the same root. Cf. *gnád*, *gnàth* (accustomed) in Zeuss' G. C., pp. 73, 25, where *d*=*th*, and the substantive *gnás*.



ΝΟΟΣ, contr. νοῦς (mind), is for γνῶς. Cf. the aor. ἔγνω, also γιγνώσκω, γνωρίζω, γνώμη, γνώσις, all from the root γνῶ-, which is cognate with *gen*. ΟΝΑΜΑ (= ὄνομα) is from the same root.

*Nosco* is for *gnosco*, *nomen* for *gnomen*, and *notus* for *gnotus*. Cf. *co-gnosco* (Curtius' Gr. Etym.) To the same root may be referred also *gnarus* and *gnarus* (Curtius' Gr. Etym.)

To the root *gen*, *gan*, must also be referred Ger. *kennen* (to know), *können* (to be able), originally identical with *kennen*; A. S. *can* (to know, to be able), *cunnan* (to ken, to know), *cunning* (experience); Eng. *know*, *ken*, *can* (originally, to know), *ignorant* (from *ignoro*. Cf. *ignarus*=*in-gnarus*), *name* (A. S. *nama*, Lat. *nomen*), *note* (*notus*=*gnotus*), *cunning* (A. S. *cunning*). Cf. Sansk. *gna*, *nāman*.

To the same root are to be referred several words which occur in ancient Gaelic, as *adgēnsa*, *adgeuin*, *etarcnad*, *etargne* and *etarcne*, *etargeiuin*, *ingne*.

#### 11. *Cridhe* and *heart*.

*Cridhe* (heart), anciently *cride*, is cognate with Sansk. *hrd*, abbreviated from *hard* (Bopp's Glossary, p. 449), Gr. *καρδία*, Lat. *cor*, *cordis*, Goth. *hairto*, Ger. *hertz*, A. S. *heorte*, Eng. *heart*.

*C* (*K*) and *d* in Gaelic and the Classic languages correspond to *h* and *t* in the Germanic languages. Examples—Lat. *cornu*, Gr. *κέρας*, Gael. *corn*, Ger. *horn*. A. S. *horn*, Eng. *horn*; Lat. *canis*, Gr. *κύων*, *κύως*, Gael. *cù*, *coìn*, *con*, Ger. *hund*, A. S. *hund*, Eng. *hound*; Lat. *dens*, *dentis*, Gr. *ὀδόνς*, *ὀδόντος*, Gael. *deud* (anc. *dét*), W. *dant*, Goth. *tunthus*, A. S. *toth*, Eng. *tooth*; Gr. *δάκρυ*, Gael. *deur* (anc. *dér*), W. *dagr*, A. S. *tear*, Eng. *tear*.

#### 12. *Og* and *young*.

*Og* (anciently *óc*) corresponds to Old W. *iouenc* (now *ieuenc*), which, when compared with Lat. *juvencus*, shows that *ög* has dropped initial *j*, and also

*n* before the tenuis *c*, that the tenuis has passed into its corresponding medial, and that the vowels have coalesced to form long *ò*. *V* (= *v*) either disappears or is included in the diphthong *ou* of *iouenc* and *ò* of *ög*. (Zeuss' G. C., pp. 48, 106, 812, and Stokes' Ir. G., p. 93).

The connection between *iouenc*, *juvencus*, A. S. *geong*, and Eng. *young*, is obvious.

#### 13. *Námhaid* and *enemy*.

*Námhaid*, now used in all the cases of the singular, is a modernized form of the dative and accusative singular of the old noun *náma*, which was thus declined—

| Sing.             | Plur.              |
|-------------------|--------------------|
| N. <i>náma</i>    | <i>námit</i> .     |
| G. <i>námat</i>   | <i>námat-n</i> .   |
| D. <i>námit</i>   | <i>náimtib</i> .   |
| A. <i>námit-n</i> | <i>náimteá</i> .   |
| V. <i>a náma</i>  | <i>a náimteá</i> . |

Dual, N. and A. *dá námit*, G. *dá námat*, D. *dib náimtib*.

These forms show that the stem of this noun is *námat*, and by comparing *náma*, *námat*, with *cara* (friend), gen. *carat*, and with W. *carant* (relation, kin), we ascertain that *námat* is from *namant*=*namantas*=*na-amantas* (Stokes' Ir. G., p. 65), which corresponds to *ne-amantes*, from *ne* (not), and *amo* (I love).

Again, *enemy* is from Fr. *ennemi* (from Lat. *inimicus*, compounded of *in* negative and *amicus*, from *amo*).

#### 14. *Fiodh* and *wood*.

*Fiodh* (wood), anciently *fid*, corresponds to W. *gwydd*, to which O. S. *widu* and A. S. *wudu* (from which *wood* is derived) are related. *F* in Gaelic and *gw* in Welsh frequently correspond to *w* in Anglo-Saxon and English. Examples—*Fion*, *gwin*, *wine*; *feith*, *gweithio*, *wait*.

#### 15. *Soisgeul* and *gospel*.

*Soisgeul* (gospel), anciently *soscóle*, is compounded of *so* or *su* (well, good) = Sansk. *su* and Gr. *εἶ*, and *sgeul* (tidings), anciently *secl*.

*Gospel* (=godspell) is compounded of either *god* (God) or *god* (good) and *spell* (tidings), also written *spel*. But *p* and *c* frequently interchange (cf. *pluma* and *clumh*; *plant* and *clann* or *cland*; *purpura* and *corcur*), and, therefore, we may regard *spell* and *scél* as related, although the long vowel of *scél* seems to indicate, as noticed by Zeuss and Stokes, the loss of a consonant.

(To be continued).

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## NEWS OF THE HIGHLANDS AND ISLANDS.

The Ross-shire Association held their annual re-union in the City Hall, Glasgow, on Friday, 27th December, 1872.—Kenneth Murray, Esq., of Geanies, presided, and was accompanied to the platform by many gentlemen, some of them all the way from Ross-shire to partake of the evening's entertainment. The programme was both varied and select, and highly satisfactory. After the soiree, a fashionable ball took place.

INVERNESS.—The Gaelic Society of Inverness held their annual dinner in the Royal Hotel, on Thursday, the 26th December, 1872. C. F. Mackintosh, Esq., of Drummond, occupied the chair, and about the table might be seen a great number of the town worthies. After dinner, the secretary read the report, which reflected creditably on the management of the society, and their indefatigable committee. The programme of the evening, along with excellent speeches, embraced a number of select Gaelic songs, all of which, we understand, were rendered to the thorough satisfaction of the audience.

EDINBURGH.—The Mull and Iona Association in Edinburgh, held their annual re-union on the evening of Old New-Year's day. The chair was occupied by D. M'Phail, Esq., of this city, and author of "An t-Eilean Muileach," "A Dhomhnuill bhig, ho hú, ho hó," and several other popular Gaelic songs. This meeting was thoroughly Highland, not only that the programme was embellished by a number of excellent Gaelic songs, but also the chairman's address was delivered

in the mellifluent tones of the language of *Muille nam mòr-Uheann*.

GLASGOW MULL AND IONA ASSOCIATION.—The Glasgow Mull and Iona Association, held their annual re-union in the City Hall, on Thursday, 30th January. The hall was quite crowded. R. MacKinnon delivered a Gaelic speech, and Gaelic songs were sung to the entire satisfaction of the audience. Mr D. Macphee, West Nile Street, and Mr R. MacKinnon, played a selection of Highland airs on the bag-pipes—both of them sustaining their well-earned reputation.

Messrs. Blackwood have in the press a History of the Clan Maclean, collated from various MSS. in the possession of the late Mr Maclean of Ardgour, and annotated and edited by the Rev. Alexander Stewart of Ballachulish.

INVERNESS GAELIC SOCIETY.—The following are the office-bearers for 1873:—*Chief*—Cluny Macpherson of Cluny. *Chieftains*—Mr Thomas Mackenzie, Mr Alex. Dallas, and Mr Alexander Mackenzie. *Honorary Secretary*—Mr John Murdoch. *Secretary*—Mr William Mackay. *Treasurer*—Mr Duncan Mackintosh. *Members of Council*—Messrs Charles Mackay, P. Mackintosh, Duncan MacIver, G. P. Campbell, and Alexander Maclean. *Piper*—Pipe-Major MacLennan. *Librarian*—Mr Lachlan Macbean. *Bard*—Mr Angus Macdonald.

BEAULY—NEW YEAR'S DAY.—There are still amongst us people who cling to the customs of their forefathers. A grand shinty match was held at Balblair, in the vicinity of the village, on Old New Year's Day. Sides being drawn, upwards of 100 stalwart Highlanders entered the lists, and the play was contested with great vigour till 4 p.m., when it was found that the players were so equally matched that no hail was made on either side. There were upwards of 200 spectators present. Ample refreshments were supplied on the field by Mr Maclean, Teafish, Mr Mackenzie, late Lovat Arms, and others, and at the conclusion Mr Morrison, Ord Cellar, Beaully, proposed a happy new year to all present. The weather was fortunately favourable, and the company separated, resolved to hold another of the same on Old New Year's Day, 1874.

GLASGOW CELTIC SOCIETY.—The annual meeting of this society was held recently in the Religious Institution Rooms—Dr. T.

D. Buchanan, vice-president, in the chair. The treasurer's report showed that the funds of the society amounted to £908 13s 7d, and that there was carried to the capital account, after meeting the claims against the society during the year, about £10.

ARGYLESIIRE SOCIETY.—At the annual meeting of this society, held in Maclean's Hotel, Glasgow, the following gentlemen were elected office-bearers for the ensuing year:—Honorary President—The Right Hon. the Marquis of Lorne, M.P.; President—John Wingfield Malcolm, Esq., of Poltalloch. Directors—James L. Mackie, Alexander MacNeil, Lachlan Cavan, Duncan Smith, Neil Sinclair, J. L. MacArthur, Duncan MacMaster, Alexander Fleming, and Matthew Bulloch. Hugh Stevenson, writer, 138 Hope-street, secretary; and Colin Campbell, treasurer, were re-elected.

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### TO OUR READERS.

With the present number we bring the first volume of *The Gael* to a close. The success of the enterprise thus far has been considerable, though not quite sufficient to make it self-supporting; but we believe, with the support promised, and the arrangements made for the coming volume, the matter will soon be placed in a different position. As to our success in producing such a periodical as our countrymen required, we leave our readers to judge, believing it sufficient for us to mention that among many others the following well-known Gaelic scholars have contributed to the past volume, and promised their continued co-operation and support for the coming year:—The Rev. Drs MacIaichlan, Clerk, and Mackay; Rev. Messrs Cameron, Renton; Stewart, Nether Lochaber; Blair, Glasgow; Blair, Nova Scotia; Macgregor, Inverness; Ross, Rothesay; Maenish, and Professor Mackay, Canada; Messrs Colonel James A. Robertson, J. F. Campbell, Alexander Nicolson, Dr Stratton, D. C. Macpherson, Evan McColl, D. Macphail, F. D. McDonnell, John Campbell, Ledaig; Mary, Mac-

kellar, John White, John Murdoch P. MacGregor, John Forbes, &c., &c.

To these, and many other kind friends who have assisted us in procuring subscribers and in other ways, we tender our most sincere thanks, and trust that, with their continued co-operation and support, the forthcoming volume of *THE GAEL* will be found, in every respect, what we aim to make it, a publication worthy of its name.

Our programme for the next volume includes several new features, which we hope will contribute largely to its value. Among these will be a series of portraits, with biographical sketches, of eminent Highlanders, commencing in the next number with a portrait and biographical sketch of the Rev. Dr Mackay.

Popular Gaelic songs, with music, will form another feature, and in our next we shall give a set of "Muile nam mor-bheann."

The first number of Vol. II. will be enlarged to 40 pages, and shall appear on the first of March, in various ways improved.

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### GAELIC GRAMMAR.

Among other valuable contributions to *THE GAEL*, during the coming year, we take pleasure in announcing a series of articles on Gaelic Grammar, by the Rev. Alexander Cameron, of Renton. For thorough Gaelic scholarship, Mr Cameron has few equals, and these articles will prove a most valuable aid to those desiring a knowledge of the grammatical structure of the language. The articles will be illustrated with examples and precedents.

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### ANSWERS TO CORRESPONDENTS

ERRATA.—In Mr Edmund's letter, in the January number, for "ask further," read "seek further;" for "llannerch, a dearing," read "llannerch, a clearing;" for "Tin-wg, portions of a district," read "Tin-wg, fortress of a district."













