Campbell. 1 d. 29

J. F. Campbell

Inverness. October 11. 1871.

Middlesex Lodge

Kensington

London W.

J F Campbell
Inverness October
1871. —

4 shillings

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Kensington
London W.

J. F. Campbell

June 1861.

This I take to be a
perfectly genuine book
compare Gillies. 1786.
and Dean MacGregor. 1529
Stewart. 1804.
J. F. C. oral collection. 1860

AN

ORIGINAL COLLECTION

OF THE

POEMS OF OSSIAN,

ORRANN, ULIN,

And other Bards,

WHO FLOURISHED IN THE SAME AGE.

COLLECTED AND EDITED BY

HUGH AND JOHN M'CALLUM.

MONTROSE:
Printed at the Review Newspaper Office,
FOR THE EDITORS,
By James Watt, Bookseller.

1816.

DEDICATED (BY PERMISSION),

TO

His Royal Highness

THE DUKE OF YORK,

PRESIDENT,

AND

THE OTHER NOBLE AND ILLUSTRIOUS MEMBERS

OF

THE HIGHLAND SOCIETY

OF

London.

PREFACE.

After the Editors devoted much of their time in compiling materials for an additional collection of Ossian's poems, and in comparing different editions collected from oral recitation; having also perused the controversy, written by men of highly respectable abilities, establishing the authenticity of the poems of Ossian; also, upon the other hand, considered what has been stated against the authenticity of these poems, by a few whose abilities are well known in other matters, though they have failed in this vain and frivolous attempt. Having contemplated both sides of the question, and weighed the balance with reason and justice; the Editors consulted with some of the first characters in the nation about the matter, who, after serious consideration, have granted their approbation for publishing the following sheets, and favoured the Editors, not only with

their wise and friendly instructions, but also with their liberal subscriptions and support to defray the expence of printing.

This work is much indebted to the royal family, nobility, ladies, and gentry of Britain at large, particularly to the right reverend bishops and clergy of every denomination, and to the respectable subscribers of every rank; the work is under double obligation to the benevolence of the people of England and lowlands of Scotland, although unacquainted with the original of these poems, who did not hesitate to give their generous assistance to prevent so ancient a monument of genius from being lost; and the Editors most respectfully and unfeignedly thank the public, for the more than ordinary encouragement given them for executing this work; the number of the subscribers does them honour: they can present to the public a considerable number of the first names in the nation; as more have come to their hands than have appeared before the works of authors of established reputation, which the list of subscribers annexed to the work will testify.

The novelty of cadence, in what is called prose version, though not destitute of harmony, will not to common readers supply the absence of the frequent returns of rhyme. It is, however, doubtful whether the harmony which poems might derive from rhyme, even in much better hands than that of the Editors, would atone for the simplicity and

energy which they would lose. The determination of this point shall be left to our readers.

The language and the structure of these poems, like every other thing about them, bear the most striking characters of antiquity. The language is bold, animated, and metaphorical; such as it is found to be in all infant states, where the words, as well as the ideas and objects, must be few; and where the language, like the imagination, is strong and undisciplined. No abstract, and few general, terms occur in the poems of Ossian: of course the conversation is figurative and poetical; adorned with such tropes of rhetoric as a modern would scarce venture to use in the boldest flights of language. This character, therefore, so conspicuous in the poems of Ossian, could be impressed so deeply on them only by one who saw, and felt, and bore a part in the scenes he is describing. A poet, in his closet, could no more compose like Ossian, than he could act like him in the field or in the mountain.

The composition also, though it is, like the language, bold, nervous, and concise, is yet plain and artless; without any thing of that modern refinement, or elaborate decoration, which waits on the advancement of literature. No foreign ornament is hunted after. The poet is always content with those which his subject naturally suggests, or which lie within his view; farther than that tract of heavens, earth, air, and sea,

which lay, we may say, within his study, he rarely makes any excursion. The wild and grand nature with which he was familiar, and his own vast genius, were the only resources to which he cared to be indebted for his ornaments.

The love of novelty, which, in some degree, is common to all mankind, is more particularly the characteristic of that mediocrity of parts, which distinguishes more than the one half of the human species. This inconstant disposition is never more conspicuous, than in what regards the article of amusement. We change our sentiments concerning it every moment, and the distance between our admiration and extreme contempt, is so very small, that the one is almost a sure presage of the other. The poets, whose business it is to please, must very often forfeit their own judgment to this variable temper of the bulk of their readers, and accommodate their writings to this unsettled taste. A fame so fluctuating deserves not to be much valued.

Ossian is perhaps the only poet who never relaxes, or lets himself down into the light and amusing strain; which I readily admit to be no small disadvantage to him with the bulk of readers. He moves perpetually in the region of the grand and the pathetic. Assuming it then, as we well may, that the poems now under consideration are genuine, venerable monuments of very remote antiquity, we proceed to make some re-

marks upon their general spirit and strain. The two great characteristics of Ossian's poetry, are tenderness and sublimity: it breathes nothing of the gay and cheerful kind; an air of solemnity and seriousness is diffused over the whole. One key-note is struck at the beginning, and supported to the end: nor is any ornament introduced, but what is generally concordant with the usual tone of melody. The events recorded are all serious and grave; the scenery throughout wild and romantic. The extended heath by the sea-shore; the mountain shaded with mist; the torrent rushing through a solitary valley; the scattered oaks; and the tombs of warriors overgrown with moss—all produce a solemn attention in the mind, and prepare it for great and extraordinary events. We find not in Ossian an imagination that sports and dresses its gay trifles to please the fancy; his poetry, more perhaps than that of any other writer, deserves to be styled the poetry of the heart. It is a heart penetrated with noble sentiments, and with sublime and tender passions; a heart that glows and kindles the fancy; a heart that is full, and pours itself forth. Ossian did not write like modern poets—to please readers and critics. He sung from the love of poetry and song; his delight was to think of the heroes amongst whom he had flourished; to recall the affecting incidents of his life; to dwell upon his past wars, and love, and friendship, till, as he ex-

presses it himself, "there comes a voice to Ossian, and awakes his soul. It is the voice of years that are gone; they roll before me with all their deeds:" and under this true poetic inspiration, giving vent to his genius, no wonder we should so often hear and acknowledge, in his strains, the powerful and ever pleasing voice of nature.

It is necessary here to observe, that the beauties of Ossian's writings cannot be felt by those who have given them only a single or a hasty perusal. His manner is so different from that of the poets to whom we are accustomed; his style is so concise and so much crowded with imagery; the mind is kept at such a stretch in accompanying the author, that an ordinary reader is at first apt to be dazzled and fatigued rather than pleased. His poems require to be taken up at intervals, and to be frequently reviewed, and then it is impossible but his beauties must open to every reader who is capable of sensibility. Those who have the highest degree of it, will relish them the most.

In every age, there has been a neglect of living authors: it often happens, that the man who writes, differs greatly from the same man in common life; his foibles, however, are obliterated by death, and his better parts, his writings, remain; his character is formed from them, and he, that was no extraordinary man in his own time, becomes the wonder of succeeding ages. From this

source, proceeds our veneration for the dead. Their virtues remain, but the vices, which were once blended with their virtues, have died with themselves.

Sublimity, as belonging to sentiment, coincides, in a great measure, with magnanimity, heroism, and generosity of sentiment. Whatever discovers human nature in its greatest elevation; whatever bespeaks a high effort of soul, or shows a mind superior to pleasures, to dangers, and to death, forms what may be called the moral or sentimental sublime, for which Ossian is eminently distinguished. Wherever he appears, we behold the hero.

The objects which he pursues are truly great: to bend the proud, to protect the injured, to defend his friends, to overcome his enemies by generosity more than by force. A portion of the same spirit actuates all the other heroes; valour reigns, but it is a generous valour, void of cruelty, animated by honour, not by hatred. We behold no debasing passion among Fingal's heroes, no spirit of avarice or insult, but a contention for fame; a desire of being distinguished and remembered for gallant actions; a love of justice, and a zealous attachment to their friends and country. Such is the strain of sentiment in the whole of Ossian's works.

Among the causes which make our ancient poems vanish so rapidly, poverty, and the iron

rod, in most places, have a large share; from the baneful shade of these destroyers of the muses, the light of the song must fast retire. It is with exceeding joy that the increase of more useful knowledge can be mentioned as another reason for the neglect of ancient tradition, owing much to the benevolent and Christian scheme of the honourable society of London and Edinburgh, who have this for their object. Once the humble, but happy vassal, sat at his ease at the foot of his grey rock, or green tree, contemplating on the works of nature, adorned with all her beauty and charms; few were his wants, and fewer still his cares; he beheld his beloved spouse, and affectionate children, diverting themselves about his happy cottage. His herds frisked around him on his then unmeasured mountain. He hummed the song, and tuned his harp with joy, while his soul, in silence, blessed his chieftain.

> "Music hath charms to soothe the savage breast;
> To soften rocks, and bend the knotted oak."

If we err in praising too much the time of our forefathers, it were also repugnant to good sense, to be altogether blind to the imperfections of our own. If our forefathers had not so much wealth, they had certainly fewer vices than the present age. Their tables, it is true, were not so well provided with superfluity and delicious varieties, neither were their beds so soft as those of modern times. And this, in the eyes of men who place

their ultimate happiness in those conveniences of life, gives us a great advantage over them.

Notwithstanding the poetical advantages which are ascribed to Ossian's machinery, it must be acknowledged it would have been much more beautiful and perfect, had the author discovered some knowledge of a Supreme Being. But those who write in the Gaelic language seldom mention religion in their profane poetry; and when they professedly write of religion, they never mix with their compositions the actions of their heroes. To allege that a nation is void of all religion, would betray ignorance of the history of mankind. The tradition of their fathers, and their own observations on the works of nature, together with that superstition which is inherent in the human frame, have in all ages raised in the minds of men some ideas of a superior being. Hence it is, that in darkest times, and among most barbarous nations, the very populace themselves had some faint idea at least of a divinity. The Indians, who worship no God, believe that he exists. It would be doing injustice to the author of these poems, to think that he had not opened his conceptions to that primitive and greatest of all truths. But, let his religion be what it will, it is certain, that he has not alluded to christianity, or any of its rites, in his poems; which ought to fix his opinions, at least, to an era prior to that religion.

Among the nations of the east, poetry had the

same attention paid to it. The book of Job is truly poetical. In the western parts, the remains of Runic and Celtic poetry, show how early and how carefully this art was cultivated, insomuch that some nations could never be reconciled, even to the Scriptures, till they had got them in the form of poems. In consequence of this influence of poetry over the passions, we find, that in the early stages of all states, of which we have an account, it has been encouraged and honoured, the persons of its professors held sacred, and their character respected. The holiest men, as Moses, David, and Solomon, were eminent for their skill in it. The greatest lawgivers, as Lycurgus, Solon, and Alfred—the greatest warriors, Alexander, Cæsar, and Augustus, practised or patronized the art. To polished nations, poetry affords pleasure: but to infant states, it affords not only pleasure, but advantage: and for the one reason or the other, both have never failed to recommend it, by making it an ingredient in their future felicity; all ages, nations, and religions, agreeing in giving music and poetry a place in their paradise, however much they differ in their other notions of it. If this poetry has been cultivated in other nations, and allowed to have such influence upon their morals, it might be expected to flourish more here under its peculiar advantages, so as to produce all the effects ascribed to it upon the Caledonian heroes.

The rest of this preface is intended to answer Doctor Samuel Johnson, and Mr. Malcolm Laing, the Doctor's disciple, and one of the greatest champions that ever started against the authenticity of Ossian's poems. We must beg the indulgence of our readers, while we follow them both through the mazes which they tread. To ascertain such an important point in the history of literature, must be an object highly interesting to every reader.

If the dispute betwixt James M'Pherson, Esq. and Dr. Samuel Johnson, had been concerning manuscripts brought from a distant or unknown region, with which we had no intercourse; or concerning a translation from the Asiatic or American language, which scarce any body understood, suspicions might naturally have arisen, and an author's assertion been anxiously and scrupulously weighed. But in the case of a literal translation, professed to be given of old traditionary poems of our own country; of poems asserted to be known in the original to many thousand inhabitants of Great Britain, and illustrated too by many of their tales and current stories concerning them, such extreme scepticism is altogether out of place. For who would have been either so hardy, or so stupid, as to attempt a fraud which could not have failed of being immediately detected? Either the author must have had the influence to engage, as confederates in the fraud, all the natives

of the Highlands and Islands, dispersed as they are, throughout every corner of the British dominions, or we should, before this time, have heard their voice exclaiming—"These are not our poems, nor what we were accustomed to hear from our bards, or from our fathers." Such remonstrances would, at least, have reached those who dwell in a part of the country, which is adjacent to the Highlands; and must have come loud to the ears of such, especially, as were known to be promoters of Mr. M'Pherson's undertaking. The silence of a whole country, in this case, and of a country, whose inhabitants are well known to be attached, in a remarkable degree, to all their own antiquities, is of as much weight as a thousand positive testimonies. The Scots, in place of supporting so ridiculous a claim, must have utterly rejected it.

But as reasoning alone is not apt to make much impression, where suspicions have been entertained concerning a matter of fact, it was thought proper to have recourse to express testimonies. The honourable Highland Society of Scotland applied to several persons of credit and honour, both gentlemen of fortune and clergymen, who are natives of the Highlands and Islands of Scotland, and well acquainted with the language of the country: some of these have had it in their power to be more particular and explicit in their testimonies than others. There is not, however,

one person who insinuates the most remote suspicion that Mr. Macpherson has either forged or adulterated any one of the poems he has published; but we beg to refer the reader to the report of the committee of the Highland Society of Scotland, where a copy of the above gentlemens' letters are inserted, with the affidavits of others, for the perusal of the public.

With regard to the manner in which the originals of these poems have been preserved and transmitted, which has been represented as mysterious and inexplicable, we have the following plain but satisfactory account: That until the present century, almost every great family in the Highlands had its bard, to whose office it belonged to be master of all the poems of reputation in the country; that among these poems, the works of Ossian are easily distinguished from those of later bards, by several peculiarities in the style and manner; that Ossian has always been reputed the Homer of the Highlands, and all his compositions held in singular esteem and veneration; that it was wont to be the great entertainment of the Highlanders, to pass the winter evenings in discoursing of the times of Fingal, and rehearsing these old poems, of which they have been all along enthusiastically fond; that when assembled at their festivals, or any public occasions, wagers were often laid who could repeat most of them; and to have store of them in their memories, was both

an honourable and a profitable acquisition, as it procured them access to the families of great men: that with regard to their antiquity, they are beyond all memory or tradition, in so much that there is a phrase commonly used in the Highlands to this day, when they would express any thing which is of the most remote or unknown antiquity, importing that it belongs to the age of Fingal.

Before mankind became acquainted with the art of writing, all the transactions, worthy of being preserved, were couched in verse, which bards repeated on solemn occasions, and sent from one generation to another by oral tradition. We have Cicero's authority (*Tusculan Questions, L. IV. No.* 3 *and* 4), that at Roman festivities, anciently, the virtues and exploits of their great men were sung. And *Ammianus Marcellinus* (*L. XV. c.* 9) informs us, that they sung, in heroic verse, the gallant actions of illustrious men.

When the use of letters became known, these songs were undoubtedly the first compositions upon which that valuable invention was employed; for as they were the only repositories of the laws, religious ceremonies, and memorable actions of their fore-fathers, mankind would be naturally solicitous to have them carefully collected and preserved in writing. The same custom prevailed in Peru and Mexico, as we learn from Garcilasso, and other authors. We are also told by Father Gobien, that even the illiterate inhabitants

of the Marian Islands have bards, who are greatly admired, because in their songs are celebrated the feats of their ancestors. There are traces of the same among the Apalachites in North America. The first seal that a young Greenlander catches is made a feast for the family and neighbours. The young champion, during the repast, descants upon his address in catching the animal; the guests admire his dexterity, and extol the flavour of the treat. Their only music, which is a sort of drum, accompanies a song in praise of seal-catching; in praise of their ancestors; or in welcoming the sun's return to them. Take the following example:

"The welcome sun returns again,
Amna-ajah, ajah, ah-hu!
And brings us weather fine and fair,
Amna-ajah, ajah, ah-hu!"

The names of so many credible witnesses, silenced, for a time, the enemies of Ossian; till Dr. Johnson's *Journey to the Western Islands of Scotland* renewed the dispute, and set again all the scribblers in an uproar. This learned sage aspersed, not only the translator, but likewise his countrymen, with every illiberal taunt that envy and malice could invent. We shall leave to the memory of the Dr. the satisfaction arising from the applause of his admirers, and proceed to examine his arguments. The hostile spirit with which he set forward in his inquiries is well known; he

knew nothing of the language or the people; his researches were confined to the inns where he put up, or to the families where he visited, most of whom were habituated to English manners and customs. Were any foreigner, distrustful of the works of our great bards being genuine, to proceed along the great roads of England, and endeavour to procure attestations to the authenticity of *Paradise Lost*, or Shakespeare's plays, at every inn where he alighted, we are afraid he, as well as Dr. Johnson, would retain his doubts at the end of his journey.

Our adversary introduces the debate with acquainting us that he made particular inquiry in the islands, "and was informed by a gentleman, who is generally acknowledged the greatest master of Hebridian antiquities, that there have indeed once been *Bards* and *Seanachies;* and that *Seanachie* signified the man of talk, or of conversation; but that neither *Bard* nor *Seanachie* had existed for some centuries." On this information, and the notion that the Gaelic language was an unwritten language, Dr. Johnson chiefly grounds his disbelief of the works of Ossian: but we do not despair of producing reasons that will convince the reader of the falsity of both.

As Dr. Johnson conceals the name of this boasted antiquarian, the whole weight of the assertion rests upon his word. Now, what degree of credit is due to that, will be seen hereafter;

but we can prove that bards, of distinguished abilities were, and are, still in existence in the Highlands; for the satisfaction of our readers, we shall insert a few of their names. Duncan M'Intyre, of Glenorchy, Argyleshire, author of that immortal poem, entitled *Bein-Dourain*, with many other songs of extraordinary merit, which are a great acquisition to the Celtic language, died only within these six years. Mr. William Ross, of Ross-shire, died only a few years ago, in the prime of life; some of his productions are still extant, as a memorial of his ingenuity and taste, highly deserving to be enrolled in the annals of history, as an ornament to succeeding ages. Robert M'Kay, commonly called *Rob Donn*, of Lord Reay's country, died about thirty years ago, whose works are an honour to the republic of letters. Kenneth M'Kenzie, of Inverness-shire, nothing inferior to those named above, is still alive. John Murray, Esq. writer, late of London, now residing at Ardfreck, Isle of Skye, if suitable encouragement was afforded him, is capable of composing poetry in Gaelic, Latin, and English, that would not disgrace the genius of a Milton or a Shakespeare. Several more might be adduced in the Highlands and Isles, who, if they met with encouragement, would not be inferior to any foreign poets.

Having, by way of preamble, observed this much with regard to the bards and compositions

of the Highlanders, we shall proceed to the rest of Dr. Johnson's arguments, and taking paragraph by paragraph, answer the most important of them with as much precision as the crowded and confused manner in which he has arranged them will admit.

"Of the Gaelic language," says he, "as I understood nothing, I cannot say more than I have been told; it is the rude speech of a barbarous people, who had few thoughts to express, and were content, as they conceived grossly, to be grossly understood."

Though the Dr. at the first setting out, confesses his ignorance of the Gaelic; yet this daring self-sufficient man, in the same breath, pronounces it the rude speech of a barbarous people*; but as he brings no authority to support him, let us adhere to the accounts of persons that are better versed in the language, and who assure us that the numerous flections of consonants, and variation in declension, make it very copious †.

* Notwithstanding the Greeks, and after them the Romans, had the vanity to call all other nations barbarians, it must appear very ridiculous, in a man of Dr. Johnson's knowledge, to stigmatize, with that appellation, the undoubted remains of the Celtæ, a celebrated people, who once possessed all the kingdoms, from the pillars of Hercules, to the banks of the Vistula, and from the Hellespont, to the shores of the Baltic. With respect to the Highlanders, we boldly assert the imputation to be injurious and false: the short account given of their manners, from *Sir John Dalrymple's Memoirs*, at the end of the third book, shows them to be as much civilized as any of their neighbours.

† See the *Dissertation concerning the Era of Ossian.*

Martin, who was a native of Skye, and wrote in the last century, mentions several ancient manuscripts in the characters of the country, which he himself met with: *Avicenna*, *Averroes*, *Joannes-de-vigo*, *Bernardus Gordonus*, and several volumes of *Hippocrates*, in the possession of Fergus Beaton, in the island of South-Uist; he takes notice of having seen the *Life of Saint Columba*, at Mr. John M'Neils, in the isle of Barra, and another copy of the same at Mr. M'Donald's of Benbecula.

For a proof of what he relates, concerning the quarrel, or battle at sea, between John, earl of Ross, and Eneas, his son, he cites the manuscript of Macvurich, and Hugh M'Donald, two ancient genealogists. Gilbert Murray, who lived in the twelfth century, is said to have translated the *Psalms* and *Gospel* into the Irish language, or Scots Gaelic.—See the *Description of Caithness*, by the Reverend Alexander Pope, minister of Reay, in Mr. Pennant's tour in Scotland, in 1769 *.

* Besides the above authorities, we see others in the attestations, particularly that of Lachlan M'Pherson, Esq. of Strathmashie, who accompanied Mr. M'Pherson, in 1760, through a part of the Highlands, when in search of the poems of Ossian, positively declares, that among the manuscripts he saw at that time, in his possession, there was one of as old a date as the year 1410. This, alone, is sufficient to confute the Dr. whose argument is grounded on hearsay, which without any evidence, in matters of fact, avails little, especially when an eye-witness publicly sets his name to what he avers.

But had we no authorities to allege on this occasion, reason alone would furnish arguments sufficient to prove that the Gaelic has been a written language for ages. The use of letters, wherever it was not known before, always accompanied the introduction of the Christian religion: now we are certain that the Highlanders, and inhabitants of the western isles of Scotland, were converted to the faith in the sixth century, since which time they must have been acquainted with the art of writing; that they should not, we must suppose their pastors, and the several communities of religious people, who, for a thousand years, subsisted among them, were either ignorant of, or never endeavoured to adapt to letters, their native language. This hypothesis outrages probability, and has not a parallel in the annals of mankind. Besides, as the Dr. himself allows the Irish to be a cultivated tongue, we cannot conceive how he can refuse some degree of improvement to the Gaelic, since it is a dialect of the same language, and there has been always an intimate and constant intercourse between the nations.

No person can imagine that the Hebrew teemed with books when Moses wrote, and yet the two songs that go in that lawgiver's name, are in the highest strain of poetry. The same may be said of Homer; though the Greek, in his time, was in its infancy, his productions have never yet been equalled by the greatest geniuses of the most re-

fined and polished ages. Ossian, like Homer, lived in an early period. As music and songs of bards, were the favourite amusement of his countrymen, as well as of all the Celtic nations, the language has been sufficiently polished for poetical compositions; yet not so much so, as to render it quite effeminate, like most of our modern tongues, which are so full of abstract terms, that no poet of our days rises to that unaffected strength of expression, so remarkable in the compositions of primitive times. Of these, the old scriptures, Homer, and Ossian, will remain the patterns of style and sublimity to every succeeding generation.

"In an unwritten speech, nothing that is not very short, is transmitted from one generation to another. Few have opportunities of hearing a long composition often enough to learn it, or have inclination to repeat it so often as is necessary to retain it, and what is once forgotten is lost for ever. I believe there cannot be recovered, in the whole Erse language, five hundred lines of which there is an evidence to prove them an hundred years old. Yet I hear the father of Ossian boasts of two chests of ancient poetry, which he suppressed, because they are too good for the English. He that goes into the Highlands, with a mind naturally acquiescent, and a credulity eager for wonders, may come back with an opinion very different from me; for the inhabitants, knowing the igno-

rance of all strangers in their language and antiquities, perhaps are not scrupulous adherents to truth; yet I do not say they deliberately speak studied falsehood, or have a settled purpose to deceive. They have enquired and considered little, and do not always feel their ignorance. They are not much accustomed to be interrogated by others, and seem never to have thought upon interrogating themselves; so that if they do not know what they tell to be true, they likely do not perceive it to be false."

We have already shown that the transactions of all nations, before the introduction of letters, were couched in verse, and handed down to posterity by persons who made it their sole study to learn these compositions themselves, and teach them to others. This was the first origin of poetry: hence the Greeks or Rhapsodists, of whom Homer was one; hence the Scalds or Scalders of Scandinavia; hence the Eubages or Bardi of Gaul; hence the Seanachies or Ferdan of the Irish and Scotch. The great number that lived by this profession, whose sole time was then taken up in repeating them in public and teaching them to others, made them not only masters of the longest compositions, but rendered it impossible that any worth preserving should be lost.

That some of these songs were of considerable length, we may judge by what Tacitus relates of the Germans, whose whole history, he says, was

recorded in ancient poems delivered down by oral tradition. We are assured that Garcilasso composed the *History of Peru* from the songs which his mother, a princess descended from the Incas, had taught him in his youth. Now, poems could not be very short that contained all the actions of a warlike people, or from which the materials of a history could be collected.

As to the orthography of the Gaelic, the bigotted sage knew nothing about it; but allowing it even to be in the unsettled state that he represents, we see no advantageous consequence he can draw from thence, since a language may arrive at no small degree of perfection, and be unsettled in its orthography. Witness the English, which, notwithstanding the number of dictionaries that have been compiled to fix its orthography, has still many words that are spelled according to the caprice and whim of writers. What the Dr. advances, that there is not, in the Gaelic language, five hundred lines in which there is an evidence to prove them a hundred years old, is equally erroneous and absurd—as false as malicious: besides the works of Ossian, whose authenticity is attested by so many credible witnesses, and antiquity undeniable, there are many compositions in the Gaelic language, which might be proved much older than the term he speaks of. Had Dr. Johnson any candour, he would have preferred these reasons to uncertain hearsay.

By what the Dr. states, it evidently appears that many gave him very different accounts from those he has delivered to the public. But the Dr. hated the Scotch; accordingly, his journey among them was not to give a fair and impartial account of the people and their manners, but only to vilify the nation in general; to contradict, in particular, all that had been advanced with regard to the poems published by Mr. M'Pherson. But though, in a strain of insolent pedantry, he upbraids them with ignorance, yet he is not quite so abandoned as to charge them with any open breach of sincerity: therefore, truth sometimes broke from him by surprise.

"I suppose my opinion of the poems of Ossian is already discovered; I believe they never existed in any other form than that which we have seen. The editor, or author, never could show the original, nor can it be shown by any other; to revenge reasonable incredulity, by refusing evidence, is a degree of insolence with which the world is not yet acquainted; and stubborn audacity is the last refuge of guilt. It would be easy to show it if he had it; but where could it be had; it is too long to be remembered, and the language formerly had nothing written. He has doubtless inserted names that circulate in popular stories, and may have translated some wandering ballads, if any can be found; and the names, and some of the images, being recollected, make an

inaccurate auditor imagine, by the help of Caledonian bigotry, that he has formerly heard the whole."

That the editor could never show the original, is asserted directly in the face of facts. Mr. M'Pherson, even before the translation made its appearance, published proposals for printing, by subscription, the originals; but finding no encouragement, he contented himself with leaving a copy of the archetype some months in the bookseller's shop, for the inspection of the public; and when *Temora* came out, the original of the seventh book was given as a specimen of the Gaelic language. We cannot devise what other methods, than these mentioned, the editor could have possibly taken, to convince the public, in general, of the authenticity of the poems.

As for the editor passing his own compositions for ancient poems, by inserting names that circulate in ancient stories and wandering ballads; the impossibility of such a fraud appears, by the pains taken to compare Mr. M'Pherson's version with the original songs still remembered by many of the natives, as well as with written copies to be found in the hands of some gentlemen of taste and learning. Upon the nearest examinations, the translations were allowed to be amazingly literal, even so much so, as often to preserve the cadence of the Gaelic versification*.

* This, Mr. Becket has solemnly avowed in the public papers.

"It is said, that some men of integrity profess to have heard parts of it; but they heard them when they were boys, and it was never said that any of them could recite six lines. They remember names, and perhaps some proverbial sentiments, and having no distinct ideas, coin a resemblance without an original. The persuasion of the Scots, however, is far from being universal; and in a question so capable of proof, why should doubt be suffered to continue. The editor has been heard to say, that part of the poem has been received by him in the Saxon character: he has then found, by some peculiar fortune, an unwritten language, written in a character which the natives probably never beheld."

The first part of this argument has been already proved false, by many credible witnesses of the first respectability: as for Mr. M'Pherson to hold forth, that part of the poem has been received by him in the Saxon character, it was no "peculiar fortune;" there are a considerable number of Gaelic Bibles, at this day, printed in the Saxon character, throughout the Highlands. The Editors of these sheets have one of them; these characters are still extant in writing, much more so at the period that Mr. M'Pherson compiled his edition of the poems of Ossian.

Sir James Ware (in the *Antiquities of Ireland*, c. iii.) informs us, that the Saxons, having no alphabet of their own, borrowed the old British

letters from the Irish, when, after their conversion, they flocked to that kingdom for education. Camden, p. 1318, inclines to the same opinion. What seems to put it beyond a doubt is, that the Saxon character is *similar* in Scotland at this day. The Dr. therefore, discovers his ignorance in upbraiding Mr. M'Pherson with finding an unwritten language, which the natives never beheld, since it was the common one they were acquainted with.

"I have yet supposed no imposture but in the publisher, yet am far from certainty, that some translations have not been lately made that may now be obtruded as parts of the original work. Credulity on one part is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the author with his own ingenuity. The Scots have something to plead for their easy reception of an improbable fiction; they are seduced by their fondness for their supposed ancestors. A Scotchman must be a very sturdy moralist, who does not love Scotland better than truth; he will always love it better than inquiry; and if falsehood flatters his vanity, will not be very diligent to detect it. To be ignorant is painful; but it is dangerous to quiet our uneasiness by the delusive opiate of hasty credulity."

Dr. Johnson, after every attempt to overthrow the authenticity of Ossian, here maliciously endeavours to invalidate whatever may hereafter be

produced in his favour. But the supposition that some have been employed in making a Gaelic version, to obtrude upon the public for the original, is as groundless as it is invidious. Though Dr. Johnson is ignorant of the Gaelic language, all in the kingdom are not. W. Cambrensis, already quoted, professes to know enough to detect any forgery that might be attempted. The same gentleman declares, he had both seen and heard the poems sung, long before he saw the form in which they were given by Mr. Becket.

The acquaintance of the Irish with these poems, puts their authenticity beyond a doubt, and destroys at once the extravagant notion that the Lowlanders, as well as Highlanders, from a love to their country's supposed ancestors, have combined to palm the grossest forgeries upon the learned world. It could only be one of Dr. Johnson's disposition, who has stuck at nothing to satisfy his private antipathy, who could have had the temerity to accuse them of a thing so evidently impracticable and absurd. But, however such wanton attacks upon the character of a wise and respectable nation, may please the malignant spirit of some; yet they will never, with the better part, gain him any credit, either as a philosopher or a man.

"But this is the age in which those who could not read have been supposed to write; in which the giants of antiquated romance have been exhibited as realities. If we know little of the

ancient Highlanders, let us not fill the vacuity with Ossian. If we have not searched the Magellanic regions, let us, however, forbear to people them with Patagons."

Dr. Samuel Johnson was the first, and will probably be the last, that travelled in search of records which he could not read, and criticised a language of which he never understood a syllable. However, we are confident that the public in general are too impartial to allow themselves to be deceived by the misrepresentations of one who was too ungenerous to judge with candour, and too ignorant to discover a fraud, if any such had been intended. The absurdity is so gross, that the public are forced, however reluctantly, to believe that these poems are not fictitious, but in reality an emblem of the customs and manners of the Caledonians at that period.

Diodorus Siculus (lib. v.) reports of the Celtic, that, though warlike, they were upright in their dealings, and far removed from deceit and duplicity. Cæsar says (*De Bello Africo*), the Gauls are of an open temper, not at all insidious; and in fight they rely on valour, not on stratagem; and though cruel to their enemies, yet Pomponius Mela (lib. iii.) observes, that they were kind and compassionate to the supplicant and unfortunate. Strabo describes the Gauls (lib. iv.) as studious of war, and of great alacrity in fighting; otherwise, an innocent people, altogether void of malignity.

He says that they had three orders of men—Bards, Priests, and Druids: that the province of the Bards was to study poetry, and to compose songs in praise of their deceased heroes; that the Priests presided over divine worship; and that the Druids, besides studying moral and natural philosophy, determined all controversies, and had some direction even in war. Cæsar, less attentive to civil matters, comprehends these three orders under the name of Druid; and observes, that the Druids teach their disciples a vast number of verses, which they must get by heart. The Celts (says Elian, *Var. Hist.*) are the most enterprising of men: they make those warriors, who die bravely in fight, the subject of songs. And Diodorus Siculus, already quoted, informs us, that the Gauls had poets termed Bards, who sung airs, accompanied with the harp, in praise of some and dispraise of others.

Of this, if reason and authentic history are to be relied on, we can entertain no doubt, but the manners of the Gallic, and British Celtic, including the Caledonians, were such as are above related; and as the manners ascribed by Ossian to his countrymen are in every particular conformable to those now mentioned, it clearly follows, that he was no inventor, but drew his pictures of manners from real life. This is proved from the same intrinsic evidence as has been urged above; and now, by authentic history so much heightened, as not to leave the least room for a doubt.

It would be an insult to the press, as well as abusing the patience of our readers, to insert here all the babbling and vain arguments that Dr. Johnson held forth to support his vulgar opinion. Having thus far answered his remarks, regarding the poems of Ossian, and the character that he imputed to the Scottish nation in general, we shall give a few hints, relating to his tour and conduct during his travels.

Dr. Johnson, who probably had never travelled farther than from Litchfield to London, would naturally be astonished at every thing he saw, and would dwell upon every common occurrence as a wonder. He was received with the most flattering marks of civility by every one, and his name had opened to him an acquaintance, which his most sanguine wishes could scarce have hoped for, but which his manners certainly would never have obtained. He was almost carried about for a show. Every one desired to have a peep at this phenomenon; and those who were so happy as to be in his company, were silent the moment he spoke, lest they should interrupt him, and lose any of the good things he was going to say. But the Dr. who never said any thing that did not convey some gross reflection upon themselves, soon made them sick of jokes at their own expence. A man of illiberal manners, and surly disposition, who all his life long had been at enmity with the Scotch, takes a

sudden resolution of travelling amongst them; not, according to his own account, "to find a people of liberal and refined education, but to see wild men and wild manners." Confined to one place, and accustomed to one train of ideas, incapable of acquiescing in all the different tempers he might meet with, and mingling with different societies, he descends from his study, where he had spent his whole life, to see the world in the Highlands and Western Isles of Scotland. Behold this extraordinary man on his journey, in quest of barbarism! and at length sitting down, wearied, and discontented, because he has met with some degree of civility in the most desert parts; or, to speak more properly, because he has found nothing more barbarous than himself.

One cannot, therefore, be surprised at his observing, that "the windows in some of the little hovels in Scotland, do not draw up, as his own do in London, or that such a spot of ground does not produce grass, but is fertile in thistles." He found himself in a new world; his sensations were those of a child just brought forth into daylight, whose organs are confused with the numerous objects that surround him, and who discovers his surprise at every thing he sees. A petty and frivolous detail of trifling circumstances are the certain signs of ignorance and inexperience.

In regard, however, to facts, to conversation, and to affairs of literature, one might reasonably

have expected from the Dr. more candour and more veracity. But, here again we are disappointed; he has his own maxims, and he never moves from them. He has taken a resolution not to believe Fingal to be the work of Ossian, but an imposition on the public by Mr. M'Pherson; and, after various observations, almost unintelligible, from the language they are conveyed in, he is so kind as to conclude they are forgeries. Now, what degree of attention ought one to pay to a man who can misrepresent facts so grossly, and pervert them to his own purposes. "A Scotchman," Dr. Johnson says, "must be a very sturdy moralist, who does not love Scotland better than truth." But what country, or what attachment, is it that makes the Dr. himself regard truth so little?

On many other subjects his observations are equally ingenious, novel, and entertaining. In spite of the many able men this country has produced, and whose works are an honour to every department of science, the Dr. finds out the Scotch are no scholars, but that they possess a middle state betwixt profound learning and profound ignorance. Thus you see how we have been hitherto imposed upon. Some people have thought that Dr. Robertson, Mr. Hume, Dr. Beattie, Dr. Blair, and Dr. Smith, were ingenious men: but quite the contrary; they are only a few degrees above profound ignorance. Suppose one should ask, at what line of this literary barometer the

Dr. places himself; whether it is at profound knowledge, at perfection itself, or whether he is contented with being only a little degree above Dr. Beattie? How much is the world obliged to Dr. Johnson for rectifying the wrong opinion entertained of the Scotch nation? They have, however, one consolation in all this dearth of learning—that they have no pedantry; that they never brandish their knowledge in your face; that they seek for no distinction in words, nor pride themselves in phrases; that they are not fond of these pompous descriptions, which "amaze the unlearned, and make the learned smile;" happy in giving no offence, but anxious to convince Dr. Johnson and his disciples of their error, and to convert them to the path of truth.

Truth will always stand on its own solid basis; and we are sensible that a candid and discerning public will not be misled by any thing which may drop from the pen of the prejudiced, however intemperate their zeal, or respectable their abilities may be. All that we solicit, in the present case, is an unbiassed attention to the plain and unadorned facts which we have presumed to lay before them. Indeed, we flatter ourselves, though we have no such pretensions to literature as the Dr. that truth from us will not, on that account, meet with a less favourable reception.

The invention of letters, like most other human discoveries, was probably accidental. The Re-

verend Edward Davies, curate of Olveston, Gloucestershire, in his *Celtic Researches*, a work lately published, thinks it arose originally from symbols, and tells us, the old Welch and Irish letters are named from different trees*. Though he is of opinion the Druids were in possession of this knowledge from the remotest antiquity, he nevertheless makes it appear that they were not the original inventors, but merely religious observers of the system. It is remarkable that the names of many letters in the Hebrew, Greek, and Irish alphabets, are nearly allied. This resemblance demonstrates their descent from one original parent language; which similarity in the names, as well as in formation of letters, cannot be attributed to mere chance. Take for instance the following words:—

Hebrew.	*Greek.*	*Irish.*
Aleph	Alpha	Ailim
Beth	Beta	Beith
Heth	Eta	Eadha
Jod	Jota	Jodha
Nun	Nun	Nion
Resh	Ro	Ruis, &c.

Also, that the Celtic, Sanscrit, and Roman languages, bear the strongest marks of affinity, is self-evident. To give this argument its full weight, we shall here add a short synopsis of the Celtic, Sancrit, and Roman languages.

* See his ingenious conjectures on this subject, sect. viii. page 289.

Celtic.	*Sanscrit.*	*Roman.*	*English.*
Dia	Deva	Deus	God
Aran	Aram	Aratum	Cultivated land
Mathair	Matara	Mater	A mother
Brathair	Bhratara	Frater	A brother
Faidh	Vaidi	Vates	A prophet
Tir	Dhara	Terrra	Land
Uim	Bhumi	Humus	Ground
Sacaird	Sacradas	Sacerdos	A priest
Dorus	Dwara	Fores	A door
Maothadh	Matta	Madidus	Wet, drunk
Maighne	Maha	Magnus	Great
Gien	Janu	Genu	The knee
Mios	Mas	Mensis	A month
Riogh	Raja	Rex	A king
Naoi	Nav	Navis	A ship
Cladh,	Cladha	Clades	A calamity
Diu	Divos	Dies	A day
Son	Swana	Sonus	Sound
Stadh	Sthan	Statio	A station
Bim	Bhim	Timor	Fear
Peann	Parna	Penna	A pen
Meadhon	Madhya	Medium	The middle
Roth	Ratha	Rota	A wheel
Fem Bhean	Vamini	Fœmina	A woman
Fear, Fir	Vir	Vir	A man
Falla	Vala	Valor	Strength
Rud	Rai	Res	A thing
Mein	Mana	Mens	The mind
Nuadh	Nava	Novus	New
Stabul	Sthir	Stabilis	Stable
Ruadh	Rudhir	Rubir	Red
Loc	Loca	Locus	A hollow
Lubhd	Lubhda	Lubido	Lust
Tu	Twau	Tu	Thou
Ceal	Cealas	Cœlum	Heaven
San-Scri-obhte	Sanskrita	Sanctum-scriptum	Holy writ

Celtic.	*Sanscrit.*	*Roman.*	*English.*
Aon	Ec	Unus	One
Da	Dwau	Duo	Two
Tri	Traya	Tres	Three
Ceithir	Chator	Qua	Four
Coig	Pancha	Quinque	Five
Sia	Shat	Sex	Six
Seachd	Sapta	Septem	Seven
Ocht	Ashta	Octo	Eight
Nai	Nova	Novem	Nine
Deich	Dasa	Decem	Ten *

The courteous reader will be pleased to observe, that the above Celtic words are spelled and pronounced after the Irish orthography.

The Phœnicians, if we credit fame, were the first who attempted to give stability to words, by marking them with rude characters Pliny (lib. 5. cap. 12. also lib. 7. cap. 56.) is very full to the above purpose. It is in the next place necessary to compare these alphabets.

The Phœnician, or (which is the same thing) the Hebrew or Chaldaic letters, are, Aleph, Beth, Gimel, Daleth, He, Vau, Dsain, Cheth, Teth, Tod, Caph, Lamech, Mem, Nun, Samech, Ain, Pe, Tsade, Koph, Resh, Shin, Tau, in all twenty-two. The Greek letters introduced by Cadmus, are, Alpha, Beta, Gamma, Delta, Epsilon, Jota, Kappa, Lambda, Mu, Nu, Omikron, Pi, Ro, Sigma, Tau, Ypsilon, in all sixteen. To these, Palamedes, about the time of the Trojan war,

* See the *Dissertation* of Mr. Huddleston, of Lunan, on the antiquity of the use of letters among the Celts, p. 384.

added, Xi, Theta, Phi, Chi; and Simonides afterwards added, Zeta, Eta, Psi, Omega. From the correspondence of the names of the Greek letters to those of the Hebrew, it is clear the former were derived from the latter. The plenitude of the Roman alphabet, as well as the name of the letters, being omitted, and the form or figure only retained, is a clear argument that it is much more modern than either of the preceding. The Irish alphabet is, A, B, C, D, E, F, G, I, L, M, N, O, P, R, S, T, U, in all seventeen. Though H has latterly crept into the language, it was originally, as among the Greeks, an aspirate, and marked by a dote above the line. It is initial in no Celtic word, and merely used as an euphonic, or in combination with some other letter, as a substitute to supply the place of some letter wanting in the Irish alphabet. The Irish alphabet contains many genuine marks of remote antiquity, which deserve minute consideration.

Its name, viz. *Beth-luis-Nion*, an Oghum; i. e. "the alphabet of Ogum." See Toland, p. 82, 83, 84, &c. This word is sometimes written Ogam and Ogma. Lucian (see Toland's quotation, p. 81 and 82) gives a very particular account of Ogum or Ogma, which he latinizes Ogmius.

This name is no idle fiction or whim of the *Bards* or *Seanachies*, as poor Pinkerton imagines. Lucian, who wrote about three centuries before St. Patrick's arrival, calls it *phone te epichorio*;

i. e. a word of the country, a Gaelic word. The antiquity of the word *Ogum*, and that it was Celtic, is thus established as early as the middle of the second century. The title of the Irish alphabet is therefore no fiction subsequent to the arrival of St. Patrick.

Its arrangement, viz. *B*, *L*, *N*, &c. is another mark of its antiquity, for we all know that the arrangement of the Roman alphabet is quite different. When St. Patrick had introduced the Roman language and letters, the Roman arrangement of the alphabet prevailed, and this was the only alteration the Irish alphabet underwent.

The names of the Irish letters, viz. *Ailm*, an elm; *Beth*, a birch; *Coll*, a hazle; *Duir*, an oak; *Eadha*, an aspen-tree; *Fearn*, an alder-tree; *Gort*, an ivy-tree; *Jodha*, a yew-tree; *Luis*, a quicken-tree; *Muin*, a vine; *Nuin*, an ash; *Oir*, a spindle-tree; *Pieth-Bhog*, not translated by the Irish grammarians. *Teine*, not translated; *U*, heath; *Uath* (the aspirate *h*) a white thorn-tree. Of these letters, *Beth*, *Jodha*, *Muin*, and *Nuin*, bear a marked affinity to the Hebrew—*Beth*, *Jod*, *Mem*, and *Nun*, as well as to the Greek—*Beta*, *Jota*, *Mu*, and *Nu*. The idea is so original, that this alphabet is considered as a wood, and the letters as trees, that the Irish could not possibly have borrowed it from any nation in the world. Another mark of antiquity is, that the meaning of *Pieth-Bhog-Suil* and *Teine* are not known, and they are conse-

quently left untranslated by the Irish grammarians. Had this alphabet been a modern fabrication, there could have been no difficulty in assigning a signification to these, as well as to the rest. It also possesses this peculiarity, in common with the Hebrew alphabet, that the name of every letter is significant and expressive *.

But the strongest proof of the antiquity of the use of letters among the Celts is, that they have only one letter more (F), than the letters of Cadmus. The Greeks, till the siege of Troy, had the same number, introduced by Cadmus. If the Celts borrowed their alphabet from the Greeks, they must have done it prior to the siege of Troy, when the Celtic, Grecian, and Phœnician letters, were the same. If borrowed at an after period, their alphabet would have been more numerous, and hence we conclude it as old as the siege of Troy.

If, as some have surmised, the use of letters was taught by Adam or Enoch, this knowledge, at the dispersion, would be carried away by those of mankind who moved north, as well as those who proceeded to the east, the south, or west of Babel; and supposing this invaluable art was only found out after the dispersion, it would even then be

* See Mr. Huddleston's dissertation on the antiquity of the use of letters among the Celts, p. 389, 390, 391, 396. Those who wish more information upon this subject, may consult the *Notes* of that learned and impartial antiquarian.

communicated by degrees to those tribes that lay most remote, especially, if there was any intercourse by trade. This was evidently the case with regard to the inhabitants of these islands *. At a very early period, the Phœnicians, coasting along the shores of the Mediterranean, made settlements in the isles of Cyprus and Rhodes, and extending their navigation, passed successively into Greece, Italy, Sicily, and Sardinia; nor did the southern parts of Gaul and Spain escape them. About 1260 years before the Christian era, instigated by the love of gain, they entered the ocean, and landed on the western coast of Spain. That country is said to have presented them the same spectacle that America, in the sixteenth century, did to the Spaniards. Though destitute of arts and industry, the inhabitants had abundance of gold and silver; with the value of which they seemed so little acquainted, that they exchanged them freely for oil, glass, and other trinkets. Silver, in particular, was so plentiful, that the Phœnicians, unable to convey away all they had obtained, were obliged to take out the lead with which their anchors were loaded, and put that metal in its place. From Spain and the northern parts of Gaul, they visited Great Britain and Ireland.

But, to return to our intended discussion, Mr.

* See Rutherford's *View of Ancient History*.

Laing, after having, as he imagines, completely deprived the poems of all pretensions to antiquity, then gives a real account of their origin, which he pretends cannot be very remote, on account of the many modern terms they contain, and the similarity of numberless passages to the writings of ancient and modern poets. At last he would persuade us, that Mr. M'Pherson was not only the author, but publicly avowed it. Mr. Laing would likewise persuade us, that religion is essential to epic poetry; and that the silence of Ossian's compositions, in this respect, is a strong proof against their authenticity.

The notions of the northern tribes, in general, were not so absurd. At the dispersion, they carried with them the religion of Noah and his immediate descendants. Their only temples were woods or groves, where they worshipped the Supreme Lord of the Universe. It is evident, the partial favour of such a being must always preponderate, and consequently detract from the merits of the conqueror. The Celtic bard, therefore, kept heavenly agency out of sight, and left the victory to be decided by the strength, prowess, and superior address of the combatants.

Mr. Laing would likewise persuade us, that in Ossian's time, the Caledonians, having no other vessels but what were made of wickers, covered with hides, could not navigate the seas, nor pass into different parts, as described in these poems.

Ship-building, though as old, and probably more so, than the building of Noah's ark, has been many ages in arriving at its present perfection. That at the period we are speaking of, there were small craft made of wickers, covered with skins, we do not deny, since such have till lately been in use. But Mr. Laing might as well endeavour to persuade a person, ignorant of the maritime skill of this country, that because cock-boats ply in our rivers and along our coasts, there are no larger vessels to transport us to the East and West Indies. Tacitus does not mention that any intercourse subsisted between the north of Scotland and Scandinavia, or that the vessels of the Highlanders were provided with sails. Mr. Laing concludes, that they never passed into Scandinavia in a single ship, nor had any vessels capable to carry them over, although it is allowed, on all hands, that the Highlanders, were in the constant habit of passing from the main land to the islands, and to the north of Ireland; and any one acquainted with the tempestuous seas which lash the northern coasts of Scotland and Ireland, will be convinced that a vessel capable of living in them, would have little to fear in crossing over to the mouth of the Baltic. Such are the conclusive detections from the Roman history and middle ages.

Mr. Laing divides his detections (so he terms his objections) into eight general heads, under

which he introduces numerous minute detections.

Mr. Laing's first detection is from the Roman history of Britain, whence he deduces, as an historical fact, that there was not a Highlander in Scotland, of the present race, at the beginning of the æra assigned to Fingal. The proofs which he produces for this formidable fact are, that some Irish historians fix the arrival of the Scots in this island at fifty years later than the æra assigned to Fingal; and that this account is supported by a number of concurring testimonies; among which are particularly pointed out, the indisputable opinions of Whitaker and Pinkerton. Whether the *immaculate* truth of the Irish fabulous historians, and the *unimpeachable* accuracy of Messrs. Whitaker and Pinkerton, might not admit of some question, we shall leave it to our readers to decide. Yet we shall state a few considerations which induce us to believe, that the very same race who possess the country to the north of the Grampians, were its possessors far beyond any date assigned even by fabulous records, that the Gael or Caledonians, are the same race who inhabited the Highlands of Scotland, time immemorial, and that they are entirely distinct from the Scots, appears from the following considerations.

1. The Gael and Scots differ from each other in their language, manners, customs, superstitions, prejudices, and traditions. 2. Among the Scots,

their country is universally known by the name Scotland; they have no other name for their own race than the Scots. Scot is a very general proper name, and is often incorporated with the name of places. 3. Among the Gael, on the other hand, the term Scot is utterly unknown; they never call themselves by this name, they never call their country Scotland. Scot is never used as a proper name among the pure Highlanders; nor does the appellation of a single town, valley, or river, shew that it was known to their language. Buchanan expresses his surprise at this strange circumstance, that one half of the nation should completely have forgotten its own name. 4. The Highlanders universally call themselves the Gael, their own nation Gaeltachd; the kingdom of Scotland at large, they know only by the name Albin (Albion), and its inhabitants by the name of Albanich, the term of Albin is employed as a proper name, and it is often incorporated with the name of places, Bredalbin, &c. 5. On the other hand, the word Albin, or Albion, is utterly unknown among the common people of the Scots, who have not learnt it from books, or from their northern neighbours. 6. The natural inference from these circumstances is, that the Gael and Scots, are a distinct race; that the Gael are the race who possessed Caledonia in the time of the Romans, and Albin in the time of the Greeks. These observations, drawn from circumstances of which every one may

ascertain the truth, must appear more convincing than the unsupported conjectures of a few fabulous historians.

The other detections from the Roman history contain such a tissue of gratuitous suppositions and misrepresentations, as we have rarely seen introduced into any controversy. Fingal is supposed to have fought with *Caracalla*, in the year 208; and because some Irish historians fix the date of another battle, in which he was engaged, to near a century afterwards, this is to be considered as absurdity; which forms an undeniable detection of Ossian. Had these very accurate historians (the redoubtable supporters of a millenium of fabulous kings), placed the two battles five centuries asunder, we should consider it much the same in regard to the decision of the question. The mention of the name of *Caracalla* in the poems of Ossian, is another detection of the same class.

The absurdity, says Mr. Laing, was remarked by Gibbon, that the Highland bard should describe the Son of Severus by a nick-name, invented four years afterwards, after the battle in 208; scarcely used by the Romans themselves till after the death of that emperor, and seldom mentioned by the most ancient historians. Now, with due deference to Mr. Gibbon, be it remarked, that this battle took place in Fingal's youth, before his marriage with Ossian's mother; and that Ossian composed his

poems in his old age, after all his numerous relations and friends of his youth had gone to the halls of their fathers. " The name *Caracalla* must, therefore, have been common over the whole Roman empire, long before the poem where it is mentioned was written; it had even been used by historians, who look upon the use of a nick-name as inconsistent with the dignity of their writings, till after it has been long sanctioned by common usage." The name *Caracalla* could, besides, be easily assimilated to the usual Gaelic appellations; and by the easy conversion which Ossian adopts, in *Caracul*, it was, according to the common usage of the Gaels, made to denote a person of quality *(Garg-shuil)*, terrible eye. The name *Antonius* was altogether different from any thing in the Gaelic language, nor could any meaning be attached to it; and had not the familiar sound of *Caracalla* occured, Ossian would only have distinguished this prince by his well known title, *Son of the King of the world.* Had Ossian been made to employ the term *Antonius*, it would have been indeed a detection.

The succeeding detections from the Roman history, are still more unfair. Mr. M'Pherson gives certain gratuitous interpretations to support the allusions in Ossian. Mr. Laing undertakes to prove these interpretations to be absurd: the poem must therefore be a forgery. Fingal turned from battle. Mr. M'Pherson supposes it was

from the Roman province. Mr. Laing is positive he must mean Valentia; and that the poem must be an ignorant forgery, because the province of Valentia did not then exist. In the same manner, Ossian mentions Caros as securing himself behind his gathered heap. Mr. M'Pherson supposes Caros to denote the usurper Carusius, and the gathered heap the wall of Agricola, which he alleges Carusius repaired. Mr. Laing asserts, that Agricola did not erect a wall, but merely a chain of forts, and that Carusius consequently did not repair this wall. It would not have required much candour to perceive that Ossian's gathered heap might allude to the entrenchments of a camp, or indeed to any fortification, quite as well as to the wall of Agricola.

Another class of detections is from tradition; and here Mr. Laing thinks he has Ossian fairly, because Mallet and Hume seem to be of his opinion. Mallet may be perfectly correct, when he affirms that the common class of mankind never bestow a thought on any of their progenitors, beyond their grandfathers; but had he been in the smallest degree acquainted with the manners of the Highlanders of Scotland, he would have known that the most common peasant of the pure and unmixed race, can always count at least six or seven generations back; and that this knowledge of his ancestors is his proudest boast; and that the genealogy of the chieftains was in parti-

cular, preserved with the most scrupulous veneration. Among such a people, were the poems which celebrated the most glorious actions of their ancestors likely to be consigned to neglect?

Hume alleges it to be utterly impossible, that so many verses could have been preserved by oral tradition, during fifty generations, among a rude and uncivilized people; and adds, in support of this opinion, his famous dogma, that where a supposition is so contrary to common sense (in other words, common experience), any positive evidence of it ought never to be regarded. Hume probably uttered this opinion before he was taught, by Campbell's *Essay on Miracles*, that positive evidence is sufficient to prove the most positive dogma of the most subtile sophist, to be positive nonsense. It is remarkable that such sagacious inquirers as Mr. Hume and Mr. Laing, should not have perceived that the rudeness of the Highlanders, which they so much insist upon, is the strongest circumstance against their argument. If songs, recounting the exploits of their ancestors, can be preserved for a long course of years in any nation, surely it is among people who account warlike glory the only object of ambition; who look upon their ancestors with veneration; who have no intercourse, no change of objects to awaken their passions, and distract their attention; who, in the intervals of repose, recite their heroic songs as the highest enjoyment of their

convivial hours; who have a peculiar class of the nation, *their bards*, set apart for this express purpose, and valued according to the number of those songs which they can recite. Such were the Highlanders of Scotland till a very late period, yet Mr. Laing thinks it utterly absurd to suppose that so many verses could have been preserved by memory among them, when we meet no such thing in the civilized world among people whose attention is distracted by a thousand cares and a thousand pleasures, and are regardless of committing to memory what they can at any time have recourse to in a printed book. But he should have been more sure of facts, before he asserted that such stretches of memory had not occurred in the civilized world. He should have known, that previous to the invention of printing, not only many thousand verses, but even long prose discourses of celebrated orators were committed to memory. The Scaligers, even in modern times, were not the only German scholars who could repeat the *Æneid* and *Iliad*. Even in regard to the *Psalms*, Mr. Laing asserts a very small portion has ever been committed to memory: he should have extended his inquiry to the old Scottish dissenters, and among them he would have found many who could not only repeat the *Psalms* of David, but a large portion of the *Old* and *New Testament*.

Mr. Laing observes, from the mutability of lan-

guage, that the Gaelic language has undergone great changes, he considers as proved, by its difference from the present Irish, a page of which, a few centuries old, is confessedly unintelligible to the people at present. He adds, that their preservation, in an obsolete dialect, was impossible, as people would naturally, for old words, substitute those more familiar to them.

It is a pity that Mr. Laing's ignorance, in this matter, should mislead his ingenuity; for had he been capable of comparing the Irish and the Gaelic languages, he would have discovered that the former differs from the latter, chiefly in having a greater admixture of Saxon words and idioms; and from the fact, that the Irish of two centuries ago, approaches much nearer to the present Gaelic, than to the present Irish; otherwise he would be led to conclude that the Gaelic has remained uncorrupted, while the Irish has undergone great changes. With regard to the language of Ossian being obselete, it in fact appears so only in those parts of the Highlands where the original language is most corrupted. The superior purity of the diction, tends only to make a deeper impression on the memories of the people, in all the poems of Ossian.

The immense shoals of barbarians who poured into Italy, and remained there after the decline of the Roman empire, quite changed the Latin tongue, though long brought to perfection, and

enriched with innumerable books, and transformed it gradually into the present Italian. Almost every language in Europe has, from similar causes, in a greater or less degree, undergone the same metamorphosis. The English itself, is a farrago of as many languages as there have been invaders. So that, from the ancient British, it is become a mixture of Saxon, Teutonic, Dutch, Danish, Norman, and modern French, interlarded with Latin and Greek. The Welch continuing an unmixed people, kept their original speech. So have the inhabitants of the Highlands and Hebrides: unconquered, and free from the influx of strangers, their language, for ages, continued the same.

But the most remarkable of Mr. Laing's assertions, is an affirmation that there never was a Druid in Scotland; for the refutation of this assertion, it is not necessary to have recourse to the legends of fabulous historians; the name *Druid* is of Celtic origin; the traditional knowledge of that order is universal, and the Druidical temples, the circle of large stones placed on one end, with a flat one in the middle, every where meet the traveller, in his excursions through the Highlands. We need only refer Mr. Laing to a very perfect one, which is to be seen in the pleasure grounds of Lord Breadalbane, at Taymouth. Against this direct evidence, our author's only ground for his assertion is, that Tacitus makes no ex-

press mention of the Druids, in the wars of Galgacus.

Mr. Laing asserts, that of the numerous attestations of those who have heard, or remembered to have known the originals, none, it is observable, ever presumed to assert that they possessed them in writing, much less that they originally furnished a single fragment of the poems which Mr. M'Pherson had translated.

We are at a loss to determine whether our author has ever read Dr. Blairs *Appendix* to the *Dissertation on Ossian*, or whether he wilfully misrepresents it. When any one peruses the respectable list of clergymen and gentlemen mentioned in that *Appendix*, and compares the facts they attest, with this affirmation of Mr. Laing, what degree of credit will he account due to the fidelity of our historian: moreover, the collection of documents published by the Highland Society of Scotland, might convince the most incredulous sceptic.

We cannot help remarking a very characteristic trait in Mr. Laing's method of disputation. He passes in silence over the numerous attestations we have mentioned, and under this head only brings forward the testimonies of a few English and Irish travellers—a schoolmaster, who died while a young man, and the author of a Gaelic dictionary, whose gross blunders are laughed at by every Gaelic scholar. These persons, he

tells us, only found a few trifling poems, and, therefore, no more were to be found.

Whether such testimonies are to be preferred to these learned and respectable men, living on the spot, and conversant with the language and antiquities, we leave our readers to judge. That such inquirers as Mr. Laing mentions, should have found poems, would certainly have been a matter of surprise.

We are now come to that argument which Mr. Laing had already expatiated upon in the third volume of his history, and which he reckoned altogether decisive, independent of any other. From the manners and customs of the age in which Ossian is said to have lived, he accounts it impossible that the poems attributed to him, could have been then produced. Mr. Laing's assertion, with regard to the horrible barbarity of the Highlanders in the third century, are, indeed, sufficiently positive; but had he taken the trouble to enquire into the ancient manners and state of that people, he would not have been put to the miserable shift of quoting what Dr. Johnson, in his tour, says of their manners a hundred years ago, to prove his own assertions, with regard to their situation fourteen hundred years prior to that period. The impossibility that the sentiments and manners described in *Ossian's Poems*, could have belonged to the Highlanders of the third century, Mr. Laing deduces from his ideas of the manners

which correspond to the state of society in which they were then placed, and from the absurdity of supposing that the people should have become more barbarous, as they approached to civilization.

In picturing out the Highlanders of the third century, we conceive our author had before his eyes a very different idea of manners from that which existed among them. If there be any state of society, previous to the introduction of artificial manners, in which the good principles of the human heart are more frequently called into action than the bad, it is in the pastoral state. Those harassing fears of want, which perpetually haunt a nation subsisting wholly by the chace, have now given place to the ideas of property, in the comforts of a more fixed abode. As individuals have now more leisure, Love, the most prominent passion of the human heart, begins to unfold itself in all its power. As the patriarchal government still prevails, and distinct ideas of separate property have not yet been introduced among the individuals of the same family, filial respect, and the endearing attachments of kindred, are their prevailing and habitual sentiments. The effects of these harmonising sentiments are seen, even in their contests with the neighbouring tribes, and as the love of fame, rather than the gratification of avarice or ambition, is their chief motive for the combat, the vanquished captive is usually

released. In such a state of society, a remarkable humanity of manners has ever been found to prevail, unless some particular circumstance, of a contrary tendency, occurred. Such was the golden age, the Saturnian reign of the ancients; such was the condition of the peaceable, amorous, and poetical Arcadians; such were the manners of the Jewish patriarchs, and of the Gael, in the days of Ossian.

Ossian himself, a prince, a renowned warrior, was a still more renowned poet. In his latter years, after all his race, all the companions of his youth had fallen, his only consolation was to recite his sorrows, and his former scenes of pleasure, to his harp. When we consider all these circumstances, surely it is in such a state of society, and from such a poet, that we may expect an uniform heroism, unknown to barbarians; a gallantry, which chivalry never inspired; a humanity which refinement has never equalled, and a poetry tender and sublime.

If we allow for the effect of these peculiar circumstances in which the Gael were placed, we shall find that the general tone of their manners corresponded, in a striking degree, with those of the Jewish patriarchs; a remarkable humanity and generosity of sentiment; a particular warmth in all the attachments of kindred; and a refined delicacy in the intercourse of the sexes, are characteristic of both. What hero and heroine of romance,

could be more chaste, more delicate, and constant in their attachment than Isaac and Rebecca. But Mr. Laing seems to think the existence of such refined sentiments, in such a state of society, so utterly impossible, that no positive evidence should be received in support of it; we may, therefore, soon expect another ingenious dissertation, to prove that the writings of Moses are also a forgery of the nineteenth century.

The absurdity which Mr. Laing so triumphantly insists upon, in the idea that the Highlanders should have become more barbarous as they approached to civilization, would probably have disappeared, had he been anxious to come at the truth, rather than establish a theory. Are there not in history, numerous instances of nations who had attained to a great degree of humanity, gentleness, and refinement, becoming even suddenly rude and ferocious to a great degree, in consequence of strong excitements being presented to the worst principles of their nature. Will not Mr. Laing allow that the nation, among whom the gallant and polite court of Edward the Third could arise, where the ideas of freedom and equal rights had begun to blossom; where men of wit and learning (a Chaucer), and many other poets flourished. Will he not allow that this nation had become more barbarous during the struggles of York and Lancaster, when literature was utterly extinguished, and the whole kingdom pre-

sented one scene of rapine and bloodshed? Would not the horrid atrocities produced by the restless ambition of a Sylla and Marius, have made an industrious, temperate, patriotic Roman of the age of Cincinnatus shudder. Have we not in our own time seen a people, who boasted of being the most polite and refined that the world ever produced, suddenly hurried into the most rude and savage acts, by the strong excitements presented to their avarice, ambition, and revenge.

A copious and curious source of detection of Mr. Laing, is the constant imitation of the classics, scriptures, and such temporary publications as were then in vogue.

To enter into an examination in detail of the instances of imitation which our author adduces, would exceed our limits, and be equally tedious and useless. There is nothing strange or impossible in two writers using similar comparisons, "Thus, like as the lion growleth, even the young lion over his prey, though the whole company of shepherds be called together against him; at their voice he will not be terrified, nor at their tumult will he be humbled *.

Bishop Lowth observes this comparison is exactly in the same spirit and manner, and very nearly approaching to the expression of Homer. "As the bold lion, mountain-bred, now long fa-

* Isaiah, chap. xxxi. 4.

mished, with courage and with hunger stung, attempts the thronged fold; him nought appals, though dogs and armed shepherds stand in guard collected; he, nathless, undaunted, springs o'er the high fence, and rends the trembling prey."

The learned bishop brings in a number of similar instances where the prophet resembles the Greek and Latin poets; we mention this, because Mr. Laing pretends there is no resemblance between the sacred and prophane writers of antiquity.

In the beginning of the sixth book of Fingal, Ossian thus addresses an old deceased friend, "Be thy soul blest, O Carril, in the midst of thy eddying winds; O that thou wouldest come to my hall, when I am alone by night! I hear often thy light hand on my harp; when it hangs on the distant wall, and the feeble sound touches my ear, why dost not thou speak to me in my grief, and tell me when I shall behold my friends."

Did Kotzebue bear this passage in mind, when raving of his dead wife, he exclaims, "when I am thus alone, my Frederica seems with me. I talk to her as though she were present, and pour out to her all my heart. Ah! perhaps she may be really present! perhaps she may hover about me as my guardian angel! Ah! why does she not appear for one moment, to give assurance to her existence."

Would our limits permit, we might amuse our

readers with several curious blunders into which Mr. Laing is led by his rage for etymologies, and his ignorance of the language he attempts to criticise. In the word *cliadh*, Mr. Laing has been widely misled by his ignorance of the Gaelic language. In the first place, he has confounded *cliadh* and *cliabh*, two words of a very different signification. *Cliadh* signifies a hurdle, a plain piece of wicker work, on which was usual to thicken raw cloths, and were occasionally employed to shut the entrance of sheep cots. A harrow is in the same manner called *cliadh*, *chiadhta*, from its being formed of cross bars, like chequer work. This is the word which Mr. Laing assures us is literally the same with the Latin *Cista*, both in original meaning and metaphor. The word *cliabh*, for which he evidently mistook the other, denotes any thing made of twigs, bent in a circular form, such as a basket; and from a similar bending of the ribs, the human breast. This metaphor, our author looks upon as exactly the same with that by which the words chest and trunk are applied to the same part, although the latter evidently alludes to the close and hollow form of the breast. The etymological resemblance between *cliabh* and *cista*, we acknowledge ourselves unable to discover.

Ossian's omission of wolves and bears, is no argument, as Mr. Laing asserts, of modern fabrication. A poet is not a zoologist. It cannot be

expected he should mention all the beasts and birds of the country. He only mentions those which answer his purpose. Neither Homer nor Virgil introduce the rhinoceros, or even the elephant, nor any other ferocious beasts, though inhabitants of the same regions that produce lions and tygers. The Highland bard seldom notices animals. The attention seems wholly occupied with hills, woods, floods, lakes, clouds, storms, the sun, moon, stars, and other magnificent objects of nature. He never compares his heroes in battle to beasts. Man, the most noble and intrepid of creatures, greatly losses instead of gaining, by having his courage put in competition with the savage ferocity of a wolf or bear.

It would be abusing the patience of our readers to repeat, over and over again, the same observations with regard to the other detections from Roman history, and the middle ages. They are all of the same stamp; the candour and modesty of Mr. Laing, keep pace with each other on this occasion. When it suits his purpose, the authority of Solinus, who affirms that no bees exist in Ireland, and who makes the Orkneys three in number, is preferred to that of Tacitus, who must have had his accounts of these islands from the very people employed in the expedition against them.

The Reverend Mr. Rosing, pastor of the Danish church in London, assured Sir John Sinclair,

that in Suhm's *History of Denmark**, a work of great authority, mention is made that "Swaran, the son of Starno, carried on many wars in Ireland, where he vanquished most of the heroes that opposed him, except Cuchullin, who, assisted by the Gaelic or Caledonian king Fingal, not only defeated and took him prisoner, but generously sent him back again into his own country." He further added, that these exploits would never be forgotten, as they were celebrated by the Caledonian poet Ossian, whereby Swaran obtained an honour, denied to many heroes of his country, much more deserving of it.

A pious zealot, John Carswell, in the preface to his *Form of Prayer*, printed in the year 1567, expresses his concern for the neglect of printing the Gaelic language in the following words:—

"We, Gaels of Scotland and Ireland, suffer peculiar loss and inconvenience above any other part of the world, in not having our literature and language printed, as other tribes of men have; and we suffer a greater than all other losses, in not having the *Holy Bible* printed in the Gaelic, as it is printed in Latin, English, and many other tongues: and, besides, we have never had in print the one-fourth of the history or antiquity of our ancestors, although a certain portion of the literature of the Gaels of Scotland and Ireland exists

* See the letters that passed on that subject between Sir John Sinclair, Bishop Cameron, and others, vol. i. p. 40.

in manuscripts, in the possession of bards and teachers and their patrons. Great is the labour of writing by the hand, in comparison of printing, which shortens and speedily furnishes whatever is done by it, however great; and great is the blindness, and sinful darkness, and ignorance, of those who teach, and write, and compose in Gaelic, in exhibiting much more attention, and showing more anxiety to preserve the vain, extravagant, false, and worldly histories of the *Tuath-de-Danans* and *Milesians*—of the heroes of *Fingal*, the son of *Comhal*—of the *Fingalians*—and of many others, which I shall not here mention, nor name, nor attempt to examine." The author, from whom these extracts are taken, died in the year 1572. His memory is still preserved, by tradition, in the parish of Kilmartin and in Lorn, where he chiefly resided. The bards to whom he bore no good-will, made him, in return, the subject of their satirical verses and invectives.

We have an invincible proof from the preface of this man, that the bards were no strangers to literature; and that Ossian's poems and the Fingalians were held in great esteem at that period.

Selma, the famous palace of Fingal, was situated in that part of Argyleshire called Upper-Lorn, upon a high eminence of an oblong form, which, near the sea-shore, rises at equal distances from the mouths of the lakes *Etive* and *Creran*. On the top of this hill are still to be seen vestiges

of extensive buildings. The following, from a poem of Ossian, translated by Dr. Smith, is very descriptive of the place, "The chase had ceased, and the deer slept under the shadow of the trees on the moss; the curtain of night descended on the hills, and heroes were feasting in Selma. There was song after song, as the custom was, and the music of harps, with the barking of dogs, in the interval of action, from the rock which rises over the white beach."

The beach here mentioned answers exactly the present aspect of the white sand that covers the shore, around part of the hill on which *Selma* stood. There are two rocks, from either of which the dogs might be heard to bark; but one rises considerably higher than the other, and is known to the inhabitants by the name of *Dun-Bhaile-an-righ*, or the hill of the king's town. Between these two eminences stood the city of *Beregonium;* in Fingal's days the capital of all the Highlands. A street paved with common stones, running from the foot of the one hill to the other, is still called *Straid-a-mhargaidh*, "the market-street;" and another place, at a little distance, goes by the name of *Straid-na-min*, "the meal-street." About twenty years ago, a man cutting turf in the neighbourhood, found at the depth of five feet below the surface, one of the wooden pipes that conveyed water to the town. This shews that the natives of these times had better notions of convenience than some are willing to grant them.

Selma, in Fingal's time, by lightning, or some other accident, was destroyed by fire. Ossian, who had seen it in its glory, thus describes it in ruins.

"And thou, *Selma*, house of my delight; is this heap thy old ruins, where the thistle, the heath, and the rank grass, are mourning under the drop of night*."

We are likewise told, that a few years ago, one of the tenants of an adjoining farm, while digging for stones near the hill of *Selma*, discovered a stone-coffin, which contained human bones of more than an ordinary size. Several other relicts of antiquity have, at different times, been found near this place.

The king of Morven had other places of residence. On the side of Glen-Almon, Perthshire, there is a small hamlet, named *Fian-Theach*, or Fingal's hall. After this, at the west end of *Loch-Fraoch*, in a place called *Dail-chillin*, he is said to be buried. If so, Ossian, in his latter days, dwelt not far distant from that spot; for in the fifth Duan, verse 437, of the following poem, he describes himself as repairing daily to his father's tomb, feeling it with his hands, and uttering the most tender lamentations. There we may, likewise, suppose he died; for, till about sixty years ago, his sepulchre was to be seen on the opposite

* See Dr. Smith's *Death of Gaul*, verse 33.

side of the same valley, at a place called *Clach-Oisian*, or the monumental stone of Ossian. This thick and ponderous mass, measuring seven feet and a half in length, by five in breadth, the soldiers employed by General Slade, to make roads through the Highlands, removed with engines. Under it they found a coffin, formed, as often mentioned in Gaelic poetry, of four gray stones, containing some bones. It was the intention of the officer, who commanded the party, to let the bones remain within the sepulchre, in the same position in which they were found, till the general should see them, or his mind be known on the subject; but the people of the country, venerating the memory of their immortal bard, rose, by one consent, to the number of seventy or eighty men, and with bagpipes playing, and other funeral rites, conveyed away his relics, and with much solemnity deposited them on the summit of a hill, difficult of access; where, sequestered, they might repose, no more liable to be disturbed by the feet or hands of any mortal. Some alive, at least till lately, attest the truth of this fact, and point out the sacred sepulchre of the son of Fingal.

That these poems are a forgery, is an assertion advanced by few, and is sufficiently obviated by the irresistible fact, that many of them are still repeated in the original Gaelic, in most parts of the Highlands of Scotland. If these poems were composed by Mr. M'Pherson, who published only a

translation of them, by what means did the Highlanders become possessed of the originals? The style and manner of the poems is such as could have entered into no human head these thousand years past. But should we even admit that Mr. M'Pherson used some unwarrantable freedoms, it will no more invalidate the authenticity of these poems, than the ignorance or incandour of a translator would invalidate the authenticity of any other ancient work. This argument will not apply to Dr. Smith and others, who published the originals along with the translations.

That these poems are the work of Ossian is clear from their internal evidence. His own history is almost uniformly interwoven with that of the heroes and great events which he celebrates. Had these poems been composed during the fifteenth century, what could have induced to transfer his fame to another? The inhabitants of the Highlands and islands of Scotland, amounting to upwards of half a million of people, unanimously ascribe these poems to Ossian. Can the utmost pitch of human credulity imagine that half a million of people would be unanimous in maintaining a falsehood, or that any consideration, short of truth, could induce them to ascribe the most valuable, the most exalted, and the most esteemed, of their ancient poetry, to a mere non-entity? More than a thousand places in the Highlands take their names from Fingal's heroes *(Cothron na Fienne)*, the

combat of Fingalians, so often mentioned by Ossian, is a phrase so common in the Highlands, that if only two boys wrestle, the spectators proclaim fair play, by crying *Cothrom na Feinne dhoibh*—let them have the equal combat of the Fingalians. A strong man is often called a *Cuchullin (Co laidir ri Cuchullin.)* A man of a haughty imperious temper, a *Garbh mac Stairn.* Swaran, the son of Starno; an insidious fellow, a *Conan duine, &c.* Many passages of Ossian have, from time immemorial, got into the language of the Highlanders, in the form of maxims or proverbs. *Cha do dhochainn Fionn namh a gheill,* i. e. "Fingal never injured a vanquished foe." *Cha d' thug Fionn riamh blar, nach do thairg an tus Cumha,* i. e. "Fingal never fought, without offering first a reward," is a common saying of the Highlanders, to recommend a merciful disposition. The Editors, were it necessary, could adduce hundreds of instances more, which are proverbs relating to Fingal and his heroes.

These poems were collected from oral recitation, and many of the poems in Mr. M'Pherson's compilation, are still repeated in the Highlands in the original; hence the recent idea of their being a recent forgery, is the most desperate of all arguments. That the best and most valuable of these poems is ascribed to Ossian, by the Scottish Gael, is unquestionable. When they so profoundly respected the productions themselves, as to

preserve them by oral recitation, during fifteen centuries, was it so difficult a matter to preserve the name of their author. In this case, they had neither difficulty to encounter on the one hand, nor prejudice to induce them on the other, to ascribe these poems to a fictitious author. The single name of Ossian was no great burthen to the memory; and it is the most absurd and unreasonable of arguments, that the Gael, who set such a value on these poems, and preserved them for so many centuries, should at last throw them away, by ascribing them to a non-entity. The people among whom he lived, by whom his heroes are still held in the highest esteem, and by whom his works were preserved, are certainly the best judges of the matter; and their uniform testimony that Ossian was the author of the poems in question, is sufficient proof of their authenticity. The last argument we shall advert to, is that so often urged—that had these poems been composed upwards of fifteen centuries ago, they would long since have been lost or unintelligible, owing to the natural lapse and alteration of language, and the difficulty of retaining them. But there was no difficulty in preserving these poems; men of the present day approach the merits of this argument, with their minds greatly bemisted. We can have no adequate idea of the gigantic efforts of memory, prior to the invention of letters; and this is the reason why verse preceded prose in all na-

tions, because the former is more easily retained than the latter. Even in the present age, when the memory is less exerted, owing to the aids of printing and writing, many a school-boy, by the time he is twelve years old, has committed to memory more than the length of the poems of Ossian. Can they then be supposed an impracticable task to an order of men, who made repetition their whole study and employment. As to these poems becoming unintelligible in a long series of years, no such thing could happen so long as these poems were not committed to writing: oral recitations always conform to the pronunciation of the day, and have not the difficulties and innovations of orthography to contend with. The same order of men who preserved them, and communicated them to their successors in office, or repeated them daily in the halls of their chieftains, would explain any word or phrase, which might chance to become obsolete. Indeed poems so regular, and often repeated, could not, in the very nature of things, become unintelligible. The task of committing these poems to memory, is an effort to which even children, in the present age, are adequate, as we have already shewn; and as to the language becoming unintelligible, it is a thing simply impossible, in any great and popular work, held in such high estimation, and daily repeated in every family of the Scottish Gael.

As the Editors offer to the public these ancient

poems, they have been challenged, with all the exultation of superior virtue, and conscious truth to this discussion. Poor Pinkerton exhibited, in his hideous aspect, all that rancour could invent, or vulgarity and audacity could utter: he polluted the annals of history with such detestable falsehoods, in what he advanced concerning Ossian and Caledonia, some passages of which were sufficient to excite aversion in a kraal of Hottentots. In the performance of his part, he resembles some stupid injudicious actor, to whom a piece of low humour is assigned, which he so abominably out-herods, as to become intolerable even to the upper galleries, by whom he is pelted off the stage, amidst the groans and hisses of the people. In his nauseous tract we decline to follow, for here even victory were disgrace, and the laurels like those acquired in wrestling with a chimney sweep. Therefore, we shall allow his arguments, regarding the Highlanders, to remain a venemous bog of filthy slanders---a monument of derision and contempt to succeeding ages.

Dr. Johnson founded his objections on a few superficial enquiries. Mr. Laing admits that his arguments may be easily answered. Pinkerton assigns a longevity of more than three centuries, and the objections of others are equally inconsistent and trivial. The truth is that nothing will satisfy these sceptics, unless we raise up from the dead fifty generations, to prove in what manner

these poems were preserved by oral recitation. Were this mode of proof in our power, the next disingenuous shift would be to exclaim with Dr. Johnson, that these fifty generations preferred Scotland to truth.

Mr. Laing's pretended detections have been sufficiently answered, as far as the limits of this work will permit; we shall offer no farther remarks upon the subject, especially, since the gentleman himself, after bringing what he calls incontrovertible arguments, owns, at the end, they may be easily answered. What could induce him to make this concession, we are at a loss to conjecture, unless, upon reading them over again, they did not appear so conclusive as he at first imagined.

As for Mr. Laing's arguments, wherewith he has attempted to discredit *Ossian's Poems*, the attempt could not come more naturally than from Orcadians*. Perhaps the severe checks given by the ancient Caledonians, to their predatory Scandinavian predecessors, raised prejudices not yet extinct. We conceive how an author can write under the influence of prejudice, and not sensible of being acted upon by it. If Mr. Laing will bring forth more arguments in support of his former opinion regarding Ossian, and the ancient customs of the Highlanders, it would become him

* Mr. Laing is a native of the Orkneys.

to go for some time under the tutorage of a schoolmaster in Argyleshire, or some other corner of the land, where he would be taught the proper etymology and orthography of the Gaelic language.

Mr. Laing boasts he has put an end to the dispute for ever; we call upon him now to awake from the multitude of his thoughts: it behoves him not only to return to his national creed (as he terms it), but to make a humble apology, through the medium of the press, and all the amends in his power, for his slanderous misrepresentations and gross errors against the Caledonians—the authenticity of Ossian's poems—and the Gaelic language. By acknowledging his animosity with a publication, he may obtain pardon; as he is still in the land of the living. But, if Mr. Laing will continue obstinate, and keep silent in future regarding this subject, it will be a convincing proof to the public, that his conscience upbraids him for what he has done—that he took flight from the field, never to face his dishonourable and vain arguments. He appeared upon the stage as a prevailing champion; he thought his objections and detections impregnable; and that his quibbles would be fixed as a decision: he has now his choice, to come forth to support his opinion; otherwise, to lie under the reproach of what he has done.

We do not ascribe to Ossian all the poems that are included in the following sheets; we are persuaded that some of them are his productions, and

other ancient bards of Caledonia, which competent judges thought might be edifying to the public, as remains of genius and taste. We shall only here forewarn the indulgent reader, now entering upon the poems, not to be disgusted with the wild and undisciplined method of our Highland bards. For, as the judicious Dr. Blair observed, "The question is not whether a few improprieties may be pointed out in their works; whether this or that passage might not have been worked up with more skill and art by some writer of happier times: a thousand such cold and frivolous criticisms, are altogether undecisive as to their genuine merit. But have they the spirit, the fire, the inspiration of poetry? Do they utter the voice of nature; do they elevate by their sentiments; do they interest by their descriptions; do they paint to the heart as well as to fancy; do they make their readers glow, and tremble, and weep? These are the great characteristics of true poetry; where these are to be found, he must be a minute critic indeed, who can dwell upon slight defects. A few beauties of this high kind, transcend whole volumes of faultless mediocrity. Uncouth and abrupt our bards may sometimes appear, by reason of conciseness; but they are sublime, they are pathetic, in an eminent degree. If they have not the extensive knowledge, the regular dignity of narration, the fulness and accuracy of description, which we find in Homer and Virgil; yet in strength of imagination.

in grandeur of sentiment, in native majesty of passion, they are fully their equal. If they flow not always like a clear stream, yet they break forth often like a torrent of fire. Of art too, they are far from being destitute, and their imagery is remarkable for delicacy as well as strength. Seldom or ever are they trifling or tedious; and if they be thought too melancholy, yet they are always moral. Though their merit were in other respects much less than it is, this alone ought to entitle them to high regard, that their writings are remarkably favourable to virtue. They awake the tenderest sympathies, and inspire the most generous emotions. No reader can rise from them, without being warmed with the sentiments of humanity, virtue, and honour."

Having thus established the authenticity of Ossian, it is high time to put an end to this preface; which, by the tedious discussion of the above, has been spun out to a greater length than was at first intended. From one who offers to the public a few more specimens of ancient Gaelic poetry, perhaps more arguments concerning the authenticity of these poems, would be expected by some, about a question which has been a good deal agitated of late years, whether the poems of Ossian are genuine? To all men of judgment, taste, and candour, who have perused with attention the able and elegant defences of their authenticity, by the learned and pious Re-

verend Hugh Blair, D. D. late of Edinburgh; by the learned and ingenious James M'Pherson, Esq.; by the learned and pious Reverend John Smith, D. D. late of Campbleton; by the learned and pious Reverend Donald M'Nicol, D. D. late of Lismore; by the Right Honourable Sir John Sinclair, of Ulbster, baronet; by the learned and pious Reverend Thomas Ross, L. L. D. of Lochbroom; by the learned and pious Reverend Archibald M'Donald, late of Liverpool; by the learned and pious Reverend James Graham, late of Aberfoyle; by the learned and accomplished John Grant, Esq. of Corrimony, advocate; by the learned and ingenious Robert Huddleston, Lunan, &c. with what has been advanced in this preface, any more might justly appear superfluous labour; and probably would not produce, in resolved sceptics, more conviction than the many evidences already mentioned. Those gentlemen, therefore, who take pains after this to satisfy them, might as well give them up with a smile, as the people of Iona did the man who would not believe that ever they had, in that remote country, any cathedral; for this reason, because he could see nothing but the ruins of a building, which, for ought he knew (he said), might never have had a roof upon it.

But we suppose that enough has been said to convince the unprejudiced of the authenticity of Ossian. As to the opposite class, we shall now

take leave of them, persuaded they can do the Celtic bard no real prejudice. The spots in the sun, and eclipses, are mentioned in the most trifling Almanacks; and dogs innocently bark at the moon. We consider Ossian in the light of that good-natured Indian king, who desired his servants, when they were driving away the flies that buzzed about his ears, to let them alone: as they were but creatures of a day, it was cruel, he said, to refuse them their short pastime; adding, that if they amused themselves, they gave little concern to him, since he knew their fate would soon rid him of their trouble. To weigh the merit of what is included in the preceding and following sheets, is not the province of the Editors, but of the public, to whose judgment they submit, and in whose decision they shall acquiesce with the most respectful deference.

DESCRIPTION OF STAFFA.

STAFFA is a very small island, rendered remarkable by its caverns and basaltic columns, which, by naturalists, have been supposed to be more grand than similar objects in any part of the world. This island is about fifteen miles west from Mull, in Argyleshire; its length is one mile, its breadth half a mile, and its form irregular. The whole of this island is basaltic, and the sea having laid the basaltic bare upon the coast, the columns are distinctly visible, and have excited the admiration of all naturalists. Staffa is accessible only in one place, and can be approached only in a small boat. One family were accustomed to reside on it during the whole year, but being terrified by the violence of the western billows, which, as they affirmed, shook the whole island, they chose to reside in Mull during the tempestuous season. More than one half of Staffa exhibits elegant basaltic columns, similar to those composing the Giants' Causeway, in Ireland; but the greatest curiosity is the cave of Fin-

gal, which is mentioned by travellers with enthusiasm.

Concerning this cave, which can be described only by those who have seen it; a few remarks, taken from St. Fond, will not be improper, as this superb monument, of a grand subterraneous combustion (the date of which, says the ingenious traveller, has been lost in the lapse of ages), presents an appearance of order and regularity, so wonderful, that it is difficult for the coldest observer, and the least sensible to the phenomena which relate to the convulsion of the globe, not to be singularly astonished by this prodigy, which may be considered as a sort of natural palace. To shelter myself, he observes, from all critical observation, on the emotion which I experienced, while contemplating the most extraordinary cavern yet known, I shall borrow the expressions of him (Sir Joseph Banks) who first described it. Those who are acquainted with the character of this illustrious naturalist, will not be apt to accuse him of being liable to be hurried away by the force of a too ardent imagination; but the sensation he felt at the view of this magnificent scene, was such, that it was impossible to escape a degree of just enthusiasm. "The impatience which every one felt (says Sir Joseph) to see the wonder we had heard so largely described, prevented our morning rest: every one was up and in motion before the break of day, and with the first light, arrived

at the south-west part of the island, the seat of the most remarkable pillars; where we no sooner arrived, than we were struck with a scene of magnificence, which exceeded our expectation; though formed, as we thought, upon the most sanguine foundations. The whole of that end of the island, supported by ranges of natural pillars, mostly above fifty feet high, standing in natural colonnades, according as the bays or points of the land, formed themselves upon a firm basis of solid rock. In a short time we arrived at the mouth of the cave; the most magnificent, I believe, that ever has been described by travellers. The mind can hardly form an idea more magnificent than such a space, supported, on each side, by ranges of columns, and roofed by the bottoms of those which have been broken off to form it; beween the angles of which, a yellow stalagmitic matter has been exuded, which serves to define the angles precisely, and at the same time with a great deal of elegance; and to render it still more agreeable, the whole is lighted from without, and the air is perfectly free from the damp and noxious vapours with which natural caverns in general abound." Let us also listen for a moment to Dr. Von Troil, on the same subject, in his *Letters on Iceland.* "How splendid (says this prelate), do the porticoes of the ancients appear in our eyes, from the ostentatious magnificence of the descriptions we have received of them, and with what admira-

tion are we seized, on seeing even the columns of our modern edifices. But when we behold the cave of Fingal, formed by nature in the island of Staffa, it is no longer possible to make a comparison; and we are forced to acknowledge that this piece of architecture, formed by nature, far surpasses that of the Louvre, that of St. Peter's at Rome, all that remains of Palmyra and Peastum, and all that the genius, the taste, and the luxury of the Greeks were capable of inventing." Such was the impression made by the cave of Fingal on these two naturalists. St. Fond continues, "I have seen many ancient volcanoes, and I have given a description of several superb basaltic causeways, and delightful caverns in the midst of lavas; but I have never found any thing which comes near to this, or can bear any comparison with it, for the admirable regularity of the columns, the height of the arch, the situation, the form, the elegance of this production of nature, or its resemblance to the master pieces of art, though this had no share in its construction; the bottom of the cave is always filled with the sea, and can be entered into with a boat when the water is completely calm; at any other time to enter it would be destruction." The following are the dimensions of the cave:

	Feet.	Inches.
Length of the cave from the rock without	237	6
Ditto, ditto, from the pitch of the arch	250	0
Breadth of ditto at the mouth	53	7
Breadth of the cave at the farther end	20	0
Height of the arch at the mouth	117	6
Ditto, ditto, at the end	70	0
Depth of water at the mouth	18	0
Ditto at the end	9	0
Height of the tallest columns on the right side of the entrance	45	0

The Editors being natives of Argyleshire, it was thought proper to insert here, in preference of their own, the description given by foreigners of this superb structure of nature, as they would not be suspected of partiality. No human being who will behold this great and wonderful curiosity, or judge of it from the description, but what must conclude with the words of the queen of Sheba to Solomon—"Howbeit I believed not the words until I came, and mine eyes had seen it, and behold the half was not told me." There are other places in the adjacent islands, and immediate neighbourhood of Staffa, highly deserving the attention of the naturalist and philosopher; such as the Corvorant's cave in the island of Staffa; M'Kinnon's cave in Griban; Innis-Kenneth, where the venerable St. Kenneth resided for some time. This beautiful, and much admired island, is visited by the most of travellers when going or coming back from Staffa and Iona; the pilot can point out several other places that

nature has adorned with grandeur to attract the notice of the beholder.

It is handed down by tradition, that it was in Staffa that Fingal's coronation took place, when he was proclaimed king of Morven. And it is not surprising that a renowned prince, of such amiable accomplishments as Fingal, should have selected Staffa for this ceremony, as being the wonder of the whole world. We may mention it as a proof of the superior taste of the present proprietor, Ranald M'Donald, Esq. of Staffa, considering the different possessions which he holds, that it is from Staffa he takes his title.

It is just to acknowledge, in passing, that amongst the many laudable transactions by which the above-named gentleman has distinguished himself in every public affair beneficial to the nation, which has rendered his name conspicuous, and endeared his fame to all that have the pleasure of his acquaintance, or the knowledge of his benevolence, that he has built an excellent inn near Ulva house, well adapted for the accommodation of travellers; where nobility and gentry, visiting Staffa, are entertained with the strictest attention to make them comfortable.

TO THE READER.

It was deemed proper, by competent judges, to translate the following poems in a literal style; in order that the English reader might be enabled to comprehend as much of the spirit of the original as possible; duly aware, that the subject would lose a great deal of its energy and beauty, if a higher strain of language in the translation was adopted. We can assure our readers that the translation is extremely faithful, and if any errors should be found, either in the original or translation, these blemishes must be altogether imputed to the Editors, and not to the learned and accomplished gentlemen, who gave their friendly assistance through the most disinterested motives.

The Editors beg to return their most grateful and sincere acknowledgments, to the learned and pious Reverend Thomas Ross, L. L. D. of Lochbroom, for the great pains he has taken in transcribing the originals of these poems, and preparing them, with such classical orthography, for

the press: to the learned and pious Reverend Duncan M'Farlan, A. M. of Perth, for the elegant and faithful translation he has given to the whole of these poems, except the poem entitled *Dargo, Ossian's Address to the Sun,* and *Darthula;* to the learned and ingenious Mr. Robert Huddleston, teacher, Lunan, for his able exertions in correcting the proof-sheets, and his other friendly assistance. His incomparable and impartial edition of *Toland's History of the Druids,* with his critical *Notes* upon the same, is a better proof of his accomplishments than any thing we could state here. It is hoped that all the amateurs of antiquity will endeavour to possess themselves of this useful volume, and that Mr. Huddleston, in a short time, will be called to an appointment adequate to his abilities. To the learned and ingenious Ewen M'Lachlan, Esq. rector of the grammar school, Old Aberdeen, for his elegant and faithful translation of the poems entitled *Dargo, Ossian's Address to the Sun,* and *Darthula.* We can boldly assert, from the best authority, that Mr. M'Lachlan should be ranked amongst the first literary characters that Britain ever produced. From his profound knowledge of the oriental languages, and his vast natural ingenuity, he is justly entitled to fill the first situation in any university in the kingdom; and he has the happy art to instil into the minds of his pupils the most pious and loyal principles; yet, from his unaffected modesty, he

is far above complaining in his present situation. It is, however, to be hoped that the noble and generous nation of Great Britain, who has acquired so much glory by rewarding merit, will give him suitable encouragement, and foster his talents, that they may be the more eminently useful to succeeding ages. He has at present the whole works of Homer, in great forwardness for publication, translated from the original Greek into the Gaelic language; and it is to be hoped this monument of genius will meet that approbation from the public which it so justly deserves.

It is well known, that the whole lives of the above named gentlemen have been devoted to cultivate learning, and all their actions a series of doing good to mankind; therefore, to advance more here is unnecessary, and we are convinced that truth obliges us not to say less.

COMH-CHRUNNEACHADH TAGHTA

DE

SHAOTHAIR

OISIAN, ORRANN, ULLINN,

Agus Baird eile bha ann ri an linn.

Duncan Mac Mathan Skye
Malcolm Mac Leod Minister
294 Lines

DAN AN DEIRG MHIC DRUIDHINN.

Roimh-radh.

Tha an Dan so a' toirt dearbhadh dhuinn air na gniomharaibh iongantach agus treun a rinn an laoch Dearg mac Druidhinn. Is cosmhuil gu 'n do mharbh an Fheinne Druidhinn athair an Deirg. Smaointich a mhac, air dha tighinn gu h-aois, is gu gniomhara buadhach a dheanamh, cios a bhi aige thairis air moran sluaigh, agus buaidh fhaotainn air gach neach ris 'n do ghleachld e; gu 'n smachduicheadh e an Fheinne mar an ceudna. Ach ge do cheangail e cuid diubh, agus ge do mharbh e cuid eile; fhuair iad mu dheireadh buaidh air; agus mar tha an Dan ag innseadh, mharbh iad am mac co maith ris an athair.

Innseam sgeul air caithream 'n fhir mhoir,
A thainig o 'n ear le dochas buaidh;
Treun laoch a bha lan do fhearg,
'S b'e 'n Dearg dana mac Druidhinn.
Gu teach nam Fiann bu mhor gloir,
Do ghluais an Dearg mac Druidhinn,
An ear, o thir nam fear treun,
Gu crioch a chur air Fianntaibh Alba.
Briathar a thug an laoch lan,
A cheud la do chaidh air sal,
Gu 'n d' thugadh e geill a mach

Air gach aon Fhiannidh d' a fheobhas.
Air teachd o 'n ear do 'n laoch lan,
Is e gu 'm feumadh an comhrag.
Ghluais an Dearg deud-gheal, donn ;
Gu Beinn Chruachain nam mor shluagh;
Bha 'n dithis laoch nach d' fhuiling tair,
A' coimhead cuain a chobhair bhain,
Raoine nan iuil glan, mac Fheinn,
'S an Caol crodha, mac Gru-dhinn.
'N trath choimhid an dithis ud an cuan,
Tuiteadh iad nan codal trom,
Gus 'n do gabh curach an fhir mhoir
Cal' air an traigh nan ceart choir.
Leumadh an laoch a b' fhearr dreach
Air tir a crannagaibh a' churaich;
Tharuing e i air na snoighibh,
Air an traigh gheal ghaineamh :
Bha fhalt fionn-bhuidh mar or dealrach,
Os cionn da mhala nach dubh, is gruaidh dhearg;
'S bha da dhearc-shuil gorm mar ghloine,
An geal-ghnuis mhacanta a' mhilidh;
Bha da shleagh reamhair chatha,
An laimh mic an ard-fhlatha;
Sgiath oir air a ghuaillinn chli,
Aig mac uasal an Ard-righ,
Lann nimheal gu liodairt chorp,
Air an laoch gun eagal comhraig,
Dealbh chumpta, chlochara, chorr
Air a' mhilidh thartarrach, thaobh-gheal.
Geilleadh gaisgeacha 'n domhain shoir

Do choisinn an Dearg mac Druidhinn
Aig a mheudachd, air dhealbh, s air dhreach,
Air comhrag, ceart is air ciatfath.
Dh' eirich Raoine mac Fheinn,
'S an Caol ciatach, crodha, calma;
Thogadair an airm nan laimh,
Agus ruith iad ann a chodhail.
Innis do sgeul dhuinn, fhir mhoir;
'S ann oirnne tha coimhead a chuain.
Is da mhac righ le mor uaill sinn,
Do Fhianntaibh ard uaibhreach Alba.
Fhreagair esan le gloir neo-thiom,
An tir as an d' thainig me,
Ni h' iomadh aon neach ann do m' ainfhios;
'S mi 'n Dearg mac Druidhinn 's cha bhreug,
Ag iarruidh geill o fhearaibh Alba.
Labhair Raoine an aigne mhir,
Ciod e an righ an Dearg mac Druidhinn?
Freagradh no geill o fhearaibh Phail,
Ciod am fuigheadh tus', laoich iomlain?
Ge borb sibhs', a dhithis laoch,
Do bhrigh farmuid agus fraoich,
Gu 'n dthugainnse cios a mach
De Gholl e fein 's de chlannaibh Threinmhoir.
Nan aithrisinns' dhuitse na cathan,
A Dheirg, a mhic an ard-fhlatha,
A chuireadh le Fionn fial,
'S le Goll mac Morna nam mor ghniomh,
'S gur lionmhor san tir do laoich treun,
A dh' eireadh riutsa gu d' chomhrag;

'S mor 's glice dhuit gun dol air t' aghaidh
Na tuiteam le 'm beumaibh crodha.
Mo chorruich cha treig mi a chaoidh
'S e labhair an Dearg mac Druidhinn,
Gun chinn na muinntir a shlointear leam,
Ceann Fheinn, is Oscair, is Ghuill air tus,
Ceann Dhiarmaid, is Chaoilt, is Charuill,
Is cinn tri cheud luchd-muintir gach fir,
Thoirt dhomh air maduinn am maireach;
An tir uil' a thoirt dhomh geill,
An eiric m' athar, 's cha 'n aon bheud,
No comhrag diol-fheargach, dian
Fhaotainn, 's cha 'n iarr mi tuilleadh.
Mo bhriathar, ge borb do chainnt,
Do labhair an Caol ceutach crodha,
Gu rachamaid 'g ad chlaoidh, fhir mhoir,
Mun t' theid do scleo ni 's fhaide.
Ris a' Chaol chrodh, chalm, a b' fhearr dreach
Do ghleachdadh an Dearg mac Druidhinn,
Gu laidir, le fearg, agus fraoch,
'S mairg a dh' fheuchadh an treun laoch.
Dheanadh an Dearg comhrag cruaidh,
'S an Caol crodha le mor uaill;
'S cho-fhreagradh mac-talla nan creag
Ri sgoltadh an sgiath, 's na cathaibh;
'S bu deireadh do ghleachd an dithis
G' an cheangladh leis an Dearg ro-ghlan
An Caol crodha sa' chomhrag dhianmhor.
Dheirich Raoine an aignidh mhir,
An deigh an Caol crodha a cheangal,

Mac righ na Feinne gun tair,
Is ghleachd e ris an Dearg dan.
B' iongantach na cleasa goil'
A bha eatorra san uair sin,
Gus 'n do cheangladh le cruaidh-bheum an Deirg
Raoine an gaisgeach treubhach.
Is treun an gniomh dhuitse, fhir mhoir,
Sinne 'n ar dithis a chuibhreach.
Sgaoil do cheangal, a laoich iomlain,
'S thoir leat sinne fad do thuruis.
Sgaoil an Dearg le mor chiall,
A cheangal bharr dithis mhac righ,
Is ghabh e boidean o gach fear,
Nach togadh iad airm na aghaidh.
Ghluais iad an sin gu Sealama,
Gu righ uasal a' mhoir theaghlaich,
Mac Druidhinn nan geur lann buadhach,
Is Raoine 's an Caol fuidh gheill da.
Gu 'n d' eirich an sin triath Sealama,
An righ ro-aghmhor Mac Chumhail,
Is fir mhor, dhireach, dheas, dhealbhach;
'S bu lionmhor fear donn bhrait sroil
An tigh mo righ, is fleagh ceol.
Labhair righ na Feinne gun tair,
Sibhse tha 'n laimh aig an treun-fhear,
Ma thogas sibh airm na aghaidh,
Ma sloinnibh air teaghlach Threinmhoir.
Suidheadh treun-fhir Innis-Phail
A ghabhail sg'eil o chlann an righ,
'Se thainig chugainn air a' mhagh

Am fear foistinneach, fior-mhala.
  Dh' fhailtich sinn e le foil
Am fear mor a b'fhearr doigh.
Shuidh an Dearg 's nior thiom,
'S gu 'n d'fhailtich e righ na Feinne.
  Brigh do thuruis gu Sealama,
Innis, a laoich a's aille dealbh.
  'Se beachd mo thuruis se dhut,
A mhic Chumhail, do shliochd Threinmhoir,
Greis d' an rioghachd b'aill leam uait,
Air neo cruaidh chomhrag m' a timhoill.
  Geill na rioghachd thoirt air sal,
'S mairg a dh' iarradh e gun treun fhir.
  Mar am faigh mi uaitse sin,
Comhrag ceud do fhearaibh calma
Thoir dhomh air mhaduinn am maireach.
  Chuir sinn a mach a chum doruinn
Bratach Fhearguis mo bhrathar,
'S thog sinn a mach bratach Chaoilte,
An Dubh-nimhe aobhach, annrach;
Thogadh suas mo bhratach fein,
'S a solus mar ghrein an duibhre;
Is thog sinn a mach an Liath-luinneach
Bratach Dhiarmaid oig o Dubhne.
'N sin chaidh iad an dail a cheile,
Sloigh an Deirg agus Suinn na Feinne,
'S bu luaithe na greanna-ghaoth earraich
Sinne dol an tus na t-eug-bhoil
Na bu luaithe na milte do shruthaibh
A' ruith an aon slugan o ardaibh,

A bhiodh a beucaich gu treun, meanmnach,
Le toirm gheamhraidh o gach fasach.
Cha bheucadh treun thonn na tuinne,
'Nuair bhuaileadh e ri creagan arda,
Le neart na gaoith tuath san fhaoilteach,
Da stuadhadh ri gaoir an ard-chatha.
Ceart choimeas comhrag nam fear
Cha 'n fhaca mi riamh ri m' latha.
Ghluais iad ceud do phobull Fheinn,
Do threun-laoich le'n arm-faobh'r grinn;
'S bu lionmhor fear og air a mhagh,
Bha togairt gu dol na chodhail.
Mharbhadh leis ar ceud gun dail,
'S bha 'n Dearg a neartachadh na chail;
'S gu 'n calcadh e a lann 's a sgiath
San dian-stri fhuileachdach, bheumnach.
Gu 'n 'd thainig chugainn an darra mhaireach
Fionn mac Chumhail gus an ar fhaich,
Le naoi mile gaisgeach glan,
Gun easbuidh togradh gu comhrag:
Bha luireach, clogad, agus sgiath
Air gach fhear dhiubh sud a' triall;
'S bha lann is sleagh an dorn gach laoich,
'S gair-chath air a glaodhach le Conan.
Rinn gach aon do 'n naoi mil' a chleas luith:
S bu mhor an t-aobhar mi-ruin
Bhi 'g amharc air spionnadh gach neach.
Ach, gu 'm b' fhada o Dhearg an t-eagal.
Gu 'n d' bheannuich mac Chumhail gun tair,
'S cho-fhreagair an Dearg dha;

'S gu 'n d' iarr e cumha gu luath
Air righ na Feinne air neo comhrag.
Ge do 's maith do lamhsa, fhir,
'Se labhair Fionn' flath na h-Alba,
Do thoil idir cha dthoir sinn duit,
A Dheirg, air eagal comhraig.
Ma 's ann chugams' a thriallas sibh,
A laocha le 'r n-armaibh coimstri,
Comhrag tri cheud do fhearaibh treun,
Bheir thu dhomh is mi leam fein,
'S gu 'n sgar mi an cinn o 'n corp.
A mhic Cumhail nan arm nochdt.
An sin do chuir Fionn gun euradh,
Tri cheud a ghleachd a' churaidh,
'S cha b'fhada dhoibh ri cluich nan sar-chleas,
'Nuair sgar e an cinn o 'm braghad;
Is tri cheud eile ged bhiodh ann,
Cha seasadh iad ro 'n Dearg threubhach;
'S bha 'n Dearg air mhireadh chum liodairt,
Mar mhaoim strutha nan tonnaibh beucach.
Dh' eirich Faolan le feirg mhoir,
Is thog e 'ghuth am measg an t-sloigh,
Is thug e brosnachadh chum catha,
Gu cosnadh mic an ard-fhlatha.
Ceo fola ruadh do bhi d' an sgiathaibh.
'S cith teine a' dol anns na neultaibh,
'Se bha o lannaibh nam milidh
Gus 'n do bhriseadh leo an arma
Air an corpaibh seimhe geala.
A mhic Morna nach meata gniomh,

A laoich chrodha na calmachd,
Fhir neartmhoir bha riamh d' ar cabhair,
A cheann gaisge a' mhoir shluaigh,
Cuimhnich do spionnadh 's do, thabhachd,
Cuimhnich na laithean chaidh thairis,
Cuimhnich air tarcuis na Feinne,
Ar n-og-mhic leonta, 's ar mnathan deurach.
Gheibheadh tu sud, thuirt an t-ard-righ,
Cumha nach d' fhuair neach ri do linn,
Ceud luireach, is ceud lann,
Ceud cu le slabhraidh oir,
'S do rogha de na seudaibh a's fearr
Tha stigh ann an Seallama an t-soluis,
Do rogha mna og anns an Fheinn,
Mo nighean fein, a laoich iomlain.
Bheir mise mo chomhnadh dhuit Fheinn,
Thuirt mac Morna le guth neo thiom;
Is leat mi fein 's mo spionnadh garg,
An latha catha agus cruadail.
Ghluais mac Morna nan cruaidh-bheum aigh
Na chulaidh chatha lan feirge,
'S bha crith air an talamh fuidh 'chasan
'N am tachairt ri Dearg mac Druidhinn.
Thogadair an sin an fholachd
Eadar an dithis ghaisgeach threuna;
'S bha snaigheadh chlogaid is cheann
Eadar mac Druidhinn is Julain.
Thug iad gu garbh anns a' ghreis,
'S cho-fhreagradh mac-talla nan creag,
Is theich na heoin do 'n iarmailt suas,

'N am eisdeachd torunn an sgiathaibh,
'S gu 'n d' thosd fir nam Fianntaidh uile,
Ag eisdeachd ri buillibh na h-iorguill.
Seachd oidhchean agus seachd lathan,
Bu tuirseach ar fir is ar mnathan,
Gus 'n do thuit le Goll crodha
An Dearg ro-ghlan mac Druidhinn.
La is bliadhna do bhi Goll
A' leigheas a chneatha trom;
'S bha fleagh is ceol ann ar teach,
Toirt spionnaidh cridh' do Gholl mac Morna.
Bha mis' is Feargus is Faolan
An teach aobhach ar n-athar uasail;
Mis' a' seinn cliu nan treun-laoch,
Is iads' a' foghlum luth-chleas is cruadail:
Theicheadh gach tannasg roimh ar builleau,
'S gach sar-cheann-feadhna gheibhte buaidh air:
'S ged tha mi 'n diugh gu h-aosda liath,
Bu shar laoch treun mi anns an uair ud.
Cuairt nam flath gur ait leam fein,
Gu faonach* nan tannasg gun bheum,
Far 'n do chuireadh gach folachd air cul,
'S am bheil na seoid a dh' aon run;
Tha codhail nan cathan an sith,
'S iad air sgiathaibh na doinninn gun stri,
Gun bheum sgeithe, gnn fharum lainne,
An comhnuidh thosdach na caomh-chloinne;
Tha sliochd Lochlann is Fheinn gu h-ard,

* Aonach.

Ag eisdeachd caithreim nan aon bhard:
An uighe cha n' 'eil tuille san stri,
'S gun uireasbhudh sithinn no fridh;
Tha 'n suil air na bliadhnaibh a threig
Le snotha gun ghean mar mi fein,
'S air raon nan ruadh-bhoc le iongnadh,
O 'n glas-eideadh air mharcachd sine.
Mar sgeul nam bliadhnan chaidh seach,
Air iteig fhaonaich le 'n ciar-dhreach,
Tha aisling na beatha dhuibhs' a Fhlaithibh,
Mar tha dhomhsa Dearg nan cathaibh.

Acetu mac Pheirs Mull
Alexander Fraser Minister
124 lines

DAN AIR CROM GHLEANN.

Ant attrach

Reamh-radh.

Mharbh Fionn agus a Laoich moran do shluagh righ Lochlann, agus gu h-araidh a' chuid bu mho do mhic an righ, ann am blar san dthug Fionn buaidh air na Lochlannich, aig aite do m b' ainm Cliabhan. An deigh do na Lochlannich dol air an ais do 'n duthaich fein, bha iad lan corruich agus ardain, fo scannail agus masladh aig am mnaibh, agus gu h-araidh aig an luchd ducha, do bhrigh gu 'n dthug na Gaedheil threun buaidh orra. Air so chuir iad teachdaire le foill gu Fionn, a' tairg se dha nighinn righ Lochlann mar mhnaoi. Ach bha Fionn 's a mhuinntir eolach air ceilg nan Lochlannach, agus thug iad leo scionan an aite folaich; 's an uair a thoisich na Lochlannich ri caitheamh foill orra, thuirt Fionn rann mu na scionan a thuig a chuid Gaisgeach; agus ged chuir na Lochlannich am muinntir fein nan suidhe 's fear do chuideachd Fhinn eadar gach dithis (ma b' fhior iad le cairdeas), mharbh na Gaedheil oirdheirc gach fear sa Bheirbhe ach an Righ amhain, agus thug iad leo nighean an righ do 'n Mhor-bheinn, mar dhearbhas an dan so.*

INNSIDH mise dhuibhse
An t-ursgeul fior 's gum b'e sin e,
Air gradh milis nam fear 'a,
Air a ghaol sibh d' a fheoraich.

* The capital, or Copenhagen.

Latha dhuinn an Crom-ghleann* nan clach,
Thainig Athach† le sgeul oirnn os iosal.
Labhair Fionn ris le gloir bhinn;
'S e do bheatha gu cuid na h-oidhche:
Da-thigh-dheug a bhiomaid ann,
'Nuair rach'maid gu seilg an Crom-ghleann,
Da-theine-dheug bhiodh anns gach teine,
'S fear agus ceud mu gach teine
'S am fear bu taire dhiubh sin,
G' un gleachdadh e ceud na aonar.
'Nuair a chunnaic Conan maol
Coslas an Athaich a' teachd r'a thaobh,
Tharruing e a dhorn duinte
Do Athach cam na h-aon sula.
Labhair Fionn ris le guth mor,
Sguir a Chonain, caisg do dhorn,
'S mor an t-aobhar rachadh oirnn
Gu 'm buaileadh tu teachdaire righ Lochlann.
Ach fhir is buirbe suil gun tlachd,
Do shloinneadh athaich dhuinn is t-iomradh,
Fhir is olc do thoisg ceum boile,
Innis dhuinn sgeul, Athaich oilteil.
Thainig mi o Lochlann leathan,
O n' chuideachd bhorb neo-dhoilleir
Is thug mi ceuma gun bhi mall,
Ge ciau o chriochaibh Lochlann.
Tha nighean righ Lochlann fein
Air gabhail gaoil ort, Fhinn, 's cha cheilg e;

* Crom-glen in Mull.
† A fierce fellow.

Is thug i boid nach rachadh i steach,
Gus an rachadh Fionn 'g a h-iarraidh;
'S thainig mi do t-iarruidh, ic Cu-il,
'S do chuideachd a dhol a chum fleagha.
Tairngeamuid ar cotaichean sroil
Mu 'r corpaibh calma seanga,
'S na luraichean is fearr maise,
Is clogaid mhor ata gle dhreachmor,
Sciath bhil' oir, is lann, is luireach,
Air gach gaisgeach gu h-ard gluineach,
Fraoch siubhail air gach fear,
'S inneal comhraig air gach treun-laoch.
Nam bu ghobha mise,
'S maith a dheanainn sgionan;
Chuirinn cruaidh nan soighean,
'S chuirinn siom nan roinnean,
'S chuirinn casan fraoiche
Le 'n cinne bhuidhe
Ann an cuil thiugha
Nam faobhar tana*.
Ghabh sinn a mach druim chaoil a' chuain,
An dream bu duilich an diongmhail,
'S chaidh sinn air tir gu fearail foil,
Le teachdaireachd Athach righ Lochlann,
Is bha sinn sa Bheirbhe ag ol,
Ann an teaghlach Dhun nan Olla,
A' caitheamh nam fleadh is iomairt mu seach.

* This truly poetical description of a Highland dirk is supposed to be the most ancient on record, and corresponds with the construction and materials of that deadly instrument to the present day.

An sin do labhair righ Lochlainn,
Fhinn, an d'thug thu leat mo mhac,
Gormunn gorm-shuileach nan cath?
'S mise mharbh Gormunn do mhac,
Arsa Raoine nan geal-ghlac;
Cha dtheid mi dh' aicheadh an fhir,
Is gur ann leam a thuit e an iorguill.
An d'thug thu leat Ronan mo mhac,
An curaidh a b' aille dreach;
No 'm Buadhach buidhneach mo mhac eile.
No 'n Lamh-threun, a phropadh iorghuill?
Is mis' a mharbh Ronan do mhac,
Thubhairt Diarmad o Duibhne,
Air traigh Cliabhan mu thuath,
Far 'n do thuit do mhor shluagh.
Is mis' a mharbh an Lamh-threun,
Thuirt Oscar nach d' rinn riamh breug,
Gun taing do dhuin' agaibh d'a chionn,
A dh' fhas riamh an rioghachd Lochlann.
Sgar mis' a cheann d' an Bhuadhach bhuidhneach,
Fhreagair Caoilte 's cha bu tiom e;
'S bu luath mo chasan anns an ar-fhaich,
A' liodairt 's a marbhadh do mhuinntreach.
Labhair fear air an taobh thall,
'S meirg a thogadh an fholachd san am;
Fagaidh an Fheinn sibh marbh n' ur teach,
Is theid iad do 'n Mhor-bheinn am maireach.
Fhinn! tha thusa nis an lamh,
Is luchd do bhriathran dalma cinn;
A dh' aindeoin do shluaigh uile,

Na luaidh air Alba gu brath.
Fhreagair da sud pobull Fhinn,
Leis a' ghloir nach robh ro thiom,
Cha 'n fheudar leinn a bhith an laimh,
'S ann leinn a mharbhar an ceud fhear.
Tharruing Oscar an corn,
A bha na laimh ag ol na deoch,
Is mharbhadh leis tri caogad* fear treun,
Seal mu 'n do thoisich an Fheinn sa ghreis.
Dh' eirich Goll nan cruaidh-bheum aigh,
'S thug brosnachadh laidir gu cath;
Sibhs' a shliochd treun nam Mor-bheann,
Dearbhaibh 's an am cruadhas ur smior.
Tharruing sinn ar deich ceud sciann,
Bu mhoid' ar gaisg' is b' fheirrd ar gniomh.
Is mharbh sinn dithis do gach fear,
De theaghlaich an Righ sa Bheirbe;
'S chaidh sinn a mach mar dhream inntinneach uallach,
Is mharbhadh leinn an Dorsair,
'S gach neach a bha 'm fagus do 'n tur ud;
'S bha Fionn tamull an uaigneas,
Le nighinn Mhanuis na ceilge dubailt',
Is thug e leis i nall thar saile,
Gu Mor-bheinn ard an Daraich aosda,
'S bha fleagh nan slig an Sealla-maith,
'S gach neach san teach gu subhach aobhach;
Bha pailteas do shithinn fiadh ann,

* Fifty.

Aig clannaibh Morna 's clannaibh Baoisge;
'S ged tha mi nis gu fann a' triall,
Bu mhor mo bhlaodh an teach nan laoch ud.
Bha ceannas aig m' athair uasal
Air Manus nan creach 's nan Long-phort.
Is tuirseach mi a caoidh nan treun-laoch,
Aig iomradh nam fleagh an Crom-ghleann.

32
4
128
4
124 lines

less. 2
1
1
4

This is a cooked version of an old vet. with some genuine verses.

Reamh-radh.

Air do Oisian a bhi na sheann laoch, dall agus fann an deigh na Feinne uile, agus chomunn oige air dol seachad; bha e gun chuid, gun chairdean, a caoidh nan treun-laoch a dh' imich, agus a' smaoineachadh a threuntais fein, s am meas a bha air mar mhac Righ, 's mar ghaisgeach oirdheirc ann an laithibh 'oige. Sin am sin thug nighean a bha an aon tigh ris taire dha, agus labhair esan na briathra a leanas, ag innseadh gu-haraidh mu 'nuair a chaidh e a shuiridh air Eamhair Aluinn nighean Bhrian, a' cheud bhean a bh' aige, 's mar dhearbh se e fein mar ghaisgeach, agus na laoich a bha maille ris, nuair a thug e an ceann deth Chormaig leannan Eamhair-aluinn, 'sa nuair a mharbh na laoich a bha maille ris muinntir Chormaig: tha e ag innseadh mar chaidh e fein sa chuideachd le gairdeachas a chum 'athar, is Eamhar-aluinn leis, agus ceann Chormaig na laimh; ach an t-atharrachadh a thainig air o'n uair sin, gu faigheadh taire o nighean; agus tha e mar shean-fhocal sa Ghaeltachd gus an la an diugh, 'nuair a bhios neach aosda, gun slainte, gun storas, gun chairdean, gu'm bheil e mar bha Oisian an deigh na Feinne.

Is taireal duine far nach ionmhuinn,
Deireamsa ruitsa a nighean Aobais,
Gu 'n robh mi am dheagh laoch air bheirtibh,
Ged tha mi am sheann laoch san la so.
An latha do 'n deachaidh leinn,

Eamhar-aluinn an fhuilt ghrinn,
Nighean bu gheal lamhach glaic,
Leannan a' choigrich Cormaig.
Ghluais sinn gu saoi Locha-leige,
An da-fhear-dheug a b' fhearr fo 'n ghrein;
Ge b'e a dh' fhidearadh ar ruu,
Romhain bu theichmhach droch cu.
Dh' fhailtich an sin Brian mac Luath-ir
Do 'n t-sluadh aluinn, ard, gheal-ghlacach,
Gu narach, treorach, neo-mheata,
Nach fhuilingeadh masladh no tarcuis.
Dh' fharraid e dhinn an gloir bhinn,
Ciod e an turas m' an d'thainig sinn.
Caoilte fhreagair air ar ceann,
A dh' iarruidh do nighinn ortsa.
Co dha ata sibh d' a h-iarruidh?
Do Oisian uasal mac Fhinn,
'Si mo nearrachd a gheibh thu,
A laoich laidir, Long-phortaich.
Labhair Brian, 's ni 'n d' thubhairt breug,
Ged bhiodh agam da-nighean-deug,
Aig feothas do chliu san Fheinn,
Bhiodh a cheud nighean aig Oisian.
Dh' fhosgladh le Brian an luchairt mhor,
Air a tughadh le cloimh eoin,
Is lionadh le meanmnadh sinn uile,
Ag amharc Eamhair a' chas-fhuilt bhuidhe.
'Nuair a chunnaic Eamhair fhiall,
Oisian mac Fhinn, flath nam Fiann,
Thug an righ-bhean a b' aille dreach

Gaol a h-anma dha 'n deagh mhac.
Gu 'n ghluais sinn uile gu Druim-da-thorc,
'S bha Cormaig romhain na Long-phort,
D' ar feitheamh le sluagh calma dana,
Mor chuideachd do laoich Fianntaidh-phaile.
Sluagh Chormaig gu 'n do chasaid,
Ruinne air an t-sliabh mar lasair.
Ochdfhear bha aig Cormaig cruinn;
B' ionann an gniomh 's bu mhor an colg;
Mac Cholla is Doirre nan creuchd,
Mac Thoscair threun, agus Taog;
Freasdal buadhach mac an righ,
Daighre nan gniomh bu mhor agh,
Daol a bha crodha air an leirg,
Is bratach Chormaig threin na lamh,
Ochdfhear bha aig Oisian treun,
Jonann sa' chath gharg d' a dhion,
Mullach, mac Scein, agus Fiall,
Is Guillich fior, saoidh nam Fiann,
Faolann agus Carshuil cas,
Dubh mhac Bhaoisge, nior tais colg,
Toscar an tus triath nan lann,
A chaidh fuidh 'n chrann air ceann nam fear-bolg.
Thachair Toscar, 's thachair Daol,
Taobh ri taobh an lathair an t-sluaigh;
Bha comhrag an da churraidh threun,
Mar gu'n doirteadh gaoth a' chuain;
Bu chomhrag da leoghainn sin,
'S cha 'n iarradh iad sgian gu fuil,
Ged bu mhaith dion sgiath nam fear,

Bha ceo m' an rosgaibh d' am fuil;
Fhreagradh mac-talla fuaim an sgiath,
'S gach eun theich do 'n iarmailt suas,
'S bha fuaim an lann mar thorunn Eit ghleann,
Is chriothnaich na sleibhtean m'an cuairt dhoibh.
Chaidh an sleaghan cruaidh a spealtadh,
'S bha srann an anail mar ghaoth Ard-bheann.
Bha ar seann laoich is gach og-bhean,
Gle thuirseach sa' ghniomh bu ghabhaidh.
Chuimhnich Toscar air an scian,
Arm bu mhiann leis an fhear mhaith,
Is chuir e naoi guin an taobh Dhaoil,
Sealan beag mu'n chlaon an cath.
Bha comhrag aig borbadh an t-sluaigh,
Mar fhuaim uird le dearnaibh lamh,
Ag iarruidh gu Oisian gach uair,
Sa' chath bhuadhach thug a lamh.
Do sgoilt Oisian air an t-sliabh,
Caogad sgiath gu Cormaig cruaidh,
Is do bhrist Cormaig mac Airt,
Caogad lann glas air mo dhruim.
Thug mi an ceann deth Chormaig treun,
Air an t-sliabh air 'n do throid,
Is ghluais mi gu flath nam Fiann,
'S an ceann a'm laimh air fholt,
'S thug mi Eamhair gu teach an righ;
Bu shaibhir an fleadh is ceol,
Is fhuair i di-bheath' agus muirnn,
O m' athair fein mar bu nos.
Thoisich Ullinn 's na Baird ri seirm,

Ag innseadh mo threubhadh sa' ghleachd:
Ag aithris gu 'n robh mo thartar,
An am a bhi spealtadh nan sgiathan.
Mar shruth Laoire* 'n am reothairt,
No mar dhealanaich 's na neulaibh,
No cosmhuil ri spiorad Loda,
A' teichead san doinneann eitidh,
No mar mhaoim sleibhe le faonach,
'Sa stoirm a toirt chraobh as am freumhaich.
Thuirt iad gu 'n robh spionnadh mo laimhe,
Mar dharaig aosda ann am Morbheinn,
Is cruadhas mo lann 's mo luireach,
Mar chreig Loch-leig' 's tonn dian da bualadh;
Gu 'n chriothnuich an tulach fo m' chasan,
Is gu'n do thog mi fonn catha,
Air seann laoich ana-fhann,
'S gu 'm b' onoir do 'n Fheinn 's do Eamhair,
Cruaidh-chath Oisein an aghaidh Chormaig.
Dh' eisd m' athair ri cliu nam Bard,
'S rinn Eamhair gair ri cliu a treun-laoich;
'S gach aon a bha ann an tur Sheallama,
Thug urram do Oisian 's do 'cheud-bhean.
Ach Conan maol mac Morna,
B'aill leis an fholachd a dhusgadh,
'S cheangail Julinn a brathair fein e,
Gu daor, docrach, 's thilg e 'n cuil e.
'Se a dh' orduich m' athair uasal,
A' chuibhreach fhuasgladh de Chonan,

* Connell Ferry.

Is fhuair e an t-slige tri uairean,
Is dh' ol e di-bheatha do Eamhair.
Ge b'e dh' innseadh dhomhsa an sin,
An oidhche ud an tur nam flath,
An t-eas-urram a fhuair mi a nochd,
Gu 'm faigheadh e olc o m' lamh.

Same Donald Ma Angus
Mull. 95 lines

BRATAICHEAN NA FEINNE. 4

Reamh-radh.

Aig Druim-dealg, na Druim-dealachaidh, am braigh Earra-ghaidheal, ainm a tha freagarrach do 'n aite, do brigh gu 'm bheil an sin da mhathair uisge, aon diubh a' dol calg-dhireach 'san aird an iar do 'n fhairge aig Sruth-Laoire (ris an abair iad a nis a Chona-thuil;) agus an t-uisg' eile dol san aird' an ear do 'n fhairge, eadar Peairt agus Dundeaich: san aite so thug Fionn fleagh do chinn-fheadhnna na Feinne, agus do mhoran d'a uaislibh; ach bha dithis d'a Ghaisgich, Raoine agus Ailde, do nach d' thug e cuireadh. Air dhoibhse fios fhaotainn gu 'n d' fhuair maithean na Feinne cuirm, ghabh iad e na tharcuis, agus thug iad boid gu 'm fagadh iad teaghlach Fhinn, agus gu 'n cogadh iad le Righ Lochlann na aghaidh, gus an deanadh iad dioghaltas air Fionn agus air a mhuinntir an lorg an eas-urram a fhuair iad. Chuir an da laoch leoghannta, ard-intinneach so an luirichean 's an airm ghaisge ann an long no curach, sheol iad gu Lochlann, chaidh iad air an aghaidh gu cathair na Beirbhe, agus dh' innis iad ciod a bha nan run. Thug Righ Lochlann di-bheatha dhoibh le greadhnachas agus mor shubhachas, dheasuich e cuirm dhoibh, agus rinn iad fasdadh bliadhna ris. Bha Ailde na laoch maiseach agus deas-chainnteach; mar leoghann curanta an am feirge, 's mar mhaighdinn stuaime bhinn-ghuthach an am sith. Ghabh Ban-righ Lochlainn gaol air; roghnaich i an Gaidheal treun so air thoiseach air Earragan agus 'uile shaibhreas, a thalla, agus a rioghachd. Ghluais i le Ailde agus le Raoine o leabuidh an righ, agus thainig iad air an ais do Alba, agus fhuair iad cairdeas o Fhionn.

Chruinnich Earragan uile chinn-fheadhna a rioghachd, agus 'airmailtean gu leir, thainig e le feachd lionmhor gu cogadh ri Fionn 's ra chuideachda. Cleachdadh suairc' a bha aig Fionn do ghnath, thairg e duais no cumha do righ Lochlann agas pilleadh an sith. Dhuilt Earragan

duais sam bith a ghabhail, mur rachadh Fionn agus uile chinn-fheadhna chur fa bhreith, agus a' chreach a thoirt gu traigh; agus an ceann a thoirt deth Ailde is deth Raoine, agus moran do mhaithibh na Feinne chur gu bas a thuilleadh air an dithis so. B' fhearr le Fionn 's le 'chuideachd cath garg a thoirt do na Lochlannich, na cinn an cuid Gaisgeach a thoirt seachad le saidealtas. Chaidh Fionn 's a chinn-fheadhna, is 'armailtean a mach le 'm Bratichibh, agus ge do bha an aireamh tearc an coimeas do 'n t-sluagh lionmhor a thainig a Lochlann, thug na Gaidheil threun buaidh: ach thuit corr is leth nam Fiann an la sinn, 's cha deachaidh duine d' an naimhdean air an ais a dh' innseadh co thug buaidh san ar-fhaich.

Ged gheibhcadh Righ Lochlann sud,
Na bha do mhaoin 's do sheudan an Alba,
Cha philleadh e a shluagh air ais,
Gus am biodh na Fianntaidh uile fo cheannas.
Sgaoil Feargus a bhratach o chrann,
Mar chomharadh gu 'n dhiult righ Lochlann cumha:
Ghluais an Fheinn ghaolach gu foil,
Chum liodairt agus leonadh Lochlann.

Thainig sluagh lionmhor bharr nan tonn:
Thainig sud, 'sbu throm an fheachd.
Suil d' an d' thug righ Lochlann uaith,
Chunnaic e bratach a' teachd a mach,
Agus laoch gasta air a ceann;
'S i air dealradh do or Albanach.
Co i a bratachsa, Fhili dhuanaich?
'N i sud bratach mhic treun-bhuadhaich?

Chi mi laoch gasta air a ceann,
'S i fein a' togradh thar sluaghaibh.

Cha 'n i sud ach an Liath-luinneaeh,
Bratach Dhiarmaid o Duimhne.
'N tra thigeadh an Fheinne uile a mach,
Gheibheadh an Liath-luinneach toiseach.
Cia i a bhratach-sa, Fhili dhuanaich?
'N i sud bratach mhic treun-bhuadhaich?
Chi mi laoch gasta air a ceann,
'S i fein a' togradh thar sluaghaibh.
Cha 'n i sud ach an Aon-chasach ruadh,
Bratach Raoine nam mor-shluagh:
Bratach leis an sgoiltear cinn,
'S le 'n doirtear fuil g' an aobrannaibh.

Cia i a' bhratach-sa, Fhili dhuanaich*
'N i sud bratach mhic treun-bhuadhaich?
Chi mi laoch gasta air a ceann,
'S i fein a togradh thar sluaghaibh.
Cha 'n i sud ach a Bhreachaill bhrochaill,
Bratach Ghuill mhoir mhic Morna,
Nach d' thug tarruing riamh air h-ais,
Gus 'n do chrith an talamh trom-glas,
'S e bu shuaineas di 'n srol buidhe;
Toiseach teachd, is deireadh falbh.

* Tha e feumail a thoirt fainear gu 'm b'e am Fili duanach gille bha aig Fionn car seal; ach bha e san am so aig righ Lochlann; agus bha e eolach air brataichean 'sair cuideachdan na Feinne.

Co i a' bhratach-sa, Fhili-dhuanaich?
'N i sud bratach mhic treun-bhuadhaich?
Chi mi laoch gasda air a ceann,
'S i fein a' togradh thar sluaghaibh.
Cha 'n i sud ach an Dubh-nimhe,
Bratach Chaoilte mhic Re-tha:
Air a mheud 's do 'm biodh sa' chath,
Cha bhiodh iomradh ach air 'n Dubh-nimhe.

Co i a' bhratach-sa, Fhili dhuanaich?
'N i sud bratach mhic treun-bhuadhaich?
Chi mi laoch gasda air a ceann,
'S i fein a' togradh thar sluaghaibh.
Cha 'n i sud ach an Sguab-ghabhaidh,
Bratach Oscair chrodha, laidir:
Nuair a ruigte cath nan cliar,
Cha b' fhiu fheoraich ach 'n Sguab-ghabhaidh.

Thog sinn Deo-ghreine ri crann,
Bratach Fheinn b'u gharg sa' ghreis,
Loma-lan do chlochaibh 's do 'n or:
'S ann leinne gu 'm bu mhor a meas.
'S duilich dhuitse na bheil ann,
Deo-ghreine, mhic Cumhaill ri crann,
Is naoi slabhruidh ghasda sios,
Do 'n or bhuidhe is mor pris,
Is naoi naoi lan ghaisgich
Fo cheann na h-uile slabhruidh.

Cromaibh ur cinn 'sa chath,

Is deanadh gach flath mar gheall;
Is dearbhaibh do Lochlann san uar so
Gu bheil treun-laoich chruaidh am Mor-bheinn.
Bu lionmhor ceann 'ga mhaoladh,
Agus guaillinn 'ga shnaigheadh,
O eirigh greine gu feasgar;
'S cha deach o fhaobhair lann gu luingeas
Ach aon mhile do shluagh barruicht':
Theich iad mar shruth o mhullach beinne,
Is sinne 'sa chath 'g an iomain.

Bu lionmhor Fianntaidh agus sonn
Agus curaidh trom toirt.
Ach samhail do Oscar mo mhacsa
Cha robh aca thall no bhos.
Seachd cathan do mhoran sluaigh,
Thuit sud le Oscar nam buadh,
'S an naoinear mac bh' aig Manus ruadh
Seachd fichead agus mile sonn.

Thuit urrad eile le Caoilte' 's le Goll
Ach mac Cumhaill 's a shluagh trom
Mar chaoiribh teine sam bi fearg.
Nan sradagaibh diana cas,
O bhuille gach laoich anns a' chath,
Le Fianntaibh Phail a bha gu h-ait
Ag eisdeachd r'an screadail a' teicheadh,
Mar bheithir a' teachd o theine.

Sin dhuitse bhuaidh a fhuair mo righ

'S bha Oisian sa' ghniomh bu ghabhuidh:
'S ged tha mi 'n diugh gu h-aosda liath,
Bu mhor a leig mi anns an ar-fhaich.
Ach ge do fhuair sinn an lan bhuaidh,
Bu mhisde sinn riamh an la ud:
Chail sinn corr is leth na Fianntaidh,
An aobhair Raoine agus Aillde.

Donald Mac Donald Minister and various others in assynt &c 180 lines

Roimh-radh.

Do thaobh a' choi-cheangail a ta eadar an Dan so agus Brataichean na Feinne, cha 'n eil feum air moran a radh an so. Ach tha e so-dhearbhuidh gu 'n deachaidh Cinn-fheadhna na Feinne a mach le 'm Brataichibh, 's le 'n cuidcachdaibh cruaidh-bheumach, sar-bhuilleach, mor-fheargach; gach aon a' brosnachadh a chompanaich a chum liodairt agus sgrios an naimhdean. Mharbh iad na Lochlannch gu leir, mar dhearbhas an Dan so: agus ge do mharbhadh moran do na Fianntaibh, ghleidh iad an Ar-fhaich le onair.

LATHA do bha Padruic na mhur*,
Gun sailm air uidh, ach ag ol;
Ghluais e do thigh Oisein mhic Fheinn,
O 'sann leis bu bhinn a ghloir.
Dith do bheath; a sheanair shuairc!
Chugad air chuairt thainig sinn.
A laoich, threun a 's deirge dreach,
Cha d' eur, thu riamh neach mu d' ni.

Sgeul a b' aill leinn fhaotainn uait,

* Tower, house, &c.

Ogha Chumhail nan cruaidh cholg ;
An cath a 's teinn' an robh an Fheinne,
O 'n la' a ghin thu riamh na lorg.
'S ann agams' tha dearbhadh sin dhuit,
A Phadruic ud nan sailm grinn,
An cath a's teinn' an robh na fir,
O 'n la a ghineadh Fianntaidh Fheinn.

Dearmad fleagha do rinn Fionn
An Alba ri linn nan laoch
Air cuid do 'n Fheinne shuas Druim-dealg,
Gu 'n d' eirich am fearg 's am fraoch.
Ma dhiobair sibh sinne mu 'n ol,
Thuirt mac Ronain le gloir bhinn,
Bheir mis' is Aillde glan ur
Freiteach* bliadhna ri tur Fheinn.

Thog iad gu sgiobalt an triall,
An claidheamh 's an sgiath nan luing
Is ghluais an dithis do fhearaibh ur
Gu righ Lochlann nan sliabh sliom.
Fasdadh bliadhna ris an Righ
'S e rinn an dithis bu gheal dreach,
Mac righ Crannchúr nan arm geur,
Agus Aillde nach d' eur neach.

Ghabh bean righ Lochlann nan sgiath donn
Trom-ghaol mor nach robh gu deas
Air Aillde greadhnach nan arm geur

* An oath.

Gus an d' eirich a' cheilg leis.
Dh' eirich i o leaba an righ:
Sud an gniomh m' an dhoirteadh fuil
Gu h-Alba rioghail nam Fiann
Thogadar an triall thar muir.

Bu righ air Lochlann sa cheart uair,
Fear a bhuinnigeadh buaidh 's gach blar;
Earragan mac Ainnir nan long;
A righ, bu mhaith a lann 's a lamh.
Chruinnich righ Lochlann a shluagh,
A chabhlach luath a bha gle dheas:
Letha dh' eirich ri aon uair
Naoi righrean 's an sluagh leis.

Lochlannich, a' bhuidheann bhorb,
Is glan an colg gu dol air ghleus.
Thug iad am mionnan ro 'n triall,
Nach pilleadh iad is Fiann nan deigh.
Sheol iad air na tonnaibh ard,
Gu criochaibh Alba nan arm nochd,
'S leag iad am puiblidh* gu tiugh
Goirid o n' bhruth san robh Fionn.

Teachdaireachd thainig gu Fionn,
Sgeul trom chuir rium gu truagh;
Comhrag nan laoch an Innis-Phail
G'a iarruidh air an traigh mu thuath.
'Si chomhairl' a chinn aig Fionn,

* Camps, or tents.

'S aig maithibh na Feinne gu leir,
Nighean an righ, nan gabht' i uath,
Chur gu righ Lochluinn nan arm geur.

Chuir sinn uainne nighean an righ,
Bu ghile cneas 's bu ghuirme suil;
'S chuir sinn d'a coimheadachd ceud each
A b' aille a sheas riamh air sliabh,
Is ceud marcach air am muin,
Le 'n earradh oir mar dhealradh grian.

'Nuair thuirling i air an traigh,
Dh' fhag i na deigh na h-eich,
Is thug i ceum an sin d'an coir,
'S da ubhal oir na laimh dheis;
Lionmhoireachd oir air a h-earradh,
Dealbh a' Chruin d' an geill na sloigh.

Do noimheachd o phobull Fheinn,
Innis dhuinn, a chiabh nan cleachd.
Ma rinn do bhean ort beart chli,
'S gu 'n d' iomair i gniomh gu cearr;
Cairdeas is comunn ri Fionn,
'S gu faigheadh tu mi na geall.

Gheibheadh tu sud, is ceud each
A's aill' a sheas riamh air sliabh;
Is ceud marcach air am muin,
Le 'n earradh oir mar dhealradh grian
Gheibheadh tu sud is ceud corn,

Dheanadh do 'n uisge ghlan am fion;
'S ge b'e dh' oladh asda deoch,
Cha rachadh a dhochann am meud.

Gheibheadh tu sud is ceud crios;
Cha dtheid slios m' an theid iad eug;
Leighiseadh iad leth-trom is sgios,
Seudan riamhach nam buadh saor.
Gheibheadh tu sud is ceud mios,
Cursa righ, a dh' arach 'ail;
Ge b'e ghleidheadh iad r' a bheo,
Chumadh iad duin' og do ghnath.

Gheibheadh tu sud is ceud mac righ,
A bhuinnigeadh cios air sluaghaibh borb.
Gheibheadh tu sud 's ceud seobhag shuairc,
Air am bitheadh buaidh nan eun.
Gheibheadh tu sud is ceud long,
A sgoilteadh tonn air bhuinne borb
Air am luchdachadh gu trom
Le gach aon ni a b' fhearr doigh.

Gheibheadh tu sud is ceud greigh,
Is lan glinne do chrodh barr.
Ach mur am foghainn leatsa sin.
Tog leat do bhean, is bi a' triall.
Cha dthugainnse sith do Ailde ur,
Na do mhaithibh na Feinne gu leir,
Gun Fionn fein a thoirt fuidh m' bhreth,
'S gun a chreach a thoirt gu traigh.

Cha'd' thug thusa leat de neart,
Do reir mo bheachdasa thar sail
Na chuireadh Fionn fuidh do bhreth,
No bheireadh a' chreach gu traigh.
Mur gabh thu sud soraidh leat
O chaidh t' achuinge thar ceart
Cha 'n fhaigheadh tu cinn nan laoch,
'S cha gheilleadh dhuit sluagh Innis-phail.

Cha 'n fhalbh thus', a chiabh nan cleachd
A Righ-bhean fharasd' a bheoil bhinn.
Gheibheadh tu na seudan saor,
Is fuireach leam fein mar mhnaoi.
Ach cha 'n fhan mi, 'cheann nan cliar,
O nach coisginn t' fhiamh is t' fhearg;
'S o nach fhaighinn saor gu 'm bhreth
Sith do 'n iomlan do 'n Fhiann.

Thionndaidh i riu a cul,
Is mharcaich i 'n cursa gu dian.
Bu lionmhor srol d'a thogail suas,
'S nan airm gu luath chaidh an Fhiann.
Seachd fichead do mhaithibh na Feinne,
Is Ailde fein air an tus,
Thuit sud le laimh Earragan mhoir
Mu 'n deachaidh na sloigh an dluth's.

Dh' fhuirich Fionn fada na thosd,
'S luidh sprochd air an Fheinn gu leir.
Co dhiongadh Earragan sa' ghreis,

Mu 'n leigeamaid leis ar claoidh?
'S ann bha fhreagradh sud aig Goll,
An sonn bu deacair a chlaoidh.
Leig eadar-mi 's Earragan sa' ghreis,
'S gu 'm feuchamaid ar cleasan lugh.

Mac an Luich is Ciaran crom;
Diarmad donn is mac an Leum
Do 'd dhion o bhuillibh an laoich;
Cuir dithis air gach taobh mu'd sgeith.
Thoir leat an seachd fichead fear mor
Leis nach b' fhurasda geill thoirt air thus,
'S gu 'm foghnadh an cleasa lugh.
Ochd lathan is tri trathan
Ag sior chur aireamh as na sloigh,
Is ceann Righ Lochluinn nan sgiath donn
Do bhuinnig Goll an naoidheamh lo.

Ceith'r fichead is cuig mile sonn,
Thuit sud le Garradh 's le Goll,
'S a thri uirread le Oscar mo mhacsa,
'S le Carrull a' chneas bhain.
Air an ainm a thugadh orm,
A Phadruic ud nan Salm grinn,
Thuit leam fein agus le Fionn
A cho-lion fear ris a cheathrar:
Is mur am fear a chaidh o fheum,
No theich na mhaoim a nunn do 'n Ghreig
De thigh righ Lochluinn, no d'a shluagh
Cha deachaidh duine do 'n tir fein.

Ach ge do thug sinn ann air greis,
Cha d' rinn sinn an la' ud ar leas:
Dh' fhag sinn cor is leth ar Fiann
Air an traigh tha siar fuidh dheas:
'S nan lughainnse air mo righ,
Cha mho na ar trian thainig as,
Sin agads' 'n cath 's teinne 'n robh' 'n Fhiann,
A Phadruic nan salm 's nan clag;
Is nam biodh tusa air an traigh,
Air Fiantaibh Phail bu mhor do mheas.

Many persons.
Cuchulin 60 lines

Roimh-radh.

Air bith do Chuchulin na laoch co treun is air am bheil cunntas no cachdraidh againn, am measg Ghaisgeach na Feinne, a mach o Gholl agus Oscar; bha e na Dhalta do Chonull. Is cosmhuil gu 'n d' fhuair moran dhaoine buaidh air Cuchulainn, 's gu 'n do mharbh iad e, cho treun 's ga robh e. Chuala Conull 'oide, gu 'n deachaidh a mharbhadh. Oir an uair a chaidh Cuchulainn a leon, thuirt e ris a gill' a bh' aige, dol gu Conull, is innse dha gu 'n do thog a dhalta tigh ur. Dh' fheoruich Conull dheth, Ciod an airde, am fad agus an leud a bha san tigh? Thuirt an gille, 'nuair a luigheadh e, gu 'm biodh a shron ri druim an tighe, agus cul a chinn ris an urlar; 's an uair a shineadh se e fein, gu 'm biodh a chasan aig ceann iochdrach, 's a cheann aig ceann uachdrach an tighe: Oir chuir Conull boidean air fein, neach sam bith a bheireadh sgeul bais Chuchulin d'a ionnsuidh, gu 'm marbhadh e an neach sin. 'Nuair a chuala Conull so, thuirt e gu 'n robh a Dhalta murbh; agus chuir an teachdair fhiannis air fein, nach esan a thug sgeul a bhais dha. Thug Conull agus caraid eile do Chuchulin boid nach stadadh iad gus an lionadh iad gad co fad 'sa bha san duthaich do chinn mac Righ a dhioladh eiric Chuchulin. Thoisich Conull air toirt dhiubh nan ceann, agus caraid Chuchulin ri 'n cur air a ghad. Leig e ruith tri uairean do 'n t-suil a bha air a' ghad, agus mharbh Conull a bhrathairean-ceile am measg chaich.

A Chonuill sealbhaich na cinn,
Is deimhin leinn gu 'n dhearg thu t-airm;

Na cinn sin a th' agad air ghad,
An sloinntear leat air fad am faoibh?

A nighean Thoirbheartaich nan each
Ainnir oga nam breth binn
An eiric Chuchulin nan cleas
Do thugas leam o dheas na cinn.

Co e an ceann molach donn mor,
Is deirge 'n'an ros a ghruaidh ghlan,
A chuir thu seachad air do thaobh cli,
A Chonuill mhoir, 's ni 'n d' atharraich dreach?

Maighre fabhartach nan each,
Mac Aoife le 'n creachte gach cuan;
Sgar mi dheth-san fein an ceann,
Is gur h-ann leam a thuit a shluagh.

Cò e an ceann a chitheam thall,
Is 'fhalt fann gu molach sliom;
A rosg mar fheur, 's a dheud mar bhlath;
Is aille na cach cruth a chinn?

Mac Luithich o an ros ruadh,
Mac na h-uaisle thuit le m' neart;
Mo dhoigh gur e sin a cheann,
Ard righ Laighinn nan lann breac.

A Chonuill mhoir le d' ghaisge righ,
Co e 'n ceann eile do dhiol chaich,

Is 'fhalt or-bhuidh air dealradh a chiun,
Gu molach, sliom, mar airgid ban?

8

Mac righ Fearaguis nan each,
Maraich a chreachadh gach calla,
Mac mo pheathar o 'n tur sheimh;
Gu 'n do sgair mi 'cheann r' a chorp:
Is suarrach an onoir mic righ
Iomchair gu min air 'fholt.

10

Co 'n da cheann air do laimh dheis,
A Chonuill nan cleas an aigh;
Aon dath air faltaibh nam fear:
O 's meirg a' bhean 'g am bheil am baigh?

11

Cuthill agus Connull cruaidh
Dithis bheireadh buaidh le fearg;
Thugas leam an cinn air ais,
Is dh' fhag an cuirp fuidh 'n aon leirg.

12

Co 'n da cheann air do laimh chli?
Is ro-mhaith sli 's nior olc an dealbh.

13

Ceann Mhanuis 's a Bhuidhne mhoir
'Se mo dhoigh gur iad a' th' ann;
Aca fhuaireas ceann a' Choin
Air magh Theamhra nan sruth seimh.

14

Co na se cinn a's aille gne
Chitheam dhiot an taobh mu Thuath?

'S gorm eudann, 's claon an ruisg,
S dubh am fuilt, a Chonuill chruaidh.

Seisear bhraithrean do bhi ann;
Sin iad marbh, 's an clab ri gaoith;
Clanna Cailedin nan cleas,
Dream nach robh air leas mo ghaoil.

Ceann thar fhichead, 's fichead ceud,
Gun aireamh air creuchd no lot,
Do chlannaibh maithe mac righ
Thuit an eiric cinn a' Choin.

From various persons named
in including James Mac Intosh
Islay Minister. 76 lines

DAN A' CHOIN DUIBH.

Roimh-radh.

Tha Dun air oighreachd Sheumais Chaimbeil Tighearna an Dun-mhoir an Earraghael ris an canar Dun a' Choin duibh gus an la' an diugh. Tha e cosmhuil gur iad cuideachd Fhinn a thog an Dun so far an deachaidh an Cu dubh a mharbhadh, mar tha an eachdraidh timchioll an Duin so a' taisbeanadh: oir tha faiche aig dorus an Duin d' an ainm Faiche na Ban righ gus an la an diugh. Agus tha 'n t-aite san robh an Dun freagaireach do thaobh mar' is tire, do laoich threun a bhiodh a dion an rioghachd o an naimhdibh; agus mar an ceudna tha e freagaireach do dhaoinibh aig an robh tlachd ann an sealg agus anns gach cluich rioghail a bheireadh toil-inntinn doibh. Agus do thaobh na togail a tha air an Dun so, tha i na dearbhadh gu 'n robh gaisgich na Feinne nan spionnadh cosmhuil ris a' chliu a thug Oisian orra; oir tha clachan ann a chuireadh iongantas air neach sam bith an togail le daoine: agus tha cinnt' againn nach robh innleachd air bith san am sin ach spionnadh dhaoine.

Air bhith dhuinn latha sa' bheinn sheilg
B' ainmic leinn a bhi gun choin
Ag eisdeachd ri ceileir eun,
'S ri buirich fhiadh agus lon

Rinn sinn ar ann gun cheilg
Le 'r conaibh 's ar n' armaibh nimh,
Is thainig sinn d' ar teach trath noin
Gu subhach, ceolar le gean.

Moch-eirigh rinn flath nam Fiann,
Seal mu 'n d' eirich grian air magh;
'S e chunnaic e air an leirg
Fear earradh dheirg is choin duibh.
Thainig chugain gu mor chradh
An laoch grinn a bha mar sin:
Air urla cha luidheadh sgath
'G iarruidh air cach comhrag chon.

Bu ghile no gath greine a shnuadh,
'Sa dha ghruaidh air dhath nan suth;
Bu ghile no gach sneachd a chorp,
Ged thachair dh'a fholt a bhi dubh.
Leig sinn chuig' an tus a' bhlair
Gach greigh a b' fhearr a bha n'ar tigh.
An cu dubh bu gharg sa' ghreis,
Mharbhadh leis ar caogad cu.

Ann an sin do labhair Fionn,
'Si so an iorghuill nach beag.
Thionndaidh e chul ris an t-sluagh
'S thug e buille le gruaim do Bhran.
Dh' amhairc airsan Bran buadhach.
Is b' ioghnadh leis e d'a bhualadh.
An lamh sin leis na bhuail mi Bran,

'S truagh o 'n ghualinn nach do sgar.
An sin chrath Bran an t, slabhruidh oir,
'S am measg an t-sloigh bu chruaidh a sgal.

Las a dha shuil na cheann,
Is dh' eirich greann air gu cath.
Buinibh an iall o 'm chu gun dail:
Bu mhaith a sta gus an diugh
'S gu faiceamaid sgainneart ghlan
Eadar Bran is an cu dubh.
Is maith an cumadh bh' air mo chu:
Bha 'fhalt luthaidh fad o 'cheann;
Meadhon leathann, leoghar cliabh
Uilinn fhiar agus speir cham;
Casan buidhe bha air Bran,
Da thaobh dhubh agus tarr geal
Druim uain' mu 'n suidheadh sealg
Cluasan corrach cro-dhearg.

Leig iad na coin sron ri sron,
'S am measg nan slogh gu 'n dhoirteadh fuil;
'S b'e sin an comhrag laidir garg
Mu 'n d' fhagadh leis marbh an cu dubh.
Shaoil mi nach robh anns an Fheinn,
Deir Eubhann-Oisein o stolb nan con,
Aon chu air meud a threubhachd
A bheireadh creuchd air Foir;
'S mur bhiodh gach seol agus car
A bha aig Bran, 's ro-mheud a luith,
Cha robh cu mu 'n dunadh iall

A dh' fhagadh Foir shiar mu 'n Dun.

'S iomadh gruagach dheud-gheal og
Is binne gloir, 's is guirme suil,
Tha chomhnuidh an tir mhic Torc,
A bheireadh biadh an nochd do m' chu.
Thiolaic am fior laoch fial,
An leabaidh chaoil chriadh a chu;
Is thiolaiceadh leis an Fhiann
'S an Dun ud shiar tri caogad cu.

Chaidh sinn le mac Cumhail nan corn oir
A dh' iomairt 's a dh' ol do 'n Dun.
Righ, b' aoibhinn 's bu lan ar teach
Ged nach 'eil neach dhiubh nochd sa' n tur
An oidhche sin dhuinn an tigh Fhinn
O-chon bu ghrinn ann ar cor
Air dhuinn a bhi cluich air ceol
'S ri caitheamh eun, is fhiadh, is lon.

From people in South Wist.
65 lines..

CUCHULIN NA CHARBAD. 8

Roimh-radh.

Air bith do Chuchulin na Ghaisgeach treun agus buadhach, air chor is nach eil eachdraidh againn air aon do ghaisgich na Feinne bu mho treuntas na e, ach a mhain Goll agus Oscar; deirear mar sheun-fhocal, 'nuair a bhios duine laidir ann, nach gabh eagal ro ni sam bith, gu bheil e cosmhuil ri Cuchulin. Thainig Fionn a chuideachadh Chuchulin ann am blar a bha eadar e 's an Garbh mac Stairn. Chuir an Garbh mac Stairn teachdair a ghabhail beachd air coslas Chuchulin a' tighinn ann a charbad. Agus an uair a phill an teachdair, labhair Garbh 's e fein ri cheile mar so.

Cia fath do thuruis, no do sgeul?
Fath mo thuruis, is mo sgeul,
Feara Eirinn sud mar chimear
Air teachd chugaibh as a' mhagh
'N carbad air bheil an dual fioghara fionnduinn
Air a dheanamh gu luthmhor, lamhach, tachdail
Far am bu lughor 's far am bu laidir
'S far am bu lan-ghlic am pobull ur

'S a' chathair fhrasanta randuidh,
Caol, cruaidh, clochara, colbhuidh;
Ceithir eich chliabh-mhoir 'sa' chaomh charbad sin.
Ciod a chimear 'sa' charbad sin?
Chimear 'sa' charbad sin,
Na h-eich bhalg fhionn, chalg-fhionn, chluas-bheag,
Slios-tana, bas-tana, eachmhor, steudmhor
Le sreunaibh chaol, lainnire, limhor,
Mar leug, no mar chaoir-theine dearg;
Mar ghluasad laoidh creuchda maoisleich;
Mar fharum ghaoith chruaidh gheamhraidh
Teachd chugaibh anns a' charbad sin.
Ciod a chimear sa' charbad sin?
Chimear sa' charbad sin
Na h-eich liath, lughor, stuadhmhor, laidir,
Threismhor, stuaghmhor, luathmhor, taghmhor
A bheireadh sparradh air sgeiribh na fairge as an caraigibh.
Na h-eich mheargantach, tharagaideach, threiseadach,
Gu stughmhor, lughmhor, dearsa fhionn,
Mar spur iollaire ri gnuis ana-bheathaich,
D'an goirear an liathmhor mhaiseach
Mheachtruidh, mhor, mhuirneach.
Ciod a chimear sa' charbad sin?
Chimear sa' charbad sin
Na h-eich chinn-fhionn, chrodh-fhionn, chaol-chasach,
Ghrinn-ghruagach, stobhradach, cheannardach,
Srol-bhreideach, chliabh-fharsuinn,

Bheag-aosda, bheag-ghaoisdneach, bheag-chluasach,
Mhor-chridheach, mhor-chruthach, mhor-chuinneanach'
Seanga, seudaidh, is iad searachail,
Breagha, beadara, boilsgeanta, baoth-leumnach
D'an goireadh iad an Dubh-seimhlinn.
Ciod a bhiodh na shuidhe sa' charbad sin?
Bhiodh na shuidhe sa' charbad sin
An laoch cumaiseach, cumhachdach, deagh-fhoclach,
Liobhara, loinneara, deagh-mhaiseach.
Tha seachd seallaidh air a rosg;
'S air leinn gur maith a' fraodharc dha.
Tha se meoir chnamhach reamhar
Air gach laimh tha teachd o 'ghualainn.
Tha seachd fuilteana fionn air a cheann;
Folt donn ri tointe a chinn
'S folt sleamhuinn dearg air-uachdar,
'S folt fionn-bhuidh air dhath an oir,
'S na faircill air a bharr 'ga chumail
D' an ainm Cuchulin mac Seimh-suailti.
Mhic Aoidh, mhic Aigh, mhic Aoidh eile,
Tha 'eudan mar dhrithleana dearg,
Lughmhor air leirg, mar luath-cheathach sleibhe,
No mar luathas eilde faonaich,
No mar mhaigheach air machair-mail.
Gu'm bu cheum tric, ceum luath, ceum muirneach
Na h-eacha a' teachd chugain,
Mar shneachd ri snoighead nan sliosaibh

Ospartaich agus unaghartaich
Nan eachaibh g'a t-iónnsuidh.

From page above named
144 lines.

Rotmh-radh.

Tha eachdraidh Chuchulin no charbad a' toirt dearbhadh dhuinn gu 'n robh e na fhear-cogaidh curanta, crodha, calma, treun. Bha mac aige ri leannan a bh' aig' ann an Alba do'm b' ainm Aoife. Thug a mhathair Conlaoch mar ainm air. Gheall Cuchulin, do Aoife, air dha bhith na Ard-cheann-feadhna air armailte na h-Eirinn, gu 'm pilleadh e dh' Alba aig am araidh, agus gu 'm biodh Aoife mar mhnaoi aige. Ach cha do phill e. 'Nuair a thainig Conlaoch gu h-aois, chaidh fearas-ghaisge fhoghlam dha ann an Dun-sgathaich 'san Eilean-Sceitheanach, an t-ait' a b' ainmeil san am sin air son foghluim a thoirt seachad do threun-laoich anns gach cluich rioghail a dheanadh feumail iad ann an la a' bhlair. Fhuair Aoife air fhoghlam d' a mac gach lu-chleas a b' fhiosrach i a bha aig Cuchulin, Athair, ach aon chleas, d' am b' ainm an gath-bolg. Bu tric le gaisgich san am sin an gath-bolg a chleachdadh 'nuair a bhiodh iad a gleachd le saighdibh ann an uisge. 'Nuair a bha Conlaoch air tighinn gu lan spionnadh, chuir a mhathair fo bhoidean e, gu 'n rachadh e do Eirinn, nach innseadh e co e fein, agus gu 'n dthugadh e athair ceanguilte leis do Alba. Bha fios aig Aoife gu'm marbhadh Cuchulin a mhac leis a' ghath-bholg; agus rinn i so mar dhioghaltas—airson a mhealladh-dochais a rinn e oirre. Dh' fhalbh Conlaoch do Eirinn: chaidh e 'n toiseach far an robh Conull; cheangail e Conull, oide Chuchulin. Chuir Conull fios gu Cuchulin gu 'n robh e ceangailte. Thainig esan a sgaoileadh chuibhrichean 'Orde; agus an uair a dhiult Conlaoch innse co e, ghleachd athair ris, agus mharbh e a mhac fein.

Chualas, 's cha 'n fhada o sin
Sgeul a bhuineas d' ar cumha:
Nior aithrisear leinn ach gu trom
Am fear sin o Innis-Phail.
Clanna righre nam breth mall,
O Dhun-sgathaich gu tir Chonuill,
Le 'n ur chlannaibh og sa' mhagh,
'S iad a stigh air urlar Chuig-ulla;
Gu 'n d' thainig oirnne borb-laoch,
An curaidh calma Conlaoch.
Bearta treuna ghnathaicheadh leis,
O Dhun-sgathaich gu h-Eirinn.
Bhuail e beum sgeith air an fhaich,
Agus ghearr e foid comhraig;
'S cha 'n fhac an righ n' a chuid gaisgeach
A leithid an cuig Cuigeamh Eirinn.
Labhair Conachar ri cach,
Co rachas an dail an oig-fhir,
A ghabhail sgeil a mhuinntir dheth,
'S gun eura a ghabhail uaidhe.
Dh' imich Conull le 'threun lamh,
A ghabhail sgeula d' e n ghaisgeach;
'S gu 'm b' ann do thoradh nan laoch
Gu 'n cheangladh Conull le Conlaoch,
Is ceud fear treun os-barr air.
B' ioghnadh sud, 's bu mhor ri aithris,

Thuirt bean Chonuill 's i a lathair,
'S tu chaith an tair air mo ghaisgeach:
Gu 'm fuigh mise dhuit Cuchullin,
'S gu 'n dthoir e dioladh a mach dhiot.
Thoir fios uamsa gu Cuchullin,
Gus an Dun ud, Aoibhinn aluin,
Gur iomadh mac a th' anns a' mhagh,
Ceangailt' air urlar Chuig-ulla.
Chaidh teachdaire gu Cu nan con,
Gu ard righ Alloil Ulla,
Gu Dun-dealan dealbhach grianach,
Gu seann tur ciallach nan Gaidheal.
Labhair Conachair ri Cuchullin,
'S fhad-tha thu gun teachd chum cobhair,
Is Conull suireach nan steud seanga
Ag laimh, agus ceud d' a mhuinntir.
Gur olc leams' e bhith fuidh bhraighde,
'N ti a dh' fhuasgladh air mo mhuinntir;
'S ni 'n soirbh dol a dh' iomairt nan lann
Ri gaisgeach a cheangail Conull.
Bean Chuchullin.—Na smaointich gun dol na dhail,
A laoich nan gorm-shuile glana,
A lamh threun, gun eagal ro neach,
Cuimhnich air t' oide, 's e 'n cuibhreach.
Cuchullin nan glas lann nach sliom,
'Nuair chuimhnich e air cuibhreach Chonuill,
Ghluais e, 's bu dan a dhol ann,
A dh' fhaotainn sgeoil o 'n treun-laoch.
Cuchullin.—Nis o tharladh dhomh teachd ann ad' dhail

'S mi mar chu nach ob an t-eug bhoil.
A mhacain reidh an orain ghloin,
Co thu fein, no co do dhuthaich?
Tha geasan ormsa o mo theach,
Gun mo sgeul a thoirt do neach;
S' nan dthugain e do neach fuidh 'n ghrein,
Gu 'm b' ann do fhear d' aogaisg araidh.
Comhrag 's fheudar dhuit thoirt uait,
No sgeul innseadh mar charaid:
Gabh do roghainn, a laoich oig,
Cha chiall duit togradh do m' chomhrag.
Do chluich nan lann theid mi leat,
Chuchullin o Dhun nan Gaidheal;
Ach 's deurach bhios tusa la eile,
Ma lotar leat do mhac an treun-laoch.
Chaidh na laoich an dail a' cheile
'S bu gharbh samhal an ana-meine;
'S gu 'n d'fhuair am macan a lot
Leis a' ghath-bolg bhith a dhith air.
A mhacan innis dhuinne do sgeula,
O tharaladh dhomh fein do dhiobhail
'S gearr gus an togar do leac;
Na ceil a nis do dhuthaich.
Tog thusa leat mo shleagh
O na bhuin thu 'n sgeul-sa dhiomsa;
Mar sin 's mo chlaidheamh cruadhach,
Lann fhuair mi air a liomhadh,
'S mise Conlaoch mac a' Choin,
Oighre dligheach air Dun-dealgan.
An run a dh' fhag thusa am bruid

Aun an Dun-sgathaich g 'am fhoghlam
Seachd bliadhnan bha mi 'n Dun-tairbhe,
A foghlam chleas agus ghaisge.
An cleas le 'n do thor'chear mi leatsa
Cha robh ach e dh' easbhuidh air m' fhoghlam.
Ach c' uim' nach tuigeadh tusa uamsa,
Athar uasail ana-meinnich,
'Nuair thilginn ort gu fanna fiar
An t-sleagh an coinneamh a h-earra
Chuchullin a's caomh-gheal cneas,
Leis am brisde gach bearn gabhaidh,
Nach amhairc thu, 's mi gun aithne,
Is feuch co 'm meur a lion am fainne.
Ach thoir mo mhollachd do m' mhathair,
O 's i chairich mi fuidh gheasaibh,
Air choir gu 'n deachaidh mi gu 'm fhulang,
A Chuchullin, fo do chleasaibh.
Bheir mis' do mhollachd chum do mhathair,
Gu Dun-sgathaich lan do cheilge:
'Se mheud 's a bh' innte do gheasan,
A dh' fhag d' fhuil na sruthaibh dearga.
Thuit Cuchullin air a' bhlar,
Gun lugh an cois, na an laimh
'S bha iad thall air a mhagh
Gu 'm b'e sgiath is claidheamh Choinlaoich.
'S mis' am fear a mharbh a mhac
'S nior chath mi sleagh no luireach.
An lamh so fein gu 'm faigheadh cradh
O 's i 'n lamh a rinn do lotadh.
Gur maith do Laoire buadhach,

'S cha mheasa dh' uaislibh na Fraince,
'S gur maith do 'n liath mac Daoire,
Nach e bu bharanta do d' mharbhadh:
Gur maith do Chormac nan long
Nach e rinn do thaobh a leon;
Air neo thuiteadh leams' a' d'eiric
Ceud d'a chuideachd 's mi a' m' aonar.
Och-on! Conlaoch treun mo mhacsa,
Is mairg mise ghiorraich do shaoghal
Nam biodh tus' is mise marthunn,
Cha bhithinns' a nochd a' m' aonar?
Nam bithinns' is Conlaoch slan
A dh' iomairt nan cleas lamh air laimh,
Bheireamad geill o thuinn gu tuinn
Do fhearaibh Alb' agus Erin.
Och! is mise th' air mo ruigheachd,
S an t-sleagh nimh air dol tre m' chridhe!
Cladhaich thusa leac m' uaighe
Air an tulaich fheur-ghlas uaine.
Thog mise leam sleagh mo mhic,
Sgiath agus claidheamh Chonlaoich,
Is thug mi greis air caoidh mar sin,
Mar bhean gun mhac gun bhrathair.
Och nan och! is och eile!
'Smi direadh ri mullach beinne,
Airm mo mhic san dara laimh,
Agus 'fhaoibh san laimh eile?

15 lines genuine See Text A

(X) CLIU FHINN AIR GOLL MAC MORNA.

1	1	Ard aigne Ghoill, fear cogaidh Fhinn,
2	2	Laoch leoghar lom, fulangach nach tiom,
3	3	Laoch fionn fiall, a's milse gloir;
	4	Ni 'n saobh a chiall, laoch aoibhinn mor.
4	5	A mhaise mein, 's a sgeimh gun chron;
5	6	'Se 's gloine gean, oide nan sgiath;
6	7	Ni bheil righ thar Goll san domhann ach Fionn,
7	8	A threise mar thonn, air ghaisgeadh grinn;
8	9	Leoghann air agh; crodha na ghniomh;
9	10	Neartmhor a lamh, rogha nan righ:
	11	Cliath chomhraig bhuain, do shonas fior,
	12	'S moralach sluagh iorguilleach nam Fiann:
	13	Buan run an fhir, buaidh chomhrag ar;
	14	Leumnach a ghoil; luchdach a stor:
10	15	Fear deud-gheal caomh, nach treig a dhaimh;
12	16	Pronntach a ghair, connsach a threoir;
11	17	Am measg caogad righ ni 'n lag a lamh
13	18.	Gu fiurranta min, mileanta mor.

11 An cogadh righ nach lag a lamh.

26 lines

BRIATHRAN FHINN RI OSCAR. 16

A MHIC mo mhic, se thuirt an righ,
Oscair, a righ nan og-fhlath,
Chunnaic mi dealradh do loinne 's be m' uaill
Bhi 'g amharc do bhuaidh sa' chath.
Lean gu dluth ri cliu do shinnsear,
'S na diobair a bhi mar iadsan,
An uair bu bheo Treunmor nan cath,
Is Trathall, athair nan treun-laoch:
Chuireadh gach cath leo le buaidh,
Is bhuannaich iad cliu gach teugbhoil,
Is mairidh an iomradh san dan
Air chuimhn aig na baird an deigh so.
O Oscair, claoidh thus' an treun armaicht',
'S thoir tearmunn do 'n lag-lamhach fheumach.
Bi mar bhuinne sruth reodhaird geamhraidh
Toirt gleachd do naimhdibh na Feinne;
Ach mar fhann-ghaoith, sheimh, thlath, shamh-
raidh,
Bi dhoibhsan a dh' iarras do chobhair.
Mar sin bha Treunmor nam buadh,

'S bha Trathall nan ruag na dheigh ann;
'S bha Fionn na thaice do 'n anafhann,
G' a dhion o ainneart luchd eucoir:
'Na aobhair chuirinn mo lamh,
Le failte reachainn na choinneamh,
Is gheibheadh e fasgadh is cairdeas
Fo sgaile dhrileannach mo loinne.

COLG-SHUIL IS TRATHALL.

Chaidh Trathall sios na eideadh,
Mar sgairnich o mhullach sleibhe;
Mar bhuinne sruth fuaimnich oilteil,
No mar theine am falt nan coillteach.
Bha Colg shuil 's e fein mar dha-shruth aonaich;
Chluinnte air gach taobh am beucaich;
B' airde fuaim am faobhar geala
Na toirm mhic-talla 's dealan speuran.
Bha Trathall mar neart na gaoithe
Leagas giubhas Mhoirbheinn aobhaich;
'S bha Colgshuil mar luaths nan steud-shruth
Bhios ri eudann sliabh ag eirigh.
Bha 'n aghaidh air at gu comhrag,
Mar dha leoghann o 'n sgairte 'n cuilean;
No mar mhathghamhuin 's torc-niinhe
Bha fiamh is coslas an da churraidh.

154 [illegible]
West Highland tales. Page 303. Vol. III
313. Gillies. 167. ditto.

Roimh-radh.

Air bhith do Oscar na laoch treun oirdheirc—mar mhaoim sleibhe an am feirge; na laoch crodha do-cheannsachaidh; ach mar mhaighdinn shuairce an am sith: chuair Cairbre, righ Uladh fios air ann an ceilg; is nam b'fhior e, air son cairdis. Ach 'nuair a smaointich righ Uladh gu 'n robh Oscar cridheal le deoch, dh iarr e a shleagh air Oscar, mar aobhar airson tair a thoirt dha. Thuig Oscar ciod a bha na run, agus thuirt e ris gu 'm b' eucorach an ni a dh' iarr e; ach gu 'm ba leis cuideachadh a laimhe 's a shleagha an latha catha no comhraig, nam biodh e an cairdeas ris na Fianntaibh. 'Nuair a dhiult Oscar an t-sleagh, thuirt Cairbre ris gur ann ma 'n t-sleagh a bhiodh a bhas. Fhreagair Oscar, Nach bu bhas gun dioladh e—gu 'm marbhadh esan moran d'a shluagh, 's gu 'm marbhadh se e fein a thuiileadh orra. Thoisich an gleachd; is ged nach robh aig Oscar ach tri ceud fear, a chaidh leis gu bhi nan luchd frithealaidh aige, innsidh an Dan so an t-aireamh mor a mharbh e do shluagh righ Lochlann; agus mharbh e righ Lochlann fein agus a mhac. Bha maighdean san Fheinn a bhiodh a deanamh fiosachd, agus dh' innis i san la air an robh an cath, gu 'm marbhadh Oscar righ Lochlann, agus moran d'a shluagh.

Cha 'n abair mi mo thriath ri m' mhac,
Ge b' olc le Oisian e a nochd:

Oscar agus Cairbre calma,
Mharbhadh iad an cath Gabhra,
An t-sleagh nimh, is i n laimh Chairbre,
Gu 'n crathadh e i ri am feirge
Deireadh am fear a bhiodh fior
Gnr ann leatha mharbhadh Oscar.
A nighean a nigheas d' endach
Dean dhuinne faisneachd gun bhreugan—
An tuit aon duine dhiubh leinn?
No 'm faigh sinn buaidh air Lochlann?
Marbhar le Oscar moran cheud,
Is lotar leis an righ fein,
Is moran do 'n t-sluagh thug e leis
A nall o Lochlann thar saile.
An cuala sibhse tursa Fhinn,
An uair a ghluais e gu h-Eirinn:
Thainig an Cairbre sleaghach garg,
Is ghlachd e Erinn fo aon smachd.
Ghluais sinne gu dalma laidir,
A mheud do 'n Fheinne 'sa bha dhinn;
Leagadh leinn air feachd 's air sluagh
An taobh mu thuath do Erinn.
Chuireadh le Cairbre ruadh
Fios gu Oscar cruaidh na Feinne,
Dol a dh' ionnsuidh cuirm an righ,
'S gu 'm faigheadh e cios do reir sin.
Ghluais, o nach do dhiult e namh,
An t-Oscar aluin gu teach an righ,
'S tri cheud fear treun a dh' imich leis
A fhreasdal d'a thoil 's d'a ghniomh.

Fhuair sinn onoir, 's fhuair sinn biadh,
Mar a fhuair sinn roimhe riamh,
'S bha sinn gu subhach ait a steach
An comunn Chairbre an Teamhra.
An latha mu dheireadh d' an ol,
Labhair Cairbre le guth mor,
" Iomlad sleagh a b' aill leam uait
Oscair dhuinn a h-Alba."
Creud an t-iomlaid sleagh bhiodh ort
A Chairbre ruaidh nan long-phort,
'S gu 'm bu leat mi fein 's mo shleagh,
An latha catha agus comhraig?
Cha b' uil-leoir leamsa cios no cain,
No aon seud a bhiodh n' ur tir,
Gu 'm b' eidir leam ri m' linn a bhos
Gach seud a dh' iarr mi gu 'm faigh mi.
Cha 'n eil or no earras, gu fior
A dh' iarradh oirnne an righ,
Gun taire no tarcuis thoirt dhuinn,
Nach bu leatsa a thighearnas
Ach iomlaid sleagh gun mhalairt crainn,
Gu ' m b' eacorach sud iarruidh oirnn,
'S am fath mu'n iarradh tu e,
Mise bhi gun Fhiann gun athair.
Ged a bhiodh an Fhiann is d' athair
Co maith 'sa bha iad riamh nam beatha,
Cha b' uil leoir leamsa ri mo linn,
Gach ni a dh' iarr mi gu 'm faigh mi.
Na 'm bitheadh an Fhiann agus m' athair
Cho maith 'sa bha iad riamh na 'm beatha.

'S gann air am faigheadh tu sin,
No leud do dha throighe ann an Erinn.
Lion fuarrachd na laoich lan,
Ri cluinntinn na h-iom-arbhaidh,
'S bha briathran garbh leth mar leth
Eadar an Cairbre san t- Oscar.
Bheir mise briathra buan,
'Se labhair an Cairbre ruadh,
An t-sleagh nimh a ta 'n ad lamh
Gur ann uimpe bhios do bhas.
Bheir mise briathra buan,
'Se thubhairt an Cairbre ruadh,
Gu 'n cuir mi sleagh nan seachd roinn
Eadar d' airne agus d' iomlaig.
Briathran eile n' aghaidh sin,
Bheir mise, ars' an t- Oscar calma
Gu 'n cuireadh e sleagh nan naoi roinn
Mu chumadh fhuilt agus eudainn.
Briathra borba agus buan
'Se bheireadh an Cairbre ruadh,
Gu 'n togadh e sealg agus creach
A h- Alba an dara maireach.
Bha 'n oidhche sin dhuinne gun chobhair
Thall agus a bhos m' an abhuinn;
Bha doire-linne leth mar leth
Eadar an Cairbre 's an t- Oscar.
Chualas Olla le guth tiom
Air clarsach bhinn le tuireadh broin.
Is dh' eirich Oscar ann am fearg
Is ghlac e 'airmna dhornaibh aigh.

Dh' eirich sinn gu calma laidir,
Air sluagh uile mheud 's bha dhinn;
Thuig sinn gu 'n robh Oscar 'g a chlaoidh,
Nuair chuala sinn guth air a chlarsaich.

Thog sinn a mach ri sliabh Ghoill,
A mheud d' ar sluagh 'sa bha crùinn;
'S bha Caoilte is Fearagus og
An tus a' chomhraig aig Oscar.

Mharbh sinn righ Lughaidh nan lann,
'S a laoich fhuilteach le faobhar airm,
Seal beag mu n' thoisich an cath garg
Bha eadar an Cairbre 's an t- Oscar.

Ann uair a rainig sinne ann
An laoch treun ann an caol ghleann
'S ann a bha an Cairbre ard
A' cuisbearachd a' teachd n' ar codhail.

Cuig fichead treun-fhear garg,
Am fearas-ghaisge s iad a dhearbh;
Thuit sud le laimh Oscair thall,
'Se togairt gu righ na h-Eirionn.

Seachd fichead do clannaibh righ,
Bu mhor gàisge agus gniomh,
Thuit sud le laimh Oscair thall,
'S e togairt gu righ na h- Erinn.

Mungan mac Seirce an namh,
A chiosaicheadh ceud claidheamh glas
Thuit sud le laimh Oscair thall,
'S e togradh gu righ na h- Eriinn.

Cuig fichead do fhearaibh bogha,
A thainig air Cairbre g'a chobhair,

Thuit sud le laimh Oscair thall,
'S e mosgladh gu righ na h- Erinn.
Seachd fichead do fhearaibh feachda,
A thainig a tir an t- sneachda,
Thuit sud le laimh Oscair thall,
'S e mosgladh gu righ na h- Eirinn.
Cuig fichead do threun-laochaibh cruaidh
Bha cosmhuil ri Cairbre an t- sluaigh,
Thuit sud le laimh Oscair thall,
'Se mosgladh gu righ na h- Eirinn.
'Nuair chunnaic an Cairbre ruadh
An t- Oscar a' snaigheadh a shluaigh;
An t- sleagh nimhe bha na laimh,
Gu'n thilg e edar 'airne is imleag.
Thuit Oscar air a ghlun deas,
'S an t- sleagh nimhe ro' a chneas,
Thug e urchair eile nunn,
Is mharbhadh leis rig na h- Eirinn.
Eirich Airt, is glac do chlaidheamh,
Is seas ann an aite d' athar,
'S mu gheibh thu do dhiol saoghail,
Saoilidh mi gur mac righ thu.
Thug e urchair eil' an airde,
'S thoir leinne gu 'm bu ghniomh aigh e;
Leagadh leis air a cumiseadh
Airt mac Chairbre an ath urchair.
Chuir iad chum an righ mu dheas
Sluaigh Chairbre bu gharbh sa ghleac,
A chum gu 'm faigheadh iad buaidh larach,
Air faicinn doibh Oscair craiteach.

Thog e leacag chomhnard chruaidh
A bharr an talmhain ruadh le fuil,
Bhrist e crun Chairbre mu 'n cheap;
Gniomh ma dheireadh mo dheadh mhic.
Eirich Oscair le d' chosgairt bhuadhach,
Le d' brataich aird. s le d' neart is buaidh ort;
Tha sluagh righ Lochlann
'S na cathan air teachd chugain.
Cuiribh earr na sleagh san lar,
Is cuiribh sin fo m' aisinn bhan,
'S ma chi iad mise air mo chasan,
Cha dthig iadsan ni 's faisge.
Do sgeul, Fhearguis, na dean breug dhuinn
Cia meud ursann chatha
A thuit an cath Chairbre?
Cha mhaireann Oscar aluinn
A rinn mor chosgairt chalma;
No Colla mac Chaoilte
No maithean Fhianntaibh Alba.
Cionnas a bhiodh Oscar a' cosgairt nan ceannibh?
Fhinn, a righ na Feinne, 's duilich dhomhsa aithris
Na mharbh Oscar 's na cathaibh
Leis na casaibh calma.
Togaibh leibh a nis mi Fhiann;
Nior thog sibh mi roimhe riamh;
Is thugaibh mi gu tullaich Fhinn,
Achum gu 'm buin sibh dhiom an t-eideadh.
Chualas aig traigh mu thuath
Eigheach sluaigh is fadhair airm.
Chlisg ar gaisgeich gu luath,

'Nuair fhuaras an t- Oscar marbh.
Marbh-phaisg ort, a nighean gun bhuaidh dhuinn
Rinn thu breag an dara h-uair dhuinn;
Loingeas mo shean athar at' ann,
'S iad a' teachd le cobhair chugainn.
Bheannuich sinn uile do Fhionn.
Ged rinn, cha do bheannuich dhuinn,
Gu 'n d' rainig e tulach nan deur,
Far an robh Oscar nan arm geur.
Am meas, a mhic, a bhiodh tu dheth
Na latha sin catha Beinn-eudainn;
Shnamhadh na corran ro d' chneas,
'Si mo lamhsa rinn do leaghas?
Mo leaghas cha 'n 'eil an dan,
'S cha mho a nithear e gu brath:
Chuir Cairbre sleagh nan seachd roinn
Eadar m' airne agus m' imleag.
Chuir mise sleagh nan naoi roinn
Mu chumadh fhuilt agus eudainn;
'S nan ruigeadh mo dhuirn a chneas
Cha deanadh aon leigh a leaghas.
Am meas, a mhic, a bhiodh tu dheth
Na latha sin catha Dhun-dealgan?
Shnamhadh na geoidh ro d' chneas,
'Si mo lamhsa rinn do leaghas.
Mo leaghas cha 'n 'eil an dan;
'S cha mho a nithear e gu brath:
An gath domhann a' m' thaobh deas,
Cha dual do leigh a leaghas.

Sin an uair a chaidh Fionn
Air an tulaich os-ar-cionn;
Shruth na deoir a sios o rosgaibh,
Is thionndaidh e ruinn a chul thaobh.
Mo ghaol fein thu, 's gaol mo ghaoil,
Leanabh mo leinibh, gille chaoimh!
Mo chridhe leumnaich mar loin;
Gu la bhrath cha 'n eirich Oscar!
'Struagh nach mis' a thuiteadh ann,
'S a' chath Chairbreach sin nach gann,
Is thusa 'n Ear 's an Jar,
A bhi roimh na Fianntaidh, Oscair!
Cha b' ann cosmhuil ris an Fhiann
Bha 'n cridhe feola bha a'd' chliabh;
Ach mar chridh' do chlachaibh sruth
Air an comhdachadh le stailinn.
Donualaich nan con ri m' thaobh,
Agus osnaich nan seann-laoch,
Is guil a' phobuill caoidh mu seach,
Gur e sud a chradh mo chridhe.
Thog sinn leinn an t- Oscar aluinn,
Air ghuaillibh nan sleagh a b' airde;
Thug sinn as iomcharadh grinn,
Gus an d' rainig sinn tulach Fhinn.
Cha chaoineadh bean a mac fein,
'S cha chaoineadh fear a bhrathair treun,
Ni's deuraich no gach neach mu 'n teach,
Is sinn uile caoineadh Oscair.
Bas Oscair chradh mo chridh;
Triath fear Alba 's mor d' ar dith.

C' aite 'm facas riamh ri d' linn,
Neach co cruaidh riut air cul lainne?
Nior chur Fionn deth crith no greann,
O 'n latha sin gu la a bhais:
Cha ghabhadh, 's cha b' fhearde leis
Trian do 'n bheatha g'ed abrainn.

Romh-radh.

Tha 'n Dan so a' toirt dearbhadh dhuinn air a' bhron a bha air inntinn Oisein a' smuaineachadh air na laithibh subhach a chunnaic e maille ris na Fianntaibh; agus gu h- araidh an didean cairdeil a bhcireadh iad do gach neach a thigeadh fuidh an tearmunn, agus an inntinn shuairce 's an onoir a bha iad a' cleachdadh. Ann an dion na h- ainnire so, ge do bha fios aca gu 'm marbhadh e moran d' n Gaisgeachaibh, b'fhearr leo am bas f'hulang na gun a dion, o 'n ghabh iad as-laimh e; agus ge do mharbhadh cuid dhiubh leis an laoch threun so, thug Oscar buaidh air, is thiolaic iad e le greadhnachas is le h-onoir mic righ, mar thaisbeincas an Dan so.

Oisinn uasail, a mhic Fhinn,
'S tu a' d' shuidh air tulaich aoibhinn;
A Laoich mhoir, mhileanta, nach meat,
Tha mi faicinn broin air, d' inntinn.
Dh' innsinnse fath a' bhroin a th' orm fein,
A Phadruig, na 'm b' aill leat eisdeachd;

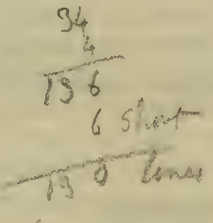
Mi cuimhneachadh air Fionn 's an Fheinn,
Is sinn air an tulaich so a dh' aon rian.
Air an tulaich bha sinn mar-aon
A Phadruig nam breth saor.
Chunnaic mi uair teaghlach Fhinn,
'S iad gu mear, mor, meamnach, aoibhinn.
Air an tulaich so bha 'n Fhiann,
Caitheamh subhachais mar ar miann,
Chunnaic sinn bean og anns a' mhagh,
'S i teachd chugainne na h- aonar.
An ainnir ur a b' aille snuagh,
Bu ghile 's bu deirge gruaidh:
Bu ghile na gathanna greine
A braghad shuas fo 'caomh leine.
Bha da rosg ur-ghlan ann a ceann,
Bha earradh aluinn m'a timchioll;
Bha dunadh d' an or m' a braghad,
'S bha slabhruidh oir fuidh 'caoin earradh.
Bha leine d' an t- srol a b' uire
Leth ri cneas gradhach, caomh, cubhraidh.
Thug sinn mor ghaol uile dhi
O theaghlach sin Fhinn 'an Alba,
Gun speis aig aon neach d' a mhnaoi fein,
Ach ar gaol uile do 'n nighinn.
Chuir is' a comruich air Fionn
An righ bhean, 's i gu bas gheal binn.
Chuir i comruich air Goll an aigh,
Lamh a chaisgeadh gach teug bhoil,
'S air Oscar mac Oisein fhiallaidh,
'S air Caoilte cean-feadhna chloinn-reithe.

Mo chomruich oirbh Fhiannta matha,
Eadar chlannaibh righ 's ard-fhlathaibh.
Co tha 'n toireachd air do lorg,
Ainnir ur a's aille dealbh?
Tha san toireachd orm fein,
Fhir aluinn a's uaisle Feinn
An t- Iolann mor, mileanta mear,
Mac ard-righ na h-Easbainte.
'S eagal leamsa, Fhiannta Phail,
Gu 'm faigh sibh ur liodairt 's ur doruinn
Leis an fhear mhor, mhileanta threun,
Is 'airm curanta roinn-gheur.
Dh' eirich suas ceathrar mac Fhinn,
Carrul is Raoine ruadh,
Faolan agus Feargus og,
Is dh' arduich iad an gloir san uair.
C' ait' an d' imich e, 'n ear no 'n iar,
No 'n ceithir airdibh an domhain,
Naich faicemaid eanachain a chinn,
Mu 'n leigemaid leis thu, ainnir.
A gheug ghrinn, bhas gheal bhinn,
A nighean ur nan gorm-rosg aoibhinn,
Suidh thus' an so, air ar sgath-ne
Ainnir, ge dana do cho toirich,
Cha dthoir am fear mor thu leis,
Ge mor leat a dhoigh is 'fheabhas.
Cia fhada bhiodh am fear mor uaibh,
Oisein nan uirsgeul cruaidh?
No 'n robh deatach feirge na ghnuis
A' teach a thoireachd air an ainnir?

Chunnaic sinn am fear mor uaibhreach
A' teachd gu caladh o n' chuan,
'S e tarruing a luinge gu tir,
Aig teachd chugain le ana mein.
B'e sud am fear mor bos gheal miaaireach,
Nan sleaghaibh oilteil allamharach
Na fhraoch feirge gu Fiantaibh,
'S e teachd na chaoiribh teinnteach.
Bha claidheamh mor frasach nimhneach,
Gu cruaidh chosgairt aig an treun-laoch;
Bha sgiath oir, bu mhor a bladh,
An dorn toisgeil a mhilidh.
Bha luireach ard, iurseach, uaibhreach,
Bha threun sgabull breac buadhach,
'S bha 'cheannabheart clocharra corr,
Os-cionn aghaidh shocair a' ghaisgich.
Bha truscan d' an t- srol mu 'n fhear,
'S bha usgraichean side g a cheangal;
Bha 'dha shleagh o 'm bun bu chruaidh roinn
Nan cuilge neartmhor suas r 'a ghuaillibh.
Thug e ruathar fir gun cheill,
'S nior bheannuich do Fhionn no do 'Fheinn
Mharbhadh leis tri cheud do Fhianntaibh Fhinn,
Agus mharbhadh leis an Ainnir.
Cheangail e ceathrar mhac Fhinn,
Is naoi naonar d' an luchd leanmhuinn,
Do 'n chinneadh mhor, mhileanta mhear,
Clanna Baoisge sliochd Treunmhoir;
Is bhagair e air clannaibh Morna
'S air sliochd Mhoir bheinn o thur Sheall 'nath.

An uair a chuala Oscar fial
Clanna Baoisge a faotainn tarchuis,
Ghlac e 'airm na dhornaibh aigh,
'S cha d' eisd e 'n scleo n' b' fhaide.
Thionndaidh mo mhac ris air an leirg,
Oscar, 's e lan do threun fheirg,
Rinn comhrag ris an fhear anameineach.
Thionndaidh 'n t- Iolunn ri m' mhac fein,
Is rinneadh leis comhrag treun
Ris an fhear mhor-chnaimheach, chreuchdach,
Bas-luath-bhras ard leumnach.
Mar shruth aimhne le gleann
Bha sgriosadh am fola co teann;
Mar chaoiribh teinnteach teachd o 'n teallach,
Bha torrunn nan laoch namhadach.
Thug Oscar beum fearadha glan
Gu treun-laoch a' chridhe gun smal,
Is bhuineadh leis a bheum lann ud
Ceann mic righ na h- Easbainnte.
Rinn Ulinn 's ar baird gu leir
Cumha broin da air an leirg;
Is thugadh buaidh is bladh do Oscar,
Is lamh dheas nan seachd cathan.
Thug sinn tiolaiceadh mic righ
Do Iolunn bu ghairge mein,
Is bha gach aon fhear anns an Fheinn
Galach deurach airson na h- ainnir.
Air an tulaich so tha a leac'
A Phadruig tha so fior;
'S tha leac na mna air an taobh eile.

'S coltach gu 'm bu mhaith iad gu leir;
Cha robh duine dhiubh ach seud.
Sith air an anam gu leir,
Agus beannachd dhuitse, Oisein!



Roimh-radh.

Tha ni araidh san Dan so nach 'eil againn an eachdraidh na Feinne gu leir. Seach aon sluagh a bha riamh air thalamh, cha 'n 'eil cunntas gu 'n d' thug an Fhiann ceum teichidh riamh ach air an la so. Agus 'se na rinn iad do theicheadh fad buinn an coise: se sin ri radh gu 'n deachaidh air an ais gus an robh barr an ordaig far an robh cul an sail an uair a sheas iad. Nis ge h-ainmeil na gaisgich a bha againn sa' chogadh so fein, mar tha Duic Uelington 's na h-ard chinn-fheadhna bha a dion na rioghachd, agus a chothaich an namhaid eacorach sin Buonparte; gidheadh tha fios againn gur tric a theich na Cinn-fheadhna threun, so le 'n armailt. Ach cha b' ionann doigh gleachd a bha aig gaisgich na Feinne 's a ta nis ann; oir bha iad 's na laithibh sin a' gleachd le claidheamh, le sleagh agus le bogha; leis an robh cothrom aig laoch treun air e fein a dhearbhadh. Agus gun amharas ged nach biodh eachdraidh sgriobht' air na gniomharaibh buadhach a rinn Duic Uelington, Seanalair Graham, agus na cinn-fheadn' oirdheirc sin a bha na 'm meadhon gus ar naimhdean a chumail o ar dorsaibh, gidheadh, na ceudan bliadhn' 'an deigh so, bhiodh e mi-ghneathail do shliochd an ail ata nis am Breatuinn a bhi 'g radh nach robh leithid Duic Uelington, Seanalair Graham, agus na gaisgich ainmeal a thuilleadh orra, idir ann; mar is maith le cuid a chumail a mach ri ar linn-ne nach robh na Fiannta ann. 'S e 'n co-dhunadh a dh' fheudas sinn a tharruing o na nithibh so, gu 'm bu mhaith leis a mhuinntir so nach biodh gaisgich idir ann gu dion na dutcha; agus gur gann

a tha iad dìleas do 'n righ no do 'n rioghachd. Tha 'n Dan so ag aithris na buadh' a fhuair Oscar air Cuithach agus air a mhuinntir.

Air a' bhas gu 'n deach an Fhiann,
Cha d' thug iad ceum teichidh riamh,
Ach nodadh beag air an traigh,
Air taobh a's iar Dhuin-Gallan.
Cha d' fhuair sinn Ciuthach san Dun;
'S na'm faigheadh bu mhisde dhuinn:
Fhuair sinn iomnadh agus grain
O Eubhan agus o Throsdan.
Chaidh Goll a liodairt na luraich,
Le Eubhan mac a' Ghorm-shuilich;
Is bhuagair Trosdan, garg an goile,
Air Oscar eubhachdach comhnadh.
Bhuagair e air clann mhic Mhoirne,
Na laoich cheannardach, chrodha;
Bhuagair e air clannaibh Sgaine,
Clanna righ a fhuair an dearbhadh.
Bhuagair e air Raoine mac Fheinn
Agus air na Bailibh a Boilibh.
Dh' eisd iad an sin uil' an Fhiann,
Mar nach cual' iad focal riamh.
Thug iad nodadh air an traigh,
Le teicheadh agus le cona-ghraid.
Ghluais Oscar nan airm an aigh,
An coinneamh mhic Nuadh-rain.

Bhiodh frasa fola gu teann,
Agus ceo teas dol san iarmailt;
Bhiodh claidhean 'g am bualadh gu cruaidh,
Fuil air chraoislichean chean ruadh.
Bhiodh sgiathan g' am bloigheadh ri lar,
Aig mac maiseach Nuadh-rain.
Thug Oscar an cois-ceum buaidh;
'S thoir leinne, bu leor a chruas.
Bhuinn e 'n ceann gun bhaoghal deth,
Le faobhar geur a' chlaidheimh.
Beannachd, a mhic air do laimh;
Buaidh lamhaich leat agus confheachd!
Glachd an ceann air bhraghad bhan,
Is thoir e am fianuis do sheanar;
Ceann mhic righ air thoir creach,
A chuireadh feum air ceud long.
Cha dthugainnse sud air sal
Air mhaith an domhain donnbhail.
Cha leig mise fein sin duit,
'S e labhair Golla mor o Cruachain.
Beir air a cheann gnn athadh,
Is thoir e 'm fianuis an ard-fhlathadh.
Air do laimhs' a Ghuill mhic Mhoirne,
Cha dthugainn duit urram cnodha.
Cha dthugainn aon do chloinn d' athar
Air sliochd Raoine a cheud chatha.
Thug an t- Oscar calma coir
Ruathar fearagha fearail:
Thiolaic e, dh' aindeon nam Fiann,
An ceann 's a' choluinn a dh' aon rian;

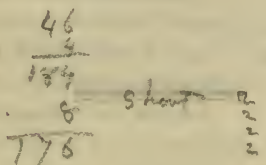
Chuir e 'n ceann mileanta baghach,
Ris a' choluinn mhor, sheimh, ghradhach:
Chuir e seachd troighean sa' bhlar
Deagh mhac maiseach Nuaidh-rain:
Cha d' thug e snosadh do fhear,
Do Oisian no do Iulann.
Dh' eirich Oisian baghach fial,
Is ghlachd e a chlaidheamh 's a sgiath,
Chuir e 'chlogaid cruididh m' a cheann,
A dha shleagh, 's a ghorm lann,
Is thog e a chrios coimhlionta catha
An aghaidh mhic na h-ard-fhlathadh.
Chaidh clann Ronain is clann Saoi,
'S am brataichean taobh air thaoibh;
Chaidh iad fuidh thulaich nam buadh,
Mu thimchioll Oscair an airm ruaidh.
Chaidh Laoch na Feinne,
'S am brataichean os-an-cionn;
Chaidh iad fuidh thulaich nam buadh,
Mu thimchioll Oscair an airm ruaidh.
Cuigear mac Ailbhinn ri Fionn,
An cuigear a b' fhearr a bha 'n Erinn,
Caoral creuchdach nan creach,
Is Aaral euchdach na h-iorghuill.
Aolan is Raoine mac Feinn,
'S an t-Aoghan crodha coitcheant.
Au cuigear sin uile air seol,
Gun casbhuidh sgeithe no sgannul.
Ciod a nis is fuireach dhuit,
Oscair mhoir nach eisd na cluig?

Clanna mhac na Feinne mu'd cheann,
Agus maithean chlanna Threinmhoir.
Cha dtheid mi bhualadh nam Fiann,
No Oisein mhoir nan garbh sgiath,
O nach 'eil iad an so uile;
Ni 'n diobhailinns' an t-aon duine.
Cha robh riamh m' athairse fein
An cath, no 'n comhrag 'n am feum,
'S nach gabhadh e air cruadhs' a lainne
Ceann thri cathan do dhiongbhail:
'S nach d'thugadh e
Air ghealachas a leannain
Agus a choluinn chaomh choire
Mar aon agus 'anam ionmhuinn.
Dean sa sin, a mhic gradhaich,
A churaidh ghasda, mhoir aluinn;
Thoir sith do Iulann nam fleagh,
O 's e laoch a's treasa an Teamhra.
Nam bu chuimhne leibh cath cnoc,
No latha catha Beinn-eudain,
'Se bhi fulang Ghuill le' a dhornaibh
An tir Fheinn nan cup 's nan cornaibh,
'S ann a thuit Cumhal nam fleagh
Le laimh Iulainn euchdaich.
Cha b' e Iulann a mharbh m' athair,
Is cha mharbhadh ceud d'a leithid;
Ach coimhthionail an domhain uile,
Air tochd mu Chumhal crodh- bhuilleach.
Chuir Fergus an ceann a' cheile
Seachd cathan na cruaidh Fheinne,

Is rinn iad sith bhuan bhaghach
Ri Goll crodha cruadalach.
Chuir Ciuthach a dh' achd uaith',
Gu Fionn mac Chumhail nan arm cruaidh,
Ceann Oisein a thoirt na laimh,
Is ceann Oscair an ceud fhear.
Ceann Ghuill is Chonain ma seach
Fhaighinn uile do aon fheachd.
'S e an trath a dh' iarr e sin,
Is Oscar sa Ghreig luinich.
Dh' eirich iad an sin gu cheile,
Ciuthach agus Fionn nam Feinne.
Labhair fear og air a' mhagh,
" Chi mi Oscar a' tighinn."
An ceann an t- seachdamh trath mar sin
Thainig Oscar nan rosg rana-ghlan,
Gu fuar, fiuranta, nimhneach;
Gu cruaidh, cosgarra, co-chinnteach.
'S maith a ghleusadh tusa sinn,
A thnu Chiuthach mhic Nuarain;
Ach 's mis' a mharbh do braithrean
Agus cinneadh do sheana-mhathar.
Ge bu Chiuthach ainm gach fir
A thainig air saile soir,
Cha d' rachadh dhiubh o m' lainn ghloin
Ach fuigheall faoibh agus fachaid.
Muinntir Chiuthach anns an Dun,
Chaireadh sud air chul Oscair;
Is muinntir Oscair mar an ceudn',
Chaireadh sud air chul Chiuthaich.

Thog Oscar a lamh shleiteach lom,
Gu farsuinn suas o a ghualainn,
'S de Chiuthach do chuir e an ceann,
Am fianuis nam Fiann an Eirinn.
An uair a chunnaic Eimhear fhial
Ceann a' Chiuthaich air an t- sliabh,
Shileadh i na frasan fala,
As na rosgaibh ro- ghlana;
'S shileadh i na frasan deurach,
As na rosgaibh ranna-gheura.
Sheol sinn an t-oir-thire suas
Gu criochaibh baile Nuarain,
'S shuidhich sinn probull sroil
Anns an rioghachd bha ro-mhor,
'S bha nighean an righ nach cois'neadh beum
Mar mhnaoi aig Oscar euchdach.
Sin agadsa an cath garg
Bha eadar Oscar aluinn is Ciuthach;
'S ged thigeadh e o 'n ear no 'n iar,
Bhuineadh mo mhacs' an ceann d'a mhuinneal.
Is c' ait an robh iad fuidh na ghrein
Mic- shamhuil Threinmhoir, 's Thrathail 's Chumhail
'S ri smaointeachadh air m' athair fein
'S beag ioghnadh mi bhi lan mulaid:
Gu iomairt lann is luireach,
Is gu toirt dioghaltais air a namhaid;
Ach gu suairce, caoimhneil fialuidh
Do gach neach a dh' iarradh cairdeas,
Is do threun-laoich an teach mor Sheallama

Ged tha mi nis gun solus greine,
Gun slige creachainn, no sithin Ard-bheinn.



15 OISIAN DO 'N GHREIN AN AM EIRIDH.

O THUSA fein a shiubhlas shuas,
Cruinn mar lan-sgiath chruaidh nan triath!
Cia as tha do dhearsa gun ghruaim,
Do sholus tha buan, a Ghrian?
Thig thu annn ad aille threun,
Is fol' chidh reultan uainn an triall;
A' ghealach 'g a dubhadh san speur,
'Ga cleith fein fo stuaidh san iar!
Tha thusa na 'd astar a mhain!
Co tha dan a bhi na d' choir?
Tuitidh darag o n' chruaich ard,
Tuitidh carn fo aois is corr!
Traighidh agus lionaidh 'n cuan,
Fol' chear shuas an reult san speur;
Tha thus' a d' aon a chaoidh fo bhuaidh,
An aoibhneas bhuan do sholuis fein!
'Nuair dhubhas m' an domhan storm,
Le torrunn borb, is dealan luath;

Seallaidh tu n' ad aille o 'n toirm,
Fiamh ghair ort am bruaillean nan speur!
Ach dhomhs' tha do solus faoin,
'S nach fhaic mi a chaoidh do ghnuis,
A' sgaoileadh cul is or- bhuidh ciabh
Air aghaidh nan nial san ear.
A' fogradh na h-oidhch' o gach ait,
Ach suil a' Bhaird cha 'n fhaic do sholus;
No 'nuair a chritheas anns an iar,
Aig do dhorsaibh ciar, air lear.
Ach amhuil so, aosda, lag, liath,
Bidh tusa fhathast 'n ad-aonar;
Do shiubhal sna speuraibh mall,
'S tu dall mar mis' air an fhaonach.
Doilleir mar ghealach nan trath,
Bidh d' annra 's tu siubhal nan speur;
Caismeachd na maidne cha chluinn thu,
Mar na suinn bhios gun luaidh air eiridh.
An sealgair seallaidh fo 'n raon,
Ach cha 'n fhaic e d' aogas air teachd;
Bruchdaidh 'dheoir, is e pilleadh fo smallan.
A mhadaidh mo ghraidh, threig a' ghrian sinn.
'S maith dh' fheudt' gu bheil thu mar mi fein,
San am gu treun, 's gun fheum air am;
Ar bliadhnan a' tearnadh o 'n speur,
A siubhal le cheile gu 'n ceann.
Biodh aoibhneas ort fein, a ghrian,
'S tu neartmhor a' triall a' t' oige;
Is bronach mi-thaitneach an aois,
Mar ghealach fhaoin san speur.

A' ruith fo neul air an raon,
'S an liath-cheo ri taobh nan carn;
An Osag o thuath air an reidhlinn,
'M fear-siubhail fo bheud 's e mall:
Bidh aoibhneas air soluis na h- oidhche,
'N tra bhios mac na soills' air triall.

OISIAN DO 'N GHREIN AN AM LUIDHE. 15

An d' fhag thu gorm astar nan speur
A mhic gun beud is or-bhuidh ciabh?
Tha dorsa na h-oidche dhuit fein,
Agus pailluinn do chlos san Iar.
Thig na tonna m' an cuairt gu mall,
Choimhead an fhir a's gloine gruaidh;
A' togail fo eagal an ceann,
Ri d' fhaicinn co aillidh a' d' shuain,
Theich iadsan gun tuar o' d' thaobh.
Gabhsa codal ann a d' uaimh,
A ghrian, is pill an tus le h-aoibhneas.
Mar bhoisge greine sa gheamhradh
'Se ruith na dheann le raon Lena,
Is amhuil laithe nam Fiann.
Mar ghrian eadar frasaibh a' treigsinn,
Dh' aom neoil chiar-dhubh nan speur,
Is bhuin iad 'n deo aoibhinn o 'n t-sealgair.
Tha lom gheugan na coill a' caoidh.
'S maoth lusrach an t-sleibhe seargadh.

Ach pillidh fathast a' ghrian,
Ri doire sgiamhach nan geug ur,
Is ni gach crann sa' cheitean gaire,
Ag amharc 'n aird ri mac an speur.

MOR-GHLAN AGUS MIN-FHONN.

Co so a tuirling o 'n cheo,
'S a dortadh a leon air a ghaoith?
O! 's douhain a chreuchd ud na chliabh,
'S is doilleir am fiadh ud r'a thaobh!
Sud taibhse Mhoirghlain na mais,
Triath Liath-ghlais nan iomadh sruth;
Thainig e gu Morbheinn le 'ghaol,
Nighean Shora bu chaoine cruth.
Thog esan do 'n fhaonach gu bhraigh,
Is Min-fhonn dh' fhag e na thigh;
Thuirling dall-cheo le oidhche nan nial;
Dh' eigh na srutha, is shian na taibhsean.
Thog an t-og-bhean a ris do 'n t-sliabh,
Is chunnaic i 'm fiadh troi 'n' cheo;
Tharruing i 'n t- sreang le rogha beachd,
Is bhuail an gath an uchd an oig.
Thiolaic sinn san tulach an laoch,
Le 'shaighead, 's le 'ghath na chaol- thigh,
Is b' aill le Min-fhonn luidhe fo 'n fhoid,

Ach phill i le bron d' a tir.
Bu trom a tuirse, 's bu chian,
Ach sruth bhliadhnan chaidh air falbh,
Tha i nis subhach le oighibh Shora.
Is garbh leam beucadh do thonn,
'Sa' mhuir cheann-ghlas ri bonn do shleibhte,
Is osnaich atmhor eitidh o 'n deas;
Cha 'n e mo leas gu 'n do sheid sibh.
Nis chaidh na laoich an dail a' cheile,
Mar dha bhuinne ri treun comhrag,
'S gach gaoth a neartachadh an saoithreach;
Buillean baobhaidh, beacach, dobhaidh.
Gu cuidthromach, caithreamach, beumnach,
Na trein mar thonn a teachd o 'n da thaobh,
Air an ruagadh le stoirm a' toirt nuallain,
Air carraig chruaidh am meadhon bhaire.
Bhrist an sleaghan fada ruighne,
Leum an gathanna nam bloidibh;
Bha 'n claidheana liomh' nan dornaibh
Throid iad gu fuilteach, treubhach,
Nam beirichibh leumnach baogha,
Mar dha dhreug nan deann sna speuraibh,
Mar dha thaibhse threun a' comhstri.
Mar thuiteas crann giubhais ard-ghorm
Le gaoith fhasaich ann am Morbheinn
Le geill chlisg a' charraig fhuaimnich,
Chriothnuich agus ghluais an talamh;
Mar sin thuit am macan uasal,
Fo chruaidh-lann sgealpara Chath-shuil.
Thuit mise ann an tus na teug-bhoil,

'S cha 'n eiridh mo chliu san dan;
Ach thuit mi le lann an laoich,
'S bidh luaidh air mo ghaisge l 'e chliusan,
'Si lann Righ Innse-torc,
A lot san ar-fhaich an treun-fhear.
Soraidh do d' anam, a Bhaird,
Cluinneam fein gu h-ard do ghuth,
Is bitheam a marcachd nan siontan,
Is glas-cheo na frithe 'g am eideadh.
An leachd ud aig an lon uainc,
Togaibh i suas aig mo cheann,
Gu 'n leigear i thar sruthan fhaoine
'S an dean an t-aosda dan 'g a h-iondran.
Ainnir Shora mo ghraidh,
Ged thuit san ar-fhaich so d' annsachd,
Sileadh do dheoir gu bras.
A shuil cholgach nan dearg chath,
Croch-sa ann do thalla mo sgiath—
Sgiath mo ghraidh ged rinn i mo leon,
Air na sheol mi troimh steud saile.
Nuair chuala Cath-shuil a' ghloir sin,
Luidh cudthrom is bron air inntinn:
Thuit e air aghaidh a mhic,
Oir dh' aithnich e sgiath a shinnsir.
Och! is Ochoin, a mhic dhilis,
Gu dillinn cha duisg, thu tuille!
Och! agus och och! mo leireadh,
'S truagh gur mis a' d' dheigh a dh' fhuuirich!

57 Mac Pherson

Roimh-radh.

Air bhith do Dhiarmad na dhuine ro-mhaiseach, bha e oidhche a' casg gleachd chon; air dha teas a ghabhail, agus beagan feirge, dhealruich aghaidh mar laoch leoghanta; agus bha do shuairceas na inntinn, ged bha e an cabhaig, gu robh mais agus stuaime maighdinn na ghnuis urramach. Chunnaic Grainne, bean Fheinn, brathar-mathar Dhiarmaid treuntas agus oirdheirceas a choslais; thug i gradh dha; agus na 'm b' fhior i, gu faigheadh i bas le gaol mur falbhadh Diarmaid leatha do 'n fhasach. Charobh Diarmad toileach; ach air eagal bas na mna, ghabh e a comhairle. Tha 'n Dan so ag innseadh an uilc a thachair dhoibh mar aon, do bhrigaol Righ na Feinne dh 'n mhnaoi, agus eud ri mac a pheathar; oir ged nach do chuir Fionn lamh an Diarmaid, ghnathaich e ceilg a chum a chur gu bas le Torc; agus fhuair Grainne bas mar an ceudna sa cheart am; oir luigh i air saighid d' a deoin, nuair a chunnaic i gu 'n robh Diarmaid marbh, agus chaill Fionn iad maraon anns an aon am.

Eisdibh beag, m' as aill leibh laoidh,
Air a' chuideachd chaomh so dh' fhalbh uainn;

Air Grainne 's air Fionn fiall,
'S air mac o Duibhne nan sgeul truagh.
An gleann sin sith, 's an gleann r' a thaobh,
Far am bu bhinn guth feidh is loin,
Is far am minic 'n robh an Fhiann,
O 'n ear 's o 'n iar an deigh an con;
Is air an t- sruth sin Ghulbeinn ghuirm
A 's aille tullaicheán fuidh n' ghrein,
'S tric a bha na sruthain dearg,
An deigh nam Fiann bhi sealg an fheidh;
Dh' iomair iad, 's bu mhor a' cheilg,
Air mac o Duibhne bu dearg gruaidh,
Dol do Bheinn-Ghulbeinn a sheilg,
'Nuair nach feudadh airm a chlaoidh.
A Dhiarmaid na fheagair an fheaghaid,
'S na taghail am fiadhach breige,
Is na rach teann air Fionn mac Chumhil,
O 's cumha leis a bhi gun cheile.
Freagraidh mise guth na seilge,
Dh' aindeoin feirge fir na Feinne.
Dhuisg iad a' bheist as a shuain,
'S bha freiceadan air shuas an gleann,
Ag eisdeachd ri gairich nam Fiann,
Is iad gu dian a' cur m' a cheann;
An seann Torc-nimhe bha garg,
A thainig o thall' ard nan all-mhuc,
B' fhaide iongnan na gath sleagha,
'S bu treis a fhriodh na gatha builg.
Leig iad as na deagh ghadhair—
Gadhair Fheinn is fhear na seilge;

Chuir iad a' mhuc bhan le Leodram,
'S bu deonach iad dhol d' a reubadh.
A mhic o Duibhne, fhir threin,
Ma 's e 's gu 'n d' rinneadh euchd leat,
Thoir do n' mhuc alluidh an ceann;
'Se so an t-am gu dearbhadh treis.
Mac o Duibhne nan arm géur,
Air faicinn dha na beist gu h-uile,
Thilg urchair o 'gheal- thaobh sleamhuinn thla,
Is chas e 'n t-sleagh an sail an Tuirc.
Tharruing e 'n t-sleagh o 'n dorn gheal bhan,
A chum a sathadh ann a chorp,
Bhriseadh leis an crann na thri,
Gun aon mhir dheth bhi san Torc.
Tharruing e 'n t- sean lann as an truaill,
O 'si bhuinnic buaidh 's gach blair,
Is mharbhadh leis an uile-bheist,
Is thearuinn e na dheigh sin slan.
Luidh sproc air Fionn fiall,
Is leig e siar e ris a' chnoc,
Mac o Duibhne nan arm aigh,
A dhol as gu slan o 'n Torc!
Air dha bhi tamull na thosd.
Labhair Fionn, 's gu 'm b' olc ri radh,
A Dhiarmaid tomhais an torc,
Cia meud troigh o shoic g' a shail?
Cha do dhuilt e achuin ge Fheinn,
'S is aithreach leinn a theachd;
Thomhais e 'n torc air a dhruim,
Mac o Duibhne bu throm troigh:

Se- troigh- deug do fhior thomhas,
A tha an druim na muice fiadhaich.
Cha 'n e sin idir a thomhas,
Tomhais e ris a Dhiarmaid.
A Dhiarmaid tomhais a ris,
Na aghaigh gu min an torc,
Is cumha gheibheadh tu g'a chinn,
Rogha nan lann ruinn geur goirt.
Thomhais e ris, 's cha bu turus aigh,
Mac o Duibhne bu throm troigh;
Tholl am friogh nimhe bha garbh
Bonn an laoich bu gharg san trod.
Aon deoch dhomsa, a d' chuaich, Fheinn,
A dheagh mhic mo righ do m' chabhair,
Is mi air call mo neart 's mo bhrigh,
Deoch o n' lochan do mo chabhair.
C'arson an d'thugainnse dhuit deoch,
'S ciod uim' am fuasglainn air do dheacrachd,
Is nach d' rinn thu riamh do m' leas,
Nach d' rinn thu an aon la do m' aimhleas?
Cha d' rinn mise cron ort riamh,
Thall no bhos, no 'n ear no 'n iar,
Ach imeachd le Grainne am bruid,
'S a gradh ga mo thoirt fo gheasaibh.
Am bruth-chaoran 's tu an laimh,
Fheinn, san duit bu mhaith mo theug-bhoil,
'Nuair a bha 'n Deud-gheal 'g 'd ghuin,
Is tu a' d' eiginn an dail gabhaidh.
La eile bu mhaith dhuit mi;
Bha 'n Deud-gheal 's a sluagh 'g d' iomchradh;

64 65 72 76 80 84 88 92

Bu mhi chruaidh-chosgaireach sa' ghoil sin,
'S mi 'g d' chosnadh as gach iorguill.
An cuimhne leat latha chath Chonuill,
Bha 'n Cairbre romhad 's a mhuinntir,
'S bha mise 's an Fhiann a' m' dheigh,
'S gur truagh m'aghaidh gu Beinn-ghuilbeinn.
O! 's truagh m' aghaidh gu Beinn- ghuilbeinn.
Is mi air tuil-bhruchdadh mo nearta,
Is ged is mise mac o Duibhne,
Soraidh leis an t-suraidh 'm feasda.
Is ged a dh' olainns' uisge Bheirbhe
Cha chabh' readh e air mo chneathaibh,
Is ged is mise mac o Duibhne,
Aig'bun Beinn-ghulbeinn's truagh mo dheac'rachd;
'S nan cluinneadh mnai na Feinne
Mis' a bhi leont' air an druim so,
Bu tuirseach a bhiodh an adhart:
Gur truagh mo thurus gu Beinn-ghulbeinn!
Tha leaba 'n dithis anns a' charraig,
'S bha Fionn 'g an cumha ri bliadhna,
Sruthan os-an-cionn, 's cha saile,
'S cha fhluich e Grainne no Diarmad.
Och! si so an tullach dheacair!
'S mor am bron a bhi ga h-iomradh,
Is gorm-shuil bhi fuidh na leacan;
'Si so 'n leaba an robh Diarmad!
'Si so an leaba san robh 'n leomhan,
Nach do chuir teug-bhoil am fiadhas,
Mar Cuchullin nach do smaointich an t-eagal.
Tha mo chion air Diarmad doireach,

Mac mo pheathar, sliochd nan treun-laoch!
Nis a ghorm-shuil bhi fuidh na leacan,
'Si so an leaba san robh Diarmad.
'S truagh a' chomhairl' thoisich agam,
Deagh mhac mo pheathar a mharbhadh,
Air son mna bha air an domhan,
'S nach dean i a nochd mo leanmhuinn.
Bha guirme, bha glaise na shuil,
Bha mine, bha maise na ghruaidh,
Bha spionnadh, bha tabhachd san laoch:
Bha sud saor fuidh a chneas ban
Bha a neart mar thuilteach uisge,
A' dol sios a chlaoidh a namh,
An cabhaig mar iolar nan speur,
No steud-eisg a' ruith air sail
A thriath threin a b' aille leadan
Na aon fhleasgach tha san Fheinn,
Gu ma samhach gu robh d' or-chul,
Fo chudthrom na foide reidh.
Tha mise mar gheug na h-aonar,
Is i gu mosgain, maoth, gun duilleach;
Gun mhaothan r'a taobh, no ogan,
Ach osna bhroin a' caoidh n' a mullach:
Is fogus an doininn a sgaoileas
A crionach aosda feadh ghlinne,
Mu leaba Dhiarmaid 's nan laoch lughmhor,
Aig bun Beinn-ghulbeinn nan luban uaine:
An tullach, ge b' uain' a dreach,
Ri am dhuinne teachd d'a coir,
Gur dearg i nochd, 's e mo chreach,

Le fuil a churaidh bu bhinn gloir.
Thiolaic sinne air an tullaich,
An Gleann-sith na muice-fiadhaich,
Grainne dheas nighean Chuchulin,
A dha chu gheal agus Diarmad.
Air an la 'n diugh ged tha mi truagh,
Bha mi uair nach robh mi faoin,
Gun easbhuidh daoine orm no fleagh.
Faic gach ni mu seach san t-saoghal.

COMHRAG FHEINN AGUS A GHAIRBH MHIC STAIRN. 18.

THA tonn a' sgiursadh na fairge,
'S fuaim na gaoith air beanntaibh Erin;
Tha mhaduinn glas air druim a' chuain,
Chi mi 'n darach a suathadh sa bheinn.
Eadhon co tha fuidh 'n ard thein' ud?
No 'n i ghrian a ta air Cromleac?
Leagadh na siuil 's sin na raimh,
Is stiureadh am barc gu tir.
Raoine is Fhaolain, mo chlann,
Seidibh suas trump-chogaidh Fheinn,
Is diribh meall garbh na h-Erinn,
A dh' eigheach air sinnsribh Lochlann.
Feitheam tri la air an traigh
Ris an fhear gharbh na eideadh;
Thigeadh e fein 's uile al,
O 's neartmhor cairdean na h-Erinn.
Bhris Raoine min-gheal air falbh,

Mar dhealanach beinne ri stoirm,
Is Faolan dorcha bu ghoirt fearg,
Mar dhuibhre foghair air gorm.
Chualas air beanntaibh na h-Erinn,
Chualas sliochd na fairg' a' glaodhach,
Mar cheud sruthan mear o 'n charraig,
Mar cheud charraig sios o 'n Ardbheinn.
Dorcha, ro-gharbh, le fior tharruing,
Thainig Lochlan a nuas o 'airdibh.
A mhacain a' chomhraig, fhir ghairbh,
Thionail thu an so na bha thall;
Air d' chrioslachadh le uisge nan stoirm,
Thainig tu a nis thubhairt Fionn,
Mar dhuibhre beinne anns an fhasach.
Glacamaid an cairdeas do lamh;
'S tu fein ard churaidh nam blar;
'N diugh dean'maid subhachas is tamh,
'S a maireach comhrag ro gharbh.
Spealgamaid targaidean nam fuaim,
Am maireach bidh cuirm aige fein,
An Garbh, agus Fionn air lair.
O Oisein a's grathaile sleagh,
A Ghuill, faic do lann, thuirt Fionn,
Fhaolain, biodh d' iuthar crom,
Fherguis, cuir gath lom tro' 'n speur;
Togaibh 'ur sgiathan mar ghealaich:
Stiuiribh gach sleagh ealamh suas,
Mar dhealanaich anns a' bhealach.
An diugh la spealtadh nan cnuac,
O fhir mhoir a's neartmhoire mein,

Theid targaidean iaruinn nan smuais.
Mar ghaoith oidche an darach Mhoirbheinn,
Mar cheud sruthan mor o 'n fhasach,
Mar neoil athair, mar chuan domhail,
Mar lasraichean sonruichte air fraochaibh;
Mar sin, gu farumach, neo-sgathail
Thachair naimhdean cath na h- Erinn.
Sheinneadh gach clogaid shuas,
'S gach sgiath a' cur fuaim air a h-ais,
Sleaghan a briseadh nam bhloighidh,
Sradagan uain' a' dol asd'.
Shrannadh gach bogha modhair cruaidh,
Is deatach luath-ghlas nan speur,
Saoidhean sint' air talamh fuar,
Is osnaich shluaigh feadh bheanntaibh Erinn.
Togaibh gach sgiath mar ghealaich,
A theaghlach nam fuar-ghleann, thuirt Fionn;
Leanaibh mise mar stoirm le farum,
Is buinibh as escairdean Erinn.
Ghluais an Righ neartmhor treun,
Mar dhuibhre air sleibhtibh gaoith,
Mar chrom- osaig dhorcha sa' bheinn,
Sheid e, is thuit iad r' a thaobh.
Sin far an robh 'n comhrag fuilteach;
Sin far an robh charraid uathmhor;
Am bas dearg- lamhach, guinneach,
Is larach nam builleun mar uamhann.
B' fhuileach—O b' fhuileach, an Righ,
'Nuair lasadh a lann sa' speur!
Bha Raoine mar theine na choir,

Is Goll mar dheatach nan neul;
Fergus bu luaithe n' a ghaoth,
Faolan mar chlaon cheathach bheann;
Chaidh mise mar charraig nan dail
Is b' ait leam Fionn bhi san fhortan a' snamh.
Bu throm cudthromach mo lann,
'S bu lionmhor corp fo laimh Oisein.
Ni 'n robh an sin mo chiabh cho glas,
Ni 'n critheadh mo cheann leis an aois;
Bha leirsinn mo shul gun dol as,
Mo chosan cha d' fhaillnich gun lugh's!

November 28. 1871 —
I am quite certain that this
is a modern composition
of the same class as Smith
and Mac Pherson. The
author undoubtedly was well
versed in the Bible
J. F. Campbell

92 lines

AN T-SEALG A'S MO RINN AN FHIANN. 19

Roimh-radh:

Feudaidh gu 'm bi e do-chreidsinn le cuid gu 'n deachaidh na h-uiread 'sa tha 'n Dan so ag iomradh do fheidh a mharbhadh leis na Fianntaibh an aon la. Ach ma bheir sinn fainear gu 'n rohh na Fianntaidh a' teachd suas air sithinn a' chuid bu mho d' an aimsir, agus gu 'n robh iad a' gleidheadh moran do rogha mhiol-chon, agus fir ro-threun agus luthmhor; creididh sinn gu feudadh iad gniomh dheanamh le 'n coin a shaoilte bhiodh iongantach leinne nis. Tha e cosmhuil gur ann san Eilean-sgiathanach a rinneadh an t-sealg mhor so, anns an t-Srath, air oighreachd Mhorair Mhic-Dhonuil, agus Alasdair mhic Alasdair Tighearna Ard-an-t-Srath.

OISEIN, O 's binn leinn do ghloir!
Soraidh fos le anam Fheinn!
Aithris dhuinne cia meud fiadh

A thuit leibh air sliabh nam ban fionn.
Aithris an toiseach do sgeul.
Sonas air do bheul gun gho.
Am biodh bhur n-eideadh 's bhur n-airm
Dol leibh do 'n bheinn sheilg gach lo?
Gun ar n-eideadh is ar n-airm,
Cha rachamaid a shealg mar sud.
Bhiodh luireach oirnn is ceann-bheart corr,
Is da shleagh mhor an dorn gach fir;
Bhiodh sgiath uain' air a gheibheadh buaidh,
Is lann chruaidh bhiodh gu sgoltadh cheann,
Bogha chruadhach agus iuthair,
Is caogad guinneach ann am bolg;
'S ri siubhal an domhan fa seach,
C' ait' am faicte neach mar Fionn?
Aig meud 'fhineadh 's aig meud aigh,
Cha deachaidh lamh os-a-chionn.
Gu h-uaibhreach bhitheamaid shiar,
Ri sealg air sliabh nam ban fionn;
'S, a Chleirich, a cheann nan cliar,
Gu 'm b' aluin a' ghrian os-ar-cionn.
Shuidh Fionn fein an sin, is Bran,
Air an t-Strath a bha fuidh 'n t-sliabh,
Is shuidh gach Fianntaidh air tom seilg,
Gus an d' eirich ruaig nam fiadh.
Dh' fhuasgail sinn ar tri mile cu,
Bu mhaith luth, 's a bha gu garg;
Is mharbh gach cu dhinbh sud da fhiadh,
Seal m' an deachaidh iall an aird;
Is mharbh Bran, is e na chuilean,

Fiadh agus uirread ri cach.
Leag sinn se mile fiadh barr,
Air an t-srath a bha fuidh 'n t-sliabh;
Is o 's ann agamsa tha fios,
Sealg mar sud cha 'n fhacas riamh.
Air deireadh ar seilg-ne shiar,
A Phadruic nam mionn 's nan clag,
Ar tri mile cu le slabhruidh oir,
Thuit sud san rod le ceud torc:
Ach mharbhadh leinne na tuirc
A rinn na h-uilc air an leirg;
'S mar bhiodh ar lann 's ar lamh,
Cha rachadh ar air an t-seilg.
'S iomadh Fianntaidh fuilteach fiall,
A bha na shuidh' air sliabh Innis-crot;
Is gun ach iall a choin na laimh.
A' pilleadh o ar nan Torc.
Sin agads' an t-sealg a rinn Fionn,
A dheadh mhic Ailpinn nam mionn blath;
'S na guth do chiuil a' dol do n' chill,
A righ, bu bhinne leams' an la.

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Note Vol. III. Page 281. West Highland Tales

Roimh-radh.

Thainig Conull Gulbuinn do 'n Fheinne a dhioladh bais 'athar agus a shean' ar. Is cosmhuil gu 'n do mharbh e seachd ceud diubh ni' an deachaidh Oscar a ghleachd ris. Ach thug an laoch so buaidh air; is ge do leonadh Oscar, bha 'n Fhiann subhach nuair a chuir e an ceann deth Chonull; agus thug iad tiolaiceadh le onoir mic righ do 'n namhaid so.

SGEULACHD air Conull-gulbuinn
Mac ard righ allta-Eire,
A dol a dhioladh 'athar 's a shean' ar.
Air seachd cathaibh na Feinne,
Oisein aoibhinn, a mhic Fheinn,
A laoich fhaoilidh bu mhor pris,

Thoir dhuinn sgeulachd Chonuill-ghulbuinn,
An laoch mear, mor, mileanta, menmneach.
Bheir mise sin dhuitse, sgeulachd,
A Phadruic, nam b' aill leat eisdeachd;
Sgeul air Conull muirneach, macanta,
Mor-chliuteach, fiughantach, neartmhor.
Latha dhuinn an teach an Olla
Ar sluagh builleach, binn-ghlorach,
Thuirt iad nach robh neach d 'ar bualladh,
An cuig cuigibh na h-Erinn.
Mar sin dhuinne gu trath-nona,
Briathran buadhach aig ar n-oigfhir.
Nach robh comhrag fir no fichead,
No ceud d' ar Feinne 's na cuig cuigibh.
'Se chunnaic sinn loingeas shiubhlach,
A' caitheamh a' chuain mhoir d' ar n-ionnsuidh,
Is aon fhear mor, fuathach, fearail
Air uachdar mar chaoiribh teine.
Chuir e uamhunn air an Fheinn,
A bhi g'a' fhaicinn mar bheinn a' caruchadh,
Eitidh mar aon tein' a tarruing a luinge gu calla.
Shuidh e air tullach 'g ar coir,
An curaidh curanta treubhach,
Uamhora, ard, uamhannach, neartmhor,
Is chuireadh e le 'chleasaibh borba
Eunlaith suas anns an iarmailt;
Is chuireadh e na ceudan car dheth,
Mar mhaoim sleibhe nam mor shruthaibh,
Mar fhnaim tairneanuich ri creagan,
No mar chloich a' ruith le easan

Os-an cionn gu 'n cluinnte 'thartar
Is an Fhiann uile bhi 'ga fhaicinn.
Thug ar mnai an trom ghaoil uile
Le aon run do na gharbh churaidh.
Bu lionmhor dealbh leoghainn is liopaird
Air eideadh sroil a' mhoir ghaisgich,
Is e fuidh lan eideadh is inneal,
Le airm chogaidh gheur ur-ghlan;
A luireach mhor, mhaiseach bhallach,
A sgabul cruaidh, sgaiteach, calma;
Bha gorsaid an fhir dhealbhaich, dhuallaich,
Loinnreach, min, breac, buadhach.
Bha da shleagh nan seachd seang
'Na dhorn cogaidh deagh-mhaiseach
Nach mearachdaicheadh aon leud roinne,
Aig 'n fhear mhor uamhasach gu comhrag:
Bha 'chlaidheamh leoghar, leathan, liomhaidh,
Mar shradan teine teachd o ghriosaich,
Ri taobh 'n fhir mhoir, bhuadhaich, bheumnaich,
Ard chruadalaich, ard-uamhasaich, oilteal:
Bha 'cheann bheart agus eideadh uchda,
Gu dealrach, min-bhreac, maiseach,
Fuidh cheangal do 'n airgiod leaghta,
Le mabanaibh do 'n oir loisgte.
Bha ann an dorn toisgeal a ghaisgich,
Sgiath churaidh air 'm bu lionmhor gearradh.
Gu 'n deanadh liomhadh an treun-laoich solus,
Ged bhiodh an iarmailt gun aon rionnag.
'Si chomhairle chinn aig ar Feinn,
Is ar cinn chogaidh dheadh-mhaiseach,

Diarmad a chur a ghabhail sgeile
D' an fhear mhor, bhorb, ea-ceillidh.
Ghluas Diarmad donn le failte,
Am fear bu ghil' 's bu ghlaine gaire,
Gu seimh, socair, sith-fhailteach, fearail,
A ghabhail sgeil do 'n fhear-chrodh' reachdmhor.
Dh' fheoraich Diarmad 'm briathraibh filidh,
Co thu fein, no cia do shloinneadh?
No ciod a chuir ar tir an taobhs' thu?
Is mise mac Righ Allt-eire,
Conull Gulbuinn nan creuchdan;
Buaidh 's gach blair san robh mi fathast,
Le cruaidhs mo laimh gu 'n d' fhuar mi romhe.
Eric m' athar is mo shean' ar,
Feumaidh mi fhaotainn o ur Feinne 's amhuil:
Ceann Fheinn 's a theaghlaich uile,
Mu 'n deanar a choidh leam pilleadh.
Cha 'n urrainn thu an Fheinn a mhilleadh;
Ach gheibh thu an comhrag is toigh leat,
Mu 's a fear, no fichead, no ceud,
Am maireach mu eiridh grein.
Cuig ceud d' ur Fianntaibh dh' fheumainn fhaighinn,
Am maireach air tus an latha,
'S gu 'n cuirinn mar dhuslach ro' 'n ghaoith iad,
A dh' aindeoin Fheinn 's a mhoir theaghlaich.
An oidche sin dhuinn' uile co-luath,
Chaitheadh gu dubhach, deurach, bronach,
'S am maireach mu eiridh greine,
Gu 'n do ghluais cuig ceud d' ar Feinne.

Thug e ruathar fir gun riaghailt,
'S bu luaith' e na dreug 's na nialaibh;
Gu 'n d' rinn e 'n cuig ceud a sgainneart,
Mar dheanadh fitheach dun sheangan.

Chuir sinn da chend eile na chodhail,
Air chrith chum gaisg' an tus comhraig;
Gun duin' ach mac righ is ceann-feadhna,
Do ard-cheannardaibh ar teaghlaich.

Thug e ruathar fir air boile,
'S bu luith e na breid luinge:
Gu 'n d' rinn e ar da cheud a mhilleadh,
'S cha d' fhuair fiu aon dhiubh pilleadh.

Bu dubhach dhuinne bhi 'g a fhaicinn
Ri leumnaich, ri boile, 's ri gaisge;
An deigh ar seachd ceud a chosgairt,
Bu luaith e na fiadh air faiche.

Lionadh Oscar lan do ardan,
Mo mhac cliuteach, mor-ghradhach;
Is ghluais e na chullaidh cruadail,
'S an Fheinn uile 'g eigheach, buaidh leis.

Ghluais iad gu tullach na cosgairt,
An da churaidh dh' fhenchainn an gaisge;
Mar churrach caol le mor shoirbheas,
Bha 'n tullach air chrith le 'm mir-chatha.
Mar sheothaig dol an aghaidh ealta,
Oscar dol an aghaidh a ghaisgich
A' gabhail do chorra-chleasaibh crosda
Sleaghan ruadh 'g an cur tharta,
Mar dhealanaich os-cionn nan laoch.
Le 'n cur chiteadh dealradh cloidhean

Cha robh fraoch no feur mu 'n tullach,
Nach do chuireadh leo ri theine.
Aig leumnaich Chonuill, 's le 'mhire,
Bha 'n talamh a' geilleadh fuidh 'bhonnaibh
Gus na gluinibh, air gach leum dha,
Anns gach aite gu 'n geilleadh.
Ochd lathan, agus cuig trathan,
Ag urachadh feirge gach aon la dhiubh.
An am d' an ochdamh la dol seachad,
Lotadh Osçar air a' chich dheas leis.
Leig an Fhiann gair uamhann eagail,
Ri faicinn Oscair air a liodairt.
Mar bheum tuile ruith le sleibhtibh,
Fuil mo mhic a sruthadh ro' 'chreuchdaibh.
'Nuair chunnaic Oscar e bhi leonta,
'S na Fianntaidh dubhach, dall-bhronach,
'S ann a thug e 'm beum bha fuileach,
Is chuir ceann Chonull thar an tullach,
An ath ghair bu mho do 'n Fhiann,
Le solas agus mor aoibhneas,
Air do cholluinn Chonuill tuiteam,
'S a cheann a bhi uaithe air asdar.
Ghluais sinn, na bha lathair dheth 'n Fhiann,
Is Oscar gu tigh Fheinn le cheile,
Is cuig raithean dha d'a leigheas,
An tigh Fheinn ard-righ nan cathan.
Gach uile sheors' do cheol 's do chluiche
Aig mnathaibh oga deagh-bheartach,
Ag aiseag sugraidh do m' mhac gradhach.
Gu 'm b' fhearr an ceol le Fionn mar thachair,

Conull le Oscar crodh' a ghleachdadh,
No uirread eile, ge do thuiteadh,
Do na Fianntaidh geala gasda.
Sin agads' a Phadruic, sgeul
Air Conull-gulbuinn is cha bhreug e.
Chunnaic an Fheinn uil' e tuiteam,
Is rinn sinn bron 'g a chur fo leachdan.

UR-SGEUL OISIAN. 21

A MHALAMHIN; 's truagh an sgeul
Braigh-solus fo bheud a nochd;
Bha a li mar chanach air gruaidh,
Sa deud mar gheal stuagh air loch.
Da shuil mar reultan soillse
Do fhear turais an oidche-dhuaichni';
A folt a tearnadh mar gheug fo bhla'
S'an t' aille gu seimh ga luasgadh.
Bu chiuin, suairce, seimh, beusach,
Guth a beoil mar theud a Bhaird;
Aghaidh mar bhrat loinn ga codach;
A ghnuis mar ghrian an lo dan anr'
Och! nan och, 's cruaidh am beum ud,
Rulena a d'fhalbh le cach;
Bha a maise mar dhealra na greine,
A ceum gu h' aigeantach ard.

Braghile co chumadh ri comhradh,
An tuisge, eol, an greis, no 'n dan;
A Mhalamhin' 's cuimhne leatsa:
Beus nam banal, tiomich an deur,
'S cian, searbh ri leanail.
Mo ghnuis tha cruaidh mar a chloch,
Mo shuil cha tiomich gu fras;
Mo chroidhe d'fhas cruaidh mar chuilinn
Cha bhrist e, ge'd aom an cruinne.
D'fhalbh comunn m' oige, 's mo neart,
'S cha 'n eirich mo chliu san dan;
Mi fo dhimeas mo chairdean fein;
Ochon! sud an caochladh la.

Ged dhealras a ghrian air an lear,
Cha 'n fhaic mi a gathan oir:
'S ged dhuisgear am fiadh ri mo thaobh,
Cha lean Oisian e ni 's mo.
Ged thig Manus nall thar sail'
A thogail cumha do dh' Alba a ris;
Cha bhuadhaich mo lann san ar-fhaich,
'S seirm nam bard cha duisg mo chliu.

Cha 'n iarr iad mise gu fleagh,
'S grathail le ainnir mo phog;
Cha 'n fhaigh mi urram mic righ,
'S bliadhna dhomh fein gach lo.
Cha b'ann mur sud an Innis-phail,
'S an tur Seallama m' athar threun:
Bha urram aig Oisian thar cach
'S neo-chinnte gach ni fo 'n ghrein.

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IOMA-CHEST OISIAN LE GAIDHEAL.

22

Roimh-radh.

Ann sa chomhad a tha air a thabhairt astigh le Ughdar an Dan so, tha Oisian a labhairt ris an Ughdar sa deanadh bron airson a naimhdean a bhith a fas lionor. Tha an neach a rinn an dan a toirt misneach dha. 'S tha Oisian a beannachadh nan laoch a tha dion a chuise.

Oisein chaoimh nan ioma sgeul,
O d' bheul maiseach 's binn gach dan;
'N tra a thoisicheas tu a righ na m bard
Air iomra' ard nan laoch, 's nan lann;
Do bhriathran brioghore mar an driuchd;
Air ur-lus mhaoth na m mhor mhagh,

A bheir solas do 'm anum cianail
Air a lionadh le bron, 's gradh.

Innis dhomh fein Oisein a bhroin,
Ciod e tha an drast a leon do chroidh;
Ciod e ceann-fath do chaoi
Ciod e aobhar do ghlaoidh san I.
Ceann-fath mo chaoi ni n ceileam fein,
A choigrich chein tha anois ga m dhusgadh:
Ach 's duilich agus truagh mo sgeul,
A bheir sileadh dheur gu bras o 'd shuilibh.

Tha mile 's corr do cheudaibh bliadhna
O 'n dhibir mo cheum san fhasach;
O sguir mo bheul bhith san dan
Aig iomra' air clann na 'h ar-fhaich.
Bu lionmhor gath broin a reub mo chroidh,
San t' slighe dhorcha an deigh na Feinne:
'S mi a m aonar gu fann a triall,
Gun mhac, gun triath, gun solus greine.

Caomh-chomunn 'm oige, 's mo neart;
Air dol thart gu leir, 's mo threigsinn,
Cuid dhiubh sa chath air an claoidh
S cuid dhiubh a caoidh san doininn eite.
Do d'fhagadh mise gu truagh trom
Air dheireadh 's mi lom mar chraobh-chrionta;
Gun mheas, gun bhla, gun duilleach,
Air mullach ard-bheinn nan siontan.

San deigh bhith ioma bliadhna leam fein,
A caoidh na n treun laoch a threig mi;
Thainig osag o 'n aonach le fuaim
Am cho' ail gu cruaidh 's dh eug mi;
Ach mhair mo chliu ann san dan
'S mi fein am thamh an innis nam flath.
A seilbheachadh ceol mo luchd daimh
Gun easbhuidh, gun chomhrag, gun chath.

Ach air aomadh mar an trathsa annas
Gu ionad conuidh mo shinnsir o thus;
Tha mi an ioma-cheist, ri caoi, 's ri bron
Mar bha Goll ann an Ifreoine *.
Tha naimhdean na Feinne air fas lion'or;
'S iad gu diamhair a cuir as do m chliu
Aig iarraidh le foill 's farmad;
Mo sgeul a dhearmad mar nach b'fhiu.

Tha a 'h aon diubh mar mhaghamhuin air thoiseach;
A coiseachd le greann 's calg;
'S e toileach gu mise a loit

* What this Ifrona was, is uncertain, but it seems to have been remarkable for the cruelty of its inhabitants. It seems that Gaul was confined in this island amongst his merciless foes, where he repeated the following verse.

I! sa ailuidh na Freoine
Le 'd thiugh cheo 's le 'd na'bheistan
A thir nam pian; gun mhiagh, gun bhaigh
Dol a 'd dhail be sud mo dhesinu.

Nam biodh brot shaighdean na bhalg.
Tha a cheann crom cudthromach liath
Air chrith le iargain na h' aois:
Tha a shuilean gu silteach a fiaradh
'S e gu fiadhach a fosgladh a chraois.

Tha a chasan neo steigheil a cromadh,
Fuidh chudthrom a chuirp nach grinn;
S amhach ge mor a tomhas
Air cromadh fuidh eallach a chinn.
Na dheigh tha fear eile a triall,
Gun iochd. gun chiall, gun mhodh, gun naire;
Mar mhadadh alluidh sa ghleann,
A ruith na dheann a mhurt an alaich.

Tha fraoch 's greann aig eiridh suas,
Air chul da chluais an daor mhadaidh;
'S e a rusgadh a dheud chabach-chruaidh
Gu murt mo shluagh man stad e.
Air chul-taobh an da fhir mhoir,
Tha an cuid sloigh a teachd gu bras:
A chum na Baird a chuir a miagh
'S na Fianntaidh gu leir sgathadh as.

A shliochd gun iochd, gun bhuaidh, gun bhaigh,
A shliochd gun ghradh, gun truas, gun rath;
An cliu bhith treun a murt nam marbh,
Gun neach ga r coinneachadh sa chath.
Nan biodh an Fhiann mar bha o thus,
A tarraing dluth dhuibh air an leirg;

'S grad a theichadh sibh air falbh
O m buillibh garbh an am feirg.

D'foghnadh Conan crion na Feinne,
Gur da cheann-fheadhna a chuir fo smachd;
Araon am ma' ghamhuinn craosach duaichni;
'S am madadh cluasach tha na thaichd.
Ach 's truagh a laoich a rinn thu m eideadh,
Ann an trusgan breun n' an Gall
Gun dearbhadh soilleir thoirt do m naimhdibh;
Nach robh mo thrusgan fein air chall.

D'heirich fear san airde tuath
Chum mo shluaghsa chumail beo;
S chuir e air n'iomra sios as ur
Am briathraibh ciuin gun fhocal sgleo.
Ach beannachd air anum nan laoch,
A tha le fraoch a teachd anuas;
Chum mise 's an Fheinn a dhion
O mhiann air n' eascairdibh gun truas.

Ge d' sean tha an diugh 'm eideadh,
'S e reubta o thaobh gu taobh:
Tha a chumadh fathast gu neo chearbach
'S e a dearbhadh mo neart 's mo chliu.
Nochd m ata a dhaimhich threun
Gur tu fein 's oighre air Fionn;
Innis mo sgeul mar bha o thus
Air aithris ann am briathraibh ciuin.

O n airde an Ear anuas gu foille,
Ghluais fear sgeoil 's deise guth
'S o bhillibh oirdheirc mar an driuchd:
Mar oigh mhil ur o 'n cheir a sruth.
Tha coslas filidh air a ghnuis,
'S e a teachd anuas le mall cheum seimh;
Tha a briathraibh eagnuidh seolta grinn
Sa choradh binn le maise 's sgeimh.

Dh' eirich fear eile san airde deas,
Gu calma a sheas mo chuis sa chath
Sa sgeadaich mi le m' eideadh fein
An am bhith 'g innseadh sgeul nam flath.
Chuir gaisgeach treun ann an Liosmor,
Mar bu choir na h' airm air ghleus
Thilg e sleagh 's thug e beum:
An ceann a mha'ghamhuin bhreun gun bheus.

Sheas cleireach sgaiteach san dun ard,
Air taobh nam Bard an aghaidh mhadaidh;
Chuir e an daor chu air a dhruim
'S cul a chinn ann an droch leabaidh.
Tha treun laoch eile a teachd as ur,
'S calma cheum 's seimh a ghuth;
'S tilgidh e uile iad bun osciona
Gach neach a thug do m shluaghsa guth.

'S anois o thuit an da fhear mhor,
Tha an ruaig an toir air am feachd;
Cha n fhaigh, iad, buaidh ann sa bhlar

S cha choisinn iad cliu an sa ghleachd.
Mo bheannachd air anum nan laoch,
A tha le fràoch a teachd anuas
Chum mise 's an Fheinn a dhion:
O mhiann air n eascairdibh gun truas.

'S mo bheannachd ort fein Oisein nam buadh,
Maille ri do shluagh gu leir;
'S taitneach le mo chroidhe truagh
Gach ur-sgeul cruaidh a thig o 'd bheul.
Ged tha do naimhdean air fas lion' or,
'S diomhain dhoibh a bhith ri cath:
Buaidh cha namais gu brath
Air comunn gun ghradh, gun rath.

O n airde an Ear 's o n airde an Iar,
O n airde Tuath, 's o n airde Deas;
Tha na gaisgeich threun a triall
Gus na Fianntaidh chuir nan deis.
Pill thusa gu t' fhois Oisein chaoimh,
'S na guil ni 's mo an deigh na d'fhalbh;
Cho fhad sa bhios grian, na gealach ann:
Cha n airmhear iad am measg nam marbh!
'S gus an caochail na h' uile ni tha fon ghrein,
A Bhaird chaoimh nan ioma sgeul;
Cha 'n fhailnich do chumhachd, na do chliu:
'S cha ghearrar do chuimhne o mheasg an t sloigh.

156 Slumma

See West Highland tales Vol III 378.
1961.
Gillies 1768.
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Lan seems to be a lost root whence Lonn rack all that is bright smooth shining. hence Luinn or Lonn which means a bright smooth shining rolling wave in a calm at sea ~~over~~ whence anything over which a boat rolls or glides as a roller. a bar an oarhandle is Luinn whence any bright bar is Lonn or Lann a blade. a sword. & thence anger. French. Lame a blade - a wave surge billow

DAN MHIC LUINN. 24.

Luin.

Lon

Roimh-radh.

Bha Luinn mac Liobhuinn na Ghobha aig righ Lochlann. Is cosmhuil gu 'n robh e luath gu ruith; agus runaich e, mur ruitheadh na Fiannaidh co luath ris nach dthugadh e dhoibh na cloidhean. Thug Caoilte 's a' chuid eile do ua gaisgich buaidh air; fhuair iad na cluidhean, agus thug iad buaidh am blar mu 'n d' thainig iad air an ais.

LATHA dhuinn' air luachair leoghair,
'S dò chuideachd chrodha d' ar buidhinn,
Mi fein, is Oscar, is Daor-ghlas.
Bha Fionn ann, is b' e mac Cumhail.
Chunnaic sinne teachd o n' mhagh,
An t-oglach mor, is e air aon chois,

Le cota ciar-dhubh craicinn,
Le ceann-bheart lachduinn ruadh-dhearg.

Bu ghranda coslas an oglaoich,
'S bu neo-dhealbhach e 'm measg ar sluaghaibh.
Le 'chlogaid ceann-mhor, neo-chiatach,
M'a mhaol eitidh g' a dha ghnailinn.

Labhair ris Fionn mac Chumhail,
Mar dhuin' a bhiodh a' dol seachad;
Co an tir am bheil do thuinidh,
A dhuine le do chullaidh chraicinn?

Luinn mac Liobhuinn se 'm ainm ceart e;
Nam biodh agaibhse mo sgeula,
'S gu 'm bithinn ri obair gobhainn
Aig righ Lochlann anns a' Bheirbhe.

Thainig mi d' air cur fuidh gheasaibh,
O 's luchd sibh tha 'm freasdal armaibh,
Sibh ga m' leantuinnse gun easbhuidh,
Sios gu dorsaibh mo cheardaich.

Ciod am ball am bheil do cheardach,
Fhir ghrainde 's neo-dhealbhaich faicinn?
Faicibh sibhse sin ma dh' fheudas,
Ach ma dh' fheudas mis' cha 'n fhaigh sibh.

An sin, 'nuair chaidh iad nan siubhal,
Mar ghaoith air mullach beanntan sneachda,
Air sliabh buidhe mar bheithir,
Gu 'n robh sinn n' ar ceithir buidhnibh.

Bu bhuidhean dhiubh sin an gobha,
'S bu bhuidhean eile dhiubh Daor-ghlas;
Bha Fionn nan deigh san uair sin,
Is beagan do uaislibh na Feinne.

Cha deanadh an gobha ach aon cheum,
Thar gach allt a bha san fhasach;
'S cha ruigeadh oirnne ach air eigin
Pairt d' ar n-eudach shuas ar braghad.
Aig tearnadh ri urlar a' choire,
A' direadh ri bealach na gaoithe,
Foill beag ort, ars' an gobha.
Na druid romham, arsa Daor-ghlas,
'S na fag mi an dorsaibh do chearduich,
An aite teann, is mi a' m' aonar.
Fhuaireas an sin builg g' an seideadh,
Fhuaireas air eigin ceardach,
Ceathrar ghoibhne is mac Toisich,
Do dhaoinibh doite mi-dhealbhach.
Labhair fear deth na goibhne,
Gu h-oilteal agus gu gruaimeach,
Co e am fear caol gun tiomadh,
A bhuaileas a mach tinne cruadhach?
Labhair Fionn, fear fuasgladh na ceiste,
A lamh nach teagamh san fhiadhach,
Gu meal thusa d' ainm, a Chaoilte;
Cha bhi Daor-ghlas ort o'n uair so.
Caoilte fear faire na ceardach,
Sgeul dearbhta gu 'n do throid e;
Bu deirge n' an gual daraich
A shuagh aig toradh na h-oibre.
Is b' aigherach sinn an dara maireach,
Ann an ceardach Luinn mhic Liobhuinn;
Gu 'm bu mhaith ar n-ur chlaidhean,
'S ar deagh shleagha n' fada ruighne.

B'i 'n Druidhlannach lann Oscair,
'S b'i Chruaidh-chosgaireach lann Chaoilte,
'S gu 'm b'i 'n Liobhanach lann Dhiarmaid,
'S iomadh fear fiadhaich a mharbh i;
Fead, agus Faoibh, agus Fasdal,
'S a' Chonn-lann nic na ceardach;
'S bha 'n t-iomlan diubh air an liomhadh,
Is b' fheumail dhuinn iad anns an ait fhaich.
Agam fein bha Gearr-nan-collunn,
Bu gharg farum 'n am nan garbh chath;
'S mac an Luinn aig Fionn mac Cumhail,
Nach d' fhag fuigheal do fheoil dhaoine.
Gu 'n do ghabh sinne ar siubhal,
A ghabhail sgeula do Righ Lochlann.
An sin do labhair an righ uasal
Le neart suairce mar bu chosmhuil,
Cha dthugamaid air bhur n-eagal,
Sgeula do sheisear d' ur-buidhinn. —
Gu 'n do thog sinne na sleaghan,
'S gu 'm b' ann ri aghaidh nam bratach;
Bha iadsan ann nan seachd cathan;
Cha do smaointich fiath air teicheadh;
Ach air lar na foide faiche,
Cha robh sinn ann ach a seisear.
Bu dithis dhiubh mis' agus Caoilte,
'S bu triuir an Faolan fiall;
Bu cheithir dhiubh Fionn air thoiseach,
'S bu chuigear dhiubh 'n t-Oscar calma;
Bu sheisear dhiubh Goll mac Morna,
Nach d' fhuiling tair ri mo chuimhne.

Togaidh mi tnille dheth n' aireamh,
O na chaidh an Fhiann gu neoni,
Bu mhaith mi latha na teann ruithe,
Ann an Ceardach Lninn mhic Liomhuinn,
S' a nochd is anfhann mo chaireadh,
Air dhomh bhi 'g aireamh na buidhne.

Compared with My Version orally collected 1860 & with Gillies 1786 – They vary in some particulars but all three are manifestly but various readings of the same thing. [illegible]
June 28/61.

O. 4.

LAOIDH DEIRDREANN, 'S I 'GABHAIL A CEAD DO DH' ALBAINN.

Inmain tir an tir ud thoir
Alba cona lingantaibh;
Nocha ticfuinn eisdi ille
Mana tisain le Naise.
Inmain Dun Fidhgha is Dun Finn,
Inmain an Dun os a cionn
Inmain Inis Draignde;
Is inmain Dun Suibnei.
Caill cuan gar tigeadh Ainnle mo nuar.
Fagar lim am bitin
Is Naise an oirear Alban.
Glend Laidh do chollain fan mboirmin caoimh,
Iasg is sieng is saill bruich;
Fa hi mo chuid an Glend laigh
Glend masain ard a crimh geal a gasain.

Do nimais colladh curraeh,
Os Inbhar mungach Masain;
Glend Eitchi an do togbhus mo ched tigh
Alaint a fidh iar neirghe
Buaile grene Ghlind eitchi.
Mo chen Glend Urchaidh,
Ba hedh in Glend direach dromchain;
Uallcha feare aoisi ma Naise
An Glend Urchaidh.
Glend da ruadh
Mo chen gach fear da na dual:
Is binne guth cuach
Ar craeib chruim.
Ar in mbinn os Glenndaruadh,
Inmain Draighen is tren traigh;
Inmain Auichd in ghainimh glain
Nocha ticfuin eisde anoir;
Mana tisuinn lem Inmain.

COPY OF A LETTER

From the learned and accomplished Ewen M'Lachlan, Esq. Rector of the Grammar School, Old Aberdeen, to one of the Editors, with his permission to publish the same.

" Dear Sir,

" The contents of the manuscript which you design to lay before the public, I have perused with considerable pleasure. The poems in your collection are genuine and beautiful Gaelic. The skilful critic may probably detect some instances of monastic interpolation: but this circumstance cannot invalidate the claims of your volume to public patronage. The purity of style, and sublimity of sentiment, predominating through the bulk of these compositions, indicate in their author, in whatever age he flourished, a mind of no ordinary standard.

" Sceptics may feel a disposition to cavil; but your allegations are accompanied by their proper vouchers, and your veracity will therefore stand unimpeached. In having wrought into the contexture of your preface, the leading arguments of the Ossianic controversy, and stating the facts

from which they derive stability, every reader of a candid mind will approve of your judgment. If the accumulation of facts advanced in this, as well as in anterior publications, may nôt lead to a direct conclusion in favour of the subject, they will at least amount to a high degree of presumption, which is all that ought to be required, at our remote distance from the primary source of information. If the works of Ossian are a forgery, we have sufficient grounds to believe that the imposition cannot be charged on modern times. Antiquity has ascribed the contents of your work to Ossian, as far as we can rely on the faith of Celtic manuscripts, and on traditions which we have imbibed with our maternal milk, and whose impression on our minds will be as permanent as our existence; though we should not quarrel with any of our southern neighbours, on whom the facts adduced by the advocates of the cause, may not have operated with the force of conclusive evidence. With best wishes for the success of your Ossianic collection, I remain,

"Dear Sir,

"Yours, very sincerely,

"EWEN M'LACHLAN,

"Rector of the grammar school.

"*Old Aberdeen,*
February 14, 1816."

"To Hugh M'Callum, Esq."

AINMEAN

Nan Daoine bho 'n d'fhuair na H'ughdair, na Danaibh a tha air an cuir sios san obair-so.

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1. *Dan an Deirg mhic Druidhinn**, fhuardh e, bho Dhonnacha mac Mhathan, ann an Sgireachd Snisort san Eilan-Sgiathanach. An t' Urramach Callum mac Leoid ministeir.

2. *Crom-Ghleann*, bho Eachunn mac Phail, Sgireachd Thorasa san Eilean-Mhuilleach. An t' Urramach Alasdair Friseal ministeir.

3. *Eamhair Aluinn*, bho Mr. Donull mac Aonais Maighstir-sgoile, Gribun san Eilean-Mhuilleach. An t' Urramach ——— mac Arthuir ministeir.

4. *Brataichean na Feinne*, bho Mr. Donull mac Aonais a chuaidh ainmeachadh cheana.

5. *Teanntachd mor na Feinne*, bho, An Urramach Donull mac Dhonuill D. D. ministeir Chill-ian, agus bho Challum mac Callum san Sgireachd cheudna, bho Dhonnacha mac Antsaoir ann an Gleann-liobhann, bho Ghileaspuig mac Pharsuin

* Mr. John Thomson, late of Craigroy, obtained another edition of the same poem from the papers of Mr. M'Neill of Kilmolnag, seventy years ago. both in the parish of Killean, Kintyre; and we can prove that Archibald Thomson, Esq. Engineer, London, saw it in Mr. J. Thomson's possession.

san Assint. Chunnaic an t' Olla Domhnullach iomchuidh gu biodh an Dan-so air a chuir sios san Obair-so, ge do chuaidh a chuir amach le Mac Anliosa cheana. Thug an t' Olla dearbhadh gu bheil an Dan-so barruichte Oscionn an Dan an obair Mhic An-liosa.

6. *Laoidh nan Ceann*, bho Ghileaspuig mac Challum a bha an Achaglas, bho Challum mac Challum araon ann an Sgireachd Chill-ian, bho Dhonnacha mac Antsaoir 's Gileaspuig mac Pharsuin chuaidh ainmeachadh cheana.

7. *Dan a Choin Duibh*, bho n' Olla Dhomhnullach's bho Ghileaspuig mac Challum, chuaidh araon ainmeachadh cheana, bho Nial mac Anlesdeir am Muille, 's bho Nial mac Chuinn an Ille. An t' Urramach Sheumas mac Antoisich ministeir.

8. *Cuchullin na Charbad*, bho Alasdair Domhnullach ann an Uist mu dheas. An t' Urramach Sheoras mac Anroich ministeir.

9. *Dan a Chonlaoich*, bho Mr. Donull mac Aonais, agus Nial mac Chuinn, a chuaidh araon ainmeachadh cheana.

10. *Briathran Fhinn ri Oscar*, bho Mr. mac Neacail an Ari-chaisteal, an Gleann-urchaidh 's e cuigdeug 's ceithir-fichead bliadhna a dh' aois, bha e aige air a mheodhair nuair a bha e da bhliadhnadheug a dh' aois.

11. *Colg-shuil is Trathall*, bho Mr. I. mac Antsaoir an Ari-chaisteal a chuaidh ainmeachadh cheana. An t' Urramach Ioseph mac Antsaoir D.

D. ministeir, 's bho Dhomhnull mac Aonais ann an Gribun.

12. *Bas Oscair*, bho Mr. Domhnull mac Aonais a chuaidh ainmeachadh cheana.

13. *Dan na H-ainnire*, bho Mr. Domhnull mac Aonais chaidh ainmeach cheana, agus bho Uuilleam Cameron aig an Drochaid-ard, ann an Sgireachd Chillmanibhag. An t' Urramach Tomas Ros ministeir.

14. *Dan Chiuthaich*, bho Sheoras mac Coinnich ann an Gruinard, Sgireachd Lochbhraoin. An t' Urramach Tomas Ros, L. L. D. ministeir.

15. *Oisian don Ghrein an am Eiridh, agus Oisian don Ghrein an am Luidhe*, bho Mr. I. mac Antsaoir, chuaidh ainmeachadh cheana.

16. *Mor-ghlan agus Min-fhonn*, bho Mr. I. mac Antsaoir a chuaidh ainmeachadh cheana.

17. *Bas Dhiarmaid*, bho 'n Olla Dhomhnullach a chuaidh ainmeachadh cheana.

18. *Comhrag Fheinn agus a Ghairbh mhic Stairn*, bho Iain mac Larti a bha an ann Arinanuan. Ann an Sgireachd Chill-ian. An t' Urramach an t' Olla Domhnullach ministeir.

19. *An t' Sealg A's mo rinn an Fhiann*, bho an Olla Dhomhnullach 's bho Ghileaspuig mac Challum a bha an Achaglas, a chuaidh araon ainmeachadh cheana.

20. *Conull-Ghulbuinn*, bho Ghileaspuig mac Pharsuin san Assint chuaid ainmeachadh cheana.

21. *Ur-sgeul Oisian*, bho An Urramach Alasdair

Irbhin D. D. ministeir Dhun-chaillin, 's bho Iain mac Larti a bha ann an Arinanuan a chuaidh ainmeachadh cheana.

22. *Ioma-cheist Oisian*, bho Phaipeir Nuaidheachd Inbhirnis.

23. *Laoidh Deirdreann*, bho Eobhon mac Lachuinn, Tighearna 's Tear-teagaisg, ann an Seana-Bhaile Obair-readhainn.

☞ The Editors are much indebted to the writings of the learned, pious and Reverend A. M'Donald, late of Liverpool, for much of what is inserted in the preface to this work.

24. Dean Mhic Luinn. —

THE

LIFE OF

ST. COLUMBA.

THE life of St. Columba*, the apostle of the Highlands and Western Isles of Scotland, and the founder and first abbot of the famous cathedral of Iona. His genealogy runs thus: He was son of Felim, son of Fergus, son of Conall, son of Niel, of the nine hostages, son of Eochaidh, son of Murdoch, son of Cairbre, son of Cormac, son of Airt, son of Conn, of hundred battles, son of Herimon, son of Mili, of Spain. His life was written by two of his successors, Cummin and Adomnan. The former of these wrote about sixty, and the latter about eighty-three years after the death of the saint; so that they had very good opportunity of coming at the knowledge of every part of his life and character. But unhappily, it seems not to have been the object of

* The venerable Bede, Camden, and some others, call him Columbanus. In the language of the country, he is called Colum-cille (or Colum of the Cells), from his having founded so many churches. The addition of Cille, seems to have been early made to his original name Colum. Another eminent Irish saint of the name of Columbanus, who flourished about the same period, is often confounded with St Columba.

these good men to delineate the real life and character of the saint, but to give a marvellous detail of visions, prophecies, and miracles, which they boldly ascribe to him. It is but candid to suppose that they, themselves, believed what they wrote, and that their writings may have been of use in those ages of credulity and fable; although, in our more enlightened times, they rather disgust than edify in that antiquated form. It is, therefore, necessary, if we would peruse the life of this great and holy man with patience and with profit, to strip it of that marvellous garb with which it has been so long invested; to separate the fact from the fable, and to shew the saint in his real character. Before we comment on this subject, it is necessary to give some explanation regarding I, or Iona.

The Druids are said to have had a college in I before the time of St. Columba; and tradition still points out their burying ground by the name of *Cloadh-nan-Druidhnach*. The ancient name of Iona was I, Hi, or Aoi, as written in the annals of Ulster, which were Latinized into Hyona, or Iona. The common name of it now is I-colm-kill, the isle of Colum of the Cells, included in one of the parishes of the island of Mull. Its venerable ruins still command respect; and the popular belief, founded upon a prophetic distich ascribed to St. Columba is, that they may yet recover their ancient splendour.

An I mo chridhe, I mo ghraidh,
An aite guth Manaich bidh geum ba;
Ach mun tig an saoghal gu crioch:
Bithidh I mar a bha.

O sacred dome, and my beloved abode!
Whose walls now echo to the praise of God;
The time shall come when lauding monks shall cease,
And howling herds here occupy their place!
But better ages shall hereafter come,
And praise re-echo in this sacred dome.

The first part of the prophecy was literally fulfilled for ages,

till the late noble proprietor, the Duke of Argyle, caused the ground to be enclosed with a sufficient wall; before then, the cathedral was used as a penn for black cattle. It is to be hoped that the successors of this great and good man will pay the same attention to it.

It was in Ireland that the venerable St. Columba was born: we are told, that when the Romans drove the Druids out of Britain, they took refuge in Ireland. Be that as it will, they brought no accession of knowledge into that country; since no people now on the face of the globe can boast a more remote origin, or trace instances of earlier government and civilization, than the Irish. It has been a pitiful prejudice in too many writers, to throw discredit upon the early history of that island. This ill-judged policy began as far back as the days of Henry the Second, who sent over Giraldus Cambrensis for the avowed purpose of collecting and publishing what he could find that was disadvantageous to the character of the natives. Numerous and wonderful are the lying inventions of this writer. A person* to whom Mr. O'Flaherty prefaces his *Ogyia*, wrote a detection of this man's misrepresentations and slanders, which he called *Cambrensis Eversus*. Sir James Ware, who published his *Antiquities of Ireland* under Queen Anne, "wonders that some men of his age, otherwise grave and learned, should obtrude those fictions of Giraldus upon the world for truths." Indeed, no writer of any judgment has ever attempted to justify the groundless and incredible fables of Cambrensis. Even Mr. Pinkerton, although a malicious slanderer, asserts that Cambrensis shews the greatest ignorance in his account of the Irish history.

As the learning of the Hebridians lay principally among the ecclesiastics, the manuscripts, as in other countries at that period, were mostly confined to churches and cloisters. The sanctity of these places could not, nevertheless, secure them against the shocks and revolutions to which every thing here

* Mr. Josiah Lynch, titular archbishop of Tuam.

below is subject. The Danes ransacked and burned Icolmkill in the tenth century, the chief repository of old papers; and whatever it contained of antiquity or arts was destroyed. This gave a fatal stab to Gaelic learning.

In attempting to show the saint in his real character, we shall make no farther use of that mass of wonders which was mentioned, than as it serves to illustrate the character of Columba, or the spirit of the times in which he lived. Of these marvellous relations, we do not profess to believe any, nor would be so bold as to deny them all. In circumstances such as those in which Columba stood, called forth to extirpate an old and inveterate superstition, and to establish the true religion upon its ruins, and to contend with powerful and artful promulgators of that superstition, we cannot, without presumption, say how far it might be fit that God should countenance the labours of his faithful servant, and vouchsafe him, even by signs and wonders, as he often did to his ministers in such cases, a clear and decided victory. A reflection somewhat similar to this is made by one of his biographers, after mentioning the issue of a contest to which the saint was challenged by the Pictish priests or Druids, before an immense crowd of spectators, near the royal palace at Lochness.

But of these matters, as we must allow ourselves to be very incompetent judges, it is our wisdom to be silent. The life of Columba is abundantly uncommon and interesting without them; and his example, as will in that case be the more imitable, will be also the more useful; and with a view to imitation in usefulness, do we attempt to unfold this holy man's life and character.

Columba was a native of Ireland, descended from the royal family of that kingdom, and nearly allied to the kings of Scotland. Like many others who made a conspicuous figure in the world, his birth is said to have been preceded by some extraordinary circumstances. Maveth, the disciple of St. Patrick, is said to have predicted the birth and name of Columba*, and the

* The mother of Felim was Aithne, daughter of Lorn, who first reigned,

lasting glory which he should acquire by converting the western isles to Christianity.

His mother also, when with child of the saint, dreamed one night that a person, whose figure and mein seemed to denote him to be more than human, had presented her with a veil or garment of the most beautiful texture and colours; that, in a little time, however, he resumed his gift, and raising and expanding it in the sky, allowed it to fly through heaven: as it flew, it continued to extend itself on all hands, over mountains and plains, till at length it covered an expanse which her eye was not able to measure. Finding what she had once possessed gone out of her reach, and likely to be irrecoverably lost, she could not help expressing her sorrow and regret, till the angel thus addressed her: Be not grieved at not being allowed to retain this valuable gift but for a very short time. It is an emblem of that child of which thou art soon to be the mother, for him hath God ordained as one of his prophets, to be extensively

in conjunction with his brother Fergus, over the Scots or Dalreudini, in Argyleshire. In those times noblemen were not seldom preachers of the gospel. St. Ciaran, who preached to the Attacotti, or Dalreudini, in Kintyre, and died in 594 (see Ware); from him the parish of Kil-chiaran, of late called Campbeltown, takes its name. The estimation in which St. Ciaran was held in his life time, may be judged of from the vision of St. Baithen, who dreamed that he had seen three splendid chairs prepared in heaven, one of gold, one of silver, and one of glass; and agreed in the interpretation of their being intended for Ciaran, Laisran, and Columba. There is also extant a beautiful Irish ode of his, being a farewell to his monastery in Ireland, when he set out for Scotland. The imagery of this piece is singular; seven angels, Uriel, Ithiel, &c. are represented as having the charge of this monastery, each his own day in succession throughout the week, and then returning to give the recording angel an account of what passed in the cathedral; an idea well calculated to excite in the monks the strictest attention to conduct, and the strongest desire to excel. Bede says, that Iona belonged then to the Picts. The Irish annals, and after them Usher, say it belonged to the Scots; and Adomnan, who knew best, seems in effect to say the same, when he tells us that their territories were by the Dorsum, Britannie, or Drim-Albin.

useful upon earth, and to lead an innumerable company of souls to heaven.

Columba was born in the year 521, and his parents being thus, as they believed, admonished of the part which their son was destined to act in life, and to which they soon perceived his genius, and early disposition to piety to be peculiarly adapted, lost no time in providing him with such education as tended to qualify him for the sacred office. They first put him under the care of Cruineachan, a devout presbyter, who discovered, as he thought, in his disciple, while yet a child, extraordinary symptoms of his future glory and greatness. Some time after, he studied under Finnian, bishop of Clonard, a man (according to Ware) of considerable learning, who was charmed with the piety of Columba; while he was yet but a child, he used to give him the appellation of saint; and believed, from his uniformly holy and regular life, that he had obtained from God an angel from heaven, to be his companion and guardian.

Fenbar also, a bishop and saint, is mentioned as one of Columba's masters; and likewise Genman, a teacher of Leinster, who, like his other masters, used to give his pupil the name of saint; and, notwithstanding the great disparity of their years, seems to have treated him more as a companion and friend than as a scholar; sometimes asking his opinion about the most dark and mysterious dispensations of Providence. Under him the piety of Columba, now in deacon's orders, became conspicuous, and his fame spread over a great part of the kingdom, to which the following incident seems to have contributed not a little. One day as the old man read his book in the fields, a young girl, pursued by a barbarian, fled to him for protection. He immediately cried to his pupil, who was reading at a little distance. The aid of both was unavailable; the ruffian, with one thrust of his spear, left her dead at their feet. "Ah (said Genman), how long will God, the rightcous judge, allow this atrocious deed to go unpunished. "The soul of the murderer (replied Columba) may yet be in hell as soon as that of the murdered in heaven."

At that instant they observed the unhappy man fall dead at

some distance, a sacrifice, it is probable, to the violence of his own passions, though ascribed by the people to the appeal which was made to heaven by Genman and Columba.

How much Columba was loved and revered by his companions, during his stay in this place, appears from the wonderful veneration with which he was received when he came to visit them some time afterwards. All the people in the cathedral, and its neighbourhood, poured out to meet him, kissed him with the utmost reverence and affection, and singing hymns and psalms of praise, led him to their church, surrounded with a rail of wood, carried by four men, to prevent his being incommoded by so immense a multitude. From some of the eastern churches he is said to have borrowed the model of his monastic rule; in Italy he is said to have founded a cathedral; and in France he was solicited by King Sigibert, who made him large promises to remain with him. But Columba, whose ambition was to be useful, rather than great, told him that he was so far from coveting the wealth of others, that for Christ's sake he had already renounced his own.

Ireland had now, for a long time, enjoyed the light of the gospel, and abounded in saints and learned men, while the isles and northern parts of Scotland were still covered with darkness, and in the shackles of superstition. On these dismal regions, therefore, Columba looked with a pitying eye, and however forbidding the prospect, resolved to become the apostle of the Highlands. Accordingly, in the year 563, he set out with twelve of his friends and followers, and landed* in the isle of Hi, or Iona, near the confines of the Scottish and Pictish territories. This

* This place where Columba landed in Icolmkill, is called, in Gaelic, *Port-a churaich*; this was the order of the Culdees in Scotland, an order of which Columba was the founder. He and his followers were distinguished for learning, purity of faith, and sanctity of life; they preached only such works of charity and piety as they could learn from the prophetical, evangelical, and apostolical writings.

place he probably chose, as being conveniently situated for his attending to the important duty which he had to manage in Ireland, as well as for carrying on the work he had in view in Scotland. Besides, if he should succeed in procuring a grant of it, he might discover in it those properties which was generally sought for in the site of religious houses.

Columba was now in the 42d year of his age, and needed all his vigour of mind and body in encountering those difficulties which presented themselves when he undertook the conversion of the northern Picts to Christianity. The priests, or Druids, as they were most interested, so they were most forward to oppose him, and wanted neither eloquence, influence, or art, to effect their purpose. The country itself was wild, woody, and mountainous, and greatly infested with wild beasts, from which the life of the saint seems to have been more than once in imminent danger. And what appears to have been the greatest difficulty of all, he was so little master of the dialect of that people, at least of some among them, that for some time he required an interpreter, when he preached to them the words of salvation. Besides all this, the austerity of his own manners, sometimes for whole days, watching and praying for whole nights, submitting to constant fatigue of body and anxiety of mind abroad, or the most intense application to study at home; and withal, so self-denied and crucified to the world, as to reject what we are now accustomed to consider as its innocent comforts and enjoyments.

St. Columba visited Brude, king of the Picts, at his royal palace, situated to the east of Lochness; St. Columba's journey to Brude's royal seat, was over the range of mountains called Drim-Albin; and that Drim-Albin divided the Caledonians from the Picts. The southern Picts were, according to Bede's authority, converted to Christianity by St. Ninian; the northern Caledonians by St. Columba. The learned antiquarian, Innes, writes, however, from this account that Adomnan gives us of the bounds of the Scottish and Pictish dominions in St. Columba's time, that since the island Iona was, as it were, in the heart

or centre of the kingdom of the Caledonians, composed of the islands, and mainland, as above, and separated from the Pictish dominions by sea and land, it could not have been the Picts, as Bede relates, but must needs have been the Caledonians that gave it to St. Columba, and his disciples. We find the island of Iona always mentioned by Adomnan, as being in the kingdom of the Caledonians in Britain, and the inhabitants of it as subjects of the king of the Caledonians. There it was that St. Columba inaugurated Aydan king of the Caledonians. There St. Columba and his disciples pray for victory to King Aydan as their sovereign. There King Aydan consults the saint which of his sons were to live to be his successor. As to Bede ascribing to the Picts the donation of Iona to St. Columba, he being a stranger, and living at a distance from these parts, and having his account of Icolmkill only by hearsay, his authority on this subject ought not to be put in balance with that of Adomnan, who was, himself, abbot of Icolmkill near St. Columba's time, and one of his successors; and, besides, had his information from those who lived with the saint, and from the originals in the cathedral itself.

It is certain, since the first invention of letters in Scotland, till as late as the tenth century, as above stated, there were ancient historical records in existence, containing genealogical accounts of its kings, whether Scottish or Pictish, and narratives of remarkable events in the history of its inhabitants. The period of three hundred and fifteen years applies to the era which Kenneth M'Alpin, after having conquered the Picts, began to reign over all Albin, down to the reign of William Rufus, the brother of Malcolm the Fourth. The author of this little treatise was a cotemporary of Andrew, bishop of Caithness, who, according to the chronicle of Maylross, and a catalogue of the bishop of Scotland by R. K. died in the year 1185. It is to be presumed that the author wrote in the twelfth century, when, as yet, there existed ancient historical records from which he derived information.

This fanciful picture of Scotland represents correctly, so far

as it goes, the relative situation of those parts of Albin, which were, in the view of the writer, to be described. It may be observed, although it does not relate to Columba, that the writer says that the principal parts of this form and figure of a man, that is the head, is in Eara-Ghael, in the western part of Scotia, or Scotland, over against the sea of of Ireland, viz. Kintyre, or, as it is more applicable in the Gaelic language, *Ceann-tire*, owing to the narrow peninsula betwixt west Loch Tarbert, and the town of Tarbert on the east shore. This peninsula is about one mile in breadth; and that large tract of country called Kintyre, is about sixty miles west from Tarbert. Eara, or *Arighael*, is a compound of *Ari* and *Ghael*. *Ari* signifies a breeding place, *arich* to breed; and *ariche*, plural, a cattle breeder. *Bothan-ari* is a small hut, or booth, erected on some favourite spot of breeding ground. Such spots of ground are called, in the language of the low country Scots, sheelings. So that, evidently, *Ari-ghael* is the breeding grounds of the Gael, and, therefore, extended in ancient times over the whole mountainous tracts of Albin, from the western to the eastern sea. The arms of this figure are those mountains, which divide Scotia from *Ari-ghael*. *Ari-ghael* was held anciently to be the country of the people whose name was latinized Scoti; and the name Scotia was so called from that by which the people came to be denominated.

The voluminous account given of this saint by his biographers, and the limits to which our work must necessarily be confined, obliges us to limit our remarks to the principal transactions of this great man's life. By him the greater part of the Pictish kingdom was converted to Christianity, and numerous churches were established. He superintended the Pictish, Irish, and most of the Scottish churches, and was every where received with an enthusiastic veneration almost bordering on adoration. He was very much resorted to even as a physician, and the place of his residence was so sacred and venerable, that to rest in its dust was, for many centuries, the highest ambition of princes and kings. His cathedral was, at that time, the principal seat of

learning, perhaps in Europe, and the nursery whence pastors and divines were furnished, not only to 100 monasteries and above 300 churches, which he himself had established, but also to those of many neighbouring nations.

But St. Columba was not less assiduous in propagating Christianity, than in teaching his hearers the useful arts of life. His skill in physic was such, that his cures were often accounted miracles. In politics and government he was deeply skilled, and made a most conspicuous figure in the famous council of Drumceat, about the right of succession to the Scottish throne. With agriculture he was well acquainted, and patronized it to the utmost of his power. His monks daily laboured in the field, and he made frequent and ample presents of grain for seed. To horticulture he paid great attention; and Adomnan makes particular mention of apple trees. He had also a baker from Saxony in his monastery, the only one, perhaps, at that time in Britain.

St. Columba, though royally descended, and nearly related to the kings of Ireland and Scotland, renounced all his secular prospects and property for the sake of the gospel. These he considered as an incumbrance to his Christian course, and gave his territorial possessions to his three uncles (as Odonellus informs us) reserving no stipulated part for himself, but submitting wholly to their generosity. St. Ciaran endeavoured to rival St. Columba, but this rivalship only extended to great and good actions. Ciaran was, however, admonished of his presumption in endeavouring to rival St. Columba. An angel appeared to him in a dream, and holding up an axe (Ciaran's father was a carpenter) said, "You only surrendered this for the love of God, but St. Columba surrendered a kingdom." On the many great and noble qualities of this venerable man, our limits prevent us from expatiating. We shall therefore content ourselves with remarking, that he was a great and extraordinary man raised up by providence, to accomplish a great and extraordinary work.

The credulity and superstition of the age in which he lived are strongly marked by his biographers, who enumerate as miracles mere trifles, incidents or casual occurrences. A few may not be

unacceptable. The saint saw a man falling from a considerable height, and prayed to an angel to save him. The man escaped unhurt, and hence the saint's biographer takes occasion to descant on the efficacy of prayer, and the speed and velocity of angels. A certain nobleman and his wife had disagreed, and no effort of the saint could reconcile them. The saint was a great faster, and had recourse to the last resource of enjoining them to a long abstinence from food, in which he accompanied them. This brought about the wished reconciliation, the wife (as was naturally to be expected) having first shrunk from this severe ordeal, and proposed terms of accommodation. This was accounted no mean miracle. His prophecies are numerous. He foretold a defeat of the Scots, and the same day a messenger arrived with the intelligence. He prophecied that a little girl, who used to bring him his inkhorn, would let it fall, which actually came to pass. We mention the above miracles, and prophecies, not with a view to derogate from the merits of this truly great man, but merely as specimens of the ignorance and credulity of the age in which he lived.

The famed sanctity of Icolmkill needs neither comment nor illustration. Here, according to our own historians, forty-eight kings of Scotland, four of Ireland, and eight of Norway, were interred. Donald Monro, high dean of the isles, in 1549, gives a description of this burying ground, and particularly mentions the three following inscriptions, viz. *Tumulus regum Scotiæ—Tumulus regum Hiberniæ—Tumulus regum Norvegiæ.* As far as we can learn, the M'Donells of Glengarry were the last family in Scotland who were interred in Icolmkill. The sanctity of the place, aided by an ancient Gaelic prophecy, for many centuries made this the most renowned cemetery in the world. We shall conclude with a translation of the above prophecy, given by Dr Smith of Campbeltown *.

* The Editors of these sheets are much indebted to the writings of the learned and pious Reverend John Smith, D. D. late of Campbletown, for the account given of the life of St. Columba. Perhaps there has been none

" Seven years before that awful day,
When time shall be no more,
A watery deluge shall o'ersweep
Hibernia's mossy shore.
The green-clad Isla too shall sink,
Whilst with the great and good,
Columba's happy isle shall rear
Her towers above the flood."

in North Britain, since the days of St. Columba, to whom the public are more indebted, than to the Reverend Dr. Smith, for his faithful translation of the scriptures, and several religious books, besides many other works of his own composition, which will be useful to succeeding ages. Add to this his holy and exemplary life and conversation: his name ought to be recorded in the annals of history—as a great divine, a bright genius, and a good man.

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ERRATA.

Page 7. Line 21. For *in* read *on*.
41. 24. For *Tod* read *Jod*.
64. 9. After *on which*, insert *it*.
70. 5. For *Slade* read *Wade*.
71. 18. After *could have induced*, insert *the author*.
72. 8. After *Mac Stuirn*, delete the full point, and substitute a comma.
20. For *is* read *arc*.
74. 20. For *regular* read *regularly*.
99. 27, For *Ma* read *Na*.
100. 11. For *timcheill* read *timchioll*.
101. 20. For *casbuidh* read *easbhuidh*.
103. 27. For *Julain* read *Iulain*.
116. 7. For *teichead* read *teicheadh*.
171. 2. For *Cuithach* read *Ciuthach*.
173. 25. For *Aolan* read *Faolan*.
176. 13. For *probull* read *pobull*.
201. 29. For *f huaim* read *f huaim*.
218. 7. For *au* read *an*.

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