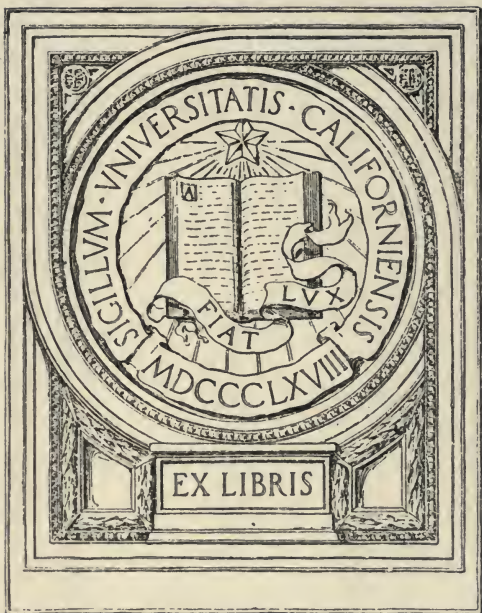


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THE
SPIRITUAL SONGS
OF
DUGALD BUCHANAN

EDITED WITH INTRODUCTION
NOTES, AND VOCABULARY

BY
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PREFACE

IN view of the distinct revival of interest in the Gaelic language and literature, the time seemed opportune for a new edition of these classic poems. This new edition is edited from the first edition of 1767, now very rare. The Maclagan (MacL.) MS. in the University of Glasgow was carefully read, and the variants found there are given in the Notes. The variants in the McNicol MS. are not given, but these can be found in a recent volume of the transactions of the *Gaelic Society of Inverness*. But as Buchanan saw the first edition through the press himself, that edition constitutes the only really authoritative source. In dealing with the Text, the "traditional script," of which Buchanan himself was one of the originators, is closely followed, and only such changes as are necessary, in view of the results of modern research, are introduced, and these, one is warranted to believe, Buchanan himself, if he were alive to-day, would effect. The model followed throughout is that of the current Greek and Latin Classics for Schools and Universities. In the Notes syntactical and grammatical difficulties that occur in the Text are faced, and a solution offered. In order to arrive at the correct meaning of the poetry, words are historically considered, with literary references from the earliest writers to the beginning of the nineteenth century, when the meaning of the words appears to have become fixed. Quotations are also given from English poets who seem to have influenced Buchanan. It may be protested

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that occasionally explanations are given of what seems obvious. But I proceeded on the assumption that what is obvious to one may not be obvious to another. Most of the books and authors referred to are mentioned in the Notes. A Vocabulary is added which will serve also as an index to the Notes.

This first serious attempt to place this classic on a level with other classics, is sent on its journey with the hope that it may help students of Gaelic to study more closely the beauty and richness of that ancient speech, and its affinity with other old languages, and that the serious vehemence of the Bard's deep thoughts on the world that is, and the mysteries of the world unseen, in themselves sublime proofs of his undeniable genius, may appeal to them as worthy of consideration.

I gratefully acknowledge the encouragement given me by many friends in my effort to discharge a self-imposed and difficult duty. Especially do I thank Professor MacKinnon, my former teacher and kind friend, for reading proofs of the Text and Notes, and for valuable suggestions; Mr John A. MacKenzie, M.A., a promising young Celtic student, for helpful assistance in the laborious work of research in Old Gaelic—a term which covers all the recognised periods; and Dr Watson of the Royal High School, Edinburgh, a widely known Celtic scholar, for reading proofs of the Introduction and Vocabulary.

D. MACLEAN.

EDINBURGH,
February 1913.

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INTRODUCTION

DUGALD BUCHANAN was born at Ardoch, Strathyre, Perthshire, in 1716. He was a relative, and, in early life, a contemporary, of the famous Rob Roy. His father, a miller and farmer, was a religious man. His mother, Janet Ferguson, was an intelligent and pious woman. She died when Dugald was only six years old, but the memory of her devout life, and of her earnest entreaties, haunted him throughout his chequered experiences. Having received the elements of education that his native parish provided, he, in his twelfth year, became a tutor in a neighbouring family composed of members blatantly irreligious. The mother of the household was a zealous Christian. The conflicting parties under this roof-tree were a visible illustration of the opposing forces that were ranging themselves for mastery in his youthful heart. Having abandoned tutoring in 1730, when he was fourteen years of age, he proceeded to Stirling with the view of advancing his education. There he remained for two years, and thereafter, with six months' stay at Edinburgh, his education was considered to be completed. His father, now that the boy was eighteen years of age, apprenticed him first to a carpenter at Kippen, and later to another at Dumbarton. With the former he picked a quarrel, and left before the expiry of the stipulated term of engagement, and the routine of work under the latter, setting too severe a restraint on his recklessness, was forsaken. During these

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years his escapes from serious peril were phenomenal. He recovered from what was expected to be a fatal attack of fever. Twice he was rescued from drowning, and once he came within a hairbreadth of being dispatched by the bayonet of a drunken soldier. In 1749 Buchanan married Margaret Brisbane, a daughter of the land-steward of the Earl of Louden, and settled on his father's farm at Ardoch. In 1750 he, however, abandoned this occupation, to which apparently he was ill-adapted by disposition and training, for itinerant teaching. In 1753 he was given a permanent appointment as teacher at Kinloch Rannoch. Two years later he was appointed Catechist, and the duties of the dual office he discharged efficiently to the end. While Catechist at Rannoch, his influence as an evangelist was so great, and his attainments so conspicuous, that the Presbytery of Dunkeld was approached to license him as a preacher and pastor in the parish. But the technical and ecclesiastical difficulties which circumscribe the pathway to the ministry in Scotland stood as a barrier, and the wishes of the people of Rannoch, like those of the Gaelic-speaking people of Edinburgh at a later date, were thwarted, so that one who might have been an ornament in the ranks of the ministry, had to serve his Master with his dedicated talents in the humbler but honourable sphere of Catechist. On account of his proficiency in Gaelic scholarship, he was chosen, along with the Rev. James Stewart of Killin, to superintend the passing of the first edition of the Gaelic New Testament through the press, and the excellence of that translation is in part due to the ability of the poet-catechist of Rannoch. When discharging this duty in Edinburgh, he published the first edition of his own poems in 1767, and attended the classes for natural philosophy, astronomy, and anatomy at the University. He came in contact with many of the literary celebrities of the city, and among them David Hume. His

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interview with the famous sceptic is interesting, as illustrating by its dramatic sequel the religious fortitude of the poet. Hume challenging the poet to quote anything so impressive and sublime as the words in Shakespeare's *Tempest*, Act IV. Sc. 1, 148-158, Buchanan forthwith quoted from memory Rev. xx. 11-13, the solemn grandeur of which the philosopher admitted.

Two years after this, in 1768, Buchanan was called home to attend to his fever-stricken family. He caught the virulent infection, and died in his fifty-second year. His death, at a comparatively early age, made a deep impression on his countrymen, and it was only from reverence for the dead, and for the sake of peace, that the men of Rannoch allowed the men of Balquhiddy to carry the mortal remains of the tall, black-haired, dark complexioned, and large-eyed poet for interment among the dust of his fathers, in the churchyard of Little Leny. Only a few years ago there died at Fortingal a man whose father had witnessed the funeral procession crossing the Lyon at Linne Lonaidh.

Buchanan kept a diary from 1741 to 1750. This autobiography, which is modelled on the "Confessions" of Augustine, in brilliance of style and vividness of narrative, as well as in the sincerity of its self-disclosures and the keenness of its self-analysis, is wonderfully similar to that great masterpiece. Like the Bishop of Hippo, he does not recoil from writing hard things against himself. His recklessness, irreligion, profanity, and vice during his earlier years; his fits of remorse, the violence of his mental agony, the intensity of his soul anguish, and the dreaded judgment of God, are depicted with such a wealth of detail as makes the whole vividly realistic. He emerged from the great struggle by a process of intellectual as well as spiritual conversion, and attained to such a consciousness of the mercy and goodness of God as raised him to a high level of spiritual

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power. In all this we have the key to his "Songs." Like Dante, he was under the dominion of an overmastering passion for the salvation of men. His motive is to awaken his countrymen to a sense of the magnitude, the infinite variety, and awful demerit of sin (see *The Day of Judgment*), the omnipotence of God and the wanton folly of defying Him (see *The Greatness of God*), the madness of trifling with eternal interests (see *Winter*), and the all-sufficiency of Christ's Atonement (see *The Sufferings of Christ*, and *Prayer*). His teaching is ethical as well as spiritual (see *The Skull*). Moral abuses and cruel oppression are vigorously condemned (see *The Skull*). Success obtained at the expense of true nobility of character is deemed worthless. Self-control is inculcated (see *The Hero*). With grand bursts of feeling and imagination, he appeals to the sense of fear in the wicked, but the aim is reformative. Underlying all his vehement appeals, his vivid and harrowing pictures of the miseries of the lost, and the terrifying grandeur of the last great catastrophe, is a passionate yearning for the regeneration of the people. There is no hint of self-satisfied complacency, no indication of morbid delight in the suffering of others. Stern and terrible as the application of his doctrines may be at times, any criticism is unjust if it does not take full account of his long-drawn-out spiritual struggle, whence issued his conception of the enormity of sin, the righteousness of God, and the greatness of the sacrifice of Christ. Here, too, was a man full of tender sympathy, a pacifier of inter-clan feuds, and one who entered with zest into the innocent frolics of his happy school children. With the exception of the Bible and the Catechism, no Gaelic book was printed so frequently as these poems, and no book outside those mentioned exercised such a profound influence among all classes of the Gaelic-speaking Highlanders, from the eminent Indian Missionary, Dr

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Duff, to the widow who breaks the monotonous whirr of her spinning-wheel with the melody of those sublime pieces. It has been well said that "What the sublime conceptions of Milton and John Bunyan were to the devout thought of England, those of the sacred Bard of Rannoch have been to that of Gaelic Scotland."

However opinions may differ as to his applications of his doctrines, there can be no difference of opinion as to the terseness of his language, the excellence of his idioms, the sweet cadence of his lines, and the even flow of his utterances. The language he finds elastic, and he bends it at his will. His eye is open to the wonders of the physical world and the variety of external nature. He claims the right to borrow from every phase of nature and life the associations and images that he wants, and he has shown that these borrowed images do not lose their beauty and meaning by being expressed with literal reality. He personifies abstractions with the utmost ease. The proverbs of the people he summons to his aid, and he utters his own reflections in such epigrammatic forms as to become in turn proverbs for the people. His primary aim is not to delight, but to teach and impress. Yet the sublime grandeur of his vivid imagery delights by the felicity of style when it may not teach, and his sustained earnestness borne on the bosom of forcible and apt expressions, impresses when it may not convince. The secular bards loaded their lines with high-sounding adjectives. They were caught by the music of words, and though their chime may be sweet, the thought is not clear. Lucidity is a feature of Buchanan's poetry, and he has shown that melody and lucidity are not impossible companions. That itself was a great gain, and a distinct advance.

An eminent authority has written: "Than Buchanan no greater blessing was bestowed on the Highlanders of

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his day. When the poet superintended Stewart's translation of the New Testament (1767) through the press, another era in Highland life and literature had begun." It is no disparagement, therefore, of his many editors to say that Buchanan knew Gaelic better than most of them. Some of these, with the view of bringing the poet's script into line with dialectal peculiarities, seriously invaded the original. They gave abraded forms of the old verb particles, which destroyed the swing of the verses, and in many instances effected changes that were not grammatically correct. A current cheap edition of the poems has given misreadings of the original, dropped some lines, and is interspersed with typographical and other errors.

On the 17th November 1875 a granite monument, with suitable inscriptions, was unveiled with fitting ceremonial at Kinloch-Rannoch to perpetuate the memory of the poet-catechist. The obelisk, which was erected by money collected chiefly by Alexander MacBain, then a student at Aberdeen, is symbolic of the poet, as well as commemorative of his Christian usefulness; but the real memorial of his intellectual power is the rhythmic form, with almost faultless artistry, of the deep aspirations of his heart called by himself his "Spiritual Songs."

Morachd Dhe.

O! ciod e Dia, no ciod e ainm?
Cha tuig na h-aingle 's àird' an glòir;
E 'n solus dealrach foluicht' uath',
Far nach ruig sùil no smuain 'na chòir.

Uaith féin ata a bhith a' sruth' ; 5
Neo-chruthaichte ta uile bhuaidh'n ;
Neo-chrìochnaichte 'nan nàdur féin,
'S féin-dhiongmhaltas 'gan cumail suas.

Cha robh e òg, is sean cha bhì ;
O shìor gu sìor gun chaochladh staid ; 10
Cha tomhais grian no gealach aois,
Oir 's nithe caochlach iad air fad.

'N uair thaisbeanas e ghlòir no ghràs,
Bidh là neo-bhàsmhor teachd o shùil ;
'S grad chuiridh sluagh nan nèamhan àrd, 15
Le 'n sgiathaibh sgàile air an gnùis.

'S ma thaisbeanas e ghnùis an gruaim,
Grad sgaoilidh uamhunn feadh nan speur ;
Roimh achmhasan-sa teichidh 'n cuan,
'S le geilt-chrith gluaisidh 'n cruinne-cé. 20

Morachd Dhe

Ta oibre nàduir searg' 's a' fàs,
O chaochla tàid gu caochla ruith ;
Ach uile thionnsgain-s' tàid 'nan aon,
Gun traogh' no lionadh air a bhith.

Ta aingle 's daoin' do neo-ni dlùth, 25
A' bhrù o'n d' thàinig sinn gu léir,
Ach iomlaineachd o shìorr'achd tà,
Neo-chrìochanach 'na nàdur féin.

'N uair chuala neo-ni guth a bhéil,
Ghrad leum 'na bith a' chruitheachd mhòr, 30
An cruinne so le uile làn,
'S na nèamhan àrd le'n uile shlòigh.

'N sin dhearc air 'oibrichibh gu léir,
'S gach creutair bheannaich e 'nan staid,
'S cha d'fheum ath-leasachadh air nì, 35
Am measg a ghnìomharra air fad.

Air clàr a dhèarn' tha dol mu'n cuairt,
Gach reul a ghluaiseas anns an speur ;
An cruthach' gu léir tha stigh 'na ghlaic,
'S a' deanamh thaic d'a ghàirdean treun. 40

Co chuartaicheas do bhith, a Dhé ?
An doimhne shluig gach reusan suas ;
'Nan oidhirpibh tha aingle 's daoin'
Mar shligean maoraich glacadh chuain.

O bhith-bhuantachd tha thus' ad Rìgh, 45
'S ni bheil san t-saogh'l-s' ach nì o'n dé ;
O! 's beag an eachdraidh chualas diot,
'S cha mhòr de d' ghnìomh ata fo'n ghréin.

Ge d' thionndadh ghrian gu neo-ni rìs,
'S gach nì fa chuairt a soluis mhòir ; 50

Morachd Dhe

'S co beag bhiodh t' oibre 'g ionndrain uath',
'S bhiodh 'n cuan ag ionndrain sile mheòir.

An cruthach' cha dean le uile ghlòir,
Làn-fhoillseachadh air Dia nam feart ;
Cha'n'eil 'sna h-oibre ud gu léir, 55
Ach taisbean earlais air a neart.

Le 'r tuigse thana 's diomhain duinn
Bhi sgrùdadh chuain ata gun chrìoch ;
An litir 's lugha dh'ainm ar Dé,
Is tuille 's luchd d' ar reusan i. 60

Oir ni bheil dadum cosmhuil riut
Am measg na chruthaich thu gu léir ;
'S am measg nan daoine ni bheil cainnt
A labhras t' ainm ach t' fhocal féin. 64

Fulangas Chrìosd.

'S e fulangas mo Shlànuighear
A bhios mo dhàn a' luaidh,
Mòr-irioslachd an àrd-Rìgh sin
'Na bhreith 's 'na bhàs ro chruaidh ;
'S e 'n t-iongantas bu mhiorbhuilich' 5
Chaidh innse riamh do shluagh,
An Dia bha ann o shìorruidheachd,
Bhì fàs 'na chìochran truagh.

'N uair ghabht' am broinn na h-òighe e,
Le còmhnadh Spiorad Dhé, 10
A chum an Nàdur Daonna sin,
A dheanamh aon ris féin ;
Ghabh e sgàil mu Dhiadhaidheachd,
'S de'n *Bhriathar* rinneadh feòil,
Is dh' fhoillsich' an rùn dìomhair sin, 15
Am pearsa Chrìosd le glòir.

Rugadh 'n stàbull diblidh e,
Mar dhilleachdan gun treòir,
Gun neach a dheanadh càirdeas ris,
No bheireadh fàrdoch dhò ; 20
Gun mhuinntir bhì 'ga fhrithealadh,
No uidheam mar bu chòir,
Ach eich is daimh 'ga chuartaichadh,
D'an dual gach uile glhòir.

Fulangas Chrìosd

Mu'n gann bha fios gu'n d'fhàinig e, 25
Do dhuig' dha nàimhde mòr ;
B' fheudar teich' do'n Eiphit leis,
Roimh Herod bh'air a thòir ;
Is e cho naimhdeil dìoghaltach
Chum Iosa chur gu bàs, 30
'S gu'n mharbhadh leis gach cìocharan
A bha na rìogh'chd gun dàil.

Bha tuill aig na sionnachaibh
Gu'm falachadh o theinn ;
Bha nid aig na h-eunlaithe 35
An geugaibh àrd nan crann ;
Ach esan a rinn uile iad,
'S gach nì sa' chruinne-ché,
Bha e féin 'na fhògarrach,
Gun chòmhnuidh aig' fo'n ghréin. 40

Am feadh 's a ghabh an Slànuighear
Mar ionad tàimh an saogh'l,
Mar léigh ro iochdmhor fàbharach
Bha leigheas chlann nan daoin' ;
'N aon eucail riamh bu ghàbhaidh bh'ann, 45
'S gach galar cràiteach geur,
Do thionndadh e chum slànachaidh
'N uair labhradh e o bheul.

Thug teanga do na balbhanaibh,
'S do'n bhacach mhall a lùth, 50
Do'n bhodhar thug e chlaistinneachd,
'S do dhaoine dall an iùl ;
Na lobhair bhreun do ghlanadh leis,
Cur fallaineachd 'nam fèdil,
'S leighis gach eucail anma e, 55
'S na mairbh do thug e beò.

Fulangas Chrìosd

Do shearmonaicheadh an soisgeul leis
Do dhaoine bochda, truagh,
Is gheall e saorsa shìorruidh dhoibh,
Bha 'n glais fo chis ro chruaidh ; 60
Na'n gabhte' ris an fhìrinn leo,
Le creideamh fìorghlan beò,
'S gu'm biodh iad air an iompachadh
O ghnìomharraibh na feòl'.

Lean buidhean tur do'n fhàsach e, 65
Is dh' fhan tri làith' 'na chòir,
Cuig mìle bha de dh' àireamh ann
Bh' air fàilneachadh chion lòn ;
'N ro bheagan fhuair iad bheannaich e,
'N da iasg 's cuig arain eòrn', 70
'S do dh' ith iad gus 'na shàsuich' iad,
Is dh' fhàg iad ni bu leòir.

Do chaisgeadh onfhadh chuantan leis,
'S an tonnan uaibhreach mòr,
A' ghaoth ro laidir, bhuaireasach, 75
Do chuartaich e 'na dhòrn :
Ach aithris air gach mìorbhuile,
Rinn Iosa anns an fheadil,
Cha chumadh 'n saogh'l de sgrìobhannaibh
Na dh'innseadh e gu leòir. 80

Ach 'n uair bha'n t-àm a' dlùthach' ris
Gu'n siùbhladh e chum glòir,
Ghairm e chuige dheisciobuil,
Is dheasaich e dhoibh lòn ;
Chuir e sìos 'nan suidhe iad, 85
'S gach uidheam air a' bhòrd ;
Aran 's fìon do riarach orr'
Bha ciallach' fhol' is fheadl'.

Fulangas Chrìosd

Is thug e sin mar òrdugh dhoibh
Bhi 'n còmhnuidh ac' gu bràth, 90
A dh' fhoillseachadh mhòr-fhulangais,
A dh' fhuiling air an sgàth :
Gu'n itheadh is gu'n òladh iad
De dh' fheartaibh mòr a ghràidh,
'S gu'm bitheadh e mar chuimhne aig 95
A mhuinntir air a bhàs.

'N uair thainig chum a ghàraidh e,
Do bhi a chràdh ro mhòr,
'N uair fhuair e 'n cupan feirge sin,
Bha oillteil searbh r'a òl ; 100
Air ghoil bha chuisle craobhach-san
Tre chorp ro naomh 'ga fhàsg',
'Na fhallas fola braonadh mach
Tre aodach air an làr.

'N sin thuit e air a ghlùinibh sìos 105
A' deanamh ùrnuigh ghéir :
"O Athair chaoimh ma's comas e,
An deoch so cuir uam féin ;
Ach so a' chrìoch mu'n d' thàinig mi,
Gu'n sàbhalainn mo threud, 110
Mar sin ni iarram fàbhar, ach
Do thoil gu bràth bhi deant'."

B'e sud an cupan uamhannach,
A fhuair e ann a làimh ;
Peacadh 'n t-saogh'l 'ga chuartachadh, 115
'S gach duais a bhuineadh dhà ;
Na dh' fhuil'geadh 'n saoghal gu sìorruidheachd
De phiantaibh is de chràdh,
Chaidh sud a leigeadh còmhla air,
'S an deoch ud dh'òl 'nan àit. 120

Fulangas Chrìosd

B'e 'n diabhl' a shealbhaich Iùdas sin,
Le chridhe dùbailt' fiar,
An cealgair sanntach, lùbach ud,
A chuir du-chùl ri Dia :
An troiteir reic e Shlànuighear, 125
'S a mhaighstir gràdhach féin,
Is bhrath da nàimhde bàsmhor e,
Fo chàirdeas pòg a bhéil.

An sin do rinn iad prìosanach
De dh' Iosa gun chionfàth, 130
Is thug iad dh' ionnsuidh Phllat e,
Gu'n dìteadh e chum bàis :
Is dhìt am breitheamh eucorach
Le fianuis bhréig' an Tì,
Bha choguis féin ag innse dha 135
Bhi dìth-chiontach is fìor.

Do cheangail agus sgiùrs iad e
Le buillibh drùiteach geur,
An fhèil o'n chnaimh do rùisgeadh leo
'Na meallaibh brùit' gu léir, 140
A chorp ro naomh do mhilleadh leo,
'S a chreuchda sileadh sìos ;
An fhuil le'n ceannaicht' an saoghal so,
Gun sgoinn bhi dhith no pris.

Do rinneadh crùn de'n sgitheach leo, 145
Is dh' fhigh iad e gu teann,
Chur tuille péin is nàire air,
Do spàrr iad e mu cheann ;
'Na cheann a steach do bhuaileadh leo
Na biora cruaidh ro gheur, 150
Is aghaidh ghlòrmhor dh' fholuich iad
Le'n sile salach, breun.

Fulangas Chrìosd

'N uair chuir iad an crùn nàrach air,
Ro chràiteach goirt do bhì,
Do sgeudaich iad le sgàrlaid e, 155
'S chuir colbh 'na làimh mar Rìgh;
Is labhair iad gu sgallaiseach,
A' fanoid air an Tì:—
“Fàilte, 'Rìgh nan Iùdhach, dhuit,”
Le'n glùn 'ga chromadh sìos. 160

Le'm fòirneart mòr do dh'éignich e
Chrann cèusaidh thogail suas,
Ach ge bu chruaidh sud b'fheudar e
Bhi géilleadh dhoibh san uair:
A chuisle chaomh a' traoghadh as, 165
'S a neart 'ga fhàsgadh uaith',
A' dìreadh 'n t-sléibh 'ga shàrach', gus
An d'fhàilnich e fo'n chuail.

Sìos air an leabaidh dhòruinnich,
Le dheòin do luidh e féin;
Rùisgt' air a chrann do shìneadh e, 170
'S gach alt dheth spìon o chéil';
A chorp ro naomha beannaichte,
Do cheangail iad gu teann,
Le tàirnibh 's òrd 'gan sparradh sud 175
Gu daingean ris a chrann.

An crann an sin do dhìrich iad,
Is Iosa thog air suas,
Is air na tàirnibh chrochadh e
Le dochann tha do-luaidh; 180
A chudthrom féin a' reubadh as
Gach creuchd 'na chois 's 'na làimh,
Is fhuil ro phrìseil naomha-san
'Ga taomadh sìos gu làr.

Fulangas Chrìosd

Ge bu mhaslach cràiteach leis 185
 Am bàs a dheilbheadh leò ;
 Aon ghearan riamh cha d' thàinig uaith',
 'N aghaidh 'nàimhde mòr ;
 Ach 's ann a ghabh e'n leith-sgeul-san,
 'Gan teasairginn gu fìor : 190
 " O Athair thoir dhoibh maitheanas,
 Taid aineolach 'nan gnìomh."

Chaidh dibh-fhearg Dhé a thaomadh air,
 Gach uile thaobh mu'n cuairt,
 Bha gnùis a ghràidh air fholach air, 195
 Is thionndadh soluis uaith' ;
 Is dh' éigh e fo na piantan sin :
 " Mo Dhia ! Mo Dhia na tréig !
 Na ceil do ghnùis ro fhàbharach,
 'S na fàg mi ann am fheum." 200

Na'n rachadh an tròm-dhioghaltas
 A ghiùlain Ios' e féin,
 Leag' air a chinne-dhaonna sin,
 'S na h-ainglean naomh le chéil',
 Do chasgradh ann a mòmaint bhig, 205
 Na slòigh ud leis gu léir :
 Am braon bu lugh' d'a fhulangas
 Loisgeadh e 'n cruinne-cé.

Dh' òrduich Dia nan sluagh an sin,
 Iad theachd mu'n cuairt do'n t-sliabh, 210
 Gach uile nàdur reusanta,
 A rinn e féin o chian ;
 'S gu'm faicte' ghaol d'a chreutairibh,
 'S do bheusaibh pheacaidh fhuath,
 Anns an fheirg a thaomaich e 215
 Air Mac a ghaoil san uair.

Fulangas Chrìosd

'S e so bu chainnt d'a fhulangas :
" Nis tuigibh uile shluagh,
Nàdur sgreitidh pheacaidh ud,
'S am dhòruinn faicibh dhuais ; 220
Is nàdur teann a' cheartais sin,
A ghlac mi as leth chàich,
Nach maith dhomh bonn d'am fiachan-san,
'S nach dìol mi ach le m' bhàs."

Bha'm bàs ud mallaicht', piantachail, 225
Ro ghuineach, dioltach dòigh,
Ro chràiteach, nàrach, fadalach,
'S e teachd neo-ghrad 'na chòir :
Bu ni ro oilteil, uamhasach,
Seachd uair' bhi 'n crochadh beò, 230
Air féith' a chuirp 'gan spìonadh as,
Co dh'fheudas inns' a leòn ?

Bha brìgh a chuirp air tiormachadh
An àmhuinn feirge Dhé,
'S a chridhe càirdeil firinneach 235
A' leaghadh sìos mar chéir ;
A theanga lean r'a ghialaibh-san,
Bha riamh am pàirt a shluaigh,
Is fòirneart nan geur-phiantan sin
A' snìomhadh anama uaith'. 240

A fhradharc glan do dh' fhàilnich air
'S mar ghlaine dh' fhàs a shùil ;
Bha féith' a chridhe bristeadh aig',
'S a bhràghad clisgeadh dlùth ;
A ghnùis b' àillidh snuadh is dreach, 245
Air tionndadh uaine lì ;
Ar leam gu faic mi 'n ealghris air,
Cur a chath sheirbh gu crìch ;

Fulangas Chrìosd

Ar leam gu faic mi chreuchda-san,
Mar a reub na tàirnean fhèoil; 250
An fhuil fàs dubh a' ragadh ump';
Slor lagach' air a threòir;
Dreach a' bhàis a' tional uim',
'S e dealachadh r'a sgiamh;
Air leam gu'n cluinn mi 'g osnaich e, 255
'S a' phlogail bha 'na chliabh.

Fa dheireadh labhair Iosa riu:
"Tha mi an ìota mhèir."
Ghabh domblas agus fìon geur iad,
'S deoch shìn iad dha r'a h-òl, 260
'N sin thubhairt: "Tha e crìochnaichte
Gach nì ghabh mi os làimh;"
'S le sgairteachd gheur do ghlaodh e mach,
Is chlaon e cheann gu bàs.

Be sud an glaodh bha cruadalach, 265
Do chual e 'n cruinne-cé;
Gach creag air talamh sgealbadh leis,
'S na mairbh ghrad chlisg gu léir:
Do thionndadh ghrian gu dorchadas,
Is chaochail colg gach nì, 270
Bha chruitheachd mar gu'm bàs'cheadh i
'S i tarrainn chum a crìch.

Na flaitheas bha riamh sòlasach,
'S na slòigh bha subhach shuas,
San àm sin rinneadh brònach iad, 275
'S an ceòl do leig iad uath',
Ri faicinn dhoibh an Ughdair ac'
San ùir 'ga leagadh sìos,
Am bàs a bhi 'ga cheangal-san
Thug anam do gach nì. 280

La A' Bhreitheanais.

AM feadh ta chuid as mò de'n t-saogh'l
Gun ghaol do Chrìosd, gun sgoinn d'a reachd,
Gun chreideamh ac' gu'n tig e rìs
Thoirt breith na firinn air gach neach.

An cadal peacaidh taid 'nan suain, 5
A' bruadar pailteis de gach nì,
Gun umhail ac' 'n uair thig am bàs,
Nach meal iad Pàrras o'n ard Rìgh.

Le cumhachd t'fhocail Dhé tog suas
An sluagh chum aithreachais 'na thrà, 10
Is beannaich an Dàn so do gach neach,
Bheir seachad éisdeachd dha le gràdh.

Mo smuaintean talmhaidh Dhé tog suas,
'S mo theanga fuasgail ann mo bheul,
A chum gu'n labhrainn mar bu chòir, 15
Mu ghlòir 's mu uamhunn latha Dhé.

Air meadhon oidhch' 'n uair bhios an saogh'l
Air aomadh thairis ann an suain,
Grad dhùisgear suas an cinne-daonn'
Le glaodh na trompaid 's àirde fuaim. 20

Air neul ro àrd ni fhoillseach' féin,
Ard-aingeal treun le trompaid mhòir,
Is gairmidh air an t-saogh'l gu léir
Iad a ghrad éirigh chum a' mhòid :

La A' Bhreitheanais

- “O cluinnibh-s' uile chlann nan daoin',
Nis thainig ceann an t-saogh'l gu beachd ;
Leumaibh 'nur beatha sibhs' ta marbh,
Oir gu dearbh ta Ios' air teachd.” 25
- Seididh e le sgal cho cruaidh,
'S gu'n cuir e sléibhte 's cuan 'nan ruith ;
Clisgidh na bhios marbh 's an uaigh,
Is na bhios beò le h-uamhunn crith. 30
- Le h-osaig dhoinionnaich a bhéil
An saogh'l so reubaidh e gu garg,
'S mar dhùn an t-seangain dol 'na ghluas'
Grad bhrùchdaidh 'n uaigh a nìos a mairbh. 35
- 'N sin cruinnichidh gach cas is làmh
Chaidh chur san àraich fad o chéil',
'S bidh farum mòr am measg nan cnàmh,
Gach aon diubh dol 'na àite féin. 40
- Mosglaidh na fireanaich an tùs,
Is dùisgear iad gu léir o'n suain ;
An anamaibh tuirlingidh o ghlòir,
Gu'n còmhachadh aig beul na h-uaigh'. 45
- Le aoibhneas togaidh iad an ceann,
Tha àm am fuasglaidh orra dlùth ;
Is mar chraoibh-mheas fo iomlan blàth,
Tha dreach an Slànuighear 'nan gnùis. 45
- Tha obair Spiorad Naomh nan gràs
Air glanadh 'n nàduir o 'n taobh steach ;
'S mar thrusgan glan ta ùmhlachd Chrìosd,
'Gan deanamh sglamhach o'n taobh mach. 50
- Dùisgear na h-aingidh suas 'nan déigh,
Mar bhéisdean gairisneach as an t-sloc ;

La A' Bhreitheanais

'S o ifrinn thig an anama truagh 55
Thoirt coinneamh uamhasach d'an corp.

'N sin labhraidh 'n t-anam brònach, truagh,
R'a chollainn oillteil, uamhar, bhreun :
"Mo chlaoidh ! ciod uim' an d'éirich thu
Thoirt peanas dùbailt oirn' le chéil' ? 60

" O ! 'n éigin dòmhsa dol a ris
Am prìosan neò-ghlan steach ad chré ?
Mo thruaighe mì, gu'n d'aontaich riamh,
Le t' ana-mianna brùideil féin !

" O ! 'm faigh mi dealach' riut gu bràth, 65
No 'n tig am bàs am feasd ad chòir ?
An drùigh tein' air do chnamhaibh iairn',
No dibh-fhearg Dhé an struidh i t'fheòil ?"

Eiridh na rìghrean 's daoine mòr'
Gun smachd gun òrdugh bhi 'nan làimh, 70
'S cha' n aithn'ear iad am measg an t-sluaigh,
O'n duine thruagh bha ac' 'na thràill.

'S na daoine uaibhreach leis nach b' fhìù,
Gu 'n ùmhlaicheadh iad féin do Dhia ;
O ! faic a nis iad air an glùn 75
A' deanamh ùrnuigh ris gach sliabh :

" O chreagan, tuitibh air ar ceann
Le sgàirnich ghairbh de chlachan cruaidh,
Is sgriosaibh sinn á tir nam beò,
A chum 's nach faic sinn glòir an Uain !" 80

Am mach as uamha gabhaidh thriall
An diabhl 's a chuid aingle féin ;
Ge cruaidh e 's éigin teachd a làth'r,
A' slaodadh shlàbhraidh air a dhéigh.

La A' Bhreitheanais

'N sin fàsaidh rudhadh anns an speur, 85
Mar fhàir na maidne 'g éirigh dearg,
Ag innse gu bheil Iosa féin,
A' teachd 'na dhéigh le latha garbh.

Grad fhosglaidh as a chéil' na neòil,
Mar dhorus seòmair an àrd Rìgh, 90
Is foillsichear am Breitheamh mòr,
Le glòir is greadhnachas gun chrìch.

Tha 'm bogha-frois mu'n cuairt d'a cheann,
'S mar thuil nan gleann tha fuaim a ghuth ;
'S mar dhealanach tha sealladh shùl, 95
A' spùtadh as na neulaibh tiugh.

A ghrian, àrd-lòcharan nan speur,
Do ghlòir a phearsa géillidh grad ;
An dealradh drillseach thig o ghnùis,
A solus mùchaidh e air fad. 100

Cuiridh i uimpe culaidh bhròin,
'S bidh ghealach mar gu'n dòirt' oirr' fuil ;
Is crathar cumhachdan nan speur,
A' tilgeadh nan reult' as am bun.

Bidh iad air uideal anns an speur, 105
Mar mheas air géig ri h-ànradh garbh,
Tuitemar mar bhraona dh' uisge dlùth,
'S an glòir mar shùilean duine mhairbh.

Air charbad teine suidhidh e,
'S mu'n cuairt da beucaidh 'n tairneanach, 110
A' dol le ghairm gu crìoch na nèamh,
'S a' reub' nan neul gu doinionnach.

O chuidhlibh charbaid thig a mach
Sruth mòr de theine laist' le feirg,

La A' Bhreitheanais

Is sgaoilidh 'n tuil ud air gach taobh,
A' cur an t-saogh'l 'na lasair dheirg. 115

Leaghaidh na dùile nuas le teas,
Ceart mar a leaghas teine céir ;
Na cnuic 's na sléibhtean lasaidh suas,
'S bidh teas-ghoil air a' chuan gu léir. 120

Na beannta iargalt' nach d' thug seach
An stòras riamh do neach d'an deòin,
Ta iad gu fialaidh taosgadh mach
An ionmhais leaght' mar abhuinn mhòir.

Gach neach bha sgrìobadh cruinn an òir
Le sannt, le dò-bheart, no le fuil,
Làn chaisgibh 'nis bhur 'n iota mòr,
'S a nasgaidh òlaibh dheth o'n tuil. 125

O sibhse rinn 'ur bun de'n t-saogh'l !
Nach tig sibh 's caoinibh e gu geur ?
'N uair tha e gleacadh ris a' bhàs,
Mar dhuine làidir dol do'n eug. 130

A' chuisle chleachd bhi fallan, fuar,
Ri mireag uaibhreach feadh nan gleann,
Tha teas a chléibh 'ga smùidreadh suas,
Le goilibh buaireis feadh nam beann. 135

Nach faic sibh chrith tha air mu'n cuairt,
'S gach creag a' fuasgladh anns gach sliabh ?
Nach cluinn sibh osnaich throm a bhàis,
'S a chridhe sgàineadh stigh 'na chliabh ? 140

An cùrtean gorm tha nunn o'n ghréin,
'S mu'n cuairt do'n chruinne-ché mar chleòc,
Crupaidh an lasair e r'a chéil',
Mar bheilleig air na h-éibhlibh beò.

La A' Bhreitheanais

Tha 'n t-adhar 'ga thachd' le neula tiugh, 145
'S an toit 'na meallaibh dubh dol suas,
'S an teine millteach spùtadh mach,
'Na dhualaibh caisreagach mu'n cuairt.

Timchioll a' chruinne so gu léir
Borb bheucaidh 'n tàirneanach gu bras; 150
'S bidh 'n lasair lomadh glòir nan speur,
Mar fhalaig ris na sléibhtibh cas.

'S a chum an doinionn atadh suas,
O cheithir àirdibh gluaisidh ghaoth,
'Ga sgiùrs' le neart nan aingle treun, 155
Luathach' an léir-sgrios o gach taobh.

Tha obair nan sè là rinn Dia,
Le lasair dhian 'ga chur ma sgaoil;
Cia mor do shaoibhreas Rìgh nam feart
Nach ionndrain casgradh mhìle saogh'! 160

'M feadh tha gach ni an glacaibh 'n éig,
'S a' chruitheachd gu léir dol bun-os-cionn,
Teannaidh am Breitheamh oirne dlùth,
A chum gach cùis a chur gu ceann.

'N sin gluaisidh e o àird nan speur, 165
Air cathair a Mhòrachd féin a nuas,
Le greadhnachas nach facas riamh,
'S le Dhiadhachd sgeudaichte mu'n cuairt.

Ta mìle tàirneanach 'na làimh,
A chum a nàimhde sgrios am feirg, 170
Is fonn-chrith orr' gu dol an greim,
Mar choin air éill ri h-àm na seilg.

Ta aingle gun àireamh ann a chùirt,
Le 'n sùilean suidhicht' air an Rìgh,

La A' Bhreitheanais

Chum ruith le òrdugh-san gun dàil, 175
'S a h-uile àit gu'n cur an gnìomh.

O Iudais! thig a nis a làth'r,
'S gach neach rinn bràithreas riut ad ghnìomh ;
An dream a dh'aicheadh creideamh Chriosd,
No reic e air son ni nach b'fhiach. 180

A shluagh gun chiall thug miann do'n òr,
Roimh ghlòir is aoibhneas flaitheis Dé,
Bhur malairt ghòrach faicibh nis,
'S an sgrios a thug sibh oirbh féin.

'S a' mhuinntir uaibhreach leis 'm bu nàr, 185
Gu 'n cluinnte cràbhadh dha 'nur teach,
Faicibh a ghlòir 's na b' ioghnadh leibh,
Ged dhruid e sibh á rìogh'chd a mach.

O Herod ! faic a nis an Rìgh,
D' an d'thug thu spìd is masladh mòr, 190
'Ga sgeudachadh le trusgan ruadh,
Mar shuai'neas sgallais air a ghlòir.

Nach faic thu Breitheamh 'n t-saogh'l gu léir,
'S mar eudach uime 'n lasair dhearg,
A' teachd thoirt duais do dhaoine còir, 195
'S a sgrios luchd-dò-bheirt ann am feirg ?

Is thusa Philat ! tog do shùil,
'S gu faic thu nis am mùthadh mòr ;
An creid thu gur e sud an Tì
A rinn thu dhiteadh air do mhòd ? 200

An creid thu gur e sud an ceann,
Mu'n d' iadh gu teann an sgitheach geur ?
No idir gur i sud a' ghnùis,
Air 'n thilg na h-Iùdhaich sileadh breun ?

La A' Bhreitheanais

'M bu leòir gu'n theich a' ghrian air chùl, 205
A' diultadh fianuis thoirt d'an gnìomh ?
Ciod uim' nach d'fhuair a' chruitheachd bàs,
'N uair cheusadh air a' chrann a TRIATH ?

Cuiridh e aingle mach gach taobh
Chum ceithir ghaothaibh 'n domhain mhòir, 210
A chuartaichadh gach aon de'n t-sluagh,
A steach gu luath a dh'ionnsuidh mhòid.

Gach neach a dh' àitich column riamh,
O'n ear 's o'n iar tha nis a' teachd,
Mar sgaoth de bheachaibh tigh'n mu ghéig 215
An déis dhoibh éirigh mach o'n sgeap

'N sin togaidh aingeal glòrmhor suas,
Ard bhratach Chrìosd d'an suai'neas fuil ;
A chruinneachadh na ghluais sa' chòir
'S d'a fhuilangas rinn dòigh is bun. 220

D'a h-ionnsaidh cruinnichibh mo naoimh,
Is tionailibh gach aon de'n dream,
A rinn gu dìleas is gu dlùth,
Le creideamh 's ùmhlachd ceangal leam.

'N sin tionnsgnaidh 'm Breith' air cùis an là, 225
A chum a nàimhde chur fo bhinn ;
Is fosglaidh e na leabhrainn suas,
Far bheil peacadh an t-sluaigh air chuimhn'.

Fosglaidh e 'n cridhe mar an ceudn',
Air dhòigh 's gur léir do'n h-uile neach, 230
Gach uamharrachd bha gabhail tàimh
Air feadh an àrois ud a steach.

'N uair chi 'd an sealladh so dhiubh féin,
Is dearbh gur léir dhoibh ceartas Dé ;

La A' Bhreitheanais

'S bidh 'n gruaidh a leaghadh as le nàir 235
Nach lugha cràdh na teine dian.

Togaidh an trompaid ris a fuaim,
"Na labhradh is na gluaiseadh neach,
Air chor gu'n cluinn gach beag is mòr,
A' bhreth thig air gach seòrsa mach. 240

"A dhaoine sanntach thréig a' chòir,
'S a leag bhur dòchas ann bhur toic,
A ghlais gu teann bhur cridhe suas,
'S a dhruid bhur cluas ri glaoth nam bochd.

"An lomnochd cha do dhion o'n fhuachd, 245
'S do'n acrach thruagh cha d' thug sibh biadh,
Ged lion mi féin bhur cisd' de lòn,
'S bhur treuda chuir a mòid gach bliadhn'.

"Ni bheil sibh iomchuidh air mo rìogh'chd,
As eugmhais firinn, iochd, is gràidh ; 250
'S o reub sibh m' iomhaigh dhibh gu léir,
Agraibh sibh féin 'nur sgrìos gu bràth.

"Is sibhs' bha guidheachan gu dian,
Gu'n glacadh 'n Diabh'l bhur n-anam féin ;
'S mithich bhur n-ùrnuigh fhreagrachd dhuibh, 255
'S na h-abraibh chaidh *Gur cruaidh a' bhinn.*

"Is sibhse rinn bhur teanga féin,
A gheurachadh chum uilc mar sgian,
Le tuaileas, cùl-chainnt, agus breug,
'S le blas-bheum tabhairt beum do Dhia. 260

"A nathraiche millteach 's oillteil greann,
Cha bhinn leam ceòl bhur srannraich àird ;
'S cha 'n éisd o'r teangaidh ghobhlaich cliù
Le drùchd a' phuinnsein air a bàrr.

La A' Bhreitheanais

“ Is sibhs' thug fuath do m' òrdugh naomh, 265
Is leis nach b'ionmhuinn caomh mo theach,
Leis am bu bhliadhna suidhe uair
Am àros tabhairt cluais do m' reachd.

“ Cionnus a mhealas sibh gu bràth
Am sheirbhis Sàbaid shiorruidh bhuan? 270
Na cionnus bheir bhur n-anam gràdh,
Do'n nì d'an thug bhur nàdur fuath?

“ Luchd-mì-ruin agus farmaid mhòir
D'an dòruinn iomlan sonas chàich,
Le doilghios geur a' cnàmh bhur cré 275
Mu aon neach oirbh féin bheir bàrr.

“ Cionnus a dh' fheudas sibh gu bràth
Làn shonas àiteach' ann an glòir,
Far am faic sibh mìlte dream
'G an ardach' os 'ur cionn gu mòr? 280

“ Am fad 's bu léir dhuibh feadh mo riogh'chd,
Neach b' àirde inbhe na sibh féin,
Nach fadadh mì-run 's farmad cùirt,
Tein' ifrinn dhuibh am flaitheas Dé?

“ Is sibhs' an sligh' na neo-ghloin' ghluais, 285
'S gu sònraicht' thruaill an leaba phòsd ;
Gach neach a thug do m' naomhachd fuath,
'G an tabhairt suas do thoil na feòl'.

“ Mar b' ionmhuinn leibh bhi losgadh 'n teas
Bhur n-uabhair, dheasaich mi dhuibh fearg, 290
Leabaidh theth 'san luidh sibh sìos,
Am brachaibh-lln de lasair dheirg.

“ Ged bheirinn sibh gu rìogh'chd mo ghloir',
Mar mhucaibh steach gu seòmar rìgh,

La A' Bhreitheanais

Bhur nàdur neoghlan bhiodh 'ga chràdh, 295
Le'r miannaibh bàsachadh chion bidh.

“Gach neach tha iomchuidh air mo rìogh'chd,
Teannaibh sibhse chum mo dheis,
Is cruinnichibh seachad chum mo chli,
A' chrìonach o na crannaibh meas.” 300

'N sin tearbainidh e chum gach taobh,
Na caoraich o na gobhraibh lom,
Ceart mar ni 'm buachaille an treud,
'N uair chuartaicheas e spréidh air tom.

'N sin labhraidh e ri luchd a dheis : 305
“Sibhse ta deasaichte le m' ghràs,
Thigibh, sealbhaichibh an rìoghachd,
Nach faic a sonas crìoch gu bràth.

“Spealg mise 'n geat' bha oirbhse dùint',
Le m' ùmhlachd 's m' fhulangas ro-gheur ; 310
'S dh' fhosgail an t-sleagh gu farsuing suas
Am leth-taobh dorus nuadh dhuibh féin.

“Chum craobh na beath' ta 'm Pàrrais Dé,
Le h-éibhneas teannaibh steach d'a còir ;
'S a feartan iongantach gu léir, 315
Dearbhadh bhur n-uile chreuchd 's bhur leòn.

“An claidheamh bha ruisgte laist' 'ga dìon,
O làimh bhur sinnsir Adhamh 's Eubh,
Rinn mise truaille de m' chridhe dha,
'S a lasair bhàth mi le m' fhuil féin. 320

“Fo dosraich ùrar suidhibh sìos,
Nach searg 's nach crìon am feasd a blàth ;
'S mar smeoraichean am measg nan geug,
Chum molaidh gleusaibh binn bhur càil.

La A' Bhreitheanais

- "Le 'maise sàsaichibh bhur sùil,
Is oirbh fo 'sgàil cha drùidh an teas ;
O 'duilleach chùbhraidh òlaibh slàint',
Is bithibh neo-bhàsmhor le a meas. 325
- "Gach uile mheas tha 'm Pàrrais Dé,
Ta nis gu léir neo-thoirmisgt' dhuibh ;
Ithibh gun eagal o gach géig,
An nathair-nimh' cha teum a chaoidh. 330
- "As uile mhiann bhur n-anma féin,
Làn shàsaichibh gu léir an Dia,
Tobar na firinn, iochd, is gràidh,
A mhaireas làn gu cian nan cian. 335
- "Mòr-innleachd iongantach na slàint',
Sìor rannsaichibh air àird 's air leud,
'S feadh oibriche mo rioghachd mhòir,
Bhur n-eòlas ciocrach cuiribh meud. 340
- "Bhur n-aobhneas, mais', bhur tuigs', 's bhur gràdh,
Bitheadh gu sìorruidh fàs na 's mò ;
'S ni 'n coinnich sibh aon ni gu bràth,
Bheir air bhur n-anam cràdh no leòn.
- "Cha 'n fhaca sùil, 's cha chuala cluas,
Na thaisg mi suas de shonas duibh,
Imichibh, 's biodh bhur dearbhachd féin
Sìor innse sgeul duibh air a chaoidh." 345
- Ach ris a' mhuinntir th'air a chli,
Labhraidh e 'na dhìoghaltas cruaidh :
"A chuideachd nach d' thug gràdh do Dhia,
A chum an diabhuil siùbhlaibh uam. 350
- "'S mo mhallachd maille ribh gu bràth,
A chum bhur cràdh 's bhur cur fo phian ;

La A' Bhreitheanais

Gluaisibh-se chum an teine mhòir, 355
G'ur ròsdadh ann gu cian nan cian."

Mar sgàin an talamh as a' chéil',
'N uair ghabh e teaghlach Chòrah steach,
Ceart làimh riu fosglaidh 'n uaigh a beul ;
'S i miananaich air son a creich. 360

Is mar a shluig mhuc-mhara mhòr
Iònah 'n uair chaidh thilgeadh mach,
Ni slugan dubh an dara bàis,
A charbad iadhadh umpa steach.

'San uamhaidh taobhaidh iad r'a chéil', 365
A ghluais 'n am beath' gu h-eucorach,
Luchd-mhionn is mortaidh is fianuis-bhréig',
Luchd-misg is reubainn 's adhaltrais.

Mar chualaig dhris an ceangal teann,
Air slabhraidh tha gach dream leo féin ; 370
'S an comunn chleachd bhi 'n caidreamh dlùth,
Mar bhioraibh rùisgte dol 'nan cré.

Mar leòmhan garg fo chuibhreach cruaidh,
Le thosgaibh reubadh suas a ghlais,
An slabhraidh cagnaidd iad gu dian, 375
'S gu bràth cha ghearr am fiaclan prais.

Bidh iad gu siorruidh 'n glacaibh bhàis
'S an cridh' 'ga fhàsgadh asd' le bròn,
Ceangailt air cuan de phronnasg laist',
'S a dheatach uaine tachd' an sròn. 380

Mar bhàirnich fuaighte ris an sgeir,
Tha iad air creagaibh goileach teann ;
Is dìbh-fhearg Dhé a' seideadh chuain,
'Na thonnaibh buaireis thar an ceann.

La A' Bhreitheanais

'N uair dhùineas cadal cruaidh an sùil, 385
Teas feirg' 's an-dòchas dùisgidh iad,
A' chnuimh nach bàsaich 's éibhle beò,
A' cur an dòruinn shìorruidh meud.

Air ifrinn 'n uair a gheibh iad sealbh,
'S làn-dearbhadh co d'an toir iad cis; 390
Faodaidh sinn an gearan truagh
Chur anns na briathraibh cruaidh so sìos :

"O staid na neo-ni 'n robh mi 'm thàmh,
Ciod uime dh'àrdaich Dia mo cheann?
Mo mhìle mallachd aig an là 395
'N do ghabh mo mhàthair mi 'na broinn.

"Ciod uime fhuair mi tuigse riamh?
No ciall is reusan chum mo stiùr'?
Ciod uim' nach d'rinn thu cuileag dhiom,
No durrag dhìblidh anns an ùir? 400

"Am mair mi 'n so gu saogh'l nan saogh'l?
'N tig crìoch no caochla orm gu bràth?
A bheil mi nis 'san t-sìorruidh'chd bhuain,
A' snàmh a' chuain ata gun tràigh?"

"Ged àir'mhinn uile reulta néimh, 405
Gach feur is duilleach riamh a dh'fhàs,
Mar ris gach braon ata sa' chuan,
'S gach gaineamh chuartaicheas an tràigh.

"Ged chuirinn mìle bliadhna seach,
As leth gach aon diubh sud gu léir, 410
Cha d'imich seach de'n t-sìorruidh'chd mhòir,
Ach mar gu 'n tòisicheadh i 'n dé.

La A' Bhreitheanais

" Ach O ! 'n do theirig tròcair Dhé ?
'S am pian e mi gu saogh'l nan saogh'l ?
Mo shlabhraidh 'n lasaich e gu bràth ? 415
No glas mo làmh an dean e sgaoil' ?

" 'M bi 'm beul a dh'orduich Dia chum seinn
Air feadh gach linn a chliù gun sgìos,
Mar bhalgan-séididh fadadh suas
Na lasrach uain' an ifrinn shìos ? 420

" Ged chaidh mo thruaighe thar mo neart,
Gu deimhin féin is ceart mo bhinn ;
Ach c'fhada bhios mi 'n so 'gam chràdh,
Mu'm bi do cheartas sàitheach dhìom ?

" No 'm bi thu dìolte dhìom gu bràth, 425
'N deach lagh an nàduir chur air chùl ?
Mo thruaighe mi ! 'n e so am bàs
A bhagair thu air Adhamh 'n tùs ?

" Air sgàth do dhioghl'tais 'm bi thu snìomh
Snàthain mo bheath' gu sìorruidh caol ? 430
Nach leòir bhi mìle bliadhn' 'gam losg'
As leth gach lochd rinn mi 'san t-saogh'l ?

" Ged lean do dhìogh'ltas mi gu m' chùl,
Cha 'n àrdaich e do chliù, a Dhé,
'S cha'n fhiù do d' Mhòrachd t'fhearg a chosd, 435
Air comharra cho bochd rium féin.

" O Dhia ! nach sgrìos thu mi gu tùr ?
'S le d' chumhachd cuir air m' anam crìoch,
'S gu staid na neo-ni tilg mi uait,
Far nach 'eil fulang, smuain, no gnìomh. 440

La A' Bhreitheanais

“ Ach O ! 's e so mo thoillt'neas féin,
Is ni bheil eucoir buntainn rium ;
Oir dhiùlt mi tairgse shaor do Chrìosd,
S nior ghabh mi d'a fhuil phrìseil suim.

“ Mo choguis ditidh mi gu bràth, 445
An fhianuis bha 'g am chàineadh riamh ;
An-ìochd no eucoir ann mo bhàs,
Cha leig i chàradh 'm feasd' air Dia.

“ Do thilg mi aitheanta air mo chùl,
Is ruith mi dùrachdach gu m' sgrios ; 450
Is fhianuis féin am chridhe mhùch,
A' druid' mo shùilean roimh mo leas.

“ Cia meud an dìogh'ltais tha dhomh dual
As leth mo pheacaidh uamharr dàn ?
Am peac' thug dùlan do fhuil Chrìosd, 455
'S a dh'fhàg gun éifeachd brìgh a bhàis.

“ Gidheadh, nach 'eil do bhuidhean féin
Neo-chrìochanach gu léir o chian ?
'S an toir mo chiont' air ìochd 's air gràdh
Gu fàs iad crìochnaicht' ann an Dia ? 460

“ An comas duit mo thilgeadh uat
Far nach cluinn do chluas mo sgreud ?
'Bheil dorchadas an ifrinn féin
Far nach léir do Dhia mo staid ?

“ At aoibhneas iomlan, 'n éisd do chluas 465
Ri creutair truagh a rinn do làmh,
Ag éigheach,—“ *Athair !* gabh dhìom truas,
'S leig fuarach do ghoil smear mo chnàmh ?

La A' Bhreitheanais

“Eisd o mo Dhia ! mo thagraidh bochd,
'S gach osna ghoirt ta teachd o m' chliabh, 470
'S aon achanaich nis iarram ort,
Air son gach lochd a rinn mi riamh :

“'N uair ghuileas mi deich mìle bliadhn'
'San lasair dhian so féin 'gam chràdh,
'N uair sgìth'cheas deamhain bhi 'gam phian', 475
O deònaich, 'Dhia, gu faigh mi bàs !

“Ge truagh mo ghuidhe cha'n éisdear e,
Is fois no fèath cha'n fhaigh mi chaoidh,
Ach beath' neo-bhasmhor teachd as ùr
Gum' neartach' ghiùlan tuille claoidh.” 480

Ach stad mo rann is pill air t'ais,
O shloc na casgraidh dhéin a nìos,
Is feuch cionnus a bheir thu seòl,
Do'n dream tha beò nach teid iad sìos.

A leughadair, a bheil e fìor, 485
Na chuir mi cheana sìos am dhàn ?
Ma 's e 's gu bheil, thig 's lùb do ghlùn
Le ùrnuigh 's aithreachas gun dàil.

A dh' ionnsuidh Iosa teich gu luath,
A' gabhail gràin is fuath do d' pheac', 490
Le creideamh fìor thoir ùmhlachd dha,
An uil' àitheanta naomh a reachd.

Gabh ris 'na oifigibh gu léir,
'S ri h-aon diubh na cuir féin do chùl ;
Mar Fhàidh, mar Shagart, is mar Rìgh, 495
Chum slàinte, didein, agus iùil.

La A' Bhreitheanais

Biodh eiseimpleir am beachd do shùl,
Chum t' uile ghluasad stiùr' da réir,
'S gach meadhon dh' òrduich e chum slàint'
Bi féin 'gan gnàthachadh gu léir.

500

As fhìreantachd dean bun a mhàin,
'S na taic gu bràth ri d' thoillneas féin ;
'S ma's àill leat éifeachd bhi 'na ghràs,
Na h-altrum peacadh dàimh ad chré.

Mar sin ged robh do chionta mòr,
Chum glòir do Thighearn' saorar thù,
Is chum do shonais shiorruidh féin
Air feadh gach ré a' seinn a chliù.

505

Am Bruadar.

AIR bhi dhomhsa ann am shuain
A' bruadar diomhain mar tha càch,
Bhi glacadh sonais o gach nì,
Is e 'gam dhibreadh anns gach àit'.

Ar leam gu'n d'thainig neach am chòir, 5
'S gu'n d' thuirt e rium gur gòrach mi,
Bhi smuainteach greim a ghleì'dh de'n ghaoith,
No gu'n lìon an saogh'l mo chrì'.

" Is diomhain duit bhi 'g iarraidh sàimh,
'N aon nì, no'n àit' air bith fo 'n ghréin ; 10
Cha chlos do d' chorp an taobh so 'n uaigh,
No t' anam 'n taobh so shuaimhneis Dé.

" An tra dh'ith Adhamh meas an tùs,
Am peacadh dhrùidh e air gach nì,
Lion e a h-uile nì le saothair, 15
Is dh'fhàg e 'n saogh'l 'na bhriste' crì'.

" Air sonas anma chaill e chòir,
Mar ris gach sòlas bha sa' ghàr' :
O sin ta shliochd 'nan deòraibh truagh,
Mar uain am mearachd air a màthair. 20

" Ri mèilich chruaidh taid ruith gach nì,
An duil gu faigh an inntinn clos ;

Am Bruadar

Ach dhoibh ta 'n saogh'l gun iochd no truas,
Mar mhuime choimhich fhuair gun tlus.

“Mar sin tha iad gun fhois no tàmh,
'Gan sàrach' glacadh faileas bréig',
'S a' deò'l toil-inntinn o gach nì,
Is iad mar chìochan seasg 'nam beul. 25

“Bidh teanndachd éigin ort am feasd,
'S do dhòchas faicinn fuasgladh t'fheum,
An còmhnuidh dhuit mar fhad na làimh' ;
Ach gu bràth cha'n fhaigh dheth gréim. 30

“Cha teagaisg t'fheuchain 's dearbhadh thu,
O dhùil is earbsa chuir sa' bhréig,
A rinn do mhealladh mìle uair,
'S co fhada uait an diugh 's an dé. 35

“An ni bu mhò d'an thug thu miann,
Nach d'fhàg a mhealtainn riamh e searbh?
Tha tuilleadh sonais ann an dùil,
Na th'ann an crùn le bhi 'na shealbh. 40

“Ceart mar an ròs ata sa' ghàr',
Seargaidh a bhlàth 'n uair theid a bhuaibh,
Mu'n gann a ghlacas tu e 'd làimh,
Tréigidh àile e is a shnuadh.

“Ni bheil neach o thrioblaid saor,
Am measg a' chinne-daonn' air fad ;
'S co lionmhor osna aig an rìgh,
Is aig an neach as ìsle staid. 45

“Tha smùdan féin as ceann gach fòid,
Is dòruinn ceangailt' ris gach maith ;
Tha'n ròs a' fàs air drisibh geur ;
'S an taic' a chéil' tha mhill 's an gath. 50

Am Bruadar

“Ged chì thu neach an saibhreas mòr
Na meas a shòlas bhì thar chàch ;
An tobar 's glaine chì do shùil,
Tha ghrùid 'na iochdar gabhail tàmh. 55

“'S ma chuireas t' anail e 'na ghluais,
Le tarrainn chabhaig suas ad bheul,
Dùisgidh an ruadhan dearg a nìos,
S le gaineamh lìonaidh e do dheud. 60

“'S ged chì thu neach an inbhe aird,
Tha e mar nead am bàrr na craoibh' ;
Gach stoirm a' bagradh thilgeadh nuas,
'S e air a luasgadh leis gach gaoith.

“An neach as fearr tha 'n saogh'l a' riar',
Tha fiaradh eigin ann a staid,
Nach dean a sheòltachd is a strì,
Am feasd a dhìreachadh air fad. 65

“Mar bhata fiar an aghaidh chéil',
Ata o shuidheach' féin do-chur ;
A réir mar dhir'eas tu a bharr,
'S cho cinnteach nì thu cam a bhun. 70

“Na h-Iudhaich thionail beag no mòr,
De'n Mhana dhòirteadh orra nuas ;
'N uair chuir gach neach a chuid sa' chlàr,
Cha robh air bàrr no dadum uaith' : 75

“Mar sin ata gach sonas saogh'lt',
Ata thu faotainn ann ad làimh,
Fa chomhair saoibhreis 's inbhe cùirt,
Tha caitheamh, cùram, agus cràdh. 80

“Ged chàrn thu òr ad shlige suas,
Fa chomhair fàsaidh 'n luaidh' da réir ;

Am Bruadar

Is ge do chuir thu innte rìogh'chd
A' mheidh cha dìrich i 'na déigh.

“Tha cuibhrionn iomchuidh aig gach neach, 85
'S ged tha thu meas gur tuille b' fhearr,
Cha toir an t-anabharr th'ann an sud,
Am feasd an cudthrom as a' chràdh.

“O iomluas t' inntinn tha do phian,
A' diùltadh 'n diugh na dh'iarr thu 'n dé; 90
Cha chomasach do'n t-saogh'l do riar',
Le t' anamianna 'n aghaidh chéil'.

“Na faigheadh toil na feòl' a rùn,
D'a mianna brùideil dh'iarradh sàth; 95
Flaitheas a b' àird' cha'n iarradh i,
Na annta sud bhi sìorruidh 'snàmh.

“Ach ged a b' ionmhuinn leis an fheòil
Air talamh còmhnachadh gach rè,
Bhiodh dùrachd t' ardain agus t' uaill'
Cho àrd a suas ri cathair Dhé. 100

“Ach na'm b' àill leat sonas buan,
Do shlighe tabhair suas do Dhia,
Le dùrachd, creideamh, agus gràdh,
Is sàsuichidh e t' uile mhiann.

“Tha 'n cuideachd sud gach ni 'san t-saogh'l, 105
Tha 'n comas dhaoine shealbhach' fìor;
Biadh, is aodach, agus slàint',
Is saorsa, càirdèas, agus sìth.”

An sin do mhosgail as mo shuain,
Is dh'fhàg mo Bhruadar mi air fad; 110
Is leig mi dhiom bhi ruith gach sgàil,
Is dh'fhàs mi toilichte le m' staid.

An Gaisgeach.

CHA bu ghaisgeach Alasdair mòr,
No Caesar thug an Ròimh gu géill ;
Oir ged a thug iad buaidh air càch,
Dh' fhan iad 'nan tràill' d'a miannaibh féin.

Cha ghaig' an nì bhi liodairt dhaoin', 5
'S cha chliù bhi ann an caonnaig tric ;
Cha 'n uaisle inntinn àrdan borb,
'S cha treubhantas bhi garg gun iochd.

Ach 's gaisgeach esan a bheir buaidh 10
Air eagal beatha, 's uamhunn bàis,
'S a chòmh'laicheas le misnich cri',
A h-uile nì ata dha 'n dàn.

Le gealtachd ciont' cha teich air Òil
'S an àm an dùisg a chogais féin,
A tagradh éisdidh e gu ciùin, 15
'S an ceartas dùinidh e a beul.

'S e 'n gaisgeach esan bheir fo chis,
A thoil chum strìochd' do reusan ceart,
'S a smuaintean ceannairceach gu léir,
Bhi 'n òrdugh géilleachduinn d'a smachd. 20

A mhianna brùideil saltraidh sìos,
'S mar bhuill a chuirp fo chis ataid,

An Gaisgeach

- S cha'n irioslaich e féin d'an riar,
O nach gu riaghladh rugadh iad.
- San oidhch 'n uair luidheas e chum suain, 25
Bidh shubhailcean mu'n cuairt d'a féin,
Mar shaighdearan mu thiomchioll righ,
'Ga dhìdean o gach nàmhaid treun.
- Sa' mhadainn 'n uair a dh'éireas suas, 30
Cruinnichidh smuaintean as gach àit',
'S e féin 'nan ceann mar chaptin seòlt',
'Gan suidheachadh an òrdugh blàir :
- Chum cogaidh 'n aghaidh miann na feòl',
Gach bochdainn, 's dòruinn ta san t-saogh'l,
Gach ribe is gach innleachd bàis, 35
Ta 'n deamhan gnàthach' 'n aghaidh dhaòin'.
- Tha inntinn daingean mar a' chreag,
Cha charaich eagal e no fiamh ;
Tha shùilean furachair is geur,
Is léir dha 'n dubhan crom troi 'n bhiadh. 40
- Gu diomhain nochdaidh 'n saogh'l a ghlòir,
Gach òr is inbhe ata ann ;
Ta saoihbreas aig' cho pailt 'na chrì',
'S gur truagh leis righ is crùn mu cheann.
- Is ge do sgaoil an striopach lion, 45
Gu ghlàc' le innleachdaibh a mais',
Cha drùidh air dealanach a sùl,
'S cha leagh i 'rùn le 'miannaibh laist'.
- A nàmh cha choisinn air gu bràth,
Ged gheibh e sàrachadh ri h-uair ; 50
'S e neart 's a shlàinte cridhe brùit',
Is air a ghlùinibh bheir e buaidh.

An Gaisgeach

- 'S i 'n fhirinn ghlan as clogad dà,
Is gràs a' chreideamh aig' mar sgiath ;
'S e 'n sgrìobtur naomh a chlàidheamh geur, 55
'S a mhisneach ta gu léir an Dia.
- Tha sìothchaint aig' 'na inntinn féin,
'S a chogais réidh ris anns gach nì ;
Ta saoibhreas aig' nach léir do dhaoin',
Is air nach cuir an saoghal crìoch. 60
- Ri mìodal tlà cha 'n éisd a chluas,
Is sgainneal ghrannnd cha bhuair a shìth,
Cha ghabh e eagal á droch-sgeul,
Is tuaileas bréig' cha lot a chri'.
- O m' anam ! dùisg is deasaich t' airm, 65
'S gabh farmad ris a' ghaisgeach threun,
Is t' anamianna cuir fo chis,
Chum riogh'chd a cheannsach' annad féin.
- Biodh t' inntinn ard os cionn nan speur,
Cha 'n 'eil fo 'n ghréin ach pòrsan truagh ; 70
Mar tholman ùire faic an saogh'l,
Is daoine' mar sheangain air mu'n cuairt :
- A null 's a nall gun fhois gun tàmh,
A' cruinneach' as gach àit' d'an cist,
Gu lionmhor marcachd thar a chéil', 75
'S a' trod gu geur mu bhioran brist'.
- 'N uair chì thu 'n sealladh so de'n t-sluagh
Do smuainte cruinnich riut gu léir,
A shealbhach' saoibhreis, sonais, 's sìth,
Air nach tig crìoch ad anam féin. 80

An Claigeann.

'S mi 'm shuidh' aig an uaigh,
Ag amharc mu bruaich,
Feuch claigeann gun snuadh air làr ;
Do thog mi e suas,
A' tiomach' gu truagh, 5
'Ga thionndadh mu 'n cuairt am làimh.

Gun àille gun dreach,
Gun aithne gun bheachd
Air duine theid seach 'na dhàil ;
Gun fhiacail 'na dheud, 10
No teanga 'na bheul,
No slugan 'a ghleusas càil.

Gun rudha 'na ghruaidh,
'S e rùisgte gun ghruaig,
Gun éisdeachd 'na chluais do m' dhàn ; 15
Gun anail 'na shròin,
No àile de'n fhòid,
Ach lag far 'm bu chòir bhi àrd.

Gun dealradh 'na shùil,
No rosg uimpe dùn', 20
No fradharc ri h-iùl mar b' àbh'st,
Ach durragan crom,
A chleachd bhi 'san tom,
Air cladhach da tholl 'nan àit'.

An Claigeann

- Tha'n t-eanachainn bha 'd chùl, 25
Air tionndadh gu smùr,
Gun tionnsgal no sùrd air d'fhèum ;
Gun smuainteach' ad dhàil,
Mu philleadh gu bràth,
A cheartach' na dh'fhàg thu 'd dhéigh. 30
- Cha 'n innis do ghnùis,
A nise co thu,
Ma's rìgh no ma's diùc thu féin ;
'S ionann Alasdair mòr,
Is tràill a dhith lòin, 35
A dh' eug air an otrach bhreun.
- Fhir chladhaich na h-uaigh'
Nach cagair thu 'm chluais,
Co 'n claigeann so fhuair mi 'm làimh ?
'S gu 'n cuirinn ris ceist, 40
Mu ghnath's mu 'n do theasd ;
Ged nach freagair e 'm feasd mo dhàn.
- 'M bu mhaighdean deas thu,
Bha sgiamhach ad ghnùis,
'S deagh shuidheach' ad shùil da réir, 45
Le d' mhaise mar lion,
A ribeadh mu chrì',
Gach òganaich chì'dh tu féin ?
- Tha nise gach àgh,
Bha cosnadh dhuit gràidh, 50
Air tionndadh gu gràin gach neach ;
Marbhaisg air an uaigh,
A chreach thu de'n bhuaidh,
Bha ceangailt' ri snuadh do dhreach.
- No 'm breitheamh ceart thu, 55
Le tuigs' agus iùl,
Bha réiteach gach cùis do'n t-sluagh ;

An Claigeann

- Gun aomadh le pàirt,
Ach dìteadh gu bàs,
Na h-eucoir bha dàicheil cruaidh? 60
- No 'n d' reic thu a' chòir,
Air ghlacaid de'n òr,
O 'n dream d'an robh stòras pailt?
Is bochdan an t-sluaigh,
Fo fhòirneart ro chruaidh, 65
A' fulang le cruas na h-airc.
- 'S mur robh thusa fìor,
A t'oifig am binn,
'S gu'n d'rinn thu an dìreach fìar ;
'S co cinnteach an nì, 70
'N uair thainig do chrìoch,
Gu 'n deachaidh do dhìt' le Dia.
- No 'n robh thu ad léigh,
A' leigheas nan creuchd,
'S a' deanamh gach eucail slàn ; 75
Ad ìoc-shlaintibh mòr,
A' deanamh do bhòsd,
Gu 'n dibreadh tu chòir o'n bhàs?
- Mo thruaighe gu'n thréig,
Do leigheas thu féin, 80
'N uair bha thu fo eucail chruaidh ;
Gun fhoghnadh gun stà,
Am purgaid no 'm plàsd,
Gu d' chumail aon tràth o'n uaigh!
- No 'n seanalair thù, 85
A choisinn mor-chliù
Le d' shèoltachd a' stiùradh airm ;
Air naimhde toirt buaidh,
'Gan cur anns an ruaig,
'S 'gam fàgail nan cruachaibh marbh? 90

An Claigeann

'N robh do chlaidheamh gun bheairt,
No 'n d' fhàg thu do neart,
'N uair choinnich thu feachd na h-uaigh';
'N uair b' éigin duit géill',
A dh'aindeoin do dheud, 95
Do dh' armait de bhéistibh truagh?

Tha na durrag' gu treun,
Ri d' choluinn cur séisd,
'S a' cosnadh ort féisd gach là;
Is claigeann do chinn, 100
'Na ghearasdan dion,
Aig daolagan diblidh 'n tàmh:

Cuid a' cladhach do dheud,
A steach ann ad bheul,
'S cuid eile a' reub' do chluas;
Cuid eile nan sgùd, 105
Tigh'n mach air do shùil,
A spùinneadh 's a' rùsg' do ghruaidh.

No 'm fear thu bha pòit,
Gu tric san tigh-òsd, 110
'S tu cridheil ag òl nan dram?
Nach iarradh dhuit féin,
De fhlaithneas Dé,
Ach beirm bhi 'g éirigh ad cheann?

Nach iarradh tu cheòl, 115
Ach mionnan mu'n bhòrd,
Is feuchainn co 'n dòrn bu chruaidh';
Mar bhó no mar each,
Gun tuigse gun bheachd,
'S tu brùchdadh 's a' sgeith mu'n chuaich? 120

No 'n duin' thu bha gluas'd
Gu ceanalta, suairc,
Gu measarra, stuam', mu d' bhòrd,

An Claigeann

Le miannaibh do chré,
Fo chuibhreachadh géur, 125
'N àm suidhe gu féisd 's gu sògh?

No 'n geòcaire mòr,
Bha gionach air lòn,
Mar choin ann am feòlach dearg;
A' toileach' do mhiann, 130
Bha duilich a riar,
'S tu géilleadh mar dhia do d' bholg?

Tha nise do bhrù,
D'an robh thu a' lùb',
De ghaineamh 's de dh' ùir glè làn; 135
'S do dheudach air glas',
Mu d' theangaidh gun bhlas,
Fo gheimhlichibh prais a' bhàis.

No 'm morair ro mhòr,
A thachair am dhòrn, 140
Neach aig an robh còir air tìr;
Bha iochdmhor ri bochd,
A' cluthadh nan nochd,
Réir pailteis a thoir 's a nì?

No 'n robh thu ro chruaidh 145
A' feannadh do thuath,
'S a tanach' an gruaidh le màl;
Le h-agartas geur
A' glacadh an spréidh,
'S am bochdainn ag éigheach dàil? 150

Gun chridh' aig na daoine',
Bh'air lomadh le h-aois,
Le 'n claiginnibh maola truagh,
Bhi seasamh ad chòir,
Gun bhoineid 'nan dòrn, 155
Ged tholladh gaoth reòt' an cluas.

An Claigeann

- Tha nise do thràill,
Gun urram ad dhàil,
Gun ghearsom, gun mhàl, gun mhòd ;
Mòr mholadh do'n bhàs, 160
A chasgair thu trà,
'S nach d' fhuiling do stràic fo 'n fhòid !
- No 'm ministear thù,
Bha tagradh gu dlùth,
Ri pobull an ùghdarras Dé ; 165
'Gam pilleadh air ais,
Bha 'g imeachd gu bras,
Gu h-ifrinn na casgraidh dhéin ?
- No 'n robh thu gun sgoinn,
Mar mhuime mu chloinn, 170
Gun chùram do dh'oighreachd Dhé ;
N'a faigheadh tu 'n rùsg,
Bha coma co dhiù,
Mu'n t-sionnach bhi stiùradh 'n treud ?
- Leam 's cinnteach gu'n d' fhuair, 175
Do dheanadas duais,
'N uair rainig thu 'm Buachail' mòr ;
'N uair chuartaich am bàs,
A steach thu 'na lath'r,
Thoirt cunntas á d' thàlant dò. 180
- No 'n ceann thu bha làn,
De dh' innleachdan bàis,
Gu seòlta 'gan tàth'dh r'a chéil' ;
'Gan cuir ann an gnìomh,
Gun umhail gun fhiamh, 185
A freagradh do Dhia 'nan déigh ?
- 'N robh teanga nam breug,
Gun chuibhreach fo d' dheud,
A' togail droch sgeil air càch ;

An Claigeann

- Gath puinnsein do bhéil, 190
Mar nathair a' teum',
'S a' lotadh nan ceud gach là?
- Tha i nis 'na tàmh,
Fo cheangal a' bhàis,
Gun sgainneal o phlàigh na dùthch', 195
Is durragan grànnd,
Air lobhadh 'na h-àit',
An déigh dhoibh a cnàmh gu 'cùl.
- 'S ma lean thu do ghnàth's,
Gu leabaidh do bhàis, 200
Gun tionndadh 'na thrà ri còir ;
Car tamuill na h-uair',
Dean flaitheas de'n uaigh,
Gus an gairmear thu suas gu mòd.
- Mar losgann dubh grànnd, 205
Ag iomairt a smàg,
Gu 'n éirich thu 'n àird o'n t-sloc,
Thoirt coinneamh do Chrìosd,
'Na thigheachd a ris,
A dh' fhaotainn làn dìol a t' olc. 210
- 'N uair theid thu fo bhinn,
Nì cheartas do dhìt',
'Ga t' fhògradh gu sìorruidh uaith',
Gu lasair gu d' phian',
Chaidh a dheasach' do'n Diabh'l, 215
'S a mhallachd gu dian 'gad ruag'.
- 'N sin cruaidhichidh Dia
Do chnàmhan mar iar'n,
Is t' fhéithean mar iallaibh prais ;
Is teannaichidh t' fheòil, 220
Mar innein nan òrd,
Nach cnàmh i le mòid an teas.

An Claigeann

- No 'n ceann thu 'n robh ciall,
Is eòlas air Dia,
'S gun d' rinn thu a riarr sa' chòir? 225
Ged tha thu 'n diugh rùisgt',
Gun aithne, gun iùl,
Gun teanga, gun sùil, gun sròn.
- Gabh misneach san uaigh,
Oir éiridh tu suas, 230
'N uair chluinneas tu fuaim an stuic ;
'S do thruailleachd gu léir,
Shìos fàgaidh tu d' dhéigh,
Aig durraga breun an t-sluic.
- 'N sin deasaichidh Dia, 235
Do mhaise mar ghrian,
Bhiodh ag eirigh o sgiath nam beann,
A' cur fradharc ro gheur,
'S na sùilean so féin,
'S iad a' dealradh mar reul ad cheann. 240
- Do theanga 's do chàil,
Ni ghleusadh gun dàil,
A chantainn 'na àros cliù,
Is fosglaidh do chluas,
A dh'éisdeachd ri fuaim 245
A' mholaidh th' aig sluagh a chùirt.
- 'N uair dhealraicheas Criosd,
'Na thigheachd a ris,
A chrùinneach' nam firean suas,
'N sin bheir thu do leum, 250
Thoirt coinneamh dha féin,
Mar iolair nan speur aig luath's.
- 'N uair dh'éireas tu 'n àird,
Grad chuiridh ort fàilt,
A mhealtainn a chàirdeis féin, 255

An Claigeann

Gun dealach' gu bràth,
R'a chomunn no ghràdh,
A steach ann am Pàrrais Dé.

Fhir chluinneas mo Dhàn,
Dean aithreachas trà, 260
'M feadh mhaireas do shlaint' 's do bheachd ;
Mu'n tig ort am bàs
Nach leig thu gu bràth,
Air geata nan gràs a steach.

An Geamhradh.

Do theirig an samhradh,
'S tha 'n geamhradh teachd dlùth oirnn,
Fior nàmhaid na chinneas,
Teachd a mhilleadh ar dùthcha,
'Ga saltairt fo chasaibh, 5
'S d'a maise 'ga rùsgadh ;
Gun iochd ann ri dadum,
Ach a' sladadh 's a' plùndrainn.

Sgaoil oirne a sgiathan,
'S chuir e ghrian air a chùlaibh, 10
As an nead thug e 'n t-àlach,
Neo-bhàigheil 'g ar sgiùrsadh ;
Sneachd iteagach glè gheal,
O na speuraibh teachd dlùth oirnn,
Clacha-meallain 's gaoth thuathach, 15
Mar luaidhe 's mar fhùdar.

'N uair shéideas e anail,
Cha 'n fhàg anam am fùran ;
Tha bhilean mar shiosar,
Lomadh lios de gach ùr-ros ; 20
Cha bhi sgeudach' air coille,
No doire nach rùisg e,
No sruthan nach tachd e,
Fo leacannan dù-ghorm.

An Geamhradh

- Fead reòta a chléibhe, 25
Tha séideadh na doininn,
A chuir beirm anns an fhairge,
'S a dh' at garbh i 'na tonnan :
S a bhinntich an clàmhuin,
Air àirde gach monaidh, 30
'S ghlan sgùr e na reultan,
D' ar péile le'n solus.
- Tha gach beathach is duine,
Nach d' ullaich 'na shéason,
'Gan sgiùrsadh le gaillinn, 35
Gun talla gun eudach ;
'S an dream a bha gnìomhach,
Fàs iargalt mi-dhéirceil ;
Nach toir iasad do'n leisgean,
Anns an t-sneachda ged eug e. 40
- Tha 'n seillean 's an seangan,
A bha tional an stòrais,
Le gliocas gun mhearachd,
A' toirt aire do'n dòruinn :
'G ithe bìdh 's ag òl meala, 45
Gun ghainne air lòn ac',
Fo dhion anns an talamh,
O anail an reòta.
- Tha na cuileagan ciatach,
Bha diomhain san t-samhradh, 50
'S na gathanaibh gréine,
Gu h-éibhinn a' dannsa,
Gun deasach gun chùram,
Roi' dhùdlachd a' gheamhraidh,
Tha iad nise a' bàsach', 55
Anns gach àite le teanndachd.

An Geamhradh

Ach éisd rium a sheann-duin',
'S tuig an samhla tha 'm *stòri*,
Tha 'm bàs a' teachd teann ort,
Sud an geamhradh tha 'm òran ; 60
'S ma gheibh e thu ad leisgein,
Gun deasach' fa chòmhail,
Cha dean aithreachas crìche,
Do dhìonadh o'n dòruinn.

Gur mithich fàs diadhaidh, 65
'S do chiabhan air glasadh,
'Na bearnaibh do dheudach,
Is t' eudan air casadh ;
Do bhathais air rùsgadh,
'S do shùilean air prabadh, 70
Agus croit ort air lùbadh,
Chum na h-ùire do leaba.

Tha na sruthanan craobhach
Bha sgaoileadh ad bhallaibh,
Gu mireagach, buailteach, 75
Clis, gluasadach, tana,
A nise air traoghadh
O'n taomachadh thairis,
O'n a ragaich 's a dh' fhuaraich
Teas uamharr' na fala. 80

Balg-séididh na beatha,
Tha air caitheamh gun fheum ann,
'S o chrup ann ad chliabh e,
Gur h-e phian bhi 'ga shéideadh ;
Tha 'n corp, a' chruit chiùil ud, 85
Air diùltadh dhuit gleusadh ;
'S comharr' cinnt' air a thasgaidh,
Bhi lasach' a theudan.

An Geamhradh

- Theich maduinn na h-òige,
Is treòir a' mheadhon latha, 90
Tha 'm feasgar air ciaradh,
'S tha ghrian ort a' luidhe ;
'S ma bha thusa diomhain,
Gun ghnìomh is gun mhaitheas,
Gu h-ealamh bi 'd dhùsgadh, 95
Mu'n dùinear ort flaitheas.
- Réir caithe na beatha,
'S tric leatha gu'n crìoch i ;
Bidh an cleachda fàs làidir,
Do-fhàsach o'n inntinn : 100
Na labhair an sean-fhocal,
'S deimhin leam 's fìor e,
" An car théid san t-sean-mhaid'
Gur h-ainmig leis dìreadh."
- Ach òganaich threubhaich, 105
Thoir-s' éisdeachd do m' òran,
'S leig dhiot bhi mì-chéillidh,
Ann an céitean na h-òige ;
Tha aois agus easlaint,
Air do dhéigh ann an tòir ort, 110
'S ma ni h-aon aca gréim ort,
Pillidh t' aoibhneas gu bròn duit.
- An aois ata 'n tòir ort,
Bheir i leòn ort nach saoil thu,
Air do shùilibh bheir ceathach, 115
Is treabhaidh i t' aodann ;
Bheir i crith-reodh' mu d' ghruaig,
Is neul uaine an aoig leis,
'S cha tig aiteamh na grian ort,
Bheir an liath-reodh' a chaoidh dhiot. 120

An Geamhradh

Bheir na's measa na sud ort,
Fàilinn tuigs' agus reusain ;
Dìth leirsinn ad inntinn ;
Dìth cuimhn' agus géire ;
Dìth gliocais chum gnothaich ;
Dìth mothaich ad cheudfath ;
'S gu fàs thu mar leanabh,
Dhìth spionnaidh is céille. 125

Fàsaidh 'n cridhe neo-aithreach,
'S neo-ealamh chum tionndadh,
Aon tagradh cha drùidh air,
'S cha lùb e d'a ionnsuidh :
Ceart mar tha 'n talamh,
'N àm gaillinn is teanndachd ;
Ged robh mìltean dol thairis,
Cha dean aile sa' chabhsair. 135

Faic séason na bliadhna,
'S dean ciall uaithe tharruing,
S ma's àill leat gu'm buain thu,
Dean ruathar san earrach ;
Dean connadh san t-sàmhradh,
Ni sa' gheamhradh do gharadh ;
'S ma dhibreas tu 'n séason,
Dhuit 's éigin bhi falamh. 140

'S mur cuir thu sìol fallan,
Ann an earrach na h-òige,
Cho chinnteach 's am bàs duit,
Cuiridh Sàtan droch phòr ann ;
A dh' fhàsas 'na dhubhailc,
'S 'na luibheannan feòlmhor ;
'S bidh do bhuaibh mar a chuir thu,
Ma's subhailc no dò-bheart. 150

An Geamhradh

- Ma bhios t' òige gun riaghladh,
'S t' ana-mianna gun taod riu,
Gu fàs iad cho fiadhaich, 155
'S nach srian thu ri t' aois iad ;
Am meangan nach snìomh thu,
Cha spìon thu 'na chraoibh e,
Mar shineas e gheugan,
Bidh a fhreumhan a' sgaoileadh. 160
- Tha do bheatha neo-chinnteach
O 'n teinn a bheir bàs ort,
Uime sin bi ri dìchioll
Do shìth dheanamh tràthail ;
'S e milleadh gach cùise 165
Bhi gun chùram cur dàil annt' ;
'S ionann aithreachas crìche,
'S bhi cur sìl mu Fheill-Màrtainn.
- Tha ghrian anns na speuraibh
A' ruith réise gach latha ; 170
'S i 'giorrach' do shaoghail,
Gach oidhche a luidheas :
'S dlùth ruitheas an spàla,
Troì' shnath'naibh do bheatha ;
Tha figheadh dhuit léine, 175
'Ni béisdean a chaitheamh.
- 'S ma ghoideas e dlùth ort,
Gun do dhùil bhi r'a thighinn ;
'N sin fosglaidh do shùilean,
'S chì thu chùis thar a mithich ; 180
Bidh do choguis 'gad phianadh.
Mar sgian ann ad chridhe ;
'S co-ionann a giùlan,
'S luidhe rùisgt' ann an sgitheach.

An Geamhradh

Faic a' chuileag 'ga diteadh Le sionntaibh an nàduir, 'S o dhibir i 'n séason, Gur h-éigin di bàsach' ;	185
Faic gliocas an t-seangain, 'Na thional cho tràthail, 'S dean eiseimpleir leanail, Chum t' anam a' shàbhal'.	190

Urnuigh.

- O! THIGHEARN' is a Dhia na glòir,
An t-Ard-Rìgh mor os cionn gach sluaigh,
Cia dàna nì air t' ainm ro mhòr
Le bilibh neò-ghlan bhi 'ga luaidh?
- Na h-aingle 's àirde rinneadh leat, 5
Cia lag an neart, 's cia dall an iùl?
Cia aineolach air t'oibre mòr?
'S cia goirid air do ghlòir an cliù?
- Am beachd do shùilean fìorghlan féin,
Cha 'n 'eil na reulta 's àirde glan; 10
'S cha 'n 'eil na h-aingle 's naomha 'n glòir,
An làthair do Mhòrachd-sa gun smal.
- Ach O! an dean thu t' isleach' féin,
A dh'éisdeachd cnuimhe anns an ùir?
Fo tòl do chos a' gabhail tàimh, 15
'S nach faic ach sgàile beag de d' ghnùis.
- Na lasadh t' fhearg, O Dhia nan dùl!
Am feadh a dheanam ùrnuigh riut;
'S mo pheacadh aidicheam le nàir,
'S an truailleachd ghràineil anns 'na thuit. 20
- Mo chiont' tha mar na sléibhte mòr,
Is leòn iad mi le iomadh lot;
Ta m'anam bochd le'n cudthrom brùit',
'S o m' shùilibh fàsg' nan deura goirt.

Urnuigh

- An comas duit, a Dhia nam feart, 25
Mo shaor' gun cheartas chur air cùl?
'S ma shaorar le do thròcair mì,
'Bheil neach san t-saogh'l a dhìteas tù?
- Nach éigin duit mo sgrìos gu bràth,
Mur àicheadh thu do cheartas geur? 30
Le m' chionta oillteil, 's gann a dh' fhàg
Mi iochd, no gràs, ad roghainn féin.
- Gach uile mhallachd ata sgrìobht'
Ad fhocal fìor le bagradh teann,
O Thighearn' thoill mi aig do làimh, 35
Gu'm biodh iad càrnaicht' air mo cheann.
- Ged fhàs' na nèamhan dubh le gruaim,
'S mo bhual' le tairneanaich do neirt,
Ged thilg' thu mì gu ifrinn shìos,
Gu sìorruidh aidicheam do cheart. 40
- Gidheadh am faod an lasair threun
A sgoilteas as a chéil' an tuil,
Drùdhadh orm troi' ùmhlachd Chrìosd,
'S mi gabhail dìon a steach fo fhuil?
- An fhuil a dhiol do cheartas teann, 45
'S a dhòirteadh air a' chrann gu làr,
'S ann aisd' tha m' earbsa, O mo Rìgh!
Nach dìt thu m'anam air a sgàth.
- Dean m' ionnlad glan, O Dhia na sìth!
San tobar ìoc-shlaint bhrùchd á thaobh : 50
A bheir dhomh beatha as a bhàs,
Is o mo thràilleachd ni mi saor.

Urnuigh

- Daingnich mo chreideamh ann a bhàs,
Is beothaich gràdh am chridhe stigh,
Is neartaich mi chum ùmhlachd dha,
An uil' aitheanta naomh a lagh. 55
- O dean mo phlanndach' ann an Crìosd !
'S mo chrìonach bristidh mach le blàth,
Is bidh gach subhaile 's naomha gleus,
Mar mheas a' lùb mo gheug gu làr. 60
- Gach inbhe 'n cuir thu mi san t-saogh'l
Dean daonnan toilicht' mi le m' staid ;
Ma's bochd no beartach, tinn no slàn,
Do thoil gu bràth biodh deant' air fad.
- O ! 's gràs mhor Dia 'n uair bheir e seach', 65
'S gu beachd tha DHIULTADH làn de GHRADH ;
'S fìor-bheannachd ann an atharrach dreach,
Gach CROIS is CREACH a thig o làimh.
- O ! buidheachas do Dhia nan gràs
Chuir thugam Slànuihear nam buadh ; 70
Eiric mo shaorsa chì 'na bhàs,
'S an luach a phàidh air m' anam truagh.
- 'S e féin a chlaon a dhruim fo m' chuail,
Chum m'anam dhìreadh suas gu Dia ;
Chosd gach tiodhlac th' agam uaith, 75
Geur chràdh is osna chruaidh d'a chliabh.
- Mo smuaintean talmhaidh tog gu neamh,
Is thoir dhomh earlais air do ghràdh,
A dh' fhògras m' eagal uile uam,
'S a shaoras mi o uamhunn bàis. 80

Urnuigh

'N sin atadh tonnan borb a' chuain,
Is beuchdadh torann chruaidh nan speur ;
Thigeadh crith-thalmhuinn, gort, is plàigh,
Bhios roinn a' bhàis gach taobh a théid.

Bi thus' ad Dhia do m'anam féin, 85
'S bidh iad gu léir dhomh 'n càirdeas gràidh ;
Cha loisg an tein' gun òrdugh uait,
Cha sluig an cuan, 's cha sgrios a' phlàigh.

Am feadh bhios cumhachd ann ad làimh,
Bidh mise sàbhailt' o gach olc ; 90
'S cha 'n eagal leam gu 'm bi mi 'n dìth,
Gu sìorruidh, no gu 'm fàs thu bochd.

Mo dhùrachd, m' eagal, 's m' uile mhiann,
Am Dhia tha còmhlachadh gu léir ;
Oir nèamh, is talamh, 's ifrinn shìos, 95
Ata iad do mo Rìgh-sa geill'.

A' CHRIOCH.

NOTES

MORACHD DHE

DUGALD BUCHANAN had passed through a severe mental conflict. He first reached an intellectual belief in God by observing Design in the symmetry of the skull of a horse he saw in a field. From this he reasoned that there must be a Designer. But intellectual belief did not give him rest. From the conflict he, however, emerged victorious over doubt, and his first effort in poetry was his great poem on the glory and majesty of God. He is here, unquestionably, influenced by Isaac Watts. He was deeply imbued with evangelical theology, and could scarcely help making use of what came to his hand. Sometimes the thought is expanded and improved; at other times he gives a fairly free translation. In any case his imitations detract nothing from the excellence of the poem. It would be well to compare the poem with Isaac Watts' *Lyric Poems*, bk. i., "The Infinite," "The Creator and the Creatures." MacL. MS. heads this poem with the text Is. xl. 18.

The verse is Iambic octosyllables in quatrains. He follows this pattern throughout the poem. There are some irregular verses which help to give variety and interest to the composition.

'Núair tháís | béanás | ě ghlóir | nõ ghràs

METRES

According to Professor Kuno Meyer (see Meyer's *Primer of Irish Metrics*, and also appendix iv. to Calder's *Songs of Duncan MacIntyre*) there are three successive periods in the history of

Morachd Dhe

Gaelic versification : (1) A period of rhythmical alliterative poetry (Early Gaelic to the eighth century) ; (2) a period (eighth to seventeenth century) of unrhythmical syllabic poetry requiring (a) a fixed number of syllables in each line, and (b) rhyme or consonance in the final word of each verse or couplet ; and (3) a period of rhythmical poetry (from the seventeenth century onwards) requiring a sequence of vowels in the stressed syllables of each verse. The one period runs into the other. The metres of (1) are found in Old Sagas. The metres of (2) developed, according to Thurneysen, under the influence of the Latin poetry of the fifth and sixth centuries, and those of (3) are largely the result of the influence of English poetry. The first Scottish Gaelic poet to run away from the exceedingly intricate metres of the second period was Mary Macleod (1650-1720). Yet they are observed most clearly in her songs ; but *cf.* Fernaig MS. Iain Lom, etc. She was illiterate, and the spontaneity of her versification does not suggest outside influence. But the frame-work of the earlier metres can be traced through the verses of the great poets down to the beginning of the nineteenth century. In the first period alliteration was sporadic. In the twelfth century and onwards it is regular and obligatory. In the syllabic poetry of the middle period we have rhyme which consists in the agreement of all vowels, both in quantity and quality, while rhyming consonants must belong to the same class (classified later according to strict rules). Rhyme is internal as well as terminal. For metrical purposes a word begins with the stressed syllable, so that proclitics, such as verbal prefixes, etc., do not count as part of the words to which they are prefixed, but pronominal suffixes always count. Dugald Buchanan was a student of the English poets. He is familiar with *Shakespeare, Milton, Young, Watts*, etc., and while some of the above rules can be applied to his poems with interesting results, his metres are nevertheless after the English model.

Line 1. O! ciod e Dia . . . ainm. The first edition reads *creud* for *ciod*, a compound of *ce* (ia) and *rud*, stereotyped in Ross's Psalms. It is peculiar to modern Irish. *Ciod* is *ce ed*, equivalent to Lat. *Quid?* The old interrogative pronouns were *ce, cia*. These early combined with the personal pronoun as *ce he, quis?* *Ce si (cisi) quae?* *Ced, cid (ce ed)*

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quid? *Cisi* has disappeared, and we have now only *co*, *cia*, and *ciod*. *Ciod* has attached to it the pers. pro. *e*, so that we have now *dé do maidheachd?* for *ciod i . . .?* *Co* and *Ciod* are still quite distinct, the former applied to a person and the latter to a thing, e.g. *co fear tha sin?* what man is there? Naturally, then, we might expect this poem to begin *Co e Dia?* But as the poet asks not who is God, but what is God, he refers to a "concept," "idea"; the idiom therefore is grammatically correct (see also, *Celt. Rev.* vi. 300).

4. 'Na chóir, near Him, in His vicinity. The phrase, which is common, is fully *ann a choir*. *Coir* and *fior*, Lat. *verus*, are from a common root *ver*.

8. *Fein-dhiongmhaltas*, His own perfection; *diongmhaltas* is from *diong*, worthy, and *molta*; cf. Old Gaelic *dingbala*, worthy, pleased; e.g., *ag edarguidhe Muire banntigerna gumad dingbala*, ". . . interceding the Lady Mary that she would be pleased . . ." (Mackinnon's *Catalogue of Manuscripts*, p. 74).

10. *gun chaochladh staid*, lit. without change of state; *caochla*, cf. Old Gaelic, *coem-chloim*, gentle change; *coimhchlod*, inf. of *con-imchloim*, I change, retained in *chaochail e*, he died (changed gently).

14. *la* is here rather "light of day," than "day." The corresponding root in other languages has often the significance of brightness or radiance. For *teachd MacL.* MS. reads *bris*.

16. *sgiathaibh*, from *sgiath*: *sciath* (1) a wing, e.g. *sciath an ete*, and (2) a shield.

sgàile, shade, shadow; cf. *fo sgail do sgeith*, Ps. xvii. 3.

18. *uamhunn*, dread, terror; Old Gaelic *omun*, *oman*, fear.

19. *achmhasan*, Old Gaelic *Ath-chomsan*, rebuke; e.g., *gan aenguth achmhosain*, without a word of murmuring (*Annals of Ulster*, p. 482).

20. *geilt chrith*, a trembling fear; cf. Ps. lv. 5.

Cruinne-cé, either part of this compound signifies globe or world, e.g.—

'S leam an cruinne domhanda

Is na bfuil ann le cheil.—(Kirk's Ps. l. 12.)

cé, cf. Old Gaelic *cé* meaning (1) "this," e.g., *for bith ché* (*Irische Texte*, iii. 10), on this earth; (2) "earth," "world," e.g., *fo brón bethad cé* (*Book of Leinster*, 192), under the sorrow of the life of this world; cf. Gr. γῆ. The compound *cruinne-cé* is analogous to *orbis terrarum*.

23. *thionnsgan-s'*, *tionnsgainn*, devising, beginning; Old Gaelic *tionscainn*, I begin.

25. *dlùth* (1) close, compact, near; (2) the warp of a web; Gr. θλάω, crush, e.g., *Lean gu dluth ri cliu do shinnsreachd* (Gillies' collection, 1786, p. 34).

Morachd Dhe

27. **iomlaineachd**, manifold fulness ; from *iom*, Old Gaelic *iomad*, abundance, and *lan* full, cognate with Lat. *plenus*, Gr. *πληρης*.

shiorr'achd, dissyllabic here to meet metrical exigencies : with collective suffix *rad* ; *sior*, long, cf. *macrad*, *echrad* ; *rad* is connected with *reuth*, cf. Old Gaelic *ind-red*, once.

29. **Neoni**, *neo*, Old Gaelic *neb*, negative *non*, and *ni*, a thing. Here the abstraction is personified, lit. when nothingness heard the voice of his mouth.

33. **dhearc**, (1st ed. *dh' fheuch*), look at, behold, gaze ; Old Gaelic *dercaim*, I see, Gr. *δέρκομαι*.

35. **Ath-leasachadh**, re-formation ; *ath* and *leasaich*, from *leas*, Old Gaelic *less*, profit, advantage, cf. phrase, *Cha ruig thu leas*, you need not, *i.e.*, you will not attain to any benefit.

37-40. This striking passage is strongly analogous to some of the beautiful doxologies of the prophets, cf. Is. xl. 12.

37. **dearn'**, the palm of the hand ; Old Gaelic *derna*, cf. Gr. *δῶρον*, palm—

Feuch do ghrean me thu ar chlar mo dhearnainne.

(Kirk's Bible, Is. xlix. 16.)

38. **reul(t)**, now more commonly *reul*, but pl. *reulta(n)* ; metathized from Old Gaelic *retla*, a star.

41-45. *i.e.*, men and angels in their effort to comprehend the being of God are as shells attempting to hold the ocean.

45. **bhith-bhuantachd**, everlasting ; from *bith*, world, and *buan*, lasting, lit. "world-lasting" ; e.g., as *bec ani as buaine 'nan duine* (Meyer) : *cha robh e buan*.

46-48. *i.e.*, the work revealed to mortals is but small compared with the hidden works of the Eternal One.

52. **sile mhedir**, an expressive phrase meaning drops falling from finger-tips ; *sil*, drop, Lat. *stillo*, I drop ; *seile*, saliva, cf. *Abhainn Seile*. The antithesis "sun" and "drop" is bold.

56. **earlas**, a pledge, earnest, *i.e.*, a revelation to indicate His power ; Scotch *arles* from Lat. through French.

57. **tuigse thana**, lit. thin understanding ; *tana* means (1) shallow, as here, and (2) lean, e.g.—

Eglus fuar

'S cleirech tana, truagh.

(Mackinnon's *Catalogue of Manuscripts*, p. 93.)

cf. Lat. *tenuis* and Gr. *tavabs*, where Gr., as often, agrees with Gaelic in vowel.

58. **sgrùdadh**, **sgrùd**, examine, search ; Old Gaelic *scrutaim*, I search, from Lat. *scrutor*, cf. Rev. ii. 23, *sgrudas na h-airnean*.

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61. **dadum**, usual form is *dad*, anything; Old Gaelic *dadamh*, a mote.
63. *i.e.*, only the Bible can declare God's name.

FULANGAS CHRIOSD

This is an account of the Passion of Christ. John Rose in his *Metrical Reliques* (1851) states that Andrew and Alexander Ross, soldiers in the Sutherlandshire militia who were stationed at Dunkeld in 1746, used to recite the poems of John Mackay of Mudale to Dugald Buchanan. Buchanan, so says Rose, was thereby moved to "compose the excellent hymns of which he was author." This poem bears a strong resemblance to Mackay's "An Tearnadh Miorbhuileach" (*Metrical Reliques*, p. 110) in melody, but not in literary content or idiom. The poem is in ballad measure of eights and sixes, on the Iambic pattern, though somewhat irregular—

Ǻn sĭn | dŏ rinn | iǻd prios | ǻnǻch
Dĕ dh' Ǫo | sǻ gŭn | chionfǻth.

2. **dàn**, a poem, a lay; Old Gaelic art, skill, trade, an allotted task, destiny, e.g. *amal robùì a ndàn do chach* (Meyer); also, *bha e san dan dha*, it was in the incantation to him, *i.e.*, it was destined so to be.

luadh, mention; Old Gaelic *luad*, cf. Lat. *laus*, praise, hence *mo luaidh*, my beloved one.

5. **iongantas**, wonder, cf. *iongnadh*; Old Gaelic *ingnad*, *in-gnath*, "not customary."

Miorbhuileach, marvellous; from *mirbael* from Lat. *mirabile*.

8. **ciochran**, suckling; from *cioch*, Old Gaelic *cich*, a breast.

9. **na h-òighe**, of the Virgin. The *h* is the shade of the lost *s* in which the gen. sg. fem. of the article must have ended. This relic of the old case-ending survives and prevents elision.

10. **comhnadh**, help; Old Gaelic *congnam*, verbal noun of *con-gniu*, a helping, assisting, e.g., *do chongnum ocus do chobair doib*, to help and to assist them (*Togail Trói*, 1687).

14. *Cf.* John, i. 3.

15. **rùn**, mystery; *run-diomhair*, secret, mystery; the term is now one of endearment, e.g., *mo run geal dileas*.

17. **diblidh**, abject; Old Gaelic *deblide*, cf. Lat. *debilis*; cf. *Sluagh anshocrach agus diblidh* (*Seph.* iii. 12).

Fulangas Chrìosd

18. **dilleachdan**, orphan, derelict; Old Gaelic *dilechtu* from *di* and *leig*.

20-25. *Cf.*—

A needless, helpless, unaccounted guest,
And but a second to the fodder'd beast.

(Young's *Night Thoughts*.)

24. **dual**, lit. a hereditary right, what goes in the blood; *cf.*—

Biodh aca fios gur riaghluidh Dia

Tigh Jacob mar bu dual.—(Kirk's Ps. lix. 13.)

Bu dual da sin, said of a chip of the old block.

27. **B' fheadar**, less properly, *b' eidear*, it was necessary. *Feudar* is pres. pass. of *feud*, may: positively *feudar* has the force of necessity, e.g., *Is fheadar dhomh bhi falbh*, I must go; negatively it only denotes probability as, *cha'n fheadar nach tig mi*, I may come. In the phrase *ni fheadar* we have a survival of the deponent verb, *cf.* Lat. *loquor*. This deponent *r* which appeared early in Gaelic began to disappear in the tenth century, and disappeared wholly in the eleventh century, except in certain instances (Strachan).

28. **air a thòir**, on his track; *cf.* Old Gaelic *toireacht*, pursuit, *toruighe*, pursuer, e.g., *bha an toir air*; Eng. *Tory*.

33-35. *Cf.* Matt. viii. 20.

teinn, a noun, from *teann*, tight.

35. **eunlaithe**: an improper pl. formed, for metrical purposes, upon the collective noun *eunlaith*, birds.

39. **fogarrach**, outcast, fugitive, from *fogair*, to banish; *cf.* Old Gaelic *focairim*, I proclaim; e.g., Gen. iv. 12.

43. **iochdmhor**, from *iochd*, kindness, clemency.

45. **eucail**, from *an*, negative prefix, and *cail*, appetite, vigour (means unfitness).

49. **balbhanaibh**, to the dumb; dat. pl. of *balbhan* from Old Gaelic *balb*—(1) dumb, *co mbrig balb*; (2) stammering, *co mbrethir balb* (Meyer); and (3) silent, calm, *eirigh tonn air uisge balbh* (*Seann Fhocail* by Duncan Lothian, 1797); *balbh bhios na linnte lana* (MS. xxxvi. Adv. Lib.). The word is probably borrowed from Lat. *balbus*.

50. **lùth**, strength; *cf.* Old Gaelic *luth*, fleetness of foot.

52. **iùl**, lit. guidance, probably connected with *eolas*, knowledge; *cf.* Matt. xv. 14, *Is cinn iuil dhall nan dall iad*.

54. **fallaineachd**, health; from *fallan*: *fo*, and *slan*, healthy.

57-60. *Cf.* Luke, iv. 18.

Soisgeul, Old Gaelic *soscel*, good tidings; *cf.* Gospel. Carswell in his prayer-book uses *soiscel* for gospel and *suibhisceul* for

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evangelist; *suibhisceul* is used in the same sense in Ephes. iv. 11, Kirk's Bible; *suibhisceul* is a compound of *subha*, Old Gaelic *subae*, gladness, and *sceul*, tidings. *Subha* has been expelled by the derivative *subhachas*, exactly as *dubae* has given place to *dubhachas*, sadness. On the analogy of *airde* for *arda*, and *buige* for *buga*, and *duibhe* for *dubha*, the form *suibhe* can be assumed.

60. Lit. who were in bondage (locks) under a tax so hard.
cis, a tax, tribute; Lat. *census*.

62. **creideamh**, belief, faith; Old Gaelic *cretim*, I believe; Lat. *credo*. The word is formed of *criidhe*, heart, and *do*, give: lit. giving heart to.

65. **buidhean tur**, a company altogether; Old Gaelic *buden*, *buiden*, a troop, band, quantity, number, *buden coic cét dèc* (*Book of Leinster*, 97); *tur*, altogether, is connected with *torr*, a heap. So *tur aineolach*, "entirely ignorant," *aran tur* = dry bread, *i.e.*, bread without any seasoning: *Piobaireachd is aran tur*; so *turadh*, cessation of rain: *tha turadh ann*.

68. **chion lòn**, want of food; the aspiration is due to the suppressed preposition before *cion*; *lon*, food, substance; Old Gaelic *loon*, supply.

69. **fhuair**, from *fuar*, I found, connected etymologically probably with *εὕρισκω* (Stokes).

70. **arain eòrn'**, cf. *Ata buachoill beag airighe ann so aig bhfhuilid cuig arain eorna* (Kirk's Bible, John, vi. 9). All later translators use *builinnan* instead of *arain*. We use *aran* now as = bread; *bonnach arain*.

71. **gus'na**, with *nach gu(r)* of 1st ed., cf. *no co*, a common idiom in Middle Gaelic = until. *Vide* also infra, *nach gum fàs thu bochd* = until you grow poor. In Middle Gaelic this would read *no co fàs*. The *r* in the first case (*gur*) is the tense particle *ro*.

73. **chaisgeadh onfhadh**, from Old Gaelic *cosc*, to check, stop; *onfhadh an-fhadh*, not calm; *an-feth*, excess wind, cf. *Feth na fairrce*, the calm of the ocean (Columba's Hymn).

80-95. Cf. Matt. xxvi. 17-36.

87. **do riarach**, from *riar*, "wish," "desire," meaning (1) to satisfy, please, cf. 1 Kings, v. 9, and (2) to serve, distribute, as here.

90. **comhnuidh**, from Old Gaelic *comnaide*, a dwelling; e.g., *is innte bis comnaide rig na nIudaide* (*Leabhar Breac*, p. 137); *an comhnuidh*, as here, means "in continuous waiting," *i.e.*, always.

91. **dh'fhoillseachadh**, Old Gaelic *foillsigim* from *follas*, connected with *solus*, light; cf. Gr. *σέλας*, light.

92. **air an sgàth**, for their sake; the idea is substitutionary atonement.

94. **fheartaibh**, *fear*, power, virtue, efficacy; cf. Lat. *virtus*.

100. **oillteil**, hideous, disgusting.

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101. Cf. *Agus do bhi a allas mar bhraona fola ag tuitim air talamh* (Kirk's Bible, Luke, xxiii. 44).

109. **mu'n d' thainig mi**, about which I came, and not, before I came; *mu*, prep. about; Old Gaelic *imb*, *imm*, Lat. *ambi*, Gr. ἀμφί.

113. **uamhunnach**, dreadful, awful (*vide* 18, *supra*).

114. **do fhuair**; *do* is a relic of the Old Gaelic verbal prefix. *Do*, *no*, and *ro* were the three usual prefix particles of the verb. We would now use the abraded form *a* (= *do*), *vide* 69, *supra*.

119. **comhla**, together, from *com* and *lamh*; Old Gaelic, *comla*.

124. **du-chul**, more common is *dubh-bhron*, deep (black) sorrow; so here the meaning is very emphatic—completely turned his back, or blackly turned his back. Cf. *dubh-ghamhnach*, a cow three years farrow. *Chuir e du chùl ris* is quite common in colloquial speech, and means he repudiated him utterly; cf. *Ogha, iar-ogha, (f)ionn-ogha, dubh-ogha*.

128. **pòg**, Old Gaelic *poc*, derived from Lat. *pax*, peace; cf. *dare pacem*, to give a kiss.

130. **cionfath**, *cion*, *gun*, without, and *fath*, reason; *ceann* and *fath*, with *gun* preceding, is probably the true reading.

136. **di-chiontach**, the more usual form is *neo-chiontach*, without guilt, innocent.

137-144. Observe the acute realism of these lines. They suffer by translation.

139. **rùisgeadh**, from *rusg*, a fleece, skin; Old Gaelic *rusc*.

142. **creuchda**, wounds; this word is often used in a spiritual as well as a physical sense; cf. *crechia na hanma*, the wounds of the soul (*Leabhar Breac*, p. 257).

145. **sgitheach**, haw-thorn; cf. Kirk's Bible, John, xix. 5.

146. **dh' fhigh**, from *figh*, Old Gaelic *figim*, I weave; *teann*, tight, Lat. *tentus*.

148. **spàrr**, thrust; from *sparr*, a beam, joist.

152. **breun**, rancid, putrid; Old Gaelic *brén*, *bréne*, rottenness, stench, e.g., *bréne na marb cen adnocul* (*Leabhar Breac*, p. 155); also, *Do lobh mo chreuchdan chinn iad breun* (Kirk's Ps. xxxviii. 5, and also Kirk's Bible, Is. i. 7).

153. **crùn nàrach**, crown of shame; *nàrach* also means bashful, modest.

157. **colbh**, a reed, sceptre, pillar; allied to Lat. *columnus*, *culmus*. For the incident see Matt. xxvii. 29, 30.

162. **crann ceusaidh**, cross, but lit. tree of crucifixion; *ceus* is from Old Gaelic *cessaim*, I suffer, torture.

167. **shàrach(adh)**, from *sar*, Old Gaelic *saragaim*, I oppress.

168. **chuail**, from *cual*, a faggot, bundle, burden.

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169. **leabaidh dhòruinnich**, bed of anguish; *doruinn*, Old Gaelic *dogra*, anguish, pain, *cf.*—

'*Sminig saoi fo dhoruinn*

Is daoi gun mhoran pein.—(Fernaig MS.)

170. **Le dheòin**, of his own accord, *cf.* proverb *dheoin no dh'aindeoin*, willing or unwilling; also, *Gun fhiachan air ach deoin* (Mackay of Mudale).

172. **alt**, a joint, e.g. *dialt*, one-syllable word.

175. **le tairnibh**, with nails; nom. *tarrang*, Old Gaelic *tairnge*.

180. With injury unspeakable; *dochann*, probably from *do* and root of Old Gaelic *conach*, success, prosperity; *do luaidh*, from *do* and *luaidh*, not to be expressed, *cf.* *tiodhlac dolabhairt*, unspeakable gift (2 Cor. ix. 15).

181. **cudthrom**, weight; Old Gaelic *cutrumma*, of equal weight.

186. **dheilbheadh**, planned; from Old Gaelic *delb*, to form, Modern *dealbh*, "picture."

189. **leth sgeul**, more commonly *leisgeul*, *leth*, half, and *sgeul*, story, half-story, hence excuse. The reference is to Luke, xxiii. 34.

190. **teasairginn**, saving, delivering; Old Gaelic *tesurc*, I save.

193. **dibh-fhearg**, excessive wrath; Old Gaelic *diberg*, brigandage, from *di(m)*, "excessive," and *ferg*, wrath.

196. **solus**, light, brightness; *cf.* Lat. *sol*, the sun.

197-200. *Cf.* Matt. xxvii. 46.

197. **A's**, in 1st Ed. is meant as a contraction of *agus*. The proper word is *is*, which is = Lat. *et*; *agus* is = Lat. *atque*. *Is* is often used like Lat. suffix *que* to connect words closely connected in their signification, e.g., *ruith is leum e*, but *agus* connects clauses rather than words and suggests contrast—*fear is bean*, man and woman, *fear agus bean*, a man and a woman as well. *Is* is also used as a conjunction of a concessive character, where *agus* is not allowable, with a meaning equal to "seeing that," e.g., *tha mi sgith is mi leam fhein*, I am weary because I am alone.

199. **ceil**, hide; Old Gaelic *celim*, Lat. *celo*, Gr. *καλύπτω*, Eng. conceal.

203. **cinne-daonn'**, human race; a compound word formed of noun *cinne*, from Old Gaelic *ciniud*, and adj. *daonna*.

205. **casgradh**, from *casgair*, slay, butcher; *cf.* *cosgrach* (*Book of Deer*), Old Gaelic *con-scaraim*, I sever, break up, destroy; e.g., *nach òen conscara eclais Dé* (*Leabhar Breac*, p. 12), *cf.*—

Mar chaoiribh fos do mheasar sin

Do chaisgairleadh gu geur.—(Kirk's Ps. xlv. 22, also Is. liii. 7.)

214. **bheusaibh**, habits, conduct; from *bhus*, Old Gaelic *bes*; *cf.* *Truailidh droch comhraite beusa maithe* (Kirk's Bible, 1 Cor. xv. 33).

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215. **thaomaich**, pour; from *taom*, to pour out, Old Gaelic *toem*; *taom*, the verb, is to pour out, to empty, and *taom*, a flood, a torrent, is a secondary, extended meaning.

217. **fhulangas**, suffering; from *fulang*, *fuilig*, Old Gaelic *fulangim*, I suffer, undertake.

222. **as leth**, analogous to *air an sgath*, with the same substitutionary meaning; *leth* means side, half, cf. Lat. *latus*; *as mo leth*, on my behalf.

226. **guineach**, from *guin*, a severe wound; *gonim*, I wound; *doigh* is here an adj. meaning "certain," "sure."

227. **fadalach**, dragging, from *fadal*; *jad* and *dail*, lit. long-time, Old Gaelic *fof*, long, and *dail*, meeting; for *dail*, cf.—

*A dhuine cuimhnich am bás
Sa dhail ag teacht gach aon la.*

Remember Death, O man,
You witness his presence daily.

(Mackinnon's *Catalogue*, p. 91.)

233. **brìgh**, power, pith; Old Gaelic *brig*, e.g., *ni táinic for talmain fin bud ferr blas ocus brig inás*: *brìgh* is also used with a secondary meaning "for that reason," "because," e.g., *da bhrìgh sin*, for that reason (Meyer); also, *do bhrìgh gu bheil mo laith' mar cheo* (Ps. cii. 3).

234. **àmhuinn**, furnace, Eng. oven; cf. *nuamhain air dearglasadh* (Kirk's Bible, Matt. xiii. 42).

240. This is a very powerful metaphor.

244. **braghad**, throat; Old Gaelic *brage*, now extended to mean upper slope-lands, e.g., *The Braids*.

246. **uaine lì**, green colour; for *li*, colour, cf. Lat. *lividus*, Eng. livid.

247. **Ar leam**, methinks, a common colloquial expression; (*d*)*ar leam*, cf. Old Gaelic *etir-lem*, lit. "*potest apud me*," I am able; so, also, *mas etir let*; *cinnus bud eter leis?* *Eidir* and *feidir* (*feudam-ar*), "possible," "may," "can," with the loss of (*s-eidir*, *f-eidir*), and the shortening of the *e* resulted from the verb being here a proclitic (Stokes).

ealghris, a deadly paleness (H.S.D.), formed of *ealadh* a creeping motion, and *grìs*, horror, tremor, e.g., *chuir e grìs orm*; *ealadh* is from root *la*, *ela*, *elid*, Gr. *ἐλαύνω*, to set in motion (Strachan).

249-256. The poet feels so intensely here that the very words have pain in them.

254. **sgiamh**, beauty; Old Gaelic *sgiam*, cf. Is. liii. 2.

256. **plosgail**, beating, throbbing; from *plosc*, Old Gaelic *blosc*,

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bloscaim, I make a noise, e.g., *ri blosgadh ocus ri borb-gair* (*Book of Leinster*, p. 409), *cf.*—

*Mar sin bhi manam ploscartaigh
O Dhia a ngeal ort fein.*—(Kirk's Ps. xlii. 1.)

cliabh, *cliabh* (1) man's chest; (2) a basket, creel; Old Gaelic *cliab*, e.g., *co rothregda a chridé 'na chliab* (O'Grady).

258. *Cf.* John, xix. 28, 29.

iota, thirst; *cf.* also Ross's Ps. and Synod of Argyle's Ps. (1715), *chosg m' itaidh thug fion geur*; *pathadh* is the common word for thirst in the South; *tart*, sustained thirst and disease resulting therefrom; *tart* is now the commoner word for thirst; for *iota*, Old Gaelic, *itu*, *cf.* Gr. *lórns*, wish.

259. **domhlas**, *do-m-blas*, bad taste, gall; e.g., *domblas ae puicce*, a he-goat's gall, also *Drong ga bfuil dohhlas mor na nglaic* (Kirk's Ps. xxvi. 10, also lv. 10).

262. **os laimh**, in hand; *dat. case of lamh*, *cf.* *os ciond, ceann*; *lamh* is frequently used in phrases such as this, e.g., *cha laimh*, I cannot, lit. I have no hand for it.

263. **sgairteachd**, sharp crying; connected with *sgairt*, diaphragm or caul; e.g., *Reubaidh mi sgairt an cridhe* (Hos. xiii. 8).

264. **chlaon**, inclined; Old Gaelic *cloin*, oblique; also, squint, e.g., *suil chlaon*, squint eye.

265. **cruadalach**, cruel, hard, enduring; *cf.* Lat. *crudelis*, Old Gaelic *cruaid*, hard.

273. **faitheas**, heaven. In the old language the word meant dominion, sovereignty, the sphere of the *flaith*, lord, or ruler. It is now the usual word for heaven, and the common form is *flaitheanas*, for *flaithe(mh)nas* from *flaithem*, lord, ruler.

*Do fhlaitheanas nan fath feile,
O! eibhinn doibhsan an treis.*—(Fernaig MS.)

*Na flaitheanais is airde dhiubh
Leis rinneadh iad air thos,
Dachaidh naoimh a's aingle
'Sam bheil aoibhneas agus ceol.*—(Mackay of Mudale.)

LA A' BHREITHEANAIS

This is by common consent the greatest achievement of the poet's imaginative genius. It has left a deeper impression on his countrymen than any other of his poems. Here he shows

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intimate acquaintance, not merely with the hymns of Watts, but with the poetry of Milton and Young. He utilizes scripture thought and language, and frequently borrows his images from nature. The measure is Iambic octosyllables and quatrains :—

Ām feadh | tā chuid | is mō | dē'n t-saogh'l.

2. **recht**, law, testimony, commandment ; Old Gaelic *recht*, from root *reg*, Lat. *rectum*, right, *cf.*—

Sharuigh mo chiall na seanoireach
O choinhead me do reachd.—(Kirk's Ps. cxix. 100.)

also, *an reacht dochumadar daoine roimhaind*, to obey the commandments of men.

5. **taid**, *ata iad*, they are.

suan, sleep ; Old Gaelic *suan*, cognate with Lat. *sopor*, *somnus*, sleep, and Gr. *ὑπνος*.

7. **umhail**, heed, thought ; *cf.* *umhail*, obedient, *i.e.*, paying heed to ; Old Gaelic *umal*, from Lat. *humilis*.

10. **aithreachas**, repentance ; derivative of *aithreach*, probably from root *prek* in Lat. *precor*, *ate-(p)rek*.

'**na thrà**, for *an tra*, in due time ; from *trath*, season, Lat. *trans*, *cf.* *mu thrath fheasgair* (Gen. xxiv. 11), and *Tha am air an achmhasan is trath air a cheilidh*, there is a time for reproof and a time for gossiping (Mackintosh's Proverbs, 1785, p. 62). It has as a secondary meaning "diet," "meal."

12. **éisdeachd**, hearing, attention ; from *eisd*, Old Gaelic *etsim*, I listen, from root *sta* in Lat. *insto*.

13. **talmhaidh**, earthly ; from *talamh*, earth, the root idea being "flatness" ; Old Gaelic *talam*, *cf.* Lat. *tellus*, earth.

14. **Fuasgail**, loosen ; Old Gaelic *fuas-(fo-as)-léicim*, I untie.

17. **meadhon**, Old Gaelic *medon*, the middle ; *cf.* Lat. *medius*, and Eng. mean. It is used also in a secondary sense as "means," "service," *e.g.*, *meadhon beathachaidh*, means of livelihood.

18. **aomadh**, lit. inclining, from *aom* incline.

20. **glaoth**, cry, call ; *cf.* *glaothar-aich*, a ringing sound ; *gladhraich*, "a clattering (sound)" ; *cf.* also Old Gaelic *adgladur*, I address.

24. **mhòid**, *mod*, meeting, court, trial ; Norse *mót*, a meeting, Eng. meet ; *e.g.*, *Cha'n e h-uile la bhios mod aig Mac-an-toisich*, it is not every day Mackintosh holds a court (Mackintosh's Proverbs, p. 13).

29. **sgal**, blast, shriek ; Old Gaelic *scal*, from root *skal*, sound.

30. '**nan ruith**, *ann an ruith*, lit. "in their running" ; *i.e.*, melt, flow, or rush about, *cf.* *thainig e 'na ruith*, he came running.

Notes

33. **le h-osaig**, *h* is the echo of the old consonantal (*l*) ending of *le*, *osag*, blast, allied to *osnadh*, sigh, from *os*, up, and *an*, the root of *anail*, lit. an up-breath.

35. **an t-seangain**, ant ; Old Gaelic *segon*, from *seang*, slender.

37-40. *Cf.*—

“Now charnels rattle ; scattered limbs, and all
The various bones, obsequious to the call,
Self-moved advance ; the neck perhaps to meet
The distant head ; the distant legs the feet.”

(Young's *Night Thoughts*.)

38. **àraich**, *àr-fhaich*, field of battle ; lit. slaughter field, compound of *ar*, slaughter, and *faiche*, a green ; cf. *agus bha ar ro mhor ann* (1 Sam. iv. 10), 'S as *gach araich*, 'san aom na *seoid* (Dr James M'Gregor).

39. **farum**, *fathrom*, a vigorous, energetic sound. The word is a compound of *fo* and *toirm*.

41. **An tus**, *an toiseach*, *tùs* with long vowel and the old *tòiseach*, “chief” (whence *Macan-tòisich*, “Mackintosh”). The modern *toiseach*, “first,” “front,” has the vowel short ; Old Gaelic *tos*, *tossach*, first, front, so modern *toiseach*, chief, or front man.

43. **tuirlingidh**, will descend ; from *ling*, to leap, cf. *Agus do thuirling an fhearthainn* (Kirk's Bible, Matt. vii. 27) ; *acus ra toirling as a charpat*, and alighted from his chariot (*Thebaid* of Statius—C.R. viii. 110).

44. **comhlachadh**, from *comhla*, *co* and *lamh*, together with.

47. **chraoibh-mheas**, a compound, meaning fruit-tree. There are three classes of such compounds (1) as, *Ard-shagart*, where *ard* causes aspiration of noun, but does not otherwise change it or itself ; (2) where the second part qualifies the first as *cinne-daonna* ; (3) two substantives, the second being governed in the genitive case by the first, e.g., *craoibh-mheas*. Here *craobh* declines but not *meas*. The declining part of a compound noun is less ready to decline than if the noun had no qualifying epithet.

iomlan-blath, full-flower ; a peculiar but expressive phrase.

49. **obair Spiorad Naomh**, a double genitive. The practice now is that the first is left in the nominative.

51. **trusgan**, apparel ; cf. *trousseau*, cf. also *duine aig nach raibh truscan na bainnse uime* (New Testament, 1767, Matt. xxii. 11).

53. **na h-aingidh**, the wicked ; Old Gaelic, *angid*, wicked.

54. **gairisneach**, disgusting ; from *gairisinn*, disgust, e.g., *chuir e gairisinn air*, it disgusted him.

55. **ifrinn**, hell ; from Lat. *infernum*, Old Gaelic *ifern*. Note the Lat. *n* has disappeared before *f*. Dialectally *utharn*.

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58. **chollainn**, body ; Old Gaelic *colinn*,
uabhar, from *uathmar*, *uath*, fear.
59. **mo chlaoidh** ! exclamatory phrase meaning "my destruction" ;
cf. *mo chreach* ! my destitution, *mo leireadh* ! *mo thruaighe* ! *mo*
sgaradh ! etc., etc.
62. **chre**, *cré*, clay, body ; Old Gaelic *cré*.
66. **am feasd**, ever ; Old Gaelic *fecht*, time, so *fecht-sa*, hence-
forward.
68. **struidh**, prodigality ; probably borrowed from Eng., cf. *strew* ;
cf. also *le beatha struidheasaich* (Luke, xv. 13).
73. **fhiù**, *fiù*, means here worth, but is commonly used to mean
"even." *Fiu* (even) stands for *feadh*, as *feadh ar nearta* (Carswell's
Prayer Book, p. 236). It is used in the same sense as *gu feadh*, *go fiu a*
gumhachta, so far as in them is (Carswell's Prayer Book, p. 116). A
similar use of *uiread*, a word akin in meaning to *fiu*, indicates the
connection of the latter with *feadh*, e.g., *Gu'm b' ni ana-minic t' uiread*
(John Morison) ; *uiread as air an ainmeachadh* (Eph. v. 3). *Fiu* may
either be a survival of a dative *fiudh* of *feadh*, or more probably the
result of the attraction of *fiu*, "worth," to which *fiu*, "even" had
become assimilated in pronunciation as in spelling (see Bergin in
Gadelica i. p. 63). For examples of this use of *fiu*, cf. Luke, xviii. 13 ;
Romans iii. 10, 12 ; Heb. xii. 20 ; *eadhon*, a peculiar literary anglicism,
is now almost entirely used to render "even." In the old language
eadhon, *ed ón* was used chiefly to mean "viz.," "to wit," which is still
the proper idiom. For *fiu*, "even," cf.—

'S nach' eil agaibh de shaorsa
Fiu an aodaich a chleachd sibh.—(Rob. Donn.)

78. **sgairneach**, Old Gaelic *scaraim*, I sever, may mean either
(1) loosened rocks, or (2) sound of such rocks falling. Here it has the
second meaning.
81. **thriall**, *triall*, departure, journey, has now in some districts a
secondary meaning, "baggage."
82. **diabhul**, devil ; Old Gaelic *diabul*, Lat. *diabolus*, Gr. *δίαβολός*.
For 81-85. Cf.—

"The foe of God and man
From his dark den, blaspheming drags his chains."
(Young's *Night Thoughts*.)

85. **rudhadh**, flushing, confusion of face ; Old Gaelic *ruiduid*,
connected with *rnadh*, red, cf. *rudhadh gruidhe*.
90. **seomair**, chamber ; Lat. *camera*, through Eng. chamber.

Notes

92. **greadhnachas**, magnificence, joyfulness; from *greadhan*, a happy, joyous crowd.

93. **bogha-frois**, rainbow; from *bogha*, a bow, and *fras*, a shower; cf. Rev. iv. 3 and x. 1.

99. **drillseach**, sparkling, with collective suffix from *dril*, a sparkle.

101. **culaidh bhroin**, garment of grief; cf. *Achd mis' ghabh umam culuidh bhroin* (Kirk's Ps. xxxv. 13). In the North Highlands *culaidh* also means a boat.

105. **air uideal**, tossed about, from *udail*, to shake; Old Gaelic *utmall*, unstable; e.g., *udal cuain*, tossed by the sea, also derivative *udalan*, a swivel.

106. **ri h-anradh garbh**, fierce tempest; from *an*, with negative force, and *rath*, luck; ill-luck, distress, wandering, e.g.—

Stu dhaireamhas muil annro thruagh.—(Kirk's Ps. lvi. 8.)

and

*Feach shrubhlainn fos air anradh sad,
Chum taimh am fasach chruaidh.*—(Ps. lv. 7.)

101-4. Cf.—

By yon moon in blood,
The rocking firmament, the falling stars.
(Young's *Night Thoughts*.)

109. **charbad**, *carbad*, chariot; Old Gaelic *carpat*, e.g., *carpat cethri n-ech* (*Book of Leinster*, p. 19), four-horse chariot; *Carbantorigon*, in south of Scotland probably means *ruighe nan carbad*.

110. **beucaidh**, roared; *beuc*, Old Gaelic *beccem*, e.g., *béccis asa mbronnaib*, roar from their bellies (*Tripartite Life*, p. 466).

tairneanach, thunder. In some place *tairneach* occurs, which is closer to the Old Gaelic *toirneach*: *Taranis*, a Gaulish god; Gr. *ῥῆπος*, sound; also *torrunn*, *toirm*, e.g., *Thig tein-adhair thig torunn na dheigh* (A. M'Donald).

114. **laist**, flaming, from *las*, a flame; Old Gaelic *lassaim*.

117. **dùile**, elements; an old word, with a pre-Christian meaning, introduced to Christian thought and literature; cf. *Et do cim co follus co leanaid na cuirp duilta gluasacht nan dul tighearnaigheas inntu*, now I see clearly that created bodies follow the movements of the elements which govern them (MacKinnon's *Catalogue*, pp. 38-9); also—

*Croidh brista bruit', a Dhia na ndul
Cha chuir tu uait le grain.*—(Kirk's Ps. li. 17.)

121. **iargalt**, unkindly, frowning; connected with *iargail*, the west, strife, storm.

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123. **taosgadh**, pouring out ; from Old Gaelic *toesca*, spilling.
126. **dò-bheart**, evil designs ; *beart*, machine, e.g., *beart fhighe*, weaving machine, loom, also scheme or plan ; *cf.*—

Beart chlaon na spiorad aig nach bfuil,
Sligh chealgoireachd nach djarr.—(Kirk's Ps. xxxii. 2.)

128. **nasgaidh**, for *an asgaidh*, in a gift, from the root in the word *taisg* ; Old Gaelic *ascid*, gift, *i n-ascid*, gratis, for nothing (Meyer).

134. **mireag**, sporting ; now mostly applied to the playfulness of the young, e.g., kittens, children, etc. ; allied to *mear*, mad, and *mearachd* error.

144. **eibhlibh beo**, live coals ; *eibhleag*, from Old Gaelic *oibell*, fire ; *cf. agus 'na laimh eibhleag bheo* (Is. vi. 6).

148. **'na dhualaibh caisreagach**, in curling folds ; from *caisreag*, a little curl ; *cas*, curly.

152. **mar fhalaisg**, like heather burning, a familiar sight in early spring ; from *fo* and *loisg*.

156. **leir-sgrìos**, complete destruction.

158. **dian**, vehement, persistent ; *cf. dian-ruith*.

162. **bun-os-cionn**, topsy-turvy ; lit. root above head, an expressive phrase still used ; for *os-cionn*, *cf. Sin labhraidh breitheamh os n-aird* (Fernaig MS.) ; *os iosal* the converse is also still used.

166. **cathair**, throne, also chief city ; Old Gaelic *cathir* ; *cathair* has been expelled by *baile*, which originally meant "a spot," hence "a stead."

171. **fonn-chrith**, from *fonn*, a desire, longing, and *crith*, trembling. It is a strong and expressive phrase.

172. **éill**, dat. of *iall*, a thong, leash.

173-6. *Cf.*—

They stand with wings outspread,

Listening to catch the master's least command.

(Young's *Night Thoughts*.)

178. **bràithreas**, brotherliness, friendship ; from *brathair*, Old Gaelic *brathir*, brother ; *cf. braithreachas*, brotherhood, as, the masonic order.

179. **dh'àicheadh**, 1st edition reads *dh'aichean*, denied ; *cf. Old Gaelic, atchuaia, atcuad*, I told.

180. **nach b'fhiach**, worthless, without value ; *fiach*, value, or debt in a religious sense. It is used in the Bible with such a meaning, e.g., Lord's Prayer.

183. **malairt**, exchange ; from Old Gaelic *malairt*, destruction.

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186. **cràbhadh**, worship, devotion; Old Gaelic *crabud*, religious practice, e.g., *crabud cen scis*, tireless devotion; *cf.* also—

*Tathas mo shean-athair liath,
'Nonor Dhè is na ainm,
Deanam crabhadh trom
Togamaid fonn nan salm.*—(Fernaig MS.)

and

*A naoimh, biodh oirbh eagal Dè
A mfeast oir cho bhi di
Air dhruing dan eagal e gu ceart
Fior-chrabhadh dho do ni.*

(Kirk's Ps. xxxiv. 9, and subsequent Psalm Books.)

teach, house; more stately because more rarely used than *tigh*, the common form; from Old Gaelic *tech*, *tig(h)*, Lat. *tectum*, covered.

188. **dhruid**, shut out, close; Old Gaelic *druit*, firm, close.

192. **shuai'neas sgallais**, emblem of insult; from *suaicheantas*, ensign; *cf.* *slat shuaicheantais do righeachd mhoir* (Kirk's Ps. xlv. 8, and subsequent Psalm Books).

195. **còir**, originally "fitting," later upright, just; Old Gaelic *coir*. It is also used to mean "kind," "hospitable"; *cf.* *coir*, justice, and *coir*, portion. The adjective is the equivalent of "honest," "good," e.g., *duine coir*.

198. **mùthadh**, change, from Lat. *mutō*, I change; *cf.* *Agus muthaibh bhur n-eudach* (Gen. xxxv. 2).

202. **mun d' iadh**, encompass, encircle, close round; Old Gaelic *iadaim*, probably from root *ei*, to go; *cf.* *an saoghal mu'n iadh a'ghrian*, a phrase for the whole world.

208. **Triath**, the classic word for "lord," "chief."

212. **dh' ionnsuidh**, towards, from noun *ionnsuidh*, an attempt, approach, or attack; Old Gaelic *insagid*, *in* and *sagaid*, seeking out, visiting.

213. **dh' àitich**, from *àiteach*, to plant, cultivate, hence phrase *teamhair aitich*, planting time, *i.e.*, springtime.

215. **bheachaibh**, from *beach*, a bee; Old Gaelic *bech*, e.g., *is é thuc beich Alban i nEirinn* (Meyer) and *'s beachan gheug ri srannraich* (A. M'Donald).

216. **An déis**, after; *an deigh*, now in common use; *cf.* Old Gaelic *tar eis*, *di eis*; *eis*, being a footstep, path, or track.

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213-216. Cf.—

“So swarming bees that, on a summer day
In airy rings and wild meanders play,
Charmed with the brazen sound, their wanderings end,
And, gently circling, on a bough descend.”

(Young's *Night Thoughts*.)

221-224. Cf. Ps. l. 5.

227. **leabhrainn**, booklets; cf. Rev. x. 2, diminutive of *leabhar*, Old Gaelic *lebor*, Lat. *liber*, a book. But it may be for *leabhraichean*.

232. **àrois**, *aros*, house, the root idea being rest; cf. *aros nan seol*, a harbour; *aros Dé*, house of God, Ps. lxxxiv. 10; also—

Ionad tha aighearach, aoibhneach
Thair gach aros.—(Dr James MacGregor.)

234. **gu'r léir**, lit. that it is clear to them; *leir*, Old Gaelic *leir*, conspicuous, cf. *Cha leir dhomh*.

242. **toic**, wealth, goods; same root idea as *taic*, cf.—

Don tsult a dhat an suile mach
'*Smo ntoic no dhiarradh croidh.*—(Kirk's Ps. lxxiii. 7.)

245. **lomnochd**, *lom* and *nochd*, bare, naked; Old Gaelic *lomnocht*.
fuachd, cold; Old Gaelic, *uacht*.

247. **lòn**, food, sustenance; a phrase with similar meaning is *teachd-an-tir*, a phrase formed, like *tir-mor*, when *tir* was still neuter; lit. outcome of the land, but with a secondary metaphorical meaning of subsistence, living, e.g.—

'*Ndeigh sin fhuair e teachd-an-tir*
Lan shonas do gach ni a baill.

(Robert Stewart's *Poems*, 1802, p. 169.)

akin in meaning is *tighinn beo*; *beo-shlaind*.

248. **chur a moid**, lit. put in greatness (number); *moid* is the so-called 2nd comparative of *mor*, cf. *dol an daoiread*, getting dearer.

249. **iomchuidh**, fit for; *iom* and *cubhaidh*, Old Gaelic *cubaid*, harmonious; *cubaid* itself is *confid*, *fid* being Old Gaelic word for letter, lit. wood.

250. **eugmhais**, without; Old Gaelic *ecmais*, absence.

251. **m'iomhaigh**, *mo iomhaigh*, my image; Lat. *imago*.

252. **agraibh**, *agair*, plead, sue; Old Gaelic *acra*, e.g., *d'acra a dala*, to prosecute his case (Laws, i. 6).

255. **'s mithich**, it is proper; Old Gaelic *mithich*, *mithig*, e.g., *in tan*

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tanic a mithig, when the proper time arrived ; cf. *Is nithich bhi bogadh nan gad*, a proverb—it is high time to steep the withes.

260. **blas-bheum**, lit. sweet insult ; insult covered over with feigned friendliness, cf. Gr. βλασφημία, evil-speaking, insult ; Eng. blasphemy.

266. Here as a noun, generally an adjective, meaning kind, gentle.

269-272. Observe the inexorable logic.

273. **farmaid**, *farmad*, envy ; Old Gaelic, *format*, e.g., *format : n-agaid Isu*, envy against Jesus ; cf. *dearmad*, despising, forsaking ; *Diarmad*.

280. '**gan ardach**', being exalted.

282. **inbhe**, quality, status.

283. **farmad chirt**, envy of the courts (of God), jealousy of place.

289. **mar b'ionmhuinn**, as it was your delight ; *ionmhuinn*, Old Gaelic, *inmain*, dear, e.g., *is inmain leis hi*, she is dear to him.

292. **brachaibh-lin**, rotting linen ; from *brach*, to rot, decay, e.g., *tha e air brachadh*, it is decayed or decomposed ; possibly there may have been a species of linen sheets so named.

296. Lit. with your desires dying for want of food.

298. **dheis**, right ; *deas* is not frequently used as a noun, but more generally as an adjective ; *deas lamh*, right hand.

300. **chrionach**, withered, dry ; cf. *cha chuirin mo thuath bheirneach, ann do choille chrionaich*, I would not put my notched axe in your rotten wood (Mackintosh's Proverbs).

301. **tearbainibh**, from *tearb*, Old Gaelic *tearbaim*, I separate, to separate as lambs from their mothers ; but also used in a religious sense, e.g., *tearbaid a noemu fris na peachdachu*, he will separate the saints from the sinners.

312. **leth-taobh**, lit. half-side, with secondary meaning, cf. "aside," as in "winning over" or "aside." Here the idea is theological, i.e., Christ's sufferings opened up a way to heaven for them, referring to the spear thrust into His side.

314. **le h-eibhneas**, joy ; most commonly *aoibhneas*, cf.—

*O ! eibhinn doibhsan an treis,
Eibhinn doibhsan gach ni chi ;
Eibhinn bhi ('n) cathair nan gras ;
Eibhinn bhi lathair a Bhreitheimh.*

(Fernaig MS.)

315. **dearbhadh**, confirming, testing ; used here in the sense of testing for healing.

319-20. Lit. I made a sheath for it of my heart, and its flame I drowned with my blood. The metaphor is bold, but emphatic as an expression of the poet's theological thought.

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321. **dosraich ùrar**, green, fresh foliage, or, luxuriance of its foliage ; *dosrach* is from *dos*, a branch, tuft, Old Gaelic *doss* ; also applied to the front part of the hair of the head, now *dosan*, front lock, e.g.—

*An droch dhuinn chunnaic me gu tric
An neart 'sa ninnmhe mhoir,
Mar chraoibh bhios fas gu dosrach ur
Ga sgaoleadh fein gu lòr.*—(Kirk's Ps. xxxvii. 35.)

also,

*Tuirseach dhuinn ri port ;
Cha'n ioghnadh mo dhos bhi liath.*—(Fernaig MS.)

327-8. **chùbhraidh**, fragrant, sweet ; lit. from its fragrant leafage drink in health, and be deathless with its fruit ; Old Gaelic, *cumra*, e.g., *i n-aballgort chumra*, in a fragrant orchard (*Book of Leinster*, p. 253).

328. **A nathair-nimh**, the serpent ; lit. serpent of poison ; *nimh*, Old Gaelic *nem*, whence a number of derivatives.

335. **gu cian nan cian**, for ever and ever, *in saecula saeculorum* ; Old Gaelic *cian*, remote, in time or place, hence derivatives, *cianail*—as lonely, loneliness, or sad feeling, cf.—

*O chian nan cian do bhi siad ann,
San aimsir fad o'n la.*—(Ross's Ps. xxv. 6, and others.)

336. **mor-innleachd**, the great scheme ; from *inneal*, an instrument ; Old Gaelic *indell*, a yoke, hence the lit. meaning is, the wondrous scheme of salvation.

343. **'s ni'n coinnich**. This is the Irish negative form for *cha choinnich*, you will not meet ; Old Gaelic *ni*, Lat. *ne*, and *co-an*, *co* being Lat. *ad* and *an*, acc. of relative.

345-6. Cf. I Cor. ii. 9, and—

*Eibhneas e nach faca suil ;
Eibhneas e nach cuala chuas ;
Eibhneas e nach teid air chul
Dhoibh-san d'an toirear mar dhuais.*—(Fernaig MS.)

taisg, to store ; from root *seq*, follow, as in *seach*, past, i.e., to push past.

348. **a chaoidh**, 1st ed. *chaoidhch*, for ever ; Old Gaelic *coidchi* for *coaidche*, *gu oidhche*, till night, hence, to the last long night, for ever, cf. *gu dilinn*, etc. ; e.g., *is Dia nama choidche in t-Athair ocus in Spirit*

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noem, God is ever Father and Holy Spirit. William Gordon, in his Poems published 1802, regularly uses the older form *choidhch*, e.g.—

O cum mi, cum mi ann do shith

Is a choidhch na leig air falbh mi.—(W. G., Poems, p. 101.)

357-60. See Num. xvi. 31-2.

360. *miananaich* . . . *creich*, gaping wide for her prey ; *miananaich* from *meanan*, a yawn ; Old Gaelic *men scalim*, I part the mouth.

361-2. See Jonah i. 17.

363. *ni slugan dubh*, the black orifice of the gullet will do . . . ; also, the motion of swallowing, as, *an dean thu slugan ?* can you swallow (anything)? *ni* is from *gniu*, *gnim* cognate with *facit* ; *an dara bais*, cf. *cha chiurar leis an dara bas e* (Rev. ii. 11) ; *an dara*, Old Gaelic *indala*, the other, *ind*, article, and *ala*, *ala* being connected with *eile*, which is itself cognate with *alius*, another, cf. *oil-thireach*, other-lander, i.e., pilgrim ; also, *an dala taobh 'san taobh eile*, the one side and the other, as, *alius* . . . *alius*.

364. *charbad*, *carabad*, *carbad*, here the jaws, as in *carbad uachdair agus carbad iochdair*, upper and lower jaw.

371. *caidreabh*, affinity, fellowship, co-habitation, from *co* and *aitreabh* ; *con-trebia*, co-dwelling, vicinity ; *atreabh* is *ad-trebia*, cf. *Atrebatas*, *treabhair*, buildings ; *treabh*, plough, *dithreb*, untilled, *dithreabh*, wilderness ; cf. *As ced liumsa ar Maisi na rab nathair tria bithu sir is in ferand an aithreaband in mac so oculus a sil*, it is my will, said Moses, that, through all time, there shall be no serpent in the land which this boy and his race inhabit (Mackinnon's *Catalogue*, p. 78) ; and

Bha mi 'o na rugadh riamh

Ann an caidribh fhiadh is earb.

373. *chuibhreach*, bonds, chains ; Old Gaelic *cuimrech*, *cumrech*, *cuibrech*, e.g., *ech cen cuibrich cech tratha*, a horse without a chain each hour.

375. *cagnadh*, chewing ; Old Gaelic *cocnam*, enclitic form of *con-naim*, together chewing, e.g.—

Na drochrig, na drocheptsuip

Cagéndait cella is tùatha.

(*Book of Fenagh*, 100).

381-5. In this and other tremendous bursts of feeling and imagination, observe how the poet draws his metaphors and similies from nature, and with what forcible effect.

bhairneach ; 1st ed., reads *sparneig*.

cruaidh has here the suggestion of *hard-to-get*, troublesome.

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391-2. Cf.—

“That woe, those pangs, which from the guilty breast,
In these, or words like these, shall be expressed.”

(Young's *Night Thoughts*.)

394. **ciod uime**, now *c'uime*, why? *uime*, about, or on, him, it, from *mu*, Old Gaelic *um*, *im*, *imbi*, on him.

393-6. Cf.—

“Father of mercies ! why from silent earth
Didst Thou awake, and curse me into birth.”

(Young's *Night Thoughts*.)

404. The poet's thought is expressed in flawless language, and the line is, from a poetic viewpoint, exceedingly beautiful. An excellent imitation of these lines is found in *Marbhrann air an Ollamh Dhomhnallach le Eachann Macilleathain*, 1872 :—

*Ged bu phaipeirean na speuran ard,
Is ged bu dubh na cuain,
Is ged bu pheann gach beileag fheoir
A chuir an talamh uaith',
'S ged bu chleirichean na naoimh gu leir,
'S na h-aingle treun tha shuas,
Troimh 'n t-siorruidheachd cha sgrìobhadh iad
Mu mheud a sholais bhuaìn.*

408. **gaineamh**, sand ; Old Gaelic *ganem*. In the northern districts the more common form now is the oblique case *gainmheach*, Old Gaelic *ganmech*.

410. **As leth**, to the account of ; cf. *air leth*, aside, apart.

411. **cha d'imich seach**, did not pass by ; *imich*, Old Gaelic *im-thecht*, with intensive *im* and *techt*, modern *teachd* ; cf. MacBain on *imich*.

413-4. Cf.—

“Ah mercy ! mercy ! art thou dead above ?
Is love extinguished in the Source of Love ?”

(Young's *Night Thoughts*.)

416. **glas mo lamh**, the chain or lock of my hand ; the same as *glas-laimhe*, the word used for handcuff.

421. **thar mo neart**, exceeding my strength ; *thar* beyond, Old Gaelic *tar*, Lat. *trans*. This word is often confused with *air*, *ar*, *ante*, *propter*, in numerals.

Notes

421-2. The sentiment here is very similar to that expressed in *Pennaid Adaim* (the penance of Adam)—*ni h-e roba chintach ach sinn fein*, and it was through no fault of His (God), but our own (MacKinnon's *Catalogue*, p. 94).

422. **Gu deimhin**, in very sooth, a strong form of assertion. It is the usual word for "verily, verily" of Scripture.

428. **a bhagair . . . tus**; *bhagair* from *bagair*, *bagradh*, Old Gaelic *bacur*, a threat. The *a* here is a good example of what the modern grammarians call the relative pronoun. The *a*, however, is not a pronoun at all, but the relic of the tense particle *do* found so frequently in Kirk's Bible and Psalms, and Ross's Psalms. Relativity in Gaelic sentences is not expressed as in Teutonic languages by a pronoun, but (1) by the verb particle as here, or by the initial syllable of the verb, e.g. *am fear (do) a chaidh thairis*, the *a* being the *at* initial syllable of the old word *atchiu*; (2) by the rel. *an*, *am*, after a preposition, e.g., *ge b'e ait am bi mi*; (3) in negative sentences with *nach*, e.g., '*Smi deanamh a ni nach b'aill leam* (John Morison); (4) by a special use of *is* properly *as*, which of old was the relative form of the copula *is*, e.g., '*S gun mi'g amharc air ni 's leir dhomh* (Morison). Many of the relative clauses in Gaelic are really consecutive clauses, and fully developed relative clauses such as we have in other languages are generally wanting both in Old and Modern Gaelic.

429-30. "Wilt Thou be spinning the thread of my life ever thinly?" The conception is classical; *cf.* the idea of the Fates in ancient times, and Milton's—

"Comes the blind Fury with the abhorred shears,
and slits the thin-spun life."

435. **chosg**, waste; better *cosd*, Eng. cost.

436. **comharra**, mark, object; Old Gaelic *comarde*, *con*, and *airde*, a signal.

442. **buntainn**, *beantainn*, touching; from *bean*, to touch.

448. **chàradh**, *caraidh*, mend; Old Gaelic *coraigim*, I arrange; so *caradh* has various meanings, e.g., *air a charadh measg nan cnoc*, laid out in death amid the hills; *caradh lion*, mending nets.

455. **dùlan**, i.e. *dubhlan*, a challenge; from *dubh* and *slan*.

453-6. The reasoning of the theological thought here is, that the sinner, who rejected the efficacy of the blood of Christ, rendered Christ's death of no avail to him.

457. **Gidheadh**. This is one of the words in Modern Gaelic where the old neuter still survives, *cid ed*, though, it is; *ed eadh* is the 3rd pers. sing. of the pers. pro., *cf.* *mas eadh*. The old neuter has been

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merged in the masc. and fem., causing no small confusion in gender in grammars. We have still many traces of the old neuter in phrases and place-names, e.g., *teachd-an-tir*, not *teachd-na-tir*, which would be the correct form according to the modern gender of *tir*. We have it also in phrases connected with *muir*, *traigh*, etc., e.g., *ach-an-traid*, *inbhear*, etc. Its influence is also visible in the fluctuation in gender of many words, such as *muir*, *muileann*, *magh*, etc.

462. **sgreud**, a sharp cry; more intensive than *scriach*.

467-8. "Father! have pity on me and let cool the boiling marrow of my bones."

471. **achanaich**, supplication, from *achain*, a dialectic form of *athchuinge*, prayer; Old Gaelic *athchuingim*, *cuingim*, I seek, I pray, e.g., *doést Dia rana edarguidhib ocus ren athchuinncib* (*The Annals of Tigernach*, 583).

469-76. Cf.—

"Forbid it! and oh! grant, great God! at least
This one, this slender, almost no request;
When I have wept a thousand lives away,
When Torment is grown weary of its pray,
When I have rav'd ten thousand years in fire,
Ten thousand thousands, let me then expire."

(Young's *Night Thoughts*.)

deamhain, Old Gaelic, *demon*, Lat. *daemon*, Eng. demon.

477-80. Cf.—

"As our dire punishment for ever strong,
Our constitution, too, for ever, young,
Curs'd with returns of vigour, still the same,
Powerful to bear, and satisfy the flame;
Still to be caught, and still to be pursued!
To perish still, and still to be renewed!"

(Young's *Night Thoughts*.)

483-4. **cionnus . . . nach**, note the peculiar idiom, which is strongly analogous to the Gr. *ὄπως . . . μή*.

485. The author now comes to the epilogue, the *ceangal*, or binding of the poem. He makes a strong appeal in the light of his previous arguments.

486. **cheana**, already; from Old Gaelic *chena*, which meant indeed, a meaning which the word still retains; e.g., *An d' fhuair thu? Fhuair cheana*, Did you find it? Indeed I have; also, *do macoibh eagailsi ar cheano*, to young clerics generally (Mackinnon's *Catalogue*, p. 96).

Notes

495-6. The functions of the mediatorial offices of Christ are not given here in their usual order, probably on account of verse exigencies, and not because of any theological confusion of thought.

503. àill, desire; Old Gaelic *ail*, e.g., *ler ail impid chum creidim*, who desire to turn to the faith (*Book of Lismore*).

504. peacadh dàimh, a pet, or darling sin, a sin of relationship, i.e., one to which by your constitution you are inclined; e.g., hot temper, etc. Is this the "besetting sin" of English?

AM BRUADAR

Here we have the poet's *philosophy* of life. In this didactic poem he is strongly advocating *religious* contentment, by showing the futility of avarice and unholy ambition. The measure is Iambic octosyllables in quatrains.

Thǎ smú | dǎn feín | ǎ ceann | gǎch foid.

6-8. Cf.—

In vain we lavish out our lives
To gather empty wind.—(Watts.)

9. sàimh, rest; gen. of *sàmh*, from which *samhach*, Old Gaelic *samhchaid*.

11. chlos, *clos*, sleep, stillness; connected with *claoidh*, to overcome; cf.—

*O manam till dod' chlos, oir Dia
Rinn sochair dhuit gu caoin.*

(Kirk's Ps. cxvi. 7.)

12. shuaimhneas, *suaimhneas*, Old Gaelic *su memna*, Lat. *mens*, rest, e.g., *agus bheir mise suaimhneas dhuibh* (Matt. xi. 28).

15. saothair, labour; Old Gaelic *saothar*, trouble.

16. 'na bhriste' cri', *bristeadh cridhe*, a heart-break; it is still a common colloquial phrase. The dropping of the final syllable of words seen here and elsewhere throughout the poems is characteristic of Perthshire Gaelic; cf.—

Sa dh'fhag an am peac e (Robert Stewart's Poems, p. 165.)

19. deoraibh, pilgrim, exile; probably a borrowed Brittonic word; cf.—

*Togaidh e 'n deoradh truagh o'n dus
'Sam bochd o'n otrach bhreun.*—(Ps. cxiii. 7.)

27-28. deo'l (for *deoghal*) toil-inntinn . . . sucking pleasures. . . . This strong metaphor admirably suits the poet's thought.

Am Bruadar

29-36. A striking attack on the vanity of pleasures, in which the poet is supported by many previous passages, sacred and secular.

41-52. Cf.—

“Sweet is the rose, but grows upon a brier ;
Sweet is the juniper, but sharp his bough ;
Sweet is the eglantine, but pricketh near ;
Sweet is the fir-bloom, but his branches rough ;
So every sweet with sour is tempered still,
That maketh it be coveted the more.”—(Spenser.)

and

“O Life ! how pleasant is thy morning,
Young fancy’s rays the hills adorning ;
Cold-pausing Caution’s lesson scorning :
We wander there, we wander here,
We eye the rose upon the brier,
Unmindful that the thorn is near.”—(Burns.)

and

“Pleasures are like poppies spread.”

49. The MacL. MS. reads *os cionn* for *asceann*.

49-52. The idea seems to be that every person has his own particular characteristic. The poet wishes to teach that people of roughened character and appearance may have many noble qualities, while under an exterior of polish and affability may lurk the sting of evil. He approaches very near to the conception of the Greek philosophers that Good and Evil are interdependent and not absolutely separate. Traces of this dualism are also found in Rob Donn’s poetry.

56. *ghrùid*, *grùid*, dregs, lees, sediment. The root is probably *gru*, gritty, found in words such as *gruthan*, liver, *grudair*, a brewer, and is allied with Eng. grit. It is also found in many place-names (see Watson’s *Place-Names of Ross and Cromarty*).

59. *ruadhan dearg*, the red sediment in mineral and other wells ; the phrase is very emphatic.

60. *dheud*, *deud*, teeth, also mouth ; cf. Lat. *dens*.

66. *fiaradh*, twisting, crookedness, off the direct straight line ; *fiaradh na linne*, “tacking” ; *f. a’bhruthaich*, “ascending zigzag” ; from *fiar*. It is also used in an ethical sense to imply moral obliquity, e.g., *duine gun fhiaradh*.

73-76. The MacL. MS. does not give these lines.

75-76. *i.e.*, it was exactly filled and no more.

79. *fa chomhair*, in the presence of ; cf. Old Gaelic *comair*, *comh* and *air* ; also, *comhla*, *comh* and *lamh* ; Lat. *comminus*.

Notes

83-84. The idea is that, however great the treasure, there is a corresponding want to satisfy; *meidh*, balance; Old Gaelic *med*, Lat. *modius*.

87. **anabharr**, excess; *an(a)*, having often an intensive meaning.

99. **dùrachd**, diligence; Old Gaelic *duracht*.

106. '**fior**, here the word has an adverbial force; *gu*, Lat. *ad*, and *fior*.

AN GAISGEACH

There is strong probability that this poem was occasioned by the execution of a number of his countrymen after the surrender of Carlisle in 1745. Though not a Jacobite, he, in common with most of his countrymen, abhorred the slaughtering incidental to the Rising, and here he dilates on true courage and bravery by the means of graphic literary contrasts. The measure is, as in the previous poem, Iambic octosyllables in quatrains.

Chä ghäisg | äñ nī | bhī liöd | äirt dhäoin'.

The poem should be compared with Isaac Watts' hymns, "1701" and "True Courage."

1. **Alasdair Mòr**, Alexander the Great, the famous Greek General and Conqueror of the Eastern world; more commonly *Alastair Uaibhreach*.

2. **Caesar**, Julius Caesar, the Roman warrior, general, and statesman. The poet selects these two heroes of the popular imagination, and taking certain traits for granted, makes these the subject of his powerful verses.

5. **liodairt**, tormenting, tearing in pieces; *cf.*—

Ag deanamh liodairt dhe gu mion

Gan fhear do fhuasgladh meis.—(Kirk's Ps. vii. 2.)

also,

G'an liodairt le teas agus fuachd,

Sud i'n duais cia fad an dail.—(M'Kellar, 1752.)

6. **caonnaig**, strife, tumult; the root idea is "heat," probably connected with *caoir*.

7-8. *i.e.*, fierce pride is not nobility of mind, nor is merciless cruelty, bravery.

An Gaisgeach

8. **treubhantas**, bravery; *treubhach*, brave, a good tribesman; from *treubh*, a tribe, Lat. *tribus*, cf.—

Smo a tha do threunas
Ann a' smachd chuir air do nadur,
Na ann a' smachdachd rioghachd
A dhiobhras aig a' bhas thu.

(William Gordon's Poems, 1802, p. 153.)

12. **a h-uile . . . 'n dàn**, lit. all there was for him in the incantation. This is apparently a relic of pagan religious terminology. The incantation was the strong weapon of the Druidic priest. With it he had power of life and death. The phrase, which is still in use, is now applied to the purposes of God, or God's providential order.

13. **gealtachd ciont**, sinful cowardice.

26. **shubhailcean**, virtues; Old Gaelic *sualig*, perhaps *su* and *alim*, well-nurtured.

28. **dhidean**, *didean*, protection; Old Gaelic *ditiu*, *diten*.

39. **furachair**, also *furachail*, attentive, watchful; connected with *fuirich*, *fuirighinn*; Old Gaelic, *fuirigim*, *fuirset*, the root idea being to stretch, Lat. *rego*; cf.—

O aom do chluas gu furachar
Re fuaim mo ghearain fein.

(Kirk's Ps. cxxx. 2.)

40. *i.e.*, he sees the hidden danger. The simile is forcible and natural.

47. **dealanach**, lightening, flashing; a strong and striking use of the word. The word is connected with *Δα*, *Dia*, the name of *Zeus* being synonymous with the firmament.

49. **nàmh**, enemy, now *namhaid*, the oblique case in the nom.; the old nom. is not now in common use; Old Gaelic *nama*.

50. **sàrachadh**, oppression; Old Gaelic *saraigim*, I violate; the root idea being to spurn, *e.g.*—

Ri' sarachadh nan deoradh truagh
Ri osnaich dhaoine bochd.

(Ps. xii. 5.)

53. For this line MacL. MS. reads:—

Tha ghliocas fein mar chaistéal da.

clogad, a helmet; Old Gaelic *clocat*, *e.g.*, *clogad cruaidiarainn fana chenn* (O'Grady), a helmet of stout iron on his head.

55. **chlaidheamh**, sword; Old Gaelic *claideb* is cognate with Lat. *gladius* (*cladius*).

Notes

53-56. Cf. Eph. vi. 14-17.

57. **siochaint**, peace; *sith* and *caint*.

64. **tuailleas breig'**, a scandalous lie.

68. *i.e.*, to control a kingdom within thyself. This poem in the MacL. MS. ends here.

69. **os cionn**, prep. *os*, above and dat. of *ceann*, above; cf. *os iosal*. This is one of the few Gaelic phrases where the Old Gaelic prep. *os*, *uas*, above, still survives. The corresponding *is*, under, is found in *nios*, *sios*, *iosal*, *irios*.

76. **trod**, wrangle; the root idea is "distress," "bother," Eng. threat; cf.—

Laoich mheanmich na dean trod
Na ob ma's eigin duit.—(Fernaig MS.)

and

Ann an coga trod no tuasaid
Cha teid sinn a bhuala namhard.

(Robert Stewart's Poems, p. 49.)

The word is also used in a higher sense as applicable to Divine wrath, *e.g.*—

Cha troid e rinn do ghna.—(Kirk's Ps. ciii. 9.)

70-76. This familiar scene is beautifully adapted by the poet to enforce the uselessness of the unceasing labours of a struggling and restless world, in view of eternity.

80. **ad anam**, for *ann do anam*; *ann*, Old Gaelic *in*, in, and *do*, thy; Lat. *tuus*; *do* became *d' t*, and the *n* of the preposition was then dropped. The two words have now become one.

AN CLAIGEANN

There is no doubt the poet was a reader of Shakespeare, but it is not so probable that the reading of *Hamlet* suggested to him the composing of this poem, as the burial of the daughter of the Laird of Dalchosnie. The tradition is (see also Rev. John Sinclair's *Schiehallion*) that while he attended the interment of the amiable and beautiful young daughter of the Laird at Lassintullich, he saw the skull which inspired his muse. The vision in the solemn surroundings haunted him, and so he proceeded to moralise, addressing himself with great moral earnestness to the varieties of life and character which go to

An Claigeann

form the community, and which he depicts with grim and graphic details. This, perhaps the most popular of his poems, begins each verse with the first two lines of Iambus and Anapaest, followed by a line of a Dactyl and two Iambi. This scheme is repeated in the second half of the stanza.

Gün aíl | lě gŭn dreach

Gün aith | ně gŭn bheāchd

Aīr dŭině | thěid seach | 'nä dhāil.

5. **A tiomach'**, *tiomach'* for *tiomachadh*, pres. part. of *tiomaich*, from *tiom*, soft, timid; Old Gaelic *tim*, Lat. *timeo*, fear; cf.—

A caoidh a lathaireachd, tiomach, 's fo thurs'.—(John Morison.)

7. **aille**, beauty; cf. *alainn*, beautiful, handsome; e.g.—

'S *alainn a beinnean 's a srathan*,

'S *eibhinn dath a gleannian.*—(A. M'Donald.)

also,

Eamhair alainn fholt-ghrinn.

dreach, aspect, appearance; e.g.—

'S *a gruaidh air dhreach nan caor.*—(A. M'Donald.)

9. **'na dhàil**, near it; Old Gaelic *dal*, cf. *nom dail*, near me, and *o tá truagh as taise ad dhail*, since by Thee there is mercy and compassion (Meyer).

12. **a ghleusas càil**, to whet the appetite, i.e., trim; cf. *gleus a' phiob*; *cail*, root *quap*, Lat. *capio*.

18. **àile**, *àileadh*, scent, smell, atmosphere; Lat. *aura*, Gr. *ἀήρ*.

22. **crom**, bent, horned, crooked; MacL. MS. reads *donn* (brown), and Rev. Allan Sinclair records that the poet wakened his sleeping bed-companion, Kennedy, with a request for his opinion as to the choice of word. The opinion was in favour of *crom*, which appears in the first edition, and must have been deliberately chosen. The word is sometimes used in the sense of moral crookedness, e.g.—

Ach theid aineolas nis as an tir

'S *gach cleachdadh neo dhireach, crom.*

(Dr James M'Gregor.)

Notes

25. 'n t-eanachainn, the brain. The *t* is a survival of the old article, and is commonly used in masc. words beginning with a vowel or *s*, followed by vowel or liquid consonant; *eanchann*, Old Gaelic *inchind*.

27. Lit. without initiative, ingenuity, or activity about thy need, *i.e.*, not actively devising what you need.

34. *Ionnan*, equal, alike; Old Gaelic *inon*, cf. Lat. *idem*.

36. *chladhaich*, MacL. MS. and 1st ed. read *dheanamh*.

37. *cagair*, won't you whisper in my ear; *cogar na ban-ghrudair*, the ale-wife's whisper (Mackintosh's Proverbs); Old Gaelic *cairche*, a sound, a musical instrument; *cairche ciuil*, melody, harmony; *grith cairchi na cethbarr ic a crothad* (*Book of Leinster*, 236); root *kar*, cf. Lat. *carmen*, Gr. κῆρυξ, herald (Stokes).

41. *theasd*, before he died; Old Gaelic *testa*, fails; also, *teasd teasdail*, wanting, deficiency (Stokes).

43. 'M bu mhaighdean deas thu, Wert thou a sprightly maid? *maighdean*, Anglo-Saxon *maegden*, maiden; *deas* (1) right (dexter), southern; (2) just; (3) well arranged, suitable, neat, proper, fair, becoming, pleasant, agreeable; (4) an arrangement (Meyer). A modern example of its third use is—

Gu deas, calma, mar churaidh.—(John Morison.)

bu is a form of the verb "to be." This verb in the Old Gaelic has been arranged into (1) substantive verb and *ta*; (2) copula *is* (Strachan). The various forms of the substantive are: *atta*, *bin*, *fel*, *file*, *fail*, now *tha*, *bi*, *bidh*, *bu*, and *bheil*, and copula *am*, *at*, *is*, *as*, which have been largely retained.

45. *da réir*, to its correspondence; *a reir* is common as a prepositional phrase, *reir* being the dat. of *riar*, pleasure, will; MacL. MS. reads *ghnuis* instead of *shuil*.

49. *àgh*, for *àdh*, good-luck, success, prosperity; cf. Old Gaelic *àd mor in t-àdh, ni àrèirig àdh nà amhantur dhoibh* (Meyer).

52. *marbhaig*, or *marbhphaig*, used as an interjection, and means "malediction befall thee!" "may a death shroud be yours!" Here it means "curse on the grave"; cf.—

Ach mìle marbhaisg air na breugan.

(Angus Campbell's Songs, 1785, p. 7.)

60. *na h-eucoir . . . daicheil . . .* injustice that was strong and stubborn; *daicheil* commonly means graceful, handsome,

An Claiqeann

connected with *cruaidh*; here, however, it means strenuous, strong; cf.—

*Feuchaidh mi dhuit dearbhadh eile,
Us chi thu fein gu bheil e daicheil.*

(Duncan Lothian, *The Pope and the Reformation*, 1797, p. 10.)

also,

*'Sair na creidmhich bu daicheil
A lean an aithne o thus.*—(Dr James M'Gregor.)

65. **fhòirneart**, *for*, excessive, and *neart*, strength, *i.e.*, oppression.
76. **Ad iocshlaintibh**, your medicines; from *ioc*, Old Gaelic *icc*, cure, healing, *icaim*, heal, and *slainte*, a healing remedy.
82. **Gun fhoghnadh**, without efficiency; Old Gaelic *fognam*, service.
84. **tràth**, used for the canonical hours, also, periods of service; now, as conj., it means "time," *air an trath mhaduinn*, at the morning period; *an trath so, an drasda*, now, at this period; also "meals." (*Vide supra.*)
85. **no** means "or," Lat. *vel*, and is connected with negative *neo*, which is itself Old Gaelic *neb*. This negative is very common. It is suggested by Zimmer that the *b(o)* is a survival of the subjunctive form of *bu* (see also note, MacBain's *Dictionary*).
90. **cruach**, a heap, stack; e.g., *cruach-mhona, cruach-arbhair*, cognate with Norse *hrúga* or *hrauker*, heap, small stack.
91. **Gun bheairt**, without action. The *bheairt* here is the *bheairt* in *bheairt fhighe*, *vide supra*. It can be translated by action. The *birt*, birth, now *brelth*, is ultimately from the same root *beir*. Old Gaelic *birt*, birth, *glan ab-beirt*, pure her birth (*Saltair na Rann*, 5371); Gr. *φópros*, burden.
93. **feachd**, host, army; Old Gaelic *fecht*; cf.—

*Ged champaicheadh a'm' aghaidh feachd
Cha'n eagal le mo chridh'.*—(Ps. xxvii. 3.)

This word is often confounded with *feachd*, time, e.g., *is an dara feacht*, in the second time.

96. **armailt**, from Lat. *armamentum*. Words of this class were formed first by dropping the suffix—*um*, *armament*. Then in a three-syllabled word the second syllable was unstressed, and dropped out, and the *n* before the *t* became an *l*, cf. *firmamentum*, now *iarmailt*. Cf. the parasitic *t* after *l* in *Germailt, Edailt*.

97. **gu treun**, *gu*, to; Lat. *ad*, and *treun*, means "vigorously." The phrase is here used adverbially; cf. *gu slan*, well.

durrag', for scansion purposes. The proper pl. *durraga(n)* is

Notes

in lines 196, 234.; worms, maggots; probably connected with *durrada*, a particle, mote, and used as a side form with specialised meaning.

98. *cur séisd*, besieging.

99. *féisid*, feast; Old Gaelic *feiss*, late Lat. *festia*.

102. *daolagan*, beetles; Old Gaelic *dael*, *daol*, e.g., *dub-dam i daol* (Meyer); *cf.*—

Gun bhi ro chaitheach no nam dhaolaig

Cruinneach' or, no ga sgaoileadh.—(Fear Srath-Mhathaisidh.)

106. *sgùd*, a cluster; in some places, *sgrud*.

109. *pòit*, drinking; Lat. *potare*.

110. *tigh-osd*, host-house, hostel.

115. For *tu* MacL. MS. reads *do*.

120. *brùchdadh*, rifting, belching.

For *'sa* MacL. MS. reads *do*.

122. *ceanalta*, kindly, mild; Old Gaelic *cinelta*, from *cenél*, e.g., *cinelta in t-ech óna múnad a cenn a bliadna* (Meyer).

123. *measarra*, measured, temperate; Old Gaelic *mesurda*, probably borrowed from Lat. *mensura* (Stokes).

126. *sògh*, feast, riot; Old Gaelic *suaig*, flourishing; *cf.* *Cha bhi 'm bochd soghar saibhir*, the poor inclined to luxury will never be rich (Mackintosh's Proverbs).

127. *geòcaire*, glutton; *cf.* *duine geocach agus poiteir fiona* (Matt. xi. 19).

130. *feòlach*, carcase; from *feoil*, flesh, + *bach*, from *bongim*.

132. *bholg*, *bolg*, belly; Old Gaelic *bolg*, e.g., *dombert for a sine-bolg in tsod* (Meyer); *cf.* *Tha da chinneach a' d' bholg* (Gen. xxv. 23).

139. *morair*, lord, chief; for *mormaer* which occurs in the *Book of Deer*.

143. *A' cluthadh nan nochd*, clothing the naked; Old Gaelic *clithaigim*, I shelter, e.g., *ca altram ocus ca chliithugud in t-sotha* (*Book of Leinster*, 160); for *nochd* *cf.* Lat. *nudus*.

144. *toic . . . ni*, wealth . . . goods, cattle; allied to *taic*, support; Old Gaelic *aice*, a foster-father or fosterage (Stokes); *cf.*—

Mise an t-amadan gorach

Cost mo storais 's mo ni.—(Rob Donn.)

146. *tuath*, tenantry; in Old Gaelic *tuath* meant "people"; *cf.* Lat. *totus*; also Teuton.

147. *màl*, tax, rent; Eng. mail, as in blackmail.

151-5. A fine poetic description of the existing social conditions.

An Claigeann

153. **claigeannan**, skulls; Old Gaelic *cloccenn*, e.g., *cloccem lom ind oirci* (Meyer); *cf.*—

Thig' aimhleas air a chloiginn fein
Is fhoirneart air a cheann.—(Ps. vii. 16.)

159. **gun ghearsom . . . mhòd**. Here we have the three forms of rent paid by a tenant—(1) *gearsom* is the entry fee, or *grassum*; (2) *màl*, the rent proper; (3) *mòd*, rent in kind or work, e.g., *flaith mod milchon*, the lord has the work of the hunting dog (Stokes).

162. **stràic**, arrogance, pride, *i.e.*, who did not suffer your arrogance (to assert itself) under the sod.

168. For **dhéin** MacL. MS. reads *geur*.

170. **mhuime**, stepmother, nurse, foster-mother; root *mud*, Lat. *mulier*, *mamma*; *cf.* *Ancella ondi is anda is de issberar and chain duchainn air muime* (Stokes). For the sentiment in the passage *cf.* *cha 'n oil leam cnead mo leas mhathar*, I pity not the sigh of my step-mother (Mackintosh's Proverbs).

172-4. If you get the fleece, you care not, though a fox lead the flock. This statement bears a strong resemblance to Milton's words; "Or care aught else the least than how to scramble at the shearer's feast."

181. **thàlant**, talent; Old Gaelic *tallend*, Lat. *talentum*.

195. **phlàigh**, plague; Old Gaelic *plag*, Lat. *plaga*, disaster.

197. **air lobhadh . . .** putrefying in its place; Old Gaelic *lobad*, to waste, neglect, fail.

198. After eating it down to the root; *gu cul* is often used, as here, adverbially to mean "altogether," "entirely"; *cnàmh*, digest, pulverise, petrify: *cha chnamh e na dh'itheas e*; *a' cnàmh an cìr*, "chewing their cud." *Cnàmhan*, "bones," but *cnàmhag* (diminutive), refuse, remains, debris of eatables, etc.

202. **car tamull na h-uair**, lit. while the space of the hour goes round; *car*, twist, turn; Old Gaelic *curn*, Lat. *curvus*, Gr. *κυρτός*, curved; *tamull*, Gr. *μέλλω*, linger, *cf.* *tamull beag agus cha'n fhaic sibh mi* (John, xvi. 16).

209. **thigheachd**, the form used for two reasons (1) to provide the necessary additional syllable; (2) to assonate with *Criosd*. But *tighinn* would suit as well. It is an uncommon verbal noun for the more common *theachd*.

210. **làn diol**, full pay, satisfaction, reward; Old Gaelic *dilaim*, e.g.—

Anois dilaim in aechmaid,
Mòr dhiol se oirm ar lochd.—(Kirk's Ps. ciii. 10.)

Notes

222. *mòid*, noun formed of the comparative of *mò*, the greater; vide supra, *mòid* for *meud*, as here.

225. *riar*, pleasure, will; *riar*, always a noun, *riaraich*, the denominative verb from it. Here *riar* is in acc. The dat. *reir* in the phrase *a (=do) reir* (*Mhata*, etc.).

231. *stoc* (*stuic*), used often in the old language, and in M'Pherson's *Ossian*, as here, for trumpet.

248. *chantainn*, sing; from *canntainn*, Old Gaelic *canim*, sing, recite; *canaim*, *cainnt*, etc., Gaelic; *canntaireachd* from Lat. *cantare*. The *cantaic* of Kirk and Kennedy may however be from *Canticle*, e.g., *canfaithir 'gum thuathaib : Laoidhe agus chantaicibh spioradail* (Kennedy, 1786). In the north *can* is the most common word for say, recite, and thus retains traces of the old meaning, e.g., *can oran*, recite a song.

257. *luath's*. The suffix *-as* forms abstract nouns from nouns and adjectives as *maith*, *maitheas*, *caird*, *cairdeas* (see line 260).

263. **A steach.** The modern *a steach*, *a stigh*, *a mach*, *a muigh*, illustrate the meaning of *in(ann)*, with acc. and dat. *i(n) sa(n) tech*, *insantig*; *i(n) sa(n) mag*, *i(n) sa(n) maig*. If the original signification were retained we would have *stigh* here; *stigh* denotes rest in, *am bheil e stigh?* is he inside? *stech* denotes motion towards; *thig a steach*, come inside, where a faint trace of the original *i* still survives in *a*; cf. *mach* and *muigh*.

271. MacL. MS. reads here :—

Mu'n dig ort am bas gu do sgrìos,

's daìn eile do Leigh

A leithid do sgeul

Mu chloiginn taruis do sgrìos.

AN GEAMHRADH

This poem is also didactic, and in it the poet continues instructing his countrymen on the transitoriness of life. The weakness of an ebbed life he compares with nature around him in the relentless grip of winter snows and frosts, and emphasises the futility of then endeavouring to make preparation for the life beyond. He seems to have been influenced by the great Hebrew "Preacher" (see Ecclesiastes). The measure is Iambic anapaest and a terminal syllable :—

Thá'n seil | leán 'sán sean | gán

Bhá tío | näl äñ stór | äis.

An Geamhradh

3. **fior . . . chinneas**, true enemy of all that grows ; *cin*, grow, Old Gaelic *cinim*, I am born, spring, descend.

8. **plunndruinn**, plundering, from the English.

11. **As an nead . . . t-àlach**, he brought the brood out of the nest ; *alach* used figuratively is from *al*, brood, litter, e.g., *ar scàth a h-aìl*, and is *bu an alach iad* (A. M'Donald).

11-16. *Cf.*—

“Above the northern nest of feathered snow.”

(Young's *Night Thoughts*.)

and

“Magazine of hail.”—(Young's *Night Thoughts*.)

15. **clacha-meallain**, lit. little lumped stones, *meallan* being a diminutive of *meall*, a lump, a common word in our topography.

gaoth-thuathach, wind in the north, northerly wind.

20. **lios**, now a garden, but in Old Gaelic *liss* meant the enclosed space around a fortified castle, frequently tilled as a garden, and so the fort itself ; allied to *leathan*, broad.

24. For this line MacL. MS. reads : *Fo ghlasaichilh duinntè*.

28. **bhinntich**, curdle ; from *binit*, rennet, e.g., *binit uain*.

29. **monaidh**, mountain, a Pictish word ; Welsh, *mynydd* ; Cornish, *menet* ; the old name for St Andrews is *Rig-monath*, from *monadh* (MacBain) ; *cf.* Lat. *mons*, *mont-is*.

36. **talla . . . eudach**, without hall or clothing ; used figuratively.

38. **mi-dheirceil**, uncharitable ; *deirc*, alms, e.g., *an uair a bheir thu do dheirc* (Matt. vi. 2) ; Old Gaelic *de-serc*, charity, love of God, *forleithi na disseirce*.

iargalt, wild, savage = *iargalta*, vide supra, *na beanntan i*.

48. **anail**, breath ; this is an uncommon use of the word. It is a good metaphor.

54. **dhùdlachd**, gloom, from *udail*, churlish, inhospitable ; *cf.* Norse *útlagi*, an outlaw.

57. Here the poet begins his moral application of the lessons from his beautifully drawn pictures from nature. The poem forms an interesting comparison with A. M'Donald's poem on the same subject. Buchanan lays the greater emphasis on the personal touch and the human significance of the piece, Macdonald on description and word-painting.

63-64. MacL. MS. reads :—

*Ni e t-adhlac gu-hiosal
Am prìosan an doruinn.*

63. This is a proverb ; see Mackintosh's Proverbs.

Notes

67. For *casadh* MacL. MS. reads *preasadh*.

76. *clis*, active; Old Gaelic *cliste*, *clistecht*, skill; the word is quite common in the south, and though uncommon in the north, is not obsolete (see MacBain's *Further Gaelic Words and Etymologies*). It is found in the phrase, *fir-chlisnich*; *fir-chlis*, "merry dancers."

81. *balg-séididh*, lit. bellows, blowing bag, but here used figuratively to mean "lungs," *cf.*—

'Sa bhuilg sheididh ard-ghaothach.—(A. M'Donald.)

89. MacL. MS. reads *dh'fhalbh* for *theich*.

91. The evening is becoming dusky; *ciar*, dusky, *din chaill chéir*, in winter (*Book of Leinster*, 356).

95. *Gu h-ealamh*, Quick, waken up; *ealamh*, quick, active, with the idea of handy, and in part connected with *lamh*, hand; Old Gaelic *athlom*, *aith-lam(h)*, *cf.* *ullamh*.

98. *'s tric leatha*, a common and neat Gaelic idiom; lit. often with her; *cf.* *Is tric leat bhí tighinn*, you are a frequent visitor.

100. *do-fhàsach*, *do*, difficult, and root *fàs*, empty.

103-4. *Cf.*—

An car a bhios san t-sean mhaide

'S duilich a thoir as.—(Mackintosh's Proverbs.)

108. In the May day of youth.

114. *nach saoil thu*, which you do not anticipate; *nach* is used here with a relative force, lit. "that not" from *na*, not, Lat. *ne*, Gr. *νη*, the *c* being the same as the *κ* in *οὐκ*; *saoil*, Old Gaelic *sailim*, I think; another *saoil* (*seul*) is used in the phrase *cuiridh e saoil ort*, he will smack you, he will hurt you.

117. *crith-reo(dha)dh*, what? *liath-reodhadh* (120); hoar frost is common. He does not use *crann-reodhadh*, which must have been the origin of Burn's *cranreuch*.

134. *teanndachd*, strait, difficulty; but here frost or hardness produced by frost.

136. *aile*, commonly *aileadh*, impression; *chabhsair*, from Eng. causeway.

140. *dean ruathar*, make spade work; this is a frequent and expressive idiom in Gaelic, *cf.* *dean suidhe*, lit. make a sitting, *i.e.*, sit down.

149. *dhubhailc*, wickedness; opposite of *subhailc*, virtue, goodness; *cf.* similar opposites—

O mhaduinn shubhach 's feasgar dubhach.—(Robert Stewart.)

Urnuigh

154. **ana-miann.** Observe force of *an(a)-miann*, "desire," *ana-miann*, not strong desire but desire put to ill use. So, *cainnt*, "speech," *ana-cainnt*, "railing," etc., etc.

taod, a halter, cognate with *teud*, used commonly to tie horses and cattle in pastures; but here it is used metaphorically.

156. **nach srian . . . ri t'aois**, that you won't bridle . . . in (old) age; *srian* is used here as a verb, which is uncommon; *ri t'aois*, lit. at your old age, cf. *ri t' bheo*, as long as you live.

157. MacL. MS. reads *gad* for *meangan*.

162. **teinn**, sickness; note how fond the poet is of the most terse and emphatic words.

167-8. Cf.—

Is ionnan aithreachas criche is a bhi

Cuir sil ma fheil Martain.—(Mackintosh's Proverbs.)

173-6. Cf.—

"How swift the shuttle flies that

Weaves thy shroud."—(Young's *Night Thoughts*.)

This is the same sentiment as in lines 169-72, but more ingeniously introduced.

180. **thar a mithich**, beyond or across its time, *i.e.*, when it is too late.

185. With these happy illustrations from nature, given in perfect diction, he enforces his lesson.

URNUIGH

This, the last of the poems, is full of devotional feeling, and is rich in evangelical thought. The doctrine of the Atonement is here set forth in language of devout adoration. This doctrine is the poet's stay in his need, and his great aim is to teach its excellency and sufficiency. The measure is in Iambic octosyllables.

nă h-áin | glě 's air | dĕ rinn | eadh léat.

4. **bilibh**, from *bil*, a lip; Old Gaelic *bil*, rim, border, edge, e.g., *sech bil ichtaraig an scléith* (Stokes). So, *bile na creige*, *bile an làin*, etc., etc.

luaidh, mention, praise; Old Gaelic *luad*, Lat. *laus*, Eng. laud.

Notes

8. *cliù*, fame, praise; Old Gaelic *chlú*, Gr. κλέος, e.g., *chlú n-ingnad* (*Saltair na Rann*); *clu i. urdaire*, i.e., famous (Stokes).

5-12. The intense humility of these lines magnifies the glory of the Creator by the force of opposites, and such glorifying of God is the poet's chief aim.

12. *gun smal*, without spot, unblemished.

15-16. *Cf.*—

“Beneath thy feet we lie so far,
And see but shadows of thy face.”—(Watts.)

17. *dùl*, gen. pl. of *duil*; Old Gaelic *duil*, an element, *dulem*, a lord and *Duilem*, the Creator (Stokes). (See 117, *supra*.)

24. *shùilibh*. The dat. pl. *ibh* is now hardly ever retained in prose composition. It still survives, however, in parts of Ireland and Scotland, in dat. and by error in voc. Of the voc. there are such fixed examples as *fhearaihbh*, for *fheara!* a form of exclamation, “look men:” *sin sibh fhearaihbh!* lit. there to you, men, i.e., well done, men, or “go at it.”

27. *ma*, if; cf. *mur*, unless, from *ma* and *ni*, i.e., “if not”; the *r* probably is for the *n* of the old *ma ni*, Old Gaelic *mani*, still in Islay, *mana*, and elsewhere, by interchange of *n* and *r*, *mara*, *r* and *n* being easily interchangeable.

32. *roghainn*, choice; Old Gaelic *rogu* or *toqu*, as in *tagh*, choose.

36. *Gu'm*, (-'n), that; Gr. *ὅτι*. Windisch and Cameron think this to be the prep. *con* with, and *co* to, while Zimmer and Thurneysen take it from *co* to, *ad*; and *n* being the relative.

carnaicht, heaped on; part. pass.; a denominative verb from *carn*.

38. *mo bhual*, for *mo bhualadh*, i.e., (*ged-do*) *bhualadh mi*.

41-44. This is clearly and beautifully expressive of the sufficiency of the Atonement of Christ to protect from dreaded wrath.

49-50. *Cf.* Ps. li. 7.

53. *daingnich* . . . , strengthen my faith in his death, i.e., in the efficacy of it; from *daingean*, Old Gaelic *daingen*, steadfast, compared by Bezzenberger with Norse *tengja*, fasten, and connected by MacBain with *dyngja*, an apartment.

57. *phlanndach'* . . . , lit. oh make me to be planted in Christ. The phrase is peculiar. The word is borrowed from Eng. plant.

67. *atharrach dreach*, a different shape or form; Old Gaelic *aitherrech*, analysed by Stokes into *ati-ex-regò* or *ath eirich*.

68. *gach crois*, every affliction, trouble. The poet would scarcely say “misfortune” (coming from God), although that is the current term for *crois* as used here.

Urnuigh

70. **Slanuighear**, i.e., *slanuich-fhear*, healing one; the *fh* being practically silent was dropped, and the *c* was hardened into *g*.

75. **tiodhlac**, gift; Old Gaelic *tindnacul*, Lat. *nanciscor*, obtain; hence the verb *tiodhlaic*, to bury, i.e., to gift to mother earth.

torann, crashing thunder (see 110, *supra*).

91-93. Cf. Ps. xxiii. 1—*Cha bhi mi ann an dith*.

92. **no gu'm**, the 1st edition reads *nach gu'm*; where *nach* connected with *cha'n* in the previous line must be used to express an affirmative idea. The *nach gu'm* here is on all fours with the *nach gur* already noted. In both cases *nach gu* is for the literary *no co*. The *r* in *gur* in the first case is the tense particle *ro*; the *m* in the *gu'm* of the second case is the auslaut *n* (becoming *m* before *f* of *fàs* according to D. B.'s mode of writing, but by the rule of the nasal, it ought to disappear before *f*). It is met with occasionally where we now use *no*; but very rarely *nach co(n)* = *no co(n)* = until. The meaning of both passages is clear. Here, "until you become poor," i.e., never.

95. Cf. Ps. cxxxix. 8, 9—

Nan rachainn suas air neamh nan speur
A ta thu fein an sud;
Nan luidhinn ann an ifrinn shios
Tha thu san ionad ud. Etc.

It is at once noticeable that throughout these poems Buchanan's noblest sentiments and most daring conceptions are based on scriptural passages; and, further, it must be admitted that he escaped the danger against which Dr Johnson warned poets indulging in Bible themes, viz., of being overwhelmed by their weight. Instead of failing under the strain, Buchanan has succeeded in impressing on his reader the grandeur of the themes he handles.

APPENDIX I

THE VOCALIC AUSLAUT

THE prevalence of *h* in Gaelic words requires some explanation. The *h* or its sound shows the aspiration. Aspiration prevails in all Gaelic districts, though the tendency in that direction and in vocalising aspirated sounds is more prevalent in the north than in the south. Aspiration takes place in the beginning, the middle, and the end of a word. Medial and final aspirations are common to other languages, but the Gaelic initial aspiration is limited to the Celtic dialects. The rule affecting aspiration is that a single consonant, or a consonant followed by a liquid, standing between two vowels aspirates; e.g., *claidheamh*, Old Gaelic *claideb*, where *d* is flanked by vowels; or *athair*, *pater*, *ceithir*, *quatuor*, where the *t* is and always has been between two vowels. In the end of the word we find the same rule operating; e.g., *deich*, *dec-em*, *faidh*, *vatis*, *peacadh*, *peccatum*. In borrowed words such as the last, the flexion syllable was dropped and the stem with its sound retained, thus *peccatum* became *peccat*, and, according to rule, *t* became *d* and then *dh*. The same rule is also applicable to the initial part of the word, but its application is more difficult to observe, as it has to do, not with a single word, but a phrase of two or more words sounded as if they were one word, as, *leam* for *le* and *mi*, *ribh* for *ri* and *sibh*; e.g., (1) *mhathair*, where *m* preceded by vocative breathing (*a, o*) as in Greek and Latin, and followed by a vowel puts the general rule into operation; (2) *do phiuthar*, where *p* is influenced by the *o* of the pronoun; (3) *bhual mi e* for *do bhual mi e*, where *b* is influenced by the verb particle *do*; (4) prepositions as, *de*, *do*, *fo*, *o* (*bho*), *mu* cause aspiration of the noun following as, *de dhaoine*, *mu cheud*

Appendix I

pearsa; (5) conjunctions *as*, *mar as*, *ma* if, and *o* since, aspirate the verb following *as*, *mar thachair*, *ma bhuail*, *o thainig*. Masc. proper names, but not fem. names, e.g. *tigh Dhomhnuill*, and words with vocalic ending, whether now visible or not, aspirate the succeeding word in the speech, unit, or phrase. To this general rule, as to nearly all rules, there are, however, many exceptions.

APPENDIX II

THE NASAL AUSLAUT

MANY of the apparent anomalies in Gaelic idioms and constructions can be explained by the application of well-established phonetic rules. The Old Gaelic and Modern Irish, as being less disintegrated than the Modern Gaelic, show the regular operation of those laws. In Modern Gaelic, however, we have still archaic expressions and peculiar constructions which have survived the general decay, and which will admit of the test of these laws, and are explained by them. Modern orthography does not exactly represent pronunciation, but when the word is written phonetically we have it exhibited as it is pronounced, and pronunciation being older than orthography, and unhampered by it, we have preserved for us in it elements of the old language, and the varying tendencies that have gone to effect our present-day dialects. The Fernaig MS. (*Reliq. Celt.*, vol. ii.), written phonetically, will furnish us with many examples of the operations of the laws applicable to a nasal termination with their influence on Scottish Gaelic. For a fuller account of these laws see *Reliq. Celt.*, vol. ii., pp. 590-609. The medial *n* disappears, as a general rule, before *s, f*, and the tenues *c, p, t*, e.g. *cis*, Lat. *census*; *ifrin*, Lat. *infernum*; *coig*, Lat. *quinque*; *ceud*, Lat. *centum*; it is also assimilated by the immediately adjoining liquid. The influence of the terminal *n* is well marked, and operates according to the following rules:—

- (1) When in a unit of speech a word which originally ended with *n* is followed by a word beginning with a vowel or *b, d, g*, the nasal auslaut is prefixed to its initial letter; and before *b* it becomes *m*, and the tenues are eclipsed by their medial sounds.

Appendix II

- (2) The nasal auslaut is dropped before words beginning with the letters *s*, *f*, and the tenues *c*, *p*, *t*, and *f*, and the tenues are reduced to their corresponding medial sounds, *f* to *bh*, *c* to *g*, *p* to *b*, and *t* to *d*.
- (3) The nasal auslaut is assimilated with the initial letter in the following word, provided that letter is a liquid, and not unfrequently the *n* coalesces with the liquid.

(1) **n** preserved before **vowels** and **b, d, g.**

n before *a*—

a nasgaidh for *an* + *asgaidh*; *a naisling* pronounced for *an aisling*; *ar n-aran laitheil* (Luke, xi. 3); *meud ewnish i naye vouyn* = *meud aoibhneis an aite bhain* (Fernaig MS.); *iochd air nachd*.

n before *e*—

i negglish for *an eaglais* (Fernaig MS.).

si neoil for *'san fheoil* (Fernaig MS.).

i neolis for *an eolais*.

n-eireachdamhuil; *am b'e* is an *e*, and *cha'n e* is *cha ne*.

n before *i*—

gu'n innis sin dha;

gu'n imich e;

gu'n ionnlaid; in all which the *n* is pronounced attached to the succeeding vowel.

n before *o*—

ar n-uachdaran n-og.

a noil for *an oile* (Fernaig MS.).

n before *u*—

chuirrig Ise si nouhj for *chuireadh Iosa 'san uaimh* (Fernaig MS.).

uaidh air nuaidh.

'N uair for *an* and *uair*.

an uine; here the *n* is pronounced attached to *u*.

anns an uir, where the auslaut is carried forward in pronunciation.

In fact a nasal sound is given to all vowels except *ao* by contact with *n*.

n before *b*—

In a number of phrases this law is clearly in operation as *gu n bu*, now *gu mu fada beo thu*; *gu mo h-anamach*; *gu mo slan*; the *n* also covers the *b*, as *na meann* for *nam beann*, *a mata* for *am*

The Nasal Auslaut

bata, a *mard* for *am bard*, a *maile* for *am baile*, a *miadh* for *am biadh*; e.g.—

Fuarag eorn' a beul mo bhroige
'Miadh a b' fhearr a fhuair mi riamh.

(Mackintosh's Proverbs.)

n before *d*—

An diugh = i ndiu.

an d' thainig e ? an d' fhalbh e ? etc. Before *d*, *n* does not become *m* but eclipses it and silences it completely; *starsach an doruis* becomes *a noruis*.

n before *g*—

an guth is *ang guth*.

an gealladh is *ang gealladh*.

Numerous examples of these can be found in Kirk's Bible and Psalms.

(2) *n* dropped before *s*, *f*, and *tenuis*.

n before *s*—

a steach for *in + san + tech*.

a stigh; *ma seach*, etc.

Nj ir choist i shin for *an sin* (Fernaig MS.).

a seann duine; *a seasgach*; *a spealadair lom* (Beauties of Gaelic Poetry), etc.

n before *f*—

gu bheil = gun fuil, gu'n feil; the *n* of the preposition (*con*) being found in the *bh* which eclipses *j*.

gu faighinn, gu faicinn, gu fiosraichinn are further examples.

i fairke reuh; *i feist* (Fernaig MS.).

n before *c*—

gu cuireadh; *gu cuir*; *smj kais*; *dan koir* (Fernaig MS.).

n before *p*—

n is here changed into *m*.

gu'm peacaichean; it disappears in *lea dursainn i Phoipe*; *i Parais* (Fernaig MS.).

n before *t*—

gus a tig e; *i trumpaid (an trompaid)*; *i talla (an talamh)*; *i treish (an treas)*; *i tolc (an t-olc)*, (Fernaig MS.).

(3) Auslaut *n* assimilated with *l*, *m*, *n*, *r*.

n before *l*—

gu leith (con and leith); *gu labhair (gu'n labhair)*; *tha e a lathair (an lathair)*; *gu leir (con and leir)*.

Appendix II

n before *m*—

a mach (*in* and *mach*); *a meadhon* (*in* and *medon*).

n before *n*—

a nis (*an* and *nois*); *a nochd* (*an* and *nochd*); *gu naomhaichear* (*gu'n naomhaichear*); *gu neiph* (*gu'n neamh*); *i nait*; *i Nolaind* (*an Olaind*), (Fernaig MS.).

n before *r*—

a reir (*an* (*do*) and *reir*); *a risd* (*an* and *rithisd*); *i ratrejt* (*an ratrait*); *i Rankigh* (*nj Rithin*), (Fernaig MS.).

The following are words and forms which ended originally in *n*, and whose surviving remains affect the initial letter of the immediately succeeding words, according to the above rules:—

- (1) The article in nom. sg. neut. and in the acc. sg. and gen. pl. of the three genders.
- (2) The *a* stems in the same cases, and the same cases in other neut. nouns which follow the analogy of the neut. *a* stems.
- (3) Generally the acc. sg. of all masc. and fem. nouns, and the gen. pl. of all nouns.
- (4) The numeral *da* in the nom. dual neut. and in the dat. pl. of the three genders.
- (5) The poss. pronouns *a*, *arn* (our); *far*, *farn* (yours); *a*, *an* (their).
- (6) The preps. *con* (with); *in* (in); *iar*, *iarn* (after); *re*, *ren* (before).
- (7) The numerals *secht* (seven); *ocht* (eight); *naoi* (nine); *deich* (ten).
- (8) The rel. pronoun *a*, and poss. pron. *an* (their).
- (9) The infixed pronoun *a*, *da* (him, *eum*), and *s* (her, *eam*, and them, *eos*).

VOCABULARY

[Numerals refer to *pages* and *lines* of Notes.]

- a**, *rel.* who, 85, 428
ach, *conj.* but
achanaich, *s.f.* supplication, 86, 471
achmhasan, *s.m.* rebuke, 65, 19
àgh, *s.m.* success, 93, 49
àile, *s.m.* scent, 92, 18
àill, *s.f.* desire, 87, 503
àille, *s.f.* beauty, 92, 7
ainm, *s.m.* name
air, *prep.* on
aireamh, *s.f.* number
aithreachas, *s.m.* repentance, 74,
 10
àitich, *v.a.* inhabit, till, 79, 213
àlach, *s.m.* brood, 98, 11
àmhuinn, *s.f.* furnace, 72, 234
an, *prep.* in
anabarr, *s.m.* excess, 89, 87
anamian, *s.m.* lust, 100, 154
ànradh, *s.m.* tempest, 77, 106
aoibhneas, *s.m.* joy, 81, 314
aois, *s.f.* age
àraich, *s.f.* battlefield, 75, 58
aran, *s.m.* bread, 69, 70
armailt, *s.f.* armament, 94, 96
àros, *s.m.* and *f.* habitation, 80, 232
ath-leasachadh, *s.m.* re-formation,
 66, 35

bacach, *adj.* lame
bairneach, *s.m.* limpet, 83, 381

balbhan, *s.m.* dumb person, 68,
 49
beach, *s.m.* bee, 79, 215
beannaich, *v.a.* bless
beart, *s.f.* instrument, design, 78,
 126
beuc, *v.n.* roar, 77, 110
beus, *s.m.* conduct, 71, 214
bil, *s.f.* lip, 100, 4
binntich, *v.a.* curdle, 98, 28
bior, *s.m.* prickle
bith, *s.f.* being
bith-bhuantachd, *s.f.* everlasting,
 66, 45
bodhar, *adj.* deaf
braghad, *s.m.* throat, 72, 244
bràon, *v.a.* dropping
breun, *adj.* filthy, 70, 152
brìgh, *s.f.* pith, 72, 233
brù, *s.f.* belly
buadh, *s.f.* attribute
buairesach, *adj.* turbulent
buidhean, *s.m.* company, 69, 65
buille, *s.m.* blow

cagar, *s.m.* and *v.* whisper, 93, 37
cagnadh, *verbal n.* chewing, 83,
 375
caidreamh, *s.m.* fellowship, 83, 371
càil, *s.f.* appetite, 92, 12
càm, *adj.* squint

Vocabulary

- cainnt**, *s.f.* language
cairdeas, *s.m.* kindness
caisg, *v.a.* check, 69, 73
caisreagach, *adj.* curling, 78, 144
can, *v.a.* recite, 97, 248
caochladh, *v. pres. part.* changing, 65, 10
caomh, *adj.* loving, kind
caonnag, *s.f.* strife, 89, 6
car, *s.m.* turn, 96, 202
càradh, *v.a.* mend, charge, 85, 448
carbad, *s.m.* chariot, 77, 109
carnaicht, *part. pass.* heaped on, 101, 36
casgair, *v.a.* slaughter, 71, 205
cealgair, *s.m.* deceiver
ceanalta, *adj.* kindly, 95, 122
ceil, *v.a.* conceal, 71, 199
chaidh, *adv.* eternally, 82, 348
cheana, *adv.* already, 86, 486
choir, *s.f.* vicinity, 65, 4
cian, *s.m.* far, ever, 82, 335
cinneas, *verbal n.m.* growth, 98, 3
ciochran, *s.m.* suckling, 67, 8
ciod, *inter. prn.* what? 64, 1
cion-fàth, *s.m.* occasion
cis, *s.f.* tax, 69, 60
claidheamh, *s.m.* sword, 90, 55
claigean, *s.m.* skull, 96, 153
clastinneachd, *s.f.* hearing
claon, *v.a.* incline, 73, 264
clàr, *s.m.* smooth surface
cliabh, *s.m.* chest, 73, 256
clis, *adj.* active, 99, 76
cliù, *s.m.* praise, 101, 8
clogad, *s.f.* helmet, 90, 53
clos, *s.m.* stillness, 87, 11
clùthadh, *verbal n.* clothing, 95, 143
còir, *adj.* upright, 79, 195
colbh, *s.m.* reed, 70, 157
comharra, *s.m.* mark, 85, 436
comhla, *adv.* together, 70, 119
comhnadh, *s.m.* help, 67, 10
còmhnuidh, *adv.* habitually, 69, 90
cosmhuil, *adj.* like
cràbhadh, *s.m.* worship, 79, 186
cràdh, *s.m.* pain, sorrow
cràiteach, *adj.* racking
crann, *s.m.* tree
creideamh, *s.m.* faith, 69, 62
creuchd, *s.f.* wound, 70, 142
creutair, *s.m.* creature
crìonach, *s.f.* and *adj.* withered, 81, 300
crois, *s.f.* affliction, 101, 68
cròm, *adj.* bent, 92, 22
cruach, *s.f.* heap, 94, 90
cruadalach, *adj.* energetic, 73, 265
cruaidh, *adj.* hard, distressful
cruinne-ce, *s.m.* globe, 65, 20
cruitheachd, *s.f.* creation
cuairtich, *v.* encompass
cual, *s.f.* faggot, burden, 70, 168
cuan, *s.m.* ocean
cubhraidh, *adj.* fragrant, 82, 327
cudthrom, *s.m.* weight, 70, 181
cuibhreach, *s.m.* bonds, 83, 373
cuiridh, *v.a. fut.* will put
cuisle, *s.f.* blood-vessel
cùl, *s.m.* back, 70, 124
cumail, *v. pres. part.* holding
dadum, *s.m.* anything, 67, 61
dàicheil, *adj.* strenuous, 94, 60
dàil, *s.m.* nearness, 92, 9
dall, *adj.* blind
damh, *s.m.* ox
dàn, *s.m.* a lay, 67, 2; 90, 12
daolag, *s.f.* beetle, 95, 102
dealanach, *s.m.* lightning, 90, 47
dealbh, *v.a.* plan, 71, 186
dealrach, *adj.* bright
dearc, *v.a.* look at, 66, 33

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dèarn, *s.f.* palm of the hand, 66, 37
 deas, *adj.* neat, 93, 43
 deasaich, *v.a.* prepare
 déirceil, *adj.* charitable, 98, 38
 deis, *adv.* after, 79, 216
 dedìn, *s.f.* assent, 70, 170
 deo'l, *v. pres. part.* sucking, 87, 27
 deòradh, *s.m.* pilgrim, 87, 19
 dian, *adj.* vehement, 78, 158
 diblidh, *adj.* mean, 67, 17
 didean, *s.m.* defence, 90, 28
 dilleachdan, *s.m.* orphan, 68, 18
 dioghalbach, *adj.* revengeful
 diol, *s.m.* satisfaction, 96, 210
 dìongmhaltas, *s.m.* perfection, 65,
 8
 dirich, *v.a.* erect
 dlùth, *adj.* close; *s.m.* warp, 65, 25
 dochann, *s.m.* injury, 71, 180
 doimhne, *s.f.* the deep
 doire, *s.f.* grove
 domblas, *s.m.* gall, 73, 259
 dòruinneach, *adj.* excruciating, 71,
 169
 dosrach, *s.m.* foliage, 82, 321
 dreach, *s.f.* appearance, 92, 7
 drillseach, *adj.* sparkling, 77, 99
 drùt teach, *adj.* penetrating
 duais, *s.f.* reward
 dual, *s.m.* hereditary right, 68, 24
 dubhailc, *s.f.* vice, 99, 149
 dùil, *s.m.* elements, 77, 117
 dùisg, *v.n.* awake
 dùlan, *s.m.* challenge, 85, 455
 dùrachd, *s.m.* diligence, 89, 99
 durrag, *s.f.* worm, 94, 97
 eachdraidh, *s.f.* history
 ealamh, *adj.* quick, handy, 99, 95
 ealghris, *s.f.* death's pallor, 72, 247
 eanachainn, *s.f.* brain, 93, 25
 earlas, *s.m.* pledge, 66, 56

éibhleag, *s.f.* live coal, 78, 144
 éigin, *s.f.* force
 éisdeachd, *s.f.* hearing, 74, 12
 eugail, *s.f.* disease, 68, 45
 eunlaith, *s. coll. f.* birds, 68, 35
 fàbharach, *adj.* benign
 fadalach, *adj.* dragging, 72, 227
 failneachadh, *v. part.* failing
 falachadh, *v. part.* hiding
 falaisg, *s.f.* heather-burning, 78,
 152
 fallanachd, *s.f.* soundness, 68, 54
 fallas, *s.m.* sweat
 far, *adv.* where
 fardoch, *s.f.* home
 farmad, *s.m.* envy, 81, 273
 fàs, *v.a.* grow
 fàsach, *s.m.* and *f.* wilderness
 fàs, *v.a.* wring
 feachd, *s.m.* host, 94, 83
 feadh, *s.m.* extent
 feart, *s.m.* might, action, 69, 94
 feòlach, *s.f.* carcass, 95, 130
 fheudar, *dep. v.* must, 68, 27
 fhuair, *v.a.* find, 69, 69
 fiach, *s.f.* debt, worth, 78, 180
 fiaradh, *s.m.* crook, 88, 66
 figh, *v.a.* weave, 70, 146
 fiorghlan, *adj.* pure
 fios, *s.m.* knowledge
 fiù, *s.m.* and *adv.* worth, even, 76, 73
 flaitheas, *s.m.* heaven, 73, 273
 focal, *s.m.* word
 fogarrach, *s.m.* outcast, 68, 39
 foillseachadh, *prest. part. v.* declar-
 ing, 69, 91
 fòirneart, *s.m.* oppression, 94, 65
 foluicht, *prest. part.* hidden
 fulangas, *s.m.* suffering, 71, 217
 furachair, *adj.* watchful, 90, 39

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- gàbhaidh**, *adj.* dangerous
gaineamh, *s.f.* sand, 84, 408
gàirdean, *s.m.* arm
gairisneach, *adj.* disgusting, 75, 54
gaisgeach, *s.m.* hero
galar, *s.f.* disease, distemper
gàradh, *s.m.* garden
gealach, *s.f.* moon
gealtachd, *s.f.* cowardice, 90, 13
gearsam, *s.m.* entry fee, 96, 159
géill, *v.a.* yield
geilt-chrith, *s.f.* trembling fear 65, 20.
geòcaire, *s.m.* glutton, 95, 127
geug, *s.f.* branch
géur, *adj.* sharp
gidheadh, *conj.* though, 85, 457
glac, *s.f.* hollow of the hand
glaoth, *s.m.* cry, 74, 20
glas, *v.a.* and *s.f.* lock
gnuis, *s.f.* face
grad, *adv.* quickly
greadhnachas, *s.m.* magnificence, 77, 92
grian, *s.f.* sun
grùaim, *s.f.* gloom
grùid, *s. pl.* lees, 88 56
guineach, *adj.* certain, 72, 226
gu'm, *conj.* that, 102, 36
gun, *prep.* without
guth, *s.m.* voice

iadh, *v.n.* encompass, 79, 202
iall, *s.f.* leash, 78, 172
iargalt, *adj.* frowning, 77, 121
ifrinn, *s.f.* hell, 75, 55
inbhe, *s.f.* status, 81, 282
innleachd, *s.f.* scheme, 82, 336
iochdmhor, *adj.* merciful, 68, 43
iocshlaint, *s.f.* medicine, 94, 76
iomchuidh, *adj.* fit for, 80, 249

iomlaineachd, *s.f.* manifold fulness
iomluas, *s.m.* fickleness
iompaich, *v.a.* convert
ionad, *s.m.* place
iongantas, *s.m.* wonder, 67, 5
ionnan, *adj.* like, 93, 34
ionndrain, *verbal n.* a missing
ioroslachd, *s.m.* humbling, humiliation

iota, *s.f.* thirst, 73, 25, 8
ith, *v.a.* eat
iùl, *s.m.* sight, 68, 52

la, *s.m.* day, 65, 14
lan-fhoillseachadh, *past. v.* complete revealing
léigh, *s.m.* physician
leòn, *s.m.* hurt
li, *s.f.* hue, 72, 246
liodairt, *s.m.* tearing in pieces, 89, 5
lionadh, *v.a.* flowing, filling
lios, *s.f.* garden, 98, 20
lobhar, *s.m.* leper, 96, 197
lomnochd, *s.f.* nakedness, 80, 245
lòn, *s.m.* food, 69, 68 ; 80, 247
luaidh, *pres. part.* praising, 100, 4
luasgadh, *v. pres. part.* tossing about
luchd, *s.m.* burden
luth, *s.m.* strength, 68, 50

ma, *conj.* cf. 101, 27
màl, *s.m.* rent, 95, 147
malairt, *s.f.* exchange, 78, 183
mall, *adj.* slow
maorach, *s.m.* shellfish
marbhaisg, *s.f.* curse, 93, 52
meall, *s.m.* lump
meas, *s.m.* fruit, 75, 47
measarra, *adj.* temperate, 95, 123
meidh, *s.f.* balance
miananaich, *s.f.* yawning, 83, 360

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miorbhuileach, *adj.* marvellous, 67,

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mireag, *v.n.* sport, 78, 134

mithich, *s.f.* proper, 80, 255

mòd, *s.m.* court, 74, 24

monadh, *s.m.* mountain, 98, 29

morair, *s.m.* chief, 95, 139

muime, *s.f.* stepmother, 96, 170

muinntir, *s.f. coll.* people

mùth, *v.a.* change, 79, 198

nach, *conj.* that not, until, 99, 114 ;
102, 92

nàdur, *s.m.* nature

nàrach, *adj.* shameful, 70, 153

nasgaidh, *adv.* freely, 78, 128

'n uair, *adv.* when

nead, *s.m.* nest

neo-bhàsmhor, *adj.* deathless

neo-chriochnaichte, *adj.* unlimited

neo-chruthaichte, *adj.* uncreated

neo-nì, *s.m.* nothingness, 66, 29

obair, *s.f.* work

òg, *adj.* young

oidhirp, *s.f.* attempt

òigh, *s.f.* virgin, 67, 9

oillteil, *adj.* horrible

òl, *v.a.* drink

onfhadh, *s.m.* storm, 69, 73

osag, *s.f.* blast, 75, 33

pearsa, *s.m.* and *f.* person

plàigh, *s.f.* plague, 96, 195

plog, *v.n.* throb, 72, 256

pòg, *s.f.* kiss, 70, 128

pòit, *verbal n.* drinking, 95, 109

reachd, *s.m.* law, 74, 82

reodhadh, *s.m.* frost, 99, 117

reul, *s.f.* star, 66, 38

riaraich, *v.a.* serve, 69, 87

roghainn, *s.f.* choice, 101, 32

roimh, *prep.* before

ruadhan, *s.m.* sediment, 88, 59

rudhadh, *s.m.* flushing, 76, 85, 97,
225

ruig, *irreg. v.* reach

ruith, *v.n.* run, 74, 30

rùn, *s.m.* mystery, 67, 15

sàmh, *s.m.* rest, 87, 9

sanntach, *adj.* greedy

saothar, *s.f.* labour, 87, 15

sàrachadh, *s.m.* sore trial, 90, 50

seangan, *s.m.* ant, 75, 35

searg, *v.a.* wither

sèisd, *s.m.* siege, 95, 98

sgàile, *s.m.* shade, 65, 16

sgàirnich, *s.f.* sound, 76, 78

sgairteachd, *s.f.* sharp cry, 73, 263

sgal, *s.m.* shriek, 74, 29

sgallaiseach, *adj.* disdainful

sgallas, *s.m.* insult, 79, 192

sgaoilidh, *v.a. fut.* will spread

sgàth, *s.m.* sake, 69, 92

sgiamh, *s.f.* beauty, 72, 254

sgiaith, *s.f.* wing, 65, 16

sgitheach, *s.m.* haw-thorn, 70, 145

sgoinn, *s.f.* heed

sgrùd, *v.a.* scrutinize, 66, 58

sgùd, *s.m.* cluster, 95, 106

sile, *s.m.* drop, spit, 66, 52

siochaint, *s.f.* peace, 91, 57

sionnach, *s.m.* fox

sior, *adj.* everlasting

slige, *s.f.* a shell

sluagh, *s.m.* people

slugan, *s.m.* gullet, 83, 363

sluig, *v.a.* swallow

smal, *s.m.* spot

smuain, *s.f.* thought

snàmh, *v.n.* swim

sògh, *s.f.* feast, 95, 126

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- soisgeul**, *s.m.* gospel, 68, 57; 71, 189
- solus**, *s.m.* light
- spàrr**, *v.a.* thrust, 70, 148
- speur**, *s.m.* firmament
- srian**, *s.f.* bridle, 100, 156
- sruth**, *v.* flow
- staid**, *s.f.* state, 65, 10
- steach**, *adv.* inside, 97, 263
- stoc**, *s.m.* trumpet, 97, 231
- stràic**, *s.f.* arrogance, 96, 162
- struidh**, *s.f.* prodigality, waste, 76, 58
- sùain**, *s.f.* sleep, 74, 5
- subhailc**, *s.f.* virtue, 90, 26
- suil**, *s.f.* eye
- taic**, *s.f.* support
- tairneanach**, *s.m.* thunder, 77, 110; 102, 75
- taisbean**, *v.a.* reveal
- taisg**, *v.a.* store, 82, 346
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- talmhaidh**, *adj.* earthly, 74, 13
- tamh**, *s.m.* rest
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- taosg**, *v.a.* deplete, 78, 123
- teachd**, *v. pres. part.* coming
- teann**, *adj.* and *s.f.* tight, tightness, 68, 34
- tearb**, *v.a.* separate, 81, 301
- teasairg**, *v.a.* deliver, 71, 190
- teich**, *v.n.* escape
- teichidh**, *v.a. fut.* will flee
- thead**, *verbal n.* death, 93, 41
- tiodhlac**, *s.f.* gift, 102, 75
- tiomaich**, *v.a.* and *n.* move to tears, 92, 5
- tionnsgainn**, *s.m.* devising, 65, 23
- toic**, *s.f.* wealth, 80, 242; 95, 144
- tòir**, *s.f.* track, pursuit, 68, 28
- toll**, *s.m.* hole
- tomhais**, *v.a.* measure
- tonn**, *s.m.* wave
- traogh**, *v.a.* ebb
- tràth**, *s.m.* due time, 74, 10
- trèud**, *s.f.* flock
- trèun**, *adj.* powerful
- triall**, *s.m.* departure, 76, 81
- trod**, *s.m.* wrangle
- troiteir**, *s.m.* traitor
- truagh**, *adj.* uncared for
- trusgan**, *s.m.* apparel, 75, 51
- tuailleas**, *s.m.* slander, 91, 64
- tuath**, *s. coll. m.* tenantry, 95, 146
- tuig**, *v.a.* understand
- tuigse**, *s.f.* understanding, 66, 57
- tuirling**, *v.n.* descend, 75, 43
- tur**, *adv.* altogether, 69, 65
- tùs**, *s.m.* beginning, first, 75, 41
- uaibhreach**, *adj.* proud
- uaine**, *adj.* green, 72, 246
- uaith**, *prep.* from
- uamhunn**, *s.f.* horror, 65, 18
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- uideal**, *s.m.* tosing about, 77, 105
- uidheam**, *s.f.* equipage
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