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THE  
SONGS OF  
DUGALD  
BUCHANAN

MACLEAN

Edinburgh  
JOHN GRANT

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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 Loudon, 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. I, 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 over-mastering 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 reformatory. 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."

[TD 1]

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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 shior 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

[TD 2]

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 daoine' do neo-ni dlùth, 25  
A' bhrù o'n d' thàinig sinn gu léir,  
Ach iomlaineachd o shiorr'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, 35  
'S cha d'fheum ath-leasachadh air nì,  
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 daoine'  
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 dìot,  
'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

[TD 3]

'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

[TD 4]

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[TD 5]

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 mhìorbhuilich' 5  
 Chaidh innse riamh do shluagh,  
 An Dia bha ann o shìorruidheachd,  
 Bhi 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 dìblidh e,  
 Mar dhilleachdan gun treòir,  
 Gun neach a dheanadh càirdeas ris,  
 No bheireadh fàrdoch dhò; 20  
 Gun mhuinntir bhi 'ga fhrithealadh,  
 No uidheam mar bu chòir,  
 Ach eich is daimh 'ga chuartachadh,  
 D'an dual gach uile ghlòir.

[TD 6]

Mu'n gann bha fios gu'n d'thàinig e, 25  
 Do dhuisg' 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 feòil,  
 'S leighis gach eucail anma e, 55  
 'S na mairbh do thug e beò.



[TD 7]

Do shearmonaicheadh an soisgeul leis  
Do dhaoine bochda, truagh,  
Is gheall e saorsa shiorruidh dhoibh,  
Bha 'n glais fo chis ro chruaidh; 60  
Na'n gabhte' ris an fhirinn 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 fheòil,  
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 riarraich orr'  
Bha ciallach' fhol' is fheòl'.

[TD 8]

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

[TD 9]

B'e 'n diabh'l 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 Phìlat e,  
 Gu'n dìteadh e chum bàis:  
 Is dhit am breitheamh eucorach  
 Le fianuis bhréig' an Tì,  
 Bha choguis féin ag innse dha 135  
 Bhi dith-chiontach is fìor.

Do cheangail agus sgiùrs iad e  
 Le buillibh drùiteach geur,  
 An fheòil 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 prìs.

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.

[TD 10]

'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; 170  
 Rùisgt' air a chrann do shìneadh e,  
 '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.

[TD 11]

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 mì 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.

[TD 12]

'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, dìoltach dòigh,  
Ro chràiteach, nàrach, fadalach,  
'S e teachd neo-ghrad 'na chòir:  
Bu ni ro oillteil, uamhasach,  
Seachd uair' bhi 'n crochadh beò, 230  
Air féith' a chuirp 'gan spionadh as,  
Co dh'fheudas inns' a leòn?

Bha brìgh a chuirp air tiormachadh  
An àmhuinn feirge Dhé,  
'S a chridhe càirdeil fìrinneach 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' sniomhadh 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; 245  
A ghnùis b' àillidh snuadh is dreach,  
Air tionndadh uaine lì;  
Ar leam gu faic mi 'n ealghris air,  
Cur a chath sheirbh gu crìch;

[TD 13]

Ar leam gu faic mi chreuchda-san,  
Mar a reub na tàirnean fhèoil; 250  
An fhuil fàs dubh a' ragadh ump';  
Sìor 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' phloggail bha 'na chliabh.

Fa dheireadh labhair Iosa riu:  
"Tha mi an ìota mhòir."  
Ghabh domblas agus fion 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

[TD 14]

[Blank]

[TD 15]

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 fìrinn air gach neach.

An cadal peacaidh taid 'nan suain, 5  
A' brудар 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:

[TD 16]

"O cluinnibh-s' uile chlann nan daoine', 25  
Nis thainig ceann an t-saogh'l gu beachd;  
Leumaibh 'nur beatha sibhs' ta marbh,  
Oir gu dearbh ta Ios' air teachd."

Seididh e le sgal cho cruaidh,  
'S gu'n cuir e sléibhte 's cuan 'nan ruith; 30  
Clisgidh na bhios marbh 's an uaigh,  
Is na bhios beò le h-uamhunn crith.

Le h-osaig dhoinionnaich a bhéil  
An saogh'l so reubaidh e gu garg,  
'S mar dhùn an t-seangain dol 'na ghluas' 35  
Grad bhrùchdaidh 'n uaigh a nìos a mairbh.

'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 fìreanaich an tùs,  
Is dùisgear iad gu léir o'n suain;  
An anamaibh tuirlingidh o ghlòir,  
Gu'n còmhachadh aig beul na h-uaigh'.

Le aoibhneas togaidh iad an ceann, 45  
Tha àm am fuasglaidh orra dlùth;  
Is mar chraoibh-mheas fo iomlan blàth,  
Tha dreach an Slànuighear 'nan gnùis.

Tha obair Spiorad Naomh nan gràs  
Air glanadh 'n nàduir o 'n taobh steach; 50  
'S mar thruangan glan ta ùmhlachd Chrìosd,  
'Gan deanamh sgiamhach o'n taobh mach.

Dùisgear na h-aingidh suas 'nan déigh,  
Mar bhéisdean gairisneach as an t-sloc;

[TD 17]

'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 rìs  
Am prìosan neò-ghlan steach ad chré?  
Mo thruaighe mi, 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' fhiù,  
 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 tìr nam beò,  
 A chum 's nach faic sinn glòir an Uain!" 80

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

[TD 18]

'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,  
 Tuiteam 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,

[TD 19]

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

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 125  
Le sannt, le dò-bheart, no le fuil,  
Làn chaisgibh 'nis bhur 'n iota mòr,  
'S a nasgaidh òlaibh dheth o'n tuil.

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

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

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 cùirtean 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.

[TD 20]

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 fhalaisg 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'l! 160

'M feadh tha gach nì 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,

[TD 21]

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 Chrìosd,  
No reic e air son nì 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' iognadh leibh,  
Ged dhruid e sibh á riogh'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, 195  
A' teachd thoirt duais do dhaoine còir,  
'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 dhìteadh 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?

[TD 22]

'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 chuartachadh 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 fhulangas 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;

[TD 23]

'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 glaodh 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 fìrinn, 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 fhreagradh dhuibh, 255  
 'S na h-abraibh chaoidh 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 sranraich àird;  
 'S cha 'n éisd o'r teangaidh ghobhlaich cliù  
 Le drùchd a' phuinnsein air a bàrr.

[TD 24]

"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-lìn de lasair dheirg.

"Ged bheirinn sibh gu rìogh'chd mo ghlòir',  
Mar mhucaibh steach gu seòmar rìgh,

[TD 25]

Bhur nàdur neoghlán bhiodh 'ga chràdh, 295  
Le'r miannaibh bàsachadh chion bìdh.

"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.

[TD 26]

"Le 'maise sàsaichibh bhur sùil, 325  
Is oirbh fo 'sgàil cha drùidh an teas;  
O 'duilleach chùbhraidh òlaibh slàint',  
Is bithibh neo-bhàsmhor le a meas.

"Gach uile mheas tha 'm Pàrrais Dé,  
Ta nis gu léir neo-thoirmisgt' dhuibh; 330  
Ithibh gun eagal o gach géig,  
An nathair-nimh' cha teum a chaoidh.

"As uile mhiann bhur n-anma féin,  
Làn shàsaichibh gu léir an Dia,  
Tobar na firinn, iochd, is gràidh, 335

A mhaireas làn gu cian nan cian.

"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-aoibhneas, mais', bhur tuigs', 's bhur gràdh,  
Bitheadh gu sìorruidh fàs na 's mò;  
'S nì 'n coinnich sibh aon nì gu bràth,  
Bheir air bhur n-anam cràdh no leòn.

"Cha 'n fhaca sùil, 's cha chuala cluas, 345  
Na thaisg mi suas de shonas duibh,  
Imichibh, 's biodh bhur dearbhachd féin  
Sìor innse sgeul duibh air a chaoidh."

Ach ris a' mhuinntir th'air a chlà,  
Labhraidh e 'na dhioghaltas cruaidh: 350  
"A chuideachd nach d' thug gràdh do Dhia,  
A chum an diabhuil siùbhlaibh uam.

"'S mo mhallachd maille ribh gu bràth,  
A chum bhur cràdh 's bhur cur fo phian;

[TD 27]

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,  
Nì 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 chualaidh dh'ris 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 leòmhnan garg fo chuibhreach cruaidh,  
Le thosgaibh reubadh suas a ghlais,  
An slabhraidh cagnaibh iad gu dian, 375  
'S gu bràth cha ghearr am fiaclan prais.

Bidh iad gu sìorruidh '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.

[TD 28]

'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 shiorruidh meud.

Air ifrinn 'n uair a gheibh iad sealbh, 390  
'S làn-dearbhadh co d'an toir iad cìs;  
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 dhìom,  
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-siorruidh'chd bhuaìn,  
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-siorruidh'chd mhòir,  
Ach mar gu 'n tòisicheadh i 'n dé.

[TD 29]

"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 sgios,  
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 sniomh  
Snàthain mo bheath' gu siorruidh caol? 430  
Nach leòir bhì 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 sgrios thu mi gu tūr?  
'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

[TD 30]

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

"Mo choguis dìtidh mi gu bràth, 445  
An fhianuis bha 'g am chàineadh riamh;  
An-iochd 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 bhuaidhean féin  
Neo-chrìochanach gu léir o chian?  
'S an toir mo chiont' air iochd '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?

[TD 31]

"Eisd o mo Dhia! mo thagradh 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, dìdein, agus iùil.

[TD 32]

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' thoilltneas féin;  
'S ma's àill leat éifeachd bhi 'na ghràs,  
Na h-altrum peacadh dàimh ad chré.

Mar sin ged robh do chionta mòr, 505  
Chum glòir do Thighearn' saorar thù,  
Is chum do shonais shiorruidh féin  
Air feadh gach ré a' seinn a chliù.

[TD 33]

Am Bruadar.

AIR bhi dhomhsa ann am shuain  
A' brудар 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 ghlei'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,  
Lìon e a h-uile nì le saothair, 15  
Is dh'fhàg e 'n saogh'l 'na bhrìste' 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 méilich chruaidh taid ruith gach nì,  
An duil gu faigh an inntinn clos;

[TD 34]

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

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

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

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

"An nì 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.

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

"Tha smùdan féin as ceann gach fòid,  
Is dòruinn ceangailt' ris gach maith; 50  
Tha'n ròs a' fàs air drisibh geur;

'S an taic' a chéil' tha mhil 's an gath.

[TD 35]

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

"'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', 65  
Tha fiaradh eigin ann a staid,  
Nach dean a sheòltachd is a strì,  
Am feasd a dhìreachadh air fad.

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

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

"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;

[TD 36]

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;  
Flaitheas a b' àird' cha'n iarradh i, 95

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,  
Tha 'n comas dhaoine shealbhach' fìor;  
Biadh, is aodach, agus slàint',  
Is saorsa, càirdeas, agus sìth." 105

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

[TD 37]

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 ghaisg' 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  
Air eagal beatha, 's uamhunn bàis, 10  
'S a chòmh'laicheas le misnich crì',  
A h-uile nì ata dha 'n dàn.

Le gealtachd ciont' cha teich air cùl  
'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,

[TD 38]

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 rìgh,  
'Ga dhìdean o gach nàmhaid treun.

Sa' mhadainn 'n uair a dh'éireas suas,  
Cruinnichidh smuaintean as gach àit', 30  
'S e féin 'nan ceann mar chauptin 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 rìgh is crùn mu cheann.

Is ge do sgaoil an strìopach lìon, 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.

[TD 39]

'S i 'n fhìrinn ghlan as clogad dà,  
Is gràs a' chreideamh aig' mar sgiath;  
'S e 'n sgriobtur naomh a chlaidheamh 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 saoihbreas aig' nach léir do dhaoin',  
Is air nach cuir an saoghal crìoch. 60

Ri miodal tlà cha 'n éisd a chluas,  
Is sgainneal ghrannnd cha bhuaire a shìth,  
Cha ghabh e eagal á droch-sgeul,  
Is tuaileas bréig' cha lot a chrì'.

O m' anam! dùisg is deasaich t' airm, 65  
'S gabh farmad ris a' ghaisgeach threun,  
Is t' anamianna cuir fo chis,  
Chum rìogh'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' saoihbheis, sonais, 's sìth,  
Air nach tig crìoch ad anam féin. 80

[TD 40]

[Blank]

[TD 41]

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'.

[TD 42]

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 dhìth lòn,  
A dh' eug air an otrach bhreun.

35

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 lòn,  
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;

[TD 43]

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 fiar;  
'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 fhognadh 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

[TD 44]

'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' armailt 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 dìblidh 'n tàmh:

Cuid a' cladhach do dheud,  
A steach ann ad bheul,  
'S cuid eile a' reub' do chluas; 105  
Cuid eile nan sgùd,  
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,

[TD 45]

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.

[TD 46]

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 Buachaill' mòr;  
'N uair chuartaich am bàs,  
A steach thu 'na lath'r,  
Thoir 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;

[TD 47]

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,  
Thoir coinneamh do Chrìosd,  
'Na thigheachd a rìs,  
A dh' fhaotainn làn dìol a t' olc. 210

'N uair theid thu fo bhinn,  
Ni 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.

[TD 48]

No 'n ceann thu 'n robh ciall,  
Is eòlas air Dia,  
'S gun d' rinn thu a riar 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 rìs,  
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

[TD 49]

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.

[TD 50]

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[TD 51]

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 flùran;  
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.

[TD 52]

Fead reòta a chléibhe, 25  
Tha séideadh na doinninn,  
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.

[TD 53]

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 criche,  
Do dhionadh 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, 70  
'S do shùilean air prabadh,  
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.

[TD 54]

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 dìomhain,  
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

[TD 55]

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

Fàsaidh 'n cridhe neo-aithreach,  
'S neo-ealamh chum tionndadh, 130  
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, 135  
Cha dean aile sa' chabhsair.

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

'S mur cuir thu sìol fallan, 145  
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; 150  
'S bidh do bhuain mar a chuir thu,  
Ma's subhailc no dò-bheart.

[TD 56]

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 shìneas 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,  
Troi' 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.

[TD 57]

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

[TD 58]

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[TD 59]

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 bìlibh neò-ghlan bhi 'ga luaidh?

Na h-aingle 's àirde rinneadh leat,  
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 stòl 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.

[TD 60]

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 sgrios 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 mi 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 ioc-shlaint bhrùchd á thaobh: 50  
A bheir dhomh beatha as a bhàs,  
Is o mo thràilleachd nì mi saor.

[TD 61]

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 subhailc '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 gràsmhor Dia 'n uair bheir e seach',  
'S gu beachd tha DHIULTADH làn de GHRADH;  
'S fìor-bheannachd ann an atharrach dreach,  
Gach CROIS is CREACH a thig o làimh. 65

O! buidheachas do Dhia nan gràs  
Chuir thugam Slànuighear nam buadh;  
Eiric mo shaorsa chì 'na bhàs,  
'S an luach a phàidh air m' anam truagh. 70

'S e féin a chlaon a dhruim fo m' chuail,  
Chum m'anam dhìreadh suas gu Dia;  
Chosd gach tiodhlac th' agam uaith,  
Geur chràdh is osna chruaidh d'a chliabh. 75

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

[TD 62]

'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,  
'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. 85

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

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

A' CHRIOCH.

[TD 63]



<eng>  
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.

'Nüair thais | bëanas | ë ghlòir | 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

[TD 64]

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*)

[TD 65]

*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 naidheachd?* 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 *chòir*, 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; *diongmhalta* is from *diong*, worthy, and *molta*; cf. Old Gaelic *dingbala*, worthy, pleased; e.g., *ag edarguidhe Muire banntigerna gumad dinghala*, ". . . 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-imchlóim*, 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.—

<gai>'S leam an cruinne domhanda  
Is na bfuil ann le cheil.—<eng>(Kirk's Ps. 1. 12.)

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

23. thionnsgan-s', tionnsgainn, devising, beginning; Old Gaelic tinscnaim, 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).

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

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. δέσκομαι.

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-<gai>Feuch do ghrean me thu ar chlar mo dhearnainne.<eng>  
(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 anì 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 mheòir, an expressive phrase meaning drops falling from fingertips; 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.—

<gai>Eglus fuar  
'S cleirech tana, truagh.<eng>  
(Mackinnon's Catalogue of Manuscripts, p. 93.)

cf. Lat. *tenuis* and Gr. *ταναός*, 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*.

[TD 67]

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—

An sin | dō rinn | iād prios | ānach  
Dē dh' Io | sā gun | chionfàth.

2. *dàn*, a poem, a lay; Old Gaelic *art*, skill, trade, an allotted task, destiny, e.g. *amal robúi a ndán 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. *dìblidh*, abject; Old Gaelic *deblidh*, cf. Lat. *debilis*; cf. *Sluagh anshocrach agus dìblidh* (*Seph.* iii. 12).

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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.—

<gai>Biodh aca fios gur riaghluidh Dia  
Tigh Jacob mar bu dual.—<eng>(Kirk's Ps. lix. 13.)

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

27. B' fheudar, less properly, b' eidear, it was necessary. Feudar is pres. pass. of feud, may: positively feudar has the force of necessity, e.g., Is fheudar dhomh bhi falbh, I must go; negatively it only denotes probability as, cha'n fheudar nach tig mi, I may come. In the phrase ni fheudar 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

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 *cridhe*, 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 déc* (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 *fuair*, 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 *buillionnan* 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 riarraich*, 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 cómnaide 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*, *feart*, 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. crechta 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.—

<gai>'Sminig saoi fo dhoruinn.  
Is daoì gun mhoran pein.—<eng>(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 óen conscara eclais Dé (Leabhar Breac, p. 12), cf.—

<gai>Mar chaoiribh fos do mheasar sin  
Do chaisgairleadh gu geur.—<eng>(Kirk's Ps. xlv. 22, also Is. liii. 7.)



214. bheusaibh, habits, conduct; from beus, Old Gaelic bes; cf. Truailidh droch comhraite beusa maithe (Kirk's Bible, I 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; fad and dail, lit. long-time, Old Gaelic fot, long, and dail, meeting; for dail, cf.—

<gai>A dhuine cuimhnich am bás  
Sa dhail ag teacht gach aon la.<eng>

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. ἐλάυνω, 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. liiii. 2.

256. ploggail, 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.—

<gai>Mar sin bhi manam ploscartaigh  
O Dhia a ngeal ort fein.—<eng>(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, ἰότης, wish.

259. domhlas, do-m-blas, bad taste, gall; e.g., domblas ae puicce, a he-goat's gall, also Drong ga bfuil doblas mor na nglaiic (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. flaitheas, 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(m)nas from flaithe, lord, ruler.

<gai>Do fhlaithneas nan flath feile,  
O! eibhinn doibhsan an treis.—<eng>(Fernaig MS.)

<gai>Na flaitheanais is airde dhiubh  
Leis rinneadh iad air thos,  
Dachaidh naoimh a's aingle  
'Sam bheil aoibhneas agus ceol.—<eng>(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:—

Àm feadh | tã chuid | ìs mo | dè'n t-saogh'l.

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

<gai>Sharuigh mo chiall na seanoireach  
O choimhead me do reachd.—<eng>(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. ύνοϋς.

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. glaodh, cry, call; cf. glaodhar-aich, a ringing sound; gleadhraich, "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.

33. le h-osaig, h is the echo of the old consonantal (t) 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); agus 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 craoibh 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 iutharn.

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, henceforward.

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 gcumhachta, 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.—

<gai>'S nach' eil agaibh de shaorsa  
Fiu an aodaich a chleachd sibh.—<eng>(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. διαβολός.

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 ruadh, red, cf. rudhadh gruaidhe.

90. seomair, chamber; Lat. camera, through Eng. chamber.

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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.—

<gai>Stu dhaireamhas muil annro thruagh.—<eng>(Kirk's Ps. lvi. 8.)

and

<gai>Feuch shiubhlainn fos air anradh fad,  
Chum taimh am fasach chruaidh.—<eng>(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. τόπος, 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 duilite 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—

<gai>Croidh brista bruit', a Dhia na ndul  
Cha chuir tu uait le grain.—<eng>(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 fhighè, weaving machine, loom, also scheme or plan; cf.—

<gai>Beart chlaon na spiorad aig nach bfuil,  
Sligh chealgoireachd nach djarr.—<eng>(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, atchuid, 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—

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

and

<gai>A naoimh, biodh oirbh eagal Dè  
A mfeast oir cho bhi di  
Air dhruing dan eagal e gu ceart  
Fior-chrabhadh dho do ni.<eng>  
(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. muto, 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 sranraich (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. 1. 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-

<gai>Ionad tha aighearach, aoibhneach  
Thair gach aros.-<eng>(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.-

<gai>Don tsult a dhat an suile mach  
'Smo ntoic no dhiarradh croidh.-<eng>(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.-

<gai>'Ndeigh sin fhuair e teachd-an-tir  
Lan shonas do gach ni a baill.<eng>  
(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'ìomhaigh, 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 mithich 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 i n-agaid Isu, envy against Jesus; cf. dearmad, despising, forsaking; Diarmad.

280. 'gan ardach', being exalted.

282. inbhe, quality, status.

283. farmad cùirt, 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. chrìonach, withered, dry; cf. cha chuirin mo thuath bheirneach, ann do choille chrìonaich, 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 peachdach, 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.-

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

<gai>An droch dhuinn chunnaic me gu tric  
An neart 'sa nimhe mhoir,  
Mar chraoibh bhios fas gu dosrach ur

Ga sgaoileadh fein gu lòn.—<eng>(Kirk's Ps. xxxvii. 35.)

also,

<gai>Tuirseach dhuinn ri port;  
Cha'n ioghnadh mo dhos bhi liath.—<eng>(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.—

<gai>O chian nan cian do bhi siad ann,  
San aimsir fad o'n la.—<eng>(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—

<gai>Eibhneas e nach faca suil;  
Eibhneas e nach cuala cluas;  
Eibhneas e nach teid air chul  
Dhoibh-san d'an toirear mar dhuais.—<eng>(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.—

<gai>O cum mi, cum mi ann do shith  
Is a choidhch na leig air falbh mi.—<eng>(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. II); 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-threach, 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. Atrebates, 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 ocus 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

<gai>Bha mi 'o na rugadh riamh  
Ann an caidribh fhiadh is earb.<eng>

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 concnaim, together chewing, e.g.—

<gai>Na drochrig, na drochepscaip  
Cagéndait cella is tùatha.<eng>  
(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 Dhomhnullach le Eachann Macilleathain, 1872*:-

<gai>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 bhuaïn.<eng>

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 imthecht, 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.

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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 atchui; (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, caraídh, 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 athchuinnchib (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 thue? Fhuair cheana, Did you find it? Indeed I have; also, do macoibh eagailsi ar cheano, to young clerics generally (Mackinnon's Catalogue, p. 96).

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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.

Thă smu | dăn fein | ă ceann | găch 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 claidh, to overcome; cf.—

<gai>O manam till dod' chlos, oir Dia  
Rinn sochair dhuit gu caoin.<eng>  
(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.—

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

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

<gai>Togaidh e 'n deoradh truagh o'n dus  
'Sam bochd o'n otrach bhreun.—<eng>(Ps. cxiii. 7.)

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

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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.

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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.

Chã ghaisg | ãn ni | bhĩ liod | ãirt dhaoin'.

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.—

<gai>Ag deanamh liodairt dhe gu mion  
Gan fhear do fhuasgladh meis.—<eng>(Kirk's Ps. vii. 2.)

also,

<gai>G'an liodairt le teas agus fuachd,  
Sud i'n duais cia fad an dail.—<eng>(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.

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

<gai>Smo a tha do threunas  
Ann a' smachd chuir air do nadur,  
Na ann a' smachdachd rioghachd  
A dhiobhras aig a' bhas thu.<eng>  
(William Gordon's Poems, 1802, p. 153.)

12. a h-uile . . . 'n dòn, 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, ditén.

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

<gai>O aom do chluas gu furachar  
Re fuaim mo ghearain fein.<eng>  
(Kirk's Ps. cxxx. 2.)

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

47. dealanach, lightning, flashing; a strong and striking use of the word. The word is connected with Δία, 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.—

<gai>Ri' sarachadh nan deoradh truagh  
Ri osnach dhaoine bochd.<eng>  
(Ps. xii. 5.)

53. For this line MacL. MS, reads:—

<gai>Tha ghliocas fein mar chaisteal da.<eng>

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).

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

57. siochaint, peace; sith and caint.

64. tuaileas 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.—

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

and

<gai>Ann an coga trod no tuasaid  
Cha teid sinn a bhuala namhaid.<eng>  
(Robert Stewart's Poems, p. 49.)

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

<gai>Cha troid e rinn do ghna.—<eng>(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

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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 ail | lě gŭn dreach  
Gün àith | nĕ gŭn bheāchd  
Aìr dŭinĕ | thĕid seach | 'nă dhail.

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

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

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

<gai>'S alainn a beinnean 's a srathan,  
'S eibhinn dath a gleanntan.—<eng>(A. M'Donald.)

also,

<gai>Eamhair alainn fholt-ghrinn.<eng>

dreach, aspect, appearance; e.g.—

<gai>'S a gruaidh air dhreach nan caor.—<eng> (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. ἄηρ.

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.—

<gai>Ach theid aineolas nis as an tir  
'S gach cleachdadh neo dhireach, crom.<eng>  
(Dr James M'Gregor.)

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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—

<gai>Gu deas, calma, mar churaidh,—<eng>(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: attau, biu, 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 pre-positional 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 ád mor in t-ád, ni áréirig ádh ná amhantur dhoibh (Meyer).

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

<gai>Ach mile marbhaisg air na breugan.<eng>  
(Angus Campbell's Songs, 1785, p. 7.)

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

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

<gai>Feuchaidh mi dhuit dearbhadh eile,  
Us chi thu fein gu bheil e daicheil.<eng>  
(Duncan Lothian, The Pope and the Reformation, 1797, p. 10.)

also,

<gai>'Sair na creidmhich bu daicheil  
A lean an aithne o thus,—<eng>(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 beairt here is the beairt in beairt fhighe, vide supra. It can be translated by action. The birt, birth, now breith, is ultimately from the same root beir. Old Gaelic birt, birth, glan ab-beirt, pure her birth (Saltair na Rann, 5371); Gr. φόρτος, burden.

93. feachd, host, army; Old Gaelic fecht; cf.—

<gai>Ged champaicheadh a'm' aghaidh feachd  
Cha'n eagal le mo chridh'.—<eng>(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

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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. féisd, feast; Old Gaelic feiss, late Lat. festia.

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

<gai>Gun bhi ro chaitheach no nam dhaolaig  
Cruinneach' or, no ga sgaoileadh'.—<eng>(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 chlithugud in t-sotha (Book of Leinster, 160); for nochd cf. Lat. nudus.

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

<gai> Mise an t-amadan gorach  
Cost mo storais 's mo ni.—<eng> (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.

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

<gai> Thig' aimhleas air a chloigionn fein  
Is fhoirneart air a cheann.—<eng> (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 stepmother (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 tamuill 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 dìol, full pay, satisfaction, reward; Old Gaelic dilaim, e.g.-

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

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223. 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, riarach, 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? steach 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:—

<gai>Mu'n dig ort am bas gu do sgrios,  
's dain eile do Leigh  
A leithid do sgeul  
Mu chloiginn taruis do sgrios.<eng>

#### 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 ebb 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 än stor | äis.

[TD 98]

3. fíor . . . chinneas, true enemy of all that grows; cinn, 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 scáth a h-ail, 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:-

<gai>Ni e t-adhlac gu-hiosal  
Am prìosan an doruinn.<eng>

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

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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.-

<gai>'Sa bhuilg sheididh ard-ghaothach.-<eng>(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, aithlam(h), cf. ullamh.

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

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

103-4. Cf.—

<gai>An car a bhios san t-sean mhaide  
'S duilich a thoirt as.—<eng>(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 k in ούκ; 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—

<gai>O mhaduinn shubhach 's feasgar dubhach.—<eng>(Robert Stewart.)

[TD 100]

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.—

<gai>Is ionnan aithreachas criche is a bhi

Cuir sil ma fheil Martain.—<eng>(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-ain | glě 's air | dĕ rinn | eădh leat.

4. bilibh, from bil, a lip; Old Gaelic bil, rim, border, edge, e.g., sech bil ichtaraig an scéith (Stokes). So, bile na creige, bile an làin, etc., etc.

luaidh, mention, praise; Old Gaelic luad, Lat. laus, Eng. laud.

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8. cliù, fame, praise; Old Gaelic clú, Gr. κλέος, e.g., clú n-ingnad (Saltair na Rann); clu i. urdairc, 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 fhearaibh, for fheara! a form of exclamation, "look men:" sin sibh fhearaibh! 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 togu, 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-regô 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.

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70. Slanuighear, i.e., slanuich-fhear, healing one; the fh being practically silent was dropped, and the c was hardened into g.

75. tiodhlaic, 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—

<gai>Nan rachainn suas air neamh nan speur  
A ta thu fein an sud;  
Nan luidhinn ann an ifrinn shios  
Tha thu san ionad ud.<eng>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.

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#### 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) bhuaill mi e for do bhuaill 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

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pearsa; (5) conjunctions as, mar as, ma if, and o since, aspirate the verb following as, mar thachair, ma bhuaill, 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.

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#### 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.

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(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 nayt vouyn = meud aoibhneis an aite bhuaibh (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

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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 tenues.

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 f.

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 trumpait (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 leth (con and leth); gu labhair (gu'n labhair); tha e a lathair (an lathair); gu leir (con and leir).

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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 nayt; 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).

[TD 109]

#### 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  
buaireasach, 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

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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  
chaoidh, 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  
cìs, s.f. tax, 69, 60  
claidheamh, s.m. sword, 90, 55  
claigean, s.m. skull, 96, 153  
claistinneachd, s.f. hearing  
claon, v.a. incline, 73, 264  
clàr, s.m. smooth surface  
cliàbh, 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  
deòin, s.f. assent, 70, 170  
deo'l, v. pres. part. sucking, 87, 27  
deòradh, s.m. pilgrim, 87, 19  
dian, adj. vehement, 78, 158  
dìblidh, adj. mean, 67, 17  
dìdean, s.m. defence, 90, 28  
dilleachdan, s.m. orphan, 68, 18  
dioghalbach, adj. revengeful  
diòl, s.m. satisfaction, 96, 210  
diongmhaltas, 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  
drùiteach, 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  
fardoach, 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. carcase, 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. declaring, 69, 91  
fòirneart, s.m. oppression, 94, 65  
foluicht, pret. 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  
glaodh, 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  
iompach, 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, 5

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-chrìochnaichte, adj. unlimited  
neo-chruthaichte, adj. uncreated  
neo-ni, 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  
plosg, 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  
sgiath, 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  
sìochaint, s.f. peace, 91, 57  
sionnach, s.m. fox  
sìor, 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  
talla, s.f. hall, home, 98, 36  
talmhaidh, adj. earthly, 74, 13  
tamh, s.m. rest  
taod, s.m. halter, 100, 154  
taom, v.a. pour out, 71, 215  
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  
tuaileas, 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  
ùdlachd, s.f. gloom, 98, 54  
uideal, s.m. tossing about, 77, 105  
uidheam, s.f. equipage  
umhail, s.f. heed, 74, 7

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